# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

THE church of England requires $58,000,000 a year.

THE witch-burners of Salem were as fond of baked bein's as their descendants in Boston now are.

MR. ABBOT, of the *Index*, was recently heard by our special agent indulging in the following soliloquy:

"Oh, when I think of what I are,
And what I used to was,
I feel I hove myself away
Without sufficient cause."

AT the time of the French revolution in 1792, there were in France 27,000 monks, 37,000 nuns, and 70,000 priests, and the church's yearly revenue amounted to $36,000,000. There are now some 80,000 or 90,000 priests in that country.

THE London Comstock, Mr. Charles Hastings Collette, solicitor to the Society for the Suppression of Vice, has been brought before a police magistrate charged with the appropriation to his own use of a sum of £2,300, for which he was trustee under the marriage settlement of Mr. and Mrs. Henry Charles Finch.

DR. V. M. WHITE, of London, publishes statistics to show that Catholicism is declining relatively in the United Kingdom. In 1841 the Catholics formed twenty-seven per cent of the population: now their proportion is eighteen per cent. He thinks, however, that the political influence of the church of Rome has increased.

PROFESSOR TYNDALL, speaking of the theory of evolution, says: "I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that, at some period or other of the earth's history, there occurred what would now be called spontaneous generation. I agree with him that the proofs are still wanting."

LEO XIII. in a recent address speaking of the Infidelity of the day declared that the error which surmounts all others and infects the proud intellects of the age is "that cold and base naturalism which has now invaded all classes of public and private life, substituting human for divine reason, nature for grace, and disowning the Redeemer.

IN one of his recent harangues Joe Cook expressed indignation and surprise that something or other should hav occurred "within sight of those cultured streets of Boston." We were aware that certain Bostonians, not having the fear of the Queen's English before their eyes, are in the habit of describing themselves as "cultured;" but it was reserved for Joe Cook to detect the same mysterious peculiarity in the streets of that astonishing city.—*Sun.*

A COMMITTEE of the Park Street church, Boston, reported lately that it had made patient investigation among the converts of the recent revival meetings in that city, and found a marked falling from grace among those who had been most earnest in religious professions a year ago. The Rev. Dr. Withrow, in reading the report from his pulpit, said that with few exceptions the converts had relapsed into a condition worse than that in which they were previous to their professed change of heart.

THE main reason why so many of the clergy array themselves in strange garments, to each of which they affix a mystic signification, hav strong views about candles and other church ornaments, weary their followers respecting the advantages of fish dinners over meat dinners, and urge young ladies to confess their sins to their spiritual pastors, is because they hav more energy than brains, and, not being able to make themselves famous, are all the more eager to attain some sort of notoriety.—*London Truth.*

HOW ANTHONY COMSTOCK and the bigots behind him must long to hav, in America, laws similar to those of Turkey. There they hav sentenced a Mussulman priest to death for assisting to translate the Bible into the Turkish language. That is, in Turkey, Infidels are executed. Now, if Comstock could only get things in shape to make hanging, burning, or something of that kind the punishment for Infidelity here, his obscenity and lottery laws might go to the dogs for all he would care. He would hav so much business mingled with pleasure in attending to the Ingersolls, the Frothinghams, and the Adlers of this wicked and perverse generation that all his other affairs would get rusty from neglect.—*Truth.*

OFFICIAL censorship over the mails is just now being pushed a little too far by Postmaster-General Key. The latest will be found in his report to Congress recommending that newspapers containing lottery advertisements shall be excluded transportation in the mails. This is the most cheeky and impudent proposition that has yet appeared from that source. Dictating to the press of this country what advertisements a publisher shall accept in order to be allowed the use of the mails! A little more of this kind of censorship and the people will begin to wake up and ask questions of the present administration that will be difficult to answer.—*Le Claire (Iowa) Pilot.*

THE other day a sensible jury decided by their verdict not to believe Anthony Comstock on oath. Let us trust that the day of this creature's downfall may be near at hand. Under the pretense of virtue this Comstock has committed outrages against human nature. Under the cloak of virtue he has perpetrated deeds at which hardened vice would blush. He has been a spy, an informer, a betrayer. He has tempted to the commission of crime in order to pound the law upon his victims. He has forced even a newspaper man to blush for and at human nature. But he has come to the end of his rope. We would like to know he were literally at a rope's end.—*The Postal Card.*

THE recent Old South fair in this city afforded another illustration of the scandalous manner in which good morals and the laws of the state are often defied. Not only was gambling in the form of raffling carried on freely, but it was understood to represent the deliberate policy of the managers. It would be hard to find a more flagrant violation of either morality or the law of this state than the gambling in question. The facts are the more serious because it is a common occurrence for North End gamblers to be arrested and punished by our courts. They are no more really guilty than those concerned in the raffles of our popular fairs, the difference being that the latter are better dressed and hold pews in fashionable churches.—*Boston Congregationalist.*

A MISSIONARY making a journey through Zululand was entertained at a native's hut. An old woman from a distant place, where the people had never heard of God or the Bible, related the following tradition: "One of the Zulu ancestors, long ago, stood by the river, lifted his stick and the water stood up like walls, so that the people passed over on dry land." She told of another who had slept and dreamed of a "climbing way" up to the sky, with the "maids of heaven" going up and down, and of his waking and placing stones to mark the spot. Also, of a boy who had slain a great giant with stones from the brook, and who afterwards was made king. These must be traditions of Jacob at Bethel, the passage of Israel over the Red Sea or the Jordan river, and the slaughter of Goliath by David.

ONE by one the leading scholars and professors in all branches of science are being forced to the conclusion that the Mosaical account of the creation must be regarded as fiction rather than fact. One of the latest who has announced himself as having reached this conclusion is Prof. Richard A. Proctor, than whom there is no abler and profound astronomer living. The New York *Herald*, in its report of a recent lecture of his on "The Religion of Astronomy," says: "On the subject of the existence of design or purpose in the many planetary systems Prof. Proctor said that candor compelled him to say that he could not discover any. Intention did not seem to have any place in the constant evolution of new worlds." It will now be in order for a certain class of theologians to denounce Prof. Proctor as an ignoramus, as a horse-thief, and as a villain!—*Duluth Tribune.*

IN an apology for the daily press publishing so many reports of criminal doings, the La Crosse daily *Democrat* says: "So far as its responsibility for crime is concerned because of its publication, it may cite a distinguished example which even the most sentimental caviller will not underrate—the Bible. Those who hav perused that sacred volume, whose pages teem with circumstantial accounts of many fearful crimes, will scarcely deny that the people of the day in which it was written were worse than the people of our day; that the sacred historian was not more choice in his language than the modern reporter, and that the subjects therein are fully equal in villainy and repulsiveness to those which now often monopolize the columns of the daily newspaper. In fact, there are far worse ideas and more obscene language between the lids of the Bible than that for which Bennett now lies rotting in a New York jail. Chapter after chapter of a book which is the established rule of life for all Christianity contains language which, used in a daily newspaper, would prohibit its circulation in the mails and send its publisher through the United States courts to a felon's cell."

THAT remarkable concern, the Young Men's Christian Association—which the Court of Common Pleas lately decided was a public charity, and therefore entitled to exemption from taxation upon its great building at Fifteenth and Chestnut streets, Philadelphia—has shown how much of a charity it really is in its conduct toward the members of the new church, commonly called Swedenborgians. The new church, remarks the *Dispatch*, is a Christian sect: but it is not sufficiently Calvinistic to suit the managers at Fifteenth and Chestnut streets. Therefore, when Rev. Chauncy Giles of the First New Jerusalem church made application to rent the theater which is in the Hall building, for the purpose of delivering a series of lectures on "The Natural and Spiritual Death, and Resurrection and Life after Death"—in all of which he expected to show how the doctrines of his church agree with the Bible—the Young Men's Christian Association managers refused to rent the hall to him upon the ground that he was not "evangelical." Any wandering fiddler, any professor of legerdemain, any manager of concerts at which profane secular songs are sung, may rent Association Hall without any difficulty. But when a minister who does not belong to the favored sects seeks the use of the hall for a good and moral purpose, the managers of this great public charity—to support which the Court of Common Pleas, No. 1, says the citizens generally should be taxed—hold up their hands in holy horror and say: "Oh, no; we might let the hall to a bagpiper, or to a pedestrian tournament, go-as-you-please; but when it comes to renting a place to a minister who is not evangelical, we could not think of assisting in such a sin as that!"

BEECHERISM.—A celebrated preacher takes liberties with the Bible and his hearers which would speedily reduce a less noted man from his position in the pulpit. Extracts from Henry Ward Beecher's sermon of Sunday, Nov. 31st, are published, which must sound rather heterodox to Dr. McCosh and other celebrated theologians. The sermon was founded on the text, "I am not ashamed of the Gospel of Christ," an affirmation made by Paul in his epistle to the Romans. On this Mr. Beecher said:

"If Paul was now on earth, seeing the products of the centuries, it would be very inane for him to say, 'I am not ashamed of Christ.' Yet in some respects the glorying of Paul was not mere declamation, for who was Christ? Who God was he had told them—'God who made the world:' but who was Jesus? A peasant, mechanic at a period of the world when workmen were very low in the social scale, and if one had asked who was divinity that you worship, he would hav said 'Jesus.'

"'Of what country?'

"'Nazareth.'

"'Who were his parents?'

"'Joseph and Mary, reputedly.'

"'Who was his mother?'

"'Mary, who just escaped a divorce through the magnanimity of her betrothed.'

"'Who was his father?'

"'No one.'

"' . . . What is his country?'

"'Judea.'

"'Um—a Jew—a bastard Jew. What did he do?'

"'Worked as a carpenter in the shop of his putative father.'

"'What became of him?'

"'He was charged with a violation of the Roman laws, tried and convicted, and put to death.'

"'Um—a bastard, Jewish mechanic, a malefactor, put to death for violation of the laws of his country; is that the fellow you bring to me to worship?'

## Events of the Week.

ANOTHER war with the Utes is imminent.

GENERAL GRANT and family visited Washington on Saturday last.

EDISON'S new electric lamp is causing a general tumble in gas stocks.

A NEW HAVEN clergyman was recently imprisoned for lascivious behavior.

WILLIAM HEPWORTH DIXON, the celebrated English writer, died on the 27th ult.

THE thermometer was forty degrees below zero at St. Paul, Minn., on Christmas.

MERCHANTS throughout the country oppose the introduction of the cental system.

THREE children lost their lives in a burning dwelling at Bayrestown, N. J., on the 21st ult.

THE Rev. Mr. Hayden's prospects improve according to reports of the testimony for the defense.

A MAN jumped into the Niagara River from the Suspension Bridge a few days ago and was drowned.

A PRIEST in Versailles, Ind., has been fined three hundred dollars for brutally whipping three of his pupils.

THE skating season has opened, and several drowning accidents are already reported from different parts of the country.

THE last (we hope it is the last) six-day pedestrian match in this city was won by Hart, a negro, who covered 540 miles.

THE land excitement in Ireland is subsiding. Some of the leading agitators are coming to this country in search of funds.

NINE Internationalists hav recently been convicted by the Italian government. European sovereigns are uneasy about their crowns.

BOSTON was visited by an extensive fire on Sunday last. Over a million dollars' worth of property was destroyed. No lives were lost.

A TERRIBLE mutiny recently took place on an Italian bark at sea, but the two mutineers were shot by the captain after they had killed two men.

BISMARCK is still after the Socialists. He has just seized a printing establishment in Berlin and imprisoned the printers, for publishing Socialistic books.

THE bill for the abolition of slavery in Cuba has passed the Spanish Senate. Emancipation commences this year, and the last of the slaves will be free by 1890.

THE Czar of Russia appears to be thoroughly frightened at last. He refuses to sign any more repressive measures, and favors a conciliatory policy with the Nihilists.

A TRAIN on the Chicago and Alton Railroad ran off the track on Christmas day, killing two passengers and injuring several. Two coaches were burnt and the train wrecked generally.

THERE is serious trouble over the recent elections in Maine. Riots are feared, and the military are held in readiness. Some of the clergy are making themselves offensively conspicuous in the affair.

THE English in Afghanistan are getting more than they bargained for since the war recommenced. The Afghans are as desperate and brave as the Zulus, and hav great natural advantages in their mountain fastnesses.

THE Borussa, a large iron steamship, bound from Liverpool to New Orleans, was wrecked at sea some time ago, the passengers and crew taking to the boats. One boatload, consisting of nine persons, has been rescued. The rest hav not been heard from. It is feared that they hav all—over two hundred—been drowned.

ON the night of the 28th ult. a passenger train fell through the bridge over the Firth of Tay, in Scotland, drowning 175 persons. The bridge is nearly two miles long, one hundred feet high, and was finished only two years ago. The night being dark, no one saw the catastrophe, and not a soul on the train survives. It is supposed that the middle spans of the bridge had been carried away by a storm before the train approached.

# Selections.

## "God in the Constitution," or Not?

LECTURE DELIVERED BEFORE THE LIBERAL LEAGUE OF HANNIBAL, MO., BY D. JENKINS.

The following form of petition to Congress in behalf of the proposed Religious Amendment was recommended by the National Reform Association at their Convention, in New York, Feb. 27, 1873:

*To the Honorable the Members of the Senate and House of Representatives of the United States in Congress assembled:*

The undersigned, citizens of the United States, petition your honorable body for such an amendment to the Constitution of the United State as shall suitably express our national acknowledgement of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority, and thus indicate that this is a Christian nation and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land.

Also:

Believing that Almighty God is the source of all power and authority in civil government; that the Lord Jesus Christ is the ruler of nations, and that the revealed will of God is of supreme authority in civil affairs, etc.

If he is the ruler of nations, why does he permit them to fight each other?

Is the church dangerous to republican institutions? Should we use all reasonable and just means to prevent the union of church and state? Is it customary for Protestants to fear Roman influence? Equally so for Romanists to fear Protestant power? Hav *we* any cause to fear either?

When the church combined with the state in the 4th century, orthodoxy established itself on the universal throne of the known world. The Fathers of the church were honored and their writings read and studied. Greek learning fell into disrespect. It was sustained some time by the other Platonists, and the sacred togas vied with the Christian word. It was taught in the Serapion of Alexandria, the then center of refinement, art, culture, scholarship, and learning. The sects into which Christianity then became divided quarreled among themselves. Each sect as it obtained recognition from the government alternately persecuted and was in turn persecuted by its rival. It is customary for Christian champions of truth to declare that among the Latin and Greek writers of this period there is nothing extant written against the Christian religion except what we hav of Porphyry and Celsus, the fragments of whom we gather from the quotations from the Fathers referring to them. It is argued from this that they were not worthy of preservation, and the literary world suffered them silently to sink into contemptible oblivion. But they seldom inform us that they were condemned to be burnt by Christian authority. They do not tell us (which is the fact) that no pagan writings were permitted to be read. They do not proclaim proudly the fact that these ancient Christians, so near the time of the "blessed Savior," made it a crime worthy of death to *even possess or read a heretical Christian book.* They seldom tell us that it became as much as a man's life was worth to oppose Christianity or to teach even the reformed Platonic philosophy. They do not tell us, for instance, the story of the gifted, beautiful, eloquent, accomplished daughter of Theon of Alexandria, the great mathematician. This sweet and learned young lady, going to the school where she lectured on philosophy so eloquently as to excite the envy and hatred of the holy Archbishop St. Cyril; this "Mistress of Philosophy," must be silenced at all hazards. The women, who were to keep silent in the churches, must not be permitted to outshine the stars of God. Her beauty, her position, her learning, her brilliancy, her eloquence, must not be permitted to lead away souls from the ministers and the sanctuaries of the Most High. As she went forth one day to her Academy, she was seized by the bare-legged, black-cowled monks, servants of the "Man of Sorrows," and this beautiful teacher was dragged from her chariot, stripped naked in the streets of a great city, and, says one: "Her sweet person, that seemed to embody all the enchantments of ancient Grecian art and eloquence, poetry and philosophy, was then drawn into a Christian church, murdered by the club of Peter the Reader, and her flesh scraped from the bones with sharp shells, and the mangled remains flung into the flames. With Hypatia expired the flickering flame of philosophy in the Eastern world. Literature and learning lay prostrate at the feet of the church all through the long night of the dark ages." The Christian saints would not permit the learning and eloquence, or virtues, of such pagan saints and martyrs to be venerated or perpetuated; but disgusting monks, hooded monastics, cowled priests, lying, hypocritical saints, and bloody persecutors, with hands of iron and hearts of stone, bishops and archbishops, cave saints and pillar saints, perfumed with the stench of their own filth and overrun with vermin, are held up by the church as the exemplars of the world, and their glory arises about in proportion to their uselessness.

Cruelty, from the age of Moses, has ever been the accompaniment of godliness; and just in proportion as man has been enabled to love the *divinity* has he been able to despise *humanity.* The history of the dark ages is only the history of crimes and persecutions; of bloodthirsty cruelty, lust for power, tyranny, ignorance, darkness, oppression, superstition, vice, piety, and crime. Every new idea was an enemy to the church and its infallible head, and decreed by the powers which be and which were ordained of God to be destroyed and burned; and in order to destroy it, it was necessary to consume the vessel which contained it. So pious were many, indeed, that they had more of the article than they needed, and the vicegerent of the Almighty kept a storehouse for the surplus, and so greatly had it accumulated that the holy Fathers sent out peddlers to sell it for the benefit of sinners. Thus commenced the "sale of indulgences" in the Christian church, where license to vice, sin, and crime of any character could be purchased for a trifle; robbery, theft, arson, burglary, adultery, incest, and murder were licensed on very reasonable or moderate terms, the surplus virtues or godliness of the saints being thus utilized to fill the coffers of the church and sanctify every species of iniquity and crime. That was Christianity in the 16th century, and this the conduct of the "Bride, the Peerless Bride!" for "Lo, I am with you always, even unto the end of the world. Amen." Jesus had promised, and not one jot or tittle of his word should pass away till all be fulfilled.

We will pass over all the long, dreary night of the middle ages, with its flames, fagots, and faith, its licentious priests and monster popes, its ordeals and trials by Providence to obtain that to which all were entitled. We speak not of Pepin and Charlemagne, or of Charles V. even. Their lives are household words to every student of history.

It is generally believed that no danger is to be apprehended from any or all Protestant sects. But hav we no Protestant persecutions? Did Protestantism encourage science or knowledge? or were Protestants, too, only the blind adherents of another faith? Says the great historian, James Anthony Froude, in his "Short Studies on Great Subjects:" "A greater man than Macaulay or Buckle, the German poet Goethe, says of Luther that he threw back the intellectual progress of mankind for centuries by calling in the passions of the multitude to decide on subjects which ought to hav been left to the learned. Goethe, in saying this, was alluding especially to Erasmus" (p. 44). This was the great scholar, philosopher, scientist, and poet of Germany's opinion of his own countryman. Says Luther, "Intellect does not understand religion, and when it comes to the things of God it laughs at them." We are inclined to believe that Luther was right. But would such a man be likely to encourage intellect and its search for knowledge? Alas, even the Holy Inquisition was founded by a saint—St. Dominic.

*Our* saints are the great inventors, instructors, and utilitarians of the ages, who hav something to show in the way of human improvement, advancement, and happiness; in relieving human suffering; in lessening human labor, and ameliorating man's condition.

When Calvin burnt Seruetus over a slow fire to prolong his sufferings, he was thoroughly versed in the theology of scripture. When Luther and Melancthon sanctioned the act, they were admired and not censured by the whole Protestant world. When Knox, according to Chambers, favored the murder of Reggio, because he was a Catholic, was he less a Protestant or Christian? Says Froude: "Thus even the best men lent themselves unceremoniously to the most detestable cruelty. A poor woman was burned at St. Andrews when Knox was living there, when a word from him would have saved her" (p. 152). Oh, how they tortured Sympronеus Mitelus there, by the most horrible inflictions, in the name of the Bible, the church, and religion. This was Presbyterian religion in early days.

The most bigoted, intolerant, and Catholic pious of all nations is Spain. Says Buckle: "The influence of the French skeptics and Armada curtailed the power of the Inquisition in Spain," etc. (vol. ii, p. 86.) "Their influence put an end to the war of religious opinions by making a treaty with Turkey which Spain never would otherwise have done, and astonished all Europe" (p. 88). Says the same historian, of Presbyterian Scotland: "It was to Protestantism what conservative Spain was to the Roman church—the most pious, bigoted, and backward of all countries." Says Buckle: "Of this (opposition to the crown) the preachers availed themselves to strengthen their own influence, and for upwards of a century their exertions stopped all intellectual culture, discouraged all independent inquiry, made men in religious matters fearful and austere, and colored the whole national character with that dark hue which, though now gradually softening, it still retains" (vol. ii, p. 268). Again, page 365, he says: "It was therefore natural that in Scotland in the 17th century, when the authority of the clergy was most uncontrolled, the consequences of that authority should be most apparent. It was natural that a literature should be created such as that of which I hav given some account; a literature which encouraged superstition, intolerance, and bigotry; a literature full of dark misgivings and of still darker threats; a literature which taught man that it was wrong to enjoy the present, and that it was right to tremble at the future; a literature in a word which, spreading gloom on every side, soured the temper, corrupted the affections, numbed the intellect, and brought into complete discredit those bold and original inquiries without which there can be no advance in human knowledge and consequently no increase of human happiness" (vol. ii, p. 455). In speaking of the inductive method by which all our successful scientific investigations are pursued, Buckle says: "The only exception to this (inductive method) is theology. There the inductive method, as I hav already observed, is inapplicable, and nothing remains but deduction, which is quite sufficient for the purposes of the theologian. For he has a peculiar resource which supplies him with general principles, from which he can argue; and the possession of this resource forms the fundamental difference between him and the man of science. Science is the result of inquiry; theology is the result of faith. In the one, the spirit of doubt; in the other, the spirit of belief. In science, originality is the parent of discovery and is therefore a merit; in theology, it is the parent of heresy, and is therefore a crime. Every system of religion the world has yet seen requires faith as an indispensable duty; but to every system of science it is a hinderance instead of a duty, inasmuch as it discourages those inquisitive and innovating habits on which all intellectual progress depends. The theologian, thus turning credulity into an honor and valuing men in proportion as they are simple-minded and easy of belief, has little need to trouble himself with facts which indeed he sets at open defiance in his eagerness to relate portentous and often miraculous events" (vol. ii, p. 459). Again, this great historian says: "I speak not on vague rumor, but from what I know as existing at the present time, and for the accuracy of which I can vouch and hold myself responsible. I challenge any one to contradict my assertion when I say that, at this moment, nearly all over Scotland the finger of scorn is pointed at every man who in the exercise of his sacred and inalienable right of free judgment refuses to acquiesce in those religious notions and to practice those religious customs which time indeed has consecrated, but many of which are repulsive to the eye of reason, though to all of them, however irrational they may be, the people adhere with inflexible obstinacy. Knowing that these words will be widely read and circulated in Scotland, and averse as I naturally am to bring on myself the hostility of a nation for whose many sterling and valuable qualities I entertain sincere respect, I do nevertheless deliberately affirm that in no civilized country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused. Nor can any one wonder that such should be the case who observes what is going on there. The churches are as crowded as they were in the middle ages, and are filled with devout and ignorant worshipers who flock together to listen to opinions of which the middle ages alone were worthy. . . . And the result is that there runs through the entire country a sour and fanatical spirit; an aversion to innocent gayety; a disposition to limit the enjoyments of others; and a love of inquiring into the opinions of others, and of interfering with them, such as is hardly anywhere else to be found; while in the midst of all this there flourishes a national creed, gloomy and austere to the last degree; a creed which is full of forebodings, and threats, and horrors of every sort, and which rejoices in proclaiming to mankind how wretched and miserable they are; how small a portion of them can be saved; and what an overwhelming majority is necessarily reserved for excruciating, unspeakable, and eternal agony" (vol. ii, pp. 462-3). This is the production of Presbyterianism as the national church of Scotland. How do you like the fruits of its spirit and the spirit of its Calvinistic theology? So says the great scholar, historian, and thinker, and who can gainsay him? Is it not a perversion of man's nature? But Christianity crooks men downward and earthward to make them upright, according to orthodox theology.

But hav Protestants never persecuted? Who persecuted the Nonconformists? Who chased the Covenanters into the dens and caves of the mountains? Who applied the utmost refinement of cruelty to Roman Catholics in the Netherlands? Who persecuted the Shakers? "Men and women," says the edict, "who disobey this command shall be punished as disturbers of public order. Women who hav fallen into heresy shall be buried alive; men, if they recant, shall lose their heads; if they continue obstinate, they shall be burned at the stake" (Froude's "Short Studies on Great Subjects," p. 45). This was Protestant cruelty with the Bible in their hands. Sweden is said to be at this time the most bigoted, persecuting, and intolerant country in Europe. Does the Bible in their hands prevent them? Did it prevent the enactment of the Blue laws in New England, or the erection of the stake and scaffold in Old England?

Luther is a representative man of Protestantism. See a specimen of his culture, meekness, wisdom, and elegance, and wonder not at Protestant bitterness. Said he of Henry V., in his controversy with him, "He is an ass, a pig, a dunghill, the spawn of an adder, a basilisk, a lying buffoon dressed in a king's robes, a mad fool with a frothy mouth and a whorish face;" and afterward said to him, "You lie, you stupid and sacrilegious king."

And he addressed the pope as follows: "Little pope, little popey; you are an ass, a little ass; walk softly, it is slippery; you may break your legs, and then it will be said, What the devil is all this? the little ass of a popey is crippled. An ass knows that he is an ass; a stone knows that it is a stone; but those little asses of popes don't know that they are asses" (Veny's Lives, p. 40).

"Perhaps," says Cobbett, "the world has never in any day seen such a nest of atrocious miscreants as Luther, Zuinglius, Calvin, Beza, and the rest of the distinguished reformers of the Christian religion. Every one of them was notorious for the most scandalous vices even according to the confession of his own followers. They agreed in nothing but in the doctrine that good works were useless, and that the saints, as they modestly called themselves, would not forfeit their right to heaven by any sins, however numerous and enormous, and their lives proved the sincerity of their teaching. There was not a man of them whose acts did not merit a halter."

It is related by Luther's friends that in his later years he could not hear the name of the great philosopher Aristotle without throwing him into a fury. "He is," says Luther, "truly a devil; a horrid calumniator; a wicked sycophant; a prince of darkness; a real Apolyon; a beast; a most horrid impostor on mankind; one to whom there is scarcely any philosophy; a public and professed liar; a goat; a complete epicure—this twice execrable Aristotle." The schoolmen, so Luther said, were "locusts, caterpillars, frogs, lice." He entertained an abhorrence for them. These opinions, though not so emphatically expressed, were entertained by Calvin. (Draper, quoted by Jamieson in TRUTH SEEKER, Sept. 13, 1879, p. 592.)

"He that says the gospel requires works for salvation, I say flat and plain he is a liar. . . Erasmus of Rotterdam is the vilest miscreant on earth. Whenever I pray, I pray for a curse on Erasmus. . . Every doer of the law, and every moral worker is accursed, for he walketh in the presumption of his own righteousness. . . I should hav no compassion on these witches. I would burn them all" (Luther's "Table Talk.") What may we expect of Protestantism, when such is the language of the great representative man of the Christian Protestant world, to whom they all look up with so much admiration? But Luther's learned companion, the so-called amiable Melancthon, is often referred to for his mildness, innocence, kindness of heart, and genuine amiability and goodness. In a letter to Calvin, after the burning of Servetus in a slow fire, Melanchton says to that fierce persecutor: "The church owes you a debt of gratitude. Your magistrates acted justly in putting to death that blasphemous man." Can we expect tolerance and kindness from the followers of such as these?

We hav spoken of the great reformer of France and Switzerland, Calvin, and his persecutions (Did he understand the Bible?); of Luther and Melancthon of Germany, who approved the burning of Servetus; of Knox, the great reformer of Scotland, and of the Protestants of Old and New England. Did Luther and Melancthon, and Calvin and Knox, understand the Scriptures? Did they violate its sacred commands? If so, which? If the study of the Bible did not prevent persecution in the past, why will it now? If they acted inconsistent with it, who has the right to judge them? And by what rule are they to be judged? Did God's spirit enlighten them to burn and persecute others? If not, how do we know that God's spirit had anything to do with their reforms? If it did, did his spirit cause them in their zeal to burn God's enemies? And does God's spirit assist to do only what we approve?

Protestantism and the study of the Bible hav been tried among the Scandinavian nations as Lutherism; in Switzerland, etc., as Calvinism; in Scotland, as Presbyterianism; in England, as Episcopalianism; and in New and Old England, as Puritanism. In every country where it has held political power it has persecuted most unmercifully those whose minds were not so constituted as to think its thoughts, travel in its ruts, bear its mark or its flag, sing its songs, and pray its prayers. We hav no way of judging its future but by its past. Is it, then, safe to giv it the purse and sword of the whole people, and trust it again with temporal power? If the Bible and piety hav proved no guarantee for the safety of the people and their exemption from the abuse of priestly power in the past, by what process of reasoning can it be shown to be a security for the future? Said the shrewd son of the forest? "If a man cheat me once, shame on him; but if he cheat me twice then shame on me." What, then, shall we say of those who permit themselves to be cheated continually by the same parties in the same way? Do our silly sheep suppose that no man can take such care of the whole flock as the wolves? Alas for those who are ignorant in spite of experience!

We hav not quite forgotten the bloody scenes among the Druses of Mt. Lebanon of a few years ago; of the Turkish or Mohammedan horrible massacres of three years ago; of the equal atrocities of the Greek Christians, perpetrated on account of their faith, the orgin of the late Roumanian and Turkish war. "These persecutions were by the Greek church, the least persecuting of Christians," says Draper. We hav read of the persecutions of heretics a few years ago in southern Russia—about the driving into exile, dragging through ponds in the midst of winter, and other terrible enormities perpetrated upon those who were heretical in faith. We view even now with sympathy the hundreds emigrating from that country to ours to avoid persecution or oppression by the Roman church.

Thus we see that the Greek and Roman, or Eastern and Western Christians, with the civil power in their hands, hav used it to oppress and persecute. The Lutheran, the Presbyterian, the Episcopalian, and the Puritan, alike hav proved unworthy or unsafe to be intrusted with power united to the state.

The Catholic church alone, it is claimed, hav put to death, for the sake of orthodoxy, over fifty millions of their fellow-beings. When we add to this the disgrace and contumely, the injury to reputation of themselves and their families, the excommunications and interdicts, the consignment of their names to obloquy and everlasting infamy, we may form a slight idea of what they hav done. The "Bloody Assizes" would never hav been held uninspired by the church. The Star-Chamber originated in a zeal for God and religion. The Inquisition was the work of priestly zealots. Hatred of the bitterest character ever experienced to man was inspired by love to God and his church.

It is not long ago that Protestants were put to death in Mexico for the Protestant faith. Are these the men, either Protestant or Catholic, to be intrusted with power? We hav trusted them much; they hav betrayed those who trusted them time and again. Whose fault shall it be if we trust them again with power? What says the voice of experience? What says the warning voice of blood and slaughtered millions from the ground? Beware!

O Religion, what crimes have been committed in thy name!

It now seeks exemption from taxes, asking a partiality to be shown it by our government shown to no other property. Shall it be granted, and a property belonging mostly to the wealthy classes of nearly five hundred millions of dollars be exempt from taxes, which are rapidly increasing, and we take all the load of additional taxation necessary for their relief?

They ask that God and the scriptures should be acknowledged in the Constitution of our country. What for? Is God and his book a thing dependent in any way upon laws and constitutions? Would it cause the country to believe more fully in them? Would it increase the nation's faith? Would it elevate the Christian's hope? Would it prove the greatest good to the greatest number, or no good at all? They say it would to all intents and purposes be essentially the same. If so, why make any change? If essentially the same there would be nothing gained. And why such efforts for nothing? But if it produce any effect it will, we think, be a bad one, and therefore should not be made.

It must acknowledge Jesus Christ to be the king and ruler of nations. But is he? If he is, then is he not responsible for all the wars, crimes, ambitions, and wickedness of nations, especially where they are (as most of them are) united with the church? Is he responsible for the ultra-pious Protestant power, England, in waging a war for the promotion of vice in the opium war against China? God was acknowledged in the Rebel Constitution. Did that prove that the Rebels were his people and they fighting in his cause? But the idea is simply absurd.

They wish to hav laws against blasphemy, etc. We hav such now—a dead letter on the statute books of the country. Laws to protect the Omnipotent, who thunders forth, "Vengeance is mine; I will repay, saith the Lord"! yet is so weak that senates here must enact laws with heavy penalties against others to protect his reputation! Alas for a reputation, even of a god, that needs statute laws, and even national constitutional provisions, to protect it! Why wish for more stringent laws for the observance of the Sabbath? Suppose they first enforce those which they hav. Who is to judge how a man should observe it? Is my neighbor, or neighbors, who make laws, authorized to direct me in its observance? Hav I a right to direct others? Are a man's conscientious duties towards himself or his maker to be the subject of laws and legal enactments? Is conscience to be coerced? Is a part to dictate to the whole in matters of conscience, belief, and practice? Alas for our country when one man is to decide in matters of faith and practice for another, and enforce the same by authority of law! Does might make right? Are the majority to decide for the minority and compel compliance to their enactments? And if one's religion differs from mine or another's, enforce ours upon him if necessary at the point of the bayonet? Would not such laws and law-makers be justly held in abhorrence? The very idea of making Christianity a thing of constitutions, and religious duties a matter of state policy and legal enactments, is the very spirit of the past—of the Inquisition and persecution. By what right do the majority seek to make laws to coerce the consciences of the minority in matters of faith? Why should the Persian, who keeps Thursday holy; the Mohammedan, who keeps Friday; or the Jew, who keeps Saturday, all be compelled in a free country like ours to keep holy a day which neither of them believe? Would you convert them to its observance by law? Is force the proper way to convince them of their duty? Would you endear Christianity to all by persecuting those who do not believe it? Has the preacher given up the cause to the magistrate? You pray that men should observe Christian ordinances, and fulfill your own prayers by enacting laws to be enforced, if necessary, at the point of the bayonet. Is that moral suasion or legal suasion? Is it the boasted moral power you talk of so much? Sixty thousand ministers, and millions of believers, so-called, are praying, "Thy kingdom come, thy will be done on earth," and then aid it by compelling acquiescence in what they deem its requirements! Are you better than your bloody forefathers of persecuting fame?

But it is argued that we would find protection in universal intelligence and the spirit of the age against persecution were the Constitution which now partially protects us changed. Is it so? Why change it at all? Men hav always persecuted each other from a sense of duty. Hav men lost their sense of duty now? Did that prevent the persecutions of the past? Did it protect the murdered child of Freeman against its parents and the approval of his church? Did it prevent the imprisonmen of Prosch, of Dr. Foote, of George Francis Train, of E. H. Heywood, of Blood, of Tennie Claflin, of Victoria Woodhull, of poor Lant, or of D. M. Bennett? Attempt is even now being made to remove the eminent scholar and author from the superintendence of New York public schools, not for incompetency or unfaithfulness, dishonesty, default, or inability—he is tried and known to be competent, honest, and faithful—but it is ascertained that he believes that the spirits of the dead commune with the living; that we may enjoy the companionship of those who hav bid farewell to their bodies on earth. What a crime! To think that our dear ones are not wholly lost to us unfits a man for an office of trust and honor. Alas for Mr. Henry Kiddle! He has since resigned.

Prof. Swing, in a late lecture, says: "So late as the sixteenth century all the leaders in the new Protestantism freely held to the idea that persons who should stubbornly refuse to be converted should be put to death. Luther and his companions believed in religious conquest by persecution; and up to the very border of our era the leaders of the gospel cause spread their domain just as Cæsar extended the Roman Empire."

Mrs. Annie Besant, a brave, true, talented woman, of irreproachable character, had her eight-year-old child taken from her arms, rudely torn away from a kind mother's care, in England's metropolis, because its mother was a disbeliever. A woman cannot, under certain circumstances, be intrusted with the care of her own children unless she acknowledges a young Jewish reformer as her Savior, in the very same country, too, which Buckle eulogizes as "the majestic edifice of national liberty which stands alone in Europe like a beacon in the midst of waters." Were the laws more thoroughly Christianized, and persecutions under them set on foot in our land, it is supposed that the mass of the people, and even of the church and priesthood, would be opposed to oppressive and severe measures. But do we not see in all ages that the extremists lead public opinion and mold public thought?

Again, the same causes in like circumstances produce similar effects. The same causes that produced the Star-Chamber, the torturing and burning of witches, etc., and the Inquisition, are still, or may be, in full force, and the superior enlightenment is not a safe guarantee.

Concerning the persecutions of witches, Macaulay says: "It is not on them (the clergy) that our blame should fall; it is on the system that made them what they were. They were but illustrations of the great truth that when men hav come to regard a certain class of their fellow-creatures as doomed by the Almighty to eternal and excruciating agonies, and when their theology directs their minds with intense earnestness to the contemplation of such agonies, the result will be an indifference to the sufferings of those whom they deem the enemies of their God, as absolute as it is perhaps possible for human nature to attain."

Says Sir Walter Scott concerning the same subject: "It may be noticed that times of misrule and violence seem to create individuals fitted to take

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advantage of them and having a character suited to the seasons which raise them just as a blight on any tree or vegetable calls to life a peculiar insect to feed upon and enjoy the decay which it produces."

But here we may inquire, in the case of Macaulay, whether the clergy are not the authors of the pernicious system, and therefore in the highest degree blamable. Also whether, in Sir Walter's simile, the insect is not the *cause* and not the *effect* of the decay which is deplored. Maggots riot in carrion, but if death is produced by murrain, which is only a preceding maggot, the maggot tribe must bear the blame. "Where the carcass is, there will the eagles [as well as the carrion crows and turkey-buzzards] be gathered together."

If Christianity is to be enforced upon unbelievers, or obedience to it be compelled by laws, should *your* faith, my Christian brother, be a rule for *my* conduct? Can virtue be manufactured by laws? Is there any virtue in a compelled obedience? Can you attract men to you and your faith by punishing them for infraction of what you hold sacred but which they do not? Does God wish you to compel others to serve him or obey his requirements?

There is not, for instance, one text, word, or syllable in favor of keeping holy the Christian Sabbath in the whole Bible. The first day of the week was not holy, nor did your God rest on that day, but the *seventh*. You hav only the authority of the Roman Catholic church in favor of your Sabbath. Would you use American laws to enforce Roman Catholic institutions upon the people? Does might make right in matters of conscience? Again, we ask, Should the majority enforce obedience to the requirements of religion upon the consciences of the minority? Hav the heretical minority no rights which the orthodox majority are bound to respect? Are not our convictions as sacred to us as yours to you? Why insist in enforcing your convictions upon those who are unconvinced? Must they act contrary to their own convictions or be convinced by law? Is the strong arm of the law to be again raised as a means of conversion? We ask that the law should confer no advantage on one class or belief over another. Our motto is, "Privilege for none, justice for all." Why should not our Christian brethren be willing that we should enjoy all the rights under the Constitution and laws that they do? Hav we not an equal individual interest in them? Did not our friends do as much and labor as faithfully to establish them? Hav we not fought and many of us died to sustain them? And shall the very means for which men hav suffered be used as a means of crushing them? Is it generous or just that a country built up by the whole, sustained by the whole, and defended by the whole, should be ruled over in matters of conscience by a *part?* Should men who hav risked their lives in defense of equal rights to all be deprived of those rights in that land? Should not the descendants of the skeptical or unbelieving Colonel Ethan Allen, Benjamin Franklin, John Adams, Thomas Paine, or Thomas Jefferson, hav the same rights as the followers of John Wesley, who sided with the Tories, or Carroll, of Carrollton, who was a Roman Catholic? If we hav, as we are told, an Infidel Constitution, has not our country prospered under it? And, if changed, ought not Infidels to be consulted in that change and their rights protected equal to their Christian fellow-citizens? If it is right for Christians to legislate as they may suppose their faith requires, because in a majority, does it not follow that when unbelievers obtain the majority they should legislate as their belief requires? And should Christians then blame them for oppression begun by themselves? Should they complain if unbelievers profit by their example—if the measure they mete should be measured to them again? If unbelievers should at some future time persecute believers after having been persecuted by them, whenever in power, in every country, land, clime, and age, should not then their complaints be unheard, unheeded, and unavailing? Is there not such a thing as *retributive* justice? "For with what judgment ye judge ye shall be judged," saith the book. Is it because God is unable or unwilling to protect and sustain his own that you wish to make laws for that purpose?

Christian brethren, since the world began, the unbelievers hav never persecuted the believers. There has never been persecution of any faith or religion without priests connected with it. And, again, wherever freedom has been crying against oppression, wherever there has been opposition to the tyranny of priests or kings, skeptics and unbelievers hav been on the side of freedom, and the church and priesthood against it.

The priesthood hav sustained tyranny and oppression more than any other instrument or institution on this planet; instigated more wars, encouraged more hatred and bitterness between men; been more unjust, pretentious, supercilious, proud, haughty, assuming, presuming, and revengeful; put to death more human beings, and upon the most frivolous pretenses; enacted more unjust laws; been more severe in its judgments, more cruel in its punishments; made the most trifling things crimes; visited upon them the most terrible punishments; invented more torture and most cruel and dangerous instruments of torture; made vice a virtue and virtue a crime in the name of the Most High; cursed every nation and state which it has attempted to rule; shed more blood, fomented more wars between nations, and always the most cruel wars; set man upon his brother, and erected the rack, the dungeon; sharpened the dagger, whetted the glistening sword, erected the stake, and surrounded it with the blazing fagot and flame to consume any one who doubted or believed a little more or less than the orthodox standard. And the very same principles which hav done all this, which hav been guarded against by the founders of our government, are now attempted to be inserted into it; and all the same infernal engineering of cruelty and oppression may, if judged necessary, be used upon *us*.

Even in this country, moderately free as it is, men hav been imprisoned, fined, and punished for teaching the people to read the Bible; George Francis Train imprisoned for quoting from it and circulating the quotations; Joseph Treat and others not permitted to testify because of unbelief; Thorn turned out of office for disbelief, etc.; John A. Lant for honestly defending his own belief and disbelief and quoting Train; Prosch, without any crime, and many others; Victoria Woodhull, her husband and sister, for publishing a Freelove paper, and E. H. Heywood for writing a pamphlet containing his honest opinions. D. M. Bennett is now condemned to fine and imprisonment for selling Heywood's pamphlet on sexual freedom and advocating sexual purity, and Dr. Foote is under several thousand dollars' bail for the crime of telling the truth.

Decoy letters are being sent, and efforts are being made by United States detectives and their agents to induce men to commit what they themselves hav caused to be made crimes, that they may hav an excuse for arresting, trying, harassing, and ruining them in their reputation and finances; immure them in prison at hard labor, and otherwise torture, annoy, and persecute them, while the most prominent reverends and doctors of divinity stand at their backs and bless these decoy agents, liars, perjurers, and murderers, who hav worried men and women into their graves, in the name of God, merciful and gracious. And all this in the model republic, and is there no cause to fear persecution now? Hav these persecutors no Bible? Bodies contain impurity and various forms of evil, useful in themselves in the economy of nature. The poison gland of the snake, the ink bag of the cuttle-fish, the gall of the ox, and the stench bag of the polecat and the skunk hav their uses. But in the world's body politic, the church has furnished a poison gland, a reservoir of the world's gall and venom, and a stench sack, cuttle-fish, and ink bag large enough to supply the whole universe. Do they accuse us of harshness? Let the malignity of eighteen centuries of their own answer them. Do they charge us with severity? Point them then to the flames of torturing hell. Do they accuse us of doing them injustice? Point them, for an answer, to between fifty and a hundred millions of skeletons of those they hav slaughtered as a reply. Do they claim gentleness and kindness? Let the choking voices from the dungeons of the Inquisition lisp in feeble, agonizing accents a reply. Do they claim justice? Point to the court of Star-Chamber and infamous Jefferies. Do they treat men gently to-day? Point to the victims of the scaffold, the most sure and efficacious means of converting to Christianity in a Christian land. Do they say that they are guardians of liberty and we are safe? Point to the Woodhulls, Treats, Lants, Footes, Bennetts, and hosts of others, and their persecutors who boast that they hav worried some of them to death, and that "the world is better off without them." Does the church sanction such persecutions? See the grinning faces of the vile reverends as they pat the liar, the perjurer, slanderer, and smut hunter of this great nation on the back, with a holy commendation and Christian blessing upon his iniquitous deeds. See the Rev. Joseph Cook, Rev. Newman, Rev. Howard Crosby, Rev. J. Courtney, Samuel Colgate, Dr. John Hall, etc., defending, and the New York *Independent* justifying lying, treachery, and wickedness, because the end sanctifies the means, and say, are our liberties safe with the Constitution and laws in such hands and the courts and juries under their influence? Would you put our Constitution and laws in such hands? Are our enemies the protectors to whom we may safely look? As well ask if wolves should be the protectors of lambs. They accuse us of severe language. Will they look at orthodox hatreds even unto death, through fifteen centuries, and the fulminations of hatred and malice in the excommunications of the holy church?

It was but the other day that O. Clemens, in Keokuk (the brother of Mark Twain), was excommunicated, and the pious presiding minister advised his flock to withdraw their intercourse from him. Is not any man who speaks honestly his firm convictions, in opposition to the clergy and church, in danger to-day? Are not slander, detraction, calumny, and defamation, and tongues steeped in pious venom, doing their utmost to blast his reputation? Is it not considered unsafe in this Christian city, under the shade of a dozen churches, with their steepled roofs pointing upward, for a man to dare to be true to himself, and honestly declare his serious convictions? Why do known Liberals decline to unite with any Liberal society, take any Liberal paper, or hear a Liberal lecture? Do they not fear pious calumny, Christian hatred, and religious detraction? Thus honesty is at a discount, and hypocrisy and lying at a premium in our midst. Hypocrites are yearly entering the church, acknowledging a belief in a creed which in their hearts they despise; while those who are too honest and truthful to do so are not permitted to enter. But let them turn hypocrite as some do, and lie about their belief, and they are at once permitted to enter. Thus a lie is the ticket which will at once admit any one into these sanctified abodes of God—those houses of God, occupied nine-tenths of the time by rats, and yet so much more holy than our own houses, occupied by our own dear children, and so holy that none but some ordained Rev. or his supporters are permitted to speak there. They speak loudly of our abuses of them. Let them point, if they can, to one instance in their history where they hav obtained power without abusing it. We would exalt human nature, even theirs; they would degrade it, even their own. We believe in man's inherent goodness; they in his inherent wickedness. We believe man is a child of the infinite God; they, that he is a child of wrath, a spawn of the devil. We believe man is naturally good; they, that he is totally depraved. We believe man started very low, and is ever arising, improving, mounting upwards; they, that he started high and is fallen very low. We look forward with hope to the future; they look for light and hope to the dark past, with its ignorance and superstition. We look forward for knowledge in the discoveries of science and the victories of art; they look back for information to the darkness of the past, and the graves of dead generations. They would reverence and adore the wisdom of the age of Pharaoh, Solomon, and Herod; we hav a higher reverence for the age of Newton, Humboldt, and Ingersoll. They would venerate Moses and Joshua, Jephthah, Gideon, David, Isaiah, and Noah. We would honor Washington, Paine, Franklin, Greeley, Harrison, and Lincoln. They venerate St. Tyriel, Cyril, and a hundred other saints, although no Protestant church has ever canonized one; we venerate Tyndall, Huxley, Darwin, Spencer, Youmans, and others of to-day. They venerate the saints of grace; we, those of nature. They reverence a host of worthies whose goodness was superstition, whose lives were useless, who lived to devour the fruits of others' labor, rendering no visible equivalent. We honor Stephenson, Whitney, Fulton, Wood, Howe, Morse, and Edison. We are advocates of utility; they, of inutility. We of the visible; they, of the invisible. We of the living present; they, of the dead past. We believe in the nobility and royalty of man, independent and erect; they believe the noblest position is his most abject and servile, and the most honorable position before earth and heaven is upon his knees. We believe in man's exercising his true nobility before man; they think it more noble to show his humility before God. We protest against men leading the progressive present with their eyes upon the dead past. We pledge ourselves to labor for the advancement of human and not divine interests; for this world and not for another; for the future and not for the past; to bless all who hav been man's true heroes by being a blessing to humanity. We believe the benediction of the bending heavens is upon those who hav shown us how properly to utilize and enjoy the blessings which surround us. We believe in subjecting the God above us, whom none hath seen, to the God within us, that all can feel, in its divine aspirations for human good.

Which do you prefer?

## Indiana on Fire.

It is cheering to observe that all over Indiana a spirit of inquiry is springing up among religious professors and the fires of a true zeal are kindling up among the workers in the Liberal cause. Christian professors, and even preachers, are applying for Liberal books. I hav sold "Sixteen Saviors" and "Bible of Bibles" to eleven preachers, most of whom applied for them. And the most gratifying part of the story is that no less than fourteen preachers in this and other states are reported as being converted to Infidelity by reading one or both of those books. Mr. Rensoner, of Adrian, Mich., has just reported the case of a preacher in that city as being converted to Infidelity by reading the "Bible of Bibles." And thus onward, right onward, is the march of truth. And long and ardently hav I desired to lend a helping hand to the cause, but hav been tied at home for six months, much to my regret, in putting my fourth book through the press. But that labor is now off my hands and I am now ready for field labor. I like the suggestion of that indefatigable laborer, H. L. Green, in the last TRUTH SEEKER, for organizing the states. He proposes that all clubs (and Liberals where there are no clubs) shall report to the chairman of the state committee the names of all Liberals in the state. Do you hear that, ye Liberals of Indiana? Send me the names immediately

and I will furnish you a speaker. Several speakers are now ready for business. Next summer we will hold grove meetings, and hav several speakers. But this winter we must kindle fires all over the state. Indiana will be on fire with the truths of Infidelity in less than six months if we will but work. The state committee will soon be organized. M. K. Wilson, of Auburn, Ind., is on that committee. Send in the names of clubs and Liberals to Kersey Graves, Richmond, Ind., Chairman of the State Committee, and he will arrange for a meeting at once in your neighborhood.

*Richmond, Ind.* KERSEY GRAVES.

## A California Letter.

DEAR BENNETT: This world in which we liv is full of life, and in whatever form life manifests itself, from the lowest to the highest form, existence is a struggle, and not to strive is death. As this is true of physical life, so is it true also of mental and moral life.

Happy is the man and woman who can measure, weigh, and classify the events in the great struggle for mental freedom, and thus deduce right motives as the mainsprings for right action and the measure for true manhood.

I hav been pained at the bitterness, and disgusted at the pharisaical pretense of purity on the part of your enemies who hav attacked you with such virulence. An old man in prison for no crime at the hands of an unjust law, suffering, as many hav done before you, to redeem the people from the bondage of ecclesiastical misrule!

Bro. Bennett, your cause is in the hands of the Liberals of the whole country, and you may rest assured that they will weigh well the motives of your enemies who are seeking to destroy the usefulness of THE TRUTH SEEKER, which has attained such a high place for itself in the hearts of our people.

I commend you for your open, manly courage in regard to the letters brought forward to blacken your name and ruin THE TRUTH SEEKER. It is human to go astray, but almost divine to confess one's faults and promise better things.

Had Beecher done so he would hav been forgiven and honored by all right-minded people. But, alas! there are many who hav put their hand to the work of purifying the body social who are whited sepulchers, full of dead men's bones, whose only virtue is the whitewash and concealment of the true motives which inspire them.

I am glad to read the noble sentiments from the pen of Mrs. Wm. Denton. God bless her, and all others who stand for a correct principle, let it lead where it will?

The question at issue is not the letters published by the *Religio*. They hav been disposed of by most thinking and fair-minded people as irrelevant to the fight Bennett is making for the cause of human freedom.

The dry-rot of conservatism never did do anything for humanity except to forge chains to bind men in bondage to respectable lies.

Every advance up out of the barbarism of the past has not been by compromise, but by radical statement, radical action, and by suffering.

Three great tyrannies curse this world: the eclesiastical, social, and financial. These, like blood-suckers, suck up moral life and mental freedom in the name of God, good government, and religion, and will do so, until more brave men like Bennett defy the law and precipitate the fight, which will bring justice and good order out of anarchy and misrule.

Since I wrote you last I hav made the circuit of Oregon, Washington Territory, and British Columbia, and in less than three months hav spoken about eighty times.

At Astoria the friends are alive, and stand in solid for the old man in prison.

At Portland, Seattle, and Victoria the Liberals and Spiritualists are unanimous in behalf of THE TRUTH SEEKER, and promised to stand by until the smoke of battle has cleared away and humanity lifted a step higher in the scale of freedom.

These people in the North must like THE TRUTH SEEKER because it deals in facts, not fancies; because it is plain and to the point; because, unless forced to do so, it avoids personalities, and fights the common enemy; because its editor is an uncompromising foe of hypocrisy and superstition, and a defender of human rights.

My thanks are due to the friends of Freethought at every point made during my last lecture tour, and especially to Mr. and Mrs. Duck, of Victoria, who made me comfortable in their happy home during my stay in their beautiful city; also to James Fell, a leading merchant in Victoria; and, by the way, I wish you could grasp the hand of this noble specimen of English manhood, a true Spiritualist and quick to grasp the true issue in your fight, and penetrate the [illegible] guise of public weal concealing the base actions of [illegible]s, jealous spirit on the part of your enemies.

an envi[illegible]alker, also of Victoria, is your staunch friend [illegible] your cause. Of such men as Victoria Captain [illegible] and defender [illegible]d to be proud.

affords, you hav ne[illegible]. Winslowe heads the list of warm-

At Port Townsend M[illegible] cause. At Nanaimo, Messrs. hearted supporters of our [illegible]hers, stood close by me in Brunton, Watson, Karth, and [illegible] for which I remember fighting the battle of Freethought, them with kindness.

At Vancouver Mr. Smallwood and Bro[illegible]n, both officials in the land office, are strong friends of THE TRUTH SEEKER, and did much to make my stay pleasant and profitable.

At Portland my thanks are due to Father Hamilton and Mrs. I. A. Palmer and others for assistance in the work.

This is the fourth course of lectures given at most of the above points during the last six years, and, what seems promising, there is no abatement of audience or interest.

At Forest Grove and North Yamhill you hav many warm sympathizers in the cause for which you are suffering; and of all the Liberals and Spiritualists with whom I had the pleasure of meeting during three months of almost nightly labor, I hav not found a single person who is not friendly to THE TRUTH SEEKER.

The *Index* has been sent broadcast in the Northwest with your love letters spread out under the light of unjust and unfavorable comment, and yet the general verdict of the people is that Bennett and THE TRUTH SEEKER are worthy of our support.

I hav presented the claims of THE TRUTH SEEKER at every point, not by throwing dirt upon the *Index* or *Religio*, but by presenting the facts in their proper light; none of these papers can control the people, but are the servants of the people, who reserve the right of verdict. If Spiritualism does not teach a broader charity than Christianity, let us go back to the church at once, and if these biting, stinging editors of the Liberal press are without sin, let them keep on throwing stones—but the people will judge.

I find on my table two copies of *Mind and Matter*, a sprightly Spiritual paper, printed in Philadelphia. I commend it for a spirit of fairness in THE TRUTH SEEKER case as worthy of support.

Also accept thanks for a copy of the *Olive Branch*, a highly readable Spiritual paper printed at Utica, N. Y.

I am sure there need be no quarrel between any of these papers. They differ from each other and each has its work to do, and there is need for them all in the great field of reform. It is a mistaken policy, that one may build himself up by pulling another down; besides, by so doing, we open up broad gaps to the common enemy.

As I am a member of the legislature, which meets in January, my address will be at Sacramento, for the next hundred days, after which I will be on the warpath again; and may the angels of peace brood over the troubled waters of our cause and bring gladness to the hearts of all our people, is the prayer of the writer, DR. J. L. YORK.

*San Jose, California.*

[*From Dr. Foote's Health Monthly.*]

## A Wanton Attack on Mr. D. M. Bennett and Prof. A. L. Rawson.

We had in type an article covering the main facts of this matter, which was crowded out with all other "Outlook" articles from our December number because of the extreme length of our statement regarding the murderous assault on the senior editor of this paper. Probably most of our readers, by this time, who hav taken any interest whatever in the imbroglio between the two wings of the Liberal League, hav learned all the facts. We will not, therefore, take space, at this late day, to enter into a presentation of them *in extenso*. Suffice it to say that at a meeting of the National Liberal League, at Syracuse, about a year ago, a Boston editor of a Liberal paper seceded and formed another Liberal League. This action was taken on the alleged ground that the National League had been captured by the Bennett party, which favored the repeal of the odious postal laws. Since that day there has been much "mud-throwing," as Mr. Parton expresses it. Some scandalous accusations, affecting the Secretary of the National League and Mr. Bennett, editor of THE TRUTH SEEKER, were gathered up by the Boston editor and poured through the columns of his *Index, ad infinitum, ad nauseam*. From his confinement in prison, where he ought to hav been safe from such wanton attack, Mr. Bennett has made a frank reply which greatly pleases most of his friends. If any are dissatisfied with it they do not seem to come to the front, for THE TRUTH SEEKER teems with letters from all parts of the country, vindicating Mr. Bennett and disapproving of the attack made upon him. Prof. Rawson has replied in a way that ought to silence the toy gun of Boston. That truly clear-sighted and great man, the Hon. Elizur Wright, seems to be entirely satisfied with Prof. Rawson's explanation. Indeed, we know of no one who is not. But when a man like Elizur Wright considers an explanation satisfactory, it counts for a great deal; for we know of no one who seems to understand the meaning of a word, or who uses the English language more forcibly and logically, than this champion of American liberty. Perhaps Mr. Bennett may be thankful that his martyrdom has been made more conspicuous by the attacks of his enemies in the Liberal camp. His enemies outside of the camp had failed to find any thing against him with which to impeach his reputation for virtue and honor. When a man is incarcerated for a principle, it is a common thing for his enemies to call him hard names, as if to vindicate the injury they are inflicting upon him. When old John Brown was lying in a Virginia dungeon awaiting execution, we heard it seriously charged against him that he was a horse thief.

While the war is going on between the National Liberal League and the National Liberal League of America, the former, of which Prof. Rawson is secretary, is rapidly increasing throughout the United States, while the latter, with which the editor of the *Index* is associated, has, as at its birth, only seven or eight auxiliaries!

Mr. James Parton, who was one of the vice-presidents of the National Liberal League of America, sends his resignation to Mr. Abbot, the president, reminding him that he is a member of the other body, to which Mr. Abbot is hostile. It begins to look very much as if Mr. Abbot and his coadjutors, after getting the gun for the demolition of Bennett and Rawson well loaded with grape, unwittingly got at the wrong end of it when they touched it off. The National Liberal League seems to be getting on prosperously; Bennett is sustained by his friends; Rawson stands even higher in the estimation of those who believe in the emancipation of women; while the detractors of both these men are not visible since the smoke has cleared away.

COL. BUNDY combs his hair with a towel.

## A Challenge to B. F. Underwood.

B. F. UNDERWOOD, *Dear Sir:* A copy of the Chicago *Inter-Ocean* of Dec. 10th has casually been placed in my hands, and in an interview of yourself in that, besides many other things quite as bad, I find the following:

"But," queried the reporter, "was not the Liberal party in sympathy with the outspokenness of Bennett, and did not they endeavor to protect him?'

"That depends," he replied, "on what you mean by the Liberal party. If you class the advocates of Freelovism and the 'tag-rag and bobtail' who are of the negative school of Freethought, the class who merely seek to demolish, and who know and care for nothing which should supplant the old creeds, I suppose it would be correct to say yes. The party I represent, on the other hand, and which is entirely distinct from the before-mentioned, were as utterly opposed to the man, on account of his offense against the laws of decency, as were the most conservative Christians in the country."

I confess I do not know who you mean by the "tag-rag and bobtail who are of the negative school of Freethought," but so far as Freelovism is concerned I take your remarks to myself. I am a Freelover, and you hav, on more than one occasion, misrepresented and insulted me because I believe in the freedom of the affections; even in this paper, in answer to the question, "What union is there between Freelovism and Liberalism?" you say:

"The two are antipodal; there is no connection, either in sympathy or in fact. The Freelovers are generally mere blatant, loud-mouthed, illiterate Radicals. They are represented by such men as Stephen Pearl Andrews, Moses Hull, and E. H. Heywood. The first-named has more scholarship and literary ability than any one else in his party. Knowing the damning results to his ilk by the ill-advised actions of the Freelovers, he keeps comparatively quiet, but it is the stealth of the fox, who only waits the favorable opportunity to show his evil propensity."

Now, I deny that you tell the truth, and I defy you to point me to one Freelover who is not a Liberal. To say nothing of the "blatant, loud-mouthed, illiterate Radicals" whom you mention by name, there are T. C. Leland, A. L. Rawson, Laura Kendrick, and others whom I might mention, all of them Freelovers, and quite as active as either yourself or Mr. Abbot in the Liberal movement.

But when you call such men as Stephen Pearl Andrews, one of the ripest scholars in the world, and E. H. Heywood, a master of arts, graduated at Brown University, "blatant, loud-mouthed, illiterate Radicals," I can forgive many of your sweeping false assertions in the past concerning Freelovers. Let it all go. With those who know the parties whom you call by name, you certainly will lose your credit as a man of truth and veracity.

But to come to the point: You are a public debater of some reputation. You hav taken it upon yourself on many occasions to publicly denounce Freelove, and misrepresent both the character and opinions of those who believe in it. This you did in Paine Hall on at least two occasions.

Now, I invite you to meet me in public discussion on the Freelove question. Let us see whether your grounds for denunciation are just; if not, cease your nefarious work. If they are, convince me, and I will as publicly defend a law and gospel-bound monogamic marriage as I hav attacked it.

The matter is now in your hands, and if you do not accept this I warn you to be careful and not repeat too often and too loudly the falsehoods concerning Freelovers and their families you uttered in Investigator Hall last March.

Controversially yours, MOSES HULL.

## A New Magazine.

A new periodical is like a new baby in a large family—no one feels the need of it till it comes, then all wonder how they did without so long. But neither baby nor periodical comes into the world self-supporting, though a few of each are born with silver spoons in their mouths. Of the latter class appears to be the *Californian*, a new monthly, the first number of which comes to us with the new year, laden with good things. What this new magazine aims to be, and what it will be if it "pans out" according to specimen, is best described in its own words: "The *Californian* will be thoroughly Western in its character, local to this coast in its flavor, representative and vigorous in its style and method of dealing with questions, and edited for a popular rather than a severely literary constituency. It will not strive to please everybody, but it will reach out for merit in every available direction. It will do faithful prospecting in the range in which it is located. It will deal largely in common sense discussions, and its strongest efforts will be put forth to gradually gather to its list of contributors those hard-headed and practical business men who, in the active pursuit of their several professions and callings, hav literally mined material that, if refined a bit in print, is always valuable, interesting, and marketable."

The initial number contains fourteen prose articles, including an able hard money presentation of the money question, a sensible dissertation on the moral effects of vine culture, and an interesting description of the Pacific Coast Survey. There are also a dozen poems, of varying degrees of merit, and half a dozen short essays.

The A. Roman Publishing Co., of San Francisco, are the publishers. Yearly subscription, $3.; single numbers, 25 cts.

JUST as we are going to press we receive private advices that Mr. James Holmes, the English Republican orator and Vice-President of the National Secular Society of Great Britain, is on his way to this country to undertake a lecturing tour. Mr. Holmes is a co-worker with Mr. Bradlaugh, Mrs. Besant, G. J. Holyoake, and others.—*Dr. Foote's Health Monthly.*

## Liberal Leagues.

151. Centerville, Cal. Sec., Alonzo Sweet.
152. Cadmus, Kansas. Sec., Jas. W. Newbold.

## Spiritualism from a Materialistic Standpoint.

BY B. F. UNDERWOOD.

There is as much evidence, it is said, of mind as of matter; if the latter is indestructible, why not the former? "Matter immortal, and shall spirit die?" exclaims the poet Young. To this we reply that if mind be regarded as an element or combination of elements, its imperishability as such is not to be supposed; but since matter is constantly changing—its forms appearing and disappearing—if we reason from analogy in regard to mind, we must conclude that its individual form is transitory, while the substance alone is without end. So if mind is something diffused throughout space, like the ethereal fire of the Stoics, it is no proof of the immortality of any individual mind. But science does not speak of mind as a substance. It knows only the living, thinking organism, with its activities and aptitudes.

It is frequently said by our Spiritualist friends that, if life commenced on this globe with a speck of protoplasm, and organic forms have been evolved during the ages until the perfection of the human form and the present intellectual condition have been reached, must we not believe that this progress will continue in the future? If death is the end of man is there not an abrupt termination of the chain of existence? "Grant the soul of man eternal, or in man the series ends." But how can the fact of progress in this material world lead to the conclusion that one of the results of this progress—man—will always exist? The only progress suggested by the history of life on this planet is continued progress *in this material world.* The improvement of organisms will go on, doubtless, while favorable conditions last. Accumulated advantages, which will result by natural selection in the struggles for existence, always insuring the "survival of the fittest," must give us higher and higher organisms, until their environment becomes unfavorable to the higher classes of animals—or, in other words, until the earth undergoes changes making it impossible for the higher forms to subsist. But now, does evolution even intimate the existence of man in a spiritual condition, and that existence immortal?

Man's desires and aspirations, to many, are a strong indication that man will exist forever. It is the old argument:

> "It must be so. Plato, thou reasonest well;
> Else whence this pleasing hope, this fond desire,
> This longing after immortality?"

But how our hopes and desires and longings for continued existence prove its reality I do not understand. We desire and hope for many things we never get; we aspire to many positions we never attain. It is said nature never creates a demand for which she does not provide a supply. Of course it is those things which exist in nature that we desire, for it is those with which we become acquainted, and which contribute to our happiness. We have an appetite for food, and there is food to gratify it. We should not have the appetite if there were no food. Our appetite and our desire are the results of our environments. That is clear enough. Well, it is equally clear that we love life, and in life we have daily the gratification of this love. The desire for endless life is simply a desire for uninterrupted existence; for of an endless existence we can have no conception. The desire for a life that will not cease is no more evidence that we shall have it than the desire for boundless wealth is evidence that we shall possess that. The wish for a continuance of this life beyond the grave is no more evidence of its ultimate realization than the Indian's desire for his bow and arrow, his dog, his pony, and his scalping-knife, after death, is evidence that he will have them there.

The inequalities of this life are pointed to by many Spiritualists, as they are by religionists generally, as an argument for future existence. It is assumed that there must be a state in which the wrongs of this earthly life will be righted. But persons who use this argument suppose a Being possessing the benevolence and love of man without limitation; and then, to make the existence of this supposed Being possible (for infinite power is also ascribed to him), they imagine those who suffer unjustly here will be compensated hereafter. A batch of assumptions. If a God of infinite power and boundless goodness permits injustice and suffering *here*, why not *there?* If it be said that that shocks our sense of justice and our feelings of humanity, and that we must not suppose God will do anything wrong or cruel, I reply that we, with our dispositions, would not, if we had the power to prevent it, allow suffering and wrongs *here*. Perfect justice in some other state cannot be logically inferred from inequality, injustice, and wrong in this state. There is, then, no assurance from the condition of earth that there is what corresponds with *our* ideas of justice in any other state of being. We have, then, no arguments for a spiritual state in the wrongs of this material world.

Many of the writers and lecturers on Spiritualism still speak of heat, electricity, and magnetism as "refined matter;" and they claim that matter still more refined must exist, and that is spirit. But this is a crude thought in the light of modern science. Heat, electricity, magnetism, etc., are no longer regarded by scientific men as substances in a refined state, but as modes of motion; and of course they presuppose material bodies in motion. Far from being *links* that connect gross matter with spirit, they are words that represent the conditions of gross bodies like steel and wood, as well as matter in a more rarefied state.

Another metaphysical argument for immortality is founded on memory, which, it is said, shows there is something in man that resists those changes by which, in an ordinary lifetime, the body changes its material several times. Impressions must be made on something that is not subject to mutations like matter. The argument is plausible, and involves the discussion of fine points. We can only reply here that a scar which remains on the body for years, retaining the same form and appearance, seems to show that the particles of the body which leave are replaced by others which serve the same purpose. And this suggests that the new molecules which replace the old ones in the brain may take the same shape and perform the same functions, so far as is necessary to preserve identity, as those which originally received the impressions. *How* this is done of course we do not profess to explain; but it seems more rational to hold to this view than to imagine inside of the physical brain a something capable of receiving impressions, and yet not admitting of disintegration. And what becomes of the notion that the spiritual part of man is *refined matter?* How does that tally with the assumption that the mind or soul is something that is exempt from change—from disorganization? How fine must matter become before it ceases to be subject to the laws of matter—integration and disintegration, distribution and redistribution? If spirit is refined, sublimated matter, there is no possibility of immortality, *unless* at a certain stage of refinement matter ceases to act in accordance with those laws which we now observe in all material operations; which is an absurdity.

To the Materialist, life and intelligence seem to depend upon, in fact to be the combined activities of, organisms. Destroy the organism, and the activities, whether they be those called physical or mental, evidently cease. The substance is changed to other conditions—enters other combinations; the organic forces are converted into other activities corresponding with the material modifications.

What we call mind is evolved with the brain and nervous system. Feeble in infancy, strong in mature life, it declines in old age, and the last symptoms which the mind exhibits are disorder and insensibility, the precursors of annihilation. When we consider that the condition of the brain and nervous system and that of the mind exactly correspond; that any alteration in the one is attended with an alteration in the other; that to all appearances they grow and decay together; that any injury of the brain produces disturbance of the mind, the conclusion seems unavoidable that the dissolution of the body, the destruction of the brain and nervous system, must be followed by extinction of intelligence and thought. Every object with which we are acquainted has a beginning and an end. Aggregation implies segregation; formation implies dissolution. How contrary to analogy, as Hume remarks, to imagine that one single form, seemingly the frailest of any, and subject to the greatest disorders, is immortal and indissoluble! Some of the modern Spiritualists, like those of old, seeing this absurdity, have recourse to the doctrine of pre-existence. But common sense tells us that our mental existence began with our bodies—our existence as conscious, intelligent beings. Can immortality be reconciled with this fact?

Modern Spiritualism, however, claims to have evidence of a direct, experiental character, in unquestionable communications with, and the reappearance of, former inhabitants of the earth. These evidences are by no means new. All the so-called proofs of modern Spiritualism were known to the ancients. This is admitted by intelligent Spiritualists, and the fact by no means makes the evidence either more or less valuable.

The communications from spirits have not made much impression on scientific investigators. They can generally be traced to the minds of the mediums. Have *any* of them been demonstrated to come from supra-mundane beings? The character of the communications usually makes them very suspicious. We have messages and volumes from Theodore Parker that would reflect no credit on any ordinary mind, while they exhibit none of the distinguishing characteristics of that great man. I have many times received communications from Thomas Paine; but he has been exceedingly unfortunate in his efforts to recall even his place and date of birth and death, the title of his works, or important incidents in his mundane career. It is strange that intelligent men can believe that the communications which we get, and which are ascribed to our departed sages, proceed from those minds which, it is claimed, freed from earthly care and toil, and enriched by their varied and accumulated life-experiences in the body, have in addition enjoyed facilities for intellectual progress unknown to earth! Strange that a world where there is no death, where to the wisdom of earth is added the greater wisdom resulting from centuries of thought, study, and experience in the "Summer Land," is able to impart to the groping and struggling denizens of this world so little—I will not say that is in advance of our discoveries and speculations—but that is worthy the attention of men and women of ordinary intelligence and culture! We have communications from Egyptian priests, Chinese sages, the philosophers of Greece and Rome, and the great minds of modern times, the light of whose genius yet lingers on the earth; but when we read their productions, and consider what they were when they trod our globe, and what they must be now if the communications purporting to come from them are genuine, we find relief in the thought that the great ones whose names are used have not thus degenerated, but are in the quiet, everlasting sleep of death; while these childish thoughts and words ascribed to them are but the productions of undeveloped, ignorant, and abnormal minds among us. I believe that all intelligent and candid Spiritualists will concede that the intellectual emanations from the spirit world are far inferior in point of excellence to the productions of those advocates of Spiritualism among us who have written in a normal state and given us their own thoughts.

[TO BE CONTINUED.]

## A Rousing Sermon by Brother Smith.

A BEAUTIFUL COMMAND.

My beloved sisters and brothers, I has once more had a call from the Lord to 'splain God's word. An' it givs me 'ticular pleasure that the St. Johns School Board am present. An' fur their special benefit I select a text that must satisfy them that as a book of truth the Bible is the most reliable book in our public school, Bob Ingersoll an' Babcock to the contrary notwithstanding.

You'll fine my blessed text in the holy school book, in Exodus xxii, 18. It reads, "Thou shalt not suffer a witch to liv." Blessed be God, sisters, only think how if it hadn't a been fur this blessed command to-day our country might be full of witches; an' while you, in the silent midnight hour, was confidingly entwined in the arms of your virtuous an' only husband, a witch might steal your beloved, sisters-ah, an' slip a bridle in his mouth-ah, turn him into a hoss-ah, jump on straddle an' ride all night-ah. An' when the poor man was returned to your loving an' virtuous arms, tired an' hungry, he would get upon his knees an'—still thinking he was a hoss—gnaw the headboard of your best bedstead-ah. Think of it-ah, an' sisters, bless God for giving the just command, "Thou shalt not suffer a witch to liv." An' thank our school board for keeping in school a book that teaches the doctrine of witches; an' I tell you, always vote fur our school board fur any office, fur of such is the kingdom of heaven.

Secondly: An' think, my beloved sisters-ah, if a witch should turn you into a black cat, an' you should hav to spend the whole night with other cats fighting an' yowling an' dodging stones an' brickbats-ah—I say, my beloved, thank our school board fur this command, fur of such is the kingdom of heaven.

Thirdly: Suppose you was put into a sieve, an' then you would go sailing through the air, an' maybe not very well dressed nuther. Oh horror of horrors! Thank God, my beloved, thank God fur his book of truth an' our school board, fur of such is the kingdom of heaven.

Fourthly: Do you know that in Salem, Massachusetts, this Bible put forty witches in jail at one time. Twenty were hung; an' our blessed God looked down from heaven an' saw those poor, pitiable creatures put to death by his blessed Bible command, "Thou shalt not suffer a witch to liv." He had the power to save them, but he wouldn't do it, fur of such is the kingdom of heaven.

Fifthly: Five hundred witches were roasted alive at Geneva, one thousand put to death at Cromo, seventeen thousand in Scotland, thirty-nine thousand in England an' France. Oh, horror! what a record of burning and torturing to death has been done by this blessed God's command, "Thou shalt not suffer a witch to liv!" fur of such is the kingdom of heaven. Again I say, thank the wisdom of our school board, an' vote fur 'em. They all love office, an' justly expect you to giv 'em your votes, fur of such is the kingdom of heaven.

Sixthly: Some were racked, so as to make 'em confess that they were witches. Let me describe a rack. A rack is a Christian device, something like the bed of a wagon, with a windlass at each end. It was designed as a Christian's last argument to make one change his honest opinion. The witch was placed in it, with his feet chained to one end an' his wrists chained to the other. The man John would turn the crank, and the pious man with the Bible would read to the victim our blessed text, my beloved, "'Thou shalt not suffer a witch to liv,' but if you will confess, we will ease up. Will you confess?" "No, I aint a witch," says the man. "John, turn the crank another twist." He turns. The man's limbs are stretched asunder. John sheds tears at the thought of killing the man, an' the other pious man says, "John, lets go to the Bible fur comfort." So he reads our blessed text, "Thou shalt not suffer a witch to liv." Oh, blessed book! This is the book fur consolation. Again I say, my friends, vote fur our school board. They love office, an' are good tools in the hands of the church, fur of such is the kingdom of heaven.

Seventhly: I'll giv you their names, so when you are far away I wish every one as a favor will write to 'em an' thank 'em fur making use of the Bible in school. Also write a

kind letter of thanks to Prof. Yntema an' to R. Strickland an' D. G. Hurd, G. W. Barker, Geo. Stevenson, Josiah Upton, an' Charles Grisson, fur of such is the kingdom of heaven-ah

Eighthly : I say, if our press prints another article from that notorious Infidel Babcock, go an' yell, "Stop my paper!" That's the way to choke the press into the traces of God's holy church-ah. "Stop my paper! Stop my paper!"

We now dispose of the witches of old, an' will now talk of the witches of to-day. Last week the Rev. Mr. Bayliss, of Corunna, of our adjoining county, was sent to prison for two and a half years. His only crime was being bewitched by another man's wife. Only three weeks before, Caro, of this state, sent its man of God an' expounder of his word to the same prison fur three years. His crime was being bewitched with another man's wife. Rev. Mr. Rice, of Lansing, had to suffer on account of his being bewitched by another man's wife. Rev. Fisk, of Grand Rapids, and hundreds of others, all good men, ever ready to denounce the Infidel Babcock, all of them pious men of God, hav been bewitched by the beloved sisters of their churches. I tell you, my beloved sisters, there is witches in your eyes. Never, I beseech you, look at your 'spected preacher Bro. Smith with a melting expression. Let me tell how I, too, like to hav been made to suffer. You see this am the buckwheat season, an' one day last week, whilst I was a calling on the sisters, I asked sister Jones would she scratch my back, fur I'd eat buckwheat pancakes fur breakfast. She placed one arm around my waist, an' as she ran her other arm up under my vest an begun to scratch, her eyes, with a melting sort of expression, turned confidingly to mine, an' I must say that I never had any scratcher that seemed to do me so much good. But the Lord came to my relief an' whispered, "Stand firm, Bro. Smith, an' trust in Jesus." So I kissed her sweet lips an' said she must never scratch my back any more. Blessed be God for my rescue from being bewitched on that particular occasion. Brother Jones will now pass the hat, fur of such is the kingdom of heaven.

I'll preach again in two weeks if the Lord is willing, in three weeks anyhow; an' I'll accept of a donation, an' let it be a rouser, fur of such is the kingdom of heaven. I'll take chickens—yeller-legged—an' almost anything that's good, fur of such is the kingdom of heaven.

An' finally let's bless God fur looking on unmoved at the sight of the one hundred thousand victims who hav been put to death by his command, "Thou shalt not suffer a witch to liv." He saw all, had the power to save, but he refused to save. Bless God! he was determined to hav all of the witches killed so you an' I, my friend, might rest in peace.

Ninthly : Brother Jones, pass the hat, fur of such is the kingdom of heaven. Amen.

*St Johns, Mich.*, Dec. 20, 1879.

## Woman.—Marriage.—Franchise.—Freelove.—Abbot.—Ingersoll.—Rawson.—Underwood.—Mrs. Denton.—And the Glowing Words of Another Lady Regarding Mr. Bennett and the Situation.

EDITOR OF THE TRUTH SEEKER : Mr. Sothern, the theater-actor, in his renowned play of "Dundreary," while personating an English swell, having been away to attend a club or party, is asked who all were there, and replies, "Aw-a whole lot-a fellows-aw." And now, sir, you will note that I hav got "a whole lot" of people named in the head-lines of this article in connection with some very interesting subjects.

At Aurora, Ill., quite a number of years ago I was attracted to read a handbill upon the street which announced that a Mrs. Emmerson would "hold a meeting" at a given time in one of the large public halls of that place, to which she invited gentlemen only. Her circular was attractive because of its absurd eccentricities. She had placed in raised letters upon it the announcement that the admittance fee to her "meeting" would be fifteen cents for each gentleman, but that those little creatures "that men keep" called women would not be admitted. The great body of those that composed the gentler sex of that little city pronounced her—upon reading her bill—"a good-for-nothing, impudent thing." But her bill of fare "took at sight" with the masculines of the town, and at an early hour the hall was filled to its capacity, while the ladies were generally enraged to think that their husbands would go to hear the "nasty, mean thing." Your correspondent went—of course he did. The audience of gents had become enthusiastic long before she came in; and when she finally came, pressing her way forward through the crowd, wearing a snow-white dress and a blood-red shawl, accompanied by the marshal of the town, the audience gave vent to great applause. She took her seat in a complacent manner upon the forum, the marshal beside her in another chair. She soon arose, and stepped forward to commence her lecture, when the crowd of men became boisterous with pounding, stamping, and cheers, for many in the hall had come there with prejudice against her by reason of the scoldings they had received from their wives. She stood for a moment, but the racket continued, when she turned and said to the marshal beside her, in a mild tone of self-posesssion, "I see, Mr. Marshal, that we are to hav no lecture to-night." She continued, "I hav fifteen cents from each one of these men and I shall keep it, for I am here to fill my engagement." She thereupon took her seat, and immediately the house became as still as need be. She then gave us a noble lecture in behalf of her own sex. She said that often when she approached cities and villages she saw an announcement placarded that a young men's literary society would meet at a given time, but she had failed to notice anything of the kind for the improvement of the minds of the young ladies; that they were left to dabble with frivolities which led to rivalries and jealousies; and that so long as woman was neglected, so long as her mind was not properly and practically educated, man would realize the want of true companionship; that what man wants is her appreciation of his intellectual and practical worth; that he wants her to know what the money cost and where it came from that he furnishes her for her use. She said that man and woman were natural companions; that women do not venerate women while they venerate men, and that men venerate each other.

She made a feeling appeal to the fathers present to be mindful of the daughters as well as the sons; that they should be trained to be self-reliant as well as truly companionable to man.

A change came over the scene. Men of minds became deeply interested—leaned forward as if not to lose a word; and many a father left that hall that night with the resolve that he would do all he could for his daughters, because convinced by the lady's logic, so genially expressed, that the loss to woman in education and practical knowledge was a loss to man and loss to the state.

Mr. Abbot was wonderfully frightened and cried out "free love," because the Liberal Convention at Cincinnati put a plank into the platform for the enfranchisement of woman. While the more noble Prof. Rawson says that he would, under no circumstances, undertake the hopeless job of forcing a woman to love him by a marriage bond if her love had become entirely estranged and she wanted to get released from him.

Mr. Underwood, in his Colorado lecture on woman's political enfranchisement, said that his friend Abbot of Boston was not in favor of the enfranchisement of woman until after the Constitution of the United States is more safely guarded against the encroachments of ecclesiasticism, because of woman's susceptibility to its manipulations; while Mr. Underwood himself would let her vote right away and risk it.

Colonel Robert G. Ingersoll thinks that the old-style marriage is *really nice*, that upon it rests the salvation of the state; while Mrs. Denton, one of the "vanguard" thinkers among women, speaks of the tying up one man and one woman for life, whether they want to or not, as the "relics of barbarism." And the wife of the writer thinks that the reason Col. Ingersoll holds for the *old relic* so strong is because he has chanced to obtain a very excellent wife, while she affirms that she has met with hundreds of married people whose separations would be a blessing to themselves and of benefit to the world. Another thinks that the marriage ceremony should be something as follows: "We do pledge our sacred honors to the public, and place our pledge on record, that we will liv true to each other so long as we continue to love each other, and so long as our happiness and well-being is promoted thereby, or so long as evil does not supersede the blessing of our union; and that we, neither of us, will ever neglect or forsake our children, if any are given us by this marriage."

And now, Mr. Editor, I hav these words from my wife, who is absent from me on a tour, and to whom I sent the *R.-P. Journal*, and afterward Mr. Bennett's noble response from prison. In referring to it she says: "I think more of him than ever before. He is guilty but not tricky. No false oath, no scheming, wily woman renders a man weak. I love the paper and honor the man, sympathize deeply with his wife in her statement, and hate, despise, loathe, and detest the *Index* and Bundy. I am glad I burned the *R.-P. Journal* as soon as I read it. A woman that will receive as many letters, knowing as she did that he had a wife, is in no way worthy of credit. I do hope none will desert him. Underwood is selfish and egotistical. He refused to present the petition for signatures for D. M. Bennett's release from prison, in Stark county, Ohio, last summer, and from that time I hav had no faith in him. Bennett is a Socrates. When his friends advised him to evade, he stood like the hero that he is, and, acknowledging, takes the cup and drinks it heartily. Any who desert him now are weak themselves. They should all stand by him in truth. It is enough to be a weak fool, as he acknowledges himself to hav been in a moment when unmanned; but he is a martyr to liberty and free press, and I do hope that there will not be one man or woman calling themselves Liberals that will pay any attention to those letters, but that they will say, Let the noble TRUTH SEEKER liv, and the truthful martyr be more loved and cherished than ever. A woman that would sell herself as did the blackmailer of Mr. Bennett should be condemned by all. It is too often the case that the bright genius of man has been blighted by a tricky woman. This letter shocked me. I looked it over and laid it aside before I gave it a concentrated perusal. I studied the corruptions of church and state, and queried, What dependence hav we if Liberals prove untrue? It sickened me, but the careful reading of it rallied me—made me strong—his honest statement. Man is weak, but the martyr is strong, great, and honest at the core. Do all you can, my husband, to stand by him now at the time that he is passing through the 'Gates of Gethsemane.'" The paper is rightly named THE TRUTH SEEKER. Passion is early awakened in man; and Dr. Childs says, "There is no virtue in a membrane." Man is hedged in by laws and customs. I hav myself been selfish in my love nature, and lived a strictly monogamic life; but something is wrong, and I believe the future will solve and set it right.

Fraternally, T. S. ANDREWS.

*Kipton, Ohio*, Dec. 4, 1879.

AUXILIARY Liberal League No. 150 is located at Springville, Utah, and starts with a goodly number of earnest working members.

## Liberal League Work in Iowa.

The Sub-Committee of the National Liberal League for Iowa is now completed, as follows :

E. C. Walker (Chairman), Florence; Col. M. E. Billings, Waverly; Mrs. A. M. Swain, Fort Dodge; Mrs. Bertha M. Lee, Blairstown; H. W. Mercer, Winterset. All of these are earnest, active Liberals, and will do their best to help on the good cause. Shall they be sustained and assisted by the freedom-loving men and women of Iowa?

LOCAL AGENTS.

In accordance with the provisions of the Constitution of the National Liberal League, the Committee is appointing local agents in the various cities and towns of the state. The duties of these agents are, in brief, to assist the Committee in the organization of Local Leagues, distribute documents, circulate petitions, collect funds, report meetings, send in to the Committee names of Liberals, etc. Will the Liberals throughout the state please report to the undersigned immediately the names of persons most fit to act in this capacity? We want none but *known* Liberals, honest, capable, earnest men and women. Please inclose stamp when writing—the expense of correspondence is considerable. A word right here. Do not depend upon your local agents to do all the work. That would be giving one person too much glory.

AGENTS SO FAR APPOINTED:

Dr. S. W. Moorman, Fort Madison; Albert Leech, Donnellson; Matchen Farrington, Denver; Hon. D. P. Walling, Tripoli; Alex. Risk, Winthrop; Jerome Carter, Randalia; Jerome Dutton, Wheatland, and M. W. St. John, Cedar Falls. Others will be appointed from time to time as fast as suitable names are presented.

TAXATION OF CHURCH PROPERTY.

Our state legislature holds its biennial session this winter. To it will be presented a petition for the taxation of church property. How many thousand names shall it bear? The answer to this question depends entirely upon how much in earnest are the Freethinkers and secularists of Iowa. Let us advance all along the line. "Storm the fort" of injustice and privilege. Every township should be thoroughly canvassed for signatures. Each citizen should hav an opportunity to sign this most righteous demand. Send on for blank petitions. No time is to be lost. When you send for petitions or write for other purposes, please inclose a few stamps. We want to send a copy of the petition to each paper in the state. Help us and we will help you. Send for petitions.

LOCAL LEAGUES.

How many Leagues shall we hav by the 1st of September? Kansas promises fifty. Why cannot Iowa do as well? Let us resolve that we will? How many shall be represented in the

CAMP-MEETING

which will convene about the 25th of August and continue in session for five days? And where shall this grand grove meeting be held? Cedar Rapids, Marshalltown, Des Moines, Ottumwa, Waverly, Clear Lake, Fort Dodge? Let us hear from the brothers and sisters all over the state. Send in your ballots before the 1st of March, giving the reasons for you choice, and your committee will act accordingly. Which is the most accessible point? which has the greatest number of attractions? which can giv the most local aid?

FREE AMERICA.

It having been noticed that the attendance at places of amusement in Cincinnati on Sunday was from three to five times as large as at the churches, the mayor determined that reform was necessary and ordered the arrest of all managers of and performers in theaters and concert saloons which were found open on Sunday. Most of the places remained closed, but in a few, the proprietors of which ignored the order. about fifty persons were captured.—*New Covenant (Chicago)*.

The play weekly put upon the boards at the church theater is becoming stale. It does not draw well. So the arm of the civil power is invoked to compel people either to attend church or stay at home. Such is the meaning of this high-handed action upon the part of Cincinnati's mayor. About one year ago the mayor of Keokuk (Iowa) forbade the May-Fiske Blondes to giv an an advertised performance in that city, on the alleged ground that it was an "immoral" show. Then J. Villa Blake, in the *Index*, applauded this gross usurpation of power on the part of the Keokuk functionary. Will he and F. E. Abbot defend the similar action of the Cincinnati satrap? They should, neither of these officers hav done anything, not sanctioned by the dogma of the Consensus of the Competent. But how long will Americans submit to such foul tyranny? Where is the spirit of '76? Are there no men in Cincinnati that such odious ordinances can be enforced by a mayor, sycophantic slave of the church power? Cincinnati wants such a mob as threw the taxed tea into Boston Harbor. To use the expressive language of the street, that mayor should be "bounced." Bounce him by ballots, if possible, if not, otherwise. Socialists! Germans! Liberals! *unite!!* Do as did your Newark brethren. Spot that mayor and every man who dares defend his traitorous action. Awake ere it is too late. E. C. WALKER.

## Mr. Dudgeon's Contribution.

NEW HARTFORD, N. Y., Dec. 25, 1879.

DEAR BENNETT : My customary $5.00 herewith inclosed, as a contribution to THE TRUTH SEEKER interest, is somewhat tardy, but I hope to do better next time.

Very respectfully, WM. DUDGEON.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, JAN. 3, 1880.


## Some Reminiscences and a Kind of Prospectus.

When the New Year is born journalists usually seize the occasion to giv a prospectus. They wait outside the chamber door, as it were, ready to write the name of their paper on the forehead of the infant. We do not think the young year could be better called than TRUTH SEEKER, and if he indeed be a seeker after the truth he will be an improvement on some years that hav passed. And so we are going to write THE TRUTH SEEKER on the brow of *our* New Year. We hope he will hav a less thorny path than the paper and its editor hav.

Promises for the future hav but little value unless we hav a record of the past to judge whether they are likely to be kept. On the edge of a Western prairie in the summer of 1873 Mr. Bennett was busily engaged in running a seed farm, with probably as little idea of embarking in the publication of a Liberal journal as Anthony Comstock has of ever becoming an honest man. A discussion sprang up between the clergy of Paris, Ill., and a few Freethinkers of the place, of whom Mr. Bennett was one, on religious topics, and while the ministers had the run of the local papers the Liberals were shut out. Not liking this treatment Mr. Bennett determined to hav a publication wherein those holding Liberal views upon theological subjects could express them freely. And THE TRUTH SEEKER was started upon the journey whereon it has never flagged. At first but a small eight-page monthly paper at 50 cents per year it has steadily gone on till we find it at its present proud position of being the largest journal in the world devoted to Liberal or heterodox thought. We find in its first issue this clear cut plank in its platform: "We hav no creed nor dogmas to ask others to subscribe to, but are in favor of independent thought, free inquiry, free speech, and everything that tends to break the chains of mental bondage, ignorance, and superstition."

No paper ever started with a broader platform, a grander purpose, than is outlined in this sentence. It breathes charity, liberality, honesty. It givs at one view an insight into the character of its editor, and those who hav been with him from the beginning can bear witness to how faithfully he has stood upon this platform, even when whirlwinds of slander hav dashed about him. Never for a moment has his integrity, his unflinching devotion to truth, been shaken.

In December of that year, after having issued four numbers in Paris, he removed to New York, and from an eligible point on Broadway the paper was published for over two years—till May, 1876, when Messrs. Henderson & Brown having leased Science Hall for a proposed Liberal headquarters, Mr. Bennett moved his paper to its present place, 141 Eighth street. It would be interesting to trace THE TRUTH SEEKER all through these years, but it would take too long. When the paper came to New York it was enlarged by the addition of eight pages, making it a sixteen page monthly at $1.00 per year. With the commencement of Volume III. the pages were enlarged to their present size, and THE TRUTH SEEKER started off as a weekly. "With a pocketbook extremely flat to begin with; with a very small sum in the bank to our credit; with no capitalist to stand by and see us through; with no corporation of stockholders to send instalments as necessities arose; with no heavy contributors to remit large donations to relieve us, we hav frequently been brought to great straits. More than once hav we reached our last dollar, with no certainty where the money was to come from on Saturday night to pay off our hands and to meet other expenses," are the words in the New Year's Greeting of Volume III. Yet the paper struggled on, relying on its making a warm place in the hearts of its friends by being regarded by "every friend of progress as '*our paper*,'" and experience has justified the boldness of the editor. Although, as Mr. Bennett frankly confesses, he saw hard times, he has always paid one hundred cents on the dollar of his debts, and will doubtless be enabled to do so in the future.

While on Broadway Mr. Bennett published his first book, which opened the way to a respectable publishing business. "The Heathens of the Heath," by our very able friend Wm. McDonnell, was the book, since which time there hav gone forth from THE TRUTH SEEKER office over two hundred different books and tracts, ranging in price from one cent to $5.50.

Until the middle of November, 1877, Mr. Bennett quietly pursued his toilsome way, working from twelve to eighteen hours a day to place his paper upon a sure basis. The circulation had been constantly increasing. Hundreds of warm friends all over the country were interested in it. At this time, on Monday, November 12, 1877, Anthony Comstock walked into the office, accompanied by a United States marshal, and arrested him on the charge of sending obscene and *blasphemous* matter through the mails. The week before he had arrested E. H. Heywood in Boston on a similar charge. Mr. Bennett was taken before Commissioner Shields and held in $1,500 bail to appear to answer. The tracts complained of were "An Open Letter to Jesus Christ," written by Mr. Bennett, and "How Do Marsupials Propagate their Kind," by Hon. A. B. Bradford, written originally for the *Popular Science Monthly*. After a great deal of time and money had been spent, this case was dismissed. The District Attorney had instruction, from Washington. This made Comstock very mad, and he told three persons on different occasions that he would "get him yet." Mr. Bennett tried to introduce this at his trial, but it was "ruled" out. Knowing that something was wrong with a law which could be perverted into a persecuting power, Mr. Bennett got out a petition to Congress to hav the law modified or repealed. This was signed by some seventy thousand. The case was argued before the Congressional Committee on Post-Offices, who recommended no action. And so the law stands to-day a trap ready set for those who offend the "Society for the Suppression of Vice," or the Y. M. C. A., which is the same thing.

When Comstock attacked him, Mr. Bennett determined not to be crushed off-hand, and on the first of January following he doubled the number of pages of THE TRUTH SEEKER, making it sixteen pages, and putting the price up to three dollars per year, at which size and price it will remain. Since the enlargement the paper has seen hard times; but so far it has held its own against those who hav tried to suppress it.

In the summer of 1878 the New York State Freethinkers' Association held its annual meeting at Watkins. Mr. Bennett attended, taking along with him a lot of his books. Miss Tilton, Mr. Heywood's sister-in-law, also attended, selling "Cupid's Yokes," for mailing which Heywood had been sentenced to eighteen months' imprisonment in Dedham Jail, seven of which he served and was then pardoned by Hayes. Mr. Bennett's and Miss Tilton's bookstands at Watkins adjoined, and one day, while she was away for a moment, a Christian spy asked for a "Cupid's Yokes." Mr. Bennett handed it to him, putting the price into her money-box. He was soon after arrested, in company with Miss Tilton and W. S. Bell, who had voluntarily and gratuitously helped both in disposing of their books. They were placed under bail for trial, and are now; but it is hardly likely the case will ever come up again.

Mr. Bennett returned to New York very indignant. He knew the book was not obscene, and he knew he had a right to sell it. He announced in his paper that he would sell it regardless of Comstock. This was Anthony's chance, and he immediately wrote a decoy letter, ordering that and another work. He had convicted Heywood on it and he felt sure he could Mr. Bennett. The sequel proved him right. Our readers all know of the miserably unfair rulings of the judge, of the impassioned appeals to the prejudices of the jury by the District Attorney, of the weakness of the one juryman who only said guilty that the case might go to a higher court, of the unsuccessful appeal to that court, and the cruel sentence. For seven weeks he stayed in Ludlow-Street Jail while the President was considering his application for pardon made through Colonel Robert G. Ingersoll. Mr. Hayes said the book was not obscene, as good as promised to release him, and then suddenly changed his mind, at the instigation of the ministers and Comstock, who went to Washington for the express purpose of defeating the application. Mr. Bennett was ordered to be taken to Albany, and on July 28th Marshal Kennedy took him to that institution. It was left with us to conduct his business and edit THE TRUTH SEEKER, a task we hav done to the best of our limited ability. Friends all over the country hav been very kind. They hav sent in many trial subscribers, and many generous donations hav been sent to keep the paper from going down. We extend to all our sincerest thanks, and promise that until Mr. Bennett is once more seated in his proper place we shall do our best to render THE TRUTH SEEKER a welcome weekly visitor to its hundreds of friends. As in the few (to us long) months it has been our duty to edit it, we shall strive to make it one of the best Liberal journals printed. It will at all times defend the right and denounce the wrong. It will wage an unceasing warfare upon the shams of the church, and the cruel creeds which bind in chains the minds of hundreds of thousands all over this country. The arrest and conviction of Mr. Bennett were brought about by the enmity and intolerance of religious bigots, and the paper will never cease to oppose a system of religion which resorts to lying, intrigue, and imprisonment to smother honest thought. The Bible contains many times more objectionable matter, judged even by the standard of idiotic prudery, than does "Cupid's Yokes." The entire animus of the prosecution was because THE TRUTH SEEKER persistently and boldly attacked Christianity, one of the greatest frauds ever perpetrated upon the world. But the imprisonment of its editor was not a good way to soften its attacks, and will only result in making it more aggressive than ever. Christianity claims to be a religion founded on the merits of a meek and lowly Jew; but its followers hav been the most arrogant and intolerant of all religions. They hav hunted the good, the true, and the brave; hav dragged to prison the heretic and burnt the Freethinker. They hav built cathedrals and prisons, altars and dungeons; purchased communion tables for the elect of the Lord and racks to lay victims on. Almost every article of worship is accompanied by an instrument of torture; even the loving arms of the so-called mother of God, held wide open to fold to the heart of mercy an erring world, are taken as a model for as horrible a design as man ever invented—the Scavenger's Daughter. Wheels to break the bones, iron boots to crush the feet, glowing pincers and flaming splinters for the flesh, knives, axes, and beheading blocks, hav been the missionaries of the church of Christ. Human sharks, they hav sported in seas of blood.

Because THE TRUTH SEEKER has told these things that the church would like to hide, because its editor fearlessly denied what he believed to be fables; because he sought to remove the basis of superstition on which rests this superstructure which supports such a vast number of priests, he has been made the object of a most unjust and cruel persecution. But THE TRUTH SEEKER will continue to advocate the rights of the Freethinkers—that of being allowed to write and speak their honest thoughts the same as though they sat a few times a week under the instructions of a hired hypocrite or an honestly-deluded preacher. The Constitution of our country guarantees equal religious rights to all citizens, of whatever form of belief, or no belief at all. There is nothing in that document which prevents a man or woman from having one or a million or no god.

To the Liberals of the country, to those who love liberty, those who value free speech, who place honesty above hypocrisy, who prefer the facts of science to the theories of superstition, the thinkable and knowable to the unthinkable and unknowable, reasonable opinions to the *ipse dixit* of ignorance, neighborly charity to burning bigotry, we appeal for support for the coming year. All we ask is reward according to our merit, and it shall not be our fault if it is not as generous in the future as it has been in the past. We hope that every person interested in the cause of human rights—of liberty for all alike—will do what he can to help along THE TRUTH SEEKER. Let all seek for truth, and when we hav found the jewel in the grass, let us bring another to view it with us. A diamond loses nothing of its lustre by being looked at by the multitude, and the truth will bear the roughest handling. All it asks is a fair field and no favor.

Remember THE TRUTH SEEKER is the largest, boldest, and freest Liberal paper in the world. It will be sent, postage paid,

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|---|---|
| One year | $3.00 |
| Six months | 1.50 |
| Three months | .75 |

In order to introduce it, we shall continue to send it to new or trial subscribers three months for 50 cents. We do not make anything on this, and we do it simply to take the stranger by the hand, trusting that he will like it well enough to continue taking it at the regular rates. And while we are talking about the paper, we will ask those in arrears if it is not convenient for them to pay up and renew. Those who hav been on our list as trial subscribers will confer a favor if they will let us know whether they wish it longer or not. We hope none will stop, for we need all the help we can get in the way of subscribers. Money should be remitted to D. M. Bennett, the same as heretofore.

We wish all our friends a new year free from worry and vexation, from financial distress, sickness, and suffering, and trust that in their prosperity they will not forget THE TRUTH SEEKER.

## Account of Stock.

We dimly remember an ancient remark to the effect that "as ye sow, so shall ye reap." Now, last year those thrifty yoke-fellows, Abbot and Bundy, put in a late fall crop of what purported to be good sound wheat; but, whatever it was, it must hav fallen on pretty stony ground, for very little of it came up, and what does sprout turns out to be pretty much all tares. As we look over the ground we cannot see it exactly "white to the harvest;" and, if it was, the laborers are the fewest ever bid to a field. As an expert in husbandry, we would not harvest it at the halves, no, nor for the whole of it, especially not so short-handed as the afore-mentioned yeomen seem to be.

But to drop "the parable of the sower" and come to that of the old sore, sore head, or whatever the trouble is thought to be, let us call to mind how these unjust stewards, with such small talents buried in so little napkins, scattered *Indexes* by the 5,000 all over the land. But behold here a curiosity in culture! In the ordinary run of seed-sowing the plant crops up in the same lot and on the same man's land. We looked to see this plant of 5,000 *Indexes* come up in the *Index* office; but behold, they all shoot up vigorously and thickly in THE TRUTH SEEKER office. Page after page of our "Friendlies," and great numbers who do not get into our pages, acknowledge receipt of an *Index*, two *Indexes*, three and four *Indexes*, sowed thinner and thicker in spots, and all hav one tale to tell—that they repudiated the *Indexes*, returned the *Indexes*, put the *Indexes* into the fire, and then proclaimed themselves ten times more the friend, admirer, and upholder of Mr. Bennett than ever before. They also go out and get more subscribers for THE TRUTH SEEKER and not for the *Index*. This is the crop that THE TRUTH SEEKER reaps, all at the kind expense of the *Index*. The *Index* has such winning ways to make everybody hate it. It is very much as if the *Index* man should shoot his own chickens in his own tomato patch and throw them over on ours under the impression that our chickens were depredating on him. Anyhow, the chickens come home to roost with us and increase our stock of Christmas poultry.

Also the newspapers that were implored to notice, mark, and remark, and send copies to the *Index*, all but the pious papers, notice, mark, remark, and send copies to THE TRUTH SEEKER office. That is more crop for THE TRUTH SEEKER that, by all the laws of agri, horti, flori, and all other culture, except just "culture," pure and simple, ought to come up in the *Index* office. We are ever so much obliged, but are more surprised and are dreadfully mixed. We wonder if that is what is meant by that other ancient remark, "He maketh the wrath of man to praise him."

But there is more crop yet. Those five thousand *Indexes* scattered by the sower and the sore-head, and the head that never was sowed and that nothing ever came up on, were intended to break down the National Liberal League. But the League didn't break. It kept right on gaining new adherents, securing new local affiliations, in the same ratio as before, and never lost one. The concern at Ithica we do not count—it never was loyally one. Those five thousand *Indexes* were intended to alienate, brow-beat, discourage, and demoralize the leaders. They screamed frantically, "Expel Rawson! turn out Bennett, or Wright must resign!" but nobody was alienated, or discouraged, or frightened, nobody was expelled and nobody resigned, and the League is still officered as efficiently as before, and is going right on as its members always intended to do, whatever designs its putative founder and sometime president had in view—just as though members do not hav as much to do with founding an institution as its first president or leader does.

But the high, supreme keystone in the arch design in all these *Religio-Index* tactics was to scare away subscribers and break down THE TRUTH SEEKER. This, like all the other kinds of garden "sass" noted, has brought to THE TRUTH SEEKER the biggest kind of crop. The demoralized subscribers who yelled, "Stop my paper," since the *Religio* exposed and the five thousand *Indexes* were sown broadcast, amount to the bankrupting number of **3**; the new ones added count up to **900.** Balance, **897.** The entire increase since Mr. Bennett's imprisonment is over **3,000.**

This is our inventory and account of stock taken at the beginning of the year—and it really looks as if THE TRUTH SEEKER may survive till week after next, or possibly till the next April Fool. Friends of THE TRUTH SEEKER, this is survival of the fittest with encouragement. You hav all "fit" well. Do not be alarmed. We ain't dead yet (free translation of "we still liv"). Send on more new subscribers, and we will liv still—but that don't imply that we will keep still.

When the explosion first reverberated we of course all rushed to the windows to see what the noise was all about; and we did not know, for the moment, but the roof would crash in on our heads. There was a general hush. Not a leaf stirred.

> "'Twas as the general pulse
> Of life stood still, and nature made a pause:
> An awful pause! prophetic of her end."

But, now that the fruit comes rattling down into our lap, we are reassured. We don't mind earthquakes any more. Indeed we rather enjoy them, and wish they would come often and shake that old apple tree again and again. But poor Abbot, with his best trees so situated that the sweetings and greenings all fall over into our lot, and everything he can do redounding to our increase and to the fat of our land, we *should* think he would pull up and go West, young man, go West. Bundy very likely would take him in at $7 a week for a while till he could find a pulpit or a congregation to do. Or Underwood might coach him a little and show him how to lecture—if only anybody would ever go to hear him. T. C. L.

## A Correction and Disclaimer.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of November 22d was an "Open Letter" addressed to me by Mr. A. L. Rawson, Secretary of the National Liberal League, offering to place his resignation in my hands if I thought it the "just and right thing to do." In my personal reply, which I allowed Mr. Rawson to lay before the public in any channel he should see fit, and which appeared in your columns of November 29th and in the *Index* of December 4th, I committed two serious errors. First, I inconsiderately signed my letter as President of the League; second, I left my language open to a misconstruction, which, unfortunately, has actually occurred in a quarter where it is important to the interests of the National League that it should not be misunderstood or mistaken for an official utterance.

It was not my constitutional province or duty, as President of the League, to express any opinion in the case or receive Mr. Rawson's resignation unless he peremptorily insisted on resigning. The League itself, so far as its Constitution throws any light on the subject, is the only tribunal competent to act on the case. I ought to hav replied simply to that effect.

Under such circumstances, however, I think any individual member, though an officer, or any local League, has a perfect right, if deeming it expedient, to express an opinion. It was unfortunate and deeply to be regretted that in expressing my own—for which surely no one else is responsible—in view of what I shall always consider an unjustifiable public attack on Mr. Rawson's private character, I left any possibility of inferring from my language that I deny any self-evident truth or undervalue veracity, sincerity, and what I regard as "good moral character," as indispensable qualifications for office in the League. I believe this sentiment prevails throughout the now one hundred and fifty Local Leagues almost to a man. If it prevailed equally throughout the organizations from which the National League asks simple justice, it would hav no reason to exist.

I meant, in my reply to Mr. Rawson, to assert emphatically the equal constitutional eligibility of all members, but by no means to deny the right and duty of the League, in congress assembled, to judge of character, or even reputation, and place in office its most moral, capable, and efficient members. Very deplorable it will be if my shortcoming in expression shall narrow the field from which the League can select the best. I ought to hav asserted, and think I should hav done so but for a habit of brevity and eaving people to find their own brains, that every individual voter in the League is morally bound, in loyalty to his own conscience, to vote for such officers as he thinks or hopes will best promote the objects set forth in our Constitution. There is not in this vast republic a man worthy to be called a man who can deny the justice of any one of our demands. It is only in their corporate, organic, soulless capacity that men make the denial. Hence the attack not on the real objects or demands of the League, but on objects falsely and calumniously imputed to it, and on the private character of its members. The League does not deprecate this; it accepts it as a good reason why every officer's and member's life should be beyond just reproach, but as truth does not become falsehood by passing through the lips of a liar, however its credibility may suffer, so the League has the good sense not to reject the co-operation for its good objects of men whose lives in other respects may be bad. How the aggregate life of the world is to be made better on any other principle is a problem for those to solve who allow their souls in any measure to be enslaved by the corporate interests of those who oppose our demands.

I did disclaim, and I see no reason to disclaim my disclaimer, any right on my part, either as officer or member, to impose my own standard of morals or character—otherwise than by exercising my right of suffrage of course—on any other member of the League, much less on the League itself, through the person of any duly-elected officer. It seems to me that it would be a dereliction of the fundamental principle of the League to call in question the right of any member or auxiliary to express an opinion of the character and conduct of any officer. That right must be conceded, otherwise membership in the League would involve a sacrifice of one's own standard of morals, in case the majority should elect to office a character inconsistent with it.

If, in the present painful emergency brought upon the Liberal cause from within by an attack certainly inexpedient if not unjust, my errors above referred to should lead any member or auxiliary prematurely to sever connection with the National League, to the extent of depriving that body of the ability, in the constitutional way, to repair the wrong and correct the mistake, if any has been committed, I should never forgive myself. Please excuse this excess of words, in view of my previous deficiency.

*Boston, Mass.*, Dec. 25, 1879. ELIZUR WRIGHT.

## Albuminoid.

WHAT BIT IT OFF?

TO A. K. BUTTS, EUGENE MACDONALD, *et al:* I knew it must come. I hav been warned from the "Hub" and elsewhere that my turn would come. I waited patiently, but it didn't come. I looked to the east and I looked to the west, and yet it didn't come. But it did come. I looked too high for things close by, and did not think there was any *Man* right here at home who would "peach" on me in that dastardly way. "Man is not a man for a' that." And you, too, Eugene, ain't you ashamed to make THE TRUTH SEEKER a vehicle of his vile "insinuendoes." You might hav told me what was in the wind. I could hav bought up that whole album for fifty cents, and with some help from Liberals I could hav raised the money. Verily, verily, a man's foes are of his own household. It is not fair, either, in you two allied editors to expose an "old hulk" while he is in the land of the free and the home of the brave. Why didn't you wait till he got into jail? and why take a man of your size?

And here's a whole week that all Liberaldom has been standing aghast, with pallid lips, peeled eyes, open mouths, and distended nostrils, snuffing at the obscene gale, trying somehow to make out what this new explosion is all about. They expect an explanation, and I hasten to explain.

Now, see how plain a tale will put you down. Instead of making a butt of ridicule of me, you make a ridicule of Butts. I hav been advised to make a clean breast of it and confess. I havn't any clean breast to confess. I don't want to be an angel; I prefer to be a son of the morning—Lucifer, the light-bearer—and dwell where the good devils be. I am going to brass it out.

I never write poetry nor rhyme; much as I can do to write reason. I never wrote in albums in my life, and hardly ever do now; besides, she thrust her album on me unsought; and what is more I didn't write anything in it—leastways, nothing to speak of. Anyhow, Butts wouldn't giv $300 for it. She agreed to divide if he did; but he didn't and wouldn't; so that put up job fell to the ground, and we didn't make a red cent by it. He said it was rich, and was worth it, and he had the money; but he could get more obscenity for love than he could for money out of the *R.-P. Journal* and *Index;* besides, it was too obscene for the columns of *Man;* if it had been woman he wouldn't mind it; and he said if I would leave out "kiss 'em," and put in "miss 'em," to rhyme with "barbarism," and make it more cultured and high-toned, he would giv $400 for it; but Barbara and I both swore we would not prostitute the Muse to any such base and unholy purpose, bad as we wanted money, and Christmas so near, and no legs for a baby's stockings; and so I didn't write it, and she vowed she never, never, never would "peach" on me, and I believed her. I know she didn't tell, because she never told me. How Butt's got it no fellow can find out, because I didn't write it. When she presented her album and asked me, with one of those irresistibly-persuasive smiles that should always accompany albums, she inspired me with all nine of the Muses, and it wrote itself, and I hav been sitting on the guilt edge ever since—of the album, I mean; and Butts would hav written the same or worse, and so would you, 'Gene, if once she thought you deficient in albumen.

I am not scared by Butts' "expert from Alaska." If he freezes to me I will warm to him, and we will see who will thaw first. Let him examine my hand, and when he opes his mouth let every dog bark. If his word would not be received by every Liberal in America, I know an upper dog that would. I don't know but Under would, particularly if he gets some of the $300. If not, then Elling would. They are a wooden set anyhow, and among them somebody would.

I am much obliged for "Man's" consideration of the "families concerned." Families are almost always concerned. Sometimes a whole neighborhood of families are one concern. I never turn down a corner of Abbot or Bundy or Grundy street but all the families living in it are concerned. Let us always shield the families concerned.

I shall not resign. I own a share in this country. It is good stock to own. It pays ten per cent, and I don't propose to hypothecate (scientific word for pawn). Hayes must go. Besides Barbara can't spare me, and then think of all the other girls with hearts and albums that would ache. When Hayes knows this he will decline my resignation and accept his own. Barbara and I can run this country better than any civilized man.

Anyhow I didn't do it. I will stick to that till the very last "*Man*" shall the very last woman obey. If I hav done anything I am sorry for I am willing to be forgiven—then I would do it again under more aggravating circumstances.

Now I look to be Duke or Earl under Dictator Grant for my frankness; and, if I am not, "he may kill the next Percy himself."

Now, all ye Competent! come on with your Consensus!

> "Ye prudes in virtue say,
> Say ye severest, what would you hav done?"

Butts need not be so chary of my name. I am not ashamed of it. Its owner is responsible, and hereby subscribes it in full. TEE CEE LEE.

## That Interview.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Although a communication that I sent you a month ago in reply to certain references to me which had appeared in THE TRUTH SEEKER is yet unpublished, I send you this letter to say that the report of an interview with me, extracts from which, with comments, appeared in your last issue, does not state accurately what I said. For what I hav actually said or written in regard to Mr. Bennett, for whom, I trust I am not lacking in charity, I hav no apology to offer. I simply do not wish to be judged by what I hav *not* said or written.

I did mention, as an objection to THE TRUTH SEEKER under Mr. Bennett's management, that it was coarse, that its editor seemed to delight in dwelling on the vices of the clergy, and that it tended to lower the moral tone of Liberalism, but I did not apply to the paper the word "obscene."

I said that Col. Ingersoll and others who petitioned for Mr. Bennett's pardon did so on the ground that "Cupid's Yokes," which he had circulated, was not an obscene book, and that his conviction, therefore, was unjust. I added that the conviction that he was "personally a moral man" strongly influenced Ingersoll and others who had no sympathy with Freelovism, and who thought Bennett had acted foolishly, to make the effort they did for his release. I did not say that Mr. Bennett's character was the ground on which Col. Ingersoll asked for his release, although possibly that was urged as one of the reasons.

Nor did I say Col. Ingersoll had left Mr. Bennett "to his fate." I said I inferred Col. Ingersoll's present disposition toward Bennett only from reports of interviews that had been published, and that I knew nothing as to their correctness. The reporter and another of the party present said there was no doubt that he had stated, as reported, "that if the Bennett letters were genuine, he had given his sympathy to the wrong man."

I mentioned the three persons named as prominent exponents of the Freelove theory, and spoke of Mr. Andrews as the most scholarly among them, but made no reflection on his character.

There are other errors in the report, but I hav neither the time nor inclination to refer to more. I wished to point out only those of a personal nature. The reporter no doubt intended to giv a correct report; but my own remarks are not given in the language I used, and in some cases what I said does not fairly appear.

Perhaps some of the statements which I *did* make, but which were not given by the reporter, would, if published, be regarded by certain persons quite as objectionable as some of those commented on in the last TRUTH SEEKER which I did *not* make.

By giving these hurriedly written lines a place in THE TRUTH SEEKER at any early date, you will oblige,

Yours truly, B. F. UNDERWOOD.

*Springfield, Mass*, Dec. 27, 1879.

"THE National Liberal League—What It Is, and What It Is Not," is the title of an address, by C. J. Herbold, Esq., delivered before the First Auxiliary Liberal League of Cincinnati, which meets every Sunday at 3 P.M., in Odd Fellows' Temple, in that city. It is a plain statement of what its title indicates, and after so much misrepresentation as the League has sustained at the hands of its whilom friends it is a very necessary little work. Published by A. Warren, 219 Central avenue, Cincinnati. The price we should judge would be about fifteen cents.

THE *Amateur Universe* comes to us from its proprietor, editor, and printer, John Wilson, 7 Ormond Road, Rathmines, Dublin, Ireland. Its six quarto pages are full of good Liberal reading matter. Ireland is a hard place, one would think, for a Liberal paper, and perhaps the locality accounts for the "fewness" of its pages. We wish them success in that priest-ridden isle.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON, OF CHARLESTON, ILL., AND JOHN W. TRUESDELL, OF SYRACUSE, N. Y.

MORRISON'S SECOND LETTER.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: It seems to hav been a fortunate circumstance for Mr. Truesdell that I referred to the "fiat" of law in the creation of money, and injected a little irony into my last article, else he would hav been hard pushed to hav found something to say; but as it was he got in two columns, but not one word in defense of banks of issue; not a word in defense of the interest on money that our people are and hav been paying. And that leads me to conclude that he too does not wholly indorse our present financial system. I do not reject Webster or Worcester, but acknowledge them as standard lexicographers, whose business it is to arrange in alphabetical order the words of a language, giving their meaning and proper application. But when either of them attempts to fix the theological or financial question for a nation they have overstepped their field of labor. Webster's definition of money was correct in his day; but must his definition of money, like the pope's theological bull, forever bar the road to progress? No, never. The right of humanity will assert itself in spite of dictionaries and popes' edicts. So far Mr. T. has been dodging the arguments advanced. Will you get down to hard work and answer my articles, either by saying what I have advanced is true, or proving them otherwise? If you will stick close to the subject, and meet my arguments rightly belonging to the first four numbers as marked out in my first article, after we hav done with those, then, as before indicated, we will discuss the new monetary unit. So far I hav said but little about our national banking system. It is a fraud of such fascinating appearance, so innocent-looking on its face, claiming to be so essential to the well-being of our people, that the masses fail to see lurking beneath its bland exterior the deadly poison of monarchy—the blasting upas tree, whose branches permeate every neighborhood, laying its industries, its very life and spirit, under tribute. This national banking system is a "monster of so frightful mien, as to be hated needs but to be seen." To be seen it must be understood.

Now, dear reader, remember that money—a circulating medium—is an absolute necessity; it is the life-blood of the nation; of our well-being as a people, as individuals. As nature did not provide man with money it became necessary as civilization advanced to furnish it for himself. As barter was the primitive mode of exchange, so at the present time some think we can not prosper upon any other principle of action except "value for value," which simply means this: to force the people in their exchanges to a gold standard. Under various acts of Congress we hav gold and silver coin, *greenbacks*, and national bank notes, as money. Though gold does not circulate as a medium among the people, neither does silver only to a limited extent.

National bank notes form the great bulk of our currency. Now let us see upon what does the strength of the national bank currency rest. Without stopping to speak of the corrupting influences brought to bear upon Congress during the memorable years of '62, '63, '64, and '65, I will simply state that five or more men would take say $300,000 to Washington and exchange their money for $300,000 six per cent gold-bearing bonds. They then form a national bank, deposit their bonds, and receive for their bank $270,000 in national currency. They hav now let the government hav $30,000 in currency more than they received for banking purposes, and draw gold interest on $300,000, amounting to $18,000 a year, and exempt from taxation. This $18,000 was derived from the investment of the $30,000 loaned to the government, for they received back from the government the amount invested for the bonds less $30,000. When we take up and carefully scrutinize the various reports of the comptroller of the currency we find that the gains of the national banks hav been enormous. On the 1st of September, 1873, there were in operation in the United States and territories, 1,955 national banks, whose capital amounted to $488,100,951. Surplus, $118,113,848. Net earnings for six months, $33,122,000. At same time their circulation amounted to $353,968,279.

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|---|---|
| Nominal capital of national banks, ..... | $488,100,951 |
| Bank note circulation furnished by the government, without interest,..... | $353,968,279 |
| Real capital, ..... | $134,132,672 |
| Surplus earnings..... | $118,113,848 |
| Total real capital and surplus earnings,.... | $252,246,520 |

From the above figures we find that the net earnings for the six months amounted to over 24 per cent, or nearly 50 per cent a year. The above figures cannot be controverted. Such earnings are out of all proportion to that of any industry in our land. These enormous profits operate as a tax on every kind of industry, and more than anything else tend to bring about the periodical contraction of the currency, thus taking money out of the channels of trade and locking it up in the vaults of the banks. If the national banks can only succeed in destroying the greenback they will then have the exclusive control of the issuance of the currency. Thus a huge monopoly will be able to control not only the volume of currency but the rate of interest thereon, as well as the purchasing power of the same. Usurious rates of interest periodically produce inflation and contraction of the currency, thus spreading financial destruction broadcast over a land where want and misery should never be seen. I do declare it wickedly careless—if not insane—for our people to allow a few men to usurp, through class legislation, the control of anything so essential to the well-being, so absolutely indispensable to the needs of civilization, as is money. How long will it take the people to learn that monopolies ever operate for themselves; never for the best good of the many. This national banking monopoly bribed their way into power; they hav never been willing to be governed by the will of the people. This monopoly has an insatiate appetite for untaxed interest-bearing bonds, that will hang like a deadly incubus upon the head and hands of productive industry for all time to come. I now declare that the above arraignment of the national banking system is true, and not all the truth either; then am I not justified in saying that this system is a *fraud?*

I hav made it plain that the business of the country can not be done with coin of gold and silver alone, on account of the limited supply of those metals, and further on account of their being so easily hid away, and of the danger—in fact, certainty—of their being exported, etc.; that they can not be an honest basis for paper promises to pay money. I hav also shown, in part, wherein our past and present banking system is a fraud; and to make the proof stronger I will now take up No. 4, which affirms usury to be a fraud. And I must be permitted to say that of all the innocent, harmless-looking amusements practiced on this earth that of loaning money for interest is the most deceitful and devilish. Money is held to be so much property, in which it is just as right and proper to trade and speculate as it is in hogs, cattle, iron, or any of the products of labor. (Here now is a chance for friend Truesdell to join issue.) The right to speculate in money has been sanctioned by the ages, by the state; upheld by the church as not only right, but highly honorable. It has become woven into the very warp and woof of our civilization, our religion, and, sad to say, our morals. Napoleon said, "I can conquer a nation but I can not change its literature." So when time, with all the force that time gathers, has established in the minds of the people that a certain thing is right, it takes a long time to educate the minds of the masses out of the hoary-headed error. People forget that money in its uses is wholly unlike any other property (I use the word "property" to represent the common idea); money possesses, or should, the legal power to discharge debts. The value of a dollar loses nothing by time or use; in this sense, lay away $100 for ten years; at the end of that time you have $100. But pay out this $100 for a horse, and at the end of ten years the horse will not bring you $100—the price of horses being the same. Time will wear out and destroy everything but money—and I should hav added debt. And if it is Mr. T.'s kind of money, gold and silver, even it will wear out in time if you can get it to circulate enough. But the idea I wish to convey is that the *interest-bearing dollar never wears out.* It is a consuming fire that is never quenched, but rolls on and on, gathering new materials silently, unseen, unnoticed, until its accumulations become a mighty torrent sweeping every industry and man's happiness alike to destruction. This has been done about every ten years during the history of our country from 1809. Can Mr. Truesdell giv a sensible reason for those periodical revulsions in business only upon the theory advanced above? If such a condition of things are inherent in nature, and man can not help it, then I say that nature is a fraud. But I do not believe it is inherent. Much has been said about the contraction of the currency, but I believe that usury is the real cause, and the contraction of the currency more of an effect, or a necessary result of usury.

Reader, take the time to examine this question and you will be astonished at the enormous profits derived by the money loaner and broker. It is from three to ten times greater than can be made by productive industry. Reader, let me give you one little fact in history to show the enormous power of interest, as taken from that monument of "truth and soberness," Kellogg's New American Monetary System.

"The assessed property of Massachusetts in 1790 was $44,024,349, and in 1840 it had increased to $299,880,338. The increase of wealth in the state the fifty years was $255,855,989. The legal rate of interest was six per cent. Loan the $44,024,349 for fifty years at the above rate, interest added to the principal every six months, and we hav in interest $885,524,246 multiplied by $44,024,349 equals $929,548,595. The actual increase of wealth in the state during the fifty years was but $255,855,989. Add to this the principal or property of the state in 1790, viz., $44,024,349, and the entire wealth of the state in 1840 amounted to $299,880,338, or not one-third as much as the accumulation by interest on the same would hav been in fifty years at six per cent per annum." "The people of Massachusetts increased their wealth in fifty years $255,855,989, by adding labor and skill to raw material and undeveloped resources. The country has been made so much the richer, but the man who accumulates by usury *adds nothing* to the world's stock of wealth. He is the wolf of society, robbing industry of her just reward." "Usury, the sum of all villainies, enables the few to liv in splendid luxury and ease upon the blood and muscle of the many. It creates castes, and builds up partition walls in society. It roots out democracy and establishes aristocracy. Its whole tendency is monarchical; the thrones of Europe, to-day, are simply cocoons of usury gathered from the *stripped branches of industry.* This insatiable worm is devouring the substance of the American people. Its relentless fangs are upon every productive interest, and its teeth are mortgage-clinched to every sod of Columbia's soil. What reward for patriotic sacrifices! What gratitude for a government to encourage the robbery and spoliation of its heroic defenders! What *stupidity* for a people to be *led, party-blind,* to their own destruction! Usury must be abolished, root and branch, or it will absorb the life, liberty, and property of the people. It is industry's greatest foe, liberty's most imminent danger, civilization's greatest *curse.* Now, friend T., stick close to the text.

Respectfully, H. H. MORRISON.

*Charleston,* Dec. 14, 1879.

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A BEE makes 2,500,000 trips in collecting one pound of honey.

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[*From Truth.*]

## The Postal Laws Perverted.

We hav said that the Comstock postal laws ought to be repealed. Our reasons are, first, that Congress has no right to prohibit any kind of private correspondence through the mails or to create a postal censorship over the press; second, that the laws are grossly perverted in their execution. The first objection can only be obviated by repeal; the second may be met by amendment.

It is hard to convince the public that a law should be abolished if it is apparently a good law. The American people are not apt to look beyond the present. They abhor obscenity, therefore they approve all laws for its suppression. Tell them Congress has no authority to enact such laws, and they reply, "What of that? The laws will help break up this vile business, won't they?" Tell them such laws will gradually lead to similar ones for the suppression of Freethought, and they carelessly reply, "Sufficient unto the day is the evil thereof." But while they cannot, or, in their carelessness, will not, appreciate the difference between a good law, enacted by competent authority, and guarded against abuse, and an apparently well intended and desirable law, enacted by incompetent authority and open to abuse, they can understand, and they will condemn, a perversion of these laws to the injury of free discussion, for the benefit of religious bigotry.

The language of Comstock's postal law, by authority of which most of his operations are conducted, is as follows, so far as it relates to publications other than advertisements:

No obscene, lewd, or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character . . . shall be carried in the mail; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery of any of the hereinbefore-mentioned articles or things . . . shall be deemed guilty of a misdemeanor, and shall, for every offense, be fined not less than $100, nor more than $5,000, or imprisoned at hard labor not less than one year nor more than ten years, or both.

Assuming for the time that Congress is empowered to control the mails, no law could appear more commendable or innocent than this. When it was first enacted there was, and to some extent there still is, a class of books and pictures clearly within the terms "obscene, lewd, lascivious" and "of an indecent character." No fine-spun legal definitions of these adjectives would be necessary to make the dealers in that class of books and pictures amenable to this law. All such publications are bought and sold in secret; and to be discovered in possession of them is to be disgraced. It was to suppress these, to punish their publishers, and to exterminate the trade, that this law was passed.

Now, how has it been abused? We hav already shown how it was perverted to the oppression of Dr. Foote for belonging to another than the so-called regular school of medicine. In his case he was condemned to pay a heavy fine because his clerk mailed a physiological work of his authorship—a book which did not contain a single lewd expression or sentiment, and which was honestly intended to benefit those who sought his professional advice. Dr. Foote could never hav been convicted but for the sweeping definition of the word "obscene," by which Judge Benedict dragged the jury to a verdict.

We now propose to direct attention to the case of D. M. Bennett, whom Comstock finally drove behind the bars of a prison upon pretense that he had violated these laws, whereas, in fact, he was only guilty of questioning Comstock's religious creed.

D. M. Bennett was a publisher, doing business on Eighth street, opposite the Mercantile Library. He was also the editor of a weekly paper called THE TRUTH SEEKER, which, though certainly not a champion of orthodox piety, was clean in every respect. Most of his publications had an Infidel tendency; he was, therefore, Comstock's natural prey. It was to ruin such men that Comstock laid his plans. The occasional conviction of a dealer in vile stuff—one for whom the law was really intended by Congress—is mere routine work with Comstock; but to destroy Infidel publishers, to suppress Infidel prints, and to shackle Infidel thought, is the principal, though covert, design of his so-called Society for the Suppression of Vice; and to effect this design is the work and aim of Comstock's life. "Obscenity," "indecency," "lewdness"—these are trivial subjects. Infidelity must be stamped out; and this Society is organized to stamp it out. And laws against obscenity will answer the purpose as well as any other so long as there is a pious judge like Benedict to define obscenity. When even the sweep of Benedict's net cannot reach the higher order of Infidel thought and discussion, the law will hav become so fixed in our Federal jurisprudence that a gradual advance—one step at a time—will soon drive from the mails every literary enemy of orthodox religion. This is the real policy of the Society, and it has often been discussed in more than one secret meeting among the more active and aggressive members, at which Comstock himself has been present.

Comstock accordingly visited Bennett's publishing house, and found there two pamphlets which he thought might be brought within the obscenity laws; one was entitled, "An Open Letter to Jesus Christ," and the other, "How do Marsupials Propagate their Kind? The first was graced with a title which would naturally shock a tender religious sentiment nourished in the orthodox Christian school; but the letter itself was a vigorous inquiry into the evidences of the divinity of Jesus. The other, though it did not refer specially to, or illustrate its arguments by, the Old Original Bartlett of the *Sun,* was an honest discussion of a legitimate subject.

That Comstock knew these books were not obscene is evident. Had they been, Bennett's mere possession would hav convicted him of crime in a state court; but the state courts do not countenance Judge Benedict's sweep-net definition of obscenity, and therefore Comstock pre-

pared himself to get Bennett into Judge Benedict's court. Comstock knew that in the opinion of religionists Infidel publications hav a tendency to deprave and corrupt morals, and from inward personal experience he knew that the discussion of some questions in natural history would hav a tendency to excite lustful thoughts in the minds of those open to such influences and into whose hands such publications might fall. He also knew that Judge Benedict would charge a jury that books with such tendencies were obscene. He therefore felt sure of his game when Bennett mailed to Salacious Bender, alias Anthony Comstock, at Squan Village, New Jersey, a copy of each of the pamphlets named.

A few days after, Comstock arrested Bennett, and confiscated all the "Open Letters" and "Marsupial" tracts in his store.

Let the public remember that Bennett was not a dealer in vile literature; that he claimed these pamplets were morally inoffensive, and proper publications; that he had not been tried, nor had the pamphlets ever been adjudged to be unlawful by any one but Anthony Comstock; that they were property as much entitled to protection from seizure and confiscation as any other property; and that D. M. Bennett was, before the law, at that time, a guiltless man, and then let it be explained whether he was treated as a citizen of a republic or a subject of despotism.

This outrage was brought to the attention of Bob Ingersoll, and, after examining the pamphlets, he went before the postmaster-general, and asked if it was the intention of the department to permit criminal prosecutions for mailing such publications. Comstock was even then growing strong in this department, and he exerted himself to prevent unfavorable official action upon his pet project. The postmaster general would hav given his influence to Comstock had not Bob Ingersoll threatened to defend Bennett before the courts and the country, if Comstock was not checked in this particular kind of persecution. Key was not anxious to rouse Bob to the point of war paint-and tomahawk, and even the youthful Christians of New York subsided perceptibly at the prospects of an overhauling by the Infidel orator. Still the matter gave rise to considerable discussion in official circles at Washington, which was finally terminated by the emphatic orders of the attorney-general to his New York subordinate to discontinue proceedings against Bennett.

In fact Attorney-General Devens is the only federal officer with whom Comstock has official relations that dares be independent.

Bennett was accordingly discharged, but there was a relentless foe of his loose in the world, who soon reaped revenge for the disappointment he suffered in this first attempt.

## Mr. Thomson to Col. Ingersoll.

BROTHER INGERSOLL: You are not wholly a stranger to me. I once had the pleasure of hearing you lecture, and hav read some of your works. You hav called out this communication by the following beautiful sentence: "In the night of death hope sees a star, and listening love can hear the rustling of a wing." Are not those mental emotions nature's cords connecting us with a higher life? Are not these conceptions, these aspirations and yearnings for a higher, holier life, nature's product in the human mind? Hav they no sequence? Is this the end? There was no beginning; there can be no end; but rather, Are they not our natural relations with that higher life? Scientists say that all phenomena are the result of matter and force, classed by natural law. Hav not the co-existent laws of demand and supply a natural relation as perpetual as gravitation or evolution? Then how can we conclude that this mental embryo of immortality, that has taken nature cycles of time to produce, is but an abortion of earth? besides, I am not wholly the child of earth; the earth is my mother, the sun is my father. With his potential arms of light and heat he embraces Mother Earth, and impregnates her with all her phenomena of organism. On her lap, with outstretched arms, I yearn for a more intimate acquaintance with my father. My weaning time shall soon come. When I slide from the lap of Mother, may I not go out into the great world of worlds, visit my father, and acquire an intellectual fortune amid a universe of knowledge? This is my demand; this is the demand of earth. I hav but a taste of the joys of knowledge. I require a full meal. I hav a right to ask. My credentials are the universal laws of demand and supply. Evolution! excelsior! We may not be able to understand the exact workings of evolution in all its details until we are promoted to the higher school *over there*. It may then be our field-glass through which we can see our past tracks, and by following them up establish our identity and comprehend our moorings and future bearings in the onward flow of time. Reason may be our star of hope, but knowledge alone can open to us the consciousness of immortality. But one world at a time. Our present duty is here. Our people are impoverished and hungering for knowledge. I will propose for consideration the following seeming truisms: That social poverty is the twin sister of ignorance and evil; that prosperity is the basis of mental and moral improvement; that the individual has an inherent right to life, liberty, and the fruits of his own labor; all wealth is the product of labor; that all honest money is the true and legal representative of labor by national agreement; that United States money is the creation of national law; that in the composition of money wisdom requires convenience and durability, with the least intrinsic value; that to select a labor product for the composition of money, thereby raising its price above its real worth, is a national act of injustice to labor. I am a worshiper of truth; show me my errors and I will drop them. Truth always givs one something better. With brotherly love, I am

Yours, J. S. THOMSON.

*Camptown, Pa.*, Dec. 14, 1879.

## A Republic or a Theocracy?

TO MY FELLOW-CITIZENS OF THE UNITED STATES: This great question now pending hangs over our nation like a huge cloud charged with all the powers of destruction, ready to begin its work of desolation at a touch.

Shall this government remain a republic? or become a theocracy? Shall we acknowledge the supremacy of man? or God? Shall we be governed by the good judgment and progressive tendency of scientific people, or the trembling fears of superstition and the furious vengeance of a supernatural being? Shall we breathe the air of the living present? or of the dead past? or of an unknown future?

An organization known as the National Reform Association devotes itself wholly to the cause of theocracy. The second article of its constitution reads as follows:

The object of this Society shall be to maintain existing Christian features in the American government, and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

Let it be understood that this is a government by the people, and for the people, for the Atheist as well as for the Christian; that its glory consists, or ought to consist, in dealing equally and justly with all, irrespective of color or creed, and that it should always remain such. Yet the above-named association would take from the American people the sacred rights to rule themselves and place it in the hands of Jesus Christ, a god who died and turned to dust eighteen hundred years ago. It would make such amendments to the Constitution of the United States as would indicate that this is a Christian nation. It would bring God into the Constitution, and would forever unite church and state. It would disfranchise all who do not possess that precious jewel of fear and ignorance called faith. It would make faith in Jesus a requisite to eligibility. It would introduce into our public schools King James' version of the Bible, and call it "God's letter to man."

A correspondent of the *Christian Statesman* says: "That the Bible is worthy of being accepted by all as the word of God and the only infallible rule of faith and manners, appears" from five reasons which I will briefly notice.

I. From its adaptation to the human heart. "Food is adapted to the stomach and the stomach to food. So the human heart is adapted to the Bible and the Bible to the human heart."

I deny that the Bible is adapted to the human heart as food is to the stomach. If it was, human beings could not liv without the Bible any more than they could without food. That many hav lived long and happily without the Bible can not be denied. But no one can liv any length of time without food.

II. From its perfect oneness. "The Bible was written by forty-two different men, writing in different styles, in different places, in different languages, and in different generations. And yet, when their writings were put together they made a perfect unit."

2 Sam. vi, 23, says: Michal, the daughter of Saul, had no child unto the day of her death. 2d Sam. xxi, 8, speaks of the five sons of Michal, the daughter of Saul. Is this consistency?

2 Sam. xxiv, 9: And Joab gave up the sum of the number of the people unto the king (David), and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah five hundred thousand men. 1 Chron. xxi, 5: And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and a hundred thousand (1,100,000) men that drew sword; and Judah was four hundred three score and ten thousand (470,000) men that drew sword. How is this for oneness?

Matt. xxvii, 5: And he (Judas) cast down the pieces of silver in the temple and departed, and went and hanged himself. Acts i, 18: And falling headlong he (Judas) burst asunder in the midst, and all his bowels gushed out. Is this oneness? Is this perfect oneness?

III. From its majesty and purity. "The purity of the scriptures do not need vindicating. They are holy, just, and good."

Deut. xiv, 21: Ye shall not eat of anything that dieth of itself: thou shalt giv it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

Is this purity? Does this need to be vindicated? If not, what about Gen. xxxviii?

IV. From the fulfilment of prophecy. "The Bible is verily God's word. These holy men of old spake as they were moved by the Holy Ghost."

Jer. v, 37: The prophets prophesy falsely, and the priests bear rule by their means; and my people love to hav it so: and what will ye do in the end?

Jer. vi, 13: For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

If these statements of the Bible be true, and prophecy has been fulfilled, then has falsehood been fulfilled. If falsehood has not been fulfilled, then are these statements not true, or prophecy has not been fulfilled.

V. From its fruits. "We instinctively trust a man who believes in, and studies, and practices the Bible."

What Bible? King James's Bible, containing sixty-six books, which was translated by forty-seven Church-of England priests? The Roman Catholic Bible, containing seventy-six books? Luther's Bible, which does not contain Revelations? Perhaps the Jewish Bible, which, according to Josephus, contains twenty-two books? But it matters not which; the works and fruits of one are as bloody as those of the rest. Each sanctions almost every species of crime. Each is productive of slavery, misery, and woe. Each has inaugurated revolution and bloodshed. If this were not the case, religious zealots would not be so anxious to hav it based on an undeniable legal basis in the fundamental law of the land. If they were not aware that their God is slowly tottering down to nothing, they would not think of establishing him by law.

Each man's God, if he has any, is his own private property; and we, as American citizens, as a liberty-loving people, as men and women, hav no moral right to use physical force or the shackles of the law, in depriving any one of his God, in putting up another, or in dictating as to his bounden duty to that God. As soon as we acknowledge any God in our Constitution, national reform will begin; but it will be reform back toward the dark ages. This government will then be a theocracy, and the rights of man will be no longer respected. But may such never happen. May our government remain, and, if possible, be made more secular; may church and state remain forever separate institutions; may the five points of Calvanism never be a legal requisite for holding offices of trust; may the people rule supreme, and the Bible be kept from our public schools; may our republic forever remain a government for the people and by the people.

W. M. SCHUWERK.

## An Open Letter to Sara A. Underwood.

I received a sample copy of the *Index* containing a marked letter written by Sara A. Underwood, of Thorndike, Mass., claiming the Bible is not obscene, etc., and condemning "Cupid's Yokes" for its obscenity. I hav never seen nor read "Cupid's Yokes," and cannot say as to the truth of the charges against it; I leave this for those to judge who hav read it; but the Bible I hav read, and I find in it many passages that are too filthy and disgusting to be read in any society, and cannot see how they could be called by any other name than obscenity. I think if you had read the Bible with a clearer perception and unprejudiced mind you could not help but see that it contains such passages. I will only refer you to a few of them. You certainly will pardon me for my audacity, as it is the "Sacred Scriptures" that I am referring to: Ezekiel iv; 2 Samuel xvi, 22; Genesis xxxviii, 9; Job xi, 17; 2 Kings xviii; Isaiah xxvi, 18; Deuteronomy xxv, 1; Judges iii; Leviticus xv, 16.

The polygamists and free-lusters of the day are ever ready to giv an excuse for their libertinism by referring to these so-called "sacred" pages; and in these you claim "there are no impure hints to fire the imagination and unguided passions of youth." I will refer you to the polygamy and Freelovism of Abraham, Jacob, Solomon, and to the command of God to David and Hosea regarding their concubines and the thirty-two thousand young maidens who were distributed among the Israelitish army to suffer a fate worse by far than death—to become the wives and concubines of those who had slaughtered their fathers, mothers, sisters, and brothers, made by the express command of God: "As the Lord spake unto Moses saying, Kill every male among the little ones, and kill every woman that hath known man by lying with him, but all the women-children keep alive for yourselves." (Num. xxxi.) You may say that these are only a record of facts of an uncultured race of people; nevertheless hav they not had their influences, and will they not hav, for evil, as long as people believe that such passages are of "divine authority?" Is it not plain that they teach obscenity, polygamy, and Freelovism? You say you would put into the hands of youth a thousand Bibles rather than one copy of "Cupid's Yokes," as far as obscenity and morality are concerned, and that you never dreamed that the Bible was obscene until you read it in scurrilous writings, misnamed "Liberal." You profess to be a Liberal, and censure others for upholding the purity of "Cupid's Yokes" and condemning the Bible for obscenity. We do not wish to uphold either, for this reason: True Liberalism is not founded on the Bible nor "Cupid's Yokes," but upon common sense. What you are condemning others for, the same guilt is applicable to yourself. If you are not whitewashing "Cupid's Yokes" you are the Bible (like many of our professed Christians, who hav as yet learned to see but one side of a question). I am with you, Mrs. Underwood, when you say "Liberalism needs no such false props;" nor can it succeed without sifting the chaff from the wheat. And the sooner this is done the better; we hav already too many orthodox and Catholic Liberals in our ranks professing to be what they are not. We can very readily spare a few of them by placing them where they belong; then and not till then will the cause of true Liberalism prosper. Those who wish to harmonize error with truth, and vice with virtue, had better go back to the church from whence they came, and preach Jesus and him crucified. You seem to regret that such "silly flings" were thrown against the Bible at the Cincinnati Liberal Convention, which "seem to place it on the same footing with 'Cupid's Yokes,'" etc. True Liberalism teaches that obscenity is no better in one book than another, and should be as much abhorred in the Bible as "Cupid's Yokes," or wherever it may really exist; and herein is where the trouble lies. The Pharisee was thankful that he was not as other men. So it is with many that profess Liberalism. They claim, in substance, "I am better than thou." The pure motives of the heart are what constitute true greatness; and wisdom, which should be the governing power, detects error wherever error lies, and adheres to truth wherever found.

MRS. SALLY A. WINSHIP.

*Winchester, Ind.*, Dec. 18, 1879.

W. F. JAMIESON is taking a vacation over the holidays at his home in Lake City, Minn. He will lecture at Maiden Rock, Wis., January 5th, 6th, 7th, 8th, and 9th; at River Falls, Wis., January 13th, 14th, 15th, 16th, 17th. He had calls for lectures from Michigan. Address Lake City, Minn.

# Letters from Friends.

PALO, ILL., Dec. 25, 1879.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Inclosed you will find post-office order for forty dollars, which you may apply as follows: Twenty-five dollars as my contribution to sustain THE TRUTH SEEKER during friend Bennett's imprisonment, and the balance for subscription to THE TRUTH SEEKER for 1880 and the list of books you find inclosed.

To say I hav been mad all summer expresses but a small part of what my feelings hav been in relation to Bennett's imprisonment. I consider it the most dastardly outrage that has been committed in a long time. It only shows what theology would do if it had the power. They will miss their mark in one thing: they will not break down THE TRUTH SEEKER, which was their real object. I like it better every number. I traveled considerably on the Pacific Coast last summer, and know there is no Freethought journal that has half so many friends among the Liberals as it has.

I could not stand the *Index* any longer, and hav ordered it stopped the 1st of January. Abbot, as a writer, I admire. When he writes on theology I think he has no superior, and I am indebted more to him for my views on that subject than any other man. But I cannot stand his insane jealousy of your paper; there is nothing else the matter with him. I'm sure Mr. Wright told him the truth when he said, "If the *Index* went down he would hav no one to blame but himself."

I like Mr. Palmer's articles on the "Religion of Humanity" very much; they are just the thing at this time.

Never fear but that THE TRUTH SEEKER will be sustained; it is gaining friends every day, and this last attack of Bundy and Abbot has made it more friends than ever.

I am fifty-three years of age, and cast my first vote for Martin Van Buren on the Free-Soil ticket in 1848, and hav voted the Republican ticket ever since, even up to Hayes, which I am sincerely sorry for. Talk of the "back-bone" of that man, he has not got any, or he would not hav allowed a few ministers to bulldoze him out of pardoning Bennett after two hundred thousand citizens had petitioned for his release, and knowing, as he must hav known, that he was imprisoned wrongfully. The Republican party gets no more votes from me.

Hoping Mr. Bennett may be released soon, I remain yours for the truth, let it be what it may, RUFUS PERKINS.

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NORTH BENNINGTON, VT., Dec. 10, 1879.

EDITOR TRUTH SEEKER: You will find inclosed five dollars, for which please send me one copy of the "Holy Bible Abridged," one copy of "Behind the Bars," and one copy of Kersey Graves' "Sixteen Saviors or None," and the remainder appropriate to the fund that is being contributed for the benefit of D. M. Bennett.

Abbot, Bundy, and their co-workers claim that very many of Mr. Bennett's sympathizers are acting under a delusion in bestowing their benefits upon him, and will regret having done so after they hav fully understood his abandoned private character and the evil influence he exerts upon Christian society as the publisher and editor of THE TRUTH SEEKER. But I act understandingly when I express my sympathy for Mr. Bennett and my disregard for his persecutors.

Mr. Abbot, on account of his disappointed ambition in not continuing to be president of the National Liberal League, reminds me of a young man whom I once knew, who at a certain time met a clergyman at an orthodox conference meeting. The clergyman represented to the young man his danger while living under the curse of original sin, and advised him to come to Jesus for salvation; to which the young man replied that he would rather be a king in hell than an underling in heaven. And I believe Mr. Abbot prefers to be a king over the eight Liberal Leagues of America than to hold a minor office in connection with the one hundred and fifty National Liberal Leagues.

I know Col. Bundy through the *R.-P. Journal*, of which he is editor and publisher, and know him to be a renegade Spiritualist—if he ever was a Spiritualist. Not being content with using his best efforts to vilify and blacken the reputations of the most worthy and reliable spirit mediums in existence he has joined hands with Mr. Abbot in his crusade against Mr. Bennett and others of the worthy Liberals who compose the National Liberal League. Thus much for Abbot and Bundy; and I advise their co-workers to profit by the mistake or misfortune of Mr. Bennett, and not place their affections too strongly upon innocent and confiding young girls of thirty five years of age.

I am a Spiritualist, and consequently my views in a spiritual direction do not harmonize with the Materialistic professions of Mr. Bennett, but I freely concede to Mr. Bennett the same right to promulgate his honest opinions—however much they may differ from mine—that I claim for myself.

Mr. Bennett has largely exposed the fallacies entertained by the orthodox Christian church, and its desire to obtain supreme control of the social, religious, and political conditions of our whole country. And this church, through its machinery, composed of a small clique of disaffected Spiritualists, the Liberal League of America, the Young Men's Christian Association, represented by Anthony Comstock, and a bigoted, prejudiced court and jury, has succeeded in incarcerating Mr. Bennett in the Albany Penitentiary; and I am waiting very impatiently for his release from prison, in order that he may hav an opportunity to meet the charges that are being brought against him by his avowed enemies.

HARVEY HOWES.

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FLORENCE, IOWA, Dec. 24, 1879.

THE TRUTH SEEKER of December 20th is a grand number. The articles of Elizur Wright, W. F. Jamieson, Dr. Bentley, T. C. Leland, and the letters of Messrs. Bennett, Campfield, Green, Goddard, and others are all admirable. "The Lady Doth Protest too Much" has some capital hits. The way the paper is now being conducted there is no danger of its losing popularity as compared with its envious and pigmy rivals. Every true Liberal, as he thinks of where D. M. Bennett is and who placed him there, will redouble his labors in the cause of Freethought and Secularism.

E. C. WALKER.

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DANVILLE, WIS., Dec. 25, 1879.

EDITOR TRUTH SEEKER: For the inclosed three dollars please renew my subscription for another year. I am an earnest searcher after truth, and I know of no surer place to find it than in THE TRUTH SEEKER. Although I like the present management of the paper well, still I will gladly cast my vote for D. M. Bennett to be editor-in-chief of THE TRUTH SEEKER, also for him to be vice-president of the United States, with Col. R. G. Ingersoll for president, in 1884—provided it can't be done sooner.

I think every Liberal ought to follow Mrs. Bennett's praiseworthy example and pardon the truly honest old man for his acknowledged misstep, the only one he ever made in his whole life, and, in my opinion, a very trifling one at that. Yours for fairness, J. W. HARTLEY.

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PARIS, ILL., Dec. 25, 1879.

MRS. D. M. BENNETT, *Dear Madam:* Inclosed find P. O. order for $10.25, $7.25 of it to apply to remittance for Jan. 1, 1880, and three dollars for one copy of "Analysis of Religious Belief," by Viscount Amberley. Please send the book at the earliest possible time, as I order it for a friend that wants to make a present of it.

Wishing you a merry Christmas and a happy New Year, and regretting that your husband is not at liberty to enjoy it, and hoping that the time will come when it will not be possible to cast a man into prison for sending a book through the mail that is sold openly on the streets of our large cities, I am Respectfully, W. H. GEOHEGAN.

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COUDERSPORT, PA., Dec. 16, 1879.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Inclosed find P. O. order for three dollars, which you will please place to my credit on THE TRUTH SEEKER. I commenced taking your paper as a trial subscriber, and my time having run out some time ago I am glad you continued to send. I neglected to send my subscription before, not because I did not like the paper, but through pressure of business. I like the idea of one thousand of Mr. Bennett's friends sending him ten dollars when he is liberated. You can count me in as suggested by Grace L. Parkhurst. I think she struck the key note in last week's TRUTH SEEKER, and hope that when Mr. Bennett regains his liberty his paper will hav the largest circulation of any paper in America. I circulate it around this town, and hope to obtain a few subscribers soon.

Respectfully, W. W. DUNHAM.

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CAMARGO, ILL., Dec. 15, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed please find draft for seven dollars to be used as directed. I don't want THE TRUTH SEEKER to die under any consideration. I sincerely sympathize with you in your present condition. It is enough to hav the Christian church harass you, to say nothing about Abbot, Bundy, and Underwood, pretended or conditional Liberals, hounding you as they hav. There is one thing the Liberals hav not realized as yet, and that is that the Grant and fraud party is not the Republican party which was captured in 1868 by the church and great moneyed monopolies, the former furnishing the pretended moral influence, and the latter the money and votes. The national banks are clamoring for the wiping out of the legal tenders, and substituting national bonds for the same. The two frauds, Hayes and Sherman, in their public documents hav recommended it, but finding they were a little too fast they hav been compelled to call a temporary halt until after the next election. Should they succeed, then farewell legal tender. Anthony Comstock will commence throwing out of the mails all Liberal publications, classing them as obscene. Don't think this is imaginary, for the evidence is staring us in the face. One of our brightest Liberal lights says he has no faith in the Democratic party. He ought to know if he has been there, as I hav not. But I noticed in 1872 when the effort was made to unite church and state that every Republican voted for it, and every Democrat voted against it. I know that every Democrat within my reach would sign a petition for the repeal of the Comstock laws, and no Republicans would except avowed Liberals. I hav had experience in this matter. Hoping that liberty may liv, I remain,

Fraternally yours, W. H. PEARCE.

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PRATT, ILL., Dec. 10, 1879.

MR. EDITOR: Inclosed please find three dollars to be credited on my subscription. Mr. Bennett wishes an expression as to whether he shall resign as editor of THE TRUTH SEEKER or not. I emphatically say no, never, and no "hardly ever" about it. I received a copy of the *R.-P. Journal* and the *Index*, containing the howl over Mr. Bennett's letters, and I cannot find words to express the utter contempt I felt for such a mean, contemptible, and cowardly attack upon one who was in prison, with no chance to defend himself, and what makes it all the more contemptible is its coming from those who pretend to be friendly to the Liberal cause. I do not nor cannot believe that the editors of either of those papers hav a particle of honesty in this matter. Why do they not go over to the orthodox side where they belong? There they might extol the merits of the only righteous persons who could be found in Sodom and Gomorrah. They might make it a study to find out where Lot's daughters got their whiskey to get righteous Lot drunk so the whole caboodle could commit incest and in their drunken frolic still retain their righteousness. If these things can be done, and they still retain their righteousness, it seems to me that we might forgive Mr. Bennett for writing some foolish letters, and I think we would if it was not for the crime of trying to lead astray a young, inexperienced girl of the tender age of thirty-five. Good Lord! when I come to think of it, my wife had ten children when she was thirty-five. Perhaps in the city of New York it takes longer to get past the age of innocence than it does in Illinois.

It seems to me as though if every lover of right and justice would do his duty the *R.-P. Journal* and *Index* would not hav a subscriber left. I read the copies sent me, wherein were published your letters, then burnt them up so that no one else could see them.

I hav read the facts concerning your trial and conviction, and I must say that if ever there was any rascality perpetrated by law your case was one. I got some signatures to the petition for your release, but think it was wrong, as I believe we should only hav signed a demand. I always voted the Republican ticket until last year, but now I say good-bye forever. I belong to the Greenback-Labor party, and I think the Liberals might utilize this party as they are mostly Liberals.

JAMES M. PRATT.

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WHEATLAND, IOWA, Dec. 10, 1879.

D. M. BENNETT, *Dear Sir:* Send TRUTH SEEKER to a trial subscriber for three months. We must try and increase the circulation of THE TRUTH SEEKER, the best paper now published. I, too, received a sample copy of the *Index* filled with abuse of Bennett and Rawson, either one of which I believe to be a much better man than the "cultured consensus," and Bundy should not be mentioned in the same letter with either of them.

Tell Bro. Bennett we love him better than ever since his last letter. There has been so much denying of facts by the clergy lately that it seems refreshing to hav our Liberal brother "acknowledge the corn," and he did it in such good style we all know it is true. What a letter that was! If Abbot and Bundy read it I guess they felt as though they had "let a bird go."

I am anxious for his time to expire, so he can again occupy his chair; and then if he does not make it red-hot for somebody, I shall lose my guess; and, in fact, I think Eugene Macdonald makes it decidedly lively for the slanderers. Truly, JEROME DUTTON.

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SNOWVILLE, VA.

DEAR BRO. BENNETT: I do not know that I can begin the new year with any better or more useful work than that of helping to hold up the hands of one of the most effective, industrious, and indefatigable laborers in the field of universal mental liberty; one who has done more to enlighten the people in regard to the old time-worn superstition of the ages, and the tyrannical deeds of the Christian church, than any other man living. One who, though behind the prison bars, unjustly confined through priestly power and influence, is still writing, printing, and publishing books, tracts, and papers with almost lightning rapidity and speaking bold, brave, fearless words that reach the hearts of thousands and hundreds of thousands, teaching them fact instead of fiction, truth instead of falsehood, and honesty and frankness instead of fraud, hypocrisy, and duplicity.

I send thee as a token of my appreciation of thy labors one dollar for two three months' subscribers, and one dollar as a New Years' gift, only devoutly wishing I had the power as I hav the will to multiply it by tens of thousands; but as this is impossible I hope as many as can of the friends and readers will supplement the amount, and thus show by deeds the sympathy and good will that has been so freely given in words.

Be brave, toil in love,
Whatever troubles harrow;
Learn wisdom from the tiny flowers,
And patience from the spar row.

Yes, toil and trust with all thy might,
And so shall hope resplendent,
With all her sweet, supporting power,
Be ever thy attendant.

— *Dr. Henrietta L. Buckner,*
EMMINA DRAKE SLENKER.

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ALLIANCE, OHIO, Dec. 17, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* I hope you may continue THE TRUTH SEEKER in the future as you hav so bravely done in the past. I do not wish to interfere in the private business of any one. I think more of Bennett today than ever. His acknowledgment to the correspondence that is troubling Bundy and Abbot to such an extent shows the greatest mark of honesty that I ever heard of. Juliet H. Severance has spoken my mind better in your last issue than I can speak it myself. I think the dressing she has given Peebles just the thing for him. I think it would be well for him to enter some Methodist conference, where he can do justice to his Jesus, and not humbug Spiritualists and Liberals any longer.

How is it that Bundy knows so well what kind of a man it takes to make a libertine? Does he speak from experience? or is he just good at guessing?

With the assurance of my support and sympathy, I am
Yours truly, CARRIE E. SMITH.

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NEW ORLEANS, LA., Dec. 7, 1879.

MR. EDITOR: I read the defense of Mr. Bennett in THE TRUTH SEEKER of the 22d, against his base calumniators. It is a masterpiece of dignity and manliness, and is what I call a Christian confession, and I do not think there is a man in the United States who would make such a confession against himself. Beg Mr. Bennett to continue his paper; otherwise it will be a triumph for his enemies, for this is what they would destroy—his paper. With great respect, I remain Yours truly, TERESA TAYLOR.

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READING, PA., Dec. 7, 1879.

MR. D. M. BENNETT, *My Dear Friend:* I hav no doubt but that you are receiving more letters than you can possibly read, but I cannot forbear saying a few more words to you in this your hour of greatest triumph; I say greatest triumph because I am fully persuaded that your last grand letter is the grandest of all the grand letters you hav ever written—no cant, no sniveling hypocrisy, no disposition to evade. I sat down and read it through without stopping. I consider it the manliest, bravest document I ever read. I feel myself honored that I can call a man my friend who could write such a letter. Hav no fear, my dear sir, that the Liberal public will desert you. I do fully believe you will even make friends from the efforts of your enemies to ruin you. As you know, I hav always loved your paper from its birth, and now it becomes a necessity to me, and I am sure thousands feel as I do in the matter. I know of none worthy the name of Liberal who would, for a few paltry mistakes, throw away the labor of so many years. I know not nor do I care what course others may take, but I am for THE TRUTH SEEKER, as it has always been, with D. M. Bennett at its head, bravely demanding the right, always telling the truth, and exposing frauds of all kinds. There are new issues coming up, but I do fully trust you will be equal to the task and fearless in the pursuit of truth. I am honored by signing myself Your friend, L. E. HUGGINS.

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BLACK HAWK, COL., Dec. 1, 1879.

D. M. BENNETT, *My Dear Friend:* Hav just read your fourth letter from Albany, and as you want all your friends to reply, and regarding myself one of the many, I cheerfully do so. The main points in your splendid letter are, that your health has improved, that half of your time as a prisoner has passed away, and that you had been allowed plenty of paper and plenty of time to say a little in your own defense.

As to the slanders heaped on you, I did not expect anything else, and am prepared to see and hear a great deal more before you will be able to face the powers of darkness. Whatever may come, don't be alarmed about it; your friends are with you. You hav committed no crime, and not been any weaker than others claiming perfection. I, for one, don't claim to be without sin, and hav no stones to throw. Will be pleased to see you released soon and take command again of THE TRUTH SEEKER. As ever, yours truly,

P. C. JOHNSON.

DAVISVILLE, CAL., Dec. 19, 1879.

D. M. BENNETT, ESQ., *My Dear Friend:* Inclosed find post-office money order for $19, for which continue TRUTH SEEKER one year, and send "From Behind the Bars" and "Sixteen Saviors or None." November 14th I sent you post-office order for $25. Don't know that you received it.

I never liked you so well as I hav since reading your confession.

I hold you in my heart as one of the few truly good men. Long may you liv to teach Christians honesty!

Truly yours, G. G. BRIGGS.

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MIAMISBURG, O., Nov. 26, 1879.

DEAR BRO. BENNETT: So they are not satisfied, yet you need not think Christians alone are your enemies; your very worst foes in the world are Liberals, and why? Because they are jealous of your subscription list. They hate you because you can afford to giv more reading matter for the money than they can, or do at least. It is not because you are a Freethinker, it is not because you wrote a few silly letters to a lady, that they despise you; it is because you know how to run a newspaper better than they, and they are as jealous of you as the devil is of Christ.

But cheer up, old man, and don't let them break your noble old heart while you are in the penitentiary. I am satisfied you can hold them level when you once get out. Who knows what Abbot has done? Who knows what Bundy will do? It makes me mad to hear men condemn one another about women, for I consider one as weak as the other in that respect. It makes no difference to me what you do privately. I know you publish a good paper, and I am going to take it as long as it is published.

Respectfully, GEORGE WEIDEL.

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SYRACUSE, N. Y., Dec. 19, 1879.

TO THE EDITOR OF THE TRUTH SEEKER: By all means, if we can find a perfect man or woman, one entirely above all human weakness and folly, let that person be elected vice-president of the National Liberal League and let D. M. Bennett step down and out. Otherwise, I, for one, vote not to accept his resignation. We may possibly get a worse man to fill his place.

I am not a Christian, but I am glad to follow Christian maxims and examples when my reason and judgment approve of them, and I remember that it was said of him whom all Christians worship, "He eateth and drinketh with publicans and sinners."

I inclose three dollars as my contribution to the Parton Fund. Please acknowledge in THE TRUTH SEEKER.

Yours for all truth, AURELIA D. F. RAYMOND.

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OTTAWA, KAN., Dec. 9, 1879.

D. M. BENNETT, *Dear Sir:* I hav twice read your letter of Nov. 16th. Its openness, candor, honesty, are more than I could expect even from an Atheist. Since I hav been a subscriber to THE TRUTH SEEKER I hav always had a great respect for you. I hav more now than ever before. How few there are who dare always tell the truth even "if the heavens should fall" and God drop out.

I sometimes wish there was a God with the same appetite as of old, when he liked burned meat, so well, for now he could get a toothsome morsel of skunk in Boston and Chicago. Hav patience, Bro. Bennett, till your time of imprisonment is out. Though your enemies hav put you in prison and reviled you in such a cowardly manner, still you are not the worst treated man the world has ever seen. Remember they crucified Christ, and many of us think you head and shoulders above him. I am glad to see Dr. Monroe take the noble stand he does. The Doctor is a brick, just a little below the angels.

I hope your health will not be impaired by prison life, and may you liv long as editor of THE TRUTH SEEKER.

W. W. FRASER.

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URBANA, O., Dec. 25, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed I send money order for $6.50. I am going to work now for THE TRUTH SEEKER, and would say to D. M. Bennett, Stick to the helm; don't giv up the ship, for you are the Christ of the age, and no man that I know of can fill your place in thought and logic, and I, too, don't think that little episode with a lady in a man's life should disqualify him for doing good. We want you and all the great minds of the age to lead the children out of the wilderness.

I hav been taking the Bundy *Journal* for nine years, and hav worked for it, and claim to know something of what is called a good spirit, and can't see that in him, for he has turned his masked batteries on his friends from whom he gets his pap. Now that is mean and treacherous and can't be tolerated by the Liberal spirit. He has lost a good many subscribers here. Possibly the Christians will come to his aid and help him out.

I remain your friend and well wisher, W. H. BAXTER.

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THE CONTRAST.—MONROE ON THE ONE HAND, BUNDY AND ABBOT ON THE OTHER.

EDITOR TRUTH SEEKER: Many if not most readers of the *Seymour Times* thought the strictures of its editor too severe on the course of Mr. Bennett leading to his imprisonment. None, however, could fail to see the characteristic frankness and sincerity of Dr. Monroe's criticisms. His letter of Nov. 2d, in last TRUTH SEEKER, most happily exemplifies his refined and noble spirit. Let the finer portions of the Bible be searched in vain for specimens of tender sentiment or literary style comparable with this. Long may his noble letter adorn the language and exalt the emotions and principles we love. As Cowper tenderly wrote that he could not enter upon the list of his friends the man who was so wanting in sensibility as needlessly to put his foot upon a worm, so does Dr. Monroe, in his lovely picture of tender sympathy, exhibit, by contrast, the hideous monstrosities of cold-hearted stoicism and venomous envy. Indeed, this fine letter is one of the most admirable chapters in the grand science of sociology. Could prayer avail all the good and wise men in their closets that Bundy and Abbot might be saved from impending, not to say, existing fire, by its earnest, yea, prayerful perusal. As doubtless they hav read it, still we ask them to read it again, when in their happiest mood. Such a letter may well sustain the exhortation, "Line upon line, precept upon precept."

From its consideration one has sadly to turn to the memory of what has been written by the editors in question. The handwriting against the *Religio* and *Index* stands upon the wall. Already hav these unhappy men been weighed in the balance of common sense and of honor, and found sadly, inexcusably wanting. Even in the pugilistic days, disgracing my, in other respects, grand state, few would condescend to strike after his antagonist was down. None but the meanest barbarians will murder dependent prisoners. Hence the infamy attaching to the first part of Numbers xxxi. Conceding for a moment that Mr. Bennett did wrong in writing the letters Bundy and Abbot hav published, is it not self-evident to all of moral sense or manly honor that it was mean and cowardly for them to do it, and still worse to manifest their pleasure—their low gratification—therein? If to any this be not self-evident let them consider the lucid, well-tempered letter of Mrs. Denton, in the last TRUTH SEEKER (Nov. 15), and no further doubts can exist. The heart and the head that can—after reading the letters, and indeed many more like them, so justly commended—side with the editorials of the *Religio* and *Index*, can never excite the envy of which Mr. Bennett is the exemplary object.

Well may we all, under these wrongs, be consoled to know that truth is mighty and will prevail. For a time it may, as Bryant has finely said, be crushed to earth, but no less sure it will rise again, to bless and comfort its friends. So of all noble, generous deeds, they cannot be lost; like Shakspere's mercy, they are twice blessed. The Doctor's letters, and all of like spirit, will bless him that giveth and him that receiveth, even more than the precious ointment upon the head of Aaron, trickling to his skirts. Besides their lovely spirit, they lead the mind to think into the true and more happy relations of the sexes. Rising above the old fossilized custom, mildewed with superstition, thinkers will inquire, What ought to be, and what, is natural? They must recognize the rights of each and all, many of which are self-evident and inalienable. None can be so blind as not to see the wrongs and the wretchedness of the sexes as they are and hav been for ages past, nor can they ignore the unhappy influences of the Bible in this all-important matter. Much has it had to do in originating these wrong relations, and therefore can never correct them. The marital law of wifely obedience it enjoins, and indeed her inferiority and subjection to her husband, at the same time (O. T.) allowing him unbridled liberties as a bigamist—the hypocrisy of such as profess to receive this as God's word, and at the same time strain over the slightest departure from strict fidelity to monogamy, is no less manifest. Hence we trust this whole discussion will advance a love of pure, practical truth, and the pure unselfish enjoyments of our kind, that will not turn back, but rather move forward, the progress of Liberals for the lasting good of all.

W. PERKINS.

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FRIENDVILLE, NEB., Nov. 16, 1879.

TRUTH SEEKER: Inclosed find money order for eighteen dollars for which please send THE TRUTH SEEKER to the trial subscribers herein named.

The above trial subscribers were raised by Ed. Parker, by very little exertion, and we may be able to do more for the cause. All the above to be sent to Friend, Saline county, Nebraska. JOHN W. GILBERT.

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BRUNSWICK, Dec. 13th, 1879.

DEAR TRUTH SEEKER, *Sir:* Please receive my deepest sympathy for our dear friend, D. M. Bennett, abused as he is, not only by religious bigots, but worse than all by Bundy and Abbot. So far as the letters and woman are concerned, I can see no wrong; according to her own showing, the only thing that is most visible to me is, she was mad because Bennett would hav nothing more to do with her after he found who and what she was; that to me covers the whole ground. I think the matter will hav every other effect but to alienate Mr. Bennett's friends from him or THE TRUTH SEEKER.

Inclosed please find P. O. order for $5; $3 for THE TRUTH SEEKER for 1880, the rest for whichever way best or where it will do most good. WM. TYLER.

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TITUSVILLE, PA., Dec. 13, 1879.

D. M. BENNETT, *Dear Sir:* Please find inclosed money order for seven dollars for THE TRUTH SEEKER for 1880 and the balance of this year. Hav read Abbot and Bundy's charge against you and also your answer to the same, and the above subscription will testify how I feel about it.

Yours for truth and liberty, J. S. BRADLEY.

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EAST DUBUQUE, ILL., Dec. 25, 1879.

MR. D. M. BENNETT, *My Dear Friend:* This day, by custom, calls to our remembrance those friends whose memory we cherish with emotions of pleasure and admiration for their exalted work and excellence, their value to society, and as brilliant gems in the crown of humanity, and offer tokens of our highest consideration as friends—our wishes for their health and happiness. Prominently among those dear and valued friends stands the person addressed, to whom I inclose a small gift of $5, as a Christmas present, that it may aid me in being remembered as one of your friends. With my kindest regards for your health and happiness, I am truly your friend, D. R. BURT.

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SEWARD, NEB., Dec. 25, 1879.

EDITOR TRUTH SEEKER: Inclosed find postal order for five dollars which you will please credit to my account.

Let Bennett stick to his paper. If man never made mistakes or committed blunders, then it might do for him to step down and out. "Let him that is without sin cast the first stone" at Bennett. Regards to him and his.

Respectfully, GEO. W. LOWLEY.

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MARENGO, N. Y., Dec. 24, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* Please find inclosed one dollar to apply on my subscription to your paper, and fifteen cents for A. B. Brown's "Essay on Money."

What is the matter with Mr. C. H. Dunning, Chairman of the Executive Committee of the National Liberal League of Michigan? From the tone of his letter in THE TRUTH SEEKER of December 13th one might suppose that Bro. Bennett had been found guilty of some crime like robbery or murder. Mr. Dunning says, "We cannot afford to carry such things." Whom does he call "we?" I think he should be a little more courageous, or tender *his* resignation. The fact is, Bro. Bennett has injured no one? What harm could the letters possibly do Mr. Dunning, or any one else? But you know it is sometimes hard for people, even in Michigan, to understand what concerns them and what does not. It makes me grind my teeth when I think of Mr. Dunning's proposition that Bro. Bennett should resign. We all think more of Bennett every day; and when I say *we* I mean, C. C. Chase, Nellie Chase, Nora Chase, Jennie Chase, Earnest Chase, Sarah Chase.

Yours truly, C. C. CHASE.

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PITTSFORD, N. Y., Dec. 26, 1879.

EDITOR TRUTH SEEKER: I take leisure of this holiday time to send my subscription—$3 00—to THE TRUTH SEEKER, which, during the hurry of business in this work-day world of ours, I hav so long neglected.

I hav taken your paper from its commencement, and hav thought it well worth its cost. It is not to be expected that in a paper containing so much matter on such a variety of subjects we approve of everything said or done; but taking all things into consideration, I hav generally been well pleased with it, and am quite willing that Bro. Bennett and Eugene Macdonald should continue to edit it, for the paper was never better than at present, and am glad that Bennett has such an able assistant to take charge of it in his absence, who has added much to the value of the paper by the insertion of these valuable articles bearing on the Liberal movement of the age from the leading reviews. I might mention the following as very able: "Materialism and its Lessons," by Maudsley, Goldwin Smith's "Interregnum," and the able reply by dear old Edizur Wright, who has one of the soundest of heads, always to the point; "The Religion of To-Day," and Froude's "Romanism and the Irish Race;" also "The Bible in the Schools," by Frothingham.

I hope you will continue to giv us more of them, or where they are too lengthy, liberal extracts or the cream of them. The lively, scathing fire of T. C. Leland, the manly James Parton, and the ever present Mrs. Slenker, always interesting, add to the value of the paper.

My sympathies for Bro. Bennett were never more than at present, now that he is under a cloud. I hav never doubted his earnestness, honesty, or sincerity, and we hav a proof of this in his owning up to his weakness and folly (and I believe Beecher would stand higher to-day if he had been honest enough to own up to his guilty weaknesses).

I must own that I hav sometimes thought Bennett was too combative and personal in his attacks on opponents, and some of his criticisms and onslaughts on the popular superstitions were a little too coarse and severe, and the exposures of the corruptions and crimes of its teachers were too hard and rough, but then we do not expect such a paper to be edited by a kid-glove editor, and as far as myself was concerned, I did not mind it, but I prefer to hav some regard for the feelings of the dupes of the popular superstition. I think to draw it a little milder, as they say, is more effective. I hope you will publish "Pocket Theology," by Voltaire, in a small volume.

The attacks of Bundy and Abbot are most cowardly. The high-toned *Index* smells very strong of codfish aristocracy.

Now, with my best wishes for the success of the paper and a happy New Year to its editor and brother and sister Bennett in affliction, I remain yours, SAMUEL CRUMP.

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PRAIRIE CITY, OR., Nov. 26, 1879.

DEAR FRIEND BENNETT: Once more, and for the third time since your incarceration in the Albany Penitentiary, I will attempt to write a few lines to you, in hopes of being able to cheer the monotony of your prison life. I had hoped, and still trust, that the President will yet consider it his duty to perform a simple act of justice toward an unoffending citizen by restoring you to liberty. I am at a loss to know how the President can reconcile his conscience and allow such an unjust, unmerciful, and disgraceful sentence to be executed. How can such a course be justified when examined in the light of the teachings of the "man of sorrows?" he who "spoke as man never spake," to wit, "Blessed are the merciful, for they shall obtain mercy;" "Forgive us our trespasses as we forgive those who trespass against us;" "Father, forgive them, they know not what they do," etc., etc.

I hav frequently tried to express the indignation and sorrow I felt at this act of injustice towards you, inflicted under the guise of law, by a bigoted, intolerant, and misguided set of fanatics, but no language at my command is adequate to do the subject justice. But the meanest, unkindest thrust of all comes from the genius whom "God in his mysterious providence" allows to preside over the columns of the *R.-P. Journal*, and which the "highly cultured" editor of the *Index*, parrot-like, reproduces with evident relish. Last week I received a "sample copy" of the *Index*, (Oct. 30) the first number I ever saw, and I trust it may be the last. Until I saw that, I was an unbeliever in "total depravity." I must confess my ignorance of and ability to believe that a man could be found in the civilized world who was so totally depraved as to take advantage of an old man's imprisonment to befoul his character as these two paragons of perfection hav done. I am from henceforth willing to acknowledge that in regard to "total depravity," the half has not been told. Of all the mean, contemptible acts a man can be guilty of, to "kick a man when he's down" is the meanest. To send a copy of that contemptible sheet to your subscribers (and I judge he has to all) is like adding "insult to injury."

"What legions of friends always bless us
When golden success lights our way!
How they smile as they softly address us,
So cordial, good humored, and gay!
But ah! when the sun of prosperity
Hath set, how quickly they frown,
And cry out in tones of severity,
"Kick the man; don't you see he is down?"

"Oh! giv me the heart that forever
Is free from this world's selfish lust,
And the soul, whose high noble endeavor
Is to raise fallen man from the dust;
And when in adversity's ocean
A victim is likely to drown,
All hail to the friend whose devotion
Will lift a man up when he's down."

My dear friend, be of good cheer, should your health be spared your time will soon expire, when I hope a brighter day will dawn for you. You need hav no fears that the affections of your freinds will be alienated from you by abuse from such an unworthy source. There is not a day, scarcely an hour, that myself and wife do not think of your misfortune; even our two little daughters (one eleven and the other seven), make anxious inquiries very frequently about you. Hoping your affliction may result in lasting benefit to mankind, and with many good wishes that your future may be prosperous and happy, I remain as ever your sincere friend, A. L. THOMPSON.

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W. S. BELL lectures in Indianapolis, Ind., Jan. 1st, 2d, and 3d; in Warren, O., 5th, 6th, and 7th; in Wayland, N. Y., 9th, 10th, and 11th.

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FROM BEHIND THE BARS is the name of a book made up of letters from the place of his present confinement by D. M. Bennett, which were addressed to the readers of THE TRUTH SEEKER through the columns of that paper. They are characterized by all the writer's well known vigor of expression, and are filled with thoughts, reflections, and illustrations such as might be expected to come from a man in like circumstances, and rendered indignant by similar treatment. The book is published by D. M. Bennett at THE TRUTH SEEKER office, New York.—*Banner of Light.*

## Persecution.

BY E. N. KINGSLEY.

Hail, dear brother Bennett, in triumph ascending
From orthodox dungeons to liberty's throne!
The freedom of man while so nobly defending,
The Pharisees cheated thee out of thine own.

Could Christians by arguments truly confound thee,
They'd not persecute thee, and doom thee to dwell
Where fire and brimstone and devils surround thee,
When God who is love will consign thee to hell.

We value thy principles more than all treasures,
Thy love of humanity more than of old.
Thy prison a palace, thy thoughts holy pleasures,
Thy spirit enjoyments more precious than gold.

Alas! that it is the great Christian endeavor
To blast and to ruin the Infidel's fame;
But justice and truth crushed to earth will forever
Arise from the dust, equal rights to proclaim.

The President's word would now save thee from sorrow,
If he loved but his neighbor as well as himself.
Just, merciful actions he leaves till to-morrow.
To-day his religion is laid on the shelf.

Will our Liberal, glorious, grand Constitution
Be truly enforced the oppressed to defend?
'Tis coming! 'tis coming!—a great evolution!
Soon all persecutions from bigots will end.

The Infidel prisoner's fame will be sounded
And wafted triumphant to every shore;
By legions of truth—loving friends—be surrounded,
And treacherous enemies harm thee no more.

Dear victim, be cheerful. The good seed you're sowing
From dark superstition vast millions will save;
Your pages, with truth and philosophy glowing,
Will cheer and illumine man's path to the grave.

The grave cannot shield thee from vile persecution;
They'll follow thee there as they did Thomas Paine.
Take courage, dear brother. Keep good resolutions,
For truth at the last will triumphantly reign.

Be patient, be comforted, dear old truth-seeker;
The history you're making forever will last.
The enemy's forces are still growing weaker;
Your cruel imprisonment soon will be past.

## The Odd Old Man.

He lived just a mile from the village,
Out there by the forks of the road;
His farm, by the help of good tillage,
Increased what he planted and sowed.
His dwelling was low and old-fashioned,
The roof was all covered with moss;
But still, by his fixing and patching,
It kept out the rain and the frost.
He lived very peaceful and quiet;
We knew him as Jeremy Todd;
So plain was his dress and his diet,
The neighbors all said he was odd.

The fashions he never would follow,
Nor try to put on any style,
But, owing a dime or a dollar,
He paid it when due with a smile.
His words were few and well chosen,
'Twas clear that he meant what he said;
His temper not heated nor frozen,
And calm was the life that he led.
He did not belong to the meeting,
And said very little of God;
But the orphan was glad at his greeting,
And every one said he was odd.

If ever he offered to sell you
A cow, or an ox, or a horse,
He made it his business to tell you
Each one of the animal's faults.
He hired Bill Peters, the cripple,
To husk out his corn by the day,
And heaped up the grain on the bushel
To measure the wheat for his pay.
His name was not on the subscription
To save the poor heathen abroad;
His neighbors he helped in affliction—
The people all thought he was odd.

He never made any "profession,"
Nor said that he had a "new heart,"
But something he had in possession
Of which many more need a part;
A something that made him so gentle,
So honest, so manly, and true;
And if not church religion, we venture
That Jesus would say, "It will do."
He might in the church hav done better,
And rendered more service to God;
He had more of the "spirit" than "letter"
And that was what made him so odd.

The preacher might say he was godless,
Because he subscribed to no creed;
But still it was part of his oddness
The wretched and hungry to feed.
If Jeremy failed of salvation,
Because he stayed out of the church,
We cannot see how in creation
Professors will shun the lee lurch
Who wear the full garb of the pious,
But love not their neighbors—nor God!
We choose, when our Maker shall try us,
To be like old farmer Todd.

IN cases where the incumbent of an English living is manifestly incapacitated to perform the duty, the bishop insists on his keeping a curate. A case in point is that of the Rev. Wm. Fleetwood, aged near 90, to whom the presence of the bishop-imposed curate is evidently highly distasteful. On November 2, after Mr. Bluck, the curate, had performed the afternoon service, Mr. Fleetwood and his son came to the church, and the former called him a blackguard, and held up his stick threateningly. The curate at once left the church, when Mr. Fleetwood's son followed and knocked him insensible. Before the magistrates, Mr. Fleetwood, Jr., asked the chairman whether, if his footman insulted him, he would not knock him down. The magistrates committed the Fleetwoods for trial, the younger being further bound over to keep the peace.

## "From Behind the Bars."

Liberty never quite keeps pace with progress. Every age has its martyrs. We hav one to-day. A volume of 565 page comes to us from the pen of one who is serving a term in the Albany Penitentiary. It is by D. M. Bennett, one of Comstock's victims. His real offense was editing THE TRUTH SEEKER; the constructive charge, obscenity. The work, bearing the above title, contains an epitome of past martyrdoms, a scathing review of the outrages inflicted by the Vice Society and its agent, an interesting account of prison life, etc. The work is issued from the publishing house of D. M. Bennett, No. 141 8th street. Price, $1.50.—*Dr. Foote's Health Monthly.*

"From Behind the Bars." A series of letters written in prison by D. M. Bennett, editor of THE TRUTH SEEKER, imprisoned ostensibly for depositing prohibited matter in the mail, but really for entertaining and speaking his honest convictions. Wide reading, overflowing fertility of thought, irrepressible courage, and intense sincerity of purpose appear through all these 560 pages. The letter to Colgate, address to Judge Benedict, to the press, to President Hayes; the voluminous presentation of historic cases of martyrs to liberty; the crushing indictment of the Bible as compared with "Cupid's Yokes;" the stirring appeals from Albany Penitentiary—learning, wit, wrath, sarcasm, pathos, irresistible enthusiasm, and genuine character here illustrate a memorable phase of the great struggle for mental liberty we are engaged in, and of which Mr. Bennett, in labor, suffering, and achievement, is to be an everlasting exponent. No Freethinker's library will be complete without this book, and its general circulation will greatly serve genuine Liberalism. To possess and diffuse a work of real value, and help keep THE TRUTH SEEKER flag afloat, we hope all our readers will buy it.—*The Word.*


**KERSEY GRAVES,**

Having been engaged most of the time for several years past in writing, now proposes to enter the field as a speaker in the service of the National Liberal League in Ohio, Indiana, Illinois, Michigan, Missouri, and other states. Write to him for particulars. The following are some of the subjects on which he will speak:

1. The signs of the times, and the rapid progress of Infidelity.
2. Sixteen crucified gods and twenty-seven Bibles.
3. The origin, history, and demise of the devil.
4. The twelve cardinal doctrines of the churches at war with science.
5. The Bible sanctions twenty-seven crimes, and is at war with twenty-six sciences.
6. Some mistakes of Moses and his God.
7. The thousand laughable ideas in the story of creation and salvation.
8. The Bible retards morality, civilization, and the reformation of the world.
9. Jehovah and the devil compared.
10. A sermon—What shall we do to be saved?
11. The real causes and true remedy for the present financially depressed and distressed condition of the country.

And many other subjects.

**RECOMMENDATIONS.**

We advise everybody—both ladies and gentlemen—to turn out and hear Mr. Graves, for he is really an able and interesting speaker, powerful and eloquent, with spices of wit and eloquence.—*The New Era.*

He is an eloquent and powerful speaker, with a boundless supply of historical facts and anecdotes.—*The Republican.*

We hav been highly delighted, instructed, and interested by a course of eight lectures by Kersey Graves, of Richmond, Ind., and we most cheerfully recommend him to the confidence, the hearts, and the homes of the Liberal community.—*Alton Progressive Society.*

We cordially recommend our estimable brother—with whom some of us hav been long personally acquainted—as a candid, consistent, and powerful speaker, displaying great historical research and logical acumen.—*Salem Society of the Friends of Progress.*

**Correspondence Wanted.**

A gentleman in the prime of life, intellectual, refined, and Liberal, desires to correspond with ladies of twenty-five to forty-five years of age, of like qualifications. Object, partnership in a new enterprise and companionship. Address G. W. MELVILLE, Vineland, N.J. [2t1

Third Annual Congress
OF THE
**National Liberal League**
HELD AT
Cincinnati, Ohio,
September 13, and 14, 1879.

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A never-failing remedy for Neuralgia, Overworked Brain, Loss of Sleep, etc., etc. It will afford almost immediate relief, and in most cases, with perseverance, a permanent cure. Price, $1.00 per bottle.

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This wonderful tonic, taken in time, cures consumption. Where the blood is impoverished and vitality low, nervous prostration, weak and debilitated, this medicine is wonderful in its effect. It gives new Blood, Life, and Tone, and rejuvenates the whole system, $2.00 per bottle.

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—*Walt Whitman.*

THOSE unfortunate men who in early life assume the vows and offices of dogmatic religion, whose tenets their minds afterward outgrow, may be likened to young animals captured and caged. At first, kindly nurtured, theirs is a pleasant state; but soon they find the cage a cage, and the ability to get food outside of it is gone.—*Anon*

THOSE who hav not thoroughly examined to the bottom of their own tenets must confess they are unfit to prescribe to others; and are unreasonable in imposing that as truth on other men's belief which they themselves hav not searched into, nor weighed the arguments of probability on which they should receive or reject it.—*Locke.*

FROM Lord Gray's I went to visit ——, whom I found unchanged, except that they are become a little more Methodistical. I endeavored in vain to giv them more cheerful ideas of religion; to teach them that God is not a jealous, childish, merciless tyrant; that he is best served by a regular tenor of good actions—not by bad singing, ill-composed prayers, and eternal apprehensions. But the luxury of false religion is to be unhappy.—*Sydney Smith.*

THE sentence, "Dust thou art, and to dust thou shalt return," may seem a hard one; but as it cannot be reversed or modified, it must be accepted with submission; and in default of another life, the honest man will make the most of the life he has; not necessarily saying with the sensualist, "Let us eat and drink, for to-morrow we die," but with the hero reminding himself that he must "work while it is day, for the night cometh in which no man can work."—*O. B. Frothingham.*

NEVER giv way to melancholy; nothing encroaches more; I fight against it vigorously. One great remedy is to take short views of life. Are you happy now? Are you likely to remain so till this evening? or next week? or next month? or next year? Then why destroy present happiness by distant misery which may never come at all, or you may never liv to see it? for every substantial grief has twenty shadows, and most of them shadows of your own making.—*Sydney Smith.*

NEVER teach false morality. How exquisitely absurd it is to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prospects and happiness in life may often depend on a new gown or a becoming bonnet, and if she has five grains of common sense she will find it out. The great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face for real happiness. But never sacrifice truth.—*Sydney Smith.*

THE idea that women hav a mission and peculiar rights is wrong; but equally wrong, perhaps more foolishly wrong, is the idea that woman is only the shadow and attendant image of her lord, owing him a thoughtless and servile obedience, and supported altogether in her weakness by the pre-eminence of his fortitude. This is the most foolish of all errors respecting her who was to be the helpmate of man. As if he could be helped effectively by a shadow or worthily by a slave!—*Ruskin.*

'TIS well! from this day forward we shall know
That in ourselves our safety must be sought;
That by our own right hands it must be wrought,
That we must stand unpropped or be laid low.
O dastard, whom such foretaste doth not cheer!
We shall exult, if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant; not a servile band,
Who are to judge the danger which they fear,
And honor which they do not understand,
—*Wordsworth.*

WHAT most directly and above everything else makes us happy is cheerfulness of mind, for this excellent gift is its own reward. He who is naturally joyous has every reason to be so, for the simple reason that he is as he is. Nothing can compensate like cheerfulness for the lack of other possessions, while in itself it makes up for all others. A man may be young, well favored, rich, honored, happy, but if we would ascertain whether or no he be happy, we must put the question, Is he cheerful? If he is cheerful, then it matters not whether he be young or old, straight or crooked, rich or poor; he is happy.—*Schopenhauer.*

## Odds and Ends

NO CLERGYMAN ever hooked another clergyman's sermon. Though, to be sure, he may hav won them at a church raffle.

THIS is a hard, hard world, is the verdict of every one as he slowly rises from the slippery spot on which he so suddenly sat down.

"NOTHING," says Colonel Forney, "so quickly dries up a woman's tears as a kiss." Ladies who are about to weep will please apply at this office. Consultation free.

"YES, thank you, dear Jamie, 'tis excellen' sherry."
She said: "'tis refreshing and nourishing very;
I never take water, you know, with my dinners
Because, since the flood, it has tasted of sinners."

AN old Scotch lady was told that her minister used notes, but would not believe it. Said one, "Gang into the gallery and see." She did so, and saw the written sermon. After the luckless preacher had concluded his reading on the last page, he said, "But I will not enlarge." The old woman called out from her lofty position, "Ye canna, ye canna, for your paper's gie oot."

MR. LONGFELLOW is at last getting down to every-day subjects, as the latest jewel from his pen shows:

Bessie is swinging in the sunlight,
Singing merrily the while,
And the gleam of her striped stockings
Can be seen about a mile."
—*Chicago Tribune.*

A YOUNG man, who had just returned from a long journey, clasping his adored one in a loving embrace in a dimly-lighted parlor, was seized with a great terror that, for an instant, paralyzed all his energies. "Oh, my darling," said he, wildly, "why didn't you write me of this? What is it—spinal disease? or hav you dislocated some of your ribs, that you are obliged to wear this broad leather bandage?" "Oh, love," she gently murmured, "this is only my new belt. I would hav got a broader one, but it would not go under my arms."

CONSOLATION.

You may talk of the innocent Eve,
Of the apple, perhaps a persimmon,
Whate'er you would hav me believe,
I've got my opinion of woman.

Just glance over history now,
From creation on down to this minute;
There ne'er was a scandal or row
But woman was some way mixed in it.

Yet here is occasion for mirth,
For a compact the maker has given,
The women are angels on earth,
But men are the angels in heaven!

ONE KIND OF A MIRACLE.

The *Deutsche Zeitung* prints the following in the report of a village school inspection. The examiner is trying to explain to the fat-headed listeners the character of a miracle. He asks a scholar:

"What is a miracle?"

"I don't know, sir."

"If—all at once—the sun appeared in the heavens at night what would you say it was?"

"The moon."

"But, if you were told it was the sun, what would you say?"

"I'd say it was a lie."

"Now, I never lie. Suppose I told you it was the sun?"

The scholar, after a moment's deep reflection, bobbed his head.

"Please, sir, I'd say you were drunk."

A HARD WINTER.

During the drizzle yesterday afternoon there was a choice crowd of old citizens under the porticoes of the City Hall; and one such group was joined by a threadbare stranger, who scratched his itching back against the carving of one of the pillars, and asked:

"Gentlemen, is this going to be a hard winter?"

"It is," replied every man together.

"Work will be scarce and provisions high, eh?"

"Yes," they replied.

"Weather will be so all-fired cold that water will burst all the water-pipes, I suppose?"

"Yes, it will,"

"Won't be any show for a poor man like me?"

"Not a bit."

"I'd probably freeze to death while looking for a job."

"You would—you would."

"Well, that's what I thought, and I want to arrange to go to the work-house for three months. I don't want to go as a 'vag,' because that's low down. I'd rather be charged with assault and battery. Will one of you gentlemen please let me cuff your hat and then ask the officer to arrest me?"

After some hesitation one citizen with more philanthropy than the others stepped out. His plug hat was jammed clear down to his top vest-button at a blow, he was knocked right and left by cuffs on the head, and, as a climax, was whirled around and given several kicks which weighed forty pounds apiece."

"There," said the stranger, as he shut off steam and slowed up. "That fixes both of us; you'll remember me, and I'll remember you, and you may call an officer."

Some of the group called one out of the corridor, but the officer said he could not make such an arrest unless he saw the fight or had a warrant.

"Very well," replied the stranger, as he moved off, "I am willing to submit to your maturer judgment and experience, and I can't wait here all day. Good-bye, prophets. I think my best way will be to get into Canada and leave your hard old winter to run herself."


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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

A DEATH-BED repentance is a good thing as a last resort, but for solid comfort it is a little too uncertain.

IN Somerville, Mass., the Broadway Congregational church is quarreling over the alleged heterodoxy of its pastor.

A RELIGIOUS newspaper reports that a clergyman near Pittsburgh has been "afflicted in the death of his father-in-law."

THE *Moniteur Universel* announces that Alexander Dumas is at work upon a new romance of real life, of a highly anti-clerical type. The principal character is a Jesuit, who plays a disingenuous role in a family circle into which he is introduced.

THE zeal of the St. Louis people has greatly abated in regard to the evangelical services of Moody and Sankey. The throngs are great, but the inquirers are comparatively few. Moody does not know what to make of it, the condition of things is so entirely different from his experiences within the last few years.

SOME statistician has ascertained that Brooklyn has one church for every 1,721 inhabitants; Washington, one for 932; Cleveland, one for every, 1,044; New Orleans, one for every 1,345; Cincinnati, one for every 1,350; Baltimore, one for every 1,412; Boston, one for every 1,166; St. Louis, one for every 1,852; New York, one for every 2,613.

PROF. O. A. PHELPS is engaged to debate the proposition, "The Bible is entirely of human origin; is absurd and unscientific; and teaches a very defective code of morals." The first debate takes place at Cottonwood, Kan., Jan 12th with Rev. Taylor; second at Neosho, Falls, Jan. 24th, opponent not yet named. These debates last for eight days each.

MR. BEECHER'S recent utterances on the Bible hav stirred up quite a respectable ecclesiastical hornet's nest. He is charged by the ministers with giving aid and comfort to the enemy, and they claim that there is no justification for his using words that are "working like the poison of asps." And yet Mr. Beecher still says he told the truth. We think he did.

IN Minneapolis, Minn., Christmas morning at four o'clock, while the thermometer registered 37° below zero, a Swede girl, Grettia Jernstrom by name, got up and went to the Swede mission to attend divine services. When she arrived it was found that her feet were frozen. She sat by the stove all through the service, when some generous Christian gave her street-car fare and sent her to her employer's home.

THE great scandal caused in ritualist circles in England over the presentation of a wafer from the church in Bordesley, in the court of Arches, has been finally settled. The archbishop of Canterbury writes to anxious inquirers that the wafer has been placed in his hands, and he has caused it to be "reverently consumed." He adds that it is plain to him that bread in an illegal form has been administered in the church in Bordesley. Terrible!

'Tis well to walk with a cheerful heart,
Wher'er our duties call,
With a friendly glance and an open hand,
And a gentle word for all.

Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor while passing along
To make it as smooth as we can.

—*Mary J. Penckner.*

SINCE the clergymen's agitation against the "mixed marriage" system of the Oneida Community, twenty weddings hav taken place there. These, with twenty-five couples who had become members after wedlock, make forty-five married couples. The population is 299, 57 of whom are children under ten, and 26 young people under twenty. One member is over ninety years of age; five over eighty; 26 over seventy; 57 over sixty; 97 over fifty; 143 over forty; 191 over thirty; and 216 over twenty.

A STATUE of Eve is talked of in San Francisco according to the *News Letter*, which gives the following report of a woman's meeting on the subject: "They praised up Eve and run down Adam awfully. Adam was mean. He told tales on Eve about that apple. Eve didn't tell on Adam; she was true as steel. When the dreadful day came, and the deputy sheriff ejected them from their homestead, Eve didn't stand there blubbering, but set to work at once and made Adam an ulster of fig leaves and herself a new petticoat. She deserves and must hav a statue."

RELIGION is now treated by its fashionable expositors from the pulpit as a thing more or less apart from the daily life of humanity. It is studied from the artistic point of view, from the scientific, from the mystical. But it is not presented to fashionable congregations as embodying a code of ethical precepts which it is their business to translate into the practice of daily life. The common sense and the right feeling of mankind hav happily often been superior to the doctrines of their spiritual teachers, and the time has gone by when the conduct or the aspirations of humanity were controlled by the dogmatic homiletics of the pulpit.—*London World.*

IN a Dubuque church, before the opening of the Sunday morning service, a man in a front pew pulled a paper from his pocket and began to read. He became so wholly absorbed that he did not observe the preacher when he arose to read the biblical lesson, nor did he hear the loud and eloquent prayer that was afterward offered. From page to page of the paper the reader glanced, rustling the crisp sheet in his hands until every eye in the church was attracted to him. The preacher was embarrassed and the congregation smiled and scowled, according as they thought the matter funny or sad. Finally the choir struck up a hymn, "Giv Ear, Ye Sinners, to the Call," and the absorbed reader dropped his paper and gave heed.

MR. EDWIN ARNOLD writes in rapture with Buddhism and Buddha. He sums up Buddha's "Five Rules" elegantly as follows:

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Giv freely and receive, but take from none
By greed, or force, or fraud, what is its own.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife; neither commit
Sins of the flesh, unlawful or unfit.

These laws would seem to us at least half as good as the Hebrew Decalogue. The wicked would say twice as good.—*Argonaut.*

A THEOLOGICAL scene of great excitement occurred in Jeffersonville, Ind., recently. The Rev. Mr. Brown had been holding a protracted meeting, and announced that on the evening in question he would preach a sermon to skeptics and Infidels. He also offered a reward of five dollars to any Infidel who would present a contradictory passage of scripture which he could not explain. Dr. Reuben Dailey accepted the challenge. There was a crowded house, but when Dailey rose to refute Brown, the latter ordered the choir to strike up, and when the singing stopped he pronounced the benediction; then the meeting dissolved in admirable disorder. The men gesticulated, the women screamed. Dr. Dailey was arrested for disturbing a religious meeting, and altogether the denouement was anything but favorable to the reverend's fairness. He proved himself a bigot of the bluest kind.

THE REV. DR. SHERWOOD, of Brooklyn, has not a very high opinion of religious editors. "Some of them," he says, "had not the decency to wait until the trial (of Talmage) was ended, but irrespective of evidence and all rules of judicial fairness, acquitted the accused and condemned the prosecution." The Doctor thinks the glory has departed from the religious press and rests upon the secular, and hence he has little or no faith in the conductors of the church newspapers who underrate the conscience and intelligence and good sense and judicial fairness and regard for the good name of religion on the part of the great body of believers when they make such a demand on a question so vital and so sweeping in its relations. The Doctor would despair of the church of the future, he says, if he believed its policy and duty and character were to be mainly shaped and controlled by the organs of religious thought. He shows that they hav been behind instead of being foremost on such moral questions as temperance, slavery, and other reforms of the age.

AT a dance in the Seventh Ward the other night the bishop expressed himself highly displeased with the round dances. He said that it was condemned by the priesthood, and if the saints could not get along without round dances they had better go home. The young people remonstrated with him, but all to no purpose. "If you will waltz, let me show you how to do it," said he, and he got on the floor with a 183-pound blonde. The band struck up the "Blue Danube," and down the hall glided the bishop and the blonde. The tips of her fingers touched his, a cruel cold space between them. This was the church method—the arms-length waltz. Soon there was a slight contraction of the arms and the space between them gradually decreased. Presently one arm encircled the fair form. The blonde was the first to giv way, and her cheek looked like a sunflower in a turnip field as it rested on the shoulder of the bishop. Round and round they went, and the fascinating, weird-like strains floated like heavenly music to his soul. Forgotten was the round-dance dogma of the church, and by the calm smile that stole across his face we knew that theology was defeated and one man at least utterly indifferent to a future punishment.—*Salt Lake Tribune.*

WE are informed by a correspondent resident of Reno, Pa., of an example of Christian intolerance and discrimination which savors more of religious persecution than anything we hav heard of since the editor of this paper was imprisoned for opinion's sake. It appears that to bolster up a Methodist church and minister, the latter being unable to exist on faith alone, a certain oil company of that place decided to make an assessment of from five to ten dollars per capita upon its employees for the benefit of the said church and minister. The rate of assessment was governed by the amount of piety possessed by the workmen—those having the most faith paying the least money and *vice versa*, thus literally fulfilling the injunction, "Whomsoever hath not from him shall be taken." Those who refused to pay this outrageous tax, even though they had never attended the church, for whose support they were being mulcted, were threatened by the company with dismissal. This brought most of them to the company's terms. There were, however, two men, Liberals, who had the courage to keep their money in their pockets and their souls in their own keeping. As a result, these two men are at work at three-fourths time, while the church and minister are flourishing at their expense. This is a kind of "vicarious atonement" which should not be encouraged.

THE Langhorne *Beacon* says: "Dr. Rossvally, the converted Jew, who is so well known in the vicinity of Langhorne, and who recently "done" up the churches in this place, is just now receiving a great deal of attention in the newspapers, the articles being copied from a paper published at Cincinnati. He is charged with being a "fraud." It is said that he came to this country from Germany on account of a larceny there; that he was an assistant surgeon in the rebel army and was court-martialed and drummed out of camp; afterwards came North and engaged in counterfeiting, and was confined in the New York State Prison at Auburn, where he received a pardon from the Governor on account of his alleged conversion through the efforts of Moody, the evangelist, and since that time he has been engaged in running camp-meetings, etc., on his own account and is said to be making money at it. At last accounts he was "lecturing" at Plainfield, New Jersey." This is the man who run a Methodist camp-meeting at Langhorne last August, and who took particular delight in telling his audience if they attended the Spiritualists' camp-meeting, which was being held at Neshaminy Falls, about two miles away, they would get further in hell in an hour than he could take them out in six years. He lectured in the churches of Doylestown, Pa., about three weeks ago. The most noted part of his discourse was that against rum, which he stole from Robert G. Ingersoll's address to a jury. He has succeeded pretty well in bleeding the good shepherds of the flock he oined at Auburn.

## Events of the Week.

THE Maine election troubles are still at fever heat.

THERE are now ten thousand miners on strike in Belgium.

AN English clergyman has been convicted of being drunk in the pulpit.

SIX persons were recently killed by a boiler explosion in Paris, France.

HEAVY storms hav lately visited the Azores, doing much damage to shipping.

BISHOP HAVEN, one of the leading members of the Methodist church, died on the 3d.

RECENT storms in England hav caused much damage to shipping and great loss of life.

LESS than a hundred and fifty yards of the St. Gothard tunnel remains to be cut through.

LONDON, Ontario, is partially submerged by a flood. Several bridges hav been swept away.

A LOCOMOTIVE boiler exploded at Dallas, Tex., on the 4th, killing one man and injuring several.

ELEVEN more of the crew and passengers of the lost steamer Borussa hav been picked up at sea.

PARTS of Paris are flooded and much damage done to the wharves by a sudden freshet in the Seine.

GREAT floods occurred in the Canary Islands on the 21st. ult. Houses and crops were destroyed.

OVER forty bodies hav lately been stolen from a cemetery in Richmond, Virginia, by body-snatchers.

DENIS KEARNEY is in this city. He has come East as a delegate to the Greenback Convention at Washington.

A boy three years of age was frozen to death at Fall River, Mass., recently. He had wandered from home and got lost.

DURING the past year there were 101 men hanged in due course of law, and 74 lynched. Of course all went to heaven.

BY a terrific explosion in a celluloid factory in Newark, N. J., on the 5th, five men were killed and several severely injured.

THAT portion of Russia lying between the rivers Volga and Don is famine stricken, and many persons hav already perished.

FOUR persons were burnt to death and five others fatally injured by the burning of a hall, in this city on last Monday morning.

FOUR murderers were taken from the jail at Amite City, La., on the 28th ult., escorted to a piece of woods outside of town, and lynched.

A YOUNG lady at Lyons N. Y., a few days ago, shot and killed her father and then committed suicide. She was crazed by the death of her lover.

KING ALPHONSO of Spain was the latest target for a would-be assassin. As usual, the bullet missed its mark and the king escaped uninjured.

A CHEMIST in Scotland claims to hav discovered how to make artificial diamonds. Several that he has made are undergoing tests in London at present.

RIOTING has commenced among the agitators in Ireland. At a recent meeting in Galway, which ended in a riot, the people were fired upon by the constabulary.

THE five floors of a large brewery in Syracuse gave way, not long since, dropping several thousand bushels of malt into Onondaga Creek. Only two persons were hurt.

GENERAL PIEROLA has been proclaimed Dictator of Peru. He promises to retrieve the losses of the war with Chili. Prado, the deposed president, has fled to Panama for safety. The revolution was effected without bloodshed.

THREE passenger cars jumped the track recently at Mendotta, Minn. One of the cars, a sleeper, rolled down a sixty-foot embankment and was smashed to pieces. The passengers were taken out insensible, though none were killed.

## Spiritualism from a Materialistic Standpoint.

BY B. F. UNDERWOOD.—CONCLUDED.

Observe, further, the contradictory character of these communications. One spirit will tell you one thing and another something diametrically opposite; and this in regard to matters of fact, and not simply concerning speculative points. For instance, it is still debated among Spiritualists and mediums whether there are brutes in the spirit world, because some spirits say yes, while others as positively say no. And yet we are on the very "boundaries of another world" and in daily conversation with its inhabitants. If two persons claim to have been to Europe, and one reports that there are no horses there, and the other that they are there just as they are here; and if we extend our inquiries, and ask hundreds and thousands the same question, and we find that they answer yes or no, as they are fond of or dislike the animal, what should we think if such a thing were possible? And yet thousands of pretended spirits, claiming to be in many cases relatives and friends, say that all the animals of earth continue to exist, as individuals, after death, with dispositions and proclivities such as they possessed on earth—that they see them every day just as they see the spirits of their own race. Other thousands, just as intelligent, and apparently with equal sincerity, say that there are no brutes in the spirit world. Some of our pretended invisible friends and teachers tells us that, animals losing their identity at death, their spirits are resolved into "elementary primates," and afford food for the spirits of human beings. Other spirits solemnly declare "through the mediums" that no food is used or needed in that invisible world. I once heard a distinguished trance-speaker say that the relation of the sexes is continued after death; that human beings are there begotten, and ushered into existence, and pass through the stages of infancy, childhood, adolescence, and manhood and womanhood, as they do here. Other communications—one from Socrates, and another from Lord Bacon among the many—assure me that the notion of births in the world of spirits is false, and must have come from some lying, mischievous spirits. Appealing to men and women of common sense, I ask, is it not evident that these utterances and messages about the land of spirits are simply the vagaries of the mediums' own brains?

The common explanation that—the instruments which the spirits employ being defective—the control is imperfect, and that these contradictions and inanities are due largely to that cause, was never satisfactory to me. If a medium has defective or diseased organs of speech, I can understand that a spirit might have difficulty in speaking through the medium, for it has to use these organs to speak; but since a spirit does not depend (so we are told) on the brain of a medium for its thought, its knowledge, its wisdom, why should the imperfection of the medium's brain, or the ignorance of the medium's mind, be urged in behalf of Cicero and Webster, when they have spoken fluently, without let or hindrance, for a full hour, and talked only transcendental fustian of the cheapest quality? Why should this be offered in excuse and apology for Thomas Paine and Theodore Parker when they have controlled a medium to write rapidly whole pages without giving one strong, vigorous sentence, without attempting to demonstrate any proposition, or to put together a series of sensible statements having a perceptible connection with one another?

Clairvoyance is often appealed to by Spiritualists in support of their theory. My investigations have never brought to my view one genuine case of clairvoyance. I do not deny the reality of the condition; but of the scores of clairvoyants I have tested, I have never yet found one person who has given me any evidence of his or her ability to see objects at a distance. I do not believe there is one in Boston who can stand on one end of this platform and tell me four words, written on a paper, that I may hold in my hand at the opposite end. But it is possible that there are rare instances of vision without the direct use of the eyes, and medical journals contain accounts of such cases in diseased persons. But, if true, does clairvoyance prove the existence of spirits? Some electricians have suggested the possibility of communications between two batteries, placed at elevated positions, without the use of wires? It may yet be realized. And possibly two living galvanic batteries, human brains, may, in certain states and under exceptional and peculiar conditions, have communications when at a distance. I do not affirm this; I say its possibility, supposing clairvoyance real, should make us cautious in drawing the conclusion that spirits are concerned in the phenomenon.

It is said persons see spirits. Some see them in daylight, and with eyes wide open. I have talked with many such persons. I believe they are generally honest, and my conviction is quite as strong that they are in a state of chronic mental aberration. Quite a large class of persons see spirits in the dark, generally in circles; or when they are in an abnormal state of mind; whether self-induced, as in the case of trance speakers, or mesmerized, as we have seen persons under the influence of Grimes and other experienced manipulators. Are the visions of persons generally diseased in body and mind, in these abnormal states, to be taken for sober realities? If so, we may as well prepare to believe anything and everything that is fanciful, strange, and wild.

The strangest and most talked-of manifestations just now are the so-called *materializations*, accounts of which from different places come to us thick and fast. Concerning those which I have seen, it may be justly said that "distance lends enchantment to the view." They never come up to the expectations which are raised by the published accounts. I have never been at one of these materializations when the conditions were such as to preclude the possiblity of fraud. On the contrary, they are such as to prevent rigid scrutiny and thorough investigation, and to create strong doubts as to the fair and honorable character of the performances. Without the time or the money to visit all the places advertised, I have to form my opinion of these "manifestations" generally from those which I have seen. Of these I am obliged to say that the conditions were to some extent such conditions as would be imposed if fraud were to be practiced; and in the absence of evidence of the appearance of spirits, I must decline to believe that the faces I saw were the faces of persons who had passed from earth, or were faces manufactured by spirits to make themselves visible to the dull eyes of mundane beings. If these materializations are, as I believe, fraudulent performances, they will be so conducted that visitors will not be afforded an opportunity to expose them. The conditions will be such as to favor concealment and fraud. Ninety-nine out of a hundred must go away astounded by the exhibitions, as they do from those of Anderson, or the Japanese performers. Must one, therefore, be charged with obstinacy if he can neither believe that these peformances are by spirits, nor understand how they are produced? We are frequently told of the performances in the presence of Prof. Crookes. No doubt they were ingenious. Those attested to solemnly by the truthful and noble, but unfortunate, Robert Dale Owen would be regarded as quite as satisfactory but for the discovery which led to the exposure of the medium who practiced the deception. Crookes' name carries weight as a scientist; but we may be permitted to believe he is fallible, and that, if the facts were known, it would appear that he was as much deceived as Mr. Owen. "In theology," some one has said, "we balance authorities; in science, we weigh facts."

Making an allowance for deception and fraud, I do not question that there are unexplained phenomena under the name of Spiritualism. There are some which I have witnessed that I have never seen satisfactorily explained. Some of the explanations are as difficult to accept as the theory of spiritual agency. But although I have attended circles, and witnessed the usual doings which are ascribed to spirits, in many states of this Union, I have never seen any satisfactory proofs that invisible intelligent beings, once inhabitants of this earth, now exist, and have the power of manifesting themselves to us.

One of the bad features of Spiritualism is that it encourages and develops marvelousness. People come to delight in ghost stories; and the more strange and extraordinary, the more important and interesting they are. The tendency of ghostly literature is to destroy the desire for substantial intellectual food. The doings of spirits become, to the mind, more important than the concerns of earth. That the tendency of some of the teachings and performances of Spiritualism is to develop insanity, when there is a predisposition thereto, does not, I think, admit of doubt. A spiritual circle, with real or imaginary invisible beings prowling about in the dark, communicating in whispers, or producing strange souuds, is not just the place for an individual whose mind is in an unhealthful condition. I do not urge this against the truth of Spiritualism, but I mention it as one of its tendencies, which ought not to be ignored by Spiritualists themselves. Many cases of insanity have been attributed to Spiritualism, when the persons had a tendency to insanity from their birth. It would be truer to say that there are some things in Spiritualism for which persons with predispositions to insanity have an affinity, and to which they are attracted.

Spiritualism is frequently charged with having produced a vast amount of domestic discord, and encouraged licentious views and practices. I have no doubt that thousands have been led to separate from their partners for the reason that pretended spirits have advised them to look elsewhere for their "affinities." Thousands who have been brought up to believe in the authority of a book, on becoming Spiritualists, have but transferred their reverence and their allegiance to spirit guides, whose word and advice with them is the highest authority. Taking advantage of this weakness, mediums, some of them honestly and others dishonestly, have been able to exert an influence that cannot be fully appreciated. While I do not see anything in the philosophy of Spiritualism that interferes with the domestic relation, it must be admitted that the teachings of a large class of pretended spirits, and the importance and authority attached to their views and counsels by multitudes of people, have had no good effect on our social condition.

I only say, I am sure, what candid Spiritualists know and deplore, when I say that Spiritualism is accompanied by fraud of the worst kind, and to a lamentable extent. Thousands live on the sick and the credulous under various names, with no claims to confidence whatever. By flaming advertisements many are induced to send their dollars to heartless persons who are too lazy to work, and too shrewd to rob in the usual way. Fortune-telling is carried on by persons who in some places are prominently identified with Spiritualism. Their cards crowd the columns of the Spiritual journals, whose editorial silence would seem to indicate either that they acknowledge their claims, or they do not think it policy to question them. And so thousands are systematically swindled. Dark circles are held nightly in our cities by persons recognized as cheats and humbugs by the better class of Spiritualists; and these same persons make themselves prominent at the Spiritualist meetings, where they distribute their cards, and advertise their nefarious business. Nobody utters a public protest, although the honest Spiritualists in private confess and lament the fact. If a fraud is exposed, there are almost everywhere accomplices or unscrupulous friends to come out in defense of the medium, who gets advertised thereby, and in the end comes to be regarded as a victim of malice and bigotry. For these, and other reasons which could be stated, and which are not less creditable to Spiritualists, there are large numbers who accept the philosophy, standing aloof from it, who will not attend Spiritualist meetings, nor have anything to do with the public demonstration. Some of my statements may be thought severe, but their severity is in their truth. I am not prejudiced against Spiritualism, nor have I any disposition to speak harshly of its adherents. In as far as Spiritualists oppose the superstitions and follies of the church, they have my cordial sympathy; and their peculiar views in regard to the existence and communicative powers of supra-mundane beings have ever received from me respectful consideration, although I am unable to accept them. But when dishonesty and fraud appear under the name of Spiritualism, I should be untrue to myself if I failed to denounce such impositions as freely as if practiced by those connected with the church. Spiritualism has suffered less from its open enemies than by the knavery of some and the credulity of others within its ranks, and by the machinery which it furnishes unscrupulous men and women for swindling the ignorant and the superstitious.

Much can be said in favor of modern Spiritualism. No doubt, like other systems, it is a source of comfort to multitudes that no longer rely on the teachings of the churches in which they were brought up. I know many who are happy in the belief that their loved ones are around them, and ready to welcome them beyond the portals of death. Without doubt, Spiritualism has assisted very largely to destroy faith in the authortative character of the Bible. Many have been emancipated from the thraldom of the orthodox superstition who could have escaped in no other way. They found in Spiritualism a field for the exercise of that marvelousness which before was fed by the fables of the Bible; and while the pleasant belief in immortal life was increased, it was divested of the horrors of the old faith. Spiritualism has gone among a class that Materialism could not reach, and done a work that Materialism could not do, except by a long period of education and experience. It could be shown that modern Spiritualism, by destroying old standards, and familiarizing the people with the discussion of sacred subjects, has encouraged freedom of thought and liberality of sentiment.

I can only add in conclusion that while I am no Spiritualist, I think that Spiritualism in the present transitional stage of thought is doing a work that is much needed, the value of which, however, would be increased, if through its press and its influential advocates it could be brought to oppose with "righteous indignation" the frauds and corruptions which now have protection under its wing. There is so much in the theory and history of modern Spiritualism that it is in marked contrast to the popular theology; its teachings in many respects are so far in advance of those of the churches; its literature so much more liberal and in keeping with the spirit of the century; its press and its platform so comparatively free, and the intelligent and informed among its adherents so much more courteous and generous in the treatment of its opponents, that it has required from me something of a sacrifice of personal feeling to offer the criticisms which I have uttered, and which I believe justice and impartiality demand.

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JEWELS, with their light, fire, and color, hav a life of their own, as if they were the last results of sun and time at work upon the precious secretions of the earth. Each stone seems like an imprisoned spirit shut up in a marvelously beautiful shell,

# Discussion.

## Debate between Prof. W. F. Jamieson and Rev. Jacob Ditzler, D.D.—Continued.

PROPOSITION.—"The Christian religion and the Bible tend to immorality and the injury of society."

MR. JAMIESON'S SPEECH.—CONTINUED.

My good friend appears to be disturbed, and even imbittered, to-night. Didn't you sleep well? I never felt more serene, thank you! and the longer I debate the better I feel; hence, I asked for this extra night. Perhaps our good-natured wordy war has not gone to suit you. My dear, reverend friend intimates that I am so tantalizing. Oh, well now, don't take it to heart; like some peoples' prayers, I mean nothing bad. Toward my friend I feel kind as a kitten. Why should I not? My opponent was so generous a gentleman that in the early part of this debate he handed over to me the best brains of the Christian church, and labeled them "Infidel." They were all Infidels. He had no use for them. I might hav them! Then he began to berate them, from Theodore Parker down. Draper is befogged, he says. Lyell was a Darwinian, the son of an ape. Tyndall not to be relied on. Huxley hasn't traveled. Darwin as foolish as if he had not. Haeckel is a nobody. And these men hav done nothing for the world, he says. "These Infidels," he shouts, "do not know what truth is." "Draper," says he, "there is no truth in him; he is an Infidel;" and then right away quotes him to prove that Infidelity is vile, immoral, full of iniquity; and when we look into Draper we find no such thing. It is my friend's dogmatizing—the construction he puts on Draper. Zell, Martin Luther, Dr. Dick, are nothing, in the estimation of my friend, compared with Rev. Dr. Ditzler. "Martin Luther," he says, "wasn't posted." Cyclopedias are of little account when brought near the great light of Rev. Dr. Ditzler's original researches. Seldom hav I met with an opponent—excuse me!—who has made such a pedantic display as my very pleasant, affable friend.

"And still their wonder grew."

no, I will skip it. You hav sent all the way to Kentucky for the great Doctor to tell you such things. Our Methodist friends established a boarding-house, with grist-mill attachment. The boarders are assembled, with Elder Greene at the head of the table. One after another complains of the fare. They were promised pure, white bread; but, instead, there is a sodden, soggy mess. The Elder examines the flour bags, and finds that instead of flour they hav been treated to nothing but screenings. "Ah!" exclaims the Elder, "has it come to this? We had proposed to show the public how superior our fare is to Infidel hash, but lo and beheld! after sending all the way to Kentucky—well, it's just my luck. I might hav expected it, for I hav 'sent a boy to the mill.'" Great glorification we hav had about the victory which our Methodist friends expected to achieve over Infidelity. The promises were large, the performance meagre. Still, my talented opponent has done as well as most men could. The facts are against him. He says: "I giv you facts; I do not consult Zell about it." Wonder if he gave us facts when he said there were 300,000 active ministers in the United States? I think it would do him no harm to consult somebody besides himself!

My genial friend admitted, in the first question, that the world's great scientists are Infidels; but in his last night's camp-meeting-Methodistic-exhortation he said "no Infidel wrote anything, or did anything of value to the world." This is a fair specimen of his average style of reasoning. He crosses and re-crosses his own track. I take down his words in shorthand character, and thus prove to you that he ties his own tongue with his own words. He now claims science and the world's greatest scientists. He advances, retreats, makes sweeping statements, then modifies and qualifies, when I reply, until there is nothing left of his original positions. His guns are more dangerous at the breech than the muzzle. He now says that "Shakspere, Burns, and all the greatest poets, in all departments, were firm believers in Christianity." Shakspere was a play actor. By what process do you claim him? Because he believed in God? Did not Theodore Parker? Yet you rejected such as he as not Christians. When it suits Christians they hand over Robert Burns as an Infidel, and at the same time remind us that he would get stupidly drunk, and was in many ways very immoral. But when it serves their convenience to claim the Scottish bard as a Christian, then they grow eloquent over his beautiful Christian (?) poetry. And this is my opponent's fast-and-loose method all through this debate. Your illogical positions hav driven you to the wall in despair.

I quoted President White and Draper to prove that nearly all the greatest leaders of Protestantism were not only advocates of persecution, but persecutors. Melancthon himself commended the burning of Michael Servetus. I quoted histories that are unimpeachable for every statement I made. About the only way my friend has met these crushing facts against his system is to say, "They are Infidels!" or, "They are guilty of wilful falsehood." "Deliberate falsehood!" shouts my noisy Methodist friend. I, Rev. Dr. Ditzler, say so; and that is proof enough! I understand seventeen languages! When I reminded him that Noah Webster had twenty-two, that staggered him a little, but he soon rallied, and wanted to know what a dictionary maker knew about theology?

When Draper stated what my friend, on his own authority, says is a deliberate falsehood, that "the Christian believed there was no such thing as law in the government of the world," it is not Draper who utters the falsehood. My friend Ditzler, as usual, makes another of his bad mistakes. Draper is right and Ditzler is wrong. The Christian writers he named, Paley, Butler, Origen, Tertullian, did not believe in the government of the universe by immutable law. They believed and taught that all nature is subject to the capricious acts of a God. Yet my friend says I give no proofs! I give for every historical fact I quote, the historian's name, the book, the chapter, the page. He himself acknowleges that I do, for, in several instances, he calls the historians liars; Buckle, Draper, Lecky are all demolished in one breath by my very learned friend. He tells us that he expected a great deal of science in this debate. I gave you more than you have met. I discover that the clergy do not understand science. Your turning and twisting about the Bible-flood not covering the whole earth, when your book plainly says it did, shows that you put a meaning into the texts which is not warranted. The difficulty with you gentlemen is that science has cornered you. I told you that "infant damnation" was based by John Calvin on the Bible. He distorts my statement. Watts bases his hymns on the Bible too.

He "explained" that when God said he would sell people into slavery he only *suffered* it to be done. Either way it makes your God responsible. But your book says God would sell them. Says Mr. Ditzler, "I refuted all his charges about the Bible teaching, as he said, polygamy." You refuted not one, and when you said God rebuked polygamy, I called upon you to give me chapter and verse. You could not do it. Is this the way you Christians have met Infidelity? "defeating the foe in all cases." It is lucky that you mention it, for nobody would have mistrusted it. It is where you say God honored David when he reformed, when your Bible says he was a man after God's own heart, did right in the eyes of the Lord *all the days of his life*, except in adultery with a living man's wife, and murdering the man. I never had the pleasure of debating with a gentleman who makes so many blunders in history, in science, and in the Bible. According to his own Bible we have proved that his God is the author of all the evil in the world, which fact takes the stiffening out of all my friend's fierce fulminations against the evil (?) of Infidelity. God was the author of the evil, and wherever the Bible is found, and Christianity, there is the seething, simmering stew of vice and crime that my friend has sweltered over so much. Who are the rich defaulters? Christians. Who are the forgers? Pious Christians. Who are the bank officers that rob widows and orphans? Christians. Who plunder the poor on earth and expect Jesus in heaven to forgive them? Christians. Where were our Winslows and Spencers? In the Christian church. Where are nearly all of our bad congressmen found? In the Christian church, and supporting it. The whisky rings, the swindlers, the wealthy and "respectable" supporters of public plunder, are not Infidels, as you know, and he knows, but are pillars of the church. Deny this until you are hoarse, and the fact remains that modern, fashionable, time-serving Christianity offers a premium for crime. I would not have twitted my opponent with these unpleasant facts if he had not commenced the usual tirade of abuse of Infidels, and never even attempted to prove his charges true, while I have proved all of mine. Any Christian who wants a good, square debate with me, free from personalities, can have it; but I do not propose to be abused, or have my friends abused, without hurling your brick-bats back, to let you know what a flimsy, easily-shivered, glass house you are living in. Brace up and take your own medicine. "All real Freelovers are Infidels," are they? There are several thousand clerical Freelovers that you forget to count. Men who have been brought up in the "nurture and admonition of the Lord." Perhaps that is what is the matter with them. Oh, no, "*our* cause needs no such defense!" I am conscious of the fact that I am killing this thing too dead; but I am not quite done with it yet.

[TO BE CONTINUED.]

MR. CHARLES HERBOLD has just published an address of his delivered before the First Auxiliary Liberal League of Cincinnati, entitled, "The National Liberal League, What It Is and What It Is Not," that should hav a very large circulation. It is a pamphlet of sixteen pages. Reader, send fifteen cents to Alfred Warren, 219 Central avenue, Cincinnati, and get a copy.

## Lotteries.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am surprised to see persons sound on other vital issues of the day sometimes sustaining the action of the Postmaster-General in his late edict for the suppression of lotteries. If legislation against lotteries were the only thing involved it would be a comparatively trifling matter; but we hav always supposed that free speech, a free press, and consequently free mails, were what made us essentially a free people; and when, for a simple wrong thing, we go to work and violate the principles which make the liberty we supposed was secured to us, it is entirely another matter. When, on any pretext, we allow an espionage of the written communication of our citizens, one to the other—a thing hitherto always held sacred—where is the freedom of our speech once thus invaded? There is but one answer: Gone forever! unless we rise in our might and hurl back the usurper—whether the Y. M. C. A. or somebody else—unless he is, in turn, suppressed in the name of liberty.

Legislating against lotteries, when we stand as a people guilty of almost every crime under heaven, covered up by law and popular whitewash! Every intelligent person ought to know that any act in the name of morality against gambling is only one excuse for a larger matter, which amounts to the invasion of the rights of those who do not train under "our ecclesiastical influence."

Do not understand me as either in their favor or interest. Is so, I could not say a word against church gambling, which is now the last and almost universal practice to keep up the finances of a decaying religious system. Gambling, whether by Christian or Infidel, is an act of injustice in that the aim is to get something without rendering to the giver a full equivalent; and it is just as wrong in lotteries, trade, speculation, politics, or any other place or phase of human life.

The folly of such legislation among an inventive and intelligent people is more than evident. A public act so startling as the invasion of the private rights of a citizen is of itself an immense advertisement of the lottery idea. Where, before, the public mind slumbered, it is now alive and entertaining it most profoundly. No legislation can prevent giving away a prize, nor can it hinder the determining of who shall be by chance its recipient, no more than it can stop the playing of cards. At the present time there is in this section a lottery, with a $15 000 prize, stirring up an unhealthy interest over many communities. It is not affected by the present law in any possible way, and so it will always be. The real effect of such legislation will be to popularize gambling in many other forms evasive of the law till the life shall be as effectually sapped out of the nation for healthy business action as it is in Mexico. When lotteries were principally confined to special localities, with their notices buried among a mass of advertising matter, their patrons were exceptional. With the pushing of it in people's faces by this aggressive action, every newspaper and every available avenue of advertising will be used evasive of the law in localities where it was before unknown. If any one has anything to sell, a way will be found that will involve the principle of the game of chance, and buyers or investors in small sums will be plenty.

Like the imprisonment of a Bennett on a false "Cupid's Yokes" charge, this action on lotteries means something deeper than is on the surface apparent. But for the advance action of the Oneida Christians, another chapter would there hav been written. The same cause is now writing another in anti-Mormon legislation. In the end they all tell that an immense religious power sees its coming dawn in the increase of intelligence and the growth of humanity; as a last resort it goes back to its old method of brutal force, and if, entirely outside of their ways, you desire, in the highest sense of the word, to be a man, its clutch will be on your throat to put you down.

Truth seekers! all who love justice and right, work vigilantly for the time when man will be led to do right, not under the brutality of the iron rod, but naturally and gently under the sway of reason and intelligence, with the advantages of being better born than were the monsters that hav disfigured the history of the past. H. W. BOOZER.

## A Short Sermon.

BY W. F. JAMIESON.

"Gospel according" to H. L. Green. Text: I hav learned by experience that there is little use in trying to organize Liberalism where none of our periodicals are taken. Therefore allow me to urge it upon our speakers, our Liberal Leagues, and individual Freethinkers everywhere, to labor constantly to get subscribers for the Liberal papers."—*H. L. Green in T. S.*

No truer words were ever written. I hav observed for many years that, although the lecturer can succeed without the recommendation of any paper in building up a Liberal sentiment, in nearly every community he or she visits, if possessed of personal magnetism and common sense, yet when the week's lectures close the enthusiasm is allowed to die out for the lack of fuel to keep it alive.

The Liberal paper is the cheapest and best fuel that can be used. It cannot take the place of the human voice, nor can the latter do the work of the former. They *can* get along each without the support of the other; but, united, they increase each other's efficiency. The Liberal paper holds every inch of vantage ground won by whatever agency.

I dedicate myself anew, with the beginning of the new year, to the good work of securing subscribers to THE TRUTH SEEKER and the staunch old *Investigator*, which has so nobly stood by THE TRUTH SEEKER in its time of trouble. I will do what I can toward making the fiftieth year of the Boston *Investigator* a jubilee year in fact.

*Lake City, Minn.*, Dec. 27, 1879.

# Scientific.

## Planetary Life and Death.

THAT TIME "WHEN THE OLD HULK WE TREAD SHALL BE A WRECK, A SLAG, A CINDER, DRIFTING IN SPACE WITHOUT ITS CREW OF FOOLS."

Prof. Richard A. Proctor lectured Saturday afternoon, Jan. 3d, before the Teachers' Association of New York on "The Life and the Death of a World." He said:

We hav to consider the various members of the solar system as representing for us youth, middle age, and so on to old age. The earth on which we liv, and the solar system of which it forms a part, hav arrived at their present condition by processes analogous to growth—the processes commonly called evolution. These processes are still going on, as they hav been during periods of time which seem to grow longer and longer the more we study their evidences. It is falling short of the truth to say that one hundred million years must hav elapsed during which the frame of the earth must hav been very much as it is at present, and during which processes bringing it to its present stage hav been going on. From the length of time consumed in achieving certain definite results upon the earth's crust by those processes within the knowledge of man, we can estimate what has been required to effect other results which we see. The further study of the earth's crust shows us clearly that before she became what she is now there was a time when she was far too hot for the existence of animal life, and the period of her cooling, estimating it by her bulk, could not hav been less than three hundred million years. Preceding that there must hav been a period in which she was in a vaporous stage, and the evidence patent to science allots one hundred million years as the time for her changing from the vaporous to the solid condition. This givs us in all five hundred million years as the time in which the earth was arriving at a condition fit for the habitation of human beings.

The only escape from this conclusion is in the supposition that all the signs afforded by the crust of the earth, all the evidence we glean from the earth and from other members of the solar system, demonstrating those processes of development, hav only misled us, and that all was created at once just as we see it now. But why should we do this violence to our reason? Where we cannot but admit growth and development on a small scale, we should be prepared to admit them on a large scale, and not reject evidence so clear to our reason. But, after all, it matters very little whether we take a longer or a shorter period of time. We are concerned not with periods of time, but with the amount of development in the past, from over which we hav to look, and what we hav to expect in the future. We hav to consider whether some of the various members of the solar system represent the remote past of our own earth and others our remote future.

I am going to adopt the principle that the larger an orb is, the longer will be the various stages of its growth. This is based on the fact that the process of cooling requires more time for large masses than for small ones. For instance, Jupiter, with a diameter seven times as great as that of the earth, if his volume was of the same density as that of the earth, would require seven times as long in cooling, or 3,500,000,000 years. So, supposing they started at the same time, Jupiter would hav to wait 3,000,000,000 years longer than the earth before arriving at the same stage of development. On the other hand, take a small orb like our own moon. It is a mass only 1·81 of the size of the earth, with a surface 1·13 that of the earth. It will readily be seen that the heat of our own earth would last six times as long. Therefore, we get for the cooling stage of the moon only about 80,000,000 years, and, supposing they started at the same time, the moon would hav arrived 420,000,000 years ago at the stage of development or growth of the earth to-day.

The sun can tell us something of the past of a planet's life. He was probably formed, as all were, in a state of vapor, and probably yet remains, in great part at least, in a vaporous state. He is the youngest of all the planets of our solar system, and may justly be so regarded simply because he is so much greater than all the others in mass. Thirty-five thousand millions of years would be required to bring him to the condition of our earth to day.

[From this point the lecture was illustrated by the rapid succession of a great number of brilliant stereoscopic views.]

The spots upon the sun's luminous surface, which seem to be great openings in the bright clouds of the sun, are as yet unexplained, but they seem to hav recurrent periods of appearances and disappearances every eleven years. A theory concerning them well worthy of consideration is that of Prof. Kirkwood, who suggests that they owe their existence to great meteors from some comet falling into the sun at regular intervals. One of these spots which has been photographed [and here reproduced] is three times the extent of the surface of the earth. The heat of the sun is estimated at 5,300 times greater than that of molten iron, and from this arises the luminous flames of glowing hydrogen, and, without doubt, the accompanying eruptions of other matter, which made the flame-like projections on the borders of the photographs of the sun in eclipse by the moon. Those eruptions threw their matter to an estimated height of 250,000 miles from the surface, from which it is impossible that it should ever hav returned, but is still traveling through space at the rate of 500 miles per second. [The pictures of the sun were among the most brilliant and beautiful that were exhibited. They were succeeded by others illustrative of Jupiter and Saturn, in which the cloud masses surrounding the latter in the form of belts were displayed with marvelous effect, as was also the body of Jupiter, which was shown to be greatly magnified in apparent size by its cloud masses.] That Jupiter possesses great heat of its own is demonstrated by the existence of these clouds. It receives but 1·27 of the degree of the sun's heat that reaches the earth, and consequently could not hav clouds formed from that source, but by the working of its own forces. In the youth of all planets, the waters that are to form their oceans are raised in the form of clouds surrounding them. The moons of Jupiter, receiving light and heat from that planet, may be the abodes of life, and the smallest of them has two hundred million square miles of surface.

Our moon will tell us most of the earth's future, unless we are altogether astray in reading the evidence that seems to be offered us. Venus shows the possession of a watery atmosphere, and is doubtless fit for habitation under conditions similar to those upon the earth. Mars shows not only divisions into sea and land in about equal proportions, but accumulations of what seems to be ice and snow at its poles, which decrease and increase apparently in the seasons of summer and winter. But the moon has no water. Her seas hav disappeared. Did she ever hav water? Did she ever pass through such stages as our earth has gone through? Was this cold and dead world ever warmed with life like our earth? We cannot doubt it when we see in her vast and numerous volcanic craters the evidences of the heat she once possessed. She, too, must hav passed through her cooling stage. Her clouds were condensed into oceans, of which we see the traces still in her dark depressions of surface. It is believed that as a planet becomes old its waters disappear from the surface, are sucked in through crevices made in the crust of the cooling orb until they entirely disappear. That is a German theory. Four times as much water as is now upon the surface of our globe can be, it is estimated, contained in its interior. [One of the views illustrating this part of the lecture was a photograph of a portion of the moon's surface, dazzlingly brilliant, startlingly sharp in its details, with a background of black, unclouded sky, dotted with stars—the picture of a lifeless world without an atmosphere.] This, the lecturer said, would be the probable fate of the earth; this what the earth might be expected to be in twenty-five hundred millions of years.

[*From Dr. Foote's Health Monthly.*]

## Heresy.—Sedition.—Obscenity.—Fraud.

Not long ago we read somewhere of an Irish Orangeman who was arrested in some part of Ireland for having played on his flute one of the favorite airs of the Orangemen in public. He was charged with uttering an obscene libel. This occurrence strikingly illustrates how words and phrases may be stretched and construed to meet the needs of popular prejudice. In the middle ages the charge of heresy was brought against any advanced scientist who was trying to enlighten his fellows with a new idea or discovery. Not long ago, in England, the charge of sedition was brought against all political and social reformers who were trying to introduce governmental or social reform. To-day the charge of obscenity is brought against well-meaning individuals who are trying to direct public attention to important facts in physiology, questions of population, the marriage system, etc. And now we hav before Congress a bill to still further tinker the postal laws on the pretext of protecting the people from schemes of "fraud." If this new bill is passed, the word "fraud" will probably hav a meaning which it never had before. The term will be stretched to cover a multitude of offenses against conservative prejudices.

Whatever legislation may be necessary for the protection of the public against obscenity and fraud, it is good Jeffersonian doctrine to say that they should be state measures rather than federal; municipal enactments rather than *postal* regulations. It is over a year since Mr. T. B. Wakeman's arguments showing the unconstitutionality of such postal laws were published, and up to this day they remain unanswered. Members of Congress, if they hav not looked into this subject, ought to do so before voting upon any such measures. We would commend to their attention the pamphlet containing Mr. Wakeman's argument, which can be had, probably for the asking, of Prof. A. L. Rawson, President of the National Defense Association, No. 34 Bond street, New York.

Nothing is more absurd than the attempt to make of the post-office department a detective and police force. If one stops to think of it a moment he will see at once how a precedent of this kind established threatens the liberties of the people.

One of the oldest religious papers published in New York city—the *Methodist*—some three years ago published an editorial upon the subject, in which it was said that all manner of communications were sent throught the post-office. Incendiarism, murder, seduction, and all descriptions of crime were planned and appointed under the conveniences of the mail facilities; but, said the editor, better suffer all these evils than introduce a greater one. The liberty of speech, press, and mails must be preserved.

So far as obscenity, fraud, and such like offenses are concerned, they are as old as civilization itself, and in the old countries are dealt with without the aid of postal laws. In no country under the sun, excepting Russia, could such outrages be perpetrated as those which are being inflicted in the United States at this moment under the *postal laws*. This peculiar legal wedge, so new to our institutions, was driven in at midnight at the close of the Forty-Second Congress. It is now proposed to drive this wedge in further. It is to be hoped that those who are sent to Washington for the purpose of guarding the liberties of the people and preserving to us the institutions which were established by Washington, Franklin, Jefferson, and other far-seeing statesmen of 1776, will not allow themselves to be led into traps set for them by mercenary hands, aided by short-sighted enthusiasts in the name of morality and religion.

## Abolitionist vs. Freelover.

In the communication from Moses Hull last week, among several persons named as Freelovers, he mentions me. Mr. Benjamin F. Tucker and others hav made similar reference to my position on the great sex question. I cannot let the inclusion pass without a qualification and definition.

Some six years ago I wrote and published the following article, which will show the water-mark of my thinking at that remote age of the world:

DEFINITIONS.

QUINCY, ILL., Oct. 20, 1874.

Turning over the leaves of an old scrap-book to-day, I came across a curious and rather flat-footed statement of what was required to make an Abolitionist of the olden time.

As I lived in those days and suffered some part of the odium of their glory, I take a keen interest in this definition.

The scrap looks like a clipping from the New York *Tribune*, and must hav been printed about 1860. It is as follows:

For nearly thirty years it has been a question in this country as to what constitutes an Abolitionist. It will be a satisfaction to many to hav the question settled, and we accordingly take pleasure in copying the following authentic definition of the term from the *Southern Literary Messenger*, a respectable Richmond magazine:

"An Abolitionist is any man who does not love slavery for its own sake as a divine institution; who does not worship it as the corner-stone of civil liberty; who does not adore it as the only possible social condition on which a permanent republican government can be erected, and who does not, in his inmost soul, desire to see it extended and perpetuated over the whole earth as a means of human reformation second in dignity, importance, and sacredness alone to the Christian religion. He who does not love African slavery with this love is an Abolitionist."

Now, there are many parallels between civilized or Christian marriage and the late system of African slavery. Marriage is often spoken of as a system of slavery. The above definition set me to thinking of as uncompromising a definition of marriage. As an old-time stickler for true blue marriage, I insist on the real, original article or none; no wings, nor modifications, nor side-issues, if it is to be marriage and called marriage at all. I heard the late Dr. Bethune once exclaim, on this very question of Abolition, in opposition to toning down a troublesome church anti-slavery resolution, "If I've got to take the toast, I want to *take it dry!*" So I'll take mine plain, without milk or sweetning, if you please. There may be others who are bigger and better walking dictionaries and more expert in defining terms, but anyhow, as I hav the above exquisite model before me, here goes:

A Freelover is any man or any woman (the slaveocrat fellow left woman out) who does not love marriage for its own sake as a divine institution; who does not worship it as the corner-stone of love and the foundation of both individual and conjugal liberty; who does not adore it as the only possible social condition and sexual relation on which a free, just, and permanent family government can be erected; who does not believe in it as the perennial fount of the most rigorous morals; as the purest well spring of politeness and good manners; as the inspired origin of exalted sentiment, esteem, and affection; who does not enjoy it as the highest heaven of sexual charm; the dearest dalliance that lovers can ever know; the supreme ecstacy that never cloys; who does not approve it for its unchanging durability as the one long-continued courtship, pursuing the even tenor of its way unspotted and undimmed, from the blushing spring days of first and earliest love to the declining autumn of the sere and yellow leaf; who does not know it from tradition all the way down the ages as well as from experience as the one, sweet, spontaneous, reciprocal relation, equally yoked and equally burdened, wherein indulgence is always temperate, health always resultant, and woman always respected in her ever-varying moods, left free to accept or decline attentions as she is attracted or repelled, and carefully environed with the best conditions for fœtal growth, embryonic development, and safe nativity of offspring; who does not, in his inmost soul, desire to see it extended and perpetuated over the whole earth as a means of building the best brains and developing, elevating, and perfecting the human race, second in dignity, importance, and sacredness alone to the Christian religion. He who does not love Christian marriage—the marriage of one man to one woman for life; monogamic marriage by priest or magistrate—with this love is a Freelover.

Say, Barry, Hull, Chase, Andrews, Victoria, and the rest of the free elect—how is that for high, exact, relentless definition?

You see the old standard of Christian morals is fixed and rigid. Here is no margin for free play. You can't be hanged for a sheep, and not quite so hanged for a lamb. You must go the entire animal, or you are a goner yourself. It won't do to select a "rib" from the "critter" and then indulge in tenderloin elsewhere.

One and one only is the rigorous command. Poor Beecher, you know, just for being the object of affections thrust on him unsought, was placed on the sharp and ragged edge of anxiety and despair—guilt edge, of course, or else it would not hav been sharp and ragged. So, monogamists on the one hand and Freelovers on the other, draw your chalk-mark somewhere and then toe it.

Since that article was written social evolution has made some progress. Comstock and Abbot hav arisen, curiously enough working together for evil which turns into good, and each in his own way bringing the sex question up for a wide discussion. Opposed to these worthies, a great, grand force has grown up known as the National Liberal League, working together for good, especially since expelling the aforesaid Abbot, its first president, as an incapable leader, although a good writer of Platforms, Demands, and Ethical Laws. The "Nine Demands of Liberalism," especially the eighth, mark a long step in social progress. Before the formulation of the Eighth Demand very few Liberals made any distinction between Christian and Natural morality, and even now it is difficult to make many Liberals see any theoretical and still more any practical difference. The "Seven Ethical Laws of Rationalism" mark another great step.

The Eighth Demand, including, as it must, the morals that grow out of sex, and repudiating as it does Christian

laws concerning morals, and demanding Natural laws for their regulation, places Mr. Abbot, the author, high on the roll of theoretical Freelovers, according to the above rigorous definition, notwithstanding his cordial co-operation with Comstock in his character of liar, inquisitor, and decoy. Still further the first three of his seven Ethical Laws very fairly formulate the principle of the "sovereignty of the individual"—a principle which, carried out to its logical and legitimate conclusions in social life, would burst marriage as it is into ten thousand flinders, and replace it with relations based on science and human nature—a system infinitely better. This places Mr. Abbot still higher on the roll of honor among Freelovers.

Since 1874 Mr. Beecher has been tried for accepting a love "thrust upon him unsought." He denied it, the court acquitted, and his church forgave him. This trial greatly educated the people. Mr. Bennett also was arrested three times over, tried once, and imprisoned. He also thrust some love unsought; but he confessed it, and was as cordially forgiven as the other fellow was who denied it. Men who thrust love unsought, or, at all events, unencouraged, are not Freelovers. Mr. Bennett and Mr. Beecher are not nearly so high on the roll as Mr. Abbot. All the persecutions, trials, petitions, and the general literature developed by the Comstock laws and the corruptionist Comstock himself, hav been another means of greatly educating the people on the subject of Natural morals.

Mrs. Denton, in view of her late letter conceding that marriage, having come down to us from savagery through barbarism, is not perfect, and will undoubtedly improve, is, according to the above definition, a manifest Freelover. Mrs. Lucy Stone, in her repudiation of her husband's name, and the irregular way in which she was married, and for her criticisms of marriage, evidently does not love marriage for its own sake, and is a Freelover. Mrs. Elizabeth Cady Stanton, for her many criticisms of marriage, is another. Ralph Waldo Emerson, in whom the best culture of New England centers, also the one man whom the *Index* people write notices of and sonnets to, and otherwise worship, for his many exaltations of love and his many declarations of the impossibility of the existence of love in bonds, is a Freelover.

Take this passage from "Each and All," one of the poem of Emerson:

> The lover watched his graceful maid
> As 'mid the virgin train she strayed,
> Nor knew her beauty's best attire
> Was woven still by the snow-white choir.
> At last she came to his hermitage,
> Like the bird from the woodlands to the cage—
> The gay enchantment was undone,
> A gentle wife, but fairy none.

Now many people of the *Index* stripe do not understand all the subtle meanings of the poems of Emerson. For such persons, people of mere culture on a ground of not very strong common sense, Emerson should always be translated. Now what does this passage mean? The lover watched his graceful maid for what? He was looking for a creature of grace and beauty whom he could love. He saw that she was beautiful, but he did not observe that a large part of her beauty was due to her setting, was contributed by her environment, was reflected from her beautiful companions. At last he took her home and—mark the characteristic simile—"like the bird from the woodlands to the *cage*." As soon as he placed her safely in his cage, still the supposed fairy with all the beauty which had enchanted him while "'mid the virgin train she strayed," the enchantment was undone, the illusion vanished. He discovered at once that she was no fairy that he had sought, no creature to love, no companion for his inmost soul, but had deteriorated and relapsed into a wife. In the poet's regard a wife is evidently inferior to a fairy, and the disappointment of the lover on being disenchanted is justified. Now what is a wife that this Hey Presto! changed her into? Why, a creature to watch at the window for the coming of her lord, open the door for him, take his hat and coat, place his easy chair and slippers, and follow him like a shadow wherever he goes. A wife is an upper servant to oversee or actually do the duties of his bed-chamber, his laundry, his pots and kettles in the cage that is his. In the struggle with these very tangible realisms no fairy can stand the strain. No wonder she collapses and becomes just simply the wife. Under marriage as it is, most lovers when this first enchantment is undone swear that they won't submit to such a cheat. They go right out to find another virgin train and snow-white choir. But this time they are not so easily fooled, and when they find a graceful maid they do not take her to the hermitage and get her best attire all bedraggled and ruined in her cage.

Emerson's poems are full of passages to this same purport. Some readers will perhaps remember my analysis of his "Giv all to Love," about a year ago in THE TRUTH SEEKER.

Were I asked to giv a direct positive definition of Freelove, as the above quoted is a negative one, I should say, with the little light that I hav, that Freelove is the free and full concession to woman of her sovereignty in the domain of love, the enthronement of woman as queen in all affairs of the heart. This will install her as the maker and administrator of all laws concerning the relations of sex as well as all the minor codes of etiquette, politeness, style, fashion, and social manners. This involves on the part of all men the abandonment of every form of force to gain her smile of approval, involves the cessation of even urgency to win her heart. In short, it involves turning gentlemen and becoming her loyal subjects in all the concerns of love.

Under the rigorous logic of the above definitions and the illustrious utterances of great men and women we are all included None can escape. We are all Freelovers—all but Benjamin and Sara. She loves slavery for its own sake. With a husband absent three-fourths of the time, prying into other people's private letters, she finds the yoke of marriage easy and its burden light. She hugs her chains.

Now, in view of these great names, sponsors for Freelove, I almost tremble to accept the high place among the honorable company to which Moses Hull assigns me. I feel myself quite *de trop*, and hardly up to the high calling of the makers of Ethical Laws and the editors of Women's Journals, and Presidents of National Women's Rights Associations, and renowned Poets. If Moses has not made a "mistake," and is really authorized to bid me to the assembly of such just men and women made perfect, if I can get over my trepidation and conclude to accept at all, reminding all concerned of the above definition of what constitutes an Abolitionist, and what makes a Freelover, I shall humbly take my place on the lowest seat of the synagogue and learn Freelove from the wise rabbis and poets and doctors of laws above me,

T. C. LELAND.

## Asking Advice.

BY F. F. FOLLET.

[TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following essay was written to be read at a sociable of the Temple of Honor at Rockford, Ill., on the evening of Dec. 29, 1879]

There is an old saying that advice is cheap. There never was a greater mistake. And this, like hundreds of other similar so-called aphorisms, has done more to injure the human race than can ever be estimated. And this and many similar old saws, which are repeatedly and thoughtlessly uttered, hav done and are doing far more to retard the progress and development of the noble and generous qualities there are in mankind than you or I hav any idea of.

Many a word of advice carelessly, inconsiderately, or perchance stupidly uttered here in this world will for aught we know bud or blossom in time to bear fruit in eternity.

There are comparatively few people who are capable of giving good advice. In proof of this statement I hav only to say, look at the condition of our country to-day. Read the daily and weekly press. See the inquiry that is being made for men—men who are capable of giving good advice, men who are qualified to make good and wholesome laws for the governance of the people, men to send to our halls of state and national legislation; and, most of all, a man—where shall we find him?—a man capable of judging what are good, sound, and just laws.

Such an one is very much looked for and inquired after, to fill the executive chair of this nation for the next four or eight years.

Now, this which is so plainly and conspicuously true in regard to our state and national affairs is equally true, only on a diminished scale, in all the humble walks of life. How truthfully has it been said that we are fearfully and wonderfully made! The creator has given us two ears and two eyes, and but one tongue. He has given us five senses, and but one set of vocal organs, therefore we should hear and see, feel and think, before giving utterance to our thoughts.

There is a young man or a young woman just sprouting into manhood or budding into womanhood. They are full of bright hopes and pleasant prospects. They start out in life. They mark out a course in life to pursue. Their road through life seems to look clear and bright. They hav placed marks along their path, which they are expecting to reach at certain times as they progress. And they hav placed at the end, almost in sight of their imaginative vision, a goal. They strike out on this road with buoyant hope and elastic step. Everything seems bright and joyous.

They rush on. But all unwittingly they come to a cross-road, or, perchance, it may but guy to one side of the path they had marked out, just a little. In their haste to reach the goal they had set they inadvertently take the wrong path, and thoughtlessly they hurry on. But ere they are aware of it their path is growing more difficult; it is getting narrow and rough. They stop and begin to look around them, and they find themselves in a labyrinth of difficulties. They try to peer into the path ahead, to get, if possible, a glimpse of their goal. They find that they are hedged in. Then they begin to look about for some of the marks that, in their imagination, they had placed along their path as guide-posts, and to their astonishment they find that they hav lost their "blaze." And gradually the conviction comes over them that they hav taken the wrong road. My kind hearers, hav any of you ever been in such a fix?

If you hav, you know what it is to feel the need of a friend—some wise counselor; one in whose judgment and truthfulness you could trust. And more precious to you at that moment was good advice than all of the gems of India.

History preserves the record of but comparatively few great and truly wise counselors. Yet every nation in every clime has had its men of wisdom, its grand and noble counselors. China had its Confucius and its Mencius, or Meng-Tae; Hindoostan, its Menu and its Buddah, or Sakia-Muni; Persia, its Zoroaster; India, its Christna; Turkey, its Mohammed.

Most of these men were poor in purse but rich in wisdom. All of these men were loved and honored by the generations in which they lived; and in generations which followed they were deified and worshiped for their wise counsels, their words of wisdom and sympathy, the good advice they had left to the world.

Greece and Rome had their wise men also, some of whom I shall mention; for instance, a Hesiod, a Lycurgus, an Æsop, an Aristocles, an Aristotle, a Zeno, a Socrates, a Plato, a Plutarch, two Plinys, and many other lesser lights too numerous to mention.

All of these learned sages were loved and honored in their day, and their names to-day shine on the pages of history with a bright luster in comparison with the names of their time who deluged the world in blood for their own selfish ends and to establish their glory, as the bright glow of the noonday sun eclipses the rays of the twilight moon. And their grand and noble utterances of words of advice, wisdom, and sympathy are more precious to the student of antiquity than the most costly pearls of the ocean.

In contrast with these, where are the names of the men who built the Roman Forum or the Egyptian pyramids? Their names are but faintly preserved on the immense piles of stone they are supposed to hav erected.

Egypt furnished the world no sages, and what is Egypt to-day? And where does she stand in the sisterhood of the nations of the earth? Egypt in the days of her glory was all pomp and show. Her people were low down in the scale of humanity, worshiping cats and other domestic animals. And even her crowned heads were so ignorant of the laws of sociology that they compelled, by edicts, their sons and daughters to intermarry. And her most renowned and beautiful queen, who is said to hav dined on pearls worth fifty thousand pounds apiece, and who by her dazzling beauty and gorgeous display of pomp and wealth turned the head of the mighty and powerful Cæsar, and brought suppliantly kneeling at her feet two of the otherwise noble triumviri of the great Roman empire, is to-day but a hissing and a by-word in the pages of history.

Had Egypt, with her fertile soil and salubrious climate, been blessed with a few wise sages she might hav stood foremost in the ranks of nations to-day.

But, my hearers, why should I prolong the recital of the names of noble men who hav uttered wise and grand words of advice and wisdom in the past? If in this short though perhaps tedious essay I hav touched but one chord of tender sympathy for poor, fallen, degraded humanity I shall feel amply repaid.

Then let us never be heard to say again advice is cheap or sympathy is cheap. For when they are truly, candidly, and considerately uttered or given, from a full and honest heart, they are always precious. They are like "apples of gold in pictures of silver." "Yea, more to be desired than much fine gold."

> "I count these things to be grandly true,
> That a noble deed is a step towards God,
> Lifting the soul from the common sod
> To a purer air and a broader view."

## What Will You Do about It?

This question is addressed to each individual reader in regard to the facts embodied in the selection in THE TRUTH SEEKER of Dec. 6th, headed, "Romanism and the Irish Race," an article from the *North American Review*, by James Anthony Froude, containing the most important statistical realities connected with our future for the consideration of Liberals that hav appeared in any one article in the secular press for years.

The facts are simply these: By propagation and emigration the Catholic power is now numerically stronger than any other sect in this country, and is augmenting in proportionate ratio as time goes by. Though declining in some portions of the Old World, it is increasing with most alarming rapidity here, and the usurpation of the reins of power is only a question of time.

Our government is founded on the principle that the majority shall rule, and is working might and main toward universal suffrage.

The question comes home at once—Can we save ourselves from the coming doom in the near future in any other way than by going back on principles, perfectly safe for our Puritan forefathers, but wholly unadapted to the present mighty problem connected with the Catholics and Chinese? Should we admit to citizenship any one who cannot swear entire allegiance to the fundamental principles that underlie our government? Can we admit those already foresworn and bound by every tie of their lives to undermine and destroy it, for the avowed purpose of putting a religious despotism in its place, whose past history has always been one of brutal authority and bloody conquest, the enslavement of all that ennobles humanity? It would seem wiser to call on the savages that roam among our western lands to come over the border and deposit their votes, than to admit to citizenship the foresworn enemies of the fundamental principles that underlie our political institutions.

Spiritualists who may read this, I wish to call your attention to the fact that General Roberts in his *Mind and Matter* has been the first editor of a journal of this kind who has made a specialty of this work of combating our most real and imminent danger. While he has had the foresight to perceive this and go to work in time, the superficial hav called him a visionary and lunatic. His penetrative foresight and love of the right being as incomprehensible to duller minds as materializations would be to the average Materialist. In the present and future history of your ism please make note of this.

H. W. B.

## Consumptive Wine.

Let me call attention to the advertisement of Dr. M. C. White printed last week. Having had some experience with her medicines and found them efficacious, I recommended her to advertise them in THE TRUTH SEEKER. A friend of mine, with one of his lungs affected, which gave him great anxiety, has been greatly relieved by taking the "Consumptive Wine." Along with the direct benefit to the lung his weight has increased, cheeks filled out, circulation more rapid, and good healthy color of the skin has returned. The change is so marked that I am justified in speaking of it. The medicine is not properly a "wine," but a nutritive food. It seems to hav the effect of removing the old and building up the new. It acts slowly, as, with disease of long standing, it ought to do. I recommend any one affected with lung trouble to try it.

T. C. L.

MR JAMES E. EMERSON, of Beaver Falls, will address the Pittsburgh Liberal League in K. of P. Hall, 76 Fifth avenue, on Sunday, January 18, 1880; subject, "Progressive Life"—man's intellectual, moral, social, religious, and political development. We hope all our readers of Pittsburgh will attend.

# Communications.

## Mrs. Denton Replies to Bundy.

[The following was sent to the *R.-P Journal*, but the editor "respectfully declined to publish" it. After his attack on Mrs. Denton, it does not speak very well for his sense of fairness.]

WELLESLEY, MASS, Dec. 14, 1879.

EDITOR *R.-P. Journal, Dear Sir:* I had no doubt of the *Journal's* responsibility for the attack in its columns on Mr. Bennett. But what right had I to treat your "special agent" merely as a mark behind which the *Journal* was pleased to hide?

You say, "The government has not thrust any question upon our attention." I answer, When a government instituted by the people, for the avowed purpose of securing to the governed the blessings of liberty, and an equality of rights and privileges, some in cases where liberty has been forfeited by crime—when such a government so far forgets the source of its authority and the object of its own existence as to thwart that purpose by its legislation, and to sustain its courts in a sytematic disregard of such rights, I maintain that it raises a question, and a very grave question, as to the duty of every citizen who contributes either means or influence to its support. If our government has not done this by its legislation in connection with the obscenity law—by sustaining the unjust decisions of its courts in the attempt to execute that law, and by permitting its agents to resort to falsehood and crime, and to the vulgar tricks of the most abandoned and vicious, in the effort to destroy its intended victims without arousing the indignation of the civilized world—then words hav no meaning, and governments are irresponsible.

You say the United States courts decided that Mr. Heywood's "was an obscene pamphlet;" that Mr. Bennett "knowing that, defied the government to prosecute him by sending it through the mails;" that "he knew the penalty and took the risk." But do you forget that that same United States court decided, first, that the *intent* of an author is not be considered in determining as to the decency or indecency of his productions? and, second, that the name of Mr. Heywood's pamphlet, and hence the term by which you hav designated it, is indecent? Or, hav you also, "knowing that, defied the government to prosecute" *you* "by sending it through the mails?" Senseless as such a decision may appear, I cannot write the name of that pamphlet in this letter and send it to you through the post-office without rendering myself—as you hav already rendered yourself—liable to prosecution and a term in the penitentiary for the same offense, in law, as that which sent Messrs. Heywood and Bennett there. So of Mrs. Underwood and the *Index*, notwithstanding their vehement disclaimers against all sympathizers with the outraged victims of this insane attempt to put down Freethought by law. Recollect, "the *intent* of the author," declares the United States court, through his honor, Judge Clarke, has nothing to do with his guilt or innocence. And yet you say, "The government has not 'thrust' any question upon our attention."

You might as well tell us that the government did not thrust any question upon our attention by the passage of the Fugitive Slave law, because the United States courts decided that law constitutional; and because by giving "aid and comfort" to the victims of the lash the Abolitionists "defied the government to prosecute" them. They, too, "knew the penalty and took the risk." But the government that legislates against certain and unspecified practices of the people, and leaves the catalogue of those practices to be made up by each and every court under its jurisdiction as the cases are brought before it, and as the passions and prejudices of each may decide, as effectually robs the people of the rights of freemen as it could do were it to sell the nation to the Czar of the Russias. And this is precisely what our government has done in the matter of "indecent pulications." It has forbidden us to send indecent publications through the mails, but it has failed or refused to tell us what is and what is not indecent in literature. We hav not even a common standard by which to measure and distinguish such as may and such as may not be sent, while there are vast multitudes concerning the decency and indecency of which opinions may and do honestly differ. Without a commen standard and without a definition of the "obscene or indecent" to which the law is intended to apply, the dicision of the court is simply an expression of the private opinion of the man; and the government that authorizes its agents to drag men and women to prison for disregard of such private opinion is sowing the wind and must expect to reep the whirlwind in due time.

Surely you load "*the people's teachers*" with a frightful responsibility. They "alone hav it in their power to pollute or purify the mental and moral *fountain* from which the republic draws life." As if the people hav no wisdom of their own, nor any mother wit with which to measure the ideas presented them. Alas! poor things! What right hav they to choose their own teachers, or to select their own studies? "The Consensus of the Competent," and the "keepers of the fountain of public purity," "these and these alone hav it in their power to pollute or purify." Strange, however, is it not, that "the fountain of public" purity" should hav been committed to the keeping of persons who are proverbial for lives of impurity?

Permit me to ask if you intentionally indorse Mr. Heywood's gravest charge against our present marriage system? Mr. Heywood charges that it is a deadly enemy to the natural relation of the sexes. You make no effort to show us that this is an error, but, if I understand your language, you advance and maintain the same theory. Surely this ought not to be. Granting that the charge is true, however, can we hope that a human institution may thus defy nature with impunity? It is a fact, well recognized in scientific research, that, if we would work successfully for the accomplishment of a given purpose, we must work in harmony with, and not in opposition to, nature and her laws.

I by no means accept your definition of "the natural relation of the sexes" in its highest and purest sense; and I challenge you to prove it correct. Is it not enough that they who believe in "salvation by grace" should thus revile nature for her methods in this her holiest of all temples, and at the fountain of her richest life.

You say I am "indignant." I grant it. I am indignant that a journal professing to hold fraud in abhorrence should attempt to palm off upon those less favored with opportunities for judging correctly the portrait it has drawn for us—and apparently so much admires—as that of a true woman, or rather that of a guiltless young girl. By doing so, however, it either confesses itself unacquainted with true womanhood, or it offers an unblushing insult to every true and pure woman among its readers.

I wish it distinctly understood that I do not judge that woman as the *Journal* represents. That I hav judged the portraits presented us by the *Journal* I am ready to admit. And the woman who does not scorn the slanderous insinuation it involves against the character of her sex can hav little conception of the moral turpitude it implies.

I am not discussing persons, except in so far as they represent measures and principles; and, hence, I hav not the slightest care to contradict your charge of "defection," on my part, "from the good of the social relation," whatever that may mean—an expression, let me add, which in itself goes far towards discovering the want on the part of its author of a clear understanding of the important questions at issue.

Sincerely, etc., ELIZABETH M. F. DENTON.

P. S.—Since writing the above I hav seen Mr. Denton for a short time only. He is quite too much occupied with other matters to write you at present, and he therefore wishes me to say that the idea conveyed by your statement concerning his refusal "to speak on a platform that welcomed Freelovers" is a mistaken one. He did refuse, some years since, to speak on a platform that welcomed Freelovers, it is true—not because the persons were Freelovers, however, but because certain of those welcomed were, he was assured, guilty of flagrantly immoral and unjust practices. With sincerest regret that the *R.-P. Journal* should hav assumed its present attitude in regard to this whole matter, I again subscribe myself, Sincerely yours, etc., E. M. F. D.

## A Snub Given to a S

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the *National Reformer* of London, dated December the 7th, is the following answer in the column devoted "to Correspondents: "F. E. Abbot, Boston. We hav your letter marked 'strictly private and confidential.' We are precluded by your indorsement from printing it, and we hav no wish to write to you privately now on a matter in which you first addressed us publicly, and without any private intimations."

The reader of this paper may remember that editor Abbot requested editor Bradlaugh to exchange papers; that after the *Index* ceased to be sent Mr. Abbot published an open letter to Mr. Bradlaugh, which he must hav known Mr. Bradlaugh would not see unless some friend would send him the paper. A friend did send him the *Index;* and now Mr. Abbot addresses Mr. Bradlaugh *privately* and *confidentially* on the same subject—the Bennett, Rawson, and Wright imbroglio,

For so small a man in stature we seldom meet with so great a man in arrogance and presumption as Mr. Abbot is. No pope ever sat on his spiritual throne who was more of a despot. When his jealousy of Bennett and THE TRUTH SEEKER led him to sympathize with Comstock he immediately mounted his high horse, and determined to ride down all opposition to his supreme will. He nominated himself for re-election as president of the League, laid down his platform, nominated also his associates, and then assailed the action of the League. When the members saw fit to vote for Elizur Wright, Mr. Abbot, instead of gracefully submitting to the will of the majority, went off with old Judge Hurlbut at his heels into a secession, and has shown ever since that his ambition is to rule or ruin the League. As he cannot rule, he is determined, if he can, to ruin. Like the jackal which scents putrefying corpses in the grave, and likes the smell, he digs up old scores and endeavors to turn them to account against the men who had the audacity to question his right to rule. And he does this with a *remorselessness* which reminds us of the bloody days of church persecution. Does any one imagine that if the League at Syracuse had unanimously re-elected Mr. Abbot as president, and voted for his half-way measures in the matter of the Comstock laws, he would ever hav raked the records against Bennett and Rawson? Not a bit of it. He has given overwhelming proof that his main object in getting up the Liberal League was to form a society in which he should be the chief man whose will should be law to all his admiring followers.

But, judging from the complexion of the *Index*, which seems now to hav gone back to the work of *perfecting* human nature by the instrumentality of Free Religion, Mr. Abbott has learned that neither he by his treason to the cause, nor Bennett and Rawson by their unfortunate blunders, nor the death or defection of any hundred of our leading men can do anything more than temporarily hinder the cause of Freethought. The deliverance of mankind from the yoke of superstition is the mission of science, not theological controversy. Controversy begins its fight at the top of the great temple of superstition, and has been at it for ages; but science, with its corps of sappers and miners, silently and surely, by its underground work, lets down the whole fabric into promiscuous ruin. Hence, the church, in contemplating the present and the future, is more discouraged than she has ever been. By the popularization of science the men in the pews say to the men in the pulpit: "Sirs, what you teach us about God and man is not true. It is false, proved to be so by facts indubitable. Nothing good can ever come of falsehood, and therefore we bid you a final farewell, and worship henceforth in the temple of nature." By the principle of co-operation we can all help, more or less, in advancing the interests of the Freethought movement, but the idea is ridiculous that we can stop it—that we can roll back the Niagara upon the waters of Lake Erie. Then, let us drop a tear over the defection of the *Index* and its editor, as our Revolutionary fathers did over the treason of Arnold, and shoulder arms for further strife. The *R.-P. Journal*, of Chicago, is already crying, "Help me, Cassius, or I sink;" and the *Index*, having its finger knocked off, retires from the battle-field, and devotes itself henceforth to the work of realizing the theory of the perfectibility of human nature. *We* must go on simplifying knowledge and scattering it on the wings of every wind, so that it may be borne into and bless every man's habitation. FAIR PLAY.

P. S.—During George Holyoake's visit to this country, Mr. Abbot seems to hav thought that he could flatter him into a coalescence with the Boston clique of Simon Pures; and, without much doubt, his "strictly private and confidential" letter to Mr. Bradlaugh was an attempt to do the same thing with him, else why discuss secretly a subject on which he had written an "open letter?" What was the secret fact he wished to communicate the knowledge of to Mr. Bradlaugh? or what the secret plan that he wished him to assist in carrying out? Of course the receiver of the letter is too honorable a man to do as Abbot and Bundy did in publishing to the world, without leave of the writer, letters that, in their very nature, were "strictly private and confidential;" but we are at liberty to put this to that, and opine what Mr. Abbot's letter contained or proposed.

But Mr. Bradlaugh cannot be induced by flattery or frowns to impeach the decency of one hundred and fifty Leagues, composed of intelligent American citizens, and their loyalty to the cause of Freethought, in order to propitiate reform and bask in the smiles of a little squad of eight Leagues, of which Mr. Abbot is the corporal, and at the head of which he proposed, at Syracuse, to march over "all America," conquering and to conquer. Mr. Bradlaugh understands that all this prudish zeal against "Freelove," whether in England or this country, is a puritanical sham and pretense; and we know that during Mr. Abbot's most death-like fainting fits over the impurity of the "pirates" whom he charged with boarding his craft at Syracuse, he was publishing articles in the *Index* which were written by notorious Freelovers, not only in theory but practice. This zeal is of the same character as Comstock's piety and chastity, which allowed him to bribe a fallen woman in Greene street to expose her naked person, and to gaze upon her for an hour, not with the admiration of an artist at the beauty of the divine handiwork, but to feed his lecherous imagination, and then carry her off to prison. F. P.

## The Bible Proved to Be a Book of Science.

BY BROTHER SMITH, OF THE M. E. CHURCH.

MY BELOVED SISTERS AND BROTHERS: Inasmuch as our beloved preacher has not arrived, owing to causes best known to himself and the Lord, I concluded to talk to you myself. As I see some of the members of the school board present, for their benefit I'll select a text from God's everlasting truth touching upon the subject of astronomy, so that you may know that as a book of science the Holy Bible is unsurpassed by any other book in our public school, the Infidel Babcock to the contrary notwithstanding.

"And his tail drew the third part of the stars of heaven and did cast them to the earth" (Rev. xii, 4). This text, my beloved, am a very important text, and well calculated to teach an important lesson. Some of the school books on the subject of 'stronomy says the stars am biger'n this world and that they am millions of miles apart. Glory to God! brethren, for this confession, for, if true, it only teaches us how great and glorious am God's works. For in order to drag so many stars an' knock 'em out of heaven that tail would hav had to be ten millions of miles in length an' about forty-two thousand miles through at the butt. Only think, sisters, ah, an' brethren, ah, how glorious, ah, grand, an' magnificent must be the sight of such a tail, ah, wagging gently to an' fro in God's kingdom, with a flag a thousand miles long tied to the little end, on which could be read in letters of gold "Hosanna to the Most High," an' every motion keeping time to the tune that's playin' on the harp of a thousand strings, ah!

Let us thank our school board for their wisdom in taking the book which teaches this important lesson that to-day we hav one-third less stars in heaven than there were before they were dragged to the earth by the tail of the great heavenly dragon. The text says, "And his tail drew the third part of the stars of heaven and did cast them to the earth," and the third verse says that he had "ten horns and seven heads," ah. An' I suppose that the heads an' horns was strung along "the tail so as to enable him to see the end of his great tail," an' when he hooked each horn into a star he dragged 'em to the earth, ah. God didn't furnish the great red dragon with a telescope so he could see his tail, ah, but the Good Book tells us that he furnished him with seven heads which enabled him to see what his tail was a doing, an' I tell you, brethren, that when he struck at a star it had to start for the earth, ah. O ye fools! why will

you spend your hard-earned money to go to the circus and shows whose best animal's tail is but as a grain of sand on the sea-shore in comparison to the tails that are in heaven, ah? Save your money an' put it in the hat for the support of the gospel, ah, for of such is the kingdom of heaven an' the teaching of this important lesson upon the subject of 'stronomy, ah. Again, let's thank the school board of St. Johns for keeping the Bible—a book that can never lie—in our school, ah. An' may we all, brothers and sisters, finally reach that happy land, where, free of charge, we can feast our eyes on the big things that are in heaven. Bro. Jones will pass the hat. Amen.

## Col. Robert G. Ingersoll at Columbus, Ohio.

To the Editor of The Truth Seeker, *Sir:* While the memory of Col. Ingersoll's lecture at Columbus, on December 19th, is still fresh I will giv you as much of it as I can, but of course it must be at second hand.

Some ten days ago the country around Columbus was greatly worked up over the coming of General Grant. At present I am some fifteen miles from Columbus, and through this place there ran an excursion train, carrying off the surplus of our population to see that personage. The gathering upon that occasion was very large, 'tis true, but, let me ask, what was it for? Can any one of the many who went dissect that noisy reception, and, upon a serious reflection, feel other than disgusted with himself when he thinks of the utter vanity of all such man-worship? I would like to say more upon this subject, but must make my application of its use and proceed to the lecture.

I did not attend the Grant reception, for reasons I considered excellent; but Colonel Ingersoll was coming, with the announcement that he would lecture, and though there was no excursion train to carry with ease and return with convenience, I resolved at once to attend, as I had never had the good fortune to hear him. I believed there was something of use to be gotten there, sufficient even to overcome the obstacle of waiting till after midnight at a distant depot and coming home on a coal train, which would consume most of the night.

At eight o'clock of the aforesaid evening Comstock's Opera House was pretty well filled. The Colonel appeared upon the stage, welcomed with applause from the audience, and began at once upon his subject, which was "Hell."

He began by saying that if there was such a place of everlasting torment for the damned, provided by God, it was nothing more than justice to expect that the founder of that place should hav notified his people who were liable to terminate this existence with an introduction into that country; and it was no more than was due from him that he should tell his people how they could avoid it.

It was the right of his people, and his duty towards them. He then said that instead of such an understanding between God and his people, there nowhere appeared in the Old Testament any such revelation from God. When the first pair was created they were simply told that they should surely die at the moment they ate of the fruit. Not a word about any hell; and Mr. Adam, from all accounts, was totally ignorant of the existence of any such place. After a while Cain killed his brother, and not a breath about hell. After a while God gets sick of the man and woman business, and drowns all save eight from the face of the earth, and still nothing about hell. Now he starts again, and I hav always thought, said Colonel Ingersoll, it would hav been better to hav started right from this point in the first place. It would hav saved countless lives, and hav dispensed with an infamous act on the part of God Almighty.

He then took up the New Testament, and said there is the place we find out about hell. He discoursed at length upon what that part of the Bible said in reference to it, and then took up the vicarious atonement, which he handled with such skill and unanswerable logic that it brought conviction of the truth of his statements to the breast of every hearer, if the responses by way of applause can be relied upon as any proof. He dwelt upon the Christian requisites as passports to that delightful heaven, and portrayed in indescribable power what infamous wretches could locate in heaven by taking advantage of the bankruptcy court of heaven, and what noble, self-sacrificing beings should go to hell if they died without complying with the Christian scheme of salvation. He drew the picture of a man in the hot, parching sands of the desert, overcome, exhausted, when, with lips cracked and swollen, tongue protruding from his mouth, dying for water, along comes another man, who, having a few drops of water in his canteen, and knowing it may be death to part with it, yet heroically pours it down the throat of the famished man, who thereupon revives, pushes onward, reaches an oasis, where he drinks till renewed strength can carry him home to his wife and family. Afterwards he accepts the scheme of salvation, and with his wife lands safely in the land of harps and engages in that business. But the poor fellow who gave the water puts himself in the shoes of the dying man, and by his noble, unselfish conduct dies unconnected with any church, and goes to hell. By and by, when all concerned in this tragedy are gone from the earth, the man who was so saved takes his wife and walks over to hell and says to her, "Do you see that thin, vapory spirit over there?" "Yes," she says. "Well," says he, "that's the fellow that gave me the water on the desert. If he hadn't done that I never could hav lived to be baptized and through that means reach heaven and enjoy its happiness and blessings." Do you think, said Colonel Ingersoll, that such a heartless wretch can take precedence over the noble hero who gave his life to save the dying man's? Could you be happy, be contented, in heaven, with father, mother, brother, sister, wife, or child in a place of endless torment? I denounce such a doctrine and the gods who instituted it as infamous and damnable.

No matter, continued the speaker, how much misery or harm any one does, by the Christian method, if you get in at quarter to twelve—in the eleventh hour—you are saved.

He defined what a sin was; that it was something done that decreased the sum of human happiness, that injured another; then he showed most clearly how impossible it is for any human to sin against the infinite creator for the reason that he could not affect him, and he said, Suppose a god should create a man and women and tell them, when he had endowed them with every quality of health and excellence, that they could hav just such children as they wanted, and thereupon the created one would proceed to bring two or three idiots into the world, then the same number of rascals, and some drunken wretches, and finally one smart fellow. What, he said, would you think of such people? And this is, according to the Christian faith, just what the orthodox God is doing to-day. Continued the speaker, Why don't he quit turning out such jobs? And again, those who stood the best chance to get into heaven were those who did not hav sense enough to know that there was any such means of saving souls, and this class embraced all the idiots. Next to this came the heathen. To know anything of the Bible and reject it was certain and everlasting hell. He said that the character of the tenants of heaven were usually such as were very questionable while here on earth; that if a man was accused of a murder he was arrested, and if found guity, was convicted and sentenced to explate his crime by death; next he endeavored to procure a new trial; that overruled, he made application to the governor for a pardon; that denied, he never failed to get religion and be sure of going straight to heaven. The speaker illustrated this by giving an account of a murder, where the convicted man was sentenced to die, and followed out the foregoing order. The murderer was hung in San Francisco while he was there, and had taken the life of a girl in the most brutal manner. On the day of his execution he said he was so happy, he was going right to heaven, he was happy in Christ, and he only regretted that the sweet form he had slain died without religion and had to go to hell. This, he said, was the pattern of a man that went to heaven; and for himself, if the Christian doctrine is true, he chose to go to hell where he would find decent society and some sympathy and humanity.

A short time since a young man who had just been converted came to him and made an effort to turn him from his wicked ways, and, said the speaker, young converts are like bumblebees, always largest when they are just hatched. He asked the young man this question, If your mother should die without the church do you think she would go to hell? Yes, said he. Now do you think you could be happy in heaven and your mother in hell? He made answer by saying that God knew best, and if that was the case he could be happy. He said he was astonished at the declaration, and for himself he had but to say that if his wife and children should go to hell that is where he wanted to be, right by their side. They had made him happy here, and he loved them too much to be happy in heaven with them in hell. He said further, that he had always noticed that those who had the most selfish, contemptible souls made the biggest fuss about having them saved.

Another strange thing about it all was that God could grant no pardon for offenses after death; it was all put into the hands of his priests on earth to attend to for him. And if it was all true, and only the good Christians got to heaven, it would be one of the most thinly settled countries eyes were ever cast upon.

He said that he had been asked by overzealous persons if he pretended to know more than the scores of dead men who had given their lives and exertions to the study of the Bible and had died in the faith. Certainly, said he, I know more than they, for I hav had their lives and researches to look at, as well as a riper age to liv in, and I should know more. This he styled the argument of the cemetery, and said also that if a man is to be taken for authority on religion he ought also to be authority in other matters, and answered those persons who produced the argument of the cemetery by declaring such to be the case, and adduced Lord Bacon as an example who was approved by the Christians in religious matters, where he was considered as authority; but, said he, Lord Bacon did not believe in the Copernican system of astronomy and a lot of that. He wanted a man who was nearer to the truth in other matters to be any guide in religion for him.

To hear those talk of hell who pretended to know all about the place, Col. Ingersoll said he had never yet heard any one admit that any of their own folks had gone there; it had always been some one that was not of their immediate family. The first he ever heard of going there was Swedenborg, and the report of his going there was very gratifying, for he said the first person he there met with was John Calvin, and he (the speaker) had always felt obliged to Swedenborg for the information.

His comparison of John Wesley and Thomas Paine was such a panegyric of the latter that the audience took it from his lips in a loud burst of applause, which increased in volume under the catching enthusiasm of the moment, till the building fairly shook with the approbation of the audience. The feeling to right the traduced character of one who so nobly labored for his fellow-men was then shown to be awaking and but for whom, and other worthy names equally execrated under Protestant misrule, our eloquent champion would fare as they did, instead of being worn in the hearts of many true men and women, as liberty is proud to acknowledge. John Wesley, said the speaker, wrote against the independence of the American colonies; Thomas Paine wrote for it.

Col. Ingersoll alluded to the inconsistency of orthodox people, and referred to the late civil war as an instance, saying that Christians were sure of going to heaven when they died, and of course the sooner they died the sooner they reached the shining shore; but instead of periling their lives in battles, when the draft came on those that could procured substitutes and, too, without even ascertaining whether said substitute was a professor of religion, when at the same time believing that if he was not, and was shot, he would surely go to hell.

He claimed that this was the dawning of the age of reformation, that it would supersede the expiring one of worthless Christianity; that the time was fast approaching when prisons and penitentiaries would be done away with on earth, but that, according to the Christian theology, God was to hav a penitentiary up there where the convicts were to wear the stripes of hell. He spoke earnestly upon the the good that was to supplant the existing bad. He emphatically said that but for the hypocrites in the church he would not be allowed to speak as he does.

He closed with a thrilling appeal to the audience never to giv, in any way, a dollar for the support of such infamous doctrines as are taught and preached from the pulpit.

This is but a poor and meager report of his lecture, as anything on paper, however well reported, that comes from him must be like viewing the dead body after the spirit has flown, but a faint conception can be had from this which is necessarily brief. He was frequently and loudly applauded, which showed the audience was in full sympathy with him, and encourages all lovers of truth and haters of lies and enslavers of conscience. Yours, etc., Homespun.

December 21, 1879.

## A Good Word for a Good Doctor.

To the Editor of The Truth Seeker, *Sir:* Will you kindly allow me a little of the precious and valuable space in our dear Truth Seeker in which to say to thy readers that as we hav in the Liberal ranks some excellent physicians for the diseases of the body, as well as those of the mind, it is our duty, as it should be our pleasure, to, as far as practicable, patronize these friends of universal liberty and progressive thought in preference to employing the "old-time," bigoted, fogyish class of "regulars" who remain in the same old ruts year after year and are just as much opposed to individual, independent thinkers in the science of medicine as in the school of theology, and then work against all innovators upon their "time-honored institution" just as bitterly, persistently, and spitefully as do the priesthood against the teachers of real facts and exposers of supernatural delusions?

Do you for a moment suppose that Dr. Foote would hav been Comstocked had he been one of the regular school of medicine, any more than Bennett would hav been penitentiaried had he been a doctor of divinity and mailed "Cupid's Yokes?"

I hav been led to make these remarks in view of bringing more closely to your attention the merits and claims of Dr. R. P. Fellows, whom I believe to be an honest, conscientious, pains-taking physician, and who is probably as well skilled in the truly benevolent art of making sick folks well as any other medical doctor in the country.

Mr. Slenker has been under his care for some months—is being treated by him for partial deafness and chronic catarrh, both of which infirmities seem gradually yielding to the doctor's remedies, and we hope in time a permanent cure will be effected. But in bodily ailments, as well as mental crookedness, if the disease is of long standing, the cure must naturally require longer time to perfect itself.

There is no warmer friend to progress and mental freedom among all the readers of our beloved Truth Seeker than Dr. Fellows, or one who is a greater admirer of those who speak bold, brave, earnest words for truth and human rights.

A sound mind in a healthy body is one of the most desirable of all the goods of life, and if you are afflicted with any of the thousand ills flesh is heir to, I hope yon will, one and all, giv our Liberal friend an opportunity to make you whole again—to render the physical casket a fit receptacle for the jewel of the mind, which is the all that makes us what we are, and renders us worthy of the love, admiration, and respect of our kind. Respectfully, Elmina D. Slenker.

*Snowville, Va.*, Nov. 30, 1879.

## Queries.

To The Editor of The Truth Seeker, *Sir:* Will you tolerate my queries? If so, and I deem you a real Liberal and an unselfish friend to Mr. Bennett and a humanitarian in the best sense of the word, then I answer that Jesus Christ was an Essene; that there were three sects in religion among the Jews at the time of Jesus—the Pharisees, the Saducees, and the Essenes. The Essenes had existed as a sect for about three hundred years. Their sect was a *commune*, a community. They lived all in common, hence the words, "take no thought for the morrow." They cared for each other. Their faith, that the word would become flesh, is a correct doctrine according to "hereditary descent." One Joshua (Jesus) was born to them imbued with all their peculiar doctrine of faith. His influence was so great that all was lost in him, as were the disciples in Alexander Campbell. The Essenes became Christians, and the Christians became Roman Catholics. They destroyed the sciences and brought on the dark ages.

Your communicator wishes to say to all Liberals and all investigators after truth, that he thinks that more convincing knowledge of the past history of the Jewish and all other religions may be derived from Kersey Graves' "Sixteen Crucified Saviors" and his "Bible of Bibles" than all other books.

Who was Kersey Graves? He was born in the society of *Friends*, as Jesus was in the society of Essenes, and he was trained to be a Quaker preacher in that sect that never persecuted. But instead, he became a discerner of human character and one of the most convincing writers on oriental history extant. His wife was a relative of the immortal Lincoln's Secretary of War, *Stanton*, and she is his able helpmate in his noble historic writings. Their address is Richmond, Ind., and D. M. Bennett's printing house has their grand works on sale. T. S. Andrews, M.D.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, JAN. 10, 1880.


## The Bible and Education

Is the title of an attack on Freethinkers in a Kansas paper, and purports to be a review and refutation of former attacks in the same paper on the Bible. We hav rarely seen more sophistry, false statements, and prejudice done up in so small a package as in this article, which we are assured was written by a minister. He claims that the Bible is the very embodiment of morality, that is, social purity and inspired refinement. He quotes several authors to the effect that the Bible is the book of all books for children to study in schools in order to become possessed of pure morals. It may be so. It may be that children can read accounts of rapes and adulteries, stories of men gaining heaven by lying and stealing, and avoiding hell by murdering babes and butchering animals, but it seems to us that if what they read has any effect on youthful minds, it must be directly contrary to the interests of morality, honesty, and kindness. We are not so old that we forget the effect Bible reading had upon us in school. Carefully did the teacher skip these parts, and try to confine the scholars to the New Testament, which is the cleanest part, but without success. They wanted to know what "an eunuch" was, and queried what "knowing her not" could mean. The New Testament introduced the boys to the "harlot" and the girls to the "whoremongers." "Take a little wine for thy stomach's sake" has been quoted by boys in justification of their youthful sprees.

When the lessons were learned, how often hav we seen the Bible picked up and, hid behind an atlas stood on end, perused by the scholars. Investigation used to catch them reading the tabooed parts, rendered attractive by the very fact that they were forbidden to read them. Had they not been forbidden, had they been explained as the crude records of a barbarous people, they would hav turned from them as uninteresting. But the secrecy and the filth combined were very powerful attractions to inquisitive youth.

This minister speaks of Ingersoll's writings as but the "rehash of the vile, abusive language of Thomas Paine which all scholarly, decent skeptics hav discarded long ago." That shows how carefully the man of God has read Ingersoll, and how much he knows about Paine. There is not in the language more brilliant, witty, original sayings than these found in the speeches and writings of Col. R. G. Ingersoll; and the man who says they are a rehash of any body, even of so good a writer as Paine, simply shows his own ignorance. But calling Paine's "Age of Reason" vile and abusive does not lessen the force of his argument. Every one who has read them knows they are neither vile, nor abusive, and every unprejudiced person must admit their unanswerable logic. Paine was plain but never vile, and his works are more eagerly read now than at any previous time since he wrote them. The minister uses the old and oft exploded story that Franklin tried to dissuade Paine from pulishing his "Age of Reason." There is a letter in Spark's "Life of Franklin" on which this assertion is based, but there is one thing which would go to show that if Franklin ever wrote it it must hav been about some other book and to some other man. Paine's "Age of Reason" was published in 1795, Franklin *died* in 1790. Paine had not finished the *first part* more than a few hours before he was thrown into a French prison. As Franklin had been dead several years before the *first part* of the "Age of Reason" was finished it can hardly be probable that Franklin read the manuscript. If he did not, and we hav shown that he *could* not, the sentence "I read your manuscript with attention," must hav been written about some other book and the letter to some other person. It is not beyond the range of possibilities that this letter was a forgery. Its author may hav been like Grant Thorburn, a literary thief. Thorburn was one of those on whom the N. Y. *Observer* relied to prove that Paine died "like a beast," and whom James Parton detected in copying and trying to pass as his own an article from a newspaper. Perhaps some latter-day Eusebius insinuated his handiwork into Spark's "Life of Franklin." It is hardly likely that Franklin would labor to prevent the publication of the "Age of Reason" when he was a disbeliever in the inspiration of the scriptures and a skeptic in regard to Christianity.

The minister quotes several other persons upon the value of the Bible; but as he givs no references to where these speeches can be found, we must conclude that he would not like to hav us inquire too closely into these little matters. "If the glory of God hath more abounded through my lie, why am I also judged a sinner?" or words to that effect.

Our Christian friend observes that the writers to whom he is replying "hav charged upon Christianity and the church all the sins and evils of fallen, wicked men, as though that were the cause, instead of being as it is, the restraining influence, morally and religiously, when accepted and practiced, the removal of the cause."

This is refreshing. We hav not seen what it is these very terrible writers hav charged the church with doing, and Christianity as being the cause, but we venture to assert that the church has committed more murders in the name of God than any other system of religion—and some of them hav killed a few—or than hav perished in any war waged by temporal rulers. And we furthermore say that Christianity has been the cause, and that the Bible has been the book from which they justified themselves. The more truly men hav believed in the Bible, the more they hav persecuted. Torquemada was a very zealous Christian; Henry the Eighth attended church regularly; Philip the Second said his prayers with great unction; Charles the Fifth went to mass several more times a year than was absolutely indispensable to save his soul; John Calvin, Matthew Hopkins, and all the other Christian worthies who hav stained the leaves of history with their bloody deeds, were very jealous in matters connected with their souls. And why should not zealous Christians persecute when the founder of the system—whom this man would hav us believe was the "purest among the mighty; the mightiest among the pure"—says distinctly, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple?" Would they not be justified to "fulfill the scripture," which says, "He that believeth not shall be damned," in resorting to almost every device to save souls; that is, if they really believed Christ meant what he said? If they did not believe him, they would hardly take the trouble to build inquisitions, with all their soul-saving appliances, to make heretics say they believed what they themselves doubted.

We could fill pages of THE TRUTH SEEKER with Bible obscenity. Four volumes as large as the New York City Directory could be filled with the lists of people the church has murdered. The accounts of the adulteries and crimes of the churchmen would take weeks to enumerate. And we do not see why they should not if they believe that God and his chosen people are examples to be followed. We find all these crimes committed by the Lord's favorites and by his command. We find in the Bible incidents that to us appear obscene and unfit to be placed before school children or before the "children of a larger growth." We should not commend our sons to follow the example of Absalom, nor our daughters that of Potiphar's wife. Confucius was a little purer than David; and by the side of Solomon Socrates does not show to disadvantage. Lot's daughters are not paragons of virtue, and the old man himself would be called a beast in these times. Abraham and Jephthah had a counterpart in Freeman, but he is in jail charged with being a lunatic and a murderer. To say, as this man does, that "the Bible is the best of books, and Christ is the best of men," is putting it very strong. The Bible is both voluptuous and vulgar, and some of Christ's precepts are far from perfect. "Take no thought for the morrow" is not the best way to get along in this world; and if you hav got to hate all your relations, including your wife, to be his disciple, we shall not follow him into his neighbor's cornfield.

Our remarkably fair friend says that the Freethinkers denounce the Bible in toto without knowing what it approves or disapproves. We disagree with him. We think Freethinkers know fully as much about the Bible as Christians. Their opposition to it is founded on knowledge of its contents and teachings. It approves of slavery, and the Infidels of the world are certainly opposed to that. It commands, as we hav said, all varieties of crime, and Freethinkers are universally opposed to state-prison morals.

The Bible is as familiar to Liberals in general as any other historical book, and is regarded by them in precisely the same light. They see its errors and its beauties; they acknowledge the good and denounce the bad. Were it not held up as a revelation from a divine being they would find no fault with it. It would simply be accepted as an imperfect chronicle of a barbarous people, and would be regarded as any other historical work. If a book is set up as perfect it must be above criticism. That the Bible is not is tolerably fair evidence in itself that it is not a perfect work from a perfect being. When such men as the writer of the article referred to will admit that the Bible is the work of men, imperfect and fallible, we think Freethinkers will be the first to not only recognize whatever of merit it may contain, but to excuse the faults which now so prominently obtrude themselves upon even a casual reader. The Bible may hav its place, but it is certainly not in the public schools. It takes a mature mind to withstand the temptations held out in its pages.

## Col. Ingersoll to Lecture in Rochester.

The Opera House, Rochester, N. Y., has been secured for the evening of the 16th, when Colonel Ingersoll will deliver his famous lecture on "Human Rights." The lecture cannot be told too often nor to too many people.

## Liberal Club Lectures.

Henry Appleton occupied the platform of the Manhattan Liberal Club on Friday evening, Jan. 2d. His subject was, "The True Inwardness of the Land Question in Ireland."

Mr. Appleton, in his usual earnest and thorough style, sifted the nature of property itself, depicted the scandalous abuses of landlordism in Ireland, and then went into an analysis of the various systems in vogue among reformers to get at better social conditions. He maintained that until the Socialists eliminated the idea of profits, as now understood, their efforts simply contemplated multiplying the number of thieves without stamping out the theft involved in usury.

This called forth very stirring criticisms at the close of his lecture; and on the whole the audience enjoyed, as the Methodists would say, "a very refreshing season."

## His Lectureship and the League.

Joe Cook would be funny if he were not malicious. His statements in regard to Liberalism are the best specimens of falsification we hav seen. He says he reads the Liberal papers, and so he must be informed upon subjects about which he lies with unblushing brazenness. Most ministers really are ignorant of what the League is or proposes to do, but Cook is not entitled to even so much charity as we would allow the little ministers who do not know any better. His latest tirade upon the League and Mr. Bennett is too rich to keep. He has evidently drawn his facts from the very fountain-head of purity, otherwise known as the *Index*—to the liars' paradise. We take it from the Boston *Advertiser*:

Mr. Cook returned to the Old South church yesterday noon and took with him, notwithstanding the storm, a large audience, composed mostly of men. The subject of his prelude was, "Is American Infidelity Liberalism or Libertinism?" A cool recital of facts, he said, authenticated by official documents, is all that is needed now to run a red-hot, zigzag thunderbolt through American Infidelity.

1. On May 31, 1873, a committee of Congress, in reply to a petition from R. G. Ingersoll and others for the repeal of certain of the national postal laws, used this language: "In the opinion of your committee, the post-office was not established to carry instruments of vice or obscene writings, indecent pictures, or lewd books."

2. The indisputable historical authority of this document, containing R. G. Ingersoll's name, shows that he and others asked for free mails, and what was meant by this request in the opinion of a congressional committee, and why that request was not granted by Congress.

3. The same fathomless infamous request which this congressional document holds up to public execration was made by a majority of the Infidel Liberal Leagues at a meeting in Syracuse in 1878.

4. A minority of the Leagues seceded from that convention because of the infamy of this demand, and hav since denounced with vigor the majority as representatives of libertinism rather than Liberalism.

5. Notwithstanding this secession and denunciation, the majority of the Infidel Liberal Leagues, in a convention at Cincinnati, in September, 1879, renewed their demand of 1878 concerning the repeal of certain national postal laws.

6 A convicted cancer planter, now in Albany Penitentiary for the violation of these laws, was made the hero of this convention and the object of a resolution of defense and sympathy, offered by R. G. Ingersoll, and declaring that he committed "no offense whatever against any law of this country."

7. On account of the refusal of the President of the United States to pardon out of the penitentiary this convicted poisoner of youth, R. G. Ingersoll has left the Republican party, and the Cincinnati Convention of Infidel Liberal Leagues has resolved to cast its political influence only in favor of candidates of its own principles as to the secularization of the government.

8. The secretary of the Cincinnati Infidel Convention and of the Infidel political party has been shown by legal documents as quoted in a Boston Infidel paper (see the *Index* for Oct. 30, 1879), to be a convicted bigamist. The felon in the Albany Penitentiary has been exposed by the same paper, and by the *R.-P. Journal*, of Chicago, as guilty of enormous social crimes, and the cancer planter has himself confessed the authorship of certain infamous letters which hav been published to establish his guilt.

9. In spite of these scathing exposures of the character of its chief hero and of its secretary, the party represented by the majority of Infidel Leagues continues to uphold both these men, and to emphasize its demand for the repeal of certain measurelessly important postal laws of the nation.

10. The minority is the unimpeachable witness against the majority of American Infidels.

11. The organization of the minority, however, has in it many officers who are also officers of the organization of the majority.

12. The minority contains only eight auxiliary leagues, the majority 117.

13. It is evidence, therefore, that American Infidelity, as a mass, means not so much Liberalism as libertinism.

On this table I hav a mass of knotted adders; that is, Infidel newspapers; defending the poisoners of youth, and, without naming any of those sheets, I propose to show you a few of the fangs of the vipers. Here I pull out of the knotted mass an adder born in Boston, and it contains the resolutions of the Cincinnati Convention. I solemnly believe that it is the purpose of the framers of these resolutions, and of those who demand the repeal of the present postal laws, to cheat the public, if they can, by pretending to be against the distribution of infamous publications through the mails. It is a very curious fact that only Infidels in this country should complain against these restrictive laws and that nobody is pinched by them except Infidels and some Free Religionists who sympathize with the Syracuse and Cincinnati Conventions. Here is a resolution which declares that they are in favor of such postal laws as will allow the free distribution of irreligious news through the mails, and of the repeal of the restrictive laws. This calls for something in the way of legislation. But this other resolution is merely the expression of opinion. It does not say they are in favor of any laws against the dissemination of obscene literature. We are utterly opposed to the dissemination through the mails of such literature, they say; but are you in favor of any laws to prevent the dissemination through the mail of such literature? If you are you don't say so. The first resolution is a glittering stiletto, the second is a silken handkerchief, in the folds of which the murderous weapon is partially concealed.

I claim that the second resolution has an enormous and most significant omission in it. It does not call for any laws whatever against the dissemination of infamous matter through the mails, while the first resolution does call for the repeal of such laws. I profess to be utterly candid in this matter. I hav been long enough before the enemy to know that I must not go into the battle with a broken sword and spear if I mean to giv hard blows as I certainly do. If anything was necessary to rouse me to a white heat on this subject it occurred when in the New York courthouse I saw O. B. Frothingham and Alexander Davis seated cheek by jowl with D. M. Bennett [Hisses]. Who hisses there? Is there a friend here of the Albany felon? If so

let him contradict me. Speak out. The Old South has had interruptions before to-day. We hav had stormy meetings here, and we will hav them again if American law is not honored. But the head of this viperous Liberalistic body is under the heel, of what? Of the majority of cultured Infidels in the United States. Do I think there is weight enough in that heel to crush the head of the viper? An editor who set the dragon's teeth has endeavored to draw under his wing the Liberal Leagues which hav sprung from his instructions. I lift up his paper (the *Index*) and find a list of eight such Leagues. But when I turn to the stripes of this adder, I find a whole column in fine print taken up with the names of 117 towns where the auxiliary Leagues, representing the majority of Infidels in this country, hav their seats. You ask me what the church can do—what honest men can effect in opposition to this subterranean conspiracy of the black angels in American civilization. A petition was circulated in New England, and it received the signatures of most of our sound public men against the pardon of this felon in the Albany Penitentiary. There is in New York city, there is in this city, a society for the detection of vice; and single-handed, alone, the secretary of that society is fighting the ghouls and ogres of the slums of our great towns all the way across the continent to San Francisco. He is the authorized agent of the United States for the detection of crime under these postal laws and for the prosecution of the criminals. He has strong friends, otherwise he, before now, would hav been crushed by slander. There is on his cheek a heavy scar incurred in the defense of your homes, your schools, your sons, your daughters. One hundred and seventeen American Infidel Leagues lock hands with the assassin that drew that stiletto, and the same Leagues lift up a demand for the transformation of our national postal laws into a gigantic sickle, to mow down, as the youth does the tops of the thistles, the precociousness of youth. We need more than prayers. We need watchfulness, we need the linked thunderbolts of Almighty God to purge our legislation, not only of these lax laws, and to purge civilization itself in this country of men and women who can talk, as men and women did at Cincinnati, in favor of the "loathsome places called homes in America."

Comment is almost superfluous upon this piece of balderdash. Maliciousness and a desire to round out the sentences are its chief characteristics. For truth the lecturer seems to care nothing. We would like to see the "official documents" of the League which demand the repeal of the Comstock laws. At both Congresses the resolutions were laid over, and Joe Cook, or F. E. Abbot, simply lies when he says the League, as a League, demanded their repeal. We think the League, as the representative body of Freethought, ought to hav done so, but it did not.

Col. Ingersoll's declaration that Mr. Bennett had "committed no crime whatever against any law of the country" is strictly true. Even Mr. Bennett's worst enemies admit that he is unjustly deprived of his liberty. Devens, Parton, Wright, Frothingham, Davis, Denton, Pillsbury, and a host of others, hav said that "Cupid's Yokes" is not an obscene book. Even the jury that convicted him did not agree. If the League wants to cheat the country by disguising their sentiments in regard to obscene books, why did they unanimously adopt this resolution offered by Col. Ingersoll?

*Resolved*, That we are utterly opposed to the dissemination, through the mails or by any other means, of obscene literature, whether "inspired" or uninspired, and hold in measureless contempt its authors and disseminators.

We must regard that as the sentiment of the League till some one better authorized to speak for it than Joe Cook tells us differently.

## Mr. Parton's Usual.

DEAR TRUTH SEEKER: I inclose my usual, wishing all the truth seekers, in all lands and climes, a happy New Year, but particularly all who assist in the production, improvement, and circulation of THE TRUTH SEEKER of Science Hall. Your circulation must double this year. You are one of the few papers that speak the real thoughts of thinking men. Some of your correspondence lately has been very suggestive and valuable. I trust Mr. Courtlandt Palmer will not long remain silent.

Very truly yours, JAMES PARTON.

January 2, 1880.

## The Northern Wisconsin Spiritual Conference

Will hold a three days' meeting in Spiritual Hall, Omro, Wis., Jan 23, 24, and 25, 1880. Speakers: W. F. Jamieson, Wm. M. Lockwood, Mrs. S. E. Bishop, J. O. Barrett; and J. Raymond Tallmadge, of Foud du Lac, already known to the Conference as the inspirational singer, will also deliver his lecture, "Who Has the Truth?" The meeting will be called to order at 10 o'clock sharp on Friday A. M., and we want to see all of the Liberalists of Wisconsin on hand in season, and we want you to prepare yourselves for a good time. Social party Friday evening. Music by Mills Brothers' band. Board will be furnished at the Northwestern at $1 per day. W. M. LOCKWOOD, Pres.

DAVID L. BARNES, Sec.

*Omro*, Jan. 2, 1880.

DR. MONROE'S paper comes to us this week doubled in number of pages and advertising, but still we cannot see what he expects to gain by spelling Satan S-a-t-h-a-n. We are glad to see this evidence of prosperity on the part of the eccentric doctor and his sprightly paper, and we hope he will wrestle with Christianity and the barbarisms of orthodox spelling till he conquers them. If he can subdue Christ and Webster he deserves the thanks of mankind. He must not forget, however, that THE TRUTH SEEKER was in this war of words before he had his philological eyes opened by running short of "sorts." The doctor prides himself that next to THE TRUTH SEEKER his new sized paper is the largest Liberal journal. We congratulate him on his success in filling so much of his space with advertisements.

## Be Careful.

We hav on hand several letters, the most of which contained money, which we can do nothing with because the writers forget to name their town or state, and in three instances omitted to sign their names. We get blamed when we do not fill the orders, yet it is impossible to do so. One man has written us three times in regard to his paper, and every time forgot to name the state. If a person is on our list, we can sometimes, by searching through all the states, and with a diligent use of the Postal Guide, find him, but many times we hav not even that slender clue to go on. All we can do then is to wait till the writer "gets mad" at our delay and writes again. We would say, Friends, be careful.

MRS. COLBY lectured at Buffalo, N. Y., on Dec. 28th to a large house. She is accompanied by Miss Olive K. Smith, vocal and instrumental musician. Mrs. Colby is noted for her eloquence and radical views on religion and politics. She should be kept busy.

[*From Truth.*]

## Is Church-Going Advisable?

What an immense amount of time and money was wasted in the churches of this city yesterday! What an immense amount of rubbish and nonsense was spoken. Verily, what commonplace, ignorant men are the vast majority of the ministers in our temples of worship. The present religious system is entirely one of hero worship, or at least personality. The minister governs, leads, or hoodwinks his flock by virtue either of his bland ways, eloquence, or social position. The worship of God has little to do with it. Who thinks of saying, "Let us go to such a church and pray the Almighty to giv us prosperity, health, and happiness?" None! It is, "Let us go and hear Beecher, Chapin, Talmage, Hall"—some sensationalist who sells eloquence at so much a yard. God is made the excuse. The world, the flesh, and the devil are the outcome. There are many churches in this city—particularly among the Methodists—which are little better than places of immoral appointments. The number of women who hav met their ruin by attending church is beyond computation. Many church choirs are the fountain-head of the grossest licentiousness. As we write, six divorce suits and one criminal abortion suggest themselves to our mind as the result of attendance in church choirs. We should advise any husband who values his wife's honor, any father who values his daughter's reputation, never to permit either to attend regularly at church choirs.

It is trite to go over the subject of church-wardens, deacons, members, and ministers, who are constantly proving themselves scoundrels. It would be unfair to put this down to the influence of Christianity. But it is, we insist, directly attributable to the flippant, easy manner in which Christianity is conducted in our churches.

Will any Christian deny the personal responsibility of ministers? If a constant attendant at Dr. Hall's, for instance, goes wrong, is not Dr. Hall directly to blame for it? His Sunday words are neatly balanced so as to press not too hard upon his congregation, for, if they did, the pews might not rent for so much next year. Everything is made easy for rich sinners, and the gate of paradise is opened wide (if Dr. Hall is to be believed) to all those who pay more than $100 a year for pews. The chances of a happy hereafter are not so good for members who pay anything under that sum. Dr. Hall, for instance, made $10,000 last year by the marriages he performed. What time has Dr. Hall to giv to poor sinners? In his round of fashionable amusements, can he ever turn his smug face toward the poor, can he ever put out his white, soft mottled hand to anything so vulgar as saving a brand from the burning?

This man Hall we adduce only as an example of the rest. Take one like Morgan, the Episcopalian. Shiny, well kept, self-satisfied; puffed up with the fat of the land. Let us ask how many hours a week he devotes to practical religion, and if the bad sermons filled with platitudes, which he preaches each week, are worth $10,000 a year.

The amazing ignorance of ministers, generally, the sameness of their views, the tedious, everlasting exposition of one subject, is beginning to cause a vast reaction even among people who do not accept Christianity as a failure. Nor is it a failure. If the lowly, sweet-minded man of Nazareth were on earth to see how his precepts are being carried out, he would himself despair.

It is owing to these causes, to this shameless perversion of religion, that Protestantism is losing ground everywhere, while Catholicism is gaining disciples in multitudes. The Catholic revival in England is making immense strides. The wonderful discipline and untiring energy of the church of Rome keeps on, while the spirit of Martin Luther, the spirit that brought about the Reformation, has died out. If we find it at all, it is in out-of-the-way places, not in large cities.

Few young men of ability join the church in these days. The profession of the ministry, considered purely in a business light, is overstocked, particularly with fools. Men of talent cannot wait to obtain promotion at the hands of some retrograde bishop who discourages nineteenth century ideas. And thus we hav men like Hall and Morgan leading the ministry. People go to their churches precisely as they go to theaters—to see and be seen, and to be amused. To many fashionable women it is the hour of triumph of the whole week. To such, what is religion? And what is it to their husbands, who go down town and cheat, swindle, and rob next day? Nothing.

Under such circumstances, it is questionable whether church-going is to be commended. If the money spent in building and maintaining churches and paying ministers' salaries were given systematically to the poor, should we not hav less crime, and would the world be any worse than it is?

## What is the Soul?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I find an article in your paper of November 29th, from the pen of Wm. M. Ridinger. In his article he asks a question for all to answer? "What is the soul composed of, that after death it is in danger of suffering or capable of enjoying happiness?" His argument, if it can be called an argument, shows that he is a Materialist from the crown of his head to the soles of his feet. He seems to think an organized body in which exist certain inherent qualities, such as the five senses, is the *alpha* and *omega* of man's existence; that at the dissolution of the body, all the mental faculties, the *ego* or "I am" of the man, are lost forever, and that he no more exists as a conscious being. Right here let me ask my friend Ridinger a question: Did intelligence, which is a faculty of the soul, giv form and the five senses to the body, or did a senseless body giv or produce life and sensation to the soul? My friend will admit, as a true Materialist, that there is nothing in the broad universe but what is composed of matter, and that matter eternally existed and will eternally exist in some form. In this last statement my friend and I agree.

My friend again asks to hav some one inform him what the soul is, and thinks this question was never properly answered. In reply to this question I will giv him my views with regard to the soul. My friend will follow me down through all gradations of matter to the *ego* or soul entity, which is an infinitesimal atom. Each soul atom is a microcosm of all that exists in the unbounded universe of matter; and all forms, whether bodies or worlds, are made up from atoms. Each atom has within its eternal and divine nature all the possibilities of any other atom; there is no aristocracy or God existing within the atoms; all are parts of the whole divine confederacy by the affinitizing elements of each one's nature. As each atom develops from within itself, it has its own atmosphere to revolve in. There can be no danger of ever being so attracted by forming a confederacy that there could not be separation of each atomic entity. Bodies, then, can be formed and dissolved without loss to each divine atom. The soul essence, then, is the power that can enter any organized body and dissolve its connection, and it has, while unfolding its own inherent nature, the power to attract the less developed entities to form a body-guard for its own protection. The progressed soul has lived in all progressive forms of life from the atom up to man. And we will continue to liv in all progressive forms in the eternal future.

All particles of matter hav within themslves both elements, male and female. All germs of life exist in the soul atom of all aggregated bodies. This can be seen in all seeds that are put in the earth; the germ bursts the shell and comes forth in new garments of life. The shell does not burst the germ, as my friends would have it, and die. When once it begins to unfold, nature never stops its progressive course until it accomplishes its purpose, and nature never repeats itself. There are no two things exactly alike in the universe of matter. Every thing that exists has within itself the soul germ of eternal life. It cannot be destroyed, for there is no such place or locality as nothing. The *ego* or "I am" of you my brother, is a part, of eternal life; your body will be dissolved, but the soul *never*. Active life needs rest for recuperation in what is change or death. Unconscious sleep, or death, will follow active life through the cycles of eternal existence, for it is an eternal law in nature that every positive must have its negative.

Yours for all truth, M. S. SHERMAN, M. D.

*Adrian, Mich.*, Dec. 3, 1879,

## Soils—Not Those Connected with Agriculture, but with Human Society.

Can we really afford to throw dirt at anybody? If we must, let us do it under protest, as we would kill a man in self-defense, and because self-preservation is the first law of life. If we speak ill of our neighbor let us first always be obliged as a necessity, that we may get at some good not otherwise attainable, as the lesser of two evils from which circumstances oblige us to choose.

A man may be ever so contemptible and deserving of bad treatment, yet the fact is conspicuous that as soon as we raise a hand to throw dirt, we, being the active party, make ourselves the figurehead of the world's observation, and almost invariably hurt ourselves more than the person assailed. It is also human nature to take sides with the supposed weaker party without knowledge of the case. And so we take upon ourselves a great task whenever we go into the pollution business.

In view of it can we afford to injure ourselves by using filth on our neighbor? Whatever he may be, the fact remains that he is, like ourselves, human; and in this connection the noblest thing that we can hav is an everpresent sense of the sacredness of and the love for humanity. We hate error and falsehood because they are its oppressors, and we do battle with wrong and ignorance because they are the causes of its past and present misery. It adds to us a splendid dignity and nobility to treat one who is unworthy and inferior in such a way that the real excellence of our own character is the most of all things apparent.

Let us discuss principles always, but never descend into the dark realm of personalities; speak well of individuals or keep silent.

I hav thought there was profound philosophy in the action of "Uncle Toby," who, after long-continued suffering and irritation, caught carefully the insignificant mischief-maker, and, placing him safely outside the door, shut it, saying, "Go, poor fly; the world is big enough for me and thee!" H. W. BOOZER.

## Stories as Told by Col. Ingersoll.

THE HERMIT.

An Eastern monarch said to a hermit, "Come with me and I will giv you power."

"I hav all the power that I know how to use," replied the hermit.

"Come," said the king, "I will giv you wealth."

"I hav no want that money can supply."

"I will giv you honor."

"Ah! honor cannot be given, it must be earned."

"Come," said the king, making a last appeal, "and I will giv you happiness."

"No," said the man of solitude; "there is no happiness without liberty, and he who follows cannot be free."

"You shall hav liberty too!"

"Then I will stay," and all the king's courtiers thought the hermit a fool.—*Arraignment of the Church.*

THE EXAMINATION.

There is a book put in my hands. They say that it is the Koran; that it was written by inspiration; read it. I read it; chapter seven, entitled "The Cow;" chapter nine, entitled "The Bee," and so on. I read it. When I got through with it, suppose I think in my heart and in my brain, "I don't believe a word of it," and yet you ask me, "What do you think of it?" Now, admitting that I liv in Turkey and hav a chance to get an office, what should I say? Should I make a clean breast of it, and say, "Upon my honor, I don't believe it?" Then is it right for men to say, That fellow will steal, that fellow is a dangerous man, he is a robber? Now suppose I read the Bible. . . . I think I will stand higher at the judgment day, if there is one, and stand with as good a chance to get my case dismissed without costs, as a man who sneaks through life pretending he believes what he does not?—*Liberty of Man, Woman, and Child.*

CONSCIENCE.

Are men restrained by superstition? Are men restrained by what you call religion? I used to think they were not; now I admit they are. No man has ever been restrained from the commission of a real crime, but from an artificial one he has. There was a man who committed murder. They got the evidence, but he confessed that he did it.

"What did you do it for?"

"Money."

"Did you get any money?"

"Yes."

"How much?"

"Fifteen cents."

"What kind of a man was he?"

"A laboring man I killed."

"What did you do with the money?"

"I bought liquor with it."

"Did he hav anything else?"

"I think he had some meat and bread."

"What did you do with that?"

"I ate the bread and threw away the meat; *it was Friday.*"

So you see it can restrain in some things!

A HOUSE ON FIRE.

A house is on fire and there is seen at a window the frightened face of a woman with a babe in her arms, appealing for help; humanity cries, out, "Will some one go to the rescue?" They do not ask for a Methodist, a Baptist, or a Catholic; they ask for a man. All at once there starts from the crowd one that nobody ever suspected of being a saint, one, maybe, with a bad reputation; but he goes up the ladder and is lost in the smoke and flame, and a moment after he emerges, the great circles of flame hissing around him; in another moment, with the woman and child in his arms he reaches the ground and givs his fainting burden to the bystanders, and the people all stand hushed for a moment, as they always do at such times, and then the air is rent with acclamations. Tell me that that man is going to be sent to hell, to eternal flames, who is willing to risk his life rather than that a woman and child should suffer from the fire one moment. I despise that doctrine of hell!

THE CRIPPLE AND HIS CRUTCHES.

The mind necessarily clings to the old ideas until prepared for the new. The moment we comprehend the truth, all erroneous ideas are of necessity cast aside. A surgeon once called upon a poor cripple and kindly offered to render him any assistance in his power. The surgeon began to discourse very learnedly upon the nature and origin of disease; of the curative properties of certain medicines; of the advantages of air, exercise, and light, and of the various ways in which health and strength could be restored. These remarks were so full of good sense and discovered so much profound thought and accurate knowledge that the cripple, becoming thoroughly alarmed, cried out, "Do not, I pray you, take away my crutches. They are my only support, and without them I should be miserable indeed."

"I am not going," said the surgeon, "to take away your crutches; I am going to cure you, and then you will throw away the crutches yourself."

SHUT YOUR EYES AND OPEN YOUR MOUTH, ETC.

If a man should tell you that he had the most beautiful painting in the world, and after taking you where it was, should insist upon having your eyes shut, you would likely suspect either that he had no painting at all, or that it was some pitiful daub. Should he tell you that he was a most excellent performer on a violin, and yet refuse to play unless your ears were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that, before examining his creed, you will hav the kindness to throw away your *reason?* The first gentlemen say, "Keep your eyes shut, my picture will bear anything but being seen;" "keep your ears stopped, my music objects to nothing but being heard." The last says, "Away with your reason; my religion dreads nothing but being understood."

HOW BIGOTRY WORKS.

I say our fathers, in the good old times, had an idea that they could force men to think in their way; and do you know that idea is still prevalent even in this country? Do you know that they think they can make a man think their way if they say, "We will not trade with that man; we won't vote for that man; we won't hire him if he is a lawyer; we will die before we will take his medicine, if he is a doctor; we won't invite him; we will socially ostracize him; he must come to our church, he must think our way, or he is not a gentleman."

WHY ARE THE GODS MALES?

Man having always been the physical superior of woman accounts for the fact that most of the high gods hav been males. Had women been the physical superior the powers supposed to be the rulers of nature would hav been women, and instead of being represented in the apparel of man, they would hav luxuriated in trains, low-necked dresses, and back hair.

THE TEMPTATION.

The Christians now claim that Jesus was God. If he was God, of course the devil knew that fact, and yet, according to this account (Matt. iv), the devil took the omnipotent God and placed him upon a pinnacle of the temple, and endeavored to induce him to dash himself against the earth. Failing in that, he took the creator, owner, and governor of the universe up into an exceeding high mountain and offered him this world—this grain of sand—if he, the God of all the worlds, would fall down and worship him, a poor devil, without even a bar title to one foot of dirt! Is it possible the devil was such an idiot? Should any great credit be given this deity for not being caught with such chaff? Think of it! The devil—the prince of sharpers, the king of cunning, the master of finesse—trying to bribe God with a grain of sand that belonged to God.

CAN MEN BE MORE LIBERAL THAN THEIR GOD?

At present, owing to the inroads that hav been made by Liberals and Infidels, most of the churches pretend to be in favor of religious liberty. Of these churches, we ask this question: How can a man who conscientiously believes in religious liberty worship a God who does not? They say to us: "We will not imprison you on account of your belief, but our God will. We will not burn you because you throw away the sacred scriptures, but their author will." "We think it an infamous crime to persecute our brethren for opinion's sake, but the God whom we ignorantly worship will, on that account, damn his own children forever."

EVERYTHING KNOWN AND FIXED.

Every church pretends to hav found the exact truth. This is the end of progress. Why pursue that which you hav? Why investigate when you know? Every creed is a rock in running water; humanity sweeps by it. Every creed cries to the universe, "Halt!" A creed is the ignorant past bullying the enlightened present.

## A Word About Mr. Bennett's Vice-Presidency.—The Political Scramble of 1880.—Moses Hull's New Paper.—Old Ben Butler and Others.

FRIEND EDITOR MACDONALD: It really beats all that a man residing in my native state of Michigan—and he *chairman*, etc.—should allow to ooze off from his pen the thought that the great old, truthful Bennett should be removed from the vice-presidency of the National Liberal League. I did not read the letter until my attention was called to it. But, after all, I believe that Mr. C. H. Dunning, of Marcellus, Mich., who penned that sentiment in his letter, published in THE TRUTH SEEKER of the 13th of December, is too much of a thinker and too honest a man to entertain that sentiment still. Then let us hope, Mr. Editor, that it was a slip of his pen, and that from reflection he has got all over it ere now, for I think no honest man in his right senses could wish the officers of the National Liberal League to accept of the great old heroic truth-teller's resignation of his vice-presidency.

We expect such perverted, sanctimonious Spiritualists as G. B. Stebbins, of Detroit, to dwell humbly apart from the great throng of big-souled Liberals, solitary and alone, save for his associates, a few such as Abbot, Underwood, and Bundy. I was tempted to say old *baldhead*, but fearful that there may yet be "she-bears" to tear people, I forbear. But don't you see, Mr. Editor, those characters hav been *sanctified*, and once in grace, once purified, they can never sin? But not so of real humanitarian, thinking, warm-hearted Spiritualists, nor of bright spirits on the evergreen shore. They view the physical temptations and errors of mortals with complacency, knowing them to be fallible man's educators knowing that evil is a *rose*, and that man must *learn* by his *mistakes*. They look upon the shortcomings of men here as bubbles that break and disappear, while the spirit of man unfolds, beautifies, and livs. But not so of the sanctified few. They know better. They know that people hav got to come to them to be saved.

Well, let them dwell humbly apart; they deserve to until they can learn to feel and act as men. Meanwhile the great power of the Liberal brotherhood of this nation, men and women with their brains in their heads and their hearts in the right place, are marching forward with the great old editor Bennett right in their midst, and in the head ranks, steadily "moving upon the enemy's works" to conquer and to bless

And now 1880, that is to bring the great political turmoil, is right at our doors. And in the mean time I want to tell all of the friends that Moses Hull & Co. hav just started one of the brightest and best little papers on the continent, which, for noble, truthful, and valuable sentiments, stands next to the stalwart TRUTH SEEKER itself. But his paper advocates practical reform in politics. It is a national Greenback paper, but is in every way keen and Liberal. Friends, send to 46 School street, Boston, to Moses Hull & Co., get a copy, and see for yourselves if my recommendation is not correct.

And now, in conclusion, let me say that I hope our national Liberal party leaders are awake on this momentous occasion of the approach of the great campaign of 1880. Let us join with the national Greenback party, join all of the factions together, meet early in convention, and nominate Benjamin F. Butler, or some other safe man, ands how the *monster* of this nation that there is yet a voice of the people.

And now friend editor, "Mac," and all of the other friends, I am Fraternally yours, T. S. ANDREWS.

*Kipton, Ohio,* Dec. 26, 1879.

## A Prayer to the Orthodox Gods.

BY DR. C. W. STONE.

O thou great and undisputed company of universal rulers, we know thy greatness and appreciate thy boasted goodness! We see thy powerful hand in deciding battles in favor of the strong, and we are satisfied that it matters not how many devout men on the weaker side may be praying to thee to crown them with victory, and it matters not which army is battling for the right, the stronger one is sure to win unless by some strategy the weaker army succeeds.

O thou Gods of battles, we know that thou art great, merciful, and tender toward thy children! Thou hast destroyed whole nations of thy people, men, women, and children, and even little babes at the breast, and left not a soul to breathe! We acknowledge frankly, O thou heavenly firm, our total inability to understand the cause of thy wholesale slaughter of innocent babes and the quadruped portion of thy creation! Thou alone, O thou heavenly and merciful firm, knowest why thou didst do this thing, and we hav no right to inquire into thy private business affairs! And we are told in that holy book of thine that thou didst curse thine old white-headed servant, Bro. Ezekiel, and made him eat of that which *none* of thy children of to-day hav stomachs strong enough to eat. (Ezekiel iv.) Oh, wilt thou forever deliver us from a similar curse and oblige! Still we know that thou art kind and merciful to thy children. Thou hast set one nation to cutting the throats of another, and stopped the course of the sun till the butchery was finished. (See memorial of General Joshua.)

Why should we not love thee and teach our children to love thee? O thou most merciful, thou hast, in days that are gone by, consigned to debauchery, through thy noble servant Moses, thirty-two thousand innocent females, and put to death their fathers, mothers, and little brothers and sisters! For fear of thy memory being short, we will state that in this instance thy victims were the Midianites.

And again we acknowledge thy goodness and tender mercies in thy total destruction of the Amalekite nation, and more particularly, the death of their chief, Agag, by the hand of thy dear and bloodthirsty "son of a sea cook," who hewed Agag as thy children of to-day would hew a stick of wood.

And now, O God, Son, and Ghost, we would humbly pray that thy bloody and merciful hand may be kept off of our heads. And may thy traveling agent, Comstock, and thy local agents, Bundy and Abbot, be called from the field of persecution!

We hav heard of the many miracles performed by one of thy firm while his highness was here on earth; and though somewhat astonished at the cunningness of the performances, we see pretty near the same miracle performed here in Saginaw daily. Christ turned water into wine; Saginaw gentry turn water into whisky. O thou loving, merciful, and bloodthirsty ruler, what is the difference?

Amen and Amen!

## "Superstition in All Ages."

I never saw such a masterly, irresistible piece of Atheistical philosophy presented with so much candor and simplicity, embodied in one volume of 339 pages. Meslier's book is a death-knell to all religions, also to all imaginary nonentities. It is only a commendable act of justice to say that his work is unanswerable. It is lucid in style, and undoubtedly one of the most powerful appeals in behalf of reason, common sense, and justice that ever was produced in any age or country. I hav never read D'Holbach's "System of Nature," but will say if his Atheistical reasoning is more profound than Meslier's, he was immensely great. It sweeps away all the gods of mythology and shows conclusively, reasoning from cause to effect, that the universe is governed by immutable law, and all results are by natural causes, and that there is no such thing as supernaturalism. He has left all Unitarian and Trinitarian gods behind, showing that such a being is an impossibility. Admitting the existence of a God, he would be a cause uncaused. I will giv a few sayings from the work.

"Admiration is always the daughter of ignorance. Men admire and worship only what they do not understand. "Power decides the fate of nations." "Ignorance and fear are the two pivots of all religion."

How truthful and sublime are the above sentiments! The book is filled with such.

I will close by saying, Let all lovers of light and knowl

edge buy this wonderful work. Let posterity sing peans to his memory so long as truth is superior to falsehood. Voltaire wrote the author's life; and was a great admirer of the work in question. O. B. FENTON.

*Aurora, O.*

## Liberal League News.

E. CAMPFIELD, of Kansas, writes under date of December 25th: "The last *Investigator* reports seventeen Leagues in this state, and I can count nine more already organized and seven under way."

THE one hundred and fiftieth auxiliary League has just been chartered for Springville, Utah, with Hugh M. Douglass as temporary secretary. This is the sixth League organized in Utah. This territory is well represented on the Executive Committee by Bro. Walter Walker. He is the champion Walker in the good cause.

TO MY knowledge auxiliary Leagues are being formed in the following places: South Stockton, N. Y., by J. H. Clark; Coal Creek, Colorado, by George Mellar; Winchester, Ind., by Samuel A. Winship, and Wheatland, Iowa, by Jerome Dutton. There are probably fifty other places where organization is contemplated.

THE Buffalo (N. Y.) Liberal League has arranged for a course of fifteen lectures by distinguished speakers. Mrs. Amelia H. Colby has been delivering a number of lectures before this League. They were well received. Edgar M. Sellon, the secretary, writes: "We hav hired a room on Main street, No. 482, and fitted it up for a reading-room. We keep all the Liberal books and papers; hav a janitor keep the room warm, a free telephone, and large pictures of Ingersoll, Paine, and Christ framed and hung up on the walls. We hav got the clergy and daily papers excited, all of which helps us. We are preparing for a grand celebration on Paine's birthday. Another League (No. 2) is being formed among the Germans. It will apply soon for a charter. This German League has a reading-room and library. Our League is becoming quite popular. We hav a number of the city officials on the list of membership. Let other Leagues try a free reading-room, and invite the public in. Every League should make an effort to do some practical work if it desires to liv and prosper."

MR. JOHN WARR, who represents the state of New Jersey on the Executive Committee of the National Liberal League, informs me that he intends to do all in his power during the year 1880 for the Liberal League movement in that state; that he will commence his work by organizing a new auxiliary League at his home in Paterson; that he desires to open a correspondence with every Liberal in the state of New Jersey who favors the movement, and to obtain every such name. Now, my New Jersey reader, will you at once send your name and post-office address to John Warr, Paterson, N. J.? and do not forget to inclose twenty-five cents' worth of postage stamps to aid him in his work.

AT the date of this communication one hundred and fifty-two auxiliary Liberal Leagues hav been chartered. Of this number one each is located in the states of Colorado, Minnesota, Texas, Vermont, Nevada, Tennessee, West Virginia, Rhode Island, Maryland, Louisiana, and Washington territory; two each in Illinois, Connecticut, New Jersey, Idaho, and District of Columbia; three each in Nebraska, California, and Indiana; four each in Wisconsin and Iowa; six in Utah; seven in Ohio; eight each in Missouri and Illinois; nine each in Pennsylvania and Michigan; fourteen in Massachusetts; nineteen in Kansas, and twenty-eight in New York state.

Liberal friends in the various states, look over the above statement, and see to it that the state in which you reside adds a number of Leagues to the present number before another New Year's Day comes around.

THE prospects are that wise counsel will prevail and that the Tompkins County Liberal League will remain with the National League. I am pleased to learn from the secretary that whatever shall be the decision at the next meeting the League "will not cease the fight for Freethought" and will work as heretofore for the platform of the National Liberal League. That is right. If we can't see alike on all points that is no reason why we should desert our principles and go back on our professions.

MRS. H. L. LAKE, one our ablest Freethought lecturers, informs me that she starts from Clinton, Iowa, on a lecturing tour the 30th ult., and desires to obtain appointments to speak on the line of the Hudson River and New York Central Railroad, and along the line of the Rome and Watertown Railroad as well as in New York city and vicinity. I hope the Liberals of the East will avail themselves of the opportunity of listening to this earnest, able, and eloquent woman. She may be addressed, care TRUTH SEEKER office, at 141 Eighth street, New York city.

### LINESVILLE LEAGUE CELEBRATION.

The Linesville (Pa.) Liberal League Celebration, of Paine's birthday, commences January 27th, and not the 29th, as I stated in a recent TRUTH SEEKER. It will last three days, and a large gathering is expected.

### THE TAXATION OF CHURCH PROPERTY.

I notice that in many of the states arrangements are being made to petition the legislature to repeal the laws exempting church property and ministers and priests from taxation. Last year P. Himrod, Esq., of Lyons, Kansas, contributed ten dollars to assist the Liberals of New York state in the work of printing and circulating petitions in behalf of church taxation, and the movement inaugurated by our Kansas friend resulted in obtaining some fifty thousand names to such petitions. Is there not some Liberal in New York state who is willing to giv ten dollars to the movement this winter? If there is I wish he or she would forward the amount to Edgar M. Sellon, 2,835 Main street, Buffalo, N. Y., who will act as chairman of the New York State Liberal League Committee for the present year. Mr. Sellon will take charge of the movement this winter, and forward blank petitions to all who may desire them. Do not forget to send him at least two three-cent postage stamps with your application; and now let us all take hold and aid Bro. Sellon all we can. My idea is that it will be better to send in the petitions as fast as they are obtained, keeping many little streams going into the legislature constantly from every quarter, so that every morning, when the hour arrives for the presentation of petitions, there will be one or more petitions for church taxation to be read. Now, friends everywhere, let us set the ball in motion.

### ELMINA DRAKE SLENKER.

The following letter from Elmina D. Slenker explains itself: "FRIEND GREEN: I see thee is stirring up each member of the Executive Committee of the National Liberal League for not doing something, and I may fall guilty under the indictment; but as there is no League here I don't really know what I can do further than I am doing. I write thirty or fifty letters a week, and fill them with 'good seed.' I hav sent in every fifty cents I could spare for three months' trial TRUTH SEEKERS. I wrote to D. M. Bennett once a week; sent him little items of money whenever I could; mailed and distributed from ten to twenty Liberal papers a week; pitched into preachers of false doctrines whenever opportunity permitted, especially the D. D.'s; and now if there is any unfulfilled duty left for me to do I shall be glad to perform it if any one will point it out. I want to do my 'level best.'" "What lack I yet?" said the young man to Jesus, which is virtually what sister Slenker says; and my answer is, "You lack postage stamps;" and I am going to make an earnest request of every Liberal in the United States and Canada, and the request is, that each *immediately* put ten three-cent postage stamps into an envelope and mail it to Mrs. Elmina Drake Slenker, Snowville, Va. If five hundred would do this it would giv her a New Year's present of one hundred and fifty dollars.

Liberals of America, what better use can each of you make of thirty cents? There is no estimating the good work sister Slenker has done for us. Help her this little and I assure you she will do much more than her "level best." Is there a Liberal who will read this request and not comply with it? I hope not.

### A GRAND ORGANIZER.

Our popular Liberal lecturer, W. F. Jamieson, is proving himself one of the best Liberal League organizers we hav. He is organizing Liberal Leagues at the rate of about one or two a week. Liberals everywhere should aid him in the good work. The Liberal League movement is *the* movement of the day and *every paper* and *every lecturer* giving the movement substantial aid should not lack for support. This movement was not inaugurated to fail, but to succeed, and *it will succeed.* It is marching forward with constantly accelerated speed, and will at an early day make itself felt in this country.

Friends of state secularization, *enlist for life or during the war.*

H. L. GREEN,
Ch. Ex. Com. N. L. L.

## From Kansas.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Allow me the privilege of stating to the Liberals of Kansas that the Liberal work in this state is in a more prosperous condition than at any time since the Liberal League movement was instituted. We can now count twenty-six Leagues in this state, and, with your assistance, the Executive Committee propose to increase the number to fifty before the next annual meeting of the state League. This can be done if every Liberal in the state will take hold of the work and do what he can to advance the cause. There are now in process of formation nearly twenty Local Leagues, and there is material sufficient in every county to sustain a good strong League; all that is wanted is a little encouragement to induce that element to organize. Make it a point to organize at least one League in your own county, and then see that your neighbors do the same. With one good strong working League in every county of the state we can compel the next state convention to nominate a prominent Liberal as candidate for Governor. Shall we try for it? It rests with you, my Liberal friends, whether this shall be done or not. Your answer will be made known by your actions. What will it be?

Another point which I must press upon your attention is that we must hav some money to carry on this work. Circulars must be printed; stationery must be bought, and postage be paid. During the last year I did not receive six dollars from all sources. The expenses hav been borne by myself. Is this right? Is it just? The battle is yours as well as mine, and I cannot furnish the muscle and sinews of war any longer. The work has assumed such proportions that it requires much time to attend to it. Letters must be written; questions are to be answered; workers are to be found; lectures must be delivered; new fields to be opened up, and the old ones to be kept at work. Few men in the state hav more postage to pay than your chairman. When you write always inclose stamp, and it would be much better to inclose two or three, so that new correspondence can be opened. To be brief, these expenses must be provided for or some other man can take charge of the work in this state.

Write and let me know at what time our next annual meeting shall be held. It is time that we begin to make arrangements therefor, so that everything shall be well done.

To places desiring a course of Liberal lectures, I will say that I can effect arrangements whereby the services of either Prof. A. O. Phelps, W. S. Bell, or Rev. W. E. Copeland can be procured. The former lecturer has been with us for nearly a year, and has done and is doing valiant service.

I think we can induce the National Liberal League to meet with us next year. Shall we offer any encouragement to that body to hold their next Congress at Bismarck Grove? Those of you who met with us last year well remember what a pleasant time we had, and it can be made far better this year if we do the best we know how.

I want to hear from the vice-presidents of the state League, whether they are going to accept the positions to which they were elected, or by declining make way for some person who will work?

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Some of these remarks may sound harsh, but this is the time for work and not for words. With from ten to twenty letters to write each day, and about one in ten inclosing stamp, it is enough to make one feel rather harsh, however good-natured he may feel at other times. The first one to respond has my unqualified permission to engage in the "harp business." Your hard-worked chairman,

*Vermillion, Kan.* E. CAMPFIELD.

## To the Liberals of Ohio.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There appeared in an issue of a recent date, among the "Liberal News Items" of our friend H. L. Green, a headless, dateless, nameless, and tailless letter from somebody of somewhere, in which anxious inquiries are made as to the mortal status of Mr. Blank, of Blankville, elected at Cincinnati as Executive Member of the National Liberal League, to represent the state of Blank, of which somebody of somewhere is a resident. The cleverness of Bro. Green, in asking the bewildered thirty-seven committeemen to try on this coat successively, to see whether it fitted them, is so commendable as to insure him my vote at the next Annual Congress for his continuance in office, as chairman of that committee.

Indeed, I hav been tempted to believe this letter apocryphal; and a shrewd device of friend Green to stir up the boys. But no matter.

As one of the unhappy band called into Bro. Green's clothing store, I can see with half an eye that the garment left here on sale by Somebody, of Somewhere, does not fit me, and that I cannot be the Mr. Blank of Blankville, whose status in the flesh is desired to be ascertained.

But I do fear me for the vitality of the Liberals of Ohio. If I were to go into the tailoring business, asking people to try on coats that fit those who do not reply to letters, circulars, postal cards, etc., sent to them, it would be amazing in the history of merchant tailoring to see how one coat will fit so many. Since my appointment as member of the Executive Committee for Ohio I hav written to the secretaries of all the auxiliaries in the state, as published in the *Investigator*. I hav had a reply from but one, the Cleveland League, and they swear by the National Liberal League of America. The report I hav received from the Liberals of the state consists in one three-cent stamp from Frankfort, O., which was used in replying to the letter of my correspondent from that place; and this "generous support" I hav received after my name had been published in half a dozen Liberal papers, and noticed by friend Green in the *Investigator*.

If *the* Mr. Blank, of Blankville, state of Blank, has had the same experience as I hav had with the Somebody's of Somewhere in Ohio, I do not blame him for finding himself in a moribund condition.

My address is Cincinnati, O.; my name will be found at the end of this letter. Any inquiry addressed to me, any "calls for formation of auxiliaries," will be promptly (as they hav been hitherto) attended to. I am ready to giv any information desired upon application.

I am and hav been waiting for such applications. Send them in without delay. CHARLES HERBOLD.

## Power of the Press.

The Executive Committee of the National Liberal League for Ohio will soon send to each paper in the state a copy of the petition for the taxation of church property, with a request to publish and comment. I now request each Liberal in Iowa under whose eye this may fall to use his or her influence to secure the insertion of this petition in his or her local paper, and to send me a marked copy of said paper if it publishes and comments, or refuses to publish and animadverts in any way upon our cause, and this special movement for the equalization of taxation. Let us know who the freemen and untrammeled papers are and act accordingly. Our indefatigable co-worker, Mr. M. U. Mercer, of Winterset, served me a copy of the *Beacon Light* of that place with the petition so printed that it can be cut out and pasted upon other paper in the same manner as the separate petitions. The *Beacon Light* also publishes the names and addresses of the members of the state committee. How many more will go and do likewise? Friends, let us use every means in our power to advance the good cause. Send for petitions. Do not forget to inclose a stamp. On to victory.

E. C. WALKER,
*Florence, Iowa.* Ch. Ex. Com. N. L. L. for Iowa.

DANIEL DE FOE was a most prolific writer. His published works number not less than five hundred and sixty books and pamphlets. He was nearly sixty when he wrote "Robinson Crusoe."

# Letters from Friends.

EAST SAGINAW, MICH., Dec. 21, 1879.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read Mr. Bennett's fifth letter from Albany, and it does me a "heap" of good to believe the old war-horse will survive his imprisonment and emerge from the Red Sea of Christian malignity stronger in spirit and a more efficient worker for humanity. I hav somehow got the impression that the brother will be released about the first proximo, but the feeling probably comes from a sense of the propriety and justice of executive interference in the case, and because even government officials, if not totally depraved, open the eastern windows of their nature to the light of the new year, rather than from any confidence in the wisdom or mercy of the *de facto* President. You will understand of course that this is not to be taken as a prophecy; and while hope deferred would make the heart sick, it should not be set down as evidence that I am not "inspired."

When I first read that Mr. Bennett was writing a book on "The Gods and Religions of Ancient Times," I could hardly believe it. Immured in that lonely cell, without access to books or papers—no library but his brain—how could he write such a book? But recurring to his manly letter in reply to Buncombe and Abbot, all was plain—Bennett remembers. Here is an important difference between him and Mr. Beecher, and I hav studied human nature to poor advantage if this quality does not secure him the sympathy and support of all genuine Liberals, besides challenging the respect of every conscientious opponent. It is barely possible, however, that the forgetfulness of one shepherd and the memory of the other are to be explained by the peculiarities of the sheep. Any one who can swallow that there are twenty-six generations between David and Joseph, and the forty-one wholly different generations given by Luke, accepting all as the genealogy of an immaculate being, whose mother was a virgin and whose father never married her at all, may be counted on for capacity to accommodate Jonah and the whale, and hav room enough left for any theory of "nest-hiding" which clerical crookedness may suggest or ingenuity invent. Well might it be said of such a one that he had been faithful over a few things. With Bennett the situation was entirely different. He stood as the representative of thinkers—of men and women who can form no idea of an explanation which explains nothing. To get at the "true inwardness" of any matter we ask for facts; the principles we hav. The author of "The World's Sages" has given us the facts, and while serving out a Christian sentence for exercising the right of free speech and free mails, he awaits the verdict of the Liberal public upon his life-work. Who among us would hav had him seek to climb up some other way? And where is the individual with capacity to carry him beyond the a b c of Liberalism, who does not know that the society of a pretty and intelligent woman is "exceedingly agreeable" to a large, highly-vitalized man, especially if she be "petite" and "chatty," and he in a condition that calls for sympathy? Professor Jamieson and I took this subject under advisement some years ago, and, after a long and prayerful consideration, came to the conclusion that women of the above description, "other things being equal," are the life of "the American republic," but "a source of danger," even to the "clergy." And I feel "impressed" to say that we, jointly and severally, challenge the world (or that portion of it who think they hav a monopoly of all respectability) to shake the position. Either Bundy & Co., including Stebbins, must possess strongly-marked asinine traits, or else they hav fallen under that nightmare of social idiocy which has so long excluded the relations of the sexes from the domain of rational inquiry, and either position is unfortunate. So far as they are individually concerned, perhaps it makes but little difference, and we may be able to utilize them as objects of ridicule; but it pains the true Liberal to know that any one wearing the insignia of Freethought should lend his powers to advance and perpetuate false and foolish prejudices which foster moral dishonesty and intensify social degradation.

Oh, but that letter of Elizur Wright's on "Religion Gone—What Then?" is a rustler, and no mistake. I am glad Mr. W. lived to write that letter and THE TRUTH SEEKER to print it. Such men may be able to see themselves as others see them, in so far as their motives go, but they can never appreciate the full value to humanity of such earnest, stirring words at such a time, from such a source, and on such a theme. Humanity is coming to the front; the colossal ones are almost here; as they appear, the gods and demons that hav so long stood in the pathway of all genuine progress will go howling back to their place in the under world, never more to mar the happiness or hinder the harmonious development of the race. Hopefully yours, R. P. LEWIS.

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LOUISVILLE, KY., Dec. 4, 1879.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I hav written Mr. Bennett, at Albany, that I am entirely opposed to his retiring from the editorship of THE TRUTH SEEKER, for I cannot see that he has committed any serious offense. If I hav changed at all in my estimation of him, I hav more respect for him than ever.

I hav written the President several times lately, reminding him that one whom he knew to be innocent of crime, and whom he could but would not pardon, was still languishing in a loathsome prison. I hold Hayes in utter contempt now, though I voted for him.

Respectfully, F. E. ASPINWALL, M. D.

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TRUXTON, N. Y., Dec. 6, 1879.

EDITOR OF THE TRUTH SEEKER: Inclosed you will find $3, for which please giv credit according to within bill. I received Mr. Abbot's *Index* of Oct. 30th, and hav read Mr. Bennett's letters, which I think were somewhat loving and romancing for an old man as he is, but, nevertheless, he is nothing more than flesh and blood as well as other men. I hav no stone to cast at him in regard to his love-letters as long as he is behind the bars and has only a poor chance to speak for himself, and when he did, he spoke manly and bravely in his last letter from the penitentiary, which I and many other men whom I spoke to about it fully indorse. As long as THE TRUTH SEEKER suits me I am going to help sustain it. But I would much rather that it would giv such reading matter that would be more interesting to new subscribers, who are not acquainted with Mr. Abbot's or Mr. Bennett's affairs. As for me, I think I am pretty well posted, as I was at the Congress which was held at Syracuse and saw and heard all that was said by them. I am satisfied with your noble paper and will do all I can for it. I hav been confined at home for a long time taking care of my companion, who took her departure from this world on Nov. 16th. I had her remains laid in Truxton new cemetery, and where her spirit or soul has gone to I cannot tell, but hope if she had any such that it is better off in the other world than it was in this.

Hoping that you, Mr. Editor, and all other well-wishers of Mr. Bennett and his TRUTH SEEKER, will do the best they can for him and the Liberal cause, I am,

Yours truly, JOHN DEAN.

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OXFORD, O., Dec. 24, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed you will find money order for six dollars—three for Uncle Tom and three for M. A. King, for THE TRUTH SEEKER for 1880.

And now, my dear friend Bennett, you hav had so many big guns fired for you that Uncle Tom was about to giv it up and not write to you, but after studying a moment I concluded I would fire off my pop-gun, hit or miss. The first thing is how do you do? I send my love by the bushel to you; yes, Mr. Bennett,

Long as the tints of morn I hail,
My love to you shall never fail;
The sun and moon to earth may fall.
I shan't forget you, not at all.
Your prison door, I sometimes shout,
May open fly and let you out
In the open air that's pure.
What trouble you hav to endure!
Your trouble soon I hope will end,
My true, and honest, loving friend.
I hope old Hayes will see his folly,
And pardon you out of jail, by golly;
And send you home to wife and friend.
So here my rhyming it will end.

Mr. Bennett, I am so infernal mad at your enemies that I can't sleep sound. I hav dreams. I had one and sent it to you in hopes you would publish it. If you can't publish it in THE TRUTH SEEKER print it on slips of paper, say twenty-five or thirty, and I will pay for them.

You must print a few of this pop-gun letter; if you don't, I shall think that Long street is slighted sure. And, Mr. Bennett, a long life and a happy one; a long life and a merry one; a long life and a calm one; a long life and a glorious one; a long life and a joyful one. And now, friend Bennett, when you are compelled to leave this troublesome world may all the little angels hover around you and waft you to everlasting peace, is the prayer of Uncle Tom. He is all right. THOS. H. DODGE, per M. A. KING.

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DES MOINES, IOWA, Dec. 25, 1879.

EDITOR OF THE TRUTH SEEKER, *Sir:* I hav taken your paper for over two months and am well satisfied with it and its editor, D. M. Bennett—for the latter because I think he tells the truth about a simple matter that any man might do under similar circumstances, and having a well-developed constitution. I never did like Beecher after that trial because I thought he was entirely too forgetful to be a good, truthful man. I think it is not so much what a man does as it is to be honest in doing it. And I might say here that I never did like that seven-to-eight president, or that thing we call President Hayes, and made so by fifteen men instead of forty millions. So it goes, they select him and he in turn selects them, and this is called executive government. I used to take the *R.-P. Journal*, of Chicago, until it became a most perfect slander sheet, and I ordered it stopped before Jones was shot, and I hav not read the d—d dirty thing since. I think it is reform we are after rather than popular floodwood slander like his. I am, dear friend, your sincere, well-wisher, LEVI PATTERSON.

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THE OBSCENE INTERREGNUM.

The following communication is from a distinguished Liberal of this country to a friend of his:

DEAR FRIEND: We see you are doing your best for general and individual intellectual independence. How different it is with envious Bundy, Abbot & Co.! We shall soon be summoned to attend their Liberal funeral, where Colgate, Comstock, Benedict, and friends will perform their new orthodox burial services for the religious salvation of their illiberal souls. Some one should write up the "Mistakes of Bundy and Abbot." While on their annual hunt this year for some new obscene incidents, they were not satisfied with what they found ousside of the Albany Penitentiary. Some unnamed person trumped out of that prison an overdrawn case to appease their inspired chronic-obscene appetite. Obscene dyspepsia is sometimes, as in their case, a newspaper disease.

Radical societies make a great mistake when they admit into their working ranks ministers, ex-ministers, or lovers of obscene lies.

Would an envious Bee rise "above public reproach" by stinging the most industrious Bee in the radical hive, and at a time, too, when the said Bee was confined and helpless in an enemy's cell? With now and then one for an example, we can record the real cause of the first division in the Liberal hive.

Dictatorial and ministerial selfish rule or ruin will account for the present obscene interregnum. B.

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SIOUX FALLS, DAKOTA, Dec. 23, 1879.

D. M. BENNETT: Inclosed find money order for three dollars for renewal of my subscription for THE TRUTH SEEKER for another year. I hav been your silent subscriber ever since you started THE TRUTH SEEKER in Paris, Ill. I hav also taken the *Index* almost from its first issue until Abbot, actuated by pure jealousy, commenced his wanton attack upon you. I then dropped him and the *Index* like a hot potato.

I hav heard a few lisps about stopping THE TRUTH SEEKER. I am an old Infidel, sixty-eight. If my advice is worth anything I would say, Nail your colors to the mast-head, lash yourself to the helm, and, with a little pecuniary aid from your Liberal friends—and they are legion—and with the indomitable Macdonald for first mate, you will make the gallant TRUTH SEEKER ship ride out the storm of Christian hate and persecution, and anchor in the grand haven of Freethought and mental freedom.

Yours truly, CALVIN GRISWOLD.

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ANTWERP, O., Dec. 8, 1879.

EDITOR TRUTH SEEKER: My answer to D. M. Bennett's honest, candid letter in THE TRUTH SEEKER is a money order inclosed to pay my subscription for 1880, also for the large-size bust of R. G. Ingersoll. I am sorry I am not able to donate money to help sustain THE TRUTH SEEKER, but I am going to try to sell as many of your publications as possible. I hav a good many Spiritualistic friends (not Bundyites) that I am going to labor among, and I hope to get you many subscribers. Yours respectfully,

MRS. H. S. LIDDELL.

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WALL LAKE, IOWA, Dec. 2, 1879.

EDITOR TRUTH SEEKER, *Sir:* Find inclosed two dollars to pay up for THE TRUTH SEEKER until January 2, 1880.

As Mr. Bennett wishes it, I want you to assure him of my heartfelt sympathy in this, his hour of trial. I hav not the faintest notion of giving up THE TRUTH SEEKER. Please score one opposite my name.

I think it is hard to find a man who has not, at some time or other, committed some little indiscretion that he would not like to hav examined too closely.

I am very sorry that Mr. Bennett's "skeleton" has been dragged from its closet. But let it pass. I don't think very many of his friends are going to desert him.

Let Mr. Bennett remember what my immortal countryman, Robert Burns, says in one of his epistles to I. Ranken:

"Hypocrisy, in mercy spare it!
That holy robe, Oh, dinna tear it!
Spar't for their sakes wha aften wear it—
The lads in black.
But your curst wit when it comes near it
Rives't aff their back.
Think, wicked sinner, wha ye're skaithing;
It's just the blue gown, badge, an' clathing.
O saunts, tak that ye lea'e them naething
To ken them by
Frae ony unregen'rate heathen
Like you or I."

If it had not been for his "curst wit" in letting daylight through this same holy robe, he would not be where he is to-day.

And now, as I hav been quoting Burns, I would recommend Abbot, Bundy, and others of that ilk to carefully peruse his address "to the unco guid, or rigidly righteous," and take heed to its teachings.

I am, sir, yours in the fight against hypocrisy,

JOHN WILSON.

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SAGINAW CITY, Dec. 16, 1879.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I cordially agree with you in your reply to Bro. Dunning's ideas, expressed in his letter, advising Mr. Bennett to resign. Is Mr. Dunning, or any other member of the N. L. L., better qualified to fill the office than D. M. Bennett? Does it show that Liberalism that we profess, when one of our best men commits a fault and asks pardon of all, both of friends and foes, to say we forgive him, but, to please his most inveterate enemies, wish him to step down and out? Consistency, thou art a jewel! I should consider myself Comstocked if I had any less respect for Mr. Bennett on account of a little human nature coming to the surface. He is wise and too powerful for hypocrites to crush. Find inclosed one dollar to help the good cause. W. G. ELM.

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MOMENCE, ILL., Dec. 27, 1879.

FRIEND MACDONALD: I hav always prized "Letters from Friends" very much, and still you hav improved on them. One man writes that Bennett treated Abbot uncourteously. I never observed anything of the kind, but entirely the opposite, until necessity compelled him in self-defense. Why should that friend in Michigan, Dunning, attempt to so degrade one of the best of men? It must hav been thoughtlessly done. I know nothing of Mr. Bennett's requiring forgiveness. If that is all the quarrel he ever had with his wife, they are a pair out of a thousand; and a man getting deceived by a blackmail game makes no crime on his part, and he was badly deceived. Such good dispositions are apt to be imposed upon.

Just read Bundy's and Abbot's testimony to the woman's heavenly character. I do not like any comparison between Bennett and Abbot. There is none between truth and falsehood. Consider Abbot's entirely false pretense as to agree with Mr. Bennett about the petition to Congress, just for an excuse to help Comstock to destroy THE TRUTH SEEKER to save his bread and butter, without doubt; and his mussy-pussy about going to Syracuse to accommodate the League with a splendid candidate for office, and then flirt out like a mad child to seek protection because the League elected a great and worthy man.

I could not account for Abbot's having any followers till I learned that the *Index* was owned by a stock company. I wonder if they are too proud of their numbers and success to associate with our truth-seeking old Bennett.

Truly yours, W. F. DENNIS.

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MR. AND MRS. D. M. BENNETT AND E. MACDONALD, *My Dear Friends:* Your very kind and esteemed letter of recent date I found on my return on the 20th inst. Yes, you were correct in supposing that I had not seen Mr. Bennett's "Fourth Letter" at the time of my writing in explanation of this mountain labor which brought forth less than a *mouse*.

Shame on those villainous cowards for this fire in the rear. Instead of accomplishing Bennett's fall, they hav given him strength; and the rebound, if it does not utterly destroy them, brings them down below the respect of all honorable men as well as true Liberals. There is nothing that can ever raise them to respect or wipe the foul stain from humanity save the plea of insanity.

Their conduct has been so shamefully at variance with all that can be called honorable, that but little additional evidence is required to impress candid and thinking men that their base envy and jealousy of Bennett's success, popularity, and unparalleled increasing circulation and patronage hav dethroned their reason. And in confirmation of this opinion, I hav just finished reading an article from one of these delectable disciples of purity as given to the Chicago *Inter-Ocean* of December 10th, which I will inclose, wherein he characterizes the supporters of Bennett as "Freelovers, tag-rag, and bobtail." I hope you will giv the readers of THE TRUTH SEEKER the benefit of at least a portion of it.

I will say to Mr. Underwood in all sincerity that I consider him partially insane. No man of sound reason, with a knowleged of his own practice and teaching, could be so imprudent as to bandy the epithets he has so unjustly and unwisely done. How long, Mr. Underwood, since you had the moral courage to publicly denounce the tyranny and injustice of society in holding woman to a strict observance of prenuptial chastity, saying at the same time that it was not required or expected of man? There is a terrible tyranny that you hav been for some time suffering, which I forbear to mention, though you well understand, and which in time brings moral cowardice, and the two are indigenous of that which an honorable man will detest. I was again pained to hav a man that I had once loved as an only son abuse me and nine-tenths of the Liberals of our land because they gave support to Mr. Bennett, for it was that support for which you abused them.

Yes, then, I am a supporter of Mr. Bennett, and shall continue to be so long as I liv and he continues to labor so bravely for the happiness of man. Pile up epithets and obscenity chin-deep if you wish; I had rather wade through the whole of it than wear the dishonor your conduct justly merits of a sane man. Again, I say, plead insanity, confess, do works meet for repentance, and come back to the fold and be forgiven.

I will again forward, in a day or two, $5.00 to aid THE TRUTH SEEKER. Be assured, my dear friends, you will not be forgotten, and justify your course fully. The little

mistake amounts to nothing, and should not be considered. I am surprised you ever thought of stepping down and out. No, no, my dear sir; never giv up the ship. Not a man can be found to say that, and the ladies that are ladies, and not prudes, say no twice, and hold up both hands for you, saying, What a splendid example for many a *sinner!* And further, I say, recall that hasty resignation, and not gratify that creature, Abbot, who is mad, and who produced insanity upon Underwood.

Fraternally and truly your friend, D. R. BURT.

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I MAY BE WRONG.

MOREHEAD, IOWA.

D. M. BENNETT, *Dear Sir:* When I first heard of those letters I didn't believe the report—I could not believe it. When you acknowledged that you did write them I was much surprised; I felt, as I feel yet, that it was a misfortune to the cause of Freethought. I thank you with all my heart for your brave and honorable confession. Your letter, in which you confessed, is a good composition—the words ring with honesty and truth "with its shirt off." I don't feel mad at Mr. Abbot or Mr. Bundy. Let us not, dear sirs, be hasty to sever the ties of friendship with such men as B F. Underwood. You who write letters in THE TRUTH SEEKER, you don't know how much I love to read your letters, but let us be cautious; let us guard our own tongue and dispositions, for I fear that many of us who really think we are liberal, charitable, and tolerant, are bigoted and coarse. A lover of truth and progress,

J. C. CARTWRIGHT.

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UNIONVILLE, CAL., Nov. 29, 1879.

FRIEND BENNETT: Yes, we will support THE TRUTH SEEKER. The *R.-P. Journal* has had all the money from me it will ever get. Hav been a subscriber for years, used to lend and pass it around, but now burn it since it has fallen so low. Am going to support the just all the time. You are possessed of more truth than Comstock the infamous, and the Bundy-Abbot-Colgate clique, combined.

Hayes ought to be ashamed of himself! I would rather suffer unjustly, as you do, than be in the place of Hayes and be as unjust as he is. I wish all manner of confusion to your enemies. Cheer up! you will liv to put them all to shame yet. Your sincere friend, E. T. SLIGHT.

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RESPONSE TO MRS. H. L. LAKE.

ANCORA, N. J., Nov. 30, 1879.

DEAR SISTER: Your noble letter in TRUTH SEEKER of Nov. 15th calls forth an answer from the depths of my innermost soul.

"How are we to liv in accord with our deepest convictions." Yea, to you, to me, and other earnest women the longing heart of humanity comes questioning. And oh, my sister, we must answer. Woman must inaugurate a movement in which the conditions of true life will be provided for. This is impossible in the present state of society. We are slaves to the money power, the foundation of which rests upon a system of social despotism! What, then, is our duty?

We must organize industrial homes upon the principles of associative life. Laborers must employ themselves! Our grand hero D. M. Bennett and the noble, brave TRUTH SEEKER will be sustained to aid us.

Shall I send for publication the constitution of an associative movement which I am trying to assist a few brave souls to inaugurate? Faithfully your sister and co-laborer.

SADA BAILEY.

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ROCKFORD, ILL., Dec. 29, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* Allow me to offer a word in behalf of our good brother incarcerated in that "Christian institution," and still held there at bigotry's behest. Smitten with falsehood and misrepresentation by the cowardly assassin, with the time-serving popularity-seekers bringing up the rear, I am cheered by the effort of that grand Liberal army that hav sprung to his defense.

Notably among these are Leland, Jamieson, and Severance, with many others who hav dipped their pens in righteous indignation or just retribution. Who of us would hav expected to find Peebles, Stebbins, Tuttle, and Underwood lending a hand to the modern juggernaut, lest the old hero should escape unscathed. Thankful am I, that in our Liberal ranks are found the burnished metal and the polished steel, rigorously wielding the sword of truth or diamond-pointed pen, dealing unflinching justice to these cowardly souls of men.

That confession bears upon its face the stamp of truth. If all could be ostracized for like mistakes or weightier ones, who would stand outside the list?

That these private matters hav been lugged out, inflated, and held up to public gaze, is evidence conclusive of their search in vain for crime, revealing less of human selfishness and more of the divine, than is found in one of many thousand of the consecrated crew, who are said to lift up holy hands and bring the truth to view. So we say to our truth speaker, We will stand by you, and your TRUTH SEEKER in the home sphere, by voice or pen, and the stuff that moves the affairs of men. Feeling assured that this effort to sink you in the turbid pool of prejudice will serve only as the refining ordeal that uplifts the human to the sphere attractive to the good and true.

Moreover, you are not the only one who by this ordeal may discern their friends, and discerning these I trust the added ones to your domain will be great indeed.

Truly your friend, MRS. P. LILLIBRIDGE.

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WILLIAMSTOWN, VT., Dec. 30, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed please find $10; $3 to renew my subscription for 1880, and seventy-five cents for a copy of Mr. Graves' new book, "Sixteen Saviors or None," and also two or three copies of "Anthony Comstock, his Career of Crime and Cruelty;" the remainder to use as you choose. In regard to the course taken by enemies to crush you, the best I can say is, We indorse the sentiments expressed in the numerous letters published in THE TRUTH SEEKER, which we read with great pleasure. We feel the greatest indignation at the injustice of your imprisonment. That, and the more than double infliction heaped upon you by those from whom you had a right to expect better things, is beneath all humanity.

Abbot must hav felt that he was under a crushing burden when he sought the help of five thousand able bodied men to sustain it. And so of all the rest that hav taken upon themselves the big job of proclaiming to the world that a man, now shut up in prison (for no crime), did, some time in the past, write some letters to a woman that were not quite as discreet as they might hav been. Surely they all must need rest after such a mighty effort.

We think Comstock had a hand in concocting the hash that has been so profusely served up. We commend the course you hav taken and think time will prove that you hav been wiser than your enemies. To Mrs. Beunett we would say, You hav acted the part of a noble woman, and we hope you and your noble husband will liv many years to enjoy each other's society, and continue the work you are so well fitted for.

As one of the jury in your case, I would say, Step not down nor out, but retain your place as editor of THE TRUTH SEEKER. You may reckon me a life subscriber unless the war closes before my exit. Although I am now nearly eighty-one I want to liv to see the end of this unholy crusade. I long to hear that you are released, as you ought to be, from your cruel imprisonment. That you hav our heartfelt sympathy you may be assured. Pardon the length of this epistle. Yours sincerely,

ROBERT and AZENATH W. SEAVER.

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MANTENO, Nov. 27, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed please find $3 00 to renew my subscription to the great lover of Liberalism—THE TRUTH SEEKER. I had occasion to peruse the last publication of the *Index* containing the base and cowardly indictment of yourself for a trivial love-matter which concerns neither him nor the great cause of Liberalism. They may think they hav made a great discovery and struck a great blow, but they are severely mistaken, for they hav only showed the deformity of their character, and the baseness of their disposition, which is contemptible beyond description. I can see nothing but malice with a vengeance as the bottom motive of all this great slanderous tirade. Col. Bundy, the valiant soldier, self-promoted general-in-chief in this grand array of slander, with F. E. Abbot for his staff, made, in their infamous reproduction, a strategetical move to captivate the affection of the noble army that are battling under the banner of freedom against intolerance and persecution; but when D. M. Bennett, their frank and truthful leader, discovered and unfolded their treacherous design, they were deposed and sentenced to be buried in oblivion, until the day of resurrection as announced by their co-partner in persecution, whose sweet motto is, Believe or be damned.

It is a pity they couldn't succeed, for their great point in view was to treacherously supplant you, and become master of the battle-field, but our indomitable hero and martyr in time frankly outgeneraled them, so their fate is, Believe or be damned. D. M. Bennett will remain forever their peer. I must add, in justice to yourself, that I think you hav acted nobly in the frank and manly acknowledgement of your mistake, which is a common infirmity of human nature; therefore, believing as I do, that no man yet has lived to be of your age without committing a few mistakes I flinch not to extend the right hand of fellowship, and say, Go on and guide as you hav in the past the grand ark of progress, disperse the clouds of darkness, and disseminate indiscriminately light for the blind as well as for those that can see, and food for those who are starving on the rubbish of Christianity.

I would add one word of advice. There has been carried on through the Liberal press a great deal of personal denunciation which works detrimentally to the Liberal cause, I think, for it is incongenial to the principles of Liberalism, and whoever will be first to set the example of dropping out entirely from their editorial publication such detestable matters, will be worthy our utmost respect and eternal remembrance. It has attained such proportion that an undue share of all the Liberal papers are sated and burdened with the detestable stuff, disinterested readers in those quarrels are worried and disgusted with it. I would not include in the abuse your defense contained in the last issue, for I think it was appropriate and necessary, but the sooner you drop those two bigots, Bundy and Abbot, the better. All you need do with them is to let them have free use of the rope. Yours truly, PETRO.

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AN OPEN LETTER.

BELLEVILLE, KANSAS.

F. E. ABBOT, J. C. BUNDY, AND A. COMSTOCK, *Sirs:* I am in receipt of copies of your publications containing each several columns of copied and editorial slime and filth, especially designed by you, as I believe, to crush and blacken if possible, not only the reputation but the character of that noble, untiring champion of liberty, justice, and humanity, D. M. Bennett.

I saw, by the first glance at those detestable charges made in your polluted sheet, too plainly manifest the cloven footprints of this most inhuman trio. A most glorious trinity! eminently worthy so noble a cause. Are ye men, or are ye demons in human shape? Did ye never learn in youth, nor thus far in adolescence, that of all the dastardly acts done, that of striking or stabbing a stricken, fallen foe is the meanest?

O ye pitiable things (for men I cannot call you)! hav you no sense of shame left? Is there not left one spark of manly honor? From my heart I pity you, and from sheer tenderness as for misguided youth, I advise you that, for the sake of outraged humanity, you do, on bended knees, prostrate yourselves, and humbly beg pardon, not of an imaginary being, but of our betrayed, outraged Liberal fraternity. Then try to liv as pure and true men as he whom you hav so foully and fiendishly beset and vilified; thus in time you may regain the esteem you once enjoyed of honest men.

Whatever may hav been Mr. Bennett's weakness, he most nobly shows by his candid confession his part in our common human nature, acknowledges his frailty, his error, at that time, but no criminality stains his fair escutcheon. And right here let me say, for his encouragement, that his was as grand and noble a confession as ever fell from the lips or pen of mortal; and it raised him high above most other good men in my estimation. Honest, brave old hero, go on in your good work for humanity. I, for one at least, will not forsake you, while thus worthy, so long as I hav a voice to raise or a crumb to share.

Inclosed I send ten dollars to be applied as per inclosed order. I am, with pity for the trio, and a tender regard for the hero and martyr, a lover of truth and justice,

H. PATRICK, M.D.

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NAUVOO, ILL., Dec. 23, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* Please find inclosed three dollars, the renewal of my subscription, due since the 1st of July last. I hav been a careful reader of this worthy paper since its issue, and am conscientious in asserting great instruction has been the result of it. But why is this state of things, that when men are gifted with greater knowledge concerning the welfare of the human race, they are scorned and persecuted in every shape or form? Surely this great nation of ours acknowledges the great progressive element of scientific experiences that prevails! Delay in every branch of professional industry and through all great intellectual minds is the result of additional comfort and blessings to humanity. For evidences of the facts, I would say, let us look back to the situation of the past, when the church was supreme, and then compare the result of a century of freedom. Ought not this to be enough to convince the people of any creed that free thought, free speech, free press, and free mails are the natural result of human civilization—the birthright of man and woman?

And yet when I think that in the last quarter of the nineteenth century men are persecuted for opinion's sake, and when I read that the editor, D. M. Bennett, is incarcerated in a penitentiary for publishing THE TRUTH SEEKER, a journal devoted to science, morals, Freethought, and human happiness, I say it is the most unjust and unreasonable conviction ever inflicted on this great advocate of mental liberty.

Through all history, freedom, or what constitutes the rights of man, has always been the prey of Christianity; for this reason I oppose the teachings of theology. It does not accord to others the same right that it claims for itself.

Liberalism, as Liberals understand it, is the inspiration of the mind—the right to use our five senses for the best motives of useful knowledge. For instance, our mind, in order to acquire knowledge, we must necessarily think, and this is done through the mind, and nobody in the world has control of any intelligent mind unless it is oppressed by power. Hence I wish to remark right here that oppression is inconsistent with the command of Christ where it says in the Bible to do unto others as you would hav others do unto you. Well, this is a good and practicable precept; but, on the other hand, when I read in this so-called sacred book, "Believe or be damned," then I say that every word of that sentence is not in accord and harmony with the other precept, for the former teaches benefaction, while the latter teaches malediction. Yet we are told to believe all that book contains. Well, Freethinkers believe what is fair and reasonable, not because it is in the Bible, but because it is a natural inheritance of human feelings and wisdom. We hav sciences which giv us facts of the why and wherefore of things. Yours respectfully, A. LINGE.

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WORCESTER, MASS., Dec. 22, 1879.

MY DEAR BENNETT: Two hundred and fifty-nine years ago to-day the Pilgrim Fathers landed at Plymouth and commenced that nationality which has culminated in the present American nation, with its laws, liberties, and religion.

It has taken the long period of over two and a half centuries to produce from puritanical seed even two men who hav embodied the moral courage to face an ostracizing community with an open and acknowledged admission of their private faults.

It cannot be that you and Franklin are the only men that American ecclesiastical stirpiculture has produced which hav committed errors or made mistakes; that you two should stand out alone—Franklin in the last, and you in the present, century—to tell mankind that you hav erred in judgment and practice, and that you, after seeing your errors, reformed and warned mankind not to get wrecked on the same or similar shoals.

Franklin, in his "Autobiography," tells the reader of his faults, and thereby disarms the critic upon his youthful errors of the poison which his pen was meant to impart. And you, too, in your prison cell, promptly drew the fire from your enemy's guns by publicly placing the lighted fuse of truth to the charge which they had surreptitiously extracted from your private record.

Go on, my friend, and take courage in the resolution of well doing, and remember that the moral light which beams from behind your prison bars has dispersed the lecherous darkness of your accusers, and, like the priests in the ancient story, they hav covered their faces and fled from the rays of truth thrown upon them by your frank and open statement.

Many of your friends saw the storm gathering and knew not what would be the effect, for they did not know what hidden rocks lay beneath the unexplained record; but the lightning's flash, the thunder's peal, and the terrific storm hav come and gone, and leave a calm and placid sea of public respect for you. And I thank you most heartily for thus showing to the world that seeming errors and wrongs may be overcome and that humanity may rise higher than selfish ambition; that public sentiment, when gazing into a chasm of mistakes and even seeming crimes, can be calmed by that high morality which is the fruit of honesty, truthfulness, and manly courage—that courage which dares to face responsibility and censure and fears to falsify more than it fears the scorn of mankind. Such qualities shine like sunbeams, and will always burn away the clouds which gather from error and ill-judged action, leaving radiant the better qualities of the new-born effort of a progressive soul.

Ever yours in all reforms. A. B. BROWN.

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SAN FRANCISCO, CAL., Dec. 22, 1879.

EDITOR TRUTH SEEKER: I hav just been reading in your issue of Dec. 13th the letter of Juliet H. Severance, M.D., and I want to say "Amen" so loud that all the readers of THE TRUTH SEEKER may hear, and I want to say to Bro. Peebles, I hope that he and I may liv long enough to attend just such a convention, for then justice will hav been done to all of those charges. Till then the spirits of those who hav been crushed through just such wrongs will find mediums to speak for their friends here.

LOIS WAISBROOKER.

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DELPHI, N. Y., Dec. 25, 1879.

FRIEND BENNETT, *Dear Sir:* I address you as if you were at your desk in THE TRUTH SEEKER office. Inclosed please find $12 00, for which send copy of "Thomas Paine's Complete Works," etc., according to directions, and oblige an old subscriber who took your first paper and who intends it shall *liv* in spite of your arch-enemies, Comstock, Abbot, Bundy, and the devil. They hav done their worst, and THE TRUTH SEEKER *still lives.*

Go on, Bro. Macdonald; you conduct the campaign well. The time will soon come when our chief will be with you; then I trust that trinity of smut scavengers will hie to their dens and be heard of no more forever. I see by Bennett's last letter he is writing a work in the penitentiary. You may depend on me for a copy when ready to mail.

Fraternally yours, HIRAM MCCLURE.

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## Mr. Pike's Letter.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Inclosed find post-office money order for thirteen dollars—three dollars to renew my subscription to THE TRUTH SEEKER for 1880, and ten dollars donation to THE TRUTH SEEKER for this month. Yours for truth and humanity,

*Chatham, Ill.*, Jan. 1, 1880. E. W. PIKE.

## The Quaker and the Skeptic.

BY NEMO.

A college bred-youth, conceited and vain,
Met an honest Quaker one day,
And began, in the usual strain,
The old Infidel role to play.

The Bible, forsooth, he could not believe,
And freely asserted the fact;
But still he was willing quite to receive
Any proof of each word and act.

When the Quaker had heard the youth awhile,
He ventured a question or two,
And adapted himself to the skeptic's style,
Which indeed it was right to do.

To lead him along, the Quaker inquired
If he ha any doubt in his mind
That a place called France existed? If so,
What proof could he possibly find?

"I hav not seen France, it is true," he said,
"But some of my friends hav been there,
And they all establish what I hav read—
And most reliable men they are."

"Then I understand thee, my friend, to say
That thyself or friends must see
A certain thing as clear as day,
Ere thou wilt believe it can be?"

"Of course," the skeptic answered at once,
"A thing must be seen to be known;
Without such evidence none but a dunce
A simple assertion would own."

The Quaker, to squelch the youth, took some pains,
As touching the question of "sight,"
And inquired, "Had he ever seen his own brains?"
The skeptic said, "No," which was right.

Still two questions more the Quaker proposed
To the first one quite apropos—
Requesting the skeptic, if so disposed,
To answer them—yes or no.

"Pray, hast thou seen those who thy brains hav seen?"
And he answered "No," as desired.
Then the Quaker inquired with sarcasm keen,
"Hast thou brains?" And this youth retired.
*Madison, Ga.* —*The Madisonian.*

REMARKS BY T. C. L.

That "college-bred youth" was only half bred,
And less than half baked, I dare say;
A college-bred youth with some brains in his head
Won't admit a good case all away.

He was bred, no doubt, in a pious college,
Where young twigs are bent, and where grew
The most stunted of all trees of knowledge,
And the crookedest views of what's true.

That Quaker, too, differs in faith and in style
From the Friends that are met hereaway;
Their old Bible has gone to the rubbish pile,
And their "inner light's" brighter to-day.

Our Quaker and youth would agree to a T
That proof is the stuff for belief;
But it is not all of proof to see
We feel, we hear, we reason, in brief.

When our reason and senses concur, in proof
That a Bible or creed isn't so,
By all that is under the sky-lit roof,
That error has got to go.

If a doctrine agrees with our reason,
Can't we properly say that we see it?
If to old ways of thinking that's treason,
We can't help the logic—so be it.

Can't you see your own brains? then butt 'gainst a wall;
Bless your stars! if you've brains you will see 'em;
But that proof try on sins born of Adam's fall.
You can't, like squirrels, tree 'em.

Can't you see the kernel concealed in a nut?
Whack away with a stone on the shell;
But pounding the Book till your occiput
Turns gray won't crack out hell.

Send a postal to France for Gambetta,
And be sure, by return of first mail,
Back will come in due time a prompt letter
With response to your wish in detail.

But try on the God of old Isaac
A message or prayer or the news;
Guess you'll wait till the day that you die sick
'Fore you get the first line of his views.

See the cable, so deep 'neath the breaker!
Send dispatch: "How are you, my dear Vic."
Place your ear, O most orthodox Quaker:
"Right smart," she'll reply pretty quick.

But a telegram send to the God of old Mose,
Whose lightning-shop runs in the sky:
How 'bout those "mistakes," if he only knows.
And when will there come a reply?

The lords of earth deign answer to your prayer;
The Lords up above are all dumb;
Those treat their subjects on the square;
These put you off till kingdom come.

## Bundy.

BY MRS. C. H.

The man who does the "weeding" of society,
Who is the gardener in the moral world.
Who knows each human plant in its variety,
From every weed upon this planet hurled.

Whose special work this tyro self-elected,
Is to be umpire of impure and pure;
Whose definition of morality selected
Means "social evil," not its cure.

If nuisances and nastiness are purely
What doth pertain to sexual functions, then
The "weeds" infesting all the world can surely
Not be deteeted from the "plants" 'mong men.

And when this gardener begins up-pulling.
If he do justice to his settled plan,
He'll weed this planet without stop or fooling,
Till he has cleansed it of each morfal man.

If God had only been as *pure* as Bundy,
He'd made each man and woman free of sex,
And marked them holy as a Jewish Sunday,
No matter what foul stuff went down their necks.

No plaudit can be found for man's excesses,
But if one man is but a "pint cup," then
That man whom larger measure nature blesses
Is an excessive nuisance to *his* ken.

But does it follow in the rule of justice,
That this pint measure shall be always fixed
As standard; and all that o'erflows it *lust is*,
And loudly labeled "nastiness" unmixed?

This self-styled judge of human pureness shows us,
Each time he pulls a weed *his* "central thought;"
Prurient as a prude who simply throws us
His own foul likeness in the rogue he caught.

The inner consciousness of every liver
Can only be umpire of his own acts.
Doubt not, ye critics, that this just law-giver
Will separate the falsehoods from the facts.

## Book Notices.

GENESIS I–II.: An Essay on the Bible Narrative of Creation, by Augustus R. Grote, A. M. New York: Asa K. Butts, 1880. Price, 50 cents. For sale at this office.

In this pamphlet we hav a version of the two myths, the Elohistic and the Yahvistic, as contained in the first and second chapters of Genesis. The snake and his successful initiation of the woman and man into the knowledge of good and evil, though a part of the second myth, are left out. But the interpolations made to locate Eden as Babylonia are retained, and, we notice, translated very broadly. Accompanying the text is the Hebrew original in Roman letter, expressing the Masoretic perversions in the completest Portuguese style.

A literary criticism of much acute erudition follows. The first, or Elohistic account, begins with chaos, like the Greek cosmogony; and the six days express the differentiations of the creation. It "was probably committed to writing by an Israelite belonging to the northern tribes, of which the tribe of Ephriam was the most powerful. Among these tribes the worship of Yahveh was not introduced until the time of King Josiah of the southern kingdom. All passages that giv prominence to Joseph and his descendants are Elohistic; while the passages which detail the ritual of the tabernacle or temple, the office of the priests and Levites, which giv prominence to the tribes of Judah, are Yahvistic, and must hav had a Levite as their author."

The "Testimony of Archæology," the next chapter of the little monograph, is more explicit and instructive. The author calls to our attention "that the contents of these two accounts of Genesis were not the sole property of the Hebrews, but the development out of a common body of Semitic tradition." Then giving an outline of the "Chaldean Account of the Genesis," as rendered by Mr. George Smith, he remarks its likeness with the Hebrew story, and shows that much which the latter omits is exhibited in the writings of the prophets.

"Parallel Myths" constitutes another chapter. We hav the Orphean and Hesiodic legends of Chaos, Gaia, and Uranus, also of Prometheus; then the Brahman (Sinhalic?) story of Adima and Heva, and their disobedience; the cosmogony of Sanchoniathon, the account of Berosus, the Persian legend of Mashia and Mashinah, and the Norse myth Ymir, "all petrified descriptions of natural processes expressed in the figurative language of undeveloped minds lacking the power of abstraction." This explains Greek mythology, Hindoo, and other Aryan legends. "Why not likewise the Semitic legends?"

The next division is the endeavor to answer this question by "The Testimony of Facts." First, we are reminded that Genesis is not homogeneous in its composition. The Elohistic and Yahvistic accounts contradict each other. In the first, man is said to be created male and female; in the other, Adam is formed, and afterward a woman out of his side. One account represents man as made in the likeness of the Elohim; in the other he becomes "as the Elohim, knowing good and evil" only by transgression.

To define the six days as indefinite periods is proof of a want of exact thought, an effort to reconcile an exploded statement with the new facts, rather than cut loose from demonstrated error. Again, "the relation between the earth and sun, as we gather it from astronomical sources, is a different one from that intended by the account in Genesis. The record of the rocks tells us unmistakably that plants and animals hav flourished through untold ages side by side, new forms succeeding old ones. But in Genesis the creation of trees and shrubs took place in a period perfectly distinct from animals. The paleontologist must then reject the account of Genesis as perfectly incredible."

After these premises and demonstrations, Prof. Grote, in conclusion, contends that the literal teaching of the story of creation, as found in Genesis, and which we meet preeminently in Sunday-school catechisms, is injurious in its effect upon the mind, and an impediment to intellectual advancement. It contradicts our discoveries.

The Bible throughout recognizes the so-called Ptolemaic astronomy. It is no explanation of the origin of the sun, moon, or man. The story that things as they are were miraculously made so is only another way of stating that they are because they are. If Genesis and its fairy tales of creation could be taken out of the Sunday-school, there would be an immense gain to the future intelligence of our people.

SIXTEEN SAVIORS OR NONE; or, The Explosion of a Great Theological Gun. By Kersey Graves, of Richmond, Indiana. Being a reply to John T. Perry's "Sixteen Saviors or One." Two hundred and twenty-four errors are pointed out and thoroughly exposed.

FRIEND EDITOR: I hav just read Kersey Graves's last great work, "Sixteen Saviors or None," and must say that he has more completely used up his opponent than any other author I hav read. He not only upsets every argument of Mr. Perry but turns his guns back on himself till he really seems to be less than an infinitesimal nothing. One by one Mr. Graves takes up his authorities and attempted points and shows them to be falsely rendered, or else successfully uses them as proofs for his own side.

His "ecclesiastical court" is one of the most interesting trials on record. The great merit we all admire in Mr. Graves as a writer is the systematic arrangement of his facts, arguments, and points. Whoever reads a work of his will discover on reaching the close of it that he has a perfect, beautiful, and complete map of the whole thing spread out before him, on which he can find at a moment's notice any special point, plea, or argument, and in the best possible shape, too.

This book is not only, in my humble judgment, a complete refutation of Mr. Perry's "great blow," but it is brimful of scraps of valuable information gathered from high-priced oriental literature, which is itself inaccessible to so many of us. It also abounds in short, sharp, pointed anecdotes which clinch the arguments with double force, while they at the same time add wit, life, spirit, and humor to the whole thing.

If any one can read this book of Mr. Graves's and not believe that nearly all nations in all ages had their God-born saviors, with pure virgin mothers, his intellect must be wofully stultified, cramped, and blinded by the cut and dried theology he has imbibed with his mother's milk, and which has been nourished and fostered with the closed eyes and unreasoning acceptance of one who seeks not with earnest, studious, persistent efforts the pure, holy, and bright gem of truth, but rather prefers the quiet calm and easy-flowing tide of public popularity.

Let us hope that the "Sixteen Saviors or None" will hav a fast, rapid, and quick sale, both for the sake of the industrious and indefatigable writer, who has given us so many valuable Liberal works, and for that of the publisher, our brave hero and champion, D. M. Bennett, who, though suffering a cruel and unjust imprisonment with criminals and felons, for simply writing, speaking, and printing just such truths as this volume contains, is still sending out from behind the shadows of the prison bars book after book just as fast as they can be issued from the press. He is "the power behind the throne" that givs us our beloved TRUTH SEEKER and its whole train of glorious and blessed concomitants, of which this book of Mr. Graves's is one. I hope all who can will buy the book, and that all who sell Liberal works will add it to their list, thus helping to make grand and glorious the prison cell that was designed by our enemies as a stigma and disgrace upon one of the greatest and most effective workers our cause has ever owned. ELMINA DRAKE SLENKER.

THOMAS BAILLY POTTER, Member of the English Parliament, now in this country, says of the laboring people of England: "Our working classes cannot obtain employment, and are literally in a starving condition. Here is a letter which I received last month from the poor people of my own borough, showing how extremely desperate is their present condition. It reads as follows: 'We, the poor of Rochdale, send you this note to inform you of our deep distress We are on the verge of the grave through hunger and want. The slackness of trade in this town is awful. We look to you as our advocate and member of Parliament, confident that you will do something to alleviate our sufferings and we shall be in duty bound to pray for your long life and success.' I believe that this picture of the life of the working people of England is not exaggerated, and this country might do a great deal to help them by lowering its tariffs so as not to impede commerce. All they ask is that you take their goods in return for the food you furnish them."


# Advertisements.

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Unless we are acquainted with parties, we require cash at the time of ordering advertisements. All can easily reckon the cost by the above rates.

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7. The thousand laughable ideas in the story of creation and salvation.
8. The Bible retards morality, civilization, and the reformation of the world.
9. Jehovah and the devil compared.
10. A sermon—What shall we do to be saved?
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And many other subjects.

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He is an eloquent and powerful speaker, with a boundless supply of historical facts and anecdotes.—*The Republican.*

We hav been highly delighted, instructed, and interested by a course of eight lectures by Kersey Graves, of Richmond, Ind., and we most cheerfully recommend him to the confidence, the hearts, and the homes of the Liberal community.—*Alton Progressive Society.*

We cordially recommend our estimable brother—with whom some of us hav been long personally acquainted—as a candid, consistent, and powerful speaker, displaying great historical research and logical acumen.—*Salem Society of the Friends of Progress.*

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A gentleman in the prime of life, intellectual, refined, and Liberal, desires to correspond with ladies of twenty-five to forty-five years of age, of like qualifications. Object, partnership in a new enterprise and companionship. Address G. W. MELVILLE, Vineland, N.J. [2t1

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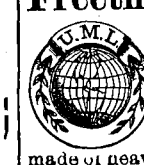
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Very truly yours, JAMES PARTON.

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If you can find no peer to travel with you, then walk cheerfully on alone, your goal before, the world behind; better alone with your own heart than with a crowd of babblers.—*Buddha.*

The popular definition of a ghost is just the reverse of the truth; it makes one consist of a soul without a body, while really a specter, an illusion, a humbug of the eyesight, and the touch, is a human body not vitalized through and through with a soul.—*Star King.*

What pleasure is there in pleasure, if quantity is not attended as well as quality? I know nothing more agreeable than a dinner at the Holland House; but it must not begin at ten in the morning and last till six. I should be incapable for the last four hours laughing at Lord Holland's jokes, eating Raffaelli's cakes, or repelling Mr. Allen's attacks upon the church.—*Sydney Smith.*

Thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea.
Pure as the noted heavens, majestic, free,
So didst thou travel on life's common way
In cheerful godliness, and yet thy heart
The lowliest duties on herself did lay.
—*Wordsworth.*

Brainless pates are the rule; fairly furnished ones the exception; the brilliantly endowed very rare; genius a *portentum* [a miracle; a thing to be wondered at]. How otherwise could we account for the fact that out of upwards of eight hundred millions of existing human beings, and after a chronicled experience of six thousand years, so much should still remain to discover, to think out, and to be said? —*Schopenhauer.*

Of necessity, every new truth is at first in a minority of one; it is a rebellion against the existing system of belief; accordingly, the existing system, ever thinking itself a finality, strives with all the weight of its established organization to crush it out. But by the nature of things, that must happen whether the novelty be a truth or an error. After all, it is only through the appearance of rebels in the social system that progress is effected.—*Maudsley.*

The world had its childhood, and when it was a child it spoke as a child, it understood as a child, it thought as a child; and, I say again, in what it spoke as a child, its language was true, in that it believed as a child its religion was true. The fault rests with us, if we insist on taking the language of children for the language of men, if we attempt to translate literally ancient into modern language, oriental into occidental speech, poetry into prose.—*Muller.*

As to other points, what God may hav determined for me I know not; but this I know, that if he ever instilled an intense love of moral beauty into the breast of any man, he has instilled it into mine. Ceres, in the fable, pursued not her daughter with a greater keenness of inquiry than I, day and night, the idea of perfection. Hence, wherever I find a man despising the false estimates of the vulgar, and daring to aspire to what the highest wisdom through every age has taught us as most excellent, to him I unite myself by a sort of necessary attachment.—*Milton.*

Can that be a true religion which consigned men of holy innocence to the flames because they held that the Son was like unto the Father, but not the same as the Father, or because they would not worship the Virgin and the saints? Can that be a true religion which screened nameless crimes behind the sacred walls of monasteries? Can that be a true religion which taught the eternity of punishment without any hope of pardon or salvation for the sinner, however penitent? People who judge of religions in that spirit will never understand their real purport—will never reach their sacred springs.—*Max Muller.*

If Christians can assist me to one gleam of truth that I hav not, to one fact I know not, I should glady and joyfully receive the same at their hands. I want evidence more sure than "everlasting hills," for they are finite. Not one hill of all the millions that now exist will prove everlasting. Each and all are slowly disintegrating and becoming leveled down by the continuous friction of wind and water, and the time will come when the last hill that now is will be no longer a hill, though others may take their places in the eternity that is to come. Not one identity is eternal. All that is is subject to change, and matter with its promises and potencies is alone indestructible.—*Elmina Drake Slenker.*

WOULD YOU BE YOUNG AGAIN?

Would you be young again?
So would not I.
One tear to mem'ry given,
Onward I hie;
Life's dark flood forded o'er,
All put at rest on shore;
Say, would you plunge once more,
With home so nigh?

If you might, would you now,
Retrace your way?
Wander through thorny paths,
Faint and astray?
Night's gloomy watches fled—
Morning all beaming red—
Hope's smile around us shed—
Heavenward—away!

Where are they gone, of yore,
My best delight?
Dear and more dear, though now
Hidden from sight,
Where they rejoice to be,
There is the land for me;
Fly, time, fly speedily;
Come, life and light!

—*Boston Courier.*

## Odds and Ends

IMPROMPTU.

'Tis sweet to love;
But ah, how bitter!
To love a girl
And then not git her!

Mr. Brockbay, while descending the stairs, lost his grip, and counted every step with the seat of his pants. "You're drunk," said Mr. Kendrix, as he scowled upon him. "No I ain't," responded Mr. Brockbay. "Zat's way allus come down stairs."

Drop two shirt-studs while you are undressing, and on the following Sunday one will be found behind the parlor sofa; the other will drop out of the lining of your hat two years later.—*Miss Addie Boyd, of Cincinnati Commercial.* Drop a hint or a suggestion, and a smart woman like Miss Addie will tumble to it in less than no time at all. How did she find out about those shirt-studs, though?—*Hackensack Republican.*

"Where can I find my husband?" inquired a woman at police headquarters the other night. "Dunno," replied the official in charge. "What business was he in, banker, or tailor, or what?" "Oh, my husband was a temperance lecturer," was the reply. "Oh! Then you had better inquire in the liquor stores in your own vicinity, my dear madam. I never knew a temperance lecturer to leave his own neighborhood to get drunk."—*New York Express.*

The fashion of placing the heel of a woman's shoe near the middle of the foot has led to the following in the Springfield *Republican:*

She passed just now in the falling snow,
And left the print of her dainty shoe;
From the edge of the heel to the pointed toe,
The most I can make is a number two.
Yet her brother showed me her morning slipper—
A number seven, as I'm alive,
And broad in the sole as a Portsmouth skipper.
Now how the d—ce do the girls contrive
To squeeze a hoof like a camel's foot
Into a number two French kid boot?

A Spanish curate having preached with great eloquence against the deadly sin of gluttony, his housekeeper was so much impressed by his discourse that she slipped out, ran to the parsonage, threw the succulent breakfast she had prepared for her master into the pig-pen, and spread the table with herbs and such-like savory messes. The good priest, returning from the church, complained of the Spartan simplicity of his fare, whereupon the housekeeper recalled to his mind the position he had taken in his sermon.

"Juanita," says the good clergyman, "you hav gone to the plaza of a Sunday afternoon to see them dancing, havn't you?"

"Certainly, your reverence."

"Did you ever see the fiddler dance?"

"Never, your reverence; of course not."

"Well, Juanita, I am the fiddler."

SIGNS OF THE SEASONS.

When the wind blows east alway,
And the roads like rink-floors ring,
And you cough and sneeze all day,
Then men say it's "merry spring."

When the rain pours day and night,
Skies look glum, and faces glummer,
And hay fever's at its hight,
Then, of course, it's "glorious summer."

When sole change from catching colds
Is in wondering how you caught 'em,
And gray mist the land infolds,
Then you know it's "genial autumn."

When cold water takes two shapes,
Drenching douche and icy splinter,
And the world's all coats and capes,
Then be sure it's "jolly winter."

INTUITIONAL LOVE.—BY F. FILLMORE.

We stood in the moonlight
While the winnowing wind
Toyed with her tresses
And tempered her mind
To sad, silent musings
Of that gossamer thought
Too frail for fulfilment,
Too chaste to be brought
To the grossness of earth,
And environs that herd
The brain's beautiful beams
With the commonplace word.
Pale ripples of moonlight,
By the soft zephyr's kiss,
Were washed o'er her forehead
In bright billows of bliss
That mirrored her musings,
Then dashed on their way
To the strand of my soul,
There to stay! there to stay!
And my sorrow was bathed
In sweet sympathy's spring;
And its sobs stayed to laugh,
And its sighing to sing;
For I knew that her heart
Beat in rhythm with mine,
Then the moon seemed a lamp
Swung by seraphs divine;
And the muddy decay
Of material eyes
Were swept from their seats,
And the stars of the skies
Were my visual orbs:
While the rhythmical roll
And the music of spheres
Quelled the yearning of youth
And the longing of years.
Oh, thou heaven supernal!
I might still be there had
She not whispered, "Scoot, Johnny!
He's coming! That's dad!"


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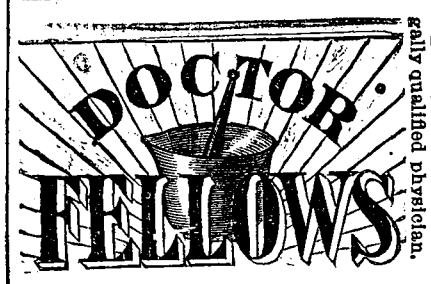
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[*From The Boston Investigator.*]

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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 3. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, January 17, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

THE Tay Bridge disaster is attributed in many Scotch pulpits to the violation of the Sabbath by its victims. What a God!

PRESIDENT LINCOLN once said that some people not only believe that the earth moves on its own axis, but that they were the axis.

HOMER was a beggar. Spenser died in want. Cervantes died of hunger. Dryden lived in poverty. Joaquin Miller is doing very well.

IT was a Morton Sunday-school boy, who, on being asked what made the tower of Pisa lean, replied, "Because of the famine in the land."

AFTER a Texas jury had stood out for ninety-six hours, the judge got a verdict out of them by sending them word that a circus had come to town.

THE Spiritualists and Liberals of Vermont will hold a mass convention at West Pawlet, Feb. 20, 21, 22, 1880. Mr. E. V. Wilson, of Illinois, will be in attendance.

ALMOST all the mayors of Massachusetts cities speak favorably in their messages of the license system as the best that can be devised to abate the evils of intemperance.

TALK about first families of a city. There was Adam, who belonged to the first family, yet a woman pulled the wool over his eyes and got him in a terrible scrape.—*Urbana Union-Democrat.*

MR. TENNYSON, of whom it has before been stated that he was a Spiritualist, is said to hav so firm a conviction as to personal immortality that he cannot bear the slightest contradiction on that subject.

THE Dublin *Nation* says that "the great bulk of English Catholics are among the bitterest foes of Ireland, and no English Protestant exhibits a more eager desire to libel Irishmen at home and abroad."

A VERY good Christian maiden lady, Miss Roxana Brigham, of Marlboro, Mass., refused to eat because she got it into her head that eating was sinful, and so, after nine days of starvation, she died on Saturday of last week.

THE Rev. D. M. Welsman, of the Lutheran charge at Somerset, has been on trial the past week, on a charge of bastardy. The lady was a member of his congregation, and about thirty years of age. The reverend scalawag has been convicted.

W. F. JAMIESON lectured at River Falls, Wis., January 13th, 14th, 15th, 16th, and 17th, and will speak at Ellsworth, 19th and 20th; Omro, 23d, 24th and 25th (Convention); lectures 26th, 27th, 28th, 29th; Frankfort, Mich., February 5th, 6th, 7th, 8th, and 9th. Address Lake City, Minn.

THE REV. W. H. PLEDGE, recently appointed at the Methodist Conference in Augusta to take charge of the church in Atlanta, committed suicide in the Markham House in that city by cutting his throat. He was a minister of prominence and leaves a family. No cause is assigned.

THE Scottish Reformation Society sees a very dark future before Scotland. In its annual report it says: "It shall be written for generations to come that one of the darkest years which Scotland has ever passed through has been the year when her reformation from popery was formally reversed by the re-establishment of the old Catholic hierarchy in her land."

THE Catholics of Ontario, according to the *Irish Canadian*, intend to bring Vice-Chancellor Blake before Parliament for discriminating against Catholics in his judgments, and especially for remarking, when the Mother Superior of a nunnery appeared to testify before him and gav her name in religion, that "it was one of those fine Italian names employed as a disguise for Bridget Maloney."

THE Springfield *Republican* throws a damper on church fairs and like gatherings by stating that such things are in violation of the law of the Commonwealth unless they hav been licensed by the Board of Aldermen, just the same as Mr. Barnum's circus, the female minstrels, or any other show where an admission fee is charged. The statute which is quoted seems to sustain the *Republican's* view of the case.

TWENTY ladies, not far from Mount Vernon street, "chipped in" and bought some lottery tickets. One of them told her minister, and he was shocked. "My dear madam," he exclaimed "do you know that is gambling?" She rattled right along as if she hadn't heard him: "Yes, we are going to draw the $30,000 prize, and if we do, then we've all agreed to giv you $5 000 of it for the new church organ." An excellent idea, my dear madam—excellent! and I devoutly trust you may win."

MRS. MURIEL took great interest in parish affairs. Last year she promised to assist in decorating the parish church. One illuminated text she thought would look well over the chancel screen, and she requested her husband to bring it from town. As might hav been expected, he forgot the text, and wired to his wife for particulars. To the surprise of all the telegraph clerks, this message came flashing over the wires: "Unto us a child is born, nine feet long by two feet broad."

IN a republic as ours, where all religious denominations are free to worship as they wish, the divorce between church and state should be complete. On this point the New Castle (Ind.) *Mercury* says: "A more perfect sundering of church and state ought to be insisted upon in this country. Men should be elected to office on account of fitness, qualifications, and such general principles as ought to govern in political matters. No man is qualified to be a voter, in the best sense of the term, who allows his church or lodge or society associations to determine his vote."

MOODY and Sankey are engaged in a big religious revival in Cleveland. "The women hav been having meetings," says a special dispatch, "to which Moody and Sankey were the only men admitted, and a reporter, who smuggled himself in and took up a position in a small room adjoining the auditorium, describes the scenes as exceedingly sensational. The women wept copious tears and threw themselves on to the anxious seat in all sorts of positions. All classes were represented, and every grade of piety was given more or less extravagant expression to."

AMONG the provisions of the new California Constitution, those concerning the prosecution of persons accused of crime are now exciting most discussion in that state. The chief function of grand juries will not be the making of indictments, but prosecution may directly follow information after the preliminary examination and commitment of a magistrate. In cases below felony the trial by jury may be waived by the consent of both parties, or the jury may consist of any number less than twelve, mutually agreed upon; but no man, if he so chooses, can be tried any other way than before an old-fashioned jury.

THE Rev. Moorhouse James, of Bedford, England, is dead. About thirty years ago his name was very prominent in England. He was prosecuted in Liverpool for refusing to marry a couple who had been asked at the Superintendent Registrar's office, on the ground that the man had not been confirmed. The trial was regarded as of great importance, the prosecution being instituted by the Registrar-General. In the course of the hearing, the Attorney-General stated that if fourteen or fifteen years previously the church of England had numbered among her clergymen who held the conscientious scruples of Mr. James, Dissenters could not hav been married at all. The jury found a verdict of guilty.

THE Greenback meeting at Washington was opened by a prayer from the Rev. Gilbert De La Matyr. Many of the delegates objected to this, saying they could do whatever praying they considered necessary for themselves. These remarks were regarded by the correspondent of the N. Y. *Times* as an argument against greenbacks, or at least against the Greenbackers. Prayer, we think, could very properly hav been omitted from an assemblage of Greenbackers, for a large proportion of the party are Liberals; besides, from what we can glean of the Lord from the Bible, his sympathies would be with the bondholder. Silver and gold is the money of the Bible. Jesus was of the common people, and perhaps if he lived now he would be a Greenbacker; but the Lord himself would undoubtedly be for hard money, first, last, and all the time.

A YOUNG man only twenty-seven years of age, and described as a clerk in holy orders, was charged a fortnight ago before a London magistrate with stealing a stole from a church in Tavistock Place, and from other places a pair of field glasses, a gold watch, and a gold pin, the combined value of the four articles being about $40. The stole was afterwards found and the charge withdrawn, but to the stealing of the glasses the prisoner confessed, and they were then produced in court by a pawnbroker with whom they were pawned. The watch was taken from a woman in whose house the curate had lodgings, and when discovered this woman testified that he implored her not to prosecute him, as it "would be his ruin." A cabman, who drove the curate to the police station after his arrest, on returning to his stables noticed that some papers had been torn up in the cab, and found them to be pawn tickets.

WEST PAWLET, Vt., has a preacher who cannot distinguish between blackguarding and preaching. He cannot preach a sermon without slandering every Freethinker from Paine to Ingersoll. Narrow-minded, bigoted, unjust, and a coward, he dares not accept the challenge left there last summer by Captain Brown for a debate, and in that way giv both sides a fair showing. He had rather stand in the "coward's castle" and say that "Tom Paine was not married to the woman with whom he lived," and other kindred stuff, than to hav a man ready to pick up his mistakes and fling his lies back into his teeth. He cannot preach a sermon without berating every decent skeptic in the community. As long as he can get an easy living by throwing out his "chaff" upon a half-witted audience without working, it is all he cares for. Blackguarding seems to be second nature to him, and he blows away and acts as though he thought every lie he tells about Freethinkers will be a star in his crown. The challenge of Capt. Brown stands a monument of his cowardice.

WHAT SORT OF A GOD IS THIS?—Finding Mary was in the condition she was on account of his cuttings-up with her, why didn't God stand by her like a man? Why didn't he get her a doctor and provide her a comfortable room in a first-class hotel or private house? Why did he abandon her? Was he ashamed of her and his prospective progeny? Why did he compel her to undergo the terrible ordeal resultant on her yielding her all to *him*—that terrible ordeal in the straw, in a stable amongst the hogs and cattle, in the dark, dismal, lonely night, unattended unaccompanied, except by the dumb brutes! with no gentle hand to steady the aguey knee, no pillow to support the aching head! no one to put a cup of water to the quivering lips! no one to offer a word of encouragement or tender sympathy for the poor, inexperienced, betrayed, wronged, ruined, wretched young girl in the throes of terrible and torturing childbirth? What sort of a God is this that cared nothing for his (should be) wife, and his tender, innocent, helpless offspring? Poor God-betrayed Mary! Poor innocent babe! Little had you to thank your heavenly father for. He abandoned you and forced your poor mother into a stable to bring you to life. He subjected you to the hatred of Herod! He provided you no food, no raiment, no lands, no money, no education. He abandoned your poor mother. He never married her nor made her any restitution. He didn't provide for the maintenance of her child, but left him to chance. No, no, poor child; but he raised up enemies about you. He made a fiendish dragon called the devil, and suffered him to drag you into mountains, to starve you, and to fly with you in his claws, like a harmless little chick in the sharp claws of a hook-nosed eagle, to the dizzy roofs of towering edifices! He stood by and suffered the few friends your meekness and goodness had brought about you, through fear of mob violence, to betray, deny, and abandon you; and finally he suffered the mob to murder you! cruelly, insultingly, painfully, tediously, to torture you to death! This is God! This is the all-powerful, just, merciful God to whose glory and worship we devote in one way or another, one-fourth of our time, and upon whom, in multitudinous ways, we lavish at least one-third of the world's wealth! A pretty God, *that!* Nice fellows, *we!*—*Seymour Times.*

## Events of the Week.

THE Arizona Indians are belligerent again.

SMALL-POX of a malignant type prevails in Ottawa.

THE new leader of the French Cabinet is a Protestant.

DE LESSEPS has commenced the final surveys for the Panama Canal.

THERE was a total eclipse of the sun, visible in California, on the 11th.

FRANK LESLIE, the well-known newspaper publisher, died on the 10th.

A MAN of seventy recently murdered a boy of seventeen at Mackville, Ky.

A FLOUR mill valued at $110,000 was destroyed by fire at Wilmington, Del., on the 6th.

THE American consul at Barcelona, Venezuela, has been compelled to flee for his life.

THE International Exhibition at Sydney, New South Wales, has proved a dismal failure.

FORTY thousand dollars was realized at the annual sale of pews at Beecher's church last week.

A LARGE whale was recently captured in the harbor of Charleston, S. C., after an all-day contest.

A NEW Christ has appeared in Hindoostan. His name is Sen, and already he has numerous followers.

THE annual meeting of the American Socia Science Association took place in Boston on Wednesday last.

PRADO, the deposed President of Peru, is in this city. President Daza of Bolivia has been deposed by his troops.

A FIREMAN was killed and several others injured by the falling walls of a burning building at Memphis on the 7th.

A PRESBYTERIAN clergyman of this city has refused burial to a member of his church because he was a Freemason.

THE long and tedious Hayden murder trial is almost concluded. The evidence is all in and the case will soon go to the jury.

TWO TRAINS collided a few days ago on the Elevated Railroad of this city. The locomotives were smashed but no one was killed.

THERE is a strike among the coal miners at Hawk's Nest, W. Va. An outbreak is feared, and the state troops are held in readiness.

THE ice crop has failed thus far this year, and the ice companies are in despair. The winter has been unusually mild in this section.

CHICAGO is embarrassed by a grain blockade. Grain is received faster than it can be shipped, and there are fifteen million bushels already on hand.

ONE of the New York city post-office stations was burglarized a few nights ago. The safe was blown open and all the funds and stamps taken.

A ROMAN Catholic priest in Louisville, Ky., has been fined one thousand dollars for compelling by force a nurse to leave the bedside of a dying man.

ANOTHER church member gone. Mr. Bogert, Treasurer of the Produce Exchange of this city, became a defaulter for $30,000 dollars and then committed suicide.

A FIRM of church furniture manufacturers of London and New York has failed for nearly two hundred thousand dollars. Business in that line of goods is very dull.

THE usual snow blockades on the Central Pacific Railroad hav commenced. There are drifts twenty-five feet deep on parts of the road, and steam snow-plows are kept busy.

THE Chilians hav conquered and taken possession of the southernmost department of Peru. So far the Chilian army hav had a series of victories, but they hav had to fight desperately for them.

FIVE innocent men were recently shot in a Louisiana prison. They had been arrested on suspicion of murder, and were shot by the murdered man's relatives, who broke into the prison for that purpose.

# The Rostrum.

## Paine, the Political and Religious Reformer.

AN ADDRESS BY B. F. UNDERWOOD.

We meet this evening to commemorate Thomas Paine, not, as some imagine, because we regard him as a leader or ourselves as his disciples; for while we admire genius and worth, and give our gratitude and love to the benefactors of all ages and climes, we can allow no man to dispossess us of our direct relations to nature; we can recognize in no individual, living or dead, a king or a lord, a pope or a priest. Nor do we assemble here to honor the memory of Paine because we adopt all his views or indorse all that he wrote. Many of us dissent from some of his reasonings and conclusions. Few, I presume, if any present, can accept all that he advocated, much less all that unfriendly critics and opponents have attributed to him.

But we meet to recall the services and to honor the name of Thomas Paine, on this anniversary of his birthday, because he did a great work in his generation in destroying religious superstition and helping build up our present intellectual and moral condition; because he was a brave pioneer in the cause of Freethought, who cleared the way and made it comparatively easy for others following to advance beyond him, and because in exposing popular errors and cherished delusions, when personally he had everything to lose and nothing to gain by such an undertaking, he showed a sublime courage and a noble spirit of self-sacrifice that commands our admiration and deserves our unstinted praise.

And while it is a pleasure for us to meet in honor of Thomas Paine as a pioneer in the Liberal cause, it is a duty that gratitude prompts and historic truth demands that we use our efforts, and make these public demonstrations contribute, not only to rescue his name from the unmerited reproach under which it has so long rested, but to give him his true place in history as an advocate of popular freedom, and especially as one of the founders of the American republic.

We can group together but a few of the leading facts and incidents in the life of the man whose memory we have assembled to honor.

He was born at Thetford, England, in 1737. His father was a Quaker, his mother belonged to the Established church. He was favored in early life with such opportunities only as the humble circumstances of an English mechanic afforded. At the tender age of thirteen he was taken from school and set to work at stay-making, an occupation which his father followed. His youth, so far as can be learned, was marked by no incident of an extraordinary character, and presented no noticeable indications of the intellectual ability which he exhibited at a more mature age. At twenty-two he married an estimable lady, but the following year death robbed him of her companionship. A short time subsequently he obtained a position in the Excise, but was soon removed for an act which some of his biographers allege that his uncompromising integrity required him to perform. Among the other avocations in which he afterwards engaged was teaching school. Restored after a while to his old position as an exciseman, he continued to fill the position for several years. In 1771 he married the second time, but the union was an unhappy one, and soon afterward, by mutual consent, a separation ensued.

About this time he wrote a pamphlet proposing certain reforms in the Excise department, in consequence of which he was again removed from his situation. But his pamphlet fell into the hands of Dr. Franklin, who was then in London, and led to an acquaintance between these two men who were soon to take such a prominent part in freeing our fathers from colonial vassalage, and enthroning in dazzling exhibition to the world an example of popular government among the wilds of North America.

In the latter part of 1794, by the advice of Franklin, and bearing with him letters of recommendation from the distinguished philosophers, Paine came to America. He was then thirty-seven years old. His mind was cultivated by reading and reflection. He possessed considerable knowledge of the natural sciences, and he had, besides, the advantage of a somewhat varied experience in business pursuits, in none of which, however, had he achieved more than moderate success. His object in visiting America was to establish a seminary for young ladies, but by the advice and with the assistance of Dr. Rush and other prominent men in Philadelphia, giving up his original project, he assumed editorial charge of the *Pennsylvania Magazine*, a position for which he proved himself eminently fitted.

At this time the colonies, indignant at the course the mother country was pursuing toward them, were earnestly petitioning the English government for a redress of their grievances. Their petitions were full of assurances that they were loyal and faithful subjects of Britain, and their request was limited to asking for a restoration of the privileges which they had enjoyed up to 1763.

Thomas Paine was the man who was to teach the colonies that their honor and future happiness alike demanded a different attitude toward the insolent English government. While our fathers were recounting their wrongs with the hope of making a favorable impression upon the king and securing a restoration of their former privileges, Paine published his celebrated "Common Sense." It appeared in January, 1776.

This work boldly attacked the principles of monarchical government. It ridiculed hereditary succession. It exposed the impossibility of honorable and lasting reconciliation with England, and boldly denied the right of Britain to govern the colonies without their consent. On the other hand, it pointed out the advantages and portrayed the excellences of republican institutions, demonstrated the practicability of independence, urged immediate separation from the mother country, and called for the establishment of a republic in which should exist no legal distinction between peer and peasant, prelate and mechanic; no hereditary titles, no religious disabilities, but in which all should be equal before the law; in which personal merit should be the only condition of honor and preferment, and the will of the people, expressed through their chosen representatives, the supreme law of the land—a republic that should be an asylum where the oppressed of all nations might come and find protection and brotherhood, and that should present to the world an example of political and social liberty. "O ye that love mankind," he wrote, "ye that dare oppose not only tyranny but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa have long since expelled her. Europe regards her like a stranger, and England hath given her warning to depart. Oh, receive the fugitive and prepare an asylum for mankind!"

The effect of this work was wonderful. At first it was read with indignation. Its irreverent attacks on the British form of government, and its bold and impassioned appeal to the colonies to declare themselves free and independent states, surprised and alarmed those who had heen accustomed to regard the English Constitution as the perfection of political wisdom, and were looking and longing for reconciliation. But this feeling rapidly gave way to sentiments of admiration for the author and hearty, enthusiastic approval of the policy that he advised. Everybody read "Common Sense." Editions were multiplied till the circulation reached one hundred thousand copies. The desire for independence, growing stronger and deeper from New England to the Carolinas, soon became irresistible and bore down all opposition. In a few months, as a result of the public feeling, produced largely by this work, followee that lofty manifesto known throughout the world as the Declaration of American Independence.

The extent to which we are indebted to "Common Sense" for preparing the colonies for separation and influencing them to declare their independenee, can be learned only by consulting the sources of American history—the chronicles and correspondence of those times; for most of the writers who have compiled histories of the United States, from dislike of Paine's religious views, or from fear of rendering their works unpopular, have either omitted all reference to his services or devoted to him but a paragraph, when pages only could do him common justice.

Washington, in a letter to Gen. Joseph Reed, two months after the appearance of the work, speaks of it as working a "powerful change" in public opinion.

Gen. Lee, in a letter to Washingson, alluding to "Common Sense," says, "I own myself convinced by the arguments of the necessity of separation."

Ramsay, in his "History of the Revolution," says, "Many thousands were convinced and led to approve and long for a separation from the mother country, though that measure, a few months before, was not only foreign to their wishes, but the object of their abhorrence."

Lossing, in his "Field Book of the Revolution," says "'Common Sense' was the earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality."

Rev. Jedediah Morse, in his "Annals of the Revolution," says, "The change of public mind on this occasion [in consequence of "Common Sense"] is without a parallel."

Samuel Adams, writing to Paine in 1802, and alluding in grateful terms to his services, adds that "'Common Sense' awakened the public mind and led the people to call loudly for independence."

I will add only the testimony of Hale, who, in his "History of the United States," says, "The effect of the pamphlet in making converts is without a precedent in the annals of literature."

Paine did as much to keep alive the spirit of resistance to Britain and the determination to achieve independence after the Revolution was inaugurated as he had done to prepare the popular mind for separation and to arouse the colonies to sever the last link that bound them to the mother country. His enemy, Cheetham, confesses that "his pen was an appendage to the army of independence as necessary and as formidable as its cannon." Into the movement he threw his whole soul. Accompanying Washington's army and accepting the fare of a common soldier, hd wrote words of encouragement and hope, often on a drum head, by the flickering light of a torch, and scattered them freely among the troops. Written in a bold, confident, and convincing style, and suited to the condition of the army and the aspect of public affairs, their influence was great in sustaining the spirit of the soldiers and keeping up the hopes of the country. The first of the pamphlets appeared just after Washington's defeat on Long Island, when he had been driven from Forts Washington and Lee. The air was filled with gloom. Traitors were busy in the camp and Tories swarmed in the town. Our soldiers were disheartened and fear pervaded the land. Embarrassments and hardships were growing heavier; discouragements came from every quarter; "pitfalls lurked athwart the way," and deepening darkness covered the close. In this sad condition of affairs, in this night of despondency and gloom, rang out in clarion tones the thrilling and immortal words of Paine:

"*These are the times that try men's souls.* The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country, but he that stands it now deserves the thanks of man and woman. Tyranny, like hell, is not easily conquered, yet we have the consolation with us that the harder the conflict the more glorious the triumph."

This pamphlet was read throughout the army and throughout the country. Its effect was electrical. It fired the soldiers with fresh courage and helped to inspire the whole country with a determination never to give up the struggle until independence should be achieved. In all the dark and trying times that followed, when our soldiers, overwhelmed by the numbers of the enemy, were driven from position to position; when their ranks were thinned by battle, disease, and hardship; when starvation stared them in the face, and, stung by winter's cold, they reddened the snow over which they walked with bare and bleeding feet, Thomas Paine revived their hopes and sustained their spirits with his powerful and effective pen. The remarkable papers known as the "Crisis" were continued at intervals till the darkness disappeared and the morning light of promise broke, and independence dawned upon the land. The last of these pamphlets congratulated the country upon the successful termination of the war, upon the patriotism and valor of the army, and the grand and glorious results which the people had accomplished for themselves and unborn millions that would come after them.

"The times that tried mens souls" he wrote "are over, and the greatest and completest revolution the world ever knew, gloriously and happily accomplished." . . .

"Never, I say, had a country so many openings to happiness as this. Her setting out in life, like the rising of a fair morning, was unclouded and promising. Her cause was good. Her principles just and liberal. Her temper serene and firm. Her conduct regulated by the nicest steps, and everything about her wore the mark of honor. It is not every country (perhaps there is not another in the world) that can boast so fair an origin. Even the first settlement of America corresponds with the character of the revolution. Rome, once the proud mistress of the universe, was originally a band of ruffians. Plunder and rapine made her rich, and her oppression of millions made her great. But America need never be ashamed to tell her birth, nor relate the stages by which she arose to empire."

At the close of the American Revolution Paine was one of the most popular men in America. The great and distinguished of the land sought his society, and vied with one another in manifesting their appreciation of his abilities and giving him tokens of their gratitude for his services. Washington invited him in the most cordial language to partake of his hospitality at Rocky Hill. He was in regular correspondence with the most prominent men of the country, and no man's counsel seems to have been more in demand or more highly valued. Had he chosen to accept an office, the people would gladly have given him almost any position that was within their power to bestow. Had Paine died at this time, what honors would not have been lavished upon him! The whole country, filled with grief, would have poured its tears around his fresh grave. The Christian clergy would have been among the first to extol his character, while they would have claimed him as a child of their faith. Christian mothers would have taught their children to tread lightly over the spot hallowed by his mortal remains. Christian poets would have related in song, and Christian novelists would have interwoven in story, the noble deeds of his life. Christian historians would have recorded faithfully his services

and handed down his fame. With every return of the anniversary of our natal day Christian orators would speak of him with pride and gratitude as the pamphleteer of American independence, as the author-hero of the Revolution, while the people would twine votive wreaths around his name and keep his memory green.

But the career of this remarkable man was not finished with his successful labors for a republic in North America.

The condition of the people *in Europe* excited his sympathy and claimed his attention. Some writer had said, "Where liberty is, there is my country." Paine, with less regard for himself, and in the spirit of boundless philanthropy, said, "Where liberty is *not*, there is my country, and thither I hasten that I may help establish it."

He returned to England, and after visiting and relieving the wants of a widowed mother, who was suffering from poverty, he turned his attention to France and exerted all his powers to defend and sustain that people in their efforts to establish a free government. For ages the condition of the French people had been deplorable. They had been systematically robbed by the government that a corrupt, hereditary aristocracy, and a yet more corrupt priesthood, might live in luxury and splendor. Many circumstances had combined to bring about the Revolution of 1789. That the writings of the French philosophers, which scattered broadcast the doctrines of political and religious freedom, contributed to prepare the people for the great event, no person who has a competent knowledge of history can doubt. The works of Montesquieu, Voltaire, Rousseau, and Abbe Raynal, by examining the principles and origin of government and attacking hoary-headed social, religious, and political evils, directed thinking minds to a better condition of affairs than then prevailed, awakened a love of liberty, a desire for the abolition of corrupt institutions, and the reorganization of the government on the principles of justice and equality. The Declaration of Independence in America, the formation of our republic, and the return of French officers and soldiers who had participated in our struggle and become imbued with sentiments of republicanism, the removal of Neckar, the mismanagement in finances that followed—all these facts and circumstances were among the causes which contributed to produce the revolution in France—a revolution which, however much we may deplore the excesses of its friends and the machinations of its enemies, and its failure to achieve all it aimed to accomplish, proved an incalculable blessing to France and to the cause of liberty throughout Europe.

In full sympathy with struggling France, Paine gave to the world his "Rights of Man," the ablest work he ever wrote, and one of the most masterly productions that ever appeared in opposition to monarchical government, and in defense of the rights of the people. It was a reply to Edmund Burke's "Reflections on the French Revolution." It scattered his arguments to the wind, and bravely pleaded the right of the French people to depose their Bourbon oppressor and to establish a government founded on the consent of the governed. The effect of this work in Europe was hardly less remarkable than that of "Common Sense" in America. It was translated into various languages and read by all classes. Its circulation reached one hundred thousand copies. It "introduced with astonishing effect," says Baine, in his "Wars of the Revolution," "the doctrine of democratic government in the first states of Europe."

The British government, alarmed for the safety of its monarchical institutions, and with a view to suppress the work, issued a proclamation against "wicked and seditious libels," and afterwards prosecuted the author of the "Rights of Man."

Paine went to France and was elected to a seat in the National Convention. On his way from Calais flowers were strewn in his pathway, and he was the recipient of every attention and honor that respect and gratitude could prompt.

Paine did his best to infuse moderation into the councils of the French republic. He voted against the death of the king, when nearly the whole Convention were in favor of his execution, and when to differ from the majority was at the peril of reputation and life. The conduct of Paine, during the whole time he was in France, was as brave and consistent as during our own struggle for independence. He was never deterred from doing his duty by any consideration, not even when his personal safety seemed to demand acquiescence with those in power.

Amid the excitement and madness of the hour Paine was thrown into prison, where he remained ten months, escaping the guillotine by an accident which, had he been a Christian, would afterward have formed the subject of a tract in favor of the doctrine of special providence.

Up to this time his popularity in this country was undiminished. James Monroe, then our minister to France, in a letter addressed to Paine just before his release, wrote:

"It is unnecessary for me to tell you how much all your countrymen (I speak of the great mass of the people) are interested in your welfare."

"The crime of ingratitude has not yet stained, and, I hope, never will stain our national character. You are considered by them as not only having rendered important services in our own Revolution, but as being on a more extensive scale the friend of human rights, and a distinguished and able advocate in favor of public liberty. To the welfare of Thomas Paine the Americans are not, nor can they be, indifferent."

While in France Paine wrote his celebrated "Age of Reason." The first part was completed before he was thrown into the Luxembourg jail; the second part composed chiefly during his imprisonment.

*This was his crime.* This was the head and front of his offending. The popularity of the author gave the work a wide circulation, and its influence was felt and by the clergy dreaded.

Paine returned to this country, where he lived the remainder of his life.

[CONCLUDED IN OUR NEXT.]

## Open Letter.

BY M. BABCOCK.

*To the Honorable School Board of St. Johns, Michigan. Hon. Randolph Strickland, D. C. Hurd, George Stevenson, Josiah Upton, O. W. Barker, and Charles Grisson, Esq., Gentlemen:* I do not believe that a dose of hell and damnation in the morning is best calculated to fit either the mind or body for the studies of the arts and sciences during the day. I do not believe that either gods, ghosts, devils, or witches are essential to the successful running of our public school.

A book which teaches all of these superstitious dogmas is daily being made use of, by your sanction, in our school.

And I wish to say that I hav no respect for any God, book, religion, or human being who will pollute the imagination of childhood with the infamous lie, the dogma of an eternal hell.

I do not believe in the use of two books, the one teaching that three times one makes one, and the other teaching that three times one makes three.

And I want you to understand that I object to the use of any book in our schools whose language is so obscene that it cannot be read in the presence of a virtuous woman without causing the cheek of modesty to blush with shame. I care not if its obscenity be inspired or uninspired; I say if it be unclean and unfit to be read in decent society, *throw it out* of our schools.

Bible in schools is but a question of time; sooner or later it must step down and out. It took Infidels and outsiders hundreds of years before they could get Christians to abandon the practice of cutting each other's throats. The Bible has drenched this earth with blood and tears by setting one set of Christians to killing another set of Christians. The Bible has set men to raising hell in this world as a means of escaping hell in another world. And you cannot deny, gentlemen, that the Christian religion has been established by the fagot and sword in the hands of tyrants, murderers, and hypocrites, and that the church, armed with the halter, ripping-knives, and instruments of torture, has, in the name of this Bible God, cruelly put to death, by burning at the stake and other ways, not less than sixty millions of poor, pitiable creatures on account of their religious opinions. Then, I ask, is it not true that the church and the Bible hav raised hell in this world as a means of escaping hell in the next world?

For all of these hellish acts the Bible is responsible. I hav no respect for such a book; but its worshipers of to-day, like its worshipers of the past, hav no regard for the rights of others. Therefore I do not expect that the church (your master, gentlemen) will take the Bible out of school so long as outsiders will submit to hav their rights trampled upon by hypocrites and the bigots of the Protestant church.

This "blessed book" teaches that for five thousand years there has been a steady stream of human souls sliding into the bottomless pit; and to-day the bulk of the great human family, at the rate of one a second, continually keep dropping, drop, drop, dropping, into the flames of an eternal hell. No postponement on account of the weather. No distinction on account of race or color. Night and day, drop, drop, dropping into a place of endless misery. And such, gentlemen, is the teaching of the infamous book made use of in our school.

But Jesus has pointed out a way by which you and all of the scholars of the school may be saved from hell. He says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover" (Mark xvi, 16–18).

If you can do these things, gentlemen, you shall be saved, otherwise you shall be damned—damned on account of your honest opinions and lack of faith. Splendid! How consoling! But if you lack faith, Jesus says that you will be placed with the goats, and then he will say to you, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv, 14).

"To be cast into everlasting fire" (St. Matt. xviii, 8).

"These shall go away into everlasting punishment" (St. Matt. xxv, 46).

"Eternal damnation" (St. Mark iii, 29).

"Everlasting destruction" (2 Thess. i, 9).

"Eternal judgment" [condemnation] (Heb. vi, 2).

"Eternal fire" (Jude, 7).

This, gentlemen, is a solid doctrine of an eternal hell. It is hell outside, hell inside, and hell down through the middle. It is too much hell to be taken into our public school, and, as I hav already said, I hav no respect for any teacher, school board, or human being, who will pollute the imagination of children with such an infamous lie as the dogma of an everlasting hell.

And Jesus says, "There be eunuchs which were made eunuchs of men: and there be eunuchs which hav made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. xix, 12).

Now, gentlemen, honor bright, do you approve of this command? And is the practice being recommended in our school as one of the great plans by which Jesus tells its boys that they may become worthy of heaven? Hav you, either individually or as a school board, carried into practice this, the teaching of Jesus, as a means of salvation? Now, gentlemen, I care not whether this precept comes from Jesus, God, or the devil, or whether it be recommended for the kingdom of heaven's sake, or for the kingdom of hell's sake, in my judgment, it is a bloody relic of the past, and unsuited to the wants of the civilization of the nineteenth century.

No gods, ghosts, or devils; no hell and damnation; no lakes of fire and brimstone; no gnashing of teeth in endless torment; no bloody precepts, and no worshiping of a God who, with his she-bears, killed forty-two innocent little children; and no worshiping in our public school of the book of superstition which sanctions nearly every species of crime, is our motto.

"An eye for an eye" (Bible). "A tooth for a tooth" (Bible). "Spare the rod and spoil the child" (Bible). If a scholar gets pummeled on one cheek, let him turn the other cheek also for another pounding (Bible). Splendid precepts for a school; don't you think so, gentlemen?

## Random Thoughts.—Labor and Capital.

BY CHANNING BURNZ.

Principal is a money used as a nucleus about which to gather its kind.

Interest is money paid for the use of principal, and must be saved from the proceeds of labor hired with that principal, together with the profit, which profit becomes another principal for the use of the borrower, as interest becomes a new principal to the lender.

Now, is this profit and interest rightfully held under the surveillance of one mind and under the control of one power, to the exclusion of the many who helped to earn it?

What is its effect upon those many? Their bodily necessities, their comforts, are often sacrificed and all esthetic culture shut off. But worse than this, they become, after a few years of this life, transformed from bright and hopeful men and women into little better than well-drilled animals; ambition gone; debarred from thought because from responsibility; their only care or hope in life to retain the patronage of the capitalist who governs them, and while ministering to a few necessities, eke out here and there a little luxury, and possibly to save enough to continue this life a few years longer when the power to labor is gone. Oh, the waste of precious life!

There is an old joke—not a funny one—that the capitalist gets no more than his hireling; *i. e.*, his living. Yet when asked to change places, the capitalist declines. Nor can he, in the old-time cant, reply, "Oh, I am born and bred in this; you in that condition; to change were to make both miserable." Ten to one his wealth has been got only by some unenviable attribute—selfishness, pinching stinginess, grasping avarice, by the risking of others' funds, or through plain dishonesty. Seldom is he "to the manor born." By nature he has generally the hardihood of the hardiest, and were he only taught the wrong and folly of his life, might bear with ease the humbler position of a mere man.

"Before the law all men are equal." Good lawyers say that. Each has an equal right to those natural gifts which man takes to his use and an equal right to the kind feeling of his fellow-man.

A capital has been borrowed of $100,000 at 5 per cent per annum; the times are not very prosperous, and the manufacturer, after paying all expenses, cannot turn his money over at more than 3 per cent four times a year; this is 12 per cent gross, less 5 per cent interest paid, which gives 7 per cent interest on $100,000, or $7,000 profit, plus a salary of $3,000, which is usually bestowed upon the money-holder for his management, and this leaves $10,000 a year to the borrower. What do his poor employees get? Cashier, say $2,000; bookkeepers, sav $1,500 and $1,000; other help from $1,000 down to $350 each. This is a very moderate picture, and is so common as hardly to be startling. And yet, O powers of man! should a man who has simply credit be able to liv from five to twenty-five times better than a man who has only skill?

But stop! Profit makes a new principal; the capitalist lays by a large part of "his earnings" (?), and that becomes a new capital—the price of other poor souls to bondage. Thus do the masses weld their own chains. The ignorance of men, their apathy to disgrace, the natural slavishness of humanity, is the cause of all this. Bah! men are *not men* yet; they must still learn their worth.

LONDON has over two hundred thousand foreigners, from every quarter of the globe, among its residents. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff.

DARWIN found a land crab in one of the South Sea Islands that fed upon cocoanuts, which it broke with its heavy claws

## Two Views of Marriage.

BY TWO "EDITORIAL CONTRIBUTORS OF THE INDEX."

I.

[*From the Index.*]

MARRIAGE.—TRUE LOVE VS. FREELOVE.—BY MRS. SARA A. UNDERWOOD.

. . . . . .

One has but to look around, with open and unprejudiced eyes, upon society as it really is to-day to see the utter folly and falsity of these Freelove charges. The majority, the overwhelming majority, of marriages, even under the laws found so much fault with, are happy marriages. Wives are not all trembling slaves, nor husbands all adulterers and tyrants. Into nine-tenths of the homes we enter we cannot fail to mark the evidences of a pure and holy love between husband and wife. The eyes that meet each other so frankly and trustingly, their tender accents of confiding love, the respectful deference to each other's whims and wishes in all matters of business, and the heartfelt enjoyment of each other's pleasures—these we can see every day in nearly every family around us. This is the rule; the unhappily mated are the exceptions.

It is pleasant to turn from the sickening falsehood of Freelove literature to testimonies like these of the pure, exalted, intelligent love borne by wives and husbands towards each other; and there is a deep sense of moral satisfaction in knowing that such testimonies can be multiplied by scores and hundreds of the same purport in refutation of Freelove libels on legal marriage. There are happy homes on every side of us. We all know of ten happy homes to one unhappy one. Happiness in married life is the rule and not the exception. The unhappy marriages are no more in numbers than may be expected in the present imperfect state of humanity. There is always a certain percentage of crime of all kinds, and there will always be a certain percentage of unhappy unions. There is always a large number of persons who take pleasure in committing theft, but the law, in its mission of protecting society, punishes these criminals; and we surely would not think of revoking all laws for the protection of property that these sinners may be left undisturbed in their right to steal. So with all crimes. Society, slowly evolving from barbarism, has come to decree that Freelove is criminal and hurtful to individuals and the community, and so does not propose dispensing with legal recognition of individual rights in the marriage contract in order to make anarchy easier of accomplishment.

Instead of a loosening of the marriage bond, we need a bracing up of the moral sense in the community, so that the marriage contract shall be better fulfilled. We are in sad need of a revival of virtuous principle. The tendency of the times has been to be too lax in condemnation of the lesser immoralities of private life. Public opinion needs to be brought up to a higher and sterner standard of morality, for without morality the race cannot advance. It has come to pass that those who call themselves reformers—who shout the loudest in praise of liberty, who swear the world is all askew and they hav a mission to set it right—it has come to pass that these sneer at morality, sneer at purity, sneer at culture, sneer at marriage, sneer at the home and private purity. They laugh at the idea of any man living a pure life; they demand that all barriers to bestiality be broken down, and that the world be turned topsy-turvy for their pleasure. It is time for a reaction in favor of purity, of morality, of law and order; it is high time that something definite be done and said by those who hav the true welfare of their fellows at heart. From this laxity has sprung this evil thing called Freelove, which should now be frowned down and shown in all its vileness, and treated with the contempt it deserves.

II.

[*From the Herald of Progress.*]

MARRIAGE AND DIVORCE.—RESOLUTIONS AND ADDRESS OF MRS. ELIZABETH CADY STANTON, AT THE WOMAN'S RIGHTS CONVENTION, COOPER INSTITUTE, FRIDAY, MAY 11, 1860.

*Resolved*, That, in the language (slightly varied) of John Milton, "Those who marry intend as little to conspire their own ruin as those who swear allegiance; and as a whole people is to an ill government, so is one man or woman to an ill marriage. If a whole people, against any authority, covenant, or statute, may, by the sovereign edict of charity, save not only their lives but honest liberty, from unworthy bondage, as well may a married party against any private covenant which he or she never entered, to his or her mischief, be redeemed from unsupportable disturbances to honest peace and just contentment."

*Resolved*, That all men are created equal, and all women, in their natural rights, are the equals of men, and endowed by their Creator with the same inalienable right to the pursuit of happiness.

*Resolved*, That any constitution, compact, or covenant, between human beings, or even between God and human beings, that failed to produce or promote human happiness, could not in the nature of things be of any force or authority; and it would be not only a right but a duty to abolish it.

*Resolved*, That though marriage be in itself divinely founded, and is fortified as an institution by innumerable analogies in the whole kingdom of universal nature, still a true marriage is only known by its results; and like the fountain, if pure, will reveal only pure manifestations, nor need it ever be said, "What God hath joined together let no man put asunder," for man could not put it asunder; nor can he any more unite what God and nature have not joined together.

*Resolved*, That of all insulting mockeries of heavenly truth and holy law, none can be greater than that physical impotency is cause sufficient for divorce, while no amount of mental, or moral, or spiritual imbecility is ever to be pleaded in support of such a demand.

*Resolved*, That such a law was worthy those dark periods when marriage was held by the greatest doctors and priests of the church to be a work of the flesh only, and almost, if not altogether a defilement, denied wholly to the clergy, and forbidden a second time to all.

*Resolved*, That an unfortunate or ill-assorted marriage is ever a calamity, but not ever, perhaps never, a crime; and when society or government, by its laws or customs, compels its continuance, always to the grief of one of the parties, and the actual loss and damage of both, it usurps an authority never delegated to man nor exercised by God himself.

*Resolved*, That observation and experience daily show how incompetent men are, as individuals or as governments, to select partners in business, teachers for their children, ministers of their religion, or makers, ajudicators, or administrators of their laws; and as the same weakness and blindness must attend the selection of matrimonial partners, the dictates of humanity and common sense alike show that the latter and most important contract should no more be perpetual than either or all of the former.

*Resolved*, That children born in these unhappy and unhallowed connections are, in the most solemn and important sense, of unlawful birth—the fruit of lust but not of love, and so not of God—not divinely descended, but from beneath—whence proceed all manner of evil and uncleanness.

*Resolved*, That next to the calamity of such a birth to the child is the misfortune of being trained in the atmosphere of a household where love is not the law, but where discord and bitterness abound, stamping their demoniac features on the moral nature with all their odious peculiarities, thus continuing the race in a weakness and depravity that must be a sure precurser of its ruin, as a just penalty of long violated law.

They tell us, in that future home—the heavenly paradise—that the human family shall be sifted out, and the good and pure shall dwell together in peace. If that be the heavenly order, is it not our duty to render earth as near like heaven as we may? For years there hav been before the Legislature of this state a variety of bills asking for divorce in cases of drunkenness, insanity, desertion, cruel and brutal treatment, endangering life. My attention was called to this question very early in life, by the sufferings of a friend of my girlhood, a victim of one of those unfortunate unions called marriage. What my great love for that young girl, and my holy intuitions, then decided to be right, has not been changed by years of experience, observation, and reason. I hav pondered well these things in my heart, and ever felt the deepest interest in all that has been written and said upon the subject, and the most profound respect and loving sympathy for those heroic women who, in the face of law and public sentiment, hav dared to sunder the unholy ties of a joyless, lovless union. If marriage is a human institution, about which man may legislate, it seems but just that he should treat this branch of his legislation with the same common sense that he applies to all others. If it is a mere legal contract, then should it be subject to the same restraints and privileges of all other contracts. A contract to be valid in law must be formed between parties of mature age, with an honest intention in said parties to do what they agree. The least concealment, fraud, or intention to deceive, if proved, annuls the contract. A boy cannot contract for an acre of land or a horse until he is 21, but he may contract for a wife at 14. If a man sell a horse, and the purchaser find in him great incompatability of temper, a disposition to stand still when the owner is in haste to go, the sale is null and void—the man and his horse part company. But in marriage, no matter how much fraud and deception are practiced, nor how cruelly one or both parties hav been misled—no matter how young, inexperienced, or thoughtless the parties, nor how unequal their condition and position in life, the contract cannot be annulled. Think of a husband telling a young and trusting girl, but one short month his wife, that he married her for her money; that those letters, so precious to her, that she had read and re-read, and kissed and cherished, were written by another; that their splendid home, of which, on their wedding day, her father gave to him the deed, is already in the hands of his creditors; that she must giv up the elegance and luxury that now surround her, unless she can draw fresh supplies of money to meet their wants! When she told the story of her wrongs to me—the abuse to which she was subject, and the dread in which she lived, I impulsively urged her to fly from such a monster and villain, as she would before the hot breath of a ferocious beast of the wilderness. (Applause.) And she did fly. And it was well with her. Many times since, as I hav felt her throbbing heart against my own, she has said: "Oh, but for your love and sympathy, your encouragement, I should never hav escaped from that bondage. Before I could, of myself, hav found courage to break those chains, my heart would hav broken in the effort."

Marriage, as it now exists, must seem to all of you a mere human institution. Look through the universe of matter and mind—all God's arrangements are perfect, harmonious, and complete. There is no discord, friction, or failure in his eternal plans. Immutability, perfection, beauty, are stamped on all his laws. Love is the vital essence that pervades and permeates from the center to the circumference—the graduating circles of all thought and action. Love is the talisman of human weal and woe, the open sesame to every human soul; where two beings are drawn together by the natural laws of likeness and affinity, union and happiness is the result. Such marriages might be divine, but how is it now? You all know our marriage is, in many cases, a mere outward tie, impelled by custom, policy, interest, necessity, founded not even in friendship, to say nothing of love, with every possible inequality of condition and development. In these neterogeneous unions we find youth and old age, beauty and deformity, refinement and vulgarity, virtue and vice, the educated and the ignorant, angels of grace and goodness with devils of malice and malignity; and the sum of all this is human wretchedness and despair, cold fathers, sad mothers, and helpless children, who shiver at the hearthstone where the fires of love hav all gone out. The wide world and the stranger's unsympathizing gaze are not more to be dreaded for young hearts than homes like these. Now who shall say that it is right to take two beings so unlike and anchor them side by side, fast bound, to stay all time until God shall summon one away?

Do wise Christian legislators need any arguments to convince them that the sacredness of the family relation should be protected at all hazards? The family—that great conservator of national virtue and strength—how can you hope to build it up in the midst of violence, debauchery, and excess? Can there be anything sacred at that family altar where the chief priest who ministers makes sacrifice of human beings—of the weak, the innocent? where the incense offered up is not to the God of justice and mercy but to those heathen divinities who best may represent the lost man in all his grossness and deformity? Call that sacred where woman, the mother of the race—of a Jesus of Nazareth—unconscious of the true dignity of her nature, of her high and holy destiny, consents to liv in legalized prostitution, her whole soul revolting at such gross associations, her flesh shivering at the cold contamination of that embrace, held there by no tie but the iron chain of the law and a false and most unnatural public sentiment? Call that sacred where innocent children, trembling with fear, fly to the corners and dark places of the house to hide themselves from the wrath of drunken, brutal fathers, but, forgetting their past sufferings, rush out again at their mothers' frantic screams, "Help! oh, help?" Call that sacred where fathers like these hav the power and legal right to hand down their natures to other beings, to curse other generations with such moral deformity and death?

**Brethren, look into your asylums for the blind, the deaf, the dumb, the idiot, the imbecile, the deformed, the insane! Go out into the by-lanes and dens of this vast metropolis and contemplate that reeking mass of depravity!**

Pause before the terrible revelations made by statistics of the rapid increase of all this moral and physical impotency, and learn how fearful a thing it is to violate the immutable laws of the beneficent ruler of the universe, and there behold the terrible retributions of your violence on woman! Learn how false and cruel are those institutions, which, with a coarse materialism, set aside those holy instincts of the woman to bear no children but those of love!

In the best condition of marriage as we now hav it, to woman come all the penalties and sacrifices. A man in the full tide of business or pleasure can marry and not change his life one iota. He can be husband, father, and everything beside; but in marriage woman givs up all. Home is her sphere, her realm. Well, be it so if here you'll make us all supreme; take to yourselves the universe besides; explore the north pole, and in your airy car, all space; in your northern homes and cloud-capped towers to feast on walrus flesh and air, and lay you down to sleep your six months' night away and leave us to make these laws that govern the inner sanctuary of our own homes, and faithful satellites we'll ever be to the dinner-pot, the cradle, and the old arm-chair.

Fathers, do you say let your daughters pay a a life-long penalty for one unfortunate step? How could they, on the threshold of life, full of joy and hope, believing all things to be as they seemed on the surface, judge of the dark windings of the human soul? how could they forsee that the young man to-day so noble, so generous, would in a few short years be transformed into a cowardly, mean tyrant, or a foul-mouthed, bloated drunkard? What father could rest at his home by night knowing that his lovely daughter was at the mercy of a strong man drunk with wine and passion, and that, do what he might, he was backed up by law and public sentiment.

The best interests of the individual, the family, the state, the nation, cry out against these legalized marriages of force and endurance. There can be no heaven without love, and nothing is sacred in the family and home but just so far as it is built up and anchored in love.

Our newspapers teem with startling accounts of husbands and wives having shot or poisoned each other, or committing suicide, choosing death rather than the indissoluble tie; and, still worse, the living death of faithless wives and daughters, from the first families in this state, dragged from the privacy of home into the public prints and courts, with all the painful details of sad, false lives. What say you to facts like these? Now, do you believe, men and women, that all these wretched matches are made in heaven? that all these sad, miserable people are bound together by God?

Nero was thought the chief of tyrants because he made laws and hung them up so high that his subjects could not read them, and then punished them for every act of disobedience. What better are our republican legislators? The mass of the women of this nation know nothing about the laws, yet all their specially barbarous legislation is for woman. Where hav they made any provision for her to learn the laws? Where is the law school for our daughters? where the law office, the bar, or the bench now urging them to take part in the jurisprudence of the nation?

But, say you, does not separation cover all these difficulties? No one objects to separation when the parties are so disposed. Now to separation there are two very serious objections. First, so long as you insist on marriage as a divine institution, as an indissoluble tie, so long as you maintain your present laws against divorce, you make even separation so odious that the most noble, virtuous, and sensitive men and women choose a life of concealed misery rather than a partial, disgraceful release. Second, those who, in their impetuosity and despair, do, in spite of public sentiment, separate, find themselves in their new position beset with many temptations to lead a false, unreal life. This isolation bears especially hard on women.

Horace Greeley, in his recent discussion with Robert Dale Owen, said this whole question has been tried in all its varieties and conditions, from indissoluble monogamic marriage down to Freelove; that the ground has been all gone over and explored. Let me assure him that but just one-half of the ground has been surveyed, and that half but by one of the parties, and that party certainly not the most interested in the matter. Moreover, there is one kind of marriage that has not been tried, and that is a contract made by equal parties to liv an equal life, with equal restraints and privileges on either side. Thus far we hav had the man marriage, and nothing more. From the beginning man has had the sole and whole regulation of the matter; he has spoken in scripture; he has spoken in law; as an individual he has decided the time and cause for putting away a wife, and as a judge and legislator he still holds the entire control. In all history, sacred and profane, the woman is regarded and spoken of simply as the toy of man, made for his especial use, to meet his most gross and sensuous desires; she is taken or put away, given or received, bought or sold, just as the interest of the parties might dictate. The right of woman to put away a husband, be he ever so impure, is never hinted at in sacred history. Even Jesus himself failed to recognize the sacred rights of the holy mothers of the race. We cannot take our gauge of womanhood from the past, but from the solemn convictions of our own souls, in the higher development of the race. No parchments, however venerable with the mold of ages, no human institution, can bound the immortal wants of the real sons and daughters of the great I Am as the heirs of the joys of time, and joint heirs to the glories of eternity. If in marriage either party claims the right to stand supreme, to woman, the mother of the race, belongs the scepter and the crown, for her life is one long sacrifice for man.

## Auxiliary Liberal Leagues.

Auxiliary Liberal League, No. 151 is at Centerville, Cal.; Secretary, Alonzo Sweet; No. 152 is at Ferndale, Kan., Secretary, James W. Newbold, and No. 153 is at Springville, N. Y., Secretary, Frank Dygert.

Secretaries of Auxiliaries, Vice-Presidents of the National Liberal League, and members of Executive Committees who hav not received the pamphlet "Third Annual Congress of the National Liberal League," will confer a favor by notifying me at once.

A. L. RAWSON,
*34 Bond St., New York.* Sec. N. L. L.

**MR. EDGAR M. SELLON, of Buffalo, the acting Chairman of the New York State Liberal League Committee, has been writing for the Buffalo *Sunday News* an able article on the antiquity of the world.**

## Sara on Marriage.

One of the outcomes of the "late unpleasantness" over obscenity, personal records, private letters, and that class of troubles, is a vigorous discussion of the institution of marriage. The *Index*—the pure, the high-toned, the cultured *Index*—is in for it up to its eyes. Mrs. Sara Underwood came out recently with a slashing essay upholding the "divine institution" and defending it against the Freelovers who hav "captured the League" and who are likely to capture the country and play destruction generally. THE TRUTH SEEKER this week copies a portion of Mrs. Underwood's article. That it may not, however, be taken as the expression, without dissent, of the opinion of universal womanhood, her views are offset by an equally vigorous expression on the subject of marriage by another editorial contributor of the *Index*—Mrs. Elizabeth Cady Stanton. Here readers hav the views of two representative woman. Diametrically opposed as they are, every reader can take his choice.

The *Index* of last week also has a pointed, terse, and well reasoned reply to Mrs. Underwood's article, by "a happy wife in a happy home"—all which goes to show that Sara will not exactly "bear the palm alone."

How many questions would be settled, how many consciences would be relieved, and consciousnesses enlightened if their owners would descend into them, for a brief period, and reflect that this globe is not finished up yet! We are in the midst of an evolution that is not yet near the end. This scheme of things that is passing before our eyes is *in progress*—not in *statu quo*. We are neither at its start, nor at its stop; but at some stage in mid career.

Now every scheme of progress involves change. A panorama would not be much of a show that stood stock still. There is wear and tear in every thing that moves and has its being. Things, principles, ideas, will get old, decrepit, used up, and must be replaced with new.

But it is a saddening, disheartening thought that probably not more than one million of the fourteen hundred million individuals of this human race know, appreciate, feel the force of, and guide their lives by this fact of change and progress. Thirteen hundred and ninety-nine million human beings hav the cosmical conception that everything is fixed, that nothing changes, that immobility reigns, and the thing that is, is the thing that shall forever be; and thirteen hundred and ninety-nine million human beings are continually envying the one million for their happiness, their steadiness, their unconcern amidst what to others is a period of alarm—are continually grumbling, scolding, vilifying, cursing the one million for predicting change, aiding development, invoking progress. If those ganglionic convolutions, white matter or gray, that are on the road towards brains in the thirteen hundred and ninety-nine million human heads could once be irradiated with the idea that the drop curtain they are at this vivid instant fixing their gaze upon is not by any manner of means the whole play; that if they will take front seats, stop shucking peanuts, and pay particular attention, a little bell will tinkle, up will go the curtain, a scene will appear, then another scene, and scenes will change into other scenes, acts will be played, and the whole drama wound up. If this conception of scenic, panoramic, evolutionary movement could once get into the thirteen hundred and odd million human heads, the cosmos would at once hav a new interest to them, the universe would hav a reason for being, and life would be worth living.

Now, what is true of the whole is true of the parts. Governments, institutions, codes of laws, constitutions, all are sapped, mined, and inter-penetrated with this principle of movement—this necessity for change. One would suppose, for instance, that by this time the male human being would giv up the contest for institutions that endow him with untenable power and confer upon him a questionable superiority over the female human being—institutions that never hav been stable; that hav changed and again changed, and that now, more than ever, are crumbling beneath his feet. We hav arrived at a stage in this phantasmagoria of movement when everything is questioned. No principle in science, no tenet in religion, no policy in politics, no tenure of property, but is called up for review and must receive sentence of approval, of modification, or of abolition. Is the civilized or Christian system of marriage the one and only lucky institution in the universe that was established perfect at first, that has stood the shock of ages, and come out in the nineteenth century safe from all change and perfect in form, while every other institution, under the knock-down arguments of time, of experience, and reason, hav been battered out of all shape? To him who hath eyes, who hath ears and clear senses, and who reads history with them all open, that system which relates the sexes, under whatever name it is, has been known, has been as variable, as inconstant, as obedient to evolution, as any other institution. Even the one principle which now universally characterizes marriage, the subjection of woman to man, amounting practically to ownership, has had its victories and its defeats. There hav been times and places where women were in power and had the administration of affairs, but these were the accidents of development, occurring long ago, and limited to a few favored spots and spaces. But this freedom of woman could not long be maintained. It is now universally subordinated to that of man, and reduced to that small amount which universal manhood chooses to concede.

But now the "Torch of Science" is blazing with uncommon brightness in all lands and on all institutions; and some radiances from it are penetrating the system of Christian or civilized marriage. The Torch of Science is about to be turned full blaze upon this institution, and it will hav to abide the consequences of the scrutiny like any other institution. The relations of the sexes are as legitimate a subject of philosophic study, of logical adjustment, of applied science, as are the relations of property, of politics, or of industry; and the right of such investigation will be asserted and enforced against all opposition. The Torch-bearers may indeed be, and probably will be, reviled as obscenists, denounced as disturbers of families, ridiculed as Freelovers; but the Torch will shine on all the same, investigation will proceed, and the social adjustments which science demands will be submitted to and allowed to hav full effect. While these changes are going on, while many souls will be freed from nightmare and bodies from torture, some distresses, or perhaps even some tragedies may result to others. All transitions are painful, and some weak creatures, not adapted to survive, may get in the throat of the crisis and be crushed by the pressure.

But, good heavens! what are the few such cases to the thousands on thousands who die daily deaths, unheralded and unknown, from the merciless crushing of the present social machinery! With what face can Sara Underwood talk about "beastly passions" in a tirade against Freelovers and in favor of marriage when she knows that it takes thousands on thousands of harlots to supplement, re-enforce, and counterpart her lauded system of marriage. She ought to know, and probably does know, that these hordes of commercial women are supported mainly by husbands and fathers, and wholly by Christians and confessors of sins. When marriage disappears as an institution, harlotry will disappear with it. No Liberal, no Radical, not one of the class she chooses to stigmatize as Freelovers, contribute to the support of this twin relic of marriage; not one would aid its maintenance any more than he would contribute to the support of the Christian church, and probably not so much, because many a Liberal, in his easy good nature, to keep peace in the family, secure custom in business, and be deemed a good citizen in the community, does contribute to the support of a church which he despises.

Sara adduces two cases of what she deems suffering which she attributes to Freelove. But, O most dear Sara, was there never any suffering, any tragedy, any crime under the cloak and cover of marriage? Here in a New York court last year eight women filed before the Judge one after another, all of them having been married to one and the same man before he got found out and arrested—and this convenient and repetitive extension of our marriage laws is a perfectly easy pattern to be followed, and is extensively practiced in our widely extended country and overgrown cities, and women hav no protection against it.

Then the cruelties and abuses in marriage are notorious, as Mrs. Stanton describes them to be, whether Sara knows of them or not. Take the Torch of Science and go to our anatomical museums, or even to the private office of any physician of large practice, and bring the light to bear on the bottled, labeled, and well-preserved, specimens of uterine tumors, cancers, displacements, and monstrous growths of many kinds, and then say, if you can, that there is no suffering, no beastiality in marriage; that all is sacred and divine and lovely in marriage. Do you suppose, dear Sara, in an age of freedom, an age of independence for woman, that one single one of your branch of the race will remain with any man on any tumor terms? Would not she terminate such a relation, and be upheld by public opinion in terminating it, long before the cancer period could arrive?

Another phase of this marriage system—a reflex one—should be spoken of, when charges of suffering and cruelty are bandied about. Not a poor girl in all this land, who trusts, with all the faith of inexperience, the promises of her lover, will be sustained by Christian or civilized public opinion if he deserts her—and opium, charcoal, or the dark river remorselessly closes her career. These are Christian penalties, decreed by a civilization molded by Christian teachings.

But, as a Liberal, I am happy to say that, thanks to the aforesaid Torch of Science, these teachings are losing their hold on the people and the subjects of them are breaking away. There are a few parents who will not turn their daughters out of doors, and the number of the humane is increasing. There are a few high souls who will not desert, on the contrary will rally around, any so-called "unfortunate," enable her to preserve her self-respect, and, above all things, reprieve her from death.

The kind-hearted Oliver Goldsmith, a century ago, put the social decree into the following mournful numbers:

"When lovely woman stoops to folly
And finds too late that men betray,
What charm can soothe her melancholy?
What art can wash her guilt away?

The only art her guilt to cover,
To hide her shame from every eye,
To giv repentance to her lover
And wring his bosom, is—to die."

That cruel decree remains, with lessening rigor, in force to this day; but now or soon the following will be the better rendering of the spirit of the age:

When woman loves 'tis no more folly,
Men nobler grown no more betray,
The mateless maid is melancholy,
The guilt of love is washed away.

There's no more guilt for art to cover,
No shame dwells now in any eye,
Repentance wrings no bosom lover,
The folly is—to stoop, to die.

But Liberals, Radicals, Freethinkers, and progressive souls of all stripes, will not be scared by any Christian bugbear. Readers of THE TRUTH SEEKER especially hav been tried as by fire and will not go into hysterics. They believe in science, accept the truths of science in all realms of research, and will welcome any changes which the discoveries of science bring about in any department of human affairs. Whatever changes may be found necessary in marriage will come, will gain favor, and become established on account of their reasonableness, on account of their accordance with human nature, on account of the greater happiness they confer upon the human race. The advocates of the promotion of woman to her rightful supremacy in the whole affectional department of human affairs are not moving to usher in chaos and hideous night, and they know that no results of a disastrous nature will follow their efforts.

T. C. LELAND.

## Liberal News Items.

LIBERALS of western New York and western Pennsylvania should remember that the Linesville Liberal League Paine celebration comes off Jan. 27th, 28th, and 29th.

MR. D. NEILSON, of St. Thomas, Ont., Can., is making an effort to induce some of our Liberal publishers to issue a Freethought journal for children. I wish such a paper could be started with such a woman as Elmina Drake Slenker as editor.

MR. W. H. T. WAKEFIELD, the Secretary of the Kansas State Liberal League, writes, "The records of my office show that we hav about thirty Leagues fully organized in the state, and there is reason to believe that this number will be nearly doubled by next August.

ALLOW me to thank the following-named donors for their contributions made to assist me in my Liberal work since July, 1879: Annie Carter, $1; M. Reiman, $2; Paul Gariepy, $2.50; L. Spaulding, $1; J. H. Northrup, $1; Isaac Corbin, $1; James Bredner, $1; S. S. Ball, $4; Dr. W. T. Wellborn, $2.50; W. Walker, $2. I will try to put to good use any further contributions that I may hereafter receive.

THE Liberal cause has recently lost a noble friend in the death of Mrs. Ann Ellsworth Hunt, of Indiana. I made her acquaintance at the Watkins Convention, and met her again at the Cincinnati Congress. Her well spent life will not die with her, but will remain to bless the world long after her departure. I never met a braver defender of truth as she understood it.

MRS. COLBY and Mrs. Smith, of St. Louis, hav been holding Liberal meetings in Buffalo and at other places in western New York. Mrs. Colby does the lecturing and Mrs. Smith the singing. Wherever they go they interest the people. Mrs. Colby is certainly a very able speaker, as all know who listened to her eloquent addresses at the Chautauqua Convention. She proposes now, with her friend Mrs. Smith, to visit some of our Eastern cities. I hope our Eastern friends will giv them a generous welcome.

MR. FRANK D. SMITH, our representative committee man from Idaho, writes: "I hav now before me the letter of Hon. Thomas C. Galloway, of Washington county, accepting the appointment of our Territorial Committee. He is an excellent gentleman, and is now a member elect of our Legislature. He says he cannot do much for a short time, but will 'go in' when the spring opens. What we want here is a good lecturer like Jamieson. The people of east Oregon are with us in this respect, and will throw in their mite. Mr. Galloway says he will try and organize a League in Weiser City soon."

I AM pleased to learn that the new Liberal League of Cincinnati is in a prosperous condition. It has now fifty members. It meets every Sunday at Odd Fellows Hall, corner of Fourth and Home streets. An able course of free lectures are being delivered before the League this winter. For the last six Sundays as follows: "What is Freethought?" by Thos. Winter; "The National Liberal League," by Chas. J. Herbold; "The Phantom Idea of a Future Existence," by Thomas Winter; "Science vs. Superstition," by G. G. Hubbell, and "The Religion of Nature," by Dr. Felix S. Oswald, A. M. Sunday, Jan. 11th, John J. Clegg lectured on "The Mission of Freethought," and on Jan. 18th Charles J. Herbold speaks on "Moral Cowardice."

THE Liberal League State Committee for Ohio for the present year is constituted as follows: Charles J. Herbold of Cincinnati, Chairman; Dr. Charles E. Beardsley, Ottawa; Thomas Sharp, Salem; John J. Clegg, Cincinnati; Dr. Felix S. Oswald, A. M., Cincinnati. Bro. Herbold is doing all it is possible for any one to do for the Liberal League movement in Ohio, but he justly complains that the Liberals of the state do not come to his aid. From a letter I received from E. C. Walker I learn he complains of the same thing. Liberals do not even answer letters written to them. This is not as it should be. Liberals everywhere, if you do not feel able to contribute a little money, to aid your representative, you can write him a word of encouragement. The fact is, Liberals hav never learned to work for the cause. There may be some persons who call themselves Liberals, who left the church, as I heard a distinguished Liberal speaker say once, because they were too d——d tight to pay pew rent. Fifty cents from each Liberal of a state would enable its committee man to accomplish a great work. There are few but could afford to pay that sum if disposed so to do.

H. L. GREEN.

## Paine's Birthday

Will be celebrated by the Linesvile (Pa.) Liberal League with a three-days' meeting devoted to eloquent speeches, good music, tripping the light fantastic, and eating. January 27th, 28th, and 29th are the days set apart for this purpose. Lyman C. Howe, J. W. Van Namee, Mrs. Colby, W. W. Walker, H. L. Green, O. P. Kellogg, and other able speakers will attend. The League extends a cordial invivation to all to be present, and Christian clergymen are specially asked to come and hear some truths about their great antagonist. Two sessions of the meeting will be held each day. Thursday evening, the 29th, will close with a grand ball in Opera Hall and a supper served in League Hall. The Linesville full orchestra will furnish the inspiration for the disciples of Terpsichore. The dance and supper will cost those enjoying both $1.50. The supper alone is 25 cents. Tickets can be bought prior to the occasion at Rankin & Fenner's drug-store.

# Discussion.

## Debate between Prof. W. F. Jamieson and Rev. Jacob Ditzler, D.D.—Continued.

PROPOSITION.—"The Christian religion and the Bible tend to immorality and the injury of society."

MR. JAMIESON'S SPEECH.—CONTINUED.

William Howitt, of England, in his work entitled "Colonization and Christianity," writing of Europe, makes this strong statement:

"The barbarities and desperate outrages of the so-called Christian race, throughout every region of the world and upon every people that they have been able to subdue, are not paralleled by those of any other race, however fierce, however untaught, and however reckless of mercy and of shame, in any age of the earth."

Hon. James M. Peebles, a gentleman of extensive research, and a distinguished traveler, bears similar testimony:

"Are professing Christians in this century really any better—any more charitable and Christlike—than those denominated Infidels and ultra-rationalists? Nearly two thousand years of trial and demonstration have justly written down Christianity a most stupendous failure! The fruits, the influences, justify such judgment. Its highways, ablaze with war-banners, are paved with human skulls; and its history, shocking to refined natures, can only be written in tears and blood. The candid in every walk of life must admit that, since the famous Constantinian Council, its undertones have been the groans and pleading cries of the persecuted and the imprisoned, the beheaded and the burned at martyrs' stakes" (Jesus: Myth, Man, or God).

On page 85 of the same book he says:

"Carefully tracing the career of the Christian church under the patronage of Christian sovereigns, one is compelled to consider Christianity synonymous almost with persecution and fiendishness. Does an apologist say this was not Christianity? The groundless assertion is denied. It was, it is, Christianity; and what is more, it is in perfect keeping with the genius of the system as interpreted by councils, synods, and the masses of its devotees. If the fruits are disliked, disown, deny the tree, the name even of the tree that bore and bears them. This theological superstructure—Judaized Christianity—with its total depravity and vicarious atonement, with its angry God and threatened retaliating damnation of numberless millions, naturally and legitimately promotes just such individual and natural wickedness as we have been contemplating."

We need not be astonished at any of the many crimes committed by Christians. Their religion licenses them to commit all sorts of crimes. I admit that there are many noble-minded Christian men and women, who love the truth and think they have it. They are excellent citizens because they are more influenced by their human nature than their religion.

Huxley says: "Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the list."

That is the way Christians defeat their foes. The plain, matter-of-fact history of science itself proves these words of the great Huxley to be literally true. This being a fact, what becomes of the boasting of my reverend friend, in his first speech, that Christianity won victories? Huxley continues:

"Bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not; neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and end of sound science, and to visit, with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism."

It sounds almost as if he had my friend in view. As nearly all scientists hold such sentiments as these in regard to Christianity, they are classed by Mr. Ditzler as being on my side—Infidels; and of course this has made the battle easy for me. He has given the brains of the world to the Infidel side. True he strove to modify the position, when he saw where it landed him, by assuming that Christians are friendly to science. So far as science may seem to agree with theology, that may be true, because science is becoming everywhere more popular with the people, and Christianity is losing its hold.

I now call attention to another fact, and that is the doctrine of the right of private judgment is Infidelity; it is not Christianity. The Christianity of Protestantism has been stolen from the mother church, while the Infidelity is the real Protestantism after all. Protestantism is a mixture of Roman Catholicism and modern Infidelity. Extract the Infidelity, and there is but Catholicism left. My friend himself recognized this fact when he denominated as Infidels such minds as Parker, Draper, and others, who were deemed by him too Liberal to be Christian.

Edgar Guinet, a great herald of Protestantism, styles the Protestant sects "the thousand gates open to get out of Christianity." In a little work entitled "Plain Talk about the Protestantism of To-day," by Segur, it is declared that "the Protestant rejects, on the claim of private judgment, a part of the Christian truths which the church teaches to the world by the authority of Christ. The Infidel, in the name of the same freedom, goes farther and rejects *all* Christian truths." "It is the same principle with both. It is the individual reason which takes the place of faith; that is, of the submission of the spirit to divine authority. The Protestant, whether he believes it or not, is an Infidel in germ, and the Infidel is a Protestant in full bloom."

And that is strictly true. My opponent was anxious to make it appear that Infidels organized the Catholic church. When I proved the absurdity of that statement so clearly that even my friend saw it, he qualifies it by saying he meant that Infidels made it possible for the Catholic church to be organized. That, too, was his mere assertion without the least offer of proof. Let us see, now, how Catholics view the matter of authorship.

"Now, I say it again, and all Protestants must needs say it with me, this private judgment is Protestantism in its essential principle. Then Luther, the father of private judgment and of Protestantism, is the father of all Infidelity—the father of all anti-Christian negation."

Martin Luther admitted that Christianity was borrowed from the Catholic church. In his dispute with Zwinglius, who objected to the dogma of the real presence as a remnant of popery, Luther said: "Well, then, reject also the holy Bible, because it is from the pope we received it. We are forced to acknowledge, Protestants as we are, that in popery there are truths of salvation, yes, all the truths of salvation, and that we receive them from popery; for it is in popery that we find the true Holy Scriptures, true baptism, the true sacrament of the altar, the true keys which pardon sin, true preaching, true catechism, the true articles of faith, and moreover, I say, that in popery true Christianity is to be found." (See the Protestant edition of Luther's Works, published in Jena, pp. 408-9.)

For every statement made on my side of these questions I hav given you proof. I did not ask you to take my *ipse dixit.*

NOTE.—The local paper in which the debate of eight sessions was published refused to print the ninth night's speeches. The Christians began the work of publication, and we give their side faithfully, just as they reported it, excepting typographical errors. As the debate now stands, both disputants have about the same amount of space. Mr. Jamieson, however, has written to both Rev. Dr. Ditzler and moderator, Rev. M. Greene, offering to print Mr. Ditzler's last two speeches in full. If they are not received it will not be Mr. Jamieson's fault, as he has done all he can to accord to his opponent an equal chance and perfect fairness. If the reverend gentleman will avail himself of Mr. Jamieson's courteous offer his addresses will appear. But if Mr. Ditzler has nothing further to offer, it is, of course, his privilege to leave the debating track, instead of running the course set before him, and the debate, which was listened to by hundreds of interested auditors for nine sessions, two hours each, will close with Mr. Jamieson's eighteenth address.—PUBLISHER.

[*From the National Greenbacker.*]

## Shall We Bow to the Church?

There is not a sin in the catalogue of crime of which the church has not been guilty, not one. Run your eye up and down the black record of the past, and then turn your attention to the work of the church as seen to day. For a thousand years she has been the great robber of the world. She bankrupted the nations of the Old World, impoverished individuals, and held the mighty arm of power round the financial throat of every state of the old continent. She has been the crestor and nurser of the greatest cruelties invented by human malice, which belonged to the dark ages, when torture shook the world as never before. She robbed parents to build jails in which to incarcerate men and women who could not believe, perchance, in some absurd dogma or proposition originated by some fanatical, religious Jesuit.

Not only does the church stand forth as a highway robber upon this earth, but as the representative of the most diabolical murders committed or known in the ages. She has put to death men and women of different belief until her servants hav fainted under the task of beheading helpless ones in chains.

And yet not an indictment has ever been drawn against this church power in the great orthodox religions that could hold. The pious and saintly religious judges hav always excused her because she perpetrated her erroneous ideas and hideous murders in the name of religion. This is wrong. We protest, in the name of humanity, against these outrages and unpunished evils. An evil is none the less an evil because it is perpetrated in the name of religion. Nay, it is a greater evil; it deserves merciless censure and severe punishment. If any citizen of the United States should do one hundredth part of what the old church religions hav done every day for centuries past, he would be hanged by the neck until dead; and unsung and unwept he would pass into eternity; his grave would be unmarked.

And now we are asked to bow and worship this holy fraud who has taught through her example every evil known to man. Calvin was a murderer, he took the life of Servetus. Not that Servetus had committed any crime; not that he had been guilty of any wrong; but he could not conscientiously believe as Calvin did. When dying he regretted he could not believe as Calvin did, but rather than to say he did he perished in the flames. Should we do as Calvin did we would be hung for murder, yet we praise him because he took a human life in the name of religion.

It is not on record where the church ever punished men and women for not doing right. Thousands and millions of her slaughtered victims, whose bones bleach in the valleys of Europe, whose blood once made red the rivers of the Old World, whose moans and groans once made unbearable the cities and states of the old continent, were men and women not charged with living impure and immoral lives, but men and women who could not believe, and would not say they did, all the dogmas and doctrines of the church. Let every man who wishes to enjoy religious liberty in this land, the freest land beneath the sun, for the sake of humanity, for the sake of free thought and free speech, for the sake of encouraging the growth of the mind, let every man bow to nothing but his sincere conviction of right worship, and to no other being than that mighty ruling influence that allows him to be true to his views. And furthermore let him praise and love all others for so doing. Then there will be no persecution. Difference of opinion there will be, but that difference will be cloaked in charity, and

"The greatest of these is charity."

## Progress of Freethought in Berks and Schuylkill Counties, Pennsylvania.

EDITOR TRUTH SEEKER, *Sir:* Thinking that a few words from this part of the moral vineyard might not be uninteresting to your readers, I desire to say a few words about it. A year ago Reading was possessed of a few Liberals, many of them Spiritualists, a few Materialists, and a large number who did not care enough about the matter to formulate a belief, but none of them taking any stock in brimstone or the love of God, which is past finding out. The preachers had things pretty much their own way. There were but few who took THE TRUTH SEEKER. I knew of but one regular subscriber; since that time it has been taken by twenty or thirty, and four times that number read it; as a consequence the people became interested and desirous of knowing these new truths. Occasionally a copy fell into the hands of a divine. One of these men, forgetting that his religion was not built up and strengthened by controversy, flew to the daily paper, and began telling what a bad paper he had discovered, with many and various remarks about the bad people who would dare to print and send out such a paper. The consequence is that under the benign influence of his holy aspersions and truthful misrepresentations people are inquiring more and more for the truth. Articles have been let into the daily in answer to him, and the people can see the manifest honesty of the latter, and it requires no intellectual telescope to see the hatred, envy, malice, and cowardice of the former. Things will be fair in Reading if the editors will only continue to giv space to both parties to giv Christianity an airing.

I owe the Liberal public, and Bro. Green especially, an apology for promising a League for Reading so hastily, and then not fulfilling my promise. For a time last summer everything was propitious. I had the promise of support from our leading Liberals. I secured the requisite number of names, called the meeting, which was not well attended. Some of our best and most influential men were afraid to enter the work in so public a manner for fear of their business. The old dragon has us in its clutches. It is useless to deny facts. The people—few of them—are not afraid of any hell hereafter, but they are fearfully afraid of the hell they can raise here and now.

Thus the matter stands. I hav, however, great hope for Reading yet, and doubt not ere long we will see a good, strong League here. The church is strong here, but is gradually losing her hold. I fall back upon THE TRUTH SEEKER and Liberal books. They will accomplish the work in time.

A short time ago I went into Schuylkill county in the interest of your paper and our literature. Pottsville, the county-seat, is a lively town of fifteen to sixteen thousand. It is not encircled by but chucked in among the hills, and looks as though it had been built in such a hurry that they had no time to lay off streets. The beauty of the surrounding hills and the open-heartedness and generosity of the people makes one soon forget any little irregularity of the streets. One has but a short distance to go from the center of the town to find himself face to face with nature in her wildest and rudest forms. As I stood upon the top of Sharp Mountain, overlooking the town, drinking inspiration at every breath, viewing the towering hights all around, far and near, I could but stand and contemplate the mighty force that had thus piled them in their huge magnificence; then I cast my eye down upon the habitations of man far below, and thought, "How puny are his efforts in comparison to these piles around me!" "Yet," thought I, "has he not dug to the center of these hills and compelled them to yield their treasures? Has he not leveled his roads over them? Has he not bored through these and made his roads, through which he speeds on wings of steam?" Yea, verily, *man* is monarch.

Many of the people are in perfect sympathy with the freedom of these hills, and are Liberal to the core. I met many solid Freethinkers.

Mr. Ingersoll's work here was not without its effect. The Liberal element, although not organized, is wide awake and earnest. Here, as elsewhere, the Gorgon (the church) freezes to stone many who would otherwise be active in the spread of light and truth.

I had the pleasure of attending a county teachers' institute, where I made many pleasant acquaintances, and found Liberals, both ladies and gentlemen, among them. I take it as quite an indication that the people are throwing off the strait-jacket of the priest when almost the entire institute, and many of them Christians, attended a real live comic opera. There was some growling the next day by some of the goody-goody ones, but I took it for granted that they were there. Altogether I hav seldom visited a town in which I was better pleased with the prospect of Liberal ideas. I left a good many books, and took some orders for THE TRUTH SEEKER, with a good prospect of many more to follow. I then went over the hills about three miles to St. Clair, a little village, and was greeted similarly. Here I found a society calling themselves the Common Sense Society. They are a small band, but are in earnest. All this is evidence to me that the work goes smoothly, irresistibly forward, and although there is much to do, we hav no reason to be discouraged. I shall report progress in the future, as I think it may be interesting.

*Reading, Pa.*, Jan. 5, 1880. L. E. HUGGINS.

## The Signs of the Times.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We are not an alarmist, but in taking even a casual survey of the political and religious horoscopes we see serious trouble in the near future. The hand-writing on the wall is too plain to be mistaken. The waves of greed, bigotry, and superstition are rolling higher and higher and becoming more and more defiant. The atmosphere is full of inharmony, dissatisfaction, and unrest.

That there is a moneyed oligarchy, secretly but surely and rapidly, growing up in our very midst no sane, thinking, reasoning person can well deny. The money power and its ally, the church power, are steadily encroaching upon our rights with the one object in view, namely, that of wresting from the masses both civil and religious liberty. We expect soon to see the money power of this country in hostile array against the laboring class. Let us look the facts square in the face. Let them be written in the blue azure sky in letters of fire, as it were, that we may be no longer deceived. It is a lamentable and undeniable fact that the money power has succeeded in the last few years in getting every measure through Congress that it has desired, thereby giving us class legislation with the direct tendency to make the rich richer and the poor poorer. When the government had issued sixty millions of greenbacks, which were, by an act of Congress in 1862, made a full legal tender for all debts, public and private, did not the money power compel the government to cease issuing legal tender as it would spoil their stock in trade? When the "Old Commoner" Thaddeus Stevens, offered a bill authorizing the government to issue five hundred millions legal tender, did not the money power compel Congress to insert the word "except," at which moment the greenback became crippled, shorn of its power, thereby unfitting it for doing what gold would do, hence unequal with it?

After the bond system had beeu fully inaugurated, and bonds purchased with a depreciated paper currency (made so by the money changers), did not this same power compel Congress to pass the so-called public strengthening act of 1869, thus violating the original contract and making the bonds payable in gold and silver only? When silver was being rapidly mined, and some danger of becoming plenty and cheap, did not the money power drive the act of demonetizing silver through Congress, and that too at a late hour and without a single reading? There, in the stillness of night, was the dollar of the daddies stricken down, and so secretly too that some of our leading statesmen, and the press of the country, did not know it for weeks afterward, and done simply to make the bonds payable in gold and silver only. Did not the money power dog Secretary Chase day and night until he succumbed to their demands and gave his consent to the national banking system? Did not the money power clamor for specie resumption and compel Congress to pass an act forcing resumption at a given time, which was unnatural, hence must be productive of unhealthy results? Did not Hayes and Sherman recently request Congress to retire the greenbacks on the ground that they were unconstitutional? Is this not an index finger pointing to the perpetuity of this wholesale swindling banking system whereby a class is enabled to liv in idleness, dwelling in palaces, dressing in purple and fine linen, and faring sumptuously every day upon the sweat and toil of the laboring wealth-producing class?

We quote now from the New York *Tribune*. Listen! Hear it!

The time is near when they (the banks) will feel themselves compelled to act strongly. Meanwhile a very good thing has been done. The machinery is now furnished by which in any emergency the financial corporations of the East can act together at a single day's notice with such power that an act of Congress can overcome or resist their decision.

Think of this, coming from an able representative of the money power. The machinery is so arranged that the banks can act together and override the Constitution, defy Congress, and control the government. Is there no danger? With all this evidence, and much more that might be adduced to prove that the money power has controlled and run this government the last eighteen years, what hav we left to hope for. Knowing that the law-making power is mostly made up of unscrupulous, tricky, selfish, soulless political demagogues, who will get down on their bellies to the money power and do their dirty, filthy work for filthy lucre, I ask again, what hope hav we? Think you, gentle reader, that the future is all calm, serene, and sweet? Are there no breakers but a small way ahead? The money power has steadily been encroaching on the rights, privileges, and liberties of the laboring class. Will it not continue its diabolical work until we are ground into powder? We hav quietly submitted heretofore; are we to quietly submit ever after?

We will pause and stick a pin here and take up the other branch of our subject, and answer the above question at the close of our article. It is true that the money power and the church power go hand in hand. Most all clergymen rank with the rich and well-born, and are carried about on a chip by the aristocrats in every community. As the money power has been steadily encroaching upon the rights and liberties of the laboring class, so has the church power been doing likewise. The founders of this republic set church and state as far apart as the poles, but as soon as they died off then began the nefarious work of bringing state and church together, slowly and secretly at first, but more bold and defiant of late. It was the gold-basis money-power Congress that passed the obscenity law by which our honest, noble, patriotic, bold hero, D. M. Bennett, is languishing in prison. The clergy got that law through Congress for the sole benefit of the church. It was but a few years since the constitutional amendment to recognize the Christian God lacked but two votes of passing the Senate. Fifty years ago that resolution would hav been received with scorn and hisses; of late it came near passing. Fifty years ago the obscenity law would hav been received in the same way; now it is a law overriding the Constitution, depriving us of the freedom of the press and the mails, giving saintly, hypocritical, bigoted judges the power to imprison their superiors without a cause. The church power is not satisfied with what has been done, but is becoming more and more intolerant and unjust in its demands. It is now taking steps for the more strict observance of the Sabbath. There was recently a large religious gathering at Mansfield, O., at which time Rev. Peterman, of Philadelphia, preached a sermon upon the legal necessity of the Christian amendment to the Constitution. A quarter of a century ago these things were scarcely thought of. Thus we see that the money power and the church power hav been steadily pushing their claims further, and still further, until the laboring class is at the mercy of capital, until the unbelieving Infidel is at the mercy of Christian judges, with the liberty of the press and mails abridged, and that too in violation of the Constitution.

Dear readers, this has been done, and yet we, with marvelous good nature, hav borne it all. The question to be decided, and soon too, is how much more will the laboring people endure at the hands of the money power? How much more will the Infidel endure at the hands of the church? We expect the coming crisis to start between capital and labor, and as the money power is backed by the church it will finally settle down upon the religious issue.

Shall we hav religious freedom or shall we bow in humble submission to the dictum of the church, is the question for Liberals to decide in this country ere long. We frequently hear Liberals say that "there is no danger, there is too much intelligence in this country." Wonderful, prodigious! What intelligence! Only last Sunday a minister of this town said the star of Bethlehem was a real star sent to point out the spot where one-third of God and his son Jesus lay—about as reasonable as to take one of California's largest cedars to pick a speck out of a person's eye. But then, his hearers took it down. Talk of intelligence when people think that Jesus died that they might liv! Talk of intelligence when acres of people in this country think they eat a part of Christ's body and drink his blood at each sacrament! What a voluminous body he must hav had! and he must hav been a blooded chap! Talk of intelligence when there are millions who shoot off their prayers to a myth, expecting them to be answered, and that they are going to enjoy lots of nice things, etc. This quality of intelligence never fought for religious freedom, but would fight to establish an inquisition for the benefit of Infidels.

Excuse the digression, and we will return to our subject. Liberals, relying so much on the intelligence of the people is wherein the danger lies. We are napping while the enemies of liberty are vigilant and active. It was supposed there was too much intelligence to hav plunged this country into a civil war in 1861. The slave power would not giv up its pet institution until compelled to. Blood and treasure had to be sacrificed, and thus it will be again. The money power will not release its grasp without great sacrifice. The church will not surrender its power and see their pet Jehovah dethroned without revolution. The money power is crying for a strong government—a centralization of power. The church power is crying in thunder tones for God in the Constitution, and thus unite church and state. It seems to the writer idle to suppose that the wrongs we now endure will be righted and still greater wrongs prevented without a revolution of blood and carnage. Revolutiens are wonderful educators, and it seems they must needs to bring about a higher and nobler condition. Matters both politically and religiously are coming to a focus with Aladdin-like rapidity. The crisis we see near at hand, and we regret it that Liberals do not arouse from their lethargy and don the garb of energetic action. There should be Liberal Leagues in every town in the country. There should be a Liberal party formed at once. We should try to see which Congressional district can first send a member to Congress who would hav sufficient moral courage to ask the repeal of the obscenity law, and the withdrawal of chaplains from Congress and the army and navy, etc. We should do all in our power to Liberalize the people, so that when the struggle comes it will be short and decisive. When we look about us and see the condition of things—see poor humanity groveling in the mire of ignorance and superstition. When we see so much to do towards the bettering of humanity, our soul sickens within us. When we see such men as Underwood, Tuttle, Peebles, Abbot & Co. stand upon their dignity and purity, and would fain stab D. M. Bennett in the back while he is bound hand and foot, our soul revolts at the thought of these men claiming to be Liberals, and yet would fain heap insult and injury upon the devoted head of one of the world's noblest, purest, boldest, most honest and able champions of human freedom. Thomas Paine gave birth to the principles of religious liberty, but Columbia's land never produced a more able defender than D. M. Bennett, who acknowledges he wrote some foolish letters, said he was sorry, and promised to do better. What more could he do? What else would these pious gentlemen hav him do? Oh, what purity! the snow upon Mount Hood is nowhere beside it! What innocence! lambs, doves, and humming-birds bear no comparison with them! When they think of "Cupid's Yokes'" obscenity, or see a piece of calico, no doubt but they are sorry they were born men, preferring rather to be hermaphrodites. We regret that the *Index*, *R.-P. Journal*, and *Independent Age* couldn't find a grander work to do than to descend into the cesspool of filth, rottenness, and stench, and thus cause an old stink which had been buried to re-stink again. Gentlemen, you rubbed out the wrong figure. You reckoned without your host, and if your olfactory nerves don't smell that stink until you are heartily sick then we are no prophet.

We would say to all live, earnest, fearless Liberals, There is a mighty work before us. Let us arise and shake off those weak-kneed, kid-gloved gents who hav suffered themselves to become beslimed all over just to gratify their jealousy and tickle the ears of orthodoxy that they may be called popular. Cast aside those clogs. The time has come for earnest, bold, radical men and women to step to the front. The great battle of Armageddon is to be fought. The church of Rome has her eye on this country as the future home of the pope. When the mother church givs the signal her children (the Protestant churches) will fly to her and take refuge beneath her wings, and she, with her legions, will step to the front to put down Infidelity. Then the battte will wax hot. Then will come a second time that will "try men's souls."

My fellow-Liberals, let us not falter. There is not anything so dear, so sweet, as that priceless jewel, human freedom. Let us strike now, strike hard, and strike often, and though the mountains of bigotry, superstition, and tyranny may loom up towering to the clouds, let us scale their lofty peaks, turning neither to to the right nor left till the victory is won. Let us not cease our efforts until every person within our borders, without regard to race, rank, condition, or color, shall revel in the sweets of freedom. Let us not cease our labors until the shackles of the moneyed oligarchy and churchology shall be torn to fragments, and the Stars and Stripes, the emblem of American liberty, shall wave over a land of freedom. Let us not tire until we shall be able to transmit to posterity the noblest, richest, and sweetest inheritance possible to enjoy, that of perfect and entire civil and religious liberty. A. ALLEN NOE.

*Warren, O.*, Dec. 22, 1879.

## A Call.

IOWA FRIENDS, ATTENTION!

Are there any Liberals in the counties of Adair, Audubon, Buena Vista, Cherokee, Clay, Crawford, Davis, Decatur, Dickinson, Franklin, Grundy, Hardin, Harrison, Howard, Humboldt, Ida, Kossuth, Louisa, Marion, Mills, Monroe, O'Brien, Osceola, Palo Alto, Plymouth, Pocahontas, Poweshiek, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Van Buren, Winnebago, Woodbury, and Worth? I hav no names in any of these counties. I hav the addresses of Liberals in the following counties, but hav received no answers to letters sent: Allamakee, Appanoose, Boone, Calhoun, Carroll, Cerro Gordo, Floyd, Fremont, Greene, Guthrie, Hancock, Iowa, Jasper, Jefferson, Johnson, Jones, Lynn, Mahaska, Mitchell, Morrison, Montgomery, Muscatine, Page, Pottawattamie, Scott, Story, Wapello, Washington, Wayne, Winneshiek, and Wright. Let me hear from these counties, every one of them, and send for petitions for taxation of church property from every county in the state. No time to lose. E. C. WALKER,

Chair. State Committee N. L. L.

*Florence, Iowa*, Jan. 2, 1880.

LET US BE UP AND DOING!—The rationalist is a pilgrim of the spirit; his march is no holiday stroll, but a long exploration into the wilderness of ignorance, error, superstition, deceit, spiritual oppression. Society is full of prejudices that must be effaced; of fears that must be expelled. There is opposition to be encountered with his utmost courage. There is a spirit of slander, misapprehension, and falsehood which he must face from day to day. He cannot lay by his weapons. He cannot amuse himself. The responsibility of the new faith rests upon all who hold it. The harvest is abundant, but the laborers are few, and the few must do the work of many. The time has not come for any to slumber and sleep. The time has just come to be up and doing. Yes, for a long time to come we must comport ourselves like men with their loins girded, their lamps burning, who wait for the coming of their Lord, the spirit of truth, that when he cometh they may be ready to go in with him to the marriage.—*O. B. Frothingham.*

IT is a curious fact that a soft substance, as cork, blunts the tools used in cutting it far more rapidly than do the hardest and toughest of metals. A cork-cutter's knife requires sharpening every second, while a tool used in planing or boring steel will work for hours without sharpening.

THE acorns of the cork tree are edible, and resemble in taste the chestnut.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, JAN. 17, 1880.


## Sixth Letter from Albany.

PENITENTIARY, Jan. 11, 1880.

MY DEAR FRIENDS: Summer succeeded spring, autumn followed summer, winter replaced autumn, and mid-winter is already upon us, and I am still a prisoner. I am still deprived of the sweets of liberty; I am still treated as a deep-dyed felon—an enemy to my country and to my fellow-man. But as I am permitted to address you once more, I gladly avail myself of the opportunity As week follows week and month succeeds month, the time passes slowly and drearily here. This is not a place of cheerfulness. Time does not flit so rapidly here as in the crowded metropolis, where duties and pleasures engage the attention of the masses, or as in the smaller towns and villages over the land, where there is always a variety to occupy the time and thoughts; nor as in the thousands of country homes, from Maine to Oregon, where the unending cares and duties of both the husbandman and the faithful housewife fail not to interest and employ both mind and body from day to day and from month to month. There the free air of heaven fans their brows, and their feet are free to go where they please. Here freedom is unknown; everything is coercive and oppressive. Prison life has no attractions; but those can appreciate it best who hav felt its rigors and tasted its bitterness. I do not, however, wish to complain of my lot. My condition is not so bad as it might be. The officers of the prison hav shown me kindness, which I duly appreciate. But to an imprisoned man there is nothing that can take the place of liberty; nothing so longed for as freedom. This he thinks of and yearns for during his waking hours and fondly dreams of in his sleep.

I hav not been feeling quite so well since my last writing as I could wish. A feeling of gloom and sadness has overcast me oftener than wished for. The difficulties of the head, etc., of which I hav before spoken, hav been present more frequently than desirable; but, worse still, I hav been troubled with continued wakefulness. One hardly minds dull and tiresome days if he can sleep well at night; but without refreshing sleep life soon becomes wearisome. I think it was Sancho Panza who said, "God bless the man who first invented sleep." Poets hav truthfully styled it "Tired nature's sweet restorer." It is truly one of man's best friends. But with me of late it has become almost one of the "lost arts." I hav been struck with the difference in my sleeping abilities since I hav been in prison. At first I slept soundly and generally through most of the night; latterly it has not been so. Some nights I obtain an hour or two of sleep, and sometimes none at all. I fain would bow at the shrine of Somnus, the god of sleep, venerated by the ancient Greeks and Romans; but, like some others of the gods, he seems shy and distant and to care little for my oblations or requests. His visits are infrequent and brief. I am not sure whether this state of things depends upon a physical or mental derangement, but probably somewhat of each.

It is not improbable that my experience for the past few months has contributed to this state of mind. I cannot help thinking I hav been treated unjustly and unkindly. For insufficient cause I hav been torn from my home and all that is dear to me in life, and immured with felons. Nominally this has been done because I exercised the rights of an American citizen in using the mail, but really because I think and speak counter to the current system of theology and hav had the temerity to write and publish in accord with my convictions. It was my Christian enemies who did this, in the person of Anthony Comstock. The main object was to suppress my publications — THE TRUTH SEEKER and its books and pamphlets. The plan was well laid, but did not work quite as expected. THE TRUTH SEEKER still lived, and its publications were sent to all parts of the country after I was put in prison. Something more must be done. Additional aids must be enlisted, and from the Liberal ranks envious men were found who were glad to co-operate in destroying the hated TRUTH SEEKER. While the Christian enemies held its editor in close confinement and in a helpless condition, certain Liberal (?) enemies poured in the hot shot of slander, cruel epithets, abuse, distortion, and malignancy.

Some damaging private letters, written two years ago and over, were furnished them, and these they seized upon with the voracity of vultures and the instincts of ghouls; and these, joined with sensational headings, defamation, distortion, malicious comments, and arrant falsehoods, were extensively published from one end of the country to the other. Thousands of extra copies were printed and mailed to friends and foes, and names from a list stolen from my office were used for the purpose. Such treatment, at best, and especially under the circumstances, was heartless, uncalled for, cruel, and despicable. The letters, though discreditable to the writer, were strictly private and harmless. Nobody had been injured by them, and nobody was in any danger of being injured. Their object was not to ruin and destroy a brother. A deed is good or bad in proportion to the good or ill it does to others. If it harms no one it is not extremely bad. The malicious publishers of the letters had no business with them, and neither had the public. The only person at all wronged by them had condoned them, the writer had repented of his indiscretion, and the whole affair had almost passed into deserved forgetfulness, when these human hyenas busied themselves in the way they did, and made their howlings heard across the continent. There was no necessity for such behavior; no interest demanded such unkind conduct, and no good cause was subserved by such villainy. They pretended that a love of purity and morality prompted them; but that was a lie as base as their other assertions. It was cold-blooded malice and the bitterest hate that prompted them. More than all else, they wished to destroy THE TRUTH SEEKER and to disgrace its editor for the present and all future time. Only partial success has attended their efforts. The paper still livs and has more friends than ever; and if the vile traducers hav found that the weapon with which they expected to destroy a hated rival has, like the boomerang, recoiled upon them and injured them quite as much as the party assailed, it is but a matter of simple and retributive justice.

Of course I cannot be insensible to the false and cruel things that hav been said about me. It is very unpleasant to be thus represented, especially by those one had a right to regard as friends. I am extremely regretful that I hav been at fault in the matter. Wherever I hav been lacking in the qualities of discretion and propriety, no one can be so sorry for it as myself; but base motives hav been charged upon me which I never entertained. Those who hav been so loud in denouncing me, and hav said such harsh and cruel things about me, may be purer and holier than the average of their fellow-beings, but I hardly believe it. I am quite positive that some of them hav committed deeds that an honorable man would be ashamed to be guilty of, and would never perform; but some seem to think that if they are only ready to condemn others, they will be thought spotless themselves. It may be a mark of Liberalism and of gentlemanly conduct to be hunting up the mistakes of a brother and blazoning them to the world, combined with gross misrepresentation, slander, and lies; but I do not believe it, nor that the cause of Liberalism is benefited by such a course. The occupation of plucking beams from our own eyes is probably far better than going insane over the motes of our neighbors' eyes. Bogus morality, like bogus coin and bogus jewelry, will be found out in time, and estimated at its real value. A malicious desire to injure another will not always pass for virtue and purity.

An attempt has been made to make it appear that Col. R. G. Ingersoll had denounced me and withdrawn his friendship from me, but I think it hardly the case. In a friendly letter to my wife, dated December 29th, he said: "When you write your husband tell him, for me, that I hav not and will not join in the cry against him. I am no Pharisee." From my heart I thank and bless that noble man. How much grander is he than those who play the part of self-righteous Pharisees and accusers!

Those men who hav done their utmost to ruin me and destroy my business had good reason to know that every dollar I hav in the world is invested in my publishing business, and that in destroying it a man and his family would be left penniless in his old age and without any means of support. They know I had toiled earnestly and honestly to build up that business. To use their talents to bring about such a result would seem to be quite as bad as writing a few indiscreet letters, and even cherishing a warm appreciation of the opposite sex. To purposely injure another in reputation and property is a blacker crime than to be too loving or to sometimes write indiscreetly.

But as these Pharisees unite with my Christian foes in insisting that THE TRUTH SEEKER is a very bad paper, and ought not to be patronized, possibly it may be so; but it is singular that the large number of people who read it every week should not also be able to discover it.

One of the principal charges against the paper is that it givs the unfavorable accounts of the misdeeds of some of the clergy. It would seem that the priesthood hav become such an immaculate class of men, so indispensable, and preach such valuable and important truths, are so far from cant and hypocrisy, that not a word should be said against them even though their offenses are of the grossest character. It is presumed, too, that not even the current reports of the daily and weekly press of the country against them must be repeated. It seems to hav been found also that the Bible is so perfect a book that no improper language can be found in it, and that to say anything to the contrary is very wrong. This is supposed to be cultured and improved Liberalism, and when duly accepted the approval of the Christian clergy and press is generally secured. A priesthood may be established in our own ranks with perhaps saints, bishops, and possibly a pope. THE TRUTH SEEKER, being a heretic, can hardly be expected to be regarded as an orthodox Liberal, and will of course be ruled out. It will, however, continue to speak out freely against what it considers the errors, shams, and hypocrisies of the age. But it will not object to the self-righteous Pharisees forming a sect by themselves.

It is quite possible that through inadvertance or otherwise some articles may hav appeared in the columns of THE TRUTH SEEKER which might with propriety hav been omitted, but I hardly think the good taste of the old-fashioned kind of Liberals has been grossly outraged. It is cheering that it still livs, and bids fair to continue to do so. Thanks to its numerous friends and patrons, the combined efforts of its Christian enemies and their allies, the godly Pharisees, it has not been crushed out. It will liv, it will grow. If it has made mistakes it will try to correct them. It will become better and better, and will continue to dispense the truths of nature and reason to the best of its ability.

I can say frankly I regret any and all imperfections and mistakes I hav committed. I am sensible that I hav not been faultless nor immaculate. I hav been thoughtless and indiscreet, and I am sorry that such is the fact, but I hope I hav not committed the gravest of crimes. I trust I hav not seriously injured one of my fellow-beings. To do so I believe to be the greatest wrong we can commit. I hav aimed not to harm others, and this shall continue to be my effort.

It seems to me my punishment is fully equal to my offenses. For mailing Mr. Heywood's argumentative and philosophical pamphlet, which great numbers of people hav bought and sold, and which thousands hav read without seeing any harm in it, I certainly am suffering severely enough. For the indiscreet letters I hav written I think I hav been sufficiently punished. If there is virtue in atonement, and if a man by suffering can pay debts of the kind under consideration, then when I am discharged from this prison I ought to be nearly as well purified as are some of the Pharisees. Time is steadily passing. Day succeeds day, and every one counts. Less than four months will complete my sentence, when I can once more be free. I think my patience and endurance will hold out to the end.

We are all pilgrims in the journey of life. With some it is quicker and shorter than others. Some of us continue the struggle till infirm with years. Varied are the incidents we meet with on the route, and varied are the qualities, peculiarities, and dispositions of the voyagers; variously do they perform the journey, and in varying degrees do they enact good and evil deeds while upon the way. Those do the most good and their account stands most in their favor who hav been the kindest and most humane to their fellow-travelers, and hav done most to relieve their weary fellow-pilgrims of that which tended to make them unhappy while on their toilsome journey. Few prove so perfect as never to make a mistake or misstep, to never commit a fault; but as the journey draws to a close, and accumulating years admonish the weary traveler that his journey is well-nigh ended, the fewer mistakes he has made, and the fewer faults he has committed, the fewer wrongs he has done to his companions on the way, the more kind acts and good deeds he has performed towards them, the more he has lessened their grief, and the more he has added to their comfort and enjoyment, the happier will be his reflections, the more joyfully will he near the goal towards which he so long has been tending, and the more placidly will he lay himself down to take the long sweet rest so justly due him. When that time arrives with all of us, may our reflections not be disturbed by memories of wrongs we hav done to those who have traveled the journey of life with us.

The holidays were dull with us here in prison. On Christmas and New Years the men did not work in the shops, but remained in their cells during the day. No meetings nor services were held. An extra dinner was served to the prisoners—on Christmas a chicken stew, and on New Years oysters. On the former day eight or ten apples and oranges were given to each one. These attentions were gratefully received, but they made poor amends for the deprivations of home and friends. I think I never passed so gloomy a Christmas and New Years, and never so unhappy a birth-day (Dec. 23d). Little did I think during the years I hav lived that my sixty-first birth-day would be passed within the walls and bars of a prison. But it is impossible to calculate the future, or tell what joys and sorrows lie in our pathway. Time only can reveal these things.

Our numbers hav been augmenting here considerably of late. One hundred and seventy-five new candidates for servitude and unhappiness came in during the month of December. The cells are nearly all filled, and the shops are well supplied with workmen. I feel a warm sympathy for the hapless men who are brought here, especially if they are advanced in years. I know well the sorrow and unhappiness they are destined to experience.

During the past few weeks I hav done comparatively little at my new book mentioned in my last. I hav not felt much like it, and I am fearful that there are not enough of my readers who care to engage a copy of the work to justify bringing it out at present. It costs a great deal to publish so large a work, and unless a certain number of copies are engaged it seems hardly prudent to press it just now. Let me, however, again call the attention of all to it. Those who wish a copy of "The Gods and Religions of Ancient Times," an octavo of nearly one thousand pages, are requested to send a postal card to THE TRUTH SEEKER office giving notice of the same. If enough are bespoken to pay a certain portion of the expenses the work will be pushed vigorously, but if a few only wish the work, it will hardly be published at present. I think it will be a valuable work, and cheap at $3.00. I will make this proposition: Those who secure a copy and find they do not like it, or if it is not worth three dollars to them, I will take it back, if in good order, and giv in exchange other books of my publications to the same amount. Now, how many will hav a copy? It would, of course, gratify my feelings to hav it in fair demand, but if friends do not wish it I will not urge it.

Before closing let me again thank those who hav been so kind as to write me since I hav been in prison. Those letters hav been a source of great comfort to me. Those who hav written repeatedly will please accept a multiplied share of my gratitude. A good letter is the next thing to a personal visit, and is most acceptable. I thank every one who has written a friendly letter to THE TRUTH SEEKER for publication. I thank every one who has spoken a kind and sympathising word in my behalf. I warmly thank every

one who has contributed of his means to help keep THE TRUTH SEEKER running during my imprisonment. I regard such as true friends to humanity and the cause of Liberalism. I thank every one who has promptly renewed his subscription. Of such are the fraternity of Truth Seekers. I thank every one who has ordered TRUTH SEEKER books and pamphlets. Such spread truth and light and aid in helping on the good work. I thank every one who has exerted himself in obtaining new subscribers. Such are the apostles of truth, and are helping to spread its light over the world. I thank every new subscriber, whether for a year or for three months. Such are in a fair way to be happy and free men and women. May they so approve of the paper as never to wish to be deprived of it. And right here, let me ask those who are in arrears to do as those hav done who hav renewed, and particularly let me request those who do not wish the paper and to pay for it, to send word to the office to that effect, and to pay for the paper for the time they hav had it. Such a course is certainly the honorable one. I would be happy to take you all by the hand; you feel near and dear to me, and I can say in truth, I esteem you, yes, I love you. May your days be long in the land, and may your numbers never be less. I am heartily and sincerely your friend,

D. M. BENNETT.

## Mr. Underwood and that Interview.

On his way West, Mr. B. F. Underwood called upon us. We were glad to see him, for there were several things which we wished to quiz him about, The letters he wrote to the *R.-P. Journal* we regarded as entirely uncalled for on his part, and we are still of the same opinion. The interview, as reported in the *Inter-Ocean*, we thought reflected harshly upon the mass of Liberals of the country, with whom THE TRUTH SEEKER is the favorite paper. We wanted to talk to him on these subjects. He had denied that the reporter of the *Inter-Ocean* had taken him down correctly, and we wished to know exactly what he did say. We do not wish to judge any one incorrectly, much less to form opinions and say things of a public man which are based on erroneous reports of incompetent and indifferent, if not hostile, reporters. Upon the subject of the letters, Mr. Underwood and ourselves will continue to disagree. He thought they were his business; we knew they were not. Until Mr. Bennett had answered the malicious charges it was but common decency and fairness for representative Liberals to withhold their judgment. If he had denied them, then the consensus of the "competent" could sit in judgment, if they choose, on the authenticity of the documents; but until he had been heard from, we contend that it would hav been proper and meritorious for outsiders to hav kept still.

Mr. Underwood evidently felt that he was bound to justify his interference in the matter; and the fact that he received "at least a dozen" letters urging him to go to Chicago at Bundy's behest is regarded by him as sufficient excuse. We do not agree with him. We think he made a great mistake. But we will let that pass. All men make mistakes, and it would be absurd to suppose our friend Underwood an exception.

Regarding that interview, we find from his own statements that he is somewhat misrepresented. There were several parties present besides himself, and their remarks are sometimes given by the reporter as his. It is, of course, manifestly unjust to condemn him for what other people may hav said. Just what he did say on the points to which the greatest exceptions hav been taken, we will giv in his own words, which were taken down. The reporter asked him as to what sort of a book "Cupid's Yokes" was, to which Mr. Underwood repled, "A very coarse attack on marriage, but not, in my opinion, an obscene production." "Has it," inquired the reporter, "had much circulation?" To which Mr. Underwood replied, "Owing to the foolish prosecution of Heywood and Bennett, there has been quite a demand for it." To the questions, "Why were the Freethinkers in sympathy with Mr. Bennett in selling this kind of literature?" and, "Is the Liberal party in favor of 'Cupid's Yokes?'" Mr. Underwood said—and this is the way he used the very offensive expression of rag-tag and bobtail: "There is no Liberal party; but if you refer to the Freelove element and to an illiterate class that is without any settled conviction, but is attracted by anything that is new and novel, a sort of intellectual rag-tag and bobtail element among Liberals, always ready to attack something—without any knowledge of the positive side of Freethought—I should say yes. But the great mass of Freethinkers hav no sympathy with Freelove. Indeed, the element I represent as little approved of the circulation of 'Cupid's Yokes' as did the orthodox Christians. Still we maintained his legal right to circulate, but thought he acted foolishly in doing so. This is the position of Ingersoll and the great mass of Liberals everywhere."

We were very particular about getting a correct statement of this, because we, as well as thousands all over the country, took offense at being called tag-rag and bobtail. We did not know that there was any such element, and we are still in doubt, as our friend did not inform us who composed this "intellectual rag-tag and bobtail element."

There are several things in this last answer that grate harshly upon us. We believe that Freethinkers, as a class, do hav settled convictions, and that even the much maligned Freelovers, mistaken as they undoubtedly are in some things, are not entirely ignorant upon the great subject which engages so much of their attention. When he speaks of an "illiterate class," we are as much at a loss to know to whom he refers as we are when he mentions the rag-tag and bobtail element. Freelove, as understood by those who, like Joe Cook, know nothing of it beyond the name, is synonymous with free lust, and as such is undoubtedly frowned upon by the great mass of Liberals. But we trust Mr. Underwood does not mean that Liberals are in favor of forced love. Just what element Mr. Underwood represents, or indeed any one man represents, is a ticklish question. He would not, we think, hav us suppose he represents the class of which Abbot is so conspicuous a member; and, according to his own statements, he does not represent the ragtag and bobtail element, or illiterate class, and so we must believe that he represents the great middle element. In other words, he is on the fence between the radical Radicals and the conservative Radicals.

The reporter also asked Mr. Underwood whether the Freelovers were numerous. Mr. Underwood replied: "I think not, although at this time, when one of their works is suppressed, and a Freethought publisher is in prison for circulating it, they make a good deal of stir."

The report as published in the *Inter-Ocean* would lead one to infer that Mr. Underwood regarded E. H. Heywood and Moses Hull as illiterate, while Stephen Pearl Andrews only refrained from avowing openly the dangerous opinions he had fathered from a fear of the consequences. This, Mr. Underwood assures us, is a mistake. What he did say was in answer to a question from the reporter as to who are some of the prominent Freelovers. He said: "Stephen Pearl Andrews is, I believe, in sympathy with their views, and is a thinker and the most scholarly man among them. Heywood, the author of 'Cupid's Yokes,' is another—an educated but erratic man. I may also name Moses Hull." One gentleman present said that Mr. Moses Hull should hardly be ranked as a representative of any social views; but the three names were reported. Mr. Underwood also said he should not accept Mr. Hull's challenge to debate. In regard to Mr. Hull's charges that at Paine Hall he misrepresented the advocates of Freelove, he said that on that occasion he did not mention friend Moses' name.

The reporter sent by the *Inter-Ocean* must hav been either very stupid, forgetful, or malicious, for his report and Mr. Underwood's statement of what he did say are very different. Mr. Underwood regards himself, as a public man, as a legitimate object of criticism; but he wishes to be criticised on what he says and not on what some reporter, who learned the language in a country somewhat given to blustering, may say he says. And we can but consider his wishes within the bounds of reason. From the conversation we had with him we believe his heart to be right; but he sometimes uses expressions and commits acts which we cannot but regard as ill-advised and ill-timed. We trust that nothing further will occur to jar the harmony which ought to exist between him and THE TRUTH SEEKER.

## Action of the Rochester Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* At a meeting of the Rochester Liberal League, Jan. 5, 1880, President Amy Post in the chair, Dr. A. E. Tilden, from a committee appointed December 22, 1879, presented the following report and resolutions, which, after careful deliberation and discussion, were unanimously adopted; one member only requesting it placed on record that he objected to the clause that declares, that "if it is the duty of the Tompkins County League to withdraw it is equally the duty of this and all other Leagues," etc. It was further voted that we request other Leagues to express through THE TRUTH SEEKER their views of the points made in this report.

A. E. TILDEN, Secretary.

*Rochester, N. Y.*, Jan. 6, 1880.

### REPORT.

*To the Officers and Members of the Liberal League of Rochester, N. Y.*

Your Committee to whom was referred the subject matter of a circular issued by authority of the Tompkins County League containing five preambles and four resolutions reported to that body December 1, 1879, and now awaiting action by them,

Respectfully report, That we hav given the matter as careful consideration as our circumstances would permit and are compelled to dissent from the views there expressed. Our brethren who advocate those principles are evidently actuated by conscientious motives which we cannot too highly commend, and however much we may dissent from the premises from which they draw conclusions, or from the conclusions from which they draw their premises, we shall honor their motives; and should they as contemplated adopt those resolutions and thereby sever their connection with the National Liberal League we shall part from them with sincere regret; for although, where the intellect reasons illogically, conscience may lead in an unwise direction, yet we hope that every public enterprise in which we shall engage will be under the guidance of those who will conduct them according to the dictates of an enlightened conscience.

The resolutions submitted to the Tompkins County League propose to sever their connection with the National Liberal League because they think that a letter of President Elizur Wright, dated November 22d, puts us in a false moral position because he says, "I shall regard every man whose own standard of morality does not lead him into practical conflict with the constitutional laws of the land as much entitled to honor in the League as I am," and because President Wright reasoning thus refuses the proffered resignation of the Secretary, Albert L. Rawson. Now, if it is the duty of the Tompkins County League to thus withdraw from the National League *it is equally* the duty of the Rochester League and of every other League to withdraw and thus break up the organization. We hold, as our Tompkins county brethren probably do, that members who intelligeutly sustain a society or association formed for the purpose of committing crime or moral wrong of any kind are individually guilty of that wrong, whether the society is ostensibly formed for the purpose of promoting moral, commercial, or any other interests.

Also, where a society was originally formed to do a good or lawful work, and shall, by official action, commit itself to sustain wrong, it is equally the duty of conscientious members to withdraw after unavailingly using proper efforts to bring the society back to its original innocence. It is not duty to withdraw in such cases till proper effort is made to reclaim the society.

If President Wright is too liberal a Liberal in saying, as he does in the letter above mentioned, that it is no part of his object to impose his standard of morals upon others, and if by any possibility his expressing such Liberal views could commit the National Liberal League to views more liberal than they are willing to sustain, still it would not be our duty to withdraw till we hav made proper efforts to cause the League at its next national congress to purge itself of the iniquity of being too tolerant of the opinions of others.

In resolutions adopted December 8th, and published in THE TRUTH SEEKER December 20th, we expressed our hearty indorsement of these very sentiments expressed by our venerable President, and we do not, after reading the circular of the Tompkins County League and further consideration, see any reason for changing our views. But if our brethren in the Tompkins County League can show us that President Wright's views are too liberal, and, further, that the expression of them in the manner he has commits the National Liberal League to sustain wrong, we promise to join with them in efforts to influence the President and—failing in that—the next annual congress to rectify itself before the world.

In the preamble to the Constitution of our League, which is declared approved by the Board of Directors of the National Liberal League, it is declared that the latter was organized to accomplish the "total separation of church and state;" that auxiliary Leagues should be formed "for the purpose of instituting earnest and combined agitation in favor of equal rights respecting religion;" and the movement is characterized, not as a religious or a moral one, but as "important and patriotic." Not one word is uttered in either preamble or Constitution requiring that members should hold to any particular view of politics, religion, morals, domestic or social life. All are invited, whatever their views upon any of these questions, upon which good and intelligent people differ, who are willing to act with us in this patriotic movement.

So far as we know, all the members of this auxiliary League, and of all other auxiliary Leagues, are in accord upon the subject of preserving our civil liberties, though differing perhaps upon all other points of opinions and practice.

It seems to us that if we should now attempt to impose our ideas of politics, morals, religion, or economic or social policy, upon the League after inviting them to join us on a platform so broad as to ignore all such tests of membership, we would be guilty of heaping both insult and injury upon members whose principles are thus invaded. And as to the question of accountability for the moral delinquencies of members, we cannot see how such a thing can be in a society that has no provision for keeping out or for excommunicating persons whose views of certain moral questions do not accord with our own.

There is no more reason in assuming that we are responsible for the moral delinquencies of individual members of the League than in assuming that the soldiers of the Union army engaged in putting down the late Rebellion were responsible for the moral delinquencies of their fellow-soldiers. And the appointment, by majority vote, of a man to do clerical duty in the League whose ideas of moral duty are unfashionable or not in accord with our own, no more makes us accountable than does the appointment of a man to do like duty in an army or in an association for commercial or mechanical purposes.

In any enterprise we would be glad to hav every officer and every member persons of good morals; and we hav a right to *demand* that the business of any association to which we belong shall be honestly conducted. Further than this we hav no right to go.

The second preamble in the Tompkins county circular says, "We regard the Liberal cause as eminently a moral cause," etc.

This is true in the same sense that the Union cause in the time of the Rebellion was a moral cause. The success of both alike we believe more promotive, indirectly, of good morals than defeat would be. But in no other sense could either be properly called a moral cause, unless called so because both were alike patriotic, as the League is declared in its preamble to be. But in every aspect our duties and moral responsibilities in both the Union cause and the Liberal League are the same.

If the League shall, by official action, change itself into an engine of corruption or oppression, our first duty would be to try to reclaim and bring it back to justice and duty. Failing in this, after proving that the case was one of hopeless apostasy, it would be our duty to withdraw, or we could be held as accessories to crime.

On the other hand, if the League is trying to promote or defend the right by just and honest means, it is our duty, and everybody's duty, to sustain it as we hav ability and opportunity.

Your Committee therefore recommend the adoption of the following resolutions:

*Resolved*, That we adopt the sentiments, reasoning, and views of moral duty set forth in this report as our own expression, and direct the Secretary to forward a copy to THE TRUTH SEEKER for publication and to call the attention of the officers and members of the Tompkins County League to the same as so published by notifying the Secretary, as requested in the circular.

*Resolved*, That we hope the Tompkins County League do not contemplate adopting the resolutions contained in their circular, but hav put them before other Leagues in order to call out expressions and reasonings that all may see more clearly that it is no part of our duty to be so illiberal as to attempt to impose our standard of morals upon others in such an organization as the League, that has no jurisdiction; either by divine right or by concession, over the views of the members upon questions other than those contemplated in our organization.

The above report is respectfully submitted.

A. E. TILDEN,
AMY POST,
EMILY G. BEEBE,
D. M. FOX,
C. W. AUSTIN,
Committee.

# Miscellaneous.

## Subjects for a Sermon.

To the Rev. Mr. Charles, *Dear Sir:* You will remember that as we walked up the street together, last night, you invited me to write upon paper my reasons for not believing in the inspiration of the Bible and the doctrines of Christianity in general, saying that from my paper you would deliver a sermon, and endeavor to clear the mist from our eyes, so that I and my fellow-thinkers might see the word of God as you see it. I do not believe that such a God as you would hav me believe in would inspire men to write lies at once the most absurd, ungodly, and ridiculous. I believe that the Bible starts out with a monstrous lie, the lie about creation. I do not believe that God made man, whose composition, it has been clearly proved, is of numerous gases—of nitrogen, of oxygen, of hydrogen, of carbon—and various primitive elements, such as potash, phosphorus, iron, salt, etc., enter into that composition. How he did it, in your sermon you will please explain.

You will further explain the process by which he created our great-great-grandmother Eve—whom we hav no reason to suppose weighed less than the average woman of to-day—out of a rib which could not hav weighed over seven or eight ounces at most. In the undoubtedly able sermon you are going to preach you will please tell us where the light came from which God created at the beginning, before the third day, when he created the sun—the great source or all light—and the stars. You will also tell us what motion the sun had, whether it revolved on an axis or moved in an orbit, or both, before that mighty general of Bible fame commanded it to stand still and it stood.

Will you be so kind as to explain the means by which knowledge can be otained from the fruit of trees? If you will show how this lost art can be restored you will bestow a great blessing upon mankind in general and me especially, for I am sure that I would rather obtain knowledge by eating delicious fruit than by years of tedious study acquire it from dull and musty books. And that serpent story! Why, Mr. Charles, had Moses, the author of Genesis, told me that a mouse had met a mastodon, and in fair and open combat defeated, thwarted, and overcome him, I would as soon believe it as to believe that that almighty, great, grand, glorious God, the creator of this vast universe, he who sends countless multitudes of large, busy worlds darting, spinning, and whirling through space, could hav been outgeneraled, defeated, and frustrated in his greatest attempt, his attempt to make man—man created in his own image—pure and holy, by a nasty, miserable, creeping snake, which, standing upright, with human voice and human words, taught Eve the way to obtain knowledge. Will you explain this story, and make it so plain and reasonable that we can all believe it? And then will you not hav to agree with me that the snake we so ruthlessly and disgustingly trample upon deserves deep and profound respect from us as the descendant of the first educator of our race?

How, my dear sir, how in the name of reason and common sense do you expect me—claiming as I do to be an intelligent being—to believe in a personal devil, with horns, a long tail, and a cloven foot, that goes roaring over the earth seeking whom he may devour, thwarting, defeating, and triumphing over God, who, though his creator, hardly deserves to be styled his rival? You will say that this description of the devil is only figurative. But will you explain how it was that a figurative devil could hav taken Christ upon a mountain and there hav interviewed him personally?

In the sermon you are going to preach, it will of course be an easy, a very easy, matter for you to explain how Noah managed to get the innumerable number of animals, two of each species, ranging in size from the mastodon down to the smallest of the animalcules, together and into one ark; how, with but one little window for ventilation, he kept them all alive and breathing for one year; how he collected the different kinds of food, and the quantity required for this vast and variegated menagerie to liv upon during that time; how he kept those ferocious animals from fighting and devouring each other; how, when the ark rested on the summit of Mt. Ararat, seventeen thousand feet above the level of the sea, the animals that were peculiar to and could liv only in regions of tropical heat survived, while at only five thousand feet above sea level it is intensely cold, and at twelve thousand feet ice is perpetual; how after the deluge was over he got the different species and families of animals back to their respective native localities—the rhinoceros to Africa, the kangaroo to Australia, the bison to North America, the llama to South America, and the polar bears to the polar regions.

And after fully explaining this flood story you certainly will not hesitate to tell us what was produced by the shining of the sun through falling rain, spray, or mist before God placed the rainbow in the heavens as a promise to man that floods should be no more. In that sermon I would hav you explain why it was that God turned the wife of Lot into a pillar of salt because she simply looked behind her, and let her daughters escape to the mountains, there to hold sexual intercourse with their drunken father, without—so far from salting them down for their monstrous crime—showing the least displeasure. Would it not, do you think, hav been and looked much better for Lot to hav had that intercourse with his wife rather than with his daughters?

Mr. Charles, you tell me that God is all-wise, that he knows everything, and always did; that he can foresee all things, and always could. You tell me that he is almighty, omnipotent, all-powerful, supreme. You tell me that he is good, kind, loving, gentle, and merciful. But the authors of the Bible deny these statements. If God inspired those authors, he himself denies them. If he was all-wise, why did he demand of Abraham the sacrifice of his beloved son in order to try the old man's faith? If he was all-knowing he knew all about it without trying that cruel experiment.

Why did he create the devil? He knew, if he had such great foresight, that the devil would become more powerful than himself, winning more than ten souls where he would one. If he is kind and loving why did he create a hell-fire, and a devil to entice us into it? If he is so loving and merciful why does he not kill the devil, sweep hell out of existence, and make us all holy and happy, righteous and perfect? God deserves the curse the devil receives. The devil is not to blame for the misery he has caused and is causing. God is responsible for it all. He made the devil. He makes him perform those fiendish deeds. He could put a stop to them if he would, for he is almighty. And he would were he not as fiendish as you say he is powerful. If the book you hold most sacred is true, such, my dear minister, is the being you worship, whose gospel you preach.

I will bring my letter to a close. God himself says, through the Bible—for you say that he inspired that book—that he is not all-wise, and cannot foresee all things, that he is a monstrous tyrant. That this last statement is a fact the Bible is full of proof.

I hav now given you a few of my reasons for being skeptical, having no belief in the inspiration of the Bible, and believing it to be a volume of lies from beginning to end. I believe it to be a story as ficticious as the Arabian Nights. You will get around these most absurd parts of scripture by saying that they are only figurative, but that will never do. No, sir; either none of it is figurative or all of it is, and so I shall always believe.

I hope I hav furnished you with abundant material for one good sermon, and if you wish I will furnish you with the same for many more.

Yours, with great respect and friendship, P. S.

*Bloomington, Wis.*, Oct. 12, 1879.

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[*From the (LaCrosse, Wis.) Daily Democrat.*]

## Church Expenses.

It is not the province or desire of the *Democrat* to call in question the motives of those who are devoting their lives to the spread of religion. The inference is that it is a conscientious work and conscientiously performed. Yet when millions of dollars are uselessly being spent in this work every year; when every city is crowded with expensive churches; when many of these are hopelessly in debt to their builders and struggling along with half-paid pastors; when most of them do not average an attendance of one-third of their sittings—we may well pause to inquire whether this work is being carried on in the most profitable or successful way. It is not simply a question for church people. It is one in which everybody is concerned. Granted that the gospel is an inestimable advantage to society at large and every person, however humble or unbelieving, is interested. The hundreds of millions invested in churches and church service is so many hundreds of millions withdrawn from the channels of trade. It is untaxed property, and the cost to the community is the additional taxes they pay because of the exemption and the interest on the money invested.

In the consideration of this subject by "Citizen" this item is lightly passed over, being alluded to as a "shade" more expense. Let us see what this "shade" is:

| | |
|---|---|
| The value of church property ten years ago (it is since greatly enhanced) is given as..... | $354,483,581 |
| Interest per annum at six per cent..... | 21,269,014 |
| Loss by withdrawal from production..... | 21,269,014 |
| Total on account of church property..... | 397,021,605 |

Here, in round numbers, is $400,000,000 representing church expense which by "Citizen" is denominated a "shade"—a trifle. Very well. Now let us consider other trifles.

According to the official record of the government there are 63,082 church edifices and 72,459 church organizations. The regular ministers are given as but 43,874. It is begging the question, therefore, to allude to those "minor Christian bodies," whose "houses of worship are plain structures or none at all." These are especially exempt from count. These are under the head of church organizations, and number distinctly from the edifices 9,377, and more than the regularly ordained ministers by 28,605. That is to say, there are nearly twice as many church organizations as there are regular preachers given in the census. Yet, according to "Citizen," we hav over-estimated the number of ministers.

We hav no better record than the census of 1870. If the figures of ministers and church property and incidental expenses hav not greatly increased since then and, therefore far above this report, religion is going backward instead of forward.

But let us take another item on which "Citizen" disagrees with the *Democrat*—the recompense of ministers. We will not use the word "salary," since that excludes the dwelling in which the minister frequently livs, his furniture, sometimes his library, donations, etc., etc. It was first placed at an average of $1,500 a year. This "Citizen" thinks too large and proves it by La Crosse salaries. We might say it was too small and prove the assertion by New York salaries, where they range from $3,000 to 100,000 a year, besides almost royal perquisites. But we are not taking any single place to illustrate this item. The average was furnished the writer years ago by a prominent Presbyterian minister as an inducement to enter the service of the church. However, call it half that, or $750; which is ridiculously small, even if we include the army of itinerants not included in the census. Then we hav 43,874 ministers at an expense of $32,905,500. It is admitted by "Citizen" that other church expenses will run about the same—fuel, care of church, repairs, light, etc., though we believe the average will greatly exceed this figure. Then we hav the following table:

| | |
|---|---|
| Interest on church property six per cent..... | $21,269,014 |
| Loss of same in business, six per cent..... | 21,269,014 |
| To 43,874 ministers, at $750 each..... | 32,905,500 |
| For incidental care of churches, light, etc..... | 32,905,500 |
| Total..... | 108,349,028 |

This is given at the estimate of "Citizen," merely to see where it will lead us, not that the salaries and incidentals are not believed to be twice the amount. By our correspondent's calculation this is apportioned among "25,000,000 church-goers." Which would leave it a little over $4 a head per annum.

But right here comes the chief absurdity in his statement. There were only 21,000,000 sittings in the total church accommodations of the United States at the date on which the figures are taken. That takes more than half the then population of the country outside of the cradles, prisons, and asylums. Now one-half the people, men, women, and children don't attend church every week—nor one-quarter of them—as "Citizen" must know by observation. Nor do one-half those who belong to and are members in good standing in the church. When we speak of attendance we mean "average," the same as we hav averaged salaries, expenses, etc. Take this city for instance. According to "Citizen's" own showing but about 5,000 of this city of 15,000 inhabitants are church attendants. And yet, if La Crosse is to be considered a specimen, those who attend church will not average nearly a quarter of the population of the country. In cities like Chicago and New York there are not church sittings enough for one-fifth of the population, and the churches they hav are generally not more than half to two-thirds full. Take the vast stretches of agricultural regions, where there are no churches, or they are too remote, and the proportion is still less. The average church attendance cannot by any reasonable probability exceed 5,000,000, and this is an over-estimate. To prove this it is only necessary to say that the total increase of church sittings for ten years averaged but 253,631 a year. The disproportion between the increased number of converts and the alleged attendance reflects more seriously upon religion and the work of the clergy than we are willing to do. But these 253,631 are not converts—it simply represents the added capacity of the combined churches. To sum up, therefore, we hav 43,874 regularly ordained ministers in active service; double worked; half paid; a church expense of $108,349,028, and for what result?

To bring within the church walls, or to provide room (there is nothing to show that the added sittings are actually filled) for 253,631 souls.

Over $400 apiece for each one of these sittings.

That is to say, at the figures and estimates of "Citizen," it costs an average, instead of five and six cents a week, as he represents, at least $400 for every man to hear the gospel.

To be sure, there is a "shade" of cost of church property, but count out half of the estimate, take off the "shade" of $42,000,000 a year, and it still costs some $300 for each one.

There it is in the mildest way you can put it. There need be no difference between any one over church attendance. The increased attendance any one year could not exceed the added number of sittings. Once given the whole cost of the church service, and to divide it upon the additional number of sittings, is a fair statement of the expense of getting these persons under the droppings of the sanctuary.

The above is at the figures of "Citizen."

But the true estimate will probably more than double his. There is no allowance for the expensive colleges of the various churches, their costly faculties and fittings, millions of dollars for the maintenance of which are expended annually. No account is taken of the millions of dollars expended on theological educations. No estimate is made of the worth of the men who are drawn from the various fields of production for the ministry. Since every minister in the service of the church is so much brain and muscle withdrawn from other avenues of labor, he not only costs so much, but is a direct loss in the same amount. The same with regard to any money invested in a non-producing field.

When all these are added to the other expenses, it will be found that every soul brought within the reach of the gospel costs between $2,000 and $3,000; and for every soul converted to Christianity under our present system the people of the country pay a bonus of from $4,000 to $6,000.

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Prayer and Aspiration.—The heart may aspire though the knee does not bend. Prayer and aspiration are entirely different things. Aspiration is to the new faith what prayer was to the old. Prayer belongs to superstition. It is asking for favors, begging for gifts, imploring for forgiveness or special consideration. It assumes the presence of an individual that answers. Aspiration assumes that knowledge, wisdom, truth, the perfect beauty, are real and attainable, but are yet unattained and must be sought for. This is what aspiration does for the new men and women; essentially what prayer did for the old ones. The radicals do not pray, but they turn their eager minds upward towards the light, as the flowers turn their leaves toward the sun. They do not bend the knee; they rather stiffen it, that they may walk the better; but they bow their heads before the truth.—*O. B. Frothingham.*

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The condor of the Andes is the largest of known birds. It lays its eggs on the bare rock, fifteen thousand feet above the sea level, and flies higher than any other bird—six perpendicular miles above the level of the sea

## The Tompkins Liberal League.

To the Editor of The Truth Seeker, *Sir:* I received a circular from the Tompkins Liberal League of New York, with series of whereases and resolutions in reference to the action of the president of the Nationel Liberal League in the case of the secretary, A. L. Rawson, who offered his resignation because of some qualms of conscience which he feared some of the more sanctified of the members might hav with regard to his course of conduct, made apparent by him in his explanation in answer to the charge brought against him by Mr. Abbot for immoral conduct practiced some twenty-three and twenty-eight years ago.

Now, what can a true Liberal think of the professed liberality of some of the members of the League? Here is Mr. Abbot, with a liberal supply of spite and malice, loses sight of the main object of the League, and stoops to the low and degrading position of hunting old records of twenty-eight years' standing to find a flaw in the character of his brother Liberal whom he does not love, thereby interrupting the true and harmonious course of the great work we hav in hand.

The brother charged gave a fair explanation of the whole matter, and in so doing honestly and conscientiously justified his conduct on the premises. He, however, offered his resignation as secretary of the League. The president would not accept of his resignation, and said he would much rather now (after the explanation) resign himself than hav Mr. Rawson resign. This, I thought, settled the matter, and supposed that all Liberals would be satisfied. Not so. It appears there are some more Abbots yet in the League—Christian Liberals they might be called, who, with a keen ear for slander against a brother, caught the sound of Free-love in Mr. Rawson's explanation; and now for another split—another secession of the righteous from the wicked.

Our brother, on sustaining his course of conduct some twenty-three years ago, hinted his opinion of the Christian marriage law at that time, and, in consequence of that expression of his views held twenty-three years ago, the Christian Liberal brethren of the Tompkins League take the alarm, and, for fear of contamination, cannot conscientiously continue connected with the National Liberal League without the resignation of Secretary Rawson is accepted. "Stand off! I am holier than thou!"

In the name of common sense, what kind of liberality is it that will not allow another to think as he likes? Is not our League established upon that basis—liberty for each to think for himself? The Liberal League is not a court of inquiry into our brother's actions in the past, nor his thoughts and opinions in the present, nor is it to be a court to pass judgment on our brother so long as he complies with the laws of the institution. Our work should be to meet our brother and help him out of his error, if we think he is in that condition; not shun him when we can do him good. Christians, to be consistent, should follow their leader. He associated with publicans and sinners, and bid his believers follow him. He associated with the wicked to reform them. He did not cast stones at the woman taken in adultery; he remained with her after her accusers had left her, and consoled with her in her trouble, and forgave, and told her to go and sin no more.

Our Christian Liberals should go and act likewise. Do, in the name of justice and liberality, let every man think as he pleases.

If he has in any way broken or violated the laws of the League it is time enough to call him to account. His opinions or his morals are no business of the League. If the League stops to question the opinions of its members on any matters outside of its main business, it will be shorn of its noblest supporters.

Our main fight will be in the political field. Do our Christian politicians refuse a vote that is given by an unbeliever? Catch them at it if you can. In the struggle for equal rights we must take every legal advantage that is honorable. We will find our opponents will not stop even at a dishonorable mode to accomplish their purpose, and if the League is not prepared for the struggle and meet the enemy if necessary with their own mode of tactics, we might as well giv up the work at once. We propose to work for the rights of equal liberties. Why then stop to question the right of our members to the exercise of that liberty? Look at our Christian opponents from another standpoint, and take a lesson from them. They are ever at war with each other upon the subject of creeds and ordinances, but just take notice how they unite against a common enemy. They do not stop to dispute about creeds when a common foe demands their united force. All are welcome to their ranks without question. I think I see them laughing at our folly in splitting our forces while we are quarreling over a chip in the porridge. Cannot we, like our opponents, concentrate our forces and efforts to gain our equal rights? Cannot we agree to disagree? Why not let our minor differences lie quiet till we effect the grand purpose of equal rights and liberty upon which we are all agreed?

Let us work in unity to secure the common rights of all. That work accomplished, those who wish can hav their own individual fights. We hav not a man to spare from our ranks, good or bad. If we expect to enlarge our army sufficiently to secure a victory, we must stop questioning individual opinions.

Traitors to our cause, to the advantage of our enemies, hav let go a torpedo, and instead of intercepting it in its progress in time, we suffer it to blow up our forts and shipping.

Abbot and Bundy, in the service of the enemy, hav started the respectability dodge; and the cry of obscenity, Freelove, murder, thief, is alarming the guilty consciences of saintly members of the League who cannot stand the test.

The Tompkins Liberal League hav joined the cry in a body, and the best men in the League are to be questioned in their equal rights to think as they please. "Hold on there! That fellow is obscene! I saw him passing by a house of ill-fame the other morning. There is another fellow. He cannot be respectable; he is a Freelover. I heard him say the marriage law might be improved. We cannot associate with these men. We must leave the League if these men do not resign. It will never do for us to meet in the same hall, or march in the same ranks." I wonder how it will be up in that heaven where the obscene, the Freelover, the thief, and the murderer are all assembled, through faith in the blood of Jesus. The Tompkins League will surely hav to leave if these do not resign their seats and golden harps, and will build a heaven outside.

The secret of the Tompkins League's respectability is evidently let out—yes, 'tis very plain to all truthseekers. None but the blind cannot see what their motto is. The secret is, the Tompkins League meet in the parlors of a *Christian church*. How can saints associate with sinners? How can the church be desecrated by the meeting of a Liberal League within its chambers? How can the Liberal League accomplish its work when the plan of operation is all exposed in the enemies camp? 'Tis a farce!

The church is our avowed enemy, and only offer such encouragement as will enable them the better to sow dissentions in our ranks. That is their mode of warfare; they cannot succeed in their opposition to the progress of enlightenment except by treachery, schemery, and deceit. No assistance to the cause can be hoped for from any auxiliary League who hold their meetings in a church where opposition to the cause is preached every week. Out upon such folly! Will reformers never be able to eradicate from their minds and consciences the deep-dyed, doctrinal errors of the Christian church? Can they never discover the deep-laid plots, the deception and schemery, practiced in all ages to preserve the church in its supreme consequence and grandeur, and prevent the exposure of its wickedness and deceit? Its Jesuits are the advance guards insinuating themselves into all societies for the purpose of revealing all the movements, and are prepared to meet all emergencies.

Our enemies are experienced in all kinds of warfare, and are watching closely our movements and seeking to destroy our united effort by spreading discord in our ranks about minor matters, and leading off our workers from the grand basis of operation—the establishment of Freethought, free speech, and free press. This work they know is bound to uproot the rotten system of the church, as well as state, and reduce them to an equal footing with all other citizens by the establishment of "Equal justice to all and favors to none."

I hope the Board of Directors of the National Liberal League will throw cold water on all efforts at a change of base. Allow this Tompkins League to pass quietly out upon its own merits; the National Liberal League is better off without such auxiliary Leagues; they will betray us into the enemy's hands, for they are in league with them.

Will the Tompkins Liberal League please accept this as an answer to their circular as to the mind of the Ogden Liberal League. Respectfully, John A. Jost, Sec.

*Ogden, Utah*, Dec. 27, 1879.

## Not a Believer in Prayer.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of Nov. 1st is an article over the initials W. E. L., which is intended as a criticism on Mr. Underwood's views of prayer, etc.

Now, I am not a believer in prayer, for the reason that I know of no one outside of man or woman who possesses the qualifications requisite to hear or answer prayer; and believe, with Thomas Paine, that if there was a being possessed of the qualities ascribed to him, or her, those qualities would prompt to the bestowal of every needed good; and hence prayer is impious discontent toward the direction of the thing prayed to.

W. E. L., after referring to evolution, asks, "Does not this prove that somewhere in nature, outside of man, there exists an intelligent force sufficient to produce all the wonderful intelligence we see in man?" I answer, It proves nothing of the kind. All intelligence will come to be understood to be a result, and not belonging to the family of causes at all.

Consciousness, including mind and all its manifestations, results partly from the normal action of physical organs, and partly from impressions made by external objects, which may, or may not, be forces, and in no wise can they be considered intelligent or controlled by intelligence except when associated with beings having nerve structures.

These wonderful faculties, and all manifestations of intelligence, will cease when the organs of the brain become deranged or the normal functions being suspended, as we hav daily experience in accidents, diseases, and death.

The elements of matter through the universe inhere in themselves resident energies capable, under favoring circumstances, of producing all the varied phenomena which it has so long been thought required a belief in a God to explain.

The innumerable developed forms of animal, vegetable, and mineral existences, with all their beauty and perfection, are but the expression of the force or energy engaged in their production, and the character and the physical capabilities of each particular thing will depend upon natural, physical conditions at the time of starting into being and the quantum of elemental entities combining and entering into the organized effort.

The realization of the entire capabilities of any given organism will of course depend upon the completeness of the environments of the several periods of the developmental stages through which such organism passes. If any important requisite of natural growth from first to last is wanting, a corresponding defect in the thing so involved must naturally ensue.

And hence there will be use for such noble, self-sacrificing men as Underwood and others who are laboring to compensate by extra educational efforts, to bring up the race of men to as near approximation to that state to which all would hav attained if more favorable conditions had environed them from the first.

It is well demonstrated that there was a time in the evolution of our planet when breathing things did not and could not exist. But as a reduction of temperature went on, and disintegration had brought the surface to a condition so that the elemental energies could find expression, vegetable life sprung into existence, and, after further changes, animal life also, each in its turn, in obedience to typal quantities of entities coming together by the affinities of co-ordinate energies striving for the highest attainment and perfection the conditions at the time permitted. If all the natural requirements of human existence had been literally complied with, perfection as far as possibilities of conditions would hav been attained.

Man is as much a natural, spontaneous production as a blade of grass. The "wonderful intelligence we see in man" is no more wonderful, nor as much so, as the delicate coloring of the rose, or the skill exhibited by the honey-bee, the delicate felt of the hornet's nest, the house of the otter, the spider's marvelous net-work, the jet covering of the twigs of the sparrow's nest, and a thousand other exhibitions of capacity in what is called the lower animals, all having the ability to secure to themselves in the greatest perfection every requisite essential to their well-being and happiness.

The vegetable world exhibits no less capacity to secure all the necessary requisites of existence, growth, development, and perfection. The minutest shrub, plant, or flower exhibits more discriminating judgment in the selection and appropriation of its food and capacity to supply its several wants than man with all his "wonderful intelligence."

The dog will scent his master by the wagon tracks on roads constantly traveled by other teams hours after the wagon had passed and when miles away, exhibiting intelligence far transcending the master's ability to trace the dog under the same conditions.

Most of the clinging vines exhibit most wonderful capacity to secure to themselves all the advantages their existence requires. If a grape-vine, for instance, be trained over a large glass with a hole in it, the clinger will sweep its length over the glass next to itself; finding no place to fasten to, it will pass through the hole and sweep over the other side; still finding no place to fasten itself, it will tie a knot at its end, pass back through the hole, bringing the knot firmly against the glass, and take up the slack by twisting itself into a double spiral spring, thus offering all its strength to the support of the parent vine.

I could go on illustrating the parallel existing between the various classes of organic existences, showing, I think, conclusively that this "wonderful intelligence" is dependent upon nerve tissues; and all manifestations of intelligence through all the gradations of animal and vegetable life result from the difference of complexity of brain structure.

Now, I think we hav stronger evidence that consciousness, intelligence, and all the distinguishing characteristics of the human mind, are results of the action of non-intelligent forces acting upon our physical organism; while the believers in the "somewhere in nature intelligence" profess to believe that consciousness, intelligence, and mind existed prior to organic existence; and this "wonderful intelligence" will continue to exist after the dissolution of the organism the same as though nothing in particular had transpired.

All religions hav pretended that "somewhere outside of man" an intelligence exists. Then it must hav existed when this planet was a fiery ball, rolling for ages in space; it must hav existed before our planet became detached from its associate matter; it must hav existed co-eternally with matter or the elements themselves. But to maintain that it exists independent of matter is a dogma upon which all beliefs in an intelligent first cause has always been predicated. And the idea of W. E. L.—that "somewhere in nature, outside of man, there exists an intelligent force sufficient to produce all the wonderful intelligence we see in man"—differs so little from the commonly expressed God notions that it seems like folly for any one to split hairs about it, but just call this outside something God, as all geologists do; it saves the trouble of thinking further in that direction.

It follows, as a legitimate sequence of W. E. L.'s idea of an outside intelligence, that at death the "wonderful intelligence we see in man" will return to the "somewhere in nature intelligence," As this somewhere-in-nature intelligence existed before man did, it must continue to exist after man dies; and this kind of logic is the pivotal point upon which beliefs are based in continued conscious existence.

The fact that a child at birth exhibits less evidence of consciousness or intelligence than many of the so-called lower animals, and that aged people who hav lived and worn out their mind, thoughts, and even consciousness itself, long before life is yielded up, is no evidence to the believers in the "somewhere in nature intelligence outside of man,"

I can truly say I hav no "distinctive" or instinctive desire to pray or to *prey*. There is not a Christian living that has a distinct conception in his own mind what he prays to; he has no more idea of what God is than a well-organized chimpanzee, from whom it is more than probable he sprung. B. W. Franklin.

*Ithaca, N. Y.*, Nov. 9, 1879.

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Cohort, in ancient Roman armies, was a portion of a legion, consisting usually of six hundred men. Ten cohorts made a legion.

# Letters from Friends.

EDITOR OF THE TRUTH SEEKER: Here is my three dollars for THE TRUTH SEEKER for 1880. I am a little behind time, but hope you didn't think me one of the timid ones, who, to keep in repute with Grundy, must appear to go back on the grand old hero who founded it. I am sorry for the professed Liberals whose glass houses are so thin that they must be following up and pelting whoever they deem vulnerable for the sake of keeping the confidence of the regular pharisaic vigilants and preventing them from coming near enough to notice their domiciles. I did not suppose that either Abbot or Bundy (no, not even the latter, with all his pupilage) was so vulnerable as to need to be hunting-hound for these; that after professedly rejecting the old superstition he would outdo Comstock in zealous defense of its gossipy morals—descending to a degree of cowardly meanness which even that sneaking pimp of the old churchly "lady of Babylon" could only consummate through such a cat's-paw.

Let me say a few words to our martyr, friend Bennett. I read the so-called "exposure of your wickedness," and I said there must be a little fire with all that smoke, but that I would wait till I heard from you before making up my mind how much. I said, Well, if it is all so, it shows that you are not yet Infidel enough to be entirely free from the weakness of some of our old exemplars—the ancient patriarchs. I don't know as I could hav wondered very much if the influence of the reverend examples of "men of God" from one hundred generations back down to the present time should not hav been so far outgrown by you as to hav made it impossible for you to behave half as bad as some of them. A decade or two of "Infidelity" could hardly be expected to cure entirely the weakness left by these ages of hereditary disorders, stimulated into fresh activity, as they are, by the true inwardness of the most influential saints of our day.

I don't want to be hard on the saints of our day. I know that good old uncles, David and Solomon, who wrote part of the "Holy Word" for them to get to heaven by, were a little ailing in that way. The first wrote the "inspired psalms" for the saints to sing, and the latter rather eclipsed the luster of his illustrious daddy, though at one time he became fretty at the mighty task he had undertaken, and declared it "all vanity and vexation of spirit;" yet he rallied, after all, and wrote his very "chaste, divinely-inspired, Word of God, Solomon's Songs."

Our modern saints are tolerably successful in following their divine patriarch-ideals, though they can't quite come up to the originals. They come about as near to it as they could be expected to without miraculous inspiration to help them.

When I first read the famous Grundy-Bundy exposè I was inclined to credit you with more of the remains of patriarchal piety than you are entitled to. But I must still giv you credit for one of its virtues—you beat our modern saints all to pieces in "confessing." They hold that the greatest of religious duties, but they don't confess worth a cent, while you, not holding it a duty to confess to those not wronged, nevertheless own up all your weakness to the public rather than lay your lying enemies in the lie further than they are guilty of it. I don't know, though, whether to charge that entirely to your backsliding from "Christian morality," or whether to attribute it in part to the differing circumstances which surround you on the "Infidel" plane. If you had been a churchman, and as strong a worker for church-religion as you are for "Infidelity," all the "piety," "morals," "respectability," wealth, and government influence would hav joined to save your reputation for the sake of their cause ("for Christ's sake"), and thus you and they could easily hav blasted the reputation of any "presumptuous person" that dared to try to "impair your usefulness" for the "holy work of the Lord;" but disciples of nature's religion, "the Infidels," can't be depended on for this. The most bigoted of them, though abundantly supplied with the grace of bigotry, won't lie anybody into the wrong to screen their most favored champion. Somehow they hav got such an egotistical conceit of the strength of their cause that they think it will stand without lying to uphold it.

Then, again, you fail to fill the bill of saintly example when acting wickedly; you don't try to take your neighbor's wife from him, and you don't seek out and try to deceive young maids; in fact, don't seek out any, but wait till they come to you, and then take to those of middle age and thorough experience, and such as like your epistles well enough to answer and encourage them and receive several of them, and who can still play the offended virtue so as to make you two-thirds believe it real in spite of such winning ways as call out more letters from you the while. This don't come near up to the saintly standard of virtue and loving shrewdness. The fact is, you can't do it. Don't try again.

Not to be too delicate in expression, nor to spoil an admonition for "Infidel" relationship, I must say that you are hopelessly green in such graces, in fact, a botch at loving viciousness. You are a botch at each part of the work. If you meant to speak of any obscene intent in those letters, you failed so utterly that you left them fit to be published in the *Index* journal of "cultured Liberal purity," and in its echo, the *Religio-Hypocritical*. The only things in your letters too obscene for those journals to publish, it seems, were your quotation marks, which ironically imputed to the "lady's" accusations against yourself. These "pure" journals, of course, thought it more "chaste" to giv these passages without the quotation marks, so as to make it a confession on your part. Pshaw! you can't hold your own with such "pure" fellows and their "respectable" tactics.

Then, again, if, in your moments of greatest inspiration, you had any intent to be a rakish saint, you might hav known that you couldn't be one of the "competent;" your early training was not under a proper "consensus." Any half-developed "man of the world," to say nothing of a modern purity saint, could hav told you that you, an unsophisticated ex-Shaker, who left Shakerdom to marry, and worked hard ever since till sixty, instead of leading into love relations with you any young artless maid, would be caught by some sharp, experienced, designing woman, who would dupe and rob or sell you. Well, you wouldn't hav believed them, perhaps, if they had told you so, but you hav learned, and I'll bet on one lesson being sufficient for you.

Don't talk of withdrawing from editing THE TRUTH SEEKER; you hav just gained the experience needed to make it more largely useful. Your blunder will only drive off the coward Liberals. Let them go. Lord bless them, or, if he can't, we'll try. Yours for truth and right,

CALEB S. WEEKS.

EDITOR TRUTH SEEKER, *Sir:* The soldier who betrays his command is shot. Treason is done by giving information or armed assistance—briefly, by giving aid and comfort to the enemy. In war times the civilian may easily entangle his neck in a traitor's noose; and since this fleshy tabernacle in which the spirit of man is clothed hath stood upright, traitors and spies hav been deemed the lowest of the human race. Even he who betrays the bad in favor of the good meets with the cold shoulder among the advocates of the good with whom he would associate. And there is moral treason as well as moral cowardice. The cause advocated by pens and tongues may be betrayed as well as that maintained by bayonets and guns. What shall be said of those who were fighting in some cause together with their neighbors, and finding one of these neighbors, whom they hated, a prisoner in the enemy's hands, would giv information tending not only to injure the neighbor, but to render the cause odious among the unthinking masses or unprejudiced strangers?

It seems to me that the blow aimed at Bennett is a serious stroke against our cause. Here was an opportunity given to us by the enemy; here was the very rope taken by them which must hang them. Every Liberal in the world felt it. But at one fell blow from the hands of one of ourselves every advantage was taken from us and the camps of the enemy filled with loud shouts of triumph. No, Bundy, no Abbot, you hav betrayed our cause terribly. It must be that you are not with us. Never again can we trust you. As open enemies you are harmless, but, as apostles, your position gave you Iscariot's opportunity, and you took it.

CLARK IRVINE.

## MISTAKES.

AUBURN, INDIANA, Jan. 1, 1880.

This is a world of mistakes; and men and women are rarely to be found on this planet who hav resided on it for sixty years and hav not some time in the course of their pilgrimage committed some errors, done many things which they ought not to have done, and left perhaps as many things undone which they should hav done. Even our best Christians are often heard to mourn over their shortcomings; and even those who are every day petitioning their Maker to lead them not into temptation are often convicted of making very serious mistakes. Holy angels in the highest heavens, according to the Christian Bible and John Milton, made a terrible mistake when they rebelled against their Creator, and undertook to oust him from the great white throne and run the universe to suit themselves. Even Deity himself, according to the same infallible authority, has made many mistakes since he undertook to raise a family of human animals upon this planet; but, to his everlasting credit, he made an honest confession of his sins, repented, and owned up like an honest God; and if all the Christian clergy would follow his example, and make an open, fair confession before the world, in my opinion there would be but a precious few left to throw stones. Strange indeed that rational men and women who hav had years of experience in this world of imperfections should manifest such wonder and amazement as they often do at the mistakes of their fellow-mortals. Christians who believe that the highest angels of light fell from grace, and who worship a God who has often made mistakes and repented of the same, will make but small capital by laboring to degrade a man who has lived sixty years in this wicked world, and only been convicted of one mistake. Certainly Christians should be among his last accusers, if they hav any regard for consistency. We are all so imperfect that it stands us in hand to be continually on the watch of ourselves, and to be very slow and cautious in our condemnation of others; for mistakes seem to be contagious and seem sometimes to spread like other diseases which flesh is heir to, one mistake often begetting others. Bundy and Abbot hav become terribly demoralized by handling this mistake of Bennett's; it was the greatest mistake of their lives, though by no means the first. When the assassins of liberty first hauled him to a Christian prison, these pretended advocates of Freethought stood by consenting to his doom; and it was apparent to the most superficial observer that they were much elated with the misfortunes of their rival; and when they saw the subscriptions accumulating every week to sustain THE TRUTH SEEKER, they meanly insinuated that Bennett had got the very position he had been seeking for, in order to have an excuse to beg money from his sympathizers. And when they got hold of these letters their emotions entirely overcame them—they were filled at once with the most ecstatic delight—so much so, that they "tint their reason a'thegither." In fact they were completely intoxicated; what little common sense they possessed vacated the brain, passed out, and their true inwardness was so completely exposed and so plain that common observers could easily discern the motives which controlled their actions. Then again, as if to cap the climax of their mistakes, they, without a shadow of proof or reason, labored to make the world believe that Bennett had always been a licentious man and a hypocrite, and that the TRUTH SEEKER office had ever been the headquarters of Libertines and prostitutes, a general rendezvous of unprincipled villains, who preyed upon and bled each other when short of fresh victims. And yet these men profess to be Liberals, and like Bennett publishing journals ostensibly devoted mainly to the same objects. These men, Abbot at least, had heretofore refused to soil the pages of his cultured sheet by recording the exposures of orthodox clergymen when convicted of criminal intercourse with the lambs under their charge. Such business was entirely too low for his dignity. But when these precious letters met his longing eyes there seemed all at once a thousand tongues in that belly of his, and every tongue was charged with slanders of Bennett. Thus these mistakes of Bennett, bad as they hav been, hav done some good. They hav pretty effectually settled the fact that Bundy and Abbot, the partners in distress, are so much absorbed and blinded in the contemplation of their own superior culture and purity that they never will be able "to see themselves as others see them." They make too many mistakes, and by their mistakes they are seriously injuring the cause which they claim to love. Quite a number of prominent Spiritulists, and even Underwood, hav seemingly through their influence sold themselves to the enemies of liberty, and are fast fitting themselves to become life members of the Young Men's Christian Association; and it is barely possible that some of them may hav the high honor of holding Comstock's victims while he puts on the iron boots and thumbscrews.

But, say some, do you mean to justify Bennett, and do you mean to say that he has done no wrong? By no means; no true Liberal will make any such claim. Liberals as a body are as much opposed to infidelity to the marriage relation as any other class of people. Our complaint is against those who hav manifested such a degree of gratification at his misfortunes and such a terrible anxiety to magnify his errors and to prove to the world that he is and ever has been immoral every way, and that he has ever lived the life of a hypocrite.

We believe he has been no such man. He has lived sixty years in the world, and has ever, all his life, been the fearless advocate of unpopular doctrine. He has been very aggressive, open, bold, and able to strike such blows as to make his presence a terror to his adversaries. Had there been any flaws visible in his moral character during all these years, his enemies (and he had thousands), some of them, would certainly hav found them. He says that he has never before transgressed the proprieties of the married life; and we believe he tells the truth, and we shall do what little we can to sustain THE TRUTH SEEKER. Whether Bennett shall continue to act as editor or not is for him to decide. A man who acknowledges his errors, and respectfully solicits his friends to forgive him, especially one who has so conducted himself before the world for sixty years as to be entirely above suspicion, should not be abandoned and thrown aside for one mistake.

BETHENA F. H. WILSON.

TIPTON, MICH., Nov. 27, 1879.

MRS. D. M. BENNETT, *Dear Madam:* I hav just finished reading Mr. Bennett's confession. I am glad to see him come out so square, frank, and bold, and acknowledge that he wrote those letters. In doing so he has shown himself to be the first public man in the world that has ever had honesty enough to admit that he had ever done a wrong. Not even as pure a saint as Beecher would admit that he ever did wrong, but said he had only been nest-hiding. I tell you I am glad to see the frankness and manliness in which Mr. Bennett came out. It proves to me that he has got more manliness left in him than all his Christian persecutors. He has not only shown himself to be a hero of Freethought, but a hero of frankness and honesty. He has not been the first to make a mistake, but he has been the first with manhood enough to acknowledge it. Were all these men that are trying to pull Bennett down brought up before the great tribunal and told to answer the questions put to them, they would hang their heads in shame. Liberals, I don't think that we can afford to drop Mr. Bennett. He has done too much for the Liberal cause. His crime is not half as bad as that of Abbot and Bundy. Look at what they hav done. They hav done that which no decent man would think of doing. I will close by sending you a little motto that was in old Hacker's paper, of Maine, that I like very much.

"Bound to no party, to no sect confined.
The world our home, our brethren all mankind.
Love truth, do good, be just and fair with all,
Exalt the right, though every ism fall."

OTIS WHELAN.

OXFORD, O., Dec. 19, 1879.

DEAR FRIENDS OF THE TRUTH SEEKER: Yours of the 20th is received. I hasten to remit you $3 due you up to January 1, 1880. As I wish to pay as I can I send postal order for $5; that is, $2 for 1880; and if I were able I would surely giv THE TRUTH SEEKER a powerful business shove, but, alas! I am not. Tell Mr. Bennett to keep in good cheer, no stepping down and out in this case, bad as it is; indeed, I rather like that it happened just when it did, for Bennett's friends can now see plainly what they were before at a loss to understand—I mean the trouble between Abbot and Bennett. This very foolish letter writing, I am thinking, will stop short, never to be done again while the old man livs. He says so, and I believe him. I like him for saying so too. Go on as you hav been, saying just what you think, but as smooth as you can with truth, and you will be sustained in such a course. Abide your time as best you can, and I think you will be chosen to steer your (our) ship through, clear of the breakers; and should seas of inhumanity seem to overwhelm us, with D. M. Bennett at the helm, we will hav nothing to fear.

I believe it was Burn's that wrote:

"Is there for honest poverty,
Wha' hangs his head and a' that?
The coward slave we pass him by,
And dare be poor, for a' that.
For a' that, for a' that,
Our toil's obscure and a' that;
The rank is but the guinea stamp,
The man's the gawd, for a' that.

Then let us pray that come it may,
And come it shall for a' that;
That sense and worth o'er a' the earth,
Shall bear the gra', and a' that;
For a' that and a' that,
It's coming yet, for a' that.
When man to man, the wide world o'er,
Shall brother be, and a' that."

There, now, Mr. Editor, if you feel like dressing this up, or adding to it anything for the benefit of the cause, do so, and put my name to it.

JOHN M. STERN.

ATLANTA, TEXAS, Dec. 12, 1879.

Inclosed find post-office order for $4.50, for continuance of THE TRUTH SEEKER and a copy of Ingersoll's "Mistakes of Moses" I receive a copy of the *Index*. It reminds me of what Milton puts in the mouth of Satan, "If I can't get victory I will hav revenge." Infidelity is spreading everywhere, but policy or dishonesty keeps thousands from owning it. There is very little interest manifested for religion here, only the name remaining; still they try to starve an Infidel to death only because they cannot burn them as they once did. Put my name down for Mr. Bennett's forthcoming book, "Ancient Gods and Ancient Religions." I will remit as soon as I get the book or hear it is published. I shall want several other books after a while.

Yours for liberty and truth, J. B. EVERETT.

BERNE, IND., Dec. 28, 1879.

D. M. BENNETT, *Dear Sir:* In compliance with your request I let you know that your boyish notion does not lower you in my estimation. Dear sir, I am an older man than you. Without this friendship towards the gentler sex life would not be worth living, as friendship, to every willing mind, opens a heavenly treasure. There may the sons and daughters of sorrow find sources of real pleasure. Happy the man or woman who has a friend formed by the God of nature. Well may they feel and recommend friendship for their creator—nature.

Bundy and Abbot are only twitting you of the fate of the virtuous Joseph, who refused to comply with the request of his mistress and was cast into the king's prison. I hope there is not a reader of THE TRUTH SEEKER who will be led astray by the malicious slanders and falsehoods of D. M. Bennett's enemies. We all know they would sink him to the depth of profundity if they had the power. Let us not forsake the man who is standing up for our liberties, as Mr. Bennett is doing. It is not often we get a man that will sacrifice his interest for ours, as he has done. He has my most cordial wishes for all that is manly, good, and fair, Yours, J. W. BEBOUT.

KALAMAZOO, MICH., Dec. 26, 1879.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Having read the grave charges brought against our suffering brother, D. M. Bennett, also his manly letter of confession and definite explanations thereof, I, claiming to be a Liberal Spiritualist, consider it my duty as one of "said jurors" and a constant reader of THE TRUTH SEEKER to bid the editor-in-chief good-speed in the grand cause of liberty, in which he is so earnestly engaged, and I hav no desire to see him step down and out until some one can be found who is more worthy and who can prove to us, without the shadow of a doubt, after sixty years' battling with the adverse winds of life, that his record is pure and spotless, and he can truthfully declare to the world, *Lo!* I am without sin, having never even stumbled.

To such a one I hav no doubt but our good brother Bennett would cheerfully submit his life work and retire. But until such a person comes forward, I say, Go on, D. M. Bennett; we want THE TRUTH SEEKER, and you for its editor. No one can regret more than I that such disastrous circumstances should exist or be brought forth at this time. However, I hav no word of condemnation for either of the parties most interested. "To err is human," and I can but regard the whole drama as another publicly recorded proof that there is something wrong underlying the great social structure, of which we are all a part.

May the gods hasten the day when no woman will be obliged to sell her soul or body to obtain a livelihood! See to it, ye friends of Liberalism everywhere, that the noble cause of liberty, the emancipation from religious bigotry and superstition, be not retarded by the little social earthquake that has lately favored the Liberal planet, but rise out of the confusion into which we hav been thrown, and gird on your armor, determined to fight valiantly to the end, even though it should come to light that ten thousand of our brave soldiers had been guilty of love making or writing silly love letters.

There was never greater need than now of honest, earnest warriors and a united, concentrated plan of action. Shame on those who allow the firing of an enemy's gun to cause their retreat, leaving the fort in the hands of the enemies. Again I say, rally, each and every one, and join in the grand march to freedom for men, women, and children, ever remembering that "eternal vigilance is the price of liberty." Yours, for the greatest good to the greatest number,

IDA A. MCLIN.

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HILL'S FORK, OHIO, Nov. 30, 1879.

MRS. D. M. BENNETT, *Dear Madam:* I write you a few lines to inform you that I will not desert you in this dark hour of trouble. I hav always entertained the highest opinion of dear Brother Bennett, from the first acquaintance I had with him, and if he has erred to some extent I think the great amount of good he has accomplished far more than compensates for his little, trifling, frivolous errors. I do sincerely hope that all good Liberals will stand by him and help to bear him through his deep troubles. I hope THE TRUTH SEEKER will still continue to liv and flourish. I will do all I can towards its support, although that is but little. I am truly sorry to think friend Underwood has taken the course he has towards Brother Bennett; it is to be hoped he will see the mistake he has made, and repent of his errors. As for John C. Bundy and F. E. Abbot, I am not surprised at their conduct. I don't think there is anything too low and contemptible for them to engage in.

You will please continue to send me THE TRUTH SEEKER, and I will send you the pay for the subscription in a short time. I haven't the money now, but will hav it soon.

Your sincere friend, JOHN C. GOCKHART.

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ROSEDALE, INDIANA, Dec. 15, 1879.

FRIEND BENNETT, EDITOR TRUTH SEEKER: My verdict is, Not guilty. Go on in the great work of reform in which you hav done such noble work heretofore, and all friends of liberty will stand by you; your name will liv and be cherished by future generations, while the names of such cowardly traitors as Abbot, Bundy, and Comstock will be despised and looked on by all true friends of liberty as enemies to the cause of human progress. The mean and cowardly attacks made upon a man locked up in prison for no crime whatever are enough to damn any man, or set of men, who will stoop so low. Such vile and contemptible wretches as this beautiful trio are, "Well might the sun in darkness hide, and shut his glories in."

Again I say go on, and the friends of liberty will stand by you in the noble efforts you are making in behalf of liberty, justice, and free thought, free speech, and a free press.

Yours truly in the cause of liberty, and justice, and the cause of truth, W. H. HALEY.

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DOYLESTOWN, PA., Dec. 8, 1879.

D. M. BENNETT, *Dear Sir:* You wished all the readers of THE TRUTH SEEKER to say whether you should step down and out or not. You got thirteen months and $300 too much, by that Christian jury and judge, for daring to speak the truth. As you hav committed no crime, and are undergoing punishment, would it not be more honorable for Abbot and Bundy to hold their peace and let this sentence go against the mistakes they discovered you made years ago? or is it essential to kill THE TRUTH SEEKER in order to let their "kid gloved" journals liv? Liberalism is gaining fast, and we should not stop its growth by fighting among ourselves. I do not care to get along without THE TRUTH SEEKER, and care nothing for either the *R.-P. Journal* or *Index*. I have watched THE TRUTH SEEKER close since A. and B. made their assault on it, and cannot see but what it draws as much water as ever. "Long may she liv." Respectfully, A. J. READING.

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LANARK, ARK., Dec. 8, 1879.

MR. D. M. BENNETT, *Dear Sir:* I see that the beast and his image are upon you again. They seem determined to chew you up. They are determined to stop your letter-writing. They don't like your letters to their master, nor the ones from "Behind the Bars," nor the ones you wrote to Bundy's young angel of spotless white. I want you to continue writing letters. I like them, and thousands of others like them. Your error was that you did not put them all in your paper. Continue those epistles; they are hurting the right fellows. Some of your subscribers may be too cultured to support you any longer, but not many. Wife and I think just as much of you as before, and more. We admire a man that strikes square out from the shoulder, as you did in THE TRUTH SEEKER of November 22d. We will never leave you nor forsake you. You hav a place near the warmest corner of our hearts. **With all your little faults we love you still, and ever pray (our way of praying) for a glorious triumph over your enemies.**

Inclosed you will find one dollar, for which you will please giv me credit on my subscription.

Yours truly, T. H. MONTGOMERY.

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OGDEN, UTAH, Dec. 25, 1879.

Inclosed please find P. O. order for ten dollars, five of which place to my credit, and the other five please apply on account of a monthly donation of one dollar per month, promised to sustain the TRUTH SEEKER while its worthy proprietor is behind the bars.

I shall want some more books shortly and will send when I get ready. Put me down for the present for one of the "Gods and Religions of the Ancients," to be issued shortly, now in course of preparation by D. M. Bennett.

Like many of your subscribers I too hav received one or more copies of the 5,000 variously distributed *Indexes* to the character of the man Abbott, in his departure from the rules of honor and integrity, in reference to the Liberal League and its members generally. and Bennett and THE TRUTH SEEKER in particular. It would appear that he appreciates the vileness of his actions to which his disappointed ambition has led him, as he seeks to make himself notorious by the gratuitous distribution of so many true indexes of the character of his actions. He surely (as the church would say) has got in the dark, and mistakes the character of the Liberal element, among whom he is seeking to establish himself by the exhibition of his notorious acts. In his darkness he has surely got in the wrong church, or outside of his ideal of the right one. He must think he is addressing a lot of dupes of church authority, who hav faith in the priesthood. He must be a dupe himself, and truly in the dark, if he thinks his low, depraved, churlish, spiteful character displayed in his acts of wickedness his *Index* points out—if he thinks there is any true Liberal will indorse his proceedings. Can he not see that his very dirt and filth, in opposition to integrity of purpose, are making his adversary stronger? The manly and truthful expressions drawn from the sad but honest soul of Bennett are the more endearing him to the lovers of truth and honesty. The diabolical acts practiced against Mr. Bennett by this Christian in disguise hav produced from the depths of his misery, in his lonely cell, the truthful acknowledgments of a devoted supporter of human rights, who is willing to sacrifice his all on the altar of truth, regardless of the loss, individually, of his own inherent rights as a citizen, a man, and a brother.

The acts of Abbot and Bundy two traitors to the cause of freedom, with their supporters, hav by their wickedness brought out more fully the true and noble hero in the cause of liberty and equal rights, and the more endeared, thereby, in the heart of the true lovers of humanity is the staunch and defiant D. M. Bennett, who dares the worst to accomplish the right. Who would forsake the cause of right, with such a hero at the head, at the false cry of disappointed ambition? Let echo answer, Who?

Now, my dear friend, made dearer to me and all the lovers of truth by the persecution you are suffering for the cause, your future is bright; brace up. You hav the magnetism of thousands drawn towards you for your support; this must strengthen you, and you will yet see the outcome, and it will be a glowing day! The victory of equal rights over the power of religion and gold.

Yours for truth and right, JOHN A. JOST.

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SHELL ROCK, IOWA, Nov. 22, 1879.

FRIEND BENNETT: A copy of the *Index* of October 20th was sent to me direct from the office, marked "Sample." How Abbott got my address I know not. It contained a long article copied from the *R.-P. Journal*, edited by John C. Bundy. The head-lines of the article read as follows: "Another Imposter Unearthed.—The Would-be Martyr a Foul-mouthed Libertine.—D. M. Bennett, the Apostle of Nastiness, professing Devotion to his Wife, teaches Free-love.—The True Inwardness of a Filthy Concern Never Before Published, and now Exposed only in the Interest of Truth and Decency by a Special Agent of the *R.-P. Journal*." When I read those letters I looked upon their publication as another raid on the life of THE TRUTH SEEKER, and to cast another lasting stigma upon its editor, and I still look upon it more in that light than I do to hav been published in the interest of decency. When I received your paper of November 22d, and read the confession you made, I confess that I was somewhat staggered; but when I came to realize that you, like every other human being, were liable to go astray, my nerves became quieted. Well, brother, I admire the frank and manly confession you hav made; now let John C. Bundy take pattern by D. M. Bennett and confess his many past crimes; or has Bundy been washed in the blood of the lamb and has no crimes to confess? And all your self-righteous, wide-mouthed crew that are ready to stab your enemy in the back when he is down and not able to defend himself, confess your faults; your scape-goat religion will be of no account to you over there.

Now, Bro. Bennett, you wished your friends to write and let you know how they feel in regard to supporting your paper and yourself. I can only speak for one. Your paper is what may be rightly called the people's paper, or at least the thinking part of the people throughout the country. Its columns hav always been open and free to both friend and foe. For one I shall continue to support the paper as long as it is published, or as long as I am able to pay for it, notwithstanding what Mrs. Grundy may say to the contrary. That old lady and I had a falling out forty years ago, and hav never made up. When I am satisfied I am right, I am going to go ahead if all hell rises up against me. Yes, I am going to stick by your paper and you. If Mrs. Bennett can forgive why should not the world?

Now a few words to John C. Bundy. If you mean to charge D. M. Bennett with advocating Freelove, or, more properly, free lust, through his paper, you are guilty of a gross lie; and again, you insinuate that Mr. Bennett purposely brought the prosecution and imprisonment upon himself for the purpose of bleeding the people that must sympathize with him as being persecuted. Another stab at him. I don't uphold Mr. Bennett in writing the letters he did, but when I see the object of John C. Bundy in coming out as he has and when he did, it is enough to call out the sympathies of any person possessing the least feeling of humanity. John C. Bundy gave us not the name of his agent, but it is quite evident to my mind who his agent is in this case. Again, Bundy appeals to R. G. Ingersoll, B. F. Underwood, Dr. Peebles, and quite a number of others, asking them if they can labor longer in the same harness with D. M. Bennett. I don't know how they can well help themselves unless they face about and go with the church. The most of those men that Bundy appeals to hav been heart and soul with Bennett in laboring to free the human mind from priestly superstition and bigotry. If they continue in their noble work I am sure they will work shoulder to shoulder with D. M. Bennett. Mr. Bundy, your mask is too thin. I **can see through it as easily as through an old sieve.**

I hav written these few lines hoping that the best minds of the country will be as merciful towards a brother that errs as they would like to hav mercy shown to them under like circumstances. Yours in love, J. W. CUNNINGHAM.

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OAK POINT, WASH. TER., Dec. 12, 1879.

D. M. BENNETT, *Dear Sir:* While you are imprisoned in a Christian dungeon we are trying in this remote corner of the globe to see if we could not cheer you a little by being prompt to renew our subscription and make a small donation for your defense, and comfort your sorrow that this warfare is going on in the Liberal ranks, for as long as we cannot set a better example than our Christian persecutors we ought not, to boast of superiority. I am glad to see that the Liberals hav cut loose from the old, rotten political thraldom and decided to work on independent principles. I hav dropped party politics for a good many years, and hav made a rule to ask our candidates for office a few questions concerning equal taxation and the like. If they would pledge themselves, I would support them and use my influence among my Liberal friends for them, and if not, I would rather stay at home; and, acting upon that principle, the result has been that church property has been taxed to a certain extent and the adoption of as liberal a Constitution as was ever gotten up by mortal man, and the foundation is laid for this territory when it is admitted as a state, to be the home for Liberals and Liberal principles, and to prove it I will giv a few extracts:

1. Declaration of Rights, section 4: "All persons hav a natural and indefeasible right to worship God according to the dictates of their own consciences; no person shall be compelled to erect or support any place of worship against his consent, and no preference shall be given by law to any religious society, nor shall any interference with their rights of conscience be permitted; no religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his opinions on matters of religion or finances."

Section 2 says: "All taxes shall be uniform upon the same class of subjects within the territorial limits of the authority levying the tax, and shall be levied and collected under general laws, which shall present such regulations as shall levy a part of valuation for taxation of all property, real and personal."

Section 3 says: "The property, real and personal, of the United States, and the property of the state and counties, property of municipalities, common school property; cemeteries not ordered or used for private or corporate profit, and public libraries shall be exempt from taxation, and all laws exempting from taxation property other than hereinbefore mentioned shall be void."

On education section 12 says: "No religious test or qualification shall ever be required of any person as a condition of admission into any public school or educational institution of the state as teacher or pupil, and no sectarian doctrines shall ever be taught in the public schools in this state, nor shall any funds set apart for educational purposes be appropriated for the support of schools controlled in part by any church, religious society, or sectarian denomination, and no appropriation from the common school fund shall be made for the support of any private school or seminary whatever."

By this you will see that priest and church rule hav seen their day. Whenever we are admitted as a state, if you could make room for it, I would like to send you a copy of our Constitution to be presented in THE TRUTH SEEKER, for I think it would interest a good many of your readers, especially those who would like to get away from a narrow-minded, priest-ridden community. But I will not trouble you any further and will proceed to business.

Inclosed please find $15.00, to be credited as per card order. Yours respectfully, S. C. SCHARNHARRT.

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NEW ORLEANS, LA., Dec. 5, 1879.

D. M. BENNETT, *Dear Sir:* I take pleasure in acknowledging your book, "From Behind the Bars," and I herewith inclose a postal order for the same.

I esteem you for the honest confession of your sins, and I am truly glad of your sincere repentance for the same. I shall continue to take your paper, but I shall drop Bundy. I love and sympathize with every honest man, and I believe you are one; but I hav a withering contempt for the man who can pounce upon one who is bound or in prison. I think there is nothing so cowardly and mean or more malicious.

I am as well convinced that life is continuous, and that after our bodies decay, die, and fall, we shall find ourselves again just as we shall hav made ourselves, intellectually and morally, as I am of my present existence. So, therefore, I am neither a Materialist nor an Atheist. But shall I hate you and try to destroy you because you hav not this knowledge? No, never!

I am pleased with your "Open Letter to Colgate." A withering sarcasm glares out from under the gentle garments of your thoughts. If Colgate and his society had not an alligator's hide they would writhe with horrible contortions under your last, but the devil has no common sensibility. You could not flinch him unless you should pierce his great sciatic nerve. So with Colgate—he of vaseline fame. "Verily, verily I say unto you, he shall receive his reward." And this law is universal.

Very respectfully yours, U. R. MILNER, M.D.

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RICHLAND, MICH., Nov. 30, 1879.

FRIEND BENNETT: Inclosed find three doliars, which place to my credit for the paper. I should like to make it more but cannot at this time.

I want to giv in my verdict, as I believe I hav it made up. Having read most of the evidence on both sides, I find for Bro. D. M. Bennett, first, believing from the letters alone that he cannot be the hardened sinner that Abbot and Bundy claim, but rather a novice in the art, and not by any means up to the equal of some of his enemies. Second, no woman who had what she considered of great value to lose would hav taken the best means to advertise to the world that some one, she thought, wanted what she had not, and try to extort money because he was foolish enough to think she had it. Third, that Abbot and Bundy's course plainly shows that it is only jealousy that leads them to strike him when he is not able to defend himself, and the meanest kind of jealous rivalry at that. A fair, open business competition challenges the respect of all men, but the course pursued must forever brand Abbot and Buddy as moral cowards and assassins.

Now then, Bro. Bennett, keep up good spirits. You will liv to come out of this honored, respected, and loved, while your assassins will be despised by every lover of justice and rights. Yours for free soil, free speech, free press, free mails, free money, free men, free women, free religion, and **a free God.** WM. S. LOGAN.

## Thomas Paine.

BY A. O. GENUNG.

Thou hero, sage and martyr, well combined,
Brave friend and benefactor of thy race,
Immortal Paine!
We honor thee again.
Once more the busy round of mother earth
Renews in us the memory of thy birth.
With reverent hands we place
Thy name among the worthies of our kind,
Misunderstood, neglected, and maligned,
But for all rancor, hated and forgot,
Brave, generous Paine,
Whose lofty soul despised all selfish gain,
A hundred long, unjust, ungrateful years,
Each in its turn replenishes our tears.
For thine's, alas! a sad, unhappy lot,
Mankind's best friend abandoned by mankind.

No marvel that earth's sordid priests and kings
Delight to tarnish o'er the name of Paine,
Bold, fearless Paine.
Thy blows on wrong fell fast as April rain;
The blazing luster of thy name shall stay
When priests and kings shall all hav passed away.
Ah, power, and place, and mercenary gain,
Bring not the recompense that grateful memory brings.
How soon the peace of those brave men takes wings,
Who dare to brave the evils of their day,
Firm, dauntless Paine,
Thou too must share this necessary pain,
Alas! that still a sordid, surpliced band
Controls the fortunes of our native land!
And sad the fate that finds the moldering clay
Robbed of the fruits that faithful service brings.

Who leaps to praise the soldier's crimson steel,
To juster claims of others oft grows blind.
Kind, gentle Paine,
Whose trade was not to swell the numbers of the slain,
But whose long life was spent
In gaining others' comfort and content.
Is left to bear the many thrusts unkind,
And bitter blame, that none but martyrs feel,
Who envies him his spoil who stoops to steal
The laurels green from off a dead man's brow?
Unselfish Paine,
Despite traducers' art thy fame shall never wane;
For while mankind remains a loyal few
Shall keep the memory green of one so good and true,
And all our children shall remember how
Thy tongue and pen cut like Damascus steel.

*January*, 1880.

## My Jewel.

BY ANNIE PIERCE.

There is a gem that was sent to me—
A gift from the Father, full and free,
But 'twas dropped by the messenger on his way
In a wilderness wild, where it hidden lay.

A casket contained it of lovely mold,
And brighter by far than the glitter of gold;
A casket well formed to please the eye,
For possession of which full many might sigh.

The gem within was mine alone,
And the casket, too, was all my own;
But another first found the jewel rare,
And quickly gathered a thing so fair.

Too late! I came to find my own
Close locked away in a house of stone
With bars of iron and bolts of steel,
Which only a glimpse of its wealth revealed.

I knew in an instant the gem was mine,
Sent by the Father, priceless, divine;
But I could not prove that 'twas my own,
And 'twas locked away in a house of stone.

And what makes it harder for me to bear,
This priceless gem, this jewel rare,
Is a *living, loving, human soul*
Incased in a form of lovely mold.

And it cries to me in agonized tones,
Release me, release me! I am thine own!
But alas! I cannot; I am powerless, too.
And the agonized wail my heart pierceth through.

I can only watch through bars of steel
With eyes that dark despair reveal.
Ah, the gem is mine, and mine alone,
*But 'tis locked away in a house of stone.*

I can only wait till we reach the shore
Where bolts and bars are known no more;
Where each may freely claim his own;
Where *love* is *king*, and love *alone*.

REFERRING to the state of parties in France, *The Bystander*, a monthly review which has just appeared in Toronto and said to be under the auspices of Prof. Goldwin Smith, speaks as follows: As to the church, whatever her power may be, her fidelity to the cause of reaction need not be doubted. From the language of her champions it is plain that she has lost and knows that she has lost her hold on the intellect of the world; her domain, as her chiefs must be conscious, now nearly coincides, as far as simple and sincere faith is concerned, with the absence of popular education. But in two characters she is still strong, and knows that she is strong; as the asylums for minds which seek in blind submission a refuge from religious doubt and as the patroness and oracle of resistance to progress. In progress of any kind, political or social, as well as intellectual, is her bane; of that she is doubly convinced since the ill-starred attempts of Pio Nono to lead reform in Italy and of Lamennois and his school to unmoor her from the social past and set her afloat on the rising tide of democracy. . . . It is quite as much political reaction as mental infirmity that gives her so many converts among the aristocratic class in England. On our continent it is only in the character of a savior from religious doubt and perplexity that she is likely to win converts among the educated. Here she will always hav a hard life. Miracle and relic hav hitherto been very wary in visiting the New World; and the recent incursion of St. Emilius with his bones has produced results which must hav led the saint to doubt the wisdom, though he may glory in the boldness, of his enterprise.

MANY who attended Professor Huxley's lectures in New York three years ago were unable to understand the stress laid by him upon the evidence which the genealogy of the horse affords in favor of the general doctrine of biological evolution. His prediction that this evidence, decisive even as he advanced it, would be confirmed by fresh paleontological discoveries, until even those least able to follow his reasoning would be convinced, was made a subject of especial ridicule—ridicule well justified in one sense, though not exactly in the sense intended. The prediction has been amply confirmed, so far as the discoveries Huxley anticipated are concerned, but he was altogether mistaken in supposing it would convince those ignorant of comparative anatomy. They reject, as of yore, the evidence which satisfies better-informed persons, though it is to be noticed that they limit their objections to objurgation, avoiding (as in their case is wise) the more effective weapons of reasoning and argument. Science owes to an American paleontologist the additional evidence which Professor Huxley promised. The English scientist was able to show only the more recent ancestors of the horse, carrying back the series to the protohippus or hipparion, and the miohippus or anchitherium, the former three-toed, the latter having three toes and the splint of a fourth. In the hipparion the additional toes had already become too small to be of service, but the anchitherium may perhaps hav been able to use all three toes in walking, though probably not in rapid running. Professor Marsh, of Yale College, has added to the series some remoter ancestors of the horse, as the mesohippus, which had three usable toes and the splint of another on each foot; the orohippus, which had four well-developed toes on each of its fore feet, but three only on the hind feet, and the eohippus, which had four well-formed toes and the rudiments of another on the fore feet, and three behind. It is noteworthy that as the animal changed gradually by development from a five-toed ancestor (not yet discovered, though no one competent to form an opinion now questions its existence) to the present one-toed form, it increased gradually in size; noteworthy also that in recent cases of reversion, as in the famous "eight-footed Cuban horse" (really two toes on each foot), the animal thus abnormally formed has in every case been below the average hight. —*Herald.*

LET a boy place his stockings in an iron chest as he goes to bed, and lock them in with six padlocks, and in the morning one stocking will be found under the bed and the other on the stairs.—*Detroit Free Press.*

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I read to her, one summer day,
A little mythologic story
About the maid who laughed at love,
And ran a race for love and glory.

I closed the book. She raised her eyes,
And hushed the song she had been humming;
Glancing across the shady lawn,
I saw my wealthy rival coming.

"These ancient tales," I gravely said,
"With meaing wise are often laden,
And Atalanta well may stand
As type of many a modern maiden.

Minus, of course, the classic scandal,
But with no less of nimble grace,
How many dainty slippered feet
Are running now that self-same race!

And when Hippomenes casts down
His golden apples, is there ever
A chance for love to reach the goal?"
With saucy smile, she answered, "Never!"

I rose to go; she took my hand;
(O Fate, you ne'er that clasp can sever!)
And, "Stay," she said, with sudden blush,
"You know that I meant 'hardly ever.'"


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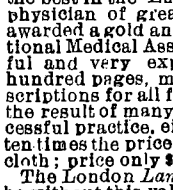
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## Gems of Thought.

It is worse than useless to deplore the irremediable.—*Symonds.*

Whole communities may be insane as well as individuals.—*Bishop Butler.*

But past, who can recall, or done undo?
Not God omnipotent, nor fate.—*Milton.*

The aphorism of Lavater is good. Trust him little who smilingly praises all alike, him less who sneeringly censures all alike, him least who is wholly indifferent to all alike.

He who does not rise when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to knowledge. —*Buddha.*

A millstone and the human heart
Are driven ever round;
If they hav nothing else to grind,
They must themselves be ground.
—*Longfellow.*

By ourself the evil is done, by ourself one suffers; by ourself evil is undone, by ourself one is purified. Purity and impurity belong to ourself. No one can purify another.—*Buddha.*

We must beware of admitting into our souls the belief that there is no soundness at all in arguments. Let us rather believe that it is we ourselves who are not sound; but let us act like men and bestir ourselves that we may become so.—*Socrates.*

If a fool be associated with a wise man all his life, he will perceive the truth as little as a spoon perceives the taste of soup. If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth as the tongue perceives the taste of soup—*Buddha.*

We would gladly see the good qualities of humanity strengthened and increased, but the dwarfing fetters of creeds we would see destroyed. Humanity works for the good of men and women here on the earth, the creeds struggle for the good of a God above the clouds. The former is far to be preferred.—*D. M. Bennett.*

The word *trivial*, in its etymological origin, is loaded with a forcible lesson. It is derived from the Latin word *trivium*, which denotes the meeting place of three roads, a place where idlers spent their time, loitering to see what passed and to discuss the worthless items and gossips of the day. How much weightier are the suggestions of the word solitude!—*W. R. Alger.*

Death is better than life! ah, yes! to thousands
Death plays upon a dulcimer and sings
That song of consolation, till the air
Rings with it, and they cannot choose but follow
Whither he leads. And not the old alone,
But the young also hear it and are still.
—*Longfellow.*

Circumstances often determine how much show a man shall make. To be famous depends on some fortuities; to be a president depends on the acute smellers of a few politicians and a mysterious set of wires; to be rich depends on birth or luck; to be intellectually eminent may depend on the appointment of Providence; but to be a man, in the sense of substance, depends solely on one's own noble ambition and determination to liv in contact with God's open atmosphere of truth and right.—*Star King.*

When two goats meet upon a narrow bridge over deep water, how do they behave? Neither of them can turn back again, neither can pass the other because the bridge is too narrow; if they should thrust one another they might both fall into the water and be drowned; nature, then, has taught them that if the one lays himself down and permits the other to pass over him, both remain without hurt. Even so people should rather endeavor to be trod upon than to fall into debate and discord one with another.—*Luther.*

When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then it is itself it grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself in, and brings with him a whole host of evil thoughts, temptations, and tribulations which grind the heart.—*Luther.*

Learning depends on the learner. No more truth can be conveyed than the popular mind can bear. Death is seen as a natural event, and is met with firmness. A wise man in our time caused to be written on his tomb:

"Think on living,"
"The name of death was never terrible
To him that knew to liv."

The saying of Marcus Antoninus it were hard to mend: "It were well to die if there be gods and sad to liv if there be none."—*Emerson.*

I would ask how or by what unerring rule a man is able to know when he has got the "true church or the spirit of the Holy Ghost in him?" Thousands hav in all ages fancied that they knew they had these things, but of these confident believers great numbers afterwards found out that they were mistaken, owned up that they had deceived themselves, and little by little they outgrew the faith of childhood and adopted the broader, grander, and nobler views of plain, practical common sense, which knows no god higher or better than good men and brave women, no heaven happier than pleasant homes here in this beautiful world; no hell worse than the consciousness of an erring, misspent life.—*Elmina Drake Slenker.*

## Odds and Ends.

Now is the good time to lay in the winter's cold.

The man who pays cash is a person of no account.

Church fairs are no good in any month that has no bazar in it.

OBITUARY.

Put away his shoe and stocking,
Put away his painted ship;
At the Golden Gate he's knocking—
Little Tommy. Let him R. I. P.

The rage for pottery painting has had its day. After all, the fine esthetic taste of the Boston girl has come down to the belief that baked beans are the best decorations for dinner-plates. —*New Orleans Picayune.*

It was a very mean man who slipped his hand between the heads of a young man and young lady in the front seat as the train entered a tunnel. He said afterward the young man's beard was very stiff but the pressure on the other side of his hand felt like the tips of a fur tie.

An English undergraduate at examination, on being asked to repeat the parable of the Good Samaritan, thus did it: "A certain man journeyed from Jerusalem to Jericho and fell among thieves." Then he stopped. "Go on, sir," said the examiner, "And—" "And what? Go on, sir." "And the thieves sprang up and choked him!" triumphantly ended the youth.

THE SERENADE.

Only a maid at the window
Waiting her lover's call;
Only an old spring bonnet
Made over for use this fall.

Only a blue-eyed bulldog
Pacing the garden path;
Only a pair of coat-tails
Bear witness to his wrath.

Only the maiden's fellow
Sitting within his room;
Only some seatless trousers
To tell of the bulldog's boom.

MAUD MULLER ON ICE.

Maud Muller, on a winter's day.
Went out upon the ice to play.

Beneath her Derby gleamed her locks
Of red banged hair, and her crimson socks.

She skated about from ten to two,
And then a hole in the ice fell through.

On the bottom of the pond she sat,
As wet and mad as a half-drowned rat.

A man with a hickory pole went there,
And fished her out by her auburn hair.

And her mother is said to hav thumped her well,
Though just how hard Miss Maud won't tell,

And hung her over a stove-pipe to dry,
With a thumb in her mouth and a fist in her eye.

Alas, for the maiden! alas, for the hole!
And 'rah for the man with the hickory pole!

For the truest words of tongue or pen
Are, "A skating girl's like a headless hen!"

A TRUE STORY ABOUT ANIMALS.

One damp afternoon the turtle came waddling out into the big room to borrow a little sand to lay his eggs in.

"My friend," the elephant said, "yours is a very hard case."

"Yes," the turtle replied, "but while there's life there's soup."

The elephant was greatly astonished, for he didn't know the turtle was given to that sort of thing at all; and all the other animals grinned, because, you see, it wasn't often the elephant met anybody in the menagerie who could talk to him.

"Well," said he, after a pause, "it's a good thing your back is so broad."

"Yes, it is," replied the turtle, "because there's no telling what make comb of it."

The animals cheered softly, and the elephant looked amazed.

"Well, old-go-as-you-please," he said, presently, "you pay as you go, don't you."

"Oh, yes," the turtle said; "I hav to shell out every once in a while. How's hides?" he asked, cheerfully.

"Oh, they're easy," the elephant said; "a little loose, maybe, but nothing to worry over. House-moving business keeps up, I reckon?"

"Yes, yes," the turtle said; "Nothing rushing particularly, but I'm in and out all day. Nothing unusual in shawl straps, is there?"

The animals cheered at this delicate allusion to the trunk business, and for the first time in his life the elephant looked as though he were going to lose his temper, but he rallied, and said:

"Oh, no; much the same as usual; just a kind of hand to mouth business. By the way, didn't I see your father's old overcoat up in front of the restaurant yesterday?

"I guess you did," said the turtle; "he wasn't the kind of a man to die and make no sign. Going down into the billiard room pretty soon?"

The elephant said no, they'd hav to excuse him; but if they'd "wait till the hyena came along, he'd hav some native whine with them." And then the turtle said, "all right, he'd drop in about tusk." And the menagerie went to supper that night with the greatest enthusiasm. But the elephant was very quiet, and only spoke once, and that was to ask the ostrich where he supposed the turtle grew to be so cute? And the foolish bird of the desert tossed an iron bolt-head down his throat and replied: "Picked it up, I reckon."

And then children, the elephant grinned, and said there seemed to be an epidemic in the menagerie, and he leaned up against the centre-pole and went to bed.


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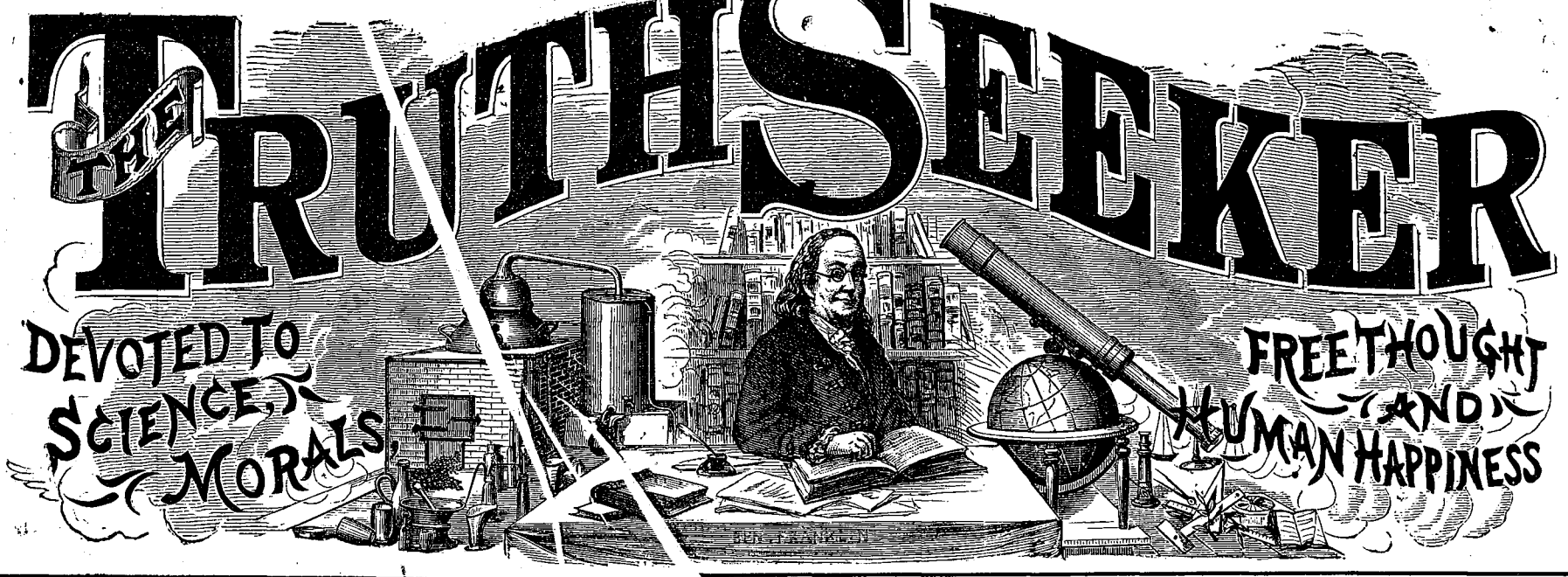
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# THE TRUTHSEEKER




Vol. 7. No. 4. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, January 24, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

THERE is some talk of forming a local League at Corning, Iowa.

THE Liberal League of Port Jervis, N. Y., numbers forty members.

A FREETHOUGHT Association has been formed at St. Olf, Minn.

WM. BUSH will answer calls to lecture on Liberal subjects. He may be addressed at 1,111 Clark avenue, St. Louis, Mo.

THE Liberals of Kansas City, Mo., held a preliminary meeting for organization at Knights of Pythias Hall on the evening of January 18th.

INDIANA has the largest school fund of all the states. It carries $11,600,000 in school property and $9,000,000 in the state treasury, a total of $20,000,000, or $70 to every child in the public schools.

THE Liberal League of Wilmington, Del., has free discussions at half past ten every Sunday morning and sometimes lectures in the evening. Materialists and Spiritualists heartily unite in these meetings.

A YOUTH who had for two years figured devoutly in the ceremonies of a Catholic church in London as an acolyte was recently before a police court charged with pilfering from the costly vestments, jewels, and sacred vessels of the church.

MRS. H. S. LAKE will lecture before the Liberal League of Port Jervis, N. Y., on Sunday evening, the 25th inst. She desires to make other engagements in New York, Pennsylvania, Michigan, Ohio, Indiana, and Iowa. She may be addressed in care of this office.

THE Liberals of Chicago will celebrate Paine's birthday this year. Col. Ingersoll will be the orator of the occasion, and the proceeds of his lecture will be contributed by him to a fund to be raised to provide a statue of Paine for one of the public squares of that city. "The world moves."

IN the town of Berlin, Canada, there are fourteen churches—one for each 400 of the population. The people claim that there are more churches and less religion, more drinking and less drunkenness, in Berlin than in any other town in Canada. The population is mostly German.

E. CAMPFIELD challenges "each and every minister in the state of Kansas" to debate the proposition, "The Bible is entirely of human origin, absurd, and unscientific, and teaches a defective code of morals." As that proposition is manifestly true, we pity the minister who undertakes to dispute it with Mr. Campfield.

The Eleventh Annual Convention of the New England Labor Reform League meets in Science Hall, 718 Washington street, Boston, on Sunday and Monday, January 25th and 26th, three sessions daily. A. H. Wood, Angela T. Heywood, Mrs. M. S. Townsend Wood, Dr. J. H. Swain, A. D. Wheeler, E. H. Heywood, and other speakers are expected.

ONE of the prominent religious papers of this city is so impressed with the importance of sailing under the banner of "Peace on earth, good will to men," that it prints as its motto, "With malice toward none and charity for all." In a recent issue it accused a minister of its own denomination of "a gross misstatement of fact," and in the issue of last week accused him of "giving as facts things that are not facts." The accused brother retorts in good style.

THE following incident of the severe weather in Paris is related: "On Sunday evening more than 100 workmen appeared in a body at the Police Office of the Palace of Justice, most of them leading by the hand wife and children, and stated that, having neither work, food, nor shelter, they wished to be detained as vagabonds. The request was refused. They then proceeded to a Commissioner of Police, who acknowledged the justice of their plea, and granted their request."

THE prospectus of THE TRUTH SEEKER, a truly bold, independent, Liberal journal, appears in this issue of the *Blade*. THE TRUTH SEEKER should be in the hands of every lover of Freethought in the land. Its columns teem weekly with the most crushing blows against that popular superstition which has for so many weary ages chained the consciences of men and smothered reason. It would be of inestimable value to mankind if a good Liberal journal could be sent to every home and fireside in the land, and there is none better qualified to do good than THE TRUTH SEEKER.—*Cloud County Blade.*

A STORY is going around; we trust it is not a fact, but faith we'll print it. A gentleman of this town ordered an article of a certain merchant. Another merchant in the same line of goods called upon the gentleman who had ordered the goods and remonstrated with him for having given the order to his (the merchant's) rival, claiming that he should hav had the preference, as he was a member of the same church as the gentleman, whereas the merchant who had received the order was of a different denomination. The order was countermanded and the church member made happy. If it has indeed come to this we would suggest the necessity of our merchants hanging out their signs, "Presbyterian Hardware Store," "Methodist Grocer," "All Baptist Horses Shod Here," etc., etc.—*Corning Courant.*

THE fact that the New York Bible Society is publishing an edition of the scriptures containing numerous errors has occasioned an animated dispute between the society and Henry Ward Beecher. The latter declares that he will not giv one cent toward the support of an organization that publishes a Bible which is false, and the society replies that better judges than Mr. Beecher declare the edition of which he complains to be all right. If the society makes any mistake it is in publishing the Bible in its entirety for general distribution among families. The book might be wonderfully improved by leaving out a large part of the Old Testament, for there are pages and pages of that Testament so grossly immoral, that no father having the welfare of his children at heart would permit them to read them. There is nothing in "Cupid's Yokes"—for sending copies of which through the mails Bennett was committed to the penitentiary—half so corrupting and demoralizing as many passages in the Old Testament that might be mentioned. Why people will denounce obscenity in one case as degrading and praise it in another as elevating and refining is a puzzle. —*Dubuque Herald.*

ACCORDING to Hubner's "Statistical Tables of the Countries of the Earth," there are in the German Empire 25,600,000 Evangelical Christians, 14,900,000 Catholics, 28,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austro-Hungary there are 23,800,000 Catholics, 3,600,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,365,000 Jews, 5,000 Mohammedans and others. In France there are 35,390,000 Catholics, 600,000 Evangelical Christians, 118,000 Jews, 24,000 Mohammedans and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Catholics, 26,000 Greeks, etc., 46,000 Jews, 6,000 Mohammedans and others. In Spain there are 17,500,000 Catholics and 180,000 adherents of other denominations. In European Russia there are 56,100,000 Orthodox Greek Christians, etc., 2,680,000 Evangelical Christians, 7,500,000 Catholics, 2,700,000 Jews, 2,600,000 Mohammedans, and others. In Belgium there are 4,920,000 Catholics, 13,000 of the "Reformed Church," 2,000 Jews, and 3,000 belonging to other denominations. In Sweden and Norway there are 4,182,000 members of the Evangelical Church, 4,000 Greek Christians, and 2,000 Jews; the number of Catholics is not officially given; it is estimated at about 1,000.

ON Sunday evening the Congregational church of Brantford, Ontario, was thrown into a state of turmoil by some personal allusions in the Rev. S. P. Barker's farewell sermon. A large number of people were present. The reverend gentleman, in giving his reasons for his departure, charged a portion of the choir with having placed obstacles in his way, saying that he had never had an hour's peace on account of the actions of some of them. This aroused the ire of a gentleman in the choir, who promptly arose, and from the choir gallery—directly opposite the pulpit—he called upon the speaker to desist, as he was insulting every member of the choir. This, as may be surmised, created quite a commotion. The preacher instantly ordered the interrupter to sit down. The latter retorted that if any further insults were offered he would "turn on the organ" and drown the preacher's voice. During this controversy a lady parishioner in the center portion of the church fainted. In the midst of "Giv it to 'em, Barker!" were heard in Cries of "Sit down!" as the minister laid on the lash. The front seats as the minister laid on the lash. Some of the members—those more directly pointed at—arose to leave the church; but as a heavy shower was prevailing at the time, they had to remain in the lobby, where they had the satisfaction of hearing all that was said.

THE theological arithmeticians are again at work with tape measure and blackboard, taking the area of heaven. Some time ago a Lutheran minister gave the world the benefit of his calculations, which showed just how many persons the heavenly city would accommodate, giving each one of the redeemed a room about the size of a hotel bedchamber. Another genius is now heard from in the New York *Observer*. He is not so literal in the matter of accommodations, but makes his reckoning for "standing room only." This expert in mathematics states that the heavenly city will hav an area of 2,250,000 square miles, which equals 98,010,000,000 square feet. Allowing three square feet for each person, would giv standing room for 10,890,000,000 persons, and two square feet for each person would giv such space for 24,502,500,000. According to such a computation, heaven will hardly be a desirable place. The Lutheran calculator made it something like a jail or a cheap lodging house. The *Observer's* man makes it as uncomfortable as a street car. It is not very encouraging to a company of weary and rheumatic old Christians, sorrowing over the ills of the present, life to tell them that there is a glorious heaven before them where each one will be allowed a space of two or three square feet to stand in. The weary might reasonably hope that they would at least be provided with something soft and substantial to lean against.

AT the last meeting of the Wayland Liberal League, the following action was taken: Mr. G. W. Morehouse said: Mr. President: William M. Totten, our friend and co-laborer in the cause of truth and liberty, is no longer among the living. He has gone to his eternal rest in full sympathy with all who are working for the complete emancipation of mankind from any and every form of mental and physical bondage. His thoughts were entirely unfettered by fear or superstition. He died as he had lived, a sincere and earnest man. He, like all men, had his faults: but no one can truthfully say that they were not more than balanced by his virtues. His ideas were original, and often brilliant. There was not a single grain of hypocrisy in the man. If it be a fault to giv fearless utterance to that which we honestly believe to be true, that, then, was his great fault. He spoke right from the active, impulsive brain his honest emotions on every subject. His life-history is ended. His words and work liv. He has done nothing for which any human tribunal would punish him for a single moment, and we hav no reason to think that any possible superhuman judge could be less lenient, merciful, and just. To the last he was the friend of Liberals, and counted them as his true friends. Though his sickness was long and trying, he never for a moment swerved from the best convictions of truth reached by him while yet body and brain were in the full vigor of mature manhood. We will, all of us, continue to regret his loss. It is fitting and proper that the members of this League should giv expression to our consideration for his memory, and our sympathy for his bereaved wife and children. I therefore offer the following resolutions: "*Resolved*, That by the death of William M. Totten, occurring the 29th of December, 1879, the Wayland Liberal League has lost a useful and respected member, a worker in the cause of humanity, and its members hav lost a true and tried friend. *Resolved*, That in expressing our sorrow for his loss, and in offering this tribute of respect to his memory, we also extend our most sincere and heartfelt sympathy to his afflicted family." The resolutions were unanimously adopted, and were ordered printed, together with the introductory remarks.

## Events of the Week.

THE tide of immigration is increasing.

THERE is a small-pox panic at Ottawa, Canada.

THE Rev. Mr. Winslow, the Boston forger, has been seen in South America.

A NEGRO in Virginia was lynched on the 11th for eloping with a white girl.

LUNG diseases are becoming very prevalent and fatal in Deadwood, Dakota.

A VILLAGE in Spain has been destroyed by a landslide. Several persons were killed.

HALF a million pounds of beef and mutton left this port for England on Monday last.

A SHIP worth $150,000 was sunk in this harbor a few days ago by collision with a steamer.

THE list of murders and suicides in this city for the past week has been unusually large.

NEGROES are leaving Mississippi for the North and West at the rate of five hundred per week.

A RAILWAY collision at Southport, England, a few days ago, killed three persons and injured twenty.

THE Maine election trouble is at last settled. The Legislature has elected Daniel F. Davis governor.

THE annual meeting of the Society for the Suppression of Vice took place on Monday evening, 19th.

IT is said that pack trains, loaded with arms and ammunition, hav been sent to the hostile Utes by the Mormons.

THE City Clerk of Leavenworth, Kansas, a very pious young man, has been sent to jail for four years and six months for embezzlement.

THE Pope has ordered the Belgian bishops to hav all Catholic children instructed in parochial schools, regardless of the public schools.

THE Rev. Mr. Bacon, of Norwich, Conn., is again in hot water. He is now pitching into the Selectmen for granting licenses to people he did not like.

A PIOUS minister in Kensico, this state, has been found guilty of kissing several of the married females of his flock. He was warned to be more discreet in future.

A SERVANT GIRL in Oberlin, Ohio, recently attempted to poison the family with which she worked, but gave them an overdose, so they survived. She is in jail.

BY the explosion of coal gas in the hold of a European steamer in this port a few days ago, two men were killed instantly, and several hav died of their injuries since.

THE jury in the case of the Rev. Mr. Hayden, who was tried for the murder of Mary Stannard, failed to agree. They stood eleven for acquittal and one for murder in the second degree.

EVERY building in the town of Prince Arthur's Landing, Manitoba, was more or less damaged by the shock of a nitro-glycerine explosion a mile distant a short time since. No one was killed.

THE distress in Ireland is becoming more intense. The workhouses and almhouses are full, and thousands are actually starving, and a great deal of money is being subscribed in this country for their relief.

IT is a New Jersey parson this week. The Rev. Mr. Trumbower of West Hoboken was arrested on Saturday last for drawing a pistol on the husband of a lady with whom it is charged he was too intimate.

OUR city authorities hav a fit of spasmodic virtue at present. A few nights ago they raided a dance house and arrested about four hundred men and women. On last Sunday they arrested fifteen violators of the Sunday liquor law.

THE Shepherd's Fold, a religous charitable asylum for orphans, was overhauled recently by the authorities of this city. Twenty-five half-starved children, many of them suffering from filthy diseases brought on by neglect, were discovered and cared for. The minister in charge was arrested.

# The Rostrum.

## Paine, the Political and Religious Reformer.

AN ADDRESS BY B. F. UNDERWOOD.—CONCLUDED.

We may not approve all the views advanced in the "Age of Reason," but while candor and courage and disinterestedness are admired among men we cannot but respect the motives which impelled Paine to give the work to the world, and the lofty spirit which sustained him in the personal sacrifice which its publication demanded. He was not a man indifferent to popular favor, but he loved truth better than he loved the approbation of his fellow-men, and he was less anxious to receive the applause than to improve the condition of mankind. He saw great and pernicious errors firmly rooted in the popular mind, sanctioned by ages of ignorance, and regarded with feelings of reverence by millions. An exposure of these errors involved an attack on the cherished convictions of the American people, that were then speaking his praises, and of millions in Europe who regarded him so highly that, had they the power, they would have raised him to a level face to face with earls and dukes. But the man who had defied the British monarch, and called upon the feeble colonies of America to rise in rebellion against the mightiest government on earth, was not to be deterred from giving to the world any opinions that he thought would make mankind better and happier. He could face the prejudice, bigotry, and hatred of the multitude in exposing their superstitions as courageously as he had attacked the pretensions of kings and asserted the sovereignty of the people. With a disinterestedness never surpassed and rarely equaled he bequeathed as his last gift to the world his thoughts on religion, knowing that his motives would be impugned and his name covered with reproach by the millions from whom he had received such signal honors for his great and acknowledged services in the cause of political freedom. Under these circumstances the publication of the "Age of Reason" was the *bravest act of his life.*

"To side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit and 'tis prosperous to be just.
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they once denied.
For humanity sweeps onward; where to-day the martyr stands
On the morrow crouches Judas, with the silver in his hands;
For in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

Paine's fidelity to himself and his continued devotion to humanity cost him his good name. From the time the "Age of Reason" appeared, the author became an object of aversion, hatred, and slander. His great services in the cause of popular government were ignored or disparaged, or, if admitted, the purity of his motives was denied. Most of the old companions, from fear of losing their own popularity, forsook him. Unfounded falsehoods were circulated respecting him. The clergy painted him as a hideous, horrible monster. And when death came, and the grave had received him, his memory was insulted, and he was represented to the multitude as a depraved and miserable wretch who,

"Dying, left behind
A name linked to no virtue but a thousand crimes."

And because he wrote the "Age of Reason," giving to mankind his honest thoughts on religion, the Christian world is still unwilling to do him justice, to give him even his meed of praise as a Revolutionary and pre-Revolutionary writer. His name is rarely mentioned in our Fourth of July addresses. The books used in our schools for exercises in reading and declamation, which contain extracts from the addresses and writings of the other prominent actors in the Revolutionary drama, have no paragraphs from Paine, although "Common Sense," the "Crisis," and "Rights of Man" abound in beautiful, brilliant passages, inculcating lessons of loftiest patriotism. His portrait was not long ago denied a place among those of his compatriots that adorn the walls of Independence Hall, in Philadelphia, the very city in which he wrote his "Common Sense," the work which "led the people," as Samuel Adams says, "to call loudly for independence." It now, I am informed, occupies its proper place. Our orthodox literature still uses its influence to conceal the merits and blacken the character of Paine. Thousands of tracts are in circulation, intended for the ignorant and credulous, that repeat the stale falsehoods about his life and death. The orthodox clergy, to diminish the influence of his works, still disparage and vilify him, while the great mass of Christians are yet accustomed to regard him as blasphemous scoffer, a vulgar, profane writer, and a moral monster, whose life was one continued career of drunkenness and debauchery, and whose death was one of unutterable terror, made so by the remorse which filled his guilty soul and the fate which he saw awaiting him beyond the grave.

Surely, if we wished to prove the truth of the adage that "republics are ungrateful," we would not have to travel to distant lands nor go back to ancient times for an illustration.

It was the power, directness, and irresistible logic with which Paine attacked revelation that caused the influence of his work to be dreaded and himself to be so bitterly assailed. He examined the Bible with the same fearless spirit with which he had examined the English Constitution, and he exposed its errors and absurdities, and refuted its claims to a superhuman origin, in the same clear, concise, and forcible style that had proved so effective in his attacks on monarchical government and the pretensions of kings. He took the arguments which had been confined chiefly to the learned, which had been used by those who, like Collins and Bolingbroke, had written for the educated class, and made them, by the simplicity of his language and the clearness of his illustrations, easily understood by the common reader. Writers more learned had preceded him in the same field, but none who possessed the same happy faculty of engaging the attention, exciting the interest, and convincing the understanding of all classes alike.

Paine had studied the Bible carefully, and was familiar with every part of it, let the clergy say what they will. He produced a work which contains arguments that are among the strongest that can be brought against the divine origin and authority of the Bible. Modern research and modern scholarship have added arguments to those which he employed; the scientific discoveries of the past fifty years have put into the hands of the Freethinker new weapons with which Paine was unacquainted; but it may be safely said that the reasons he adduced against revelation are among those which to-day are regarded as the strongest that can be urged from the Theistic standpoint. It is to me suprising that a work written nearly a century ago, and by one whose mind was so busily and earnestly engaged in other fields of labor, should be so free from errors, have so few inconclusive arguments, and so little to which Freethinkers to-day can take exception.

It is true that Paine lacked a university education, and was acquainted with neither Hebrew nor Greek; but he wrote for the many and not for the few, and appealed to the understanding rather than to the learning of his readers. He founded his arguments on common sense, which is confined to no language, and not on philological interpretations, concerning which but a few are competent to form an opinion. He could not have written a work better adapted to the effect intended had he been familiar with all the languages of antiquity.

Several attempts were made to answer the "Age of Reason," but they were so unsatisfactory to the friends of Christianity that their circulation was discouraged. I have seen two of these old works, one written by a clergyman of Newport, R. I., and the other by a clergyman who lived in the state of New Jersey. They are learned and theological, prosy and prolix. I should think they would have the effect, if read, that Benjamin Franklin tells us resulted from the perusal, by him, of certain works against "Infidelity," which, by acquainting him with the arguments of the authors referred to, confirmed him in his position as a Deist. Of all the answers to Paine the only one known in this generation is "Watson's Apology." That is no; regarded as a very valuable work for circulation An orthodox Christian would hardly be willing to have Paine's "Age of Reason" and Watson's "Apology" bound in one volume, and generally read Liberal publishers have circulated them in this nanner.

As Freethinkers, we are as much indebted to Thomas Paine as to any other writer in the English language. The works of no other Freethinker have had such a wide circulation or done so much toward destroying superstition and contributing to the present condition of Freethought. The advocates of the Christian religion seem to be aware of this fact, and as long as this religion has the power to manifest its spirit, it will not cease to curse the memory and blacken the reputation of the man who had the ability and courage to give to the world the "Age of Reason."

Let us here notice briefly the prominent intellectual and moral characteristics of Pane. No man can become acquainted with his wrtings or the course of his life without being convinced that benevolence was one of the most prominent traits of his moral character. His strongest desire and his loftiest ambition seemed to be to elevate the condition of his fellow-men. To this end he employed unremittingly all the powers of his gifted mind, from his appearance in public life till death ended his career. He cared not for office, and was indifferent to the attractions of wealth. "I have," he wrote, "no occasion to ask, nor do I intend to accept, any place or office under the government. There is none that it could give me that would in any way be equal to the profits I could make as an author could I reconcile it to my principles to mae money by politics or religion. But I must be in everything as I have ever been—a disinterested volunteer."

He gave the copyright of "Common Sense" to every state in the Union, when, had he been so disposed, he could have realized a handsome fortune by the profits accruing from its sale. He gave up the copyright of the "Rights of Man" in favor of the public, after refusing an offer of a thousand guineas from a publisher. "In a great affair," he wrote, "when the good of man is at stake, I love to work for nothing, and so fully am I under the influence of this principle that I should lose the spirit, the pleasure, and the pride of it were I conscious that I looked for a reward."

Another instance of his disinterestedness was the publication of "Public Good." Virginia was making a claim for unoccupied Western territory. Paine thought—and rightly, too—that this territory should be kept for the general government for the rapidly-growing population at large, and he published the work named, opposing Virginia's claims, when a proposition was before the Virginia assembly to remunerate him for his Revolutionary writings. He was at this time very poor. His needy circumstances, attracting attention, were the cause of the unsolicited proposition. But he would not giv up advocating a just measure, although he knew the result would be a loss to him personally.

Paine's philanthropy was as boundless as it was disinterested. "The world is my country; to do good, my religion," he wrote in his "Age of Reason." His labors in these countries for the happiness of the people will ever remain proof that this noble sentiment came from his heart, and was the mainspring of his life.

His moral courage has already been mentioned. This quality was most conspicuously shown while he was in France. Ordinary men would have yielded to the public clamor, or at least have remained quiet, where Paine boldly stood up for the principles of justice and humanity at the risk of his life. His whole career was a grand exhibition of unswerving devotion to what he conceived to be right, regardless of personal consequences. He felt contempt for every kind of cowardice.

His independence of character never forsook him. He maintained his self-respect and manly dignity when his former associates had abandoned him, and when his books and a few faithful friends were his only companions. He was stung to the heart by the ingratitude manifested toward him in his old age, but he never made the least effort to recover his popularity by one word, one line, or one act that was not consistent with his principles and in harmony with the whole tenor of his life.

Paine was a man of incorruptible integrity. Not one act of dishonesty stained his public career, nor have his most bitter assailants been able to point to one act of injustice toward any man during his long and eventful life.

Paine was a man of simple habits, unostentatious manners, and republican tastes. "I had rather," he wrote, "see my horse Button eating the grass of Bordentown or Morrisania than see all the pomp and show of Europe."

As a *writer* Thomas Paine undoubtedly deserves to rank among the ablest in our language. We are familiar with the saying of a witty Frenchman, "The object of language is to *conceal* our thoughts."

Paine was ignorant of the art of writing so as to *conceal* his real thoughts. Every sentence from his pen was stamped with his intense individuality, and luminous with the light of his own mind. Aristotle says, "He who would be a teacher must think as wise people do, but speak as the common people do." The thoughts of Paine were those of a sagacious and profound mind. He gave these thoughts to the world in a style peculiarly his own. So plain and lucid, so terse and vigorous, that a child can grasp his meaning, while there are but few men who can peruse his works without profit. In the simplicity of his style, as Jefferson remarks, he resembles Franklin; but his style is more nervous and vigorous than that of the great philosopher. There is truth in the statement of Croly, the author of the "Life of George the Fourth," who says, "Paine, like a young Spartan warrior, went into the field stripped to the last thread of prudent conventional disguise, and thus not only fixed the gaze of men upon his intrepid singularity, but exhibited the vigor of his faculties in full play." He uses but few embellishments, but he never lacks for a happy illustration with which to convey the full force of his thought. All his works abound in passages full of compact thoughts beautifully and elegantly expressed. There are few, if any, writers whose works contain more noble, generous sentiments. He used wit and sarcasm freely, but to his credit it must be said he never used these weapons against any person or principle unless he thought they were opposed to the interest of the people. Some who have paid a high tribute to Paine as a political writer have condemned him for the use of irony and sarcasm in the "Age of Reason." But it

should be remembered that "Common Sense" and "Rights of Man" are works on which these weapons are as freely used as in his religious writings; and since he believed the dogmas of Christianity to be as false and pernicious as the pretensions of kings and the principles of monarchy, he cannot be censured consistently for ridiculing the story of Jonah and the whale when the sarcasms he hurled against the titled nobility of England are unqualifiedly indorsed.

Paine's views on the subject of religion were mild compared with the radical views of the majority of those who honor his memory and celebrate his birthday. "I believe," he wrote, "in one God and no more, and hope for happiness beyond this life;" and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

One object he had in giving the "Age of Reason" to the world—the first part of it—was to fix in the French mind, then agitated by revolution, and in hostility to the corrupt religious system which had robbed and enslaved the people, a firm belief in a Supreme Creator of infinite power and perfection. He regarded this belief as necessary to a firm and correct system of morality. Paine's "Address to the Theophilanthropists" is a defense of the existence of a God; and the arguments therein employed are as conclusive, probably, as any that can be used.

To-day thousands who, owing to their early education, feel uneasy when the name of Thomas Paine is mentioned, and who are considered and call themselves Christians, hold opinions substantially the same as those expressed in the "Age of Reason." They have outgrown the errors which Paine assailed, while they are yet influenced in their unjust estimate of his character and writings by the misrepresentations and slanders which his criticisms called forth, and which have been preserved and handed down to these times. Not only are his political services unknown to millions who are enjoying the fruits of his labors, but his name has not ceased to inspire dread in the hearts of men and women who would feel insulted if they were suspected of believing the principal errors which Paine assailed. And yet to him more than any other man are they indebted for their escape from the mental slavery of their earlier years, for it should be remembered his "Age of Reason" has exerted an influence by no means limited to those who have read the work.

Paine was a self-made man. Shakspere says some men are born great, some achieve greatness, and others have greatness thrust upon them. Paine, most emphatically achieved greatness. He inherited no ancestral name, and could claim neither wealth nor distinction by birthright. He was not suddenly pushed into a position of honor, nor was a reputation made for him by his friends. He started in life with no other resources than a clear head and a brave heart. With these he carved out his own fortune. He organized victory out of his own subjective forces.

The son of a Thetford stay-maker, born poor in a land of titled nobility, he rose by his own efforts to distinction; helped establish the freest and most magnificent republic that ever existed; wrote his name in large letters in two of the first nations of Europe; associated his name with the progress of republican principles for all time, and found time besides to perform a work in the cause of Freethought of incalculable value, for which Freethinkers in every land whose shores are washed by the Atlantic have celebrated the day that gave him birth, and recalled the story of his life.

Thomas Paine died in New York in 1809, at the ripe age of seventy-two. The world will yet do him justice. "History," to use the words of a review, "issues no sentences that history may not repeal. Time fights the battles of truth—an unimpassioned and unwearied ally. Every hour there are new evidences brought forward, mysteries unraveled, and reputations restored." Men will wonder in the future at the ingratitude that has been shown Paine, and will respect and honor him for his worth the more because so great a wrong has been done him. No marble will be thought too costly for his monument, no gold too pure for his epitaph, and his memory, enshrined in the hearts of millions, will endure when his slanderers, sunk beneath "the breezeless ocean of oblivion," will be known no more forever.

## Mr. Dutton's Contribution for January.

FRIEND D. M. BENNETT, *Dear Sir:* Inclosed find money order for thirteen dollars ($13.00)—ten dollars my donation for January and three dollars to pay for my wife's (Flora Dutton) TRUTH SEEKER for 1880. With kind regards,

*Grand Mound, Iowa.* LEROY DUTTON.

COL. R. G. INGERSOLL, the great Liberal orator, is to speak in various towns in western New York the last of this month.

IN the tropical belt known as the region of calms is the region of constant rains, which are sometimes so copious that fresh water has been collected from the surface of the sea.

# Discussion.

## Debate between Prof. W. F. Jamieson and Rev. Jacob Ditzler, D.D.—Continued.

MR. JAMIESON'S CLOSING SPEECH.

This closes my part of our earnest but pleasant debate: "The Christian religion and the Bible tend to immorality and the injury of society." At the outset I think I proved that men of the finest culture, have tried Christianity and found it wanting. The charge against Infidels—that they are ignorant of Christianity—is shown to be utterly without foundation. Many of the finest intellects in this world, after a full, patient examination of Christianity; after many years in teaching it, having formerly believed it true, now deliberately give their testimony against it. Christianity, as a system of faith and practice organized in the Christian church, with a bloody history back of it, is dying a lingering death, and to millions is dead already. No one denies the good which it has done; but the evil, the persecution, the sorrow, the darkness, it has brought to the race no one can fully estimate. I think I have shown that it is a clog to the progress of science, and in this way tends to the injury of society. It is still a tyranny over the minds of many. It has been shown, that its beliefs are false, demonstrably so; its appeals are mainly to fear instead of reason; while it sneers at scientists, it makes blind faith in its "bloody-mouthed God," Bible, and church the highest virtue; it directs the gaze to a heaven no one knows, nor professes to know, anything about; it frowns upon the innocent pleasures and enjoyments of this world, and approvingly smiles on the devotional souls who prostrate themselves before an imaginary ruler in heaven; it undermines natural morality; it denounces good deeds unless accompanied with religion; it denies the possibility of human virtue through its great doctrines of depravity and atonement; it teaches that the consequences of evil deeds can be escaped by faith in Christ; it encourages people to believe they can do evil without suffering for it; it treats with contempt the idea of natural justice, and insists that all the commands of its God should be obeyed, whether in accordance with human reason or not; it requires a man to hate his kindred in order to love Christ; it makes an exclusive bond among Christians of more importance than the brotherhood of the race; it has always proved to be a despotism when allied with civil power, whether as Catholicism or Protestantism; it is opposed to freedom of speech and of the press, even in this day, and is continually grasping for more political power; it is opposed to purely secular education; it proclaims human nature as lost, ruined, and growing continually worse. Such is Christianity as it is in fact and in history. My friend, by his silence on those important points, confesses himself unable to grapple with the counts in this truly terrible indictment. Every statement which I have made has been sustained by quotations from Christian literature, the correctness of which has not been denied. It would have better pleased my opponents had I dealt in mere assertions without proofs.

As to the Bible, the foundation of Christianity, I have proved the utterly unlovely character of the God of the Bible. He is partial. "Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. vii, 6). Proofs were given in abundance to show he is cruel, fickle, unjust, murderous, indecent, lying. He playfully told us that a small boy could answer all the objections I brought forward against Christianity and the Bible. Why did he not bring on the small boy, then? I wish the big, old boy had even tried instead of telling the people how easily it could be done.

Scarcely an attempt was made to answer these proofs. My friend says there was not time. He undertook to reply to a few. Here are the samples of his replies. He justified God in killing people (1 Sam. vi, 19) because they were disobedient. Why not kill all the disobedient? He failed to notice what an immoral influence a God killing his creatures would have upon the people. In another case, where disobedience could not be alleged (God commanding the killing of children—Num. xxxi, 17), my friend resorted to this "explanation:" He said it was a merciful act; that God had them killed in order to prevent the infants from starving to death. In the language of Mr. Ditzler, "Great God!"

I will not attempt to enumerate all the texts which he failed to notice, such as Ex. vi. 7; xix, 6; Ps. xxxiii, 12; Deut. xiv, 21, and scores of others. I proved that the God of the Bible sanctioned lying (1 Kings xxii, 22, 23); that he deceives (Ezekiel xiv, 9); that he sends strong delusions for the purpose of having people believe a lie (2 Thess. ii, 11); that he was engaged in the slave trade (Joel iii, 8); that he directly authorized polygamy (2 Sam. xii, 9); that he is indecent (2 Sam. xii, 11); that he caused little, inoffensive children to be butchered (Num. xxxi, 17); that he authorized the most heartless cruelties, and which were imitated by the Spanish Inquisition (Deut. xiii, 6–9).

Such is the God of the Bible. As my opponent declared that "the objects we love, admire, and worship, we develop our characters therefrom" (and it is true), what are we to think of the effects upon mankind of worshiping such a being? Just what history teaches us: we have had hate, bitterness, persecution, fiendishness—all in the name of God and religion. Blood has drenched the earth through the mandates of such a system; rapine, murder, lying, stealing, persecution—all authorized by the Bible.

I have proved that the Bible teaches slavery, adducing many texts to prove it: Ex. xxi, 2, 3, 4, 5, 6, 20, 21; Lev. xxv, 39–54; Joel iii, 8; 1 Peter ii, 18, 19, 20; Col. iii, 22, 23; Eph. vi, 5–7, and others. What is the moral tendency of such teaching?.

We have proved that the Bible is not a temperance book, measured by the strict total abstinence principle of modern times. The Bible does not teach such a principle; hence total abstinence was originated, like other reforms, outside of the Bible, proving that human nature is far in advance of the Bible. Several texts were given to show that the Bible, on the contrary, is in favor of drunkenness (Prov. xxxi, 6, 7; Deut. xiv, 26). Even in the woes God was to bring upon nations, drunkenness was to be a part of the affliction (Jer. xxv, 27, 28). They were to be so drunk as to spew, fall, and rise no more. Pretty drunk. Made drunk by God. "Ye shall certainly drink." I did not hear that exclamation from a pious brother in the audience, when my friend was reading some extracts from a book written by an Infidel, and which he failed to show was indorsed by anybody except the writer himself, "My God!" There were passages from that Infidel book, he said, which he dare not read before this audience. I proved that there are many passages in the Bible which he dare not read; and, unfortunately for his side of this question, the Christian world generally *indorse* them. He indorses them himself, and has defended them in this debate.

He "explained" again that the vulgar words and phrases in the Bible are *technical*. For the most part, so they are in any book which he condemns as immoral. But I proved that there are whole chapters in the Bible which are obscene; that is, I referred you to them, in Ezekiel, Jeremiah, Deuteronomy, Songs of Solomon, etc. Many passages throughout the whole Bible are vulgar (as Webster admits); too vulgar and too offensive and too indecent to be read in the presence of females; "offensive to delicacy and even to decency," says Webster. I showed that there were many portions of the Bible which contain bad, immoral doctrines (Deut. xxvi, 1–5; 1 Cor. vii, 5, 36)—doctrines which you profess to *indorse*.

Particular attention was called to 1 Cor. vii, 36, as containing very bad advice to young ladies and gentlemen. No parent would advise the young to follow out such doctrine, even on the condition that they should marry afterwards. I have shown that this book is full of polygamous and Freelove doctrine, faithfully practiced by the patriarchs and other servants of the Lord.

My friend tried to conceal himself under a bad translation; notwithstanding, it is the translation which is preached from, read in the family, read in the Sunday-school, and which has been palmed off upon the English-reading nations as the veritable "Word of God." When it comes into public discussion, then the other side is compelled to admit that it is mostly the word of man.

For my opponent to cite us to Shakspere and Homer and other authors who wrote in different languages, and who should have their writings judged by the original languages in which they wrote, is no escape from the difficulty. If there are to be found no originals of the writings of those men, then you are left to conjecture what they did write. If translations cannot be depended upon, as my friend declares, and which I have not disputed, then copies cannot be relied on, either. Moreover, the claim is made for the Bible that it is the *infallible word of God.* My friend, it is true, admits that those who read *only a translation* have never had the infallible word of God. But I have shown that *there is not an original writing of the Bible in existence*, and have quoted the most eminent Christian scholars to sustain the position. To meet this withering fact, my courteous and learned friend said that if we had no more than "Thou shalt love the Lord thy God and thy neighbor as thyself," that is amply sufficient to guide us in all the duties of life and bring us to heaven. Our Christian friends in this audience appeared to think that was a happy stroke, but it amounts to rejecting the whole Bible with the exception of a few words. If love to God and love to man was instruction enough, why did we have any more? It is discarding nearly the whole Bible for the sake of saving the remainder. You begin to see that the less of it you indorse, the better you are off. But to discard so much is virtually saying that it is nearly all a work of supererogation. If an Infidel says the same thing he is censured. [TO BE CONTINUED.]

# Communications.

## Another Split.—Which is Switch?

I am glad I didn't die last week! I should hav missed such a piece of rollick and fun—such an "ordeal of laughter," and a high old time. Very few Liberals here in New York take the *Index*, and they who do were fortunate, for they had a chance to lend it and—never see it again. As it passed from hand to hand in Liberal circles, wearing and tearing as it went, readers smiled a very audible smile. As Liberals met in their accustomed haunts, some early bird, out picking up news, would say, "Hav you seen the *Index?*"

"No."

"Well, then, you hav missed the richest thing of the whole Liberal season."

One said, "I hav a copy, and I am going to keep it, too, till the corner-stone of the next World's Fair is laid."

"What if there don't be any fair in the next world?"

"Oh, not so far away as that; I mean Coney Island, 1883."

"Oh! I see—corner-stone of a chicken coop."

"How so?"

"I understood you to say necks twirled!"

"Well, you are incorrigible, but I accept the suggestion. The corner-stone of my next chicken coop shall contain this week's *Index* as the one sole curiosity of the day. Posterity has got to know of this. It is too good to keep all to one generation of vipers. My great-grandchildren will want to laugh too, and they will hav nothing in the twentieth century so rich as this."

"Well, what is it all about? What is in the wind—I mean the *Index?*

"Well, first, Abbot, senior partner, has taken Joe Cook into the concern.

"Second, Joe Cook has gone in.

"Third, Joe Cook pats Abbot on his little head.

"Fourth, Abbot tickles Joe Cook.

"Fifth, Joe Cook and Abbot mutually admire.

"Sixth, the style and title of the new concern now is, and henceforth will be, Abbot, Bundy, Comstock, and Joe Cook. Negotiations are pending to make Joke Ook President of the Free Religious Association. Adler must go."

But let us not giv ourselves wholly over to the laughter side of the "ordeal." There is logic to be applied as well. Answer a fool both ways if you want to finish him, according and not according to his folly, for the reasons given by the "Wisest Man."

Mr. Abbot publishes the whole of Joe Cook's "Prelude," "Is American Infidelity Liberalism or Libertinism?" and indorses it in a leading editorial, entitled, "Two, and Not One." The following is the opening paragraph:

> There are two kinds of "Liberalism," as wide apart in purpose, spirit, and tendency as the North Pole is from the South Pole. They both go, and will inevitably continue to go, under the name "Liberalism," simply because this is the general term which includes all practical efforts to increase "liberty," for any object whatever. The difference of the two kinds lies in the *objects for which increased liberty is sought.* The one kind seeks increased liberty for the purpose of conforming human life more closely to the laws of natural morality, and of governing conduct by a still higher and purer code than that which has been incorporated either in church or state. The other kind seeks increased liberty for the purpose of escaping all responsibility whatever to moral law, of overthrowing all regulations both of church and state which recognize morality as a social necessity, and of abandoning conduct to the control of sentiment, caprice, or passion. Church and state alike embody only the average conscience of a given period; the one kind of Liberalism demands a higher conscience than the average, while the other kind demands a lower. This is the essential difference of the two, constantly illustrated in the history of mankind; and it is illustrated to-day.

Now all this is good Liberal doctrine. We hav learned it here long ago, and it is part of the League literature. The only question that can be raised by it is, Who are the Liberals—which is "the real original" and which the "shop over the way?" Small, narrow, exclusive bodies ever since the world began hav been in the habit of assembling themselves together and shouting,

> "*Resolved*, That the earth is the Lord's and he givs it to the saints.
> "*Resolved*, That we are the saints.
> "*Resolved*, That the righteous shall inherit the earth.
> "*Resolved*, That we are the righteous."

But the assumption gets disputed, and the old, old question recurs to-day, Who is turkey and who is buzzard? which is eel and which black snake? But he who has the wisdom of the serpent as well as the harmlessness of the dove finds no difficulty in making the discrimination.

Here let us make one point clear. Readers will turn back and see how Mr. Abbot constrains himself to do honor to "the laws of natural morality." But that is the last of it. In the rest of the long article he drops natural morality out of sight and every further allusion to morality is lauded as "public morality." He says, "Is not the inference natural, however false, that the vast majority of Liberals sympathize with the National League in its warfare on public morality?"

Again he says, "Whoever takes pains . . . will find abundant cause for mortification in the apathy that prevails among Liberals themselves on questions of public morality."

Once more he says the conduct of Liberals and the position of the Leagues "go to confirm the stock argument of the pulpit that Christianity is indispensable to public morality."

This is the same trouble we had with the professors at Cornell University—they wanted us to fall down and worship public morals. They wanted Rawson to resign in the interests of "public morality."

Now, will Liberals just stop and think a moment what is implied by "public morality." Public morality indorses frauds in elections, gamblers in Wall street, corporations grinding down their workers to the last penny upon which they can exist, coal combinations to raise the price of fuel. Public morality causes and then indorses the daily defalcations, the fraudulent bankruptcies, the embezzling treasurers, like those of Fall River and elsewhere; indorses the great, rich, and pious Gilman forgers, and pardons them out of prison as soon as possible; while, on the other hand, that same public morality shuts up and mercilessly keeps in prison Freethought editors who hav committed no crimes.

Last, most significant, and doubly damned with everlasting infamy, public morality promotes, sanctions, and provides a place in its system for fifty to one hundred thousand prostitutes in the city of New York, and *pro rata* for every other city and town in the country. I say from fifty to one hundred thousand because no census taker has ever entered upon the work of numeration and it is not known to a figure how widespread the evil is. Public morality does not dare to find out, nor to tell if it knew. But this is the kind of morality that Mr. Abbot, Prof. Oliver, Joe Cook, and all that crowd take for the guide of their lives. It is to this style of morality that they call upon the National Liberal League to sing anthems of praise. They hav started the tune themselves, and on an uncommonly high key; but I reckon they will hav to wait and toot it alone awhile before we chime in. Natural morality and the 8th Demand of Liberalism are good enough for us, if Mr. Abbot does hav the honor of originally making it and the dishonor of now repudiating it.

Now, what next is the matter with the *Index?* Well, here are two minor items which it will be well to sandwich in. The *Index* givs a nice little Freelove item about Prof. Jaeger, of Stuttgart in Germany, and how he gave a lecture, part of which was devoted to the relations of the sexes. Some of his audience were ladies; but this sex question he thought not suited for the ears of ladies, so every time he came to a ticklish place about sex, he said it in Latin. The other item is an English letter comparing "Cupid's Yokes" and "Fruits of Philosophy."

Now another important article, and most singular for so cultured a paper as the *Index*, is an elaborate essay on "Fourierism," by Albert Warren Kelsey, editorial contributor, giving a little biography of Fourier, the titles of his works, the attractions of his scheme of Socialism, and enlarging quite eloquently on his integrity, his great learning, and the grandeur of his character. The curiosity of this fact is that this editorial contributor, some three years ago, signalized his mounting of the editorial tripod by some slashing articles denouncing Socialism as the sum of all corruption. T. C. L., at that time in favor with the *Index*, and F. S. C., an old Brook Farmer, one of Boston's first families, and a thoroughly informed Socialist, took this Kelsey in hand. One rapped him on the knuckles, the other hit him over the head, and both showed up the profundity of his ignorance. In that sore state he took himself off to Europe, went to studying Socialism, especially Fourierism, as we recommended him to do before he wrote any more on the subject. He went to scoff, but returns to pray. He comes back cocked and primed with Fourierism, and pours out his fresh acquirements through the *Index* as news. Another funny side of it is that many of the older Liberals, for whom Mr. Abbot has no better stigma than Freelover, learned their Freelove from Fourier primarily, and at second hand from his American disciples, Ripley, Channing, Emerson, Dana—Brook Farmers all—and from Brisbane, Greeley, and the *Tribune* here in New York. One of the very text-books of the Freelovers is "Love vs. Marriage," by Dr. Mark E. Lazarus, a prominent disciple of Fourier in the early days, who draws all his inspiration and most of his quotations from Fourier in support of his vindication of "Passional Attraction" and his onslaught on marriage.

Some time about 1849 or 1850 Mr. Greeley and Henry J. Raymond, respective editors of the *Tribune* and the *Courier and Inquirer*, conducted a famous discussion of Fourier's system, each writer stipulating to prepare twelve articles, all the articles to be published in both papers. Mr. Raymond, by general consent of all the Competent, had the best of the argument because he remorselessly pushed to the front Fourier's theory of the "Passions" and "Passional Attraction," which Greeley endeavored vainly to prove had nothing to do with Fourier's theory of Association.

Of course this dose of Freelove in one column of the *Index* and denunciation of Freelove in another don't at all "consist;" but poor Abbot is as innocent as a lamb in the matter. He don't know anything about it. He never studied anything but theology—knows nothing of the thought of the world on the most important science in it, Sociology, and thus is liable to be easily sold. This Kelsey has put him in a false position more than any other of his contributors. He is the beauty who, two years ago, outdid Comstock and seriously proposed searching the mails for private letters. Poor Abbot had to apologize for him and get him out of the untenable position under an "inadvertence." As against the Kelsey stripe of Liberals, Mr. Abbot sadly needs a Freelove assistant editor who knows the article when he sees it, so he can prompt and forewarn his principal and help to keep the *Index* clean and sweet.

But the central rose in this fragrant-smelling *Index* bouquet is a little editorial trifle entitled "A Misplaced Switch." This article THE TRUTH SEEKER copies in part in another column. It speaks for itself. It reveals that "sunthin' is broke" in the Free Religious Association, and our dear old minority Abbot is again in a minority—this time a minority of one. It shows another split, but this time split down to so fine a point that it does not seem possible to split any further. And yet we do know that Mr. Abbot does often disagree with himself, and it perhaps will be unsafe to predict that he may not, like Hans Breitman's "Snitzerl on His Philosopede," get "quardered indo dwo." It is as wonderful in its way as Handy Andy's silver fork, the first he ever saw: "He'd be d——d if he ever saw a spoon split up that way before."

But now, after this fulmination, we see Adler and Higginson and Clarke and Jane P. and Sara Ann, and the "General Agent" and the "Office Committee" and the "Executive Committee" assembled in caucus inquiring, with blanched cheek and pallid lips, "What shall we do? We can't go on without him, that's clear. We must knuckle right under, and let him run this Free Religious machine or he will be accusing *us* of a 'plot to capture' the Association and will be calling us a 'Freelove ring'—which we aint anything of the kind."

And yet we don't know what on earth to make of the closing sentence of the "Misplaced Switch." Can we believe our own eyes? There they hav been holding hands—and in "love" too! Who would hav "*thunk*" it? And Abbot don't want to let go—no fault of his if he does. She'll hav to let go first, and on her be all the blame.

But enough for this time about this wonderful *Index*. The next thing to going to a good play where you alternately laugh and cry yourself almost to death is going to a bad play, and so badly acted that you cry and laugh all the same. This *Index* is of the latter class. Liberals everywhere should send for it and see for themselves—price seven cents. We hav been afraid that the *Index* would die. We fear no more. We liv in hope. This number will giv it a new lease of life. Babes and sucklings will cry for it, and Liberals must hav it. Price seven cents. No Freelovers need apply. Seven cents to all who are up to the standard of "public morals."

But the sum of all is, at Syracuse the obscene goose roosted lower. Now his goose is Cooked. So mote it be.

T. C. LELAND.

## Hon. Elizur Wright's Challenge.

REV. JOSEPH COOK, *Dear Sir:* I see by the *Golden Rule*, just at hand, that you hav ventured to read to your audience the three resolutions of the Cincinnati Congress of the National Liberal League, and though you took more time to prepare your comments than accorded with the terms of my challenge, and selected a different channel of publication, I shall hold myself bound to pay $10 to any charity you may please to designate.

Your comments are surely indicative of a zeal and disregard of consequences worthy of a better cause. Your utter disregard of the facts in the cases of Rawson and Bennett makes you a soldier worthy of that forlorn hope of Christianity in which you are enlisted. Now suppose the "Infidels" in this republic should happen to hav a majority, and, thinking, as they sincerely do, that the doctrine of the atonement is essentially immoral and tends to corrupt society, they should pass the practically silly law of excluding your lectures from the mails, wouldn't you quote the Golden Rule against them, and even the United States Constitution? No, Mr. Cook, our withers are unwrung. Our words speak for themselves. We are pleased with your comments, especially your favorite term, "cancer planter." We remember a cancer in this country—they were not Infidels who planted it—which some of us attacked forty or fifty years ago, and our publications, trying to prove that it was contrary to the sacred Scriptures, and particularly to the seventh and eighth Commandments, were taken out of the mails in Charleston, S. C., and burned. Even slave-holding Senators were then honorable enough to say that the Constitution gave Congress no authority, nor the Postmaster-General any, to meddle with the morality of anything intrusted to the mails. They called on our states to hang or suppress us. Then they were right if we were wrong.

Now, Mr. Cook, you know as well as I do that, if there was ever anything obscene in this world, it was one of the rites of religion authorized in the Bible. And if there was ever a "cancer-planting" publication, it is the sacred book of Esther. Show us some moral good in that book, at your next lecture, or else confess that even Rawson and Bennett, bad as they themselves and their fellow-Infidels hav painted them, are not worse than the fellow who wrote that part of the Bible, or some others of the "inspired" authors. I well remember when the stilettos of the slaveholders threatened us, and the mobs broke our windows, the "cancer" was defended from the Scriptures by Rev. Moses Stuart, of Andover. I can show you his letters, addressed to myself in 1834, if you hav any desire to see them. They would read well in your lectures, though I was ashamed to print them.

Now, Mr. Cook, I hav as much respect for all the good—and there is a vast deal of it—in the Bible as you hav, or any other man, and so hav nearly all the Atheists and Infidels I am acquainted with. When you say we are trying to corrupt the young, you say what you do not know, and I am sincerely sorry for you; you are breaking the ninth Commandment.

Hoping to hear from you soon, as to the disposition of the $10, I am, Yours truly, ELIZUR WRIGHT.

*Boston, Mass.*, Jan. 2, 1880.

## A Lecturer's Suggestion.

Would it not be well for our Liberal friends to make arrangements for lectures at least two months in advance? I hav received calls for Paine celebrations in three different places at the same time, and unable to accept any of them on account of prior engagements and long distance.

*Lake City, Minn.* W. F. JAMIESON.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON, OF CHARLESTON, ILL., AND JOHN W. TRUESDELL, OF SYRACUSE, N. Y.

MR. TRUESDELL'S THIRD LETTER.

I note with pleasure, Mr. Morrison, in your third letter a slight back-down from the position taken in your second; but how extensively you recede I am unable to tell from the fact that you cloud my victory by a claim of insincerity. Hereafter I hope you will "inject no more irony" in your arguments upon this question nor make any statements that you are unwilling to father as intended facts. Let us both say what we mean and mean what we say.

You accuse me of dodging the question, while you hav persistently dodged the very first question raised in this discussion—the question of all questions; *i. e.*, What is your new measure? How is it to be defined and by what gauge? If you hav abandoned this *ignis fatuus*, why don't you handsomely acknowledge the fact instead of charging me with evasion?

Remember, Mr. Morrison, you hav the affirmative; you advocate a new financial system, a new monetary unit or measure of value, and unless you explain what that new system is and define your new measure so that the financial world will understand exactly what you mean, there is no foundation to your imaginary structure.

I sincerely hope you may be able to giv our economists some new light upon this important subject, and I promise to oppose you only when I think you are in error. As I said in my first letter, I am aware of the fact that we hav not reached perfection in any of the branches of finance; still I am not prepared to do away with our present monetary unit or our national system of banking *until a better one can be put in the place of it.*

Among all of the arguments against the national bank system I hav ever heard or seen, those appearing in your last letter are the most remarkable. How you could possibly jumble up figures in one conglomerate mass and pervert statistics so grossly is beyond my comprehension. I cannot conceive how you could *dare* to rush into print with a pretended national bank statement showing but a fraction of one side of the ledger, thereby totally disregarding every known principle of bookkeeping.

If you are not an accountant, you should hav submitted your statements to some one who is. There are thousands of boys less than twenty years of age who read THE TRUTH SEEKER and who will discover that it is utterly impossible to justify your conclusions from the figures you present by any known principle of mathematics.

You speak of the national bank system as a monopoly, yet in the same article you admit the fact that it is *free* to any five men who wish to engage in the business. You claim that an investment of $30,000,000 loaned to the government by the national banks yields an annual income of $18,000,000 exempt from taxation, equal to 60 per cent.

You quote the following figures from the Comptroller's Report for 1873. September 1st, number of banks, 1,955; capital, $488,100,951; surplus, $118,113,848; net earnings for six months, $33,123,000; circulation, $353,968,279. Then you deduct the whole currency from the capital, to which you add the surplus earnings accumulated during the life of the system, and upon these few garbled figures alone you proclaim that "the net earnings for the six months amounted to over 24 per cent, or nearly 50 per cent a year," declaring, Quixote like, that "the above figures cannot be controverted."

Now, Mr. Morrison, not only every bookkeeper in the country *will* controvert your figures, but the Comptroller of the Currency *does* in his official report to Congress for the year 1873. (Page 55, first part—*where you got your figures.*) If you had quoted his entire statement, instead of attempting to manufacture one of your own from a few garbled extracts, you would hav discovered that the net earnings of the national banks for the six months ending September 1, 1873, were only 5 46-100 per cent of their capital and surplus instead of over 24 per cent, as you hav it.

But these figures are largely in excess of any net earnings made by the national banks since 1873. From the elaborate Official Report of the Comptroller of the Currency for 1878 (page 89, part first), it appears that the average net earnings of the national banks, from 1873 to 1878, is but 7 3-10 per cent per annum on their capital and surplus.

I quote the following from the official record referred to: Ratio of earnings to capital and surplus

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| For six months, | ending | March 1, 1874, | 4 8-10 | per | cent. |
| " | " | " | " | Sept. 1, 1874, | 4 9-10 | " | " |
| " | " | " | " | March 1, 1875, | 4 7-10 | " | " |
| " | " | " | " | Sept. 1, 1875, | 4 6-10 | " | " |
| " | " | " | " | March 1, 1876, | 3 6-10 | " | " |
| " | " | " | " | Sept. 1, 1876, | 3 2-10 | " | " |
| " | " | " | " | March 1, 1877, | 3 1-10 | " | " |
| " | " | " | " | Sept. 1, 1877, | 2 5-10 | " | " |
| " | " | " | " | March 1, 1878, | 2 8-10 | " | " |
| " | " | " | " | Sept. 1, 1878, | 2 3-10 | " | " |

Thus it appears, Mr. Morrison, that your claim that "the national banks are making nearly fifty per cent per annum upon their capital and surplus" is an exaggeration by about six times the real amount. Your statement in regard to the profits upon circulation are equally as erroneous. You frantically call upon our "dear readers" to examine this question, and I sincerely hope they will listen to your appeal. Let them carefully examine the Comptroller's report for 1876 or 1878.

The former is the most elaborate official document ever emanating from the Comptroller's office. In every report, however, the reader will find published in detail and aggregate a correct statement of the condition of every national bank in the union. If you, Mr. Morrison, had stopped to risk one eye at these official records in detail before attempting your summary, I am confident you would not hav risked your reputation upon the unwarrantable statements you hav made.

It is this lack of information that afflicts the great bulk of the Greenback party. While they recognize the fact that no one is fit to shoe a horse, to build a house, to deliver a lecture, run a steam engine, or properly set a broken limb, without some preparation or practical experience; yet when it comes to the science of finance amateur economists of mushroom growth spring up in every quarter and mount the political platform with unblushing impudence, or rush madly into print with the insane idea that they are to reform the financial world. One of the most popular financial fallacies of the present time is the belief entertained by many that the government can profitably repeal the National Bank act and substitute greenbacks for national bank notes. This proposition has many adherents even among those who do not believe in an intended issue of government currency. They argue that no inflation will be produced by the change—that a direct saving to the government and the people will be effected of the whole interest on the bonds owned by the national banks now pledged to the government as security for their circulating notes. The average value of national bank currency in circulation for the past ten years is three hundred and ten millions. The bonds pledged for the security of this amount bear interest varying from four to six per cent. A fair average is five per cent, which yields an annual revenue of $15,500,000—the whole sum which the enemies of the national banks propose to save by wiping them out of existence.

Were we to stop right here (where most of the inflationists close their arguments upon the national bank question) without presenting the other side of the ledger a very fair case might appear as against the banks, but before crediting this $15,500,000 as a net saving to the government let us stop to inquire the cost. By the Comptroller's Report for 1878, page 44, part first, it appears that the national banks hav paid back to the government and the people during the last ten years, in state and United States taxes alone, $169,081,812, averaging very nearly $17,000,000 per annum or three and sixty-seven hundredths per cent of their average capital. The municipal taxes paid by the national banks are variously estimated from one to two and one-half per cent of their capital. The average capital for the last ten years is $446,000,000. The low estimate of one per cent for local taxes would be over four and one-half millions, which added to the $17,000,000 of government and state taxes will make $21,500,000 per annum which it will cost the government and the people to save $15,500,000, showing a direct loss in the operation of $6,000,000 annually.

It may be argued, however, that a destruction of our present national banking system will not destroy capital, that the same capital will still exist from which the same revenue can be derived. But how weak is this argument in the light of facts! Every dollar of national bank capital is now reached by the assessors in all parts of the Union. Not only the par value is assessed, but often the surplus fund, the accumulation of years, pays its full proportion of the state and local taxes, while it is a well known fact to all business men that hardly one dollar in ten of the aggregate personal property of the country pays any tax at all.

PROFITS UPON CIRCULATION.

A very erroneous opinion prevails among the greenbackers in regard to the profits derived by the national banks upon their circulation. The privilege of issuing currency is supposed by many to be a very valuable one. The national banks are often accused of enjoying a great monopoly in this respect. To refute this claim it is only necessary to state that the national bank system is entirely free to all who wish to engage in the business. It is a noteworthy fact in this connection that since the repeal of the law restricting the bank currency to $354,000,000, by act of Congress, January 14, 1875, bankers hav not availed themselves of the privilege to increase their issues, as the following statement will show:

National bank currency in circulation,

| | |
|---|---|
| March, 1875 | $324,525,349 |
| March, 1876 | 307,476,155 |
| Jan'y, 1877 | 292,851,351 |
| March, 1878 | 300,926,284 |

(See Comptroller's Report, 1878, part second, page 13.)

The national bank system is not a monopoly in any sense of the word, neither is it wholly the property of rich capitalists. Upon this subject the Comptroller, in his Report for 1878, page 8, says: "Among the shareholders may be found persons in every station of life, and great numbers of women and children rely for their support upon the successful management of these institutions. The elaborate tables which appeared in the Comptroller's Report for 1876 showed that there were only 767 persons anywhere who held $50,000 each of national bank stock; that more than one-half of the whole number of shareholders held each but $1,000 or less of such stock. . . . Of the shareholders owning not more than $1,000 each there were 32,235 in Massachusetts alone, 12,784 in New York, 14,621 in Pennsylvania, etc., etc. It is not probable that the stock of any other class of corporations in the country is more widely distributed among the people of moderate means than is the national banks. It is also distributed largely among members of all political parties, and, as a rule, is free from the control of partisan influence."

Yet in the light of all these facts, Mr. Morrison, you close your unwarrantable tirade against the national banks in the following words: "This national banking monopoly bribed their way into power; they hav never been willing to be governed by the will of the people. I now declare that the above arraignment of the national banking system is true, and not all of the truth either; then am I not justified in saying that this system is a fraud?"

Now, Mr. Morrison, I hav shown conclusively by the highest authority in the land—the official records at Washington—the undeniable fact that your tirade *is not true*; and I further appeal to every intelligent reader who is interested in this question to consult the authorities I hav cited; and I ask you to look again more closely into the statistics bearing upon this subject and tell me in your next letter if there is not really *more fraud* in your random statements than there is in the national banking system.

That *some* system of banking is absolutely essential to commercial prosperity I believe the most ardent inflationist will hardly deny. Banks are an outgrowth of civilization; they are the product of necessity; they pick up and utilize small balances, amounting to vast sums in the aggregate, enabling them to assist enterprises that could not be accomplished without them. The banks of issue giv us an elastic currency, expanding with the demands of trade, and contracting by redemption when not in use, thereby making it stable and of comparative uniform value.

As no new or improved system of banking has been proposed by any of our acknowledged economists, nor by you, Mr. Morrison, or any of your soft-money friends, the question at issue appears to be, Shall we maintain the present safe, economical, well-tried national bank system, or drop back into the old, extravagant, dangerous way of banking under the conflicting state laws?

Those who recollect the great currency panic of 1857—the wide-spread financial distress endured by the people in consequence of an unsecured bank-note circulation—they who can recall the fact that nearly all of the bank currency of the country was redeemable at a discount varying from one-eighth of one per cent to one or two cents on the dollar, and that the currency issued by many of the Western or wild-cat banks had no security whatever; the merchant who can remember paying an exchange to the banks upon all of his collection paper varying in amount from one-half of one per cent to one or two cents on the dollar, surely such people will not welcome a revival of the old system.

Under the present wisely-arranged national bank system we hav a uniform safe currency, receivable alike in all parts of the Union. The exchange between the most distant parts of the country has been reduced in price to one-eighth or one-tenth of one per cent. The price of transferring balances from one part of the country to another has been reduced so low by the national system as to make a saving to the people of many millions of dollars annually.

There are no secrets in the national banking system. "He who runs may read." Five times each year the Comptroller calls for a sworn statement, taken from the books of the bank at some prior date, showing their exact condition. These statements are by law published in the town, village, or city where the bank is located. A government examiner or detective visits every national bank in the Union at least once each year, going through with the minutest details of the business, a report of which is also transmitted to the Bank Department at Washington. Every safeguard that can be thought of is thrown around the banks for the protection of the depositor as well as the bill-holder. When we consider the fact that during the last fifteen years the national banks hav maintained an average circulation of three hundred million dollars, and not one dollar of their notes hav been lost to the holder, it is, to say the least, a compliment that we can pay to no other system of banking heretofore inaugurated.

In my next letter I will discuss the subject of interest on money and other financial questions necessarily crowded out of this article.

JOHN W. TRUESDELL.

*Syracuse, N. Y.*, Jan. 10, 1880.

## Notes by H. L. Green.

A. N. SOMERS, a young man now residing in Shrewsbury, Vermont, and who has recently graduated at a "divinity school," has abandoned the idea of preaching "Christ, and him crucified," and proposes to preach, in the place of such nonsense, the gospel of humanity, or, in other words, enter the Liberal lecture field. He has already delivered a number of Freethought lectures that hav been well received, and I bespeak for the brave young man a generous welcome into the Liberal ranks.

A LIBERAL convention will be held in the Universalist church in the city of Titusville, Pa., February 7th and 8th. It is expected that the Hon. William Barnsdall, the mayor of the city, will preside, and large delegations from neighboring towns will be present. The speakers announced are Lyman C. Howe, of Fredonia, N. Y.; O. P. Kellogg, of Ohio; Mrs. Hannah T. Sterns, of Titusville, and the writer. I hope to meet many of the Liberals of western Pennsylvania at that meeting.

I AM gratified to learn that Prof. B. F. Underwood has recently delivered in the city of Milwaukee an able address in defense of the principles of the National Liberal League. He also, in the same lecture, criticised the distinguished liar Joe Cook in this manner: "The misrepresentations of such men as Joseph Cook—who is himself a compound of genius, insanity, and 'pure cussedness'—in connecting the cause of state secularization with obscenity will defeat themselves; and we shall yet hav a republic in which there will be no disabilities or privileges on account of religion, and in which shall be guaranteed to all equal and exact justice."

PROF. CHAS. H. GODDARD, of Swan Lake, Dak. Ter., the committee man of that territory, has established a school in that town, which he "hopes will one day become the nucleus of a radical 'Infidel' college or perhaps university." Prof. Godard requests Liberals to aid him in making his school a success. He has heretofore been the principal for seven years of the public school of that town. He has procured three hundred and twenty acres of land upon which he proposes to erect some fine school buildings. He is now organizing a Liberal League. He writes like a man who believes he has a work to do, and intends to do it.

# Communications.

## The Benefits of Religion.

To the Editor of The Truth Seeker, *Sir:* In a recent sermon a certain Boston clergyman gave, by name, street, and number, a complete directory of all the dens of infamy in his city. This method of advertising is certainly a valuable and profitable one, at least to the listeners and persons advertised, though doubtless the short-sighted and reverend advertiser intended it to be otherwise. It is a widespread and well-founded belief that the principal patrons of the houses of ill-fame in our large cities, as well as the most profitable customers of the many abortionists that flourish in our midst, belong to the pious and over-fed congregations of our fashionable churches. The attempt to bring to justice the celebrated Madam Maxwell, one of New York's most notorious abortionists, some years ago, brought out some facts that tended strongly to establish the truth of this conclusion. She held in her possession proofs of crime in high places, damning facts concerning the immoral private lives and deaths in the families of our leaders in fashion, politics, and religion, that convinced the authorities that to press her case to trial would seal their political doom. So they refrained, and she returned to her business benefited by a free advertisement in the news columns of the leading papers throughout the country.

The sermon of which I speak, which was preached by the Rev. Henry Morgan in October last, must hav been an interesting one to his congregation. There was no napping then, and the gentlemen, at least, must hav been sorry when the adventurous and reverend explorer came to the end of his delectable list. Such sermons cannot be classed among "glittering generalities." It is all very well to say, in the conventional non-commital manner: "Beware! the city is full of temptations. Avoid them." But how much better, how much more interesting, to young men as well as to venerable and hoary-headed Christians, it is to say: "At No. 49 Blanque street, room 5, livs Polly Perkins, a young damsel of easy virtue; beware of her; she may lead you astray!" How interesting it must be to unwise maidens, over-wise matrons, and penny-wise Lotharios to hav their ears tickled with the announcement from the pulpit that at the corner of Dark street and Shady Place dwells Madam Vaseline, abortioness!

Of course this is all right. It concerns only the congregation, the preacher, and the persons advertised. If they are content, outsiders ought not to complain. If a church sees fit to pay a preacher to keep them posted on affairs among the *demi-monde*, and the prospects of prostitution generally, we should only look on and smile. It is none of our business whether the parson expounds the Bible or the bagnio, so long as we are not forced to listen to the exposition; but if a newspaper should dare to print such an advertisement as that published from the Rev. Mr. Morgan's pulpit, no decent family would patronize it longer, and the Society for the Protection of Vaseline would bleed it of a few thousand dollars of "hush money." Things may be said in the pulpit, done in the church, and read in the Bible that law, public opinion, and common decency would not tolerate elsewhere. So who that has a leaning that way would not be a church member and enjoy the full benefits of religion?

Another method of advertising much in vogue is that of using the church front as a bulletin board for the coffin maker, who also officiates as sexton. On many of the churches of this and other cities may be found, spiked up at one side of the door, a neatly painted sign board, proclaiming to the public the solemn fact that Mr. Paul Bearer, sexton and undertaker, resides at No. 73 Hearse avenue. On the other side of the portico of the house of God may be found the parson's sign, giving his street and number. To complete the significant trinity the physician ought to hav his shingle above the door. His services are required to bring the congregation, individually, into the world; it givs him and the parson a fat living to get them through the world; and when they are ready to leave it, or are forced to leave it unready, it takes all three, doctor, parson, and undertaker, to get them out of the world in the orthodox method. By all means let the doctor nail his sign board over the vestibule, and share, equally with his co-laborers, in the benefits of religion.

While I am on this subject I will relate, as nearly as I can remember it, a fragment of conversation I overheard on a Brooklyn ferryboat, the other day, between the editor of a religious newspaper and another gentleman. As I am not familiar with musical nomenclature I may not get the technical terms correct, but I giv them as nearly right as memory will allow:

"Sharp, is he?"

"Sharp! sharp's no name for it. Why, he never opens his mouth in prayer-meeting that he doesn't ring in some puff of his pianos. Talk about making a business of religion! he makes a religion of business. If he ever gets to heaven, and he will if he can trade a piano for a through ticket, he will persuade the heavenly orchestra that their harps are discordant compared with his pianos, and he'll hav a piano factory in full blast inside of a month."

"But how does he take so well among church people?"

"He plays the pious dodge, and he does it well. Let me tell you how he worked it at our last revival a few months ago: Going into the inquiry room he found there several repentant sinners, willing and anxious to receive salvation. He undertook to show them how to come to Jesus. As soon as he got a chance to speak, he began, apparently addressing his remarks to a neatly dressed young man in the opposite corner of the room: 'Young man, all you need is faith. You must take Jesus at his word. Believe and be saved. Salvation costs you nothing but belief—the greatest prize in the world for merely willing to believe. Suppose I should tell you that if you come to my show rooms—which are as fine as any in New York—suppose I promise you that if you come there I will giv you a magnificent $600 Warris Hawters square grand piano, rosewood case, elegantly finished, style 4-11-44, seven octaves, weighing a thousand pounds on a full giraffe scale, fine rosewood case, round corners, beautifully carved limbs and liar, solid rosewood case, heavy serpentine and top molding all around the elegant rosewood case, back finished same as front, very latest full iron frame, horizontal bars and braces, magnificent rosewood case, improved new counter-scale and overstrung thorough bass, grand French action, fretful desk, celebrated rosewood case, carved pedlars, solid rosewood ca—that is, moldings, ivory keys and keyholes, capped claw-hammers, giraffe treble, and first-class rosewood case, and every improvement that a long and broad experience can suggest—suppose I tell you I will giv you this magnificent $600 piano for only $300. Would you believe me? The man of faith would take me at my word, and he would come to my show-rooms and find it exactly as I represented, ex-act-ly as I represented. The skeptic, the unbeliever, the man of little faith, would sneer, and pass on, and say I was offering too much for the money.

"'My young friend, it is just so with salvation. Christ offers you salvation if you will only come to him, hav faith in him, and believe what he says. The man of faith believes what Christ says. He takes him at his word. He comes to Jesus, and he receives salvation. The unbeliever, the man of little faith, sneers and passes on. But he finds out too late that he is wrong. My friend, my dear young friend, you must hav faith.'"

The boat struck the pier, the conversers hurried up the wharf and disappeared in the crowd, and I lost the rest of the conversation. Who this religiously inclined piano-dealer is I did not learn, but he evidently knew how to reap the full business benefits of religion. It was a happy thought of his to compare his piano to salvation, and himself to Christ. He killed two birds with one stone, or rather, he advertised two marketable commodities with one neat little speech; and he did not forget to mention his "solid rosewood case." H. J. T.

## Minnesota.

The Dacotahs meant, by the word *minne*, water, and *sotah* sky-tinted. Sky-tinted waters is therefore the signification of the word Minnesota, a poetic name for a poetic land—a land of lakes, eleven hundred!—a veritable fairyland of lakes, cascades, rivulets. No man deserves the name of traveler who has missed a sight of the upper Mississippi. Here are to be found dells, and vales, and bluffs in magnificent profusion, as if nature had in this region emptied her apron of her choicest glories.

Leaving Prairie Du Chien on Monday last, I crossed on the railroad pontoon bridge to McGregor, then steam cars to La Crosse, thence, recrossing the Mississippi, sped along the Minnesota side to Lake City, most of the distance close to the river, bluffs in some places so near at hand that they could be almost touched through the car window, and being several hundred feet high, occasionally shut out a view of the moon, which was well up in the southwest. An American who travels through Eastern lands before he has visited his own picturesque America, "'tis a folly and a shame unto him." Reader, hav you never visited this wonder land? O ye invalids from Eastern slopes and harsh winds; here is your "land of promise!"

Ah! breathe deep with me the pure, dry air of this invigorating latitude and altitude. Drink deep with me the cool, sparkling spring waters! My Christian friend, why be in haste to go to heaven before you hav seen the Falls of Minnehaha? the Dalles of St. Croix? St. Anthony Falls? Bridal Veil? (Romantic couples hav been married behind the falling spray.) Lakes Pepin, White Bear, Minnetonka, Como, are noted places of resort. This happy land is free from malaria and kindred diseases. Chills and fevers are unknown, unless some guest consents to take within the border his parting shake. Bilious fevers are dismissed unceremoniously. In fact, Minnesota has one of the healthiest climates in the world. Physicians in former years advised consumptive patients to go South, to Florida, Islands of the Sea, Cuba. The warmer climes did not, as a rule, justify expectations. Of late years, the recommendation of informed physicians is, "Hie away to Minnesota!" If you are too far gone your stay will be more pleasant while you do remain.

A few words about the cold weather. We hav it. You sometimes see it reported that we hav forty degrees *below* zero. Therefrom people draw erroneous conclusions. They imagine that is the average temperature. The fact is the thermometer rarely indicates that degree of cold. Only for four or five times during the four months' winter do we hav twenty degrees below zero, lasting two or three days at a time. Again, thirty degrees below zero is more comfortable here than ten degrees below in the Eastern states. Moreover, during the prevalence of the coldest days here the air is in motion but little, and the sun shines brightly. I hav spent three winters in this state, and hav traveled in open conveyance, often from twenty to eighty miles in the dead of winter, and experienced more comfort and less fatigue than when moving half the distance in Michigan, Illinois, and Iowa. The air is drier here, and the cold is consequently agreeable and bracing. Pleasanter winters I never experienced in my life. A long, damp, drizzly spring, such as pesters the life out of the misguided dwellers of New England, is entirely unknown in this "land of the blest." When we are done with winter we are done, and joyously leap from our cheery Boreas plump into the lap of glorious Summer. Practically, we hav but three seasons—the peerless Minnesota summer; its warm middays and cool evenings, nights, and mornings, with but few exceptions. Just the climate for the boon of sound repos for the laborer; and especially for the brain workers. Its long autumn—aglow with the splendors of the rainbow colors, purple and gold and crimson. Nature holds carnival; and as the sun slides behind the curtain of night, the stars twinkle with a brilliancy and richness of color in this clear atmosphere unseen in the haze of the East, and Aurora joins to lend enchantment to the scene.

*Lake City, Minn.* W. F. Jamieson.

## God in the Constitution? Never!

To the Editor of The Truth Seeker, *Sir:* There is a general attempt on the part of the churches, the Y. M. C. A., and other church auxiliaries, led on by a howling, frightened, but cruel clergy, to put God into the Constitution. The M. E. Church Conference has lately passed resolutions urging Congress to speedily amend the Constitution, so that the Bible Jehovah can be put into it, and this they suggest as the most successful way of closing the mouth of the skeptic.

To put God into the Constitution would defeat and destroy the unanimous desire of the continental fathers, who framed and fashioned the wisest constitution of the freest republic on earth. Will some clergyman answer this question? Who will be benefited by putting God into the Constitution? Is it God's work and for his sake that you interest yourselves so much to put him in the Constitution? Is he such a puny, doll-dummy baby that he needs this special act of Congress to bolster him up and add a little strength to his gigantic incompetency? Can it benefit God for Congress to so amend the Constitution as to squeeze him in with his horns and bloody robes? Laying aside all jokes, we insist upon an answer, Can it benefit God for Congress to pass such an amendment? Could it benefit him? could it help him? would it make him wiser or better? It might license him to commit crime and deviltry like of old, when he enslaved and prostituted women, ravished little girls, and slaughtered innocent ones by thousands. But we press the question, If God has anything to do with this clerical trick, by what authority does he ask, in the evening of the nineteenth century, to be put into the Constitution of this grand republic? He had nothing to do with the discovery of this country, nor with the framing of our laws. The man who discovered America was imprisoned and shamefully treated by his vice-gerents and embassadors, while the noble, brave, skeptical creators of our free laws hav been slandered and libeled by his later embassadors. He got himself mixed up in the politics of Palestine about 3,500 years ago, according to the book which never lies (?). For 1,500 years, according to this book, he was kept in the Jewish Constitution. During this time he waged two hundred unjust and cruel wars, slaughtered in cold blood ten million innocent men and women, ravished little girls, prostituted wives and old mothers, established the most infamous systems of slavery on the face of the earth, robbed and plundered all the surrounding nations, and, after running his government into all the vices of the age, he run it hopelessly into debt, his son to the cross, and then left it in poverty and weakness to go to the devil. Now, for such a God, who, for ignorance, cowardice, and tyranny, has never had an equal, to attempt to crowd himself into the Constitution of a great government like ours is impudence not paralleled in history; and for the clergy to attempt to put this God into the Constitution shows either ignorance on their part or else designing cruelty. But as the Bible Jehovah is only a myth, created by man in his ignorance, and worshiped by man in his ignorance, it is not likely he has anything to do in this cunning trick of his so-called embassadors. It is evident that this entire work is the work of the churches—a scheme gotten up by the clergy to save themselves from further loss, and regain, if possible, what they hav already lost in the conflict with modern skepticism.

It is said that in olden times God visited this earth and spent no little time with his beloved and sinful children. In the summer season, when the young women wore low-necked dresses, his visits to earth were very frequent and quite lengthy. In those days he got into the Constitution of the nation, when he at once began to interfere in all little domestic quarrels and social secrets. He would frequently giv directions as to how the maid-servants should bake pie-crust and the men-servants skin calves. If he wanted to show his power or spunk he would make a river run up stream or a mountain dance a whirligig. He would sometimes amuse himself in drowning a world, burning up a city, turning a woman into salt, or filling the belly of hungry bears with the blood of little children, just because they laughed a little at a bald-headed old hermit, who wore neither hat nor wig. In these good old days God always accompanied his soldiers to battle, until the enemy appeared in view, when he would place in the front a little box, called an ark, which he claimed would do as much good as he himself (and in this we believe he was right), while he retreated to the rear, where he would hav important business. If the fight waxed very warm, he always had business in heaven. But it was a comfort and great encouragement to his followers for him to accompany them to the battle field, if it was only to hurrah and run, for the old religionists, like modern religionists, would rather hav a cowardly God than no God. But since the birth of modern skeptics, since men hav dared to think and reason for themselves, God has fled from the earth, and to-day his religious army has no leader but a mystical nobody, who hasn't any sense, who is afraid of everybody who has any sense, and he far up in the skies, at least far enough to be out of the reach of the skeptic's arguments; consequently his army has become frightened and discomforted, like any army would at the flight of the boastful general upon whom they had relied. And what is passing strange to me is that these church people should cling to God after his forsaking them, refusing to answer their

prayers (because he can't), and under no circumstances showing himself as long as there is a bald-headed Ingersoll on earth. But the priests hav staked their all, and the churches hav accumulated large properties, and all this they hav done in the name of God; and now to save the property and the office of priest they seek to bolster up God (for it has been in his name they hav robbed the laboring poor for ages) by giving him either a Republican or Democratic boost, that they may continue in their ignoble and dishonorable business of worshiping and preaching a myth—one which they know by experience cannot and will not help them—one whose history is one of cruelty, cowardice, and shame. All this we are willing that they should do, nor would we legislate to prevent them from so doing (for we believe in all men worshiping and preaching what they believe is right); but when it comes to palming this God of treachery, cowardice, and filth upon thinking men and women by law (when they would rather worship the devil a thousand times over, believing him to be a thousand times better), we raise our earnest, solemn, and determined protest. We who believe in the God of Reason and no other god surely hav as good a right to do so as our orthodox neighbors hav to believe in a god of cruelty and blood; but it would be treason to all the principles of liberty for Infidels to attempt to put even such a god into the Constitution, and thus impose by law upon others that which they do not believe. But this is something that Infidels would not do, for such things are done in this country by Christians or not at all. For Congress to put this Bible God into the Constitution would virtually be Congress disfranchising every Infidel and skeptic in the land. Such infamy will not be tolerated in this country, and this the priest might as well learn now as at any other time. Such an amendment to the Constitution would raise the ire of five million American citizens, who hav tasted freedom and would rather die than submit to such an unjust imposition. Such a law would be resisted unto death by thousands of the bravest, noblest, wisest, and purest of the land. It would be the inauguration of a reign of terror more fearful than the one of old, when France was baptized in blood. The citadels of orthodoxy and the thieving centers of monopolies will go down in ashes and up in smoke, and the places where the ill-gotten gain of the Lord, like imposing wealth, are covered and furnished with costly work will be leveled, yea, more than leveled, that the poor may walk over the ruins and industry arise out of idleness.

The great work for Liberals for 1880 is to acquaint the American voters with the God the churches are trying to put into the Constitution; for no man can acquaint himself with the Bible Jehovah without loathing his very name. Let the cry be, "Down with the gods! but arise, O ye men!"

*Alliance, Ohio.* R. C. Flower.

## The Mirror Held up to "Dreamland."

To the Editor of The Truth Seeker, *Sir:* A correspondent in your columns, signing himself J. S. Thompson, writes to Col. Ingersoll a letter from dreamland. Mr. Ingersoll is able to answer for himself; therefore anything I may say in this letter Col. Ingersoll is in no way responsible for.

"When hope sees a star," doubt finds the star a fancy. When hope and fancy lead men to see things that are not, doubt comes to their aid with the logic of facts to show them that that which they see in fancy is not, while the reality they see not. "Listening love" can hear more than the "rustling of a wing." It can hear the fancy-trumpet sound and songs of praise to the imaginary king. When imagination runs into wild fancies then hope, love, and folly make worlds behind the verge of time and space, which their devotees call the "higher school over there."

Your correspondent does not sigh for immortal life, but, like a man of true courage, demands it upon the universal law of supply and demand. If it is right for him to demand, it is right for me to demand.

Here are my demands, and if they could be realized, all the world would go with my demands, upon the principle that "a bird in the hand is worth two in the bush:" I hav enjoyed life, youth, and beauty upon this earth. Life, youth, and beauty I know to be stern realities, not fancies. I hav tasted their joys; with your correspondent, I demand a full meal, upon the principle of universal supply and demand—life immortal upon this earth, to enjoy immortal youth ever surrounded with immortal beauty. Let fair earth become our "higher school." Then we can stop here, and not wish to go "over there."

Your correspondent says the sun is his father and the earth is his mother; the mother is in the arms of the father, and he is in the lap of his mother earth; yet he wants to leave his mother and go to his father. Why not be content, seeing that he is in the lap of his mother and in the arms of his father? Unless his father is changeable, I am afraid his lot after he has slipped from the lap of mother earth will be the same as it was before birth. He knew nothing before he came upon the lap of his mother; how can he expect to know after he has left it?

That which is eternal must hav existed from all eternity. That which comes into existence in time will go out of existence in time. To talk of life beginning to be, and existing to all eternity, is just as wise as to talk of a walking-stick with one end. That class of men who are not content with this life, will they be content with what they call the "higher" life "over there?" or will they be demanding a "higher school over there?" If the father is the same to-day, to-morrow, and to all eternity, what will they receive by any demand? Does he answer their demands to-day? then how will he answer to-morrow? The father answers no demands, no prayers. He neglects or mocks you to-day; he will do so to-morrow, and through all eternity. Whether you believe in the father or not, you must liv the life of a *practical Atheist* in the world, without your God father. If the father exists, then let him do his duty to the true and loving sons of earth.

He has made them, both physical and mental; he has made every quality and aptitude. He has made their physical surroundings. He has made them what they are. He alone is responsible, because he is the maker. The thing made is never responsible for the maker, but the maker for his work. Then our duty is plain—if the father exists, to tell him to do unto others as he would hav others do unto him. If he is a father, let him be as good as a father to his earthly children—giv them health instead of sickness, intelligence instead of ignorance, plenty and happiness instead of want, poverty, and misery. If he is happy, why not make his children happy? If he is intelligent, why not make his children intelligent? If he is abundantly rich, why not make his children rich? As he will never die, why let his children die?

Will your correspondent kindly look over the lap of his mother earth and see how many demands her children hav upon that father, of whom he speaks nobly but unwisely, and see those demands not answered?—look at the supplies sent but not wanted? I hav seen supplies sent and demands ignored.

When supply and demand is a universal law between earth children and the imaginary father, then your correspondent may write his rant of poetry and it answer for a logic of fact. Charles Audley.

*Wilkinsburgh, Pa.*

## Obscenity.

To the Editor of The Truth Seeker, *Sir:* This topic will stick in my mind so long as Bennett is in prison on that pretext. We feel inclined to turn over the pretext and look at it on every side. The rational inference would be that as the church has such holy horror of obscenity, and stretches her authority so far as to pervert all law on the subject, and to procure convictions through thick and thin, right or wrong, for the purpose to repress alleged obscenity, she (the church) is free from the moral taint.

The old artist painters, such as Raphael, Michael Angelo, Titian, etc., following their own tastes, might sometimes hav painted nude figures, but not obscene ones. It was at the instigation of ecclesiastics that on various occasions they painted on cathedral and church walls what we would call obscene pictures. It is on church and abbey walls almost exclusively that obscene pictures by the old masters occur. Most of them hav been obliterated, and quite a number hav only been whitewashed over, and could be restored at any time. This whitewashing process is very ecclesiastical. Never mind the obscenity on the walls or in the character; a little whitewash hides it all. I need scarcely again refer to thirty or forty skeleton forms of nuns at Battle Abbey that had broken their vows of chastity, and were immured in stone niches and the solid wall built over them, there to starve and stifle to death. No holy friar would break his vow or suffer if he did; a little church whitewash would purify the friar, but death to the nun. The inquiry set on foot by Henry Eighth of England into ecclesiastical doings revealed such an amount of lascivious obscenity that it was a scandal to the whole country, and so he suppressed monastic institutions.

But our modern church—the reformed, the pure, the tolerant, the enlightened—it might be argued, must not be compared with the old monastic church. This is just the comparison we wish to make. Did any one beside myself read in The Truth Seeker, not more than a year ago, the doings of Christian pastors in obscenity and crime—the names, dates, localities, and crimes by the Christian pastors for one year? The leaders and exponents of Christianity had behaved more atrociously than any other class of equal numbers in the community—murder, rape, forgery, and every imaginable crime. Any one of these charges, if false, would hav subjected Bennett to suit for slander. But the church dared not bring a suit against any one charge of the hundreds, because they were all true. Like the clergy of Henry Eighth's time, they are the most scandalously bad set of men in the whole country. And is this the stripe of men to sit in judgment on the acts of Bennett? Is the Young Men's Christian Association, with its representative, Comstock, not separated even by a little whitewash from the nude girls, nor from his smut-bag of filth, ostentatiously carried around for inspection? Is this the stripe of men to condemn Bennett for obscenity?

Not all the quibbles of law, not all the whitewash you can mix, not all the dirt the church can revel in or throw, not all the excuses possible, can hide the deformity of this outrage on American liberty, committed against the person of D. M. Bennett, the church victim of the Albany Penitentiary. F. J. Emary.

*Osceola, Iowa,* Dec. 28, 1879.

## Profit.

The idea of profit controls the actions of the human family very largely. For the profit of a long and pleasant life the preservation of health is attempted. For the profit of a permanent situation in the Christian's home in glory Bible stories are read, interpreted, and wholesale condemnation of unsympathetic sinners indulged in. For profit whisky and tobacco are sold, and for supposed profit these sources of disease and delirium are used. Free trade is favored or opposed according to hope of profit. Men are honest, believing that course profitable in the long run. Lies are told, pockets are picked, banks embezzled, governments defrauded, and sermons are preached for profit. War, slander, and murder are the works of profit seekers. Benevolence givs because pleasure is experienced in giving and seeing need relieved. The Truth Seeker seeks and publishes truth that the world may profit by it.

W. B. Kelsey.

## A Prayer:

OFFERED AT THE OPENING OF THE MEETING OF THE LIBERAL LEAGUE OF NORTHERN IOWA, HELD AT SHELL ROCK, BUTLER CO., IOWA, NOV. 22, 1879.

Reposing no confidence in, and having no respect for, the gods of wood and stone set up by a designing priesthood, for the purpose of enslaving the more ignorant but far more honest masses, we worship not at such a senseless shrine. And having no confidence in any of the thirty thousand ideal gods set up by ancient mythologists for the same base purpose, we make no pilgrimage to any of their altars. Neither adore we the "golden calf" worshiped by ignorant dupes of old, although it has now grown to be a monstrous beast, with more than ten horns, owning the popular churches of all creeds and the political dynasties of all lands, trampling into the dust everywhere love, liberty, and labor; truth, justice, and humanity. We scorn its adoration. Nor hav we confidence in the imaginary creations of designing men, who hav pictured gods after their own image, and in their own likeness, for the purpose of exalting themselves and enslaving the more ignorant and honest of mankind. We hav no prayers to such imaginary creations. And regarding it as vain and foolish, we offer no prayer to the eternal and immutable principles of matter, which govern and control all atoms and worlds, and which change not at the bidding or beck of any priest or potentate, notwithstanding his professed familiarity with the gods; and which eternal principles never find it necessary to resort to crime in order to repeat themselves or perpetuate their own existence. We offer no prayer in this direction. But having great confidence in humanity, we pray you, brothers and sisters, that as your minds are divested of error and prejudice, and imbued with the principles of truth, justice, and humanity, that you stand up nobly as men and women, in defense and for the honor of those noble principles. When dark wrong and hateful oppression seek to strangle liberty and enchain the free-born mind, close up your ranks, we pray you, and let not a single heart quail. But may we all rest assured that, if we but do our duty, the right must ultimately come uppermost. May we ever "feel for those in bonds as bound with them," confident that

"He's true to good who's true to man; wherever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is surely done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all the race."

As lovers of liberty, virtue, and truth, we pray you that you ever hold in utter detestation and abhorrence slavery and every species of oppression, from whatever source it may come. Hand in hand and shoulder to shoulder, in the cause of right, may you ever march forward, until hateful error and damning oppression are forever banished, and liberty and truth shall reign

——"Where'er the sun
Does his successive courses run."

Amen.

*Denver, Iowa,* Jan. 4, 1880. M. F.

## Lectures by Mr. James Holmes.

Mr. James Holmes, Vice-President of the Secular Society (of England), will lecture on any of the following-named subjects, by appointment. Dates and terms can be learned from him, addressed in care of A. L. Rawson, 34 Bond street, New York:

The Bible Account of Creation *vs.* the Teachings of Darwin, Tyndall, and Huxley.
Is the Bible True and of Divine Origin?
The "Fall of Man" a Libel and Falsehood.
Poverty: Its Cause and Cure.
A Review of the Trial of Charles Bradlaugh and Annie Besant for Publishing the "Knowlton Pamphlet."
Should the Government of the United States be Secular or Religious?
If there be no Future State, is Life Worth Living?
"If a Man Die Shall He Live Again?" The Answer Furnished by Spiritualism.
Washington and Lincoln, the Dual Gems of the American Presidentship.
England's Three Greatest Orators—Gladstone, Bright, and Bradlaugh.
Skepticism the Liberator of the people.
My Path from the Christian Pulpit to the Freethought (Liberal) Platform, with a Review of My Trial for Heresy.
Is There a God; or, Can Man by Searching Find Out God?
Eternal Punishment an Impeachment of Goodness, Love, and Justice; a reply to Dr. Talmage's sermon, "Is There a Hell?"
Christianity Tried and Condemned at the Bar of Reason and Humanity.
The Christian Church a Curse to Man and an Enemy to Freedom and Progress.

In Chili and Patagonia it rains almost every day.

A citizen of Michigan sports a beard seven and a half feet long.

Cut nails were first made in this country, at Cumberland, Rhode Island.

So far as known the heaviest rainfall at any place on the globe is six hundred inches, which takes place on the Khasia hills, facing the Bay of Bengal.

Poisonous snakes very seldom take food in captivity. Of some species, no specimen has ever been found that would do so. As a rule, they obstinately starve themselves, sometimes living for nine or even twelve months without eating, growing gradually weaker day by day, until they finally die.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, JAN. 24, 1880.


## Taxing Church Property.

We print on the last page of this issue of THE TRUTH SEEKER a petition for the taxation of ecclesiastical property in this state. We hope the advocates of separation of church and state will cut it out, attach blank paper to it, and get as many signatures to it as possible. We hope they will work early and late, and that such an array of names will be presented to our Legislature as will compel that body to take more than a passing notice of it. When all the names that can be obtained hav been placed upon it, send it to Edgar M. Sellon, 12 So. Division street, Buffalo, N. Y. If any friends in other states want it, if they will notify us of the fact, we will change the name of the state to correspond, and print it for one week for that state.

The justness of the demands of the petition must be conceded by everyone not so thoroughly arrogant in their claims for religion that they are willing to see it propagated by any means, whether fair or foul. Church men who would use their power to exempt, at all hazards, their property from bearing its just share of the burdens of state are but very little removed from their brethren of olden times who spread their religion with sword and flame. It is very important that this work should be done now, before the Christians get their God into the Constitution. Once let that be done and church and state will snuggle together so closely in their marital bed that it will be very much harder to separate them.

In this demand the Liberals hav already on their side many of the secular press, and a very few religious sheets. The latter, however, do not advocate this from any sense of justness, but because they are afraid of their sister church, the Catholic. Once let this subject be thoroughly agitated, and we shall find a host of people and papers come to our aid. In a sermon about a year ago the rector of Christ's church, this city, gave utterance to the following, which is good so far as it goes, and shows that even in the most aristocratic churches we shall find some support:

"I would like to see all church property in this country taxed to the last dollar's worth, not merely as a matter of justice but in the interests of religion itself. The effect of anything like compulsion in the matter of religion is to engender prejudice against it. The church cannot surrender her proud position of being a kingdom not of this world without suffering for it in the blight of her spiritual life. The churches may fight this question, but sooner or later the battle will go against them, and their retreat, I fear, will be with not only dented armor but with banners soiled."

In a little tract on the subject E. Campfield has collected the utterances of several secular and one sectarian paper. The first is from *The State:*

"There is no justice whatever," says *The State*, "in taxing the humble mechanic, who has barely his little home, and whose constant struggle is to preserve it for the benefit of his family, while at the same time magnificently adorned churches extensive church property, and expensive accompaniments to ecclesiastical opulence are exempted from taxation. There is no argument in favor of taxing citizens to support a church indirectly by means of exemption from its unjust burdens which cannot be used in favor of taxing them to support a church directly by an appropriation of money."

"What if it be argued," continues the same writer, "that churches are a benefit to a community in a material as well as a spiritual sense? If we are to extend our exemption favors to enterprises which promote the prosperity of a community, and so increase the amount of taxable property, why stop at churches? Factories promote the prosperity of a community; shall we exempt them? A costly dwelling improves a neighborhood and enhances the value of property near it. Should it be exempt? The state has nothing to do with supporting religious establishments. It simply guarantees to all religious sects a right to enjoy their freedom of worship. If it be said that taxes of houses of God and prayer would be unjust, why not insist, then, that exemption shall be granted in favor of those special Christian homes which are houses of prayer and worship in the light of performing religious obligations."

The Chicago *Times'* remarks are a powerful argument, and should be brought to the attention of all advocates of exemption. It says:

"Church property receives precisely the same protection from the government as does the property of private individuals, and there is no good reason why the burden of taxation necessary for the support of the government should not fall equally upon church property and that of the citizen. In this country, where the establishment of a state religion is forever prohibited, each congregation can, in law, be regarded as a voluntary association of citizens, which can possess no greater rights than any other voluntary association of citizens. It is begging the question to argue that their property should be exempt from taxation because it is used to promote the public good, for the question is one of law and not of religion. The constitution which secures to every citizen liberty of conscience does not extend to the domain of religion, and recognizes no religion. It guarantees to every one full liberty to determine for himself whether the church does or does not promote the public good, and no other man or congregation of men has the right to determine that question for him. It is his right, if he chooses, to contribute to the support of a church, or he may spend his money for the dissemination of the doctrines of Atheism, Pantheism, Paganism, Infidelity, or Freethought. That is precisely the right which is guaranteed by the guarantee of liberty of conscience. It is a right which it is too late to re-argue or to attempt to limit. It was argued out and fought out long ago, and the result cannot be disturbed, nor would any thoughtful man at this day attempt to disturb it. It is a right that must be respected.

But what is left of liberty of conscience if those who believe may tax the unbelieving for the support of the churches? That is precisely what is done by the exemption of church property from taxation. To church property no less than to secular the protection of the government is extended. The expenses of the government are defrayed by taxation. When church property is exempted the whole burden falls upon other property, and by so much the taxes upon Freethinkers, rationals, and unbelievers are increased; besides the direct benefits of the use of church property are not enjoyed by the whole people. In the churches whose property interests are most valuable the sittings are private property, which the general public may no more appropriate than it may any other private property. Where the seats are not sold the use of the churches is not enjoyed by the general public, but only by the congregation; and the congregations of all the churches do not aggregate one-tenth of the population of the state. It is doubtful if they average five per cent of it. The taxes that would fall upon church property, were taxation distributed equally upon all property, are part of the expenses of maintaining the churches. With what propriety, then, can the people that use the churches ask the nine times as many people who do not use the churches to be taxed for any part of the expenses of maintaining them? The question is one of justice, which lies at the basis of every faith. Is it right, is it just, to impose a burden upon other people that belongs to the congregation themselves? and will not the atmosphere of the churches be better when they assume this burden which belongs to them, and by force of law exact nothing for the support of that faith which they teach it is the highest and most sacred duty to maintain."

The New York *Independent*, a paper that has no love for Liberals, remarks:

"Church structures for all taxable purposes are absolutely dead capital to the state. The corporations owning them enjoy the protection of the law, and the cost is levied on other property by an increased rate of taxation beyond what would be necessary if these structures were taxed in common with other property.

. . . . Exemption in its practical effect is indirect appropriation. It compels taxpayers to contribute towards the support of religious organizations, and this is contrary to the general principles on which our political institutions are based."

The Trinity corporation of this city owns $15,000,000 of property, of which $9,000,000 pays no taxes. This church is usually credited with having fifty or more millions, but it is incorrect. In making a careful estimate, taken from official records, The New York *Times* found that the sum we hav given is the right one. They pay taxes on $6,000,000 of real estate, much of which, in the lower part of the town, is occupied byrum-sellers and brothel-keepers. In view of this fact, the favorite argument of exempters—that church property is used for moral purposes—falls to the ground. Trustees of church property do not care to what uses their property is put so long as it brings in the money. And it would be difficult to convince some unregenerate people that those structures which are used for ministers to preach in contribute in any tangible way to the furtherance of public or private morality.

The Catholic church under this system of exemption, and by having its members voted into authority by the overwhelming Catholic majority of this city, has reaped a rich reward. Within the last eleven years there has been donated to it $5,827,471.19, an average of $529,770.10 each year. Prior to 1870 there was a law of the state imposing a perpetual tax of $250,000 a year upon this city for the support of parochial schools. In 1869, under the Tweed ring, nearly $800,000 was donated to different Catholic institutions. The Protestants received smaller sums, just how much is not known, but probably not far from $200,000, making a total of $1,000,000 robbed from the taxpayers to go into church coffers. As only about one in five of the population attends church it is easy to see what gross injustice was done the non-attendants, many of whom are not believers in either sect. Most of the Germans of this city care nothing whatever for religion, and they are robbed every year by our officials to support the churches. The block on which is built the grandest cathedral of this country was given the church by the city, together with nearly $33,000 in money. This land, without the building, is worth about a million and a half of dollars. For one dollar a year the city leased, by two leases of ninety-nine years, two blocks in this city worth another half million. This is a practical gift. By a similar process of chicanery another block worth $200,000 was given to the church. A $300,000 block was leased for $1 per year, making a total of $3,500,000 worth of land given by the Catholic officials of the city to the church. The Protestants would dip in as heavy if they should get the chance. In this state there are about $110,000,000 worth of church property which is policed by the municipalities and protected by the state, and which never pays a dollar into the treasury. This imposes, to supply the deficiency caused by its exemption, and to guard it, a burden of several millions upon other property. This is paid mostly by other real estate, and the owners, to make themselves even, add to the rents, and it comes at last out of the pockets of the poor.

Many Protestants, to strike at their arch-enemy the Catholic church, would pay their own taxes, and it may be necessary to turn the guns of the two sects upon each other before the Liberals get justice done them. One can be played off against the other in this fight. Each is so jealous of the other that it would be willing to put its hands in its own pockets to compel the other to disgorge a little.

The work of placing church property upon an equality with secular property is emphatically one for Liberals to do, and we hope it will not be allowed to languish. Every successive legislature should be petitioned until this end is accomplished. Legislators should be labored with and every means used to bring about a measure not only just but, if allowed to be perpetuated, fraught with the gravest consequences to our country.

## Is the Bible Fit to Be in Our Public Schools?

This question is coming up all over the country. Upon it the Catholic and Protestant sects are constantly at war. Protestantism demands that it shall be read and taught, while Catholicism excludes it. But it is not because of any love of fairness that the latter is opposed to it. It is because the church is opposed to the layman knowing anything whatever about the book except as they learn of it through the priests. In medieval times the Bible was chained to the altar and opened only by the priests. With the introduction of printing, copies so multiplied that it was impossible to keep it from the people, but the Catholic church has a special version. Luther's fight with the pope was on the individual's right to private judgment—that is, to read and judge for himself whether the Catholic church was established by God. He contended it was not, and for that he was denounced by the church from which he seceded. But Luther's right of private judgment was but another name for persecution. People were to hav the right to read the Bible but not to disbelieve it if, after reading, they came to the conclusion that it was false.

In Massachusetts the school war is being fiercely waged. Bishop McCloskey has issued a decree in his diocese forbidding Catholic parents, "under pain of refusal of absolution in the sacrament and penance" from sending their children to public schools when there is a parochial school in the town. In Connecticut the fight is of several years standing, and it has been carried into politics. The question is fast being brought up for discussion all over the country. We welcome it, for we feel assured that the more widely the Bible is read, the better it is known, the more familiar the people are with its contents, the more unwilling they will be to hav the unformed minds of children warped and twisted by its teachings. The scholar is told that the Bible is infallible, but when that tells him that the earth has "corners" and the teacher tells him it is round he sees that there is something out of the way. Either the teacher and the text-books are wrong or the Bible is not infallible. When he calls the attention of the older people to this he is met with, "Hush! it is wrong to doubt. You must read your Bible and ask no questions." Such answers confuse him, and soon develops within him the first seed of hypocrisy. The truth, as near as it can be arrived at, should be taught; and to allow the pupil to fill his mind with fables which he must unlearn when older, or else strain his mind or bury it altogether, we believe is almost criminal. By the Bible he is taught the horrible doctrine that he is totally depraved, that God made him so, that he could hav made him different if he chose, but as he did not he is a vile wretch unworthy of anything good, and it is only by a great stretch of his mercy that he is allowed to liv. But at the last moment, if he repent and believe he can get to heaven. Such teaching is a direct premium on a life of crime. His wicked heart, given him by God, is responsible for the commission of all his bad acts, and as a few minutes devoted strictly to repentance at the last moment will float him into paradise with a pair of wings, he puts off reforming till the within five minutes of train time, then grabs his carpet-bag and rushes on board. The black cap is always drawn over the face of a Christian of a few days.

The Bible is the inspiration of bigotry; the consolation of the murderer; the reference book of intolerance; the source of superstition; the fountain from which flows narrowness, jealousy, and sectarian wrangles.

It should be indicted as *particeps criminis* in the wars of the church; as accessory before the fact in the midnight assassination of Freethought.

We do not believe that any one can gain the truth by studying a falsehood, or become virtuous through reading an obscene book. Ingorance, though gowned and spectacled, can never instruct.

Schools supported by the people should be for the people and not for a part. If we send a load of wheat to be ground into flour and the miller sends us back a bagful of plaster of paris we should find fault with the mill. We would hate to be taxed to support the miller. Yet if an Infidel sends his child to school he never can tell but what some theological thief will steal its reason, and in the place of an unclouded intellect send it back fettered with the fear of hell. A friend of ours has a little four-year-old that until the other day never heard of hell. At that time a minister came in, and taking the little one upon his knee told her how God hated goodness without religion, pictured to her the glowing hell into which she would be cast unless she loved God, described the devil and the darkness in which he dwelt, told her about the "spooks" which caught all bad little girls, and wound up by asking her if she was not afraid of being caught some dark night by the devil. Her father had been busy doing something and did not pay attention to what the minister was saying till he heard the little one begin to cry; and then *he* commenced to preach. His sermon was so eloquent that the minister left his house. That night the little girl was afraid to go to bed. She was afraid of the devil, of the glowing hell, the inky darkness she had heard about.

Can any one devise a crueler scheme, a more perfidious religion, a baser church, than that which frightens inno-

cence by peopling the darkness with leering devils and the light with ghosts. It is infamous, and yet every child in our public schools must read and feel the influence of this book which drives the laughter from the lips and pales the cheek with the coward's fear.

Before the Bible can ever become a fit book to be read it must be demonstrated that it is the truth.

Its teachings on the formation of the world must be eliminated. To say that God created it by a word is unsatisfactory to the child, for even a child's reason will question the manifestly impossible. Who created God? comes as naturally to its lips as the question what he made it from. The child who has seen the wriggling snake trying to crawl under a stone by the roadside as he came to school has hard work to understand how it ever talked; and it will take all the authority of infallibility to make him believe that the forefather of the donkey cropping the thistles in the field ever preached a sermon to a man. It is cruel to make him say he believes this or go to hell. That 175,000 birds, from the humming-bird to the vulture; 3,600 animals, from a mouse to a mammoth; 1,300 reptiles, and about 2,000,000 insects, were crowded into a box 550 feet long, 92 feet wide, and 55 feet high, with provisions enough to last over a year, and that they lived with only what air they could get from a little hole twenty-five inches square on the top, is very hard for the most youthful mind to understand. To be compelled to do this or go to hell seems to us as very cruel.

Although it has been revised a great many times, yet the Bible has page after page of filth which is certainly not calculated to do young minds any good. It is the corner-stone on which is built the debasing institution of polygamy. If Freelovers took any stock in arguments quoted from divinity, they could draw authority from its pages for their views. It givs licentious priests a chance to retort upon their accusers: "If it was right for God's favorites to hav mistresses, it is right for us." The handmaidens of old were their masters' concubines. It indorses slavery, promiscuity, deceit, and hypocrisy.

No book which teaches such things is fit for children to read. It is at war with every text-book that they study. It was written when knowledge was from 1,500 to 3,000 years younger than now. It teaches a resurrection of the body—an arm from the Indies, a leg from the ocean, all to come together at the sound of a trumpet. That is hard for the children to understand, yet they must believe it or burn. It tells of making a man of dirt, a woman from a rib; and yet every child must feel in its heart as it kisses the loving woman who born it that it is a lie. Their astronomy teaches them that the earth moves round the sun, yet they read in the word that flowed from the pen of God that the sun stood still. They know that water always seeks its level, but they will burn unless they believe the Red Sea once piled up straight like the side of their father's barn. Their philosophy tells them a man cannot liv without air, but they are lost forever if they doubt that a man lived three days under water in the belly of a whale.

If it is wrong to teach a falsehood, those who force a book filled with errors upon children unable to help themselves, and to obscure their minds with smoky clouds from the fires of hell, what a sin hav the wrangling Christian sects to answer for! The Bible is crammed full of utterly incomprehensible mysteries, and yet it must be believed. It cannot be expected that what furnishes innumerable points of controversy for learned theologians will be simple to school children, and the only object of sectarian school boards in placing the Bible in public schools can be to make converts to Christianity by bending the twig that the tree may grow up leaning toward the orthodox vineyard, so that the fruit can drop into their wide-open mouths. In their eyes the end is so important that it justifies any means, however unconstitutional and unfair.

## The Great Disgruntled.

Mr. Abbot is again in a minority of one—a position he is eminently qualified to fill. The Free Religious Association, with Prof. Adler at its head, recently took a new hold of life and endeavored to become more than a paper organization meeting once a year. It deservedly went off with great *eclat*, but now the cultured editor withdraws his support. The circular of the society contains a clause urging the organization of local societies, and instructing the agent to furnish such information to the local societies as he could to aid them. Abbot thought if this was done it should be on his own responsibility. But the executive committee voted otherwise; and now the Great Disgruntled's nose is again out of joint, and he formally recalls the excessively great weight of his highly cultured name. He seems to hav a faculty of finding fault. Like the sniveling schoolboy, if he can not hav his own way he will not play any more. In this case he is afraid some of the local societies would be filled with those who were not "pure" according to his standard, and so he sticks his index finger out to warn the society in time. He is an obstacle to any organization, and the Free Religious Association ought to be glad he left them so early.

MR. ASA K. BUTTS, the publisher, has left with us one of his bound volumes of *Scientific Man Supplements*. It contains many valuable lectures by scientific men on scientific subjects, some of them illustrated. There are four lectures on Elementary Chemistry, one on the Coal Strata, one on Crystalline and Molecular Forces, Spectrum Analysis, the Ice Age in Britain, Elementary Physiology, Progress of Sanitary Science, Food, The Migration of Birds, Barbarism of Civilization, and other subjects which it would take too much space to mention in detail. It is well worth the $1.50 asked for it. We will send it for that sum.

## Paine Festival.

We hav received the following card from the secretary of the Liberal League of Northern Iowa. Although time and distance prevent our accepting the invitation, we wish all those who attend a happy time and a due appreciation of the worth of the man whose birthday they celebrate:

DEAR FRIEND: A few years ago we celebrated the birthday of Thomas Paine. Over four hundred ladies and gentlemen attended. At a meeting of the Liberal League of Northern Iowa, held Sunday, 362, 104, it was resolved to again celebrate the day, January 29, 1880, at the Opera House in Waverly, commencing at 7 o'clock sharp. Come all who respect the memory of the secretary of the Congress which declared America free; the compatriot of Franklin, Jefferson, and other Freethinkers; the author of "Common Sense," "Rights of Man," and the "Age of Reason;" the philanthropist who gave his salary and his private fortune to Washington's army; whom a grateful Congress of the Republic and a grateful legislature of New York and Pennsylvania after the Revolution repaid with high encomiums; the man whom Burke, in the interest of kings and priests, reviled and persecuted; whom Lord Erskine defended; the man whom France honored by a simultaneous election from three communes to a seat in her National Assembly, where he always voted for liberty and justice and against bloodshed; where his vote against the death of Louis XVI. nearly cost him his life at the hands of Robespierre, and was saved only by an accident; who was brought home by a man-of-war sent by President Jefferson; who has been the worst slandered man of modern days, because he dared to utter the words: "The world is my country; to do good is my religion;" "There can be but little liberty on earth while men worship a tyrant in heaven;" "I believe in one God and no more, and I hope for happiness beyond this life."

Good speaking at 7 o'clock, after which a banquet made up from contributions brought by the friends, to be delivered as early as 6 P.M., at the Opera House. The best of music, both vocal and instrumental. After the banquet a grand dance, with a dance supper. Tickets to the dance 50 cents. Dance supper 50 cents per couple. Admission to the hall free. Invite other friends.

M. FARRINGTON, President L. L.
M. E. BILLINGS, Secretary.

THERE will be a celebration of the birthday of Thomas Paine at Lowell, Mich., on the 29th, at Train's Hall. Hon. J. M. Mathewson will be president of the occasion. Speakers, J. H. Burnham, Mrs. L. A. Pearsall, M. Babcock, the witty writer who has been bothering the school board of St. Johns through these columns. The speaking will commence at 2 and 7 P. M. *sharp*, as the card informs us. The celebration will close with a social dance, commencing at 9 o'clock, the tickets to which are 50 cents. Supper 75 cents. The managing committee consists of J. C. Train, E. A. Chapman, Dr. Malcolm, Dr. Amos Chase, Dr. Wm. Hicks, John Butler, Richard Cowles, Asa Tyler, S. L. Shaw, George Wood. Everybody is invited, and of course everybody will go.

THE following is the order of business and pleasure to be observed at Paine Hall, Boston, on the occasion of the 143d anniversary of the birth of the Author-Hero: Hon. Elizur Wright is chairman. At 10.30 A. M., business meeting of the Paine Memorial Corporation. At 2.30 P. M., the exercises will commence with a patriotic address by Hon. Elizur Wright, followed by Horace Seaver, Esq., and other speakers prominent in the ranks of Liberalism. Music by a quartette engaged for the occasion. Selections from the works of the great author, by Mr. F. L. Union. At 7.30 P. M., conference meeting in Investigator Hall. At 8 o'clock P. M., dancing to begin in Paine Hall, and continue until 1 o'clock, A. M. Ticket admitting gentleman and lady to hall, 75 cents; extra lady, 25 cents. Music: National Band. E. W. Masters, prompter. Regarding the celebration our friend the *Investigator* remarks: "As this meeting will be one of much importance to the cause in which every Liberal is interested, it is to be hoped there will be a general attendance of all who can be with us. Friends from a distance will find hotel accommodations in the vicinity of the The Temple of Freedom—Paine Memorial Building. Come, then, one and all, our motto being, 'To speak his thoughts is every freeman's right.' Let us hear from and see present, on that occasion, a larger crowd of persons than ever assembled yet in any place to do honor to the memory of the Author-Hero of the American Revolution."

WE are now advertising among our most recent works a little brochure of seventy-seven pages by Mr. Courtlandt Palmer, entitled "The Cause of Humanity; or, the Rising and the Waning Faith." It is written from the standpoint of the Positive Philosophy and in defense of the Religion of Humanity. It was read before the Manhattan Liberal Club of this city, and the commendation it there received, together with a general request for its publication, induced Mr. Palmer to put it into print. It is an amplification of the articles Mr. Palmer has lately contributed to our columns. Mr. Palmer informs us that before finally deciding to reduce it to pamphlet form he submitted it to such masters of style as Dr. John W. Draper and James Parton, both of whom bestowed high praise upon its composition, the former only criticising it as very radical in sentiment and not in all respects representing his views. We can heartily commend the little work as embodying in a condensed and attractive shape the leading points of the Religion of Humanity. It is for sale at this office at the low price of twenty-five cents. All the proceeds are contributed by Mr. Palmer to the Society of Humanity, of which he is president.

FOR the past week Col. Ingersoll has been speaking to immense audiences in the various cities and large towns of western New York. His popularity as a public speaker is constantly growing, and he is admitted by all to be *the* orator of this country.

[*From the Index.*]

## A Misplaced Switch.

In the *Index* of December 4th, we published at length the circular of the Free Religious Association, asking for financial aid in the extension of their work, and sketching the outlines of a practical plan of work to be carried out, if sufficient aid should be given. This plan we cordially approved in our comments at the time, and we seconded it with an earnest "personal appeal" to "all our readers and friends." This approval and personal appeal of ours were grounded wholly on the supposition that the plan adopted did not include or intend, on the part of the Association as such, any direct encouragement of local organization. We said explicitly: "If we believed that the Association would ever enter upon the work of organizing local societies without clearly foreseeing and adequately providing against the grave perils which experience has shown to be inseparable from that work, we could not favor the present plan at all."

It is with extreme regret that we now feel constrained by a sense of duty to recall the approval we gave to this plan and the appeal we made in its support. A difference of opinion has arisen as to the meaning of that clause of the circular which makes it part of the duty of the proposed General Agent "to furnish, as occasion may offer, information and suggestion to persons anywhere desiring to form local societies on the general basis of this Association." We originally understood this clause as meaning that the General Agent is to furnish such "information and suggestion" on his individual responsibility alone. The Executive Committee hav unanimously voted not to adopt this understanding of the clause in question; and the only possible alternative is that the Executive Committee, and therefore the Association as such, will hold themselves responsible for whatever "information and suggestion" the General Agent may offer.

. . . . . .

Though obliged once more to stand in a minority, and this time in a minority of one, we all the more earnestly bear testimony to the spotless purity of their intentions in this very matter. It is perhaps to their credit—it is certainly to their happiness—not to hav become aware that there are two kinds of Liberalism struggling for the mastery at this time, the one striking hands with all that is foulest and most devilish in society, the other seeking to make society purer and nobler, sweeter and happier, than Christianity has ever yet made it. They hav not become aware that the demoralizing tendency has got to be sternly recognized and sternly met before the better tendency can prevail. They will find this out soon enough if they ever get far enough into the work of organization; and we shall still continue to hope for the best, though we cannot now co-operate with them. The difference of opinion as to practical measures has wrought no alienation of spirit or diminution of personal friendship; and that fact is sufficient consolation for the necessity of walking henceforth our separate path alone. Time will show where wisdom lies in the special point at issue; but it will be no fault of ours if there is ever any letting-go of hands in the common cause of truth, righteousness, and love.

## Liberal News Items.

THERE are many earnest Freethinkers in Quincy, Illinois, and I am pleased to learn that Bro. J. M. Frost of that city is making an effort to organize them into a Liberal League. I hope every reader of THE TRUTH SEEKER who resides in Quincy will aid him in the good work.

MR. H. A. DEAL, our committee man for New Hampshire, is about to commence an earnest campaign in favor of the Liberal League movement in that state, and he requests me to ask every Liberal of New Hampshire to come to his aid. Are there not at least ten towns in the state where, with a little labor, a Liberal League can be formed?

FOR some time I hav been expecting to see a Liberal League organized in the city of Detroit that would make itself felt for good throughout the whole state of Michigan, and I hav just learned that one of the most distinguished Liberals of the West, S. R. McCracken, of the abovenamed city, is moving to perfect such an organization. Every Liberal of Detroit should unite in the movement and make it a grand success.

THE Hon. A. B. Bradford, of Enon Valley, Pa., at the recent reunion convention of the old Abolitionists, delivered an address, which has been published by the request of those who heard it. It is an admirable Liberal campaign document, and every Freethinker should send ten cents or more to Mr. Bradford and get a number of this tract for circulation.

ON Wednesday evening last, at the close of a lecture in Cleveland, O., Col. Ingersoll, for the first time, condescended to pay his respects to that orthodox fraud, Joe Cook. And the little time devoted to that purpose was amply sufficient for the Colonel to entirely squelch the pretentious nincompoop. When the Colonel declared that the officials in charge of the insane asylum in which Cook was once an inmate committed a great blunder in allowing him to go at large before his mental hallucinations had disappeared, the vast audience shook the building with their deafening and long-continued applause. Col. Ingersoll is just the man to demolish with his eloquent and cutting sarcasm such an ass as Cook. Ingersoll is one of those "cancer planters" that I should advise Cook to avoid as much as possible. He will plant a "cancer" in his insane "scientific Christian philosophy" that will eat it up in a short space of time.

H. L. GREEN.

# Selections.

[*From the New York Truth.*]

## Comstock's Boot on the Wrong Foot.

We hav heretofore referred to some of the prosecutions instituted by Anthony Comstock, and endeavored to point out the acts of injustice he has committed in the name of virtue and purity. And now that the public may understand how partially Comstock's laws are executed, we propose to throw some light upon a prosecution under these laws that was not instituted by Anthony Comstock, and which consequently died a violent death before it had a real beginning.

When Anthony Comstock was a salesman in a wholesale dry goods house in this city, a large proportion of his customers came from the South and West. Comstock naturally exerted his energies to entertain these Southern and Western gentlemen upon their visits here, and in a manner decidedly pleasing to them, and not at all objectionable to him. The experience he then and thus acquired gave him a wide range of technical knowledge in the field of vile literature, and served him well when he afterward embarked in the business to which his faculties hav been devoted since his disagreeable disposition made Cochran & McLean's establishment too warm to hold him.

Upon his involuntary retirement from the employment of this firm he worked upon certain human material which he found in the Young Men's Christian Association until he had organized what he called the Society for the Suppression of Vice. By the influence of this society, and upon the exhibition to members of Congress of a quantity of the vilest pictures and books that ever saw the light, Comstock procured the enactment of those Federal laws which now promise to do more harm than their execution could hav done good had it been confined to the suppression of the class of books and pictures that Comstock exhibited.

In the course of time Mr. Samuel Colgate, a manufacturer of soap, became the president of Comstock's society, and was only less zealous in the aggressive measures of the society than Comstock himself. Colgate was industrious in his efforts to hav D. M. Bennett indicted for writing an "Open Letter to Jesus Christ;" and when Bennett was finally tried for mailing a pamphlet that thousands of competent judges had asserted was not obscene, Colgate had the brazen effrontery, for it was nothing else, as our readers will agree when they hav learned all the facts, to sit through the trial surrounded by the lecherous-minded Comstock, the fat and greasy but otherwise Stiggins-like Joe Cook, and similar specimens of piety, with whom he exchanged pious greetings, and from whom he gratefully acknowledged expressions of hope that he would succeed in convicting the Infidel.

Before Bennett's trial, circulars in reference to the virtues of vaseline had been issued from the establishment of Colgate, who was agent for that article, in which it was stated in language too indelicate for us to publish, that vaseline charged with four or five grains of a certain acid, named in the circular, would prevent conception.

To fully understand the bearing of this circular upon our subject, it will be necessary to read the following section of Comstock's law found in the United States Revised Statutes § 3,893:

> No obscene . . . book, pamphlet, picture, . . . . . *or any article or thing designed or intended for the prevention of conception*, . . . nor any written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where or how or of whom or by what means, either of the things before mentioned may be obtained or made . . . shall be carried in the mail, and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, any of the hereinbefore mentioned articles or things, or any notice or paper containing any advertisement relating to any of the aforesaid articles or things . . . shall be deemed guilty of a misdemeanor, and shall, for every offense, be fined not less than $100 nor more than $5,000, or imprisoned at hard labor not less than one year nor more than ten years or both.

Soon after these circulars were issued, one of them came into the possession of a Dr. Selden, whom Comstock had endeavored, by decoy letters, to inveigle into a violation of his laws. Selden called upon Assistant District Attorney Fiero, and, showing him the circular, said he proposed to mail others like it, and wished Mr. Fiero's opinion. Fiero examined the circular and promptly informed Dr. Selden that it was clearly in violation of the law, and he would prosecute any one who mailed it. "Well," said Selden, "that circular is being mailed by Samuel Colgate, the President of the Society for the Suppression of Vice." This reply was a poser to Fiero. He heard that his superior, Woodford, was a member of Colgate's society, and that it would not do therefore to prosecute Colgate; and yet he had committed himself to the position that Colgate was a lawbreaker, no better than the worst of Comstock's victims. He evaded all responsibility, however, by referring Selden to Woodford.

About this time a gentleman named Henry J. Thomas, adopting Comstock's methods for the occasion, addressed a decoy letter to Samuel Colgate, 55 John street, New York city, in which he requested Colgate to send him one of his circulars describing the virtues of vaseline. By due course of mail Mr. Thomas received a sealed envelope, upon which was Colgate's imprint, and in which was one of the circulars containing the prescription already quoted.

Here was a perfect case under Benedict's rulings. The circular is clearly in violation of the law, and was conceded to be by Mr. Fiero; and Benedict had ruled over and over again that where Comstock had mailed a letter requesting a pamphlet, book, circular, or picture, and in due course of mail had received what he asked for, the evidence was sufficient to convict the man to whom he mailed his decoy letter.

This ruling was made by Benedict in the case of Charles Mackey, who was thereupon convicted of mailing a circular list of improper books and sentenced to one year's imprisonment; also in the case of James Sullivan, who was sentenced to a year's imprisonment; also in that of Leander Fox, sentenced to imprisonment for a year; also in the case of William Simpson, sentenced to ten years' imprisonment; also in the case of Kendall, who underwent six months' imprisonment, and the same ruling was made in several other cases, the names of which are not now before us.

With this proof in his possession, Mr. Thomas went before Commissioner Betts who prepared and had him verify the necessary affidavit. Mr. Betts then, in obedience to the illegal rule of the court, submitted the papers to Mr. Fiero for permission to proceed. Mr. Fiero referred him to District Attorney Woodford, and for three months they were completely buried. Mr. Thomas made every effort to forward the prosecution, but Mr. Betts could not proceed without the district attorney's permission. Fiero would not unless directed by his superior, and Woodford positively refused to see Mr. Thomas at all. It was evidently Woodford's intention to smother the whole matter. But Thomas was not to be so trifled with, and finally he demanded of Betts that positive action be taken. Betts also insisted upon a definite reply from Woodford, and thus cornered, Woodford appeared personally before Betts and peremptorily ordered that no warrant issue. Mr. Thomas then demanded a return of the proof he had accumulated against Colgate, and Woodford refused it, saying, "You might use it to make scandal, and it is better that it be destroyed." "Well," replied Thomas, "if I ever do use it to make scandal, Governor, I will make it more scandalous for you if you destroy those papers." Woodford remained obdurate for some time, but finally yielded, and Mr. Thomas now has in his possession the same evidence against Samuel Colgate that in at least a dozen other cases was held sufficient by Benedict to send men to the penitentiary.

It has since appeared that Woodford, upon receiving Thomas' affidavit, sent for Colgate, who explained that he had mailed the circular, but was ignorant that it contained the objectionable prescription. It is difficult to believe that so brief a circular could hav contained so pointed a paragraph, and Colgate, for whose benefit and at whose order it was printed and mailed, be ignorant of that portion of its contents. But whether he was really ignorant or not is immaterial; that was a question that should hav been submitted to a jury. Had he been indicted he would hav had some opportunity to defend, because he could hav testified to his ignorance; but in all Comstock's cases no opportunity to so explain was given. Charles Mackey, James Sullivan, Leander Fox, and William Simpson were not allowed to testify, and whether they knew the contents of the books and circulars they were charged with mailing has never been known. The mere fact that in response to a decoy letter sent by Comstock, addressed to these parties respectively, Comstock received books containing objectionable paragraphs, was held sufficient to convict, and they were consigned to the penitentiary.

We do not mean to censure Mr. Colgate; we do not mean to charge that he was morally guilty of any crime; we do not mean to say that he ought in conscience to hav been criminally punished; but we assert that legally he was as guilty as any of the men we hav mentioned who hav been sentenced to imprisonment by Benedict.

When Comstock prosecuted Dr. E. B. Foote, it was proved by the defense that the circular named in the indictment was mailed by a clerk, upon his own responsibility, without Foote's order or knowledge; but Benedict charged that even so Foote was responsible, and a fine of $3,500 was imposed and paid. Upon the authority of this case Colgate could not hav escaped the charge of responsibility for *mailing* the circular. The proof upon this point, according to Benedict's law, was perfect, no matter whether Colgate had a personal knowledge or not.

And when D. M. Bennett was tried for mailing a pamphlet, Benedict refused to permit him to testify whether he knew is was obscene. Had this ruling been adopted in a prosecution of Colgate, the latter would hav been shut off from any explanation such as he made to Woodford, and a conviction would certainly hav resulted.

Therefore, in view of the adjudications by Benedict, in whose court Colgate would hav been tried, and where he could not hav escaped conviction, whether innocent or guilty, had the rulings that were applied to others been applied to him, we charge Stewart L. Woodford with gross dereliction of duty, prompted by corrupt friendliness to a person charged with crime. Woodford's term, however, will expire before the statute of limitations has run out in favor of Colgate, and we shall then see whether a less partial prosecuting officer will perform his duty toward the President of the Society for the Suppression of Vice.

Should such an officer succeed Woodford, Judge Benedict will hav an opportunity to promulgate his cruel rulings in the case of his friend Colgate, as he has heretofore applied them to the victims of his own and Colgate's fanaticism.

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THE ancient Peruvians were but imperfectly acquainted with the first principles of architecture. While they put together their bulky masses of porphyry and granite with the nicest art, they were incapable of mortising their timbers, and in their ignorance of iron, knew no better way of holding the beams together than tying them with thongs of maguey. A building thatchet with straw, and windowless, glowed with tapestries of gold and silver.—*Prescott.*

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COFFEE as a beverage was introduced from Arabia in the sixteenth century into Egypt and Constantinople.

[*From the N. Y. Graphic.*]

## Bogus Christianity.

CONDENSED HISTORY OF THE NORTH AMERICAN INDIANS.

White man landing on the American continent remarks:

Fine country this. B'long to anybody?

Conscientious White.—Well, there's Indians on it.

W. M.—Oh! they're only on it; they can't own it; they've no possessory rights.

Con. W. M.—Why?

W. M.—Why? What a question. 'Cos they're not civilized; don't know how to read or write; no school-houses nor churches.

Con. W. M.—But don't you remember the admonition, "Thou shalt not covet! thou shalt not steal!"

W. M.—Nonsense! Doesn't apply in this case at all. The commandments only take effect on educated and Christian people, who build churches. Gosh! You'll talk next about skunks having possessory rights. However, to satisfy your scruples, we'll buy this country from the Indian.

CHAPTER II.

The bargain with the Indian for his lands. Time, 1700.

Parties,—Deuteronomy Sharp and the drunken chief, Rum-tum-to-tum.

Deuteronomy Sharp, reading.—"And in consideration of one pint of New England rum and a jack-knife, I, Rum-tum-to-tum, Great Chief of all the Rum-tum-to-tums, do hereby convey, remise, release, sell, etc., and cease all further claim on a certain strip of territory known as North America, extending from a certain point up the coast as far as the coast extends, to a certain point down the coast as far as the coast extends, and as far north as it extends north, and as far south as the land extends south, and ditto east and west, and as far back as the land may go."

Deut.—There, Rum-tum-to-tum, put your totem down there.

Rum-tum, etc.—Gimme rum! Me lub rum!

Deut.—No, Rum-tum, etc.; you must sign first; business is business, you know.

(Rum-tum, etc., makes his mark.)

Deut. (fervently.)—He hath delivered the land of the heathen unto us to possess with our wives and children forever.

CETEWAYO'S SENTIMENTS.

I like your guns, said Cetewayo. I think if we could make such good guns as yours we could also soon make as good a Bible.

Missionary.—As good a Bible?

Cetewayo.—Yes. You see your Bible is elastic; it stretches so as to cover almost any thing you want to do. For instance: you want my land; you look into your Bible; you finds it commands you to go abroad and preach the gospel to every creature; if the creatures won't hear you, you make them hear you with your guns; you take their lands; then, of course, they must hear your gospel; you hav the pleasure of converting them and getting their land besides. That is a good Bible. I wish I had such good guns. I would hav such a Bible also.

Missionary.—Would you like to visit England, King?

Cetewayo.—Can you roast me a whole ox daily?

Missionary.—Well, King, the fact is we havn't got quite enough beef for our own people; still—

Cetewayo.—Why do you keep so many more people than you can feed well? why don't you kill the runts when they are first born?

Missionary.—King, that is murder.

Cetewayo.—So is slow starvation. I hav heard that many of your people don't get enough to eat.

Missionary.—But, King, the commandment says—

Cetewayo.—Yes, yes; it says thou shalt not covet thy neighbor's ox, nor his ass, nor his lands. Thou shalt not steal. Thou art the man. Thou—

Missionary.—Hold on, King.

Cetewayo.—I see you don't like having your guns turned on you; then you know how well they shoot, don't you?

Missionary.—But, King, you don't realize all the blessings of civilization. Why, it givs us—

Cetewayo.—Taxes. Does your civilization giv every man a house and lot?

Missionary.—Well, no.

Cetewayo.—And three square meals a day?

Missionary.—Well—

Cetewayo.—And pure air like ours in your six-story tenement pigeon holes?

Missionary.—Well—

Cetewayo.—Does it teach you to stay at home, mind your business, and not molest your neighbors?

Missionary.—Well— But, King, civilization has done one thing for us. We never hav but one wife.

Cetewayo.—What! never!

Missionary.—Well, har— But, King, we don't keep harems in—

Cetewayo.—Public? Methinks it has come to my ears that the son of your queen— But he's a jolly good fellow; were he but here I would make him a second Solomon in wives and wisdom. But I want my fourteen wives for company. Is your one wife always company for you?

Missionary.—Oh, certainly.

Cetewayo.—Do you always stay at home evenings? never go to the club, or the lodge, or hav sudden business just after supper, eh?

Missionary.—Well—

Cetewayo.—Well, it seems to be all well with you. No, I don't like your civilization. It talks nicely on paper and in the pulpit. No! The only man of your blood I like is Dunn—John Dunn. You hav done well in making him chief of that fine district. He has made a law that no missionaries shall go there. John has done well.

Missionary.—Verily, the King's heart is hardened.

## The Athanasian Creed.

While every English churchman is as familiar with the Athanasian creed as with the Ten Commandments, but few native Americans of the Protestant faith know it at all except by name. The American Protestant Episcopal church wisely eliminated this from their prayer-book; but it still remains in the English prayer-book, notwithstanding some recent attempts to expunge it; and on certain specified days, amounting to fourteen every year, it has to be "sung or said at Morning Prayer instead of the Apostles' Creed."

We herewith reproduce it for the edification of Freethinkers. And we will add that considerable amusement can be made of it in this way: Let a good reader, a lecturer for instance, act as parson, and another good reader as clerk. If the first one will extemporize a surplice of cheap white muslin all the better. Let him and the clerk read the creed responsively—the parson doing it slowly and solemnly, with voice pitched in a low key, the clerk repeating the responses in a high key, and as rapidly as possible by way of contrast. The parson should of course stand on a platform with a desk before him, and the clerk should face the audience on a level below. This was done once in Washington, and afforded great amusement. W. H. B.

THE CREED.

Whosoever shall be saved: before all things it is necessary that he hold the Catholick Faith.

Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons; nor dividing the substance.

For there is one Person of the Father, one of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Ho'y Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet there are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty;

And yet there are not three Almighties; but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God;

And yet there are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord; and the Holy Ghost Lo.d;

And yet there are not three Lords; but one Lord.

For likewise as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion; to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together; and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, or the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation; that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, That we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the substance of the Father, begotten before the worlds: and Man, of the substance of his Mother, born in the world;

Perfect God, and perfect man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God, and Man; yet he is not two, but one Christ.

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall giv account for their own works.

And they that hav done good shall go into life everlasting: and they that hav done evil, into everlasting fire.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

## An Important Discovery.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Athanasian Creed, which Episcopalians must believe under penalty of eternal damnation, is being severly criticised in England by its believers. They are tired of it, and clamor for a new creed. The Cambridge students claim that it is a serious obstacle in the way of many who desire to take holy orders. The Bishop of Peterboro says it is illogical. But notwithstanding the desire of the British believers for a change in what they are compelled to believe, the Convocation of Canterbury refuses to "repeal or modify." The Cambridge students consequently exhibit a great lack of that spirit of religious enthusiasm which is so necessary to the success of a semi-theological college. What they want is a creed simple yet solid, one that will not giv them a fit of spiritual indigestion every time they use it. Such a creed is in existence. It was discovered in an old chest among the ruins of a monastery on the coast of Italy by my grandfather, who made several voyages to the Mediterranean as captain of a merchant vessel. The creed, which is a marvel of simplicity and clearness, was written in Greek on vellum and inclosed in a bottle, which had the inscription, "The Only Original Creed," blown in the glass. The Athanasian Creed is evidently a base imitation of this creed, of which I send you a translation. JEROME.

THE ORIGINAL CREED.

Whosoever shall be saved, before all things, it is necessary that he hold the Cathartic Faith.

Which Faith, except every one do keep in a hole or on file, without doubt he shall perish perpetually.

And the Cathartic Faith is this: that we conceive of a circular Triangle and a three-cornered Circle.

Neither rounding the angles nor dividing the circumference.

For there is one angle of the Barrel, one of the Bung, and another of the Bunghole.

But the head of the Barrel, of the Bung, and the Bunghole is all one, the hoops within, the staves external.

Such as the Barrel is, such is the Bung, and such is the Bunghole.

The Barrel is solid, the Bung solid, and the Bunghole solid.

The Barrel liquid, the Bung liquid, and the Bunghole liquid.

The Barrel gaseous, the Bung gaseous, and the Bunghole gaseous.

And yet there are not three gaseouses, but one gaseous.

As also there are not three liquids, nor three solids, but one liquid and one solid.

So likewise the Barrel is empty, the Bung empty, and the Bunghole empty.

And yet there are not three empties, but one half empty.

So the Barrel is full, the Bung full, and the Bunghole full.

And yet there are not three fulls, but a one little too full.

So likewise the Barrel is awful, the Bung very awful, and the Bunghole awfully awful.

And yet there are not three awfuls, but one rather queer-looking, nevertheless.

For likewise as we are compelled by geometrical verity to acknowledge every angle by itself to be both Bung and Hole,

So are we forbidden by the Cathartic religion to say there be three Bungs or three Holes.

The Barrel is made of staves, neither headed nor hooped up.

The Bung is of the Barrel alone, neither shaped nor fashioned, but somehow.

The Bunghole is of the Barrel and the Bung, neither bored nor cut nor punched, but extracted.

So there is one Barrel, not three Barrels; one Bung, not three Bungs; one Bunghole, not three Bungholes.

And in this trinity none is ahead nor astern nor abreast of another; nor as great nor as little as another.

But the whole three angles are mysteriously what-you-may-call-it.

So that in all things, as is aforesaid, the circular Triangle or the triangular Circle is to be worshiped.

He therefore that will be shaved must pay the barber.

Furthermore it is necessary to prevent salivation that he conceive rightly of the tripartite Bung.

For the truth is that we believe, or profess to believe, that the Bung is both Plug and Hole.

Plug, of the substance of the Barrel, which is within it, and Hole, of the substance of the Bunghole, which it surrounds.

Perfect Plug and perfect Hole, of a three-cornered square round shape, on pork and beans subsisting.

Equal to the Barrel when touching the Barrel-head, and inferior to the Bunghole as touching its Bungholiness.

And although it be Plug and Hole, yet it is neither, but a veritable Bung.

Made, not by inserting the Barrel into the Bunghole, but by pulling the Bunghole out of the Barrel;

Not by desultory and spasmodic jerking, but by a union of persons, and a long pull, a strong pull, and a pull all together.

For as the reasonable cat and dog is one sausage, so Bung and Hole is one Barrel.

Which is used as an Ash-Barrel, descends into the cellar, and rises again to the third story.

It descends to the sidewalk, sitteth on the thumb hand side of the lamp-post, whence it shall be dumped when the ash cart cometh.

At whose coming all men shall close their eyes and take no account of the dust.

And the cinders shall be sifted, and those that are burnt shall be leached for lye, and the unburnt cinders shall make a rousing fire.

This is the Cathartic Faith, which except a man believe ardent y and enthusiastically he cannot be physicked.

Bully for the Barrel, for the Bung, and for the Bunghole;

For the hoops are off, the heads are gone, and 'tis a Barrel without ends. Amen. Hooray!

[*From the National Reformer.*]

## Religion and Crime.

It is quite amusing to read such pious frauds as the one you notice in "Rough Notes" from the *Ormskirk Advertiser* and *New York Evening Post* about the felonies committed by Atheists and Freethinkers, and it seems almost useless to notice them, except for the sake of drawing the attention of Freethinkers to the real facts of the case. It is somewhat gratifying to find members of Parliament obtaining statistics which must place this subject in its natural light. In 1873 Sir John Trelawney moved for a return of the religious persuasions of all the criminals in the prisons of England and Wales, and the paper issued is a most instructive one. Out of a total of 146,146 criminals there are—

| | |
|---|---|
| Church of England | 96,097 |
| Roman Catholics | 38,581 |
| Protestant Dissenters | 10,648 |
| Greeks | 9 |
| Other Christians | 57 |
| Jews | 256 |
| No Religion | 279 |
| Not Ascertained | 219 |
| | 146,146 |

When these returns were made there were, according to Mr. Horace Mann and Cardinal Manning—

| | |
|---|---|
| Church of England | 6 932,935 |
| Dissenters | 7,235,158 |
| Roman Catholics | 1,500,000 |
| Jews and others | 57,850 |

Leaving about 7,000,000 of no religion.

This estimate giv about the following proportions of criminals in every 100,000:

| | |
|---|---|
| Roman Catholics | 2,500 per 100,000 |
| Church of England | 1,400 " " |
| Dissenters | 150 " " |
| Naturalists, or no Religion | 5 " " |

So that as religion or mythology declines so in proportion does *crime*. If this estimate be true, is it not important to bring it to the front? Two Freethinkers doubt its accuracy, but giv no opposing evidence. Since Sir John's return I hav endeavored to call attention to the facts in the local press. On the 11th November last I wrote thus to the Bishop of Manchester, in reply to his statement about the rapid increase of skepticism: "While looking over the proper figures to ascertain the effect of your teaching in Ashton, I dropped upon the criminal returns during the time you lament this increase of skepticism, and find that since skeptics hav concentrated, increased, and are teaching, crime has decreased in England 45 per cent, in pious, fraudulent, and drunken Scotland 25, and in Ireland, whose population has decreased one-fourth, 81 per cent, and if you will digest the Parliamentary returns, April 21, 1873, you will there see that out of 146,146 criminals, 144,792 are Christian mythologists, 256 Jews, and only 279 Infidels!"

Edward Bagshawe, Bishop of Nottingham, addressed his dear children in 1877 thus: "Alas, alas! dear children, it is now (education) passing into the hands of an Infidel school board, who are alienated from God, and surrounding you with Infidel books and pamphlets, and still worse, their newspapers and periodicals filled with errors, and too often with poisonous leaves of Infidelity and Materialism. Touch not, taste not, handle not!" On the 17th January, 1877, I wrote in reply: "Dear Rev. Sir: If you turn to our religious statistics you will easily find where all your 'dear children' liv. Liverpool has 13,723 criminals, 9,022 of whom are Roman Catholics; Manchester has 7,879 criminals, 3,865 are yours; Lancashire has 34,888 criminals, of which of your dear children there are 18,329; England and Wales hav 146,146 criminals, 38,581 are Roman Catholics! Even in our little county, where your 'dear children' are in the state your pastoral shows, one-tenth of our criminals are these dears, and throughout the country your 'dear children,' about two million, furnish one-fourth of our criminals, whereas of seven million unbelievers only 279 are criminals."

I hav never received even an acknowledgment to either of these letters, nor to about twelve others written to canons, priests, etc., and with your permission I should like Freethinkers to notice these important returns, because it is not only natural that a vicarious scheme of atonement should develop crime, but history and statistics demonstrate it. During the last half-century skepticism has most rapidly increased; the Pope, his cardinals, archbishops, bishops, and priests all deplore with President Jennings that it is not the views of any sect that are assailed, "but divine truth, with an earnestness, a culture, and a quiet boldness unknown to the Infidelity of former years. It was not vulgarized, but so insidiously mixed up with science, so attractively embellished with literary grace, that its publications gave no shock, even when in the hands of children. They were not written in the form of an attack on the Bible, but they meant and assumed the denial of religion." If then, sir, such are the firm, strong, and rapid strides made by Infidels and we find concurrent therewith a decided and marked decrease of crime, are these facts to be passed without criticism? Let me ask your readers' attention to the fact that in 1841, when the population of England and Wales was only 16,000,000 in round numbers, our convictions were 29,000, but in 1877, with a population of 25,000,000, our convictions were only 12,000—the very time when the paid parsons of Christendom are lamenting the increase of Infidelity.

Yours truly, R. PORTER.

COCOA is prepared from seeds of a tree of the genus *theobroma* (Greek—food of the gods).

THE first coach ever seen in England was made by Walter Rippon, for the Earl of Rutland, in 1555, and in 1564 the same builder made a showy vehicle for Queen Elizabeth.

# Letters from Friends.

FLORENCE, IOWA, Dec. 16, 1879.

EDITOR TRUTH SEEKER: All this talk about Mr. Bennett saying, "I am heartily ashamed and sorry for it, and humbly ask your forgiveness," is pitiful. Let us hav the truth. We hav had enough of this driveling cant. To Mr. Bennett I say, "Stick;" continue to edit THE TRUTH SEEKER. To-day, despite your concession to Mrs. Grundy, you are worth ten thousand Bundys and Abbots.

To the Board of Directors of the National Liberal League I would say, Do not accept Mr. Bennett's proffered resignation of the office of vice-president of the League. He has done nothing which would justify such acceptance. In his private affairs he is not amenable to the dictation of that or any other organization. Stand by the grand declaration of H. L. Green, in your issue of the 13th inst. Those words hav the ring of the right metal. Thanks, Macdonald, for your selection from the *North American Review*. The paper grows better each week. The letters of Dr. Severance, Mary Emma Fisher, and "Agnosticus" are splendid. They cut right through the brazen corselet of conventional morality and cleave superstition to the marrow. Your article on the proposed lottery law is good. How many such usurpations shall we quietly submit to? How much longer shall we permit the venal press to do our thinking for us and the minions of despotism to immure our truest and best in dungeons, whilst we blindly follow party leaders and meekly vote at their bidding? Is it not about time that we as Freethinkers did our thinking and examined the ground on which our present society is based, religiously, socially, and morally? E. C. WALKER.

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EDINA, MO., Dec. 1, 1879.

EDITOR OF THE TRUTH SEEKER: I hav been very much grieved at the unkind and fiendish treatment you received in the name of law and justice, robbing you of the most sacred rights all claim to possess, disgracing the name of an American freeman. I hav been a reader of Liberal literature for the past fifteen years, and hav considered your paper one of the ablest batteries that was shelling the strongholds of superstition and human slavery. It pains me to learn that any cause exists from any reason, be it what it may, that places you in the hands of your retaliating enemies for public scandal. But I hope your Liberal friends will all be as forgiving and tolerant as our enemies of Brooklyn, the friends of Beecher, by saying, "Go ahead with the good work, and sin no more; and we will sustain THE TRUTH SEEKER." J. M. WOODWARD.

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PLEASANTON, IOWA, Dec. 15, 1879.

ED. TRUTH SEEKER: Please find inclosed $6 50 which appropriate as directed. My motto is to giv D. M. Bennett credit for what good he has done, which is inestimable. He has admitted his faults, which is more than our Christian friends are used to do My desire is for long life to D. M. Bennett and his brave paper. Rev. Ditzler's assertions used as arguments are beneath the dignity of a gentleman, and an insult to every one of your readers, and we hope Professor Jamieson will never stoop so low as to get down to the level of Rev. Ditzler. To every observing and unbiased mind throughout the civilized world, all know that the almighty dollar is the grand and moving star which guides the clergy from parish to parish, and will continue to be as long as honest toil will contribute to the support of a set of professional impostors. Just for a minute, in your imagination, strip the clergy of their salaries, and the church property of its exemption from taxation, and where will its advocates be? Very truly your friend, A. HAMILTON.

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CADMUS, KAN., Dec. 3, 1879.

EDITOR OF THE TRUTH SEEKER: I hav been pained to write to you for a long time. I now avail myself of the opportunity. I hav read your paper since last spring, and am well pleased with it, and wish you to continue sending it to me, and as soon as I can spare the money I will forward the amount of my subscription. I also want the noble works of Thomas Paine, the lectures of Col. Ingersoll, and the "Last Will and Testament of Jean Meslier."

But I am poor now. I will hav the means by spring if we all liv and our health remains good. I was raised and educated an orthodox. I hav often wondered how it could be that a good God would forever damn a good man simply because he could not believe the rib story. I hav laid the Bible aside (feel better since). I hav avowed my principles to my Christian friends, and by so doing hav rendered myself obnoxious to them. They are intolerant towards me though I always speak kindly to them. I hope I may liv over it, notwithstanding their impudence. I hav persuaded some of them to read THE TRUTH SEEKER, and it has converted some, and hope the others will be in time. I take special pains to distribute my paper; I can't suffer it to lie still.

But to think of the noble-hearted D. M. Bennett in a felon's cell chills my blood. And if my heart-felt sympathy would hav rendered him any service he certainly would hav been free long before this. Since I read his noble and manly letter and confession of the whole truth my sympathy is greater than ever. I am fully persuaded in my own mind that it was a deep-laid scheme of Catholicism to ruin his good reputation. It reminds me of the story of Potiphar's wife and Joseph. It is bad enough to be Comstocked and imprisoned for opinion's sake, but to be Beecherized is worst of all. In my judgment there is not a reverend in our land that has not made love to some of the daughters of men. But they are all skilled in what Beecher was pleased to call "nest-hiding." Yours fraternally, J. NEWBOLD.

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STATENVILLE, GA.

DEAR BENNETT: You request every reader of your paper to address you, and I do so in your own words: "Cheer up; we hav not lost confidence in you; we will continue to stand by you; we will not condemn a good life for a few letters; THE TRUTH SEEKER is a good paper, and it shall liv." The above quotation from your "Fourth Letter," addressed to the readers of your paper, expresses my sentiments and feelings exactly. A. J. OLIVER.

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BURR OAK, MICH., Dec. 3, 1879.

EDITOR TRUTH SEEKER. *Dear Sir:* I wish to cast in my mite of condemnation of Bro. Bennett's envious and malicious persecutors and vile slanderers, as well as to say something that may help to cheer him up while in the Christian bastile. I would say to him, Cheer up, and be happy that they hav not the power to burn you at the stake as of yore, where Abbot and Bundy would be first to kindle the fire with demoniac grin and chuckle over their victim; but they hav not.

I wish to say I always disapproved of Bennett so exposing himself to persecution and imprisonment by selling the book containing doctrines that he himself deprecates and repudiates, and then came those terrible letters in the *R.-P. Journal* and *Index* (I am not a patron of either), sent me gratuitously, no doubt, by their malicious editors, for whom I hav no respect except that due to habitual liars and slanderers. Abbot, in particular, has long proved himself to be a fop, a bigot, and a liar. Now I confess they struck me with a chill of mingled indignation and humiliation to think that our brave old champion of truth, reason, and common sense had so fallen or swerved from the path of consistency and chastity which he had so long trod with honor and renown. I mourned, not to say wept, over the weakness that for once had taken possession of our previously and subsequently strong, brave leader of the brave. Still I resolved that if the charges therein contained were all true, I would not forsake THE TRUTH SEEKER, but I confess I was somewhat crestfallen thereby; but as he has the moral courage that few men possess, to confess the whole and ask forgiveness of all for that which injured no one but Mrs. Bennett, and she has long since forgiven him, it proves him to be a thousand times better man than his malicious accusers, who hav told a thousand lies to injure and hurt their fellow-men, and are unrepentant and persistent still in their calumny and spite, the little cultured Great I Am in particular. I say, Down with the little fop and up with the Bennett flag higher than ever before. We should forgive not only once, which is all that is required in this case, but seven times, yes, even seventy times seven if need be, if repented of and forgiveness asked, according to so-called holy writ, and fruit brought forth that is meet for repentance, which hav abundantly been done by our brave and noble old leader.

No other man has ever filled the bill of Liberalism and the demands and needs of the hour as he has done. And as one of the jury that is to say whether THE TRUTH SEEKER shall liv or die, or even languish for want of patronage and support, I say No, never, never! And as a small token of sincerity to sustain that vote, I send you herewith a P. O. money order for $5.00 for that purpose. Mr. Bennett, through THE TRUTH SEEKER and his numerous pamphlets, has struck faster, heavier, and more telling blows to old rotten and dying theology than any other man or woman except an immortal few. All hail to our brave and noble old hero. I would take but little, if any, notice in the future of their vituperation and falsehoods, and let them vent their spleen to their hearts' content without lengthened reply. Giv them all the rope they want and they will hang themselves. Yours for truth and justice,

M. P. THURSTON.

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BALTIMORE, MD., Dec. 15, 1879.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I wish to add a line to the many expressions of encouragement and devotion that seek utterance at the lips of all true Liberals after this last, the unkindest cut of all, that Mr. Bennett has been called upon to endure.

While feeling sorrow that Mr. Bennett should hav acted, as he admits, so foolishly, no one but a bigot or a hypocrite would haste to call weakness a crime. Only he who has stolen the sheep is so fast to cry wolf when no wolves are near. The foul stench that proceeds from the reeking cesspool but discloses the rottenness concealed therein. By their fruits ye shall know them. When Abbot and Bundy can claim as truthfully to hav given blows that hav shaken orthodoxy to its foundations, to hav been face to face with the hard, practical facts of starvation and rags, to hav lived on in shivering poverty, friendless and alone, all from love of truth and hatred of a lie, then, and not till then, shall these white-handed saints of weak-kneed Liberalism, unrebuked apply to our old hero Bennett, such epithets as "libertine," "seducer," "fraud."

All things work together for the good of those who love the right, and if I am not greatly mistaken, the honest Liberals of the United States will show by their support of Bennett, and by the severe no-cent-for-tribute policy with which they will treat Abbot and Bundy, that "curses, like chickens, come home to roost." By their hellish arts they hav raised a demon, now he turns and rends them.

Bennett need hav no fear. This little whiff of winter's breath may kill out those delicate flowers of perfection that are ill-fitted to withstand the fearful blasts that sweep over the pathway of progress, but to those of hardier growth, to the Liberal of thought, of brain, of true manhood or womanhood, its effect is life-giving, it but braces the nerves for greater and more trying struggles.

Among the latter it is my earnest desire to enroll the name of WM. J. GORSUCH

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PINE ISLAND, MINN., Dec. 10, 1879.

O Bennett, thou art mighty
Among thy fellow-men,
And they who now misjudge thee,
Should be where thou hast been.

FRIEND BENNETT: It is refreshing in the extreme in these days of political and religious intrigue and corruption to find a few who are as pure and spotless as thine accusers seem to be. And you know that if universal charity prevailed for never so small a time on this plane, this earth would be a heaven and hell, or the many hells of the present time would be as great a fable as the mythical hell of theology has proved to be; and as the millennium has not yet dawned we cannot expect such a state of things to exist just yet. Since you are so very naughty, and the other party so very good, perhaps some one hath discovered that she hath an antidote, and if so all minor faults would dwindle to insignificance. Now any person of average discrimination and common sense knows that any true woman will not permit a second letter to offend her sight. She can refuse to open them, or refuse to take them from the office. After your manly letter of explanation it seems to me that no right-minded person can conscientiously do otherwise than uphold your paper with means and influence in this your hour of need. I regret deeply that any journals that lay any claim to Liberalism or Spiritualism could possibly lend themselves to so low and nefarious a business as trying to ruin the name of one who has given his whole life to the Liberal cause. The cause you represent can illy spare one worker in this hour of deep struggle for all Liberal issues that are of such vital importance to the life of this nation. Do not professed Liberals see that the course they are pursuing is suicidal to the best interests of humanity? And right here the question forces itself upon us, Hav some parties sold out to the church and money power, or has some Benedict Arnold taken full possession of their organs and thus make tools of them to further the anti-Liberal cause? A family quarrel is deplorable in any case, but in this instance it is a terrible calamity. It cannot be denied that at about the time of the Woodhull frenzy many brave souls seeking for light upon a much vexed question flew off at a tangent, and did and said some silly things, but after the nine days' wonder most of them wheeled back into line with many cobwebs of foolish fancies swept away from their mental vision. Shall any sane person be found that is willing to condemn or throw away a whole life of usefulness for one rash or foolish act? We are not afraid of becoming contaminated. Such things are not catching in our family. The pope could not wish for a more propitious state of affairs for his cause than to see the leaders in the Liberal cause, swayed by the fierce passions of hate and malice, tearing each other, and rendering themselves obnoxious to the public mind. If they are to be the people's saviors, surely is Christ crucified anew, and we might repeat his language, "Father forgive them; they know not what they do." Liberals, THE TRUTH SEEKER must not be murdered by its friends. Put me down on the journal books for $10. We shall want Liberal tracts, leaflets, and lectures.

Ever a seeker after higher truth, JENNIE M. HARPER.

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HOOPER, UTAH, Nov. 29, 1879.

EDITOR TRUTH SEEKER: Ever since our friend was torn from his faithful wife, sent to that Christian bastile, and put to hard work making soles (souls) for Christians, when he was not guilty of any crime, my thoughts and mental faculties hav been exercised as never before. The death of my good old mother and many of my brothers and friends never produced such an effect upon me as the imprisonment of D. M. Bennett. I never saw Mr. Bennett personally, yet, by his noble labor for the liberty of us and our children, he seems ever present in my mind. The Christian and Mormon motto is, "A man is known by his works. The only work that is worth anything with a priest is paying tithes."

I am a poor Liberal. As I hav not had money to help on the cause of freedom, I hav done the best I could to let the public know the truth in regard to Mr. Bennett's case. About a month ago I sent you a copy of the reply I sent to the Salt Lake *Tribune* in regard to the dastardly attack of the *R.-P. Journal* and the illiberal *Index* upon Mr. D. M. Bennett, which they published in part and tolerably well dissected on Nov. 7th. Mr. Sewell, President of the Ogden League, informed me they had cut the same out of the *Tribune* and sent it to you. They did not print my name to the article. Mr. Sewell thought Mr. Walker, of Farmington, wrote it. Let me inform you that not a man in Farmington has ever written a letter to any paper in Utah or been inside of a printing-office to endeavor to put in a word for Mr. Bennett, free speech, free press, or free mails. What Mr. Walker sent to you, and was published in your paper, would do very well for a Mormon elder, but not for a man holding his position. The statement he made in THE TRUTH SEEKER last spring about Utah becoming a hot-bed for Infidelity, and what he was going to do this fall, is simply all bosh.

I joined the Farmington League almost as soon as it was organized, and from that day to this I do not know that they hav ever met together. I hav been down there many times during this year, and advocated to Mr. Walker the good that would result to Liberalism by meeting together. But he put it off till fall, and now winter is here. He is afraid of meetings or lectures for fear some persons might say something to hurt the Mormon's feelings. My opinion is, from what he told me last Friday, that if he ever gets his mind in tune to hold meetings, they will hav to be opened and closed by praying to Jehovah & Co.

You are aware what Christians hav done in the past and are doing in the present, only believing they were serving God. But Mormonism, how little is it known in the East or West? Whenever a truthful correspondent of some paper has published a true statement of some terrible crime, Mormon missionaries, with Mormon gold, hav published all over the United States a refutation of such fact under the *nom de plume* of Gentile, Traveler, A Lover of Justice, etc., etc.

I will explain Mormonism in as few words as I can, as I think I know it almost as well as W. Walker, although he was at Mendon seven or eight years longer than I was. Mormonism from a Mormon standpoint is a restoration of all things as they were at the beginning (vis. 5,000 years ago); hence you will see Mormonism really means a restoration of God talking and walking with man, polygamy, slavery, murder, hatred, an eye for an eye, a tooth for a tooth. You may ask any good Mormon in any land, who can or cannot read A B C, that cannot tell twice two is four, what makes him be Mormon, he will not commence to tell what he believes, but what he knows. He knows Joseph Smith was a prophet of God, who received the same gospel that Jesus Christ and his apostles taught, from an angel, written on gold plates (Book of Mormon). He knows God gave Joe open revelations to write the Book of Doctrine and Covenant (larger than the New Testament and more foolish). He knows, if he does not gather to Salt Lake, and get washed and greased in the endowment house or temple, he will be cut off from many privileges in the next world, such as having wives and begetting children, etc. He also knows, and is quite positive, that all men and women when they hear this glorious (nonsense) news, and do not embrace it, and pay one-tenth of all when they join the church, and one-tenth annually, shall fast the first Thursday in every month, and donate the value of that day's food for the poor priest. All the eggs laid on Sunday must be given to the female Jesuits, female relief society. All who do not accept this sound of glad tidings, and get baptized by one of the apostle's seventeen elders, high-priests, or priests who are all properly reclaimed under God's holy priesthood, and are all duly and legally qualified agents for Jesus Christ and his father, shall be damned. But if you are fool enough to believe all this because the holy Bible teaches it, and get dipped all over, nothing else will admit either king or pauper into God's holy kingdom, then you will know all these lies are true. You can move mountains; two Mormons will be able, with God's spirit, to chase a thousand. You shall lay hands on the sick and they shall recover; take up serpents, they will not harm you; if you drink poison it will not hurt you, etc., etc. If you can do all this, it proves you are dishonest, as God is unchangeable, and he has promised this to all who will believe and obey. As the fault cannot be in God, consequently it proves you lack that little speck of (mustard seed) faith. E. F. TRUNN.

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ST. JOHNS, ILL., Dec. 28, 1879.

D. M. BENNETT, *Dear Sir:* I address you through the columns of THE TRUTH SEEKER, one of the most liberal papers in existence. I do this in compliance with your request in your letter from your prison cell, asking your subscribers to giv an expression of their approval or disapproval, as the case may be, of your remaining at the helm of THE TRUTH SEEKER. I, for one, as a constant subscriber to your paper for over five years, say emphatically, Go on;

we cannot well do without you. I think it doubtful whether another man in our land can be found that would exhibit the moral courage you hav in the past. I hav conversed with many Liberals in this vicinity, and none of them condemn you for your little indiscretion in regard to those letters. I first received a copy of the *Journal*, and afterwards two copies of the *Index*, and of all the quintessence of meanness the mind of man is capable of thinking of, I do not think anything can excel their acts in downright, infernal cussedness. I hav neither language nor patience to express my abhorrence for such men, claiming to be Liberals.

In regard to the matter of the accusation those pious sneaks bring against you, I hav my doubts that there is one man in a thousand of your age, if the truth was known, but has been guilty of as great or greater wrong. Be of good cheer, you will outlive your enemies in the minds of all true men and women.

Inclosed you will find $3.00 for your paper for 1880.

Fraternally, WM. A. THOMPSON.

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ROCHESTER, MICH., Dec. 2, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed you will find $1.00 to apply to my subscription to your paper. Will try to send more soon. I take this opportunity, after reading both sides of the subject, to express, on the whole, my most decided sympathy for the man in prison, D. M. Bennett. He has doubtless committed some mistakes, done some wrongs. So hav I, and hav no stone to throw. Wonder if there is any "glass" in the houses that Bundy and Abbot liv in? Let us see a little as to the former. What is some of the record of the *R.-P. Journal*?

As I was a subscriber to the same a few years ago, I recollect that it was the same "red rag," Freelovism ostensibly, that set that *Journal* after the reputations of Mrs. Woodhull, Moses Hull, E. V. Wilson, and others, with the persistency of a bulldog. And, if I remember rightly, a suit in law for defamation was brought against the editor by the last-mentioned person above, continued a while in court, but was finally *nolle prosequied* by the revolver of another rather braver opponent of "Freelove." I recollect, also, watching the *Journal* at the time to see what answer it would giv to some of the notes of the assassination in other papers, especially of Pomeroy in the *Democrat*, who applied his terrible scalpel of a pen to the case, calling the murdered man virtually a heartless hypocrite, plying his vocation solely for the money there was in it and other baser ends. I expected a notice called out by this from the *Journal*. But no, not a word. The junior-editor then manifested the forbearance of a flogged spaniel.

After the death, I noticed a slight turn in the tide of the *Journal's* course. Purifying the ranks of Spiritualism afterwards was not so much of a *forte* as formerly. Also the advertisement for the woman Robinson, in which were portrayed her wonderful success in curing all the ills to which flesh is heir, by using her "magnetized papers, her "band," or some of them kindly going along, sent by mail, etc., etc., *ad infinitum, ad nauseum*, that had previously figured in said *Journal*—a great moral blotch of a column and a half—for years, was unceremoniously and at once dropped.

Whether she was turned out of her room in the *Journal* building or not, couldn't report. I believe Mr. Bundy's friend, J. Roberts, of *Mind and Matter*, took on this same Robinson advertisement, but after a short time dropped it "like a hot potato."

Moral purity is, doubtless, well enough, but when men are so ready to run in its defense before their record would seem to send them, I hav learned to distrust their motive—just a little.

Bundy and Abbot are undoubtedly smart. A few years to come will tell nearer how the matter is. Some of us can afford to wait. Yours for the beauties of consistency,

C. H. GREENE.

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LOGANSPORT, IND., Dec. 17, 1879.

BRO. D. M. BENNETT: You wish to know whether you hav friends enough left to continue THE TRUTH SEEKER since your being harnessed uuder "Cupid's Yokes?" Certainly, certainly! why not? We only hope you hav shown yourself a man among men by your frank acknowledgment of truth; we are glad you did not leave all the blame on the woman, as old father Adam did, but you must be patient and forgiving, as your persecutors do not realize what they are really guilty of. One of their own kind, a Rev. Vannattee, was selling Bibles through our civil country, and stopped at a house where he found a lady who pleaded poverty as a reason for not subscribing for his work. The reverend gentleman, being somewhat of the mortal nature, and possessing some animal ambition, which was excited to overflow under the, as he thought, favorable circumstances, gently, kindly, and lovingly placed his hand on the lady's shoulder and very gentlemanly offered to trade the price of a Bible out. In due time the legal defender of our American sister was brought to the van somewhat the worse for Rev. Devil. Of course such proceeding excited our Christian government, and a trial was brought about at the next sitting of the grand jury. The reverend man, one after God's own heart, of course was allowed his say and was taken in preference to six other witnesses, and the man who procured a legal license and had sworn before witnesses, friends, and authority, to love, protect, etc., this woman who was indecently assaulted by this imp, was fined for doing according as he had promised to do. Your trial at New York, this at Logansport, and the way citizens at the polls are treated, seem to say our Constitution is only nominal. "O liberty, why remain so long in the East!"

I am now nearly seventy-three years old and feel like I want to do something to keep the ball rolling for future generations and enjoy the remainder of my declining years, so inclosed find a money order for $5.00; $3.00 one year's subscription for THE TRUTH SEEKER, and $2.00 gratis contribution to sustain the cause.

Hoping the above will be somewhat consoling, and wishing the paper may be continued with accelerating speed, I remain, as ever, Yours very sincerely,

JOSEPH B. CORNELL.

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MILL SPRINGS, KY., Nov. 28, 1879.

DEAR BRO. BENNETT: Your last letter from the hell into which you hav been chased by Christian dogs has been read with satisfaction. How my heart sympathizes with you in the trouble so unjustly inflicted on you—the nations best friend. And the card from your bosom friend who has borne all so bravely, she indeed has the sympathy of all true Liberals. I hav said, Bro. Bennett, I hav never been connected with any association or League of Liberalism, but inclosed you will find twenty-five cents for which send me Truth Seeker Leaflets.

There are but few Liberals in this country, but I hope soon all will be made to see the error they are in, forsake their superstitious ways, take truth and charity for their guide, and become wiser and better men and women.

Dear brother, this is written by your request. You desired to receive a card or letter from every Liberal in the country to decide whether you and the dear paper which we love should go down. No! a thousand times no! Let it liv, with its brave and heroic editor. Raise higher and higher. It has done, and is doing, more good than any paper in America; and may it still liv to do good, and not only liv, but may it reach the homes and be read and cherished by every American citizen. I owe my conversion to Liberalism to it. I am young in the cause but devoted to it with all my energy. I am truly yours in heartfelt sympathy,

T. W. MARTIN.

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BURLINGTON, KAN., Dec. 17, 1879.

The agitation of thought is the beginning of wisdom. In connection with this subject, I will inform you that Bro. O. A. Phelps visited our city and gave us a course of Liberal lectures on the 13th, 14th, and 19th inst., at Jarboe's Hall, to crowded and intelligent audiences. The questions discussed were: Advancement of Science; The Fall and Atonement of Man; Ecclesiastical Despotism.

Bro. Phelps being a successful lawyer and a logical reasoner, and examining the above questions on a scientific basis, demolished the whole superstructure of Christianity. And I would improve this opportunity to recommend to the public Bro. Phelps as a successful lecturer and debater.

CHRIS. BROWN.

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ANAMOSA, IOWA, Dec. 10, 1879.

DEAR FRIENDS: Some one has very kindly sent me a copy of your paper, with which I am much pleased, notwithstanding I am a Spiritualist, and it seems to be conducted mainly from a Materialistic standpoint; for be it known that I am just as ready and willing to go in search of truth from a Materialistic standpoint as I am to invite my friends to go in pursuit of it with me from a Spiritualistic standpoint.

The copy which I hav (Nov. 15th) advertises to send THE TRUTH SEEKER to trial subscribers three months for fifty cents, which offer I will accept by inclosing you the same, and will do what I can to induce my friends to read and subscribe for it, for Spiritualists and Materialists are, after all, working for the same great end—the liberation of humanity from the tyranny of priestcraft; and will, in all probability, in the near future, be compelled—whether we will or no—to "pool our issues" in defense of our common liberty against the common foe.

I am happy to say, so far as I can discern, that the mass of Spiritualists and the mass of Materialists do not differ widely in their general views, except upon the subject of a future life and spirit communion. I hope we are either of us Liberal enough to be willing to meet on common ground and prove or disprove the tenableness of our respective positions, or at least not to quarrel over our differences so long as our common foe is both secretly and openly plotting to rob us of what little liberty we hav already gained.

Wishing you unbounded success in your laudable efforts to uphold the liberty of the press, and through that to procure liberty of action, whether it accords with the popular standard of morality or not, provided, of course, that we do not trespass upon the rights of others, I am,

Yours fraternally, MRS. M. E. PRESTON.

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BELLE CREEK, NEB.

D. M. BENNETT, *Dear Sir:* The impulse is strong (born of deep sympathy) to address you and express in some measure my appreciation of your brave words, contained in THE TRUTH SEEKER of November 22d. I felt, after reading the letter through, that I would like to grasp you by the hand and bid you cheer and "God speed." Honesty, justice, and truth must stand for their true worth, while deceit and hypocrisy should be despised by all those who love the former. Yes, dear brother, I honor your courage and truth, which stood the test of the most trying ordeal. You hav unveiled the recesses of the soul and shown alike to friend and foe. As a friend, I find noble qualities worthy of esteem and confidence. I find a determination to speak the truth, though the utterance may cause anguish unspeakable to the soul, and in that expression we find a heart brave enough to acknowledge an error, with a firm resolve to avoid the wrong and liv the right. The heart of true humanity beats responsive to thine own. You stand not alone. We are all linked together into one great brotherhood. We are all emanations from the infinite soul—the rich, the poor, the great, the small, the high, the low. His love extends to and binds unto himself.

We rise by the things that are under our feet.
By what we hav mastered of greed or gain.
By the pride subdued and the passion slain.
And the vanquished ill we daily meet.

Long may THE TRUTH SEEKER liv, with D. M. Bennett at the helm! May it move onward and upward, ever true to its name, inspiring the friends of progress to renewed zeal, and bring light and truth to those who are groping in mental darkness!

Yours in the universal brotherhood of the human race,

MRS. M. E. HAMMER.

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SO. WOLFEBOROUGH, N. H., Nov. 19, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed please find five dollars, three of which is to pay my subscription to the paper for 1880, and the other two you will please use in spreading the cause of justice and humanity. I indorse all of R. C. Flower's sentiments, and bid you go on.

Very truly yours, J. W. SPRINGFIELD.

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## A Word.

The good work goes bravely on. The petitions are now coming in, and our friends report that a majority of the people in their respective locality favor the equalization of taxation. Am now sending the petition to all the papers with a request to publish. It has already appeared in the Keokux *Gate City*, Cedar Rapids *Standard*, and other leading papers. At Brighton the petition was headed by names of Disciple ministers. At Vinton signed by Judge Shane and other prominent citizens. New League at Armstrong Grove, Ottumwa, reports, "Will soon hav a League in full blast. Belle Plaine, Glidden, Hanlan, Bedford, Hook's Point, and other places, are moving in the same direction. Send in for petitions; no time to lose; fifty-two counties yet to hear from. Reader, is your county among the laggards?

E. C. WALKER,
Ch. Iowa State Com. N. L. L

## Notes and News from Iowa.

Mr. Andrew Goan, of Mt. Pleasant, sends in the first petition for taxing churches, with one hundred and ninety signatures. He is one of our most whole-souled and earnest workers, devoting one week of his time exclusively to this work. He thinks that we should demand that all tax-exemptions be done away with. He says: "I might hav done much better had the petition been worded so as to ask for the repeal of all exemptions. It would then be regarded purely as a matter of principle, and would receive the support of many church-members. There are even some church-members on the petition here inclosed. . . Hereafter I will not circulate petitions except upon the general principle to repeal all exemptions. Many Freethinkers here would not sign on this account; and many Odd-fellows here would not sign because it was not general. I am an old Odd-fellow myself. We here hav big money, loan it out at interest, and it should be taxed. I am happy to say that men generally are disposed to act from principle."

No one, I think, can gainsay the truth of Mr. Goan's observations or deny the justice of his demand—that all property which receives the protection of the state should contribute to its support. But strictly speaking, the mission of the Liberal League is to secure the total separation of church and state, not to attempt the equalization of taxation in other directions than that of placing secular and ecclesiastical property upon the same level. The petition which we are circulating here is substantially the same as that presented to the Legislature of the state of New York last winter.

With Mr. Goan, I believe that all private property should be taxed so long as any is taxed; but for the Liberal League to demand this is to plunge it at once into the political fight, an event very much dreaded by Mr. Underwood and many more of our ultra-respectable Liberalists. Of this I am not at all afraid; indeed, I should rejoice to see the Liberal League plant itself squarely upon such a platform.

Is Mr. Goan willing to go with his demand to the end? To tax all private property, we shall hav to levy not only upon the churches, Masons, Odd-fellows' halls, and kindred things, but upon United States bonds, United States coupons, national currency, UnitedStates notes, treasury notes, etc., etc. Justice for all; privilege for none.

LEAGUES.

Our friends in Wapello county talk of organizing a county League.

Armstrong Grove has one organized, but they hav not yet taken out a charter.

Hook's Point, Hamilton county; Manchester, Delaware county; Belle Plaine, Benton county, are all talking League. Now, if they will only act, we shall hav three more Leagues soon.

One of my correspondents, who does not believe in organization, says that he is not very particular whether church property is taxed or not, and remarks that "orthodoxy is dying." This latter statement is true, but the old persecutor still possesses enough of strength and vim to dictate the legislation of this country, immure Freethought editors in loathsome dungeons, exempt her property from taxation, force her Bible into the common schools, quarter her chaplains upon the public treasury, muzzle the secular press, and make moral cowards of three out of four of the Liberals of the gentleman's own state. The latter is a sad fact; for every avowed Freethinker in Iowa, I am morally certain that there are three others who are strong Liberals secretly. They dare not announce their real opinions, for fear of loss of position, social ostracism, loss of patronage, etc.

But few Liberals hav the nerve to take hold and circulate the petition for the taxation of church property. I am told of many members of the Legislature who are "Liberals, Freethinkers, but will hardly vote for taxation of church property." I know of a presiding officer of a Liberal society who did not dare to allow this petition to be upon the show-case in his office for signatures. Yes, orthodoxy may be "dying," but these undeniable facts do not indicate it very strongly.

The greatest difficulty which we hav to encounter is this "moral influence" of the church—this mostly silent but relentless vengeance visited upon all who do not bow in meek obedience at her altars. The apathy and influence of so-called Liberals is the next greatest difficulty which we hav to overcome; in one sense, it is the greatest, for much of seeming indifference is really fear of ostracism and loss of business, sure to be the portion of the avowed and active Liberal.

What we need above all things else is organization, union, cohesion of the individual atoms of the Freethought world. This we must hav, and I am happy to say that the great majority of our known live Liberals realize this fact.

The views which I hav been criticising hav been expressed to me by but three or four correspondents, and most, if not all, of these are tinctured with Abbotism.

In my next I will giv brief extracts from the letters of a number of our genuine Iowa Liberals.

I am very much encouraged with the outlook in this state. Persistent, unremitting work will bring Iowa greatly into line with her sister states, many of which, notably Kansas and New York, are much in advance of her.

Speaking of "Abbotism," I must say that when a man becomes tainted with that he is of no further use as a practical worker. If he is a lecturer, he may keep on talking; but in that his energies spend all their force. A man inoculated with the deadly virus of "respectability" does not want to organize Leagues; he is "disgusted" with the whole thing; thinks that it is not the proper time to circulate petitions for the equalization of taxation; and, in fact, he does not particularly care whether church property is taxed or not. The "church tax he pays is no burden" to him, he asservates.

Alas! Alas! "How are the mighty fallen!" But they are mighty scarce, that is one consolation.

Send for petitions, friends. E. C. WALKER.

## Extracts from "Eternity," with a Criticism Thereon.

EXTRACTS.

"O vast eternity! how little understood!
Duration's deep, unbounded sea, the lifetime of our God."

. . . . . .

"The centuries shall roll their stately numbers on
A million million centuries—eternity's fresh dawn.
Millenniums shall wheel with solemn jubilee,
Their vigintillion cycles run—noon of eternity."

[The author of the above, the Rev. N. W. V., and an old friend of mine, writes: "Friend Baker, I would like to hav your criticism on the poem, and I would also be pleased to hav you send me something of your own on my favorite themes, God and Eternity."]

CRITICISM.

An ass by an ocean stood,
And longed to cross over the flood.
He could not swim, and he could not fly,
So he said, "I will drink this ocean dry."
"It is simply a question of time," said he;
Then I said, "What a fool that ass must be!"
Then an angel stood forth in awful wrath,
As once he appeared in Balaam's path.
"Now, tell me true, or choose to die,
Which is the greater fool," said he,
"The ass that would drink the ocean dry,
Or the man that would measure eternity?"
Then I bowed my head for very shame,
And the angel sheathed his sword of flame;
And I said to myself in an humble way,
"I'll choose some lowlier theme for my lay.
For God—Eternity, Infinite Space,
Are themes too lofty for me to trace."
At best we but worship a "God unknown,"
To know him would be our God to dethrone.
To speak of his "lifetime," its "dawn," and its "noon,"
Would lead us to speak of his babyhood soon;
And so not a figure we mortals can use
But obscures the effulgence of infinite views.
Let our themes be our EARTH, our time, and our race,
And God shall take care of his infinite space.

CAUTION.

You may think, like Peter, that Balaam's ass
Was inspired, and everything came to pass
Just as it says in the sacred word;
But where did the angel get his sword?
Did Vulcan, the Lemnean blacksmith, make it?
Or did the angel just find it, and take it?
The story is yours, do just as you choose,
But don't take that liberty, please, with my muse.
Let no Nicene Council hereafter arise
My fable as fact to canonize.

J. R. P. BAKER.

## Esther.

BY ALHAZA.

How sweetly floats that Indian mist
O'er dimpled neck and perfect arms!
Yet is thy queenly, modest worth
The most divine of all thy charms.

Thy kiss is like one golden sip
From vases where, amid the flowers,
At eventide the sun doth stoop
And linger long in heaven's bowers.

What! slay thy people? No, by heavens,
Or rather by thy cheek of flame,
Or hair, whose gleaming, golden waves
Would make the acacia weep for shame,

Stay thee! Thou art a balm more blest
Than spicy breaths from Araby;
Thy dismal kinsmen kneel and weep,
And I would smite them but for thee.

My other wives? Oh, I hav seen
Bright, soulless women in my way;
But were thy cheek one moment pale,
My brightest hopes would pass away.

Then hold me with an angel spell,
My wounded bosom seeketh rest;
In life or death, I care not which,
So I can soothe thy sorrowing breast.

## Book Notice.

FAMILY CREEDS—A Romance. By William McDonnell, author of Exeter Hall, The Heathens of the Heath, etc. See advertisement.

This work will be read with interest by all who are familiar with Mr. McDonnell's previous writings, and the high expectations which will naturally be entertained from the success of the latter will in no respect be disappointed by the present volume. It is a pleasing story of Irish life, the principal motive being found in the jarring forms of faith which create an intensity of feeling not always confined to the polemical or political sphere, but at times prevading the home circle and embittering the most intimate and confidental relations of life. The author shows himself thoroughly conversant with his subject, and is equally happy in his delineations of the humorous and tender side of the Irish character. He has excellent descriptive faculties and strong logical power of analysis. The plot of the story is of the simplest order, its principal charm being its naturalness and fidelity to actual life. The reader's sympathies are, from the first, involuntarily drawn towards the hero and narrator, and the interest sustained throughout by the author's graphic depiction of characters, which will strike the keen observer as familiar. In addition to furnishing a pleasant readable story there is much in the work to excite serious thought. Its typographical appearance is creditable to the publishers.—*Toronto Mail.*

The *Canada Presbyterian*, in a hostile criticism of Mr. McDonnell's new work, "Family Creeds," says "It is pretty evident that he might attain no mean position as a retailer of Irish humour if ever he should giv his attention to that sort of thing."


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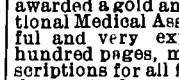
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Poor and content, is rich and rich enough;
But riches, fineless [infinite], is as poor as winter
To him that ever fears he shall be poor.
—*Shakspere.*

The moment you drive the devil out of theology there is nothing left worth speaking about. The moment you drop the devil the whole "scheme of salvation" has lost all its interest for mankind. You must keep the devil and you must keep hell. You must keep the devil, because with no devil no priest is necessary.—*Ingersoll.*

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pained,
My soul is sick, with every day's report
Of wrong and outrage with which earth is filled.
—*Cowper.*

True reverence does not consist in declaring a subject, because it is dear to us, to be unfit for free and honest inquiry; far from it! True reverence is shown in treating every subject, however sacred, however dear to us, with perfect confidence; without fear and without fervor; with tenderness and love, by all means, but before all, with an unflinching and uncompromising loyalty to truth.—*Max Muller.*

There is no religion—or, if there is, I do not know it—which does not say, "Do good, avoid evil." There is none which does not contain what Rabbi Hillel called the quintessence of all religions, the simple warning, "Be good, my boy!" "Be good, my boy!" may seem a very short catechism, but let us add to it, "Be good, my boy, for God's sake," and we hav in it very nearly the whole of the law and pulpits.—*Max Muller.*

Whoever has quit growing, he is orthodox, whether in art, politics, religion, philosophy—no matter what. Whoever thinks he has found it all out, he is orthodox. Orthodoxy is that which rots, and heresy is that which grows forever. Orthodoxy is the night of the past, full of the darkness of superstition, and heresy is the eternal coming day, the light of which strikes the grand, pure heads of the intellectual pioneers of the world.—*Ingersoll.*

We often use the expression with regard to a person in society, that he is a man of "substance;" but how absurd to use the word "substance" of a man, and making it signify a house, bank stock, a heap of guineas, a store full of merchandise; things that do not touch his humanity at all. He is the man of substance that has the noble qualities which belong to human nature packed into him, can stand up, strong and solid, if all the accidents and such as farms, position, money, worldly consideration are stripped away.—*Star King.*

The loneliest of all mortals are the pioneers of new principles and policies, new faiths and feelings; for they alone hav none on earth with whom they can hold brotherhood of soul. Having emerged from the beliefs in which they were educated, thrown away habituated reliances, trusting themselves to original perception as they advance into the unknown, out of which new revelations are breaking on them, their solitude is sometimes as appalling as the experience of one who for the first time rides on a locomotive across a midnight prairie, when, through the level gloom, he seems just plunging off the world into banks of stars.—*Alger.*

The poet that beautified the sect that was otherwise inferior to the rest, saith yet excellently well: "It is a pleasure to stand upon the shore and to see the ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings and mists and tempests in the vale below;" so always that this prospect be with pity and not with swelling or pride. Certainly it is heaven upon earth to hav a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—*Bacon.*

How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts, and hear the crash of war!
But sweeter far, on wisdom's hight serene,
Upheld by truth, to fix our firm abode,
To watch the giddy crowd that, deep below,
Forever wander in pursuit of bliss.
O blind and wretched mortals! Know ye not,
Of all ye toil for, Nature nothing asks,
But for the body, freedom from disease,
And sweet unanxious quiet for the mind.
—*Lucretius.*

As the child, on growing up to manhood, has to unlearn the language of the nursery, its religion, too, has to be translated from a feminine into a more masculine dialect. This does not take place without a struggle, and it is this constantly recurring struggle, this inextinguishable desire to recover itself, which keeps religion from utter stagnation. From first to last, religion is oscillating between these two opposite poles, and it is only if the attraction of one of the two poles becomes too strong that the healthy movement ceases and stagnation and decay set in. If religion cannot accommodate itself, on the one side, to the capacity of children, or if, on the other side, it fails to satisfy the requirements of men, it has lost its vitality, and it becomes either mere superstition or mere philosophy.—*Max Muller.*

# To the Legislature of the State of New York:

We, the undersigned citizens of the state of New York, petition your Honorable Body to repeal the present laws of the state which exempt church property and ministers of the gospel from taxation; and we thus petition your Honorable Body for the following reasons:

1. Because by exempting church property and ministers' effects from taxation the state is assisting to support sectarian religion, which is unconstitutioual, and foreign to the purposes for which our government was formed; and (2) it is extending charity to the clergy, a class better paid than any of the mechanics who are taxed, and better than members of many other professions, thus constituting them a privileged class.

2. It is a principle of justice that whoever enjoys the protection of a government should assist in its support. Churches and ministers demand and receive protection from our government; and should riots occur by which such property should be destroyed, the state would be compelled to make good the same, although the property had never contributed to the revenues of the state.

3. By continued exemption of church property from taxation, ecclesiastical corporations are enabled to amass immense wealth, the exemption of which lays much heavier burdens upon secular property. One corporation in New York city owns $15,000,000 worth of property, $9,000,000 of which pays nothing for the support of government. In the state of New York there are $110,000,000 worth of property exempt from taxation.

4. It is a matter of history, with which every member of your Honorable Body is no doubt acquainted, that whenever, by a long term of freedom from taxation, the state has aided the church, it has at last been compelled, in self-defense, to confiscate the wealth gathered by the church—which, by its power and influence, owing to such aid, was becoming dangerous to the peace and welfare of the state. The examples of Mexico and Italy are respectfully submitted. In the neighboring city of Montreal the church owns nearly two-thirds of the real estate, which forces one-third to pay taxes sufficient to protect the whole. The value of church property in the United States is $500,000,000, and should its increase in the future be in proportion to its increase in the past, in the year 1900 it will reach the sum of $3,000,000,000, a third more than our national debt. Foresight now, on the part of your Honorable Body, may avert future disaster from our state.

And for many other just reasons which will readily suggest themselves to your Honorable Body.

And your petitioners will ever pray, etc., etc.

## Odds and Ends.

There was a bad man of New Haven,
Who wriggled so when he was shaven
That they cut off his nose
And his ears and his toes
Before they could make him behaven.

Talking about warm hair, a lady in Milwaukee, whose hair very nicely matches the brick in the Wisconsin building, and who has been joked about her red hair until she goes around and shoots the last few thousand who made ancient remarks about it, says she heard a new thing on red hair the other day. A friend from the East said to her, "Mrs. ——, I rather like this Skeneateles hair of yours."

She didn't like to ask any questions, but finally curiosity got the best of her, and she asked, "Well, what in the name of the thirteen apostles is Skeneateles hair?"

"Oh," says he, as he got on the other side of the table, and held his elbow over his head so the press-board wouldn't hurt, "Skeneateles is about forty miles beyond Auburn, you know."

He is now carried in a sling, and his friends hav to get a pass from the matron of the hospital to see him.

A QUEER HALF.

He was not exactly seedy-looking, yet he was not such an appearing man as no experienced barkeeper cares to supply more than one round of drinks to without a settlement. He entered a Kearney street bar-room and softly ordered a cocktail, "with just a dash of absinthe, please." The mixologist had proceeded about half way with his scientific operations when the stranger felt in his pocket, and, after a sweeping investigation, produced a four-bit piece. This the stranger tossed in the air, and it fell on the counter with a dull thud. The mixologist's attention was immediately attracted toward the coin. He looked at it a moment, and then took it between his forefinger and thumb. His countenance changed instantly. He laid the coin down on the bar, and shoved it slowly toward the stranger, remarking indifferently, as he put the half-composed cocktail under the bar, "I can buy 'em for a dollar a pound; bring us something better."

"What do you mean?" asked the stranger, looking from the coin to the mixologist curiously.

"Mean!" replied the man of drinks, "why, that you must take me for an awful fresh to try and shove such a queer 'queer' as this on me. If that's the best you've got, good-bye."

It was now the stranger's turn to examine the coin. He took it up, felt of it, examined it, bit it, and tried to make it ring on the hard-wood counter, but it wouldn't ring. He remarked, however, in a confident tone, "I can't see that that is queer. What ails it?"

The barkeeper took the coin up and felt of it again. It was dull-looking and soapy-feeling. He passed it back again, wearily, and remarked, with the tone of a man who had considered too long a subject of trifling importance, "Take it away; it's the worst I ever saw."

The stranger took it again. He examined it more carefully. "Well, I never thought I would be taken in by a piece of the queer," he remarked, thoughtfully, "and [emphatically] I'll be blanked if I think I hav."

"Oh, no; of course not," said the barkeeper, contemptuously.

The stranger became earnest. He gave the slippery-looking coin another searching glance and then remarked slowly: "Say, mister, I hav said I didn't think I was taken in by a piece of the queer, and I think so yet. Now I'll just bet you a ten that this is a genuine piece of silver."

The barkeeper had a $10 gold piece borrowed from the till and planted on the bar in an instant. The stranger did not say a word, but taking a knife out of his pocket, he coolly proceeded to peel a veneering of silver foil from the coin where it had been stuck to the good silver with soap.

The stranger reached out for the $10 piece, and, as he pocketed it, he remarked slowly:

"Twigez vous? Oui, je twig."


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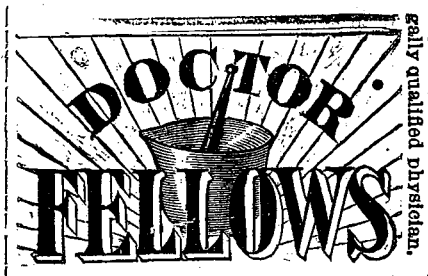
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

CARDINAL MANNING has had to make an appeal on behalf of some of the clergy, whose congregations are too poor to support them.

THE congregation sang "We are going home to die no more," in a Westfield (Mass.) church, and an irreverent fellow, leaning over to a dyed deacon, said in a loud tone, "Then you'll be gray in a week."

A SCOTCH clergyman, whose habit it was to preach hell-fire to his congregation in large doses, had occasion to visit a poor, sick parishioner. After enlarging with considerable unction on his favorite topic, he said to her, "Now, my dear woman, did you ever appreciate the tortures of the damned before?" "Nae, nae; never till you came here," was the rather equivocal answer.

THE Presbyterian synod of North Carolina hav resolved that public preaching by a woman is opposed to the word of God and the welfare of his people, and advise their church members to giv it no countenance. Wonder if they will continue to allow the women to circulate subscription papers, and get up donations for the benefit of the church. We are oftentimes impelled to ask, "How long, O Lord, how long," will poor deluded woman be controlled by the dictations of old superstitions and the creeds of a barbarous age?—*Jewell County Review.*

GREAT excitement prevails at New Hampton, Iowa, over a supposed horrible murder. An Adventist preacher named Elder Buck resides near there, and makes a living by revealing secrets which he says are confided to him by spirits. One day last fall a neighbor, hearing screams from the house of Buck, and seeing his wife wringing her hands in agony, looked through the door and saw Buck beating his young son, who was tied to the bed. Since that time the boy has been missing, and as Buck belongs to the same class of religious fanatics as Freeman, of Massachusetts, it is believed that he killed the boy. Mr. Buck declares that the boy ran away. Buck has fled, and the citizens are making an investigation.

HAS an era of mild persecution set in for the Ritualists in this land of religious liberty? A few weeks ago the Protestant Episcopal Bishop of Maryland, a pronounced Low Churchman, inhibited a Ritualistic clergyman of English birth from celebrating the sacraments, preaching, or publicly reciting any of the offices of the church within the boundaries of his diocese; and now the Protestant Episcopal Bishop of Long Island, who certainly has never been classed heretofore as a Low Churchman, has, by a similar exercise of authority, closed the lips and put out the candles of another Ritualistic clergyman. Yet it is only a fortnight since the Bishop of Long Island, with five brother bishops, marched behind a procession-cross up to a communion-table hidden by a richly embroidered altar-cloth and illuminated by lighted candles.

COL. R. G. INGERSOLL, in his speech at the suffrage meeting in Washington on Friday evening, Jan. 23d, said: "Our government depends for its stability upon honest elections. The great principle underlying our system of government is that the people hav the virtue and patriotism to govern themselves. That is the foundation-stone, the corner, and the base of our edifice, and upon it our government is on trial to-day. And until a man is considered infamous who casts an illegal vote, our government will not be safe. Whoever casts an illegal vote knowingly is a traitor to the principle upon which our government is founded. And whoever deprives a citizen of his right to vote is also a traitor to our government. When these things are understood, when the finger of public scorn shall be pointed to every man who votes illegally, or unlawfully prevents an honest vote, then you will hav a splendid government."

WE hav heard now and again of men with very small souls, but rhetoric, the rhetoric of indignation, exhausts itself when it declares that "a whole regiment of such souls could wander about in a mustard seed for a century and never come within hearing distance of each other." The better thing, however, is to accept the theory of Darwin, and admit that men hav no souls at all, for what practical use a diminutive particle of immortality, as microscopic as that above mentioned, would be, it might be difficult to say. A long experience with life compels us to admit that there are men whose souls are not large enough to occupy the whole extent of their bodies. The heart especially is never touched by the all-animating substance, and becomes shriveled, dry, and hard in consequence. If it be really true that all men hav souls it is one of the most difficult truths to accept which an over-generous theology imposes.

THE Rev. T. V. Roy, converted Brahmin, has not been having a very good time in Cincinnati since the news got abroad among the pious pork-packers that he has been denounced by the Rev. Dr. Chamberlain of the East India Mission as an impostor and bigamist. When he tried to speak at a gospel temperance meeting a few evenings ago some of the brethren hissed and others sang a hymn to drown his voice. On Sunday afternoon he assisted as side show at an exhibition of healing powers by an alleged doctor and made a speech. The unpleasant things said about him by the missionaries he attributed to doctrinal and sectarian jealousy, which had followed him across the ocean. He admitted that he had been in jail for bigamy, but explained that incident as due to his ignorance of American laws. Then he preached a sermon, and, that over, he wept and asked help to get out of town. After the hat had been passed around, he sang what purported to be Hindoo hymns, by way of showing his gratitude.

THE recent hanging of Swift Runner, an Indian murderer, at Fort Saskatchewan, Canada, was in a temperature of 40 degrees below zero. A gallows had been built out of doors, so that the Indians could see the execution; but when the officers and prisoner arrived at the spot, it was found that most of the scaffold had been used for firewood by the half-frozen crowd. Swift Runner complacently warmed himself at the fire while the gallows was being repaired. When everything else was ready the nervous hangman said he had forgotten to bring a strap to fasten the prisoner's arms and legs. He offered to save further trouble by killing himself with a tomahawk, but his proposition was rejected, and he ate a hearty meal of pemmican, with the noose around his neck, while a messenger was fetching a strap. A priest attempted to giv him spiritual consolation, but he said that the white man's whiskey had ruined him, and so he couldn't believe in the white man's God. He preferred a death dance by his own people, and while they were performing it he was hanged.

ACCORDING to *Le Pelerin*, an ultramontane periodical, enjoying a large circulation in orthodox French circles, and laying claim to derive its information upon religious subjects from altogether exclusive sources, Pius IX., upon entering Paradise shortly after his demise, was there received with somewhat exceptional honors. We subjoin in literal translation the account of his reception printed in the *Pelerin*, and purporting to be the faithful reproduction of a communication "received from the highest authority." "When Pio Nono entered Paradise he at once obtained a crown from the hands of the Immaculate Virgin, as a reward for the crown which he had bestowed upon her during his sojourn upon earth. St. Joseph, whom he had made patron and protector of the church, shook him heartily by the hand and thanked him. Then St. Peter gave out the key in which the hymn of welcome was to be sung, and the celestial choir chanted it, while Francis de Sales and Alphonso Liguori, whom he had formerly proclaimed teachers of the church, alternately recited in laudatory terms the deeds and achievements of his Pontificate. Fifty-two saints, and twenty-six of the blessed, all of whom owe their present position to Pius IX., greeted him with harmonious choruses." How nice it must be to hav direct communication with the occupants of the great white throne!

DURING the past eight or ten days there has been the most remarkable succession of remarkable events in regard to clergymen. The Kensico brother's kissing affair may appropriately head the list, while next in the same line of evangelical eccentricity comes the Hoboken pastor's scrape, growing out of his kissing his cook for her spiritual welfare. Bro. Trumbrower has retreated from the dangers and threats of his flock at Hoboken, and has carted his effects to the house of a relative in the City of Churches and church fights. The light shed on the inner workings of the Shepherd's Fold presents Bro. Cowley in a highly unenviable plight. The scandal in Bro. Paul's Second German Baptist church is happily smoothed over, Sister Paul declining to press her charges, and the brethren agreeing to forgive and forget everything. A prominent Presbyterian clergyman is charged with hobnobbing with Unitarians, and some of his associates want to know what is going to be done about it. Bishop Littlejohn has prohibited the Rev. Mr. Sparks from conducting services in the diocese of Long Island. Col. Bob Ingersoll accuses the Rev. Flavius Josephus Cook of lying. A clergyman near Cincinnati spoke from the pulpit censuring his lady organist for going to dancing parties and playing light and trifling music. The lady said nothing in response, but on the following day caught her pastor in the street and horse-whipped him to her heart's content. The colored brethren hav their share of troubles. In Georgia an eloquent preacher fell into a well, where he remained from Saturday until Tuesday, when somebody was kind enough to fish him out. Insult was added to injury by the remark of a rival preacher that the accident had saved somebody's turkey roost from one Sabbath's spoliation. In Brooklyn a colored pastor was arrested at the instance of his wife, on a charge of stealing hens. The hens having been found in some other person's possession, this brother is discharged. In Stonington, Conn., a colored evangelist was brought into court on the charge of keeping an unlicensed dog. This good man took it upon himself to open the court with a fervent prayer.

HOLY KISSES.—The preacher who has lately been tried for doing more kissing than the spiritual condition of his flock required got off with a verdict of "exceedingly imprudent," which, after all, is nearly as bad a thing as can be said about a clergyman in his relations with his feminine parishioners. Naturally there is another verdict, the self-appointed jurors being the husbands and brothers of the ladies who were kissed, and we hav no hesitation in saying that these gentlemen are far more competent, as jurors in such a case, than the seven good pastors who talked and prayed over the affair eighteen hours. There is an ineradicable impression in the minds of all men that preachers, outside of what special endowments they may enjoy while engaged in their professional duties, are of natures and passions like unto other men, and that their kisses, which are generally bestowed according to the dictates of personal taste, are no holier than those of other men. It is useless for pastors to quote the apostolic injunction to greet each other with a holy kiss, for this suggestion was offered for men and women alike, whereas the modern preacher who kisses the male members of his congregation, or even the homely women, is yet to be found. Besides, kissing is a common Oriental method of salutation for all sexes and ages, and the early Christians, who were in hourly anticipation of being flogged at the public whipping-post, fed to lions, or sawn asunder, had little time or inclination to regard a kiss according to its signification among people who consider that the world owes them a good time, and they are going to hav it. Had Peter, Paul, or any of the church fathers dropped in at a church sociable in the course of their journeyings and organized games in which there were forfeits to be paid in kisses their epistles would never hav come down to us. Indeed, were any of the prominent clergymen of New York, in the course of their pastoral visits, to kiss all their lady parishioners, scores of letters on the subject would crowd the *Herald's* "Complaint Book," and the churches would speedily go into the market for new pastors. Preachers will hav to keep apace with the moral sentiments of the age if they want to be respected, and these sentiments declare that kissing between men and women not closely united by bonds of affection is always grossly indelicate, and generally a great deal worse. No professional or clerical stamp can improve its appearance or save the reputation of those who indulge.—*N. Y. Herald.*

## Events of the Week.

GRANT is visiting Havana, Cuba.

JULES FAVRE, the French statesman, died on the 19th.

HAYDEN, the alleged murderer, has been released on bail.

HAVANA, Cuba, was severely shaken up by an earthquake on the 23d.

THREE hundred lives were lost in the recent revolution in Lima, Peru.

MANY new gold mines hav recently been discovered in eastern Siberia.

THE steamship Sardinia recently ran into and sunk a bark, drowning two men.

A HOBOKEN clergyman has been suspended for being too fond of kissing his cook.

PHILIP H. MORGAN of Louisiana has been appointed United States Minister to Mexico.

SERIOUS inundations and great damage to property are reported in Holland and Poland.

THE office of the Cherryville, Kan., *Globe* was burnt on the 21st. Two printers lost their lives in the flames.

A NEGRO in Harrisburg, Pa., got religion so severely at a recent revival that he became insane and hanged himself.

A TRAIN on the Virginia Midland Railway was thrown from the track on the 23d by a rock. Two killed and several injured.

THE capital of the Central American republic of San Salvador is reported to hav been destroyed recently by an earthquake.

THE Governor of Kentucky is pardoning state prisoners by wholesale on account of the overcrowded condition of the prisons.

A JOURNAL has been started in Canada with the avowed object of agitating a separation of the Dominion from England and union with the United States.

PARNELL, the Irish agitator, is meeting with much success in this country in his efforts to raise funds with which to carry on the land agitation in Ireland.

THE investigation into the abuses practiced by the Rev. Mr. Cowley on the children of the Shepherd's Fold in this city reveals horrible enormities and cruelties.

FIFTEEN thousand houses were recently destroyed by a great fire in Tokio, Japan. Above a hundred lives were lost. Fifty thousand persons are rendered homeless.

A WEALTHY citizen of Mexico was recently lured into an insane asylum in Philadelphia and shut up as a lunatic. Luckily his friends discovered the plot and released him.

FAMINE is afflicting several countries in Europe and Asia. Want of food is causing many deaths in Turkey. Recently fifteen persons died in one day in Adrianople of starvation.

PERSISTENT attempts hav lately been made to burn the city of Wheeling, W. Va. Thirteen incendiary fires were discovered and extinguished in twenty-four hours a few days ago.

MAINE'S election troubles are not over yet. Governor Davis has called out the military as a precautionary measure. An attack on the State House by the defeated party is anticipated.

THE workshops of the Kings County Penitentiary, at Flatbush, Long Island, were destroyed by fire on Monday last. There were eight hundred persons in the building at the time, but they were all got out and escorted to a place of safety without escaping from custody.

A FEW evenings since a train on the Elevated Railroad in this city, while going at full speed, jumped the track and landed, badly smashed, in the street below. Luckily there were but few persons aboard, and none of those were killed, though they were all more or less injured.

COAL-PIT accidents are becoming very frequent in England of late. The latest explosion took place in the Lycelt colliery at Newcastle. Seventy of the seventy-seven men were either instantly killed or died immediately after the explosion. A terrible fire is raging in the mine.

# Discussion.

## Debate between Prof. W. F. Jamieson and Rev. Jacob Ditzler, D.D.—Continued.

MR. JAMIESON'S CLOSING SPEECH.—CONTINUED.

Again, I proved that if "love to God and man is enough," it proves too much for the Bible and Christianity, for pagan nations had it centuries before the time of Moses, who is said to have been learned in all the wisdom of the Egyptians. If that principle is enough to prove divine inspiration, then are the pagan bibles divine; then were Yas and Chun, two wise translators in China, who lived more than five hundred years before Moses was born, divinely inspired. It is not, however, because the Bible contains the Golden Rule that we reject it as immoral in its tendency and injurious to society. You Protestants do not reject the Catholic church because it teaches the Golden Rule, do you? To this point I received no answer. It is because the Catholic church teaches *other* doctrines, and because heathenism teaches *other* principles, which you cannot accept, that you reject them as systems. It is because the Bible contains so much that is proved to be immoral that we reject it, as a whole, but not any truth which it happens to contain. The mistake you Christians make consists in accepting the whole of it. Hence you feel under obligation to defend every part of it until pressed to the wall in debate; then you throw it all overboard except the heathen Golden Rule.

My friend has objected to my quotations as being made up of single passages. That is the way you quote it and preach from it. No one can quote a whole volume, or even a whole chapter, to get a single point. I always seek to quote the Bible, or any other book, fairly, having no other interest than the truth to serve. My friend's objection is flimsy. I quoted Rev. Justin D. Fulton, who says "isolated texts furnish sure supports of scripture teaching." Says Fulton: "There is no tyranny in isolated texts. From the first page of Genesis to the last of Revelation, scripture sustains isolated texts." "As well might a man say you could not judge of a cable by a single link as to declare you could not judge scripture by a single text." Had you not better call Fulton an Infidel? That is my friend's favorite plan when he finds a Christian against him.

We have given numerous texts to prove our position. In my judgment, not one of them has been met. In every case where he has found fault with the translation, it was a confession that the *Bible, as it is*, is opposed to him. That is all we ask. When you write a revised, emended Bible, an improvement upon God's infallible volume, we will attend to it. As it is not out yet, we have taken the Bible as it is, and find it wanting, and so do you. When the improved translation does come out, will it be infallible? Can we depend upon it? or will Greek and Hebrew scholars differ about that as they do about this?

We have shown that the Bible is a book of kingcraft as well as priestcraft. Does kingcraft tend to the good of society? You cannot make a genuine American believe it does. "Honor the king," says this book. "There is no power but of God," says this volume. Kings were believed to be divinely appointed. This Bible says they are. "The powers that be are ordained of God." "Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." According to that doctrine, Washington, Franklin, Adams, are lifting up their eyes in hell this very moment. Instead of obeying the king, they rebelled against him. If the Bible is all true, they are damned, and there is no use of you blinking the fact.

My friend asserted that Draper admits that when Rome was left to Infidelity—"the foul and pestilential breath and contaminating touch of Infidelity," he phrases it—the land was covered with "monsters in crime, in rapacity, in infamy;" a "stewing, simmering, rotten mass of humanity," expressions which have bubbled up in my friend's mouth "seventeenthly." But it is all a mistake. Infidelity never produced such a state of things. He gets such facts (?) from his own fevered imagination. It looks as if he and I were in co-partnership—he to make all the blunders and I to point them out. I assure you that we are not, and that he is *serious* about them. He says Draper admits that Infidelity in Rome was the cause of the horrible crimes and immoralities there. I have studied Draper carefully, and never, in all his writings, do I find any such statement. Why did he not give us the page? The fact is, as I proved by Huxley and the "History of Science," that it is science, not religion, which blesses and civilizes the world. When the world was overrun with religion, it was also overrun with the rank, poisonous weeds of ignorance. Science is taking the place of both religion and ignorance.

"Christian civilization!" about which we hear so much. It is the veriest cheat ever palmed off on a too confiding public. What was the intellectual and moral condition of Europe under three thousand generations of Christian preaching? Then it was that we discover the monsters of iniquity that so disturbed my friend. He thought they were Infidels, but it turns out *that they were Christians.* Now, don't get frightened, my friend. Have I not already produced the historic proofs. Certainly I have, but he passed them by, except in a few cases, where he pronounced them false, but gave us no higher authority, which is as high, perhaps, as he could go, in his estimation. These are love-taps that I am giving my genial friend. Draper says it was Christianity that produced the dilapidation of Rome. As I showed (Draper's Conflict, p. 258), papal Rome hated classical Rome. Says Draper, "In a political and theological sense, it was rotten to the core." My friend read, "In an *Infidel* sense, it was rotten to the core." He had better put on his specs. For a whole week he has been reading everything upside down and backwards, and the only blessed word he could see before his swimming vision was the word "Infidel." But Draper says that Christianity in Rome was the cause of its shocking immoralities, and he says (p. 260), "Let us judge it by its fruits." That was the religion which, he says on the preceding page, "had become the art of plundering the people."

It was the Christianity of that day which gave to the world a "long catalogue of sorrows, wants, sufferings, licentious life, private wickedness, demoralized society." These are Draper's own words, and nothing any Christian can say in denunciation of this great American scientist will tarnish his fair fame because he is honest enough to tell the truth to the damage of Christianity. (Conflict, pp. 264, 265.) In Christian France and England, "modesty or morality" was impossible, and as late as 1430 the houses of the peasantry were "dens of moral and physical pollution swarming with vermin." And he says the condition of the nobles was not much better. Under the Christian influence there was "continually increasing demoralization," says Draper. And this is the author which you tried to prove was in your favor.

If Draper believed that it was Infidelity that produced such a corrupt state of society, his book ought to have been entitled "Conflict Between *Infidelity* and Science." But, unfortunately for your side, it does not read anywhere near like that. But when Freethought and science came, Christianity began to wane.

My opponent would try to make some of his friends believe that I was unfair in charging most of the leaders of the Reformation with advocating persecution. I could excuse the Roman Catholic church by such reasoning. It could be proved that it existed all through the Dark Ages ostensibly to promote morality. But did she promote it? that is the question. Luther and even the "mild Melancthon," as my friend calls him, Draper says (page 215), "were determined to banish philosophy from the church." Luther vilified the philosophers. Who was Calvin? Was he not a leader of the Reformation? Did he not persecute? Did he not approve of the burning of Servetus? Did not Melancthon write Calvin a letter approving of the persecution? These are historical facts which my opponent has denied. Thus do I show that my learned friend, with his seventeen languages, is wrong at almost every turn. Now, what does Draper say about those leaders? "So far as science is concerned, nothing is owed to the Reformation." "The two rival divisions of the Christian church—Protestant and Catholic—were thus in accord on one point: to tolerate no science except such as they considered to be agreeable to the scriptures" (pp. 215, 217, "Conflict").

In Greece, in Rome, in China, was a civilization that illuminated the minds of millions.

I have quoted from Lecky to show that as Christianity grew, morality weakened; and that what morality there was connected with Christianity was taken from pagans. "A night of mental and moral darkness" set in, says Lecky (History of Morals), as Christianity gained power. Why, my friend, you ought to see yourself that your absurd claims for Christianity can not be sustained. All history is against you. You claim for Christianity what belongs to invention, commerce, science, art, industry, and even climate and race. What are the pious Christian negroes? There are 3,000,000 Christian Abyssinians. Are they civilized? They are semi-barbarians. The population of the Southern states is mainly Christian. In the North, where science and Infidelity abound, there is a higher type of civilization. Where all sorts of "Infidel" notions, as you call them, have a luxuriant growth, there is (as you are obliged to confess) the highest type of civilization. The church became Abolitionist when Abolitionism in the North became popular. In the South Christianity was pro-slavery to the back-bone. Christianity is a Jesuitical thing from instinct. It is all things to all men. It is even a Jew to gain a Jew, a Gentile to gain a Gentile, a Polygamist to gain a Polygamist. It unfairly claims all the good it could not kill, and begs to be excused from all the crimes that it encouraged.

[TO BE CONTINUED.]

[*From New York Truth.*]

## The Religion of Fashion.

NEW YORK, Jan. 12, 1880.

TO THE EDITOR OF TRUTH, *Sir:* I earnestly hope that your paper will be a grand unparalleled success, and that its influence throughout the land in the cause of "truth" and "honesty" will far exceed that which your most vivid imagination may hav pictured, but I feel justified in stating that you hav no grounds upon which to build even hopes of success if you allow articles to be published of the character of that one which appears in your issue of this date, entitled "False Religion." If you hav any hope of awakening public opinion on matters involving questions of such great magnitude and importance, you will most assuredly be compelled to treat the subject in a very different and less obnoxious manner, both to public and private thinkers. The attack on Dr. Hall is pernicious and gross in the extreme, and the whole article displays more ignorance and lack of experience than is usual in an attempt to work a reform.

If the article referred to may be taken as a fair indication of the principles upon which your paper is to be established, then there is probably no doubt but that you will hav the opportunity of not only seeing "Bob" Ingersoll on the day of judgment, but of enjoying his society some number of days thereafter. Very respectfully, R. K. INGALLS.

The editor of *Truth* can conceive of no better company to be in on the Judgment Day than that of Bob Ingersoll. When the just man appears before his Maker and bares his heart, there will be something found there much purer, much nobler, much cleaner than will be found in the hearts of most fashionable ministers of God's gospel. We do not know and do not care whether the theories of Bob Ingersoll are or are not correct. We know no more of the theories of Dr. Hall than he chooses to publicly tell every Sunday from his pulpit. We judge men by their doings toward their fellow-men. We prefer to judge a man by his practice, not by his professions. If Bob Ingersoll believes it well to demonstrate the inconsistencies of the Bible, he has full as good a right as Dr. Hall to cover up those inconsistencies, and attempt to explain them away by arguments as childish as those of Ingersoll are irresistible.

Our correspondent has as good a right to his religious convictions as either. But he goes beyond the limits of polite argument when he characterizes our remarks about Dr. Hall as "coarse and vulgar." We simply don't believe in this man, We say that his whole life is an indictment of his professions. We say that riches do not become a minister of the Christian faith; that luxury is not the ideal which a professing Christian should seek. And we further say that Dr. Hall's sermons are commonplace in the extreme, and not worth the money that is paid for them. In all this we only take Hall as a type of his kind. He is neither the best nor the worst of that kind.

Probably we should define our standing on this matter in as few words as possible. There are some six hundred or seven hundred ministers in this city who get well paid for nothing else than to save our souls in eternity. If these six hundren or seven hundred ministers or any one of them will prove conclusively and definitely: 1. That we hav souls, and 2. What these souls are made of, and 3, What becomes of them—if, we say, these three propositions can be demonstrated within a given time—we shall even allow them a year—then shall we see the usefulness of these men. So long as they cannot demonstrate these things, we insist that they are earning their living on false pretenses, and deserving of no more respect than the pagan priests, who hav this advantage over our own—that they believe what they practice. In one word, all men but ministers sell something substantial—something we can feel, or eat, or wear. Ministers merely sell words and advice, and both words and advice are upon a subject of which they absolutely know no more than their hearers. And yet, we hav respect for those men who, abrogating all the pomp and show and glitter of this world, incur danger, toil incessantly, and go about among the poor and suffering, inspired by their faith that is pure, simple, and which, mistaken or not though it be, is admirable. But, as much as we respect these, do we despise those who make of the Word of God a stepping-stone to riches, fame, and luxury.

These are the kind we rail against—men of no sincerity and often of little brains. Our correspondent may not like our course. It may not be the popular one to pursue, but it is honest, and open and heartfelt. Nothing to us seems a greater farce than the attention lavished upon these paid professors of religion, and the servile adulation which is paid them by men who believe as we do and hav not the courage to say so.

## Can a Cow Reason?

Once I sat in the door of a house, looking across the street to another house, in front of which was a little gate, kept shut by a chain and weight on the inside. I saw a cow come walking along between that fence and the sidewalk. She walked up to the gate, inserted her left horn between the pickets of the gate and then stepped back, slowly and gently pulling the gate open about forty-five degrees. She then slipped her horn out and caught at the gate with her right horn, but the horn hit the edge of the gate, slipped off, and the gate went shut. She stepped up to the gate again, did the same thing again, and this time caught the gate with her right horn, swung it open, and went in.

A. B. PIKARD.

# Communications.

## The Postal and Kindred Laws.—The Great Principle at Issue.

To the Editor of The Truth Seeker, *Sir:* Looking entirely beyond Mr. Bennett and all other persons, there is a principle involved in the postal laws which is of vital importance to the people of this land. So far as the principle is concerned it matters not whether Mr. Bennett is at liberty or in prison; whether he was rightfully or wrongfully convicted under the law as it exists; whether he is dead or whether he is alive; whether he ever wrote love-letters, or what his personal character may be. And it is important that in the discussion of these side issues the great principle at the base of the whole matter be not lost sight of.

The principle and the true ground is that legislation on the subject of morals is wholly beyond the province of the government of the United States. The government, through the postal service, is simply a common carrier for the convenience of the whole people, and it has no right to establish any rule of morals as governing the character of the matter that it will carry. In the enactment of the postal laws ostensibly against obscene literature, it does assume to establish such a standard. So does it in the law against lottery communications. So in the law against abusive letters. If it may prescribe a moral standard that shall exclude one class of matter from the mails, it may extend the list and exclude any class of matter that a majority in Congress may regard as immoral. The government war against polygamy is of the same class. The laws on this subject are justified by those who demand them on the ground that polygamy is immoral, and that the authority of the United States, being supreme in the territories, may suppress polygamy in Utah. It is conceded that Congress would hav no power over this subject in a state. Admitting that Congress has the moral right to legislate against polygamy in Utah, it has an equal moral right to legislate against it in the states (should it exist in any state) and would only be prevented from so doing by the want of political power. But having both moral right and practical jurisdiction over the territories, it has equal moral right and practical jurisdiction over the mails, and if it may legislate directly against polygamy in Utah, it may legislate indirectly against it in Utah or in any state by excluding its publications from the mails. It exercises this same principle with reference to lotteries, because lotteries are legalized institutions in some states.

There is discernable in this class of legislation an insidious and dangerous purpose and design. By invoking the power of Congress first to legislate upon specific subjects, against the merits of which perhaps no objection can be urged, it is hoped and intended to establish the precedent on which the range of subjects may be indefinitely extended. For myself, I hav only contempt, abhorrence, and loathing for impurity and depravity, whether in thought or in expression, but I believe that the cure for these things will be found in the advancing moral sense of mankind, and not in legislation; and I am not willing to concede the principle involved in the postal laws against inpure literature by remaining silent, lest somebody may make a personal application of my opposition to it. I believe that lotteries are generally swindles, and so are many things that pass for legitimate business, but it is more than the government can undertake to do to protect mankind from all the snares and pitfalls of life. Personally, I know nothing about Freelove or polygamy, or the practices of the Oneida community, but I shall maintain the same right on the part of the advocates of those theories and practices to the use of the mails in discussing and disseminating them that I would claim for myself regarding any opinion of my own. For the principle once conceded, and any publication coming under the vague term of Infidel may be denounced as immoral and placed under the ban. So might any theory that should attack the established order of things or propose any innovation whatever, and thus would be an end of all progress.

And this should be the bed rock of opposition to this species of legislation. The trap is adroitly set. As I said before, by invoking legislation against things that are indefensible or obnoxious in themselves, the enemies of free speech hope to secure acquiescence in a principle that they can apply to extirpate the modern heresies that are the touchstone of modern progress.

Suppose that ten per cent of the people should come under the ban of the laws against impure literature, or against lotteries, or against polygamy, and the other ninety per cent should say they must be hanged, and hang them accordingly—for mark you, the decree of punishment should logically be equal to the prevention of the offense. Suppose that ten per cent of the remainder should believe in Freelove or the practices of the Oneida Community, and the ninety per cent should join in hanging them. Suppose that another ten per cent should believe that the divine laws ought to be liberalized, and the ninety per cent who adhere to the canon law on the subject of marriage should unite in hanging them. Apply the same law to those who deny the divine authority of the Bible, to those who believe that all religions are a delusion and a myth, to those who believe that women hav equal rights with men, and to other what may be called modern ideas and isms. and the process of decimation would soon reduce the population so that not more than ten per cent of its orignal number would remain. These would be presumed to be very pure saints, but they would still pull each others' hair and pluck each others' beards over the question whether men should wear long hair or short hair, or full beards or no beards at all. And this is the tendency and this the design. Not that men shall be literally hanged, but that thought shall be hanged and crucified and stifled. The only safety for the advocates of Freethought and its right of expression is to hang together—or they will hang separately. (*Vide* Dr. Franklin.)

The tendency to centralism in the federal government is apparent, and in some directions it cannot be successfully resisted, even if it ought to be. I believe in centralism for the benefit, the comfort, and the convenience of the whole people, but not for the oppression of any of the people. And there is where we should draw the line, and on that line we should fight the battle unitedly and to the end.

S. B. McCracken.

*Detroit, Mich.*, Jan. 16, 1880.

## A Little Lecture.

BY M. BABCOCK.

Ladies and Gentlemen Readers of The Truth Seeker: No, I don't say there is no God, no devil, no heaven, no hell, but I do say that I hav never seen either, nor hav I ever seen anybody that has. There may be one God, three Gods, or probably there may be a thousand Gods; I neither affirm nor deny; I only say that I don't know anything about it. And I also say that in my judgment it is not fair to damn a man for not believing until he first shall hav had some evidence on which to found his faith.

No, I don't say there is no existence after death, but I say that in my judgment it is not fair to disturb a dead man's bones and force them to liv again without first having consulted him as to his wishes about it.

Man comes into the world like an animal and goes out of the world like an animal. The same laws which govern the reproduction of the animal species also govern the reproduction of the human species.

We are told that man has a soul. Well, suppose that he has; is he any better for it? The fact is that men who are said to hav been possessed of souls hav been more ferocious than ever were wild beasts; they hav, with the halter, ripping-knives, dungeons, racks, thumbscrews, swords, and the fagot, drenched the earth with the blood and tears of their own species.

The question now is, If man had no soul and no hope of a life beyond this world, would he not be as loving, kind, and merciful as he now is? We know of men who hav no hope or desire for an existence after death, nor do they believe that they hav a soul, and yet they are the very best of men; they are willing that every one shall enjoy his own opinions, and they hav no use for instruments of torture. Then I ask, Which is the better man of the two?

The belief in an immortal soul has set men to raising hell in this world as a means of saving their souls from hell in the next world. Five millions of human beings were burned, tortured, and put to death by the Holy Inquisition as a means of saving precious souls. Could men without souls, or wild beasts without souls, hav perpetrated such hellish acts?

"The past rises before me like a dream." I fancy that now I can hear the screams and groans of agony; that through the smoke and flame I see the shriveling, writhing forms of thousands of poor, pitiable creatures, who, with pale, upturned, tearful faces, are in vain begging to men who "hav souls," and to the God who gave them, for mercy and deliverance.

We are told that God is just and that he answers prayer. Then why did he not answer the prayers and come to the relief of those poor, helpless creatures?

A God having the power to save, but refusing to do so, serenely contemplating from his "throne of mercy" the burning with fire the bodies and souls of his own make in this world, in my judgment, is capable of seeing them burned with fire in another world. And I am frank to say that I hav no respect for such a God.

This belief in a God, devil, heaven, hell, soul, and life after death, has caused more misery than all other causes combined.

But where does the good man get his information about these strange places and things of which I hav no knowledge? Why, all that he knows about it he gets from a book; and with a long, solemn face, he tells you that this book is the word of God. And I tell you that, in my judgment, it is the work of man; it is the offspring of superstition; the product of an orthodox egg, born of fear, cowardice, and a desire on the part of its makers, with its infamous dogma of an eternal hell, to scare men into supporting the priest and the church, and well hav they succeeded.

No one can tell the sex, form, size, or quality of the soul.

If I could be permitted, in my own way, to be the executioner of a murderer, for the sake of the experiment I would hav him repent and become a good Christian. But instead of jerking his soul into glory with a rope, I would hav a large glass jar made like a fruit can, and I would then put the victim into the can, put in some brimstone and sulphur, and then set it on fire, and screw on the cork, so that it would be air-tight. The man would gnash his teeth in torment; in fact, I would hav a good Christian soul enduring the torments of hell. The victim would soon die for the want of air and on account of too much hell.

I've got the body, but where, oh, where, is the soul? The soul is either something or nothing, and, if nothing, there is nothing to talk about; but if it is something, I've got it; and, in my judgment, Gabriel might blow his horn till the day of pancakes and he never could get that soul without a can-opener. But as I said at the outset, I don't know anything about it. It may be that a soul as big as an ox can go through a hole no bigger than the point of a needle; but reason would teach me that it would be a very small soul that could pass through such a hole.

Some say that the soul is a spirit. And, pray, what is a spirit? Some say that it is the mind, the think. Well, a dog has a mind and can think; then why, and who can, say that the dog has not got a soul as well as a man?

The imagination of a child can create a black bear out of a black stump by the roadside; and when he becomes a man he can create, by the aid of superstition, ghosts, gods, devils, heavens, hells, souls, and spirits. Investigation showed that when a child he was mistaken; and when a man, if he would investigate, I think that he would find that he had made a greater mistake than when he was a child.

## Lake Pepin, Minn.—Home.

A week's rest at home on the pleasant banks of Lake Pepin. I hav traveled East, West, North, and South, and never found so beautiful a spot as this. Three years ago Mrs. Jamieson and myself selected a strip of land gently sloping down to the water's edge; since then we hav built a pleasant dwelling under the direction of my old-time friend, Dr. Lont, Mazeppa, Minn., and Mr. I. Norton, builder. Our home overlooks lovely Lake Pepin. This magnificent body of water is three miles wide—the widest portions three and a half miles—and twenty-eight miles long. It is very deep, clear, of a bluish cast; pebbly shores, thousands of agate, amethyst, and carnelian gems glittering in the sun beams, and dashing waters foaming and spraying upon the long, winding beach. On both sides of the lake—I say both sides because its inlet is the majestic Mississippi and its outlet the same noble "Father of Waters"—are the famous bluffs, the most beautiful forms in which nature molds hill or mountain—bold, massive, imposing, projecting banks of rounded rock and earth nearly perpendicular, rising four hundred feet high in stately grandeur from the lake's brink. There they stand, along the Wisconsin and Minnesota states, as far as the eye can reach, monuments of the ages, chiseled by the hand of nature, looking like long lines of solemn sentinels. Amid such surroundings, unsurpassed in beauty by the attractive and world-renowned palisades of the romantic Hudson, Lake Pepin sits in regal beauty, queen of the charming, sky-tinted lakes, for which Minnesota is celebrated, rivaling Como of Italy and Lake Geneva of Switzerland. Exquisitely grand and beautiful is its scenery. From each new standpoint new beauties burst upon the enraptured vision like a masterpiece of painting in different lights. In this peculiar feature, of variety of landscape, Lake Pepin is indescribable. Let us mount the bluffs. Puffing, but not tired—rather exhilarated—we reach the top. There is a picture never by human artist equaled! We are looking from the four-hundred-feet-elevations back of Lake City. At our backs are the undulating prairies; north, east, and west, the towering bluffs on the Wisconsin side; midway the crystal flood—the rolling, silvery sheen, sparkling in its sunshine splendors; on the Wisconsin shore, six miles above us, looms the most famous bluff of this entire region—Maiden Rock, four hundred and twelve feet high.

On so grand a scale has nature carved these blocks that Maiden Rock appears to be, in the clear atmosphere of this breezy, health-giving land, but about three miles away, instead of six. The experiment of a journey to it, as I hav found, effectually dispels the illusion. As we approach it there is a growing appearance of a frowning front of a gigantic embattlement.

From the top of that dizzy hight, Wenona, a beautiful Indian maiden (it would spoil the legend to imagine she was not pretty), wildly flung herself into the raging waters below, because her stern father—a chief, of course—would not permit her to wed a young French lover, but insisted upon her marrying a scalping savage of his own choice. Whether the young Indian woman was pretty or ugly, of one thing I am certain, that she was exceedingly muscular, and agile as a deer, if she made that jump into Lake Pepin, for Maiden Rock is several *rods* from the lake, and the water glides along now where it did then, or probably not more than three or four rods nearer, anyway, and so small a matter as forty or fifty feet in a single jump should never interpose its prosaic length to spoil a poetic love-leap.

*Lake City, Minn.* W. F. Jamieson.

## A Letter from Mrs. Slenker.

Dear Truth Seeker: I hav just read our beloved editor's last sad letter from "behind the bars," and I write at once to say I will take a copy of his forthcoming book, "The Gods and Religions of Ancient Times," and I hope every one who feels able to do so will respond immediately with the same good news, and thus do a little to cheer and gladden his heart. I only wish I was able to order five hundred copies to giv away. It is a book everyone will read with eagerness and avidity What can be more interesting than a history of the gods and religions of the world? I really believe it will be the most valuable book that has yet come from the facile and fertile pen of D. M. Bennett. Paine and Taylor wrote their best books in prison, and it is there that our brave hero is penning his. Shall we who are glad and happy fail to do so little as to furnish three dollars towards showing our appreciation of his labors? No, no! it shall not be! It is from this time a settled fact that this book is a success. The orders are coming in

"Thick as budding leaves or rising flowers,
O'erspread the land when spring descends in showers."

Hopefully, Elmina D. Slenker.

*Snowville, Va*, Jan. 18, 1880.

Kersey Graves recently met with an accidental fall that keeps him from the lecture field for the present, but he will soon be able to answer his numerous calls.

In ancient Peru no man, however humble, suffered from want of food or clothes; famine was an evil unknown in the dominions of the Incas.

# Communications.

## Liberals Must Be United.

To the Editor of The Truth Seeker, *Sir:* In the opinion of those who hav the best opportunity of judging, there are at least four or five millions of Spiritualists in the United States, and with few exceptions they are Freethinkers. There are, at least, as many more Materialists, such as claim that they can find no evidence, either in or out of the Bible, of a future life. They are all Freethinkers. Then we hav many distinguished as Free Religionists—and another organization assuming the name of the Religion of Humanity—all Freethinkers. Now is there any good reason why these different forces should be operating in classes, separate and apart? Only on one point is there any essential disagreement among all these different sects, and that is, some believe in a future life, while others believe with Job, "that they that go down to the grave shall come up no more." Now, at least one-half of the present body of Spiritualist are converts from Materialism; and at least four out of five of those calling themselves Materialists are exceeding'y anxious to find proofs of a life beyond the grave; as a general thing Materialists are anxious to hear, and as willing to pay lecturers on Spiritualism as they are those of their own belief. We are well aware that occasionally a bigot shows his head among Materialists, and is disposed to treat with contempt all those who differ from him in belief, and we believe that about as many Spiritualists can be found who are equally wise in their own conceit, and so we propose to let them stand, one on each side of the equation, and balance each other; and when they get tired of standing in that way, let them be eliminated and go back into some church which is more congenial to their present state of development. I hav been a Spiritualist for thirty years, and I long ago made the discovery that men and women must become Freethinkers before they could believe in Spiritualism. As long as they recognize the Bible as containing a special revelation from God, and the only revelation in regard to a future life that God ever has or ever will make to the world of humanity, they can not, as a matter of course, accept anything claiming a spiritual origin unless it harmonize with the Bible as they understand it. For their Bible assures them that Satan can work miracles almost equal to his creator; in fact, Paul assures them that he is endowed with all power and lying wonders, and hence it is easy for them to believe that all the spiritual phenomena are of the devil. Now, those called Materialists are making more Freethinkers, and hav been for the last five years, than the Spiritualists, and so you see it is evident that they are all the time manufacturing the raw material, and the only material out of which Spiritualists can be made; and when they become Freethinkers they will at once turn their attention to the Spiritual phenomena; and, as I said before, four-fifths of them are anxious to find proofs of immortal life. Now, if there is any other point upon which there is any essential disagreement among all these divisions of Liberals, I am not aware of it. If any one knows of any we hope he will at once inform us. We all agree that the Christian Bible is, like all other bibles, the work of men; and that it contains in no sense of the word a special revelation of God, that those who are not Christians should hav precisely the same rights and privileges as Christians enjoy; that all should be allowed to testify for the protection of their own rights and those of others, whether they believe in one God, or in no God; that all hav a right to publish and disseminate their opinions and conclusions as they may think proper upon all questions touching the welfare of mankind; that science, not superstition, should be taught in our public schools. We all recognize the importance of arousing the people to a realizing sense of the dangers which are threatening the very life of our republican institutions. The enemies of our free institutions are increasing by thousands every year; nearly seven millions of our population consider the decrees of the Vatican the voice of God, and if this element shall increase for twenty-five years to come at the same ratio as it has for the twenty-five years just past, it will be able to rule this nation, and be ready at the first signal of the Pope of Rome "to toss our laws and liberties in air." Protestantism, divided into a hundred sects, and every year losing its influence over the people, presents but a feeble barrier to the growing power of Romanism. And their most formidable weapon, an endless hell, the staff on which they hav leaned so long, and which in part has been their main dependence, their chief stock in trade, is soon, by mutual consent, to be laid aside, and then there will be nothing to keep them from falling. The most superstitious and conservative will fall into the embraces of the mother church, while the others will work by slow degrees into the Liberal ranks.

Liberals, this is no time for us to fight with each other or to divide our forces on an ism. A crisis is at hand which involves the interest of all the different elements of Freethought alike. A battle is to be fought between supernaturalism and Freethought; in truth, it has already commenced. The Pope of Rome is now attacking one of the strongest bulwarks of freedom, our public schools, and Protestants are determined to force their Bible into them. Bishops of the Catholic faith are openly, in their leading periodicals, asserting their determination and their right to rule this nation, and boldly declaring their opposition to the freedom of speech and the freedom of the press; and yet our people sleep. Even those claiming to be Liberals are many of them so much absorbed in the worship of mammon that they seem to hav lost their souls, if they ever had any, and they probably never arouse from their lethargy until they hear the music of the implements of the Inquisition rattling around their necks. And so strong and powerful has this religious despotism become in our midst that politicians tremble at its nod, and when they ask for special favors they are readily granted. Already they hav millions of money invested in church property exempt from taxation. Their churches are springing up as by magic in every city and village. Village merchants, ambitious for the increase of wealth and population of their own little town, subscribe largely to help build their churches. Thus the people of this country are fostering, encouraging, and helping build up religious monarchy in our midst, a despotism the most cruel and relentless that ever cursed humanity.

And thus we are nursing and protecting a population who consider the commands of she Pope of Rome as the highest earthly authority, who are making use of the liberties we giv them to destroy our own. We cannot call them hypocrites, for these foreign emissaries of Rome openly own to the fact that they hav moved into this temple of liberty for the express purpose of converting it to their own use. They very politely say to us, We thank you, gentlemen, for furnishing us such ample facilities for cutting your throats.

Friends of Freethought, our duties are plain, and we hav no time to be idle. Our *isms* will all share the same fate whether a Catholic or Protestant despotism shall assume the control of our nation. We do not intend to be understood as recommending that Spiritualists should cease to advocate their doctrines, or that the Materialists or Free Religionists should drop all interest in their different plans of work, whatever they may be, but that we should all act as one body of Freethinkers; that we should all labor to make Freethinkers. A nation of Freethinkers can never be enslaved, neither will they ever persecute or labor to curtail the rights of others.

M. K. Wilson.

*Auburn, Ind.*

## Marriage Discussed by a "Freelover."

To the Editor of The Truth Seeker, *Sir:* There seems to be a growing interest in the minds of Liberals on the marriage question. Now, will you giv a little space to one who is not a writer but a young soldier in the ranks of Liberalism, and who thinks she has solved the marriage question through trials and sufferings?

I was born and educated in a Christian home, and taught to regard Infidels as children of Satan. At the early age of seventeen I married a man like myself in the church; but he was connected with the press and had imbibed quite a number of Liberal ideas, and we talked them over.

For six years I led a quiet, comfortable life, yet I felt it was not the ideal existence I had pictured. There was a something lacking, I knew not what. At this time my husband died, though we had never quarreled, and our relations had always been pleasant. I felt as if a weight had been lifted from me. I immediately set to work to study the question and try to analyze why I felt this relief, and I found that I had been bound in chains and that freedom came only when the manacles were stricken off.

Yes, all marriage under the present system is slavery. True, in some instances, the chains are the silken ones of love; yet it is a chain, whatever it is made of, and it chafes and irritates.

One of the great evils of our marriage system is the sense of ownership which exists on both sides—the feeling of *I own you;* by law I can hold you. Everything in this world loses a great deal of its value to the individual when he comes into possession of it, no matter how hard he has to strive to obtain it. When he can say, "It is mine," its value decreases to him. Some one has truly said that "love is pursuit;" so when the chase is ended and the game bagged it becomes simply a dead thing. Marriage is the end of the chase; the love was the bright, bounding deer; the wife becomes the dead thing caught and owned.

This is not so apt to be the case where two persons form a union based on love alone. This is the highest type of such relationship, for, to quote Mr. Wakeman, "union by love first, by law second." If the only bond between them is love—love in its highest, truest, purest sense—they will always be kind to each other while that love lasts.

Now, I do not want this article to appear as a tirade against marriage. I think to some people marriage is necessary; and to those I say, "Enter into it carefully, making love the basis; be a gentle, kind, ministering spirit, putting aside all idea of ownership, striving to increase rather than decrease the love that binds you."

But there is a large class to whom marriage is repulsive on the ground of the old motto, "A burnt child dreads the fire." These people must be permitted to form their relations without ceremony, but their unions must only be formed on the highest possible grounds; no licentious, mercenary, or base motive of any kind must enter into these unions. How dare a woman say she loves a man when seeking her own good at his expense? The feeling inspiring her is not love, and the sacred word should not be so misused. Love is the regnant force in social life, sired by wisdom and born of truth. Love stimulates enterprise and renders statutes useless when the highest power governs the state.

Richter says, "Love is self-satisfying; he whom love alone does not satisfy cannot hav been filled with it." Therefore unions based on love aloue cannot fail to be blessed and happy. These unions must be recognized and respected by society, and the independent women forming them must be (to quote once more from Mr. Wakeman) "sustained by every one who claims to be a member of this great family of humanity; she shall choose her own partners and decide who shall be the father of her children."

And here comes in the question of family. It is said by the orthodox folks that we Radicals are going to destroy the family. Not so. Far be it from me to strike a blow at it. All we want to do is to eliminate what is wrong in it. 'Tis said the family is the type of selfishness. It *has* been, but we propose to become altruistic, and instead of *my* family and *my* children make it *our* family, *our* children. Let us make it a higher, purer type of relation, but do not let us put it away. The family has been the great conservator of our national strength. Let us keep all that is good in it, eliminating only the bad.

And to hav a perfect family there should be no children born but those of love. Children conceived and born in love will be welcome little strangers. Nurtured in love their natures will expand and develop, and who cares if these little blessings come without mummery of a surpliced priest? A couple who *love* each other are already married, themselves being the witnesses and love the high-priest. No other ceremonial is required by nature, and no amount of leave-asking or ceremony can marry those whom *love* has already joined, nor can any human *law* marry those whom love has not joined.

Randolph says, "Ceremonial marriage is a profanation to hearts that really love; ask no leave or license of priest or justice; ask it only of your own hearts. Such a marriage will develop its divinest joys, and no human soul can seal the battlements of thought like one winged and plumed with such a love, one in which physical passion is as the cobble-stones to a frowning mountain; it will kindle up flames too white and pure for wicked eyes, joys too vast for the sensualist's power of conception."

Michelet says, "Children should be the fruit of liberty and love; it is of *voluntary* love that heroes hav been born."

Thus the family should be a union of love where discord will be unknown. But this can only be done through freedom, all being left free to form their relations in the manner that to them seemeth best; and when such relations are formed they must be lived up to in such a way as to command the respect of all, Thus only can we find that purity which is essential to the bringing forth of a better type of the human race; for again, in the words of Mr. Wakeman, "free-love is *purity*, slave-love impurity."

My experience has taught me that there is more happiness in an "unlegalized than a legalized union;" therefore for myself I hav chosen the position of the independent woman, because I think it best suited to myself, and in that way I am trying to liv "the higher life;" but let no one think it is a path of roses; there may be some roses, but there are also many thorns. I hav to meet the slights, sneers, and contempt of many who take a far lower ground for their life than I do, and even those who are loudest in their praises of the position I am filling as one of the essentials of the new system. They also treat me with injustice and contumely; but I liv in hope that they will learn to *practice* what they *preach*, and I remember there never was a night so dark as to hav hindered the coming day, nor a storm so furious as to prevent the approach of sunshine. Therefore I will wait for my justification; but in the mean time let me call on the women throughout the country to be strong in their sense of the right, hav the courage of their opinions, liv up to their convictions, and let the world be benefited in their having lived in it.

L'Amour.

## The Bacon Liquor License Imbroglio.

To the Editor of The Truth Seeker, *Sir*: Inclosed find a copy of L. W. Bacon's speech, entitled "A Crime Against Society," which has created quite a sensation among sensible sinners on account of the extravagant and abusive language used and the well-known bellicose bent of this divine defamer's meddlesome mind, and which has caused considerable religious recrimination among the champion Christians of rival churches, since both the accuser and accused are devout disciples of that divine dogma denominated "the bloody atonement."

While the speech was in type for publication in *Cooley's Weekly*, the editor was formally forbidden to publish the same. But failing to intimidate the proprietor, and thereby prevent its publication, the following *bull* was served on our newsdealers:

Norwich, Conn.

Gentlemen: This is to notify you that you are warned not to sell any copies of the speech of L. W. Bacon, delivered in Breed Hall, in this city, on Monday evening, January 19, 1880, and entitled "A Crime against Society." This *speech* has been copyrighted, and any sale by you of a printed edition will expose you to the penalties provided by the laws of the United States. Yours, etc.,

Brown & Perkins,
Attorneys for L. W. Bacon.

But since his "gospel tent" tirade against the excursions of sacreligious Sunday sinners was printed by the thousand for gratuitous distribution to warn pious people concerning the alarming encroachment of custom and common sense on the old blue, sectarian Sunday laws; since his saintly slang against D. M. Bennett, the Spiritualists, Free Religionists, Freelovers, and Infidels in general, was, through his instigation, freely published to "protect the good name of this town and defend the purity of families and schools;" and since at the time the speech was publicly delivered and until the eve of its publication there had been no intimation of a contemplated copyright; therefore resolved by the knowing ones that the employers of this reverend religionist—especially since they had insisted that he should avoid personalities—may hav intimated their decided disapproval of his intemperate attacks on men whose reputation for honor has hitherto stood at least as high as his own.

Possibly, in view of Bennett's little experience, he (Bacon) may hav become alarmed, upon reconsidering his gross, public advertisement of brothels and bawdy-houses in said speech, by finding himself thereby exposed to the obscene action of the Comstock laws. Hence it seems evident that the attempt to interdict its circulation was not a matter of pecuniary consideration, but rather that the copyright dodge was enacted as an afterthought—a clerical *coup de main* for suppressing its publicity.

Byron Boardman,

*Norwich, Conn.*, Jan. 18, 1880.

## The Remedy for Hard Times.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There are in this country, and in all other so-called civilized nations, two opposite and distinct classes of people. One, a minority class that feel they hav a right to rule and gain offices of trust and power and liv in pomp and splendor out of another class of people that are and hav been bound down as slaves to this minority.

Now, let us see if we cannot erect a standard system, that this state of things can be somewhat removed by the use of a little common sense and intelligence. Now let us suppose these two classes of people are in one group or mass, and let us suppose that the larger class, who hav been bound down as serfs and slaves to this minority class of drones and tyrants, erect a standard of distinction and address those sleek tyrants of leisure and abundance in this wise and practice it with intelligence: "Why do you stand apart from us? Are you not human beings like ourselves, with the same rights and wants?"

"No, they reply, "you are the laboring classes and not of our number. We are a privileged class. We make laws and hav customs and rights peculiar to ourselves."

Laboring Class: "What labor do you perform in society?"

Sleek Tyrants: "None. We hav so ordained it that we do not labor."

Laboring Class: "How, then, hav you acquired your wealth?"

Sleek Tyrants: "By scheming and taking pains to govern you."

Laboring Class: "To govern us! Is this what you call governing? We toil, and you enjoy what we produce, and you dissipate and squander. Wealth flows from us, and you suck and absorb it. Sleek tyrants, you are a class distinct from the working people: form a nation apart and govern yourselves."

Then said some of them amongst the sleek group, "Let us join the working classes and partake of their burdens, for they are men like ourselves." Others replied: "To mix with the working herd would degrade us; they are born to serve us. The civil governors said the working people were mild and servile. Let us speak to them in the name of the President and the law and they will return to their duty."

Governors: "The President and governors ordain and decree."

Working People: "The President and governors cannot ordain or decree anything the safety of the people does not demand. The President has a right to ordain and decree only what is in accordance with the rights of the people."

Governors: "The law calls upon you for submission."

Working People: "The law is the will of a majority, and we will a new order."

Governors: "You are, in that case, rebels."

Working People: "A majority of the people cannot be rebels. Tyrants are only rebels."

Governors: "We, in the name of the law, call on you to submit."

Working People: "The governors and the law cannot be separated from the nation in which they remain."

Then the military advanced, and they said, "The working people are timorous; we will threaten them with force."

Soldiers: "We chastise you and order you to disperse in peace."

Working People: "Soldiers, our blood flows in your veins. Will you strike your brothers? If the working people be destroyed, who will maintain the army?"

The soldiers then grounded their arms and said to their officers, "We are a part of the people, and we cannot be called upon to fight against them."

Then the ecclesiastical priests said: "There is but one more resource left. The working people are superstitious. We will threaten them with God, hell, and the devil."

Priests: "Our dear beloved brethren, our children, God has appointed us to teach and govern you."

Working People: "Produce the patent of his commission."

Priests: "You must hav faith and believe. Reason leads men into guilt and damnation."

Working People: "Would you govern us without reason or justice?"

Priests: "God is a God of peace; he and religion enjoin you to obey."

Working People: "Justice and right go before peace. Obedience implies a law. Render us the necessary cognizance of it. Show us the example of suffering."

Priests: "Would you liv without gods, presidents, and governors?"

Working people: "They are too expensive. We abjure tyranny of every kind."

Priests: "You must hav mediators who may act in your behalf."

Working People: "Mediators with God and mediators with the President. Courtiers, governors, and priests, you are too tyrannical and despotic; henceforth we take our affairs into our own hands."

Then the sleek, smaller group exclaimed: "It is over with us. The working people are enlightened and intelligent."

And the working people replied: "We are, but you shall not be hurt. We will commit no violence. We desire nothing but our rights and liberty. We were serfs and slaves. We might now command and govern, but we ask only to be free, and free we are. We hav now freed ourselves from parasites and tyrants. We must prevent forever the revival of their power and tyranny."

Now let us select some of the most intelligent and the most experienced men out of our own body to investigate, enact, and establish laws and regulations for a new state of society. The selection being made, the working people addressed their delegates as follows:

"We hav hitherto lived in a society formed by chaos or chance, without fixed clauses, without free conventions, without stipulation of rights, without mutual engagements, which has formed a multitude of disorders and evils which hav caused the most confused state of things. Our object is now, with mature deliberation, to form a regular compact. We make choice of you, some of the most intelligent and wise out of our body, to draw of draft articles of it. Examine, then, with care what are to be its basis and principles. Then communicate to us equitable laws and rules for action, for we feel that the principles which hav hitherto guided us are corrupt. We hav selected you from amongst us to publish your code of laws and rights, and if they are satisfactory we will conform to them. But remember that you are citizens like ourselves, and that the power which we confer upon you belongs to us; that we giv it in trust for which you are responsible, not as exclusive property or hereditary right; that the law which you make you will be the first to submit to. So, then, tomorrow you will form state and territorial governments, and shall form a compact with each other for each other's interest, and in case of any invasion, or any other emergency, we shall be able to meet it. And you governors shall hold your situations as long as you conform to the rights and wishes of us. But if any of you should abuse that trust that has been conferred upon you, you shall be dismissed at once and others selected to take your places. But in order to hav everything more complete, as soon as it will become more practicable we shall hav to take special care and great interest in raising up future generations, for by so doing we shall continue to improve the race, by selecting the best stock of human beings to raise children from, the same as we do to raise the best stock or breeds of animals. When this is done, and strictly adhered to with a good rational, scientific, and moral education, we shall hear no more of priestcraft, government-plunder, misery, tyranny, poverty, and hard times, or, more properly speaking, a pandora or a pandemonium in this country."

I am, Mr. Editor, with all due respect, the well-wisher of the human race, J. PETTY.

*La Crosse, Wis.*, Jan. 19, 1880.

[*From the LaCrosse (Wis.) Daily Democrat.*]

## The Wisconsin Legislature.

The Legislature of this state has certain duties to perform whereby alone it can redeem the good name of Wisconsin and restore it to respectability among her sister commonwealths. Among those duties is, principally, the repeal of the infamous tramp law. This law is a disgrace to civilization, an outrage on a free people, inhuman in conception, and infernal in execution. Less than a month ago an aged man was murdered in accordance with its provisions. If those who made such a cruel deed possible hav no pricking of conscience, they are less human than the average man. If there are any of those gentlemen in the present Legislature they now hav an opportunity to wipe out a damnable record. The people of Wisconsin demand the immediate repeal, or, at least, serious modification, of a vile law that makes it a crime for a man to solicit either charity or work, that places the helpless and unfortunate on a par with the thief, and manufactures criminals out of the poor. Suppose a few persons are scoundrels who go shambling about the country begging and stealing for a living. No matter. Is it not better that we should suffer from a thousand of them than that one innocent old man should be murdered by such an infamous law? Is it not more in accordance with the teachings of humanity and Christ that an hundred should go free rather than that innocent people should be jailed with thieves and educated to crime? The tramp law of Wisconsin is a disgrace to the state, the only saving consideration being its non-execution. The humanity of those who are selected by the people to execute the laws is, fortunately, of a more godlike stamp than that of the legislators who made this one. Nevertheless, there it stands, branding a pretended Christian civilization with the conspicuous brand of the devil. It is a more tyrannical exhibition of power—the power of money over the lives and liberty of the poor—than can be found on the statute books of any foreign despotism to-day. We want to see the man in the Wisconsin Legislature who will be the first to raise his voice for humanity to stamp out this iniquity.

There is another duty our legislators owe to the people of this state. That is one which is almost too apparent to be gravely pointed out. It is the perfection of a measure looking to the equalization of taxation. Like the abolition of the iniquitous tramp law, it is the equitable adjustment of the plainest rights between man and man. Next to the deprivation of men's personal liberty comes that of unjustly depriving him of his property. The discrimination of the laws in favor of one class of citizens and against another class of citizens is an outrage none the less because it embraces his goods instead of his person. It is no sufficient apology that this property is taken in the cause of religion. It is no less a robbery because the favored few are believers in some peculiar theory of future rewards aud punishments and the robbed are not. A just law places every citizen on an equality as regards personal liberty and the right to enjoy his property. If a class of people in Wisconsin want expensive churches and all the concomitants of some elaborate plan of salvation, there is no objection. It is their right and privilege. But let them pay for it. Let them go ahead and put up their money and not be a party to robbing others. If they invest their money in such a cause it is because they expect to realize on the investment. There is no equitable reason why such investments should place them outside the pale of taxation. The Constitution plainly declares there shall be no religious burden laid upon the necks of the people; that there shall be no religious tests. Yet the people of the several states to-day are ground down under the exactions of religion as much as if there was an established church. Either let us hav an established church, recognized and supported by law, something as in England, or do away with the present church property exemption which compels the public to support the machinery of religion indirectly. The only difference now is that we must support a dozen or twenty different churches instead of one. The exemption of church property from the burden of taxation is as great an outrage on the people at large as would be the exemption of all the theaters and public halls, because a large number of people don't believe in them, never attend them, and yet must pay the additional taxes. For where any thing or man escapes taxation some other thing or man must bear that much more to make amends to the revenue. Those who believe in peculiar religious doctrines hav no right to compel the great mass who do not to pay for their enjoyment and comfort, any more than those fond of music and the drama should expect the rest of the public to levy an additional tax on themselves to support it. Let every tub stand on its own bottom. Let all men stand on an absolute equality before the law. That is what we want. That is what every man has a right to demand. Let those who care to insure against hell in any particular company pay their own premiums. This is the plain business view of the case—the only one with which the law, which presupposes religious creed nor test, has anything to do. From a religious standpoint the case is equally clear to any reasonable and reasoning man. If there is any innate truth or self-evident benefit to the human race in the religion of Jesus Christ it needs no proof from the law beyond protection. It will stand alone, increase, and grow fat. It is in open antagonism with itself to expect to liv by robbing other people. Unless religion is able to stand alone against the devil it isn't worth the candle. If it can't exist except on public plunder it ought to be permitted to die a natural death.

We call the attention of the law-makers of Wisconsin to these two things, these two inequalities of existing law. If they want to make an honorable name for themselves and relieve the people who elected them to office, here is an opportunity. If they want to make the name of Wisconsin an honorsble one, free from the disgrace of an odious law against the poor, and the synonym of liberty, justice, and equality, let them act accordingly.

## Underwood and Hull.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see by your paper of Jan. 17th that B. F. Underwood has been in your office, and has said some things explanatory of that Chicago *Inter-Ocean* interview. I make one discovery, and that is Mr. Underwood declines to debate with me. That is exactly as I expected; I never believed that he could be brought to compare his views in public discussion with the opinions he so boldly (?) attacks in the absence of their representatives! Ah, pardon me, I, who "should hardly be ranked as the representative of any social views," should hav selected some other word; I meant advocates.

Now I humbly ask the reason Mr. Underwood will not debate? He is a debater; he has publicly and on several occasions attacked the Freelove sentiment.

True he did not call me by name in his discourse delivered in Paine Memorial Hall nearly a year ago; but he did what I hav sometimes thought no fair-minded gentleman would do; that is, made false insinuations and general charges against nameless persons—charges such as no one could reply to without *appearing* to be guilty. If there is anything in the world a gentleman should hold in utter contempt it is that covert bushwhacking mode of guerilla warfare. In the midst of this attack, although he said he would not use names, he made quotations from me, thus leaving the inference that I was the one guilty of all the crimes the audience could imagine his insinuations could cover. No, he did not use my name. Now I ask him to use my name, and bring a bill of particulars so that I and my friends can hav something definite to work upon.

Mr. Underwood told some of my friends that he could get several of his friends to take stock in the Paine Memorial Corporation if I were not connected with it. I proposed immediately, and now renew my proposition, to resign my connection with that corporation in Mr. Underwood's behalf. The stock is not yet all taken, and much that has been subscribed has not been paid. Here will be a large field for Mr. Underwood, and, no doubt, the corporation will gladly accept his services.

Now I renew my invitation to Mr. Underwood to meet me in discussion; and, inasmuch as he insinuates that some nameless person hinted to him "that Moses Hull should hardly be ranked as the representative of any social views," I will get the indorsement of leading Freelovers both as to ability and moral character, and among my indorsers shall be Stephen Pearl Andrews, "the most scholarly man among them," and the "educated and erratic Heywood," the author of "Cupid's Yokes."

If you refuse this fair proposition again, I say let us hear no more of your insinuations against Freelovers and your misrepresentations of Freelovers, "the tag-rag and bob-tail" of Liberalism. Earnestly, MOSES HULL.

## "The Darwins."

I loaned my "Darwins" to a lady, and she thinks it is beautiful! Two more are waiting for it, and I hav not read it myself yet, and my daughter Hattie is delighted with it.

*Paducah, Ky.* MRS. J. A. MILLER.

PHILADELPHIA has one-half more houses than New York.

ABOUT five per cent of the American people are color blind.

## "A New Scheme."

To the Editor of The Truth Seeker, *Sir*: I hav come to regard life insurance as a gigantic evil, a monstrous fraud, and I firmly believe it will soon be universally recognized as one of the most accursed vampires that ever sucked the life-blood of humanity. Where one family has been benefited thousands hav been robbed, absolutely robbed of that which was needed to buy bread and other necessities of life. Like rattlesnakes, life insurance agents psychologize their victims and absolutely compel them to part with their money. They know that starvation compels vast numbers to "throw up their policies," and thus the money received is "so much clear gain," although the very life-blood of their victims. Is not this worse than highway robbery? Like the church, it paralyzes the grander elements of humanity, and I, for one, shall cry down all human vampires and mockeries that oppress and debase the people.

A new and more dangerous scheme has now been brought forward. This new scheme is the offspring of a new trinity, the church, life insurance, and temperance. I think insurance has at last reached its climax. The church, which insures the soul, and life insurance, which insures the body, hav in this new scheme been sandwiched and sugar-coated by temperance. Human wolves in priestly clothing are at our doors with the same old poison concentrated and sugar-coated. Although failing as utterly in promulgating temperance as does the church in the practice of charity, yet realizing the value of a good name, they hav chartered this "new scheme" "The Royal Templars of Temperance," a name exactly adapted to human wolves in priestly clothing. Seventy thousand priests in our country, beholding with alarm the rising of the sun of knowledge and reason, and knowing that the church must soon tumble in ruins, hav set themselves to devising new schemes of villainy by which to obtain without work their daily bread. They will not work, they dare not beg, therefore let us lock our doors and bar our windows, for ministerial tramps are the worst pests that ever cursed this earth. Recently one of the "pious brethren" introduced a sleek-looking fellow to me as a "life insurance agent" with a "new scheme," which he "would recommend to my favorable notice." The words "life insurance" and "new scheme" struck me strangely, and at once my combativeness jumped to the front; so I said, "Ah! how is that?"

"Well," said the fellow, with that peculiar cant which unmistakably betrayed the ministerial wolf, "I represent a company which has been recently organized, and which is based on temperance. The temperance idea in life insurance is new, therefore we feel sure you will like it."

"Yes, if your company is based on temperance, I shall like it provided your idea of temperance coincides with my own. You will seldom find a man with my religion who is not a temperance man in every sense of the word, but I don't believe in pledges, prohibitory laws, or total abstinence. I believe everything is right in its right place. Alcoholic liquors are as necessary as bread. They hav their uses as well as abuses. Teach people that they are a 'law unto themselves' to rely on, and to respect themselves instead of some pledge or law, and I am with you, body and soul, on the temperance question. But go on, please. Is your work reformatory? Do you gather in the drunkards?"

"Oh, no; only moral and respectable people are admitted. We carry no extra risks on account of drunkenness. Our rules and discipline are very rigid indeed."

"How so? Please explain more fully."

"Our company is a sort of secret society. We hav our supreme councils, grand councils, select councils, passwords, grips, tokens, fees, and secrets, just like the Masons. These are necessary to protect ourselves."

"To protect yourselves? Against what?"

"Drunkards and those with whom we do not wish to associate. Drunkards are much more liable to die than others. Right here is our great advantage over all other companies. *We reject drunkards.*"

"Ha! ha! ha! And that is why you call yourselves 'Royal Templars of Temperance?' and that is the kind of temperance work you do, is it? Well, I call that concentrated selfishness and hypocrisy. You beat the world in strategy. So you wish me to join your company purely from a selfish motive, just as the Christian joins the church that he or she may get to heaven. Too much hypocrisy and selfishness for me, my friend, and not enough charity; besides, I object to all secret societies save two, my family and the Universal Brotherhood of Man. Those I joined at birth, and while I liv I propose to keep my standing in them good. I regard every man as my brother and every woman as my sister, and when you ask me to put up the bars between me and any human being, so that I cannot discriminate in the relief of suffering humanity, you ask what I shall never do."

"But our by-laws expressly stipulate that we shall not discriminate in dispensing our charities."

"Hav you a relief fund?"

"Certainly we hav."

"Do any but members ever receive the benefit thereof?"

"No, sir, never."

"So I supposed; but please explain further."

"Well, if a member gets drunk he loses his membership, and is expelled."

"In that case do you giv him back his money?"

"No, he forfeits all claims to that."

"And his family, too?"

"Yes, sir."

"So it seems you are a trifle more anxious to get the man's money than to save him from drunkenness or his family from ruin. Right here I would suggest that it would be exceedingly appropriate for you to sing, 'The Rumseller's, or rather 'The Drunkard's Dream.' You doubtless are afraid of singing 'The Old Oaken Bucket.' My friend, hav you ever heard of wolves in sheep's clothing? and has it ever occurred to you that you hav on the wrong coat? Your new scheme seems to me to be very like those old schemes that hav been cursing and robbing the world during the past eighteen hundred years. Something new, is it? The bottles are new, but it is the same old wine, dregs and all."

"You do not seem to comprehend the object of life insurance. You seem to think because we use the word 'temperance' our mission should be charity. Now, sir, charity and life insurance are incompatible terms. Once more we reject drunkenness because it is for our interest to do so. Intemperance increases mortality; therefore, we do not meddle with it in any sense."

"Oh, yes, I understand you; you are 'good Samaritans,' pouring oil into your neighbor's wounds. You use the temperance idea as a sort of bait."

"It adds respectability as well as makes the company stronger and safer."

"You should say hypocrisy instead of respectability. You claim to be the friends of temperance when you are really its enemies. I call that 'stealing the livery of heaven to serve the devil in.' Well, what else."

"You are required to declare your belief in the existence of a Supreme Being."

"Look here, my friend; is not this 'new scheme' the offspring of and a part of the church?"

"Well, no, not strictly speaking. Of course we harmonize more or less with the church."

"I thought so; in fact, I see no difference between life insurance as you run it and church insurance. But, sir, I am ineligible."

"How so?"

"I cannot tell a falsehood; at least, I will not for the sake of joining your society."

"Explain yourself."

"I do not believe in the existence of a Supreme Being."

"Why, sir, the Bible declares and reveals—"

"Stop, please. The Bible to me is no authority whatever. Its authors are Tom, Dick, and Harry, whose own records of themselves prove them to be the worst scoundrels that ever walked this earth, and whom nobody ever heard of save through their own writings. You cannot prove to my mind the existence of a Supreme Being by quoting from a book which nearly all the greatest thinkers and scholars of the age reject as authority. If we accept the Bible we must hav also a devil, a place of torment—a hell. The Christian church has recently cast this devil and hell overboard, out of their belief. Now, I claim, according to the Bible, it there is no devil and no hell, there is no God. Generally if you knock the bottom out the whole business caves in. Is not this so? Now, sir, be candid. Do you really know there is a Supreme Being?"

"Yes, sir, I know there is if I know anything."

"Hav you or any other creature ever seen him, except Moses? What does he look like? Where does he stay? If there is only one Supreme Being, must he not get fearfully lonesome with no other gods or goddesses to talk to. If you know there is a Supreme Being, you surely must be able to tell me something about him."

"Your questions are not only absurd but wicked."

"I think not. I feel sure if there is such a being he does not object seriously to my questions. I am but an individualized atom, while he is the creator and ruler of this boundless universe—millions of millions of suns and worlds. Taking into consideration his age, size, knowledge, and power, don't you think he is in little business getting angry at a little speck that has but just commenced to exist? You hav found God; I hav not. I am honest, but ignorant. Human law makes allowance for honest ignorance. Would you make divine law less reasonable? Seriously, my friend, I hav searched faithfully for a Supreme Being, and cannot find one. Can you not giv me some light?"

"Yes, sir; go out into nature. He is everywhere, in everything, and a part of everything."

"Indeed; then he must be thin as air, hard as a stone, and big as the universe. He must be an awful big fellow! Has he arms and legs? Does he pare his toe nails, and does he wink?"

"Worse and worse. I will not talk with you. If there is a hell—"

"Oh, don't say 'if.' Say you know there is a hell, and that your Supreme Being will clasp his hands to his sides and shout and shriek with laughter as I roll up every five or ten thousand years on one of those awful billows of fire and brimstone, and to him that revenge will be so sweet. I hav no doubt that will be the first thought that enters my mind as I behold through the stifling smoke the beaming face of my heavenly father, and all because I sought for God and couldn't find him, and because I asked a few questions of a life insurance agent. All the saints will make heaven resound with the glad sound, Revenge is sweet! Revenge is sweet! Revenge is sweet! Then I shall realize as I cannot now that there is an 'eternal fitness of things.' Giv my love to your Supreme Being, my friend. Tell him I wanted to, but couldn't. Seriously, now, I am required to believe that way over beyond nature there is a place called infinity; that a being exists there whom nobody has ever seen except a myth of a fellow called Moses; that he created millions of suns and worlds out of nothing and then became a part of them; crawled into and became a part of such things as tadpoles, snakes, mushrooms, and rocks; that before the creation he was all infinite, but is now part finite; that he is three in one, and one in three; that he made heaven for the saints and hell for the sinners; man out of dust and woman out of a rib, etc., etc. All this I am required to believe, and more, or else I cannot join your respectable society. Really, my friend, it's too big a load to carry. I fear I am not in a condition to be psychologized to-day. One moment, please. Don't misunderstand me. If you mean by a Supreme Being the laws, principles, and vital forces, which are everywhere in nature, either active or latent, then I am a believer in a Supreme Being, and therefore not ineligible to membership in your 'new scheme which is based on temperance,' and which, to my mind, is one of the most insidious and damnable frauds that ever cursed humanity.

"Good-day, sir." E. A. Chapman.

*Lowell, Mich.*, Jan. 10, 1880.

## Infallibility of Popes.

To the Editor of The Truth Seeker, *Sir:* Infallibility in chief rulers was an ancient belief among pagans as well as the Jews, and is the foundation of theocracy, a Bible doctrine, and was held by the Jews and Christians as being from God, and was so held from Adam to Martin Luther, and is yet held sacred by the Catholic church.

Pope is a title name of a head ruler or chief bishop of the Catholic Christian church, in the same sense as Lord, God, Lord of Host, and Angels. God, is the title name of all objects of worship, persons or things, dead or invisible, that are personified by images, imagined or real, and worshiped. Lord is the title name of a ruler or boss. Lord of Hosts was by the Jews applied to a boss or a chief among a host of spirits called angels. Angel is the title name of a messenger. Thus Paul correctly said there were Lords many and Gods many. But the Jews claimed only one, and his name was Jehovah, and all other spiritual persons seen were his angels (messengers). This one, through Abraham, became the God of the Jews, and in this God and his angels was claimed infallibility as to rule, doctrine, and authority extending over mankind under a theocratical government, thus forming an unbroken chain of authority; otherwise a church or ecclesiastical organization cannot be a church of the Jewish God. This is self-evident from the fact that no sacred history speaks of a church destitute of infallibility in its head rulers. Moses in the Jewish organization was a pope in the full sense of the word, and his successor Peter in the Christian church was a pope and held the keys of authority, and his successors were popes and carried with them this same infallibility which had its origin in the Jewish God and held in the church for thousands of years. Yet Martin Luther denied and protested against this infallibility in the church, nevertheless it was this same authority that excommunicated him and others. Therefore it is an undeniable fact all Protestant churches are acting under the assumed authority of excommunicated leaders who were anathmatised as black-hearted Infidels, heretics. Thus the Protestant assumes the position that Martin Luther carried off with him (when he was excommunicated) all God's authority in the church and left it in the hands of the devil. Martin Luther's protest resulted in two Christian organizations, known as Protestants and Catholics, the latter holding sacred the ancient order of God's house from Adam down through Enoch, Noah, Melchisedec, Abraham, Moses, kings, prophets, Christ, and the Apostles, all of whom were popes in the sense of the word, whose sayings are even now acknowledged infallible, and quoted as such. Yet in opposition to all these facts Protestants justify Luther in denouncing infallibility in the church as a false doctrine. To do this in the absence of infallible authority is absurd and Infidelity of the blackest dye. Had Luther denied that infallibility had ever existed in the church his claim would hav been consistent, and he justifiable in his position in making the church, ancient and modern, the same, a man-made institution, which accounts for all the disastrous failures from first to last. See the organization in the garden of Eden—Adam as pope. This was bursted by a serpent, a snake. Second organization, Enoch as pope, which ran all flesh into wickedness, and ended in general destruction with the exception of Noah and his family, and he got beastly drunk. Yet, drunk as he was, being a pope his infallible authority remained in him, by which it is claimed he instituted human slavery by cursing his son Ham's posterity. It is the same with all drunken popes, their authority remaining. Third organization, Moses as pope, who committed murder, hid his victim in the sand, and fled from his country, and yet he remained infallible. The same with all popes. This ended in an unparalleled slaughter. Fourth organization, Christ and Peter were popes. Here is a dispute. Protestants claim it went into the hands of the devil through Catholicism, and became the mother of harlots and abomination, Luther, holding on to the priesthood, reorganized minus infallibility. Catholics say this is false. We excommunicated all of these head leaders and placed them in the hands of the devil. How this is I will not decide, but take them at their word; both churches are in the hands of the devil.

I, as an honest man, will say the claims of the Catholics are the most consistent unless the Protestants deny that infallibility was ever in the church. And even then it would be ungenerous in them to call their mother a whore. But to rob her of her precious jewels, and then call her the mother of harlots, is not saying much for themselves, and is very ungrateful. It is an undeniable fact that the Protestant churches are destitute of infallibility to guide their steps. Who wonders they run wild in divisions, no polar star or compass to steer by—a ship on the wide ocean without a helm subject to every wind of doctrine. Thus divided and subdivided under the claim that God has closed the gates of heaven and forbid all communication from the spirit world, leaving man to grope his way through life by ciphering out the meaning of ancient and dead languages as best he can, relying upon uninspired translators making a new translation necessary every few years to keep up with the development of man. To deny infallibility, and quote the sayings of men as infallible for no other reason than that they lived in the days of uncivilization and undevelopment of man, for should the same men with the same char-

acter now liv they would be kicked out of society or hung. If the Bible was originally written by infallible authority it should be translated by the same authority; if not, it lacks the notary public's seal of the kingdom of God, therefore is not reliable. Luther was an Infidel by denying the infallibility of the church, and by teaching individual rights in reading and interpreting the scriptures, and a marked improvement was the result, until Protestants exercised the authority of state, and infallibility to rule was resumed by the Protestants, and their power was executed to its fullest extent, and thousands were put to death as heretics. Is it not a well known fact from past experiences, persecution and prosecutions are carried out for irreligious opinions, and it has always been the result when government officers were held under the control of the church influence, either Catholic or Protestant? The many divisions within the last century may be thankfully accepted bv the Freethinker as his savior. Under a union of all Protestants, and the government under their control, what would be the fate of Infidels and Catholics?

Is there not a union of sects now taking place under the Young Men's Christian Association (so far as union among Christians it is all well)? But a religious union of sects in the absence of outside toleration is dangerous. When the union is founded on a sworn determination to crush out freedom of thought, such a union is bound to result in a death-struggle between religious tyranny and human rights, between superstition and common sense.

A union of sects under the name of young men, with old men as managers, carries deception upon its face. Its officers and agents acting under a law concocted and got up by this association, and its execution, as in the D. M. Bennett case, is proof war is already declared on the part of Christianity against Infidelity or Liberalism; and their armies are already in the field and their flag unfurled, written upon its folds, Believe (as we do) or you shall be damned. Freedom of thought, freedom of speech, freedom of the press, and freedom of the mails is the bone of contention. The advocates of these principles hav written upon their flag, The right of discussion to all.

This law was gotten up under the pretense of suppressing vice and protecting the youth against the influence of obscene literature. The appearance of the object of this law is grand and noble, and here is where thousands are fooled. Christ, under the law of the Jews to suppress sedition and blasphemy, was arrested, tried, and put to death under a verdict of seventy selected jurors of his own country, and died among thieves. Who dare say there was more injustice in his case than in D. M. Bennett's? The difference was that Pilot, the governor, was an Infidel and a disbeliever in the Jewish God, and wishing to release him, washed his hands, and refused to stain them in innocent blood. Not so with Presideat Hayes; he is held under the influence of the church and believes in the Jewish God; but for this he would hav released Bennett. Who dare say this is not true?

Again, see the object set forth by the advocates of putting God into our Constitution, claiming it is to honor him and elevate our government. This done, it would unite the authority of God claimed in the church, and the authority vested in our government under the control of the people, and a theocracy would be the result; and from past experience, the result would be deplorable, which can be seen from the use already made of the Comstock law. Women hav been induced to expose their naked forms, and perjury, forgery, fraud, and deception hav been resorted to, claiming it necessary to detect obscenity, and it is justified from the pulpit. Obscenity of the lowest grade is used and justified under this law, and it is a disgrace to our age and nation and demoralizing to society. Yet all this is sanctioned by our Christian community. All this is the result of our national authorities being in sympathy with the church. We ask what pretense you raise to the present use now made of this law? We answer, It was the exposure of the Beecher-Tilton scandal through the columns of Victoria Woodhull's weekly. Under this law she was arrested, put in prison, and her weekly destroyed to prevent the world from knowing the amount of corruption practiced in Christian churches. But the truth soon burst forth like a long pent-up volcano, and was hurled over land and sea through the post-office, demoralizing young and old more than all the obscenity detected under this law, and not a voice is heard in all Christendom against the vile and obscene stuff passing through the mail. This is a blow struck by religious tyranny against the priceless blessing of the liberty of the press.

Was any attention paid to the warning voice of Victoria C. Woodhull and G. F. Train? Victoria was hired to leave the continent. Train, after a long imprisonment, was pronounced insane, yet the fulfilment of this warning is now before our eyes in the D. M. Bennett case; and while his friends were importuning the clemency of the President on the side of mercy by some two hundred thousand petitions, the cry from the pulpit is heard: Crucify him; he is an Infidel, blasphemes our holy religion, and exposes all our false claims as to religious matters. Let us hire all the editors that are willing to dabble in nastiness (and nothing to lose), and while we hold him in prison we will daub him all over with dirt and slime and cause him and his filthy sheet to stink in the land. Glory to God. Amen.

Awake, ye sons of human liberty, before ye are engulfed in a religious intolerance surpassed only in the fifteenth century, when honest men, after death, were tried and condemned as Infidels under infallible authority of church and state, their bodies taken out of the graves, burned, and their estates confiscated! Deplorable as this may appear, I giv it as a historical fact. Protestants claim that it was the Catholics who did this, and the Catholics claim that it was done under state authority. Here is where the trouble lies. Under the influence of religious tyranny laws are made and executed by those who hold sacred the vengeance of their God; thereby the true extent of law is made void through religious prejudice, the most dangerous power on earth among men.

In the fifteenth century government was ruled by religious bigots; now only in part. Then infallibility was fully acknowledged in the church; now only partially. Then the laws pertaining to heresy were extended with boldness. Had the church the same authority now as then (and it is extended), D. M. Bennett's body, long before this, would hav been burned and his ashes thrown to the wind, and his printing press and his whole estate confiscated. Many readers may honestly think my charges against Christian professors are unjust, but reliable history justifies all I claim. ISAAC PADEN.

*Woodhull, Ill.*

## An Appeal to Kansas Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The cause of Freethought in Kansas is making rapid progress. We are not only increasing our number of Leagues, but wherever the subject of Liberalism is properly presented we find many more persons interested than we anticipated. The greatest obstacle in the way of making ours the banner state in the advancement of free religion is an insufficiency of funds. The objects and prospects of our order cannot be effectively presented to the people without a considerable expenditure of money for printing, postage, etc.

Our treasury is now empty. The officers of the state League are giving a great deal of time to the work, and hav furnished more money for carrying it on than all the Liberals in the state hav given since our last meeting. This we cannot continue to do, and unless we hav more generous contributions to our fund the good work must stop.

Can we not hav the help we so much need? Will not each one in our state who is at all interested send us something? Very truly, CAROLINE R. DOSTER.

*Marion Center, Kan.*, Jan. 13, 1880.

## Resolutions of the Newark Liberal League.

The following resolutions were unanimously adopted at a meeting of the Newark Liberal League.

WHEREAS, Mr. A. L. Rawson, Secretary of the National Liberal League, has been charged with being guilty of conduct unbecoming a Liberal; and

WHEREAS, The said A. L. Rawson has offered his resignation to Mr. Elizur Wright, President of the National Liberal League, and the latter has refused to accept the same; and

WHEREAS, The National Liberal League has as yet not set up a standard of ethics for its members to be judged by except such as are implied by the Constitution of the League, and we therefore ought to exercise a tolerant judgment on the actions of other persons; therefore

*Resolved*, That the Newark Liberal League, of Newark, New Jersey, cannot condemn Mr. A. L. Rawson.

*Resolved*, That should Mr. A. L. Rawson, during his membership of the National Liberal League, become guilty of any such conduct as he is charged with having committed many years ago while a young man and Christian, we shall then hav to pronounce judgment thereon, and not before.

*Resolved*, That these resolutions be published in THE TRUTH SEEKER.

## The Campbell Hill League on the Right Side.

At the regular meeting of the Campbell Hill Auxiliary Liberal League the following preamble and resolution were introduced and carried with one dissenting vote:

WHEREAS, D. M. Bennett, editor of the New York TRUTH SEEKER, has done what he admis to hav been a foolish act; and

WHEREAS, Some so-called Liberal editors hav condemned him, and asked him to step down and out; and

WHEREAS, D. M. Bennett has appealed to the Liberals to say whether they will still remain his friends and support and sustain him at the head of THE TRUTH SEEKER or not; be it

*Resolved*, That we, the Auxiliary Liberal League of Campbell Hill, Jackson county, Ill., do remain his friends and supporters, and that we will do all in our power to sustain the New York TRUTH SEEKER with D. M. Bennett at its head.

A motion was made and carried that this preamble and resolution be sent to the New York TRUTH SEEKER with a request that it be published.

SAMUEL HINDMAN, President.

HORACE NEWELL, M. D., Secretary.

*Campbell Hill, Ill.*, Dec. 7, 1879.

## Questions.

An early answer to the following questions, through THE TRUTH SEEKER, would much oblige at least one of its readers: 1. Is there any law in operation in any state of the Union that would compel Mr. H. H. Morrison, or any one else, to borrow money and pay interest thereon? 2. If Mr. Morrison should desire to obtain the use of the money of another, shall there be a law to compel the owner of money to let him hav it without interest? 3 If this last should be answered in the negative, then should there be a law to forbid the offering or agreeing to pay interest on money borrowed? 4. If all these should be answered negatively, please state how the paying and receiving of interest or compensation for the use of money could be prevented so long as there are those who are willing to do both, and no law existing to prevent it? I am aware that all laws compelling the fulfilment of a contract to pay interest on borrowed money might be repealed, but as there are still some abusurdly honest people left who would fulfil an agreement though there was no law to compel them to do so, I am unable to see how even that would eradicate the pernicious practice. A difficulty also presents itself in this case. Such is the average perverseness of human nature that I fear those who might be known to entertain Mr. Morrison's views on this subject might find an increased difficulty in obtaining a loan, should it happen to be convenient for any such to thus get the use of a little money. Mr. Morrison, doubtless, will never be under such necessity. It does seem that there would be a necessity for a law to compel the "money-sharks" to loan their money without interest, so that the fool, who denies himself gratifications in order to lay up money, would hav to giv the use of it, free, to the wise fellow who takes the good of the world as he goes along. I would suggest that, in addition to this, the payment of the principal be left optional with the borrower.

*Cordova, Ill.*, Jan. 8, 1880. INQUIRER.

## A Liberal League.

A small audience assembled at Abstract Hall, Detroit, Mich., on Saturday evening in response to a call to organize a Liberal League, auxiliary to the National League. M. J. Matthews was chosen chairman, and stated the objects of the meeting. He expressed the hope that a League would be organized at once and great efforts be made to expound their platform. H. Jacobson acted as Secretary.

S. B. McCracken addressed the meeting, and said the object of the Liberalist organizations were the divorcing of the church from the state, the taxation of church property, abolition of Sunday laws, dispensing with prayers at political conventions, establishing a state religion, etc. He said that the organization would not annoy any religious denominations in their worship. He explained that the division in the ranks of the National Association was owing to a difference of opinion regarding moral literature.

U. K. Booth and others made remarks in the same strain, the former declaring that the Liberalists are only seeking to carry out the Declaration of Independence in its true sense.

After further discussion, a committee, consisting of M. J. Matthews, Prof. W. N. Hallimann, Karl Schememan, U. K. Booth, Miss J. R. Lane, and S. B. McCracken were appointed a committee on organization, after which the meeting adjourned for two weeks—Jan. 31st.

WHEN paganism was suppressed the persecuting spirit of the Christian system exhibited itself in the attempt made to extirpate, by violence, every heresy that appeared.

What innumerable multitudes hav suffered and perished that the Christian religion might flourish! The transubstantiation controversy, which raged at intervals all over Christendom, cost the lives of between 300,000 and 400,000 human beings. The famous image controversy cost 50,000 lives. During the persecutions instigated in the ninth century against the Manicheans, there fell in Greece, it has been computed, 100,000 persons. The loss of life by the "Crusades" was not less, probably, than 5,000,000. There were seven distinct expeditions. "The European nations," says Mosheim, "were deprived of the greatest part of their inhabitants by these ill-judged expeditions." . . . "Here the face of Europe was totally changed, and all things were thrown into the utmost confusion" (Ecc. Hist, vol. i, p. 257). Bernard, whose zeal contributed largely to arouse Europe to the second crusade, says that when the expedition started "scarcely one man was left for the consolation of seven widows."

For centuries the fairest regions of earth were reddened with human blood and strewn with human skulls. The extermination of the Albigenses, the expatriation of the Moriscoes, the unfortunate remnant of the Moorish nation, from Spain; the terrible persecution of the Jews during the middle ages, and their final expulsion from Spain and Portugal; the famous schism which preceded the burning of Huss and Jerome of Prague, and the wars of Hussites that followed (costing not fewer than 150,000 lives); the destruction of 12,000,000 unoffending aborigines by Cortez, Pizarro, and their priestly abettors; the massacre of St. Bartholomew, costing probably 40,000 lives (a low estimate); the killing of 50,000 in the Netherlands, in the reign of Charles V., and thousands more under the reign of his heartless son; the burning of 31,000 and the killing or torturing by other modes of 290,000 more by the Inquisition in Spain alone; the burning, hanging, and otherwise destroying of hundreds of thousands in obedience, as was supposed, to the Bible command, "Thou shalt not suffer a witch to liv;" the persecutions in England, Scotland, and Ireland (not to speak of our own country) since the Reformation, are comparatively few of the enormities that can be appealed to in illustration of the intolerance which has followed the ascendency of Christianity wherever it has gained a foothold and has prevailed unchecked by opposing influences. No wonder Baxter exclaimed, "Blood, blood, blood stains every page."

A VERY bright and observing boy, aged about twelve years, attended a revival meeting being held in one of the churches at Pittsford, this state, a few evenings since, and was assigned a front seat in the very hottest of the battle. He stood his ground to the last, however, and on reaching home he related his experience to his parents, winding up with the following: "Pa, do you think it just right for the minister to place his arm around the sisters and hug them, as he did *Mrs.* —— to-night while kneeling for prayers? I saw him do it, pa; I will swear to it." It may be needless to add that that boy was sent up stairs to bed carrying the assurance that on the following evening he would be expected to remain at home with his ma.

THERE is said to be a secret hall in the fortress of Cuzco where an immense treasure is concealed, consisting of statues of all the Incas wrought in gold.—*Prescott.*

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, JAN. 31, 1880.


## The Modern Jesuits.

On Monday evening the 16th, as was briefly noticed in our last, Comstock's society held its sixth annual meeting. It had a few nights previously met in secret conclave and cooked up its report, and was therefore on this public occasion prepared to put its best foot forward. The meeting was opened by Samuel Colgate, the soap boiler of John street. He introduced the Rev. Gillete who, with his mouth full of tobacco, made a prayer of the usual fashion. He cut his exhortation short, however, for his mouth became so filled up he could not talk. When he sat down he looked furtively around and finally deposited a mouthful of tobacco juice in an obscure corner of the stage. Then Colgate came to the front again and introduced Anthony, who read the report that had been written for him by the Society. It was taken up with recountals of his exploits among the venders of vice in the country. The very stale story about female seminaries was repeated with some additions. The lottery companies were complained of, and his efforts for their suppression were told. Bogus brokers came in for a share of his wrath, as did also the story papers. Probably no man in the country ever printed worse sensational periodicals than Frank Leslie, recently deceased. Yet at his funeral the presiding minister stated that his papers had a refining influence. Whether the smut published by Christians has a more refining influence than that of other sensational story papers Anthony did not say. He never mentioned Leslie. A good portion of his report was taken up in denouncing Mr. Bennett:

The most important trial has been that of one Bennett for sending an obscene book through the mail after three different courts had declared the same to be obscene. He was tried, convicted, and sentenced to thirteen months' imprisonment, and is now in the Albany Penitentiary, thanks to a President who had moral courage enough to stand up for the moral purity of youth, notwithstanding the most unprecedented effort and demand was made for his pardon by a portion of the so-called Liberals. His friends boasted that within ten days of his trial and sentence he would be pardoned. They had a petition for his pardon in circulation before he was sentenced. They had petitions not only demanding the pardon, but the repeal of the postal laws of 1873, relating to sending obscene matter. A most monstrous effort was made to make it appear that this prosecution of the scoundrel Bennett [hisses] was made because he was a Liberal.

Here there was violent hissing from some in the audience who did not relish Mr. Bennett's being called a scoundrel. Comstock stopped reading his prepared report, and with great excitement and in a very loud voice, almost screaming, said:

I desire to say here that no man has ever been prosecuted by this society because he had or had not religion; and no man has been prosecuted because he was a Liberal; nor has a man failed to be prosecuted because he was a Liberal. I make that statement because this party is represented here to-night, and I want it to go on the record just where we stand. Last year our reports were twisted and distorted.

Comstock has desired for a long time to get an opportunity to disclaim that he prosecuted the editor of this paper because of his Infidelity. He has seen that in his report of 1878 he "put his foot in it," and he once made a proposition to a Liberal of this city to "explain." Even some Christians do not approve of persecution for opinion's sake. But in his report of 1878 he was just well on his way in arresting Freethinkers, and his words in that report are an expression of his already outlined policy. In that report he says:

Another class of publications issued by Freelovers and *Freethinkers* is in a fair way of being stamped out. The public generally can scarcely be aware of the extent that *blasphemy* and filth commingled hav found vent through these channels. Under a plausible pretense, men who raise a howl about "free press," "free speech," etc., ruthlessly trample under foot the most *sacred things*, breaking down the *altars of religion*, bursting asunder the ties of home, and seeking to overthrow every social restraint.

With these words in his mouth it is useless for him to now endeavor to make the public believe that his crusade is not more against Liberals than against the dealers in that vile stuff which everybody wishes was done away with. On this point *Truth* has a clear idea of the value of Comstock's word. Speaking of this meeting it says:

This society is an aggressive religious organization modeled upon the plan of the society of similar name in England, which so bitterly persecuted Charles Bradlaugh and Mrs. Besant for their Infidelity upon the false and shallow pretense that they were publishing immoral literature.

Ostensibly, the object of the American society, like that of its English prototype, is to suppress those filthy publications that were printed in secret, sold by stealth, and read in solitude. Its real object, however, is to suppress religious free thought, and it is rapidly reaching the point at which it will no longer hesitate to openly avow this purpose, and declare war upon outspoken Infidelity.

The vile literature of which we hav spoken was crushed out of existence the very moment the laws were executed against its promoters; and at this day it would be impossible to purchase a bawdy book within the limits of the city of New York. The laws we had were amply sufficient for the purpose. But this society procured the enactment of new laws, avowedly because the old were ineffective, but really to broaden their field of action. In these laws the word "obscene" was used, and its definition left to the discretion of judges, some of whom hav so defined it that it may embrace even the works of Darwin. Thus, upon the pretense that it is suppressing obscenity, this society insidiously attacks the citadels of Freethought and scientific discussion.

Comstock's attempt, in his speech on Monday night, to parry this charge by saying that "in seven years no man had ever been prosecuted for being an Infidel," is neutralized by his thanks to "Almighty God that broader fields for work hav been opened to the society," and by the incautious remark of Dr. Crosby, in his following speech, that the incarceration of Bennett was worth years of labor. Why is the incarceration of Bennett worth years of labor? This Society made a desperate effort to imprison him for writing "An Open Letter to Jesus Christ"—a rough but perfectly clean attack upon the divinity of the Second Person in the Trinity. Failing in that they prosecuted him for mailing a scientific pamphlet which he had not written, had not even printed, but which, in common with numerous other respectable publishers, he had in his stock for sale, and a pamphlet which had been pronounced by hundreds of honorable men and women—among whom were Bouton, the publisher, the Rev. Mr. Frothingham, and Elizur Wright—to be perfectly free from the charge of obscenity. This was the ostensible crime for which Bennett was sent to the penitentiary. Does any one doubt that his real offense was Infidelity, or that the society rejoices in his punishment for any other reason than that he published Infidel books?

Unless the progress of this society toward the suppression of religious free thought is suddenly arrested, it will soon furnish material for another Eugene Sue. The Society, whose later operations were so severely crippled by the vivid exposures in the "Wandering Jew," was no more insidious in its measures, determined in its purposes, relentless in its blows, or far-reaching in its agencies than the society for the Suppression of Vice. Says Comstock:

"Endeavors hav been made to reach centers of influence, and many ministers and other *influential citizens* hav been aroused to the work."

These endeavors hav not been unsuccessful, nor will they be discontinued. Postmaster-General Key, through the influence of Comstock's personal friend, Bissill, Key's chief clerk, acts upon the command of the society; it controls the President through his wife; Judge Benedict, who presides over the trials of the bulk of its cases, is its ready servant, and is said to be a member who is admitted to its confidential councils; the United States Attorney, Woodford, enjoys full membership, and as the society's President, Colgate, directs, so he guides the machinery of his office; John Paton, a director, finds his way into the Grand Jury panel when a presentment relating to the object of the society is wanted; and Anthony Comstock himself is a special agent of the post-office department, empowered to pry into the mails, open letters in transit, and possess himself of the most confidential information.

Like the Society of Jesus, once the terror of Continental Europe, this Society for the Suppression of Vice, whose object is to crush all opposition to the church, aims to make itself master of the civil power and keeper of the people's conscience. Its membership and agencies already extend into the White House, control the postal department, command prosecuting officers, influence judges, and creep into the jury box.

The spirits of Loyola and Laynez animate Anthony Comstock and control the operations of his Society.

After Anthony had read his report, the Rev. Howard Potter, D.D., made about the dryest speech we ever had to sit and listen to, in which he advocated the establishment of the whipping-post for offenders against the rules of the society, and spoke in glowing terms of that "glorious old weapon, the cat." He evidently sighs for a return of the "good old times" when his Christian ancestors whipped Quakers out of town at the cart's end. If he wishes to use it on a worthy object he might try Comstock. Anthony whipped through the streets of New York by the Rev. Howard Potter, D. D., brother to Grace church rector, would be an edifying spectacle!

Elbridge F. Gerry had been expected to address the meeting, but at the last moment he sent a note saying he would be unable to attend. Probably he was ashamed of the society. After a whispered consultation between Colgate and Chancelor Crosby, D D., LL.D., the latter bounced to his feet, and, swinging his arms, startled the audience from the lethargy into which Potter, D.D., had put them, by exclaiming, "If I should swear I would swear by Anthony Comstock!" It strikes us that the aforesaid Anthony is a very good person to swear by—or *at*. Crosby then went on with great emphasis:

There is no society in this city doing a grander work for this generation and the generation to come than the society that holds its anniversary here to-night. *If this society had never done anything more than put that man Bennett in the Albany Penitentiary, the man who was the leader and defender of the propagators of obscenity, . . it was worth a hundred thousand times more than all that our citizens hav given to its treasury.*

This is pretty plain. It shows how the imprisonment is regarded by the the leading churchmen of this city, and gives in few words the object of the ministers' supporting the society. The imprisonment of an Infidel is worth a hundred thousand times more than all the money ever given to the society! As the society spends about eight thousand dollars a year, and has been in existence six years, Liberals can figure pretty closely what the church regards it worth to shut one of them up. We would respectfully suggest to the D.D.-LL.D. that for that amount of money he can build a nice little inquisition and fit it up with racks, wheels, thumbscrews, and the other soul-saving appliances considered by the church to be effective repressers of heresy.

"We need just such meetings as these," he continued, "to tell our brethren who are actively engaged in this work that we are with them, heart and soul. These brethren are human, and they need, in the midst of opposition, to know that there is a large constituency in this city that believes in their work."

In this he is correct. The ministers of the country are undoubtedly heart and soul in the work of suppressing Infidelity, which Crosby meant when he indulged in his flight of rhetoric against "vice." The "brethren," too, are human, or rather inhuman, in their mode of warfare.

When the foremost minister of the largest city in the country gives utterance to sentiments like the following, it is time Liberals took alarm. He acknowledges that Comstock decoyed people into committing crime, and said: "Deceiving them! I tell you, gentlemen, I believe in deceit. I believe in deceit wherever you hav got a rightful enemy to destroy. Could you carry on a war without deceit? Are you to tell your enemy everything you are going to do? Wherever you hav a rightful enemy, and hav a right under God to destroy him, you hav a right to deceive him."

Whom he deems "rightful enemies" is sufficiently evidenced by his statement that he regarded the conviction of Mr. Bennett worth a hundred thousand times more than all the citizens hav given to the society. This is exactly the doctrine of the Jesuits—the "end justifies the means." That the church has "a right under God" to destroy heretics is a cardinal principle of the Catholic church, and this Protestant minister boldly avows it as his view. The appeal with which he closed his speech shows how he would destroy his "rightful enemy." "Gentlemen, for God's sake, for truth's sake, let us lay aside our apathy, and for the good of this city, where we dwell and where we expect our descendants to dwell, *let us purify it if it be by fire and by sword.*"

Fire and sword hav ever been the church missionaries. By the light of the fagot's flame the gospel has been read, and with the sword the command "Kill every man his neighbor," has been carried out. This high-toned minister wants to again sharpen the sword and rekindle the flames of persecution. Will those who talk about this being a free country weigh well the words of this "divine?" He is a Christian and was talking to a Christian audience, who applauded his sentiments. The spirit was plain. Under this cloak of pretended love of virtue is concealed a deep-laid plot against Infidelity, and among themselves they take but little pains to conceal it. Had not the public been so aroused over the incarceration of Mr. Bennett, we should ere this hav seen a wholesale crusade against Freethought papers. And with Crosby's morality of deceit, it would be easy for so accomplished a rascal as Comstock to hav devised some plan that would hav enabled him to get within his foul grasp the publisher of every Liberal journal in the land.

The usual appeal was made for money to carry on the work, and a card and pencil were left in every seat. We understand that considerable vaseline was subscribed by some acquainted with the soap-boiler of John street. As the audience came out they left the cards with a young man at the door, who has been in this office several times inquiring for "Cupid's Yokes." We watched for some time but did not see a great many cards deposited. The audience may hav been "short," or perhaps all did not believe in Comstock. As the crowd filed out each person was presented with a circular issued by the National Defense Association, which set forth some truths in regard to Comstock and his society. We hope before any of the Christians who were at the meeting giv any money to Comstock they will carefully read the same.

## Mr. Holmes in New York.

On Wednesday evening the 21st inst. Mr. James Holmes, Vice-President of the London Secular Society, lectured at Science Hall to the Liberal Leagues of this city. His subject was "Eternal Punishment," the lecture being a reply to the Rev. DeWitt Talmage's discourse on "Is There a Hell?" Judging from the importance which Mr. Holmes has given this discourse by preparing an answer to it, Talmage made a much greater impression abroad than he has succeeded in doing at home, for no American Freethinker has ever considered his arguments of sufficient consequence to merit public criticism or even public notice. Mr. Holmes looks like the representative English lecturer, and speaks the American language with a slight English accent. He is apparently from thirty-five to forty years of age.

This lecture, the speaker remarked, after being introduced to the audience by Prof. Rawson, was a somewhat peculiar one, being the identical lecture which had secured his dismissal from the ministry as a "preacher of the gospel."

He then referred in a humorous way to the manner in which he had been indicted by a conclave of ministers and expelled from their society without an opportunity of being heard in his own defense, and how, after being condemned unheard by those very liberal gentlemen, he was asked if he had anything to say for himself. He then proceeded to take up Talmage's arguments categorically, and, in the Doctor's own style of treating the subject, practically answered them, concluding that if the Freethinker was to be damned for his honest convictions, then he would stand before the Almighty on the last day, not as a criminal, but as an accuser.

A gentleman in the audience arose at the close of the lecture and remarked that he considered it somewhat behind the age; that the American people held whatever DeWitt Talmage might say as of no account whatever, and he should prefer to hav heard something of more vital importance to the Liberals of to-day. In reply to this criticism Mr. Holmes justified the delivery of the lecture on the ground of the peculiar circumstances connected with it, his expulsion from the ministry before mentioned, etc., and was sustained by the audience.

Mr. Holmes comes highly recommended by Charles Bradlaugh, is evidently thoroughly honest and in earnest, and will use his best endeavors while in this country to further the interests of Liberalism. His present address is with Prof. Rawson, 34 Bond street, this city.

JOSEPH J. HAWKINI, who left Salt Lake City to escape the persecutions of the Mormons, called upon us recently. He thinks the Mormons are no improvement on other religious bodies, and is now lecturing upon "Mormonism Exposed." He gave one lecture in Science Hall last Tuesday evening. He is an earnest friend of THE TRUTH SEEKER, and while within the limits of Mormondom did much to extend its circulation. He also informs us that the paper converted several to the ways of common sense.

## League Notes.

MR. E. M. SELLON, who has consented to act as chairman of the New York State N. L. L. sub-committee, has decided to devote nearly his whole time to the Liberal League cause, and for the present will make a specialty of circulating petitions in favor of church taxation. His address is No. 12 South Division St., Buffalo, N. Y. Every Liberal in the state should open a correspondence witn Bro. Sellon.

THE First Liberal League of St. Joseph County, of Michigan, which has for some time been a very active, independent League, at its last meeting indorsed the National Liberal League platform, and the resolutions adopted at Cincinnati, and voted to take out a charter and become auxiliary to the National Liberal League. This is a valuable accession.

OUR young Liberal speaker of Shrewsbury, Vt., writes, "We completed our organization yesterday with seventeen charter members, as noble an assembly of men and women as ever met in this town." This is the second League organized in the Green Mountain state, and I hope our earnest representative on the Executive Committee for Vermont, Bro. Paul Dillingham, of West Pawlet, will see to it that the work so well commenced will continue.

TO MY knowledge the Liberal League movement has no better friend or worker than Bro. Walter Walker, our representative of Utah, and I was sorry to see him so severely criticised in a recent number of THE TRUTH SEEKER. There is nothing that retards our cause so much as the publication of such communications. Of course our Liberal friends are not perfect, and at times must disagree, but for the love of the cause they should not bring these things before the Liberal public. Our enemies will do all that is necessary of that kind of business.

MR. HENRY DAMON, our Massachusetts representative, gives a good report from the Bay state. He writes: "We are progressing in Boston in League work, having made a steady gain in interest and attendance at our meetings. Paine Hall Liberal League holds its regular monthly meetings in Investigator Hall, and has become an institution united in the bonds of fraternal feeling, agreeing to disagree, and I think this League can always be relied upon as true and steadfast to the cause. Shawmut Liberal League has been for several weeks past holding public meetings and discussions in Wadsworth Hall on Sunday evenings. The hall was crowded last Sunday, Jan. 11th, and the League is flourishing like a green bay tree under the lead of its president, Frank Rivers.

THE readers of THE TRUTH SEEKER will bear me out in saying I seldom find fault with anyone, but as I hav written one item of that character in this communication, allow me to add another. There is no writer in THE TRUTH SEEKER whose writings I hav admired more than friend Leland's; but I hav been greatly pained to see him place Prof. Oliver's name with that of Joe Cook and others. There is no Liberal in the United States whom I prize more highly than I do Prof. Oliver. He doubtless has his mistakes—and I honestly think Prof. Oliver and the Tompkins County League made a mistake in the action they took some weeks since—but where do we find people who do not make mistakes? But I know the Liberal League and the Liberal cause hav no better friend than Prof. Oliver. At Cincinnati Elizur Wright stated publicly that he would like to hav Prof. Oliver to be his successor as President of the National Liberal League; and I must say I do not know where we could find a more worthy man to take Mr. Wright's place. These are my honest views, and I would like to hav them appear in THE TRUTH SEEKER. H. L. GREEN.

[*From the Boston Herald.*]

## Is Dr. McCosh Indictable?

TO THE EDITOR OF THE HERALD: Fair play is a jewel, and consistency, if not a virtue, is at least a propriety, provided it does not involve persistence in the wrong. I am not at present going to argue against a law which makes indelicacy of language a penitentiary offense, but simply to suggest that, while it is a law, it should be impartially administered. Rev. Dr. McCosh, President of Princeton College, who is well known to be riding the two horses of science and theology at the same time—and if any man can do that successfully he can—has lately published a book on the "Emotions," in which is a section on the "Love of the Sexes." Dr. McCosh undoubtedly means no harm, but this section more effectively undermines the existing laws of marriage than anything which the Freelovers, so-called, hav ever published. Moreover, it contains expressions (see page 221) which, as United States Judges Clark and Benedict hav interpreted the law, are unmailable. Therefore, if Rev. Joseph Cook and his zealous coadjutor, Anthony Comstock, should entice Dr. McCosh to send a copy to Mr. Comstock through the mail, the President of Princeton would hav to go to Albany to assist D. M. Bennett in making shoes. And unless Mrs. Hayes should change her opinion, he would hav to stay there, whatever opinion Mr. Hayes and Attorney-General Devens might hav about his work on the "Emotions." To such nonsense and folly does a civil government stoop when it succumbs to ecclesiastical dictation.

*Boston*, Jan. 20, 1880. ELIZUR WRIGHT.

## The Idea of a Soul.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of January 10th, M. S. Sherman, M.D., gives an amusing view of the human soul and attempts to throw some light upon that subject, but the attempt throws only a pencil ray, which makes the darkness upon that subject more felt.

Now, since all theories ought to be founded on facts, all explanations supported by facts, and all reasoning in accordance with facts, I would ask Mr. Sherman how he knows there is a "progressed soul" that "has lived in all progressive forms of life from the atom up to man." Can he remember when he was a progressive soul-atom progressing up to man? or can he remember anything before he was born? The progressive soul-atom, progressing up to man, ought to remember all the progressive forms it has passed through, unless the progressive atom is unconscious, in which case it is not a soul. And for any one to say that a soul exists without consciousness is equal to saying that an organized body exists without form.

The question, "What is the soul?" Mr. Sherman does not answer. The first part to prove in this subject is that a soul exists. The next is to prove what it is, and then find proof of its eternal existence. Any one undertaking this task, let him make his explanations plain enough not to require another explanation.

If Mr. Sherman supports the theory that there are atoms of matter in existence which possess the intelligent and conscious-giving principle to an organized body, he is as much a Materialist as any of us, but makes use of a misnomer in the word "soul."

Say, is a progressive soul-atom divine?
Is this said to puzzle or to lose time?
A great eternal progressive imaging—
Pray catch and cage it;
Bring it to me that I may guage it.
I must confess I love to chatter.
But I, like you, know nothing else about the matter.

The idea of the human soul grew out of human pride, and the word soul "is a word to flatter human pride and hide its ignorance." WM. S. DEEDS.

*Wilkinsburg, Pa.*, Jan. 18, 1880.

[*From the Chicago Sentinel.*]

## Moses and Modern Greenbackism.

HOW A DISCIPLE OF THE FORMER WAS MADE TO SUFFER FOR THE SINS OF THE LATTER.

I received No. 3. Vol. 2, dated Dec. 18th. Reading down the first column, my eye fell upon this heading, "For Preachers and Praying Men." I knew this included me, because I am a praying man; and by the time I had read a dozen lines I thought it seemed as though it was pointed directly at me. I followed the article until I read, "Take from your table that book, the Bible." I did not read another word, but reached for the book, which was on the table at my side. I opened it and began to read Genesis xvi, 1, and read four verses I stopped. I read it again. "Now," I said "I know that the *Sentinel* means me," for my Sarai also is barren. I pressed the blessed book to my heart and said, "What a comfort thou art to a Christian man!" I wondered who had made my case known to the *Sentinel:* it was highly gratifying to see that paper taking such a lively interest in my happiness. In the anticipations of the moment I forgot the paper. I read the four verses in the Bible again. I pondered over them and read them again. I wished to enjoy those pleasures which Abram, "the father of the faithful," had enjoyed, the Bible sanctioned, and so many preachers partook of. However, my way was not clear; my "Sarai" and the "handmaid" (hired girl) were both Infidels and would not accept the teachings of the holy writ.

After revolving the matter in my mind for some time, I concluded that it would be best to say nothing to "Sarai" about it, but appeal direct to the "handmaid." At first I was troubled with some doubt, but remembering that our Savior said that "if we had faith as a grain of mustard-seed . . . nothing should be impossible unto us," I took courage. The first thing to be done was to get "Sarai" away from home. A plan soon presented itself. I gave her fifteen cents and told her to go down town and get five cents each of bread, coffee, and sugar. I had a dollar besides, but I wanted to giv that to the Foreign Mission fund. As soon as "Sarai" had started, I called the "handmaid" into the sitting-room and read to her the four verses that had filled my mind with such great anticipations, and asked her what she thought of them. She turned on me with all the vengeance of a tigress. She said that such stuff was not fit to be read by decent men or women, and that I might be a Christian, but that I was no gentleman. With her eyes flashing fire she left the room and began picking up her clothes with the purpose of leaving the house. I pleaded with her and begged of her to stay and let the matter drop and think no more about it; that I meant no harm; that I had only read what was in the Bible, and that the book was written by God, and therefore there could be nothing bad in it; but it was of no use. On her way down town she met "Sarai" coming with her groceries. She told "Sarai" all that had happened. They parted. "Sarai" came home on the quickest time of her life. Rage was pictured in her every feature. "You're a nice thing," she said, as she opened the door. She said but little, but began packing clothes, dishes, bedding, and in fact about everything there was in the house. I said, "What are you going to do?" She answered, "I am going to take all that I brought with me and go home to my father and mother." In an hour she was gone with her goods, and I was left alone, seated on the floor, surrounded by bare walls, meditating on the changes that may occur and the "trials and afflictions we are destined to endure while traveling through this vale of tears." I realize the fact that "man that is born of woman is of few days and full of trouble." A hope flashed across my mind that Edison or some other inventor might contrive a new mode of being born. The relaxation was but momentary. At that moment I heard a rap at the door. I opened it and there saw Hans Little, the constable. He said he had a warrant for my arrest.

I was forthwith dragged before his Honor Esquire Schmidt to answer to a charge of making vile propositions, etc., to a certain H. M. (handmaid) Hager. Our late handmaid was the complainant and chief witness. The court, the constable, and all witnesses were "hard-money" people. I could tell this by the hardness of their faces. I saw at once that there was no hope for a Greenbacker in such hands as theirs. I called for a jury, but the summoning was so manipulated as to place all hard-money men in the box. My courage was gone. I scarcely knew what to do. At this discouraging moment the case was called. The testimony of the prosecuting witness was taken by the court. I was called to giv answer to the charge. I wished to be put upon oath, and called for a Bible upon which to swear. His Honor said that there had never been a Bible in his court, and asked why I was so particular about having one now. I told him that I did not think it possible for any person to tell the truth without having first sworn to do so, with his hand on the holy writ. The Bible was brought and I was duly sworn. I thought I had done nothing but what was sanctioned by Scripture, and ought not to be punished for endeavoring to liv in accordance with it; but it was of no use. From the moment that it was known that I read a Greenback paper they were determined to convict me of something. The court in his charge to the jury said: "The religion of the prisoner is not to weigh against him in this case, but if you, after cool deliberation, are satisfied that he is a Greenbacker, you are to bring in a verdict of guilty; but if, on the contrary, you find that he is for hard money—that the rich may become richer and the poor poorer—then in that case you will find him not guilty." At this moment a paper was slipped into my hand by the clerk of the court, upon which was written: "Recant your Greenback doctrine, join the hard-money party, and your case is won; otherwise you are certain of a term in the state prison, if for no other purpose than to get rid of your vote." I was struck with terror. I said to a man standing near that it was terrible to think of going to prison where I could not see a Christian face until my time was out and I was free again. "Oh," said he, "you need not trouble yourself about that. The prisons are full of Christians; almost every convict that is sent up is a believer in a vicarious atonement. You will hav plenty of religious company; but you will find no Greenbackers there." The jury was out just long enough to frame the following verdict: "We find the prisoner guilty (the court smiled) of being a Greenbacker, but not guilty of any other offense, as his actions are sanctioned by Scripture." The court raved, and said: "This country is not governed by Scripture. It has nothing to do with the law of the land. By its authority innocence has been butchered in the cradle; women hav been slain for no other crime than being mothers; thousands of virgins hav been turned over to a beastly soldiery; fathers hav been put to the sword for defending their homes; murderers hav been said to be men after God's own heart; human sacrifice has been encouraged, polygamy sanctioned, adultery practiced, incest tolerated, drunkenness allowed, thieving recommended, slavery justified, and every vice has been made a virtue. No, gentlemen of the jury, you hav missed your mark. Go." The jury saw their mistake, but it was too late. They left the court-room with their faces somewhat lengthened, saying as they left, "We'll salt him next time." As there is no law for punishing Greenbackism, I was discharged. I went home and finished reading the article. My God! what a mistake I had made! I hastened over to the minister and gave him the paper, and asked him to read the article carefully, and to take the subject for a text to preach from next Sunday. YOUNG GREENBACKER.

THE Henderson Philanthropic club of Henderson, Sibley county, Minn., has filed articles of incorporation in the office of the secretary of state.

A FELLOW in the crowd started out, and meeting one of the Greenbackers who had been counted in, kicked up a fuss with him, and among other things called him a "loathsome pariah." "What's that you say?" yelled the Greenbacker. "You're a pariah, sir; a loathsome, web-footed pariah." The Greenbacker knocked him down, stepped on him several times, whipped his limp form round a lamp-post, and threw him over into a friend's yard with this piece of advice, "Never insult a man's mother, not even in Latin, for there's no telling how well the fellow may be up in the dead languages."

THE Peruvians had not a particle of free agency. The government of the Incas extended to all private conduct, words, and even thoughts of its vassals, yet it was mild and paternal, and the people were prosperous and happy and contented, as well as very moral and free from vices. Robbery and theft were unknown, and everything was conducted with great order.—*Prescott.*

# Communications.

## Are Public Schools to Be Considered as Religious or Sectarian Institutions?

As a citizen, I shall take it in this scriptural sense, that "the last shall be first, and the first last," that no pre-eminence shall be given to God's elect. The broad basis of American freedom, guaranteed by its Constitution, is the birthright of all freemen, no matter in what clime or condition circumstances hav placed them. All men are free and equal within the law. Divine law says, "God has endowed man with will, memory, and understanding (capable of governing himself), a free agent to do good or evil." Of all evils I choose the least. With due respect to all Christian admirers, and to all who may differ in opinion, I ask, if there is a wrong in our public or social system, for those who are aggrieved to state their grievance before the public in their respective localities, in public halls, and not in priestly conclave where the people are excluded. Let the disaffected hear the voice of the people, for all things should be in common for the good of the people, by the people, and for the people? Our public schools hav derived their authority from the fathers of this republic, irrespective of church or creed. As I find no religious sect undermining those fundamental principles but the holy Roman Catholic church—giving to it the title it claims—I shall hav reference to that church more than all others. The laity of the Roman Catholic church are a generous and industrious people, who would never meddle with our public schools in their mode of discipline were it not for their crafty clergy, who pay no honor or allegiance to any authority outside the church of Rome. Their vows at their ordination are ample evidence. When they can vow or swear at their altars, in their churches in the United States of America, that they owe their allegiance to the pope of Rome in preference to all other men, and to promote the interest of their church, I grieve that so generous a people as the Irish, more so than the German or French Catholics, should be so deluded. The popes of Rome hav already, and from time to time, made manifest their dislike to public schools. The bishops in Ireland hav echoed the same tune as the pope, and the bishops and priests in America, with their instructions from the fountain-head, hav terrified their pious people into the delusion that our public schools do not teach morality or virtue, but Infidelity and Freethought.

Let us meet our public school question upon a religious basis for their especial benefit. Brotherly love, or love to one another, is all religion can boast of, and the law and the prophets are fulfilled.

In a letter from the Bishop of Tournai on "Religious Education in Belgium," as published in the New York *Freeman's Journal*, December 13, 1879, this respected bishop says: "The education which it is proposed to giv children, and which is called by the name of Christian in order to deceive people, is based on the antichristian maxim of equal respect for all modes of worship. This education they impudently adorn with the fine name of national education. Every school where children are taught this fatal maxim is by the very fact anti-Catholic and antichristian, and can only serve to form Freethinkers. There is but one only God, one only Savior, one only true religion, one only church, outside of which there is no salvation. Everything is conveniently arranged; the masters and the mistresses of schools are trained to carry out this perfidious design to the end."

This is the general teaching that Roman Catholic bishops and priests impose upon their respective flocks in America. Should such preachers be admitted into the privileges of citizenship in this republic? No. They are wolves in sheep's clothing. No republic can exist where they hav influence. Their titles are obnoxious to our public institutions. We don't grant foreign titles to our public officers, nor to our sons of toil; but we hav titles conferred upon ecclesiastical citizens of America by a foreign prince, the pope of Rome, to "His Eminence, John, Cardinal McCloskey, Archbishop of New York," and to bishops and vicar-generals pretending to be citizens of this republic.

I shall now quote from the text-book of those divines, as published in the English college at Rheims, A.D. 1582. Jesus sent twelve disciples, and commanded them, saying: "Go not into the way of the Gentiles, and into the cities of the Samaritans enter not, but go rather to the lost sheep of the house of Israel. Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Gratis you hav received; gratis giv" (Matt. x, 5–8).

There is no authority here that Christ established a Catholic church with a pope or vicar-general at its head to dictate to any race of people how they shall worship or teach school. Do as you are commanded to do and you do well. Stop your increasing revenues by taxing your church property and you might do better. "For I say to you that unless your justice abound more than that of the scribes and the Pharisees, you shall not enter into the kingdom of heaven" (Matt. v, 20).

Jews, proselytes, Cretes, and Arabians, we hav heard them speak in our own tongue the wonderful works of God which were spoken of by the prophet Joel and was St Peter's sermon to the people, as related in Acts ii, 11, 16. We American citizens want you to confine yourselves to the things that are of God and not to the things that are of men, fearing you might be rebuked, as Christ rebuked Peter: "Go after me, Satan, thou art a scandal unto me, because thou dost not relish the things that are of God but the things that are of men" (Matt. xvi, 23).

I compare you to the Pharisees, a precise set of men, making profession of a more exact observance of the law than your divine master gave you any authority to do. The scribes were the doctors of the law of Moses, and Christ said, "I am not come to destroy but to fulfil." (Matt. v, 17). In this nineteenth century hav you Romanists set yourselves up to destroy our religious or secular institutions?

Religion has always been an enemy to social and political happiness.

George Calvert, of Danbywiske, in Yorkshire, England, Knight of Baltimore in the county of Longford, in Ireland, under James I. of England, was one of the principal secretaries of state under said king, and resigned his office after five years' service, freely owning to his majesty that he was become a Roman Catholic. He obtained a patent of the province of Avalon in Newfoundland, but finding it exposed to the French, was obliged to abandon it. He came to Virginia, and, after taking a view of the country, returned to England and obtained from Charles I. a patent granting Maryland. It was called so in honor of the Queen, and was the first colony which was erected into a province of the English Empire. This grant by King Charles I. to George Calvert, Baron of Baltimore, in Ireland, was given June 20, 1632.

About two hundred gentlemen, chiefly Roman Catholics, sailed from England in November, 1632, and landed safe in America in the beginning of the next year. People of other respected religious denominations soon increased this new colony. In 1787 there were nine churches, which belonged to the following sects: German Calvinists, German Lutherans, English Episcopalians, English, Scotch, and Irish Presbyterians, English and Irish Roman Catholics, Baptists, Methodists, Quakers, Nicolites or New Quakers, Friends, and Memnomists, all enjoying the liberty of conscience. Lord Baltimore laid the foundation of this province on the broad basis of security to property and liberty in religion, establishing Christianity agreeably to the old common law, without allowing pre-eminence to any particular sect.

Happiness did not reign long among those people. A third assembly was held at St. John's in February, 1638–9, at which time a considerable change took place. "Holy Church shall hav all her rights and liberties," said the good Catholics. What rights or liberties do they want more than other religious sects if it is not to make their church the established church of the land or country wherever it gets a foothold? If Lord Baltimore, after he became a convert to the Roman Catholic church, could not see the absurdity of putting restrictions and penalties upon his subjects for not speaking with respect of the Virgin Mary, he should hav studied his Bible before he enacted laws in a new colony, promising to become great in the future, and see what Jesus Christ said of this woman Mary at the marriage feast in Canaan of Galilee: "Woman, what is that to me and to thee?" (St. John, ii, 4)

On another occasion, when the people said to Jesus that his mother and brethren were outside, he said, "Whosoever shall do the will of God, he is my brother and my sister and my mother" (St. Mark iii, 35; St. Luke viii, 21).

Lord Baltimore might rest assured from the sacred text that Jesus Christ had no respect of persons when he did not honor his mother with the respectable name of mother.

Religion goes beyond what its mission is. Love God and mind your own business is all that is required of you, and there is no danger that you will injure your neighbor.

After the Indian war was suppressed, in August, 1646, the assembly, being composed chiefly of Roman Catholics, passed an act "concerning religion." It recited that the enforcement of conscience had ever been of dangerous consequence in those countries in which it had been practiced, and it was enacted "that no persons professing to believe in Jesus Christ should be molested in respect of their religion or in the free exercise thereof, or be compelled to the exercise of any other religion against their consent, so that they be not unfaithful to the proprietary or conspire against the civil government."

The Liberal religious views of the Roman Catholic laity in this country before it became a republic are very different from the religious ideas of the Roman Catholic popes, bishops, and priests since the country became a republic. Do they not refuse absolution to the parents that send their children to the public school, and threaten them they shall die without a Christian burial? This alone is enough to drive fears into a superstitious believer in the church.

Alas! there is another consideration here; they know what portion of their respective flocks to take advantage of; it is the illiterate portion and those that are not the supreme heads of their own families.

Let us look at religious legislation a little later in the new colony—how freedom of conscience is tampered with. In the Legislative Assembly of the new province it was enacted "that any one speaking reproachfully against the Blessed Virgin or the apostles should forfeit five pounds [twenty-five dollars]; but blasphemy against God should be punished with death." This act passed in 1649 and was confirmed in 1676 among the perpetual laws of the province. How many thousands of people in America to-day don't respect the name of those illiterate fishermen, who had neither principle nor faith in their leader, Christ!

The New Testament will satisfy any impartial reader. Should we be persecuted for conscience' sake and made to believe as holy church teaches? We find most all religious sects disagree with the religious theory of their religious neighbors, and the Roman Catholic church making war upon our American schools of learning because they are public and free to all, Turk, Jew, or heathen, without respect of persons.

Let there be taxes immediately put on church property of every religious sect and apply it to the support of our public schools in the country at large. Don't let Bibles or prayers get a foothold in any of our public institutions; they are dangerous weapons to a republic. Let sectarian schools and churches be supported as private institutions by their admirers. Let the freedom of all our public schools be supported by the general tax of church property, which will lighten the tax upon every industrious producer. Agitate this question all over this land of liberty, the home of the oppressed from every clime, and don't let the fire of indignation kindle into a blaze, and we suffer as the Irish suffer in their native land by their clergy abandoning them for the love and support they get from monarchy.

The American Constitution the pope has violently condemned. The Syllabus says that men are not free; that they are not capable of taking care of themselves; that the laity in the most important matters must be guided and governed by the clergy; that the press ought to be under a censorship; that the Catholic religion being true, all others are false, and therefore ought not to be tolerated.

Under such teaching as this, every true Catholic is bound by ecclesiastical submission to think and act as his priest tells him. A republic of true Catholics becomes a theocracy, administering to themselves a tithe or tax for their support, as the history of the Old Country can testify. All public offices must be filled at their bidding, or the country is in danger of hell's fire and excommunication.

No republican form of government of the people, by the free will of the people, and for the general good of the people, can exist where priests, prophets, or popes are always aiming to destroy man's will, memory, and understanding—a natural right that we are all endowed with—if we only apply it to the best interests of a free government for the general protection and happiness of all men, irrespective of color or creed. We cannot hav any form of law more simple and just than what our Constitution declares, to wit, that all men are free and equal; they can worship as their conscience dictates. We thank Infidel ideas for this noble blessing. What improvement can you add to it? If any citizen interferes with the liberty of conscience, aiming to infuse any religious dogmas or teaching of the Bible or prayers in our public schools or national institutions, or where citizens assemble to make laws for either national or state interests; for such offense let such citizen be disqualified and be no longer a citizen. Then, as an alien, let them be sent to the court or church they owe their allegiance to, paying the cheapest rate of travel therefor, to get them outside the limits of our republic. Our American republic cannot exist with such an enemy as a citizen. All religious denominations are free to worship God according to the dictates of their own conscience, but they must not meddle with our public institutions, the safeguard of the people.

When a church sets itself up as superior to all others, it is time to know where it gets its authority from, that we might worship faithfully in their fold. Barnabas and Saul (Paul) are the first lights of Christianity.

The religion of the apostles was simple and easily understood, if you read the Acts of the Apostles and teaching of Paul.

The Roman Catholic Church is a mysterious church, preaching mysteries and adoration to saints, holding fast that their ministry is the great inspired spirit of all ages and nations, a theory as absurd as the preaching of Mohammed, who said he was a greater spirit than Moses or Christ. Put Catholic theories into our public schools, and what do you profit by it? A nation of serfs to the church of Rome, by whom all presidents and public officers receive their power, and not from the people.

The apostle Paul, speaking of the Romans, says, "They are wise in their own conceit." Popes and bishops can see the mote in their neighbor's eye, but don't see the beam in their own. The Catholic church is not a universal church, as they proclaim it to be. There is no nation under the sun that recognizes it as such. All other churches are more respected for their fidelity and obedience to the laws of the state. There is no nation where the various religious sects are not protected under their various forms. Rome, until recently, denied them protection.

The Roman Catholic church don't observe the law and the prophets that Christ, Peter, and Paul preached. "To love God above all things, and your neighbor as yourself," these are the only precepts, and the law and the prophets are fulfilled.

The Roman Catholic church has instituted seven sacraments and vows of celibacy, and an endless host of saints' festivals entirely foreign and antichristian to the preaching of Paul, the apostle of Christianity; foreign to the teaching of Christ, brotherly love, and foreign to Peter. Christ has no respect of persons. The Roman Catholic church is delusive. It says mankind of every description is your neighbor, but it does not practice the theory. Therefore it is false, and dangerous to a nation's prosperity.

"Ye men of Israel, hear these words: Jesus of Nazareth [not the son of God], approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you also know, you hav crucified and put to death by the hands of wicked men" (Acts ii, 22, 23).

"And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." The apostles were Communists; they communed, with their saints in their various localities. "All they that believed were together, and had all things common." Breaking bread from house to house, they took their meat with gladness and simplicity of heart. They did not set themselves up superior to other men.

Peter, opening his mouth, said: "In truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh justice is acceptable to him" (Acts x, 34, 35). Jesus of Nazareth, Peter said, "God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. We are witnesses of all things which he did in the land of the Jews, and in Jerusalem, whom they killed, hanging him upon a tree."

Where is the Roman Catholic church not striving to preach a false doctrine to this, by making three Gods out of one? "By the imposition of the hands of the apostles, the Holy Ghost was given" (Acts viii, 19). Can the popes or bishops of Rome giv the Holy Ghost by the imposition of hands; if so, it is the third person of their blessed trinity. But they would like to be taught in our public schools, with a cross to worship with the initials, J. N. J. R. (Jesus Nazarenus Judacorum Rex), in English, Jesus of Nazareth, king of the Jews. Leo XIII, Christ's vicar on earth, and counselor of all law, human and divine. It would be a nice looking picture in a public school, where the walls should be covered with the likenesses of George Washington, and his brave companions in arms, struggling for the universal freedom of mankind. Their sectarian schools would be draped with saints and sinners that never advanced the human happiness of any race of people.

The Holy Ghost was a thing very common in the days of the apostles. "The faithful of the circumcision [they were not Roman Catholic] who had come with Peter were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles" (Acts x, 45). There is no separation from the Jewish faith all through the lives of the apostles, and Christ being dead at this time, where does the Roman Catholic church get its authority from, or its pre-eminence over any other church? It is an assumed authority, and they would inculcate this absurdity into our public schools if they had the chance. The church that was at Jerusalem sent Barnabas as far as Antioch; he exhorted the people there to continue in the Lord. "For he was a good man, and full of the Holy Ghost, and of faith" (Acts xi, 24). After a year's preaching in Antioch, "the disciples were first named Christians" (Acts xi, 26). The name of Roman Catholic was not known to those early Christians. Peter defends his having received the Gentiles into the church in Acts xi. The little pet phrases that are so well impressed upon young and innocent Catholic minds, Go teach all nations; Behold, I am with you till the end of time; The gates of hell shall not prevail against it (our church). There is no teaching in the New Testament or in the Acts of the apostles, where the apostles ever went out of their own neighboring nations, until Paul went to Rome. And their religion was the Jewish religion, and no Roman Catholic need apply. Salvation was of the Jews.

The Roman Catholic church in America would like the voice of the people to extol them, as the poor dupes did Herod, the king of Judea.

When Herod, in royal apparel, sat on the judgment seat, and made an oration, "the people with acclamation cried out, It is the voice of a god, and not of a man" (Acts xii, 22). When the pope sits in his judgment seat in his royal robes, it is pronounced by the cardinals, bishops, priests, and all believers in their faith, that he is infallible, and Christ's vicar upon earth.

So it is that nations, like individuals, get filled with the Holy Ghost. If Saul and Barnabas are sent by the Holy Ghost, as Acts xiii says, let us read Paul's epistle to the Romans at Rome: "For I am not ashamed of the gospel. For it is the power of God unto salvation, to every one that believeth, to the Jew first, and to the Greek" (Paul to the Romans, i, 16). It is evident Paul established no Roman Catholic church in Rome, neither did he appoint a pope and a host of cardinals, neither did he make laws of celibacy, for he understood human nature as it was in his time, and would be for all time. He prophesied well what they would do, "and in like manner the men also leaving the natural use of the women hav burned in their lusts one towards another" (Paul to the Romans i, 27). Where is the Roman Catholic church in its teachings sustained by the apostle of Christianity. Read also the first epistle to Timothy, third chapter, second and twelfth verses. The doctrine of the Roman Catholic church for many years and centuries has not been Christian according to the teachings of Christ or any of his apostles. For professing themselves wise they became fools. "Glory, and honor, and peace to every one that worketh good, to the Jew first, and also to the Greek. For there is no respect of persons with God" (Paul to the Romans, xi, 10, 11.) Inside of the Roman Catholic church none can be saved. When the Gentiles who hav not the law are a law to themselves.

What advantage hath the Jew? Much every way. First, indeed, because the Word of God was committed to them. (Paul to the Romans, iii, 1, 2.) According to this testimony Paul was a Christian Jew, but not a Catholic Jew. The decoy word Catholic means universal. Paul did not say prayers to Jesus Christ, the carpenter's son, or to Mary, his blessed and holy mother who was conceived by the Holy Ghost without her consent. Such prayers were not known in the Apostle Paul's time. They hav been manufactured by the church of the Gentiles at Rome, and handed down to posterity as a legacy.

Paul says, "This is the word of faith which we preach, That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved" (Paul to the Romans, x, 9). "For I say to you Gentiles, as long indeed as I am the apostle of the Gentiles I will honor my ministry" (Paul to the Romans, xi, 13). "For I say that Christ Jesus [not the son of God] was minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Paul to the Romans, xv, 8).

Now, from the written testimony of the apostle of Christianity, Paul, how can the Roman Catholic church delude so many people into the belief that there is only one true church, and that Jesus Christ established the holy Roman Catholic church, and promised the popes and bishops that he would be always with them? "Whatsoever you bind upon earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." Confessing your sins, or daily walks through life, is antichristian according to the apostle Paul's teaching. "All is vanity and perplexity of spirit."

Christ's teaching is very plain, and easily understood; the teaching of the church of Rome is never understood, only as their clergy explain it. They speak in a language that is foreign to the people, and the apostles preached that they might be understood by the people. These truths were preached by the apostles at the church of Jerusalem, and, by the apostles Paul and Barnabas, at the church in Antioch. They preached to all nations, as it was understood at the time in the various cities in Judea and Galilee. They communed with the people of those cities, as they termed them saints, hence the Catholic church of Rome prays for the communion of saints. England, Ireland, or Scotland they had not yet visited, nor did they liv long enough to emigrate here. America was unknown to them, even to Christ himself. Now we hav plenty of pretenders of his preaching and divine religion, but we do not want it introduced into our public schools.

I am an Irishman by birth, but an American by conviction. I was a Roman Catholic, but I abandoned the silly faith and hypocrisy of the clergy. I learned my education in Catholic schools in my native Ireland; my children are educated in our public schools in America, and I am satisfied they must and shall be preserved. My religion is Infidel for the past twenty-five years, for I find them more honest and truthful in their teaching than the general teaching absurdities of ecclesiastics or ministers of the gospel. I am at a loss to know whose gospel they preach from. It is no wonder men would sever their religious ties from them, and become free and independent thinkers. If Roman Catholics would read more of their Bible and less of their catechisms, wisdom would flow to them as it does to me.

Let every patriotic press in the land publish candid sentiments, and we will soon eradicate usurpation and bigotry from our public schools. M. H. BLACKFORD.

## Thoughts for the Thoughtless.

INSCRIBED TO J. H. DODD.

"For aught you know you might be needlessly damning souls."—*J. H. Dodd.*

I hav never been the cause of damning one single individual soul in all my life. This is a certain fact, for the reason that no great, wise, and good being would allow one of his creatures the power or the opportunity to damn another. Common sense scouts such a preposterous idea. Would a good father allow a child of his to be led into vice and ruin by any person when he knew beforehand that this was to occur and he could avert it. Now, if there be a God he knows I am doing all I can to teach what I think are facts and truth, and to exterminate what I believ to be erroneous and evil; and if my honest efforts for the good of my brothers and sisters were really a means of damning them, this God would know it and take measures to avert so awful a certainty. If an Infidel rears a large family in Atheism, and the children grow up in utter unbelief of gods, Christs, and Bibles, are they to be cast out from eternal happiness because they chanced to be born in an Infidel home?

Such ideas as this one of yours that heads my letter are a disgrace to the intelligence and good sense of the educated thinkers of the age. I do not see how thee thyself can believe it to be true that a God would remain passive and see me "damn scores" of his children when with a mere effort of the will he could either render my teachings nugatory in effect, or take from me a life so destructive to the best interests of humanity?

Please try again, my friend, and giv me some better reason than this for ceasing to propagate my opinions and ideas.

I hav yet to hear the first reasonable objection from thy pen to my course and my work. If this is thy best argument, I can joyfully go on, certain that though I accomplish but little good I am surely doing no evil or injury to the present or to the supposed hereafter of any one.

"You say there is a God
Above the boundless sky,
A wise and wondrous deity
Whose strength none can defy.

You say that he is seated
Upon a throne most grand,
Millions of angels at his beck—
Why don't he lend a hand?

See how the earth is groaning,
What countless tears are shed;
See how the plague stalks forward,
And brave and sweet lie dead.

Homes burn and hearts are breaking,
Grim murder stalks the land;
You say he is omnipotent—
Why don't he lend a hand?"

*Sun's Day*, Jan. 18, 1880. ELMINA DRAKE SLENKER.

## The Jealousy of the Gods.

The gods of olden time were said to be jealous of such as aspire to final absorption.

We'll hope for better things of the gods of this progressive age.

In all deference to the "Trinity," and with great appreciation of the good derived therefrom, we arrive at the conclusion that when educated in and imbued with the likeness of our holy eternal parentage, wisdom and love, wisdom to guide our footsteps, our thoughts, love, to deal kindly, affectionately with all, unfortunates not excepted. When our "earthly house" is kept in order by the tabernacle, the temple of the living God, we hav no further use for a "trinity," nor for a third thereof.

We're in for final absorption, swallowed up in wisdom and love, the desideratum of all well-balanced minds in all ages since humanity began to be, to do, and to suffer.

SHAKER PRENTISS.

## W. S. Bell's Lectures.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The crowded houses that greeted W. S. Bell in his recent course of lectures in our little village shows that the common people are beginning to do their own thinking. They turned out to hear about hell, morality, and revivals as considered from the standpoint of this century. They came out to hear a man who had climbed out of the old rut, made two thousand years ago, and whose eyes hav been opened to a new world of beauty, lying out in the free air of nature. The thousands in the rut know nothing of the beautiful flower-carpeted fields of science and reason, but to them, tramping along in the deep-worn rut, all is mud, mud, mud; all is vanity and vexation of spirit.

The members of our young League think they hav made a paying investment in getting Mr. Bell to lecture to our people. He handled his subjects in an able manner, and has left a good impression. His lectures are well calculated to do good. The only one of our members who has heard Mr. Underwood thinks highly of him, but prefers Mr. Bell as a lecturer.

There is only one church here in good running order, and that is the Methodist church. Then there are ten or a dozen people who talk and consider themselves the society, good society, cultured. Most of them hav been for years quietly hanging on the church just by their eyelids, and it has taken lots of church festivals and "sich" to keep them from falling off. Now, when the truths of free and independent thought are shaking the old church to its deepest foundations, the frantic efforts of those who hang by their eyelids to keep from falling is ludicrous to behold. Their fancy paints a great gulf below them, a bottomless pit. Poor creatures, they don't know that their feet almost touch the solid ground. If they did they would open their eyes, slip off of the frail, trembling, rotten old structure, and stand erect and alone on terra firma, like full-grown men. As it is they patronize the church for business and society's sake, and the church keeps its thumb over them, and its insatiable grasp on their pocket-books, all for the sake of Jesus. And the ins and outs all unite, like a happy family of doves, geese, foxes, weasels, chickens, and skunks, to pluck the poor Infidel, about this time of year, when a revival of religion and salary is to be shouted for. Take them when no common danger or mutual profit is scented and you ought to see the fur and feathers fly in the fighting among themselves.

If a man who does his own thinking lets them alone in their glory, as we all ought to do, it does no good; they are after him with a sharp stick as soon as they see that he no longer comes to their mill with his grist. Let them do what they may, it is their privilege; but let us continue to do our duty to ourselves, our children, and to the cause of truth, based as it is on the eternal principles and properties of the living matter that evolves a universe without limit in either space or time. GEO. W. MOREHOUSE.

*Wayland, N. Y.*, Jan. 12, 1880.

## Parallels.

Galileo was imprisoned in June, 1633, by the Christian Inquisition for an opinion; viz., that the earth revolved around the sun, when scripture and the church said it did not. This crime (?) was called "heresy."

D. M. Bennett was imprisoned in June, 1879, by the Christian Inquisition for an opinion; viz, that an American citizen had a right, on paying postage to his government for carrying a pamphlet, to hav that pamphlet carried; but his government, prompted by the church, instead of delivering the pamphlet as agreed, had the sender arrested and charged with "obscenity."

Galileo's offense was heresy, and he was imprisoned for it. Bennett's first offense was heresy, for which the church arrested him, but public sentiment was against imprisoning for heresy, and so they varied the charge to "obscenity," and imprisoned him for that.

Galileo endeavored to point out to his persecutors that scripture and theology were for salvation, and not to teach or to overturn science, but the inquisitors overruled this and condemned him.

Bennett endeavored to point out that it was against the Constitution to try him for such an alleged offense; that the matter posted was not obscene; that malice dictated the prosecution; that the judge, as such, ought not to decide the whole case as if no jury were present, etc., etc.; but the modern Inquisition would hear none of this, and sent the victim to prison.

Galileo had numerous friends in the church and elsewhere who personally loved and respected him, although some could not concur in his opinions. These did all they could to commute, or at least to mitigate, his imprisonment. At length he became blind, and the church then sarcastically gave him permission to *see* his friends.

Bennett's friends, not in the church but otherwise, tried to get his sentence commuted, but with no better success than Galileo's.

Many of Galileo's friends, in his day, were churchmen. Few or none of Bennett's friends are churchmen. Just here the parallel fails.

Galileo was imprisoned, and the cause was an astronomical opinion.

Bennett is imprisoned, and the cause was freedom of the press and liberty generally from church domination.

Thus two or three centuries of time hav elapsed and finds the United States courts parallel with the "Holy Inquisition;" and the church, "holy mother church," in *statu quo;* like Napoleon, "hereditary asses, they learn nothing and forget nothing." F. J. EMARY.

*Osceola, Iowa*, Jan. 8, 1880.

THE debt of Great Britain is $3,500,000,000.

# Letters from Friends.

GOATS VS. SHEEP.

UNIONTOWN, CAL., Jan. 1, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I perceive things in the Liberal ranks are working beautifully; the sexual-purity, high-bred, and cultured chaps are finding that their naturally timid natures and tender feet unfit them to follow their more hardy, clear-sighted, and sure-footed neighbors, the goats, in climbing the high crags and rugged cliffs of common sense into the clear sky of Freethought, and are gradually dropping back into the smooth green pastures of moral purity and Mother Grundy respectability. All right; that is just what is now and has been for a long time needed. These sanctimonious, self-righteous Pharisees hav been a dead drag to the car of mental liberty and social equity long enough. When I read the lauguage of that noble Roman, Elizur Wright, in which he defines himself on what he considers moral eligibility in a person as a member or officer of the National Liberal League, I felt like throwing up my hat and cheering the old hero.

I am sorry te learn that Mr. Underwood has concluded to range and pasture with the sheep; but since he cannot follow the bobtail goats, I am pleased to see that he also has expressed himself in a manner to leave no further doubt whether he is sheep or goat on the minds of his many admirers for his scholarly contributions to Liberal literature.

Nothing but a strong, sturdy, practical, common-sense remedy applied to all matters relating to the welfare and reformation of humanity, whether it is sexual, social, moral, religious, or political, will do humanity any good. Reformers in all the different branches must take the human race just as it is and work upwards, and not shut their eyes to the fact that we are nothing more than educated animals instead of gods and angels. If they will keep these facts in view they will see that this angelic purity business is a miserable farce, and can no longer be forced upon a healthy and intelligent humanity. If human beings could be produced as we raise potatoes or cabbages, and without sex, the saintly-purity stand might be reached; but as long as man is born of woman, selfish, ungrateful man will take advantage of woman's loving, trusting, and confiding nature and misuse and abuse it at times. The only thing that can be done towards remedying this great evil is to educate man up to a standard of manhood where he will consider it the lowest and basest cowardice to take undue advantage of woman's confidence in man, and teach woman how to guard against the evil consequences and undesired results of a compulsory and unhallowed association with man.

Here is the primary cause of nine-tenths of the misery and wretchedness of humanity, and unfortunately, as yet, the purity party who strive to ignore these stubborn facts hav and do exercise the legal power to say to mankind, "You may experiment and familiarize yourself all you want to with the laws regulating the sexes of the lower animals, but you must and shall not investigate the sexual laws of your own species."

Here is the great secret in a nutshell, and this vital question, although not openly acknowledged, is what is causing a final separation of the short-sighted sheep from the practical bobtail goats in the Liberal folds, and every true lover of his race will rejoice in getting clear of the encumbrance.

It is the sacred duty of every honest man and woman who has any regard for the welfare of the human race to make a determined effort against this fiendish and tyrannical suppression of knowledge and information throwing light on this highly important subject. You will be denounced by the purity shriekers as "rag-tags and bobtails;" you will be called uncultured, ignorant, obscene, and vulgar, but if you honestly and sincerely desire the relief of humanity from the evils alluded to you will pay no attention to the bleatings of the silly, timid sheep.

Mr. Bennett is now incurring the wrath of the hypocritical hyenas who delight in keeping mankind in ignorance for his manly defense of the rights and liberties of humanity. It is our duty to assume our share of that great responsibility by openly declaring our determination to do what we can to put a stop to this injurious, hypocritical nonsense.

Especially do I wish to call the attention of those honest sons of toil who sweat over the forge, shove the jackplane, and follow the plow, to what Mr. Bennett has done for them through THE TRUTH SEEKER in giving them wholesome Liberal instruction in his plain, common-sense style, which is now, by the kid-gloved Liberals, called vulgarity, and you, with the rest of us, are styled "rag-tag" and "bobtails." Sustain THE TRUTH SEEKER and uphold the fearless champion of your rights. A. LOHRY.

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JAMESTOWN, COL., Jan. 11, 1880.

D. M. BENNETT, *Dear Sir:* As I am not a good letter writer please accept my indorsement of the best sentiments written in your behalf in the columns of THE TRUTH SEEKER. The only regret I hav after perusing your paper every week is that there are not thirty-two pages instead of sixteen, even if the price were doubled. However, your letters and Mr. Leland's are well worth the present price if there were no more. There is only one thing needed to enhance the value of THE TRUTH SEEKER, and that is an article from the pen of Col. Ingersoll every week. Accept my kind regards, and I hope you may liv fifty years yet to conduct THE TRUTH SEEKER. JAMES MORRISON.

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RENO, PA., Jan. 11, 1880.

D. M. BENNETT, *Dear Sir:* I hav been a reader of your valuable paper for over a year, and am now a subscriber, and intend to remain one as long as it is conducted as at present. I think it never was better. As for your stepping down and out I say no. A man that has the honesty to confess his error as you did cannot be too highly esteemed. I know how to sympathize with you, for I hav been the victim of too much Christly love. I am one of the parties that refused to pay ten dollars to help support an idle minister to come here once in every two weeks and advocate views I despise. As a consequence, I am now working on three-fourths time. Yours, WM. COURSON.

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OAK RIDGE, MO., Jan. 12, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* The old Christian time-keeper marks 1880, and I find myself a poor old man marking sixty-two; a recipient, however, of the cultured and moral *Index* to the tune of two of the "5,000 extras," laden with extra morals and sweetened with Christian modesty. Is it not to be feared that Abbot and Bundy, in their combined thirst for good morals and human decency, may thrust their proboscis through the crust of the earth and extract the seven thousand miles of molten matter, then, in moral rage, kick the shell to fragments and send us all in the direction of Ward's ducks and granny's teapot? For fear, I advise all tag-rag and bobtail to provide themselves with kid-gloves, that they may save their hands from the debris.

Come what will, send me the rough TRUTH SEEKER to the extent of the inclosed bit of steak from Aaron's calf. If earth remain, and I stay on top, and old Sol continues to dispense light and heat, when the amount is exhausted, I shall pick the flint and try it again.

To the family of truth-seekers, I greet you all a Happy New Year. M. J. HINES.

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SOUTH BARRE, Jan. 19, 1880.

D. M. BENNETT, now of Albany, by neglect of President Hayes, and he knowing said Bennett to be guilty of no crime, and having been petitioned by two hundred thousand American citizens—a number before unknown in our history—to be set at liberty, and yet heeds not the request. What language, many are asking, can be used in condemnation of Hayes for such inhuman neglect and contemptible truckling to priestcraft?

I voted for Hayes, and hope Mr. Bennett will forgive me. I do not expect God will, for he cannot forgive sin. If the leader of a party will neglect to adjust such flagrant wrongs as has been done to Bennett only to gratify the church, then what may we not look for to re-elect the present inners? I did belong to the Republican party until their conduct became too glaring. Never in our country has a party favored personal and private ends or wants as the present one. I think the time is not far distant when justice and necessity will demand a change. The people are ready. We want leaders to organize.

I hav been West for the last two months, and wherever I went I found a growing displeasure among the people and less and less confidence in Hayes. Many church-members are surprised at his course with Bennett. He is overdoing for Christ at the expense of justice and liberty.

I am more and more convinced that the *R.-P. Journal* is not what the people want on this or the other side. Acting for their interest some years since in securing patrons, I was not a little surprised on having some come to me and show me charges from the office against them for not paying when they did, for I received the money from them and sent it to the *R.-P. Journal* office. This of course placed me in a very unpleasant position, implying, of course, that I had not sent the money. I called for an explanation and requested my paper stopped. After a long time I received an explanation that all was right. But that was nothing compared with the *R.-P. Journal's* attack on Bennett in prison; it is so cowardly. Well, it is said God hates cowards, and we hope the people will learn to. I think Bundy is jealous of THE TRUTH SEEKER, for he knows hundreds of Spiritualists are taking it. I hav taken it from the beginning. I hope the paper will survive, and I shall do all I can for it. Please find inclosed $5 and place the same to my credit, and oblige yours,

M. B. DE LANO.

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DANSVILLE, MICH., Nov. 26, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* As Mr. Bennett, in his "Fourth Letter from Albany," expresses a desire that all of the patrons of his paper giv their views with regard to his continuing his connection with THE TRUTH SEEKER (of course he means on his release from prison), as one of the subscribers, I will only answer for myself.

First, I hav no fault to find with the management of THE TRUTH SEEKER since Mr. Bennett's sentence and incarceration last June, yet I would like very much to see or know that the old hero was restored to liberty and in his sanctum managing his own business in his own way like any other free-born American citizen.

I must say I admire Mr. Bennett's open, frank, manly, and honest manner in treating the subject out of which Abbot and Bundy are trying to make so much capital, and that, too, while Mr. Bennett is confined in a Christian prison and unable to defend himself. Such defamers of character and under such circumstances! Why, if the whole vault of heaven were one vast sheet of canvas, well prepared for the artist's brush, and earth one vast cauldron of paint, and the fabulous Angel Gabriel, or even Omnipotence himself, to handle the brush, they could not do justice to such characters as Abbot and Bundy. It is utterly impossible to paint the character of the slanderer, either with pen or brush, and do the subject anything like justice. It is quite probable that if the little peccadilloes of those two immaculate, pure, and withal cultured gentlemen's lives were laid open to public gaze, they would not be held in any higher estimation, even by the elect, than most other people.

But keep THE TRUTH SEEKER alive. If I had the means I would cheerfully do more than my share; but, unfortunately for myself and the cause of liberty, I am very poor in this world's goods. You hav my best wishes and sympathy in the good cause to which your noble paper is so faithfully devoted. But to Mr. Bennett I would say, Cheer up, old hero; better men than you in the Christian world's estimation hav smiled on woman. Old King David, the "man after God's own heart," had to kill Uriah in order to carry out his designs in regard to Mrs. Uriah. And even Christ himself is reported to hav smiled on the fair sex, or at least to hav entertained them very kindly; and last of all, but not the least, the God-ordained and immaculate Beecher is reported to hav been very soft on a woman not his own. I venture to say that if Mr. Bennett had been a member of a popular Christian church he might hav been guilty of ten times as much as he now confesses to, and had he made as clean a breast of it as he did, the church would hav elevated him to the topmost round in the ladder of fame for meekness and honesty. In fact, it would hav been the making of his fortune in this world and a sure passport to the next.

In conclusion, Mr. Editor, giv the twain, Abbot and Bundy, plenty of rope, and it will only be a question of time when they will eventually hang themselves.

Yours for the broadest liberty, E. J. SMITH.

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MARIPOSA, CAL., Jan. 12, 1880.

MR. D. M. BENNETT, *Dear Sir:* I send you P. O. order for five dollars—three to renew my subscription to the paper for this year, and the two dollars is my promise to pay twenty-five cents a month from the time you were sent to prison.

Now, friend Bennett, you said in your "Fourth Letter from Albany" that you wanted to hear from all Liberals, and if they wished you to step down and out from the editorship of THE TRUTH SEEKER. I, for one, say, Go on. I hav talked with a good number of Liberals in this part of the country, and I hav not seen one but says he thinks more of you since that outspoken, manly confession than before. I and all whom I hav talked with are of the opinion that Abbot, Bundy & Co. would, in such a situation, hav fallen back behind a breastwork of lies. As for myself, Abbot, Bundy & Co. are too mean and contemptible to talk about. There are not enough words in the English language to express my contempt for all their kind. Cowards, sneaks, and all that, is drawing it very mild.

You must be of good cheer, old man; you are now on the home-stretch. Don't worry. I hope the cold winter will slide by and spring will come and find you healthy and strong. And the first day of May may be the happiest May Day you ever saw in your life.

Yours for the cause of justice, now and till death,
S. L. HOGAN.

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HARRISBURG, OR., Dec. 26, 1879.

MR. D. M. BENNETT, *Dear Sir:* I hav attentively read the details of your persecution, with a full exhibit of the torrents of cowardly malignity that hav been aimed against you. I was pained upon the reading of your confession, but found ample compensation in its pre-eminent candor, cogency, and heroism. I now know more of the native power and nobility of your mind. I pledge the cordial hand to you and the Liberals everywhere. Our cause is imperative. It is the only rational exponent of the interests and rights of man. False theology has ever been the prolific source of ignorance, superstition, war, and tyranny. Away with it. I here speak for myself, as well as for the inclosed list of renewal and new subscribers for your brave and racy paper. Success to the champions of knowledge, liberty, and happiness! Respectfully, J. C. SNODGRASS.

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ROCHESTER, MINN., Jan. 12, 1880.

EDITOR TRUTH SEEKER, *Sir:* You are doing a noble work, as seen by your increasing list of subscribers. It is arousing thousands from the lethargy into which they hav fallen by being able to read both sides and note the injustice done D. M. Bennett. Once break through the bitter prejudices of the people and giv them something "new under the sun" to explain and reason upon, and they are on the road of progression, which, to me, seems limitless.

The request of H. L. Green in reference to Mrs. E. D. Slenker is a very thoughtful one. I hav forwarded my mite. Such able writers ought to be kept busy.

This city, with a population of five thousand, and no less than a dozen churches, cannot afford a Liberal League organization yet, nor does it sustain a Liberal lecturer. We hav a reading-room, but papers like THE TRUTH SEEKER, *Banner of Light*, and *Mind and Matter* are not to be found there. I would like to ask why reading rooms and libraries are closed on Sundays? Is there anything immoral in going there to read? That is the only day laboring people hav the time to spare. Custom seems to me wrong, and the sooner obliterated the better for humanity. I want to urge the necessity of women thinking and reasoning more for themselves—learning the laws governing their physical and spiritual bodies, for it is said we hav two.

Inclosed find $1.50, for six months' subscription. Wishing for THE TRUTH SEEKER many years of usefulness and the early release of D. M. Bennett, I am, for reform,

MRS. FLORENCE W. FOX.

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LANCASTER, WIS., Jan. 1880.

DEAR FRIENDS: I think it an outrage the way Mr. Bennett has been treated. I subscribed for your paper when it was first started at Paris, Ill., and hav taken it ever since, and would take it for a thousand years if I could liv that long and hav money to pay for it.

I hope friend Bennett will soon be released from prison, where he was put without any cause whatever, and enjoy the liberty which he has been so unjustly deprived of.

Inclosed you will please find draft for five dollars, three to pay my subscription for THE TRUTH SEEKER for 1880, the other two to be used to pay expenses in battling against your enemies or as you see fit. Your friend, as ever,

JOHN WOOLSTENHOLME.

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HYDE PARK, MASS., Jan. 17, 1880.

EDITOR OF THE TRUTH SEEKER: I regard Mr. Bennett as a truth seeker, a truth speaker, and a doer of righteousness. Now that he, like many an ancient worthy, is in prison, I would speak to and for him words of truth and tenderness. For no evil deed of his own is he now suffering. He is a martyr to truth and liberty. To many honest people he is now a rock of offense; but the offense is not in him but in themselves. His day of rejoicing and theirs of repentance, as I believe, will yet come. I greet him as a brother beloved.

I wish to subscribe for one copy of "The Gods and Religions of Ancient Times," mentioned in Mr. Bennett's sixth letter from Albany. Yours fraternally, A. E. GILES.

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PITTSBURGH, PA., Jan. 19, 1880.

MRS. D. M. BENNETT: I hav thought several times of writing Mr. Bennett, personally, a letter of sympathy, but I understand from one of his letters from "Behind the Bars" that he has been supplied with so many that I hated to bother him, as he still complains about his head; but I hope he will be able to hold out until his time is out, and that he may liv long enough to see the result of his incarceration for trying to do good in his own way to his fellow-man. I hav perused his letters carefully and am satisfied that he has not wronged any one; but I am not his judge to pass sentence in his case. What has any one to do with another's private business? I hope he will still keep up his courage and be of good cheer. I know he has quite a number of friends in Pittsburgh—more than he had a year ago—and they are still on the increase. I hav in my own way distributed quite a number of last year's TRUTH SEEKERS, with good results. I know of some who hav by that means subscribed for the paper.

Friend Macdonald, I hav a good word for you for your perseverance and manly assistance in keeping the paper going so well in the absence of our friend Bennett. I hope you will stick to your post until he is able once more to take the lead. I say you hav done well. Let Bundy and all his kind go to grass. They are like mud—the more you meddle with it the dirtier you get. I hope to join with some more Liberals to giv Mr. Bennett some pecuniary aid on his departure from his present abode. I got over sixty names to a petition for the release of Mr. Bennett, and was sorry that like the others it failed to hav the desired effect.

Inclosed please find a post-office order for ten dollars, five as per what five dollars will do to renew my subscription for THE TRUTH SEEKER for 1880 and Viscount Amberley's "Analysis of Religious Belief," three to pay for Mr. Bennett's new book, "The Gods and Religions of Ancient Times," when ready, and the other two for Mr. Bennett's fund. With the best of wishes to you all, and especially Bro. Bennett's health and the prosperity of THE TRUTH SEEKER, I am yours respectfully and truly,

JACOBUS JOSEPHUS.

IRVING, MINN., Jan. 10, 1880.

DEAR SIR: I want you to send a copy of your paper, so as to find out the subscription price. I might hav taken stock in the *R.-P. Journal* a few days ago but for a dirty, malicious editorial on the unfortunate Bennett, for whom I hav a profound esteem. That paper is sinking in popular estimation every day by its pestilent overtures for Christian recognition and approval, especially in the minds of Liberal men; and its assumed championship of a purely orthodox morality is rather "fishy" for intelligent acceptance. It may need all the aid it can get to exist in its role of arch-inquisitor. It is too bad to see the columns of a Freethought paper prostituted to revengeful uses, which can only awaken disgust and hate in the minds of disinterested people.

Yours truly, WM. G. JEBB.

MINNEAPOLIS, MINN., Jan. 1, 1880.

DEAR BROTHER BENNETT: Little more than a year has passed away since I first saw a copy of THE TRUTH SEEKER and became acquainted with your agent here, Mr. Emerson, from whom I purchased several of your Liberal books. From first to last I hav taken a very deep interest in the paper, and still greater anxiety for your personal welfare. It is very true that I hav had much grief and sorrow in consequence of your unmerited and dreadful persecutions and incarceration, but most of all for the wicked, cruel, untimely assaults upon your private character; but I am truly thankful that the noble champion of truth and his glorious paper still survive.

Long may both liv and flourish and wave
In a land of the free and a home of the brave.

The word "truth" is dearer to me than any other word in our language. It is peculiarly adapted to a Liberal paper. The *Sun*, *Banner of Light*, and many others, are very suggestive, but none seem to me as appropriate as THE TRUTH SEEKER. During the past year circumstances hav transpired to prove that the man who chose this title for his paper has regard, reverence, and love for truth—to him more precious than liberty, or even his very life itself. THE TRUTH SEEKER should be universally patronized for its impartiality and justice no less than for its advocacy of truth. It gives pro and con with equal fairness on every subject, which no other paper in America can equally boast. For these reasons I patronize, read, mark, learn, and inwardly digest it, and truly love and admire it and its heroic and manly editor and proprietor. But what can I say in favor of your opponents, persecutors, and defamers? Here allow me to contrast the opposing parties.

I perceive that the party of persecutors and defamers are not either truth seekers or truth speakers. The proof of this is found in a careful perusal of your unanswerable reply. As a "truth speaker" you are noted by all true Liberals for veracity, and you need not fear that your reputation will suffer in the least from the falsehoods of your would-be assassins. You stand acquitted of all guilty intentions in the minds of all lovers and champions of truth. The poisoned arrows of slander not only fall harmless at the brave old truth seeker's feet, but they also infinitely increase your fame by contrasting truth and falsehood. I was never more pleased than while perusing your answer to those incarnate fiends, Abbot, Bundy & Co. Their characters now appear more infamous, if possible, than they ever appeared before. T. C. Leland's article in THE TRUTH SEEKER of December 20th, 1879, has the ring of pure metal, well calculated to put Abbot, Bundy, and the rest on the stool of repentance. I hope it will hav that effect. I am decidedly of the opinion that you hav been sufficiently Comstocked, Benedicted, Haysed, and almost crazed, for all practical purposes, without the addition of being Bundied and Abboted to death. I believe that you hav told the truth, the whole truth, and nothing but the truth. With no criminal intentions, your fault was the sin of omission, evidently not of commission; therefore, we unhesitatingly pronounce the verdict of "Not guilty."

I conclusion I beg to offer a little gratis advice to all who hav had their fingers

In those delicious pies,
Bundy and Abbot lies.

First. Dear truth speaker, if you had gone and done it, you would not hav been exposed and persecuted; therefore, be advised, and do so no more.

Second. We advise that "young virgin" to go to the priest and make a true confession of all her sins; then "go and sin no more." Surely, "that's what's the matter with Hannah!"

Third. We advise Bundy, Abbot & Co. to take a little rest. Their characters are buried so deep in infamy that they never can possibly be resurrected. Their "truth-loving" subscribers should now desert them and patronize THE TRUTH SEEKER for truth's sake.

Fourth. We advise Inquisitor-General Comstock to repent and truly reform; otherwise, when he arrives at Hades, the "unconverted," whom he boasts of having sent into eternity, "in their blood and in their sins," will get their revenge and satisfaction by poking him in the fire with red-hot pitchforks forever, as they ought to do.

Fifth. We advise Judge Benedict to go into some innocent, harmless, useful occupation; for example, take hold of a plow-handle, and in future follow plowing, which would be infinitely more honorable than to condemn so many innocent, helpless victims to jails, fines, dungeons, and would-be fires.

Sixth. We advise President Hayes to redeem his administration and immortalize his name by performing a simple act of justice before he loses the opportunity forever.

Seventh. We advise all our law-makers to perform a lustration. Do keep within the bounds of the Constitution and annul all laws contrary thereunto, and, as in duty bound, we will every pray.

Bro. Bennett, I beg to be considered one among your true friends. Allow me to assure you of my increasing regard and esteem, and also to express the hope that you will outlive the prejudices and wrongs of all who, without any just cause, still continue their cruel, merciless, unprovoked, unrelenting persecutions. May God hav mercy upon their souls!

I close by sincerely wishing you a prosperous and a happy New Year. I hav the honor to be, sir,

Very respectfully, fraternally, and truthfully yours,
E. N. KINGSLEY.

PERSECUTION CONTINUED.

Belief that the Lord by himself was created.
Is very essential to keep man from hell;
Indeed, did God know that mankind were all fated
In unending torture and anguish to dwell?

Did Jesus forsee that by his crucifixion
But one out of thousands to glory will go?
To Greeks this is foolishness, fable, and fiction
Both truth and philosophy prove that is so.

Will God's love permit man's eternal perdition?
Will the most learned Christian be pleased to reply?
Can this be the deity's highest ambition?
The devil outwitted God. Who can tell why?

There's nothing in all the vast bounds of formation
Give proof of a dogma so clearly absurd
As infinite punishment—endless damnation—
And found nowhere else but in God's holy Word!

God made sinful man, sinful man made money;
This nursery rhyme should be laid on the shelf;
'Tis not very logical but 'tis very funny
How God out of nothing created himself!

God also made Satan, and Satan made sinning,
And God made mankind both to plow and drink tea;
God also made pigs in the very beginning;
God, Christ, drowned the devils and swine in the sea.

Now, all things do truly exist by formation,
And nothing was ever created, is true;
Whoever made hell and eternal damnation,
Alas! should hav found something better to do.

God never could keep his dear children's heads level,
So down to the bottomless pit they must go,
And all unbelievers must off to the devil
And always be roasted in brimstone below.

But bloodthirsty Christians already forgiven,
Who murdered vast millions of their fellow-men,
Faith made them all saints, sent those demons to heaven;
You call this God's grand philosophical plan.

Go open your dungeons, you heathen believers,
And let your poor victims once more see the sky;
Creeds, false and immoral; dupes, frauds, and deceivers;
Yourselves and your gods and your fables will die.

LOCUST BAYOU, ARK., Dec. 15, 1879.

MR. EUGENE MACDONALD, ESQ., *Dear Sir:* The Bible says, "There is more joy over one sinner that repenteth," etc. I think that poor encouragement for a person to be strictly honest and upright to hav nothing to repent of; but still I like Mr. Bennett's manly confession. He made a clean breast of it, and I forgive him. It is much better than denying it and smoothing it over.

I wish to congratulate you on the management of THE TRUTH SEEKER while its editor is lying in his cold and lonesome cell. We ought to get up an indignation meeting against that part of a man, Hayes, for his non-interference in Mr. Bennett's behalf. My respects to Mrs. Bennett. She must be of good cheer. Please find inclosed three dollars, my subscription to THE TRUTH SEEKER for the year 1880.

Yours truly, JOHN H. HASLAM.

HART, MICH., Dec. 13, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* I see in your paper of November 29th, "Anthony Comstock: His Career of Cruelty and Crime," for 25 cents. Please find stamps inclosed and send it to me. I think it is just what I want for this neighborhood. Things are not as they were a year ago in this place. It is as the old Dutchman said: "The sooner vot a man livs in dis vorld, the more he finds, by Jesus Christ, right avay oud!" Yours truly, CHAS. V. WARREN.

HILLSDALE, O., Nov. 26, 1879.

FRIEND BENNETT: In reply to your letter, published in THE TRUTH SEEKER last week, I would say: Two years ago, having heard the "Open Letter to Jesus Christ" read aloud, I made the remark, "That paper should be stopped." Now, since then, I hav changed my ideas concerning those things. I hav been for some years a truth-seeker, mechanically also being a watchmaker. I hav been a subscriber to your paper a short time, but I prize it very highly. In regard to the late attack on your character, I am surprised and completely disgusted to think that men who pretended to be friends to the Liberal cause should so basely attack one of its most earnest and zealous supporters for so trifling a matter. And if our old friend has been a little imprudent, is not every man liable to be inclined a little that way at least once in his lifetime? I propose that the President of the Liberal League accept not your resignation, which you offered, for I don't think you hav done anything worthy the loss of our highest esteem and confidence. I hope that every truth-seeker will early respond an emphatic No, THE TRUTH SEEKER shall not be stopped.

Yours in sympathy, H. A. BOLEY.

BASCO, ILL., Jan. 2, 1880.

DEAR FRIEND BENNETT: The tenets of the Christian religion command its devotees to forgive their enemies; then we Liberals, shall we not forgive our friends for their little peccadilloes, especially when they confess and repent? Why yes, certainly, we forgive you, old warrior, and we want to keep you at the head of the army of the Liberals of this country to marshal our forces and lead them to victory and success.

Yes, sir, I for one say continue to be editor of THE TRUTH SEEKER, the most radical, the most sensible, and the most fearless opponent of religious superstitions and falsehoods. THE TRUTH SEEKER came to my notice at its birth, and I liked its countenance and character, and I befriended it from the first number until now, and hope to continue to do so as long as it keeps at its work of truth seeking.

I hope the Liberals of the country will uphold and keep alive THE TRUTH SEEKER, the most potent weapon they hav to oppose the hordes of orthodox hypocrites, and come to its support according to their means.

I send to-day six dollars for one year's subscription. My dear friend, I feel very indignant at those rogues, scoundrels, and religious hypocrites who forced you into a felon's cell among thieves and murderers; and still more indignant with the President of the United States, who has the power to liberate you, when he knows full well that you committed no crime at all, and keeps you there by the order and under the direction of the Pharisaical, jesuitical priestcraft. I hope and like to suppose that your keepers hav some sense of humanity and honor, not to treat you as a criminal but as a victim of religious persecution. I think when President Hayes will leave the White House for home he will still feel the pangs of burning shame, especially when he meets a Liberal friend, if he has any, for not having done right toward a persecuted fellow-citizen.

The few Liberals in this neighborhood sympathize with you for your unfortunate present situation, but we hope you will come out all right.

Yours, for the extirpation of error and wrong,
JOHN DIDIER.

GRAND RAPIDS, MICH., Jan. 19, 1880.

EDITOR TRUTH SEEKER: The Paine celebrations now coming very soon suggest an idea, which if acted on with energy, in real live earnest, will present a front to the enemy and kindle a flame of general interest that will strike with awe and power.

If our hero livs to pass those bars, let every League and handful of Liberals be ready on the day of his release to commemorate the event, and publicly protest against a government stained with the crime of imprisoning an honest man in the interests of sects, of tampering with the mails of free citizens, the taxation of the people to support church interest, and all the doings of the enemies of freedom to domolish the statue of liberty.

Not that the dead and their great works are of any less interest than ever, but the living and the stirring events of the present time, profoundly significant as they are of what is yet to be, are greater.

Liberals, Spiritualists, progressive Christians, all who value the principle of toleration bequeathed to us by our sires of '76, call and arrange the meetings. Let D. M. Bennett, the man of to-day, who is the representative of our crushed liberties, hav a greeting of remembrance, as he passes out of his cell, from all over the land, such as has never been given the enfranchised before—solemn, earnest, honest, intense, and alive with premonition of our future. "The voice of the people is the voice of God."

MARY KELSEY BOOZER.

D. M. BENNETT, *Dear Sir:* We hav not forgotten you. We are still with you in sympathy, and shall continue to do all we can to keep THE TRUTH SEEKER from going down under the Abbot and Bundy wave of virtue. Your position is grand. I'm glad you hav taken it. You display a generalship worthy the name of a reformer. You hav displayed two virtues at least—sincerity and fortitude, both cardinal. Sincerity, the grand virtue which deals plainly, without disguise, falsehood, or hypocrisy. Candidly, as knowing your error (if so it be), you take the chastisement with a fortitude which says, "If 'tis just, submission's here; I'm in the dust."

We claim the right to question these very virtuous gentlemen as to whose business it is to define another man's virtue. Emerson says: "Many a reformer perishes in his removal of rubbish, and that makes the offensiveness of the class. They are partial; they are not equal to the worst; they pretend they lose their way in their assault on the kingdom of darkness, they expend all their energy on some accidental evil and lose their sanity and power to benefit."

We might ask, Is it virtue to kick a fellow-editor when he is down? Is it virtue to bribe? Is it virtue to corrupt language by calling a fellow-mortal ugly names? Of all of which our friends Abbot and Bundy hav been guilty. But 'tis human to err, so we look upon their shortcomings as we would on any other mortals,' only we ask these few simple questions to remind them of the fact that vice and virtue are with us according to our surroundings and organisms, and our ability to do good or bad has no bearing as to what is good or bad. One pleasing thought presents itself to me as I contemplate the dawn of a new era, in which men and women will allow one another to stand alone; an age of glorious individualism, wherein there will be no incentive to hide the true character of individual communities; no governments, where each and all will be a law unto himself. We shall neither blame nor praise unduly when the mist has cleared away. Then will the pseudonyms "vice" and "virtue" be struck from the vocabulary of expression. Virtue is that beautiful trait of character which sees no evil in a faulty organization, covering the defects with that chaste robe of charity whose ample folds "covereth a multitude of sins."

I trust every reader of THE TRUTH SEEKER will help by word and deed to assist in carrying out the good work of D. M. Bennett. The fruit of his labor should be enough to stir them to action. The old tree of Liberalism is grafted largely with the fruits of the labor of D. M. Bennett. They cannot make an abortion of his life-work. He has done too much; the cause needs him. Make the burden as light as you can for him while the American Bastile holds him behind the bars.

O. D. Phelps, of Kansas City, concluded a course of lectures at this place a few days ago. We would recommend him to the friends in Kansas, as he is now in the field as a Liberal lecturer. He is a genial and scientific gentleman and a pleasant speaker. He left us minus his Bible, a well-marked volume, to which he referred as a monitor of evil. He left it in the schoolhouse, where it was found by the Christian teacher, who, I presume, subjected the poor book to cremation in honor of his departure, which was hailed with gladness by our Christian friends, whose eggs "would'nt rot," so they said. J. E. BALL.

LEADVILLE, COL., Nov. 27, 1879.

D. M. BENNETT, *Dear Sir:* I hav just finished reading your "Fourth Letter from Albany," of the 16th inst, and it makes my blood boil with indignation at the wrongs heaped upon you. I realize that "although you are slightly disfigured you are still in the ring" and able to deal some sturdy blows, right and left, to your enemies, who seem bent on crushing you. And now, as one of the jury referred to in your letter, I pronounce you not guilty. Long may THE TRUTH SEEKER wave, and long may D. M. Bennett liv to direct it, is the wish of your friend,

F. H. MOORE.

CABERY, ILL.

EDITOR TRUTH SEEKER: I was rummaging through my papers just now, trying to find a copy of my pamphlet entitled "Women's Rights and Men's Wrongs," but I cannot raise it. Send me a copy, for which find pay inclosed. I want to re-write the essay and put it into my dime course of lectures.

Poor old Bro. Bennett! how does he get along? I do hope he keeps up his spirits while grinding out those thirteen months of unrighteous imprisonment, all for mailing that dry and sleepy "Cupid's Jokes," I would call it, instead of "Yokes."

That love-letter boom which his enemies got up against him has, like the boomerang, recoiled most gloriously upon those who sent it forth. Bro. Bennett, the noble old Roman that he is, is too great, too good, and too honest to try to hide or to cover up anything, while all the critical world around him is doing nothing else. He shirks no responsibilities and keeps nothing back, but puts the worst side out. He just throws the doors and windows of his soul wide open and invites a scandal-loving world with sniffing nose to walk in, and look and smell around to its heart's content. If open confession is good for the soul, then the soul of the brother must be as white as snow. But oh, don't I hate a nasty, dirty, plotting, black-mailing woman anyhow? JOHN SYPHERS.

WEST FAIRVIEW, PA., Jan. 18, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find $2, part due on THE TRUTH SEEKER. I hope to be able to send you more soon, as I think it the *ne plus ultra* of Liberal papers. Their are many books on your list that I would like to hav and hope to be so circumstanced soon to gratify my desire in that way. Hav been a subscriber to the *R.-P. Journal* eight years, but it has got too pure for me. Poor little Bundy! I remain, Yours, J. G. MAY.

## The Golden Calf.

BY CHARLES F. ORMSBY.

The Israelites had journeyed on
Through many a mile of sand;
They had left their homes where they were born
In search of the promised land.

Jewels of gold, and silver, and brass,
Jewels of copper and tin,
They had borrowed from their friends of the Egyptian class,
But their friends were well taken in.

Those jewels that were loaned were never returned,
For you see it was not to be,
For the parties that loaned them were nearly all drowned
While trying to cross the Red Sea.

But what was the value of their jewels now,
As they glittered in the rays of the sun?
A barrel of gold would not buy a cow,
Nor even a Springfield gun.

What cared they now for their jewels of gold?
For their jewels of silver and brass?
They wanted a leader both brave and bold,
And for their herds they wanted grass.

Moses, their leader, had gone up the hill,
He had gone up to talk with the Lord;
He'd been gone many days and was absent still,
And from him they'd not heard a word.

They saw the lightning and heard the thunder,
And saw the thick, black clouds,
And they looked and listened with fear and wonder
As they gathered together in crowds.

They remembered the plagues of darkness and blood
And the hailstorm in Egypt's land,
That slew the cattle wherever they stood,
And the plague of lice-stricken sand.

They remembered the plagues of locusts and frogs,
And the slaying of Egypt's first-born,
And they shook and trembled within their "brogues"
As they wondered where Moses had gone.

They remembered the story of the burning bush
That grew near Jethro's land;
They remembered that water from a rock did gush
When Moses gave the command.

Then they were reminded of Aaron's rod,
For Aaron was Moses' brother,
And they called upon Aaron to furnish a God,
For they said, "We must hav another.

We are ready to die for thee and thy rod,
We are ready, if needs be, to rough it;
But we certainly must and will hav a God,
And our God shall hav a prophet."

Then Aaron was pleased as he looked around;
In his mind all their gold he did measure,
And he told them to make a great heap on the ground
With the whole of their golden treasure.

Then the crowd did gather round his tent,
Those sons of Isaac and Jacob;
A very big heap each one of them meant
To do his best to make up.

The women they took the rings from their hands
And also the rings from their noses;
They were ready to obey their leader's commands,
For he was the brother of Moses.

The rings from their ankles they did each of them kick,
The buttons from their coat they did twist.
Each man did take the gold chain from his neck
And the bracelet he took from his wrist.

A maiden fair, though she mourned the loss,
Had determined that she'd do her part,
So she gave up a chain, with a bright golden cross,
She'd been wearing next to her heart.

The farmer then sawed off both the brass knobs
From the ends of the horns of his ox,
And declared it was one of the very worst jobs
He'd ever done for the contribution-box.

A soldier fetched his epaulets, then,
And was parting them with sorrow,
Said Aaron, "I don't want them, my man,
For they were made in Atterborough."*

When Aaron had obtained the whole of the gold,
As he leaned upon his staff,
Said he, Well now, upon my soul,
We'll make a golden calf.

Then Aaron at the gold did laugh
As he threw it in the fire;
But at last drew forth a golden calf;
If you doubt it, just inquire.

Then Aaron said, "O Israel,
What think ye of it, now?
Come closer, that ye may view it well,
This daughter of a cow."

And then they climbed upon its back
And crawled between its feet,
And gave it many a hearty smack
And declared it couldn't be beat.

Said Aaron. "I took frem you all of your watches
And kindled a fire with lucifer matches,
And I threw in your gold in several batches,
And now you can see what a golden fire hatches.

'Behold your God, oh, men of toil,
That led you forth from Egypt's soil;
Fall on your knees, and offer prayers,
And you'll be relieved from all your cares."

Then the Israelites threw down their tents,
And hung their clothing on the fence;
Some did dance, some ran about,
Some did pray, and all did shout.

Now while this folly Aaron instigates,
He suddenly hears a crash,
And turning around he sees the slates,
Which Moses is trying to smash.

While Aaron was tampering with the Israelites,
Moses himself was returning,
And now he has seen such horrible sights,
That his face with anger is burning.

Then Aaron did tremble and shake with fear
And said unto Moses, "'Twa'nt me;"
And said that he was willing to pay for the beer,
If Moses would just let him be.

Said he, "What I did was to prevent strife,
For I knew not what else to do,
And I never would hav done such a thing in my life,
If I had known where to find you."

Said Moses, "Now rally unto me, all
The men that are on the Lord's side;"
Then the Levites did quickly respond to his call,
For their folly they wanted to hide.

And then the very next words that he spoke
Could be heard far out on the plain,
"You need not tell me that this is a joke,
Nor that you won't do so again.

Gird on your swords, my gallant band,
Let each man smite his neighbor,
And leave him gasping in the sand,
With a death wound from the saber.

Go up and down, throughout the camp,
Slaying every man his brother,
Till in the darkness and the damp,
You can't tell which from 'tother.

Let every man his companion slay,
Spare neither old nor young,
If I had rope enough this day,
The whole crowd should be hung."

Then was heard an awful crashing,
Swords together were loudly clashing,
Warriors here and there were dashing,
And each other's skulls were smashing.

Then were heard loud cries of pain
From wounded people on the plain.
Feeble moans and awful groans,
From helpless people with broken bones.

Three thousand men that day were killed,
But the wounded they did not count;
And with anguish many a heart was filled,
At the foot of Sinai's mount.

And then that golden calf was burned,
So many a man supposes,
And into powder then 'twas ground,
By order of Mr. Moses.

And that powder then was mixed with water,
And it made a golden chowder;
And the people drank it after the slaughter,
That mixture of water and powder.

Then Moses climbed the mount again,
As he had done before;
And he brought down commandments ten,
There were neither less nor more.

To read to them it needed cheek.
At the foot of that great hill,
To read the law of which I speak,
That is, "Thou shalt not kill."

*Providence, R. I.*

*Atterborough, Mass., once noted for its brass jewelry.

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He dwells in a city, the "hub" of our planet;
He poisons the land once delightful to view;
How craven the people, who make him their idol,
The brain of a chicken, the soul of a Jew.

He knows that the world is in misery sunken;
That goodness must bend to the powerful whim;
He strikes not a blow at the heart of the evil,
One hundred a night is sufficient for him.

He drives his gold chariot, pompous and wordy,
Through every old rut where mankind hav been led;
He calls on the lightnings, all shivering with terror,
If the "felon" but turn in his feverish bed.

But to find a new path, no, he has not the genius;
He fears every stump, every hornet, and fly,
Then bounds on the martyr and seeks to destroy him,
Who works for the nations, to heal them or die.

Now craft sits enthroned as American justice,
But, freemen, oh say, shall it always be so?
Then let the bald eagle fly back to his eyrie,
While the vultures may gloat on their carrion below.

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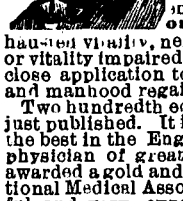
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## Odds and Ends.

"Press me close," said Kate last eve.
"'Tis bliss to suffocate"—
Quoth George, "My pet, if you'd jus' sleeve,
With thee I'll suffer, Kate."

"'Twas the night before Christmas,
And all through the house
The tom cat was chasing
A tan-colored mouse."

"Dear Louise, don't let the men come too near you when courting." "Oh, no, dear ma. When Charlie is here we always hav one chair between us." Mother thinks the answer is rather ambiguous.

"Jennie Dare," whoever she is, has come out with a new song, "Love Me a Little while the Roses Bloom." Well, it isn't exactly the thing, so long as we are legally out of the market, but we'll do it. And then, when the roses peg out, we'll love you a considerable through the verbena season, and then we'll keep it up while the —how do you spell those flowers that sound like Xenia, Ohio? Zinnia? thank you, while the zinnias flame out, and then we'll hire a conservatory and keep the old thing going till along about Christmas. Bless you, there's nothing mean about us, and if the young men of this country hav got so slow you hav to make appeals of that nature to the public, we'll discount all the roses between here and the vale of Cashmere.

MORNING.

Night flits away; morn rises in the East,
And all the Eastern sky grows hot and red;
For nature's morning is of rosy hue.
The early cock takes perch to make a crow,
And reckless flings good notes on every side;
The hen leaves stick on which she's rooster been,
And gravely scratches round the lichens green,
Or, seeking gravel, sharply pecks the quartz,
And from a stony field a full crop takes.

And lo! the lowing kine rise from their beds,
And past your gardens to their pasture go;
The sheep good wether far afield pursue;
The ducks sit down to lay the morning eggs;
The turkeys gobble up the early worms;
The cat pursues the bird far up the trees;
The grunting pig goes swiftly to his pen;
While on the path, before the kitchen door,
The house-dog idly sits and points his tail.

The husbandman goes swiftly from his wife,
So as to sow the crops he'll later crop;
His wife, to husband well her consort's goods,
For breakfast gives to all the Indian meal,
And fills the hungry boys with boiling mush;
The cowherds boldly drive afield the cows
That lack their lactage, which fills full the pails;
And though the stars hav faded from the sky,
The dairy-maid has still her milky whey.

The sun soon mars the splendor of the East
By further moving up in heaven's vault;
Soon clouds are missed as swift they fade to mist;
From off the trees, and shrubs, and plants, and grass
The morning, with Sol's aid, collects its dues;
While little birds send into fruit their bills,
And bees wax busy roun the honey flowers;
And though the eastern sky is full of gold,
'Tis plain to every one that morning's broke.
—*Arthur Lot in Puck.*

Mr. Alden, of the New York *Times*, evidently shares the weakness of journalists for military criticism. After describing the recent hostilities in the First Reformed Presbyterian church at Pittsburgh, he asserts, in effect, that the congregation blundered whenever its two factions engaged. "Not the slightest knowledge," he says, "of the elementary principles of strategy was shown, and the means of assuring victory, which would hav been apparent even to an average militia colonel, were totally disregarded. It may be laid down as a principle of church fighting that the pulpit is the commanding position. The party which wished to conquer at Pittsburgh should hav occupied the pulpit in strong force at an early hour, posting at the same time, a number of picked elders on the pulpit stairs. The choir-gallery should also hav been occupied, thus placing the body of the congregation between two fires. Had this been done by the Clyde party, it would hav been impossible for the Woodside party to hold services in any part of the building, unless they could hav successfully stormed both the pulpit and the choir-gallery. This might possibly hav been done, but the struggle would hav been a hard one, and the carnage would hav been fearful. Nevertheless, neither party seems to hav thought of this method of securing victory. There was also a failure on the part of all the combatants—with the single exception of the man with the poker—to use their weapons with any efficiency. The fire of Bibles and hymn-books from the back-pews was nearly ineffectual. Those weapons hav a comparatively short range, and, except in the case of a plunging fire from a gallery, do little execution at a long distance. There was a large fifteen-inch Bible in the pulpit that would hav done tremendous execution had it been thrown into the struggling mass of elders at the foot of the pulpit stairs, but no one had intelligence or presence of mind enough to use it. There were also foot-stools in many of the pews, which might hav been effectively used, but the 'Covenanters' seem to hav entirely forgotten the example of Jenny Geddes, and not a foot-stool was used. Such a fight as this does not deserve the name of a battle. A dozen stalwart Irish Roman Catholics, accustomed to ecclesiastical fights with their Orange enemies, or a small gang of earnest Methodists inured to expelling roughs from Missouri or Arkansas camp-meetings, could hav put the entire First Reformed Presbyterian church to flight in five minutes."

## To the Legislature of the State of New York:

We, the undersigned citizens of the state of New York, petition your Honorable Body to repeal the present laws of the state which exempt church property and ministers of the gospel from taxation; and we thus petition your Honorable Body for the following reasons:

1. Because by exempting church property and ministers' effects from taxation the state is assisting to support sectarian religion, which is unconstitutional, and foreign to the purposes for which our government was formed; and (2) it is extending charity to the clergy, a class better paid than any of the mechanics who are taxed, and better than members of many other professions, thus constituting them a privileged class.

2. It is a principle of justice that whoever enjoys the protection of a government should assist in its support. Churches and ministers demand and receive protection from our government; and should riots occur by which such property should be destroyed, the state would be compelled to make good the same, although the property had never contributed to the revenues of the state.

3. By continued exemption of church property from taxation, ecclesiastical corporations are enabled to amass immense wealth, the exemption of which lays much heavier burdens upon secular property. One corporation in New York city owns $15,000,000 worth of property, $9,000,000 of which pays nothing for the support of government. In the state of New York there are $110,000,000 worth of property exempt from taxation.

4. It is a matter of history, with which every member of your Honorable Body is no doubt acquainted, that whenever, by a long term of freedom from taxation, the state has aided the church, it has at last been compelled, in self-defense, to confiscate the wealth gathered by the church—which, by its power and influence, owing to such aid, was becoming dangerous to the peace and welfare of the state. The examples of Mexico and Italy are respectfully submitted. In the neighboring city of Montreal the church owns nearly two-thirds of the real estate, which forces one-third to pay taxes sufficient to protect the whole. The value of church property in the United States is $500,000,000, and should its increase in the future be in proportion to its increase in the past, in the year 1900 it will reach the sum of $3,000,000,000, a third more than our national debt. Foresight now, on the part of your Honorable Body, may avert future disaster from our state.

And for many other just reasons which will readily suggest themselves to your Honorable Body.

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Newburyport, Mass., May 19, 1879.
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Very truly yours, James Parton.

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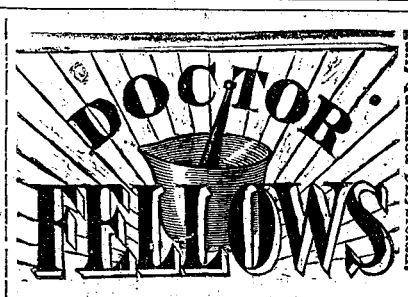
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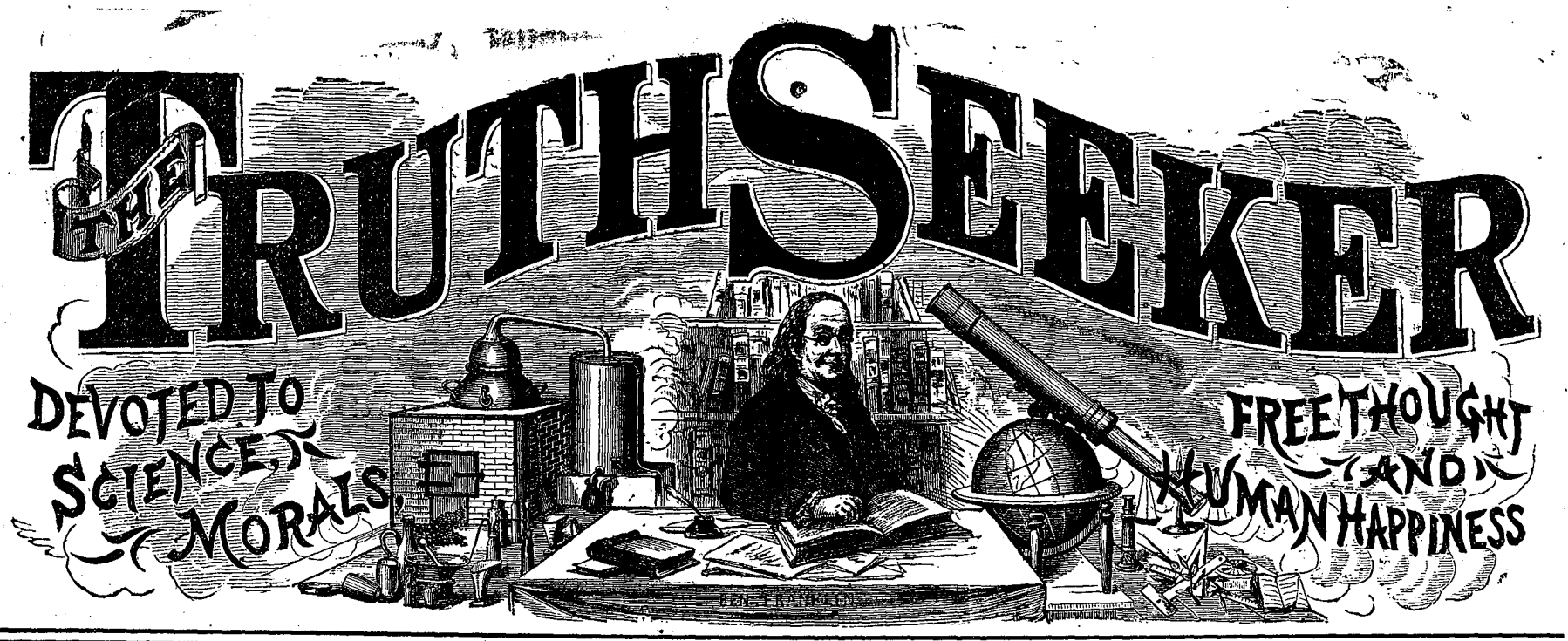
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## Notes and Clippings.

"WHERE was Bacon when *Cooley's Weekly* came out?" is the inquiry propounded by that enterprising sheet to the "divine" libeler. Getting cured, probably.

IN Fairhaven, Vermont, a Protestant committee locked the school-house door against a young lady teacher who was a Catholic. She had been hired and can collect her pay. Protestant persecution in A.D. 1880.

IN a flour-mill at Jerusalem a firm of colonists from Wurtemburg are putting up a steam engine, and the startling announcement has caused some commotion among the descendants of the ancient dwellers in the Holy City.

PROF. WM. DENTON will commence on Sunday evening the, Feb. 15th, his course of twelve illustrated lectures in Paine Hall, Boston. Tickets for the course, with reserved seat, $2; to six lectures $1; single lecture, 25 cents. For sale at Paine Hall.

A NUMBER of New England clergymen, after a solemn conference at New London, hav decided that there is a personal being by the name of Satan. Though he is not visible to the naked eye, they can see him very distinctly through the telescope of faith.—*Dysart Reporter*. The telescope was a glass tumbler used in taking sacrament.

MOSES HULL, editor of the Boston *Commoner*, will lecture before the Second Society of Spiritualists of this city the last two Sundays of this month. We hope all our Liberal friends, whether Spiritualists or Materialists, will go to hear him. The Society meets at Republican Hall, 33d street, near Broadway.

O. A. PHELPS organized a Liberal League at Cottonwood Falls, Kan., on the 20th of last month. On the 27th he organized one at Garnett. He is taking steps to organize one at Neosho Falls and Burlington. The Professor is one of the most earnest and energetic Liberal workers in the field, and should be kept constantly engaged.

THE Buffalo Liberal League celebrated Paine's birthday by a grand festival and ball. They rented the German Theater, which was beautifully decorated for the occasion. Refreshments were served, and the entertainment closed with a social dance, lasting until 3 A.M. Messrs. Cole and Bancroft are deserving of praise in their efforts for make it a success.

THE other day the Rev. Joseph Cook saw a street gamin with a bottle of liquor, and, grieved at the sight, said to the lad: "Son, by the development of the inherent propensity to Bacchanalian revelry we involutionize to the grade of Pachyderm. Quem bous yelt per bere, prius dementat." "Oh, yes sir!" says the young hopeful, "take some, for it's free as the grace of God."

THE ENGLISH CALENDAR.

Dirty days hath September—
April, June, and November.
From February until May
The rain it raineth every day.
And all the rest hav thirty-one
Without one blessed gleam of sun.
And if any of them had two and thirty
They'd be just as wet and twice as dirty.

THE banker of the Vatican, who managed al His Holiness' financial business in Rome, has taken to flight, and has left behind debts amounting to more than $150,000. Several high ecclesiastical officials, who had intrusted all their fortune to the specious swindler, are suddenly plunged into the greatest distress. One of the last Cardinals created by Pius IX. is said to hav been hit so hard by the defaulter that he has not a centime left.

THE Rev. Mr. Cowley, ex-shepherd, was a few days ago admitted to the fold for black sheep in Center street, known as the Tombs. But even in there, among the men upon whom the law has fixed its clutches, the Rev. Mr. Cowley finds himself a pariah. Vulgar criminals who can barely write their own names shrink with loathing from the learned clergyman who is accused of starving and torturing helpless little children. It is one of the cases in which the touch of nature makes philanthropists and sneak thieves kin.

WHEN Naples was ruled by King Bomba, his majesty one day paid a visit to the ship of an English commodore lying in the bay. While the commodore was receiving his royal visitor on the quarter-deck, a member of the Neapolitan suite cruising about amidships mistook a windsail for a pillar, and leaning against it, suddenly went below head foremost. The only witness, an old tar, thereupon made for the quarter-deck, and having saluted, said, "I beg pardon, commodore, but one of them ere kings has fell down the hatchway."—*Chamber's Journal*.

REV. A. W. PAIGE, of South Glastonbury, Connecticut (a man of family), was taken from the Haddam Jail to this city this morning. He had served his sentence of thirty days for lascivious carriage To-morrow afternoon he will be brought before United States Commissioner Marvin for a preliminary examination on the charge of sending obscene pictures and obscene writing through the mail. Two specimens of the drawings made by Paige will be brought in evidence against him. They are of a most foul character, and the offense is made all the worse in that they were sent to a lady. He is broken down and abject. The prisoner is sixty-two years old. He was accustomed to walk at night all the way from his home to the woman's residence where his alleged adultery was committed. Her brother, happening to get hold of one of Paige's letters, "went for him" with a pistol, and Paige "caved." The woman was sent to the insane asylum at Middletown. Perhaps she will become insane, if she is not now, in such a place. Paige has been, in Glastonbury, the leader of the prosecutions of all liquor sellers. The latter and their friends hav been crowing over his downfall and sending him printed songs, the burden of which was,

"He is safe from all temptation—
Paige is safe in Haddam Jail."
—*Hartford Times*.

SELDOM does a village experience such a mental shaking up as Brockport, N. Y., experienced during the past two weeks over Col. Ingersoll's lecture, delivered at the Opera House. One of the local papers, on what it considered reliable information, stated, in announcing the lecture, that "clergy as well as other professional men had expressed an ardent desire to hear this remarkable man." This raised such a breeze in the ministerial camp that they issued a manifesto over their united signatures denying the allegation, and had the same published. Then as a further vent to their outraged feelings, they took occasion the next Sunday to denounce the lecturer and admonish their flocks "not to sanction his iniquitous heresies by their presence." Mr. Ward and his Opera House also came in for a share of the clerical condemnation. Of course all this was the biggist kind of an advertisement, and "Bob" spoke to a crowded house. But the end is not yet. Last Sunday the Presbyterian minister again opened on the subject, and on Mr. Ward, who was the leader of the Presbyterian choir, and who was present at his indignant outburst. Mr. Ward's resignation was handed in the next morning, and the church now has on its hands the most orthodox kind of a quarrel, a large party supporting Mr. Ward in opposition to the dominie.

BAXTER SPRINGS, Kansas, has been all agog for a few days past over a highly sensational scandal that came to light two or three weeks ago. The man is the minister of the Methodist-Episcopal church in that city, Rev. E. W. Howell, and the woman the wife of a prominent business man of that place. She, too, is a member of the church. The story is the old, familiar one of illicit love. A letter, in which he had poured out his soul to his affinity, was intercepted or found by the injured husband, and of course an *expose* followed. The husband of the woman made the horrible discovery about three weeks ago, and being a considerate man, blessed with a faculty of self-possession, he did not act passionately, as some men would hav done, but considered the situation. He had two children of his own, and though he had been greatly wronged, his sympathy extended to Howell's family—a wife and seven children. These he longed to shield from the disgrace that would follow exposure. After bringing the guilty pair face to face and compelling them to make their acknowledgments, he gave Howell four days to leave the place. Howell at once formed the excuse that his health had failed as a cause for resigning the pastoral charge of his circuit. On Sunday, January 11th, he took formal leave of his church there by preaching a farewell sermon, and on Monday morning he left for Hartford and Leroy, Kansas. Before leaving he himself, after solemnly agreeing to keep the secret, disclosed it to a person in town, which, by some means, the injured husband found out. Having given himself away, and finding that there were already suspicions existing in the minds of the people in reference to the matter, and Howell's continued effort to deceive the people of his church by holding prayer meetings and even going so far as to say that he would preach at the quarterly meeting, which took place soon after, the husband could contain himself no longer, but laid the case before the members of the church. As soon as apprised of the situation, the members of his church aroused to vigorous action. Howell appeared before a committee and confessed that he was guilty of great imprudence and indiscretion, but denied that there was any criminality attached to his indiscretion. How long he had carried on his secret amours is not known to the public, but there is no doubt he was guilty even at the time of conducting a protracted meeting in that city just before the holidays. Howell is a man over forty years of age and has been in the ministry about seven or eight years. His wife is heartbroken.

THE Liberals of Rochester, N. Y., assembled at the Academy of Music on the 29th ult. to commemorate the anniversary of the birth of Thomas Paine. The meeting was organized by the appointment of D. M. Fox as President and F. S. Webster as Secretary. Mr. Fox delivered a short address, giving a history of the life of Thomas Paine and the many misrepresentations which had been made concerning his career and death. He spoke of his course as a patriot and true man. Mr. J. Chapell followed with a few well-chosen remarks, and Mr. Miller delivered an address, the close of which was received with applause. Moses Hays, Esq., was then introduced by the presiding officer. He said that he did not wish to tire the audience, and as he was not a speaker but a worker, he should make but a very few remarks. He thought that Thomas Paine made a more important proclamation than the one issued by President Lincoln when he gave freedom to four millions of slaves, for he invited the whole world to rise up against ecclesiastical superstition. He advocated political action and advised the Liberals to come out square at the approaching election and vote for the men who would best represent their views. The president then introduced Mrs. Amy Post, and stated, what is no new fact to the people of Rochester, that she was an earnest worker in the cause of liberty in the days of slavery and always was found laboring for the good of society. Mrs. Post had read Thomas Paine's works secretly when she was a young girl, and was then convinced of the truth of his reasoning. She had visited his grave and saw the monument which had been erected by friends, and which she had this evening learned had been defaced. The prejudices of the people who then owned the land where he was buried were so strong, although they were Quakers, that they would not allow the stone to be placed within the inclosure which surrounded the grave, and it was placed in the road at some distance from the last resting-place of the apostle of Liberalism. Mrs. Nettie Pease Fox delivered an eloquent eulogy on the author of "The Age of Reason," and closed with an original poem. Mr. Fox then made a short closing address, in which he reviewed the progress made in that city during the past year. He advocated taxation of church property and stated that a bill for this purpose had been introduced by Hon. Charles S. Baker. He claimed that this was the result of the efforts of the Liberal League, which had asked Mr. Baker to state his views upon the subject last fall. When he answered satisfactorily on this subject they had supported him by their votes. He spoke of the idea which was advocated by orthodox preachers that Thomas Paine was in hell. He had been there according to that idea more than seventy years and if that were so he had certainly made some mrovements in that locality. Col. Fox thought that he would certainly hav introduced drainage and water if they were needed in the infernal regions. He then announced that services would be held at the Academy of Music at 10.30 A.M., and 7.30 P.M., every Sunday during the coming year.

## Events of the Week.

ITALY has just launched a three million dollar ironclad.

SECRETARY SCHURZ has removed Hayt, Commissioner of Indian Affairs.

THE Dutch settlers in South Africa demand independence of English rule.

A BIGAMIST with six wives was recently sent to prison from Kingston, this state.

THE Rev. Mr. Towes, a Minnesota clergyman committed suicide on the 29th ult.

TRAINS of cars now cross the St. Lawrence at Montreal on tracks laid on the ice.

EX-GOVERNOR FAIRCHILD of Wisconsin has been appointed Minister to Spain.

DEATHS from starvation are of rather frequent occurrence in Ireland of late.

A MAN and wife were burnt to death in their house at Easton, Mass., on last Sunday.

THE city of Jassy, capital of Moldavia, has been almost completely destroyed by fire.

THE English steamer Bengore has foundered at sea, carrying down thirteen of her crew.

THE river steamer Charmer was burnt on the Red River on the 27th ult. Eight lives were lost

FREEMAN, the Pocasset murderer, is declared insane. His trial has been postponed till May.

FIFTEEN miners were recently killed by an explosion of fire-damp in a coal mine in Saxony.

EXTENSIVE borings in Hanover, Germany, reveal the existence of an immense petroleum basin.

TEN thousand sheep were recently taken from South America to France in one cargo. The meat was kept fresh by the frigorific process.

OVER fifty thousand people in Italy hav been attacked by a malignant fever superinduced by famine. Of this number one-tenth hav died.

THE Rev. Charles Ponder, a Methodist parson of New Albany, Ind., committed suicide a few days ago during a fit of religious excitement.

IT is reported that a Russian transport with two thousand troops has foundered in the Caspian Sea. But very few of the troops survived.

OWING to rivalry between the different submarine telegraph companies cable rates to Europe are down to twelve and a half cents a word.

A MAN and boy were recently killed at Mill Creek, Indian Territory, for supposed witchcraft. The pious murderers hav not been identified.

THE Russian police are every day making fresh arrests of revolutionists, but Nihilism appears to spread more rapidly and extensively than ever.

THE Moors of Morocco are persecuting the Jewish residents. They recently covered an old man, over seventy years of age, with petroleum and burnt him alive.

TWENTY-SIX per cent of the female infants born in northwest India during the past year were killed at birth by their parents owing to extreme poverty and scarcity of food.

THE grand jury has found twenty-five indictments against the Rev. Mr. Cowley, manager of the Shepherd's Fold, of this city, charging him with cruelty to children. He is in jail awaiting trial.

IN Ottawa, Canada, a few days ago, a supposed corpse was roused from a trance by the rattling of earth on his coffin as he was being buried. He escaped burial and is in a fair way of recovery.

A RICH land owner near Barcelona, Spain, his wife, three daughters, a son, and two women servants were recently found murdered in their beds. Plunder was the object of the murderers, who hav been arrested.

MRS. SMITH and Covert Bennett, of Jersey City, who were twice convicted of murdering Mrs. Smith's husband, were acquitted, a few days ago, on their third trial, the same evidence being used in all three trials.

# Discussion.

## Debate between Prof. W. F. Jamieson and Rev. Jacob Ditzler, D.D.—Concluded.

MR. JAMIESON'S CLOSING SPEECH.—CONCLUDED.

PROPOSITION.—"The Christian religion and the Bible tend to immorality and the injury of society."

I have shown by indisputable facts of history that it perverts history, ignores facts, persecutes scientists, disparages Freethought, and encourages the wildest vagaries. Despite all these facts, which my friend has not met, he says what good there is in Infidels they are indebted to Christianity for. Like the mass of his assertions, he did not think it worth while to prove it. There is not morality enough in your whole system to even go round among the ministers! *You* have morality to spare. Where is it? I have shown you, proved by your own orthodox writers and preachers, proved by my friend himself, that your Christian atonement scheme lets the bottom out of all the morality you have "borrowed" from the heathen—a scheme that gives murderers a short cut by the rope's end to heaven—a scheme that, as the Chicago *Times* says, gives men a first-class chance to be "jerked to Jesus!"

Beautiful! is it not? "Salvation's free!" Talk, will you, of the immorality of Infidelity. Why, I think before you would dare to insinuate that any other system is immoral you would open your eyes to the foulness of your own, the pious host of swindlers, Sunday-school forgers, and pious pickpockets generally.

That these are facts no informed person denies. My opponent does not deny them, but called all his Christian garbage "Infidels." Queer Infidels, believing as they do in the horrors of hell, in a personal god, a devil, the blood of Jesus to wash their sins away, the inspiration of the Bible, repentance and forgiveness of sin, no matter how vile; these are Infidels, are they? No, no, my friend, in spite of your despair, I shovel back the load you dumped from your theological cart at our door. Take them, my friend, they are all yours. They are sheep with your D.D. mark. There is not a damned goat among them. Civilization has outstripped your Bible and Christianity, and made you ashamed of your hell, God, and devil—a God that my friend has attempted to defend, a God full of cruelty, a God that he admitted the believer would imitate, and which we have shown was too closely imitated by men and women who hated and murdered each other for God's sake; and even here in Kirksville, Christian men and women looking sour and hate me because I tell them these truths. There is this difference between us, we show your *doctrines* no mercy. When you Christians bore rule you showed *us* no mercy. We do you the justice to say that many noble men and women are found in the Christian church, both Catholic and Protestant. Their morality comes not from their religion. Facts which I have adduced show this. I have shown you that slavery existed under the influence of Christianity for centuries. I have shown that the drunkenest nations on the earth to-day are the so-called Christian nations. Many of the vices and superstitions that cursed the world under pagan forms of religion have been embalmed and perpetuated under the Christian form. Christianity, I have proved by historical facts, many of which he has not denied, thus stole its vices and follies from the heathen, as well as its few disjointed moral maxims. My friendly opponent has been unable to put his finger upon a single moral principle in Christianity that is not found in paganism, and existed hundreds of years before the dawn of Christianity; but I proved that every such moral principle was rendered nugatory by its atonement scheme—a sort of heavenly bankrupt act to deadhead mean souls into paradise.

My friend has in various ways tried to break the force of these injurious facts by fixing attention on Infidelity in fierce denunciation, and scarcely the semblance of proof. He has represented that the heathen and savages were under the dominion of my system of nature, but without Christianity. My response was that they were under the dominion of religion, superstition, with the exception of the civilized millions of heathendom, and they are patrons of science, art, and in many respects are superior in morals to Christian nations.

He said men who have no book revelation and no Christian religion, but have nature, are vicious and degraded. I think I showed the absurdity of that position. Nature, the theologiau claims, is the work of God. Strange indeed that works of God would defile men, and that the word of God only could reclaim them. My time is nearly expired.

My friends, many severe words have I uttered against your belief, as you have against the Freethinkers. Let us not hate each other because we differ in opinion. Oh that I could emancipate your minds from the slavery of Christian dogmas, and have you share the joy we experience in freely ranging amid the ruins of old religions, learning the lessons which they teach, that all religions are born to die, but truth is eternal, more enduring than the everlasting hills. Grand is it to stand erect in noble manhood and true womanhood, fearing no ill, trembling before no god, prostrating ourselves before no tyrant. Delicious is the freedom of thought which lifts the mind above the petty annoyances of life, bids it accept truth regardless of consequences, and leave the world at last better than we found it. The glorious sun of the "age of reason" is steadily rising and dissipating the fog banks of superstition. Religion had taught us in mournful numbers, this earth is a "vain world," a "valley of bones," a "house of mourning," a miserable failure of an unhappy, tyrannical, bungling God. The scene is changing; the dark curtain of creed we tear away. How lovely the scene! The storm is passed. All nature smiles. Our globe we see (thanks to the brave brains which filled no cowards' skulls) as a world of more than fabled Eden's loveliness, taking its place among millions of other heavenly floating palaces in ether space, swiftly flying its nineteen miles per second, round and round its center sun, and he, our yellow god of day, swinging majestically around his central orb, perhaps in mighty Hercules, while we humans, like motes in sunbeam, pass our brief summer afternoon of life in obedience to the law of nature, which was never "made," which law whirls worlds and rounds tear-drops.

Ah, my Christian friends, we have no dread of the unknown. You often misjudge us. No thought of ours can change one law of the universe. In orderly march, conflicts, struggles, triumphs, events, large and small, obey an ever-active energy mightier than mind. Why should we fear to live? why dread to die? The best which nature has in store, like a kind indulgent mother, she will give us. Whether we live a million years or one year, it ennobles, refines, beautifies human life to do justice for justice's sake, seek truth because truth is best, do good for goodness' sake.

We have shown that reason is a better guide than faith, and that science will take the place of the Bible and Christianity, and "the world will be the better for it."

Permit me to say, in closing, that it is with the kindest personal feeling toward my Christian friends that I have conducted this discussion. Hopeful am I that the battles of the race, in coming ages, may all be fought on the highlands of the intellect, peaceful, bloodless, glorious. To my opponent I say, I respect him for advocating what he believes is the truth, and for debating. We differ widely on many points. No one side has the whole truth, nor can it be wholly in error. We are better for such discussions.

To the moderators I return my sincere thanks for the aid they have rendered, and to you, ladies and gentlemen, for your uniform courtesy. Good night.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

TWO WIDOWS AND A WOMAN NOT A WIDOW.

1 Kings, chapter xvii, gives us a glowing description of a holy man of God, introducing a godly woman, whom we must not overlook.

Elijah swore by God, "There shall not be dew nor rain these years;" and God told him to go and "hide thyself by the brook Cherith," and commanded the ravens, which "brought him bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook." But by and by "the brook dried up because there had been no rain in the land;" a natural sequence. So God did not strive longer to feed Elijah by supernatural means, but said, "Get thee to Zarephath. Behold, I have commanded a widow woman there to sustain thee." Who ever heard of a widow man?

Now, "when he came to the gate of the city, the widow woman was there gathering sticks," so he begged her for water and a morsel of bread. She swore by God she had not a cake, only a handful of meal and a little oil in a cruse, and she was gathering two sticks that she might dress it for her and her son that they might eat it and die. Elijah promised her if she would do as he had told her, and make him a little cake *first*, that the barrel of meal should not waste nor the cruse of oil fail till rain came and the famine ended. She obeyed, and did thus eat for many days.

What a lesson of faith is this! Suppose our modern tramps possessed this power and could make our women believe it, how many hearty meals and nights' lodgings they could obtain where now they are gruffly turned away by women who are not cooking their last morsel and by men who are rolling in wealth and surfeiting in luxury, and Christians too!

If you will only have faith in God and feed the tramps first, even though you are starving, God will reward you; that is, if the tramp is a "man of God."

But this is not all. The son of the woman fell sick, and there was no breath left in him. She then appears to have forgotten God's goodness and Elijah's miracle, and insinuated that the "man of God" had come there to call her sin to remembrance and slay her son. But Elijah, nothing daunted, took the boy up into the loft where he abode, put him on his bed, and, by a powerful mesmeric operation not unusual with practitioners at the present day, revived him and gave him to his mother.

And this is called another miracle, and is the last we hear of the widow woman in the Old Testament. Jesus refers to her in Luke iv, 25, 26. Her faith is brought up by the holy men of God at the present day to induce starving women to take the bread out of the mouths of their orphan babes and feed them first, and to deny themselves the necessaries of life that some religious society may be sustained through their mites, contributions, and deprivations.

Thus are the godly women of to-day led captive by this sort, which creep into their houses, as did Elijah of old, under the pretense that all their givings will be lending to the Lord, whether it be to sustain his servants, themselves, or for the upbuilding of his Zion in foreign lands in the shape of missions for Bible and tract distribution. Thus are holy men of God in the nineteenth century provided with the good things of this life by women in various ways, from excellent meals at their own tables, donation parties at the parsonage, fairs, festivals, entertainments, and such like schemes of begging up to the regular methods, and taxations for the support of the gospel; women, and poor women, too, contributing not the least for the sustenance of these male members of God's church militant.

Proceeding on to second Kings, chapter fourth, we find Elijah's miracles repeated by Elisha. First, a woman, whose husband was dead, cried unto him that her two sons were to be taken by her creditor to be bondsmen. So the prophet told her to borrow vessels of all her neighbors, "not a few." When she had done so he took the only pot of oil she had in the house and poured from it into the vessels till they were all filled, and the oil stayed. Then Elisha said: "Go sell the oil and pay the debt, and live thou and thy children of the rest."

Surely, Christians who indorse this account ought not to accuse modern mediums and Spiritualists of charlatanism when they profess to produce something out of nothing or to increase a little into much.

Elisha's second miracle was performed for a woman not a widow, and is so similar to Elijah's that it is probable they are one and the same story. This "great woman" said to her husband: "Let us make a little chamber for this holy man of God that passeth by us continually, and let us set for him there a bed, a stool, and a candlestick, and when he cometh to us he shall turn in thither."

Now, Elisha was overwhelmed with this kindness; so, as he lay there one day, he said to his faithful valet: "Gehazi, call this Shunammite." As she stood before him he asked her what he should do for her, naming over several honors he could confer. She respectfully declined them all, and he, in utter despair as to being able to reward her, turned to Gehazi and said, "What, then, is to be done for her?" The servant, more fertile in invention than his master, suggested that she had no children and that her husband was old. (2 Kings, iv. 14.) The holy man of God was pleased with the idea, and said, "Call her"—for she had modestly retired from the presence of these two tramps after the first offer. But at the holy call "she stood in the door," while Elisha lay in the bed, and Gehazi, we may suppose, stood by his master's couch (?). Imagine the tableau while the miracle is performed. And Elisha said, "About this season, according to the time of life, thou shalt embrace a son." And she said, "Nay, my lord, thou man of God, do not lie unto thine handmaid." And the woman conceived and bore a son at that season that Elisha had said unto her, "According to the time of life."

Are we to understand that God wrought a miracle in giving a child to this woman whose husband was old? How was it wrought? Without the husband's interference, we are led to infer. As the story runs, the woman was "standing in the door," and the holy man lying in the bed; therefore, she must have been overshadowed by the Holy Ghost in the presence of these two men, for we are evidently to understand that conception took place at this time.

How many Christians would put such a version on a similar case occurring to-day? How many would believe such a narration? Not one! Besides, the account gives us every possible reason to conclude that Elisha was father of the child. After he told her she should bear a child (verse 16), and where it is recorded (verse 17) that she conceived, there was ample time and opportunity for Gehazi to retire, the woman to enter the room, and a child to be begotten. It appears there was no prowling husband around to watch, and that the master and servant were perfectly agreed in the matter. What would be thought of such a conversation between a married woman, in the absence of her husband, and two strolling male mediums nowadays? Why, they would be called Freelovers, especially if the woman had never had any children before, and at a certain length of time afterward she became a mother. Let the Comstock

Christians take the story and do what they please with it. It is their story, not ours, and we commend it to their prayerful consideration. We think "Cupid's Yokes" not half so bad. Perhaps some reverend man of God of the present day who has entered houses leading captive silly women can best explain its hidden meaning to a wondering laity.

But the story is not yet complete. It has a most interesting finale. The boy was one day out with his father (?) among the reapers, and complained of headache. He sent him in to his mother, and he sat on her knees till he died. Her first thought was of "the man of God," not of her husband. He never left his work to look after the child, sick or dead; and instead of sending for her husband to come home and attend to his dead boy, she went up and laid him on the bed of "the man of God," and called unto her husband and said, "Send me, I pray thee, one of the young men and one of the asses, that I may run to the man of God and come again." Her husband objected, for she had not told him the child was dead. But away she went full speed, accompanied by a male servant, who was commanded not to slacken his riding except as she bade him; for could not the man who had miraculously begotten the child miraculously restore it? (Will the reader not examine the rest of the account in Kings, chapter 4)? When she reached the man of God she was so earnest she caught him by the feet and said: "Did I desire a son of my lord? Did I not say, Do not deceive me?" In her distress she here confesses that the son was "of my lord," and the historian has so chronicled it.

But we must pass on. Gehazi went in before the others and said that the child had not awakened, which was doubtless correct, if there be any truth in the account. But the record declares that the child was dead upon Elisha's bed. Now, it is said he magnetized the child into life, only that word is not used in sacred scripture. Nothing strange occurred. The child grew very ill; the mother, alarmed, laid it upon the prophet's bed, and hastened after him. In order to make the story miraculous it must be stated the child was dead, when a little manipulating—warming and breathing on him—brought him around all right (it seems he had a sunstroke); after which Elisha told his man-of-all-jobs to call the woman; and she took up her son and went out; nor does it appear that her husband knew aught of the matter.

Now, this "holy man of God" seems to have been especially interested in this woman, for we read in 2 Kings, chapter viii, that he was looking after her interests again, and no mention is made of that useless appendage, her husband. He told her there would be seven years of famine, and she must look out for herself; so she went and dwelt in the land of the Philistines the seven years, and then returned to her own house, and by application to the king, through Elisha and Gehazi, succeeded in the restoration of her house and land she would otherwise have lost on account of her seven years' absence.

As we are not treating of Elisha but of the woman, who has not even a name, we will only add that while he would take such special pains to save this one woman's one child, he could by his curses cause two bears to tear in pieces forty-two innocents, all children of mothers, we presume, and beloved by them as much as the boy of this Shunammite mother. This "man of God" has not an exalted character to boast of if the record be correct; but as his sins were sins in favor of Israel's God, they were winked at, even as are the sins of the clergy of to-day, who, in the name of God, outrage all decency, reason, and legal rights. Be that as it may, we are not anxious for a succession of prophets in the line of Elijah and Elisha to lead us up into the Elysian fields of kingdom come, unto the heavenly Canaan of rest.

## Thoughts for the Thoughtful.—No. 2.

INSCRIBED TO THE REV J. H. DODD.

How unsatisfactory to hav desires that can never be satisfied! Atheism cannot destroy the great God whom I adore. —*J. H. Dodd.*

And would men be any happier, on the great whole, were all their desires gratified? Are a thousandth part of their wishes, hopes, and aspirations ever satisfied? Then why believe it a proof of immortality simply because it is desirable, or supposed to be desirable?

Just think of the passionate "desires" of the deformed, crippled, and hopelessly diseased, for health, comeliness, and perfection of bodily development! And of what avail is it all towards the attainment of their coveted treasures? For many a year during my girlhood my longings were intense, constant, and deep for beauty. I read of its charm in novels; I saw its power in the young maidens of my acquaintance; I felt its want in the ball-room, the playground, and the concert-hall. Everywhere was the heartfelt homage paid to beauty, and my soul cried out:

"If I were only beautiful, how happy I would be!
I'd then be loved by every one who chanced to look at me.
I would bright eyes were sparkling beneath rich, glossy hair.
I would my cheeks were blooming, and my brow was high and fair.
They praise the beauty of the mind, and yet they only bow
To the ruby lips, the graceful form, the fair and lofty brow."

And yet to-day I realize how much better it probably is for me that my passionate desires were not *founded upon fact.* For had I been what I longed to be, I would doubtless hav become a gay butterfly of fashion and my mind would hav been sacrificed to personal charms. Just so, my friend, is it with you God and Christ-believers—you paradise and immortality-worshipers. To a vain dream of what you wish for you are sacrificing the real and tangible *now*—the bright joys, pure pleasures, and high and holy aspirations of earth-life. What this world would hav been, had men devoted the time, toil, and means, the thought, study, and research, to developing its resources, perfecting the moral and physical nature of its inhabitants, and bending all energies to making a heaven here, no one can imagine; but we must all realize how infinitely superior everything would be to what it is now.

The Infidel is the grown-up woman who sees that the myths and air-castles she once built on the temple of the goddess of beauty are as visionary, illusive, and undesirable as are those you non-progressive, always children, tied-back-to-a-past believers now indulge in as regards immortality of identity. Not till you throw off the swaddling-clothes of your youth, the influences of early teachings, of religious novels, fictions, and myths, will you realize the dwarfing and belittling influence of longing and desiring for the impossible. Let us all make the best of the now and to-day, and we will then see how quickly Atheism and common sense will destroy the God thee now adore, the dreams thee now cherish, and the visions thee now imagine.

Every religion, every god, ghost, demon, and phantom of the past is dead. Every one that now livs will follow in the same way. New gods will arise, and new religions will cluster around them; but just as surely as they are born will they, too, die and pass away, for no one form or identity is, or ever can be, eternal.

On man alone depends his destiny. The gods are nothing. So work, my friend, for facts, work for the real, and leave dreams and fancies for children. The strong man needs strong food, strong thoughts, and strong labors to bring out his powers, his capacities, and his greatest perfections of body and mind.

"'Tis we must grasp the lightning
And plough the rugged soil.
'Tis we must conquer suffering
And plague and murder foil.
'Tis we must build the paradise
And bravely right the wrong.
The God above us faileth;
The god *within* is strong."

*Snowville, Va.* ELMINA D. SLENKER.

## The Oneida Community.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Nearly forty years ago a little band of about eighty persons, strong in the feeling that they were inspired with new and grand truths, and anxious to work them out practically, settled at Oneida, N. Y. They were fully convinced that their inspiration came from the God of the universe through Jesus Christ. As to that we may each hav our own opinion; it matters not so far as this article is concerned. If God does occasionally inspire mankind to do good let us not quarrel with him, but accept it for what it is worth, and profit by it. These people were fired with zeal for the new truth to that extent that loss of funds, malicious misrepresentations, hatred, and even personal violence could not deter them from a trial of what to them was an inspiration. They hav a social system of their own, differing entirely from that of the outside world. It is of this that I would speak. I hav no intention of going into a description of this social system. It can be had from their own works. I wish merely to giv some facts and make some comparisons.

I think when a social system produces such results as hav been produced in less than forty years by this, there is nothing in it that need terrify any one. They hav been invariably orderly and quiet citizens, even under the most aggravating circumstances. They hav established large and flourishing business enterprises. They are all industrious and economical. They number now nearly three hundred, and not one of them out of employment. No tramps among them. They hav established educational institutions that are equal if not superior to any in the nation. They are well informed, this being one of the necessaries of the society. They hav no police court, jail, or almshouse within their domain; neither hav they a house of correction. They hav not put the county or state to the expense, in *any* way, of caring for one of their number. None of them drink, chew, or smoke. They are so pleasantly and profitably employed that they find no time to "tattle" about their neighbors. Their manufactured articles are sought after by those who hav tasted them. Their canned fruit is unsurpassed. I hav the testimony of a Christian gentleman of good moral character as to the healthfulness, intelligence, and personal beauty of the children. He says: "Too much cannot be said in praise of the method of Oneida with their children. Say what may be against their social system, they hav certainly made some discovery which we hav not in regard to bringing forth and rearing children."

"Some discovery." This Christian gentleman, and all others, ought to know that no mother in all these years was made an unwilling slave to the depraved appetites and passions of brutal lust. None in all that large number of mothers was ever tempted to murder her own flesh in order to hide her shame and degradation. Children are there begotten when both parents desire offspring, and when both are in the best possible condition physically and mentally. This may hav much to do with the uniform good condition so universally spoken of by those who hav seen them. All of those people hav the comforts of life; none of them neither men, women, nor children, are left to the uncertainties of a very cold, uncertain society. They hav made not war upon the outside world, but hav attended strictly to the working out of their own inward thought.

Now, in the face of all these facts, which if not known might and ought to hav been, Christianity, with her hands all begrimed and dripping with the blood of thousands slain, her garments stained with ten thousand nameless crimes, not content to ever behold purity's peace and natural love, true to her hitherto beastly instincts, demands a change in the social system of Oneida. They are not perfect; no one would claim them to be; yet compare them in their home of peace and quiet, with joy and intelligence beaming from each face, compare them, I say, with the outside world, scarred as it is with jails, penitentiaries, houses of correction, almshouses and poorhouses, the wan and haggard look of her who has sought the river or the deadly poison to escape the finger of scorn; the thousands who are homeless, begging, not for bread but for the privilege of earning it; the dens of vice and crime in all our large cities, the manifest discontent and suffering of even those who hav of this world's goods been stuffed to satiety. And can you say to Oneida, "Change your social system?"

Christianity has never been able to liv peaceably with any other system, no matter how pure, if it conflicted in the least wth her established ideas. Differ ever so little from her prescribed plan and you are damned here if she has the power; if not here, you are sure of it hereafter. Her anathema has gone forth against Oneida, and from all appearances her damnation even in this world is sure. She has touched her and her fate is sealed. The people of Oneida can never giv up their central thought and remain pure. Even the Christians will not trust them; they will always believe them to be living above marriage, although they hav themselves forced them to accept it.

O ye men and women of Oneida, many eyes are upon you. Many hav believed that you had well-nigh solved the problem. Sad, sad indeed will be the day when you giv up the principle for which you so bravely suffered at the first! You believed you were right. You hav tried for forty years, and hav evolved success from your thought. Now, when you are prepared to prove to the world by your work that it is a success, to giv up thus were cowardly in the extreme.

Let any one point to any Christian community of three hundred souls in our broad land, and say that in forty years there has never been a theft, a murder, an abortion, some poor girl ruined and deserted, some banker robbing the poor, some victim of the rumseller, some neighborhood scandal, or some one of these, and I will then study to know the social system under which they lived. I am fully persuaded that Oneida owes its success in avoiding all these to the social system under which they hav lived.

Must these people be forced to submit to Christian marriage? Must they, in order to satisfy a system whose very touch is palsy, and upon whose face is written deceit, hypocrisy, falsehood, and lust, giv up that which to them has been not only an inspiration but a practical method of reforming and making themselves better men and women, enabling them also to bring forth the best possible offspring? If Christian society can produce as good results I hav nothing to say; but where are they?

Let some of the apostles of Christian marriage produce such results and I am forever mum. Let them decrease the number that are daily being drawn from our best society into the dens of vice. I might say driven from society, for let one of the frail ones make but a slip and there is no place left open but the dark and dreary downward road to wretchedness and despair. While our society is producing ragged honesty for the many and gorged and bloated hypocrisy for the few, while we hav the ten thousand penniless wanderers up and down our railroad lines, and the railroad king in his palace on wheels, can we with consistency say that we are even trying to solve the great problem of the greatest good to the greatest number. Liberals, while we are striking at all of the evils which infest our land, are we really looking for the best method of making mankind better? To make people good we must make them comfortable. They must not feel that to cease exertion is to starve. They must not feel that with their own unaided arm against an army of speculators they must make their way for themselves and little ones. This it is that fosters selfishness and engenders hatred and strife.

Oneida has made the weak ones feel that they were to receive protection instead of being pushed to the wall. This subject is worthy our attention if we are true to our race. I claim that Oneida has well-nigh solved this great problem. They hav at least pointed the direction in which a solution lies. I trust they will remain true to the principles upon which they were established, for they would prove it to hav been founded upon an eternal principle of truth.

*Reading, Pa.*, Jan. 20, 1880. L. E. HUGGINS.

THE "gods" did well when they prevented man from eating the fruit of the tree of knowledge, but they must hav been young and inexperienced to hav created a tree the fruit of which in time would cause their own destruction. Humanity is beginning to borrow and to eat of the fruit of the tree of knowledge and wisdom, and the noble bud of reason is unfolding its precious leaves in the material soul of man, and man will yet be as wise as the gods, for the gods themselves preconceived this. The gods are distant, and are slowly but surely fading away. The gods are doomed.—*C. F. Homer.*

THE United States has more cattle than any other nation on the globe.

THE skeleton of a horse is composed of 243 separate bones.

# Communications.

## A Small Roland.

Well, you see, friend Green, the trouble with me is I am somehow so got up (maybe it is constitutional) that I look to principles, hav great respect for principles, with unbounded faith and devotion follow principles. On the other hand, I regret to say that, from long experience, I hav learned not to be the least bit overawed by persons or by great names, especially when the great names hav not much else but name to swear by. The great learning, the respectability, the solemn, high mightiness of university professors, don't impress me worth a cent. I remain calm and unfluttered in the presence of persons with these qualities unless they are accompanied by a high regard for truth, some knowledge of bottom principles, and a determination to stand by principles through all dangers and all vicissitudes.

Just as a half truth is the most damaging of lies, so a half-hearted adherent to any cause is the greatest hindrance to it. I hav heard in the speech of backwoods people something about being "a man, or a mouse, or a long-tailed rat;" and the scripture characterizes some disciples as being lukewarm enough to be spewed out. The amphibii are never quite so graceful and lovely as dear gazelles, and uncompromising loyalty to a cause once espoused, I must believe, will yet for some time be held in fair repute. Let it be either loyalty or entire abandonment. Don't try to make a home where the heart is *not*.

Now you see the other day a troop of these professors pranced into the Liberal arena, with starting eyeballs and streaming hair, proclaiming that the private relations of a private individual, existing fifteen years ago, are going to knock the bottom out of the universe, right off, to-day, this week; and they were born, oh! cursed spite, to set it right. Now there is no law compelling these gentlemen thus superserviceably to rush to the assistance of the great author of the Cosmos, and they ought to hav known that they would push their enterprise at their peril unless they were adequately armed and surely sanctioned by the eternal principle of things. They came, however, unwarily, incautiously, with a hole in their armor. The opportunity was too good to be lost. The present writer, advocate and defender of the Eighth Demand of Liberalism, let fly a javelin through thorax and heart of the solemn pretense, and it has not been heard of since till now friend Green puts in against me a plea of wrong classification.

Let's see about that. I found Professor Oliver talking just as Abbot does, and as Joe Cook does—demanding for Liberals "a practical standard of conduct above *public* reproach." I found him talking about "principles which we" (the professors) "deemed injurious to *public* morals;" and as the League was not organized to promote "public morals," but was organized to assert and in all ways to promote "natural morality," and don't care a continental about "public reproach," why, the conclusion is, these Professors "therefore resolved that we hereby *sever our connection* with the National Liberal League."

Now that is exactly the sort of talk, of which I cited instance after instance from several columns in the *Index* invoking "public morality" and quoting and praising Joe Cook. Joe Cook agrees with Abbot about "public morality," and Prof. Oliver agrees with Abbot. These three all agree together, and I cannot see for the life of me how I hav wrongly classified either of them. If O equals A, and A equals C, don't O equal C, Mr. Green? If you don't believe it, ask the Professor of Mathematics at Cornell.

I need but a little piece of the tail of a crustacean, so admirably contrived for going backwards, to construct the whole crab. But I didn't make the little piece of tail, nor am I blaming the crab for his inverse way of getting ahead. I only assign him his place in animated nature.

"Himself it was who wrote
His rank, and quartered his own coat."

And it is himself alone who can get himself out of bad company. If he has made mistakes, as friend Green concedes, let him correct them, and then sin no more. These are days of confession. Others hav had to own up, and it won't hurt Prof. Oliver. Confession is good for the soul, and Prof. Oliver's needs something good for it almost as medicinally as any Liberal I know. He has for his guide the high and noble exemplar now suffering vicarious atonement up there at Albany. *He* confessed his little peccadillo. The outrage on "public morality" shrank into microscopic proportions at once, and every accuser was dumb. He now stands many altitudes higher than if he had never been accused. Let Prof. Oliver go and do likewise, and he too will develop from the tribe crustacean up into the race mammalian, with vertebrate results.

But has Mr. Green started out to coach Prof. Oliver to run for the Presidency of the National Liberal League? It looks like it. If so he ought to be apprised of the fact that he has taken a "darned long row to hoe." The League, in convention assembled, will naturally want to see that confession, and will call on Prof. Oliver to rise and explain. The League will want a President who don't make mistakes. Its first President was pretty much all made up of mistakes, and we don't want another. Its second President don't make mistakes, and we do want another, when the time comes to change.

Armies hav been known to giv deserters very drumhead treatment and then escort the delinquents out of camp to be shot. Mr. Green would secure discipline by promoting his runaways. He says, "There is no Liberal in the United States whom I prize more highly than I do Prof. Oliver;" and again, "I must say I do not know where we could find a more worthy man to take Mr. Wright's place."

These assertions tax credulity. No Liberal would ever suppose Mr. Green's acquaintance among "worthy men" so limited. You don't know a more worthy man than Prof. Oliver, who has been standing on the order of his going out of the League for two years past, who rises every now and then to explain, "Now I'm going, going," with hat in one hand and knob of the door in the other, letting in the chilly draught, kotowing and waving his farewells, everybody taking cold and getting hoarse responding their adieus, and as yet he don't quite go? who hasn't opened his head in any public way for the League since the eventful day at Syracuse, and who has not lifted his finger in any way that anybody has heard of in behalf of the martyr for all our freedoms, including his own—up there at Albany? Don't you know Mr. James Parton, who says brave words and backs them up by noble deeds for Liberalism? Don't you know T. B. Wakeman, ready in debate, first-class organizer, clear-headed, intrepid, and unanswerable pleader for just laws and their impartial administration? Haven't you more or less slight acquaintance with Prof. Rawson, whom it would be a good "civil service" move to promote from his present hard-worked and unpaid Secretaryship—unpaid except in "slings and arrows" to which your favorite Professor contributes a cruel barb? Don't you know Parker Pillsbury, another of the "Old Guard" in the war against slavery? and as we succeeded so well with one of those veterans, would you object to trying another in preference to the learned Professor? Don't you know McCracken, and Campfield, and Walker, and York—soldiers in the field who by their words and works prove themselves eligible timber for Presidents? Don't you happily know some of our noble women, Amy Post or Lucy Colman for instance—either of whom would be a more "worthy *man*" for President than Prof. Oliver? Or lastly don't you know yourself, Mr. Green, who would compare with your nominee "as Hyperion to a Satyr" in worth to take Mr. Wright's place? After a statement like that, concerning the only man you know, you owe it to the Liberal public to clearly set forth what Prof. Oliver has ever done to make him a worthy successor of the Hon. Elizur Wright. What are his virtues? What are his qualifications? If he is so very eligible these are the points you will be obliged to me for calling out.

But for myself, as far as I know now, if I've got to go for some great university name very slightly identified with the League, and none but cultured college-bred candidates are to be considered, I do not propose to stoop to any mere professor. I go for a man of Science AND Theology, who is already a president; and Dr. McCosh, of Princeton, is my man. Elizur Wright as good as nominated him, too, last week; or at least he made his rare qualifications known; and between Mr. Wright's two discoveries of sound Presidential timber I go for McCosh. The enemies of the National Liberal League charge that it will never be satisfied till it gets an openly-pronounced Freelover for President—also an undoubted candidate for Mr. Bennett's successor in making shoes. Dr. McCosh fills the bill. It is lucky that all this came out before Dr. McCosh is elected, because it so handsomely discounts the exposure business.

These are a few specimens from a large collection of my "honest views." Let them go forth to the Liberal world through THE TRUTH SEEKER and take a wrestle with those of our ever-esteemed and hard-working Liberal friend Green. T. C. LELAND.

P. S.—I don't propose to bolt if Dr. McCosh goes up Salt River and Prof. Oliver is elected.

N. B—I don't want to "sever my connection."

TAKE NOTICE.—Retreats—steps backward—are not my style. I leave that to the crabs.

☞ I take more interest in the front than in the rear.

T. C. L.

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[*From the Boston Herald.*]

## "Pessimism" and Positivism.

TO THE EDITOR OF THE HERALD: In your issue of the 26th are some well-timed and admirable remarks on the doleful article of Prof. Goldwin Smith in the February *Atlantic*. The apparently over-learned professor admits that the world has about done with dogmatic Christianity, and seems to see nothing better for the human race ahead than universal suicide. Nature, including the human, is too bad and horribly tyrannical to be comfortably endured. Having to his own satisfaction worked out a demonstration of despair, he concludes thus:

If a real religious philosophy is possible, this is the time for its appearance. On one side we hav the official defenders of the established creed desperately identifying all religion with the untenable; on the other hand, we hav men trained exclusively in physical science, contemptuously ignorant of history and philosophy, that is, of moral and social man, and determined, with a fanaticism scarcely less violent than that of the theologians, to expel all religion from the world. Between the two extremes is it not possible to find some foundation for a rational religion? It must be possible, if we are in the hands of a being who cares for us, who has power to guide us to the truth, and to whose character the better part of ours affords a real clew.

But Prof. Smith, by a broad and exhaustive collation and induction of incontrovertible facts, has just demonstrated that we are not in the hands of any such being. If we were, there would be good reason for his pessimism. If we are in the hands of any being out of ourselves, and to whose character the best part of "ours affords a real clew," he has not guided us to the truth by the Christian dogmas, for they are exploded. He has simply left us to ourselves, or to be guided by those physical scientists who are so violently fanatical as to be determined to expel all religion from the world, or, in other words, who deny that we are in the hands of any such being. The total absence of a being with power to guide us to the truth, without the will to do it, is the only possible soil on which optimism could grow. And a better quality of it does grow there than ever grew under any variety of theism, unless it be pantheism.

When Mr. Smith assumes that men trained in physical science are trained in that exclusively, and that they contemptuously ignore history and philosophy, and that they wish or attempt to expel religion from the world otherwise than as the knowledge of all that men are capable of knowing necessarily expels it, he is deplorably mistaken. Denying the personality or special providence of what causes motion and life in the universe, if we must postulate a cause, is not denying a future existence to any being by us known to exist. Very few scientists either affirm or deny that. They are not so virulent as to carry on any war with either imagination or hope. When they turn matter into inconceivable tenuity, they at least approach a possibility that we may liv etherially after we hav ceased to liv materially. When they demonstrate that the material man of to-day is not identified with the material man of last year, and yet admit that memory is an attribute of mind reaching back from old age to childhood, they by no means conclude that mind cannot possibly outlive matter. They simply postpone conclusion for further experiment. They determine to take as much pleasure as possible in work and discovery while they hav sense to work with, being sure this will not disqualify them for any work or pleasure which may fall to their lot when they hav none. When God and religion are gone, men, women, and children and good nature are left.

Religion is not a scientific word, because God is not a scientific being. All that distinguishes man from other animals is the superiority of his reasoning faculty, capable of rapid and almost unlimited development and growth. In mechanical adaptations and vividness of emotions other animals may equal if not excel him. Religion never was and never can be a matter of the reason, but of the emotions; and no matter how religious a man may be, his dog is probably more so. The mountain, the cataract, the ocean, the thunderstorm, inspire more awe and wonder in man than any conception of omnipotent spirit. Parents, brothers, sisters, wife, children, neighbors, inspire more love than any being that was ever the object of religion to man. Even patriotism, under a government that is at all wise and just, is a far stronger and higher sentiment than any object of religion ever inspired.

If Prof. Goldwin Smith is in search of a religion, or "real religious philosophy," Positivism surely ought to satisfy him, for it proposes a church without a theology. Of course, it has to giv a new definition to the word religion. But, with the utmost care, it saves the word, and, with unanswerable logic, it contends that it has saved all the meaning of it which was ever good for anything. Yet, after all, it had to invent a new word, and, having done that, the old word was hardly worth saving.

The word which Positivism has added to the vocabulary is Altruism—the love and care for others. It contains all the good there ever was or could be in, or rather under, the word religion. It will probably survive as being the fittest, while religion will become obsolete, for precision requires that, as the world advances, new words shall be introduced and old ones forgotten. Astronomy has displaced astrology, and chemistry alchemy. Altruism signifies what always existed in human nature, more or less, and is the foundation of society. It grows out of every I or Ego. Its good quality is testified to by the very fact that egotism or selfishness is everywhere a term of contempt. Yet no one is considered worthy of respect who does not begin by respecting himself. Only he must not end there. Positivism has, therefore, slightly changed the word egotism to egoism, which means, simply, the indispensable fulcrum of which Altruism is the lever. Positivism, which, having first exorcised the word religion, calls itself "the religion of humanity," makes Egoism or Individualism the center, and its religion is nothing but the attraction between that and other human beings, varying, of course, inversely as the square of the distance. Its molecular unit is the family. Then comes the more slightly cohering aggregation of its voluntary, untheological church, without a particle of damnation for unbelief. It cultivates morality, not by coercion or compulsion, or even by the will or authority of any man, or majority of men, but by the comparison of lives and examples of the highest success in pursuing and imparting happiness. It is a sort of free church, to which a free state can hav no objection.

If any one thinks an old religion cannot be safely discarded without introducing a new one, he or she had better send to the Society of Humanity, 141 Eighth street, New York, for "An Epitome of the Positive Philosophy and Religion," containing not only the religious tenets and details of church organization, but also a very able and valuable letter from the late Harriet Martineau, in reply to the "regrets" and commiseration of certain American friends in regard to her philosophical and religious conclusions.

In this remarkable letter, at the close of her active career, and after she had reached what Christians call Atheism, but many years before her death, and while her mind was in its utmost vigor, she writes:

As for the sense of general health, intellectual and moral, the full and joyous liberty under the everlasting laws of nature, and the disappearance of incongruity, perplexity, and moral disturbance, such as every theory of the government of the universe must cause to thoughtful minds, we can only enjoy these blessings in sympathy with our fellow-disciples. It is only by attaining them that the blessings of them can be understood. What Christians may know by observation, if they will, is, that we who hav gone through their experience (whereas, they hav not had ours) are healthier in mind, higher in views and conduct, and happier in life and the prospect of death, than we were before. Our old friends may wonder at it; but that is their affair. We know our own feelings; and the wonder to us is, that inexperienced persons should pronounce upon them.

How miserably small do the apostles of pessimism appear compared with such a thinker and doer as Harriet Martineau! ELIZUR WRIGHT.

*Boston*, Jan. 27, 1880.

## Religious Instruction for Our Criminals and Its Effect upon Them.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The furnishing of religious instruction for the criminal population of this country is something upon which the masses are extremely ignorant. Seldom do we hear anything regarding it from pulpit or press or from our legislators, and the common people giv it no attention at all.

The obligations we are supposed to be under to a Creator for life, health, for all that we enjoy in this life, and for a supposed necessary preparation for a pleasant and happy existence in an imaginary future world with the gods we manufacture, has been so long taught us by designing and often unscrupulous religious zealots and priests, securing a living by working upon the fears and credulity of the ignorant and toiling who hav become still more ignorant and nearly pauperized, till the people hav come to think these teachers and teachings a necessity and that even our criminals are benefited by them.

As religions hav to do with an assumed future life regarding which no two intelligent persons agree and nothing can be positively demonstrated, it is a question whether much valuable time should be taken from the little allotted us here in a fruitless attempt to search out the unknowable and to deal so much with the visionary and unreal, when the entire scheme is based upon assumptions so nearly groundless.

First, the existence of a personal God somewhere in the heavens and outside of nature; second, that we hav a future existence; and third, that our principal business while in this world is in some way to prepare for this imaginary existence somewhere in some world after the death of the body.

This, to us, is the real world; the only one we know anything about; and, so far as science has yet shown, the only one we shall ever see—the beginning and the end with each living, intelligent organism. As we hav no knowledge of a previous existence, there may be nothing after the death of the body. Thus all we now hav, so far as we know, is the result of the growth and development of the body, and may depart with it.

Viewing things in this light, reason would say, Giv your attention to things wholly pertaining to the welfare, happiness, and prosperity of all human beings while in this life, and take care of the next when we find it.

This much hav we said in attempting to show the folly of intelligent, reasoning people outside of prisons wasting so much time and squandering so much money advocating theories and speculating about the next world, as it cannot be done except to the disparagement of this, to the detriment of human happiness and improvement, to the injury of the best forms of organized society, and also by the neglect of much that is valuable, practicable, and useful; thus detracting from the substantial, the real, and the knowable by cultivating the fanciful, the superstitious, and the marvelous, leading to ignorance, intemperance, vice, and crime.

The majority of our one hundred thousand criminals in this country are now suffering through ignorance of a thousand things that should be taught them concerning their actions and duties in this life, and continue to disregard the high moral law of right, disobey the laws of the land, become more degraded and criminal, and will thus continue in these pernicious ways till a radical reform is effected in their teachings.

The teaching is nearly all visionary, absurd, impractical, and useless. Little effort is made to instruct the ignorant, correct their errors, improve or enlighten the intellect, strengthen the weak moral perception, or to provide them with better surroundings, and giv them better ideas of this life; but it is all for the next world, which means neglect in this, and they become more and more debased.

The culprit is told he has disobeyed God and greatly offended him, and if a settlement is effected satisfactory to God he is clear from guilt. The pernicious effect of such teachings to a vicious, debased, and badly organized criminal is terrible to contemplate and destructive to all incentives to reform. He must first be shown he has disgraced himself, and if he cares not for this and has no desire to correct his habits or change his course of life—he may believe in one God or a thousand—he will not permanently reform; but for his own good and the protection of society, prison is his only proper place.

The injury he has done to friends and society is the next in order, and restitution should be made so far as in his power, and he must hav regard for the laws of the land. Self-respect is necessary to start the wrong-doer on the right road; he must be taught the worth of honesty and integrity of character and be brought to see the benefits resulting to an obedient and worthy citizen of the best government in the world, and of his obligations to support it, instead of his duties to imaginary gods, of which our laws take no cognizance.

Secular, rational, truthful, moral, and practical instruction should take the place of the present instruction, which is almost entirely religious. It is generally supposed that preachers of the gospel and pious, enthusiastic religionists are the only proper persons to teach a convict or to hav the supervision over him, but nothing could be farther from the truth.

Their teaching is regarding gods, heavens, hells, devils, and a future world, with which at present a convict should hav nothing to do till he has learned to take proper care of this. None of these are any real help in performing life's duties; therefore should be discarded; and people introducing these fanciful and unexplainable beings, with their imaginary abodes, no matter how good their intention, are doing the culprit positive injury.

The criminal is imprisoned and punished for violating the laws of the land, and not for disobedience to the laws of any god, unless included in these laws; and if included in the laws of the land why speak of them as being the laws of God, as no god helped to frame them or takes any part in their execution? When attributed to a god they do not restrain the criminal, but he will care even less for them than for the speedy administration of the laws of the land, as well he knows by experience no gods execute or administer law.

All the instruction given a convict should help to rectify his mistakes and improve his condition in this life, because no living person can teach him truthfully concerning another; and no religion should be taught the wrong-doer except to *do right;* that is all-sufficient, as no person in this world can do better than to do right.

Should the convict find another world after death, he will at least be as well prepared for the change as he was on entering this; and if we assume that his effort and time should be expended here in preparing for the next life, by the same logic we may assume the next life should be occupied in preparing for another still in advance.

However pious or good his intention, no such person should be permitted to delude a convict with sophisms and unexplainable mysteries, and make these, as they now do, take the place of real knowledge and beneficial instruction, to call his attention from present duty to himself and community, and by false reasoning from untenable and unsound premises continue to lead him astray.

The most religious persons being wholly engrossed with their religions are illy prepared to giv practical and useful instruction to the erring, as they suppose that religion is all he needs. That being the chief concern with them, it must be good and necessary for a law-breaker, and if accepted by him he will, in the sight of the gods, become more favored than a person moral and upright in character, obedient to law, but who has not embraced religion, become pious, and is not a believer in absurdities and dogmas.

That the natural result of such teachings is to produce criminals and confirm them in crime is evident to the reasoner and to those having positions in prisons who giv attention to the effect upon them, and to those not prejudiced in favor of some religion; being a strong argument against giving convicts religious instruction, as it forms no part of wholesome discipline, does not correct, improve, enlighten, or instruct the convict, or in any way strengthen or assist to a better life.

Religion does nothing to strengthen the weak moral nature of the criminal, and we shall object to these very pious persons who are usually selected to teach them in the Bible class, as they are unbalanced in organization, not properly developed in reasoning and intellectual powers of mind and thought, eccentric, prejudiced and irrational, bigoted, superstitious, and exclusive; often narrow-minded, hypocritical and selfish, illogical and silly in their views and illustrations; and it is seldom that such persons are capable of taking proper care of themselves, and it is impossible for them to improve and elevate a convict.

They cannot benefit the most intelligent class, who are quick to detect the discrepancies in religious teachings, the unsound and foolish absurdities taught, and the small regard these religious enthusiasts hav for justice, moral principle, and right action—but depend wholly on the saving faith of their religion and the help of their unseen and mysterious gods.

This appeal to the criminal is not to his higher and better nature, but the selfish and the inferior; and if he assent to such teachings it is to still further debase him in the attempt to escape hell in a future world and to secure heaven; but it produces no wholesome restraint upon his vicious course and life of crime while here.

No doubt a class of ignorant, vicious, and superstitious criminals are controlled somewhat by a fear of hell, of the devil, and of the priests; and will assent to almost anything taught by those of superior knowledge, yet they are not improved by these delusions; and the state should not suffer any class of its criminals to be thus defrauded, but should furnish them with truthful, positive, and rational instruction that will improve their condition here and now.

These zealous pious people seldom command the respect of the average convict, who ridicules them and their religion in their absence, who becomes the more deceitful and treacherous in proportion as he is being defrauded, and will reduce it to practice as occasion requires. Our best business men are not found among religious enthusiasts and fanatics, neither are our best thinkers, our sound, logical reasoners, our most practical, common sense men, to whom we look for the most valuable instruction regarding the affairs of this life, found among the religious organizations of to-day; because they are too sectarian, illiberal, and exacting of them, and they will not be trammeled.

The best instructors for the people at the present time, and for the convicts, are found outside of the churches, but are not permitted to teach our criminals, because they will not defraud them with religion.

The priests claim the exclusive right to instruct the criminal because they care for and pretend to save the soul, but neglect his body, and are paid for this neglect by all taxpayers, many taking no stock in religion but help to pay for cheating and mystifying the convict with religious speculations.

Men of genuine integrity of character, possessing the most systematic, clear, logical, and comprehensive ideas of human life, having large experience in the different business vocations, liberal, cultured, and unbiased, professing no religion but that of honesty and strict rectitude of life, ar the proper persons to be teachers of the young and rising generation, and very suitable persons to giv instruction to one who has made mistakes and broken the laws of the land, to show him the great loss he sustains while in this life, and the misery and wretchedness he may avoid *now;* not by becoming a religious hypocrite or a pious knave, but by becoming an industrious self-supporting citizen, an honest and useful member of society.

Scarce a criminal sinks so low but that he has regard for the person he knows to be an honest man, who will no sooner defraud him with religion than with money or things of this world.

Persons who giv their best endeavor to the affairs of this life, who exhibit truth, justice, honesty, and work for the elevation and benefit of the convict now, must be substituted for those who are now treating him to the marvelous, vain, and mythical, which is not real instruction, does not benefit him, add to his knowledge, help him to an honest living, strengthen him to resist temptation, or prepare him to be law-abiding.

The convict has a right to expect honesty in his superiors, and no person, however cultured or religious, should teach him for facts anything in the least doubtful; yet religious people hav a mania for teaching mysteries and fables for facts, and if a convict will believe these absurdities he will be immediately absolved from his guilt and crime. Now who can blame him for becoming a believer? The laws of this land should severely punish this deceiver.

As a teacher having a knowledge of the common branches of secular education is required to impart this knowledge to his pupils without regard to any religion, so the instructor of our criminals should instruct them in secular, moral, and scientific knowledge as the only true knowledge to be found.

It is indeed surprising to find so many zealous, weak-minded, assuming religious fanatics, dealing out religion to criminals in our jails, penitentiaries, and prisons, till they claim the right to monopolize the teachings and make them wholly religious, whereas they should be entirely secular. And still more strange is it that intelligent men in charge of these prisons who know the damaging effect of such teachings upon the criminal, and the injustice done the state, hav not the moral courage to speak their honest thoughts upon this subject.

So long as these morally weak, intellectually poverty-stricken, and visionary advocates for religions and a preparation for the next world, are allowed to defraud our criminals, so long will crime and pauperism increase, and suffering and additional taxation be the result. The influence of such teachings outside of prisons is lamentable, but inside is terribly destructive to the weak morals of the culprit, crowding out all valuable instruction and all persons who might benefit the convict.

Suitable and competent persons can be found amongst lawyers, physicians, teachers, business men, mechanics, and laborers to instruct a convict, and preachers, if they will leave out all religions, creeds, dogmas, superstitions, and mysteries, but not otherwise.

But priests adjudge themselves to be the only competent persons to teach criminals, and with how little reason when their business is to explain to them something of which they are entirely ignorant, therefore cannot enlighten others. They talk of a God of whom they know nothing, as no human being has ever seen him. No one can explain him or demonstrate his existence.

Whether the priest teaches one God, three, or more, he will always remain the same wonderful, unknowable, unexplainable mystery that he was to the Ephesians nearly two thousand years ago, or like the Jewish Jehovah who had no real existence in the minds of an ignorant and credulous people.

Will some learned person tell us what theology or a belief in a God has to do with the duties of a criminal imprisoned and suffering a just penalty for transgressing the laws of the state, and to it only is he, or can he be the subject till he has paid the penalty of his crime, as no person, being, or other power has the least jurisdiction over him, and the law of the land, if obeyed, is sufficient to make of him a good citizen, which in this secular government is all that in justice can be required?

The people are not aware of the virulence with which these priests denounce laymen, who claim the right under this secular government to instruct convicts, especially if they are suspected of holding unorthodox sentiments, or if they giv pre-eminence to his bodily needs and every-day actions, instead of trying to save his soul.

Our opinion is that no permanent good can accrue to the criminal or to society as the result of religious teaching, and this truth is being daily demonstrated by those coming out of prisons, who hav none but religious instruction, as it is seldom that one pretending to become pious in prison stays reformed long after coming out. He depends on religion, his religious friend, the priests, and the gods to help him, and is disappointed by them all; and having lost his own manhood and self-respect is illy prepared to liv an honest life. R. C. TROWBRIDGE.

[CONCLUDED NEXT WEEK.]

## Auxiliary Liberal League No. 158.

This League was formed at Paterson, N. J., and charter dated Jan. 28, 1880, Mr. John Warr, member of the Executive Committee for New Jersey, being the prime mover in the case. Our English friend, Mr. James Holmes, lectured there a few days since, and the formation of the League is largely due to his effort. There are many hard-headed thinkers among the silk-workers of Paterson, who only wait for the spirit of secularism to move when they will form a large and powerful society, for lectures, debates, and readings.

## James Redpath Contrasts Wendell Phillips and Ingersoll.

REPORTER: Among the lecturers of American birth, whom do you prefer to talk about first?

MR. REDPATH: The two orators I know who are most distinctively American in their style and thought—whom no other conntry could hav produced—are Ingersoll and Phillips; and yet they hav hardly one personal or oratorical trait in common. Phillips is the product of Puritan New England culture and blood; Ingersoll is the incarnation of all the tendencies and the spirit of the West. In their manners and conversation they are as unlike each other as in their oratory and methods. Saving in their personal habits of dainty cleanliness, they are almost antagonistic in everything excepting in political radicalism; and even in politics, their methods are at war, for Ingersoll is a politician of great influence in his party, and Phillips has never voted at all, nor even supported a presidential or congressional candidate by his voice. Ingersoll, like "Mose," "runs with the machine;" Phillips is constantly criticising it. Ingersoll, too, is rather luxuriant in his dress; while although Phillips is always well dressed—not a speck on his clothing—you never can remember what he wears. Phillips wears his clothes as long as they will wear and look genteel. I hav seen him with lisle-thread gloves that were darned; but let him wear what he may, he never looks, nor is, either slovenly or shabby. Ingersoll smokes incessantly and indulges moderately in champagne. Phillips would as soon try to dance on a tight-rope as put a cigar between his lips, and he has not only never tasted any intoxicating drink, but advocates the prohibition of its sale by law. I introduced Ingersoll to Phillips. In the course of their talk, Ingersoll wanted to illustrate a point by a certain trick of cards. "Do you play poker?" asked Ingersoll. I shouted with laughter.

REP.: Why?

J. R.: Well, that is a natural question for a Western man to ask, because the Western man is almost as much the "child of nature" as the Indian. But England has a first mortgage on every New Englander's character. The Western man "lifted the mortgage" when he crossed the Alleghanies. English theories of manners, English modes of thought, English religious traditions, English notions of the superlative importance of "blood" and "family," infest the intellectual atmosphere of Boston. No one escapes it. That is the reason why the West is sure to rule this country for centuries to come. As Americans drift further and further away from English influence, the West will govern the republic more and more in everything—in life and politics, because the West is the most American in its character and aims. The Yankee is a clarified Englishman. The Western man is the genuine American. The old Southerners were only English colonial country squires gone mad with provincial pride. Phillips play cards! Not that it is immoral or even improper, but English and New England culture stamps it as vulgar. Of course it is not at all vulgar in its nature, but that doesn't alter the fiat before which New England culture bows.

REP.: *So!* Isn't Phillips rich? Does he wear old clothes because he's penurious?

J. R.: No, sir; because he is generous. He is well off. I hav heard that his wife and he are worth from $100,000 to $200,000. That's the report; of course I never asked him. But whether he had an independent fortune or not, his fame and genius as an orator would make him well off. He has a cultivated love and critical knowledge of art, yet he has no pictures on his walls. He has all the tastes of a patrician, and yet he livs in a house that any clerk with $3,000 a year could afford. It is in Essex street—a quiet street once, but now all boarding-houses, mechanics' boarding-houses at that—or cheap retail stores. He has lived there thirty or forty years. I hav known him, I guess, about twenty-five years—since the Kansas days—and he had lived there a long time then. It is a brick house, rather narrow, of three stories and a half. His name is *painted* on the door, black letters, on a dark ground:

PHILLIPS.

That's all. He keeps two or three servants; and long before there was any talking about servant girls' rights he was quietly granting them, both in the form of greater leisure and higher wages. When the girl appears, if you ask whether Mr. Phillips is in, she never lies; she will say yes or no, or yes, but he is engaged. Phillips has never been guilty of the meanness of compelling his servants not only to work for their wages but to tell lies for his convenience—one of the cowardly customs America has borrowed from European domestic despotism. By the way, Ingersoll makes his servants as comfortable as the members of his own family, too. Phillips and he are not antagonistic there.

REP.: Is Phillips' house elegantly furnished?

J. R.: Far from it. When you pass the doorway, you find yourself in a narrow entry, not hall, with a door to the left—opening into a dining-room, I suppose—and at the bottom of a flight of steep stairs, with a well-worn cheap carpet on them. The stairs hav old-fashioned banisters; I think they call it "mold-candle" style. The walls of the entry are covered with a dark-greenish paper that has been there for a quarter of a century, to my recollection. Instead of the artistic or upholsteric hat-tree that you expect to see as a matter of course at the vestibule of the home of a man of taste and wealth, there is a high, old-time hat-rack, with wooden pegs, painted white long age. There is a well-worn oilcloth on the floor. Everything is as clean as it can be kept; but it occurs to you that everything there has been clean for a generation past.

REP.: Well, that looks either eccentric or mean.

J. R.: Well, Wendell Phillips is neither eccentric nor mean. He is one of the most generous and concentric men I know. The noblest men are often called eccentric because they are true to their true natures, and therefore at war with false thoughts and customs founded on them. He is one of this class. But about his home-life. You go up-stairs and land on a narrow passage and enter the front room. This is his parlor and reception-room. It is the width of the house, a medium-sized room, rather low studded. The walls are painted a yellowish-white. There is an old, cheap, but neat and not gaudy, reddish carpet on the floor. The furniture is of the old-fashioned, heavy mahogany style that you can only pick up now in auction-rooms in the East. Beneath the large, old-time mirror, between the windows, there is a table covered with books, papers, and magazines—mostly books, lying rather carelessly. The books are chiefly of political economy and political philosophy, and are all English. I don't think Phillips studies either French or German literature. Sumner regarded him as an English scholar only. In the center of the room there is a large mahogany table, with side-leaves, and it is covered in what seems inextricable confusion with books, newspapers, scores, and sometimes hundreds of letters, manuscripts, and writing paper. On the left hand side, as you enter, there is a large, heavy sofa, near the window a bust of Bowditch on a wooden pedestal made from the rafters of his house or some of his furniture. Bowditch, I believe, was a relative of Mrs. Phillips. Near the door is a tall, old-fashioned "what-not," with books on every shelf, and Brackett's bust of John Brown on the top. Opposite, on the mantel-piece over the fire-place, there is a French clock, small statuettes of Theodore Parker and John Knox, and a few tasteful ornaments. A folding-door—always closed—leads into a dark room where he keeps his library. I never saw it, so I don't know whether he has a good library or not. Between this folding-door and the door of entrance is another small table with books and a photograph portrait of John Brown. I think he has lately placed his own bust, Martin Millmore's masterpiece, in the further corner of the room. All of these busts were presents. There are no pictures on the walls. This is the best room.

REP.: Well, but why doesn't he get elegant furniture and pictures?

J. R.: I once asked him that question abont pictures. He said that when he first entered the antislavery contest, he found that poor working women would sometimes contribute as much as from three to five dollars. "Now, that amount," he added, "represented to them a whole week's hard work. I like pictures, but my taste has been sufficiently cultivated so that no line-engraving, for example, would suit me, or giv me any pleasure, that I can buy for less than one hundred dollars. In view of the sacrifices that I saw poor people make for the antislavery cause, I did not think that I had any right to spend that amount of money to gratify my taste for art." Phillips is a very cultivated person, but for an educated gentlemen he has the most complete ignoramus of a left hand I ever saw. It does not know the first thing about what his right hand doeth; but what his right hand doesn't know about giving to those whom he thinks needy isn't worth knowing. And I hav seen pictures, not in his parlor, but in the street in front of his house, that excelled any pictures of art—the surprised and grateful look of some Kansas boy whom I had introduced to him, for instance, when he found that Phillips had slipped a twenty-dollar gold-piece into his hand as he was shaking hands at parting; and no fugitive slave, or working man, or working girl, or young student, ever went away, that I ever heard of, empty-handed, or without getting such other help as he asked for, if Wendell Phillips could render it.

REP.: About his manner?

J. R.: Well, it is simply perfect, in the New England style. He instantly puts every one at his ease—runaway slave, workingman, or scholar. He charms by his grace of manner and of speech. But it is in utter contrast to Ingersoll's, whose greeting of people is distinctly Western. Phillips is the patrician always. His manner seems so simple and natural; and yet an uneducated man, for instance, somehow feels all the time that he is in the presence of one of the kings of intellect, that there is an invisible divinity that doth hedge this royal man; and he is sometimes puzzled to know why he is charmed and yet not warmed by him. Ingersoll meets every one with a heartiness and effusiveness of welcome that not only puts him at his ease but never gives him time to think that he is in the presence of a great orator—I am talking of common folks now—and it seems the most natural thing in the world for a workingman to call him Bob. Ingersoll seems to them one of themselves—only more of them in one pile—and they talk of him afterward as "a bully, good fellow." No one ever dreamed of talking of Phillips in that way, and no one would presume to talk to him in that way. And yet no one can say that Phillips is aristocratically condescending, for he isn't; nor haughty, for he is only haughty to the powerful or great oppressor of the poor; but somehow I hav often heard workingmen say that he seemed to them as if he was not one of them, and they were puzzled to understand his advocacy of their cause. He impresses them, in other words, not only with the belief that he is a greater man than they are individually, but of a different order. And their instincts are right. Phillips is a noble specimen of the American patrician, one of the purest types of it, intellectually persuaded that democracy is the divine order of government—a democrat by intellectual conviction. His blood is patrician, and blood tells. Ingersoll is a man of the people. New Englanders seem to Western folks to be a cold-blooded race; but persuade them, that is, convince their intellects that a thing is right, and they are earnest enough and generous, but never hearty in their advocacy or help of it. But they are never generous to a fault. They are always generous to a virtue. Ingersoll's face glows when he meets a friend, and he shakes hands with a warmth that delights one. Phillips is as true to his friends as any man is, but only a quiet and kind expression in his eyes reveals the fact that he regards you as a friend at all. He shakes hands with his brain, not his heart. I am not now speaking of my own relations with him—I hav many reasons to love him—but of the general impressions he so often makes on others.

REP.: Just how "blue" is Phillips' blood?

J. R.: Well, true blue, from a moral point of view, and Puritan blue from a social point of view. The first Phillips came over in the Arabella, the vessel that succeeded the Mayflower; that is, he was a passenger in the second vessel that brought emigrants to New England. There has been a clergyman in the Phillips family in every generation, and the Puritan ministers represented the highest education in the New England colonies. The grand uncle of Mr. Phillips founded Exeter Academy in New Hampshire, endowed a professorship in Dartmouth College, and made large gifts to Andover and Princeton. Samuel Phillips, the nephew of the founder of Exeter Academy, founded Phillips' Academy in Andover. During the Revolutionary war he was a member of the Provincial Congress, and afterwards he was a member of the convention that framed the Constitution of the United States. He was a state senator for twenty years, and for fifteen years he was president of the United States Senate. He was an intimate and honored friend of George Washington. But Wendell Phillips has never shone with light beyond the grave. His ancestors will be remembered on his account—not he on their account. Wendell Phillips' father was the first mayor of Boston. His great son was born in Beacon street. Beacon street was the aristocratic street, not of Boston alone but of America. But for this gift to Democracy, I think its sins, which are many, should be forgiven it.

REP.: How old is Phillips?

J. R.: Sixty-eight this very day—November 29, 1879.

REP.: Just giv me a brief sketch of his life.

J. R: He was educated at Harvard College. As a young man he was fond of boxing and out-door sports, and horses. He is one of the best judges of a blood horse to-day, although I believe he has never owned a horse; and he gave so little promise of his coming career, that he was the president of an "exclusive" society among the students known as the "Gentlemen's Club." Charles Sumner was one of his fellow-students. Mr. Phillips once told me that the future senator was a tireless worker, and that often when he and his friends would return from Fanny Kemble's readings late at night, or early in the morning, they used to see the light still burning in Sumner's windows. Mr. Sumner told me that young Phillips once said of him derisively, "Oh, yes, Sumner takes the *Liberator*."

Mr. Phillips studied for the law. With his ancestors' record, his social position, and his oratorical genius he seemed to hav a brilliant career before him. But when he was twenty-six years old, an event occurred which changed his career. Lovejoy was murdered at Alton, Illinois, by a mob from Missouri. He had offended the slaveholders in Missouri by publishing an antislavery paper in Illinois. When the news came to Boston that Lovejoy was shot dead in his own house in defending his own property, Dr. Channing petitioned the mayor and aldermen of Boston for the use of Faneuil Hall for a public meeting. They refused it. Dr. Channing appealed from their decision to public opinion. Influential citizens seconded Dr. Channing's demand, and then the city authorities yielded. A meeting was held in Faneuil Hall—it was what we now call an indignation meeting—and Dr. Channing and other conspicuous citizens addressed it. A feliow named Austin, the attorney-general of the state, defended the Missouri ruffians. He spoke of the slaves as wild beasts, and likened the rioters of Alton to the Boston mob who threw the tea overboard in 1773. Lovejoy, he said, was presumptuous, and died as the fool dieth. Young Phillips' blood was stirred by this speech, and he rose to reply to it. "He looked as handsome as a young Apollo," said a gentleman to me who heard Phillips make his first public speech. I published a volume of Phillips' speeches. It opened with this speech—just as his great career opened with it. You will find in it the same style and spirit that marks every oration he has made since then, classically pure in its language, and yet so plain that the most ignorant can understand it, quiet, strong, unimpassioned, abounding in philosophical intuitions and gleaming strokes of sarcasm. This maiden speech was hissed and howled at, but the mob found its master, and it was finished. He identified himself with the Garrisonian Abolitionists, and fought in their ranks like a god in the Grecian armies until slavery was abolished and the rights of the negro secured by constitutional amendment. He abandoned his ambition as a lawyer by refusing to take the oath to support the Constitution of the United States.

REP.: Why so?

J. R.: Because he adopted the Calhoun and Garrison view of the Constitution—that it supported and guaranteed slavery. An oath to support it, therefore, in his view, was an oath to uphold slavery.

I remember Ralph Waldo Emerson, speaking of Phillips, said to me about his volume of speeches, "He is a man to be heard, not read;" and again, "He ought not to be among the trumpeters." For more than a generation, it has always been easy to find Phillips' address—just ask where there was a prostrate race, or a humane cause struggling for recognition, he was always *there*. Next to John Brown, Phillips, I think, made the greatest sacrifices of any conspicuous leader of our times for the negro race and the American idea. And he fought as the great gods fought—without vaunting of his prowess, asking no recognition, letting smaller warriors carry off his laurels, never stopping to count his blows or recount his services. He has redeemed his class—for the rich and cultured class of New England,

as a rule, are entitled to no thanks from America. They are a colony of English scholars, not American scholars, with little sympathy for the people.

REP.: Does Phillips write his lectures and speeches?

J. R.: No, or very rarely. Of course he never reads his speeches or lectures. No man can be an orator and *read*. Once or twice, at some great crisis in the antislavery movement, I hav known Phillips to write out his speeches, so that he might not fail to giv every argument its proper development, and that the expected mob to whom he would deliver his speech might not interfere with his plan before the vaster audience who would read it. At least, I supposed that to be the reason, but he never commits his words to memory and never takes a manuscript with him. Once I heard a Boston mob howling at him; it was after John Brown's raid at Harper's Ferry, and suddenly he leaned over and spoke in a low voice to the reporters who were seated before the platform below him. He seemed to be holding a private conversation with them. They wrote rapidly. The mob, from curiosity, ceased their howling for a moment.

"Go on," said Phillips, quietly, hardly looking up to them; "I do not need your attention; through these pencils I talk to twenty millions of people!"

The Boston mob is quick-witted, and this mob saw the point and never interrupted him again.

REP.: Has Mr. Phillips any family?

J. R.: Yes; a wife. He gives her the credit—as Ingersoll givs his wife the credit—of all the best things that he has done. But Mrs. Phillips is never seen excepting by a few intimate female friends. She has been confined to her bed by some nervous complaint ever since she was a young lady. She was an invalid, as she is now, Mr. Sumner told me, when he married her. She never leaves her room. She is a bright and highly educated lady, and as radical and earnest as her husband. Phillips' friends tell one story about her which I can repeat, as it has been once told in public. At one of the crises of the antislavery movement, as Phillips was going to the hall to make a speech, she gave her parting advice in the words, "Don't shilly-shally, Wendell!" Mrs. Stanton saw her in London after her return from her bridal tour on the continent. She wrote: "Her earnest, impressive manner arrested my attention at once. She was in the zenith of her beauty. She had a profusion of dark-brown hair, large, loving blue eyes, and regular features. She was tall, graceful, and talked with great fluency and force. Her whole soul seemed to be in the pending issue." Phillips is a devoted husband; he always dines in his wife's sick-room, and no chances to make money, however sure or however brilliant, tempt him to take long lecturing tours if the family physician thinks there is the slightest chance that Mrs. Phillips may need his presence. These facts are well known. Once he was almost persuaded by a number of young radical Republicans to become a candidate for Congress; but this consideration finally caused him to revoke his half-promise to us.

REP.: Is it true that Mr. Phillips is orthodox in religion?

J. R.: I believe he is still a nominal member of the Old South church; but I don't believe he ever goes to church—I never heard of his doing so. Of course during the antislavery contest no Abolitionist would even enter a church that sustained slovery in any way, either aggressively or by silence. I once asked Garrison, when I was quite young, what Mr. Phillips' denominational religion was. He said he really did not know; he had never once thought of asking; but he did not know a single Abolitionist who was not a Liberal, whether he was nominally a member of an orthodox church or otherwise. The reason I put this question to Mr. Garrison was because I had neard that Mr. Phillips was orthodox, and yet when I asked him for a contribution for a public library that I was collecting for the then most western Kansas town, Manhattan, he offered to buy a set of Theodore Parker's writings for it.

REP.: Now, then, what hav you to say about Phillips as an orator? How does he compare with Ingersoll?

J. R.: They don't compare; they contrast. When I was in Boston last year with Colonel Ingersoll we took a walk in the Common. A young lawyer—a friend of mine—came up, and I introduced him to the Colonel. He was quite enthusiastic over Ingersoll's lecture, delivered the night before, and he said:

"Colonel Ingersoll, I must say I never heard an orator equal to you, except Wendell Phillips."

That was considered, of course, the very highest eulogy that a Boston man could make on any orator.

"Well," said Ingersoll, taking the cigar out of his mouth, "I don't consider that any compliment at all. Wendell Phillips is no more an orator than a mathematician is a poet."

That young man was like the rich man in the parable in one respect—he went away sorrowing.

I would not mention this incident, but it was too good to keep, and it spread over Boston, although it never got into the papers; but afterward when Ingersoll, in Boston, ridiculed the belief that Milton and Dante were poets, it created no surprise, because nothing then seemed to the "literary fellows" too absurd for him to say in audacious criticism of authors, whether secular or sacred.

Ingersoll, as I understand him, regards all true oratory and true poetry as an exalted expression of the passions and emotions of human nature. Outside of that range you may hav able arguers or able narrators in speech, or able historians and able painters in verse, but because they *are* outside of that sacred circle they are not orators or poets in any true sense of the word. He spoke contemptuously of Milton as a word carpenter. After all, you see, Ingersoll's seeming absurdity is simply a question of definition. Now, Mr. Phillips never appeals to the emotions. To him the public in a democracy is the Supreme Court of Opinion, and he addresses its intellect only. He is never moved and he never moves, but he is convinced and he converts. He talks as quietly on the platform as if he were speaking in a parlor. He rarely changes more than a few feet from the spot where he first stood, and his gestures are as quiet as his elocution. He never raises his voice loudly, although it is easily heard in the largest hall. Horace Greeley once said that he supposed no young man ever heard Phillips speak without thinking that he could talk just as well without any trouble. Other young critics, who hav not yet found out that it is the lightning and not the thunder that kills, hav sometimes expressed the wish that Phillips would "just let himself out once," and show what he could do. His art is so perfect that it seems to be nature; hence it was often undervalued. I hav even heard intelligent, grown-up men, chiefly Abolitionists, compare him with Garrison as an orator.

REP.: What was the difference between Garrison and Phillips as orators?

J. R.: The difference between a strong, clear, and earnest speaker—that Garrison was—and an eloquent and masterly and gifted orator; the difference between a stout cudgel in the hands of an honest citizen and a Damascus blade in the hands of a master of fence.

REP.: As a lecturer?

J. R.: His lecture on the "Lost Arts," which he has never written, has been delivered for over thirty years, and it is still as popular and in as much demand as ever. It is what newspaper men call a "gossipy *resumé*" of curious knowledge about arts that the ancients knew and that we can neither rival nor revive. He has another lecture called "Street Life in Europe," a little out of date now in some passages, but just such an account of certain phases of European civilization as a cultivated gentleman with a democratic creed would make in his own home in speaking about his travels to his friends. His lecture on "Toussaint L'Ouverture" was his masterpiece until he delivered his lecture on Daniel O'Connell. "Toussaint L'Ouverture" is a masterly portraiture. It shows a great power of grasping and grouping innumerable and isolated facts, and making a vivid historical picture from them. I happened to hav made a study of Haytian history, and perhaps I am more inclined on that account to put a higher value on this lecture than on some others—the "Lost Arts," for example, which is far more popular. But Phillips' masterpiece, in my opinion, as a literary lecture, was "Daniel O'Connell." I remember I called on him one day and found a number of books on Irish history lying on his table. He was announced to lecture for a Roman Catholic society that night. I called to ask that a report might be made of it. He said there was no use doing it, as he would only try to talk an hour for the benefit of an Irish society, and a Catholic priest had given him a few dates and references. He evidently did not think the lecture would amount to much. I went and heard it. It was delivered to an exclusively Irish audience. Now, to show O'Connell's genius in organization and as an agitator, he had to describe his materials—practically, at that time, an aggregation of impracticable, hot-headed, and quarrelsome semi-barbarians. It would not do to say quarrelsome, for example, to these Irish auditors, but he managed to delight them and yet make his point by talking of their fathers as the "quicksilver-blooded" race. He praised Martin Luther in his speech to these Catholics without offending either the clerical or lay listeners; and he extolled O'Connell for contemptuously sending back the American contributions to the "rent"—when the great agitator told them to keep it and free their slaves—to these Democrats who had denounced O'Connell for doing that very thing; and yet Phillips delighted them. Phillips, like Greeley, has always been very friendly to the Irish and very popular with them despite his Abolitionism. Phillips, in describing O'Connell's genius, for the first and only time I hav happened to hear him or of him—and I hav heard him scores of times—warmed into enthusiasm. Other orators, he said, could touch one note or two notes or three notes, but this man swept the entire octave of human emotions and sympathies. But it was as an antislavery orator that Phillips' power was shown or seen to best advantage. "Eloquence used to be dog cheap at antislavery conventions;" but Phillips, among all this eloquence, was conspicuous like a Henry of Navarre or a Saul among the people.

REP.: Mr. Phillips is as strong an advocate of total abstinence and women's rights as he was of abolition?

J. R.: Yes, and his arguments for both of these movements are as lucid, strong, masterly, and unimpassioned as his speeches on slavery. In his antislavery pleas he drew no pictures of the horrors of slave life; he made no appeals to the emotions, although the topic seemed to compel such a treatment of it; and in his arguments in favor of prohibition he is silent as to the sorrows that intemperance brings to the home of the drunkard's family. Although you hav heard him denounced as a fanatic a thousand times, you will find it impossible, after public passion has been stilled, to quote a single sentence that any reasonable man would accept as a proof of his fanaticism. He is always a philosophic orator. The first speech he ever made on women's rights embodies the entire argument for it. Sumner said to me when I remarked that while the South and the democracy had vehemently abused him for his famous oration, "The Crime against Kansas," not one of their representatives had ever attempted to answer it. "Yes, for that speech is one that the French style *sans repliqué*: it cannot be refuted." The same remark is true of Phillips' speeches. Harriet Beecher Stowe pays Phillips a just and noble tribute for his services to women. "On the 15th and 16th of October, 1857," she writes, "Mr. Phillips offered at a convention held at Worcester, a series of resolutions in relation to the political rights of women which cover all the ground contended for by modern reformers. His speech on that occasion is one of the most able and eloquent on record, and forms a part of the permanent literature of the movement. He speaks of womanhood with a solemn and religious earnestness, with the fervor of knightly times, and pleads against all customs and laws which bear hardly upon her delicate organization, which mislead her from following her highest aspirations."

Mrs. Stowe tells two anecdotes that I would like you to quote.

REP.: Well, let's hav them.

J. R.: "An anecdote in circulation about Mr. Phillips," she writes, "shows that he not only held such theories but that he was helpful in practice. It is so in keeping with his general character as to be extremely probable. Notwithstanding the unpopularity of his abolition sentiments, Mr. Phillips' power as an orator was such that when lecturing on ordinary subjects he commanded the very highest prices in the literary market. On one of his tours he met in the cars a woman who was seeking a self-supporting career as a lecturer. Mr. Phillips inquired into her success, and found that independent of her expenses she made at the rate only of five dollars a time. He declared that such an inequality with his own success was an injustice, and added that he must beg her to allow him to equalize the amount for once by accepting the proceeds of his last lecture.

"Mr. Phillips," she continues, "had a way of making his fame and reputation gain him a hearing on the unpopular subject which he had most at heart. Committees from anxious lyceums used to wait on him for his terms, sure of being able to fill a house by his name.

"'What are your terms, Mr. Phillips?'

"'If I lecture on antislavery, nothing. If on any other subject, one hundred dollars.'"

Mr. Phillips, by the way, has always been very generous in his dealings with lyceums and managers. No lecturer more so.

## A Soliloquy.

And has it come to this that I, who was born in Boston, and within twenty miles of Concord, where Emerson dwells, and where his expounder and protector, and the friend and admirer of brother Joseph Cook, the venerable Bronson Alcott, breathes breath, should be thus treated? That I, who launched the National Liberal League upon the stormy ocean of thought, and rigged her out with masts, yards, and sails, and commanded her for two years, should be deprived of my position as captain, and all my mates, purser, and other subordinates removed from office, and our places filled by pirates and buccaneers? Only think of it, that Elizur Wright, whom I hav honored and trusted, and permitted to giv liberally of his means to keep the craft afloat, should go over to the pirates and actually consent to take my place on the quarter-deck! Who would hav believed that when I lifted my *Index* finger and pointed out the path of duty to my leaguers, a scrub of no culture, and not born within a thousand miles of where I first saw the light, should hav the impudence to push my finger aside, and point his in another direction? That my subscribers should tire of reading my cultured articles, and those of my contributors, and prefer to read the coarse articles of that rascally TRUTH SEEKER, which Bennett had the sublime impudence to set up so near the Hub of the universe? Only think that since the efforts which Bro. Bundy and myself hav made to protect our own chastity and that of our subscribers, by exposing Bennett's abortive attempt to harm the chastity of an innocent child of nature in her teens, our friends should so poorly appreciate what we hav done! Why, I sent out at great expense five thousand extra copies of the *Index* exposing Bennett's errors, expecting five thousand replies of the press applauding me for my conduct in the interests of chastity; but instead of cursing Bennett they pretty much all curse me for a knave or a fool, and send in the names of hundreds of new subscribers to his infamous and uncultured sheet! James Parton, upon whom I used to smile, he too goes so far into the apostasy with Elizur Wright as to call Bennett a martyr!

I confess my conscience does giv me a bite now and then on the scorner of consistency, for it is *true* that Bennett is in prison for a crime he did not commit, and this *looks* like persecution, and even martyrdom. "Cupid's Yokes" is a foolish book, but not obscene; and the mailing of it is not a violation of the postal laws, as the United States attorney-general has declared. I was also tremendously bothered the other day when one of my lady correspondents in New Hampshire asked me in a letter why I took such "serene pleasure" in Bennett's imprisonment, when I *admitted* he had done nothing to justify Benedict in sending him to prison. But those *love-letters!* How it harrows my soul, and Bro. Bundy's, and Bro. Tuttle's, that our chastity should be assailed and imperiled by such doings! It *was* mean, I admit, to publish private letters gotten by a bribe, and by ruining the reputation of a woman, but we did it in the interest of *chastity*, and to kill off old Bennett, and little did we think that for this dirty work we should all get from the public more kicks than coppers.

I wish to thunder I could lasso that man Leland of New York and send him to keep company with Bennett at Albany. People even here in Boston hav the indecency to call him the *revelator*. He has found out Freelove sentiments in the writings of our divine Emerson; and, O ye gods! in a speech and resolutions of one of my lady contributors to the *Index*. Besides this—was ever a chaste and cultured man so tried—I scent defections in the Free Religious Association. Adler don't liv in Boston sanctified by the presence of Joseph Cook and myself. He livs in New York, and I suspect has caught the contagion of THE TRUTH SEEKER! He may be Felix, but he has made me *infelix*. I must go off again into a minority, and that of *one*. I guess there is some intention to propagate obscenity, and I can hav nothing more to do with it. The Free Religious gold looks very much like the genuine article, but I suspect there are many counterfeits, else why should they all hav the presumption to differ with *me*? Well, if it were not a sin for a saint to swear, I would be tempted to say, Damn the whole set, Free Religionists and Liberal Leaguers; they seem to be degenerating into a Sodom which will bring down fire and brimstone as soon as Bro. Bundy, Bro. Tuttle, and myself, with the savor of godliness that attaches to our persons, will leave it to its fate. The switches are all misplaced! Is life worth living? Hey! my young men, fetch me my meerschaum and a match. There is no obscenity in that.

# The Truth Seeker.

D. M. BENNETT, Editor.

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## Christian Morality.

The teachers of the "Word" change not. St. Paul is considered quite an eminent "divine," and so is Chancellor Crosby; at any rate their teachings are wonderfully alike. For instance, Paul queries:

**"For if the truth of God hath more abounded through my LIE unto his glory, why yet am I also judged as a sinner?"**

At the meeting of Comstock's society on the 16th ult., Howard Crosby, D.D., LL.D., Chancellor of the New York University, gave utterance to a sentiment that proves him to be no unworthy successor to Paul. We doubt whether his conversion was as sudden as Paul's, but it is of the same kind. He says:

**"Deceiving them! I tell you, gentlemen, I believe in deceit. I believe in deceit wherever you hav got a rightful enemy to destroy. Could you carry on a war without deceit? Are you to tell your enemy everything you are going to do? Wherever you hav a rightful enemy, and hav a right under God to destroy him, you hav a right to deceive him."**

We would like to ask the learned and respectable body of officers of the University what they think of this code of ethics. Are such morals taught in that institution? We would especially inquire of Professor John W. Draper, who fills the chair of Chemistry and Natural Philosophy with so much ability, whether he is aware of the high stand taken by the Chancellor of the University in religious morals? Do the other officers and instructors know what the Chancellor teaches? If so, do they sanction it? Do Professors Johnson, Post, Martin, Baird, John C. Draper, Henry Draper, Loomis, Weisse, Elsberg, Stevenson, Arnold, Howe, and all the other forty officers and instructors, approve of Crosby's improvement on St. Paul? We should hope that in the hour devoted to reading the Scriptures and praying, the students are not confined to the teachings of Paul, for it seems to us that Romans iii, 7, is a guide only for some college of Jesuits; and the question naturally arises, Did Crosby get his moral education in such a college? Such teachings remove all restraints upon the actions of men. "The end justifies the means," and let such men as Comstock and Crosby be persuaded in their own narrow minds that they are right, and that, under God, they hav a right to destroy the enemy, they are justified and should be commended in resorting to any device, however dishonest and despicable, in destroying that enemy; that teaching breeds the spy, buys up the hypocrite, and givs rise to a class that brings government into disrepute, and finally makes the excuse for overturning it altogether. Laws which only religious organizations care to enforce may safely be disregarded. Such are enacted only for the benefit to be derived from them by the church. They are drawn with the craftiness which catches with guile, and enforced only by spying religious pretenders, who commit crimes infinitely worse than those they entrap.

There is no deeper student of history than Professor John W. Draper, of this University. No one knows better than he the blighting influence of Jesuitism upon science, art, morals, education, and civilization; yet the Chancellor of the University of which he is an instructor is preaching doctrines and enunciating views as subversive of all true morals, and must ultimately be as great a hindrance to the development of society, as any Loyola, the broken-down knight, ever propagated. The curse of France has alighted on our shores and found a home in the New York University. Howard Crosby, D.D., LL.D., is its public protector and defender. Gentlemen of the University, how do you like the moral teachings of your Chancellor? Parents who send your sons to this college, how do you like the morals taught there?

Students, do you wish to guide your life by the principle of deceit? If there were no teachers but Chancellor Crosby, every young man graduating from that college would be an arrant hypocrite, coming out with a diploma for lying in his pocket, signed by a faculty of liars. The course for the Freshman class would be: First term—The Elementary Principles of Deceit; second term—What is a Rightful Enemy under God; third term—Prevaricating by Correct Principles. Junior class, first term—Natural and Intellectual Capacity for Deceiving; second term—Principles of Downright Deceiving; third term—Lectures on Logical Lying. Senior class, first term—The Moral System of Anthony Comstock, illustrated with Living Models from Greene street; second term—Who are the Constitutional Liars? third term—International Lying, and the Connections of Sacred and Profane Liars. The right kind of a faculty would be Anthony Comstock and Howard Crosby, with Samuel Colgate for Medical Director. That college would receive all the church people's sons. Any one desiring a first-class education as a Jesuit would certainly attend. By a diligent application to study, the students would in time become as proficient as Comstock, and could take his place when in the course of time he lays down his cross and goes to join Loyola in heaven. We recommend this change to Crosby if he wishes to raise up a generation which shall not disgrace his teaching by having a modicum of honesty about them.

## Circulate the Petitions.

The petition on the last page of this paper explains itself There is no use of Liberals sitting down supinely and having their liberties taken from them by the shallow jesuitical trick of pretended obscenity. One of the best of our number is to-day incarcerated because of his Infidelity, for he had violated no law of the land. It is for the repeal of this law, which is so construed that physiological pamphlets, when sold by Liberal publishers but not otherwise, are deemed obscene. If these laws were enforced impartially they could never hav stood as long as they hav, for the united press of the country would ere this hav demanded their repeal. But when applied, as they hav been, to Liberal publishers alone, the religious press uphold them, while the secular papers will not trouble themselves about them till *they* are indicted.

This repeal is asked not from any sympathy whatever with dealers in prohibited matter. The sentiments of Liberals in that subject are given by Col. Ingersoll's resolution at the Cincinnati Convention, in which he says:

*Resolved*, That we are utterly opposed to the dissemination, through the mails or by any other means, of obscene literature, whether "inspired" or uninspired, and hold in measureless contempt its authors and disseminators.

We ask for the repeal because the laws are unconstitutional, oppressive, and are so stretched by those who hav made it their business to enforce them that the most cruel injustice has been done, and by their distorted enforcement the liberty of the press and mail has been abridged. This law is a usurpation of power by Congress, and was passed at the instance of Comstock, backed by the professional lobbyist, Parson Newman, and the Young Men's Christian Association. The states never delegated to Congress any authority in regard to the mails except to establish post roads and regulate the number of pounds, etc., to be carried. The meaning of mailed matter has nothing to do with the post-office. There is no necessity of the service that is subserved by this law, and it therefore has no support in the grant of the Constitution. In 1836, when the attempts were made to exclude Abolition documents from the mails, Henry Clay said:

When I saw that the exercise of a most extraordinary and dangerous power had been announced by the head of the post-office, and that it had been sustained by the President's message, I turned my attention to the subject and inquired whether it was necessary that the general government should under any circumstances exercise such a power, and whether they possessed it. After much reflection, I hav come to the conclusion that they could not pass any law interfering with the subject in any shape or form whatever. The evil complained of was the circulation of papers having a certain tendency. The papers, unless circulated, and while in the post-office, could do no harm; it is the circulation solely—the taking out of the mail and the use to be made of them—that constitutes the evil. Then it is perfectly competent to the state authorities to apply the remedy. The instant that a prohibited paper is handed out, whether to a citizen or to a sojourner, he is subject to the laws which compel him either to surrender or burn it.

Regarding the same thing the Hon. John Davis said:

It would be claiming on the part of government a monopoly—an exclusive right either to send such papers as it pleased or to deny the privilege of sending them through the mail. Once establish the precedent, and where will it lead to? The government may take it into its head to prohibit the transmission of political, religious, or even moral or philosophical publications, in which it might fancy there was something offensive; and under this reserved right, contended for in this report, it would be the duty of the government to carry it into effect.

Obscenity is one of the hardest words in the world to define. The insertion of the word "immoral" in this law renders it very ambiguous. If all immoral literature is to be excluded, we must hav some other than a partisan definition of the word. It is under state laws that obscenity is a crime and should be punished. The Federal government possesses no power to institute inquisitorial jurisdiction over the moral quality of the mails.

Our readers are already well acquainted with the outrageous interpretation of this law, whereby the editor of this paper now lies, sick and helpless, in Albany Penitentiary. They know too the despicable character of the tyrant who placed him there. No argument is needed to induce them to sign and circulate this petition. It should be done at once, that Congress, which already has before its Committee on Postal Matters a bill to make much worse if possible the laws already upon the statute books, may take the matter into consideration. This new bill was submitted by P. M. Key, at the instigation of Anthony Comstock, and that worthy has been invited to go before the committee and plead his case. Prompt measures should be taken to destroy his influence. Perhaps a petition, signed by a few thousand citizens, may do it. At all events, let us try. When the petitions are signed send them in to the National Defense Association, 141 Eighth street, New York city.

## Jehovah Impeached.

R. C. Flower, of Alliance, Ohio, lectured Wednesday evening, Jan. 28th, in Science Hall, this city, on "The Bible Jehovah." In this lecture Mr. Flower arraigns the Bible Jehovah at the bar of reason, and impeaches him as a coward and a falsifier, a fiend, woman's most deadly enemy, the ravisher of virgins, and the murderer of innocents.

The lecturer commenced by saying that he would not intentionally misrepresent any one, still less God, for it was bad enough to be a God without being slandered or libeled. He hoped there would be no laughing, for God never could take a joke without getting mad, and it would be like one of his old tricks to strike dead one half of the audience for having a little fun. He knew if what he said and was going to say about God should turn out to be false that he would be pretty apt to get a long sentence from the old gentleman when the time came. But if he proved his charges against the Bible God, he hoped they would not get mad at this but at God.

He first showed that God was not competent to dispense justice; that he always, according to the Bible, punished the innocent and rewarded the guilty. When he spoke of Sarah, Abraham's wife—a beautiful blonde—playing sister, there was loud laughter.

He claimed that Jehovah was a falsifier in his pretensions to superior wisdom. He reviewed the creation, God's first and only attempt at farming, and the swindling job he put up on the children of Israel in the ark transaction, which abounded with wit, ridicule, and sarcasm, and was loudly and frequently applauded. He said: "I do not say there is no God. There may be a hundred for all I know; but I do not believe that the God who created this universe—if a God created it—whose smiles are the birth of worlds, whose tears are the morning dews, whose sobs are thunders, and whose shadows are the soothing drapery of night, ever came down to Mt. Sinai before breakfast, with fire and smoke streaming out of his mouth, and got into a little box two feet one way and three feet the other—called the ark—to tell Moses how to skin a calf. I hav so far departed from Christian credulity that I cannot believe it."

He reviewed God's political career, showed that he failed in politics as in everything else; that God killed Saul because Saul had too kind a heart to kill some innocent men and helpless women; that God never could endure a kind-hearted man, and that he made David king in the place of Saul. David was a murderer, a ravisher of women, and a coward, but God always fancied such men.

The speaker next charged that the Bible Jehovah was a rapist, a libertine. He showed from the Bible that on one occasion God stole a man's wife, used her as his mistress, and then because she smiled on a passer-by, God had her exhibited naked in the streets of Jerusalem, and finally burned. "This is the God," he said, "they want me to love and believe in, and say I will go to hell if I don't. This is the Bible God, the God the churches worship, and the God the clergy are trying to put into the Constitution; and for my part, I would rather go to hell and liv with a half-way respectable devil than to go to heaven and liv with this Bible God."

He next read from Isaiah, where God commanded some young virgins to strip themselves and exhibit their nude persons to him, and that God said the day would come when one would arise in a new world who would do as he had done, and that he should be his son. He then brought up the case of Anthony Comstock inducing certain young ladies to exhibit their nude persons to him to establish the relationship of father and son. At this point there was cries of "Here, here," and loud applause. [A voice from the audience, "That's what Anthony Comstock did."] "But," said the speaker, "I hav some charity for Anthony Comstock, for his father (God) did so before him."

He next showed that God would make laws (according to the Bible), and then by writing letters, or other ways, induce innocent citizens to break them; that this was what Anthony Comstock had done; that there had never lived but two creatures low and vile enough to do such a thing, and that these two creatures were father and son—the Bible God and the Christian Comstock. Here Mr. Flower related an old Syrian fable so applicable to Comstock that it called forth loud applause and laughter.

He next arraigned and impeached the Jehovah as woman's most deadly enemy. This was the hardest on God of all the indictments, and was the most loudly applauded. Mr. Flower stated that he had written Anthony Comstock a letter that day, inviting him to attend the lecture, in which he informed him that he would show from the Bible that he (Comstock) was the only son the Bible God ever had; but he presumed that Comstock, like his father, had business in heaven or somewhere else.

He next defended his picture of God, which caused much laughter. He next contrasted God and the devil, showing that God never did a good thing, and that the devil never did anything very bad (according to the Bible). He offered one hundred dollars to any minister who would point out one deed of love the Bible God ever did. He said it made cowards out of men to worship the old Bible Jehovah, and if they took very much stock in him they became cruel.

He said if his position was correct (that the Bible Jehovah was a myth) that the Bible creation must be mythical also; and if the creation be a fable, then the fall of man must be a myth, the atonement a fraud, everlasting hell a myth of religious invention, and the personal devil a myth of priestly invention, neither of which had even been patented; that the entire bottom of Christendom falls through; that the bottom had fallen out of hell, out of the atonement, and that God and the devil were dead, but surviving all these wrecks beneath the smiling heavens blossoming with stars, in a land and age of progress above the ashes of dead deities, man in his glory remained.

He closed by saying: "I know of nothing higher to follow than my reason. You may hear and read of gods many and lords many, but you will find nothing higher than reason. Labor to make this world beautiful, for it is your earthly habitation. See that your home is your throne, your wife your queen; that you liv in love, deep in the hearts of your children forever.

"For

"'Such a life of work and duty,
Such a life of love and beauty'

will aid you in leaving the world better than you found it. And when proud nature shall transplant you from the sunset cares of age into a blossoming world of higher life—where angels sing throughout the seasons—the God to follow is human reason. You will then find that the pilot of the mind, the hope of the soul, the king of kings and lord of lords, is human reason.

Mr. Flower intends lecturing extensively this season, and can be addressed at his home.

R. C. MITCHELL, editor of the *Duluth Tribune*, was refused a continuation of his office as Land Register because of his heresy. So many letters were written to President Hayes by Mitchell's religious opponents that the President was afraid to reappoint him, although no one had ever administered the office better. Our government seems to be run by the church at present.

## Mr. Parton's Monthly Benefaction.

DEAR TRUTH SEEKER: Here I am again with my monthly pittance, which I trust will find you in good courage. Every week brings new proof of the necessity of standing by Mr. Bennett to the uttermost and to the end. It has become the first duty of an American citizen. Nothing can be plainer than that the spirit of the old persecutors is active among us to-day. I do not refer to such persons as Cook, whose truly hellish utterances you gave us a week or two since. He appears to be an insolent ruffian, bound to thrive by flattering and frightening the Boston provincials. But I confess I was surprised at the remarks attributed to Dr. Crosby in your last number. In private life (as a human being pure and simple) Dr. Crosby is one of the most amiable and generous of men. His engaging traits make him the favorite of every circle he frequents. That *he* should join in this shameless abuse of an innocent man—a prisoner, who cannot defend himself—fills me with sorrow. It is another proof of the infernal nature of the ideas against which Mr. Bennett waged war, and it enables me to understand how Voltaire felt when he ended his letters with, "Crush the Monster!" I will not believe that Dr. Crosby knows the facts of this case. Yours, very truly,

JAMES PARTON.

*Newburyport, Mass.*, Feb. 1, 1880.

## From Mr. Dutton.

MR. D. M. BENNETT, *Dear Sir:* Inclosed find money order for ten dollars, my donation for February.

Yours truly, LEROY DUTTON.

*Grand Mound, Iowa*, Jan. 31, 1880.

## A Suggestion from Prof. Rawson

WHICH WAS CARRIED OUT ERE IT WAS MADE.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was one of the audience at the Sixth Annual Meeting of "The New York Society for the (Manufacture and the) Suppression of Vice," better known as "Comstock's Vice Society," and wish to call attention to a single incident in the proceedings because of its importance in an educational sense.

Rev. Howard Crosby, D.D., is Chancellor of the University of the City of New York, and as such it may be presumed he exerts a great influence over the minds of the young men who are being trained in its classes, and, it may also be presumed, a peculiarly strong influence over the minds of the students of divinity. Whatever principles and practices he may advocate, therefore, are worthy of note, since they are likely to affect the well being of many young men who are being fitted for the ministry, and through them the people to whom they may minister.

The managers of that Society met on the Saturday previous to the annual meeting to arrange the programme, and therefore whatever was done at the annual meeting may be assumed as having been deliberately and not hastily done.

Dr. Crosby, following the other speakers, said, among other things: "I believe in deceit when you hav a rightful enemy to destroy. . . . Whenever you hav a rightful enemy . . . you hav a right to deceive him." "If my face," said he, with a chuckling grin, "were not so well known, I would not hesitate to go into any den of vice in this city, if by going I could bring the keeper to justice."

THE TRUTH SEEKER would do well, it seems to me, to inquire of the professors of the University how far they indorse Dr. Crosby's sentiments as to deceit, and if they adopt that principle, or rather want of principle, in their practice as teachers, and also to inquire of parents and guardians who hav trusted their sons to that institution for instruction, if they are content to hav that pernicious rule of action instilled into the minds of their young men, who, if they adopt the lesson, must ever after play the hypocrite in society while pretending to liv and act honorably and uprightly.

This is a serious matter, and one that I hope will arouse the readers of THE TRUTH SEEKER to action. However excellent a man Dr. Crosby may be as a preacher of the gospel, he will be no longer useful as an instructor of young men who are expected to become teachers and leaders in society, and who, if they should adopt the practice of deceit advocated by him, would mislead their hearers and associates to degradation and ruin.

A. L. RAWSON,
Pres. Nat. Def. Ass'n.

## Prosperity of Minnesota.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Within the limits of a letter I must be content to speak in general terms. Minnesota holds the balance of power of the great agricultural and commercial interests of the Northwest. In now stands in the front rank as a wheat-producing state. In manufacturing interests it will crowd the New England states to the wall. The tide of emigration is not spasmodic, like that of Kansas, but a regular, steady stream. The first settlement of this territory was in 1826, but the flood did not set in until 1850, at which time there was a population of 5,330. Ten years later it was 172,022. Five years afterward it doubled its population of 172,022. It is still rapidly advancing. Wheat, rye, barley, oats, buckwheat, potatoes, sweet potatoes, beans, hemp lint, flax lint, sorghum, and hay yield well—several of the productions better than most other states in the Union. Kansas and Illinois surpass it in corn and Michigan in fruit. The hardier fruits do finely. Sheep-raising is successful to a remarkable degree. Manufacturing facilities are not equaled in the world. The water power of the Mississippi river at St. Anthony's Falls equals the whole water-power of England and Scotland. Then there are the falls of the St. Louis river, twenty-five miles from where it empties into Lake Superior. Next are the St. Croix falls. The saints in an early day had an eye out for this heavenly land, but the sinners hav encroached upon the saintly territory as usual. The saints evidently desired to remain as near the upper heaven, too, as possible, for Minnesota is the highest land in all America. If we were proud and supercilious we could look *down* on all the sister states of the nation. But we are fraternal and good-natured, and so by lake, river, and railroad are on friendly terms and communicating routes with all the world.

Educational institutions are in a flourishing condition. The most elegant normal school I ever saw is in Winona. Some of our principal cities are Minneapolis, St. Paul, Winona, Rochester, Mankato, Hastings, Red Wing, Fairbanks, Northfield, St. Cloud, Stillwater, Lake City, Wabasha, St. Charles, Owatonna, and Duluth.

I will close this series of sketches with a few references to

LAKE CITY, MINN.

This is our home. Thirty years ago Indians fished in the lakes and brooks. Jacob Boody made a claim in 1853. The next year John Boody and Abner Dwelle staked out their claims. Mr. Dwelle chose what is now the lower part of the little city, and of him I made my purchase. The town is handsomely situated on a plateau which extends back to the bluffs from one to five miles, and above the level of Lake Pepin from fifty to one hundred and fifty feet, an enterprising young town, with city airs. This will be my summer resort, and in my declining years my harbor of rest, for, take it all in all, I no not expect to see its like again. If I could hav the proof of the existence of a summer land beyond the clouds, as I once thought I had, desirable to dwell in, I would be willing to emigrate by and by. Doubtless such a land, if there could be a spiritual habitation, might answer the description which the poet has given of Lake City:

"Dame Nature once in playful mood
Stepped from her favorite haunt, the wood.
When slowly in the gorgeous West
The sun was sinking to his rest,
And, wandering over hill and dale,
She came upon a lovely vale,
Which, long forgotten, there had lain,
A portion of her vast domain.
One side was skirted by a lake,
The other bounds high hills did make.
She clapped her hands, and cried in glee.
'On this bright spot a town shall be!'
And stretching forth her magic wand,
She gave new beauties to the land.
A hillock here, a streamlet there,
Were added, each with wondrous care;
The whole she crowned with native grace.
That men of worth might seek the place
And build a town by means of art
Where she had done such lavish part."

W. F. JAMIESON.

## A Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I read in the TRUTH SEEKER of Jan. 24th, under the head of "Liberal News Items," an item in reference to the organization of a Liberal League in Detroit, which says, "I have just learned that S. B. McCracken of the above-named city is moving to perfect such an organization." Grateful to Mr. McCracken for all he has done or may do in this Liberal movement, I wish to correct the impression that he was the prime mover. Feeling that it is but justice to give the credit where it is due, I wish to state that Mr. H. Jacobson, of Detroit, an earnest worker in the Liberal ranks, was the one who made the first move in that direction; and, through his efforts, first set the ball rolling. Others then came to the front ready to put their shoulders to the wheel and aid in the good work, Mr. McCracken with others; but to Mr. H. Jacobson is due the thanks for this Liberal movement in Detroit, which I hope and believe will be made a grand success.

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## New Auxiliary Liberal Leagues.

No. 158. Patterson, New Jersey, Sec. John Warr; 159. Scranton, Iowa, Sec. J. L. Amsden; 160. Hope, Kansas, Sec. Martin Pease.

W. F. JAMIESON is speaking in Frankfort, Benzie county Michigan. He organized a Liberal League in River Falls, Wis., of twenty-one members, and one of fifty-one members in Omro, Wis. Address him at Frankfort, Mich.

## Extracts from "Superstition in All Ages."

BY B. O. FENTON.

I propose to giv a few brief extracts from this masterly book. "That which serves as a basis for all religion is very uncertain," says John Meslier. "The existence of a God is the basis of all religion. Few people seem to doubt this existence, but this fundamental principle is precisely the one which prevents every mind from reasoning. The first question of every catechism was and always will be the most difficult to answer." Is there any doubt about this? "The universe is not an effect, it is the cause of all effects; all the beings it embraces are the necessary effects of this cause which sometimes shows to us its manner of acting, but which often hides from us its way." Isn't this unanswerable?

"The logic of common sense teaches us that we should judge a cause but by its effects. A cause cannot be reputed as constantly good except when it constantly produces good, useful, and agreeable effects." Will any one of common sense dispute this? I attempt to giv only brief extracts so the numerous readers of THE TRUTH SEEKER can get a fair but faint idea of this work which you all ought to own. It is just the work for Liberals to lend to all people, especially Catholics.

"All religions agree in exalting the wisdom and the infinite power of the divinity, but as soon as they expose his conduct we discover but imprudence, want of foresight, weakness, and folly." Is this not true?

"Philosophers in all ages hav taken the part that seemed destined for the ministers of religion. The hatred of the latter for philosophy was never more than professional jealousy." Is not this true?

"Where there are no relations there can be no union, no correspondence, no duties. If there are no duties between man and his God, there exists no religion for man." Self-evident; he uses up the "free will" doctrine and takes the hide straight off from old Jehovah.

"Deliberation," says he, "is the necessary effect of the uncertainty in which we find ourselves with reference to the results of our actions." Again, "The less enlightenment and reason men possess the more zeal they exhibit for their religion." Strictly true.

"Priests in all times hav shown themselves supporters of despotism, and the enemies of public liberty. Their profession requires vile and submissive slaves who never hav the audacity to reason." Strictly true.

"Pride and vanity always were and always will be the inherent vices of the priesthood."

I will stop quoting. Any one can see by these few quotations that Meslier was a thinker. Doubtless most of the readers of THE TRUTH SEEKER saw in that paper of date January 10, 1880, an article from me which contains my views on that work. I want to ascertain where "The Life of John Meslier," by Voltaire, can be had. Please reply, Mr. Editor, and oblige a friend.

I think that the Catholic element is growing stronger and stronger every year in this our free (?) America. I think it is a matter that ought to receive the attention of the Liberals, and at once. We know their history, and from knowing it we have reason to fear their power. There is a fine article in THE TRUTH SEEKER of January 10th, by "H. W. B.," on the Catholic question. The Catholics are bloodthirsty and despotic tyrants. I think for a general thing we do not try hard enough to enlighten them. Let us try to elevate their condition by lending them books, papers, tracts, etc. This is the best way I know of to Liberalize the deluded Catholics.

*Aurora, Ohio.*

## Just One Word.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Truesdell says to Mr. Morrison: "As no new or improved system of banking has been proposed by any of our acknowledged economists, not by you, Mr. Morrison, or any of your soft money friends, the question at issue appears to be, Shall we maintain the present safe, economical, well-tried national bank system, or drop back into the old, extravagant, dangerous way of banking under the conflicting state laws?"

There! Could assumption go further? What, in the name of common sense, has the greenbacker's demand—that the issuance of the circulating medium be restored to the nation (to whom it rightly belongs)—got to do with banks of *discount?* Are there not thousands of banks in the country which are not national banks? The question is *not*, "Shall we return to the old wild-cat banking system?" All this hue and cry about such being the case is mere demagogic clap-trap to deafen the people to the voice of truth; it is gull's seed scattered to entrap the unwary. There would be just as much truth and just as much sense in saying that the man who should advocate the self-binding as superior to the hand-raking reaper wanted to go back and use the cradle or sickle.

Why should the nation not issue the paper money as well as the gold and silver money? Shall we accuse you of wanting to go back to some remote past and allow each individual to coin money because you are not in favor of delegating its coinage to some corporation? Bah! Has it come to this that *Liberals* cannot discuss a question without making such uncalled-for wild statements as has Mr. Truesdell in the paragraph quoted and in others of the same tenor? Just see how actively he conjures up the past in the next paragraph. Nicely done, but it won't deceive anybody. No, friends of justice, the question he states as the issue before us is nothing of the kind—don't come within a thousand miles of it. Who believes it?

Yours for facts, E. C. WALKER.

*Florence, Iowa.*

## Creation According to Moses and According to Geology.

BY PROF. DENTON.

Let agitation come—who fears? We need a flood; the filth of years has gathered round us. We liv in the nineteenth century, when science has appeared knocking at every door—not excepting the church door—flashing light into dark corners where bigotry and superstition hide in spite of the hooting of the owls and bats that inhabit them. There is no use in hiding, for science carries a lamp that makes day of the blackest night. She dives and scrutinizes the foundations. Heaven is not too high for her, nor can the scorching fires of hell keep her out. We can no longer hide theological questions in the dark. They must come up to the bar in this day of judgment that has at last made its appearance. We can no longer say we believe these things because they were taught us in our infancy, and because our fathers believed them, and the doctors still stand by them. Truth is the first requisite now, and however sacred old teachings are, they shall not prevent the strictest scrutiny; nay, the more sacred a thing professes to be, the more necessity for a thorough examination; and the question of the Bible must come up for consideration along with the rest. We are told that this is a book written by the Infinite Spirit himself, or by men whom he infallibly inspired to write his will for the instruction of ignorant mankind. Is this indeed so? Then it must be the most wonderful book the eye of man ever beheld? What may we not expect if the infinite spirit of all worlds and of the infinite universe has actually written a book for our instruction! What a book that must be! It must be as superior to any book man could write as the revolving heavens are superior to the orreries by which we attempt to imitate their movements. What might we not expect with regard to the knowledge of the universe? Perchance it will tell us the story of the stars, and reveal the origin of man, in such a way that we can clearly see its perfect unity with all that science has revealed. It must be in harmony with the highest revelations of science. There can be no discrepancy between them. But when we examine the Bible, what a difference! How little ground for the fulfilment of our high expectations! You know when the ass put on the lion's skin the first sound betrayed the impostor. When men try to palm a writing upon us in the name of God, the first sentence reveals the counterfeit. "In the beginning"—that clause is sufficient to condemn the whole book—"In the beginning, God created the heaven and the earth." What was there before that? Before the beginning—I don't care how far back you put it—a thousand million years, if you please—what was there before that? Absolutely nothing. But where dwelt the omnipotent male divinity? He couldn't see, for there was no light; he couldn't hear, for there was no atmosphere; he couldn't think, for there was nothing to think about; he couldn't smell, taste, or feel, for there was nothing outside of himself. Conceive of such a condition of things, and for the Eternal! The eternal God in a worse condition than the senseless fish that swim!

And what should awake him from this condition, and lead him to plow the eternal fallow and sow it broadcast with blazing suns, from whose moons might grow worlds for the habitation of mankind? Can we think of anything that would start up such a being, and out of *such* an idleness? The very first sentence shows the handwork of man—"In the beginning God created the heaven and the earth." How long ago? Less than 6,000 years! But I am told that it was in the beginning, and that there is room in that sentence for all the vast cycles of the great geologic ages. But unfortunately I read that the Lord made the heavens and the earth, and the sea and all that in them is, in six days, and rested on the seventh day, and was refreshed. And man was made on the last of these six days. And then come the genealogies, down to the time of Jesus; the heavens and the earth and things in them brought into existence out of nothingness, all within the compass of less than 6,000 years.

That is the story the book tells us. Is it true? It is only necesary to ask the geologist, and the answer comes, "No!" All geologists are agreed on the lapse of immense periods as essential to the production of geological phenomena. Lyell talks of millions of ages. And so with others. Prof. Hitchcock, of Amherst, says the globe must hav existed infinitely long before man. But our orthodox friends now try to get around the difficulty by calling these "days" immense periods. Well, suppose we read it after that fashion—call them great periods—thus, "And God created the heavens and the earth in six great periods, each period millions of years long. And then he rested twenty-four hours and was refreshed." The time of rest is out of proportion. But I am told that this day of rest may be an infinite period of time. That may mean five minutes or five million years. It is a piece of India rubber that can be stretched indefinitely. "And God blessed the seventh indefinite period of time and hallowed it." The longer that indefinite period of time of rest is to the lazy man, the better.

What kind of instruction is this for theologians to teach a credulous people—that an infinite being can use no better language for the expression of his ideas than this—a language that has to be twisted and modified to suit the developments of science. Then if those days were millions of years, what did God do on those days? In the first place, "God said, Let there be light." In the Hebrew it is "light be"—two words. So it took five million years for God to say two words. If we take the next period, there are twenty-five words, and on the same reasoning the utterance of these must hav taken 80,000 years. God is said to be slow of anger; he must also be very slow of speech.

But the man that wrote the story intended to teach that the earth was made in six days of twenty-four hours each. If I said I made that table in three days and afterwards said it took me thirty years, you would think there was a discrepancy somewhere. We must take the connection in which the statements are made. When a man says, "The evening and the morning were the first day," and "The evening and the morning were the second day," and so on, he is to be understood as saying just what he means, and meaning just what he says—that these were days just like ours in length. It is a plain, positive statement on the very face of it. Men show that they are aware of the weakness of the book when they admit that it needs such patching. From God the book never came. On the first day God says, "Let there be light, and there was light. And God divided the light from the darkness, and called the light day, and the darkness he called night; and the evening and the morning were the first day." The light and the darkness were all mixed up together, like salt and pepper, and so the necessity comes for dividing them. But can darkness and light be mixed together? A man pulls out a match and says, "Let there be light," and there is light till the match goes out, and then it is dark again. To-night the light that is blazing upon San Francisco left the sun just eight minutes ago. The luminous center is there. But the man who wrote this story didn't know that the sun made the light. He puts the day first and the sun comes in afterwards. He evidently did not suppose that *that* had anything to do with furnishing light. He has three days before the sun comes into being. That the man was very ignorant is easily seen. Just think of it, that this monstrous story is to be swallowed whole, or else we are to be damned.

And on the second day God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And he made the firmament, and divided the waters which were under the firmanent from the waters which were above the firmament." He then divided the waters that were on the face of the earth—lifted them up by means of this great firmament that he had created. The man who wrote the story evidently looked up, and said, Where does that water come from? There is an immense ocean up there; what prevents it from coming down? The firmament. And God made a firmament, and called that heaven. Then the question arose, How does it rain? Why, there are windows in the firmament, and when the Lord wanted to drown the world he just opened the windows; and when he wanted to stop the rain he shut them up again. Now, doesn't the veriest schoolboy know better than that? It is simply untrue. There is no such firmament. The waters were not divided in any such way.

"And God said, Let the waters come together, and let the dry land appear? Evidently that man didn't know that water seeks its level, on the principle of the attraction of gravitation. If he had been a geologist he would hav said, Let the earth be heaped up, and then the waters would inevitably hav been gathered together. He represents the waters as being gathered into one spot, and the dry land appearing. Is that true? The very contrary is true. Dana is orthodox, and he says, "While the continents were still under water they began to take shape. Then first the dry land appeared; strata were formed; and mountains arose, each in its appointed place. It took millions of years to make the continents. They hav gradually grown as the earth has cooled." And all this the Bible represents as being done in one day.

Now please remember that we hav got to the fourth day's work, and no sun, moon, nor stars hav yet come into being. We hav had three mornings and three evenings without sun, moon, and stars, when our existence as a planet depends more on the previous existence of the sun than the child's existence depends on the previous existence of his father. What would you think of a book that said, when the boy was ten years of age his father was born, and when he was forty, his grandfather was born? Well, on the fourth day God set lights in the firmament—sun, moon, and stars. And please remember that on the previous day God said, Let the earth bring forth grass, fruit, etc., and these sprang up immediately without any sun. Three days had been spent on this little globe, and on the fourth day the Lord made the sun and the moon, "and he made the stars also." That is, about sunset of the fourth day, he turns out millions of stars, or suns. "And he set them in the firmament of heaven." What is that? It is what divides the waters below from the waters above the firmament. Now the atmosphere doesn't go more than a hundred miles above this planet, so the sun, moon, and stars must be below this because they held this up. The firmament is under the clouds. On a fine day, therefore, we could get into a balloon and go up to the stars, if this man is right. Isn't it remarkable that people of sense can accept this situation? Where is God's throne? Just on the other side of the firmament; and when he gets angry he shakes it and causes the stars to fall like fruit from a fig-tree. When one star falls, there would be 200,000 miles to spare all round.

Turn to the fifth day. God says, "Let the waters bring forth abundantly the moving creatures therein," etc. What is the meaning of moving creatures that hav life? Nothing definite. It would apply to everything that moves. It is the indefiniteness of ignorance. Then we are told that God created great whales and every living creature that moveth upon the waters. Is this in harmony with the truth? Our first living things are the simplest forms of sea life, discovered in those old oceans of the Laurentian, Cambrian, and Silurian times. Not till we arrive at the Triassic beds, millions of years from the advent of life, do we find fowl that fly in the air. And what a class of creatures is here brought together! Take the last day's work, it is no better than the rest; God makes on the last day creeping things and man. And here, again, he puts together forms of life that are separated by millions of years. Our first beasts belonged to the Triassic period, and man does not make his appearance till the period of the Pilocene-Tertiary. Thus the man who wrote this story has crowded together what nature has separated by millions of years.

"God created man after his own likeness." What does that mean? It means that God is made in the shape of a man. The Jewish God had eyes, nose, mouth, arms, lungs, bowels, legs. And he wrestled with a man. The Jewish Jehovah was simply a magnified man; and when men bow down and worship that, it is just as idolatrous as any heathen worship. The only difference is that the heathen God is made with a jackknife, and the Jewish God is a work of the brain. (Though not very much of the latter is manifested in it.) Are they related to the infinite spirit of the universe? No more than the glow-worm to a sun of the first magnitude. Men will outgrow these ideas, and recognize that the infinite, eternal spirit, whom no man hath seen is a very different one from the man-made God of the Jews.

But there is another account in the second chapter of Genesis. The second account was written by a man of narrower head than the first, and much self-esteem. The first man says, "God saw, God made," etc. The second man says, "The Lord God saw, the Lord God made," etc. According to the second account, God made all in a day; according to the first it took him six days. The first man represents God as saying, Let the earth bring forth grass. That is poetic, though not true. God stands and speaks, and a carpet of verdure rolls around the planet, and there stands the world in all its beauty. But in the second account, God makes an oak—roots, branches, and all—and sticks it into the earth. Will it grow? It is a question. After he had stuck his trees in he had to water them. This writer is a bungler. The first one has a better idea, and more poetical. The first writer represents God as saying, Light be, and light flashes across the void of darkness and lights up the universe. It is not true, but it is grand. The second writer says the Lord God made the beasts of the fields. How did he make them? Very much as he made man. And he made them after he made man. The first writer puts the beasts first. The second writer says the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. Ask the first writer how man was made, and he shakes his head; he knew he would fail, so he doesn't commit himself, but simply says, Male and female created he them. The second writer says, I can tell you exactly how it was. God made man out of the dust of the ground. The old negro was nearer right. He said, "Not dust, not dust, Massa, but mud. De dust no stick togedder." Fancy the process. Out of the dust of the ground God made man. Now there is the dust-man, or mud-man, lying upon the ground. The Lord breathes into his nostrils, or, in other words, blows into his nose, and up starts the man. But then there is woman. But she was an afterthought. Now if woman had written that account it would hav been a different book. One woman described it by saying, "That book is a he book." Theology is simply he-ology. No woman would hav put the man first. He would hav been born in a more natural way. If Adam had come as all men came, the woman would hav come first. But this man was an exception. He came directly from the hand of the Creator. And he is to order all. But I wonder if he remembers that fishes were made before man, therefore by the same logic, man should be silent in the presence of fishes and baboons.

Well, the animals were made and brought to Adam to name them. Just imagine that process! Here is Adam, naked, and no writing materials. If he could remember all the names he must hav had an astonishing memory. The Lord brings Adam the animals to name. Here is an elephant; he names him, and off he is sent to his appropriate place. Here is an Asiatic elephant. He names him, and off he goes to his Asiatic jungle. Then comes a hippopotamus; Adam names him, and off he goes. Then God makes a white bear. But lo, that is a hot country. No matter; the angels must hav been ready to lug him off. Then God makes a mouse; then a cat, and immediately the cat springs at the mouse. Now there's another difficulty. There are 8,000 species of birds and 2,000 of beasts. Supposing the Lord and Adam had a minute to each; what a job, and all this to be done before Eve appeared!

Then God casts Adam into a deep sleep, takes out a rib, and makes Eve. I can fancy him waking out of that sleep, and with a polite bow to Eve, saying, "How do you do, Madam?" and in the most perfect language. Did a language ever spring into being at once like that? Ask the philologists. They will tell you it is opposed to all the laws of language. Language came gradually—first a few radical sounds.

We are told God rested on the seventh day. Now when did God ever cease to work? When did the glaciers ever cease to glide, the sun to shine, animals to propagate? "My Father worketh hitherto," says Jesus, "and I work." True. The infinite spirit has always worked. There are no indications in nature of any resting. But our orthodox friends fear that if this story goes, all will go—New Testament and all—for that is built upon the Old Testament. If you prove that one was made by man you prove that the other was. Then let them fall. Let us hav the truth, no matter what the consequences. I was brought up a Methodist; and the first attack on the Bible that I heard made me tremble down to my boots. I can sympathize with our orthodox friends, but the truth is of far more importance than anything else. The truth will remain, while the fire burns up the chaff. Be assured that nothing can be killed but what deserves to die. There is nothing worth saving but what will be saved. Do not think God needs your puny help. You cannot with a farthing candle help the sun to shine. Do no be disturbed. The world has got along so far without man's help, and is likely to keep on. The future is to be better than the past, and the latest religion is better than the first. This must inevitably be as science and intelligence increase. Religion will liv, and the better will crowd out the poorer. The Unitarian and Universalist are late religions, and they are better than their predecessors.

## Spiritualism Viewed from a Common-Sense Standpoint.

To the Editor of The Truth Seeker, *Sir:* You must be aware you hav, along with your numereus fearless-minded readers, a goodly amount of Spiritualists. Now it might naturally be supposed that there could not be much ground for discordancy between your two classes of reformers, Obliviates and Spiritualists, and yet there certainly is.

Of myself I know that to your Spiritualistic readers the late article of B. F. Underwood in The Truth Seeker headed, "Spiritualism from a Materialistic Standpoint," is considered very unjust and offensive, and if not replied to with absolute facts would be very injurious to your priceless sheet. On the other hand, should some competent Spiritualist attempt by argument to rebut all his suppositions and illogical couclusions, and not by incontrovertable facts, it might lead to a controversy injurious to the feelings of both classes of your readers.

Friend Underwood being a professional Liberal debater, I shall prudently avoid coming within the reach of his sweeping skirts or treading on his coat-tails, as there is no room for a wordy controversy. With your permission, let me state a few obstinate facts. Spiritualism cannot be established by argument. There is no richer subject to the pseudo-scientist, the sham, brawling debater, than Spiritualism. It is the butt for all small wits, the ever ghastly pulpit bug-bear of the grave "Man of God," and the fruitful theme—both ways (opposers and advocates)—of much lying and deception.

I hav been a Spiritualist over thirty years, and hav a journalized volume of nearly a thousand Spiritual tests, and under as many different circumstances, through a variety of mediums and channels of Spiritual communication; and it was full two years ere I could yield to the belief of our spirit's continuity of existence after death, my thoughts being greatly strengthened by a previous familiarity with the phenomena of what is known by the name of mesmerism or psychology in its wonderful and confounding phases—a subject, I am afraid, friend Underwood but slightly understands.

I chanced one day in the year 1852 to be in a friend's store in this city, and was shown a small brass permutation combination lock, known as the "Bramah" lock. I shall not attempt a further description of it than say that when the four rings are properly set this lock had 397,856 changes upon it, or in other words, that when it was set to a word or set of numerals there was 397,856 chances that by guessing or by turning the four lettered rings against its being opened but by going over all its different changes.

After the lock was explained to me I was instantly impressed with its novelty, and conceived it would be a powerful test of spirit intelligence and ability could they giv any combination of letters it might be set to, and I immediately determined to get a trial of it. Accordingly I got my friend the storekeeper to secretly close the lock to some combination and hand it to me, and keep a copy, which he did. I was acquainted with several mediums of distinction, some of them public. On my way up town I called upon my friend Prof. S. B. Brittan, then editor of the *Spiritual Telegraph*, showed him the lock, and told him my intended trial with the spirits and expressed my doubts. He smiled and said they could and probably would do it. I must say I had strong misgivings. With the lock I called at Mr John B. Conklin's. Around his table I found a company of five gentlemen, who, with the exception of Mr. Conklin, were all strangers to me. During a pause in their inquiries I laid the small cylindrical lock on the medium's table and said, "There, Mr. Conklin, is a test for your spirits; let them open that lock." He smilingly took up the lock and said, "Well, where is the key?" I had to explain to him that it required no key; that it was set to some short word or combination of letters of which I was unacquainted; and if the spirits could not in some way give the word it could be opened only by the person who set it, and even not by him if he had forgotten the combination. After these few remarks the lock was laid upon the table, and through the involuntary action of the medium's hand the following was written out:

"You, my dear friend D——, must not let those that seek tests of this character, for the mere gratification of an idle curiosity, permit you to make such trials. You will be sustained when it can be put to a practical benefit. The letters forming the combination are U. F. O. D.—*Captain Carr.*"

I should mention, the Captain was an old acquaintance of mine. We were all astonished when putting these letters in position the lock immediately came apart. Each gentleman in turn retired to some corner of the room and set the lock to his own combination, which was readily tipped out at the table.

Before separating, the assembled gentlemen thought the test so remarkable that they voluntarily gave the following testimonial certificate:

"This will certify that we the undersigned were present at the rooms of J. B. Conklin (31 Howard street) and witnessed the opening of the lock by the medium, who wrote the letters U. F. O. D. through the influence of spiritual power. [Signed] A. A. Miller, 415 6th avenue; W. A. Hunt, Albany, N. Y.; J. Andrews, 68 Fulton street; Thomas J. Harris, Sen., 179 Broadway; John F. Whitney, 68 Fulton street; John B. Conklin, 31 Howard street."

The successful opening of this lock was widely published in the papers of that day, and induced several trials (which were successful) from several quarters, and through other mediums, and Mr. Conklin was overrun with *closed* locks from various portions of the United States and Canada—many inclosed in sealed envelopes, until this species of test became an annoyance and Mr. Conklin declined to receive any more locks.

I chanced one day to be in the rooms of Mr. Conklin, when a gentleman—a stranger to us both—entered. He showed us a closed lock of superior make and finish, containing six rings. He remarked: "Here is a lock, Mr. Conklin, which has been closed five years by my brother, who for that length of time has been dead. Now, if the spirits or some invisible power cannot giv the combination, it must forever remain closed and useless, for, by computation, there are thirty-three millions three hundred thousand six hundred and fifty-six chances of our guessing the combination." To the surprise of myself and the owner of the lock, Mr. Conklin's hand almost instantly wrote the letters M. O. H. A. W. K., to which letters the rings readily came apart.

One day I called upon a public medium. I found sitting at his table a gentleman—a naval officer—with whom I was acquainted. He had some written questions, which lay folded very compactly on the table before him. Suddenly, spasmodically, as it were, the medium's hand was influenced to write a message, which, on his attempting to read, he was quite vexed, and was on the point of tossing it on the floor, pronouncing it as incomprehensible nonsense and gibberish. "Stop," said Mr. R. to the sitter; "first let me see it." He seized the written paper and was amazed. "By heavens!" he exclaimed, "here's a go! I wrote my question in Spanish and here's my friend's answer in Spanish!" This was a matter of astonishment to us all, as the medium knew nothing of the language. Mr. R——l told us it was from a fellow-officer who was drowned in the foundering at sea of the United States sloop-of-war "Grampus."

Let the foregoing tests suffice for the present. Strange as they may appear to skeptics, they are by no means strange to many Spiritualists. Hundreds of investigators hav each as wonderful tests, messages, and suggestions quite dissimilar and perhaps more astounding. Yours truthfully,

*Brooklyn, L. I.* David Bruce.

## Bible Inspiration.

To the Editor of The Truth Seeker, *Sir:* If one reads the first four chapters of the New Testament according to the inductive method, as employed in science, what kind of a mess would be had for digestion? Let us see:

The first chapter of Matthew is headed "The Genealogy of Christ." After tracing the genealogy down through three times fourteen generations, through Abram, Isaac, Jacob, to one Joseph, we are then told that Joseph is not Christ's father. How can this make the child Christ—the illegitimate offspring of Mary—any relation to her husband Joseph?

In Micah v, 2, the prophet says that out of Judah he shall come forth. In Jeremiah xxiii, 5, it says a righteous branch shall be raised up to David; and Isaiah xi, 1, says a rod shall come forth out of the stem of Jesse, and a branch shall grow out of his roots. These chapters are all headed, "The Coming of Christ;" but how does the first chapter of Matthew show that Christ is descended from Judah, Jesse, or David? Simply by marrying Mary to Joseph, and not that Mary, the mother, or the Holy Ghost, the father, was any relation to them. The angel of the Lord appeared unto Joseph and told him to call his name Jesus, but God spoke through the prophet and said to call his name Emmanuel.

Let us compare the first four chapters of the New Testament, about the resurrection, and we find that on the first day of the week, as it began to dawn, at the rising of the sun, when it was yet dark, came Mary Magdalen and the other Mary to see the sepulcher, and saw the stone rolled away and an angel sitting on it without. And they said, Who shall roll us away the stone? And they saw the stone was rolled away, and entered in, and saw the angel within sitting on the right side, and they entered in and did not find Christ's body or see any angel within, but two of them without; but they didn't go in, either, or see any angel, but ran back and told Peter and another disciple; and when she came back she just looked in and saw two angels, one at the head and one at the feet of where the body had lain. And as they went to bring his disciples word, Jesus met them, saying, All hail! And they held him by the feet and worshiped him. But Jesus said unto her, Touch me not, for I am not ascended to my father. And of course she didn't hold his feet and worship him, nor did they see him at all, but only a vision of angels that said he was yet alive.

Then the eleven disciples went into Galilee, where Jesus had appointed them; and when they saw him they worshiped him; but some doubted. (Some from eleven leaves how many believers?) Thomas was one of these unbelievers, for he would not believe unless he could put his hand in the wounds, and he could not do this without touching him, and as he had not yet ascended to his father he didn't touch him. And when he left the disciples he was taken up into heaven. But he wasn't either, for he had to catch some fish first for Simon Peter, Thomas, Nathaniel, and the sons of Zebedee—a hundred and fifty and three at one haul.

Men may see this all straight through spiritual eyes, but I fail to see it in a scientific way. Deacon.

A company under the authority of the Michigan State Association of Spiritualists and Liberalists is canvassing for means wherewith to purchase a site for a permanent camp-meeting ground, and a location at Battle Creek, Mich., has been fixed upon. It is already announced, with a flourish in a local paper, that Bundy, of the Chicago *R.-P. Journal*, has pledged five hundred dollars for himself, and has pledged his immediate friends for a larger amount, in aid of the project. If this means that Bundy is to be the inspiring genius of the enterprise, the friends of truth and justice, and of D. M. Bennett, whom this man has so outrageously and malignantly assailed, will scan the matter closely before pledging to it their patronage or moral support. M. B. S.

## Iowa Notes and News.

Let again the roll-call of counties be heard! I hav names in none of the following: Audubon, Buena Vista, Cherokee, Clay, Davis, Dickenson, Franklin, Grundy, Howard, Humboldt, Ida, Kossuth, Louisa, Marion, Mills, Monroe, O'Brien, Osceola, Palo Alto, Pocahontas, Ringgold, Sioux, Union, Van Buren, Winnebago, and Worth.

In the following I hav the addresses of Liberals, but hav received no word from them in reply to letters sent: Allamakee, Adair, Appanose, Boone, Hancock, Hanlin, Harrison, Iowa, Casper, Johnson, Lyon, Mitchell, Monona, Montgomery, Page, Plymouth, Pottawattamie, Sac, and Story.

It will be seen that we hav made substantial gains since the date of our last call in The Truth Seeker, Jan. 2d. I hav received letters from eleven new counties, and hav the addresses of Liberals in twelve more, received since that time.

In Adams county I hav heard only from Prescott and Corning; Benton, from Belle Plaine, Blairstown, and Vinton; Black Hawk, from Cedar Falls; Butler, from Shell Rock and New Hartford; Calhoun, from Lake City; Carroll, from Glidden; Cass, from Anita; Cedar, from Springdale; Cerro Godo, from Clear Lake; Chickasaw, from Nashua; Clarke, from Osceola; Clayton, from Bismarck; Decatur, from Garden Grove; Delaware, from Manchester; Des Moines, from Burlington; Dubuque, from Farley and Dubuque; Emmett, from Armstrong's Grove; Fayette, from Randalia and Fayette; Floyd, from Charles City; Fremont, from Riverton; Greene, from Scranton; Guthrie, from Guthrie Center and Casey; Hamilton, from Hook's Point; Henry, from Mt. Pleasant; Jackson, from Bellevue and La Motte; Jefferson, from Perlee; Jones, from Anamosa; Keokuk, from Sigourney and Harper; Lee, from Keokuk and Donnellson; Linn, from Lisbon; Lucas, from Chariton; Madison, from Winterset; Mahaska, from New Sharon; Marshall, from Marshalltown; Muscatine, from West Liberty; Polk, from Des Moines; Powshiek, from Grinnell and Montezuma; Scott, from Davenport and Le Claire; Shelby, from Harlan; Tama, from Toledo; Taylor, from Bedford; Wapello, from Ottumwa; Warren, from Indianola; Washington, from Brighton; Wayne, from New York; Winneshiek, from Ossian; Woodbury, from Sioux City; Wright, from Clarion; Webster, from Gowrie.

I hav thus particularized that no reader of this paper may think that his county or neighborhood is at work in the good cause when it is not.

Will each Liberal in the counties above enumerated, and in all others where a petition for taxation of church property is not in circulation, send at once for one or more and go to work? Send at once; there is not a day to be lost. You hav waited so long that now you must bestir yourselves with extra celerity.

LEAGUES.

Our friends at Armstrong's Grove are deserving of great praise for the persistent and determined energy displayed by them in the organization of their League, the sixth in the state, considering the fact that theirs is a newly settled section of country, some of their members living nine miles from the headquarters of the League. Mr. Peter H. Burt is one of my most whole-souled assistants in the good work of Liberal organization and propagation.

Ottumwa has a League organized by this time; was to hold a meeting this week. Mr. O. C. Graves and Mr. Wm. Lindsey, of that city, are hard at work waking up the Liberals of that vicinity and circulating the petition.

John Robinson, at Hook's Point; Jerome Dutton, Wheatland; P. C. Corgell, Glidden; E. Hanck, Bedford; C. P. Hosmer, Belle Plaine; C. W. Potter, Harlan; I. N. Harris, Riverton; A. L. Potter, La Motte; and E. M. Stanton, New Sharon, are all alive to the necessity of organization; and if our friends in their respective neighborhoods will but render them the proper assistance, there can be a strong League organized in each of these places. There are more than a hundred cities and towns in the state where there are enough Liberals to form rousing Leagues if those Liberals will but put their shoulders to the wheel and push forward the car of equal rights.

Will all the Liberals of Clark county at once put themselves into communication with Mr. C. W. Dibble or J. G. Watts, Osceola, in reference to the organization of that county? They are live men and mean business.

LECTURES AND LECTURERS.

Hook's Point, Bedford, and Randalia want lecturers. Will all our rostrum missionaries who are intending to lecture in the West during the next few months send me their terms, addresses, and open dates, that I may be able to inform our friends at these and other points, or communicate with the above gentlemen direct?

I am sending out petitions by the hundreds—four hundred this week, and corresponding almost constantly. Will our friends please send in their mites to keep the machinery moving. A few stamps at least. Unite, agitate, each one do his or her part. E. C. Walker,

*Florence, Iowa.* Ch. State Com. N. L. L.

The Inca was both the law-giver and the law; he was divinity itself.

About seven-tenths of the earth's surface is covered with water.

Hares hav no eyelids, and bears no tails.

# Letters from Friends.

"CUPID'S YOKES."

GLOBE VILLAGE, MASS., Jan. 16, 1880.

"Cast not your pearls before swine lest they trample them under their feet and turn again and rend you."—*Jesus.*

I notice that many of your correspondents, who utterly condemn the action of the judicial swine which placed Mr. Heywood and Mr. Bennett in durance vile for putting the above-entitled book in the mails, go out of their way to express their dissent from the book without attempting to controvert a single one of its principles, premises, positions, arguments, or conclusions. This seems to me hardly fair treatment, for they ought to either show wherein the book is wrong or hold their tongues about it, and not prejudice the public mind against it by publishing their extra-judicial opinion without any reason. That course givs us some grounds to suspect them of trying to combine the wisdom of the serpent with the harmlessness of the dove from fear of the swinish public opinion. Well, it is not pleasant to be torn by swine, and not wise to unnecessarily throw one's self or others in their way. Perhaps the wisest way would be to place the pearls in sight of them in a position where they cannot trample on them, and then stir the swine up with a long pole at a safe distance where they cannot hurt you.

The human race are not all swine. There is every degree of development from the unmitigated swine up. And if we would forward the development of the race, we must cast our pearls before the race and take the consequences of some of them falling before the unmitigated swine; but we should never hunt up that type to throw our pearls before, but avoid them so far as truth, candor, and wisdom will allow.

I hav read "Cupid's Yokes" several times, and in the light of science, reason, and common sense, the light of freedom and natural rights, the light of justice and eternal fitness of things, I can see but little, if anything, in it to condemn. There is one thing about it, however, which exposes it to the condemnation of mankind, as a rule, which is, *it is in advance of the mental and moral development of the race*, and consequently is not appreciated by but comparatively few. It is a pearl thrown before swine, and the maker of the pearl and some of those involved with him hav been torn by the swine as one consequence. But it has also served to open the eyes of some to the conjugal rottenness, corruption, perversion, and degraded bondage in which the race has so long been held, especially women, the consequences of which hav been an inferior development of the race, as a rule, physically, mentally, and morally.

F. H. MARSH.

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PESCADERO, CAL., Jan. 8, 1880.

It is coming, it is coming—a rational religion founded on nature, science, and reason. There is no blotting it out; it is bound to come, and thousands stand ready to hail its coming with great joy. The old ship of Zion is getting old, leaky, much racked, and is dragging her anchors before the gale. Who can wonder at it? We can only wonder that it has not done it long ago. She was poorly built at first, and upon a bad plan for any use, especially so for running on republican waters. She is monarchical from bottom to top. The Bible—her hulk—is monarchical from lid to lid. It tells us of kings, kingdoms, princes, and principalities; that God is a king, his son, Jesus Christ, a king, and the devil a prince, but not a word about republics. The writers of the Bible were all monarchists; everything that belongs to it is monarchical, yet, strange to say, this Bible religion is the prevailing religion in this republican government, and, still stranger, there are men vile enough to want to establish it by law. O consistency, what a jewel thou art!

He who would sow his field to good wheat and then sow tares on the wheat to make it grow better would be just as consistent and just as reasonable as the builders of a republic who would establish a monarchical religion in it to make it prosper better. Thorns and thistles will no more certainly ruin a wheat-field than the Bible religion will ruin any republic if it is allowed to be the dominant religion in it. The elements in the one case are no more opposed to each other than in the other. Ruin is the consequence in either case. No true republican can be a true follower of Jesus Christ, because Christ is a monarchist in every sense of the word, and his followers are commanded to follow him in all things, even unto the end; and when they enlist under him, they enlist under the banner of King Jesus. From anything that is recorded of him, we hav no reason to believe that he regards republicans any higher than he does publicans and sinners; and, for my part, I don't care whether he does or not, for I don't go one cent on a son who is as old as his dad nor an official who inherits his office from his dad or from any other man. If there is a God (and I think there is), and republican governments are right (and I think they are), it is most evident that a republican government should hav a republican God and a republican religion.

The old ship of Zion lands all her passengers at the port of King Jehovah. The new ship will surely land hers at the port of the great President of the Universe, and it is believed that his court is always in session and that he has no princes of darkness, no bottomless pits, nor lakes of fire and brimstone. And if a man comes before his bar claiming merits on account of having been born twice, he will be told that there is no such thing in the statutes of heaven; that one birth and one death is all that is appointed unto man; and if one comes claiming merits on account of having believed in the Lord Jesus Christ, he will be told that faith is not meritorious in any case, and especially for believing in the old dogmas and superstitions of the Jews; that the human mind is like a pair of scales—the side which has the most weight on it preponderates; that wherever the greatest weight of evidence is, there will be our faith, and we can't help it; faith is involuntary; in a word, all his judgments will be just.

W. L. WORLEY.

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HARWICH, MASS., Jan. 1, 1880.

EDITOR TRUTH SEEKER: I am a poor man. I hardly know how to subscribe for another paper, but I must take THE TRUTH SEEKER, not only for its wealth of thought, its bravery and sound philosophical treatment of religion and morals, but also to furnish means of continuing the paper and sustaining the editor in his most noble effort to rid the world of the blighting, blasting, direful effects of superstition.

Oh, what a crushing curse Christianity has been ever since that bloody tyrant, Constantine, introduced it! What oceans of blood it has shed to gratify its love of cruelty and carnage! Its sickening details of fire and fagot, the rack, dungeons, and tortures of every description are enough to make one's blood run cold. Did the "gentle Jesus"—if there ever was such a man—ever surmise what would be done in his name? What would he do or say were he here to-day, affiliating, as I think he would, with the Freethinkers, to see such damnable deeds done in his name? Who ever knew a Freethinker to persecute any one for his opinions? And why do they not persecute? Because they are free from superstition—made free by daring to investigate and by honestly following their highest and most reasonable conception of truth.

Go on, banner of freedom, and may the blessing of all that's good and great rest upon the head of the venerable editor and veteran of Freethought and human rights! God grant him health to pass the ordeal of imprisonment, which, for an old man, must be about as much as his constitution can bear! Let Comstock and his confederates in crime reap their rewards with Jefferies and such as he which will be meted out to them in the coming future. B. F. ROBBINS.

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N. Y. MILLS, N. Y. Jan. 12, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed I send you five dollars—three dollars for THE TRUTH SEEKER for 1880, and two dollars as a donation to the cause, to use as you see fit.

Yours respectfully, OLIVER GARDNER.

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WINDSOR, KAN., Dec. 20, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed please find three dollars, which will pay for THE TRUTH SEEKER up to January 1, 1881.

Mr. Editor, I received your card all right. I would like to say something to Mr. Bennett and wife that would be encouraging to them, but it appears to me that about everything good has been said by his friends that can be said, and I do not like to steal other men's thunder. I don't think it honorable to do so. You see, I am an admirer of strong language, so allow me to borrow from A. J. Searl: "In conclusion let me say you may plot against me, arrest me, deprive me of my liberty, roast me, boil me, ram me, jam me, double me up, and send me to the infernal regions, but don't, pray don't, as you hope for mercy beyond the tomb, inflict upon me another copy of the *Index*." I, too, hav received the *Index* and *R.-P. Journal*. In one sense, I am sorry that I saw that *Index*, for previously I had had a better opinion of Mr. Abbot. As to Mr. Bundy, I never went a cent on him.

So, Mr. and Mrs. Bennett, cheer up the best you can. I would like to meet you when your term expires and giv you one hundred dollars, but I don't see how I can. Financially I can do about nothing, and I can write only in the homeliest manner. I never went to school more than a half day each day, and frequently the teacher did not come. My best regards for Mr. and Mrs. Bennett, yourself, and THE TRUTH SEEKER. Yours truly, W. W. ROBINSON.

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HILLSDALE, Jan. 16, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* There is a commotion here in the Catholic church which goes to prove the bigotry and intolerance which attends the church, even in a small place like this. The trouble is over the prospective wedding of a Catholic girl to a Protestant. A few days ago the mother of the young lady paid a visit to the priest, who gave her a terrible raking over the coals. Said he: "Why did you not tell me of this a year ago, that your daughter was keeping company with a Protestant? I would hav put a stop to it. I don't want you to forget that you are all under me, and you hav got to do as I say. I would like to know what you think of yourself, bringing up your children to disgrace you in this way. Damn that ——; I would like to take the toe of my boot from the seat of his pants. To think of his taking one of my girls, and right from under my nose too."

Then he wrote to the bishop about it, who sent him some pamphlets, which he read to the congregation. A few extracts were as follows:

"Any Catholic who marries a Protestant commits adultery; it is illegal and disgraceful. And any one taking part in it, or sanctioning it by their presence, are just as bad. And," added the priest, "any one of this church who attends such a wedding I will turn out of the church, and they will go to hell sure."

The wedding is to take place on the 23d. The young lady is a confirmed Catholic, and says she will not leave them, which may cause trouble in the future. Her family, which is quite numerous, were forbidden to attend, but whether they will obey or not remains to be seen.

Yours respectfully, H. A. BOLEY.

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FARMINGTON, UTAH, Jan. 7, 1880.

EDITOR TRUTH SEEKER, *Sir:* I got a letter from the secretary of the Liberal League of Tompkins county, N. Y., stating that they were for splitting off from the "parent tree," and I could not but feel sorry for the folly of such moves; and I thought how we were giving the lie to the old-time Bible assertion that the "children of this world were showing more wisdom than the children of light." What in the world is the matter? Why is it that we must keep making side-issues, and so thwart or help to thwart the very object we express ourselves so anxiously wishing to accomplish?

The article "Off the Fence" well expressed my views upon the subject. What has the question of total separation to do with moral or social standing? Again, what sense would there be in a king abdicating his throne because some of his subjects were vile and bad? Or what would we think of a man who would throw up his membership in some good order, and lose the benefits of the same, because there were one or more members who were not living up to his measure of moral standard? We would count him a fool, and so I count men or Leagues who split off on such pretexts and so help to retard the very object of our organization, wherein such men as our old friend D. M. Bennett and our energetic secretary A. L. Rawson hav been unwise. I am very sorry, but I am certain they will suffer in consequence more than we or the cause of the Liberal League movement need to. "Let him that is without sin throw the first stone." It is a saying that "to err is human; to forgive, divine." Here is a chance for us to show out our better nature. Let us take advantage of the opportunity.

But, after all, for my part I fail to see where there has been so much wrong committed under the circumstances; and I am proud to see the stand our noble chairman and champion takes in the matter.

With kind regards to our friend Bennett, yourself, and all who work shoulder to shoulder with us in the cause of mental freedom and equal rights, I am,

Yours sincerely, WALTER WALKER.

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NEW YORK, Jan. 18, 1880.

DEAR FRIENDS: I cannot longer refrain from expressing my appreciation of the marked ability so manifest in the management of THE TRUTH SEEKER. I am not at all surprised at the great increase of its subscribers and friends. Its real value as a true mirror of the life, growth, and rapid progress of the times, from superstition and ignorance to scientific knowledge, understanding, and reason, is cause sufficient why it should receive the support and admiration of all lovers of humanity and human progress. Each week I peruse the pithy, earnest, and interesting letters in its columns with great pleasure and profit. Many of our Christian friends might learn valuable lessons of love, generosity, and manly sympathy thereby. Its bold attacks on false and fallacious theories, its staunch adherence to truth and justice, I admire. To cater to the tastes and notions of its numerous patrons must be an arduous task, and one difficult to perform without giving offense to some. Were it possible to make the least improvement in its perfected management, I, individually, believe it would be by saving some of the powder and shot which I think is now wasted on the cankerous and dying frauds and imposters with which the true Liberal cause has been handicapped. I believe that the wrangling and petty quarrels of our Christian churches are doing more to hasten their downfall than any if not all other influences combined. If this is a fact, as wise mariners we should shun the reefs on which other crafts hav been stranded. While we may with propriety admire and emulate the past virtues of those who are now traitors to the cause, if they had any, silent scorn and contempt, I believe, is the most effective admonition for their present follies. We often see examples of this, even among the brutes.

How oft we see the noble dog,
With stately mein and size,
Imperiously pass the snarling cur,
Nor heed its threats or cries!

Others may not think as I do, yet trusting that you will excuse the liberty I hav taken in making the suggestion, I remain, as ever, an ardent admirer and earnest supporter of your paper and the cause it so ably represents,

Yours ever, HENRY A. STONE.

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CORVALLIS, ORE., Dec. 30, 1879.

MR. D. M. BENNETT, *Dear Sir:* As one of the many friends of Freethought and admirers of you personally as its representative, for being which you are suffering an unjust imprisonment, I beg to giv my verdict for you. You hav led too many of us from the darkness of superstition into the light of humanity's religion, hav done too grand a work for this generation, to hav us now afford to let you forsake us. No other journal represents us like yours; no other editor is so fearlessly outspoken in the cause of mental liberty. The age needs you; we need you to still further lead the van of progress. You hav done nothing to forfeit the trust that true Liberals reposed in you. Like our dear Mrs. Slenker, if I had ten thousand votes I would giv them all for you. You hav shown yourself to be of the right metal—a true hero, a true believer in the cause you represent. How many of us, though sure we were right, weighed in the same balance, would not hav been found wanting?

Inclosed find two dollars—one to aid in defense fund, the other for Mrs. Slenker's "Darwin's" and "John's Way," and Jean Meslier's "Last Will" (paper), and some Truth Seeker tracts.

MRS. ANNIE EVEREST.

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DONNELLSON, IOWA.

EDITOR TRUTH SEEKER: "Champions of the Church" received O. K. It is a magnificent work, fully portraying the crimes and persecutions of the followers of the thorn-crowned Prince of Peace. It should be in the hands of every defender of liberty. Yours, AL. D. LEECH.

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FORT SCOTT, KAS., Dec. 30, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* Will you please make a correction? A few weeks ago I wrote a letter to D. M. Bennett and directed it to his forced home in the United States Penitentiary at Albany, N. Y. I did not suppose the letter would be published, but I see it has been. In signing my name I signed my true name, which is V. W. Sunderlin. You published me as V. W. Junderton. I think one name quite as good as another, providing there is no ambiguity or misunderstanding; but I am already receiving papers and circulars addressed to V. W. Junderton, put in my post-office box, which I should hav returned to the very discriminating distributers in our post-office and accused them of making a mistake had I not seen that name published in THE TRUTH SEEKER to a letter I sent to D. M. Bennett. I wish as far as possible to correct my own mistakes and to help others do the same, and I am glad that no injury has been done to any one in the one I mention. By the way, I like to see every one who writes any thing to a friend or for publication sign his true name and not a fictitious one. But there are exceptions to all rules.

I am highly pleased with your paper, and so are all to whom I loan it for perusal, except some who hav obtained all the light they desire to shine upon them.

Fraternally, V. W. SUNDERLIN.

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SIOUX FALLS, D. T., Jan. 19, 1880.

EDITOR OF THE TRUTH SEEKER, *Sir:* Inclosed find P. O. order for $5, for Paine's Great Works, and THE TRUTH SEEKER for 1880. I am sorry I cannot send for a number of other works of the same quality at this time, but I will in time. The work that Mr. Bennett is writing in prison I want as soon as it is possible to spare money for it, and also the "Sixteen Saviors or None," "The Darwins," and some others.

Are Infidels as scarce in Dakota as reports from there indicate? I think not. There are, however, plenty of Liberal-minded men of all classes. You will find them in fair quantities almost everywhere if you will stop to feel their pulse. I am informed that Theodore Tilton is to lecture here in a short time. Ah! I wish it was to be Col. Ingersoll, Prof. Jamieson, or some other eloquent speaker of that brand; what glorious revivals might not be expected! Here is good material if there was only some one to kindle the fire.

I am pleased to see what a harvest THE TRUTH SEEKER has had from the 5,000 copies sowed by the *Index*. I move that your paper and its readers vote Abbot thanks.

The explanation made by Mr. Bennett in regard to those letters so canonized is in my mind as satisfactory as any evidence possibly can be. He acknowledges his folly in writing them, and regrets it. Every line is stamped with manliness and truth. Who can doubt his words?

I regret to see some writers in your paper classify Mr. Underwood with Abbot and Bundy. I admit he has made some remarks not to be expected from such a man. But, friends, be not too harsh. I think he is too good and too great a man to be stoned to death. He is needed too much. Even Abbot and Bundy hav done much good in time gone by. Let us hope they will see and regret the injury they hav done to themselves and the Liberal cause they advocate and work for. Yours truly, N. S. JOHNSON.

LINDSAY, ONT., Jan. 17, 1880.

FRIEND BENNETT: Not one of your many friends in the United States and Canada feel more aggrieved for the great wrong that has been done you than I do. I would hav written to you before this, but was somewhat under the impression that letters would not or might not be delivered to you. Cheer up. A few weeks more and you will be a free man. That your future years may be those of peace and happiness is the wish of Yours sincerely,

WM. MCDONNELL.

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THOUGHTS ON CAPITAL AND LABOR.

SOLEBURG, PA., Jan. 1, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I would like to say a short say in your valuable paper on the mooted question above stated, which I believe may be summed up in a very few words, when analyzed as I think it should be, viz, that money as capital, like knowledge, possesses power according to its indivtdual possession, in quantity and quality, and so it may be said of labor; hence it only becomes necessary to determine, as in a pair of scales, the difference in power to show the superiority of one over the other. Power is the one great thing, after all, that may be said to the contrary. I believe with the scripture declaration, that "there is no power but of [science] God," inherent in all the things that be, in the vast, boundless universe of space, which may be termed the great "I am," body of science, "God, wherein we liv, and move, and hav our being." Now power may be compared to the aroma of flowers, too subtle to be seen by mortal eye, but ever operating in all the departments of nature, governed by mathematical chemical laws inherent in all the things that be.

Science, knowledge, God of might,
(No earthly arm can stay),
Moves onward, ever in the right,
In its almighty way,
And swallows darkness in the light
Of one eternal day.

When the light of the moon-reason becomes as the light of the sun-knowledge, and the light of the sun-knowledge intensified as the light of seven days, found in science god, viz, knowledge, wisdom, power, art, wit, skill, and understanding, to behold the glory of the supernal heavens where all is harmony and love evolved from chaotic, mundane life, where the greatest amount of concentrated capital power must and will rule labor as sure as one locomotive will run a hundred cars, which is often done by the concentrated power of steam.

My logic may be thought as wild:
The cause of causes is father to the child.
Let capital and labor labor on,
A line by nature is by nature drawn.
I mean by nature in a sense that's broad,
Including science, nature's god;
The great controlling power supreme,
Producing souls, as butter from the cream.
Let science guide immortal mind,
And stop the twattle of mankind.

According to my limited capacity I sincerely sympathize with Bro. Bennett. May his shadow never grow less.

E. W. A.

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2526 PALETHORP ST., PHILADELPHIA, PA., Jan. 5, 1880.

FRIEND MACDONALD: I hav the greater portion of the numbers of THE TRUTH SEEKER of the last two years, which I will send to any one wishing to distribute for missionary work and who will pay expressage on them. Any one wishing them to distribute among friends can hav them. If you know of any one who could place them where they will do the most good, why, send along.

Yours truly, W. F. PORTER.

[Any friend wishing to get copies for circulation will do well to write to friend Porter.—ED.]

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TECUMSEH, MICH., Dec. 29, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* I used to read the *Index* and rather liked it until the intolerable conceit of its editorial figure-head became so disgustingly sickening that with many others I was forced to shut it off. When the famous "five thousand" made their appearance I was of course treated with a copy. I will here say that in a life of nearly three-score years it has been my lot to see and witness much of the darker side of human nature, but I must confess that for downright studied meanness the cultured Francis Ellingwood Abbot has fairly won the belt.

It must hav been his transcendent culture that prompted him to publish these "five thousand" *Indexes* for the low, damnable purpose of effecting the ruin of two gentlemen as much above him in morals as heaven is higher than hell. Doubtless this cultured paragon of virtue now sees that his pretended immaculateness is being bespattered and bedraggled with the filth he intended for others.

Now I'll wager a horse that the dirtiest, meanest pickpocket within a hundred miles of Boston will certify that were these charges all true to the letter these men would still be infinitely above the man capable of the low, dirty work of their "extra five thousand." Verily he has outdeviled the devil with his low, ineffable meanness, and has justly earned a skunk-skin belt. With all his culture, Francis is still unhappy; and though constituting both the head and tail of his League, like the tadpole, he is pining for a body, with suitable material at hand for a fair-sized belly in Comstock, Colgate & Co. Ah, Francis! your attenuated League, the gasps and struggles of the *Index* to maintain its existence, while THE TRUTH SEEKER is waxing fat day by day, that's what's the matter with you. Even so mote it be.

Inclosed pleased find remittance in P. O. order for renewing my subscription to THE TRUTH SEEKER.

J. GUIWITS.

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BENVILLE, ILL., Jan. 2, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* This unceasing persecution against seekers of truth by an unscrupulous set of hell-hounds calling themselves good Christians is something more than astonishing. I hav read a few numbers of your excellent paper and am convinced that no man could read it carefully and condemn the noble, manly, and outspoken sentiments with which its columns are filled. I hav read it for the last three years as much as a transient life would permit, and hav thought, and do still, that D. M. Bennett is one of America's soundest men. When I wrote you one month ago to send me THE TRUTH SEEKER I did not fully understand the nature of the charge which so unjustly deprived him of liberty. I am located for the winter, and since I hav received three copies of your paper I am satisfied of the unprecedented and damnable wrongs instigated through the medium of Christian prejudice.

My future spare time and energy shall be directed towards the interests of THE TRUTH SEEKER. I am a three-months subscriber; I shall renew for one year ere that time expires. Every one (with few exceptions) likes the paper who has seen it. I believe everybody would be truth seekers and truth lovers if they were not chained down by their cursed creeds. There are a few so-called Christians around Benville who are down on me for subscribing.

Now let me relate a true occurrence which took place in our quiet and well-disposed neighborhood (Benville). I am a magician and ventriloquist. I gave an entertainment at Benville, Oct. 2d. There were a few good church-members who would not pay the admission fee, but ventured near enough to listen to the music; one was a Mr. Lem Ackwright, a class-leader, and, I doubt not, as good a Christian as any. December 16th I was announced for another entertainment at the same house. Mr. Lem Ackwright and brother (both good Christians) used every means possible to injure me. They misrepresented me in every way conceivable, and to cap the climax and prove their real Christian motives they locked the house and induced the teacher to carry off the key, the retaking of which resulted in a general quarrel with one of the directors of the building and the pedagogue. I received a copy of THE TRUTH SEEKER that evening, considerably behind date, from the father of Mr. Lem Ackwright, who is postmaster at Benville. On the Friday following I gave Mr. Wm. Ackwright two letters. The destination of one was Mt. Sterling, our county seat. He mailed one, and, as he had business in Mt. Sterling that day, he delivered that one by hand—illegally—and pocketed seven cents in change. I surmised as much, and as I was in town the next day I asked the man to whom it was addressed, in what way he received my letter. He said, by hand, from Mr. Wm. Ackwright, without stamp.

Now, worthy reader, this is truth. The man who did this little sneaking, petty thieving is a member of God's church and was brought up under Christian influences. The man who so illegally received my communication is the editor of the Brown county *Democrat*. I am a poor showman and Infidel, but before I would stoop to an act so mean and insignificant as this pure, regenerated Christian, I would commit suicide. Such men are fit only for the hell they are taxed to support. No wonder they commit such sneaking acts when their heads are crammed full of Bible wickedness.

Oh for a general diffusion of the noble principles advocated by the much-loved and honest D. M. Bennett! Oh for the day when the vile salivaried sneaks who continue their persecutions may be swallowed up in the gulf of their own making!

The wrong enacted by the benevolent Ackwright is but a trifling affair when compared to the gigantic wrongs instigated by men who know better. I do not blame these ignorant, benighted subordinates as much as I do those lecherous hypocrites who educate their subjects by thrusting incessantly into their faces tracts and pamphlets rich with the gathered venom of three centuries of religious war.

But, thanks to fate, truth, reason, and science, the walls that hide the rottenness of their pet theory are fast crumbling. The day will come when bigotry and arrogance will hide their heads in shame. By the indefatigable efforts of men like Bennett and others, truth and reason will meet in concord and terminate this pilgrimage at the foot of a God, if you please, that loves not according to circumstances of life, but a God instilling principles and impulses far more divine than those emanating from that lamentably obscene book said to hav been inspired by the Jewish Jehovah.

Respectfully yours, J. W. CARPENTER,
An earnest truth-seeker.

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ANGOLA, IND., Jan. 3, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Please find inclosed one dollar, for which send me Kersey Graves' "Sixteen Saviors or None," his reply to John T. Perry's "Sixteen Saviors or One."

I would hav written long ere this to D. M. Bennett, our martyr-hero in prison, but, being a reader of THE TRUTH SEEKER, I was aware of his having as many letters as he had perhaps time to read. But I want to say to him to not think of abandoning the editorship of THE TRUTH SEEKER; it would please Bundy and Abbot too well; that is what they are seeking, prompted by a spirit of envy and jealousy. I hav taken the *R. P. Journal* ever since its first issue—always paying in advance—until now. I wrote to J. C. Bundy that I could no longer help support an editor that would strike an old man when he was down and could not defend himself.

Abbot sent me one of the "five thousand" samples of jealousy and hatred that he issued and threw broadcast over this country soliciting subscribers, but his ostensible purpose was to injure Mr. Bennett, and his diabolical project has most signally failed in every respect except to enhance the interest of D. M. Bennett, which it has most certainly done. Bundy's and Abbot's object in endeavoring to break down D. M. Bennett is so plain that a wayfaring man, though a fool, can easily discern it.

Although Mr. Underwood says that those who support Mr. Bennett are the tag-rag and bobtail of society (what an expression for a cultured gentleman!), I hope they will show those cultured editors that they can discern between heroic goodness, as represented by D. M. Bennett, and Abbotism, as represented by themselves.

Mr. Editor, when D. M. Bennett, after being accused of writing those letters, rose up and said, "Yes, I did write them, for which I am sorry," he gave his enemies such a thrust as left them *hors de combat*. Mr. Editor, when I view with my mind's eye Mr. Bennett, with all the calmness of a heroic soul, rise up and say, "Yes, I did it, and am sorry for it," it fills me with admiration. In his great moral honesty, it makes me reflect back a few years when a would-be great man hid behind his pulpit and said he did not do it, when nine-tenths of all intelligent people believed him guilty.

Hoping a speedy release of our martyr-hero from the Christian bastile, I subscribe myself

Yours for universal freedom, DR. J. H. MOORE.

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COVINGTON, IND., Jan. 4, 1880.

D. M. BENNETT, *Dear Sir:* I still wish you to think of me as one of your friends. Notwithstanding all you hav done, which perhaps I should not hav done, I think more of you than ever before. I am glad you had the courage to confess the truth. You thereby held your old friends and got many new ones for your manliness and disposition to do right in future. I hope to be able to do more for you and your grand distributor of light and knowledge, THE TRUTH SEEKER. Before taking THE TRUTH SEEKER I took the *Investigator*, and enjoyed reading it more than any other paper I ever read; and after taking that one or two years I dropped it, and hav now taken THE TRUTH SEEKER three or four years, and now believe, after reading your papers and books, I hav enjoyed and advanced more intellectually than in all I had read—which is considerable—in forty years previous.

I am now nearly sixty years old, and I am much gratified to see in your paper communications from some old persons, some a score of years older than I am, rejoicing in manly Liberal views of life, and are cheered in their old age by THE TRUTH SEEKER and Liberal books. I see but little to discourage, while there is much to encourage Liberals to move forward in organizing and spreading Liberal views. It is only a few years back that we hav to look and recall to memory the time when it was a sin and disgrace to speak out what we believed to be the truth, if in opposition to modern Christianity, orthodoxy, or the Bible. But what a change we now see! Liberals who wish to work for the cause in opening the eyes of the blind, or exposing the extreme follies, falsities, and superstitions of the religions of to-day, must be up and doing, or their occupation will be gone. The ministers of the day are growing bold and courageous enough to say in their pulpits that the Bible is not all the word of God, that it contains obscene and untruthful reading. Not long ago the Central Baptist Church minister in Syracuse said in a lecture on "Shakspere and the Bible," that some people object to Shakspere because there are passages in it too obscene to be read in a promiscuous audience. He acknowledged that the Bible was open to the same objection. The next one I read of is H. W. Beecher, at a Friday evening prayer-meeting on Dec. 19th, who said in speaking of the Bible Society: "For one I will not giv a dollar to a society that prints a Bible notoriously false in some parts, and which the society knows to be false. A committee was appointed to revise the present copy of the Bible. It worked laboriously, and made a report recommending certain alterations which were adopted. But some of the old-school members of the board kicked up about it, and the society never had dared to print the revises that it had declared to be correct. I won't giv it a dollar. The same is true of the American Tract Society. It doesn't need nourishing. These societies are of age. Let them swing off and take care of themselves." The Rev. Prof. Swing of Chicago said in one of his Sunday sermons a few weeks ago, "Oh that we had the gems of the Bible selected and printed in a book." The good Rev. Dr. Thomas, pastor of the Centenary Methodist Church of Chicago, said, "The time had come when men who had done so much good for humanity as Thomas Paine, should be given credit for what they had done." He proceeded to pronounce a eulogy on him, and said he was not more than half Infidel, for he believed in God and immortality. Such talk is paving the way and making it easy for other liberally-disposed ministers to do likewise. There are many religious people now who think more of an unbeliever that livs a good moral life than of a religious, immoral professor. Any person who would not be a good Christian, Catholic or Protestant, would not be a good Infidel or anything else. A person who is born right, naturally good, will be good anywhere, and *vice versa*. Yours truly, WM. S. SEGAR.

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PIKE, N. Y., Jan. 8, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* If I hav not heretofore sent in my letter of sympathy and appreciation it has been because of the pressure of other matters, and not because I hav not felt deeply for Mr. and Mrs. Bennett in their troubles through the cruel and vindictive attacks of Bundy and Abbot. I cannot tell you how impatiently I waited for Mr. Bennett's letter of reply. It came at last—a full, frank, straightforward, manly confession of the truth—so characteristic of the man, so unlike the usual course pursued by delinquent Christian clergymen—and I cried, "Bravo!"

"To err is human," but to confess—ah, that is superhuman!

Much as I regret the occasion of that letter of confession—that the equilibrium of the cerebrum and cerebellum forces of such a man should hav been disburbed by a wily enchantress—for the sake of truth and that of our dear Liberal cause, do I rejoice that he did not add perjury to the sin of making a fool of himself, and, Adam-like, throw all the blame upon the woman.

I sincerely pity those illiberal Liberals who, yet possessed of the old Pharisee spirit, cannot say to a repentant brother, "Freely do we forgive thee; go and sin no more." Even the church gladly welcomes the humble penitent. Shall we professing Liberals be less generous and forgiving, and suffer the star of hope to set in the western horizon of the life of this old soldier of liberty, spent and scarred with many battles, forgetting all the good work he has ever done, all the sacrifices he has made for truth, because of one false step? Perish the thought; rather let us cheer his heart and strengthen his hands for more effective work in the years to come by wise counsels, sympathy, and love, determining to profit by the lesson of his painful experience and make our own lives more consistent and exemplary. Let us search carefully along the written walls of memory and see if we do not find the record of some sin of equal magnitude, if not of the same character, before deciding that this one is unpardonable. Should we not find the object of our search let us conclude that possibly the tempter has never approached us upon the weak side, and guard well against his future approach.

The Liberal church—if I may be allowed such an expression—is still young, but when it shall hav reached the present age of the Christian church, having had the same power and opportunities for cleansing humanity of sin and ignorance, if it then numbers as many renegades in its ranks and shows such meagre results of its work as its now powerful (but fast decaying) opponent, its supporters may well hav cause to blush and be discouraged.

Then lift high truth's glorious banner,
Rally round her standard strong,
Let "Excelsior" be our motto
And "true freedom" be our song.

M. SLUSSER.

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DENVER, COL., Dec. 30, 1879.

EDITOR TRUTH SEEKER: Inclosed please find three dollars, which you may place to my credit. I am not prepared to giv up THE TRUTH SEEKER, notwithstanding the fact that Abbot and Bundy wants me to do so. The Liberals here, or such of them as I hav had any conversation with in regard to the cowardly attacks of Abbot and Bundy on Mr. Bennett, express themselves very emphatically against the above-named pair. For myself I hav but one feeling, and that is contempt, and I may say disgust, at the cowardly attacks made by the *Index* and *R.-P. Journal*. I hate the very sight of the *Index* since the Abbot "Letter to Editors" appeared. No matter what the facts are, I hate the man who will stab another in the back or attack him when he is down. I would like to say a great deal more, but am too busy at present. At some future time I may write to Mr. Bennett at Albany. Yours truly, CHARLES ROTH.

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THE elephant will liv to the age of one hundred years and upwards.

## Friendship.

BY HENRY A. STONE.

What is friendship? A sacred tie;
Though foes surround, 'twill never die;
A prize indeed, of hallowed birth,
A gem, of nameless, priceless worth.
It is not bought with sordid pelf
Or priceless stones of untold wealth,
But seeks ofttimes the lowly cot,
Where gaudy grandeur enters not.
When once 'tis born, unlike fair fame,
It never will belie its name.
Though sorrows deep or griefs surround,
Yet friendship ever true is found.
It severs not, though ills betide.
It wavers not though seas divide.
It falters not, though fortune's frown
At every step should bear thee down.
Then seek this gem of untold worth,
This priceless boon of hallowed birth,
And let thy life its fragrance lend
To bless and recompense thy friend.

THE Burton-on-Trent *Chronicle* publishes the following: "To William Richards, laboror, Hanbury-wood-end: Your wife having yesterday announced to me her intentions to hav your infant baptized at the dissenting chapel, I feel it my duty to warn you that if you persevere in that intention, and it should please God that the child should die, I shall not be able to read over it the burial service of the Church of England, since you prevented it from being made a member of that church and procured for it heretical baptism—that is, not performed by a 'lawful minister'—after having been solemnly admonished by me of the consequences of so doing. (Signed) Jeffrey R. Foot, M. A., Vicar of Hanbury. Dec. 4, 1879."

PURSUANT to the advice of the Linn County Association to the churches, requesting an investigation of the cause of separation between Elder Wm. T. Graves and his wife, the delegates of the churches met and organized by electing P. Moore, moderator, and N. P. Hopson, clerk. They then proceeded with the investigation, and, upon hearing the evidence, find that W. T. Graves has been guilty of treating his wife in a cruel and inhuman manner and of other unchristian conduct. We therefore advise Yellow Creek Church to call in his letter of commendation and exclude him from its membership, also revoke his license as a Baptist minister.

A WOLFISH SHEPHERD.—The latest revelations in regard to the management of the institution called the "Shepherd's Fold" show that the first newspaper statements on the subject, so far from exaggerating the actual condition of affairs, really fell far short of the truth. In the pages of fiction there are pictures painted of the suffering and torture of the neglected waifs of society; but no Dickens has ever imagined anything so sad and so distressing as the actual story of the "Shepherd's Fold." According to the testimony of some of the poor little outcasts, as given in the court, starvation, neglect, and immorality went together hand and hand in the Fold. The separation of the sexes was purely imaginary; in fact, body and soul were at the same time being destroyed by the Reverend Cowley. So far as the public at large is concerned, the question, putting aside that of cruelty and inhumanity, for it to consider is this: How under our laws could such a state of things hav existed? The Shepherd's Fold has a charter from the state. It has trustees or directors. It is under the control and direction of the State Board of Charities. With all these safeguards how is it possible that children could hav been half-starved to death? There must hav been neglect somewhere. A grave responsibility rests upon the shoulders of some one. Who is it? Who are they? And if, as has been shown in this case, it is possible that one such so-called charitable institution can exist, and for years and years go on torturing its victims and defrauding the charitable and benevolently disposed, the additional question naturally arises: How many other so-called "Folds" equally bad hav we in this city or the state? How many other children are being starved and maltreated? How many Cowleys hav we? It is to be hoped the state authorities, who are charged with the duty, will in some way giv the answer. —*N. Y. Herald.*


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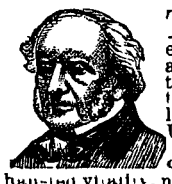
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DEATH is better than life. Ah yes, to thousands
Death plays upon a dulcimer, and sings
That song of consolation, till the air
Rings with it, and they cannot choose but follow
Whither he leads. And not the old alone,
But the young also hear it and are still.
—*Longfellow.*

AN artist should be fit for the best society, and should keep out of it. Society has always a destructive influence on an artist; first, by its sympathy with his meanest powers; secondly, by its chilling want of understanding of his greatest; thirdly, by its vain occupation of his time and thoughts. Of course a painter of men must be among men; but it ought to be as a watcher, not as a companion.—*Ruskin.*

BUT pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snowflakes in the river,
A moment white, then melt forever;
Or like the borealis race
That flit ere you can point their place;
Or like the rainbow's lovely form,
Evanishing amid the storm.—*Burns.*

IF justice and goodness be not the same in God as in our ideas, then we mean nothing when we say God is necessarily just and good; and for the same reason it may as well be said that we know not what we mean when we affirm that he is an intelligent and wise being; and there will be no foundation at all left on which we can fix anything. Thus the moral attributes of God, however they be acknowledged in words, yet, in reality, they are by these men taken away, and, upon the same grounds, the natural attributes may also be denied.—*Clarke.*

VULGAR natures almost invariably affect to look down on their superiors. They are conscious of the difference and interpret the difference as their own advantage. The mechanical holders by tradition consider the prophetic holders masters by original insight, heretics and inferiors. Dante was accused of impiety because he broke the basin in the Florentine Baptistry to save a child who had fallen into it, and was drowning; the idolaters of the latter thought Lossing an Infidel, and the mummers of a formula called Spinoza an Atheist.—*Alger.*

OUR hearts acquiesce in the dispensation which, instead of creating character in its perfection, leaves it to be perfected by effect. We can conceive no character in a created being worthy of affection which is not produced by a moral struggle; and, on the other hand, the greater the moral difficulties that have been overcome, the more worthy of affection does the character seem. Try to conceive a being created morally perfect without effect; you will produce a picture of insipidity which no heart can love. —*Goldwin Smith.*

IT is not my doctrine that men should reside in deserts, or sleep like owls in the hollow trunks of trees; but I am anxious to expel from their minds the excessive fear which they too frequently entertain of the opinion of the world. I would, as far as is consistent with their respective stations in life, render them independent. I wish them to break the fetters of prejudice, to imbibe a just contempt for the vices of society, and to seek occasionally a rational solitude, where they may so far enlarge their sphere of thought and action as to be able to say, at least for a few hours each day, "We are free."—*Zimmerman.*

TO BE capable of a great aim, and of sustained efforts to realize it, is to be one man taken out of ten thousand. They who have this capacity will not be found hovering about saloons, half crushed in the rush to the midnight tables of vulgar fashion. They will be found rooted in solitude. For the sustenance of their spirits they revert from the frothy speeches of the platform, from the spawn of the press, to the alcoved treasures and the aristocratic comrady of the great minds of all ages—the profound masters in the science of monopathy. Who would not rather be alone, and be capable of appreciating the dialogues of Plato, than be amidst the crew of a Mississippi flat-boat, dancing with boisterous mirth to a negro melody.—*W. R. Alger.*

IF the Christian asserts there is a God, he is bound to prove his existence, according to all rules of debate. I deny that He proves it himself. I deny that there is any proof that the works called his are God-made. Nature attests nothing save her own handiwork. The heavens declare nothing save the powers and potencies of matter. If the fool says there is no God, all nature proves the fool right, and the wise priest will do well to heed the truth. Children and fools are proverbially truthful. Of course I agree that we really do not know anything about the origin of all things, though we do know about the origin of some forms and identities. But matter being eternal, and worlds and all that in them are, being only matter in different shapes and under different combinations, we do not seek their origin, because they have none, as a whole. Only the different individual identities that form along all the ages are original; what they are formed of is eternal.—*Mrs. E. D. Slenker.*

# To the Senate and House of Representatives of the United States in Congress Assembled:

1. The undersigned citizens of the United States respectfully but earnestly remonstrate and petition against any further legislation by your Honorable Bodies, in the form of postal laws or otherwise, which shall have the effect to abridge the freedom of the press and of speech, and the inviolability of the mails.

2. Your petitioners pray that the Postal Laws of the United States may be revised and limited to purely postal purposes and brought clearly within the Constitution, and that all attempts to establish a censorship and espionage over the mails based upon the sentiments and meaning of the matter mailed may be abandoned, and that all fines and imprisonments heretofore imposed under such laws may be repaid or relieved.

3. Your Petitioners respectfully represent that their motive in signing this Petiton is not sympathy with nor a desire to further the evils against which those laws are ostensibiy directed, and which your Petitioners believe can be otherwise obviated, but from the conviction that those laws on the part of the general government are dangerous in themselves, that they have been grievously abused, and that as precedents they plainly fall within warning of President Madison:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Your petitioners therefore earnestly submit that those laws should be repealed or limited to strictly postal purposes, and that the criminal or other objects of government sought to be attained by them should be attained by the ordinary course of governmental administration.

And your petitioners will ever pray, etc., etc.

## Odds and Ends.

PUT the arm-chair in the attic,
It has earned a needed rest;
For the pair it oft supported
Now are married and gone West.

SMALL girl: "When I die I shall be singing with the angels;" (and after a thoughtful pause) "but I don't think I can sing much, for I don't know anything but a song or two in Pinafore."

A YOUNG lady at a ball was asked by a lover of poetry whether she had seen "Crabbe's Tales." "Why no," she answered. "I didn't know crabs had tails." "I beg your pardon," he said. "I mean hav you read 'Crabbe's Tales'?" "And I assure you, sir, I did not know that red crabs, or any other kind, had tails."

"ANETTA" wants to know if there is "a healing cure, a tender balm for a love-stricken heart?" Get seasick, Anetta; go to sea for a week; and if the blue Atlantic serves you as it served us you will spread it on record that it is just a little the balm balmedest balm you ever plastered on your love-stricken heart since you were old enough to write poetry.

SOFT as silk with golden hair,
Bright as stars were her eyes of blue;
Truly I loved my lady fair,
Truly my lady loved me, too.
Did it break my heart when my love lay dead?
Why, bless your soul, she didn't die.
Time wrought a change as it onward sped;
She loved another—so do I.

IF the young lady who wrote us those lines beginning,

I luv the twinklin' litl stars,
I luv the bluey sky;
For I kno' well there'll be mi home
When I go up sky high,

will send us her address, she will receive by return mail two pounds of arsenic, with full directions for taking. One "sweet singer of wishy-gush" is enough in the same century.

WE do not envy the man who can fall in the public streets and get up with a sweet smile on his angelic countenance. He is a hypocrite and a scoundrel from the top of his head to the sole of his boots, and when he reaches home and he doesn't scold his wife and howl at his children, it is because those unfortunate parties saw him coming and fled in dismay. Thunder and all of heaven's artillery! show us the diabolical wretch. Let us clutch him. Giv us satisfaction in some shape. What is this world made for if a person can't hav the privilege of rebuking hypocrisy? Jupiter and Mars! By the way, Mariar, another pair of pants, if you please.

THE patriot preacher plods along
Through theological deeps,
The while the deacon—bless his soul—
Bows down his head and sleeps.

And when the preacher takes a rest
From theological matter,
The drowsy deacon rises up
And passes round the platter.

And when the plate, well filled with "chink,"
Comes to the pulpit's side,
The preacher givs the well-known wink,
"We've got it; let 'em slide,"

"HANNER, I decline de invatashun to der Grant inspshun at de Gault Tabern, from der fac' dat I mus' lay in mo' coal or freeze; an' seckumly, I nebber could w'ar'er swaller-tailed coat. I'se too fat. De tails 'd stick out like a skeered mule's ear an' de ladies 'd take me fo' er gubment ossifer ob some sort or rudder. No, Hanner. Send de keard back too Mistoo Grant wid my complements, an' tell 'im I ain't well, nohow; we'll wait an' go to de suckus, honey, and get er top seat. Wat-er yer weepin' 'bout? 'Cause can't go, hae! Hanner, you can't dance de round dance, an' yer too full-breasted in de waist to go ter dat blow-out fo' ornyment. No, madame! Pass de hash."





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THE GREAT SPECIALIST,

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Dr. Fellows has prescribed his external remedy for 1,500 cases without a failure to cure in a single case, and some of them were in a terribly shattered condition; had been in the Insane asylums, many had Falling Sickness—Fits; others upon the verge of Consumption; while others again had become Foolish and hardly able to take care of themselves. For further information address, with two 3-cent stamps, Vineland, New Jersey, where Doctor R. P. Fellows is permanently located, and obtain his private circular on "Spermatorrhœa and its Cure," or, if afflicted with other complaints, his large circular treating on the above-named chronic diseases, both containing sworn evidences, which is convincing and positive testimony to the Doctor's great skill. In order that all can avail themselves of his services he has placed his terms at a very reasonable figure.

[*From the Denver (Col.) Rocky Mountain Herald.*]

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[*From The Boston Investigator.*]

"Dr. Fellows is a physician of superior education and extensive practice in private, chronic, and sexual diseases. We don't see any need of *priests* for anything, but as a good DOCTOR is, in our eyes, a benefactor of mankind, we would advise the reader if he has got any of the diseases mentioned, and doesn't want to keep them, let him write to Dr. Fellows, and obtain health which is better than fortune, political office, or even religion.

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SALAMANCA, N. Y., Dec. 23, 1878.

MISS CHURCHILL: I am much pleased with your "Freethinkers' Badge Pin." It is a splendid design, and every Freethinker and member of the Liberal League should hav one and wear it "to be seen of men," and women too, and thus 'let their light shine." Send me one as soon as they are completed. H. L. GREEN.

NEWBURYPORT, MASS., May 19, 1879.

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Very truly yours. JAMES PARTON.

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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

A ST. LOUIS Roman Catholic killed himself because his brother became a Presbyterian.

AN eminent Baptist clergyman has been presented by a brother clergyman with a new set of teeth, and the event is chronicled in the Baptist papers.

EIGHTY-THREE priests or other members of religious orders in France were sentenced at the bar of justice for various crimes and shortcomings in the year 1879.

MISS CLINCH knocked the Rev. Mr. Broadway off his knees with a club in a prayer-meeting at Brentford, Ont. She had become insane, and thought he had broken a promise to marry her.

NOTHING makes a woman so mad as to go to a shoe store to buy a pair of cheap slippers for her husband, and hav a clerk try to sell her the identical pair she had just worked for a Christmas present for her minister.

A WRITER in the Jersey City *Evening Journal* very reasonably asks if the Irish people need to be fed, or if not what is the object of collecting money for a people who gave, last year, $400,000 to the Pope as Peter's pence?

IT was a temperance meeting. The speaker increases in eloquence and noise, and he cried, "Yes, my friends, we'll lift our temperance vessel out of the mire and mud, onto hard, dry ground, and then sail beautifully along."

AN ambitious Texan having read somewhere about the "Pope's bull," announces in one of the papers published in the interior of the state that he has a three-year-old brindle steer, blind in one eye, that he will match to whip any bull the Pope can produce.

A MEETING of the State Committee of the National Greenback-Labor party is called to be held in Syracuse on Tuesday, the 17th inst., and the chairmen of Greenback county committees and clubs and the editors of Greenback papers throughout the state are invited to meet with them.

A POMPOUS, fat Methodist parson, leading class, came across a lame sister. Thinking to comfort her about her infirmity, concerning which she was exceedingly sensitive, he said: "My sister, there'll be no cripples in heaven." "And no purse-guts, either," she snapped out, winding up the remark with a hearty "thank God!"

THE Presbyterians of Cleveland are warned by the Ministerial Union of that city concerning the alleged wickedness of buying and reading the Sunday papers. No action has been taken by the Union in regard to the papers which are made on Sunday and issued and read on Monday.

MR. STANDING BEAR, the distinguished Indian, heard Joseph Cook lecture the other day. "Heap Smart man," said Mr. Bear at the close of the lecture. "Talkee, talkee, talkee. Big sound. Who wind him up?" "No," said Mr. Cook, when he heard of it, "the Indian cannot be civilized. He's an infernal brute, and I can prove it."

SAMUEL WHITEMAN said "Amen" at the close of the family prayers, at Wayland, N. Y., rose from his knees and saw that John Selbeg, a hired boy, was sitting on a bag of choice apples. This was contrary to orders, and Whiteman pounded the lad on the head with a stick, destroying his hearing. A suit for damages has resulted in a verdict of $1,500.

WHILE the preacher was speaking upon "the seventeenthly" part of his sermon in the Methodist-Episcopal church at Fairfield, Ia., on the 25th ult., A. J. Speers, a young man, stood up in the midst of the congregation and cut his throat. Whether the "seventeenthly" or something else caused the rash act, a Fairfield jury is trying to determine.

A STORY is told of a darkey preacher in the South who took the text from Psalm lvii., 8: "Awake, psaltery and harp." He read it, "peaseltree and harp," and expended his time and energy on the peaseltree, describing its size and flowers and fruit, and how it was cultivated and was used solely to hang harps on. Unfortunately, he said, it could not be raised in this country.

A LAWYER before Justice Flammer cited a legal authority in support of his motion to discharge a prisoner arrested for drunkenness that is not often quoted with such effect in our courts. He read from Prov. xxxi, 7: "Let him drink and forget his poverty and remember his misery no more." The prisoner was discharged. Citations from the same volume might be made that would bring Oroshy's Society up, all standing.—*N. Y. Truth.*

MRS. JONES of Salt Lake City was much annoyed that one of the Mormon bishops should advise her husband to marry two more wives. So she followed the bishop along the street and smote him a number of times with a large broom. She also made her mark with the broom on the back of Jones, and persuaded him to change his mind as to his contemplated matrimonial complications. The two ladies who had expected to become the brides of Jones are discouraged and will now remain single.

A STOCKHOLDER in the *Index* Association informs us that the connection of Mr. Abbot with the *Index* will end next July. The directors hav decided that they cannot longer afford to pay Mr. Abbot $3,000 a year for his editorial services and will place the paper in the hands of the Free Religious Association. A new editor will be procured, who will be under the general supervision of Wm. J. Potter and Felix Adler. What Mr. Abbot will do is not known, but he informs his friends that he still proposes to "battle for the truth."

DAN RYBOLT started for church, at Freesville, Miss., and on the way asked a neighbor, who was to preach. "Parson Newling," was the reply. "I'd rather die than hear him," said Dan, and turned off toward a wood. He was afterward found hanging lifeless to a tree. The belief is that, as the clergyman was delivering a course of sermons on the dreadfulness of sin, and as Dan was an unregenerate sinner, an awakened conscience led to the suicide; but the scoffers hav a theory that death might reasonably be preferred to hearing one of Newling's long discourses.

THE old man Allen who hanged himself on Monday morning in the Tombs, where he had been sent to await trial on the charge of stealing the overcoat of Rev. W. S. Wood, an ex-chaplain of Sing Sing prison, succeeded in putting that clergyman in a very unpleasant position by leaving a letter which contains these lines: "J. W. D. Wood is my prosecutor; he informs me that he is a preacher of the gospel and implores the Almighty to forgive him his many sins, but he would not forgive me one sin. If he had I would not be where I am now. I die that I may sin no more." The Rev. Mr. Wood was in the habit of repeating the Lord's Prayer and preaching from the Sermon on the Mount. —*Sun.*

A BOY and a man were charged a few weeks ago, in a police court near London, with assaulting a clergyman while he was officiating at the funeral of one of his former parishioners. On the day in question he found the churchyard full of people, some of whom threw turf at him, knocking off his hat. While engaged in funeral ceremonies on other occasions, he had been insulted by boys, and he alleged that one of the defendants threw stones at him. Several witnesses were called for the defense, one of them a church warden, who said the rector on the day in question was so much under the influence of drink that he had to be assisted in the performance of the service.

PROTRACTED meetings in all the churches of Olney hav just closed. Strange to say, there was not a single conversion or addition to any church in that city, notwithstanding the fact that Olney is famous for her fine church buildings, her talented ministers, her fine school, and her intelligent and educated people. Just think of it! These ministers work hard for a whole month in $500,000 worth of churches and —effect nothing. John M. Wilson, ex-mayor of that city, says of it: "The general dissemination of knowledge and intellectual development, a sequence of our free schools, has given a death blow to orthodox intolerance and stupid inconsistency."

THE cap to the climax of the investigations touching the doings of the Rev. Mr. Cowley's "Shepherd's Fold" was furnished on Wednesday by Judge Fullerton's retirement from his position as counselor for Mr. Cowley. The Society for the Prevention of Cruelty to Children deserves the heartfelt gratitude of every father and mother in the country, and of the grand army of the little children, for unearthing and suppressing the infamies of this "Shepherd's Fold," a "Fold" whose chief shepherd seems to hav been a first-class wolf. The stories of starvation, of beating, of menial service performed by the little ones, and of other and nameless abuses, are enough to keep Cowley's name on the roll of infamy forever.

THE Rev. Dr. Pentecost said in a Detroit sermon: "Show me an Atheist and I will show you a corrupt man." An Atheist retorts with the following challenge: "He and I will go together through the jail, the house of correction, the gambling hell, and the lowest resorts of the city, accompanied by three disinterested Christian gentlemen as arbiters. For each Atheist (*i. e.* one who disbelieves or denies the existence of a God or supreme intelligent being, (see Webster's Unabridged) he finds among the persons in these places I will pay him $10. On the other hand, for each Christian *i. e.* 'one who professes to believe or who is assumed to believe in the religion of Jesus Christ,' whom we find among these classes he shall pay me $1.00."

GILBERT S. BALDWIN, a bookseller of 170 Madison street, Chicago, has been arrested by one R. W. McApee, Anthony Comstock's local spy, for selling "Cupid's Yokes." He sold the book on the strength of Attorney-General Deven's letter to Elizur Wright in which he says that he does not confound the book "with those obscene publications the effect of which is to excite the imagination and inflame the passions," Mr. Baldwin was taken before Commissioner Hayne and bound over to the 12th. Mr. Baldwin in a letter to the Chicago *Tribune* says he showed the book to the assistant postmaster, who declared it mailable. But Comstock seems to hav a perfect disregard for everybody's opinion but his own, and having got Benedict to rule it obscene, and having convicted two persons on it, it will probably go hard with Mr. Baldwin. If the case is tried on its merits there will be no difficulty. We hope there is more justice in Chicago than in New York.

AN informal meeting of the House Committee on Post-offices and Post-roads was held on the 6th, there not being a quorum present. However, it was agreed to allow the champion keyhole scrutinizer and procurer of false testimony, Anthony Comstock, to proceed with his little statement of what he had done and what he was going to do, and to express his opinion of the best method to stamp out this great evil of protecting the privacy of the mails. He also thought the mails should be debarred to newspapers publishing lottery advertisements. He remarked that he had refused to receive any support from the Government for services rendered as special post-office agent, deriving his support from the Society for the Prevention of Vice in New York. Gen. Singleton, of Illinois, was not present at this meeting, nor will he be at any one before which the sneak Comstock, for whom he entertains a hearty and profound contempt, appears. He vigorously opposed the project of allowing him to address the committee, and says that he declines to hear any common informer there or anywhere else.—*Washington Post.*

THE Leadville *Herald* is responsible for the following: "The other Sunday, down at Visalia, the theological narcotizer at the church had just triumphantly refuted Bob Ingersoll's doctrines, and had also congratulated his devout congregation that, although there was indeed a hell for sinners, thanks to his exertions, they were forever safe from the fire to come, when an irreligious man stuck his head into the door in time to catch the closing words. 'Do you state that for a fact?' 'Of course I do,' said the minister, much annoyed. 'Well, it's all right. I thought I'd just drift in and mention that there is a big fire in the Sunday-school room underneath; but if you're all fire-proof in here, why, of course, it doesn't matter.' There were only two legs and an arm broken by the congregation in scrambling out over the pews; and when the minister—who had dislocated his collar-bone by jumping from a rear window—came to realize that the fire referred to was confined to the basement stove, he felt convinced that, judging by his own feelings, it would require at least one hundred consecutive Sundays to jerk his flock up to their normal religious status on the profanity question."

## Events of the Week.

A BILL is before the House to establish a branch mint in this city.

A COMET has been discovered near the sun by a South American astronomer.

THREE desperadoes were lynched for murder at Las Vegas, N. M., on the 8th.

THE Russian government is about to start a journal to combat the Nihilists.

BY a recent railway accident in Paris twenty-two persons were killed and 116 wounded.

THE religious fanatics of Wheeling, W. Va., are trying to suppress Sunday newspapers.

THE body of a young lady was cremated in the crematory at Washington, Pa., on the 7th.

THE stove-makers of Pottstown, Pa., hav secured an increase of wages by a successful strike.

EIGHTY Afghans hav been executed by the British at Cabul for participating in the recent revolt.

A MERCHANT of Newark, N. J., recently committed suicide by blowing his head off with a cannon.

A FAMILY of nine persons were burnt to death in their cabin near Columbia, South Carolina, on the 3d.

A SIX-STORY factory on Twenty-third street, this city, was destroyed by fire a few nights ago. Loss, $50,000.

THREE colored and two white culprits were whipped at the whipping-post at Newcastle, Del., last week.

A DRUNKEN father in Dayton, Ohio, recently killed his child by dashing it to the floor and kicking its brains out.

CHILI, in addition to her war with Peru and Bolivia, is now threatened with an attack in the rear by the Argentine Confederation.

THE city hall at Albany, N. Y., was destroyed by fire on the morning of the 10th. Two firemen were killed by the falling of the dome. Loss, $100,000.

THE Legislature of Iowa has adopted a resolution for submiting a constitutional amendment to the people making women eligible to the Legislature.

THE Philippine Islands were recently visited by a terrible hurricane. Thirty-five vessels were wrecked, including four foreign frigates. Forty-six persons were drowned.

THE Irish in most of the large cities of this country hav decided to postpone their Patrick's Day celebration until next year and devote the money thus saved to the relief of their starving countrymen in the old country.

THE famine in Ireland is assuming frightful proportions. Many subscriptions are being taken up in this country and England for the relief of the sufferers, and money and food are being forwarded every day.

ON the 4th of January a disastrous volcanic eruption took place in the island of Dominica, West Indies. Parts of the island were deluged with ashes and sulphur, a river's course was changed, and many estates were flooded.

A COUPLE of clergymen lately undertook to expose Masonry in a Boston church. The exhibition was so indecent and disgusting that the ladies left in a body, and the two speculative reverends were hooted out of the church by the spectators.

DURING a celebration in Constantinople, a few days ago, a barrack in which were several hundred soldiers suddenly collapsed and fell to the ground. Two hundred soldiers were killed and three hundred wounded. The building was three stories high.

THE storm of the 7th inst. was more disastrous than at first reported. Six vessels were driven ashore and wrecked on the New Jersey coast, and many lives were lost. One vessel went down in sight of shore and not a soul was saved. The sea broke over the bluff at Long Branch, and roofs were stripped from hotels and cottages. The damage done to piers, hotels, and bathing-houses at Coney Island will amount to one hundred thousand dollars.

# Scientific.

## The Origin of Man.

BY PROF. WM. DENTON.

The universe is a universe of life. Wherever the exploration of discovery or of science reaches, whether it be in the deep mine, or in the ocean depths, or even in the wide air, we find, not emptiness and death, but a teeming world of life; life in endless varieties of form; life within life; life, from the animalcule, and the lowest, minutest forms, to man, the sum and brain of existence. The natural question arises in every thinking mind, How came all this world of life and motion? How came *I* into being?

The answer *must* be one of two things. It was either by the operation of miracle, or it was by the operation of law. There is nothing in all the realm of geology, nothing in the majestic revelations of astronomy, so emphatically, so clearly and unmistakably enforced, as the evidence that all things proceed under inflexible law. Our planet was rounded by the law of gravitation. By the law of cohesion the particles of matter are held together; while the law of crystallization give them perfectly geometric and beautiful forms. We find ourselves on a planet that has been developed into its existing state, with all its world of variety in forms of life and natural scenery, under the operations of law; all by natural causes. We do not dream of finding evidences of any intervention of miracle in these operations. The globe spins forever on its axis, as it goes whirling around the sun, bringing summer and winter, seed-time and harvest; the sky is lighted at dawn and at sunset with the perfected glories of color, on a mighty scale, now, as in the ages past; the woods wave, the fields grow green, the waves dash against their rocky shores, generations of men and other creatures come and go, and ever the old world is being pulled down, and the improving new world built up; the acorn becomes the oak; and out of the same law, and the same process of unfolding and progression, is developed a Lyell, to show us the meaning of the earth's rocky ribs and containing crust, or a Humboldt, to show us the law of all things.

It wasn't long ago that our teachers taught us that the crashing thunder was the voice of an angry God, that the lightning was the flashing of his indignant eyes, that the destroying tornado was his wrathful breath, that the earthquake, which overthrows cities and swallows up their inhabitants, was a mode by which he visited punishment upon sinners. We hav learned better since that time. Now we recognize in the thunder and the lightning the beneficent action of a mighty and universal force, that clears and purifies the air we breathe and liv in; we see in the tornado the unfailing action of nature's law to maintain the aerial equilibrium; we recognize in the earthquake one part of the action of that mighty process of cooling and contraction which is still going on. Its thickening rocky crust opposing to the interior molten mass such bounds as the fire, acting always under law, must here and there burst through.

Everywhere we find law—law and its manifestations; nowhere do we find miracle. In slowly rising to this plane of perception, the teachers hav not failed to set aside certain subjects, and reserve them especially for the domain of miracle, if other things had to be given up. But one by one these special reservations of theology hav been conquered and reclaimed. Miracle only reigns where ignorance prevails; it ends where knowledge begins.

Law must hav presided over the development of life, just as it clearly has presided over all that preceded that development. If I am told that behind all this impressive universal manifestation of law there is an intelligent ruling spirit, I recognize the truth of the assertion. Evidently there is such a universal and beneficent ruling spirit. But it rules by law, and therefore makes no mistakes—never has to mend things.

Thus was our world, thus was the universe of worlds, made; thus does everything move, from an infinite past to an infinite future.

I believe there is a law of vitality by which the first forms of organic animal life came into existence without the agency of the preceding egg. Nay, that originating law of vitality holds even below the realm of the animal kingdom; it shows itself in the geometrically perfect and beautiful forms of crystals and minerals. Take the beautiful clay-stones of the Connecticut valley—below the water-line I hav found them—growing in the very perfection of geometrical proportion and beautiful forms, unseen and unknown, down in beds of mud. The principle of life inheres even in these lowly things, the particles aggregate, and life is developed. When we go below these forms, to the atoms, we find the microscope of no use; but why should we believe that law governs one realm and not the other? Put a handful of hay in water, let it soak there three or four days, and you find the water begins to be tinged with green, and an inspection reveals that it is fairly swarming with life—animal or vegetable life, or both. Whence comes this life? Some scientists tell us the whole air is full of almost infinitely small life-germs, and that these are developed in the hay-water by the necessary conditions—warmth and moisture. Possibly. But how much heat will these microscopic lives endure? Let us set the water boiling. They are still as lively as ever. Try a hotter degree still; hermetically seal the neck of the flask and subject it to a heat of five hundred degrees—as has actually been done. If any of these alleged life-germs from the air are there, we cannot conceive of such life surviving that tremendous degree of heat. But even then and there, after that test, we hav still found life. Even with no hay, or other vegetable organization, we hav still found life to exist at that degree of heat, and that, too, after having been developed out of merely chemical, unorganized conditions. And men are now discussing the question whether life originates in such germs or not. But there is a law of vitality, by which, under proper conditions of heat and moisture, living beings come into life. This was the case in the ancient seas—before man was. In those inconceivably remote times there were countless millions of organic forms brought into being under that law. Hence I do not believe Darwin is right in saying that life started on this planet by its being breathed into some original lower form. Against that idea he even contends himself. A miracle is still a miracle, whether it be wrought upon a trilobite, a human being, or an angel. Life divine exists in every atom of the universe. The divine spirit is a part of us and of all creation; he is in the lower as in the higher form, and a part of it; and hence he cannot stand out of it and breathe into it its life; he is always in it and ready to start life as soon as the lawful and orderly conditions permit.

But if Darwin is wrong on that point, he is right on other and important points. He is right in ascribing the origin of our lives to ancient and early forms. There is, from the first, a law of variation, by which the progeny of creatures will deviate, in some respects, from the original stock as soon as such creatures begin to propagate. The boy, who so wonderfully resembles his father, is found to be not like his father, after all; he differs in important respects. The girl does not exactly resemble her mother; there is a point of departure manifest; peculiarities arise which are not accounted for. In western Massachusetts lived Seth Wright, an owner of sheep. He found one of his sheep, from some unseen cause, to hav shorter legs than the rest. It was found that when the flock were on the run, this one sheep couldn't follow the rest in jumping over a stone wall. "Here," said Wright, "is a kind of sheep worth having; I'll see if I can't raise that kind." He went to work at breeding from that sheep, and by saving out its lambs and preserving their inherited mark, he soon had flocks of short-legged sheep. They couldn't jump over any stone wall. Except for the Merino wool, which about that time began to be brought to the American market, these short-legged sheep would be the rule to-day. This principle of selection and heredity is at the bottom of the origin of species.

Go lower, and you find it vindicated in the endless variety of seaweeds, some changing into such forms that natural history students hav regarded them as actually belonging to different genera. It is so of sponges; so of calcareous growths. The tall man has an ancestry and brotherhood of tall men. The Syrian nose of the Jew is on the monuments of Egypt, carved 3,000 years ago. Wherever a variety makes its appearance, it is transmitted. Animals will deviate until new varieties are followed by new species and new genera.

"Ah, but," you say, "they don't go so far as that! They come round again to the original type."

But do they? Does geology, does geography, confirm your assertion?

Go to the Galapagos Islands, in the Pacific, seven hundred miles off the Ecuador coast of South America, and you find peculiar birds, such as exist nowhere else; peculiar in structure. But, as Darwin says, they are still South American birds. Why? if they are of a different species? Because they are comparatively near South America. So of the animals of New Guinea—they are like the animals of Australia becase the island is near Australia; so of the Cape de Verdes—even their original stock was African. It is certain these existing types are of that character, but they were bred apart until new species arose. That principle is world-wide. Then comes the law of modification. I have seen in Virginia a cherry tree one hundred and fifty feet high; yet the same kind of tree away up north, on the Great Slave Lake, only attains a hight of ten feet. Other trees illustrate the same law, as I have seen in noting the same kinds in the South and in Wyoming. There are on the slopes of the Rocky Mountains fine timber trees, as thick as a man's body, but only six feet high. In elevated South American mining regions, ten thousand feet up, the men have the largest chests of any race. Why? Because there is more work for the lungs to do, and bigger lungs to do it, owing to the thin air, which compels more breathing. And this mark of big chests is an inherited quality. Among these South American miners there came an Englishman, who, struck by the abundance of wild hares, bethought him of sending to England for a pack of hounds to hunt the hares. He obtained the hounds and started them after the hares; but lo! the hounds, after running about a mile, lay down, panting. They couldn't run; the air was too rare for them. But the man found that, by breeding, their descendants could chase the hares all day! Their lungs were developed under this modifying law I speak of.

And the same law accounts for the eyeless fish of the Mammoth Cave.

But, says the miracle advocate, those eyeless fish are fitted to their habitation; it is just what we might expect; God made them so,

But stop a moment. Let us examine. Take a knife, cut away the place where eyes should be, remove the outer covering, and what do we find? Lo! a little eye! A rudimentary-looking eye—or rather what was once an eye in the far back ancestry of this fish—and an optic nerve! Now, if these fish were made by miracle, why that eye, or any need of that optic nerve at all?

I think it was made by modification. These fish were in an ancient river. The geological changes which produced the cave itself led the river, by gravitation, to flow into it. Generations of fish born in darkness, and finding eyes useless, were not very long in finding themselves no longer possessed of eyes. Tie up your right arm, leave it for a sufficient time without exercise, and it will be useless. There are lots of people who, from want of the proper exercise of a certain organ, go about with empty, rattling skulls. In the case of that fish, generation after generation came with steadily diminishing eyes, till finally no eyes were left, for lack of any use for eyes. Other creatures in the cave show the working of the same law. Whence came the red cabbage and the cauliflower, loved of our German friends? Lyell says they came from a bitter plant obtained from the sea. Cultivation—changed conditions—did the rest; and it was done by virtue of the law of modification. But inherently there was a principle in that bitter sea-plant that was capable of this fine development, and only awaited the requisite conditions.

Then comes the broad, natural law of selection mentioned by Darwin. Various creatures reproduce themselves in almost infinite numbers; the carp produces nine millions of that kind of fish at a single birth. Only the strongest or the best equipped survive. Whatever is unfitted for the battle of life is ruthlessly crowded to the wall. Suppose a lion without claws. Nature says, Away with you! I've no place for any such lion. Turn loose every dog in the world; how long would the lapdogs survive? Take the red grouse of Scotland; it feeds among red heather. Wonderful provision by God's action—saves the grouse from falcons and eagles. "What a beautiful provision!" exclaims the miracle-believer. But hold. Do not the hawks and eagles also need a breakfast? And suppose one grouse had been born white—as some were—his progeny would all fall a prey to foes, and all the living grouse would be red.

God's providence is a general providence; it watches over the whole universe; and all things, plants and animals, are suited to their own conditions.

"Do you believe, then, that blind law made this wondrous mechanism of the seeing eye, the hearing ear?"

No, it is not a blind force; it is the manifestation of an infinite and beneficient Spirit. Nothing but intellect could hav produced the intellect of man. But the process is always governed by natural law. Investigate the wide realm of things. Nothing else makes its appearance to account for what we see; scientists recognize no other law.

Two men were discussing how a baby grows. One said it was done by "a fairy," who gets inside the sleeping child and stretches its limbs and makes them grow. The other said, "No, it was by sucking, by sleep, by exercise." And so say I. When you tell me the fairy story, the miracle story, I shake my head. We see the work of law and order in all the development of man. It is not a blind force; it is governed by the highest intelligence. I see the operations of the infinite spirit; but it is the operation of law. He can only act through law; it is a part of himself. He has done so in everything from this world's fiery birth to the development we find to-day. Its most significant feature is the law of metamorphosis. All animals are alike at one period of their history; all come from an egg. In that germinal state man and the mosquito are alike. The queenly moth develops from the blind silkworm, the frog from the wiggling tadpole, and, using his newly developed legs and discarding his tail, he takes his first mouthful of fresh air in a newer and better world—a gentleman frog. If there had been no fish there would hav been no frog. So of man; he is no exception to the rule. There was a time when he was a mosquito; there was a time when he was a fish; there was a time when he was a reptile; a time when he was a young bird, and then a mammal. He has gone through a series of forms similar to the forms he went through as a fœtus.

The miracle-believer turns up his nose at this. But that very man once had gills like a codfish.

Why do we hav a pulsating heart, with all this system so fearfully and wonderfully made? If there had never been a fish, there had never been a reptile; never a reptile, never a bird or mammal—never a man. Through tens of millions of years, on the ladder of life, hav we ascended to the magnificent position we occupy to day. You laugh at this? Then you are given to love a life, and much good may i do you.

The more we examine into nature's wondrous laws and works, the stronger becomes the proof of the doctrine I here lay down.

I am answered, there is a great "gap" between the ape and man. But there is actually less difference between the lowest Australian and the monkey than there is between the same Australian and a Darwin or a Humboldt.

It is further said that forms are so linked and blended that in some cases we cannot tell whether they are animal or vegetable; the protozoa and the mollusca; the fish and the amphibia; gills and lungs. Between reptiles and birds there is a wide gap, but it is rapidly filling up. There are fossil reptiles that are half reptile, half bird. The platypus, or ornithorhyncus, of Australia, is a sort of musk-rat with the bill of a duck and claws like a cat's; and it rears its young from eggs. Go on to the apes and the gorillas; they seem to be lifting up their hands to the lowest man.

There is another significant "pointer" to the work of the law of modification in its relation to our common origin; it is the redundant, or so-called rudimentary, organs of various animals. The cow has no front teeth in her upper jaw, but chews by moving her jaws sideways. But her unborn calf has those front teeth—only they are never cut through. If the cow was made to giv us milk, why are these teeth not cut through. What do I think? I think the original variation was by a cow who found she *could* chew by this lateral motion of her jaws, and that this practice was transmitted, till finally, in later generations, such teeth being unused, only the *rudiments* of these teeth were produced. So of people in our country. They are losing their teeth for want of use—eating too much soft food. The unborn calf, having the missing teeth, is in the condition of his ancestors.

Some people can move their ears, Gorillas can move their scalps, and frighten other creatures by doing it. The

skeleton of man has a tail. It points—points away back to ancestral traits millions of years ago.

I listen, at this point, to the answer from those who oppose this theory. What is that answer? I find it generally *ridicule*. "So-o-oh! we hav a monkey for our grandfather, and an oyster for our grandmother."

Well, my friend, what do you believe?

"I believe the first human being was made from dust."

"I believe God made it by a special act."

If you believe God comes down here and works like a mechanic, I do not. I believe he works far away, through the infinity of forms. If you believe in an instant, complete creation of man, what becomes of the million other forms, in all time? Where are they, and what were they for? Every geological era has its own teeming life-forms. Does any man believe an infinite being comes to earth to create and keep up forms?

But some say, and even Agassiz: "What a degrading theory! what a degrading idea! to believe we came from such low types of life! If I believed it, I would never tell of it! I believe man was originally created in the image of God as the Bible says."

Yes, let us see that primal pair in the garden. What a noble, god-like brow the old man has! What a majestic person! What a man! And the woman—what a lovely creature! The rose blushes in her cheek. The star of evening is not more lustrous than her eye. The odor of the rose and the apple-blossom is not sweeter than her breath. And how mellow and musical her voice! The very trees bend to offer this noble pair their fruit. And I look over the face of the planet to-day, and exclaim, "What has six thousand years done?" These brutes in human shape, black or white; these thick lips, these protruding jaws, these sooty faces, these protuberant bellies, spindle shanks, and glaring eyes, looking as if the devil had made them. If six thousand years has done this, what, in God's name, will six thousand more years do? It will bring the race into the condition of fighting baboons and alligators in Florida. An orthodox hell would be just the place for such a set.

But we, who believe in the origin of all life from the primal seas, can say: "My brother, the race has come up in harmony with God's universal law of progress, and there is a future for us. No heaven is too high, no state of spiritual and intellectual progression too great, for a race with such a history. Where, then, lies the 'degradation?' On which side?"

Our opponents' position is best illustrated by a man seen standing on a lofty pillar. I come along and ask a man I meet, "How came that man away up there?" "Why," exclaims the man, "an angel came down and took him by the hair, and placed him there." This I cannot readily believe. Going round behind the pillar I discover a long ladder. It reaches all the way up to the top. But several rounds are missing. There is a vacant place where a half dozen rounds are lacking, two-thirds of the way up, and others are missing here and there. I call my friend and tell him the ladder is the way by which that man got up there. "Nonsense," he responds, "do you call that a ladder? Why, don't you see the rounds are missing? I tell you an angel took him up there by the hair, and if you don't believe it you are an Infidel."

But I look around and presently see a ladder-rung sticking up out of the ground. I dig, and finally unearth another, and then another. They fit exactly into the ladder. They diminish some of the gaps. I believe they will all be found, and the ladder again be seen complete.

"But if we came from the brute, to the brute we shall return."

Nay, this does not follow. Even if the brute perishes with this life—which I by no means concede—even then your conclusion does not follow. Take two apple seeds. One is vitalized and will grow; the other will not. Between them there is the difference of infinity. A little more sap and sunshine has made one a perpetual life, while the other perishes. So, if brutes perish, I do not believe that man does, for a brute might hav missed the conditions of immortality. We hav reason, however, to think the contrary. But as to man, I know that death does not end him.

Here I wish to meet the objection that this theory of the origin of life "destroys religion." Man is as much a religious being as he is a musical being. The religion of to-day is not a scientific religion. Nobody is to blame for this, for the people are not a scientific people. Their religion was born of ignorance. Do I think it will always be so? No! Science and religion are brothers. The more glorious the advances of science, the grander the truths of a true religion. We shall eventually hav a religion no man need blush to own, when men shall recognize the existence of the father and mother of universal humanity, whose stripes are given us for our good; when men, grown wiser, shall be brothers, and leave this old world better than they found it.

## Some of Comstock's Work Cropping Out.

To the Editor of The Truth Seeker, *Sir:* Reading the editorial of a week ago or more in your paper it reminded me of a remark made to me by one of Comstock's allies last summer, when canvassing for "Cupid's Yokes" in this city, where I hav sold thousands unmolested since Mr. Bennett's imprisonment. Turning round in his chair, with "Cupid's Yokes" in his hand, he said something like this: "Mr. Bennett's friends are not going to get him out as easily as they expect; *this time we fixed it all beforehand.*" He gave me to understand that before Bennett's case was acted upon imprisonment was made sure of in advance.

Sincerely, Josephine S. Tilton.

**The present population of the earth is 1,400,000,000.**

# Thomas Paine.

## Celebrations in Honor of the Author-Hero's Birthday.

### HOW IT WAS KEPT IN CINCINNATI.

On the night of the 29th ult., Robinson's Opera House was comfortably filled with a large and intelligent audience, fully half of which was composed of ladies. The occasion was the celebration, under the auspices of the Auxiliary Liberal League of Cincinnati, of the 143d anniversary of the birth of Thomas Paine. The house was decorated with flags, the stage was carpeted, and everything was in the best of order. The programme of exercises was as follows:

Overture—"Morning, Noon, and Night".....Suppe.
Currier's Orchestra.
Lecture—"Life and Services of Thomas Paine."
Reuben Dailey, Esq., Editor Jeffersonville (Ind.) *Daily News.*
Soprano Solo—Aria from "Figaro".....Mozart.
Miss Minnie Fleissner. Piano accompaniment by Mr. Otto Fleissner.
Selections from "Il Trovatore".....Verdi.
Duet for piano. Masters Johnny and Benny Smith.
Medley—"How Delightful!".....Catlin.
Currier's Orchestra.
Overture—"Chante de Poete".....Hermann.
Currier's Orchestra.
Address—"Progressive Religion,"
E. P. Brown, Esq., former Editor Cincinnati *Breakfast Table.*
Soprano Solo, with Violin Obligato.....Andre.
Miss Minnie Fleissner. Violin, Mr. John Broeckhoven.
Operatic Selections by the famous "Man Flute,"
Senor P. Feliz Carcaba.
Gypsy Galop.....Carl Beyer.
Currier's Orchestra.

At eight o'clock precisely Mr. Reuben Dailey, editor of the Jeffersonville (Ind.) *Daily News*, stepped to the footlights and delivered an able address on the "Life and Services of Thomas Paine," from which we take the following points:

Ladies and Gentlemen: Time brings its revenges and its rewards. Although tardy it is in the reward due the honored apostle of civil and religious liberty, whose natal day we meet this evening to celebrate, yet it is none the less real or less sure of competent accomplishment. His life went out in a black night of religious bigotry, and his enemies hav pursued him with vandal malice after death. No words hav been considered too harsh for him, no character too black or damnable to fit him, and to-day he stands for all that is hideous, repulsive, and hellish in the minds of many ignorant people. He has even been irreverently termed Tom Paine, just as we speak of Tom Allen, Joe Goss, or some other champion of the Christian prize-ring. Well, be it so. Let us take the name of Tom Paine—that synonym of disgrace, vice, immorality to an ignorant and bigoted multitude of priest-followers—and sound it with deepest feelings of reverence—with the most thrilling sensations of patriotic ardor and enthusiasm. I am sure no intelligent and candid American patriot can be thrilled with the glowing eulogies of Washington without hearing from the deepest recesses of his heart the grand and swelling echoes that come back with the chorus, "Without the pen of Thomas Paine the sword of Washington might hav fought in vain." His unsullied character and matchless nerve made him the life and soul of the most blessed revolution ever given to man since the dawn of creation on the barren earth, or since time and eternity hav been measured by the science of man. Do not suspect me of indulging in "gush" or hyperbole or extravagant eulogy, for language is poor, stammering, and trashy when it comes to sounding the pæans of praise of the martyr, Thomas Paine.

In the present light of ages, but dim and obscured, I might at best be considered a wild, rattle-brained enthusiast when I say that of the two heroes, Paine and Christ, Paine has given the most valuable and lasting blessings to man. Jesus of Nazareth, in the far-distant future, will be numbered among the central figures of many different religions. He may occupy a place with Buddha, Confucius, Mohammed, and that class of so-called spiritual guides, but Thomas Paine, when the world's history is complete, will be the cap-stone of civil freedom. I don't say religious freedom, for as men advance in learning—in arts and sciences—religion, itself a barren delusion, will fade away and become a thing of curiosity, and not a matter of admiration or use to mankind.

Let us drop rhetoric, drop eulogy, and deal in cold chunks of hard, stubborn facts. Jesus came as the representative of a narrow-minded, religious delusion among the Jews. There was a tradition among them that a Messiah should come and save the nation. I believe that was originally a literal earthly savior, but, like all other frauds promised by the priesthood, when it could no longer be foisted upon the people in the shape of a temporal affair, it was changed into that of a heavenly Messiah. The reward was not to be here, but hereafter, just as the ancient Druids used to borrow money of their blind devotees and giv them notes payable in the next world; and, in fact, just as our preachers do at this present time, who, in begging from the people, tell them that their reward will be great in the kingdom of heaven.

Born in Thetford, Sussex, England, January 27, 1737, the first public act of his life was to write, in 1772, a pamphlet, entitled, "The Case of the Excise Officers," and although this was specially intended to cover the case of a very ill-paid class of government officers, it was a remarkably clear and concise showing that the only way to make the people honest was to relieve them from the necessity of being otherwise. His superior officers placed him under the ban, and in April, 1774, he paid the penalty of his temerity by the loss of his petty office. In 1774 Paine met Franklin in London. The latter was there on an embassy to the British government, and perceiving in Paine abilities of no ordinary character he advised him to quit his native country and try his fortunes in America. In two months Paine is in Philadelphia. The storm of the Revolution has broken forth in its fury. The black pall of war covers the land, the flashes of artillery light up the heavens, and the thunderings of the conflict shake the earth. In the dread lull after those battles, at the close of the year 1775, we see Washington, John Adams, Benjamin Rush, and Franklin considering the awful news they hav received. An oppressive silence reigns. They stand on the shores of the Rubicon. Then Thomas Paine arrives. He comes as if sent by heaven. With thrilling voice he cries, "These colonies of America must be independent of England; that is the only solution of the question!" It is electric! Treasonable words against the mother country! Political heresy! Pleading for our manhood, for self-government, for the natural nobility of a liberty-loving people; and then you see his compatriots, each a few moments ago blanched with fear at his awful suggestion, catch his invincible spirit. They go forth nerved to battle, nerved for the crisis, strengthened for that deadly contest which must ensue, go determined to conquer or die.

The tribute of his greatest enemy was, "The cannon of Washington were not more formidable to the British than the pen of the author of 'Common Sense.'" Mr. Paine held several positions during the Revolutionary war, and was ever found where he could do the most good for the cause. He went with Colonel Laurens to France to obtain a government loan of £1,000,000 annually during the war, and was eminently successful. He suggested and aided in the raising of a camp of 10,000 soldiers, formed of volunteers from New Jersey, Maryland, and Pennsylvania. During an emergency he subscribed $500, all the money he had, for the support of the soldiers, and in every way writing, suggesting, and planning for the success of American independence. At the conclusion of the war Pennsylvania donated to him £500, and New York gave him the confiscated estate of Frederick Devoe, situated at New Rochelle, N. Y., consisting of three hundred acres of land under a high state of cultivation. He went to England in 1787; but in 1788 the situation in France became exceedingly interesting, and attracted the attention of all Europe. Paine's fame had preceded him. Seeing that the downfall of Bourbonism was at hand, he went to the realm of Louis XVI. to be a participator in that event, and gave the weight of his influence in the further establishment of the rights of humanity as against tyranny.

In March, 1791, he published the first part of his "Rights of Man," an able and conclusive reply to the reflections of Edmund Burke upon the French Revolution. Mr. Paine was in London in the year 1791, preparing the second part of his "Rights of Man," and having got hold of the name of the printer, the authorities employed this printer to purchase the copyright of Paine. At first the royal briber offered a hundred guineas, then five hundred, and at last a thousand; but honest, patriotic Thomas Paine said: "No! that he would never put it into the power of any printer or publisher to suppress or alter his work." Here negotiations ended.

While in England, in 1792, a French deputation announced to Mr. Paine that he had been elected to represent the Department of Calais in the National Convention of France. At Dover, whither he repaired to embark for France, the treatment of the minions of British despotism was disgraceful in the extreme. During his stay in Calais, before leaving for Paris, there was a continued ovation offered to him by the citizens of that city.

Such was the enthusiasm of the French people for Paine that he was also elected Deputy for Abbeville, Beauvais, and Versailles; but the people of Calais having first expressed their preference, he felt it a duty to remain as their representative.

Paine was released from a French prison November 4, 1794, after eleven months of imprisonment, and was kindly invited to the house of Monroe, where he spent eighteen months of his time.

He returned to America in 1806, in the seventieth year of his age.

After his release from prison he wrote the second part of the "Age of Reason," and several other works in the interest of popular government. Mr. Paine was active in the formation of a society called the "Theophilanthropists," which appears to hav been a cross between a church and a society formed for the advancement of morals.

Mr. Paine's motto was the best religion that could be furnished to man: "The world is my country; to do good, my religion. I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man. I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

His death took place at New Rochelle, N. Y., in June, 1809, in the seventy-second year of his age. I hardly think it necessary to dwell on the numerous slanders which religious malice has invented against his good name. The purity of his soul is attested by the fact that he was ever against the rich and the powerful, and in favor of the poor. That he was never a drunken sot is proved by the ripe old age to which he lived, and the magnificent testimonials to his worth by the eminent men of his age. That he did not die in poverty is proved by his will, and that he never recanted has been ably proved by Colonel Ingersoll; but the fact that he wrote the "Age of Reason" when daily in anticipation of death, the fact that he spent eleven months in the presence of the guillotine and came near dying of typhoid fever, was the best proof that he was sincere and believed in all what he wrote.

There remains now for me to state, after a review of his life, if I am prepared to withdraw my assertion in regard to

(*Continued on page* 102.)

# The Truth Seeker.

D. M. BENNETT, Editor.

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## Seventh Letter from Albany.

PENITENTIARY, Feb. 8, 1880.

MY DEAR READERS AND FRIENDS: Still another moon has come and waxed and waned, and I am still here in prison as safe and sound as ever. Among the few pleasures allowed me is to receive letters from you and to write you once every four weeks. It is with gladness that I perform my part of this little business. First of all I wish to assure you, my friends, that I am feeling much better than when I wrote you last. I hav found again the art of sleeping, my appetite and digestion are all that could be asked, and I am as cheerful as the nature of the case will permit.

There was a hope indulged among some of my friends that when my term was "partly served out" the President would see fit to open my prison doors and let me go home. In fact there was a sort of semi-official statement made to that effect, but that hope proved as illusive as the one that was indulged in early in my imprisonment, in view of the fact that the President did *not* consider mailing "Cupid's Yokes" was a violation of the statute under which I was convicted, and that Attorney General Devens did *not* regard the pamphlet as "obscene" in the meaning of the law; that several members of the Cabinet had expressed the opinion that there was *no good reason* why I should be imprisoned; that Judge Gray, the pardon clerk, was in favor of my being restored to liberty; that the President's private secretary had declared it an *outrage* that I should be imprisoned on such a frivolous pretext; all this, with the still greater fact that two hundred thousand of as good people as there are in America respectfully asked the President to perform a simple act of justice and set me at liberty; that he took the matter into consideration and did promise, while I was still awaiting his pleasure in Ludlow-Street Jail, that he would sign a pardon. That promise was broken. Comstock set himself at work. He induced numerous Sunday-school children between eight and fifteen years of age to sign petitions to Mrs. Hayes that Bennett be kept in prison. He induced many clergymen in New York, New England, and other places to do the same. Even the Rev. Leonard Wolsey Bacon, of Norwich, Conn., exercised his vast abilities in the same direction. The pressure was immense. Mrs. Hayes' pastor said Bennett must not be pardoned. Mrs. Hayes, of course, reiterated her pastor's injunction. The President listened, faltered, and concluded he must obey home orders. The time was when Rutherford was a good little boy, and probably he is still.

"Mary had a little lamb,"
That didn't dare say *boo*,
And ev'ry thing his wife did say,
Ruthy was sure to do.

The wife's instructions were obeyed. To make the thing more secure, however, I am informed that Comstock visited Washington in person and took with him the somewhat foolish but harmless letters which Bundy and Abbot were afterwards unkind enough to publish. Comstock is said to hav also taken with him the immaculate paragon to whom the letters were written. He took the letters and the woman before the President. He, of course, used both with his wonted ability with his Excellency against myself. The procuring of private letters written two years before, and using them to cause me to be retained in prison was quite worthy of the man—just in his line. The malice of himself and the woman were probably about equal, and quite sufficient for any vile purpose. The President listened to their malicious misrepresentations. His promise was set aside, and I was peremptorily ordered to this prison. What connection a lot of private letters two years old had with the statute under which I was arrested, or with the charge upon which I had a mock trial and an unjust conviction, or with the question whether I should be set at liberty or not, is hard to be seen. And I will giv my honest opinion right here that any man who would let such considerations and such persons swerve him in the discharge of his duty and his promise is unfit to be the Chief Executive of this great country—despite Joseph Bradley's casting vote. However ill-advised those letters were, no law was broken in the writing of them; no person was injured by them; none were sought to be injured. What business Comstock had with them, what business the President had with them, or what business anybody else had with them, is not clear; but they served Comstock's purpose well, and they were afterwards placed in the hands of Bundy, and what he and Abbot did with them is well known. They thought they saw their opportunity to do me a great injury and a chance for themselves to rise upon my downfall. They co-operated with alacrity with Comstock and the "special agent" of the *R.-P. Journal*. Yes, the church demanded that I should not be liberated, and the President obeyed its behest. It was, however, given out, as observed and published in the New York dailies, that I would not be released till a part of my time had been served out.

Here a hope was given that in a few months justice would be done me. When my health gave way, two months ago, several symptoms presented themselves more or less alarming; vertigo, an unnatural feeling in the cerebellum, and a constant ringing in the head were present. These are often the precursors of apoplexy and paralysis. My strength gave way; my appetite failed; for days together I took not a mouthful of food; I fell off in flesh; my mind became affected, and sleep nearly entirely forsook my eyelids for weeks in succession. A feverish and nervous condition was upon me. I felt that I was breaking down under the physical and mental pressure forced upon me. Several who saw me had the same opinion and thought me a decidedly changed man from my former self. My wife thought I was going to die. I was not unwilling to do so. She hurried to Washington, taking with her petitions which had not before been sent on, bearing some thirty thousand names, asking the President for my release. She had an interview with the President. With tears, she prayed and implored him to do the simple act of justice of granting me liberty. She told him of my condition and her fears. For the moment he seemed touched. He told her to hav the physician of the prison here make out a statement in reference to my condition. This was done. The physician made a truthful statement of the case, and added that he feared I could not get better while under such close confinement. This was sent to the President. Two or three other physicians also sent statements corroborative in character.

It was urgently hoped that the Chief Executive would perform the simple act which both justice and mercy dictated. Friends in Washington called upon him urging him to this course. Numerous letters in the same direction were sent to him from all parts of the country. The Attorney-General told a friend that he had reported favorably on the application for a pardon to be granted, and he thought it would be. My poor wife was in an agony of hope, suspense, and anxiety. I, of course, participated in the same. Day after day, and even week after week, passed, and every hope was broken. The disappointment to my poor wife was great indeed, and almost resulted in the agony of despair and a fit of settled illness.

It was learned that my arch-enemy had, through a spy, been informed of the effort that was being made, when he at once telegraphed to Washington to stay proceedings until he could be heard from. The church influence was again brought to bear with such force that, combined with *home orders*, a pardon was again prevented. Yes, the Executive again hesitated and refused to do his duty. And now that arch-enemy gets up in his pious pow-wow in the hall of the Young Men's Christian Association in New York, and after exulting over being able to prevent a pardon, and after denouncing me in bitterest terms, he lauds the President for the possession of *moral courage*. Bah! A greater falsehood could not be uttered. That is exactly the quality of character the Executive lacks. Had he "moral courage" he would not suffer pious hypocrites to deter him from performing a just and righteous deed. He knows I am imprisoned unjustly. He knows that I hav done nothing that any American citizen has not a perfect right to do, and that I ought to be as free this moment as he is himself. But Comstock and the clergy say I must not be liberated, and he dares not disobey them. "Moral courage" with a vengeance!

But let no one longer expect "clemency" in my case from the man now filling the presidential chair. I say, Let him keep his "clemency." I hope no friend of mine will again ask him for a quality he has so little of and parts with so reluctantly. If any choose to write him expressive of their opinion of his conduct, it is no business of mine; but do not ask him again for *clemency*.

Less than three months now remain of the sentence which that religious bigot, Benedict, passed upon me; and every man who has given a note at ninety days, payable in bank, knows how quickly that time will roll around. It may not seem quite so short to me, but it is not long at most.

Thanks to a good constitution, which has not been abused, and thanks to the recuperative energies of nature, I am much better. The vertigo has largely passed away; the unnatural feeling in the head has departed; the feverishness and nervousness hav left; sleeplessness troubles me no more; my appetite has returned; my mind is tolerably serene, and, in the language of the immortal bard of Avon, "Richard is himself again."

The annual public meeting of Comstock's obscene society, just alluded to, and held January 16th, reminds me of an Indian pow-wow, or war-dance, when, after a victory is over, some fellow-Indians meet together to torture their captives and exult in savage joy over the victory they hav gained. Bancroft, in his History of the United States, describes one of these savage scenes. Returning from one of their cruel battles, the victorious demons had with them an Iroquois prisoner, and on their way home they crushed his hands between stones, tore off his fingers, and scorched and gashed his arms. Upon reaching home they mocked him by wiping the thick drops of sweat from his brow, in hypocritical kindness, handing him a pipe, and giving him a young squaw, as if a bride. This was only to add intensity to the pains and indignities already thrust upon him. When they brought him forth for the final torture, the brave man said: "My brothers, I am going to die; make merry with good heart; I am a man; I fear neither death nor your torments." They then took him to the cabin of blood. A war-chief strips the prisoner, shows him, naked, to the spectators present, and assigns to the young men selected as torturers their parts in the hellish work. Then ensued a scene of the most horrible character, which lasted through the night, "when the wretched victim, bruised, gashed, mutilated, half-roasted, and scalped, was carried out of the village and hacked in pieces." This horrid deed was called a "religious ceremony."

The pow-wow at the Young Men's Christian Association Hall was also a religious affair; but it differed from the red men's savage orgies in the victim being absent, but the spirit manifested was much the same. I fancy I hear Chief Anthony speaking thus: "Ugh! me big Injun! me do all big things! me cotch 'one Bennett!' very bad man! me send him to prison! me keep him there! they thought to git him out! me no let 'em! me told big chief at Washington he must not let that bad man go! he had to mind what me say! he got so much 'moral courage' he no dare disobey what me and Sammy and Howard and Joe Cook bid him! Bad man, Bennett! Great brave, Rutherford! He hav big courage! Big Injun, me! Ugh!"

How coolly Comstock uttered his lies at that pious meeting about my not being prosecuted and convicted on account of my religious views! He knew he lied when he said it. Colgate knew he lied. Howard Crosby knew he lied. Every man present knew he lied, and every person in the country who has paid any attention to the case knows he lied. If it were possible for a lie to strangle that man he would hav been choked to death long ago, and his foul carcass ere this served as food for the fowls of the air or the worms of the earth. What was it but my religious opinions that caused the discussion in the Young Men's Christian Association as to what course should be pursued to suppress my paper and my publications? What was it but my religious opinions that caused Comstock to undertake the enterprise of "crushing me out?" What but my religious convictions induced him to visit my place and search over my stock of books and pamphlets to see what he could find to arrest me on? Was it obscenity that caused him to arrest me for mailing my "Open Letter to Jesus Christ" on a decoy letter he wrote in the name of S. Bender, Squan Village, N. J.? Is there a single word of obscenity in that letter? Was it not because it was considered "blasphemous," and for that reason alone, that that letter was pitched upon? Of course it was, and if he lies about it a thousand times and before a thousand of his admirers it will not change the truth one particle. What was it but my religious opinions that made him angry when the first case against me was dismissed by orders from Washington, when he almost swore that he would get Bennett in his power yet? What was it but an opposition to the religious views of Liberals, including myself, that made Samuel Colgate and Anthony Comstock, two years ago, in their yearly obscene meeting, declare that Freelove and Freethought publications were in a fair way to be "stamped out?" What was it but opposition to our religious views that caused that statement to be printed in their annual report of the society? What was it but opposition to my religious views that caused Comstock to say to many persons that he would yet "crush" me out? What but a determination to "crush" me caused him, on many occasions, to try to deter printers from printing my papers and books, the mailer from folding and mailing the papers, the news companies from dealing in them, the news-stands on the streets from selling them, and the post-office people from receiving them? He has been mean enough in his treatment of me without further damning his conduct with basest falsehoods. It is utterly useless for him to lie and say I "hav not been prosecuted for opinion's sake." There is not, I repeat, an intelligent man or woman in the country, who has any correct information upon the subject, but what knows that I was prosecuted for opinion's sake, and that only. It is enrolled on the pages of history that I hav been sent to prison with felons because I am a prominent publisher of hated Infidel books and papers, and a million of lies from Comstock and his coadjutors will not change the truth. What else was it but opposition to Liberal views that made him say, when in Rochester organizing his auxiliary society, that Infidel papers and "Infidel tracts should soon be squelched?" In that threat he had special reference to myself, for I am about the only one publishing such tracts to any extent. If selling a copy of "Cupid's Yokes" is so criminal a deed that I should be sent to prison for it, and if it is not for religious opinions, why hav not some of the principal booksellers of New York and other localities been also sent to prison who hav likewise sold it? What was it but opposition to my religious opinions that made him say in his so-called meeting of clergymen and others in Boston in connection with his society, that after Heywood and Bennett were disposed of, the *Investigator* and *Banner of Light* would next be taken in hand? Is it because they are obscene? No. It is wholly because they entertain opinions upon religious subjects that the church is not pleased with; because they are unbelievers and antichristian. This is the living truth, and Comstock's lies cannot change it. Let him cease his lying and go on with his dirty work.

There was another man at the pow-wow at the Young Men's Christian Association Hall that distinguished himself in no slight degree. The same was no less than the Reverend Howard Crosby, D.D., LL.D., A.SS., Chancellor of the University of New York, expounder of the story of "Moses and the Lamb," at the 4th ave. Presbyterian church, big mogul and founder of the Society for the Prevention of Crime, humble follower of the Meek and Lowly One—who was so unfortunate when alive as to hav no title at either end of his name—bosom friend and admirer of Anthony Comstock, etc., etc. This man is a very brilliant light in the church militant, which is trying to "crush out" those who presume to disbelieve what it declares all must accept as truth. It is a neck-and-neck race between him and Cardinal McCloskey as to which stands the nearest to the Great White Throne, one being at the head of the Catholic division of the godly saints in this country, and the other at the head of the Protestant brigades. This Holy Reverend,

Howard Crosby, D.D., LL.D. A.SS. Chancellor, etc., Expounder, etc., Big Mogul, etc., Humble Follower, etc., Bosom Friend, etc., etc., distinguished himself at that powwow in a most brilliant manner. It seems by the report that he jumped up spasmodically, and, swinging his arms like a wild man, said, vociferously, that he would rather swear by Anthony Comstock then anybody else; then, after lauding Comstock's Obscene Society to the skies for the great, *great*, GREAT good it has done, he gave vent to this very pious ejaculation: "*If this society had never done anything more than put that man Bennett in the Albany Penitentiary—the man who was the leader and defender of the propagators of obscenity* [Oh, what a lie!], . . . . . *it was worth a hundred thousand times more than all that our citizens hav given into its treasury.*"

Now this is an extraordinary assertion for such a pious, leading divine to make in a public assembly. Let us look at it a minute or two. Since reading this godly man's words I hav had a curiosity to see how much I am earning, while shut up here, for our heavenly-minded Christian friends. That obscene Comstock society has been in existence over six years. It costs $8,000 per year to pay Comstock and Britton and meet other expenses. That would make a sum of $48,000. But that penknife wound on Anthony's face cost $8,000 or $10,000 more; but throw in the $8,000 for good measure and we hav the snug total sum of $50,000. My getting into the penitentiary is worth a hundred thousand times that sum, which makes, as every school-boy can easily calculate without steelyards, the nice little sum of $5,000,000,000. That is five thousand million, or, more properly written, five billion dollars. Oh, my! what a big sum of money! I never, never, never, well, not "hardly ever," thought I would ever in all my life be able to earn one hundred-thousandth part of that immense amount! Why! it is almost as much as the national debts of the United States and Great Britain combined! Oh, dear! it almost takes my breath away to think of it! Can it be I am doing so much good? Is it possible that my incarceration is having such a beneficial effect upon the cause of Christianity? Is there not some mistake about it? No, no; there *is* no mistake; those are the very words the holy man uttered, and it must be true, for the Rev. Howard Crosby, D.D., LL.D., A.SS., Chancellor, Expounder, Big Mogul, Humble Follower, Bosom Friend, etc., etc., etc., would not say a word not strictly true, no, not if he knew it would kill him!

My friends, you can't think how much more contented I feel since I hav learned how much good I am doing! Just think of it for a moment. Deducting the time I am entitled to by the laws of this state, my term of imprisonment amounts to three hundred and thirty days. $5,000,000,000 divided into that number of days shows that I am earning every day the enormous sum of $15,151,515.15. Most astonishing! Over fifteen millions per day! Who ever earned so much as that before and kept it up for three hundred and thirty days! How much do I earn every hour? Counting twelve hours per day, every hour brings in the most magnificent sum of $1,226,626.26! About a million and a quarter of dollars per hour; or $21,104.77 per minute; or $350.72 every second. My dear readers, would you hav thunk it? I declare to you, in the most solemn manner, I never would! I really believe, if the Rev. H. C., D.D., LL.D., A.SS., etc., etc., etc., tells the truth, that I am earning more money than all the other men on a salary in the country. The President is supposed to draw the largest salary of anybody, the comfortable sum of $50,000 per year; but, pshaw! that is nothing at all compared with my earnings; why, it would take him ten thousand years to earn as much as I earn in a single year. He would hav had to begin four thousand years before Adam embarked in the apple business, and kept at it all the time since, drawing $50,000 every year, to hav earned as much as I do in one single year. You can't tell how happy the thought of all this makes me here in prison. I can look right between the bars and hardly see them. I thank thee, Howard—excuse the title this time—for that good word. You hav sweetened my cup of sorrow so greatly that I cannot taste the bitter at all!

There is only one drawback in the whole thing, and that is I don't see any of the money; what is more, I don't believe I ever shall. Comstock, Colgate, Cook, Crosby, and Co. (what a lot of C.'s!), will keep it all and never giv me a cent of it. I think they might, at least, giv me ten or twenty thousand. Comstock got $100,000—more or less—for a little cut, with a penknife, on his cheek (the saint has so very much cheek I presume the one-handed man could hardly hit him anywhere else), and I would be willing to be cut almost anywhere for that sum of money.

As astounding as Howard's statement is (excuse titles again), considering the high source whence it came, it could not be questioned had he not in the same brilliant little speech spoken so highly in favor of deceit and mendacity. That certainly throws a damper over his high credibility. Why, he said with emphasis, "*I tell you, gentlemen, I believe in deceit.*" . . "*You hav a right to use deceit.*" Oh, that nearly knocks in the head all the good things he said about my earning so much? How am I to know but when he said my imprisonment was doing so much good that he was only practicing some of that very kind of deceit that he admires so much? Perhaps, after his extraordinary utterances on that occasion, nobody should think strange that he swears by Comstock, or by any other man, or that he would swear *to anything*. O cruel thought! has the good Howard (please excuse the titles once more, they take up so much room)—has the good, dear Howard, after all, been giving us some of his beloved deceit, instead of truth? Is it only a Crosby falsehood that I am earning $5,000,000,000? Did he tell that to the good brethren present just to make them happy and to giv them a specimen of a tip-top article of deceit? If this is so it is a most unkind and cruel blow at me? How could Howard (excuse titles once more)—how could Howard "sarve me so," when so many mean things hav been done to me?

Let me make a proposition, right here, before I forget it. Despite what the Rev. Howard Crosby, D.D., LL.D., A.SS., etc., etc., etc., said about his fondness for deceit, there is no kind of doubt but what the good, heavenly Christian brethren and sisters were very anxious to get me into this prison, and are still very anxious to keep me here. If this is not so, they never would hav tried so hard to accomplish it, and would not hav rejoiced so heartily when they had achieved their wishes. Now, I am disposed to be accommodating with them. I am very willing to do all the good I can. Now, attention, Crosby, Comstock, Colgate, Cook, Courteney, Newman, Hall, and all the rest of the meek and lowly shepherds who giv their time and talents, and their very lives, to the cause of Christ, without a cent of remuneration, ahem! I offer you a big bargain. If you will giv me one per cent of the sum that the good Rev. H. C., D.D., LL.D., A.SS., etc., etc., etc., says it is worth to hav me in prison a year I will stay another year without a new trial, thereby saving Anthony the trouble of writing another decoy letter and further disgracing the courts of this great country in securing my conviction. I certainly ought to hav one per cent of the sum which, by great deprivation, I am earning. One per cent is but a small part. Let us see how much is one per cent of $5,000,000,000? Why, it is $50,000 000! Oh, I won't ask that much! I'll stay cheaper; I will stay for one-tenth of one per cent—only $5,000,000. Is that too much for the gentleman to giv? Then I will be *generous*. I will stay for one-tenth of one-tenth of one per cent, which is only $500,000. They can't complain of that. They ought to make up that little amount in a very short time. Let Anthony furnish the blanks, and every saint mark down how much he will giv. Do they think $500,000 too much? Then I will be *magnanimous*. I will stay for one-tenth of one-tenth of one-tenth of one per cent, which is only the pitiful sum of $50,000. That is the best I can do. As the auctioneers say, "I will not hav a cent more, and never will take a cent less." The good brothers cannot refuse this very reasonable offer. It is only what Rutherford has for signing a few bills, writing a message once a year, refusing to sign pardons, and visiting county fairs and church festivals, with all his expenses paid, and a big fuss made over him besides. Who would not rather pass through that severe ordeal than to be shut up as I am, not able to see hardly anybody, never getting any champagne or big dinners at all?

Now, gentlemen, I leave the matter with you, and ask you to do the handsome. Come, Howard, how much will you spare out of your ten thousand a year? Samuel, how much will you contribute from your profits on vaseline? Anthony, how much will you spare out of your four thousand a year? Flavius Josephus, how much can you donate from the proceeds of your scientifico-theological lectures? Perhaps Henry and DeWitt may be induced to shell out freely. Among you all, sixty thousand of you, you can make up the sum very easily, so don't be bashful; don't be backward in coming forward. Be generous once in your life. Remember the great end to be gained—Bennett, the great truth seeker and truth speaker, is to be kept caged another whole year for the miserable pittance of fifty thousand dollars, when it is worth five billion dollars. Don't hesitate a moment. You never will hav such an offer again. Close in with it at once. I will giv security for the performance of the contract, and will insist upon your doing the same, or planking down the cash in advance. Do not forget, it is only "filthy lucre," the root of all evil, that you hav to part with to keep me in prison another year. I giv you sixty days to complete the arrangement and sign the papers. Telephone me when you hav decided to do it. If you are honest in your professions you will come to my figures. I don't think one of you would perform the task on more reasonable terms.

But it is possible some of you may think the job can be accomplished by the aid of Uncle Sam and without costing you a red cent. I learn that Anthony has several times declared that he will arrest me again when my time is out. I presume he can do it as easily as he did before; and if it was just then, it will be just again. I hav sold other copies of "Cupid's Yokes" besides the one I sent to him under the lying cognomen of G. Brackett. I hav sent by mail many copies of the report of my trial, in which the passages from "Cupid's Yokes" are given upon which my conviction was secured. I mailed thousands of papers containing my "Eighth Letter from Ludlow-Street Jail," in which those bad passages were again given and contrasted with some choice selections from the Holy Bible. Oh, yes, there are plenty of grounds to commence another prosecution against me, and all know Anthony is perfectly willing so long as he can manipulate the courts of the government for the purpose, and it don't cost him a cent. The United States District-Attorney is reported as saying, "Bennett will hav to go through another trial." May it be fairer than the last! The fiery Fiero will doubtless be willing to make another powerful forensic speech to secure another conviction against me, and will dwell upon the United States government as the great Society for the Prevention of Vice, to wit, sending men to prison for not believing right, and hunting down people who mail "Cupid's Yokes. There can be no doubt that another accommodating Christian jury can be selected who will readily find me guilty, and no one can question for a moment but what the pious Judge Benedict would cheerfully sentence me to another imprisonment and fine. If it was right for him to do it before, why not again? It is reduced to a certainty that Rutherford would not "interfere with the courts," no matter how severe the sentence; so I would be sure for the remainder of his term.

In view of all this, it is not improbable that the godly and honorable gentlemen may conclude to let this great, free (?) government of the American republic prosecute me again and enable them to save their hard-earned money for domestic purposes.

Well, I hav learned to submit to what I cannot avert; and if it is to be my fate to die in prison at the behests of the Christian church, I hope I may die like a man—as did old Socrates, Bruno, and Vanini. That these religious zealots and hypocrites will pursue me to the bitter end there is but little doubt. Their enmity is too marked, their malice is too apparent, and their disposition to persecute for opinion's sake too fully demonstrated.

But cannot they see the folly of their course? Can they not discern their own short-sightedness? They cannot crush out Freethought in this great country by persecuting here and there a single individual. They cannot crush THE TRUTH SEEKER by imprisoning its editor; the result of their efforts has been directly to the contrary. Comstock's first arrest of me caused the paper to jump from an eight-page to a sixteen-page journal. His second arrest brought thousands of new readers and patrons; and so it will continue to be. The more they try to crush THE TRUTH SEEKER, the more it won't crush at all. The more they persecute for opinion's sake, the more those same opinions will spread. Among the great masses of the American people there is an honest love of fair play, and the church even cannot attempt to crush it with impunity. If it succeeds in sending me to my grave, Freethought will not be crushed, and THE TRUTH SEEKER will still liv and hav a wider circulation than ever. We shall see what we shall see.

As much as I admire the Rev. Howard Crosby, D.D., LL.D, A.SS., etc., etc., I cannot deny that I think he did me an injustice in his brilliant oration at the hall of the Y. M. C. A. when he declared to the audience that I was "the leader and defender of the propagators of obscenity." That is, in plain, mild terms, a wholesale, barefaced falsehood, and I am afraid it is libelous also. It may do for Howard to be in favor of deceit and to justify some sleek, pious lies now and then when they are told for Christ's sake, but he ought not thus to malign a poor, unfortunate man whom his bosom friend has thrown into prison. I am no leader or defender of propagators of obscenity. I hav had nothing whatever to do with obscene literature. The only obscene book I hav seen for many years, except the Bible, is one that Comstock sent to a friend of mine. What I hav done, and all I hav done, was to show up his bosom friend, Anthony, and to let the public know something of his damnable wrongs upon his unfortunate fellow-beings. I hav no sympathy with obscenity or the dealers in it. I do not even know a man who has dealt in it for ten years or more. How false, then, how slanderous, how shameful and ungentlemanly, for the Rev. Howard Crosby, D.D., LL.D., A.SS., Chancellor, Expounder, Humble Follower, Big Mogul, Bosom Friend, etc., etc., to make use of such language! Let him admire deceit and lying in his friend Anthony as much as he pleases, but let him try to at least maintain *a semblance* of truthfulness.

It may be questioned what there is about Anthony Comstock that makes Bro. Howard so highly pleased with him that he had rather swear by him than anybody else? Is it because Anthony is so angelic in character, so pure-minded and sainted? Is it because Anthony has confessed in a public meeting that he wrote letters over false names, that he set traps for people, and decoyed them into the commission of crimes they would not otherwise commit, and this for the purpose of getting them into his power? Is it because he acknowledged that he had forged the *names of women* in the false letters he wrote? Is it because Anthony dragged the excellent Mr. Prosch and Leonard Fox off to prison in the most brutal manner? Is it because that by his heartless persecution he is able to boast that he has driven fifteen persons to commit suicide? Is it because by his fiendish conduct he has driven a larger number of people to unhappy and untimely graves? Is it because by his villainous meanness he has rendered hundreds of people wretchedly unhappy, and robbed them in the aggregate of hundreds of thousands of dollars? Is it because he exhibited such consummate and infamous taste and skill in manipulating the exhibition of nude unfortunate girls on Greene street? Is it because he turned his poor, aged, debilitated father from his door to starve and perish with cold and exposure? Is it because he is such a deceitful, meddlesome, intriguing, contemptible character? It must be these in part, for these largely make up Comstock's character. A good deal of the brotherly feeling between the two men doubtless grows out of a feeling of sympathy from the similar kind of occupation they are engaged in. Sympathy is a strong bond of union between man and man, and sometimes between man and woman.

Here is where the sympathy comes in between Howard and Anthony. They are both at the heads of "Suppression Societies." Howard organized and runs a society for the prevention of "crime;" Anthony organized and runs one for the suppression of "vice." The two societies run very nearly together, and are conducted upon the same despicable principles. They both use duplicity, trickery, deceit, falsehood, and utter meanness to accomplish their ends and secure their victims. They hav both used these very agencies upon their unfortunate victims times without number. It is no wonder, then, that Howard is ready to stand up in a public audience and apologize for Anthony's deceit and hypocrisy, and declare he had rather swear by him than anybody else. And when business is a little slack with Anthony in suppressing "vice," and Howard has rather more "crime" on hand than he can attend to handily, Anthony has shown a kindly willingness to lend a hand and to send his man Britton also. Cases of this kind occurred at Stamford and New Canaan, Conn. Certain men there were suspected of disposing of numbers of drams of whisky without dividing the profits with the town authorities. Anthony

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(*Continued from page* 99.)

the services of Thomas Paine. The result of Paine's work was the enlightenment of the people as to their rights of resistance against wrong and oppression. It broke the theological shackles which bound them slaves to the priests, who are but the accessories of kings in their assumed right to govern the people, not for the people's good but for their own selfish desires. He broke that spell which bound men in classes and castes, and declared the absolute equality of all men upon earth, the absolute and undeniable right of "life, liberty, and the pursuit of happiness." He did not, in the cowardly manner of Christ, say, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's;" but he boldly held that no government was right which was not founded in the consent of the people.

The speaker then gave his creed of religion. He said: First, you need giv your attention to infancy, childhood, and youth. Make home pleasing to them. Do not consider any pleasure a sin. Open your home and say, "Children, here, dance and sing, play cards, checkers, chess, games of all kinds: make this home pleasant, enjoy yourselves in any way." You are thus making life pleasant, and you giv them an enduring impression that life is a condition of happiness and not a condition of toil and sorrow and superstitious fears. Instead of wasting your money for whisky, tobacco, gambling, dissipation, spend it in making home cheerful. Fill it with good furniture, handsome carpets, beautiful pictures. Spend your energy first in making home happy, saying to yourself: "This is my kingdom; I am responsible for this little state, and if it is not cheerful and happy it will be in a great measure my fault." Say to your children: "Look for happiness here;" and say this also to your fellowmen. Do not bother yourself about another world. An impenetrable veil has been drawn across the future. It is none of my business. My business is to attend strictly to the affairs of this world. Before I was born I did not hav to bother about how I was to be born, and I am not going to bother myself about how I am going to be born again. I had somebody else to bother for me. These are matters beyond the ken of human wisdom and beyond the control of human power. The talents the Lord hath given me I am going to work up to the best of my ability, in order that when he comes I may say: "My Lord, here are ten talents which I made out of the one talent you gave me." Jesus said: "Hide the talent, and bury it in the ground." Paine: "Change; take the talent and make of it ten other talents." Hence I say Paine was better than Jesus. I say his principles were better calculated to raise and elevate man, and I think that any candid observer will say I am right. Paine set the great internal forces of men at work. Jesus taught the people vainly to expect that some great external force would make them happy. Paine taught us to take the talents and functions the Creator gave us and hew out our fortunes. Jesus taught us,

> "There's a divinity that shapes our ends,
> Rough-hew them how we will."

Mr. Dailey was frequently interrupted by applause.

The speech of Mr. E. P. Brown was received with much favor. Among other things he said:

Man is the creation of his own fancy. The mind of man possessed but little light in the dawn of creation. The truths of nature were hidden from him, and age after age fulfilled their mission before he could understand cause and effect.

In all stages of development man has modified his religion. In every new era he has appropriated such timbers as suited his fancy, and thus built up his temple. He improved his architecture finally, and gradually the structure has been enlarged and embellished; but there still remains room for improvement, and will be until man shall become as the gods, and make use of the grand fruit on the tree of life.

The crowbar of Infidelity is making the walls of religion fly, and the foundations of superstition will be replaced with the walls of truth.

The new fabric will not be based on religion, but on the truth of man to man. The religion of humanity will be great to all, and one that will pay one hundred cents on the dollar every time. We want a religion that does not seek to make a man a saint hereafter, but a good citizen here. We want a religion for this life; one that will keep him straight when he is measuring out molasses as well as when he is shouting at some camp meeting; a religion that will take any man by the hand and call him brother, and that will do good right here, and that will not put a lens in every man's hands to gaze on the faults of his neighbors; one that will do to sell with and buy with, that will giv equal and exact justice to every man, woman, and child; not a religion that will frighten children to death or scare the dying. The world is starving for a religion that does not exist on the principle of a cheap restaurant, putting everything in the front window and not having any meat on the table. We don't want a religion that dwells in the clouds; we don't want it as ethereal as the woman we hav heard about. She was so thin that her husband had to pinch himself and read over his marriage certificate to be sure that he was married. We want a religion that will not shirk any burden of responsibility, and that will miss no chance to make the world wiser and better; that will look upon life as an ever-present reality; whose mission it will be to do good on every hand; a religion that will liv up to sound business principles, and will not advertise inducements that it is not able to fulfil; that will try to make home what it should be; a religion that will teach little children that there can be no God that is not good; that the highest reward goes hand in hand with the good deed itself. Let us not lead the tender feet of children in the slough of despond, but into the bright and shining future—a religion that will be fragrant with the blossoms of love.

The musical part of the programme was especially enjoyable. Miss Minnie Fleissner, in the aria from "Figaro," and Masters Johnny and Benny Smith, in their piano duet from "Il Trovatore," won encores, to which they responded.

The audience, says the Cincinnati *Enquirer*, was above the average in intelligence, and the frequent demonstrations of approval that greeted both Mr. Dailey and Mr. Brown during the delivery of their remarks told plainly that Paine's memory is held in respect yet, and that there are people in Cincinnati who will see to it that his grave is kept clean.

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PAINE'S BIRTHDAY IN LOWELL, MICH.

To the Editor of The Truth Seeker, *Sir:* Our celebration of the birthday of Thomas Paine was a grand success, notwithstanding the most herculean efforts of the priests and their blood-washed brethren to the contrary. The hall, which is large, was crowded both afternoon and evening by an audience of earnest and attentive listeners. In the afternoon the exercises consisted of speaking by Marvin Babcock and Mrs L. A. Pearsall.

In the evening opening remarks by President Matthewson, a report of a sermon on Thomas Paine, by Rev. S. E. Busser the preceding Sabbath, where he strove to the fullest extent to conceal his merits, and to vilify and blacken his character (said report I send you for publication, headed "Thomas Paine as viewed through orthodox spectacles), a poem, "In Memoriam," by Mrs. E. A. Chapman, and speaking by Rev. J. H. Burnham and Mrs. Pearsall, closing with a social hop. The speech by Rev. J. H. Burnham was one of the finest the writer has ever heard. In a few words he disposed of the fearful wrong Paine has received at the hands of the church. He showed that the clergy hav ever considered it their duty to lie for Christ's sake, and then from a philosophical standpoint showed how the works of Paine, like a mighty lever, are lifting the people out of the ruts of ignorance and superstition, and placing them upon the broad plains of universal freedom. All acquitted themselves with great credit, and we believe much good has been accomplished in this community. E. A. Chapman.

*Lowell, Mich.*

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THOMAS PAINE AS VIEWED THROUGH ORTHODOX SPECTACLES.—SERMON BY REV. S. E. BUSSER, LOWELL, MICH.—TEXT, "WHATEVER A MAN SOW, THAT SHALL HE ALSO REAP."

Thomas Paine had the misfortune to be without religious training in his early youth. His parents were not church-members. He served in the navy, a school which hardens and crushes out the best elements of humanity. He returned home repentant and without friends. As a boy he was a failure, had no high aspirations or noble purposes in his youth. "The boy is the father of the man." In public life he was bloodthirsty, because he excited and urged people to war. His pamphlets were without merit, mere tirades against George III. and monarchical forms of government. He borrowed goodness and wisdom of Benjamin Franklin. Franklin swayed him, and therefore should receive the credit of whatever good Paine did. Had he then died, posterity would hav lauded him as highly as Washington or Lincoln. Was ambitious and conceited, therefore went to France. The French people showed that they appropriately appreciated his services by throwing him into prison. He separated from his wife, but did not make any charges, because history was silent on the subject. [Like Paul] he then abstained from matrimony; therefore by his silence approved of licentiousness and libertinism. Was not a profound writer. The "Age of Reason" was a vulgar tirade, a coarse burlesque on the Bible. He ridiculed the sacred scriptures, God's inspired book, the great beacon-light of humanity.

The reverend preacher was glad that David and Solomon were old worn-out libertines, that the latter had six hundred concubines, and that the whale swallowed Jonah. The book was valuable because it was a true record, but did not say that David was a man after God's own heart. Paine was very naughty to ridicule those beautiful stories. Judging Paine by his followers, he whom respectable people would hardly care to associate with, dare not charge Paine with drunkenness, but D. M. Bennett who openly advocates Freelove says he was a drunkard. He swept away religion, the Bible, and the church, but left nothing in their stead, left humanity in darkness, and without hope. Amen. Not one word of praise, but everything in condemnation. This so-called mouth-piece of God believes that by concealing Thomas Paine's true merits, and vilifying and blackening his character, he is doing God and himself a service; that he is building upon a rock. But ere long he will find that his little boomerang will do its most effective work where he least expects it. At the outset great anxiety was expressed that the congregation be set right in reference to this wicked man, Thomas Paine. Such as the following of Thomas Paine's writings was entirely overlooked: "The world is my country, to do good my religion. I believe in one God and no more, and hope for happiness beyond this life. I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

Last Sabbath we were told that Thomas Paine gave the world nothing. That he tore down but did not build up. In all candor I ask what more is needeeded than the above, to secure happiness here and hereafter? Is it necessary when humanity has been cured of one disease to hav another take the place of it? If you cure my carbuncle must I hav a boil or a cancer to take its place? The priests are mighty anxious about having something to take the place of religion as founded on the rock of faith. Reason does not answer their purposes. The people would not pay as well. Their business is at stake, and they are in the balance and about to be found wanting. So this last death struggle to sustain themselves and their dear religion. One word as to the followers of Paine, so sneeringly alluded to. They are those who are simply striving to see that justice is done, who believe in no man-made religions, bibles, or gods. Reason their teacher, nature their bible, justice their religion, and the universe their god. E. A. C.

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EXTRACTS FROM AN ADDRESS DELIVERED AT PHILADELPHIA ON THOMAS PAINE'S ANNIVERSARY DAY.—BY SADA BAILEY.

Friends, you may think me a very bold woman when I tell you that I come before such an audience as this for the purpose of talking to you about a man that I am deeply in love with. I am in love with Thomas Paine. But do not think for a moment that dead men are the only ones I fall in love with. I love live men, and I love live women too. My belief, however, is that Thomas Paine is not dead, but that he is alive to day, notwithstanding our Materialistic friends may think otherwise, yet we will not quarrel with them upon this point, for although it may be important for us to know whether Thomas Paine is alive individually or not, it is more important for us to be alive to the principles he advocated.

Sisters, brothers, do you love truth better than you love popular favor? If so, then this great man may feel honored that you honor him. Do you know that more than a century ago strong men turned pale when Thomas Paine said, "America will never be free until we break the chains which bind us to the priesthood."

To the practicalization of this truth we owe our independence to-day; and only so far as we now resist the tyranny of the priesthood everywhere shall we enjoy the blessings of liberty which our so-called Infidel forefathers bequeathed to us.

It is well we call George Washington the father of our country; but let us remember that when this great general, overwhelmed with the magnitude of his undertaking, and his weary soldiers, too, faltered 'neath their heavy load, Thomas Paine took them, as it were, in his arms and carried them onward in the magnetic strength of his glorious power. Then, when we call George Washington the *father* of our country, let us call Thomas Paine the *grandfather* of our country.

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## Retrograde Liberalism.

To the Editor of The Truth Seeker, *Sir:* There was a time in the history of the Liberal cause when, notwithstanding differences of opinion among Liberals, the lines between Liberalism and its antithesis, theology, were always so well defined that there was no mistaking a friend for an enemy, and no fear of being stabbed in the back by those professing to be soldiers in the Liberal ranks. But of late years all this has changed. The heaviest blows and the most deadly thrusts come now from those claiming to be of the Liberal party.

Once the batteries to be silenced lay in front of us; now they unexpectedly open upon us in our rear. Our force was once spent against the common enemy; now it is directed to repel attacks from conservatives or retrogrades in our own ranks.

In this work of obstruction and retrogression, second only to Mr. Abbot, of the *Index*, must be ranked Prof. Adler of the Society for Ethical Culture, and President of the Free Religious Association, both men of learning and culture and of comparatively recent advent in the Liberal movement, one from the church, the other from the synagogue.

It is of the latter, or rather of some of his recent utterances, that I propose to speak.

In a recent discourse on Thomas Paine, after a generous recognition of his genius and a hearty commendation of his honesty of purpose, nobility of character, and eminent services in the cause of liberty and Freethought, he assumed the attitude of a critic and impeached his methods and denied the truth of some of his arguments against the Bible, especially such as related to the Jewish people and to the character of their prophets. Referring to Paine's criticism and scathing denunciation of the command of Moses, "to kill every male among the little ones, and kill every woman," etc., "but all the women-children," etc., "keep alive for yourselves." The Professor essayed to justify this command on the ground that when the religion or institutions of a country are endangered, as were the monotheism and monogamy of the Israelites by the idolatrous nations of the valley, it is justifiable by the law of self-preservation to extirpate whatever threatened their destruction.

Monotheism, said the Professor, owes its origin to the monogamic family, the family on which the religion of the nation was founded, and which would fall with the corruption of the family relation, was threatened with subversion by contact with the women of their idolatrous neighbors, hence the justice of their destruction.

Let us see to what this reasoning commits us: It is plain that it entirely ignores humanity and the brotherhood of man, which was supposed to be a fundamental dogma of Free Religion, while it exalts physical force as the principal agent in government for self-protection, and makes it a virtue in each nature to seek the extirpation of its neighbor if not of a similar social and political faith as itself.

On this principle Russia would be justified in invading and subjugating the government and domestic relations of Turkey; and Turkry, for the same reasons, would be justified in subverting the monogamic institutions of its Christian subjects and of the adjacent Christian countries.

The North, had it consulted Prof. Adler, need not to hav waited for the secession of the South before it attacked the

domestic institution of slavery, guaranteed by the Constitution, but might hav invaded the South at once and liberated the slaves, on the ground that free and slave labor were incompatible in the same nation, which indeed they were.

England, acting on this principle, leagued all the nations of Europe to destroy republicanism in France, and what were the consequences? The sacrifice of millions of lives, misery and suffering too great for description, and the entailment of a load of debt that has been and will continue to be for all time a millstone around the necks of the laboring classe of that country.

What but this intolerance of opinions and institutions opposed to their own, and which we assume are endangered by the existence of others, caused all the religious wars and persecutions of the past?

But granting that there was in the peculiar and exceptional condition of the Israelitish nation a necessity for killing the women among their captives, could any circumstances justify killing the "little ones?" And on what plea other than the right of the conqueror and the practice of savage men could the appropriation of the maidens be justified? All this we hav been told by Christians before; and were no claim urged for divine approbation of the Israelitish nation, and for the divine sanction of its leader and of its records, the plea could be received, and the criticism placed on historical grounds as on the acts of other nations.

But Prof. Adler discredits and flouts that claim equally with Paine. On what grounds then does he object to Paine's criticism of the command in question?

But a still more atrocious utterance in the same discourse is the declaration that there is a point at which toleration ceases to be a virtue, or, to quote his own words, as near as I can recollect them, "We will tolerate no opinions or practices that tend to impair the integrity of the family or to subvert the monogamic marriage system."

It was not generally known before, and will scarcely be believed now, that any one except the Pope of Rome claimed infallibility for the opinions held by himself or by his church. But this utterance of the President of the Free Religious Association, which in truth is but a bolder announcement of a doctrine frequently taught of late in the columns of the *Index*, will place the matter beyond dispute.

It will be news to Liberals of every school of thought that a finality has been reached in any matter relating to the social condition of mankind. It was not before believed that in the present state of knowledge any man was competent to assign a limit to the law of evolution in the realm of sociology. On the contrary, it was hoped that when the conception of an infallible God was outgrown, no other infallibility, either of opinion or institution, would be set up in its place.

"No toleration for any relation of the sexes, or any theories concerning the same, which (in the opinion of some Christians and conservative Liberals) tend to subvert the monogamic marriage system!" What an assumption hav we here! An institution that had its inception in feudalism, and was conceived in the interest of property, and not of morality, and which is sought to be retained now in the same interest; an institution that previous to taking the monogamic form had passed through four other distinct phases, is now declared to be a finality, and that in the face of the fact that it has never become universal, and that its defects are so great wherever it prevails in its entirety—as in France—as to be the cause of immorality rather than its conservator.

"France," says Dumas in his late work in favor of divorce, a question now being agitated in that country, "is the most immoral nation in Europe, and it is to its indissoluble marriage system to which it is to be attributed"—a system which has ever prevailed in that country, except during the time of the first republic, and which was established by the Roman Catholic church, whose clergy there and everywhere are its most determined advocates and defenders. This charge now, not made for the first time, is fully proved by Dumas, and can be verified by the experience of every country where it has prevailed unmodified by divorce laws; and just to the extent that the system has been so modified to suit it to the changing conditions of our modern civilization has it become a conservator rather than a cause of crime and immortality.

But let us submit this retrograde doctrine of no toleration for differences of opinion and practice in the sexual relations to a crucial test.

"A rule" that won't "work both ways" is generally conceded to be *prima facie* unsound. How will these two utterances of Prof. Adler stand this test?

Supposing that the monogamic system should be in a measure supplanted by either a return to polygamy, to the institution of the associative or complex family, or to a greatly modified form of monogamy. How would the Professor like the application of his no-toleration doctrine when he was in the minority, and when power and influence were in the hands of those whom he now will not tolerate?

If a people is justified in killing and exterminating another people whose institutions are deemed to be subversive of its own, on what grounds could the Professor object to the extermination of monogamists when the wheel of fortune or evolution should bring other institutions into power, even granting them not to be as good and pure as those they would subvert?

Such an indorsement of the pet institution of the church by Liberals is unfortunate, to say the least; for although it does not follow that everything taught by the church must necessarily be false, yet the presumption is that it is so; and until the doctrines there taught, and the institutions founded, on them hav received other indorsement than a "thus saith the Lord," it should be a cause of alarm and distrust for a Liberal to find himself in accord with any doctrines, social or otherwise, of which the church has been for any length of time the expounder and advocate.

And it is especially unfortunate for the cause of constructive Liberalism that these retrograde doctrines should hav emanated from a representative of the Free Religious movement.

Many Liberals were just beginning to feel the necessity of replacing the old with something better, and were in a fair way to conquer their prejudices against the word "religion," and to realize that it was the misconception and abuse of the thing, and not the thing itself, which they hated; and thus all that was required was to dissociate the word from its bad associations in the past, and that by substituting science for its basis, and humanity for its object and inspiration, it would become as potent for good as in the past it has in the service of superstition been for evil.

But now in the name of religion once more comes a justification of acts opposed to human brotherhood, and detrimental to human well-being, together with an advocacy of doctrines that estop evolution and progress in a direction most vital to human happiness.

Such retrograde teaching can hav no other result than to strengthen the church and retard the growth of constructive Liberalism, and keep Freethought forever in the dismal swamp of mere negation.

It is most unfortunate for the cause that such teachers ever emerged from the church, or, having emerged, that they could not hav freed themselves from the thraldom of its social as well as its theological errors.

*New York*, Feb. 1, 1880. HUGH BYRON BROWN.

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[*From the New York Truth.*]

## A Congressional Libel.

In the Winter of 1877-8 a petition was sent to Congress requesting the repeal of the statute known as Comstock's Postal laws. This petition was signed by over 70,000 people, among whom were many of our most respectable citizens. The leader in the movement was Col. R. G. Ingersoll, than whom a purer man does not liv to-day. To assert that Col. Ingersoll and those who joined him in the petition were advocates of indecency, obscenity, or lewdness, is to be guilty of the basest and most wanton libel. And yet that is precisely what was done by the Committee on Revision of the Laws, to whom this petition was referred. They made an adverse report, in which they said:

"In the opinion of your committee, the post-office was not established to carry instruments of vice or obscene writings, indecent pictures, or lewd books."

Here is a positive insinuation that Ingersoll and his fellow-petitioners sought to open the mails to the transmission of bawdy publications. The committee knew full well that that was not the purpose of the petition, or the desire of its signers; and the introduction into the report of such a foul and slanderous charge upon the moral purity of men like Ingersoll can be attributed only to the Jesuitical character of Anthony Comstock's society, whose insidious agencies enter the grand jury room, the jury box, the prosecutor's office, the judge's bench, and even into the White House and the halls of Congress.

This petition was made and presented in the interest of free discussion; and had the laws whose repeal was asked been enforced and administered as they read, no necessity or desire for it would ever hav arisen. But, owing to the growth of religious free thought in this country and England, an English Society for the Suppression of Vice was organized. Openly, its purpose was what its name implies; secretly, however, its object was to stamp out Infidelity. Soon after, a similar society, with identical objects, was organized here.

The English Society first revealed its aim by prosecuting Charles Bradlaugh and Annie Besant, two leading Infidels of Great Britain, against neither of whom the breath of scandal had ever been raised. They published a book that can be had at any book-store, which advocated a limitation to the propagation of the human race. No instructions were given by which such a result might be accomplished; it was a pure, honest discussion of a subject that interests every man; about which every thinking man has an opinion; upon which there is a wide division of sentiment; and which every man has a right to discuss upon the platform or through the press.

And for publishing this book Mr. Bradlaugh and Mrs. Besant, both of whom detest lewdness and obscenity beyond the capacity of a low, salacious mind like that of Anthony Comstock to comprehend, were convicted. This modern society of Jesuits had already brought under their influence at least one judge and one jury panel in England. It will be observed that while the prosecution was ostensibly for publishing obscenity, it was really for Infidelity. First, because the book was not obscene within any fair definition of the word; and, second, because none but Infidels were prosecuted, although many others sold it.

In this country, the real motives of the society were not openly developed until recently, although, by threats made to newsdealers, the circulation of Freethought literature, notably Ingersoll's "Gods," was greatly impeded. By a series of prosecutions against men who were charged with dealing in the vile stuff that is really contemplated by the statute, the society acquired a power that it could never hav commanded as an avowed enemy of Infidelity. Judges were brought into confidential relations with it; a prosecuting officer at the center of commerce in the country became an active member; influential citizens, who are selected for jurors, were secured for its purposes; the President's influence was acquired by one of the holiest ties, and members of Congress became its blind and zealous advocates. The language of the statute was expanded by judicial construction to embrace many standard publications and honest discussions. That the sweeping character of these definitions may be understood, we assert, and are able to show, that, if a man were indicted for mailing a copy of the Bible, and the same rulings were applied to it that are applied to other publications, no jury could escape a verdict of guilty without flying in the face of the court's instructions. Who wrote, or who published the book is immaterial; for what purpose it was written, or what are its objects or uses, is set aside; and whether, as a whole, it is a proper publication, is not allowed to be discussed. The prosecutor selects one or more passages, and the jury are not allowed to consider any other.

With precedents like these, and agencies at work in all the places of power, the American Society felt strong enough to open their batteries upon the real objects of their attack, early in 1878, and in their annual report of that year announced their purpose as follows:

"Another class of publications issued by Freelovers and *Freethinkers*, is in a fair way of being stamped out. The public generally can scarcely be aware of the extent that *blasphemy* and filth commingled hav found vent through these channels. Under a plausible pretense, men who raise a howl about 'free press,' 'free speech,' etc., ruthlessly trample under feet the most *sacred things*, breaking down the *altars of religion*, bursting asunder the ties of home, and seeking to overthrow every social restraint."

The principal publication alluded to in this quotation was "An Open Letter to Jesus Christ," written and published by a Freethought publisher named Bennett. In the preceding November, Bennett had been arrested for this, upon the pretended ground that it was obscene. The only possible approach to what some minds peculiarly constituted might call obscene, was a discussion of the immaculate conception. And as one side of this question is discussed in the pulpit, and drilled into the minds of little children at Sunday-school, it is difficult to understand how a discussion of the other side for the consideration of adults can be indecent.

This was the position of the Society for the Suppression of Vice when Col. Ingersoll and his supporters petitioned for a repeal of the laws under which it acted. They made no such a petition until the laws were deliberately perverted to the suppression of Freethought and honest discussion.

Col. Ingersoll did not want the "post-office to carry instruments of vice, or obscene writings, or indecent pictures," nor does *Truth*. But he objected, as we do, to making literary censors of this society, or its agents, either on or off the bench.

The laws are obnoxious, not alone because they allow trials in federal courts that ought to be had in the state courts, but also because in their present shape they are instruments of oppression in the hands of a Jesuitical society. They are not objectionable because they prohibit the publication of obscenity.

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[*From the Boston Investigator.*]

## The Imprisonment of D. M. Bennett.

MR. EDITOR: Considering the Boston *Investigator* the sterling free paper of these United States, I offer you a few plain thoughts on the imprisonment of Mr. D. M. Bennett. I hav always thought that individual liberty was the principal object of our fathers in laying the foundation of our government deep and strong; I now see that the action of our government officials is anything but liberty, and instead of my comparatively bold and sober treatment, the imprisonment of Mr. Bennett deserves rather the pitiless exposure and the measureless anger and red-hot steel courage of every American freeman.

But I leave untold its darkest details, and waiving every other consideration, I rest solely and squarely on the general indignity and injury this action offers to individual liberty. I claim that to imprison an editor of a public journal and subject him to public contempt, solely because he has committed an act which no one can declare criminal, without declaring *all* lovers of mental liberty criminals, is to affix a penalty to Freethought and to distrust the freedom of letters. I declare this act of the imprisonment of our aged friend the audacious captain of a series of acts and a style of tyranny whose tendency and effect throughout this broad land is to dwarf and degrade the spirit of manhood, and to make *free* men and *great* men impossible, except under pains of martyrdom. As such, I arraign it before every Liberal and thoughtful mind. I denounce it as a sinister precedent here, as a ban upon the free action of genius, as a logical insult to all commanding literature.

Differences of opinion there may and must be upon the topic, but upon the act itself there can be none. I call upon every scholar, every man of letters, every editor, every untrammeled man and good fellow everywhere, who wields the pen, to make common cause with us in visiting upon it the full tempest of condemnation this act deserves.

I remember Tennyson, a spirit of vengeance over the desecrated grave of Moore; I remember Scott rolling back the tide of obloquy from the grave of Byron; and if there liv aught of that old chivalry of letters which in all ages has sprung to the succor and defense of genius, I summon it to act the part of honor and duty on a wrong which, done to a single member of the great confraternity of literature, is done to all, and which flings insult and menace upon every page that dares transcend the black heart and conceited brains.

I address this letter to every reader of the *Investigator*, and also to every one who guards the freedom of thought and liberty of speech throughout this land of ours. Arouse, freemen, and may it not be in vain that upon this outrage we invoke the judgment of the mighty spirit of literature and the fires of every honest heart of both man and woman!

*Winchester, Ill.*, Jan. 28, 1880. W. A. D. H.

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and Britton, upon invitation, went out there to help "suppress." But unfortunately Britton got drunk and spent too much time with abandoned women. He thereby got into trouble with the officers of the law. The "suppressor" was *arrested* and was likely to be suppressed himself, and Anthony had to go to his relief. Then it was that the valorous suppressor, Anthony, drew his revolver in the court room, and, brandishing it in a most alarming manner, took his "man Friday" forcibly off to the depot. Those were brave deeds, and it is such that makes Howard love Anthony. But it cannot be lost sight of that Anthony is to be adored most of all, and eternally to be thanked for getting Bennett into the penitentiary and preventing the President from granting a pardon. For that manly and victorious deed Howard will never cease to swear by him and defend him. How could he do less when the feat is worth $5,000,000,000 to the cause of godly suppression?

I would willingly giv a minute and a half's earnings to know which the Rev. Howard Crosby, D.D., LL.D., A.SS., etc., etc., really loves the most sincerely, Anthony or Jesus. It may be "six of one and half a dozen of the other." I can only say that if he loves Jesus as devotedly as he does Anthony, it is quite sufficient. He will surely be saved. But I fear Jesus does not reciprocate the love, that he does not love either of them with intensity. I do not cherish a doubt; I don't see how he can and be consistent. If I were Jesus myself, I fear I could not love them well enough to save them. I would let them take the lowest seat in h—l. I believe Jesus likes me to-day better than he does them—that is, if he likes anybody—and for the reason thatI am an honester man than they are. I don't advocate deceit and falsehood; I don't wish to harm anybody, and I try to discharge my duty towards my fellow-beings honestly and faithfully. I don't want to bring trouble upon any one.

Yes, I candidly believe that if Jeaus should happen along in this part of the world, just the same sort of person he was eighteen hundred and fifty years ago—plain, humble, and unpretending—he would call upon me, at THE TRUTH SEEKER office, or even visit me here in prison, and ask me to go a fishing with him, or to take a ride on the water, before he would call upon Howard at his residence, or go into his splendid church, or call upon Anthony at 150 Nassau street. Yes, I honestly believe the old-fashioned Jesus would rather look over THE TRUTH SEEKER and inquire how the paper was doing than to hear Howard preach one of his best sermons. If he wanted any "suppressing" done in the most unfeeling manner he might call upon them, but not otherwise. He did not, however, exhibit the suppressing disposition when he lived in Palestine, and I don't believe he would now were he to come again. True, his church for centuries has been a persistent suppressor, but it did not receive the instructions from him to be so. I am willing to venture fifteen minutes of my earnings that there is this day more resemblance between Jesus and myself than between Howard and Jesus, and I will, my readers, leave it with you to decide. Let us look into the matter for a few minutes:

1. Jesus was born in humble life. So was I.
2. He is said to hav learned a trade when young. So did I.
3. He is claimed to hav used the saw and jack-plane. So hav I.
4. He did not follow his trade when he became a man. Neither did I.
5. He took up the avocation of a teacher. So did I.
6. He was fond of speaking in parables. I wrote letters. (Inquire of Comstock, Bundy, and Abbot.)
7. He was an Infidel to what was the orthodoxy of his day. So am I.
8. His doctrines were unpopular with the high and the proud of the nation. So are mine.
9. But he spoke what he honestly believed to be truth, however unpopular. So do I.
10. He wrote once in the sand. I wrote several times on paper. His was the easier rubbed out.
11. He was rather partial to the opposite sex. So am I.
12. He never held any improper connection with females (not as anybody knows of). "Them's my sentiments."
13. "Jesus wept." So hav I.
14. He had very little of this world's goods. So hav I.
15. He sometimes did not know where his next dinner was coming from. I hav been in the same predicament.
16. He was not proud, haughty, nor aristocratic. Neither am I.
17. He was the friend of publicans and sinners. So am I.
18. He wished to do injustice to none. Neither do I.
19. He tried to do the best he could under the circumstances. So do I.
20. He was fond of going fishing, and strolling around the country, and resorting to the woods. I used to be when I was a boy, and would again if I did not hav so much else to attend to.
21. He had no particular veneration for the Sabbath. Neither hav I.
22. He liked truth better than deceit and falsehood. So do I.
23. He favored a marriage ceremony with his presence. So hav I.
24. He turned water into wine. I hav done the same, and can again.
25. He cured the sick and lame. So hav I.
26. He said, "Blessed are the merciful," and "Blessed are the peacemakers." I second the motion.
27. He once got angry and cursed a fig tree. I once lost my temper and swore at a hemlock.
28. He had a band of trusty, faithful friends. So hav I.
29. He had a great number of mean and bitter enemies. So hav I.
30. The chief priests, the scribes, and the Pharisees were his worst enemies. So they are mine.
31. They complained of him to the authorities, and got him into trouble. They hav done the same by me.
32. There was a false, black-hearted detective who betrayed him; his name was Judas. Mine was Anthony.
33. Judas got thirty pieces of silver from the self-righteous priests for his meanness. Anthony gets four thousand pieces every year.
34. Judas did one good deed; he hung himself. Anthony ought to do the same.
35. The religious bigots caused Jesus to be arrested. So they did me.
36. Many false charges were made against him. So there were against me.
37. They hated him because he told the truth. So they do me.
38. They accused him of blasphemy. So they did me.
39. They made the false charges of sedition and disloyalty against him. With me it was obscenity.
40. He was condemned on a false pretext. So was I.
41. He had a most unfair trial. So had I.
42. He was reviled, insulted, and imposed upon. So was I.
43. His judge ruled against him and decided against him most unjustly. So did mine.
44. He was cruelly deprived of his dearest rights. So was I.
45. He was sent to execution. I was sent to prison (two thousand years in time make a great difference).
46. He had a thief on each side. I hav hundreds around me on all sides.
47. He suffered as a martyr to freedom of thought and action. So do I.
48. His persecutors disgraced themselves in the eyes of the world. So hav mine.
49. He rose again. So will I.
50. His sayings and teachings were remembered long after he died. I hope mine will be.

There are fifty points of resemblance between us two distinguished individuals, besides about as many more that I won't name till next time. There are doubtless some people in the country who are not aware that Jesus and Bennett were so much alike. That comes from not reading THE TRUTH SEEKER. Verily, verily, I say unto you, unless ye read THE TRUTH SEEKER ye will tarry in the tents of ignorance.

It is but fair to state, however, that though we are so very much alike, there are some few points of dissimilarity. I will name a few of them.

1. There was a very remarkable event attending the begetting of Jesus. There was not in my case.
2. He was said to be the descendant of a king by the way of his stepfather. I did not descend from a king in any way. I had no stepfather to descend from.
3. Astounding predictions were said to hav been made of his advent some seven hundred years before it took place. There was nothing of that kind in my case that I ever heard of.
4. His father was never seen by any person. Thousands of people saw my father.
5. Jesus never got married. I did, once.
6. It is not known that Jesus toiled much with his hands. I hav been a hard worker.
7. Jesus was annoyed a good deal by the devil. I never was.
8. The devil was said to hav tempted Jesus severely. I don't think he did me.
9. The devil carried him up on to the pinnacle, as well as on the top of a high mountain. He never did me.
10. Jesus did not kill the devil, his father's deadly enemy and the bitter foe of the human race, when his death would hav been an immense benefit to both. I would hav done it sure.
11. Jesus is said to hav obtained a view at that time of all the kingdoms and lands of the earth. I never hav been able to see anything on the opposite side of the globe. In fact my vision has never extended but about forty miles on the surface of the earth in any direction.
12. Jesus cast out a great many devils—seven out of one woman. I never was successful in that line.
13. He is said to hav brought a dead man to life after his body began to decompose. I never tried to do that, and don't believe I could if I should try a hundred times.
14. He is said to hav walked on the water. I never could successfully unless it was frozen.
15. According to nearly all the pictures of him that I hav seen, he parted his hair in the middle and wore a halo over his head. I do not.
16. He advised his followers to make no provision for to-morrow or next week. I do not approve of the doctrine. It is death to all enterprise and thrift. If carried out in all cases it would reduce the world to a terribly bad condition.
17. He taught if a man's eye troubled him, like being inflamed, to pluck it out. I regard it as poor advice. It would be better to cure it and keep it in. The same will apply to his advice to cut off one's hand if it was lame, or sore, or had offended. I don't believe in chopping off any part of our bodies.
18. Jesus said, "If a man takes your coat giv him your cloak also." I cannot recommend the principle. It is a reward for crime that should never be given. That theory carried out to the full would make some of the convicts in this prison very rich men.
19. When Jesus made his grand entry into Jerusalem he sent one of his attendants to take a man's ass without asking the permission of the owner. I would not hav done it. I would sooner hav gone afoot, even if the show were far less imposing.
20. He was ambitious and a monarchist. He aspired to be a prince and a king, and recognized the rights of kings to rule over their fellow-men. I do not believe in kings, but in a republican form of government. I never aspired to be a ruler: no, not even a constable.
21. Jesus said, "If a man smite the one cheek, turn the other to him also." I would not do it. I would sooner giv the blow right back to the fellow.
22. Jesus did not take much interest in this world. I do. I think more of it than any world I know anything about.
23. Jesus believed that Jonah lived three days in the stomach of a fish. I do not. My faith don't hold out that far.
24. It is claimed for Jesus that he had the power to save himself from a painful, ignominious death and would not exercise it. I would hav taken the opposite course.
25. He showed a disposition to send those who would not believe what they could not in any way, to everlasting misery. I hav not that disposition.

There, those are the principal points I think of just now wherein Jesus and I widely differ. But it will be seen that we are alike in twice as many points as we disagree in. So I am just twice as much like him as unlike him.

But how is it with Howard? Wherein are he and Jesus alike? Wait a minute; let me think. Is there anything they agree in? Hav they any sentiments, dispositions, or characteristics in common? No, I cannot think that they hav. If they are alike in anything I cannot think what it is except in the one thing of sending people to hell for not believing. It occurs to me, however, that they differ in several little particulars, some of which I will mention.

1. Howard is popular among the rich and proud ones of the earth. Jesus was not.
2. Howard is paid a large salary for delivering two sermons in a week. Jesus taught nearly all the time free gratis for nothing.
3. Howard has a splendid church to preach in and a fine mansion for himself and family. Jesus generally had to preach out in the highways or in the wilderness, and he said he even had not a place whereon to lay his head.
4. Howard is imperious and haughty. Jesus was not.
5. Howard wears fine broadcloth and linen. Jesus did not.
6. Howard has titles at both ends of his name. Jesus had neither.
7. Howard is Chancellor of a fashionable, aristocratic, institution. Jesus never was.
8. Howard is a great "Doctor of Divinity." Jesus was not.
9. Howard is a great "Doctor of Laws." Jesus was not.
10. Howard is a man of extensive learning. There is no reason to suppose Jesus was.
11. Howard runs a suppression society to crush the rights of others. Jesus did nothing of the kind.
12. Howard lays traps and snares to decoy the unsuspecting. Jesus would hav scorned anything so base.
13. Howard accuses others falsely. Jesus never did.
14. Howard approves of depriving others of their liberty and their rights. Nothing could hav been further from Jesus.
15. Howard goes with the popular current and acts with the majority. Jesus was always in a small, unpopular minority.
16. Howard shows a fiendish disposition to stamp on an unfortunate, ill-used, old man, already bound and prostrate. Jesus never did, and never could be mean enough to do a thing so vile.
17. Howard trims his sails to catch the popular breeze, and is very fond of the homage of men. Jesus was totally different.
18. Howard is a Pharisee and a great friend to the Pharisees. Jesus was diametrically the opposite of this.
19. Howard stands up among his brethren and defends deceit and falsehood. Jesus would hav died before doing that.
20. Howard thus sets a very bad example to young men. Jesus would not.
21. Howard hob-nobs with arrant hypocrites. Jesus did not.
22. Howard is a worldly man. Jesus was a heavenly man.
23. Howard apologizes for villainy in others. Jesus would not.
24. Howard likes Anthony Comstock. Jesus does not, never did, and never will. I am very sure of that, and am willing to risk my money on it. But I will say this: if I ever learn it for certain that Jesus has taken Anthony into his friendship and company, I will immediately look up another hotel, even if I hav to take a common boarding-house. I would rather be in hell with decent people than to be in heaven with Comstock. But he'll never see heaven; there's no danger of that.

There are numerous other points wherein Jesus and Howard are the very antipodes of each other. It is needless, however, to mention them all now. I hav said enough to show that Jesus and myself are far more alike than Jesus and Howard, or Howard and myself. And I will repeat what I said before, that were it possible for Jesus to come back here and be just as he used to be, I believe he would keep my company far quicker than Howard's. I don't believe Jesus entertains the least bit of ill-will towards me, while Howard hates me with intensity. He denounces me in public and private; he accuses me falsely, and he virtually drove a man from his house with whom he had for years been on friendly terms, simply because he spoke and acted in my defense.

Howard boasts of his love for Jesus, and it is his principal stock in trade; but I believe it to be all a sham, and a part of the system of deceit and falsehood which he advocates. He loves Jesus just as much as Comstock does, and that it not as much as a pinch of snuff. They both love the money and power they hav acquired and can retain by shouting for Jesus and pretending to follow him; but as true as the sun

shines in the heavens they neither love nor follow the humble, lowly, despised, persecuted Galilean. They are as unlike as light and darkness.

I'll tell you, my friends, whom Howard Crosby likes, whom he resembles, and whom he follows, and that is John Calvin. He is a disciple of John Calvin. He believes in Calvin's theology and teaches it. Yes, he is vastly more like Calvin than like Jesus. You know something about what kind of a man Calvin was. Let me refresh your memories a little. Calvin was a close student. He studied Latin, Greek, theology, and other branches of learning. He was a Doctor of Divinity, and doctored it very extensively. He was also a "Doctor of Laws," and the titles of D.D. and LL.D. were conferred upon him. He intended at first to practice law for a profession, but concluded later to pursue theology. He became a teacher of theology at Geneva, and ultimately acquired great power there, not only in the church but in the administration, laws, and the courts. He was imperious and overbearing in style, and vindictive and merciless toward those who had the temerity to oppose his views. As his power increased he bitterly persecuted and crushed, even unto death, several of his unfortunate victims. He had not the slightest sympathy for those in distress, in prison, or in trouble. He employed spies, and used a system of espoinage much the same as Crosby uses and approves. He drove from Geneva an excellent man named Castalio, who, afterward, on the point of starvation in Berne, appealed to Calvin for a little aid. With the spirit of a fiend Calvin falsely charged him with theft. The poor man finally died of hunger, and his family was reduced to extreme misery. This man had dared to disagree with some of Calvin's views. Bishop Spalding, in his "History of the Reformation," in speaking of Calvin, says: "Whosoever opposed Calvin, whether in religion or politics, was hunted down, and his blood was sought at his instigation. He never forgave a personal injury. In regard to his enemies, he was as watchful as a tiger preparing to pounce upon its prey, and as treacherous." He showed his mercilessness toward a class of dissenters called Faquins. He wrote of them to the Marquis de Poet thus: "Do not hesitate to rid the country of those fanatical fellows who, in their conversation, seek to excite the people against us, who blacken our conduct, and would fain make our belief pass as a revery. Such monsters ought to be strangled, as I did in the execution of Michael Servetus." This is from Calvin's own pen, and how like it is to the way Howard Crosby feels toward myself and other unbelievers!

Calvin showed his utter vindictiveness of character in the case of Pierre Ameaux, a member of the Genevan Council. At supper, while inflamed with wine, he said some hard things about Calvin. The next morning Ameaux was cited before the council for the words he had dared to utter against the dictator. He made an apology and said he was under the influence of liquor. The council fined him, however, thirty thalers, which was a considerable sum in those times. But it was not enough to suit the merciless Calvin. On hearing of the sentence he donned his doctor's dress, entered the hall in an excited condition, and swung his arms (much as Crosby did in the meeting where I was denounced, and where he lied about me so meanly), and demanded, in the name of God whom Ameaux had outraged, and in the name of morals he had sullied, that a public apology should be made in three places in the city by the humbled offender. The council yielded. The next day Ameaux, half-naked, with a torch in his hand, accused himself, in a loud voice, of having knowingly and wickedly offended God, and begged pardon of the offended citizens.

Another man, Henry de la Mar, on the same occasion spoke a few words against Calvin, and the tyrant must hav his revenge upon him also. He sent his spy Texier (a regular Comstock sort of a fellow) to dog him and see what he could learn. The spy, under an oath of secresy, obtained from La Mar an admission of the words he had spoken against Calvin, and then with the same regard for his oath that Comstock has, he rushed up to his master, the Rev. John Calvin, D.D., LL.D., and reported what he had learned. The consequence was Calvin procured La Mar to lose a lucrative situation, and be thrown into prison. The reason assigned by the judges was that La Mar had blamed Mr. Calvin.

A course equally mean and despicable was pursued by Calvin against Francis Favre, a veteran soldier of the republic and a counsellor of the city. He attended a wedding where dancing and hilarity were participated in. Calvin had spies there, as he had on all occasions, and the same as Crosby keeps in his employ. They reported that Favre had used seditious language (if it were now, and here, it would be termed *obscenity*). Favre was arrested under a charge of ten specifications, the most grievous of which was that on being conducted to prison by Calvin's minions he had cried out "Liberty! Liberty! I would give a thousand thalers to have a general council." He was convicted and sentenced to beg pardon. He had too much spirit to do so, when he had committed no wrong; and upon this he was thrown into prison, where he lay several weeks, and was only released upon urgent solicitation of a deputation from Berne. This was the conduct of Rev. John Calvin D.D., LL.D., of whom Howard Crosby is an admiring disciple and follower.

Archbishop Spalding again says: "Calvin also sought the life of Ami Perrin, the Captain-General of Geneva. Perrin's wife had been guilty of dancing in the territory of Berne. Calvin sought to entrap Perrin before the Council; and he was, in consequence, thrown into prison. Calvin thirsted for his blood. But the people loved Perrin. The Council of two hundred assembled to try him for his life. A reaction took place; Perrin was about to be liberated, and Megret (Calvin's friend) was openly denounced. At this juncture Calvin entered the council hall. The people received him with cries of 'Death to Calvin.' Calvin waved his hand (Crosby-like), addressed them and calmed their fury; but he barely succeeded, by his eloquence, in saving his life." "By his overwhelming influence, however, Calvin succeeded in having Perrin afterwards tried, when, though his life was spared, he was deprived of the place of captain-general.

There is probably no more learned writer in this country than Archbishop Spalding of Baltimore, who penned the above, quoting the very best authors and historians, like Audin, Beza, and others. Here is what he says about Calvin's murder of poor James Gruet: "Who will not be stricken with horror on reading of the cold-blooded cruelty with which he hunted down and compassed the death of poor Gruet, the poet! This unfortunate man was accused of having fixed a placard on Calvin's pulpit at St. Peter's church, in which the reformer was severely handled. He was apprehended, and his papers seized. Among these, consisting of nothing but loose sheets, were found some scraps of poetry and other fugitive pieces, which were tortured into heresy and treason. He was applied with torture by Calvin's creature, Colladon, every day for a whole month. They wished him to implicate Favre or Perrin; but, though he cried out in agony of torture, 'Finish me, I beseech you! I am dying!' he remained firm and would not accuse them. The Council pronounced sentence of death upon him. Among the charges against him, the principal were that he had endeavored to ruin the authority of the consistory; that he had menaced the ministers, and *spoken ill of Calvin;* and that he had conspired with the king of France against the safety of Calvin and the state. Gruet died on the scaffold. But Calvin was not yet satisfied; he wished that Gruet's writings should be condemned, and he himself drew up a long form of condemnation of them, which was approved by the Council. Calvin alone is responsible for the blood of Gruet; it still cries aloud to heaven against him."

How easily could the same charges be made against me, and with equal justice! How gladly, too, Crosby and Comstock would hav me tortured and executed in the same way that their captain, Calvin, wreaked his vengeance upon poor Gruet! They would undoubtedly quickly do so had they the same power to wield that Calvin had. Benedict is willing enough, but his power, thanks to the spread of civilization and general intelligence, is not equal to that of the father of Presbyterianism, Congregationalism, and Calvinistic Methodism.

I cannot take the space to describe Calvin's mean and tyrannous treatment of Bolsec, of Gentilis, of Berthellier, and numerous others; but it was heartless, merciless, and damnable in the extreme, and bespoke most unmistakably the blood-thirsty conduct of a fiend incarnate. I will, however, quote what the archbishop says of the horrible murder of Michael Servetus by Calvin, as condensed from two chapters of Audin's history:

"1st. Servetus was burned on the 27th of October, 1553, but as early as 1546—seven years previously—Calvin had thirsted for his blood, as appears from these words taken from his famous letter to Farel, written in that year. 'If he (Servetus) comes here (to Geneva), and my authority be considered, I will not permit him to escape with his life.'

"2d. Pursuing this blood-thirsty purpose, he had denounced Servetus to the police of Lyons, where he then was. And when he (Servetus) had fled to Vienne he very narrowly escaped—probably with the connivance of the Catholic clergy of Vienne—from the prison to which he had been consigned, at the instigation of officers sent in quest of him, in consequence of his denunciation by Calvin's agents at Lyons.

"3d. When Servetus, fleeing from his enemies, passed through Geneva, Calvin denounced and had him arrested, against all the laws of both God and man. For Servetus was a stranger, only passing through Geneva; and he was not responsible to the Genevan tribunals for a crime which he had not committed within the Genevan territory; and this, even supposing heresy to be a crime punishable by the civil laws.

"4th. Though Servetus was a poor stranger, and though he begged for counsel to defend him, that right, not denied even to the meanest culprit, was refused him at the instance of Calvin.

"5th. After Servetus had lain in prison five weeks, a victim of disease and devoured by vermin, he wrote to the Council stating his situation and begging for a change of linen. The counsel wished to grant his request, but Calvin opposed it, and he succeeded. Three other letters written during the following week from prison, in which Servetus begged for counsel and asked that the charges against him should be specified and made known to him, were answered by—silence.

"6th. When, on the morning of his execution, Servetus sent for Calvin and begged his pardon, if he had offended him, Calvin answered with cold-hearted cruelty. We hav seen above how he insulted his tears.

"7th. The heartless cruelty of the minister Farel (Calvin's tool), who accompanied Servetus to execution, is enough to make one's blood run cold at the bare reading of it.

"8th. The year after the execution of Servetus—1554—Calvin published his famous work on punishing heretics, in which he justified the whole proceeding by the authority of scripture."

It will ever be remembered that Servetus' only offense was writing a book called *Christianismi Restitutio*, in which he combated in mild language the doctrine of the trinity. The charge against him was blasphemy, "blasphemy!" Calvin acted the part of accuser, prosecutor, and judge. The court was under his control, and a conviction was a forgone conclusion, the same as it was in my case. Sentence of death was passed against an amiable and learned physician, who, like a dove hunted by hawks, fled to the nest of a vulture for safety. For the heinous offense of having convictions of his own, and expressing them like an honorable man, he was condemned to be *burnt to death by a slow fire*. The fire was made of green oak and burned very slowly, so that the wretched victim was doomed to unnecessarily suffer for many hours the acute agony of the most cruel of deaths. The poor man's cries and shrieks were most pitiful. He begged for a speedy death that his torments might be over, but this reasonable request was fiendishly denied him, and the sufferer's agonies were beyond description. Calvin in writing to a friend coldly said of his victim, "He bellowed after the manner of a Spaniard—'mercy, mercy!'"

The historian Hallam, in speaking of this damnable blot upon human nature, says: "The death of Servetus has, perhaps, as many circumstances of aggravation as any execution for heresy that ever took place. One of these, and among the most striking, is that he was not the subject of Geneva, nor domiciled in the city, nor had the *Christianismi Restitutio* been published there, but at Vienna. According to our laws and those, I believe, of most civilized nations, he was not amenable to the tribunals of the republic."

This, my readers, was the work of the Rev. John Calvin, D.D., LL. D., of whom Howard Crosby is a very close copy and disciple; and had he the same power over me to-day that his admired leader had over Servetus, there can be no question but what I would share a similar fate. And I don't know but what a man who is torn from his family, friends, and business, and is immured in a prison cell for a year, with thousands of the clergy and self-righteous of the land reviling him and slandering him, really suffers more, in the aggregate, mentally and physically, than he who is put to a sudden death, whether by fire or on the cross. By the latter modes it is more painful, of course, but it is soon over, while the agony of a year's close imprisonment none can fully estimate who has not had the misfortune to experience it.

Yes, I repeat it, that the Rev. Howard Crosby, D.D., LL.D., is far more like the merciless Rev. John Calvin, D.D., LL.D., than he is like the humble, merciful, and long-suffering Jesus; and, taking the difference of the times into consideration, I pronounce him as merciless, as persecuting, and as detestable a character as was the man whose religion he so stoutly upholds. When he (Crosby) said it was worth to society $5,000,000,000 for me to be kept in prison one year, he lied most egregiously. When he said I was "the leader and defender of the propagators of obscenity," he lied most infamously. He reads from, prays over, and thumps every Sunday an old Jewish book that has a thousand times more obscenity and indecency in it than I am imprisoned for mailing. If it is just that I should be here on a charge of "obscenity," Howard Crosby should be here also. If I am justly sentenced for one year, he ought to be sent here for twenty years.

His proud position and his rich friends will of course shield him. He can do about as he pleases; but it is barely possible he may stretch his power a little too far. He and his man Whitney may play the spy and the blackmailer rather more than the intelligent people of New York will tamely submit to. These are not exactly the days of John Calvin, even though the church has succeeded in getting an aged heretic in prison. He and his sneaks, Whitney and Comstock, may get more business on hand than they can well attend to. A day of retribution may come. It may suit him to swear by Anthony Comstock and Whitney; but if he would swear by Jesus or by God it might be quite as well.

He acted the part of a clerical bully and slanderer at the obscenity meeting in the Y. M. C. A. hall. He was so brave as to denounce and revile an unpopular old man who was absent, who was bound in chains and in prison, simply because the old man has the independence to hold his own convictions on theology. Why don't the bigot and braggart take somebody near his size and somebody who is free? He is Chancellor of the University of the great city of New York. Prof. J. W. Draper fills one of the chairs in the same university. I believe Prof. Draper's theological views and mine are very nearly alike, or rather mine are very nearly like his. I hav read his "Intellectual Development of Europe" and his "Conflict Between Religion and Science." I regard them as two of the best books I ever read. My views harmonize with his very closely. Now, if I am wrong in my belief, Prof. Draper is wrong also. If I ought to be in prison for heresy or blasphemy—for that is really what I am here for—why should he not also be prosecuted and sent here? Why should not everybody be imprisoned or burnt who don't believe as John Calvin and Howard Crosby say they must? But, I ask again, why don't Crosby pitch into Prof. Draper, who is at least his equal, morally, socially, and mentally? Why not let me rest quietly here in prison until my term has expired, and direct his darts of venom and hate to Prof. Draper?

If, however, he thinks I am game worthy of his attention, I will make him a proposition. If he will wait till I again hav the liberty which belongs to me—if he and Comstock will not prosecute me again—and he thinks he can show me that I am in theological error and darkness, I will enter into a fair and honorable discussion with him for six months, more or less, the same to be published in THE TRUTH SEEKER and in any paper of his own denomination, or in any secular paper that he may select. I will pay the expense of the printing. I will print every word that he may write, verbatim, just as he wishes it, and when it is completed I will issue the whole in book form, and furnish him with as many copies as he wishes at absolute cost.

Yes, I go so far as to challenge the reverend gentleman to this discusion. Let there be a fair contest between Calvin-

(*Continued on page* 108.)

## Religious Instruction for Our Criminals and Its Effect upon Them.—Concluded.

His religion givs him no strength or manly courage to resist the temptations that beset him, adds no new faculties to body or mind, improves not in the least his intellect or reason, givs no idea of the worth of a moral and upright life, but requires a belief in myths and fallacies; therefore it is worthless to him here, being calculated only for an imaginary future life.

The convict on leaving prison soon finds he has been deluded by the priests, who labor for money, rob him of knowledge, doing nothing to improve him here; and the Gods upon whom he has been taught to trust fail him, being utterly powerless to assist or unwilling to do so. Thus he is thrown back upon his own individual efforts and self-reliance, and can but fail. Having no knowledge whatever of self-effort, he will resort to his old methods of living in some way upon the earnings of others.

This is the result of allowing religion to fill the place of proper and sensible teaching to our criminals, being the experience of thousands in our state yearly, many of whom might, with suitable instruction, be restored again to their friends and families and to the state as useful and respected citizens.

In this connection it is well to examine the claim of these insolent and dogmatic Pharisees of the superiority of their religious to natural morality, and the assistance they claim to render the state in instructing its criminals.

It is evident their labors are actuated by selfish motives, for the pay received, to be rated as reformers and philanthropists, and to propagate their own religious views and spread their religion.

This is likely to prejudice the mind of the convict in favor of some form of religion, but is productive of strife, envy, and contention that creates inharmony and bitterness amongst convicts as with all classes of religionists outside.

Religious feuds, religious injustice, and religious wranglings are the most implacable and really hostile elements to the peace, prosperity, and high moral elevation of good society outside of prisons of anything known; and strange it is that any person, however religious, should wish to introduce such an element amongst our most vicious and desperate criminals.

As the laws of the land are not founded upon *religion*, but upon *morality*, which is a system or practice of moral duties in this life concerning actions and relations toward each other and our duties to good government, its importance and superiority over all religions become obvious to the honest citizen, and for this reason religion should be discarded because it cannot fill the place of true morality.

All religions teach some moral precepts, yet none of them hav any necessary connection with morality, which is strict rectitude of character; and all religions suffer when compared with it, they being dependent on belief, not necessitating uprightness of conduct, saving without honesty and a virtuous life, while these constitute the very essence of morality and are superior to any religion in the known world.

A nation that is moral and just is greatly superior to any nation however religious but destitute of moral honesty; so it is with individuals, and we can set it down there can be nothing better in any individual than morality, and nothing better than this can be required of a convict.

Religion does not make a person moral in his acts or just in his dealings; many of our pious and most religious persons outside prisons are the most immoral, deceptive, and vicious persons to be found, and the remark is often heard, and is worth minding, too, that a very religious person will bear careful watching.

Some of the most noted defaulters, forgers, swindlers, and embezzlers of our day hav been eminently religious, having had the best religious instruction from the Sabbath-school and the pulpit, hav made long prayers with great professions of genuine piety, hav given liberally to support indolent priests to teach theology and absurdity, hav spent much time in the worship of imaginary gods, given large sums of money to help Christianize the heathen, while robbing the industrious poor of their scanty earnings.

All this has been done while occupying the best social positions, with surroundings favorable to integrity and usefulness; yet they hav ruined themselves for this life, beside, bringing untold suffering and misery upon thousands of innocent persons; all this has been and is now being done by many intelligent and educated religious persons having the confidence of the community, supported and strengthened by all good people, but use religion as a cloak to conceal these great crimes against society.

You may tell us it was a lack of religion in these persons that caused their ruin, but this does not appear; these men were pious but not moral; had they been men of moral rectitude destitute of piety, they would not hav fallen, but would now be found outside prisons, honorable men and useful members of society.

This shows the inferiority of religion to morality, and if it did not save these men while restrained by strong public sentiment and religious and moral influences combined, how is it possible to make it beneficial to a convict with his better faculties already stultified and debased by his past and present vices, surrounded by evil influences and low, base, and degrading companions, whose power over him is too strong for his weak moral nature to resist?

If religions, religious beliefs, creeds, dogmas, and all gods were banished from our penitentiaries and prisons and never brought to the notice of a convict, if he were taught natural "morality"—that is, honesty, purity, justice, benevolence, truthfulness, kindness, and all the social and moral virtues; if he regard the rights of others, do right, cease to do wrong, obey the laws, regain his own lost manhood, this is all that can be required, and all that is necessary, and the only thing that can save him; and all this can be the better effected without the introduction of religion or religious teaching, as these things can by the convict be understood, whereas religion when mixed with them only perplexes and mystifies them all. A man cannot be a moral man without being a good man, but he can be religious and be one of the greatest knaves and scoundrels in society.

Were these religious teachings given our criminals without expense to tax-payers it might be less obnoxious, but would change no principle we advocate, or commend it to a reasoning person.

Many suppose that church and state are separate in this country because no national or state law unites them; so they giv this subject no attention, while religions, the greatest enemy of this secular government—which is founded on justice to all, the equal rights of all its citizens, and the right of self-government—are forcing their way through insolent priests into all our penal institutions, claiming the right to monopolize the instruction for the criminal. Thus non-religionists of all classes are taxed annually many thousands of dollars in this state to pay for deluding, swindling, and debasing the most ignorant, vicious, and worthless scoundrels in society, and those guilty of the most brutal, cruel, and atrocious crimes. This is an injustice to three-fourths of our taxpayers, as they do not believe the doctrines taught and doubt their utility; yet, out of the respect they hav for religion and religious people, continue to suffer from this injustice. It is time that we unbelievers—Freethinkers, Liberals, and Infidels—giv this subject the attention its importance demands, correct the injustice, and retire religions to their proper place—the church, Sabbath-school, and the family circle. We hav chaplains in Congress, in halls of legislation, in the army and navy, in penitentiaries and prisons, and yet many intelligent people will tell us church and state are separate; so do the clergy, yet they, must know it is not true. Church-members and preachers, if honest, should unite with the Liberals to preserve our penal and government institutions from the contaminating influence of religions, and keep them as they were designed to be, entirely secular. Yours, R. C. Trowbridge.

*Tully, N. Y.*, Jan. 20, 1880.

## Thoughts for the Thoughtful.—No. 3.

INSCRIBED TO THE REV. J. H. DODD.

If I be mistaken, it can amount to nothing more than a mere delusion for a few years. I can be just as moral, as scientific, social, or earnest, as pure and noble, in believing in a God as are those who do not believe in a God, heaven, or hell.—*J. H. Dodd.*

So thee thinks, but so do *not* I think. Error is never as elevating as truth. Dreams are never as desirable as realities. Wasted labor spent on myths is never as beneficial as useful work devoted to real good. One who grounds his edifice on fable can never be as scientific as though he built on fact. To say a God created the world just as it is, and made man out of dust, and woman out of his rib, and each plant, flower, and tree perfect and fully developed *at once*, is not scientific. To say the world is only a few thousand years old is not scientific. To divide waters so that dry land appears for the godly to walk upon is not scientific. To confound language because men attempt to build a tower to heaven is not scientific. To believe in trees whose fruit is knowledge or eternal life is not scientific. To change pure water into pure wine is not scientific. To believe in a beast whose tail could drag stars to earth is not scientific. To think one star could touch the earth and not destroy it is not scientific. And indeed I could fill pages with facts from thy God-book proving that no believer *can* be scientific, because he *dares* not be so. He cannot be as *pure*, for he is tied down to examples that are not pure. He cannot rise above his *guide* and still believe him perfect. Neither God nor Christ were perfect. No heaven-believer can be as good as the same man would be had he been taught morality aside from religion, for so much is wasted in visionary intangibilities that should go to reform the real and the new. And last, worst, and surest, no hell-believer can be good, noble, pure, or moral. If we believe a theory to be good or useful, we wish it to be true. And a man who really believes in hell desires a hell. He thinks his God perfect; he thinks Omniscience saw and desired a hell and created one for his own good purposes. And shall he be wiser than his God, more kind than his God, or more merciful than his God? No, he is only a reflex image of his Deity. He has created a monster-man and endowed him with all the powers, passions, and capacities he conceives to be best, noblest, grandest, and most powerful, and fancies this creation to be a real entity, while it is only *himself idealized.*

Now every Christian who abandons the hell-belief makes a better God than those who retain it, and this better God grows out of the better man. Every Christian who drops the idea of miracles advances one step further towards scientific truth and robs his imaginary God of just so much imaginary power.

'Tis too late in the day to teach or preach the idea that delusion is harmless. Science has become too strong to be wheedled into yielding her prerogatives to dreamers and delusionists. She demands solid ground to build upon, and sweeps away Bibles, creeds, dogmas, and myths as if they were but motes upon the great sea of progress. You may keep alive your peculiar tenets for a few hundred or thousand years yet in the minds of the untaught and the unlearned, but the scientist and the scholar, the thinker and the philosopher, of the next century will no more believe them than did the old pagan philosophers swallow the wonders of the pagan theologies (theogonies, you term them); yet their temples were as grand, their gods as great, and their worship as sincere as is that of the Christian of to-day. And the very men who were the leaders, teachers, and preachers of that old mythology knew just as well as the learned and scientific preachers and teachers of to-day now know that they were teaching myths and fables for facts and truths. Philosophers bowed to Jupiter, consulted the oracles, and paid all due deference to the popular superstition of the age just as many skeptics of to-day are doing. Some did it to win popular favor; some because they thought a "mere delusion" no harm, and some because they believed it good for the ignorant and common people to be kept in bondage by their belief in and fear of the gods. The Atheist who denied the existence of the Olympian deities was condemned to death, banishment, and ostracism just as Christian believers hav condemned this class among themselves.

"A mere delusion!" And what hav all beliefs in myths and errors been but "mere delusions?" You condemn the Mormon, the Freelover, and the heathen idolater as workers of iniquity; but, if they be in error, what is it but a "mere delusion?" It will not do to use such sophistry as this in an age when *truth* is the highest and holiest god of the people. He who cannot prove his doctrine true will hav to go to the wall and yield his place to the man who givs facts and realities founded upon experimental knowledge.

"We steadfastly strive, though our ranks are thin,
Not in the hope of a golden meed,
But to widen the rift where the light shines in,
Which shows us *the truth*, not a time-worn creed.

The past has been fraught since an early day
With plans for a future world of bliss;
We modestly seek to do what we may
Toward making man worthy to liv in this."

*Snowville, Va.*, Feb. 1, 1880. Elmina D. Slenker.

## Fragments from the Book of Life.

THE BUILDING OF THE TEMPLE.

BY H. W. BOOZER.

Truth's temple is a beautiful building, of fine proportions, grandly architectural, and in exquisite harmony as a work of itself and with all its surroundings. This distinction, however, exists between the material and the intellectual world, that in the latter case as the person is individualized he must for himself build his own temple in every detail, though much or little assisted by others. The writer assumes that, like all other knowledge, we are in process of growth regarding the questions involved in the facts of sex, and that this department of the temple of truth requires the best thought and the most profound study of those who would benefit humanity. In these fragments he will, in the rough, and not in entirety, bring together material, hoping it may be of benefit to those who aspire toward something better. Ideas of truth to-day, with no promise of to-morrow. Nor is any claim made as to what they may be to others, more than they commend themselves to the reason and judgment. He has that which he has not known to be taught—orally or in writing—of importance in this field of research, involving new facts, new philosophy, new principles and methods, which will be of interest to the readers of The Truth Seeker.

To properly get at the new, it will be necessary to bring forward the old somewhat. Yet it will be as lightly treated as possible, and thinkers will bear with him in that necessary treatment.

In the erection of a building it is first necessary the space should be cleared. It is a lamentable fact with one who loves his fellow-men that so much of the labor of life is applied, not to legitimate work, but to the removal of that which ignorance has placed in the way. The world's errors are like mountains. The negation of these, which precedes their dissolution, is a herculean task. So, as we cast our eyes over the field of humanity in which to pile up our beautiful temple of sexual truth, we find the unsightly heaps of the world's error towering in hideous blackness, the monuments of the ignorance and barbarism of the past. Before making any attempts at the demolition of these vast structures—the accumulations of history as far as we hav records—let us look at some of the minor obstructions which lie in our way.

Not the least of these, perhaps, is the ghost of public opinion. The victim of theological error, in his endeavor to get from the darkness into the light, knows the withering effect of feeling concentrated on him by those he has left behind. But this is absolutely nothing compared with the intensity of hate by those who, in blissful ignorance of natural morality, bask in the moral code by priestcraft; and one who cares to know what is right here, to say nothing of its practice, must expect to receive from Mrs. Grundy such bespatterings and befoulings of the filth of ignorance and its spirit of vindictiveness as will make nature's student almost wonder if he is not as Mrs. Grundy advertises him—almost wishing he had never been born—praying for annihilation; and if he must liv again, that he may be resurrected on a planet where knowledge and not the venom of ignorance may rule. Count the cost, fellow-builder, when you construct your temple; not that you may desist from the attempt of wisdom, but that you may be firm and stanch when comes the day of trial, as it surely will. None but those born soldiers are wanted here, cowards need not apply. It is a light thing to advance toward the cannon's mouth, but who can stand the scorn of those we love? I answer, only the great-hearted. On the other hand, to the innately brave we can only say, as Moore has it:

"Danger's self is lure alone."

and, worms as we are, the Adamic spirit rises when attempt is made to trample on or crush us.

One of the difficulties connected with this investigation is the use of terms. Words derive their meaning from the sense in which they come to be used. We speak of marriage

and the mass receive the impression of an institution, whose display side, and but a small portion of it, is meant; while to the student or physician it means a something from which the drop-curtain is lifted, the glamor gone, and facts revealed that shock the world. We protest against the use of the word "Freelove," as the association of ideas in the minds of those who speak or hear creates misunderstanding. We do not wish to be known as with those who are not Freelovers, while that which is not free is necessarily forced, and brings us in the intimate relations of life to the greatest of all crimes—rape. Just so in the use of all words in this connection, there clings an association of false ideas, meanings we do not wish to convey; and yet it is difficult to treat the subject without their use.

False modesty is not in place here. Honest, true words, a decision in action that interprets nature in all her works as the highest ideal of purity we can know, is the true line for us to follow. This quality of nature avoids all endeavor to go the farthest possible extreme from the false modesty of a false moral code, yet pursues a course which is never once forgetful of the central fact that this beautiful structure upon which we work is the temple of *truth*. A desire for what is right and just, a deep, abiding sense of the sacredness of humanity, and a love for it which will compass all things to save it from the doom of ignorance, will bring with them—no matter where they lead or no matter what details necessary for the elucidation of any subject they find—a modesty of nature's own, which will ennoble one who so uses it in the estimation of every true man or woman. So that he who builds his own temple must throw aside the flimsiness of the false, seek the light, and work openly and unflinchingy.

## A Powerful Sermon on Faith.

BY BROTHER SMITH.

My beloved sisters and brothers, your 'spected preacher am again called to splain the gospel, an' it givs me 'ticular pleasure to see the St. John s school board present.

I'se dispensed with prayer on this occasion fur the reason that I'se no faith in prayer. The faith of this whole congregation, all put together, wouldn't be equal to a grain of mustard-seed. You're a set of unbelievers without faith, for if you had faith like a grain of mustard-seed, you could remove mountains. Jesus says so.

St. John has put up a million of prayers asking God to wipe out the damnable traffic in whisky, but not one of 'em has ever reached our Heavenly Father. So I'se not goin' to fool away any time in useless barkin' in that direction; 'twould be barkin' up the wrong tree. We all know that God is able to knock every barrel of whisky an' keg of beer higher than Beecher's "Life of Christ" and quicker than the jerk of a lamb's tail, but he won't do it. An' why? Well, I'll tell you. My brothers and sisters, your prayers is just like pickin' huckleberries on a shingle—they roll right off; they don't none of 'em go hum to the Heavenly Father. Prayer without faith is of no account.

Now I'se goin' to take a text to convince you that none of you believe in Jesus as taught by the scriptures. My text, my beloved, may be found in John vii, verse 38, an' it reads, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water." Oh, my! wouldn't it be splendid if you could only believe, if you only had faith? Every one of you, my beloved, could fish for trout in your own rivers of living water; you could get a water power an' hav a saw-mill upon every dry knoll; and, in a time of drouth, water your crops with rivers of livin' waters that would flow out of your own belly. In case of fire, the professor of our school could quench the flames, save the building, and tell the children to swim ashore in the rivers of living waters that would flow out of his belly. By all means, as a precaution against fire, our school board should hav a professor who believed in Jesus as taught by the scriptures. Babcock, the Infidel, will tell you that all of these sacred promises are but the product of a diseased brain. But I tell you that a God that can put a camel through the eye of a needle on a square trot without touching is capable of performing the river trick. A God that could cause a spring of pure water to gush out of the jawbone of an ass is capable of causing a river of pure water to gush out of a man's belly.

It's faith that you lack. You are a set of lying hypocrites. You pray an' bark when you know you hav no faith. Then why fool away your time in useless barkin'?

A God who could rain water five miles deep over the whole face of the earth, can, if he likes, cause a river of pure water to gush from every man's belly, and thereby fulfil the sacred promise given in our blessed text, which says, "He that believeth in me, as the scriptures hath said, out of his belly shall flow rivers of livin' water."

If our school board could only get the right man, one who would believe in Jesus "as the scriptures hath said, out of his belly should flow rivers of livin' water." Livin' water! Just the thing for trout! And, oh my, how nice! I fancy that now I see D. C. Hurd and each one of our school board with a long pole fishin' in the rivers that would flow from the belly of the professor of their school. Of course, the size of the stream would be governed very much by the amount of faith; the bigger the faith, the bigger the stream of living waters that would flow; but with but little faith, it am reasonable to suppose that there would be a very small river, if any at all.

So it's faith that's wanted. Jesus has made a promise, and his promises are good. It is in plain language—not to be mistaken. This text am a very important text, and well calculated to impart scientific information and save sinners from the flames of hell, for if they hav faith they can put out the flames of hell in fifteen minutes with the waters that would flow from their belly. But ye hav no faith. Then ye shall be damned and roasted for ever and ever. There'll be plenty of fire but no rivers of water.

Brother Jones will pass the hat for Christ's sake. Amen.

If the printer prints any more of Babcock's articles, do as did Bro. Smith, the harness maker, who does business at the head of the avenue; tell 'em to stop your paper, crush out Infidelity, and rely on Jesus' promises.

## Report of the Northern Wisconsin Spiritualist Association.

HELD IN OMRO, JAN. 23, 24, AND 25, 1880.

The meeting was called to order on Friday at two o'clock P. M., by President Lockwood, with attendance smaller than usual on first day of convention.

Afternoon spent in conference.—W. F. Jamieson, President Lockwood, and others parlicipating. The key note of the meeting was sounded at this session, which was closely followed throughout the entire meeting—*i. e.*, the difference between Spiritualism and Materialism. Evening, masked ball.

Saturday morning.—Meeting called to order with number considerably increased. Short conference after which W. F. Jamieson gave a very interesting lecture, entitled, "Hav We a Right to Change Our Minds," a very fine effort and well received. Music by Mr. Lockwood.

Saturday, two o'clock P. M.—Meeting called to order by president. Conference, after which Mr. Lockwood gave one of the finest and most logical lectures ever given in this place, giving his reasons for leaving the Materialistic and coming into the Spiritualistic field. He was loudly applauded by the Spiritualists at intervals through the entire lecture. In the evening W. F. Jamieson spoke on Materialism *vs.* Spiritualism. He reviewed Mr. Lockwood's afternoon effort, and gave many fine thoughts on Materialism, saying, among others, "If Spiritualism is true, no one will be more pleased than myself;" also, "If true, the spirit is material; consequently Materialism is true."

J. O. Barrett and J. R. Talmadge arrived on the evening train and were welcomed by hosts of warm friends. Meeting adjourned until Sunday.

Sunday morning.—A goodly number present when meeting was called to order. Conference. J. O. Barrett then gave one of his concise and spiritual discourses defending Spiritualism. "Doubt," he said, "was the portal of science—no discovery of truth or advance without it." Reviewing Mr. Jamieson: "He (Jamieson) is not lost, but will by and by blossom out and be grander and better for having passed through his experience caused by doubting." At the close of Mr. Barrett's lecture he was loudly applauded. D. L. Barnes, the secretary elected at our last meeting, being unable to attend to the business, handed in his resignation.

The convention then proceeded to elect a secretary to fill vacancy. Cora B. Phillips, daughter of Dr. J. C. Phillips, former secretary, of Omro, was unanimously elected to fill the position. Session closed by singing from J. R. Talmadge.

Two o'clock P. M.—Meeting called to order. The subject of church taxation, the extending of same courtesies by railroads to Spiritualist and Liberalist speakers as to clergymen, and the bill now before the Wisconsin Legislature prohibiting certain physicians from practicing medicine, were ably discussed. Committees were appointed to draft proper resolutions and present them at evening session for action. Mr. J. R. Talmadge then gave his lecture entitled, "Who Has the Truth?" I wish I could giv a verbatim report of it, but suffice it to say it was conceded by all to be the finest lecture of the convention. At its close Mr. Jamieson rose, and in language peculiar only to himself, gave Mr. Talmadge some very flattering compliments. J. O. Barrett also wished to know where he (Talmadge), timid soul that he was, ever got the courage to go before an audience like that to giv his earnest appeal for what he considered truth. Meeting closed with remarks from the president and a song by Mr. Talmadge.

Evening, seven o'clock.—First thing presented to the meeting was the following report, which was unanimously adopted:

The Spiritualists and Liberalists assembled in Omro this 25th of January, 1880, do hereby

*Resolve*, That we are utterly opposed to all laws giving one person or any set of persons the exclusive right to practice medicine and surgery in this state, and that we are in favor of giving the people the right to choose whom they shall employ and whom they shall pay without let or hindrance.

A. K. Brush,
W. F. Jamieson,
J. O. Barrett,
} Com.

The following resolutions on taxation of church property were discussed and passed:

*Resolved*, That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the union of church and state.

*Resolved*, That in our secular form of government the principle of equal rights demands the taxation of church property.

*Resolved*, That the present law exempting such property from taxation imposes unequal burdens upon the people, more especially the producing classes.

J. O. Barrett
W. F. Jamieson,
Dr. J. C. Phillips,
} Com.

Also the following preamble and resolutions were unanimously passed:

WHEREAS, The Spiritualists and Freethinkers constitute a large body of citizens in Wisconsin, representing a commendable share of intellect and influence; and

WHEREAS, Such hav had extended to them in other states the same courtesies as clergymen, of half fare on the railroads; and

WHEREAS, Our public lecturers travel upon all such lines more than any other class of itinerants. Therefore

*Resolved*, That we respectfully request of railroad companies throughout the state the same courtesies to Spiritualist and Freethinking lecturers as are accorded to Christian ministers.

*Resolved*, That all lecturers having certificates from this association, according to forms of law, shall be entitled to make application for half fare.

Wm. M. Lockwood,
J. O. Barrett,
M. D. Morris,
} Com.

W. F. Jamieson then proceeded to giv the closing lecture of the convention, the hall being well filled by an attentive audience. Mr. Jamieson came here for the first time since his advent to Materialism, and consequently the Spiritualists, many of them, were prejudiced against him, but I may safely say he got away without an enemy. Gentlemanly and courteous in his bearing, no one can doubt his sincerity or say he is not acting out his highest convictions. The best of feeling prevailed between the speakers and attendants. The convention closed by Mr. Talmadge singing "I Wait at the Golden Gate."

The time and place of holding next meeting will be duly advertised. Wm. M. Lockwood, Pres.

Cora B. Phillips, Sec.

## The Detroit Liberal League.—The Christian Spies and Col. Ingersoll.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Detroit Liberal League was organized last Saturday evening under very favorable auspices. The Constitution does not differ essentially from the form recommended by the National Liberal League, except that it contains the following sections as part of Article I., defining the object of the League:

Sec. 2. The genius and tendency of religious organizations, and their policy thereto, so far as such policy may exist, to influence or control political action, to usurp political power, or to secure recognition, favor, or patronage for themselves from the civil government, shall always be proper subjects of debate and action, but beyond this this League is not organized to discuss religious beliefs or tenets.

Sec. 3. It shall be a cardinal object and duty of this League and its members to extend their sympathy and support to all persons who may be ostracized or persecuted for the reason of their holding or expressing Liberal opinions; and we urge upon all Liberalists, and all Liberal organizations, of whatever name or kind, to stand firmly as one brotherhood in this fraternal duty.

The League starts off with eighteen members. The following are the officers: President, Prof. W. N. Heilmann; Secretary, S. B. McCracken; Treasurer, B. F. Stamm; Councilors, Karl Schmemann, Mrs. C. E. Pierce, H. Jacobson, and Mrs. L. Barlow.

The President, Prof. Heilmann, is one of our representative German citizens, is principal of the German-American Seminary in Detroit, and a gentleman of high character and culture. In taking the chair he made a brief address, in which he said he thought the purposes of the Liberalists were greatly misunderstood by the public at large. They did not attack the opinions of any sect. Their purpose was not to destroy but to preserve. The Liberalists demanded equality for all opinions and beliefs, and special privileges for none, according to the spirit of the Declaration of Independence.

Col. Ingersoll is announced to lecture in Whitney's Opera House, this city, to-morrow evening. A little experience of the advertising agent of the Opera House shows the spirit of bigotry that is rampant at all times in Detroit, and especially now under the influence of a religious revival. The agent has been in the habit of leaving lithographs and placards in prominent show windows, and upon offering the portrait of Col. Ingersoll last Saturday he was refused in several cases, and in one case was roughly treated. Inquiry developed the fact that a delegation had visited the business men of the city and had importuned them not in any way to countenance Col. Ingersoll's lecture. From the treatment which the Opera House agent received, it is plain that their bulldozing was not without its effect. Of course the parties who did this did it under the authority and inspiration of some organized force. It should be accepted by all Liberals as ample notice that they are under the ban and espionage of a secret and fanatical tribunal analogous to the "holy scheme" of the middle ages in Europe. It should also teach them the necessity of burying minor differences and acting together as one body in a common cause.

*Detroit*, Feb. 2, 1880. S. B. McCracken.

## Astride the Fence.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Not long ago a man said to me he thought the editor of THE TRUTH SEEKER "ought to be a little more conservative." What does that mean? Is there any stopping-place between genuine orthodox Christianity and outright Infidelity? Certainly there is not. Jehovah is either a reality or a myth. There is no half-way business about that. Jesus was either the son of a God or not. He was either the Christ or he was not the Christ. There is either a hell or there is not a hell. I hav more respect for the opinion of a thorough-bred Christian than for a half-bred Unitarian. Giv me THE TRUTH SEEKER. It comes right out square and denounces the Christian fraud in every way, shape, and manner. It is the same to-day and to-morrow. It is not crying good Lord and good devil, like the *Index*. Its editor is not an Infidel to-day and "experiences religion" to-morrow. He shows his colors, and does not act the bigot for the sake of popularity. Long may he liv to wield the battle-ax of truth!

*West Pawlet, Vt.* P. D.

THERE are some 36,000 religious sects in the world.

(*Continued from page* 105.)

ism and Infidelity. If Calvinism has the most truth it ought to be easily shown. He is a learned man and a recognized leader in Calvinism. I am an unlearned man, but a recognized exponent of Infidelity. The great Chancellor ought not to decline a fair discussion with me upon the merits of his belief and mine. If he has anything better, truer, and more reasonable than I hav, let him show it to the world. I certainly will treat him fairly. If he declines this challenge I request him to cease his falsehoods, slanders, and vituperation.

Now, I submit it to you, my readers, and to everybody, whether this will not be far more fair than for him to denounce me in his pulpit and in the hall of the Young Men's Christian Association, where I hav no power to reply. If I hav not the truth he may be able to show me my error. I am certainly honest in the views I hold, and if I hav not the truth I certainly want it. While he is convincing me, he may also convince thousands of others equally in the dark with myself. Is this not worthy of his attention and effort? Our souls are probably about as valuable as anybody's, and it is represented that a single soul is worth more than the whole world. How willingly, then, he ought to labor to save them! I submit it to the gentleman himself whether the holding of such a discussion, by just and equitable rules, would not be far more honorable on his part than to pattern after John Calvin and resort to such ignoble means as malice, revenge, tyranny, defamation, and persecution. It is honestly my opinion that he and his friends hav taken the wrong course in their treatment of myself, even for the good of their own cause. They are making unbelievers faster than believers. There are thousands more of Infidels to-day than there were one year ago. And this bigoted, malicious, and damnable persecution of myself has contributed largely towards it. It has damaged the character, spirit, and history of the Christian church more than anything that it has done in this country since witches were tortured, hung, and burnt for Christ's sake. Dr. Crosby is doubtless naturally an amiable, worthy, and gentlemanly man, but his religion and his manner of defending it has made him what he is.

I hope I am the last man who will be imprisoned in this country for opinion's sake. I believe I am the only one now in prison in the United States on the false, base pretext of "dealing in obscene literature." I hope there may not be another such an outrage. If there is to be, I hope it will not take place until there is a chief executive with the honesty and courage to do his duty in restoring the sufferer to the liberty of which he may be wrongly deprived. Mrs. Hayes and her husband will not always be President; I hope Comstock and his crowd of hypocrites will not always be able to manipulate the administration and mold the laws of our nation and its courts. I do hope that the time will come when the liberty of thought and action, which is the birthright of the people of America, will be truly vouchsafed to them. I hope the next President of this country will be the one the people will elect, and that Joseph Bradley will not hav the making of him. I hav doubtless made some mistakes, but am glad that I hav not the reflection on my mind that I hav dishonestly taken an office to which I was not honestly entitled, and that I hav not by bribery and trickery of friends come into possession of that to which I had no just and legal right. I am glad I hav not drawn $50,000 a year from the government to which I had no honorable or rightful claim. As to the commission of any crime, I am doubly glad my conscience is clear.

My friends, pardon me for my great length; my heart was full, and I wanted to speak my honest feelings I hav done so in part. I wish to say I am going on with my book, "The Gods and Religions of Ancient Times." It is three-fourths written, and will be completed in four or five weeks. The brave printers in The Truth Seeker office are putting it into type as rapidly as possible. It will probably be out several weeks before I am. I wish every one of you to take a copy who are able to do so. I will make you this still more liberal offer: To every one who orders a copy before it is published and does not find it richly worth $3.00, and they will say so, I will send them in addition three dollars' worth of books and pamphlets; and if they are not satisfied with that, as I liv pretty near the Bible House when I am out of prison, I will send them a copy of the Holy Bible—provided they will not inform Comstock—and they can keep all. The book will be the child of my imprisonment, and I want you all to hav a copy. Who will have the hardihood to say he will take one!

Sincerely your friend, D. M. Bennett.

## To the Delinquents.

We hav upon the list a great many who are in arrears. The most are trial subscribers who have not renewed. In conformity with Mr. Bennett's custom we have been sending the paper right along, trusting that those who did not want it would say so, and those who did would renew. By doing this we hav accommodated a great many who are thankful for the same, but at the same time we hav had to pay the bills. The recent and steadily increasing rise in the price of paper will preclude our sending it longer unless our friends promptly renew. We hav to pay over $100 a month more for paper than we did two months ago. Friends will see that we cannot stand the strain. We hope all will promptly come to the front and send in the past dues and renew for as long a time as they can. To all sending in $5.00 we will send The Truth Seeker one year and either of the following $3.00 works "The World's Sages, Thinkers, and Reformers," The "Champions of the Church," "Analysis of Religious Belief," "The Great Works of Thomas Paine," "Nature's Revelations of Character; or, Physiognomy Illustrated." For $6.00 we will send The Truth Seeker one year and "Supernatural Religion," a $4.00 book.

We would like to hav all our friends take advantage of this offer, as they will get a great deal more than their money's worth. At any rate we wish they would renew for the paper. During the next week we will once more send bills to those subscribers in arrears, after which we cannot send the paper without the money. We dislike very much to take names off the list, as we also dislike to dun our friends, but The Truth Seeker is a very large paper and costs a good deal to run, and it cannot be sent for nothing. We trust that we shall be compelled to take off but very few names. Having been friends so long it is hard to sever the pleasant relationship.

[*From the Boston Investigator.*]

## The Paine Celebration in Paine Hall, Boston.

We gave last week a partial account, and now add the business reports and the letters received.

At the recent celebration in this city of the anniversary of Thomas Paine's Birthday, the Paine Memorial Corporation held its first annual business meeting, when the following reports were submitted and acted upon:

REPORT OF THE SECRETARY OF THE PAINE MEMORIAL CORPORATION, FOR THE YEAR ENDING JAN. 29, 1880.

In pursuance of a notice issued by J. P. Mendum to the subscribers of an agreement to associate themselves with the intention of forming a corporation to be known as the Paine Memorial Corporation, the first meeting of said subscribers was held Jan. 29, 1879, and it was there voted to organize for the purpose of purchasing the Paine Memorial property, to pay therefor the sum of $65,000,. to limit the capital stock of the Corporation to that amount, and to accept the Constitution and By-Laws as offered, and the following-named gentlemen were unanimously elected Directors for the ensuing year:

Messrs. Elizur Wright, Horace Seaver, Jacob Bean, Russell Marston, Josiah P. Mendum, John S. Verity, Howell Matson, John A. O'Malley, and Ernest Mendum.

At the same meeting John S. Verity was elected Treasurer, and Ernest Mendum Secretary for one year.

At a meeting of the Directors held Feb. 3, 1879, Elizur Wright was elected President, and Horace Seaver Vice-President of the Corporation.

At a Directors' meeting held Feb. 10th, Messrs. J. S. Verity and E. Mendum resigned their position on the Board in order to fill the offices of Treasurer and Secretary, and Messrs. Moses Hull and John Buntin were elected to fill the vacancies so caused.

At a special Stockholder's meeting, held Sept. 6, 1879, it was voted to purchase the Paine Memorial Building as soon as the Directors were satisfied as to the validity of said property as held by Mr. J. P. Medum, and to pay therefor the sum of $65,000 and accrued expenses since organization, less the income upon said property since said date, and that the Directors make such payment upon the said estate as in their discretion seems advisable. At this meeting there were present 870 votes.

At a Directors' meeting held the same date, it was voted to appoint a committee of three to examine the title of the Paine Memorial Building, and Messrs. Wright, Bean, and Matson were elected to serve on this committee.

At a Directors' meeting held Oct. 13, 1879, said committee report that on examination they find Mr. J. P. Mendum's title to the property perfectly valid, and that the only title to said estate rests in him, subject to a mortgage of $50,000 held by the Massachusetts Hospital Insurance Company.

It was then voted to accept the deed of the property as offered by Mr. J. P. Mendum, and also to accept Mr. F. L. Union as a lessee of the premises for the sum of $3,500 per annum.

Voted, that the Corporation lease to Mr. Josiah P. Mendum for the business purposes of the *Boston Investigator* such portion of the premises as he now occupies and as are expressed by a plan accompanying the lease.

Voted, that the funds in the hands of the Treasurer, and as fast as they shall come into his possession, shall be applied to the extinguishment of the debt now on the property.

The number of meetings held during the year have been—of Stockholders, 2; Directors, 11; the largest attendance at Directors' meeting, 8; smallest, 5; average, 6 9-11. Number of Stockholders, 223; Officers, 11; Directors, 9.

| | | |
|---|---|---|
| Capital Stock of Corporation, 2,600 shares, | | $65.000.00 |
| Stock sold, 1,205 shares | $30 125 00 | |
| Stock unsold, 1,395 shares, | 34,875.00 | |
| | | $65,000.00 |
| Amount of mortgage, Jan. 29, 1879 | | 50 000.00 |
| Paid on same, Oct. 15, 1879, | | 11,000.00 |
| Am't of mortgage now on building | | $39,000.00 |
| In hands of the Treasurer for further reduction of mortgage | | 2 437.33 |
| Balance against Corporation, Jan, 29, 1880, | | $36,562.77 |

E. Mendum,
Sec'y of the Paine Memorial Corporation.

*Boston*, Jan. 29, 1880.

A STATEMENT BY ELIZUR WRIGHT.

*To the Stockholders of the Paine Memorial Corporation and the Public:* As Chairman of the Corporation's Committee on the title of the Paine Memorial Building in Boston, it is proper for me to say that before accepting the estate on behalf of the Corporation, the history of the building and all transactions in regard to it were fully investtgated, and competent legal advice was taken, of which I herewith present a copy. The fact that certain malcontents have reported to the newspapers rather than the courts, is of itself pretty good evidence that no legal or equitable rights have been trespassed upon in the transfer of the estate which has so happily secured the noble building to the cause for which Thomas Paine spent his life.

*Boston, Feb.* 7, 1880. Elizur Wright.

VALIDITY OF THE TITLE.

Boston, Oct. 4, 1878.

Elizur Wright, Esq.—*Chairman of Committee on Title to Paine Hall—Dear Sir:* The question having been asked me as to my opinion whether or not J. P. Mendum can giv a good title to the estate known as Paine Memorial Hall, I respectfully answer as follows: After the estate was conveyed by Paul to Mendum, Seaver, and Savage, as joint tenants, they made a mortgage to the City Five Cents' Savings Bank for $40,000, which was discharged, and a mortgage made to the Massachusetts Hospital Life Insurance Company for $50,000. Then a mortgage was made to Henry A. Norris, April 20, 1875, which was duly assigned to Owen Jones, May 21, 1875. Then the estate was conveyed to Mendum, Jenkins, Seaver, Underwood, and Robinson, as Trustees, June 15, 1877. This conveyance to the Trustees was made subject to the two mortgages then outstanding, viz., 1st mortgage of $50,000, 2d mortgage of $12,000, with interest on both.

Mr. Jones entered for the purpose of foreclosing his mortgage of $12,000, and sold the estate at public auction on the premises, October 27, 1877, and J. P. Mendum was the purchaser, and the deed was duly executed, and recorded, to him; therefore the *only* title to the estate is in Mr Mendum, except to the mortgage of $50,000, and any unpaid taxes, and Mr. Mendum can make a good deed and title to the estate. In regard to the question about the Lick Fund, I would say that it was used in the building before *any mortgage* was made, and properly used; and no liability attaches to the building, and I hav already stated to Mendum, Savage, and Seaver, if there was any liability it was their *own personal* matter, for which they alone, and not the estate was responsible.

Respectfully yours, Sam'l W. Creech, Jr.

REPORT OF THE TREASURER OF THE PAINE MEMORIAL CORPORATION, FOR THE YEAR ENDING JAN. 29, 1880.

RECEIPTS.

| | |
|---|---|
| From sales of stock, | $30,125.00 |
| " Collections, | 8.88 |
| " Rent of building, | 875.00 |
| " Part payment on Stock, | 58.75 |
| " Interest of deposit in Bank, | 30.00 |
| " Contributions, | 2.50 |
| " Lease, | 1.00 |
| Total, | $31,101.08 |

EXPENDITURES.

| | |
|---|---|
| Attorney's fees for service in organizing Corporation, | $100 00 |
| Equity in Building, | 15,000.00 |
| Payment on mortgage, | 11,000.00 |
| Interest on mortgage, ($50,000), | 1,700.00 |
| Balance of account witn J. P. Mendum, | 9.97 |
| Recording deed, | 1.00 |
| Taxes on property, | 687.50 |
| Interest on $11,000, | 68 30 |
| Bill for printing circulars, | 3.50 |
| " " repairing boiler, | 30.65 |
| " " polishing doors, sashes, etc., | 53.15 |
| Water tax, | 9.78 |
| Cash on hand to balance account, | 2,427.23 |
| Total, | $31,101.08 |

John S. Verity,
Treasurer Paine Memorial Corporation.

*Boston*, Jan. 29, 1880.

We hav examined above reports, and find them correct.

S. R. Urbino,
Jacob Bean,
Auditors.

The following letter was received from a friend who had been invited to attend the Celebration:

Newburyport, Mass., Jan. 16, 1880.

E. Mendum, Esq.: *My Dear Sir:* I feel myself greatly honored by the invitation to take part in the next celebration of the birth-day of Thomas Paine. Engagements entered into long ago will prevent my attendance; but I am not the less grateful to your committee for giving me an opportunity to attend.

If ever there lived a disinterested lover of truth, it was Thomas Paine. If ever there lived a true patriot, it was Thomas Paine. He has told us himself what that country was to which he was patriotically bound: "The *world* is my country, to do good is my religion."

It is not surprising that after the lapse of so many years he should hav so strong a hold upon the affections of the people; for he loved the people, and served them with fidelity and ability all his life. I was told, some time ago, by a bookseller in Nassau street, New York, that more pages of Thomas Paine are annually sold every year in the United States than of any other writer of that generation. And what a writer he was! There are single sentences of his, the publication of which were an important event; because they pierced and mortally wounded the pernicious system of lies at which they were aimed. Thus, Burke's flummery and humbug about Maria Antoinette, and all that system of sham sympathy with picturesque suffering, how completely it is portrayed and killed by Paine's remark, "He pities the plumage, but forgets the dying bird!" There are many such sentences in his works, and sometimes several in a single page.

But the best of him was his perfect courage, his absolute sincerity, and his entire disinterestedness. He truly loved his country; and his country was the human race. His enemies are the enemies of man.

I trust you will all greatly enjoy the occasion.

Very truly yours, James Parton.

Many valuable articles and friendly letters are crowded out of this issue to make room for Mr. Bennett's letter from prison and the reports of Paine celebrations.

The Milwaukee Liberal League celebrated Paine's birthday in fine style. An able and interesting address was delivered by R. C. Spencer, Esq., of that city, in which he made a strong argument in favor of state secularization.

# Letters from Friends.

ORISKANY FALLS, N. Y., Jan. 8, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed find three dollars to pay for your paper up to May 14, 1880.

I see that some one has proposed that when your time is out one thousand men meet you at Albany and escort you home and put you on your throne and giv you ten dollars each. You can count me in for one. If I am not there my money will be.

I want you to load your old mortar with love and truth, mixed with a little common sense, and fire right into that den of vipers—Bundy, Abbot, Comstock & Co. You know where they liv, right in the center of hell, along with the Young Men's Concubine Association; and they get their supplies from that great upas tree, the Bible. Now Beecher has been exploring that region of late, and he has found that old upas tree is rotten to the core. Now if you can cut off their supplies they are dead at once; but their tails will wiggle until after sundown.

Yours in love and truth, CHAS. WATERMAN.

ELKLAND, PA., Jan. 26, 1880.

MR. EDITOR: Some twenty years ago I often attended schoolhouse orthodox meetings. Sniveling a little, the sisters would rise up "to stand as a witness for Jesus." Having just finished perusal of THE TRUTH SEEKER of the 17th inst., I wish to testify to the editorial ability of E. Macdonald, who is so triumphantly piloting that paper; also to the good sense and clear, sound logic of many of the contributors.

D. M. Bennett has our admiration, esteem, love, and sympathy for the great wrongs now being endured. His wrongs hav pledged our life to freedom's cause, and embittered us still more against the tyrannical system which instigated and accomplished his arrest and imprisonment.

With T. C. Leland we clasp hands; our greetings, hail! and hearty welcome, noble worker! and to Prof. Jamieson, glorious is your triumph over the Rev. J. Ditzler!

To A. Allen Noe, John A. Jost, and B. W. Franklin we say, Falter not to wield the pen so mightily, more potent than the sword. By it shackles, fetters, are cleft in twain, and man educated to look upward. THE TRUTH SEEKER is the white-winged dove of peace, herald of mankind's deliverance. GRACE L. PARKHURST.

BOZEMAN, MONTANA, Jan. 8, 1880.

FRIEND BENNETT: In looking upon the attack of Bundy & Co. it does seem to me that one cannot help seeing envy and malice implied. I think they should hav attached the 109th Psalm to their extra five thousand in order to make themselves clearly understood.

Inclosed find renewal of subscription to paper for another year. BYRON PLUM.

FLORENCE, MO.

E. M. MACDONALD: Young friend, I feel just like saying something to somebody, and I wish to say it in this paper; but don't know that I hav anything to enlist your attention, as I hav no complaint to make against the editor, nothing to dictate to him, nor do I wish to repeat the story about Abbot, Bundy & Co., but I wish to speak of Spiritualism, ex-reverends, and obscenity.

As to Spiritualism, I know but little about it, only what I hav learned from your paper. But I hav learned to regard it as a species of Christianity, and its members—the representative ones—dogmatic and dictatorial, and disposed to rule or ruin. They boast too much of their Liberalism, and show too little of it.

And for the ex-reverends, I think there are two phases, neither of which can reflect much credit upon them. First, if they were sincere while dispensing the gospel, they were so ignorant and stupid as to take the most glaring contradictions for jeweled truth, and the most horrible barbarity for infinite kindness, and the most abject and groveling fear for the most dignified reverence, which shows a lack of some substantial principle, and renders them unreliable as leaders or teachers. In the second place, if they were playing the hypocrite to please Mrs. Grundy, or for position or money, we hav no good reason to believe they are sincere Liberals; consequently, instead of being the "best class" of Liberals they certainly are the poorest class, and entitled to the least respect, and should not be dictating to THE TRUTH SEEKER or E. M. Macdonald.

I would like to giv some criticisms on that insolent, bigoted letter written by C. E. Kinman, but hav not time now, so I will leave the reverends here.

Now for the obscenity—if there be such a thing. I am opposed to any laws for suppressing it, either national, state, or municipal, because it is meddling with our morals, which are private property, and none of the law-makers' business. Besides it would destroy the right of individualism, or private judgment. Our law-makers hav the same right to define and enforce orthodoxy that they hav to define and enforce morality. Consequently this continual howl about "real obscenity"—which I think comes mostly from Spiritualists—is inconsistent and useless; besides it looks like bowing to Mrs. Grundy.

What we want and need is books teaching the Malthusian doctrine, and I think E. M. Macdonald is the man to write them. That "Plea for the Unborn" should immortalize his name. I remain hopefully yours,

ROBERT G. RICHARDSON.

AN OPEN LETTER TO F. E. ABBOT.

PIEDRA P. O., COL., Jan 15, 1880.

F. E. ABBOT, ESQ., *Sir:* The specimen copy of the *Index* came to hand only a few days since, delayed doubtless by the heavy snow in the mountains over which the mail has to travel to reach this section. I hav carefully perused the scurrilous attack of Bundy, the letters of D. M. Bennett to this paragon of female virtue and innocence, etc.

But I had already forgiven Bennett; indeed I could do no less. He humbly craved pardon of the Liberal public and his patrons; and while I regret that Bennett should hav proved too weak to resist such a temptation, that has turned thousands of good men from the paths of rectitude and virtue, I must say that I regard him as far superior to men who, through personal spite and malice, seek to destroy a man who was helpless at the time and unable to strike back.

I hav heard but one expression from Liberals in this section in regard to your course, and that is one of contempt. Your pretense of exposing Bennett's shortcomings in the interest of public morals is entirely too thin; the most casual observer cannot fail to discover the most inveterate and malignant hatred at the bottom of the matter.

An outraged Liberal public has freely and unconditionally forgiven Mr. Bennett because he has had the moral courage and nobility of character to confess that he has "loved not wisely but too well." 'Tis said that it were better to love, even though it were unwisely, than never to hav loved at all. The world will forgive an illegitimate love quicker than a premeditated hatred, yet I've no doubt that an outraged Liberal public will forgive you when you shall frankly and humbly confess to having wickedly and designedly attempted to destroy a good man's usefulness and to overturn Freethought itself. Your hatred is unwise and will prove too much. Mark the prediction.

J. ALLEN EVANS.

CARTHAGE, MO., Jan 4, 1880.

EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just finished reading the last number of your valuable paper. For 1879 I hav all the numbers but one. Their looks show that they hav been read by many.

As I glance them over this afternoon and behold the vast store of information I hav received for so small a sum, I feel that words are inadequate to express my gratitude to one who has labored so earnestly for the advancement of knowledge, liberty, brotherhood, and humanity, and whose reward has been imprisonment. I also feel that I want to shake hands with many of the noble writers, but most of all Elmina Slenker. I want to say to her that her noble utterances hav endeared her to the hearts of her sisters, and we eagerly peruse any article bearing her name. A happy and peaceful New Year to you, my sister!

Just as surely as the year 1879 has winged her flight into the regions of the past, so surely shall the year 1880 follow. And as the past year will linger in the memory of a nation as one in which a martyr was imprisoned for the cause of right, then scourged by the lash of venom and slander, and stoned by those living in glass houses, so may the new year which has dawned upon us be remembered by our brother being restored to his just rights and united to his family.

May the cause for which you hav labored be prosperous, and may you triumph over your enemies by winning them by your noble example to work with you hand in hand for progression and humanity. With the sympathy and well wishes of a friend, JULIA E. VANAMAN.

CONNEAUT, O., Jan. 30, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed please find draft for $5—$3 is to pay one-hundredth part of Mr. Bennett's fine, as I proposed some time ago; the remainder let stand to my credit. I may want you to send the paper on trial three months to some one, or want a book or some pamphlets. If nothing is called for within six months call it yours; it will help the cause all the same.

Hoping Mr. Bennett will not be the loser by his imprisonment, either physically, morally, or financially, and that when released he will be better fitted to fight his foes both in and out of the church, I remain,

Respectfully yours, D. CUMMINS.

COLON, MICH., FEB. 5, 1880.

MRS. D. M. BENNETT, *Dear Madam:* Inclosed find $5 which credit on my subscription to THE TRUTH SEEKER. "Long may it wave!" as was sung of the original banner of liberty. I consider it the best Liberal paper published in the world.

My wife and I hav just returned from a trip of more than two thousand miles through Illinois, Missouri, Kansas, and Arkansas, and we are surprised to find how broad the wave of Freethought has spread over our great country. It is a fact that education is the ban of the church. Educate the children of the present generation unbiased by sectarianism, and the orthodox church pews will remain empty. Reason and common sense accept nothing but the natural religion, the rule of moral rights of man, the Golden Rule, as taught by all the great teachers of the past ages untrammeled by bigotry and superstition.

Oh, how I long for the time when the noble Bennett will be freed from durance vile! I seem now already to see his calumniators shrink beneath his castigations. The car of time is rolling on, and his readers are all waiting to welcome him at the station as he steps out upon the platform.

Yours ever, A. J. KIRNN, M. D.

AUBURN, N. Y., Feb. 2, 1880.

MR. D. M. BENNETT, *Dear Sir:* Having returned home very recently from a business trip, I found several copies of your valuable paper awaiting me, which fully met my sanguine expectations. I hope and trust that all your subscribers are just as anxious for the speedy transmission of your paper, which is doing so very much for humanity, as I am. I think that I can see that each edition is an improvement on the one preceding it, that no pains nor expense is being spared to make it the best, noblest, and grandest Liberal journal in the world. I will ask, Are the Christians aware of its vast, wide-spreading circulation? Are they aware of the millions of square miles of territory lying stretched out from the Passamaquoddy to the San Francisco, from the Itasca to the Delta, over which the tidal and irresistible wave of humanity's religion is dashing, having for its creed universal mental freedom, with all the great principles of justice and nature's immutable laws inborn, inwrought, and developed all through the wide and deep channels of its philanthropic and Materialistic organization? and that we, hundreds of thousands or staunch, out-spoken Liberals of America, protectors of human rights and personal liberties, now forming the compact rank and file of the grand Liberal army, defy Anthony Comstock, the noted cooing stool-pigeon of the "total depravity" and infant-skull-paved, lamp-black, and smoky, hell-believing orthodoxy, to suppress through the United States mails, all over this our country, the rapid transmission of our powerful and influential advocate, THE TRUTH SEEKER? Nay, but it shall go forth throughout the length and breadth of independent Columbia, from Dan unto Beersheba, proclaiming the truth (not the orthodox "revealed truth") upon all subjects, whether religious or secular, forever attacking and exposing all fabulous religion of human institution set up to terrify and enslave mankind.

Dear friend Bennett, you are only furthering the glorious work begun and so effectually wrought by our author-hero of the American Revolution, to whose memory is soon to be erected a monument in our western metropolis. He also was cast into a Christian prison one hundred years ago. I think you are the last man that should be imprisoned for opinion's sake and for exercising the inalienable rights of an American citizen. Soon you and your army will proclaim, "The times that tried men's souls are over, and the greatest and completest revolution the world ever knew is gloriously and happily accomplished."

When I read your sixth letter from "Behind the Bars" my heart went out in deep sympathy for you, especially when you spoke concerning your sensibility of the false, cruel, and malicious things said about you by those whom you thought were your friends. But, dear prisoner, rest contented, for even to-day you hav more friends and your paper a much larger circulation than before your false imprisonment. We will not see your paper discontinued nor your business destroyed. You spoke also in relation to your new book, "The Gods and Religions of Ancient Times," that provided there were sufficient orders received to warrant its present publication, you would vigorously push the work towards completion. I hav already large quantities of Liberal productions purchased at your office, but to encourage its speedy publication I herewith pledge you an order for a copy. As soon as completed I will send you postal order for it, or you may forward the same C. O. D. I think it very cheap for so large a book, and judging from the author's previous writings, I believe it will be a scholarly production. I hope you will receive many other orders. I also this day forward Mrs. Elmina D. Slenker, Snowville, Va., a quantity of postage stamps, to be used by her in promoting the Liberal cause, H. L. Green's earnest solicitations having actuated me to do this much toward promulgating truth. Will not all Liberals do this? What a help it would be? Let us work while the day lasts, for now is the accepted time. Hoping this will cheer your soul and make you once more glad, also your family to mingle their joys with yours, I subscribe myself

Sympathetically yours, L. DE WITT GRISWOLD.

GENESEO, ILL., Jan. 2, 1880.

EDITOR OF TRUTH SEEKER, *Dear Sir:* Away out here in Illinois where the murmur of the Mississippi River is heard, along whose banks reside many of your friends; whose sad thoughts and heartfelt sympathy are with you every hour, and who wish and feel that your paper must liv and its great editor be honored, I write to tell you that your paper is taken in Le Claire, Iowa; and not long ago there was a funeral of Mrs. M. Follette, a very highly-gifted and intellectual lady, at which they read several selections from the "Truth Seeker Tracts" and then sang a song from the "Truth Seeker Collection," all of which had a happy effect. First, it caused many to think there was a new departure from the old time and style of doing things; and second, it had the effect of awakening a spirit of inquiry, and many wanted to see the book and to borrow the tracts. So you see the good work goes on; a small start may grow to be something of importance by and by. As silent as the snowflakes the "Truth Seeker Tracts" are dropping into thousands of families, and as sure as time passes they will bring forth fruit.

God speed the good work, and prosper the cause to which THE TRUTH SEEKER is so earnestly devoted. Be of good cheer. Remember the darkest hour is just before the dawn. When you come forth all nature will look more lovely and smile to greet you, and thousands of hearts will beat lighter and freer when you walk forth again a free man.

Yours in love and sympathy, L. G. BARNES.

OAK GROVE, Jan. 27, 1880.

MR. D. M. BENNETT: Inclosed find $3.50 to pay for my paper for the coming year and a copy of Colonel Ingersoll's lectures. I intend to stick to Bennett. I used to take Col. Bundy's paper, but stopped it several years ago, for Jones, Bundy, and Mrs. A. H. Robinson had a nest of iniquity I did not care to sustain. There used to be five *Religios* taken at this office, but only one now, and that one will soon be stopped. Yours truly, L. PULSIFER.

SPRINGFIELD, MO., Feb. 1, 1880.

FRIEND MACDONALD: I send you a trial subscription for three months from a friend who for many years has been a reader of the *R.-P. Journal*, and whose sympathies for Bro. Bennett hav been elicited by the unprincipled conduct of its editor Bundy, thus throwing his influence in favor of THE TRUTH SEEKER and its editor.

I am pleased to see by your paper that a movement is being inaugurated to petition the Legislature of New York to repeal the laws exempting church property and ministers from taxation. I think this is a wise movement, and should be extended throughout the Union. There is certainly no justice in exempting such property from taxation, as it compels in large measure the laborers to support the drones who hav in charge this property.

I can think of no class of humans more selfish and presumptuous, and possessing more cheek, than the clergy. Not being satisfied with all the rights that justly belong to them, they now want to thrust their antiquated creed-book into the public schools, and make this a Christian nation by incorporating their triune God into the Constitution.

So determined are they to rule or ruin that every advantage will be taken of Liberals to accomplish their nefarious purpose. Hitherto the church has proscribed woman's sphere, and bitterly opposed her right to the use of the ballot; but policy now whispers in its ear to grant her this privilege, that it may thereby be enabled to enforce this amendment. To accomplish this end women may at no distant day hav the same immunities politically that men hav by unwittingly becoming the willing dupes of the clergy, to be more securely manacled and completely fettered by the chains of superstition and bigotry.

While I hav always accorded to woman equal political rights with man, and while I cannot dissent from Prof. Jamieson's views as expressed in your issue of Jan. 24th, the granting of this right will in all probability be an additional power in the hands of the clergy for the suppression of free thought and speech. However, it may in the end be the means of producing the revolution in thought so much needed to enable all to rightly understand the ruinous power exerted by the priests and clergy. Let the worst come, if come it must, so that the nation may again find its level. Then, and not till then, may we expect the final triumph of truth and justice over bigotry and superstition—the glorious cause of liberty and progression over the ghastly proscriptive dogmas of the past.

I am truly sorry to learn that Bro. Bennett's health is not good. I wish to cherish ill will to no one, yet I must say I cannot respect the "powers that be" for tacitly submitting to priestly dictation, thus cruelly exposing his health and shortening his precious life. Had I faith in the efficacy of prayer, as I hav in the curative effects of hygieo-therapy, it would be freely administered in alopathic doses until he was again restored to good health. He has my warmest sympathy and most earnest wish for his early freedom from both pain and prison. Yours, for justice and freedom,

J. S. LYON, M. D.

PUEBLO, COL., Jan. 8, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find P. O. order for five dollars, three of which are for THE TRUTH SEEKER, and the balance for Mr. Bennett, whom I more than regret should be imprisoned. I also regret being in arrears. I want to read THE TRUTH SEEKER, and papers like unto it, whilst life lasts. Respectfully, JOHN LYNCH.

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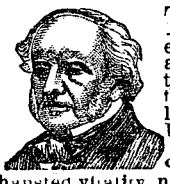
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## Odds and Ends.

AND it is gone! Gone like a breath;
Gone like a white sail seen at night
A moment and then lost to sight;
Gone like a star you gaze upon,
That glimmers to a bead, a speck,
Then softly melts into the dawn,
And all is still and dark as death,
And then you dance around and swear,
And snatch out handfuls of your hair,
Because you bought a "put," a "call,"
And didn't hav no sense at all.

ONLY a pin with gleaming point,
Nestled within a chair;
Only a small boy snickering while
A step is heard on the stair.
Only an upward leap through space,
And a torrent of oaths and screeches,
While the bent pin glistens in the rear
Of the old man's Sunday breeches.

HE took his sled into the road
And, lord a massy! how he slode.
And as he slid he laughing cried
"What fun upon my sled to slide."
And as he laughed, before he knewed,
He from that sliding sled was slude.
Upon the slab where he was laid.
They carved this line, "This boy was slade."

SCRIPTURAL SCAPEGOATS.

In a famous sanctuary an insurance secretary,
Very cool and calm and wary, heard his pastor preach and pray;
And this pious person wondered at denunciation thundered
'Gainst some wretches who had blundered, in a long forgotten day,
And had sadly gone astray.

Then he thought: Our well-paid preacher, like a careful sort of teacher,
Speaks of sinners out of reach, or sins that may be out of date;
But he never hurts our feelings by unseemly harsh revealings
Of the modern style of stealing, under which the rich and great
Rob the people or the state.

'Tis as it should be, surely: we are for religion purely,
And can listen quite demurely to the oft-repeated tale;
For we hav no part or lot in those old sinners, rank and rotten,
Who so scandalously got in scrapes that ought to fill the jail:
Cultured minds default or fail.

Some disciples hav recorded different duty that the Lord did,
When he scorned the rich and sordid, and upheld the poor and meek;
When he scourged the money changers, and explained to Jewish grangers
Points about the sort of dangers that will make the rich men squeak
When the heavenly land they seek.

But the present dispensation sees a vast exaggeration
In the harsh denunciation that is written as the Lord's.
Now the rich man is in favor, salt that loses not its savor,
When the marble cutter's graver his successful life records,
And his heirs divide his hoards.

IT will be remembered at the "Hub" that on Wednesday, the 16th of July last, at 3 P.M., the excessive heat of the day had prepared par-boiled humanity to welcome any change in the atmospheric condition. An hour brought on a change in the shape of a terrible thunder storm, accompanied by a well-developed sample of Western tornadoes. Many lives were lost among the shipping along the Massachusetts coast, and especially in Boston harbor. The damage to glass in the city and vicinity was very heavy. The next day after the storm one firm on Canal street reported the sale of several thousand panes of glass. The whole performance was without a precedent in the memory of the oldest inhabitant. The startling appearance of the sky previous to the bursting of the hail-burdened clouds warned travelers and pedestrians to seek shelter. Among the unfortunate ones caught out in the storm was a *Globe* reporter, who stepped into a doorway on Hanover street to wait until the heaviest of the shower was over. He had company in that doorway. There were two Chinese "washee-washees" from Howard street, and several less queerious-looking individuals. Rain fell in torrents, followed by great hailstones, which struck the sidewalk and rebounded in the air. Rushing out in the storm the enthusiastic reporter got several specimens, drew a tape-line from his pocket, carefully measured them, and recorded the figures in his memorandum book. Repeating this operation several times, he attracted the attention of the clerks in the office up stairs, who broke off large chunks from the block in the ice-cooler and threw them out, when the reporter measured them carefully, as before, and recorded the result. Everybody in the doorway was awe-struck at the size of the hail-stones, and the Chinamen were exhibiting eyes of unusual roundness and prominence. One of the chaps overhead accidentally dropped the balance of the block of ice—which must hav weighed over thirty pounds—from which some monstrous hail-stones had been chipped; and it came down and landed on the sidewalk with a crash, scattering the rain-water right and left. Just at this instant came that terrific crash of thunder that startled the inhabitants for miles around, and of which the papers made mention next day. This was too much for the terror-stricken Chinamen. They both scooted up the street in the driving storm, yelling in a frantic manner, as they cleared the doorway: "Hoopee up, hellee! Icee wagon comee nekst goo-bye, Johnee."

## To the Senate and House of Representatives of the United States in Congress Assembled:

1. The undersigned citizens of the United States respectfully but earnestly remonstrate and petition against any further legislation by your Honorable Bodies, in the form of postal laws or otherwise, which shall have the effect to abridge the freedom of the press and of speech, and the inviolability of the mails.

2. Your petitioners pray that the Postal Laws of the United States may be revised and limited to purely postal purposes and brought clearly within the Constitution, and that all attempts to establish a censorship and espionage over the mails based upon the sentiments and meaning of the matter mailed may be abandoned, and that all fines and imprisonments heretofore imposed under such laws may be repaid or relieved.

3. Your Petitioners respectfully represent that their motive in signing this Petiton is not sympathy with nor a desire to further the evils against which those laws are ostensibiy directed, and which your Petitioners believe can be otherwise obviated, but from the conviction that those laws on the part of the general government are dangerous in themselves, that they have been grievously abused, and that as precedents they plainly fall within warning of President Madison:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Your petitioners therefore earnestly submit that those laws should be repealed or limited to strictly postal purposes, and that the criminal or other objects of government sought to be attained by them should be attained by the ordinary course of governmental administration.

And your petitioners will ever pray, etc., etc.

## Gems of Thought.

BEGIN with modesty if you would end with honor.

THERE is no darkness like the cloud of mind.—*Byron.*

GOOD company and good conversation are the very sinews of virtue.

FOR him who does everything in its proper time, one day is worth three.

WORK furnishes bread for every day, but it is gayety that gives it savor.—*Emile Souvestre*

JEALOUSY is the hight of egotism, self-love, and the irritation of a false vanity.—*Balzac.*

FOR virtue's self may too much zeal be had,
The worst of madness is a saint run mad.—*Pope.*

FOR a cloak, what is there that can be
So difficult to pierce as gayety?—*L. E. Landon.*

THERE are no better prudes than the women who have some little secret to hide.—*George Sand.*

TRUTH is the most powerful thing in the world, since fiction can only please us by its resemblance to it.

TRUTH will ever be the predominant passion of man; if he loves error, it is because he considers error as truth.—*Chateaubriand.*

TO SUCCEED in the world it is much more necessary to possess the penetration to discern who is a fool than to discover who is a clever man.

LOVE, purity, kindness, and morality are gradually becoming more and more universal among intelligent and enlightened nations, and when a new code of laws and a new system of belief take the place of the Mosaic code and the Christian system, there will be a far more rapid evolution towards real goodness and pure lives.—*Elmina Drake Slenker.*

THE sea is like a human life,
It breaks upon the shore
Of Time with a resistless might,
And, when the goal is just in sight,
Dies—to return no more.

And all along the shores of Time
Full many a wreck doth lie;
The pangs of many a mad carouse,
Of blasted hopes and broken vows,
Of happy days gone by.

AS TO Freelove, I do not indorse it, neither do I think if society were ripe for it, that it would result in lust or immorality. Any one who has studied the subject on all sides must see that freedom is right always, if taken in the abstract; but men are so ilv taught that they need care, restraint, and guidance, and perhaps always will. But if a few people are so organized and circumstanced as to be able to liv above the law, I am willing they should do so and fear no "terrific scenes of crime, debauchery, and licentiousness" as a result.

MY believing friend, it is just as impossible for me to tell thee why the sugar exists in the sugar-producing vegetable and not in others, and why salt is produced in some localities and not in others, and why some fruits are sweet and others sour, etc., etc., as thee would find it to be to inform me of the true reasons for these phenomena. Thee may say they are so because a God so created them, and I may say they are so from laws inherent in the materials of which they are composed which attract certain properties and not others. Yet neither of us can go to the bottom and tell all the whys and wherefores. We know it is a fact, and know that no power in the universe can change one single law of nature. Now, if there was an omnipotent God he could do this: he could make men who could walk without limbs and fly without wings; he could make gods more peaceable than himself; he could do impossibilities of all kinds; if not, he would not be omnipotent.—*Elmina Drake Slenker.*





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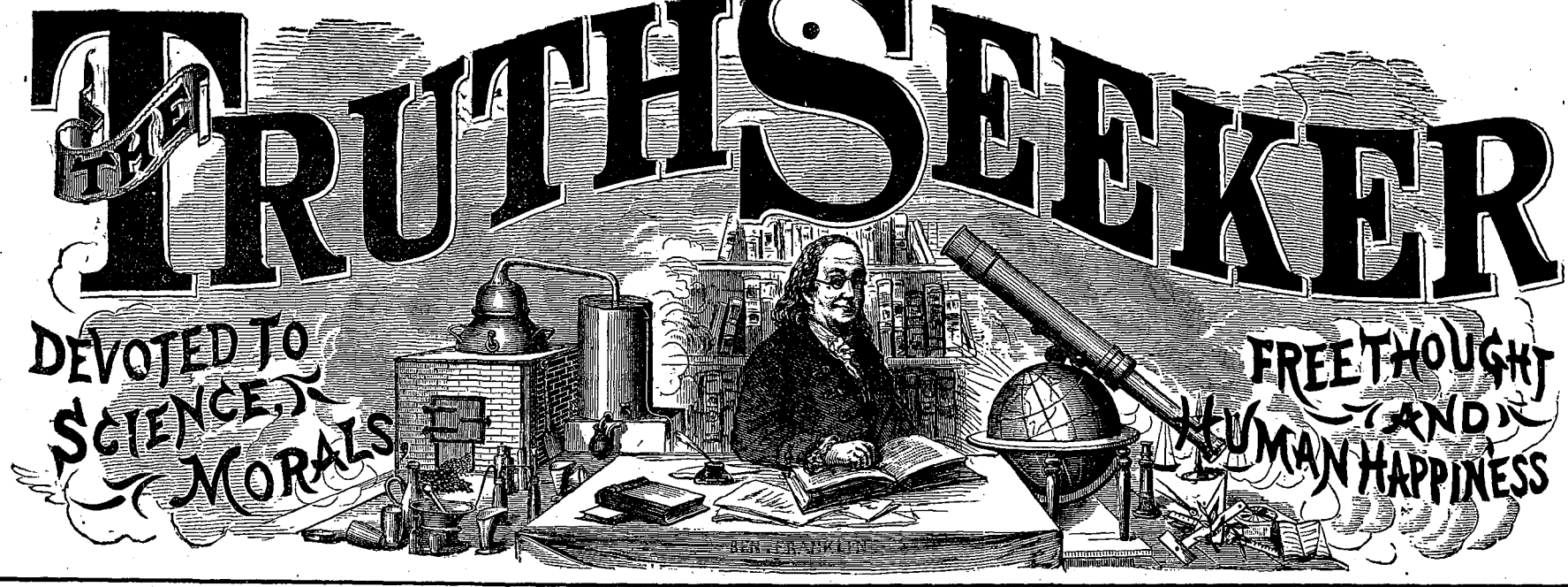
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# THE TRUTHSEEKER




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## Notes and Clippings.

SEVEN churches hav been destroyed in Sicily by order of the authorities.

IF Samson had been like J. C. Bundy he never would hav suffered shame and defeat by having his hair cut.

DR. EDWARD EGGLESTON says that "probably one-half the effort put forth in Sunday-school work is wasted, and some of it worse than wasted."

OWING to the recent heavy advances in the price of paper, the Chicago *Times* has increased the subscription price of that paper twenty per cent.

AN Englishman writes to the London *Times* that there was not a total abstainer from strong drink among the American Episcopal bishops who attended the Pan-Anglican Congress.

THE Rev. Joe Cook is attacking Rev. Phillips Brooks, the Rev. Edward Everett Hale, and the Rev. James Freeman Clarke, because they hav joined the St. Botolph, a club which furnishes liquors and segars.

IN the town of Minerva, N. Y., a Catholic Irishman joined the Methodist church. The Irish flew at him and swore they would kill him. He had to be protected by the authorities, and finally, to save his life, he went back into the Catholic church.

COL. INGERSOLL says that on account of his Infidelity he loses the company of a good many fools, and that he has noticed that people who hav the smallest souls make the greatest fuss about getting them saved.

FATHER DANNEHOFFER, a Roman Catholic pastor at Morris, Ind., was fined $10 by a judge for whipping a pupil in the parochial school. He carried the case to the highest court possible, and is now compelled to pay the original fine and $400 costs.

THE case of Infidelity *vs.* Christianity came on for a final hearing at Neosho Falls on the 24th of this current month. A. O. Phelps appeared for the plaintiff, while D. M. Mitchell had been promised to conduct the defence. The defendent, either in person or by counsel, failed to appear, and the case went by default.

"Where, oh where was David Mitchell?
Where, oh where was David Mitchell?
Where, oh where was David Mitchell?"
"Safe over in another town."
—*Burlington Independent.*

DR. PRUDEN walked into a prayer-meeting at Benton, Minn., with an open Bible in one hand and a cocked pistol in the other. He said there had been altogether too much controversy over the meaning of a certain scriptural passage, and that he meant to kill anybody who differed with him on the subject. He was hurried off to an insane asylum.

WHILE the Baptist preachers are trying to make up their minds what to do with Baptist girls who dance, the girls will probably go on dancing, after the manner of the light-hearted and light-footed youth, without puzzling their young brains too much over what seems to them the incomprehensible prejudice of their pastors against that amusement. It might be worth while for the preachers, before they resume the discussion, to consult the girls and hear what they hav to say.

THE "business boom" has struck the newspapers a backhanded blow. The cost of white paper has advanced thirty-five per cent, and there hav been advances in all the other departments. The cost of publishing a newspaper now is already a third greater than it was six months ago. In St. Louis all the papers except the *Post-Dispatch* hav raised their prices to $3.60 per year, and the chances are that if the cost of publication increases, or even continues at the present rate, there will be a general advance.—*Denver Tribune.*

THE Society for the Prevention of Crime in New York has taken to dogging men in the streets and prying into their private affairs by means of hired spies. It professes to hav the names of some very respectable parties whom it has caught frequenting houses of ill-repute, and it proposes to use them, if necessary, in suppressing such places. Undoubtedly all questionable places, except those patronized by the deacons, the jolly fat parsons, and members of the Y. M. C. A., will be closed immediately.

THE *Presbyterian* says that the *Independent* is dissatisfied with the account of the creation in Genesis, and that it is getting quite as much dissatisfied with the New Testament. The "Congregation of the Index" has issued a decree placing a number of works on the *Index Expurgatorius*, among which are "The Religion of the Future," by Count Terenzio Mamiani, and a "Critical Essay on the Revelations," by Jonathan Heverley, of Charleston, S. C., which is included by Count Mamiana in an appendix to his own work.

SEVERAL ministers in New York Sunday last preached against the espionage system of the New York Society for the Prevention of Crime. The Rev. Wm. Lloyd was applauded in the Madison avenue Presbyterian church when he said: "It is our duty to bear one another's burdens, to throw the mantle of charity over the errors of others, and not to appoint church committees to smell them out. My whole soul revolts at that which is against the very genius of religion. I do not believe that any society calling itself a Society for the Prevention of Crime has any right to send its emissaries into the very places where men fall and tempt men to break the law that they may prosecute them."

WEST PAWLET, VT., has a militant minister. He joined the Debating Club, and when they had the question of the Bible in the public schools to discuss, he refused to attend, and now he has been inquiring around to find out who said that "Jesus Christ was nothing but a tramp." He would do better to attend the lyceums and hear what is said. He is also greatly enraged to think that the Spiritualists and Liberals would dare to hold a convention at West Pawlet. He says he is going to do all he can to stop it. Nevertheless the Convention will come off on Feb. 20th, 21st, and 22d, as advertised, and it will take more than one Frenchman to stop it.

MR. JONES of Oswego county is either a remarkably pious man or something else. A week ago Mrs. Jones suddenly closed her eyes, and has not opened them or given any other sign of life since. But, on the other hand, the physical changes which usually follow death hav not shown themselves, and many believe it is a case of suspended animation or trance. Naturally, a physician was called in, but when he prepared to administer restoratives, Mr. Jones stopped him. The Lord, Mr. Jones said, had thrown Mrs. Jones into the trance, and if the Lord thought best to bring her out of it, he would do so without the doctor's help. So far as appears, the doctor bowed himself out and left Mrs. Jones to her fate.

MR. H. H. HAYDEN, the Methodist clergyman who is accused of the murder of Mary Stannard, and concerning whose guilt the jury disagreed, was lately released from custody upon giving $5,000 bail, conditioned for his appearance at court when wanted. His counsel became his bondsmen. It is reported that the reverend gentleman has decided not to resume his clerical duties, but that he will sell his autobiography and deliver lectures. That he will not perform the duties of a minister until fully exonorated from all connection with the crime of which he is accused, is as it should be. The sale of his autobiography is well enough but his entry upon the lecture field before the courts are through with him would be highly improper. Piling wood is a very respectable and entirely unobjectionable occupation. The dexterity shown by Mr. Hayden in this branch of industry would seem to point out the woodpile as the place where he can best display his power of mind and body.

IN Philadelphia a society for Christianizing the Jews struggles along its weary and unsatisfactory way, the principal thing it is noted for being that it converts either very few Jews or none at all. During five of the twenty years of the existence of this society there were no conversions reported. The anniversary of the society was held a few days ago. The secretary was ill and was unable to present a formal report, but the statement was made that during the fiscal year then closing he had baptized two infants and two adults. The *Jewish Record* sharply denounces the society and its work, and says that it positively knows that the secretary was suffering from illness caused by overeating himself at a dinner party. The expenses of the society run from $2,500 to $4,000 a year, being as heavy in years when there are no conversions as when five or six converts are reported. The *Episcopal Recorder* says that more Jews hav been converted to Christianity in the present age than in any former one, and that the number of converts throughout the world is now about 100,000 a year. The *Jewish Record* says that this statement is false, and that it was invented by some pious fraud.

CARDINAL MANNING and his Episcopal colleagues hav just issued in London a Catholic directory, from which statistics of the state of the Roman church in that country hav been derived. From the list of members of the Sacred College of Cardinals it appears that there are now six cardinal archbishops, fifty cardinal priests, and twelve cardinal deacons, one of the latter being John Henry Newman. There are only two survivors of the cardinals whom Gregory XVI., the predecessor of Pius IX., created; three vacancies exist, and already in the present pontificate nine cardinals hav died. In Great Britain and Ireland and the colonial dependencies of England there are 14 Archiepiscopal and 77 Episcopal sees, besides 34 vicariates (sees held by vicars-apostolic) and 8 Episcopal prefectures. Including 11 auxiliary bishops there are now holding office within the limits of the British Empire 127 bishops and archbishops, with a few retired bishops, of whom four liv permanently in England. Of Roman Catholic peers there are 38, being an increase of three, and of Catholic baronets 48. The number of priests in England, Wales, and Scotland is 2,211. They serve 1,438 churches and chapels, not including the domestic and private chapels in houses of gentlemen and noblemen.

THE death and burial of Mr. G. C. Rankin, as well as his life, hav paramount claims on our attention this morning. Had he been as fervent a churchman as he was a Freethinker, his praise would be in all the churches. As it is, I suppose that this is the only place on earth where it is likely to be mentioned in public that this scholar and gentleman—the friend of Leigh Hunt, of Barry Cornwall, and other Liberal writers of a past generation—died on the third day of this new year. A good many years ago he (Mr. Rankin) became anxious that, after his death, his tombstone should testify to the principles and convictions of his life. So he carefully prepared his epitaph. But he vainly sought to find a cemetery which would agree to admit a stone engraved with such sentiments as his. Then he had an epitaph put on a marble slab, and paid a firm of marble-cutters in Regent street to exhibit it in their window, where it remained for a long time. But when he felt his end drawing nigh he secured what appeared to him the best compromise he could with the Kensal-green Company. They consented to admit the Latin part of his epitaph if he would omit most of the English part. The old gentleman was in his seventy-ninth year, too feeble to fight any more, and very reluctantly (as he told me) he had to surrender the pith of his epitaph made over by the Arimatheans of Kensal-green in a way characteristically Christian. The original epitaph, as he wrote it, was as follows: "G. C. R. &c., &c. '*Ignotum est quo modo et per quæ vivimus.*' Neither Theist nor Atheist; but, in the hour of death, as in life, protesting in behalf of duped humanity against the impious craft of all proposed revelations of the unknown, as mere competitive varieties of ubiquitous predatory Sacerdotalism. '*Stabiliatur veritas ruat sacerdos.*'" On the obelisk set up last week over this Freethinker the Latin sentences are preserved; but the English is cut down to the words, "Neither Theist nor Atheist." The old scholar's mind must hav lost some of its discrimination if he accepted that compromise. An ordinary reader, unacquainted with Latin, might easily conclude that in saying he was "Neither Theist nor Atheist," he meant to denounce the heresy of modern Theism, along with Atheism, from the standpoint of a Christian. The casual visitor to Kensal-green might say, 'This must hav been a monk who hated Theists and Atheists, and the other sentences must be from his Latin breviary.' We may remark, too, the willingness to allow learned men to indulge in heresy providing they put it in Latin and refrain from diffusing it among the common people.—*From a sermon by Moncure D. Conway.*

## Events of the Week.

CHICAGO has had a $400,000 fire.

A FIRE in Boston on the 12th caused a loss of $50,000.

THE late storms made great havoc along the Irish coast.

DESTRUCTIVE inundations hav occurred in Sardinia and Italy.

A GOLD deposit, five feet in width, has been discovered at Madoc, Canada.

A ST. LOUIS millionaire committed suicide in a Philadelphia hotel on the 12th.

THE cattle plague, together with dearth of food, is causing fearful distress in Cyprus.

MANY of the ritualistic clergy of the church of England are going over to Catholicism.

SUICIDE is again becoming epidemic. Scarcely a day passes without one or two cases of it.

A YOUNG man in Londonderry, N. H., is under arrest for outraging and murdering his aunt.

THE Chatham Mills, Philadelphia, were destroyed by the flames on the 9th. Loss, $175,000.

GEORGE WALKER, of New York, has been appointed Consul-General of the United States at Paris.

THERE is a prospect of a general strike among the coal miners and iron-workers of Pennsylvania.

THREE men were recently found dead in a garbage-barge in Baltimore, suffocated by noxious gases.

BISHOP ELDER has been appointed coadjutor to Archbishop Purcell, of Cincinnati, with right of succession.

A TERRIBLE conflagration has taken place in the town of Ayet, France. The sufferers are in great distress.

THE Connecticut Tramp law has had the effect of driving those unfortunate wanderers from that state.

THE French steamer Valentine, from Cardiff for Dieppe, has foundered at sea. Sixteen persons were drowned.

IT is reported that the Rev. Mr. Hayden will soon be rearrested and tried again for the murder of Mary Stannard.

THE House Committee on Labor has agreed to report favorably on a resolution for the enforcement of the Eight-hour law.

THE town treasurer of North Andover, Mass., is a defaulter to the amount of $15,000. Like Crosby, he believed in deceit.

THE steamer Constantine, from England for Malta, foundered on the 9th off Land's End. Only two of those on board were saved.

THE unemployed workingmen of California demand the immediate discharge of all Chinamen employed by corporations in that state.

A PARSON named Bowen, of Somerset county, Md., recently married an old farmar of the same place to his twelve-year-old step-daughter.

A MAN aged forty recently eloped with and married a girl of twelve at Port Jefferson, Long Island. The indignant neighbors talk of tar and feathers for the bridegroom.

A CLERGYMAN of Oswego Falls, N. Y., kept the dead body of his wife in the house two weeks, expecting the Lord to work a miracle and restore her to life. He was finally compelled to bury her.

THE island of New Caledonia, near Australia, was recently visited by a terrible cyclone, blowing at the rate of a hundred miles an hour. It resulted in enormous destruction of property and loss of life.

THE Baroness Burdett-Coutts, of London, has contributed $2,500,000 to the Irish relief fund. The fund is growing rapidly. The theaters throughout the country are to giv performances for the benefit of the fund.

THE wife of a Methodist clergyman named Walker, of Somerset county, Mass., was arrested for running away from her husband. Her defense was that he had brought a mistress home, and persisted in living with her in spite of her protestations.

# Communications.

## Natural and Divine Marriage against the Legal Institution of Marriage.

BY MORTIMER KING.

Is there any universally-recognized standard of morals? If not, has not every intelligent and sane person a right to form his own standard, according to his own convictions, of what is right and what is wrong, subject, however, to the grand law of nature that in the pursuit and enjoyment of his own happiness, and in order to live in just relations to his fellow-men, he must, in his acts, neither injure himself nor any other human being? These are the important questions I propose to discuss in this essay, and, if we can, arrive at the truth, to notice its bearing on the subject of love and marriage.

It is a singular fact that although mankind have been so long upon the earth, and have made and are constantly making so many other substantial attainments in civilization, there is as yet no universally-recognized standard by which to judge the right or wrong of human actions. There *must* be such a standard if men are moral agents and responsible for their doings. But the difficulty is to gather the verdict of all mankind, after an agreement on the merits of the question, that a certain class of actions shall always and everywhere be considered right, while the opposite class shall always be deemed wrong If there be a law of numbers which causes the truths of the multiplication table to be universally accepted, and if the law of gravitation, by its uniformity of action, causes a pound's weight to be accepted as such everywhere on the globe, it seems reasonable that for intelligent, moral, and accountable agents, living in crowds and sustaining close relations to each other, there should be a *law* governing those relations.

Webster, in his dictionary, defines the word *morality* to be "the conformity of an act to the *divine law*;" but this phrase is as uncertain in its meaning as the phrase "large as an apple," since we have apples of all sizes. Every one of the hundreds of existing sects into which the Christian church is divided has its own interpretation of what the "divine law" requires and forbids, and their antagonism to each other grows out of this fact. If Webster meant by this term the Decalogue, or Ten Commandments, which was the constitutional law of the Hebrew commonwealth, and which is supposed to be universally binding, we must remember that the Old and New Testament transgressors all had that standard in their hands, and all professed to go and be governed by it as a rule of life, and all violated it. The neuter noun "morals" does not mean conduct consistent with the Jewish Decalogue, nor with any other universally-accepted standard, for there is none. It comes from the Latin *mos moris*—plural *mores*—and means the customs or manners of society, whatever they may be. The morals of mankind is, therefore, as different in different ages, countries, and races, as are their complexions and other physiological traits of character; so that what is deemed virtue in one age becomes hideous vice in the next. To substantiate this foundation fact, and to prepare it for the superstructure we would build upon it, let me cite the historical proof.

Twenty-five years ago the clergy, the lawyers, the doctors, and all the rest of what constituted the upper and controlling classes in fourteen states of this Union, held slaves, bought and sold slaves, and if they did not as a business breed slaves for market like cattle, had no objection, on a pinch in their affairs, to sell any offspring of a female slave born to them in their houses. These people—the most respectable in the South—considered slavery a divine institution, although it doomed its victims to total ignorance and drove the plowshare of ruin through the family relations, making slaves mere chattels, legally incapable of being either husbands or wives, parents or children. The respectability of the Southern slaveholding class was such that the respectability of the North caught the moral contagion, and soon came to see and say that slavery was not wrong; and thus the whole nation, except a handful, became pro-slavery in sentiment and practice. Had Garrison or Jay gone to the South on any errand, and were the fact known, they would have been arrested as criminals, and, although men of irreproachable conduct in all the relations of life, they would have been convicted by the courts of law or sent to the stake by mob law. Why? Because, by speech and by example they condemned the manners, the customs—the *morals*, in this respect—of Southern society.

At this day and for generations past bull-baiting has been the custom of the Spanish people on Sundays, after "divine service" in the morning. The king, the queen, and nobles, as well as the common people who can afford it, take infinite pleasure in seeing an animal tortured to death, and in witnessing the good or bad luck of the matadores and picadores as they show their skill in exasperating the bull and avoiding his rage in the arena. Such entertainments, as far as they go, constitute the *morals* and—the customs—of the Spaniards, and when the British Minister, who represents his government at Madrid, refuses to witness such revolting spectacles, and, instead, spends his Sundays at home reading his prayer-book, he subjects himself to the censure of the people as *immoral*—that is, he does not conform to the opinions and manners of the Spanish people, but arrogantly forms his own opinion and does as he deems right. But if the Spanish Embassy at London were to attempt to get up a bull-bait for the amusement of their countrymen in England, on Sundays, it would be prohibited by the authorities as immoral.

The Spaniards are a branch of the Latin race, and when the Latin, or Roman, empire was at the hight of its glory and power, *gladiatorial conflicts* were the grand amusements of the people. Men were trained by hundreds to fight and cut each other to pieces in the arena of the amphitheater. The bare description given in history of those scenes of cruelty, which continued for ages, curdles the blood of us moderns; and, were it not true beyond all doubt, we would deem it impossible that men and women of the highest taste and culture of those times could take pleasure in such exhibitions of barbarity. There were no doubt *some* who condemned such terrible scenes of carnage, but if they absented themselves from the entertainment, or expressed opinions contrary to the prevailing customs, they would have been deemed *immoral*. He who lives in Rome must do as the Romans do.

The standard of morals in Utah territory requires that—to give numerical strength to the church of Latter Day Saints, and to preserve Utah as a home for the Mormon faith—every good Mormon who is able to do so should marry a number of wives and have as many children as possible. The saints in the old dispensation, when God came nearer to man than ever before or since, practiced polygamy, as most of the oriental peoples still do. David, the sweet singer of Israel, and the man after God's own heart, had many wives. Solomon had seven hundred, and as if that were not enough, he had three hundred concubines, additional. These patriarchs, who were such favorites of heaven that they conversed with God only second-handed, and who are held up as models of piety in the New Testament, if they were living in the state of Massachusetts would be sent to prison as criminals.

The Rev. George Whitfield, the eminent revivalist, who flourished in England and in this country toward the close of the last century, was not only a holder of slaves, but condemned the laws which at that time forbade the introduction of slaves into Georgia. In his journal he writes, "Blessed be God for the increase of the negroes," meaning, thereby, a new arrival from the coast of Africa. He writes again in his journal, "I am determined to take no more orphans into the orphan house till I can buy more negroes."

The Rev. John Newton, who afterwards became the famous evangelical preacher in the Church of England, commanded a ship which traded in slaves on the coast of Africa; and he tells us that in his last voyage to Guinea "he experienced sweeter and more frequent hours of divine communion than he had ever elsewhere known." The horrors of the middle passage, when dead negroes were brought out from under the hatches every morning and thrown to the sharks that accompanied every slave-ship on the ocean, never shocked nor sickened his piety in the least. The moans of the dying never fell upon his ear painfully, and the stench which proceeded from their horrible conditions of neglect was never disagreeable to his olfactory nerves, and never interfered with the spirituality of his religious exercises, for he says in his journal, "No employment ever afforded greater advantages to an awakened mind than the command of a slave-ship." He had even descended so low in infamy as to become the overseer of a slave-barracoon on the Gold Coast, and, after thriving in that business for some time, became a partner of the firm. All this conduct was deemed entirely consistent with the highest-toned evangelical religion in England.

To come nearer home, this same slave-trade was practiced by our own fathers a century ago; and many families in Boston and elsewhere in New England are now enjoying wealth accumulated in that outrageous, yet most profitable, traffic. The United States Constitution allowed it to continue till the year 1808. It was, therefore, *moral*, and of course respectable, to engage in the business. But at 12 o'clock on the night of the 31st of December, 1807, the complexion of the custom changed instantaneously; and after that moment a practice which had been previously followed by the most religious people became *piracy*. Ten minutes before twelve it was *moral* and consistent with religion to be man-stealers and traders in the souls and bodies of their fellow-men. Ten minutes after, it was a *crime* punishable with death.

Now these cases—and I could quadruple their number—show that the word "morals" has no certain definite meaning like the words white, black, red, but means *customs*, *manners*, and is as changeable in different ages and countries as the fashions in regard to dress. Each age forms its *own* system of morals, and he is deemed *immoral* who does not conform to it. The best importance of this *fact* is seen when we remember that questions of right and wrong affect the *permanent* weal or woe of countless thousands of our fellow-beings.

I have intimated that, if there be an eternal difference between right and wrong, there must be a *standard* or rule by which persons in the social state may shape their course in life so as to have a conscience void of offense towards all men. The church, although professing and claiming to be the sole, infallible teacher of morals, has furnished no such rule, for she has justified every crime it is possible to commit; and the state has furnished no such rule, for it has legalized crime in various forms, and punished virtue. But common sense has furnished the desideratum, the thing desired, and declares this proposition to be true, that as every individual member of society has a sacred and inalienable right to form his own religious *creed*, taking the consequences, so he has the same right, taking the consequences, to make his *rule* or standard of *morals* to agree with his *own* intelligent conviction of what is right and what is wrong. We find that, from the cradle to the grave, every act of a human being's life is prompted by a desire to increase the sum of his happiness. Man is a complex being. He has an intellect which hungers for knowledge, its appropriate food. He has a body with many desires, all of which crave satisfaction, and he has affections which seek their object in holy love. Now, it is both a right and a duty, in order to secure a symmetrical development of character, to gratify all these desires, which spring from his threefold nature, with the single proviso that, in so doing, he inflicts no *injury* either upon himself or any other human being.

The merit of this rule of morals is that it is easily understood, that it applies to every age and country, and that it never changes in its character, but, like the polar star in the heavens, is fixed and visible, enabling the traveler, whether on the land or sea, to find out the way it is safe for him to go. It is more perfect than the Golden Rule of Confucius and of Jesus, "Thou shalt love thy neighbor *as* thyself," for that love puts the neighbor first, whereas this natural, and therefore infallible, rule requires that since a man is nearer to himself than to any other being, he ought to love himself *primarily*, and so much as never by any practice to injure himself. It measures the amount of love we owe our neighbor by the amount we owe ourselves, and leaves it—not as the other rule does—to the discretion of that class of lop-sided philanthropists whose quixotic benevolence cares more for others than themselves. While it does not deny the rights of society, it maintains the individuality and independence of its members, and contends that the rights of society are only those which its members have delegated to it for public purposes of defense and not to suppress the liberty of the individual to form his own religious creed and his own standard of morals. It is summed up in the profound philosophy of Polonius's advice to Lærtes in Hamlet:

> "*This above all—To thine own self be true;*
> And it must follow, as the night the day,
> Thou cans't not then be false to any man."

If we go beneath the surface of society, as indicated by its laws and passions, as we have a right to do in a radical discussion of a most important subject, we shall find that even in England, the most ostensibly religious nation in Protestant Christendom, the best classes are beginning to accept this theory in its application to love and marriage. Marian Evans, the most renowned writer of fiction in this age, lost no credit at all, either as a writer or a lady, because she sustained relations to Mr. Lewes that were not only not recognized but were actually forbidden, with penalties, by the laws and *morals* of England. Dean Stanley lost no credit when he met this famous couple in Westminster Abbey on Sunday, and assigned them seats of honor during divine worship. Sarah Bernhardt, another woman of ability, was never "married" according to law and morals now in vogue, but is the mother of four beloved children; nevertheless, she is as much admired and courted by the best English society as if she had been "married" by the Archbishop of Canterbury or Cardinal Manning. By her conduct she proclaims her conviction, and society, in a tacit but most substantial way, admits it, that society has no right to inquire about and meddle with her private relations at all, but that these are matters which concern herself alone. She is, therefore, treated as a lady as well as an artist, without Mrs. Grundy being allowed to demand, as a *sine qua non*, a sight of her marriage certificate.

In New York and other cities where it can be done without attracting public attention, married men and married women who, unfortunately, have been "married" but not mated, and therefore do not love, have other wives and other husbands whom they do love and fellowship, in silent defiance of the laws and morals of society. The fact is known to the "best" people, but it is no bar to social intercourse with them. However, really, and in view of the standard of morals now in fashion, the secret keeping of plural

wives by respectable gentlemen in the East is just as wrong intrinsically as the open keeping of many wives by the saints in Utah territory; nay, worse, for the Mormon *marries* his wives, acknowledges them before the public, and provides for them and their children. But our Eastern polygamists, when they tire of their plural wives, cast them off, and leave them to neglect and dishonor. It is plain to see, however, that if the wealthy and influential classes who set the fashions for the rest persist in their secret polygamous courses, without incurring the blame of their associates, in either church or state, the time will come when the present custom will change, and a man with several wives will be deemed as "moral" in New York as such a man is now considered in Salt Lake City.

If the principles laid down in the preceding sentences of this article be correct, the day is near at hand when, upon the most important subject which underlies and gives character to our civilization—the proper relation between the sexes—men will ask and insist upon an answer whether divine marriage, or the union in love and confidence of the man and the woman, does not require the total abolition of the *legal* institution, leaving the sexes to manage their love relations as they please, always having prime regard to the educational and property rights of third parties, viz., the children that may be born of these relations. Every human being hates a chain which is the emblem of servitude, and the question is on the lips of thousands whether absolute freedom in love relations would not be a stronger guarantee against divorce and a better security for love and harmony in the family than if the man and the woman were fastened to each other by a wrought-iron chain. The very asking of these *questions* shows that the subject is a very difficult one, and has two sides; and the object of this essay is to *discuss*, not to decide—to evoke the thoughts, both pro and con, of those who have made it a subject of study, so that something may eventually be done to abate, if not abolish, the evils which grow out of unwise love and marriage. If we have a right to discuss the question of the being of a God, and express doubts whether the ideas entertained on that subject by the Christian church for long centuries are not wrong and injurious to mankind, surely we have the right to discuss the question of marriage, and to doubt whether the ancient ideas on this subject, which are embodied in our laws and customs, are not also wrong, and injurious to the best interests of the race. The laws concerning woman and her rights, in the capacity of wife and mother, have been improved during the last century. Why might they not be improved still further by making marriage a free instead of an enslaved condition, and the family a permanent and blessed institution?

In all past ages rulers have felt that it was unsafe to trust the people with liberty lest it run into license. Hence arbitrary governments where the will of one man is the law of the land. The same jealousy of freedom is observable in the law-makers, and in society, concerning the matter of *love*. Every man thinks that he himself would act well in the enjoyment of freedom in love, but he doubts whether it would do for other people, and his doubts are so strong that he is unwilling even to try any new general system, preferring a continuation of the present one with all its admitted evils. But *is* freedom in love the dangerous thing it is imagined to be? In the months of courtship how kind, attentive, and considerate lovers are! Why is it that in so large a proportion of cases it is all changed by marriage? Because during courtship the parties feel that they are *free;* that nothing binds them but the chains of a willing *love;* that on discovery of any radical fault of character, making marriage incompatible with happiness, the relation can terminate. As marriage is a purely *legal* relation, suppose that a state legislature, by an act, should annul every marriage in the commonwealth, what would be its effect upon married people? Why, every couple who *loved* each other would continue their relations as heretofore, only, that now being put upon honor, their love would be more chivalric and intensified. As for those who were held together only by the *law*, as two oxen are held together by the yoke, the legal tenure being broken, they would of course separate, as they ought, and avoid such relations in future for the same reason that a burnt child dreads the fire; or else they would seek new relations by which they might hope to promote their happiness. But in such a case what shall be done with the *children* if any there be? Why, by all means, give them to the *mother* who bore them and gave them life at the risk of her own, and bind the father to give them an adequate support.

I am free to admit that there are *difficulties* connected with this view of marriage and the family. But when a statesman or a philanthropist urges a certain course of state or social policy he is not bound to show that there are *no* difficulties in carrying it out, taking people as they are, but only that there are *fewer* than in any other proposed. There are *dis*advantages existing along side of all *ad*vantages. It is a serious objection to the rapidity of steam travel that passengers are liable to be killed by the carelessness of employees on the land, and by unforeseen storms upon the sea. These are risks we all must run if we go abroad, and we can only avoid them by staying at home. Yet all men, for the sake of speed in travel, agree to take the risks. Divine or free marriage must encounter similar difficulties growing out of the imperfections of human nature; but it is firmly believed that there is much less danger to the family institution when the parties are held together by the tie of love alone than where the law undertakes to regulate them by its pains and penalties.

That the love relation may be permanent and happy, and result in the establishment of a home, and the birth and education of good children, several things are indispensable. First, all women must be educated and have vocations by which they can make an independent living for themselves, and not be forced by the fear of want to marry men whom they do not and can not *love*. This education in its literary department must embrace, pre-eminently, the science of *physiology*, so that understanding the whole subject of *sex*, male and female, they may go forth and meet the stern realities of life armed against all temptation that may assail them from this quarter. Secondly, women must understand, if they experience the sentiment of *personal* love, which tends to result in marriage, that it must be based upon *platonic* love, since platonic love, which is an admiration of *intellectual* and *moral* qualities that never wear out, but become more and more attractive as years pass by, bears to personal love the same relations that the foundation walls of a house do to the superstructure. Thirdly, to extend the days of courtship all through married life, leaving the parties to hold each other by the same tenure that they did before they were recognized by society as man and wife. A wise woman will insist, and a decent man will cheerfully agree, that she preserves her own individuality as a moral agent, and does not become a mere appendage to her husband; that she retains the sole ownership of her own person; the sole occupancy of her own bed; that her privacy is sacred, thus avoiding the bad consequences of that familiarity which breeds contempt, and that commonness which always depreciates value. If, in addition to all this, she pays the same attention to her health and person which she did in the first instance when she won her husband's love, she will continue to be a beloved and happy bride all through her married life.

A despot is constantly tempted to trample upon his subjects, because he knows, and they know, too, that they are in his power. It is of the nature of an iron chain to be irksome to those who wear it. As the quiet and prosperity of free governments show that freedom is better for man, politically, than bondage, so the consciousness in husband and wife that they hold each other by the delicate, yet powerful tie of willing love has a stronger tendency to strengthen and perpetuate love than the feeling that they are manacled for life to each other by the forms of law.

If legal marriage did in *fact* but half it undertakes to do, we would have nothing to say but to pronounce a blessing upon it as an institution. But it is, in perhaps a majority of cases, a failure to secure the two grand objects of marriage, viz., permanent love between the wedded pair, and the birth and education of children who will be serviceable to the state and society; and hence we question its claims. Marriage, by the decision of the Supreme Court of the United States, and by all state laws, is merely *a civil contract*, nothing more and nothing less. Yet, when it is of the essence of a civil contract that it can be annulled, by a failure to obtain the object of its creation, and by a consent of parties, legal marriage defies its own definition, and perpetuates itself against the will of both parties, thus compelling them to live in a hell of discord, and to bring up children begotten in lust instead of holy love—unless it can be proved that one of the parties has committed adultery, or violated some other law that justifies a divorce. What right has marriage to call itself a civil contract, and then absolve itself from the *conditions* of a civil contract? The bare fact that the law is forced into the stupid and ignoble position of saying in the same breath that it is, and it is not, a civil contract; that it is, and is not, a popish sacrament, proves that it is meddling with a subject it does not understand, and has no natural right to meddle with.

But it is argued against divine marriage, where the parties are held by love alone, that we cannot trust a woman to the generosity of a man and the tender permanence of his love; that neither can we trust a man to a woman's love who fancies that by this theory she is free to accept any new suitor who may come within the influence of her attraction. But we *do* trust the grand sentiment of love in *some* of its manifestations. The law never sends its agents into the households of the people to see whether *mothers* treat their little children with kindness; it *trusts* the maternal instinct. Still, some mothers do neglect their children, but the great majority do not. Then why not trust the holy instinct of conjugal love so deeply rooted in our nature, so powerful, so considerate and chivalrous towards the object of its choice? Will it not behave itself as well, when enlightened and put upon its honor, as when it is suspiciously watched and meddled with by the law? This sentiment of honor is a mighty lever in the work of forming human character. Men will pay debts of *honor* which no law of the land could compel them to pay. Even thieves, who constantly defy the frowns of society and the restraints of the law, have been known to act honestly if trusted with money and put on their *honor* to repay it.

Besides, if husbands carried around with them a consciousness that they held their wives and the mothers of their children by the tie of love alone, would they neglect and dishonor them by falling into bad habits which make them repulsive and by spending their spare time away from home? Would any wise husband ever give occasion to his wife to observe the *contrast* between the attentions he pays her and those which other men offer her? Not one woman in ten thousand would ever feel her affections for her husband giving way if he treated her with the same loving respect that he manifested in the days of courtship. But many men, a year after marriage, feel and act as if the wife were his *property*, both in law and religion, and that, do as he will, she cannot escape from her servitude to him and is bound to submit. Then begins a life of legal domination on the one hand and legal subjection on the other, which would never be the case upon the theory we advocate. Then if *mothers* who are under no legal bonds can be, and actually are, safely *trusted* because of the known strength and permanence of maternal love, why not trust husbands and wives when the love that makes them such is the love of all loves—the primal love, without which there would be no other loves? The only right the law has to concern itself with marriage at all is to record the civil contract when it is made and the dissolution of the same in case the contracting parties find it best to dissolve it and to give directions about the disposition of property which parents leave when they die. This being done, all the rest should be left to nature, to reason, and to conscience.

The usual objection to this scheme of marriage is that, while it may be adapted to *advanced* minds, it would break up the family relation and spread moral and social anarchy through society if it were applied to the *common* people. To this it is replied that society is divided into three classes—the upper, which embraces, as a rule, the wealth and intellectual culture of the country; the middle, or industrial class, which creates by labor and thrift the wealth of the country; and the lower class, whose poverty and unthrift breed vice and crime; who furnish convicts for the prison, occupants for charity institutions of all kinds; and who, for these reasons, are not worthy to be taken into the present account.

Now it will be found on investigation that there is more discontent in married life among the upper than among the middle class in comparison to their numbers respectively. Wealth breeds luxury, and luxury breeds idleness, ennui, fastidiousness of taste, a consciousness of life without a purpose, and an unnatural discontent arising from the damming up of the natural courses of things, all of which wear heavily and constantly on the marriage tie and makes the love that leads to it an unreal thing. The middle, or industrious class, whose cares in presiding for present and future wants occupy so much of their time, are vastly more happy in their domestic relations. They have neither time nor disposition morosely to incubate and hatch out imaginary troubles. Wives are not silent partners in the firm, but have a consciousness of their importance to the household, which promotes their self-respect aud gains the confidence of their husbands. Among this class marriage is a more *natural* relation; and if it were only allowed to *regulate itself*, without the dictations of the law, would give infinitely less trouble than it does now, and this upon the principle generally conceded by thinking people to be a safe one, that *liberty* for man in *all* the relations of life, is better than whole or half slavery. An intelligent person will hate to be *compelled* to do that which, if left perfectly free, he would voluntarily and cheerfully do.

Let us suppose a case under the natural, and therefore divine, theory we propose of a misunderstanding and alienation between two lovers who are parents. Being humane, and not purely angelic, a hasty word, spoken under provocation, has acted like a spark of fire falling upon gunpowder, and both are hurt and angry at each other. A superficial thinker would say that now, being both free as air, they would separate. But a social philosopher would say, No. If the sun is allowed to go down upon the culmination of their wrath it will not shine upon it the next morning. Couscious that there is no legal tie that holds them together, but that each is at the other's mercy, the chivalry of love appears upon the scene, and pointing to the helpless children who lie sleeping in their beds, and who were born of the old love, proposes reconciliation. The proposition is accepted; the cause of the temporary disrup-

tion is cast into the sea of forgetfulness; and as the storms of winter loosen the roots of trees that they may grow and anchor themselves more deeply in the earth the next spring, so these lovers, warned by the past, avoid in future a recurrence of the cause which produced disaster, and love each other more intensely than ever. But suppose that, instead of the consciousness of freedom, which gives scope to the chivalry of love and generosity, these lovers felt that they were irrevocably chained together for better or for worse, the chain wearing into the bone, their quarrel would madden itself into sullen disruption and personal disgust that nothing would remedy.

This tinkering at the institutions of nature, as if she did not understand her own business, and could not be trusted in the performance of it, but must be supervised and dictated to by the "law," is one of the remnants of the old European system of "paternal" and "protective" government, which feels it to be its duty to look after the dress, the diet, the morals, and the religion of its subjects, thus keeping them forever in a state of helpless childhood. It does not belong to our system of free popular government, which only undertakes to guard the personal and property rights of the citizens, leaving every one to stand on his own legs and work out his own destiny under the great law of nature that in the pursuit of his own happiness, which is his right and duty, everything is lawful to him, *provided* he neither *injures* himself nor any other human being. The fundamental doctrine that lies at the basis of the American government, and gives character to our political and social ideas, being the very opposite to that which supports all the governments of the old world, we ought to have a social system corresponding to it. Let it be proclaimed, then, as the American doctrine, that *home* is a voluntary institution, in which a woman is chosen by her husband to be mistress and queen—an institution where children are trained up, from the start of their existence, to be good citizens of the republic, and good men and women in all the relations of life, and which will make the place where it is located, to both parents and children, the dearest spot on all the earth.

## A False Alarm! A False Alarm!

To the Editor of The Truth Seeker, *Sir:* With your permission I wish to reply to a slander upon Mr. J. P. Mendum, which appeared in the *Index* of January 22d, in which Mr. Charles Ellis publicly charges Mr. Mendum with stealing money donated to the Paine Memorial building.

And Mr. Abbot partially indorses Mr. Ellis, for he says there appears to be unimpeachable evidence on the two main points, namely, as to the validity of Mr. Mendum's title to the building, and second, as to the Paine Memorial Corporation's responsibility for the Lecture Fund. Both of the charges are refuted in the last *Investigator* by a letter from a noted Boston lawyer, Samuel W. Creech, Jr., Esq.

There is an old saying that "people who liv in glass houses should not throw stones." Mr. Ellis does not seem to heed that maxim of wisdom and prudence, but, like his friend Abbot, "goes it blind."

There is not one word of truth in the charges against Mr. Mendum, and therefore the stockholders of Paine Memorial Corporation thought they were entirely unworthy of being noticed.

While Mr. Ellis only made these charges privately I did did not think them worthy of notice, but now that the *Index* is circulating them all over the country I feel it my duty to speak in Mr. Mendum's defense.

I hav been intimately acquainted with Messrs. Mendum and Seaver for the last ten or twelve years, and of late I hav had many dealings with Mr. Mendum, and I must say that I feel as well satisfied of his entire honesty as I do of my own, and Mr. Ellis himself told me that he thought I was an honest man. But I will say further that I feel like indorsing a stronger statement repeatedly made by Mr. Seaver, who has intimately known Mr. Mendum for forty years, namely, that "there is not an honester man living than J. P. Mendum."

But what shall we say of the conduct of Mr. Abbot in publishing these slanders? He appears to me to hav lost his common sense, or he would hav known better than to publish and circulate such unfounded charges against a brother Liberal, without first inquiring into the truth of the charges, especially if it be true, as he says in the same paper, that he had never had the slightest trouble with Mr. Mendum. This only makes his case worse. How easy it would hav been for him to hav asked Mr. Seaver or Mr. Mendum about those serious charges before publishing them. I wonder if he remembers what he once said to Mr. Hallowell, who I consider had a greater claim on the *Index* than Mr. Ellis? He pleaded then his moral responsibility. Has he no moral responsibility to Mr. Mendum, whom he declares he never had the slightest trouble with? "O consistency, thou art a jewel!"

Further, he might hav inquired of his friend B. F. Underwood, who, three years ago, sat six long days in summer on a committee investigating the same charges of dishonesty against Mr. Mendum, when it was unanimously voted that there was no evidence of any intention to defraud the Paine Memorial Building of its funds, and Mr. Mendum was exonerated from all blame, and here I giv you the language and names of that committee:

And the committee submit, further, that while they find some errors, they discover no evidence of intention to misappropriate funds donated to the building.

A. B. Brown, Chairman.
Charles Ellis, Secretary.
Owen Jones.
B. F. Underwood.
J. S. Verity.

These errors, let me say, were immediately corrected by Mr. Mendum when discovered.

Mr. Ellis ought to hav asked Mr. Mendum's pardon, and ever after hav remained silent. What was the purpose and object of these charges except to defeat, if possible, the success of the Paine Memorial Corporation, the only possible plan of saving the Paine Memorial Building?

But here let me say, thanks to the friends of J. P. Mendum, the subscribers of the Boston *Investigator*, who know Mr. Mendum better, it would seem, than Mr. Ellis does, for it is by their subscribing for the Paine Memorial stock that we now feel sure of saving the Paine Memorial Building for the important purposes for which it was originally intended, namely, a home for the Boston *Investigator*, and a memorial to the memory of Thomas Paine. What, I ask again, shall we think of Mr. Abbot's conduct in this exposure business? I am sorry to feel compelled to say that it appears to me that since the split in the Liberal League, at which he was deposed as its president, he appears to take it for granted, without investigation, that all those who differ from him on the question of repeal or modification of the Comstock laws are nothing but a gang of Freelovers, libertines, and scoundrels; and he feels justified in publishing any kind of scandal about them, and goes for their scalps like a wild Indian savage, rather than a "cultured" Free Religionist.

In conclusion, let me say that I did not expect anything different from Mr. Charles Ellis. It is an old business with him. What better could we expect from the man who, under the cowardly mask of Bundy's "special agent," could strike the brave and noble D. M Bennett while he was suffering as a martyr to free thought and free speech in an orthodox hell? What was Mr. Bennett's crime? Simply believing with thousands of other Liberals that Mr. E. H. Heywood had as good a right to publish and circulate his opinions as Anthony Comstock, F. E. Abbot, or Joseph Cook had to circulate theirs. I envy not the head or heart of any professed Liberal that could strike D. M. Bennett while he was suffering in prison a martyr to liberty.

*Cambridge, Mass.*, Feb. 14, 1880. J. S. Verity.

## "A Little Lecture."

To the Editor of The Truth Seeker, *Sir:* In a recent issue of The Truth Seeker, Mr. Babcock has an article, "A Little Lecture," in which, to my mind, are some very grave errors, against which I desire to enter my most earnest protest. It is not only unjust, but uncalled for, for those who represent one phase of Liberalism to be throwing clubs so thoughtlessly, if not spitefully, at other Liberals who do not believe exactly as they do. There are many phases of Liberalism, and all waging war on priestcraft, ignorance, bigotry, and superstition. In time of war it is wise to be united. Now I am certain that in all this grand array there are none more zealous in the cause, or whose work tells more effectually, than Spiritualists. They are of themselves a grand array of noble men and women, who are always at the front, and are found leading in every charge upon the enemy's strongholds. Our common enemies hate us with all the intensity of their black and cowardly hearts, and hurl at us continually the concentrated poison of their slanderous weapons. But this is not the worst. While our whole energies are being exerted to overcome the great enemy in front, we are constantly receiving from certain Materialistic bigots in our rear, who should be our friends and allies, a most galling fire, stinging with irony and ridicule—"spooks," "spirits," "lunatics," "fools," "humbugs," etc., etc. And this, too, from those who hav never given Spiritualism more than a passing thought—never hav fairly and fully investigated it. The great Huxley gave the cue to all the smaller fry when he said so pompously that "Spiritualism was not worthy his exalted attention." He had "matters of more consequence to attend to;" had "no desire to investigate it;" and yet this all-wise and mighty bigot dares to pronounce Spiritualism a humbug. Huxley, Tyndall, Lankester, Carpenter, Youmans, Brown, and Babcock having decided that "death ends all," therefore Spiritualism is superfluous and investigation of the phenomena entirely unnecessary and beneath their notice. These Materialistic bigots, so-called men of science, who refuse to investigate, treat Spiritualism precisely as the church has treated every advanced idea—every encroachment truth has made upon their strongholds from the time of Galileo to the present. I see no difference between a Christian bigot and a Materialistic or scientific bigot. Let those who would not take stock in bigotry investigate freely and fully all questions in search of truth, or hold their peace.

When they shut their eyes and turn a deaf ear to phenomena like those which accompany modern Spiritualism, and pronounce it a humbug, they are bigots of the rankest kind. They ignore the fact that thousands of the greatest men and women living declare that they hav investigated thoroughly, and found a vast amount of evidence which could come from no other source than a power and intelligence in spirit life. Crookes, Varley, Wallace, Zollner, Haeckel, Owen, Sargent, Edmunds, Cox, Buchanan, Eccles, Kiddle, and a host of the most learned and scientific men and women of our day, declare themselves convinced absolutely, after the most patient and rigid investigation, that the so-called spirit manifestations are what they purport to be. Corner any of these high, mighty Materialists, and ask them if they hav investigated the subject, and we get almost invariably the stereotyped answer, "Yes, a number of years ago they detected something, or somebody, or had heard something, and therefore the whole business is humbuggery." They don't like to get out of that old Materialistic rut. How it is possible for them to believe in "mind reading," "unconscious cerebration," "psychic force," "odyllic force," mesmerism, magnetism, electricity, sunlight, or gravity is more than I can conceive. And yet they must feel, taste, smell, handle, and weigh a spirit, or cipher it out by some rule of three, or else these manifestations are worthless and Spiritualism a myth, fit only for "lunatics and fools."

Mr. Babcock says, in his "Little Lecture," a belief in "heaven, hell, God, soul, spirits, and spooks" has worked a vast amount of mischief and bloodshed. He gives us a wonderful demonstration (?) as proof positive (?) that man has no soul or spirit, consequently no life or existence after death. He would cork a man up in a glass jar, so as to catch his spirit and hold it till "the day of pancakes." Eureka! The great problem is solved at last! Now let mankind rest in peace! Babcock has got a soul bottled up in a glass jar, so that Gabriel himself can't get it out! Glass will do it! I fear he has never noticed that light passes freely through glass. He never heard of the universal ether which scientists prove exists throughout space; that it is denser than steel, and to which matter is no obstruction whatever. I say scientists claim to prove and believe in the existence of such an ether, but they cannot taste, handle, feel, see, hear, smell, or bottle it; and yet Mr. Babcock claims he can bottle up a spirit and hold it till "the day of pancakes." We shall next hear that he has caught and bottled the rainbow, and then we shall hav another flood.

I think Mr. Babcock is getting dangerous. Again, he claims because a child can "create a black bear out of a stump, when he becomes a man he can create ghosts, gods, devils, hells, souls, and spirits." He tells us investigation will satisfy us that we, as men and women, are more mistaken than when we were children.

Now, will Mr. Babcock be so good as to inform the public how thoroughly he has investigated Spiritualism? If he has been one-half as thorough and rigid and scientific as was Mr. Crookes, of England, in his investigations, who spent three long years continuously searching for the truth, we may perhaps yield up somewhat of our knowledge, but until he furnishes some stronger and more tangible proof than an imaginary glass jar to disprove Spiritualism, we shall continue in the full belief and enjoyment thereof. In the meantime all honor to him for the grand work he is doing in the cause of truth and universal freedom. For his courage, zeal, and untiring industry, future generations will honor him as one of the heroes who dared fight for universal liberty against the hosts of superstition.

*Lowell, Mich.*, Feb. 12, 1880. E. A. Chapman.

## Socialism.

To the Editor of The Truth Seeker, *Sir:* Being an earnest seeker after truth, and knowing how history has so often proved (or, rather, time proved) the correctness of what when first ventilated appeared the wildest sophistry, I am slow to judge, either harshly or hastily, the motives that inspire the agitators of any apparently dangerous and wicked radical change. Having, however, tried to look impartially, and from an unprejudiced point of view, for some good feature as regards at least American and European Socialism, I trust you will allow me to pass a few remarks on the subject, and probably to ask a few questions relative to the same.

I was really sorry to read Mr. Sotheran's letter in your issue of December 27th, proving, as it did, his sympathy with "Liverpool dock ranters, California sand-lotters, and Pittsburgh rioters," for surely such ignorant and brutal exponents of any society are a danger to the general commonwealth and a disgrace to humanity. I can understand and indorse sympathy with the German Socialists in Germany and Russian Nihilists in Russia, but can neither sympathize with nor respect in the slightest degree people who in free and constitutional countries revolt on the slightest pretext, wantonly destroy property, and hesitate not to shed blood whenever, owing to natural consequences, hard times prevail. Does Mr. Sotheran, an intelligent man, suppose for one minute that any law could possibly make all men equal for a single week—even supposing the whole wealth of a land were actually divided equally amongst the people?

As to Mr. Sotheran's eight-hour and ten-hour arrangement, it is equally silly with the dividing-up process. We all know that there are always drones in every class who will not work, and I hav never yet met a fellow-workman of the slightest honesty, intelligence, or industry who advocates any such wild doctrines as the American Socialist of the present day advocates. If we kill enterprise and all prospect of advancement which tends to thrift, industry, and progress—essentials to the attainment of the same—we destroy human progress in fact, and no nation can attain greatness under the same conditions. Capital and labor are dependent upon each other, and so far from being enemies should be the last to quarrel. I agree that great monopolies of wealth are a curse, but as yet see no practical and honest preventive. I think, however, that in countries where the people hav the power to constitutionally administer the laws to their own satisfaction through the ballot-boxes, it is that people's own fault if they do not exercise sufficient care, judgment, and intelligence to return only such men to represent them as can be depended on to remedy all abuses and provide barriers against future assaults of scamps and money grabbers.

I myself am a workingman who gets his living by the sweat of his brow, and who harbors no hatred toward more favored mortals, knowing as I do that were I similarly situated with the more favored ones I should be no more willing than they are to divide up. When we hav the legal remedy for evils in general in our own hands, we are worse than fools not to make use of them but in place howl about the "example of French Communists."

*Sparta, Ontario*, Feb. 3, 1880. Alfred E. Ridley.

## Answers to "Inquirer."

To the Editor of The Truth Seeker, *Sir:* In answer to Inquirer in last Truth Seeker, I will say that just now my health is such that I cannot attend promptly to my part of the discussion with Mr. Truesdell, but if he (Inquirer) will wait and read carefully he may become enlightened upon the interest problems—which he is not, provided those four questions are his honest thoughts.

Respectfully, H. H. Morrison.

*Charleston, Ill.*, Feb. 4, 1880.

### Usury and Debt.

To the Editor of The Truth Seeker, *Sir:* "Inquirer," on page 71 of your paper asks, "Is there any law in operation in any state of the Union that would compel Mr. Morrison or any one else to borrow money and pay interest thereon?" In reply: I do not know of any state law of that kind, but will assure my friend that there is just such a law in force. There is a law that ties the money of the country fast to a specie basis. Lately it has been placed, practically, upon a gold basis, and the mighty power of concentrated wealth is determined to keep it there. This law utterly fails to take into account the rapidly growing population, or the changed condition of their wants, caused by the unparalleled development of machinery and division of labor. It fails to note that five dollars are needed now where one sufficed under the *regime* of barter and "trade." It takes no cognizance whatever of the volume of exchanges required. They may be increased tenfold, but it matters not. Money, the great agent of the exchange and distribution of the products of labor, is anchored fast to gold, and there it must stay. Our resources may be inexhaustible but they must not be developed faster than gold can be procured to handle them. The wheels of industry must be stopped and the people suffer and starve until a few more pounds of glittering gold can be extracted from the bowels of the earth. All this must be done, or the people be "compelled to borrow money"—no not money but inflated bank credit—"and pay interest thereon" before they can exchange the products of their labor. Such a law not only "compels people to borrow money," or its substitute, and pay interest thereon, but it paralyses and cripples all the industries of the nation. It turns the business of the country into a huge game of chance, in which the trump card is gold. It makes us a nation of speculators and sharpers and fosters every species of gambling and crime.

I heartily indorse what Mr. Morrison says in regard to the evil of usury, but I differ from him in this respect. I claim that an insufficient amount of currency is the *parent* of usury. There being more exchanges to make than there is money to make them, a pressing demand is created for money. Here is the secret of the money-changers' business. Limit the volume of money as far below the requirements of business as possible, and usurious credit must make up the deficiency. Usury may and doubtless does, by reflex action, produce contraction, but it is not the primary cause. Its direct effect is the concentration and consolidation of wealth in the hands of the few, which indirectly produces contraction; but in and of itself there is no more wrong in hiring the money that will exchange for a horse than there is in hiring the horse. But when money is made scarce, the amount that should only exchange for one horse will exchange for two or three, and will therefore rent for two or three times more than it should; and here is where the evil appears. If the volume of money was always sufficient to properly transact the business of the country, no person could get more for its use than it would earn in business, nor as much, and very little would be borrowed. Why should there be laws limiting the rate of interest any more than there should be laws limiting the rents or hire on everything else. Is it not an authoritative confession that the volume of money is insufficient? Is it not an acknowledgement that owing to its scarcity money-loaning is the best-paying business in the land? Were the volume of money sufficient for the requirements of business, money-loaning would soon become the poorest business, and the interest-suckers and drone would hav to go to work. But as it is, it is the best-paying business in the world. The great industries of the world, by means of which the nations are fed and clothed, are carried on mainly by credit, for which usury is paid. Cost what it may, money or its substitute must be had to make the necessary exchanges and keep the wheels of industry in motion. Suffering humanity demands it, and, under penalty of starvation and death, the people *are* "compelled to borrow money and pay interest thereon." Labor may create wealth in abundance, but unless it can be properly distributed it is almost worthless. In our present civilization barter is practically abolished; hence money is the only agent that can effect this necessary distribution, and to do so properly it *must be sufficient in volume.* Let this be done and the people will soon free themselves from those twin monsters, usury and debt. Capital and labor would no longer war upon each other. Labor would then know that the "mechanism of exchange" would be sufficient to properly utilize all the wealth her enterprise and ingenuity could produce, and idleness, beggary, and crime would soon skulk away from the land.

Mr. Editor, I revere the memory of the noble men who spent their lives and died to free mankind from the shackles of priestcraft. I honor the grand old hero who now languishes in prison for the same great cause. Their sufferings and labors hav badly scotched the monster, and to-day it would be sick unto death were it not warmed into life by its twin brother, *moneycraft.* This is the able-bodied monster that is supporting and protecting its wounded confederate. You can never abolish hell until it has been abolished on earth. Nothing can satisfy the desire for heaven hereafter until heaven has been established in the present. As long as a few can win by chance the control of the life-blood of business, and use it to the detriment of the many, priestcraft will continue to liv. Moneycraft must go down, but the magnitude of the task may be imagined when we see educated and intelligent men defending it with all the fervor and earnestness with which a like class, centuries ago, defended and upheld the Spanish Inquisition. Theoretically we may achieve religious and political independence, but we will never be free until our *industrial* independence has been secured. This never can be done until money is founded upon and made subservient to the demands of business without the necessity of floating the millstone of usury and debt. Progress is stamped upon all the activities of man. Steam and electricity are working changes with marvelous rapidity. Shall everything else move forward, and money alone remained chained to the conditions of the past? It cannot be. Such a state of affairs would deluge the earth with blood and consign the world to anarchy.

*Fairfield, Iowa.* Wm. Louden.

## The Idea of a Soul.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of Jan. 31st, Mr. Wm. S. Deed, of Wilkinsburg, Pa., seems to take exception to an article of mine published in the same paper bearing date Jan. 10th. My article was written in answer to questions propounded by Wm. M. Ridinger. If Mr. Ridinger and Mr. Deed do not know the definition of soul, I would refer them to Webster's Dictionary. To the question, "What is the soul composed of that after the death of my body it is in danger of suffering or capable of enjoying happiness?" I answer, soul being life and all the sensation and intelligence of the body, it is the only part that can suffer, in or out of the body; a lifeless body cannot suffer or enjoy happiness. I think, Mr. Deed, that the above explanations are based on facts too plain for any man of common sense to deny.

The next question of Mr. Deed is, "How I know the soul is progressive from the atom up to man?" I did not say I knew it; I only said I would giv my views on that subject, and Mr. Deed can accept or deny it just as he pleases. If you deny it, sir, please giv us some of your mighty wisdom instead thereof. Mr. Deed seems to think because a man cannot remember his former existence from the atom up to man he has no soul. I would ask the gentleman if he can remember all that has transpired from his infancy up to the present state? I deny the possibility of you or any one remembering one-half of this earthly existence, for fully one-half has been spent in unconscious sleep. If this is a fact, according to your own reasoning, you hav no soul life or intelligence.

Your next question is, "Will the soul eternally exist?" If the soul is anything, it is substance or matter, for that which is not substance or matter is nothing. As you are a Materialist you will answer your own question. If substance or matter had no beginning it can hav no ending. I state that the soul is something, and something must hav eternally existed in some form. The soul atom is a microcosm or a little world within itself, having all the possibilities of any other entity. It never was begotten; it had all forms of life in heart within its own nature, through which it will ever pass. It is a soul-existing atom and cannot be divided, for it is the least of all matter; it is the infinitesimal seed from which all life springs, or in other words it is the little leaven that will leaven the whole lump. With regard, sir, to your poetic effusion, I will paraphrase it thus:

I say a progressive soul-atom is divine.
This is not said to puzzle or make it rhyme.
Your great eternal existing matter imaging,
Pray do not destroy or cage it;
Bring it to me with the soul and I will guage it.
I must confess, like apes I do not like to chatter,
But yet I like to know the soul as well as cause or matter.

### A few questions for materialists to answer.

Did life and intelligence, which *is* the faculty of the soul, produce form and giv the five senses to the body? or did a lifeless and senseless body produce and giv life and sensation to the soul? If you answer according to the Materialist—that the brain governs the mind or soul and produces all the sensations of the body—will you tell me, if your reasoning is a fact, why the body lets the mind or soul depart at death? If the body governs, please tell me why the germ or seed does not die the same as the germ of the body. Which is the oldest—the seed or the body that ultimated it? or, in other words, which is the first—the acorn or the oak—the hen or the egg? Which matter is the oldest that which composes the body of the father or son? I find it easier to ask questions than to answer them.

Yours for truth, M. L. Sherman, M.D.

*Adrian, Mich.*, Feb. 5, 1880.

## Woman in and out of the Church.

To the Editor of The Truth Seeker, *Sir:* We hav labored long and accomplished much among men for the Liberal cause. But at this point we may ask ourselves why is it that in spite of the fact that nearly every intelligent, disinterested man is a Liberalist, and about half of the rest of the men are indifferent to church matters, still the churches flourishingly exist? Does not any one see at a glance that there are two sources of this prosperity—first, by far, the support given by women; secondly, the support the churches receive as society institutions. The latter depending upon and growing out of the former. The churches are a means by which many men obtain recognition in social circles, and finally wield a powerful influence.

Why is it that women cling so the churches? Simply because it is only through them that the ambitious, thinking women who lead hold their influence. Whenever women hav literary and suffrage societies their interest in the church rapidly ceases. It is therefore to be desired by Liberals that the women everywhere shall form such societies. Let nothing be said of woman's rights where the prejudice is too great. Simply let the women form social literary societies in every village, and the right question will come up by a natural evolution. I hav seen this thing effected more than once. All it needs is for two or three leading women to begin and organize and meet regularly. Let them renew their school girl days, hav readings, recitations, essays, speeches. How the priests will writhe and worry. Admit no man. Several years ago a few of such societies were started in Western villages, and every one is flourishing. Some hav considerable money and manage all the lecturing business, hav libraries, etc. Wherever such a society is started in five years the good result is seen in the independence and intellectual brilliancy of the members. And oh, how the churches do lag under it. Hoping that hundreds who may read this will use their efforts to start such societies, I remain, Liberty.

## Card to the Auxiliary Leagues and to the Members of the Executive Committee of the National Liberal League.

Ladies and Gentlemen: It is desirable to hav statistics of the number of churches and their value in the United States, for immediate use in our work of secularization. It will be about two years before the United States census will be completed and published, and the League can make good use of the facts in advance of that time. You will therefore render the cause a great service by gathering the figures on these two points in your several places and vicinity. The member af the Executive Committee for a state can call on some capable Liberal in each county of his state to work up the counties by towns and cities. The reports in all cases should be made to the Committee for the state, and when complete as possible forwarded to me by that Committee. I shall print and distribute proper blanks as soon as possible.

34 *Bond street, N. Y.* A. L. Rawson, Sec. N. L. L.

## The Three Popes.

To the Editor of The Truth Seeker, *Sir:* Three popes govern this world, and each pope has his followers and admirers.

The Romish pope, the man-made pope, who professes to be infallible; the Protestant pope, man-made, also professes to be infallible, only the Protestant pope is a dead pope—the Bible; the naturalist's pope, nature, the only true and infallible pope, who has existed from eternity, and will exist through all eternity, without beginning and without end—the true and mighty pope before whom both Romish and Protestant popes must bow and obey, these two popes, one a man, and the other a book, one alive and the other dead. The dead pope lived at least two thousand years ago, among a foreign people, whose language is nearly lost, their manners, customs, and tastes being forgotten. Their laws and institutions were barbarous. Yet these barbarians hav their dead pope handed down by a certain class of men called Protestants. The followers of this dead book make their dead pope teach so many different doctrines that it would be an impossibility to believe them all, yet to be saved one ought to believe them all; then one would surely light upon the right one. If belief is like other things, too much being as bad as too little, then one will be damned for believing too much, or damned for believing too little. Therefore one does not known when the right quantity of faith is kept in the holy and pious heart. The living pope of the Romish church solves this knotty problem. He offers to all the children of the true Catholic faith a hell-fire insurance. He says to his children by the mouths of his bishops and priests: Our church is infallible. You submit your reason to the church. You follow and believe all that the church teaches. The church cannot err. If you follow all her doctrines, keep all her sacraments, pay all her contributions, being faithful and obedient, the church will be responsible for your salvation. The church knows she cannot err, therefore there is no fear. Obey the church, and the church will take care that you are not damned. Should there be any fear in your mind, dismiss it, because the church is your responsibility, and will be damned in your place. This is the teaching of an infallible hell-fire insurance society. The head of that society is the living pope. The dead Protestant pope allows each man to think for himself, and to be damned for himself. Then what right has the dead pope to tell men that unless they believe this and that, they shall be damned, unless he will take the responsibility and be damned for them? The preacher of the dead pope leads. Whoever tells me that if I do not believe in Christ I shall be damned, ought, in justice, to take the responsibility, for if I am led wrong the fault is not mine, but my guide's. When the blind leads the blind both fall into the ditch together, therefore I, for one, will not be led blindly. I want to know will my leader be responsible for all damages if he leads me into the ditch. If not, then I will not be led by him. If yes, then start at once a Protestant hell-fire insurance society, and the dead and living popes will be rivals in the race of fire insurance companies. I for one would sooner hav cold, philosophical Atheism, and follow admiring nature, who points with her unerring finger to eternal rest after death, for my pope, than either the living or dead pope. Charles Audley.

## Obituary.

Lyman Mory, seventy-two years of age, a justice of the peace, and a consistent Liberal, whose vital force was exhausted by the ravages of pneumonia, returned to Mother Earth on January 28th, leaving a large circle of friends to mourn his loss. After giving his son Louis directions in regard to his business, he requested him to say to his friends that he had no fears of the future after death.

*Burlington, Kan.* Chris. Brown.

## The Two Moralities.

I do not remember ever to hav seen printed in THE TRUTH SEEKER the "Nine Demands of Liberalism," as platformed by the *Index*. If they hav been, no matter—it won't hurt readers to consider them again in the light of recent events. The "Seven Ethical Laws of Rationalism," standing in the *Index* for a year or more, disappeared out of its columns immediately after I had the unhappiness to pillory its editor on the sharp and piercing spike of the 3d Law. I am looking to see the "Nine Demands" go the same way at an early period, and I ask THE TRUTH SEEKER to rescue them while it is yet day. Here they are:

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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The above is the platform of the *Index*, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

These Demands exactly voiced the Liberal sentiment, not only of the hour when they were formulated and given to the world, but of all time. Mr. Abbot feels, or feigns, altogether too much modesty in claiming for them only his own "explicit approval." They are universally approved. Mr. Horace Seaver, the veteran editor of the *Investigator*, gave expression to that approval very recently when, on resigning his vice-presidency in the League of "America," he wrote to Mr. Abbot: "I hav long given you the credit and praise privately and publicly of having formulated the 'Nine Demands of Liberalism,' in which I most thoroughly believe and shall always maintain, for I consider them without a flaw."

Now the first seven and the ninth of these demands are universally approved and well understood among Liberals. So indeed is the eighth universally *approved*, but it is not quite as well understood in all its bearings. Less has been written about it, and hardly any writer has called attention to it or laid any stress upon it—and yet it is the most important Demand in the series, and the most justly made. We could better waive every other or all other of the Demands. The first three refer to mere matters of money, and if conceded by church and government would not make an average difference of a dollar a head to the Liberals of the United States. The principle of the thing is what is contended for more than the amount of money. The fourth is very important, but not the most important. The wrongs whose removal is demanded in the sixth and seventh press very lightly as yet on any Liberal in this country. The ninth ranks next to the eighth, and should be unflinchingly and continually demanded; but there is no question of personal liberty in it. It demands only equality in religions, and demands no religion in government.

Now look at the eighth Demand. Study it attentively. See what is involved in it and what it demands. Its subject matter is Christian morality; and it is under Christian morality that Mr. Bennett is in prison. It is to enforce Christian morality that the Comstock laws of 1873 were enacted, and Comstock himself, backed up by Abbot, the very author of this Demand, is the cruel and cowardly instrument to execute that law in favor of Christian morality and against natural morality. Under that law Christian morality has now imprisoned three editors and mulcted a fourth with a heavy fine; and under Christian morality, as now sustained by that law, every Liberal editor in this Union holds his liberty only by sufferance, and is out of jail only because Comstock is not yet ready to lay a trap for him and put him in. The eighth Demand is as much more urgent, and should be as much more unflinchingly maintained, as personal liberty and freedom of the press are more important than mere matters of money. If Liberals could succeed immediately in enforcing this eighth Demand, Mr. Bennett would come out of prison instantly, and he and Lant, Heywood, and Dr. Foote would be indemnified for the loss of their liberty and their property. When all laws looking to the enforcement of Christian morality shall be abrogated, no more editors or writers will go into jail on the ground of its violation.

Now let us look a little closer into this Christian morality which Mr. Abbot, in his early, gushing days did not want enforced—the same Mr. Abbot who now disagrees with the Free Religious Association and goes into a minority of one because they propose to form Local Societies and so run the risk of getting in some member or some Society who won't enforce Christian morality. What is Christian morality? I lately brandished the Torch of Science around perhaps rather carelessly in reference to Christian marriage. Now this Christian morality is a cognate subject and a good dark place to illuminate with some of the same rays.

Christian morality is mainly that giant monopoly which the civilized world has granted to the priesthood in all matters pertaining to sex. Christian morality allows the priesthood to call women and children, and such men as will obey the call, into its confessional, under penalties for absence or failure as fearful as the statute law imposes for crime. The priesthood there catechises young children, tender girls, and married women, concerning the most delicate matters of their lives, and the priesthood make use of the knowledge there gained for their own passional purposes.

Christian morality, by ecclesiastical law, formulates the dogma of total depravity, denounces sex and sex manifestations as vile, beastly, degrading (and hereunto Mr. Abbot, Mrs. Underwood, and others of that class of Liberals now consent), and enacts that all manner of sex indulgence is sin unless permitted, incantated, blessed, sealed, and sanctioned by the priesthood. Then these sinners, after they hav confessed, and if they fairly, fully, and unreservedly confess, are granted absolution for their irregularities and remission of sins; and this absolution and remission are granted for money, and the sinner is secured entrance into heaven for so much money paid for priestly intercession.

Christian morality denounces Mr. Smithson, founder of the Smithsonian Institute at Washington, and thousands of other men as good as he, as bastards because God made them *without any authority* from the priesthood.

Christian morality denounces as an unpardonable sin in woman—unless she has money enough to make it pardonable—the same act that is a practical virtue in man.

Christian morality indorses and finds a place in its system for prostitution, as in a previous article I hav instanced; and Christian morality divinely inspired right out of the Word of God, and an omnipotent God at that, is powerless to find a remedy for the social evil, consequently it has perforce to adopt it, excuse it, and forgive its father's sons and brothers who become its devotees.

Christian morality makes a harem of every church in Christendom with free range for the priest among its houris. The priesthood throw a thin veil of moral law for their people and for the rank and file over this matter, but they hav no thought nor intent of obeying the moral law themselves. To whom does any priest, or bishop, or pope confess? The newspaper press is full day after day—sometimes half a dozen cases on the tapis for gossip at once—of discovered violations of their own theoretic moral law, and these discovered cases are but a very small per cent of the illicit priestly indulgences which never get found out. This style of scandal, however, is so common now, the public ear is so dulled, dazed, and sated, that many clergymen hardly think it worth while any longer to take pains to cover up their tracks. Then when they are discovered they hold up their holy hands in surprise that anybody should suppose it a sin or a violation of the moral proprieties.

Now this is Christian morality, and these are the buzzards who endeavor to enforce the acetic, Puritanic phase of it upon outsiders. These are the bright and shining lights who put forward Joe Cook and Bundy and Abbot and Comstock, especially Joe Cook, to talk about "cancer planters." In the language of Hosea Biglow:

> "Ain't they a prime set of fellers?
> For they think on't, they will sprout,
> Like a peach that's got the yellers
> With the meanness bustin' out!"

There is more to this Christian moral story, but this will do. These posies, sweet scented, culled from the general fragrance, will answer as specimen nosegays from the Christian moral garden.

Now I hav left a small space to turn the torch on natural morality to see and say what that is. It must be left for another article.

T. C. LELAND.

## Paine's Birthday.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The one hundred and forty-third anniversary of the birth of Thomas Paine was suitably observed in this village by an enthusiastic meeting at Spiritual Hall, with D. L. Barnes in the chair.

A. K. Brush being called, responded in a forcible speech, in which he dwelt particularly upon the services of the Author-Hero in securing American independence.

Dr. Phillips and others spoke briefly, after which memorial poems were read; and a very able address, eulogizing the life and labors of the great founder of Freethought, was delivered by our townsman, M. D. Morris, Esq.

With a few pertinent and timely remarks from the chair the meeting adjourned.

M. F. TUCKER, Sec.

*Omro, Wis.*, Jan. 29, 1880.

## Moses Hull to Speak in New York.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Moses Hull, of Boston, will address the Spiritualists and Liberals at Republican Hall, 55 W. 33d street, on Sundays, Feb. 22d and 29th. His subjects will be "The Comparison between the Evidences of the Resurrection of Jesus and Those of Modern Spiritualism," and "Biblical and Modern Spiritualism." Please extend invitation to the Liberals to attend.

ALFRED WELDON, Sec. *pro tem.*
Second Society of Spiritualists.

*New York*, Feb. 9, 1880.

## Increase of Crime.

TO THE EDITOR OF THE TRUTH SEEKER *Sir:* My idea is, "Hew to the line, let the chips fall where they may." Crime is on the increase, no one can doubt for one moment. Its cause is a public question, and while it appears difficult to answer, perhaps through fear of public censure and the real true answer being unpopular, yet it seems to me very simple and easy to explain.

Let me take for an illustration any one individual who may read this article. Ask yourself, "Would I work for a bare living without profit?" Almost invariably your answer would be, "I would, rather than starve; but not otherwise."

This one idea lingers within the breast of a majority of our people to-day. The idle and poor classes are in the majority in numbers we cannot doubt.

The next point to consider is, the class above want are able to pay a profit, and could well afford to rather than pay by compulsion the heavy tax to support the many charitable institutions, aside from their free contributions to beggars, with which our city is virtually thronged. The poor hav nothing to liv for, while the class above them hav; thus crime increases.

I do not pretend to be understood that a few could adopt better pay to their help and let others grind on for competition; that would be ruinous; yet let the reform commence somewhere. As for instance, let clothes makers raise their wages and after a while lower their profits, then shirt makers, hatters, milliners, and cigar makers, and manufacturers and producers in general do likewise. Make employment somehow for all idle. By this means you will help to break up the cliques and gangs, you naturally lessen the necessity for crime, for building prisons, or branching out in building charitable institutions.

To prove the feasibility of this argument the merchant tailor and shirt maker get higher prices and pay higher wages than do the clothing or shirt manufacturers, and yet in competition so it would work through all trades and labor.

It seems to me the public has no soul or heart except for profit and increase of ways and means and power, or why in this city as elsewhere do people beg, and starve to death, and commit suicide, occurrences of which every daily teems with. Startling developments! the "Fold," asylums, prisons, and all go scot-free until patience ceases to be a virtue or some deserter from the popular side squeals right out; then comes the open public disgrace upon the people and nation.

Is there no one outside of the local inquisitive newspaper reporter to inquire and expose iniquity in all its forms? Is there no one, or rather, ought not every one to make it his or her business to inquire and inform on neighbors starving or the cause for drunkenness or tending towards crime for the sustenance of life's sake. These ideas strike the writer perhaps more forcibly from daily meeting beggars and inquiring the causes, from reading suicides and their causes, from dealing with the merchants and learning of their prosperity with the public, and finding the stations and prisons over full.

Our remedies seem to be worse than the disease if possible. Our prayer-meetings, associations, temperance reforms, and societies may do some one a little good, but we beg to see the general good, the universal feeling, improved.

We can see God out of our reach, or a half dime as far off, but overlook ourselves, our brothers, and our neighbors. We can see foreign missions and foreign projects and enterprises, but cannot see our home subjects—objects for home charity—in short, our disregard for that which would make us wiser and happier and far more prosperous. "Watchman, what of the night?" "Am I my brother's keeper?" "Do unto others as you would that they should do unto you."

XIE.

## Fair and Festival.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Knowing the fact that you publish church advertisements for the good of the cause only, we beg the favor that you will publish our announcement on the same liberal terms, and charge the same to Christ, who will, we trust, honor your bill.

TO THE PUBLIC.

The Christian people of Humbug Hollow, being about to build a new and better house of worship, and not wishing to provide the funds themselves, hav decided, in order to raise the means to build said house, to hold a grand fair. The committee on attractions hav decided upon the following bill of fare:

Two fish-ponds, well stocked with fish, will be presided over by Miss Sadie Gray and Mrs. J. C. Gushing. Price ten cents.

A post-office will be another feature, under the management of Miss J. Ellen Boldface, Miss L. Maria Daring, and Mrs. Shameless. All letters held for postage, from five to twenty-five cents on each.

The beautiful and accomplished sisters Highflyer, Miss Jennie Shameless, Miss Mary Dareshame, and Miss Sallie Silly will preside at the kissing-blocks. Pious young gentlemen can here hav the pleasure of kissing the most beautiful and accomplished young ladies of our church for the low sum of ten cents. The gentleman's kiss will be returned for fifteen cents additional.

The refreshment table will hav numerous guess cakes, ring cakes, and presentation cakes for those who wish to invest. Miss Mary Amelia Allgush and Miss Jane Jemima Gushhard will introduce young gentlemen to any young lady in the room. Pious young gents should embrace this opportunity to know our leading lights of purity and chastity. Price ten cents.

We shall hav robes, dressing-gowns, pipes, smoking-caps,

slippers, pillows, etc., to be disposed of to those having the lucky numbers. Tickets in all these ventures ten to fifty cents each.

We shall hav other prizes to be given by vote to the handsomest young lady of the town and to the plainest one; to the handsomest married lady of the town and to the plainest; to the lady having the darkest eyes and to the one having the lightest; to the most gossiping old maid and to the most meddlesome one; to the most beautiful young man and to the plainest one; to the best-looking married man and to the plainest one; to the biggest fop and to the biggest fool. Votes in all these schemes ten to fifty cents.

Refreshments at all hours at the usual church rates.

Music and comic songs at all hours during refreshments.

Auctions each evening. The single young ladies will be auctioned off to young gentlemen at the close of each evening's entertainment.

Fair every evening this week. Doors opened at 6 o'clock P. M. Admittance fifteen cents. Come one, come all.

The cause is a noble one and grand. The entertainment is chaste, moral, and elevating. The cause of Christ will be strengthened by your presence. Everything is conducted on a Christian basis and for the good of the church. Young men are respectfully invited to this gathering, so much more elevating and moralizing in tone than street entertainments. Come and enjoy the society of our fairest maidens and pass an evening with us which will no doubt afford food for remembrance for many days to come.

Remember also that those who help us help on the glorious cause of Christ. Our work is saving souls, and it is admitted by all divines that no work can be more glorious. Everything with us will be conducted on a Christian basis, and no one article will be sold by us for more than one hundred times more than it costs us. Quick sales and small profits will be our motto. Deacons, runners, and divines admitted free; you too, Mr. Editor. Your presence is therefore respectfully invited to our gathering, accompanied by a well-filled pocket book. If you hav no money by you, borrow some. Money cannot be expended upon a more worthy cause than ours. Once more we say, come one, come all. Per order Committee, JAS. N. ARNOLD.

*Hamilton, R. I.*, Feb. 1880.

## Liberal League Notes.

I AM much pleased to learn of the organization of a first-class auxiliary League in the city of Detroit, Michigan. I judge by the character of the individuals elected as officers that this League is organized for work. The officers are, President, Professor W. N. Heilmann; Secretary, S. B. McCracken; Treasurer, Benjamin F. Stamm; Councilors, Karl Schmemann, Mrs. C. E. Pierce, Herman Jacobson, and Mrs. L. Barlow. The constitution adopted is an admirable one.

HERETOFORE there has been very little, if anything, done in the state of Louisiana in behalf of the Liberal League movement. But I am glad to announce that the movement has reached and extended into that state. Messrs. Biegel and Benefield, the proprietors of the Maurepas *Gazette*, published at Pouchatoula, La., write, "Please send us your circulars, platform, etc., for the organization of a Liberal League; we think about organizing one in this place." Mr. G. H. Biegel, of Pouchatoula, has been appointed by the Board of Directors to represent Louisiana on the Executive Committee, and I hope he may be able to giv us a number of Leagues from his state.

THE Paine celebrations this year appear to hav been a success everywhere. The receipts of Col. Ingersoll's address at the Paine celebration in Chicago were nearly two thousand dollars, which amount the Colonel generously and patrioticly contributes towards procuring a statue of Paine for one of the public squares of Chicago.

AT Linesville, Pa., the League of that town held its annual three-days' meeting in honor of Thomas Paine and to advance Liberal principles. The Linesville League has a fine hall, in which the first and second day's meetings were held. On the evening of the 29th the Paine celebration session was held in the Opera House, at which five or six hundred people attended. After the close of the meeting a beautiful supper was provided by the ladies of the League, after which all who chose engaged in a dance. These annual gatherings are under the general supervision of G. W. Baldwin, Esq., President of the League, and others, and are every year becoming more popular with the Liberals of western Pennsylvania.

THE Pennsylvania N. L. L. sub-committe has been constituted as follows: George W. Baldwin, chairman, Linesville; A. B. Bradford, Enon Valley; Joseph York, Meadville; Moses Bishop, Linesville; J. C. Cramer, Pittsburgh. This committee composed of earnest Liberals, I hope, will be able to put the Liberal League movement in motion in that state. There are fifty places where auxiliary Leagues should be formed.

ATTEMPTS are being made to organize Leagues in the following places by the persons hereinafter named: By Mr. J. S. Hosteller, Greene, Iowa; by Mrs. Sallie M. Phillips, Omro, Wisconsin; by J. G. Wood, Pine Falls, Wisconsin; by William B. Green, Varna, Ill.; by Allen Johnson, Dallas, Texas; by W. T. Green, Blooming Grove, Kansas. Mr. W. L. Green writes, "I hav been traveling over a large portion of Kansas and a part of Missouri, and I find Liberals everywhere and by the hundreds."

KERSEY GRAVES writes: "Although not yet in the open field I hav been busy arranging work for the future. I hav got work laid out in nearly every county in the state, but my friends write to me not to come just yet, as the mud is knee deep, and has been for several months. I hav the harness on and ready to trot out when the weather and roads will permit." Those who secure Bro. Graves' services can be assured of a valuable entertainment. No Liberal in this country is better posted on the issues between Liberalism and orthodoxy.

DR. A. B. SPINNEY of Detroit, Mich., informs me that the annual Michigan Liberal Convention is to be held from March 23d to the 29th, inclusive. They are making an effort to obtain the attendance of Col. Ingersoll, and twenty or thirty more of the ablest Liberal speakers of the United States, and the prospects are that it will be one of the most important Liberal gatherings ever held in this country. The Convention will be held in the city of Battle Creek. The large Opera House has been engaged for the occasion. Every Liberal residing within a few hundred miles of the place should attend. Large conventions are the ones that do us good by commanding the attention of the public.

MRS. AMELIA H. COLBY and her friend Mrs. Smith are still doing valiant work for the Liberal cause in western New York. Those who desire their services at any time during the next month can address them at Lockport, N. Y. In a number of places where they hav recently held meetings the organization of a League is contemplated.

THERE is an important work for each of the vice-presidents of the New York State Freethinkers Association to do, and that is to see to it that at each of the polling places in their respective counties some one attend on town meeting day with a petition for the taxation of church property. These town meetings will be coming along soon, and every voter should hav the opportunity to sign a petition. In our large cities this work should be done at the spring elections.

THE Republican State Convention held at Harrisburg, Pa., the 4th inst., passed the following as its fourth resolution, "Fourth—The perfect security of free thought, free speech, and a free press, and of equal rights and privileges to all men everywhere, irrespective of nationality, color, or religion." If we could be sure that the Convention meant what it said in this resolution we would hav reason to be encouraged. But it is something to hav one of the great political parties *say* so much. Multiply the Liberal Leagues and they will say more.

THE proposed resolution of the Tompkins County League, withdrawing from the National Liberal League, I learn, has been withdrawn, and the action of the League on that question rescinded. H. L. GREEN.

## Sinews of War.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We see calls made from time to time by the Executive Committees of the different states for funds with which to carry on the work undertaken by the National Liberal League. So far as Kansas is concerned we know that these calls are almost universally in vain. A few, very few, hav all the labor to accomplish and all the money to pay, and yet Liberalism complains of the injustice of the atoning blood of Jesus as a means of salvation. Jesus suffered in anguish and death, while our few suffer in brain, time, purse, and disappointed hopes that the many may reap the benefits. Bro. Campfield told us at Bismarck last September that he had paid out of his own pocket over fifty dollars, and he has been steadily paying out ever since. Is such, I ask, the justice of Liberalism? If so, then I for one say, Let Messrs. Bundy, Abbot & Cook punch it, and keep punching it with their sharp stick of criticism. If it lacks justice it lacks the first requirement of an advanced system of thought. If Freethought means freebooty on the time, brains, and purse of a few, then Freethought fails to supplant the injustice of the gospel scheme of salvation with a living, abiding truth. Without justice we are as sounding brass, and as brazen-faced as was Lucifer when offering Jesus upon the Mount all of the kingdoms of the earth. Is such the spirit which wins great achievements and hastens the races on to universal freedom? Is this the spirit which actuated our fathers to bleed that we might inherit the boon of imperishable liberty? Is such the spirit that inspired the valiant sons of the free North to march shoulder to shoulder through the miasmic marshes and everglades and forests of the fettered South, that our nation might still liv and enjoy the blessings so nobly won at Lexington, Concord, and Yorktown? No, Liberals, you know it is not. You know that justice is the stanchest plank in the platform of the Liberal League. Then let us stand upon it, and bravely and nobly aspire to do each our respective share in rolling on the ball of human enfranchisement. Let us all contribute, by word, pen, and purse, that the burdens of the few may be lifted, and we enjoy the satisfaction of having done our duty. Life is short and labor abundant for all. Let each League send five dollars to its state League, and then turn in and repeat the dose and continue it every month, until the patient feels able to cope single-handed with the powers that be. Let Bro. Campfield, with his committee, be fully sustained, and the reward will most assuredly come of, "Well done, good and noble servant; enter into the kingdom of everlasting freedom." L. L. RUGGLES.

*Salina, Kansas.*

## For Rhode Island Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you allow me to state in your columns that, having been appointed by the National Liberal League, Chairman of the Executive Committee for Rhode Island, I would like all Liberals and others friendly to the League in this state to place themselves in correspondence with me. I trust our friends will let me hear from them, and that soon I can write the cheering announcement that Rhode Island is no longer backward in the cause of progress, reform, and humanity. Yours, JAS. N. ARNOLD,

*Hamilton, R. I.*

## The Washington Post on Comstock.

Mr. Anthony Comstock occupied the attention of the House Committee on Post-offices and Post-roads yesterday. Under a mistaken impression that he was telling the truth, and consequently acquiring a heritage in the "eternal years of God," he bored the members of the committee for something like two hours with a bombastic and bloviating recital of his distinguished efforts at suppressing vice, omitting any reference to his equally distinguished efforts in procuring false testimony to secure indictments. The committee patiently endured the infliction and complacently listened to the almost self-confessed scoundrel. The members of the committee are, without exception, gentlemen. Gentlemen are frequently compelled, in the transaction of business, to hear the tales of tramps and beggars, and occasionally listen to those whom they know as thieves and rascals. Congressmen are particularly afflicted in that way. They are forced, on account of the positions they occupy, into a *quasi* association with persons whose filth-bespattered hands many of them would scorn to touch in social intercourse. When the *Post* reporter entered the room of the committee yesterday, immediately after the adjournment, he noticed a short, stoutly-built man, whose rather brutish countenance was not enhanced in loveliness by a long scar on the left cheek above the bastard blonde whiskers, or by the whitish, hog-like glitter of his eyes, engaged in explaining some documents and pictures to members, who were exhibiting some interest in them. Our reporter craned his head to obtain an official glance at these treasures.

"Who is that?" inquired Comstock, in a stage whisper.

"A *Post* reporter," replied a member.

It was absolutely ludicrous to observe the haste with which Comstock commenced to grab for his papers and pictures, thereby disastrously cutting into the perusal of some highly interesting "memoirs" by those into whose hands they had fallen.

"I don't wish any reporter of the *Post* to see those papers," he explained, as he frantically pawed around to gather them in.—*Washington Post.*

## Auxiliary Liberal Leagues.

O. A. Phelps is doing active and good work in Kansas, lecturing and organizing Leagues. He spoke at Cottonwood Falls, Kansas, debating for eight nights in January with Rev. John Taylor, U. P. C., resulting in the formation of League No. 156, T. J. Dean, president, and Frank Holz, secretary. He lectured in Burlington, Kansas, with similar success, a League having been formed with over one hundred members. He has made arrangements at Neosho Falls, Kansas, for a seven nights' debate with Rev. D. P. Mitchell of the M. E. church, with prospects of a League in that place.

Inquiries for instructions as to forming Leagues reach me from many quarters in increasing numbers lately. The work of justice and equity in the matter of church taxation is being pushed with vigor in many states, and has been made a feature of at Albany at this session by Mr. Briggs, one of the State Board of Assessors.

This brightening of the sky will encourage Liberals to go to work in earnest. There is a widespread dread of Madam Grundy throughout the nation, excepting only in a few of the large cities, which hangs like a dark cloud over the minds of both Liberals and church-members, and prevents them from giving a free and honest expression to their real convictions. Merchant Black, for instance, employs Clerk White, and knows him to be honest, capable, and industrious, never failing in any duty, and also knows him to be a Liberal. But so long as nothing occurs to bring the facts to public notice, or so long as it is not spoken of openly nothing occurs to the hurt of Clerk White. A League is formed in the village, Clerk White attends it, and talks in a sensible way about the issues put forward by the National Liberal League platform. At once the church leaders take the alarm, the pastor fulminates, the deacon argues, the members buzz, and merchant Black trembles at the possible loss of trade that may result if he does not take the hint put forward by the Grundian breeze, and Clerk White is discharged.

Now I do not believe that the merchant was in any more than a temporary danger of losing more than the sale of a few dollars' worth of goods, and not sure of that. Customers buy on business principles, and not on a moral basis, and the skies are clearing in this matter, and we shall soon hav less of this bugbear of Madam Grundy's meddling with private opinion. If Deacon Brown changes his trade from Baptist Brother Black's store to Methodist Brother H.'s, for the same reason Class-leader Gray will change from the Methodist to the Baptist trader, and, after all, it might be a good thing on all sides if such changes occurred frequently, not for the sake of prejudice, but for a better knowledge of the general market.

As it is, this domination of the church influence over the active men of society is irksome, galling, and humiliating to noble natures. Will real live men in this *free country* submit to the yoke much longer? The answer is to be found in organizing Leagues.

34 *Bond street, N. Y.* A. L. RAWSON, Sec. N. L. L.

THE *Californian* for February has come to hand, and in point of excellence it is superior to the January number. The contents are more varied, and less space is devoted to fiction. Among the contents are an article on the Solid South from a Southern point of view, an interesting description of Washington Territory—rather carelessly written, for magazine work—an article on the prehistoric relics of this country, a historical chapter from the Modoc war, some account of how gardens grow in California, a reckless and racy bit of good English writing on dancing—in our opinion the best thing in the magazine—and half-a-dozen other prose articles, including two book reviews. There are also three original poems, some short metrical translations from the Dutch, and the usual assortment of "out croppings." The *Californian* deserves success.

# The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, FEB. 21, 1880.


## D. M. Bennett to R. B. Hayes.

ALBANY PENITENTIARY, Feb. 10, 1880.

TO HIS EXCELLENCY,
RUTHERFORD B. HAYES,
*Dear Sir:*

I most respectfully wish to withdraw the urgent prayers that myself, my wife, and over two hundred thousand just and true friends and citizens in all parts of the country hav made to you to release me from a cruel and most unjust imprisonment imposed upon me by an unfair court and a bigoted, unrighteous judge.

I believe you hav the intelligence and legal acumen to know thoroughly well that a gross outrage has been perpetrated upon me in the name of law and because of my religious opinions. I think I am correctly informed that you hav admitted that you considered I hav violated no law.

Yes, sir, I am convinced that, in opposition to your own sense of justice, you hav listened to the misrepresentations of my bitter, intolerant, and persecuting enemies belonging to the church, and you hav preferred to please them to performing a simple act of justice and mercy in opening my prison doors and granting me the liberty to which I am as justly entitled as yourself. Your better nature has been stifled by your decision to obey the behests of the professed but false followers of the meek and lowly Jesus, and this in direct opposition to the positively expressed opinion of several members of your own administration and thousands of intelligent, high-minded people. In this action you hav made a record for yourself which must stand upon the pages of history for ages to come.

I am now in improved health and will undoubtedly be able to endure my incarceration to the end of the sentence so unjustly imposed upon me.

I regret that my wife, my friends, and myself hav ever asked your Excellency for clemency, justice, or mercy, and I again beg to withdraw all such requests. I am respectfully and dutifully yours,

D. M. BENNETT.

## Reasons for the New Petition.

First, the monster petition to the President of the United States, signed by more than 200,000 citizens—by far the greatest petition, ever in the history of the world, signed for the pardon of any man—has so far failed. A new and special effort was made early in December backed by physicians' certificates showing the precarious state of health of Mr. Bennett—to hav the President again consider these petitions and grant their prayer if possible. This effort almost succeeded. The pardon was all prepared for the President's signature; but again the Comstock powers, the organized priestly party, now as always stronger than the unorganized Liberal forces, intervened and the pardon is for the present pigeon-holed.

But it does not become Liberals to lie supinely idle under this injustice. We should be continually active, on the alert, and giv the enemies of Mr. Bennett, and of Liberalism generally, enough to do. Since this petition to the President has so far failed, let us try a new petition to Congress, the master of the President, to hav the laws repealed and indemnity paid to those who hav unjustly suffered under them.

Second, this is a new and more Liberal Congress than the last one, to whom the petition of the celebrated 70,000 was sent and sent in vain. There are much more light and knowledge on the general subject before Congress as well as among the people than there were at the time that petition was sent. Increased stringency is sought by the Comstock crowd for these laws, the Postmaster-General has reported and made recommendations of rigorous amendments to them, committees of Congress are discussing them, and the whole subject is up for consideration and debate. Six Congressmen hav recently, of their own motion, sent to Prof. Rawson, chairman of the National Defense Association, for copies of Mr. Wakeman's argument on the constitutionality of these laws. This is a small sign, but a significant one, of the desire for light on the part of our national legislators before committing themselves to further action. On this hint of a desire for information, the National Defense Association at once forwarded Mr. Wakeman's argument to every member of the Congress. A new succession of petitions pouring in upon them just at this juncture would meet a much more ready and respectful consideration than before. If this petition could be made to exceed the famous 70,000 in numbers it would hav many times the influence and effect of that one. If it could be rolled up to the number of 200,000 it would be grand, magnificent, irresistible; and very likely would be successful. There are now 165 Liberal Leagues. Every League ought to obtain a thousand signatures to this petition, some more and some less, but an average of one thousand. Here at the start is a basis of one hundred and sixty thousand. The individual Liberals should make up the other forty thousand or more. More than two hundred thousand can be obtained if the Liberals of the country will it, and take pains to carry their will into execution. Let us do it.

Third. Petitions are an excellent means of educating the people. They excite discussion and inquiry as they circulate. They send the knowledge wider and farther that such injustices are still committed in our so-called Free Republic, and can be committed with impunity. They worry and alarm the church, and stir her up to circulate counter-petitions. That all helps, because it starts discussion in the very quarters where we want it to be set a-going. It helps to loosen the religious ties and show honest church-members the real animus of the priesthood, and of the bigots to whom they are bound. Such petitions also waken sympathy and loosen the political ties which attach adherents to the party enacting these tyrannical laws; in short, these petitions pay as they go in the good results they accomplish, even if Congress paid no attention to them.

The previous petitions were in some instances called in question, and their genuineness impeached. To remove all doubt this time it would be well for every petition to be sworn to and attested by the person circulating it under signature and seal of a notary. Such attestation would put a stop to that calumny.

Every petition should be sent as soon as possible to the Secretary of the National Defense Association, E. B. Foote, Jr., 141 Eighth street. It is very desirable to receive all the petitions here before the 20th of March if our friends will be kind enough to push them and send them here promptly.

It would greatly increase the force and value of the petition if, on the same day of completing and forwarding it to New York, some influential citizen of the place or county where the petition is signed would write to the member of Congress for that district, apprising him that such a petition had been circulated in his district, stating the number of names procured, instancing perhaps some of the prominent ones, and asking his special attention to it when the whole mass of petitions shall be forwarded to Congress. Also, if constituents generally would write to their members of Congress, calling attention to the injustice of these laws, and asking their intervention and vote to procure their repeal, it would all greatly help to develop a public and legislative sentiment against the further enactment of such laws and for the repeal of the old ones. Untiring work as well as eternal vigilance are the price of freedom of the mails and of the press. *Labor vincit omnia.* Let us see, then, if a little labor won't "*vincit*" Comstock and his laws.

## Falsehood Inherent in Christianity.

The recent developments in the societies of this city—the exposure of the means used by them to further the ends sought, the utterance of Howard Crosby before Comstock's Society, the system of spies used in his own society by one Whitney, chairman of the "Law and Order Committee," with the consent and approval of the famous Chancellor—are all direct outcomes of a system of religion which is false in its foundation and cruel in its result. It is in itself inherently false. It is championed by a crowd of sixty thousand "divines," who, Sunday after Sunday, ascend the pulpit steps, and, with their hands on a book filled with promises which were never fulfilled, retail to their congregations goods they can never deliver, and which they cannot even hand down from the musty shelves for their customers' inspection. For doing this they are paid roundly. By their exhortations and earnest prayers for money they get each year millions of dollars, for which they render no return. Like the bogus brokers of Wall street, they hold out glowing inducements. The bogus broker advertises a fortune for five dollars, but the ministers promise eternal life and a mansion of gold for the paltry price of a year's pew rent. Which is the greater swindler? The broker will sometimes tell you you must take your chances of the market's going down, but the minister guarantees a sure thing. He goes "long" on heaven, and guarantees to deliver at a certain price all the treasures of the celestial kingdom. He knows he cannot get the goods, yet he goes on selling just the same. He is more a swindler than the bogus broker, and should be arrested on common law principles, the same as any other fraud who gets money under false pretenses.

The whole Christian religion is made up of false pretenses. It pretends there is a heaven and pretends there is a hell. It pretends that God is a man, with the failings common to humanity. It pretends that God had a son by a virgin, and pretends that this son is the same, yet different from the father. It pretends that faith in this son will send mankind to the pretended heaven or save them from the pretended hell. But no one ever saw heaven or gazed on hell, and outside of the book which promises but never fulfils there is no knowledge of any one's seeing God. The doctrines of Christianity are unverifiable, and its decrees, from Jesus to Howard Crosby, hav been false. There is no truth in it. Its earliest apostle believed in lying for God's sake, and its latest exponent deceives for righteousness' sake. Which is the best, Paul or Crosby? Paul went among the Romans, and thought it very hard he should be adjudged a sinner because he lied to convert them, and spread the glory of God. Crosby goes among the publicans of this city and lies that he may "pull" their places and confiscate their goods—all for righteousness' sake, and that he may earn his ten thousand a year and get renown among the chief scribes and Pharisees. Crosby is a worthy successor to Paul, and when he dies he will undoubtedly get up a "Prevention" Society in heaven, with himself for president and Paul as vice. They will take Timothy in, too, for he takes a little wine for his stomach's sake, and Crosby takes champagne at dinners, and brandy and ale (the latter he gets direct from the brewery) when sitting in his study preparing his discourses on the "Principles of Deceit," to be delivered before the students of the university of which he is chancellor by the grace of God and for righteousness' sake. Crosby, Paul, and Timothy would be a companionable trio.

The history of the church is a chapter of deceit. It has falsified its own record and the records of everybody else it could. Eusebius began by falsifying Josephus' work. He has been called the father of church liars, but in view of some statements made and principles advocated by a distinguished divine at Comstock's meeting, we are inclined to think the title should be transferred to one of more modern times. If the students of a university not a thousand miles from our office are indoctrinated in these principles, there should be a chair for a "Preceptor of Liars." But we can expect nothing else from a system which takes the hypocrite to its bosom and rewards with heaven such advocates of deceit as Crosby and Loyola, for who doubts that they would be taken to the arms of a Lord who deceived his chosen people as often as did Jehovah?

The ministry of this country is a great organization for the propagation of false doctrines, incredible decrees, and impossible events. It walks into the church and tells what God wants and discloses his plans. Heine says: "The clergy fear God less than other men do. They use him for their own purposes. Like showmen at a fair they exhibit him for money. They extol him with absurd panegyrics, blow a trumpet to glorify him, wear a smart uniform in his honor, and all the time despise in their hearts the poor, credulous, staring mob." If that was true of the German clergy in Heines' day, how much more so is it true now of the American clergy! Every day adds fresh proof of the ignorance of the writers of the Bible, and of their utter incomprehension of the laws which govern the universe. Every day piles up new facts before the door of knowledge. The clergy are not ignorant of this. They are the first to sight the coming danger to their citadel and from the pulpit sound the alarm. The most charitable of the clergy's supporters must admit that they are either dishonest or ignorant. But they are not the latter. Science and theology are in the open court of the world. Science is suing on behalf of truth for a recognition. The ministers are the paid attorneys for the defense. If they lose their case they will be employed no longer. They are aware of the danger and leave no means unused to win. Witnesses are bribed, records falsified, documents altered, the judge is blinded with prejudice, and the jury bulldozed with threats of hell. They hold themselves up as mouthpieces of God, his chosen agents to reveal his will, and they hav got the Rev. Howard Crosby into the witness chair to say that he believes in deceit for righteousness' sake—to destroy his rightful enemy under God. His "rightful enemy" is the Infidel.

The ministers teach as facts things on which the most intelligent hav doubts. We never find the church saying, "We hope this is so," or "We think this is so." It says, "We know this is so, and you must believe it or be damned." Some they find in the Bible and some they conjure up from the fertility of their own brain. Whichever it is, they command us to believe it on pain of eternal torture. The theology of Christianity is thoroughly irrational. It never can be reconciled to known facts. It draws its arguments from beyond the clouds, and depends for its support upon the fears and hopes of the people. It starts from a false foundation, and no conclusion, however learned, can be right that is deduced from a lie. As the order of the Jesuits, in the sixteenth century, possessed themselves of all possible avenues to the public mind, so has the modern society over which Colgate presides. With nearly every minister in the land in sympathy with them, with Howard Crosby, the first open defender of Jesuitical practices, chancellor of the finest university in the city, in complete accord with them; with a member of the society as United States attorney; with a judge on the bench who hesitates at nothing to convict; with a postmaster-general who recommends to Congress whatever the society's sneaking detective recommends to him; with a President in office who has not the courage of his convictions, doing whatever is required of him by the church, it seems as though the ramifications of the Jesuits were complete. As the ancient order put the dagger into the hand of the assassin so does the moral, pecuniary, and official support of these men place the property, liberty, and even life, of heretics in the power of as unscrupulous and bigoted an assassin as ever went forth with the command of Loyola in the recesses of his brain. It has always been the policy of the Catholic church to govern by deceit and dissimulation, intrigue, and crime, but it was not until the year 1880 that the foremost minister of the greatest city in this country openly pronounced in favor of that policy and employed spies to prepare black lists. The next thing in order is for him to make a list of all heretics and prepare measures for their extermination. There is nothing like being systematic,

Howard, in destroying your rightful enemies under God. Having got the editor of THE TRUTH SEEKER in prison it ought to be easy to get some more to keep him company. Deceit will do it, and you "believe in deceit," you know.

## A New Comic Journal.

If any of our readers are in want of a comic journal—of a "cultured" character—we advise them to take the Boston *Index*, which is edited, we believe, by an ecclesiastical somersault turner dubbed Abbot. We hav not laughed so heartily for a long time as we did on reading that humorous journal of the 12th. The little dog barking at the moon excites our pity, and Abbot snapping at Parton, Bennett, and the Liberal League, for the same reason, calls forth a smile. The first little growl which precedes the weak bark is, "It is a matter of course that the repealers will not relish this issue of the *Index*." Lord bless you, Francis, what do suppose the repealers care for you or the *Index*? But

"A little nonsense now and then
Is relished by the wisest men."

Didn't you know that? If we were rich we would send a copy of your paper to all our friends, just to make them laugh at the impotent malice of defeated envy. As it is, the best we can do is to help along by giving you a free advertisement.

Just think of little Francis Abbot saying this of James Parton:

James Parton wrote to THE TRUTH SEEKER of February 7th: "Here I am again with my monthly pittance, which I trust will find you in good courage. Every week brings new proof of the necessity of standing by Mr. Bennett to the uttermost and to the end. It has become the first duty of an American citizen." Notwithstanding his known character—in fact because of it—Bennett is upheld more desperately and more clamorously than ever by the Freelove horde, as their hero, martyr, and saint; and Parton heads the army of *claqueurs*. It is perfectly true, though Joseph Cook did say it, that "men are measured by their heroes."

As Comstock, according to previous nnmbers of the *Index*, is Abbot's hero, what must the measure of Francis be? "Four and a half feet of wretch," as Ingersoll said of Grant Thorburn.

With most ludicrous solemnity this high and mighty comic journal chronicles the change of name of the Liberal League of America to American Liberal Union. *All* of the eight auxiliaries agree, especially the one at Syracuse, which does not exist, the officers all having resigned some time ago in disgust. This important and stupendous change is sanctioned and commended by the Hon. E. P. Hurlbut, the Rev. W. J. Potter, the Rev. M. J. Savage, the Rev. W. H. Spencer, and the Rev. Robert Collyer. We do not see why he did not ask the Rev. Howard Crosby, D.D., LL.D., apostle of Jesuitism, and Anthony Comstock, his hero. There is no doubt but they would hav consented. The *Christian Statesman*, Abbot's favorite exchange, will undoubtedly assent. So will the Rev. H. W. Beecher, the Rev. Glendenning, Bishop McCoskry, and all the other cultured apostles of pure Christianity.

Regarding the petition which THE TRUTH SEEKER publishes, asking for the repeal of the Comstock law, our comic journal (which we regret is not illustrated) says, "The Freelove ring which at once rules and ruins the National Liberal League has just begun in New York to push a new petition for the repeal of the Postal laws of 1873." It strikes us that this is rich. President Wright rules the League by virtue of his office. Is he a "ring?" We always thought he was a pretty square sort of a man. And until now we never heard that he was a Freelover. Perhaps the epithet he applied to our humorous editor, of "certain malcontent," may hav something to do with the sudden discovery that he is a F. L. And about the "ruin?" Let's see. The National Liberal League of Am—we beg pardon, the American Liberal Union has eight auxiliaries, and one of them dead as Julius Cæsar, with no more prospect of a resurrection than a Second Adventist has of going up to heaven on the day appointed. The National Liberal League has, up to this writing, one hundred and sixty-five, and others forming every week. Does that look like ruin? Has the millstone of repeal dragged them quite under? Has the terrible libertinism of Elizur Wright spoiled it? The other day we received a visit from Julius Reichhelm, of New Jersey, who came into our office, paid his subscription to THE TRUTH SEEKER, left two dollars for the support of the paper, and paid twenty-five dollars for a life membership in the League, remarking that it was the only Liberal organization in the country that gave any evidence of life, or promised to do anything practical for reform. If he had considered the League ruined he would hardly hav done that.

We will once more remind our comic editor that the National Liberal League never voted for repeal. Most of its members are in favor of repeal, but in deference to the sickening sentimentality of certain members the direct vote has been twice laid over by the accommodating majority. And the only reward they hav received for their magnanimity is being lied about by cultured comic editors. We hope the majority will profit by their experience, and at the next convention take Davy Crockett's motto, "Be sure you're right, then go ahead," and blank the sentimentalists. The church is sadly in need of some new recruits of Pharisees, a good many having lately donned the uniform of the various state prisons for little defalcations, and perhaps it will take some Boston editors to its bosom if they send in their applications early. No repealers need apply.

The editor of the comic paper before spoken of wants to get rid of "bad leaders." Hem! The leaders of the League are the Board of Directors. That board consists of Elizur Wright, A. L. Rawson, Courtlandt Palmer, H. L. Green, and Lucy N. Colman. Bad! all of them; very bad! *too* bad! shocking! "The fact is," says Mr. Abbot, with judicial solemnity, "that the National Liberal League obeys the will of men whose *purposes are as vicious and selfish* as their policy is ruinous to the League's original objects." That is a pretty heavy charge to bring against a board of directors composed of such people as we hav mentioned, and Abbot ought to either apologize roundly or be sued for libel by the board. Out of our own salary we will contribute five dollars for that purpose if we hav to wear old shoes all winter.

Heretofore we hav had some hopes of the editor who has taken this new flight into the realms of comic journalism, but on reading that "neither the malicious abuse of enemies nor the mistaken expostulations of friends can move us a hair's breadth from this stand," we surrender all our hopes. He is irretrievably gone to the bad and hereafter will prostitute whatever of talent he may hav to the abuse of those who differ from him. Well, good-bye, Francis, we are not going your way. You are altogether "too imperative" and the goal you are seeking altogether "too plain."

## The Petitions

We hav had printed on separate sheets and will send them out to any one who will take interest enough in them to get them signed. There ought to be no difficulty in rolling up a petition of thousands within a short time. The public mind is much better informed on this subject now than when the attempt was first made. Seventy thousand were obtained at that time. Twice that number can be easily got now. There is need for active work on the part of friends to constitutional and just laws, as the present Congress has under consideration a more stringent and, if possible, more unconstitutional measure regarding the proper province of our postal department. To defeat this, a large petition is a most valuable aid, and the Liberals of the country are appealed to as the rightful protectors of a government given to us by Liberals. Let us hav at least a hundred thousand names to lay before Congress next month.

## Liberal League Notes.

FRIENDS of the League movement, circulate the petitions for the taxation of church property.

MR. S. B. MCCRACKEN, of Detroit, says I made a mistake in giving him the credit of being the organizer of the Liberal League of that city. He says the honor belongs to other persons.

WILLIAM BARNSDALL, of Titusville, is the mayor of that city, and also president of the Titusville Liberal League. He has for many years been a most active Liberal, and known as a friend of the poor and needy. On the evening of February 6th his numerous friends celebrated his seventieth birthday at his pleasant residence in Titusville. The writer was present, and found the occasion a most enjoyable and interesting one.

THE Spiritualists and Liberals of Titusville Pa., held a two-days' meeting in the Universalists' church in that city on the 7th and 8th inst. There were three sessions held each day, with a good attendance. The speakers were O. P. Kellogg, Lyman Howe, Hon. R. S. McCormick, Mrs. H. T. Sterns, and H. L. Green. I was pleased to learn that Mrs. Sterns contemplates working for the Liberal League movement. I am sure she will succeed, for she is an able woman and a fine speaker.

O. A. PHELPS writes, under date of February 9th, from Valley Falls, Kansas: "I am filling a six-night lecture engagement here. There is a flourishing auxiliary League in this town. I shall make an attempt to organize another League in this county soon. I go to Wetmore to-morrow, where I lecture three evenings; hope to organize a League there. I go then to Osage Mission and Altoona, where I am confident of being able to organize two Leagues. Also, at Humboldt, Parsons, and other towns in south Kansas." Bro. Phelps informs me he will soon go to Colorado. I hope our Liberal friends of that territory will see to it that he is kept at work.

THE Titusville Liberal League, which at one time came very near being led into the Abbot fold, I am pleased to know, is now loyal to the true flag, and last week, at the convention held in Titusville, reorganized and made arrangements for holding regular meetings. Many new members hav recently joined the League, and its membership is now about fifty. To my personal knowledge there is a large amount of apeaking talent in the League, and I can see no reason why it should not become an important institution. Colonel Ingersoll will probably lecture there soon.

W. S. BELL writes, February 5th: "D. M. Bennett is the strongest man in the West. The "respectables" will soon find themselves on the decline. Everywhere the popular sentiment is with Bennett. I wish he were out of that vile dungeon. How his foes will dance when he does hav a free lance with them! I am glad to know THE TRUTH SEEKER is increasing in circulation. I know it is increasing in popularity with the people among whom I hav traveled."

FRIEND LELAND is fearful I hav a candidate for the next presidency of the National Liberal League. I hav, but not the one he mentions. I am a "third term" man. Henry Clay, I think, said, "It is better to be right than to be President." I think we hav a man at the head of the League movement who can both be Wright *and* President at the same time. We must keep him there.

MR. GEO. H. BIEGEL, of Ponchatoula, La., has accepted the position of representative of that state on the National Liberal League Executive Committee, and desires the name of every friend of the Liberal League movement in that state. He is now moving to organize a League in Ponchatoula.

FRIENDS everywhere, press forward in the work of organzation. Before April we should hav two hundred Leagues. And keep up the interest in the old Leagues. If any hav grown cold, meet and reorganize. I shall be pleased to furnish blanks and instructions to any person who may desire to organize a League.

MR. JOHN W. CUSTER, of Hastings, Mich., who has for some time been doing valiant service on the temperance platform, and who is an able man and an eloquent speaker, writes under date of Feb. 13th:

H. L. GREEN, ESQ., *Dear Sir:* I am now prepared to work for the cause of Liberalism, having for years been working as a public lecturer for temperance and humanity. I write you in hopes you may be able to assist me in getting before the people as a Liberal speaker. I think perhaps I might do something at organizing Liberal Leagues if the society can furnish blanks, etc., for that purpose. Please forward a few to my address and any suggestions you may hav to make.

I am, dear sir, yours for the cause of truth and humanity.
JOHN W. CUSTER.

The Paris *Gazette* says of Mr. Custer: "Immense meetings hav been held in our halls, churches, and Court House, the great movement having been inaugurated and kept up by Mr. J. W. Custer. Mr. Custer is a pleasant speaker, gets right into the heart of his subject, and carries his hearers forward like magic. He has done a good work in our midst." The Hasting *Republican Banner* says: "Mr. John W. Custer is and has been, both at home and abroad, one of the most effective temperance speakers this great movement (the Murphy movement) has ever brought out. He is able, earnest, and eloquent as a speaker, and a man of decided ability and sterling integrity." H. L. GREEN.

*Salamanca, N. Y.*, Feb. 14, 1880.

## Childlike Faith.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I went to church last Sunday, something I very seldom do, having long ago outgrown the teachings of the "old, old story" of vicarious atonement, faith in Christ, eternal ruin to all who hav no faith in Christ, etc.

It is said that many orthodox preachers, of late, seldom make any reference to those old dogmas, but preach the practical duties of life mainly, as more in consonance with advanced public sentiment. But I was filled with both pity and amazement at the stultification of himself shown by the preacher to whom I listened last Sunday. His theme was faith in Jesus—childlike faith. He taught that unbelief is the blackest of all crimes, in fact, a greater crime than all others combined and rolled into one great black ball.

Now let us examine this position. Does the science of mind sustain it? No; the faith of a child is the faith of ignorance, is blind credulity, which believes on authority simply, without any reason; which is simplicity, another name for shallowness or foolishness. The nearer to total ignorance, the bigger the fool; the nearer to the child, the nearer to the fool; therefore childlike faith is the faith of the fool, who believes simply on another's say-so, with no test of reason. But faith, whether arrived at by reason or blind, childlike credulity, is in every case involuntary, and therefore has neither merit nor demerit. Faith, in every individual, is according to the force of evidence upon his mind, and not an act of volition; otherwise I might disbelieve the existence of London, Paris, and Constantinople, which is an impossibility at present in my case.

I hav not the orthodox faith in Christ, therefore, according to my teacher in the pulpit last Sunday, I am guiltier than if I had committed murder, treason, theft, and the whole catalogue of crimes all together.

Poor, pitiable preacher—that he is so blinded by infantile prejudices to the perception of what to an unprejudiced mind is a self-evident proposition! F. H. MARSH.

*Globe Village, Mass.*, Jan. 24, 1880.

## Look Out, Christians!

The anniversary of the birth of Thomas Paine is being celebrated by his followers—the lovers of freedom and the rights of man. It is becoming widespread, and it is prophetic of the certain change from the old, long-hallowed custom of the observance of the birth of Jesus to that of our modern savior and benefactor, Thomas Paine. Then away goes your priestcraft, catechisms, articles of faith, and steeple-houses. And the verdict of the reasoning portion of humanity will be in favor of the disciples of the rights of man, life, liberty, and the pursuit of happiness, as against the Christians, the cruel, persecuting vampires, the bloodthirsty Christians. What a record hav the Christians in contrast with the Infidels! Jesus made the heathen (Samaritan) better than the Jewish priesthood, and the contrast is as wide to-day as then. "By their works shall ye know them." ELIJAH MYRICK.

## The Minneapolis Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We hav organized a Liberal League in this city, known as the Minneapolis Liberal League, with the following officers: C. W. Curtis, President; A. M. Greeley, Vice-President; T. S. Curtis, Secretary. We hav eighteen active members, and expect to double that number before spring. Minneapolis has a population of fifty thousand, and fifty-six churches; it is called the "Brooklyn of the West." We hav not yet decided to become an auxiliary to the National Liberal League, but I think the majority are in favor of it.

Yours truly, T. S. CURTIS.

*Minneapolis, Minn.*, Feb. 2, 1880.

## That Awful Paper!

BY PRUDENCE PERIWIG,
(Sister of the Primitive Church persuasion.)

I read in a paper, the other day,
Such awful things! I wouldn't dare say—
Dare say? I wouldn't dare think a thought
Agin what divine revelation has taught.
I found it by chance in the railroad car
When on my way to visit my mar.
'Twas full of scoffin's at sacred things,
The Bible, and hymns that pious souls sings.
And I wondered God's judgments didn't strike them
Ungodly wimmen and blasphemous men.

And it told such lies as made my flesh creep,
About the Lord's shepherds that care for his sheep.
My! the way it went on 'bout ministers! I
Could swear one minnit and the next one cry;
I'd a burned the paper right there on the spot,
But I wanted to show it to Elder Bedott.

One sinner that signed his name "Tee See"
Was anuff sight wuss than the heathen Chinee;
You'd a thought he thought he was mighty cute,
But levity don't right-thinkin' folks suit;
And if I was his comp'ny, and my Christ'n name
Was Barbary, I'd tell him right quick, "For shame!
You awful, wicked, carnal-minded man;
You'r wuss than a barbarous barbarian!"

Even better for you, Barbary, to be
Wed to a half-barbarous heathen Chinee
Than to take for better—which 'ud be for wuss—
This heaven-darin', ungodly cuss.
But I'm a Christian, and must forbear,
And bridle my tongue, lest I should swear.

'Tain't for poor feeble worms of the dust, like me,
To pronounce God's judgments on such as he.
'T'were better to wrassle for him in prayer
Than giv way to my temper and nigh upon swear;
So I'll wrassle for him with all my might,
Though if Clovenfoot gits him 'twill serve him right.

[*From the Revelations of Antichrist.*]

## The Apostle John.

Peter, James, and John are the prominent apostles of the gospels; the rest of the twelve are of little or no account—mostly figure-heads to fill up the sacred number. Judas, it is true, cuts a lively figure, but cuts it so short that his influence in propagating Christianity may be set down at zero, if not several degrees below. James number one, the brother of John, runs but a short career, being killed by Herod, if the story of Acts is true; but his namesake takes up the role, and continues on the stage as a star actor for many years. Being suddenly promoted from a supernumerary to principal performer, the play continues without any change in the printed bills.

It is a remarkable fact that the fourth gospel tahes no notice of James, except indirectly in the last chapter, which is manifestly a later addition by another hand, where we read merely that "the sons of Zebidee" were present with other disciples at the sea of Tiberias when a third spiritual manifestation of the risen Jesus took place. O naughty John! Why did you leave out of your gospel all mention of your elder brother, the other "son of thunder?" Why did you ignore the incident about James and yourself wanting to call down fire from heaven to consume a certain village? Why did you omit to tell the wonderful story of the transfiguration which only Peter, James, and yourself were privileged to witness, when you saw the ghost of Moses and Elias, and were ordered to keep mum about the matter till after the resurrection? Couldn't you hav given a better description of that *séance* than Matthew or Mark, who were not there? And why didn't you explain whether it was James and yourself, as Mark says, or your mother on your behalf, as Matthew says, who petitioned your Master that you two brothers should be allowed to sit on his right and left hand in his kingdom? You were not too modest to speak of yourself as the disciple whom Jesus loved and whom he permitted to lean on his bosom; was it fair or fraternal never to mention even the name of your apostolic brother or a single act that he did? Had you lived so long and become so respectable that you were ashamed of your former pursuit as partner with your brother in the fish business?

No wonder, in view of these remarkable omissions of John's gospel, that it was first to be rejected as spurious by modern critics. It is impossible to recognize in it a truthful history of the ministry of Jesus. But what does its rejection imply? Why, nothing less than that the writer could not hav believed the prior gospel story, whether as related in the synoptics or the various Apocryphal gospels.

With the rejection of the fourth gospel follows that of the three so-called Epistles of John, all of which must be dated as late as A. D. 150, there being no certain trace of them earlier.

But how about the Revelation? That book bears internal evidence of having been written as early as A.D. 68–9, by an Essenian Jew. It may therefore be truly ascribed to a so-called apostle John, though the writer styles himself only a "servant" of Jesus Christ. Assuming that he was the beloved apostle, what reference do we find in his book to his apostolic brethren? He calls upon the "holy apostles and prophets" to rejoice over the fall of the mystic Babylon (xviii, 20)—a supposed allusion to Rome; he praises the Ephesians for detecting false apostles (ii, 2)—a probable reference to Paul; and he speaks of "the twelve apostles of the Lamb" (xxi, 14). Now the word Lamb throughout the Revelation is synonymous with Jesus, Christ, the Lord, and God Almighty; and there is no definite intimation that there ever existed a Jesus, a Christ, a Lord, a God, or a Lamb in human flesh. John's Lamb has seven horns and seven eyes (v, 6); is worshiped by angels, beasts, and elders (11); gets wrathy (vi, 17); wages war and overcomes ten combined kingdoms (xvii, 14); gets married and celebrates the wedding with a grand and godly supper, at which the fowls of heaven are invited to feed on human flesh (xix, 7, 17, 18); lights up the New Jerusalem with his divine presence (xxi, 23); and keeps an account-book (xx, 12).

What trace is there in the book of Revelation of the birth, life, miracles, or teachings of Jesus Christ? What intimation of his martyrdom beyond the vague reference to his being crucified in a great city spiritually called Sodom and Egypt? (xi, 8.) What allusion to any past advent of Christ or to a second coming? He is spoken off as "the first begotten of the dead" (i, 5); but having been "slain from the foundation of the world" (xiii, 8), and being yet alive somewhere in the realms above, it is to be presumed that his resurrection was about as long ago as his death, and that he has yet to make his first appearance to the world. And when he does come he will take vengeance on all save the favored ones who hav washed their robes and made them white in his blood. How, by the way, such a washing can make robes white, is a mystery as inconceivable as that of the divine incarnation. But all of these problems are to be solved when the time comes for the saints to sing,

> Lo! what a glorious sight appears
> To our believing eyes!
> The earth and seas hav passed away,
> And the old rolling skies.

The earliest trace of a historical Apostle John is in Gal., ii, 9, where Paul confers with James, Cephas, and John, and receives from them the right hand of fellowship to preach to the heathen. Paul does not call him an apostle, but one of the "pillars;" it is to be presumed, however, that a pillar-saint in those times stood as high as an apostle.

The next appearance of the name is as the writer of the book of Revelation, who calls himself a "servant" of Jesus. It is possible that Paul's John wrote that book; but if he did, he could not hav written either the fourth gospel or the epistles ascribed to him. The canons of criticism forbid so rash an assumption. Nor could the Revelator hav been a fisherman of Galilee, a brother and partner of James, a companion of Peter, or a disciple of the gospel Jesus.

The next appearance of the name is in Justin's "Dialogue with Trypho," written about A. D. 150, where Justin speaks of John as "one of the disciples of Christ, who prophesied by a Revelation that was made to him that those who believed in our Christ would dwell a thousand years in Jerusalem," (ch. 81.) This is a probable reference to the book of Revelation.

Contemporary with Justin lived Papias, Bishop of Hieropolis, who wrote a book entitled "Exposition of the Lord's Oracles," of which a few fragments are preserved.

Irenæus's own testimony from hearsay concerning John is next to worthless. He says he continued with the church of Ephesus, founded by Paul, until the times of Trajan (A.D. 98. Eus. iii, 23); and that all the elders who were conversant with him in Asia, some of whom saw and heard not only John, but the other epostles also, testify that Jesus was an old man! (Agt. Heresies, ii, 22.) Assuming that John died A.D. 99, Peter and Paul A D. 66, and James A. D. 62, how old must an elder hav been when Irenæus became Bishop of Lyons A. D. 177, to hav been an intelligent hearer of those apostles? One who heard John might be as young as 90, one who heard Peter and Paul about 125, and one who heard James 130 or upwards. Irenæus did not stop to fix the figures when he spun that yarn.

Without stopping to consider various other traditions concerning John, such as his being thrust into a caldron of boiling oil without getting scalded, his being condemned to labor in the mines of Patmos, his horror at meeting the heretic Cerinthus at a bath, and running away lest the bath-house should fall in, and his holding to the Jewish time of celebrating the Easter feast in direct antagonism to the fourth gospel, let us notice a curious millenarian notion he is said to hav received from his Master. Irenæus says that Papias heard John say that Jesus said that

"The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give 25 metretes of wine" (Agt. Heresies, v, 33).

Now, taking Smith's Bible Dictionary as authority for the value of a metrete, to wit, 8.2-3 gallons, it follows that the product of one millennial grape-vine will make a quantity of wine equal in bulk to the planet Mercury; and allowing to the thousand million of earth's inhabitants enough to keep them constantly intoxicated, say two gallons of wine a day to each one, it would keep them all dead-drunk for the space of thirty thousand million years!

But the most significant statement concerning the Apostle John is by Polycrates, bishop of Ephesus. Writing to Victor, bishop of Rome (A. D. 190-202), after speaking of "Philip, one of the twelve apostles, who sleeps at Hieropolis," he says:

"Moreover, John, that rested on the bosom of our Lord, who was a *priest* that bore the *sacerdotal plate*, and martyr and teacher, he also rests at Ephesus. (Eus. iii, 31.)

A bishop of Ephesus, A. D. 200, ought to know whereof he writes touching a grave one hundred years old in his own city, and the character of its occupant; and if what he says is true, the Apostle John wore a plate of gold, two fingers broad, reaching from one ear to the other, being the identical badge of Aaron and his priestly successors. It is described in Ex. xxviii, 36, and xxxix, 30, as the "plate of the holy crown," containing the inscription, "Holiness to the Lord." The Greek word is *petalon*, both in Eusebius and Septuagint.

What, then, was John, a Jewish priest of the Essenian sect, like James of Jerusalem, infected with certain peculiar views about Jesus Christ, such as are embodied in the Revelation? The earliest traditions ascribe that book to John the apostle, and there is nothing in it inconsistent with the character of an Essenian priest. The writer consigns to the "synagogue of Satan" those who "say they are Jews and are not, but do lie" (iii, 9), knows nothing of a historical Jesus, but, like *pseudo* Daniel and Enoch, looks for the coming of a Christos or Son of Man in the clouds of heaven. John the Revelator is no more like John the beloved disciple than Old Hundred is like Auld Lang Syne.

## Hewitt on Hard Times.

To the Editor of The Truth Seeker, *Sir:* Washington, the capital of the nation, has a Liberal League club, under whose auspices meetings are held every Sunday. The place is called the Thought Exchange. It is a decided improvement, and has proved a success. Under the name "Liberal League" the people commonly understand the discussion of religion and church matters only, whereas now we discuss these and all other matters in the direction of reform and pertaining to tho welfare of humanity. The Truth Seeker also brings us discussions of different subjects.

The mutual relation of capital and labor has been and is my specialty, hence I desire to quote some remarks of Abram S. Hewitt, of New York, upon this subject, to be found in a paper submitted by him to a church congress held at Cincinnati, Ohio, on the 18th day of October, 1878.

It says: "Personal liberty implies equality of rights, and contains the germ of individual property, while justice implies its equitable distribution; and this distribution can only rest upon the axiom, 'To each according to his work.' We are thus brought face to face with the great underlying question whether property is equitably distributed. What are the facts? We find society practically divided into four classes: First, the very rich, who liv without labor upon the proceeds of realized property, with superabundant means, which they are free to employ, whether commendable or censurable. Second, the great middle class, who know neither poverty nor great riches, who are as a rule engaged in useful employments, who hav more or less of the comforts and luxuries of life, and who are above the reach of want. Third, the industrious working classes, who possess little property, but who gain a livelihood for themselves and their families by their daily labor. They may be said to be poor only in the sense that they are liable to be reduced to want by sickness or by the chances of business depriving them of the opportunity to work. Fourth, the paupers, who neither work nor care to work. If the first and fourth classes should cease to exist, humanity would not hav cause to shed many tears. The problem, then, which society finds itself forced to solve is the mode of getting rid of these two extreme classes. The relations of the second and third classes would be readily adjusted. As between them, it is scarcely necessary to discuss the limitations of wealth. But when we come to consider the position of the very rich we are met by the self-evident fact that they possess and control an amount of property which is far beyond the capacity of any class of human beings of the limited number to contribute by their own efforts to the sum total of human wealth. In fact, the present possessors hav rarely accumulated the fortunes which they control. The possession of superfluous fortunes will not stand the test of human justice; and in affirming this I only repeat the conclusions to which the greatest thinkers and the best men who hav ever lived hav invariably been driven. But even if it were not reinforced by such authority, it is in accordance with the whole spirit and temper of the teachings of Christ himself. Increased consumption will necessarily result from the greater intelligence and improved condition of the working classes. It is idle to deny that self-respect usually increases with the possession of property. Property is a humanizing and refining agency. The power of isolated men to resist and overcome the force of custom is very slight. No radical or even appreciable change can be effected except by a union of those who bolieve themselves aggrieved. In other words, the principle of association must be invoked in order to produce any marked departure from prevailing practice."

After citing some cases of organization, he says "These figures make it apparent that a new power has entered into the industrial world which must be recognized. It is also apparent that this power cannot be destroyed by force or violence unless society be destroyed with it. It must be heard. It must be heard. Its just demands must be heeded. This is the voice of reason as well as religion. The points which I hav sought to enforce are that the great question now pending is the equitable ownership of property, and that no ownership which does not conform to the principles of justice will be tolerated by society; that the present distribution of wealth does not conform to the principles of justice; that this progress towards a more equitable distribution must result in the diminution of great fortunes, the improved condition of the poorer classes, and the consequent extinction of pauperism."

In this statement and conclusion I concur, while in many others he states I do not. The more equitable distribution, each according to his work, is unquestionably the great underlying and pending question, which forces us to consider which are the mediums through which now the unjust distribution of property is accomplished. One of the mediums of exchange used to distribute property is money, and with your permission I will in my next letter show, through The Truth Seeker, to what extent our present monetary system effects this question.

Isaac Cohen.

There are about 18,000 known species of animals.

There are 1,200 languages and dialects spoken.

# Letters from Friends.

LITTLE MEADOWS, PA., Jan. 18, 1880.

D. M. BENNETT, *Dear Sir:* Please find inclosed three dollars, credit same to Geo. Palmer. Yours until we meet at the gate of St. Peter, where we will hav nothing to do but sit and teeter.

I will then say, in my reckless way, that I will be one, providing there are enough others, to meet D. M. Bennett at the prison when first liberated, and present him with ten dollars. Yours truly, GEO. PALMER.

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RANDOLPH, N. Y., Jan. 20, 1880.

D. M. BENNETT, *Dear Sir and Brother:* I find myself somewhat in arrears on my subscription to the best Liberal paper in the world—THE TRUTH SEEKER. Please find inclosed draft for five dollars to pay up arrears, and for its continuance, hoping that I may be better off, financially, when the time paid for expires, for I can never do without the paper. I long for the day when Bro. Bennett shall be out of that Christian prison, and again giving theology sledge-hammer blows. He must never think of leaving the paper so long as his strength shall last. But, Bro. McDonald, I must confess your ability to maintain the standing of THE TRUTH SEEKER. Yours is no 'prentice hand. Please convey my warmest sympathy to Mrs. Bennett, and the brave old champion when you next see him.

Respectfully yours for the truth, JOHN HAMMOND.

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January 3, 1880.

EDITOR TRUTH SEEKER: Please allow me, through the columns of your valuable paper, to introduce a newly-developed Liberalist and lecturer to the lovers of liberty. Through much earnest persuasion Mr. A. N. Somers, of Shrewsbury, Vt., has consented to giv his brilliant and scholarly lectures on Liberal subjects, namely, "The Gods," "Jesus Christ," "Christian Superstitions," "Some Mistakes of Paul." "Some Objections to Christianity," "Hell," "The Devil," "The Inspired Books," "Prayer a Delusion," "The Creed of Christendom," etc., and many other subjects.

Mr. Somers is an accomplished scholar, and has the advantage of a theological education (no ex-reverend), which givs him the inside track on Christian superstitions. He is an eloquent and fearless lecturer. He is now engaged on the third course of lectures at this place, which is evidence enough that he is entertaining as well as instructive. Mr. Somers is no mercenary Liberalist, but a self-sacrificing lover of the truth. Fellow-Liberalists, let us encourage such men. They are just the men we need. Mr. Somers will be at liberty to travel far and near, with a will to do it, after February 10. Will our Liberal Leagues giv Mr. Somers a call? A LIBERALIST.

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DONNELLSON, IOWA, Jan. 2, 1880.

EDITOR TRUTH SEEKER: Your paper is a perfect gem among papers, and in my opinion is continually growing better.

I am sorry for Abbot and Bundy—sorry to think there are such infernal sneaking scoundrels in the universe; but they hav their own reward. I trust from the inmost recesses of my heart that they may never hav to suffer the punishment of getting into the Jew heaven. The angels hav such a habit of going in extreme summer costume in that airy kingdom that it would shock the above-named carcasses to an immeasurable degree.

I inclose you five dollars, for which mark me up another year on your subscription list and send me "The Champions of the Church." I cannot do without THE TRUTH SEEKER, and while D. M. Bennett livs I want him to be its editor. None hav done so much for liberty as he, and in being sent to prison only proves his devotion to the cause he represents, and is thus more worthy than ever of our aid, sympathy, and hearty co-operation. May THE TRUTH SEEKER go on growing stronger each day, and the cause of freedom rapidly send its truths to the weary everywhere, is the wish of

Thine in the cause, ALBERT D. LEECH.

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EAST RODMAN, N. Y., Jan. 28, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* You will find inclosed a P. O. order for three dollars to pay for my paper for the present year. As long as you giv us a paper that speaks out plainly, that the human race might be benefited by, I shall remain a subscriber. The success of THE TRUTH SEEKER is to be attributed to its good, plain, common style, which can be understood by the common people. There may be a few who call it coarse on account of its plainness. They may not be wholly to blame in doing so, as they mostly come in contact with the city style, and forget that there is a more numerous class who do not hav the chance of acquiring their high-toned, "consensus-of-the competent" style. And if they would only mind their own affairs, permitting people to read whichever journal that suited them best, and stop their slanderous and ridiculous course, the cause they profess to represent might be pushed forward with greatly accelerated speed, and perhaps acquire the necessary strength to put a check to the domineering spirit of the church before it is too late.

I took the *R.-P. Journal* for several years, but discontinued it just previous to the death of S. S. Jones. His course of defamation and slander caused me to doubt his honesty, and the end justified me in my opinion. That "touch 'em lightly" paper I never subscribed for, as I did not feel able to spare the time necessary for reference to some standard dictionary that I might understand his allusions or style, which are rather tedious. But it did not require a dictionary to see what was the matter with its editor. "Big head" seems to be a disease that all hav, like the measles, some having it lightly, while others never recover entirely from its effects.

Liberals should be liberal toward each other. We are receiving too many blows below the belt from our orthodox friends to quietly submit to them from pretended Liberals, for those are only pretending who put themselves in as leaders, expecting all to follow them off as a "bell-wether." No, gentlemen, you can go along with the crowd, but if you are very much refined don't show off, or it is very few friends you will make from so independent a crew as are booked on the Liberal ship.

Compare for a moment Bennett's letters with those of Beecher; the former those of a simpleton, the latter those of an old *roué*. Bennett speaks out squarely as to the facts, and Beecher denies, falsifies, and quibbles. Bennett's is a case of blackmail; Beecher's is a case of free lust, and he is sustained silently, if not openly, by the whole Christian fraternity, right in the face of virtue and decency, while pretended Liberals seem ready and anxious to crush even one having manhood enough to own his fault and ask forgiveness. Shame, gentlemen. How many Liberals, think you, who never did a foolish thing? If all such were hunted up and turned out, how many would be left? Would the eight Leagues and their president remain intact? Gentlemen, the falsehoods and misrepresentations you hav already uttered should sink you to the level of a Christian hypocrite. You show far too much willingness to engender strife among those you should conciliate by setting examples of self-sacrifice; willingly put one side all notions or ambitions wholly personal. If you think the mass coarse don't tell them so, but endeavor to refine and elevate them to your own standard. If they see that you are working for their good they will surely support you. Don't be too quick to show the "cloven foot," that if you cannot rule you will ruin, for you will fail in the last just as ignominiously as you failed in the first.

Liberals are not going to tie themselves up to men or creeds, only so far as principles are concerned, but treat all in a respectable manner, expecting the same treatment in return. If your sympathies are really with the domineering and intolerant church, please just go right over, and you will be thought more of in the future than sowing discord among those whom you profess to act with.

The man who attempts to rule the Liberal element in this country will, in all probability, get his hat crushed down over his eyes, his nose tweaked, and the benefit of a pair of cowhides, and will make a sorry appearance in less time than it takes for a Methodist minister to get acquainted with his female parishioners.

Mr. Editor, keep right on giving heavy blows above the belt to the common enemy, but don't waste too much powder on the snarling, growling sore-heads. They are not worth it. At a close scrimmage just tumble them out of the way by the neck and heels. Keep the main foe in sight. Giv him no time to entrench under the laws of the country. Giv us scientific information, and lots of it. Many of us hav no other means of keeping up with the times, and it also is the best ammunition to use against superstition.

Ye cannot become Liberals unless ye are "born again," which will constitute third birth. First, natural or material; second, into superstition and mythology; third, the mind is emancipated from the second, and reason is enthroned.

Our League meets every two weeks to hear a lecture from some one, which is open for discussion after its delivery. The time is spent profitably as well as pleasantly.

Yours truly, M. E. ROSE.

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WESTFIELD, ILL., Jan. 25, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed find $2, the balance I promised to donate to the support of THE TRUTH SEEKER during Mr. Bennett's incarceration.

Respectfully, S. D. MAKEPEACE.

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BOSTON, MASS., Jan. 27, 1880.

D. M. BENNETT, *Dear Friend:* It is with deep feelings of heartfelt sympathy that I address you at this time, and I do feel and try to remember those in bonds as bound with them, and I can truly say you hav hardly been out of my mind since your incarceration.

I look upon you, my friend, as the John Brown of freedom and the champion of free thought, free speech, and a free press, and a hero of the nineteenth century; a martyr to your principles of human rights (which are dear to all people); and by your action you hav shown to the world that you indorse the motto of that noble patriot, Patrick Henry, viz., "Giv me liberty or giv me death." This should be the watchword of every true American to-day. But how few dare to stand up and be counted every time on the unpopular side against the teaching of the church! My friend, hav you realized that your cause is the people's cause, that it concerns the oppressed everywhere? You are, in fact, suffering for us all, and especially for the press; and yet how silent they are all over the land, with a few noble exceptions! If they hav anything to say, it is slander and abuse, and always stand ready to kick a fellow. If he or she happens to make a mistake, down hill they must go. And yet they owe to such self-sacrificing men as yourself the freedom which they enjoy to-day. If the church bigots could hav their way, how long, I ask the editor of the Boston *Herald*, would you be allowed to print your Sunday paper? This is a question for your consideration.

I am thankful, my friend, that you are getting along so well, and bravely bear your incarceration. You hav not only proved yourself a hero, but also a philosopher. I hope and trust your health may continue to the end, or until your release, which will be, I suppose, when Mrs. President Hayes and her Cabinet (spiritual advisers) so order. In the mean time millions of eyes are watching with deep anxiety, and the people will hold the Executive responsible for this outrage upon an innocent man. The fire has started, and cannot be quenched until justice is satisfied, for the people will be heard by and by in thunder tones, and say to Mr. and Mrs. Hayes, We are masters, and we choose you as our servants; and the power (the people) that makes presidents and executives can also unmake them; and they must beware how they ignore the rights of the people. The right of petition is a sacred right under a people's government; and the largest petition ever recorded in the annals of history has been entirely ignored by the Executive—a direct insult to the people; and still they allow him to hold that high office. I am yours in the cause of humanity,

ANDREWS.

P. S.—Since writing the above I see there is no hope from the Executive, for a new trouble is against you. I think I hear you say, Oh, save me from my friends (or those that should be my friends)! But now is the time to test them, for "a friend in need is a friend indeed," and all others are worthless. I assure you that all true friends will stand by you though the heavens fall. Let every true patriot fall into line and rally around our standard-bearer and support him as never before; cowards and bummers to the rear, where they are always found in time of battle, commanded by Abbot, with Bundy and Comstock as aids. They think they are doing some tall foraging digging up a man's private letters—letters that concerned no one except yourself and wife and the woman in question, and hurt no one except yourself and wife. The woman was not hurt, but benefited; therefore no one has any business to meddle in the matter in the least, and no one but a coward and sneak would so meddle. Just as though no man ever wrote a letter to a woman before! I wonder if Abbot feels very proud of his aids and company, in company with a man who feeds on obscenity, such as nude and smutty pictures and nude forms of lewd females whom he hires to disrobe and exhibit their nude forms to his lascivious gaze until his lecherous eyes are satisfied. This is the kind of men F. E. Abbot is associating with. And yet this same Abbot & Co. are so very nice one would suppose they could not possibly touch anything without kid-gloves and sugar-tongs. Nice men, indeed! Christian men, so very pure—as pure as soap and vaseline can make them.

Step down and out? No, sir; we can't spare you. The people need more just like you—noble, sacrificing everything on the altar of liberty.

Let every Liberal soul come to the rescue and fight it out on this line until justice is accorded to mankind. And I call upon every person with one spark of Liberality about him to cut loose from the old parties. No honest man can afford to vote in either party, for every vote cast is a vote for oppression and against liberty. Let every person insist on justice, and stop supporting the church and all publications that uphold such doctrines as the church advocates, but put your money out for THE TRUTH SEEKER, the *Commoner*, and such papers as are in the interest of humanity. A.

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CENTREVILLE, UTAH, Jan. 17, 1880.

EDITOR TRUTH SEEKER: I see by the tab that my subscription time has expired, and I inclose one dollar towards my subscription, although I hardly know how to spare it, for I get no chance to earn money in this infernal priest-ridden place. But, I want to see the fearless TRUTH SEEKER liv. I admire its tone, with the writers of the interesting and intelligent letters you publish.

I must tell you that friend Abbot sent me one of his infamous copies of scandal-dealing *Indexes* as a specimen copy, and if Abbot was here I should like to put a few questions to him, and ask him if he styles himself a man of honor, or that Bundy man, in his *R.-P. Journal*. I saw the simile of those letters in that sheet, and I came to the conclusion that it was a rascally piece of business for a Spiritualistic editor to be engaged in spreading scandal broadcast over the land. I expect there is a large number of true Spiritualists over this broad land that are heartily ashamed of having him in their ranks. I believe, Mr. Bundy, you would make a good Mormon; suppose you and Mr. Abbot and the famous Comstock come to Utah, and try your hands in this infernal Mormon humbug awhile.

Well, Mr. Macdonald, I admire Mr. Bennett's confession; it is manly, though I must admit he acted foolishly. As for Mr. Bennett's stepping down and out because of that frivolous thing, I say, No, it must not be; but stand to your gun—THE TRUTH SEEKER. Let Macdonald help you to fire off some scathing shells into all the hypocritical ranks of the Christian clergy; yes, and all the infernal Christian outfit, with their God and Bible, old Mose, old Dave and his bastard son Sol, and the rest of the mythical humbugs that hav cursed the world in the ages of the past! Is is high time for the inhabitants of this mundane sphere to turn over a new leaf, throw off the damnable burdens of Christianity, and turn our attention to the divine laws and forces of the life giving principles of nature, and try and understand more of her grand laws. I admire the sayings of that noble lady, Mrs. E. D. Slenker; long may she liv to pen her sensible remarks in THE TRUTH SEEKER. I am sorry I am so situated that I cannot do more for the Liberal cause, but this Mormon humbug is a wily foe to grapple with. I often wish there was some Liberal lecturers here to go through the length and breadth of this priest-ridden territory, lift up their clarion voices and make them ring against these adulterous and law-defying Mormon humbugs. I expect we are going to hav some lively times here shortly; at least, I hope so.

Well, Mr. Macdonald, I hav read a good many letters in THE TRUTH SEEKER, and most of them I admire; but I must say I do not agree with some of the sayings in regard to Mr. Bundy—about his bald head, and combing his head with a cloth, etc.; all this is wrong. Bundy cannot help being bald-headed. Never throw hints out on a man for that which he cannot help; although he has published a good deal of slander about Mr. Bennett and made use of vile names. But never mind, Bundy will not win the belt; he strikes far too low. Mr. Bennett will, and his paper must liv.

I should like to see some more of the chapters from "The Godly Women of the Bible, by an Ungodly Woman of the Nineteenth Century," published in your paper. I hope you will print it all in pamphlet form. And I hope Mr. Bundy and Abbot, and others that hav slandered Mr. Bennett and displayed their unmanly malignity, will just stop and reflect and ask themselves a few questions, and if they do this I think they will feel asshamed of themselves, for ever jumping upon a man or striking him when he's down.

I hope Mr. Bennett will liv and be healthy, and meet his true wife with a good heart when his time has expired. It is a burning shame and disgrace to the authorities of this mighty nation for Mr. Bennett to be in Albany, but let me say, cheer up, Mr. Bennett, keep a good heart in you. It is showing up what Christian priests would do if they only had the power W. M. WILLIAM.

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ABRAHAM, JEWISH AND CHRISTIAN.

BOSTON, MASS., Feb. 1, 1880.

The ancient a saint; the modern a demon. The verdict of insanity for Freeman, the Bibleite Christian, will hav to be accepted as a verdict no less for their patron saint, "father of the faithful, by whose seed all the nations of the earth shall be blest." See how the Christians treat this "seed" when it chances to crop out—indicted for murder and sent to the insane asylum for being truer than Jewish Abraham, the sainted father who hugged Lazarus so.

No, ancient saints won't bear modernizing. To copy them we become murderers, libertines, slave-masters, mendacious hypocrites, demons, insane, infidels, heretics, having devils, etc.; still all these rightfully claim an honored ancestry under sanction of holy writ.

The clerical checker-players can no longer sweep the board with their lying saints; they must soon resort to their only subterfuge—the double-corner, from which Beecher has just escaped by declaring the Bible fallible—"known to be false in some parts."

All who still adhere to the infallibility of the Bible as a book of authority for all time should read the "Age of Reason," "The Bible of Bibles," subscribe for THE TRUTH SEEKER, and attend R. G. Ingersoll's lectures, and I am no prophet if the scales of tradition do not fall from their eyes, and they "behold men as trees walking"—a living, growing, progressive world, full of animated intelligences, instead of the dead sea of odious history, a record of sin, crime, and obscenity, called the "holy word of God"—the God of war, revenge, and rapine—the God that gave Freeman his order. JOSEPH L. SPINNER.

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WACONDA, KAN.

D. M. BENNETT, *Dear Sir:* The Liberal cause in Kansas is doing well. I begin to think no political party can be elected without us, and that, if things go as lovely as now, we can elect Bob next fall. G. W. CHAPMAN.

FARLEY, IOWA, Feb. 8, 1880.

EDITOR TRUTH SEEKER: As the census of the United States is soon to be taken, I hope you and all Liberal editors will earnestly enjoin upon all Liberals in the country to rightly place themselves upon the roll. If this is strictly done, that is, if each Liberal will stand by his honest convictions, and enrol himself or herself accordingly, we shall be able to show such numerical force as to stagger the most zealous orthodox. Please remind your brother editors of this precaution if you think the suggestion good.

I shall want one of Bro. Bennett's books now in course of preparation in the prison cell, and shall send for it when I renew my subscription to THE TRUTH SEEKER. I think I can sell one of the same.

I hav accepted the temporary chairmanship of the County Committee of the National Liberal League in and for Dubuque county. I fear that I hav the worst county in the state to handle, but I am going to prepare for a fight two years hence on the taxation of *all* private property in our state. Our Legislature meets biennially, and is now in session. We hav tried to do something this winter toward secularization, but all we shall be able to accomplish will be an agitation of the question. I am going to appoint a sub-committee in each township in the county where I can find men or women to work. I shall urge the necessity of commencing now to secure names petitioning the Legislature to tax all private property alike. I shall carry a blank book —leather-bound—in my pocket continually for these two years and secure all the names I can. One good worker in each county can, in two years, roll up such a list of names that the law-makers will be compelled to take cognizance of the demand. I shall request each of my appointees to report to me the probable valuation of all ecclesiastical property in his or her township or district.

If each county committee will do the same we will be able to giv an approximate valuation of church property in the state. This I think will help us very materially. We hav a strong orthodox membership to contend with in this state, and the struggle will be a warm one, but I hav no doubt as to our success in the end. The time required must depend largely upon the zeal, perseverance, and unflagging energies of those Liberals who take the work in hand.

I count the days as they roll by, and tally one for the release of my old friend. I write him occasionally to cheer him up, and shall rejoice when he is again free to help us fight our battles.

It would be a source of indescribable joy to know that your subscription list contained a hundred thousand names. Great God! what a power it would wield! Let us work for it with all our might. You can throw your whole weight into it, but we, the subscribers, can only giv the samples of our labor after we hav supported our families. I hav enlisted for life in this cause. It is my pleasure and happiness. My orthodox friends blame me for the course I pursue, but find it much easier to call bad names than to answer sound arguments. H. GILMOUR.

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BURLINGTON, KAN., Feb. 8, 1880.

BRO. BENNETT: The Liberal sentiment in this part of Kansas is gradually evolving from under the iron yoke of priestly despotism. Mr. O. A. Phelps visited our city on the 31st of January and the 1st of February. He gave us three lectures in Jarboe's Hall, to large, intelligent audiences. He is a sound, logical reasoner, hurling shot and shell into the old ship of Zion below water line, causing great consternation among the crew, and the captain asleep. Our clerical brother had an invitation to attend and defend his divine institution. We expect on account of their master, J. Christ, enjoying a nap they failed to receive orders to put in an appearance, and let their case go by default.

The fruit of the lectures was the organization of an auxiliary League of sixty charter members. We can recommend Bro. Phelps as a good organizer. He has the faculty of attracting his hearers and not repelling.

Yours respectfully, CHRIS. BROWN.

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"A VOICE FROM DREAMLAND."

COMPTON, ILL., Jan. 30, 1880.

MR. EDITOR: I like THE TRUTH SEEKER because it is so tolerant with its correspondents. I hold its columns very precious; therefore please excuse me for suggesting to correspondents the necessity of digesting, arranging, and condensing their thoughts before transferring them to its columns. To illustrate, my communication of January 3d was an advertisement for two separate jobs of mental labor, containing propositions, with specifications, besides quite an amount of labor thrown in on the first job. It occupies seven inches of column, and I am not much of a correspondent, either. You hav indulged Bro. Audley with twelve inches with which to waste his ammunition by firing at random at my first question without making a point. I cannot see a bullet-hole in the target. I may be so far in dreamland that my mental vision is not clear.

The word God was not in my communication; it has no place in my mental vocabulary. I used the word Father, with its pronoun, five times to express the forces of nature. Bro. Charles has used the word God, Father, with pronoun, forty times, with no benefit to me. Bro. Charles has misjudged his man and failed to see the underlying principles in the question. For the benefit of all I will state them as intelligibly and concisely as I can. Assuming, according to the highest philosophy, that matter and force produce all phenomena, and that phenomena are an ever-efficient chain of cause and effect—each effect, in turn, evolving into cause and producing its sequence—now the question: there is a conception of immortality in the human mind or there is not. If there is, it is abnormal or normal; like the mule, it has no following; but, if natural, it has its sequence. Is the perpetuity of our mental organism that sequence, or is it something else? If the negative can be clearly sustained, it cuts off all reasonable hope of immortality; it ends the chapter. There can be no plea for a new declaration to bring in relative testimony, such as the law of demand and supply, evolution, or any law that exists, for existence can hav no relation with non-existence. I exist.

I would like to discuss the money question on the propositions in my article of January 3d with some hard-money man. Yes, hard; that is the proper word, for I consider our present finance system the greatest curse that was ever designed to bless or blast this nation. Yours, etc.,

J. S. THOMSON.

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NUNICA, MICH.

MR. D. M. BENNETT, *Dear Sir:* Inclosed find post-office money order for three dollars, my subscription to THE TRUTH SEEKER. I hav discontinued the *R.-P. Journal*, and now become a subscriber to your paper. I became disgusted with the course that Bundy took against you in trying to injure your paper without cause or provocation and to assist the bigots in their warfare against you.

I feel very indignant toward Hayes that he allows an innocent man to remain in prison even one day. But be of good cheer; your time is well along, and you will soon be free again. Yours for the truth, WM. M. BRUCE.

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BOSTON, MASS., Feb. 6, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed I send you two dollars for two months' donation to THE TRUTH SEEKER.

Yours respectfully, J. SCHUH.

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BROOKLYN, N. Y., Feb. 2, 1880.

D. M. BENNETT, ESQ.: I renew my subscription to THE TRUTH SEEKER with great pleasure, and own that the paper has now become a necessity. I look forward to the publication day with anxiety; and, although I hav no end of newspapers to read, I peruse and reperuse the columns of my favorite paper over and over again.

I sympathize with Mr. and Mrs. Bennett in the persecutions to which they hav been subject; but hope the old adage of a "silver lining to every cloud" may be abundantly verified in their case. I consider the subscription to THE TRUTH SEEKER as one of the best ways in which my money has been invested, for the return has been "an hundredfold." Yours for truth, R. H. C.

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NEW YORK, Feb. 13, 1880.

MR. D. M. BENNETT, Albany Penitentiary, N. Y., *My Friend:* I hav just finished reading your last racy letter to THE TRUTH SEEKER, which is truly unique and matchless in its way; but what I would compliment you more especially upon, and express my hearty approval of, is your masterly denunciation of the late utterances made by Howard Crosby, D.D., etc., before the Young Men's Christian Association. When it comes to that—that one holding his high position in the church gets up before his young brethren and strenuously advocates the using of deceit and fraud for the destruction of those who may differ with him in their opinions—it is high time, I think, for better men, even though they hav no jug-handles attached to their names, to denounce both the man and his method in language forcible and severe. We would naturally suppose, judging from the professions of Christianity, that the utterance of such sentiments would call forth the indignant protest of the Christian community at large; but our experience shows that, as a body, Christians either submit passively and quietly to the promulgation of such sentiments or lend to them their hearty indorsement and approval. Yet, for all, as much as we detest the hypocrisy, perhaps we should not regret the occasion that gives it expression—that lays bare sentiments usually kept so artfully concealed, even though that occasion may take its rise in the false imprisonment of an old man like yourself. This may not sound very consoling to you, my friend, but truth rarely gains much in the world without sacrifice, and you are not the first sufferer for the expression of honest opinions, nor will you be the last, though I must confess I hav never known or read of a bolder or more defiant one. It is the uncovering of just such sentiments as those expressed by the Rev. Crosby that sets mankind to thinking over these matters, and I will venture to assert that the expression advocating deceit and fraud used by him upon the occasion alluded to will be the direct cause of making more Infidels to Christianity as established than all you could hav done for Infidelity by a year's hard labor. So console yourself, my friend, in the thought that if your imprisonment has been of such inestimable value to your opponents as they claim, their steps in unmasking the hidden devil that controls them has also been of inestimable value to your own cause. I think you can well afford to play quits with the malignant reverend on this score. It was the discovery of this veiled hypocrisy in the church which first set myself to thinking earnestly about these matters. I could not harmonize their actions, as a body or individually, with what they professed. The teachings of Jesus of Nazareth appeared to me so incongruous with most that I met with in church circles that it finally drove me from church service, where I had formerly been a regular attendant, and set me to studying and searching for truth as connected with these matters. I am truly thankful, however, to that power which rules that the pressure brought to bear in my case was thus great, for through this cause my eyes were eventually opened and the fetters with which I was bound were removed.

If, in private life, Dr. Crosby is what Mr. Parton calls him, "one of the most amiable and generous of men," it certainly does (as Mr. Parton givs the idea in other words) furnish another notable illustration of how an amiable nature may be transformed into one simply brutal and fiendish by adhering to the monstrous superstitions of the past.

I hav often thought of you in your unjust imprisonment, and though I hav read some things of you since your incarceration, in grief and sorrow, yet there was another side of the case which almost redeemed your error, as it furnished the man occasion to assert or deny his manliness, courage, honesty, and love of truth, and most nobly did you meet these requirements in your frank and manly confession, which has met the hearty approval of your friends. To err is human; to frankly confess and abjure our wrongs is honest, and partakes of the divine. I often contrast, in my mind, your manly confession with the unblushing and persistent denial of a prominent clergyman, the proofs against whom were quite as conclusive as in your own case, and you can rest assured that neither in my mind or that of the public will you suffer by the comparison. But I am trespassing too far, perhaps, upon private and delicate matter, yet believe me if I hav penned anything injudiciously that may cause pain, it has been unintentional, and that I shall stick by you, even though you make mistakes, while I still hav reason to believe you are an honest, truth-loving man, doing what you can to break down superstition and ameliorate the condition of your fellow-men. Hoping in due time to see you again restored to your family and friends in good health and spirits, and with a renewed determination to pursue the cause of truth manfully and unflinchingly, however much you may be despised by the multitude for such a course, I remain, Your friend and well wisher, A. VAN DEUSEN.

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LOCKPORT, N. Y., Jan. 29, 1880.

FRIEND AND BROTHER: This is the anniversary of the old hero, martyr, emancipator, Thomas Paine, who, like you, was persecuted, tried, condemned, and imprisoned for opinion's sake—who, like you, has been maligned, slandered, and shamefully abused during all these years, yet to-day he livs in the hearts of the American people—the intellectual monarch of the age. Where are his oppressors? Their names are only remembered with a curse, and their rotten carcasses hav gone back to their native elements, ashamed, I think, of the combination of which they were composed, just where your enemies will go, while the name of D. M. Bennett vibrates lovingly in the souls of a quarter of a million of America's noblest sons and daughters, and the time is not far distant when thrice that number will respond to the anniversary of D. M. Bennett. Though at present our religious and political enemies are fortifying themselves behind a contemplated monarchy, and I seem to see in the near future a mighty struggle for freedom and liberty, yet I liv in the sublime assurance that "ever the right comes uppermost and ever is justice done."

Inclosed find post-office order for $13.50, which please apply according to the inclosed list. Yours truly,

OLIVE K. SMITH.

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WHITE ROCK, NEV., Jan. 26, 1880.

FRIEND BENNETT: The entire Liberal force of White Rock wish me to say to you that they deeply sympathize with you and Mrs. Bennett in your troubles and that they will continue their support to the paper and do all they can to help you and the Liberal cause. Though you did make a mistake in writing those love-letters, if there was anything wrong about it—and it is not any of our business—we forgive you and hope you will be able to continue writing letters for us for a number of years to come. We certainly hav no wish for you to step down and out. I commenced with D. M. Bennett and the first number of his paper, and intend to stay with him and the paper as long as it is published.

I received two copies of the *Index* with the Bundy-Comstock-Abbot *exposé* in them. They made no impression against D. M. Bennett and his paper, as expected, but acted quite the reverse.

I hav been a subscriber to the *R.-P. Journal* for a number of years, but could stand it no longer. Bundy's object in exposing Bennett's letters was so transparent that a child could see through it. I think I can make the subscription price of the *Journal* do more good by turning it to THE TRUTH SEEKER.

Inclosed find $8, to be used as herein directed—$5 for the paper for one year and Paine's Theological and Political Works in one volume, for V. J. Borrette, and $3 for the paper for one year for Charles Brown, White Rock. Put my name down for Bennett's forthcoming book—"Ancient Gods and Ancient Religions." Yours truly,

V. J. BORRETTE.

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BOWLING GREEN, MO., Feb. 3, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed please find $5, which I was most anxious to hav forwarded before Christmas, but was not able. I hav ordered the paper for my son, Captain C. W. Hanson, St. Joseph, Michigan. I hav ordered all the books and tracts I hav been able to, although I hav all my housework and sewing to do for my family of four, having the care of two small grandchildren. I hav done chores to raise the most of the five dollars I am not the strongest of those of my age, yet I would be glad if I could get something to do to earn money to purchase several books from you.

My feelings and sympathies for our noble Bennett you will consider more fully expressed by sisters Denton and Wheelock, and brothers Weeks, Thompson, and many more of our noble Liberals. This much I would add, that while I deeply sympathize with our hero, D. M. Bennett, in his contrite humiliation, I still rejoice that that sad experience in his social life reveals to his many readers that he has a large and kind heart as well as powerful and active brain.

I am a lone Infidel Spiritualist here. I do not know one who takes much interest or seems to hav the least realization of the mighty conflict now going on between the powers of light and the powers of darkness. If you consider the contents of this letter worthy of publication, I would like to greet the readers of your paper through its columns. I love to read the letters, and feel very near to all true Liberals regardless of minor opinions. I hope and trust that D. M. Bennett's sad experience in love matters will prompt not only him but all honest reformers to take more fully into consideration the social problem, which is, in my opinion, the question of all questions. Let the fountain be purified, and all the streams of life will be pure.

I do seriously hope Hayes will make haste to improve the golden opportunity to do the just act of releasing Bennett; his allowing him to enter and remain so long in prison is a shame upon his character which time can never obliterate.

Truly yours for justice to all,

MAYBELLE HANSON.

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FARMINGTON, UTAH, Feb. 5, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I am sorry that it should be necessary for me to hav to request space in your valuable and ever-esteemed paper for the following, when it might otherwise be used for matter of much more general interest; and was it not that my friends, the officers and members of the Liberal League of Utah, are so adversely reflected upon, I do not think that just for my own sake I should attempt to trouble you upon the subject I wish, in as brief a manner as possible, to write, which is in answer to a tirade of abuse which I find in your paper of January 25th, over the name of E. F. Munn (or, as it is there misprinted, E. F. Trum), heaped upon myself, the League, and the Mormons in general.

He terms himself a "poor Liberal;" this comes being near the only truth contained in his letter, for I think a man a poor Liberal who would bring down judgment upon a whole community for the offenses of a few, and, worse still, who would visit the sins of the father upon the children, for this is what I hav always found his disposition to be in whatever referred to the Mormons. And here let me say, and take my chances for being tabooed for the same, that the Mormons, as a people, generally are as honest, industrious, earnest, and well-disposed or intending a set of people as I ever was, or ever expect to be, associated with, and my experience reaches over sixteen years in Utah, and in all about twenty-eight years. There are, and hav been all along, "black sheep" among them, and individuals who hav performed black deeds, for which the whole people hav been blamed. It is also true that leading men, high in office, hav, through religious fanaticism, been induced, and hav induced others, to perform grave and, in some cases, terrible deeds that will always be considered a blot upon the people more or less. And yet the masses are in no way responsible, for they did not know at the time, nor for many years after, that their own people had anything to do with the matter; neither did they then, any more than now, approve of the same. But such deeds as I hav mentioned are not chargeable upon the Mormons only, but hav ever been characteristic of religious fanaticism when unchecked by a counteracting influence.

Now, Mr. Editor, I am no "Mormon-eater," neither am I disposed to punish the innocent for the guilty, but my wish is to giv to every man all the rights that I claim for myself; and, if I understand correctly, we, as a League, are bound not only to respect, but to protect, every man in his strictly

religious belief. Perhaps what I hav been saying would do for a "Mormon elder," but I rather think not.

Now for the newspaper part. Mr. Munn says that "not a man in Farmington has been inside a newspaper office or written to any paper in Utah in defense of our respected but much abused friend, D. M. Bennett." Once more the truth, and this is easily explained. In the first place, it would not be consistent for newspapers to publish anything for us; and although the Salt Lake *Tribune* is called a Liberal paper, we fail to see it in that light. If I understand correctly, it is too much controlled by the Methodists to ever giv us a fair show. I could not but notice how greedy they were to publish the fact of the imprisonment of D. M. Bennett for sending through the mails what it has been thought proper to term obscene literature. It is true, when pressed upon the subject, they (the *Tribune*) fixed up from Mr. Munn's letter to the paper a very weak statement for Mr. Bennett, but they did not even put Mr. Munn's name to it, neither was Mr. Munn at the time very well pleased over it; and, according to Mr. Munn's own statement, they positively refused to publish D. M. Bennett's letter to editors for fear of the influence it would hav against them.

Another fact I was obliged to notice of the *Tribune* was the very meager notice they gave of the lecture given by that champion of Freethought, Col. R. G. Ingersoll, in Salt Lake City, on the subject of the "Liberty of Man, Woman, and Child." I saw one of their staff there, yet the best notice he got was in the *Deseret News*, the principal Mormon paper. The *Tribune* is strictly a "Mormon-eating" paper, and they hav always published with a relish anything Mr. Munn wrote about the Mormons and put his name to it; but it is in no sense a Freethought journal; these are the reasons why we hav not tried to use it; but we hav not been afraid to spend our money in other ways to publish the Liberal League movement.

Mr. Munn's remark about opening our meetings with prayers to Jehovah & Co., I treat with the sneer it deserves. It is true I induced Mr. Munn to join our League soon after it was organized, but he has failed to put in an appearance at any one of our meetings, which, he says, "we hav not been holding," but which we hav been holding every Sunday afternoon all the winter, and to his knowledge, too. It may be that we had hardly yet started when he wrote his letter, but it should be remembered that I had not long returned from my trip to England.

I will notice one more point in Mr. Munn's letter. He says I am afraid of "hurting the Mormons' feelings." In answer, I will say that I hav no wish to hurt any person's feelings unnecessarily. It is no trait of mine to hide my sentiments on any subject, particularly on the subject of Freethought and the Liberal League movement. It is too dear to me to allow me to hide my sentiments on these topics; but I do not propose to insult anybody with them, and here is where Mr. Munn and I differ. And as far as my labor in the Liberal League movement is concerned, it is too well known by you, Mr. Editor, and by those with whom I hav labored and with whom I hav corresponded (Mr. Munn included), for me to need make any reference to it.

Well, Mr. Editor, I will close with an apology to you and your many readers for the space in your paper which this will necessarily occupy, subscribing myself,

Fraternally yours,
WALTER WALKER,
Mem. Ex. Com. N. L. L. and Sec'y. L. L. of Utah.

We, the undersigned, wish to add on behalf of Mr. W. Walker and the members of the Liberal League of Utah our entire approval and indorsement of the above letter of Mr. W. Walker.

H. M. HAIGHT, Pres.,
ALFRED WHARTON, Asst. Sec.,
L. P. ANDERSON, Treas.,
HENRY SOUTHWORTH,
JOHN SOUTHWORTH,
WILLIAM ANDERSON.

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EUREKA, CAL., Feb. 1. 1880.

MR. MACDONALD: *Dear Sir:* Inclosed you will find P.O. order for $10; $3 to renew my subscription and the remainder for Mr. Bennett.

I hope that all Liberals may contribute something, according to their means, to remunerate Mr. Bennett, at least to some extent, for his loss of time and the pain and anguish he is suffering for the cause of mental freedom.

I hav always hoped and expected that strong efforts would be made to liberate him from his prison cell before the full term of his sentence expired.

The two blackguards, Bundy and Abbot, hav, no doubt, to some extent ruined his chances. But they need not glut themselves over the victory they hav achieved. I would now rather be in Mr. Bennett's place than in theirs. Time will bring back to him that freedom which justice denies him; but no time can bring back to them the esteem of the public which they hav lost. None but persons of the meanest kind will stoop to the degradation of slandering a man who is unable to defend himself for the time being, and for no other cause than envy. ROBERT GUNTHER.

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WYANDOTTE, KAN., Feb. 9, 1880.

EDITOR TRUTH SEEKER: Please find inclosed P. O. order for $3.00 for THE TRUTH SEEKER for current year.

I see some of your correspondents say they "forgive" Mr. Bennett. Forgive what? I see nothing to forgive. He did as he pleased, and that is what we all feel like doing if we can—in our private and personal affairs.

If Mr. Bennett felt like writing those letters to a woman, he did right in doing so, and it should concern no one but himself and the woman. To some, no doubt, it exhibited a weakness in him to write such letters, but those I think hav some lessons of life yet to learn, and as "fools may not speak wisely what wise men may do foolishly," Mr. Abbot should hav kept silent—the awful silence of the tomb. Abbot has sent me his *Index* several times, marked "sample copy." I returned his last a few days ago with a card. I guess he will not send me any more. I find that those Liberals who are on your subscription list receive "sample copies" of the *Index*, while some others do not. He seems to hav had access to your books.

I am for Bennett, first, last, and all the time. I believe he is all right, and indorse him up to the present time; and if labor for and success in educating the people and making them free is evidence of greatness, then is he one of America's greatest. The years to come will demonstrate this, and the people of those years will appreciate it.

For truth, J. J. HUGHES.

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VICTORIA, B. C., Jan. 28, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed find P. O. order for six dollars to balance. I hav long since learned to appreciate its noble efforts to advance the interests of our race, and root out the superstition so firmly planted in the minds of our people by an intolerant priesthood. During my absence I had not seen THE TRUTH SEEKER, nor had I heard of the damnable persecution of its martyr-editor by the meek and lowly wolverenes of your boasted free Christian country. This, of course, made its receipt all the more agreeable and welcome to me. Not that I rejoice in the sufferings of Bro. Bennett. Oh, no. On the contrary, in common with all the Spiritualists and Freethinkers of this country, I sincerely sympathize with him and his family, and, indeed, with all lovers of freedom and fair play; for do we not all suffer by the diabolical treatment meted out to Bro. Bennett by the hypocritical followers of him who said, "If a man smite you on the right cheek turn to him the other also," and trust that he may yet liv many years, to again take the lead in the great fight that is now going on between knowledge and superstition, truth and error, mental liberty and Christian slavery; and that instead of occupying a criminal cell in a Christian bastile, he may rise to that high eminence in the government of his country whence he will be able to mete out that justice and mercy to all classes which he now seeks and which is maliciously withheld from him by a revengeful theocracy, a superstitious people, and a cowardly President; but having so long been deprived of the good things served up in THE TRUTH SEEKER and the embellishments supplied by its many able correspondents, to all of which I had become so firmly attached; it was only natural that I should experience a sensation on again seeing the paper—something like that which it is supposed Bro. Bennett will feel when he escapes from the Albany Inquisition, and is once more permitted to drink in the sweet air of light and liberty. I was going to suggest that it would be a good idea, if it could be done, to liberate him on British soil, where the air is supposed to be exceptionally light and free, but I hav just thought of the case of Charles Bradlaugh and Mrs. Besant and will therefore omit the suggestion. Besides, I am reminded that it is a foolish thing for people who liv in glass houses to throw stones; in other words, I was glad, glad to meet and shake hands with my old friend, the friend of humanity, the generous the noble TRUTH SEEKER. If you accuse me of negligence in remitting, I must plead not guilty up to the time of my return to the province. Since that time, guilty, but not wilfully so, and in the future I promise to be more punctual, for while I liv and you manage to keep the Christian's God out of your nation's Constitution I am bound to hav the paper. If you cannot keep him out I shall hav to giv it up, of course, because the Christian's God has always been opposed to the circulation of common-sense literature, and when once in power he will not be long in taking possession of the United States mails, and then dog and his Comstock (they are one and inseparable, I believe, for don't the Bible say, "they shall be no more twain, but one flesh," in cases of that kind) would exercise an eternal vigilance to prevent the circulation and interchange of every advanced thought on theological and scientific subjects.

Having obtained the necessary power, I fear THE TRUTH SEEKER would fall the first victim in the hands of these two worthies, and I would then hav no Bible. I don't know whether I could get along without a Bible. I was brought up in the Methodist church, and am, of course, strongly attached to the good book, which attachment I hav transferred to THE TRUTH SEEKER; and I now rely upon the truths therein contained and the study of the laws of nature, and a compliance therewith, for happiness in this life and my soul's welfare in the life to come.

To go without my Bible, THE TRUTH SEEKER, therefore, would be something new to me, and the experiment is one I should not like to be compelled to try.

Another thought has just struck me. I don't suppose dog could do much without his Anthony; and if it would not be considered treason, and I not be laying myself liable to be prosecuted for blasphemy against the Holy Ghost, sedition against the government, or anything of that kind, I would like to suggest that perhaps the better way would be to kill his Anthony, I mean the dog. If this cannot be done, for humanity's sake, try and keep the God idea out of your country's Constitution and preserve our Bible, THE TRUTH SEEKER.

Dr. J. L. York, who has been justly styled the Ingersoll of the West, was here a short time since. He gave a series of Freethought lectures, which were highly appreciated. He spoke feelingly and forcibly in denouncing the diabolical treatment of D. M. Bennett by Christian vampires. He advised all lovers of freedom and fair play to subscribe for THE TRUTH SEEKER; and, like all sensible men, he takes the proper view of that Abbot-Bundy affair.

By request, I am sending my papers to Alaska. They will be read with avidity during the winter months, and, no doubt, will accomplish much for the cause of truth in that far-off country. May they lead to further subscriptions to the paper.

In conclusion, let me say that I am a British subject, and loyal to all the good institutions of my country; but I think of nothing that could possibly be done here to improve the condition of our people politically, over which I would rejoice more than I would to know that Col. Ingersoll and D. M. Bennett had been elected President and Vice-President of the United States in 1880.

Yours for the truth, SIMEON DUCK.

## Liberal News Items.

I HAV heard from several more counties in Iowa since my last was written. Petitions are coming in, and if all the cities and towns in the state had done as well as some hav, we should make a grand showing. But we are getting our people woke up, and that is much.

THE Secular Literary Society at Scranton has taken out a charter. A League has been formed near Harlan, Shelby county. It is composed entirely of farmers, and will be known as the "Farmer's Auxiliary Liberal League." Mr. C. W. Potter has been very active and earnest in the work of organizing this League. That untiring worker, Bro. H. W. Mercer, of Winterset, promises a League at that place as soon as spring opens. W. M. Kennedy, Esq., of Muscatine, writes: "Send us the necessary blanks for the organizing of an auxiliary League, and we will at once be at organization." Mr. Charles Porter, of Grinnell, also sends for blanks. Grinnell is much under church influence, being the seat of Iowa College, a Congregational institution, but Bro. Porter evidently means to beard the lion in his den. Nelson Potter, Esq., of Anamosa, is talking League. These Potters and Porters all seem to be good Liberal people. Let the friends of the cause in each of the towns named render these gentlemen all the assistance possible.

I WOULD say to the Liberals of Scott county that Mrs. M. L. Follet, of LeClaire, has been named as Chairman of the Scott county Committee. She is one of our most enthusiastic and earnest workers. Render her all the assistance you can. The LeClaire *Pilot* is striking heavy blows for the cause of equal rights, and in its issue of Feb. 7th commenced the publication of Mrs. Follett's novel, "Libra Dawn, or Dawn of Liberty," a sequel to "Cupid's Yokes."

MR. A. L POTTER has been appointed Chairman of the Jackson county Committee. Address him at LaMotte. Without disparaging other good workers, it is no more than just to say that he distributed, with one exception, more petitions than any other person in the state. Let every Liberal of Jackson county at once send Mr. Potter his or her name, and buckle on the armor for work. Several places in Iowa want lectures. Cannot one or more of our speakers take a trip through this state? The harvest is ripe.

QUITE a number of the secular papers here published the petition. Some comment favorably, while others are badly shocked. Many do not even allude to it.

WOMAN SUFFRAGE, a proposed constitutional amendment prohibiting the manufacture and sale of intoxicants, and the taxation of church property, are giving our Solons something to think about and good opportunities for dodging.

WHY did not the Des Moines Liberals form a resident committee to attend to the taxation petition and see that it was treated as its importance deserved in the Legislature? And why did they not at least circulate the petition in Polk county? Has THE TRUTH SEEKER any readers there?

I HEARTILY concur in Bro. Campfield's suggestion that the next Congress of the League should be held at Bismarck Grove. It is a very eligible situation, and Western secularists will extend a most cordial welcome to their Eastern brothers and sisters who shall come to the historic spot to pledge themselves once again to the cause of equal rights and impartial justice. Bismarck Grove (Kan.) by all means.

IOWA Liberals, where shall our State Convention be held? Speak quickly.

THE question of the presidency of the National League seems to be attracting attention at present. Keep the gallant old veteran, Elizur Wright, in that position as long as he will stay there. After Wright comes Wakeman, Pillsbury, Parker, Green, Mrs. Post—any true blue Liberal, one who is staunch "all over" and all through; none of your half-and-half men afraid of Mrs. Grundy. We hav had enough of doubt and hesitancy.

Send for postal petition. E. C. WALKER.
*Florence, Iowa.*

## Freedom of Conscience.

[The following extract, from John S. C. Abbott's history of "The Massacre of St. Bartholomew," published twenty-four years ago, is worthy of a place in THE TRUTH SEEKER:]

There is one truth which this narrative enforces: it is the doctrine of *freedom of conscience*. It was the denial of this simple truth which deluged France in blood and woe. The recognition of this one sentiment would hav saved for France hundreds of thousands of lives and millions of treasure. Let us take warning; we need it.

Let us emblazon upon our banner the noble words, "Toleration; Perfect Civil and Religious Toleration."

But toleration is not a slave; it is a spirit of light and liberty; it has much to giv, but it has just as much to demand; it bears the olive branch in one hand and the gleaming sword in the other; it says, I grant *to you* perfect liberty of opinion and of expression, and I demand *of you* the same.

The American mind is now so roused that it will hav this liberty. And if there are any institutions of religion or of civil law which cannot stand this scrutiny, they are doomed to die. The human mind will move with untrammeled sweep through the whole range of religious doctrine and around the whole circumference and into the very center of political assumption. If the Catholic bishop has a word to say, *let him say it*. If some one rising in the spirit and power of Martin Luther has a reply to make, *let him make it*. Those who wish to listen to the one or to the other, let them do so. Those who wish to close their ears, let them hav their way.

But in the sixteenth century it would hav been almost universally regarded impious and rebellious against God to affirm that error (heresy) is not to be pursued and punished The reformers themselves did not advocate the doctrine that a man has a right, unrestrained by human law, to believe what he pleases and to disseminate that belief; they only declared that they were bound to believe the *truth;* that the views which they cherished were *true;* and that, therefore, they should be protected in them.

That noble toleration which allows a man to adopt any mode of worship which does not disturb the peace of society, exists as we believe, only in the United States. Even in England *Dissenters* are excluded from many privileges. Throughout Catholic Europe no religious toleration is recognized. The Emperor Napoleon I., during his reign, established the most perfect freedom of conscience under every government his influence could control. His downfall re-established throughout Europe the dominion of intolerance.

Our country is one; our liberty is national. Let us grant toleration and demand toleration here and everywhere throughout our wide domain; in Maine and in Georgia, amidst the forests of Aroostook, and on the plains of Kansas. Let us grant toleration, perfect and untrammeled, to one and to all; to all religions, to all politics, to all humanities, to the young fanatic in his sleepless dream, and to the old fogy in his dreamless sleep.

## Crosby & Co.

BY ALHAZA.

How glorious Christ's temple, from turret to door!
While the humble are mentioned as "only the poor."
But where he is worshiped, if he were a dweller
'Twould be with the rats in the dingy coal cellar.

Mohammedan mosques, too, are small and obscure;
A trifle of gilding is wrought on the door;
But the cloisters around, oh, how snug and how cozy!
Where the poor pilgrim rests if he's weary and dozy.

Now John sells a shoe with the sole nicely glued on,
And Paul a cheap glove, which would hav to be screwed on;
Nor Judas is wanting, the blasphemous jester,
And Crosby can help him to mutter, "Hail, Master!"

"Hail, Master! We love thee; we eat thy good dinners,
But the bill must be footed by credulous sinners,"
They fight fiery battles, and doubting blood gushes,
But the Crosbies are armed, behind sanctified bushes.

Now Gabriel's bugle, how soon 'twill be sounding!
Next, millennial scenes, without weeping or wounding.
The basilisk then to its master will knuckle,
And Crosby will crawl, too, and flatter and chuckle.

But the truth will liv on, every error defying;
No murderer ghastly his master denying;
Though her face is well known, Truth would think it no blame,
Like Christ, to forgive the poor woman of shame.

## Whipping-Post in Delaware.

Official whippings are continued regularly at Newcastle, Del., and are considered as a matter of course by the residents. On a recent occasion five convicted thieves were punished, among them a boy of 15. At the first stroke he desperately forced himself loose by pulling his hands out of the staples. A handkerchief was then used to fasten him, but before the prescribed twenty blows were completed he got loose again, and pathetically begged the brutal sheriff not to strike so hard.—*Floating paragraph.*

Ah! hark, ye gods! what sound is that I hear?
'Tis not the voice of grief, nor hardly pain,
Though caused by pain. "The wind," you say;
'tis false.
I know the wind's each mood by heart; it laughs
It cries, it groans, it whispers, and halloes.
Alike round misery's cot as round a throne.
But no such sound. Hark! once again it falls
Upon my ear—a wail for pity's ear!
And, though suggestive, it I cannot name.
"Imagination?" 'Tis a lie. No sound
Like that was ever bred in fancy's brain.
To justice's, mercy's, pity's state, it first
My senses melts; with madness next I boil
That cause should be devised for such a sound.
If long I hear it, mad in fact I fear
I'll be. Ah! hast thou ears and do not hear?
A human voice it is, and every word
It utters now distinctly I can hear.
That's what I meant. You ask and you heard it?
And you think naught of it? You are a brute,
I think, and worse—uncivilized heathen
In eyes of God, if not by human law.
Look yonder and I'll see from whence it comes,
You say? What! Far down there by Bluehen Bay?
That patch of land "Diamond" some fool hath named,
And blurred the map's pure page with Delaware?
Ah, yes; now I see. There is an open yard;
A post is there with chains from staples hung;
On many links are stains of human blood,
And on the filthy ground it lies in pools;
Over the post a human form is bound—
A boy but fifteen years of age, or less.
Nude is his back, as are the souls of them
Who made it so. A fiend, called man, stands nigh,
And in his hands the flail of "justice" swings,
Each hellish blow, some crime to recompense,
A furrow makes deep in the poor boy's flesh.
Around, a throng of jeering heathen stand.
"What! Christians?" "Yes, you're right, with God left out.
They're cursed of God; the devil moveth them.
Some petty crime, and he deserves it?" One
Would surely think an angel had been raped
And jealousy was wreaking out its wrath,
A civil punishment—no fiendish scourge—
Is what we deal for crime in Michigan.
Here, where kind mercy hoardeth not her tears
To scald her soul, and pity's aching heart
Is never broken quite; where great men liv
And fiendish scoundrels find it hard to thrive.
Ah, look! Thank heaven, the boy has broken loose!
The crowd will shield him now! They'll not, you say?
True. See, they head him off and force him back
Into the sheriff's clutch, and all for Christ!
May heaven's indignation veil that state
And spell its people who uphold such laws
Until they blot them from their statute books!
And no base cravens left to execute
Such measures—they who now doth feign to bask
In smiles of God, as Moses taught of old!
Such doctrines doth my soul abhor—that he
Is pleased with beastly deeds that good may come.
No God of such a o I know.
It is the devil's v sm ile they heed,
Then libel God by saying it is he.
While every lash that cuts the quivering flesh
Base insult is to all that is divine.
Were possible a hell beyond this life,
What souls its lurid flames would leap for first?
Perverters of God's nature; saying it
Doth correspond to their own narrow minds.
With strife and vengeance rife—not mercy, love.
The sheriff leads him back, as butchers lead
A beef to slay. My heart grows sick, for see!
O hear! he pleads, and they'll not hear his plea!
Ye fates! is there not one broad mind, not one
Warm heart, in all that narrow, snail-paced state?
Not one strong voice to sound a victim's plea?
Shame! shame! that while you kneel in palace thrones,
In worldly pomp and selfish pride, to shrive
Your souls, at yonder stake is humankind,
Save his misfortune, like unto yourselves.
'Tis as the devil pommeling himself.
This may be Christian; righteousness 'tis not.
"Do unto others as ye would," says God.
"That they should do to you;" and this doth bind
In all affairs and deeds of human kind.
Oh, worthy judge! Oh, lucre's prince! would you
For your own children hold this fiendish creed,
And vote a sheriff's public scourge, should they
Misstep? Ah, chink of coin doth change the phase
When well-appeared, stern Justice veils her face.
That poor boy's plea, when hope was dead within,
Will sting your ears and probe your frozen hearts
Till death's door opens to your timid knock.
"Oh! sheriff, sheriff, please don't strike so hard!"

—*Uncle Lute's Poetical Lecture.*

## The Western Reformer,

A paper to be devoted to the religious, political, and social reform, is to be published monthly at first, at the low price of fifty cents a year. Every person who has the liberty of man, woman, and child at heart, cut this out, attach it to a blank sheet of paper, and send in as many subscribers as they can obtain.

The paper will be a five-column, four-page folio, and be printed in good, clear type.

It will be a foe to superstition, a foe to the national bank system, and all other monopolies that are making the poor poorer and the rich richer.

It will be a friend of the cause of justice, liberty, and truth.

The paper will be issued about the fifteenth of February if a sufficient number of names are sent in to insure its success.

Let some friend in every school district through the West act as an agent, and send in the names without delay. Money to be paid on receipt of first paper. Address S. Paris Davis, Salina, Kansas.


# VOLUME VI.

# The Truth Seeker

## FOR 1879.

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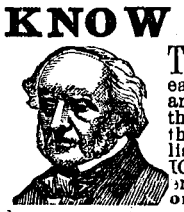
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—*Tennyson.*

THE old idea of inflicted punishment and torment of soul and body in hell-fire hardly finds an intelligent supporter in the modern pulpit; but the solemn and awful truth behind the metaphor—the truth that, in all stages of being, men must take the consequences of conduct and pass for what they are—is taking its rightful place in all systems of religious thought.—*Christian Register.*

WE do not say that we hav discovered all—that our doctrines are all in all of truth. We know no end to the development of man. We cannot unravel the infinite complications of matter and force. The history of one monad is as unknown as the universe; one drop of water is as wonderful as all the seas; one leaf as all the forests; one grain of sand as all the stars.—*Ingersoll.*

THE uncles of Hugh Miller were highly cultivated men, reading the best books, concerning one of whom he remarks: "There are professors of natural history who know less of living nature than was known by Uncle Sandy, and yet one of them was a harness-maker, and the other a stone-mason, each laboring industriously at his calling for daily bread six days in the week.—*Dr. Francis Wayland.*

I NEVER could discern in him (Shelley) any more than two fixed principles. The first was a strong irrepressible love of liberty. . . The second was equally ardent love of toleration of all opinions, but more especially of religious opinions; of toleration, complete, entire, universal, unlimited; and, as a deduction and corollary from which latter principle, he felt an intense abhorrence of persecution of every kind, public or private.—*Hogg.*

THIS is precisely the difference between science and prejudice, that the latter keeps stubbornly to its position, whether disproved or not, whilst the former is an unarrestable movement towards the fountain of truth, caring little for cherished authorities or sentiments, but continually progressing, feeling no false shame at her shortcomings, but, on the contrary, the highest pleasure, when freed from an error, at having advanced another step toward the attainment of divine truth, a pleasure not even intelligible to the pride of ignorance.—*Prince Albert.*

I TAKE a handful of dirt in my hands, and into that dust I put seeds, and arrows from the eternal quiver [Homeric] of the sun smite it, and the seeds grow and bud and blossom and fill the air with perfume in my sight. Do you understand that? Do you understand how this dust and these seeds and that light and this moisture produced that bud and that flower and that perfume? Do you understand that any better than you do the production of thought? Do you understand that more than you do the thoughts of love that you see in the eyes of the one you adore? Can you explain it? Can you tell what matter is? You hav not the slightest conception.—*Ingersoll.*

THE Christian just as firmly believes in his imaginary, ideal God as the old pagan and savage nations believed in the deific powers of snakes, frogs, crocodiles, leeks, onions, etc. An animal god, a vegetable god, or a stone idol is just as powerful as a thought god. I can believe in the ruling and creative power of one sort just as easily as in the other. I assure Christians I am as much in sober, solemn earnest in all I say as they can possibly be. I want truth and I want others to hav it; I want happiness and want others to hav it, and I think I am on the road to both, while they are off in a dark, dismal by-way, illumined now and then by a will-o'-the-wisp of faith or a dream of some illusive phantom they think divine.—*E. D. Slenker.*

WHO are the great?
They who hav boldly ventured to explore
Unsounded seas and lands unknown before;
Soared on the wings of science, wide and far,
Measured the sun and weighed each distant star;
Pierced the dark depths of ocean and of earth,
And brought uncounted wonders into birth;
Repelled the pestilence, restrained the storm,
And given new beauty to the human form;
Wakened the voice of reason, and unfurled
The page of truthful knowledge to the world;
They who hav toiled and studied for mankind,
Around each slumbering faculty of mind,
Taught us a thousand blessings to create.
These are the nobly great!
—*J. Critchley Prince.*

# To the Senate and House of Representatives of the United States in Congress Assembled:

1. The undersigned citizens of the United States respectfully but earnestly remonstrate and petition against any further legislation by your Honorable Bodies, in the form of postal laws or otherwise, which shall have the effect to abridge the freedom of the press and of speech, and the inviolability of the mails.

2. Your petitioners pray that the Postal Laws of the United States may be revised and limited to purely postal purposes and brought clearly within the Constitution, and that all attempts to establish a censorship and espionage over the mails based upon the sentiments and meaning of the matter mailed may be abandoned, and that all fines and imprisonments heretofore imposed under such laws may be repaid or relieved.

3. Your Petitioners respectfully represent that their motive in signing this Petition is not sympathy with nor a desire to further the evils against which those laws are ostensibiy directed, and which your Petitioners believe can be otherwise obviated, but from the conviction that those laws on the part of the general government are dangerous in themselves, that they have been grievously abused, and that as precedents they plainly fall within warning of President Madison:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Your petitioners therefore earnestly submit that those laws should be repealed or limited to strictly postal purposes, and that the criminal or other objects of government sought to be attained by them should be attained by the ordinary course of governmental administration.

And your petitioners will ever pray, etc., etc.

## Odds and Ends.

Oh, banded with pansy and curtained with white,
Yellow with gold from the sunset sky,
Laced with the shadelets of latticing light,
Silken and soft as a vanishing sigh—
Oh, what can you say of a bonnet, doggonit,
When writing a sonnet upon it?

A LITTLE pair of gloves that yet
Retain the smell of clover,
And just a tinge of mignonette—
I turn them vaguely over.
And marvel how the girl I kissed
The night she promised to be true
Could jam a number seven fist
Into a paltry number two.

A GENTLEMAN living in the northern part of the county has been so unfortunate as to hav lost five excellent wives. He lately determined to erect a tombstone at the head of each, commemorating her virtues, and has only been deterred from so doing by the expense attending the carrying out of the design. Yesterday he came to the city, a happy thought having struck him, and arranged for the tombstone. The five wives were buried side by side in the same grave-yard. This was the happy thought: The Christian name of each wife to be on a small stone—"Emma," "Jane," "Margaret," "Mary," "Elizabeth"—a hand, cut on each stone, pointing to a large stone in the center of the lot, and under each hand, "For epitaph see large stone."

THE MUDDY CROSSING.

Just over there at the window,
Hidden behind the shade,
Sits a wicked man with his paper
Watching a poor little maid.

Smiling he watches her coming
Pattering down the street,
Daintily buttoned gaiters
Hiding her charming feet.

She reaches the muddy crossing,
And pauses there in dismay,
While that wicked, wicked mortal
Watches from over the way.

Laughing to see the maiden
Look at the muddy street,
Then smiling at her vexation
As she glances down at her feet.

Bravely she gathers her flounces,
Raises her skirts up high—
What is it that man at the window
With glistening eyes doth spy?

Under the snowy ruffles
Gleaming out so bright
A pair of striped stockings
Are gradually gaining sight.

Then, as the mud grows deeper,
The maiden stops in dismay,
Unveiling still more of the stockings
To that creature over the way.

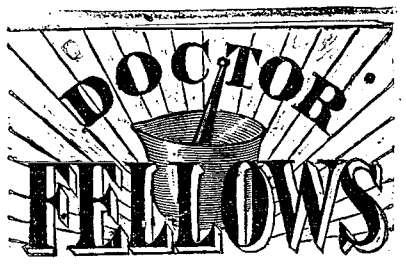
With her skirts uplifted bravely,
Higher and yet more high,
A daintily buckled garter
Sparkles upon the eye.

Oh! man over there at the window,
Don't stare so hard, I pray,
At that helpless little maiden
Crossing the muddy way.

But he dashes down the paper,
And throws aside the shade,
Gazing still more intently
Right at the poor little maid.

Now she has turned a corner
And vanished out of sight,
While that wicked mortal yonder
Watches another wight.

The golden summer sunshine
Is all very well in its way,
But mud and striped stockings are nicer
To that man across the way.


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West Richfield, Summit Co., Ohio.

SALAMANCA, N. Y., Dec. 23, 1878.

MISS CHURCHILL: I am much pleased with your "Freethinkers' Badge Pin." It is a splendid design, and every Freethinker and member of the Liberal League should hav one and wear it "to be seen of men," and women too, and thus "let their light shine." Send me one as soon as they are completed. H. L. GREEN.

NEWBURYPORT, MASS., May 19, 1879.

MY DEAR MADAM: Your idea of an external and visible sign for the friends of mental liberty, to exhibit to one another on their persons, seems to me very good. In union there is strength. In union there is also conscious strength, *i. e.*, courage. A quiet, pretty badge, such as you propose, can certainly do no harm. I should like to wear one. But it must be pleasing; for part of our mission is to promote beauty everywhere and in all things. To make the world beautiful, and the human life in it beautiful, are the vast results of liberty. We must do nothing ugly, think nothing ugly, feel nothing ugly, wear nothing ugly.

Very truly yours. JAMES PARTON.

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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

NEVER kick a man when he is down. He might get up again.

WHY is it the devil can't skate?—*Exchange.* How in 'l can he?

CAIN was a wicked man because he killed his brother, but never placed a bent pin on his father's chair.—*Norristown Herald.*

REV. MR. BURKE, rector of an Episcopal church at Sodus, claims that the parish owes him $300, and has seized the church records.

AN item is going the rounds which pretends to giv the avoirdupois of Mrs. Hayes; but no one ever hints that her husband has any weight at all.

IT is rumored in Chicago that a certain deacon, being awakened from a nap in church, confusedly put a poker chip into the contribution box.

THE Oneida Community sold 527,000 steel traps last year, and has orders for 75,000 more. Fifteen thousand pounds of sewing silk were manufactured.

LADIES now carry daggers in their stockings, and there are men mean enough to pick a quarrel with a pretty woman just to see her go down for her weapon.

A NEGRO clergyman appeared in a Newark court the other day and charged his wife with atrocious assault and battery. His wife, calmly defiant, remarked, "I don't go much on these 'ligious coons, anyhow."

A WASHERWOMAN, a regular and attentive listener at church, was commended by her pastor. "Yes," she said, "after my hard week's work is done, I git so rested to come to church and sit and think about nothin'."

KING JOHN, of Abyssinia, has converted 100,000 Moslems to the Christian religion. His argument is brief, but effective, consisting of pouring boiling tallow into the ears of those whose opinions differ from his.

THREE dogs, two boys, and a cat got into a jangle at the foot of Maple avenue yesterday morning, and for a few minutes things were considerably Buttercupped. When the cat got loose it went over a fence with its ideas and tail very much enlarged.

THE Rev. Dr. Hatfield, of Chicago says he would bring up his children in the lowest and most immoral neighborhood of that city rather than in the most refined society in which dancing, card playing, and theater going were tolerated. He is an idiot.

THE laboring poor of this counlry sustain a burden of over $500,000,000 untaxed church property. Think of it, ye tax-ridden, poverty-stricken sons and daughters of toil. Bleeding at every poae to sustain a lazy, idle church aristocracy. Think of it by dap, weep and ponder over the huge injustice by night. Then pray and vote for speedy relief, and it will surely come.—*Le Claire Pilot.*

A RELIGIOUS journal of Como, the *Oderie*, says that the Pope has excommunicated M. Leo Taxil, a French writer well known for his ultra-radical opinions. The sentence is grounded on the publication of a work in which M. Taxil "vehemently attacks several dogmas affirmed by the councils and denies the divine mysteries which form the basis of the Catholic religion." M. Taxil has sent his book to the holy Father with the following dedication: "To M. Pecci, called Leo, No. 13, with most sincere wishes for the early and definite downfall of the papacy. From Leo Taxil, baptized in spite of himself."

IN his message to the legislature, Governor Cornell, of New York, recommended that women should be made eligible for election as school trustees. The Legislature has passed a bill—in the Senate unanimously, and in the House with but three dissenters—not only making women eligible for such offices, but voters for them. The Governor has signed the bill, and thus a very important step forward has been taken. The great majority of teachers in the schools are women, and as mothers women hav the same interest as fathers in the education of their children, while their care of the details of the education of girls is peculiarly fitting.

A. J. KIRK, an ordained minister of the United Brethren denomination, was arrested in Kansas city on the 7th on a telegram from Ottawa, Kansas. He was formerly a pastor there, and is charged with swindling, seduction, and wife desertion. The second charge does not seem to be so well sustained as the rest, although there are strong rumors of his having dallied with some of the lambs of his flock. The other charges are understood to be well proved. Kirk fled from Ottawa December 23d, and has since done laboring work in Kansas City. He kept his whereabouts unknown until Saturday, when he was discovered by means of a letter which he had sent to his wife. He is married to a girl of very respectable parentage, but he has failed to support her.

WHEN the pious shepherd Cowley wasn't praying,
Wasn't praying,
He loved to beat his "lambs" upon the head,
'Pon the head;
When the winter winds were round his "Fold" a-playing,
Fold a-playing,
He lodged them with one sheet for every bed,
Every bed;
When with aching fist he could no longer pound them,
Longer pound them,
The cat-o'-nine-tails caused a powerful sting,
Powerful sting,
Oh, take things generally as it found them,
As it found them,
Life at the "Fold" was not a happy thing.
—*Kingston Freeman.*

PROCTOR KNOTT has a happy way of putting things when he tries. In a speech the other day in Congress he used language that neatly describes the rage for corporate societies, which has brought into existence that variety of virtuous organizations of which Comstock, Crosby, Whitney, and Gerry are apostles. He said: "The rage for corporate privileges has become so prevalent that the Young Men's Christian Association can scarcely hold a prayer-meeting without an act of Congress or a charter from a state legislature, authorizing them to sue and be sued, plead and be impleaded. Turn which way we will, we are confronted by these ideal entities, these incorporeal, intangible faculties, these viewless, bloodless, soulless beings whom an Omnipotent God never created, and for whom there is no provision in the plan of salvation."

THE other day a well-edited daily paper spoke of "the Society for the Prevention of Crime to Children." It was a pardonable mistake. There are so many societies for the prevention of this, that, and the other thing, that the effect is confusing. This is clearly unnecessary. And all are endowed with extraordinary powers by special local legislation. *That* is clearly bad. The other day Mr. Anthony Comstock announced that he had the right to entrap any suspected person into compromising admissions before arresting him. And yet our laws protect all persons accused of crime from such treatment at the hands of the regular officers of the law. Why is Mr. Anthony Comstock superior to all rules of legal right and propriety? Supposing that Mr. Anthony Comstock is a perfectly honest and able man—the best man in the world for such a position—can the commonwealth afford to set aside its whole code of criminal procedure in favor of any one man? —*Puck.*

THE Emperor Julian's conception of Christianity was that it was a sheer contrivance, a kind of mutual benefit society set up solely in the interests of the managers. He found so much hypocrisy among Christians that he assumed it of them all. St. John's attribution of divinity to Christ he regards as a clever fraud: the whole fabric of sacerdotalism was ingenious mechanism; the clergy were ambitious schemers; if deprived of the power to tyrannize and dictate and appropriate other men's goods, they at once became centers of faction, professional incendiaries, whose work it was to inflame party against party in their own selfish interests. The monks were no better; self-renunciation was a sham. To him, almsgiving and charities were but ingenious devices to support the ascendency of a ruling caste. He compares the Christians to kidnappers who tempt children by mouthfuls of cake, and finally catch them and fling them into confinement, to spend a life of misery as the cost of the transient sweet that tickled their palate for the nonce. If pagans did but imitate the cunning of the Christians on more magnamimous motives, they would soon occupy the same position of influence.

THE following is a case of unrewarded enterprise: A few Sunday evenings since a newspaper man in this city found himself a spectator in a meeting for prayer and conference. How it came about it is not worth while to inquire, but there he was. He didn't take very much interest in the proceedings until a young man, who was trying to impress upon the minds of his unconverted hearers the importance of seeking Christ at once, as "now is the accepted time," remarked in the course of an earnest exhortation: "Only to-day a very particular friend of mine was taken away—struck down in the prime of life and in full vigor—dropped dead in the street." This attracted the attention of the newspaper man, and straightway he had his eye out for business. Here was evidently an item of interest, so he waited until the benediction was pronounced, when he approached the fervent young exhorter and modestly inquired the name of the friend of whom he had spoken. The young Christian made some evasive answer, whereupon the newspaper man said: "I am a newspaper man, and I thought the facts in the case would be of interest to our readers; will you giv me his name and when it happened?" The exhorter again made an evasive reply, whereupon the newspaper man remarked: "Oh, I see! you only used it as an illustration;" and shutting up his note-book he went away sorrowful.

INO AND UNO.

Ino and Uno are two little boys
Who always are ready to fight,
Because each will boast
That he knows the most
And the other one cannot be right.

Ino and Uno went into the woods,
Quite certain of knowing the way;
"I am right! you are wrong!"
They said, going along,
And they didn't get out till next day.

Ino and Uno rose up with the lark,
To angle awhile in the brook,
But by contrary signs
They entangled their lines,
And brought nothing home to cook!

Ino and Uno went out on the lake,
And oh! they got dreadfully wet!
While discussion prevailed
They carelessly sailed
And the boat they were in was upset!

Though each is entitled opinions to hav,
They need not be foolishly strong;
And to quarrel and fight
Over what we think right
Is, *you know* and *I know*, quite wrong!

DURING the past few weeks a very unladylike epidemic has broken out among the servant girls. Hardly a day passes but that one of them, heretofore carrying a spotless reputation, is caught kissing a preacher. It seems strange that a servant girl cannot know her place, and attend properly to the household duties intrusted to her care, without neglecting her work to take liberties with unprotected preachers staying about the house alone. A servant who would deliberately take advantage of an innocent pastor should be utterly tabooed by the employment agencies and compelled to find her level. A minister of the gospel, earnestly endeavoring to follow out the samifications of the plan of salvations, is entitled to be protected in his own house, which is rightfully his castle. The hired help seem to be getting so emboldened by success that no divine is safe if his wife happens to walk out for a few moments. It is high time that some law were passed in all the states clearly defining the duties of servants and fixing penalties for overstepping the bounds of modesty. A preacher has scarcely any show when once in the clutches of a bold, bad servant girl, who cares little for her own character and ignores the fact that she is sapping the foundation of religion and attacking the bulwarks which hav surrounded the Christian faith for ages. The servant girl should be suppressed, even if it takes an amendment to the Constitution to bring about the necessary reform. In a crisis like this the church needs the strong arm of a great government to protect it.

## Events of the Week.

A MAN in Peoria, Ill., murdered his father-in-law on the 10th.

ONE day last week two murders took place in one street in this city.

DR. BRANDRETH, the great pill manufacturer, died suddenly on the 19th.

Two men in Rockland, Ohio, claim to hav discovered perpetual motion.

MUCH of the country near Evansville, Ind., is flooded by an overflow of the river.

AN elevator and one hundred thousand bushels of grain were burned at Atlantic, Iowa, on the 20th.

BERGEN county, N. J., is enjoying a sensation. A real live ghost has been seen prowling around there of late.

FOUR men were buried by a snow-slide near Frankton, Nevada, on the 21st. Only one was rescued alive.

THE alliance of Peru and Bolivia against Chili has been broken up, Bolivia having tired of the conflict.

TWENTY persons were recently killed by an explosion of cartridges in the arsenal at Valparaiso, Chili.

A STARVING man in Lancaster county, Pa., recently killed his wife and two children, and then committed suicide.

TWENTY persons were killed or injured by the falling of a train through a trestle near Belaire, Ohio, a few days ago.

THE Rev. Mr. Hayden, pending another trial for the murder of Mary Stannard, is lecturing on "Circumstantial Evidence."

AN $800,000 fire took place in this city on the 20th. Two firemen fell into the burning building and perished in the flames.

FORTY thousand deaths from diphtheria hav occurred since November in the Russian provinces of Charkoff and Poltava.

AT the recent international six-day walking-match in England, Blower Brown, the winner, scored 553 miles—the best on record.

THE new California law concerning the employment of Chinamen by corporations is being tested, a test case having been arranged.

AN engagement has taken place in central Asia between Russian and Turcoman troops, in which there was heavy loss on both sides.

THE professor of the mineral department of the British Museum has announced the complete success of recent attempts to make artificial diamonds.

GRANT is in the city of Mexico. Strong and persistent efforts are being made by his friends to hav him nominated for a third term in the presidential chair.

THE Catholic church has given fifty thousand dollars to the sufferers in Ireland. It took $100,000 out of Ireland last year as Peter's Pence for the Pope.

THE Rev. Mr. Walker, of Somerset, Mass., who had his wife arrested some time ago for desertion, is now accused of seducing a young lady and destroying their offspring.

TWO girls in Onacock, Va., recently fought a duel about a young man with whom they were both in love. One was armed with a pitchfork, the other used a club. Both girls were so badly injured that they are not expected to liv.

THE Rev. Mr. Cowley, late manager of the Shepherd's Fold for poor children, has been convicted of cruelty to children, and sentenced to one year's imprisonment and to pay a fine of $250. There are twenty-four other indictments against him. Mr. Cowley is a practicer of Keyhole Crosby's peculiar moral code.

AT 7 o'clock on the evening of the 17th a mine was exploded under the dining-room of the Winter Palace in St. Petersburg, blowing everything to pieces, killing fourteen soldiers, and wounding forty-five. Fortunately for the Czar, he was detained later than usual that day, and so escaped the terrible fate prepared for him. He is now thoroughly frightened, and proposes declaring the empire in a state of siege.

# Selections.

## Materialism and Crime.

BY B. F. UNDERWOOD.

It is now conceded by all intelligent critics and opponents of his philosophy that Epicurus was personally one of the purest men of antiquity, that he was a model of temperance and simplicity, that he dwelt with his disciples in his famous garden in the purest fellowship, and died at an advanced age in the midst of his circle of followers and friends, honored and beloved for his wisdom and his serene and beautiful life. He taught that "virtue is the only permanent element of pleasure," that "man cannot be happy unless he is wise, noble, and just; and conversely, that man cannot be wise, noble, and just without being really happy." It was the moral beauty and simplicity of his philosophy that attracted to it the Roman Lucretius, who, amidst the confusion and turbulence of civil war, "sought some stay for his inner life, and found it in the philosophy of Epicurus," in defense and exposition of which he gave to the world one of the grandest didactic poems of classical antiquity.

Yet Epicurus, even while living, was misunderstood, misrepresented, and maligned; and after his death fresh calumnies were added to old ones, and industriously circulated to blacken his memory and destroy his influence. The multitude were made to believe that he was a slave of his lusts, who, to make his theory consistent with his practice, actually advocated gluttony, intemperance, and sensuality as the highest virtues. Thus envy, ignorance, and religious bigotry combined to represent him as a monster of depravity, and his name became proverbialized for every species of indulgence and excess.

Epicureanism having become confounded with license and libertinism, there were not a few who professed to accept the philosophy, modifying it to make it conform to their superficial theories and loose morals, but still retaining the name to give to their notions the dignity and importance of a philosophic system which should justify the lives they lived.

"The Romans," says Lange, in his thorough and impartial "History of Materialism," "had become practical Materialists, often in the very worst sense of the term, before they had yet learned the theory. The theory of Epicurus was, however, in every way purer and nobler than the practice of these Romans; and so now two courses were open to them; they either allowed themselves to be purified and became modest and temperate, or they corrupted the theory, and so combined the conception of its friends and foes that they ended by having a theory of Epicureanism which corresponded to their habits" (Vol. i, p. 128).

These facts pertaining to Epicurus, indicating the character of the opposition his teachings have had to encounter, have been brought to mind on reading in a recent number of the New York *Post* an editorial article, headed "Materialism and Crime," in which the writer, with an utter disregard of truth, makes an assault on a philosophic system of which apparently he knows nothing, indulging in the same kind of misrepresentation, and employing the same means to arouse prejudice and resentment against an unpopular system that were used against Epicurus and his teachings more than two thousand years ago. The writer says, "We believe it to be susceptible of demonstration that the late extraordinary and deplorable increase of crime" "is largely due to the growth of Materialism, or what is termed Infidelity." "The fruit of unbelief among the upper or wealthy classes is sensuality. Those classes get to worship, instead of their maker, the pleasures of the moment. They bow down to rich food and fine clothes and enervating amusements. They make goddesses of women who possess mere physical beauty. Their hearts are set on yachts and race-courses and theaters and operas." "One after another the commandments are broken as they stand in the way of desire, and a shameless ruin is left at last in the place of what might have been a perfect temple; a shattered and sated voluptuary in place of a nobly-perfected human being. Among the poorer and less educated ranks of society, the cant and poison of living only for the day is even more directly disastrous. The rich can gratify their passions without, as a rule, and in the legal sense, coming in contact with the rights of others. But the needy, unrestrained by any fear of future account, and thinking only to eat and drink, since to-morrow they die, drive straight on to crime. That this is no idle assertion can be abundantly proved. A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were Atheists or Freethinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that in their calculations they can jump the life to come. A collection of the letters or other papers left by criminals when anticipating death shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in any reckoning for wrong done in this life to be exacted in a future one." "Has experience shown, and especially in those annals of crime we have taken occasion to discuss, that there is any better conservator of society than the simple piety of our grandfathers?"

Observe here that Materialism as a system of thought which is confined to a comparatively small number of minds, which has no attraction for the masses, and is the philosophy of but a small proportion of Infidels even, which is a subject of no interest whatever to the worshipers of fashion, to mere pleasure-seekers, to political demagogues, or those whose energies are wholly employed in the scramble for wealth, is confounded with that so-called "practical Materialism" which is more commonly found in every country among the adherents of the popular faith than among those who reject that faith and attach themselves to a hated reform or adopt an unpopular theory. "Persons who worship nothing but worldly success, who care for nothing but wealth or fashionable display or personal celebrity or sensual gratification," says Fiske, "are loosely called Materialists. The term can therefore easily be made to serve as a poisoned weapon, and there are theologians who do not scruple to employ it as such against the upholders of philosophic opinions which they do not like, but are unable to refute. A most flagrant instance was recently afforded by a lecturer on Positivism, who, after insinuating that pretty much the whole body of contemporary scientific philosophers are Positivists, and that Positivists are but very little better than Materialists, proceeded to inform his audience that Materialists are men who lead licentious lives" (Cosmic Philosophy, Vol. ii, p. 433).

Let the editor of the *Post*, by an appeal to history or by a reference to the facts of the present day, show, if he can, that philosophical Materialism leads to vice and crime, instead of joining the theologian in confounding it with sensualism, and ascribing to it evils which are found in the greatest magnitude and to the most alarming extent where Materialism is the least known, and where it has exerted the least influence. He will find, as Lange says, "that the sober earnest which marks the great Materialistic system of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the soul clear of all that is low and vulgar, and to lend it a lasting effort after worthy objects" (History of Materialism, p. 47); and that "in the centuries when the abominations of a Nero, a Caligula, or even of a Heliogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the calmest contemplation, the most sober and purely prosaic inquiry, the philosophy of Democritus and Epicurus" (p. 167). If this editor will extend his observation and acquaintance to the lives and character of Materialists of to-day, he will find them thoughtful, earnest men and women, possessing generally marked individuality, indifferent to the fashionable pleasures of society, and devoted to reformatory movements of the times. So long as editors of influential journals will unite with the clergy in giving the name Materialism to anything and everything that is objectionable and odious, so long will be included in its ranks, nominally, thousands, including unworthy and immoral persons, who really know nothing about Materialism, and whose characters are more the result of the religious faith in which they were brought up than of a philosophy of which they are totally ignorant.

If the increase of crime and vice is largely due to "Materialism, or what is termed Infidelity," the pious editor of the *Post* should not be backward in making known to the world the evidence on which this statement is founded. The mere fact that among the wealthy classes sensuality prevails, and that there is a desire for rich food and fine clothes and enervating amusements, for yachts and race-courses, and theaters and operas and beautiful women, will hardly be accepted as proof that these classes are under the influence of Materialism or of Infidelity. If the desire for these things were confined to Materialists and Infidels, and it were certain that they are all indications of depravity and wickedness, they might be referred to to sustain the position taken; but when it is undeniable that "the good things of this world," including those of questionable propriety, are enjoyed by Christians with quite as much zest as they are by unbelievers, it is hardly fair to mention them as proof that Infidelity is corrupting society.

That those "among the poorer and less educated ranks of society, "who drive straight on to crime," are Materialists or Infidels, that a "heavy fraction" of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, have been perpetrated by "Atheists or Freethinkers," that "a collection of the letters or other papers left by criminals when anticipating death shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in any reckoning for wrong done in this life to be exacted in a future one," are statements so absolutely false that they suggest that the maxim *nulla fides cum hæreticis* is a part of the moral code of the pious editor of the *Post*.

Whoever has read the daily papers the past ten years knows that nearly all the murderers that have been executed in this country during that time have avowed belief in the Christian religion, and died expecting pardon through the great bankrupt salvation-scheme called the atonement. The letters and papers left by them, as well as their dying words, show that they lived, not with the Materialistic belief that cause and effect are invariably linked together, and that it is impossible to escape the consequences of our acts, but under the influence of the demoralizing doctrine that the effects of a life of immorality and crime can be washed away by the blood of a crucified Savior, and that, while a Humboldt, an Emerson, a Parker, a George Eliot, a Harriet Martineau, are likely to be damned for their unbelief, the red-handed murderer, if he "makes his peace with God" before dying, is sure to have a crown of glory and to be forever with the Lord. All the reports and statistics to which I have had access show that the great majority of criminals in our prisons and penitentiaries are from the orthodox denominations. The number marked Atheist, unbeliever, or Freethinker is exceedingly small. A large percentage of the seductions and adulteries recorded by the daily press are by Christian clergymen, with the account of whose amours the daily papers have teemed the past few years. When we hear of a defaulting bank officer, we regard it as probable, taught by experience, that he is a Christian, a church-member, and probably a Sunday-school teacher. The drunkards, prostitutes, and thieves who constitute the majority of offenders that figure in the police courts of our large cities are not Materialists or Infidels, but almost invariably believers in the Bible and Christianity, and persons whose indignation would be excited by a denial of the authority of the Bible or the efficacy of Christ's blood to redeem men from sin.

If observation, experience, and history teach anything clearly and unmistakably, it is that the strongest and most intense faith in religious dogmas may coexist with the grossest immorality. We see it exemplified in the lives of men to-day. It has been so in the past. "A wager might be laid," says Mommsen in his "History of Rome" "that the more lax any woman was, the more piously she worshiped Isis." Corinth of antiquity was as full of religion as of vice. The Byzantine Empire under Christianity existed nearly eleven centuries. Faith abounded and Materialism was unknown. Yet of that empire, Lecky says, "The universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed." "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically applied. The Byzantine Empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty, after the first paroxysm of religious agitation, without genius or intellectual activity, slaves and willing slaves in both their actions and their thoughts, immersed in sensuality and the most frivolous pleasures, the people only emerged from their listlessness when some theological subtlety or some rival in the chariot races stimulated them into frantic riots. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall" (History Morals, Vol. ii, p. 15).

The advancement of the world morally, as well as intellectually, has corresponded, not with the belief in theological dogmas, but with the increase of skepticism—which is the precursor of reform and the handmaid of progress—with the decay of theology and the diffusion of scientific knowledge. The most advanced nations of Christendom are the most "Infidel" nations, such as England, Germany, France, and the United States. Where there is the least skepticism and the most unquestioning faith, there is the least enlightenment, culture, and true morality. "The simple piety of our grandfathers" is still much applauded by writers like the editor of the *Post;* but it was chiefly a mixture of ignorance, intolerance, selfishness, and religious zeal. It encouraged slavery and the slave trade, advertised the sale of negroes together with New England rum, cheated and defrauded the Indians, imprisoned and banished Quakers, whipped women, repressed independent thought, and made and enforced laws among the most despotic and damnable that ever cursed any country or people. It is not denied that the men who did these things had sterling qualities, but they were not the result of their "simple piety," nor were their distorted ideas of right and duty, or the wrongs and cruelties they perpetrated, "due to the growth of Materialism, or what is termed Infidelity."

In periods of rapid transition from one political system or religious belief to another, there is liable to be, temporarily, more or less disturbance of the general order of society, due not necessarily to the influence of the newly adopted principles, but more likely to the inability of the mind to adjust itself, at once, to changes involving the abolition of forms or the surrender of doctrines which had been long associated in the popular mind with conceptions of right and propriety. The cession of a portion of France to the Protestants was followed by irregularities and excesses, to which Catholics of that day referred as evidence of the mischievous tendency of the teachings of the Reformers, with quite as much justice as some Protestant writers of to-day attempt to explain the increase of crime by ascribing it to the influence of freedom of thought in religious matters.

Some of the real causes which have led to an increase of crime the past few years are not difficult to see; but the pious editor of the *Post*, in his eagerness to make a point against "Materialism, or what is termed Infidelity," passes them all by, and finds the chief reasons to be religious disbelief in general and Atheism in particular! To his attention the following extract from Max Müller is respectfully commended: "As to Atheistic religions, they might seem to be perfectly impossible; and yet the fact cannot be disputed away that the religion of Buddha was from the beginning purely Atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary of the human mind; *and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the unknown God*" (Science of Religion, p. 52).

# Financial.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON AND JOHN W. TRUESDELL.

MORRISON'S FOURTH LETTER.

Mr. Truesdell's last article reminds me very much of the advice given by an attorney to his student when about to start out to practice law. Said the attorney, Young man, when you hav a good case stick close to the law and the evidence; but if you hav a bad case, then abuse the other man's witnesses; if it is a very bad case, then abuse the other attorney.

Mr. Truesdell—as an apologist for and defender of the national banking system—has a very bad case, and he knows it; hence his terrible effort to abuse me by trying to misrepresent my figures and meaning; indirectly accusing me of insincerity; that my "tirade" against the national banks "is not true," etc., all of which has failed to deceive the average thinker among the greenback advocates, if I am allowed to judge from the tone of the many communications received by me from all parts of our country.

Mr. Truesdell's article is a very nice plaster, intended to cover the lion's den, and will help to keep some in "the gall of bitterness and in the bonds of iniquity," and should it fail to deceive the greenback readers of THE TRUTH SEEKER it will at least tickle the lions. Mr. Truesdell did not dare to dispute the truth of my figures only as to the interest. I said that the interest received by the national banks from March 1st to September 1st, 1873, was a fraction over twenty-four per cent twice a year. He says it was "only 5.46 on their capital and surplus." Now I am going to make this dispute so plain to the comprehension of every reader of THE TRUTH SEEKER that I will stand vindicated and justified in the writing of every word contained in my former article in relation to the national banks and interest on money.

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|---|---|
| Nominal capital Sept. 1, 1873,..... | $488 160,951. |
| Circulation at same date..... | 353,968,249. |
| Real capital..... | $134,132,702. |
| Surplus accumulations..... | 118,113,848. |
| Net earnings for six months, from March 1 to Sept. 1, 1873..... | 33,123,000. |

Now I reiterate that the above net earnings is a fraction over fifty per cent per annum on the real capital, or twenty-six per cent a year upon the real capital and surplus earnings added together ($252,246,540). But Mr. Truesdell objects to this showing. He insists that the interest should be calculated upon the whole amount of capital and surplus earnings. He took good care not to say a word about the six per cent gold semi-annual interest paid by the government on $400,000,000 of their capital.

Suppose Mr. Truesdell should purchase a farm from a rich uncle for a hundred thousand dollars, and afterward the uncle would giv back to Mr. Truesdell ninety thousand dollars with which to bank on, or to use in such way as he saw fit. Now what is Truesdell's capital in the aforesaid farm, a hundred thousand dollars or ten thousand dollars? And suppose Mr. Truesdell, through losses, discounts, and the various devices connected with banking, earn fifty thousand dollars in one year, would you say that that sum was a gain on one hundred thousand dollars, or on ninety thousand, or on ten thousand—your real capital? In this case Mr. Truesdell would be sure to report how much he had made on his farm also, but the national bankers keep shady on the gold in trust received by them on their bonds.

Mr. Truesdell's article is the same old apology for the existence of the banks, and a special pleading for their superior excellence above all or any other kinds of banks. If one were to read his articles—which are the same arguments used by the agents of the national banks—and knew nothing of the other side of the question, he would conclude that the national banking institution was a national benevolent society, organized for the benefit of humanity; while nothing could be further from the truth. One unanswerable fact stands out in bold relief. In the Comptroller's report for 1878, page 49, we find the surplus earnings of the national banks on September 1st, 1876, to be $134,467,595. What does that mean? Simply this: that after the dividends were declared, all expenses paid off, there were net earnings divided among the stockholders amounting, for the year 1876, to the little sum of $43,638,162; and the surplus of one hundred and thirty-four millions accumulated since their organization was just that much accumulated by sharp tricks of the trade over and above the legal rate of interest that they were allowed to charge.

I hav no time to pay any attention to the complimentary names passed upon me in your last. Such language is not argument, does not convince the intellect. Bravery is a good thing, but cheek, when championing a wrong, is offensive; and you, Mr. Truesdell, hav been arrogantly guilty when you say that "the national bank system is not a monopoly in any sense of the word." Every reader of this paper knows better. They know that it is not only a monopoly but that it is a legalized monopoly.

In regard to a new unit of value, I will say this: Wait until we hav as carefully as we can investigated the present financial system, and decide whether it is based upon natural laws or not, whether it, in its workings, produces good or evil to humanity. This question settled, we will then be able to determine whether it be necessary or not to investigate a new unit of value.

I am glad you seem inclined to discuss the subject of interest on money. You hav promised to do so in your next; and as you took up so much space to answer my condemnation of the national bank system, you will hav to devote another article to the answer of my third letter. I hope that you will get down to earnest work, for I do consider the interest question one of paramount importance, yes, of vital importance.

You ask if we desire to destroy the present system and go back to the old banking system. I say, Yes, we do desire very much to destroy the present system, but emphatically, no, we do not desire to be cursed with the old system. The old system has been tested by human reason and experience, and it was found to be lacking in every essential particular needed to constitute a true medium of exchange. And what, pray tell me, makes the national bank bills any better than an old state bank bill except it be that the nation stands back of them, pledged to redeem them? Hard money advocates declare that Congress has not the constitutional power to issue a paper medium of exchange. If that be true, please tell me if it (Congress) possesses the constitutional power to delegate that right to individuals or corporations? Answer, yes or no?

Again, are banks instituted for the benefit of the people, or for those who organize and furnish the capital to run them? The solution of this question is answered in the statement of it and demonstrated in the experience of every business man in the land. Men seek to take control of the currency of the country in order that they may regulate the interest thereon, and by and through high rates of interest, together with the control of the alternate inflation and contraction of the currency, they inflate and contract the prices of labor and all the products of labor. In this way thousands of our most energetic business men are yearly bankrupted, real and personal property alike gathered up by the usurers and made to contribute to the power of a dazzling aristocracy, as well as all the corrupting influences growing out of pampered idleness.

Mr. Truesdell took up considerable space in telling how much tax the national banks hav paid since their organization, but he took care to not tell how much they had filched from the people through the channels of usury.

It is a well-established fact that individuals or corporations, when authorized to issue a paper medium of exchange like all other kinds of business, they will manage the business in such a way as to make all they possibly can out of it, regardless of the best interests of the people. The average increase of the wealth of the country for the last eighty years, over and above its consumption, has been about three per cent. This being true, and the people paying from seven to fifteen per cent per annum, it is an easy matter to tell who will own the wealth of this country in fifty years more. The money-traders will own the land—city and town property of value—while those who, by labor, produce the wealth will be in the condition that the poor Irish are in to-day in Ireland. I do not consider this an extravagant picture of the future condition of our country, provided we plod along under our present financial system. You say I showed but one side of the ledger, that my figures were garbled, etc. I now boldly charge you, as an apologist for one of the most wicked institutions that now curse our fair land, that you in your statement told but half the truth. I, as a private citizen, hav not, nor could not hav, any interest in fighting any public institution, unless I knew it to be injurious to the best interests of our country.

And now, Mr. Truesdell, as you were kind enough to send marked numbers of THE TRUTH SEEKER containing your last article to the two national banks of my town, I will ask you to be kind enough to Mr. Bennett to buy and send a large number of the numbers containing my articles and send to the banks. The officers here know that I am an enemy to their system, but not to them personally. In my next I will promise you a shot at the national banking system that will exhibit the monster in all its hideous ugliness.

"When poor men's tables waste away
To barrenness and drought,
There must be something in the way
That's worth the finding out.
With surfeits one great table bends,
While numbers move along,
While scarce a crust their board extends—
There must be something wrong."

*Charleston, Ill.*, Feb. 15, 1880. H. H. MORRISON.

[*From the Boston Investigator.*]

## Obituary.

DIED.—In South Boston, Jan. 25, 1880, Mrs. Mary K. Fuller, aged 52 years, 6 months, and 29 days.

Mrs. Fuller was one of the brave and noble women that adorn life and scatter blessings in every sphere they are called upon to fill. Possessing rare good sense, great energy of character, decided convictions, and firmness of purpose, she won many true friends, and in her home was the bright star of love and peace that made the fireside, to her appreciative and affectionate family, the most charming spot on earth.

She was earnest and broad in her sympathies, realizing that the only salvation of the race must be in its advancement and entire freedom from all ecclesiastical domination. She was a frequent attendant at Paine Hall meetings, and a constant reader and admirer of the *Investigator*; and all through her illness, though suffering greatly, with the certainty of death before her, she was unwavering in her firm attachment to the Liberal principles, which were the guide of her life, making every arrangement for her final departure with quiet deliberation and unswerving firmness.

Her virtues are inshrined in the memory of her beloved and devoted family, whose consolation is in the thought that they had the privilege of such counsel and guidance, and the sweet comfort of her presence, for so many years. A large circle of friends lament with them her loss. But her example is still with them, while she has entered upon that sweet rest which in her last hours of pain and weakness she so ardently desired. Her remains were taken to South Wareham for interment, where, in accordance with her request, the writer conducted the funeral service.

REST.

Weary of earth, its trials and crosses,
Its clouds and its storms, its griefs and its losses;
Tired out with disease, with weakness oppressed,
I long for the blessing of infinite rest.

I'm weary, so weary, with burdens of life,
So faint from its battles, its toils, and its strife,
That of all the things that the world counteth best,
None seemeth so precious as beautiful rest.

The earth with her jewels, her grandeur, and gold,
Her most royal gifts are vapid and cold,
Compared to her moss-woven, flower-decked breast,
That holdeth the heavenly treasure of rest.

And why should I linger in deenest distress,
When sweetest sleep beckons, with gentle caress,
To silence that naught can disturb or molest,
Where soft, sighing zephyrs woo me to rest?

Sweet friends, let me go from your clinging embrace,
For my mission is ended—finished my race.
And gently as twilight fades in the west,
So soft let me sink to my longed for rest.

Afraid of the grave? No, its quietness deep
Ever invites me to undisturbed sleep;
The world has its gloom, its wrongs unredressed,
But the grave giveth only rapturous rest.

Its portals, with vine and sweet-scented flower,
Charm and allure as a love-adorned bower.
Safe in its shelter, thus evermore blest,
Bathed and infolded in eloquent rest.

The birds and the blossoms, and stars overhead,
Like angels shall watch o'er the unconscious dead;
While sunlight and moonlight, from east to the west,
Shall float songs of praise for exquisite rest.

You will weep as you look at my vacant place,
As you fondly remember the absent face;
But think, O my dear ones, no pain can infest
My haven of peace, my domain of rest.

In your deep grief remember humanity's needs,
And the heart-ache forget in kind, loving deeds,
Which, at last, like incense, never repressed,
Shall inwrap you in blissful, beautiful rest.

Farewell, then, a tender, a loving farewell.
My love and my blessing with you shall dwell.
The way is not long, though with cares thickly pressed,
And soon you will join me in eternal rest.

Yours, SUSAN H. WIXON.

*Fall River, Mass*, Feb. 5, 1880.

## R. C. Flower.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: You may announce that I hav moved to this city. My address at present is 713 Sansom street, Philadelphia. I am glad to announce that *Mind and Matter* takes up the Liberal League cause in strong defense this week, and from this on will champion the cause of the League. The League cause will find in J. M. Roberts (editor of *Mind and Matter*) a champion in the cause of liberty, and worthy of the name. Mr. Roberts is a clean cutter, an able advocate, and a warrior who knows no fear.

I am speaking here to large audiences. May blessings attend you in your able efforts to keep the cause of Liberalism afloat. You shall hear from me often.

Yours in the front of the fight, R. C. FLOWER,

*Philadelphia, Pa.*, Feb. 16, 1880.

# Communications.

## A Private Letter Publicly Addressed.

DEAR ABBOT: "Things is workin'" here. The "Freelove Ring" is active. They meet daily; yes, worse than that, they meet nightly, and amid orgies such as the good and pure can never know, or at least only once in a while know, or for very worthy purposes know, for reasons that will justify their indulgence, know—let us see, what was I saying? Oh yes, they meet nightly—I mean the pure and good meet nightly, and amid orgies—well this *is* mixed.

Let us start again and get things right. I would not for the world get the pure and good jumbled with Freelovers. They might not like it—I mean the Freelovers. It would disturb the meeting nightly amid or—. On sober second thought I am not altogether sure it *is* orgies. There is a more pure and good word. They meet nightly amid beastly rioting where they drink and smoke and—do you smoke, dear Abbott? or do you drink? If you ever come on this New York way and join our revels, "we will teach you to drink deep ere you leave Elsinore." Anyhow, they meet amid "revelry by night, and Belgium's capital had gathered then her beauty and her chivalry, and all went" a "blarsted" sight more merry than "a *marriage* bell."

But don't interrupt me with your familiar quotations. As I was saying, they meet, like Nicodemus, by night, and the "obscene National Liberal League" is growing, developing, progressing day by day. Liberalism is organizing for a final winding up of the Cosmos in lurid pyrotechnics. The bottom may fall out any day, and the roof cave in, and you, dear Abbot, will do well to keep your weather eye on the *danger* signal. Put for the ramparts at the earliest omens, and hang on by the last tattered shred of "Christian morality" that may providentially remain fluttering upon the outer edges—hang on all alone, by yourself, in a minority of one. You will feel lonesomer than a "musquash when they went and dreened his swamp," but then it will be a good lonesome—for the rest of us. That is what makes you say, in your foreboding, "It is a matter of course that the repealers will not relish this issue of the *Index*. But in the apt words of another, 'When we want to drain a marsh we *do not* take the votes of the frogs.'" Too true, O Francis! The repealers didn't take *your* vote, the biggest bull among the frogs at Syracuse. They just "drawed" off the water, regardless that forever after you would croak and be dry. What on earth makes you think the repealers won't relish this issue of the *Index?* I am sure all the repealers thisaway are fond of frogs. They are good on toast; and, in their orgies by night, they scream, "Let the toast *be*—dear woman!"

How truly you say, "The way to get rid of bad leaders is not to submit to their lead." But you don't throw that out as a piece of news to repealers who bounced you so handsomely at Syracuse? Bearing that in mind, we understand you to a dot when you say, "There is not a more corrupt set of men anywhere than the ring which now control the National Liberal League, and this corruption betrays itself in their continued, united, and defiant support of proved scoundrels." On the contrary, this corruption betrays itself in their continued, united, and defiant knocking out of the support of a proved scoundrel and sending him adrift to be picked up after many days by those obscene clergymen of the "American Liberal Union." Much good may he do them.

"But von grey-haired oldt veller smiled crimly und bet
Dat Breitman vouldt pe a pad egg for dem, yet.
He has more on his pipe as dem vellers allows;
He has cards yet in hand und *das spiel ist nicht aus*,
Dey'll find dat dey took in der teufel to board,
De day dey pooled Breitman well ofer de ford."

The Free Love Ring meets nightly amid orgies—Oh! I told you that.

Now let us chop a little logic. Your chop this week is

"THE LOGIC OF 'REPEAL,' AS ILLUSTRATED BY THE NATIONAL LIBERAL LEAGUE.

"*Resolved*, That we are in favor of destroying the dams.

"*Resolved*, That we are totally opposed to the rush of the waters after the dams are destroyed.

"*Resolved*, That whoever says we are in favor of flooding the country is either a fool, a knave, or a Christian—which is the same thing."

Very good; but now it is our turn. The logic of unrepeal runs this way:

*Resolved*, That all virtue and purity must be dammed.

*Resolved*, That any virtue and purity that cannot be extorted by law, or secured by gagging the press and imprisoning editors, is not worth a dam.

*Resolved*, That any repealer who says we are not in favor of infant damnation don't know the facts in the case; for havn't we over and over again advocated and insisted that if one of these brats proposes to come, without a priest either made him or gave his consent, that infant should be dammed to ages—*unborn*.

Dear Abbot. What do you think of the damming business anyhow? Wouldn't you do well to try a system of jetties, just for a change. Take a little advice of captain Eads. Don't think, because you are toady enough to liv both on Liberal land and in Christian water, that you know all that is to be known about fluvial engineering. It is not good policy to dam unless you are going to set a mill on it. Don't deal damnation round the *land*. Confine yourself to water—or at all events to mud, which is your style of puddle and more native to you.

But speaking of infants, here comes the little waif that wasn't dammed at all, but was unexpectedly and prematurely born in a thunder-storm at Syracuse. The hairs of its head were all numbered, and they numbered eight till two or three got pulled out; but the poor thing, by taking thought, hasn't added a cubit to its stature since. It has, however, just added a name. It is one of the adders—"knotted adders," in phrase of the ever admirable Joe Cook. Under its maiden name, if it is a maiden, it did not smell so sweet. There wasn't enough of it ever to hold an annual convention; so what is left of it sent around a circular and wrote letters to itself, and got replies from its Judges and its Honorables and its clergymen; all uniting, especially its clergymen, in one sweet chorus that the National Liberal League was quite too awfully obscene for the dear little dwarf that hadn't "growed" since it was born, to hav a name anywhere near like its dear mamma. So it did what Scotty Briggs, in his funeral oration, said his poor dead fireman never, never would do—it "shook its mother"—and then it changed its own name. "America" was no doubt too big a name for such a little League. Of course it couldn't grow with such a load on its head. Besides its president has made himself so infamous during his administration of Leagues, and editorships, and every office he undertakes, that he blights everything that comes under his control! Nothing can flourish under the mildew of his influence. Failure is written in advance on the forefront of any enterprise he undertakes. Hence the need of an alias for this new concern, "sicklied o'er with the pale cast" of *his* Freethought, so that its chief officer might go on to new realms to conquer from good into evil, to new works of malice, of jealousy, of sordid selfishness, of libel, of false pretense, of repudiation of principles that he himself formulated—in short, to be the new and rehabilitated Paul Pry, President of the "American Liberal Union," worshiped and adored by Judge Hurlbut and George W. Julian, and by three Reverends, M. J. Savage, W. H. Spencer, and Robert Collyer of New York. These Reverends of course, as is their nature to, write obscene letters in advocacy of changing their League name as far as possible from the "obscene" National Liberal League, just as the Reverends at Syracuse, where and when this little cherub first breathed breath, notoriously the Rev. Gordon among them, were the only "Liberals" who uttered an obscene word. Flush a covey of clergymen anywhere and you start up a brood of obscenists. Here is Collyer's letter, and the others are like unto it:

NEW YORK, Jan. 7, 1880.

DEAR MR. ABBOT: I think the change proposed in the name of our Society is needed. The question, "What's in a name?" as it touches the title about which we first organized, is only capable to my mind of one answer, as things hav drifted; and that is a very evil odor—what the Bible calls "a stink." I don't think I am over-delicate of the nostril; but some months ago I had to request that my name should be withdrawn as a vice-president of the original organization. Still I shall be glad to serve in a Union which will look to whatsoever things are true, honest, just, pure, and lovely, even though they be not as yet of good report. Sincerely yours, ROBERT COLLYER,
Minister to the Church of the Messiah.

I would like to spread the very Rev. Spencer's letter before you also; but it is enough to say that he expressly apologizes in these words: "Excuse us if we seem to draw our illustrations from Five Points."

But now that the six or eight-leagued "Union" hav a new name given under heaven by which they can be saved from Liberal obscenity, which they don't like, and hav fled to Bible obscenity as expounded by Collyer, which they do like, it is fondly hoped that it will go on and outstrip the old League in numbers, in purity, in charity, and in all Liberal good works. Let us wait a year or two and see if the leopard who presides over it really can change his spots.

But, dear Abbot, I am sorry our new petition for repeal is so distressing to you, as the following evinces:

"The Freelove ring, which at once rules and ruins the National Liberal League, has just begun in New York to push a new petition for the repeal of the postal laws of 1873. This persistent attempt to get rid of the only effective statutes against the sale and circulation of matter declared to be criminal by the common law was first instigated and is now again secretly urged forward by parties who found their infamous profits cut down and their infamous business crippled. Pettifogging and unscrupulous lawyers were found to make out a plausible case for these parties, and to hoodwink the Liberal public by their cunning sophistries. But the merits of the case hav been already so fully and widely discussed that no excuse remains for further delusion. As an influential New York paper not long since put it:

'The recent discovery of the body of a murdered girl in a trunk at Lynn brought to light the terribly significant fact that over six hundred women, some married, some single, are recently missing from their homes, within a not very large geographical province, of which Boston may be regarded as a center. Most of them were believed by their friends to hav given themselves up to a life of shame. This is the terrible fruitage of such seed as Bennett and Heywood are sowing. It is a monstrous doctrine that denies to society the right to protect itself against such a crop as this. And those who deny the right hav only their own folly to blame, if an indiscriminating public regards them as accessories, after the fact, of a crime which they really abhor, but which they allow themselves by their theories of free speech so effectively to defend.'"

Did some humane person inadvertently ask you to sign the new repeal petition? If he did, and you blurted out your refusal in the foregoing terms, we hav to say that this trunk full of soiled dove found at Lynn is *your* baggage, not ours. It has *your* check upon it, and it is of no use to anybody but the owner. In the very terms you quote, it started on its travels from about Boston. It is covered with the same old hide with the hair on it, and the name "Christian Morality" is stamped in indelible letters all over it. Every express company that ever carried it hav pasted their card "Christian Morality," on every side, end, top, and bottom of it. Even the Custom Houses through which it has been attempted to be smuggled hav indorsed it "Christian contraband morality." Christian lies, Christian promises, Christian inhumanity to woman are the parents of these truncated remains. Beecher, Glendenning, Hayden, Trumblower, and their peers and colleagues, are own brothers to it, while there isn't so much as a "strawberry mark" on its arm showing even the most distant relation to Heywood, Bennett, or anything they ever wrote or taught. None but Christians or ex-Christians or apologists for Christians turn their daughters and their maid-servants out of doors when they get into trouble. "When lovely woman stoops to folly," none but Christians condemn her "to die." None but Christians abort their victims, and box and barrel and trunk up the remains of the savage convulsions that their murderers call love.

Dear Abbot, the petition for repeal will go on, the National Liberal League, under its "corrupt set of men," President, Secretary, Treasurer, and Directors, will still liv, and the Comstock laws will be repealed. The Freelove Ring will meet nightly amid—but there is no use of assuring *you* of that.

Yours Just the Same as Ever,
T. C. LELAND.

## Nothing but Atoms.

The material universe—and I know of no other—is composed of ultimate atoms, in which are latent all the phenomena that hav ever been or ever will be observed; and any philosophy or science which claims that anything can originate is not founded on facts.

When these atoms aggregate into worlds there is nothing added; hence, when we see centrifugal, centripetal, and rotary forces in the worlds, we know these are in the atom; and if there are any other forces which do not proceed from these, they also belong to the atoms, and it is by virtue of this constitution of the atoms that they do aggregate into worlds. Of course all these forces act without cessation, whether in nebula, world, rock, or the human body. Now, in the formation of worlds, there simply is a condensation from a nebulous condition, continued until a crust is formed. This crust we call an igneous rock. This rock, of course, manifests certain properties. Now, let us suppose a case for illustration, which in fact, however, is not supposable, viz., that these forces in the atoms should cease to act. In that case any combination of these atoms would always be the same, would always be fire-rock, and of course would always hav the same properties. Their latent attributes would never be evolved. We would never know anything about hydrogen, oxygen, iron, gold, or indeed any of the so-called elementary substances. These would forever remain latent in the atoms. But now these forces do not stop, but are forever active, and are the cause of evolution, of unfolding these latent attributes of the atoms.

The so-called elementary substances are evolved, are unfolded, by the action of these ceaseless forces in the atoms. They all hav properties different one from the other. Their union or combination with each other again shows different properties, and so on *ad infinitum*. Now it is self-evident that in this process of evolution, of unfoldment of the atoms, there is nothing added to that which was latent in them while in the fire-rock, for such a claim would involve the creation of something which did not exist before. We know that the fire-rock exists now, and from it we hav every degree of unfoldment of the atoms, up to those in the human organism, and indeed those also which pass on and form that finer world which will be the abode of not only our own but of every individual organism, both vegetable and animal, that has ever existed or will exist on this earth.

The several forces are unfolded as well because they belong to the atoms, and are the cause of their ceaseless action. Electricity is *the* elementary force, from which are evolved magnetism, light, heat, vegetable and animal life, sensation, and intelligenee. Now, it must be evident that all these forces are only unfolded from the atoms. They do not begin to exist, for that again would involve the creation of something which did not exist before. From this it will appear again that we hav every degree of unfoldment of these forces, from the motion of the atoms in the fire-rock up to the highest intelligence hitherto attained.

Now, it is evident that there are really no non-vital forces, and hence the crystal is aggregated by the same force and in the same manner as vegetable and animal organisms are, which is in this wise: Two atoms of peculiar properties, such as the individual crystal presents, and of opposite polarities, unite or blend, and become an individual working power, and aggregate to them other atoms which hav an affinity for these; and this process continues until the centrifugal and centripetal forces are balanced, when of course no further increase can take place, for the atoms are thrown off as fast as they are attracted.

Precisely the same phenomenon takes place in generation. The ovum has within it an atom with a polarity different from that in the sperm, and they unite or blend in consequence, and join, as in the crystal, an individual working power. These now attract other atoms which hav an affinity for them, and this process of aggregation goes on until a balance is reached between the centrifugal and the centripetal forces, when a full development of the individual is attained, for now the waste and supply are equal; and this state of balance will last a certain length of time, when the centrifugal force will become greater than the centripetal, and a decline of the manifestations of life and intelligence becomes apparent only, for it cannot be possible that these most highly developed forces, as manifested in intelligence, do really decline. Such an idea, to my mind; does not really seem rational. But I can see how the less unfolded atoms of the organism can be displaced by those more unfolded ones, and in consequence the centripetal attraction will gradually loose its hold on the first, and they will finally be thrown off, when the organism is perfected with the more unfolded atoms.

This view of death, so called, does not disintegrate the organism; it is only throwing off the gross matter which is no longer attracted to it with sufficent force to hold it against the attraction of the earth, and could not exist in that finer world which is forming out of these unfolded atoms, of which tons are daily passing from the earth be-

cause the atrraction of gravitation no longer controls them. This fact really admits of a demonstration. This gives us a finer world, adapted to our finer organism, and makes death, so called, only a transition to that world.

*Cordova, Ill.* J. HOKE, M. D.

# Selections.

[*From Harper's Weekly.*]

## Catholic Raids on the City Treasury.

The Roman Catholic church may know the way of life, in the higher sense of the term, and we may charitably hope does teach that way to its people, but in New York the road on which it is most frequently seen by the citizens is the road to the city treasury. The road is wholly its own, laid out by skilful ecclesiastical engineers, and well worn with constant use. Milton tells us that the fallen spirits built a bridge from their prison-house to this earth:

> "With pins of adamant
> And chains they made all fast; too fast they made,
> And durable."

We will not press the comparison too far, and liken the church's servants to the lost spirits, but surely they hav with as consummate art and durable pinning built *their* bridge to the city's cash-box. All attempts to drive them off hav so far failed; and they are now, under the color of the law, helping themselves as liberally to the people's money as in the palmy days of Tweed's Ring.

This statement will no doubt surprise many citizens who suppose that appropriations of public funds for the support of Roman Catholic institutions in New York are no longer known, but what is here asserted is susceptible of proof from official documents. In 1870 the church obtained from the city $676,495; in 1878, $710,350; in 1869, $771,612; in 1879, $657,107; with slight differences in the years the average is nearly the same. In eleven years the Roman Catholic institutions in and near New York hav obtained $6,007,118 of public money. The arts by which this corporate body has thus secured endowment for itself are worth narrating; and as Mr. Dexter A. Hawkins has searched the records, and has gathered and tabulated the facts, we avail ourselves, with his permission, of the fruits of his industry.

But by way of episode, an illustration may be given of the church's skill in securing private benefactions and then in protecting them from all charges for the support of the government. An Irishman, Cornelius Heeney by name, purchased a long time ago a farm near what was then the village of Brooklyn, but is now one of the most populous parts of that city. It was about half a mile in length and three hundred and fifty feet in width. It now covers nine city blocks, or two hundred lots, and extends from Court street to the river, and is bounded on the sides by Warren and Pacific streets. Heeney lived to the great age of ninety-four years, was a Catholic, but his relatives were Protestants. When he had reached his ninetieth year, says Mr. Hawkins, "the priests managed to surround him with their satellites, to exclude his relatives from his house, and to obtain a will from him giving to institutions of the Roman Catholic church nearly his entire estate." Most of the estate was devised to a benevolent society not incorporated. During the four last years of this Irishman's life the priests studiously prevented all access of kindred to him. They had the will already drawn to suit their purpose, and it was all-important to guard against the possibility of alteration. To make sure of their object, Heeney was, one year before his death, declared a lunatic, and one of their own friends appointed trustee of the estate. Priestly astuteness did not stop here. Before the property was acquired, an act of the Legislature was obtained exempting forever from taxation all the estate, real and personal, which the expectant society should hold. In 1848 Mr. Heeney died, faithfully watched over to the last by his ecclesiastical legatee. The property is now immensely valuable; if taxed, it would bring into the treasury of the city of Brooklyn $100,000 per annum. The efforts to obtain the repeal of the law which exempts it from taxation hav failed because the local politicians fear to lose the influence of the church.

The Roman Catholic Cathedral, on the corner of Fiftieth street and Fifth avenue, is an imposing pile; but no New Yorker can look on it without feeling that in order to build it the city has been outrageously plundered. The story of this robbery has been told and denied, but Mr. Hawkins gives it in detail, and relies on official records to make his charges good. The ground is eight hundred feet in depth, from Fifth to Madison avenue, and extends on its front and rear from Fiftieth to Fifty-first street. The church got possession of a lease from the city for a nominal sum. This lease was forfeited for non-payment of ground-rent. The authorities declined, however, to press the forfeiture, and changed the lease into a fee. When Madison avenue was run through this plot, the city paid the church $24,000 for the land taken, once its own, and then added a gift of $8,928 to cover an assessment. The block above, running from Fifty-first to Fifty-second street, was leased at a rental of $1 a year. The two blocks are now worth over $3,000,000. The consideration paid by the church for all this was votes. If the political leaders came down handsomely, the vote of the Catholics was at their service. The dealer in votes was invited to subscribe to some one of the church's charities. "Such an invitation," says Mr. Hawkins, "given to the managers of the Tweed Ring when it was *in extremis*, brought nearly $200,000 for the completion of the cathedral; and to the astonishment of good citizens, Tweed, after exposure, secured votes enough in his district to be re-elected to the state Senate by the largest majority ever given in this city for one senator." The cathedral is no doubt a monument of the piety of the Roman Catholics of the city; many devout members of the church hav practiced honest self-denial in order to promote its erection; but it is equally a monument of the unscrupulousness of their leaders, and of the shameless plundering of the city of New York. No architectural splendors, no beauty of decoration, can hide these scandalous stains. There is a marble in the West which exudes blotches of asphaltic blackness, and to the eye of every New Yorker who knows the facts the pure white of the cathedral's walls will always be darkened with the taint of fraud.

The greatest successes of the church, however, in extracting money from the public purse hav been won for its parish and other schools. It is the fixed purpose of the hierarchy that heretic New Yorkers shall pay heavily for the education of the church's children. And such an education! Mr. Hawkins narrates a conversation between himself and the late Cardinal Antonelli, papal secretary, upon public schools. "I described to Antonelli," says the narrator, "the free public schools and the state of public education in Massachusetts, giving that as a model of the American system. His reply was that he 'thought it better that children should grow up in ignorance than to be educated in such a system of schools as the state of Massachusetts supported; that the essential part of the education of the people was the catechism, and while arithmetic and geography, reading and writing, and other similar studies, might be useful, they were not essential.'" In this estimate of the value of popular education Cardinal Antonelli was by no means singular; his opinion was fully illustrated in the practice of the papal states, and unquestionably had the sanction of the pope. In New York city the Catholic parish schools hav failed to arrest the spread of Irish pauperism. From 1871 to 1875, a space of five years, the Department of Charities and Correction took charge of 98,787 Irish paupers, 63,178 of American birth, 24,273 German, and 17,653 of all other nationalities. These figures reduced to a ratio based on the last United States census of each race in this city, and taking the Americans as the unit of the ratio, giv the following result:

| | |
|---|---|
| Americans | 1.00 |
| Irish | 3 50 |
| Germans | 1.33 |
| All others | 1.59 |

The probability that a pupil from an Irish Catholic parish school will become a pauper is three and a half times greater than in the case of a pupil from a city public school. Whether this comparison is accurate or otherwise, the fact remains that the Catholic parish schools do not dry up the stream of Irish pauperism. They may teach the catechism; they may show the way to heaven; but they do not breed the manly independence which disdains a support from public charity. How should they, the offshoots of a church which has exalted mendicancy to the rank of an almost celestial virtue, whose whole aspect is of a contrasted splendor and penury, whose appointed order of life includes the Episcopal Dives seated on high in purple and fine linen, and the laic Lazarus in rags and tatters at the gate?

For these schools, so defective, so incapable of producing a good type of citizenship, the Roman Catholic church in New York has practiced chicanery, has joined hands with rascality, in order to make them a charge upon the city treasury. When Tweed was in power, the priests had all they wished for the asking; but in 1872 Tweed was overthrown. At the time of his expulsion and the flight of his accomplices the sectarian appropriations for New York, authorized in the tax levy, had reached the enormous sum of $1,000,000 for a single year. In 1874 two amendments to Article VIII, of the state Constitution, drawn up to prevent this subsidizing of a sect by the state, were adopted by the people. The first forbade the giving of money or the loaning of credit by the state to any association, corporation, or private undertaking; the second forbade any county, city, town, or village from giving its money or loaning its credit for such purposes. Unfortunately the first of the amendments contained a clause allowing the Legislature to make provision for the support of juvenile delinquents; this saved the Roman Catholic Protectory. A clause in the second amendment stated that no county, city, town, or village should be prevented from making such provision for the aid or support of its poor as might be authorized by law. These exceptions are on the face harmless, but they hav enabled the camel to get his head into the doorway of the city's treasury; by degrees he has worked in his whole body, so that he is again in full possession. He can now make his regular journey to and from the church's charitable institutions well freighted with the city's cash.

The precise figures are the following: In 1869 the Roman Catholic church received from the city $771,612; in 1870, $676,495; in 1871, $502 592; in 1872, $421,674; in 1873, $338,336; in 1874, $326 797; in 1875, $459,187; in 1876, $554,285; in 1877, $588,677; in 1878, $710,350; in 1879, $657,107. Let the ascending scale be observed. The daughters of the horse-leech, says the Book of Proverbs, ever cry, "Give;" the daughters of the Roman Catholic church, at least in New York, never cry "Enough." The brood is large; thirty-one charitable institutions of this one sect are benificiaries of the city. Among them the Foundling Asylum has had from us in eleven years $1,450,223; the Institution of the Sisters of Mercy, $278,630; the House of the Good Shepherd, $254,139; the Roman Catholic Orphan Asylum, $188,819; and still, despite these subsidies, the church's poor are in all our streets. From dawn to dewy eve do they not ring our area door-bells, waiting with capacious baskets to take what Protestant charity is ready to give?

Is the Catholic church, then, an institution for the promotion of medicancy? Does it not set an evil example to its own people by a failure to show a manly purpose to support itself? Must its splendors be maintained by downright robbery of the tax-payers? by adroit evasions, for the accomplishing of its selfish ends, of the Constitution and laws? The worst feature in the history of the Roman Catholic church in New York is that the corrupter the political rings, the closer are its bonds of amity with them. That fact alone will be its condemnation when the American people make their final judgment of its proceedings, as they certainly will. Bad as is the story of suffering in Cincinnati, it is the story of misfortune; our sympathies are touched for the venerable archbishop and his deluded people. But the story of the church's administration in New York is the story of a crime, and that crime will assuredly work out its own retribution.

One remedy alone will adequately protect the city from these intolerable evils in time to come—the withdrawal of approprations of public money from sectarian institutions of every kind, whether Protestant or Catholic, Jewish or Christian; and to this complexion we must come at last.

G. R. CROOKS.

## Obituary.

DIED.—At his residence in Patch Grove, Grant Co., Wis., Feb. 4, 1880, Jared Warner, aged 68 years.

The deceased was born in Canfield, Ohio, from whence he removed to the territory of Wisconsin in 1838, where he was engaged in lumbering and farming for forty years, retiring two years ago.

He was a Freethinker in the broadest sense, accepting no theories unless the facts could be produced that would convince his mind; a man of profound and comprehensive thought, he was a deep reasoner; candid and fair with those who differed with him, he won the respect of all whom he could not convince. He was early identified with the Liberal movement of the West. On the Fourth of July, 1852, he invited the Liberals of the then sparsely-settled county to his home in Millville, and there was effected the first Freethinkers' organization in the state. He spent some time after that lecturing, and many who are now Liberals owe their emancipation from superstition to the arguments and sound logic of Jared Warner. His reading was extensive and varied in history, science, and art.

He was intolerant of ignorance, superstition, insincerity, bigotry, and hypocrisy, and these in turn made him the target of there venom. A good neighbor, a firm and kind friend, a patriotic citizen, a loved father, a man of majestic mind has passed away.

> "And the tear that we shed, though in secret it rolls,
> "Shall long keep his memory green in our souls."

RESOLUTIONS OF RESPECT OF AUXILIARY LIBERAL LEAGUE NUMBER 149.

WHEREAS, Death, the great leveler, being no respecter of persons, but paying his attention impartially to all—the nigh, the lowly, the rich, the poor, the young, the old, the weakly, and the strong—having entered our League and removed our faithful Secretary, Jared Warner, whose venerable face will greet us no more, therefore be it

*Resolved*, That this Liberal League does hereby declare that loss not only to be of an aggressive and active member, but that his children in him hav lost a generous father, our community a wise counselor, our country an admirable and patriotic citizen, and the human race a faithful and a common friend.

*Resolved*, That in him industry has lost a patron, pregress and invention an admirer, science and art a devotee, truth an investigator, and reason a worshiper.

*Resolved*, That this League tender unto each and all the members of his family their sincere sympathy, to all others, his example worthy of emulation. J. W. BIDWELL,
H. F. YOUNG,
*Patch Grove, Wis.*, Feb. 16, 1880. J. T. WEED,
Committee.

## A Card from Mr. Campfield.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please say that I hav removed my residence from Vermillion, Marshall county, Kan., to Wyandotte, Kan, to which place all communications should be addressed. I think we will hav fifty Leagues in Kansas before Sept. 1, 1880.

*Mound City, Kan.*, Feb. 12, 1880. E. CAMPFIELD.

THERE is a certain theological instinct in mankind which is apt to put hard questions. We speak of Deity as being omnipotent, not because the word is a good one, for, indeed, it is a very bad and unsatisfactory one, but because it is the only word which even approximates to the expression of our idea of power in its supreme development. If our language were like the German we might make a word of seventeen syllables and so convey all the necessary limitations. As it is, we do the best we can with the materials at hand. We are therefore compelled to shrug our shoulders when some one asks us if Omnipotence can make two hills without a valley between. Human language is not good for much when we try to express exact ideas. The word irresistible is certainly a good one and an important one, and it seems something reasonably definite. The word immovable is also a good word, and one could hardly get on without it. Practically it expresses about what we mean. But when we bring the two words, each expressing an extreme, into juxtaposition, we see how futile it is to try to say exactly what we mean. For instance, suppose we ask what the consequence will be when the irresistible strikes the immovable? We are in a fog in an instant. And we are in precisely the same kind of a fog when we try to answer the question which the little boy asked when his teacher tried to impress upon his youthful but not quite reverent mind the fact that God can do everything. The boy thought of the problem for a few moments, and then said, "Can he make a stone so big that he can't lift it?"—*Ex*

ANTHONY COMSTOCK has grown to be cross-eyed—the result of looking at so many immo[illegible]s.—*Washington Post.*

# Communications.

## Wendell Phillips.

To the Editor of The Truth Seeker, *Sir:* I hav just read with more than ordinary pleasure the article from Mr. Redpath regarding the peculiarities of Wendell Phillips and R. G. Ingersoll. My family, as well as myself, were delighted with the clear insight the writer gave us of the inner and social life of the "silver-tongued" orator. And yet after all (in my own case) I know not whether I was most pleased with what it said or what it suggested.

Wendell is ten years my senior, yet I well recollect with what love and esteem he was held by the foremost in the antislavery ranks as far back as 1839 Mrs. Carroll, a Hicksite friend, who attended the antislavery anniversary in 1841 (and from whose love and wisdom I received the best gift, in a measure, of a practical Liberal culture), came back from that gathering full of glow and enthusiasm over the gifted young man. We all read with avidity his unanswerable denunciations against the great crime of the age, and were ready at times to crown him with laurels equal almost to Garrison. I saw him for the first time at the anniversary of 1851 in New York, after the passage of the Fugitive Slave law.

When Rynders and his gang were employed to break up our meeting in the society library room, what a glorious host was gathered then! Garrison, the grand, noble, placid soul, though full of fire, was president; beside him stood, or sat, the grandest of all women, Lucretia Mott, and the venerable Isaac T. Hopper. Among the foremost workers were Abby Kelley, Stephen K. Foster, H. C. Wright, the two Burleighs, F. Douglas, Parker Pillsbury, Henry Green, Mary M. Child, and Ernestine L. Rose, the sweet little Polish lady, with moral and intellectual courage enough for a race of giants.

When the mob first began its hooting and howling, this true man (Wendell) sprang to his feet, and in a few fiery words, that reminded me of Patrick Henry's, said "that as the fathers of the revolution had given their lives to their country, they (the Abolitionists) were ready to giv theirs, if necessary, for free speech in the city of New York." Words cannot impart to the reader the grandeur of the speaker. Amidst all the confusion and uproar, it was a great privilege to witness the different grades of facial expression and forms of speech. Abby Kelley was sublimely grand in her womanly argument and scorn, mingled with pity, for the deluded Rynders and his followers; she knew who and what they represented. Pillsbury's reasoning was the most cool and severe of any. Stephen Foster was red-hot shot and shell of the "Greek fire" order. C. Burleigh spoke right on as though he were declaiming to the unconscious but stormy sea. Garrison wore a calm, fatherly smile; his prophetic soul saw how well Rynders and the *Herald* were helping on the work. Dear Lucretia sat as quiet as though it were a lot of children playing blind man's buff. She, too, saw the silver lining that the forms of the pro-slavery puppets partly hid with their little shadows. Isaac T. Hopper was very anxious to hav order, and called for the police, at which Captain Rynders set up a jolly laugh. While Burleigh was speaking, Hopper tried to induce one of the rioters to keep quiet and hear what the speaker had to say, to which the lover of righteousness replied, "Why, G—d d——n it, he's abusing the church."

These reminiscences clearly demonstrate the unity of reform. When Garrison was asked to what church Wendell belonged, it was natural that he should not know; they were looking to deeds. When he said he did not know an Abolitionist that was not a Liberalist, with equal propriety he might hav added, that while I know he is this, I also know that he is too complete a man not to be religious. Now, my Materialistic brothers and sisters, don't be frightened at the word *religious*, for it is all a matter of definition. I like Mr. Paine's, or Garrison's, "My country is the world; my countrymen all mankind." Wendell, Garrison, Parker, and their like, uttered no fulminations against the spirit they called religion and others simple morality. Yet who more radical than they? Garrison's fight against the sanctity of the Sabbath has no equal in our time. James G. Binney said the "American church was the bulwark of American slavery." Stephen Foster wrote it, "The brotherhood of thieves." To-day it is all these, ever and anon changing its tactics as science or the education of the masses compels it, but still holding within its partially concealed fangs the virus of its original poison.

I am not quite assured of Mr. Redpath's correctness in his comparison of Eastern and Western character; and though more of a Westerner by far than an Eastern man, it is possible to become surfeited with Western egotism. Of late years there has been growing in the Western mind a kind of contempt for Eastern manners and opinions, and especially is it true with reference to Boston and Bostonians. This doubtless arises from a very small class of the smallest Bostonians coming West to air their wisdom and vanity; men who hav acquired a theological education and who deem our people semi-barbarous and wicked. These fledgelings make poor headway with our pioneer habits, and their kid-glove piety receives a terrible rasping. These, however, are sorry specimens of true New England men and women. My honest impression is this: that nowhere in the "wide, wide world" has man and womanhood become so perfect in detail and so complete in its make-up as in the Eastern states in general and Massachusetts in particular. In no other way can I account for Garrison, Phillips, Charles F. Hovey, Channing, Parker, Adams, Childs, Chapman, Seaver, Emerson, Sumner, etc. These names, with many others, among which I proudly place Elizur Wright and Bro. Bennett, will make the soil of this part of New England more grandly classic than any portion of Greece or Rome. More grand, because these workers hav embraced in their labors all humanity.

The time will yet come when "Julien Hall" will represent more than Faneuil, as its doors were open for Garrison to plead the cause of the most despised and downtrodden at a time when every church barred its doors against him and those of old Faneuil refused to swing on their hinges.

Wendell Phillips says "one thing at a time," and Garrison was called a man of one idea, and yet Wendell never held to one thing. Antislavery, temperance, and woman's rights were the least possible measure of his one. While Garrison included all these, and, by way of dessert, was not ashamed to mingle with Spiritualists, avow his convictions in favor of Spiritualism and of secular education, with his *exposé* of the orthodox claims for the Bible, and at the very last to unite against the "suppression of vice societies." This is the measure of a man or woman of the very largest capacity. These are they who constitute our best specimens of human nature and to which we naturally look up as the highest representatives of the race. Few of us hav such a depth and breadth. Few, indeed, attain to any degree of eminence save in one direction.

It may seem very simple and easy for some to cut loose from old opinions and launch out boldly into the sea of progressive thought; to most persons, however, it is a very serious thing. To listen to opinions directly the opposite of those we hav been taught to believe were divine and sacred, to hear them treated with levity, and even profanity, is no trifling affair; and whoever pursues that course must not expect either kind treatment or a patient hearing. One of my reasons for admiring Mr. Phillips was the fact of his never adopting this line of argument. I would not counsel timidity, but I would recommend justice. And if Liberalists expect to be successful, they must be courteous to a fault in dealing with those who honestly oppose us. Mankind desire the truth above all things else. Every human soul aspires to liberty. What shall be the quality of the truth and the nature of the liberty depends a great deal on the lives and conduct of those who hav to-day its highest form in their keeping. Progress is slow, therefore every inch of ground we stand upon or gain let us use and cultivate effectually. Courage and justice are the watchwords; in harmony with these we shall press the right to a successful issue and giv light, truth, and liberty to those we vanquish. Yours for the right, George Lynn.

## "Consensus of the Competent."

To the Editor of The Truth Seeker, *Sir:* For some time past I hav seen the above words floating in Liberal papers and credited to the *Index*, of Boston, which is the organ of "hi kulcher" in Liberalism. The true meaning of the words puzzled me much until I found a translation, after much search. As friend Underwood is a little tinctured with his "hi kulcher," and a scholar besides, I expected he would furnish a free translation for the more benighted, but he did not. I suppose he was too much absorbed in regretting the "coarseness" of The Truth Seeker in now and then showing up clerical vice, which is so often connected with "hi kulcher." I knew the cabalistic words must be related in some way to "hi kulcher," because too much showing up of clerical or ex-clerical peccadilloes is what seems to trouble "Consensus of the Competent" Abbot, of the *Index*. I suppose this is a mark of "hi kulcher;" then there are other marks that crop out in the *Index*. If a rival publisher happens to make a mistake it is a *crime*, and he is pounced down upon by all jealous, envious, rival publishers in the name of "hi kulcher," morality, and Liberalism; but it is very seldom deemed worthy of notice by them if a "hi kulchered" clerical saint is caught doing a good deal worse than writing letters to a virgin of 37 or 40 years of age, who has had several immaculate con—; but, as I said before, the meaning of these words puzzled me much, and I resolved to find a translation of their esoteric meaning. I had become a little rusty in the "dead languages" learned thirty or forty years ago at a district school—one will, you know, if his memory is not good. In the pursuit of knowledge I first turned to Webster's old spelling-book, the old English reader, and Dobol's arithmetic—the "standard" fifty years ago. No trace of the meaning of the mysterious words could be found there. Then I waded into Latin, sailed into Greek, dove into Irish, jumped into Spanish, swam into German, waltzed into French, walked in Choctaw, and crept into the Modoc, "con"-ing the lexicons of all these languages, but found no trace. Then I turned to what is regarded as about the oldest dialect, called "Sand-scrip," or Sanscrit, and found nothing there. Bound not to giv it up, as a *dernier resort* I opened a lexicon of the Cannibal Islands (not Fayal), which was presented to me by his royal highness, the king, and there I found the true translation. I did not think of going to this work first, because I did not suppose that any one but myself possessed a copy of it in this country; but it seems Abbot has a copy too. And I must tell you how I came to hav it. You see I was carefully educated for a "servant of the Lord"—of the great unknown "I am," and a "follower of the lamb," or, as the irreverent Josh Billings puts it, the "juvenile sheep." About 1840, being "duly and truly prepared," I was adopted by the American Foreign Missionary Society and sent as a missionary to the king of the Cannibal Islands. I was deemed the best fitted for that place of any in the graduating class because I was the most zealous and best-versed in the creeds and catechisms. I could answer all the questions promptly—that "we worship our God in trinity and trinity in unity, neither confounding the persons nor dividing the substance, for there is one person in the Father, one in the Son, and another of the Holy Ghost; but the godhead of the Father, of the Son, and of the Holy Ghost is all one. The Father and Son and Holy Ghost are all one and the same, yet three different and separate persons. The Father begot the Son, the Holy Ghost begot the Son, and the Son begot himself; that we conceive of a circular triangle and a three-cornered circle, for there is one angle of the barrel, one of the bung, and another of the bunghole; but the head of the barrel, of the bung, and the bunghole is all one; such as the barrel is, such is the bung, and such is the bunghole; the barrel is solid, the bung solid, and the bunghole solid," etc., etc. So you see I was considered bright, and best qualified for the place assigned me. With a box of Bibles and Sunday-school tracts I sailed, with high hopes. Having learned that rum and Christianity had always gone together in evangelizing the poor heathen, and having heard this thing scoffed at by Infidels, I declined to take any rum; but as I was to preach the cleansing and saving efficacy of the blood of the lamb, I took a ten-gallon keg of grape-juice, representing blood. It was the color of old Cogniac. On my arrival I presented my credentials, and was cordially received by the king and given the best room in the palace, except the bridal chamber, and had hash free. But I always rejected sausages and roasts and broils from young cannibals or sailors that might be shipwrecked on the shore and taken in and made mince-meat of, as was the custom. Of course I went a little slow until I got my bearings. I did not at first unbox my Bible, but I uncorked my grape-juice as soon as I opened on the general subject of salvation and atonement by the blood of the juvenile sheep, etc. I improvised a "communion-table," and let the old fellow taste the grape-juice "in commemoration," etc. Everything went on serenely for about four weeks, and I began to think I should "fetch him," sure, and hav a glowing report of conversions to send home, when I fancied the Society would send me a remittance of ten thousand dollars, to promote the "glorious work" of soul-saving "by the blood," etc. The king and several of his cabinet had begun to hanker for the "communion services," and wanted to take a nip several times a day. They felt joyful over it, and, as I thought, were on the high road to salvation by the "efficacy of the blood of," etc. The king was very fond of hearing about America and its wonderful wonders, as I used to yarn them to him in our confabs, while we enjoyed cigarettes out on the piazza of the royal palace, shaded by magnolias in blossom, which gave off a most delicious fragrance. One day, thus situated, I was telling him about the "patriot war" of 1837 between the states and Upper Canada, when twenty-seven American patriots marched across Detriot river and ambushed in the orchard back of Windsor, driving seven thousand Canadian soldiers before them in utter dismay and confusion. He didn't question the last part of the story, but he wanted to know how twenty-seven patriots could march across a river without getting drowned. Then I had to explain that, in this wonderful country, in the winter season, the water would become so hard that an army could walk on the top of it in perfect safety. Then he got mad—thought I was trying to impose on him a big lie. I told him it was a fact. Then he got still madder, and said: "Look here, you Mr. Christian missionary, while I like the blood of the lamb from your country, *you* are a fraud and an impostor, and to-morrow I will breakfast off a sirloin steak and dine off a spare-rib roast cut from your Christian carcass! *This is a royal decree!*"

I must say that I felt a little ticklish in the region of sirloin steaks and spare-rib roasting cuts; but I put my trust in the "blood," etc. (which was in the keg), and took courage. I did not feel as if I was old Adam and had a rib to spare, so I offered him another nip from the keg and apologized in the name of the American Foreign Missionary and Bible Societies, which he refused to recognize. Then I did it in the name of the Stars and Stripes, the American Eagle, and Uncle Sam, which satisfied his wrath, because he respected those, if separated from the missionary cause. Then he apologized for getting mad, and then we joined at the communion table again, "in commemoration," etc., and everything was lovely. Under the wonderful influence of the "blood," etc., "peace on earth and good will to men" again prevailed. But I confess from that day I lost faith and confidence in my mission and the average value of souls to be saved in that particular part of the Lord's vineyard. Although the king was very attentive and polite—for he was a gentleman of "hi kulcher," and met me at the communion table with great cordiality—I could not but imagine that he felt changed towards me since that little conversation about water and ice, and I did not know how soon he might again misapprehend the teachings of the gospel, which made me nervous.

Well, under all the circumstances, in about ten days later, when a vessel came into the harbor and was to sail again the next day, I told the king that I guessed I would go over to Hong Kong, where there was great need of a missionary, and call on him again after a couple of months. He did not like the idea of my being absent so long, for he was about half converted; but when I told him I would leave the keg and all the "blood" there was left in it with him he was overjoyed. It was then that he took me into the royal library and presented me with a copy of the "Royal Lexicon," or dictionary of the language, in twelve volumes, illustrated. When I inform you that each volume is about six times as large as Webster's Unabridged (ten wide columns on a page), you will hav a faint idea of the magnificence of the royal present. He remarked that it would be useful to me, and now it has become so. That is the way I came by my copy. How did Abbot get his, as the work is never allowed to leave the island, except in very rare cases of royal favor?

Well, as I said before, when I opened this great work to find the root and branches of "Consensus of the Competent," I found what I was searching after. Running through 423 pages in Volume II, beginning with "Con" and "Com," I at last dug it out, and, when translated, it is simple, natural, and easily comprehended by everybody. The translation is this: *"Conscious of the contempt of all*

*decent, fair-minded people for doing mean acts from purely selfish motives.*"

When I finally found the mystery I involuntarily shouted, "Eureka," and shall ever regard my escape from being eaten up by the king of the Cannibal Islands as "providential."

W. S. W.,
*Shawano, Wis.* Ex-Missionary.

## Gunther Replies to Sotheran.

To the Editor of The Truth Seeker, *Sir:* In a letter I received from E. C. Walker, Florence, Iowa, my attention was called to Mr. Sotheran's reply to my article of Nov. 8th. I was astonished, as I had not seen his reply, and having more pressing business, I did not hunt for it; but yesterday I met the treasure by accident. Allow me then to say a few words in reply, lest my opponents conclude that they hav proved much by having said much.

I noticed in The Truth Seeker of Dec. 13th a criticism of my article above referred to by B. Skinner. As Mr. Skinner's reply was no answer to my article, I did not think it worth noticing, since the readers of your paper are as able to judge of its merits as I am. Mr. Skinner is no doubt a well-meaning man, but nature never intended him for a critic. A man who asserts that money is credit in circulation, and that money is not wealth, ought to read and reflect, but never write a word. According to his theory, those who hav millions of dollars in the safe are paupers. Admirable logic! For pity's sake I will leave Mr. Skinner and attend to Mr. Sotheran.

Mr. Sotheran starts out with the inference that my opinions in regard to Nihilists, Socialists, etc., hav been formed by the press. Nothing is further from the truth. I hav grown up among that class of people, and know from experience what I am writing of. His sympathy (if sympathy it is and not self-interest) does honor to the goodness of his heart at the expense of his understanding. Notwithstanding that, his resolutions at the National Liberal Congress at Cincinnati were out of place, and there was more important business on hand at the time. Such resolutions are well enough when the more important business has been attended to. The facts in the case are these: Mr. Sotheran went to the Congress, not as an advocate of mental freedom, but to propagate his favorite hobby—Socialism—at the expense of Liberalism. And here allow me to remark that there is a great difference between a person fearlessly maintaining his opinion and making a bore of himself. Good sense is always clothed with modesty, and is never found among the boisterous and blatant; therefore, Mr. Sotheran's conduct at that Liberal League Congress does not reflect much credit upon himself.

Next, Mr. Sotheran tells us that the Socialists of all countries are Liberals and Freethinkers. Far from it. I was well acquainted with many Socialists who took part in the revolutions in Germany in 1848 and '49. It is true they all proclaimed freedom and equality, but they meant by it the freedom of stealing from the rich and thereby making all men equal—that is, all poor. Look at the Socialists of this country—the Molly Maguires and the Pittsburgh rioters—were they not almost exclusively Irish?—the most bigoted people we hav in this country.

Mr. Sotheran intimates that Socialists are fighting for liberty of conscience and of industry in Europe. Ridiculous! Does he think he is addressing Hottentots, to whom Europe is almost unknown? What European Socialists call liberty of conscience is the privilege to think as they themselves do; and as to liberty of industry, they hav not even an idea what industry means. I admit the Socialists are almost exclusively laborers, but not all laborers are industrious; in fact, very few are; and here is where the much complained of evil lies. Those who work with a will, and are forced to work by an inward impulse, are industrious; but those who toil because necessity compels them to work or starve, do not deserve that appellation. The industrious often accumulate; those whom necessity forces to work never do. Yet even among the most indolent persons are some to be found who hav a little wit. They see that some men get rich while others remain poor, and they at once begin to theorize in regard to the cause of it, but being mere theorists and not practical men they grope around in the dark, and, catching a straw, they think that they hav found the tree of knowledge, and at once proclaim themselves the saviors of the world, and, finding followers, they instantly swell up and imagine themselves fit to govern kingdoms, while, in reality, they would hardly make decent bootblacks.

Mr. Sotheran's comparison between Bismarck and Torquemada is as senseless as if he had compared Columbus to a pirate.

In regard to the suggestion that The Truth Seeker issue tracts in regard to the demands of Socialism, I must say that I hav never seen a suggestion more brazen-faced. Let Mr. Sotheran prove his vaunted sympathy and liberality by his actions, and issue the tracts at his own expense. To The Truth Seeker they would be a clog.

In regard to Mr. Sotheran's postscript I will mention one point. He asserts that there are from one and a half to two million unemployed workmen and tramps in this country, and states that by reducing the hours of labor these men would find employment Did ever a piece of greater stupidity appear in print? The best thing Mr. Sotheran can do is to write a book to persuade every mother in the United States to drown her children, and thereby save them from the pangs of starvation, since there will be no work for them. Alas, Charles! Take to the spade and shovel and leave the pen alone. When the United States shall hav doubled or tripled its population there will be work enough for all, nor is there any want of work now. There are millions of acres of productive soil in the United States which can be got for the taking of them. If we cannot consume all the produce we grow, we can find a market in Europe. Let others go and turn up the treasures of the earth. We hav mountains of iron ore and abundance of coal at home, while we import iron and steel from England. Tell your Socialists to take their hands out of their pockets and try to turn up something instead of clamoring and allowing themselves to be turned, and, above all things, set a good example by being useful yourself.

Now I will take my leave of you, Mr. Sotheran. Since there are no laurels to be gained by disputing with you, I shall not take notice of your scribbling again.

*Eureka, Cal.*, Feb. 1, 1880. Robert Gunther.

## Something New.

To the Editor of The Truth Seeker, *Sir:* A stranger delivered a couple of lectures in the Methodist church in our village, a few days ago, and as his handbills were rather sensational, I thought I would hear what he had to say, and take some jottings for The Truth Seeker. The subject of his first lecture was, "The United States in the First and Second Chapters of Genesis." He had a blackboard fixed in front of the pulpit, on which the two hemispheres were outlined. He then endeavored to demonstrate that (1) America was the highest part of the globe, and (2) that this country was the first in the process of creation to rise (as he said) "above the waters, and separate the waters from above from the waters that were underneath;" that it was the firmament or solid foundation "that stood in the midst of the waters," as spoken of in the first chapter of Genesis. Next he tried to prove by the second chapter of Genesis that the Garden of Eden was the great Mississippi Valley; that the river which watered it was the Mississippi river; that its four heads were the Arkansas, the Ohio, the Missouri, and Upper Mississippi rivers; that the walls of the Garden of Eden were the Rocky and Alleghany mountains, and that it lies four-square; that Adam was placed here and his posterity for 1,656 years, and they were our prehistoric race. He also stated that Noah lived in New York and built his ark on Manhattan Island. The deluge coming, Noah was carried from the site of the present city of New York by "a strong east wind," due west 12,000 miles, to Mount Ararat, where he landed at the end of five months, which made the speed of the vessel four miles and three-fourths of a mile per hour.

Subject of second lecture, "The United States in the Last Chapters of Revelations." He said: "Col. Ingersoll and the Infidels, not being able to find the landmarks of Eden in Asia, utterly repudiate the fact of there ever having existed an Eden there; and, my dear hearers, you must either accept their statement or mine. Mine is the only one that tallies with the Bible, and it is the only one that givs the true landmarks [attempted cheers]. Do not cheer me, gentlemen; this is a very grave subject, and full of import to you all." He next informs his hearers that the colonies of America represent the eleven whole tribes and two half tribes of Israel; that we are half Jew and half gentile in our origin, and we are the new Israel; the negro is the Canaanite, the Indian is the Ishmaelite; that those relative positions towards Israel are defined by the Bible; that the doctrine of equality of races is opposed to the teachings "of the Word," opposed to history, to common sense, and repugnant to our instincts and social feelings; "and that we can never hav peace and good fellowship between the sections until the fanatics are overthrown, the present rotten government wiped out, and a new republic, pure and simple, is established on its ruins." I quote, "Then we hav cut the gordian knot, and disposed of the rings and bondholders and greedy cormorants that are fastened like leeches upon the people." He then attempted to show the exact similitude of Washington city to the ancient city of Jerusalem in all of its topographical features, and that the Capitol building is the veritable temple which is described in the fortieth chapter of Ezekiel. Now, my Infidel friends, what do you think of that? Dr. J. Barnsfather.

*Pleasureville, Ken.*

## Let Him Tell a Dream!

Fifty-nine years ago I had a dream.

Journeying from East to West, like the car of progress, I found many hills to climb and descend. After each hill, a swamp. Here I had to hop from log to log, occasionally slipping between.

After a long and toilsome travail, having ascended and descended all the little hills, and passed all the swamps, I was on *terra firma*, gradually ascending a mighty big hill. The way was rough, rocky, and thorny, growing steeper all the way.

After a long, laborious climb, an apparently insurmountable precipice, not much unlike the wall—Table Rock and all—on the Canada side of Niagara Falls, seemed to block further progress.

Did I giv it up?

By efforts herculean I climbed, getting both arms on Table Rock. Resting for a moment, one more effort carried me clear from the penitentiary.

On the border of a gently ascending plain—a land of calm sunshine and gentle breezes, perpetual verdure and perpetual bloom—what do I now care for the trying scenes of the past?

I bless my saints for those heart-searching, reins-trying ordeals, enabling me to decide the question, Am I a vertebrate or only a reptile?

For a brief period after reaching the plain the rugged path I'd trodden was in full view.

Passing cozily on the gently ascending, ever increasing in beauty, plain, the rugged ordeal vanished from sight—from recollection.

I told the dream to Elder Calvin Mills. He said, "It is a gift to you, an epitome of your life-journey."

Nor am I disposed to question his verity.

In this, or in some of the "worlds without end, amen," all *souls* will hav a penitentiary graduation, voluntary or by compulsion, before reaching the happy mansions.

Shaker Prentiss.

[*From the Boston Investigator.*]

## The Logic of Francis E. Abbot,

President of the American Liberal Union (formerly the Liberal League of America, now defunct).

*Resolved*, That since we cannot any longer be the President of the National Liberal League, therefore be it.

*Resolved*, That we hereby denounce the members and officers of the National Liberal League as a gang of immoral Freelovers, libertines, and scoundrels, and most emphatically declare that "there is not a more corrupt set of men anywhere than the ring that now controls the National Liberal League." (See the last *Index*.)

*Resolved*, That we believe in natural morality; that is, that every man shall be true to his own reason and conscience, and yet we are opposed to the doctrine of private judgment, and advocate individual submission to "the consensus of the competent," and thus Free Religion joins hands with Catholicism.

*Resolved*, That as all the vile Freelovers and libertines hav not only corrupted the name of the Liberal League, but hav also corrupted the name of "American citizen," therefore be it

*Resolved*, That we no longer call ourselves American citizens, but adopt a name that will truly represent us, which name is—*illiberal and self-righteous bigots.*

*Resolved*, That Abbot, Hurlbut, M. J. Savage, Sewall, Potter & Co., hav infinitely more faith in torture, imprisonment, and coercive laws than they hav in liberty, truth, and moral suasion, and that is the reason why they support the Comstock laws.

*Resolved*, lastly, That as the "Liberal League of America" never consisted of but eight auxiliaries, and as two of them hav sunk out of sight instead of joining the American Liberal Union, therefore the Abbot party seems to be progressing downward, like a cow's tail.

Yours cheerfully, A Repealer.

[*From Foster's Democrat.*]

## Detestible Spotters.

If there is anything more derogatory to the character of mankind, or more vile and infernal to contemplate by a decent mind, than a despicable sneak-thief spy and his employer, we hav never heard of it. And especially vile in their infamy do they become when it is known that they are operating in the name of temperance or religion—in the habiliments of heaven serving the devil.

There is not a principle of our democratic-republican form of government that these dastard wretches do not violate and trample under their feet. Nothing could be baser than the business of spotters, procurers, and informers against their fellow-men. They violate the first principles of civil and individual liberty, betray confidence, lie, steal, and commit perjury with impunity. They are professional blackmailers, ready for any manner of plunder, of the innocent and the guilty alike. History makes no record of any more execrable monsters than these incarnate devils and their employers.

It is time these vile, leprous scoundrels were taught that Americans are a proud-spirited, independent, liberty-loving people, who will tolerate no such superintendence and espionage over their conduct. No man who has the true and heroic spirit which a man should possess will submit to hav even the holiest religion of the universe crammed down his throat against his will. "Unrelenting war upon spies and spotters" should be the watchword until not one of them will ever again dare show his ungodly head in this country.

[*From the New Bedford Signal.*]

## W. S. Bell.

Our townsman, W. S. Bell, has returned from the West, where he has been for nearly six months on a lecturing tour. He has lectured in many places in New York, Ohio, Indiana, Illinois, and Iowa. We understand that Mr. Bell is thinking seriously about giving up the lecture field, to engage in business. His education, experience, and travels, in connection with his temperance habits, energy of character, and address, qualify him finely for business. We hav not the slightest doubts of his success.

Are God and the Devil One?—I hav heard of an instance in which S. T. Coleridge, my contemporary, a great mystic, but a man of most extraordinary talents, was expatiating in company in extremely glowing and captivating colors, upon the qualities of the devil. At length a lady who had been listening very attentively to his discourse, in the simplicity of her heart, exclaimed: "Mr. Coleridge, according to your account, one would almost mistake the devil for God." To which the philosopher rejoined, in a tone of peculiar significance, "Madam, the devil is God." Now, certainly, if we are to take the expressions above cited [Goodwin had been quoting many horrible passages from the Old and New Testaments to the tune of "Vengeance is mine, I will repay, saith the Lord"] for a liberal description of the character of the Creator of the universe, we might with sufficient propriety adopt the inference, God is the devil.—*Wm. Goodwin's Essays.*

# The Truth Seeker.

D. M. BENNETT, Editor.

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## Is Anthony a Thief?

About seven years ago a publisher of this city named Lange, while moving his establishment, found some mail bags among the rubbish. He thoughtlessly told his coachman to take them to his house. There is a law upon our statute books which reads as follows:

Any person who shall steal, purloin, or embezzle any mail bag, or other property in use by or belonging to the Pott-Office Department, *or who shall for any* lucre, gain, or *convenience, appropriate any such property to his own or any other than its proper use*, or who shall, for any lucre or gain, convey away any such property to the hindrance or detriment of the public service, if the value of the property be twenty-five dollars or more, the offender shall be punishable by imprisonment at hard labor for not more than three years; and if the value of the property be less than twenty-five dollars, the offender shall be punishable by imprisonment for not more than one year, or by a fine of not less than ten dollars, and not more than two hundred dollars.

Publishers mailing large amounts of printed matter at pound rates are allowed to take these bags, properly labeled, to their offices and fill them there. This is done to facilitate the forwarding, thus lightening the work of the post-office. Mr. Lange, being one of the largest publishers of the city, was given these bags as a matter of course. He ought to hav returned them to the office, and it was only thoughtlessness that prevented him. His coachman, whom he subsequently discharged, gave information at the District Attorney's office, and Lange was summarily arrested, charged with a violation of the law we quoted. He was tried and convicted, the value of the bags being fixed by the jury at less than twenty-five dollars. Judge Benedict, tyrannically intending to sentence him to the full penalty, made the sentence one year's imprisonment *and* two hundred dollars fine. The law does not allow both fine and imprisonment, and upon this mistake of the ignoramus, Lange was released by the Supreme Court of the United States after paying the fine and being imprisoned two or three months. This case was fully set forth in THE TRUTH SEEKER last year, and though it was conclusively shown to be a thoughtless and not wilful violation of the law, the bigot who disgraces the United States bench was anxious to subject an American citizen to the direst penalty attached to the offense.

But how does it work when the man who violates the statute is his high mightiness, Anthony Comstock, special agent of the Society for the Suppression of Vice and a post-office agent besides, who knows all about postal laws? He cannot plead ignorance of the law, and everybody knows he had no business with mail bags. One of *Truth's* reporters called at the office of Anthony one day last week. The valiant warrior was not in, but Britton was, engaged in an occupation eminently suited to his intellect—sweeping up the floor and clearing out the waste paper—probably some of his old stock which was not quite racy enough to take to Congress. The leering little Jew was putting this waste paper into United States mail bags. He had four of them, which were put on a dray and carried a junk shop. Where Comstock got the bags, or by what right he keeps them, no one knows. Postmaster James, when interviewed, was totally ignorant of the matter; so was special agent Sharratt. This waste paper belonged to Anthony's Society, and was sold for its benefit; that is, if Britton's perquisites do not include the waste paper. A private society had these mail bags contrary to the statute made and provided. Postmaster James, as honest a postmaster as there is in the United States, did not authorize Comstock to take them, and the question is, Where did he get them?

A complaint was subsequently lodged in the District Attorney's office against Comstock, who took the bags, and Atterbury, a paper dealer, who received them, but what could be expected when the District Attorney is a member of Comstock's society? He does exactly as he did when Colgate was plainly and without the least particle of a flaw in the evidence proved guilty of mailing improper documents. He sent for Comstock and told him a complaint had been lodged, treating it as a good joke. Talking about it afterwards Comstock boasted that it would "come to nothing."

But with all the bravado of Comstock and the subserviency of our officials the fact remains that Comstock has committed this crime against the laws of the United States. Probably, owing to the pusillanimity of the prosecuting officer, he will go unwhipped of justice as did his superior officer of the society, Colgate. As we pointed out last week, this society has its members in all the various departments and places necessary to a jesuitical government of the post-office, and it is very unlikely that it will allow its foremost scoundrel to be punished for a little thing like using mail bags, without any authority from the proper persons. This is a nice state of affairs, when people against whom Comstock has a grudge are punished heavily, but when the offender is Anthony himself, the District Attorney, who is sworn to obey the law, violates his oath of office, and allows him to go scot-free. *Truth* hits it when it says, "Comstock commands Woodford as he commands that mental, moral, and physical image of himself [Britton] who plays the part of his office boy and factotum."

It is to be hoped that we shall sometime hav a District Atttorney who is not a member of any jesuitical society, and who will deal out justice with an impartial hand. Until we do Comstock and Colgate will never get their just deserts.

## An Interested Christian Friend.

The writer of the following, which came to us on a postal card, is evidently one of the church militant who believe in bombarding the works of the enemy. The great boldness of the individual is more apparent when it is known that no name is signed. From somewhere in New Jersey the valiant warrior in Christ hurls this missive at us, and evidently expects THE TRUTH SEEKER to suspend publication and all the people engaged in it to seek salvation. This is the card:

EDITOR TRUTH SEEKER, *Poor Deluded Sinner:* Why so presumptuous as to fight against God? I would ask you to go back to the death-bed of every Infidel writer (See Paine! Voltaire!), whose deaths were distressingly awful. And I hav never heard of an Infidel whose death did not belie his whole life, evidently tasting something of the pain of hell before leaving this world. But if you will spurn this warning, I beg of you to giv this prediction (that your death will also be the dreadful horror of remorse and despair) a little space in your memory; and when the darkness of death comes, if this prediction is not true, yours will be an exceptional case. May you take warning ere it be too late!

Now, we want to know how this anonymous person knows we are deluded? How does he, she, or it know that there is a God whom we are fighting against? Did he, she, or it ever see God, ever hear, ever feel, ever smell, ever taste him? Did he, she, or it ever see anybody who ever did? Is there any evidence that there is a big, personal, ever-changing and unchangeable power that rules this universe with a wave of his hand? a power so vast that its presence fills all space and yet can be confined in a little box two feet square? That is the popular conception of the Christian God, derived from the Bible, and we are asked why we "fight" it? We don't. To dash against this would be more ridiculous than Don Quixote's crusade against the windmills. We do not believe that such a thing exists, and consequently we cannot "fight" it. And if there is a "God" we do not believe he wants any anonymous championing. If he can swing a world through space, as a man swings a cat by the tail, we think he can attend to our case without any support from New Jersey. If he cannot, he would do well to resign his Godship.

Our friend wants us to go back to the death-beds of Voltaire and Paine. He, she, or it thinks there is sufficient to convert us. Their last hours, were, according to this anonymous champion of Christianity, "distressingly awful." This is what the lawyers would call an *ad captandum vulgus* argument, for it certainly possesses neither sense nor logic. And in the two cases cited it lacks the very essential element of truth. Voltaire's last hours would hav been very peaceful if the priests had let him alone, and but for the impertinent interference of ecclesiastics, and their lies, there never would hav been any ground for the malicious slanders regarding Paine. If we pass away as quietly as did these two great men, and with no more fear and trembling, we think our correspondent will not get much consolation for his theology from our death-bed. If he, she, or it "never heard of an Infidel whose death did not belie his life," we must conclude that his, her, or its information is limited to that to be obtained from Sunday-school tracts, wherein all the good little boys die and turn into angels, and all the bad little Infidel boys get drowned on predatory fishing excursions performed on the Sabbath without the knowledge of their agonized Christian mothers.

Within the last few years many of our heretical friends hav died, but we hav not heard of any "recanting" or calling upon the Lord they had cast aside in life. There was no crying, "My God! my God! why hast thou forsaken me?" as in the case of Jesus, who sweat great drops of blood when he realized he was about to die. There was no fear of a burning, glowing sea of molten misery, into which they were to be thrust and kept under by long-tailed devils, with three-tined pitchforks. There was no fear of a huge angry God to pass judgment and condemn them to eternal misery because, with the brain and heart he had given them, they denied that he was an infinite monster, and that an illegitimate Jew was his son. They left this world in the calm assurance that they would go back whence they came—to nature and eternal quiet. They had no hope of sharing in the pomp of heaven and no dread of the miseries of hell. Their friends were not agonized by the thought that perhaps they had neglected some rite of the church necessary to salvation—had forgotten some little particular, or in their inmost heart of hearts doubted some passage of scripture, or were perhaps not certain whether, to "take," baptism ought to be by sprinkling or immersion, or whether they were entirely sound on the whole five points—and had not, after all, gone to hell. It was not to them as it was to the Rev. Albert Barnes, "all dark, dark to my soul;" but the good they had done lighted the way, and they passed over quietly, knowing that if there be another world they had done the best their opportunities would allow them to fit themselves to enjoy it. How much more manly it is to depend thus, to feel confident of our own good intentions, than to depend upon the merits of another—to say we blindly believe what our reason rejects, and endeavor to get floated into heaven on the blood of a "savior" who could not save himself from an ignominious death!

The he, she, or it who feels such solicitude for us evidently felt that we would spurn this offer to let us come back to Jesus, and hazards its reputation as a prophet that "your (our) death will also be the dreadful horror of remorse and despair." We differ with it. Unless we get softening of the brain and turn Christian, we hope to pass away, when our time comes, as quietly as Paine, as peacefully as Voltaire, as nobly as hav our friends, and not crying, "My God! my God! why hast thou forsaken me?"

If it writes to us again it will please sign its name.

## NEW BOOKS.

On the last page of this issue of THE TRUTH SEEKER will be found a list of new books which we hav added to our stock. We hav bought the books, plates, tracts, etc., of C. P. Somerby, and he has gone out of business. Failing health has forced his retirement, and we hav purchased his books at a low rate, which enables us to reduce the prices. We hav put the "Martyrdom of Man," one of the best Liberal books ever published, at $2, a reduction of one dollar. Tyndall's "Advancement of Science," containing the Belfast Inaugural and the famous articles on Prayer, with portrait and Biographical Sketch of Prof. Tyndall, bound in cloth, has been reduced from one dollar to fifty cents. Bound in paper, 25 cents. The "Issues of the Age," by Henry C. Pedder, has been placed at one dollar. The former price was $1.50. "A Few Words About the Devil," by Charles Bradlaugh, price $1.50, is one of the works which every Liberal wants. The Tracts are by the very ablest English Liberal authors. In quantities we will giv the same discount on them that we do on those printed by ourselves. We hope to sell a good many of them.

Of course in purchasing this stock THE TRUTH SEEKER has assumed obligations which will hav to be fulfilled, but we believe the Liberals want these books, and we want to supply them. THE TRUTH SEEKER is destined to be come the great Liberal paper of the country and headquarters for Liberal publications. Mr. Somerby had no means for making known to the public the value of these publications, and we hav undertaken it, feeling it to be not only a good thing for THE TRUTH SEEKER but for our friends all over the country as well.

## A Card from Mr. Somerby.

TO THE LIBERAL PUBLIC: I hav sold out my stock of Liberal books and pamphlets to D. M. Bennett, and cordially recommend all in want of excellent Liberal literature to send their orders to him. Freethinkers who hav not already secured all of these publications should at once do so. No one can longer afford to be without "The Martyrdom of Man: a Compendium of Universal History;" "Nathaniel Vaughan," one of the very best Freethought and labor-reform novels; "A Few Words about the Devil;" Bradlaugh's sarcastic and logical work, and others. Unusually good and cheap weapons for missionary work are the witty, spicy, and unanswerable "Iron-clad" and "Manna" pamphlets, written by the leading and most able English Freethinkers. I trust my former patrons will send whatever orders they may hav to Mr. Bennett.

C. P. SOMERBY.

## A Letter from Elizur Wright.

BOSTON, MASS., Feb. 20, 1880.

EDITOR OF TRUTH SEEKER, *Dear Sir:* The inclosed [$10] will, I hope, somewhat more than extinguish my debt to THE TRUTH SEEKER, and I shall want Mr. Bennett's book as soon as it is published. I am glad to see his plucky letter to the President, and do not envy the feelings of the latter when he reads it. In the matter of Mr. Bennett's trial and imprisonment, the "powers that be" in this "republic"—no matter who ordained them—hav, in my opinion, brought the greatest disgrace upon it which it or any of its states hav suffered since the hanging of John Brown.

Yours truly, ELIZUR WRIGHT.

MRS. CORA S. V. RICHMOND will lecture at the Academy of Music, Rochester, N. Y., Tuesday evening, March 2d. This is the first time for many years that Mrs. Richmond has visited that city to lecture, and this being near her native town, she will be cordially welcomed by early friends, and many who hav in later years accepted the facts and philosophy of modern Spiritualism, of which she has become such a distinguished advocate.

WE should hav acknowledged last week the receipt of a cabinet-size bust of Col. Ingersoll from his publisher, C. P. Farrell. It is the work of the eminent artist Clark Mills, and is one of the very best pieces of art that gentleman has turned out. It is the same that we advertise, and we understand Mr. Mills is kept busily employed in supplying the demand. We are under obligations to Mr. Farrell for his kindness and liberality in adorning THE TRUTH SEEKER office with such a perfect likeness of so magnificent a man.

F. E. ABBOT quotes this with approval from the *Catholic Review*. With a few more such editors Liberalism would progress rapidly—backwards: "The greatest kindness that it is possible now to do the memory of Tom Paine is to let oblivion cover it with moss. If there is sense in the adage, 'Let sleeping dogs lie,' there is greater sense in not going out of our way to stir up a compost heap which time is rapidly resolving into its kindred dirt." One of Abbot's peculiarities is the intense gusto with which he copies and spreads and circulates to the extent of the limited circulation of the *Index* all the vile flings emanating from the rotten breathings of a decaying superstition. The very worst they can say is too tame for his fiery spirit. Looking at his conduct impartially we can only conclude that he is either an idiot or a traitor. We are convinced that he is not the former.

MOSES HULL lectured before the Second Society of Spiritualists, at Masonic Temple, this city, on Sunday last, with "The Comparison between the Evidences of the Resurrection of Jesus and Those of Modern Spiritualism" for his subject. He spoke to large audiences morning and evening. Moses may be a little off color on the social question, but on the subjects of finance and Liberalism few are nearer to the true blue.

## Liberal League Notes.

"IT makes me almost ready to wrangle with my own honesty," must hav been the thought of every one who is engaged in the Liberal League movement after reading Abbot's indictment of us all in the *Index* of February 12th. "There is not a more corrupt set of men anywhere," says this oracle. Horrible to contemplate! And but one way is left for us to redeem our character. Elect Francis Ellingwood Abbot to the Presidency of the National Liberal League. Had we not bet'er do it? Hurrah for an Abbot boom!

MR. JULIUS REICHHELM has set a noble example to the Liberals who hav money by contributing twenty-five dollars to the treasury of the National Liberal League, and taking out a certificate of life membership. Are there not one hundred Liberals in the United States who will follow Mr. Reichhelm's example? That would put into our treasury twenty-five hundred dollars and enable the League to push its work forward with greatly increased vigor. I am sure that our worthy Treasurer, Courtlandt Palmer, of 117 East Twenty-first street, would be pleased to acknowledge the receipt of such contributions, and Prof. Rawson, our Secretary, would issue the life memberships with joy. Who will be the next person to take out a life membership?

ONE thing is already assured, and that is that the National Liberal League is to be a great and powerful organization. During the last week five auxiliary Leagues hav been chartered, viz.: Nos. 163, Fourth Creek, Kansas, Secretary, J. H. Markley; 164, Harlan, Iowa, Secretary, Charles W. Potter; 165, Moderro, California, Secretary, C. M. Courtwright; 166, Dowagiac, Michigan, Secretary, Thomas Rix; 167, Burr Oak, Michigan. And that is not all; the able Spiritual journal, *Mind and Matter*, of Philadelphia, bravely comes out this week for the Liberal League movement, and promises hereafter to champion our cause. This is a valuable accession to our ranks and will greatly aid the movement, I am sure. Dr. R. C. Flower writes: "You will find in J. M. Roberts (Editor of *Mind and Matter*) a mighty man—an absolute conquerer." That is the kind of man the times demand. Friends of the Liberal League movement welcome *Mind and Matter* to our ranks.

FROM the territory of Dakota our earnest friend, C. H. Goddard, sent me by the last mail this encouraging news: "I hav raised the money for a charter for the Turner County Liberal League, which I shall take out soon. I hav taken steps to organize a League at Sioux Falls and one at Yankton. Turner League will number thirty members." I am pleased to learn Bro. Goddard is circulating many of Mr. Bennett's publications.

MRS. O. K. SMITH informs me that her friend Mrs. Amelia H. Colby and herself are laboring to organize Leagues in western New York, and I am pleased to learn the fact, as there is need of very much of that kind of work being done in the Empire state. She says: "A League will be organized next Sunday after our meeting at Johnson's Creek, and the friends there are taking active measures to build a Liberal hall. I fully believe our labors here will result in the organization of the Spiritualists and Materialists into one of the largest Liberal Leagues of the state." Mrs. Smith informs me that the prospects are that a large auxiliary League will soon be formed in Lockport. And right here may I ask the Liberals of my own state to arouse themselves in every town and organize themselves into Liberal Leagues. We should hav thirty new Leagues in two months.

HON. CHARLES S. BAKER, member of the Assembly from Monroe county, I am gratified to learn, has introduced into the New York state Legislature a bill to tax church property. Mr. Baker writes to me under the date of February 18th:

H. L. GREEN, *Dear Sir:* Yours of 16th at hand and noted. Prepare and send me your petitions and they will be considered by the House. The bill to tax church property seems to meet with general favor among a large majority, not only of the members of the Assembly, but citizens generally. Yours truly,
CHARLES S. BAKER.

Friends of the Liberal League movement, now is the time to work for church taxation. Keep the petitions moving. Can't we send in fifty thousand names? Every Liberal should write to his representative in the Legislature to vote for Mr. Baker's bill.

I HAV just read with much interest in the *Banner of Light* of to-day the proceedings of the Northern Wisconsin Convention of Spiritualists and Liberalists. The proceedings throughout were of a broad, Liberal character. Resolutions in favor of church taxation and against the enactment of laws giving any particular class of persons the right to practice medicine were unanimously passed, and at the close of the meeting a Liberal League, consisting of fifty-one charter members, was organized. Prof. W. F. Jamieson's address at the Convention was highly commended. Let the great body of Liberals thus work together in harmony everywhere and we shall be a power in this country. "In union there is strength."

THE Fourth Annual Congress of the National Liberal League—Where shall it be held? I am pleased to notice that this question is already being discussed in the Liberal papers. And the time and place should be decided upon by the first of May. Our Western friends desire to hav it held in Bismarck Grove, Kansas. The only objection to that place will be that it is so far west. But I learn that Jay Gould, the great railroad king, is much interested in making Bismarck Grove the great gathering place of the West, and it is thought that he will send an excursion train from New York city at very low rates to accommodate our delegates.

By the time the Congress meets we shall have at least three hundred auxiliary Leagues. This will give us fifteen hundred delegates besides the hundreds of people who would like to attend the Convention if very cheap rates can be procured. We should hav excursion rates of $15 from New York City, and $10 from Chicago one way, and free return tickets to all who attend the Convention. Some friend who is in the railroad business should at once see Mr. Gould and learn what arrangements can be made. If a certain number of passengers are required to be pledged, then let arrangements be made to get a list of the persons who will attend. This subject, of course, is for the Board of Directors to decide, and I am sure they will like to learn of the views of the friends generally. The above suggestions I make, of course, not as a member of that Board, but as a private in the ranks. But wherever we go, let all unite to make the next Liberal League Congress a gathering of earnest, brave people, whose influence will be felt throughout the whole country. H. L. GREEN.

*Salamanca, N. Y.*, Feb. 22, 1880.

P. S.—If arrangements of the above character can be made, it will be a grand opportunity for our friends generally to make a visit to the great West. The Congress should be held the last of August.

## Iowa Notes.—Other Facts.

County Chairmen hav been appointed as follows:

Bremer, Matthew Farrington, Denver; Clinton, Mrs. Anna T. Wild, Clinton; Dubuque, H. Gilmore, Farley; Fayette, Jerome Carter, Randalia; Jackson, A. L. Potter, La Motte; Scott, Mrs. M. L. Follett, Le Claire.

These are all good workers. Mr. Farrington is President of the Liberal League of Northern Iowa—the liveliest League in the state—judging from all appearances. To Mrs. Wild is due no small share of the credit for the building up of the Liberal Society in Clinton. Messrs. Gilmore, Carter, and Potter are laying out their work, appointing township committees, circulating documents, and doing all else possible for the good cause. They hav a Freethought Library Association at Farley, and Mr. Gilmore assures me that "revivals" didn't revive worth a cent in that town. I hear the same good news from all over the state, wherever the Liberals are alive and aggressive.

Mrs. Follett "still livs," although reported dead by a TRUTH SEEKER correspondent (a chirographical or typographical blunder, probably). She has established a circulating Freethought library, and in the last number of the Le Claire *Pilot* calls upon the Liberals of Scott county to rally to her assistance and help her organize the county by townships in these counties. Let the true friends of secularism help these men and women to the full extent of their ability. Do not forget to send them stamps to defray expenses of correspondence.

About fifteen towns in Iowa are talking of organizing Leagues, and the necessary instructions and documents hav been forwarded. There are five times that many towns and cities having a sufficient number of Liberals to form good, strong Leagues if these Freethinking men and women but awake to the vital necessity for combination upon the part of noncomformists.

We want no more Heywood and Bennett imprisonments in this country.

A PREACHER in a certain inland city of this state has got into the now somewhat fashionable habit of having his hearers hand up to him questions to be answered then and there. A few Sundays ago this question was presented: "Can the devil be in two places at the same time?" Without a moment's hesitation the "Oracle of the living God" answered: "No, certainly not. If he could be in two places at the same moment, he might be in four or ten or twenty. No, the devil is not omnipresent, but he has an inconceivably rapid power of motion!" All temptation comes from his sulphurous majesty, we are assured by the saints. In the light of the above explanation how comes it that millions of people in different parts of the world are tempted at the same moment?

MRS. H. S. LAKE and Mr. Peck hav performed a grand work in Clinton. A Liberal society was organized, and regular Sunday meetings are held. When Mrs. Lake first went there, about eight months ago, there were but three outspoken Liberals, known as such, in Clinton—of course there were other secularists—but they were in fear of the church and dared not come out openly and express their honest sentiments. The ecclesiastical power and influence has been exerted to the utmost to prevent organization and to break up the Sunday meetings, but in this they hav not succeeded. The Freethought Hall is crowded to overflowing each Sunday and the interest is increasing. The churches hav been unable to get up a revival this winter, and so the light spreads.

THE Liberals of Iowa and of the country generally would do well to secure Mrs. Lake for a course of lectures.

CLARKE IRVINE, ESQ., of Oregon, Mo., will speak upon the living issues of the hour, at any point within one hundred miles of his home, after April 1st, for his expenses. Readers of THE TRUTH SEEKER need not to be told that Mr. Irvine is intelligent and able and that he realizes the grave and imminent dangers which menace our constitutional rights and our religious and civil liberties.

BRO. C. H. GODDARD, of Dakota, is fast organizing his territory. E. C. WALKER.

*Florence, Iowa*, Feb. 19, 1880.

## A Good Change.

Wm. E. Coleman having resigned his position on the State and National Liberal League Committee in Kansas, caused by his removal to the Presidio, San Francisco, Cal., the vacancy on the National Liberal League Committee has been filled by the appointment of Prof. O. A. Phelps. Hereafter my post-office address will be Box 186, Wyandotte, Kan. E. CAMPFIELD, Ch. Ex. Com.

## Local Liberal Leagues.

O. A. Phelps writes from Frankfort, Kan., February 2d: "Formed a good League here last night; J. Weisbach, President, and J. A. Weston, Secretary. I also had the pleasure of organizing a League at Arrington, Kan., February 15th, numbering twenty-two charter members. Plenty of material for future growth. R. A. Van Winkle, President; S. H. Quillon, Secretary."

## Another League.

At Bear Lake, Mich., W. F. Jamieson organized a Liberal League of seventeen members, with Mr. D. D. Smith as Secretary. Doubtless the League will apply soon for a charter, as Mr. Jamieson recommended the members to do. Mr. Jamieson's next engagement is at Manistee, Mich. Address him there.

## Liberal League No. 160.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We held our first meeting under our new charter for Hope (Kansas) Liberal League, No. 160, on February 14, 1880. Although we are a new League we are not new in the cause of Liberalism. We hav had a Freethinkers' organization for three years, and had over thirty lectures last winter by as good Liberal speakers as this part of the "fold" furnishes. We hav adopted a plan which we hope other Leagues which are older and more able than we are may adopt. It consists of a gratuitous donation from time to time for the benefit of the State Liberal League. I fail to see any other source of revenue to sustain the cause in the states. We hav put our shoulder to the wheel and it is rolling grandly. Let us not look back. Yours fraternally, MARTIN PEACE,
Secretary.

*Hope, Kan.*, Feb. 16, 1880.

## Iowa Enterprise.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Liberal League of Northern Iowa has become a large affair, and is increasing every day. We now number into the hundreds, and a more intelligent and educated assembly does not meet than our League. We meet the fourth Sunday of each month, and the interest displayed is encouraging to the Liberal heart. We are too powerful here to be snubbed, and receive little abuse from bigotry. Occasionally a stranger in our parts assaults us from the pulpit, but not often. Yours for liberty and equality,

M. E. BILLINGS, Sec'y. M. FARRINGTON, Pres.
*Waverly, Iowa.*

## Hopeful Signs.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Some two years ago I gave the first Liberal lecture in Marengo, N. Y., that had ever been heard there. It was openly declared by some that they expected to see the Lord strike me dead for my blasphemy. But nothing of the kind occurred, and the only remarkable but quite natural incident connected with those prophecies and evil prophets was the arrest of one of them for stealing a pocketbook belonging to a young lady.

Since my first lecture I hav visited the place a number of times, and ventilated the old fables of mythology and inspiration. A few weeks ago while there I was surprised when invited to attend a debating-school, at which the question for discussion was, "Resolved, that Christian teachings do more harm than good." The debate took place as was anticipated in the schoolhouse. Some pious ones objected to having such a meeting held there, but a few men of character and influence came forward and said, "Very well; if you object to having debates in the schoolhouse, we shall object to having any more preaching there." The house was filled and the debate was interesting; and when the hour for adjournment arrived, a strong desire for another discussion was expressed, and the following question was accepted and disputants appointed: "Resolved that the teachings of the Bible are immoral." Is not this a hopeful sign, when Christianity is thus arraigned by public sentiment and challenged to make good its claims or quit the field? W. S. BELL.

# Communications.

## An Open Letter to B. F. Underwood.

DEAR SIR: If you are correctly reported in the Chicago *Inter-Ocean* of December 10th, I need offer no apology for addressing you this "Open Letter," for it will not be expected of one of the "tag-rag and bobtail" supporters of Mr. Bennett to manifest any of those fine elements of polish for which the cultured Bostonians of the Abbot school are so eminent. I address you from the standpoint of one of the great army of human toilers who earn a living for themselves and families by constant, unremitting labor at the material productive industries, and who, after a hard day's work in the shop, factory, or field, hav little time to devote to the cultivation of the mind, especially in its higher, esthetic sense. We hav sought, as opportunity offered, to acquaint ourselves with the best known forms of government, to understand, as near as possible, our human relations and duties, and to perceive, without prejudice, what existed in the popular thought and action inimical to the well-being of our fellow-creatures. These acquisitions came necessarily from active reason, some reading, good listening, and constant observation.

We soon discovered that slavery, intemperance, and superstition were the "trinity in unity" that held "high carnival" at the expense of liberty, society, and reason—the first the "sum of all villainies," the second the reign of madness, and the third a poisonous mildew that turns to rottenness the best fruits of the mind and heart.

Perceiving how much happiness this human trio were destroying, we began to consider what weapons were most essential to counteract their evil tendencies. Action, action, action, rang in the ears of the soul with no uncertain sound. We must work, and that at once. The voice, the pen, the life, must tell the indignation we felt against these relics of barbarism.

We looked around to see who were the workers in this field, and saw at a single glance a goodly number of brave men and women. Who were the sturdy pioneers? The Garrisons, Kneelands, Motts, Owens, Hares, Davis, Theodore Parker, and thousands of others equally great. They used strong language, and they were called coarse, vulgar, blasphemous, and Infidels. Samuel J. May, in Garrison's early career, said to him, "Mr. Garrison, you are too heated, too intemperate, in your utterances." Mr. Garrison replied, "I must needs be, for there are mountains of ice to melt." As Mr. Garrison then felt, so feel all heroic souls when they realize the magnitude of the great crime against the race by the machinations of church and state.

Such being the facts in the case, you must not expect the class to which I belong to deal in cultured phrases like yourself. To this class Mr. Bennett belongs. Like Garrison, he calls things by their right names. He does not "equivocate, he will not retract a single inch, and he will be heard." This honesty offends your fastidious taste; this earnestness and bravery is a constant rebuke to your would-be sugar-coated affability; and the general, as well as generous, appreciation of these excellent qualities by very far the greater portion of the most staunch Materialists and Spiritualists is an offense you cannot forgive.

You find fault with Mr. Bennett's management of THE TRUTH SEEKER. Pray tell me how it happens that so many of the longest and true supporters of the *Index* prefer it to Abbot's paper—the more especially when they hav been so long under the inspiring influence of his and your teachings?

You can hardly feel flattered at the success of your highly polished and chaste style of assailing the popular evils against which the *Index* editor formulated such excellent "Demands."

What do you expect to gain by this pitiless warfare to injure an unarmed man, who to-day is suffering in a prison for the advocacy of principles you hav labored many years to propagate? You are too intelligent to believe your own assertion, or to hav any faith in the plea of obscenity. You know it will not bear any legal, intellectual, or moral test. His offense was his dead earnestness against mental tyranny and slavery in the name of religion. 'Twas this, and this only. Mr. Bennett's honesty is put beyond the peradventure of a doubt. He will not lie to save his reputation, to retain his friends, or to preserve THE TRUTH SEEKER—the almost idol of his life work. What a grand soul! It touches the highest altitude of heroism and moral rectitude.

Mr. Bennett is getting widely known. THE TRUTH SEEKER is well advertised by this new trinity, viz., the spiritual Bundy, the fastidious and chaste Underwood, and the immaculate Abbot. Thanks, gentlemen, thanks for your timely but unintentional aid. The friends of Mr. Bennett and his paper are legion. Their voices and purses hav the true ring. The National Liberal League is enlarging in numbers and activities rapidly, and the "unkindest cut of all" to the pure and immaculate Abbotonians is the resolve of cultured Cornell that they do not indorse what Abbot and Underwood say of those who supplanted Abbot by electing Elizur Wright as President of the League, "for they believe those that sustain Mr. Wright and the old League to be pure, earnest workers in the great Liberal field." Mr. Underwood, what has been the nature of your work? and what paper was your special organ? Regarding the first query our constituency are well posted. With reference to the latter, 'twas no less than the brave *Investigator*. You sought the destruction of Christianity, believing it to be a superstition that militated against the well-being of the human race. As regards your treatment of Mr. Bennett, the *Investigator* is against you. As one of the Liberal Spiritualists, I admired your ability, and thought, as I now think, that your work was a useful one; holding, as you did, that the Christian cosmogony of creation, its fall of man, scheme of salvation, and plenarily inspired Bible, are a tissue of the greatest absurdities possible for the human mind to conceive, that has produced as much mental degradation, and more sacrifice of human life, than any system of theology ever known.

We hav tolerated your, to us, very crude notions of human destiny, being willing to concede your honesty of purpose in the line you had chosen. In your debate with Ada Ballou, in Joliet, at which I took notes, you said, "as you stood beside the grave of your father, the thought was a sad one, that this was the end of life." We hav no such feelings. While standing by the bedside of my dying mother, and saw the sweetest smile I ever beheld play upon her features as her dear soul left the form, I was assured we should meet again in the higher walks of progressive life, where the unfolding of the powers that commence here will find ample fields for their enjoyment and cultivation. Your work, in part, was to destroy this hope, not perhaps intentionally, but by a process of reasoning that left no principle on which it might rest. I know you purposed to make this life sweeter, mankind more noble, reason more free, and human liberty devoid of all shackles that would mar true human happiness. For all this you had my hearty good speed, for I esteemed your labors fruitful of much good. "Credit where credit is due." To this same "tag-rag and bobtail," viz, the radical, uncultured, Spiritualistic workers of both sexes, whose pioneer labors throughout the land wrought such marvels for free speech and incisive thought, hav you been greatly indebted for your success. They cleared away much of the rubbish, agitated the pools of stagnant thought, and set people to thinking as they never thought before, bringing the names of Thomas Paine and his class of reasoners more fairly and squarely before the public, into the arena of honest discussion, in a single decade than your class of workers did in half a century. They enabled timid, polished, and cultured Unitarianism to show a bold front, bold enough to claim Theodore Parker as one of themselves. This is my definition of your position. Some years ago you told me that "much of your time was spent in discussion, and that the Campbellites were always ready for a debate." This necessarily drew toward you many warm and ardent friends. Their enthusiastic admiration of your abilities as a scholar and speaker added fuel to the flame of natural human vanity. In connection with this you were feasted and treated to the best in the fairest homes, and kept continually above the conditions common to the mass of the people, and were led to believe you were born to be a leader. This thought in due time assumed such proportions to the eyes of your distempered vanity that it led you to assume a kind of mental dictatorship. In this condition you fret and chafe to see how others of rougher but more unselfish grain outstrip you. Mr. Bennett wields a claymore, you an elegant poniard; he cleaves to the vitals, you simply irritate. Your pills are so sugar-coated that you expect the patient to swallow them without knowing it. All this truckling is the result of a weak personal ambition that has no place in the vigorous philosophy of the *Investigator*. To gratify this ambition you resort to means below and beneath your knowledge and natural good sense, were the latter free from the taint of selfish vanity. In all candor, which are preferable, Mr. Bennett's unpolished statements of truth or your varnished falsehoods? Mr. Bennett's manly confession of his mistake or your dogged persistency to maintain a wrong, under the guise of injured innocence and purity? His broad spirit of catholicity for those who differ from him in thought and their mode of expressing it or your fastidious taste of dictation and sweeping condemnation of those who are your peers in ability and superiors in liberal generosity? Your puerile threat and assertion that Robert G. Ingersoll and all other good people had left Mr. Bennett—which includes the "tag-rag and bobtail" with him—would not kill or frighten us were it true. Many of us had worked for years in this field before Mr. Ingersoll was known to the public at large. We gladly welcome him in his noble efforts in —to us—the right direction; in some others, especially finance, we think him weak and frivolous.

These ideas are as irresistible in their progress as the downward sweep of the glaciers; and whatever stands in the way of their movement will be swept aside or crushed beneath them. Ingersoll, Underwood, Abbot, and Bennett may help but cannot control them. All might die at once, and though it would be a source of regret, especially in the case of the latter, still the work would go on. By the process of mental and spiritual evolution the fittest truths would survive, which fact in itself should rebuke and prevent the growth of petty personal ambitions. My only desire is to work in the ranks of the toilers, and to liv in harmony with the principles of truth and equity as I understand them. As one who believes there is much good in your nature, and much useful ability in your usually clear brain, I would ask you to stop and ponder the situation, considering for a moment that you may be mistaken, and that the great majority of your true friends, who take exception to your present course, may be in the right. Be as brave as Mr. Bennett; dare to confess that in this erratic course and cruel tirade of narrowness you were foolish, and be assured that though Ingersoll, Abbot, and all your immaculate ones forsake you, we will not. Our arms wait for the returning prodigal, our hearts beat with the old love and tenderness; for, though coarse, we will not denominate those who differ from us as "tag-rag and bobtail," and will not charge even with Freelove those who disclaim it. Neither will we take up the clap-trap phrases of our enemies to misrepresent E. H. Heywood and that school of thinkers and honest workers. I will not forget how Mr. Heywood, immediately after he graduated, enlisted in the antislavery ranks, throwing the weight of his talents and labors in favor of the downtrodden slave. His nature is not an obscene one. His work, "Cupid's Yokes," is scholarly and philosophical; and though, like Mr. Bennett and yourself, I am a strong monogamist, I am not quite sure that any or all three of us could answer Mr, Heywood's argument. Till that time comes I shall deal in no condemnation, as better men than I hav had to change their opinions. Science herself occupies the shifting sands of mutability. The law of evolution carries away many of its cob houses; and until we rise above all narrowness of theological and scientific sects and the vanity of personal ambition, and occupy the solid position of willing learners at the fountain of truth, for truth's sake, we make a sorry figure in our claim to the title of upright Liberals.

Your sincere well-wisher, GEORGE LYNN.

*Lockport, Ill.*

## The Changes of Time.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The population of all the world increases more now in twenty-five years than it did in olden times in a thousand years. We to-day liv under conditions never known until very lately. Only within a very few years hav we come to full use of steam, electricity, the press, etc. As a proof of how very different our life is from our forefathers' take our language. It is known that language tends to change rapidly. Thus let a people who talk the same language settle in half a dozen different counties, and hav no communication with each other outside of each county. In about three generations they cannot understand each other. The tongue of each county becomes different from that of the others. Even to-day the mass of the people of England cannot understand each other out of their several counties. People of adjoining counties that once used the same tongue, by remaining isolated from each other hav come to use a dialect different from each other. So in this isolated way hav all people lived until of late. But our country was settled so nearly to the new era that, though we hav spread over a continent, and hav incorporated with us many hundreds of thousands of different-speaking people, yet we use the very same words and sounds. Such is the enormous influence of the new conditions the world now livs under; and not only are people of the same nation growing homogeneous, but all the world is rapidly becoming as one people. In short, the measure of the difference between the new condition and the old is best shown by the fact that journeys which formerly required a month, delays and bad roads included, are now done in two or three days, while verbal communication is almost instantaneous. In labor and production of all important kinds there is the same difference between the old and new time. And we see that each improvement is merely like a step to higher planes where we can see the need and use for still more and obtain the means of making more. It would seem as though there is no limit to this progress. The impossible of ten years ago is attained, and still higher reaches made.

But we are merely beginning to employ the great discoveries. Time and cheaper modes will make all of them in common use. We scarcely begin to feel their influence on our physical life. Socially, politically, and morally we are living under modes of doing that were prescribed for the old conditions, and that are totally unfit for the coming man. They stand in the way just as monarchism and slavery did, only they are farther along in the way. It was the diffusion of knowledge that abolished absolutism in government in western Europe and the united colonies. Steam and lightning and mechanism abolished slavery here. He who twattles that 'twas religion and the Constitution forgets it was founded in a more religious age, and by the very authors of that Constitution. And what things do yet stand to be overthrown by the conditions now arising through the ten thousand new applications of steam, electricity, and other forces of nature, to every art and desire of man? Every institution, combination, privilege, monopoly, custom, statute, social caste, moral or religious ideas, every imagined thing that stands in the way of the universal solidarity of all the peoples of all the nations must perish. And yet there are always some persons who think the world was finished at certain times, and that government must last forever just as it is in their day. They think now that slavery was about the last evil, and since its end the millennium of perfection has come. They seem not to know that when new conditions arise old blessings clung to become positive curses. There never was a time in history when abuses swarmed us as they do to-day, and when institutions once framed for man's benefit and protection hav become means of most outrageous imposition and oppression. It is because we do not recognize this that we are drifting towards a time of tribulation such as has not been since the world began.

One of the things that offer the most glaring incongruities with new conditions is a legislative body composed of heterogeneous members in large numbers, having no limit to its power of enacting statutes (we will not call them laws), save the veto of another accidental person, or their own idea of the Constitution, that Constitution being a mere paper with no living voice to defend itself.

Many years ago, when no man hardly could read, and it took months to ascertain the people's will, it was necessary to giv a numerous representation in order to get at the people's will. But to-day, when every voter is a politician fully as intelligent as his representative, and the expressed will of the nation can be gathered in a few hours, numbers in representation hav become an absurdity. Moreover, it is a means of eluding responsibility, the congressman, like a juryman, being lost in the crowd. Irresponsible statute-making, proceeding under a dumb Constitution in a geometrical ratio, what must result? Anarchy. Not one-tenth of the representatives know or care what statute is enacted so long as they get their own particular measure through. The Constitution becomes in practice a nullity,

or though all may know a measure is a violation of it, yet it becomes enforced the same as though it were lawful. Nothing but resistance and a suit in courts, where an indictment is ruin, and delays are endless, can nullify it. More and more courts must be made, of an inferior character, where judges appointed for political services are not generally above the ordinary justice-of-the-peace mark. Here, then, are all the dearest rights, liberties, conveniences, and comforts of all the people at the mercy of finally a body of inferior and irresponsible men. The dearest of man's rights, one for which our British forefathers fought and bled, the right of being tried in his county, or the "county of the fact," as they called it, has become annihilated. The rustic, once owner of his own home, is so no longer. If he has used a bit of bunting with the stars and stripes on it as an advertisement, or refused to reply to impertinent questions, as he may suppose, put to him by the first tramp that comes along, let him beware! He may be indicted for some offense and carried hundreds of miles and thrown into jail for want of bondsmen, and put to costs enough to sweep his little home from his title and possession. These two are cited out of a hundred possible cases of violation of United States criminal statutes. Even if acquitted there is no reimbursement for costs he has been obliged to pay in securing his witnesses' attendance. The result must be that the people become unprincipled, cowardly, revengeful, and unpatriotic.

And yet every criminal statute of Congress, except those to punish treason (as defined), counterfeiting United States coins and securities, piracy, crimes on the high seas, and offenses against the laws of nations, or in the army, navy, District, etc., is in direct violation of that Constitution, and so is null and void, or else words hav no meaning. Such acts are of no more lawful force than the resolutions of a village debating school. And so did the nation determine when Jefferson was elected. Even were the language doubtful, wherever before was there known to be a strained construction to create a crime, and that a crime of the *mala prohibita* order? When such things can be done by legislatures, courts, and executives, when statutes are enacted in violation of the prime law which declares them null, and they are contrary to the traditions of centuries of judicial proceedings which hav disfavored *mala prohibita*, either the people are too ignorant to know what has been done, or else their hearts must become full of loathing and contempt for the whole government. And such is now taking place among all the people. The forms of party action still operate, and elections are held, but the people are really coming to despise this government. Great wrongs done to individuals are reflected upon by the masses. The people are being educated in a direction that those who occupy the positions wealth givs them little suspect. Were we all determined to quiescence, yet events would shock and drive us. And events are created by those most interested in peace, by those whom the gods hav made mad for their own purposes.

CLARK IRVINE.

*Oregon, Mo.*, Feb. 3, 1880.

## Liberalism.

A little less than a hundred years ago, and during the Reign of Terror in France, an inmate of one of the prisons of Paris commenced and perfected an undertaking that made his name immortal; but, like the majority of people who labor for the enlightenment and liberty of mankind, he went down to his grave amid poverty, contempt, and the maledictions of a majority of the people of Europe and America.

The prisoner was Thomas Paine, and his undertaking was that magnificent monument erected over the remains of bigotry, superstition, and religious intolerance of eighteen centuries—his "Age of Reason."

Viewed in the light of to-day, the work is regarded as a mild and conservative, but conclusive, argument against errors in theology and ignorant or wilful blundering in the translation of biblical history. The author, while denying the absolute divinity of the scriptures, had nevertheless a latent reverence for them, which is essentially wanting in the advanced Liberalist of 1880. While he proved conclusively that the priests of the orthodox Protestant and Catholic churches were teaching false doctrines and warring against reason and common sense, he appeared to regard their actions as errors of the head, and not of the heart. And yet the "Age of Reason" awakened the anger and resentment of ninety-nine one-hundredths of the people of the civilized world. It was met with abuse and vituperation instead of argument. Public opinion placed its author below the level of the vilest criminal, and only the disturbed condition of political affairs in Europe saved him from the vengeance of the church.

But from the advent of this little volume can we date the birth of religious liberty. For over half a century its growth was feeble, and it is only for the past ten or fifteen years that it has begun to approach maturity.

There are few among us who cannot recollect the time when the powerful Liberal element of America was in its feeble infancy, and there are few of us who were not at one time anxious to see its feeble life stamped out; and while we wonder to-day at our blindness, we hav no difficulty in accounting for the enmity we bore it.

There is nothing more difficult to eradicate from the human mind than the doctrines and traditions taught us during our youth. We then accepted as fixed and immutable facts every statement that came from the lips of those we loved and respected. The likes and dislikes of our teachers and favorite ministers were our likes and dislikes. We loved things which they professed to love, and cordially hated what they invited us to hate. It has been a settled principle with churchmen for generations to labor more in inculcating their creeds and dogmas in the minds of children than in those of mature growth, and to this principle can be attributed the strength of the orthodox church to-day; and your children and mine hav or will doubtlessly be induced to follow in the same beaten track that we hav traveled, and will go forth into the world filled with the same superstitions that were once ours, unless we, who hav, after years of religious slavery, emerged from our bondage, shall provide for them some attractions that shall counterbalance those of the hot-beds of the churches—the Sunday-schools.

There are few reforms that are at first popular with the masses of the people, and Liberalism has proved no exception to the rule. Hardly two decades hav passed since an Infidel was pointed out to the rising generation as an individual to be abhorred and avoided. Ten or fifteen years ago the man or woman that expressed a doubt as to the divinity of the Bible was ostracised from the society of church people, and the person who had the temerity to ridicule the manner in which an avowed savior was brought upon the earth was solemnly excommunicated from intercourse with his Christian neighbor.

And even at this time the proscriptions against the Freethinker are numerous and vexatious. While the social terrorism that was once used to hold him in check is no longer used by the more intelligent church people as an antidote for skepticism, there are yet on the statute books of the most of our states laws which are plainly intended as bulwarks against religious liberty and safeguards for bigotry and religious intolerance. Under these laws the Liberalist, while conforming, to all intents and purposes, to all the requisites of true manhood and to every essential feature that is needed to make him a worthy and useful citizen, is liable, at the will of his religious opponents, to arrest, trial, and fine or imprisonment.

It is true that the resistless march of progress and civilization has rendered these enactments partially obsolete, but they are obstacles in our path which it is our mission, as Liberalists, to remove. Free and untrammeled thought, and free and untrammeled action, within the bounds of reason, propriety, and the duty we owe to our fellow-men, is what we demand and what we will eventually secure.

As a member of your League, I hav no desire to war with churches, tenets, or creeds. I am willing to concede to every man and woman his or her perfect and unlimited right to believe in any dogma, superstition, or tradition; and while I may fail to approve of the judgment of those people who let credulity, bigotry, and superstition weigh down the teachings of common sense, philosophy, and science, yet I hav no right to judge their motives or doubt their sincerity. The most perfect liberty of belief is the unalienable right of every American citizen, and, as a Freethinker, I only ask of others the same rights, immunities, and privileges which I claim for myself. I hav only my own fallible judgment with which to weigh the motives and deeds of people of diverse views; and I am willing to subscribe to the doctrine of Pope when he says,

> "For modes of grace let graceless zealots fight;
> He can't be wrong whose heart is in the right."

There are not, probably, in all the individuals on this continent who profess Liberal views, a dozen whose opinions upon religious subjects are exactly alike, and the success of the cause does not demand it. We hav no desire to be trammeled by certain fixed and unchangeable codes like our neighbors of the various churches. Some of us are as hopeful of a future life as the most devout Baptist, Catholic, or Methodist; others hav no faith in a resurrection or well-grounded belief in an awakening beyond the grave. Some believe in spiritual visitations from the other world; others that such a phenomenon is a philosophical impossibility. But it is not for abstruse speculation on matters which are now, and probably ever will be, beyond the comprehension of the human mind that we hav banded ourselves together. Whatever may be in store for us in the future is beyond our knowledge, but the present is tangible and real, and the needs and necessities of the present demand our active labors. For eighteen hundred years mankind has been battling for heaven in a selfish, cowardly, and barbarous manner; to gain a promised paradise, it has sunk every generous, manly, and noble motive, and sacrificed its honor, integrity, and common sense. The duty which it owed to family, friends, and the world has been forgotten, and, in a blind and frantic scramble for a seat near the great white throne, it has left behind it much that elevates man above the brute creation.

Liberalism will within the coming few years effect a moral revolution. To eradicate from the human mind the errors and mistaken teachings of centuries is a gigantic task, but one that will eventually be accomplished. There is nothing in Liberalism which is calculated to secure the immediate admiration and approval of the ignorant, unreasoning, and unlettered, and among this class it will encounter the greatest opposition.

There is not, in all the various religions which are professed over the habitable globe, a single one which does not, in some manner, appeal to the lowest and most groveling tastes of its devotees.

Mohammedanism promises an unending paradise, where everything that can intoxicate the senses and gratify the desires of humanity will be offered eternally and without ceasing to those who die in the faith.

Buddhism teaches that its believers will eventually revel in untold riches and all the forbidden vices and pleasures of earth.

Catholicism and Protestantism hav provided for the faithful a vicarious atonement for those who want others to carry their burdens; a lake of fire and brimstone, in which those who desire to gratify their revengeful passions can see their enemies roasting and frying through all eternity; and a city built of gold and precious stones, where the miser, who is forced to leave his wealth behind him, can worship his idols for all coming time. And thus to the close of the almost endless list of diverse religious beliefs.

But the new dispensation promises nothing to the miser or voluptuary. It appeals to the reason and not to the passions. Its advocates hav started out on an educational mission instead of a fanatical crusade. It teaches men and women that they must bear their own sins and work out their own atonement. It teaches that a violation of natural and moral laws is no less a crime because the person who violates them does it under a religious pretext. It teaches that the barbaric and bloody customs of three thousand years ago should no longer be held up before the people of this age for their admiration and emulation. It teaches that there is a natural and philosophical reason or explanation for creation and every event that has occurred since the world began its revolutions; and it will eventually enlighten and reform the civilized world and crush out bigotry, superstition, and fanaticism under the stern logic of fact.

The assertion that the Liberalist is an enemy to morality, education, and the laws of his country bears its falsity upon its face. While human nature is the same, whether in priest or Infidel, and vice and immorality is by no means confined to any class, sect, or profession, we can honestly claim that among the hosts of speakers, writers, and laborers in the cause are the best educationalists, moralists, and humanitarians of the age—men and women who, instead of laboring to pilot a chosen few to a select and circumscribed orthodox heaven, are devoting their lives to the welfare and redemption of humanity at large.

Let our clerical friends call us Infidels, skeptics, Atheists, or any other name they choose, except bigots and fanatics. Twenty years ago we might hav shrunk from the epithets, but to-day we are proud of them. The time has come when every rational, intelligent, and thinking individual who has ever broken loose from the fetters of religious tyranny had rather be called an Infidel than a Christian, an Atheist than a trinitarian, and an emissary of the devil than a blind and senseless believer in a mythical savior.

Liberalism is not warring with anything that makes the human race better, wiser, or happier, but, on the contrary, is earnestly laboring to advance its intelligence and promote its prosperity and happiness.

Reforms, having for their object the personal liberty of mankind, hav been countless during the past few hundred years, and their originators hav justly passed into history as philanthropists and patriots; but in all the reforms which hav been chronicled during our modern days there hav been none which hav been calculated to develop the moral and intellectual portion of our being until the Liberalists and Freethinkers of Europe and America began to assert their manhood, and formed a solid line of battle against the further encroachments of religious humbuggery and clerical charlatanism. And it is the duty of those of us who are here to-day to form into line with our copatriots of other sections. Armies are made up of individuals, and victories are achieved by individual bravery, and in the battle which has now begun between intolerance, bigotry, and superstition, and Liberalism, progression, and enfranchised manhood and womanhood, let us each remember that individual efforts are necessary to make the victory summary and decisive.

## My Mother.

How could I tread that hallowed plain
Where God and Christ and angels are,
Or how could heaven to me be gain,
Unless my mother were with me there?

If not in death, I would hav staid
Within the shroud which dead men wear,
Or, living, seek the willow's shade,
And hang my harp forever there.

Of what avail the victor's crown
Or the bright robes which angels wear
Unless my mother be all my own,
With me the bliss of heaven to share?

How could I join that wondrous throng
'Mid burnished crowns and burning thrones
And know her voice shall but prolong
Hell's dolorous, deep, and dreadful groans?

As Gog and Magog warred of old,
And from the palace in wrath were driven,
So would I storm its mightiest hold
And war's loud clarion blow in heaven.

I'd join some rebel angel throng
And powers omnipotent defy;
The shout of war should be my song,
To sound rebellion through the sky.

I'd tear that robe in every fold,
And count the rag as worthless clay,
I'd scorn the brightest crown of gold
And throw the paltry thing away.

Far down through space, where Satan fell,
On strong, immortal wings I'd fly
And share the deepest, darkest hell,
Or bring my mother with me on high.

Yes, dearest mother, thy every woe
On earth 'tis given me to share;
May God no other world bestow
Unless that boon be granted there!

Such my request let heaven record,
And angels the bright record keep;
And God to me nought else afford
Save worms and shrouds and death's cold sleep.

## Three New Auxiliaries.

163. Beloit, Kansas. Secretary, Jacob A. Markley.
164. Harlan, Iowa. Secretary, C. W. Potter.
165. Modesto, Cal. Secretary, C. M. Courtwright.

Many documents of instructions for forming Leagues hav been forwarded on the request of parties who are forming Leagues, showing activity all over the field. The lecturers are also meeting better favor, and the cause in general is improving as Abbotism declines.

A. L. RAWSON,
Sec. N. L. L.

# Letters from Friends.

GLENDALE, MON. TER., Jan. 25, 1880.

EDITOR TRUTH SEEKER: I might hav spared you this infliction, wearied as you are no doubt with so much personalities, were it not that I had a small remittance to make in order to begin the new year as square as possible, and had not seen anything in the paper from Montana in response to the invitation of Mr. Bennett for an expression of opinion in regard to this little unpleasantness. But what can I say more than has been said already by abler pens than mine? I cannot find words in the Queen's English to express my opinion different from those sympathetic friends pledging their fealty; for sake of brevity—miners, you are aware, are not experts in letter writing—will refer you, for my opinion, to the letter of Mrs. Denton and other advocates of fair play.

I hav watched with anxiety the verdict of Liberals. Now that they hav proclaimed unequivocally and with trumpet notes their disgust and abhorrence of the perfidy of Bundy and Abbot, and their determination to sustain the paper and the old martyr unjustly incarcerated and deprived of his liberty for the crime of fighting for your liberty and mine, to their verdict I giv my unqualified approval and indorsement; and what a deserving and fitting rebuke! How fortunate that the premeditated plans to break down the paper and build on its ruins the prosperity of the *Index* has so signally failed! That was a trite and true saying of yours, Mr. Macdonald, that the *Index* man is pre-eminently qualified for making himself despicable and hateful to all those having an appreciation of fair play. Duty to the public. Bah! Hid behind the veil of superculture, even at this distance, it is too transparent.

A word about that letter of explanation of Mr. Bennett's. I must say it was the most extraordinary production, under the circumstances, that I hav ever read; and a man heroic enough to write such a letter is made of sterner stuff than most mortals are. That letter, with its author, will go down to posterity by the side of him who drank the poisonous hemlock.

Next to striking a bonanza, the most gratifying thing to me was your "Account of Stock." That was a grand exhibit, showing the appreciation and good sense of the people in support of right and justice.

It is very gratifying, too, that the paper is so ably conducted in the absence of the old chief. True to its name, and retaining its usual force and brilliancy, no fear now that the truth will go down for want of public patronage.

Now, Mr. Editor, permit me to say in all friendship that the columns of your paper are not too large for all that might or could be said in vindication of Freethought and the freeing of mankind from the errors, myths, and superstitions imposed on them by a false education, and the exclusion of these by so much personalities seems to me (at a distance) like a waste of good material. It is to be hoped that peace and concord will reign hereafter.

I am endeavoring to extend the circulation of the paper, and find, after a little acquaintance, it is always a welcome visitor, but new subscribers do not always understand these personalities. There, now, I hav for some time "nursed my wrath to keep it warm." I hav had my say and feel better, satisfied that I can furnish good material for the waste basket.

Inclosed find ten dollars, and apply as per list.

I am, as ever, THE TRUTH SEEKER's devoted friend,

WM KINSELLA.

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ANGOLA, IND., Dec. 2, 1879.

EDITOR TRUTH SEEKER, *Dear Sir:* I hav read D. M. Bennett's reply to the cowardly attack of Bundy, Abbot & Co., and I must say that it bears the stamp of truth in every sentence. Bennett says that he erred in writing the letters which Bundy and Abbot are making such a cowardly fuss about; and he, like an honest man that he is, asks his friends to forgive him. Now I can only answer for myself, and as I am a friend to D. M. Bennett or any other man that is persecuted by Christian priests, I say Yes, Bro. Bennett; I forgive you from the very bottom of my heart; and I would say to every Liberal that livs on the earth, and especially to Liberals of this priest-ridden government, to forgive Bro. Bennett. In the name of humanity, in the name of everything that is dear to the liberty-loving people of America, forgive Bennett! I ask every reader of the paper to write Bennett a letter and tell him that he is forgiven. Think of the slanderous lies that hav been told by hypocritical priests about Thomas Paine, and then sustain Bennett and his paper.

Bro. Bennett, you hav done nothing to ask my forgiveness, but I forgive you all the same. Bro. Bennett, in the name of honest Infidelity, I forgive you. Yours,

C. H. WOODWORTH.

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MCHENRY, ILL., Feb. 17, 1880.

MR. D. M. BENNETT, *Dear Sir:* Please find inclosed five dollars to pay for the paper and a copy of "Champions of the Church." I hav never subscribed for your paper, and probably should not now were it not for the virulent spirit that has developed, not only among professed Christians, but also among Spiritualists and Materialists, of malignant and intolerant persecution and misrepresentation of all who dare to publish to the world their best thoughts upon the social question.

If D. M. Bennett is justly imprisoned, Anthony Comstock should be in the penitentiary also. By the law under which he was convicted, it is provided that whoever causes to be sent through the mail any obscene book, etc., shall incur all the penalties of the law the same as he who actually mails it. Anthony Comstock wrote to Mr. Bennett to send him this book, and was the first cause of its being deposited in the United States mail. He believed it to be an obscene book; Mr. Bennett did not; therefore, I say, Anthony Comstock and all his privy counselors who caused Mr. Bennett to mail the book for which he is in prison are the only ones who ought to be there, and they only on the ground of conspiracy to get an innocent citizen imprisoned. If they believed "Cupid's Yokes" to be obscene, and they wrote for and caused it to be mailed, they should be indicted, tried, and convicted according to law, and not Mr. Bennett

I regard the whole proceedings against Mr. Bennett, and like prosecutions and persecutions which emanate from this puritanic clan, as the most outrageous judicial infamy that has disgraced the pages of American history since the death of Cotton Mather.

I shall always feel that an infamous robbery has been perpetrated under pretended forms of law, and that every person who sanctions the villainy is an emissary of the most diabolical, hypocritical, rotten-hearted clan of hyenas that ever disgraced the human form.

I am glad to be able to giv assurance that as far as I am advised among Spiritualists, it is only the gangrene of the body proper that is sloughed off that dissents from the main spirit of the sentiments herein expressed. I am glad also to know that in these views and feelings I am sustained by thousands of the best and ablest thinkers and writers, and that civilization is fast moving forward to the point where all will be wiser, purer, and better; will be more kind and humane, more considerate and respectable, and less acrimonious and vindictive toward each other, because of the ordeal through which the victims of intolerance hav been doomed to pass.

There is a sympathetic chord in the human heart that grows and strengthens with the progress of civilization, that ever beats in harmony with the oppressed and down-trodden brother or sister, and which is ever pointing to a higher and grander appreciation of individual rights.

With best wishes, yours truly, GEORGE GAGE.

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WILMOT, OHIO, Feb. 15, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed please find seven dollars, three of which please place to my credit for the paper for 1880, fifty cents is for the paper for three months for F. Frank, and for the balance please send one copy of "Mistakes of Moses," two copies of "Sixteen Saviors or None," and one copy of the "Resurrection of Jesus;" forward all to the above address.

I received my TRUTH SEEKER of the 14th instant, and find a long letter from Mr. Bennett. I am very glad to learn that he is much better than he was when he wrote before. We may now hope that he will weather it through and do good service yet for many years to come. This will be sad news for the meek and lowly followers, such as Comstock, Cook, and Crosby; they will be sorry that D. M. Bennett is not crushed and Infidelity stamped out.

Please put me down for a copy of the book that Bennett is writing now in the Albany Penitentiary as soon as it is published. I want to do all I can to support the paper, even if it does subject me to the epithet of libertine in the estimation of the Pharisees. I hav faithfully observed my marriage vow for forty-five years, and mean to stick to it to the end of my life. Not much libertinism in that, nor Freelovism either. What they can make out of me for supporting Mr. Bennett and his paper I will let them (the Pharisees) judge for themselves, but I will do it, anyhow.

Respectfully and fraternally yours, JAMES ALLEN.

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ELDORADO, IOWA, Feb. 12, 1880.

FRIEND BENNETT: Please find inclosed $3.50, $3.00 of which is for the paper for 1880, and use the 50 cents as you see proper for the benefit of THE TRUTH SEEKER.

JOSEPH HUNTZINGER.

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OREGON, MO.

EDITOR OF THE TRUTH SEEKER: Bad as is the statute under which Bennett, Paine, Foote, and a hundred others hav been selected to suffer, the partiality with which it is executed is worse. How mean and wicked it is to pick out a few men for prosecution and let others go! Lately I saw in *Scribner's Monthly* some cuts that none of us Freethinkers would dare send per mail. So I hav seen the like in *Harper's Weekly*. "Cupid's Yokes" I could leave on my parlor-table or read to ladies, but the "Yahoo" I dare not, yet Bundy advertises and sells it. I say nothing of the Holy Bible. Yes, it is plain that we are spotted and there is a conspiracy to crush us. CLARK IRVINE.

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EUREKA, MICH., Feb. 12, 1880.

FRIEND MACDONALD: For one, I should not like to see D. M. Bennett step down and out unless it should be from that Christian institution. I think it would please Rutherford and Anthony too much to hav him step down and out. A long time after Hayes & Co. hav stepped down and out, and Bennett has done all the good he can and is well paid for the work he has done and the sacrifices he has made, then he may step down and out, not until then by my consent. I thought our fraudulency would hav released friend Bennett before this, but yet he holds him firm and is not much worried in his Christian mind about what he is doing. Well, about one year more and he will sit down where he belongs, and he will then hav time to study the matter all over and will probably see where he made a miss by letting Mr. Bennett go to prison. Four months is but a short time to me, and for the sake of our friend in prison, I say, Fly swiftly round ye wheels of time and bring the joyful day.

THE TRUTH SEEKER does not die worth a cent. Well, then, what was the use of sending D. M. Bennett to prison if you sons of Lucifer do not let it die, nor even get sick, but getting better all the time? That most be one of those Christian mistakes. Mistakes do happen in that family. If D. M. Bennett really thought he could spare the time and the stamps to write to a young lady, and it pleased her and himself and kept up the acquaintance and friendship that existed between them, what of it? I would not pretend to forgive or blame him for such a trifle. I can forgive him for much worse blunders than that when I know he has done so much to lead so many of us out of the house of bondage to this land of light and reason. But, dear friend, I hav detained you too long; I must stop.

Yours truly, P. S. TITUS.

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CEDAR RAPIDS, IOWA, Feb. 10, 1880.

D. M. BENNETT, *Dear Friend:* I believe this is my first attempt to write you direct since your inhuman imprisonment. But I do not wish you to infer that this seeming silence has been because I do not sympathize or think of you constantly and that I admire your true nobleness less because pretended Liberals and friends hav belied and joined your Christian persecutors in slanderous misrepresentations. I thought there were so many that would flood letters upon you that I would wait until your time might not be too much overburdened in reading letters.

My faith in you as a noble brother, as a defender of human rights, has been rather strengthened than weakened by the assaults of Bundy, Underwood, Tuttle, and Abbot. I regret your connection with those letters, but your manly way of confessing all has more than made amends. What can be more noble than for a man to confess his faults or acknowledge his errors? Few hav been the characters in all the ages past that hav done as much. I think it was a deep-laid plot on the part of Bundy and Abbot to do just what they did do. Being a Spiritualist and reader of the *R.-P. Journal*, I wrote to Bundy urging him to take a stand against your injustice at the hands of the church; I also urged him to lend a helping hand to influence all Spiritualists to sign your petition for pardon, but he replied by private letter that there was something that he wished to see me about when he should come this way on an editorial excursion train; but not being able to see him, I heard nothing more until his foul attack. I, with a friend, went to work and got two hundred and fifty names of our best citizens and all the Spiritualists on your petition; and I honestly believe that nine-tenths of all Spiritualists are with you to-day, at least all that comprehend the facts in your case.

I ceased to take the *Journal* the moment I realized Bundy's course. I regretted doing so, as I like to sustain Western journals; but the mean, dastardly course pursued toward you and your paper I could not sanction by sustaining its editor. I think the course that B. F. Underwood pursued toward you concerning those letters is unjustifiable. All true humanitarians should giv him as good a letting alone as Bundy and Abbot.

I hope that you will come out of prison with sufficient physical and mental vigor to rally all honest humanitarians around you and the cause you hav suffered for these long and wearisome months, and I feel assured that the race in the centuries to come will bless you as one of its benefactors and martyrs. I shall send five dollars to the office for papers and books, and I want your paper to liv to a good old age.

Yours for a free humanity, DR. A. B. DENNIS.

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OSWEGO CENTER, N. Y., Feb. 10, 1880.

FATHER BENNETT: While I fondly hope you are now asleep, recuperating your exhausted energies to perform the duties to which you are assigned, I am sitting up, at a lonely hour of the night, thinking how I can send a word of comfort to cheer your heart and your monotonous prison life, which, no doubt, drags slowly and wearily with you; and if my will was law I should repeat the exact words ascribed to Jesus when talking to the woman: "Neither do I condemn thee; go in peace and sin no more." I do not wish to tantalize you in the least, knowing that you hav all the trouble that a poor, nervous old man can sustain now, but I feel impressed to tell you that you will be surprised when you come to learn the progress which the religious and also the scientific world has made since your incarceration, and that the world moves with increasing momentum, and you will be like the character in the old fable, "Rip Van Winkle." Yes, the world moves, and all the powers that be can't stop it, and the Christian world, both Catholic and Protestant, will yet liv to thank and bless just such "old fools" as you hav been, and will learn that you hav been to them a sacrificing friend, to whom most of them are now ungrateful. They will yet believe the truth that these middle-men, upon whom both Catholics and Protestants hav turned their guns, hav saved them both from having their own throats cut from ear to ear. This is a fact of which both sects accuse each other, and past history confirms it well, and whether you sink or swim, survive or perish, there is an army in the field that will "fight it out on this line," and the gates of hell shall not prevail against it; and the slowest thing for the Christian world to learn is the fact that we are opposing creeds, theories, and wrong, and not Christians as individuals; and when God sees fit to employ only honest agents to represent his cause, the strife is at an end, and the hypocrites will be nowhere. Be assured you hav my utmost sympathy, and my best wishes for your early release and your future welfare. A. H. WALKER.

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TOM'S RIVER, N. J., Feb. 15, 1880.

MR. D. M. BENNETT, *Dear Sir:* Your last letter from Albany was the best one yet by you, I think. I am glad you say, Ask for clemency from Rutherford no more. Poor old granny he is!—only a woman in pants, and a very poor specimen of one at that (I beg pardon of all womankind for the comparison, but I only mean in the matter of being the victim of some other person's whims, as too many women are.) Truly you are doing much for the cause of humanity while confined, and perhaps your forthcoming book may do as much good as did the "Age of Reason," which I believe was written while its author was also in prison. Indeed your paper is like a Fairbanks' standard scales, for by it a Hayes has been weighed, as well as numerous other useless products of this world, which hav been made to kick the beam when justice was the weights. Fraternally,

O. N. BANCROFT.

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BURTON, Jan. 11, 1880.

MY DEAR FRIEND: Allow me to congratulate you upon your success in your new field of labor as editor of THE TRUTH SEEKER, with which I am well pleased. There is at least half a dozen of us made happy once a week on receipt of your paper; but the times are so hard I can scarcely tell how I will be able to remain a constant subscriber. This money question seems to be a serious drawback to the Liberal cause. It is true there are some wealthy Liberals, but as a class they are too honest to grab for wealth. If my finances were better I would, most assuredly, for one, accompany brother Bennett on his journey and reception home. It would be a mountain of pleasure to me. I hope the Liberals generally will be on hand to escort him on his journey home. I would be pleased to learn that the procession extended from Albany to New York. I am always pleased to hear from friend Bennett, and admire the cause he so earnestly and elaborately defends. I hope he may come out of the Christian bastile in full vigor, able to wild a vigorous quill in defense of constitutional rights and intellectual freedom. Sincerely and fraternally yours,

JACOB REED.

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ELMIRA, N. Y., Feb. 4, 1880.

DEAR FRIEND BENNETT: I venture to call you friend, not by reason of any personal acquaintance with you that would justify me in so addressing you, for I, like many others, am an entire stranger to you, but not to the injustice of your case. Like them I am not insensible to the wrongs heaped upon the head of your venerable old age; like them I hav learned to sympathize with you and to realize the illegality of your conviction. I address you, friend, because you are the friend of those liberty-loving people who to-day, as for centuries past, bear the yoke of oppression, in sympathy with whose cause, as their noble advocate, through the columns of your valuable paper, you hav been seized and thrust into a dungeon like a nefarious felon, under a most fraudulent pretext of obscenity, trumped up by an infernal association of persecutors and inquisitorial tormentors for advocating the rights of American citizens, guaranteed to them by our noble patriots in the Constitution, who, for a full century past, hav mutually pledged their lives and honors for the freedom of their country. You hav been seized and cast into prison, fettered in chains forged by the blood-hounds of a Spanish Inquisition, who are strolling around in the livery of heaven, ostensibly serving the Lord, but in reality ruining the happiness of the human race—whose throne is based upon evil-doing and sustained by hypocrisy, who are wearing the cloak of religion to shield them in their wickedness. If to-day the sound of the trumpet were to gather the ashes of our noble heroes from beneath the walls of their silent graves, uprising in their completed forms, animated by the same impulse that led them then to victory, and were to behold the wrongs

that are perpetrated toward American citizens, they would return to their cold tombs, blushing in utter shame for their country.

Cheer up, old fellow, there are bright days for you in the future; and although you hav been robbed of the privileges of a freeman, yet let it be a consolation to you in your present affliction that you are not deprived of friends, who are thinking of you with tenderness, and who are eagerly awaiting the time when you shall be restored to freedom, when you shall again breathe the air of liberty so dear to us all. Therefore, keep up your spirits; let not your courage fail you; you hav endured it bravely till now; bear it patiently henceforth, until the happy time shall come, which is fast approaching.

I inclose my check for $3.15, as my next year's subscription for a copy of your paper. It is, indeed, a small tribute to the many qualities vested in your valuable journal, which entitle it to the highest place within the compass of moral teachings, but I wish to assure you that it could never hav been given with a better heart. Should you consider the true sentiments of my heart I bear toward you (although inadequately expressed) worthy of the trouble to giv it space in your valuable paper, you may do so, as my desire is to be free, both in thought and expression, worthy of a cosmopolite. Yours in sympathy, I. ABRAMSON.

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ROCKFORD, Jan., 1880.

D. M. BENNETT, ESQ, *Dear Sir:* The cause is progressing very well here, and we hav several good chances to meet the enemy. We hav a preacher here who has knocked the bottom out of hell, killed the devil, sat down on the total depravity doctrine, and has got the people all a thinking, and there is quite a shaking among the dry bones. The other three preachers are all down on him, but we all turn out to hear him and support him as well as we can. I find that your leaflets are just the things to silence them at our Red Ribbon Club meetings, when they get to talking about the Bible and their Christianity, and what they hav done for the world. They try all means and foul schemes to choke us off at the meetings, and lie about us, and I hav been sent to jail for ninety days for speaking at a meeting after I was called to order by the chairman; and when I was in jail a preacher came (Spence) to me, and, in the presence of three witnesses, made this proposition to me: That if I would pledge myself never to speak at a temperance meeting again they would get me out of jail and assist me to pay my fine, which was $28.25. I told them if I stayed there until I was rotten I never would go out on such terms; but I came out sooner than they expected, as a good friend came of his own accord and bailed me out, and carried it up to the Circuit Court, where it was *nolle prosequied*, and I hav made it hot as hell for them ever since, and they don't educate the people any more—don't even show themselves at any meetings outside of their churches.

I wish you would strike me off about five hundred copies of a chapter of an unpublished Bible found near this place, on the Rogue River. There is a family here called Hyde, who hav run the town heretofore. Their preachers' names are Gardner (Methodist) and Buck (Baptist). Here is the Bible chapter in question found:

"And there was a great cry and murmuring among the Fordrockites, who dwelt on the banks of the Rascal river, which flowed into the great Ticjes-ma River, which emptied itself in the Gan-i-mich Sea, one of the seas belonging to the States United; for the Thinkers Free and the people there never bowed the knee to any of the gods that The-make-every-thing-clean tribe had set up in their midst—had said, with one accord, We will not hav the Cattle-skins to reign over us any longer, for their ways are mysterious and their book-keeping crooked. But the Cattle-skins, who were the keepers of the treasures and storehouses, and the law-givers, said, We shall reign over you, and our Vegetable-raisers shall rule thy children with a rod of iron and break them in pieces like a potter's vessel. But the Thinkers-free and the people that had never bowed the knee to any of the gods that the Make-everything-clean tribe had set up in their midst said, with one accord, You shall not reign over us any longer, for they were no more as clay under the hoofs of the Cattle-skins, for they had a man in their midst who possessed the power to cast out devils, and they were no more afraid of the fierce wrath of the Cattle-skins nor the hell of the Vegetable-raiser. Then the Tistbab's ram stood forth and cried with a loud voice, and said, For four-and-thirty years I hav served my God and reigned over other tribes. I will reign over the Fordrockites. But all the people, with one accord, said, We will hav no Pharisee to reign over us. Then the Tistbab's ram lifted up his voice and wept. Then the Thinkers-free and the people that had never bowed their knee to any of the gods that the Twoists had set up in their midst shouted with a great shout, saying, Long live the man in our midst who possesses the power to cast out devils! And there was great rejoicing among them; but there was fear and dismay in the Twoists' ranks, for the Ram and the Vegetable-raiser were dethroned and the power of the Cattle-skins almost gone." (Here endeth the first chapter. To be continued in our next.) Yours truly, R. MCCLEAR.

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PARIS, ILL., Feb. 18, 1880.

MRS. D. M. BENNETT, *Dear Madam:* Inclosed find post-office order for ten dollars—six dollars for the two subscriptions named, and four for aid of yourself and the paper.

Convey to your husband my kind regards.

Respectfully, WM. H. GEOHEGAN.

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RICHMOND, P. Q., CAN., Feb. 12, 1880.

EDITOR OF THE TRUTH SEEKER, *Sir:* Although only a trial subscriber to THE TRUTH SEEKER thus far, I take pleasure in informing you that, although not concurring with all the views expressed in your paper, yet I like the general contents of it better than any other paper I ever read, being just what it is represented to be—an out-and-out Freethought paper. And I fully appreciate your and Bro. Bennett's efforts to free the world from mental slavery and superstition. Bro. Bennett has my heartfelt sympathy for himself and family in the most unjust persecution to which he is at present being subjected, and I sincerely hope that he will be able to brave and weather the storm which is now nearly ended, when he will again hav the freeman's rights of wielding his pen in his own defense, hurling back at his slanderers the contemptible lies with which they hav defamed his hitherto unimpeachable character.

I join with the readers of THE TRUTH SEEKER in asking Bro. Bennett to again take the helm of the ship on his release from the enemy's power, not because I believe it to be mismanaged at present, but because I prefer to see the old veteran again at his post, with Bro. Macdonald as assistant as heretofore.

I shall always consider it a pleasure and a duty to do the utmost in my power for THE TRUTH SEEKER regardless of its popularity or unpopularity.

Inclosed please find two dollars, for which send papers to the addresses annexed as trial subscribers, and place my name on your books as an annual subscriber.

The editors of our two local papers here—the *Guardian* and the *Standard*—are both Liberal thinkers, and I suggest that you exchange with them. They hav received one of the notorious five thousand *Indexes*, and by exchanging with them you may perhaps help the cause in this vicinity.

Yours fraternally, G. GYMER.

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CLINTON, IND., Feb. 10, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed herewith find $4.20, to be applied as herein directed. I hav received circulars from some Liberal lecturers who would like to come to Clinton, but I cannot attend to them, as I liv on a farm; but you might say there is in Clinton a very neat little Opera House, capable of seating eight hundred people, and I think the people here would patronize a Liberal lecturer such as Mr. Underwood or Mr. Jamieson, but don't think a Spiritualist would do well unless he could trot out some materialized ghosts. The owners of the building will let the hall and circulate the bills for one-half the gross receipts. There has never been a Liberal lecture delivered here yet, but to show you that there is Freethought in the community I send you a copy of the local paper, the *Herald*, by which to judge. Should some one wish to try it they may address N. C. Anderson or J. H. Bogert, Clinton, Indiana. Yours, JNO. H. RYAN.

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ARRINGTON, KAN., Jan. 20, 1880.

D. M. BENNETT, *Dear Sir:* It seems strange that in the nineteenth century a man could be sent to the penitentiary on such a charge as that brought against you for circulating a treatise on marriage, yet such is the fact. I am a constant reader of your excellent paper, exchanging with a neighbor, yet I see suggestions by some in your paper which I am convinced if generally adopted by Liberals would be ruinous to the cause, such as joining our fortunes to Denis Kearney and the fiat greenback nonsense. That would never do. It would draw from our organization the very best thinkers and writers we hav. No men or set of men or government can by a fiat giv purchasing power to any commodity of no intrinsic value, and it is folly to talk about it.

At least all must acknowledge that it is an untried experiment. I see it said that all there is in it is for the government to make said piece of paper a legal tender for all debts and taxes, and it will answer the purpose of coined gold or silver or paper money now used, the latter being always a promise to pay. Fiat money is not. You might pay your debts that way, but after it had answered for that purpose you could not compel any one to take it for wheat, pork, or beef, or wherewith to clothe or warm yourself. It has done all it can do, and has become worthless, and if the government had no other kind of money it would hav no means of sustaining itself. It would be dissolved. Fiat money would be a more potent engine of destruction than Jeff Davis and his army. It has paid its debts perhaps, but it cannot afterwards buy a pound of beef or pork or flour, or a musket. Its employees, having no other kind of money, would be in a like condition, and a dissolution would be inevitable; indeed it would be the most successful treason that could be devised, in my opinion.

The Liberal cause is flourishing in this county (Atchison). I am of opinion that one-half at least of its citizens are true Liberals, yet there are not one hundred fiat greenbackers and Kearneyites in the county. My motto is to fight the myths and absurdities of orthodoxy and superstition, and take a sensible and obtainable stand in politics, and our rights and liberties will finally be accorded to us. It is by persistent effort for the right in the right direction that we shall win. Yours truly, R. A. VANWINKLE.

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MURPHYSBORO, ILL., Jan. 21, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed please find post-office order for six dollars to renew our subscription to the paper for the coming year. THE TRUTH SEEKER is all right with us Liberals about here. The *Index* and *R.-P. Journal* are all wrong with us, and are never mentioned except to execrate them. Yours truly, C. A. MILLHOUSE, J. S. LONG.

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RISING CITY, NEB., Jan. 21, 1880.

MR. EDITOR: I used to think that America was the home where every person had a right to believe there was one God or two Gods or a hundred Gods or no God at all, and still be entitled to all the privileges of an American citizen; and that the oath of the person that did not believe in the Jewish God should hav as much weight in the courts as the oath of one that does believe in him. But how sadly I was mistaken! for the other day I and one of my neighbors had a little difficulty, which ended in a lawsuit. As I was about to be sworn, the defendant's lawyer objected to my testifying, on the ground that I was an unbeliever. Then he questioned me as to my belief. He asked if I believed in a Supreme Being. I wanted to know of him what shape it was in and where it was, but he could not tell. Then he wanted to know if I believed in the orthodox God that is worshiped by them. I told him that some worshiped one God and some another, and I wanted him to tell me which one he meant; but he could not tell. Then he wanted to know if I believed in a future punishment after death. I told him I did not. Then the justice of the court, whose head is not filled with superstition, but with sound sense, said that I might testify. Now, if we had had a Comstock for justice, what might hav been expected but the reverse, and my testimony excluded on account of my belief?

I would say to all Liberals to beware of Comstock. If the old fellow is not in your county, probably some of his imps are.

If there is any Liberal speaker in this state, I should like to hav him come to our town and giv us a course of lectures and we will try to amply reward him for his trouble. I think there could be a League started here, for there are quite a number here that hav a Liberal spirit in them. If there are any Liberals in this state that would like to correspond with a brother for the purpose of giving him courage in the good cause, please let them write to me and I will be very thankful and will try and write to them.

Please find inclosed one dollar, for which send me the book, "Sixteen Saviors or None."

Yours, for equal rights, HENRY REINHEIMER.

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SANTA BARBARA, CAL., Jan. 29, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I feel very thankful for the kindness you hav manifested towards me, in sending THE TRUTH SEEKER to me so long after my year's subscription had expired. I am glad to be able to send you $4 00.

I anxiously watch every paper, hoping each week to hear of Mr. Bennett's release.

It is very evident to my mind a government that makes laws to allow any subject thereof to hav the power, no matter how obtained, merely from revenge, as in Bennett's, case, to incarcerate any one whom they choose, is not a government for the people, but for a few. A government that enacts laws which can place any citizen thereof where he is deprived of the bounteous gifts of nature so freely bestowed upon all, viz., the warm sunshine, pure air, and light; to disenable them to filfil their duties of life, is surely wanting in its structure. Yes, truly we need THE TRUTH SEEKER and just such a man as D. M. Bennett to be at the head, to send the missiles of truth home to all creeds, dogmas, and superstitions. If D. M. Bennett is to be condemned and put down merely for making a mistake in life, then what chance is there for those who may hav made more than one. I, for one, am glad to let him try again, and will forgive seventy times seven rather than kick him now, while in a felon's cell. The difference between Mr. Bennett and his enemies is, they will not confess their faults; but that is no reason why they are without faults or hav never made any mistakes in life.

I like your bold, manly spirit, that is ever manifested in sentiments that the columns of THE TRUTH SEEKER ever proclaim. Giv us the truth, even if it probes the tenderest wounds and sores with a two-edged sword, showing us we hav that in us which limits us in our growth so we cannot come up higher. I, for one, wish to see myself as others see me, if possible; to grow large enough to giv others the same rights I ask for myself. I had rather suffer wrong than do wrong to others. Hoping that you may come out prepared to work for truth, justice, and liberty, I remain,

Your friend, MRS. M. E. ROCKWELL.

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LONDON, MO., Feb., 1880.

EDITOR TRUTH SEEKER: As the time draws nigh when Mr. Bennett will be liberated, wouldn't it be well to make arrangements to meet him at the bastile and escort him, in a manner befitting the occasion, to his home. I should like to be one composing a vast concourse of friends to greet the hero of the ninteenth century, to shake hands with the old martyr to human liberty. Let there be a procession formed (if Comstock will assent), and with no other banners than the national flags upside down, march through the streets of the city. Let it be a time of general rejoicing.

I liv away out West, but wherever civilization exists there will be found advocates of free thought, free mails, and Infidelity. Considering the population, we are numerically strong. We hav one flourishing League and are only waiting the advent of some good lecturer to organize another. I would like to advise all Freethinkers who contemplate coming West to locate in this county. It will be but a few years till we hav a majority, and already some of the Christians are threatening to migrate. The county papers opened their columns a short time ago to the discussion of Freethought, but the clerical champion, getting the worst of it, squealed, and his friends interfered, and by threats forced the papers to stop the fight. This is an Infidel community, but a Presbyterian minister occasionally looks after our spiritual welfare, but in his sermons he has entirely ignored and denied the existence of a hell. We hav educated him up to a higher standard of thought. We can educate the people by first educating the clergy. The more eminent a minister becomes the more liberal he is. I don't want it understood that I include Joe Cook in the roster of Liberals. If Joe ever gets ideas enough into his conch-shell to approach Infidelity, it will be after he has gone through another course of theological training in an insane asylum. Our friends are taking many Freethought publications, but THE TRUTH SEEKER is well represented and we intend to run after no false gods, such as Abbot and Bundy, but stick to Mr. Bennett as long as he givs us such exhibitions of his honest and true courage.

Yours for freedom, GEO. W. MAY.

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## A Challenge to a Christian Paper.

TO THE EDITOR OF THE CHRISTIAN STATESMAN, *Sir:* I hav seen an extraordinary letter in your columns on the character of Thomas Paine. How much better it would be for both your paper and your correspondent to hav refuted Paine's arguments instead of abusing him. I can assure your correspondent that the letter contains the germs of its own refutation within itself. I will allow the letter to be genuine, and all the slander Paine's enemies hav written against him to be true for the sake of argument, and I will prove from Christ's friends that Christ is a far worse character than Paine. Yours faithfully,

FRANK MAUDSLEY.

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CONSERVATIVE AND PROGRESSIVE MINDS BOTH WANTED.—Minds that affirm and minds that deny, minds that construct and minds that destroy, live and work next door to each other. Which of the two classes you and I belong to, in our day, is a matter that depends not over-largely on our wills. It is a matter of temperament, of education, of circumstances, rather than of will. One man can hardly help being a doubter; another is predestined for belief. What are your instincts—to accept or to examine? is the first question. What sort of intellectual atmosphere hav you been bred in? is the next question. What sort of experience hav you had—the kind that makes you cry, "How beautiful it is to be alive!" or that which makes you ask, "Is life worth living?" is the next. *Then* comes the question, Hav you treated your mind fairly, done what you could to affect the biasses of temperament and narrowing conditions and yet, in the liberation, to keep yourself from other biases and from reactions beyond the line of reason? Whichever class you belong to—the constructors or the destroyers—it is well to remember that the other class is not to be greatly blamed, then, for being the other! and again, that it is well for the world that there *is* the other. If all affirmed, where would the new truths come from? for universal affirmations would pretty surely be acclaims of the moment's orthodoxy, and the moment would then lengthen to the century. If all denied, where were the stability that steadies the generation and organizes the truth already reached into moral instincts and ever-sure ideals.—*W. C. Gannett.*

## Answer to "Sweet By and By."

BY WM. J. GORSUCH.

You may sing of the sweet by and by,
Of the meeting on death's farther shore,
Of those blissful retreats when we die,
And the turmoils of earth life are o'er.

CHORUS.
But I sing of the now,
And the brightness this life holds for all,
But I sing of the now,
And the brightness this life holds for all.

Why neglect ye the joys of this life,
For futurity's unknown "to come;"
Ye indulge here in fierce, bitter strife,
Yet expect ye a bright, heavenly home,

CHORUS.—For I sing, etc.

Why not liv ye in love's circling arm,
And let brotherly care fill your heart;
Drive away thoughts of hardness and harm,
Then ye'll know not sin's unending smart.

CHORUS.—For I sing, etc.

When, in this life, the long parted meet,
And pure love in their hearts reigns alone,
Think you not their delight is as sweet
As the joys of that untried "unknown."

CHORUS.—For I sing, etc.

*Baltimore, Md.*


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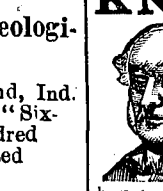
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2. Your petitioners pray that the Postal Laws of the United States may be revised and limited to purely postal purposes and brought clearly within the Constitution, and that all attempts to establish a censorship and espionage over the mails based upon the sentiments and meaning of the matter mailed may be abandoned, and that all fines and imprisonments heretofore imposed under such laws may be repaid or relieved.

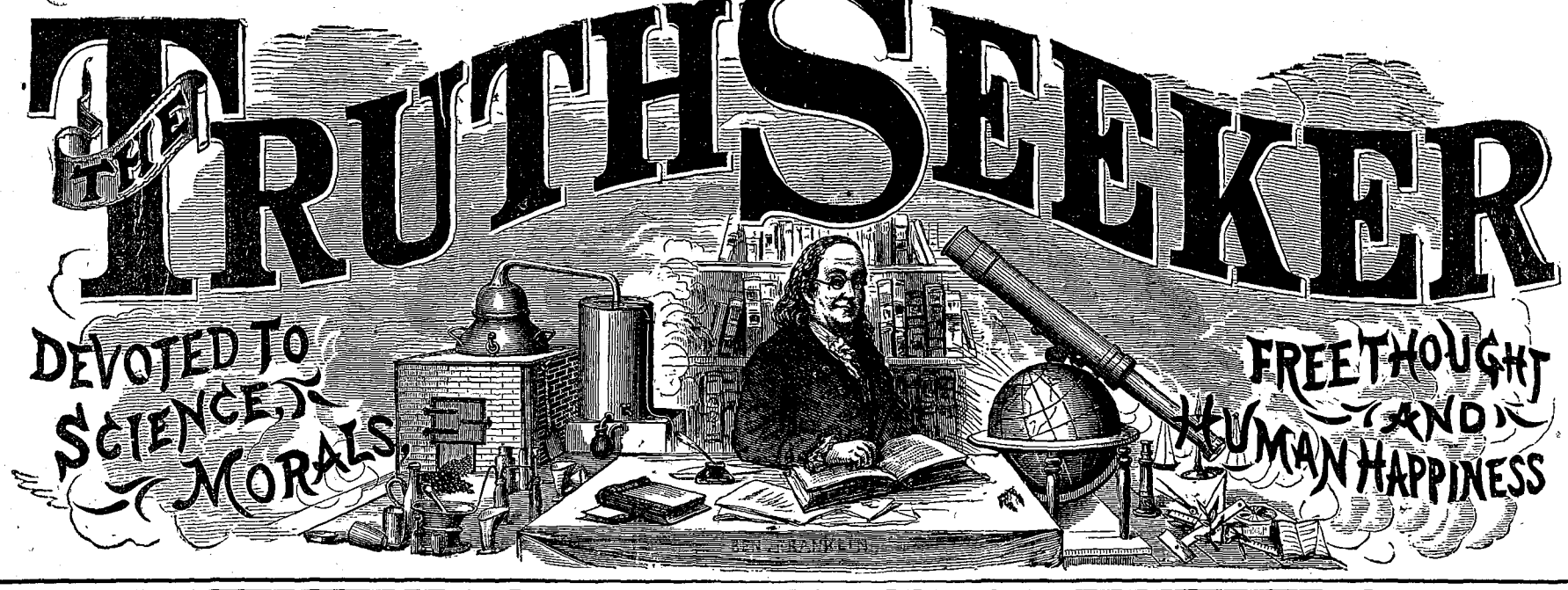
3. Your Petitioners respectfully represent that their motive in signing this Petition is not sympathy with nor a desire to further the evils against which those laws are ostensibiy directed, and which your Petitioners believe can be otherwise obviated, but from the conviction that those laws on the part of the general government are dangerous in themselves, that they have been grievously abused, and that as precedents they plainly fall within warning of President Madison:

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Your petitioners therefore earnestly submit that those laws should be repealed or limited to strictly postal purposes, and that the criminal or other objects of government sought to be attained by them should be attained by the ordinary course of governmental administration.

And your petitioners will ever pray, etc., etc.

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Vol. 7. No. 10. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, March 6, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

A. J. HAUCK is organizing a Liberal League in Altoona, Pa.

LIBERAL LEAGUE 171 has been chartered at Smithville S., Long Island. Secretary, George Jepson.

"THIS is arrest I hav not been longing for," was the comment of a weary thief when he was finally run down.

THE Bishop of Kilmore and the Archbishop of Armagh, Ireland, the heart of the famine district, hav sent five thousand dollars to the Pope as Peter's Pence. Comment is unnecessary.

THE Rev. A. J. Kirk was giving satisfaction as pastor of a United Brethren Church, at Kansas City, when his usefulness was suddenly destroyed by the news that he was a fugitive bigamist and swindler.

THE consciousness that you are right will make you happy even when all the world thinks you wrong, and the consciousness that you are wrong will make you miserable even when all the world thinks you right.

A EUROPEAN professor has issued a book containing seventy photographs of hell and its inhabitants. That's the way it goes, the devil is always ahead in advertising. Nobody has made a book with authentic pictures of heaven.

A GANG of nine highway-robbers, burglars, and horse-thieves were recently arrested in Bellefontaine, Ohio. They were all young men, of the best families, church-members, very pious, and had been reared under church influences. Their preacher must hav been a Crosby or a Cook.

JOSEPH COOK once remarked that "the aggregation of bioplastic germs evidences an irresistible tendency to correlate the molecules in inverse ratio to the capillary process of differentiation." "If you say that again," said the person addressed, turning pale with anger, "I'll knock you down!"

LIKE Brother B., of Pokomoke,
And Brother T., of Ho-bo-ken,
He kissed no aged women-folk,
And never, never kissed the men.
He chose the comely dame and miss—
Then why should people gossip so
About the merely social kiss
Of Brother Lane, of Kensico?

A VICTIM of domestic infelicity, who is in the habit of dreaming, should never go to sleep in church. A congregation near Quincy was somewhat startled last Sabbath when a venerable member excitedly yelled: "Here, now! drop that skillet, old woman! If you throw it at me, I'll jam your old bald head agin the wall till you think its a lodgin' house for shootin' stars!"

KISSES of "Christian affection" are creating trouble among members of the clergy who indulge in them. Another Methodist preacher at Arlington, New Jersey, is on the "ragged edge" in consequence of a too frequent repetition of these purely Christian evidences of affection for a lady member of the flock. The "disease" is becoming epidemic among the dominies, and the question will soon be asked, What shall we do with our preachers?—*Lake City Sentinel.*

THE stupidest man in Maine is a farm-hand near Lebanon. He was hired to plow a ten-acre field, and his boss, wishing him to draw a straight furrow, directed his attention to a cow grazing right opposite, telling him to drive directly toward that cow. He started his horses, and the farmer's attention was called to something else. In a short time he looked around to see what his hired man was doing. The cow had left her place and was walking around in the field, and the hired man following her, drawing a zig zag furrow all over the field.

MR. C—— was pastor of a Baptist church in a certain town in one of the Western states. He had been on very bad terms with some of his flock for some time. They abused him whenever they could find occasion, and he reciprocated with equal readiness. Before his contract with the parish expired he received an appointment as chaplain of the state prison. Elated at this lucky opportunity of getting rid of him, the congregation came in full numbers to hear his farewell sermon, perhaps less to compliment than to annoy him with their presence. Great was their astonishment and still greater their anger when the reverend gentleman chose for his text the following words: "I go to prepare a place for you . . that where I am, there ye may be also."

THE Deadwood *Pioneer* offers the following inducement to young men of the Hills to attend a meeting for the purpose of forming a church society: "All the girls and young ladies in town, but none over eighteen years old, are to be there, are requested to be there, are urged to be there, to organize a perfectly lovely society. Its object is to giv one or more entertainments, literary, musical, dramatic, and social, with a sprinkling of tableaux, and perhaps quadrilles, to raise funds to buy a library for the Congregational Sunday-school. With the array of 'endearing young charms' and radiant young charmers already enlisted in the movement, it is bound to succeed. In the bright lexicon of such lovely youth there is no such word as fail. We wish it understood that we are under eighteen for all practical purposes."

A MAN whom the Red Wing (Minn.) *Advance* calls "our great and Reverend B. J. Muss," is in the courts of his state, charged with cruelty to his wife. He is a man so pious that he will not allow his children to attend a secular school. Examination has brought out the fact that he appropriated $1,000 of his wife's money, put it out at interest, and pocketed the income. Although possessed of property to the amount of $30,000, he has for the past few years allowed his wife but $15 per month for the support of herself and a family constantly increasing in size. For a time, by teaching music, taking in sewing, etc., his wife managed to get along. Recently, however, she had the misfortune to break her leg, which, combined with chronic diseases superinduced by the cruelty and brutality of her husband, has forced her to seek redress in the courts. The place for this "great reverend" is with Cowley, of the "Shepherd's Fold."

THE Rev. Edward Cowley, the keeper of a wolf's den in New York called the Shepherd's Fold, where he starved children to death and otherwise maltreated them to an extent that outdid the cruelty of Squeers at Dotheboy's Hall, has been tried for his awful crimes, condemned to a year's imprisonment and fined $200. Another man, D. M. Bennett, has met with the same punishment for simply exercising his right to send a philosophical pamphlet through the mails. But Cowley was a mouthing Christian parson, who mumbled his prayers every day over the children he starved and worked to death and to idiocy, and Bennett was an impious Infidel who did humanity service by denouncing such sanctimonious scamps as Cowley. That makes a great difference. Justice demands that Cowley be hung or imprisoned for life for murder of the most cold-blooded and heartless kind, and that Bennett be released and liberally compensated for what he has suffered. It is not strange that hardened criminals in the jail where Cowley was incarcerated shrank from him as a monster of wickedness too vile for them to associate with. We need a Dickens to portray Cowleyism in this country.—*Winsted Press.*

ERNEST RENAN, who is to deliver a course of lectures in London very soon, has made as many enemies by the expression of his opinions as any author of his time. Like many other Frenchmen, he began life as an earnest Roman Catholic, and has grown into a pronounced Rationalist, which has naturally arrayed against him all the forces of the church. He is a Breton having been born at Treguier, the son of a sailor, and his young life was passed in indigence and obscurity. Naturally reverent and pious, his bent was strengthened by the priests who had charge of his early education in his native town. He was so influenced by them that he decided, when in his twelfth year, to enter their order as soon as he could qualify himself. At 16 he went to Paris, where he entered the seminary of the then Abbe Dupanloup. He afterward completed his philosophic studies at Issy, and continued his course at St. Sulpice. Culture and mental expansion had had a natural, though unanticipated, effect on his opinions, which had meanwhile grown too heretical to admit of his following his former sacerdotal bent. His acquisition of the Semitic languages, on which he prepared a memoir, and for which he gained the Volney prize, had been particularly instrumental in confirming his skepticism, and he expressed in brilliant fashion many of his altered views in his periodical called "Liberty of Thought." He wrote much and ably for the "Revue des Deux Mondes" and the "Journal des Debats," published translations and essays on various subjects, and was sent, in his 37th year, by Louis Napoleon, to Syria and Phœnicia, which resulted in several learned and eloquent volumes. He was elected, on his return, to the chair of Hebrew in the College de France; but his opening lecture was so pregnant with rationalism as to alarm the faithful, and, ultimately, to bring about his removal. Why a man's doubts about mere dogmas should incapacitate him for teaching Hebrew, dogmatists alone can apprehend. Renan's utterances had become more and more offensive to the Roman church, and when he gave to the world his "Life of Jesus," all its thunders were launched at his devoted head. No work of the time has, in all probability, caused such an agitation. Controversialists of every hue and pattern fell upon it; thousands of articles, pamphlets, and volumes hav been written to refute and condemn it; it has, literally, been damned to everlasting fame. The "Life of Jesus" is one of a series of works, still incomplete, on the origin of Christianity. Renan will be 57 this month. He is one of the most amiable and benevolent of men, one of the ripest of scholars, and a generally admitted master of French prose.

HERBERT SPENCER is better liked as an author, and his philosophy is more appreciated, in this country than in his own. Many Americans hav visited him in England, and he is on intimate terms with some of our leading scientific men. As he is a thorough-paced Democrat, there is much sympathy between him and our people, intellectually and politically. A London correspondent, who has just been taking his personal and mental photograph, puts it in ink for the benefit of his readers; Spencer has a calm, pale face, rather large features, a very high, partially bald forehead, thin, dark-brown hair, streaked with gray; slight figure somewhat bent and suggestive of delicate health, from which he has been a life-long sufferer. He talks very well and fluently, having none of the national hesitation, on a great variety of subjects, and in a positive, well-nigh dogmatic manner, indicative of a man whose opinions are not to be altered. Strangers complain sometimes of his abruptness, of a certain want of tolerance; but his friends find him uniformly amiable and courteous. He keeps careful trace of the history of thought, and of the radical views he entertains. He has been impressed with the wide acceptance of the doctrines of evolution in Italy and Russia as compared with Germany, which claims to be eminently the land of ideas. He ascribes the fact to the reaction in the former countries from what he terms the superstition of orthodoxy. He is now nearly sixty; is the son of a teacher, a profound mathematician, by whom he was chiefly educated, and the nephew of Thomas Spencer, a clergyman of the established church, noted for his liberal opinions on political and ecclesiastical topics. At 18 he became a civil engineer, but surrendered his profession after eight years on account of the extraordinary competition caused by the railway mania in Britain at that period. He has been very poor; his books hav a small sale in England, though a considerable sale in the United States, but he has recently been rendered independent in a very small way by a modest legacy left by a distant kinsman. He is a bachelor, and resides at Bayswater, London, where he spends his mornings in literary labor, dictating mostly to a regular amanuensis. In the afternoon he usually goes to the Athenæum Club, a favorite resort, and plays billiards for recreation. In the evening he often meets Huxley, Darwin, Tyndall, Carpenter, or some other member of the philosophic sect, with all of whom he is on close terms of friendship. He feels a deep interest in politics of the larger sort; is substantially at one with Gladstone and John Bright, and earnestly opposed to militarysm and every form of "jingo." He is not radical in all things, however, particularly not as to woman's rights as ordinarily understood. He holds that the general adoption of evolution will eventually do away with theology as at present taught; that while there is an unknown and unknowable beyond human knowledge, it is vain to speculate in that shadowy domain.—*N. Y. Times.*

## Events of the Week.

SIX THOUSAND operatives are on strike at Cohoes, N. Y.

A PEDESTRIAN recently walked to death at Port Henry, N. Y.

VANDERBILT has increased the pay of his employes ten per cent.

AN electric light company has been formed in Rochester, New York.

COPENHAGEN, Denmark, was visited by a destructive fire on the 27th ult.

GERMANY is about to cut a canal from the Baltic Sea to the German Ocean.

THE German government is about to increase the amount of its silver currency.

THE would-be assassin of King Alfonso, of Spain, has been sentenced to death.

A NEW elevated railroad, the Second Avenue line, commenced running on the 1st.

THE anticipated great strike is taking a definite shape, and will probably be general.

THE St. Gothard tunnel is at last opened through. It is upwards of nine miles in length.

SEVEN boy incendiaries were recently arrested in Jersey City. Too much dime novel reading.

THE Rev. D. F. Owen, Methodist, has been sent to state prison in Pennsylvania for swindling.

THE *Herald* Relief Fund for the benefit of the Irish sufferers amounts to over a quarter of a million dollars.

AT a prayer-meeting in Omaha, recently, a quarrel took place which resulted in eight persons being shot, one fatally.

AFFAIRS are quieting down a little in San Francisco, though Kearney is as determined as ever that the Chinese must go.

IT has been discovered that the Tay Bridge disaster was due to a lack of bolts and rivets instead of a visitation of God.

OWING to the mildness of the winter, the Hudson is already clear of ice for most of its length, and navigation has commenced.

THE Rev. Mark Sumner, of Louisville, Ky., has been sentenced to six years in the Albany Penitentiary for forging pension papers.

THE Czar of Russia has appointed a military dictator, who will hav supreme control of the government. A revolution is now more imminent than ever.

TWO carloads of Chinamen passed through St. Louis, on the 29th ult., bound for this city and Philadelphia. Five hundred more Celestials will soon follow.

FERDINAND DE LESSEPS, the projector of the Panama tide-water canal, is the lion of this city at present. He has completed the preliminary surveys, and is now seeking capital.

THE police of this city, who are notorious for their clubbing proclivities, are being clubbed in their turn. Three of them were severely clubbed by some roughs a few days ago, two perhaps fatally.

THE Rev. Mr. Richardson, of Sea Cliff, Long Island, evidently a Crosbyite, recently eloped with his wife's young and pretty sister, leaving his wife and little ones destitute. The elopers were captured in this city.

THE steamer Hindoo, from this port for Hull has been abandoned at sea after encountering a series of hurricanes, during which she lost three of her officers. The crew were brought to this port by a passing vessel.

AN English squadron has been sent to Salonica, Greece, to see what can be done for the release of an English colonel and his wife, who hav been captured by brigands. Seventy-five thousand dollars is demanded for their ransom.

TWO SAILORS who started from Boston for Australia in July last in a nineteen-foot boat were brought back to this city a few days ago from Brazil, having failed to go further. They had been 150 days at sea, the last thirteen without provisions.

# Communications.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

JEZEBEL.

A noted woman is introduced in 1 Kings, xvi, 31. She is not called a godly one by the sanctified, because in all her injustice and crimes she worked against the success of God's chosen people instead of in their favor, hence she is accursed, the name Jezebel being a synonym of wickedness even unto this day.

It will be remembered that in our review of godly women, it has been found that those women, as well as men, who assisted the Lord in taking care of the Hebrews, fighting their battles, destroying other nations or individuals who, in most instances, had never done them any harm, were always commended and blessed by the Lord, no matter how much they had violated all human rights, abused the confidence of friends, and stained their hands with innocent blood. We therefore find Rahab, the harlot, commended for her treachery to her own people, rewarded for not delivering up the Hebrew spies, lying, deceiving, and falsely betraying her own nation into the hands of the most bloody cut-throat fillibusters on the face of the earth, till they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword. (Josh. vi, 21.)

Now this was all right, as represented in holy writ, because the Lord's peculiar people must needs go up and possess the land and destroy all the fenced cities and the inhabitants thereof in order to make a place for their holy selves.

Hundreds of instances similar may be found scattered through God's Word equally revolting to the finer feelings of humanity and opposed to the claims of justice as meted out by one human unto another, or as existing between nation and nation, destroying all that keen perception of right and wrong which we should be so anxious to cultivate.

With this preface to explain why we introduce the infamous Jezebel among the godly women, we proceed, asserting if it is right to deceive, lie, betray, murder, and confiscate for God's people and for God, it cannot be wrong for the opposite side to use the same means to baffle their foe and endeavor to conquer, for the question yet to be settled is, Who are God's people? and who is this cruel God who is the instigator, prompter, and rewarder of all the crime and wickedness recorded in the Bible, and at the present day defended by men not a whit better than those who then massacred innocent babes in the name of their Jehovah God?

Although the Lord seemed not to be in the least angry at Moses for marrying a Midianitish woman, at Boaz for taking Ruth, a Moabitess, for a wife, nor at Salmon, his father, for giving him (Boaz) Rahab the harlot, a foreigner, for his mother, and many other like cases, yet his anger waxed hot and he was very furious because Ahab, king of Israel, took to wife Jezebel, the daughter of the king of the Tidonians, because instead of sacrificing to Jehovah she persuaded Ahab to make a grove, or in other words, to go to meeting with her instead of her always going with him, the king. Therefore it is declared that Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that went before him. A pretty excitable God that! We wonder if he could not have cultivated patience and displayed a more unselfish spirit than to have become so rantankerous at such a trifle as Ahab's offering a sacrifice of a morning or two to Baal, instead of to his own mighty jealous self.

Now this Jezebel was fighting for her religion and her god or gods, the same as were Israel and the prophets for their favorite. She was a king's daughter, and the wife of the king of Israel.

Jezebel to effect her purpose cut off the prophets of the Lord (1 Kings xviii, 4), all but one hundred that Obadiah had hidden in a cave and fed with bread and water. Now Elijah at this time was performing his wonderful feats of rain-preventing and rain-sending, and seems in his egotism to have forgotten the hundred prophets hidden by Obadiah, for we hear him boasting (verse 22), I, even I, only remain a prophet of the Lord.

Baal's prophets were four hundred and fifty men that ate at Jezebel's table, and Elijah proposed to have a trial between himself and these four hundred and fifty men, so he had them all gathered together, and when they cried unto their God to come down with fire and consume their sacrifice, "nary he came," though they begged and prayed from morning till night. Elijah taunted them with "Cry aloud; for he is a God, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." (Wonder if these are the reasons the Christians' god does not answer their prayers.)

When evening came Elijah built him an altar, and laid his bullock thereon, and no fire, and ordered four barrels of water, thrice repeated, to be poured on the wood, till the water ran round the altar and filled the trench (perhaps the so-called water was petroleum), and then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. Pretty hot fire that. Did it not come up from below and not fall from above? It must be that Elijah played a trick on them. Petroleum alone could account for such a manifestation amongst the mediums of to-day, by Christians, and as they judge the prophets of to-day so will we judge the mediums of the Bible.

Well, now, that manifestation made a clean sweep for Israel and destruction for Jezebel. God had beaten Israel, sure as Genesis, and so the people fell on their faces and yelled out: "The Lord he is the God! the Lord he is the God!" never once suspecting any fraud in this superannuated medium 900 years before Christ!

This "tiger" was the signal for a universal massacre. Elijah, flushed with success, and ambitious of power, exultingly commanded: "Take the prophets of Baal! let not one of them escape!" And Elijah brought them down to the brook Kishon, and slew them there. If he killed one a minute it would have taken him six hours and forty minutes to have performed the job, and thrown them into the brook; or was the brook used for the washing of his hands? Maybe the people did the killing, he only by proxy performing the praiseworthy deed.

Ahab seems not to have had any objection to this slaughter, it appearing by the record that he associated the drought with God's withholding rain as a judgment, because of Baal's prophets. But not so Jezebel. When her husband told her what Elijah had done, she sent a messenger to Elijah, saying, "So let the gods do to me, and more, also, if I make not thy life as the life of one of them by to-morrow about this time." So this man of God, this mighty prophet, who could raise the dead, prevent or cause rain by prayer, and call down the fire of God, instead of using his wonderful powers in this instance to set on fire his enemy, Jezebel, just like any common man fled into the wilderness a day's journey and "squatted" under a juniper-tree, forgetting all about his late exploit, asking this mighty God to take his life! An angel came and baked a cake for him on live coals in his sight, and on the strength of that angelic biscuit he went forty days and forty nights! Have courage, ye mediums of the present day, when starving, for the Christian Bible is on your side.

Now, Ahab was an unjust man and a cruel king, but as his injustice and cruelty was not in favor of the Lord, the Lord did not like him. He desired greatly a vineyard near his house, belonging to Naboth, and offered to purchase or exchange with him. Naboth refused to part with his vineyard on any terms, because he had inherited it from his fathers. Ahab, though king of Israel and Samaria, took it greatly to heart, lay down, turned away his face, and would eat no bread. His wife, Jezebel, questioned him, and learning the facts, declared, "I will give thee the vineyard of Naboth." So she wrote letters in Ahab's name and sealed them with his seal, proclaiming a fast, and that Naboth should be set on high, and charged him with blasphemy, through two men, sons of Belial, and he was stoned to death. Then she said to Ahab: "Arise and take possession of the vineyard of Naboth;" and he did so.

Now up springs Elijah, the Tishbite (of course, the word of the Lord came to him), with a malediction against Ahab. The man who had butchered in cold blood four hundred men was just the sort to be affronted with such an outrage as Ahab had perpetrated on one man through the instigation of his wife. He could afford to be very valiant in the service of his bloody God. Hear him: "Thus saith the Lord, Hast thou killed and taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." He continues with terrible anathemas in the name of the Lord, declaring that God will take away thy posterity and cut off from Ahab . . . and that the dogs shall eat Jezebel. But finally, when Ahab humbled himself, God caved in a trifle, and said he would not bring the evil in Ahab's day but in his innocent son's day.

The succeeding chapter (xxii) is one of the most interesting in the infallible inspiration. Therein is recorded, "Behold, the Lord hath put a lying spirit in the mouth of all these, thy prophets" (Ahab's prophets; four hundred of them; see verse 6, notwithstanding Elijah had slain them all in chapter xviii. What a brood, hatched out in seven years, without even a nest egg to hatch from!) And also Ahab is killed, as predicted by the one true prophet against the four hundred false ones, and the blood ran out of his wound into the midst of his chariot; and one washed the chariot, and the dogs licked up his blood, and they washed his armor, according unto the word of the Lord, which he spake.

Now, who knows whether the prophecy antedated the event or the event the prophecy? The Lord could not have killed Ahab could he not have got him up to battle at Ramoth-gilead, and he had no means of getting him up there till one spirit told the Lord he would be a lying spirit in the mouth of all his prophets. Read the account for yourselves, and then realize to what miserable shifts Jehovah is obliged to resort to carry out his infinite purposes.

We now have Jezebel to dispose of, that the prophecy might be fulfilled in her case. The man of God, Elijah, is carried in a chariot of fire with horses of fire by a whirlwind into heaven (2 Kings ii, 11), after he had, in chapter i, twice censured a captain and his fifty men because King Ahaziah had sent to another prophet—the god of Ekron—to inquire whether he, the king, should recover from his sickness, instead of consulting his worship, Pope Elijah.

Now Ahab and Jezebel were very wicked, and were destroyed for murdering the innocent Naboth; but this man of God, after having slain four hundred prophets for no crime except prophesying in the name of Baal instead of Jehovah, called the fire of God down from heaven and consumed one hundred messengers, from the king to himself, innocent men, guilty of no evil, but who were compelled to do the king's bidding; and he would have consumed another fifty but that the captain came and fell on his knees before his august holiness and thus pleaded, "O man of God, I pray thee, let my life and the life of these, thy fifty servants, be precious in thy sight," etc.

Verily, who shall say Christians have not had examples in holy writ for their bloodiest persecutions and their most inhuman martyrdoms?

Elisha succeeds Elijah. That accursed mantle falls on an equally murderous successor, equally deceitful and treacherous. In chapter ix Elisha sends a young prophet to anoint Jehu; he is made king by the soldiers, thus usurping the throne; kills King Joram in the field of Naboth; by treachery slays King Ahaziah, and when Jezebel looks out of the window in the tumult, orders the eunuchs to throw her down, and her blood was sprinkled on the wall and on the horses, and Jehu trod her under foot; then this holy King Jehu came in, ate, drank, and ordered the "cursed woman" to be buried, but there was found nothing but her skull, her feet, and the palms of her hands; the dogs had eaten the rest while this immaculate king was drinking in his pride and feasting in his success.

So the word of the Lord was fulfilled fifteen years afterwards which he spake by his servant Elijah, The carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezebel, so that they shall not say, This is Jezebel.

That the prophecy might be fulfilled in regard to the house of Ahab, this pious Jehu caused seventy of the sons of Ahab to be beheaded, and ordered their heads to be taken out of the baskets and laid in two heaps at the entering in of the gate. He also slew forty-two of King Ahaziah's brethren, and by a masterpiece of subtilty (see chapter x) destroyed all the worshipers of Baal out of Israel under a pretense of zeal for the Lord God; but he himself worshiped the golden calves in Bethel and Dan, and departed not from the sins of Jeroboam, which made Israel to sin.

Zeal for the Lord to-day, or a pretense of morality, leads the bigot and the knave to make war upon virtuous men and women for selling a little book, and to put them in prison in order to rid the community of their influence, lest their opposition to the existing God of Israel should open the eyes of some religious dupe; and were it possible, the Elijahs, Elishas, Jehus, and their confederates (alias the Comstock clique) would exterminate all those who will not bow their knee to their God, as did Jehu in his usurpation of the throne and in putting to death all the royal pairs, avowedly to destroy Baal and exalt the Lord God of Israel, when his own ambition, safety, and royalty were the ends he sought. Take heed; be on your guard; and be not deceived by the prophets of to-day.

## Science or Theology?

Which has done most to elevate mankind, science or theology? Science. The word "science," from the Latin *scientia*, from *scio* to know, corresponds to the German *wissenschaft*, and, in its strictly literal sense, means simply knowledge. The word "theology," from the Greek *theos*, God, and *logos*, discourse, corresponds to the German *theologie gotteslehre*, and literally means a discourse, or teaching about God.

Now, our readers will please conceive of two substances, say copper and brass; and when I ask the question, Which has been most useful to man? they will answer copper or brass, as the case may be; if they answer copper, of course they mean copper only, and not a mixture of copper and brass. They may view copper as used in connection with brass or other materials, but they will nevertheless consider the use of copper only. So it is with this question, Science or Theology?

It must be admitted that knowledge is the only thing that ever raised man above the level of beasts. Without it even theology could not hav existed.

The only thing worthy the admiration of men is science. Extract it from theology, and it will leave nothing but speculative insanity and positive ignorance. Science has done all the good there has been done. Theology has done all the harm there has been done. Science has taught man to be true to himself. Theology has taught him to be true to his soul. Science has taught man to be honest. Theol-

ogy has taught him to lie for Christ's sake. Science has demonstrated the laws of nature. Theology has taught the existence of ghosts and witches. Science has clothed the naked and fed the hungry. Theology has offered sacrifices to an imaginary being. Science has invented implements for the use of man; theology, for torture. Science has built steamships and railroads; theology, dungeons for the poor. Science has limited itself to a real world; theology, to an imaginary one. Science has filled the present with love; theology, the future with fear. Science cares for man's real body; theology, for his impossible soul. Science has sunk wells in the desert, built roads across its dreary waste, and made it bloom like a rose. It has brought treasures from the flinty bosom of the earth; it has cleansed our cities, reformed our prisons, stayed the ravages of disease, and robbed death of its terrors. Theology burnt Michael Servetus, brought Mary Stuart, Queen of Scots, to the block, and spilled the innocent blood of thousands of others. It has opposed every science. It has chained the human mind. It has blackened every drop of human blood circulating through the religious world with the doctrine of eternal punishment. It has made men stupid, and is keeping them so. It has deluged the world with blood, and threatened to destroy every vestige of knowledge. Let theology alone. Hold on to science. W. M. Schuwerk.

## Taxation of Church Property.

To the Editor of The Truth Seeker, *Sir:* While the defense Liberals hav made against the assaults of crafty and adroit bigotry and arrogance, masked under the pretense of protecting the public purity, is commendable, its policy is subject to criticism if it engrosses their resources to such an extent, that no vitality and energy are left to make aggressive warfare and retaliation. The enemy has chosen a field of action so advantageous that they can actually deceive with ease part of the natural and even instinctive friends of tolerance and equitable rights, and cause others to conscientiously and honestly differ upon plausible technicalities and apparent pretexts of moral rectitude, and then grossly and unscrupulously misrepresent the comparatively isolated and scattering remnants. Defense and retaliation, in such an emergency, are unavoidable as well as imperative. Nevertheless it is not policy to do all of our fighting on fields selected by designing opponents, solely because their strategic surroundings are wholly in their favor. It is policy to shun their artifices as much as possible without incurring exposures more dangerous than the inevitabilities of a disadvantageous defense. Therefore I would recommend concentrating our forces for an aggressive attack on one of our strongest cases, say the taxation of church property. The justice of the demands of Liberalism are so manifestly axiomatical that ecclesiastical shrewdness long ago detected it and concluded to evade them entirely if possible by raising an issue over obscenity and keeping the campaign in that field.

We should confront them in a way that will consume their strength in defensive efforts, instead of leaving it all available for further onslaught, by compelling them to tell why the congregations of churches should enjoy privileges at the expense of other corporations and individuals, and what is the difference in the final results of exemption and granting appropriations, and if appropriations, direct or indirect, can be consistently maintained without making either the church or state dependent upon the other. Why should a voluntary church association of mere citizens possess greater rights than any other merely voluntary association of mere citizens? Is it consistent to claim a church to be a free public institution when an association or congregation retains sufficient control over it to actually rent out pews as strictly private property and prevent its general use by the general public on equal terms with the membership part of the congregation? Does not the Civil Rights bill make hotels and various other institutions just as much so? Why should not the association that owns a church manage it, prevent its general use by the general public, control it, receive its benefits, and honestly pay their honest share of taxes? What becomes of the freedom of conscience if believers may tax unbelievers, or unbelievers tax believers, to pay for their private congregational or denominational benefits? Is not that the result? Is not the practical effect of exemption the same as indirect appropriation? If churches are exempted, should not all property be exempted? Does not the church inconsistently degrade itself far beneath the dignity of ordinary worldly honor, which cannot ask more for self than self is willing to concede to others, by asking for discriminations instead of equal rights? Can church property avoid taxation on the grounds that it is a benefit to the community so far as it does not resort to public plundering? Is not the plea just as good and strong for factories, mills, stores, good hotels, comfortable dwelling-houses, and well-cultivated farms? If beneficial institutions that result in good to society were not taxed, could the government be sustained? If unjust to tax the costly churches and cathedrals because they are devoted to God, why tax the humble Christian homes of devotion, prayer, worship, sacred in the performance of religious obligations? Will not citizens consistently avoid paying their honest taxes so long as they idolize an institution that leads the way in the evasion of taxes and then degrades itself to moralizing the hypocrisy? Is it just and fair to exempt the sumptuous churches and cathedrals, often valued higher than the entire taxable property of a country township or sparsely populated county, thereby throwing an additional burden upon the rural districts without receiving any benefit because of their remoteness? Should not the state dictate to the churches the same as it controls the schools if it directly or indirectly grants them material aid in addition to its legitimate prerequisite of equally protecting their equitable rights? Is not the ancient plan of establishing and supporting one popular church by compulsory law just as tolerant and liberal as the modern plan of partially supporting a hundred, more or less, different ones in the same way? Should not private dwelling-houses be exempted, because they return no money revenue, as much as the churches, that do not raise revenues by pew rents or otherwise? What are churches, dwellings, and similar institutions built for unless there is to be some form of benefit or some means of realizing on the investment? Should they not be taxed merely to prevent extravagance and waste if there is no realization? Should the churches be indirectly pensioned or treated as paupers so long as they own over six hundred million dollars' worth of property in this country? Would it not be more truly philanthropic to relieve the burdens of destitute and suffering humanity by tax exemptions than to aggravate the helpless by intensifying their trials to make amends for favoritisms confiscated by wealthy societies?

These common questions, and numerous others equally as familiar, should be given to the most active opponents and the clergy, requesting them to giv a written answer to each in their numeric order, with the privilege of publication, explanatory of their opposition and defining their views of the matter from an equitable, moral, civil, and religious standpoint. I hav found the most reckless, blustering bigots are very cautious and shy about committing themselves upon those points in that manner. Priests well know that silence is safer than arguments that critics want to handle, hence they arrange all their battles so they can protect themselves in the guise of virtue, frowning at obscenity, etc.

If those who favor the taxation of church property do not comprise an absolute majority, they approximate very closely to it; and every means should be husbanded to make the matter known. When politicians become convinced that any measure is wanted by a large number of citizens, they naturally drift into its advocacy. Politicians do not create the currents of popular opinion so much as they endeavor to float with it. Hence all agitations of the subject that will call attention to it will result in our favor, and should be encouraged by every effective means available.

Perhaps the plan of petitioning the Legislature is the best yet devised, for it will naturally bring the matter up for discussion at every point in the state where the principle is applied, and draw the local papers into the controversy, thus making practical progress at the remote sources of legislative authority that will in the end avail more than the immediate effect at the representative centers. But its greatest advantage is the comparative ease with which it can be accomplished even by individuals isolated from local organizations. A single person in a township of ordinary size may secure two or three signatures by spending a single day, and that one town-meeting day, when little else would be done, by taking a position near the polls and inviting each voter's attention. The petition should be in the briefest form possible, to get the consideration of those in a hurry. Those distributed last year by H. L. Green are the best I hav seen. Two or three headings besides the one attached to the signature paper should be provided, that the decision of those slower than civil service reform may be obtained. Be sure and hav several written or printed questions similar to those hereinbefore given to worry the wits of those disposed to make opposition orally or otherwise. In the evening send a letter or postal card to each county paper stating the number of signatures obtained and what for; also note the nature of the opposition to your question-paper, should it by any event take a tangible shape, and get it and the replies thereto printed in as many local papers as possible, otherwise get it printed because none ventured a written answer. Hav the signatures written in a continuous line on only one side of the paper, for its length is an important consideration, and get more of them, if possible, than we got last year. The number should be increased each year until the request is granted, and can be if those interested in the matter will make any effort toward its accomplishment.

B. F. Babbitt,
*Hume, N. Y.*, Feb. 20, 1880. Sec. Hume L. L.

## Thoughts for the Thoughtful.

INSCRIBED TO J. H. DODD.

Can anything be found in an effect that is not in the cause? No. Geology and kindred sciences teach that once there was no organism, vegetable or animal; hence no will nor conscience. Now there are both will and conscience. Whence came they? (It will be interesting to me to know how matter and its potencies can create will and conscience, yes, and consciousness.) You ridicule the statement that the sun and moon stood still, rivers dividing, shadows returning on the dial plate, etc. Well, you cannot ridicule them, for they are either facts or lies. If lies, please show it. If facts, your notions are emptier than chaff. It is a good game to ridicule what we cannot overthrow by fact or reason.—*J. H. Dodd.*

Friend Dodd: I do not think thy position a square one. If effect and cause are all one, why hav different names and definitions for them. The oak of to-day found its germ in the oak of years ago, and is partly the effect of that cause. But remember that no one effect results from a single cause, but everything that happens in this century is the result of all the causes of the past centuries. Single causes and effects cannot be separated from the influences of other causes and effects. Now the unborn child has no "will, consciousness, or conscience." But with the first breath of vital air, the first experience of separate life and identity, it begins to receive impressions upon the blank, void, empty substance of the brain, and these impressions are multiplied with every influence that bears upon the child. Cold, light, heat, food, pain, everything that effects it in any way, creates will and thought, and in time conscience, which latter quality is only the effect of education acting upon the organization of the individual, and this education is made up of all that is seen, heard, or felt. Just as organization grows and develops out of unorganization, the materials exist, always hav; but the combinations depend upon circumstances.

Children are often born idiotic. Does a God purposely create them thus? No; the conditions were not proper for a correct mental development, and the "will" and "conscience" never came. Children are born so full of scrofula and other diseases that life is a continual burden and torture to them. Who is responsible? Not a god who would surely create only good and perfect beings, but ignorance and selfish lust are the causes. Nature's laws always tend to produce good and well-balanced organizations, but if interfered with they are bent out of the proper course, just as a ball is when struck by a bat and sent directly out of the course it was projected in by the sender. This is not an "exception to the universal law," as thee thinks, but it is the result of several causes combining together and producing effects different from those that would hav resulted from the action of one or more primary causes.

It is not only me that ridicules the idea of the sun and moon standing still, but hundreds of regular doctors of divinity do not credit it, and I saw only a bit ago a statement that the sun and moon meant two armies that were commanded to take no part in the fight, but to simply stand and wait. All science proves it false if taken literally, but as the Book never means what it says when it relates what you believers don't wish to be true, it is probable these two stationary orbs were not the real sun and moon after all.

Yes, it is true enough that "law is interfered with every day." The law of water is to seek an equilibrium. Men dam it up; it patiently goes right on climbing till the top of the dam is reached, and then it once more rolls on its way. The dam "interfered" for a time, but it did not alter or change the law, and every law that held the flood back was just as truly acted out as that which caused it once more to flow onwards.

Materialism, Darwinism, and Atheism never hav "interfered" with a single natural law; only a god could do this, and as a god is as much an impossibility as a broken or interrupted law, I here defy them to prove the existence of either the one or the other. We call a law broken when we do not liv or do right, but really it is only changed from a direct result by interfering causes into other and different results, and all these are caused by direct and unchanging laws. A child is falling; the mother catches it and breaks its fall. One law, that of attraction, would hav brought the child to the floor; the will of the mother and her interposition interfered and other laws came into force and prevented its direct result; but all this was just as natural as the other would hav been. Will-power is just as much a natural force as is any other power. We will according to organization, development, education, and circumstances. The drunkard wills to drink, the gambler to play, the philosopher to study, but each is what he is through natural laws. It is your god-creators and god-believers who need to trouble with the impossible. To us naturalists there is only one way open. That is to learn the law of development, and liv as nearly in accordance with the needs of humanity in its highest and purest condition as is possible, and leave it to time to unveil the unknown and the hidden.

"Is there an Infinite, an Absolute?
And if there is, Infinite cannot put
One drop of its eternal sea of light
Into the tiny goblet of my sight?
Why trouble with a thing I cannot know?
Gauge action by the laws the senses show;
Study the interests of the time that is,
The space we look at. What beyond them lies
May be, or may not be like what we view;
A blank, unknowable, if false or true.
One cannot choose in reference to it then.
The bounded must all motive power contain."
—*S. P. Putnam.*

*Snowville, Va.* Elmina Drake Slenker,

## A Few Thoughts Penned Down by Way of Comparison.

We will suppose the church to be a large corn-field, the bishops, deacons, and members the owners and guardians thereof, the people are the crows, the Bible the scarecrow, the priests use the power or wind to keep the scarecrow in motion so as to frighten the poor timid crow. Now, the crows, after being deceived and robbed of their just allowance year after year by the miserable fraud of a scarecrow until they are nearly starved to death, hav become desperate and determined to investigate the scarecrow business. Accordingly, they venture to approach it, and, upon examination, they find it to be a fraud, and nothing but a man of straw armed with a crooked stick for a gun, which the priests kept constantly turning as though it wanted to shoot all the crows in Christendom. Now, when they find they hav been deluded and wronged out of their just dues by the fraudulent image, they determine to hav satisfaction, and accordingly they make a raid on the corn-field; but no sooner do the bishops, deacons, etc., discover that the crows hav no fear or respect for their fraudulent image than they determine to compel them by force, and so the miserable horde arm themselves with the rack, thumbscrew, and other instruments of torture and death, and put to death all of the rebellious crows for having invaded the sanctity of the corn-field.

This is just what the Christian churches hav done for ages past and are still doing, wherever they hav the power, to this day.

Wm. P. Burdick.
*Saginaw City, Mich.*

## The Two Moralities.—2.

In The Truth Seeker of February 28th I placed before readers the "Nine Demands of Liberalism," and singled out the Eighth for a little discussion. It reads as follows:

"We demand that all laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall conform to the requirements of natural morality, equal rights, and impartial liberty."

This demand plainly concedes that there are two moralities—one Christian, the other natural; and it decidedly repudiates the one and accepts the other.

The subject of morals takes in the whole wide field of human conduct—takes in family and neighborly relations; political and social relations; state, national, and race relations; property and sex relations. This demand means them all, includes them all, and rightfully claims the abrogation of all Christian laws and conformity to natural laws concerning them all. A large part of general morals, however, pertains to the sex relation. There is difference between Christians and Naturalists with reference to all branches of morals, but not so much difference in any other branch as in the one concerning the relations of sex. There is more general agreement, the world over, between religionist and irreligionist concerning, for instance, the rights of property and concerning some of the rights of speech and opinion. There is a very general deprecation on all sides of lying and stealing. But when opinion, or the free expression of it, touches upon the relations of sex, Christian morality rouses itself at once and sets up claims that cannot be sanctioned by natural morality. It is the sex branch of morality with which, in this article, I propose to deal. It is sex morality to which the Comstock laws relate. It is sex morality, or rather the Christian interpretation of it, which has put Mr. Bennett in prison. It is sex morality which split the League at Syracuse. It is sex morality of which the *Index* and the Christian press generally take one side and The Truth Seeker, *Investigator*, and all other Liberal papers generally, the other. It is plain, then, that there are two views of sex morals extant throughout the enlightened world. These two views are formulated in the Eighth Demand, and these two views I am endeavoring to discuss.

Christian sex morality, then, means, and can only mean, concession to the claims of its priesthood to hav the sole and exclusive right to interfere, to impose its advice, to prescribe its rules, and in all ways to regulate the relations of sex. Christian morality claims that the church shall set the fashion, form the code of etiquette, and lay down all the laws concerning the relations of sex. The church has a moral liturgy, a ceremonial abracadabra, an inane kind of "intry mintry cutry corn," which she says over, and exacts a fee for saying, whenever a pair of her adherents enter upon sex relations; and she endeavors to extend, and does succeed in extending, her jurisdiction and impose this incantation upon all men and women, even those outside the Christian fold; and the Christian Church denounces all men and women as immoral who decline to take this turnpike to matrimony and pay toll at her gate. Indeed, large numbers of Liberals reject the Christian religion and yet accept its morals. They thoughtlessly concede this claim of the church to hav a right to impose a tariff and collect duties on all sex commerce—a tariff not alone of money but of conformity, of deference, of periodical report to celibates as to how connubiates are getting along. This is specially and openly the divine and infallible method in the Old Line Church, but it is scarcely less practiced in the Protestant opposition shop over the way. There are many subtle and unseen ways of extorting confession without going before a professional interviewer in the inquisitorial office. How do Liberals like this condition of subserviency in the dearest relations of life. Here they are bottled up in an atmosphere which they are compelled to breathe whether they like the fragrance of it or not—compelled, I mean, unless they dodge, or hide, or pay large penalty for open revolt.

Now, the remedy for this state of things is the general assertion by Liberals of the principles of natural morality.

It is time now to inquire what is natural morality. I do not know what Mr. Abbot meant by it when he formulated this Demand. I do not know as *he* meant anything. I am quite sure he did not know the far-reaching meaning of the Demand as it is formulated. I am sure, too, that his late writings all demand the enforcement of a more strict, more stringent, more unreasonable Christian morality. But leaving the platform-maker and his inconsistency aside, what must the phrase, "Natural morality" in the nature of things mean? Well, throughout all animated nature it means spontaneous development, growth, and progress of the individual, of whatever creation it may be, according to the laws of its being. The natural morality of a flower is that it shall blossom, be fragrant and beautiful, and offer hospitality to bees and humming birds, and beget other flowers after its kind. The natural morality of a bird is that it shall contribute its song to the universal concert, flash its colors as it flits over the landscape, catch the early worm, with other birds in its little nest agree, and leave a generation after its kind. The very "beasts," so much maligned, hav a morality many degrees higher than even the most enlightened nations of mankind, though perhaps a few hundred individuals may hav attained to that moral elevation—higher because it is natural morality and not Christian; higher because in the whole animal creation no male beast *imposes* his attentions upon the female. Every male beast has the politeness to first gain her consent. It is reserved for man alone, with his Christian morality, to exact "due benevolence," as the Christian confessional has it, and compel favors which he cannot win by natural selection.

With reference to man natural morality means conformity to nature in all his relations. In the relations of sex it means adaptation to the nature of the relation. It means observance of physical conditions, obedience to physiological laws, conformity to natural affections. That cannot be morally right which is physiologically wrong.

The scheme of social relations in which human beings find themselves placed is in the nature of a machine. There are several parts; there are nice adaptations, and they fit into each other precisely. There are springs and motors, rotations and revolutions, eccentrics and balances; and the whole results in a process and a product. The social machine has its conditions, and runs according to law, just like any material machine. If these conditions are fulfilled, if the law of its movement is obeyed, social order and individual happiness result; otherwise decidedly not. This machine is made on purpose and for a purpose. If that purpose is kept in view in the conduct of life, all goes happy and well. Natural morality then discards all extraneous considerations, insists on the logic of relations, and demands loyalty to its purpose. Natural morality because it is natural is not therefore lawless; but, unlike Christian morality, its laws conform to its nature, spring out of its nature, are decreed by its nature. Natural morality has its rules of politeness, its code of etiquette, and its penalties for violation. The practical working of this code and of these rules is the art side of nature. Every human process must hav its art as well as its nature. So simple a thing as the baking of a potato must hav its recipe—its oven so hot, its exposure to heat so long. How much more should the complex processes of love be regulated by the laws of its domain? The right administration of these laws requires the highest art. It is woman alone who has the happy tact and faculty of applying these principles and administering these laws. "What woman wills God wills." The human race will be safe as long as the mothers of it hav the untrammeled control of its continuity. Also, in an enlightened age, as man more and more emerges from the thirst for power and love of conquest and ownership; and as Christian morals more and more break down, and the course of true love more and more bursts its dams, dissipates its congestions, and equalizes its circulation through the human race, man will hav no reason to complain of the new order of things. When he wins by attraction what he now compels by force, two emancipations will be effected, one of the master, another of the slave, and both will be immeasurably happier for the changed relation.

If the "man Friday," the one lone human being which Robinson Crusoe found on his Island, had been woman Friday, and, after a brief but all the more ecstatic courtship from the choice being Hobson's, they had put in practice the theory of natural selection and taken each other for better or for worse, at their own option, that would hav been a clear case of natural morality. If there had been two Crusoes and two Fridesses, there would hav been the added element of choice, and survival of the fittest; but the unions effected would hav accorded with natural morality all the same. If the whole ship's officers and crew had been saved from the wreck, escaped to the Island, and had found an equal number of women castaways from a previous wreck, and no missionary, nor Christian, nor clergyman among them to invoke divine intervention in their unions, the morality would be natural just the same. Numbers would not affect the principle.

Suppose now these shipwrecked maidens and mariners, not stopping to theorize about "what constitutes a state," should simply proceed to make the best of their circumstances, and look about them for the means of subsistence. Suppose they should fashion their first rude tools, erect dwellings, establish homes, aid each other in labor, develop invention, share the results of labor equally, and generally make life in their new world as nearly as possible worth living. Suppose this should go on for 200 years, the men and women uniting in the most natural way, bearing children also in the most natural way, rearing them in comfort, asking no one's consent but the parties concerned, woman supreme in all that matter, and natural selection accorded its full play. Suppose all this time

> "The sound of the church-going bell
> These valleys and rocks never heard,
> Nor sighed at the sound of a knell,
> Nor smiled when a Sabbath appeared."

Now, however, to change the scene. Suppose at the end of 200 years this Island, with all its happy homes, its "natural morality, equal rights, and impartial liberty," should be "discovered" by some Christian nation, and the Christian discoverers should be shocked at the state of natural morality prevailing there. Suppose further the inevitable "missionary" should follow, who should at once commence preaching Christ and not *him* so much crucified as the people to whom he was preached. How soon there would be a new fall of man!—yes, and fall of woman! How soon depravity would become total! and heaven, where there is neither marrying nor giving in marriage, would be banished from the Island. Christian morality, with domestic strife, social discord, the mistress, the courtezan, and the unhappy wife, would speedily become the order of the—night. And those whom these troubles did not carry down to early and despairing graves, Christian rum, tobacco, and opium would finish.

There are further considerations which must be presented in another article.

T. C. Leland.

## Errata.

To the Editor of The Truth Seeker, *Sir:* I desire that you correct some mistakes in my last article. In the eighth line from the bottom of the first column the word "losses" should be *loans;* and in sixth and seventh lines "fifty" thousand should read *five* thousand. In last line, same column, "intrust" should read *interest.* If I made these mistakes in my manuscript, attribute it to very poor health at that time.

H. H. Morrison.

*Charleston, Ill.*, March 18, 1880.

## Remarks of the Hon. Elizur Wright before the Massachusetts Legislative Committee.

The Massachusetts legislative committee on constitutional amendments gave a hearing, at the State House in Boston recently, upon a proposed amendment to the state constitution, so as to giv equal freedom for all beliefs and disbeliefs before the law, as prayed for by the Paine Liberal League and others. Elizur Wright, J. C. Verity, and other gentlemen, advocated the amendment, which is expressed as follows in the petition;

No belief or disbelief on matters concerning any or all religions shall exercise or hold, in any way, shape, or manner, the slightest pre-eminence, immunity, exemption, or advantage, under the law, over any other belief or disbelief on matters concerning any or all religions; and no person or property shall be in any manner exempt from the public duties, taxes, or other burdens, on account of any religious or irreligious considerations.

The Hon. Elizur Wright addressed the committee at length, and appended will be found a comprehensive summary of his remarks:

A constitution of government, to be in the highest degree useful, must not contradict itself. If a constitution declares that all men are born free and equal, that they hav a right to enjoy and defend their lives and liberties, that the liberty of the press is essential to the security of freedom in a state, then it necessarily follows that every man has a right to hold and express his own opinions, whatever they may be, provided he doth not disturb the public peace or obstruct others in the enjoyment of their liberties. It also necessarily follows that the majority stultifies itself if in the same constitution it dictates or declares what opinions on any subject the minority ought to hold. The fundamental declaration of the majority, above cited, on which the constitution of Massachusetts rests, is its solemn pledge not to meddle with opinions, but only with acts that disturb the public peace, or obstruct others in the enjoyment of the liberties that are guaranteed to all alike. Yet the constitution of Massachusetts, as originally adopted, did contradict itself by undertaking to compel the legislature to compel the several towns, parishes, and precincts to make provision for the public worship of God, with Protestant teachers of piety and religion, and to compel attendance thereon.

By the progress of Liberal opinions the majority at length came to see that this did not work well in practice. Contradictions seldom do. Article 3 of the Bill of Rights was then stricken out, and article 11 of the amendments was substituted for it. Massachusetts no longer compelled towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, etc., in case such provision was not made voluntarily; and no longer invested the "legislature with authority to enjoin upon all subjects an attendance upon the instructions of the public teachers aforesaid." But it still asserted the abstract opinion that the public worship of God promotes the happiness and prosperity of a people and the security of a republican government. And it asserted this opinion as a reason for lending the civil power to religious bodies to enforce their taxes for the support of public worship. And in the very same breath, as if conscious that such a loan of power was a contradiction of the first article of the Bill of Rights, it provided that any member of such a body should be exempt from any such tax by filing with its clerk a "written notice declaring the dissolution of membership." Notwithstanding this total nullification of the loan of power granted in the preceding clause, the legislature proceeded (see General Statutes, chapter 30) to enact the said loan, in detail, including the provision which made it of no practical effect. Were it only to escape the ridicule and contempt of all the logical minds in the civilized world, Massachusetts should amend this article 11 of the amendments so as to make it consistent with itself, to say nothing of making it consistent with the preamble and article 1 of the Bill of rights.

But the Legislature, in chapter eleven, section five of the General Statutes, has committed an injustice in direct conflict with the preamble and article one of the Bill of Rights, for which the only possible excuse is the principle or abstract opinion stated in article eleven of the amendments. It, by that law, exempts from taxation all "houses of religious worship," no matter how extravagantly built or furnished. This is no less a subsidy than if the amount of the tax remitted were paid to the religious or worshiping bodies annually out of the state treasury. Now, if these religious bodies accept that subsidy, then the abstract opinion which asserts that the worship of God is the security of republican government does not apply to them. If that opinion is true at all, it is only true of a worship which does not conflict with justice—a worship tendered by a body of men and women who insist, individually and collectively, on paying to the state a fair and just compensation for the protection which their worship and their ecclesiastical property recieve from the state. A religion which is willing to accept any direct or indirect subsidy from the state, and actually receives it, comes in conflict, more or less, with the pecuniary interests of the irreligious, and is therefore manifestly a source of insecurity to a republican government. Franklin, perhaps the wisest statesman of the last century, in 1780 wrote to Rev. Dr. Price, himself a statesman as well as a religious man:

When a religion is good, I conceive it will support itself, and when it does not support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, 'tis a sign, I apprehend, of its being a bad one.

If this be true, and all religions were to be placed in the constitution on a precise equality with irreligion, in regard to favorable opinion, taxation, and everything else, no religions would die except bad ones.

Macaulay, one of the wisest statesmen of the present cen-

tury, and, by no means, an enemy to religion, wrote, as long ago as 1840, thus:

Every man, be he idolater, Mohammedan, Jew, Papist, Socinian, Deist, or Atheist, naturally loves life, shrinks from pain, desires those comforts which can be enjoyed only in communities where property is secure. To be murdered, to be tortured, to be robbed, to be sold into slavery, to be exposed to the outrages of gangs of foreign banditti calling themselves patriots—these are evidently evils from which men of every religion and men of no religion wish to be protected; and therefore it will hardly be disputed that men of every religion and of no religion hav thus far a common interest in being well governed. . . But, whether there be one God or many, what may be his natural and what his moral attributes; in what relation his creatures stand to him; whether he has ever disclosed himself to us by any other revelation than that which is written in all the parts of the glorious and well-ordered world which he has made; whether his revelation be contained in any permanent record; how that record should be interpreted, and whether it has pleased him to appoint any unerring interpreter on earth—these are questions respecting which there exists the widest diversity of opinion, and respecting which the great majority of our race has, ever since the dawn of regular history, been deplorably in error.

Now, here are two great objects; one is the protection of the persons and estates of citizens from injury; the other is the propagation of religious truth No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we liv; the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of attaining it, differ as widely as possible respecting the latter object. We must, therefore, pause before we admit that the persons, be they who they may, who are intrusted with power for the promotion of the former object ought always to use their power for the promotion of the latter object,

If there is any force in this argument of Macaulay, our constitution of civil government should express no opinion whatever in regard to the importance, or utility, or obligation of religious worship. It professes to be an agreement. The parties to it agree that all religious worship consistent with the public peace, that is, which does not interfere with the rights of other worshipers or non-worshipers, shall be protected from violence or disturbance. They do not agree as to its obligation, importance, or utility. To say that they do is to say what is not true to-day, even if it were true forty years ago, which may be doubted. There are good citizens of both sexes to-day who believe in the eternal laws of justice, order, and harmony of the universe, but do not believe that these laws any more depend on the personal will of a "legislator of the universe" than the rule of three does; and who think it as idle and unreasonable to pray to the infinite and unknowable as it would be to pray to the attraction of gravitation. It does not follow that these citizens feel any less than others the ties and obligations of human brotherhood, or that they will do less to make this world happy because they do not know or profess to know anything of another.

All these citizens ask is that practically they shall be placed on an equality with all others before the fundamental law, and that there shall be no expression of opinion in the constitution to which they cannot agree.

If there is a flaw in Macaulay's argument, if there is a knowable "legislator of the universe," who exercises a providence over human affairs, and whose direction we are under obligation by acts of supplication and worship to seek, as the present Constitution plainly declares, then the Constitution itself, and the "frame of government" it establishes, being simply an agreement between parties who never showed any commission or special sanction from the legislator of the universe, or pretended to, hav no right to exist. There should be no government except a theocracy. Indeed, unless the legislator of the universe has abdicated, there cannot be any other. It is for kings and popes to govern by "divine right," but not for republics.

[*From Dr. Foote's Health Monthly.*]

## A Good Word for Mr. Bennett.

A gentleman sending a subscription for the *Health Monthly*, writes as follows: "I am much pleased with the information it (the *Health Monthly*) gives its readers in regard to preventing disease, etc.; much more happy am I to see that you are men who dare say a good word for that grand old man, D. M. Bennett, who is now in prison for breaking no law of God or man, and as I see month after month passing by, and President R. B. Hayes taking no measures to liberate the victim of superstitious fanaticism, it is a sure sign there is something rotten, not only in Denmark but in America."

By the way, we hav a cheery little line from Mr. Bennett. He regrets that any effort was made for his liberation based upon his recent illness. He says, "If I cannot be liberated on the merits of the case, why let me stay here until my time is served out, say I." It will be gratifying to Mr. Bennett's friends to learn that he is in more comfortable health, in such excellent spirits, and withal so brave.

## John Brown Smith at Liberty.

To the Editor of The Truth Seeker, *Sir:* I hav been released from Northampton Jail, after eleven months of imprisonment. About a dozen or more different persons offered to pay the tax and costs of commitment amounting to $5 62, at different times the past eight months, but the officials claimed the board money, and consequently continuously declined to release me. Finally, they instructed the sheriff, on February 25th, to release me as above, and that they would agree not to make a claim of board-money against him. The board and other expenses amounted to over $100. Somebody paid the $5.62, and I was released at once. Of course, the town feels as though they had been badly beaten because they had lost so much and still failed to *force* me to pay it or to convince me that their way of thinking was better than my own. It would hav taken another year of imprisonment to bring the town to unconditional terms of surrender, and my friends thought nothing would be gained by it. Of course I come out with the principle of *voluntaryism* in society, vindicated because I did not pay the tax, and it was paid, voluntarily, by another person who thought it a duty to release me from prison. I hope that D. M. Bennett will come out of prison in good condition. My address will be Amherst, Mass.

Yours fraternally, John Brown Smith.

*Amherst, Mass.*, Feb. 27, 1880.

## Liberal League Notes.

Mr. S. Hoag, of New York Mills, Oneida county, N. Y., is attempting to organize an auxiliary League in that town. Every Liberal in the vicinity should aid him.

Friends in the state of New York who desire headings for petitions for the taxation of church property can apply to E. M. Sellon, No. 12 S. Division street, Buffalo, or to me. There is no time to be lost in circulating them.

I learn from the Cleveland *Herald* that Prof. B. F. Underwood spoke to an immense audience at Case Hall, in Cleveland, on the evening of February 25th. The *Herald* states that "Mr. Underwood is to-day classed as one of the best representative speakers in the lecture field of extreme Liberal belief, and is second only to Robert G. Ingersoll."

Each member of the Executive Committee of the National Liberal League, each member of the state sub-committees, the secretaries of the various Local Leagues, the Liberal speakers who are interested in the Liberal League movement, and any other friends of the League movement, are requested to forward me any items of news in relation to the League movement that may come to their knowledge. Write briefly but to the point.

Mr. R. P. Wilcox, a worthy young man of sixteen years of age, is publishing *The Monthly Review*, a small but interesting Liberal paper, at Milan, Erie county, Ohio. As it is but twenty cents a year, every Liberal should subscribe for it, and aid our young friend. In a few years we shall need such young men to take the place of those who are now at the head of our Liberal journals. I am confident our young friend will make his mark in the future.

On February 22d an auxiliary Liberal League was formed in the city of Dallas, Texas, consisting of some forty members. Mr. John Stone was elected President, and Dr. D. Mackey, Secretary. I also learn that in Houston, Texas, the public mind has been greatly agitated by a biblical controversy between Major Penn, a Baptist revivalist, and Col. Eldridge, a Liberal lecturer. Penn spoke in Armory Hall, and Col. Eldridge in Gray's Opera House, which was thronged. The Jewish Rabbi Voorsanger has taken a hand in the controversy, and the whole city has become interested in it.

Mr. Willis McDonald, of Walla Walla, Washington territory, is very desirous that some Liberal lecturer from the East visit that section in the interest of the Liberal League movement. He says: "There are a great many Liberalists and Spiritualists on the Pacific coast, and with a little effort a great many Leagues could be formed, which would strengthen the cause materially. Some of the Liberal friends here hav requested me to send to you for blanks and instructions to form a Liberal League. Please send the documents along, and we will proceed to organize and take out a charter. I think we can start with twenty members." Speakers who are going West should correspond with Bro. McDonald. His address is P. O. Box 234, Walla Walla, Washington territory.

Friends who desire to organize auxiliary Liberal Leagues can proceed in the following manner. Draw up a paper as follows: "We, the undersigned, residents of the town of ——, in the state of ——, do hereby agree to be the charter members of a Liberal League auxiliary to the National Liberal League, and pay the sum set opposite our respective names, for the purpose of procuring a charter for a League to be known as "The —— Liberal League of ——." That so soon as the charter is obtained we agree to meet at the time and place designated by a majority of the following-named persons and perfect the organization of the League. We authorize the first person hereafter named to order our charter and act as our secretary until our permanent secretary is elected.

*Name.* | *Residence.* | *Amount Paid.*

So soon as ten or more names are procured and five dollars paid in, the temporary secretary will send a post-office order, or registered letter, for five dollars, and the names of the proposed charter members, to Prof. A. L. Rawson, Secretary National Liberal League, 34 Bond street, New York city, on receipt of which Secretary Rawson will return the charter with the charter members' names inscribed thereon. Then the charter members should meet and permanently organize. They can adopt such constitution and by-laws as they choose not in conflict with the Constitution of the National Liberal League.

After a Liberal League is organized, if it intends to liv and prosper, it should engage in some practical work. The following letter from Prof. H. M. Kottenger will giv our League friends a good idea of what a live League can and should do. The Professor says:

The Liberal League of San Jose, Cal., was organized on the 17th of September, 1879. Ever since we hav held regular meetings every Sunday in a hall, and besides we hav had several social gatherings at private residences. The following are the subjects we hav discussed at our Sunday meetings: "Total discontinuance of religious instruction and worship in the public schools;" "Women ought to hav equal rights with men;" "Has the government the right to impose licenses on the sale of goods?" "Is the actual management of our state prisons human?" "The evolution theory applied to the dogma of immortality;" "The platform of the National Liberal League;" "Did Jesus Christ ever exist? and if so, what do we know concerning his life?" "Has the Christian religion proved a benefit to mankind?" With the League a Liberal lyceum is connected, in which several teachers instruct the youth every Sunday. My book, "The Youth's Liberal Guide," among others, is used as a text-book for the lyceum. On the 29th of January we paid a modest tribute to the memory of Thomas Paine, by a public meeting, at which addresses, speeches, and singing, appropriate for the occasion, were engaged in.

Friends, the Liberal cause was never before so prosperous as it is to-day. Let us everywhere cease our domestic contentions, close up our lines, and turn our guns on the common enemy of liberty and mental freedom. On the one hand, let us cordially fellowship that class of Liberals represented by the scholarly and popular lecturer B. F. Underwood, and, on the other hand, the class represented by that most pointed, sarcastic, and interesting writer T. C. Leland. We hav a great conflict before us, and before the victory is gained we shall stand in need of all the aid we can receive from any quarter. H. L. Green.

*Salamanca, N. Y.*, Feb. 29, 1880.

## A Positivist's View of Thomas Paine.

The following letter, by T. B. Wakeman, was read at the Paine Celebration, held in Paine Hall, Boston, January 29th. It should hav appeared before, though it belongs to the kind of documents that never get outdated:

New York, Jan. 27, 1880.

Dear Friends: It is certain I cannot be with you on your St. Thomas's Day—the 29th—*in body*, but in that which is more important—in spirit, heart, mind, and purpose, count me as present. Your kind invitation recalls some of the grand qualities of your Hero, which are now sadly needed, and which I hope your festival will help to revive and "materialize" in us all:

1. *His sublime faith and courage.* In the dread crisis that tried the souls of men, he saw that "Forward to Independence!" was the only way out. So with us—Forward to an independent substantial Liberal organization is the only way out of the bulragging with which our enemies hope to wear us out. It is not our business to answer scandals, but to secure and organize liberty and progress. All we hav to do with the bad, even if it exists, is to drop it and go right on with the good. The only answer to a bad past is a better future. Mind! I don't take it for granted that the past has been *very* bad. I think it has been as good as could reasonably hav been expected under the circumstances. Many dogs run out and bark terribly when you pass their old houses, not because you are doing wrong, but because you *do pass them.* You will never get anywhere if you stop to silence those curs with whips, words, or even stones. That is just what they want. It makes mighty big dogs of them. Only drive on briskly about your real business, and not one of the little, metaphysical whiffets will follow you far.

2. The next great quality of your Hero that you must infuse into us is his Patriotism of Humanity. "The world is my country!" he said. What enlargement of heart and soul is there in those words! It is to liv at once in, and for, the whole, the good, and the true. It is to develop the fulness and glory of life in ourselves and our fellows to the uttermost; to make the whole world *one* country and *our* country; that is, to glorify man by realizing his brotherhood in act and thought. When that is all done, there will be time to glorify the gods.

3. The religion of your Hero and saint you must make ours as fast as possible.

"To do good is my religion!" That was his life-object and motto. That is affirmative, constructive, positive! It is the Religion of Humanity in a line. We too generally regard Paine as an iconoclast—a negative, destructive agitator. But this was only half of his character and career. He was a builder, not only of iron bridges, but of Republics, including our own, and also of Faiths. He, as much as any man of his time, built up the common faith of the people in Science, that is, in the verifiably true, instead of scholastic nonsense. But, more than this, he built up the faith among the people in the essential goodness of the human heart, instead of its utter depravity. He had an abiding faith in the people, in his race, in Humanity, and in its ultimate progress, victory, and glory! And thereby, by this human religion, he has been *saved* in spite of all the gods and devils, and even his own faults, and has left the hope of some salvation even for the worst of us if we but liv and work for the interests that cannot die. So true is it that

"For all human failings
A pure Humanity atones."

Now, that you may not take my letter for a sermon, let me end it with a toast:

"Thomas Paine—the Hero-Author!—who, in order to do the Good, taught us to dare to know the True!"

Yours ever, T. B. Wakeman.

*To Messrs. Mendum and Seaver.*

The contrast.

Boston, Jan. 17, 1880.

Mr. E. Mendum, Sec'y: Your invitation, in behalf of the Committee, to be one of the speakers at the celebration of Paine's birth-day, at Paine Hall, has been received, and is respectfully declined. Truly yours, Francis E. Abbot.

A subscriber signing himself "Els. Thayer," makes a remittance without giving his town, county, or state. Will he please giv his residence?

## Chrishna, 1200 B. C.

To the Editor of The Truth Seeker, *Sir:* From various sources of ancient and modern lore I hav deducted the following concise sketch of the life, doctrine, and works of Chrishna, the Hindoo savior of the world. One remarkable feature of his life is the striking analogies between him and Christ, who, it is recorded, had an existence 1,200 years afterward:

The name of Chrishna's virgin mother was Maia, who, it is written, conceived her son by the overshadowing spirit of God (Brahma). The Hindoo Holy Bible declares that Brahma and Siva, with hosts of attending spirits, came to Maia and sang to her, "In thy delivery, O favored among women! all nations shall hav cause to exult!" He was foretold by his forerunner, Bali Rama, who proclaimed him throughout all India previous to his advent.

On the 25th day of December, 1200 B. C., at the conclusion of the brazen age, at midnight, in a cave in the land of Matarea, amid the denizens of subterraneous abodes, in order to teach the people a lesson of true humility, God (Brahma) put on mortality by coming to earth in the person of the child savior, Chrishna, in exact fulfilment of prophecy. The child purported to hav been delivered through his mother's side. When the celestial infant appeared, a chorus of heavenly spirits saluted him with hymns, the whole room was illuminated by his light, and the understanding of his parents was opened, so that they knew him to be the preserver of the world, and they at once began to worship him. He was also visited by a chorus of angels, and surrounded by prophets and shepherds from the East, who were guided hither by a bright star, which indicated his birthplace, and which also indicated his divinity, for we are told as soon as Nared heard of his fame he examined the stars and pronounced him the son of God (Brahma). Gold, frankincense, and myrrh were presented to him as offerings, in appreciation of his majesty and glory.

When Chrishna was still an infant, his mother and "adopted" father, Nanda—a carpenter by trade—were warned by an angel to flee with their child from the wrath of the tyrant Cansa, the then ruler of that nation. The decree of this ruler for the destruction of the young savior was as follows: "Let active search be made for whatever young children there may be upon earth, and let every boy in whom there may be found signs of unusual greatness be slain without remorse."

By this fiendish and bloody scheme he hoped to destroy the god-child, for he had heard of his greatness being sounded abroad, and he feared for his own power and glory among the people. But Chrishna's parents, in response to the angel's warning, had fled with him to Gokul, a region remote from his natal place. In their flight Maia and Nanda approached the river Jumna, the waters of which were miraculously separated, so that they passed over dry-shod, in a similar manner to Moses at the Red Sea, as recorded in the Christian Bible of the present day.

When Chrishna was probably eleven or twelve years of age his parents sent him to a learned Brahmin as tutor, whom he greatly astonished with his vast learning, and under whose tuition he mastered the whole circle of sciences in a day and a night.

This savior was perfect and without sin, and his mission on earth was not to destroy previous religion but to purify it, and to preach better doctrines, declaring himself to be the savior of the world—the way, the mediator between God and man. He passed life in doing good—preaching (one remarkable sermon reported to hav been delivered on a mount), teaching in parables, calling sinners from the evil of their ways, performing wonderful miracles, and raising the dead. One of his first miracles was the cure of a leper. With all his greatness he was so humble as to wash his friends' feet. He chose twelve disciples from among his believers, who followed and worshiped him as "God the Most High;" also, styling him Redeemer, Mediator, Messiah, Intercessor, the Holy Lamb, the True Light, the Giver of Light, etc. His disciple, Amarca, upon a certain occasion, addressed him thus: "Thou art the Lord of all things, the God of the Universe, the Emblem of Mercy, the Bestower of Salvation!" He was also proclaimed as "Judge of the Dead;" also termed "the Lion of the Tribe of Sakia."

The Christian missionary, Huc, says: "A Mogul, or Thibetan, when asked who Chrishna was, will reply: 'The savior of men.'

In the time of Alexander the Great—330 B. C—readers of history will remember that millions of people worshiped him as God. He was also represented as the seed of the woman, crushing the serpent's head. On ancient sculptures and monuments he is represented with his heel on the head of a serpent, thus proving that his mission was to save the people from sin, or the devil. So great and wonderful appeared his works to the men of that day that they who saw them declared to his father, Nanda, that he could not possibly be his father, and so widespread was his fame and popularity that over 300,000,000 people were brought to worship him as a God and believer in his divinity.

Chrishna taught the ordinance of baptism, setting the example himself by being immersed in the river Ganges.

We are told by writers that he spread among the people holy doctrines of purest morality, teaching them exalted principles of charity, self-denial, and self-respect, at a time when the desert countries of the West were inhabited only by savage tribes, and at a time long before Christ and his career were thought of. Cunningham says the Hindoos were indebted to Chrishna for a code of pure and practical morality which inculcated charity, chastity, the performance of good works, abstinence from evil, and general kindness to all living things. His precepts, which would fill a volume, display profound thought and wisdom, as the following selected ones will show:

Let your hand be always open to the unfortunate.
Avoid envy, covetousness, falsehood, imposture, and slander.
Only the humble are beloved of God.
Do good for its own sake.
Above all things cultivate love for your neighbor.
Look not upon women with unchaste desire.
Women should be protected with tenderness and shielded with fostering solicitude.
Degrade woman and you degrade man.
Do right not from fear of punishment.
From thought springs the will, from the will action, true or false, just or unjust.

It is recorded of Chrishna that so great was his tenderness and compassion that he forgave his enemies, and, after giving up the ghost, descended into hell to teach souls in bondage.

At thirty years of age he was betrayed to his enemies—who sought to destroy him through envy and a belief that he was an impostor—by one of his twelve disciples, Angada by name, after which he was crucified by being nailed to a cross between two thieves, for the sins of the people. His followers believed that by his blood, which was shed upon the cross, atonement was forever made for all their transgressions, and that all animal and human sacrifice was henceforth done away with. When this pagan savior knew his last hours had come, forbidding his disciples to follow him, he repaired to the banks of the river Ganges, and, having performed three ablutions, he knelt down, and, looking up to heaven, prayed to God (Brahma). During his crucifixion a cloud surrounded the moon, and the sun was darkened at noonday, and the sky rained ashes and fire down from heaven. Three days after his burial he arose from the dead and appeared to his disciples in all his divine majesty; after which he ascended to Brahma (God) in the presence of a multitude, and they who saw him exclaimed, "Lo! Chrishna's soul ascends to its native skies!—to the bright paradise from whence he had descended!"

In the British Museum are drawings from characters on ancient Hindoo sculptures and monuments, by Mr. Moore, an English traveler and writer, in which Chrishna is represented with nail-holes in his hands and feet, and in one with a halo of glory over him, emanating from heaven above, just as many hav seen Christ represented; and in another with a hole in his side, and to his collar hangs the emblem of a heart. He is believed by his followers to come again to earth, when a destruction of the world is expected to take place. Hindoo Holy Bibles prophesy of the event in the following beautiful and suggestive language: "He shall come crowned with light; the stars shall pale before his splendor; the earth will be too small to contain him, for he is infinite, he is almighty, he is wisdom, he is beauty, he is all in all; he will be as sweet as honey and as pure as a lamb without spots, or as the lips of a virgin. It will be a day of joy and exultation, when God shall manifest his power and his glory, and shall reconcile the world unto himself."

Chrishna is believed by historians and missionaries to hav been an actual personage—that the statements of his physical existence, at least, was not conceived in the brains of fabulous historians; also, colossal figures, temples, and caves, inscribed with characters, confirm his reality; and his race and cities and coins of his time still exist. Uncle Lute.

## General Garfield.

To the Editor of The Truth Seeker, *Sir:* In my last I promised to write a little upon the finance question, but I find that that question is well and ably presented in your paper by others. I will therefore present to your readers a remarkable position taken by that so prominent member of Congress and future senator of Ohio, General James A. Garfield, who on the 21st day of May, 1878, during the time of the discussion of the Army bill, said:

"If in anything I hav heretofore said or written upon this subject I hav unnecessarily or improperly run into partizanship, I shall certainly not do so to-night. The gentleman from New York, Mr. Hewitt, said: 'Now we are told we ought to hav a large army, and a very large army, in order to put down impending strikes. I take issue with that proposition. It is not in accordance with the theory of this government that the United States is to maintain an army for the purpose of restraining any portion of its citizens in their just rights. The right to strike is a just right. No man can coerce another to do work against his will. It is just as sacred a right as the right to employ, if you can find somebody who is willing to hire himself out to you. The wisdom of striking is quite another matter.' Now I agree absolutely with that statement; but while I hold to all rights of laborers to manage their own affairs, each for himself, I say it at whatever hazard, the man who lays any obstacle in the way of any American which prevents him from working is a breaker of the law and a violator of the first right of a laborer."

Mr. Banks, of Massachusetts: "How is it with capitalists who combine with other capitalists against the employed?"

Garfield: "It is just as great a violation of the law."

Upon this subject the Hon. J. F. House, of Tennessee, said: "Mr. Speaker, when demonstrations of mob violence and disregard of the laws of the land are made by any considerable number of our people, it may be safely assumed that other causes are at work, that other reasons exist for such outbreak than can be found in any perverse spirit of Communism. It is a notable fact connected with the recent strikes in this country that the railroad corporations made the first combinations. They consulted together and determined to reduce wages. It is the sheerest folly for capital to form its combinations and then turn up its eyes in holy horror if labor also combines for its own protection. It is a great mistake to suppose that in the recent clash and conflict between capital and labor the right was all on one side and the wrong on the other."

Garfield: "When the Life of Thomas Jefferson was written, by S. S. Randall, of New York, a copy of the volume was sent to the great British historian Lord Macaulay. He answered, thanking the author for the volume, but remarked that he had no admiration for Jefferson. The American expressed his surprise, and desired to know his reasons. Thereupon Macaulay, on the 23d day of May, 1857, wrote a letter in which he said: 'I do not believe that it is possible to establish institutions that will be permanent based upon the votes of people counted by the head. That proceeds upon the supposition that the rich and the poor, the wise and the ignorant, the virtuous and the vicious, are all counted as equals, and endowed with equal political power. That,' said he, 'is the fatal vice of your institutions that Jefferson founded.' I endeavored five years ago to answer it, and said that Macaulay took no account of the tremendous power of our educational forces. He did not know, he could not know, the almost omnipotent power of universal education to enlighten and ennoble our people and fit them for the liberties and duties of American citizenship. In this rests our hope; and while the light of our schools shines undimmed and unclouded upon all our children we may safely count upon centuries of liberty and safety."

At the same time, at the same place, and in the same breath—the pending proposition being the reduction of the army to fifteen thousand men—he said: "The time may come when we shall find it necessary to fight for society; and when that time comes, the first signal of the contest will make [pointing to the Democratic side of the chamber] us one. To what power shall we look in that struggle to protect and save society if it be not to the Constitution and the strong arm of the national government? I trust that the gentleman from New York, Mr. Hewitt, whose material stake in the stability and good order of the Union is much greater than mine, will help to make that stake secure, and consent to an amendment fixing the army at twenty-five thousand men."

In reference to the bill demonetizing silver, in 1873, this great statesman, in a speech delivered in Springfield, Ohio, said: "It is but due to say, for it is the truth, that I know nothing about the bill. It was passed, like many other bills, upon the recommendation of the chairman of the committee which had it in charge. I, as chairman of the committee on appropriations, having my hands full of work, took the word of a prominent Democrat and Republican that it was all right. The ayes and nays were not asked for, and I do not remember whether I voted at all."

The poor fellow remembers distinctly that the ayes and nays were not asked for on such an important measure, but does not remember whether he voted at all. How convenient sometimes a failure to record the vote! And for passing that bill without remembering it this great man was rewarded by the capitialists with a seat in the Senate.

*Washington, D. C.* Isaac Cohen.

## The Oneida Community.

To the Editor of The Truth Seeker, *Sir:* I desire to say a few words in reply to L. E. Huggins, and to begin with, will say that I hav lived within one mile of the "family" mentioned above nearly fourteen years, and hav taken great pains to study into their system and mode of living; therefore I am supposed to be nearly as well posted as any one outside of their institution. They hav not been subjected to any personal violence since they were forcibly ejected from Putney, Vt., in 1848, and hav had a chance to "liv their religion" since that time. How well they hav lived it let them that know those best answer. There are among them some who are very fair and honorable in their dealings with their neighbors, and some who are tricky and dishonorable, just as there are in all classes of society.

Now let us look to the results which their social system has produced, in the order in which Mr. Huggins gives them. He says "they hav been invariably orderly and quiet citizens, even under the most aggravating circumstances."

In some respects the above is true, but they hav not had any of those aggravating circumstances since they hav been residents of Madison County excepting on one occasion. Then they were fined by the county court for whipping Miss Hubbard, a young member, nearly to death because she would not submit herself to the lustful desires of one of their number. The proof of the above can be found, if necessary, on the court records at Morrisville, N. Y., together with much other evidence that I would readily submit to the readers of this paper were it not contrary to the law to send such matter through the United States mail.

Mr. Huggins says, "They hav established large and flourishing business enterprises." Not very large. They consist of the manufacture of silk, and steel traps, and canning some fruit. But all these are done by hired labor, their own men only acting as superintendents in each department. He says "they are all industrious." They are considered by all those who are intimately acquainted with them to be, as a whole, very indolent. They don't need to "tramp," for they can liv without work at home.

Mr. Huggins says "they are all well informed." They may be in some things, but all the younger members, or very nearly all of them, are very ignorant of the manners and customs of the outside world only as they see them developed in the numerous visitors at their residence.

Concerning their "houses of correction," neither Mr. Huggins nor any other person outside of their own ranks can say for a certainty. They hav a time set apart on purpose to "tattle." It is an evening meeting, where each one is required to tell what he has seen amiss in any other member during the day.

Among their children there is at least one perfect idiot, and many others mentally deficient. No visitors are allowed to hold any conversation with their children, and only a few in their employ hav any chance to ascertain their mental caliber. Their children certainly hav all the modern conveniences and the best of care.

They are not tempted to "murder their own flesh and blood to hide their shame," simply because it will not hide it. Will murder hide the shame of a public harlot?

Mr. Huggins, ere you again let your mind soar so high in the ethereal sphere to describe this institution go ask the down-trodden women of your "happy family" to speak their mind, women that dare not say their souls are their own, women that dare not speak to a visitor for fear of their masters. Pale, weary-eyed, downcast women, that their masters force to submit to their every whim! Go ask them are they happy! I am a believer in woman's rights.

Go ask their children, controlled and drilled as they are. They will tell you the truth, if out of sight and hearing of their masters.

Go ask their young girls. They will tell you, as they did a party of visitors last summer. A few hav escaped, but they are vigilant, and rarely leave an opportunity.

Ere you giv your pen to their defense and praise once more, I should advise you to visit them and use your sense of sight, and inquire of any of their neighbors. You can obtain all the information you desire, with malice toward none. Freelover though you may be, you will find no free love there, but in its stead free lust. It is said that they hav given up their social system since I left the neighborhood. I earnestly hope it is true. FRED. S. HAMMOND.

*Red Creek, N. Y.*

## That Little Lecture.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am very sorry that my little lecture should hav so wounded the feelings of our friend Chapman, or any one. It was not my desire to either ridicule or throw clubs at the Spiritualists. I believe that most of the Spiritualists are good, honest, intelligent people. And as they are denouncers of the orthodox hell, I can take them kindly by the hand as friends of humanity. But why should not friend Chapman be willing to giv me the same right which he claims for himself?—the right to express my opinions.

I am charged with having "made some very grave errors." Well, that's not to be wondered at; for, as I said at the outset, I didn't know anything about gods, ghosts, devils, souls, spirits, or the things in another world. And I am not sure but I had best attend more to the things in this world and never mind about the things in the next world.

I made precisely the same statement about canning a soul at the Lansing camp-meeting that I made in THE TRUTH SEEKER. And when it was proposed to hav Rev. Mr. Andrus criticise my speech, the president objected, saying that he was a Spiritualist, and also a Liberalist, and he considered that I had just as good a right to my opinions as he had to his, and that he was too good a lawyer to allow any quarreling.

But I understand that at another time when I was not present, Mr. Andrus, in replying to my speech, showed a good deal of intolerance and bigotry by his uncharitable remarks, which you will see were not approved of by the worthy secretary, Mrs. J. R. Lane. In her report she says: "Tuesday evening Mr. Andrus was introduced, and delivered an address on 'The Seen and the Unseen,' in which he endeavored to controvert all the ideas advanced by Mr. Babcock in the afternoon. This being a Liberal platform, and a united organization of Spiritualists and Liberalists, it would seem that a spirit of tolerance, at least, should be manifested each towards the other, and each should be willing to grant to the other the rights they claim for themselves. Bro. Andrus' address was good, but lacked charity."

Now, my friend Chapman, are not you, like Mr. Andrus, a little bigoted and lacking in charity? I think that I hav seen manifest too much bigotry among some of the Spiritualists, whilst there are others, noble souls, who are Liberal in every sense of the word. And I like them.

I fail to see why I should be accused of throwing clubs. I didn't even make mention of the name of Spiritualists in the article alluded to. I only spoke of gods, ghosts, devils, spirits, etc. The orthodox believe in all of this, so if I hit anyone it must hav been the orthodox who were the most hit, as they are the most in number. But I didn't intend to hit anybody. I hold that every one has as good a right to his opinions as I hav to mine, and I say that any religion that will make a man better than he is by nature is a good religion, if he will not make others miserable in trying to make himself happy.

I said that I could put a man in a glass jar, screw on the cover, and when the man died, Gabriel, if he wanted that soul, would hav to use a can-opener. Friend Chapman thinks differently. Well, he may be right and I may be wrong. It's only a difference of opinion. But of what use is a soul anyhow? If it won't help a man in this world how do we know that it will help a fellow in the next world? The body says, I'll go into a saloon and get drunk; the soul says, All right, I'll go with you. The man gets drunk, and pray tell me, if you can, which is it that's drunk, the body or the soul? The man stubs his toe and falls into the gutter. The souls which our friend says can get out of a glass can, in my judgment, should get out of that drunken beastly carcass if it is able to do so. But the soul refuses to leave the body, and on the morrow they hav another big drunk. Both are drunk together—body and soul.

Sometimes we see an idiot who don't know enough to chew gum. Now I say, in my judgment, it is unfair for God to stick a precious soul into such a miserable tenement of clay to become the laughing stock of others. It may be good so far as the poor pitiable idiot is concerned, but it is mighty tough on the soul.

Our prisons are filled with bodies and souls. If the soul controls the body, why didn't the soul keep the body from committing sin? If the soul did the sinning why not let the soul go to dust and save the body as being the best of the two?

Friend Chapman wants to know if I hav ever investigated. I say no. I never hav had an oppportunity. Nor hav I ever studied the dead languages. And yet I often express my opinion as to the propriety of teaching them in our common schools. Men who know a little Latin think me wild for talking about dead languages, and men who know a little about Spiritualism think me wild for talking about spirits. But men will talk, and why not? If somebody hadn't had the courage and goodness to hav differed with somebody in his opinions, this world would never hav made any progress. I don't care how much my ideas are combated. If I am wrong, the sooner I know it the better I shall like it. And I don't care if a Spiritualist believes in one spirit or a hundred spirits. I often hav said that their belief is more consistent than the orthodox, and I like them on account of the cold water they keep throwing on the orthodox hell. M. BABCOCK.

*St. Johns, Mich.*, Feb. 22, 1880.

## Has Man a Spirit?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Two articles in THE TRUTH SEEKER, of Feb. 2d,—A reply to "A Little Lecture," by E. A. Chapman, and "The Idea of a Soul," by M. L. Sherman, M. D., suggest to me a few thoughts, for which please find space.

The question under consideration is not one for sarcasm or innuendo; it is philosophical, and only in this spirit should it be approached, or can it be discussed.

Does man continue to exist as an entity, an individuality, after death? If he does it behooves us to *know* it, and no course of investigation or study that claims to be able to lead us into the knowledge can be deemed beneath our dignity, or unworthy of prosecution.

We know we *are*, and we know the time has been when we *were not*. Man is projected forth into existence without any wish or desire on his part. He had no voice in the inception of his being. He was not questioned as to the circumstances he would desire should surround him before birth, at birth, and through life; which circumstances hav made him what he is. Appreciating these self-demonstrating facts, it is natural for man to say, "I know not *why* I am; can I discover what I will be?"

Gazing upon his surroundings, through long and weary years of intellectual development; seeing forms arise and perish; mountains sink beneath the sea, and giant waves roll back before the jagged peaks of new-born Alps; beasts, fierce and terrible, crunch their prey, and vanish into night; nations flourish as the green bay tree, then, scorched and dying, sink beneath the shriveling breath of time; beholding himself as fœtus, child, youth, man, and corpse; bowing before the law of change, a force that holds him in its grasp, that givs him life, then death, regardless of prayer or curse, this thought has been evolved, "I am but as the hill, the beast; as they liv, so I liv; as they die, so die I."

The only theory of matter that explains all the phenomena of the same is the atomic—that each atom is a union of matter and motion; that inertia is a lie; without motion, matter ceases to be, and without matter motion vanishes into nothingness. The two expressions of the same are inseparable; one cannot exist without the other. Matter is ever in motion, and can never be held in a state of rest.

The association or organization of these atoms presents to us the beauties of physical nature. As is the organization so will the expression be. The physical or material part of the atoms shows us the physical organization; the motion or force of the same, the moving or life principle which actuates or controls the organized body as a whole.

The atoms that compose a tree, dog, and man are similar, but as the organization of the man is more perfect, complex, higher, so is the expression or life of the same purer, nobler, more intellectual.

Now, as force cannot exist separate and apart from matter—and that it cannot science proves beyond the shadow of a doubt—what room or use have we for spirit? By what right do we assume that when death supervenes, a portion of this force separates itself from the material body, and exists through all eternity, independent of and yet preserving the identity of the individual it has left? that when a man dies he but shakes off the shackles of clay and is more alive than he was before? What is spirit? Either it is or is not matter. If it is matter, it is subject to the laws by which matter is governed; but the most delicate tests, the most patient investigations, fail to show the least modicum of spirit in man's organization, or the least room for its abiding-place.

"But," says one, "the spirit is the mind, the thinking part." Indeed, and what is the mind but a function of the brain, just as digestion is a function of the stomach? Injure the stomach and digestion is impaired. Destroy the stomach and digestion ceases. Injure the brain and the mind is impaired. Destroy the brain and the mind is gone.

Mankind has ever been prone to separate qualities or attributes from matter, first idealize and then worship the same. When asked to prove their imaginings real, the reply has usually been, "Heretic, Infidel, degrading Materialist."

Science does not profess to know all things, as yet, but what little she does know she is able to experimentally prove. If man were immortal it would be a scientific fact, and as such just as susceptible of demonstration as any other fact in physics. Hence we are justified in saying, "As all that is known of nature and nature's laws demonstrates that when a man dies his existence as a personality ceases, and he but lives in other forms of animal and vegetable life; and as Spiritualists are unable to bring any proof to the contrary, except human testimony, and manifestations that they admit tricksters can imitate, we are forced to the conclusion that the beautiful idea of immortality is a myth, and must be relegated to its proper place among the forgotten dreams of a dead past."

Until Spiritualists can demonstrate the fact of future conscious existence as clearly, practically, and unvaringly as the physicist can prove that the action of sulphuric acid on zinc will evolve electricity, or the union of oxygen and hydrogen will produce water, let them hesitate to dub themselves scientists or positivists, and rest contented among the great army of believers, grasping a pleasing, but unproved hope.

WM. J. GORSUCH,

*Baltimore, Md., Feb.* 22, 1880.

## Spread the Truth.

To all who desire to dissolve the mists and fogs of religious superstition I hav a few earnest words to utter. When an unselfish person looks at the condition that the religious and political world are in, it seems to me that every feeling within him must stir him to make an earnest effort to giv to the people a higher and more enlightened kind of education. With all the light, so called, that men hav to-day, there is still a deplorable amount of ignorance all over the land. It is not surprising when we think of the thousands of years of the bloody teachings of old theology; and it will take many generations to outgrow the superstitions of the past.

What the people greatly need is a higher kind of reading. A very large part of the religious and political reading matter is rank poison, and the way the people devour it shows the moral condition they are in. We want in this country a million self-sacrificing men and women with an earnest, determined purpose to make an effort to giv to the people the grandest paper America ever had, and that paper is already in existence, and its name is THE TRUTH SEEKER. What its circulation is I do not know, but it ought to hav one hundred thousand paying subscribers.

When I think of the outrage on Mr. Bennett in putting him in prison when he has not done one single wrong act, but only defended our rights, as well as his own, my whole nature is stirred to its deepest depths at this indescribably damnable Christian villainy. Not one person in a million realizes the sublime hight D. M. Bennett occupies to-day. He is a moral hero; and to be a moral hero is infinitely above a military hero. Of the great mass of mankind, but few liv in history; but the name of D. M. Bennett is sure to be recorded as one of the brave souls who dared to maintain the right of the freedom of the press.

"Cupid's Yokes" is a grand production, and strikes a blow at the church's pet institution, Christian marriage. Comstock cared nothing for obscenity, for his whole nature is full of obscenity; but "Cupid's Yokes" and D. M. Bennett were hourly undermining the rotten old Christian church, and that is the reason the editor of the brave TRUTH SEEKER is in prison. Christians talking against obscenity! Is Satan rebuking sin?

THE TRUTH SEEKER was never so valuable as it has been for the last month; it is a paper that its readers ought to be proud of. The letter, "Marriage Discussed by a Freelover," is worth the price of the paper for a year, and such a woman ought to be proud to sign her full name. Most earnestly do I hope that it is not the last production from her inspired pen. Truly your friend,

*Washington, D. C.*, Feb. 8, 1880. SEWARD MITCHELL.

[*From the Boston Investigator.*]

## Two Cents Gone to Thunder!

FRIEND EDITOR: Will you giv me space in the *Investigator* to acknowledge the receipt of two of John C. Bundy's papers, bearing date Oct. 25th and Nov. 8th? Did I know, or could I divine, the *thoughtful* individual who took so much interest in my reading matter as to send me two such useless Chicago papers, I would address him, or her, in terms suited to the event. But inasmuch as I can get no trace of the donor, I want to say to the considerate individual who forwarded the two copies that he wasted two one-cent stamps to no earthly purpose. Two cents "gone to thunder," which, judiciously used, with the intrinsic value of the paper, would have procured eight crackers, which crackers would have furnished two each to some poor woman and three hungry children. If this is not wasting "alabaster ointment," what *on arth* is? The papers were worn badly, and in this particular contrasted sadly with copies of the *Index* received at the time fresh from the office, and clearly marked "sample copy;" and in the same open way, from the same office, a copy containing the *great* Ellisonian *exposé* of the pretended Paine Memorial fraud and treachery, the re-hash or re-digging up of long ago refuted misstatements.

Now, friend Seaver, do let me say to those dear people that I hav heard of these complaints long since, and hav recorded long ago my convictions of the lives of Seaver, Mendum, Bennett, Bundy, Abbot, Benjamin, and Sara. I hav lived longer than either of them, and have my estimate of them, each and all; and I doubt if a whole edition of the *Index* or *Philo-laco Journal* would reflect any new light on these men and their general purpose of life. But, in the last case, it may be the design was to draw out some expression of opinion on Bennett. If this is correct, let me say that when I first saw the malignat *exposé* of Bennett, I said to myself he was weak; and in the first issue thereafter of THE TRUTH SEEKER Bennett himself said he was weak, thus verifying my words.

Let me just add, in conclusion, that I hesitate not to say, in my opinion, that men who, like Ellis, Bundy, and Abbot, will pursue any man or woman with the malignancy with which these men hav pursued Bennett, are moved by the most hateful, fiendish passions found in human nature—pride, avarice, and disappointed ambition. A. H. WOOD.

*Lunenburg, Mass.*, Feb. 6, 1880.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, MARCH 6, 1880.


## Those Unconstitutional Postal Laws.

The sober second thought begins to tell. There are people, and even judges, who begin to hesitate about sacrificing the liberties of the Press, Mails, and People to the obscenity scare. Never has anything filled us with more indignation than the ignorance, indifference, and cowardice with which our people, and especially some so-called Liberals, hav submitted to hav the Constitution treated as waste paper because otherwise thoughtless fanatics might falsely accuse them of favoring immorality. The question has lately been presented before the Supreme Court of the District of Columbia in the well-known Louisiana Lottery cases. An interesting account of these cases was recently published in the New York *Herald*. The noteworthy fact is that two judges hav dissented from the utter prostration of the Constitution and the liberties of the people to the fanaticism which has blindly carried these Laws hitherto through Congress and the Courts. Chief-Justice Cartter is one of the most venerable and conservative of judges. Many years on the bench hav given him great experience and a reputation rarely equaled for learning, fairness, and ability. If the Supreme Court had not hopelessly committed itself in the *Jackson case* there would be good reason to hope that the views of this learned and fearless judge would prevail in that, our highest, tribunal, especially under the masterly advocacy of Senator Carpenter, who has charge of the appeal.

But this is not all. Congress is hesitating too. When it began with these Comstock laws in 1873, and even until recently, all opposition was simply crushed out with an insolent air of injured holiness. Petitions and appeals to reason and the Constitution went for nothing. The only answer to remonstrants was, "Sir, do you pretend that the mails were designed to carry obscenity?"

The utter stupidity and irrelevancy of such a question is beginning to soak into the head of the average Congressman, for the Postmaster-General is after him with an enormous demand for new Legislation to enable him to perform effectively the new and terrible responsibilities these Laws place him under as the CENSOR of the morals and mail matter of the whole people of the United States. He is to judge what is obscene, immoral, fraudulent, or connected with lotteries, etc., and he is to withhold such correspondence as does not pass his muster from the persons to whom it is addressed. No wonder he wants Congress now to make out a specific moral and criminal code for him to execute by means of the Post-Office!

Can any one fail to see how ridiculous and absurd this all is under our Federal Constitution? The States are to punish crimes, not the Postmaster-General or his Deputies. The remedy has been, and can only be, effectively applied by State laws where the evils originate.

The duty of the hour is to help the people to see these Laws hav become a matter that concern the rights of every person. It must be impressed upon Congress by the new Petition, on the last page of our paper, and by letters, and in every other convenient way, that this prostitution of the Post-Office and of the general government to Fanaticism has gone too far, and that we must return to the Constitution.

*The Defense Committee* of this city hav lately re-issued the admirable speech of T. B. Wakeman at Faneuil Hall and his Reply to Judge Hurlbut, and hav circulated them largely in Washington. That these hav had a good and decided effect there we hav reason to believe. Congress, as the result of its second thought, has decided to lay over the new Legislation demanded, and indeed the whole matter, for further inquiry and consideration. Nothing can be more useful in the meantime than the circulation of Mr. Wakeman's unanswerable arguments. To this reissue of his speech the Committee hav also prefixed a letter which hits the nail on the head every time and with which we conclude this article. As a summary of the whole discussion, it is the word for the hour—a word of warning to be heeded:

MR. WAKEMAN'S LETTER.

93 NASSAU STREET, Jan. 26, 1880.

GENTLEMEN OF THE DEFENSE COMMITTEE: You request a few words to introduce a reissue of my Faneuil Hall Speech for general circulation.

1. As to the style and tone of that speech, I wish it to be remembered that it was delivered to an *indignation* meeting in the warmest sense of the term; and that any expressions, apparently disrespectful to the Courts or Judges or "Powers that be," must be allowed for in the same way that much was 'pardoned to the Spirit of Liberty' in the Abolition and Republican reviews of the Dred Scott decision.

2. As to the substance of the argument, I hav never heard any answer to it, and I do not believe that any can be made. The Federal Government of the United States is one of the powers specially granted and limited by the Constitution. The claim that, because these powers are exercised through Departments, therefore, it can use these Departments (*e. g.*, the United States Postal Department) for any ulterior, political, moral, or criminal purposes it may fancy, is simply to throw away the Constitution and to giv the general government unlimited criminal and other jurisdiction, and, in the end, absolute power.

The second part of the argument is equally unanswerable, to wit, that this Legislation "*abridges the freedom of the press*," and, therefore, the liberty of the people. The Post-Office is the necessity of every civilized person and the principal means of publication. Every person has a free and equal right to its use and to the right of publication by it without *prior* restraint, espionage, or forfeiture of his property. He is liable for the abuse of these rights just as he is liable for other abuses, but he cannot be *constitutionally* deprived of them beforehand by a Postal Censorship established by Congress.

3. The importance of this subject is growing more apparent from day to day. Where the inch was usurped the ell is being taken. From supervision of "improper" matter, our Postal Censors hav included Lotteries, and they are now busily engaged upon the correspondence of the Brokers of Wall street. The plea of necessity, and a little public clamor to justify the extensions of this power, will place our "inviolable Post-Office" on a par with that of Russia. What is done through this Department can, and will be, done through the other Departments. The result will be inevitable. *The consolidated, centralized, general Government means the Empire!*

Let no one be deceived. In the end there can be no popular liberty unless the FEDERAL character of our Government is maintained. In Jefferson's words, we must cherish "the support of the State Governments in all their rights as the most competent administrators of our domestic concerns and the *surest bulwarks against anti-Republican tendencies.*"

4. The only possible remedy now for the sacrifice and danger that these United States Postal Laws hav brought upon us is an appeal to the People and to Congress until their true character and danger is understood. The Courts—rather accidentally than otherwise, perhaps—hav placed themselves in a position (as they did in regard to the United States Bank, the Legal-Tender, and Slavery generally) in which no relief or safety can be expected from them. They hav made a precedent in the *Jackson case* that will ratify any claim that may be regarded as morally or otherwise desirable by the Departments.

Whether our Federal Government and our Liberties are to be preserved, or not, is again a question re-submitted to the People and their Congress, and in no way more decidedly than by the patent usurpations of these United States Postal Laws.

Very respectfully yours,
T. B. WAKEMAN.

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Since the above was in type we are glad to learn that the second thought has reached the Post-Office Department itself! The Postmaster-General givs up the litigation. He does not find it so easy or so pleasant to become the PUBLIC CENSOR and withhold people's correspondence. We thought he was too much of a man for duties of this character. We are not surprised, but ask for consistency. Either let those laws be repealed, or get the man for the place—appoint *Anthony Comstock Postmaster-General.*

## Blasphemy.

The Binghamton *Daily Republican* has this paragraph at the head of an editorial on "Demoralizing Literature:"

"One of our readers complains of the blasphemous issues of D. M. Bennett's press, which invade her circle of acquaintance, and desires to know if something cannot be done to suppress them."

We really do not know how D. M. Bennett can be suppressed. It is a large job. The Y. M. C. A. undertook it, through Comstock, and put Mr. Bennett into prison; but still he is not suppressed. He seems to be non-suppressible. They tried to frighten the printers, but the printers did not scarce, and the paper still is printed. They tried the binder, with the same success. They tried, through the post-office, to get his paper declared an advertising sheet, but he got that opinion reversed. Then they arrested him for blasphemy, but that failed. Then he was put through a Star-Chamber proceeding for obscenity, and shut up in prison; but still the paper comes out every week, and books are sold and sent all over the country every day. We hav no doubt that an infallible recipe for suppressing Mr. Bennett would be bought at a high price by the Y. M. C. A., Samuel Colgate, Anthony Comstock, or Howard Crosby. The Binghamton *Republican* candidly confesses that it does not know how—except by converting everybody to Christianity—to accomplish the task. If all the world were Christians they could kill him, which is about the only effectual way to suppress him. There is good reason to believe that they would like to do so now, but they do not dare carry their crime that far; but even then his paper would go on, and "the blasphemous issues of his press" would still penetrate the boundlessness of Christian hate. It is hard work to suppress an unsuppressible man like Mr. Bennett. Abbot and Bundy know that. Christian intolerance, free religious envy, and religio-philosophical meanness tumble back bleeding from every encounter. Honesty, courage, and a perfectly fearless determination to know and do the right, are hard to overcome. The church endeavored to stop the earth from revolving around the sun, but the earth went on and the church went down. The church said it was blasphemous to say the earth was not the Lord's flat footstool, but Magellan sailed around it and took a new stand. It threatened with eternal punishment all who said the world was not created 6,000 years ago. Science took its geologic hammer and hit that dogma on the head, and the birth was put back a few million years. When Servetus said that two persons could not possibly be one, and that the eternal father could not possibly hav an eternal son, he was burnt for his blasphemy. Servetus was suppressed, but the truth he gave to the world still lives. Roger Bacon exposed the vice of the clergy, and was put into prison for blasphemy. And this seems about what Mr. Bennett was incarcerated for. Because he showed that the clergy are no better, and a good many of them worse, than other men, he was selected as a victim. He must be suppressed. But the work was too stupendous. It was only half done, and we hear this plaintive wail: "Can't something be done to suppress his paper and his books?" The church cannot bear to hav the mask torn from her cruel face, and when it is done with a ruthless hand she kills, if she can, the destroyer. The hideousness revealed is too much for her votaries, and they cry to hav the mask replaced. It is not to be wondered at that they shudder at the picture revealed. Looking at the face, nothing but cruelty, tyranny, and lust can be seen. And they call the iconoclast "blasphemer," and clamor for his destruction.

"Blasphemy against God," they cry; but it is really against the priests and the church. Whoever denies that the clergy are the agents of God—his called and chosen ones—are guilty of blasphemy. The epithet, "sacrilegious wretch," is hurled at him, and for denying the divine mission of lustful men he is thrown into prison, or may be burned at the stake. Whoever first proclaims a new doctrine is a blasphemer against the old. When the new system is established it is blasphemy to doubt it. Jesus was a blasphemer, and was crucified. What is blasphemy at Rome is piety in London, and the religion of both is blasphemy in Constantinople. As Dryden says:

"This side to-day; to-morrow t'other burns,
And they 're all Gods Almighty in their turns."

Blasphemy is an attack on a reputation; but no one can ever make a worse attack on the reputation and glory of God than is made in the Bible. If that book were true God would be not only a cruel, heartless monster, but a brutal and lustful being, whose reputation no one could sully. Until that libel is withdrawn from circulation Christians can hav no case for blasphemy against any one who questions the wisdom or goodness of God. They themselves drew his picture. No one would ever dream he was so black if they had not painted him themselves. The artist should not find fault with the critic if he simply tells the truth. The critic is not to blame for the artist's failure. He should paint a better picture. If the Christians will giv us a God without any faults, a theology without any flaws, a priesthood without any sins, there will be no blasphemers.

As for suppressing D. M. Bennett and THE TRUTH SEEKER, it is, as we before remarked, a large contract. The only way we know of is to borrow Gabriel's horn and toot up Torquemada. Jefferies Benedict and Matthew Hopkins Comstock do not seem equal to the task.

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[*From the Editor Behind the Bars.*]

## W. S. Bell.

We are pleased to learn that this earnest Liberal lecturer is about to make another trip West before the advent of warm weather. It is certainly a good indication to see our lecturers in the field, and kept constantly at work. The truths of Liberalism are certainly valuable enough to be dispensed in every practicable way. The lecture platform is a very effective point from whence to reach the public ear, and it must never be neglected. There are hundreds of thousands throughout this broad land who are anxious to hear the truth and to know what is right and what is wrong, on the great subject of religion, and who will go to hear a Liberal lecturer, but are hardly yet prepared to subscribe for a Liberal paper. Numberless conversions from superstition to Rationalism and truth are effected by Liberal lecturers. Let them be kept at work. Yes, let them be generously sustained. We hav the truths which the world needs and we must not keep them hidden. Every Liberal should feel willing to aid a little in giving these truths to the world.

We take especial pleasure in recommending Bro. Bell. We know him personally and well. He was arrested with us at Watkins, in August, 1878, for generously assisting us to sell our Liberal books. He is a good speaker, an intelligent Liberal, a genial companion, and a devotee in the cause of truth and reason. And what is still additional, he has been, and is, a steadfast friend to THE TRUTH SEEKER. He was not one to join the enemy in efforts to crush it, but on all occasions has had words of sympathy and kindness to speak in its favor. He has said he was "*proud to be known as a friend to* THE TRUTH SEEKER," and THE TRUTH SEEKER, in return, is proud to be known as a friend to him. Both are laboring to impart the same valuable truths to our fellow-men, and we hav joined hands in this laudable effort.

We hope the friends of THE TRUTH SEEKER, and all earnest Liberals throughout the West, will giv Bro. Bell a kindly reception, that they will secure him to lecture in their neighborhoods, and that they will keep him at work, as busy as he can be, until the weather becomes too warm for public meetings. Let all good friends remember that a lecturer has to liv. It takes money to travel, and meet all necessary expenses, so let not the pocket-book be squeezed

too tightly. He has good lectures prepared, on various subjects. The tastes of all can be suited.

He has received numerous complimentary notices from the press and individuals, some of which we take pleasure in appending to this notice:

W. S. Bell, of New Bedford, formerly a Methodist clergyman, lectured in Social Hall, on Sunday last, to a large audience. His entire effort was of a high order and well appreciated by a large and attentive audience. Mr. Bell is Radical in his convictions, bold and fearless in their utterence, yet debating every point with a fairness and philosophy that commend themselves to all.—*Harwich (Mass.) Independent.*

Mr. Bell is a fine speaker, a gentleman of culture, of pleasant address, and handles his theme in an able and masterly manner, engaging the attention of his hearers to the end, and then causing them to wish for still more of the same kind.—*Susan H. Wixon, in Boston Investigator.*

He is a man of varied experience, a good thinker, and a good speaker. Whatever society or committee that may engage him as a speaker will find that he is a man who has something to say, and can say it vigorously.—*Rev. W. J. Potter, in Index.*

Mr. Bell is an easy, fluent, and pleasing speaker, argumentative and humorous in right proportions, and as he warms up with his subject is forcible and eloquent.—*Boston Investigator.*

He is a good speaker, a perfect gentleman, a scholar, and well acquainted with the subjects on which he speaks.—*One of his audience, in Ipswich Chronicle.*

Mr. Bell is a profound thinker and an eloquent speaker. His points are clear and distinct, and he does not fail to convince.—*Hull's Crucible.*

Mr. Bell is a gentleman of fine scholarly attainments and a very pleasing speaker.—*Banner of Light.*

Mr. Bell is a pleasing speaker, polite to opponents, but, of course, radical in his views.—*Marietta Register.*

Bro. Bell is a first class speaker, and handles his subjects in a masterly manner.—*Mrs. Frank Koehne, in Boston Investigator.*

He is a gentleman of recognized superior ability, not only as a public speaker but in the use of his pen.—*New Bedford Signal.*

For terms, etc., address W. S. Bell, No. 73 Fourth street, New Bedford, Mass.

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## A Little Business.

We call the attention of our friends and readers to the generous offers we are making of books in connection with the paper. We hope all will take advantage of them to renew and to get new subscribers. We hav been sending the paper to a great many who were in arrears from three months to a year; but the past week we hav removed a good many from the list. We disliked to do this, because we feel that our friends want the paper; but the increase in expenses has forced us to do it. The white paper alone has gone up about fifty per cent. The business revival has helped us backwards, for it does not seem to hav reached our friends, or so many would not be in arrears. We trust they will take advantage of the offer we now make to renew; and if they want books they can get them cheaper in this connection than in any other way.

MOSES HULL announced, a week ago last Sunday, at the close of his first lecture before the Second Society of Spiritualists of this city, that on the following Sunday morning he should talk about angel ministration. All the angels and their friends, he said, were invited to attend. In the evening he should speak on the subject of devils. The devil and all his friends were invited to attend that lecture, for if the devil had never before had his due in New York, he would before that discourse was ended. Accepting the invitation thus rather ambiguously extended, a representative of THE TRUTH SEEKER was present. Mr. Hull was as good as his word. He recounted the triumphs of the devil from the start, how he gained possession of Adam and Eve as soon almost as they left the hands of their maker. It was true, he said, that Satan was condemned by the Almighty to crawl on his belly all the days of his life, but it seems that he retained that mode of locomotion for a short time only, as on the occasion of the family gathering, at which all the sons of God met together—and Satan came also among them—the latter stated in answer to a question from God that he came from *walking* up and down upon the face of the earth. This was only one out of a thousand cases which the speaker could mention where the devil had outwitted the opposition concern. Mr. Hull then recounted the triumphs and achievements of Satan in the line of discovery and invention, all of which reflected great credit upon his satanic majesty. In speaking of the trial of Galileo, Mr. Hull, by a *lapsus linguæ*, referred to the *Index Expurgatorius* as the Society for the Suppression of Vice. He considered the trial of the Florentine astronomer as the greatest judicial farce on record up to the time of D. M. Bennett's conviction before Judge Benedict. This comparison evoked considerable enthusiasm, and the speaker was encouraged by prolonged applause.

Mr. Hull spoke in Science Hall last Tuesday and Wednesday evenings on the conflict between labor and capital. His lectures before the Second Society of Spiritualists were more numerously attended than those of any other speaker employed by that society.

E. CAMPFIELD has taken an interest in the *Mirror of Progress.* It is a good paper. Mr. Campfield is a hard worker, and we wish them both abundant success.

THE Albany *Ledger Standard* prints Mr. Bennett's letter to Hayes. The *Standard* appreciates pluck when it sees it.

WE are indebted to friend Mendum for a large and very fine lithograph of Thomas Paine. We fittingly put it up as a background for the bust of Colonel Ingersoll. It is a good portrait of a grand man, and if anybody wants one just like it they can hav it for one dollar.

AT last we find space for the letters of T. B. Wakeman and F. E. Abbot to the Paine celebration at Boston. They hav been crowded out for two weeks, but the contrast between them is too good to lose. Our readers will not fail to appreciate it.

## Amy Post to F. E. Abbot.

ROCHETER, N. Y., FEB. 17, 1880.

FRANCIS E. ABBOT, *My once respected Friend:* I hav received a printed circular, purporting to be a certified copy of the records of a meeting of the Board of Directors of the National Liberal League of America, held Dec. 12. 1879

This copy of the records is not graced by the name of a President, Secretary, or any member of the board, nor vouched for by any name whatever; but on the margin I find these words written: "Dear Madam, your opinion on the subjoined is invited. F. E. Abbot." Therefore I shall address my reply to the editor of the *Index.*

Your first perplexity seems to be concerning the name of your League; even the imposing name of America, does not seem to distinguish it sufficiently from the honored original to satisfy you. This does not surprise me, seeing you hav made such tremendous effort to giv it a bad name. You charge us with "active propagandism of demoralizing and licentious theories, and support of officers and other representatives who are on good grounds believed to hav been guilty of gross immoralities, that it has thereby unfitted for use for any organization which desires the support of friends of natural morality."

I wish you had defined the meaning of "natural morality" so that we could understand your special status of morals. Surely, judging by the spirit and matter of your circular, it must be very much lower down in the scale than our own.

The charges you prefer against us do not belong to our Liberal League; we hav no soil in which they can take root; therefore I hurl them back to the foul pit of their origin, where they seem to grow and flourish so luxuriantly, producing in your minds such bitter and obscene fruit.

The character of our League, I believe, will stand higher in the estimation of the public than those who by falsehood hav sought to injure it.

I hereby take this opportunity to demand that you immediately expunge my name from your roll of vice-presidents.

You certainly must hav known that in your hegira at Syracuse you had no right to take my name with you, for it was no secret that I unhesitatingly remained with the original National Liberal League.

In the spirit of free speech, free press, and free mails, I remain as ever, trusting that the right will come uppermost,

AMY POST.

## Letter from Mrs. Slenker.

DEAR TRUTH SEEKERS AND FREEDOM LOVERS: "Richard is himself again." The long suspense is over. All hope of justice being done is dead, and our brave leader comes out in his "Seventh Letter from Albany" with the old, defiant ring in his telling words and with that vim and vigor that used to mark his editorials and giv to them that magnetic influence which reached every heart and made his readers, far and near, his warm, true, and sympathizing personal friends. His letter to R. B. Hayes, in the last TRUTH SEEKER, is just the thing.

My object in writing this note is, first, to say this; and, secondly, to urge all who can do so to start out immediately with petitions for freedom of speech and inviolability of the mails and get all the signatures possible; and those who are unable to do this should help defray the expense of some one who can and will do it.

Only a few hours after reading the stirring "Reasons for a New Petition," we sought out a man well qualified for the work and offered him good wages for obtaining signatures and sent him on his mission with earnest wishes for success. I hope every one will do his level best, and that we shall be able to roll up the biggest list of names ever yet offered to Congress for any purpose whatever. Ours is a great and noble object, and one that should be dear to the heart of every American citizen.

Yours anxiously and earnestly,

*Snowville, Va.*, Feb 22, 1880. ELMINA D. SLENKER.

## Retreat of the Post-Office Department.

There is much surprise over the retreat of the Post-Office Department from its position in regard to lotteries. To-day it rescinded its order so far as it affected the Louisiana lottery. The suprise is the greater from the fact that it was against this very firm that the Department won its case a few days since in the Supreme Court of this district after a prolonged contest. No reasons that seem to cover the case hav as yet been made known.—*N. Y. Herald.*

## For Michigan Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The annual meeting of the Spiritualists and Liberalists of Michigan will be held at Battle Creek, March 22d to 30th. All who are in favor of the platform of the National Liberal League are requested to attend, in order to establish a plan for united work. Let every auxiliary League in the state send one delegate at least. There is considerable important business to come up, and we want as many to be present as possible. Let Michigan be an encouragement to the Liberals of other states.

C. H. DUNNING,
Chairman Ex. Com. N. L. L. for Michigan.

*Marcellus, Mich.*, Feb. 25, 1880.

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2. NATIONAL PROTECTION FOR NATIONAL CITIZENS in their equal, civil, political, and religious rights, irrespective of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution and afforded through the United States courts.

3 UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

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126 South Cleveland, O.—President, John Pyke; Secretary, C. M. Peterson.
127 Baltimore, Md.—President, J. C. Wheeden, Secretary; J. H. Graff.
128 Cincinnati, O.—President, Alfred Warren; Secretary, C. J. Herbold.
129 Saranac, Mich.—Secretary, S. M. Crawford.
130 Wayland, N. Y.—President, J. F. Wood; Secretary, G. W. Morehouse.
131 Yates City, Ill.—President, C. L. Roberts; Secretary, H. Brown, Jr.
132 Troy, N. Y.—Secretary, Louis Ransom.
133 Haverhill, Mass.—Secretary, J. M. Ordway.
134 Tipton, Ind.—Secretary, C. O. Richardson.
135 Medicine Lodge, Kansas.—Secretary, C. W. Steele.
136 East Rodman, N. Y.—President, L. D. Olney; Secretary, Charles Kellogg.
137 Marshalltown, Iowa.—Secretary, W. D. Lawrence.
138 Paola, Kansas.—President, J. S. Haughey; Secretary, W. C. Eaton.
139 Melvern, Kansas.—President, Joe Farley; Secretary, Libbie Cole.
140 Cleveland, O.—President E. Q. Norton; Secretary, E. W. Gaylord.
141 White Cloud, Kansas.—Secretary, C. H. Wakefield.
142 Raritan, Ill.—Secretary, Wesley Milliken.
143 Park City, Utah.—President, James G. Watson; Secretary, George P. Bissonette.
144 Marion Center, Kansas.—Secretary, J. B. Bown.
145 Harrisburg, Pa.—President, J. T. Richardson; Secretary, W. H. Keller.
146 Petaluma, Cal.—Secretary, Freeman Parker.
147 Valley Falls, Kansas.—Secretary, A. J. Searl.
148 Seward, Neb.—Secretary, G. W. Lowley.
149 Patch Grove, Wis.—President, H. F. Young; Secretary, J Warner.
150 Springville, Utah.—President, H. M. Dougall; Secretary, George White.
151 Centerville, Cal.—Secretary, Alonzo Sweet.
152 Ferndale, Kansas.—Secretary, J. W. Newbold.
153 Springville, N. Y.—President, Albert T. Wheeler; Secretary, Frank Dygert.
154 Armstrong's Grove, Iowa.—Secretary, George V. Davis.
155 Elk Falls, Kansas.—Secretary, A. A. Barnes.
156 Cottonwood Falls, Kan.—President, T. J. Dean; Secretary, Frank Holz.
157 Ottumwa, Iowa.—Secretary, O. C. Graves.
158 Paterson, N. J.—President, J. J. Haviland; Secretary, John Warr.
159 Scranton, Iowa.—Secretary, J. L. Amsden.
160 Hope, Kansas.—President, Carl Robinson; Secretary, Martin Peace.
161 Detroit, Mich.—Secretary, S. B. McCracken.
162 Burlington, Kansas.—President, Christopher Brown; Secretary, C. H. Rameyn.
163 Beloit, Kansas.—Secretary, Jacob H. Markley.
164 Harlan, Iowa.—Secretary, C. W. Potter.
165 Modesto, Cal.—Secretary, C. M. Courtwright.
166 Dowagiac, Mich.—Secretary, Thomas Rix.
167 Burr Oak, Mich.—Secretary, A. H. Thurston.
168 Arrington, Kan.—Secretary, S. H. Quillen.
169 Omro, Wis.—Secretary, Sallie M. Phillips.

Secretaries of Auxiliaries will confer a favor by promptly reporting any errors in this list to A. L. Rawson, Sec. N. L. L., 34 Bond St., New York City.

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[*From the Parkersburgh (W. Va.) State Journal.*]

## Clerical Cowardice.

EDITORS STATE JOURNAL: The following correspondence will in a great measure explain itself, but I deem it proper under the circumstances to add a few words by way of comment:

PARKERSBURGH, W.VA., Jan. 31, 1880.

REV. A. C. GEORGE, D.D.,
REV. J. W. CARTER, D.D.,

*Gentlemen:* Having been informed that the clergy of this city hav a regular organization which meets weekly, on behalf of the Committee of the Liberal League, I inclose you the within communication, with the request that you lay it before that body at its next regular meeting, and oblige, Very respectfully, Your obedient servant,

JAMES HUTCHINSON,
Secretary Liberal League.

TO THE REVEREND CLERGY OF THE CITY OF PARKERSBURGH, W.VA., *Gentlemen:* Since the recent lecture of Col. Robert G. Ingersoll in this city, most of you hav delivered discourses upon the inspiration of the Bible and the pernicious influences of unbelief upon the morals of society, and we are informed some of you, in your zeal, hav so far forgotten the great cardinal principles of charity as to denounce those you call Infidels as enemies of humanity.

Now, gentlemen, if you are so confident of the divine origin of the Bible, and the necessity of the Christian religion for the happiness and salvation of mankind, it is presumed that you will not object to a discussion of their merits in public; and at the request of a number of gentlemen who differ from you in your views upon the subject, we respectfully invite yon to appoint a committee of your own body, consisting of three or four persons, to confer with a similar number of gentlemen representing the Liberal League of this city, to make suitable arrangements for a joint discussion between some chosen member of your faith and one of ours. Truth has nothing to fear from free investigation, and if the Bible is the word of God, you certainly can hav no apprehension as to the result of the severest scrutiny into the history of its origin and character; while we believe that a free and candid discussion of the great funda-

mental doctrines of the Christian religion can but lead to the triumph of truth and the advancement of civilization.

If you accept or reject our proposition, please advise the undersigned. Very respectfully,

S. E. Kuykendall,
Barna Powell,
James Hutchinson,
F. K. Stagg,
Committee.

To James Hutchinson, Secretary of the Liberal League, *Dear Sir:* We hav received, through you, a paper, dated Jan. 31, 1880, signed by "S. E. Kuykendall, Barna Powell, James Hutchinson, and F. K. Stagg, Committee," addressed to us, it is claimed, "at the request of a number of gentlemen," and proposing a joint arrangement between the clergy and the "Liberal League of this city," for the discussion of the question of "the divine origin of the Bible and the necessity of the Christian religion."

We agree with these gentlemen in the statement that "truth has nothing to fear from investigation;" and we hav no idea that the holy scriptures can, by any possibility, be subjected to any severer scrutiny in the future than that to which they hav been subjected in the past; and history shows us that civilization advances with the increase and triumph of the gospel. How we may most effectually promote and extend amongst men the Christian religion, is, therefore, with us, the matter of primary importance. We are satisfied that this can be most successfully accomplished by the diligent performance of our duties as ministers—by preaching the doctrines and morality taught in the Bible, by extending church organization and influence, by visiting, aiding, and comforting the sick and the poor, and by striving generally to advance the well-being of our fellow-men; and not by engaging in discussions respecting long-established truths with those who are actively and persistently hostile to the Christian faith.

You will pardon us, gentlemen, for the frank statement that we do not regard the Liberal League and its operations as being, by any means, the chief obstruction, in this community, to the progress of Christianity. We do not propose, therefore, to bestow upon it and its measures of opposition to the truth of God any more attention than their relative importance demands.

Your assumption, gentlemen, that if we hav confidence in the truth of Christianity we will not object to a discussion, in the manner which you propose, does not rest on a sufficient foundation. We believe in representative government, in social purity, in the sanctity of the household, in freedom of thought, and in the equal rights of all men; but we would not feel at liberty to turn aside from our regular ministerial work to discuss these principles with any person who might deny or assail them. We can more effectually counteract all false statements and doctrines by persistently teaching and preaching that gospel which "makes for righteousness," which works the destruction of all evils, which comprehends all reforms, and which secures, with its triumph, every blessing to mankind.

It is not true, as you intimate in your communication, that we hav denounced "Infidels as enemies of humanity," or that we hav made any personal attacks on individuals or classes. But it is our duty as ministers to deliver discourses on the inspiration of the Bible and the pernicious influence of unbelief on the morals of society; and we shall probably continue to do this in the future, as we hav in the past, when the occasion, in our judgment, demands it. And the men who sustain Robert G. Ingersoll in his virulent assaults on the Christian faith and Christian ministers cannot, with a very good grace, it seems to us, complain of the clergy as violators of "great cardinal principles of charity," if they not only present the gospel to men as the light of the world and the saving power of society, but also denounce Infidelity as a blight on civilization and a curse to mankind.

For the reasons stated in this communication, as well as for others, weighty and conclusive, which might be mentioned, we respectfully decline your proposition.

Signed in behalf of the Preachers' Meeting, Feb. 2, 1880.
Loyal Young, Sec'y. J. T. Whitley, Pres.

COMMENTS.

Ever since Colonel Ingersoll's lecture in this city the clergy, as a general thing, hav, directly or indirectly, commented upon the lecture, or the views expressed in it upon the inspiration of the Bible and the influence of Christianity on the advancement and enlightenment of the human race.

In these discourses of the clergy those who disbelieved in the Bible as the Word of God hav been held up in a very unenviable light, and one distinguished gentleman intimated that Infidels were destitute of all moral sense, and must necessarily commit murder or come to some bad end. Owing to these facts, as well as the advantages possessed by the clergy of enunciating their creeds and doctrines from the pulpit in the name of the Lord, without the possibility of having their declarations reviewed or called into question, the members of the Liberal League proposed a joint discussion, wherein each party could hav a fair opportunity to present their respective views in a calm and dispassionate manner for the consideration of the people. They simply proposed that reason and argument should be laid before the minds of the people and let them determine. There are a large number of ladies and gentlemen in this community who hav conscientious doubts about the Bible being the inspired word of God. They are just as honest and sincere in their convictions as any member of the clergy.

This reply of the clergy is a tacit confession of the truth of what I hav repeatedly stated, that "they know that the creeds and dogmas of the church cannot stand the scrutinizing gaze of impartial investigation and discussion." That religion appeals simply to the fears and superstitions of mankind instead of reason and argument. No longer than last night a member of the Preachers' Association discoursed learnedly about the difficulties of Infidelity from his pulpit, where he knew that he was beyond the reach of reply. This learned gentleman, in his sermon, proclaimed it as an established fact that "the world is indebted solely to the Bible for its morality," entirely ignoring the fact that the nations of antiquity, long before the birth of Moses, had well-established governments, founded upon moral codes, as just and equitable for the protection of the rights of persons and property and the suppression of vices and crime as anything in the Bible; and so to this day hav the so-called heathen nations of China, India, and Japan.

The doctor also insisted that Infidels, by rejecting the Bible, "were destitute of all moral obligation or were without a basis of moral action." The doctor, in his zeal, probably forgot that Bishop Butler, Dr. McCosh, and other authorities upon morals, concede that man by nature is endowed with a conscience which approves or disapproves of his conduct, and that "this faculty tends to restrain men from doing mischief to each other and leads them to do good." The great bishop says: "Man was made for society and to promote the happiness of it." "The nature of man leads him to a right behavior in society—to that course of life which we call virtue. Men follow or obey their natures to a certain degree, but not entirely. Their actions do not come up to the whole of what their natures lead them to."

And Doctor McCosh says that "conscience may be considered a law of our nature—an original and divinely-implanted and fundamental law." And he quotes approvingly the well-known passage from Cicero, who says: "Right reason is itself a law congenial to the feelings of nature, diffused among all men—uniform, eternal—calling us imperiously to our duty and peremptorily prohibiting any violation of it. Nor does it speak one language at Rome and another at Athens, varying from place to place or from time to time, but it addresses itself to all nations, to all ages, deriving its authority from the common sovereign of the universe, and carrying home its sanctions to every breast by the inevitable punishment which it inflicts on the transgressors." This monitor is placed within the breast of every man, Infidel as well as Christian, teaching what is right and declaring what is wrong—an unerring guide to the children of men in all their relations and duties as members of society, so long as they keep it free and untrammeled by the creeds and dogmas of priests and churches."

In conclusion, as the clergy, ensconced behind the sanctity of the pulpit, are constantly denouncing those who differ with them, as enemies of society and the Bible, as the word of God, I wish to ask them a few questions for their future consideration, viz.: How is it that this Bible, while professing to be the inspired word of God, a divine revelation in regard to man's life in a future world, is so entirely destitute of information upon this professedly all-important subject? Where, through its thousand pages, is there one solitary fact concerning the condition of man in the life to come? Why is it so silent in regard to the state of existence beyond the grave? It furnishes no facts, but simply deals in metaphors, parables, and dreamy views, the product of man's own frail and deluded imagination. It is true that it dwells at great length in describing a paradise where there is no death, yet in which the tree of life grows luxuriantly on each side of a stream of living waters for the healing of the nations. A new Jerusalem, a golden city, the breadth, the length, and the heighth of which are equal, with streets paved with gold as transparent as glass, and protected by walls of jasper and other precious stones, and gates of pearl that are never shut by day (?), although there is no night there.

These are not facts but the wild visions of a diseased or distorted imagination, the vagaries of a mind lost to all but sensual pleasures. Pray what use has a spiritual body for a golden city, paved with precious metals and surrounded by jasper walls and gates of pearl? Again I ask, where does this presumptuous book solve the greatest of all mysteries, the origin of evil, and the incongruities and perplexities which beset men on all sides in the moral government of this world? Is there a thoughtful person in this community that has not felt bewildered and almost crazed at the, at least, apparent inconsistency of the existence of such a world as this, with its sorrows and crimes, under the domain of an all-wise, all-powerful, and all-merciful God, as set forth in the scriptures? Can it be possible that such a God can view with impunity the triumph everywhere of evil over good, of vice over virtue, of the corruption, the baseness, and degradation everywhere abounding? the never-ceasing tales of innocence corrupted, of villainy successful, of the poor robbed, and the weak oppressed? If not, why are these things so? Who can reconcile them with this rule of an almighty and all-loving heavenly father? Is his ear heavy that he cannot hear? Are his eyes blind that he cannot see? Is his hand shortened that he cannot save the people from the wretchedness, misery, and crime that everywhere prevail, saddening the hearts of men?

When the Christian clergy shall hav answered these questions, and relieved the world from some of its sorrows and tears, it will be time enough for us doubters to espouse their creeds and dogmas. In the mean time we will exert all our efforts to extend the influence of that philosophy which teaches scientific truths as the only available divine providence, instead of the egotism of faith; and concentrate all our labors towards fitting man for the duties and responsibilities of the life that now is, and accepting reason as our sole guide, and human usefulness and happiness as the only worthy criterion of right and wrong.

Respectfully, James Hutchinson,
Feb. 9, 1880. Sec. Liberal League.

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The Spartans tried to turn the vice of intemperance into contempt by systematically making their slaves drunk once a year, to show their children how foolish and despicable men looked in that state.

## Book Notices.

A New Theory of Life and Species.—Published by J. B. Pool, Pittsfield, Mass.

This little volume is quite interesting, and the theory of life it presents is ingenious, whether it be correct or not. It presents the theory that the sun occasionally ceases to giv out light and heat, and that its cycles may be divided into four seasons:

1. When the sun is entirely dark and cold.
2. That immediately following the illumination of the sun, when the ice begins to melt and icebergs to move on the ocean.
3. The icebergs being melted, the sun's heat is felt all over the earth.
4. When the sun wanes and cold again extends.

At each glacial epoch life is destroyed, and when the earth is fitted again for life it is furnished with life germs from some spirit world where life already exists. This theory may be satisfactory to those who believe in spirits, and those who do not may feel an interest in hearing all sides fairly presented.

The price of the book is fifteen cents, but having been presented by the author with a package of them, I will sell them for ten cents in stamps and with the proceeds pay for three-month subscriptions to The Truth Seeker wherever I think it will do the most good. One paper will often Liberalize a whole neighborhood, and we cannot do good work in any more effective way than in spreading the circulation of The Truth Seeker—a paper that is better calculated to win the hearts of its readers than any other paper of its kind. Respectfully, Elmina D. Slenker.
*Snowville, Va.*, Feb. 20, 1880.

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Sixteen Saviors or None; or the Explosion of a Great Theological Gun. An answer to John T. Perry's "Sixteen Saviors or One;" an examination of its Fifteen Authorities, and an Exposition of its Two Hundred and Twenty-four Errors. By Kersey Graves. New York: D. M. Bennett, Liberal Publisher.

Mr. Graves has in this volume, in his usual strong and pointed manner, reviewed his reviewer, and rather turned the sword that was raised to slay him toward the man that held it. It having been stated by Mr. Graves's critics that his works contain numerous errors, he agrees to forfeit five hundred dollars to any one who shall succeed in finding one error, or one important statement in them not corroborated by reliable historical authority. And he offers the same sum to Mr. Perry if he will show him another work on theology of equal size with his own "Sixteen Saviors or One," containing as many erroneous statements. Here is a fine opportunity for those who charge mistakes and misrepresentations upon those who are laboring to undermine the foundations of popular errors to prove the truth of their assertions and make money—if they can. The readers of Mr. Graves's "Sixteen Crucified Saviors," "The Bible of Bibles," and his other writings, will find in this volume some pretty sharp thrusts at modern bigotry.—*Banner of Light.*

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Four Lectures on Early Child-Culture. By W. N. Hailmann. Hailmann & Doerflinger, Milwaukee, Wis.

*First Lecture—Laws of Childhood.*—What is law? childhood defined and described; laws of growth, development, evolution; the law of unification, verification; father, mother, nurse; the school.

*Second Lecture—The Soul of Froebel's Gifts.*—Truth is a growth; history of education; Rousseau, Pestalozzi, Froebel; the four laws of Froebel's giftst; the first nine gifts; forms of cognition, of life, of beauty; the remaining gifts; universality in unity, etc.

*Third Lecture—A School for Mothers.*—Society an organism, society an essential condition of humanity, happiness; social instinct; the pedagogic society; mother and kindergartener, growth of character; visits to the kindergarten.

*Fourth Lecture—Specific Use of the Kindergarten.*—The personal equation; its law applied to the progress of the race; the family as the molecule of society; father, mother, and child; necessity of preparation for motherhood; abundance of time for such preparation; the school sketched; conclusion. Price, flexible cloth, 40 cts.; paper, 25 cts.

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"The Darwins" will do great good. Logic presented in the form of a romance reaches minds that would take no interest in plain matters of fact. Wm. A. Garretson.
*Smith Center, Kan.*

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The moral and Liberal thoughts so ingeniously interwoven in narrative has reached many a mind where a dull, prosy homily would hav been cast aside as dry and uninteresting. Ella E. Gibson.

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"The Darwins" is ever so nice. Benj. Griffin.
*Lawrence, Mass.*

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Can that be true religion which consigned men of holy innocence to the flames because they held that the Son was like unto the Father, but not the same as the Father, or because they would not worship the Virgin and the saints? Can that be true religion which screened nameless crimes behind the sacred walls of monasteries? Can that be true religion which taught eternity of punishment without any hope of pardon or salvation for the sinner, however penitent? People who judge of religions in that spirit will never understand their real purport—will never reach their sacred springs.—*Max Muller.*

# Letters from Friends.

OTO, IOWA, Jan. 10, 1880.

DEAR FRIEND BENNETT: Please pardon me for neglecting so long to write. Inclosed I send you $5. I hav not as yet written you the feelings of the Liberals of this place with regard to your case and course. As far as I know, they are with you to a man; even for the mistake that you hav made they hav not gone back on you, for you owned up like a man. I hav heard it said that honest confession is good for the soul. If no one goes back on you only those that hav never made a mistake, you will hav a world of friends. As a general thing, every man and woman knows more mean things about themselves than any one else knows about them; and if each one would only think for a minute about the mistakes that he has made, the stones would all fall to the ground before they reached you. This would apply to Abbot and Bundy.

I stopped taking the *R.-P. Journal* long ago on account of its abuse and slang about other Liberals, and those, too, who had worked for the *Journal*. And now it has turned against D. M. Bennett because he is a better man than the editor of the *Journal* and publishes a paper that the Liberals like better than they do his.

Any man that will slander another considers the man that he slanders a better man than himself and tries to get him down as low as he is himself. But Bro. Bennett's name will stand written on the scroll of fame while his learned opposers will be sunken to merited oblivion. His works hav gone all over the civilized world, and cannot be destroyed or answered any more than Thomas Paine's can. That is why they hate him, for he tells so much truth and tells it in such a way that they cannot forget it.

I am glad that there are so many Liberals who stand by you in your trouble. There are not words in the English language that will express the feelings of contempt that I hav for Comstock, Colgate, Benedict, and others that sent you to prison. Yours in true friendship,

S. P. DAY.

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CENTRAL, S. C.

DEAR BENNETT: THE TRUTH SEEKER of the 22d of November, containing your "Fourth Letter from Albany," has been duly received, and I can assure you that this, your "Fourth Letter," is the only thing I ever saw from your pen that I could not indorse. Your correspondence with "Hannah" was strictly a private affair, and could not constitute a crime against the public, consequently it is none of the public's business. The little domestic storm it had created passed away and perfect harmony had been established in your family, and right then and there the matter should hav ended; and it would hav ended then and there had it not been for your rivals, Bundy and Abbot, who, it seems, were more successful in finding out "what was the matter with Hannah" than yourself. Bundy and Abbot hav certainly "beat you to the Yank;" and the weakest act on your part was, in my estimation, your notice of their low, sneaking, cowardly assault; you should never hav given the matter even a passing notice. Anything emanating from Comstock or his man Friday, viz., F. E. Abbot, or John Bundy, or their Dulcinia, Hannah, should never meet anything except silent contempt. I well remember, when a boy, my father never suffered me to wrestle with a negro or fight dogs with a rolling-pin.

You seem to apprehend that your friends will go back on you because Bundy and Abbot hav resurrected some unpleasant correspondence between you and Hannah, and you go on to beg the forgiveness of your friends and patrons for your weakness and indiscretion, as though any of us had anything to do with your private life. It is your public life and labor in the Liberal cause that claim our attention, and in that you hav given no grounds for complaint; but, on the other hand, you justly merit the love and unbounded esteem of the Liberal world; you still stand the champion hero of the Freethought warfare. True it is, some few pseudo, "milk-and-cider" Liberals may turn their backs on you on account of Hannah, but your true Liberal friends will never forsake you until you offend them in a public capacity.

I hope, my dear old friend, that you will, as far as possible, forget this whole affair. You are too noble and generous to ever beg forgiveness for anything that Comstock, Bundy, Abbot, or Hannah can ever bring against you.

I must close. This is the third letter that I hav written you since you went to Albany. Oh, how about Underwood? Do you remember that I said in a communication to you about a year ago that Abbot and Underwood were aiding and abetting Comstock in his damnable persecutions? I guess you now see how it is. Good-bye. R. M. CASEY.

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VAN BUREN, ARK., Jan. 5, 1880.

MR. D. M. BENNETT, *Dear Sir:* For fear you will think that the returns from this back country are against you, I now send said returns in, and am happy to say that the majority are in favor of Mr. Bennett continuing as the editor of THE TRUTH SEEKER.

As Bundy and Abbot failed to send me any of their papers, I sent for a copy of Bundy's orthodox Comstock *Journal* containing your letters. Though in his editorials I found they were horrible, in the letters themselves I failed to find anything that I thought ought to hang a man.

I guess Abbot and Bundy thought they had struck a bonanza in the way of subscribers to their papers, but I don't think it will "pan out" so well as thought; in fact, I doubt if it turns out enough clear cash to pay McNellis & Co. for their claims.

I don't think you need to bother any more with that team of Spanish jackasses, Abbot and Bundy, while they hav such a master to cudgel them as Eugene Macdonald or Theron C. Leland, besides said team will get tangled up in the gear with each other before long and kick themselves and each other to death. As dirty a couple as they are cannot remain long in peace in the same house; they are too selfish and jealous-natured to last long in partnership. So, as low as making shoes in a penitentiary seems, it is exalted work when compared to such dirty work as the above firm are engaged in.

I think, instead of the Liberals telling you to step down and out, that the other side will be silently requested to step down and out by the still small voice of falling subscription lists. They may get some subscribers from among the Christians, and it is nothing but right that they should, for who ought to support a Christian paper but Christians? And if they don't support their own papers, I don't think the Liberals will consider themselves under any obligations to support them.

I see that B. F. Underwood has been so ungrateful as to turn his back on you after your being so kind as to publish so many kindly notices and comments of his lectures and debates. This looks like the snake that the woodman carried to his house and warmed in Æsop's Fables.

I must again vote nay to your stepping down and out. I want to see some more of your sledge-hammer blows dealt out to the enemies of humanity.

Your subscriber while THE TRUTH SEEKER lamp holds out to burn, JAMES R. NEAL.

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BURWOOD, CAL., Dec. 31, 1879.

D. M. BENNETT, *Dear Sir:* Inclosed please find money order for thirteen dollars, and a one-dollar greenback as a New Year's present for Mrs. Bennett from my wife. Please send me your new book, entitled "Ancient Gods and Ancient Faiths," as soon as it is published, also R. G. Ingersoll's book, "Some Mistakes of Moses," and a life-size lithograph of Ingersoll, and giv me credit for another year's subscription to THE TRUTH SEEKER. What is left of the order please accept for yourself.

My wife and myself are Liberals in every sense of the word. Consider us as your friends, and we will make as many more for you as we can by advocating Freethought and circulating your paper, which is like gold to every lover of liberty.

I will close by wishing you as happy a New Year as you could expect in your so-called Christian prison.

Ever your friend, C. BLIVEN.

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MILTON, UTAH, Jan. 20, 1880.

D. M. BENNETT, ESQ., *Dear Sir:* Not being one of the "cultured consensus of the competent," of course I am, as I hav been from the beginning, with you, and say, Never think for a moment of the idea of "stepping down and out," neither as editor of the best Freethought paper in the world nor as vice-president of the National Liberal League. Mankind cannot afford any such thing; and if such able and clear sighted contributors to your paper as Mrs. Denton, E. C. Walker, "Tee Cee Lee," and a host of others, are the tag-rag and bobtail, I am indeed very desirous of being counted in.

I saw a copy of the *Religio-Philosophical* not long since. I read the paper regularly seven or eight years ago. It then directed my attention to *Woodhull & Claflin's Weekly*, through the continual abuse and slander of the editors of that paper. I read a few copies of the *Weekly* and found therein some very good ideas expressed upon the social question. Before long the very religious philosopher, Jones, then editor of the *R.-P. Journal*, who felt so outraged about what he philosophically denominated Freelove, or, more often, free lust, was shot and killed in his office for seducing a friend's wife. Victoria Woodhull had been arrested, and the agitation of the social question probably thought ended. You, Bro. Bennett, are in a Christian institution to-day through the zeal and aid from the religious philosopher, Bundy, and the *Index's* Abbot and Comstock, under the pretext that you favor Freelove; and as there is again such howling about your having written some letters to a girl, it is but reasonable to suppose that there was something very nasty going on somewhere. I hav noticed as a fact that whenever a man sets himself to correcting others for some particular or imaginary fault or sin—for dishonesty, impurity, etc.—that man is very often to such a degree guilty of the very thing himself—that of all howlers he cries the loudest, thereby trying to divert people's attention from himself.

The social question, so inseparably connected with the labor question and the welfare of our common humanity, is one that will require more martyrs like yourself to face before it will be solved; but the solution must come. How noble in you to suffer for another man's "right to differ with you in opinion."

Inclosed find $2 50, subscription on THE TRUTH SEEKER. As one among the thousands of your warm friends, admirers, and well-wishers, I subscribe myself, L. P. EDHOLM.

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CAMARGO, ILL., Jan. 28, 1880.

EDITOR TRUTH SEEKER, *Dear Friend:* I hav to inform you of the death of our friend, Charles Wellaver, one of the first subscribers to your paper. He lived a consistent Liberal (as he told me) from his earliest recollection until last Friday, having reached over three-score and ten years. None of his acquaintances (so far as I hav heard) ever questioned his honesty, truthfulness, or integrity in any particular. We extend to his bereaved wife and family our sympathy and condolence in their loss, acknowledging that sooner or later death is as necessary as birth is to all organized life. Peace to his ashes!

I hav consulted all the Liberals here as to D. M. Bennett's "stepping down and out." The universal voice is, "No, never! Continue your place as editor of THE TRUTH SEEKER." Friend Macdonald, you hav proved yourself a success as an editor—hav fully maintained the character of THE TRUTH SEEKER as being one of the best Liberal papers in the country; but the old martyr we cannot and do not want to spare. We also say the same of A. L. Rawson.

W. H. PEARCE.

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FOREST HILL, MICH., Feb. 17, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* It has not been for want of sympathy for our brave martyr now in his cell in the Christian bastile at Albany, nor the cause which he so nobly and fearlessly represents, that I hav not long since contributed my mite of sympathy which he so richly deserves, but because I hav seen that the letter department has been well supplied and by far abler pens than mine. I may as well own up that I hav been "hard up" for money. Liberals out here are generally men of small means but of good common sense. Let not Bro. Bennett for one moment think of abandoning the editorship of THE TRUTH SEEKER. It is ably conducted at present and entirely satisfactory to its many patrons, but by all means let the great captain of the ship hav control of the vessel. Shame! shame! on the League, or the man that will advise anything else! Who ever heard of a man in the world but what acted a little imprudent once in his lifetime? The name of D. M. Bennett will be emblazoned high upon the scroll of fame when his relentless persecutors will hav sunk into merited oblivion. I took the *R.-P. Journal* for several years, but when it began to slop over with hypocritical "gush," I dropped it. May your paper long liv to pour grape and canister into the ranks of the enemy, with Mr. Bennett at its head, is the desire of E. P. JOHNSON.

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BELOIT, OHIO, Jan. 6, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I am one of the 70,000 that circulated the petition for the repeal of the Comstock law, and signed it. Also a petition for D. M. Bennett's release, and sent it in in due time, with over two hundred names on it. I am an old man, past seventy-three years, and hav always been a Freethinker and Abolitionist. I hav been persecuted, and hav frequently been threatened with prosecution. I wish to be considered a friend of freedom of speech, freedom of the press, and freedom of the mails, and the secularization of the government.

I hav read Mr. Bennett's "Fourth Letter from Albany." It is manly and truthful, and I admire him the more for it, and sympath'ze with him very much, and think he should not hav resigned the vice-presidency of the National Liberal League.

I sent for the "Champions of the Church" and "Cupid's Yokes" last January, and received them in good time with the wrappers very much torn. The "Champions" is a noble work, and should be in every family. "Cupid's Yokes" I hav read, but don't indorse all of it, but fail to see any obscenity there. Many of my neighbors hav read it, and all that hav expressed themselves to me on it say they fail to see any obscenity in it.

Inclosed you will find post-office order for six dollars, to be disposed of as directed.

I am decidedly in favor of Mr. Bennett's sticking to the paper. Yours, for equal rights and justice,

WILLIAM B. MICHENER.

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EDITOR OF THE TRUTH SEEKER: I too hav been "settin" in mute meditation, suspending judgment, "for I do so want to keep on the side of popularity." But brother Bennett the truthful has spoiled our chance, and we are here this first day of January, 1880, the first lines that we hav penned preparing to decide the case after all the arguments hav been discussed and confession recorded. I always thought Beecher a great coward when he testified, "She thrust her affections upon me." Poor man! But I excused him, as he had pretended to accept the Bible, and was following old Adam—"She did tempt me and I did eat."

Now the case seems to me to be that Bundy, Abbot, Comstock, and all the evangelical priests, with Bennett included, hav been studying the fountain source of obscenity, hav read and re-read that debauching record of love and nonsense, Solomon's Song, that is found recorded in the history of the past, dubbed sacred scriptures, holy Bible, book of God. When will people consent to letting people liv their lives without trying to force love by compelling every one to put on each other's coat of many colors—the coat of legal perfection? Alas! the garment has been turned and made over out of the fig-leaf apron of respectability until its worn edges will not hold it together, and it falls to pieces from inherent rottenness.

Will we, as Liberals, ever become liberal enough to uphold the true attraction of male and female without suspecting that something more has been done than was apparent from those letters? How foolish it is for people that hav outgrown the myths and dogmas of the past to forever lend their influence to uphold an institution run by priests and lawmakers, that ignore nature and allow the most abominable abuses of conjugal life to exist, even after it has been laid bare to the public gaze for centuries, when men and women hav been driven to despair by the great wrongs of legalized prostitution, being driven to murder and suicide to find release from their miseries. But the time will come when we can accept the ethical law laid down by the reverend lawbreaker Abbot, called the Third Law of Rationalism. "Hail the day" when I feel competent to decide that a man that can break his own laws 5,000 times, and insult the good sense of the Liberals of this country by sending them broadcast, is in a worse fix than if he had sent "Cupid's Yokes" through the mails and got to "dwelling in humble privacy"—where he truly belongs.

I hope Bennett will retain his place as editor, and liv to deal sledge-hammer blows for truth, as he has done in the past. I do not think he will engage in the despicable business of printing private letters.

Jamieson has done the "Spiritual saints" brown. We are sure to outgrow the dead past.

"Little by little the world grows strong,
Fighting the battle of right and wrong;
Little by little the wrong gives way,
Little by little the right has sway."

Let all good people work for that day, is the desire of an

AGED MOTHER.

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CLIFTON, KAN., Jan. 8, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* You will see by the above address that I hav removed for an indefinite time from my former home in Oregon, Wis., and am now visiting and staying with my children and relatives in different parts of Kansas.

Many of my friends requested me to write and giv my views concerning Kansas, but could venture to say but little at present. I will say this much: I think it best for any person who thinks of coming to Kansas to make a permanent home, to move cautiously and think two or three times before they make a move.

While stopping at Johnson county, Kan., I saw an agent soliciting means for the destitute in Ness county. There were five counties lying southwest of the Kansas River that had committees of three for each county gathering provisions, money, store goods, old clothes, or anything that would relieve them from their sufferings. The agent that I talked with from Ness county said that the railroad managers were prevailed with to carry the freight at half rate on the first car-load, but after that refused to carry unless they were paid full rates. Then the agent, Robert Findlay, appealed to the governor and others to bring their influence to bear upon the railroad officials to induce them to carry to those poor, destitute people at half rates, and the result is yet to hear from.

It is said it was on account of the drought and hot winds that the crops failed in those southwestern counties. The crops in the northeastern part of Kansas are good, but the price of transportation is reducing the people to serfs and slaves. The national and state authorities should take this transportation question in hand and do something for the people to prevent the railroad monopolies from carrying on a system of legalized robbery.

I would like to say something on the Liberal funeral discourse made at the Methodist church at Clifton on the death of my son-in-law, J. P. Noble, but time and space forbid. The Liberal League movement is progressing here in the West, and I expect to help form a League in this place.

Yours for truth and justice, JOHN C. HANAN.

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ROME CITY, IND., Jan. 1, 1880.

EDITOR OF TRUTH SEEKER: We hav no Leagues here, but there are a few persons in this immoral, orthodox town who are brave enough to be honest and fearlessly express their opinions regardless of the sneers and scoffs of the clergy. The inclosed article, "No Friend to the Infidel," demonstrates that the spirit that persecuted Galileo and Servetus still lives, but as they no longer dare plunge their daggers into the blood of innocent victims, they must needs content themselves by dipping their pen into the vile cesspool of

slander. To show how Christians talk in Indiana, I inclose the following article from the Adams county *Union:*

"NO FRIEND TO THE INFIDEL.

"A fine thing to look upon is the full-fledged Infidel. He is a Freethinker; his thoughts are as free as the wind. He is the man who thinks it was a happen-so that he came into existence, and when he goes out it will be as the flame of a candle blown into darkness.

"What a cheering thought! He howls out his thoughts to whomever he chances to meet. Oh! for a little Puritanism to silence the mouth of every polluter in the land of churches and free schools who insist in hissing their contaminating fanaticisms into the ear of children; expressing opinion wherever they may chance to be. The gallows is too pure to be disgraced with them; fire would pale and go out at the first touch of the flames against their vile bodies; powder is too innocent to rend them. They should hav their miserable tongues torn from their throats and flung to the dogs. They are not fit to live in an intelligent community, for, like a contaminating plague, they poison the very atmosphere with their presence."

Yours, etc., W. J. ALLEN.

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PERU, IND., Jan. 9, 1880.

MR. D. M. BENNETT, *Dear Sir:* I inclose the amount due you for THE TRUTH SEEKER. I hope you will get out of prison with your energy and zeal for the right not impaired in the least, and be able and willing to read that contemptible Comstock title clear for a hundred years to come. There are to-day five hundred men in the Indiana state prison who hav a better record for honesty and truthfulness than Comstock. The sooner such men as Comstock and his like are dead and in hell (if there is such a place) the better. He is a liar and perjurer, and a sneak thief is a gentleman compared to him. As he is now in the business of advertising female syringes, I should think he would let honest and decent people alone awhile at least. Friend Bennett, we want you out of that prison, a place you were pushed into by a corrupt court and a lying and bloodthirsty sneak by the name of Syringe Comstock. Yours,

M. LEW ENYART.

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EUREKA, WIS., Jan. 7, 1880.

EDITOR OF TRUTH SEEKER, *Dear Sir:* Inclosed find three dollars for THE TRUTH SEEKER for 1880. I hav thought all along that Comstock was the meanest man in America, but he has found his match in Abbot and Bundy. Comstock is instinctively orthodox in his very make-up, and when a man has it bad, it is useless to look for anything much better; but we do look for something better in men who profess to be Liberals. They are a beautiful trinity: Abbot the father, Bundy the son, and Comstock the un-holy ghost; and these three are one in spirit and purpose, which is to destroy THE TRUTH SEEKER and its worthy editor and proprietor. But they will not succeed if the Liberals of the country do half their duty. Yours truly,

E. B. ROUNDS.

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HALIFAX, PA., Jan. 26, 1880.

D. M. BENNETT, *Dear Sir:* Having just recovered from a severe spell of sickness, I find a few leisure moments to drop you a few lines, which I ought to hav done long ago. Rest assured, my much esteemed old friend, that in thought and spirit I am with you every day. Since your cruel and unjust imprisonment, surely it never rains but it pours also, which was the case in the late outrageous attack upon your moral character, while they hold you in their merciless and relentless grasp. I can conceive of nothing that is sunk so low in the great economy of the universe as the human animal which is fully exemplified in Comstock, Abbot, Bundy & Co. These human hyenas know full well that in moral worth and intrinsic excellence of character they cannot approach you, hence their infernal howling. Enough of them. Thev are not worth the ink it takes to write their loathsome names.

I hav had large experience during my thirty years as a reformer. For many years I was active in the field as a magnetic and spiritual healer. I am personally acquainted with hundreds of prominent Spiritualists and Liberalists throughout the United States, and what I can gather, reduced down to a simple fact, is that one united voice, with few exceptions, that we hav not lost confidence in D. M. Bennett, that the silly letters he wrote while under the psychological influence of a crafty woman do not condemn him in our estimation, but the grand, noble, and heroic confession he has made, which needs only be carefully read to be accepted as a true statement of the whole matter, has raised him higher in our estimation than ever.

I am a little amused at some of the long-faced antics of my Spiritualistic brethren with whom I hav labored for many years in the same cause, and I feel the call again to go out and heal the sick. For instance, here is one from dear brother Peebles: Why do so many Spiritualists take THE TRUTH SEEKER in preference to Spiritualistic papers? I think that matter-of-fact Dr. Severance answered it to Dr. Peebles' satisfaction. If not, I will take a hand in the deal. Brother Peebles, we Spiritualists differ in our make-up. No two of us hav bumpology alike. Very few indeed like yourself. The most of us had to take the axe and shovel in hand to hew down the timber, dig the tunnels, and build the railroads for a few of you more favored ones in this grand cause to jump aboard and sail along with more ease. So if we find no fault with you, don't you find fault with us. We hav a strong hand in our deal. D. M. Bennett, with axe in hand, is ready and waiting for the expiring time of his cruel incarceration to strike heavy and terrific blows so that others may sail along easier. The fact is, brother Peebles, papers hav been too conservative. It was just time for *Mind and Matter* to be born. There is backbone enough there of the right stamp. I am a subscriber to the *Banner*, and hav read it from its first number. I also take *Mind and Matter* and THE TRUTH SEEKER, and intend to do so as long as I can pay for them. Now, friend Bennett, as soon as your new book is published I shall want a copy. Please accept my heartfelt sympathies for yourself and wife in this sore trial. Cheer up. I can see in the near future a golden harvest for you to reap.

Yours, CHAS. YEAKEL.

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LONDON, CAN., Jan, 11, 1880.

MR. EDITOR: In your issue of Dec. 20th I notice the very able criticism by Elizur Wright of Prof. Goldwin Smith's alarm at the evident decay of supernatural religion, in his recent remarkable essay in the *Atlantic Monthly*. Both articles are well worthy of perusal by every thinking man and woman, whether Infidel or Christian; and whatever may be the conclusion as to to the beneficial or injurious results of the predicted collapse of Christianity, the unprejudiced reader must admit that the prediction itself is not unwarranted by existing facts.

I quite agree with the conclusions to be drawn from MR. Wright's article, that the approaching dissolution of superstition and Christianity is rather a matter for congratulation than alarm; and that the moral welfare of humanity will not be imperiled by the change. Morality is not at all dependent on the dogmas of Christianity, as history and present experience most abundantly prove, and the world will advance as rapidly without the religious incubus as with it.

The vast sums of money that are annually expended in forcing Christianity on the people will, during the "moral interregnum," be devoted to the advancement of education and science—to the establishment of Liberal governments and Liberal principles. Such are the legitimate causes of morality and truth; and well may we hope that the coming climax will bring not merely a "moral interregum," but a permanent moral reign which shall endure as long as earth is capable of sustaining human life, never again permitting superstition to occupy the throne. H. A. T.

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WHITEWATER.

MR. EDITOR: I think that I shall stand by your paper, let the wind blow which way it will. I think I can excuse the mistakes of a man who has done so much for the cause, so I inclose eight dollars, three for the paper, and five for "Supernatural Religion" in leather. May your paper survive the storm, and waft its sheets in the face of ignorance forever. So let us all lay our hate one side, and pull together and see what we can do.

Yours, J. P. WHIPPLE.

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DETROIT, Jan. 10, 1880.

EDITOR TRUTH SEEKER: I desire to ask a question through your valuable paper: A secret organization asks a party to become a member. He sends in his application, and is accepted. On the night of initiation he is told he will be required to take an oath which will not conflict with his religious or political belief. He is then asked to take an oath on the Christian Bible, which he refuses to do; the degree is however conferred, and the party is solicited to ask for the second and third degree, which he does, and is balloted for and accepted. The next meeting night he is again asked to take an oath on the Bible which he refuses to do again, and the lodge refuse to confer the degree. The party then makes a formal demand for his money to be returned, but the lodge refuses to return only the money paid for the second degree, which the party refuses. Now what I wish to know is, has the lodge a right to demand a candidate to take an oath on the Bible? and has the lodge a right to retain the money paid them by the candidate, or must they return the money to the party whom the lodge refuses to confer the degree upon? Please answer this question and oblige,

Yours respectfully, H. JACOBSON.

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CANTON, KAN.

See here, you T. C. L., who in TRUTH SEEKER, Jan. 3d, say to Abbot, "Go West, go West," if you hav any influence over A., I want you to stop that. We don't want him here. Send him East about four hundred miles, and let his millstone of sin carry him to the center of gravity, then I'll say, Amen. H. M. BISCHEL.

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RENO, PA.

EDITOR TRUTH SEEKER, *Dear Sir:* Our theological concern, a branch of the Methodist Episcopal persuasion of this place, has had a very sick spell. Although it had a change of doctors it grew worse and probably would hav collapsed had not assistance come from an unexpected source, which for a short time may hav the effect to assuage its grief.

There is in this vicinity a very wealthy oil company, at present employing about fifteen men. This company, or their superintendent, hav heretofore been donors to this Christian machine to a considerable extent, but of late this benevolent company has got an abundance of faith and lost all its charity and don't want to pay the Lord's bill any more, hence this sickness. But this same once charitable institution has again come to the rescue of this Mrs. Popinjay church by taxing each person in its employ to the amount of ten dollars with a penalty attached if not paid, to hav their wages reduced a certain amount immediately, these proceeds to apply to this Methodist Episcopal church of Reno.

This penalty had the desired effect on all except two bad Infidels, who had the courage to refuse payment, and were promptly cut down to three-fourth's time. This unjust tax fell upon other unbelievers, who paid by having the matter misrepresented to them. Over one-third of the taxed persons are heterodox in their belief, two of them subscribers to your valuable paper, and two of the Catholic persuasion. Most of the rest are members of this church. They (the Christians and members) paid their ten dollars with much rejoicing, and thanked the Lord for the glorious privilege of being allowed to pay his expenses, and one of them had the audacity to say it should be made compulsory to every person to pay to the Lord. But ask one of these same Christians to contribute one penny to the many poor that hav not the wherewith to sustain life, that are known to be in a starving condition, ask them to giv one penny, and they will thank the Father, worship the Son, bless the Ghost (the Christian three-card montes), and tell you they don't hav to. Such is Christianity. To him that hath the tin will we giv in abundance; he that hath not can go to the devil.

Had this thing of corruption gone to the wall in an honest manner, we might hav shed a tear for its misfortune, but as it is, we can only assist in the complete overthrow of this low, abject sham of immorality, and bring to his senses this small, diminutive, officious person who is willing to fatten himself on money extorted from Infidels and unbelievers in this manner. OBSERVER.

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FARLEY, IOWA.

EDITOR OF THE TRUTH SEEKER, *Sir:* Inclosed please find $15 85. I hav the promise of more subscribers soon. I shall do all I can to increase the circulation of Liberal literature. My experience is that reading will do far more to free the mind from the fables of the past than all the talking that can be done, I wish that wherever there are a half-dozen Liberals they would form a library association and giv five or ten dollars each to a library fund and use it for the purchase of books and papers. Each could read five or ten times as many books as he paid for, which would be a great benefit to thousands of Liberals, for I tell you we are mostly poor people who work for our bread. The Radicals are generally poor. The Conservatives are generally those who are rich and well-fixed. Again, if these books were allowed to circulate, free to all who would read, Freethinkers and Liberals would be more plenty, in a very short time. In order to get this move started some publishing house must offer such inducements to these people as will them into an association or organization. I believe that if the Liberals of the country were informed that they could get books at a fair per cent off by forming these associations, many would spring up all over the land. There is a disposition on the part of men to associate themselves together in order to purchase below retail price, and many will thus purchase who otherwise would not; I know this is the case with our association. If we had been compelled to pay retail price for books we would not hav one where we now hav five. I ask you to think this matter over, and hope you will start the machinery to moving. I may be over sanguine, but it seems to me that the move would be a good one. If it increased the reading of Liberal books it certainly would increase the demand for Liberal periodicals.

With my regards to Mr. and Mrs. Bennett and yourself, I am truly yours to the end of the war, H. GILMORE.

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## How Much It Has Cost the Church.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* All my ancestors were Presbyterians of the "true blue" stamp. My mother and father were Presbyterians; and to the days of their death their faith in the creed of the church never wavered. I am now an old man. I was born a Presbyterian, educated at Presbyterian schools, know all the creed, the practices, the ins and the outs of every church that is honored by the significant title of "evangelical." I hav been connected with several Presbyterian churches, with a number of Congregational churches, Dutch Reformed and Methodist churches, having held responsible offices in them for many years, so that I know I understand thoroughly, and hav a correct appreciation of all the sentiments, the movements, both aggressive and defensive, the hopes and fears, successes and apprehensions of the entire ecclesiastical fraternity; and I hav been strikingly impressed, for many years, with this fact, that the Christian church is losing ground, losing influence, losing support, losing the confidence of sensible citizens, and losing numbers all over the United States. Sensible people who are not kept in priestly ignorance and subordination are constantly impressed with the fact that the supporters of the churches are a priest-ridden class of most ignorant zealots; and all over the country the supporters of the churches are casting off the sacerdotal yoke on account of the priestly tyranny, bigotry, and oppression, and are beginning to do their own thinking.

The leaders of the churches see this; they know it; they pray over it; they preach about it; they write about it; and they heave sighs and groans and lamentations enough to make the kingdom of Satan tremble, on account of the great decline of interest in the church and the unprecedented falling off in numbers during the past year.

It is not denied by all sensible people, whether ignorant or learned, in the church, that the recent damaging arrest of D. M. Bennett, the damaging mock-trial, the damaging conviction, the damaging incarceration, the most damaging refusal of the President to extend a pardon to Bennett for such a venial offense, has damaged the interests and future welfare of the church beyond all computation; and the leading and most active participants in that damaging farce groan and sigh, and weep and mourn, over the heart-rending desolations all about the church, which will never be repaired, even after they hav been sleeping in the dust for ages upon ages. No mortal man will ever be able to compute, in dollars and cents, how much Bennett's unchristian trial and his heathenish incarceration hav cost and will for the future cost the Christian church. Bennett's trial, incarceration, and recent unwarranted attacks by the leaders of the church upon the good order, the harmony, the comfort and domestic happiness, and commercial usefulness of law-abiding, peace-loving, and strife-hating citizens of this, nominally, Christian commonwealth, together with the damaging influences incident to the many recent disgraceful, and revengeful ecclesiastical quarrels, hav already, cost the church thousands of honest, faithful, and intelligent supporters; and it is acknowledged by all—yes, all—the greatest leaders of the ecclesiastical fraternity that if the falling off in numbers should continue for ten successive years according to the ratio of the last two years, the Christian churches will be represented by barely numbers of sufficient magnitude to maintain their respective organizations. One of the leading divines of Brooklyn recently rendered his official report to the Presbytery, in which he wails and howls over the lamentable falling off from 53,000 to 75,000 during one single year!

Let that 20,000 of "slide-backers" be called up and required to render a reason why they hav thus apostatized in such a damaging manner to the churches they were pledged to love and cherish, and the reply, to a man (or woman), will be: "We hav become heart-sick, disgusted, tired, grieved, provoked, and angered at the unchristian and unwarranted course pursued by nominal Christian authorities." Sensible people perceive in the relentless disposition and hostile animosities of the leaders of the churches at the present day, the same spirit of cruel persecution that applied the thumbscrews, the torturing rack, the blazing fagots, the red-hot gridirons, and other instruments of hellish torture, to innocent victims because they refused to obey the unjust behests of bigoted and deceitful priests during the prevalence of the ancient historic persecution. Yet these bigoted, obstinate, revengeful, illiberal, and blind leaders of a blinder priesthood and a still more blind people, will persist in "going it blindly" with blind impetuosity, at any and all costs of money and numbers of supporters, so long as they can maintain their supremacy and wreak their damaging and relentless vengeance on some innocent and inoffensive citizen who dares to cherish a single thought that does not coincide with the creed of an overbearing priesthood. Again, I repeat that the damaging incarceration of friend Bennett (because he dared to cherish an opinion that did not coincide with the priestly creed), has cost and will cost more damage than all the praying and preaching, Bible-reading and missionary work, can repair during half a century. S. E. T.

## A Universal Psalm.

BY ANNIE D'FRIESE.

The glorious sun of Reason is rising clear and bright,
The mist of superstition dispelling with its light;
The dark and gloomy curtain of creed we tear away—
How lovely is the landscape, how perfect looks the day!
Our world among the millions that glide in ether space,
Guided by Law, with progress keeps steady onward pace,
'Tis not "a house of mourning," nor "valley of dry bones,"
But 'tis a world of beauty which loving Nature owns.
Praise, then, great mother Nature! who suckles man and beast,
Sing all ye lands, in her embrace, South, North, the West, and East!
Sing to the golden glory of day's great god and king,
Sing to the royal queen of night, and make the welkin ring!
Sing to the stars, that strewest the sky with golden flowers,
Sing to the winds and waters, and this fair earth of ours,
Sing to the evening's splendor of crimson and of gold,
To purple twilight tender, black night, dawn, grey and cold.
Sing to the hills that lifteth their immemorial crowns,
And to the storm-clouds hanging above with threat'ning frowns,
Sing to the glens, and valleys, and to their grassy meads,
Sing to the little brooklets, and to their bending reeds.
Sing to the bright-winged dragon-fly, that darts athwart the stream,
Sing to the shining mote, that swims a gem in the sunbeam,
Sing to the trees, whose shadows stretch grateful to the kine,
Sing to the wayside hedges, wild rose, and eglantine,
Sing to the turf, that springeth soft to the weary foot,
Sing to the moss, that clingeth about the old oak's root,
Sing to the soil, the witness that testifies of time,
ing to the rock, that standeth a monument sublime,
Sing to the summer solstice, to spring's sweet new desire,
To winter's purifying frost, and to the cleansing fire,
Sing to the fruitful autumn, fair queen of all the year,
Sing to that Law, that whirls our world and rounds our smallest tear,
Sing to the minds of Science, who do this Law rehearse,
Sing, sing, to Man! the sovereign of all the universe!


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VICIOUS precedents ought not to be followed.

HONEST unbelief will be a perfume in heaven when hypocrisy, no matter however religious i may be outwardly, will be a stench.—*Ingersoll.*

A VAST unbottomed, boundless pit,
Filled fu' o' burnin' brimstone,
Whose raging flame an' scorching heat
Would melt the hardest whinstone.
—*Burns.*

ALL religions are good that make men good; and the way that a person ought to prove tha his method of worshiping God is best is for himself to be better than all other men.—*Shelley.*

THEN never murmur or repine;
Strive in thy humble sphere to shine;
And, trust me, not Potosi's mine,
Nor king's regard,
Can giv a bliss o'ermatching thine,
A rustic bard. —*Burns.*

WHEN Mrs. Knowles, the Quaker, expressed a hope that the sexes would be equal in another world, Boswell replied: "That is too ambitious madam. We [i. e., animals of the male gender] might as well desire to be equal with the angels."—*Leslie Stephen's "Johnson."*

O MADNESS! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden made choice to use
His mighty champion, strong above compare,
When drink was only from the liquid brink.
—*Millon.*

IF Johnson dwells upon human misery, it is because he feels that it is as futile to join with the optimist in ignoring as with the pessimist in howling over the evil. We are in a sad world, full of pain, but we hav to make the best of it. Stubborn patience and hard work are the sole remedies, or rather the sole means of temporary escape.—*Stephen.*

"WELL, my boy, the best augury of a man's success in his profession is that he thinks it the finest in the world. But I fancy it is so with most work when a man goes into it with a will. Burritt, the blacksmith, said to me the other day that his ''prentice had no mind to his trade: and yet, sir,' said Burritt, 'what would a young fellow hav if he does not like the blacksmithing?'"—*George Eliot.*

BUT now the Lord's ain trumpet touts,
Till a' the hills are roarin',
An' echoes back return the shouts,
Black Russel is na sparin.
His piercing words, like Highland swords,
Divide the joints and marrow.
His talk o' hell, where devils dwell,
Our vera souls "does harrow,"
Wi' fright that day.—*Burns.*

AT length, after long ages of experience in the social state, the idea of not doing to another what he would not hav done to himself became seated in the fibers of man's brain, and was transmitted by heredity, so that now the essence of all morality and all law may be summed up in a precept of eight words, and can be taught without express revelation or a burdensome priesthood, to wit: "Be just and kind to all sensitive beings."—*Hon. E. P. Hurlbut.*

FEAR is the very essence of superstition, and superstition the chain by which the priest secures the people to himself; hence, in all ages, the constant re-echoing of the words, "Ye cannot be saved." Except ye be under the pope, ye cannot be saved; except ye believe the Athanasian creed, ye cannot be saved; except ye believe that the first sin of the first man utterly corrupted human nature, ye cannot be saved; except ye believe in predestination and important righteousness, ye cannot be saved—*J. Blanco White.*

THERE is no miracle in the production of life' Were all life now to be destroyed, organic life would just as surely appear on earth again, under the same circumstances of heat, light, and other materials, as it did before. You can dissolve or separate the component parts of water or air, and reunite them again. Butter can be made from hay or corn by chemical means as well as by these materials passing through the secretive organs of a cow. Only hav the conditions right and the result is sure to follow. Life-germs (as germs) do not exist till produced by the forces of the parent; but life is an inherent quality of matter, and has no beginning or end. Whether the egg or the chicken was first has never been decided, because both are developments and neither had a perfect existence as a beginning.—*Elmina D. Slenker.*

THE predominant culture of modern times had its origin, more than eight hundred years ago, in the superstition of the middle ages. A mystical reverence was attached to the sacred number seven, which was supposed to be a key to the order of the universe. That there were seven cardinal virtues, seven deadly sins, seven sacraments, seven days in the week, seven metals, seven planets, and seven apertures in a man's head, was believed to afford sufficient reason for making the course of Liberal study consist of seven arts and occupy seven years. Following another fancy about the relation of three to four, in a certain geometrical figure, these seven arts were divided into ten groups. The first three—Grammar, Logic, and Rhetoric—comprised what was called the Trivium, and the remaining four—Arithmetic, Geometry, Astronomy, and Music (the latter as a branch of Arithmetic)—formed the Quadrivium. This scheme has been handed down from age to age, and, with but slight changes, still predominates in the higher institutions of learning, and still powerfully reacts upon the inferior schools.—*Prof. E. L. Youmans.*

## To the Senate and House of Representatives of the United States in Congress Assembled:

1. The undersigned citizens of the United States respectfully but earnestly remonstrate and petition against any further legislation by your Honorable Bodies, in the form of postal laws or otherwise, which shall have the effect to abridge the freedom of the press and of speech, and the inviolability of the mails.

2. Your petitioners pray that the Postal Laws of the United States may be revised and limited to purely postal purposes and brought clearly within the Constitution, and that all attempts to establish a censorship and espionage over the mails based upon the sentiments and meaning of the matter mailed may be abandoned, and that all fines and imprisonments heretofore imposed under such laws may be repaid or relieved.

3. Your Petitioners respectfully represent that their motive in signing this Petition is not sympathy with nor a desire to further the evils against which those laws are ostensibiy directed, and which your Petitioners believe can be otherwise obviated, but from the conviction that those laws on the part of the general government are dangerous in themselves, that they have been grievously abused, and that as precedents they plainly fall within warning of President Madison:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this esson too much soon to forget it."

Your petitioners therefore earnestly submit that those laws should be repealed or limited to strictly postal purposes, and that the criminal or other objects of government sought to be attained by them should be attained by the ordinary course of governmental administration.

And your petitioners will ever pray, etc., etc.


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Vol. 7. No. 11. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, March 13, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

THE *Herald* Irish Relief Fund reaches nearly three hundred thousand dollars.

THE trial of the eleven persons charged with attempting to bribe the Pennsylvania Legislature has commenced.

DR. SAMUEL HAHN, a deceased member of Adler's Society, has been cremated at LeMoyne's crematory, Washington.

COWLEY, the convicted child-starver, though in prison, is still a minister in good standing in the Methodist Episcopal church.

MR. ANTHONY COMSTOCK would be a nicer sort of man if he dispiayed a little more modesty of demeanor in the courts of justice.—*Star.*

THE Second Annual National Liberal Encampment will be held at Bismarck Grove, Kansas, from September 1st to the 7th inclusive.

"O LORD, I haven't asked anything of you for fifteen years, and if you'll get me ashore I won't ask anything of you for fifteen more," was the sailor's prayer in a storm.

CHINAMEN in great numbers are leaving California and coming East. Many of them are settling in the various towns along the railroad and quite a number are reaching this city.

A HUSBAND whose wife had joined the ranks of the crazy religious enthusiast, Mrs. Girling, in the south of England, stormed the camp last month, and after a fierce contest of fifty minutes carried off the truant *vi et armis*.

MR. JOHN FARNSWORTH, of Fort Scott, who represented Kansas on the Executive Committee of the Liberal League of America, has resigned. The American Liberal Union has no membership now in Kansas, and not much anywhere else.

THE Irish College of Cardinals has sent £450 to the pope as Peter's Pence. If the suffering Irish are to be wheedled out of their money by a college of cardinals, what is the use of America sending over two or three hundred thousand dollars to relieve them? It could be put to better use here.

HARVARD UNIVERSITY is to found an unsectarian "divinity" school, which greatly discomposes the *Central Baptist*, which does not believe in giving Baptist money to turn out possible Freethinkers. It says: "Genuine Baptists, and for that matter we may add genuine Christians of every name, hav but little use for so-called unsectarian things. A creedless religion is a godless religion."

A CITIZEN of Sedan, Kansas, having disappeared from that place, the local paper said it is a good riddance, because "he was an enemy of honesty, disloyal to his friends, no respecter of old age, a traitor to manhood, a slanderer of his benefactors, the terror of good men, and a fit companion for the fallen angels." Somehow that description reminds us of a Boston editor; but then we do not suppose he ever lived in Kansas.

THE *Daily Witness* died of scantiness of breath and capital on Saturday, March 6th, aged eight years and a few days. It passed away in the full faith of an hereafter and the continued belief that Christian promises go much further than Christian fulfilments. The good the deceased did at one cent a day can never be gauged by worldly standards. Enough to say, that it was a glory to faith, and a mighty bad newspaper.—*Truth.*

THE town of Sharon, between New Ipswich and Peterborough, New Hampshire, with a population of 900 inhabitants, has no *church*, no tavern, no lawyer, doctor, or *minister* within its borders; and what is a natural consequence of its peculiar state of society, there is not a *pauper* in town. The humble schoolhouse diffuses intelligence, and good farms well tilled promote prosperity among the inhabitants of this rural retreat.

JOSEPH COOK stated in one of his lectures that "Moncure D. Conway writes from England that marriage is fit only for common people." Mr. Conway writes to the editor of the *Independent:* "I hav vainly searched the report for any explanation of this extraordinary misrepresentation. I beg leave to say in your columns that it would be impossible for the brain of man to devise or for pen to write a sentiment more abhorrent to my ethical and social opinions than that which Mr. Cook has ascribed to me."

REV. A. T. PIERSON, a Detroit clergyman, who recently attacked the stage, saying, among other things, that "the green-room of the theater is often no better than the infamous third circle that, in some theaters, opens directly into the house of shame," is sharply taken to task by Mr. Stuart Robson, who writes to the *Free Press:* "I challenge Rev. Pierson to name a single state prison which numbers among its inmates an actor, and I will contribute $100 to the Irish famine fund if he can name a single state prison that does not hold a preacher."

"IT will interest the friends of phonetic spelling," says the Paris correspondent of the London *Times*, "to know that efforts are being commenced in the direction of reform by several German publications, including the *Kolnische Zeitung*, which has dropped among other superfluous letters, the unnecesary *s* in the termination of *niss*, the *h* in such words as *Theil, Noth, Muth*, and their compounds, the *h* in the terminal *thum*, the unnecessary *a* in *Waare*, and so on. The above-mentioned syllables now appear in the chief German papers spelt thus: *Teil, Rat, Not, Mut, Tum, Ware.*"

D. M. BENNETT, editor of THE TRUTH SEEKER, has notified the President that he withdraws from before him the petition of 200,000 citizens of the republic praying for a pardon for him, and informs him that he does not seek a pardon at his hands. We admire the resolution and pluck of Mr. Bennett. Were we in his place we would sooner rot in prison than to accept a pardon from such a religious bigot as R. B. Hayes. If that class of intolerant bigots were in the majority in this country, persecution for opinion's sake would be revived, the fagot relighted and flame again with all its ancient horrors.—*Cloud Co. Blade.*

IT seems that, though it only takes $93.04½ for the City Mission and Tract Society to convert a soul, it takes the American Missionary Association $110,45. This is a providential discrimination in favor of the City Mission Society which we do not quite understand, unless it be that a Congregationalist is seventeen dollars harder to convert than an Episcopalian. Still, on the whole, it is satisfactory to know that the gates of heaven may be opened at so reasonable a figure. The Presbyterians, on the other hand, deny that it can be done so reasonably, and this introduces a painful doubt as to the efficacy of the conversions guaranteed genuine by the other two sects. On this ground it would, perhaps, be better to save the money and take the chances.

HENRY WARD BEECHER is again to the front. In a recent sermon he says: The crying evil of our time is lying and dishonesty. There is need of a stand in the churches upon this matter of taxation in Brooklyn. There is an essential spirit of dishonesty in this matter. Men resort to all manner of duplicity and still wear the profession of religion to escape paying their share for the support of government and the institutions of society. I believe taxes should be shared alike. There should be taxes on churches and on ministers—on everything but the state institutions. Why should not my salary be taxed just the same as that of a bank president? Men say churches should not be taxed because they are for the good of morals. So are all regulated institutions, including the family. There is great need of witnesses in our churches for honesty in accounting for property and honesty in the payment of taxes. Men are sneaks in this matter. Some who are worth millions pay only for mills. Rich men get into churches and smear over their dishonesty with a varnish of religion.

MR. JOHNSON, pastor of the East and West Granville (Mass.) Congregational church, has been ousted for general irregularities. The members of his congregation say he was a "most awful liar," and never returned borrowed money. Added to these was the heinous crime of riding what his people called a "bicircuss," and taking twenty-five-mile walks for no "airthly good." When the flock locked the church he broke into it and practiced as of yore; but when they stopped his salary he stopped preaching and sued them. If the salaries of all the ministers were stopped how quick we should see them haul off and let the devil work his own sweet will!

"THE clergy's reward—an epistle," is what the San Francisco *Argonaut* calls the following: "'In all your gettings, get money.' Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say, you must get your reward. Go you not forth as those that hav been sent, 'without two coats, without gold or silver or brass in their purses; without scrip for their journeys, or shoes, or staves;' but go you forth in the good things of this world. And you shall hear of a church that is vacant, and has no one to preach therein, then be that a call to you, and be you mindful of the call, and take you charge of the flock thereof, and of the fleece thereof, even of the golden fleece. And when you shall hav fleeced your flock, and shall know of another call, and if the flock be greater, or rather if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take the charge. Those that hav 'freely received' let them 'freely giv,' and let not men hav your words 'without money nor without price,' but bargain you for hundreds and bargain for thousands, even for thousands of silver and gold shall you bargain. And over and above the price for which you hav sold your service take you also gifts, and be you mindful to refuse none, saying, 'Lo, I hav enough!' but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow. Yes, take you gifts from all, and take them in gold and silver, and in bread, in wine, and in oil, in raiment, and in fine linen. And the more that the people giv you the more will they honor you; for they shall believe that 'in giving to you they are giving to the Lord;' for behold their sight shall be taken from them, and they shall be blind as bats, and 'shall know not what they do.' And you shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude, and lucre shall be no longer filthy in your sight. And verily you shall hav your reward."

ABBOT says that the resolutions passed at Cincinnati call for the free transmission through the mails of all immoral books, and adds: "All these were concocted in *cowardice, hypocrisy, and fraud*, without moral courage to make a thoroughly honest and open avowal of the yet evident purpose of the series as a whole. *They were a disgrace to those who drafted them, and are a disgrace to all who defend them.*" Abbot knows very well that Col. Robert G. Ingersoll drafted those resolutions, and he makes the charge against him of being in favor of obscene publications, besides being a coward, hypocrite, and fraud. Joe Cook once made the same charge, and this is the Colonel's reply; it will fit Abbot very closely by just changing the name: "Joseph Cook says I am in favor of obscene literature. When Mr. Cook said that he wrote the word 'liar' square across his forehead; and every man who repeats it is a liar, and no man on earth dare say it to my face. Such men are sneaks and beneath my contempt. If the truth was red-hot they would never be scorched. I am in favor of the literature of science having the same right as the literature of superstition. I am against the mailing of any book that would bring a blush of shame to the cheek of womanhood or manhood, and persons charging me with it are miscreants and liars. I am against some of the literature of the Bible, although I may be damned for it. I will giv $100 in gold to any orthodox clergyman who will read to his congregation next Sunday certain chapters that I will point out to him from the Old Testament. If any should read it, every pure woman would leave the house, and the men would only stay to administer punishment for the insult to their wives and daughters. The cause of obscenity in the Bible is that it was written in a rude and barbarous age. There are passages in Shakspere that are rude and filthy, and the reason is that Shakspere did not rise above his times when writing his works. But God can't get off on the plea that he is four thousand years behind the age. If there is a God, he never uttered a word to bring a drop of modest blood to the cheek of a young and innocent girl. Men who try to blacken my reputation are not fit to blacken my boots."

## Events of the Week.

CHINA is making active preparations for war with Russia.

TEN thousand cotton weavers are on strike at Ashton, England.

A FOSSIL sea serpent has been dug up in Monmouth county, N. Y.

THE ex-sheriff of Tompkins county hanged himself a few days ago.

THE Chilian fleet recently attacked Arica Peru, but were repulsed.

A REVOLUTION has broken out in Antioquia, United States of Columbia.

A LONG ISLAND revivalist is locked up on a charge of chicken-stealing.

THE government has finally concluded peace negotiations with the hostile Utes.

TEN persons were wounded by the bursting of a gun on an Italian iron-clad lately.

FOUR men were killed by a gas explosion in a coal mine at Nanticoke, Pa., on the 5th.

TWO MURDERERS were hanged in Missouri on the 5th. Both were booked for heaven.

A THEATRICAL manager named Cotton committed suicide at Oakland, Cal., on the 5th.

TWENTY-THREE deaths were caused by a boiler explosion in Glasgow, Scotland, on the 5th.

BY the sinking of a steamer recently on the west coast of Africa, sixty-eight lives were lost.

NEARLY a million dollars' worth of property was destroyed by fire at St. Paul., Minn., on the 7th.

THREE hundred amnestied Communists landed in France from New Caledonia on the 5th.

THE electric light is being used in this city by house-builders, who carry on work night and day.

WESTON and O Leary, the noted pedestrians, are engaged in a six-day walk in San Francisco.

FOUR men, in a rowboat, were run into and drowned by a steamer at Evansville, Ind., on the 5th.

A FARMER at Kingston, Ky., recently shot and killed his brother. Liquor was the cause of the shooting.

THE Danforth Locomotive Works at Paterson, N. J., were partially destroyed by fire on the 6th. Loss over $200,000.

THE Ohio State Prohibition Convention met at Columbus on the 5th. Three hundred delegates were present.

BY the recent burning of a spinning-mill in Glasgow, two lives were lost and four thousand spindles destroyed. Loss, $250,000.

THE Rev. Charles Walker, of Somerset, Mass., has been indicted by the grand jury on the crimes charged against him by his wife.

FRANCE has entered into negotiations with England and this country with a view of terminating the war between Chili and Peru.

UNUSUAL and mysterious movements are going on among the military organizations of San Francisco. The authorities appear to dread a riot.

BY a recent gale in Oregon twelve hundred sheep were blown off a ridge, where they were feeding, into the valley below. Four hundred of them were killed.

THE French government has refused to surrender Hartmann, the Nihilist, to the Russian authorities. He is charged with complicity in the recent attempts on the life of the Czar.

AN attempt was recently made to kill General Melikoff, the newly-appointed military director of Russia. The would-be assassin was promptly captured, tried, condemned, and hanged. He died a good Christian.

ARMENIA is now suffering from a terrible famine. Fifty-two persons hav already starved to death in one town. Thousands are trying to emigrate to the neighboring Persian provinces but the roads are covered with snow and many are perishing on the journey.

# The Truth Seeker.

D. M. BENNETT, Editor.

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## Eighth Letter from Albany.

PENITENTIARY, March 7, 1880.

MY DEAR READERS: The month of February has passed, windy March has made a good beginning, and I cheerfully embrace the opportunity allowed me, once in four weeks, to hold communion with you. My health continues fair, and my spirits as good, perhaps, as could be expected under the disagreeable circumstances. The days and nights, the weeks and months, seem long to me, and as they drag themselves slowly away, I have abundance of time for meditation. My thoughts are not always as pleasant as might be desired. My mind not unfrequently reverts to the wrongs that man has perpetrated against his brother man in the centuries that have passed away. With Cowper, I often mentally exclaim, "Man's inhumanity to man makes countless thousands mourn." This has been effected by wars, tyranny, oppression, slavery, and intolerance of many kinds. Not the least, by any means, has been the oppression brought upon man because he desired and dared to exercise freedom of opinion upon religious subjects. Unnumbered thousands in all these centuries that have preceded us have suffered cruel torture and death because they would not and could not believe in matters of religion as the tyrants commanded. The agonies, the anguish, the suffering of mind and body that have cursed the earth from the determination of cruel oppressors to crush freedom of thought could not be described in thousands of volumes.

We boast of our civilization; we exult at the great strides the race has taken in nearing the goal of freedom and equal rights; we point to the wrongs that have been cast aside in making this progress; we extol the superior and heavenly system of religion which prevails in our land—a religion based on love to God, love to man, and equal rights for all; yet with all these claims, late in this nineteenth century, and in this "*free* land of America," there is a determination on the part of the leaders in this boasted system of religion to oppress those who presume to differ from them in opinion about that religion. This is a saddening reflection, and it many times passes through my mind as I lie here in my prison house and the hours of night wearily take themselves along. It is one of the most desirable things in our existence that every man should enjoy the freedom of his own belief on all subjects and the liberty to express the same to all who choose to hear.

We, as human beings, are so constituted that we cannot think alike on all subjects, or, in fact, upon any subject. In religious belief there must always be a diversity of opinion. It is easy for the masses to subscribe to the doctrine of supernaturalism—that the universe is governed by a mysterious, personal, special Providence, who not only plans and executes the billions of events that daily transpire, from the revolutions of worlds to the falling of a sparrow, but marks out, as well, the course and career of every individual of the one billion four hundred million of men and women who inhabit this moderate-sized globe, to say nothing of the countless decillions of living beings who may exist on other worlds millions of miles away. On the other hand, there are hundreds of thousands who cannot take this view of the situation. They recognize the universe as being governed by inherent laws and causes which produce every result that takes place, whether of large or small magnitude; that there is no part of the boundless universe dependent upon the will or superintendence of any person or being. The first class imagines that the sun cannot rise in the morning and pursue its course through the day; that the earth cannot rotate on its axis; that the rivers cannot descend from the mountains to the sea; that the winds cannot blow over the surface of the earth; that vegetation cannot put forth and perfect itself, and that all the other operations of nature cannot be performed save by the direct supervision and aid of a divine mind or will. The other class believes all these operations take place regularly and without confusion simply in obedience to the eternal laws of the universe. The one class think the universe is unable to run of itself and must have a supernatural director every instant. The other class is certain there is not and cannot be any such thing as supernaturalism; that the universe and its forces perform everything that is done, and all perfectly natural.

Yes, the masses in all the countries on the globe believe in gods of every conceivable description, by whose individual powers the universe was made and is kept in motion, while the smaller class believes that the universe is a "perpetual motion" that cannot stop, cannot stand still, and that a million gods, did they exist, could neither stop it nor set it a-going. The one class are sure that the gods do everything, and the other that they do nothing and that there is nothing for them to do. One believes in hells and devils to torture men and women, the other cannot. So in all the ramifications of religious thought, they think; differently, and ever must. And why should they not? If one class requires more evidence to arrive at an opinion than another class, are they to blame for it? Can an intelligent person believe whatever he is commanded he must believe, *nolens volens?* And shall he be beheaded or burnt or thrown into prison beaause he cannot believe what he cannot believe? Oh, no. In the name of all that is just and true and righteous, a thousand times *no*. Let every man have the right to go wherever his convictions lead him; let him enjoy the right to investigate every subject under the light of the sun, and let him have the freedom to hold and speak his belief. I am sure I am willing to accord this privilege to every human being, and I would that every other human being felt the same willingness towards every man and woman. I would not coerce another man to think as I do, and I wish no man to try to coerce me. Yes, let liberty of opinion on all subjects be the universal concession made to every living person.

From this standpoint, my friends, you cannot think it strange that I often realize the hardships to which I am subjected for simply selling and depositing in the mails the opinions of an honest, sincere man on a subject most important to the race, the same opinions being couched in language as proper and unexceptionable as any physiological work treating upon similar subjects. But I need not dwell upon this point. You understand it well, and you know I only performed an act that every American citizen has a right to perform; you know the injustice that has been done me and that the charge upon which I am here was the merest pretext.

Excuse me, my friends, for detaining you with these sad reflections. We can undoubtedly find a pleasanter theme. Let me relate to you a vision or a remarkable dream I have had. Do not laugh. Why have not I the same right to have a vision as any other man? Should not being shut out from the world, including the society of women, for these many months, living on a spare diet of two meals a day, with my animal spirits in a continual state of depression, have a tendency to make me heavenly-minded? Even if naturally obtuse, and of the earth earthy, should not this severe course of training elevate my ethereal nature? Should I not, by this time, be able to see a vision or a ghost? Possibly having my mind occupied in writing up a history of the old gods and religions has awakened the divine afflatus in me, and brought me *en rapport* with the spirit-world. This, however, I can say, What I have seen I have seen; and if I have not had a vision or a dream—a dreamy vision or a visionary dream—I don't know what to term it. Whether I was in the body or out of the body, whether in my head or out of my head, whether in a normal condition or in an abnormal state, whether asleep or awake, I will not undertake to say. But on a recent night, as I lay upon my bed, when the still, weird, witching small hours had come, and the moon was calmly shining in the outer world, I had been meditating on many things that have an existence as well as some that have not—and if I was not asleep I ought to have been—when a tall, dim, shadowy figure noiselessly approached my bedside. I noticed that one side of his face was lighter than the other, that he had small wings on his hat and others on his feet. Among the parcels he held in his hand was a rod, with wings also attached to it, and with serpents twining around it. He was a stranger to me, but I gave him a slight nod as he drew near, as much as to say, "How do you do, sir?" He nodded in return and spoke thus:

"Bennett, how do you do? I perceive you don't know me."

I replied: "I thank you; I am not so as to be out, but wish I was. You are indeed a stranger to me, but nevertheless you are welcome."

"I am," said he, "Hermes, or Mercury, formerly of Egypt, but later more known in Greece and Rome."

I was taken by surprise, but not frightened. I made an attempt to rise and give him my hand, but by a motion from him I retained my recumbent position, and said: "Indeed! Is this the god Mercury?"

"Yes," answered he, smiling; "they called me so, but I don't feel much like a god any more."

I was somewhat lost in wonderment why he called upon me, and thus spoke: "I remember, Mercury, it used to be one of your offices to attend the dying and accompany their souls to the nether regions. Tell me, is that the object of your visit to me?"

"Oh, no," he replied, "you are not going to die yet awhile. I have called to have a chat with you on a matter of business."

"Oh, thank you! I feel very much honored, I assure you. I have read of you, and am glad to make your acquaintance. May I inquire after your health and general condition?"

"Oh, my health is about as usual. I never complain much, but am not the person I used to be. I feel a little thin and weak."

"And how is your father, Jove, the old thunderer? I hope he is well."

"I have to inform you the old gentleman is not at all well. He has been very feeble for nearly two thousand years. He does not thunder so much as he did."

"Without being impertinent I wish to inquire if he is ever gay and frolicsome any more, like he used to be? Does he have any more love ventures with the goddesses and other ladies?"

"Oh, no; he quit all that long ago. He don't think of those things any more."

"Well, he drove a pretty lively business for several centuries, and mankind regarded him as a very amorous old fellow. May I inquire after your sister—as some authors have it—Venus? She was not without fault, but the world has nevertheless admired her greatly. I hope she is well?"

"I thank you, she is tolerably well, and is better preserved than some of her companions. Her natural vivacity of character, and the affection of mortals for her, have tended to this result. But she has changed very much, and has become staid and serious. Her old friends would hardly know her."

"Pardon me, Mercury, but if Venus was your sister, was it not an unnatural liaison you had with her, of which Hermaphroditus was the result?"

"Oh, don't mention that. We both would like it forgotten. It was a mistake not uncommon to some of the gods. We are not doing that way any more."

"Your biographers give you the name of being very 'light-fingered,' and say that you commenced thieving very young. Are those accounts true? and if so, were you ever imprisoned therefor in a place of this kind?"

"You must not believe half what you read about the gods. A great many misrepresentations and exaggerations are made about them. I was, however, naturally thievish, but was always too adroit to get into prison."

"I never heard of one beginning so young at stealing. It is said that on the very day you were born you stole cattle from King Admetus and arrows from Apollo; and that soon after you 'played hob' with old Vulcan by stealing his blacksmith tools. It is not strange you have been called the 'prince of thieves.'"

"Your remarks are severe, but probably just. I confess I acted out my nature with but little restraint. But I have greatly reformed."

"There is also much good said of you. You are called the god of merchants; you distinguished yourself as a peacemaker, and as an errand boy or messenger you probably have not been excelled."

"You but do me simple justice. I was a friend to merchants, but they have become so sharp they require my services no more. I did delight in making peace among contestants, and as a messenger I distinguished myself, as you say. But business in that line is dull now. Since railroads, post-offices, telegraphs, and telephones are so generally in use I am not as much needed as twenty-five hundred years ago."

"I presume you are correct. But I must say that was a very sharp game you played upon the hundred-eyed Argus when your old father sent you to rescue the beautiful Io from the watchful monster. Your music must have been very charming to have put all his eyes to sleep at once, and enable you to cut his head off. I presume you did your best."

"Yes, I left no effort untried. I was making my reputation then, and I did the best I could. I rather flattered myself upon my success on that occasion."

"Let me inquire after jolly Bacchus. Is he as fond of his cups as ever?"

"Well, perhaps the old tastes linger around him somewhat yet, but the fires of youth are dull with him. He has become very steady, and his habits of abstemiousness would make him a good president for a temperance society."

"How is honest old Vulcan? Is he still carrying on the blacksmith business, making thunderbolts, etc.?"

"Well, Vulcan is much like 'Uncle Ned.' He is old and feeble, and 'cannot work no more,' and sometimes he also wants to be 'carried back.' His shop is in ruins; his bellows, his forge, and even his anvil are decayed, and he has not forged a thunderbolt for two thousand years. They are gotten up now by another process. Jupiter don't use any more, and the business is not worth a cent."

"Why, Mercury, it is rather a gloomy account you give of the heavenly heroes of former times. How is it with the rest of them?"

"Well, the same remarks will apply correctly to all. They are old, feeble, very quiet, and, in modern parlance, pretty well 'played out.'"

"Tell me more about yourself. You seem to be pretty well preserved. What are you giving your attention to?"

"Activity was one of my characteristics. I always liked to have something on hand. When business on Olympus collapsed, I looked around among all the other gods, and whenever they had any errands for me to do, or any messages to deliver, for a slight consideration, I have been glad to attend to them. But you will be surprised to learn how very dull it is with all of them, and how lifeless and feeble they all are. Why, within the last ten days I had the greatest time you ever heard of getting all the gods together, in general convention. I thought at one time I would not be able to accomplish it, but I had undertaken it, and I was very unwilling to meet with a failure. We have not had such a time before for a thousand years at least."

"Pray tell me what it was all about, and why was the convention held?"

"Why, bless you, it was in reference to yourself. You need not think it is only in this country that you attract some attention. You have also agitated us considerably up stairs, or some of us at all events."

"Indeed, you surprise me. What have I done that the gods should be disturbed? Please tell me about it."

"It is that book you are working upon. I have had my eye upon you for the last two months. It is my line of business you know. Literature, language, and letters are under my supervision, and as I discovered you were writing a book about us gods I watched you closely and reported my observations all around where my business or leisure invited me. I mentioned it to Jahveh, one day and told him what you had written about him, and he fired up in a minute, and he spoke out in an angry manner that a stop must be put to all this. He requested me to call and see him next day."

"You allude to Jehovah, I presume, when you say Jahveh?"

"Yes, Jahveh or Jah is his right name; Jehovah is a corruption by translators. The first letter, J, has the sound of Y; the final letter, h, is silent, so, properly, the name is spoken as though written Yahvy. That is what we generally call him."

"I remember you are credited with being the inventor of letters, and you must understand the proper sound of them, as well as being posted in orthography. I do not doubt you are quite correct, as I have seen similar statements by other philologists; but tell me more about your convention of the gods."

"Well, I called the next day upon Jehovah, and he was still very much excited at what he termed your presumption and insolence, and said he wanted to stop your book or stop you. He said he had been thinking the matter over, and concluding he could not carry out his wishes without some assistance, he had devised the plan of getting all the brotherhood of gods together and enlisting their attention and interest with regard to this outrage."

"'Now, Mercury,' said he, 'if you will undertake to see all the old gods of all the ancient nations—you know many of them are much older than myself—and get them stirred up in this matter so we can have a big convention and stop this book, if we are successful, I will make it all right with you for your trouble.' I replied that I had not much business on hand, and would undertake the enterprise. I had never seen all the old fellows together, and thought it would be interesting to have something new, in the way of holding a big meeting. He cautioned me not to use his name too freely in the matter, but to represent that Brahma, Ormuzd, Baal, Chemosh, Osiris, and others were interested in the matter. He remarked, by way of explanation, that a great deal of ill-feeling had existed towards him from unfriendly remarks he had made about them centuries ago. I told him to leave that to me, and that I would undertake to get them all together in ten days from that date. But I have had such a time of it as you never heard of. They reside great distances apart, and the journeys I have had to make are almost innumerable. Besides, I found the dullest, stupidest set of deities you ever imagined. I found many in a profound sleep, and numbers nearly lifeless. I dont't believe some of them had been wide awake for a thousand years. I had to shake them up with my utmost effort to get some of them aroused at all. They wanted to know what I came there to disturb them for. They did not wish their long sleep broken into. I told them an alarming story about the book you were getting up in this lower world, telling all about all the old gods that men have worshiped, the religions that grew therefrom, and that there was a strong feeling that steps must be taken at once to put a stop to it all. Some of them told me to go away; that they cared no longer what men thought of them or said of them. The reputation of the gods was at stake and it must be preserved at all hazards. 'Let Bennett go ahead,' said they, 'and let me finish my nap.' But I stuck to them until I got them awake and made them promise they would attend the convention on the 30th of February. And to make sure of it I called a second time and aroused them again and made them swear they would surely be on hand on the day appointed."

"Mercury, you interest me beyond expression," said I. "Where was the convention held?"

"In Asgard. Jahveh spoke first about having it on Mount Zion or on Sinai, but he feared those localities would arouse the prejudices of the other gods, which he was anxious not to do. Mount Morus, Mounts Olympus and Helicon, were named, but I told him they were very much dilapidated and out of repair, and that we could find a better place. I suggested Asgard, of the Scandinavians, as being later fitted up than many other dwelling-places for gods, that I saw it a few months ago, and thought it would do very well. Besides Odin, the chief god who presided there, was not particularly objectionable to the other gods; whereupon it was agreed that Asgard should be the place for the convention. But I must say the place is more dilapidated than I thought it was, and being open and cheerless we were rather cold and uncomfortable."

"I will be delighted to hear about the proceedings," said I.

"That is just my business here. I come to tell you all about it. Two o'clock P.M. sharp was the hour named, and I am happy to say that the most of the old fellows were very prompt. Only a dozen or so were fifteen minutes late. It mattered but little, however, as half an hour was agreeably spent in hand-shaking and renewing acquaintances. The excitement and the exercise of getting there had made them more lively on an average than I had supposed possible. Some of them presented a faint semblance of their former selves.

"It would have done you good to see them flocking in from all directions, and in all conceivable modes of travel. Some came in chariots, some on wings, some by sail, some by steam, some by electricity, some by imagination, and some by will power. Only a few came on foot, whose residences were comparatively near. They came in national groups, or in companies somewhat in the order of their creation or birth. Thus the old Vedic gods, Indra, Varuna, Agni Soma, Mitra, Maruts, in company with Brahma, Vishnu, Siva, and Juggernaut; and their wives or goddesses with them in all cases, to wit, Lacshmi, wife of Vishnu; Parvati, Kali, and other wives of Siva; also Rama, Christna, and scores of minor deities, Asscoras, etc., too numerous to mention; all these came from India.

"From China they were not so numerous. Chang-ti or Tien, Fo, or Fohi, and several others, however, made a novel appearance with their long queues.

"From Persia we had Ormuzd, Ahriman, Mithra, and several others of less note.

"The delegation from Egypt was numerous, the principal of whom were Amun, Neph, Pthah, Khem, Ra, Seb, Osiris, Typhon, Horus, Serapis, Thoth, Anubis, Anouke, Apis, and many others, with numerous goddesses, as Sati, Neith, Maut, Isis, Nephtys, etc., etc. They made a large concourse.

"Chaldea sent Baal, Ishtar, Astarte, Il or Rah; Ana, Anata, Bil, Bel or Enu, Beltis, Hea or Hoa, Dav-king, Sin or Huski; Sau, or Sansi; Ai, or Gula; Vul, or Iva; Bar; Nin, or Ninaip; Bel-Merodock, etc., etc., making in all a large troupe of male and female divinities.

"The Assyrian delegation was full—Asshur, Merodoch, Nebo, Beltis or Mylitta, Gula, and many others.

"All the Semitic races were represented; prominently by Ashera, Bel, Moloch, Chemosh, Allah, and others in full suite.

"From the land of Canaan, or Judea, the number was limited to Jahveh, Holy Ghost (very thin and shadowy), the Son, and Mother, with Satan slightly in the rear.

"From Greece and Rome the number was large, with old Jove at their head, then Saturn, Neptune, Pluto, Mars, Apollo, Helios or Sol, Bacchus, your humble servant, Juno, Minerva, Venus, Latona, Aurora, Vesta, Cybele, Ceres, Janus, Vulcan, Æolus, Momus, Pan, Silvanus, Diana Pales, Flora, Feronia, Pomona, Hercules, Theseus, Prometheus, Æsculapius, and more than two hundred others, including the muses, nymphs, dryads, naiads, fauns, satyrs, genii, tritons, penates, lares, manes, heroes, etc., etc.

"From Scandinavia and the Norseland the turn-out was good. Odin and Frigg, Hermod, Tyr, Heimdal, Brage and Indun; Thor, Sif, and Uller; Balder and Nanna; Vale and Forsette; Vidar, Mimer, Njord, Skade, Æger, Ran, Frey, Freyja, Loke; and all the rest of them, including the jotuns, giants, dwarfs, elves, hulders, trolls, nisses, necks, etc., etc.

"The Gauls and Druids were represented by Hu, or Huah; Ceridwen, his wife, Llywy, or Creirwy, and others whose names are too hard to pronounce.

"From Africa came a numerous delegation of black gods and goddesses, but you don't care about their names.

"Polynesia sent Taaroa, Tii, and all the host of them. The Aztec gods were plentiful, prominent among whom were the bloody Huitzilopotchli, the merciful Quetzalcoatl, and the good goddess Cioacoatl.

"Manco Capac and his wife, Mama Ocollo, of Peru, with numerous companions, were there. Many gods and manitous of the North American savage tribes were on hand. All these, besides the gods of other nations too numerous and too tedious to enumerate, helped to form our big convention. There were two thousand of them at least, and such a looking lot of gods I never saw before. They were of all sizes, shapes, and colors, some very large and some very small; some very dark and some very light, and some copper colored; some very thick and some extremely thin, so thin and shadowy, indeed, that they could scarcely be discerned even by their best friends. Yes, they were a motely lot; but I took it upon myself to act as usher and furnish them with seats according to their standing or position in the celestial regions, each nationality by themselves as far as possible. It kept me occupied for some time, with Apollo and Mithra to help me.

"At 2.30 Jahveh called the convention to order and nominated Indra as Chairman or President. The motion was seconded and carried by a full vote, no opposition being made. The same party nominated Chang-ti of China, Brahma of India, and Osiris of Egypt, as Vice-Presidents. It was a mere matter of form, and they were declared elected, and all took seats on the platform. Nebo of Assyria and myself were made secretaries, and I was requested to take full notes. Indra was very feeble, and looked extremely ancient. He made a brief speech thanking the convention for the honor conferred upon him; and while he did not understand what was the object of the meeting he hoped a spirit of harmony would prevail in the deliberations. 'You are well aware,' said he, 'that I am one of the oldest deities among you all, and it is quite time I went to my last repose. In fact, I was sleeping soundly when I was aroused and notified to attend this convention. You know as well as I can tell you that the most of us obtained our existence and worship as personifications of the elements and forces of nature, and that we hav drawn our life from the belief of our worshipers. Those who hav a living and acting constituency retain the most life and activity. But since nature has got so she needs no personal representative, and since for thousands of years the adoration once bestowed upon me has nearly passed away, I find my life is nearly exhausted, and I hardly desire to exist any longer. Those of you who have living worshipers may feel different on this point from myself. May I ask what is the business before the convention?'"

"This is a most interesting recital," said I; "pray continue it."

"I am pleased," said Mercury, "that you enjoy what I have to say, for it renders my task far more pleasant. To resume, I will say Jahveh immediately arose to his feet and said, as he probably was as well posted with regard to the object of this meeting as any one present, he would detain them a few minutes with a word of explanation. He continued thus: 'As our venerable friend, Indra, truly observed, we, as gods, obtained our life and our very existence from the beings in the earthly world who worship us. In their fertile imaginations we find our life and activity, and without it I fear we should all cut but a sorry figure among men. I am fortunate in having much of this sort of life, and I don't wish it interfered with. Let me inform you, then, my compeers, that this is being done. There is a man on the planet called earth who is at this very time writing a book of all the gods that have been widely worshiped in the world; and he proposes to publish and sell as many copies of the work as he can. I got this information first from my friend Mercury, and since then I have sent two spies or detectives to look further into the matter; and I have to state to you that Mercury told the truth. This man, whose name is Bennett, is making a big book, giving more information about us all, what our characteristics are, what people have believed about us, and what religious notions have grown out of all this, than was ever incorporated in one book. And more than that, he does not speak respectfully of us all, and makes statements damaging to some of us, which I confess annoys me not a little. I wish something to be done to arrest this business before it goes farther. I hope you will realize the importance of taking immediate action in the matter.'

"At this time, and before Jahveh had concluded, Brahma arose in a grave, dignified manner, and said he had a few words only he wished to say. 'I am surprised,' said he, 'that we should be summoned here from our slumbers on such a subject as this. It is a matter of very little consequence what this man who has been named chooses to write about us. The same thing has been done for hundreds of years. I see no impropriety in it, and I am far from being disturbed by any such thing. It is small business in us to be disturbed on any such account.'

"He took his seat, and Jahveh immediately rejoined:

"'I must say I am sorry to see any of you so indifferent upon such a subject as this. Our moral character is of the greatest importance to us, and for one I have maintained too spotless a reputation for three thousand years to have it sullied now by an inhabitant of the lower world, and I most decidedly protest against it.'

"He then took his seat, having a very earnest look upon his face.

"Ormuzd here arose, and, though extremely feeble, he made himself heard by those near him. He said he wished to make the inquiry of those who had the information to impart whether the man referred to had used misrepresentation and slander in what he had said about the gods. Jahveh replied immediately that he did not charge the man with falsehood, but with telling too much truth. 'You all know,' said he, 'that the truth is sometimes more damaging than falsehood, and should not be spoken on all occasions. There are some truths that I think should not be allowed to be spoken or to get out. There are some things connected with the history of each one of us that we would prefer not to be perpetuated among men. I must admit what this man has said of me, and the charges, if they may be so called, have been taken from what is called my own "book," or "word;" but that is what makes it annoy me so much. The fairness of the presentation makes it all the more telling against me.'

"At this point Ormuzd resumed thus: 'I am well convinced,' said he, 'that we are all much in the same situation. We were all brought into existence by the fertile imaginations and zeal of our particular worshipers, and were subject to the conditions which governed us. We were crude, cruel, amorous, bloodthirsty, and warlike, just in proportion to the characters and tastes of those who worshiped us; and this truth cannot be successfully denied. Perhaps in my own case I have as little to complain of as any of you. There have been made no heinous charges against me, and, upon the whole, a pretty good record stands in my favor. This is not because of anything special that I performed, but is due entirely to the people who worshiped me, and who, after all, did what was done. I see no objections to truthful accounts being written of all these things. It is due to the inhabitants of the lower world that they have in their possession the whole truths pertaining to us and to the religions which our worshipers maintained in the times that are passed. And as it appears the man you speak of has not falsified the record—has not invented falsehoods, has only procured information from the sources open to him, and merely stated the facts which have been given before—I am in favor of not interfering with him. His work is a legitimate one, and my vote is in favor of letting him go ahead.'

"'These remarks," continued Mercury, "made a perceptible impression upon those who were within the reach of his feeble voice, and Jahveh himself seemed to feel the truth and force of them. At this point Moloch, of the Ammonites, arose. He looked very aged, and a stern aspect rested upon his countenance; but his extreme feebleness was very apparent. He spoke thus: 'I am impressed with the justness of the remarks our friend Ormuzd has made. Perhaps I have a record for cruelty standing against me as undesirable as any one among you. I am, as you know, one of the old fire-gods who were so devoutly believed in and worshiped four thousand years ago, and my brother Chemosh, of Moas, whom I see sitting over there, is another, and Baal, not far from him, is another. Many of you were of the same class. Fire, you know, was an emblem of the sun, and the worship of fire grew out of sun-worship. The sun being the source of light and heat, was very naturally regarded as especially worthy of reverence, and nothing in the semi-barbarous age in which we flourished was more easy than to get up personal deities to represent the sun. You will remember that many nations did this. Many of you had your origin more or less in connection with this sun-worship. I have been stigmatized as a most cruel god, much as my friend over there from Mexico has been, as well as others, not necessary to allude to. Human beings were sacrificed to us in great numbers. I will not deny but what infants were often sacrificed to me and burnt to death in the most cruel manner in the sight and presence of their own parents and hundreds of people. But when we remember the low stage of civilization and advancement of man at that time, it is not, perhaps, to be wondered at. Our worshipers, at least, were sincere. If the principle of sacrificing life of any kind to the gods is correct, and if it is true that the more perfect and valuable the animal, the more acceptable and efficacious the offering, human sacrifice is but the natural result and climax of that idea. It was not our fault. If fault there

was of any one's, it was on the part of our worshipers and designers, and they can hardly be blamed for it. They acted in accordance with such light and intelligence as they had, and are therefore excusable. That they were sincere, as I said, cannot be doubted. The great regret is that they had not a higher grade of civilization. These facts are a part of the history and evolution of the human race, and I can see no reason in trying to hide them. Let the man get out his book. If it is truthful it can do no harm. Chemosh partially rose to his feet, and said he fully subscribed to the remarks just made. Baal, of Babylon, Assyria, Phœnicia, etc., said a few words in the same direction. Hutzilopotchli, the bloody war-god of ancient Mexico, and some of his Aztec compeers, signified their acquiescence also with what had been said. They considered human sacrifices one of the phases of religious superstition in a cruder condition of society, and was much to be deplored.

"At this juncture an amusing little episode took place. Mumbo-Jumbo, of Africa, jumped up suddenly, and was considerably excited. His remarks were as follows: 'I want to let you all understand that I am on the side of Massa Jahveh. He has got the right of it. We gods have a right to do just whatever we please, and it's none of that man Bennett's business. I don't believe in his being allowed to write up all about our little mistakes and cruelties. What if we have been cruel? What if we have caused thousands of human beings to be put to death? It's none of his business. I don't want him writing in a book what I used to do, or for him to poke any of his fun at me ither. I tell you, I join with Massa Jahveh. I say let all his writing about us gods and all our religions be squashed out without any parleying about it.' A smile was at this time seen on the face of several of the gods at these earnest remarks, but no special reply was made to them. It was noticed that Jahveh manifested a slight lack of appreciation of the support he was receiving and of the quarter whence it came.

"The next noted speaker was old Jove himself, and I must say I was sorry that my father was so feeble and infirm, so unlike what he was three thousand years ago. He has not the majesty and noble bearing he had then, but still he compared favorably with many of his godly compeers. His words were in this wise: 'My celestial brothers, the object of our meeting is not of as much consequence as I was led to suppose when my son Mercury notified me that a convention was to be held. I am so feeble that I felt disinclined to come, but he urged me to be present by all means, as matters of consequence were to be deliberated upon. I indulged a hope that some plan was to be devised by which we could regain the power and life which unfortunately we hav lost, and to establish us again as of yore in the adoration and affections of mankind, but this is undoubtedly a hopeless case. We are among the "have beens," that have had an imaginary existence, and our day has passed entirely by. We have all been local gods. None of us have had a world-wide reputation. The two small countries of Greece and Italy were all that took much stock in myself or believed strongly in my existence. It has been the same with the rest of you. We were, even in our palmiest days, merely local, national, or neighborhood gods. The domains of some of us did not extend over ten thousand square miles, while the best of us could not claim a dominion of more than two or three hundred thousand square miles. The gentleman from the hills of Judea, generally called Palestine, who has spoken so courteously to us, for a long time had authority over a very circumscribed part of the world. The length of his entire kingdom, for a thousand years, was but one hundred and forty miles, with an average width of less than forty miles. That was a pretty small country for a big god, who would hav the world believe that he made the whole earth and all the other worlds that exist. Why, the least of us had more territory to rule over than he had, and we did not make as much fuss about it either. He has had the good fortune to be adopted by many modern nations, otherwise he would scarcely have been recognized among men. I have often noticed his disposition to lord it over the rest of us, and to assume an air of superiority which he does not possess. If his character is compared critically with that of some of the rest of you assembled, it will suffer severely by it. I don't want any hard or unfriendly words on this occasion, but if there was time, and I felt inclined, I could name hundreds of instances where his acts would compare very unfavorably with those of many who are present. As for myself, I lay no claim to superior virtue or extra goodness. I was a rollicking sort of fellow in my halcyon days, and did not believe in denying myself the pleasures within my reach. Probably I sowed more wild oats than was advantageous to my credit as a god, but I am sure my heart was all right; and I did not overflow with anger, malice, and vengeance. I wished my subjects to be happy, and to obtain all the pleasure from existence possible. There is one thing which in justice to myself I wish to say: There have been many things narrated of me which are not true. Homer, the poet, was upon the whole a good friend of mine, but he drew upon his imagination very largely, and made me more of a rake than I was. This has been the case with all the rest of you, my brother gods; there has been a great deal said of you that never took place. On this score I feel much charity towards my somewhat distinguished compeer from Palestine. There has been much said of him that belongs wholly to the domain of myth and fable. But in closing, let me remark, whether what has been said of each of us is true, or whether it is false, I will not at any time shrink from a comparison with him, and let the record of the career of each be the criterion to go by. I say not this in anger or pettishness, but in truth and soberness. So far as the book is concerned which that man is writing, I have no objection to it whatever. The history of the gods is the property of man, and I would not deprive him of it. The story has already been repeated over and over again, and I have no objection to its still being given in a new form.'

"This speech," remarked Mercury, "made a visible effect on the listeners. It was evident a considerable of a majority of the vast assemblage were in sentiment with the speaker. The next one who arose was Osiris, of Egypt. He said:

"'I have but little to add to what has been said, and but little needs to be added. I am one of the older ones among you, though there are some, even from my own nation, still older than myself. I have long, long been very feeble, and was not able to come out to-day; but I cannot say I am sorry I am here. There is a satisfaction in looking upon all your faces once more. There are features of similarity between us all. Alike we are creations of the same kinds of power—the power of human imagination. Alike we have been invested, by our worshipers, with supreme and creative ability; alike it has been believed of us that we each and severally formed the suns and worlds that are in existence, and that we, by our immediate and constant supervision, have kept them in operation for thousands of years. We all know, and thousands of sensible human beings have learned, that this was a most erroneous belief, and that it had its rise in the ignorance of mankind. We all now know that the universe is far older than any of us—that it existed countless ages before one of us was conceived in the mind of man, and that it was controlled by unerring and unchangeable laws, inherent within itself, as entirely independent of any of us and of all of us as of the tiniest animalcule that exists in it. Whether man relegates the government of the universe to one god or divides it up among a thousand gods, it is all the same erroneous. The universe is infinitely more powerful than any god and more than all gods combined. It requires not their aid in any way, and regards their dictation no more than it would the discussions among mice or gnats. A few thousand years ago it was believed by rather intelligent men that the sun could not rise in the morning and pursue its course through the day unless some of us forced it to go, and kept this force constantly applied. What an absurdity this was we all know; and vast numbers of men are learning the same. We now know that there is not a single movement or operation in the entire universe that requires the attention or help of any person or individuality whatever. All those mistaken notions have wholly fallen to the ground, so far as we are concerned, and, as I said, in the opinion of many sensible human beings.'

"'Yes, many of us here present, in the ages that are past, have been honestly believed by thousands of millions of men to be really the creators of the boundless universe, with its millions of suns, worlds, and systems, and which extends into space forever and forever—thousands of times farther than any of us have traveled. We now know how very absurd this belief was on the part of those ignorant people, and how much more erroneous it was for them to suppose that the illimitable universe could have been created from nihility by any god, any individual being, or person, than to accept the great truth that it is itself, without beginning or end, without center or circumference, boundless in extent, limitless in duration, and, though constantly evolving and changing in its details, still infinite in space, infinite in age, infinite in material, and infinite in power—the only existence that is omnipresent, the only one that is omniscient or omnipotent. I repeat, we all know this perfectly well, that the universe is the source of all existence, whether individualized by organization or not. It is the creator of all beings; and not all the beings combined that ever had an existence, including all of us gods, and millions of times as many more, with all the power they might be supposed to possess, could, with all their combined energy and will, bring from nothingness even the smallest globe that swings in space to-day. You all know this perfectly well, and can realize just as well as I do how greatly mistaken men have been in the credit they have wrongfully accorded to each and every one of us.

"'There are yet, however, my friends, large numbers who are not able to take a correct view of this great question; but it is to be hoped this ignorance and error will not always prevail among men. Let me here express the opinion that the belief in gods among men has been of the greatest disadvantage to them imaginable. It has led them into innumerable errors, and has been the center and foundation of all the false mythological and theological errors, all the mistaken creeds, that have prevailed in the world for more than fifty centuries. If man could have realized the great truth that the universe requires no maker, no designer, no superintendent, no propeller, and that his first duty was to inform himself, so far as possible, in regard to its laws and operations, vastly better would it have been for him, and much farther would he now be advanced on his journey toward the great temple of truth. It would have saved him thousands of years of allegiance to mythical gods and devils; it would have spared him the great expense of maintaining an innumerable horde of priests and prophets who have pretended to know and declare the will and purposes of the gods, when they knew no more about them than an infant three days old. It would also have saved them from the indescribable terrors of devils and demons, of hells and places of torment, which have agonized the minds of wretched human beings for these many thousands of years. As to the matter of the story of our rise and rule, our mistakes and peccadilloes, I have not any objection to its being told again and again. There are lessons in it that may be valuable to the world, and I say, Let the truth always be made known.'

"When Osiris took his seat the nod of approval of what he had said passed through the convention. Many seemed to take pleasure in manifesting their approbation of what they had heard from the venerable and highly-respected god of ancient Egypt. Vishnu of India was sitting in the front row, and I perceived that several looked at him intently, and indicated by slight gestures that they wished to hear a few words from him. He soon rose and gave utterance to these words:

"'My companions, you see by my venerable locks, and you know by the story which has been related of me for thousands of years, that I am among the older members of your fraternity. I have been much mixed up with the affairs of men for several millenniums. Millions upon millions of devout worshipers have bowed in reverence to me. Millions upon millions of sacrifices of animals and other offerings have been made to me; but let me here confess to you that I now know this has all been built up on the most stupendous errors the mind of man is capable of conceiving. I am still in a fair state of preservation compared with many whom I perceive here. My worship has continued a long time, and a hundred and fifty millions of living human beings still regard me with profound reverence, and this, as you are aware, imparts to me the comparative vigor which I exhibit. I have been regarded as a beneficient god. My hands are not stained with innocent blood. I have delighted in making my subjects happy. Nine times, it is believed by my admirers, have I been incarnated in human, or other forms, for the purpose of serving the gods or aiding in the salvation of man. The tenth avatar or incarnation is, in their view, still to take place; but it will never occur. They are deeply in error in that, as well as in all that pertains to the legends connected with me. All is wrong, all is error and delusion. And I now thoroughly realize how much better it would have been for my people could they have been followers of truth instead of being the dupes of all these errors. My worshipers accorded to me a kindly disposition, and many peculiar personal characteristics; but I am constrained to confess to you that all these have grown out of the mistakes and errors I have alluded to; and I regret them most sincerely. I would much prefer to have never had an existence of any kind than to be indebted for it to such sources. Much better that the name of Vishnu had never been known than that it should owe its existence to errors and fallacies of deluded human beings. As to the book on the gods and religions of ancient times, I am in favor of it. I approve of it thoroughly. Let the people of earth be as fully informed upon these questions as it is possible for them to be. Good will come out of it The more men can know of the errors of the past the better they can avoid the errors of the present, and the better can they shun the errors of the future. I will detain you no longer.'

"As soon as Vishnu had completed these remarks, Allah of Arabia stepped up to him, and taking him by the hand shook it heartily, saying, in a gentle voice: 'I congratulate you, my elder brother, for the grand sentiments you have expressed. They are mine exactly, and your uttering them so nobly has spared me the necessity of making any remarks. With you, I wish all mankind had the truth as it is in nature, instead of being led from century to century by such baseless vagaries as they are now led by. I heartily wish my own worshipers were followers of the truth, but unfortunately I can do nothing to aid them. My brother, I thank you.' Upon this several others stepped up and shook Vishnu by the hand, and among the number several goddesses. Some spoke a few words of approval, and others only smiled a hearty acquiescence. The next regular speaker was Chang-ti of China. My notes of what he said read thus:

"'My brother gods, none of you can boast of an antiquity greater than my own. It is many thousands of years ago that my countrymen gave me birth and worshiped me, and since then large numbers of them have continued to revere my name. I have been a modest sort of god; my nation are a modest sort of people. They attributed to me beneficence, goodness, wisdom, and supreme power. They thought me the creator of the great universe, and that but for my powerful arm it would immediately relapse into chaos again, and that everything in nature would go to destruction. But sadly indeed were they mistaken. Their ignorance greatly surpassed their knowledge. They saw the universe existing in all its majesty and perfection, and in their childish and untutored minds supposed it must all have been created by a personal but powerless god like myself. As I said, none of you are older than myself. I may be properly styled one of the very oldest of the gods; but I assure you that the grand universe is millions of ages older than I am. As old as I am my age is much less than that of the race of man on the earth, and compared with the age of the universe the age of man is less than a second in duration. How untruthful it is then for my people, or the people of any of you, to give us the credit of creating this great universe! My conscience often has condemned me for this undeserved honor being conferred upon me. I have never created a universe, neither have any of you created a universe. The belief that we have any of us done this impossible thing is one of the greatest fallacies that that ever entered the mind of superstitious man. This idea, like an *ignis fatuus*, has led him a weary chase for these many thousands of years. I regret this as much as any of you possibly can, and only wish it were in my power to remedy this evil; but it seems as much beyond my power to do this as to create a universe. The human race must look to science and the enlightenment of the understanding to dispel the numerous errors that have so long fettered them and bound them in chains of darkness. Candor compels me to say that I fail to see the danger which my comparatively young brother of Palestine seems to apprehend from enlightening mankind upon the gods and religions which have been embraced in past ages. I cannot perceive the slightest harm that can grow out of it; but, on the other hand, it will add to the stock of knowledge which the world needs, and must be productive of good. My voice shall be in favor of the dissemination of truth and knowledge. I have nothing further to say.'

"This speech was also well received, and nods of approval

were to be seen on all sides. There was a delay of nearly a minute, as no one seemed anxious to be heard. At this, the chairman, Indra, called upon Odin, of Scandinavia, the principal god, who with the other gods of the Norsemen had often met in this locality. Indra asked him if he would not favor the convention with a few words. Odin is a weather-beaten-looking god, with a rough exterior, but he has an honest face and a hardy-looking countenance. He rose in a modest, unassuming manner and spoke thus:

"'My brothers in the realm of myth, I have wished to welcome you to Asgard, where myself and my old Norse compeers have so often met in the gay spirit of hilarity and fraternity. I regret it is not in our power to render you more comfortable here, and that Indun has not a lot of her apples to regale you with, that your age and vigor might be renewed. But the fact is, since the decadence of our power, and since our life has so greatly died out, the old place has gone to decay, and ruin and desolation are too manifest all around us. I am afraid there is little hope of the place ever being refitted, as our occupation is gone and there is no longer anything for us to do. My sturdy, rough, but honest worshipers once regarded me as the creator of this world and all other worlds, the same as the worshipers of many of you have accorded the same credit to you. But, alas! how mistaken they were! None of us have any more effect upon the great machinery of the universe than a fly would have in affecting the revolution of the earth. I have long since become sick of the fulsome praise which for centuries was bestowed upon me, and I indulge the hope, which many of you have expressed, that light and intelligence may take the place of the fallacies and darkness which have so long occupoid the mind of man. I coincide with the sentiments which have been expressed here, and have no objections to interpose against the publishing of all the legends about the gods and religions of the world in the past ages that are obtainable. The more mankind understand these things, the better. As the reign of the gods is nearly over let us hope that the reign of humanity may be far more prolonged and successful. Before I take my seat I wish to propound a simple question to our brother, formerly of Palestine, and that is, why he deemed it important to call us together because he, personally, had objections against a certain book being published? As the writer of that book resides in a country over which he, Jahveh, reigns, and if the god possesses the power which he and his representatives claim he does possess, I wish to inquire of him why he does not himself dispose of this offending mortal without calling us together to assist him in so small an enterprise. If the man is annoying him, why don't he remove him from the stage of action and say nothing about it?'

"Cries of, 'Hear!' 'Hear!' resounded from all parts of the assembly when this inquiry was made, and all eyes were turned towards Jahveh, who exhibited unmistakable annoyance at the turn the deliberations had taken. He rose in a somewhat impetuous manner and glancing scornfully around spoke as follows:

"'I am indignant that you do not enter into my reasonable views, and feel very much as I used to in old times when my anger waxed hot and my vengeance was aroused. What I wanted and what I said is fair and correct; and the reason why you all oppose me is because you are heathens. You are only worshiped by pagan nations, while I am the god of enlightened Christian nations, who far excel in intelligence, religious views, and moral conduct all the other nations of the globe. I feel proud of my constituency, and can justly claim a superiority over all of you. I am the only regular, orthodox, highly respectable god among you. My character is unsullied, and my morals unimpeachable. I have a larger following than any of you, and have more living worshipers than any one among you all, and hence have more power and life. I wish you to understand that I consider myself head and shoulders above you all, and that I have not done myself great credit in meeting you in convention. But in answer to the question that has been propounded to me I will simply reply that my object in calling you here was because I wished to secure your aid and co-operation in what I hoped to accomplish. Several of you have simply expressed the truth of the situation when you say that as a class, gods have not the power which was formerly accorded to them. They are not so omnipotent as was once supposed. We have all learned that the universe runs without our aid; the sun rises and sets, the rivers and streams run down hill, just as they have done from the earliest times, before we were dreamed of, and they do not require the help of any of us to continue the same. I understand all this just as well as any of you, but I don't think it good policy to let it be generally understood. The more we can keep the idea extant in the minds of men that every operation of nature is dependent upon our good will, and upon our constant supervision, the more power and veneration we may expect from them. You know how it is yourselves just as well as I can tell you, that human beings are born and live and die in keeping with the laws of nature, and none of you, singly or combined, have any necessity for interfering in the matter, nor would the effect be apparent if you did. The same remarks are applicable to myself. The gods have not given life and taken life, as men in their ignorance have supposed. Nature accomplishes very much that gods have had the credit for. But in this case under consideration I hoped that a combined action on the part of all of us might be much more effective than either could be by himself. You were all once considered very powerful. Jove with his thunderbolts, Thor with his mighty hammer, Mars with his war chariot and spear, Vulcan with mighty muscles, and all of you with the arms and strength which men have endowed you with, it would seem, if united in one purpose, ought to be able to accomplish almost anything. But I see how it is; you do not enter into my wishes in the matter, and if you did your power is gone. I will no longer insist upon a combined effort until you are more in favor of it. Possibly it may be desirable to confer together once more. For the present I have little more to say.'

"Upon finishing these words the god of the Jews took his seat, with an expression of displeasure resting upon his countenance. Several of the gods showed a purpose to rise and reply to him, but Buddha, being younger and more active than the others, gained the floor first and was recognized by the chairman. His words were to this effect:

"'Mr. Chairman: I did not think of detaining you with any remarks of my own, but I feel a desire to reply to some of the statements and insinuations of the last speaker. Of course I am not a full-fledged god by birth, having a mortal woman for mother, but I was believed to be begotten by divine agency, no man having anything to do in the matter. So by birth I rank as a demi-god, and for more than two thousand years, under the name of Fo and other appellations, I have been worshiped by vast numbers of the human race. At this moment four hundred millions of the inhabitants of the earth are devout worshipers of mine, more, undoubtedly, than either of you have had at any time since you were gods. I estimate that within the last two thousand years I have received the sincere homage of fully ten billions of human beings, not far from ten times the entire present population of the earth. Which of you can show such a record as mine? I have twice the number of living worshipers that any of you ever had, and in the past nearly ten times as many as any of you have had, with, perhaps, the exception of Brahma, Vishnu, Siva, and Chang ti. They have had more than one-tenth the number of worshipers that I have. This constitutes me, my hearers, a living and powerful god. This is what imparts to me the vigor I possess, and perhaps accords to me the right to be heard on this occasion. I say not these words in a spirit of boastfulness, but in the spirit of truth. I have never been given to boasting or bragging of my unequaled power or the superiority of my conduct and morals, but I cannot say the same for all who are here. There are some who have continually boasted of their powers, their ability, and of the many mighty deeds they have done and can do. I do not want to be personal in my remarks, but I think they will apply with considerable justice to our aristocratic friend, the god of the Jews. And the remarks he has just made justify my making some allusion to them and pointing out their incorrectness. I think he claims too much for himself. May I ask wherein his superiority consists? It certainly is not in age. Some of you are far more than a thousand years older than he. The greatest he can justly claim is thirty-eight hundred years, never having been heard of before that time, while some of you go back five thousand years. His superiority certainly does not consist in the extent of his original possessions or the number of his former worshipers. A territory, as my friend Jove remarked, less than a hundred and forty miles in length and not forty miles wide on an average, with that pretty well filled with mountains, ravines, and precipitous places, and incapable of sustaining more than one or two millions of people, the worship of all of whom he could not truthfully claim at any time, does not seem to be a sufficient basis for a great amount of boasting or claims of superiority over all competitors. Had it not been for the support his son has brought to him, and the extent thus given to his worship by the spread of Christianity, he would assuredly have been one of the most obscure gods here. This is the only thing that has built up his reputation.

"'I do not wish to speak disparagingly of his power, nor to make it appear less than it is. It is not my disposition to undervalue any god, even though he may be arrogant and overbearing, but I would like to ask what remarkable exhibition he ever made of his power, since he confesses that the forces of nature perform all the operations of the universe? When he concluded to establish his power and build up a constituency some thirty-eight hundred years ago, he made profuse and repeated promises to one Abraham as to the country he should give him and his seed to possess forever. He promised that the seed of Abraham should possess the country from the river Nile to the great river Euphrates, and that his seed for multitude should be like the sands of the sea, the stars of heaven, and the dust of the earth. How were these promises fulfilled? Did the seed of Abraham, Isaac, and Jacob ever possess all the territory from the river Nile to the river Euphrates? No, not the fiftieth part of it. Five hundred years after the promise was made they robbed and murdered the rightful owners of a small country (one hundred and forty miles by forty), and thus obtained possession of it. Did they even hold that small section of country forever? No, they were disputing and fighting over the ownership of it. They had not peaceable possession of it for even one thousand years, and during that time they were twice subdued by the heathen nations; they were carried into captivity, and their country taken possession of by their conquerors. For several centuries the country had a very unsettled government of incompetent chieftains, and during the reigns of its kings there were but two that could pass as even respectable, and the first part of one of those was spent in brigandage, robbery, and despoiling his neighbors. After the second reign they quarreled and divided among themselves, spending their time in war and bloodshed against each other, until they were finally subdued and routed by other nations.

"'One thousand years is a rather short "forever" for a first-class god. Let me ask again, Were those descendants of Abraham equal in number to the dust of the earth, the stars of heaven, and the sands of the sea, which, in the aggregate, must amount to countless decillions in number? No, nor anything like it. The population of Judea never amounted to more than two millions of people, and they were not all Jews; and now that they are scattered all over the earth in nearly every nation, after nearly two thousand years to recuperate in, they are estimated in all at four or five millions. Thus it seems those extravagant promises were never made good. What are we to suppose to be the cause of these failures? It must be one of four things: the power was not in proportion to the undertaking, or the god was not sincere when he made the promises, and did not intend to fulfil them; or he changed his mind after he begun; or the story is wholly an untruthful one. Every one can decide for himself which the real cause is. I incline to believe both the first and the last to be correct.

"'How is it about his superior virtue and morality? Is he more kind, sympathetic, and merciful than other gods? Has any one taken more life than he? Did not the deluge—claimed to have been caused by him—destroy an inconceivable amount of human, animal, and vegetable life? Was not the drowning of the hosts of Egypt in the Red Sea another wholesale destruction? Was not the massacre of the Midianites, men, women, and children, save thirty-two thousand virgins, who were kept for the use of the soldiers and priests, a most cruel and bloody slaughter? Were not the many years of bloody war against the Canaanites a continued work of carnage? Was not the instant slaying of fifty thousand and seventy men, because one or two of them raised the lid of an old box, rather a summary and unmerciful proceeding? Did it indicate a benevolent disposition for Jahveh to send Saul with two hundred and ten thousand footmen to go and smite the Amalekites and utterly destroy all they had—men, women, infants, sucklings, sheep, camels, and asses? Was it clemency in the god that made him get angry at Saul for saving some of the best of the sheep and oxen for sacrifice? Was it a just reason for deposing Saul from the throne? Was it merciful in the prophet Samuel to hew King Agag to pieces before his god? Was it a good specimen of divine justice for Jahveh to slay with pestilence seventy thousand innocent persons because he had moved King David to number the people? Was it not rather a bloody day's work when this same Jahveh helped Abijah, king of Judah, and his army to put to death by the sword five hundred thousand of his own people, the children of Israel, serving under Jeroboam? Is it to be supposed that he made some amends for this slaughter by afterwards turning the tables and helping Israel, under Pekah, to slay one hundred and twenty thousand of the men of Judah? Was not also his compassing the death of one hundred thousand Syrians in one day, and, when those not killed fled to Aphek, putting twenty-seven thousand more to death, a pretty large destruction of human life? Was not the slaying of one hundred and eighty-five thousand Assyrians, on another occasion, by the hand of one of his angels in one night, another instance of taking human life on a large scale? If these accounts are to be taken as true, I would like to know where there is another god who has taken life in such a wholesale way?

"'It is not my purpose to particularize all the characteristics which he has evinced, which the most of us would consider not as high proofs of morality and probity? He has often been governed by anger and vengeance; often punished the innocent in place of the guilty; often shown fickleness and changeableness by repenting of what he had done; often shown cruelty to women, children, and the oppressed; often instructed his children, prophets, etc., to practice falsehood, deception, and to take property to which they had no right; often made the most bloody and immoral men his special favorites; he has acknowledged himself the creator of evil, and has shown an immense fondness for the blood and flesh of animals sacrificed to him. For a long time he required that almost every day lambs or bullocks should be put to death for his pleasure; and at the time his temple was dedicated to him, it is said twenty-two thousand oxen and one hundred and twenty thousand sheep were sacrificed for his benefit. Considering the small size of his domain at that time, I am sure none of you, ye gods of sacrifice, can excel that destruction of life.

"'I will not detain you to review all his acts nor to bring his career critically to notice, but will just remark that his boast about his being the only regular orthodox, moral, and highly respectable god in this assembly, in view of all that is recorded to his disadvantage, comes in rather bad taste and is not sustained by the record. I did not wish to draw comparisons between him and myself, but will say that while he calls himself the orthodox god and ranks me of course among the pagans, I will not shrink from a comparison with him on the score of mercy, justice, and morality. I can say, in truth, that during my career—and it has been nearly as long as his own—I ever inculcated the highest morals with which I was acquainted. I enjoined upon my followers the subjection of the animal passions, the virtue of self-denial, and the strictest honesty. I encouraged, to the extent of my ability, purity of life and the strictest self-circumspection. I constantly taught the great excellence of love, kindness, and benevolence. I ever commanded the utmost carefulness towards all grades of animal life, even down to the minutest insects. I never caused men to kill each other or injure each other, but ever strove to prevent their doing so. I never wished animal sacrifices of any kind made to me, and my worshipers have never practiced it. I extended sympathy and kindness to women and infants. My children have not engaged in war with each other; and in point of kind conduct from man to man, abstinence from crime and excesses of all kinds, I am ready any day to compare them with the worshipers of the god of the Jews. Still he vaunts himself as the orthodox god, and ranks me with the pagans. How much justice and truth there are in his claims I leave with you to decide.

"'It certainly cannot be claimed, with any truth, that his people, his worshipers, and originators were superior to other nations which existed at the same time either in intel-

(Continued on page 168.)

# Communications.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

ATHALIAH AND HULDAH THE PROPHETESS.

Second Kings, chapters xi, and Second Chronicles, chapters xxii and xxiii, give an interesting account of the reign and death of Ahaziah and the ascension to the throne of his mother—Athaliah—after she had destroyed all the seed royal of the house of Judah, as she supposed. But one of king Ahaziah's sons escaped—her grandson—who at the end of six years was made king, herself being dethroned and slain, but not in the house of the Lord, but at the entering of the horse-gate, for so the priest said (2 Chron. xxiii, 14, 15). It was no crime to slay the queen, if the house of the Lord was not polluted with her blood.

She is not called a "godly" woman in Holy Writ, but "that wicked woman" (2 Chron. xxiv, 7). We cannot perceive why, as she but followed in the footsteps of her godly predecessors, David, Solomon, and a host of others, who were holy men after God's own heart. They secured themselves upon the throne through intrigue, usurpation, and the destruction of all the rightful heirs to the crown, and why not she? Surely, what was righteous and godly in them could not be wicked and ungodly in her! She was inhumanly slain by the priests, at God's command, for the same deeds for which others were preserved and blessed.

God struck Ananias and Sapphira dead for consenting to a lie, when against the interests of his chosen Zion; but according to 1 Samuel, xvi, 2, he instructed that holy prophet how to act a lie; put a lying spirit in the mouths of all these thy prophets (four hundred) (1 Kings, xxii, 23); sends a strong delusion that they should believe a lie, that they all might be damned (2 Thes. ii, 11, 12); and in numerous other instances, like any Nero, Caligula, or earthly potentate, sacrificed all truth and honor in order to seat himself, through his sub-kings, on the throne of Israel or elsewhere, and reign over the children of men, through fraud, low cunning, and assassination of his opposers.

This God was a peculiar character, chameleon-like, changeful as the passing clouds! Poor Jezebel and Athaliah were condemned, destroyed, slain, and even their memories desecrated for pursuing precisely the same course as God's anointed, who are now unquestioned saints in glory..

In 2 Kings, chapters xxii, xxiii, and 2 Chronicles, chapter xxxiv, is related one of the most mysterious, astounding, and important facts or fictions connected with the Word of God, not excepting the advent of Jesus himself—no less an event than Hilkiah, the priest, finding the book of the law in the house of the Lord. (2 Chron. xxxiv, 15.) This book embraced the Levitical law, the whole code of morals of the Hebrews, and, as some biblical scholars contend, the Pentateuch also. Now this book was found only two hundred and eighty-seven years prior to the Christian era, and some eight hundred years after it is claimed to have been given by God to Moses on Mount Sinai. Where and how was it lost all this time that this old priest could find this one copy in the house of the Lord?

Imagine, if you please, after he had brushed off the dust of eight centuries, and discovered it to be God's only law to the world, his delivering it to Shaphan, the scribe, who read off at a galop what had been recorded in another language eight hundred years before on papyrus or engraven in hieroglyphics on stone. The old priest must have forged it at the time if anything of the kind was found or produced. And then what becomes of the Levitical law, the Ten Commandments, and other essentials delivered to the Hebrews by God through Moses amidst the thunders and lightnings, the thick cloud and voice of the trumpet, that sounded long and waxed louder and louder, while the old mountain was altogether in a smoke, because the Lord descended upon it in fire, and the smoke ascended as the smoke of a furnace, the whole mount quaking greatly; and the Lord came down on the top of the mount, and Moses hallooed, and God answered by a voice, and called Moses up to the top of the mount, when the curtain is drawn, and his seance with Almighty God is hidden from mortal eyes, and only revealed to man through this law which Moses and itself declared written by the finger of God? Why, its authenticity sinks to a level with the Koran and the bible of the Mormons. Besides, the Levitical law and Pentateuch, engraven on stone, the only means of preserving records at the time it is said to have been given, would have required a storehouse as large as the Great Eastern to have hidden it in, where Hilkiah, tumbling over some old rubbish, chanced one day accidentally to stumble upon the precious treasure of hundreds of slabs of stone, when, in great astonishment, he exclaimed, "I have found the book of the law in the house of the Lord!"

Oh, what a story! Please read it for yourselves in the infallible book, and consult the "Inquirer's Text Book" for particulars and comments, while we proceed to "Huldah the prophetess," who was consulted on this awful occasion. Yes, let us pass over in silence the plucking of beard, the tearing of hair, and the rending of clothes, and the rush to Huldah, the ancient female medium, to inquire of the Lord concerning the words of the book that was found so miraculously, for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book. (2 Chron. xxxiv, 13.) What a Lord, to be angry with his children even unto the third and fifteenth generation, because they and their fathers had not kept the commands in a book, which they had never seen and did not know existed!

But let us hear what Huldah has to say, for all now lies in her hands. But first let us pause and learn the parentage of this seeress. She was (Chron. xxxiv, 32) the wife of Shullum, the son of Tikvah, the son of Hasrah, keeper of the wardrobe. Now she dwelt in Jerusalem in the college; and they spake to her, and she answered them, Thus saith the Lord God of Israel, Tell ye the man (king Josiah) that sent you to me. Then follows five verses of terrible anathema, cursing the place and people, because they had forsaken the Lord and burned incense to other gods to provoke him to anger; with conciliatory promises to King Josiah that his eyes should not see this evil. Then they read over this legible (?) law, sprinkled blood, roasted the passover, consisting of 7,600 small cattle and 800 oxen, so there was not holden such a passover from the days of the judges, nor in all the days of the kings of Israel and Judah. Such was the king's zeal that he not only slew all the priests and burnt their bones on the altars to pollute them, but rifled the sepulchers and burnt the bones therein also; and all this the result of one man pretending to find a book and one woman's declaring God's will concerning it. But she was a prophetess, therefore could err, and if deceived, I, the Lord have deceived that prophet (Ezek. xiv, 9), she might urge in self-defense.

Mediums of the nineteenth century, claim this assertion from God whenever you chance to make a mistake, and see if you cannot shame your Christian brethren out of the belief of the doctrine of infallible inspiration, Huldah the prophetess notwithstanding.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON AND JOHN W. TRUESDELL.

MR. TRUESDELL'S FOURTH LETTER.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since my third letter appeared in print, a large number of friends, both among hard and soft money advocates, hav charged me with being a little too severe in my criticism of Mr. Morrison's statement wherein he charges the national bank with earning over fifty per cent per annum upon their real capital.

It was claimed by many, and particularly by inflation friends, that I had taken advantage of a typographic error—that the printer had in some way mixed up my opponent's statement.

"It cannot be possible," said a prominent inflationist of this place, "that a man of Mr. Morrison's apparent intelligence would intentionally present to the readers of THE TRUTH SEEKER a statement so grossly incorrect, conflicting, as it does, with every national bank statement published in the United States." But it is possible, and to-day Mr. Morrison has reproduced his remarkable statement with all its glaring inconsistencies. I am glad he has thus again committed himself, for it saves his friends from an apology. Let the statement stand, a monument to his logic, a key to his new system, a striking illustration of "fiat bookkeeping." Such arguments will soon let the life-blood out of the whole "fiat system."

I do not expect to convert you, Mr. Morrison, for you hav already declared yourself unqualifiedly an enemy to the national bank system, and "a man convinced against his will is of his own opinion still."

But if our readers will take your own witness, the Comptroller's Official Report to Congress for the year 1873 (page 55, part first), where you got your figures from a part of his statement, they will find these same figures in a different form, with the following result: Ratio of earnings to capital and surplus for the six months ending September 1, 1873, 5.46 per cent, instead of over fifty per cent per annum, as you hav it; capital of national banks, September 1, 1873, $488,100,951; surplus accumulated during life of the system, $118,113,848; total capital and surplus, $606,214 799; net earnings for six months, ending September 1, 1873, $33,122,000 Now, divide the net earnings by capital and surplus, add ciphers, and point off, we hav ratio of net earnings to capital and surplus 5.46 per cent, verifying the Comptroller's report.

The net earnings above include all income derived from capital, surplus fund, circulation, individual deposits, interest on their government bonds, rent of real estate, exchange, account, and all other sources of revenue.

The currency issued by the banks being a liability, like individual deposits and other debts, cannot be property deducted from their capital.

If we deduct from their capital what the banks owe their billholders, we can, with the same propriety, deduct what they owe their depositors. In September, 1873, these deposits alone amounted to over $620,000,000, which, added to their circulation, exceeded their capital by over 485,000,000, while their loans upon discounted notes amounted to more than $940,000,000.

If you, Mr. Morrison, are going into a detailed statement by fighting upon currency, the earnings of which are already included in the net earnings, it seems to me you should not ignore small amounts.

The Comptroller's statement, in gross, is correct; and if you are going into details, take the whole details, post both sides of the ledger correctly, and you will corroborate the Comptroller.

You charge me with "taking good care not to say a word about the six per cent gold semi-annual interest paid by the government on $400,000,000 of their capital." I did not mention anything of the kind for two reasons. First, Every dollar of revenue derived by the national banks from all sources, together with the interest upon all the government bonds owned by them, was included in the $33,000,000 of net earnings, and not being well up in "fiat bookkeeping," I did not put it in the second time.

Second, the national banks never owned 400,000,000 in gold interest six per cent bonds during the life of the system; the largest amount of gold interest-bearing six per cent bonds ever held by the national banks at one time was July 1, 1869, $255,000,000.

On the first of November last the national banks held for their circulation less than $364,000,000, of which less than one-sixth part bore interest at six per cent, as the following statement will show:

| | | | | | |
|---|---|---|---|---|---|
| 6 per cent bonds deposited for circulation, | | | | | $ 59,315,450 |
| 5 | " | " | " | " | 131,301,600 |
| 4½ | " | " | " | " | 34 866 950 |
| 4 | " | " | " | " | 138 318 400 |
| | | | | Total, | 363,802,400 |

(See Comptroller's Report, 1879, part first, page 12.)

It must be remembered that these bonds were not created for the benefit of the banks or for any other owner either at home or abroad, but for the benefit of the government. When this government got in debt she borrowed money, giving in return her promises to pay in the form of bonds. Her creditors are among nearly all classes of people, and can be found in almost every country. Most of the national banks bought their bonds in the open market, paying in many cases a high premium. The banks are as justly entitled to the interest upon the bonds which they own and hav paid for as any individual would be.

Under the old banking system in this state, the banks were required to deposit at Albany with the comptroller real estate mortgages as security to their circulating notes. These mortgages were owned by the banks, and being simply left at Albany as collateral, no one ever questioned the right of the banks to the interest or rent upon their own property, neither will any just-reflecting person question the right of the national banks to the interest upon the government bonds now owned by them. It matters not to the government whether her creditors are banks or individuals, her obligations are neither increased nor diminished by changing the ownership of her bonds.

You charge me with treating you a little uncivilly. If so I will apologize; I did not mean to combat you personally—it is your ideas I mean to hit. You hav called the bankers and brokers very hard names—now I am both; and you don't hurt me at all. If I hav been a little rough it is because your statements hav been so grossly incorrect as to require radical treatment. I must tell you when you are wrong, or tacitly admit that wrong is right. Candidly, I think you heard the wrong noise when you were called upon to attack the national bank question, but I am not to blame for your mistakes. Had I challenged you to discuss dentistry, with which you are acquainted, and I know comparatively nothing, I should probably appear to-day before the public in about the same position which you occupy.

Your farm question, in the way you put it, bears no analogy to the national bank system. Your suppositions are like "Lord Dundreary's" ifs. In "Our American Cousin" his lordship asked the beautiful Georgiana "if she loved cheese?" "No," was the reply. Musing awhile, Dundreary again inquired, "Does your brother love cheese?" "I hav no brother," said she. The lord limped on a few steps in silence, then suddenly stopped and squealed in the lady's ear, "If you had a brother, would he love cheese?"

Now, Mr. Morrison, for your question. If I had a farm worth $100,000, and if I had an old uncle who did not know his liabilities from his assets, and if this rich old uncle should kindly allow me to giv my notes payable on demand to the amount of $90,000 by my securing him with $100,000 in good bonds for which I paid more than one hundred cents on the dollar and which were now worth more than par in the market; and if he should charge me for his indorsement, and surround me with all the conditions, taxes, etc., etc., imposed upon the national banks, and if he should then say to me, "Young man, you now hav $190,000 to work with, and to derive profits from, while your capital is in reality only $10,000," I would be very apt to reply, "Old man, go and soak your head. You are either just out of the lunatic asylum or you hav been taking lessons of my friend Morrison in 'fiat bookkeeping.'"

TIME TO BUILD.

Is it not about time, Mr. Morrison, for you to begin the building of your financial structure. You are the one to whom we look for improvement. Thus far you hav devoted your entire argument against our present system without giving our readers one ray of hope for anything better. You hav written four long letters full of bitter warfare without suggesting a single *bona fide* improvement.

In your relentless crusade you hav made but one point, and that point I conceded in the beginning of this discussion, and every economist in the world will agree with us both, that "our present system of finance is not perfected."

You hav vaguely hinted at a new monetary unit or measure of value, but when repeatedly asked to define it, your evasive answers lead me to think your new measure is entirely chimerical.

Instead of wasting your time making a senseless war upon the national banks and exhausting yourself to show what we all admit, that the old system of banking was not perfect, why not devote a part of your energies towards the discovery of a new and better one?

If you can devise a new system of banking superior in every respect to the present, you will not only score a point in this discussion, but nearly every true economist in the country will support you, and the entire business community will look upon you as one of the greatest benefactors of the human race.

INTEREST.

I will now briefly consider your fourth affirmation; which comes next in order and in number, viz., that "usury, now called interest, is a fraud and destructive of the best good of humanity, both materially and mentally."

This affirmation I deny; and to prove first that interest is not a "fraud," with your permission, Mr. Morrison, I will appeal to our standard authorities which you now recognize. Webster says: "Fraud. Guile, disguise, deceit, deception, trick; artifice by which the rights of another are injured; a stratagem intended to obtain some undue advantage; an attempt to gain or obtain an advantage over another by imposition or immoral means—particularly deception in contracts . . . either by stating falsehood or suppressing truth."

In every state in the Union the legal rate of interest is established by law, which is fully understood by the entire business community. So plain is this fact that every schoolboy of ordinary intelligence knows the legal rate of interest in his own state; and nearly every person who is old enough to transact any commercial business is aware of the fact that parties may legally contract at any rate of interest not exceeding that established by law, as they may agree; hence there is no fraud in simple interest when the contract is otherwise just, and is well understood by both parties before its execution. There can be no fraud in interest when there is no deception, no guile, no trick, no imposition, no falsehood, or suppression of the truth. Aside from the moral aspect of the question, however, we cannot lose sight of the inherent or natural laws of finance any more than we can ignore the law of gravitation. In scientific research we often find ourselves obliged to abandon imaginary principles and to consider the real or natural laws as they exist. We must grapple with the facts as they are, not always as we imagine they ought to be. Water will run down hill in obedience to the law of gravitation, irrespective of the good or evil it may produce; and labor—or capital, the product of labor—will always command a price if sold, or hire, if loaned, despite of all government laws to the contrary. The old adage, "A bird in the hand is worth two in the bush," may be very far from the truth, yet I believe all will concede that any valuable commodity is worth more in the hand to-day than the mere promise to deliver said commodity at some future time. This difference is the natural interest, the measure or amount of which is always controlled by surrounding circumstances. When an unjust price is agreed upon, the fault lies with the contracting parties, not in the inherent law of finance.

When a man eats too much wholesome food and becomes sick in consequence, we do not find fault with the laws of digestion, nor do we desire to repeal the "acts" of his stomach, but we condemn the individual for his gluttony.

When people make bad bargains and contract to pay more for a loan than it is worth to them, no one will deny there is an apparent injustice; so it is when they make the same mistakes and pay too much principal for labor, or any commodity, but no human law can be made to regulate commercial transactions so equitably as to fully protect every person from the evil effect of bad judgment. The capitalist could not loan for profit unless there were persons willing to borrow. But why do people borrow? Simply because they believe it will be to their advantage to do so, and men loan their capital for the same reason. It is largely the inducement for gain that creates them both. So long as we can anticipate to-day the product of future labor by borrowing, we realize at once an advantage which is everywhere recognized and is measured by a price. This advantage or price stimulates people to loan.

If it were possible to abrogate all law for the collection of interest and to practically annul or suspend the natural law of increase to the lender, we should nearly all seek to become borrowers at once, with very few among us willing to loan.

Every person would soon try to get in debt and to defer the payment thereof as long as possible. There would be no incentive to discharge existing obligations, but every inducement to create new ones. The desire to create property beyond our immediate demands would soon fade away. All income from trust estates left by industrious hands for the protection of innocent and helpless children would cease; all endowment funds for the support of colleges, asylums, hospitals, and other charitable institutions would become inactive and unproductive. The aged and decrepit who had secured a competency by a long life of industry, temperance, and economy would lose the earnings of their entire estates.

All savings banks and life insurance companies would cease to exist, and millions of helpless people who are now protected by these combinations of capital would soon be thrown upon the cold charity of a selfish, shiftless world.

JOHN W. TRUESDELL.

*Syracuse, N. Y.*, Feb. 28, 1880.

## Show Your Colors.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It has been truly said that a man cannot serve two masters, and never was this more pertinently true than in the case of the National Liberal League and the American Liberal Union. No man can belong to, much less be an officer in, both of these organizations and retain self-respect, much less the respect of clear-seeing and candor-loving men and women. On the 12th day of December, 1879, the directors of the National Liberal League of America unanimously adopted the following, among other resolutions:

*Voted*, That, in the judgment of the Board, the name National Liberal League has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail—with the active propagandism of demoralizing and licentious social theories—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities, that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

*Voted*, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to American Liberal Union, and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

A copy of these resolutions was sent to each of the Vice-Presidents of the National Liberal League of America, and the *Index* publishes replies from several of them. From these replies we learn that six gentlemen whose names appear in the published report of the Cincinnati *Express* as Vice-Presidents of the National Liberal League indorse, wholly or in part, the above slanderous resolutions. Two of them, Mr. Samuel L. Hill and Mr. Robert Collyer, hav requested that their names be dropped from the list of Vice-Presidents of the National Liberal League. This was manly. No man can indorse the quoted resolution and honorably remain an officer or a member of the maligned League. Will Messrs. Felsenthal, Pott, Holmes, and Wise also come out manfully and sever their connection with an organization upon which the Board of Directors of their League heap such opprobrious epithets?

On the other hand, Col. Ingersoll, Dr. T. L. Brown, and the Hon. R. S. McCormick, all supposed to be friendly to the National Liberal League, are still claimed and paraded as Vice-Presidents of the malcontent organization. Show your colors, friends. The members of the Executive Committee for Delaware, Florida, Georgia, Maine, Maryland, Minnesota, Nevada, North Carolina, Texas, and Virginia are the same in the organizations. "Under which king," comrades, fellow-members of the Executive Committee? Do you believe, gentlemen, that "The National Liberal League obeys the will of men whose purposes are as vicious and selfish as their policy is ruinous to the League's original objects?" Do you believe that "there is not a more corrupt set of men anywhere than the ring which now controls the National Liberal League?" So asserts the man who is President of the seceding organization, of which you are still published as Executive Committee. If he tells the truth you cannot honorably remain in the National Liberal League; if he does not you cannot honorably remain in his organization. Where do you stand gentlemen? Are you for us or for our unscrupulous enemies and slanderers? Show your colors, *now*.

I would ask Mr. Abbot why he retains the name of W. E. Copeland as member of the Executive Committee for Nebraska? Is that gentleman supposed to hav any sympathy with the little knot of purists who run the American Liberal League? It cannot be. Is "A Member of the Liberal League," who writes from Parkersburg, W. Va., the member of the Executive Committee of the National Liberal League for the state, James Hutchinson, Esq.? Don't be afraid to sign your name, man! All that you can say, whoever you are, against D. M. Bennett, will not alienate from him a single true man or woman. He and his friends are as pure and true men and women as there are in this land to-day. They know their rights, and, knowing, dare maintain them. You may howl about the "pernicious doctrines of Heywood's infamous pamphlet" until you are hoarse; it will avail you nothing. The more you abuse it the better it will sell, and the more its teachings will be accepted by thoughtful men and earnest women. It is the ax laid at the root of the tree of evil, and it will demolish "Christian morality" so sure as the tendency of the race is upward and onward.

The *Index* quotes the New York *Independent* as saying: "Why, Christianity, with all its motives and pledges, has hard work to keep up a fair average of membership, even though its churches are, like Mr. Abbot's new League, a picked secession from the ungodly world." So, so! And I imagine that "Mr. Abbot's new League" will not fare much better than the church. "This new League has come out from the other as the churches come out from the world." Pre-cise-ly. "Its members are a 'peculiar people,' selected, like the members of the church, on moral grounds." And it was a case of self-selection in both instances. How very moral we are, to be sure! "We commend to them the fight which they hav on their hands against immorality, and we pledge them the hearty sympathy of our similar secession." How acceptable such "sympathy" must be to little Francis! A few years ago how logically Mr. Abbot would hav proved that the church was not a "moral secession," but a creedal organization, and that Romanism was genuine Christianity! Verily, verily, when a man sets out to execute the crawfish walk, he is very apt to back into some strange company. The *Independent* continues:

"We hope that with what motives they can muster they will not 'go into retreat,' nor 'do nothing,' but will fight the good fight of works while we are fighting the good fight of faith."

I take it that in this article from the *Independent*, and in a similar one from the *Christian Statesman*, published in the same issue of the *Index*, we hav the publication of the banns of a proposed matrimonial alliance between the Christian church and the American Liberal Union. It is about time that such a step was taken, for they hav been holding illicit relations for so long that people begin to dread the consequences. Blessings upon their union! They seem to be very well adapted to each other.

It seems to me that that was a very large "5,000." Is there a reader of THE TRUTH SEEKER who has not received one or more copies of that "extra" *Index*? I received three copies, and hav neither seen nor heard from a single person who was then a subscriber to THE TRUTH SEEKER who was not similarly favored. How did the "moral" editor get all the names?

In conclusion let me say to the friends of justice and freedom, Show your colors! Rebuke the traitors and the cowards who would deliver us, bound hand and foot, into the hands of the enemies of equal rights! Work for the National Liberal League! Stand by THE TRUTH SEEKER and the *Investigator*, which hav stood so nobly by the oppressed and for liberty! Hold up the hands of the martyr-heroes, Heywood and Bennett! Work! work! Scatter the seeds of truth! Awaken the land!

E. C. WALKER.

## Revival of the Reputation of Paine.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With all the foolhardy ventures church power is making on well-recognized individual liberty, progress of the recent past is apparent, not only in celebrations to the honor of Paine, and a wide call for his productions, but in the tone of slanders by which people of many nations were prejudiced against him. The scenes of spite and rage manifest twenty years ago, on a favorable mention of his name, would not be risked now by those who see the active means to render justice. And, take note, this change comes of THE TRUTH SEEKER and its coadjutors' efforts to rescue truth and arrest the course of falsehood.

At a Fourth of July celebration at Norwich, N. Y., in 1858, a banquet was spread, at which toasts formed the literary feature. My brother, Edwin A. Tillotson, gave "Thomas Paine," and before he could repeat the commendation, clergymen roared, "Too late to dig up the ashes of Tom Paine," bigots hurled burning cigars by scores at his head, and those dazed with rum, cried, "Put him down!" It was all I could do to keep the tobacco brands from wrath's eternal fires from burning the hair and face of love's serene apostle.

Here is the toast: "Thomas Paine, the patriot author of the Revolution; the paper bullets of his brain routed loyalty to kings from the breasts of Americans, a victory underlying the triumphs of Washington. Honor to whom honor is due."

MARY E. TILLOTSON.

## "Good Lord, Deliver Us."

Did you go to church the other day and see the old bishop decorated in his holy robes? Aaron used to hav a pair of holy breeches, but the good Lord without doubt is trying to keep up with the times, so he has substituted the bishop's present regalia in place of the holy breeches of old.

The holy man sets the pattern by rolling his eyes heavenward and saying, "Good Lord, deliver us!" Then the whole congregation respond by saying, "Good Lord, deliver us!" And while they were talking there was also a poor Irish mother hugging her starving little child to her breast, saying, "Good Lord, deliver us! Deliver me and my innocent little child from starvation!"

But did the Lord comply with her request? No! The poor mother lingered on, on and on, until she became a skeleton; and at last, when her strength could sustain her emaciated form no longer, she sank to the floor and died, whilst her quivering lips were still trying to articulate, "Good Lord, deliver us!" And even now, at this very moment, there are thousands of poor, pitiable creatures in Ireland who are starving to death for the want of food.

If the "good Lord" will refuse the petitions of the starving, how can it be expected that he will listen to the petitions of the rich? In my judgment, it requires a good deal of cheek for a man or a woman whose purse and larder are well filled to get up before an intelligent audience and ask the good Lord to deliver them. If the Lord is in the delivering business, he can just at this time find plenty to do among the unfortunate colored people of Kansas, or among the starving thousands of Her Majesty's subjects in Ireland. I wonder if Victoria, in her responses, says it with a good deal of fervor? It seems to me that if I were she I would rely less on the "good Lord" and go into the delivering business myself. I understand that she has given to the Relief Fund but a single day's income to feed her starving slaves. I think she might hav gone one day better, in consideration of the fact that she prides herself on being the head of a Christian government.

The skin of a baked potato to a starving mother is worth more than all of the utterances of "Good Lord, deliver us" that were ever uttered by the whole human family.

Then, instead of paying the priest for repeating such twaddle and nonsense, let men with their money pay for potatoes for the starving, and they will hav done much better than they now do by paying the priest for his useless "Good Lord, deliver us!" Prayer never yet raised a peck of potatoes, and it never will. A man may pray and praise God every day in his life, but if he wants any potatoes he must plant and dig. His neighbor may curse God every day of his life, and he can raise just as good potatoes, and as many in a hill, if he will plant and dig, as can his godly neighbor. And the starving, if he wants potatoes, must rely on man if he wants relief.

M. BABCOCK.

*St. Johns, Mich.*, Feb. 29, 1880.

(*Continued from page* 165.)

ligence, civilization, scientific knowledge, art, literature, or morals. They were crude semi-barbarians; and there is not to-day, in any part of the little territory they occupied, a rock, a stone, or one single proof of their having excelled in architecture, sculpture, monument building, or anything of the kind; while in Egypt, Persia, and my own country there are remains of this kind which are far older than the time when the Jews lived in Palestine, and the same will continue thousands of years longer as enduring proofs of the ancient intelligence and enterprise of those nations. This mere handful of people who occupied that small tract of country were all of the inhabitants of the earth who knew anything about their tuteiar deity or cared anything about him; and he showed equally as much indifference towards other nations as he did toward his own little family. He showed not the slightest amount of love, kindness, sympathy, or patience for anybody except the Jews, and he seemed to want to exterminate them to the extent of his ability. It looks very singular how such an obscure, contracted, neighborhood god could be the creator of the universe and the father of all the nations of the earth. It is a problem difficult to solve.

"'As a closing remark, I wish to say that I cannot see that there are any better proofs of his amiable character, of his goodness to mankind, and even of his existence, than is possessed by the rest of us. I certainly think there are stronger proofs that I have really existed than he can produce of his existence, and that more goodness pertained to my system of instruction and laws than his. There are no better proofs of his existence and of his almighty power than of either one of you here present. Somebody said you had an existence, that you created the universe, that you had revealed your will to men, and that many of you sent them a code of laws and injunctions, and that is all that can be said of him. All that anybody knows of him is what somebody *said*, who knew just as much about him as those to whom it was told. You all stand on the same ground in this respect. My friends, I thank you for your patience. I will trouble you no longer.'

"As soon as this speaker had taken his seat there was an immense clapping of hands, stamping of feet, and cries of 'Hear! Hear! Bravo! Bravo!' etc. The entire concourse seemed thoroughly pleased with what this vigorous god from India had spoken. As soon as the tumult was over the representative from Palestine was on his feet, but benignity and amiability were not visible in his countenance; perturbation and impatience were easily perceived. He turned his face towards Jesus, who was sitting a few feet to his left, and, with a slight tremor in his voice, addressed him thus: 'My son, can you not say something in my behalf? You see how this assembly seem opposed to me.' The Nazarene exhibited a slight degree of reluctance to being called out, but nevertheless slowly arose and cast his eyes from one to another, as though in painful meditation, when he spoke as follows:

"'My compeers of the celestial spheres, I did not propose to have anything to say on this occasion, as I come far more intent to hear than to be heard. I cannot help feeling regretful that the discussion has taken the turn it has. I would much have preferred perfect harmony, both in sentiment and expression. I can say I have no ill-will toward any one present, or in fact toward a single being anywhere else. If I know myself I feel a spirit of kindness toward all living beings. As regards the position my father has taken, I must say I do not quite approve of it. I could wish he had shown more amiability and complaisance toward you all; but I hope you will attribute it to the true source—his natural disposition. I wish to cast no reflections upon any of you, or to detract from the merits you possess. We are all just what we are, and our characters and qualities, as has been remarked, are due to the source whence we obtained our existence. I do not wish to dwell upon this point.

"'When I was performing my mission work on the earth some eighteen hundred and fifty years ago, I made it a special point to say all I could in favor of my paternal relative. I felt full of love and kindness to all beings, and I fully believed he possessed the same disposition. Having this conviction strongly implanted in my mind, I did not hesitate to say publicly and privately that my heavenly father was all love, goodness, and kindness. I felt as though I could not say too much in that direction, and expressed the conviction on all suitable occasions. If I misstated the facts I sincerely regret it, and I have sometimes thought that the record does not bear me out in what I did say of him. I feel the force of what the last speaker said, and cannot refute a word we have heard from him. I could even wish that the record of my father's past career was somewhat different from what it is; but wishing in this instance and most others is without avail. The inevitable must always be accepted, and should be done with the best grace possible. I have felt charitable toward him, and have readily overlooked his natural disposition. I have aided him all I could, and I flatter myself that I have introduced him into many countries and to many peoples who would not otherwise have known much about him. I feel positive he has an immensely larger following for my efforts than he otherwise would have had. I am glad of this, and feel that I have thereby discharged a filial duty which I cannot regret.

"'I will frankly say to you on the subject of gods that I think the world has had far too many of them. If they had had fewer gods, less fealty to bestow upon them, and more love for one another, with an active disposition to do all in their power and make each other happy—less divinity and more humanity—I believe the world would have been much the better for it. Much could be said upon this subject, but the hour is getting late, you are becoming weary, and I will not detain you with further remarks at this time.'

"This speaker," continued Mercury, "made a very favorable impression upon the audience, and he was warmly applauded. Many pleasant, smiling faces were turned towards him. Even his father seemed to feel much better for what the son had said, and a good feeling prevailed all around.

"At this point Mithra of Persia arose, in a graceful manner for one so ancient, and said he felt that a due amount of gallantry had not been extended to the ladies—the goddesses—and for one he would be pleased to hear from them. All the gods joined in applause. The goddesses, who were principally sitting in a body by themselves, seemed to be pleased with this mark of attention and remembrance, and whispered a few minutes among themselves, when Isis, of Egypt, arose with a good deal of queenly dignity, and, with a smile upon her face, said that she and her sisters wished to return thanks for the courtesy just shown them, and to assure the brethren that they had taken more pleasure in listening than they would have done in speaking. They had all been deeply interested in what they had heard, and heartily sympathized with it. Doubtless many of them would cheerfully add their own thought to what the lords had said, but as the time was now so far advanced, as many of them had a long distance to go, and some little matters to attend to when they got home, she thought they would all beg to be excused from speaking. She turned to the goddesses and said: 'Sisters, if this is the way you feel in the matter, please manifest it by saying Aye.'

"The clear, shrill 'Aye' which immediately followed was very audible, and not at all unpleasant. A good feeling was manifest.

"At this juncture Jahveh arose, looking more pleasant than at any other time during the meeting, and said if he had made any hasty remarks he hoped the convention would excuse him. A hearty 'Aye, aye' rang round the entire audience. He said further he could not deny the strictures that had been made by the gentleman from India, and that he would endeavor to profit by them. He then remarked that the day was getting too far spent to further consider at this time the object for which the convention was called, and he wished to make a motion that the Chair appoint a committee of five, three gods and two goddesses, to take the subject in charge and consider the propriety of calling the convention together again three weeks from that date if they saw fit to do so. Apollo, of Greece, seconded the motion. Indra then put the question by 'rising vote.' The motion was adopted by about seventy-five majority; the small gods, the "tag-rag and bobtail," carrying the question; the big gods mostly voting the other way. The Chair then appointed the committee as follows: Chairman, Jahveh, of Palestine; Thor, of Scandinavia; Mercury, of Greece; Astarte, of Babylon, and Minerva, of Greece and Rome. The appointments were satisfactory, and the convention adjourned. After another general hand-shaking all around, the gods and goddesses left in national companies for their respective places of abode.

"Now," continued Mercury," as soon as I had finished a draft of the notes I took of the proceedings, I came to see you, Bennett, and let you know what we have done."

"I am very much obliged to you," I rejoined, "for your kindness, and for your very interesting recital. I hav been highly interested by it."

"Now," said he hurriedly," it is getting late, and I must return to the heavenly spheres. How does the matter strike you? and what do you think you will do about your book?"

"Well," said I, "as the general sentiment in heaven is in favor of my going ahead, and as I believe it agrees with what my friends on earth feel about it, I shall go ahead and get the book out as soon as I reasonably can."

"Good enough for you," said he; "I glory in your spunk, and I don't think any very strong opposition will be made against you from the upper regions. You certainly will have none from me. Now I must go. Good night! I shall try to see you again later."

Then I saw him no more. In the morning I had a clear recollection of what I had heard from my visitor, and the remembrance was pleasant. I have thought it over a good deal since, and have about concluded that I have had a remarkable dream.

In the mean time I am drawing my book to a close, and I trust it will be out in due time. I think I shall be able to supply all with copies who desire. Please send in your orders, so we may know how many to print.

Sincerely your friend, D. M. Bennett.

## Honor to Mr. Bennett.

The sentence of the editor of The Truth Seeker expires the last of April, then, unless Hayes pardons him (which there is little likelihood of his doing), he will return to his friends and business. The Defense Association, feeling that his advent into freedom should be signalized by a demonstration of joy, and wishing to hav the festivities properly prepared, issued the following card:

To the Friends of Mr. D. M. Bennett: If not pardoned by the President, Mr. D. M. Bennett's term of imprisonment will expire on the 29th of April. It is the desire of many of his friends to giv him a reception which shall distinguish a brave martyr to free press and free speech from a common criminal who may hav been justly incarcerated. A meeting to take this matter into consideration will take place at 120 Lexington avenue, corner E. 28th street, New York, on Monday evening, March 8th, at 8 o'clock. Will you kindly favor the meeting with your presence? Please bring this card with you and present it at the door.

E B Foote, Jr., M.D.,
Secretary National Defense Association.

By order of the Association.

In response about fifty friends gathered in the spacious and elegant rooms of Dr. Foote. Dr. E. B. Foote, Jr., called the assemblage to order, and T. C. Leland was chosen chairman. Short speeches were made by several gentlemen, many plans were put forward, and Dr. Foote, Sr., Ingersoll Lockwood, Daniel E. Ryan, M. Reiman, and T. C. Leland were elected a committee to arrange the reception, with power to add to their number and act in the matter. As soon as the committee decide upon their action they will report. As there will necessarily be expenses attending the reception, a paper was passed around and the following-named persons subscribed the sums set opposite their names:

| | |
|---|---|
| E. B. Foote, Sen., M.D. | $10 00 |
| T. B. Wakeman | 10 00 |
| Daniel E. Ryan | 10 00 |
| Edward Searing | 10 00 |
| J. C. Jones | 10 00 |
| Edwin B Stimpson | 10 00 |
| Ingersoll Lockwood | 5 00 |
| T. R. Kinget, M.D. | 5 00 |
| Chas. Winterburn, M.D. | 5 00 |
| Henry A. Stone | 5 00 |
| Frank Tompkins | 5 00 |
| A. V. Hendricks, Jr. | 5 00 |
| James Mitchell | 5 00 |
| J. E. Baum | 5 00 |
| T. C. Leland | 5 00 |
| Edward Chamberlain | 5 00 |
| Robert Blackmore | 3 00 |
| Samuel Heath | 3 00 |
| Ray Chapman | 3 00 |
| W. R. Cameron | 3 00 |
| S. Berendsohn | 3 00 |
| John A. Lant | 2 50 |
| Anna Knoop (paid) | 2 00 |
| George Tharp | 2 00 |
| Wm. E. Scott | 2 00 |
| A. G. Paine | 2 00 |
| Julius Reichhelm | 2 00 |
| Chas. Wagner | 2 00 |
| T. F. Leslie | 2 00 |
| E. Gastineau | 2 00 |
| Caleb S. Weeks | 2 00 |
| Hugh B. Brown | 2 00 |
| A Friend | 1 00 |

The greatest enthusiasm prevailed, and Mr. Bennett will receive a hearty welcome back to his home. We regret that we hav not room to report the speeches, which were excellent and stirring, but must be content with giving the business. The meeting adjourned at a late hour, subject to call of the chairman.

## Acknowledgment.

The following sums hav been received since our last list was printed. The generous friends will please accept the sincerest thanks of Mr. Bennett and all connected with The Truth Seeker.

PARTON FUND.

Mrs. M. A. Townsend, 50 cents; Lucy N. Colman, $2; John Tindall, 50 cents; W. J. Dean, $1; Leroy Dutton, $10; E. W. Pike, $10; M. J. Dean, $1; S. M. Travis, $2; C. Fannie Allyn, $1.25; Mrs. M. A. Townsend, 50 cents; Wm. R. Davis, $1; E. W. Pike, $10; W. F. Williams, $2; Wm. Dudgeon, $5; R. H. Swartz, 50 c; B. F. Haldeman, 50 c; A. J. Hauck, 50 c; L. F. Haldeman, 50 c; D. R. Christian, 50 c; Wm. J. Burns, 50 c; Louis Black, $1; Geo. Brown, $2; A. C. Stone, 15 c; Leroy Dutton, $10; E. W. Pike, $10; James Sims, 50 c.

DEFENSE FUND.

J. Cosgrove, $2; Mrs. Elisha Hyatt, $4; J. Schuh, $1; E. Rhein, $1; A. Larsen, $10; Wm. Dudgeon, $5; S. D. Makpeace, $2; C. A. Straunck, $1; F. Hopkins, $1; Sam. Firth, $1; Sabin Scott, $2; Thos. L. Jackson, $2; S. J. Knowles, $1; John A. Jost, $5; Jason Kirk, 50 c; Millie Newkirk, 75 c; M. W. St. John, $1.10; Robt. Seaver, $6; Peter Clark, $2; Geo. Lynn, $1; A. G. Graham, 50 c; L. K. 50; H. L. Wright, $2; J. J. Taylor, $2; C. Bliven, $5; W. S. Gillian, $2: John Lynch, $2; Mary A. Haley, $1; Oliver Gardner, $2; D. McCovey, $5; A. Gregory, 6 c; M. K. Burr, $1; John Tindall, 50 c; F. N. Albright, $12.50; Jos. Bradbury, $1; A. J. Barr, $1; G. Cretons, $1; C. W. Bowser, 50 c; M. Hackett, 50 c; J. R. Martin, 25 c; J. B. Kerrick, 50 c; James Elliot, 50 c; W. H. Geohegan, $2; R. B. Ewing, $6; R. S. Kelso, 25 c; Mr. Muff, $5; E. L. Sandford, 50 c; J. Simmons, $2; W. S. Gillian, $1.50; R. H. Schwartz, $1; John Brown, $1; Harvey Howes, $2.25; A. V. H., $10; Fred. Busch, $1; A. Lohry, 50 c; G. Ramsey, 50 c; W. G. Elmer, $1; J. W. Springfield, $2; A. F. D. Raymond, $3; V. T. H. Wilson, $2; B. F. Haldeman, $1; Jos. Frankowski, 50 c; Jos. G. Fish, $2; S. D. Merrill, $2; Mrs. Eliza Hyatt, $2; John Tindall, 25 c; Dan'l. McIntyre, $1; Wm. Geohegan, $7.25; J. Schwa, $1; Mrs. Liddell, $1; Sabin Scott, $2; D. Osborn, $1; Wm. Kinsella, $4; Fred. Haining, $1; Thos. Freyer, $5; Wm. Freyer, 50 c; Jos. Holbrook, $1; Jacob Sarenson, 50 c; L. Larsen, 50 c; A. Larsen, $1.50; Mrs. M., 50 c; L. M. Holbrook, 50 c; Mrs. Wm. Raynor, $1; E. P. Hurd, $2; J. L. Tompkins, $1; J. Schuh, $1; Ed. Stone, $1; G. G. Briggs, $21.50; L. Guernev, $5; S. J. Knowles, $1; Mrs. L. C. Parker, $2; D. VanValkenburg, $1; C. Leimiere, $2. J. Schiak, $2; A. Van Deusen, $5; John Tindall, $1; Robert Gunther, $7; Joseph Huntzinger, 50 c; William Rhein, $1; William Geohegan, $1; M. E. Lewis, $1; Thos. Goddard, $2; A. Lohry, $1.50; M. Ramsey, $1 50; E. M. Davis, $10; Mrs. Phoebe Patch, 50 c; William Geohegan, $7.25; Lester Markham, $1; S. Allen, $1; A. A. Bell, $1; M. E. Lewis, $1; Rufus Perkins, $25; John Dixon, 50 c; Caroline Adams, 50 c; H. S. Borrette, $2; Jacob Josephs, $2; S. L. Hogan, $1; Mrs. Annie Everest, $1; William Lamb, $1; Louis Black, $1; E. Rhein, $1; D. Cummins, $3.

## Prof. Rawson Sick.

We regret to announce that Prof. Rawson, Secretary of the League, is prostrated with gastric fever. He has not been out for three weeks. He hopes his correspondents will hav patience a few days longer, when he will be able to reply to their favors.

The friend who sent us Charles Stephenson's beautiful poem, on the "Efficacy of Prayer," with the request to republish, is informed that it originally appeared in The Truth Seeker. It was about the last poem our friend wrote before his death. He was a poet of no mean pretensions, and his "Cuban Martyrs" contains many beautifully expressed Liberal sentiments.

"SUPERSTITION; the Religion of Believe or be Damned," is the title of M. Babcock's open letter to the St. John's School Board. It contains a picture of "Theology at Work," and one of the Jewish Jehovah. It is written in Mr. Babcock's well-known forcible style that has delighted so many of our readers, and is crammed with facts and arguments. The "Catechism" is alone worth more than the price of the work. It was originally intended to publish it for 15 cents, but the author had too much valuable matter on hand, and we were forced to put it at 25 cents, or five for a dollar. We shall be pleased to send it to all our friends.

OUR friend, Mrs. Henrietta L. Buckner, graduated from the College of Physicians and Surgeons of Keokuk, Iowa, March 2d. We wish her success in the field she has chosen.

[*From the Index.*]

## Anti-Liberty Logic.

TO THE EDITOR OF THE INDEX: When a logician mounts a figure of speech his own legs become useless. He may ride into his own camp or that of the enemy, according to the nature of the animal under him. There never was a better illustration of this general principle than the little argument which the *Index* of February 12th puts forth against those members of the National Liberal League who are in favor of the total repeal of the Postal laws which exclude certain publications from the national mails. The *Index* cannot but be aware that the National League, as such, has taken no action on the question of repeal, but has publicly called for the impartial execution of the law. Yet it shamelessly persists in accusing the League, as a body, of seeking the repeal of the law for the very purpose of promoting the circulation of corrupt literature. It has not offered, and cannot offer, one particular of proof that any single member of the National League seeks the repeal of the law for that purpose, or that its repeal would hav any such result. It seeks to form a union of Liberals and others, who shall be unanimously opposed to the repeal, and yet in favor of the perfect secularity of the state. The National Liberal League wishes it all possible success; but it cannot expel from its membership men and women who conscientiously believe that the Colgate and Comstock law is unjust, unconstitutional, ridiculous, hypocritical, and dangerous to American liberty; that it is in fact a priestly usurpation, a disgrace to national legislation, and in its execution hitherto a proof of judicial corruption.

The little argument of the *Index*, on which its anti-repeal movement is to proceed harmoniously with Howard Crosby and Joseph Cook, is as follows (I quote heading and all):

THE LOGIC OF "REPEAL," AS ILLUSTRATED BY THE NATIONAL LIBERAL LEAGUE.

*Resolved*, That we are in favor of destroying the dams.
*Resolved*, That we are totally opposed to the rush of the waters after the dams are destroyed.
*Resolved*, That whoever says we are in favor of flooding the country is either a fool, a knave, or a Christian, which is the same thing.

Here are two figures of speech—a nice span—under this logical Ducrow. "Dams" on the near side, and "rush of the waters" on the off. Now, what does Ducrow mean by "dams?" Does he include among them that d——d liar, Comstock, and that learned and pious justifier of lies, Rev. Dr. Howard Crosby? What does he mean by "rush of the waters?" Not a single member of the League has sought to destroy any dam, except one which was built by stealth six or seven years ago, and the whole strength of which has rested on a single liar ever since. Are there no other dams? If this should break down entirely, would the "rush of waters," whatever that may be, be much worse than before? Well, if it would not be, then subtracting all the dams from the major premise except this particular dam, the whole syllogism becomes unobjectionable, so far as I, for one, am concerned. But the major premise is still false, so far as concerns the National Liberal League; for it distinctly resolved at its last Congress that it would not lift a finger to touch that dam. It left it go to the "demnition bow-wows" by its own weight of lying and hypocrisy.

If by the "rush of waters" the logical Ducrow means "dirty waters," he might hav well added "coward" to the three epithets in his third resolution.

The same number of the *Index* declares that the "Free-love ring which at once rules and ruins the National Liberal League" is pushing a new petition for repeal. This I hope is true. I should be glad to sign the petition. I believe every intelligent and honest man and woman will. But whether the "Freelove ring" ruins the League or not, it is not true that it rules it. If it were true, whose fault would it be more than that of those who seceded before any vote was taken on the question of repeal?

Here follows another sentence, full of logic, which cuts its own throat:

"This persistent attempt to get rid of the only effective statute against the sale and circulation of matter declared to be criminal by the common law was first instigated, and is now again secretly urged forward, by parties who found their infamous profits cut down and their infamous business crippled."

Common law existed before 1873. Here it is gravely asserted that it was ineffective. By whose fault was that? Did the "Freelove ring" rule the world in all those years?

Who are the "parties who found their infamous profits cut down and their infamous business crippled," and are now "*secretly*" urging forward the petition for repeal? I know plenty of men and women who are doing it *openly*. They of course are not meant. It would hav been braver in the *Index* to hav named the parties who are doing it in secret. Indeed, if it knows who they are, and that their "infamous profits hav been cut down," they are still indictable at common law in state courts; and the *Index*, as a good citizen, should at least send their names to the proper prosecuting officer for the use of a grand jury.

The only approach to a specific, manly, and tangible charge which the *Index* makes is in quoting from "an influential New York paper," the name and date of which it does not giv, a paragraph on the then "recent discovery of the body of a murdered girl in a trunk at Lynn." The writer alleges that this discovery "brought to light the terribly significant fact that over six hundred women, some married, some single, are recently missing from their homes within a not very large geographical province, of which Boston may be regarded as a center. Most of them were believed by their friends to hav given themselves up to a life of shame." Admitting the statistical accuracy of this writer, which is not easy to do without seeing a list of these six hundred women, it by no means follows that his next sentence is credible. He goes on to say, "This is the terrible fruitage of such seed as Heywood and Bennett are sowing."

Here we hav something tangible—something to exercise our reason and common sense upon; not an unincorporated association which cannot sue or be sued, but two individual persons who can be indicted and punished, and who, if falsely charged with having made profits out of an infamous and illegal business, by a party pecuniarily responsible, can sue and recover damages. The writer in "the influential New York paper," however, does not charge them with anything but sowing seed, which is not actionable. The *Index* escapes liability to a libel suit by not naming these parties as among the parties who hav made profits by an infamous business. Whatever its disposition may hav been, it did not quite hav the courage to say that Heywood and Bennett hav made profits out of an infamous business. It lugs in a paragraph from a nameless editor, who alleges before a credulous public that a "murdered girl in a trunk" and "six hundred women" gone astray are "the fruitage of such seed as Heywood and Bennett are sowing." Does the *Index* indorse this figure of speech and expect us to swallow it whole? It knows, or ought to know, that on the little pamphlet for which Heywood and Bennett were unrighteously, and to the eternal disgrace of the United States judiciary, imprisoned, neither of them would ever hav made a cent of profit but for the absurd prosecution, which was the natural consequence of the ridiculous and unconstitutional legislation. Possibly the fruitage of six hundred and one ruined women, admitting that they were ruined, all came from the extra seed sown by means of that very unprofitable liar, Anthony Comstock. But, in the matter of seed-sowing, what is that trifling, prosaic, and unpalatable little pamphlet compared with the teaching of Christendom; that the wisest of the human race had seven hundred wives and three hundred concubines; that he was divinely inspired to write Solomon's Song, and that God commissioned Mordecai to save his peculiar people by prostituting his niece to an old libertine who had just divorced his wife because she would not submit to an abominable indignity? Here, in point of fact, we hav, in this boasted refuge of liberty, science, and civilization, an ecclesiastical usurper making use of corrupt politicians and subservient judges to strain at an ephemeral, microscopic gnat in our literature, while an old idolized camel is allowed free circulation in every infant-school and Sabbath-school in the land *to be swallowed whole!*

ELIZUR WRIGHT.

*Boston*, Feb. 12, 1880.

## Mr. Parton's Tribute and Trust.

DEAR TRUTH SEEKER: Absence from home makes me late again. Better late than never. In eight weeks more you will see your chief again, I trust, well and joyous, a wiser and better man than when he left you.

Very truly yours, JAMES PARTON.

March 4, 1880.

## A Gift from Mr. E. M. Davis.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the struggle that you are making for "free speech, free press, and free mails," I feel that I should help you, at least so far as to send you ten dollars, which I inclose. Keep these grand ideas before your readers, and Abbot will cease to repeat his false representations and Comstock will be put out of his position.

Whilst writing it has occurred to me to ask you to publish the following circular letter, which appears in the *National View* of the 14th of February. Giv us your views as to the dastard that did what I charge, and aid me in finding out who did it, and then of turning him out of the Greenback party. Respectfully, E. M. DAVIS.

205 *Walnut place, Philadelphia, Pa.*, Mar. 5, 1880.

CIRCULAR LETTER.

PHILADELPHIA, PA., 1st Mo. 26, 1880.

DEAR SIR: You name is given to me as one who was in Washington on the 8th and 9th of January, at the "Conference" of the friends of the Greenback Labor movement.

You are, therefore, no doubt, aware that the "Conference" appointed a large committee to consider the questions brought before it, consisting of one delegate from each state, all the members of the National Executive Committee, all the Greenback members of Congress, and some other persons in sympathy with the Greenback Labor organizations. You also know that this committee was large and its business important, and the Conference adjourned over one session to await its action. You also know that the committee reported an address, or call, which was read to the Conference by Mr. De La Matyr, and adopted without dissent. But are you aware that that call was not published, and that an important portion of it was stricken out after it was read and adopted, and before it reached the public through the press? Such i the fact, disgraceful as it is. In view of these facts I ask:

To whom did Mr. De La Matyr hand the call after he had read it to the Conference? Can the secretaries of the Conference to whom it should hav gone tell? Can the editors of the *National View* tell who gave them the manuscript? Can they or any one else tell where the manuscript or proof now is? The Greenback Labor constituency want to know who did this dastardly act, that he may be branded as one not to be trusted by honest men. Need I say that to acquiesce in this theft is to sanction it, and to sanction it is to make our characters as black as that of the person who did it? What epithet should we affix to the person who mutilates "our call?" I am at a loss to find words. Denis Kearney, now is your chance! Will you not turn your artillery against this dishonorable act? Will you giv us the title that should encircle this man, that it may be stamped so indelibly on his forehead that Cain will no longer be the only "marked" man among men?

I write to every member of the Conference, hoping that they will feel as I do, and will help me ferret out and expose this betrayal of a sacred trust. How much of the call was mutilated I do not know. Although I am asserting the fact that nobody but the Conference had any right to make any change, I will quote some of the words that I know were read by De La Matyr, and were not published. When the committee drew up the call for the Convention for the 9th of June, in Chicago, they enumerated the organizations that were invited to send delegates, and in the list as read to the Conference "suffrage reformers" were included. It was these two words that were stricken out.

It will be no excuse for the dastard, when he creeps out before the public, to say, as the person who turned a railway switch just before an express train, freighted with a thousand lives, was to pass: "It was a very little thing I did."

But whether in his or your estimation it be small or large, the right to do it at all is the point!

But it was not an unimportant thing. It was a serious thing, growing daily more serious, for there is nothing surer than this, that when in a nation over half of its citizens are prevented from using the right of suffrage, the rights of the other half are in danger. Nor was it inappropriate in a Conference composed of men boasting their hostilities to all monopolies, as it cannot be denied that the most gigantic monopoly in this land is the monopoly men uphold when they claim that they only are the proper citizens to make the laws and govern the country.

In addition to sending this paper to you, I feel it my duty to make its contents as public as possible. The act was a public insult. No private excuse, palliation, or explanation can be accepted. It must be publicly condemned if we wish to save ourselves from its repetition. To me it is as clear as the noonday sun that the man who committed this high-handed outrage would do anything to gain his ends, if he thought he could not be detected.

Never mind who it turns out to be, mark what I say: He is not to be trusted. I ask, with a view of knowing how you feel, that you respond to this by postal or letter, saying only what you are willing to hav published, to

E. M. DAVIS,
205 Walnut place, Philadelphia, Pa.

P. S.—1st mo. 31.—Since writing the foregoing, I am told that it is a "clique," who got together after the call was read and adopted, and made the change. If this is the case, why go to Chicago, why hold Conventions, if we hav men among us without honor?

Papers that publish this with or without comment will please send me a marked copy. E. M. D.

## Winwood Reade on the Christian God.

The doctrine of rewards and punishments in a future state is comparatively modern; the authors of the Iliad, the authors of the Pentateuch, had no conception of a heaven or a hell; they knew only Hades or Scheol, where men dwelt as shadows, without pain, without joy; where the wicked ceased from troubling and the weary were at rest. The sublime conception of a single God was slowly and painfully attained by a few civilized people in ancient times. The idea that God is a being of virtue and of love has not been attained even in the present day, except by a cultivated few. Such is the frailty of the human heart that men, even when they strive to imagine a perfect being, stain him with their passions, and raise up an idol which is defective as a moral form. The God of this country is called a God of love; but it is said that he punishes the crimes and even the errors of a short and troubled life with torture which will have no end. It is not even a man which theologians create, for no man is quite without pity; no man, however cruel he might be, could bear to gaze forever on the horrors of the fire and the rack; no man could listen forever to voices shrieking with pain, and ever crying out for mercy and forgivness. And if such is the character of the Christian God, if such is the idea which is worshiped by compassionate and cultivated men, what are we to expect in a barbarous age? The God of Job was a sultan of the skies, who, for a kind of wager, allowed a faithful servant to be tortured, like the man who performed vivisection on a favorite dog, which licked his hand throughout the operation. The Jehovah of the Pentateuch was a murderer and bandit; he rejoiced in offerings of human flesh. The gods of Homer were lascivious and depraved. The gods of savages are merely savage chiefs. God, therefore, is an image of the mind, and the image is ennobled and purified from generation to generation as the mind becomes more noble and more pure. Europeans believe in eternal punishment, partly because it has been taught them in their childhood and because they hav never considered what it means; partly because their imaginations are sluggish, and they are unable to realize its cruelty; and partly also, it must be feared, because they hav still the spirit of revenge and persecution in their hearts. The author of Job created God in the image of an oriental king, and in the East it is believed that all men by nature belong to the king, and that he can do no wrong. The Bedouins of the desert abhorred incontinence as a deadly sin; but brigandage and murder were not by them considered crimes. In the Homeric period, piracy was a profession, and vices were customs of the land. The character of a god is that of the people who hav made him. When, therefore, I expose the crimes of Jehovah, I expose the defective morality of Israel; and when I criticise the God of modern Europe, I criticise the defective intellects of Europeans. The reader must endeavor to bear this in mind; for though he may think that his idea of the Creator is actually the Creator, that belief is not shared by me.—*Martyrdom of Man.*

## Freethought and Crime.

[In the late discussion between Dr. J. P. Newman and Ingersoll Lockwood upon the subject of "Freethought and Crime," in the columns of the *Evening Post*, that journal declined to publish the following reply of Mr. Lockwood to the Doctor's "demands for proof :"]

It is a maxim in equity jurisprudence that he "who asks for equity must do equity." But now comes Dr. Newman without having made good his charge against Freethought in his sermon of the 9th ult. and demands proof for what he is pleased to term my "assumptions." In other words, he sets me a task that he hopes may crush me. I don't say that he'll be hoist with his own petard, for that would be indelicate, but I do say that the spirit he'll raise will be—well, a very uncomfortable one to control. I now take up his demands *seriatim :*

First, That Christianity is responsible for the increase of crime. I've made out my case on this point, and the bill must be taken *pro confesso* against him unless he can overcome the evidence adduced in this and former letters ; or, admitting the correctness of my figures in relation to crime in Scotland and England, he will be forced to the conclusion that Christianity possesses no peculiar virtue or "vital force" that deters from crime, which admission will be quite as satisfactory to me.

Second, That Christianity is without a code of practical ethics. Aye, true it is. In fact I might say I know no book less likely to inculcate a sweet, poetic love of truth, a genuine respect for truth, a profound, invulnerable, and inexpugnable reverence for the truth, whether it pays or not, than the Bible. In it men and women, loved of God, deceive, lie, cheat, steal, murder, pillage, massacre, betray, deny, and commit crimes not to be named in the columns of a journal founded by the pure Bryant. With rare exceptions, the women of the Bible are either harlots or slaves. Look at them—Sarah, Hagar, Rachel, Delilah, Esther, Potiphar's wife, Magdalene, and the Samarian woman. Look at the monsters of iniquity, Abraham, Jacob, Lot, Isaac, David, Saul, Solomon, Jephthah, Absalom, Amnon, etc. Look at the polygamists, David, Esau, Solomon, Elkanah. But more than all this, injunctions, direct and divine, to commit crime abound. Vide Ex. xi, 2, where there is a command to commit larcency ; vide Deut. xiv, 21, where there is a divine permission to sell meat that has died to the aliens; vide Deut. xxiii, 20, where may be found God's permission to exact usury of the stranger; vide Josh. viii and x, for divine direction to burn, pillage, slay, and massacre men, women, and children ; vide Rom. iii, 7, where Paul inculcates lying for the greater glory of God ; vide Phil. i, 7, *et seq.*, where this same Paul, a self-confessed accessory to murder (vide Acts xxvi, 10) appears in the character of a slave-driver, a livery which the church was destined in later ages (to its everlasting shame be it said) to wear with the ease of an every-day garb. (See letters of Oliver Johnson, lately published in the *Tribune.*) And further, vide the Old and New Testaments *passim* for the marks and badges of inferiority, servitude, and tutelage set upon woman, the fetters of which—thanks to the progress of human enlightenment—were riven asunder in our state, in the years 1848, '49, '60, and '62, by the enactment—with the several amendments—of the so-called "Married Woman's Acts."

But I must hurry on. Dr. Newman calls my attention to the Ten Commandments. They are at best but the code of a barbarous age. To the grandeur and efficiency of the Roman and common law must be attributed human progress, science and art lending a helping hand. The Ten Commandments were the strong bulwarks of the slave-holder. They are silent on human slavery, silent on wrongs to woman, abandonment, seduction, etc.; silent on usury, bigamy, polygamy, treason, all crimes against fatherland, bribery, and gambling (how unlike the Koran ! "games of hazard are accursed of God "), silent on the use of wine. How unlike the Koran again!

Right here let me say the Bible has been and ever will be the refuge and shibboleth of the wine drinker, and hence immediately responsible for the spread of crime. The world is dying for a religion that shall set bounds to the use of wine. With the good food, warm clothing, and dwellings of modern days, the use of wine and stimulants becomes unnecessary.

I am a fanatic on this subject. I believe that moderation in the use of alcohol is a human impossibility, and that drunkenness (not necessarily more than mental excitation) is the very mother of crime !

I take up Dr. Newman's third demand for proof that Jesus looked upon this life as a mere "transition state" (I beg Dr. Newman to quote me correctly. I did not say 'contemptible view of life "), and that he (Jesus) had vague and shadowy notions of law, ethics, domestic relations, etc. To the mind of the young Jewish teacher, which was ever stretched so tense upon the pins of love, hope, pity, imagination, as to tremble responsive to every stir and breath in the environment, the world was upon the eve of destruction. (Luke xxi, 32 ; Mark xiii, 30 ; Luke ix, 27, and elsewhere.)

As a condition precedent to becoming his disciple, one must hate his very life (Luke xiv, 26). He discourages marriage (Matt. xix, 10 *et seq.*). In this behalf, too, Paul utters a despicable opinion ; it is needless for me to locate it. At Mat. v, 32, Jesus gives utterance to a fearful sentiment, in that he views man as master of the woman, and accords him power "to put her away" for cause.

By all means let us hav a Liberal divorce law, for human affection can neither be created nor preserved by statute enactment ; but to make the husband a judge of the law and fact is simply a barbarity. He teaches non-resistance (four gospels—*passim*), and Sunday after Sunday the churches echo the words in very mockery, as it were, for at this moment in Europe ten million three hundred and thirty-four thousand human beings stand ready to leap at each other's throats; and this curse of standing armies rests most heavily upon the poor and the lowly. Such a religion is simply a school for hypocrisy.

But further, in Mat. xx, 1, *et seq.*, we find the destructive doctrine that a man may do what he likes with his own, even to wronging his fellow-man. Modern equity cries, "Nay, in no sense of the word can a man do what he likes with his own, for the simple reason—outside of moral considerations—that the law permits no *absolute* ownership."

In Mat. xvii, 19, is found a senseless cursing (senseless at all times) of a barren fruit-tree. It shows an incredible ferocity in one usually so mild-tempered to curse the neglected plant and not the neglecting husbandman.

At Mat. xxvi, 52, Jesus utters those terrible words upon which men hav so long based their right to commit a greater crime than murder itself, to wit, murdering the murderer.

At Luke viii, 1, *et seq.*, we find the young Nazarene encouraging married women to follow him and use their husband's property for his maintenance.

At Luke xv, 2, *et seq.*, may be found the demoralizing and destructive sentimentality of the story of the Prodigal Son.

At Luke xviii, 22 and 25, bursts forth, as elsewhere it does, a blind and unreasoning hatred of property and the rich, and in these times a very dangerous glorification of the poor.

In the first chapter of John, 1, *et seq.*, he sets more wine before guests at a wedding feast already so intoxicated as not to be able to distinguish good wine from bad.

He speaks no reproof to the woman of Samaria at John iv, 18; and at John viii, 1, *et seq.*, sends the adulteress away with forgiveness.

Oh, monstrous wrong! Who, in heaven or on earth, can speak forgiveness for that crime save him who is wronged?

One word about human slavery, and I pass on. Jesus never dared to raise his voice against human slavery, which existed in the most revolting forms about him; and so I leave this part of my subject with these words: If I were a negro, I'd curse this book for the curse it had set upon me; if I were a woman, I'd loathe it for the wrongs it had done me; if I were a tyrant, I'd love it for the help it had given me; but being a man, and white and free, I hold my peace and look forward to the speedy coming of the day when humanity shall lay aside these corks and learn to swim in the pool of life by kicking out honestly and vigorously.

As to his seventh demand for proof that the charities of the world are not essentially Christian, I reply that, far from being even remotely Christian, the charities of the age are purely the bright offspring of glorious science, oftentimes built up in the face of religious opposition. In England, at the present day, there exists a Christian sect whose creed forbids them to administer any medicine to their sick; they content themselves with prayer. I'm happy to add that several of their members hav been punished for their barbarity.

To the mind of Jesus himself, the dumb, the lunatic, the epileptic, etc., were "possessed of evil spirits," whom he often cast out. It may be recollected that he cast seven out of the Magdalene. (Luke viii, 2.) These endeavors of the Jewish teacher to account for the existence of the physical infirmities above named hav cost the world blood, tears, and agony to a frightful measure. Nor are the dread persecutions for witchcraft the only places where Christianity has blackened the pages of human history. If the reader would know what science has been about while Christianity has been counting its beads, repeating its prayers, binding on its amulets, establishing its pilgrimages, let him read the eleventh chapter of "Draper's Conflict "—how, at the touch of the magic wand of science, hospital, asylum, reformatory, laboratory, hav arisen like Aladdin's palace. True, Christians hav given their funds towards the construction of these institutions, but that merely proves the confidence that Christianity has in science.

As regards "homes" and "refuges" for the aged and destitute, China, to-day, can teach us our *a, b, c's* in matters of filial responsibility, duty to parents, treatment of the aged and infirm. Terrible punishments are meted out to the child who neglects to provide for his aged and infirm parent.

In his eighth demand, Dr. Newman calls for proof that the "criminal classes are excellent and consistent Christians and that their criminality entitles them to heaven." I answer that Jesus entered Paradise in company with a thief, he was followed about by an adulteress, and his disciple Peter was a triple liar. More than this, he associated with, ate with, drank with, notorious sinners. He affirmed that his mission was exclusively to the people of that ilk. The mean, the low, the vile, he loved; the rich, the prosperous, the learned, the influential, he hated; and such an extremist was he on this subject that, in Luke xv, 7, he declared that "there was more joy in heaven over one repentant sinner than over ninety-nine just persons." If this be so, where's the incentive to be honest and pure? At every execution in Christian lands we hav the revolting spectacle of a red-handed murderer bidden "God speed " for the other side by the officiating clergyman.

By inculcating the principle that men can do evil without suffering for it; that the law of "cause and effect" has no place in the moral world; that the natural penalty for wrong-doing may be escaped by a *simple operation of the mind* termed "repentance," "faith," Christianity turns against the state, makes herself the ally of the criminal, brings contempt upon law and equity, and sets a poisoned dart into the neck of the body politic.

Ninthly, Dr. Newman calls for my evidence "that the superiority and prevalence of virtue in the United States are not directly due to a living Christianity," etc. He shall hav it. The virtue (good morals) of the American people, which we will admit to be a "sublime fact" for the sake of the argument anyway, are due to certain effects resulting from the general diffusion of knowledge, perfect equality before the law, cheapness of the soil, unparalleled material prosperity resulting from absolute freedom of commerce and intercourse among a large number of independent states, with varied climates, products, and necessities. These effects, in their turn, flow from one grand principal cause—the glory of the age—the "bright, particular star" of human enlightenment—the American Constitution and Declaration of Independence. From these instruments Christianity and all other religions were purposely, carefully, absolutely excluded. The fathers of our republic were mainly devout Deists or intelligent Rationalists. I hav searched pretty carefully through the letters of Washington for an acknowledgment of his belief in the divinity of Jesus, and although such may exist, I hav been unable to find it. That *Magna Charta* of American liberty, the Declaration, appeals to "nature and nature's God" only. The framers of the Constitution, with rare wisdom and noble courage, excluded from that compact every allusion to divinity, savior, prophet, and priest. There is no invocation, no appeal to a God. "We, the people, for the sake of union, justice, tranquillity, defense, and general welfare, establish this Constitution." Prior to the founding of this government, church and state had together laid hands on the people's substance and heels on their necks. The rulers were the "anointed of heaven." All power came from God. The tyrant was the devoutest man in his kingdom. But Washington, Adams, Jefferson, Franklin, Madison, were firmly resolved to exclude religion forever from the state. Jefferson, in a masterly treatise, showed that Christianity is no part of the common law. As chief magistrate he refused to appoint a day of "thanksgiving." Washingington, in reply to a religious deputation suggesting "that some explicit acknowledgment of the only true God and Jesus Christ, whom he hath sent, be inserted somewhere in the Constitution of the land," replied that what constituted true piety was so plain to the minds of intelligent beings as to stand in need of no aid from politics. So, then, it must be admitted that the Constitution of our republic, being purely a secular one, is in *no wise* indebted to Christianity or any other religion for the beneficent workings of its provisions.

Now, Doctor Newman claims that the good morals of the American people are directly due to "a living Christianity working through a free church in a free country." In making this assertion he hurls a boomerang, for he forgets that there are other "free lands" in which "free churches" exist. In England, for instance, from whose breast we drew the milk of human liberty, a country as free to-day as our own, there exists alongside of her established church a free evangelical church ; and yet, had our state of New York as large a proportion of criminals as England, she would hav 20,000 instead of 4,000 ! It therefore becomes incumbent upon Dr. Newman to show that American Christianity possesses some peculiar deterrent strength and restraining potency not inherent in the Anglican and English evangelical churches, or seek elsewhere for the cause of good morals in this country.

In his tenth subdivision, Dr. Newman, as a set-off to my list of two hundred derelict clergymen, makes reply that he can giv me a list of lawyers, etc. To this I hav only to say that if Dr. Newman is willing to admit that the "vital force" of a divine system can exert no more restraining effect upon its "consecrated ministers" than conscience and professional honor do upon the lawyer, I am content to burn my list and beg him not to make up his.

I hav now shown Dr. Newman my readiness, nay, my eagerness, to meet him, like a generous foeman, at every point of attack, and hav now again to remind him that his "original proposition" in relation to Freethought and crime still remains without a shred of argument to hide the nakedness of his assertion. INGERSOLL LOCKWOOD.

*New York*, Dec. 12, 1879.

## Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the state association of Spiritualists and Liberalists will take place at Stuart's Hall and Hamlin's Opera House, Battle Creek, Mich., commencing Wednesday, March 24th, and closing Sunday, March 28th. Some twenty-five or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Olie Childs and M. C. Vandercook, assisted by the Battle Creek choir, will furnish singing for the occasion. Railroads will giv the following reduced rates:

Northwestern Grand Trunk, 2 cents per mile each way; tickets good from March 22d to April 1st, inclusive. Grand Rapids and Indiana at rate of one fare and a third for round-trip tickets, from March 22d to 31st, inclusive. Michigan Central 2 cents per mile each way from March 22d to 31st, inclusive. Chicago and West Michigan delegates will pay full fare going and 1 cent per mile on returning, if members of State Association, with Secretary's indorsement on card. Flint and Pere Marquette, round-trip tickets at the rate of 2 cents per mile.

The following hotel rates can be secured in Battle Creek during the convention: Potter House, $1.25 per day; American House, $1.00 per day. Meals under the Opera House at all hours, 15 cents each.

Committee of Arrangements—Battle Creek.—A. A. Whitney, Chairman; Dr. J. V. Spencer, R. B. Cumming, Mrs. F. Brooks, Mrs. Horace Clark, Mrs. L. E. Bailey, Mrs. A. J. Fishback, Mrs. John Estelle, Abner Hitchcock, and G. S. Cole.

Directors.—B. F. Stamm, L. S. Burdick, and Mrs. L. E. Bailey.

This is expected to be one of the largest meetings ever held by this society in the state.

Certificates may be had by writing to either President or Secretary of the State Association.

MISS J. F. LANE, Sec'y. DR. A. B. SPINNEY, Pres.

## Geo. R. Wendling.

EXTRACTS FROM A REVIEW OF HIS LECTURE ON INGERSOLL.

"A drowning man grasps at a straw." So is Christianity grasping at the straws that are floating in the stream of human thought. The latest, perhaps, is the New York *Observer*, which offers one hundred dollars for the best essay written by a theological student refuting the arguments of modern Infidelity. But it is not likely that the "refutation" will be at all sweeping in effect. The best minds in the church hav tried in vain to meet Infidelity; and with the number of clergymen and priests devoting their lives to the work, backed by the thousands of active laymen, if Christianity be true they should be able to completely overwhelm the few Infidels who hav dared to brave public sentiment and proclaim the truth.

George R. Wendling's reply to Ingersoll is a failure in almost every respect. When Ingersoll first took the field as a lecturer the public mistook for mere eloquence of language what was sound logical reasoning, and thought all that was necessary to refute him was an eloquent speaker in defense of Christianity, and were elated with joy when Wendling announced his lecture. Hundreds of such hav heard his lectures and turned away in despair. Wendling is—and as an Illinoisan I speak it with pride—an eloquent speaker; but in his lecture he, either unknowingly or with the characteristic adroitness of a lawyer, violates every known principle of true logic, and even seeks to carry his point by the most malicious falsehoods. In the face of the fact that ninety-nine per cent of the inmates of the prisons of our land are believers in Christianity, that ninety-nine per cent of the murderers punished with death drop "from the gallows into the arms of Jesus," that the bands of men now threatening with fire San Francisco are led by a minister of the gospel, Wendling has the audacity to come before an enlightened audience and, with all the brazen impudence that has characterized Christians for centuries, declare the blame rests with the Infidels.

"By Pittsburgh's conflagration" I can see, not "Ingersoll's legend," but the hand of a pope, who sought to ruin the land he could not rule.

Has Infidelity ever established an Inquisition? or propagated the infernal sentiments of witchcraft?

Wendling says nearly a century ago Ingersoll men ruled France. Ingersoll men never hav ruled France. Infidelity is not Communism. But was that insurrection in France as bad as the Inquisition in Spain? or the religious persecutions that characterized the reigns of Henry II, Francis II, Charles IX, Henry III, Louis XIII, and Louis XIV, in France? Was it worse than the Salem witchcraft of our own land? Was the law of the Commune more tyrannical than the Blue laws of Connecticut? It may sound well in a lecture to say that Christianity and republicanism are inseparable, but the history of past ages does not prove it. Religion sanctions emperors, monarchs, and kings, and teaches the people that it is their duty to obey them.

Freethought is as necessary to republicans as the same is to the light of day. Infidelity sounded the tocsin of a war for liberty in America while Christianity prayed to its God to crush it.

We see Infidelity fighting in the front ranks of patriots, while orthodoxy, in the shape of tories, implored the God of Heaven and the demon of hell to assist them in crushing out freedom.

Christianity would to-day exchange a republic where Freethought ruled, for a monarchy where tinseled despots would propagate their religion by the sword.

Nowhere in history is recorded an instance where the government of state by the church was in the least degree a success.

Furthermore, Wendling says Infidelity has no conscience, and without conscience their can be no commerce. In Italy the relation of the church to state is very intimate. Is commerce fostered with more care or more secure in Italy than the United States, the home of Infidelity?

Is a minister's name, attached to a promissory note, of more consequence to a banker than that of an Infidel? Wendling makes his assertions upon his reputation as a business man. What must men who hav had dealings with the ministry think of his "reputation?" The man who embarks upon the sea of commerce, relying upon the conscience of others, will find himself shipwrecked by the first gale. America is about the only land on earth where men dare express sentiments of Infidelity; yet, I ask, wherei s commerce, both foreign and domestic, more secure than here?

Wendling compares Infidelity and Christianity in death, but looks at the bright side of his picture and the dark side of ours. He asks what comfort there is in death with no resurrection? A resurrection to peace and happiness for all mankind (such as is believed in by many Infidels) would be preferable to no resurrection; but a resurrection to eternal damnation is surely a condition to be dreaded.

One soul condemned to the tortures of the Lutheran hell would mar the joy of a million souls in heaven. Christianity does not promise universal salvation; Infidelity does. The same word which promises life to the faithful also says, "Many shall be called, but few shall be chosen." Wendling asks a parent at the grave of an infant darling to take comfort in Ingersoll's doctrine. We say, No! Take comfort in the theory of infant damnation as taught less than a decade ago by the church. Take comfort in the fact that if Martin Luther's theory be true, your little darling, worth a world to you, is lifting up its tiny voice in an endless hell, and that some day you may look over the walls of the New Jerusalem and with joy see its sufferings, while the jargon of your golden harp drowns its little cry for "a drop of water to cool its burning tongue." There is not a mother in this broad land of ours but would hurl back as an immutable lie the insinuation that there was comfort in Christianity if she believed the curly-haired cherub, which so fondly nestled to her breast, was only to furnish fuel for an endless hell. The only comfort that the Christian mother has is that "Many shall be called, but few shall be chosen." Christianity and the Bible do not teach Universalism, but reason does.

Wendling tells us that Infidelity may do for a philosopher or thoughtful man, but the laboring man must pay the priest and stick to Christianity. Now if Infidelity is good enough for the philosopher and scientist, who are seeking in the front ranks of the reasoners of our age for the truth, why hav the laboring class no right to partake of the fruit of the "tree of knowledge?"

It is a characteristic of Christianity that the masses who support it must never seek the source from whence it comes and whither it will lead, but must follow it with a blind devotion.

Wendling insinuates that as workingmen we hav not the required amount of sense necessary to self-government, but to be honest must liv in dread of a sulphuric hell with a priestcraft to govern us. In this sentiment he unthoughtedly exposes the groundwork of Christianity—that it was originated and is propagated by the priesthood for the power and money there is connected with it. I firmly believe that, as a rule, the workingmen of America hav a higher sense of the moral obligations of man to man than the narrow-minded idiots who are trying to fill the pulpits of our land. Liberty has ever been secured and maintained by the laboring men, while monopolies, capital, and religion hav combined to crush it.

Wendling says Infidelity destroys the home circle and estranges members of the same household. It really does nothing of the kind, but it binds brother to brother, sister to sister, parent to child, and child to parent by the bond of love. But the panorama presented to the Christian is that the son shall rise against the father, the daughter against the mother, and *vice versa*.

The conflict betwen Ingersoll and Wendling has been fought, but the finale is unlike the one hoped for and prayed for by Christians, and the "Goliah" of Infidelity still towers above the pigmy at his feet that has been styled the "David" of Christianity.

No doubt Wendling seeks by his lecture popularity, but the world to-day has but little sympathy for the man who preaches what he will not practice. Ingersoll preaches charity for all, and practices charity for all; he preaches that death makes all men equal. Wendling preaches that there is to be a distinction beyond the grave; he teaches that Christianity is the thing for the workingman, but not good enough for him.

Christianity was born from the womb of superstition, and has been fostered by the ignorance of succeeding ages. The dawn is breaking, and the glorious sunlight of Freethought is filling with its refulgent rays the land where countless braves are rising up and swearing by the eternal principles of justice that the freedom of speech and of press shall be maintained.

M. WATSON.

*Terre Haute, Ind.*

## An Opportunity which Should Not Be Overlooked.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Now is the time for the Almighty to perform some of his wondrous works as of old, for the benefit of his "peculiar people." His suffering children in the famine stricken country of Ireland are as devoted as ever were the Jews. They are sorely pressed by their rulers. They are driven from their huts. The last cow is taken from the starving mother and children to satisfy the insatiate greed of the land-owner—the Egyptian. They are to day making brick and furnishing their own straw. Now let the Almighty send his vicegerent from Rome. Let him come to the rescue of his suffering children. Let it rain, not manna but pancakes, honey, and butter, with quails six days in the week and plenty of fish on Friday. Let the people borrow all the gold and jewels from their neighbor, and especially the twenty-five million dollars worth of bonds now held by their queen. Let the land of the oppressors be covered with lice, locusts, and flies. Let St. Patrick return with his toads, snakes, and frogs, and let the rivers of Ireland be turned into good whisky. Let the people hav one grand "wake" over the corpse of their dead liberty. Then let the Pope smite the waters of the Atlantic with the club of St. Peter, and cause them to stand in two perpendicular walls from Ireland to New York. Let the people fil their kneading-troughs with pancakes, honey, and butter, for food on the way. On Friday they can pull fish out of the wall. When all is ready, let the order be given to forward march, and as the people file out let the Pope giv back to them the four hundred thousand dollars that he took from them last year in the way of Peter's pence. If any look back let him be turned into a pillar of gold. The people will take care of the pillar.

Let the transformed rivers of Ireland follow the multitude over the undulating surface of the sea bottom, that "they may drink and forget their poverty, and remember their miseries no more." If there are any righteous Lots among the people, let caves be carved out of the solid walls of the waters on the right hand and on the left for their accommodation, and let little rivulets of whisky follow them into the caves. If there are any Abrahams, let them bring their sisters and hire them to King Anthony for sheep, camels, and asses, especially for asses, as we hav about sixty thousand of them more than we need.

When the people hav come into this happy land of Canaan, let their axes and other tools of iron float on the waters. Let railroads be laid on the surface of the mighty rivers of this great country. It will be much cheaper than the present mode of construction. Let steamboats be run over mountain, desert, and plain, and let balloons descend to the center of the earth. Let the swaddling clothes and right angle triangle linen of the infant of to-day not wear out, but let them increase in size as the infant grows in stature, that when he is forty years old he may wear them in the presence of his children and his children's children.

Let the rod policy of Jacob be brought into requisition, that the products of amalgamation between whites and blacks may be ringed, streaked, and speckled, and the seducer of the maid be photographed on the face of his offspring. Let the works of the Lord wax mighty in the midst of the people, that all may believe and be saved from —what? I don't know. Who does?

JAKE.

## Harrisburg (Pa.) Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In conformity with my duty as Secretary of the Local Auxillary Liberal League (145) of Harrisburg, I will inform you of our progress in this neck of the woods. Harrisburg, the capital city of the great Keystone state, as nearly every one knows that has been here, is a town of old fogyism regarding religon; composed of men who believe in persecuting others for not believing that Jonah swallowed the whale; in burning or cutting out people's tongues for not being faithful to the divine creed. Withal, we hav gathered together a band of as brave men and women as the city can produce; men in the first walks of life; of business, of profession; men with the moral courage to demand their rights.

A temporary institution was begun in November of 1879, and on the first Sunday in January, 1880, we adopted a constitution and elected our officers, as follows: President, T. J. Richardson; Secretary, W. H. Keller, Ph. D.; Treasurer, Jacob Tausig; Councillors, Hiram Starr, D. Stevenson, Jr., Michael Dase, and H. Brenaman; Delegates, George Pancake, D. Stevenson, Jr., and D. W. Perry. We hav now a membership of over forty and a handsome hall in which we congregate to hold our debates and exercises, a table well filled with Truth Seeker Tracts, and will shortly be the happy possessors of a book-case filled with Liberal, scientific, and literary works. Thus, you see, we are making splendid progress in the cause of reason.

Notwithstanding the many Liberals in the rear that are holding back because our organization is not as large as the church and has not the influence it affords, we are steadily increasing; and I assure you the time will and must arrive when our little band of braves will be among the strongest organizations of the city.

I shall attempt to keep you informed as to our working from time to time, and hope to receive a cheering word from you.

I remain, respectfully,
W. H. KELLER, Sec.

[*From Dr. Foote's Health Monthly.*]

## Comstock's Methods.

A Doctor of Divinity, who is pastor of a large membership in this city, writes to the *Health Monthly* as follows:

EDITORS HEALTH MONTHLY: I hav read your brave words against the methods of Anthony Comstock and his associates, and congratulate myself on finding some one that voices my own sentiments. I hav frequently denounced to my clerical brethren the anti-vice movement as at present it appears. The fact is, a sort of moral cowardice has overcome and paralyzed many who fear to be unpopular, and hence speak not their mind. I oppose the Jesuitism of this anti-vice movement, for the effort is made to dragoon the whole church into supporting a system of lying espionage. The effort is made to get the money of the benevolent to support a band of oppressive spies. I am not ready for a "paternal" form of government that shall pry into my personal affairs. I do not want it for others. While making laws regulating the mails so as to prevent wicked persons from appealing to the cupidity or weakness of the wicked, and so luring them to their ruin by fraudulent schemes, I want the law so to read that Comstock & Co. cannot, by making a like appeal to the cupidity of the wicked, lure them to their ruin by buying lottery tickets or obscene seeds. Let the lottery craze cure itself like the stock craze. Buying lottery tickets will soon be cured by disappointing results. No need to violate the Constitution of the nation and demoralize public honesty to stop it. No need to go under the form of law and steal all the ready cash in a lottery office, easing public conscience by applying it to feed the poor. Again, no need to hav a young man and his fanatical associates undertaking to say to the respectable families and their physicians: "You hav no right to think for yourselves in the matters of the most sacred bodily concern." "It is obscenity in the family to hav to do with these things." But, O consistency! this Anthony has *his* curiosity shop! He sends for grave clergymen and others, and, as a vindication of his work, shows them all the worst obscenity of the country. I was invited often to such meetings. I never went except once. Who can stop his show? I hav heard high moralists expatiate upon the pictures and tools on exhibition. But more practically I find scores of women, overburdened with families, dying by inches, and unfitted to care for the children they hav while bringing other weaklings into life to suffer and die.

I hav often thought that I might perform one of the highest services of my profession by sending a physician to these who could tell the mother of a simple way of preserving herself. But I dare not. The doctor dares not. The druggists dare not.

Perhaps for having written this some anti-vice man will attack me. The time has come for protest.

A NEW YORK PASTOR.

W. F. JAMIESON gave six lectures in Frankfort, Mich., nine at Bear Lake; eight at Manistee; is announced for five in Laingsburg, Mich.; and is engaged for a course of five in Garrettsville, Ohio, March 10th, 11th, 12th, and 13th. All who wish to secure his lectures should address him immediately at Garrettsville, Ohio.

## Liberal League Notes.

THE Liberal League movement appears to be "booming" in all parts of the country, especially in the West and South.

"ANTI-LIBERTY LOGIC," by Elizur Wright, in a recent number of the *Index*, which will doubtless be republished in THE TRUTH SEEKER, should be read by every one. It don't leave Abbot a plank to stand upon.

MR. W. S. GREEN, of Blooming Grove, Kansas, informs me by last mail: "The blanks you sent me were soon filled with eleven charter members, composed of the best intelligence of the place—merchants, doctors, lawyers, mechanics, farmers, etc. Bro. Lane sends it out to-day accompanied with the money for a charter." Now, is not that business?

DURING the last week the following parties hav applied for blanks and instructions to form Leagues: John Schweitzer, Hepton, Ind.; Willis McDannald, Walla Walla, Washington Ter.; A. B. Armstrong, Ogdensburgh, N. Y.; A. J. Oliver, Jasper, Hamilton county, Fla.; Clayton Crosson, Union Star, Breckenridge county, Ky.; John C. Guthrie, Newburgh, N. Y.; Peter Saispair, Swaburgh, Dodge county, Neb.; Fisher Doherty, Crawfordsville, Ind.

I NOTICE a list of the officers of the National Liberal League, the Platform, and a full list of the local Leagues appeared in THE TRUTH SEEKER of the 6th inst. I wish the editor could afford to keep that list standing in the columns. I am sure it would aid the movement. The Board of Directors hav made appointments to fill vacancies that I am sure will meet the approbation of the Liberal public, namely, Mr. J. L. Roberts, editor of *Mind and Matter*, and Mrs. Elmina Drake Slenker, for vice-presidents.

I HAV just cast my eye over THE TRUTH SEEKER of March 6th. It is a most admirable number. What a vast amount of valuable reading matter is contained in it! This paper itself is worth half a year's subscription price. Friends, can't we double its subscription list before the 1st of May, when its brave editor will be again a free man? I think we can. Let every reader resolve to get a new subscriber before another week passes. If you can get one in no other way, subscribe for some half-Liberal friend and make him a present of the paper for a year.

TWO VERY valuable Liberal League publications hav just been issued from the press—an address by the Liberal League State Committee of Missouri to the people of that state, and an address delivered by Hon. U. K. Booth, of Detroit, before the Detroit Liberal League. Both of these publications should be circulated in every community. Every local League should order a hundred copies at least of each. The Missouri address can be obtained of D. Jenkins, Hannibal, Mo. Mr. Booth's valuable speech can be had of S. B. McCracken, Sec. Detroit Liberal League, Detroit, Mich.

FRIENDS everywhere should endeavor to organize their Leagues for a long campaign—for a twenty-five-year war at least. The best auxiliary League constitutions that I hav seen are those of the Cincinnati and Detroit Leagues. The secretary of either League will furnish a copy on application—inclosing ten cents—and also, I think, one of the admirable addresses recently delivered before said Leagues and published in pamphlet form. This is no work of a day, to entirely secularize this government, and therefore this League movement must be made a permanent institution.

WE now hav a good working League in most of the Northern states and in many of the Southern ones. A few yet are behind. I cannot understand why a large and flourishing League is not organized in Chicago. I know that there are hundreds of earnest Liberals there. I wish some reader of THE TRUTH SEEKER would move for organization in that great metropolis of the West. At an early day there was a League formed in Philadelphia, but I hav heard nothing from it recently. If it is dead I wish Bro. Roberts, of *Mind and Matter*, Dr. R. C. Flower, and others of our friends in that city, would resurrect it or form a new one.

I AM pleased to learn that the Harrisburgh Liberal League is in a prosperous condition. This League was temporarily organized last November, and on the first Sunday of last January it perfected a permanent organization by the election of T. J. Richardson, President; W. H. Keller, Secretary; Jacob Tausig, Treasurer; and Hiram Starr, D. Stevenson, Jr., Michael Dase, and H. Brenamun, Councilors. The League also elected the following delegates to the Fourth Liberal League Congress: T. J. Richardson, W. H. Keller, George Pancake, D. Stevenson, and D. W. Perry. The League has some fifty members, and is constantly increasing in numbers. Well done for Harrisburgh!

THE Detroit Liberal League has issued a call "for a state Convention of Liberalists to be held at an early day for the discussion and advancement of the principles and objects of the Liberal League movement." The officers of the League, in their circular, say, "We take the liberty of expressing the hope that this appeal will meet with a free and prompt response, as it is desirable that the Convention meet at as early a day as practicable, in order that it may make its moral influence felt upon the conventions of the several political parties to be held during the summer, as we believe it will compel from them declarations favorable to the just demands of Liberalism."

MR. CLAYTON CROSSON writes from Union Star, Ky.: "The Liberal cause has advanced wonderfully in this community, as I believe it has in the whole state within the last year. I believe there can be a Liberal League organized here with a goodly number of charter members. We hav already agitated the subject of organizing considerably. There are several earnest persons here in favor of it heart and soul. 'Tis my opinion, Bro. Green, that the whole of Kentucky is ripe for organization, and all that is necessary to set in motion is a few earnest, intelligent Liberal speakers. Col. Ingersoll has the honor of assembling the largest audience ever got together in the city of Louisville."

E. CAMPFIELD writes from Wyandotte, Kan.: "The Second Annual Liberal Encampment will be held at Bismarck Grove, near Lawrence, Kan., Sept. 1st to 7th, inclusive. We want the National Liberal League to meet with us if possible. We want Col. Ingersoll also. The Liberal League movement in this state I know is alive; our people are stirring to obtain the lead in the roll of states, and I feel confident if hard work will secure that position we will attain to it. With but one or two exceptions our Leagues are all alive and doing good work. Kansas is fully committed to all the platform of the National Liberal League, including woman suffrage. We shall begin circulating petitions for the taxation of church property about Oct. 1st, and expect to secure the signatures of fifty thousand voters."

MR. JOHN C. GUTHRIE writes from Newburgh, N. Y.: "I hav offered to giv one dollar a week towards the expense of sustaining a Liberal League here, and there are a number of others who hav promised to giv as much. So I think if you will giv us some advice as to how to organize, there will be no difficulty in forming a Liberal League here. I shall wait for your reply before acting. I should like very much to be put in communication with a few good Liberals for the purpose of interchanging thoughts. I take THE TRUTH SEEKER every week, and I think it improves with every issue. There are seven or eight copies taken here. On my next visit to the city I am going to call at THE TRUTH SEEKER office and invest a few dollars in Truth Seeker Tracts, and shall distribute them where I think they will do the most good. I heartily indorse your sentiments in regard to Liberals working as a unit and not disputing over petty differences." Surely brother Guthrie writes well for a young man of twenty-one years. I wish we had such a young man in every county.

MR. A. J. OLIVER writes from Jasper, Fla.: "I was conversing recently with Hon. Thomas Bell, representative elect to the general assembly of the state of Florida, and was pleased to find him an enthusiastic and outspoken Infidel as well as a most courteous and talented gentleman. I hope you will write to him immediately, tendering him the position of representative of this state on the Executive Committee of the National Liberal League, if the position is not already filled. He is a very influential man in Florida, and would be a most suitable appointment to the position in question." Bro. Oliver closes his long and interesting letter in these words: "What say you to the proposition of holding a grand mass meeting of the Liberals in the city of New York on the occasion of D. M. Bennett's liberation, in order that the 'God in the Constitution,' 'God and morality,' 'union of church and state' parties may be assured of the fact that 'we know our rights and dare maintain them, peaceably if we can, forcibly if we must?' We must fight the devil and his imps with fire, with ballots or with bullets, as the case may be, and thus 'make our calling and election sure.'"

*Salamanca, N. Y.* H. L. GREEN.

## Iowa Notes.

ALL persons in this state having petitions for taxation of church property will please forward them at once to their representative or senator at Des Moines.]

MRS. M. M. REED, Cedar Rapids, has been put at the head of the committee in Linn county. Let all secularists in that county at once write her, giving her the names of all outspoken Freethinkers in their neighborhood; also send her stamp for correspondence.

ALL our Liberal Spiritualists in Iowa, as well as other states, should take notice that *Mind and Matter*, of Philadelphia, has come out squarely in favor of the Liberal League movement, and will hereafter work shoulder to shoulder with THE TRUTH SEEKER, *Investigator*, and *Mirror of Progress* for equal rights in religion and the secular state. May it wax as the *Religio* wanes.

W. E. COPELAND, Omaha, Neb., the well-known Liberal lecturer, contemplates taking a trip through the western part of Iowa during April. He wishes to correspond with all parties in that section of the state who think lectures can be arranged for in their towns. Our state is certainly in need of a visitation of lecturers, and I hope that Mr. Copeland will find enough to do, not only during April, but succeeding months. Address him as above.

MR. GILBERT S. BALDWIN, 170 Madison street, Chicago, arrested for selling "Cupid's Yokes," has been bound over in $1,250 bonds for trial this month. It now remains to be seen whether there is more justice for Liberals in the West than there is in the East. Mr. Baldwin's only offense appears to be that he is publishing a cheap edition of Ingersoll's and Paine's writings. This is the animus of all these persecutions; "obscenity" is simply gull's seed thrown to catch the unwary. There is not, as these inquisitors well know, a single obscene or indecent word in this much persecuted pamphlet; it is equally pure in hue and word with H. W. Boozer's "Stubborn Facts," Trall's "Sexual Physiology," and other well-known works. Let us push the circulation of petitions calling for repeal of the unconstitutional and invasive postal law. Never mind the howls and groans of the sanctified and purified Paul Prys. True virtue thrives only in the atmosphere of perfect freedom.

E. C. WALKER.

*Norway, Iowa*, March 1, 1880.


## A Large Amount of Reading for a Little Money.

To benefit our readers and help sustain THE TRUTH SEEKER, we make the following offers:

### For Five Dollars

We send THE TRUTH SEEKER one year and either of the following $3 books:

"The World's Sages, Thinkers, and Reformers." By D. M. Bennett, editor of THE TRUTH SEEKER. Enlarged and revised.

"The Champions of the Church: Their Crimes and Persecutions." By D. M. Bennett. Biographical sketches of eminent Christians from the time of the reputed founder of Christianity to the present.

"Analysis of Religious Belief." By Viscount Amberley.

"The Great Works of Thomas Paine Complete."

"Nature's Revelations of Character; or, Physiognomy Illustrated."

### For Six Dollars

We send THE TRUTH SEEKER one year and "Supernatural Religion; An Inquiry into the Reality of Divine Revelation."

### For Four Dollars

We will send THE TRUTH SEEKER one year and either of the following $1.50 works:

"The Creed of Christendom: Its Foundation Contrasted with its Superstructure." By W. R. Greg, author of "Enigmas of Life," "Literary and Social Judgments," etc.

"Paine's Theological Works." In one volume, comprising "Age of Reason," "Examination of Prophecies," "Reply to Bishop Llandaff," "Letter to Mr. Erskine," "Essay on Dreams," "Of the Religion of Deism," etc., with a Life and fine steel portrait of Paine.

"Paine's Political Works." In one volume, comprising "Common Sense," "The Crisis" (Nos. I to XVI. inclusive), "The Rights of Man," and Life of Paine, with a fine steel portrait.

"The Heathens of the Heath." By William McDonnell, author of "Exeter Hall." A Radical romance.

"Beyond the Veil." A Spiritualistic work, said to be dictated by the spirit of Paschal Beverly Randolph, aided by Emanuel Swedenborg and others, through the mediumship of Mrs. Frances H. McDougall and Mrs. Luna Hutchinson.

"A Few Words About the Devil." By Charles Bradlaugh.

"Nathaniel Vaughan." A novel. By Frederika Macdonald.

### For Three Dollars and Fifty Cents

We will send THE TRUTH SEEKER one year and either of the following $1 books:

"Question Settled: A Careful Comparison of Biblical and Modern Spiritualism." By Moses Hull.

"The Humphrey-Bennett Discussion." A debate between Rev. G. H. Humphrey, Presbyterian clergyman, and D. M. Bennett, editor of THE TRUTH SEEKER.

"Proceedings and Addresses at the Freethinkers' Convention." held at Watkins, New York, August 22, 23, 24, and 25, 1878.

"Truth Seeker Tracts." Bound Volumes I., II., III., IV., and V. These volumes, containing over 520 pages each, are made up of over one hundred Truth Seeker Tracts. They embrace a variety of subjects by different authors, written in a terse, trenchant, and spicy style.

"Thirty Discussions, Bible Stories, Essays, and Lectures." By D. M. Bennett. Embracing a variety of subjects the whole making nearly seven hundred pages. The subjects treated can hardly prove uninteresting to the reader.

"Contrast: Evangelicalism and Spiritualism Compared." This new work, by Mr. Hull, is designed as a companion to the "Question Settled."

"Issues of the Age." By Henry C. Pedder.

### For Three Dollars and Twenty-five Cents

We will send THE TRUTH SEEKER one year and either of the following 50-cent books, bound in paper:

"The Rights of Man." By Thomas Paine. Written in defense of his fellow-man. A work almost without a peer in the world. Large type.

"The Crisis." By Thomas Paine. Containing Nos. I. to XVI. inclusive. Written in the "times that tried men's souls" during the Revolutionary War.

"The Underwood-Marples Debate." Between B. F. Underwood, of Boston, and the Rev. John Marples, of Toronto, Ontario. Held at Napanee, Ontario, in July, 1875.

"Interrogatories to Jehovah." By D. M. Bennett.

"Career of Religious Ideas: Their Ultimate the Religion of Science."

"The Burgess-Underwood Debate." Between Prof. O. A. Burgess, President of the Northwestern Christian University at Indianapolis, Indiana, and B. F. Underwood, of Boston, Massachusetts.

"Which: Spiritualism or Christianity?" A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.

"The Darwins" By Mrs. E. D. Slenker, author of "Studying the Bible," "John's Way," and numerous essays.

"The Priest in Absolution."

"The Mother of Harlots; or, Popery Dissected." Being an inside view of the enormities of the Romish church in Europe and America and taken from authentic sources.

"The Popes and Their Doings; or, the Vicars of Christ and Vicegerents of God." A succinct history of some o the blackest criminals the earth has ever borne.

"Auricular Confession and Nunneries." By William Hogan, for twenty-five years a confessing priest. A most important book.

"Maria Monk: the Mysteries of a Convent; or, Monks and their Maidens."

"Advancement of Science."


## Thirty-Second Anniversary.

The Spiritualists of Rochester, New York, will celebrate the Thirty-second Anniversary of Modern Spiritualism, Wednesday, March 31st, commencing at 10 A.M., continuing through the day and evening until 10 o'clock, then close with a social festival. Possibly the meeting may be continued another day. Committees hav been appointed on order of business, correspondence, resolutions, and decoration of the Academy of Music. The arrangements will be made to insure a pleasant and profitable time. We should be glad to hav Spiritualists and Liberalists from towns adjacent and elsewhere unite with us. Resolutions to be introduced will present for discussion subjects of interest to Liberalists as well as Spiritualists, hence they are invited to participate with us. Invited speakers will be entertained free of expense, and arrangements will be made with hotels to entertain visitors at reduced rates.

D. M. FOX,
AMY POST,
Com. on Correspondence.

By order of Committee of Arrangements.

# Letters from Friends.

INNERKIP, ONT., CAN., Mar. 1, 1880.

DEAR EDITOR: In reading your paper I never fail to look if there are any letters from Canada; but it is seldom that one appears. As an evidence that this is not altogether the fault of friends, I know a very warm friend of Bennett's (James Brown, of Galt) who, two or three months ago, sent a letter for publication containing $13.00, $10.00 of which was for the Defense Fund, but as yet no acknowledgment has been made in the THE TRUTH SEEKER, and although there is no complaint, I would merely suggest that it would be better if a more frequent acknowledgment of moneys was made.

I am glad to see that your business is increasing, and that you are adding to your stock of excellent books. I hav lately read the "Martyrdom of Man," by Winwood Reade, and look upon it as one of the most fascinating, instructive, and entertaining books I ever read. It is certainly a very valuable addition and should have a large sale.

From what I can learn, Freethought is spreading very fast in this country. I very seldom hear a sermon, but I hear that the preachers are giving Infidelity a large amount of attention. Scientific thought is compelling many of the most learned to admit that the first chapters in Genesis are allegorical, and not historically true. Now, it is not very long ago since the Rev. Mr. Taylor, author of the "Devil's Pulpit," was imprisoned for showing that the Bible, from first to last, was an astronomical allegory. Surely the world moves. By and by we will be told the meaning of the flood story, that of the ass speaking, the sun standing still, the whale swallowing Jonah, etc. Thousands of intelligent and well-meaning people laugh at these stories, as legends of a barbarous age, and the clergy hardly know what to do about it.

Bennett's last letter is rich—one of the best he ever wrote, except that brief, bold, independent, and pithy one to the President. That, I believe, will be read when nearly all others are forgotten. The idea of an honest, noble-minded man standing in the penitentiary upon his dignity and innocence, withdrawing the appeal of himself and friends for the clemency of the President, is grand.

It appears a good many, led by such men as Underwood, regard THE TRUTH SEEKER as rough and uncultured. Well, why can't that class read their polished and cultured sheet, and allow the uneducated and unpolished the luxury of reading THE TRUTH SEEKER? John Bunyan says: "One loves the meat, another loves to pick the bone." Evidently the readers of your paper are satisfied with the great hunks of meat doled out to them weekly, and they should be willing to allow others to polish the bone, if they so desire.

For some time after taking your paper I filed the numbers away, thinking them well worth keeping; but I found the weekly bill of fare so ample that I did not need the old numbers, and therefore began to giv them away; the result has been several new subscribers.

In conclusion I would say that so far as I know all are in sympathy with D. M. Bennett, and look upon him as a very badly-abused man. Yours for truth and right,

F. MALCOLM.

[Our friend's donation was received, and will be found acknowledged in another column. We like to wait till we get a big list.—ED. T. S.]

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OURAY, COL., Feb. 20, 1880.

D. M. BENNETT, *Dear Sir:* As a Liberal and a friend to the downtrodden and oppressed, I wish to associate my name with the many who sympathize with you, bereft of your freedom, which is the elixir of life, the foundation of all true happiness in man's existence.

We reason, we advocate free press and free speech; to do good and be happy is our belief, and for this the world "shuts its door in our faces and empties its slops upon us from the windows." For an expression of our ideas the heretic robs us of our liberty and calls upon his God to banish us to a den of devils, there to writhe in torments forever, and through all eternity to feast upon the vapors of an eternal hell. We must die and yet exist. We must forever be dead to enjoyment, yet alive to suffering. We must be made to suffer the pangs of death, followed by the tortures of eternal damnation, that the wrath of a loving God may be appeased. Not satisfied with the tortures inflicted by their God, they will giv us a foretaste of a future punishment in the form of a prison (an earthly hell), instigated and governed by the imps of heresy, who possess the spirit yet lack the power to administer the sulphurous flame. While you are serving your term in a heretic's dungeon, the victim of unjust accusations, a Rev. Hayden allures a fair one to destruction, and, fearing exposure, robs her of her life that his own character may be preserved, and he is a free man.

An incident occurred in our vicinity a short time ago which I hope may find a place in the columns of your paper. A person, calling himself by name A. F. Kibby, and residing in Brooklyn, made his appearance in one of our little rural districts advertising himself as a superintendent of one of the largest Sunday-schools in Brooklyn, N. Y., a great church man, and the president of a mining company. He borrowed a horse to ride a short distance, disposed of it, returned in a roundabout way to Ouray, became beastly intoxicated, and was told by the peaceful citizens of the place that his presence was no longer necessary. Fearing that the farmer of whom he borrowed the horse might become uneasy and overtake him, he departs, post haste, for his home, his church, and Sunday-school, imagining his sin will not find him. He is a fraud, and the people are anxious to expose him, even in his own city.

THE TRUTH SEEKER is regularly received and its contents eagerly and attentively perused.

We are thankful that in our isolated yet picturesque valley, under the shadow of the old "Rockies," we can receive an occasional glimpse from "Behind the Bars," and unsparingly the sunshine of your thought casts its rays abroad to lighten our pathway. Yours truly,

CHAS. S. TRENCHARD.

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EDITOR TRUTH SEEKER: I learn from a reliable member of the most wealthy and aristocratic church (Presbyterian) in Oswego city that it is next to impossible to support their minister and defray their absolutely necessary expenses—they are getting so skeptical. He says also that this is the case with all the other Protestant churches there, and every regular attendant is expected to inclose all he can spare every Sunday and drop it on the plate. One church is closed, and on a board over the door, in large letters, are the words, "For sale." I should think God would come to the rescue, but he only "laughs at their calamity."

Yours truly, A. H. W.

HONEY GROVE, TEXAS, Feb. 17, 1880.

DEAR BENNETT: Perhaps this is the last letter I shall ever write with your name at the head. Will you indulge me to say that I never headed with a nobler name, although I ventured once to giv this heading, to wit, "His Excellency, Rutherford B. Hayes?" But, O God (or devil; whichever you please), how he has disgraced my favorite name! I did not ask the moral coward to release you from prison; I did not ask him to pardon you, for I held that you had not sinned in the case. Well, perhaps we should rather pity than despise a moral coward. Who knows his physiological surroundings? He is what they made him.

Bro. Bennett, I sometimes feel a little overplumb and imagine that your name will liv as long as that of Socrates. I think I told you once that nothing hurts if you don't care for it. And now I say, don't care about things so much as to induce derangement or insanity. Your mind is worth $1,000,000 to the world after all the bad luck you think has overtaken you. I shall not be surprised, if you liv for twenty-five years to come, to know you will feel that Comstock, Benedict, and Hayes should be pitied on account of their low state. Truth is rising and must conquer.

Brother, I hav no doubt that I am in my second childhood. Perhaps I hav already said uncouth things in this letter, though I'll not fret about it if I hav, for I write for you and you only, and you will hav to excuse me. Perhaps you hav learned long ago that I was born in 1799. I am now called "the old Infidel." I don't think any of my acquaintances expect me to turn Christian. I hav had my Infidel creed published in two newspapers in Texas. In that creed I declared that I had once been a zealous Methodist and once been a respectable Presbyterian, and that I yet believe I got as good religion when I was fourteen years of age as any person ever did get. The truth is, I am constitutionally a very religious man.

But I must now break off from my experience and tell you what I began this letter for. I want you to find one dollar within and send me all the leaflets you can afford for that dollar. Of course I shall distribute them gratis. Please make the selection for me.

I hold that I am a good man, but I cannot keep from getting mad while I am reading "From Behind the Bars." As old as I am, I feel that I would travel a thousand miles to get Benedict, Colgate, and Comstock into the penitentiary for ninety-nine years. The book says, "Love your enemies," but I hold that it is impossible. I hold that we should not injure our enemies unjustly; but these three scamps that I hav named deserve the ninety-nine years if they should liv so long.

I see that you expect to breathe fresh air about the first of May. Millions of people will be glad when you enjoy that glorious boon. Let us both try to liv till that day, that we may rejoice together. You will be 61 years, 4 months, 8 weeks; I will be 81 years, 3 months.

Farewell, farewell, J. A. RUTHERFORD.

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[The following letter should hav appeared earlier, but has been unintentionally overlooked.—ED. T. S.]

SARANAC, MICH., Jan. 5, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With the commencement of the new year we presume it not inappropriate to acquaint you, as well as our surrounding brother Liberals, of the progress that we as co-workers, unsupported by any extraordinary ability and influence, and while yet young in experience and unable to announce, sincerely desiring it may in a measure be the result of stimulating into action any inactive organization where services and assistance in their national great and glorious reformation of Christian tyrannicalism is now so decidedly solicited. That there is indeed much work for all to so accomplish much, but a reflection to measure the vastness of the outstretched field before them, yet with the fond recollection of our merited endeavors in the near future encourages and accomplishes results that once looked insurmountable. Within our small surroundings of about one thousand individuals, situated beneath the towering monuments of five Christian obeisances, we are permitted to subscribe the sentiments of one hundred and fifty patriots loyal to the principles of universal liberty and the unjust usurpation of its rights by Christian intolerators who would trample beneath respect the independence once so heroically battled for, and since so fervently cherished by their admirers, who now stand arrayed sustaining the noble efforts, if it can be so honorably achieved and left to be guarded.

As we look back upon the old year, and bid a farewell to its fleeting remembrances we are pleased to receive with much gratification the satisfactory result that favored our energetic endeavor granting to that divine book an unlimited vacation whose services in our public school hav by theology so long been taught as a necessary adjunct usurping an uninterrupted possession for years. But to-day, this day, the dawn of a new era recognizes for once an independent free school where untutored intellects are not subnascent to a Christian creed utilizing the attention that nature's abundant beauties more intellectually educate and instruct. Strenuously did our religious usurpers oppose this just, equitable, and impartial demand. Reluctantly accepting the wish and will of those who hav become cognizant of the impartiality and injustice to humanity and civilization, evidently conceiving an approaching evil that sooner or later perchance was destined to ripen to a complete abrogation of those Liberal principles that our time-honored fathers ordained as a universal enjoyment.

And now, with a more popular, improved Liberal sentiment a League was deemed advisable, that more and better accomplishments might be secured, and, in pursuant, called into favorable consideration the attention of fifty freemen, who felt the encroachments upon their rights, and, in adjudication, subscribed in obedience to the Liberal platform their support and influence as the only thoroughfare that grants to them those privileges.

Eighteen hundred and seventy-nine, as a year indelibly marked in the history of Liberalism, we could not refrain from leaving a memorative landmark sacred to its fleeting remembrance, and an opportunity more favorable was made unquestionable by the appreciative presence of brother J. H. Burnham, of Saginaw City, the eloquent and energetic Hercules of Liberal thought and eloquence, whose forcible and unanswerable arguments carry conviction to the willing listener. Kindly giving us a course of five lectures, an average audience greeted him on Sunday morning, December 27th, in his first lecture entitled "The Destructionists—Who are They?" In the evening his lecture, "Are we Indebted to Christianity for our Civilization?" was attentively listened to by a large and appreciative audience. Monday evening his subject, "Does the Universe Disclose Design?" brought forth again another full house. It was a masterly effort, with telling effect. Tuesday evening came, and, as usual, a good audience honored his well-delivered discourse upon "Liberalism—Its Aims and Designs;" at the close of which a League—No. 129—was organized, enrolling about fifty members, all of whom heartily indorsed the Cincinnati platform, and elected for their president Mr. S. L. Shaw, with S. M. Crawford as secretary. Wednesday evening—New Year's eve—closed the series of lectures, with a continuation of Monday evening's lecture, embracing Evolution. A sociable party, largely attended, after the lecture, closed a most enjoyable and successful entertainment, and one long to be remembered.

In conclusion, Mr. Editor, I think it not inappropriate to state that THE TRUTH SEEKER'S circulation, by our encouragement, has increased within the last year about thirty copies in this little place, which we think well done when we remember hardly one copy was taken before that time.

Respectfully yours, S. M. CRAWFORD,
Sec. Saranac L. L., No. 129.

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BOONTON, N. J., March 5, 1880.

MR. EDITOR: There is no doubt any longer that it is determined to destroy the Liberals, by all means, fair or foul. The mask is thrown off. A man here told me that Robert Ingersoll, and all like him, were worthy of death. He said that is what many more said. Put to death is the verdict. Mark that down. Mr. Bennett should be thankful his life is spared. Yours, LEWIS HAWGENSEN.

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AUBRY, KAN., Feb. 16, 1880.

MR. D. M. BENNETT. *Dear Sir:* My brother in Liberalism, if I hav not forfeited the right to that claim, I at last forward the amount due you on your paper. I hav been so negligent that I am really ashamed to write to you, but all I can do is to own up to it, and if I am forgiven this time I shall certainly try and do better in the future. I often wonder that you could be so lenient with me as to not stop sending your paper to me. I am truly grateful and happy that you hav not done so. I believe I am the only person in this vicinity who takes it. I hav tried hard to get some subscribers in this neighborhood, but our doctrine is not popular here by any means. I hav been told by some that the paper was not fit to be in any man's house who had any regard for his family. To such I would say that this is claimed to be a free country, which I however think is not, and I hav a right to my religious and political views, and shall express them as strong as my intellectual powers will admit me to whenever called upon to do so by an opposition party. Myself and family hav many a time been ridiculed for believing in truth. THE TRUTH SEEKER is my bible, and with it I hav been able not only to combat, but also to defeat any arguments the Christians may bring up on religion. I often feel thankful that I ever came across its path, and that of its noble editor. Hoping that it will continue to liv and prosper, I remain,

Yours truly, ALFRED COLLINS.

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LITCHFIELD, ILL., Feb. 25, 1880.

MR. D. M. BENNETT, *Dear Sir:* I hope you will pardon my neglect to send on pay for the best paper in this country. I take six papers, but I would sooner hav THE TRUTH SEEKER than all of them.

I hope our venerable friend, D. M. Bennett, will come out in good health and spirits at the end of his term of imprisonment; then he will pay them up for old and new. Inclosed you will find post-office order for $9, to be applied as directed. Yours truly, W. J. CYRUS.

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SUGAR LOAF, COL.

D. M. BENNETT, *Dear Sir:* Inclosed please find money order for eleven dollars. And in connection with this small amount of money I want credit for a large amount of sympathy for one who suffers for daring to exercise the rights of an American citizen. May your confinement be short from the exercise of a power delegated to the President of our country.

I differ with your religious views; but, like you and thousands of others in our great country, I insist on unbounded freedom of religious expression by word, press, and mail.

Can't something be said or done that will break down a manifest temerity in a great number of Freethinkers? Freethought is trammeled by fear of public opinion.

Yours in friendship, JOHN S. COLBY.

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JOHNSON'S CREEK, N. Y., Feb. 26 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Though I hav been for over fifteen years a believer in Freethought, and hav done what I could in a manner more or less private to substitute the philosophy of a rational religion for the tenets of the church in the minds of those with whom I came in contact, it is only since I became a reader of THE TRUTH SEEKER that I hav become aware of the extent and perfection of the system of power of the Christian churches for the purpose of crushing and persecuting Freethought and Freethinkers, the effect of which is seen in the imprisonment of D. M. Bennett, the brave and fearless champion of human rights.

For the introduction of THE TRUTH SEEKER into our family, and into that of several others in this vicinity, we are indebted to the presence and efforts in our midst of Mrs. Amelia Colby and Mrs. Olive Smith, of St. Louis, Mo., who are doing truly valiant work in the cause of Spiritualism and Liberal thought both in Johnson's Creek and in Lockport.

Mrs. Colby has delivered five lectures here, and she has so clearly set forth the falsities of church, the parasitical nature of the priesthood, the encroachments of the whole Christian system on our once free government, its wily and dastardly manipulations of our laws to silence and persecute Freethought and Freethinkers under the pretense of protecting our land from the immoralities of obscene literature, that the community has become roused as never before.

Large audiences hav listened eagerly to her fearless and forcible speeches, and masterly arguments, with thrilling interest, while the church looked threateningly on, feeling itself supported by no truth that it could demonstrate, no fact on which to rest as a basis, hav used their only weapons against her, malice and falsehood, and to which they would gladly add torture, and are only hindered by the existing Liberal public sentiment.

In closing I would say to either Liberal or Spiritual societies, if you desire a speaker in your midst who will not only disseminate Freethought, but who will rouse its advocates to life and action in the much needed work of reform and Liberalism, you cannot do better than to avail yourselves of the services of Mrs. Colby and Mrs. Smith, who are about to visit the Eastern cities, and who will answer any calls on their route thither. EMMA TAYLOR.

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West Richfield, Summit Co., Ohio.

SALAMANCA, N. Y., Dec. 23, 1878.

MISS CHURCHILL: I am much pleased with your "Freethinkers' Badge Pin." It is a splendid design, and every Freethinker and member of the Liberal League should hav one and wear it "to be seen of men," and women too, and thus "let their light shine." Send me one as soon as they are completed. H. L. GREEN.

NEWBURYPORT, MASS., May 19, 1879.

MY DEAR MADAM: Your idea of an external and visible sign for the friends of mental liberty, to exhibit to one another on their persons, seems to me very good. In union there is strength. In union there is also conscious strength, *i. e.*, courage. A quiet, pretty badge, such as you propose, can certainly do no harm. I should like to wear one. But it must be pleasing; for part of our mission is to promote beauty everywhere and in all things. To make the world beautiful, and the human life in it beautiful, are the vast results of liberty. We must do nothing ugly, think nothing ugly, feel nothing ugly, wear nothing ugly.

Very truly yours, JAMES PARTON.

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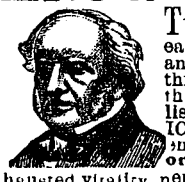
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2. Your petitioners pray that the Postal Laws of the United States may be revised and limited to purely postal purposes and brought clearly within the Constitution, and that all attempts to establish a censorship and espionage over the mails based upon the sentiments and meaning of the matter mailed may be abandoned, and that all fines and imprisonments heretofore imposed under such laws may be repaid or relieved.

3. Your Petitioners respectfully represent that their motive in signing this Petition is not sympathy with nor a desire to further the evils against which those laws are ostensibly directed, and which your Petitioners believe can be otherwise obviated, but from the conviction that those laws on the part of the general government are dangerous in themselves, that they have been grievously abused, and that as precedents they plainly fall within warning of President Madison:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The free men of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Your petitioners therefore earnestly submit that those laws should be repealed or limited to strictly postal purposes, and that the criminal or other objects of government sought to be attained by them should be attained by the ordinary course of governmental administration.

And your petitioners will ever pray, etc., etc.


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DEVOTED TO SCIENCE, MORALS, & FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 12. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, March 20, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

BEECHER calls over-piety "heavenly drunkenness;" and he knows.

THE question is asked, Can the Pope's debts be called roman-tick?

IS THERE any one so unгallant as to object to a second term for Mrs. Hayes?—*Herald.*

PARIS streets are being supplied with illuminated pneumatic clocks, all driven from a central station.

WINSLOW, the sanctimonious Boston forger, has turned up under an assumed name in Buenos Ayres, where he has married again, is publishing a newspaper, and making addresses to Sunday-schools.

IN the poorest quarter of Rome, three weeks ago, a crowd of famishing workmen stopped a cart load of bread, and in a twinkling carried all off. Here is another opportunity for sympathetic newspaper proprietors.

COL. INGERSOLL says that he cannot understand why Cowley should be sent to jail for starving a few children while the Christian God starves a whole nation. Ingersoll is away behind on this. Has he not read that whom God loveth he chasteneth? Just now the Irish appear to be particularly favored.—*Truth.*

THERE were no services in the Baptist church at West Pawlet, Vt., on the evening of March 7th, because, as the pastor said, "it was so muddy." Wonder if mud affects the operations of the devil very much? The Lord must hav been sorely disappointed in not hearing from them that night. But we presume he was not much displeased, as he has not struck anybody with lightning, and he shoved the sun up Monday morning at the usual time. Do those Baptists suppose the Lord will postpone the Resurrection day on account of mud?

ALBERT DUMAR, thirty years of age, who says he is employed by the Newark Bible Society, to distribute tracts, was arrested a few days since in Brooklyn and taken before Justice Courtney, on a charge of stealing ten dollars' worth of books from Mrs. Amelia Zoller, of Hall street. The accused had a clerical appearance, as he was dressed in a black suit, and wore a white neck-tie. Mrs. Zoller swore he was the thief, and he denied it, and offered a bundle of tracts as evidence of his good character. The accused was committed to jail until the justice can make inquiries concerning him.

THERE is a deal of religion in the world which is not very unlike the German, of whom we heard the other day. When he went to the registrar's office he was asked, "Are you a Protestant?" and he replied, "No, sir." He was asked again, "Are you Catholic, then?" and he once more replied, "No, sir." "Then, of course, you must be a Lutheran," was the last question, and the Teuton, somewhat puzzled, answered, "Well, if I am anything I am Lutheran. Now I think of it, I believe I inherited something of the kind on the mother's side."

MR. BEECHER took ground yesterday in favor of taxing church property as other property is taxed. It is a long while since the *Eagle* held that to exempt a church is, in effect, to force the community to support it. Every Jew and Infidel is compelled to assist in paying for the church that does not pay its own share of the taxes. In principle there is no difference between this system and the direct maintenance of an established church out of the public treasury. Churches are in the nature of luxuries, which those who enjoy ought to pay for.—*Brooklyn Eagle.*

THE *Evansville Journal* tells these two stories: "Col. Ingersoll, while walking in front of the hotel yesterday, was approached by 'Rooster,' the cross-eyed little newsboy, who is about two feet high and a most forlorn looking little fellow. 'Take a paper, sir?' he said, holding up one to the gigantic pagan, 'take a paper, sir? All about Ingersoll.' 'Ingersoll,' said the Colonel, 'what's Ingersoll been doing?' 'I dunno, sir,' said Rooster, hopelessly, 'but something orful, I expect,' The Colonel took the paper and gave the astonished boy seventy-five cents as a reward for his unconscious humor. While in the city, Col. Ingersoll met some old acquaintances from Shawneetown and began inquiring of others. Among them was an honest old woman, who supported herself at the wash-tub 'And she's washing yet, you say?' asked the Colonel, 'Yes, but she's getting rather old and feeble to keep it up much longer.' When Mr. Bowman, of Shawneetown, went home he carried fifty dollars in his pocket as a present from Col. Ingersoll to the old washerwoman. It's worth paying a man like that $600 a night if he spends it all in this manner."

THE recent release of John Brown Smith from the jail in Belchertown, Mass., will not be a great surprise to those who saw in it a hopeless contest on the part of the town against Mr. Smith, in which it must ultimately giv way. It has been proved that the poll-tax is not collectible in the same sense as an ordinary debt, if the citizen chooses to resist its payment, or if he has not the property with which to satisfy the tax collector. But Mr. Smith was not imprisoned so much because he declined to pay over his $2,00 bill to the Belchertown collector as because of his radical views on our social system. His was a case of outrageous persecution, the collector disobeying the instructions of the district-attorney and failing to attach property so that he might satisfy his personal prejudices and dislikes. It is rather an expensive lesson for a small borough like Belchertown to learn, and we are inclined to think she won't be anxious to repeat it again very soon. The *Journal* has made Mr. Smith's case its own, since his imprisonment, so far as his opposition to the poll-tax was concerned, and it views his release with no small degree of triumph and satisfaction.—*Hampshire County Journal.*

### CLERICAL ERRORS.

Ten recent incidents of "clerical error" may be briefly summarized:

Ten little parsons, preaching love divine,
One kissed his servant girl, then there were nine.

Nine little parsons, preaching sinners' fate,
One kissed his neighbor's wife, then there were eight.

Eight little parsons, smoothing paths to heaven,
One kissed his boarding-mistress, then there were seven.

Seven little parsons, exposing Satan's tricks,
One starved the children, then there were six.

Six little parsons, preaching Christ alive,
One got slinging arsenic, then there were five.

Five little parsons, preaching, sin no more,
One shot his sexton, then there were four.

Four little parsons, preaching Calvary,
One got horsewhipped, then there were three.

Three little parsons, preaching Christ as true,
One cut his baby's throat, then there were two.

Two little parsons, following the son,
One beat his child to death, then there was one.

One little parson, just for pious fun,
Eloped with a deacon's wife, then there was none.—*Brooklyn Eagle.*

IT seems a little odd that no biography or biographical sketch has been written of James Parton, the most noted of American biographers. Personally, he is so very retiring, he goes so little into society, that he is hardly known outside of his books. A native of England (he was born in Canterbury under the shadow of the famous cathedral), he is of French Huguenot descent, one of his ancestors, Pierre Parton, having crossed the Channel and settled in Kent. All the Partons hav been men of the people, farmers or millers, with plain, simple ways, and a tendency to Liberal opinions. The biographer lost his father when he was six years old, and at that tender age came to this country, living most of the time in or near this city until he removed recently to Newburyport, Massachusetts, now his permanent home. He was very poor in his youth, but got a very fair education, with much trouble, and at seventeen taught a private school for six or seven years. He had always had a fancy for writing, and after awhile was engaged on the *Home Journal* at ten dollars a week by N. P. Willis. His first book was the "Life of Horace Greeley," which sold forty thousand copies, and established his reputation and the line of his talents. He has published more than a dozen works, all of which hav been very popular. On the "Life of Voltaire," which he has substantially completed, he has been engaged twenty years. It has been a labor of love, and he thinks it by all odds his best production. He says that an industrious and capable writer can just exist—no more; that by a compromise, not dishonorable, but exasperating, he can, during his best years, earn $7,000 or $8,000 a year (very few authors hav ever been able to do this in America), but that no man should adopt literature as a profession unless he has a fortune or can liv comfortably on $2,000 a year. Parton prepares his books with the greatest care and painstaking. He spends far more time in collecting his material than in putting it into form. In doing his "Life of Greeley," he traveled through New Hampshire, Vermont, New York, and Pennsylvania to gather incidents of his early youth. So with the "Life of Jackson." He visited every place where Jackson had lived, beginning in the cellar of the house in which his hero had been born. He works regularly and by system; writing from 8 A.M. to 1 P.M., then dining, and taking exercise in the afternoon. Later he reads and examines authorities, but puts away all his tools after dark. For twenty-five years—he is now fifty-seven—he has been one of the most indefatigable and conscientious members of the literary guild, having always refused to do any kind of work which he deemed unworthy merely for temporary notoriety or pecuniary gain.—*Times.*

MR. STUART ROBSON in the Detroit *Free Press* defends his profession against the attacks of a clergyman of that city who impugned the morality of actors and actresses. He gets back on the clerical gentleman in a rather severe manner: "The Rev. A. T. Pierson, in his attack on the stage, is quoted as saying that 'the green room of the theater is often no better than the infamous third circle that in some theaters opens directly into the house of shame.' Is it not time for the clergy to stop their misrepresentations of a profession whose moral record, by actual statistics, is far superior to their own? If there is reason for supposing that the door of the theater opens into the house of shame, is there not stronger reason for supposing that doors of many churches possess the same questionable qualities if we may judge by the large percentage of clerical scoundrels who use them? If we are known by our fruits, how do the actor and preacher stand before the law of God and man? There is scarcely a prison in this country or Europe that does not contain 'members of the cloth.' Some are imprisoned for theft, many for murder, but the principal occupation of these unfortunate gentlemen seems to hav been the destruction of homes and the betrayal of innocence, though the greater number of these criminals escape legal punishment through the holy horror that many clerical bodies hav of 'an exposure.' Not that they desire to shield Brother Chadband, oh, no! but if it were known, 'scandal would be brought on the church.' It was this policy which saved the Reverend Kalloch in Boston some years ago from the church's condemnation, but the tax-paying, law-loving citizens were less forgiving, and this pious scoundrel, who denounced the theater as a house of shame, was forced to fly from a city which he had disgraced. The last Sunday-school speech made by that reverend rascal, Cowley, the pious glutton, who has been systematically starving poor little children, was a warning against the sinfulness of the play house. Persons of this class heartily indorse the Reverend Pierson's view of the stage. In this connection it may not be amiss to say that I challenge the Reverend Pierson to name a single state prison which numbers among its inmates an actor, and I will contribute $100 to the Irish famine fund if he can name a single state prison that does not hold a preacher. In conclusion, if the Reverend Pierson really believes that the influences of the stage are so demoralizing, and the teachings of the pulpit so elevating, how does he account for the small percentage of convicted crime among the players, and the very large percentage of convicted crime among the clergy? The pulpit has been thundering against the stage for 5,000 years, and yet it lives. As intelligences advance the strength of the drama increases. The preacher Calvin denounced it as a "covenant with hell;" the player Shakspere immortalized it as the "beloved of heaven." The bigoted wickedness of the preacher has caused the world much suffering. The beautiful character and inspired works of the player hav left an influence for good which will endure to the end of time."

## Events of the Week.

THE small-pox is prevalent in Paris.

TWO NEW Atlantic telegraph cables are to be laid immediately.

TWO girls lost their lives in a burning building at Dennison, Iowa, on the 12th.

C. C. TAYLOR, city editor of the Philadelphia *Times*, committed suicide on the 14th.

THE Rev. Charles M. Jacobs, of Annapolis, Md., has eloped with another man's wife.

MANY immigrants from the famine stricken districts of Europe are arriving at this port.

FIVE female school trustees hav been elected at Middletown, N. Y., by handsome majorities.

THE United States is about to establish commercial colonies on the west coast of Africa.

NINE cars were wrecked and two lives lost by a railway accident at Hopetown, Ohio, on the 12th.

THE recent walking-match in San Francisco between O'Leary and Weston was won by the former.

NEARLY a million dollars' worth of live stock has starved and frozen to death in British Columbia this winter.

THE Russian government is making arrangements to exile its many Nihilist prisoners to an island in the Pacific.

EIGHT thousand piano-makers in this city hav been thrown out of employment by a lock-out among their employers.

A WEALTHY widow lady, cousin of Senator Conkling, was burnt to death at her residence at Norwich, N. Y., on the 12th.

AN effort is being made in France to expel the Jesuits from that country. If expelled, they will inflict themselves on Spain.

ASSISTANT Secretary Hawley, of the Treasury, has resigned in order to become a candidate for the governorship of Illinois.

A PIOUS and prominent citizen of Richmond, Va., editor of the *Planters' and Farmers' Magazine*, has forged and fled. Loss, $28,000.

A MAN in Howell county, Mo., recently murdered his two nieces to get possession of a small sum of money left them by their father.

THE life of the Russian dictator, who was recently shot at by an assassin, was saved by a coat of mail which he wore under his clothes.

A GREAT fire occurred on the 8th at a weaving works in Moscow, Russia. Twenty-four persons were burnt to death and twenty-nine injured.

KEARNEY, the California agitator, was recently arrested for threats made by him in one of his political speeches against the capitalists of San Francisco.

THE Salvation Army, which has just invaded this country from England, commenced operations at Harry Hill's theater, this city, on Sunday night last.

THE ex-Khedive of Egypt, who has been, with his harem, residing at Naples since his deposition, has been obliged to leave that city to avoid a prosecution for bigamy.

THE Afghans hav risen against the English again. They recently captured and sacked a village near Cabul which was garrisoned by a small force of English troops.

TEN men were blown to atoms by a boiler explosion at Frankfort, Ind., on the 11th. The building in which the explosion took place, a large flax-mill, was completely demolished.

ANARCHY and famine appear to prevail to an alarming extent in Turkey at present. The provinces are overrun by brigands, and there is much starvation in Armenia and Kurdistan.

THE steamship Montana, from this port for Liverpool, was wrecked near Holyhead, on the Welsh coast, on the 12th. Passengers and crew were all saved. The vessel ran ashore in a dense fog, while the pilot was asleep.

THIRTY villages on the Austro-Russian frontier were recently flooded by an overflow of the Vistula river. Many of the villages were completely destroyed, and thousands of the unfortunate villagers are without shelter or food.

# Communications.

## What Is Liberalism?

AN ADDRESS DELIVERED BEFORE THE WAYLAND (N. Y.) LIBERAL LEAGUE, DEC. 4, 1879, BY G. W. MOREHOUSE.

MR. PRESIDENT, LADIES, AND GENTLEMEN: The question, "What is Liberalism? What are its uses, aims, and probable action and influence?" is beginning to be asked. The time has come for Liberals to freely express their views, that people may better understand and appreciate the principles and objects of our organization. It is easy and natural for wagon-wheels and men to keep in old ruts. The pioneers in any great undertaking have hard work to clear away useless obstructions. Most men are naturally timid and conservative, holding fast to the old and tried, even long after it has been found wanting, and after newer and better ways have been discovered by the pioneers of thought and of action. Liberalism points to a little-used road, and declares that it is incomparably safer and better than any of the old highways, and that it demonstrates facts and recognizes principles that are sure, in practice, to vastly improve the condition of mankind. Although it is easy enough for the Liberal to prove that he stands firmly upon the rock of truth, and that his intolerant opponents stand trembling with apprehension upon the shifting sands ef error, yet all real advance must be gradual, and every true friend of mental freedom will learn to be patient and to tolerate all conflicting views, however absurd and pernicious they may be.

Liberalism makes war on no man's creed. It is willing that every man should enjoy the right to his own belief, and to worship or not worship, according to the dictates of his own conscience. It is ready to defend the rights of any persons, even those of its most bitter opponents. The primary object for which the National Liberal League has been organized is to secure to ourselves the same rights that we so freely concede to others. Our opponents have unfortunately inherited, through the ignorant and intolerant centuries, the habit of claiming unjust and unfair exemptions and privileges, and the still more dangerous practice of visiting upon the heads of those who presume to wander aside from the old ruts into the beautiful and instructive byways of nature and of reason, persecution more or less pronounced, political and social ostracism, and opprobrious epithets. Liberalism means progress and fair play. Its principles are as deep as the human mind can fathom. Its field of labor is co-extensive with the planet on which we live.

The first great practical object of the Liberal organization is, in the language of Article II, of the Constitution of the National Liberal League, adopted at the organization of the League, at Philadelphia, July 4, 1876, "to accomplish the total separation of church and state, to the end that equal rights in religion, genuine morality in politics, and freedom, virtue, and brotherhood in all human life, may be established, protected, and perpetuated." This principle of the complete secularization of our government in all its functions, and throughout all its various branches, really covers all that Liberals expect to accomplish through civil government. This we have a right to work for; this we have the right to demand.

Ever since the formation of our national government it has been the boast of our citizens that here was the home of personal, political, and religious liberty. In the palmy days of human slavery, when nearly one-eighth of the population of the country were held, and bought, and sold, as personal property, this country was proclaimed from the platform and the pulpit to be the land of liberty. Inconsistent as such talk appears to us now, the man who laughed at it then was called a fanatic, and many other hard names. Now we are told by our political and clerical orators that we are enjoying perfect religious liberty; and Mr. R. B. Hayes, in his last Thanksgiving proclamation, tells us that "civil and religious freedom have gladdened the hearts of our people" during the past year; and, continuing, speaks of this country as "the habitation of liberty and justice." Again history repeats itself, and there are none, except the Liberals, to point to the inconsistency and injustice of the statements; and they are met, as before, with that old weapon—which is the last resort of those without argument—of calling names.

Now, one of the best ways to show what Liberalism is is to show what it opposes. I shall, therefore, attempt a necessarily limited inquiry into the question as to what sort of religious liberty and equality we are now enjoying, and see if our orators and officers are justified in lulling the people into the slumber of indifference by such statements as we have referred to.

For the sake of the argument, we will say that I am a Presbyterian and you are Methodists. Is it religious equality and justice, is it in accordance with the spirit of our national Constitution, is it right and fair, that we Presbyterians should have our church property and our ministers exempt from taxation, while the property of you Methodists is not exempt, and you, therefore, have to bear more than your proportion of the burdens of government? You have to pay for governmental protection for yourselves and us too, we going scot-free. Is it fair thus to throw a double burden on you? is it manly on our part to shirk, in this manner, our portion of the public duties, and take what we have not paid for? This is the unenviable position in which all the Christian churches are found to-day. They accept the exemption of their church property, and their ministers, up to a certain amount, from their part of the implied governmental contract, holding the government to its part of the contract to afford protection to their property and person; and other religionists, non-religionists, scientific apparatus, and lecture halls, and all other kinds of property, are taxed at a higher per cent to make good the deficiency. It has been estimated that at the present time there are some $500,000,000 of church property exempt from taxation in the United States. Now, the Liberals want to stop this leak, tax all property alike, put all sects and religions, philosophies and sciences, on an equal footing, letting "nobody dance only those who are willing to help pay the fiddler." Is it not a virtual confession of weakness, of inability to stand alone, for any organization to accept or secure exemption from its fair share of the burdens of government? Liberals would scorn any proposition to accept any special privileges at the expense of others. All we ask and all we will take—and we will not willingly take less—is fair play—an equal chance with the rest of the citizens of this great republic.

Another wrong that Liberals oppose is the introduction into our public schools of any form of sectarian or religious instruction. This is contrary to the fundamental law of the land, and is also a misappropriation of public funds, collected alike from Jew and Gentile. Our common schools are designed to give our children a knowledge of the elementary branches, to give them the tools with which they may carve out for themselves a higher education; to teach them how to learn, that they may become good, intelligent, and useful citizens.

Religious instruction may be properly had at home, in parochial schools, and at church, and cannot be had at public expense, and at the same time secure the perfect separation of state and church necessary to prevent those gradual and insidious encroachments that have so often heretofore in the world's history deprived people of their dear-bought and cherished liberty. There is nothing truer than the saying, "Eternal vigilance is the price of liberty." What would be thought of either political party if, having the power to do so, it should introduce its platform and speeches into the schools for the purpose of gaining recruits, or on any other pretext? Why, sir, it would be very politely led out of the door by the nape of the neck. This would also be the fate of direct denominational interference. In guarding this great citadel of human rights the sentinels on the ramparts must watch closely, for there are myriads of indirect approaches, and even now our liberties are being undermined and impaired little by little.

So active and zealous is this religious and sectarian propagandism beyond its legitimate sphere, in schools, in our legislative halls, in public prisons, in the army and navy—everywhere where secular government should be permitted to rule alone, everywhere using the people's money and the people's time—that it would seem as though they were fearful that there might be a lapse of memory and habit, long enough to permit the dawn of doubt and reason.

Liberals are also opposed to Sabbatarian laws, and demand their abrogation. We want no man's rights interfered with; we want no one molested; we want every person left free to worship; we want good order enforced. We do not propose to interfere with the pulpit, but we do demand the right to engage in intellectual and recreative pursuits on Sunday without being law-breakers, and without being stigmatized as Sabbath-breakers. We claim that it is the natural and inalienable right of every person to do as he pleases on any day of the week, provided, however, he does not in any way interfere with any one else. Every man should have the right to enjoy himself and use his time, according to the promptings of his own conscience, if that conscience of his is sufficiently cultivated to keep him from molesting his neighbors. We want the individual cultivated and improved. The motto is, "Individualism." Give each man an equal chance. No old Blue laws, no penning up and tying down this living, growing, progressing human organism; no making every man toe the same chalk-line, no cutting out the suit and then fitting the man to it; but let every person worship, rest, and recreate in a hall with or without the steeple, in the green fields or by the health-giving and beautiful lake or seaside, on the mountain or in the forest, in the house circle or out among the sweet-scented and lovely flowers; let him enjoy nature's bountiful feast spread all over this ornate globe, and reaching out in every direction into the infinite expanse of the starry heavens. In fact, gentlemen, we want to breathe free. On the one hand, we do not hanker after the puritanical Sabbath, and on the other we do not care to accept as the best attainable the continental European Sunday. But this American people, a mixture of all races and creeds, want as many different kinds of Sunday observance as there are different notions on the subject, with legislation to protect all alike and favor none.

Laws forbidding lectures, entertainments, public expositions, and pleasure trips on days when men are not at work, encourage idleness, and idleness is the parent of mischief and crime. It is often the case that working men and business men are unable to leave their work or business except on Sunday, and it is a special injustice to them to deprive them of the only opportunity they have to seek healthful and invigorating recreation. Of course the strict old Blue-law observance of the Sabbath would fall more lightly on a class of men who earn their living on that day, and have all the rest of the week to enjoy themselves in any way they may desire. May the time soon come when every man and every creed will stand equal before the law.

The Liberal League demands further the "cessation of all appropriations of public funds for religious instructions, or religious purposes of any kind." If time is money, the wasting of the people's time in public fasts, festivals, holidays, Sabbaths (taking for such purposes in a lifetime of three-score years and ten, more than ten years), would come under this head, and should cease. A single appropriation of time or money for the benefit of any church or religion makes to that extent that church or religion a state church or religion. The state has invested that much for that purpose, and indicated a preference. That such action is a violation of the doctrine of total separation of state and church is evident, and extended argument is unnecessary. Many appropriations and privileges that it would be impossible to obtain directly for such purposes are got through our legislative bodies indirectly. One of the favorite methods is to help the great work of education by voting a benefit to some institution of learning, and it turns out in the majority of cases that such school is run in the interest of some religious denomination. So the state is indirectly aiding religious propagandism, and that to influence young minds that ought in reason to be left free from bias until time and culture have matured the judgment. It is the first duty of every patriotic citizen to so act, and so vote, as to prevent any further appropriations of this character.

The League favors the "substitution of simple affirmation under the pains and penalties of perjury for the judicial oath." Last September, during the trial of a criminal case in Nashville, a man named John H. Dixon was ruled out as a witness by the presiding judge because of his religio-scientific belief. He stated among other things that he believed in the Darwinian theory of evolution, which is now accepted by nearly all scientific men. Indeed, Prof. Marsh, than whom there is no better authority, in an address before the American Association for the Advancement of Science, referring "to the unanimity of scientists upon this theory," said, that "to doubt evolution to-day was to doubt science, and science was only another name for truth." It is a poor compliment to men in this age of the world to doubt their truthfulness unless they are influenced by fear of some dire punishment in the misty future. There are men who seek the truth and tell the truth because it is the truth, and not through fear. There are men who, without pay and at great expense, devote the best portion of their lives to the discovery of absolute, demonstrable truth, encountering persecution from the interested, and sneers from the ignorant. Are they to be discredited as witnesses because their habits of investigation have taught them to require much evidence, and because their perfect love of truth has cast out all fear? It would seem that that period in the enlightenment and evolution of mankind had now been reached in which it would be safe to give every man an equal chance. Belief in any particular theological standard does not make men truthful, and, on the other hand, disbelief does not necessarily make them liars. The causes that go to form the character of the man lie deeper than this.

The League is in favor of the freedom of the mails, irrespective of the political or scientific character of the literature sent; but is utterly opposed to the dissemination, through the mails or in any other way, of obscene literature. It has become necessary for the League to define its position upon this point, for the reason that interested parties have unjustly, maliciously, and wilfully claimed to the contrary. The charge has been made in such a way as to lead any fair-minded man, who has taken pains to investigate the case, to the irresistible conclusion that the real object of the calumniators is to prevent the circulation of arguments and facts upon religious, philosophical, or social questions that do not happen to accord with their own notions. These gentlemen are perfectly willing that everybody should enjoy

the right to think as they do themselves. They are ready and willing to think for all mankind, and this is what they call political and religious liberty. When they practice the precept of Confucius, "Do not unto others as ye would not that others should do unto you," paraphrased in the Golden Rule of the gospel, then and not until then, will liberty make America her home. The motto of the Liberals is the essence of liberty: "Accord to all others every right we claim for ourselves."

We ask for simple justice, one of the objects to establish which the Constitution of the United States was made. How justice is now meted out to those who disagree with the ruling classes, and are therefore presumed by them to be wrong, is well illustrated in the case of Mr. D. M. Bennett. Let me say right here that there is no liberty where men are not protected in their right to be on the wrong side of any question, and to maintain their position freely by argument. D. M. Bennett is a Freethinker, and is the publisher of a paper in New York city, called THE TRUTH SEEKER. He is also the publisher of numerous books and pamphlets, such as the writings of Professor Newman, R. G. Ingersoll, Thomas Paine, Voltaire, and Underwood. It is part of his business to sell books of like character not published or printed by himself. He is furthermore the author of several books and tracts on kindred subjects. This business he had the right to carry on in a free country, and, with just administration of the laws, could not be punished. He is an earnest, energetic man, and his business grew rapidly. The Society for the Suppression of Vice, organized ostensibly for a good purpose, under the auspices of the Young Men's Christian Association, soon marked him for their victim. From their point of view his business was pernicious, and they wanted it stopped. In 1877, their agent, Anthony Comstock, procured the indictment of Mr. Bennett, and made thorough search of his stock of books. Only two pamphlets were found which, "by hook or crook," could be made to appear objectionable; but on the works being shown to the Department of Justice, at Washington, the case was ordered to be dropped, for the reason that the books were not deemed unmailable under the United States postal law, designed to prevent the mailing of corrupting literature. Agent Comstock, thus balked in his effort at religious persecution, swore vengeance, and kept a sharp watch on the doings of Bennett, hoping to entrap him. His opportunity occurred in the case of a small pamphlet, called "Cupid's Yokes," a book written by Mr. Heywood, and neither printed nor published by Bennett. This was in November, 1878. The Attorney-General of the United States, in speaking of the dull, unwise, short-sighted, but not obscene, book, "Cupid's Yokes," said: "While it seems to me a publication not desirable to be made, I am aware that there may be much difference of opinion upon the subject, and do not confound it with those obscene publications, the effect and object of which is to excite the imagination and inflame the passions." This is the opinion of any fair man, competent to judge. But Mr. Bennett must be crippled. He had, as I think, unwisely sold the pamphlet, and sent it by mail, claiming he did not agree with its author, but sent it to vindicate the right of any one to mail such a book. Comstock got him indicted, and in due time he was brought to trial before Judge Benedict, of the United States Circuit Court. A more one-sided and unjust substitute for a trial has not been seen since the Star Chamber proceedings, or the criminal trials of the infamous Judge Jefferies. Bennett was not allowed to prove innocent intention; not allowed to introduce the book, so it could be judged of by its general scope; not allowed to bring authors and publishers to show how it ought to be classed; not allowed to show that it was purer than books that are standard, and found in every household, but was condemned on a few detached passages in the book, principally quotations from standard works, and was only allowed to prove his good moral character. He was sentenced to pay a fine of $300 and be imprisoned at hard labor for thirteen months in the Albany Penitentiary, where the old man (upwards of sixty years old), with his hair and whiskers trimmed off, and dressed in prison garb, is now working out his sentence. An avalanche of petitions, containing nearly 200,000 names, was sent to President Hayes for his pardon—for the pardon of a man who had committed no crime; but Hayes declined to interfere, and there is one loyal heart, thanks to Mr. or Mrs. Hayes, now beating its life away in Albany Penitentiary that "civil or religious liberty has not gladdened" (to repeat the language of the Thanksgiving proclamation). And this is freedom in the best country on the globe in the last quarter of the nineteenth century of the Christian era. An old man taken away from his business and friends, shut up with criminals, and compelled to learn a new trade; thirteen months of the remaining few years of his natural life wrested from him by the strong and cruel hand of power. And why is it done? Simply and solely because he is D. M. Bennett, and dares to let the wide world know the fact. And this is justice!

The degree of civilization of any people may be known by the manner in which they treat their women. From a condition of servitude and mere merchandise, subject to barter as other property, as is the custom among the more barbarous tribes, women have risen until, in this country, they stand higher than anywhere else on the globe; but still, even here, they are the vassals of the stronger sex. Women who require protection in person, and in thousands of cases in property, are not permitted a voice in making the laws by which they are governed and supposed to be protected. They are taxed without representation; certainly a gross injustice. They are more intelligent to-day, in spite of their more limited chances, than many who exercise the right of elective franchise. Their very presence brings to every place a purer atmosphere. They may—God knows no one else can—purify the corrupt and stinking cesspool of party politics. I, for one, fully indorse the proposition of the Liberals to tender to them the ballot, which, of right, belongs to them, and invite them to undertake the job. Uncle Sam's old house needs cleaning, and many an ancient cobweb awaits the new broom.

The Liberals have placed a plank in their platform covering the question of intelligent suffrage. In a republic, where all power is vested in the people, it is evident the masses of the people must be honest and intelligent to successfully run the intricate machinery of government.

Recognizing the danger arising from ignorance, the most prosperous states of our nation have provided public schools for the education of the future citizens of the republic. In some sections of the country this precautionary measure has been and is neglected. Some of them have no provisions made for, or at least possess most crude and inadequate means of, education.

The Liberals propose to amend the Constitution of the United States, requiring each state "to maintain a thoroughly secularized public school system and to permit no child within its limits to grow up without a good elementary education." When this is accomplished, it is proposed to make "universal education the basis of universal suffrage."

To successfully maintain for the generations to come a government "of the people, by the people, and for the people," we must have higher standards of intelligence, honor, and morality. To this end we must educate. A little learning, with all due deference to authority, is not a dangerous thing, but more is better. It is not possible to get too much. Education will improve the individual; make him a better and more useful citizen; give him a more humane feeling toward other citizens and a better appreciation of them and their peculiarities, and will tend to remove discord and sectional bitterness and help to make us a united, prosperous, and contented people. We should inculcate breadth of view and charity toward all.

There are other reforms that are pressing. Practical measures are needed to secure equal civil and religious rights to every person.

Justice ought to be administed in such a way as to make it cheap—cheap enough so the poor man can obtain his rights and afford to maintain them. The present system, in its working, is unnecessarily expensive. To bring about the best attainable result, a new factor must be brought into politics, and that new factor is conscience. The salvation of the country demands it. There must be no privileged classes. Men must have the courage of their best convictions of duty. Let oppression and stealing cease.

The conscience party of the future will receive the active support of every true Liberal. It takes no prophet to foretell that the time will come when the Liberals, like the old Abolitionists, will be a power in the land, and a power for good. We will stand fearlessly upon principles, unmoved by unpopularity or momentary failure. In our keeping is the hope of the future. Our principles are as true as fate and as enduring as the granite that underlies the solid earth on which we stand. Ignore the principles the Liberals advocate and the doom of individual liberty is sealed. Every man and woman must be allowed to think for themselves. There must be absolutely no aristocracy of thought.

The mission of Liberalism is not to tear down and destroy, but to build greater and better than those who thoughtlessly follow the waning ideas of a less enlightened age have ever thought or dreamed. We well understand that the task we have undertaken is no light one. We fully recognize the great strength of the powerful organization arrayed against us, but we have one bright ray of faith to cheer us on—faith in the truth; truth, tested by doubt, based on evidence, and rooted and grounded in the unchangeable laws of nature. We believe that truth cannot injure, but is safer for every man, woman, and child than any form of error, however flattering and seductive it may appear. And believing this, we steadfastly believe in its ultimate triumph. The evolution of the human race will turn the defeat of to-day into a glorious victory in the brighter time to come; and, in the beautiful language of the poet, Bryant,

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshipers."

## The Doctrine of the Predominance of Law.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A much esteemed contributor to the columns of THE TRUTH SEEKER recently made the statement that "religion never was and never can be a matter of the reason, but of the emotions." I infer from the above remark that the writer thereof believes that the human reason is infallible in itself and that it is not dependent upon premises to govern its conclusions.

Now, wrong premises will lead the human reason to wrong conclusions, and under this head religion can be a matter of reason as well as anything else. It was not emotional, it was rational, for the orthodox religionists to say, in the words of the "New Hampshire Confession," that "the wicked will be sentenced to suffer eternally in hell on principles of righteousness;" it is reasoning from the false premises that "man, by voluntary transgression, fell from a holy and happy state, and that all the evil he now commits is not from constraint, but choice."

The emotion in religionists is caused by the conscious reasonableness of their claims. A doctrine consciously reasonable from certain premises is the cause of all the emotionalism in every system, political or religious.

Another much esteemed writer to THE TRUTH SEEKER, in order to meet the demand of the times, advocates the "supplanting of a religion by a religion."

Now, no new system can be introduced without a reasonable foundation to build upon; and as reason is dependent upon premises to lead it to a conclusion, true premises are first in order. There must always be some authoritative basis for action, so that the people who are about to take a new departure can do so confidently.

Before Luther dissented from the church of Rome the pope was, chiefly, the supreme authority for doctrine throughout Christendom. Luther gave the people the Bible, which he reasoned and claimed was the infallible word of God and the only authority by which their reason must be governed. At the present time no real unity of action among Liberals can be secured without some fundamental authoritative standard is set up to lead their reason to right conclusions.

We hav outgrown the doctrine of Bible infallibility, and the question forcibly comes to us, What is greater than the Bible? The answer is obvious, and we must admit it as Rationalists, that if there is any authoritative standard which ought to govern the Liberals of this age, that authoritative standard is science. It is safe to supplant the Bible by science, for science can never destroy the truths of the Bible, but will verify them if there are any there. As the Bible doctrine of justification by faith led Luther to contend for individual liberty of conscience, the scientific doctrine that all matter and phenomena are subject to the power of universal law ought to lead all men to grant one another the inalienable right of being true to the principles of individual differentiated organization. If Luther could logically preach justification in individual belief by faith, scientists can logically preach justification in dissenting from the superstitions of this age by the doctrine of the predominance of law in nature. Harmony is the condition which we seek, but it need not be secured at the price of individual hypocrisy. Each individual has a vision peculiar to himself, so let the doctrine of the predominance of law in nature invoke charity from the heart of every differentiated human organization. Yours for the truth,

*Minneapolis, Minn.*, Feb. 29, 1880. JOHN MADDOCK.

## Pulling Down Without Building Up.

Says Lecky, in his "History of European Morals," vol. I, page 53:

"Among the many wise sayings which antiquity ascribed to Pythagoras, few are more remarkable than his division of virtue into two distinct branches—to be truthful, and to do good."

And in a note Mr. Lecky adds:

"The opposite view in England is continually expressed in the saying, 'You should never pull down an opinion until you hav something to put in its place,' which can only mean, if you are convinced that some religious or other hypothesis is false, you are morally bound to repress your conviction until you hav discovered positive affirmations or explanations as unqualified and consolatory as those you hav destroyed."

I commend the above to those who think that "an organ of pure negation" is not needed and maintain that "a religion can only be supplanted by a religion." ANTICHRIST.

## Names Wanted.

Will all social Radicals living within a radius of one hundred miles of Cedar Rapids, or at a greater distance, if they can attend a Fourth of July celebration at that place, or in any way assist, please write at once to the undersigned or to Mrs. M. M. Reed, Cedar Rapids, Iowa?

"Man feels through darkness for the hand of help,
And woman, made almost a perfect seer,
Through hastening sorrows and through hope deferred,
Dares dream of purer, loftier things
Than can be found within the prison walls."

Address E. C. Walker, Norway, Benton county, Iowa.

# Communications.

## If Not Material, What Is It?

To the Editor of The Truth Seeker, *Sir:* I wish to notice a few points in an article by William J. Gorsuch, also wish to notice M. Babcock. Both articles appeared in your issue of March 6th. I desire in this article to lead our Materialistic friends out of a mistaken idea which they seem to hav fallen into in regard to matter and spirit. I believe that Spiritualists should not say that man is a spirit, as a wrong idea seems to be conveyed thereby. We are often asked by Materialists if spirit is immaterial. I cannot conceive of an immaterial something, hence say that spirit is matter in a more refined condition than matter we see and handle.

The writer is a Spiritualist because he can't help it, and has had many lively arguments with Materialists; and though they generally sneer at Spiritualism and think that those who advocate it are a little soft on top of the head or hav a disordered stomach, yet we love the Materialists; they are laboring to free humanity; thus far we are in the same boat and are working for the same grand, noble purpose, and we can afford to take their sneers and jeers good-naturedly, as we are in advance of them so far as evidence of a continuation of life beyond the grave is concerned. Yes, we are ahead on that score.

A certain musty old book says, "Whom the Lord loveth he chasteneth;" and we wish to chasten our Materialistic friends quite sharply. They do not believe in orthodox faith, and pride themselves on going on facts. Yes, they are a matter-of-fact set of fellows; no assertions for them; they want the facts; scientific facts, if you please. We are compelled to say that Materialists, as a class, whom we hav talked with, make more assertions upon the point of future existence, in the same length of time, than any other class we hav talked with. They say life is the result of organization. How do they know? They say when the body dies the man ceases to be a living entity. How do they know? They say life beyond the grave is past finding out and belongs to the unknowable. How do they know? They say we hav had no evidence of a future life. How do they know? They say we are mistaken, deceived, and that it is all imagination. How do they know? Tables and pianos hav been raised to the ceiling, and they say electricity does it. They can't say, with Charles Beecher, it's the devil, for they don't believe in his satanic majesty. They say it is odic force, electricity. If a few sitting around a table with their hands on it will bring in the aid of electricity so that it is moved about or lifted up, it is strange that people hav not learned ere this that when a building is to be moved all that is necessary is to get a few men to put their hands on it and away it goes to the desired spot. Heavy logs could be taken to the mill. Odic force does it. Well, they know about as much about that as the rest of us—simply nothing.

It will soon be thirty-two years since the tiny rap was heard at Hydeville, New York, in the presence of those two young, innocent girls of the Fox family, and all the scientists of the Materialistic school, all put together and boiled down, the very quintessence of their wisdom, hav failed to tell us what produces it. I say it is done by intelligences who once lived in a physical body as we are now, and they say it is not. How do they know? They simply don't know. How do we know? We know by its being demonstrated to us. We say the future life cannot be reasoned in or out. It can be known only by being demonstrated. Our orthodox friends believe they will liv hereafter; our Materialistic friends think they won't. One class is just as well off as the other. It is belief with both. Only when the Materialist gets pretty well cornered he will say he knows we won't liv hereafter, when, in fact, he knows no such thing. The orthodox backs up his position with fact and belief; the Materialist backs up his by a huge pile of assertions.

Now, since we hav got into this, please be patient and follow us through, for we wish now to say something about soul, spirit, and matter, as they are usually termed. We intend to be very careful now, for we are aware we shall get into deeper water than old Noah was in when sailing in that skiff.

We accept the Epicurean philosophy—the atomic theory. We believe that every atom that entered into the organization of this planet, or that floats through the universe, contains life and motion. We claim matter, motion, and life to be co-existent and co-eternal. We believe the atom contains all the intelligence it needs for its condition. We believe that each atom contains an unevolved immortal principle (soul if you like), which always has and always will exist; hence the life-principle, or soul, always has and always will be a living independent entity, and that we can no more lose our identity than we can cease to breathe without doing violence to a law of our being. We believe each and every soul, mind, or intellect has traveled through all the kingdoms below, traveled up through organisms adapted to its then developed condition until the *genus homo* is reached. We cannot conceive of intelligence existing entirely outside and independent of organization. This idea, to our mind, does away with a great central intelligence whom Freethinkers are pleased to call God. We cannot conceive how intelligence can manifest itself without brains. If we hav not traveled up through various kingdoms and organizations, how did we get here? Come, my Materialistic friend, you say life is the result of organization. Will you please tell us when life entered into the human organization? Was it at the moment of conception, or at the time of birth when the first breath was drawn? Please tell us at what stage of fœtal development the life principle entered the human organism, and tell us the door it got in at. Where was this intelligence, and how came it there? If, as Tyndall says, matter does it all, then mind, intellect, soul, or life principle must be subservient to matter; and, if so, what is it that is moving physical organisms? A dead physical body can't move, yet it is all there intact. We say the life principle, or soul, which has evoluted from the atom has left the coarser, outer physical body and still exists in a finer physical body, generally termed spirit.

Now we wish to notice our friend Babcock. He asks of what use is a soul. He says: "The body says, I'll go into a saloon and get drunk. The soul says, I'll go with you." He further asks, "Which is it that's drunk—the body or soul?" He might as well ask, Of what use is man, this planet, the universe, or anything else? We think the soul is the man dwelling in a very fine physical body, and both incased in a gross physical body, which is tangible to the senses. We might compare our two bodies and the soul to the hickory nut, which has a coarse outside shell and a finer one within, and the germ, the life principle (the soul, if you please), incased within the finer shell.

He asks of what use is the soul. Of what use is the body without the soul? Of what use is a corpse? There is the body, and you might drive it full of tacks, and it don't flinch. What's the matter with friend Babcock? There is the body, but the something that would hav been hurt by the tacks is not there. We should say the soul was drunk as we never yet saw a corpse go into a saloon and get drunk. Did you? We deny that the body says, I'll go into a saloon and get drunk. Did you ever hear a corpse talk? Why, he asks, does not the soul keep the body from committing sin? Could you keep the wind and rain from beating through the cracks of an old log hut? The soul, the man, is no doubt subject to its conditions and surroundings, hence a man can't be a free moral agent. The engineer may hav plenty of number one steam on hand to run a locomotive fifty miles an hour, but if it is defective it may not be able to drive it ten miles an hour. Which think you is at fault—the steam or the defective machine? The physical body from our standpoint is but a machine, and if pre-natal conditions were brought to bear, which produced a defective machine, the soul is in no wise to blame.

Good-bye, Mr. Babcock, we must now look after our friend Gorsuch a little further. He asks, What room hav we for spirit, since force cannot exist apart from matter? Here he mistakes what seems to us to be the true idea. As we hav said, the spirit is not the man, but a finer organism which he dwells in when he goes into finer conditions in the future. We say yes, spirit, so-called, is really refined matter, and is subject to natural laws, which in no wise disproves life beyond the grave. We deny that mind, intellect, or soul are functions of the brain. We claim rather that the brain is but the machine by which the mind or soul manifests itself. Of course, destroy the brain and the mind is gone. What business has the man there when the machine is of no use to him? If you should rent your pants in pieces, so they would be of no use to you, you would get yourself out of them. He says that nature's laws demonstrate that when a man dies his existence as a personality ceases. Friend Gorsuch, you hav asserted something which you are ill-prepared to prove. In fact, our Materialistic friends cannot prove their assertions, neither can they disprove the claims of Spiritualists. He objects because we accept human testimony. We do not accept the testimony of any one. We accept the facts as demonstrated to us, through our senses. If we can't determine a thing by the sense of sight, feeling, and hearing, all brought to bear at the same time, then of what use are our senses? We do not admit as our friend says, that tricksters can do the same thing. We say, with due respect to our friend, that when he or others assert that Spiritualists hav not had the evidence of life beyond, all such show a degree of egotism not warranted by the candid-thinking mind. What, tell me I hav not had evidence of a life beyond? Pray, how did you come in possession of such a remarkable degree of wisdom?

We will conclude by saying that unless our Materialistic friends can tell what produces the tiny rap, the independent slate writings, or the spirit picture, and many other phenomena which never hav been duplicated, and which we challenge any one to do in the gross physical body, they had better hold their peace. You matter-of-fact men, who want everything demonstrated, will please demonstrate that man does not hav a conscious existence beyond the grave. Please disprove Spiritualism before you assert that it belongs among the "forgotten dreams of the dead past." Spiritualism has been clearly, fairly, and squarely demonstrated to tens of thousands of candid, honest, thinking, and reasoning men and women of brains, with keen perception and broad comprehension, yet our friend seems to think it impossible for others to hav anything demonstrated to them which has not been demonstrated to him.

*Warren, O.*, March 7, 1880. A. Allen Noe.

## Kersey Graves' Alleged Inaccuracies.

To the Editor of The Truth Seeker, *Sir:* Mr. Kersey Graves agrees to forfeit $500 to any one who shall succeed in finding in any of the corrected editions of his works "one error or important statement not corroborated by reliable historical authority." The Cincinnati *Gazette* of Jan. 16, 1880, contained a long review of his works, in which numerous important and glaring errors are pointed out and proved beyond a possible doubt.

On looking at the list of Biblical contradictions in Mr. Graves' "Bible of Bibles," numbered 1 to 234 inclusive, I was struck with the apparent variation of many of the quotations from the original texts. So I took the trouble to compare the first few, and I found out of forty-eight texts or parts of texts quoted, that thirty were verbally incorrect, and these I believe are fair examples of the whole. This, it seems to me, is not a very good showing for one who challenges the detection of a single error in any of his works.

Student.

## State Teachers' Association, Iowa.

To the Editor of The Truth Seeker, *Sir:* I hope you and your readers will pardon the seeming egotism of this self-introduction into your columns. I am forty-five years old, and hav a wife and nine children, of whom the eldest two are teaching in the public schools of this state. I myself followed the same avocation until increasing deafness disqualified me for a proper discharge of the duties of the school-room. My better half has also been a teacher. We all hold first-grade certificates. This much I giv as a personal excuse for speaking particularly of the State Teachers' Association, which met at Independence, Iowa, Dec. 29, 1879. Besides being, as is usual with such assemblages, a "mutual admiration society," it did the usual amount of praying and singing. R. Saunderson, of Burlington, was elected President for the ensuing year, to the credit of the Association be it said, by a minority vote. (Is not this minority business getting to be rather monotonous?)

The President elect then delivered his inaugural. His opening sentence in a eulogy of the dead was, "The stream of time is endless." Then John's angel committed perjury when he swore (Rev. x, 6) that "there should be time no longer." I am afraid, my dear Mr. Saunderson, you hav done worse than the teacher who contradicted Moses. You hav had the audacity to impeach an angel, "Issuing from the fiat of omnipotence, it pursues its onward course till it has run the boundless circle of eternity." There I think the angel scores a point against you; for if time is made by a "fiat," cannot a fiat end it? Oh, how convenient it is to hav a God, for then we know all about things that we don't know anything about without! If it were not for that "fiat" now we should just hav no time at all, and the beardless boy would be as old as his father or grandfather. Then people would hav to work by the job instead of the day or month. Othello's occupation would be gone with the watch and clock-makers'. The sun would hav no time to rise and set, but would simply do it by job, bobbing up and down like a sawyer in a stream. Teachers could not teach by the month, but would contract to fill up so many pupils with so many parts of science and so many parts of religion. To be sure we would need some new inventions, the pedaometer and theometer, to gauge the pupils, in order to ascertain if the teacher has performed the contract; but then, what else could we do with our watch and clock-makers?

After paying his compliments to the dead, the president next proceeds to fusillade the living, and especially to demolish the *Kindergarten Messenger and New Education*, because the editor "cannot believe in anything that does not manifest itself to the senses."

"Such an education," he continues, "may find congenial soil and air in the kindergartens of Milwaukee and Detroit, but I think you will agree with me in saying that it will find poor foothold in the fair prairies of Iowa." He no doubt thinks he has said something very severe about Milwaukee and Detroit.

Let all the godly Lots of the modern Sodom and Gomorrah take notice from this warning angel and at once flee to the fair prairies of Iowa. But if they still persist in remaining there and being burnt up, President R. Saunderson has at least done his duty as soon as he could from an official standpoint.

He wants the children "to be taught to practice the precepts of the Decalogue," and also "to reverence the hand that wrote them." Iowa religionists will certainly be opposed to the worship of the Holy Hand or any other innovation. If the president thinks to rival the Catholic's Sacred Heart with the Protestant's Holy Hand he will be disappointed. But he would hav the practice of the Decalogue taught. How about keeping the Sabbath? Many of my neighbors are Seventh-day Adventists, and hold to the Decalogue more tenaciously than the self-styled orthodox Protestants.

And how about the Jews, the original custodians of that same Decalogue? Ah, my dear Mr. President, it is very little religion you can teach "and not giv offense to the conscience of any one." This is very thin deception, Mr. President. You mean war to Freethought. In your imagination you hav hoisted your banner inscribed "God," and formed the triple alliance of Catholics, Protestants, and Jews to extirpate Atheism. But, my dear Mr. President, you will never succeed. You will quarrel among yourselves about the nature of your God before you hav ever given the heretical Infidels a blow.

You tell us that away up in the skylight of the New York Post-office the sleepless eye of a watchman overlooks the many employés below, and prevents them from stealing. So you "would place on the walls of every schoolhouse in our land, in golden letters, that a child might read them, 'Thou, God, seest me.'" So I presume you will hav the Sleepless Eye as well as the Holy Hand as emblems to worship in your new religion. Excuse my inquisitiveness, Does an honest man need watching?

But the inaugural is such a jewel, I must now quote a whole paragraph: "It is said that a principal of a graded school in one of the towns of our state was in the habit of using language in the presence of his classes like the following: 'Old Moses said so and so, but I think differently.' You will, I am sure, agree with me in saying that the citizens of that town did right when, at the end of the year, they protested against his re-appointment. Ingersolism should hav no place in our schools." Why, yes, they were very patient to wait till the end of the year, which indicates that there must hav been something of the generous air of Milwaukee and Detroit about the place that God's elect did not at once drive him away to the splash of rotten eggs. Well, they waited patiently (I know all about it) because they had to wait, and at the end of the year they installed a pul-

pit-pounder in his place to undo the evil that he had done. (I giv no names, Mr. President, as you gave none, and if you wish it may pass as a pleasant fiction.)

Well, before the end of his year he prudently left in order to avoid certain new responsibilities in connection with two of his more advanced female pupils. He had appealed to the same Sleepless Eye and Holy Hand as to the purity of his sentiments and the fidelity of his intentions. He made able prayers and sang sweet hymns, and talked about the "fiat" of God—but he ran away all the same for all that. He was a "meek" man, and never, absolutely never, pretended to know more than Moses; and after his flight, in order to avoid pursuit, like Moses, he wrote an account of his own death and sent it to his victims. Now since you, Mr. President, did not giv the name of my brother, I shall withhold the name of yours, and perhaps it would be pleasanter to all the parties now to say no more about it.

You say: "There is a prominent teacher in one of our Western counties who givs each winter a series of public lectures in his schoolhouse, the object of which is, to quote his own words, the uprooting of Christianity, with its gods, Christs, Holy Ghosts, and other superstitions. Fortunately there are few such cases, for were they the rule rather than the rare exception, public instruction would die a speedy death and its funeral would be attended by but few mourners." You are under a mistake. Catholics may take their children from our free schools because priests do not control them, but Protestants as a mass are only prevented by a few self-constituted leaders from according to Liberals the same toleration and liberty they demand for themselves.

*Walnut, Iowa*, March 1, 1880. J. K. P. Baker.

## Liberal League Notes.

Liberals of New York state, now is the time to circulate petitions in favor of taxation of church property. Ask your member of assembly to vote for Hon. Charles S. Baker's bill when it comes up.

The address recently issued by the Missouri Liberal League State Committee can be obtained of D. Jenkins, Hannibal, Mo., for two dollars per hundred copies. Every League should order a hundred copies at least.

Liberals in the various towns and cities of the United States and Canada who take a New York paper through their news agent should order *Truth*. This is the most Liberal daily paper ever issued at the metropolis. Every Liberal should thank *Truth* for the way it is showing up that Christian fraud Comstock.

I thankfully acknowledge the following contributions, made since December 14, 1879, to aid me in my Liberal League work: Mr. Cowles, $1; John Barrett Beel, $1; Thomas Goddard, $1; B. F. Babbit, $1; Nelson S. Fowler, $1; A. H. Pike, $1; no name, 75 cents. I desire to call the attention of the reader to the continuation of this subject in a short article in this number, entitled, "To the Friends of the Liberal League Movement."

During the past week the following persons hav ordered blanks and instructions to form Leagues: G. L. Clark, Valley Grove, Neb.; Wm. L. Worley, Pescadero, Cal.; D. P. Wilcox, Yankton, Dak.; A. Whiting, Melissa, Tex.; Wm. Butterfield, Silverdale, Kan. The Board of Directors hav just issued a new instruction pamphlet, much superior to any one heretofore published, that will be furnished to any one desiring to form an auxiliary League.

E. Campfield writes: "Our camp-meeting will be held at Bismarck Grove, Sept. 1–7, inclusive. Now, to make it an overwhelming success, we shall want Col. Ingersoll and the National Liberal League to meet with us. Our workers are well aroused, and we are determined to hav over fifty Leagues before our camp-meeting. I am directing all our energies toward the taxation of church property. I think we will be able to send into our legislature a petition bearing the sigatures of not less than fifty thousand names. We keep Prof. Phelps busy the whole of the time. The subcommittee of the National Liberal League for Kansas is now composed of two men and three women. That is women's rights."

The Committee on Resolutions at the Cincinnati Liberal League Congress were Col. R. G. Ingersoll, Washington, D. C.; W. T. Auten, Nashville, Tenn.; Dr. T. L. Brown, Binghamton, N.Y.; Gen. B. A. Morton, New Haven, Conn.; J. H. B. Perkins, Bellville, Kan.; Henry Damon, Boston, Mass.; Wm. Barnsdall, Titusville, Pa.; Mrs. O. M. Hechtman, Washington, D. C.; J. G. Michener, Texas. It was understood that Col. Ingersoll drafted the three resolutions, which were assented to by the other able members of the Committee and unanimously reported to the Congress, and then most enthusiastically adopted by the large body of intelligent Liberals present without a dissenting vote. And notwithstanding all this the "consensus of the competent" says of these resolutions, and those who drafted them, that "all three were concocted in cowardice, hypocrisy, and fraud. They are a disgrace to those who drafted them and a disgrace to all who defend them." I suppose the decision of this high tribunal is final.

Bro. S. L. Ruggles makes an enthusiastic appeal to hav the next Liberal League Congress at Bismarck Grove, Kan. "By all means let us, as you advise, hav the next Liberal League Congress for 1880 at Bismarck Grove, Kansas. It is the most appropriate and central spot on the continent and the easiest of access from all directions. I am not sure but it equals 'Academic Grove' of ancient Greece, in which the sages and philosophers of that age assembled to receive and impart wisdom. I know that it is indeed one of nature's first and grandest temples and a fitting spot on which to baptize the National Liberal League with the spirit of universal liberty. To Bismarck they will come from the upper and lower Mississippi, from the Rocky Mountains, from the Pacific Slope, from the factories of New England, and from the Alleghanies and along the lakes of the North, and from the provinces of Canada. We will welcome all of every class, kin, and nationality irrespective of whose shibboleth they pronounce. Let them come to the home of John Brown and receive the inspiration of his spirit that is still marching the race on to a full, free, and complete enfranchisement. Come to Bismarck Grove, and the old cry of 'Kansas and freedom' will be telegraphed around the globe."

The following extracts from letters just received are encouraging. Clayton Crasson, of Union Star, Ky., writes: "I am confident that we will succeed in the organization of a League in this place within a few weeks." D. P. Wilcox writes from Yankton, Dakota: "The time has arrived in the career of this city for the first step to be taken towards forming a Liberal League. I think now, after having hoped and waited and almost despaired, that I can make the thing work." Mr. Wm. L. Worley writes from Pescadero, Cal., that he is prepared to build a Liberal hall at La Honda, San Mateo county, Cal., and then form a League. Mr. John Sears, a leading business man there and a Liberalist, proposes to build the hall. Kersey Graves writes: "After a serious disqualification for business I hav got so far restored that I am packing up and will start to-morrow. Will report to you my operations every week." J. Warr writes from Paterson, N. J., "I am pleased to inform you that our League is growing faster than I ever anticipated it would." O. A. Phelps writes from Osage, Kan.: "Closed a seven-night's engagement here yesterday. Charter applied for. H. L. R. Jones, President; C. G. Waite, Secretary. Hope to organize at Parsons this week also." A. Whiting, of Melissa, Tex., says: "Having read your article in last *Mind and Matter*, hav concluded to get up a Liberal League here if you will be kind enough to forward instructions, blanks, etc. Texas needs some such thing badly. In some portions of the state it is dangerous to express one's opinions unless they are strictly orthodox." D. S. McCherne reports from Walnut City, Iowa: "We wish to have a permanent Liberal League organized here. We hav had four meetings, and I am proud to say some of our best citizens are earnest in this cause. Send blanks, etc., so we can hav them at our next meeting, the first Saturday of next month."

H. L. Green.

## Notes and News from Iowa.

Names of Liberals are always acceptable. I want some from every post-office in the state. Send them right along, accompanied by a few stamps for correspondence.

Prof. O. A. Phelps is achieving a splendid reputation in Kansas as a lecturer and debater. Bro. Campfield says that he is "doing more to advance our cause than any other man in the state."

I wish all secretaries of auxiliaries would send me a list of their officers and members, the programme of exercises at their meetings, the progress of Liberal ideas in their neighborhoods, etc.

The Second Annual National Liberal Encampment will be held at Bismarck Grove, Kansas, September 1st to 7th, inclusive. The Fourth Annual Congress of the National Liberal League should be held at the same time and place.

I would call the attention of Liberal workers everywhere to the many excellent suggestions contained in Mr. B. F. Babbitt's article on "Taxation of Church Property" in The Truth Seeker of March 8th. It is very timely and good.

At Farley, Dubuque county, the ultra-orthodox attempted to defeat two candidates for councilmen because they were Freethinkers, but the friends of freedom and toleration rallied and elected them, to the exceeding chagrin and rage of the would-be bulldozers.

Mr. Thomas S. Keltner, of Perlee, has accepted the chairmanship for Jefferson county. Mr. Keltner is an earnest Liberal, a resident of the county from his childhood, and he should receive the active and substantial aid of every friend of secularization in the county. He wishes to organize a League at Fairfield, and wants a lecturer there.

Bravo for that gallant veteran of freedom, Amy Post! Her letter to the "great apostate" is the best thing of the season! Now, will the rest of our loyal Liberals, whose names are yet on the list of vice-presidents, and of the Executive Committee of the "Liberal Union," follow her worthy example, and order them erased from that black list?

I shall be out over the state engaged in the work of organization most of the time for the next six months, and will answer calls to speak upon the various reforms advocated by the National Liberal League. I hope to meet many of the friends of secularization and to increase the circulation of our papers. Address me at Norway (formerly Florence), Benton county, Iowa.

Mrs. Annie L. Millard, of Osceola, Clark county, has written out a Constitution and set of by-laws for the organization of a Liberal Life Insurance Aid Association. I think that something of the kind is needed. All of the united and secret aid associations at present existing hav so much superstition mixed in in various ways that no self-respecting Freethinker can feel at home therein. I would suggest that our friends who think favorably of such a movement enter into correspondence with Mrs. Millard.

Our Iowa Liberals should see to it that Professor Bell invade our state during his forthcoming trip West. We certainly need him here, for we are behindhand in the work of organization, and he is a great organizer and an earnest and honest friend of the League. Then Bro. Bell is a gentleman well qualified to defend the principles of Freethought, and a genial, whole-souled man. Many towns and cities in Iowa hav been calling for a speaker. Let them at once write to Bro. Bell, 73 Fourth street, New Bedford, Mass.

Our petition for taxation of church property was referred to the Committee on Ways and Means. The bill providing for such taxation was "indefinitely postponed," as recommended by the committee which reported it. This settles the question so far as this legislature is concerned, and now we must go to work for the fight in 1882. The first thing to be done is to thoroughly organize by counties and townships. This petition must be at every polling-place in the state upon election-day, 1881. Get all the names you can between now and then, and on that day hav the petition in the hands of a live, conscientious worker. In the mean time we hav another work to which we must assiduously devote ourselves. I mean the circulation of the anti-Comstock postal-law petition. This petition should be at every voting-place on election-day of this year. Let us all work for equal rights and a secular state as we hav never worked before. The enemies of liberty are vigilant, the traitors and cowards hav opened the gates of our fortress to the foe, and we must muster our whole force to repel the attack thus perfidiously brought upon us.

The *Index* speaks of the expressed opinion of J. Vila Blake, in favor of its course, as "a vote to be weighed, not counted." Is it so *gross* as that? Mr. Abbot parades a letter from E. W. Meddaugh, in which that gentleman says:

"The argument of 'unconstitutionality' against these laws, so far as it has come under my observation, is a pitiful exhibition of ignorance and legal sophistry. To say nothing of the reasons based on general principles in favor of their validity, the Supreme Court of the United States, which is conceded to be the final arbiter on national constitutional questions, has, in numerous decisions, fully sustained the power of Congress in this class of legislation. In the light of its judgments, no lawyer capable of dealing with such questions, who has not been forced out of intellectual plumb by the exigencies of a bad cause, can seriously doubt the constitutionality of these laws."

Here we hav it again—the ever-recurring worship of authority as authority! Suppose that the Supreme Court has decided that these postal laws are constitutional, or that laws of the same class are constitutional, it does not prove that they are, and it is no surety that this same court may not reverse its own decision. Judges are but men—lawyers of more or less ability—and they are no more infallible than bishops of Rome or editors of "public morality" journals. We hav not forgotten that this "final arbiter" once decided that negroes had no rights which white men were bound to respect; and the bloody reversal of that decision is still more fresh in the minds of our people. Every step forward of humanity has been in direct defiance of the owlish wisdom of just such "final arbiters" as our Supreme Court. Three grains of common sense are worth more in the discussion of this question than ten thousand tomes of legal lore, if their readers and expounders are prejudiced fossils and pious partisans. Does Mr. Meddaugh suppose that Freethinkers are going to bow to the decision of a Supreme Court simply because it is a Supreme Court? If so he is terribly mistaken. Notice the infinite impudence of this pronunciamento: "In the light of its judgments, no lawyer capable of dealing with such questions, who has not been forced out of intellectual plumb by the exigencies of a bad cause, can seriously doubt the constitutionality of these laws." All hats off to the supreme, infallible junto! Let no "pettifogger" presume to examine the Constitution and this question for himself. He has no business to think unless his thoughts are an echo of its "judgments." Seriously, does Mr. Meddaugh suppose that the people of this country are going to permit the establishment of a censorship of the press (for, in effect, it is nothing else—a moral supervision and theological inspection of the mail-sacks of the nation) simply because a few ermined lawyers, of more or less wisdom, decide that such censorship, supervision, and inspection are constitutional? People of my country, arouse, ere it is too late! E. C. Walker.

## From Kansas.

To the Editor of The Truth Seeker, *Sir:* The Second Annual National Liberal Encampment will be held at Bismarck Grove, Lawrence, Kansas, September 1st to 7th inclusive.

We are exceedingly anxious that the National Liberal League Congress should be held at the same time and place. The location of this grove is near the center of the United States, it is accessible by rail from all parts of the country, while the beauty of the place is unsurpassed.

The Liberal element in this state is wide awake and marching forward to victory. Yours, E. Campfield.

*Wyandotte, Kansas*, March 7, 1880.

Osage Mission, Kan., March 8, 1880.

Editor of Truth Seeker, *Dear Sir:* I closed a seven-night engagement here last week with the formation of a good League. Sent for charter this morning. H. L. R. Jones, President; C. G. Waite, Secretary. I go to Parsons this week, and hope to organize there also.

Yours very truly, O. A. Phelps.

W. F. Jamieson is now lecturing in Garrettsville, Ohio, and has calls to Brighton, Laingsburg, and Adrian, Michigan, and Humbird, Wisconsin. Address at Lake City, Minnesota.

## The Two Moralities.—Concluded.

Now there is another view to take of natural morality. The motor forces of the human soul, those busy little suggestors that guide the individual and prompt him to act—the five senses, touch, smell, taste, sight, hearing—hav all had their period of eclipse, of repression, of being regulated, limited, bound down, fenced in, and starved by codes of priestly, ecclesiastical, and, in modern days, Christian morals; just as the passion of love is now suppressed, traduced, and regulated by Christian morals. The sense of touch has been tortured by hair-cloth, crowns of thorns, peas in the shoes, dust and ashes, sores, vermin, and the gospel of dirt generally. The smell and all sense and enjoyment of perfumes hav been similarly proscribed, and could not but be excruciated in sympathy with touch and the unfragrant state of the universally unwashed Christian skin. The taste and the whole realm of the alimentative appetite hav suffered untold tortures. Indeed this passion has had enough to endure, even at the hands of natural morality; and the impositions of priestly, ecclesiastic, and Christian starvation hav been wholly gratuitous and needless. The Christian domination over this passion for eating has continued, though with lessening rigor, down to our own day. We still hav fast days, and this very essay is co-ordinating its ideas in the holy season of Lent, when Christians generally hav gone a fishing, or hunting hens' eggs, and when pigs and chickens are taking a rest.

Sight and hearing, being more in the nature of air and sunshine, could not easily be bottled up. Yet there hav been any number of religious laws and Christian regulations as to what must not be seen and shall not be heard. Dress has been regulated and color proscribed as originating with the very devil. I can never forget a memory of my childhood, in the Methodist connection, in whose faith I was infantilely baptized, and on whose pap I was brought up. Sister Lippit put an "artificial flower" in the ungodly fabrication that only by divine grace, at that early day, and in that backwoods settlement, could be called a bonnet; and the commotion of busy tongues and flying scandal that buzzed around those sap bushes, and that log schoolhouse where the church met every Sunday, by divine permission, when the creek wan't too high, has never been equaled till the Beecher era.

After dress, undress has always been just as wicked to be seen. Ecclesiasticism has never been able to be satisfied either way. The nude in art has had a world of Christian discussion, and has passed through alternate periods of favor and of frown; but the realisms of nude nature hav always been denounced by Bible Christians as right out of the depths of total depravity, and prone to central hell as the sparks fly upward. The scenes of the theater hav always been forbidden as obscene, and the Christian old lady who avowed in prayer-meeting, with trembling voice and uplifting of hands, that she "had been through scenes and —unseens," about balanced her chances for an abode among the blessed.

Last of all, as to the sense of hearing; freedom of speech, or of expression of opinion in any shape, has always been regulated and as far as possible suppressed. The kind of song and music fit for the human ear hav been prescribed and regulated by the priesthood of every age and by the Christian church of this last era. The devil has confessedly, from time immemorial, had "all the best tunes," which the pious wanted but did not dare to touch with their harp of a thousand strings. Their "jealous God" would neither play them himself nor let the devil, if he could help it—which he couldn't always.

These five senses hav now all very nearly or quite emancipated themselves, so that the individual of this later age has the right to eat unquestioned what suits his appetite, has the right of private judgment as to what flowers or fragrances he shall smell, what clothing he shall wear, what sights he shall see, what sounds he shall hear. He is permitted variety, too, in all these senses. If, on attaining his majority, he betrays a liking for strawberries, he is not bound to obey any morally frugivorous law to eat strawberries and them alone till death do him part. It don't imperil the highest good of the cosmos if he eats peaches even the very same day. Indeed cooks hav been known to arrange a symposium on a kind of chromatic scale of all the tastes they could include, and men and women hav seated and sated themselves at such feasts without our special wonder. If the "thunders of Sinai" did break on their ear, some reveler would only casually remark a doubt about "much of a shower." So also a man may hear a song, a violin, or a seven-octave grand piano, and all at once, if he chooses, then turn from them to the indulgence of a tin whistle if he likes, without prematurely bringing on the crack of doom.

Passing on from the bodily forces we come to some motors in the human soul of a higher type, such as ambition, friendship, love, paternity (philoprogenitiveness). A man may hav two or three ambitions, and desire to excel in two or three departments of art, or science, or industry, or in all three of them at once. A man may also hav any number of friendships. The more friends he has the more respectable he is accounted to be. A man may love any number of children—his own or those of anybody else—without loss of character. It is not till you come to the great central, pivotal passion of love that you light on the last discouraged, shattered remains of Christian morality. Here they are, barracked and bivouacked in one strong hold. Here is the last ditch of the demoralized, retreating, embattled hosts. Their first law is, "Thou shalt hav no other Gods before me, for I, the Lord thy God, am a jealous God;" and the same relationship the Christian man holds to his God the Christian woman holds to the Christian man—and it is monotheism and monanthropism throughout, *for her*. The obsequious subserviency of Catherine, Queen of England, daughter of Ferdinand of Spain, and wife of Henry the Eight, has been the lot of every woman, however high or however low, for ages before and centuries since, by the written and unwritten law of Christian morality. Catherine, in a Christian court composed of bishops, archbishops, and cardinals, repudiates their jurisdiction and addresses the cowardly, priest-governed king in these burning words:

"Alas, sir,
In what hav I offended you? What cause
Hath my behavior given to your displeasure,
That thus you should proceed to put me off,
And take your good grace from me? Heaven witness,
I hav been to you a true and humble wife,
At all times to your will conformable;
Ever in fear to kindle your dislike,
Yea, subject to your countenance; glad, or sorry,
As I saw it inclined. When was the hour
I ever contradicted your desire,
Or made it not mine too? Or which of your friends
Hav I not strove to love, although I knew
He were mine enemy? What friend of mine
That had to him derived your anger, did I
Continue in my liking? Nay, gave notice
He was from thence discharged?

Christian morality required all this subordination, this slavery, this sacrifice of the woman to the man, of one human being to another; and yet, after all this sacrifice of herself to *him*, she was again sacrificed to the State, to the founding of a dynasty. For this life-long devotion she earned, and at the hands of a Christian court obtained, divorce and repudiation.

Natural morality decrees with Emerson, "Giv all to love;" and stand by woman at all hazards. Natural morality demands the sovereignty not subserviency of woman in all this sex realm; and separations, when they must come, should be decreed for other causes than convenience, descent of property, or reasons of state.

In further elucidation of the "two moralities," the following article from the *Index* of Jan. 17, 1878. It was written as my first protest against the downward and backward departure upon which Mr. Abbot had then just entered:

DEFINITIONS DESIRED.—OBSCENITY, IMMORALITY, DECENCY, PURITY.

EDITOR OF THE INDEX: I feel on the subject of morals as your correspondent Mr. Stark does in relation to money—"Tempted I am to launch into a disquisition on definition. All our woes come of bad ones. A good definition is better than precious stones, or much fine gold. . . All reasoning depends on definition."

How much can be settled and how many agreements effected by accurate definition in all departments of discussion! The Comstock aggressions hav brought up the subject of "obscenity;" and, in your treatment of it, you warn Liberals against the consequences of "immorality."

Now it seems to me we cannot move a step, and can hav no clear understanding as between ourselves, and no idea of the strategy of our opponents, till we know what it is obscene to print, and what it is immoral to do. But when we come to dictionary building, who is to hav the contract, and who shall be authorized to make it? Whose definition are Liberals bound to take? Are we to be admonished to quietly submit to the old definitions, and so practically let the Christians impose the cant meaning of their old words upon us? Are progress and science to be demanded in religion, while morals are left to be prescribed by the sectaries and the bigots? Is religion to be free, and morals to be kept yet other centuries under the old Papal and Puritanic bonds? For one, the present writer repudiates the illogical discrimination. If we are to hav a recast of religion, and the slag of cant and whim and unreason is to be smelted out of it, I demand that the old morals be tried by the same fire and in the same furnace. Science will be just as good for morals as for religion; and nothing will go to everlasting smash except what ought to go, any more by scientizing the one than the other. What does it matter to me if I am tolerated in the worship of free religion, but am jugged in jail on an orthodox definition of immorality? I cannot see that the Liberals of the country gain anything by pulling down a religious Pope and setting up a moral one; puncturing and collapsing an Evangelical Infallibility and leaving his moral counterpart standing there stark, strong, and malignant, to gobble us up on his own terms.

In the evolution that all things are undergoing, and amid the changes and modifications that inevitably come over all institutions, it cannot be that the department of morals is a Medo-Persic one, that must stand stock still. In a vortex of perpetual movement, it cannot be that the ancient code of morals was established so perfect at first, and has run so smoothly through all these centuries, that it, of all things, needs no change and is unchangeable.

When the editor of the *Index* (Dec. 6th) says, "Unjust as it is, this suspicion [of a necessary connection between so-called 'Infidelity' and 'immorality'] lays a double duty upon every Liberal to keep himself above all possibility of being charged with immorality, either of act or word," there are Liberals who would like to know whose morals he appeals to us to obey, and whose immoralities to keep ourselves above. Can it be possible that he asks us to be the abject and unquestioning slaves of the morals prescribed by the Young Men's Christian Association? Does he mean to implore us to go through our remaining years asking Anthony Comstock what it is moral to do in the conduct of life? If not, whose morals does he mean us to imitate, and who are to be the definers of immorality?

I suggest, and with proud defiance of the old orthodox sentinels who hav so long stood guard over me, that Liberals define their own morals as they do their own religion. It is time that the light of science was let into morals as well as into religion; and time that Liberals were permitted to liv their own lives, unshadowed by any moral pope and unawed by any censor, except what science and the constitution of things prescribe. For my single self, I enlarge the old Protestant demand, and claim freedom of conscience and the right of private judgment, not only as to what it is religious to believe, but as to what it is moral to do. Ever observant of the rights of others, I claim my own. Careful always to do no wrong to another, I am responsible, and ready always to take the consequences of my own acts. I am a joint owner of this planet, along with the rest of the fourteen hundred million dwellers upon it; and I am not to be evicted from my share because there are foxes who hav forgotten their cunning and are willing to be cropped. I am born with a box ticket that takes me through the house; and armed with that ticket of essential manhood and equality, Christian keepers will, at their peril, deny me admission through all doors authorized to be opened by it. And this my defiance, I am persuaded, is that of every other Liberal "who has a keen sense of honor," and whose individuality has not been suppressed and flattened out, under the great super-incumbent, evangelical, orthodox mass.

Now let's hav the defining begin; and since the words at the head of this article hav been called into sudden use and prominence, they are first in order. THERON C. LELAND.

*New York*, Dec. 24, 1877.

"[We are sorry that Mr. Leland did not 'begin,' after all. The *Index* has been too long a pleader for scientific ethics to be afraid of definitions, and is quite ready to discuss any which hav a *prima facie* claim on attention. The morality it advocates is the morality of nature, and not of any 'pope;' but we are curious to know what the trouble is with the proposition which seems to hav disturbed our correspondent. It appears to us to be very like a mere truism—what ails it?—*Editor Index*]"

The "what ails it?" is characteristic of that editor. It shows that the real significance of the eighth Demand had never got into his head. It was impossible for that theologic brain of his to perceive that his "proposition" and his "eighth Demand" did not and could not "consist."

But there is another Demand of Liberalism, and that is that every discussion in THE TRUTH SEEKER must some time or other come to an end. This essay must now submit to that terminal fate, although a whole book could be written about Christian morality, and another about natural morality. There is more to say about those contradictory morals, but I leave it for others to say.

The eighth Demand is now before Liberals with a little more prominence than has hitherto been given it. Is it a true Demand, and ought it to be maintained? Are there two moralities, and ought one to be repudiated and the other accepted as the true guide in the conduct of life? Is not the eighth Demand a legitimate, important, even urgent subject for discussion in the League and Liberal associations of the country, and by writers and editors in their journals? I hav made my contribution; let others take it up.

201 *E. 71st St., New York.* THERON C. LELAND.

## Is Materialism Bigotry?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Before I accepted a place in the ranks of the League movement I had many a severe struggle to undergo between inclination and principle on the one side, and what is called policy on the other. As a Freethinker, I wished to be forever untrammeled by any set of rules made by a number of Freethinkers collectively. The very name of organization, league, etc., was distasteful to me, as it yet is to thousands of other Freethinkers. I wished to do my own thinking always, preserve my individuality, and promote Liberalism in my own way. I did not wish to be made responsible to, nor responsible for, others' thoughts and sentiments. But it was represented to me that individual effort was of little avail, and that to vanquish the common enemy—orthodoxy and Christian bigotry—the union of all Liberals, of whatever shade of opinion, was necessary, indeed a *sine qua non* condition of success. I acquiesced in these opinions of friends reluctantly, it must be confessed; but having once done so, and buckled on my armor, I shall stay at my post and serve out my time of enlistment, which is for the war.

I hav spoken of sacrifices of principles and inclinations, which I had made for the sake of policy. I do not speak of them from any spirit of vanity, but as a statement of fact merely. Hundreds of others hav done the same, and it is because they hav done so that I beg to serve notice on Mr. E. A. Chapman that the union between ourselves and the Spiritualists, which is both unnatural and distasteful to either parties, will cease as soon as we hav accomplished the common object, the total separation of church and state. After that it will be war to the knife between ourselves and the believers in "planchette," "mesmerism," and "spooks." There can be no true union except for purposes defensive between empiricists and Spiritualists; they are the day and night of modern thought, and Mr. Babcock, so far from being a bigot in serving this notice upon our present allies, has only voiced the sentiment of the adherents of the Materialistic philosophy and shown himself to be honest and above board.

If the Spiritualists do not like this declaration, let them withdraw. There were a thousand Thebans at Thermopylæ who offered their services to Leonidas against the common enemy, the Persians. But he of the lion heart refused, and with his three hundred Spartans alone bore the brunt of battle; and since he could not be victorious, he died at their head fighting, and divided the glory with none. The Materialists feel like the noble Lacedæmonian; we would rather let the Spiritualists go their way, and with our own little but compact band oppose the enemy and divide the honor of victory or the mortification of defeat with none. But since we hav joined the Liberal League, I presume we must accept the offer of the Thebans, and there is truce among us for the nonce.

"The great Huxley," quoth Mr. Chapman, "says that Spiritualism is not worthy his attention." My sentiments precisely, and the sentiments of every real Freethinker. When Mr. Chapman has once successfully shown the falsity of the axiomatic truth, "No force without matter, no matter without force," it will be time enough for people to bother with "disembodied spirits," "immaterial intelligences," "supernatural phenomena," and other paraphernalia from the property and lumber-room of modern Spiritualism. When a man has sufficiently abdicated reason and common sense to quit the safe road of *a posteriori* reasoning to follow the *ignis fatuus* of ghostly manifestation through the swamps and quagmires of *a priori* argumentation; when he is ready to postulate a spook for every unknown cause of visible effect; when he is not satisfied with what may be known, but must hav a ready-made and rounded-off

system by which to explain the unknown and unknowable; when he puts his trust, instead of in the investigations and demonstrations of exact science, in the babblings and hallucinations of hysteric dark-lantern mediums; when he is ready to exchange the orthodox heaven for the shining shore of phantoms, who spend their leisure time in rapping on tables, playing on banjos and tamborines, writing silly twaddle on slates, turning households into pandemonia, and making themselves generally disagreeable; when he is cured of the orthodox disease, only to be in turn afflicted with the transcendental distemper, why then he is ready to turn Spiritualist. If it be bigotry to say this, make the most of it!

Mr. Chapman complains very much, I notice, of the bigotry of Materialists and scientists. He forgot to speak of the bigotry of facts, which we all know are very stubborn things, with no tolerance about them whatever. Very unfortunate (indeed it is!) that Spiritualism and facts are at war with each other, though presumably it will be so much the worse for Spiritualism. Comparisons are proverbially lame, but to liken the attitude of exact science towards the phantasmagoria of Spiritualism to the conduct of the Catholic hierarchy towards Galileo, is the most decrepit of all. Galileo taught that which could be demonstrated, while to speak of so-called Spiritual phenomena as "truths" is begging the question. It won't do.

Nor will it do, Mr. Chapman, to cite Prof. Ernst Haeckel as an authority in support of your theories. You dare not show me a line that Haeckel, who is universally considered the most radical, advanced, and profound exponent of Materialism, has written on your side of the question. You dare not because you cannot! There is not a German scientist to-day of any established reputation as such that is not a Materialist, pure and simple. Can you quote me one work written in German, and by an acknowledged scientist, in which Zollner, who was humbugged by Dr. Slade (a medium convicted in England as a swindler and for obtaining money under false pretenses), as a scientific authority? You cannot do it. It won't do for you to cite genial, wholesouled Robert Dale Owen, who was taken in by the Katie King fraud in Philadelphia, along with hundreds of others, and indorsed the show in the innocence of his heart and the firmness of his belief, as a scientific authority. It won't do to quote Mr. Kiddle as a scientific authority, and it won't do to talk of scientific women, and then not giv the names even. A scientific woman is pre-eminently a *rara avis*, and when caught we should like to see the plumage.

Mr. Chapman states the conditions under which we bigoted Materialists are willing to be converted so precisely that I need say no more about them. But I beg to remind the gentleman that "mind-reading," "unconscious cerebration," "psychic force," "odyllic force," and "mesmerism" are terms not to be found in the vocabulary of exact science. They are terms that hav been discarded by all real scientists, men who do not skim the surface, but go to the bottom of things. CHAS. J. HERBOLD.

*Cincinnati, O.*, Feb. 12, 1880.

## Bible in School.

BY M. BABCOCK.

There are gods of to-day, there were gods in the past,
Some ride on the clouds, and one rode on an ass.

TO THE HON. SCHOOL BOARD OF ST. JOHNS, GENTLEMEN: We are told that one of these gods wrote a book; that it givs us all the information that is necessary upon the subject of the gods; and we are told that this particular one lived all alone by himself. Getting lonesome he made a heaven, and furnished it with a devil for a companion. The devil kicked up a big row; God might hav killed him, but he preferred sending him to this world that he might kick up still another row, and destroy the happiness of the human family. We are told that God knoweth all things—the past, the present, and the future. Therefore, when he made man he knew that he was making him for the devil. After he made man he set a trap, baited it with an apple, and stood back and watched, till the devil sprung it and caught his man just as God had intended. If God had not been well pleased with the man, he could easily hav killed him, and made another one with which to start the world. It would hav taken only ten minutes for him to hav completed the job, and possibly he might hav made the second man snake-proof and thereby conferred a priceless blessing upon the human family. Sin first originated in heaven—after which God sent the old sinner to establish sin in this world. His agent, the devil, succeeded, and God was satisfied. So, instead of killing his man and starting anew, God cursed him, and told him and his wife to multiply and replenish the earth (with sin); and after they had lived a thousand years, and, with the devil's help, got sin established on a firm basis, God permitted them to die in this world that he might torment them in hell for ever and ever. Splendid demonstration of love and mercy!

After having, for thousands of years, sent all of the descendants of our first parents to the place of fire and brimstone, punishing them not for their own sins but giving them hell on account of the acts or indiscretion of their parents, God concluded, in his great mercy, to ease up a little, in consideration of the fact that they had had no hand in the apple business. So he contrived a plan by which those who were not already in hell might be saved. He wrote a book explaining his plan, and, after experimenting for hundreds of years with the halter, racks, thumbscrews, ripping-knives, swords, and the fagot, drenching the earth with blood and tears, at last the world has got to understanding God's book so well that he is now able, after eighteen hundred years, to save about one out of each thousand of his children.

The plan of salvation has not proved thus far a very brilliant success. God might, if he would, now kill the devil, wipe out the apple account, and save the rest of the world. But he says, "No; except ye believe ye shall be damned." So he keeps on damning, damning, damning, and souls keep dropping, dropping, dropping, into the flames of hell. No postponement on account of the weather. No distinction on account of sex, race, or color. Night and day, at the rate of one every second, human souls are damned, and slide into the bottomless pit. And such, gentlemen, is the teaching of the Bible.

We are told that God will "chain the devil (when he gets ready to do so) for a thousand years, after which he will again be let loose for a little season." The letting the old devil loose again evidently is for the reason that God cannot bear to see the world happy; so he lets loose again his agent of hell that he may continue once more to lead men into the places of sin. Another evidence of God's great wisdom, justice, love, and mercy!

This book tells us that God had several boys, and that he arranged to hav one of them killed, as a means of saving us from endless misery. This one was called Jesus, and, unlike his brothers, he was not extremely fond of the girls, for he never took a wife. In speaking of his other boys, God says: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. vi. 2). But these boys were not begotten, for he says that Jesus was his "only begotten son." So we are to suppose that his other sons "just growed," or maybe he made them out of dust. We are told that Jesus taught the most sublime truths; but it was he who said, "He who believeth shall be saved, and he who believeth not shall be damned." How sublime! And then comes the command, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" Splendid!

Now, I want it understood, gentlemen, that I hav no respect for any book, God, Son of God, or human being who will pollute the imagination of childhood by taking into our public school a book which teaches that infamous lie, the dogma of an eternal hell!

The Bible is a book of hell, and the creed of every orthodox church founded on this book is the creed of hell. Take the book of hell into your parlors and churches, if you will, but do not, in violation of law, justice, and decency, force it into our public school against the wishes of a single taxpayer, and thereby compel him to pay for that which he does not want.

If man is not good enough to be saved, God at least might let him, after he is dead, sleep the eternal sleep of death. But no; says this merciful God: "I hav not forgot that apple business; therefore I say, Arise, ye dry bones and dust, and be eternally damned!—damned by a just God, who loveth his children! Arise, ye dimpled-cheeked babes and innocent little children of Sodom and Gomorrah, for I who burned your little helpless bodies with fire and brimstone whilst living in this world am capable of burning your little souls with fire and brimstone in hell. Ye seas, giv up the dead! let none escape! Arise, and be damned! damned! damned!" Hell! hell! is the destiny of the great bulk of the human family, according to the teachings of the Bible.

The story of God's burning up living little babes is either true or it is false; if false, the Bible is a liar; and if true, it stamps God as being worse than a demon and unworthy of the worship of man.

But why should God hav cursed the snake? The snake was not to blame. It was a helpless creature, taken possession of like the herd of swine by the devil. But God always has punished the innocent for the crimes of the guilty. The hogs were all drowned and the serpent was cursed, but the old devil went scot-free, without even a reprimand, and to-day is working and beating God his creator in the great struggle for souls at the rate of ninety-nine to the one hundred. But God won't kill the devil. And why? because he wants to damn more souls.

I say, gentlemen, Oh, bosh! ain't you ashamed to take such nonsense into a public school! Must the superstitious dogmas of the past still be forced upon the civilization of the nineteenth century?

## Obituary.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Our old and long suffering friend, Mr. Daniel Mason, has finally passed, at the age of seventy-eight, into the realms of the great unknown. And of him it can truthfully be said,

"Nothing in his life
Became him like the leaving it; he died
As one who had been studied in his death."

Mr. Mason, in the years embracing the period between 1823 and 1833, was an active participant in all the reformatory efforts of those times, of which humanity, I am happy to bear witness, is now more or less reaping the benefit. This great reformatory upheaval, looking towards a higher condition of humanity, bold and surprising as it was, the most active spirits therein were observed to be radical Materialists. All theological pretensions were fearlessly and perhaps rather rudely handled.

From this outburst for universal emancipation of the human mind from every species of bondage, the world is greatly indebted for various radical and daring movements, viz., the abolishment of imprisonment for debt; the divorce of church and state; an inquiry into the bold assumptions of theology; a better understanding of our popular banking system, and a homestead on the public lands to actual settlers, etc., etc. In fact, there was a ruthless examination into the social relations and rights of man, and an irreverent, so to speak, analyzation of the first principles of government.

This Materialistic and scientific element was fearlessly stirred into activity by the eloquence of Miss Frances Wright, the elder Robert Owen, Robert Dale Owen, Dr. Jennings, George H. Evans, and his brother, Frederick Evans, the present Shaker elder. With this boiling vortex of Radicalism our friend Mason was found fully identified. By some it might seem strange that a well-grounded Materialist should so far lay aside his bigotry (for science has its bigots) and dignity as to allow the philosophy of a lifetime to be completely demolished by the tippings of a mahogany or common pine kitchen-table. But so it was. The kitchen-table, the rappings, the trance-speaking, the involuntary writings; the secret identifications from departed friends through various occult channels, were too much for him, as it has been for thousands, and he had to yield. Hence he became, years before his death, an avowed material Spiritualist; but he learned to look with kindly commiseration on all those who were less fortunate in their researches.

He was long prostrated, and hopelessly so in his last sickness, by a wasting consumption; but his tedium was somewhat relieved by the daily attendance of his friends, both ladies and gentlemen. He had the happiness to hav the affectionate ministrations of an amiable wife, who shared fully with him the same cheering belief, and who had, for the space of fifty-two years, been a participant in all his vicissitudes.

Whether Spiritualism be delusion or not, certain it is it had a remarkable sustaining buoyancy upon the positive mind of friend Mason.

About a month before he passed away he expressed a desire to hav an evening's entertainment of the nature of a musical party. Music was a thing of which he was extremely fond, and, as he expressed it, he wanted to go off with "flying colors." To gratify him (but with much misgiving) his friends, both ladies and gentlemen, assembled to the number of about thirty; and although he was too feeble to sit up in bed, his position was so arranged that he could enjoy the festivities that passed before him.

His general blandness of manners through life always gained the respect of all those who chanced to form his acquaintance, and in his long, tedious sickness drew around him many sympathetic friends.

A few weeks before his departure, an elderly, sympathetic lady of the Methodist persuasion called to see him on a mission of condolence, and after looking at him steadfastly for a few moments, inquired: "Mr. Mason, are you a Christian?" He looked at the lady steadily, and replied, "Mrs. A., I can readily say I am *no* Christian." The lady paused, evidently much surprised. "But you believe in the Bible, Mr. Mason?" Our friend gave her a firm look and said: "Mrs. A., I think you could not hav read the book, or you would not ask a dying man such a question. Yes, Mrs. A., I *do* believe the Bible; and I *do* believe, for obscenity, indecency, vulgarity, immorality, and fraud, it surpasses any book in the English or any other language." The pious Mrs. A. looked at the sick man with awe-struck astonishment, and in a few minutes quietly left his presence.

Being an expert electrician, the subject next the adjustment of his domestic affairs to which he was keenly sensitive was the success of Mr. Edison's electric light, for which he expressed ardent hopes.

A few days before his death, the same pious lady called in upon him and affectionately expressed her sympathies again. "Mr. Mason," she remarked, "not a night passes but my husband and myself, before retiring, offer up prayers for your recovery—we do, indeed." "Mrs. A.," he said, in his bland and gentlemanly way, "I fully appreciate your kind intentions, but I do wish you would discontinue them, for I hav no belief that any prayer ever made ever reached higher than the chimney-top; and to one who has not wholly abandoned his reason it is a species of moral blasphemy. So please do so no more."

If anything was inclined to raise his ire it was a reference to the unjust, cruel, and villainous incarceration of Mr. D. M. Bennett in prison as a state criminal. In fact, an old and intimate friend was excluded from his presence for expressing his approval of the sentence. Knowing the hopelessness of his recovery, no man wished more earnestly for death; and he pledged himself, if it was possible, soon as he was able, he would report his arrival on the other side, which, I am able to say, he has lately done.

In response to a request of a friend present at a private seance, he said, "Mr. M., you will remember the night of the party you did not show yourself because you were unwell." This was given through the tippings of a small table, and was perfectly true. Mr. M. did intend to be at the party, but was detained by sickness.

The well-merited eulogium pronounced over his remains by an old and distinguished Spiritual friend, in which he bore testimony of his unflinching honesty, sincerity, and sound moral example in all the walks of life, was fully indorsed by his numerous attendant friends.

*Brooklyn, E. D.* DAVID BRUCE.

## Liberalism in the Green Mountain State.

[An esteemed correspondent, a resident of West Pawlet, Vermont, sends us the following report of the Spiritualists' and Liberalists' Convention recently held at that place:]

There was a Convention of Spiritualists and Liberals at West Pawlet, Vermont, February 20th, 21st, and 22d. E. V. Wilson, Dr. Fairfield, and Mrs. Kenyon, of Woodstock, were the speakers. The people turned out well; they had been feeding upon the bull-beef of Christianity until they hankered for something better.

The minister, who has been blowing away at Spiritualists ever since Captain Brown was here, has got all he wanted. Mr. Wilson laid down challenge after challenge and said, "If there is a minister in the house, for Christ's sake, for truth's sake, for the sake of humanity and your church, arise and defend your religion!" But he did not rise. Were his religion true, he could easily defend it. Truth will stand. Knowing this to be the case, he kept his seat. After Mr. Wilson is gone he will probably do the debating.

The Liberals now stand triumphant; they hav had their advocates here and offered debate, but the ministers hav actually said, "We guess we'll let 'em alone."

Christianity is crushed, and they stand preaching and praying amid its tumbling ruins. The bottom is smashed out of hell, the devil is dead, and these ministers will soon be obliged to earn an honest living.

# The Truth Seeker.

D. M. BENNETT, Editor.

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## A Step Forward.

A committee of the Albany Legislature has reported a bill taxing churches over the value of $10,000. This is the same as the law in force in New Hampshire, which passed that Legislature last year, and marks a step toward justice in the matter of forcing the opulent ecclesiastical institutions of the country to pay for the protection and privileges which they enjoy. The bill includes all private property, academies, libraries managed by private parties for the profit they giv, such as the Mercantile Library of this city, and all institutions not owned by the state. This is, with the exception of exempting the churches, even to the amount of a dollar, even and exact justice. State institutions should be tax-free, for to force them to pay is only transferring money from one pocket to the other, with considerable loss, on account of the habit our officials hav, in making transfers of value, of keeping a portion in their own hands. So far as it goes, the measure is a vast improvement upon the present tax law. No private institution of any kind should be exempt from taxation; and, in this sense, all schools, colleges, and libraries, deriving an income, either for the profit of their projectors or for self-support merely, are private institutions. They hav the benefit of the laws, their property is protected, and those who seek their benefits are required to contribute to their support. In no sense do they render the public at large an equivalent for the privileges they enjoy in common with other business concerns unless they are taxed.

But the bill, so far as it goes, stops short of the full measure of justice. There is no reason, moral, legal, or equitable, why churches should be exempt a single farthing. They demand and receive full protection from the state. They are corporate bodies of private citizens banded together to furnish, on the co-operative plan, worship of their God at the cheapest rates. If the same number of people should associate themselves together for any purpose, and should, in the furtherance of their ends, purchase and hold property, they would be compelled to pay taxes. We cannot see any reason why real estate, held for the worship of an indescribable Deity, should force people who do not believe it exists to pay for the protection of the property or the maintenance of the minister.

But when church property of immense value has been so long completely exempt from taxation, the Freethinkers of the country gain no slight point when the representatives of a popular government, assembled for the purpose of making just laws, even of one or two states, impose a tax upon so much of it as exceeds $10,000 in value. To this end we are indebted to the untiring exertions of the Liberals. In this state the Chairman of the Executive Committee of the National Liberal League, H. L. Green, and Edgar M. Sellon, of the Buffalo League, hav contributed in no slight degree; and we flatter ourselves that THE TRUTH SEEKER has also been instrumental in securing this favorable report of an Assembly Committee.

It has recently been shown that the Catholic church—that medieval clog upon progress—of this city has, for the last ten or more years, not been content with having its property protected at state expense, but has made an annual drain upon our city treasury of nearly a half million dollars. Should this continue we might as well hav a state church, supported by the government. It amounts to the same thing in the end. But if all were taxed, and none subsidized for national, state, or municipal governments, every religious and sectarian tub would stand on its own bottom, and the fittest would survive. As it is, conflicting sects are enabled to scrape together enough money to make a first payment on a house and pay the registrar's fee to mortgage it, and then, by having no taxes, to hang along in a moribund condition. It would be better for them if half of the churches should die off, and better for the world if all of them were in ecclesiastical graves. On this subject one of our daily papers said recently:

"If this were a nation of Methodists, or Presbyterians, it would not be an unfair policy to exempt Methodist or Presbyterian churches from taxation to a limited extent, for that would be treating the whole community alike; or if it were a nation of religionists, no sect could complain if all sects were thus equally privileged. Rich congregations would hav no greater exemption than the poorer. All would be subjected to taxes upon the excess in value of their places of worship over the maximum of exemption established. But we are not a nation of Methodists, or of Presbyterians, or even of religionists. On the contrary, there is a vast, though silent, majority of unbelievers. Accepting none of the dogmas that fill the air about them, believing none and caring for none, in their indifference they seldom express their opinions, and their numbers are consequently unknown. They are without organization, for no "ism" buzzes in their brains which they are crazy to buzz into the brains of their neighbors; but in every town and city, in all classes of society, almost in the body of the church itself the component parts of this unnumbered multitude may be found. Passing over another kind of unbeliever, the man who subjects his opinions to the social and business power of the church, we may add that great mass of aggressive Infidels. Here, then, we hav an immense part of the body politic that is opposed more or less strenuously to religionists of all sects, and yet is compelled to bear an extra portion of the public burden, in order that houses of religious worship may be exempted. This is wrong in principle, and no limitation of the exemption can make it right. If religionists require houses of worship, which of course, come under the protection of the law, those houses should contribute their share of the expense of making and enforcing the law.

"In this state every man has a right to believe in religious matters as in all others to suit himself and in accordance with the suggestions of his own conscience; he has also a right to establish places and means for the enjoyment and propagation of his religious convictions. But others hav the same right to disbelieve that he has to believe, and the same right to an equal application and administration as well as protection of the law. The law is not equally administered and applied to them, if the burdens or a portion of the burdens that believers ought to bear are transferred to their shoulders without a corresponding benefit when they, having no interest in any house of worship or religious observance, are compelled to pay an extra rate of taxation to make up the deficiency caused by exemption to those who hav such houses.

"An unjust discrimination is made against a large portion of the community while exemption of church property from taxation exists to any extent, and it should be wholly removed."

It has always been a principle of the Christians to make others pay for what they enjoy. They purchased heaven with a man's life and avoided hell through his sufferings. They cast their own depravity on to the shoulders of an innocent man. The cowardice of the salvation scheme never troubles them. They are willing to enjoy what others pay for, whether seats and thrones in a golden heaven, or pews and ministers in marble churches. The burden of paying for both they throw on others. It is, perhaps, characteristic of the followers of a God who commanded his people to steal; but to Infidels, who pay for every obligation incurred, it looks like robbery.

## From the Reception Committee.

The following communication from the Committee on Reception to Mr. Bennett explains itself. There are several plans before the Committee, and no final action has been taken, but by next week, probably, the Committee will decide. Notice will be given in time for all to participate:

TO THE FRIENDS OF MR. BENNETT EVERYWHERE: In New York, on the evening of the 8th of March, 1880, at an enthusiastic meeting of over fifty friends of Mr. Bennett, called together by the National Defense Association, a Committee of Arrangements was appointed to determine in what way a reception should be tendered to the Liberal editor on the expiration of his term of imprisonment, and to take charge of the preliminary movements to that end.

This Committee consisted of Messrs. Daniel E. Ryan, Ingersoll Lockwood, M. Reiman, Edward W. Searing, and Dr. E. B. Foote, Sr,, with power to add to its members as might be deemed expedient.

At a subsequent meeting of this Committee it was decided to add Prof. A. L. Rawson, the President of the National Defense Association, Mr. Hugh Byron Brown, the Treasurer, E. B. Foote, Jr., M.D., Secretary, and T. C. Leland, Esq., Chairman of the Executive Committee of the same association, to this Committee of Arrangements.

At a meeting of the Committee of Arrangements, held at 120 Lexington avenue on the 15th of March, the following preamble and resolutions were unanimously passed:

WHEREAS, Mr. D. M. Bennett was unfairly tried, unjustly convicted, and illegally sentenced, during the spring and summer of 1879, to a term of imprisonment, the charge being ostensibly the sending of an alleged obscene pamphlet through the United States mails, while the real animus of the prosecution and persecution, as revealed throughout the whole proceedings, was a determination on the part of the enemies of Mr. Bennett to remove him from his field of labors as a publisher of Liberal literature; and

WHEREAS, Two nearly successful attempts to obtain the Executive clemency in his behalf were conspicuously thwarted by the officious interference of his enemies, some of whom were in clerical robes, led on by a detective and spy acting in the interests of the cause of bigotry and superstition; be it

*Resolved*, That as Mr. Bennett's term of imprisonment expires on the 29th day of April, a reception be extended to the martyr editor on the succeeding Sunday (May 1st) at Cooper Institute, or other public hall, with speeches and music, or at Delmonico's or other popular house of entertainment, with dinner and after-dinner addresses, as may be determined upon by this committee.

*Resolved*, That the friends of Mr. Bennett in all parts of the country be invited to participate in the festivities of this peculiar occasion, when the doors of an American Bastile are opened for the release of one who has suffered a long term of imprisonment for having simply exercised the constitutional rights of an American citizen, he having committed no crime known to constitutional law, but having really fallen a victim to religious intolerance and superstition, in a country where liberty of conscience is supposed to be granted to every citizen; that on the evening of the New York meeting auxiliary meetings of two, three, a dozen, or one hundred, or more, friends of Mr. Bennett are invited to be held in their various localities, and to send telegrams of congratulation to the New York meeting while it is in session, making all necessary allowance for difference in time between the East and the West, and sending such electric messages between the hours of eight and ten P.M., New York time; that the various auxiliary Liberal Leagues friendly to Mr. Bennett be invited to do the same, and, where practicable, appoint one or more delegates to attend the grand reception in person.

*Resolved*, That all who approve of this programme be, and hereby are, invited to place themselves in communication with Daniel E. Ryan, Chairman of the Committee of Arrangements, whose address is 231 W. 37th street, in order that concert of action may be promoted, and the occasion be made as discouraging to the enemies of free press as it shall be inspiring to the friends of liberty everywhere, and especially to the hero of the hour.

*Resolved*, That these resolutions be published in THE TRUTH SEEKER, Boston *Investigator*, and other Liberal journals, and that all in every part in the country in sympathy with this movement be invited to bestir themselves immediately in taking the preliminary steps necessary to insure a triumphal success when the day for the release of Mr. Bennett shall arrive.

Since the meeting was held several friends hav been heard from. James Barney says put him down for $10; Dr. Wm. McLaury says $4; Dr. Shepherd authorized the committee to call on him for $5; W. F. Porter, of Philadelphia, says put him down for $1; William Rowe, of Jersey City, writes, "I desire to contribute my mite." There is no doubt but that a sufficient sum will be subscribed to guarantee a magnificent reception.

## Controversial Correspondents.

Lovers of Materio-Spiritualistic controversy will be especially pleased with this and the last two or three issues of THE TRUTH SEEKER. First, Mr. E. A. Chapman criticises Mr. M. Babcock on his method of "canning spirits," and gently admonishes him that there may be such a thing as bigotry among Materialists calling themselves Liberals. Mr. Babcock ably defends himself against the implication, and avows that he is in favor of the fullest freedom and the utmost fairness. Here the case of these two gentlemen rests up to date. Mr. Gorsuch next takes up the pen, making a very able defense of Materialism from a scientific standpoint. He is, however, immediately taken to task by Mr. A. Allen Noe, who, in a spirit of brotherly love, chastises him rather smartly. Again, Mr. Cochrane, in a friendly letter, assumes a position between Prof. Denton's belief in an "infinite spirit" and the Atheist's "dead matter." He believes in neither. Mr. Naumann, a German friend, writing in the same department of the paper, disbelieves in spirits because "there are none," and attributes the peculiar powers of spiritual mediums to "antrophognosticism," which charge few Spiritualists will feel called upon to resent. But perhaps the most severe and caustic writer on either side of the question is Mr. Charles J. Herbold. He scouts Spiritualism, and will hav none of it. He accepts the truce and aid of believers in that absurdity for the nonce until the common enemy is vanquished, after which it will be war to the knife between him and them. One thing is observable throughout this whole discussion: all couch their arguments in gentlemanly and unoffending terms, and it is the opinions only of the disputants that are at variance. We trust this may be preserved. We giv both sides of the questions involved, in order that whoever may feel aggrieved at attacks upon their belief by one correspondent may find consolation and redress by reading the more congenial arguments of one of their own school in another column.

THE Ithaca Liberal League has withdrawn its connection with the National Liberal League and changed its name to Radical Club of Tompkins County. We are sorry the members had not the moral courage to oppose popular opinion if they were in the right; but perhaps somebody's bread and butter depended on it, and so we will bid them good-bye, hoping that some time we shall see them back and that the time will come when the Club will hav the stamina to "commit itself for or against any purely religious or theological views."

*The Rational Appeal* is the name of a new Liberal paper published by S. B. McCracken, of Detroit, Michigan. It aims to represent the Liberal Spiritualists. It is to be a four-page sheet, at $1.10 per year. It has, the editor says, no hobbies to ride, but its purpose will be to giv expression to progressive thought. It will not become the champion, exponent, or advocate of anything but progressive thought. In view of this declaration, just what it means by "common enemy" is not apparent. If it means the church, as we suppose, then we do not see why it is not a Liberal paper. As such we place it on our exchange list with the pleasure which it gives us to know the cause is spreading.

## To the Friends of the Liberal League Movement.

A year ago I requested the friends of the Liberal League movement to contribute something to aid me in my work as Chairman of the Executive Committee of the National Liberal League. Since then I hav received donations from various friends amounting to $111.10.

If I do my duty for the next year as chairman of that committee I shall be compelled to devote my whole time to the work. This I cannot do unless those who are interested in the movement will aid me. A very small sum from each person interested will carry me and my family through the next year. My Liberal friends, I leave this matter with you. If you will sustain me in my labors for the coming year I promise you I will do much more than I ever hav done before. Contributions will be acknowledged through THE TRUTH SEEKER and *Investigator*.

H. L. GREEN.
Ch. Ex. Com. N. L. L.

[We commend the above appeal of Bro. Green to the earnest consideration of our readers. He is in every way worthy of support, and cannot be too generously rewarded by the Liberal public. Our cause has no firmer friend, no stancher advocate, no more indefatigable worker in its best interests, than H. L. Green.—ED. T. S.]

## A Large Amount of Reading for a Little Money.

To benefit our readers and help sustain THE TRUTH SEEKER we make the following offers:

### For Five Dollars

We send THE TRUTH SEEKER one year and either of the following $3 books:

"The World's Sages, Thinkers, and Reformers." By D. M. Bennett, editor of THE TRUTH SEEKER. Enlarged and revised.

"The Champions of the Church: Their Crimes and Persecutions." By D. M. Bennett. Biographical sketches of eminent Christians from the time of the reputed founder of Christianity to the present.

"Analysis of Religious Belief." By Viscount Amberley.

"The Great Works of Thomas Paine Complete."

"Nature's Revelations of Character; or, Physiognomy Illustrated."

### For Six Dollars

We send THE TRUTH SEEKER one year and "Supernatural Religion; An Inquiry into the Reality of Divine Revelation."

### For Four Dollars

We will send THE TRUTH SEEKER one year and either of the following $1.50 works:

"The Creed of Christendom: Its Foundation Contrasted with its Superstructure." By W. R. Greg, author of "Enigmas of Life," "Literary and Social Judgments," etc.

"Paine's Theological Works." In one volume, comprising "Age of Reason," "Examination of Prophecies," "Reply to Bishop Llandaff," "Letter to Mr. Erskine," "Essay on Dreams," "Of the Religion of Deism," etc., with a Life and fine steel portrait of Paine.

"Paine's Political Works." In one volume, comprising "Common Sense," "The Crisis" (Nos. I to XVI. inclusive), "The Rights of Man," and Life of Paine, with a fine steel portrait.

"The Heathens of the Heath." By William McDonnell, author of "Exeter Hall." A Radical romance.

"Beyond the Veil." A Spiritualistic work, said to be dictated by the spirit of Paschal Beverly Randolph, aided by Emanuel Swedenborg and others, through the mediumship of Mrs. Frances H. McDougall and Mrs. Luna Hutchinson.

"A Few Words About the Devil." By Charles Bradlaugh.

"Nathaniel Vaughan." A novel. By Frederika Macdonald.

### For Three Dollars and Fifty Cents

We will send THE TRUTH SEEKER one year and either of the following $1 books:

"Question Settled: A Careful Comparison of Biblical and Modern Spiritualism." By Moses Hull.

"The Humphrey-Bennett Discussion." A debate between Rev. G. H. Humphrey, Presbyterian clergyman, and D. M. Bennett, editor of THE TRUTH SEEKER.

"Proceedings and Addresses at the Freethinkers' Convention," held at Watkins, New York, August 22, 23, 24, and 25, 1878.

"Truth Seeker Tracts." Bound Volumes I., II., III., IV., and V. These volumes, containing over 520 pages each, are made up of over one hundred Truth Seeker Tracts. They embrace a variety of subjects by different authors, written in a terse, trenchant, and spicy style.

"Thirty Discussions, Bible Stories, Essays, and Lectures." By D. M. Bennett. Embracing a variety of subjects, the whole making nearly seven hundred pages. The subjects treated can hardly prove uninteresting to the reader.

"Contrast: Evangelicalism and Spiritualism Compared." This new work, by Mr. Hull, is designed as a companion to the "Question Settled."

"Issues of the Age." By Henry C. Pedder.

### For Three Dollars and Twenty-five Cents

We will send THE TRUTH SEEKER one year and either of the following 50-cent books, bound in paper:

"The Rights of Man." By Thomas Paine. Written in defense of his fellow-man. A work almost without a peer in the world. Large type.

"The Crisis." By Thomas Paine. Containing Nos. I. to XVI. inclusive. Written in the "times that tried men's souls" during the Revolutionary War.

"The Underwood-Marples Debate." Between B. F. Underwood, of Boston, and the Rev. John Marples, of Toronto, Ontario. Held at Napanee, Ontario, in July, 1875.

"Interrogatories to Jehovah." By D. M. Bennett.

"Career of Religious Ideas: Their Ultimate the Religion of Science."

"The Burgess-Underwood Debate." Between Prof. O. A. Burgess, President of the Northwestern Christian University at Indianapolis, Indiana, and B. F. Underwood, of Boston, Massachusetts.

"Which: Spiritualism or Christianity?" A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.

"The Darwins." By Mrs. E. D. Slenker, author of "Studying the Bible," "John's Way," and numerous essays.

"The Priest in Absolution."

"The Mother of Harlots; or, Popery Dissected." Being an inside view of the enormities of the Romish church in Europe and America, and taken from authentic sources.

"The Popes and Their Doings; or, the Vicars of Christ and Vicegerents of God." A succinct history of some of the blackest criminals the earth has ever borne.

"Auricular Confession and Nunneries." By William Hogan, for twenty-five years a confessing priest. A most important book.

"Maria Monk: the Mysteries of a Convent; or, Monks and their Maidens."

"Advancement of Science."

## Thirty-Second Anniversary.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Spiritualists of Lockport, New York, and vicinity, will celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, in Temperance Hall, commencing at 10 A.M., continuing through the day and evening, and closing with a social festival. Mrs. A. H. Colby and Olive K. Smith hav consented to remain with us. Speakers and mediums from adjacent towns are invited. Everything will be done through the Committees to insure a pleasant as well as profitable time. We extend the hand of fellowship to all classes of Liberalists.

Per order of Committee,

MRS. LOVE,
MR. GREGORY,
MR. CALL.

## A Book for the Parents of Babies.

The baby, it is generally admitted, is a factor indispensable to the acquisition of a family. How to keep him healthy, then, and good-natured, should be the first concern of every enterprising father and mother. To this great end a little pamphlet has been prepared by William H. Price, M.D., Ex. A.A. Surgeon, U. S. A., entitled "Baby's Guide to Health," and designed to forestall the services of a physician by teaching parents the means of prevention, at least in some of its details, that they may not afterwards hav occasion to require the means of cure. "Proper clothing, feeding, ventilation, cleanliness, exercise," etc., says the author, "and the non-use of domestic and patent medicines and drug remedies generally, unless clearly indicated and ordered by a physician, will do more towards promoting and preserving the health of children, and actually saving their lives, when jeopardized by diseases, than the indiscriminate and thoughtless administration of deleterious drugs and patent nostrums." The Doctor then goes on to tell how these matters of proper clothing, feeding, etc., are to be accomplished, the beauty of his subscriptions being that most of them can be filled without going to the drug-store. He condemns everywhere the use of narcotics, nor does he neglect to fire a passing shot at the generally-recognized panacea for all infantile ills, "Mrs. Somebody's Soothing Syrup." In closing his work the author remarks to the reader: "If I hav given you any new ideas that will, if properly used, save even the suffering and life of one child, and the pangs of a broken-hearted parent, then the object and purpose of this pamphlet will be fully accomplished, and my labors more than compensated." That he will reap more than this compensation must be the impression of all who read his book.

The pamphlet is published by the author at 25 cents per copy, and is for sale at this office.

## "Family Creeds."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A man who writes a heterodox novel or romance, will, as a rule, find the press, as yet, rather shy in noticing his production, and rather inclined to injure it with faint praise, even should it be a book of real merit, than do simple justice to the author. Indeed, strange as it may appear, I hav also found some Liberals, who, for reasons best known to themselves, are particularly chary of their commendations, either remaining silent, or giving but a stinted measure of praise for a co-worker who has declined the higher and more profitable fields of literature in order to mellow by gentle means the rugged and stubborn soil of superstition. The author of a heterodox romance must expect no favor from the religious press, but when the independent reviewer of a secular publication speaks out boldly in words of honest approval it must be peculiarly gratifying to a writer who, under the cover of interesting fiction, will present truths which, to a large number, would scarcely be acceptable in any other form.

The Liberal press has, however, been very generous to such authors—the *Investigator* and THE TRUTH SEEKER, particularly so—and I feel that I shall not be trespassing in requesting the insertion of this letter, with two recent notices of Mr. McDonnell's latest work, his heterodox romance entitled, "Family Creeds." MRS. ——.

The following complimentary notice of the new heterodox romance, "Family Creeds," is from the *National*, of Toronto, Canada, of February 28, 1880: "In his present work Mr. McDonnell well sustains his reputation as an author which he has won by his former works. 'Family Creeds' is a romance, not of an exciting character, yet full of thrilling interest, which is well sustained till the close of one of the most delightful stories which it has ever been our good fortune to peruse. The plot is simple and natural; not a single incident is strained for the purpose of effect beyond what one could expect in real life. Yet with these simple and delightfully natural materials a story is constructed which rivets the attention and enlists the sympathy of the reader. Much has been said and written on the question of whether fiction with an object, or which is designed to teach some lesson, is to be preferred to fiction which aims simply to amuse and please; and we suppose the result must long remain a drawn battle; but 'Family Creeds' will certainly add greatly to the strength of the cause of fiction with an object; for while the lesson the author has in view is ever present to the reader, the story itself is never allowed to suffer for the purpose of making a point in favor of the lesson. Mr. McDonnell's object is to teach the lesson of liberality and religious intolerance, and he has done so most effectually, while at the same time he has clothed his object in a most pleasingly interesting romance. The author of 'Family Creeds' must be awarded the honor of being the ablest Canadian writer of fiction, and we hope this is not the last we will hear of him as an author."

Another from the *Canadian Monthly and National Review* for February, 1880: "It will be well for the world when it learns what this thoughtful book proposes to teach—that the jangle of creeds tends to human misery. Whoever reads the work will doubt of ever finding comfort or an object to liv for in the profession or defense of theological dogmas unrelieved by the spirit of Christianity."

## Reduced Railroad Rates.

All parties expecting to attend the annual meeting of the Michigan State Association of Spiritualists and Liberalists which takes place at Battle Creek from March 23d to 29th, in order to get reduced railroad rates over all the lines of the roads announced will be obliged to go on the 22d or 23d.

*Detroit, Mich.* A. B. SPINNEY, Pres.

## Disciples of Ingersoll.—Why is This Thus?—Thanks to the Editor and Others.—Gods and Doctors of God.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I had concluded to rest my pen for a long time, so far as your columns are concerned, because you hav such an abundance of able correspondents that my feeble pen don't seem to be at all required. But I want to ventilate a thought or two that is awakened by reading an able "Open Letter to B. F. Underwood," by George Lynn, of Illinois, published in THE TRUTH SEEKER of Feb. 28th, just past.

Mr. Lynn very correctly says that it was Spiritualism that made it possible for Ingersoll and Underwood to be received by the people, and is it not a little humiliating to hear the old pioneers of Freethought and progress now dubbed

"DISCIPLES OF INGERSOLL?"

Preachers and churchmen now call all Freethinkers "Disciples of Ingersoll." I wonder if they hav forgotten the tiny raps at Hydeville, thirty-five years ago, and I wonder if all intelligent people do not know that Andrew Jackson Davis, Joel Tiffany, Judge Edmonds, Mrs. Britt, Cora Hatch, Warren Chase, Prof. Brittan, Thomas Gales Forster, Furgeson, Pardee, Denton, Peebles, Emma Hardinge, Mrs. Hizer Mayhew, Doctors Child, Gardner, Buchanan, and thousands more under spirit influence throughout this land, were the pioneers of Freethought? And that those *raps* hav since reached the antipodes and are still resounding from pole to pole?

Andrew Jackson Davis' pen did more to liberate the human mind than Col. Ingersoll's tongue ever can do. And Thomas Paine said he loved to work for no pay save *to do good.* No, Mr. Preachers and others, we are *not* disciples of Ingersoll, but rather it is he that is reaping a harvest of fame by reason of the work we had done to prepare the way long before he came to the light of Freethought, and I think it is safe to say that he has not got clearly out of the shell yet. For while the noble Bennett, Wright, Green, Jamieson, Parton, Walker, Hull, York, Leland, Professor and Mrs. Denton, Post, Fox, Campfield, Boardman, Rawson, Palmer, Mrs. Lake, Mrs. Dr. Severance, Mrs. Slenker, O. K. Smith, Colby, Graves, Roberts, Flower, Bell, and a host of others, are nobly working heart and soul for the cause, the popular Colonel seems to stand out for big admittance fees, and a political *chance.* Or else,

HOW IS THIS THUS?

How does it happen that we read with such gladness from the reports of Ingersoll's utterances at Cincinnati that the rich man, the usurper, having in the near future to be obliged to tell where he gets his immense wealth, and what he is going to do with it, or something to that effect, and that children to be hereafter born were not to find every spot on the earth *pre-empted.* That he had enlisted for the cause for all time, and that he would wait for the next world for any office he might want, etc.

Next we hear of Underwood deriding that Cincinnati affair through the Chicago *Inter-Ocean,* and right after Ingersoll cooing in with the Republicans, telling them that Blaine is his first choice, and Grant his second, while it is known to us all that the Republican party is the absolute ally of wealth and ecclesiasticism as opposed to the struggling millions.

I rejoice at the strides Freethought and human progress are making, and feel to thank all of the noble workers for the cause of humanity throughout the land, when I read of them in every fresh TRUTH SEEKER.

That is right, friends; let us keep the ball rolling. Let us, agreeing to disagree upon all minor subjects, present a solid front to the common foe, for he is insolent, and is now hourly plotting to cut short our liberties and those of our children.

I wish to congratulate the management upon the excellence of THE TRUTH SEEKER. It was never so good as it has been the last few months. It comes laden with noble sentiments and precious gems of thought, from week to week. No paper could be more Liberal, more ably conducted, or hav a more able corps of writers. And I wish to thank you, Mr. Editor, for making use of quotations when you hav occasion to mention eminent "divines" like Crosby, Joe Cook, etc., "divines," *gods!*—while others are only doctors of divinity, doctors of God. Some of our Liberal writers forget to use the quotations when writing of the eminent "divines," which seems to me like paying homage.

Fraternally, DR. ANDREWS.

*Kipton, Ohio,* March 3, 1880.

SKEPTICISM OF ROBERT BURNS.—Ye venerable sages and holy flamens, is there probability in your conjectures, truth in your stories of another world beyond death, or are they all alike, baseless visions and fabricated fables? If there is another life it must be for the just, the benevolent, the amiable, and the humane. What a flattering idea, then, is a world to come! Would to God I as firmly believed as I ardently wished it!

If there be any truth in the orthodox faith of these churches, I am d——d past redemption, and what is worse, d——d to all eternity. I am deeply read in Boston's fourfold state. Marshall on Scantification, Guthries' Trial of a Saving Interest, etc., but "there is no balm in Gilead, there is no physician there" for me.

All my fears and cares are of this world. If there is another an honest man has nothing to fear from it. I hate a man that wishes to be a Deist, but I fear every fair unprejudiced inquirer must in some degree be a skeptic.

The subject is so involved in darkness that we want data to go upon.—*Extracts from Burns' letters.*

THE ancient Indians held it lawful to kill a king when he was drunk.

## "Bible and Flag."

To the Editor of The Truth Seeker, *Sir:* The Scranton (Pa.) *Republican* of a recent date publishes a sermon delivered at Hyde Park, Pa., on the 22d of February, upon the character of Washington. Like all the rest of the reverend gentlemen who occupy the "coward's castle" on Sundays, and there make such statements as they please, because no one is allowed to say a word in opposition, the Rev. Eckman undertook to make his yahoo audience believe that George Washington was a saint. Rev. Robert Collyer, of New York, in his commemorative service on the same day, and on the same subject says—what all the contemporaries of Washington and all readers of history know—that when provoked, as he often was, he swore fearfully. But we must remember that the merit of his oaths was that they were all uttered in the interest of patriotism, liberty, and virtue. There was more real piety in one of Washington's well-rounded oaths—such, for instance, as he delivered against General Lee at the battle of Princeton—than there is in a hundred prayers delivered by Bro. Beecher, Bro. Cowley, the Rev. Dr. Dry-as-dust, or the Rev. Dr. Cream-cheese.

Mr. Eckman asks with emotion, "Who would not delight in being an American—to liv under the Stars and Stripes, *pinned beneath the cross of Christ,* where Bible and flag go hand in hand?" If the Rev. pulpiteer were an intelligent man, and not a liar, as so many of the clergy are, he would know, and would hav told his hearers, that the Constitutional Convention, which was presided over by George Washington, and which produced the Constitution and government under which we liv, had no prayers during all the sixteen months it was in session, and that there is not one word or syllable in its text which contains even the recognition of a God, of a Sabbath, of the existence of Christianity, or any other religion. The reason is that the leading men who formed this instrument were all what Mr. Eckman would now call Infidels. Washington, Paine, Jefferson, Madison, Franklin, and nearly all who rendered eminent service in the field, in legislation, and diplomacy, were Deists and unbelievers in the Bible as a revelation from heaven. To these men we owe the fact that no religionist of any kind—Jew, Catholic, or Protestant—ever has been persecuted for his creed. Every Christian government on earth has shed the blood of the Jews. This government alone never did so, because the framers of the Constitution and the makers of the laws under it were Infidels, who did not believe in the Bible as an infallible revelation from heaven, but who did believe that what we call faith is an involuntary act of the mind, modified by the amount of light on the subject which the mind sees; and that therefore no man should be punished for his religious opinions.

But the fact which settles the question forever as to the relation which the Stars and Stripes sustained to "the cross of Christ," and which proves that the emblem of our nationality cannot be "pinned" beneath the emblem of any religion, is the treaty with Tripoli, ratified when Washington was President, Jefferson Secretary of State, and when the Cabinet and Senate were composed of men who had taken part in forming the Constitution, and understood all its provisions. The government of Tripoli was Mohammedan in religion, and was naturally jealous and watchful lest, in their commercial intercourse with us, difficulty would grow out of the subject of religion. To remove all apprehensions of this kind, the declaration is solemnly made in the eleventh article of the treaty, by the United States, as one of the high contracting parties, that "*the government of the United States is not in any sense founded on the Christian religion.*" It knows no God, no Bible, no Sabbath, no clergyman. It is a purely secular institution, protecting all believers in all creeds or no creeds.

Just about the hour that brother Eckman was delivering his incoherent platitude to the workingmen of Hyde Park, and pinning the Stars and Stripes beneath the cross of Christ, the Rev. Dr. Boardman, pastor of the First Baptist church in Philadelphia, was acknowledging the secularity of the Constitution, and admitting that to introduce the Protestant Bible into the public schools is an invasion of the Constitution and of the rights of conscience, and ought not to be done. He therefore advocated the establishment everywhere of parochial schools, each sect having a system of its own.

But Brother Eckman is greatly exercised about Sabbath observance, and complains of large monopolies compelling their men to work on that holy day, "allowing them no time to pray." He wants every one to go to church on Sunday, and hear the self-styled embassadors of Jesus Christ urging sinners to repent, and be saved from hell-fire, although Beecher and Canon Farrar hav knocked a hole in the bottom and poured a whole Niagara of water into it. But does not the gentleman understand that neither the American Sabbath nor the Scotch Sabbath, nor the Popish Sabbath is the one required to be observed by the Sabbath law of the Bible? The Bible says distinctly that "the seventh day is the Sabbath of the Lord thy God." All the sects of the Christian church, therefore, break the law by making the first day of the week to be the Sabbath, when no act was ever passed by the law-giver repealing the one given on Sinai that the seventh day was the Sabbath. Then, after appointing the day by a positive and unchangeable enactment, the law-giver goes on to say: "In it, the seventh day, thou shalt do no manner of work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger within thy gates." So strictly kept and so remorselessly executed was this law when in force upon the Jews in Palestine that it was a capital offense for a man to gather sticks and make a fire to boil his pot of victuals on that holy day. This is the Sabbath law, as given by the law-giver himself, and is irrepealable by those it binds. And yet we will wager a pint of Croton water that on the morning of the very day that Bro. Eckman made his plea for the Sabbath, and enjoined its observance on his hearers, he ate a cooked breakfast of mutton-chops, flap-jacks, and hot coffee. Of course they were cooked by fire, and therefore a clear violation of the law. And let us tell Bro. Eckman that if the law-giver had sent his officer to arrest him on Monday morning, and send him to execution by a summary process, he could not hav put Bridget, the maid, between himself and his fate, and say, in the language of his illustrious predecessor in the Garden of Eden, "The woman which thou hast given" us to serve in our kitchen, she gave me the flap-jacks, and I did eat.

Besides, the Sabbath among the Jews was simply a day of rest, and as such we prize it still. It was not a day of worship, as we make it; and if Bro. Eckman livs in the country and hitches up his horse ("cattle") to toil up and down hill in carrying him to church, he is a violator of the law, and would hav been put to death as such had he been a Jew in Palestine when the law was binding. The law says, as we observed before: "In it [the Sabbath] thou shalt do no manner of work;" and we are not going to let Bro. Eckman come into the pulpit on the first instead of the seventh day of the week, as the law requires; and, his own true inwardness being "with good capon lined," urge upon us poor devils in the pews, who hav to work so hard for our living, the observance of a law which he violated that morning, and which he intends to violate every Sunday of his life.

But Bro. Eckman's righteous soul is distressed over the polygamy of the Mormons in Utah territory. What would the clergy, and especially the Methodist ministers, do without this safety-valve of the Mormons? All the Saint Josephs who do not leave the skirts of their garments in the hands of the Mrs. Potiphars (see Genesis, xxxix) atone for violating their own standard of morals by hurling their anathemas upon the poor Mormons of Utah. When Parson Newman, Grant's Methodist confessor, went to Salt Lake City to debate the question of polygamy with Orson Pratt, he found out, what he might hav known without telling, that polygamy is an institution of the Old Testament, and was not forbidden in the New; and that the American missionaries in oriental countries, where this form of marriage prevails, admit converts to their churches who hav as many wives as they please. Yet, with this fact before their eyes, the Methodist clergy at home are forever denouncing the Mormons for having more wives than one each, and in this respect resembling Old Testament saints, who are held up as models in the writings of the New Testament.

The most sagacious man who ever lived, and understood human nature from crown to sole and from center to circumference, says, in the "Timon of Athens:"

> "Strike me the counterfeit matron;
> It is her habit only that is honest;
> Herself's a bawd;"

implying that prudes, who are so zealous in their wish to burn with fire all frail sisters who enjoy love and lovers, are not actuated by a real love of purity, but by motives of envy, and to preserve an immaculateness of character in the estimation of the public which they do not really possess. So we cannot interpret the motives of the Comstock school of Methodist ministers, in their eternal diatribes against the Mormons, in any other way than that they envy the Mormons the privilege they enjoy in having harems, where they can hav as many wives as they please. The newspapers teem with accounts of clergymen, especially Methodists, preaching up chastity vehemently on Sunday as a branch of Christian morality, and then going among the families of their charge and assisting poor husbands in the performance of the marital duties, or playing the part of a shepherd among the ewe lambs of their flocks; for, of all the sheep of the Lord's pasture, no flock has in it so many scallawags as the one called Methodist. During the antislavery struggle the meanest dogs of the whole pack that the slaveholders set on the Abolitionists were Methodist ministers, North and South. They are playing the same game now in vilifying the advocates of the holy cause of intellectual freedom, when the whole world knows that there is no body of Christian professors which is so thoroughly corrupt and hypocritical as the Methodist church. The Cleveland (Ohio) *Leader* of the 21st of November last publishes the report of the directors of the Ohio Penitentiary, in which is announced the noteworthy fact that of the 1,316 criminals in that institution the Catholics number 133; the Baptists, 65; the Presbyterians, 53; the Episcopalians, 33; the Campbellite Baptists, 18, and the Methodists, 173. The orthodox churches hav the largest representation among the criminals of Ohio; the heretical churches hav the least, while the Spiritualists and Infidels hav no representation at all. Yet, notwithstanding all these facts, the clergy hav the stupendous impudence and brazen-facedness to stand up in their pulpits and denounce the radicals of the country with practicing a low standard of morality!

Justitia.

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When in England, in 1840, I saw one of the Egyptian idols in the British Museum. Some one of our company said, "Well, they don't admit that they worship such ugly images as this; they look through and beyond this to one great supreme power." "They were scarcely more idolatrous," I answered, "than our friends when they read their Bible with such reverence last evening." They brought it with great solemnity, and laid it on the lap of the one who was to read it and he bowed before it and then opened it and read it in what we Friends call the preaching tone. The passages read were those that had no particular bearing upon the conduct of those then present, nor upon the special occasion that had brought us together; but it was "the Bible" and "scripture," and a chapter of it must be read in order, and in a solemn tone. I said to the friend who was pointing out this idol to me in the museum, that the worship of that image was like the worship of the Bible, as we had observed it the evening before. To me that was the worship of an idol.—*Lucretia Mott.*

## The Braden-Jamieson Debate at Salem, Ill.

To the Editor of The Truth Seeker, *Sir:* Last spring W. F. Jamieson gave a few lectures in this place, in which he stated that he did not know that there was a God. If any one knew there was one, he said, come up into the stand and tell what they know about him. They should hav one-half of the time and fair treatment. No one would accept the offer, although there were a number of clergymen present, who make it their business to tell the people they know all about him. No one would accept the offer. He left a challenge to anybody who was in good standing in the church. Six came forward and accepted the offer, to wit, two Presbyterians, two Methodists, one Baptist, and one Campbellite. Each one appointed a committeeman to see and guard the interests of their church.

The Catholics, believing that discretion was the better part of valor, kept their shutters closed, not daring to expose their air-castle to the shell and hot shot which they well knew Mr. Jamieson would rain upon them, for fear they would get their windows broken.

The subject to be discussed was the inspiration of the Bible and its tendency over other theological questions. Elder Clark Braden, of the Disciple church, accepted the offer. Rules for regulating and governing the debate were agreed upon by the parties. The debate was to continue for twelve evenings, and to occupy two hours each evening. Each party was to make two speeches of thirty minutes, and to ask as many questions as they pleased, which the other was bound to answer without equivocation.

The church committee chose two moderators, and they chose the third. Dr. D. K. Green was chosen, a man well qualified and versed in parliamentary rules, and most nobly and honorably did he perform his duty. I was a spectator, not understanding the religious views of either of the disputants, and will giv a brief history of the discussion as it appeared to me from my standpoint.

The debate was held in the Court House, a large and spacious room, which was jammed full. Mr. Braden occupied the stand all the time, Mr. Jamieson only when speaking. Mr. Jamieson spoke in a loud, clear, and distinct voice, so all could hear him. Mr. Braden wrote his arguments and answers in advance. Sometimes they hit the subject, and sometimes he would not touch it in his half hour's speech. At times his voice was pitched so high that it was disagreeably unpleasant, and at other times, sitting crouched behind the desk, he would answer in an undertone so low that he could not be heard except by those who were close to him. Mr. Jamieson had to repeat it so that the audience could understand the answer.

Mr. Braden said that the Mosaic account of the creation was not correct, that Adam and Eve were not the first pair, that it was poetic, that it was wrongly translated; that we had no Bible, only an imperfect translation of the Bible.

Braden said he believed in a personal God and a golden heaven; he believed in a personal devil, but not in a brimstone hell. In one case Braden refused to answer, saying that Jamieson had so framed his question as to make him seemingly tell a lie. Jamieson quoted that passage which says, Unless ye hate father, mother, etc., ye cannot be my disciples. Braden said hate meant love. He denied that polygamy was taught or practiced in the Bible, and said that wife meant woman after he had one. In answer to a question he said a man might lie, steal, rob, and murder for sixty-nine years, months, weeks, days, and hours, then if he sincerely repented and said, Lord hav mercy on my soul, that he was sure of salvation only one hour before his death. Braden told Jamieson to speak up like a little man. He read from Livingstone's travels in Africa to prove the honesty of some of the tribes in the interior. Braden said it was false. Jamieson quoted from Huxley and Spencer. Braden repeated the names backward and forward a number of times over as a schoolboy would the multiplication table. He acted as though he had found some strange name that he wished to commit to memory, for which he was vociferously cheered by his followers as one of the best arguments he had produced. Braden frequently told Jamieson that he uttered nonsense, that it was false, that it was balderdash. He at times was very boisterous, the moderator, having to enforce the rules, would check him to keep him within the bounds of decency. Braden said the Bible was written by ignorant barbarians, who knew nothing of science, that 70,000 meant only 70.

I hav noticed only a few of his new translations of the Bible for fear I should make this article too long. A short article copied from the Mount Vernon *News*, with the comments of the editor of the *Advocate*, led me to make a short statement of the debate. Mr. Jamieson quoted twenty or thirty passages from the Bible, giving both chapter and verse. Mr. Braden followed and said that Mr. Jamieson had given a long list of quotations, but never told where to find one of them.

The report came here from abroad that Mr. Braden was partially insane. He did but little to remove that impression.

The *Advocate* says, "As a Bible debater Elder Clark Braden has no superior upon American soil. And we doubt if the cities or hamlets of the worlds can produce a greater." He reminds me of a man who went to hear a political speaker and remarked, "He is a d——d smart fellow, for he thinks just as I do." The editor says, "For the last seven nights, as soon as his person was visible at the outer door, cheering would commence and continue until he reached the stand." It seemed that the cheering, like his speeches, was all arranged beforehand. Fuglemen were posted for the purpose. Braden would wait until the house was filled. One night he was fifteen minutes late. The moderator told him that he must come to time, that they would not wait for him.

Braden said Jamieson had been slobbering over the audi-

ence, and patting the moderator on the back. The cheering was a disgrace. There were many little girls occupying front seats, who ought to hav been in their little beds, clapping and cheering, who were totally ignorant of the subject, and who were placed there to cheer and keep their courage up, like the boy that whistles in the dark.

The editor of the *Advocate* says, "If the *News* is laboring under the delusion that Clark Braden wields a little theological club, he is underrating him." Braden said D. M. Bennett was an obscene, bad man, and ought to be in the penitentiary. Braden did not know the history of the most infamous trial, or else he well knew that he was uttering a wilful falsehood before an audience, the greater portion of which never heard of Bennett only through the lying lips of some depraved specimen of humanity. Bennett's name will stand high on the wall of fame, when his wicked persecutors are forgotten in the dust. Braden's theological club that he brags about is composed of feathers. It is nothing but a shoo-fly.

Mr. Jamieson told Mr. Braden that he had enjoyed this debate finely. He hoped to meet him in debate again. No response. Mr. Jamieson said he wanted this debate published—that he would furnish his notes and pay one-half of the expense. Would he do the same? Braden said, No, he could not do it; was not able.

The closing scene was a disgraceful one. They shouted, stamped, and hallooed. If they had had more civilization and less of false religion, it would hav been much more creditable to all concerned. Amid much noise and confusion Mr. Jamieson was presented with a beautiful and costly pitcher, accompanied with a very elegant presentation speech from a lady. They also presented Braden with an old song-book, said to hav been written by one Solomon, containing a vast amount of obscenity, which ought never to hav been printed. I hav attended many political meetings, but never saw such a disgraceful scene before. The moderator said it was a d——d mob. They say they gained a great victory. A general was complimented on a great victory he had gained. He replied: "Yes; one more such and I am ruined." Yes, a few more such victories, and old musty theology is dead in Salem.

Now, Brother Bennett, I wish you to bear your misfortunes with heroic valor; as you hav thus far, about sixty days more, and you will again taste the sweets of liberty; and oh, how I wish I could be one of the happy friends to meet you and congratulate you that you hav escaped with your life, for if they had the power you would hav been burnt at the stake.

THE TRUTH SEEKER is the best religious paper I read, and I hope you will continue to edit it until you wipe out error and priestcraft. URIAH MILLS.

*Salem, Ill.*

## The Injustice of Some Laws.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The accident of your incarceration, under the statutes of the United States, should be used to enlighten the people of all the Union to the iniquitous and very remarkable feature in our system of taking accused persons away from their counties for trial, and often away from their states, and obliging them to advance the money to pay for all costs and fees of witnesses, U. S. marshals, and deputies, in order to defend themselves, and to the further remarkable fact of their never being repaid for such expenditures. Under state laws the accused is tried at home, or where the offense was charged as committed, and he is furnished with his witnesses at the state's expense. Under the United States statutes he is carried possibly a thousand miles from where he is known; he must pay his traveling expenses home, and those of his securities on bail bond, his witnesses, their board, mileage, and that of the officers who summon them. Thus if one is accused of having sold a pound or so of tobacco, or of having failed to use or erase a stamp on a draft or check, or on a box or barrel or package when required, or of having committed or tried to commit a fraud on the United States, or charged over ten dollars as claim agent, etc., hundreds of statutable offenses, he is taken to some far distant United States court, say it is three hundred miles from his home. Now to avoid going to jail he must carry two bondsmen, which at three cents per mile, and a dollar per day for expenses, say six days' cost, will amount to forty-eight dollars. Add his own expenses back home, say in all twenty dollars. Then he must appear for trial, with say two witnesses, as to facts, and say five as to character of prosecuting witness, as these are generally spite cases, and the witness a disreputable person. This will cost not less than one hundred and fifty dollars. Here is the simplest case, which if promptly tried will cost over two hundred dollars besides lawyer's fees, loss of time, and injury to business. Say you are successful, say the judge has ordered the jury to acquit, for in these courts they are very arbitrary, and juries act with fear and trembling; they too are far from home and pliant tools. Oh, such courts! They are under heaven's eye a dire mockery of justice. As I once heard a grand juror, a most intelligent gentlemen, say, "The very air smells there of blood." Acquitted, innocent, what a calamity has befallen you! No repayment, not one cent! Thousands of good citizens hav been thus ruined. Other thousands are blackmailed. In many parts of the North the people know nothing of this, but 'tis in the South that this wretched system feeds fat the officers and spies that batten on it.

Really it is about time some of them should learn all about it. HOLT.

*Oregon, Mo.*

## Notice.

All correspondents are hereby informed that the name of our post-office has been changed from Florence to Norway. Address all communications to me at Norway, Benton Co., Iowa. E. C. WALKER.

# Eternal Vigilance is the Price of Liberty!

**In Union is Strength.—Prove all Things, and Hold Fast the Good.—Free Rostrum, Free Speech, Free Press, Secular and Compulsory Education, Church Taxation, and Equal Rights without Regard to Sex are the Mottoes Upon our Flag.**

CIRCULAR OF THE PRESIDENT OF THE MICHIGAN STATE ASSOCIATION OF SPIRITUALISTS AND LIBERALISTS.

Four years ago, without my seeking, I was elected to the Presidency of the State Association of Spiritualists, which two years afterward changed its name to Spiritualists and Liberalists. At that time chaos reigned in all forms of Spiritual and Liberal thought, as far as any definite organic action was concerned; no regular missionaries were engaged; but two or three places in the state kept up any regular meetings, and a general apathy existed.

Since that time I hav devoted my best energies, time, and money to bring together and into action all those as speakers and workers who dare to identify themselves with the Association as Spiritualists or Liberalists. Noble men and women with united sacrifices hav come into the work in addition to those previously engaged; the state Society has become legally organized, many more are on the verge of organization, some twenty speakers hav been constantly at work in the state during the last year. Large annual, semi-annual, and quarterly meetings hav been held, with a successful ten days' camp-meeting, and many important grove-meetings. Half-fare permits hav been obtained for our speakers over nearly all the railroads. A permanent camp-ground has been located at Goguac Lake, with a stock company of fifty thousand dollars; a competent man has been secured to raise the stock; much of the same is already taken; eighty acres of the finest land, with the most delightful scenery, is to be purchased, buildings to be built, grounds cultivated, and the finest camp-ground and pleasure-resort in the state pefected. These are a few of the primary steps which hav been taken during the last four years to attempt to organize, centralize, and utilize the forces of Spiritualism and Liberalism.

The small beginnings show us plainly that all that is needed is to continue in well-doing. The period of destruction, of tearing down, is well nigh past, the time has come that if we hav any principles, any beautiful philosophy, we should organize to teach, and unite society upon that basis. If Spiritualism and Liberalism is better for humanity and society than old dogma and priesthood, let us show it by building, teaching, and doing better things. In this, as in all other organic methods, we hav foes without and foes within, to tear asunder and block the wheels of progress; some moved by jealousy, envy, and selfishness, others by cowardice, bigotry, or ignorance. For the last few months some parties hav made mighty efforts, in a secret way, to break up the union and harmony of the State Association of Spiritualists and Liberalists. The excuses, fault-finding, and methods exercised hav been various, and the chief workers in that direction hav been those outside of the Association, parties who hav never united or assisted in any way, either by money or labor. These things hav produced no effect upon the majority of the speakers, officers, or members of the state Association, and only those who hav lacked the elements of firmness and devotion to the cause through ill as well as good report hav been moved.

Now, my friend, your name has been given me as a Spiritualist or Liberalist, and I send you this circular, that you may know that your presence, sympathy, vote, voice, and money are needed now, at our annual meeting, to place this cause upon a safe and firm foundation. The masses are tired and sick at heart with the food which orthodox Christianity gives them; their reason rejects it, and their best convictions and heart-throbs ask for spiritual light, growth, and immortality, without priest or dogma. There are hundreds of Spiritualists and Liberalists who, when they get away from the fear of hell, and from under the ban of priestcraft, feel they hav no duties, and from that standpoint relapse into a do-nothingness. To my mind, they hav greater duties and more to stimulate them to action than ever.

Remember that every liberty, human right, and noble blessing which we hav the pleasure of enjoying has cost the lives, thoughts, energies, and sacrifices of those that hav lived before us. Will you put on the armor, show your colors, and, in the broad spirit of true Spiritualism and Liberalism, assist the faithful workers to maintain a free rostrum, restoring united action and a propagandism that shall defeat, teach, liberate, and spiritualize the combined hosts of bigotry, superstition, and churchianity? Many friends of our cause will wait until the last days of the Convention, thinking that those sessions will be the most instructive and entertaining. Such will not be the case at the present session. The most important business will occur on the first days of the meeting, and as over thirty speakers, including visiting clergymen and speakers, will be present, the speeches, will be as fine the first as last day. The meeting will commence Wednesday afternoon at 2 P. M., March 24th, and, if possible, close on Monday night, March 29th. Reduced railroad rates hav been secured from 22nd to 31st.

The afternoon session, Wednesday, will be reports of Secretary, Treasurer, and missionaries, with short speeches. Wednesday evening an address by the President upon the subject, "The State Association of Spiritualists and Liberalists," when the following points will be discussed:

1. Its history, trials, failures, and successes.
2. How organized; its objects, principles, methods, aims, and present condition.
3. Do you favor the union of Spiritualists and Liberalists for business and organic purposes? The opinions of the people over the state, and the pros and cons of the subject, will be presented.
4. Do we need a society of Spiritualists alone, with that one idea of spirit phenomena and philosophy, in order to successfully teach, defend, and protect Spiritualism against Materialism?
5. Do we as a state Society need the organization of Liberal Leagues, as long as we hav indorsed and are defending and teaching all the principles of the League? Is it not the duty of Spiritualists to work with Leagues where such are organized, and no Spiritual society exists? Should not those in sympathy with Leagues work with and unite with societies of Spiritualists and Liberalists, where no Leagues are organized?
6. How shall we more successfully carry on missionary work, organize societies, and support laborers?
7. How shall the Mutual Insurance Association, which has been organized by and through the energies of some of our earnest workers, be made practical, safe investment, and an honor to our cause?
8. How shall we protect our mediums, magnetic healers, and clairvoyant physicians, who hav no diplomas from medical colleges, from medical bigotry and persecution?
9. What may, can, and ought to be the future of our Association, and the way to arrive at the same.

THURSDAY MORNING, 9 A. M.

Report of Committee on Credentials, followed by report of Committee on Membership.

We hav now become a legally organized and representative body, with delegates from local societies and members alone entitled to vote. It is important that as many as possible be present at the beginning of the session. Any person may become a member by signing the articles of association, or authorizing the same to be done, and paying a membership fee of one dollar. Either come, or send your dollar and name.

THURSDAY MORNING, 10 A. M.

Election of officers for the ensuing year.

There will be no printed programme beyond this point, but the Executive Board will meet at the close of each session, and arrange order of business and order of speeches for the next day. Persons expecting to speak will need to be present, or else inform by letter when they will be, that the Board may arrange to do justice to all interests and persons.

The following railroad rates will be given all parties desiring to attend the Convention: Northwestern Grand Trunk R. R. All agents between Port Huron and Chicago will be instructed to sell special return tickets to Battle Creek to parties desiring to attend the state Association of Spiritualists and Liberalists. Tickets will be good March 22d to April 1st, inclusive; rate, two cents per mile each way.

Grand Rapids & Indiana R. R will sell return tickets to delegates for 1⅓ fare from March 22d to 31st. Certificates furnished by writing to the President or Secretary.

Michigan Central R. R. will make rate of two cents per mile each way, from March 22d to 31st.

Chicago and West Michigan R R. All persons attending the meeting will pay full fare on going, and one cent per mile on return, if members of State Association, with Secretary's indorsement.

Flint & P. M. R. R. Round trip tickets at the rate of two cents per mile. Reduced hotel rates at Battle Creek, during the Convention. Potter House, $1.25 per day; American, $1.00 per day; meals, under Opera House, at all hours, 15 cents.

Some thirty Spiritual and Liberal speakers will be present, with good music from Mrs. Olie Childs Denslow and M. C. Vandercook, assisted by the Battle Creek choir.

A. B. SPINNEY, M. D.,
Pres't State Association S. and L.

204 *Woodward Ave., Detroit, Mich.*

## Interest.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The question of interest is up for discussion. Joseph Wolff, in the *Irish World*, shows its enormity by this illustration: "In the year 1700, A, having accumulated $10,000 in business, retires and lends his money at six per cent, or enough to maintain himself, his wife, and his son B. A and his wife, at the usual age, die and leave the $10,000 to B, who, marrying, has but one child, a son, C, who also marries and has but one child, D, and so on through the alphabet, or until the end of time. The factors in the proposition are that each child falling heir to the $10,000 shall never hav a family too large to be maintained by the interest on the $10,000, and that it shall always be kept intact, always be kept at interest, and always maintain a family free from work or productive industry. The enormity of this proposition is such as to strike every man with its unbounded injustice, because the $10,000, whether stolen or honestly earned in the year 1700, has kept at least two men working continuously from then until now, and will forever, to pay eternally for the use of that sum that was earned but once. And yet, if interest at any rate per cent is right, then A and his descendants forever can rightfully thus rob labor to allow them to liv in idleness. If I am not right in this conclusion, I will thank some defender of the infamy to correct me." In the same paper, says James Sindser: "Suppose a man performs a day's work and receives therefor one dollar; thereafter he is idle, and as a matter of common sense and equity, receives nothing. But the dollar, which is esteemed by economists and those who render idol-worship to the god of gold, to be greater than the man, is placed at interest, and, compounded at the rate of ten per cent for 100 years, amounts to the incredible sum of $13,800. This sum it would require two men, each working nearly twenty-five years to earn." Who can get around these facts? They cannot be surmounted or belittled.

*Norway, Iowa.* E. C. WALKER.

# Letters from Friends.

PHILADELPHIA, PA., Feb. 22, 1880.

D. M. BENNETT, ESQ., *Dear Sir:* The feeling which exists in this city against Thomas Paine is something astonishing. They refuse to patronize news-stands where I hav put his books on sale, though they make no objection to Ingersoll's. It is all ignorance, I suppose, and owing to the terrible malignity with which he has been pursued by the church; nevertheless the books shall be sold in one way and another.

The ideas of Ingersoll, Underwood, Prof. Denton, and I might add Huxley, in regard to dead matter, are so ridiculous as compared with their profound researches in other directions that I must here say a few words. "When life first existed upon this earth," says Prof. Denton, in a late letter to THE TRUTH SEEKER. Cannot Prof. Denton see that matter and life are so existent that you cannot find an atom of matter that is not alive, that it was as much alive when it was a molten mass as it is to-day? Cannot these scientists see that mineral life, vegetable life, animal life, and spiritual life melt and blend into each other as do the colors of the rainbow? What I mean by spiritual life are the highest known qualities of matter. What chemists call chemical action is only a lower form of vital action. Prof. Denton, in his lectures on astronomy, says that this world will go back into the sun. A more absurd idea was never perpetrated by mortal man. It can no more go back into the sun—from which I know it came—than the sun, which is the child of a greater sun, can go back into its mother. The Professor also speaks in your paper of an "infinite spirit." That is the Indian idea, and I hear it so often from Spiritualist lecturers that I am moved to ask, What is an infinite spirit? and what part of space does he, she, or it occupy? When people talk about infinite and finite, material and immaterial, spirit and matter, it seems to me that if they would look well into their subjects they would learn that what is infinite to-day is finite to-morrow, what is spirit to-day is matter to-morrow, and they would cease to make distinctions which hav no use except to confuse and to narrow the mind, and to stand between the longing eyes of human beings and that truth which alone can make them free.

Why take so much pains to demolish the orthodox God with all the weapons of destruction which combativeness can muster when the combatants themselves persist in setting up imaginary forts and high picket fences of ideas between the human soul and its real makers—everything that was or is or is to come?

Even Dr. Trall, the great health reformer, never forgave me for saying, when in the class-room among the students of his college, that matter was not dead. In my judgment he was, in his channel of thought, the greatest man that ever lived on this earth, and yet he had this limitation, and in his heart, if not on his lips, set down as a heretic whoever persisted in going beyond it.

I hold Prof. Denton in the highest respect, and know him to be a giant in intellect, but I will fight him and the dead Atheists as mercilessly as they fight the church whenever I find them erecting any of their finalities upon its ruins. What the orthodox do not understand they term "God" or the "devil." What the Spiritualists do not understand they term "angels" and "diakka." What the dead Atheists, scientists, Infidels, etc., do not understand, they call "dead matter," and that settles the question to their satisfaction.

In my opinion, when the unknown is termed either God or the devil, a full-fledged spirit or diakka, dead matter or the unknowable, the door which leads to progression is closed, and you sit down to shrivel to the size of your God, who is in no way a whit more respectable, more intellectual, nor more inspiring than the redoubtable old gentleman with which the Jews and Christians hav so long paralyzed the world. Giv me all eternity for time, all space for room, and the unobstructed intellect for growth. It is time that we had set our compass, that we had arranged our chart to comprehend the whole—past, present, and to come. The fool hath said in his heart, "There is no God," but a greater fool hath said, "There is a God." My God is my wife, my angels are my children, my religion is love to humanity. Unless love soon steps in to take the place of hatred, I hav but little hope for the future of the human race.

I received the instalment of books all right. Inclosed please find ten dollars, which you will please send the worth of in books. Truly yours, W. W. COCHRANE.

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PARK CITY, UTAH, Feb. 18, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Even in this far and remote part of Utah territory, a country known to be peopled with Latter-Day Saints of the church of Jesus Christ, or commonly called Mormons, where the church rules in nearly all things, there yet exists a few brave men stamped with Liberalism, as the following will prove:

Last fall, through the efforts of Messrs. J. H. Lynde and James G. Watson, were gathered together, at the residence of the former, about twelve men who were willing to associate together for the purpose of forming an auxiliary Liberal League; so we applied for and procured a charter, under date of November 24, 1879, from which time we hav completed our organization and are now in full working order, with eighteen active members and the following officers: James G. Watson, President; George P. Bissonnette, Secretary; William Disc, Treasurer. We meet every two weeks, and hav very interesting debates, in which we hold our own, notwithstanding that we are young speakers as yet. There is no Abbotism in our ranks. We hav adopted the Constitution of the National Liberal League, and are working in concert of action for the accomplishment of its demands, etc. We expect to meet with better success after the winter season is over. We look with anticipation upon the expiration of Mr. D. M. Bennett's imprisonment, not only because we sympathize with him in his lonely hours behind the bars, and that his health must be declining every day, but we expect to see a great revival in the Liberal ranks after his liberation. As I understand a fund is to be created in our League for the purpose of purchasing Liberal books and tracts, to be distributed in this community, you will soon hear from us again.

Yours truly, GEO. P. BISSONNETTE.

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LAKEPORT, N. Y., Jan. 12, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* As an admirer of your paper and its imprisoned editor, I feel like adding my testimony to the hosts already heard from. I liv in an out-of-the-way place, and hav no Liberal League, and but one copy of THE TRUTH SEEKER comes to this post-office. A few names were got to a petition for the old hero's pardon, but it now looks as if he would hav to stay out his sentence; but it must be gratifying to him to feel that his business is in good hands. The paper grows better. I hope when his sojourn in the state capital is at an end, his friends will giv him such a welcome home as will satisfy Comstock, Colgate & Co. that it would hav been better to let him alone, and that they hav not impaired his power to battle with superstition and tyranny. I am a Spiritualist as well as a Liberal.

Yours in opposition to superstition and oppression,

MRS. A. B. TUPPER.

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TOLEDO, IOWA, Jan. 13, 1880.

EDITOR TRUTH SEEKER: I wish to say to you that all the Liberals of my acquaintance except one sympathize with D. M. Bennett.

A few years ago there was a large number of subscribers to the *Index* here, but there is only one copy taken now.

There is a general regret among the Liberals here in regard to that "interview" of Underwood's in the *Inter-Ocean*.

I am glad to see such an earnest worker as E. C. Walker in this state. I believe we hav got the right man in the right place.

I shall be glad to see the time come when all Liberals and Liberal papers will work together for the good of Liberalism, for they will certainly lose support if they do not.

I don't think it is of any use to try to commit Liberals to support any particular political party, but to work with any party that will do the most for Liberalism, locally as well as generally.

I am well pleased with the way THE TRUTH SEEKER is conducted, but I shall hail with joy the day when D. M. Bennett is liberated and takes the helm.

Let every Liberal purchase a copy or two of Paine's "Age of Reason," and get your neighbors to read them, and you will soon bring them over to Liberalism.

Respectfully yours, E. S. BECKLEY.

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PARISH OF POINT COUPEE, LA., Feb. 23, 1880.

MR. EDITOR: A clergyman of this parish by the name of Broguere, who is a real debauchee, got into a little scrape a few days ago with his servant. It appears that he got on a frolic, and after having danced the cancan with some of his friends came back home overloaded, got mad for some strife, and beat his servant on the head and in the face with his buggy-whip, breaking one tooth of the woman who served him faithfully for more than eight years. But we must excuse him, for he had a grudge against her for having made a very improper remark to the reverend clergyman—"You better stop your way of doing with that girl of yours, and pay me the six hundred dollars I loaned you and my salary for eight years." Very unfortunate indeed is that church. One of the ministers once got hold of two young ladies, and tried to ruin both of them. Another one secured the confidence of a very respectable family, as well as a baby with a young yellow girl raised by them. The last but not least is still on the "tapis." Yet such scoundrels as that are at liberty, and D. M. Bennett is in prison. T.

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23 WOLF ST., SYRACUSE, N. Y.

EDITOR TRUTH SEEKER, *Sir:* I am a member of our "Farmer Club," and in a discussion not long since one Deacon Hayden said that "so long as he lived not a pound of hops or a bushel of barley should be grown upon his farm, and any man who did grow these articles he would respect the less for it."

Not long since an old Methodist lady said I was not "fit to liv among folks" because I didn't believe in a "personal God." Of course a farmers' club is hardly the place to discuss these matters, but Deacon Hayden opened the ball, and so I prepared a paper requiring one-half an hour to present the same, and obtained consent to read it, they not knowing upon what subject I was to speak. I took the text from Shakspere, "It is too much proven that with devotion's visage and pious action we do sugar over the devil himself."

Well, sir, to tell the truth, a bombshell thrown into camp could not create greater excitement. Some thought it a disgrace; others thought I did just right. They undertook to shut me off. I had too many friends for that. I took up Mr. Bennett's case; told them of the great petition sent to Washington, etc.; held Mr. Comstock up to them in full view; related his experience with the nude girls on Greene street, with Blandin, the young lawyer, with Mrs. Dr. Chase, etc., etc. I did my duty, and nothing more. Some thought it a disgrace, others that I hurt myself very much. I hav yet to be convinced that it is a disgrace to tear the mask from a Winslow, a Chase, a Glendenning, or a Cowley. I hav yet to learn that the truth spoken wherever it may be, either in a farmers' club or on the "housetop," can injure him who proclaims it.

With best wishes for every one on THE TRUTH SEEKER, and connected with it, I am sincerely yours,

IRVING C. TERRY.

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TACOMA, W. T., Feb. 9, 1880.

EDITOR TRUTH SEEKER, *Sir:* George Atkinson has installed himself absolute monarch, and expects his employees to bend to his will, not only in matters appertaining to their daily work in the saw-mill, but also in religious matters. His mind, being of the expansive order, cannot occupy itself with thinking only for the body belonging to it, but must needs seek diversion in thinking for the large corps of men whom he for the present controls.

One year ago a meeting was held in honor of Thomas Paine. This was very displeasing to the lord of the sawdust, and he issued his royal proclamation that "no more Paine meetings must be held in the land." But he "reckoned without his host," and this year witnessed even a more successful meeting than before. When the first rumor of the intended celebration reached the ears of royal George his anger knew no bounds. "Clothed in a little brief authority," he raised the head from the shoulders of one whom he deemed the ringleader, a man who for five years had held one position and given entire satisfaction in the discharge of his duties. This he thought would strike terror to the hearts of the remaining doubters and cause them to "hide their diminished heads" in fear and trembling. Never was monarch more mistaken. His "boo" didn't amount to anything, and in due course of time the Paine meeting took place in spite of opposition. But he could punish, or thought he could, even if he could not prevent, so off came the head of another Freethinker, one who for three years had performed the same duties in a satisfactory manner. His threats hav extended to all in his employ who dare to differ with his high mightiness.

The spirit exhibited by Atkinson in this matter is the same as that which actuated his forefathers in the days of the Inquisition, and he, if he dared, would employ flames and the rack to induce people to accept his belief.

LEWIS E. CALDWELL.

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WESTON, OREGON, Feb. 8, 1880.

MR. D. M. BENNETT, *Dear Sir:* While away from home my wife sent for THE TRUTH SEEKER, which is always a welcome visitor. You will see even in this remote part of the country you are not forgotten by the Freethinkers who believe in free speech and free mails.

The news of your iniquitous sentence fell upon the ears of many of this country like the clap of thunder at noonday, entirely unexpected. They had not altogether lost confidence in the honor and integrity of our much-lauded "Christian courts of justice," and confidently expected the dishonest ruling of Benedict's would be reversed. We all consider your trial a farce upon American jurisprudence and your sentence a disgrace to the civilization of the nineteenth century.

We hav Christian fanatics here as well as in the East, who are bitterly opposed to us and our opinions, as well as THE TRUTH SEEKER. My wife, while visiting one of our neighbors, had THE TRUTH SEEKER with her, and this Christian neighbor upon finding out it was an Infidel paper, said she would not hav it in her house. The lady forgets how she accused her neighbor's girl, who had attended her in sickness, of a theft, and then afterwards found out the girl was innocent of the charge. She wished the matter to be kept quiet, and appears as sanctimonious as ever, still encouraging others to read the Bible.

C. Chamberlain, an expounder of the gospel, had an altercation in the post-office the other day with a Freethinker whom he owed a debt. They differed in opinion in regard to it, whereupon this man of God called the other a liar. After reading of this affair in the *Weston Leader*, he became very hostile, as well as his lambs in wolf's clothing, so much so as to say, "There is a certain class of people here that retard the progress of Christianity."

Another divine, by the name of J. K. Morrison, preacher of the Presbyterian church, refused to grant the dying request of a little girl. She wanted him to pray for her and read a selected chapter of the Bible. The reason this impostor denied the request of the little girl was because he was afraid of catching the diphtheria. The afflicted father and mother, Mr. and Mrs. Gardner, lost three little girls from the above disease, and their Christian friends failed to help them in their sore distress; but Freethinkers responded to the call, and remained with them through all of the sickness. Christians called upon us to go to the sick, as they were afraid to do so.

The North Methodists are holding a spasmodic revival here. Last evening their preacher, Mr. Pruit, said, "All those that are convinced without a doubt that Jesus Christ has pardoned their sins will stand up," at which a few responded. But they were a fine display of ignorance!

Mr. Bennett, you hav warm friends here, who, if they could, would help you financially, but cannot at present. As for myself, as long as THE TRUTH SEEKER is conducted as it has been I will be a subscriber. Yours truly,

J. M. TIMMINS.

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HARVARD, ILL., Feb. 19, 1880.

EDITOR TRUTH SEEKER: Mr. Eli C. Ohmart, a young man of considerable scientific ability, has been delivering Freethought lectures in northern Illinois and southern Wisconsin during the past few weeks. He has had good success and is going to be the coming young orator. His lectures are based on the scientific demonstrations of the age, such as evolution and its correlative doctrines, and he succeeds in giving religion many rude shocks. His exposition of the natural origin and duties of man are unusually forcible and convincing. He is eloquent in the highest degree, very earnest and entertaining, and cannot fail to become a popular speaker. Possessing a good command of language, thoroughly acquainted with his subjects, warm and broad in his sympathies, poetical in his nature, a master of the situation when before an audience, and very pleasing in his manner, he must sooner or later become one of the champions of Liberalism, natural morality, and modern reforms. As a philosopher he is of the Huxley, Darwin, Haeckel, and Spencer type. His style of oratory is argumentative, and in the lofty and beautiful poetry of his eloquence we find a rival if not an equal of the great Ingersoll. He is a young man of unexceptionable character, has a wife and child, and presents a pleasing appearance on the stage.

C. S. DARROW.

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CORNING, IA., Feb. 19, 1880.

EDITOR OF TRUTH SEEKER, *Dear Sir:* Feeling it a duty to all lovers of Freethought to write up the crimes committed by the orthodox Christians, I take the liberty to speak through the medium of your paper of a black deed perpetrated in Creston, Iowa, on the 2d inst., by one Mrs. Chase, who is now under arrest charged with maltreating an adopted girl nine years of age. In her leisure moments she was in the habit of beating the child with iron pokers, potato-mashers, and sausage-cutters, occasionally varying the entertainment by burning her on a hot stove. The child is covered with "sacred" scars, has one ear torn off, and a broken pelvic bone. She is one of the scholars of the "blessed" Sabbath-school, under the jurisdiction of Mrs. Chase's husband, who is superintendent of the Sabbath-school at that place. Mr. Chase has since been arrested as being implicated in the crime. Mrs. Chase is now playing the insanity dodge. "The Sabbath-school; that blessed place!"

Very truly, A. M. COPP.

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KEOTA, IA., Feb. 22, 1880.

EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Please find inclosed order for $3. I hav been sick nearly all winter with disease of the lungs, and I will hardly liv to hear of Mr. Bennett's resurrection from his tomb. I am living on a lonesome farm, but keep very good company; that is, papers and books—the spirits of the living and the dead. I am not so well at home in the English language as in the German. Yet Spiritualists allow us to get more perfect when swinging through the air—allow us even to learn a new language. "With the Lord nothing is impossible," says the priest; and "with the spirit nothing is impossible," says the medium. I was born a Materialist, because my parents were Freethinkers. I could never believe in the appearance of spirits, because there are none. We inherit from our parents the live warmth, and, with tender care, the little flame is kept growing, the electro-magnetic combination, with the phosphoretic substance of the brain, enlarging, till we see the spark. Notice the first idea in the young eyes; closely united, they grow up together, body and mind, or muscle and nerve, now and then disturbed by disease or weakness of old age; but when the body lays cold, and the movements of the brain cease, we will wait for new thoughts in vain. We may as well wait for the spirit of our old broken reaper to do our harvesting as to wait for a new thought in a dead body. Great deeds will liv in history, and great spirits liv in their books and writings; that is all the Spiritualism that I allow to exist.

Swinging round the globe? Now we all agree that this little earth has been able to produce mankind for one hundred million years. Will any one count the amount of human spirits now swinging, not to count the animal spirit at all, though it has the same right to swing as we hav? The air is thick with them, and we can't help inhaling, in every breath, grandmothers and grandfathers of all the nations. Now, my Spiritual friends, what do you think about the appearance of the holy Virgin? No spirit has so great a right or cause as she, called on by hundreds of millions every hour, and her son worshiped by the same number of voices. Should not her mother-heart add to the glory of her son? The only mistake is, she never shows herself to Infidels, and keeps out of the way of the police, and she is stamped humbug. Will not every true and thoughtful man pass the same verdict?

But what about your mediums with the dollar *entree?* They are certainly well-educated antrophognosts; they read by lineaments of the face the furrows that fate harrowed through our mind; read by our dim eyes the march of destiny that rolled over us; they hav interviewers at every hotel, street-car, and corner; they giv answers in general, and "one cap fits a thousand heads." With all this help, they can produce now and then an answer astonishing, oracular, that will make scores of believers. You hav all seen performers of jugglery. Their acts sometimes seem really wonderful, impossible, until you see how they do it and what help they hav. It is nothing then. Allow me one sample. The operator stepped forth from behind his counter, came before his audience with a big jug under his arm, and offered drinks to every one who choose; and so he did, every man proclaiming that he received what he required. Scores of drinks floated through the same hole. Only when one asked for buttermilk did the juggler hesitate. Seemingly there was no buttermilk spirit in that jar; but the man stood on his request and received his drink, but said he was not sure whether it was buttermilk or not. How easy is the producing of a phantom! You do the preparing yourself, and the spirit you want to see and hear stands home-made in your brain. Before a phantom appears on the stage, recollection of the days of childhood will dreamily overcome you, and you imagine you hear the voices of your dear ones, when it is your own or some one else's whisper.

This oriental idea of a dream-like existence in eternity, this longing for something mysterious and unnatural; this clinging to the hope to liv forever, is it egoism? Why, oh why, won't you giv us rest after this life of sorrow and pain? Why disturb the peace of the tomb for the purpose of endless swinging in the universe? But why do I write about rest? Does not the substance of our body change all the time? Atoms of our former body are, maybe, growing in yon tree or in the rose-bush over the way. And it seems to be our duty to hav this body dissolved after death in the quickest way possible—by cremation, for instance—to enable our atoms to join new life in nature's household.

A few weeks ago I read Mr. Bruce's letter about that skilful spirit so handy in opening locks. This brought me to write about Spiritualism. How easy Mr. Bruce was captured! Yet such a lock-opening spirit could be made very useful. The equalization of property, that is strongly advocated in some corners, can go on noiselessly by the help of some rascal spirit in opening the safes; no drilling and thundering blasting any more; and the police will only call it theft, not robbery, and comfort the equalizer accordingly. I hav taken too much of your time already.

Very respectfully, CHAS. NAUMANN.

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HASTINGS, MINN, Feb. 18, 1880.

EDITOR TRUTH SEEKER: Your paper is the brightest star in our firmament for the diffusion of light over all errors, and for the advancement of our interest it has no equal. Although your enemies are legion and powerful in their evil designs to annihilate your business and freedom's cause, yet they are frail in their efforts, being like the devil, divided against himself, that is, through the ignorance of the church militant.

There is a Rev. H. T. Miller in Chicago who wants to grind Mr. Ingersoll and the rest of the Infidels because they would not join his flock and get shorn for the benefit of the saints and his brain made god. It would be much better for him to investigate the origin of what he preaches, and the nature of his vile nonsense, than to vilify his benefactors. It would relieve the preachers of their venom if they would go to Australia and see their brother natives not able to count their fingers, living on snails and grubs, and swallowing the vermin of their own bodies. They could also see their brother natives similarly situated on the northwest coast of this country. What a godlike image they represent! The more they could see of their animal habits the more they would seek after their origin, which would not be a very difficult task to perform, provided they were versed in geology. In the tropical islands, they could see them almost amphibious. In the South Pacific islands, I hav seen the natives one third of their time in the water, showing clearly how man originated in the early hot seas, in a reptilian form. Those hot seas and lands were then the polar regions of our planet, which first cooled off, and gave birth to the early forms of life, while the torrid and temperate zones were then a volcanic boiling commotion, and for ages after were not fit for any form of life. The cooling process, together with geologic changes and outgrowing conditions, has driven man from his ancestral home to the different islands of the world.

The color of the different races was caused by the color of the land shore, where the parent stock dwelt in their amphibious state. In an old ocean deposit of gravel and marine shells in British Columbia, at the base of the Rocky Mountains, close by Alaska, I dug up a well finished grain-crushing stone implement from the depth of fifteen feet, and also petrified portions of cocoanut, showing that the place was tropical in the past, and also proving that the far North was populated before America existed. In Ireland I helped dig up a stone hand-mill from an old ocean deposit of cemented tropical shell and gravel, twelve feet deep proving that that part of the planet was peopled before Ireland existed. I hav a piece of petrified cocoanut-tree taken from a quarry here in Dakota county, clearly showing that there were groves of that timber growing in this latitude before the present country existed. As the water-worn surface of this land is a vast graveyard of old ocean inhabitants, the bowlder-stone on those prairies are nearly all foreign, being transported by icebergs from the shores of the far North in the last geologic change. In one conglomerate pebble I counted four smooth spherical surfaces, one within the other, the inner pebble being green sand-stone, proving all changes correct through each transition in ages' ancient day. The nearer we approach the poles the more indications of past life the rocks exhibit. In the sea-worn stone of Geelong plains, Australia, and Canterbury, New Zealand, I saw more remains of early life than I could on the shores of Central America. The Panama rock, and that of the Sandwich Islands, contain little or no marks of early life, through their volcanic and primitive condition.

If the preachers would study the nature and causes of the planet's crust they would hav less to relate concerning the barbarous Bible and the ancient cannibal gods of Asia.

Occasionally I will giv the friends something new.

Yours, THOS. KINGSTON.

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MINNEAPOLIS, MINN., Feb. 22, 1880

EDITOR TRUTH SEEKER, *Dear Sir*: I hav just been reading Bro. Bennett's "Good Bye," and am not ashamed to acknowledge that tears are blinding me while writing this:

"He turned and left the spot;
Oh, do not deem him weak,
For dauntless was the soldier's heart,
Though tears were on his cheek.

'Go watch the foremost ranks,' he cried,
'In danger's dark career,
And know the hand most valiant there
Has wiped away a tear.'"

Dear Macdonald, I was first introduced to you and Bro. Bennett's faithful corps of assistants in your issue of August 2, 1879, when the persecuted one was so rudely torn from you and taken to Albany. That was indeed a sad parting scene, never to be forgotten. I cannot express my admiration for the confidence he reposed in you, and the faithful and masterly manner in which you hav conducted the paper since our noble hero's incarceration. All true Liberals owe you a debt of sincere gratitude, which they will be sure to pay to all who hav so faithfully performed their several parts. May your usefulness, prosperity, and happiness always increase; and may you, each and all, liv and die in the triumph of truth, good and worthy truth seekers.

Books came duly to hand. I hav read them carefully through, and find no historical or philosophical errors in either Ingersoll or Graves. It is very clear that Christians never can truthfully and successfully answer and confound Graves' historical quotations. If not, then Christianity is positively and absolutely a plagiarism from paganism. This, in my mind, is a well sustained fact. Nor can Ingersoll's philosophical arguments on the mistakes of Moses ever be refuted. Liberals are not apt to speak or write what cannot be sufficiently proved.

"Cook and Comstock Cancer-Planters" was written in defense of him who is now most unjustly confined in prison and therefore cannot defend himself. How shockingly infamous and unjust to strike and trample on a fallen foe! No gentleman could stoop to such base degradation. None but a Christian or a hypocritical Liberal could possibly be guilty of such cruel acts. How infinitely contemptible must that man be who, under the cloak of religion or spurious Liberalism, falsely calls his fellow-man a "cancer-planter" or a libertine, simply because his humane brother cannot possibly believe all the myths, superstitions, and inconsistencies which he, without sufficient proof and reason, ignorantly subscribes to! He is guilty of three great crimes—slander, falsehood, and persecution. This is the true spirit and essence of Christianity and Liberal hypocrisy, the cause of all the dreadful persecutions of all ages, and these will continue as long as Christianity exists.

My profound regards to the faithful corps of assistants, who hav so nobly performed their several parts. Keep on. Please remember me to Bro. Bennett and wife.

Most respectfully yours, E. N. K.

COOK AND COMSTOCK CANCER-PLANTERS.

Cook and Comstock hav got cancer
On the brain and on the lungs—
Got it bad, and cannot answer,
Only with deceitful tongues.
Holy pair of new-born twins,
Jesus pardoned all their sins.

Cancer-planters, Cook and Comstock,
Both distinguished Christian names;
Both are holy Christian pure stock;
Both do play the Christian games;
Both hav elongated face;
Both to any cause disgrace.

Their profession of religion
Is a cloak to hide their sins;
And their God a "dove" or pigeon—
Holy Ghost—here Christ begins.
Both are pagan Christian tools;
Both brought up in heathen schools.

Though their God did die to keep them
From decoying and from lies,
God will let the devil sweep them
In the flames, like swarms of flies.
Men of God, of cancer fame;
Holy Christians, without shame.

Cancer-planters, dupes, deceivers;
Full of holiness and spite;
Pious frauds, but good believers;
Nude young harlots their delight.
Holy hypocrites and frauds,
Worshipers of pagan gods.

Protestant reformers, duly
Authorized to persecute;
Infidels despise them, truly,
And their cruel creeds refute.
"Cancer-planters!" they may shout,
But their sins will find them out.

Go ahead, dear cancer-planters,
But giv Infidels fair play;
We will giv you truthful answers
For the spite which you display.
We do never persecute;
'Tis the Christians' grand pursuit.

God forgive those cancer-planters,
Who their heathen creeds believe;
Cook and Comstock, great descanters,
'Tis their business to deceive.
Get their living preaching lies,
Cancer-planters we despise.

War in heaven. God, how frightful!
Trillions holy angels slain;
All the combatants were spiteful,
And determined they would reign.
God himself at last did win,
And sent Satan here to sin.

Satan when he came succeeded;
He has had the most to say.
Cook and Comstock both were needed
To help Satan hav his way.
Satan sees they both are right,
Making laws to make men fight.

Fighting once was God's amusement,
Both in heaven above and here;
'Twas the ancient Jews' amusement,
We in our time think it queer
That Jehovah used to fight,
And in murder took delight.

God and man are moral agents,
And can any course pursue,
And will always be free agents
If that war in heaven is true,
Angels, devils, men, and all;
Free to stand and free to fall.

If Cook's creed is true, 'tis certain
Other worlds like this are lost,
Let us lift the dreadful curtain,
And attempt to count the cost.
People in all worlds are free,
Eating apples, fell—you see,

Fallen worlds must all hav saviors
To redeem them from their fall,
That, by holy, good behavior,
Faith and works may save them all;
But the murderer and knave,
Faith alone in Christ can save.

All good Infidels are going
Into everlasting bliss;
But ungodly Christians flowing
Through a bottomless abyss—
Much against Jehovah's will—
Hell with Christians soon must fill.

Cancer-planters, do, for God's sake,
Now adopt a perfect plan.
Cancer-planters, for your own sake,
Hav some mercy if you can;
And if God his works disown,
Cook and Comstock mount his throne.

E. N. K.

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BEMIS HIGHTS, March 13, 1880.

D. M. BENNETT, *Dear Sir:* It would be exceedingly difficult to confine language to myself in rendering a thank-offering to you for your eighth letter from "behind the bars," as there are in this rural and thinly populated place other hearts and tongues than mine that express sympathy for you with increasing interest in your paper. I am much pleased with the clear, logical, and comprehensive manner of dealing with the creature gods of this earth. Still we continue to admire the propaganda and evolution of Jesus as in keeping with the genius of truth. In the language of Shakers, to whom I am indebted for a short and pleasing acquaintance with you, "I thank you kindly."

Yours CHARLES PARRY.

## Comstock Condemned.

A Baptist minister writes the following sensible lettter to the *Tribune* concerning Comstock and his ways:

SIR: As a citizen, a taxpayer, and a clergyman, having a numerous parish, I wish to protest against the work of Anthony Comstock and his associates. I protest against his lottery raids because they are heartless and persecuting. Clerks and buyers are locked up under oppressive laws, enacted because of a popular prejudice. I hold that the best cure for lottery gambling is to let buyers sicken of the business just as outsiders do of stock buying, by reaping a crop of disappointment. At any rate do not tell us that the United States mails are to be invaded by spies. There is neither morality nor honesty in seizing money in lottery offices. To giv it to the poor, savors of the method of old-time English footpads who robbed from the rich and gained safety by subsidizing the poor.

I protest against the whole system of spies and the lying thereby enacted. It is a disgrace to try to commit the church to these methods. If it be a crime to appeal to the cupidity of the wicked, and cheat them under promise of gain in investing in lotteries, etc., is it not equally a crime to appeal to the cupidity of the wicked by pretending to be a *bona fide* buyer of a ticket only to lead the seller to ruin?

I protest against the pretentious and futile raids on disreputable houses which only disturb public morality by lifting the curtain and dropping it after the innocent hav seen. Well might a fallen woman say, "They raid us or they tell us to leave our business. If we promise to reform Christians pray over us, sing to us; out of meetings, shun us. We get only hymns, slights, and hunger. Our associates in sin and death are our only true friends. To leave our present life is only drudgery or hunger. There is no way for a fallen woman to get up and back."

Why is not some method devised to stop the fall beforehand, and to recover the weak girl by offering her a home and work such as she could do, such as she did before the fall? She tries to reform, and nine cases out of ten she is asked go to heavy domestic service to compete with the brawny Irish emigrant.

I protest against the law and the proceedings under them of Anthony Comstock, wherein he attempts to regulate and prohibit the sale of certain things hitherto commended by prudent physicians as harmless and yet invaluable to sickly and overburdened mothers. I am aware of the fact that some of those who hav favored these prohibitions buy and use what they denounce. Common sense is a jewel, and there ought to be laws, if we are going to invade the privacy of homes, to discourage the bringing into existence of weaklings; also to guard the mothers from burdens that prevent them for caring for the children they hav.

Finally, I protest against the obscene so-called "exhibitions" given by the said Comstock. Hundreds of clergymen, deacons, and other men hav been invited to see the tools, pictures, and such things that this man has forcibly taken from the owners. Not only hav these degrading things been frequently shown to large gatherings of men, but scores hav been invited to private views. These shows hav been given frequently for years. "The elect" behold them! The pretense is that this will awaken public opinion against them. Very well. Let us hold to the line. If gathering men to look at them will make them hate them let us hav them on sale for men everywhere. I deem the whole thing impertinent folly; as a remedy, shabby; in the light of justice, dishonesty and fraud; in the line of government, the setting up of a dangerous precedent, and the establishing of principles that undermine our liberty and put us back toward despotism.

A NEW YORK PASTOR.

*New York*, Feb. 12, 1880.

## Go West, Young Man; Go West!

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In a few weeks I am to make a practical application of Horace Greeley's advice, and go West. I shall make a trip through New York, Pennsylvania, Ohio, Indiana, Illinois, and Iowa. Those who desire lectures by me will do well to put themselves in communication with me soon, as I wish to employ all my time while away until my return. It not unfrequently happens that parties desire lectures of me when I am not far away from their localities, but having my time engaged ahead I am not able to comply with their wishes. It is a great deal better for both lecturer and people to make arrangements for lectures some weeks ahead. For terms address W. S. BELL.

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---

OUR own opinion is never wrong.

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BY ANNIE E. DE FRIESE.

Though we cannot agree in opinion,
Without hate, for the right let's be strong,
For hate is too often the minion
Or the powerful ally of wrong.

While the truth we never should smother,
To this we should all be agreed:
He who sees no good in another
Is a self-righteous bigot indeed.

While with error we make fierce contention,
How much better the world would become
If discussion would pause at dissension
And partisan malice be dumb!

## The Doctrine of Total Depravity.

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"The church bell, which elsewhere calls people to worship God, calls them together in Scotland to listen to a preachment.—*Isaac Taylor.*

His text was one that gave him room
To fume, and fulminate, and make
The house of God a house of gloom,
In which to make the sinner quake.
Corruption was the theme of it,
And hell the lurid gleam of it.

Mankind, he preached, were poisoned through,
Corrupt without, corrupt within,
Black was the universal hue.
"In short," said he, "the rock of sin
On every side has wrecked you all,
Moral and intellectual."

He proved each man from head to foot
A mass of putrefying sore.
Thoughts festering in a heart of soot,
Sin oozing out at every pore;
The body and the soul of us,
The devil had the whole of us.

He loved his theme, 'twas clear enough,
For all the rottenness and dirt
And rank defilement of the stuff.
One felt he had the thing at heart.
He hugged it so and handled it,
And dressed it up and dandled it.

Then plunging past the gates of death
He mixed the sinner's awful cup,
Till hot and red he stopped for breath,
And mopped the perspiration up.
If terror could refashon us,
He did not spare the lash on us.

I saw him when his task was done,
His gown and morals packed away;
His deep self-satisfaction won;
His reeking supper on the tray;
And looking through the smoke of it,
'Twas then I saw the joke of it.

The pious wrath, the wordy run,
From practiced mouth too glibly poured,
Which makes us feel that we hav done
Some special service for the Lord,
Oh, the deceiving seed of it!
The tongue without the deed of it.


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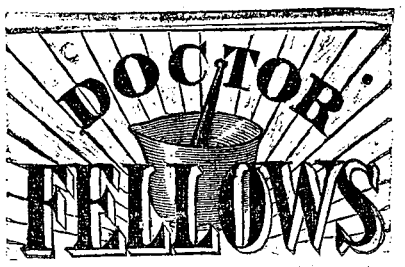
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How easily an end could be put to religious dissensions that divide the world, to sectarian disputes, to the bitter quarrels that provoke lying and slander, and justify, or seem to warrant, meanness unspeakable! In Turkey the Mohammedan oppresses the Christian; in England the Christian ostracizes the Jew; in America the Christian will hav nothing to do with the Buddhist or Chinese. Turn the tables. How would the Christian like to be persecuted as he persecutes? How would the Turk like being oppressed as he oppresses? . . . . Suppose the Atheists were in power. Would not Theists feel that they hav a right to be represented as human beings? Fair play on all sides would instantly change the tone of the religious press, which is a disgrace to Christendom today, . . . Each religion would simply hav to remember that it is but one; that other faiths hav an equal right; that we are all under equal laws; that we all hav a claim to equal privileges.—*O. B. Frothingham.*

Never be angry with any person merely because his opinion is not your opinion; never be angry because you cannot persuade him to change his opinion; and, above all, never do him any injury or hesitate about doing him any good because his opinion and yours are different. Nobody can believe what he likes, however he may try to do so; at all events, if he hears all that is to be said on all sides of a question. Still less can anybody believe according to the likings of others. When you doubt, inquire. In your own opinion, seek nothing but truth, because truth, after all, is the great thing. In your conduct to others, be guided by the rule that you should never cause useless pain. In the minds of the best men there is, always has been, and always, perhaps, will be, much difference of opinion as to what is true, but everybody knows and feels what is kind; and truth itself is most likely to be found when it is sought for by tolerance and benevolence.—*Bowring.*

Some persons pray for their daily bread, it is true, and some do not; but every one, without exception, either works for it himself, or secures the services of some of his fellow-men. He who would wish to secure a fortune or to learn a language, and content himself with praying that God would transfer stock to him, or pour down the gift of tongues, would be decided as insane. If you ask a man whether he would rely upon petitions to heaven for the accomplishment of any definite earthly wish the incongruity of the means to the end appears then so glaring that he thinks you are ridiculing him, although the language employed may be the gravest and most decorous. He will pray either for objects which he is sure to obtain with or without prayer, such as his daily bread, or for objects which he cannot tell whether he obtains or not, such as that the kingdom of God may come, that his will may be done on earth as it is in heaven, etc., or for vague and indiscriminate gifts, the fulfilment of which is not to be referred to any distinct time, such as health, longevity, good desires, etc. It is only by its results being thus kept in the dark that the inefficiency of prayer is protected from exposure.—*Beauchamp.*


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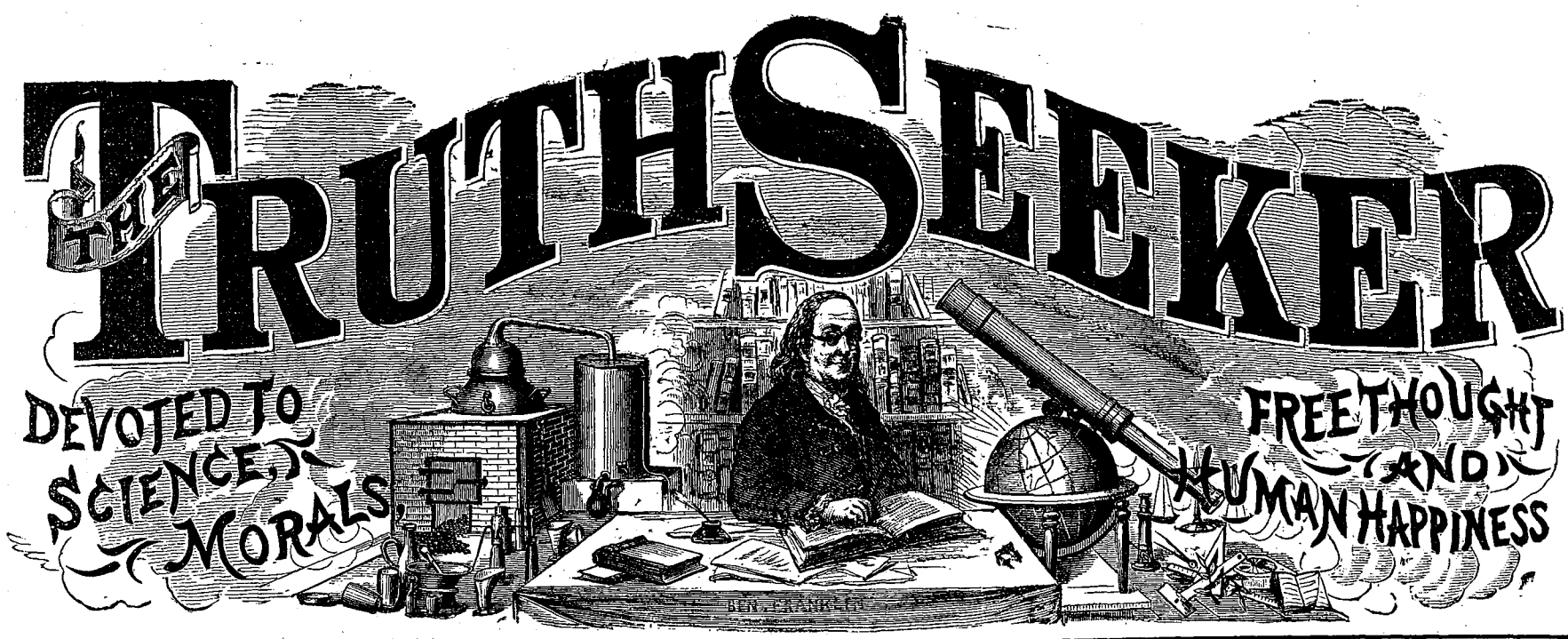
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ARE clergymen to hav no kissing privileges? Here is a Boston bridegroom who berated the minister for kissing the bride.

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IT has transpired that the expense of bringing the Egyptian obelisk known as Cleopatra's Needle to this country is being borne by W. H. Vanderhilt.

A COLORED Methodist pastor of St. Helena, La., was accused of stealing bacon, and his presiding elder deposed him; but the congregation stuck to him loyally, drove his successor out of the pulpit with knives, clubs, and pistols, and finally burnt the church.

AT a school exhibition in Lincoln, Pa., the floor gave way, precipitating two hundred people to the story below. Though many were seriously injured, none were killed. The building took fire, but the flames were extinguished before they had gained much headway.

TWO BOSTON women of "culture" came across an old-fashioned milestone in the suburbs. One read the inscription, "1 m. from Boston," and the other said, "Here is a grave, perhaps of some young girl, who wished it written on her tombstone, 'I'm from Boston.' How simple and sufficient!"

MRS. SWANSON heard a sermon on hell, in Chicago, and the preacher's vivid description of eternal torment greatly frightened her. She brooded over the subject several days, then became possessed of the idea that she had committed the unpardonable sin, and finally sank into incurable lunacy.

ANOTHER good man gone to the dogs. As usual, in all such cases, he was a good church-member and Sunday-school teacher. He would not allow the name of Bob Ingersoll to be mentioned in his family, but he forged papers to the amount of $80,000. The church should get him up a subscription, for if this thing goes on there will be no church-members left.

THEY are having a warm time just now in Kansas Sunday-schools, and the question under discussion is, Whether the boy who has fairly won the prize Bible, by learning three thousand eight hundred and sixty-seven verses in three months, can be ruled off the track for putting furniture tacks and a wad of shoemaker's wax in the superintendent's chair.

"ONE war at a time" was a wise saying of Abraham Lincoln, and should be heeded by Mr. Anthony Comstock, who is not the man to levy undiscriminating hostilities against the newspaper reporters of this city. Aye, there are black sheep among them, but, striking a fair average, they hav nothing to dread from a comparison, moral or intellectual, with Mr. Comstock. He rose for prayers, so to speak, in the Baptist preachers' meeting yesterday. The brethren should hav begged for him the gift of a well-bridled tongue.—*Sun.*

"WHAT do you think of Tom Paine?" asks Rev. G. W. Candice, of Utica, N. Y. From what we know of the man, and the great work he did for American independence when many were too cowardly to speak their minds, we believe that God did better for him in the matter of brain, common sense, disposition to humanity, and all that makes man loved of God, than he did by all of those who assail his memory. In other words, that he was a great, a noble, a patriotic, a good and very useful citizen. Would to heaven there were 10,000 like him in America to-day.—*Pomeroy's Democrat.*

THE fiftieth anniversary of the Boston *Investigator* will be appropriately celebrated by a public meeting in the Paine Memorial, on Wednesday, April 21st. All subscribers and friends of the paper in the city and vicinity (and especially those who are not too aged or infirm to attend), are kindly invited to be present at this reunion. Also, all the employes (compositors, pressmen, and boys) who are yet alive and may see or hear of this notice, are urgently requested to favor us with their company. The celebration will be made interesting and pleasant.—*Investigator.*

THE New Jersey *Sabbath Union* has had the Sunday laws of the state printed for general circulation. The laws impose a fine of one dollar for traveling, worldly employment, ordinary or servile work (works of necessity and charity excepted), for shooting, fishing, frequenting tippling houses, or playing games on the Christian Sabbath; also, a penalty of two dollars for exposing goods for sale and for driving cattle, sheep, or swine on Sunday. Those observing Saturday as the Sabbath are excepted. How this is enforced any one can see that visits Atlantic City or Cape May on a Sunday in summer.

DEPUTY-COLLECTOR ROBINSON, of Westfield, Mass., has obliged the Rev. A. B. Dufresne, a French Catholic priest of Holyoke, to settle for selling liquor without a United States license, and Dufresne has left for Canada. He had four casks of liquor in the basement of the church, in the same room where a juvenile school was held, and several persons are ready to testify they hav bought liquor from him. Dufresne is the priest who told his people not to patronize Joseph Parker, a hackman who had displeased him, and so destroyed his business, for which Parker recovered $3,400 damages in the Superior Court last fall.

MR. MINOT JUDSON SAVAGE, a Boston Unitarian minister, had instructed his little girl with the idea that a portion of God was perceptible in everything that was noble and beautiful. The child, as children do, had got this idea very ingeniously fitted into her own mind ready for application at a moment's warning. One day, as the door-bell rang, she presented herself in the hall just in season to receive one of Dr. Bartol's benignant smiles, and to fully observe that gracious, benignant figure. Immediately she sped to her father with this exclamation, "Oh, papa! papa! the whole of God has come now!" Dr. Bartol declared that he had never been so flattered in his life.

MRS. ANNIE BALLARD, of 125 Germantown avenue, Philadelphia, was before Magistrate Krickbaum the other day charged with cruelly treating Cora Dorsey, a child which she had adopted about one year ago. It was in evidence that the girl had been frequently locked up in a small closet by her foster mother as a punishment for trifling offenses. Recently Mrs. Ballard confined the child in the closet for over forty-eight hours without food. During this long period the little one was made to repeat prayers for hours in succession, and for refusing was flogged and otherwise abused. The Magistrate fined the woman $10, and ordered the child to be returned to its mother.

THREE of the converts of the Salvation Army hav had a relapse. John Richards, who professed on Tuesday evening to hav been blessed by the Holy Spirit, got drunk yesterday, and went down to the Pickwick House, where the army has had headquarters, and wanted to fight. He did not want to fight the devil, he said, "I'm a man and men are good enough for me to fight with. Oh! I'm a hitter, and I want Railton to come out here till I club him. I've had 'ligion—lots of it. I git drunk just as I git 'ligion—I git full of it. I'm a backslider from Kalamazoo, whoop!" The counsels of a policeman calmed the vivacious intrepidity of Mr. Richards, and he said he would watch and pray silently until Mr. Railton came, and then he would "fix him." Pretty soon he broke out again: "As for them dough-faced gals, why they can tarry at Jericho until their beards grow—that's from Samuel. Oh, I'm a Scripture sharp, and don't you forget it! Them girls ain't doing nothing good; they're unctious and greasy enough to be good preachers, but they ain't winning. 'Tisn't the beauty, it's the winning ways that fetches the sin sick sheep that's astray from the fold. Yes, I did say I had 'ligion. I've had it as many times as I've been drunk, and that's a useless number, and I'm giving it to you straight. What givs it to me? Religion? Dogonmyskin 'fi know."

"Mr. Richards, you didn't use such language as that when you were relating your experience the other night at Hudson River Hall."

"Course I didn't. W'as-z-use? Got two vernaculars for two purposes. When I'm drunk I'm drunker'n anybody. When I'm converted I'm more converteder 'n anybody."

Mr. Richards was evidently in the superlative degree of his boasted inebriety, and his utterance became clogged with the effort of speech, so that, important as it was for him to remonstrate with the policeman who took him firmly by the collar, he was only able to smile in maudlin confidence and indorse the situation by an indistinct and oft repeated "'s all ri'."—*N. Y. Herald.*

SOME of the citizens of New York were treated to an exhibition of Sabbatarian bigotry Sunday night, so perfectly ridiculous that it may not, unlikely, hurry the growth of a public sentiment already spreading, against the laws that prevent some people from enjoyments that do not interfere with the rights of others. Here was a large theater filled with people attracted to witness an alleged exposure of the mysteries of Spiritualism. Nothing that the performer intended to do could possibly hav interfered with the comfort or prejudice of any one in the building or they would not hav been there; and if any one present was so tender of conscience that the proposed performance would hav marred his pious reflections or turned his thoughts away from a contemplation of the goodness of his Creator, he had no business there. In short, there was nothing in the intended performance to interfere with the strictest observance by the bluest Sabbatarian in the city of New York of his chosen day of worship. No noise or tumult, no disturbance of the peace, no invasion of the religious family circle, or any house of worship, and no distraction of Sunday worshipers in any way was contemplated or probable. And yet an inspector of police found upon the statute books of this state a law under which he commanded a stop to the performance. On that very night, and at that very hour, a hundred preachers were posing before as many congregations, which a hundred choirs were amusing. Church bells rang to the annoyance of numerous neighborhoods, that were not a little less bored and worried by the shouts of ranting ministers and the nasal music of their various congregations. These were nuisances because they affected people who did not voluntarily seek them, and upon whom they were forced; and police interference here would hav been rational. Not so with the performance at the Grand Opera House. No ear-splitting bell clanged before the performance; no shout or screech of performer or audience could hav annoyed any one without the theater, and within, even, all was quiet and orderly. But this performer having chosen to enlighten or amuse on Sunday night, in a private building, an audience which had wilfully sought to be thus instructed or amused at that time and in that place, and had voluntarily paid for the privilege, a law was interposed to stop him and interfere with the rational enjoyment of the people before him. The enactment of this law was procured by selfish religionists through the indifference or fear of political time-servers, its object being to turn Sunday into a Jewish Sabbath, and make it a national day of worship in accordance with the prejudice of a minority of the people who are imbued with that Puritan spirit which defines religious liberty to be the inherent right of Puritans to compel all men to do and think as Puritans do and think. The law is a remnant of the old Blue laws which, though they applied to a different day, were modeled upon the Sabbath laws of the ancient Jews. This statute should be repealed without unnecessary delay. Whatever it prohibits that is wrong if done on Sunday is equally wrong if done at any other time, and should be prohibited without limitation as to the day. The merit of an act is in the act itself, and the day on which it is committed is not an element than can make the good bad or the bad good. At least, that is the earnest conviction of a mass of people whose views, comforts, and pleasures are entitled to consideration. If church-goers think they find favor in the eyes of God by frequenting houses of worship, withdrawing from the world, and saying prayers on Sunday, let them worship, and pray, and seclude themselves in peace. They than interfere with no one, and enjoy perfect liberty themselves. But the same liberty they enjoy others are entitled to, and if others prefer to mix with the world, seek pleasure, and be comfortable, after their own fashion, on Sunday, church-goers hav no right to demand more than this preference shall be exercised in a manner not disturbing to the peaceful exercise of their own choice. Sabbatarian laws are narrow and unjust, and it is to be hoped that the stupidity of this one was made sufficiently clear by its ludicrous enforcement on a recent Sunday night to induce some legislator to see the propriety of moving its repeal.—*Truth.*

## Events of the Week.

THE Boston *Journal* office was burned on the 21st.

TROY, N. Y., was illuminated by a $300,000 fire on the 20th.

A WOMAN in Cordova, Mexico, recently had six children at a birth.

SIX steamer-loads of provisions left this port for Europe on Saturday last.

THE lamps in Madison Square, this city, are soon to be lighted by electricity.

FIFTY more Chinamen arrived in this city from California on last Saturday.

THE Rev. Mayor of San Francisco, the notorious Kalloch, is coming East to lecture.

A GIRL, three years of age, was burnt to death in a burning house at Nyack, N. Y., on the 16th.

THE Apaches are raiding through the southern part of New Mexico, stealing stock from the settlers.

SEVEN passengers were killed and many injured by a railway collision in Prussia a few days ago.

EVERY schoolhouse in Union, N. J., was recently visited by burglars and robbed of books and furniture.

A TRAIN-WRECKER was shot while placing obstructions on a railway track near Senatobia, Miss., on the 15th.

THE ninth anniversary of the Paris revolution of 1871 was celebrated by the Communists of this city on the 20th.

A FARMER at Jersey Shore, Pa., was murdered by his wife and paramour on the 19th. The murderers hav been arrested.

DIAMONDS to the value of $375,000 were recently stolen from a post-office at Cape Town, South Africa, where they were awaiting shipment by mail.

KEARNEY and Gannon, two of the California agitators, hav each been fined $1,000 and sent to prison for using threatening language in their speeches.

SENATOR CHRISTIANCY, our Minister to Peru, a venerable patriarch, has sued for a divorce from his young wife, to whom he has not long been married.

ANOTHER minister fallen. This time it is the Rev. Mr. Biscoe, of Arlington, N. J. He has considerately resigned. Of course there was a woman in the case.

THE Rev. Mr. Woodside, of Pittsburgh, Pa., has been ordered to step down and out by the Presbytery. He is charged with immorality and disorderly conduct.

PALM Sunday was a bloody day. There were half a dozen suicides, as many murders, one lynching, and many outrageous assaults reported on that day.

A BIGAMIST, who attempted to strangle himself in a Chicago jail a few days ago, had married thirteen wives before he was arrested in his headlong career.

WM. D. HILTON, of Providence, R. I., a pious Sunday-school superintendent, who, like Crosby, believed in deceit, has committed forgeries to the amount of $30,000.

THE Russians hav seized a large quantity of arms and ammunition at Kief, supposed to belong to Nihilists. They hav also arrested two hundred suspected persons.

Two hot-headed Virginians fought a duel, not long since, after a quarrel over the state-debt question. One lost a scalp-lock and the other had his right arm shattered.

HARTMANN, the Nihilist, whom the French authorities refused to deliver to Russia, is on his way to this country. He avows that he assisted in the recent attempt to blow up the Czar.

AN eagle in Person county, N. C., lately attempted to carry off a three-year old child. The child was carried some distance, but, proving too heavy, the eagle, whose talons had become tangled in the clothing, was brought to the ground, captured, and killed.

# Communications.

## Does Death End All?

To the Editor of The Truth Seeker, *Sir:* I believe in a future state of existence. I am certain that "death does not end all," that beyond the grave I shall liv, move, and hav an existence as real as that I now experience in this physical organism. Superstition has ever involved this question in inscrutable mystery. The church has spent untold millions in erecting costly temples, has kept the nations warring upon each other, has shed oceans of blood; persecuted, imprisoned, and murdered millions of innocent men, women, and children; caused more licentiousness, hypocrisy, and crime; produced more hypocrites, tyrants, murderers, and hardened wretches, in discussing and settling this question for the world than all other causes combined.

With Christians this question was settled eighteen hundred years ago. They need no proofs. Faith is all-sufficient. They go to heaven; sinners to hell. Still it is an open question. Thousands of the ablest of the race believe that death is annihilation, or an eternal sleep. To them every noble aspiration, every grand thought, all the beauties and mysteries of the universe, must seem as mockeries. To them the heavens and the earth must appear draped in mourning, for everywhere is written that terrible sentence, "Death is annihilation."

Having cleared away the fogs of superstition, and not being protoplasmically scientific, I hav been able to find evidences which, to my mind, point unmistakably to a life beyond the grave.

All nature is divided into two great classes, viz., causes and effects. Causes are invisible; effects, visible. No mortal eye has ever seen a cause. They are the invisible principles, the vital forces, the real builders. No cause has ever been discovered that was not or is not an inherent property of matter. Infinite cause is a myth, a heritage of superstition. The visible universe is the sum total of the effects. We are compelled to reason from effects back to causes. Trees, rocks, grasses, hills, mountains, and our bodies hav been arranged in their present shape and condition by the vital forces and causes which dwell within. The soul is the cause, the body the result. The power and intelligence which hav produced this wonderful result hav been evolved from nature, and are concentrated and individualized within these organisms themselves. Nature has been millions of years evolving sufficient intelligence and power to produce this wonderful climax. At first a combination of two or more elements produced the simplest forms of life with but the faintest trace of intelligence. Then, step by step, as greater combinations of elements occurred, higher and higher forms of life appeared, and higher phases of intelligence were evolved, until a combination of the whole, or all of the elements, resulted in man, the great unit of the universe. He is the grand climax, the glorious object for which the mills of nature hav been grinding for millions of years. He is the sum total of all the intelligences below him, and we can find none above him or beyond the point to which his capacities may not take him. "Evolution knows no finality." It tells us of an endless progression. If this is true, then where beyond man is the next step? It must go on evolving higher and higher grades of intelligence and forms of life, through all the eternities of the future as it has through all the eternities of the past. Man is an individualized identity, and capable of unlimited growth. Nothing else in the universe possesses this power of unlimited growth and expansion, therefore all below him is fragmentary, while he is the unit, "created in the image of his maker," and capable of attaining to the highest pinnacle of wisdom and power. That man possesses this infinite capacity is proof that he is the climax, that no higher forms will ever be produced on this earth. Evolution has found its finality in man, and is buried with him, or it follows him onward and upward, evolving higher and higher grades of intelligence, from sphere to sphere, through all the endless ages of eternity.

If "death ends all," humanity is a bubble, progression and evolution are limited, and the universe is a gigantic failure. I am certain that nature has labored to produce something grand and glorious, "like unto the gods," and that that object, whatever it is, is permanent as eternity itself, and if man is not that glorious climax, what is?

Every human being "was with God in the beginning," just as much, and in the same sense that the Word or Christ was. Every atom of which our material bodies are composed has always existed, never had a beginning, therefore was with God in the beginning, and if matter was then "without form, and void," so also was force and intelligence, although not evolved or individualized. Vital force and intelligence cannot be created any more than matter, and if one has always existed, then the other has also. If Christ ever lived on this earth he was the son of God in the same sense that every other human being is, no more and no less. We hav always existed, because matter has always existed. Conditions are such that part becomes individualized and passes on sooner than the rest, and the time may come when all force and intelligence will hav passed up through the material out into the great realms of the beyond. If evolution is a scientific truth, then man is immortal and will liv beyond the grave.

Those who deny the existence of a soul declare that the most rigid analysis of the human organism reveals no evidence of it, and in so doing ignore the grandest truths in nature. Conscious individualized intelligence always retains its identity from the earliest moments of existence. Matter changes many times in a lifetime, while energy changes every day and hour. The soul is permanent, steadfast, and accumulative, while the body is fleeting and changeable. Take away consciousness, and matter and energy alone remain. After consciousness has departed, so-called men of science claim they ought to find it among the rubbish that is left; and no doubt would, if they dared, claim that they ought to be able to place it in their scales and weigh it like tea, coffee, or sugar.

What is really the difference between the living and the dead? The live man can evolve thoughts, is intelligent, all the fluids are circulating and active, is electrical, full of magnetism, can be mesmerized by the superior will or mind of another, can receive knowledge, reason, comprehend, labor, and grow in strength, intelligence, and magnetic power. The dead man is a motionless, lifeless, cold mass of corruption, possessing not a trace of the above attributes or qualities. So-called men of science expect to see with the naked eye the magnet forces and thought principles of the soul, and yet they know that no mortal eye has ever seen a particle of magnetism or electricity, nor can they tell what they are, whence they come, or whither they go. All this they ignore, as they dissect with owlish pomposity the bodies of the dead, those worn-out tenements which were once teeming with the living, undying principles of the soul. Why, if they think they can see and handle the soul, do they not dissect the body before it is dead, while they are yet sure it contains the soul?

It is absurd to search for the soul after it has ceased to manifest its presence. The world would sustain very little loss if these men of science would fall to and cut each other up in their wonderful search after wisdom and that which no mortal eye has ever seen or ever can see. They can supply or fill the dead body with artificial magnetism and make it perform mechanically some of the functions of the living body; but when they succeed in supplying it with a conscious intelligence, and setting in motion all the vital fluids and forces of a living organism, they will hav achieved a triumph that will indeed entitle them to the honor of being called men of science.

We are told by these Materialistic oracles that combustion creates magnetism and intelligence. How do they know? Hav they ever proved it, or is it mere assumption? If this is true, why is not a hog or a dog as intelligent as man? Combustion is even greater in a hog than in a human being; and if it creates intelligence, etc., not only the hog, but many other animals, ought to be more intelligent, magnetic, and spiritual than man. It is a well-known fact that those who eat the most know the least. Both food and exercise are essential to combustion within our bodies. The more grease in the food the more intense the action; therefore the Esquimaux, who liv on grease, ought to be the most intelligent people on earth. Some of the greatest minds the world has ever produced hav dwelt in feeble, attenuated bodies. If combustion creates magnetism and intelligence, then those who possess the largest, healthiest, and most perfect physical organisms should be the most intelligent. Physical exercise, which is a great aid and stimulant to combustion, ought then, together with food and oxygen, to be regarded as the true standards, as they would be the true generators, of thought and magnetic force. But this is not, cannot be true. No more absurd thought was ever presented to the mind of man.

Again, why do they tell us combustion creates magnetism, etc., and in the same breath declare that throughout all the ages of the past not an atom has ever been created, never will be, nor will they ever be annihilated. Conditions may be created, but elements never. Intelligence is accumulative, and when once identified or crystallized into an individualized consciousness it never is released except by death; and if nothing was ever created, then conscious intelligence can never be annihilated. It is assumption to say that "death ends all," or that the mind returns to nature from whence it came. I do not deny that the brain is intensely active while the mind is at work, nor that there is combustion and a great rush of blood through the brain, but it is altogether a different kind of combustion from that which occurs in other parts of the body. In the body it envolves heat; in the brain nerve-fluid, magnetism, and thought. Combustion alone, therefore, cannot be given as a reason for the manifestation of consciousness and intelligence. Combustion is not a creation, but simply one of the aids by which the soul, using the brain as an instrument, is able to manifest its presence and accomplish a certain result.

Materialists hav never been able to explain how the inner consciousness receives impressions through the five senses. Vision can be traced to the optic nerve, hearing to the audic nerve, etc., but no farther. Beyond that all is assumption. There is something within us which defies all analysis, and to assume that that something is nothing is most unscientific and unreasonable. This is precisely the way that superstition and bigotry hav always regarded the truth. As long as error is popular, or can be used as stock in trade by priests, just so long will ignorance, bigotry, and superstition be dominant. It is as difficult for men of science to pull up their stakes as for priests to confess themselves hypocrites. Huxley, Tyndall, Carpenter, Lankester, and all that class, will never acknowledge themselves mistaken in this matter, for they hav solemnly pronounced their great ultimatum. They hav staked their reputation as great leaders, and, like Peter, will deny the truth, even though it be crucified again and again. I do not say they are dishonest, but having the eyes of the world upon them as great scientific leaders, it would be humiliating in the extreme to confess themselves mistaken. The little sheep and lambs all follow the great "bell wethers," and until Huxley & Co. change their base it is hopeless to ask the "smaller fry" to change theirs. Everywhere in this world the "blind are found leading the blind," and science is no less an exception than religion, politics, or fashion. If combustion in the brain creates intelligence, why do we not find thought in other parts of the body? There is no part in which combustion does not occur, and there is no part, not even the brain, where the action is so intense as in the muscles; yet no thought is evolved. The brain is the headquarters of the soul, the seat of sensation, memory, consciousness, reason, the affections, and passions. From them emanates that mysterious aura of spiritual forces which place us *en rapport* with the spiritual forces of the universe. It is ridiculous assumption to declare that these attributes and forces are a part of brain matter—that they are impressions stamped upon the ultimate atoms of the brain, or that they are caused by a peculiar motion of those atoms. As well talk about combustion building a railroad as to claim that it creates all the phenomena and attributes of the spirit. Man's physical organism is exceedingly like a steam-engine. When the engineer is aboard, the fire burning, and steam up, it is a thing of life, a marvel of beauty and power. It dashes along like the wind, as irresistible as the avalanche. When the engineer is absent, and the fires out, it is as harmless to do good or ill as the dead body of an infant. Just so with the human organism. If the spirit still abides within, it is a thing of marvelous beauty and power; if absent, it is powerless, and soon becomes a loathsome mass of corruption. It is claimed that dogs, horses, etc., possess the same mysterious natures, that they hav a dual nature the same as man. They, in life and death, are an exact parallel. They manifest intelligence to a certain extent. Their organisms are as wonderful, and when the soul-principle abides within, they move and act even as men do, and when dead they disintegrate and return to dust the same as man. They certainly are graded lower than man, for they are lacking many things which man possesses. Their reason and intelligence can never expand beyond a certain limit. If their capacity for growth were unlimited, humanity would be superfluous, for they would in time attain to all knowledge and power the same as man. For the same reason there is no necessity for a creature higher than man. However, I do not claim that animals will not liv hereafter. I think they will, and for the following reason: Our affections will remain the same after death, and if we love pets here we shall love them hereafter; therefore, dogs, horses, birds, statuary, paintings, books, and flowers will, of necessity, be found in spirit life. Nature never develops a demand without furnishing an adequate and corresponding supply to meet that demand. If we love existence at all we shall love continued existence, and if we love continued existence we shall desire to liv hereafter. Every other love that is proper we are permitted to gratify. Why not this? It certainly is not wrong to desire existence. It came to us without the asking, and now, as soon as we hav learned to love and desire it, it is unreasonable and cruel to take it from us. I will not believe this of mother Nature. She treats us better than we treat ourselves, and if it is possible to grant this boon she will do so. Nature is not cruel or treacherous. She does not fill us with an honest aspiration, and then mock us with annihilation. Such dirty work as that is given over into the hands of the great Jehovah, the demon-god of the Bible.

Why do we not see the soul as it leaves the body? And if spirits are about us, why do we not see them? No man has ever seen a particle of air, and yet it presses on our bodies with a weight of tons. Caloric,

sunlight, universal ether, magnetism, electricity, steam, the numerous gases, the vital forces—the real builders and engineers—are all invisible and defy the most searching scrutiny; and yet we know they exist. We only reason from effects back to causes; we simply infer that such things exist; we do not know it absolutely. If we are allowed to judge of causes by effects when we reason about magnetism, etc., why not in reference to other things?

Mere flesh and blood or nerves can never produce sensation, joy, grief, love, thoughts, or consciousness. We feel joy, grief, love, or hatred, and the eyes, which are the "windows of the soul," tell us of it in language not to be mistaken. We feel that the real man—not of flesh and blood—is looking through them at us; that the body is only an incasement in which dwells the invisible spirit. All human flesh and blood—other things being equal—are alike, and we know they disintegrate and return to dust.

But this is not true of the soul. There is positively no evidence that the soul ever disintegrates. The spirit of man has always existed, therefore always will; and why declare that it disintegrates when we cannot prove it and when it is contrary to all reason or desire? I say desire advisedly, for I should be ashamed to acknowledge that I do not desire to liv; I should feel that every suicide, drone, and criminal in the land were my brothers. I sometimes think nature ought to make one exception and withhold from such that life which is not desired. There is no better rule than, "What is worth having is worth asking for."

The five senses, although marvelous in their nature, and most glorious gifts to humanity, are "the windows of the soul;" yet they come far short of revealing to us or enabling us to comprehend all there is in nature. They place the spirit *en rapport* with matter in its grosser forms—the effects. Sometimes more is needed to place us *en rapport* with the spirit of matter.

This world would indeed be a barren, desolate, and soulless place without reason, memory, and spirituality. Reason, the judge and philosopher; memory, the recorder and treasurer; and spirituality, the sixth sense, the window which reveals to us the spiritual elements of the universe. Dissect the brain, and not the slightest trace of these attributes are found. How could they be? The brain matter of one man is just like that of all other men; besides, the atoms of the brain are continually carried away and replaced by new ones. Some brains are a little coarser in texture and a little different in size, but this will not account for the attributes and power of the spirit.

As the race develops, I believe spirituality will be regarded as of more importance than all the other senses combined. Biblical, or Christian, spirituality conveys not the slightest shade of the true significance of the term. It is as false as that love that would consign an innocent being to the torments of an endless hell. To-day we read each other independent of sensation and contrary to judgment deduced from data furnished by it. Spirituality places us *en rapport* with the spiritual elements of our fellow-beings and of the universe around and above us. We meet people and are impressed agreeably or otherwise; we like, or dislike, and cannot tell why. The aura which surrounds us, and which is a part of our spiritual selves, blends harmoniously, or otherwise is attracted to or repelled by the spiritual aura of those we meet, and then reports to our inner consciousness the absolute truth. The five senses are often in error; the spiritual sense never.

If we would heed and obey these little monitors, these spiritual "first impressions," we should be spared many bitter experiences. I believe the time is coming when, on this earth, people will read each other's thought, and enjoy intellectual converse without the aid of language. Spirits inform us that this is true in spirit life, that they not only read each other's minds perfectly, but also ours, who are yet on the material plane. When this is fully realized by us, we shall be more careful to hav pure thoughts, and less skeletons in our closets. When that time comes, when by our spiritual sense we are able to enter the inner sanctum of the soul, and read all the secret thoughts of those we meet, the hideous deformities which now waste and blacken humanity will cease to exist, and mankind be a thousandfold purer and better. Herein lies the future development of the race. Spirituality is destined to grow until it overshadows all else in humanity.

If there is any attribute which tells us unmistakably of a future life beyond the grave, it is this sixth sense, this wonderful gift of spirituality. Facts of the utmost importance to humanity are involved in this element of spirituality. When the spiritual elements of different individuals blend harmoniously, love and friendship are the results. No love or friendship can be lasting that is not based upon the harmonious blending or chemical union of the soul elements. When they do not blend harmoniously there is a natural aversion or repulsion to each other. Hatred, or a lack of confidence, is sure to follow. Through ignorance a large proportion of all marriages are contracted utterly regardless of this great law of the chemical or spiritual adaptation of the sexes to each other. Teach the young how to love. Let them understand the difference between passion and love, and then domestic happiness will be the rule, instead of the exception. Giv us a religion which involves a proper understanding of the laws of our being, and then we may hope for the salvation of the race, and not till then. Ministers and all church papers ignore this great law. Dare to speak or write about it, and at once we are branded as "Freelovers." They know no difference between love and lust. We will charitably presume that these ministerial mouthpieces of God are as ignorant as they seem, therefore will excuse their disgraceful "nest-hidings" and adulteries. Marriage is a horrible mockery unless there is a harmonious blending of the soul elements.

Marriage that is based on lust or passion is sure to result in a domestic hell; based on love, will produce noble children; on lust, children diseased both morally and physically. Am I digressing? I think not. No question so plainly proves the dual nature of man as this of love and marriage. Passion is a sensation, an element of the "earth earthy." Love is an element or attribute of the soul, and when we obey the promptings of the soul only are we sure to be safe and right. Everything which proves we are made up of body and spirit, and especially that the spirit is superior to the body, is of importance in this discussion. If we can prove that the spirit is superior to the body in its nature and attributes, we hav an argument which cannot be ignored. The body is merely an earthly tabernacle, and all its attributes, which are summed up in the one word sensation, convey knowledge to the inner-consciousness, therefore used solely for the development of the soul. The body is changeable, while the spirit or consciousness is permanent. If the body can change many times during our lives, as scientists claim, while the spirit remains the same, may it not change at death, and the spirit still remain permanent? If the soul can survive one change of the body, can it not another? Death is simply change or disintegration of the flesh, and this being true we die every day and yet the soul survives. If the soul can survive a change or partial death of the body, can it not also when the whole body dies or is changed? Every human being should liv to a ripe old age. None should die prematurely, and this would be so had nature's laws never been violated. Humanity is in need of redemption, but of the body more than the soul. The great load of disease which the race to-day is carrying is fearful to contemplate. Those diseases, both spiritual and bodily, which are the heritage of the race, through unfortunate pre-natal conditions, together with those which are the direct results of violations of nature's laws, allow very few, comparatively, to attain to a ripe old age with the fires of the soul still brightly burning. All the soul needs in order to attain to a bright and glorious manhood and womanhood is pure and healthy bodies. When all our thoughts and associations are pure, when we cease to violate the laws of nature, to eat, sleep, drink, work, act, and think in all things as we should, then will be realized all the grand possibilities which are as yet latent in the race. I love to think of what humanity will then be, of the noble men and women that will walk this earth when all disease of the mind and body, which result from violation, is uprooted and expelled from the race. Then, and not till then, will the race be redeemed, and the millennium be at hand. Herein lies the future development of the race.

The body is the soil from whence the soul draws its sustenance and by means of which it gains development; therefore we should keep the body pure, clean, and harmonious. Pre-natal conditions are either favorable or unfavorable to the soul's development. These conditions are stamped upon the soul and not upon the body. The most beautiful and promising children often become the most degraded outcasts and villains through pre-natal conditions. These impressions must be stamped upon the soul principle of the child, for the soul only is permanent through life.

Mind impresses mind. A rapturous or emotional feeling in the presence of paintings, statuary, flowers, nature, machinery, or some loathsome horror in the mind of the mother, will evolve a corresponding love or power in the mind of the offspring, which will, in future years, develop and shape to a large extent the life and character of the individual.

This again proves there is a soul in man; that it is superior to the body; that it is the controlling principle, and that it is unchangeable through all the mutations of the body.

Nature may be again divided into two great classes: the positive and negative, or the active and passive. The positive or active commands, while the negative or passive obeys. The vital principles in nature are the positive forces, while matter is the negative. The vital forces command, while matter obeys. The engineer, fire, and steam are the positive forces which move the engine. There never has been, nor ever can be, an exception to this rule; therefore man is both positive and negative in his nature. Consciousness, or the spirit, is positive, the body negative.

Temperaments differ in different individuals very materially. In some the positive predominates, in others the negative. Herein is involved a law for the adaptation of people to each other which should be most carefully studied and thoroughly understood. Cut a magnet into separate parts, and at once those parts become independent magnets, both having positive and negative poles. Man is an independent magnet. By death the internal, or spiritual, is separated from the eternal, or earthly; and by the same law the internal, or active, principle must necessarily retain its positive and negative natures. Every atom of the dead body possesses a positive and negative pole; but the combination of all those atoms is no longer a necessity; the binding principle of consciousness having moved out, the body is permitted to disintegrate and molder back to dust.

That Materialist who says, "Destroy the stomach and you destroy digestion; destroy the brain and you destroy the mind," reminds me of the Christian who, when asked to locate the heart, placed his hand upon his stomach, and said, "Here is where I feel it." The Materialist says "the mind is a function of the brain." I hav always thought, and I think science will bear me out in my opinion, that the brain is the instrument of the mind, by which the mind manifests and givs experience and knowledge. That mind is fortunate that has a good brain to work with. Just like the musician with a good piano, or the laborer with a good tool, if out of repair, the results are not satisfactory. I would as soon call the musician the function of the piano as to declare that the mind is the function of the brain. Oh, no, Materialists are not dogmatical. Their assumptions and hypotheses are always facts, and yet they tell us "force is motion;" electricity is simply motion just as mind is a function; motion, or electricity, is nothing flying through the air; and when nothing strikes a tree it sends the splinters and limbs flying in all directions and "kills the tree dead." When they tell us "mind is motion," or activity, or a function, they get "beyond my depth." I prefer to stay on solid ground and prove all things as I go. Numerous well-authenticated instances hav occurred where the spirit has left the body and gone long distances, made examinations, and returned with a report absolutely correct, as proved subsequently. Many times objects which all parties concerned hav never heard of are correctly described. During this experience the body is always in a mesmerized or cataleptic condition. If the spirit can leave the body temporarily during life, it certainly can do so permanently at death.

No hypothesis has ever been presented by Materialists to explain the wonderful gifts of clairvoyance, clairaudience, healing by laying on of hands, or dreams. They either ignore them entirely or deny that they occur, or call all the phenomena of the spirit which they cannot understand and harmonize with their beloved theories, "psychic force," "motion," or "unconscious cerebration." I would as soon be a consistent Christian, with my whole soul resting on faith, and believe that woman was made of a man's rib, and the world flat, as to be a consistent Materialist, accepting their far-fetched dogmas of "psychic force," "motion," "unconscious cerebration," etc. Let me prognosticate. They who fix the limits to progression and evolution will, ere long, be compelled to pull up their dogmatical stakes and move on, or be left far in the rear. I do not wonder that such men crystallize into dogmatical fossils, all their knowledge materialized into a few facts and theories, beyond which they dare not or will not look.

Many times I hav asked Materialists to explain the wonderful fact that a little twig will grow sweet apples when grafted on a tree that grows sour apples. The closest analysis of the structure of the cells, the tissue of the wood, leaves, and fluids, do not reveal the slightest difference; and yet there is a mysterious germ power that maintains its identity and produces in the material which the "sour apple-tree" has drawn from the soil, the most wonderful metamorphosis. Again I say, Please explain it. If this mysterious power of individuality is materiality or motion, prove it. Assumption will not satisfy us. It simply proves to my mind that nature has a dual, if not a triple, existence, and that it is best not to claim that we know everything, when, in fact, we are just learning our A B C's.

We are told that "death is an eternal sleep," that "we die every night," that "death is no more to be dreaded than going to sleep every night." An enlightened people ought to consider themselves insulted whenever asked to accept such reasoning. There is a vast difference between death and sleep. Sleep is rest. Death is dissolution, disintegration, and decay. Nature sleeps or rests every winter, but there is no death. She will awake in the spring with new life and added power. When we retire to sleep we expect to awake in the morning. When we die we shall hav no expectation of ever awakening, if their theory is true. Asleep the body is warm, the pulse beats, respiration, etc., go on, and

life is continued, showing the presence of the real man, the invisible builder. In death all the functions of the body cease, disintegration and decay quickly change it into a mass of corruption, seething with worms and reeking with the foulest odors. And this is "the blessed sleep of annihilation." Those who are made happy by such a belief are easily satisfied. It will not answer my purpose. I hav tasted knowledge, and the more I get the more I desire to hav; and having just learned the alphabet, and begun to read in the great book of universal knowledge, and knowing I hav an infinite capacity for growth, it is unreasonable that I should be cut off just as I begin to realize that the universe is a vast storehouse of knowledge, and I am filled with eager aspirations to explore it. The fact that we are permitted to begin this work, that we desire to continue it, and that our power of comprehension is expansive, is proof that we are to be gratified. Nature, the great mother of all, will not thus mock us.

I believe there is a law of eternal justice, a law of compensation, that will yield into the hands of the oppressed and unfortunate that rich heritage which nature has provided for all her children. The books must be balanced, if not in this world, then in the world to come. Every wrong must be righted, and every good deed receive its appropriate reward; the haughty, conceited, and purse-proud humbled, and the worthy poor exalted to positions where all can enjoy equal chances in the great highway of life. If this is not true, then eternal justice is a mockery, and compensation a myth. All wrongs are not righted, nor are all good deeds rewarded in this life, therefore another life beyond the grave is a necessity. Nature never abandons a job when it is half completed. We may for a time thwart her, but in the end it will be found she accomplishes all she undertakes. Her mills grind slowly, but always with a purpose. The silkworm and caterpillar, changing into the chrysalis, and from that into the miller and butterfly, are most beautiful illustrations of the power of nature to carry us through and beyond the crisis of death to a life where we can liv and eternally progress in harmony with the laws of our being and of the universe.

Mesmerism, or the power of mind over mind and mind over matter, as found in our physical organisms, is a most wonderful revelation. What that mysterious power is that goes out from the mind and captures and controls both mind and body of another person, none can tell. We call it will-power or magnetism. It certainly is not an attribute of the body or matter; therefore it must be of the mind or spirit. It leaves one organism and goes to another; therefore there is a something in man that is not confined to the limits of nor within his material organism. Again, if part of the spiritual elements can leave the body before death, can it not leave it entire at death?

The mesmeric subject and the spiritual medium are both evidently acted upon and controlled by the same power. The results are the same; therefore the cause must be identical or very similar, and acting in harmony with the same law. Now, as people cannot mesmerize themselves, it must follow that in both cases a mesmerizer is a necessity. In the one the mesmerizer is visible; in the other, invisible. No, I am mistaken; both are invisible, but one still abides within the fleshy tabernacle. There is practically no difference. The mesmeric subject is controlled by the spirit of the man that has not experienced the change, death; the medium, by the spirit that has experienced it and now abides in spirit life. If the will is a part of the mind or soul here, it goes with it to spirit life; therefore the man that possesses that power here will possess it hereafter.

Mesmerism is the key to Spiritualism. Without it no communications can ever be received from spirit life. Herein lies the great proof which ere long is destined to convince the world that man is a spirit, and that "the spirit of man is immortal."

E. A. Chapman.

*Lowell, Mich.*, March 10, 1880.

## Book Notice.

I hav just read "Superstition; the Religion of 'Believe or Be Damned,'" and find it brimful of life, enthusiasm, energy, and fire. It speaks plain truths in plain words, and givs the "sacred school book" particular fits. There is wit, humor, and good solid sense in the various articles it contains. It has a picture of Jehovah in all his wrath as a frontispiece, while the lurid fires of hell, horned and caudated devils, and a holy priest and sacred temples where myths are worshiped and impossible legends are told, ornaments its cover. Every member of every school board in the land should send at once for a copy, so that they may know their real duty in regard to the teaching of theological myths and mystery in the schools under their supervision. Every parent should read it, so as to be qualified to judge as to the benefits of the Bible as a school book. In fine, I think there are few who will not be able to get twenty-five cents' worth out of this unique and instructive little pamphlet.

It will be nice to send to pious neighbors and all who wish for "holy truths" plainly spoken and common sense arguments that saintly sophistry will vainly endeavor to controvert.

Sold by D. M. Bennett, 141 8th street, New York.

*Snowville, Va.* Elmina Drake Slenker.

## Liberal League Movement.—Items, Letters, etc.

Mr. Kersey Graves writes: "Mr. Green, please send two or three blanks, with which to procure L. L. charters, to D. Engler, Walton, Cass county, Ind. I want to form a League there."

Mr. J. B. Armstrong, of Ogdensburg, N. Y., writes that it is proposed to form a League in that county to be known as the St. Lawrence County Liberal League. He has ascertained that there are many Liberals in St. Lawrence county, and thinks a League of five hundred members can be organized there.

I am pleased with the following editorial notice clipped from *Mind and Matter* of the 20th inst.: "An application for a charter for a new Liberal League for Philadelphia was forwarded to the National Liberal League Secretary this week. It is greatly needed in this city just at this time." I am confident that our friends J. M. Roberts and Dr. R. C. Flower are entitled to much credit for this good work. May our Spiritualistic friends everywhere follow their noble example.

I cut the following deserving notice of our enthusiastic lecturer, O. A. Phelps, from the *Daily Wonder* of Parsons, Kansas: "Last night Prof. Phelps delivered the closing lecture of his course in this city. The professor is an able and polished gentleman, a fluent talker, and amply able to present his side of the question in a scholarly and interesting manner. There is not a taint of abuse or illiberalism about him, and, however much people may dislike his views, he is always bound to be a popular and effective speaker."

Mr. A. L. Thompson writes from Prairie City, Oregon: "I think an auxiliary Liberal League can be formed in this town, and I will attend to it as soon as I hav the time to spare. At the present time all the upper portion of John Day Valley is covered from three to eighteen inches with snow. Most of the farmers are without feed, and the stock is commencing to perish. Cattle are so poor that thousands will die in eastern Oregon if the snow should disappear to-morrow."

Mr. W. M. Robinson writes from Windsor, Kansas: "Please send me all the papers necessary to form an auxiliary League. I will do all I can to get up a League here, but it will be an up-hill business, for the country is thinly settled. Mr. Abbot is injuring us a little in the West by keeping Christians away from our Leagues, but he has no friends among the Liberals—not one. If the L. L. Congress is held at Lawrence I shall try and meet you and other friends there. Poor Abbot, Bundy, and Ellis are getting their just deserts out here. They can't shake the reputations of Mendum and Seaver in the least with Western Liberals. Their characters are established like the granite of the mountains. All hell can't injure their reputations. If Mrs. Slenker can be induced to attend the Congress I would be greatly pleased. I do want to see the greatest living woman, intellectually, of this country. She is doing a great amount of good."

Dr. O. F. Angell, of Lawrence, Kan., writes: "Having been appointed on the Committee of Arrangements I hav made a contract for the use of Bismarck Grove from Sept 1st to 7th, inclusive. The arrangements for railroad rates hav not yet been made, but Mr. Shelton assures me that the rates will be made satisfactory to us, and very low for car-load lots from Boston, New York, and all points East where a car load or more can be made up. The grove is being put in the best possible condition—enlarged and improved; a large hotel is being built on the grounds, and we hav a contract that board shall not exceed one dollar per day during the meeting. Tents will be let for from fifty cents to one dollar per day, according to size. We are sure we shall hav the largest gathering ever held in the West, especially if the Liberal League Congress meets with us, as I trust it may. And the low fare will, no doubt, bring thousands from the East, besides the delegates who desire to attend the Congress and see this country. I think we will hav organized by the 1st of September fifty or sixty Leagues. Brothers Campfield and O. A. Phelps are grand workers, and they are never one minute idle."

Gen. B. A. Morton, of New Haven, Conn., writes: "I am satisfied with the Liberal League platform as it is. I am opposed to incorporating in the same Freelovism, Socialism, Communism, or any other ism. I am opposed to indorsing as an organization any special doctrine or principle of any political, social, or religious party that does not tend directly to the advancement of the aims and interest of the National Liberal League, viz: Total separation of church and state; national protection for national citizens; Universal education the basis of universal suffrage. The position I took in my inaugural address when elected President of the National Liberal party, at Cincinnati, remains unchanged. With proper care the National Liberal League can become a power in the land for great good, and in order that it may become such it must be kept free and clear from all issues except such as are indicated in its platform. As an organization we hav nothing to do with the various political parties or peace-disturbing societies. Our object is to secure 'Justice for all! Privilege for none!' I am glad to know that the League is extending its usefulness so rapidly. We hav a fine working auxiliary League in this city of which I hav the honor of being President."

Dr. L. J. Russell, who will be remembered by the readers of The Truth Seeker as the man whom the Bell county Baptists so outrageously whipped a few years since, writes from Harrisville, Texas: "I hav written to a number of my Liberal friends in Texas urging them to organize Leagues; but so far I meet with no success. But still I am not wholly discouraged; I will keep trying. There is altogether too much apathy among the Liberals of the South; they don't fully appreciate the advantages of a thorough organization. While I know there are very many Liberals in Texas, yet, so far as I am able to learn, there are but five organizations and but two chartered Leagues. Our leading newspapers are generally very Liberal in tone and growing more so daily; and I hope soon to see the time when all the Liberals of the state will be fully aroused to a sense of duty, and Leagues spring up on all sides. I had a letter a few days since from Col. Norton, of Salado, in this county. He writes there are quite a number of Liberals in his vicinity. In reply I suggested that he organize a Liberal League, or at least to call a meeting of Liberals, and notify me and I would go and try to perfect an organization. I hope the Colonel will push the good work ahead; he is a perfect gentleman in every sense of the word and a man of intelligence, and will do our cause much good."

Mr. Robert S. Shoemaker writes from Rush, Pa.: "It is now nearly two years since I had any correspondence with you on the Liberal subject. At that time I was doing business for G. H. Weller, of Wyalusing. At the same time I was trying to organize the Liberal element in that town into a Liberal League. Mr. Weller learned of it and discharged me, and refused to settle with me or pay me for services rendered. I brought suit against him and recovered a little over five hundred dollars, more than I had offered to compromise for. He was compelled to pay, including costs, over eight hundred dollars. His only excuse for his conduct was that he could not conscientiously be engaged in business with a person of my religious belief, or, in other words, with an Infidel. He tried his best to get the evidence of my wife and daughters and myself rejected on account of our religious belief, but failed to make it work. I removed from Wyalusing to this place in September last, and am now in business with my father and brother, who are both Liberals. We are doing all we can for the Liberal cause. My brother and I are working the ground over thoroughly. We take the *Investigator* and The Truth Seeker, and hav paid for about twenty trial subscribers to The Truth Seeker ourselves, besides sending Bennett some donations. We are now circulating a petition to Congress for the repeal of the Comstock Postal laws. We hav about one hundred names on it, which is nearly one-third of the voters of this township. We hope to organize a League here the coming summer. Next fall we want to circulate a petition for the taxation of church property. This part of the county is very Liberal, and with some effort we can get the majority to sign a petition for taxing church property. We are flooding this section with Infidel literature, and it is having a good effect. I intend this summer to devote some time to working up the Liberal element."

H. L. Green.

P. S.—Every person who desires to be well posted in the principles of the Liberal League movement should send sixty cents to Messrs. Talbot & Co., 50 Larnard street, Detroit, Michigan, and procure a dozen copies of "Liberalism versus Superstition," by Hon. U. K. Booth. Reader, do not fail to do this.

H. L. G.

## A Baker's Dozen.

To the Editor of The Truth Seeker, *Sir:* Yes, there are just about thirteen of the genuine F. E. Abbot "Liberal Union" followers now left to listen to his continuous stream of vituperation of the National Liberal League. One ancient judge, three or four effete Rev. Liberals, two or three figure-head presidents of "unions," a feeble secretary or two to fill up the list, and a trio of immaculate spinsters. To be sure he uses the name of Robert Ingersoll and one or two more of staunch National Liberal Leaguers (probably without their approval or consent) to giv some unction and body to the attenuated Union specter, which still make it discernable to the naked eye; but, in the language of scripture, "O Lord, how long; what wait we for?"

This pretense of an organization having no life, motion, or actual existence except in the hallucination of F. E. Abbot's brain is nothing, if not abusive. So let it rail on and call its betters what it will. The National Liberal League, respected for the average talent, character, and integrity of its members, will go on conquering and to conquer the regard of the American people. It makes no claim of "godlike perfection," but is human, and partakes of the virtues and faults natural to humanity, but aiming to enlarge the opportunities of all to grow; it welcomes to its ranks the earnest, the honest, the bold, and the true—men like D. M. Bennett, who "own up" and lie not, even when in prison, and thereby take hold of the sympathies of all admirers of open-hearted manhood.

Let us press on in the Liberal work, and it will not be long before the last deluded "Liberal" Rev. will open his eyes to realize that he is living in a progressive world, and that he must imbibe the elixir of liberality or die alone, and his petrified utterance of "touch me not or I shall be contaminated," will be the narrow winding-sheet in which he is laid away, odorless, valueless, and friendless.

Yours for breadth, Henry Damon,
Ch. Mass. Ex. Com. N. L. L.

## "The Bible of To-Day."

"The Bible of To-Day" is a peculiar but instructive work, powerful in stating old things in a new light. Mr. Chadwick has attacked the Bible in a very peculiar but striking manner. He is certainly a great Biblical scholar and has spent much time in studying authors thoroughly who hav written for and against the "holy book." It is altogether a different work from any I ever read. If any one be anxious to get a thorough knowledge of the history of the Bible I know of no work that will giv a general information better than the one in question. Mr. Chadwick may be termed a scripturian.

B. O. Fenton.

*Aurora, O.*

## A Plea for Unity.

To the Editor of The Truth Seeker, *Sir:* It would seem from the tenor and spirit of many communications that a Radical is nothing if not belligerent. If there is sufficient difference in any two to designate them by different names, there must straightway be a pitched battle between them. That while, in fact, their main life-purpose is the same, and the means they use very similar, their diversity in methods, with a different summing up of conclusions, too often engenders acrimony and bitterness. An enlarged measure of truth, increased opportunities for good, a clearer vision to detect and avoid evil, work little in favor of that toleration, that is as anxious to hear as be heard, as desirous of being criticised as it is to question the opinions of others, and as ready to concede a position as it is to defend one. Radicals, of all others, should be aware of and recognize this fact, that free minds change their opinions more frequently than any other class, are least fixed in many of their conclusions; for the simple reason that opinions are only esteemed useful as they aid human development. We discard opinions as readily as we cast off worn-out garments, when we perceive them to be errors. The great aim of our lives is to place the mind and body in a condition to receive most readily all influences that tend to their well-being.

I do not think any well-wisher of humanity will take exceptions to these affirmations. In view of the necessity for unity on the part of every friend of true Liberalism, as well as from the fact of the magnitude of the work before us, is it not the part of wisdom to try and use the best methods and most clearly-defined efforts to push forward the cause of human liberty?

We are certainly in no condition to fight over our little differences, while the church and state are united in a twin-censorship of the press, when free speech is not tolerated, while the world's saviors are imprisoned, and a system of espionage encouraged under the guise of religion, and with a pretense for public virtue and private purity; using means to carry out its base purposes that violate every element of justice and set at defiance all that ennobles man, woman, and child. I desire a union of all our strength, to wring from our opponents the same liberty of thought and expression they claim for themselves. I would hav repealed all laws that interfere with the free use of the United States mails. I would hold no question that directly or indirectly concerns humanity outside the pale of thorough and searching investigation. I would ask neither gods nor men how I should think nor what myself or others should think or say, and would only limit a person's right to do as he pleases, to make it harmonize with the equal rights of others and the principle of universal equity. As we hav so much at stake it seems wise to imitate the spirit and method of the Garrisonian Abolitionists.

They concentrated all their energies to destroy slavery. Every shade of religious or non-religious believers worked together in perfect accord for the accomplishment of this one object. 'Twas this that made their yearly meetings so important and their auxiliaries so effective. The simple desire of justice to the oppressed was a bond of union that no shades of conviction in other directions could efface or mar.

Such being a well-established fact, may not our Spiritualistic and Materialistic friends learn wisdom thereby? May not Bros. Sherman, Deed, Gorsuch, and others, illustrate a better spirit of toleration and catholicity? 'Tis not possible for any two persons to see any object at precisely the same angle of vision. No two minds can perceive at a single (mental) glance any thought, opinion, or question as a whole or in detail in like proportion and completeness. Diversity, dissimilarity, and varied individuality complete the universal. Unity and accord are the result of judicious blending—the giving that is receiving, the losing to find, the sacrifice of selfishness to perfect self. All nature is a standing rebuke and reproof to petty irritableness on the part of any who contend for pet opinions in an unkind vein. 'Twould be as wise to find fault with a man for preferring green to scarlet, or a cube to a sphere, as to take him to task for being in the wrong or superstitious on account of his conviction in favor of Materialism or Spiritualism. There is no wrong in either as a matter of belief, but one or both may be at variance with the truth, and superstitious by intolerance and worship of pet dogmas. The church does not monopolize all the superstitions, does not exhibit all the narrowness, is not the only party that likes to persecute. With our advantages, it is both shameful and discreditable that we fail to represent by our lives and conduct our appreciation of the blessings and benefits we enjoy by rising above the narrowness of our opponents, and for which on their part we are so ready to hurl our Liberal rocks.

There is no wrong in any belief or opinion honestly entertained, and he or she is the bigot who takes any offense with another for failing to perceive as they do. Orthodox and heterodox hav equal rights (or are entitled to them), and are entitled to equal respect and consideration. What right hav I to find fault with my Methodist or Catholic neighbor any more than he has to find fault with me? Our sincerity, most likely, is at par. Only when we seek to cross the line of each other's right is there room for criticism and exception. We should doubtless reason together, and compare opinions, to see whose views are most in accord for human well-being. But if we can not do this it is not our province to cry bigot or simpleton. We do not fight the church for its belief, but for what we affirm are the actions as the fruit of it. If the priesthood were ever ready to accord us an open field and a fair fight, never seeking to misrepresent and persecute we should hav nothing but friendship and words of love for them. Catholicism has its pope, Protestantism has its pope (the Bible), and too many Radicals hav science for their pope. There are times when an impartial eye will see little difference in either. Judging from the intolerance displayed by all, we who talk about God as freely as we mention the deities of polytheism, and regard with no sanctity systems that hav been esteemed sacred for centuries, hav a very flippant way of talking about science, as though its conclusions were infallible, and that all who dared to question them were simpletons, and ignorant. What is science in its deductive and inductive aspect but a system of investigation and experiments regarding the operations of nature? It is, without question, an important factor in human knowledge and general utility. Those, however, who deem it as an unerring guide are with the Catholics and Protestants in mental subserviency and slavish submission.

Science is quite as changeable as theology, and many of its professors are as dogmatic as Luther or Calvin. To show the instability of science, let me introduce one simple illustration. Let it be the two theories of light. First is the emission theory of Sir Isaac Newton, who was almost esteemed a god. This theory was supported by the great abilities of Laplace, Malus, Biot, Brewster, and others. Huyghens and the celebrated mathematician Euler were the first to oppose it, holding that light, like sound, was a product of wave-motion. Dr. Young of England, by experiment, demonstrated the fallacy of Newton's emission theory, and, according to John Tyndall, placed the undulatory or wave-motion theory on a sure foundation. Prof. Josiah P. Cooke, of Harvard University, says that he cannot agree with those who regard the wave theory of light as an established principle of science. General Pleasanton of Philadelphia, by a series of experiments, makes sorry work of Tyndall's "sure foundation," and the probabilities are that the undulatory or wave theory will hav its successor. It is said of Madam Thiers that she declined to publish the posthumous works of her husband, M. Thiers (ex-president), among which were his writings on science. It was suggested to her that it might be wise, before doing so, to submit them to the leading scientists of Paris. She did so, and they told her it would not do to publish them, for it would ruin her husband's reputation, as they were simply exploded theories. As regards Spiritualism, scientists hav treated it with the most shameful disrespect. Faraday was Calvin's parallel.

M. A. N. Aksakof, in an able article on mediumism and the St. Petersburg scientific committee, says that "the phenomena chase the scientists, and the scientists run away from the phenomena." Many Spiritualists were well-read in Materialism, many were outspoken Materialists. The phenomena hav convinced them of continued life. Some Spiritualists hav reasoned themselves into conditions whereby a material film has covered their spiritual vision. Bro. Jamieson is among the number. What, then, shall I love or respect Bro. Jamieson less? Not I! He is honest; I know it! I am an honest Spiritualist; I know that too! I also know that a belief in continued life does not lessen my desire to make our rudimental existence pure, free, good, and noble. Who is not aware that Prof. Hare, the two Owens', and a great army of their kind, retained [all the sweetness of their dispositions, purity of their actions, and intense enthusiasm for the well-being of the race, after their conviction of the truth (to them) that this was but the beginning of spirit life—but the bud and seed-time of our mentality—as when they held that all individual entity began and ended with material organization? Let us enjoy peacefully for a season these side issues, or if they are discussed, let it be with the spirit of justice and love, so grand and noble, that wrings respect from our most bitter opponents. We hav copied too long their methods; let us henceforth make manifest in all we say and do the beauty and truth of the principles we advocate, and the object we seek to accomplish.

George Lynn.

*Lockport, Ill.*, March 16, 1880.

## Pious Accusations.

To the Editor of The Truth Seeker, *Sir:* Is it not about time that clerical defamers stop their accusations, and try to prove to the reading public the truth of some of their charges?

To commence, let us take up the Freelove idea. For our part we cannot see why one of them should be so very much hurt about it. No Infidel has as yet gone deep enough into the matter to disgrace himself with crime; and if he has, he has known enough to keep out of jail, and not to hav alarmed the neigborhood with the scandal. Can the clergy say as much? Every week now brings its proofs that the very men who are crying so loudly "Mad dog" are themselves the most affected. In face of facts daily coming up can they deny that Freelove is not a part of their creed?

To lay a charge of this nature upon the shoulders of an enemy does not, in our way of thinking, excuse the crime in themselves. Prudence should dictate, Better keep still.

To carry the thing still farther: It is the purest nonsense to accuse others of crime of which the accuser is also guilty. To judge others by self may be just in regard to self, while the rankest injustice to the accused.

This thing has gone so far that we feel that their pious accusers should prove their words. Giv us the names of these Infidels who are so wicked. Who are they who ruin the homes of brothers under the name of morality and piety? Who are they who rob the orphan, and their employers, of immense wealth? Who are they who are brought weekly into court charged with infamous crimes? Giv us the names of a few of the rascals. If the Infidels' ranks are filled with such vermin we want to know it, and when once this is proved we want nothing more to do with them.

Pious Joe, here is a good chance for you. Point us out these "cancer-planters." Name our Beechers, Averys, and Freemans. A little proof here in this line will clear the fo amazingly. Go to work at once and make this plain unto us, or sit down and keep still.

Now, Warbling Joe, and others of your ilk, let me ask you one plain question, Do you know what shame is? If you do, let us see you practice so as to be thought not shameless by well-disposed people.

A word of advice: Get some of Colgate's soap, and wash your own robes clean before you undertake the robes of others. Let us see you do a good job at home before we employ you.

Another word: Do you know that abuse is not argument? Do you know it hurts your cause every time you use it? Do you know it has no weight with any reasonable person? Do you know it confesses you hav no case? Do you know to accuse others of crimes you are guilty of yourselves does not lift that crime from your own shoulders? Do you know, being yourself guilty of a crime, to accuse another of like offenses makes you look the more contemptible? To mingle Christ, morality, and such things, with your abuse stamps you at once a hypocrite, knave, and even something worse.

If you do not know these things, then we do, and so does every other reasonable person. We make bold to tell you these things plainly, and hope you will heed them if you hav any wisdom left.

We want you to understand this thing plainly. We do not apologize for crime, neither do we defend it under any circumstances. Yet we are disgusted every time we hear clergymen whose robes are not over clean talking about these things. We think such matter it would be a very excellent policy for them to let strictly alone.

Now, Noisy Joe, just bring out your proofs, backed by truth, and stop lying. Do this, or subside at once. We are as anxious to find out these men as you are to expose them. We are confident you hav no case, but if you hav, present it in legal form. Now, just let science alone one Monday morning and attend strictly to this matter.

*Hamilton, R. I.*, Feb., 1880. Jas. N. Arnold.

## Prof. Denton Criticised.

To the Editor of The Truth Seeker, *Sir:* I hav been an attentive reader of The Truth Seeker for three years. Among its contributors highly esteemed by me is Prof. Denton; and his article in your issue of Feb. 14th impels me to giv you some of my thoughts and ask a few questions, hoping some one will answer.

The Professor says, "Everywhere we find law, law and its manifestations; nowhere do we find miracle."

Again he says, "And out of the same law and the same process of unfolding and progression is developed a Lyell."

Again, "If I am told that behind all this impressive universal manifestation of law there is an intelligent ruling spirit, I recognize the truth of the assertion."

If I am not mistaken, the Professor believes in the eternal nature of matter. Then if the material universe is eternal in its nature, are not the laws governing matter also eternal? Is not the one as reasonable as the other? If then the laws governing matter are co-eternal with matter, is there any need of getting "behind all this impressive manifestation of law" to prop it up with "an intelligent ruling spirit?" The fact that these laws hav developed a Lyell and Humboldt is to my mind no more evidence of an intelligent ruler than the development of a fish, a scorpion, or a flower. I see in nature the working of law, but blind, unpitying, irrational law.

While I write there are doubtless tens of thousands of human beings and other animals suffering various degrees of agony—starving, freezing, drowning, murdering, teeth and claws tearing flesh and crunching bones of living, writhing creatures.

The Professor asks, "Do not the hawks and eagles also need a breakfast?"

In the name of suffering and unnumbered millions of harmless doves, sparrows, rabbits, lambs, etc., that hav died most painful deaths that other animals' hunger might be appeased—in the name of all that is merciful and humane, I ask, Why is this? Where is your beneficent ruler? Why could not their natures as well hav been formed to feed upon herbage and inanimate objects? A human being with power to prevent, who would permit such cruelties, would be thought a beastly monster. To me, evidently, if there is an intelligent ruler that rules, he is either infinitely cruel or powerless to prevent suffering. Respectfully,

C. T. Daniels.

P. S.—If, as Bro. Chapman says, a few spirits can move a table, a good many should be able to move a house. Let us hav the evidence. E. T. D.

Hypocrisy—Clerical and Laic.—The high and titled ranks among the clergy, though they may not believe all that is taught in the liturgy (or any other authorized exposition of religious belief), must profess it in public, that the lower ranks may be kept in order. They bow the knee, that the vulgar, taught by their example, may do the like, and may really believe what is pretended only by their superiors; and, what is worse—according to the newest fashion—the man who professes Infidelity among his confidential associates is the very person whoi s the most systematical in enforcing orthodoxy upon his inferiors. He revels in his liberty, and makes it his boast that he has freed himself from all superstitious shackles, at the same time that he holds it for "very stuff of conscience" not to let in the least glimmering of light upon his servants and those who are placed in a station below him.—*Godwin's Essays.*

So far as magnitude of work is concerned, the great Chinese wall surpasses everything in ancient and modern times, of which there is any trace. The pyramids of Egypt re nothing compared to it.

## Synopsis of Remarks at the Funeral of Brother David Porter.

BY THE REQUEST OF THE PITTSBURGH LIBERAL LEAGUE, FEBRUARY 18, 1880.

SISTERS AND BROTHERS: We meet to-day upon what we consider a very solemn occasion, and it sometimes appears to me that upon such an occasion the most appropriate conduct is absolute silence, as every heart knows its own bitterness; but when we take all things into consideration, it may be best that we should relieve our internal grief by giving expression to our feelings.

By our side lies our brother silent in death. What were his sympathies during life, you who are his most intimate friends know far better than I can express; but this I do know, that he was a man of a broad mind and no narrow bigot, but a believer in the universal brotherhood of man.

Was he consistent with his belief? Let his actions in life answer. He was associated with that class of men who labored through opposition and persecution for the liberation of those that were held in physical bondage, claiming that all were the children of our common father.

Had he any authority for such a belief more than the conviction of his own broad and cultivated mind? It is recorded in our language that eighteen hundred years ago it was boldly asserted that God made all men of one blood. (Acts xvii, 26.) These being his convictions, he was no respecter of persons, but sought to elevate all men and giv them an equal chance in life.

Had he any authority in this respect aside from the convictions of his own broad nature? We are also informed away back in the past that one who looked upon his own nation as being the special people of the common father, exclaimed, "I perceive of a truth that God is no respecter of persons" (Acts x, 34.)

Our departed brother, who had dedicated his life to search for and practice the truth as far as his broad mind could grasp it, had he not built upon a sure foundation, need we be surprised that when persecution and affliction beat upon this fabric it did not fall, being founded upon a rock?

He not only sought deliverance from physical bondage, but he strove to shake the shackles of bigotry and superstition from his own mind and the minds of his fellow-men, knowing that the truth would make both him and them free. (John viii, 31.)

Now, what shall we say of such a man? Shall we look upon his life and death with suspicion and fear? Nay, verily, such men are the salt of the earth. Shall we, then, not honor him in his life and also in his death? Was he not a practical believer in true manhood, who fully indorsed and practically lived out the sentiment, "It is the mind that makes the man, and not merely the physical appearance?" And may we not say to his bereaved widow and children, that are left here to stay a little longer, Dry up your tears; your loss is his eternal gain? And need we manifest any surprise that he should sympathize with that class of men who declare that the world is their country and their religion to do good?

Signed on behalf of the League, ROBERT PEET,
CHARLES MARTIN,
Committee.

### MEMORIAL

OF THE PITTSBURGH LIBERAL LEAGUE, IN REMEMBRANCE OF DAVID PORTER, AN AGED AND HIGHLY-ESTEEMED MEMBER OF THE LEAGUE.

The greatest blessing man can bestow upon his fellow-being is to cultivate the inherent properties of his own mind, and transmit his experience to those around him. Such a man is not only a benefit to himself but to his race, for he is a living witness of the truth that man does not liv by bread alone, but by seeking after truth, knowledge, and moral power. However humble may be the position of such a man in society, it is certain that his influence on those around him will kindle desires in them to grow beyond the common wants of uncultivated humanity, and aspire to elevate themselves to that state of moral susceptibility which will bring them to a more enlightened perception of their mission in this life. The decease of men, who hav exerted such influences on those who hav been acquainted with them will be deeply regretted. Family, friends, and associates all feel to experience a serious loss, and each feels a desire to pay some tribute of respect to their memory. In compliance with these feelings, the Liberal League offers this humble memorial in remembrance and honor of David Porter. He was one of the oldest and most esteemed members of the League, and a regular attender as long as his health would permit, and discharged his duty faithfully and honorably. His addresses to the League were of superior intelligence. Whether the subject was religion, science, or politics, he always displayed an intimate acquaintance with it, and generally fortified his position with facts and supported it by philosophical and moral reasoning. He possessed deep penetration of thought and a high degree of moral perception and wise discrimination. The Liberal League deeply regrets the loss of so valued a member, but, though its loss is great, the League is aware that those who hav had a nearer acquaintance with the deceased hav experienced a far greater loss—the loss of a husband, a father, a protector, and a friend—to whom the League feels urged to this expression of deep sympathy for the bereaved wife, children, relations, and friends; therefore,

*Resolved*, That a copy of this memorial be sent to the bereaved family of our departed fellow-member as a token of respect and esteem to his memory, and an expression of our sympathy for them in the loss of their earthly protector; also,

*Resolved*, That a copy of this memorial be entered in the League minute-book as a tribute of respect due to him from the League.

Signed on behalf of the League,
ROBERT PEET,
CHARLES MARTIN,
H. E. JUERGENS, Sec'y. Committee.
Feb. 22, 1880.

## What is Liberalism?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I do not desire to intrude myself upon your columns, but after a careful perusal of Gunther's reply to Sotheran, I am prompted to ask the above question.

Liberals accuse the church of not fairly discussing questions at issue. The church either stops discussion entirely, or, when it cannot do that, it assumes an air of exalted wisdom, and endeavors, by sweeping assumptions and personal derision, to silence opposition. Can it be possible that there are Liberals who are guilty of the same mistake? Surely not. The very soul of Liberalism, as I understand it, consists of a due respect to the convictions of others. It matters not how erroneous we may conceive them to be, we should still remember that they are the convictions of a fellow-man, and entitled to respectful notice, if any at all. We should also remember that each idea, however false it may be, contains a germ of truth, without which it would never hav existed. The most profound of human knowledge is, at best, but fragments of the grand sum total of truth, and it is not strange that in endeavoring to fit these fragments together man has ever been involved in error. And while it is imperative that we defend ourselves to the best of our ability against the imperfections of our fellow-man, as well as our own, it is not right to denounce him for those imperfections any more than to denounce ourselves.

It is certainly a mistake for Mr. Gunther to "saw off" Mr. Skinner and Mr. Sotheran in the way he does. He treats them as almost beneath his notice. Mr. Skinner's article was quite a plain, unostentatious statement of what he believes to be facts, worthy in every respect of a candid consideration. There may be more credit in money than Mr. Gunther is aware of. He will not deny that paper money is credit, and if he examines the matter carefully he may detect credit mixed up with the value of silver and gold. The demonetization of silver by only a few nations appeared to somewhat affect its value, and if all nations were to demonetize both silver and gold how does he know that their value would not shrink to a third of what it is at present. At any rate it is fair to assume that their value would be lessened by depriving them of their *monetary uses*. So perhaps, Mr. Gunther, our friend Skinner is not such a confirmed lunatic as you imagine he is, and I make a move that you rescind your ban and allow him to write occasionally for THE TRUTH SEEKER.

You say there are no laurels to be won in disputing with Mr. Sotheran, and that hereafter you will ignore his "scribbling." Surely no Liberal in his right mind could utter such a sentiment. What are the "laurels" you are after? Hav you any greater desire than the evolution of truth? I am afraid, Mr. Gunther, you hav caught this sentiment from some orthodox preacher, and got it mixed in with your Liberalism unawares. You intimate that Mr. Sotheran is actuated by self-interest, and therefore unworthy of candid treatment. I would like to see a person who is not mainly actuated by self-interest, either imaginary or real. Self-interest is the very root and foundation of individualism. I take it for granted that every person who advocates anything is in some way or other interested in what he advocates. A doctrine is either right or wrong in and of itself, and not according to the interestedness or disinterestedness of its advocates.

You said in your former article that you are no novice in the Liberal cause, that you hav been through all the issues and hav been an Atheist over twenty years. Ah, there is where you make your mistake! Atheism is not Liberalism. A man may be an Atheist and yet be as illiberal and bigoted in his ideas as any priest in the world. Liberalism stands upon the broad and generous platform of humanity, where all the isms and schisms and dogmas in existence become matters of secondary importance. The greatest fault I find with orthodoxy is that it takes one of the isms and makes a god of it. Liberals cannot afford to make this mistake.

It cannot surely be Liberalism to designate any human beings as "dock-ranters," "sand-lotters," etc. What made them what they are? Science says organism and environment. You and I might hav been "dock-ranters" had we been born and raised under favorable conditions. That we are not should stimulate feelings of sympathy and charity for those who are so unfortunate. While self-preservation may compel us, as a choice of evils, to fight them, yet we should never forget that they are our fellow-beings, depraved as they are by ignorance, superstition, and tyranny. Even if you are acquainted with them, you certainly do not pretend to hav explored the mysteries of their evolution, and you surely do not wish to assent to the Christian dogma of total depravity.

I am not criticising your article, but only its spirit. While I admire its independence of thought, I detect that spirit of arrogance and intolerance which has ever been the bane of Freethought, and which has done more to suppress truth than all other factors combined. I do not claim this was your motive in writing it; far from it. I can see how, under the pressure of an overflowing strength of conviction, we are prompted to use strong language. "Bulldozing" is an element of human nature, but it must be restrained. I can also see that such is the custom of the world. We may call ourselves Liberals, and honestly endeavor to be such, but we cannot, without repeated efforts, shake off the shackles which hav been riveted upon us by the prejudices and bigotry which surround us. I myself am a frequent victim to the Moloch of prejudice. In my late article in reply to "Inquirer," I see that, in an unguarded moment, I hav used the words "interest suckers" and "drones," and yet I know that many noble men are compelled to become such without any special fault of theirs, because, under our present imperfect financial system, there is no better opening for the investment of their means. It is a weakness, for I am sure such epithets neither convince nor awaken an interest in the subject discussed. Burns formulated the fundamental principle of Liberalism when he said,

"A man's a man for a' that."

and Thomas Paine exemplified it during the French Revolution when he said, "Destroy the king but spare the man." It means death to error, but life and good will to the victim.

WM. LOUDEN.

*Fairfield, Iowa*, Mar. 2, 1880.

## An Open Letter to F. E. Abbot.

FRIEND ABBOT: Even at the risk of being classed with the "unscrupulous vilifiers who every week attack us in THE TRUTH SEEKER," I venture to ask thee, in all honesty of intention, a few simple questions that hav been weighing upon my mind ever since I read that long article some months ago in the *Index* in favor of the whipping-post as the cheapest and most effectual preventive of stealing. Now I wish to know if whipping is really an outgrowth of enlightened ethical culture? If it is possible that there is not even one among all that pure, high-toned, moral class of Free Religionists that read thy paper who has enough of that broad, humanitarian, charitable element of true Liberalism in his make-up to induce him to plead for the poor unfortunates who are less favorably organized and circumstanced than themselves? Is it not inferable that you all indorse the article, since no one has, to my knowledge, even attempted to speak a word in opposition to it? Can it be possible that among all that long array of prominent names whose owners pay so much for the privilege of being made morally pure and good by the *Index*, not one can be found on the side of the poor prisoner—the victim of circumstances that conspired to make him precisely what he is? Are you all content to hav your records go down to posterity as individuals who tacitly agreed to hav men, women, and children brutally whipped for the trivial offense of appropriating some trifling possession of another?

Just take it home to thyself, friend Abbot, and imagine thou sees a tender and delicate boy or girl tied to a stake, and a great, brutal, coarse, muscular man cutting into the white, quivering flesh of the bare back with the thong of rawhide, while the cries of the helpless victim ring out upon the air and fall upon the hearts of the spectators as a piercing, stinging pain. There stands thy wife, mother, sister, and innocent little tender children looking on and shuddering with horror and anguish; and yonder a group of reckless boys jibing and jeering at the sad scene; while over the whole hover the angels of peace, love, and charity, pleading for an ethical culture that shall hav a few elements of pure humanity in its ingredients.

"Cheaper!" Yes, it's cheaper to kill all law-breakers, all criminals, all lunatics, and all drunkards, than it is to reform them. Cheaper, that is, for present purposes! But how about the seed sown? How about the crop that is to be harvested from the brutal, inhuman, savage laws that now stain the record-books of so many of our legislative halls, here in the land of the free and the home of the brave? Yes, it is brave to strike a bound and helpless child, a man whose instincts hav been warped by unfortunate surroundings, or a woman who steals bread for her starving little ones. I think, if some of you silent non-protesters will liv as I do, in the midst of whipping-posts, and within the very sound of the blows, and could hear the brutal laugh and cruel jest at the expense of the poor victim, and realize all the evil that grows out of this debasing, degrading, horrible thing, you would cry out as even I now do. If this be the fruits of "ethical culture," of superior "morality and purity," may the shade of the man thou hast so vilified and condemned—the tender, loving, gentle, and humane D. M. Bennett—the martyr to tyrannical priestcraft and ignorant judicial power, preserve me from all further contact with such pharisaical selfish purity and goodness as this. I believe in a pure morality, in intelligence, and in all that is noble, beautiful, and good. And are not these qualities far oftener found amongst the common people, the uncultured and unlearned, than in those who so emphatically declare, "I am holier than thou?"

These in their unlettered ignorance may be rough, coarse, or even vulgar; but they hav warm, living hearts, true and tender affections, noble and unselfish impulses, and a beautiful holy sympathy that crops out all along through the trials and temptations of life's cares and burdens, and gilds over many a rude, unpolished surface, hiding the deformity even as the beautiful green, tender-clinging ivy hides the ruins of Time's iron fingers on the old oak's decaying trunk, or on the tottering walls of the stately but fast crumbling castle. Infidel Liberalism is to my view teaching a purer, nobler, and more generous morality, and a higher, more ennobling and truly tender charity than has ever yet been taught by any and all religions, not even excepting Free Religion itself. It does not seek to deny the errors and mistakes of its leaders or followers, but it covers them with the broad, loving mantle of considerate charity, and aids, assists, and sustains every stumbling toiler in his efforts to step up on higher ground and do better and purer work. To cut ourselves off from those whom we think less good or perfect than ourselves is not the way in which to improve and make better our brothers and sisters of earth. We all need each other's presence, support, and counsel. No one is sufficient unto himself. All reformers who are in advance of the age are misunderstood by those who do not see as far as they do. But it is

cheering to know that those in the rear will one day stand where the advance guard now stands, and the pioneers will pass onward and still onward forever and forever. With this bright prospect cheering us we will do our work honestly and faithfully, and while our enemies fling out what they term opprobrious, epithets, such as Freelover, Socialist, etc., the true Liberal goes quietly and patiently to work, accepts the names and makes them into titles of honor and badges of morality by living so purely, justly, and beautifully as to render them distinctive epithets of honest integrity of character and virtuous nobility of soul. And now, what sayest thou, friend Abbot? Dost thou not think it would be better to cease firing into the camp of the workers for freedom, and join ranks with us, and all pull together for truth, humanity, and a pure Liberalism, and work against Bibles, priests, tyrants, and whipping-posts, remembering always "That a man's a man for a' that?"

*Snowville, Va.* ELMINA DRAKE SLENKER.

## Washington Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Hon. G. L. Fort, of Illinois, in the Forty-fifth Congress, said: "It has been said and is believed that representatives of the Rothschilds hav visited this country privately and secretly for some purpose. I stated in the last Congress that a Mr. Ernest Seyd, an agent of European bondholders, had visited this country for some purpose in 1872–73, and that he spent the winter in Washington and New York, and that he probably knew more about the reason of demonetization than the people did. No person then or since has disputed the truth of this statement. I hav no doubt that August Belmont, a prominent financier of New York, could, if he would, inform the country something about how it came about that silver was domonetized in America. Not long since, the gentleman from New York, Mr. Hewitt, said that I was the first in the last Congress to raise the cry and charge that there had been a conspiracy against silver, and that I had earned the name of the 'Howling Communist of the Prairies,' which was given me the other day on this floor. Mr. Chittenden, of New York, also said: 'In less than one year from this time the indignant people of the West will drive him (Mr. Fort) out from among them, and he will be flying from the wrath of a people whom he has misled and deceived, and he will be calling forth to the rocks and mountains to fall upon him and hide him.' Mr. Speaker, these gentlemen might as well keep their seats and their tempers. Hit birds always flutter. I will say to them when driven out, unless the people of New York mend their politics, especially on the silver question, and the people of Brooklyn mend their religion, especially those led by Beecher, I will not seek refuge in either of their cities. A gentleman over on the other side of the chamber says to me that I am neither a Republican nor a Democrat. Mr. Hewitt told us that our national bonds are being returned to us by the ship-load, and spoke of a lot of fifty millions that had been sent back by our alarmed creditors in consequence of this silver agitation, and in anticipation that this bill (the remonetization of silver) might become a law. I am, indeed, sorry for these New York gentlemen, but I am too stupid to be alarmed. For one I welcome our bonds back to our shores, and I wish they would all come. I hardly think our creditors will return the bonds unless they get paid for them; and if our people can buy them and bring them home, all right. If we owed no debt abroad, but owed it to our own citizens, we would be more prosperous. If we were not required to send abroad a hundred million of coin annually to pay interest on our debt, we would not be troubled about specie resumption—it would hav been reached long ago. It would be better for the county to pay five per cent interest at home than to pay four per cent abroad. So let our bonds come, and may favorable trade-winds waft them to us. The subsidized New York press has abused us without mercy. Every opprobrious epithet has been exhausted; yes, and the pulpit has been subsidized to denounce and anathematize us. One Rev. Frederick Frothingham, of New York, in a Sabbath sermon, calls some of us by name, and then tells his flock that we are violators of the public faith, clippers of the national credit, swindlers, cheats, wild men of the West, and worse than thieves, and applies many other pet names to us not found in the gospel. And the pious and exemplary Henry Ward Beecher hurls anathemas at us from the pulpit, and excommunicates us from the society of all respectable people. He has an annual salary of only $20,000, and I suppose he thinks it is legitimate to hire himself to the gold men to abuse us for a few thousands extra. No wonder he has in his own wish and opinion abolished future punishment. It is not consoling for some men to believe otherwise. Leading New York journals, chiefly owned and controlled by Jay Gould and August Belmont, hav daily teemed with falsehood, slander, and abuse."

Hon. T. T. Crittenden, of Missouri, said: "The President having shown such an unusual interest in the bondholders' welfare, and so little appreciation of the taxpayers, let me show what these gentlemen paid for the bonds when originally purchased [referring to a table prepared by Senator Vorhees, of Indiana, showing an average of about forty cents on the dollar]. The bonds thus discounted were sold as greenback bonds, with the fixed belief that they were to be paid, principal and interest, in greenbacks. The 'slush' men and the scoundrels got possession of Congress. First, a bill was passed changing the terms of the contract. Silver was demonetized before the people knew the oligarchy had triumphed, and the laws demanded that all the bonds should be paid in gold. We never heard from a president or the bondholders before the alarm of repudiation, broken faith, and sacred obligations. They were then too busy robbing the people—in clover too deep and rich. Then they thanked God that they were not like other men. No people on the face of this earth, with such immense productive capacities, hav been treated by their rulers and legislative bodies as hav been the people of this country. The bonds of this country were originally paid in greenbacks; then, by Republican legislation in 1869, they were made payable in coin; then again in gold; and now, because the people are demanding that some of the steps of past legislation be retraced, the President, with an easy inclination towards the bondholders, says, I veto the bill."

Hon. J. E. Kenna, of West Virginia, said: "It is well known that every ring, swindle, and job which looks to legislation, either state or national, for its promotion, finds a way to reach the legislative pulse and to inspire the legislative heart. It is worse than folly to suppose that an act can be passed here to affect directly or indirectly the great interest involved in the bonds, currency, and metals of this country without the perceptible influences of that power which organized capital can always command. Members are reached through every available avenue. Petitions are signed by men who never read their contents. A single employer commands obedient co-operation on the part of thousands employed. Constituencies are manipulated in the great money centers with the specious glare of torches and the strain of martial music; and in Massachusetts even the churches, desecrating the temples which ought to be dedicated to the service of God, divert their appeals from the throne of grace for mercy to the bar of this house for gold. Who can stand up here and say, with truth, that the corruption which gold can buy has not tainted the very atmosphere which surrounds us? The bondholder and money-changer is here. With gilded livery he rides the public thoroughfares, and in conscious power he invades these halls. He dictates the law that shall control the destinies of forty-five millions of freemen, and comes down from Lombard and Wall streets to view the performances of this body as a herdsman would regard the cattle upon his hillsides, glorying in their ownership in fee simple forever. Where the country is, how it got there, and how to redeem it, are questions worthy indeed of a better day and generation than this. It is in the hands of the goldmongers. It got there through the influence of a press, subsidized to divert from real issues at the polls the minds of the unsuspecting masses."

Hon. J. M. Bright, of Tennessee, said: "We will say that there are fifty banks and gold-brokers, English and American, that hav five millions of gold on deposit in the vaults of the banks. They hav also hoarded five millions of treasury notes. On the day appointed they appear before the Secretary of the Treasury and propose to buy five millions of bonds. Gold being never moved in large transactions, the Secretary accepts the gold checks; but just here the syndicate presents five millions of legal tender notes for redemption, and the Secretary exchanges the gold checks for legal tender notes. The result of the transaction is the syndicate has the interest-bearing bonds and the gold unmoved in the vaults of the banks, the Secretary has the legal tenders, which are carried to destruction account and burnt up, and the people hav lost their money from circulation and hav gained a new burden in the interest of the bonds. This can be repeated until the whole legal-tender notes are absorbed, the vaults of the bankers filled with the interest-bearing bonds, and five million dollars hav done the whole work."

On the 29th day of January, 1878, Hon. B. F. Butler introduced in the House a memorial from a conference of twenty-three churches of Boston, Dorchester, Roxbury, Milton, Brookline, Quincy, Dedham, and Jamaica Plains, in Massachusetts, submitting resolutions in opposition to the Bland Silver Bill. After having the same read, Mr. Butler said:

"Mr. Speaker, will you hav the kindness to send me the Bible from your desk?" (Laughter.)

The clerk read from the second chapter of St. John:

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem.

14. And found in the temple those that sold oxen, sheep, and doves, and the changers of money sitting.

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables.

16. And said unto them that sold doves, Take these things hence, make not my father's house a house of merchandise.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Mr. Butler: After the rebuke of the master I hav no further word to say. (Great laughter and applause.)

*Washington, D. C.* ISAAC COHEN.

## "Show Your Colors."

MR. E. C. WALKER, *Sir:* You ask me in a late TRUTH SEEKER to show my colors. My name was placed as one of the vice-presidents of the Liberal League of America without my knowledge or consent. There it has been in known silence for the following reasons: If the members of the "prodigal" League can derive consolation for the sin of secession by the vice-president monopoly of my name, I am so far just liberal enough to indulge them, especially when I know I had nothing to do in the matter but to exercise the most intense generosity. I would help both Leagues to unite as one did I not know the obscene fight they hav carried on so vigorously has done more for the genuine, radical, original, National Liberal League than any one event in its history.

I showed my colors at Philadelphia, Rochester, Syracuse, and Cincinnati, just when and where colors were most needed. I am friendly to both Leagues in all that belongs to the original and true objects of such necessary organizations. When the "prodigal son" comes home from his obscene raid, if only an arm or a leg at a time (and he will "and don't you forget it"), then I shall know that in no way hav I attempted to deprive the stray self-conceited boy of his personal liberty, even of the free use of my name or the voluntary proof that I was not then in his estimation counted as one of the obscene offenders. I know of no obscenity supported in either or any Liberal League, therefore I am wholly out of that partisan fight. On that ground I hav never had cause to change my colors or secede from my first love. I do not feel like withdrawing anything I never did. How could I? At present I will leave that work for those who are guilty.

I like you and your letter requesting me to show my colors. I like the good in those persons especially who think it best to leave me while they take my good name with them. Suppose my name does appear in a list with others on their way to an orthodox higher court of hell, it is not my fault, while I hav been and am continually carrying the opposite colors high in the air where every interested observer cannot fail to see them.

If you do not "*now*" see my colors most distinctly, please put on a pair of material glasses such as I wear, with no obscure speck or selfish mote in them.

You are right. So am I when you understand me. "There's nothing in a name" when put in the wrong place by the wrong person. Our own acts speak loudest for honor or the standard of colors we bear.

Our winning "colors" wave o'er Leagues of Liberal fate.
Numbering one-sixty-nine, not "competent" eight.

*Binghamton, N. Y.* T. L. BROWN.

## A Boy's Composition on Gods.

Gods are the most kurious kritters I hav never seen at all.

They are invisible things what can't be seen verry well, and they ain't good to eat the best way you can fix 'em. Thare haint many round these parts now, but I'v heard Grand Ma tell about 'em, and how thick they used to be when the kuntri was nu. Yo'd see lots of 'em most every day. But they are getting thinned out pretty well now. The only God that ever comes around now in this town is Almity God. He has hit this place about once a week ever since I was a little boy. He has an office in the upper part of the Baptist gospel mill, and he does bizness there whenever he cums. He's always in a hell of a hurry, like a kandidate on elekshun da, has the foks git thare by such a time, and he don't wait a minit if they ain't on time. Jus as soon as the benediction has been shouted he digs rite out, and we won't see nothin' of him for a week.

Elder Kodwolder says this God got into a scrape with a woman once, and the konsequence was a 11 pounder. When he got to be about mi size, he went into the god biziness with his dad, and they and the Holy Ghost, who is a uncle to Jesus by marriage, are running the biziness now in partnership. On week days these gods stay in heaven, a place that's up, a place with gold sidewalks, and roads paved with diamonds, hors-blocks, and hitchin-posts made of solid rubies. The brown-stone fronts are all of solid gold. The horse and cow barns are of black walnut and mahogany, and the cows giv strained milk, and the bees make honey without no comb in it. The streets are so smootbe, that what boys thare are thare (Sabbath-school boys) can play marbles and skate all the year round, and hav frosted cake, berry pie, soda water, ice cream, birch candy, plum puddins, and Thanksgiving dinners three times a day.

Elder Kodwolder says thare is another god called the devil, who livs in another heaven called hell, and thare haint no gold or pearls there at all, and the dimons are spelt with an e instead of an i, and haint so nice as the ones they hav in the other place.

Pa says our folks and Deeken Jones' folks will go to heaven, but Bill Johnson's folks who liv across the way, and who shot our speckled hen for rooting up their kabage, will all go to hell, and all their children.

Elder Kodwolder says hell is a place whare all the people go who don't go to our meeting (I guess thare'll be lots of 'em thare then), and won't pay money to get him snuff and brandy with, and it is a big, long, deep hole with the bottom knocked out, and no end to it. And thare is a great black god with a spike in his tail, and has got lots of little devils to work for him, and they hav thre tined forks, and he bosses them round as father does the hired man. Thare are lots of kettles full of biling hot brimstone, and they pick up a sinner on a fork and slam him into it all over, and if he yells they put patent clothes-pins on his thumbs. Elder said they don't respect nor obey thare, and if my pa should get thare he'd hav to take it like the rest. He says hell is not like a circus; it won't let out at all, but keep showing rite along, day and night, forever, and that will be long enough to suit most anybody.

If Adam went to hell he must be cooked mighty tender by this time. I hope I shant never go to hell. I'll giv the minister all the pennies I can get, and if I can hook any snuff of ma, or brandy of dad, I'll giv it to the minister, and get a receipt for it. It will be nice to show to the door-keeper of heaven.

Pa says gods are awful plenty in China and heathen, wherever that is. They say a good smart fellow could get five hundred gods together in a week, and no two of them alike.

Pa says they hav big white 4 legged gods in India, and when a man comes near it it will pack its trunk and run. They hav god factories in China, whare they make lots of 'em. Elder says basswood makes the best gods of any wood in this kuntry.

In China you can get a vest-pocket god for twenty-five cents, that will last a lifetime. You can set him on a stump or stone and talk to him, face to face as a man talketh with his friend, and he'l do what you tell him, and if he don't you can cuff him to it. I'd trade off my god for such a one, and giv a two-bladed jackknife to boot. I'm glad I wasn't born a god.

*West Pawlet, Vt.*

# The Truth Seeker.

D. M. BENNETT, Editor.

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## The Stealing Church.

Last week we gave the progress that has been made in this state in the matter of church taxation. We now present some facts about the Roman Catholic church, which justify the caption of this article. This is what the church has done in this state and particularly this city alone, but it would undoubtedly do the same in every and any state in which it had the power.

We derive our information from a little pamphlet just published by Dexter A. Hawkins of this city. It is an eloquent argument against the church, and pleads, in unsentimental figures, for the taxation of ecclesiastical property more forcibly than anything we can say. We regret that Mr. Hawkins has not added the Protestant stealings, and recommend him to investigate into that branch of pious thievery as industriously as he has into the Romish.

The gathering of huge properties into the hands, and under the control, of any one corporation or individual is dangerous to the welfare of the people. We see the evil effects in the rapid transit railroads of this city, which hav been enabled to defeat in the legislature a bill for a reduction of rates, when it was shown that the stock had not only been enormously "watered," but that on the whole amount, "water" and all, the road could pay handsome dividends. The railroad is of some practical use, but the church is not. It gathers up and steals enormous amounts simply and solely for its own aggrandizement and glory. It puts its greedy hands into the pockets of the poor and extracts the hard-earned money, which should go for the support of wife and family, to build grand structures and feed fat and indolent priests and furnish "Peter's pence" for a pope who lives in a royal palace with an income hundreds of thousands of times larger than the scanty wages of his dupes. The church constantly uses its influence over the ignorant masses to interfere in the temporal affairs of our country, and by its command of votes is enabled to place in office such men as will make return by voting solid cash from the public treasury. It obtains, by such means, grants of real estate, exemption from taxation, and many favors not otherwise in its power to get. The Protestant sect would undoubtedly be as bad if it had the power, but the cohesion of the Catholic church, making it a vast political and religious machine, enables it to make inroads not only upon our treasury but upon our liberties dangerous to our republican institutions. The police system of Paris in its palmiest and worst days was not more absolutely under the control of one central dictator than the Catholic church. One scheming ambitious man controls the vast machinery, and aided by the confessional obtains information which no police officer can get. And that it uses such information to further its own purposes there can be no doubt. The history of Jesuitism is blotched all over with the treachery of confessing priests. Deceit is a cardinal principle of the Christian religion. The Bible itself says, "The Lord hath put a lying spirit in the mouth of all thy prophets," and Howard Crosby, the Protestant "divine," recommends deceit in this language. "Deceiving them! I tell you gentlemen, I believe in deceit. I believe in deceit wherever you hav got a rightful enemy to destroy." But the Catholic church is pre-eminently the apostle of lying and intrigue. For its own purposes it does not hesitate to commit monstrous crimes. The dagger of the assassin has been its plaything since babyhood. To see it gaining ground in this country may well awaken apprehension in the mind of every friend of progress and lover of his country. Its aim is to keep the people ignorant to the more easily control them. It is the deadly enemy of the public school, and in the countries when it has full sway the people are as nearly allied to the beasts in their mental condition and capacity as is possible for beings to get. Centuries of repression hav left their tell-tale marks. Ignorance and crime go hand in hand down to the grave. Some years ago Mr. Hawkins investigated, under a commission from one of our states, the condition of public education in Rome and the papal states, where the church has absolute control of all its temporal and spiritual affairs. He says:

"The public schools had accommodations for only a small portion of the children of school age. The instruction was of the most meager character, consisting chiefly of the catechism, with very little reading and writing, a smattering of the four simple rules of arithmetic, and little geography beyond that of the papal states—a territory containing 3,000,000 of inhabitants, and only about three times the size of the state of Connecticut. The mass of the people could neither read nor write. A primary school in a log schoolhouse in the back settlements of our country, in its instruction, course of study, and proficiency of its pupils, was far superior to the parochial schools even in the city of Rome. I described to Antonelli the free public schools and the state of public education in Massachusetts, giving that as a model of the American system. His reply was that he 'thought it better that the children should grow up in ignorance, than to be educated in such a system of schools as the state of Massachusetts supported; that the essential part of the education of the people was the catechism; and while arithmetic and geography, reading and writing, and other similar studies, might be useful, they were not essential.' His cousin, in speaking of the state of society in the Holy City, remarked sarcastically, 'its leading and most numerous institutions were a church, a monastery, a nunnery, and a foundling asylum.'"

The war the Catholic church made upon the schools of Massachusetts, Connecticut, and other places, is still fresh in the minds of our readers. One priest threatened with excommunication all parents who should send their children to a public school.

That the church, of both creeds, intends to control the civil power in this country no one can doubt. It already does to some extent. The Catholic church runs this city, and the Protestant church has a paramount influence in Washington. Both are working for their own aggrandizement. Owing to its centralization, the Catholic has the advantage over its sister schemer. The pope is held to be personally infallible, and his orders must be obeyed implicitly. His doctrine is that the people are not the source of civil power; that the church has the right to exercise its authority without any limits set to it by the civil power; and that the church has the right to avail itself of force, and to use the temporal power for that purpose. Such doctrine is in direct and open antagonism to our democratic principles, and the carrying it out would subvert and overthrow the republic founded by our Infidel forefathers.

The church also holds that it has an innate and legitimate right to acquire, hold, and use property without limit. Such was its rapacity that in England, before the statutes of mortmain,

"It had got possession of one-third of the property of the kingdom; and so astute were the priests in evading these statutes that it took four hundred years to perfect them sufficiently to protect the public against this church. Blackstone says that but for those statutes ecclesiastical corporations would soon hav engulfed the whole real estate of England. With all these precautions the civil power had finally to resort to confiscation to restore enough of the lands to the people to insure the prosperity of the realm.

"In Italy, Spain, and Mexico the civil government, for like reasons, though it was Roman Catholic, has been compelled to resort to confiscation.

"In this country, if we should admit that this church has the innate power of acquiring, holding, and using property without limit, we should soon hav to resort to confiscation to save something for the people. History repeats itself.

"In the middle ages this church acquired enormous estates by threatening the sick and the aged with the terrors of the next world if they would not turn over a large part of their property to the church.

"If a person's heirs were not Roman Catholic, he was taught that it was a duty he owed to God to leave his property to the church instead of to heretic heirs. In France, Germany, and England, the most careful and stringent laws hav been enacted to protect estates against the rapacity of this church; but it can, in this country, easily avoid such laws as we hav, by establishing church charities, under the control of the bishop or cardinal, and hav the money left nominally to those charities.

"Such a case occurred in Brooklyn thirty years ago. Cornelius Heeney, an Irishman, came to this city just after the Revolutionary War, was naturalized in 1795, and purchased a farm adjoining the village of Brooklyn in 1806, extending from what is now Court street down to the East River, and lying between what is now Warren street and Pacific street; and being about half a mile in length by three hundred and fifty feet in width. It comprises nine blocks and parts of blocks, nearly two hundred city lots in all. He also afterward became possessed of store and house property in New York.

"He was a bachelor, and in the latter part of his life lived in a cottage on this farm. All his relatives were Protestant; some of them lived with him in this cottage, and others were frequent visitors there for many years. But when ninety years of age, and losing his faculties, the priests managed to surround him with their satellites, to exclude his relatives from his house, and to obtain a will from him giving to institutions of the Roman Catholic church nearly his entire estate. The bulk of this was to go to a society not then incorporated.

"In 1845 they obtained from the Legislature an act of incorporation for this society, under the style of 'The Brooklyn Benevolent Society.' The Roman Catholic bishop of the diocese of New York for the time being is one of the trustees. It was so arranged that practically the society would be entirely under the control of the bishop.

"They then discovered that the will was illegal; and in 1845, a few weeks after getting their society incorporated, they obtained from poor old Mr. Heeney, then enfeebled in mind as well as body, and ninety-two years of age, a codicil devising his entire estate to this Brooklyn Benevolent Society—that is, to the uses of the Romish church. But, fearing that by possibility his relatives might get access to him and learn his condition and discover what had been done, and attack the will, they kept them at a distance for two years; and then, in 1847, protected themselves perfectly against the consequences of another will by having the poor old man declared a lunatic, and one of their own satellites appointed a committee of his person and property."

Such conduct as given in this case is in keeping with the jesuitical practices of the church in all times. The Protestants would do the same. They are as rapacious—if less skilful—as the Romish church, and Mr. Hawkins should bear this in mind a little more strongly than he does.

After all this vast property had been secured by the church, the thing remaining to be done was to get it exempted from taxation. This was done by the passage of an act, one section of which declares that "all property, real and personal, that this society shall hold, shall be and remain free and exempt from all taxation whatsoever." This section exempts property which if taxed would bring the city of Brooklyn $100,000 per year.

How the church controls the elections and puts men in office who will donate generously not only of the public money but from their own stolen funds is thus told:

"Whenever a political party or a corrupt political ring is in a strait for power or existence, its leaders are, if open to business, invited by a dignitary of this church, in the most polite and insinuating manner, to subscribe generously for some object of the church. Such an invitation, given to the managers of the Tweed ring, when it was *in extremis*, brought nearly $200,000 for the completion of the Cathedral; and, to the astonishment of good citizens, Tweed, after exposure, secured votes enough in his district to be re-elected to the state Senate by the largest majority ever given in this city for one senator. In those days the Irish Roman Catholic vote was in doubt until after mass on the Sunday before election. Then word would pass that 'so and so is the man.' Personal papal infallibility filtered down through the priests to the voters is a secret and invincible force—provided the voters are educated to that degree of superstition and ignorance attainable only in their parochial schools.

"The city contractors under Tweed obtained double prices from the public treasury for their work; but many of them before they secured a contract were *invited* to subscribe large sums for Roman Catholic institutions, and did so. These, with the amounts paid to the ring direct, left not a very large profit to the contractor. In those days the Romish institutions in this city multiplied and waxed strong."

It has been said by the most brilliant of living orators that the "church has reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile." The truth of the statement is made apparent when we read that in five years the Commissioners of Charities and Correction in this city cared for 98,787 Catholic paupers, to say nothing of the large number helped by the institutions on stolen money, and that the police of the city arrested in fifteen years 571,497 Roman Catholics. On this basis (the number of Americans is also given), there is no room for doubting Mr. Hawkins's statement that "a child trained up in the Roman Catholic parochial school is so much inferior intellectually to one trained up in the public school that he is three and a half times as likely to become a pauper as he would be if he attended the free public schools of the city. . . . And that a child trained in the parochial school of the Roman Catholic church is more than three and a quarter times as likely to get into jail as the child trained in the free public school."

Some of the doctrines, as given in an encyclical by the late Pius IX, are interesting reading to Americans. Pius—and he spoke *ex cathedra*—lays it down that the pope and the priests ought to hav dominion over temporal affairs; that the church and her ecclesiastics hav a right to immunity from civil laws; that the clergy should be tried for civil and criminal offenses only in ecclesiastical courts; that in case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail; that the church has the right to interfere in the discipline of the public schools and in the arrangement of the studies and in the choice of teachers; and it holds that all schools should be under the church's supervision and independent of the civil power; and that while teaching primarily the knowledge of natural things, the public schools must not be separated from the faith and power of the church; and the most dangerous doctrine is the one held in common with too many Protestants that the church and state should be united. On this latter question Mr. Hawkins sees clear to the bottom of the subject. He says:

"We must expect the Romish church to wage perpetual war upon our public schools, and to make persistent attacks upon the public treasury, and to persevere in their attempts to control the civil power, until we thoroughly convince it that the public schools and the right of the children to attend them are to be perfectly protected; and that neither it *nor any other church* can be allowed to get a dollar out of the public treasury; and that the civil power in all temporal affairs is, at all hazards, to be kept above and superior to any and all ecclesiastical powers. Not a cent can be paid from the public treasury to any sectarian institution without acknowledging the principle of a state church and the right to tax the people at large to sustain that church. Such a course admits the thin end of a wedge that, if driven home, will destroy the principle of toleration and of absolute separation of church and state.

"In this regard our politicians in this city and in this state hav erred greatly—grievously, the fleeced tax-payers would say. They hav for years bid high, and are now bidding high, for the votes controlled by this church; and hav paid, and are now paying, their bids, not with their own money, but with the property and money of the tax-payers."

The chicanery by which the Catholic church obtained the immensely valuable property upon which the Fifth avenue Cathedral is located, is thus explained by Mr. Hawkins:

"The church got possession of a lease from the city at a nominal annual rent; when forfeited for non-payment of this rent, the city waived the forfeitures, and, on payment by the church of $83.32, converted the lease into a fee. This lot, eight hundred feet long, running from Fifth to Fourth avenues, had no frontage on Fiftieth street, but was cut off from that street by a strip ten inches wide on Fifth avenue, and five feet six inches wide on Fourth avenue. The city made an even exchange with the church of this freehold strip for a much smaller leasehold strip on the block above. This gave the church the whole block, now, by the extension of Madison avenue through it, two blocks; and then the city paid the church $24,000 for said extension of the avenue, and also gave it $8,928.84 to pay an assessment, thus making substantially a donation of these two blocks, worth now, without buildings, at least $1,500,000, and a gift in money of $32,928.84.

"The city also gave the church the block above this, from Fifth to Fourth avenues, now two blocks, by two leases for ninety-nine years at $1 a year rent each. These two blocks, without buildings, are worth now at least another $1,500,000.

"The city, for $1 a year, gave to the archbishop for the Sisters of Mercy, half a block of land on Madison avenue between Eighty-first and Eighty-second streets. This, without buildings, is worth now at least $200,000.

"The city, for $1 a year, gave for the Sisters of Charity a whole block of land on Lexington avenue between Sixty-eighth and Sixty-ninth streets. This, without buildings, is worth now at least $300,000.

"Total, five and a half blocks of land in the best part of the city, worth $3,500,000."

Besides this huge amount of $3,500,000 worth of real estate, Mr. Hawkins finds, from the public records, that this city has donated to different Catholic churches and institutions **$6,043,626.45** in eleven years, an average annual donation of **$549,420.59.** Even this is not all, for the statement of some of the societies for "certain years is not yet fully examined, and all the guises under which this church preys upon the public treasury are not yet ferreted out."

There is a little nigger in the fence in Mr. Hawkin's statement that "some of the Protestant religious denominations receive a small donation from the public treasury in this city for *their charities*, but they are opposed to the whole business, as recognizing the principle of a union of church and state, and would be glad to hav each tub stand on its own bottom; that is, each church support its charities with its own money, and not with the money of others, but the Roman Catholics oppose it." Mr. Hawkins declares that he is not in favor of any denomination deriving support from the public treasury, but though he advocates the taxing of the Roman church, he is silent about forcing the Protestants to disgorge. But the fact that he originally prepared his paper for a bigoted sectarian organ may account for it. But it is curious that he condones the giving of *small* donations to the Protestants and condemns giving the large ones to the Catholic church. It would look as though he were afraid to logically follow down to bedrock the conclusions drawn from the premises he so ably presents.

The only logical and equitable method is to absolutely shut down on all donations and exemptions from taxation. Let every rod of land and foot of buildings not owned by the state be taxed. Let the state take care of its own criminals, paupers, and mendicants. If churches wish to sustain institutions for the conversion of paupers and wrong-doing children into Catholic or Protestant Christians, let them pay taxes on them the same as other manufacturers do. A union of church and state under even the disguise of charity should be vigorously fought. The statement that Protestants are opposed to such a union is not in accordance with facts. But last fall a convention was held to push it along, and all know of the attempt which so nearly succeeded of the God-in-the-Constitution party in the Senate. Protestants, too, are as ready, and even anxious, to get money from the public crib as the most avaricious Catholic priest. The Young Men's Christian Association is as near an approach to a society of Jesuits as we care to see in this country. The utterance of Howard Crosby would pass for a sentence from the Jesuit Manual, and Comstock was never excelled as a sneak by any spy in the employ of Loyola.

How the church succeeded in getting this chance to steal is thus told:

In this city [New York] this church was subsidized by the Tweed ring, and nearly $800,000 paid to it in a single year, 1869. In 1870 petitions from more than one hundred thousand citizens caused the Legislature to repeal the law, the repeal to take effect near the end of that year, imposing a perpetual tax of nearly $250,000 on this city for their parochial schools. On Washington's Birthday, 1872, a detailed exposure of this "Tweed ring" subsidy for the three preceding years to the extent of $1,396,389.51 was made, and the subsidy in consequence fell that year to $421,674 03. In the autumn of 1872 the "Tweed ring" were driven from power in both the city and state. Constitutional amendments were prepared in 1873, and finally adopted in 1874, which, had they not been interfered with, and two pestilent clauses jesuitically introduced into the amendments to Article VIII by the skill and influence of a Catholic member of the Constitutional Commission, would hav cut those subsidies up by the roots.

"These two legal wolves in sheep's clothing were the apparently harmless phrase, 'and juvenile delinquents' in section 10, and the sentence, 'This section shall not prevent such county, city, town, or village from making such provision for the aid or support of its poor as may be authorized by law,' in section 11.

"Under the 'juvenile delinquents,' this church saved chapter 647, Laws of 1866, giving the Roman Catholic Protectory annually out of the city treasury $50 per head; and chapter 428, Laws of 1867 giving it annually $60 more per head (total, $110 per head, or double the actual cost) of its inmates, thus securing a subsidy of from two to three hundred thousand dollars per year from the tax-payers, and, if well managed, a clear profit to the church of at least $100,000. So profitable to this sect is this Protectory that they keep sentinels on the watch at each police court to induce commitments to the Protectory, and hav had laws enacted compelling justices to commit to it. They made war on a public school connected with the city almshouse, and, by act of Legislature, broke it up for the purpose of getting possession of a portion of the inmates to swell their own numbers and profits.

"Immediately after the above amendment to section 11 of the Constitution was adopted, this church made haste to set its skilled talent to devise schemes to connect whole broods of their institutions by a sort of sectarian suction-hose with the public treasury. It accomplished this under the word 'poor' in the above sentence in section 11. It had the word 'poor' defined by chapter 221, Laws of 1875, so as to include, among others, 'the sick, destitute, friendless, and infirm,' and the occupants of their enormous boarding-house, built on land given by the city, and improperly called the 'Foundling Asylum of the Sisters of Charity;' and by the same statute they grabbed the excise moneys, thus adding several hundred thousand dollars more to their annual subsidy.

"These so-called 'foundlings' may be two years old when received by the Sisters, and may board with them, or under their control, till eighteen years old if girls and twenty-one years old if boys. They may be indentured to this institution, if half-orphans, by either the father or mother; and the mother may board there, also, to look after the children. For every child boarding there these 'charitable Sisters' draw from the city treasury $138.70 per year, and for every mother boarding there, $216 per year; total for a mother and child, $354.70 per year, besides having the work of the children and mothers.

"Most of the hard-working laborers throughout the country would be glad to turn 'poor' and support themselves if they could draw from the city treasury at this rate. These advantages to this sect are secured by chapter 635, Laws of 1872, chapter 644, Laws of 1874, and chapter 43, Laws of 1877. The cost to the city treasury of this church boarding-house of the Sisters of Charity is now between two and three hundred thousand dollars per year, and if well managed brings annually not less than $100,000 net profit to the church.

"By concentrating their forces, and by a change of name or of statement as to what they are doing, so as on paper to appear to be 'aiding or supporting the poor,' nearly all their organizations hav got back into the public treasury again, and the annual subsidy to this church is now as great as in the palmy days of the Tweed ring. In the last two years in this city it drew from the public money $1,403,967.27!

"They may call any persons in their schools and institutions 'the poor,' and so pension them upon the public treasury. There is no investigation of their statements or accounts, or supervision of their institutions by any public officer, as common safety requires where the public money is paid out to them; but whatever statement under oath they choose to make is accepted as the basis of payment to them.

"An amount of public money equal to two and one-half per cent of the entire tax levy, or six per cent of the administrative expenses of the entire city government, is thus paid annually to this church in this city.

"Any tax-payer can from his tax bills readily calculate how much of this is exacted from him; and this, too, in a country where a state church is prohibited by the Constitution, and in a state where the organic law forbids "discrimination or favor" to any church

"An examination of the roll of taxpayers in this city shows that those belonging to the Roman Catholic church pay about one-tenth part of the public taxes; while they draw from the public treasury for the societies belonging to their churches nearly ten times as much as those of all the other religious sects together.

"The fact that Roman Catholics excel all other sects in the number of their paupers and criminals in this city is no reason for thus pensioning this denomination upon the public treasury; but, on the contrary, is a reason against doing it; for the interests of the tax-payers, and of society, and of civilization all require that public support should not be given to a sect that has made such a signal failure in reducing pauperism and crime among its adherents."

In the next to the last paragraph we again see the animus of Mr. Hawkins. The Roman church gets ten times as much as the Protestant; that is, the Catholic church has, during the last eleven years, stolen **$6,043,626.45,** while the Protestant church has been able to make away with only **$604,362.64 1-2.** But Mr. Hawkins should bear in mind that the Liberals of the city are compelled to help support both these churches, much against their will. The principle which gives the church one dollar can and does giv it millions. Therefore the remedy is not in special legislation against the Catholics, but in laws that force every worshiper to pay for his own god. The one thing lacking in this otherwise admirable pamphlet is an explanation why the Protestants, who object decidedly to the Catholic steals, should themselves dip into the treasury to the extent of over half a million dollars in one city, besides having many million dollars' worth of real estate exempt from the visits of the tax-gatherer. We presume they pursue the same methods as their mother church, and to us it seems that what is reprehensible in the old lady is not less worthy of condemnation in the daughter.

## How to Receive Mr. Bennett.

The Church, Judge Benedict, and Comstock hav had their little revenge on the Liberals of this country. They accepted the risks and took their pound of flesh, regardless of the blood. In as much as they did it to one of the most honest, most modest, and unassuming editors in all this country, they did it to all the Liberals in the United States. We hav all been imprisoned during the past year in the person of Mr. Bennett and our day of deliverance is approaching as well as his. Every patron of THE TRUTH SEEKER, every sympathizer with Mr. Bennett, every skeptic, unbeliever, or anti-christian, has been in jail in his person. Our free thought was constructively shut up, while he did the vicarious atonement with his physical body. Now our turn and his are coming to exhibit our power. What shall we do to make it manifest in all its strength?

Mr. Bennett, in his physical body, may hav been weakened by his term of imprisonment, but his mind, the instrument with which he does such deadly execution against his persecutors, has been strengthened, and the free thought in the brains of all of us who hav staid outside has been immeasurably reinforced. In the conduct of this fight we are many brigades stronger than last year when we were made prisoners of war. Now when we all get out of jail will be a good time to turn out for a review of our forces.

The question is, How shall we receive Mr. Bennett, how will he receive us, and what shall be the shape of the defiance we throw down to the Christian world on his reappearance?

Many plans and suggestions hav been offered through THE TRUTH SEEKER. Quite a number of persons hav proposed to meet Mr. Bennett at Albany, charter a steamer, and escort him in grand excursion down the river to New York. Others hav proposed to send simply a committee to Albany to accompany him to New York, then receive him here with a turnout of carriages, banners, music, and a procession. Others suggest only a large indignation meeting in some great hall, with appropriate speeches. Others propose a dinner at Delmonico's. A few undemonstrative people say the best way to receive Mr. Bennett is to increase his subscription list, build up his paper, and make him strong and invulnerable just where the Christians hav hoped and intended to make him weak. This last plan would probably be the best of all—most distressing to the Christians and also the most pleasing to the retiring nature of Mr. Bennett—if Liberals universally would take hold and do it. A present of 10,000 new subscribers to THE TRUTH SEEKER, on the first of May next, would be a magnificently grand way of receiving him. But the inherently best ways are almost always impracticable. The perfect must always be approximated and never reached. It is the nature of most men to delight in demonstration, pageantry, vociferation, and show. They will sooner giv ten or twenty dollars to promote a great occasion, wherein there is something to be done and seen and exhibited—especially wherein they themselves are to take part—than they would giv a dollar to quietly, and without noise, develop a formidable and efficient power. Accordingly the prevailing sentiment takes a demonstrative shape. So much is settled. But what shall the style of it be? The steamer and excursion proposition is thought by the Committee of Management to be too expensive—also too uncertain. Not enough of the friends of Mr. Bennett would assemble at Albany to make it a success. There ought to be from 500 to 1,000, to present an imposing array, and to make it pay. There are uncertainties as to weather also. A storm might spoil it all after great expense had been incurred. The street procession, sashes, flags, banners, barouche and six, and brass band, are thought not quite fitting for the occasion. This, too, would not suit the undemonstrative taste of Mr. Bennett. We come, then, to the public meeting and the public dinner. These are quiet, unexceptionable, in good taste, and can be made sufficiently imposing. These two means of receiving Mr. Bennett are most in favor with the Committee, and one or the other, or possibly both, may be adopted. It will depend on the contributions and the numbers who will come forward to join in the movement.

The city of New York is not rich in active Liberals—neither rich in numbers nor in means. There are great numbers of negative Liberals who are simply indifferent to the prevailing religions, but few who will join organizations, enlist for the war, or help spread the light. We must look greatly to other cities and to the country for aid in this demonstration in favor of Mr. Bennett. We, here in New York, need to know how many we can count on from other parts of the country and how much we can obtain in subscriptions, how many persons will come to New York on purpose; how many merchants and others who are coming this spring on business will so time their visit as to be present on this occasion; how many will prefor a public meeting say in Cooper Institute, and how many will attend a public dinner at say $2.00 a ticket? Over two hundred thousand Liberals signed the petition for Mr. Bennett's release; how many of them will come to New York, take part in the movement, and share in the expense of giving him an appropriate reception? Some of the local Leagues may like to send delegations and contributions. They are hereby invited to do so and will be most welcome. If two or three hundred such delegates and private pilgrims will come to this city, we will make up the rest and the demonstration will be a success.

Liberals of the United States, the time has been when "all roads led to Rome." It is so no longer. Many of the old roads, even those to Geneva and Edinburgh, cities of Calvinism and illiberalism, are badly washed, guttered, bridges unplanked, rotted, and broken, and all the highways become so dangerous that they are practically abandoned. Only here and there a solitary horseman of the Knox and Calvin type can now be seen wending his lonely way over the grass-grown road by the fading light of the setting sun of righteousness, which once blazed so fiercely with healing in its wings. Now new roads hav been opened that lead to Paris, Berlin, London, and New York, cities of Liberalism and science. Mr. Bennett, in the quiet of retiracy the past year, and in the intervals of making shoes in the United States prison, has also been building one of these roads for Liberal seven-league boots to travel upon. It will be opened for travel when he and we come out of prison. Let us celebrate its opening in a style that is worthy of a broad-guage enterprise, so that many may go in thereat.

Mr. Bennett has been for a year in possession of the Philistines to enable them to work their own sweet will upon him. Let us come together to see what they hav done to him. Let us meet to examine his condition and assess the damages, then proceed to collect by reprisals. We must giv a receipt for him when he is delivered over to us. Let it be a receipt right between the eyes of the Comstock party, stamped so indelibly that we can forever point to it as in full of all demands up to date. Let us be good haters of injustice and seek revenge for injuries received. As they hav stolen our white robes of purity, let's tear away their cloak of hypocrisy also. Let us turn what cheek they hav left and smite it. Since their eye, dwelling so long on obscenity, has become offensive, let us pluck it out and cast it before the swine that they are. In short, whatsoever things they would that we should do unto them, that don't do; and whatsoever things they would not, these are the things that we would. This is Benedict law and Comstock profits. Let us, according to that law, forgive them their trespasses as they hav trespassed against us. As they led us from temptation, let us deliver them into evil, for our own glory, for ever and ever. Amen. T. C. LELAND.

NEXT week the Reception Committee will hav perfected their arrangements, and be enabled to fix definitely the place and manner of jubilation.

E. C. WALKER has taken the editorship of the *Western Liberal.*

ONE nail drives out another.

## "God is Sovereign of the Universe."

To the Editor of The Truth Seeker. *Sir:* The above heading was the first sentence in a discourse read by an orthodox Christian Baptist minister in Tully, N. Y., to his hearers on a Sunday morning not long since; and while listening to his godly discourse, some thoughts were suggested to me which, with your permission, I place before the readers of The Truth Seeker, hoping to gain light from some source on this subject.

My first thought was, if God was sovereign of the universe he must be sovereign over our little world, and why does he not manage its affairs so as to please the most intelligent creatures found on it, men and women, and make them all healthy, intelligent, and happy, instead of suffering so many to become sickly, ignorant, unhappy, and miserable? Why does he not fill the world with love instead of hatred? Why does he not create pleasure instead of pain? If he is sovereign, could he not easily do this? and would not the world be better for it? Why does he not right up the wrongs of this earth that so badly need righting? Why does he not cause virtue to be more desired and practiced than vice? and why does he not eradicate vice altogether?

If God is sovereign and possessed with almighty power, infinite wisdom, and boundless love for all his creatures, why does he permit a few to monopolize the wealth of this world and liv in idleness and luxury upon the earnings of the toiling millions who suffer in want and poverty?

If God is just, why does he suffer priests to delude men about the demands of God, and of his wrath that will be dealt out in fury to all unbelievers in absurdities, in eternal doses?

Why will he suffer the learned to defraud the ignorant, and rob them of their just dues?

If God is sovereign of this world, why does he allow so many innocent children to die, and thus wring the hearts of parents with agony at their departure? and why suffer so many people to be destroyed by shipwreck, tornadoes, earthquakes, accident, and fire, when it would seem so much easier to save them than to build a world, and thus prevented much anguish and suffering?

Why did God create a devil to oppose him in his good designs toward mankind in this world, and to torture them eternally in the next?

As God punishes not the most guilty here when committing crime, what reason hav we to think he will punish in some future life?

A belief in such doctrines involves us in three false assumptions. First, that a personal God exists; second, there is a future existence for us; third, that God will deal out justice to all in the next life and punish for crimes committed here.

A pretended belief in such teachings establishes nothing, as true belief is founded only on positive evidence; and as the existence of a personal God cannot be demonstrated, the three assumptions are false and foolish.

Had a God ever been seen or known to take a part even in the management of the affairs of this world, or to punish, correct, reform, or chastise the basest criminals and the most heartless scoundrels in society, there might then be some proof of his existence; and if unchangeable, that the same policy would be carried out in a future life should there be any. But remember a future existence for man is not established, could the existence of God be proved, as the existence of the finite is not assured by the existence of the infinite.

How, or when, this world came into existence we do not know; but we do not propose to create an imaginary God to account for and still more perplex us in solving the mystery. So far as we know man is now the highest sovereign in this world, and upon whom is devolving all the responsibility of human suffering and happiness, human ignorance and intelligence, and everything at all concerning the management of affairs with which mankind has to do, and no God that we know of dictates or assists him in the least in the discharge of these duties.

Although admitting he was unseen, the preacher through his discourse assured us of the existence of this personal God, and of his rightful sovereignty over this world and over all mankind, and if this be true he must be directly responsible for all the ills and suffering of mankind, and for all injustice, cruelty, and wrong that Christians so often pray him to remove from them, and to whose prayers he has never given the slightest attention.

This would be discouraging to any but ignorant, superstitious God-worshipers, blinded and duped by the designing priesthood.

But the small congregation, of considerably less than a hundred, appeared pleased, and were, no doubt, well satisfied with the able effort to bring all to acknowledge the sovereignty of this wonderful, unseen, indescribable, unaccountable, mythical, imaginary something, somewhere in the clouds, to which all mankind were accountable.

How a single intelligent person could be benefited by such a discourse I failed to see; but they were remarkably attentive, and perhaps highly entertained by the learned and cultured preacher, though no truthful, useful knowledge was taught or acquired.

Had the preacher defined and located his God, proved his existence and jurisdiction over this world, showing his rightful authority over mankind, or brought one instance to show that he personally superintended this world's affairs, it would hav been worthy of his efforts, of an hour spent in encouraging faith in mysteries by fallacious reasonings. Such a discourse was no doubt highly edifying to the god-believer in miracles and mystics, and strengthened him in the delusion, but tended to strengthen unbelief in the intelligent reasoning person desiring real instruction.

I continued to think of the unproved assumptions—God exists, is a personal being, a sovereign over this world, all of which remain unproved.

If he is a person, where could he locate him outside of this world, or in it, unless in mankind? If he is sovereign he must act out his own pleasure, and why should I desire to advise, instruct, or attempt to control him in the least matter?

If God is infinite, why should the finite, with his speck of knowledge, assume to dictate or change the mind of the infinite, as Christians are continually doing?

We hav no evidence that his God is sovereign of these United States of America, not being known in the Constitution nor in framing, supporting, expounding, or in executing the laws; counseling, improving, or finding fault with them; thus, we logically conclude he is not sovereign of this government and its laws, or over the American people.

The preacher affirmed that Jesus Christ was the ruler over the nations of the earth, but no evidence was adduced to prove the assertion; and to me it appeared no more truthful than the God sovereignty, as we hav proof positive that Jesus Christ does not rule over this American nation at least.

Thus we are forced to conclude if his God has an existence, it must be in some other world beyond our knowledge and for purposes to us unknown; neither can they be known, therefore do not particularly concern us inhabitants of this planet.

If God really exists as a person, however powerful, wise, benevolent, just, truthful, honest, or good he may be, he must hav a location; however much he may desire to attend to the wants of all the millions of humanity at the same time it must be an impossibility, as the person of a God even cannot exist in all places, on all planets and worlds at the same time; and if sovereign of this world, could be of no practical use, perhaps would be more useful in other worlds than here, and had better giv them his attention, as this runs very well without any visible assistance from him.

Were men taught to depend less on the aid of a visionary God and more upon their own reason and honest endeavor, many things might be managed much better than they now are.

Thus, having no positive knowledge that God ever existed in this world, and no person being able to describe him, and everything in nature moving in continuous perfect order without him, we find no use for him if he were here.

Were a pretended God to take the form of an animal or of man and come among us assuming the right to counsel or advise us, we would giv little attention to his teachings unless good, reasonable, and superior to those we already hav. But should he presume to dictate to us, command us under severe penalties and threats to obey him, we would refuse to submit to such tyranny, and question his authority as sovereign over us, and claim the right of self-government, asking such an intruder to withdraw his insolent demands; and if he did not giv proper heed he would be expelled by force from our midst as a tyrant and despot.

Were Jesus Christ to come on earth again and claim the right Christians claim for him, to rule this nation, or to make or enforce a single law, if not in harmony with our laws, he would quickly be asked to retire, as these places are all filled by men supposed to be competent to execute them with propriety without his aid. But when a visionary, mythical God, existing nowhere, except in the imagination of superstitious, fanatical god-worshipers, is presented to us as having a real existence and claims on us superior to the demands of our country and of dearest friends, is it not time for us to examine this matter.

The marvelous, the supernatural, the unaccountable, and the untruthful hav too long been taught us, and it is full time that reason, the divine in man, should hav its say, and grow men and women worthy of the time, free from the slavery of mind religiously, as the bodies of men are now free from what was a few years since denominated American slavery.

The arrogant assumer of the existence of a God as sovereign over any people—except the Jewish Jehovah over the ancient Jews, and he was plenty good enough for them—should be compelled to prove the existence of, describe and locate his God satisfactorily to his people; then they should be permitted to accept him as their sovereign—if in accord with the laws of the land—or reject him, as they saw fit.

This world we know exists, and has its uses; man also exists and has his uses; now, could a God be as plainly shown to exist in this world or in any other—either would do if demonstrated—certainly no one could deny it, and perhaps none object to it.

But people will doubt honestly, and hav a right to, till a God can be as plainly seen somewhere, existing in something or some form, as does this earth and human beings. And until that time shall come man must exist as God manifest in human form and as the most intelligent being known in the universe, making all laws to govern mankind and to control their actions; and further, to make all the gods and devils, heavens and hells, known, and those in this life, as science has not yet demonstrated a future life after the death in this body. So, Mr. Editor, it is useless to attempt to stretch the faith of intelligent, reasoning people to a belief of a personal God having spoken this world into existence out of nothing, and who still has charge of it and keeps it in running order, as is still taught from thousands of pulpits in the land. Priests will hav to stop asserting so much without proof, and when they tell us the existence of this world cannot be accounted for without first creating a God, we tell them it cannot be accounted for then, as it perplexes us the more in the investigation. It is much more rational to say the universe has eternally existed, and will continue to exist eternally in some form, than to create an imaginary God who six thousand years ago labored for six days, has done nothing since, and we know not that he ever will. It would be impossible to tell how he sprang into existence, show the necessity for his existence, how he made the world, or what there is now for him to do. Yours,

*Tully, N. Y.*, March, 1880. R. C. Trowbridge.

## Religious Teaching vs. Moral and Scientific Education.

'Tis education forms the infant mind;
Just as the twig is bent the tree's inclined.

To the Editor of The Truth Seeker, *Sir:* This truth the most stupid priests understand thoroughly and never fail to act upon. They carefully bend the twig while it is yet young; they carefully hang about the cradle of infancy, and there commence the work of intellect-stultification. Instead of aiding to unfold and strengthen the faculties of those committed to their care, they take stringent measures to hinder their development, What they teach us while young it would be well for us could we forget when old. Instead of cultivating in their pupils sentiments of independence, generosity, and noble affections, they studiously make them servile, intensely selfish, and alarmed at less than shadows. Instead of urging them on in the pursuit of knowledge, they are incessantly engaged in attempts to frighten them into Christian understanding of the most ridiculous beliefs.

Hume has justly remarked that "virtue is nothing but enlarged and cultivated reason, and never flourished to any degree except where a good education becomes general and where men are taught the pernicious consequences of vice, treachery, and immorality." Yes, I am aware that mystery-mongers (priests, of course, I mean) do not take one-thousandeth part the pains to make those they miseducate understand the pernicious consequences of vice, treachery, and immorality that they do the pernicious consequences of disbelief in certain monstrous dogmas of theology that no child either can or ought to believe. Is it not a fact that in all dissenting churches and schools children are taught as divine truth that non-belief in a man-god—who, after being born of a virgin, was nailed upon a cross, dead, buried—and other follies and doctrines quite in keeping with this, is a crime of the deepest dye, only to be expiated by eternity of torment? If the children educated in those schools hav intellectual hardihood enough to demand proof of such monstrous doctrines being true, are they not silenced by rods, scare-crows, hell-and-damnation proof? The books thrust into their hands are not treatises on science, art, physiology, astronomy, anatomy, medicine, etc., but others of a very different genus, such as the Bible, or Jew-book, and J. M. Watson's "Third Reader." These are the kind of books placed in the hands of children by spiritual charlatans and God-struck lunatics. These are the precious instruments through which the church, as well as our schools, is teaching children to become hypocrites, liars thieves, murderers, and also jail-birds.

As to creating "an enlarged and cultivated reason," nothing can be further from their intentions. No, their object is not to enlarge but to destroy reason; and so far from ever having shown a disposition to cultivate reason, they hav uniformly opposed every attempt to improve it. To make the feelings sneeze with devotion and teach the children solemn nonsense about a bloodthirsty God, spiritual mustard-pots, or an everlasting hell, faithful Christians booted and spurred for paradise, priests of divine religion hav ever been ready; but never, in the whole course of their horrid history, hav they shown themselves any other than haters of real knowledge and foes of popular liberty. The following lines are appropriate to my present purpose:

By false training most all hav been misled,
So they believe because they hav been so bred.
The priest continues what the nurse began,
And thus the child imposes on the man.

Therefore, Mr. Editor, I do heartily detest the doings of all priests of whatever name and clime. I am compelled to view them as "salaried opponents of truth and knowledge." Yes, it is with their atrocious principles, and no less atrocious practices, that I war so fiercely. Experience has proved them the least fit of all men to educate the rising generation. They cannot, as priests, touch anything in their capacity without defiling it; and until the people shake them off as dew is shaken from the horse's mane, popular liberty, based on sound educational principles, is a sham and a dream.

Those who wish or hope to reconcile religion, whether true or false, with morality, are wild fanatics or superstitionists of the worst dye. Such know not human nature, and certainly never can materially benefit it. In the soil of pure reason all the virtues would infallibly take root and flourish; but Christians, like all other priests, detest reason and deem it their most sacred duty to crush it in the bud. Shall we, then, hesitate to snatch from their hands that power they hav wielded so prejudicial to the highest interests of humanity? The best proposition is to educate the whole people in harmony with the most approved moral principles, and, totally irrespective of religionism and God-ism, would surely and speedily effect this most desirable of all desideratums.

It is time the people practiced virtue without fearing either God or devil, and continue to enjoy the fullest measure of freedom without being any longer cheated by priests and their aristocratic allies. It is the priestly catechism that upholds priestly influence. Once let the advocates of reason and liberty be armed with the same authority to teach the youthful population of this country that Christian priests hav hitherto enjoyed, and religion and gods will receive their mortal death-wound. The real governors of the people are those who educate them. Christian priests

and Christian teachers hav given to the people of this country most all the instruction they hav hitherto received. No marvel, therefore, that rotten Christianity has become the manners, customs, and laws of the land. What is part and parcel of popular customs must decide the morality or immorality of a nation. Now I hold that the sooner the priests and religious people cease to meddle with educational matters the better. In ages of barbarism their hellish doctrines were comparatively innoxious. But now that knowledge is making its way through the ramifications of society, it ought not to be tolerated that Christians or priests of any denomination should be enormously paid to obstruct the cause of civilization or pollute the understandings of the rising generation under the pretense of Christianizing the people; and in conclusion I will add,

Let the work of truth fairly prevail
Throughout this unhappy land;
And Christian dogmas they will die
When reason takes the stand.

Then reason's lessons will be taught
Unto the sons of men:
Then minds with wisdom will be fraught;
Yes, then, and not till then.

I am, with all due respect,
The well-wisher of the human race,
*Lacrosse, Wis.* J. PETTY.

## The Beauties of the Bible.

"In the beginning God created the heavens and the earth" (Gen. i, 1).

By citing and analyzing passages of scripture we may be able to comprehend in slight degree the transcendent beauties of the Bible.

Those beauties, like the poles of a magnet, may be either positive or negative.

A moment's reflection will convince any honest inquirer after truth, any candid, intelligent mind, that God did not create the heavens and the earth in the beginning; for whenever that was, he only began to create, unless, as elsewhere stated, "He spake and it was done; he commanded, and it stood fast" (Ps. xxxiii, 9), which we now hav positive evidence is not the way in which God creates or created the universe. But this will be shown more obviously as we proceed.

"And the earth was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters" (Gen. i, 2).

We notice, first, the earth was without form, and void—an impossibility, as figure, or form, is a property of matter; and consequently, however irregular it may hav been, the earth must hav had some form. But it is said it was without form, and void. Two mistakes, sad blunders of Moses, whoever asserted it.

Moses was a great magician. Can it be he was also a pantheist? He asserts that God created the earth without form. He also says that when the Jews saw God they "saw no manner of similitude" (Deut. iv, 15). Admitted, and who can disprove identity?

"The spirit of God moved upon the face of the waters." Psychologists, please make a note here—a spirit has a spirit. This was a dark spirit, for darkness was upon the great deep. The ancient Jews held that the "Shekanah," a light more brilliant than the sun, denoted the visible presence of God; or, "the light of the glory of the Lord was like devouring fire" (Ex. xxiv, 17.) Paul, at conversion, was struck blind by a light, and says: "God is light, and in him is no darkness." "The city [New Jerusalem] had no need of the sun, for the glory of God did light it," etc. The God of the Jews changed often, consequently could not hav been the true God, who changes not. John of Patmos says God has "seven spirits" (Rev. iii, 1; iv, 5; v, 6).

The Hebrew word *ruach* and the Greek *pneuma*, here translated spirit, are variously rendered ghost, soul, body, spirit, wind, air, breath. And hence if the reading were, The breath of God, or, The wind rippled the face of the waters, what candid Greek or Hebrew Bible student would assert that though less grandiloquent it would not be as correct and truthful a translation?

"And God said, Let there be light, and there was light, and God called the light day, and the darkness he called night "And the evening and the morning were the first day" (Gen. i, 3, 5).

The sun was not made until the fourth day, and the beauty of all this consists in there having been three days without a sun!

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters above it, and it was so" (Gen. i, 6, 7).

From this any unsophisticated mind of ordinary intelligence would be led to conclude that Moses supposed space to a very great extent was occupied by a vast body of water, and consequently a solid expansion or dividing sheet was indispensable to shut off or exclude the superabundant waters, so that the earth or dry land might become inhabitable, or at least make its appearance. (Gen. i, 9.) And hence it is obvious that this firmament or expansion to answer its intended purposes must hav been impervious to water, strong and solid. Dr. Gibson assures us that the word firmament is not only not in the Hebrew Bible, but it is "an unfortunate translation of the original word." If, as orthodox polemics tell us, the Bible is full of mistranslations, then why palm it off as the "word of God," or as of any authority? If there is any mistranslation in this instance it is in not making the English word strong enough to fully express the meaning of the original.

And yet Dr. Gibson says, "The Hebrew word *raquia* admirably expresses the tenuity of our atmosphere; just the best word that could be chosen to signify the atmosphere," I take direct issue with him on this point. The word used is *rakiah*, and is derived from the Hebrew verb *raka* or *raqua*, which signifies to spread metal with the hammer, to make it flat, to crush to pieces, to beat, etc. Moses uses the word to describe the gold which was beaten in order to cover the ark and the tables of the holy with it. (Ex. xxxix, 3; Num. xvi, 38, 39.) And Isaiah to denote the plates of gold wherewith the idols were covered (Isa. xl, 19), and the same prophet and the psalmist to express the spreading forth of the earth, and its floating upon the waters, for this was the conception the Hebrews had of it (Isa. xlii, 5; Ps. cxxxvi, 6). And it should always be borne in mind that this *rakiah*, however expanded or spread out, or thin, or of whatever material composed, was to be adequate to its intended use, viz., "to divide the waters above from those below it." Could the atmosphere do this? The mistake, then, is not in the mistranslation of the word, but in the egregious blunder of supposing that a vast body of water surrounded the earth and filled the heavens, requiring a solid sheet, strong and substantial, to keep it from deluging the whole earth. Here then, we hav two more of those negative beauties to be nailed, like bogus coins, to truth's center, the one inspirational, the other inspirational, the one the blunder of a witness who wished to testify better than he knew, the other of one who knew better than he wished to testify, and consequently did not tell truth enough to screen him from the charge of being a partial, perhaps a false, witness.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to giv light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to giv light upon the earth" (Gen. i, 14–17). Here we note a decided improvement. The cosmogonist Moses (or whoever the author) worked his architect three whole days and nights by the light of his flat lamp, and now wisely sets him to making permanent lamps which he sets in the solid expansion or *rakiah*, as jewels are set in a monarch's diadem for ornament, but these for the sole and exclusive benefit of this earth, that being primary and paramount; the universe subordinate, or of no account or importance.

We notice here a slight apparent discrepancy between Moses and Dr. Gibson. The learned doctor says (referring to prior creations), "The heavens were not chaotic then." But the stars were not made, and the sun shone not until the fourth day. What was their previous condition? The work of creation was progressive, as is seen from this account, and consequently was not completed "in the beginning."

Six days were requisite to create the universe. A day in scripture may mean twenty-four hours, or from evening to evening. In prophetic language a day generally means a year. It may also mean a thousand years. It sometimes signifies an indefinite period, though generally limited or brief.

"And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. i, 31, ii, 1–3). The world moves. Fifty years ago it would hav been sacrilege or blasphemy to hav said those seven days were not twenty-four hour days. Orthodoxy driven from that construction now takes refuge in the intrenchment that each of the six days signifies a geological period of unknown; perhaps incomprehensible duration. Very good. Then, according to analogy, the seventh day also would denote, and must be taken for, a geological period. If this be true, then, God has done nothing since he "ended his work" on the seventh day. Now all this muddle and confusion arises from not considering duly, and fully understanding, how God works, creates, or makes.

I hav no evidence that God creates as man makes an article. He puts in operation certain laws through which, in the lapse of ages or the requisite time, his proper work is evolved. There is no physical labor involved, no consequent fatigue, and from all our evidences there never has been a moment's cessation, suspension, or interruption in his works of creation, nor ever will be until infinite space shall be filled and occupied by the works and wonders of his creation. Moses gave the best cosmogony within his knowledge. Dr. Gibson says of it, "The Bible is not designed to teach science; it is apocalypse." What is its authority if its revelations are untruthful?

Fifty years hence I hazard the prediction that the Bible will be regarded as of no divine authority; its truths will not be more holy than truth generally, and all advanced thinkers will be emancipated from the shackles of priestcraft, bigotry, ignorance, and superstition, and the world will be blessed with the effulgence of the light of true religion and the knowledge of the one true and living God who exists in and through and independent of the forces of nature. JUIF.

THE Rev. John C. Young, of Danville, Ky., has been sent for to go to Louisville to deliver a course of lectures to stem the current of Infidelity there caused by our able orator Robert G. Ingersoll; with what success time will show.

PITTACUS of Mitylene made a law that he who, when drunk, committed an offense, would suffer double the punishment, which he would do if sober, and Plato and Aristotle applauded this as the hight of wisdom.

## Finance.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In a recent TRUTH SEEKER is an article, touching on the finance question, over the signature of R. A. Van Winkle; and from the way he handles the subject I presume he thinks he has settled the whole question.

But, strange as it may seem to him, people will differ from him on this all-important question, as witness Mr. Morrison's article in the same issue and Mr. Louden's, the week before. And as these two articles are worth a year's subscription to the paper, I think the gentleman should subscribe for it instead of exchanging with his neighbor.

He says it would be ruinous to the Liberal cause to "join our fortunes with the flat greenback nonsense!" Did the gentleman ever see any money but flat money? Gold and silver are not money without the government flat or stamp on them. Nature has produced no money. It has only produced materials which governments may convert into money.

What is money anyhow? Nothing more nor less than a circulating medium of exchange, a more convenient way of doing business than by exchanging commodities in the way of barter.

Fifty years ago three-fourths of the business transactions of the country were done without the use of money. People provided themselves with the necessaries of life by swapping or by an exchange of produce called "barter," or "truck and dicker." As this was an inconvenient way of doing business, it gradually gave way and money took its place.

There is just as much money value in paper as there is in gold or silver. It is true there is a great difference in the intrinsic or market value, but there is no money value in either until it has the flat or stamp upon it of the government that issues it.

Money is not an end, but a medium to an end. We do not seek money for the sake of the money. We seek it because it possesses purchasing power; because with it we can buy whatever we want.

There is no reason why money should possess intrinsic value. The less the better, because it is just so much saved. All the intrinsic or market value there is in gold or silver when coined into money is just so much dead loss; because an article that has but very little intrinsic value in it will answer all the purposes of money just as well, or better.

A merchant on one side of the street has counter-scales with cast-iron weights, the intrinsic value of which is one dollar. On the other side of the street is a merchant with counter-scales with gold weights, the intrinsic value of which is one thousand dollars. Nine hundred and ninety-nine dollars of the last-named merchant's capital is a dead loss to him, because iron weights would answer equally as good purpose as his gold ones. The same rule will apply to money.

Again, he says, "No men or set of men, or government, can by a fiat giv purchasing power to any commodity of no intrinsic value, and it is folly to talk about it."

Well, the government did giv purchasing power to a commodity—paper—of but very little intrinsic value. He adds, "At least all must acknowledge that it is an untried experiment."

Well, it has been on trial for the last eighteen years, sanctioned by the Supreme Court, and proved to be the best money the people ever had, being as good as gold in every state and territory of the Union.

Again he says, "You might pay your debts that way (in greenbacks), but after it had answered for that purpose you could not compel any one to take it for wheat, pork, or beef, or wherewith to clothe or warm yourself."

True, neither can you compel any one to take gold or silver for "wheat, pork, beef, or wherewith to clothe or warm yourself," unless they choose to do so, but most people will choose to do so, and also take greenbacks just as readily.

It is all right for him, as far as it goes, to "fight the myths and absurdities of orthodox superstition" but if he has an eye to the signs of the times he will see we hav something to "fight" besides myths and orthodox superstition.

We hav a trinity in unity to fight—money-craft the father, church-craft the son, and Republican-craft, the unholy ghost, or in other words, the money-craft and church-craft are the power behind the Republican throne, or, again, the Republican party is under the control of the money and church power. And, as a Democrat, I am sorry to say, the Democrats, to a certain extent, are under the same control.

By a flank movement we may turn the right or left, or we may attack and pierce the center. But if we would "scotch the monster" we must make a bold attack, square in front, all along the line, and "fight it out on that line if it takes all summer." E. B. ROUNDS.

*Eureka, Wis.*, March 3, 1880.

## The Lockport Gathering.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Spiritualists and Liberals of Lockport, N. Y., met in convention on March 13th and 14th, a large attendance being present and great interest manifested throughout the entire session of three days. Mrs. Colby, who was present, dealt, as usual, masterly blows at ancient and modern superstitions, and pressed home with forcible arguments the necessity of organizing for purposes of defense against the growing encroachments of sectarian tyranny. A petition was presented, which was freely signed, for the taxation of church property. Thus we are striving inch by inch to gain the mastery, to plant Right in place of Might.

EMMA TAYLOR.

# Letters from Friends.

ELK FALLS, KAN., Mar. 15, 1880.

EDITOR TRUTH SEEKER: It has been a long time since you heard from me, but as I am about to emigrate I will offer a few words again. To begin with, I want my paper sent to Las Vegas, New Mexico.

Liberalism has not made much noise in this quarter, yet it has quietly and rapidly spread. Auxiliary League No. 155 was organized February 22d, with twenty-four charter members. Many more will join if a proper effort is made to enlarge and make it an active auxiliary. There are plenty of Liberals here, but it is difficult to induce them to take part in any kind of organization against the church. Some avoid it on account of their wives' feelings and some from fear of injury to business. This last is in imagination only, for the average Christian is smart enough to trade where he gets the most for his money; moreover, when a business man says he will not avow himself a Liberal lest he should drive away custom, he insults the better class of Christians by implying that they would be contemptible enough to prosecute for opinion's sake. He goes back on his principles and bestows his favors upon Christians by leaning that way and contributing to the church. In my opinion his contributions are thrown away, together with his independence, his only return being distrust from all parties. A Jew at Independence told me that by joining the League he saved $200 per annum. Heretofore, at regular intervals, a paper was carried around town, with a certain sum of money apportioned for each business man to pay toward the church, but when it was publicly known that he had joined the League a church committee lacked the brass to approach him for money; furthermore, if any had withdrawn their patronage they were the poorest class of customers he had.

But the greater portion of Liberals elude organization through sheer indifference. They seem to think that nothing will be lost by keeping quiet and nothing gained by agitation. I was once telling a man of the attempt being made to Christianize the government. His only reply was, "They can't do it." On calling the attention of another to the rapid and alarming progress of Catholicism which would some day result in religious war in this country, I was surprised to hear him say he hoped to God it would; that, he said, would open the people's eyes. Another, when told that his posterity might hav to wade in blood for the same privileges we now enjoy, replied: "Let them wade; I hav trouble enough in my days, let them hav theirs." But take them all through and they are on the side of liberty, and when the crisis comes they will vote with us and fight with us.

Henry Welty, president of our League, was elected Justice of the Peace in spite of a strong church opposition. J. A. Powell, one of the most outspoken Liberals in the county, was elected Sheriff last fall. Our postmaster is another Liberal. Other county officers are avowed Freethinkers. The three most successful physicians at Independence, Elk City, and Elk Falls are outspoken Atheists; but their opinions do not hurt their practice, for the most superstitious Christian has more faith in an Infidel doctor than in all three of his gods.

Thus, while we may fail in bringing about an extended organization for social benefit, we hav succeeded in introducing facts to the public mind, and hav the satisfaction of knowing that the best minds in our community are cognizant of what is going on, and well know how to act when the necessity arrives. Everywhere the League should be established to show to the world that the National Liberal League is not a paper concern, but has a foundation in fact. An organized effort to Christianize our government, if defeated in its object, can be defeated only by an organized effort. I make no war upon the other League, the American Liberal Union, and hope it will make no war upon us. Our objective point is the same, and our strength had better be expended in that direction. We hav been struck hard at the start by persecutions without and dissensions within, but it more prove more a stimulus than a hindrance to final success.

The imprisonment of D. M. Bennett was a hard blow to us out here, and the treatment he received at the hands of Liberals was equally hard; but we are outgrowing it, thinking that probably the worst is over. The agitation of this subject has developed one fact: the people prefer to take care of their own morals; and more, they are slowly but surely awakening to the necessity of doing it, if they would enjoy peace in this world. If there is anything that grinds out the sands of life before the time it is that harsh, upbraiding voice that shouts, "Why don't you do as I do?" It is the voice of the fiend that whispers in your ear, "I told you so."

We were recently favored with a lecture by M. F. Greene, a young man just entering the lecture field, and who has the brains, the courage, and the enthusiasm to make a first-class lecturer. The large hall was filled with people, and the best attention was given to the most radical sentiments of the speaker. Mr. Greene spoke to an audience of five hundred at Independence, and there, as elsewhere, he gave complete satisfaction to the Liberal public. Liberals should giv him a chance wherever he goes.

I presume you were not made aware of the death of Wm. Brown, one of the patrons of your paper, over a year ago. He was a man of good brain and good character, and died true to his convictions. Ministers and others waited on him toward the last, but his last request was that a Freethinker should officiate at his funeral. A funeral address was accordingly delivered by one of his Freethought friends, and though it was of radical tone and reflected the views held by the deceased, it was noticeable that its effect was more quieting and consoling to the mourners than so-called funeral sermons usually are. Among other things, the speaker said:

"And did he die a happy death? He died in the belief that death would end all pain, all misery. He died happy in the belief that neither he nor his wife nor children nor friends nor any human being would ever see the face of an angry God, nor hear that infamous command, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!'"

The speaker further showed that a Christian could not die happy, not knowing what would be the decree at the great judgment day. Even if he could foretell his own case, he could not die happy with the thought that other fellow-beings would go to eternal torments. If such a one could die a happy death it was because the sweetest charities of the heart had been crushed out by a blinding, bigoted faith, that left its victim more fiend than human.

Others about here hav died in a similar manner, and it is getting to be understood that a human being may quit living without that "blessed consolation."

Hoping to be able to occasionally send you the name of a new subscriber, I remain Yours truly, A. A BARNES.

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NORTH VASSALBORO, ME., Mar. 10, 1880.

EDITOR TRUTH SEEKER: I wish to write a little letter to the dear friends of your paper, not because I can say much or say it very well. I can say that I know my heart is warm with love to the cause of truth and the friends who advocate the same in THE TRUTH SEEKER. Zeal and labor are manifest almost everywhere in organizing Liberal Leagues. How my soul swells with gratitude as I read from week to week of the steadily-increasing number of Leagues springing up in so many places—one hundred and sixty-nine Leagues and several others forming! The small acorn is making a big oak. Don't be disheartened, friends, because some hav been torn from dear ones and cast into a foul, filthy, Christian hell. The chains will soon be sundered and the enslaved made free, not through Christianity but by a higher power. My soul cries out for the shackles to be removed and real liberty to take their place.

Our good brothers, Leland, Walker, and some others, say much of "natural morality." I say Amen! every time to their honest utterances. I hope they may continue to teach the people a higher code of morals. It requires warm, brave hearts to face old, respectable orthodoxy, that stands loafing on the street corners, making faces and crying "obscenity." But there are some who don't scare worth a cent, who will promulgate their sincere convictions of what they know to be right and wrong.

The social as well as other reforms are agitated in THE TRUTH SEEKER. I hail this as an omen of a near change in the old, worn-out marriage institution. Friends, you write and discuss this matter well. I pray you to keep the ball rolling. It will soon become a large mountain, filling the earth. To others who are afraid to let their light shine I would say, "Don't be afraid to 'speak in meetin'.'" Those of us who can neither lecture nor write scientific articles can write a few words for reform papers, just to let true believers know on which side the fence we belong. I can assure you thousands will rejoice to learn that you know and love the truth as it exists in natural law. We need to become acquainted with each other. Even the name and residence seem to giv quite an insight in this matter of friends.

In your paper of March 6th I notice the whole account of the particulars of the Leagues formed. This is what I hav long wished to learn. Oh, what an army for good, and still increasing! Friends, take courage; we hav everything to cheer. You hav started well. Perseverance will gain the victory. How much I wish to be able to cast my mite into the treasury! but I hav been disabled for two years, owing to rheumatism, caused by mercurial poison. I would sow broadcast thousands of reform papers where I now can scatter only a few.

The Freelover who discusses marriage in a late number of THE TRUTH SEEKER no doubt had a good reason for not signing her name. I much prefer to see the real name, still I would much rather she would write again with no name than not write at all. Please hand out more discussions. You will hav plenty of eager readers.

Poor Bennett is still suffering in a gloomy prison alone—all alone! I shudder to think that Christians or devils would make such places just to torture. O Liberals and all reformers, you are angels indeed, laboring to overturn all such wicked institutions and let the captive go free! You hav begun a work that cannot be stopped. All who hav been imprisoned or suffered persecution in any way will be fully rewarded in time. Truly yours,

EMELINE A. PRESCOTT.

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VALLEY FALLS, KAN., March 11, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed please find draft for $15, which you will place to the credit of the parties named below. Three dollars will pay my subscription for this year. It was not lack of sympathy that kept me so long from writing and sending in my subscription, but I had the promise of a few more subscribers to our most glorious, and for every true Liberal really indispensable TRUTH SEEKER, the best Liberal paper published, hence the delay. I shall do all in my power to circulate and get subscribers for it. If your enemies expect to crush and stop the paper by sending its bold and fearless editor to a Christian prison for committing no crime, they find, while E. Macdonald occupies the editorial chair, the task a hard one, as he has proved to be the right man in that place in your absence.

I hope the Christian bloodhound Comstock will after this adopt a let-alone policy toward you and your paper, as he will hav undoubtedly learned by this time that your friends do not all liv in the city of New York, and that they cannot be counted by the half dozen, but can be counted by thousands, and that those thousands are distributed all over this fair country, from the Atlantic to the Pacific. And while our enemies delight in reading their Bible, with all its obscenity, fables, myths, and stories, and swallow Jonah, whale and all, as the inspired word of God, we want THE TRUTH SEEKER to make its regular weekly visits to our humble homes.

While you are in a felon's cell you hav won the admiration, esteem, and sympathy of all good Liberals, as you are made a martyr for our cause. It is an open secret that it is not obscenity but you and your paper they would like to crush out of existence. Your unjust imprisonment has won thousands to the Liberal ranks. It shows what we Liberals would have if the church had the power. But thanks to such men as our hero in prison, that power they will never regain any more. But we must be watchful of what we hav gained, must be united to be strong, and show our strength when demanding our rights, and getting them granted will only be a question of time.

The Liberals here arranged lately for a course of lectures, which were delivered by Mr. O. A. Phelps. He had full houses every night, and was much applauded by his intelligent audience. We are trying now to arrange for a debate. I think the plan a good one, as in giving lectures and debates on Bible questions we reach the masses and set them to thinking. Mr. Phelps is a man of great ability. He is doing a great work in the Liberal cause, and ought to be constantly employed in the lecture field. We can recommend him to the Liberals of the West.

Yours in love and sympathy, SUSAN REICHERTER.

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WEST MERIDEN, CONN., March 11, 1880.

MR. MACDONALD, *Dear Sir:* I hav the pleasure to send you sixty-seven names on the petition to Congress. I circulated it on my own hook, as it seems that all Liberals are afraid of the church. They don't like to face Christians. Even Mr. Griswold, president of our Liberal League, on the 10th of last month, showed himself on the stage for the benefit of the Universalist church. I might hav got more names but I was forbidden to go through the establishment. But I shall try yet, and if I succeed will send to you.

We hav in Meriden a Sunday row these four or five weeks. I wanted to join a funeral society, Knights of Honor, but they refused to accept me as a member on account of my Infidelity.

I am sorry that I am not able at present to send something substantial for Mr. Bennett, but am glad to see that he has so many good friends. I only wish for the day to come when he will get free from the Christian Inquisition; it will be a day of rejoicing for all Liberals.

I would like to hav Mr. Bennett's new book, but cannot order at present, as I don't know yet that I shall be able to pay for it. If I can afford it I shall send.

You don't know how much I wish to see Liberals, Spiritualists, and Greenbackers join together next fall.

Please give my very best respects to Mr. and Mrs. Bennett and accept the same yourself.

Yours for justice, JOSEPH FRANKOWSKI.

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LAKE MILLS, IOWA, March 15, 1880.

D. M. BENNETT, ESQ., *Dear Sir:* I am a few days behind the regulation of your edition, but it's better late than never. It is not because I had not the money, neither is it because my faith is faltering, nor my blushing face of Infidelity, but I had not the opportunity to purchase a money order, that I might send you the money with safety. You know that we liv in a Christian land, where we all observe the Golden Rule. But we are obliged to keep our houses and barns locked, and to support jails and state prisons and poor-houses, and all other necessary objects to protect society at large.

I send you a postal order for one year's subscription for that good messenger called THE TRUTH SEEKER. I like the title of the publication, because I do love the principle of truth, let it come from what source it may. Reason, one of the best gifts that universal law ever gave to man, is searching after the truth. Reason deals with truth and fact; myths of all kinds are a gibberish lot of mysteries. I like your paper for its independence, its liberty of speech, and the position that it takes upon all topics that hav a tendency to elevate man to a higher and more noble plane in his nature than we find him in this Christian age. To do this he must be left free to think and act and speak and write on all points that will hav any tendency to progress to a higher state of morals than we hav at the present.

I like those letters that you publish; they sound just as good to my ear as the testimony given in behalf of Jesus Christ in the class meetings for the satisfaction of the robbing ministry in charge. If Jesus had in his nature the modesty of a Voltaire or a Paine he would be compelled to blush with shame if he should once see and hear the testimony given by the poor weak-minded, deluded witnesses testifying for his cause, all for the purpose of advertising themselves to the ministry.

Those telling shots of that strong mind of Mrs. Slenker are just the ammunition that is required to scatter and break up the works of old theology. All such ammunition should be used more freely. I would that every one who can wield the pen with telling effect would arm himself with the principles of truth and liberty, in every sense of those words, and go to work in earnest for their rights.

Yours for the right, S. D. WADSWORTH.

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HOMESTEAD, MICH., March 7, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* In looking over my books I found that I had made a little mistake in the time that I had taken the paper, and it ain't to be wondered at under the circumstances. I joined a Congregational colony that was granted by the Legislature of this state, and soon found out that the people would not allow any one to liv near their colony unless they were strictly orthodox. I told them I was not orthodox and that they could not drive me out. They then pitched on me, stole my household goods to the amount of four hundred dollars, and one of their ministers ran off with my wife; then they brought me to law under pretense of some action. I followed them to the high courts for four years and beat them there. After that they sued me for contempt of court for putting what little I had left out of the way of the lawyers. The judge then fined me one hundred dollars and sentenced me to six months' imprisonment in the county jail for no crime whatever. I hav served my time in the jail, and I now stay in my little habitation and guard it with a load of arms, and they well understand it too. I now stand here as an independent Liberal fighting the battles of equal rights and privileges.

Now, you see, under these circumstances, I know how to sympathize with Mr. Bennett. When the petition was sent out to get signers for the release of Mr. Bennett, I worked six faithful days in the belly of this orthodox hell and got fifty signers; that was the best I could do.

Inclosed find three dollars. I would send more, but I am an old man, seventy-five years of age, my health is poor, and I am in rather low circumstances. S. K. CARTER.

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ALTON, ONT., March 6, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Thinking it not unlikely that many of the readers of your paper would be glad to be informed of the state of public opinion in this or any other part of Canada upon the great (shall I say burning?) questions of the day, I hav taken the liberty of addressing to you a few words as to the progress of Liberalism in this vicinity.

Here, as everywhere else, the modern spirit of investigation has penetrated, and doubt and discussion hav, with many, taken the place of faith and dogmatism. Canadians are proverbially a conservative people, slow to change their views, but steadfast in convictions, new or old, which hav been once established.

Freethinkers are as yet comparatively few in numbers in this country; but being strong in argument and ever ready to defend their opinions by appeal to the tribunal of reason, their advance is, if slow, sure and irresistible. Unlike the Lord who was with Judah, who could not drive out the inhabitants of the valley because they had chariots of iron, the god of science is driving out of every refuge all those who hav chosen to dwell in the paper citadel of biblical inspiration. Of course the hirelings of superstition are by no means inactive, and recently at a neighboring town one of the paid defenders of the old creed made the usual effort to draw out the leviathan with a hook. Col. Ingersoll was represented by this clerical Boanerges as a wretched hypocrite, defaming Christianity for bread and blaspheming against the Most High for the pew-money of his services of sin. But we know, and the reverend gentleman knows too, that the arrow cannot make him flee; sling-stones are turned with him into bubbles; darts are counted as stubble; he laugheth at the shaking of a spear; he is a king over all the children of pride. The way in which some of our Canadian defenders of the faith abuse the leaders of modern thought might well cause an onlooker to imagine that they had been given the heathen for an inheritance and had already entered into possession.

Liberty of speech is not nearly so extended in the Dominion as among the citizens of the great republic, and men do not so freely express their dissent from the religion of the state, for, although we hav no state church, we hav a state religion; consequently unbelievers are not yet so outspoken in Canada as is desirable. Many of us would, therefore, like to hear Col. Ingersoll lecture at, say Toronto, in order that weak-kneed brethren might be confirmed in the truth by meeting together and learning the extent of their numbers. Truth, we well know, does not depend upon numbers, but exemption from social persecution and ecclesiastical tyranny to a very great degree does so depend.

Your paper is highly prized by its readers in this neighborhood. We know thy works and thy labor and thy patience, and how thou canst not bear them which are evil; and how thou hast tried them which say they are apostles and are not, and hast found them liars.

Yours fraternally, A. F. Thomson.

---

Kalamazoo, Mich., March 8, 1880.

Mr. D. M. Bennett: I hav just returned home after an absence of four months. Inclosed find three dollars. Times are hard here, and we all find it quite difficult to get much money laid by. You can consider me a life-long supporter to your paper.

I shall be glad when the grand old hero, my friend D. M. Bennett, shall hav served out his time and is once more a free man. I hav some fears that Comstock will again cause his arrest, but I hope he will not.

I do hope Mr. Underwood will soon acknowledge his mistake in speaking against our friend D. M. Bennett and come out fully and take sides again with the Liberal League and let Abbot drift off alone again into orthodoxy.

I think that one of the grandest acts in the life of our hero, D. M. Bennett, is the letter he wrote to Mr. Hayes stating that he was sorry he or his friends had troubled him so much by so many petitions (names to the number of two hundred thousand), and regretting that his wife and friends, together with himself, had ever asked his clemency, justice, or mercy, and withdrawing all such requests. That, I say, is the grandest act of his life. Such an act on the part of Mr. Hayes shows him up just where he stands, and, I think, will be of material help to our cause in awakening people to a just sense of free justice. Mr. Hayes's wife, no doubt, controls him. I shall never vote again for a president that belongs to a church or one who is unwilling to dispense equal justice to all.

I am glad to learn of the progress the cause is making in forming Leagues all over the country. Our League here is a failure so far; we had twenty charter-members to start off with, and went no further than to get a temporary organization. I will make further inquiry into the matter, and expect at no distant day to hav an excellent Liberal League. If some good speaker was here for a few days to help us, I am certain we could soon hav a nice League. I cannot do much for the cause on account of my being away from home so much.

Please put my name down for Bro. Bennett's forthcoming book, written while in the Albany Penitentiary.

Yours respectfully, James S. Bedel.

---

Raynham, Mass., March 14, 1880.

Editor of The Truth Seeker, *Dear Sir:* It is some weeks since I hav found a convenient time to write to you, but I trust that you know, by your own sympathies, that you are never forgotten by your friends, and since you are being visited by "gods," I hope they do not forget to carry you loving sympathies from us all. I am so glad to know by your letters, that your spirit is not broken by your imprisonment, and that you can even ridicule the ridiculous. Well, you will soon, I trust, be with us again, and enjoy the sunlight of nature in all its beauties (how sweet it will be to you!) and the loving presence of friends. Do you think Mr. Abbot is really in the possession of his reason, or has he lost it by and through his temper? I should think if he were really possessed of his reason and had a moderate share of common sense, his life would be anything but peaceful. I fairly shouted as I read the letter of our dear friend, Amy Post, addressed to him. Doesn't she hit the nail squarely, when she "hurls back his accusations of obscenity?" and Elizur Wright's "Anti-Liberty Logic," must be an exceedingly bitter pill to swallow. Let us hope that all these things which are being and hav been said will help to open the eyes of many to the difference between morals and superstition, and so benefit the world.

I inclose the remainder of my donation, which was to be fifty cents per month, while your imprisonment lasted. It is very small, but I am a very small woman.

Truly your friend, Lucy N. Colman.

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St. Joseph, Mo., March 17, 1880.

Editor Truth Seeker, *Dear Sir:* Herewith is $3 to pay my subscription to The Truth Seeker, the boldest and most radical newspaper in the world. By your courage and labor for humanity you hav won a name in the list of the world's martyrs and heroes not excelled in ancient or modern times. And when the trinity, religion, ignorance, and oppression, shall be looked upon as the iron bonds that cursed humanity, and shall hav passed away, then will you be loved and revered as the real savior of your fellow-man, who gave your life and liberty that your fellows should hav knowledge and freedom. Yours, P. V. Wise.

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Centerville, Or., Feb. 12, 1880.

D. M. Bennett, *Dear Sir:* Go right on with your paper in the future as you hav done in the past, independent and fearless. The truths that you hav told hav secured for you the hatred and ill will of the Christians. They will swear falsely against you in the future as they hav done in the past.

I am a new subscriber to The Truth Seeker, but an old friend and occasional reader. Compose yourself in your imprisonment as best you can. Endeavor to keep sane and retain all your power of intellect, for all good Liberal people want you to finish writing your new book. I think of you almost daily, and often speak of you, to the disgust and chagrin of the clergy. By all means advocate the taxation of church property. I am well pleased with the present management of your paper. Put me down for a copy of your new book. John D. Edgar.

---

Kipton, Ohio, March 7, 1880.

Mr. Editor: Will you please publish my sincere thanks to the noble T. C. Leland for his able brandishment of the torch of science.

Respectfully, T. S. Andrews, M.D.

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West Pawlet, Vt., Mar. 7, 1880.

Friend Bennett: The Truth Seeker is a welcomed visitor to the Liberals in this conservative state. It is doing a good work, and thriving and prospering in spite of the attack made upon it by those unprincipled imps who pretend to be working for the Liberal cause. Liberalism is rapidly advancing under the present conditions, and if the Liberals would be more united it would advance still faster. When we look back and see what a short time ago, comparatively, people began to be skeptical in regard to Christianity, and see what advancement Liberalism has made in that time, we should calculate that before another centennial shall be celebrated old Father Time will pluck a feather from the wing of the angel Gabriel, sharpen it with the two-edged sword of God Almighty, dip it in the blood of Jesus, and by the flickering, fading light of hell he will write in words of fire across the name of Christianity, "Religion of the past." Hoping that that day is not far distant, I remain your friend, Paul Dillingham.

---

Crystal Springs, N. Y., Feb. 12, 1880.

Mr. D. M. Bennett, *Dear Sir:* It is refreshing to observe the fact that men hav discovered that they hav a mind of their own, an intelligent power within when properly exercised and developed that is as comprehensive and reliable as any that ever held a divine commission, and that a partial God no longer inflates his pets with wisdom to be distributed at their pleasure among the ignorant masses. These men who assert that they are the vicegerents of him who sits on the Almighty throne are now required to show their credentials. And since they fail in that, and there clusters around the presumptuous assertion the odor of bread and butter, doubts naturally arise and the divine agent who claims to hold the great panacea of human wrongs and vices is regarded in the same manner as the vender of the great panticureal cordial that cures all diseases incident to the human family, even to the restoring to life and health the person who had been blown into a thousand fragments by the explosion of a hundred pounds of dynamite. Did God choose these oracles, he certainly many times would make better selections or else he is a God of very bad taste and judgment? Did the Almighty extend a call to T. L. Weaver a short time ago to carry the mantle and blow the horn of Roger Williams after the Genesee Methodist Episcopal Conference had pronounced upon him the sentence that followed disobedience in Eden and seen proper to portray some of his chief characteristics, thus, "Sabbath breaking; dishonesty in business, including something of the nature of forgery and unchastity?"

Perhaps the Rev. R. B. Stanton, who conducted the young man through the ceremonies of the saving ordinance, thought him better qualified to follow the examples of Paul, who said, "Being crafty, I caught you with guile" (2 Cor., xii, 16); also, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?" (Rom. iii, 7), and the practices of the old rake who lay so near God's heart, with his seven hundred wives and three hundred concubines.

How beautiful the system that loads a young man of such attainments with celestial honors, while you, for sending a little polemic on a certain institution through the mails, are languishing in prison! Your misfortune is that you are not within the ark. With a looser sense of propriety you would hav been found there, and then the publication of such lovely stories as Lot's incest with his daughters (Gen. xix); the little social chat of Jacob and Rachel about the act of Jacob in seducing their maid-servant Belhah; also the story of Lea and Zilpah, and the bargains between Leah and Rachel about Reuben's mandrakes (Gen. xxx); also the story of Abram and Sarah, and the account of his illicit intimacy with his servant-maid Hagar, as related in Gen. xvi; also the story of Absalom's familiarity with his father's concubines, as related in 2 Sam. xvi, 32; and the narrative of Judah, Onan, and Tamar (Gen. xxxviii) could be flourished in bold type as genuine specimens of orthodox morality; but, thanks to common sense, such morality is not printed and circulated outside of the ark and its influences, for, if Infidels could hav their say, our public schools at least would soon be rid of the nuisance.

Similar cases of such orthodox morality too numerous to mention could be given had I the time and space to giv them. And had you been a printer of orthodox obscenity you could hav dilated upon the beauties of the doctrine without a murmur or complaint save from lost Infidels who cannot be made to renounce their reason and swallow down such doctrines as ordained and inspired of God. Yes, Bro. Bennett, had you belonged to the ark this orthodox morality could hav been carried to any extent with impunity, for it has its precedent in the patriarchs and wisest men of God's chosen favorites. Erect a standard of morals upon the Bible, and you can erect any there you please, and quantities of pulpit hirelings will sustain its merits, and any criticism of its depravity would be thoroughly rebuked. In fact, discard reason and common sense. Off with your own head, and then you can stand an upright and senseless orthodox without a blush. Follow Moody, who says: "I never reason on religion; none but the disciples of the devil reason. It is dangerous to reason on religion." Be an idiot and a fool. Yield a servile submission to the Moodies and you are a man. What a burlesque on man, Return to the primitive fathers described by Darwin and then plant yourself on faith, a halo of glory brightens around you. David and Solomon your associates, and you can establish as many harems as you please.

Now faith is a very essential element in the Christian's composition. Faith removes mountains. St. John says (vii, 38), "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." That is a good thing for a man to hav, be he gentile or Jew, especially if he has manufacturing tastes. His water power would be easily transported, while the poor sinner is compelled to locate his machinery where nature has seen proper to fix her waterfalls and cascades. A person of large faith would be useful at the metropolis, or Chicago, etc., etc., because in cases of fire they would be kept standing around ready to undam. I see now why the sinner can hav no faith; because he would destroy the great design of punishment hereafter by extinguishing the eternal fires. Why wouldn't faith be better than to irrigate in the colony of Greeley? Hence faith is not only necessary for man's salvation, but it is of great practical value. It is by faith we see the earth created out of nothing and stamped with such geological evidences as to lead scientific men to think it was created millions of years before it was. It is by faith that we can see a serpent engage with a woman in conversation so fascinating as to lead her to disobey the command of the Almighty and defeat his design. It is by faith that we can see a man liv three days in a whale's belly. It is by faith that we can see the Lord disappointed in his creatures' goodness, and drown them to prevent further disobedience. It is by faith that we can see the sun stand still that a work of slaughter may go on. It is by faith that we can see three men walking unharmed in a red-hot furnace. It is by faith we can view the miraculous conception and see God allow his offspring to be born in a manger; that offspring heal the sick, restore sight to the blind, raise the dead, and finally go up from the earth without wings in spite of the laws of gravitation; but no amount of faith could induce us to believe such a story in these days even if it was loaded with tales of angels to corroborate it.

Now, Bro. Bennett, since orthodoxy has seen fit to rail so much about your immorality and that of all Infidels and their Liberal Leagues, like Robert Cooper, I would ask, What morality is there in the following account of the genealogy of Jesus Christ, the "Savior" of the world, one whose origin, above all other beings, should hav been honorable and illustrious. He quotes from Dr. Alexander Walker. "It is remarkable," says he, "that in the genealogy of Christ only four women hav been named; Tamar, who seduced the father of her late husband; Rachel, a common prostitute; Ruth, who, instead of marrying one of her cousins, went to bed with another of them; and Bathsheba, an adultress, who espoused David, the murderer of her first husband." What a pedigree! and for the "son of God," too. I should be ashamed of such an origin.

Now, Bro. Bennett, can't you show a better one? I'll venture to bet you can, and that not one Infidel can be found with a poorer one. But wicked and immoral as the orthodox hav tried to present you to the world, even they will hav to admit that your moral character is as pure as the snow by the side of many whose names are found upon church books, and far superior to their Bible Moses, Noah, Abram, Jacob, Shechem, Reuben, Judah, Onan, Hosea, David, Solomon, and hosts of others too numerous to mention, to say nothing of their Bible godly women.

How animating and edifying the story of these Bible heroes must be for children and young ladies and gentlemen in a social chat or evening entertainment. And since they think their Bible such a model of morality, and you are aware it is so little read and understood, don't you think it would be a good idea for them to represent it on the stage in the form of a drama? If they should, and make it as real as Booth does Shakspere, it would certainly draw; the Black Crook, or any other leg show, would be eclipsed and thrown into the shade. And then there is the sainted Rev. Joe Cook, who feels so much alarmed at the spread of Infidelity, he might stay the tide, or at least wonderfully increase the numbers of his hearers, by securing the services of Rutherford B. Hayes, Mrs. Van Cott, Sara Underwood, and Messrs. Bundy, Abbot, Crosby, Colgate, Anthony Comstock, and a few others equally as pure and strong in the faith, as soloists, with the Young Men's Christian Association for chorus, and Judge Benedict for drill-master, and sing Solomon's Songs. It could not fail to produce wonderful effects, and multitudes would throng to hear them, especially if they sung with the spirit and understanding, and then he could instil into their minds the beauty and morality of inspiration, and how much more essential it is to hav faith than reason. Yes, Bro. Bennett, you must down with your reason and cling to faith, for with plenty of faith all inconsistencies are made palatable. It is by faith we can see that the few are called of God to administer spiritual morsels to the gaping multitude. It is by faith we see it takes three to make one. It is by faith we can see the New Jerusalem with its streets of gold. It is by faith we can see the sinner writhing in the agonies of eternal torment. It is surprising how many things we can see by the eye of faith. How it opens the eyes and sharpens the vision. It is by faith we see how good all are within the church; how bad all are without. The necessity of spies and decoys at the heels of those outside, while none are needed within; the necessity of jailing editors of scientific journals, while holy libertines should not be exposed. Perhaps they are aware, from the immorality of church members almost daily exposed, that if all immorality was removed from the church, there would be but few left; that "but few are chosen." Jesus tells us who are the blessed, the salt of the earth (Matt. v, 44). "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." Don't you find them numerous? It is astonishing how plenty they are. If you fail to see them, it is only for want of faith. You can see anything then and believe anything if you hav enough of it. You will find it a good thing to carry about with you, for without it even presidents hav no regard for your liberties. But hold!

Inclosed you will find $3 00, which please place to my credit for The Truth Seeker. Yours for reason,

James S. Mead.

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Taylor, Ill., Feb. 24, 1880.

D. M. Bennett, *Dear Sir:* Please find inclosed six dollars for the paper and "Nature's Revelations of Character; or, Physiognomy Illustrated." I would like to send more, but circumstances will not permit at present. I read your paper with much pleasure, and greatly admire its noble editor. I know no bounds to my indignation at the manner in which Hayes has treated you, and consider him unfit to be called a President; and as for that dirty sneaking Comstock & Co., their meanness is beyond description, and there ought to be a power to control or stay their proceedings. I sometimes wish there was an orthodox hell; and, if there is such a place, I know Comstock & Co. will get a good scorching.

I greatly admire Mr. Eugene Macdonald and all the other noble and brave defenders of our much-loved editor. I truly sympathize with Mrs. Bennett, and know how sad her heart must hav been when she returned from Washington without success. I would say to her, Be as strong as is possible, for your strength will greatly assist your dear companion in bearing the confinement which has so unjustly been thrust upon him.

I am greatly grieved that I cannot do more for The Truth Seeker and its brave editor. My husband is quite a cripple from his injury—a broken and dislocated hip.

As ever, your friend, Tryphenia A. Irey.

---

Newark, N. Y., March 5, 1880.

Friend Bennett: Inclosed you will find post-office order for four dollars and thirteen cents to pay you what I owe you and to pay for one year's subscription to the paper from February 15, 1880. I sincerely hope the paper will prosper in all of its good work for all time to come, and the readers of that noble paper will seek the truth in its naked form and learn more and more to be honest and upright citizens, not through the fear of the laws of our land or the fear of being burnt for ever and ever hereafter, but let us learn and practice more truth and teach it to our fellow-beings, then we will be blessed by all that know us. Let our homes be made as pleasant as means will allow, and teach our dear children it is honest to get their bread by the sweat of their brow. Yours truly, W. H. H. Stebbins.

---

Portlandville, N. Y., March 22, 1880.

Editor Truth Seeker: Inclosed please find one dollar for the Bennett Reception Fund, or for whatever use you choose to put it to. Peter Soule.

## "Truth Crushed to Earth Will Rise Again."

DEDICATED TO D. M. BENNETT, THE VICTIM OF A HEARTLESS, DESIGNING DASTARD.

BY WILL O. HUTCHINGS.

Upon the wondrous tides of years that flow
Into the past from out the present, all aglow
With hopes and fears and aspirations high,
How few the mighty names not doomed to die!
The world, in its primeval ignorance and hate,
Once made the lives of nature's heroes desolate:
Deprived them of their joys, home, friends and all,
And gave them in their stead the coffin and the pall.

Nor has that spirit of injustice died since then;
The times hav only changed, not changed are men
Who think—because their fathers thought—the creed is right
That sends o'er all the world oppression's gloomy night.
'Tis thus that he who strives to benefit his fellow-man
By teaching him of nature and her wondrous plan,
Who labors with untiring zeal the lesson to impart
That God is not in heaven, but in the human heart;

Who thinks and dares express the honest thought
That "man's humanity to man" will never end in naught;
Who scorns the supposition that an endless hell
Has been created for us because Adam fell;
Who could not cast his lot in heaven if he could,
While by salvation's plan the noble, wise, and good
Must pass in dark and gloomy hell eternity away,
While murderers and thieves in heaven their deity obey.

'Gainst him it is that those who are called men
Will rise in fury, and will then again,
If they but dare, repeat the crime that Calvin wrought,
And bury 'neath oblivion's waves all liberty of thought
The ones who hold all rank and caste in scorn,
And mingle with the brave, though lowly born,
The world will fetter with the chains of shame,
While base, plebeian minds of gain the heroes name.

'Twas true of Shakspere in the drama's youth,
'Twas so in France when Voltaire fought for truth;
'Twas true in Ireland when great Emmet fell,
And true of our great martyr now in a prison-cell.
But yet swift coming ages, as they roll around
From out the future, with its mysteries profound,
Will make the glorious right come round at last
And wipe away the stains that o'er man's name were cast.

Though wrong may seem the right, and triumph for awhile,
Though ignorance may curse and bigotry revile,
Yet as progression's car rolls on the hosts of wrong will part.
And justice, liberty, and love abide in every heart.
Men are wiser than they were, and growing wiser still,
They're plucking from their hearts injustice and ill-will,
At last they'll bring a chaplet fair, and every flower a gem,
And place it on the martyr's brow, a royal diadem.

## The End of the Play.

And is the farce of life nigh over,
The laughter and the dancing done?
Hav we now run the game to cover?
Well, we've had our fun.

Is now the "the banquet hall deserted?"
And is the crystal goblet dry?
Now merry nights and song departed?
Well, we made them fly.

And is the good ship anchored lying,
The broad deep sea all dark and grim,
While overhead the storm clouds flying?
Well, we've had our swim.

Is all the garden grandeur vanished,
And heavy snow lies like a pall?
The roses gone, the songsters banished?
Well, we culled them all.

Why should we mourn? the curtain falling
Shuts out the light of busy day,
Ring up! we hear the prompter calling
New actors to the play.

Life's but a shifty scene we're playing,
A pageant on the world's wide stage.
Our part is done; there, no delaying!
Off, and take the wage!

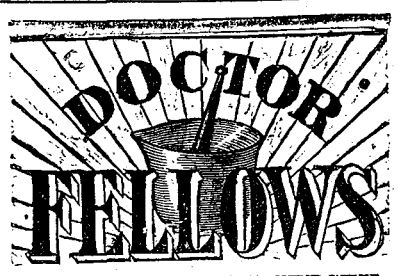

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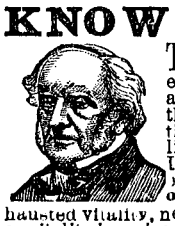
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WITHIN a few years it has been found, by the discovery of Sinaitic and other very ancient manuscripts of the New Testament, that some of its most admired passages are forgeries—medieval additions to the original text. It is sad to learn that the utterance of our Lord on the cross, "Father, forgive them, for they know not what they do," is not to be found in some of the old manuscripts, and that the words, "Bless them that curse you," etc. (Matt, v. 44), must be swept away from the sacred text.—*Prof. Wm. Matthews.*

AT the present day Christianity, as a religious system, is on the wane just as surely as the pagan religion was sixteen hundred years ago. Its many positive excellences, its moral purity, its teachings of brotherhood, charity, and forgiveness, remain, and will ever remain, as permanent blessings to mankind. But its deification of Jesus, its claim to being the prophetical faith of faiths, its supernatural stories, its more recently manufactured creeds, with their revolting dogmas and inconsistencies, . . . are steadily crumbling away.—*J. L. Stoddard.*

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DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 14. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, April 3, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

THE wine cellar of a deceased priest in France contained 2,000 bottles of wine—for communion *probably*.

THE Catholics demanded of the Swiss Federal government that Epiphany, the Purification of the Virgin Mary, and the festival of the Immaculate Conception should be declared legal holidays. The government objected to adding three holidays to those already in the almanac, and refused the demand.

METHODISTS, Baptists, Presbyterians, and others hav for some years enjoyed their denominational watering places and seaside resorts. Now the Quakers hav determined to be even with them, and hav purchased 400 acres on Brigantine Beach, N. J., for $40,000. These solid people do not believe in owing money, and therefore pay hard cash for the property.

A PETITION is being circulated in this city by the friends of D. M. Bennett, who was imprisoned through the agency of Comstock. The petition is being largely signed. The defense set up against the law is that it puts too great power in the hands of persons who can misuse it. By this law it is claimed that postmasters may open any letter under the pretense of looking for something nasty. By this means the political party in power can easily obtain all the movements of the other parties. The law is obnoxious to liberty-loving Americans. If criminals are to be hunted up, let the mails remain sacred.—*Ex.*

THE Secretary of the Spelling Reform Association reports that, besides the Chicago *Tribune* and *Home Journal*, there are two hundred papers in all parts of the country that hav adopted, in whole or in part, the modified spelling, and are trying to prepare the minds of readers for a still further change. The rules at present in force are as follows: 1. Omit *a* from the digraf *ea* when pronounst as *e* short, as in hed, helth, etc. 2. Omit silent *e* after a short vowel, as in hav, giv, definit, infinit, forbad, etc. 3. Write *f* for *ph* in such words as alfabet, fantom, camfor, filosofy, telegraf, etc. 4. When a word ends with a doubl letter, omit the last, as in shal, wil, clif, eg, etc. 5. Change *ed* final to *t* where it has the sound of *t*, as in lasht, impresst, fixt, etc.

IN his report for the last quarter of 1879, the Registrar of the Scotch parish of Glenelg says: "No entry has been made in the marriage register for the year now ended." This happened before in 1871, when it was pointed out that an undue proportion of the population consisted of "old maids." The Registrar fears that the proportion of this class is increasing. The Registrar of Laggan writes: "Marriage appears to hav gone out of fashion. Only three marriages hav been celebrated during the last two years." The Nairn Registrar says: "A year has now passed since the 'Marriage Notice act' came into operation, but the board has not once been used." The returns of bastardy, meanwhile, are very heavy in Scotland, where the Sabbath is so zealously kept.

THERE is considerable excitement in colored Episcopal circles in Washington, and among the white brethren too for that matter. The Rev. Dr. Crummell is pastor of St. Luke's M. E. church, and, like many other clergymen, the management of his choir is the most difficult portion of his duties. Mr. Fleetwood was appointed as chorister, as his friends claimed, with the doctor's consent. The latter, however, declares that he did nothing of the kind. A very animated epistolary warfare has been in progress between the parties, as Mr. Fleetwood naturally expects a pecuniary recompense for his vocal services. He has been practicing for some time for the Easter services, and several affidavits are in course of preparation to sustain him in his demand. The affair has caused quite a stir, and in its final settlement the highest courts known to the Episcopal church will probably be called upon before the matter is finally settled.

SAMUEL J. HORTON, a merchant at Hewlett's, town of Hempstead, Long Island, has brought suit against the Rev. W. W. Maguire, pastor of the Methodist church at Lawrence, for $1,000 damages, for slander. Horton was a member of Mr. Maguire's church and treasurer of the board of stewards. He quarreled with the pastor over a matter of $4, he claiming that the money had been paid to Mr. Maguire, who claimed that Horton's books were in error to that extent. There was a church trial, and Mr. Maguire was sustained by the jury, but Horton claimed that his side of the case had not been heard; and he and fifty others withdrew from the church and organized a Protestant Association. They are now building a church, leaving Mr. Maguire's church with a membership of thirty. Mr. Horton, in his complaint, sets up that Mr. Maguire went about the neighborhood saying that he was dishonest in his business and sold goods at short weight and short measure.

THE Freethinkers of Dunedin, New Zealand, show a great amount of activity in matters relating to education. At the recent school committee election they placed a majority on the committee, and a Freethinker headed the poll. The Otago *Daily Times* expresses its intense astonishment at the proof of the strength of the Freethought party in Dunedin, and its admiration at the excellence of its organization. Mr. Robert Stout at one of the election meetings drew attention to the fact that although on application any minister of religion might hav the use of the public schools for religious instruction out of school hours, only one such application had been made for one Sunday during the whole twelve months of the sittings of the committee. We should think that before long the children of Dunedin will arrive at that happy condition prophesied by Mr. Balfour for Scotch children. They will soon "be in danger of never hearing anything of the names of God and Jesus Christ."

HERR BEBEL, a Socialist, complained in the German Parliament the other day of the manner in which Socialists are treated. His colleague, Herr Fritzsche, is followed everywhere. He went into a tailor shop to order a coat, and a detective entered as soon as he went out and insisted upon the tailor's telling everything that had been said. Herr Hasselmann, another Socialist, walking in the Thier Garten, noticed a man dogging him. He tried for an hour and a half to escape, and then suddenly turned round and confronted the spy, who confessed himself and his business and showed the document authorizing him to act as he was doing. A boy of sixteen, the son of a Socialist, was ordered to attend a police office, and then, after being plied with liquor, was closely examined as to his father's conduct. Herr Bebel accused the detectives of even worse offenses. Some of them entered the houses of banished Socialists and insulted their wives and daughters. In one case a woman saved herself by seizing a broomstick and threatening to use it on the officer if he did not go away at once.

THE Jesuits of France are disheartened, and hav to all intents and purposes given up the contest against the government. Preparations are already in progress for their removal. It is known that strong efforts hav been made at Rome to induce the papal authorities to interfere, but the Pope has absolutely refused to hav anything to do with the matter. The remarkable opposition displayed by President Grevy's Cabinet toward the Jesuits is actuated by other motives than a desire to remove the members of that body from connection with the educational system of the republic. Considerable plotting has been in progress since the death of the Prince Imperial between the Jesuit leaders and the Imperialists, and there are good grounds for a rumor current here that an attempt was to be made at the first opportunity to re establish the empire, with a younger scion of the Bonapartes in the seat of the Little Corporal. The tendency to conspiracy always characterizing the Jesuits gives credence to the report that they were assisting in this movement, and the young republic has simply nipped the conspiracy in the bud.

THE Jesuits are to be invited by the French government to leave France. It will be a good riddance to the republic. In age, France is only an infant among republics, but she realizes the danger of such a society to her freedom. That danger has not yet been realized by us, but it is not far off. Societies to enforce this, to prevent that, and to suppress something else are springing up all over the country. On pretense of punishing crime and eradicating immorality, they aim at the suppression of anti-religious sentiment and to compel the union of church and state. In this they resemble the Jesuits, and that resemblance is continued in the means each employs. In the Legislature, in executive office, upon the bench, in the jury panel, on the witness stand, in prosecutor's chairs, and upon the police force, they hav their agents, and thus it is they subvert popular government. As the Jesuits are to priest-ridden France, so are the Comstocks, and Crosbys, and Whitneys, and Garrys to America. The good they profess and perform for a cloak far from compensates for the evil they aim to accomplish.—*Truth.*

THERE is a breeze among the Presbyterians of Covington, Ky. The Rev. F. D. Moore, pastor of the First Presbyterian church, has been preaching two remarkable sermons in regard to the Lord's day. He affirmed that the observance of the day, as required by the standards of the Presbyterian church, is not according to scripture, but according to the mind of the Westminster Assembly, which formulated the standards. He says he does not believe in the gloom and melancholy which are too often enforced on the day of rest. In one of his sermons he remarks: "I shall take my pleasure and comfort as I did on this Sunday, and as I propose to do next Sunday, and every succeeding Sunday, and my children shall do so, and indulge in innocent and pleasant amusements, and I think I will hav kept the Sabbath day properly. Should any of you think differently, pursue your own course, but act consistently." The promulgation of these views by Mr. Moore has made a stir in Covington, and in the Presbytery to which he and his church belong. It is semi-officially announced that the Presbytery will at its next meeting repudiate Mr. Moore's views and discipline him for holding them. Mr. Moore is a distinguished man, and the son of the Rev. T. V. Moore, D.D., who was pastor of a large church in Richmond, and afterwards of one in Nashville.

RELIGION has sometime a very funny side. In many of the churches of Bavaria the traveler may hav noticed images of the Virgin Mary which are perfectly black, and wondered what the apparent anomaly meant. It is to be accounted for in this wise: The little church at Epselheim was one night entirely consumed by fire. The villagers gathered about the huge heap of ashes the next morning, and while plying their shovels to discover if any of the treasures or relics of the church remained undestroyed they came across an image of the Virgin in a perfect state of preservation. Everything else was consumed, and to prove that this also would hav been consumed unless a miracle had been performed it was seen that it had been in the midst of the hottest flames by its color. It was thoroughly charred, and yet every feature and every limb was perfect. The news spread far and wide, and such was the enthusiasm that a new and more beautiful edifice was reared on the site of the old, in which this blackened Virgin held the most conspicuous place. Wonderful stories of marvelous cures which resulted from prayers offered to her circulated throughout the country, and she was surrounded by tokens of gratitude sent from near and far. Costly jewels, diamonds, and pearls were among the gifts of the wealthy. When the rough and sturdy Frederick the Great encamped with his army in that section of the country one of his soldiers went into the chapel, and, being too strongly tempted, quietly put into his pocket a large diamond and a still larger pearl. When arrested he freely acknowledged the offense, but defended himself by saying that the Virgin had voluntarily given them to him. He was kneeling to her, he declared, and after telling her that his wife and children at home were in great suffering he asked her if she would giv him that pearl and diamond, and she deliberately nodded her head in acquiescence, whereupon he took the gems. The priests declared the story to be false, and the matter came before Frederick for adjudication. He at once asked the priests if it were true that the Black Virgin had performed the miracles which had been attributed to her. Of course they were compelled to answer in the affirmative. "And has she ever really nodded her head in answer to the prayers of her votaries?" he continued. The answer was again in the affirmative, for if it had been denied the wonder-working power of the Virgin would hav been lost. "Then," said Frederick, "how do you know that she did not nod her head when this poor soldier asked for a paltry diamond and pearl?" and the soldier was dismissed. Even Catholic Bavaria laughs at the story and sees its funny side.

## Events of the Week.

BAYLOR county, Texas, is in the hands of a lawless mob.

EDISON recently sold one of his telegraphic inventions for $100,000 cash.

GEN. GRANT has returned from Mexico, and is now traveling in the South.

SIX men were recently killed by a party of Indians at San Jose, New Mexico.

THE Pennsylvania Greenback Labor Convention met at Harrisburgh on the 23d ult.

EIGHT persons were killed by Indians near Santa Barbara, New Mexico, recently.

CHICAGOANS are agitating the project of a ship canal from that city to the Mississippi.

THE Masonic Female College at Lumpkin, Ga., was burned on the 25th ult. Loss, $20,000.

THE Russian government has commenced to persecute the Jewish merchants of that country.

THE Indians in some parts of New Mexico hav put a stop to mail transit by their depredations.

THREE men were killed and several injured by a railroad accident at Stalesville, N. C., on the 24th ult.

THE English colonel who was captured some time ago by Greek brigands has been ransomed for $60,000.

A MAN aged sixty-nine cut his wife's throat at St. Louis, Mo., on the 26th ult., and then committed suicide.

A LARGE vein of petroleum has been discovered in Birmingham, Alabama, and oil wells are being dug.

THE Baptist ministers of this city are sending petitions to the Legislature against the taxation of church property.

THREE negro murderers were hanged on the 26th ult., one in Missouri and two in Texas. All died good Christians.

THE Metropolitan Museum of Art, in Central Park, this city, was formally opened on Tuesday last by President Hayes.

A DOZEN workmen were buried in the ruins of a falling building at Detroit, Mich., on the 23d ult. Two seriously and one fatally injured.

THE United States man-of-war Constellation sailed for Ireland on Saturday last with a cargo of provisions for the sufferers by the famine.

THE negroes who flocked to the West from the South some time ago would be glad to get back to their old home. Their condition is not improved.

TWENTY converts to Mormonism hav left Lawrence county, Ky., for Utah. Mormon missionaries are actively and energetically laboring in the South and West.

SAMANA, a town of three thousand inhabitants on the West India Island of Santo Domingo, was nearly destroyed by fire on the 9th of March. The loss will reach $150,000.

THE Gaston coal mines, at Fairmount, W. Va., were set on fire by the explosion of a fire-damp on the 27th ult. Five men were seriously injured and two burned to death.

THE English Salvation Army, finding this city too persistently wicked for come-to-Jesus purposes, hav emigrated to New Jersey, and opened fire on the ungodly Newarkites.

IN a recent engagement between the Chilians and Peruvians, at Moquegua, the former were defeated, with a loss of thirteen hundred men. The Chilian campaign against Arica and Lima has failed.

STRIKES are becoming general in this city. The piano-makers' strike is nearly over, the employers being forced to accede to the demands of the strikers. On Monday last five thousand spinners at Cohoes, N. Y., went on strike.

THERE is a rapid and growing increase in immigration at present. Thirty-five thousand immigrants hav arrived at this port since January 1st, and the arrivals for April will reach fifty thousand. Many of the new-comers—from the famine-stricken districts—are entirely destitute.

# Communications.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

QUEEN VASHTI AND ESTHER.

The book of Esther, in which is recorded the lives of an ungodly and a godly queen, is confessedly anonymous.

We cannot see why it is placed among the canonical books (unless for the purpose of showing the providential preservation of the Jews, without whom the world could have had no savior), as God, the Lord, Jehovah, or the devil is not once mentioned in its ten chapters.

The book of Esther, as reviewed by Jasper Griggs and published by the Independent Tract Society, Worcester, Mass., is so excellent and to the point that we trust our readers will not be disappointed if, instead of our own composition, we substitute that portion of his lecture which includes our subject, and then proceed as usual, beginning on page four of his pamphlet:

"In the year 518 before Christ, commenced the reign of Ahasuerus, a very small hero in his way, but through whose influence and by whose sanction many extraordinary deeds were done, and many atrocities committed. He was a king reigning over a vast region, extending from India to Ethiopia, and including a hundred and twenty-seven provinces. Marian Evans, in her translation of Feuerbach, says something to the effect that Christianity was a religion of gormands, as throughout the Bible there is a continual record of feasting and jollity. Even the Lord himself was once entertained at dinner by Abraham.

"Accordingly the book of Esther opens with an account of a great feast given by the king, in the third year of his reign, to all his princes and his servants—the power of Persia and of Media, the nobles and the princes before him. This carouse lasted one hundred and four-score days, during which time he showed the riches of his glorious kingdom and the honors of his excellent majesty. Not content with the first feast, at the end of this time he commenced again, and made a feast unto all the people that were in Shushan, the palace, both unto great and small, seven days in the garden of the palace. The number seven is frequently used in this book, and it is a favorite number with Bible writers, and no doubt accounts for the fact that the whole book is in a state of 'sixes and sevens!' A minute account is given of the upholstery of the apartments, and of the metal of which the drinking-cups were made.

"There was royal wine in abundance, and the drinking was according to law; that is, every man was to do according to his pleasure, and no doubt many of them took more than was good for them; for the king himself set the example. Also, Vashti, the queen, made a feast for the women in the royal house.

"Now Vashti is the only woman in the book who displays any virtues or qualities worthy of admiration; but her virtues, which should have been her glory and protection, were her ruin, and the treatment she received cannot be justified in modern times upon any principle of justice or morality. On the seventh day, when the heart of the king was merry with wine (in plain English, when he was intoxicated), he commanded his seven chamberlains to bring Vashti, the queen, before him with the crown royal, to show the people and the princes her beauty, for she was fair to look on. But, like a modest and sedate woman, she refused to present herself to the rude gaze of the king and his court. Therefore the king was very wroth, and his anger burned within him. He at once went to law about the matter, consulting the wise men who understood the law, also the seven princes of Persia and Media, among whom was one Memucan. The king asked what should be done with Vashti for disobeying his orders, for he seemed terribly afraid of a disobedient wife. Memucan answered and said, 'The queen hath not done wrong to the king only, but also to all the princes and to all the people that are in all the provinces, when it should become known, for the wives would despise their husbands, if they should learn that the king had allowed the queen to disobey his commands without rebuke.' This noble prince ended his address for the prosecution by the following suggestion: 'If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before King Ahasuerus, and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great), all the wives shall give to their husbands honor, both to great and small.' The queen was never called upon to offer an explanation or justification of her conduct. (This must be the part of the Holy Writ which Plymouth church copied her by-laws from,) There was no speech for the defense, and the king, who sat as Judge Ordinary, decided on his own case, and immediately pronounced a decree condemning the respondent in all costs. And thus poor Vashti was divorced and disgraced for possessing a virtue universally admired among enlightened and refined people.

"Now, if there be any meaning at all to this disgraceful transaction, and of course there must be a meaning of deep import in every word of the sacred book—for do not preachers and commentators weave wonderful discourses out of half lines and incomplete sentences, showing what the inspired penman meant to say, and even what Deity himself was thinking about, but which unfortunately the text itself in its entirety furnishes no clue to?—now, if there is any meaning in this disgraceful divorcement of Queen Vashti, it is that women are to be subject to their husbands in all things, whether personal liberty be endangered or their moral sense outraged or not. The translators have called it 'the decree of men's sovereignty.' It is a translation, nevertheless, in which all the honor attaches to the queen, who was punished, and the odium to the king, who is praised for this deed. It is continually so with Bible morality—the good is put as the bad and the bad as the good. But, happily for humanity, it is rapidly outgrowing such misleading teaching. And out of this questionable transaction arises all the blood and murder recorded in this delectable book. If any good is supposed to have accrued to the world from the doings of Mordecai and Esther, the Lord does indeed work in mysterious ways. After the decree had gone forth the king cooled down, and when he became sober he thought of Vashti and how harsh he had been to her; but those who had counseled her banishment, not wishing him to relent, lest their own wives might expect to be forgiven after having been condemned, suggested that all officers in all provinces should be commissioned with the very agreeable task of collecting together all the pretty girls they could find and bring them to Shushan for the king to choose one from, who should be queen instead of Vashti. This idea pleased him, and he ordered it to be done. Now, as the kingdom consisted of one hundred and twenty-seven provinces, when all the pretty girls were collected together, the bevy of beauties at Shushan must have been the finest ever seen at one exhibition. But notwithstanding all these charms and counter-charms, the king was really unable to make a choice. The wonder is that the poor man was not so overpowered that he resolved to keep the whole of them. However, it took nearly four years to make up his mind. His choice ultimately fell upon Esther, the lady whose name furnishes the title to the sacred book in which her career is recorded. She had seven maidens to wait upon her, and she was chosen in the seventh year of the reign of the king.

"Esther was an orphan and a Jewess, but this latter fact was carefully concealed from the king by order of Mordecai, the 'nursing father' of Esther (as he is called), as fine a specimen of the cunning Hebrew as is to be found on record. The Jews at this time were in captivity—a state little better than slavery. Mordecai and Esther were first cousins, and Mordecai promptly availed himself of the opportunity of selling his interesting relative to the highest bidder, and with a sharp eye to his own interest at the same time. During the long time Esther was waiting her turn to be presented to the king, Mordecai walked every day before the court of the women's house to know how Esther did and what should become of her. As soon as Esther was crowned, Mordecai came forward and 'sat in the gate of the king.' It is not clear what this means; it is very much like being allowed to sit on the doorstep. While thus 'hanging about,' he overheard two of the doorkeepers express some intention of laying hands on the king. This was an opportunity sent by Providence to enable Mordecai to show his loyalty.

"He at once improved the opportunity, and told Esther, who told the king, at the same time making him understand to whom he was indebted for the information. The two conspirators were hanged, but Mordecai was not rewarded for his zeal. Haman was promoted to be chief over all the princes. All the king's servants, as in duty bound, bowed down and reverenced Haman; but Mordecai, being annoyed at being passed over, refused to bow down, notwithstanding he was spoken to about it daily. He threw off his reserve, now that his cousin was queen, and told them he belonged to the 'stiff-necked' race. This incensed Haman very much, and he resolved to be revenged, not alone on Mordecai, but upon his whole tribe. Haman told the king there was a certain people scattered abroad and despised, and dispersed among the provinces of the kingdom, whose laws were different and who did not obey the king; that it was not for the king's profit to suffer them, mildly suggesting that they should be destroyed, and offering ten thousand talents of silver into the hands of those who should have charge of the slaughter. As in the case of poor Vashti, the king, without hesitating, acquiesced, and seemed in a hurry to get that piece of business off his hands. Letters were dispatched into every province, written in all the languages of the people, and sealed with the king's seal, with orders to 'destroy, to kill, and to cause to perish, all Jews, both young and old, *little children and women*, in one day, and to take the spoil of them for a prey.'

"After this the king and Haman sat down to drink. It is the fashion with some people to praise Mordecai for his stubborn will and manly spirit in refusing to bow down to the first minister of state, as though he had done it from a wholesome contempt of the pomp and pride of court hirelings. But there is nothing in the text to warrant that interpretation; in fact, no word of explanation is vouched why he refused, except that he was a Jew, and that certainly gave him no credit in the matter, for if he objected to the pride of Haman, the Gentile, it was only with the greater pride of Mordecai, the Jew. Mordecai belonged to the 'chosen people,' and we see in our own day how people will strut and plume themselves when clothed in the garments of self-righteousness. When Mordecai heard of the sanguinary decree, of course he was very much alarmed, and—that silly and dirty trick peculiar to the favorites of the Lord—*he tore his clothes and put on sackcloth and ashes.* He went before the palace crying with a loud and bitter cry, but he was too dusty to be allowed to enter the king's gate. Information of Mordecai's grief was conveyed to Esther—also of the state of his wardrobe—when she immediately sent fresh garments, with orders to take away the sackcloth and ashes; but he refused, preferring his rags and dirt. Then the queen sent her chamberlain to Mordecai to know what troubled him, and how it was. He sent her a copy of the decree, together with all the particulars, with a request that she would go to the king and make supplication for her people. There was some danger attendant upon the carrying out of this request, as a law existed whereby all who came to the king into the inner court without being called should be put to death, unless the king pardoned them; and as the queen had not seen her loving husband for a month, she was afraid to go to him uncalled. This was conveyed to Mordecai, who replied: 'Think not within thyself that thou shalt escape the king's house more than all the Jews.' This determined Esther, who told Mordecai to gather all the Jews who were in town, and with them to fast three days and three nights, and she and her maid would do likewise. This species of praying for success is at best but an empty supplication. 'Mark what I tell you, the Jews never prayed but when they were in trouble, and never for anything but victory, vengeance, and riches.' But she said, 'I will go to the king, which is not according to law, and if I perish, I perish.'

"One might expect from this that Esther was filled with all noble qualities. On the contrary, she had the smoothness of the leopard, with the ferocity of the tiger. Here she resolved, at all hazards to herself, to beg for the lives of the Jews. But listen to the result of her mission. On the third day she ventured unbidden into the royal presence, and to her great relief the king was overjoyed to see her, and said: 'What wilt thou, Queen Esther? and what is thy request? It shall be given thee, even to the half of the kingdom."

"The king was a mighty man at a feast, and Esther, knowing his strong points, and also anticipating that it would be favorably received, had prepared a banquet, to which she invited him, including Haman in the invitation. Throughout Bible history it will be found that 'the pot and the platter' form either the prelude or the sequel to nearly all great undertakings. Of course the king accepted the invitation to dine out in his own house, and Haman was only too happy and proud to attend him. After the wine had gone round the king again repeated his offer, that whatever request Esther made, even to the half of his kingdom, it should be granted. She was still cautious and hesitating, not being sure that the roystering monarch was fed up to the proper pitch for the purpose; so she said if the king and Haman would come to a feast on the following day she would then make known her request. This was agreed to. Then went Haman forth that day joyful and with a glad heart. But his exultation was of short duration, for he had not gone far before he nearly fell over that obstinate old Mordecai, who refused to get up or move out of his way. This filled him with indignation, but still he restrained himself till he reached home, when he sent for his friends, and Zeresh, his wife. 'And Haman told them of the glory of his riches and the multitude of his children, and all the things wherein the king had promoted him,' for he was a man of great self-importance, and was quite overpowered if he did not receive a proper amount of deference from his presumed inferiors. After recounting his wonderful position he said: 'Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate.' His wife and his friends told him to cheer up, and get a gallows made fifty cubits high, and at the morrow's banquet to speak unto the king that Mordecai might be hanged thereon. This humane suggestion pleased Haman much, and, like

a modern Governor Eyre, he thereupon issued his order for the erection of that neat piece of architecture—an instrument still used in this country to finish the education which the priest begins. It so happened, and very fortunately so for Mordecai, that the night before his second banquet the king was not able to sleep, so he thought he would read awhile, and therefore ordered the book of records to be brought, and in this he found chronicled the name and services of Mordecai, informing him of the two door-keepers who had got up a little conspiracy against himself. The king asked what honor and dignity had been done to Mordecai for this. He was told, 'Nothing.' He exclaimed, 'Who is in the court?' He was answered, 'Haman.' Now, Haman, unfortunately for himself, had gone there post-haste, not waiting till the morning, to crave the boon of being allowed to elevate poor Mordecai fifty cubits high. It was an ominous moment for him. He was ordered into the king's presence, who, not giving him time to speak, asked what should be done unto the man whom the king delighted to honor. Now, Haman thought in his heart to whom would the king delight to do honor more than himself. He therefore resolved not to underdo the matter, and modestly proposed that the happy individual should be decked out in royal apparel, the crown put upon his head, the whole mounted upon the king's horse and led through the streets of the city by one of the oldest princes, and to be proclaimed before him, 'Thus shall it be done to the man whom the king delighteth to honor.' But what was Haman's utter astonishment when he was told to make haste and do all he had said to Mordecai, the Jew, the man whom he hated above all other men! But this was not the first time in which Haman was destined to be caught in his own trap. He hurried home, hiding his head, and told his wife and friends of his disappointment. He was a fallen minister, and they all felt that Mordecai—the Benjamin Disraeli of his time—would lead the opposition to the Treasury benches. And while they were talking, the messenger came to summon Haman to the second banquet which Esther had prepared. But he was in no mood for eating. He had not yet digested the bitter pill of Mordecai's advancement. The king again asked Esther what boon she craved.

"She said: 'Let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish.' Though five years had elapsed since their marriage, this appears to have been the first intimation the king had that his wife was a Jewess. He asked in his heart, 'Who is he and where is he that durst presume in his heart to do so?'

"The king had forgotten all about his decree [he was drunk] he had made and signed with his own ring, for the utter destruction of the people who were scattered throughout all his provinces. This was too small a matter to dwell upon his memory. Esther answered and said, 'The adversary and enemy is this wicked Haman.' The king rushed into the garden in great fury, and while he was gone Haman became much alarmed for his safety; and when the king returned he found Haman on his knees beseeching Esther to intercede with the king in his behalf. The king mistook the meaning of the supplication, and became jealous as well as angry. This sealed the fate of poor Haman, who was immediately seized and his face covered.

"An obliging chamberlain who was standing by, with the usual readiness of court sycophants to help a fallen favorite, told the king that Haman had got a gallows already erected, which was intended for Mordecai, the rising minister. Upon that hint the king spake and told them to hang Haman thereon. 'So they hanged Haman on the gallows that he had prepared for Mordecai.' Then was the king's wrath pacified. Thus Haman was the architect of his own fortune, and ultimately graced his own structure. But the king was not blameless in the matter; he was more to blame than Haman himself, for he signed a sanguinary decree at the first time of asking, and without making the slightest inquiry into what he was about to do.

"Yes, this is the man into whose hands God had committed the care of a portion of his 'chosen people.' This justifies the saying that Christianity is much indebted for its preservation to the vilest and silliest characters in all ages and countries. The king, as is the wont of monarchs, bestowed the dead man's property upon his favorites, and Esther became enriched by Haman's death. Mordecai also experienced rapid promotion, as he was for the first time introduced to the king as Esther's relative. And the king took off his ring, which he had taken off from Haman, and gave it unto Mordecai, and Esther set Mordecai over the house of Haman. The Jews' star was now in the ascendant. The queen then besought the king to revoke his edict against the Jews, which had been issued at the instigation of Haman. Being a most yielding man, and having the amiable weakness of granting everything to everybody at the moment of asking, whether it was the slaughter of a whole race or the hanging of an individual, even on his own new gallows, he consented without a murmur, to reverse what he had done a short time before, and commanded Mordecai, saying, 'Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.' Mordecai's patience and perseverance were at length rewarded and his day of triumph had arrived. Having obtained permission from the king, he availed himself of it to the fullest extent. He sent proclamation into all the provinces, in which he said, 'The king has granted the Jews in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.' Not content with telling the Jews they might destroy, slay, and cause to perish all who assaulted them, he ordered them all to be in readiness on the thirteenth day of the twelfth month to avenge themselves on their enemies. Mordecai then strutted out before the people like a peacock, to show his fine feathers. He went out in royal apparel of blue and white, and a great crown of gold, and with garments of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light and gladness and joy and honor. And in every province, and in every city withersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast, and a good day. And many of the people of the land became Jews [that is, took out naturalization papers]; for the fear of the Jews fell upon them. Accordingly, on the fatal thirteenth of the twelfth month, the day on which the Jews were to have been killed, the order of things was reversed, for the Jews gathered themselves together in all the cities to lay hands on such as sought their hurt; and no man could withstand them, for the fear of them fell upon all people. All the king's officials throughout the kingdom, like true time-servers and worshipers of power, because the prime minister was a Jew, joined with Jews against their own countrymen; and thus as bloody a tragedy was enacted in Asia in the year 509 B. C., as that which took place in France on the 2d day of December, 1,851 years after this precious gospel came to bless mankind.

"Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them. And in Shushan, the palace, the Jews slew and destroyed five hundred men. 'The ten sons of Haman slew they,' thus carrying out the barbarous doctrine taught in this holy book, of visiting the sins of the father upon the children. 'On that day the number of those that were slain in Shushan were brought before the king; and the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? [They have butchered only seventy-four thousand two hundred innocent men, women, and children.] Now, what is thy petition? and it shall be granted thee? Or what is thy request further, and it shall be done.' Mark the fiendish answer of this tigress, sent of course by God to be an instrument for the preservation of his favorite people. 'Then said Esther, If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Haman's ten sons.' This was diabolical ferocity, prompted by the direst spirit of revenge. Esther could not have forgotten that a few moments before the king had told her that the ten sons of Haman had been slain, and therefore to hang them on the gallows was not with the idea of killing them the second time, but merely for the gratification of gloating over the ghastly corpses of ten men who had never injured her, but who had the misfortune to be the sons of her enemy. This is Bible morality, of which there are innumerable instances in this sacred word of God. [Oh! oh!!]

"After this the Jews fell to feasting and rejoicing and called it a day of gladness, and resolved, at the suggestion of Mordecai, to celebrate both the thirteenth and fourteenth of the twelfth month as a festival every year. 'The leaves of the book of their rejoicing are dead men's skins printed in human blood and paged in pillage; it is illuminated with tears and broken hearts.' Then Esther, the queen, and Mordecai, the Jew, wrote with all authority to confirm this, and sent letters unto all the Jews in the one hundred and twenty-seven provinces, with words of peace and truth. 'For Mordecai, the Jew, was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the *wealth* of his people, speaking peace to all his seed.' And thus ends this eventful history.

"We close this blood-stained Book of Esther with feelings of loathing and disgust. There is not one principle of morality inculcated throughout the entire narrative; there is but one estimable or worthy character depicted therein, and she is a victim; the incidents recorded are incidents of drunkenness, domestic tyranny, lust, ambition, vacillation, revenge, and wholesale and brutal murder of innocent men, women, and children. There is no inspiration, no instruction, no elevation in it. It is one dull, dead level of brutality and animal indulgence.

"The first chapter commences with a gross outrage upon the delicacies of a sensitive woman, and ends by her being divorced and disgraced, that 'men's sovereignty' may be upheld and proclaimed. This can be quoted as an argument in favor of the oppression of the human race, for does it not tally with the other passages in the Bible which say that the woman shall be subject unto the man?

"Chapter second enters into the particulars of the utterly immoral way in which the king chose a wife in succession to Vashti, and the calculating manner in which Mordecai brought his foster-daughter to the market and sold her to the highest bidder.

"Chapter third is an account of an ambitious minister, who, on being irritated and annoyed by a man belonging to a despised race, who presumed upon his relation to the queen, seeks to have his enemy's race destroyed; and where a king, who should be the guardian of his people, condemns to death a large number of his subjects at the mere request of one man.

"Chapter fourth depicts the real cause of this mischief and commotion in a state of abject fear. There is no reason why Mordecai should have hated and annoyed Haman, unless it was from a feeling of envy at his elevation and good fortune.

"Chapter fifth shows a man so engrossed with a feeling of hatred that he builds a gallows of his own on which to hang his enemy.

"Chapter sixth pretends to relate how a king can honor a subject who has served him; but the story is so overdone that it becomes outrageously improbable.

"Chapter seventh is an attempt to portray an instance of retributive justice, but it is a failure, for the wicked Haman, who dies on his own gallows, is not hanged for seeking the lives of the Jews, but because the king, in his mad fury, mistook the meaning of his subject's supplication.

"Chapter eighth shows a vacillating and sanguinary tyrant playing with the lives of his subjects at the merest caprice, sparing neither women nor little innocent children.

"Chapter ninth contains an account of deeds worthy only of fiends, the bare recital of which makes one shudder, but over which God's chosen cannibals rejoice and make merry and call it a good day, which they will celebrate through all coming time. And Esther, the heroine of the book, God's appointed agent to save his peculiar people, when told of the glorious slaughter which her brethren had had the first day, begged the boon of one more day of the hellish work, that the agony might be prolonged; that more wives might be made widows; that there should be more children made orphans; that the desolation might be more widespread, and that the wail of despair might again resound through the affrighted city.

"And chapter tenth closes the book with pompous parade of Mordecai's greatness in the eyes of the multitude and his 'seeking the *wealth* of his people and speaking peace to all his seed.'

"Was anything ever more monstrous than this? If what is recorded of the Jews in the Bible be true, they are as vile a race as ever trod the earth. And this book is read in Sunday-schools, and these are the lessons implanted in the young and tender minds of children. From their earliest moments they are taught to reverence this volume as the sacred word of God, and not to doubt or call in question, on pain of eternal, never-ending torments, a single line or word therein. What does Theodore Parker say on this point? 'To the Bible the minister prostitutes his mind and conscience, heart and soul; on the authority of an anonymous Hebrew book he will justify the slaughter of innocent men, women, and children by the thousand; and on that of an anonymous Greek book he will believe, or at least command others to believe, that man is born totally depraved and God will perpetually slaughter men in hell by the million though they had committed no fault except that of not believing an absurd doctrine they had never heard of. Ministers take the Bible in a lump as divine; all between the lids of the book is equally the "word of God," infallible, and miraculous. "He that believeth it shall be saved, and he that believeth it not shall be damned." No amount of piety and morality can make up for not believing this.'

[TO BE CONTINUED.]

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WE neglected to notice, in last week's issue, the receipt of the *Californian* for March. This representative Pacific coast magazine improves each month; and, though lacking the embellishments of the engraver, so conspicuous in some of our Eastern monthlies, the excellence of its literary matter places it in the front rank.

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ONE never loses by doing a good turn.

## Did He Rise?

In a recent discourse on the "Resurrection," Rev. John Chadwick said:

The four gospels are our principal authorities. The resurrection of Jesus is related in each one of these with more or less detail. Matthew represents Mary Magdalene and the other Mary as going on Saturday evening to the sepulcher. Mark represents these and Salome as going early Sunday morning, "after the rising of the sun." Luke increases the number of women and fixes the time before sunrise, and John represents Mary Magdalene as coming alone, "early, while it was yet dark." Here, to begin with, is a certain amount of inconsistency, and, other things being equal, that one or more women, at some time or other, went to the sepulcher would be all we could infer. According to Matthew, in the presence of Magdalene and the other Mary, there was a great earthquake caused by an angel who came and rolled away the stone of the sepulcher and sat on it, "and for fear of him the keepers did shake and become as dead men. And the angel said unto the women, Fear ye not, for I know that ye seek Jesus, who hath been crucified. He is not here, for he is raised as he said," etc. Here you will notice that there is no claim that anyone witnessed the resurrection. The guard do not see it, nor the women. The angel informs them that it has already taken place. Again, this account, if true, would preclude the appearance of the risen Jesus to any one in Jerusalem. That God should send an angel to hasten the disciples to Galilee to meet Jesus there, and that afterward they should see him in Jerusalem, gives God the appearance of a person who does not know his own mind, or the angel the appearance of not being well informed. This story must hav been first current when an appearance in Jerusalem was no part of the tradition. But, from beginning to end, the story is a tissue of improbabilities, to use no stronger word. We hav an angel with his appearance like lightning, and his raiment white as snow. Now, an angel in a story is as sure proof that the story is a legend as a trout in the milk that the milk has suffered from adulteration. The angel causes an earthquake. A very little knowledge of the nature of an earthquake is sufficient to discredit this one mentioned only by Matthew, among whose properties earthquakes particularly abound. He introduces one at the moment of Jesus' death, in the course of which "the graves were opened and many of the bodies of the saints which slept arose" and went into Jerusalem, and were seen by many. But the other gospels do not mention any such occurrence, although it is sufficiently impressive for a passing word. The guard at the tomb is another trait peculiar to the first gospel. It was evidently placed there ideally to rebut any charge that the body of Jesus was secretly removed by his disciples, not actually to prevent such removal. That Pilate would detail a Roman guard for such a purpose is incredible; that the guard to please the Sanhedrim would risk their lives by confessing they fell asleep is unspeakably absurd. The account in Matthew also suggests the question, What was the need of an earthquake to roll away the stone of the sepulcher when Jesus had already risen? for it is so represented.

Let us now consider the account of the resurrection in the second gospel. It is that after sunrise, Sunday morning, Mary Magdalene, Mary, the mother of James and Salome, went with spices to embalm the body of Jesus, and found the stone of the sepulcher rolled away, and entering saw a young man sitting on the right side in a long, white garment, who spoke in terms very similar to those of the angel in Matthew. Here are several divergencies from the account in Matthew. There, an earthquake; here, none. There, the stone rolled away after the arrival of the women; here, before. There, the angel sitting on the stone; here, in the sepulcher. There, they go and tell the disciples; here, in flagrant disobedience to the angelic command, they tell no one. And with the assertion that they told no one the second gospel properly ends; for the concluding verses (9–20) are not found in the early MSS. These verses evidently embody an independent legend, more nearly allied to that of the fourth gospel than to the others.

The account in Luke is different in several particulars from that of Matthew and Mark. It agrees with Mark in finding the stone removed. It adds Joanna to the two women of Matthew where Mark adds Salome, and it adds other women who are not specified. In place of the angel on the stone in Matthew, and the "young man" in the sepulcher in Mark, we hav here two men in shining garments, who remind the women that Jesus had promised to rise again on the third day. And they remembered his words. As if they could hav forgotten them if he had ever spoken such! The women go and tell the eleven all these things. And these words appeared to them an idle tale and they believed them not. Strange, if Jesus had indeed, as the synoptists tell, again and again foretold to them this resurrection. It is not claimed here any more than in Matthew or Mark that any one saw the resurrection. Perhaps the most important difference is that Galilee is no longer specified, as in Matthew and Mark, as the place where Jesus will show himself to his disciples. The bearing of this difference will be hereafter apparent.

So far in these lectures I hav made no use of the fourth gospel, for reasons given in my first lecture. It is a production of the second century, and not like the synoptics, the result of traditional conglomeration, but a dogmatic treatise, in which everything is made to serve the preconceived idea that Jesus was the Logos. But in its treatment of the resurrection it has the appearance of representing a more developed form of the legend. Mary Magdalene goes to the sepulcher alone and finds the stone rolled away. She runs and finds Peter and John, and these two run to the sepulcher and find it empty. Not knowing the scriptures, that Jesus must rise from the dead, they go to their own homes. Strange again, if Jesus had foretold his resurrection so frequently. Here again there is no claim that any one saw the resurrection. The disciples went to their own homes without any idea that such a thing had taken place. But when they had gone home, Mary Magdalene, whom they had left weeping at the mouth of the tomb, looks in and sees two angels sitting, one at the head, the other at the feet, where the body of Jesus lay, though a minute before the disciples had seen nothing but the grave clothes. Then she sees Jesus, whom at first she mistakes for the gardener, and goes and tells the disciples that she has seen him. Here again there is no mention of Galilee, nor any promise of meeting the disciples anywhere—rather an implication that he will not do so. That various meetings are narrated further on points to the fact that the account in the fourth gospel is an incongruous jumble of various legends.

And now let us consider the different statements in regard to the appearance of Jesus to different persons after his resurrection. One of the most interesting of these statements is that relating to "the walk to Emmaus." This statement is in Luke. Two disciples—none of the twelve—were walking toward Emmaus, a village seven or eight miles from Jerusalem. They are joined by a person whom they do not recognize, who expounds to them the scriptures concerning the death and resurrection of Jesus. Afterward, while eating with them, he takes bread, breaks it, and gives thanks. Then they recognize Jesus, and he vanishes from their sight. Beautiful as it is, the legendary character of this story should be apparent to the dullest sense.

No such village as Emmaus can be identified within seven or eight miles from Jerusalem. A village of similar name in Galilee suggests that this account orignally belonged to the circle of tradition which represented Jesus as first appearing to his disciples in Galilee.

We hav here a Jesus who is not recognized, although he is corporeal enough to eat food, while he is at the same time a phantom who appears and vanishes like a Haneric deity. It is said that the disciples, returning to Jerusalem, found the eleven, and were told that Jesus "was raised, and was seen by Simon." Of this appearance there is no other mention, and the statement by itself can hav no evidential value. The two from Emmaus are still talking with the eleven, when Jesus stands in their midst. They are affrighted and think they see a spirit. But he bids them handle him, telling them "a spirit hath not flesh and bones, as ye see me having." Then he appeases his hunger with broiled fish and honeycomb. Enjoining on them to remain in Jerusalem he leads them out toward Bethany, and while in the act of blessing them he is taken again to heaven. Here again we hav a person who is by turns a phantom and a substantial personality. This statement you will see precludes any appearance in Galilee and fixes the occasion on the day of the resurrection. The account in John is evidently a developed form of this in Luke. On the day of the resurrection the disciples are sitting with fastened doors when suddenly Jesus appears among them and proceeds to offer evidence of his corporeality. Eight days later he appears again to confirm the faith of Thomas, who must feel the nail prints and put his hand into his wounded side before he can believe. The divergence of this account from that of Luke is palpable enough. In Luke the ascension is on the day of the resurrection. Here Jesus is corporeally present eight days later—corporeal and yet capable of "appearing" in a room whose doors were fastened. Subsequent appearances of Jesus are represented in the last chapter of John, but this chapter formed no part of the original gospel. Still it is interesting as showing how the legend grew more and more grossly extravagant as time went on.

Returning to the first gospel, we find there an account of an appearance of Jesus to his disciples in Galilee. The undoubted force of this tradition is that Jesus had not appeared in Jerusalem and did not appear afterward. Of the ascension there is no account whatever.

And now a word in regard to the ascension. Matthew does not mention it, and Mark is equally silent. But in the appendix to this gospel it is said that "he was taken up into heaven and sat on the right hand of God." John again is silent. So then we hav three gospels out of four making no final disposition of the risen Jesus. Had he come to life only to die again, and that immediately—the death of ordinary men? Why no mention of this? Did he remain living for some time longer? Had he then become so insignificant that he deserved no further mention? Matthew, Mark, and John leave us entirely in the dark concerning all these things. But Luke is the gospel of the occasion. And, as we hav seen, he fixes this on the day of the resurrection. But the author of Luke is also the author of Acts.

In Acts also there is an account of the ascension. But here it is said that it was not till forty days after the resurrection. When a writer contradicts himself in this astonishing fashion, what reliance can we place in anything he says? And yet Luke wrote his gospel, as he tells us, after many had taken in hand a similar task, and tells us that it is a record of the things that were most certainly believed "among the early Christians." How certainly we may judge from the fact that ten years later, writing the book of Acts, he changes the ascension from the first day to the fortieth after the resurrection. Could we hav any better evidence of the unreliableness of the tradition, or of the absolutely uncritical nature of the evangelist's method of research? When a writer contradicts himself in this fashion without a word of apology or explanation, what contradictions may we not expect from different writers, and what a quicksand must be the entire New Testament's account of both resurrection and ascension?

Having received the testimony of the gospels to the resurrection, in almost every particular, what is the net result? Do we find that this testimony is much more complete and satisfactory than the testimony which we require for any ordinary event as the resurrection is more remarkable and unusual than any ordinary event? Hav we fifteen or twenty billion times as much evidence as we hav for Jesus' death? On the contrary, we hav not so much. This was in the course of nature. All the accounts agree concerning the manner of it. But here no single account is self-consistent or agrees with any other. The different accounts are self-destructive and mutually so. They agree in hardly a single particular. They differ in particulars of the first importance. Here the appearance of the risen Jesus is placed in Galilee; then in direct contravention of his own assertions, in Jerusalem.

But we are told that where there is so much smoke there must be some fire; that where there is so much belief, something happened, something must hav happened, if not the physical resurrection, then something else. Agreed, and still the something that occurred may hav been a very modest something which gradually, through various processes of accretion, attained to a considerable bulk. It is not necessary to suppose that the tradition of the New Testament was the result of any one event. Different parts of it we can trace to different sources. One part is the reflection of the Old Testament texts; another of actual sayings of Jesus sadly misunderstood; another of unconscious exaggeration; another of the more or less conscious endeavor to harmonize incongruous elements. Beside all these sources of the tradition was there something more? I am inclined to answer, Yes. What was it? Many hav said it was the resurrection of Jesus from apparent death, and they hav argued their case with a great deal of ingenuity. Even our dear friend, Dr. Furniss, is inclined to this idea in its most poetic form. Of course such a resuscitation would hav no theological significance. It would be no crowning miracle at all. It would neither vindicate the Messianic idea of Jesus nor our personal immortality. Still, if it were a fact it would be worth while to know it, painful and barren as it would be. But the evidence for such a fact, though it would be the immediate inference from any certainty that Jesus was seen alive after his burial, is wholly insufficient. What is infinitely more likely is that there was some visionary experience arising from the intensely excited condition of the disciples' minds after the death of their great teacher.

Further illustrating this point, Mr. Chadwick then continued: The indications are that the original tradition embodied the Galilean appearance; that all the rest is subsequent accretion and embellishment. The indications also are that the original tradition did not include any stay upon the earth, if any physical resurrection. It was the glorified Jesus who was seen. So in the original tradition there was no ascension. The resurrection and ascension were one and the same thing. This is Paul's thought as well. Though he has much to say about the resurrection, he has not a word concerning any ascension or any period of physical life upon the earth after the resurrection.

The speaker concluded: There was another burial of Jesus than that in the rock-hewn sepulcher; it was in a tomb where thousands were already buried, buried alive under the forms and ceremonies of an effete religion. And from this burial there was, indeed, no resurrection. It was an ideal resurrection.

## Spiritualism and Materialism.

To the Editor of The Truth Seeker, *Sir:* To strangers like myself in the literary and scientific field, the pro and con of Spiritualism and Materialism are more or less problematical, hence the disposition to solve them within or without the bounds of physical demonstration is becoming more generally manifest. Friends on the right, friends on the left, cause me to throw in the face of your more cultured correspondents the following inquiries contained in a letter by a lady to me, which sounds like truth seeking. She says: "I hav acquaintances that call themselves Spiritualists, who are more Materialistic than I myself can be. I hav read The Truth Seeker you sent me, and if I knew the difference between the two characteristic writers thereof doubtless it would be most adapted to my faculties that seek wisdom and understanding of truth, but whereas, now they seem to start out together from the same standpoint, I am led to admire them equally, while evidently there should be a choice. I wish you to favor me with a line of discrimination between the incomparable twain.

"Yours in the bonds of truth, Minerva."

Answering according to my understanding, I made the following statements, viz., that Spiritualists believed the invisible spirit to be the man, and that Materialists believed the outward visible body to be the man, hence the one is a livionist, the other an oblivionist. In conclusion, I observe the same difference existed between the two first perfect symbols recorded of the history of progressive man, Adam and Eve, since which time traces of the two forces, negative and positive, are clearly to be seen in all generations, thus the great events including births, deaths, etc., in families and nations is now, and ever shall be a repetition of biblical history, without its pervertion, and that theologians, regardless of the law of the universe, hav so materialized the force thereof that we are now bordering on a preadamic state, hoping and waiting for a clear manifestation of the evolving forces which will create anew both heaven and earth.

Charles Parry.

*Bemis Heights*, March 8, 1880.

The *Celestial City* is the name of a new Spiritualistic paper published in Brooklyn. In spite of its name it seems to attend to the things of this world.

One ounce of discretion is worth a pound of wit.

## A Card from Mr. Dodd to Mrs. Slenker.

MRS. E. D. SLENKER: The New York *Observer* suggests: "The proceeds of Robert Ingersoll's lecture on Paine ($1,500) are to be applied to the erection of a monument to the memory of the author of the 'Age of Reason.' We submit the following as a just and appropriate epitaph:

"To the memory of
The man of whom John Adams,
President of the United States,
Recorded this opinion:
'Worthless, unprincipled, profligate,
Blackguard Paine;'
The man who wrote a letter to
GEORGE WASHINGTON,
And thus addressed the Father of his Country:
'Treacherous in private friendship and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor.'"

Friend, how do you like this opinion of Thomas Paine? Look at his expression to Washington. I hav no confidence in Paine, and about as little in Colonel Ingersoll. I do not believe either to be honest, and hav good reason for it; and B. F. Underwood is, I think, no better. Underwood said at Leesville, Ohio (one who heard told me), that he would not advise anyone to believe as he, but he lectured to make money. Ingersoll chokes, jokes, and sneers at the ravages of Christianity and charges $200 a night for one lecture, while he knows men too poor to buy their wives decent clothes pay him $1 to hear him mock the Savior and blaspheme God Almighty. We must all giv an account in the day of judgment. Be warned! J. H. DODD.

REPLY TO THE CARD OF J. H. DODD.—PART I.

If John Adams did call Mr. Paine by those slanderous epithets, it is no proof they were deserved by him. Adams was one of Paine's warmest friends and greatest admirers, and said, "Even Washington's sword would hav been wielded in vain if not supported by the pen of Paine." I think, considering the light of the age, it is about time Christians stopped repeating old scurrilous epithets and tales about so good a man as Thomas Paine; a man who lived an industrious, useful, and moral life, and whose sole aim was to do good to his fellow-men. He gave to the world grand and noble truths, many of which it is not even yet prepared to receive.

It makes a great deal of difference "whose ox is gored" in a religious controversy as well as in any other, and the "myth-mongering sky-pilots," fretting and fuming over the hard rubs Freethinkers are giving to their God, Christ, and Ghost, think nothing can be too hard to say against an Infidel patriot and philosopher. They forget that these men hav friends who admire, love, respect, and honor their memory, and to whom each foul epithet is as a stinging wound from a sharp, two-edged sword. They find themselves hard up for arguments to controvert the opinions of the dead heroes they would fain disgrace, and so content themselves with desperate efforts to blacken their moral character.

"An ounce of principle is worth a ton of creeds and catechism." Paine had the principle, and his slanderers hav the creed and catechism. But if the brave old patriot was alive they would not dare to repeat these vile tales about him, for they well know his sharp, incisive, telling words would render innoxious every falsehood they could invent. And if some ignorant coward, who was too contemptible to be worthy of notice, did venture to attack his reputation, it would be because he knew the man was too great, noble, and magnanimous to seek revenge.

The priests call Infidels like Paine and Ingersoll "bad and wicked sinners," but they know as well as we do that they are not bad men. They know that if Infidels were bad, wicked, mean, and vile, they would be full of revenge and retaliation, and would turn upon the miscreants who slander their dead and living friends as well as themselves, and they would burn and destroy every church in the land, and perhaps murder every preacher. But they feel in their hearts that the men they defame and decry are really noble, true, good, charitable, and long-suffering. They know that if there is a bad, revengeful, lying, cheating, hypocrite in any place he is sure to be a church-member, and one, too, that they dare not offend, lest he seek revenge and burn and destroy their property or otherwise injure them; so they carefully cover up their sins and help to prop and boost up the sinner into a respectable position in society.

A pious, canting, psalm-singing, fulminator of foul epithets is hardly worth noticing, and I generally pass them quietly by; but there is a point when "forbearance ceases to be a virtue," and justice and truth demand aggressive warfare, and hence my reply to thy card of contumely against three great, true, honest, moral, and useful men—Paine, Ingersoll, and Underwood; and while owning that these "mighty men of renown" may hav each made a few mistakes, I will defy them to point out among dead or living Christians three noted pious preachers who hav been morally better, mentally wiser, or practically of more use to the world. There hav been more good things said about Thomas Paine during the few weeks that hav passed since the last celebration of his birthday than were said about your hybrid man-god, Christ Jesus, for five hundred years after his reputed birthday. Christians seem to hav a hereditary mania for calling foul names when they attack Infidels. While we think your Jesus had many very objectionable qualities, we do not call him a "worthless, unprincipled, profligate, and blackguard," nor should we hav ever cared to take issue with his doctrines had he not been held up as a god and savior, and a perfect leader and true guide. As it is we are compelled to show that he is only mortal and fallible, though we do giv him credit for many wise and good utterances, while we deny that he originated them. But in speaking of our guides and leaders, Christians seem to feel that the English language is too poor to furnish them with sufficiently strong and opprobrious epithets with which to denounce them. Whenever some pious fanatic runs over with holy zeal for the good of the church, and wants to create a sensation, and spit out some of the sentiments of the 109th psalm (and no popish bull of excommunication ever exceeded in heinous virulence this delectable bit of "inspired" malignity), he generally selects for his text some Infidel, or Infidels in general, and sails in regardless of truth, fact, or reason. It is so easy to fight imaginary enemies; they will never strike back, you know; they are not able to contradict or show up the false malignity of the accusation. Safe in the "coward's castle" (the pulpit or the newspaper), the Christian goes on age after age mouthing over the old slanders and inventing new ones till the world sickens at the nauseous draught, and longs for something purer, higher, and more ennobling. It is coming, too, on wings of the wind from the North and the South, the East and the West. Hark to the joyful strains from thousands and hundreds of thousands of ransomed minds freed from superstition's thrall! National Liberal Leagues are springing up by the hundreds all over our broad land, and each League will soon hav its organ through which to voice its thrilling utterances to the world. The total separation of church and state will place the great mogul of Christian belief on a perfect level (so far as the law is concerned) with the petty chieftain of the followers of Mumbo Jumbo. "Equal rights for all!" is the watchword of the brave and the true.

"Go, chain the swift-winged flight of Time, bid fleeting moments pause,
And from the face of Nature blot the impress of her laws;
Go, picture frightful devils, or build a horrid hell,
Where angry gods in fiery hate their bitterest curses tell.
Go, change a vice to virtue, make truth and falsehood one;
Thou canst not chain a manly soul or still a manly tongue.
My scorn upon thee, coward slave! in freedom raise thy head,
The noblest truth is valueless while it remains unsaid."

*Snowville, Va.*, Mar. 21, 1880. ELMINA D. SLENKER.

REPLY TO THE DODD CARD.—PART. 2.

As to the letter Paine wrote Washington, I hav it embodied in his life and also others explanatory of the reasons why Paine used such strong language concerning the President. Few men hav the moral courage to speak the truth about a man who is in high position and enjoys the extreme of popular favor when the truth is derogatory to the character of the world's idol. Paine was an honest man and a truly conscientious one. He had labored with Washington for the freedom of America and had been one of the main instrumentalities in effecting the great revolution of public sentiment and the consequent election of Washington to the Presidency. The two men had been also warm personal friends, at least Paine felt real friendship for Washington, and the latter pretended to return the feeling, though Paine afterwards discovered what most of Washington's intimates found out, namely, that this greatly overlauded "Father of his country" was incapable of a real friendship for any one and was regarded by those who knew him best as entirely devoid of sympathetic feelings! He was cold, calculating, ambitious, and vain.

After the Revolution in America Washington remained at home receiving the adulation and homage, flattery and worship of his people, while Paine "ventured into new scenes of difficulty to extend the principles which that Revolution had produced." He preached the principles that Washington fought for here, in France, and at last, simply on the plea of being born an Englishman, he was—with all persons then in France who were of English birth—imprisoned, and he laid for long weary months in jail, and Washington made no effort to release him or to hav justice done him. There was some effort made by Congress, but as he was not decided to be an American citizen it failed. James Monroe said to Paine on that occasion, "By being with us through the Revolution you are of our country as absolutely as if you had been born there and you are no more of England than every American is." I could fill pages with the ungrateful conduct of Washington towards one who had done far more for American liberty than himself. But it is sufficient to hav shown that though the language of Paine in the quoted sentence of thy card is strong, indignant, and emphatic, it is, every word of it, merited and deserved!

Washington has been almost as greatly overrated as Paine has been underrated. The faults, imperfections, and errors of the one hav been carefully covered up by his friends and quietly tabooed by his enemies (save when justice to some standard hero demanded exposure), while the memory of the other has been systematically defamed, insulted, and maligned by every one who wished to show the evil effects of speaking plain truths about the unbelievable creeds and dogmas of superstitious beliefs. I would to-day rather hav been Thomas Paine than either John Adams or George Washington! I would sooner risk my soul's salvation (if I had one) upon the real merits of the latter than the combined virtues of both the others! Paine was a man of real heart and genuine principle. He sought not for honor, fame, power, or wealth; he only strove to do good. He looked along down through the coming ages and saw the needs of his race, and sought to prepare a way for their salvation from the tyranny of kings and the still greater tyranny of priests. Once when writing on the fall of empires and extinction of the ancient world he said:

"A thousand years hence, perhaps in less, America may be what England now is. The innocence of her character, that won the hearts of all nations in her favor, may sound like a romance, and her inimitable virtue as if it had never been. The ruins of that liberty, which thousands bled to obtain, may just furnish materials for a village tale or extort a sigh from rustic sensibility, while the fashionables of that day, enveloped in dissipation, shall deride the principle and deny the fact."

Paine wrought for ages; Washington labored for the glory of the present and the popularity of the hour. The fame of the president will be lost in the glory of the savior of the ages. If Paine felt that he owned a truth the world needed, he did not pause and hesitate and wonder if it would be politic to utter it, but he braved all and dared all and hesitated not to call even Washington an impostor when he found him recreant to honor and principle as well as the claims of friendship; and to all such time-serving hypocrites would I too say in the words of the poet:

Shame, coward! sell thy manhood for paltry sums of gold,
And, for the sake of public smiles, leave noble thoughts untold!
Must freedom veil her godly form, and virtue blush for shame,
And great thoughts kindling in the soul be silenced for a name?
None but a coward slave will bow at superstition's nod,
And leave a monstrous lie uncursed, though sanctioned by a God."

*Snowville, Va.* ELMINA D. SLENKER.

## Liberalism Triumphant.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am now in the field, with my sails unfurled, and everywhere I go I find the fires of truth are kindling up. Liberalism is taking root very rapidly in Indiana. I hav found Liberals already organized in several places where I hav been. At this place they are preparing to organize. I hav received many calls to lecture from every direction, and receive many encouraging words and evidences that my lectures are highly appreciated. My vocal organs were somewhat impaired at first by a bronchial affection. But the difficulty has at last almost vanished, so that I am now able to make myself clearly understood by all.

From this place I go north to Peru, Rochester, Plymouth, and Walkerton; thence eastward to Rome City, Ligonier, Auburn, etc. I shall probably visit Waterloo, Angola, and other points in the northeastern end of the state.

*Walton, Indiana.* KERSEY GRAVES.

## Christianity and Science.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* These two items hav always been pretty distinctly separated until lately. From Hypatia to Galileo, and from both down to Bennett, Christianity persecuted but never adopted science. Would you believe it possible that out here in Iowa the old persecutor has taken to science suddenly, nay, enthusiastically? As an old farmer of this neighborhood remarked when he seceded from the church, "The saints will bear watching." If there was a large spot on the sun's disk, every paper would comment on it. A large spot on the fair face of science, amounting almost to an eclipse in this locality, and no one notices the phenomenon. This ominous and extraordinary amalgamation of science and Christianity seems to hav begun recently in Des Moines, Iowa, and is fast extending in a large radius from there. Lectures on science and under the auspices of the Young Men's Christian Association would at first view seem like progression; but really such sudden conversions as we witness of individuals into the church, and now of a whole church converted to science are too abrupt almost for belief. Among the first of these religio-scientific lectures patronized by the Young Men's Christian Association was one on geology which, as they advertise, has been received with great zest in the churches of Iowa, Minnesota, and Nebraska, as also in the Sunday-schools, etc. They also publish a "Zoic calendar of creation." But, alas! "The trail of the serpent is over it all." They borrow from Agazzis, Huxley, Haeckel, Dana, etc., and make a chart of strata, and of animals from Zoolites up to man. They hav eclipsed their great authorities, who only arrived at the "age of man." The Young Men's Christian Association hav put in their chart, "Age of angels." Let no one call the church behind science. I herewith inclose a specimen of their calendar topped out with "Angels." Should I be so fortunate as to capture any of the new developments they call angels, I will either box them up or cage them, or bottle them, as the case may need, and forward them for your inspection by express, C. O. D.

Christianity has until recently stoutly maintained that the duration of the earth and man was only for a period of 6,000 years, and then abruptly turns round and indorses a chart which says the earth was 375,000,000 years in cooling to fit it for vegetation and animal life, and that man is much more ancient than any Bible record allows.

I would suggest to Christianity a means by which her fabled angels might not be so wholly fictitious. Cease to persecute and imprison for an opinion, as all are liable to error. Practice the golden rule you borrowed from Confucius, "Do as you would be done by." Let not your love to God be so energetic as to extinguish philanthropy. And thus would your future "angels" become solid, sensible angels of light. But your sad record of the past has been full of bigotry and superstition, and produced chiefly angels of darkness, ergo, demons of cruelty and illiberality.

*Osceola, Iowa,* March 17, 1880. F. J. EMARY.

## Reply to "Student."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A writer in a recent issue of your paper, signing himself "Student," says that he found in the "Bible of Bibles," in the chapter on Contradictions, out of forty-eight texts or parts of texts quoted, that thirty were "verbally incorrect." I will inform Mr. Student that if he had turned to page 440 of the "Bible of Bibles" he would hav found a full explanation of this matter. They are designedly made "verbally incorrect," because if they had not been thus abridged, the chapter on Contradictions would hav occupied nearly a hundred pages of the book. I studied condensation as an art.

KERSEY GRAVES.

OPPORTUNITIES neglected are irrecoverable.

## What the Church Believes and Confesses, with Inquiries Concerning It.

BY DR. E. B. WHEELOCK.

The holy Catholic, apostolic, Roman church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in understanding and will and in all perfection; who, being a spiritual substance, one, single, absolutely simple and unchangeable, must be held to be, in reality and essence, distinct from the world, in himself and of himself perfectly happy, and unspeakably exalted above all things that are or can be conceived besides himself.

This one only true God, of his own goodness and almighty power, not to increase his own happiness, nor to acquire for himself perfection, but in order to manifest the same by means of the good things which he imparts to creatures, did, of his own most free counsel, "from the beginning of time, make alike out of nothing two created natures, a spiritual one and a corporeal one, the angelic, to wit, and the earthly; and afterward he made the human nature, as partaking of both, being composed of spirit and body" (Fourth Lateran Council, chaper 1; *Firmiter*). Moreover, God, by his providence, protects and governs all things which he has made, reaching from end to end mightily, and ordering all things sweetly. (Wisdom viii, 1.) For all things are naked and open to his eyes (Hebrew iv, 13), even those which are to come to pass by the free action of creatures.

QUERIES.

1. Where did this "one true and living God" reside before the creation of either heaven or earth or anything else?

2. If God is "infinite in understanding, in his will, in his perfection," please tell us from whence came the wrongs, the mistakes, which the church laments so much about? or how the possibility that either can exist?

3. If God is "spiritual substance, unchangeable, perfectly happy," I would ask, what effect, if any, can human wrongs, or wars, or persecutions, or human misery, or non-repentance, or non-conversion, hav upon an infinite "spiritual substance" of perfect happiness?

4. To affirm that this "spiritual substance" exists "distinct from matter" or somewhere outside of matter, where is its infinitude? and what use has the church for the two words omniscience and omnipresence when applied to God?

5. If from the "beginning of time" this "infinite spiritual substance" made alike out of nothing two created natures, one spiritual, the other corporeal, I would inquire how much spiritual nothing and of corporeal nothing it would reasonably require to make a respectable little eye for a common gnat, saying nothing of his spiritual part?

6. If nothing has become something from or since the "beginning of time," I would ask what there was before time was? Or did both hav a beginning out of nothing at a time when there was no time? And if in the future there should be a time when time shall be no longer, what then?

7. "Moreover, God, by his providence, protects and governs all things which he has made, reaching from end to end mightily, and ordering all things sweetly." Will the holy church, or any one else, please tell us how infinitude can hav two ends? And if it so be, where shall we direct our eye-glasses in order to find either of them?

8. If God is infinite in understanding, and governs all things, how is it that so many things are said to be wrong, out of place, requiring constant fixing and perpetual preaching to keep all things right?

9. If God is perfectly happy, and orders all things "sweetly," how is it that so much acid finds its way both within and without the infallible church and everywhere else?

10. Would it be heresy should any affirm that some things among the "all things" are not governed at all, but come by accident and are only chance results, causing sin and death, both temporal and spiritual, unexpectedly?

11. If all things are open and naked to the eyes of God, I would inquire if the plural number of two eyes would be sufficient to look in all directions at one and the same time so as to see and to govern without mistake all things sweetly?

12. Admitting that this incomprehensible spiritual substance sees absolutely even those things which are to come to pass by the free action of creatures, must he not see some most wonderful things long, long beforehand? And why should he not, when he orders all things sweetly? Now tell us from whence came sin.

13. Please take notice. If each free action of creatures is seen before it comes to pass, and if, by accident, the creature should fail to come to time, and the foreseen thing should not come to pass, would the fault be in the seeing or in the free action of the creature who failed to be there just at that time?

14. If evil really exists while God orders all things sweetly and sees all things before they come to pass, then from whence comes the evil, and whose fault is it? Is God able to abolish it? If not, is he all-powerful? Is he willing to abolish it? If not, is he infinite in goodness?

15. Is it compatible with infinite wisdom and goodness that evil should exist? If so, then why, or how, can it be evil? If not compatible, then where is infinite goodness and God's almightiness in permitting it to be? And how is it, then, that he orders all things sweetly?

16. The Theism of Rome has seen its best days. The God-idea of the Jews is also fast changing and will soon become obsolete. The grander thoughts of Bruno and Spinoza are now fast taking their place. Subscriptions from nearly every part of Europe hav been sent to proper committees in order to raise a statue of Giordano Bruno in Rome on the spot where he was burned in 1600 for publishing his advanced ideas of God. This grand idea was this: "That the universe itself, with all its manifold unfoldments, was simply an expression of God himself, and hence divine." Spinoza, Descartes, and the German schools of modern philosophy followed closely in the same paths of investigation, thus showing that Bruno left his mark in the world of thought, which, in due time, will become the God-idea of mankind.

17. Why did not the Roman church follow the example of their own conceptions of God and sweetly order that Bruno might liv? But Bruno is not dead. The universe is divine, and in it is Bruno still. It is with pleasure I write his name. His spirit identity can never be lost; that is, in my opinion. If we will study Bruno or Thomas Paine, we will study the deific laws of man's immortality. Law is law, church or no church, faith or no faith. Remove the rubbish from the unfolding temple of man and it will stand in beauty amid the flower-gardens of a future immortal summer land.

## The Taxation of Church Property, Ministers of the Gospel, and Priests.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Allow me to say something more on the subject of your leading editorial of this date, entitled "A Step Forward." Surely the friends of state secularization of New York state hav cause to be encouraged at the result of their labors during the past two years. The legislative committee on the revision of the tax laws hav, as you say, reported in favor of a modification of the present church exemption laws, so that all the property owned by any one church exceeding the value of ten thousand dollars shall hereafter be taxed; and further—which is a real reform—that the laws now exempting every minister of the gospel and every priest from taxation, in the sum of fifteen hundred dollars, shall be entirely repealed. This report of the committee is a great victory, whether the legislature sanctions it by putting it into law or not. And what has been done to bring this about?

November 28, 1878, Mr. P. Himrod, of Lyons, Kansas, wrote to me insisting that if Liberals ever accomplished anything they must take up one practical thing at a time, and work at that until it was realized. And he gave it as his opinion that the subject of church taxation was the most feasible one for Liberals at that time to engage in. This was his language: "My plan would be to attack the most vulnerable point first; devote all the power and means at your command to the carrying out of one work. If you can win at one point the citadel will eventually fall. The best chance I think is the taxation of church property."

Mr. Himrod then said if I approved of his plan, and would select a state where, in my opinion, the chances of success were the best, he would invest ten dollars in the undertaking. I selected the state of New York, and Bro. Himrod forwarded me the ten dollars. With this money I got a thousand or more blank headings printed, and some circulars, and sent them out over the state. Mr. Bennett kindly sent me his list of subscribers for this state, to each of whom I sent a copy; and most of the Liberal papers outside of the state also helped the movement. THE TRUTH SEEKER also published a form of petition, and the result was that from the city of New York some twenty thousand names went up to the Legislature at one time, and in all I sent in about that number that was forwarded to me from friends throughout the state. Some forty thousand voters, therefore, asked, by petition, to hav these exemption laws repealed, and thousands of letters were written by Liberals to their representatives in Albany urging the question upon their consideration.

Much credit is due to the Hon. George E. Williams, a Liberalist and Spiritualist, elected last year to the Assembly from Fulton, Oswego county, by the Greenback party, for what he did for the movement in the last Legislature. He presented all the petitions, introduced an act to repeal these exemption laws, and made a speech in favor of his bill.

The present winter the Hon. Charles S. Baker, from Rochester, in the Assembly, has introduced a similar bill, and he writes me that he will present all petitions in its favor that are sent him. Our energetic Rochester Liberal League, of which Amy Post is president, claims to hav done something towards securing the election of so good a representative as Mr. Baker has proved himself to be. I also learn that the Hon. Thomas G. Alvord, of the Assembly, from Syracuse, has introduced a bill something like the one recommended by the committee on tax revision.

If space will allow I would like to mention the names of some of the good workers in the state who secured long lists of names to petitions. Bro. James Johnson, of Wolcott, under the inspiration of our venerable and worthy friend, Samuel Cosad, procured the longest list, some one thousand names. The next longest list was sent in by Alexander C. Darthitt, of Jamestown—about six hundred names. Mr. C. E. Colburn, of Albion, procured four hundred and forty-two names, and many others sent petitions containing over two hundred names. In fact, the Liberals of the state everywhere took hold of the work in good earnest, and made a grand beginning by sending in to the Legislature, as above stated, over forty thousand names.

How much has been done this winter I am not prepared to say. Edgar M. Sellon, of Buffalo, has sent in a number of thousand names. I hav sent in a few, but I judge that most persons who hav obtained names this winter hav sent them directly to their representative in the Legislature; and I am inclined to think that the best way. But I fear after all this labor even this partial bill will not pass the Legislature; but whether it does or not there will be work to be done next year, for if this bill passes it leaves a great injustice standing on our statute books. What right has the Legislature to exempt a dollar of church property? As Col. Ingersoll says, "If any property is to be exempted let it be the homes of widows and orphans, not our rich, aristocratic churches, where superstition is taught." And if this does not pass next year we must redouble our exertions.

I was much pleased with an article published in THE TRUTH SEEKER a few weeks since on this subject from the pen of B. F. Babbitt, the active secretary of Hume League, No. 109. If we only had one hundred more auxiliary Liberal Leagues in this state that were alive and in earnest, we could soon make the politicians respect our petitions. This "Step Forward" is encouraging, but let us all resolve that we will hav a longer stride next time. H. L. GREEN.

*Salamanca, N. Y.*, March 20, 1880.

## Why Don't God Kill the Devil?

BY M. BABCOCK.

Why don't God kill the devil? Now, this is a fair question, and it seems strange that the good man, who, from his little pulpit, is so willing to tell us all about the devil and the great mischief that he is continually doing, never will tell us why the devil was created or why he is permitted to liv. It would seem from what they tell us that there is a great conflict going on between God and the devil as to which one shall get most of the human family; and I am sorry to say that judging from the most recent advices his satanic majesty is far ahead in the contest.

We are told that at the outset the devil had it all his own way, for God, having damned the whole human family on account of the transgression of a man and woman whom he himself had made, gave them over to the devil as being unworthy of heaven; consequently, for some four thousand years the devil had a very easy time, for God, having damned the human race, all the devil had to do was to see that the mouth of the bottomless pit was kept open and in a condition to receive the steady stream of human souls that kept dropping in. During this time the world was without a savior; there was no plan of salvation, and there was no possible way by which a man could reach heaven, except possibly occasionally one like Elijah might do so by making use of a one-horse chaise. But after four thousand years God's heart began to soften, and all at once he became possessed with a desire to save the rest of his children; and the good man tells us that God's love for his children was so great that he gave the life of his only son as a means of saving the world.

And they tell us that man can only be saved through the blood of the son; but the experiment of trying to save the world through the blood of the son thus far has not proved a very brilliant success, and for that reason I am of the opinion that the world can be saved more effectually through the blood of the devil than by any other means; so once more I ask, Why don't God kill the devil? Why does he let him, like a roaring lion, run at large among his children continually "seeking whom he may devour?" They tell us that the devil is continually tempting man to commit sin. Then if God wants man to be good, why don't he kill the devil? What would we think of a man to hear him say that he was exceedingly anxious to save his chickens and at the same time see him let a fox loose among them in his poultry-yard? I think we would say the chances are that the fox, by the arrangement, would be likely to get most of the chickens. And it is just so with the devil. By this arrangement God enables the devil to get ninety-nine of the whole human family whilst he gets but one. If the farmer would kill the fox he would save his chickens, and if God would kill the devil he might save his children. The old devil is a sly fellow, and will sometimes follow a man to church, and occasionally he catches the good man who is in the pulpit. Every prison contains from one to a dozen of these good men, who are the victims of this sly old tempter.

Now, it would seem to me that after having tried in vain for eighteen hundred years to save the world through the blood of the son, the experiment of trying to save the world through the blood of the devil should be given a trial; and in my judgment if God will kill the old mischief-maker he will hav done a big thing.

I hav always wondered why God ever created the devil at all, since he must hav known that he would defeat him in all of his plans in regard to the human family; and I want to say right here that at the time the old devil undertook to get up a rebellion, if the throne could hav been occupied by old Andrew Jackson or by old Abe Lincoln the devil would hav been licked back into the government and made to behave himself. Lincoln was too good to ever hav sent such a miserable old rebel to this earth. We are told that by and by we are to hav a happy time here in this world; all men will be honest, good, and happy, for God will actually "chain the devil for a thousand years, after which he will again be let loose for a little season" (Rev. xx, 1, 2, 3). But why should God again destroy the happiness of his children by letting the old mischief-maker loose again after he has got him bound and under his control? Now, this Bible account of letting the devil loose is either true or it is false, and if false, the Bible is a liar; if it is true, it makes God a heartless wretch—a monster who prefers to see his children led by the old devil to ruin and eternal damnation. But where does the good man, who is able to tell us all about the devil, get his information? Has he ever seen the devil? Has he ever seen anybody that has? Oh, no! all that he knows about the old fellow he gets from a book—a book that teaches the existence of devils; and also, it teaches the existence of witches (Exodus xxii. 18). No man ever saw a witch; no man ever saw the devil. Both alike are but creatures of the imagination. But this book—the Bible—with its myths of gods, ghosts, devils, witches, and its infamous lie—the dogma of an eternal hell—has drenched the earth with blood and tears. Shall we who liv in this enlightened age continue, in imitation of our ignorant forefathers, to worship a book that teaches that the world is stationary—standing on a foundation—and that the stopping of the sun would make the day longer?

Wherever the Bible has been introduced, read, and believed in it has set men to hating each other. It has set them to building dungeons, racks, and instruments of torture. It set men to killing their fellow-men for honestly denying the doctrine of witches, the doctrines of devils, hell, and eternal damnation. And only one hundred and fifty years ago, by the command of this Bible, a man might be put to death in our own country (Maryland) for denying the Trinity. The followers of this Bible always hav had their hell-hounds with which to worry and torment such as dare speak their honest opinions, unless their opinions were the opinions of the church. And even now there is a good, brave old man imprisoned by the hell-hounds of the church on account of his religious opinions. Well, that brave old hero, D. M. Bennett, will soon be once more a free man. But it is expected that the Young Men's Christian Association, with its famous hound Anthony, will be on hand to look after the interests of the church.

Why don't God kill either the devil or Anthony Comstock? It does seem as though God at least ought to kill one of them for the good of the human race, and I am of the opinion that the masses would care but little as to which one he kills first.

*St. Johns, Mich.*, March 21, 1880.

## Mind and Organization.

To the Editor of The Truth Seeker, *Sir:* I hav been reading Amberley, Sunderland, and Denton; the last I read in The Truth Seeker of February 14th. I hav waited for some one to review them who could write well, for a man at eighty cannot write as well as when younger. My rhetoric fails me, my language is stiff, and my fingers refuse to hold a pen; yet I want to call the attention of some one that can write to the sayings in the books I hav mentioned.

In his "Analysis of Religious Belief," page 690, Amberley says, "Sensation is not assignable to organization." I stopped and thought, but couldn't remember any sensation I ever had before I was organized, so I read on.

Page 691, "The body is no part of our true selves." This was news to me, and I wondered how Amberley found that out. Then my true self is something else. I am pretty old to begin a new study, but really I am anxious to know who I am. I hav fed and clothed this body for a good many years, and thought it myself. What a mistake!

Let us read on. Page 692, "The mind is not in the body, but is an independent entity." Where is it? It can't be far off.

Again, page 692: "The mind can in no way influence the actions of the body. The mind cannot stand in a causal relation to any physical fact whatever." If this is so, the body, it seems, acts independently of the mind. We hav often said, I hav a mind to do so or so, but we were mistaken. We should hav said, I hav a body to do so and so, for, page 694, "Between that which feels, thinks, perceives, and reasons, on the one hand, and that which is felt, thought about, perceived, and reasoned on, there is no community of nature." It seems, then, that I am a twinity, having two whole and distinct natures in one person. If the mind is not in the body, where is it? If the mind is an entity independent of the body, it must be everywhere in the universe or only somewhere, and, if not in the body, where is that somewhere? It in "no way influences the actions of the body," and therefore is not chargeable for anything the body does. If the body can do what is done in the world without the influence of a mind, what is the necessity of a mind at all? And then by this we hav learned that we do without a mind, like the mosquito or the bed-bug. If no community of nature between soul or mind and body, what sympathy can exist between them? If the mind does not influence the body, then the body must hav judgment of its own to guide its actions.

But again, page 702, "There is thus not only likeness but identity of nature between ourselves and our unknown origin." Now it follows that what our unknown origin is we are. If that origin is eternal, so are we. If our origin is a compound, of what is it composed? If a simple, then every part is what the whole is. If the whole is infinite, so is every part—we are infinite. If matter can hav no effect upon the infinite, it can hav no effect upon any part; and as our "true selves" are a part of that infinite, matter can hav no influence upon us; and, as Paul says, "With the mind I myself serve the law of God, but with the flesh the law of sin." A part is always embraced in the whole; if a part can sin, so can the whole; if the whole cannot sin, neither can a part; both are alike. "How should we, mere fragments of that reality, define, comprehend, or describe the Infinite Being wherein we hav taken our rise and wherein we too must return?" (Page 710.) This shows the identity of our true selves and the infinite cause of all things, so that there is no nature in the universe higher or superior to our true selves.

Mr. J. T. Sunderland, in his book, "What is the Bible?" says: "This is what I mean: God is the life of all that livs, and the mover of all that moves. Every good and holy thought, every noble deed, every high endeavor, every pure aspiration, is by and through so much of God as works through humanity; for without him we can do nothing. 'In him we liv and move and hav our being.'"

This, to me, is very curious language for a man of his intelligence to use. I would as soon say: God is the death of all that dies, the breath of all that breathes, the smell of all that smells, and the taste of all that tastes, as to say he is the life of all that livs. Is life a creature, an individual entity? Just as much as hating is an entity.

Again, "God is the mover of all that moves." This sentence is so transparently absurd I scarcely know what to say. The motions of a thief, liar, murderer, and debauchee are God. Wonderful! Every good and holy thought, noble deed, etc., is by and through so much of God as works through humanity. If God is the motion of all that moves, does anything work through humanity but God? yet God is the motion of all that moves. God is the motion, "for without him we can do nothing." Without motion we can do nothing; but motion does all we do, therefore God does all we do. This proves Presbyterian Calvinism to be true. God, the great creator of all things, that upholds, directs, disposes, and governs all creatures, actions, and things, from the greatest even unto the least. So God does all that is done; his name be praised.

Mr. Denton says, "Life divine is in every atom of the universe." Amberley said no vivisection of the brain could detect mind there. Could Mr. Denton by vivisection detect life divine in a grain of sand? He says nothing but intellect could hav produced the intellect of man; it is the manifestation of an infinite and beneficent spirit. But the process is always governed by natural law. It is not a blind force; it is governed by the highest intelligences. "I see the operations of the infinite spirit; but it is the operation of law." Here law and spirit are identical. "He can only act through law; it is a part of himself." That is, he can only act through a part of himself, and how many parts constitute a whole? and of what do those parts consist? If he is an infinite spirit of the highest intelligence, he knows just what to make and how to make it; and one would think that whatever he made would be perfect, unless he preferred a poorer article to a better one. But he is a beneficent spirit, and all he makes shows what he made it for—the cow's horn to kill the sheep or pig or colt, the wolf's teeth to tear the lamb, and the myriads of biting flies to tease and annoy domestic animals from morning till night, with fleas and bed-bugs to prevent too sound a sleep. What beneficence could beat this. Everything is governed by law, and that law is the beneficent and infinite spirit of highest intelligence. Things ought to go right.

Such positions and assertions as noticed above are the legitimate result of metaphysics. Those gentlemen seem to think what they don't know is the unknown and the unknowable. Just beyond the knowledge of man is the place where all the gods were born. Formerly there were a good many, but the progress of science has reduced the number to three, and I shouldn't wonder if the process should finally annihilate the race, all but one, of whom nobody knows or can know anything.

I will now make a proposition, to which I presume no one will make any objection, and that is: Something must hav been eternal. What is eternal cannot be accounted for, as where did it come from, or who made it?

Our next question is, What is that something? Here we shall divide. The great majority will say God. I will say nature. Here begins the tug of logic; for as no one knows anything of God, proof of his existence can be furnished only from the logic of phenomena.

I shall now consider the claim of the majority, that God is eternal. And I shall take or consider him as the churches describe him.

The following description of God I take from the Confession of Faith of the Presbyterian church, which will answer for the whole: There is but one only living and true God, who is infinite in being and perfection, eternal, almighty, most wise, most holy, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, most just, working all things according to the counsel of his own will.

From such a being what could we expect? Infinite in power, he could do what he pleased. Infinite in wisdom, he knew how to make everything as he wanted it. Infinitely good, he could make nothing with an element of wrong in it. Infinitely just, he could never do injustice nor suffer it to be done under his administration. Infinite in love and mercy, he could hear no one cry in great distress and agony without relieving him. If he could, all these attributes would be limited and not infinite. Has he made everything as good as he could? If he has, his omnipotence is limited. If he has not, then he preferred a poorer article to a better. He is represented as being sorry (after seeing what he turned out to be) that he had made man; it grieved him to the heart. Does their own testimony show infinite wisdom? He was also sorry that he had made Saul king.

Now let us look abroad in the world, for the tree is known by its fruit. I will begin with man, said to be the object of God's highest regard. From his birth to his grave he is suffering like disasters with the lower animals, disasters by fire and by water, by wind and by earthquake, by famine and by pestilence, by accidents and by sword, besides all the ills of sickness, loss of friends and property, and these not confined to any class. Babies snatched from the mother's loving embrace, notwithstanding her agonizing prayers and tears. Ministers, supposed to rank high for goodness, fall like all others, by the force of lightning and railroad collision. The world is one great praying-camp. On the burning ship, or cast upon the merciless rocks, or thrown among savage men, in all conditions, strong, crying prayers are sent up toward heaven, and without avail. The promise, "Ask and ye shall receive, seek and ye shall find;" "They that call upon the name of the Lord shall be saved," seem all forgotten, or were not designed for this day.

Does not all this and more too, in all ages of the world, prove that God's tender mercies are over all his works? Does what we see among mankind, from the earliest time to the present, show the existence of infinite love and power? The finite love of man would not see his babe starve to death if he could feed it.

But I am aware it is said man brought all this evil on himself. Hold there! When did your babe a week old do that justly incurred sickness, sorrow, pain, and death? But you say Adam's offense brought all the miseries of life upon us. Adam did nothing that could affect his constitution or soul or body. If your little boy should ever steal a forbidden nut-cake and eat it, would you think it would hurt him or that you would be authorized and justified to whip him all day? And yet what would that be in comparison with the pains of this life and eternal perdition in another? Think of Adam's ignorance; he didn't know right from wrong, and yet people think it was just to punish him and all his race forever and ever for it. Justice with a vengeance. Where is the judge or semi-civilized court who would decree pains and penalties upon a child for an act done by another ages before it was born? But suppose this was all so; it is claimed that Christ died to satisfy all demands, as the doctrine of the church is, "The Lord Jesus hath fully satisfied the justice of his father." If this is true, why should not the prosecution cease? Among all that are born again, not one escapes the curse of the law, although it is said Christ hath redeemed us from it. The fact is that no phenomena in the world prove any such thing.

And now to my proposition that matter is the eternal entity. Matter makes itself known to us and all our senses, and science has to do with matter alone. It was the object of the chemist first to ascertain whether matter existed as a simple or a compound. Having ascertained that it consisted of some sixty-four simple elements, more or less, the next thing was to ascertain the properties of these elements and what results would take place from their infinite combinations. Scientists are constantly advancing on the domain of the unknown, and I hav no doubt they will reach the region of the unknowable, and that is the region of the gods.

We are necessarily limited in our powers of knowledge, and the universe is unlimited, therefore there will always be what to us is unknown and unknowable. Who knows what gravitation or electricity is? And yet we know they are not matter, but are invisible forms of matter proceeding from the properties of matter. We may as well call matter God as call its properties or forces God.

A very important question to be decided is whether matter has any power at all. It must hav or it is perfect inertia and automatic; moves only as moved by some exterior force, as the ax wielded by the hands of the chopper. The ax has no power to chop without the chopper. Has matter any power to move of itself? It has or has not. If it has not, then all nature, animate and inanimate, is one vast machinery, whose driving-wheel is the infinite spirit, the unknown and unknowable. This annihilates all idea of reason; the machine is not to blame, but the maker. If God turns the crank of the universe, and every wheel matches its fellow-wheel, there can be no jar. "God is the motion of all that moves." Verily, verily I say unto you, "God has foreordained whatever comes to pass." Then God has ordained that I shouldn't believe it.

If God is unknowable, science can deal with matter only; and the properties of matter being always the same, science has a rule of progress. What could chemistry do with or know of matter if God moved it whenever moved? Various compounds of very different properties may be made from the same elements in equally the same proportions, the difference arising from difference in the incorporation. As I understand natural law, it is the *modus operandi* of matter in its various and infinite combinations without interference by any other power. Take some syrup, insert some soda, and it foams. Mr. Sunderland says the foaming is God. Mr. Denton says the law by which it foams is God. I say the motion is produced by the fact of an incorporation. When that incorporation is accomplished the foaming subsides and the liquor becomes quiet, without any God.

I once ingrafted a pear scion into the limb of an apple tree, and it became a large part of the top of that tree and bore large, excellent pears. Here were pears made from the secretion of an apple tree. The reason can be only that the composition and properties of the pear wood were such as to modify the sap of the apple tree that would make pears instead of apples.

Now this may be done at any suitable time without asking God anything about it, relying on the properties of nature. Composition and incorporation make all the difference between the raiser of animals and between the raiser of man, as between all individuals. All farmers know how to improve or increase the fertility of soil by adding fertilizing matter, and how and what to feed their stock to best advantage. And when we hav learned all it is possible for man to know of nature there will much remain unknown and unknowable.

A. B. Pikard.

*Canyon City, Col.*, March 7, 1880.

## The "Alpha."

Dear Readers of The Truth Seeker: I want to introduce to your notice a little paper which has lately become a favorite of mine—the *Alpha*. It is devoted to sexual purity and the right generation as well as regeneration of mankind. I hav taken it for over a year, and sent out my copies far and near, but as the great importance of its work presses more deeply upon my mind, I find myself impelled to do something in a more public way for its introduction to the great world that is so needing the good advice and wise and intelligent reasoning it offers for the truths it advocates.

Inclose ten cents, addressed to Caroline B. Winslow, M. D., No. 1 Grant place, Washington, D. C., for a specimen number, or subscribe for the paper according to the terms below and I am sure you will be better, purer, and wiser and happier for the knowledge you will reap from its pages. The *Alpha* is published on the first day of each month, by the Moral Educational Society, of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates: Single copy, one year, $1.00; six months, 50 cents; three months, 25 cents.

*Snowville, Va.* Elmina Drake Slenker.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, APRIL 3, 1880.


## The Reception Committee

Met on Monday to complete arrangements for making the ovation to be given to Mr. Bennett a grand one. Mr. Benjamin R. Tucker, of the Boston *Globe*, being in the city for a few days, was invited to be present. He gave the Committee a very graphic and interesting account of the indignation meeting held in Faneuil Hall, Boston, on the conviction of Mr. Heywood.

The sub-committee on halls reported prices and conditions from various ones. The Committee were in favor of Cooper Union, and as that was engaged for Sunday evening it was found necessary to change the date to Saturday evening May 1st, which was done. The Committee also engaged Graffula's band for the occasion, so there will be the best of music. Friends from a distance who wish to be present can, by sending their names to either D. E. Ryan, 231 West Thirty-seventh street, Dr. Foote, 120 Lexington avenue, or this office, hav seats reserved for them. Arrangements will also be made with hotels in the vicinity of Cooper Union whereby those from out of town will hav accommodations at special rates. We hope thousands will come on the occasion, and make this demonstration one of the largest and most earnest protests against the encroachments of bigotry ever held in this country. The occasion demands it. The outrage is one of the grossest that ever occurred, and should be rebuked in every possible way. There should be no faltering. The voice of the people must be lifted up in a strong cry of indignation at the high-handed manner in which liberty of speech and of the press has been invaded. Every victim stricken down should be exalted high over the heads of his oppressors and they made to feel that though temporarily successful in imprisoning their victim they are defeated in the long run.

The following letters were read at the Monday meeting. We trust that Mr. Parton's fears are unfounded, but should they prove true the meeting will be changed from joy to indignation. But we think there is no doubt but that Mr. Bennett will be with us on the occasion. We sincerely hope Mr. Parton can be with us:

NEWBURYPORT, MASS., March 20, 1880.

DANIEL E. RYAN, *My Dear Sir:* I hav been prevented from answering sooner your note of March 14th, inviting me to attend and take part in the reception of D. M. Bennett on his release at the end of April. Are you quite sure he will be released then? I confess I hav had my fears. It would be no more unjust to imprison him another year than it was to imprison him last year, and the men who did it then are just as capable of doing it now. There is another prosecution hanging over him. Comstock must still invent pretexts for drawing his eighty dollars a week from rich soap-boilers. I trust no precautions will be neglected to baffle the shameless bigots who hav done this hideous wrong.

I cannot now engage to be present at the reception, but hope to be able to attend. All New York ought to turn out to welcome him home, and not one person in New York is safe while such things can be done as the imprisonment of that innocent man.

Very truly yours, JAMES PARTON.

P. S.—Let no one forget to remember D. M. Bennett on the first Tuesday of next November. J. P.

The next is from one of the Southern Liberals:

CHARLESTON, S. C., March 21, 1880.

MR. D E RYAN, *Dear Sir:* Please find inclosed $1.00 towards Mr. Bennett's reception. As to the telegraphing, that will be very interesting. Giv correct directions and I will correspond to it. Respectfully, B. DOSHER.

The following is from our indefatigable chairman, Mr. Green. Unlike many shallower thinkers he overlooks the immediate cause, and, seeing the principle violated, vigorously protests. We regret the circumstances that will prevent Mr. Green participating:

SALAMANCA, N. Y., March 16, 1880.

DANIEL E RYAN, ESQ., *Dear Sir:* Yours of the 14th inst., inviting me to attend a public reception to be given to D. M. Bennett at the time of his release from prison, is received. Nothing would giv me more pleasure than to accept your invitation if circumstances would permit, but as they will not, I must forego the satisfaction. I believe that Mr. Bennett's conviction and imprisonment will be put down by the future historian as one of the greatest governmental crimes against the liberty of speech and of the press of this country. It was not because he circulated "Cupid's Yokes," but because he was the editor of an Infidel paper, that he was punished.

With the opinions advanced in the pamphlet above named I hav no sympathy whatever, but, on the contrary, believe they are the very worst that could be promulgated. Still I think that Mr. Heywood, the author, is an honest man, who is sincerely working for what he believes is the best interest of humanity; and I am in favor of the repeal of any law that will not allow his publications the same right to pass through the mails as the publications of the American Tract Society or the American Bible Society. I hav such faith in truth that I am willing to put it on an equality with error everywhere, and that is all we can justly demand as good citizens, and that we should demand of the government. Our motto must be, "Privilege for none; justice for all."

I hope your public reception will be a success, and of such a character as to convince the public at large that the spirit of liberty is still alive in this republic.

Fraternally yours, H. L. GREEN.

Prof. Toohey, as will be seen from his letter, will be here and arouse the meeting with one of his eloquent addresses.

CHELSEA, MASS., March 18, 1880.

MR. D. E. RYAN, *Dear Sir:* Yours of the 14th found me slightly afflicted with neuralgia, hence my delay. With returning strength to make free use of the pen, I hasten to say I will find pleasure in being among the friends of D. M. Bennett on the occasion of "his release from prison," and will cheerfully do all in my power, co-operatively with others, to make that day as worthy of Liberalism as the effort to celebrate should be honorable to him.

Very cordially yours, J. H. W. TOOHEY.

Time has not elapsed for the other invited speakers to be heard from, but there is no doubt there will be enough of the best speakers of the country to make the occasion one of the most memorable in the annals of our country. We again invite and urge all the Liberals who possibly can to be present. We promise them a cordial welcome and a rousing meeting.

## A Pious Wail.

The New York *Observer*, we presume our readers are aware, is a religious organ. The Rev. Ireræus Prime is the chief editor, and no one will dispute his piety, neither will they doubt his intolerance. When he gets to heaven and ranges himself alongside of Calvin there will be music. Heretical angels, and those not disposed to pay for what they do not want nor get, will hav a hard time. The air will be full of pious flames, and the way to hell will be crowded with the fallen angels thrown over the battlements. Prime believes in worshiping "Gaud," and he also believes in making other people support the house in which he does it. If they will not do it voluntarily, he would force them to by law. He is a good Christian, of the Puritan style, with a tincture of medieval brutality. If a doubt ever entered his mind, he choked it back with the ease peculiar to reverends in receipt of fine salaries. Here is his little wail over the bill reported by our state Legislature taxing the houses of "Gaud:" "It is probable that the bill now before the Legislature will be passed, taxing all churches in the state, with the exemption of $10,000, and all theological seminaries and colleges and schools not supervised by the state. Every person interested—and who is not?—ought to bring all his influence to bear on the members of the Legislature with whom he is acquainted. Petitions ought to be sent in from all parts of the state against this measure, and perhaps the great wrong may be prevented. But not one day should be lost."

We believe, with our religious contemporary, that everybody is interested in this bill. All lovers of justice and fair play are decidedly interested. Every workingman who pays rent is interested. Every property holder in the state is interested. Every farmer, mechanic, and professional man is interested. Every dollar drawn from the state treasury to protect churches has to be paid by somebody. It seems to us that the "great wrong" is in forcing people to pay for what they do not want and what a large part of our citizens regard as positively injurious. It may not seem so to a follower of Calvin, who burns men because they do not subscribe to his creed; but we fancy that the idea of universal liberty in the matter of supporting religions is one that will grow, and whether the present Legislature pass the law or not, future legislative bodies will be compelled to tax not only values over $10,000, but every cent held by churches the same as other property. Our religious contemporary will please bear this in its Calvinistic mind.

## Comstock Backed by the Baptists.

The letter in the *Tribune* recently, copied into this paper, signed by a "Baptist Clergyman," made quite a stir in clerical circles. At the regular weekly meeting of Baptist clergymen last week Comstock was invited to rise and explain, which he did in the manner peculiar to himself. He brought out his omnipresent carpet bag of smut and regaled his clerical brethren with a recital of prurient details, which in an assemblage of any but ministers would hav insured his being pitched out of doors. But these reverend seducers were glad to listen, and when one young man with a little decency left—owing to his being fresh in the ministry—mildly, very mildly objected, he was howled down by his older and more hardened associates, and cries of "go on" came from all parts of the hall. And when he said he could tell them instances of moral pollution that would fill them with horror, he was greeted with expressions of approval and cries of "Let's hear them."

Comstock swore by high heaven that his motives were pure, that he was personally incorruptible, that he had tremendous courage in fighting the hordes of wickedness, and, what was of more consequence, that he had unfaltering confidence in "divine favor."

After all this, he commenced on Mr. Bennett, who, he said, was the author of "Cupid's Yokes," and a totally depraved Infidel. He told as many lies as his time allowed him to crowd in, making frequent references to "Almighty Gaud," and how sure he was that he had the "divine" approval in crushing out "the publications of Freelovers and Freethinkers." He said, in response to an inquiry by an anxious Baptist brother, that the Liberals of the country were divided into "obscene Liberals" and "anti-obscene Liberals," all of which stuff was swallowed by the brethren as readily as the immaculate conception.

In no assemblage but a clerical one could a man lie with such brazen effrontery and expect to hav it believed But a body used as they are to lying in the pulpit, and capable of gulping down all the obscenity and improbable stories of the Bible, can be expected to believe anything and that is, perhaps, why Anthony chose them to explain before.

We would like to see what effect the truth would hav had upon them, but it would hav been dangerous alike to the relater and the audience to hav tried it. At the close a special prayer was sent up to "Almighty Gaud" for Comstock's benefit, with what effect remains to be seen.

## Church Discipline.

The following letter from the "Consistory" of the First Reformed church of East Orange, N. J., and the reply show how the church in these days tries to keep the chains upon the minds of its adherents. But a few decades ago our friend Williams would hav been racked or burned. All that his censors can do now, however, is to fulminate their church thunders against him, a proceeding, to judge from his letter, he cares very little about. A few months ago he was a full believer, but getting hold of THE TRUTH SEEKER about the time Mr. Bennett was put in prison, and reading and inquiring into the cause of his incarceration, first awakened doubts. He then subscribed. Afterward his "Consistory" expelled him for heresy. The "Consistory" is consistent, although the church does not appear to be very greatly "reformed." Here is the correspondence:

CONSISTORY ROOMS, FIRST REFORMED CHURCH,
EAST ORANGE, NOV. 4, 1879.

MR. WM. SMITH WILLIAMS, *Dear Brother:* Having repeatedly refused to listen to our private spiritual admonitions, you are now cited to appear before the Consistory of the First Reformed Church of Orange on Tuesday evening, 18th inst., at 9 o'clock, in the consistory room of the church, to answer the charge of HERESY, in denying, 1st, the absolute and final authority of the Bible as the *word of God.* 2d, the true Deity of the Lord Jesus Christ as God, the Son of God.

3d, The infinite value and efficacy of the Blood of Jesus Christ to make atonement for the soul.

With earnest prayers that you may see the true nature of the sin you are committing in thus treading under foot the Son of God, in counting the Blood of the Covenant, wherewith you were sealed, an unholy thing, and in doing despite unto the spirit of Grace, we remain,

Yours faithfully,

THE CONSISTORY OF THE FIRST REFORMED CHURCH.
JOS. B. FENBY, Clerk.

EAST ORANGE, N. J., Nov. 17, 1879.

TO ALL WHOM IT MAY CONCERN, AND ESPECIALLY TO THE CONSISTORY OF THE FIRST REFORMED CHURCH OF EAST ORANGE, *My Dear Brothers and Sisters:* Excuse me for the liberty I hav taken in so addressing you, but as mortals inhabiting this mundane sphere you warrant its use. I must also claim your indulgence in the expression of my views upon the grave charge you hav preferred against me, viz., heresy, in denying the absolute and final authority of the word of God. Now, I must ask upon what authority you claim that it is the word of an all-powerful, all-wise, and benevolent God, sharing his bountiful blessings at all times? Let us stop and ask the question, Can this God be the cruel, vindictive (Jer. xiii, 14) being that is spoken of in the Bible, to make a world and then drown it (Gen. vi, 6), and to put a lie into Ahab the prophet's mouth (1 Sam., xvi, 1, 2; 1 Kings xxii, 23)? Not to be all-powerful (Judges i, 19) when we know that there is nothing impossible with him; a God of anger (Jer. xvii, 4; Num. xxii, 13; Num. xxv, 4;) when we know that he is a God of love?

Do you know (if not, allow me to tell you) that such is the magnitude of God's power that he, in his great works of nature, has made no two alike? I will defy you to find two leaves alike in any great forest. How, then, can you expect to find any two men's minds alike in the great chain of nature? It is not by my will but God's that I hav been made to clash in opinion with you, and if you pray that my mind may be turned away from the paths I am treading, you are supplicating to your maker to change his great work of which he knows best how to judge; and I think such works had better be left to him who comprehends the dust of the earth and metes out heaven with a span. He is the great omnipotent, omnipresent, omniscient ruler; but your Bible makes him not so. Allow me to refer you to some of the passages (Gen. iii, 8; Gen. xi, 5; Gen. xviii, 20, 21;) and then, if you will think with an unbiased mind, you will agree with me in denouncing the Bible as the word of God, and only written by men at various times and only reflecting thoughts that occurred to their minds, and not emanated from divine authority. By having a poor opinion of that work you will hav a great opinion of God's power and wisdom. But you, by taking the Bible as your standard, must hav a poor opinion of God.

Now, my dear brethren, I hav expressed my opinion, and trusting you will giv it a careful, unbiased thought, and that you will not decide upon any conviction until you hav weighed it in the balance of reason, truth, and justice, carefully referring to the various passages I hav cited, which are, as it were, but a grain of sand from the Atlantic beach, I subscribe myself

Yours for truth and justice to your maker,

WM. S. WILLIAMS.

## Organize Leagues.

I learn that Prof. W. S. Bell is arranging a tour for lectures throughout the West, and that he intends to make it a point to urge on Liberals whom he visits to organize auxiliary Leagues. This is the surest way to push the League work, as is shown in the success of Prof. O. A. Phelps in Kansas. As soon as Liberals see the value of united effort they will organize. There are Liberals enough in the country to hold the balance of power, but, like grains of sand, they are powerless to attack or resist in the political field. Our opponents are organized, and ready to use their power at the shortest notice, as we frequently find to our hurt. Instead of discouraging, this should excite us to work for our own safety. There is danger ahead. A storm is gathering, and our only hope of riding safely through it is in organization and united action. A. L. RAWSON,

*34 Bond street, N. Y.* Sec. N. L. L.

## A Correction.

To the Editor of The Truth Seeker, *Sir:* Dr. E. B. Foote, of 120 Lexington avenue, New York city, writes to me: "Inclosed I send you a check for five dollars, which is the contribution from myself and son, Dr. E. B. Foote, Jr. We both appreciate your labors, and except for the fact that we are expending money all the time in our warfare against the Comstock *regime*, we should undertake to do better. I am sorry that your card to the friends of the Liberal League movement in The Truth Seeker of March 20th did not contain your address. Many who read your card would perhaps sit down and send you a remittance if they were sure of sending it to the right place. If I were in your place I would repeat the same card and append full address."

I comply with the suggestion of my generous friend, and request you, Mr. Editor, to republish the following card, and also your very complimentary editorial comments.

H. L. G.

TO THE FRIENDS OF THE LIBERAL LEAGUE MOVEMENT.

A year ago I requested the friends of the Liberal League movement to contribute something to aid me in my work as Chairman of the Executive Committee of the National Liberal League. Since then I hav received donations from various friends amounting to $111.10.

If I do my duty for the next year as chairman of that committee I shall be compelled to devote my whole time to the work. This I cannot do unless those who are interested in the movement will aid me. A very small sum from each person interested will carry me and my family through the next year. My Liberal friends, I leave this matter with you. If you will sustain me in my labors for the coming year I promise you I will do much more than I ever hav done before. Contributions will be acknowledged through The Truth Seeker and *Investigator*. H. L. Green.

*Salamanca, N. Y.* Ch. Ex. Com. N. L. L.

[We commend the above appeal of Bro. Green to the earnest consideration of our readers. He is in every way worthy of support, and cannot be too generously rewarded by the Liberal public. Our cause has no firmer friend, no stancher advocate, no more indefatigable worker in its best interests, than H. L. Green.—Ed. T. S.]

## Liberal League Notes.

The latest League organized at this date is No. 177, Yankton, Dakota, with that earnest worker, D. P. Wilcox, as temporary secretary.

During the last ten days five Leagues hav been chartered at the following places: No. 173, Philadelphia, Pa; No. 174, Blooming Grove, Kansas; 175, Darlington, Wis.; 176, Utica, N. Y.; and the one above named, No. 177.

Mr. Alfred Warren, of 249 Central avenue, Cincinnati, Ohio, is publishing much first-class Liberal literature. He has just issued a neat pamphlet, entitled "Progressive Religion," an address delivered by E. P. Brown at the late Paine celebration in that city. It is well worth the price, ten cents. Reader, do not fail to order it at once.

There are many of our people who, on account of the distance and expense, cannot attend the Bennett reception in New York. Allow me to suggest how they might celebrate Mr. Bennett's release in a practical manner. In every locality where ten or more Liberals reside, let them meet April 29th and organize themselves into a Liberal League. Let us welcome Mr. Bennett with two hundred auxiliary Leagues.

I am informed by good authority that the *Freidenker*, of Milwaukee, since its fusion with Heinzen's *Pionier*, is one of the ablest Freethought journals published in this country in the German language. I also learn that Carl Doerflinger, the editor, is friendly to the National Liberal League movement and is doing much to aid the cause among our German fellow-citizens. I hope every Liberal, whatever his nationality, who is familiar with the German language, will subscribe for the *Freidenker*. Bro. Doerflinger is one of the Vice-Presidents of the National Liberal League.

The last mail brings me a very interesting letter from M. H. Coffin, of Longmont, Colorado, who so well represents that state on the Executive Committee of the National Liberal League. Bro. Coffin is making an effort to raise a fund for the purpose of engaging some Liberal speaker to stump the state. This is the way he reasons: "Church-members of no more means than I possess giv $25 per year to perpetuate superstition, and we should be as free with our money as they are with theirs; and for me, I desire from this time forward to giv $25 each year to help our cause and to make a good beginning in the year 1880. I want it to go into a fund to employ a No. 1 man to lecture and organize Leagues in this state." The kind of a man friend Coffin desires is "one who can meet and whip all opponents in a gentlemanly manner." Who can fill the bill?

It is encouraging to hear what our friends are doing in the "City of Brotherly Love." Dr. R. C. Flower writes: "I am doing everything I can for the League movement for my heart is in it. Mr. J. L. Roberts, editor of *Mind and Matter*, is enthusiastic in the work. We expect to organize a number of Leagues in the city and suburban towns during the spring and summer. We are going to thoroughly organize for active warfare and carry our cause into the city and state politics. I am speaking to immense crowds every Sunday. I say to Spiritualists everywhere, Let me urge you to support the National Liberal League." That is the way to talk. We want all the help we can get against the combined hosts of orthodoxy who will stand together for a union of church and state, in which the church shall be the controlling partner.

Mr. J. E. Baum, of Orange, N. J., makes the very sensible suggestion that after the Presidential election is over we concentrate all our strength in one state and work there until we carry it. He says, "Why do we not concentrate our forces in one state where the Leagues are most numerous (Kansas, for instance), and get formidable in that state first; get control of it if possible. That would do more than anything else to aid the movement in the other states. The lecturers, male and female, could all be employed to work in this one state at the same time. Every Liberal would be willing to contribute some money to help carry on the campaign. If the Liberals could see some real progress they would contribute more liberally to the cause." I hav good reasons for saying that there is no man in the United States who desires the success of our cause more than does Bro. J. E. Baum.

The Sub-Committee of the National Liberal League for the state of California hav recently issued a circular in which they say, "It is proposed by a number of earnest Liberals of this city (San Francisco) and state to establish a Freethought journal and Liberal publishing house, and hav in connection therewith a headquarters, with library, for the use and benefit of friends from all portions of the country visiting San Francisco." Further on they say: "We hav done nothing on this coast. Let us act, and act like men loyal to humanity. Let us enter into the heroic spirit of the National Liberal League, and with the zeal, enthusiasm, and energy which characterizes it throughout the East, West, and South, we can build up on the Pacific coast a magnificent branch of the tree of liberty, which is destined to shield, protect, and advance thorough non-sectarian government." H. L. Green.

*Salamanca, N. Y.*

## Community but No Communism.

A few laboring men on January 16th formed the York Farming and Manufacturing Association, for the purpose of organizing a co-operative colony. It was proposed, if they were successful in forming this, to remove to Northern Texas, at some point on the line of the Texas Pacific Railroad. The society has increased so rapidly in numbers since its organization, and has received such financial support, that it has been settled that the colony shall start for Texas the first week in September.

Its agents are examining now a tract of land in Gonzales county, Texas, 1,660 acres in extent, which has been offered to them, fully equipped, on ten years' credit. If they do not conclude to take this, one of their members owns 1,280 acres of land in Kendall county, which they will probably buy. In a conversation with a *Tribune* reporter yesterday, in regard to the plan of the society, H. E. Sharp, its president, said:

"The colony we intend to settle is to be carried on by a system never tried before. It will be more like a community than a colony, though it could not be strictly called a community."

"How does your system differ from that of the Shakers or the Oneida Community?"

"In the first place it is to be purely secular. We intend to tolerate all religions but to propagate none. Secondly, we do not carry the idea of common property as far as they do. They own all their property in common. We intend that only our stores, farms, and manufacturing establishments shall be common property. The profits of the colony, if there are any, are to be divided among the members of the society annually. Everybody is to be paid for the work he does, and will liv as he pleases. We recognize the fact that persons hav different tastes, and that any community which compels all its members to conform to the same mode of life must inevitably fail."

"Hav you any other rules peculiar to yourselves?"

"No. We hav a good many very strict laws; for instance, one prohibiting the use of liquor; another decreeing that the property of the society shall never be divided; but all these hav been adopted at some time or another by other communities."

"Are you sure that you will be able to start for Texas in September?"

"There is not the slightest doubt of it."

The officers of the society are: President, H. E. Sharp; Secretary, W. E. Clegg. The meetings of the society are held every Saturday night at No. 207½ East Ninth street.—*Tribune.*

## A Note from Mr. Denton.

To the Editor of The Truth Seeker, *Sir:* Mr. Daniels, in your last, criticises what he calls my article in the issue of February 14th. But of what he calls my article I never wrote a line. It is merely a report, and a very defective one, of a lecture given by me on the origin of man. I believe in no God apart from the universe, though the universe in which I believe includes considerably more than what Mr. Daniels appears to believe in. I shall publish the lecture in full before long. William Denton.

*Wellesley, Mass*, Mar. 26, 1880.

## Another Friend Gone.

To the Editor of The Truth Seeker, *Sir:* Mrs. Jennie C. Kelly-Holmes, my dear wife, departed this life on the 8th of this month, at the home of her parents, Oxford, Wisconsin, aged thirty years nine months and nineteen days. As she had come to love The Truth Seeker, and sympathize with Mr. Bennett, and I believe had her faith shaken—if nothing more—in the brimstone doctrine, though but three years ago a member of the church founded by the bloodthirsty burner of Servetus, I should like to hav it published in your paper. Her disease was consumption. I shall not attempt any words in her praise, as words would fail me. J. E. Holmes.

*Liberty, Kan.*

## A Large Amount of Reading for a Little Money.

To benefit our readers and help sustain The Truth Seeker we make the following offers:

### For Five Dollars

We send The Truth Seeker one year and either of the following $3 books:

"The World's Sages, Thinkers, and Reformers." By D. M. Bennett, editor of The Truth Seeker. Enlarged and revised.

"The Champions of the Church: Their Crimes and Persecutions." By D. M. Bennett. Biographical sketches of eminent Christians from the time of the reputed founder of Christianity to the present.

"Analysis of Religious Belief." By Viscount Amberley.

"The Great Works of Thomas Paine Complete."

"Nature's Revelations of Character; or, Physiognomy Illustrated."

### For Six Dollars

We send The Truth Seeker one year and "Supernatural Religion; An Inquiry into the Reality of Divine Revelation."

### For Four Dollars

We will send The Truth Seeker one year and either of the following $1.50 works:

"The Creed of Christendom: Its Foundation Contrasted with its Superstructure." By W. R. Greg, author of "Enigmas of Life," "Literary and Social Judgments," etc.

"Paine's Theological Works." In one volume, comprising "Age of Reason," "Examination of Prophecies," "Reply to Bishop Llandaff," "Letter to Mr. Erskine," "Essay on Dreams," "Of the Religion of Deism," etc., with a Life and fine steel portrait of Paine.

"Paine's Political Works." In one volume, comprising "Common Sense," "The Crisis" (Nos. I to XVI. inclusive), "The Rights of Man," and Life of Paine, with a fine steel portrait.

"The Heathens of the Heath." By William McDonnell, autbor of "Exeter Hall." A Radical romance.

"Beyond the Veil." A Spiritualistic work, said to be dictated by the spirit of Paschal Beverly Randolph, aided by Emanuel Swedenborg and others, through the mediumship of Mrs. Frances H. McDougall and Mrs. Luna Hutchinson.

"A Few Words About the Devil." By Charles Bradlaugh.

"Nathaniel Vaughan." A novel. By Frederika Macdonald.

### For Three Dollars and Fifty Cents

We will send The Truth Seeker one year and either of the following $1 books:

"Question Settled: A Careful Comparison of Biblical and Modern Spiritualism." By Moses Hull.

"The Humphrey-Bennett Discussion." A debate between Rev. G. H. Humphrey, Presbyterian clergyman, and D. M. Bennett, editor of The Truth Seeker.

"Proceedings and Addresses at the Freethinkers' Convention," held at Watkins, New York, August 22, 23, 24, and 25, 1878.

"Truth Seeker Tracts." Bound Volumes I., II., III., IV., and V. These volumes, containing over 520 pages each, are made up of over one hundred Truth Seeker Tracts. They embrace a variety of subjects by different authors, written in a terse, trenchant, and spicy style.

"Thirty Discussions, Bible Stories, Essays, and Lectures." By D. M. Bennett. Embracing a variety of subjects, the whole making nearly seven hundred pages. The subjects treated can hardly prove uninteresting to the reader.

"Contrast: Evangelicalism and Spiritualism Compared." This new work, by Mr. Hull, is designed as a companion to the "Question Settled."

"Issues of the Age." By Henry C. Pedder.

### For Three Dollars and Twenty-five Cents

We will send The Truth Seeker one year and either of the following 50 cent books, bound in paper:

"The Rights of Man." By Thomas Paine. Written in defense of his fellow-man. A work almost without a peer in the world. Large type.

"The Crisis." By Thomas Paine. Containing Nos. I. to XVI. inclusive. Written in the "times that tried men's souls" during the Revolutionary War.

"The Underwood-Marples Debate." Between B. F. Underwood, of Boston, and the Rev. John Marples, of Toronto, Ontario. Held at Napanee, Ontario, in July, 1875.

"Interrogatories to Jehovah." By D. M. Bennett.

"Career of Religious Ideas: Their Ultimate the Religion of Science."

"The Burgess-Underwood Debate." Between Prof. O. A. Burgess, President of the Northwestern Christian University at Indianapolis, Indiana, and B. F. Underwood, of Boston, Massachusetts.

"Which: Spiritualism or Christianity?" A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.

"The Darwins." By Mrs. E. D. Slenker, author of "Studying the Bible," "John's Way," and numerous essays.

"The Priest in Absolution."

"The Mother of Harlots; or, Popery Dissected." Being an inside view of the enormities of the Romish church in Europe and America, and taken from authentic sources.

"The Popes and Their Doings; or, the Vicars of Christ and Vicegerents of God." A succinct history of some of the blackest criminals the earth has ever borne.

"Auricular Confession and Nunneries." By William Hogan, for twenty-five years a confessing priest. A most important book.

"Maria Monk: the Mysteries of a Convent; or, Monks and their Maidens."

"Advancement of Science."

## Personal.

W. F. Jamieson is engaged in an eight-session debate with Elder T. G. Newcomb at Garrettsville, Ohio. He is to giv three lectures in Linesville Station, Pennsylvania, next, then a course of five lectures in Brighton, Michigan, April 2d, 3d, 4th, 5th, 5th; five in Laingsburg, Michigan, April 8th, 9th, 10th, 11th; and five in Saranac, Michigan, April 14th, 15th, 16th, 17th, 18th. Address at Brighton, Michigan.

The Fourth New York Liberal League will meet at the residence of Mr. Daniel E. Ryan, 231 West Thirty-seventh street, on Wednesday evening, April 7th. All members and all those who would like to become members, are urged to be present. D. M. Bennett, Pres,

E. M. Macdonald, Sec.

[*From the Boston Investigator.*]

## D. M. Bennett.

MR. EDITOR: Many attempts hav been made to destroy his popularity and influence among the masses of the Liberals, but happily for him and for the cause of Liberal thought these attacks hav been in vain. He is more popular, and will wield a wider influence when he comes forth from his prison-cell, than he did on entering it. His real strength may be measured by the meanness of the assaults which his enemies hav made upon him. The unscrupulousness of the Comstock crusade needs no discussion, but when his professed co-Liberals nose around to find some bits of malicious slander, they show their weakness by the additional malice they display in giving wide and trumpeted circulation to such calumnies. And all this by the pure in heart! These pure-minded men and women would not publish aught of Bible vulgarity. Oh, no! They are opposed to obscene literature, but if we may believe their interpretations of certain letters of D. M. Bennett, they are grossly obscene.

Now, what will be the outcome of this malignant persecution of D. M. Bennett? It will augment his power as a leader of Liberal thought. The *Index* must go down. Its narrow tests of respectability, its ambition to rule or ruin, its bitter self-righteousness, its "cultured" Freethought, utterly disqualify it for leadership; nay, these traits are so illiberal that the paper must go to the rear and perish in disgrace. And the day of doom, I fancy, is not far distant. It has been my good fortune to talk with hundreds of Liberals through the West on the Bundy, Abbot & Co. conspiracy, and I am happy to be able to say that with the exception of two persons, not readers of THE TRUTH SEEKER, every one with whom I had any conversation on the subject was an admirer of D. M. Bennett, or at least thought him greatly wronged and persecuted by the "cultured" crusaders. The little man of the *Index* would learn a great deal of good, hard sense if he were to go West and talk with the unconventional but true American of the prairies and plains. I fear that his spirit, if it survives the crash of the *Index* and his own minimum mortality, will return to read his epitaph, "Died of over-culture!"

The people of the West are supporters of D. M. Bennett from common-sense considerations. They see that he is thoroughly in earnest, and that he is neither pedant, hypocrite, nor coward. His paper is not designed for any "cultured" aristocracy. He is not very anxious to appear "respectable" in the eyes of his enemies. It is not a part of his aim to win commendatory "notices" from the Christian press and pulpit. He conducts a large journal, which hits errors hard blows, exposes fraud, and also givs the latest words of science. It is both destructive and constructive. If it tears down the false, it also strives to build up liberty, equality, and fraternity.

No side issues will long distract the public mind from those cardinal principles upon which THE TRUTH SEEKER is conducted. Thousands of its readers will now begin to count the days until its editor is released from durance vile. The general sentiment of regard and affection cherished for him by the Liberals at large show that it was but the incarnation of stupidity that led the Bundy and Abbot faction to assault a noble man who was already defenseless. Their folly is now apparent. Time will speedily right many of his wrongs. Yours, etc., W. S. BELL.

*New Bedford, Mass.*, Feb. 24, 1880.

## Reply to Allen Noe's "Immortality."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* How does Mr. Noe know that "the soul has and always will be a living, *independent* entity," and yet "we cannot conceive of intelligence existing entirely outside and independent of organization?" How will he reconcile these two statements? Is soul one thing and intelligence another? Is either one or the other a *thing*, a "living entity?" The Materialist denies it, and calls on Mr. Noe for the proof. But Mr. Noe believes that each and every soul, mind, or intellect has "traveled" through all the kingdoms below, and up through all the organisms until man is reached. How does he know this, and where is the proof? If his soul traveled through these stages, through all the ages from protoplasm, bacteria, fishes, reptiles, birds, and quadrupeds, up to its present stage of occupation in his own body, will he inform us whether his soul has lost or still retains its consciousness of identity in all its travels through the lower organisms up to the present one?

Is he conscious of his own identity in his fish life, reptile, bird, or quadruped mode of existence? If so, let him giv his experience in those stages of development, Of course he did not lose his identity when he entered the body of the genus homo, for here were brains of the highest order. In other words, his soul retained its identity when he was born, and he must be conscious of the remarkable event. If, on the other hand, he has no consciousness of identity when he was born, nor prior to his birth, what guarantee can he present, derived from the unconscious past, to justify us in believing in a conscious future?

If some gross physical organism from the lowest type upward were essential for the manifestation of his soul in the past, then, based on this belief, how can he assume that some gross physical body will not be essential for the manifestation of his soul or intelligence in the future? But what hav we to say about this human hickory-nut, with its two coats, or rather two bodies, the grosser physical body and the finer physical body, with the germ incased in both, that is, the life principle, the soul incased within the finer body or shell? Why, simply this, when we remove the outside and the inside shell also, the germ, or nucleus, dies. So with the life principle or soul, it dies likewise, that is, supposing it ever had an existence in the proper sense of the term. Nothing exists but the elements of matter, and these elements only are infinite and eternal.

For the sake of argument, let us admit Mr. Noe's "finer body" (the abode of the soul), the physiology and pathology of which he absolutely knows nothing, what about the life principle, intelligence, or soul? is that material too? If not, it must be immaterial; and being immaterial, it cannot be a mode of the one, and only one, existence. [Soul or life principle, then, can be none other than a quality, function, or attribute of the one existence. He says, "The spirit is not the man, but the finer organism which he dwells in." In other words, the spirit is the "finer shell" of the human hickory-nut, and the soul, according to Mr. Noe, is the man with the two coats on. Hence, as I hav shown above, the life principle, soul, or man being immaterial, must necessarily be a quality, function, or attribute, and therefore subject to all the changes the physical bodies are subject to. Soul cannot, with the slightest show of reason, be regarded as an existence *per se*.

Mr. Noe admits that "the spirit so called is really refined matter and is subject to natural laws." Well, then, one of the natural laws, the most imperative and consistent of them all, is the eternal law of change. One form to-day, another form takes its place to-morrow. Lower forms of matter changing to higher forms, then dissolving, and their elements entering into new combinations in the lower forms of existence; and, according to the law of evolution, again and forever going through the same routine as before.

In the universe there are no exhaustive processes at work. The lower supply the higher modes or forms of being, and the higher return to supply the lower, and so on, *ad infinitum*.

But Mr. Noe's Spiritualistic theory infers an exhaustive process, since his views lead to the conclusion that all animal modes of being are subservient to one great end, viz., the vehicle or instrument for soul manifestation. The ultimatum of his soul, or intelligence, according to Mr. Noe, contrary to natural law, is an unchangeable existence. Mr. Noe seems incapable of perceiving that if the spirit be material and the soul be an attribute or function of that spirit, then both must obey the irresistible and eternal law of change, in which conscious identity in one form is utterly lost in succeeding forms. Then of what use is immortality?

If the destiny of the grosser forms or modes of existence is their conversion into spirit as a finality, then all forms of existence below spirit existence must ultimately cease altogether. The source becoming exhausted, the animal kingdom being extinct, spirit and soul must be utterly cut off from any further supplies.

Suppose, for instance, the spirit and soul of Franklin, according to natural law, having suffered change, he has lost his identity and taken up his abode in the grosser form or organism of an oyster, he must work his way up, travel through all the degrees until he again takes the highest honors in the gift of nature to bestow. If this be immortality, and this, according to Mr. Noe's theory, is all the immortality possible, of what practical benefit can it be to humanity? T. R. KINGET, M.D.

## Truth Makes Free.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* This is alleged in John viii, 32, so that all believing in that book must believe in the heading of this article. It likewise follows that the converse of it is true, viz., that ignorance and error enslave. The inference is no less clear that it is the duty and the interest of every sane person to seek, with an unbiased mind, the truth, the whole truth, and nothing but the truth. Failing to do this, we are enslaved; doing this, we are in due time free.

In the leading-strings of partisans, of whatever sect, no one can be free. Hence even Paul (1 Cor. i, 11–17) admonishes against all party spirit. That in some measure the Jews are subservient to their rabbis, the Catholics to their popes, cardinals, and priests, the Protestants to their ministers, and especially D.D.'s, is too clear to need illustration and too obvious to need proof. That ignorance and error, to some extent, are found in all these sects, is likewise nearly self-evident. The testimony of each against all the others is to this effect. Indeed, the fact of their division and conflicts puts their errors beyond all doubt. Therefore, not having the truth, they cannot be free. Instances and events transpiring daily confirm this deplorable fact. We submit a few at hand:

In this city, some two years since, the members of the leading Methodist church were taught that their Lord would hav them erect a superior house for his worship. Hence they began, and continued, to giv, to beg, and to collect some $30,000, and with it to put up the finest church structure in Nashville, the spire rising, Saul-like, head and shoulders above all others. Being already taught that the Lord would hav them in solemn ceremony dedicate this splendid edifice to him and his momentous cause, it was accordingly done. Judging from the imposing rites, the songs, the prayers, and the sermon, to a crowded house, if any acts, any worship, can ever be acceptable to their Lord, those of that occasion were pre-eminently so. The church was thus openly, solemnly, and in accordance with his word, divinely given to Jesus, their Savior, as surely as they had given themselves to him when baptized in him. (Romans vi, 1–4.)

If the Lord, as the Bible asserts, absolutely received from his people the splendid temple built for him and dedicated to him under the old dispensation, who can doubt that under the more effulgent light of the new, Christ, as their great high-priest and intercessor in heaven, did receive and accept the dedication of this structure? As his presence shone in the temple, did it not in this? If not, then their ceremonies, their offerings, and their prayers at its dedication, and repeatedly since, were vain, and worse than in vain.

Nevertheless, distrusting his acceptance and fearing that he would not take care of it, his children had it insured, and that too mostly by unbelieving underwriters. The company likewise having no faith that Christ would care more for that than any other house, would risk on it not more than two-thirds of its cost. Sure enough, some four months since, just as their newly-assigned D.D. had gone through with his first Sabbath discourse, prayers, and ceremonies, fire broke out in the grand edifice, and, despite all efforts, it was consumed. Wonderful too that there is scarcely a plausible theory as to how it caught. Not long since a brisk storm struck Nashville, and three more of the Lord's houses went. The poor darkies had toiled for seven tedious years to get up a similar church to the fine one (McKendree) destroyed by fire, and under the wind it went with the other two.

Now were this an enterprise of science, the matter would here stop. Common sense would recognize the fact that Christ had not accepted, nor would accept, such churches, or that he had no power to keep the elements from destroying them. Hence common sense would keep those using it from giving, wasting, or throwing away another dime on such folly. But ignoring, as they do, all sense, science, and logic, clinging to blind superstition, the deluded religionists at once commence a second crusade to rebuild and to honor the God destroying, according to their faith, their works. Were an angel from their heaven sent, or a second Balaam's ass commissioned, to speak the utter contempt of their Lord for such houses, the fact could be made no clearer.

The key to the enigma is in the biased subserviency of the poor unthinking dupes. They are not free, but under a priestly senseless yoke. Could such victims rise to a true manhood, look straight at facts, do their own independent thinking, and search for truth instead of blind authority, they might know the truth and rejoice in being free.

To this end, that is, to induce as many as we can thus to do, should be our daily work. If it seem that truth is not mighty, that after all it may not prevail, let us see that the fault is not at our own door. Wise, persistent work will verify the maxim and bring us to rejoice with the converts truth has made. Indeed, we should take pleasure in the love, the acquisition, and the spread of that pure, practical truth which will make me and all free. W. PERKINS.

*Nashville, Tenn.*

## Logic of Facts.—Logic of Errors.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The free platform, so nobly and truly kept open to all correspondents, whereby all or any views can be expressed through the columns of your TRUTH SEEKER, is a privilege one can not find in many of the newspapers published in this land of boasted freedom.

I am well pleased with the discussion which is going on in your columns upon Spiritualism. I ask a right of both parties. That right is to allow me to say a few words upon the subject.

For nine years I hav studied the subject. I hav written upon it; hav lectured upon it; but the more I read, the more I think, the more truth and error mixed up in the subject do I see. The truth of Spiritualism is only one fact, a fact that can be proved to be true; but that fact does not prove Spiritualism true. It proves the honesty of the believer. Here is the one fact, and the only fact, of any importance in connection with Spiritualism: The belief in any proposition, whether true or false, has the same effect upon the believer so far as acts of volition are concerned. The Spiritualist believes that at seances spirits do come. Whether they come or not, the belief has the same effect as far as the acts of volition are concerned. Suppose one gentleman asks another, "Is this a good five-dollar note?" They both examine it. One believes it is good; the other believes it is bad. The two act differently. One will hav nothing to do with it; the other will. One would burn it; the other would pay it. Whether the note was good or bad, each gentleman acted upon his belief. The note is Spiritualism. The two gentlemen who examine it are Mr. Materialist and Mr. Spiritualist. Mr. Materialist says to Mr. Spiritualist: "More light at this seance. Throw open your windows. Let me see what you are doing; leave loose of my hands; stop singing, so that I can hear. Call you this an investigation of spirit claims? Here I am' sitting in the dark to enable me to see my hands locked fast in the grip of my next neighbor, for fear I should handle the spirit in the dark; with singing to gather up the sounds ringing in my ears, to enable me to hear what your medium is doing."

The Materialist, when he invites the Spiritualist to examine the claims of Materialism, says: "I will giv all the light I can, all the liberty I can. Your hands, eyes, and ears shall hav fair play."

Two gentlemen now traveling in America, both lecturers on Spiritualism, should this meet their eyes, will remember lecturing in Preston, Lancashire, England. After the lecture was over, a few questions were allowed to be asked. Here are the questions and the answers. These questions put the lecturers *hors de combat:*

"Is Mr. Colliville now under spirit control?"

"Yes."

"Can your control hear and see me without your eyes and ears?"

"Yes."

"Will you please turn your back to the audience and tell how many fingers I hold up?"

"No."

The confusion, shouting, and laughter that followed this answer can be better imagined than described.

The other trance lecturer, in the same town, was questioned at the close of his lecture in this fashion :

"Will Mr. Walker say whether he is now under the control of the spirit of Mungo Park or not ?"

"I am under the control of Mungo Park."

"Can your control hear and see what I am doing without your bodily organs ?"

"Yes."

(I was standing close to the lecturer.)

"I will now put my thumbs in your ears and my fingers upon your eyes, and I will talk to the spirit of Mungo Park."

"Oh, that is clairvoyance, and I am not a clairvoyant.'

I replied : "Nothing of the kind. I know what clairvoyance professes to be. I will put my question in such a form that any one can see whether Spiritualism is true or false. I will put it so plain that the most obtuse can see. As your control can hear without your ears and see without your eyes, let your control, Mungo Park, relinquish control and stop here beside me. You go into the anteroom, and while you are there I will talk to your control ; then come you back and let Mungo Park take control and answer my questions."

Mr. Walker said that was mind-reading and clairvoyance. I withdrew, because that answer was the cause of turning the meeting into a bear garden and stopping his next lecture.

Spiritualists foolishly carry the war into the Materialist camp. They are justified in doing so whenever they can, but let it be carried logically. To ask a Materialist to prove that man has no soul, is asking too much ; because a man can not be expected to prove that a thing does not exist which does not exist. If a soul does not exist, no amount of proof will prove hat it does not exist. The proof is so self-evident that no amount of proof can make it more plain. But if a soul does exist, then it can be proved to exist.

The proof lies with him who says a soul does exist. The proof of existence goes first. No one can be expected to prove that a soul is not until some one has attempted to prove that a soul does exist. No one can say no until some one has said yes.

The new germ theory of soul contains so many errors founded upon fancies. The fancies are very plausibly arranged. The errors are not noticed, the belief hides all the folly. The germ theory of soul says that the soul develops the body—develops the physical cripple, the mental cripple, such as the insane and the idiot.

The soul germ progresses from the mineral, through the vegetable, then through the souls of other forms before it makes the sane man, the insane man, and the idiot. What proof is given for this germ theory of spirit ? The only proof is table-rapping mediums and trance speakers. If the soul germ can progress upwards from the mineral, it retrogrades backwards to the mineral. If there was ever a time when the soul germ had no identity, there will come a time when it will lose its identity. Souls are matter, refined matter, subject to the physical laws of matter. Souls are organized, subject to the organic laws of matter. Therefore they are born and will die. Germ souls are born through thousands of births until they reach man, then they eat, sleep, faint, get drunk. Here one is lost to know whether it is the body eats other soul germs, or if it is the soul that eats up so many soul germs to "build up its soul."

What sleeps, the body or the soul ? If the body, is the soul awake ? If so, how so ?

If the soul sleeps, then it can die—sleep is death's sister.

Is it the body that faints ? If so, what is the soul doing while the body is in the faint ?

If it is the soul that faints, then it will die. A faint is the mother of death.

When the soul drinks a glass of beer, it is a strange, bitter article. That the soul should feel so very queer with taking so few germ particles. CHARLES AUDLEY.

*Wilkinsburg, Pa.*, March 21, 1880.

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ROMANISM IS MATERIALISM.—With no disposition to make out a case, I must say if Romanism means to maintain that religion should not be isolated from life and confined in a church, but extended to all teaching and training, no church on earth so grossly commits as does the Roman the very sin it arraigns. It calls Protestant instruction godless, and declares there is no religion in our schools ; but of all churches the Romish in chief is the one which confines religion to ceremony and hardens it into form. It compresses its most precious third part of a deity bodily into a wafer, to be put on the tongue. That is the doctrine of transubstantiation. It abounds in graven images, in saints and virgins, in stone and paint. Picture or statue has its place, but the old law is violated whenever aught divine in heaven, of which no veritable image exists, is ignorantly and profanely represented on canvas or marble on earth. Of God and the godlike no engraving or color can be made, or should be put instead. Romanism is Materialism in the temple. It is an unspiritual faith. Take away its appeal to the senses, to the eye, in vast architecture and elevation of the host and gilded cross ; to the ear, in organ or Gregorian chant ; to the papillary taste, in the elements which solemn muttering turns from bread and wine to flesh and blood ; to the smell in the incense, which musics so strangely with a fixed and not very pure or sweet cathedral odor, so different from the open air ; and to the touch, from the basin of holy water near the portal of the church and the curtained confessional, with faces meeting so close, hard by; and even in the paintings which I hav seen a worshiper handle with tearful ecstacy, as if they were compassionately alive ;—that is, take away the carnal and earthy symbolism from its sensuous influence and mortal hold, and take away coarse conceptions of angels and miracles, then what but a ghost of the splendid and appalling system were left ?—*Dr. Bartol.* [The whole sermon is worthy of careful perusal by all interested in education and our public schools.]

[*From the Winsted Press.*]

## Attacking Free Speech.

Denis Kearney was arrested in San Francisco recently, fined $1,000, and sentenced to six months' imprisonment for speaking his sentiments in public. We do not know what he said, and it is impossible to find out, for the Associated Press, which furnishes the news for the whole country, is a lying concern in the employ of capital, and interested in making all agitators of the labor question appear as odious as possible, therefore it will never be known in the East what Kearney really said. But it does not matter what he said. It is not in the power of any man to say anything against a government, or a system of public business, or a public policy, or a political party, that justly makes him liable to punishment either by fine or imprisonment. That Kearney has been arrested for expressing his sentiments in public is another of the outrages against free speech which are becoming so common that it is difficult to giv each case the attention which it deserves.

A certain self-exalted clique set themselves up as censors in this country, and declare that whatever expression does not conform to their empiric notion of right is necessarily wrong and must be punished. Now it is blasphemy, and they select certain words of the English language, and, placing their seal upon them, deny everybody except themselves the right to use those words on penalty of punishment by fine and imprisonment, or both; and Abner Kneeland goes to prison for refusing to recognize their right to govern his conscience through the medium of his tongue. Next it is obscenity, and they partition off a portion of the English language from all the rest and make it a punishable offense for everybody except themselves to use the language of his country as it suits his taste and convenience; and D. M. Bennett goes to prison for refusing to recognize their authority to dictate to him how many words he may use and in what connection. Last it is vulgarity and sedition, and the rascals hold another convention and decide among themselves that certain words, overlooked in the blasphemy and obscenity bull of excommunication, must be included under the new head, and Denis Kearney goes to prison for the crime of being vulgar and of criticising in vulgar language the abuses of the government under which he livs.

It is not Kneeland, nor Bennett, nor Kearney that we would defend—though we believe all of them worthy of honor for their personal bravery and fidelity to their convictions—but the great principle of free speech. The sacred right of discussion is getting to be violated altogether too frequently in a country where the very existence of the people's liberties depends upon absolute freedom of speech, without which freedom of opinion is worthless. This right needs to be defended everywhere and by everybody in these perilous times.

We hav laws against libeling individuals, and it is just that they sometimes be enforced, but it is a very different affair when the libel is against the government, the administration of public affairs, political mismanagement, or the adoption of a public policy. These are matters which every citizen has an inherent right to criticise and discuss, profanely, obscenely, vulgarly, or seditiously, as it pleases his conscience and suits his taste.

There is no safe ground for the people to take but this. The aristocrats, who hav so cleverly bagged their game in California, would sing a very different tune if Kearney should come into power and turn the tables on them by the exercise of the very same power to repress the expression of their sentiments that they exercise against him; but if they hav the right he has the right, and it is only a question of who has the power that decides who shall exercise the right.

It will not do, if we would preserve our liberties and protect the advocates of unpopular truth, to allow any set of men, however intelligent and however honest, to dictate to their fellow-men what sentiments are fit for publication and what are not. It will not do to trust the best men this country ever produced with the definition of blasphemy, if blasphemy is unlawful and a punishable offense, or to define obscenity or vulgarity under the same conditions. These are all matters of taste and individual opinion, and should be left free for each man's choice—should be left free or liberty is a farce. We are only safe when we sturdily insist that every fool shall hav the right to be foolish and every vulgar man the right to be vulgar, even to the folly of profanity or the vulgarity of obscenity, in print or wherever he can find listeners willing to giv him their satisfied attention. This alone will protect unpopular truth, which is always foolish or vulgar, generally profane, invariably dangerous, and sometimes obscene, as judged by the standards which custom and conservatism hav already erected.

Giv truth and error equal chance before a people educated as ours are by the blessed exercise of free speech, and he who fears the result may be put down every time as the man who livs or profits by error and desires to see it perpetuated. If the truth had not been on Kneeland's side his enemies would hav felt secure, and only laughed at his folly. If Bennett had not been guilty of publishing the truth he would not hav been punished for dealing in obscenity. If Kearney had been an unconscionable and vulgar liar the recoil of his lies on his own head would hav been considered his all-sufficient punishment. The imprisonment of Denis Kearney, on the pretext that there was danger in his talk, is the best evidence in the world that he talked the truth and performed a service for humanity by doing so ; but whether Kearney told the truth or not the fact is that it is becoming common in this country to imprison men for differing in their views from the majority of their fellow-citizens ; and this is an abomination which no liberty-loving people should submit to for a single hour.

## The Good Work of Spiritualism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir :* I was both surprised and grieved to read the letter of Charles J. Herbold in your issue of March 20th, in his uncalled-for attack on Spiritualism. It was unwise and decidedly injurious to the cause of Liberalism. I hav probably lived as long and seen as much of the effects of Spiritualism in its liberalizing efforts as Mr. Herbold has, and I hav no fear of successful intelligent contradiction when I say that it has done more in thirty years to break the bonds of sectarianism than Infidelity did in a hundred years. Who ever heard of a woman speaking in public on an equality with man until the advent of Spiritualism, excepting a few Abolitionists ? I freely confess that many foolish, weak words hav been spoken of Spiritual mediums, but I also know that grander words or more telling blows against old theology, and ten thousand more of them, hav been spoken by Spiritual mediums than ever were spoken by Infidels.

If Spiritualism is all Mr. Herbold says it is, and ten times worse, and even if it is not true that man has a conscious existence after death, even then it has done more to elevate humanity than any other Liberal power that ever came on this earth.

It is Spiritualism, and only Spiritualism, that has made it possible for such men as Ingersoll, Underwood, and others, to reach the people as they hav. Where is there a town in the free states, as they are called, but what has been Liberalized by Spiritual mediums. The work it has done in putting woman on the platform as the equal of man is enough to forever command the respect and admiration of all who desire to see the world free from sectarian bondage.

If it is a delusion, it is the grandest that ever came to man, for it has abolished the Christians' God, devil, hell, and heaven, and preached the doctrine of human brotherhood, and it never was preached by any other class of people, unless we except the old Abolitionists.

It is a serious mistake and source of a sectarian spirit to ignore the help of any class of Liberals, be they ever so humble, who are working for the elevation of humanity. And certainly none hav done more than Spiritualists hav.

*Washington, D. C.* SEWARD MITCHELL.

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## R. C. Flower.

At a called meeting of the officers of the Independent Christian Church of Alliance, Ohio, the following preamble and resolutions were unanimously adopted :

WHEREAS, In the course of changes and events Dr. R. C. Flower, the former pastor of this church, has removed from our midst to the city of Philadelphia, Pa., where he is publicly engaged in the cause of free speech and free thought, and as the result of the intimate relation of pastor and officers of the church has existed from our first organization as a church to the present time (now about three years), we feel to say that we hav found in Mr. Flower a diligent student, an eloquent speaker, and a true friend. Therefore,

*Resolved*, That we lose in the removal of Mr. Flower a fearless and able champion in the cause of reform, and one who was never afraid to express his honest convictions, and who has through the press and from the platform earnestly dealt telling blows against error and superstition.

*Resolved*, That we earnestly commend Mr. Flower and his amiable wife to the kind consideration and love of the friends with whom they may, in their future labors, be associated with wherever they may be called in the discharge of the work that they may find to do.

*Resolved*, That a copy of these resolutions be forwarded to Mr. Flower, and also to *Mind and Matter*, THE TRUTH SEEKER, and the Alliance *Standard* for publication, and that a copy be spread on the records of the church.

P. R. HAINES, Pres.

G. THOMBURG, Sec.

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"NATURE'S REVELATIONS OF CHARACTER; or, Physiognomy Illustrated," by the eminent lecturer on physiognomy, Dr. J. Simms, is a large octavo book of 624 pages, profusely illustrated, neatly bound in muslin, and sold at $3.50. Instead of temperament we read about "forms," and the classification is evidently, at first glance, very superior to the old "bilious" style. The entire body is taken into consideration in this new system of physiognomy. The doctor tells how character is indicated by bone, muscle, brain and nerves, abdomen and thorax. Hair, color, laugh, walk, hand-shaking, voice, and manner, are shown to express much that ordinary mortals hav heretofore been compelled to learn by experience only, and that very imperfectly. Here the gift and power is given to see ourselves and others in a true light. Facial expression is claimed to be the result of continued habits of thought and action, and not the cause of any mental trait, nor is the face or brain recognized as the seat of any faculty. Signs of character are more numerous and definite in the face, though some traits may be shown by any and all parts of the body. Large brains indicate great sensitiveness ; one who suffers and enjoys in the extreme, is easily depressed or elated, and pays great attention to details; do not indicate great mental ability. The secret of intellect is said to be in the equal proportion and strength of the various parts of man's entire structure. Large heads are found in cold climates, and the size decreases towards the equator ; this fact proves that climate has a greater influence in giving size to the head than all other causes. The best intellects are found between extremes in climate and with medium size of head. Hundreds of signs of character are given, many faculties hav been discovered and defined that hav heretofore been unrecognized, and all hav been named and formulated into a system. The principles of this interesting and useful science are so plainly set forth by the able author as to be easily understood by all, and the signs are so evidently apparent that it seems strange they never were before observed. The form of the ear denotes musical ability; the size and shape of the mouth tell of language. Eyes well shaded by forehead and eyebrows indicate close observers. Large noses betoken great activity and energy, etc.—*Oregonian.*

## Letters from Friends.

PORTLANDVILLE, N. Y., Mar. 22, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Will some one of my scientifico-materialistic friends please explain the phenomenon of the following revelation? In the year 1865, and a few days before President Lincoln's assassination, there was a certain person living in the eastern part of this state to whom it was revealed in a vision or dream (or anything that the reader may choose to call it) that a plot had been formed for the assassination of President Lincoln and Secretary Stanton, and stating when it was about to take place; consequently said person, or a friend to that person, sent an invitation to Lincoln and Stanton, warning them of their danger, and inviting them to come to the state of New York and spend a few weeks, and thus thwart the plot and avoid the result. But they couldn't be prevailed upon to heed the warning.

Could it be possible that Abraham Lincoln, the bravest and most daring of men, who had been exposed to the hand and will of traitors on every side—a man that dared walk the streets of Washington the darkest night, and that without a body-guard, when hundreds within a stone's throw were thirsting after his loyal blood—a man so bold and fearless that he dared to ride through the streets of the rebel capital a few days after the surrender of Lee's army, exposed in the most careless manner, when thousands of his observers, beholding him with wonder and longing for revenge, could hav given him the secret bullet, and none would hav been the wiser for it; could it be possible that this man, who had been so frequently and unreservedly exposed to the mercy of his enemies for five long years of contestant warfare, and that without a scratch, and that, too, at a time when cannon were loudly booming through every loyal state in the Union, and heralding the good news of victory and the fall of secession, and crowning that man with a victor's crown of honor and glory; could it be that such a one was only reserved for the mean, contemptible pleasure of an assassin? Oh, yes; and Lincoln felt it too well. (I could tell you more right here.) Alas, that dark and terrible day arrived, and Lincoln, with something more than a common, but a calm, expression, walked to the martyr's stage, and there and then received the assassin's ball.

Poor, poor Lincoln! That conspicuous, gorgeous flower has dropped from the wreath of our glory! Oh, yes; the rebels' truest friend and the father of love and liberty had fallen!

"There may hav been a few hearts rife with joy,
But there were millions rent with grief."

Yours truly, PETER SOULE.

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FORT WAYNE, IND., Mar. 24, 1880.

MR. D. M. BENNETT, *Dear Sir:* As the times hav been rather hard with me so far as finances are concerned, I hav been very negligent about paying my subscription; but the old adage, "Better late than never," I hope will apply in my case. Within please find five dollars, to apply to my subscription and help keep THE TRUTH SEEKER a booming, for it is the paper to rattle up the dry bones of the priests of this country, and I hav great hopes that when you are once free from those human vampires who wish to extract every drop of Freethought blood out of the civilized world you will make it as warm for them as they richly deserve. I am yours for the truth, JAMES S. FROST.

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ALLIANCE, OHIO, Feb. 25, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* In renewing my subscription I would send greeting to the fraternity of Liberals and truth seekers, and especially to our worthy standard-bearer and his companion and assistants—those who most severely hav felt the heat and toil of battle, and hav fallen into the hands of the enemy, and are even now suffering in the power of the enemy as unjustly as did our brothers at Andersonville.

Do not doubt that noble hearts all over our broad land beat in sympathy for D. M. Bennett, when he is thus most unjustly persecuted and through him the cause of Freethought. Is it not a direct blow at the heart of our free institutions? Are not our sacred rights invaded? and should not those who stand on the side of freedom, as opposed to sectarian persecution—those who would preserve our country from the blighting effects of Christian intolerance and priestly rule—should they not stand firmly together as a band of warriors to repel the attacks of the foe? I am pained to see so much contention among those who hav a common enemy that stands menacingly before those who should receive all their spare ammunition. I think there is no cause for difference among the Liberals. If we do not see everything exactly alike, why need we put the worst possible construction upon the views of others?

Now, if Comstock can dry up the terrible stream of obscenity will we not all vote him a crown of honor? But from all I can learn that is not what he is trying to do, but only under that guise is he persecuting those who are the reformers and promoters of better morals—those who seek to find the cause of vice and to remove it.

"As the drop mingles with the surging ocean,
As the sand falleth on the sea-girt shore,
So shall a thought of truth, if put in motion,
Liv'mong other thoughts forevermore;
And as one globule doth displace another,
Moving old ocean with its tiring might,
So move our words a sister or a brother,
Swaying them in the paths of wrong or right."

Inclosed find post-office order for four dollars and fifty cents, three dollars of which is to renew my subscription and one dollar and fifty cents to pay for your paper six months to Curtis Goddard. Yours for the light of truth on all subjects, CLEMENT ROCKHILL.

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DEWEYSVILLE, UTAH, March 20, 1880.

EDITOR TRUTH SEEKER: Hoping that you will allow me a little space in your paper, I will here, with these few lines, inform you and the many readers of your paper how we are prospering in this part of the renowned "Zion" of America. Like Zion of old, it is well stocked with prophets and priests of all manner of names and titles. Priestcraft is the greatest enemy that we hav to contend with here, still of course ignorance is the great supporter of the craft; but if the people could be left to their own judgment and common sense, free from the contaminating influence of the priests, they would be first-class both to liv and labor with for the progression of science and free thought. Still we are trying to keep the car of progress moving.

I was happy to see in the report of the Local Auxiliary Liberal Leagues—in your issue of March 6th—that Utah has six Leagues. Six Liberal Leagues in twenty counties are not many. Still I know there is plenty of room for improvement. We ought to hav at least one Liberal League in every county. But what we are greatly in need of here is some good lecturer on science and mental liberty. I am sure that the Liberal ranks in Utah would be greatly increased. I hav myself traveled a good deal in several parts of this territory trying to introduce the principles of Freethought, or Infidelity, as they call it; and I am, therefore, acquainted a good deal with the spirit and feelings of the people where I hav traveled; and, as I said before, if the people could be left to their own judgment, free from priestly interference, we would soon see a great change in Utah. I will therefore say, as the good old hero Thomas Paine said in regard to the kingcraft of France, "Behead the priestcraft" of Utah, but not the priests. Surely it would be a redemption to Utah. You talk about sixty thousand priests in the United States. Bless your soul, I am almost sure we hav that number here in Utah alone. There are Melchisedec priests and Aaronic priests, high-priests and small priests; yes, priests of all grades and sizes; in fact, almost every male member of the Mormon church, from eight years old and upward, is a priest of some kind. And ever so small a fellow of this priestly gang will bark at truth. Yes, if ever a spot of this earth was cursed with priestcraft, it is Utah. Still I feel happy to state that priestcraft is losing its iron grasp to a great extent, thanks to science and civilization. The great Atlantic and Pacific Railroad was the first great redeemer for Utah.

Brigham Young said twenty years ago: "Before apostates shall come to flourish in these valleys of the mountains, I will unsheath my bowie-knife and with it conquer or die. I say to Jew or Gentile, keep your tongues still and let the people alone in these valleys of the mountains or you will find that which you were not looking for." And the most bloody and cruel deeds were perpetrated in these valleys of the Rocky Mountains under the cloak of religion.

I will here express my great joy and happy feelings to see in your paper of March 13th that our heroic friend's term of imprisonment expires on the 29th of next month, and that our friends and brothers of the National Defense Association hav taken steps to giv the brave old hero a grand reception. Most surely he deserves it. He served his unjust sentence as a martyr for the cause he loved.

And therefore I say, friends of freedom, who love freedom, physical and mental—freedom of the press, freedom of speech, and untampered mails, wherever you are, in Utah or elsewhere—let us all unite in this grand effort. Surely we cannot all afford to go to New York to meet face to face with our brave and noble martyr and brother. Allow me here to make a suggestion. Let each and every one of us help what little we can to defray the expenses, so that it may be a grand reception, so that our good old hero may see that he has friends yet who realize that he has suffered not for his own cause but for the cause we all love and cherish. Let each of us pay fifty cents toward this grand reception, and if we feel able pay more. I know none of you are poorer financially than myself, but I will pay my share; and let some of us exert our influence among our friends and get the money together, and hav it sent in time to THE TRUTH SEEKER office. I shall do my part in this locality. I would suggest that we make this time—the 29th of April—a grand holiday for ourselves, that we may hav a grand time, when we can hav an opportunity to meet together and hav a few speeches and recitations, and, in fact, a good, social recreation for us, in honor of our brave old hero in this nineteenth century, and to the dishonor of a cowardly and fanatical President of the United States in 1880.

Friend D. M. Bennett is the hero in this great cause. No arch-devil in human shape can crush him. No, no! His cause is just, his mind free, and Richard is himself again. Look at his works even inside the gloomy prison-cell. Read his convention of the gods. It is the grandest thing I ever read. Ah, for a thousand Bennetts and Ingersolls! How the grim old fiend of humanity, Priestcraft, would hav to flee the country! and the glorious banner of freedom would then not be misnamed, as, to our sorrow, is the case to-day.

Your brother and fellow-laborer for human progress,
ANDREW LARSEN.

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OGDEN, UTAH, Feb. 23, 1880.

EDITOR TRUTH SEEKER: I see in your paper of February 14th, under the heading of "Letters From Friends," one from R. G. Richardson, to whom I would like to offer a suggestion with the best of feelings, which, I hope, may be profitable to him and some others.

Now, my friend Richardson, allow me to ask you why it is that you will giv offense to brethren in the cause of freedom of thought and speech, united, as we are, or as we should be, in the grand work of universal liberty and bound together in the Liberal League movement, having one and the same object in view—the release of Liberals of every kind and denomination from the yoke of bondage, mentally and physically, by which we are ground down and deprived of our rights to think and speak, bequeathed to us by the Constitution of our country? Do you not know that we are too weak to attack the monster single-handed? And as your Malthusian views (I think) hav the least adherents of any other party in opposing the great orthodox powers, you, of all others, ought to save your offensive epithets for another purpose rather than risk the turning of any from the great work in hand, and now particularly the Spiritualists, who, I think, will outnumber any other class of Liberals now engaged in the work.

Do you not know that in this union of Liberals we agree in effect to bid our private and pet schemes lie dormant while we are engaged in one general warfare against a common enemy in a death-struggle for our common and equal rights? Why then find fault with your brother in the struggle? Can your party, alone and unaided by others, accomplish the great work in hand? Do you want freedom of thought and speech to propagate your views? If you do, and if you are in earnest, just sit down alone and work out a little strategy. Ask yourself the question, How can I work out my freedom and hav the liberty that is my right to propagate my views of reform? My party is not strong enough to demand and obtain those rights. If I attempt to giv utterance to them under the present opposition by the orthodox power, I will surely be pronounced obscene, and may find myself minus my liberty even to walk the streets, my purse less about five hundred dollars, and my body and soul behind the bars for thirteen months or longer, with the privilege of propagating my pet schemes through the gratings of a prison window to an assemblage of stones, bricks, and mortar of orthodox argument against all reform subjects. This I shall find not very refreshing while resting from a hard day's work making shoes or turning a treadmill.

I must not forget Mr. Bennett's present situation nor the persecution of my Malthusian friends in England. Obscenity takes a wide range of meaning by the orthodox lexicon Well, I think I hear you ask, What shall I do? Why, just hum over a tune, beat time to it with the tips of your fingers on your forhead. Nothing yet? Then scratch your head, and if your skull is not thicker than mine or as bare of perception inside as it ought to be of workers on the outside, I will venture a guess that you will feel or hear a suggestion that will solve the problem. Help! union! allies! Now say you, "I hav it. I will form an alliance with Freethinkers and Spiritualists and all others who are opposed to the orthodox usurpation of power, and we will hav an army that will enable us to obtain our equal rights."

Now, my dear brother, if we can only let our pet schemes lie dormant long enough, hidden down deep under the elements of union in the Liberal League movement, and work together with a full purpose of equal rights and liberties for all on that platform, we will most assuredly gain a full and complete victory.

Having accomplished that purpose of our union, and having established the broad basis of equal rights, we can then unearth our pet schemes and advocate our special principles, political, religious, or social, without the fear of the old arguments of orthodoxy or conservatism when in power, which has ever been the scaffold, the torch, or the prison.

Now, as we do not love blood or cruel torture as well as our Christian opponents do, we will try to gain a bloodless victory; and if we will only down with self and up with the standard of equal rights, and quit offending our brother; if we will work with a will, shoulder to shoulder, united, heart and hand, in the use of the ballot, we will in a short time hav established the platform of the Liberal League, and send proudly to the masthead the banner of equal rights for all to float to every breeze, side by side with the Stars and Stripes over the "land of the free and the home of the brave."

Now, my good Bro. Richardson, I do not wish to offend you, but hope, by reminding you of your inconsistency, I may do you good, and perhaps some others of our Liberal brethren may take a gentle hint.

I am a Spiritualist, and one of the strongest and most determined in the cause of equal rights, Malthusian as well as Spiritualist, and every other, not excepting the rights of the Mormon brotherhood, whom I know better than many others do, and I can afford to stop or bow and let your barbed arrows fly over my head (if they hit some other Spiritualist, that I can't help); neither shall I fly the track if some kind brother should try to trip me while I am pursuing the enemy. I must, however, remind you of what you say in your letter: "I wish to speak of Spiritualists, ex-reverends, etc.;" and you add, "As to Spiritualism, I know but little about it, only what I hav learned from your paper." And afterwards you say you "think the howl about obscenity comes mostly from Spiritualists." Now, as Spiritualism is something that you do not know anything about (you only think), why do you think so loud that thousands can hear you and many may be offended? If the Spiritualists are not as you think them, you must see that you hav given offense without cause. And if they in return would think of you in like manner, in your demand for books teaching the Malthusian doctrine, they too might think loud enough to offend all your party. If we persist in carrying out such party feelings, with such thinking, we will so thin our ranks that we will never accomplish the general desire of the whole.

Next, you are thinking too loud about the "ex-reverends;" and not only think, but call them "ignorant and stupid," and say much more about them, as well as about the Spiritualists, that is untrue and uncalled for. Whom do you mean by "ex-reverends?" Are you so "stupid and ignorant" that you do not know that your expression includes all the gentlemen of that class who hav been bold enough to brave the opposition and sacrifice a good permanent salary for the cause of truth? In the name of truth, do not, my good brother, think so loudly and talk so untruthfully about some of our best and most sacrificing helpers and brothers in the good work. If there are any "ex-reverends" or Spiritualists who hav deserved your loud thinking and speaking, hav the moral courage to name them (or, better still, stop your thinking till the victory is won), and do not slander, by these means, all who are known by these titles.

Allow me to refer you to my letter in THE TRUTH SEEKER of January 14th, page 43, for further advice; and please read your own letter in the issue of the 14th inst., and at the same time cast your eye on the letter above yours, in the same column, of Grace L. Parkhurst, and see what she says about Spiritualists, and then think about yourself and your want of proper or right thinking when you wrote that letter, and Believe me your sincere friend,

JOHN A. JOST.

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ROCKPORT, MO., March 19, 1880.

EDITOR TRUTH SEEKER: Inclosed please find two dollars to apply on my subscription to THE TRUTH SEEKER. I was a trial subscriber to begin with, but I don't think I can get along without THE TRUTH SEEKER, at least not until Mr. Bennett's time in prison expires. I think his imprisonment by our boasted free and republican government is an outrageous shame, and a cruel, heartless wrong. I would like to know who among us is safe from prosecution if we utter and publish our honest thoughts. I tell you that there is a latent power in this land, if fully developed and brought to the front, that would change all this, and make this indeed a free country in the broadest sense of the term, and men would no longer cringe beneath the frowns of Christian intolerance and bigotry.

There are a great many people here that believe in free thought, free speech, and free mails, but they fear ostracism in a business point of view, and socially and politically also, and they keep mum as a matter of policy. I want to see the day come when we can be our honest selves, and speak and publish our honest opinions without fear of prosecution, persecution, or ostracism. If it ever comes, we will hav a grand national and free jubilee. Hoping that Mr. Bennett will come out of prison well and hearty, and full of Liberal views, I am,

Your most obedient servant, G. G. BECK.

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SACRAMENTO, CAL., March 17, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Find inclosed post-office order for $4.00 for THE TRUTH SEEKER. Send to J. L. York, San Jose, Cal. It is a little more than is now due; please giv credit and accept our heartfelt sympathies. With you we hav counted the months and now the weeks, and soon it will be only days to count before our noble brother and worker for human rights will again take his place amongst us. We hope to soon see him again in his office and with his family. How often I hav looked into his prison, through the door opened by THE TRUTH SEEKER, and sympathized with him and you!

Please accept the best wishes of myself and husband.

MRS. J. L. YORK.

LEAVENWORTH, IND., March 22, 1880

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Thirty-eight days more and you will be shaking hands with your numerous friends, happy day for them as well as yourself. The days and nights seem long to me since your incarceration. The old TRUTH SEEKER comes regularly, is read with admiration by myself and family. The convention of the gods made me laugh outright; it made me forget all my troubles.

I send my best wishes to the old hero and all interested in that firm. Yours for truth, O. W. HANNUM.

SUNDAY CELEBRATION.—CHURCH TAXATION.—CO OPERATION.

ROSENBERG FLA.

EDITOR TRUTH SEEKER: My countrymen in Newark made a declaration of rights on the League some time since that suggests ideas for solving the questions indicated in the heading of this article. If practical giv them a space.

Since our Christian friends insist on celebrating the Sunday according to their notion, let us for the sake of peace comply with their desire. The Germans hav in every city and almost every town a meetinghouse, called "turner hall," and where not, they might rent a house, call it their church, temple, synagogue, etc., and hold their meetings there, conforming as close as possible to the sacred rites of the Christian and other sects. If our opponents fancy the necessity of having the members called to the meeting by the ring of a bell, a big cow-bell might answer. The friends hav to appoint either one of their number, or, as it might happen, have a traveling "evangelist" to "lead them in prayer." The "service" has to consist in singing, sometimes accompanied by music, in a sermon on scientific, social, hygienic, or other important matters conducive to the welfare of the human race, "confessions of experience," *i. e.*, discussions are in order on all questions the times may suggest. Of course the "love feast" has to be administered in a good lunch and lager beer. And as the times are wicked and are steadily getting worse, according to the statement of our truthful orthodox friends, because religion is decaying, I urge my countrymen to keep their temple open at every hour of the day for the reception of "erring sinners," and to hold "revival meetings" every evening. Playing cards there publicly might be objectionable to our friends on the other side, and ought to be omitted from the holy performance. Don't hurt their feelings. They are powerful and revengeful, and their "religion of love and good will toward all men" might compel them to cast you into the dungeon. Of course guests are always welcome in the house of worship.

Now, friends, if you turn the whole affair this way and claim exemption from taxation as long as it is granted to other religious sects, nobody will annoy you in your devotions. The host of the meeting-house will also be free from taxes as the dispenser of the holy victuals. As a matter of course you will be always ready to continue paying taxes for the property devoted to the divine service as soon as the other sects submit to equality before the law. Friends, commence at once to carry it out; and if you are established as a religious congregation, who could prevent you from holding picnics and camp meetings on week and Sundays with or without entrance fees, just as the other sects are doing.

This seems to me the shortest and surest way for compelling the churches to bear their share in the burden of taxation, and there has to be done something for this end and soon, as the accumulation of property in the dead hand is going on rapidly with some abominations, and if they continue in that way for fifteen years longer, half of the real estate will be in the hands of religious sects that shift their proper share of taxes upon productive property, which has a better claim for exemption as it conveys blessing to the human race; but still worse, this huge church property might in some future time be used in combination with the monyed aristocracy and the monopolists to "stamp out Freethought."

Another suggestion: As long as church property is exempt from taxation, would it not be advisable for Liberals to deed their property to some Liberal congregations, for instance, the Church of Humanity in New York, or to the Liberal League when incorporated? Save the taxes and spend them for propagating our cause, just as other sects are doing. If it is feasible, will one of our members versed in the law make out a form of deed and publish it in THE TRUTH SEEKER. I for one will carry out the suggestion.

In reading the letters from friends in our beloved TRUTH SEEKER, we find in at least half of them the complaint, "I would if I could." It is heart-sickening but true. Now, can we, through our organ, THE TRUTH SEEKER, not do something to promote the physical welfare of our community? Suppose THE TRUTH SEEKER might devote but one column to the dissemination of useful information, answering questions of a practical nature, accommodating employment-seeking Liberals, etc., methinks it would benefit a great many of our members, would furnish them the means for spreading Freethought, disseminating the eye-opening tracts, etc, and at last pay fully for that little space occupied in THE TRUTH SEEKER.

Now, to make this idea practical, I propose to manufacture orange butter and send it to members of our League in the North to sell it there, and to start gradually a business there in this article as well as in Southern fruits. Those who are inclined to take hold of this offer may inquire for particulars. If others hav other propositions to make, let us hear and accept them if we can be mutually benefited by it. This exchange between North and South, East and West, will furnish a powerful tie for all the Liberals over the Union. Sincerely yours, KARL ENGLER.

ST. JOHNS, ILL., March 8, 1880.

EDITOR TRUTH SEEKER: As a matter of course, I hav long ago chosen to take the "none-in-mine." However, I like to read the best shots from both batteries, and accustom myself to the best tactics of mental warfare, for I predict a powerful conflict in the near future mentally, and I fear physically. The latter I hope can be avoided. If it be required, in order to throw off the ecclesiastical burden, it will hav to come. "Giv us liberty or death," should be the watchword of every true Liberal. WM. A. THOMPSON.

CHAMPLIN, MINN.

MR. EDITOR: There is not a more hopeful sign of the success of the Infidel and Liberal cause in our country than is seen in the increasing number of female writers in the columns of the "Friendly Correspondence" of THE TRUTH SEEKER. It is almost beyond contradiction that where a woman is found having a liberal share of intelligence, and is a general reader, not alone of light stuff but solid intellectual material, she has a natural leaning to the side of Infidelity. It is not easy to over-estimate woman's strength, when properly applied, in breaking this environment of superstition and theological fanaticism that predominate in the neighborhood of churches. It is generally admitted that women are the chief workers in the church, and that they work not only for the strength of its membership, but in furnishing their meeting-houses with their proper outfit such as carpets, lamps, organ, and vocal music, etc. These objects are frequently attained by their labor and skill in getting up church attractions in the shape of ten-cent suppers, church festivals, to which is added little games of chance, and often they are personally called on to go round on a petty collecting tour for the support of their minister. But these late efforts to maintain the church are evidences of its weakness, and even signs of its dissolution, for if there were anything substantial, anything real, or anything to make character and to promote the love of humanity in it, it should stand upon its own merits. When the truths in Infidelity, through the channels of education, hav reached those workers in the church, when they will hav found their true and noble sphere at home as mothers, in teaching their children the first lessons of simple truths as they are found in nature, and the love of humanity in practical deeds in place of theological fables, then will speedily approach the end of another heathen religion, the religion of false Christianity.

J. KINSER.

WAUSAU, WIS, March 2, 1880.

D. M. BENNETT, *Honored Sir:* I hav read your last letter from the Christian bastile at Albany, and it gladdened my heart to hear that your heath is better. I hav been very anxious to hear from you regarding your health, as I know the pressure must be hard on you, being old and shut up from your family and friends—even if the institution you are in is a Christian one. But the time is swiftly passing on, and within three months you will be a free man. And I hope that virtuous young man Comstock will let you alone—and everybody else that is pursuing his legitimate business, although their religious views may be contrary to the president's and secretary's of the Young Men's Christian Association.

I see by your letter that the Christian fraud in the President's chair has again promised to let you out and backed down again, which is another proof that he is a moral fraud. It is a good thing for the American people that he is not seeking a renomination, but will retire to obscurity and oblivion as the most good-for-nothing president there has been elected in this country. I am only sorry that it was my bad luck to vote for him; but I will promise upon my sacred honor not to vote a Republican ticket again while I liv, as I believe that party is morally dead. And my vote shall in the future be cast with the young and prosperous Greenback party of reform and liberty.

What I intended to write about was the new book you are getting out. I want a copy of that, and J. P. Larson, a reader and admirer of your paper, wishes me to tell you that he wants one, and as soon as it is published we shall forward the money to your office.

Hoping that this will find you in good health, I remain,
Yours for truth, S. JOHNSON.

GARDNER GROVE, CAL, March 15, 1880.

DEAR FRIEND BENNETT: Inclosed find post-office money order for three dollars for subscription to your paper. I value the paper very much, and hope it will grow in popularity in the future as it has in the past. Myself and family sympathize with you in your persecution and unjust imprisonment. We hav plenty of bigots and fanatics here who declare that unbelief in the Bible ought to be punished. The *Christian Advocate* is their prompter, but there are a large number of Freethinkers here also to combat them.

I would like to be one of the procession to meet you at the expiration of your term of imprisonment and escort you to your home with the Stars and Stripes trailing in the dust and a badge of mourning in the place of the flag.

Yours for truth and justice, JAMES S. DEMING.

HAMBURGH, N. Y., March 17, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Knowing you to be a firm friend of the progress of freedom of thought, and hoping that you could find space in your paper, I thought I would inform the outside world of the state of affairs in the village of Hamburgh. For the past three months the people in this vicinity hav been in a perfect uproar of excitement caused by the conduct of a Methodist divine, who is carrying on a series of revivals at the M. E. church.

The "much beloved" pastor is an Englishman, and has rushed things forward with all the bull-headedness characteristic of a Johnny Bull. Not only has said pastor been trying to convert people, but he has used his tongue to such an advantage that he has preached his choir out of the church, and the majority of people hav become disgusted with him and his *modus operandi*.

Among the converts there is a young lady. Not long since, a party was held at a private house, and during the evening the young lady in question participated in the dancing. At the next meeting the boss gospel-slinger gave a tirade against dancing, commenting on the party thusly: "A party held at the house of so-called respectable people." "Waltzing in the arms of worthless profligates," etc.

The family at whose house the party was held are among the most respectable people in town, and none but respectable people were present. Furthermore, there are quite a number of Freethinkers in this place, and great is the wailing and gnashing of teeth among them, for they hav had their doom sealed. The lamb-like pastor has predicted their removal within the coming year, and has prayed for their removal. Does this show a Christian spirit? Such a man is more fit to be a cattle-driver than a minister of the gospel in a civilized community.

Of course all church-members and religious fanatics uphold him in his course. To see a lot of persons going forward on the "anxious" seat and falling on their knees and groaning and shouting, when they are known to be the most vile of hypocrites, is disgusting in the extreme; but such is the case, and who can wonder that people are disgusted with them and also with a pastor who maliciously slanders respectable people? A FREETHINKER.

MONTREAL, March 20, 1880.

EDITOR TRUTH SEEKER: I was a subscriber to your paper from its first number until four years ago, when I was obliged to travel for my health. Since then I hav been unfortunate and not able to pay for the paper, yet through the kindness of friends I hav had the privilege of reading THE TRUTH SEEKER until last December, when I moved to this city, where I cannot find a single copy of it, and I want it the worst way, particularly to know what has become of the hero of humanity, D. M. Bennett. Please send me a few numbers, and as soon as there is the least change in my fortunes, I will pay. In the mean time I will try to get a few subscribers—a few, I say, because this city is the most adverse to reason and common sense of any I hav known, and I hav seen the best part of America.

It may not be amiss to giv you a concise description of the city for the benefit of your readers.

I hav not examined its records, but from personal observation I judge its population to be about 150,000 reckoned as follows: White-neckties, 500; black-gown-wearers, 1,000; gospel sufferers, 35 000; priest-ridden miserables, 113 500; total, as I said, 150,000.

The gospel class is very much like that you hav in the United States, but the priest-ridden portion is very peculiar. It is composed of men and women of all ranks, but all equally pious, fanatic, submissive to the absurd rules of the church, and opposed to common sense and human understanding. They draw a straight line between divine and worldly affairs. In the former they strictly adhere to the rules laid down by the priest, and in the latter they are guided by natural instinct. Soul and body are two separate and distinct parts of the human being, consequently they all confess their sins and pass Jesus Christ through their bowels at least once a year, but none of them hav the least respect for truth and justice except in cases where it is the most remunerative in pecuniary or other personal advantages. None of them would eat meat on a Friday or in Lent, but scarcely any of them will scruple to drink whisky in profusion any day in the year. They must all go to church on Sunday and hear mass, but the majority of them know the way to the back door of some house of dissipation, where they repair after divine service to gratify their lust in spite of the Ninth Commandment of their chief boss not to do so.

By the way, the priests of Montreal hav instituted a new thing that comes very handy to young folks particularly. They manufacture profusions of low masses early Sunday where the fidels can go and fulfil their duty towards God in a hurry and then hav the whole day to spend in more agreeable company.

Last, but not least, Montreal is supplied with two remarkably good sets of beggars; one is composed of friars and nuns, begging in the name of the poor, whom they do assist more or less on condition that they think and say as they do, but first supplying themselves with stone houses, plenty to eat, drink, and wear, good horses and carriages, and all the money they can spend.

The other set is composed of all men, women, and children, who must be very numerous, as their average call at any one house of the city is twenty-five a day. They assail in the name of God, which authority I question very much, because I hav right in my sight and hearing a good sample of them, approved as a good family, well deserving alms, and, in fact, receiving from some charitable institution a weekly allowance of food and fuel. Their life is very regular in its way. They rise at 9 A M. The old man immediately proceeds to turn the young ones out on the street to beg. The mother and the oldest daughter receive visitors who bring a bottle of narcotic to quiet the old man's nerves. At 9 P M. the last visitors depart, after which the old man and old woman quarrel and fight, good to the edification of the little ones, then they pray an hour, and retire to their virtuous beds and sleep in the Lord.

Yours truly, CANADIAN.

NELSON, IND, Feb. 25, 1880.

D. M. BENNETT, *Dear Sir:* THE TRUTH SEEKER reaches us with the regularity of the rising sun. It is ever a welcome visitor laden always with splendid mental alimentation. Every member of my family is glad when the day comes for the arrival of our favorite paper.

I rejoice that your term of unjust Christian imprisonment is nearly ended. I hav often thought, with grief and sorrow, of you, in your lonely cell in that Christian bastile, confined for no cause in the world, except that you did not believe in that great fraud, Christianity, and had the honesty and manhood to say so. Your imprisonment is a disgrace to our country, a foul blot on the civilization of the 19th century. I hope you will be the last man imprisoned for opinion's sake in this country. That superlative scoundrel and sneak Anthony Comstock, though he succeeded, with the help of the orthodox, bigoted, and perjured Benedict, to place you "Behind the Bars," failed in his main object, which was to crush THE TRUTH SEEKER. You hav many enemies among the clergy and in the churches who would gladly keep you in prison during your whole life, many of them, doubtless, would rejoice exceedingly to see you burnt at the stake.

Now, while you hav many Christian enemies, you hav also many friends, devoted friends, among the Liberals, who are generally the best people in the community where they liv. They are also the best educated. Infidels and Atheists are almost without exception men and women of education, reflection, and sense. The illiterate and ignorant are always superstitious and of such the churches are mostly built up. I was one of the favored five thousand to whom Abbot sent his foul batch of lies and slander. The only effect it had on my mind was to produce a feeling of commiseration and contempt.

Your last letter is splendid. I approve and compliment you for your masterly communication on the late speech of the Rev. H. Crosby, at the annual meeting of the Society for the Propagation of Vice and Crime. Inclosed please find $4 50, for which send me Greg's "Creed of Christendom;" the balance place to my credit for your paper.

Respectfully, JOHN POINDEXTER.

GLENVILLE, O, March 17, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find one dollar for THE TRUTH SEEKER for four months. You are good in sending the paper after pay has run out, but you lose nothing, as my paper runs the gauntlet to different parts of the country and several hav subscribed. Like the friends, that I hav noticed by their letters hav THE TRUTH SEEKER for their Bible, so do I. I am a workingman, and it is about all I can do to make both ends meet, but I will try and squeeze out one dollar every four months. Now, hoping my friend Bennett will be released soon, with love and respect, I remain, Yours truly, N. PHILLIPS.

ASTORIA, OR., March 3, 1880.

EDITOR TRUTH SEEKER, *Dear Sir*: I send inclosed some money. I think I hear you say, "That's good; you ought to hav sent it before." That's true and I am sorry; in proof thereof, here it is.

What I want to say is, Will not Bro. Bennett, not now but when it is more convenient, make a tour of the states and come as far west as Oregon, so that we may all see the man who has suffered for truth's sake. I hope at least 1,000 men and women will go to meet him when he is liberated, with a brass band to play, "See the conquering hero comes," "A man's a man for a' that," and "There's a good time coming boys." Let us show the world we can stick to our man in trouble.

Fraternally yours, A. A. CLEVELAND.

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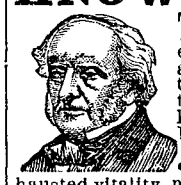
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The nearest friend ye hae;
An' this is superstition here,
An' that's hypocrisy.
I'm goin' to Machline holy fair
To spend an hour in daffin;
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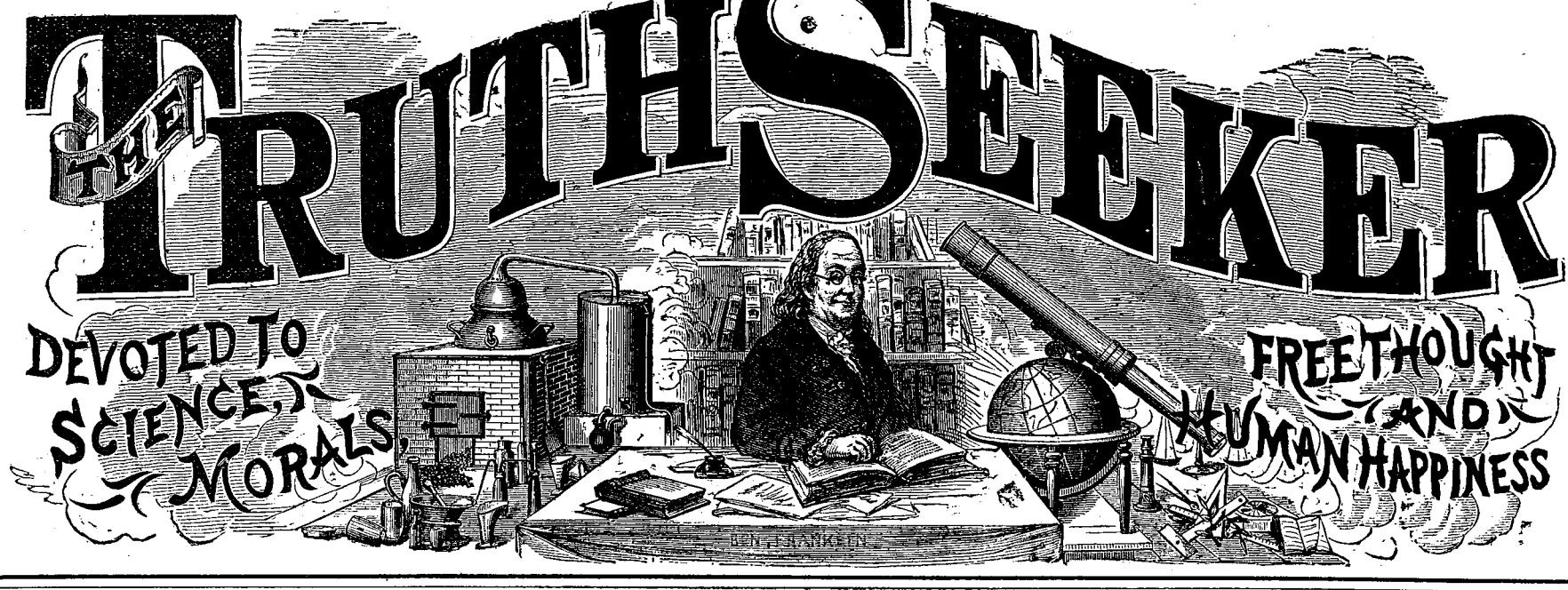
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# THE TRUTH SEEKER




Vol. 7. No. 15. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, April 10, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

A SALT LAKE sign: "Holiness to the Lord! Zion's Co-operative Institution—Wholesale Liquor Dealers."

*Truth* would like to see Rev. Dr. John Hall's bank account on one hand and the recording angel's tally of his services on the other.

THE Fenians hav held a convention in Philadelphia. They want two million dollars with which to begin operations against England.

A BABY came to a family in Maine last week, and a bright five-year-old brother, patting it playfully under the chin, inquired, "Say, how was God when you left?"

MME. BLAVATSKY and her fellow theosophists are no longer subject to the espionage of the police in the cities of India. At first they were followed wherever they went. The government finding that they had no designs against the welfare of India, withdrew the watch greatly to the relief of the pilgrims.

THE Rev. Ellis F. Biscoe, of Arlington, N. J., was expelled by the Newark Conference for immorality. The charge was seducing Miss Leonard, and then sending her improper medicines to destroy the fruits of their guilty intimacy. The committee appointed to examine into the matter found that the charge was amply sustained.

THE Rev. H. Walter Miller, an Anglican vicar in Richmond, England, laid down a pretty stiff proposition to his parishioners previous to Easter. He declared that "the man who does not receive the holy communion at Easter-tide dishonors Jesus Christ, breaks the law of the church, forfeits the name of Christian, starves his own soul, and brings himself into danger of damnation." Is that all it does, Walter?

SOME godless fellow in Philadelphia played an April fool joke with the Bible used for swearing on at the Central Police Court in that city. He removed the inside from the covers and glued in the printed portion of a dictionary. The prank was not discovered until a large number of oaths had been sworn on the volume. An investigation is in process, with a view to ascertain how many oaths hav been taken since the book was tampered with.

THE term of imprisonment, which a species of bigots peculiar to the East, but entirely unknown in the enlightened West, imposed upon Mr. D. M. Bennett, editor of THE TRUTH SEEKER, will expire on the 27th of April. His friends are preparing to giv him a grand reception on his return to New York. From a religious standpoint, the imprisonment of Mr. Bennett was a great blunder—it has made tens of thousands of Liberals.—*Cloude County Blade.*

THE Dundee Free Presbytery, Scotland, hav, by a vote of fifteen to thirteen, adopted an overture to the General Assembly recognizing the hand of God in the Tay Bridge disaster, and asking the Assembly to devise means for removing temptation to Sunday traveling and traffic. One speaker said that he regarded the disaster as a judgment of God upon mercantile trickery in building a bad bridge. Scotland's religion is a very nice variety. Knox need not be ashamed of his followers.

A CLERGYMAN who had been traveling in a remote part of the West was asked by a pious old lady if he saw any encouraging signs of the spread of religion. "I heard something," he said, rather hesitatingly, "which you might possibly call encouraging. As I passed, a woman cried out to her daughter, 'Jerushy Ann! you mean, snarly-headed cuss, come right in to prayers!'" "At another place," he added, "I asked a good woman if she had opportunities of hearing a good sermon. 'No,' she replied. 'Our only religious privileges consist of occasional funerals.'"

NOT long since some pious parents, not a thousand miles from Cedar Springs, concluded to disabuse the mind of their little daughter about there being a real Santa Claus, and so, after reminding her of the many times they had told her about that jolly personage and discovered that their teachings had been believed by the little girl, they boldly informed her that all her teachings on that subject were false, and that there was no Santa Claus. The little girl was wonder-struck, and after asking some questions and reflecting for some little time, significantly asked, "How is it about Jesus Christ? did you lie to me about him too?"

A SHORT time ago the Rev. Howard Crosby declared in public that no efforts to combat the vice of intemperance were available, unless backed up by a true Christian spirit. The incident which occurred at the Yorkville police court, however, goes far to disclose certain imperfections of the Christian temperance movement. T. T. Layard, who was brought before Justice Wandell to answer a charge of beastly intoxication, was recognized as being an active Christian temperance worker and the author of many lectures read in public meetings by men of the Crosby stamp. We are not to conclude by this that all Christian temperance workers are men who practice the contrary of what they preach, but with the above incident passed to their account, a little modesty in advocating the excellence of their system would not be out of place.—*Truth.*

THOMAS HARRISON, the boy evangelist, is reported insane in Buffalo, where he has been conducting revival meetings. Some of the Methodist clergymen of that city hav declared their belief in his lunacy, and protested against his continued exhibitions of wildness; but the pastor of the Asbury church is of a different opinion, and the meetings go on, drawing great crowds. "Not content with [illegible] form to chancel-rail," says the *Courier*, in an account of his conduct, he "took possession of the aisles, and even went so far as to climb upon the seats, or half way up the pulpit desk, stretching out his tall, thin body to its utmost hight, and swinging his arms. With coat sleeves pulled half way up to the elbows, he passed among the audience, making passes before their eyes; now prostrate in the aisles; now towering up from a pew back, with hands beating one another, or stretched to heaven, or pointing to some startled and unoffending spectator, or rapidly flirting the leaves of the Bible backward and forward; now uttering some stage whisper to the unrepentant sinner; then suddenly, without warning, shrieking out a disjointed sentence of thanksgiving or prayer, immediately afterward, perhaps, getting off a joke of the most questionable taste." He declared, on another evening, that twenty penitents were in the chancel, though there were only five, and that hundreds of hands were raised for prayers, whereas the number was exceedingly small.

A THOUGHTLESS little child, some four or five years old, clambered up onto the roof of his father's house in this city a few days ago, when he lost his footing, fell to the ground, was knocked senseless, and for several hours his life was despaired of, and even yet he is not out of danger. Now there is not a man in Duluth, no matter how great a heretic he is, indeed there is not a barbarous Sioux Indian on the continent, who, had he been standing near, would not hav prevented that little fellow from receiving that frightful fall had it been in his power to do so. According to the old musty, men-made creeds, however, "Our Father who art in heaven," who boasts of his possession of unlimited power, and who professes to love his children *so* well, stood by and looked on with the utmost indifference and never "moved a peg" to help that little fellow when his feet began to slip and stretched not forth his hand to break the little fellow's fall, although the old Jewish mythology called the Bible, and the old men-made creeds, ask us to believe that he could hav done so just as easily as falling off a log. The clergy prate a good deal about God's "loving kindness and tender mercies," but just at the time that the little boy above referred to was falling and needed a God, if indeed there is such a being in the universe, it appears that God (if there is a God) stood by with his hands, as it were, in his breeches pockets and offered no assistance. Now those who wish to love and admire a God of this sort can do so, but for ourself, we prefer to "tie to" a God who has both the ability and the will to help a fellow when he needs help; who, in an emergency like the above, and especially in the case of a little child, would not wait to be called upon for help; but who would waive all formalities and technicalities and "pitch in" and make himself useful whenever an opportunity is offered. Should we ever become satisfied that there is a God of this sort in existence, we will endeavor to cultivate his acquaintance, and we will cheerfully and gratuitously "speak a good word for him" to the thousands and thousands of readers of this great family religious journal.—*Duluth Tribune.*

A SCANDAL, involving a very pious young professor, has just developed in a female seminary at Keylesburg, Indiana. At the beginning of the present scholastic year, a graduate of Harvard University, named Homer Eaton, was engaged to fill the professorship of English literature in Mount Hope seminary for the education of young ladies. Eaton was a proficient scholar, and a gentleman in his appearance and address. He had strong religious convictions and taught a class in one of the Sunday-schools. Last Monday Professor Eaton suddenly disappeared, and inquiries after him were answered by his late teacher associates in a very vague and unsatisfactory manner. On the several trains that day the parents of young ladies arrived, and proceeded straight to the seminary, acting very mysteriously. The almost incredible statement is made that during his few months' connection with the institution he has seduced a large number of the girls, his victims being mostly members of the junior class, which came directly under his supervision. His *modus operandi* in each case appears to hav been, first, indulgence as a teacher, then profession of love, after which ruin was easily accomplished under promise of marriage. It is alleged that seventeen young ladies, ranging from fifteen to eighteen years of age, hav confessed to improper relations with the pious young professor. The awful secret was divulged last Sunday morning by Miss Ella Bertram, one of the older girls, who, under promise of marriage, had yielded to Eaton's desires. Subsequently she observed Eaton's attention to other of her classmates, and, suspecting treachery, watched him, and discovered enough to convince her he was a base villain and deceiver. She confronted him in the presence of the faculty last Sunday morning, but he coolly denied the truth of her grave charges and demanded a full and minute investigation at the hands of his associates. That night, however, he suddenly disappeared, and has not been seen or heard of since. Every effort will be made to ferret him out and punish him for his heartless crimes. Three of his young victims are said to be *enciente*. Eaton's parents liv at Ipswich, Mass., and are highly respectable people.

SENATOR MCDONALD, of Indiana, a Democrat, has introduced into the Senate a bill to refund to the University of Notre Dame du Lac, of St. Joseph county, Indiana, the sum of two thousand three hundred and thirty-four dollars and seventy cents, being the amount of duty paid on sundry importations of paintings on glass, imported from Europe by that noted Roman Catholic institution. The law, as it stands on the statute books, allows the importation free of duty of philosophical and scientific apparatus, instruments, and preparations, statuary, casts of marble, bronze, alabaster, or plaster of Paris, paintings, drawings or etchings, specially imported in good faith for the use of any society or institution incorporated or established for philosophical, educational, literary or scientific purposes. It also allows the introduction without duty of regalia and gems and statues and specimens of sculpture, specially imported in good faith for the use of any society incorporated or established for philosophical, literary, or religious purposes. It was under this latter provision that the Romish firm in New York swindled the government for years by getting papist priests to make affidavits on blanks that the articles mentioned were intended for the use of a society established for a religious purpose, and then filling up the blank with ten, twenty, or a hundred times in value what the priest had really ordered. It would seem to any reasonable mind that the free list as above quoted was ample enough to meet the rightful demands of any educational institution. But the University of Notre Dame is the crack theological seminary of the Romish church in America. Good American plate glass will not do for its windows. It must hav them filled with stained glass images of saints and other devices, and must get these from abroad. It was required to pay duty on these extravagances, just as any other importers would hav paid. No other society asks to be relieved from the payment of such duties; but with the bold effrontery always characteristic of the church of the everlasting beggars, these priests and nuns of Notre Dame come to Congress demanding that a special act of Congress shall be passed to refund the $2,634 paid in duties for their extravagant church ornaments,

## Events of the Week.

ONE of the Atlantic cables broke on the 31.

THE Empress of Russia is said to be dying.

THERE is an epidemic of typhoid fever in Pittsburgh, Pa.

THE war on the Jesuits in France continues with unabated vigor.

SOME of the steamers on Long Island Sound are now using the electric light.

EDISON has invented a flying-machine, but it has not been tried in public yet.

DE LESSEPS, the French engineer, of Suez and Panama Canal fame, has departed for France.

A PETRIFIED Indian, six feet three inches in length, was dug up recently near Bladensburg, Maryland.

NEARLY three thousand acres of valuable woodland in Madison, N. J., were swept by fire a few days ago.

UPRISINGS and meetings among the Hindoos in India are reported. Men, women, and children are massacred.

THE New York Methodist Conference is now [illegible] like cats and dogs.

HOSTILITIES hav commenced between Russia and China by an invasion of Russian territory by 20,000 Chinese troops.

STRIKES are still the order of the day. Carpenters, 'longshoremen, carpet-weavers, and satchel-makers are now on strike in this city.

A "REFORMED CATHOLIC" clergyman of this city eloped a few days ago with one of the lambs of his flock, leaving a wife and three children.

BY a colliery explosion at Anderines, Belgium, on the 31st ult., forty-two persons were killed. Forty-four others who were in the pit at the time escaped.

EIGHTEEN men started on a six-day go-as-you-please walking-match on Monday morning last in this city. Over five thousand people at fifty cents a head witnessed the start.

POLITICS has taken another turn in California. At the recent municipal election in San Francisco the Citizen's party defeated the Workingmen by a large majority.

THE English Conservative party was beaten by the Liberals in the recent election. Charles Bradlaugh, the celebrated Atheist, and editor of the *National Reformer*, has been elected to Parliament.

A WEALTHY English earl left this city a few days ago for Montana, where he intends to stock a ranche with several thousand head of cattle from Texas. He will ship his beef to England.

ON the evening of the 2d a terrific storm burst over the town of Ottawa, Kan., tearing down trees, demolishing houses, blowing cars from the track, and wounding a large number of people. One person was killed and two fatally injured.

A FEW days ago the Mayor of Pittsburgh Pa., had to order the police to clear out a Presbyterian church in that city. There were a dozen fights in progress at one time among the pillars and deacons of the church, and the ladies took a hand in the battle.

EIGHT thoroughly converted Christians were hanged for murder on the 2d., one in Vermont, three in Mississippi, two in Kentucky, one in Louisiana, and one at Washington, D. C. The head of the latter was torn from the body by the fall from the gallows.

A METHODIST church at Binghamton was struck by lightning on last Sunday evening during service. Four persons were severely shocked, experienced a change of heart, "got religion," and joined the church. On the same day a steeple in Wheeling, Va., was blown down.

SOME of the leading citizens of Alexandria, Va., recently took the entire edition of an unpopular newspaper from a steamer, which had brought it from Washington, and threw it into the river. They hav been arrested on a charge of piracy. They had better adopt Comstock's method next time. It is more sneaking and cowardly, but safer, and the effect, so far as suppression is concerned, is the same—a wider circulation for the unpopular sheet.

# Selections.

## Will the Coming Man Worship God?

BY B. F. UNDERWOOD.

That religions, considered as systems of doctrine, have been developed from simple conditions, many theologians are willing to concede; but they all continue to maintain that religion, considered as an element of the human mind or a predisposition to worship, is a primordial part of man's nature, with which he must have been endowed when he came from the hand of his maker. And as certainly as thirst implies water and hunger food, as certainly as fear implies something to dread, and affection beings to love, the religious element of man's nature, it is affirmed, presupposes a personal intelligent being whom it is our duty to reverence and adore.

But if the theory of evolution be true, religion, regarded as an element of human nature, as far as it is such, as well as a body of doctrine, has come into existence naturally with the development of the race. If man has a relationship with the animals below him, and has risen from the condition of creatures incapable of religious ideas and devoid of a religious nature, then his tendency to worship, not less than his belief in regard to the power that he worships, must have been *acquired;* in which case it presupposes those causes only which have combined to produce this tendency.

The evidence seems to be abundant that there are tribes on the earth to-day entirely destitute of religion; or, if they have it at all, it is in such a rudimentary condition that travelers are unable to observe any indications of it. Of a tribe of Bechuanas, Moffat, who was among them many years, says: "The people have many ceremonies and superstitions, believe in the influence of witchcraft and charms; but no one of them has the remotest reference to religion. They have no knowledge whatever of idols or anything intended to represent an invisible power, and consequently have nothing of a religious character" (Enc. Brit., art. Bechuanas).

"There is," says Darwin, "ample evidence, derived, not from hasty travelers, but from men who have long resided with savages, that numerous races have existed, and still exist, who have no idea of one or more gods, and who have no words in their languages to express such an idea" (Des. of Man, vol. i, p. 63).

Lubbock, in his "Origin of Civilization" and "Prehistoric Times," quotes the testimonies of many travelers and explorers to show that there are numerous tribes without religion, and remarks himself that "sailors, traders, and philosophers, Roman Catholic priests, and Protestant missionaries, in ancient and in modern times, in every part of the globe, have concurred in stating that there are races of men altogether devoid of religion. . . . The question as to the general existence of religion among men is indeed to a great extent a matter of definition. If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But when a child dreads the darkness and shrinks from a lightless room, we never regard that as evidence of religion. Moreover, if these definitions be adopted, we cannot longer regard religion as peculiar to man. We must admit that the feeling of a dog or a horse towards its master is of the same character, and the baying of a dog to the moon is as much an act of worship as some ceremonies which have been so described by travelers" (Origin of Civilization, p. 121).

The statement of Lubbuck, that there are tribes devoid of religion unless indeed we no "longer regard religion as peculiar to man," is significant. It indicates that there is no sharp dividing line between religious and unreligious creatures, and of itself is sufficient to suggest that as the higher religions hav been evolved from the lower ones, so the lowest religions have grown out of conditions with which we are accustomed to associate nothing of a religious character. Certain it is, there are tribes in which the intellectual faculties are so feeble that the phenomena of nature have as yet scarcely become an object of thought. According to the theory of evolution, all the higher races of men have come up through stages in which the lowest on earth yet remain. Who can doubt that the men who lived in the earlier ages of human existence were as destitute of religion as are the Bechuanas or Arafuras of to-day? Of the intellectual condition of man in a very remote past, we know something from the rough implements of stone which have outlasted the bones of the rude men who made them.

"Religiously," says Winchell, "there is little to be affirmed or inferred of the paleolithic tribes. Some curiously wrought flints may have served as religious emblems; and the discovery of deposits of food near the body of the dead may very naturally be regarded as evidence of a belief in future life" (Adamites and Preadamites, p. 36).

But there was a yet more remote and a more rude stone age. And there must have been yet earlier ages in which man lived, and was able to leave no memorial of his existence, and during which, in a religious point of view, he was still more like the brute mentally than at the time he is first brought to our notice by prehistoric archæology. Occupied for ages in contests with wild beasts and obtaining food, his life was of a kind not adapted to favor the contemplation of natural phenomena, and when, after ages of mental development under exceptionally favorable circumstances, he began to form ideas and to frame hypotheses, they must have been very simple, crude, and indistinct.

How natural that he should invest inanimate objects with his own thoughts and feelings! Here is indicated an intellectual condition hardly above that of the brutes. "My dog," says Darwin, "a full-grown and very sensible animal, was lying on the lawn during a hot and still day; but at a little distance a slight breeze occasionally moved an open parasol, which would have been wholly disregarded by the dog had any one stood near it. As it was, every time that the parasol slightly moved, the dog growled fiercely and barked. He must, I think, have reasoned to himself in a rapid and unconscious manner that movement without any apparent cause indicated the presence of some strange living agent, and no stranger had a right to be on his territory" (Destiny of Man, vol. i, p. 65).

"An authentic case is on record of a skye-terrier," says Fiske, "being accustomed to obtain favors from his master by sitting on his haunches, will also sit before his pet India-rubber ball placed on the chimney-piece, evidently beseeching it to jump down and play with him. Such a fact as this is quite in harmony with Auguste Comte's suggestion that such intelligent animals as dogs, apes, and elephants may be capable of forming a few fetichistic notions. The behavior of the terrier here rests upon the assumption that the ball is open to the same sort of entreaty which prevails with the master; which implies, not that the wistful brute accredits the ball with a soul, but that in his mind the distinction between life and inanimate existence has never been thoroughly established. Just this confusion between things living and things not living is present throughout the whole philosophy of fetichism, and the confusion between things seen and things dreamed, which suggests the notion of another self, belongs to this same twilight stage of intelligence, in which primeval man has not yet clearly demonstrated his immeasurable superiority to the brutes" (Myth and Myth-Makers, pp. 221–2).

With these facts in mind, it is evident, as McLennan remarks, that "the simplest hypothesis, and the first to occur to men, seems to have been that natural phenomena are ascribable to the presence in animals, plants, and things, and in the forces of nature, of such spirits prompting to action as men are conscious they themselves possess" (Fortnightly Review, 1869, p. 422).

"Man," says Goethe, "is a true Narcissus; he delights to see his own image everywhere; and he spreads himself underneath the universe like the amalgam behind the glass." Thus man, projecting his own nature unconsciously out upon the field of natural phenomena, investing the objects around him with his own thoughts and feelings, commences worship by contemplating himself. To early man pieces of wood and stone were intelligent objects, and he sought to win their favor and secure their aid. Later he invests with his own nature the mountains, rivers, and clouds, the sun, moon, and stars; and when the power of abstraction increases with the development of reason and imagination, he forms conceptions of beings more or less like himself, but invisible to the eye and incognizable to all the senses.

"We still say," says Mill, "the sun rises and sets and comes to the meridian, the sea ebbs and flows. Languages were formed by men who believed these objects to have life and active power in themselves" (Logic, vol. i, p. 364).

"Man paints himself in his gods," says Schiller; and the character of his gods is determined by his own, for the reason that he worships, unconsciously to himself, his own qualities abstracted from himself and viewed objectively, whether in the piece of wood, the passing clouds, the flowing stream, the quiet stars, the changing moon, or the glorious sun; whether in a personal being sitting on a throne with a crown on his head and a scepter in his hand, or in a power that

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees"

With malice and revenge in his own heart, he cannot help believing he is surrounded by beings who delight in making him suffer and to whom he therefore prays in fear and trembling. Nature, in her pleasant moods, excites opposite feelings. The genial sunshine, abundant game, health, success in combat, whatever gratifies him, he ascribes to beings who possess the good qualities of which he is conscious in himself; and to them he prays in reverent recognition of their superior power, in grateful acknowledgment of his own dependence, and with an eager desire to secure a continuance of these blessings. Religion, then, considered as a belief or hypothesis and as a practice of devotional rites and ceremonies, is seen to have a natural basis and to be due to natural causes. It depends upon two factors: qualities of the human mind, fear, selfishness, gratitude, wonder, admiration, etc., and the external world whose phenomena are ever present to the mind of man.

But here it will be asked, How came man to have a religious nature, a tendency to worship which in the individual is antecedent to experience, which now depends not upon any observation of nature, which depends not upon experiences such as those through which our savage ancestors passed? The answer, in the light of modern psychology, is not difficult to give, at least in a general way. In the course of ages, states of mind produced by the outward world have become organized in the race in the form of tendencies. A father who has acquired the habit of drunkenness may transmit to his offspring the result of his experience in the form of an appetite for stimulants. There are islands having species of animals and birds possessing an instinctive fear of man, but which exhibited no fear of him when man first visited those islands. Man by his destructive agency has produced in these animals sensations which by repetition, and by the transmission of the results on the brain and nervous system through successive generations, have become condensed and fixed in the species as an instinct which, whenever man, who first produced the impression, appears, manifests itself in a very positive manner. So the shepherd dog and sporting dogs have characteristics which, although originally acquired, are now innate or instinctive. Thus that which is learned, whether from a personal teacher or by contact with nature, and is repeated through centuries, may produce states of mind which by heredity appear in the descendants in the form of aptitudes or predispositions. "Instinct is inherited habit," or, more properly, insticts are states of mind produced by habits, and by repetition and transmission organized in the race. Although innate in the individual, they are due to ancestral experiences. We are full of these tendencies, some good, others bad. We have to some extent aptitude for music, mechanics, poetry, oratory, philosophy, language. We have tendencies to temperance or intemperance, to chastity or licentiousness, to truthfulness or falsehood, to courage or cowardice. These tendencies of mind, as well as bodily characteristics, come to us as a legacy from former generations, and, although independent of our individual experience, have been acquired by our ancestors. We are not born with innate ideas, but it is unquestionable that we come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure, and they include all those results of generations which appear in us as aptitudes and intuitions.

I believe, then, that our religious nature, as far as we possess such a nature, is due ultimately to the experiences of our ancestors. The contemplation of nature and the disposition to worship induced by ages of experience, during which fear, admiration, wonder, gratitude, and reverence have been constantly excited, have resulted in a predisposition to worship, which, although due to experience in the race, is now *a priori* in the individual wherever it is found. Thus much as to the natural genesis of religion considered as a part of man's nature.

Outside of the human mind it presupposes, not a personal being who implanted it in man, and the worship of whom is man's highest and noblest duty, but that world of phenomena, with all its wealth and variety, with all its beauty and deformity, which confronted our earliest ancestors as it confronts us to-day. The instinctive fear of man exhibited by wild animals implies the existence of man and those destructive acts which excited their dread and terror. And if the religious tendencies of man have been acquired in the manner indicated, they presuppose, in addition to the susceptible mind, not a supernatural being who endowed man with a religious nature when he appeared on the earth, but the material world that impressed him and produced those mental states, which have been repeated and the results transmitted in the form of a predisposition to worship. There is nothing in the religious instinct that determines the particular form or character of the object of worship. That depends upon the intellectual and moral condition of the worshiper, due chiefly to the instruction he has personally received from parents and teachers.

But in every stage of religious thought, as we have seen, from the lowest fetichism to the loftiest monotheism, the real object of man's fear, reverence, or devotion is the qualities of the human mind with which he invests the external world. Man cannot rise above or get beyond his own nature. Of beings having characteristics essentially different from his own, he cannot possibly conceive. He may imagine, on some distant star, beings higher than himself or different in their external appearances, yet the positive and final predicates which he gives to these beings are necessarily drawn from his own nature. An analysis of all such conceptions will show that although we can extend our thoughts quantitatively,

yet the quality of our thoughts is determined by our nature and surroundings. We can have ideals superior to ourselves as individuals, but no ideals the elements of which do not exist in the species to which we belong.

Keeping in view this obvious principle, a rigid analysis of religion will enable us to see that, as a system of thought in which phenomena are ascribed to a being or to beings who are believed to be proper objects of worship, it is an indirect form of self-knowledge. As Feuerbach has shown with much fullness and variety of illustration, man unconsciously studies his own nature in the contemplation of gods long before his intellectual and moral nature becomes a direct object of study.

In every age man discovers and recognizes that what was in a preceding age regarded as the true god was the subjective nature of man viewed objectively. When a nation or a race has outgrown a religion, the old god comes to be regarded only as a conceptional being corresponding with the mental condition of the times in which it prevailed. The picture taken in childhood cannot be looked upon as a correct likeness of the same individual grown to manhood. No more can man be pleased with the mental image of himself that was formed during his intellectual childhood. As between the likeness of the youth and that of the man, there is more or less resemblance, so between the gods of two periods, separated by ages and widely different in their intellectual condition, there will be much in common.

The profoundly religious man of to-day never recognizes the identity between himself and the object of his worship; but he sees the applicability of this principle in times and among people having conceptions of God that are gross and low. The enlightened Christian readily admits this to be true of the ignorant savage. The well-informed Christian and the enlightened Hebrew of to-day admit that many of the Old Testament representations of deity are very imperfect, aud they apologize for their grossness by saying that God in those days accommodated himself to the rude, ignorant condition of the people, since they were unable to entertain any conceptions of God unless they were of a being like themselves. But it is just as certain that the conception of God by the theologian of to-day is a conception of the nature of man; and whenever the Theist has recourse to volition to supply the nexus between cause and effect, he unconsciously invests nature with his own human personality.

Since worship had its origin in man's contemplation of his own nature, in observing himself reflected from the mirror of his own thoughts, in fearing and reverencing his own qualities seen illusively in the objective world, the conclusion seems unavoidable that the continuance of worship must depend upon the continued recognition of a personality like himself behind or immanent in the world of phenomena. To say that God exists, that it is our duty to worship him, that worship consists in contemplating his majesty, his goodness his love, in adoring and praising him for what he is as well as for what he does, and then to say that all our conceptions of him are but illusions, that all our thoughts of him, on which our admiration and love are founded, are no representation of him at all, that he is an unknown and unknowable something entirely beyond our comprehension—these two statements taken together are, it seems to me, quite inconsistent and absurd. On hearing them the first time, a mind unperverted by theological teachings would, I think, wonder whether God, if anything, were not really a demon amusing himself by making man a victim of illusion, deception, and fraud.

A god has no significance or value for an ardent worshiper unless he can contemplate him as a being like himself, who approves and disapproves human actions, who sees man's movements, who hears his words, who sympathizes with him in misfortune and distress, to whom he can appeal when in need of aid, and from whom blessings come in response to prayer. What cares the devotee for the "absolute," the "unconditioned," the "unknowable," a god without any of those human qualities with the contemplation of which in fear, in reverence, in love, worship commenced and worship has been sustained through all the ages of man's existence as a religious being?

[TO BE CONTINUED.]

[*From the Newark Register.*]

## The Spy System in the United States.

There are two ways to get the better of an opponent; one is to meet him in open and fair conflict, and the other is to stab him in the dark. The former is regarded as the manly way, the latter as the method of thieves and assassins. Just now in Russia both of the two great conflicting parties seem to hav adopted the dark lantern policy. The Nihilists plot and the emperor counterplots. The regnant authority humiliates itself by following suspected persons into their houses and homes, and questions servants, follows women, bribes anybody, and descends to any sort of meanness to compass its ends. The other party follows similar tactics; it explodes mines, encourages assassins, and rivals the imperialists in the Guy Fawkes line of business.

In our humble way we imitate those imperial and plebeian conspirators. We hav a wonderful detective system, by means of which married people of either sex who wish for divorces can be accomodated. If a cashier or clerk makes an enemy he can be "shadowed," and brought into infinite trouble and expense.

There is, however, one man who seems to hav reduced this spying business to a science, and to hav enlisted the clergy, churches, and many of the laity to bring grist to his private mill. It has been reserved for us in the United States to turn out the champion sneak of all nations and times; for Tony Comstock, although not by many a thousand the first who has made his profit by crawling, is, so far as we know, the first who has tried to make crawling respectable, and to establish it as the really proper and honorable method of progression through the world. The strange thing in the matter is the facility with which respectable people—clergymen, judges, and other excellent citizens—suffer themselves to be hoodwinked and humiliated into the position of peepers at keyholes and surreptitious readers of private letters. Men who would scorn to read even an open letter lying unguarded before them will eagerly peruse letters which it is certain were not intended for them to read, and the time of courts with all the attendant expense is taken up in the investigation of some alleged case concerning the use of naughty words in a private letter.

People hav a sort of blind terror of unseen attacks, and the boldest lion may be scared by the fluttering of an old shirt on a pole. These "detectives" and curators of private morals hav found this out, and they hav a great deal of fun as well as profit in seeing how people who are worth a thousand times more than they are become frightened by the waving of their miserable rags.

The safeguard of all purity is frankness and openness. There are many things in the life of most men and of many women which they would prefer to keep out of sight; and this is only saying that most men and many women are imperfect. But it is a mistake to set up for absolute perfection, and a great deal better frankly to recognize fault and challenge examination.

The spies and sneaks of society find their profit in the lack of honesty and the desire to appear better than it is, which is so common a failing of humanity. Comstock's profitable business would soon come to an end if his victims would just laugh in his ugly face and defy him.

## Perversion of Law.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What an awful thing is law in a republic such as ours! The Constitution is the supreme law, and all acts of Congress or state legislatures contrary to the Constitution are utterly null, void, and of no effect. Not the unanimous enactments of all the law-making bodies in the Union hav the least effect if contrary to that solemn, supreme law—the Constitution. And so tender is the law of the rights of men that in criminal cases, where the accused is guilty of crimes of the blackest dye, if there be the least doubt as to the constitutionality of the statute he is tried under, he must go acquitted and free. How much more so is this the case where offenses created by statute—actions harmless, even laudable, in themselves, but forbidden by the law-making power—are the subject of judicial consideration. If an honest court should recede with horror from the first unconstitutional step towards punishing one proved guilty of murder, how should it act in a like case of accusation of having made a contract, accepting a present for labors rendered, or of selling tobacco without license, or sending a lottery ticket, or advertising on a bank-bill, or using a copper boiler without registry, or violating a postal law, or sending forbidden matter through the mail, or selling books deemed obscene by some people? etc., etc.

In addition, to save citizens from persecution and guard their rights, the laws hav provided, from immemorial time, that no one shall be tried except in the county of the fact—that is, where the act was committed—and hav placed a great number of safeguards around the accused, such as requiring witnesses to come on his summons, trying him near his home where his character and that of his accusers are known.

When the Constitution of the Union was framed the founders were most jealous respecting those rights. When it was proposed to giv Congress a general power to punish offenses, not only the great majority of the members of the convention, but the whole people, were aroused to anger and scorn. "They would never allow it; never adopt such an instrument." So when power was given to Congress to punish treason, piracy, felonies on the high seas, counterfeiting United States coin and securities, offenses against laws of nations, offenses arising in the army, navy, forts, etc., and no other offenses whatsoever, the makers of the Constitution declared in the debates why they did so. Read the speech of Holmes, of Massachusetts, on that subject. What a fearful picture he presents of citizens dragged from their counties for trial among strangers! And everybody in the thirteen colonies agreed that 'twere better to be under British despotism even than under such a condition. Read Patrick Henry and Madison and Randolph and others. A measure was proposed to giv Congress power to enforce the powers already given, and all other powers, by legislation, necessary and proper to carry them out. Madison said it was not necessary, because the grant of a power carried with it the grant of all powers necessary to enforce it. Patrick Henry said, Congress might assume power to punish other offenses. Madison and others said they never would venture to do so. But to satisfy this scruple the amendment number ten was made, declaring "all powers not granted are reserved to the states or people." And all parties were satisfied.

But as in Congress there are always enough men who are ignorant and careless as to the measures they vote on, and others who are blindly factious or corrupt, soon a bill in direct contravention of the Constitution was enacted to punish sedition and another to punish frauds on the United States banks. This raised a storm that swept the old rotten unprincipled partisans of monarchy from power. Jefferson and Madison, who, Webster said, "knew the Constitution better than any men that ever lived," drew up the Virginia and Kentucky resolutions. Jefferson was elected President. The above is a brief history of the matter.

How then does it come that to-day the courts of the United States will (the Constitution never having been altered on the point) by a strained construction in a criminal suit where the defendant is accused of a mere statutable offense (*mala prohibita*), of merely exercising one of his natural and inalienable rights—yes, inalienable, so help me God! if such a thing there be!—dare to convict and punish with the highest penalties, fine and hard-labor imprisonment, when the founders of the Constitution, with the whole nation to back them, refused to giv this power to punish even crimes every man's conscience told him were wrongs? Yes, refused it in their discussions; refused it in the instrument itself; solemnly reiterated that refusal in amendment number ten; rose up and repeated it ten years afterwards when Congress tried to punish sedition and fraud. In the name of all the gods at once, is there not doubt here, to say the very least? Amend your Constitution; let such men as Bennett go free, with ten thousand others you are oppressing thus lawlessly. Yes, 'tis the courts are the criminals in such cases. Judges sworn to regard the Constitution are the offenders, and Congress also participates and should be equally liable could it not plead idiocy. Here is tyranny unspeakably wrong added to it. You drag men hundreds of miles from their counties, and compel them to defend themselves at their own expense and never reimburse them. Here is the sum of it. A citizen livs under a free constitutional government, he is told. He reads in that Constitution that Congress cannot punish any offense except what is named therein. He is an attorney, we will suppose, and being called upon to prosecute a claim against the government by a poor man, who is unable to pay costs for witnesses, agrees, as is customary with lawyers, to do it for a contingent sum, and advance the costs. He gets his money. Ten years afterwards he is told that an act of Congress existed making his laudable act a penitentiary crime. But Congress had also declared all prosecutions were barred in two years, and the Constitution says Congress cannot punish any offenses but treason, piracy, etc., etc. His act is not one of the classes over which Congress has power—surely he is safe. But no! He is indicted secretly, dragged hundreds of miles for trial, forced into trial, found guilty, and sent to the penitentiary, while a heavy fine is put upon him, and meantime his home is sold to pay it and his family driven into the streets. Is this an exaggerated case? No! I swear it is not. Cases without number similar to it hav occurred. No appeal from district courts.

CLARKE IRVINE.

*Oregon, Mo.*, Feb. 17, 1880.

## Mr. Bennett's Reception.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been noticing the many suggestions of our friends regarding Mr. Bennett's reception at the close of his prison confinement. I am quite sure that but few comparatively know more of the deadly hate of priesthood towards the Liberals, and of their determination to destroy Liberalism, than I. Hence, I know this occasion requires a manifestation by all lovers of liberty that will last long after a ride upon the Hudson in her most magnificent steamer, or a dinner at Delmonico's dining table will be forgotten, although thousands of our friends and workers may be there, and nothing could giv me more pleasure than that Mr. Bennett's reception should astouish the civilized world. But as these costly manifestations are but relics of religious barbarism, and as a nation's reception cannot do honor to Mr. Bennett, a nation's tears cannot erase the blot his imprisonment placed upon the fair brow of our Declaration of Independence, or illumine the stars upon our nation's flag with their wonted brilliancy. Hence, let us use wisdom in this matter. That an unparalleled reception should be given this man, whose unjust imprisonment has caused his friends so many sleepless nights, I know, but with as little expense as possible. If we would advance the cause of Liberalism, it must be by educating the people, or if we would use our money to the best advantage to stop the rapidity of the car of destruction which the priesthood, behind the screen, are so adroitly engineering, and every now and then beneath its weight crushing some of our most needed and noble men and women, we can do no better than to sustain and circulate THE TRUTH SEEKER, a paper open for the discussion of all questions pertaining to human progress, whose editor has not carried the load of aristocracy upon his shoulders till he has become humpback, hence afraid to meet the enemy. Now let such of us as hav five dollars, more or less, to spare, use it to place THE TRUTH SEEKER in the hands of those who cannot otherwise hav it. I really think that a half a dozen TRUTH SEEKERS properly circulated in a city like this would educate the people more than a Liberal League of two hundred members without it. I hav little or no influence in this direction, neither do I wish to exert any, but I must appeal to the friends that they do not unnecessarily use money for one day's manifestation. Also we who cannot attend Mr. Bennett's reception in New York city, let us, upon that day, call the people together in our own localities, expressly to review the matter of stamping out our Liberal literature, and understanding we are to raise all the money we can to circulate THE TRUTH SEEKER in our localities. Let every Liberal League in the United States do this, and we will soon find the priestly tyrant weakening in power, and the people advancing in education, which alone can save this nation from the chasm of ignorance and slavery now at its feet.

AMELIA H. COLBY.

*Lockport, N. Y.*, March 30, 1880.

# The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, APRIL 10, 1880.


## Ninth Letter From Albany.

PENITENTIARY, April 4, 1880.

MY DEAR FRIENDS: I have now entered upon the last month of my imprisonment. Before another four weeks has passed away I shall, in all probability, be restored to liberty, to breathe nature's free air and to walk forth untrammeled and bask once more in the rays of the glorious sun, which shines for all (save those in prison). I need not tell you I am glad that my days behind the bars are so nearly over. You can all easily understand that few things are more repulsive to a human being than to be immured in prison month after month and to be deprived of that cherished liberty which nature vouchsafes to all. When locks and bolts and bars no longer restrain me, I believe I shall prize this dearly loved liberty more than I ever did before. I feel that I have been unjustly and cruelly deprived of my dearest rights, and when I am permitted to enjoy them once more I shall love them with increased ardor and devotion.

Yes, I have been deeply wronged, and in more ways than one. And now, as my term of imprisonment is drawing to a close, it may not be amiss to take a brief review of these injuries. First, *financially*, the cost of my arrest, trial, fine, and imprisonment, including attorneys' fees, printing bills, help to fill my place in my business, extra prison expenses, and much else not necessary to particularize here, amounts to more than three thousand dollars. Certain losses which hav occurred in consequence of my being taken away from my business amount to two thousand dollars more. These five thousand dollars are far more of a loss than my little business is able to stand. True, friends have been very kind and have generously contributed to help meet expenses, but, unfortunately, the balance between loss and gain is decidedly on the wrong side of the ledger. The greatest wrong, however, is not a financial one. My imprisonment, with what has grown out of it, has made a serious draft upon my health and vitality. I have felt latterly that I have grown old more within the last ten months than in any previous ten years. Prison confinement and deprivation are not conducive to health and longevity. Five years of imprisonment, with the hardships attendant upon it, often prove sufficient to break down the strongest constitution. I have seen seven persons breathe their last since I have been here, and not one had passed middle age, and all died of diseases contracted in prison. At one time others thought—and I had good reason to think so myself—that I was in a fair way to wind up my earthly career, and wholly from the effects of my imprisonment.

The effect upon the mind of being unjustly subjected to such wrong is probably greater than the effect on the purse and body combined. A person who has never been placed behind bars and bolts can scarcely realize the severe punishment it is. It is an unceasing torture—a rankling wretchedness that pen cannot portray. I sometimes wonder how the miserable and dishonorable sneak and informer who was the means of my being placed here would like to take a year's trial of his own medicine, which he so fondly administers to others. Could he have ten years of prison labor, prison confinement, and prison fare, it would no more than atone for the deep wrongs he has done to others. I wonder too if District-Attorney Woodford feels that he has occasion to congratulate himself upon the part he performed in the despicable business of sending me to an undeserved prison. He knows the charge against me was pitiful and frivolous, and yet he authorized the oppressive proceedings to be commenced against me. He is naturally a man of better knowledge and kinder instincts; he has a fine front head, a good intellectual development, and a sympathetic, kindly nature (he ought to be a Liberal), but he is a member of the Young Men's Christian Association and Comstock's Obscene Society; he wants to please his rich Christian friends, and that tells the whole story. It is to be presumed that Mr. Fiero feels well satisfied with the conspicuous part he played in this persecuting drama, He has the appearance of one who is always well satisfied with himself and his achievements. And that Christian jury—with a Sunday-school superintendent for foreman—which deliberately sent me here for exercising one of the guaranteed rights of an American citizen, it is to be hoped, feel an immense amount of self-satisfaction for the narrow views they were able to take of the case and the unfeeling prejudice they exhibited in rendering their unjust verdict. It is to be hoped their reflections for the last ten months touching the case have been placid and happifying. And pious and very Christian Judge Benedict, with the soul of a bigot, whose rulings and instructions in my trial were most unjust and unfair, doubtless exults at the deep injury he was able to inflict upon me, and would gladly repeat the same with fivefold severity. He is a very fair exemplification of the class of judicial tyrants which now curse this country. He exhibits an absolute delight in saying, with particular pomp and emphasis, to a poor unfortunate fellow-being, "The sentence of the court is that you be confined at hard labor in the Albany Penitentiary for the term of five years." These men named represent the majesty and dignity of this great nation, and they manipulate one of its great courts, but it is most pitiful that the United States has not better representatives. It is pitiful that the courts and the officials of this country, whose government was founded by the best men that ever lived, should have sunk so low as to persecute an unpopular man because he is honest to his own convictions and dares to differ from Mrs. Grundy and her church party. This is precisely what was done in my case. The pretext upon which I was indicted and convicted was the merest kind of a sham. Several copies of THE TRUTH SEEKER and a copy of my "Open Letter to Jesus Christ"—which were repeatedly held up before the jury and referred to, together with the fact that I am one of the largest Infidel publishers in the country—had more to do with my conviction than had the copy of "Cupid's Yokes" mailed to Comstock under the lying name of G. Brackett. Yes, it is a sad reflection that our proud government, established by Franklin and Washington, both of whom were decided unbelievers in the fundamental dogmas of Christianity; by Jefferson and Paine, the first an Atheist and the second a Deist; by Hancock and Adams, who did not acknowledge the false claims of our current system of religion—it is sad, I say, to think that the government of their founding has sunk so low as to lend its power to crush an honest thinker and an honest speaker of his convictions, in harmony, too, with the founders named. This has been done in my case; and all the lies that Cook, Comstock, Colgate, and Crosby can tell in a year cannot disprove it.

Since my last letter to you this prison has been visited by a representative of the government, Acting-Commissioner C. K. Chase, Esq , regularly employed, as I learn, in Attorney-General Devens' office, the Department of Justice. He made his annual visit to see the condition of the United States prisoners confined here, and to learn from them personally whether they have any complaints to make. Each United States prisoner has a private interview with him, and is at liberty to say to the commissioner whatever he wishes. I had no complaint to make of the treatment I have received from the officers of the prison, but some about the treatment I have received from the government or its representatives. I said I thought our government had reached a pretty low point when it lent itself to carry out the behests of religious bigots and persecutors. He assented to the remark, and seemed familiar with my case. He said he had sympathized with me and tried to do all he could to secure my release from prison. He had called upon the booksellers of New York city, and learned from them that some of them had sold the same pamphlet upon which I was convicted, and that they thought it an outrage that I should be sent to prison upon such a charge. He said he was fully of the opinion at one time that I would certainly be liberated; but it was not quite accomplished. I remarked that it was singular, while so many men prominently connected with the government pronounced my imprisonment a gross outrage, that I should still be allowed to wearily drag out month after month in a terrible prison. I said I had seen a letter, written some months ago by Secretary Carl Schurz to a friend of mine in the West, in which he decidedly characterized my imprisonment as a great wrong, and said he had assurance I would soon be liberated; that Secretary John Sherman had said much the same to friends of mine; that Attorney-General Devens had clearly expressed the same sentiments; that Pardon-Clerk Judge Gray had several times decidedly given the same opinion; that Col. W. R. Rogers, the President's private secretary, had to my wife declared the whole crusade against me a great outrage; that even the United States marshal who took me from Ludlow-street Jail to bring me here, said a great wrong had been committed upon me, etc., etc.

"Yes," replied Mr. Chase, "that is just the way it is; every man I know of connected with the government is in favor of your liberation, *except the President*, and him alone. The fact is, Bennett, *the church is too strong for you;* that influence has secured the co-operation of the President, and it is too strong for you."

Truer words were never spoken. The influence of the church has been wielded against me, and it has temporarily triumphed over me. Although over 200,000 citizens, good and true, asked the President to release me, and though the President himself admitted I had violated no law and deserved no imprisonment, he disregarded the prayer of the 200,000 and preferred to obey the behests of the church. He even went so far as to sign a document touching my release, which document went to the Pardon-Clerk and was seen by a gentleman of this city; and the Pardon-Clerk, in his own office, told the clerk of this prison to set me at liberty; and though the President gave my wife strong hopes that I would be set free, still, when the church said, "No, Bennett must not be liberated," the President was false to his own convictions, false to his own sense of right. He listened to the demands of the church and dared not disobey. He refused to take another step toward my liberation.

As I have before said, Mrs. Hayes is much to be credited for my continued imprisonment. She is an ardent devotee of the Methodist church. She loves the church dearly, and loves her pastor nearly as well. All the pastors said I must be kept in prison, and Mrs. Hayes said so too; and then the President also said I must be kept in prison. A friend in Iowa has written me that some attache of the Western press while in Washington played the part of Jenkins, and wrote letters home very laudatory of Mrs. Hayes, praising in the highest terms her amiability and goodness of heart. All that, perhaps, is very well, but, unfortunately, she is an ardent Christian, and hates Infidels with a hearty intensity. She may naturally be one of the finest women that ever breathed, but she has no sympathy or charity for an unbeliever, and prefers him to be in prison to enjoying his natural freedom. In my opinion she would have been perfectly capable of playing the role of Bloody Mary, Queen of England, who burned to death two hundred and eighty unfortunate persons who dared to believe differently from herself; or the role of Queen Elizabeth, her sister, who was scarcely less cruel, and who signed the death-warrants of hundreds of people, wholly because they did not mold their belief according to the pattern prescribed. They were zealous Christians, even as is Mrs. Hayes. They believed in punishing unbelievers. So does Mrs. Hayes. The mode has changed somewhat in three hundred years, but the spirit of persecution remains much the same. Then it was the rule to burn, behead, hang, rip open the bowels, and torture in various ways those who were so criminal as not to believe as the church and state commanded. Now burning, beheading, and hanging for opinion's sake have gone out of fashion, but sending to a dreary prison is still a favorite Christian pastime.

Yes, the church has been "too strong for me." It forced my arrest, it forced a trial, it forced a conviction, it forced me from my family and friends, it forced me from my business, it forced me into prison, and it came near forcing me into my grave, which was the destination it had in view for me. Yes, yes! the church has been *too strong for me!* Can it be strange, then, that my love for the church is not intense? In view of the enormities it has practiced for centuries, in view of the hundreds of thousands, yes, *millions* of unhappy mortals who by its heartless cruelty and intolerance have been brought to the torture-racks, pulleys, wheels, feet and leg-crushing "boots," ripping knives, red-hot pinchers, heavy chains, loathsome dungeons, the scaffold, the beheading-block, the stake, and the flames—is it strange then, I ask, that I do not love the church? *The church indeed may be too strong for me*, but in view of the great wrong it has done to me, and the far greater wrongs it has done to my unfortunate fellow-beings, I owe it a debt which to pay I shall toil hard while I have life and strength. Yes, the church may be *too strong for me*, but I shall try to wield in opposition to it all the strength and vigor I can possibly command. I know the *church is strong*. I have realized it, I have *felt* it, but truth and right are really stronger. I have enlisted under their banner, and I will not prove recreant to them. The church may be *strong*, but I will trust in the eternal principles of justice, and in these I will try to be *strong* also. I will oppose the church; I will oppose intolerance; I will oppose hypocrisy and falsehood; I will oppose the spirit of persecution and proscription; I will oppose superstition, bigotry, and fraud. I will try to be as strong as possible, and do all in my power to spread the truth before my fellow-beings, and show them the superiority nature, rationalism, and reason have over supernaturalism, superstition, and lies. Had I a life before me as long as is ascribed to the mythical Methusaleh I would cheerfully spend it all in this good work. Truth is so much superior to error and falsehood that I will love it and follow it forever.

Solomon was not correct when he said there was "nothing new under the sun." Even now, twenty-five hundred years after he is said to have lived, we have new things under the sun. It is a new thing for this government to lend its courts and its power to crush and imprison people for opinion's sake, but it has done it within the last year. It is a new thing for the earnest request of 200,000 citizens to the Executive, asking for a just and reasonable act, to be utterly ignored, but this has been done within the last ten months. It is a new thing for this government, early declared to be unconnected with any system of religion, to now be controlled by the most intolerant system the world has ever known, but this we have seen within the last forty weeks. It is a new thing for the clergy and their dupes to undertake the control of the Executive of our nation and tell him whom he may pardon and whom he may not, but this too we have seen within the last two hundred days. It is a new thing in this government for a President to yield to the dictation and bidding of the ecclesiastical party as to what course he shall pursue and what steps he shall take, but this we have for the first time seen within the last ten moons. It is a new thing for the President's wife to assume to say whether a pardon shall be issued or not, but this we have seen in the present administration. It is a new thing for a man to administer the chief executive power in this great government, whom the people did not elect to the position, but this too we have seen for the last three years, but may we never have to witness it again! May frauds of all kinds cease to flourish in our land, and may honesty, truth, justice, and righteousness become the governing principles of national and individual conduct.

I have spoken of the tyranny of our judges and our courts. I feel almost impelled to refer to them again for a moment. They are subjects upon which I have thought much. They are an evil that has assumed immense magnitude. Our system of justice too often becomes the merest farce and mockery. Our courts and our judges cost the people of the country immense sums of money, and in return they ought to do a great amount of good, but whether the evil they do is not greater than the good is a problem for every man to debate in his own mind. One thing is most sure. Our so-called courts of *justice* often perpetrate great *injustice*. The rich man, or he who has rich and influential friends, seldom receives severe treatment from these courts. A man with plenty of money may even commit murder, and if punished at all he is let off very lightly, whereas, if it is a poor man, one without money or friends, the heavy hand of the law crushes him to the earth. He finds no mercy; he gets the severest sentence, and a pardon rarely is issued for him.

I have realized the inequality of modern justice since I have been in this prison more than ever before. From what I have learned, about thirty-three per cent of the persons sent to prison are really guilty of little or no crime. Far too many innocent people are sent to prison. And again, the inequality of sentences for similar offenses is most apparent. For instance, one man was sent here for two years for making and passing counterfeit money. He was an old offender, and the sentence was not too heavy; but another man, who seems to be a well-disposed, harmless person, for carrying from one acquaintance to another a pair of dies for stamping half dollars, and in which he had no interest—he never having made or handled counterfeit money—was sent here for six years. He is nearly sixty years of age, and it is very doubtful if he lives to serve out his sentence. Another man, for handing a ten-dollar counterfeit bill to a second person, who was explicitly told that the bill was counterfeit, and for which no consideration was given, was sent here for seven years. He has contracted consumption here, and will hardly live to serve out half his term. Many are here for getting drunk. I know one man who was sent here for a year from this city, whose only offense was drinking with a friend in a private house and getting pretty mellow. The police saw him, took him before the police judge, and swore he was intoxicated, and a year in this prison was the penalty. Many are sent here from the South for making illicit whisky. Eight were sent from one court in Lynchburg, Va., upon this charge. I got acquainted with two of them who became ill and were sent into the hospital; one a young man, apparently of good character and disposition—we both worked in No. 8 shop and near together—a carpenter. He contracted typhoid fever, and I saw him close his eyes in death. Several days before his death he assured me he was sent here on wholly insufficient grounds, and that he had not made a drop of whisky nor been in any way connected with it. A designing deputy United States marshal had sworn falsely against him for the fees he made in securing convictions. It was touching, in the delirium which preceded his death, to hear the poor young man talk about his mother and sister, and call upon them, and to see the great anxiety he felt to go to them. Death released him. I saw him carried out in a pine box. Another man is serving out a sentence here for obtaining a single quart of illicit whisky and selling it to a United States deputy-marshal, who requested him to get it for him, and for the express purpose of getting him into trouble and himself pocketing the fee. That must have been a regular Comstock sort of fellow. Other cases of severe hardship from unjust trials and tyrannical judges might be detailed almost to any extent, but I will not detain you with them now. While I have been writing these lines, and within the last half hour, the Catholic chaplain who preaches in the chapel here one Sunday in four, Father Maurice Biere, an educated, gentlemanly German, has been in. The subject of courts and unjust judges became a topic of brief conversation. He suggested a rule of action that rather meets my approval and that is, that candidates for criminal judges and prosecuting attorneys, before entering upon their offices, shall serve one year in some state prison or penitentiary for instruction, as military cadets are sent to West Point. This would give them a realizing sense of what they were sending their unfortunate victims to, and might make them a trifle more merciful. I would not object to Judge Benedict taking a term of one year, just to show him what he has so unfeelingly sent others to, who are better men than himself. But that would be too much genuine *justice* ever to take place. He will rather continue for life to draw from the government a salary of several thousand dollars a year for giving men unfair trials and then sending them to prison.

But, my friends, I fear this does not interest you. I think you have heard from me before upon this subject. I will not weary you longer with it now. How would you like to hear a little more from Mercury? He has been here again, or rather I have had another dream. Everybody, you know, has a right to dream in his own bed. You must understand, then, that I sleep in my own bed. I did not quite like the prison bed, and being permitted to have one of my own, my good wife had one sent me, so I have since done my dreaming in my own bed. I am independent to that extent. I insist that I have a right to dream as much as I please, and about Mercury or anybody else. I am glad there is no law against dreaming, with fines and imprisonment for penalties, for in that case I would not dare acknowledge I had had a dream. There are still a few privileges left to men, for which let us be duly thankful. I hope no society will be organized and chartered for the suppression of dreams. Let dreaming continue to be free.

It was on the night of the 31st of March. I had retired at the regular bedtime hour, 8 P. M. We have to go to bed at that hour whether we are sleepy or wakeful, and cannot rise till five in the morning, even if our sleep is out at three. Prison rules are a trifle arbitrary, as you might observe should you decide to test the matter. I had fallen asleep at about nine, and took a comfortable nap of three hours or thereabouts. I awoke, partially refreshed, and lay awake some time in quiet meditation. That is a good hour for meditation. When everything is quiet and I have had a good sleep, I can meditate with a very slight effort. I will not detain you to detail what my meditations were; it is enough to say the subjects were diverse and sundry. From active meditation I passed insensibly into a dreamy state, though partially awake. When one is in that condition he can hardly distinguish his meditations from his dreams. At about the smallest hour of the night I insensibly passed into a state of unconsciousness. I had again fallen into a sweet sleep, more sweet, perhaps, than profound. The second sleep is the most favorable for dreaming. I can dream more in one hour of my second sleep than in two of my first. For that reason I do the greater part of my dreaming in my second and third naps. On this particular occasion I was in very good dreaming condition. As near as I can estimate, I had not been asleep over fifeen minutes when a tall, good-looking figure approached my bedside. I saw in a moment it was Mercury. I smiled one of my blandest smiles upon him, and said:

"Why, Mercury, I am glad to see you. How do you do?"

"I was never better in my life," said he. "I see you are pretty well. I am glad you are pleased to see me. I much prefer calling on people who are glad to see me. How have you been since I saw you last?"

"Oh, pretty well, I thank you. I had slight rheumatic pains, with stiff joints, for a few days, but they passed away. I have been able to eat my regular allowance and to maintain an equable state of mind. I have been pretty busy with my literary work, which has occupied the greater share of my attention."

"Yes," said he, "I am well aware you are working steadily on your forthcoming work. I often look in upon you when you are not sensible of it. I see you have already done more than you intended when you commenced. I observe you are making two volumes of it in place of one, as you proposed at the start."

"Yes, the subject is an extensive one, and grew so upon my hands that I found it would be too much for one volume, so I have added to it considerably, and there will be two good large octavo volumes. Volume I. will treat chiefly upon the gods, and Volume II. the religions of the world."

"Just so. I keep pretty well posted in the matter, and take not a little interest in your enterprise. You are as industrious as myself. I think your work will be an interesting one and I hope the patronage of your friends and the public will well reward you for your labor. I think it the largest work that was ever written in prison, and I am sure nobody has ever undertaken greater subjects."

"I thank you, Mercury, for your compliments, as well as for your good wishes. The work has been a labor of love to me and has aided in whiling away many a weary hour and day, and even weeks. The time here in prison has hung far less wearily on my hands than it would if I had had no occupation of the kind. I am glad, too, that the opposition that was raised against me, up in your part of the country, has not damaged me any."

"Oh, never you fear, Bennett; that kind of opposition will never be a serious injury to you. I would scorn to give it a passing thought."

"Tell me, please, Mercury, how all the gods are, since that convention, and tell me also whether you had an adjourned meeting."

"Well, the gods are extremely quiet. They soon fell asleep after their wearisome effort at the convention, and I don't believe some of them will awake again for a thousand years. No, we did not have an adjourned meeting. None of the committee were in favor of it save Jahveh, and when he saw how the rest felt he was not half as anxious for the second meeting as he was for the first. His zeal has cooled down very much. I wish for my part that he had not wished to get up any meeting at all, for it made a large amount of work for me and I don't believe I will get anything for it."

"Why, how is that? I think you told me Jahveh said he would make it all right if you would get all the gods together and put the matter through with your accustomed ability."

"Well, so he did, and I expected he would at least do the honorable thing by me, for between you and me, I put in two weeks of the hardest kind of work on that job, and that is all the good it has done me. When I presented my bill to him for services rendered, he grew red in the face, became much agitated, and soon flew into the fiercest kind of a passion, and said he did not consider he owed me a cent. The convention did not entertain his views nor second his wishes, and as the convention had done him no good he was not disposed to pay anything for it. I felt indignant, of course, to hear him talk in that way after what I had done to accommodate him and the faithful services I had rendered; but I kept cool. I said I had warranted no success, nor was it any fault of mine that he was disappointed in his expectation. All I had undertaken was to secure a place for the convention and to get all the gods to be there, and that was enough for any ex-god to undertake. I said I did not wish to boast, but I did not believe there was another person in all the celestial regions that could accomplish the undertaking so thoroughly and get so many gods together in one place as I had done. I added that my charges were reasonable and I hoped he would not think of doing less than he had promised. Upon that he hemmed and hawed, hardly knowing what to say. But he remarked that he presumed it would be a good deal of a disappointment to me not to get my money, but he was sure my disappointment could be no greater than his had been. He had expected big things from that convention, but had realized nothing at all. He was sure his disappointment was greater than mine. I saw his drift, and I remembered he was a Jew god, and that he undoubtedly was trying to drive a sharp bargain with me. I told him I was very sure my charges were reasonable, and if he thought they were not I was willing to submit the matter to arbitration. He might pick a god and I would select one, and the two might select a third, and whatever they would decide upon we would stand by."

"Well," said I, "you were very fair with him. I should not think he could object to that proposition."

"But he did nevertheless. He said he would stand by the arbitration if it was what he thought right; but he did not want to be gouged out of what was his own. He had been shabbily treated by all the other gods, and that was a good reason enough why he should not pay for being insulted and opposed. He only made a reasonable request of the convention, but among all the gods that were present there was but one that seconded his views, and that was a nigger god from Africa, and he would much rather he had kept still. 'No, Mr. Mercury,' said he, 'I don't think I ought to pay you a single red cent. Nor do I think you ought to demand it.' I was almost confounded at his injustice, and was meditating as to what course to pursue, when just at that juncture his brother Satan, Lucifer, or Splitfoot, as he is sometimes called, came in. He extended his hand to me in a most genial manner, saying:

"'My dear Mercury, how do you do? I hope you are well. You look troubled. What is the matter?'

"Oh,' said I, 'your brother and I have had a little transaction of a business nature, and we cannot think alike about it.'

"'Why, what is it?' said Lucifer; 'let me know all about it. It is a pity if you and my big brother here can't settle a little business matter without trouble.'

"I then explained to him how I had gotten up the convention, and how I had traveled twice all over god-dom to stir up the gods and get them out; and then, because they did not fall in with his vindictive spirit, and help him to crush that TRUTH SEEKER man, he was now unwilling to pay me for all I had done. Upon that he turned to his brother and spoke in this wise:

"'O Jah, I am ashamed of you. If you engaged our friend here to perform certain services for you, and you agreed to remunerate him for it, pay him off like a man. Don't try to sneak out of it now because you did not accomplish your dishonorable purposes. Come, for the family's sake, do the fair thing. I don't want to feel that you have disgraced me in this matter. I would rather pay Mercury myself than to have you wrong him, as you seem determined to.'

"At that Jahveh bristled up and said:

"'Luce, I cannot see how this becomes any business of yours. You might as well attend to your own affairs. You have always been interfering with my business, and I now give you to understand that I wish you would let my business alone.'

"Then turning to me he said if I would come back in ten days he would talk with me further and tell me when I could call again. My bill was receipted, so I did not leave it with him, fearing he might take some advantage of it. As I was about leaving, Lucifer told his brother that there was no occasion for him to fly into a passion about a little trifle. That was an old game of his, but he had never made much by it, and probably he would not in this case. Lucifer joined me after I retired, and laughed heartily at the peculiarities of his big brother, as he called Jahveh. Said he:

"'My brother has always been noted for splutter and bluster, but they avail very little. He has often made himself very ridiculous by it. That was a foolish enterprise of his, getting all the old gods together. He might have known, even had they the disposition, that they could do no more to injure my friend of THE TRUTH SEEKER than he could do himself. Jah is great for getting up tempests in a teapot, but they all pass over without harming anybody. I often am much amused with him. He has been a study to me for some thousands of years. But you stick to him for your just dues. I think you will get your pay after a while, but if he does not settle up with you fairly I will, and take my chances for getting it out of him. I guess I can worry it out of him. You shall not be cheated out of it. Good day, Mercury.'

"Well, indeed, Mercury," I remarked, "you are having quite a time in getting your money for the hard work you performed. Did you call on Jahveh again at the expiration of the ten days?"

"Yes, I called, and that was all the good it did. He used to say that no one should call upon him in vain, but that is all gammon. I have proved to my satisfaction that it is not true. When I called, he said he had been annoyed a good deal about matters and things on the earth that did not go to suit him, and he had not given my matter much thought, and he wished if it was not too much trouble to me that I would call again in ten days more. I observed to him that this was a small matter; that I had served him faithfully, and had made the price very reasonable, and now I could not see any propriety in his keeping me running for my pay. 'Well,' said he, 'the services you performed did me no good whatever, and I don't think I ought to pay you, but I'll tell you what I'll do. Times are hard now; if you'll discount your bill fifty per cent and receipt it in full, I will pay you now and have it over with.' 'No,' said I, 'that is not my style of doing business. I will have the whole face of the bill or not a cent. If you won't pay it like a man I will sell the account to your brother and let him collect it.' 'Oh,' said he, 'don't do that; he will bother the life out of me. I am pretty busy this morning. Let it lie for ten days more, and I will see about it then. Good morning.' So I left him, utterly disgusted. I thought to myself, old Jah, when you want me to do another job for you, you will pay in advance or no services will be rendered."

"Ha! ha! ha!" laughed I, "the owner of 'a thousand hills' is slow pay indeed! But you have a good security. If Jahveh don't pay you Lucifer will. I guess you are all right. But look here, I want to ask you a question or two just for information. How rapidly do you travel when on your journeys?"

"I go as quick as thought. You see I am nothing but thought—pure human imagination. It is the same with all of us gods; we are simply the imaginations of men. If all the gods in the whole of god-dom were simmered and boiled down into one they would not make five-eighths of

(*Continued on page* 232.)

# Communications.

## Chancellor Haven's Questions about Taxing Church Property.

To the Editor of The Truth Seeker, *Sir:* About a month ago I addressed the following letter to the Rev. L. W. Stratton, A. M., editor of the *American Wesleyan*, for publication. It is self-explaining, and has not been published or returned as requested:

To the Editor of the American Wesleyan, *Dear Sir:* Having seen a lengthy editorial article in your paper referring to the taxation of church property, by Chancellor Haven, in which he asks some questions, I respectfully venture to reply. The questions are as follows:

1. Who has petitioned for it?
2. What class of people favors it?
3. Would the people hav any less taxes to pay?
4. Does a single man, woman, or child who has contributed to keep them in repair obtain one cent of pecuniary profit from them?
5. If a few persons join hands and buy a park and giv it to the public, and keep it in good condition, will the state tax the donors and their successors forever for their benevolence?
7. Is he not protected in so doing?
8. Monuments hav been erected in our cemeteries to commemorate the dead. Are they not protected?
9. Why draw a line anywhere?
10. Do the counties want it? Not a board of supervisors, so far as I know, has as yet asked for the privilege. The townships? What township? What village?

In reply to the first and second questions I will tell him that they are the people who realize that equal justice for all and partiality to none is a very equitable rule of conduct. Those that can distinguish essential and tangible difference between public-spiritedness and public plundering and systematic robbery, whether authorized by discriminating laws or otherwise. Those that are opposed to burdening the widows, orphans, the infirm and the destitute, the decrepit, suffering for the necessaries of life, to make amends for favors and privileges enjoyed by wealthy church societies and opulent ecclesiastical institutions. They think hell can be avoided in the future without resorting to those extortionary methods of raising hell in the present. Men who consider practical utility of as much importance as theological theories or arbitrary and superstitious speculations. People who do not think they hav lost much by not living when John Wesley was denouncing the efforts of the Americans to make themselves independent of British tyranny. Or when Calvin instigated the burning of Servetus, and Luther and Melancthon wrote approving letters of the cold-blooded, murderous outrage. People that do not feel misplaced and misdated because they did not liv when Christian governments recognized the Inquisition to be a divine and sacred institution; or when the English Protestants punished Catholics with death for saying mass, and went in for a wholesale persecution of the Nonconformists; or when Protestants drove the Puritans out of old England, and the Puritans drove the peaceful Quakers out of New England. They are the people that do not advocate the improvement of this world as a method of laying up treasures in another. They are not so godly that they plunder the godless to pay for their godliness. They were born right the first time, and hav not got to submit themselves to the humiliation of a repetition to distinguish between right and wrong. They do not make morality secondary to some form of belief; they do not discourage and belittle morality by making out it will not save anyone and some sort of belief will. Their morality has a self-contained stability, and can stand alone without divine bribes or devilish threats.

3. The state requires a certain sum to protect the property within its borders. It is axiomatic that the rate will increase just in proportion that the assessment is decreased by exemptions. Otherwise, if exemption makes no difference, why not exempt everything?

4. There may not be any pecuniary revenue where the pews are not rented out and no gambling enterprises are carried on, and still be other benefits and comforts that are a real enjoyment and profit. A dwelling-house yields no pecuniary revenue to its owner occupant. Still there are other benefits that make its possession desirable and just as necessary as a church. Do not churches and dwellings actually save a pecuniary outlay that would be expended if they were not already possessed? If churches and dwellings return no benefit, pecuniary or otherwise, why are they built? Should they not be taxed to prevent a useless waste if they do not? If they do, why should they be favored at the expense of other property?

5. If it is actually given and officially taken by the proper public authorities there would be no use of taxation, for it would be putting the authorities to an expense payable by the whole public, who already own it and control it through their official representatives, the same as they do the highways, canals, public buildings, etc. But if it is held by the trustees of a voluntary corporation that controls and manages it entirely independent of the rest of the public officially represented, or by a congregational clique or a denominational ring inside of a congregational ring who can prevent its general use by the general public or their authorized officials at their own discretion, then it should be taxed the same as a bank, hotel, railroad, or any semi-public institution controlled by individuals or voluntary associations.

6. The right he has now. Chancellor Haven or anybody else that is possessed of ordinary information knows that no one has to get a license or pay a tax for exercising the prerogative of benevolence. If a parent has property it is taxed. If he is benevolent enough to giv it to his children the property is still taxed while they or their successors hav it—the mere act of benevolence is not. And if he is benevolent enough to giv his property to encourage the building of a railroad, grist mill, cheese factory, theater, hotel, or other semi-public institution—except a church—that is directed by individuals or corporations other than the authorized officials of the whole public, the property is justly and rightfully taxed; or, as Chancellor Haven is pleased to misrepresent it, compelled to pay an annual fine and penalty for their benevolence.

7. Of course he is. He ought to be. Would you stop it or restrict benevolence to giving to churches?

8. Is the church a mental and intellectual sepulcher for the living the same as a graveyard is for the dead? If not, where is the force of the comparison and the parallel in the case? The argument that an institution adopting the laws, records, and annals, or whole literature of a savage and barbarous nation like the ancient Hebrews as the criterion of the enlightened present, and infallible guide of the progressive future, is dead to all advancement, and therefore an intellectual sepulcher and mental burial place, is the most truthful, consistent, and logical reason yet given for exemption. I did not expect that plea or a parallel to that effect. I confess that I am opposed to compulsory means for controlling destinies beyond the mental or material grave. Still, if the comparison is a parallel of fact, I doubt the wisdom of pensioning them in a pecuniary and physical way by tax exemptions, for it is claimed and admitted that they are physically and pecuniarily alive. They should be aided or subsidized morally and intellectually, for it is the ethical death that beseeches solemnity.

9. Because some institutions are public ones in reality and fact, like the highways and public schools, while others are not, although they may hav public features, like a circus, church, hotel, or theater.

10. Boards of supervisors are, as a rule, too busy spending the people's money to take any great interest in matters that devolve upon other branches of the government. Does the Legislature generally wait for the boards of supervisors to tell them what to do? Would our memories hav to run backwards more than a second to find a time when there were numerous evils a board of supervisors never asked to hav righted? The townships and villages are those that want law to be a medium for the equal diffusion of justice, instead of a mere guise and subterfuge by virtue of which one class of persons and corporations can rob and plunder their luckless victims to gorge their own selfishness.

The Chancellor's statements hav a similar import to his questions, and the reply to them is sufficient for the statements. They are based on the following principles and premises:

1. A voluntary church association *is* the public.
2. Any other voluntary association is *not* the public.
3. Because the church is a good thing is a reason it should not be taxed.
4. Because anything else is a good thing is a reason it should be taxed.
5. What the church pays government for its protection is a penalty and fine.
6. What anything else pays government for its protection is simply a tax.
7. Because the church directly or indirectly benefits the community is a reason it should not be taxed.
8. Because anything else directly or indirectly benefits the community is a reason it should be taxed.
9. The church is no pecuniary benefit to anybody, therefore it is a great pecuniary benefit to everybody.
10. The church only benefits the government, but the government is extravagant and a nuisance to everybody.
11. Because the church improves the looks and appearance of a place is a reason it should not be taxed.
12. Because anything else improves the looks and appearance of a place is a reason it should be taxed.
13. "In public and semi-public things we are behind the world," therefore the public should be taxed to put America on a par with Europe, and, if possible, make it as desirable a place for the industrial and producing classes to get away from as Europe is already.
14. Amen. So be it forevermore. Glory hallelujah.

Great stress is put on the fact that "some of our states actually offer a bounty for setting out trees by the roadside." He concludes, "tax every tree and you may succeed in getting the most of them cut down and no more set out." If the churches are as public as the streets, the comparison is effective. Col. Ingersoll can drive, walk, talk, or express his opinions without any restraint by any church organization on the public streets. Can he and half of the community do so in the churches? Thomas Paine was a hero and made great personal and pecuniary efforts to secure American independence; so much so that Congress saw fit to reward him with $3,000, the Legislature of Pennsylvania with £500, and the state of New York gave him a house and a farm of three hundred acres at New Rochelle. John Wesley, the founder of Methodism and namesake of the Wesleyan church, was a malevolent foe of American freedom. He preached sermons advocating the British oppressions and published an abridgement of Dr. Johnson's pamphlet—who said, "The Americans are a race of convicts and ought to be thankful for anything we allow them short of hanging"—at the low price of one penny to giv it a wider circulation and more influence. Are the churches free for those that wish to honor the apostle of freedom or only for those that honor the apostle of tyranny? The streets are alike free to both. The student of science and the slave of superstition hav equal rights there.

Being sincerely desirous to do what is right, fair, and equitable in regard to the taxation of church property, and trusting that you and the readers of your paper are equally as much so, I respectfully make the proposition that you open the columns of your paper for a discussion of the question, so that we can get all sides of the case fairly and truthfully presented and acknowledge our mistakes when they are demonstrated; and, furthermore, I cheerfully and respectfully challenge Chancellor Haven, the editor of the *Wesleyan*, or any one they may wish to substitute, to debate the question, providing you accept the proposition, by each writing an article of equal length each alternate week in support of their view of the matter. If you accept the challenge and proposition, please inform me immediately, if not, please be so kind as to return this letter. If you publish any part, please publish the whole letter, for I will not be responsible for any extracts away from their connections; it will only be fair, for your readers hav had the Chancellor's side in full. If you do not publish any part of it, I shall be pleased to receive any views you may hav upon the subject by letter, for I wish to rightly understand the subject. Yours with respect, etc., B. F. Babbitt,

*Rushford, N. Y.*, Feb. 25, 1880. Sec. Hume L. L.

## Creation Briefly Considered.

To the Editor of The Truth Seeker, *Sir:* Any cause having its foundation in truth cannot be injured by free and fair discussion. "Let us reason together," with full confidence that nothing really worth preserving will be lost.

The remarkable hold that the Bible account of creation has had upon the minds of men for upwards of three thousand years entitles it to respectful consideration. Yet when plenary inspiration is claimed for any writing, the unbiased thinker ought not to hesitate to apply the severest tests, in order to determine its historical or scientific accuracy. If the claim is well founded of course no defects can be pointed out.

The old receipe for cooking a hare began, "First catch the hare." First take the Bible from the shelf, wipe off the dust, open to Genesis i, and read: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

In the beginning of what? As the sun, moon, and stars had not then been created, it must hav been the very beginning of the universe, and the first act was the creation of this tiny earth and its heaven or sky. The starry heavens were not meant by the word heaven, for, according to the account, they did not then exist. Making the earth before the sun was like first making a chimney and then building the house.

Science has demonstrated, or made it reasonably certain, that worlds succeed worlds in the boundless expanse of space, condensing, evolving from nebulous matter, progressing, culminating, then declining, dying; the material of which they were formed changing into new combinations. The whole process may be likened to the growth and decay of the trees in the forest. Younger worlds take the place of the old, as younger trees replace the dead giants of the forest. Systems of suns and planets succeed other systems, and throughout all the changes, occupying countless millions of ages, not a particle of matter is destroyed.

Go out from the earth in any direction until you reach an imaginary boundary of space, and ask yourself what lies beyond this boundary. Reason and analogy answer, Space with its vital matter, like the known paths already traversed. Take a voyage back in time, go through the hundreds of millions of years while sedimentary rocks were forming; note the slowly passing ages during which the earth was condensing from nebulous matter; consider the millions of ages the nebulous mass of the solar system was condensing before the earth was left behind as a nebulous ring by the cooling central mass; go back through billions of such formations of world clusters, fix in your mind the moment of beginning, and ask yourself what there was before. The irresistible conclusion is reached that the universe has no limit; that time, space, and matter with its potencies, had no beginning. There has been no creation, but a continual change. The creative energy of to-day is the same as it was a billion years ago. Nothing has been added to the extent, the matter, or the forces of the universe.

The earth never was "without form, and void." When it became separated from the condensing solar mass it was no more without form than are the rings of Saturn. We hav in the Saturnian system, on a smaller scale, the then condition of the solar system. Neither was the earth then void, for in every atom it felt the quickening power of all the forces of nature—a universal life as indestructible, as uncreatable as matter, because it is a property of matter. All the forms of life that hav since then developed upon its surface were at that time existing in its atoms and in other forms of force.

Darkness was not "upon the face of the deep," for long before the earth had cooled sufficiently for seas to form from the condensed aqueous vapor the glowing mass of the sun was flooding the world with light. The sun and the stars gave forth their light and life long before the "spirit of God," or the wind, "moved upon the face of the waters."

"And God said, Let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day."

Primary matter, while hot and condensing into a habitable globe, gives forth light, and light must be considered a property of matter, and not capable of being separately created. We are left in ignorance of the source of this light that marked the division of day and night three or four days before the sun was created.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which

were above the firmament; and it was so. And the evening and the morning were the second day."

We hav here to deal with the ancient idea of a system of solid crystal spheres, a little way up in the sky, in which sun, moon, and stars are set, and by which they are carried along. These spheres not only supported and moved the sun, moon, planets, and fixed stars, but served also to hold up the waters until providence should see fit to "open the windows of the heaven," and let the rain "fall alike upon the just and the unjust." And this firmament or crystal expanse was the heaven, and needed not to be very strong, for the stars were small and light and the angels up there were light and shadowy also. For thousands of years the imaginary beings enthroned upon or above that imaginary sphere controlled the destinies of nations, sent at will the rain or the famine and pestilence, and were swayed one way and another by the prayers of their earthly favorites. The firmament was a sort of appendix to the earth, so near the ground that men tried to build a tower to reach it, and the Lord came down to see the tower, and he put a stop to the work because he feared that nothing would be "restrained from them, which they had imagined to do." It was very fortunate for theology that the Lord found out what was going on before it was too late, for with the chasm between earth and heaven bridged, there would hav been no need of paying mediators.

Omitting the ninth and tenth verses of this interesting chapter about gathering together seas, we proceed to quote: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good. And the evening and the morning were the third day."

About the third day's work it may be said, first, that it does not correspond with the order of creation, for, according to this, vegetables preceded animals by two days. Now, the oldest fossil yet found is the eozoan canadense, and it is animal. If in spite of the fact that the Hebrew word *yom* means day, and is so interpreted in the seventh day, or Sabbath, we are to presume that it means about one-sixth of the time that has elapsed since "the beginning" of the earth, the criticism still holds good. In that case Genesis would place the highest as well as the lowest plants 100,000,000 years—be the same more or less—before the creation of any animals. Second, geology proves that animals and plants hav developed through many millions of years side by side from the lowest forms, the highest types of each only being reached in the latest or present geological period. Genesis creates fruit-trees and all the lower types of vegetation at the same time, giving to one day the work that geology spreads out through nearly or quite all ~~sedimentary rocks, a period of probably at least~~ 300,000,000 years. And this argument applies with at least equal force to the creation of animals. Third, the sun was not made until the fourth day. Making plants before the sun was created is certainly peculiar, and the peculiarity is still more striking if we suppose plants grew and developed from algæ to fruit-trees through a period of many millions of years without sunlight.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. And let them be for lights in the firmament of the heaven to giv light upon the earth, and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to giv light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day."

Here we hav strong expressions favorable to the idea that the author of this chapter believed the sun, moon, and stars were small bright bodies set in solid spheres for the principal purpose of giving light on the earth and serving the convenience of pigmy man. Nowhere is there a hint of the vastly higher purpose of supporting their own inhabitants; nowhere a realization of the comparative insignificance of this earth and its inhabitants. So far from this, the phrase, "He made the stars also," seems to be thrown in almost as an afterthought—a matter of small account. More important in the economy of the universe than all that come within the range of our unaided vision are the nebulæ, and they are entirely overlooked by the author of Genesis. Contrast this with the proud expression, "And God created great whales." The author evidently looked upon whales as much more important than stars.

An inspired author never could hav called attention to the stars being useful as "signs" and overlooked their infinite numbers, magnitude, and cosmical importance. An inspired writer never could hav claimed that the stars were created after the earth was made and even clothed with vegetation.

Again, four days, or, according to the apologists, four periods, two-thirds of the time from the beginning to man, hav passed away, one-half since fruit trees were made, and still not even the lowest animal has made its appearance. The eozoon of the Laurentian rock has not yet come. The long chain of progressive organisms, from the amœba to man, has yet to be developed, and only two days remain. How absurd to say that this story agrees with science!

On the fifth day came the "great whales," and the fish, and the "fowls of the air." And in defiance of the records of the rocks, as plainly read by the paleontologist, the "cattle, beasts, and everything that creepeth upon the earth," were not created until the sixth period. They were created in a lump at that, instead of being developed through many millions of years, and a gradation of forms lineally connected, as the rock-leaves of the great earth-book demonstrate.

"And God said, Let us make man in our image, after our likeness; and let them hav dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

He then blessed them, pronounced everything very good, and it was the sixth day. By the way, it was not long before he thought it very bad, and repented that he had made man.

The question whether or not man is in the image of an all pervading natural power or force, correlated to all other forces, we do not care to discuss. That he, like the horse, has developed through a process of natural selection, from the lower forms of animal life, is conceded by a large majority of those scientific men who by reason of the most thorough investigation hav best fitted themselves to judge. Instead of being created he has developed. Instead of being placed in the Garden of Eden less than six thousand years ago, it is in evidence that he lived on the earth as the contemporary of a number of extinct species of animals. The geological evidence is already of such a character as to make it reasonably certain that he has inhabited the earth for hundreds of thousands of years.

Historical and archæological evidence goes to discredit scriptural chronology. All evidence shows that the first men were low in the scale instead of being "very good" and perfect. The newly discovered facts enable us to believe in the rise instead of the fall of man; in his salvation through the laws of nature instead of through faith.

It will be noticed that God refers to himself in the plural number—"our image," "our likeness." The explanation is that throughout this chapter, and in the first three verses of the second chapter, the plural Hebrew word Elohim is translated into the singular, God. Were the authors of the book of Genesis polytheists?

"And the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

Thus far the Deity is called Elohim, translated God, and with this verse the Elohistic account of creation ends. The next verse begins the second or Yahvistic account of creation, and here we hav Yahveh Elohim, translated Lord God. It would seem that if the same author wrote both stories he must hav received his inspiration from at least two different sources.

Yes, indeed, that little glass heaven is "finished," but are the real heavens and earth finished? Is the work ended? Is nature's great hive at rest? No, the activity is as great as ever. The "clash of atoms and the rush of worlds" still continues. All the "creation" that ever was is still going on. No rest, even on the seventh day. A liberal reward offered for any plant or animal in a state of nature resting every seventh day would never be called for. Night is the only time for the natural repose of living organisms. The forces of the universe never tire, never need to rest from their work.

In the second account of the creation, beginning with the fourth verse of the second chapter of Genesis, the work is not divided into days, nor is the total time taken for the job given. According to the first myth—for we must in truth call it that—man was made last of all, and made male and female. According to the second myth, man was made before and woman not until after the creation of the lower animals. Does such an error or contradiction look like plenary inspiration?

Adam named "every living creature." He must hav been a good linguist, a fast worker with the microscope, and he must hav "lived long in the land." What a pity that Providence has not preserved his list of names! It would hav saved several generations of naturalists a world of trouble.

Adam was in many respects a very wonderful man. One little half-pound rib out of his precious carcass was amply sufficient to make a perfect woman, without any special exercise of creative power. How is it possible for educated woman, in this age of scientific awakening, to believe this absurd and ignoble story of her origin? How is it possible for her to think for a moment that such a fable is the very word of that divine power which determines the channels of development of countless systems of habitable worlds?

There is, there can be, no known exception to the rule that "the universe is governed by law." Man, in his origin, or social relations, is but an atom in the universe, moved and controlled by the inexorable laws of that living matter of which he is but an insignificant part. Let us cease to teach our children decaying superstitions. Let us lead them to nature's truthful fountain, that their lives may be passed without hypocrisy, and the future of our race be made bright with hope.

GEO. W. MOREHOUSE.

## "Predespernation."

An old-time Baptist preacher of this city who has retired from active gospel work, but who still keeps a firm eye on the faith, has just had a little experience with a colored man that causes him to think very seriously. Meeting the colored man the preacher said:

"Dave, if you don't bring that saddle home I'll hav you put in jail."

"What saddle yer ferren ter?"

"The one you stole from me."

"Parson, 'fore de Lord, I nebber stole yer saddle."

"Yes you did. I saw you when you took it off of the fence. I believe I'll hav you arrested, anyway."

"Look heah, parson, you'es a old Babtist, isn't yer?"

"Yes, and I'll hav you sent to the penitentiary."

"Well, so is I, an' now ketch de pints ez I gin 'em ter yer. Dar is jes' so many saddles in dis worl' what is ter be stole, an' dar's jes so many men what is ter steal dese saddles. Dis is predespernation. Now, ef yer saddle happens ter be one ob de predisposed saddles an' I happens ter be one ob de predisposed men, kin I hep it? Dar wus Judus, fur instance. He couldn't help 'trayin' de savior, kase de savior said: 'Judas, sop in dis dish an' go an 'tray me.' Hit wasn't Judas's fault, kase he was one ob de predisposed, so 'tended from de foundation ob de worl'."

"I don't want a religious discussion, Dave. It isn't the saddle now that I care so much about; it is that you told me a lie in saying that you didn't steal it."

"Well, den, parson, 'spose I takes back de lie an' keeps de saddle."

"A lie once told always stands. You hav lied to me, you scoundrel, and I believe it is my duty to hav you arrested."

"Parson, dar's a certain amount ob lies ter be tole in dis worl', an' ef I is one ob de men what is predisposed ter tell one ob dese lies, hit's not my fault, an' I can't help hit."

"You go on now and get that saddle, or I'll swear out a warrant for your arrest."

"I'll do de bes' I kin, parson, but dar's jes a certain 'mount of stole saddles ter be returned in dis worl'. Ef I'se one of de predisposed men, an' I b'lieves I is, you'll fine yer saddle hangin' on de ya'd fence 'bout sundown dis ebening'."

## Liberal Elections in Farley, Iowa.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On the first Monday of this month we held our municipal election. Among the officers to be elected were two councilmen, and two well-known Freethinkers were put upon the ticket. Some of the leaders of orthodoxy got wonderfully excited and called another caucus and brought out new candidates. One prominent lawyer, who is also a church member, said that if the town was going to be run by Ingersollism he would leave it. He approached one of the "Ingersoll" candidates and said to him, "You are a good, square man, truthful, honest, and I would take your word as quick as I would that of any man in town; but you are a G—d d—n Ingersollite and ought to be burned. I could chain you to a stake, pile the fagots around you, pour on coal oil, set it on fire, and then stand by and see you burn with pleasure. G—d d—n you, if Ingersoll is going to run this town through you, I will leave it. You shall not be elected if I can help it."

He said much more to the same effect. The "Ingersollite" told him that he (the lawyer) had the same fault that many other Christians had, to wit, "That he swore too much when he got drunk."

With our orthodox friends worked hard and rallied all the force they could; but when the ballots were counted the "Ingersollites" were found to be ahead, and were therefore declared elected. There are quite a number of "sore heads" about town, but they can do no better than hold their peace. Orthodoxy feels badly whipped, and the "Ingersollites" are jubilant. "Let joy be unconfined!"

In our school election, held on the second Monday of this month, we put two Freethinkers on the ticket for trustees. We had a well attended caucus, and nominated a ticket which seemed to meet with universal approval. About nine o'clock on the morning of election day the Catholics, who are quite numerous here, brought a new ticket into the field, which, if elected, would giv them control of our public school. After participating with us in our public caucus, they had held a private one, and hoped by taking us unawares to elect their men. The news of the dirty, cowardly act flew like fire all over the district. Runners were sent in every direction. Every man was got to the polls that could be found. The contest was hot until the last available man was in. We got our last vote in just five minutes before closing. When the ballots were counted it was found we were seventeen ahead. The Catholic element went away somewhat crestfallen; they felt as though they had sprung a trap and caught themselves. What made the affair look so cursedly mean was that their representative man was chosen secretary of the public caucus, and was also appointed chairman of a committee to present names for nomination, and was one of the leading spirits in the public move. He then "went back" on the action of the caucus and tried hard to defeat the ticket he had helped to make. He sold himself out, and will probably get three annual instalments of defeat in return. I hav heard that the Catholics hav played similar tricks in other parts of the state, and in some cases were successful. They are after the free schools with a sharp stick, and will destroy them if they can.

Now comes the more pleasant part of this communication. I herewith send you the names of two new subscribers with cash for the same, also money to pay for my subscription for another year, and one copy of Bro. Bennett's last book, "Ancient Gods and Ancient Religions." I hav mailed my last six TRUTH SEEKERS to one person, hoping to cause him to subscribe for it. I shall mail my next six to some one else for the same purpose. We must work for the wide circulation of Liberal papers. I hav been the recipient of several numbers of the Seymour *Times*, Boston *Investigator*, *Mind and Matter*, *Word*, *Western Liberal*, and other papers, for which I thank the senders, I shall put them all where I hope they may do some good. I shall look for subscribers to THE TRUTH SEEKER in all my travels about the country. I want to see its list reach 100,000. To that end let us all work. Yours ever, H. GILMORE.

*Farley, Iowa*, March 21, 1880.

ONE tale is good until another is told.

(*Continued from page* 229.)

a pennyweight of real matter or substance. You see there is nothing of us and nothing prevents us, so we can go just as fast as we please. But, true, I have had the name of being very fleet, and when one gets his name up, you know, his fortune is made. I can't really go any faster than some of the other gods, though I get the credit of it. The fact is, Bennett, we don't go at all, nor do we exist at all. We have not the substance of an ordinary shadow."

"Well, I must say, Mercury, I have had about that opinion for a good while, and am prepared to accept the truth of what you say. Gods are a production of the human brain and never have existed anywhere else. But tell me, don't you in your travels sometimes meet Jesus, the reputed son of Jahveh? As you are darting around in all parts of the celestial regions I presume you sometimes fall into company with him."

"Yes, yes, I have met him several times, and he is a very pleasant, genial sort of person. Sometimes we have had long chats together. I find him very agreeable. I met him once soon after the convention and he spoke to me about it and he also made some remarks about you?"

"Indeed! you surprise me! I will be very glad to hear what he had to say of the convention and of myself."

"Well, he thought that convention was an ill-advised, needless, useless affair. He said it was difficult for him to understand what Jahveh expected to accomplish by getting all the old myths together, just to show his own spleen, with the expectation that he would get them to co-operate with him to do some violence to that TRUTH SEEKER man.

"'It is time,' said Jesus, 'that he learned better. He used to frighten his little handful of chosen people among the hills of Judea when he talked about his thunder and his wrath, but he ought not to expect people to be longer frightened in that way. Had he asked my advice about the convention to get the gods together for the purpose of preventing the writing of a book about themselves and their religions, I should have given my advice against it. I have had my eye on that TRUTH SEEKER man for some time, and I think he has been badly treated. The people who falsely call themselves my followers and lovers of me have acted very shabbily toward him. Their treatment, which they have even claimed to have performed to please me and those in my service, has been unworthy of honorable and merciful men. I verily think he is a better man to-day than those who have so persistently persecuted him. If he wants to write a book, or half a dozen of them, he has a perfect right to do so; and I was sorry that Jahveh, who has so often been called my father, should take the steps he did in opposition to a proper and legitimate enterprise. I am in favor of equal rights for all men and women, and I utterly detest every movement that is instituted to deprive them of it.'"

"Good for Jesus," said I. "His talk has the right sort of ring. He is the man for my money, and I shall have to raise my opinion of him. What else did he have to say?"

"Oh, he said a great deal more than I can take the time to repeat to you now; but let me assure you that he is a person of very good common sense, with a small proportion of nonsense about him. As you are anxious to hear what his remarks were I will give you some of them with pleasure, and nearly in his own words. We talked considerably about the gods. He said:

"'It is surprising how very far from the truth mankind have been upon this subject. Instead of accepting as original and eternal all that is in sight, and all that exists, they have for thousands of years been cudgeling their brains and inventing invisible and impossible gods, to whom they attributed the power to create that which is a thousand times superior to themselves. How absurd for men to believe that a puny god of their own formation could be capable of creating unlimited space and infinite matter to fill it, with all the potencies, forces, and powers inseparably connected with it, and, too, when a million such gods combined could not equal in force the smallest globe in the entire universe!—no, not even a small-sized aerolite or meteor, which often flies through or into the atmospheres of the various orbs that revolve in space! The fact is, the universe comprehends all that exists and all that ever did exist, while the gods may be said to comprehend all that never did exist and never can exist. It is a misfortune that the human mind is so constituted as to be ever imagining and divining myths wholly outside of existence and reality. One only has to cast his eyes over the past few thousand years to realize what a sad muddle man has made of his god-making, and how much it has cost him to sustain them and keep them up. What absurd systems of religion, too, have been concocted upon the basis of these mistaken beliefs! The world has been filled with these monstrous errors. Man has been made unhappy by them. Wretchedness, superstition, and ignorance have been the outgrowth of these errors, and man has thus been the unfortunate victim of his own fears and follies. He has created gods to tyrannize over him; he has devised devils to torment him; he has made hells to cause agony to himself, and thus he has made the fair earth a perfect pandemonium of misery and suffering, when, on the other hand, it might have been a lovely paradise, a heaven of rational enjoyment, a continued bliss. Yes, in this way the world has been filled with contentions, quarrels, wars, and terrible bloodshed. The worshipers of one god have waged war against the worshipers of some other god, and each have tried to their utmost to exterminate their opponents. Men have thus become deadly enemies to each other when they should have remained friends and brothers. They have spilt each others' blood, mutilated each other's bodies, and made corpses of millions of their fellow-beings while madly following the monsters of their own creation, and have made perfect demons of themselves. Yes, the worship of gods has made devils of men. Their religions have been far worse than the worst sacrilege and blasphemy; in fact, under some of these systems of religion, where the great boast of its devotees has been to render allegiance to an invisible god somewhere above the clouds, the most monstrous crimes have been committed, the most merciless cruelties have been perpetrated, the most agonizing tortures have been inflicted, the most terrible deaths have been produced, and in numbers far beyond the computation of any living being. Yes, in the name of religion men have become fiends incarnate. This is, alas, too true! too true! And I am grieved to say, also, that the worst of all—yes, by far the worst of all—has been the hellish work of those who have pretended to be followers of myself; who never wished harm upon the humblest individual that ever lived, or even purposely placed my foot upon a worm, or caused pain to the smallest form of animal life. I tell you, Mercury, it makes my heart sick to look over the face of the earth for the last fifteen hundred years and view what wickedness, what a vast aggregate of positive misery and torture, what seas of human blood have been shed in my name! Other gods have had their sacrifices of thousands of bullocks, heifers, goats, and sheep, as well as thousands of human beings also, but all those may be counted as nothing when the general aggregate is made up or approximated to of the millions of hapless beings who have been tortured and slaughtered in my name, and who have been sacrificed at my shrines. Many and many a time have I wondered what I ever said or did that could give the least warrant for my mistaken followers to pursue such a course and to be guilty of such horrible deeds. Did I ever set such an example? Did I ever recommend such devilish cruelties? Did I ever, by the slightest word or action, inculcate savage barbarity and cruelty? Thousands of times, in view of all these monstrous deeds that have been committed in my name, have I fervently regretted that I ever had an existence? Deeply have I regretted that men ever heard of my name, in which to perform such fiendish deeds. Sorrowful has it made me, thousands of times, to know that my name, my axioms, my teachings, and my life should become the pretext or incentive for such diabolical crimes. How often have worthy men been torn from their beloved families never to cast eyes upon them again, and hurled into noisome dungeons, stretched upon racks and machines as relentless as their operators, until joint after joint was dislocated and torn open, until bone after bone was broken, burning splinters of pitch thrust into their flesh, boiling oil poured into their ears, their eyes gouged out, their tongues torn out by the roots, and much more too horrible to relate, until death come to their relief! How often have delicate and sensitive females, many times far on the way to maternity, been seized in the foul grasp of a loathsome villain, torn from the loved family circle, thrown into terrible prisons, subjected to the tortures just named, or their bowels let out with ripping-knives, and every conceivable indignity and cruelty perpetrated upon them! How welcome death has been to thousands of such poor wretches after pious devils had exhausted their ingenuity to devise ways to inflict pain and torture upon them! How often have the children of such persecuted parents—yes, even infants and suckling babes—been seized by the heels and their brains dashed out in the very sight of their agonized parents and relatives! Oh, it makes one's blood boil with fierce indignation to realize a tithe of what has been done in this way!—yes, done in the name of the religion of Jesus, the meek and lowly one!'"

"Why, Mercury," interposed I, "can it be possible that Jesus talked in that way, he whom the Christian church appeal to so sanctimoniously as authority for all the mental and bodily sufferings they have caused and are still causing to their fellow-beings? It does me good to hear that he is capable of uttering such words of burning truth. It is truer, if not more beautiful, than his celebrated 'Sermon on the Mount.' I can listen to you all night if you repeat from him such words as those. I am more than glad to know that he takes such a truthful view of the terrible enormities that during fifteen centuries have been committed in his name. Did he say more, good Mercury?"

"Oh, yes, he said much more—a good deal that I cannot remember well enough to repeat accurately, but much that I can. I remember distinctly one remark he made in connection with the foregoing, and it was to this effect, that it pained him excessively that the millions who believe him possessed of deific power should necessarily have the reflection that he would tamely and quietly remain in heaven pleasantly seated on the Great White Throne and with stoic indifference while all these crimes and cruelties were being perpetrated, and never lift a finger to stay the flood of carnage nor say a word to check the long-continued work of torture and death. Said he: 'It hurts me to think that any sensible, humane person could think me so indifferent and heartless—possessing, as they think, almighty power—as to let this most infernal business be continued week after week, month after month, year after year, and century after century, and I make no effort to stop it. This has made me sad time and time again. How gladly would I have put a stop to all this cruelty and death had I the power to do so. Had I the hundredth part of the might which the Christian world believes that I possess, this state of things never would have existed. Yes, had I the power ascribed to an ordinary sixth-rate god, millions who died in excruciating torture would not have met the fate they did; mothers with infants at the breast, or yet unborn, would not have suffered cruelties too severe for murderers and despots. Had I even but moderate power, human blood would not have flowed in rivers in the name of my religion or in any other name. I would have nipped it even in the bud. I would have squelched it at the very inception. Never should such human agony have been experienced; never such mental anguish suffered; never such inexpressible torment endured. But alas! I have not the power that deluded mortals think I have; I possess not the might they accord me; I am not the god they think me.' When he spoke these words he sighed deeply and looked the very picture of unhappiness and regret. I wished to cheer him up a little, and said: 'Well, Jesus, do not feel unhappy about it. As you cannot help it, it is useless for you to mourn over it. You certainly are not responsible for the bad acts of those who have professed to be your followers. You never set any such example; you never taught any such deeds to be performed; you never incited any such base conduct.' 'That is very true,' said he; 'so far as that is concerned my conscience is clear. I never taught nor encouraged nor recognized anything of the kind. I was mistaken in many of the views I entertained during my earthly career. I was an enthusiast and entertained the best of motives, but my knowledge was limited, my zeal was ill-advised, and my opinions were many of them based upon a false foundation. This much I can say in truth, I meant no harm to any one. I sought to mislead not my followers, and I wished not by word or deed to make one human being less happy. But let me tell you a great mischief has been done by ascribing to me things that I never did and words that I never uttered. I have often been overwhelmed with surprise that such impositions could be practiced in the name of religion and morality. I assuredly never thought I was God or even the son of a god. I never said such a word, nor imparted such a thought. Those things were all ascribed to me by designing persons long after I had passed out of existence.' The story about my marvelous parentage, about my being begotten by an invisible god or ghost, is the merest fable that was ever concocted in the brain of man. There is no earthly foundation for such an idle tale, and it is a marvel to me how sensible people can give credence to such impossible nonsense as to think a human being was ever begotten without a natural father. How singular it is that people with the least intelligence will believe such idle tales! That miraculous paternity on my part was not claimed neither by myself nor anybody else during my lifetime; it was an afterthought on the part of those most zealous in building up a system of religion in my humble name. The idea was borrowed from pagan mythology and woven into my story in a bungling and perfectly incredible manner.'

"'There are many other things written of me in the "four gospels," as they are called, which I did not say or do, and never authorized anybody to write for me. I never raised a man nor woman from the dead, nor did any one else ever perform such an impossible deed. A person may appear to be dead from various causes, and afterwards they may revive and be perfectly restored to their normal condition. Animation may be temporarily suspended from fainting, certain diseases of the heart, from suffocation, heavy blows, stoppage of circulation, apoplexy, catalepsy, partial drowning, etc., and by proper means, or even by an effort of nature, they may entirely recover, but not one person who really died, and all animation ceased, was ever brought back to life. How excessively absurd, then, to write and print of me that I raised Lazarus from the dead after he had become so far decayed as to smell offensively. Persons who can give credence to such extravagant statements would swallow all of Baron Munchausen's wildest falsehoods and even the Baron himself could they have a chance to do so. I was magnetic enough to perform some cures, and to relieve several people troubled with various curable ailments, especially when the imagination was quite as much diseased as the body, but even these were greatly multiplied and exaggerated. After I was dead it was thought that this simple story of my life, deeds, and teachings could be dressed up and embellished so as to make it justifiable to attribute at least fifty per cent of divinity to my parentage, character, and being; but there was no truthful foundation for it. I was superior by nature to the low and coarse, but not superior in any sense of the word to thousands of men and women who have lived in various ages of the world. I was just as human as Buddha, Zoroaster, Confucius, Mencius, Thales, Solon, Pythagoras, Socrates, Plato, Epicurus, Aristotle, Cicero, Seneca, Marcus Aurelius, Copernicus, Galileo, Bruno, Kepler, Newton, Spinoza, Descartes, Luther, Calvin, D'Holbach, Diderot, Voltaire, Volney, John Wesley, Whitefield, Priestly, Paine, Murray, Joseph Smith, John Brown, or any other man. We are all divine alike, and all human alike. Some have better organizations than others; some have better executive talent, or mechanical talent, or oratorical ability, or moral qualities than others; some had better pre-natal conditions, sounder and healthier parents, than others, but we all obtain our existence as individuals by precisely the same process. Nature has but one mode in which that kind of business can be performed, and she never will have but one. Men may talk about Buddha's mother being impregnated by a ray of the sun; they may tell of the mother of Christna being "overshadowed" by the god Vishnu; they may narrate fables about the divine paternity of Hercules, Adonis, Perseus, and as many others as they please, but they are all positively false, mere fables to beguile and deceive ignorant and credulous minds. It is just as true that Minerva came from the brain of Jupiter without the aid of a mother as that others and myself came into existence without a natural father. Every human being that ever lived on the earth had both a natural father and mother, and all statements to the contrary are positive falsehoods; and they are worse than simpletons who believe them and are deluded thereby. There are no hybrids between gods and men more than there are hybrids between men and mermaids and mermaids and whales. One idea is equally as consistent as the other.

"'I have often been vexed,' he continued, 'at the untruths that have been told and printed and circulated all over the world as to the words and sentiments I uttered during my earthly life. I will name some of them. I am reported as using these words: "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind

on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." I never spoke those words. I never gave Peter the keys of heaven, for the very good reason that I had no such keys to dispose of; and had I, I presume there could have been found persons quite as fit to take charge of them as was Peter. A man of such unstable temper, so impetuous, so frail, false, and fallible as Peter showed himself to be, would have been a very improper person in whose hands to place the eternal destiny, the salvation or damnation, of his fellow-men. Any one might see that I could not have said anything about building my church on him, because I then had no church. I contemplated no church, and the word *church* was not then in use, nor for many years after that time.

"'Again, I am reported as saying, "That upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." I could not have used this language, because the Zacharias alluded to in the quotation did not live till thirty-five years after my death. Here again are words put into my mouth which I did not speak, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." I did not speak those words. I enjoined no preaching of my doctrines to all nations of the earth. I did not prescribe that form of baptism or any other. I cared very little for any kind of baptism. I knew nothing about any Holy Ghost, and said nothing about any at that or any other time. I never taught the doctrine of the Trinity, for I knew nothing about any, and do not to this day. A great deal that is attributed to me about my father and myself, about our being one and the same, is untruthful, as I remarked a while ago. I did not think that Jahveh was my father any more than he was the father of every man in the Jewish nation. I felt a high degree of veneration toward him, being of a very reverential and worshipful organization, but I did not think myself equal to him by any means, nor did I have half as much to say about him as the four narrators represent. These ideas were fixed up, so to speak, long after my death; and my discourses, which at best were not written down for a century after they were spoken, were altered, added to, and falsified in a most dishonest manner. The form of baptism, quoted just now, was borrowed bodily from an ecclesiastical formula not devised till more than a century after my death.

"'Again,' he continued, 'I am represented as predicting my own arrest, trial, execution, and resurrection, in these and similar words: "Behold we go up to Jerusalem; and the son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again" I most assuredly did not speak those words or make any such prophecy. I had not the slightest idea that I was so soon to be arrested and executed. I knew not but that I should live many years. If any one will take the trouble to read this pretended explicit prediction over and compare it with the asserted conduct of my disciples after I was arrested, after I was tried, and after I was executed and buried, he must see that if I made such a prediction my followers either did not understand me or did not believe a word I said. If it is true that I foretold so explicitly that I was to be betrayed into the hands of the chief priests and scribes; that I should be condemned, that I should be delivered to the Gentiles to be mocked and scourged, and then to be crucified, three days after which I should rise from the dead, why were my disciples not prepared to see these very events take place in the order I predicted them? How did they conduct themselves? Why, according to the report in the Testament, I had barely uttered the prediction before they commenced talking and wrangling among themselves as to which should be greatest in my temporal kingdom which they believed was about to be established, the respective positions they were to hold in it, etc. It is clear they could not have understood or believed that I was so soon to be arrested and put to death. How did they act when I was arrested? Why, they were disconcerted and surprised. They forsook me and fled. Only a part of them attended my mock trial, and a prominent one who did utterly denied knowing me at all. They did not witness my crucifixion, they did not pay decent attention to my body and provide it with burial; and had it not been for one of the Sanhedrim, Joseph of Arimathea, I might not have been buried at all. Could my disciples have acted in this manner had I told them so explicitly all that was so soon to transpire, and had they believed me? But after the arrest, trial, mocking, scourging, and crucifying had taken place, as it is said I predicted, would they then not have begun to believe I had foretold truly, and looked and provided for my restoration to them, even had they doubted before? The women were more faithful to me than the men; they stood afar off and watched; but if they had really believed the words I am said to have spoken, that after three days I would rise from the dead, would they have purchased spices and brought them to embalm my body? Is it not clear that the idea of a resurrection had not entered their minds and that I had not said anything about it? And when even the women reported to my disciples that I *had* risen and that my body was no longer in the sepulcher, did they believe it? Does not the account say that they regarded the statements as idle tales? And when some of the disciples were conversing on the road to Emmaus, did they show that they had the least conception of my resurrection? No, my friend, they did not look for it, for the very good reason that I had not said anything to them about it, and for the still better reason that it never took place, and therefore no ascension as is differently described. These things were the inventions of men who wished to get up a marvelous story about myself, to found a system of religion upon. They were not written, nor repeated even, till long after my death. In very mild language, this whole thing was fraudulent. It was false, and the world has been grossly deceived."

"'And again,' Jesus continued, 'I am reported as saying: "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect;" but I did not speak these words. I never taught the doctrine of election. I never believed it, and never used the word *elect* in the sense that a part were chosen to be saved and a part doomed to eternal damnation. The word did not come into use until after my time. The doctrine was gotten up by others, not myself, and those words were put into my mouth or attributed to me without the slightest authority. It was the same with many other sayings accredited to me. I never said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Those words never escaped my lips, and it has grieved me sorely that I should be represented as having favored or inculcated the idea that a large portion of the human race will be damned because they did not or could not believe. It is a horrible doctrine. I detest it most heartily and I never was the author of it. Belief follows evidence, and a man cannot believe unless he is convinced. How cruel and unjust, then, to send millions to eternal torture for not believing! How wrong to impute such a doctrine to me. Most assuredly I was not the author of it. Neither did I say, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels," nor, "these shall go away into everlasting punishment." It is very untruthful to say I uttered these words. It is most false. Let the pagans have all the honor of devising devils and hells, for I wish none of it. They taught such things more than a thousand years before I came into the world, and I would not, for anything, deprive them of any credit for originality they are justly entitled to. True, my professed followers have made their hell hotter and have put more sulphur into it than the pagans were guilty of, but the idea is essentially pagan, and came from the monstrous conception of angry gods and devils which has so cursed the earth. I heartily wish it had never existed and that even now intelligent beings would abandon it, and believe it no longer. It has caused more unhappiness than all other beliefs that men have harbored; and I, even, am thought to be the inventor and executor of the monstrous creed. Verily I say unto you, I would never send one soul to hell, and I think very little of any god that would.

"'I did not say of those who believe in me, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." A person of sound mind could not think that any form of belief would prevent the effects of the venom of poisonous serpents or other deadly poisons. I certainly was not so unreasonable."

"'There is also,' continued Jesus, 'a great error in attributing to me the prophecy of the destruction of Jerusalem, of my second appearance on the earth, and the immediate end of the world. I am reported as using such language as this: "Verily, I say unto you, there shall not be left here [the temple] one stone upon another that shall not be thrown down." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken. And there shall appear the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." "Verily, I say unto you, This generation shall not pass till all these things be fulfilled." "There be some standing here which shall not taste of death till they see the son of man coming in his kingdom," etc. I did not make any such prediction. If I did so, I proved myself a very false prophet, for with the exception of the city and temple not a word of it has ever been fulfilled, or ever will be. The stars will never fall from their places. As neither of what are called the gospels was written until after the city was taken and the temple destroyed, it was a very easy matter for the writers to make that part of the prediction and the fulfilment agree. At that time an expectation of a near end of the world was rife, as it has been many times since, hence the predictions referred to were put into my mouth. But I repudiate them altogether. Those who wrote that I said so wrote a falsehood. Neither did I command my disciples to sell their garments and buy swords. I did not believe in swords, and was wholly opposed to the bloody business in which they are used. It is a base slander upon my reputation to say I ever advised, or even recognized, the use of the sword, or any other implement for taking human life or inflicting pain. Thus, Mercury, I could go on for hours and point out passage after passage that I am said to have spoken, but which I am no more the author of than yourself, but I will not detain you now. The fact is, I never wrote a word of my public teaching, nor did I authorize any one else to write a word of it, and there was none of it written till more than half a century after my death, and very little then, and very imperfectly at that. All there was for many decades after I left the world were traditions and legends, contradictory and false, as such things always will be among ignorant and superstitious people. There was not a word of what I taught or what I did committed to writing by any of my disciples, or by a person who was an ear or eye witness of what I said and did. In the second and third centuries gospels and epistles were written in profusion. Some truths, of course, were worked in from the traditions and fragments that could be gathered up, but more that was untrue. One writer copied from another, and added to or abstracted from as he saw fit. They all contained accounts of many things which I never uttered and never performed; and some of the miracles which were said to have been done by me never were done. I never spoke while an infant in my cradle and said to my mother that I was the son of God, and that my father had sent me for the salvation of the world, as is recorded in the apocryphal gospel called "Infancy of Jesus Christ." Neither did I change a mule into a young man by sitting on his back, as is narrated in the same gospel. Neither did I, when seven years of age, make oxen, asses, and birds, of clay, and then animate them, the birds flying away, and the oxen and asses walking off. Neither did I stretch boards when sawed too short by my father, Joseph, the carpenter. Neither did I call kids out of a fiery furnace and change them into boys. Neither did I kill a Jew boy. Neither did I cause blindness, nor cure it. I did not cause a boy to wither. Neither did I change water into wine. Neither did I feed five thousand people with five loaves and two fishes, though the writer of Matthew told it twice to insure its belief. Neither did I raise to life a young woman that was dead. Neither did I cast out two thousand devils from one man, nor two men (Matthew says two men, Mark says one). Neither did I cast out seven devils from one woman. Neither did I cast out devils from anybody, nor make devils come out of people's mouths. I never saw a devil—unless some human beings may be called devils—and there were none for me to cast out. The very fact that so much was said about devils, and their being cast out, is the strongest kind of proof of the ignorance and falsehood of the times. Why do not people in this more enlightened age talk about epileptics, lunatics, and all kinds of insane people having devils? And why do not scientific physicians, when they attempt to cure epilepsy, lunacy, fits, and insanity, commence by trying to cast out a dozen or two of devils? It is simply because they have learned better. It is because they have learned that those are diseased conditions of the system, and not devils at all.

"'Neither did my crucifixion,' Jesus further remarked, 'cause an earthquake, the temple to be rent, and the dead in their graves to be reanimated and walk forth into the city. No more did I ascend bodily up into heaven, as the writers of the gospels and all Christian teachers have tried to make out. None of these things ever occurred. The only existence they ever had was in the brains of ignorant and dishonest people, precisely the same as with all the gods men have talked about so much. All these narratives are mere fabrications, nothing more, nothing less; and people have to be exceedingly gullible to believe them. As I said, these big stories were repeated from mouth to mouth for many years, and finally different persons undertook to commit them to writing, but in doing so they were no more inspired than are those who narrate any other events, real or imaginary. One thing is most sure, not one of the books called the gospels was written by the person whose name it bears, and not for a hundred years after the time when the events were said to have happened. They are mere compilations, made up from fragments gathered up from various sources, wherever they could be found. Every person ought to be able to realize how extremely imperfect and incorrect any report must be of the sayings of any speaker if the report was not reduced to writing for fifty or one hundred years after the speeches were delivered. It would even be impossible now, when the world has advanced greatly in intelligence, to report a speaker correctly from memory, even though it were written out within three days from the time of speaking. How much less accuracy should be expected, then, when fifty years and more have intervened?

"'Not one of the four gospels in the New Testament canon was known to be in existence until the latter part of the second century, and the authority of the canon itself was settled by wrangling bishops and priests in councils, who knew no more which books were true and which false, which inspired and which not inspired, than infants just born. One council accepted as genuine a certain set of gospels and epistles, a part of which a succeeding council would set aside, to again be restored by still another council. Thus was established, in the most untruthful and unsatisfactory manner, what is called "the inspired word of God." Oh, what impositions have been palmed off upon credulous human beings! If persons would only be reasonable and considerate they could easily understand that the narratives called gospels can not be reliable and trustworthy, for it will be seen that such things as the narrators could not possibly have seen or heard are detailed with just as much particularity and assurance as though the writers had been present when the reputed events occurred. As an instance may be mentioned what is called the "incarnation." Matthew and Luke, even if they wrote the books ascribed to them, were not present and could not know anything about the wonderful claim. Neither do they once claim to be inspired, or to write by divine aid. It was the same with the temptation, being conveyed by the devil, and the transfiguration. At the latter neither Matthew, Mark, nor Luke was present, but see how minutely Matthew relates it; while John, who was said to be there, has not a word to say about it. And how could either of them know about my prayer when alone by myself in Gethsemane? How could they know what Pilate's wife had dreamed? How could they know of the conversation that took place between Judas and the high-priests? How about the talk between the priests and the Roman soldiers? It is very evident they could not *know* about any of those things, and that in writing what they did they either drew upon their imagination or made use of groundless traditions and legends that never possessed the element of truth. How can people be led by the nose for a whole lifetime, and for centuries, by such idle tales?

"'It is the same,' he continued, 'with the reputed *prophecies* which were said, and are yet believed, to have been made relative to my *debut* on the earth. Many of these are cited in the Old Testament as having direct reference to myself, by which the power of the Divine Being is surely portrayed. But what are the facts? Why, not one of those so-called prophecies have the slightest reference to me, and

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## Mind and Matter.

To the Editor of The Truth Seeker, *Sir:* How very much is comprehended in these two words, mind and matter! They comprehend all things created, visible and invisible, and everything that pertains to man's interest, both in the past, present, and future.

From the word matter we understand it to signify substance—anything that is perceptible to the sense of sight or feeling. All surrounding objects, both animate and inanimate, are composed of matter; nor is the term confined to this sphere alone, on which man has his existence, but it reaches out into the broad and endless space of the transparent heavens, and takes in and comprehends those hundreds and thousands of worlds and systems of worlds, all illuminated and sparkling like so many precious diamonds in the brilliant rays of the sun.

Mind, in the more common acceptation of the term, signifies the intellectual or reasoning faculty of man. But the broad and significant term does not rest here, but extends down through all animal creation, and connects itself with vegetable creation. Yes, nor does it stop here, but reaches down to the bottom step and diffuses and incorporates itself in what is termed inanimate matter. Mind, in the more perceptible manifestation, is that principle which holds within itself the ability of contemplation, and is not by any law of nature or reason confined to the human being, but diffuses itself throughout all animal, vegetable, and mineral creation. Man, by the principle of contemplation, designs a house, and proceeds, under the law of mind, to represent the nature of his mind by physical figures and representations, and constructs a house for some selfish purpose—to answer some peculiar object of the future; hence, contemplation. All of these physical manifestations are the result of the force of mind. Now, if it can be shown that any creature besides the human being contemplates or forms designs for the future, the fact is then established that mind is coherent of that creature. The little bird that flies so swiftly through the forest, forming angles and semicircles, and thus dodging the trees and projecting limbs, is governed by thought and presence of mind, else how could it so expertly shun those surrounding dangerous obstacles save by presence of mind and forethought? It would be as likely to thrust itself against the body of a tree or some of its projecting limbs, and thus annihilate its own existence. And, to carry the argument still further, what principle is it that actuates that little creature to fly miles from her forest home, accompanied by her companion, and accumulate little straws, feathers, twine, hair, etc., and carry them back to the tree in which she has designed to build her little house and nest, and there construct it with an ingenuity of skill that would baffle the genius of the human mind? This is all done for some future purpose, showing clearly the presence of mind and a precontemplation, and the little scientific nest which she has formed is only a manifestation of the inner working of the mind represented by figures and physical forms.

The one and the same principle that actuated the man to construct his house for his own comfort and for the propagation and safety of his kindred has also actuated the little bird to build her nest for her own comfort and for the propagation and safety of her kind.

Now there is no difference in the kind of mind that has actuated these two creatures—man and bird—only a difference in the degree of their manifestation; and what is true of man and bird is also true of all existing creatures.

Now as it is impossible to draw a line of distinction which will clearly separate the human from the animal creation, either physically or mentally, or to draw a line that will clearly distinguish the animal and vegetable creation, or yet the vegetable and mineral creation, thus it follows that mind is a coherent of all substances—animal, vegetable, and mineral—manifested in the greater degree, first in the human, then in the animal, then in the vegetable, and lastly in mineral and inanimate matters, there being a connecting chain from the very lowest order of matter to the highest—from the inanimate to the highest order of animation.

*Inanimate.* This term is improperly applied. There can be no such thing as an inanimate substance. All things possess life; even the very stones under our feet are animate. *Life-animation* and *mind* are all one and the same thing. And to separate mind from matter would annihilate the existence of both.

Matter is a substance created; mind is the phenomena connected with the changes of that substance, mind not being that matter, but being the result of the action of that matter.

Man appears to be of a threefold nature, or possessing three distinct characters. First, the physical, that part which is seen and felt; second, the mental, that part which derives its existence from the action of matter—the physical; third, that part or principle which operates matter—the physical—and causes the second—the mental—to exist.

This combination of characters is a little system in itself, to provide for and operate itself, but confined and subjected to the great external laws of its being, which is a living power of the Creator.

Man derives his existence from some foreign power, after which he becomes a power in himself to operate, modify, and construct himself—to render himself miserable or happy, thus becoming a free moral agent to himself. All unhappiness and misery is the result of the violation of some of the natural laws pertaining to his being, over which he holds the power to divert.

Misery is the result of sin. Sin is the violation of some physical law. There can be no sin where there is no action of matter, or the physical part. Hence all transgression and sin must necessarily be confined to the physical man and must consist in some movement or gesture of his physical parts.

I repeat that mind and matter can never be separated or individualized. The only means that God can employ to punish his creatures is by the action of matter. God's great and natural laws consist in the movement and action of matter, therefore if any man suffer, it must be by the action of matter. If man is punished at all, he himself must be the cause of that punishment. God punishes none of his creatures directly, only inasmuch as he is the author of the great and natural laws to govern his creatures, the violation of which must necessarily meet the unhappy results.

As to the existence of a hell—a place for the punishment of man, as commonly understood—there is no such place or thing. As to a heaven—a place of happiness that will individualize and locate man—it does not exist. As to the existence of a devil, it is a vain word and possesses no character. As to the existence of angels—men having wings and possessing quills and feathers—the very thought is too absurd to admit of argument.

Each and all of these superstitious ideas are the result of a morbid condition of the mind and should receive no credit by rational, intellectual beings. All duties required of man in this life pertain to this life, consisting of action, man toward man and the surrounding creatures, and must, in every particular, be confined and subjected to the great laws of nature.

Love, which is the true law of nature, is productive of the highest code of ethics, and has for its fruits peace and happiness, and thus creates for itself a heaven. The absence of love is manifested by selfish acts, which seek to bestow upon self that which belongs to another. This being a violation of the great natural moral law of the continuation and longevity of its species, produces misery and creates for itself a hell. It is only by the presence of misery that we are enabled to judge and distinguish right from wrong.

The law demands of us each to work for the other's happiness in order to secure our own, and we hav learned this law by experience.

Worship of every nature and character is an error and a wrong which has affected the human family from the earliest stage of history and still has its powerful coils wrapped around the human mind and conscience.

Worship is a powerful coil; it binds man's conscience and freedom, and subjects him to a state of servitude and degradation. It hampers progression, and reduces science to a rude and vulgar form. O thou black superstitious worship, when wilt thou release thy grasp on thy subject and let the human mind step forth in light and liberty? O thou monster superstition, when wilt thou remove that black and terrible cloud which thou hast kept suspended over the head of poor man so many thousand years, and giv us one peep at the glorious sun, one revelation of light and truth?

Worship is a derangement of the mind, which presumes to possess the science or facility of corresponding with God, or the great Creator of all existing things. It vainly supposes its subject to be in intimate communication with the great and original cause of all things. It erroneously supposes that great Omnipotent Power to be of a mental organization similar to its own, and consequently capable of communication, as man with man. This superstitious idea is too absurd to receive any support by good reason or logic.

I hav already shown you the relation of mind and matter, and their union. Also the existence of a foreign power that has created and put these things into existence.

Now to support the theory that God is independent and incomprehensible, and also incapable of communicating with his creatures or his creatures with him, suffice to say that no two beings or creatures can possibly communicate with each other unless they possess similar properties in part or whole. And so all communication to the human being must be confined to the movement of matter, the like incorporating itself with the like by the laws of attraction and repulsion affecting molecular movement. It therefore follows that in order to communicate with our Creator we must possess some of the properties which the Creator possesses. If this were the case we would no longer be creatures, but creators, as we would be possessing the creative properties, hence powers. We would then cease to be men and become gods. Now, my friends, I ask you, in the name of reason, how could it be possible for man to comprehend his creator when the wisest of us cannot tell or explain—minutely—how one spear of grass grows, that little simple thing, under the observation of our eye every day, notwithstanding its simplicity, but in the explanation of which the wisest sage in the world becomes confounded.

Then talk you of comprehending and communicating with that great omnipotent power which has created thousands of worlds and system of worlds, of which ours is but a mere speck! O my friends, it appears to me like madness! It is possible for the Creator to understand the actions of his creatures and to know the wishes and desires of man, because they of themselves represent in part the will of their Creator. But it is impossible for God to express to his creatures his desires or wishes. God's will and desire is always made manifest in the formation and action of the creature itself. As nothing can exist contrary to God's will, we are forced to take it as granted that whatever does exist is in accordance with his will. And herein is the language of God to his creatures: "The creature itself, and the laws that govern that creature, is the true and living language of God, and there is no other." Hence the absurdity of the idea of God talking or communicating with his creatures, either directly or indirectly. I therefore claim, from the best authority and reason, that all communications or inspirations (so called) declaring to hav originated and come as a commandment from God our Creator are a gross delusion and a positive falsehood. And please remember that I by no means except the work called the Bible, but, on the contrary, believe it to be the most absurd, profane, fictitious history ever presented to man, excepting the manifested spirit of some of its characters.

It is a poor truth that will not balance itself; it is a poor law that does not hold within itself the elements of truth and the power of demonstration. These the Bible fail to do. It is incapable of proving its declaration. It does not possess the elements of truth, as a whole, nor the power of self-demonstration, but, on the contrary, contradicts itself and makes of God a liar. If the Bible, in the spirit of her language, shall contradict and ignore some great and powerful law of nature, which shall we believe, the word which is a subject of the law or the law itself? Which shall we believe, this dry, insignificant, lifeless word, the Bible, or that great and powerful law which carries in itself life, love, power, and demonstration? I beg of you, my friends, to ponder this question well, and answer it with reason and with truth. Truth is more potent than fiction, and will eventually find its level. Truth is a living demonstration of power. Fiction is a lifeless, idle word—a dead letter.

Here lies the great sequel, Truth, which will eventually sink this erroneous, superstitious work, the Bible, in utter obliteration. Already has the germ been planted in the heart of man, and that great power which has created man and given him the superior power of reason will nurse it and cause it to grow, and giv it material to feed upon, and it will become a power in the earth to lead men from error to truth, from darkness into light.

Oh, the language of God! how grand! When God speaks to us he employs a language that we cannot misunderstand. He speaks to us through the law of nature, which carries with it power, truth, life, and love. He speaks to us through all the surrounding creatures, of which ourselves are a part. He speaks to us through the animated vegetation of the earth. He speaks to us through the beautiful and delicious fruits of each clime. He speaks to us through the tender and gorgeous flower of the field. He speaks to us through the beautiful trees of the forest. He speaks to us through the mild and refreshing breeze of the atmosphere. He speaks to us through the gentle murmur and rippling of the waters. He speaks to us through the wafting of the beautiful clouds. He speaks to us through the warm and invigorating rays of the sun. He speaks to us through the brilliant plants—those thousands and thousands of worlds, all animated and decorated with life and beauty. And he speaks to us through his little creature, the bird, decked and beautified with a thousand colors of gorgeous plumage, singing her merry, merry song of praise.

Oh, how beautiful, how grand, how sublime, the language of God! It is all a manifestation of life, truth, and love, and is enough to inspire the heart of a brute. It ought to inspire the heart of man and lead him to embrace a higher standard of truth than he does to day. Yes, it ought to lead us up and away from that low, degrading plane of self-error and superstition. It ought to inspire our hearts with love, zeal, and affection for each other. It ought to teach us the great truth that heaven is in the mind and not in the future.

O my friends, let us learn how to liv. Let us learn those great laws pertaining to our nature and being. Let us learn those great and essential truths pertaining to our present happiness. Let us learn how to make a heaven of this life, and death and the future will take care of themselves.

*Portlandville, N. Y.* Peter Soule.

## Idolatry.

By A. E. D.

"The God that others worship is not the God for me.
He has no parts nor body, and cannot hear nor see."*
My God is fair and comely, and brave and strong and true.
With nerve and sinew knit like steel, strong muscle, cord, and thew;
His brow is like a tablet on which grand thoughts are 'graved.
His locks, like sunlit ripples, above it soft are waved,
His eyes light up dark places as stars at midnight shine.
My God, though but a mortal, is more than half divine!

He speaks, and there is music of woodlands, and of seas
When stirred to minor cadence by some soft wooing breeze;
But, when his mood is wrathful against some monster wrong,
His voice is like the tempest's roar, far-reaching, fierce, and strong.
He frowns, and all the landscape is wrapped in sombre shade.
He smiles, and sunshine brightens on every hill and glade;
But though so high above me doth gracious ear incline,
My God, though but a mortal, is more than half divine!

If joy possess his bosom, then joy too is my guest.
If pain pricks his night pillow, I can no longer rest.
And when his thoughtful forehead is ploughed o'er deep with care,
I strew love's tender rose leaves to hide the furrows there.
But when grim fears beset me I seek his sheltering arm,
And in its strong protection feel far removed from harm.
He is a stalwart column round which I love to twine—
My God, though but a mortal, is more than half divine!

Oh, if my God forsake me, where, whither shall I flee?
For the God that others worship is not a God to me;
But how can he bereave me who is of me a part,
My soul, my mortal body, my pulse, my life, my heart?
Oh, nay, I will not doubt thee, my sun, my light, my air,
The one thing in creation that makes creation fair,
Idolatrous idolater! Idolatry sublime!
My God, though but a mortal, is more than half divine!

* Mormon hymn.

## "The Darwins" and "John's Way"

I hold as grand productions. They are modifying to iron creeds, and already the myths are beginning to fly from our midst through the influence of these sublime works. Their grand and scientific utterances hav placed Mrs. Slenker as a leader in the great army of bold Freethinkers.

*Loogootee, Ind.* Abel Paget.

## The Beginning and the Progress of Human Nature.

BY DR. E. B. WHEELOCK.

As the science world moves onward and upward from the primeval age of man, it becomes interesting to grasp the hand of the present historian, and also that of the paleontologist, and march with them over the hills and plains once trodden by races long since extinct.

Oh, how crude must have been the early types of man! After the lapse of many ages we may contemplate him as slowly outgrowing his quadruped animalism, and gradually rising from the sovereignty of his own selfishness and barbarism, and, like the infant, by slow growth and experience he at length assumed the biped instead of the quadruped mode of locomotion. The law governing his common wants and needs, like that of ours to-day, became the sire and mother of his early and crude inventions.

As he rolled down the stream of time the laws of association and of communism gradually crept in as a matter of necessity. And as the long ages rolled their tardy round each wandering tribe sought to utilize their own vocal sounds, and thus we contemplate the primitive origin of nearly three thousand different languages now existing upon this our round and rolling earth. At first simple sounds and signs were used to express a want.

At length studied systems of language became a necessity as an artificial sign with which to express ideas. Hence human experience, through the avenue of the five senses, has ever been the royal road to human knowledge.

To suppose that a great Jehovah once used vocal sounds and a Hebrew dialect to enlighten primitive man is a pagan myth too silly for even a Fiji schoolboy to entertain. But so it is, and many ages must yet roll away before human nature as a whole will rise upon a plain of perfection outreaching the mythology of the past, or where man will cease to be the common enemy of man.

But as we flow down the stream of time improvements thicken. From trivial forms of government many noble nations did arise and pass away. The cave-dwellers, the flint-hewers, and the mound-builders are no more. The builders of pyramids and the embalmers of the ancient dead hav left their granite monuments and hav deserted the tombs of their fathers, and where are they?

The story of Egypt is old, but the story of India is older, and the story of the archæologist makes the continent of America older still. The prehistoric period of the world is yet to be written. Should we go back behind the world's sixteen crucified saviors we might find a million more, for the present enlightenment of the world has been the purchase of human toil and blood.

But time moves on; a Confucius is born; a Zoroaster livs; a Cicero mounts the forum, and a Demosthenes thunders the liberty of Greece; a Kepler mounts the stars, and a Newton sets all the world in motion; a Franklin interrogates the clouds, and a Morse encircles the earth with electric news; while a Fulton, with steam, conquers the waves of the sea and the floods of earth's rolling rivers. Philosophy now creeps from the dungeon of superstition, and commands the world to think. Science leaps upon the altar of inquiry and demonstrates the plurality of worlds and the indestructibility of matter; that man but holds a middle rank 'twixt heaven and earth, close to the realm where angels dwell, just on the boundary of a spirit land where the chain of being is complete and matter's last gradation is lost, whose next step is spirit, the next deity. What though the world has moved a pace in mechanical skill and in social ethics, much yet remains unlearned and unknown. The golden future is yet to come. The royal road that leads to universal brotherhood still lies ungraded and untrod. The tyrant's whip is still lifted over the backs of the weak, and the poor man's plea is seldom heard. While priestcraft sits upon its blood-stained cushion, gazing at its millions of untaxed church steeples, the poor widow must pay revenue on a box of matches, and even her sick babe is made to pay tribute to the government should it use a bottle of Mrs. Winslow's soothing syrup. The public lands are deeded to the money-lender for speculation, while the unfortunate poor are branded as tramps or driven to suicide for the want of a little garden and a little home which the money shark has taken from him. And woman is but a chattel, not a citizen. If a criminal, she is tried and hung by her lords, with no judge or jury of her own sisterhood; no voice in the law. No holy ballot must be seen in her polluted fingers. A howling herd of zanies may make the nation's laws; her tongue must be mute. A negro is a citizen; she is not. But the sky opens apace. England has a Victoria for a queen, and we trust America e'er long will hav another for a President. What if buffoons should howl, let the fittest survive. Amen.

## Go Thou and Do Likewise.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is only once in a great while, when something occurs which I think worthy of mention, that I ask the privilege of saying a word in THE TRUTH SEEKER.

Week before last there was an article quoted by our village paper (the Naples *Record*), from a Michigan paper, to the effect that Col. Robt. Ingersoll was pulling down ancient structures without the ability or disposition to build up anything in their stead. It was not only a big lie, but a disgraceful "fling," such as only the church would indulge in.

I wrote a short article, couched in respectful language, in which was a quotation from a Western paper, where the Colonel is best known, setting forth his munificent gifts and donations to the poor and needy, etc.

The next Monday morning I went into the office of the *Record* and told the editor that I had called to see if he was in favor of fair play; and farther, that if the Colonel was tearing down the ancient structures of superstition, he was also building a monument for humanity, and that I regarded him as one of the grandest builders of modern times.

The editor looked carefully over the short article which I had prepared, and said he saw nothing objectionable in it, and would giv it a place. But when the paper was out the article aforesaid did not appear in its columns.

He saw me the next day and told me that the article had got covered over with other papers on his desk and overlook'd. I was well satisfied when he made this statement the article had not been forgotten or overlooked. I knew from the circumstances that it would be the very last thing he would forget, and so it proved; for I was told, by one who had a right to know, that the article was under discussion, and he concluded not to publish it, although he promised to do so.

I hav taken this paper for ten years, but shall order it stopped on the first of April. I regard this matter very much as the colonists did the tax on tea. I might be able to, and would stand it if there were not subjugation in the principle. Now I advise all Liberals to pursue the same course. When local papers for which you pay your money publish long, tedious, and silly articles on religion, or derogatory to the character of any of our noble standard bearers, or against our Liberal papers, write up an article in favor of taxing church property, or against superstition, or the aggressive nature of the church, or if unable to write, seek out from THE TRUTH SEEKER, or other Liberal paper or pamphlet, some short article upon these or kindred subjects, and then demand your editor to publish it. If he refuse let him be made to understand that Liberals can do without him as long as he can do without Liberals.

Let this course be vigorously pursued and editors will soon become more discreet, when they are made to understand that it don't pay to throw mud into the face of their betters. There are now good, newsy Liberal papers published in various localities in the country, and Liberals are no longer compelled, indirectly, to uphold superstition and support the churches through these whining, lying, hypocritical papers.

The church used to be supported mainly by recruits enlisted at protracted and camp-meetings, and through the efforts of sensational preachers; and when one of these recruits received a through ticket to the celestial depot, he was made to come down handsomely, and thus the Christian tub, in a measure was made to stand on its own bottom.

But the masses are becoming too intelligent to be longer caught in this gull-trap, and the tactics are changed. Ice cream suppers, fairs, shows, and gambling-tables and games now furnish the money that used to be wrung out of the recruits. Much of the money thus obtained is furnished by Liberals and outsiders. Hundreds of the churches would come down with a crash if it were not for the support of these pillars.

Now I do protest against this practice on the part of Liberals of gathering with one hand and scattering with the other. Any Liberal who thus aids and assists in building up the churches virtually takes up arms against the cause to which he owes allegiance. Better a thousand times that this money should go for Liberal lectures or literature to enlighten the masses.

Let Liberals everywhere be more decided and less time-serving. We hav a terrible battle before us, and our enemies are active and vigilant. They will adopt any mode of warfare which they may think will insure success. Let the line of battle be formed, and let Liberal soldiers be careful how they supply the enemy with means to destroy us. Plant the batteries of science all along the line, truth and reason our only weapons and common sense our shield. Push the fight vigorously. If I am to die in the last ditch, I shall go down cheerfully if my last gaze can only rest on a vanquished foe.

Any editor who stands with both feet on the Constitution, and uses his influence to muzzle the freedom of the press, and who will lie to uphold the church, is unworthy to receive support at the hands of an honest Liberal.

*Naples, N. Y.*, March 29, 1880. JOHN PECK.

## What is the Soul

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* This mooted question having been agitated through THE TRUTH SEEKER of late gave me a desire to say a few words, although I am not a scholar. A suggestion from an illiterate may awaken thought in one qualified to giv an elaborate expression.

I wish to ask what relation the moss bears to the decomposing rock; the vegetable to the mineral kingdoms; the wheat and corn to the stalks that bear to them; the fruit to the tree that gave it birth. Is not the moss the soul or spirit of the rock? the vegetable kingdom the soul of the mineral kingdom? the grain and fruit the soul of the stalk or the tree that gave them birth? the stalk and tree a chemical laboratory to digest and sublimate matter to be incorporated in the kernel and fruit? This done, the stalk may die, but the fruits become food for the human, again to be digested and sublimated, to reach a higher plane, the soul or intelligent human. Select a subject; put him into a clairvoyant state, and you will soon be convinced that a dual relation exists in one form, the physical and spiritual man, as you are that electricity exists in the earth and atmosphere when made visible to our senses by means of a galvanic battery.

It would be no greater tax on my blind belief that God breathed into the tree the breath of life to produce the living fruit, than it is to believe the breath of God in man produced a living soul, which was not real to Paul nor the followers of Christ except through another miracle—the visible to be transmuted into the incorporeal—and that, after it has decomposed and driven by the four winds or eaten by fish or other animals before dissolution, and incorporated into their forms. That matter goes back, as on a mission, to bring other matter up to its own plain, while itself is preparing for a higher position than it occupied before, is evident, as yeast in flour, manures on vegetables. In 1 Cor. xv, 46, Paul says, "Howbeit that was not first which is spiritual, but that which was natural, and afterward that which is spiritual."

Correct. This lesson is in all our surroundings from chaos to the present. We can draw no other conclusions, I think, in reason, from nature's teachings. The higher, more useful, and beautiful are developed from the lower every time. The wayfaring man, though a fool, need not err on that point.

In 1 Cor. xv, 31, Paul has stumbled into another port, "I die daily." If I die daily, I must be born daily to continue existence. Waste and supply is the law of existing forms in the spiritual as well as the physical.

It has been supposed by many that if the soul had a beginning it must hav an ending; consequently they conclude the ego, "I am," existed co-eval with God, and has come up, step by step, clothing itself in each animal form below man, in whom it has reached its highest goal physically and spiritually.

We need not fear of losing our identity so long as waste and supply continue to be a law of nature. Motion is a universal law of matter, I believe. Every thought expends a portion of soul matter, as truly as a motion of the hand expends a portion of physical matter. I do not believe my identity as a child of three days old exists other than historically, nor do I believe the soul of my Christian, praying life exists within the physical at the present. There is not a tenet of my Christian faith that I cannot now see was groundless. The old confederacy is dissolved and passed away and a new one formed. If it were not so, I should be a praying Christian to-day. The same machinery, in working order, would produce the same result. Through thought the old has slowly passed away, and a new soul is formed of other and more progressed atoms, and of superior mechanism, working out new conclusions and higher results more in harmony with nature. HERMON MUNSON.

*Camp Verde, Arizona*, March 12, 1880.


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(*Continued from page* 233.)

not one of them had the least allusion to what should take place on the earth five, six, or seven hundred years afterwards. They are mostly crude and blind recitals of events that had taken place when the accounts were written or were just then transpiring. Not one, I repeat, had the slightest reference to myself. I can easily demonstrate this to you, but I will not now ask you to listen to it. If at any future time you have a curiosity in the matter, I will point out, one by one, those that are alluded to in the New Testament as well as the others claimed as prophecies of me, and fully convince you how utterly groundless they are. I ask again, Will people always be willing to be wheedled by such falsehoods?

"'The rapid spread of the system of religion called mine is often cited as a proof of its truth and divinity, but the evidence is insufficient. The religion of Buddha has had double the number of followers that Christianity can claim, and has about twice the number of adherents to-day. And even the religion of Mohammed, which started six hundred years later than mine, has nearly equaled it in the numbers and zeal of its devotees. There are good natural causes for the remarkable spread of each of these systems. They have all absolutely spread and become strong in consequence of the errors they contained. The early Christians had a very strong belief in the approaching end of the world, and of my appearing in the clouds in great glory and conveying them to my heavenly kingdom. This made them earnest, zealous, invincible. Yes, the belief in that error made them unwavering and triumphant. But very little of that zeal and steadfast belief is to be seen in the world now. Instead of that simple, earnest trust, the church has become a proud, fashionable, rich, intolerant ecclesiastical power, wholly unlike early Christianity. How great has been the degeneration! I taught poverty, mendicancy, and hatred of wealth. Do my professed followers distinguish themselves in following those instructions? Oh, no. No men despise poverty more; none so abhorrent of mendicancy; none so anxious to accumulate silver, gold, and other wealth of all kinds as those who claim to follow me. I said, "Take no thought for the morrow." Do modern Christians pay any heed to that injunction? By no means. They look ahead and calculate the chances of the future with as great anxiety as any people that ever lived. I taught to return good for evil; when one cheek was smitten, to turn the other also to be smitten; to return good for evil; to live in peace with all men, and to shed no human blood. Do my professed followers obey these injunctions? No! no! They not only return evil for evil, but often evil for good. No men have been more vindictive, savage, and cruel. When they are smitten, do they refuse to strike back? No. No people have been readier to retaliate when injured or insulted, to strike back when smitten, to levy war on those they imagine have wronged them, and even to press the most merciless and devastating wars, not only upon unbelievers, but upon their own brethren of the household of faith. No people in the world have done so much fighting as Christians; none have been more merciless; none have shed so much blood in the same length of time; none have made such extensive preparations; none have spent so much wealth for the purpose of injuring and killing their fellow-beings, and they more frequently, I say, fight and kill their own brethren. Christians have slaughtered in war scores of millions of their fellow-men; this too on the most frivolous of pretexts; and have persecuted for opinion's sake more than all other religions in the world.

"'I taught simplicity, humility, justice, mercy, love, humanity, kindness, and long suffering, but those who now shout my name on all occasions, and make such loud professions about their being followers of mine, are the very reverse of all these. They are the most proud and haughty people on the earth; they are guilty of the greatest injustice; they are the most unmerciful of men; they indulge in the most intense and relentless hatred; they are cruel and persecuting, depriving of their just rights those who do not yield allegiance to them; they hesitate not to cause the most poignant grief and unhappiness; in short, they do nothing that I enjoined and commanded, while they do everything that I disowned and forbade. They have no characteristics in common with myself, and they take pleasure in doing everything entirely contrary to my earnest injunctions. I can say in truth I have not the slightest respect for them; I disown them and repudiate them entirely and forever. They are unworthy of me, and also unworthy of the love and respect of all honorable, honest-hearted men and women.

"'Excuse me, Mercury,' said he, 'for detaining you so long and intruding upon your attention so much that you are not materially interested in, but my mind dwells much on these themes, and once in a while I like to unburden it. There is much more I would like to say to you on cognate subjects, but will not weary you longer at this time. If at any time you feel like being button-holed again for an hour or two, call around and give me a chance. By the way, if you see that TRUTH SEEKER man—I believe you call upon him occasionally—give him my kindest regards; tell him he has my sympathy and that I am not unmindful of the mean and dishonorable class of bigots and persecutors who are trying to crush him. Tell him to continue fearless and courageous, and assure him, though they may crush him to the earth and bring his life to a close, that truth will not die, that justice must live, and that the better part of his countrymen will defend him in his rights and will recognize the truths he enunciates and his zeal and earnestness in their defense.'

"There, Bennett," continued Mercury for himself, "I guess I have pretty thoroughly tired you out with my long recital. I have not repeated all that Jesus said to me, but probably enough for one time. If you wish it, I may call upon you again, either during your short stay in this prison or after you regain your liberty, and give you more of his words, as well as say other things to you that may be interesting to you. You can print what I said if you wish to, as I know you are quite a man for printing what you please. I don't think it will hurt anybody to read it."

"My good friend," I observed, "I thank you sincerely for your kindness in calling upon me and interesting me so deeply in what you have had to say. I hope you will come again whenever you feel like it. I have respect for such gods as you are, and will always be ready to communicate with you when agreeable to you. I will be just as glad to see you when a free man as when behind these bolts and bars. But let me ask you one question. You have said the gods are the mere thoughts and imaginations of men. Do these remarks apply to Jesus, or has he more reality and substance about him than other gods?"

"There is not very much difference," he replied. "His worshipers are more living and active than those of many of the other gods, but he obtained his existence as a god much in the same way as the others, and has about the same amount of absolute existence. But it is getting to be morning, and I must return to the celestial regions. This is All Fools' Day morning, but you must not, on that account, think any the less of what I have said. Good-bye."

At that word he was gone, and I have not seen him since. When I awoke, all that he said was clearly impressed upon my mind, and I have been able to give it to you, my friends, pretty correctly. I hope I have not wearied you beyond measure, but the dream seemed somewhat remarkable to me, and I wished to relate it to you. I repeat what I said in the fore part of this letter, that I believe American citizens have a right to dream and to tell their dreams if they can get anybody to listen to them; and I trust that this little bit of liberty may be theirs yet for many years. I hope Congress will not pass a law making it punishable in the penitentiary for a man to dream even an unorthodox dream, with double punishment if he tells it. Our liberties are already much curtailed, and I hope we will be allowed to dream all we wish to.

In an ordinary way I do not attach any importance to my dreams, and very seldom allude to them, but when Mercury comes to see me, and makes himself so interesting I want to let you know about it and share the pleasure with you.

Now a word more and I am done. Mercury spoke about the enlargement of the work I have been writing. It is true. I found it grew so on my hands, and the subjects were so important, that I could not get all in the compass of a single volume. So I have added to it, and now it will make two large octavo volumes, which I hope will interest many of you for years to come. Volume I. treats upon the gods, ancient and modern, including Jenovah, Jesus, the Holy Ghost, Virgin Mary, and the Bible, which latter the Protestants make a god of. Volume II. will contain a full account of all the principal religions of the world, including Judaism, Mohammedanism, and Christianity. The last will be treated at considerable length, and in the form of a criticism, as also is Judism. In view of the fact that both ancient and modern gods and religions are treated, the work will be entitled "The Gods and Religions of Ancient and Modern Times." I think a larger work has never been written in prison by any person.

Volume I. will contain a steel-plate engraving of myself as before I came to prison, and Volume II, will contain a steel-plate engraving of myself as I am now in my prison garb, and representing the posture in which we are required to stand. Volume I. is now in press, and will be ready to send to subscribers the latter part of April. Volume II. will be ready in a very few weeks later—probably in May. The first volume will be sent at once to those who have ordered the work, without waiting for the completion of the second volume. The work would not be dear at eight or even ten dollars, but will be sold at three dollars per volume. Those who have already bespoken it can take one or both volumes, as they prefer. I shall sell the work to those who have ordered it—the two volumes—at $5.00, in nice cloth binding, $7.00 in leather and red edges, or $8.00 in morocco and gilt edges. I will also sell it at the same prices to all who order before the first of June. The regular price per volume will be $3.00, $4.00, and $4.50. It will be seen, then, that I deduct one dollar on the entire work to those who have already ordered, or see fit to order it before June 1st. The deduction will only be made to those who take both volumes. I assure you, my friends, the work is cheap at the prices I have set upon it. If you think it is not, after you have seen it, and wish to exchange it for other publications of mine, I will accommodate you. I would like to sell a copy of the work to ten thousand of you, but will compromise on five thousand, and really hope you will not ask me to make it less than one thousand. I think those who own it will not have occasion to regret they made the purchase. Send in the orders.

I may be permitted to write you once more while here, but will at all events be able to talk freely with you again after the present month. I am hopefully your friend,

D. M. BENNETT.

## For Mr. Bennett's Reception.

DEAR MRS. BENNETT: The day of your husband's release is near at hand, and we feel anxious to do a great deal to help make his reception a success, but we can do but little, and that little we do cheerfully. Inclosed please find two dollars for that purpose. MILO MINER.

*Angola*, March 27, 1880. SALLIE J. MINER.

WE hav Wm. McDonnell's new book, "Family Creeds," in paper covers, for 75 cents. A new cloth edition is being prepared.

## The Reception.

Last week we announced that the reception to be tendered to Mr. Bennett would take place in Cooper Union. The Committee were informed that they could have the hall, but since then church bigotry has turned up in an unexpected place. When the sub-committee appointed to secure the hall went to Mr. Zachos he was informed that the matter would hav to be laid before the trustees, and that the Hon. Abe Hewett, ex-Congressman, would probably decide the matter. The trustees met that evening and decided that the Union could not be let for the purpose.

Deeply indignant at this manifestation of sectarian spleen, and feeling that as the Union is a trust for the benefit of the public and not the property of a narrow sect, the Committee prepared and sent in the following protest, accompanied by a paper signed by such prominent men as Hon. Abram Wakeman, ex-Judge Dittenhoefer, T. B. Wakeman, Edward F. Underhill, and Mr. Post, of the New York *Truth*, regretting that discrimination should be made in the matter, and asking the trustees to reconsider their decision:

SCIENCE HALL, 141 EIGHTH ST., N. Y., April 5, 1880.

*To the Hon. Peter Cooper, Daniel V. Tieman, Esq., John E. Parsons. Esq., Hon. Wilson G. Hunt, Hon. Edward Cooper, and Hon. Abram S Hewett, Trustees of Cooper Union,*

GENTLEMEN: The undersigned, a committee appointed by a large and respectable meeting of citizens of New York to arrange for a reception, to be given to the Liberal editor, Mr. D. M. Bennett, at the conclusion of his term of unjust imprisonment for bravely defending the cause of free speech and free mails, respectfully but earnestly protest against your action in closing the doors of Cooper Union to our contemplated meeting, and ask, after we present a few facts, that you will reconsider your late decision as given to Hugh Byron Brown in reply to his application on behalf of this committee of which he is a member.

In the first place, we would assure you that the meeting is not the conception of an irresponsible rabble. The names associated with it and to be represented at it either in person or by letter, are such as those of the Hon. Elizur Wright, the distinguished historian, James Parton, and Courtlandt Palmer, Esq. You will also observe by the accompanying paper that it has the indorsement of the Hon. Abram Wakeman, Judge Dittenhoefer, and other well-known citizens. The names of a hundred or more equally as prominent could be obtained if we had a week's time in which to apply for them. Those appended were obtained in a few moments.

Secondly, we would remind you that the old "Cradle of Liberty," Faneuil Hall, of Boston, was allowed to be used for a similar purpose in the summer of 1878. E. H. Heywood was imprisoned for *mailing* the same pamphlet for the *mailing* of which Mr. D. M. Bennett was incarcerated. Moreover, he (Heywood) was its *author*. Faneuil Hall can only be obtained on application of fifty well-known freeholders and the permission of the Board of Councilmen. The necessary names (some of Boston's best) were immediately given to the application, and the Common Council yielded prompt assent. Over six thousand people assembled on that occasion to express their indignation at Mr. Heywood's imprisonment.

The trustees in letting Cooper Union are certainly not responsible for the opinions uttered therein. It was let formerly to Mrs. Woodhull and hundreds of others for the expression of views far more adverse to those of the general public, and probably to your own, than any that will be expressed by the friends of Mr. Bennett. They simply intend to express their approbation of him as an advocate of free thought, a free press, and free mails. We have always felt a pride in Cooper Union, and the impartiality of its administration. We hav regarded it as the place above all others in New York where the cause of the people may be presented when their liberties or interests are assailed. We are unwilling to believe that you will make personal discriminations or adopt a tariff of sentiments by which its impartial use is to be limited.

We offer this communication as a manly protest against the "lock-out" at Cooper Union, and not as an appeal for the use of the hall, for other halls can be obtained in any number, as we hav already ascertained. But believing you hav refused us under misapprehension, we desire to place the real facts before you in order that you may do yourselves, as well as this Committee, *justice*. The arrangements of this Committee are such that we must hav your final decision before four o'clock this afternoon. All of which is respectfully submitted by

DANIEL E. RYAN,
EDWARD W. SEARING,
INGERSOLL LOCKWOOD,
T. C. LELAND,
M. REIMAN,
HUGH BYRON BROWN,
A. L. RAWSON,
E B. FOOTE, SR.,
E. B. FOOTE, JR.,
Reception Committee.

By order of Reception Committee,
E. B. FOOTE, JR., Sec'y.

To this the following answer was returned:

NEW YORK, April 6, 1880.

HUGH B. BROWN, ESQ., *Dear Sir:* Your communication of the 5th inst., and letter of remonstrance from Messrs. Ryan, Searing, Lockwood, and others, were submitted to the trustees at their meeting last evening. I am requested by them to say that after careful consideration they decline to reconsider their previous decision.

Very respectfully, your obedient servant,
L. C. L. JORDAN,
Clerk Cooper Institute.

Pending this negotiation and final decision the Committee was not inactive, but went to work to secure another place. On Tuesday they secured Chickering Hall, Fifth avenue and Eighteenth street, the finest hall in the city, capable of accomodating fifteen hundred or more. The reception will assuredly take place there on Sunday evening, May 2d. The date has to be changed with the hall.

It is a matter of regret to the Liberals of this city that the managers of Cooper Union are so narrow-minded and bigoted. Peter Cooper, the generous donor of this splendid hall, belongs to a sect which has itself felt the heavy hand of intolerant persecution. A few short years ago the Unitarians were socially and religiously sat down upon by their orthodox brethren, and it ill becomes them now, when they are stronger, to turn upon the Infidels and

exhibit the same intolerant spirit. This act will be remembered a long time, and we are mistaken also if the Hon. Abram S. Hewitt does not find the part he acted brought up some time when he is asking the suffrages of the people. The hall could be let to John Surratt, an accomplice in the murder of Lincoln, but when it is asked for a reception for an Infidel suffering from church persecution, it is coldly refused. It seems that in the minds of the trustees a murderous Christian is better than an honest Infidel. If that is the candid opinion of Peter Cooper, Daniel Tieman, J. E. Parsons, Wilson G. Hunt, Edward Cooper, and Abram S. Hewitt, we are glad they hav written it down. The public now know where to place them. The idea that Cooper Union is a hall for the people, like Faneuil Hall, of Boston, must be given up, and the fact that it is a sectarian institution acknowledged. We liv and learn in these days.

The reception at Chickering Hall will be presided over by the Hon. Elizur Wright, as will be seen by his letter appended:

BOSTON, MASS., April 2, 1880.

T. C. LELAND, ESQ., *My Dear Sir:* My coolest judgment is that you can do better than to hav me take the chair or make my speech at the Bennett reception. My heart is in it, but my strength is weakness in that line. I hav no gospel rivals to be bitter upon, as Paul had; but, if I had, they would hav some reason to say of me, as his did of him, ["For his letters, say they, are weighty and powerful, but his bodily presence is weak and his speech contemptible."] (See 2 Cor. x, 10.)

The meeting ought to be a success, and I hav no doubt will be; and, that it may be, there should be no disappointments. You ran too much risk of one by announcing a month beforehand a man of my age and infirmity, who would not be the best at a certainty. If you *will* be so foolish, I shall *try* to help you out of the scrape as well as I can.

Yours sincerely, ELIZUR WRIGHT.

We don't agree with Mr. Wright at all in his quotation from scripture. If Paul's enemies could say it no more justly of him than can Mr. Wright's, we should hav a better opinion of that ancient worthy than we get from the Bible.

The Committee also received the following letters from Moses Hull and J. M. L. Babcock:

BOSTON, MASS., April 2, 1880.

T. C. LELAND, *Dear Sir:* I will be with you on the occasion of Mr. Bennett's reception, and glad of an opportunity to unite my voice with those of the great, good, fearless souls of this country in welcoming the *grand old hero* to his friends. Of course the meeting *will* be a success.

A time must surely come when justice to all such as Mr. Bennett will be done. Public sentiment is becoming revolutionized. The time is not far distant when Comstock and his allies will be considered a disgrace by every decent truth loving person.

With many good wishes for the enterprise,

I am, sincerely,

MOSES HULL.

CAMBRIDGE, MASS., April 4, 1880.

T. C. LELAND, ESQ., *Dear Sir:* Your kind invitation to be present at a public reception of D. M. Bennett on May 1st has been received. I hav an eager desire to attend and make my protest against the great wrong which has been done to him, and will cordially accept your invitation, subject only to the condition that my physical condition, which is now quite poor, will be sufficient for the trip.

Yours cordially, J. M. L. BABCOCK.

A list of speakers will be given soon as all are heard from.

We hope that everybody who can will come. The meeting should be an immense one. The Committee will make such arrangements with the hotels that friends can be accommodated at very low rates. Remember, the meeting will be held at Chickering Hall, corner of Fifth avenue and Eighteenth street, Sunday evening, May 2d, at 8 o'clock.

## A Card from the Committee.

TO THE FRIENDS OF D. M. BENNETT: The Committee of Arrangements desire to say to Mr. Bennett's friends everywhere that the reception to be given him will necessarily cost considerable money, a large proportion of which has been subscribed; and while they do not desire to importune them, yet if any feel a desire to contribute their mite toward defraying expenses it will be thankfully received and sacredly devoted to making the reception a splendid success. Those so desiring can remit to H. B. Brown, Treasurer of Committee, 141 8th street, New York city.

DANIEL E. RYAN,
Chairman Committee.

## Mr. Parton's Last Monthly Contribution.

DEAR TRUTH SEEKER: I inclose my monthly contribution, wishing it were ten times as large.

You are going to giv your chief a reception, I see. This is well. All New York ought to turn out and mark its sense of the immeasurable iniquity of the sentence he is now serving out—the worst thing done in this country under the forms of law since the Alien and Sedition trials of 1798. You will not forget, I trust, that Mr. Bennett is not as young as he was once, and that he has been in prison many months. Take good care of him. Don't kill him with kindness. Let all be done with dignity and moderation, and with due regard to his condition.

Very truly yours, JAMES PARTON.

*Newburyport, Mass.*, April 2, 1880.

## Bundy at the Battle Creek Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Bundy was here at our late Convention, but his reception was a cold one, I assure you; so much so that he was not invited to make any remarks, and notwithstanding Dr. Spencer, of this place, made a tremendous effort by speeches and by trying to force a copy of the *Religio* into the hands of every one, as they passed him, he did not, as I understand, succeed in getting a single subscriber. Besides, his effort came very near raising a regular row, so much so that Bundy, stepping from the rear of the audience to the front, begged the privilege of an explanation, and said the Doctor had acted on his own responsibility without any connivance or act upon his part. Harmony was finally restored, but many kept grating their teeth as they thought of what had been done.

ADRIAN.

*Battle Creek, Mich.*

## Paine and Washington.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Parson Dodd and other clerical calumniators of Thomas Paine are fond of quoting the last scathing sentence of his letter to George Washington. It is, I admit, the most unfortunate sentence ever written by the "Author-hero of the Revolution," and the only one in all his works that I would expunge.

But there is some doubt that he ever did write it, and it is possible that an enemy sowed that tare in order to make the letter still more offensive and damaging to Paine's reputation.

I hav a very early printed copy of the letter which does not contain the obnoxious sentence. It was published in Baltimore in 1802, and evidently with the cognizance and probable sanction of the author, who was then residing in Washington, only forty miles distant. It purports to be "copied from one printed in Baltimore in the year 1797," which was probably the earliest and perhaps only prior edition.

But even if the original letter and first publication did contain that final sentence, there is evidence that the author repented of his rashness by expunging it from the later edition.

And yet if any candid man will put himself in Paine's place, he must be compelled to admit that there was some excuse if not justification for the strong language even of the doubtful passage. Gen. Washington had been a friend of Paine, and had once written to him these words:

Your presence may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully, by one who entertains a lively sense of the importance of your works (Moreau's Test. to Thomas Paine).

Now take an extract from Paine's letter to President Washington in the last year of his second term:

I was imprisoned on the ground of being born in England; and your silence in not inquiring the cause of that imprisonment, and reclaiming me against it, was tacitly giving me up. I ought not to hav suspected you of treachery; but whether I recover from the illness I now suffer, or not, I shall continue to think you treacherous till you giv me cause to think otherwise. I am sure you would hav found yourself more at your ease had you acted by me as you ought; for whether your desertion of me was intended to gratify the English government, or to let me fall into destruction in France, that you might exclaim the louder against the French Revolution, or whether you hoped by my extinction to meet with less opposition in mounting up the American government; either of these will involve you in reproach you will not easily shake off.

Who of us, if he had suffered such cruel and heartless neglect from a former friend, whose single word would hav opened the prison door, would not hav felt that still stronger words of reprobation were justifiable?

But if Paine did close his letter by saying: "The world will be puzzled to decide whether you are an apostate or an impostor—whether you hav abandoned good principles, or whether you ever had any," it is certain that in this instance and up to this time he has failed in the *role* of prophet. And although I say there is a doubt, from present external evidence, of the authenticity of the above sentence, yet from internal evidence I should say that it came from the same hand that wrote "the tremendous invectives and malignant sarcasms of Junius." Indeed many parts of the letter, like those written to Lord Howe, and like passages in the original draft of the Declaration of Independence, betray the strong characteristics of "the brilliant pen of Junius," which "in the plenitude of its rage gave elegance to bitterness," and though it "was drawn forth in vain" in 1772, yet in his last words the writer promised, "If Junius livs you shall often be reminded of it," which promise I aver was fulfilled in America, England, and France.

*Washington, D. C.*, April 4, 1880. W. H. B.

## A Characteristic Letter from Mr. Babcock.

[We are not quite sure but our genial friend intended this letter to be private, but we are going to print it, anyway.—ED. T. S.]

FRIEND MACDONALD: I have just returned from the Spiritualists' and Liberalists' annual convention, which was held at Battle Creek, Mich. It was a big thing—so much so that it became necessary to make use of both of the public halls to accommodate the multitude that was present. To-day they are free from debt, and hav established a free rostrum, where every one may dare to express his honest opinion. I offered to sell twenty-five of my beautiful books entitled "Superstition, the Religion of 'Believe or be Damned,'" in five lots, five for one dollar, and send the money to you as an expression of respect, and to aid you a little in the reception of the old hero, D. M. Bennett. Five hands went up to indicate that they would take a dollar's worth of the books. I also said, if they preferred, the money should be given to aid the *Appeal*, a new Liberal paper, just started. A man said, "Giv mine to the *Appeal*." The next three were ladies, and as I delivered the books each one whispered, "Send my money to Mr. Bennett." Now, you can't think how I did wish that I was a minister of the gospel, so that I could, with propriety, have kissed those ladies—of course I mean a holy kiss. Your friend Moore, of Adrian, said, "Send my money to Bennett." The *Appeal* got lots of subscribers, and all want it to succeed; but the hearts of many seemed to say, "Let the old hero hav a reception." I, without doubt, could hav got a good collection for that purpose; but the Society was in debt, and as I knew that they would hav to contribute largely to pay off the debt—and they did it—my excessive modesty would not allow me to ask for more. I send you the money, and may Mrs. Bennett bless her husband, and may they liv long and be happy. Yours very truly, M. BABCOCK.

*St. Johns, Mich.*, Mar. 30, 1880.

## New Auxiliary Leagues.

177. Yankton, Dakota. Secretary, D. P. Willcox.
178. Oswego, Kansas. Secretary, George F. King.
179. Eureka, Nevada. Secretary, Henry M. Faust. Starts with 100 working members.

The Yankton League organized with twenty-five members, and promises to become a local power in educating the people in political matters. The most prosperous Leagues avoid discussing religious topics, and keep to such as are presented by the platform and resolutions of the National Liberal League.

A. L. RAWSON,
34 *Bond street, N. Y.* Sec. N. L. L.

# Letters from Friends.

FRANKTON, IND., March 30, 1880.

MR. EDITOR: Inclosed find five dollars to be applied on a copy of Bennett's book as soon as it is out. I want the first book that is bound. I want in in morocco and gilt edges. My best wishes for THE TRUTH SEEKER, and my most heartfelt sympathy for Mr. and Mrs. Bennett. L. R. WEBB.

DANSVILLE, MICH., March 8, 1880.

EDITOR OF TRUTH SEEKER, *Dear Sir:* Mrs. Amy Post's letter to Abbot has the right ring to it (what a pity we havn't a few more such noble women!) and T. C. Leland's dissection of Abbot's Eighth Demand is grand. The wonder is that Abbot and Bundy don't go off somewhere and hate themselves, and do penance for their past evil deeds, and then turn over a new leaf and try and be somebody, and in the future keep their noses out of other people's business.

Yours for the broadest liberty, E. J. SMITH.

WEST UNION, Dec. 5, 1879.

EDITOR TRUTH SEEKER: Hav been thinking for some time that we, the Liberals of the United States, who hav not paid anything to the D. M. Bennett fund, ought to raise a fund for our friend, D. M. Bennett, at or near the time of his return from Albany, to be called the D. M. Bennett Reception Fund. As there are many of us who cannot be present on his return let us send our prayer to him in the shape of a little money. Would like to see the names of those who are willing to donate to the reception fund of D. M. Bennett appear from time to time in THE TRUTH SEEKER. The amount that he or she is willing to giv can be stated or not at the time your names are sent in. Kind friends, let us make one grand rally to the D. M. Bennett reception fund, hoping that it may renew his age.

J. T. SMITH.

COLON, MICH., March 18, 1880.

EDITOR TRUTH SEEKER: I am glad to read in your last issue that there is a move in the right direction, one in which all lovers of liberty will readily say, Amen. There is no act of my life that would do me greater honor than to stand at the door of the Christian bastile and take by the hand the honorable old man, the world's benefactor, as he emerges from durance vile into the sunshine of freedom. "Oh, how I wish I could be there!" is my constant cry. Let thousands go and be there in person and other thousands I know will be there in spirit to manifest their appreciation of him, of the cause for which he has suffered, and their condemnation of the men who placed him there. His name will liv in the memory of all good men and women long after theirs hav passed into oblivion and forgotten.

Yours for truth and freedom, DR. A. J. KINNE.

PORTLANDVILLE, N. Y., March 6, 1880.

EDITOR TRUTH SEEKER: I am very thankful that I hav at last found a paper that is published in the interests of humanity and freedom. Are you aware that there are thousands of people in this land (who hav no knowledge of the Liberal sentiment of your paper) who are willing and ready to giv it their support, and stand by truth until death? I tell you the waters are disturbed. People are thirsting after truth and freedom of conscience. They must and will hav it. Superstition and slavery must giv way to the light of science and truth. Let us stand to the siege, and do not giv up the fight, for we are in the right. The time for men to stand and show their bravery is when the enemy charges. I tell you, sir, when superstitious priestcraft lays its vile hand upon and points its bloody weapons at the free institutions of this government, procured to us by rivers of blood drawn from our forefathers' veins—I say when it seeks to lay its treacherous, bloody hand upon the freedom of conscience, which should be dearer to man than life itself, it is time for every loyal heart to rally to the standard, and raise the banner of light, truth, and freedom!

For my part, I feel that I am ready to shed the last drop of my blood in defense of liberty of conscience, freedom, and equality to all mankind, regardless of nation, sex, or color. "Love and Equality," is my motto.

I supposed I was nearly alone in the belief of the errors of the Bible and the superstitions of mankind, until I received your paper yesterday, when I was very happy to learn my mistake.

I was invited to deliver a discourse at the Christian praise meeting of this place, a few weeks ago. I ventured to giv them my idea of man and the Bible, for which I hav received slander and hatred by some of my former best friends. But I cannot help it. I feel that truth is preferable to the friendship of man.

A cheerful word to D. M. Bennett. Be of good courage. If you hav done wrong forsake the wrong and go about your duty cheerfully, and you will hav the support of the best men and women that America affords. Your imprisonment will not be detrimental to you and the good cause in the end if you are determined on doing right. My whole heart and sympathy are with you.

Yours truly, PETER SOULE.

## Whence Are We?

BY W. P.

The question now is, how our kind
E're came to liv upon the earth?
Hav we evolved, body and mind,
From animals of lower birth?

Religionists file their demur
To Darwin's facts and theories;
Trembling in constant dread and fear
Over their old theologies.

Suppose we hav evolved from monkeys,
And feel ashamed of our ancestors!
Let's try to rise above the donkeys,
Nor hav them longer for our tutors.

Though Balaam's ass rebuked his rider,
And proved him out an arrant fool;
Our modern prophets, like that master,
Still need the donkey's school and rule.

Of all the senses known to man
The common is the most uncommon,
Since every tribe and every class,
From Calvin down to Jo Smith's Mormon.

Are bolstering up their superstition,
Empty, without a ray of science,
Still working grievous imposition,
By follies, lies, and false pretense.

A God scrapes up a little slime,
Forms it into a full-grown man,
Puts him to sleep for the first time,
Carves out a rib and forms a woman.

This silly story, in the eyes
Of all the poor priest-ridden clan,
Kites them above the learned and wise,
And all the truths adorning man.

But now we hope the time's at hand
When brains will move in common sense,
When useful science through our land
Shall dissipate all blind nonsense.

## A Saintly Spree.

In ancient days it came to pass,
St. Peter and St. Paul, alas!
Went out, each seated on an ass,
To bum around Jerusalem.

They called at taverns great and small;
First Peter treated, then St. Paul,
Till from their asses both did fall—
These bummers of Jerusalem.

They shout and roar, oh, shame! oh, shame!
And each of them did loudly claim
That Champagne Charlie was his name—
These bawlers of Jerusalem.

At length when they had had enough,
They sat themselves cigars to puff—
And then commenced a-playing bluff,
Those gamblers of Jerusalem.

Two Yanks into the bar-room came,
The one was blind, the other lame;
Says Paul, "Let's play a four-hand game
Of euchre, in Jerusalem,"

He touched the blind and then the lame,
And both of them all right became,
And then sat down to play the game
Called euchre, in Jerusalem.

But both the saints were rather slow,
And with the Yanks they had no show,
For they had come from Chicago
To clean out old Jerusalem.

So Paul and Pete were quickly beat,
And then stuck in to pay the treat;
And both the Yanks took "whisky neat,"
To drink, in old Jerusalem.

They tossed the dice to see who'd pay,
That's much the best and shortest way;
But saints don't toss dice every day,
Not even in Jerusalem.

St. Paul threw first—eighteen he made
(The dice were cogged, I'm much afraid);
"You can't beat that, old man," he said,
"And no one in Jerusalem."

St. Peter muttered, "Sacre bleu."
He took the dice, nineteen he threw!
Says Paul, "Come, that'll do for you,
You fraud of old Jerusalem!"

At length their money all was spent,
And each home to his hash-house went,
And didn't come out till after Lent,
To spree around Jerusalem.

—*Infidel Monthly.*

## Our Rest.

TO SUSAN H. WIXON.—BY GEORGE LYNN.

Is it true, dear sister, you're weary of earth?
Are its shadows and sorrows so dark and drear
That the spirit and mind, with their priceless worth,
Should pass on to their rest like the dying year?

Hav the battles of life made you sad and faint
Till the royalest gifts are as worthless dross?
Hav life's gains with the sunshine that love will paint
Been as naught compared to its trials and loss?

If so, to my seeming, your thoughts must hav run
In lines strangely fretted, akin to despair,
Whose vapors and mists nearly shrouded the sun
Of your hopes with their doubts and cankering care.

"The birds and the blossoms and stars overhead"
Are some of our teachers, whose beauty sublime
Never hints that inclosed in the realms of the dead
The soul ever sleeps through the annals of time.

I know that these bodies of ours will decay;
That mind, through their medium, will seemingly fail;
That all our externals are passing away
Like the mists of the morn from sunlight and gale;

That weariness comes like the evening shades
To wrap in its mantle the heart and the mind,
And soothes them to rest while the outer world fades
And the soul drops its fetters its freedom to find.

Our earth-life is partly a sketch of the true,
With dark lines, or light, as the picture requires,
While time groups in order each fast-changing view
That nature demands in her constant desires.

The state of the present is simply the shell
Of the spirit that waits its breaking to free
The mind, whose immortal unfoldings shall tell
The life that is waiting for you and for me.

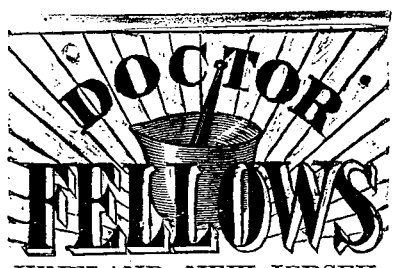
When the earth, with its wrongs, its friendship, and love,
Has answered the use of our spirits that wait
For scenes undiscovered, wherein they may prove
Their boundless resources, their higher estate.

We may know that our loss is a gain in disguise,
That trials and sorrows are lessons we need,
Working out with precision, much to our surprise,
Their uses with death for our lives to succeed.

I pray for the rest that shall bring to the soul
A knowledge of justice and mercy and love,
Where reason shall rule with its welcome control,
While minds vie with minds in haste to approve.

And I steadily trust that time will reveal
The fact that mankind in the future shall be
Redeemed from the errors which keenly we feel,
When *rest with the truth* is the state of the free.

*Lockport, Ill.*, March 4, 1880.


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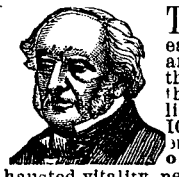
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## Notes and Clippings.

THE Rev. Joseph Cook says that of all quacks the religious one is the worst. He knows.

IN his last harangue to his Boston disciples, the Rev. Joe Cook told them about a book he had been reading on the cars. "It seemed to me," he said, "that if I had been obliged to devote a week to such literature, I should hav come out of it half idiotic." This suggests an interesting question: What books does the Rev. Joe Cook read before getting off his alleged lectures?

OUR critics wil notis that hereafter the omission of the final e in such words as have, live, and give, and al cases where it follows l ending a word, as in double; the omision of l in such words as wil; the omission of the silent leters; and all doubl letters where but a singl sound is heard are not considered errors. We shall endeavor to assist the practical spelling reformers.—*Ness Co. Pioneer.*

THUS does a troubled Scotchman vent his grief and sound his alarm concerning the spiritually dilapidated state of his church: "Oh, degenerate church! is there within you no Nehemiah, no Zerubbabel, son of Shealtiel? Are we given over bound to Tatnai and the Apharsachites?" In order to giv his sentiments the widest circulation, he inserts them in the advertising column of a Scotch newspaper. What he wants is to persuade the Established church to stir itself against the prevailing tide which sets in favor of disestablishment.

THE Liberals of New York, with the co-operation of Liberals throughout the country, are preparing to giv Mr. Bennett a fitting reception on his release from prison the last of the present month, the formal reception and ovation to be May 2d. In this demonstration let the thought be kept uppermost that it is one in vindication of the right of free speech, and in no way involves the merits or demerits of particular subjects. It was the freedom of speech and of the press that was assailed in Mr. Bennett's prosecution, and that alone is to be vindicated —*Rational Appeal.*

IT is difficult to discern the difference between the prosecution of Denis Kearney in California, for using "incendiary language," and the prosecution of the Socialists in Germany, for exercising the right of free discussion. It is also difficult to discern the difference in principle between the hereditary despotism and the alliance with the Romish church, which in Germany suppresses socialistic clubs and newspapers, and the money despotism built upon profits from Chinese semi-servile labor, which in California suppresses protest against the pauperization of American labor; and we might add, church despotism which suppresses free speech in the person of D. M. Bennett. Despotism is the same monster born of selfishness under whatever guise it appears.—*Appeal.*

FATHER OLIVER, of the Dominican order in Paris, recently offered to wager a certain sum of money that the present government of France would not last until 1890. M. Sarcey, the Paris journalist, took him up, but Father Olliver declined then to make the wager, giving three excuses for his refusal; first, that the so-called wager was a mere rhetorical flourish, such as is excusable in a preacher, and is never taken in earnest by his hearers; secondly, that he never intended to predict that the French republic would not endure ten years longer, but merely that the government of M. de Freycinet would not last until 1890; thirdly, that the strict rules of the Dominican order prohibit him from betting. M. Sarcey is reported as saying that such a reply is all he wanted, as it suffices to show what degree of credit may be placed in the bragging rhetoric of political preachers.

THE St. Louis branch of the Society for the Suppression of Vice had a stormy session April 2d which lasted late and came near breaking up in a row. The meeting was held in St. John's Methodist church, in an ultra-fashionable neighborhood of the western suburbs. Both Anthony Comstock and agent McAfee were present. In the course of his remarks Mr. Comstock said the poisonous influences he was fighting had crept into that neighborhood, and people had been forced to move because of the dreaded contamination. He became very pointed in his observations, and said that it had been discovered that a ten-year-old daughter of a prominent member of that very church had been guilty of vicious indulgences with the boys of the neighbors. The pastor of the church, Rev. Dr. Wilson arose, and fairly quivering with indignation, denounced the statements and reflected on Mr. Comstock. The latter responded in language almost equally strong. Then fuel was added by the declaration that obscene literature was being circulated in the Stoddard school, the pet educational institution of the vicinity. The controversy extended upon this statement until it looked as if the meeting would break up in confusion. After adjournment an attempt was made to suppress any publication or these violent proceedings.

IN another column will be found the advertisement of THE TRUTH SEEKER, a sixteen-page paper, the size of *Harper's Weekly*, and the organ of the Liberal Leagues of the country. These Leagues are formed to oppose the intervention of the church in the affairs of state—to foster and protect Freethought and discussion on all subjects. They hav been made necessary by the action of the Y. M. C. A. of late years through its tool called "The Society for the Suppression of Vice," whose active agent is Anthony Comstock, of infamous notoriety. This Society boasts that it will stop the publication and sale of all books and papers not approved by the church. It has already gone a long way to do it. The editor of THE TRUTH SEEKER, D. M. Bennett, Esq., is now in the penitentiary at Albany, N. Y., serving out a thirteen months' sentence for sending a copy of "Cupid's Yokes" through the mail to this stool-pigeon Comstock, who applied under an assumed name. This book is a treatise on the evils that hav crept into our social system, and is in no sense a harmful one, but on the contrary contains valuable suggestions. We hav read it, and with profit. Mr. Bennett's sentence will expire on the 29th inst. His host of friends are going to giv him a reception in Chickering Hall on the evening of May 2d. We hope it will be such an ovation as will teach Comstock and his crew that their attempt to crush out free speech and free press in this country will be a huge failure. —*Greenback-Labor Chronicle.*

IN the city of New York there is an organization known as the "Society for the Suppression of Vice," whose headquarters are at the central Young Men's Christian Association rooms of that city. The work of this Society through its agent Anthony Comstock (who has gained a national reputation), consists in the suppression of obscene books and publications through the United States mail, as well as the abolition of other forms of vice and immorality as far as lies within the scope of the society (the necessity of which no one will doubt, or whose motive impugn), has been perverted in a certain direction, and instead of falling down, and hounding out publishers of obscene and abominable literature, it has been, through its agent, waging a war against leading Liberals and Infidel writers and speakers. This is distinctly against the boasted principle of free speech, and no later than three weeks ago agent Comstock received a scathing review from the pen of a prominent Baptist divine of New York for the course he was pursuing. The case in point will illustrate the course agent Comstock is pursuing. Over a year ago some trouble was occasioned at Irwin Station, from Prof. B. F. Underwood, a noted Liberal orater of Boston, delivering an address at that place. One or two ministers and a number of church members turned out *en masse* and behaved in a riotous manner at the schoolhouse where Prof. Underwood was lecturing before the Irwin Liberal League. The difficulties of that night culminated in several law suits against Prof. Underwood and several prominent citizens of Irwins, among others William Crookstone, Esq. The case came up recently in Greensburg before Judge Hunter. The Society for the Prevention and Suppression of Vice in New York, through its agent, Comstock, we are reliably informed, has put up the money for the carrying on of the suit against Prof. Underwood, and this would seem to be verified in the fact that Mr. Comstock was in our neighboring town of Scottdale recently. Great interest centers around the case from the fact that D. M. Bennett, of New York, has written a life of Comstock, while Prof. Underwood is noted as a scholar and brilliant writer. It seems small business for a Christian society to hound down and persecute in an underhand way men of education and intellect simply because they entertain different views from those embraced by their orthodox brethren. Such seems to be the course of the Vice Society.—*Mt. Pleasant Times.*

THE Providence Conference of Methodists, which during the last week has been holding its fortieth annual session at Norwich, Conn., has under investigation very grave charges against three ministers who hav heretofore been looked upon as model, moral, and zealous propagators of the faith and extremely good citizens. The derelict clergymen are Revs. Charles E. Walker, A. L. Dearing, and A. W. Paige. Mr. Walker's case is still fresh in the recollection of the public, having come to the surface only a few months since. In the case of Rev. A. W. Paige, lately in charge of a church in South Glastonbury, it will be remembered that he was arrested a few months since for sustaining alleged improper relations with Miss Susan Gates of East Hampton. Mr. Paige, who is sixty years of age, during his former pastorate at East Hampton, it is alleged, had become acquainted with Miss Gates, one of his congregation, and was often seen in her company. After his removal to South Glastonbury the intimacy was continued, and it was the reverend gentleman's frequent recreation to walk to East Hampton, a distance of about sixteen miles, and spend the evening in her society. He then, it is further alleged, would retrace his steps toward home, which he succeeded in reaching before daybreak. This infatuation on the part of the sexagenarian lasted until an obstacle impeded it. This obstacle was the girl's brother, who intercepted a letter from the minister to his sister. The letter was so peculiarly worded that the brother determined upon interviewing the minister upon the nature of its contents. He met the minister the next day on his way to his (Gates's) house, and the interview was held. There were only three present—the minister, the brother, and a revolver. The dominie was forced to make a partial confession. The next day Paige was taken before a justice of the peace and, pleading guilty of improper conduct, was fined $7 and costs and sentenced to the county jail at Haddam for thirty days, which sentence expired some time in January last. On his release he was re-arrested by the United States authorities on a charge of sending improper matter through the mails. The letter upon which the accusation was based was the one intercepted by the brother. It contained a rough drawing of the most vulgar character. Mr. Paige was then confined in the Hartford jail awaiting an examination before United States Commissioner Marvin. While Paige was pining in jail his wife discovered a number of letters written by him to Miss Gates. Up to that time Mrs. Paige had believed the one-sided story which had been current in the neighborhood of East Hampton; viz., that the girl had been betrayed by her husband, and that all relations between them had ceased, although at that time Miss Gates was thirty-five years of age. Upon reading these letters, and discovering that they were full of Christian sentiments, she sent them to East Hampton to convince the people that there were two sides to the case, and that the whole matter was an intrigue, in which her husband was no worse than the girl. The disclosure of the letters put a new phase upon the affair, and Miss Gates, whose mind had become affected, was at once hurried off to the state insane hospital at Middletown, where she still remains. The investigation in the Paige case, which has been conducted by the Providence Conference with the utmost secrecy, was terminated to-day by an announcement from the Chairman of the Committee of Inquiry which has had the case under consultation. He stated that the Committee of Ten had found the charge and specifications preferred against him to be true, and recommended his expulsion from the Conference. An elderly preacher made a motion that the black record of this man's crime be destroyed, that it might not be a blot on the record of the Conference for the inspection of future generations. This motion was not seconded. Bishop Bowman remarked that Rev. A. W. Paige had the right of appeal, and that it was not well to destroy the evidence before it was known what course was to be taken by the accused. He thought the Secretary should file the evidence as a part of the record of the Conference. The report was then accepted and the recommendation adopted.

## Events of the Week.

GOVERNOR HOWARD of Dakota died in Washington on the 13th.

A NEGRO was hanged for arson at Bennettsville, S. C., on the 9th.

AT a fire in Haverhill, Mass., on the 11th, two men were suffocated.

MASKED robbers are creating a reign of terror in New Holland, Pa.

REAR-ADMIRAL THATCHER, of the United States navy, died in Boston on the 5th.

ONE million bushels of grain were shipped from Chicago in two days last week.

RUSSIA recently sent two hundred convicts to the island of Saghalien in the Pacific.

THE new comet is plainly visible in Australia. It has a tail seventy-five degrees in length.

SIXTEEN lives were recently lost by the sinking of the British steamer Darita on the river Danube.

A MAN was recently arrested in Iowa City, Iowa, for outraging and murdering his stepdaughter.

AN old gentleman of Baltimore recently married a young wife, and committed suicide two days after.

THE Bolivians, not liking the conduct of their government in the Chilian war, hav started a revolution.

A NEGRO tramp, a few days ago, shot at the conductor of a train, near Sidney, Ohio, and killed a passenger.

WILLIAM A. NEWELL of New Jersey has been nominated by the President as Governor of Washington territory.

AN earthquake visited Japan on the 22d of February. Considerable property was destroyed but no lives lost.

THE carpenters of this city, recently demanded and received an advance of fifty cents per day in their wages. No strike was necessary.

THE Liberal majority over the Conservatives in the recent English election will reach between seventy and eighty members of Parliament.

WIENIAWSKI, the celebrated Polish violinist who created such a furor in this country some years ago, died recently at Moscow, Russia.

THE British steamer Fenville, on the way from England to Boston, has been sunk by collision with an iceberg. The crew were saved.

FOUR of the convicted Pennsylvania bribers, influential politicians, who had fled from justice, hav returned and given themselves up.

THE command of Gen. Hatch had a six-hour fight with three hundred Apaches in New Mexico a few days ago. The Indians were defeated.

FRANK HART, a colored man, won the belt and $17,000 in the recent walking match in this city. He walked 565 miles in six days, beating all previous records.

A GAMBLER died a few days ago in this city leaving a fortune of $250,000, all accumulated at the faro table in fifteen years. We may add that he ran the game.

A COLORED cadet at West Point was recently taken from his bed, gagged, bound, and severely beaten, and then his ears were slit. He cannot identify his assailants. The other cadets claim that he did it himself.

THE Rev. Mr. Paige has been expelled from the Providence Conference for gross immorality. His victim, whom he led astray by means of quotations from Crosby's text-book, the Bible, is now hopelessly insane.

THE famine in Armenia is growing more and more terrible in its effects. In one town one hundred and fifty people recently died, and over a hundred in another. The Russian government is sending flour to the sufferers.

THE religious authorities of Burmah hav decided that their gods require a great human sacrifice to remove evil influence; therefore they hav ordered the sacrifice of four hundred victims, to be taken from all ranks in life.

# Selections.

## Will the Coming Man Worship God?

BY B. F. UNDERWOOD.—CONCLUDED.

Just in proportion as men cease to regard God as a being possessing qualities like themselves, will they cease to worship and to find that consolation in communion with God that is the joy and the boast of the devotee. How can he find satisfaction in communing with something of which he can have no conception, and between which and himself there may be nothing in common?

"I am," says Henry James, "constrained by every inspiration of true manhood to demand for my worship a perfectly human deity, who is so intent upon rescuing every creature he has made from the everlasting death and damnation he bears about in himself, as finitely constituted, as not to shrink, if need be, from humbling himself to every patient form of ignominy, and feeding contentedly year in and year out, century after century, and millennium after millennium, upon the literal breath of man" (Substance and Shadow, p. 495).

That is the kind of God that the worshiper demands, and which alone can satisfy the strong religious nature. But that is the kind of God of which there is no proof, of which there is proof to the contrary, and belief in which is fast fading out of intellectual minds. And the man who has outgrown belief in a personal, intelligent, anthropomorphic being—a being possessing a nature like his own—has outgrown the desire and need of worship, except so far as the lingering tendencies produced by ages of religious devotion in his ancestors assert themselves when the beliefs that caused them have been cast aside.

Since worship began with the conception of personality and intelligence outside of man that could be placated and pleased, when the belief in such personality and intelligence disappears worship must also cease. No doubt, as Mr. John Fiske maintains, the purification and refinement of Theism consists in a continuous process of "deanthropomorphization," discarding the human qualities with which man has invested deity. But as Theism commenced by ascribing natural phenomena to personality and intelligence, and has always recognized them as the essential attributes of deity, when they are discarded, when it is affirmed that we cannot philosophically believe in a personal intelligent being as the cause of phenomena, the essential element of Theism is abandoned, and worship is no longer possible. When Mr. Fiske purifies and refines Theism by the total abolition of every anthropomorphic element, he simply purifies and refines God out of existence, at least deprives him of every quality that has had or can have any interest for the worshiper. In affirming the existence of absolute reality, self-existent and eternal, and "of which all phenomena, as presented in consciousness, are manifestations, but which we can only know through these manifestations," the "cosmic Theist," as Mr. Fiske calls himself, postulates that only which is common to Theism and Atheism, and which is more appropriately represented by the algebraic $x$ than by the word God.

Since the God of the worshiper must have qualities, and psychical qualities such as man is conscious of possessing, Mr. Fiske's cosmic Theism can afford no consolation to the religious worshiper. Imagine the devotee attempting to reconcile the duty and delight of prayer, praise, and thanksgiving with sentences like these:

"For to represent the deity as a person who thinks, contrives, and legislates, is simply to represent him as a product of evolution. The definition of intelligence being 'the continuous adjustment of specialized inner relations to specialized outer relations,' it follows that to represent the deity as intelligent is to surround deity with an environment, and thus to destroy its infinity and its self-existence" (Cosmic Philosophy, vol. ii, p. 394–5).

"In ascribing intelligence to unembodied spirit we are either using meaningless jargon or we are implicitly surrounding unembodied spirit with an environment of some kind, and are thus declaring it to be both limited and dependent" (Ibid, p. 396.)

"It is not that the environment has been adapted to the organism by an exercise of creative intelligence and beneficence, but it is that the organism is necessarily fitted to the environment because the fittest survive" (p. 398).

"It is not the intelligence which has made the environment, but it is the environment which has moulded the intelligence" (p. 402).

"If there exist a personal creator of the universe who is infinitely intelligent and powerful, he cannot be infinitely good; and if, on the other hand, he be infinite in goodness, then he must be lamentably finite in power or in intelligence" (p. 405).

"With Mr. Mill, therefore, 'I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures.' And, going a step further, I will add that it is impossible to call that being good who, existing prior to the phenomenal universe, and creating it out of the plenitude of infinite power and foreknowledge, endowed it with such properties that its material and moral development must inevitably be attended by the misery of untold millions of sentient creatures for whose existence their creator is ultimately responsible. In short, there can be no hypothesis of a moral government of the world which does not implicitly assert an immoral government. As soon as we seek to go beyond the process of evolution disclosed by science, and posit an external agency which is in the slightest degree anthropomorphic, we are obliged either to supplement and limit this agency by a second one that is diabolic, or else to include elements of diabolism in the character of the first agency itself" (p. 408).

"*Personality and infinity* are terms expressive of ideas which are mutually incompatible. The pseud-idea 'infinite person' is neither more nor less unthinkable than the pseud-idea 'circular triangle.' As Spinoza somewhere says, '*Determinatio negatio est*'—to define God is to deny him; and such being the case, what can be more irrational than to insist upon thought and volition, phenomena only known to exist within quite narrow limitations as the very nature and essence of the Infinite Deity" (page 408–9).

How evident that Mr. Fiske's "Divine Power," as he occasionally ventures to characterize the "unknowable," without goodness, without personality, without intelligence, can never be an object of interest to the religious worshiper! Anticipating the obvious criticisms, Mr. Fiske says that "it will doubtless be urged that such religion is too abstract, too coldly scientific, to have any general influence upon action, and can therefore be of no practical value. . . . And it will moreover be asserted, with vehemence, that in place of a father whom men can love and venerate, we are giving them a mere philosophical formula, calling for no warmer feeling than calm, intellectual assent. Granting that our doctrine is philosophically the reverse of Atheism, it will be urged that here extremes meet, and that an infinite and therefore unknowable God is practically equivalent to no God at all" (p. 468–9).

In reply to this criticism, Mr. Fiske reminds his readers that "the early Christians were called Atheists by their pagan adversaries;" that "as we proceed to take away, one by one, the attributes which limit deity and enable it to be classified, we seem, no doubt, to be destroying it altogether;" yet "the symbolization of deity indicated by the profoundest scientific analysis of to-day is as practically real as the symbolization which has resulted from the attempts of antiquity to perform such an analysis, and is in every way more satisfactory alike to head and heart" (p. 469).

This reply cannot be satisfactory to either the careful thinker or the religious devotee. There was no logical or verbal propriety in calling the early Christians Atheists, because they recognized in God that which is the very essence of Theism, *personality and intelligence*, and the contemplation of which as the cause of phenomena was the beginning of Theism; but the terminal phase of stripping deity of anthropomorphic qualities does not simply purify and refine the conception of deity, but divests it of its essential nature, that with which it originated, upon which it is based, and without which prayer, praise, and adoration to God were a mere farce. And it may be added that no amount of scientific culture will ever prepare the people for, or induce them to accept, the "unknowable" or the "unconditioned" as an object of reverence and worship in the place of a personal intelligent deity. When a mind becomes sufficiently emancipated from theology, and sufficiently advanced to appreciate and accept the philosophy which Mr. Fiske has so admirably expounded, it will lose all disposition to worship an unseen being, unless, indeed, it be with him as Strauss says of Schleiermacher, with whom "prayer was the expression of a conscious illusion, partly the result of early habit, partly in view of the congregation which surrounded him; and he intentionally avoided lifting himself above it by his critical consciousness" (Old Faith and New, p. 129).

"But," says Mr. Fiske, "what men have worshiped from the earliest times has been, not the known, but the unknown. Even the primeval savage, who worshiped plants and animals, worshiped them only so far as their modes of action were mysterious to him, only in so far as they constituted a part of the weird, uninterpreted world by which he was surrounded. As soon as he had generalized the dynamic phenomena presented by the plant or the animal—that is, as soon as it became an object of knowledge—it ceased to be an object of worship. . . . Though theology has all along wrestled with the insoluble problems presented by this supreme mystery, and, by insisting on divers tangible propositions concerning it, has implicitly asserted that it can be at least partially known, the fact remains that only by being unknown has it continued to be the object of the religious sentiment" (Cosmic Philosophy, vol. ii, p. 421).

But this paragraph fails to state the whole truth, or the most important one, in connection with the subject treated.

That which is an object of worship is that which the worshiper believes he understands, so far as it has interest for him. He worships a personal intelligence, the operations of which he firmly believes he observes, and which he constantly compares with the processes of which he is himself conscious. It is his own qualities and not the "unknowable" that become the object of his devotion. Just so far as he ascribes his own good qualities to God he loves him, and so far as his God is regarded as bad he fears him. It is true there is a mystery, but the devotee believes that his religion solves it. As Herbert Spencer says:

"For though every religion, setting out as it does with the tacit assertion of a mystery, forthwith proceeds to give some solution of this mystery, and so asserts that it is not a mystery passing human comprehension" (First Principles, p. 45).

That which is mysterious to the philosopher or the man of science seems perfectly clear to the devotee. He is confident he understands, where the thinker is in doubt. If he worship a fetich, he does so confident that he knows its disposition. His gods are real, conceivable beings, more or less like himself; and, although with the growth of intelligence mysteries arise in connection with the deities, they are the result of speculation, and are an unessential accompaniment, not the objective basis, of religion. It is as a philosopher and not as a religious devotee that man dwells on and gives prominence to the mysteries of the universe.

When man comes to see that the ultimate source of phenomena is unknowable, that it is useless to attempt to form any conception of it, that he cannot properly predicate of it even goodness or intelligence, it must cease to be an object of religious sentiment.

As soon as an object became known to the worshiper, "it ceased to be an object of worship," for the very obvious reason that it ceased to be what it had appeared to be—what it was believed to be when it was worshiped. When it was worshiped, it was not the mysteriousness of its nature but the qualities with which it was invested, and its supposed power to benefit or injure man, that constituted the object of religious interest. Now, when it is seen that the qualities with which the unknowable has been invested cannot be properly ascribed to it, and that nothing is or can be known in regard to it, it must certainly cease to be an object of religious sentiment. True, when it reaches the ultimate mystery, "science must ever reverently pause, acknowledging the presence of the mystery of mysteries;" but when science pauses and philosophy acknowledges the inability of the mind to penetrate further, the "cosmic Theist" claims that the unknown and unknowable will be the object of his religion! But such a religion can have adherents only among those who have reasoned themselves out of the belief in an anthropomorphic deity, but in whose minds there yet linger religious influences which have been inherited and strengthened by education and surroundings. With the surrender of anthropomorphism, the disappearance of the religion of "cosmic Theism" is only a matter of time. It will never touch the practical life of man nor produce a ripple on the current of religious thought. Mr. Fiske I recognize as one of the most profound and clear-headed thinkers this country has produced, and his exposition of the philosophy of Herbert Spencer shows ability of a high order; but by his own religious feelings, or some other cause, he has been betrayed into inconsistencies on the subject, to which I have referred, that appear in strange contrast to his generally lucid and logical treatment of philosophical questions.

Undoubtedly the sentiment of devotion which has been attached to the conception of a personal, intelligent deity will be greatly modified, as we know it is in individual instances, with a decline of belief in such a being; but its object must be in the future what it has been in the past—man—with this difference, that whereas in the past man has worshiped, unawares, his own nature in an imagined objective being, in proportion as this illusion is discovered he will make his intellectual and moral nature the direct object of his love and devotion, and the improvement of his race, not the glory of God, the object of his efforts. Theology will give way to anthropology, the worship of God to the contemplation of humanity and to the realization of noble ideals, by the recognition and cultivation in man of all that is lofty and grand in the theological conceptions of God.

"It may not be consonant to usage," says John Stuart Mill, "to call this religion; but the term, so applied, has a meaning, and one which is not adequately expressed by any other word. Candid persons of all creeds may be willing to admit that if a person has an ideal object, his attachment and sense of duty toward which are able to control and discipline all his other sentiments and propensities, and prescribe to him a rule of life, that person has a religion. . . . Many, indeed, may be unable to believe that this object is capable of gathering around

it feelings sufficiently strong; but this is exactly the point on which a doubt can hardly remain in an intelligent reader of Comte; and we join him in contemning, as equally irrational and mean, the conception of human nature as incapable of giving its love and devoting its existence to any object which cannot afford in exchange an eternity of personal enjoyment" (Auguste Comte and Positivism, p. 122).

"With the general tenor of this passage," says Fiske, after quoting the above passage from Mill, "I heartily agree. I have no sympathy with those critics who maintain that the idea of humanity is an unworthy idea, incapable of calling forth to a high degree our sentiments of devotion and reverence. . . . We may still further admit that all morality may be summed up in the disinterested service of the race, such being, as already shown, . . . the fundamental principle of the ethical philosophy which is based on the doctrine of evolution. And it is, moreover, easy to sympathize with the feelings which led Comte formally to consecrate the memories of the illustrious dead, whose labors have made us what we are—that 'communion of saints, unseen not yet unreal,' as Carlyle nobly expresses it, 'whose heroic sufferings rise up melodiously together into heaven, out of all times and out of all lands, as a sacred *miserere*; their heroic actions, also, as a boundless, everlasting psalm of triumph.' This intense feeling of the community of the human race, this 'enthusiasm of humanity,' as the author of 'Ecce Homo' calls it, forms a very considerable part of Christianity when stripped of its mythology, and is one of the characteristics which chiefly serve to difference the world-religion of Jesus and Paul from the ethnic religions of antiquity" (Cosmic Philosophy, pp. 418, 419).

It is not necessary that we accept all the views of Comte in regard to making "the human race, conceived as a continuous whole," the object of religious devotion, such as he insists on, or approve his scheme of retaining the forms and symbols of exploded or decaying systems of religion; but the essential idea of his system—that in the future the elements of excellence in man will take the place of an anthropomorphic being as the highest object of man's reverence and love—is in perfect accord with our views as to the tendency and ultimate end of the development and modification of the religious sentiment. Unreasoning worship of an invisible Being will give way to a recognition of man's powers and possibilities, intellectual and moral, and to an "enthusiasm of humanity" which will inspire him with noble sentiments and give a grandeur to human life. But such a change must be slow and gradual. It can take place no faster than philosophic criticism and scientific culture undermine faith in anthropomorphism, and substitute in its place those broader views of nature which Mr. Fiske has so ably set forth.

I conclude that the coming man will not worship God, but that the time, money, devotion, and enthusiasm which in the past have been lavished on an imaginary being will in the future be given to the improvement and elevation of the human race.

## A Letter from Bro. Smith.

To the Editor of The Truth Seeker, *Sir:* I clip the following article from the Detroit *Evening News:*

CHICAGO DISGUSTED AT TWO PARDONS BY HAYES.

Considerable public disgust is expressed here over the pardon by the President of Gregg and Golsen, two of the embezzlers from the money order department of the Chicago post-office. Golsen was released yesterday (April 1st) after nine months' imprisonment, the only one condition being the payment of $1,230 fine. Gregg, who has been confined only three months, is not to be released until his fine of $1 218 is arranged for. It is not believed that either fine will ever be collected.

Now, I fully agree with Mrs. Hayes—I mean Mr. Hayes—that it's better to pardon a man for stealing than to pardon a man for selling "Cupid's Yokes." Steal one, steal all if you will, but don't sell "Cupid's Yokes." Don't sell any obscene book that hain't got "holy" stamped on its cover. So say I, and so says Mrs. Hayes—I mean Mr. Hayes. I'll hav great respect for a petition with half a dozen signatures asking the pardon of a man who has embezzled the funds of the government. Yes, he shall hav pardon, but never! no, never, will I respect a petition with 200,000 signatures of respectable citizens who ask for the pardon of a man who has sold "Cupid's Yokes!" So say I, and so say the clergy and our President, Mrs. Hayes. (I keep saying Mrs. Hayes when I mean Mr. Hayes.) Steal if you will, but don't, oh, don't sell that fifteen-cent book called "Cupid's Yokes," except it be stamped "holy" on the cover. J. Smith.

*St. Johns.*

## Liberalism Booming in Indiana.

To the Editor of The Truth Seeker, *Sir:* I hav spoken in ten different counties in Indiana within the last three weeks, and it is really cheering to observe how rapidly the tide of Infidelity is rising in this state. I hav spoken in Howard, Tipton, Cass, Miami, Marshall, St. Joseph, Noble, Steuben, and De Kalb counties, and generally to large audiences, some of whom came in some cases many miles. I everywhere met warm friends. My first two Liberal lectures were at Tipton, where are some noble workers, in the persons of Mr. Richardson, W. C. Baker, and old father A. B. Baugh. A diseased condition of my vocal organs somewhat impaired my delivery in that place, but I soon partially recovered. At Walton I found a live Liberal, in the person of David Engler, keeper of the hotel, and a kind and genial companion. I visited Peru, Rochester, Plymouth, Walkerton, Rome City, Ligonier, Waterloo, etc. At Rome City I had a preacher and an editor out to hear me, with whom by invitation I had an interview. At several places they hav taken steps to organize a Liberal League, but few organizations of that character are yet completed.

I hav appointed W. J. Allen, of Rome City, on the state committee. He is a worker, and an able one. At Ligonier I had no meeting. The notice was too late. But such men as N. Zent and A. C. Hardenbrook will keep the cause alive there. Nearly everywhere I hav spoken, my lectures hav been highly applauded, and the friends expressed themselves as highly pleased. Those who want my services as a Liberal League or Freethough lecturer will address me soon at Richmond, Indiana. Kersey Graves.

*Auburn, Ind.*, April 4, 1880.

## Liberal League Notes.

Mr. James Leach writes under date of March 30th that an auxiliary League has just been organized in Darlington, Wis., and a charter ordered.

I am pleased to learn that Prof. Rawson, the efficient secretary of the National Liberal League, is recovering from his long and severe illness, and is now able to attend to the duties of his office.

Mr. L. V. Kennedy, the postmaster of Fair View, Red Willow Co., Nebraska, is organizing a League in his town. The requisite number of names are obtained to the call, and a charter will be ordered soon. Mr. G. L. Clark of Vermont, who has been stopping in Fair View for some time, has been circulating Liberal papers and documents, and has done very much to bring about the organization of this League.

Mr. C. H. Dunning, of Marcellus, who represents Michigan on the Executive Committee of the N. L. L., reports that the prospects now are that a number of Leagues will soon be organized in Michigan, and he thinks it will not be long before that state will stand second, at least, in the list of states as regards the number of Leagues. Each Liberal of Michigan will please send his name and thirty cents in postage stamps to Bro. Dunning immediately.

Each member of the Executive Committee of the National Liberal League is earnestly requested to make a short report of the Liberal League work being done in the state he represents to the Chairman of the Committee immediately after he reads this request, and a like report thereafter during the year on the first of every month. This report should be condensed as much as possible so that it can be published in the Liberal papers.

The Board of Directors of the N. L. L. is making an effort to get all the vacancies on the Executive Committee filled with live working men. The Board has recently appointed on the Committee A. J. Oliver for Florida, Clayton Crosson for Kentucky, M. C. Wood for Minnesota, Paul Gariepy for Nevada, T. L. Guery for Georgia, and Willis McDannald for Washington territory. Most of the present members are doing all that it is possible for them to do. A very few of them are not as energetic as the cause demands. Liberals of each state, stand by your committee man.

Kersey Graves writes: "I am out on the ocean of theological reform with my sails all spread. I hav got the ball to rolling. I hav been out a week and visited five points, and hav rekindled the fires upon the altar. At first I was encumbered with some difficulty in speaking, growing out of a bronchial disturbance, but it has nearly left me, and I now succeed in kindling an interest in the minds of my audiences beyond any former experience." From what I learn I judge Bro. Graves is shortly to become as popular as a Liberal platform speaker as he has been for many years a Liberal writer. He should be kept constantly in the field where he can "let his light shine."

I was pleased to learn from a letter I just received from Prof. A. L. Rawson that many of the leading Hebrews of this country are friends of the League movement. I take the liberty of quoting the following sentence from a letter that the distinguished Rabbi Isaac M. Wise has written to Prof. Rawson: "Permit me to state at once that I am in full sympathy with the work of the Liberal League, and will gladly open the columns of the *American Israelite* to a Liberal discussion of its principles and propositions." Prof. Rawson makes the very proper suggestion that "here is a new channel which we must try and profit by. We should ask some of our best writers to improve the opportunity. The Hebrews are a thrifty class, growing in numbers, and rising into importance by their reform movements of which Felix Adler's is a type." And I will add that I believe there is no better class of citizens than those of the Hebrew persuasion. But few of them are found in our jails, and none in our porhoouses. The Christians hav given them a bad name as they hav everybody else who does not swear by their shibboleth. I think most of this class of citizens are in favor of the entire separation of church and state.

Paul Gariepy, of Gold Hill, state of Nevada, who has just been appointed to represent that state on the Executive Committee, and who has for a long time been doing good missionary work, writes: "I had the great pleasure of hearing Col. Ingersoll deliver his matchless lecture on 'The Liberty of Man, Woman, and Child,' when he came to this coast three years ago. Lately the San Francisco *Chronicle* published his lecture, delivered at Rochester, N. Y., and two weeks later the same paper gave us his lecture on Thomas Paine, delivered at Chicago, and, although the *Chronicle* published an edition of thousands of extra copies, these were soon exhausted and another large edition was required to supply the demand. So you see from this that Freethought is making a good deal of progress here. Should Col. Ingersoll come to this coast again to lecture he would hav still larger audiences than when he was here before. I hav just read D. M. Bennett's dream in The Truth Seeker of the 13th inst., and I think it the best dream I ever read. I hope he will continue to dream on until he makes the church wish they had let him alone. It seems all the gods but Jehovah are in favor of his new book! Good! Now let the Liberals all subscribe and make it a success. I was sorry to read in The Truth Seeker that Bro. E. Campfield, who is doing so much for the cause, had to bear the expenses which his large correspondence necessitates almost alone. The Liberals should remember that the munitions of war must be furnished those who are giving their time, strength, and talents to the good cause, if we would succeed. There are a great many Liberals like myself who possess but little talents and education, and who are consequently unable to write for the papers or deliver lectures, yet who might do a great deal of good by contributing their mite to those who are fighting in the front ranks for the good of humanity. A few weeks since I received fourteen copies of the good old *Investigator* from Mrs. Ruth Brettelle, of Rochester, N. Y. I hope some of them will be instrumental in opening the eyes of some of the hell-fearing followers of the Lamb." I fear my good friend is too modest and puts too low an estimate on his qualifications. If we had more like him it would be a great advantage to humanity. H. L. Green,

*Salamanca, N. Y.* Ch. Ex. Com. N. L. L.

## Spiritualism.

The Spiritualists and Liberals of western New York met in Sons of Temperance Hall, Rochester, Wednesday at 2 P.M., in recognition of the anniversary of modern Spiritualism.

The meeting was called to order by the President, and Mrs. Gardner, of Rochester appointed Secretary.

A Committee on Resolutions were chosen by the President, consisting of Mr. Gregory, Mr. Chaplin, Mrs. Emma Taylor, and Mrs. Cornelia Gardner.

The afternoon session was spent in conference and the reading of an intensely interesting spirit communication by Mrs. Colby, given by her hand automatically.

Adjourned for refreshments and social visiting in the hall.

The meeting opened at 7 o'clock by the reading of the following preamble and resolutions:

Whereas, We Spiritualists and Liberals of Lockport and vicinity, meeting in recognition of this, the thirty second anniversary of modern Spiritualism, not only deprecate but condemn the attitude of the churches toward all reformers outside the pale of their respective communions, allowing no place for us as believers in immortality and spirit intercommunion to giv an expression of our belief; therefore

*Resolved*, That as Spiritualists and Free Religionists, we will unite to break down old superstitions, based upon the creedal dogmas of an effete theology, that has outlived its usefulness, and is rapidly sinking of its own dead weight, like other relics of old barbaric days, into a hopeless oblivion.

*Resolved*, That as the time has come when the why's and wherefore's are questioned, we ask why we are compelled to pay taxes upon millions' of dollars worth of church property, held ostensibly to worship God in, but practically as a place where the privileged few may meet from time to time to listen to the teachings of ecclesiasticism based upon man's creeds, and superstitions, and enjoy operatic music of paid "men and women singers," and witness the brilliant achievements in toilets of Christian worshipers, while the true gospel of a humanitarian religion is entirely overlooked, and the teachings of the humble Nazarene a bitter mockery with such surroundings, and rendering it too expensive an article for the poor to enjoy.

*Resolved*, That as *avant-coureurs* of the incoming dispensation of the religion of humanity, we welcome our faithful co-laborers Mrs. Colby and Mrs. Smith to this field, whitened for the harvest, and present the thanks of this convention to them, as a token of our fellowship and hearty good will.

Resolutions accepted and adopted.

By request Mrs. Taylor spoke of the anniversary as that of a period commenced that characterizes the phenomena of spirit intercourse on a more physical plane, that has grown into vast proportions of fine inspiration and spiritual character, and bearing incontrovertible evidence of life beyond.

Mrs. Colby's subject was, "The Age of Progress in which We Live." Man lives to-day in an age of investigation; he has weighed anchor upon the vast unknown sea of knowledge, where everything is ready for his investigations, from sand-grain to perfected planet, and from fire-mist to souls of men.

No nation, to time no age, but has had those Spiritualistic manifestations. The Bible is full of it, from the "Voice of God" in the garden to John in Patmos, who was emphatically told the angel was of his brethren the prophets, one like himself.

Can you find a record of modern manifestations more startling than of Saul and the woman of Endor? What minister dare say it is not true? Not one. Did she tell the truth? Who dares deny that? And God declares "that which has been, shall be, and that which is to be hath already been. God requires the things that are past." And if these manifestations hav been, they are required and must be manifest to-day.

We can giv only a few scattered thoughts, beautifully expressed, bearing also a beautiful tribute to our sister, Mrs. Penfield, just passed from our mortal vision into that higher life of everlasting progress.

The audience listened in silence for nearly two hours, and the meeting adjourned to meet at our next anniversary.

Mrs. Colby goes to Rochester, where her services will commence next Sabbath, probably at Odd Fellows' Temple.

The entire meeting was a success, financially and spiritually. Cornelia Garnder, Cor. Sec.

# Selections.

[*From the Chicago Times.*]

## The Chinese Religion.

To the Editor of the Chicago Times: To-day Messrs. Wright, Dickey, O'Connor, and Murch, of the select committee on the causes of the present depression of labor, presented the majority a special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and hav, like faithful watchmen, from the walls and towers of Zion, hastened to giv the alarm. They hav informed Congress that "Joss has his temple of worship in the Chinese quarters in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his altars of worship. Here he tears up his pieces of paper; here he offers up his prayers; here he receives his religious consolations, and here is his road to the celestial land." That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar;" that "he is a wooden image, looking as much like an alligator as like a human being;" that the Chinese "think there is such a place as heaven;" that "all classes of Chinamen worship idols;" that "the temple is open every day at all hours;" that "the Chinese hav no Sunday;" that this heathen god has "huge jaws, a big red tongue, large white teeth, a half-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other eatables—a sacrificial offering."

The world is also informed by these gentlemen that "idolatry of the Chinese produces a demoralizing effect upon our American youth by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring our "holy religion" into disgust and contempt? In that city there are fifty times as many churches as joss-houses. Scores of sermons are uttered every week;" religious books and papers are plentiful as leaves in autumn, and somewhat dryer; thousands of Bibles are within the reach of all. And there, too, is the example of a Christian city.

Why should we send missionaries to China if we can not convert the heathen when they come here? When missionaries go to a foreign land, the poor, benighted people hav to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrated fact. They come in contact with people who love their enemies. They see that in a Christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they hav no prejudice on account of color, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely such people ought to liv together in perfect peace.

Rising with the subject, growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that

"Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship, is not a fit person to be ranked as a good citizen of the American Union. It is absurd to make an apology for its toleration. It must be abolished, and the sooner the decree goes forth by the power of this government, the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee that we hav in the United States no "religious system;" that this is a secular government; that it has no religious creed; that it does not believe nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God;" and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people. Under our flag the Chinese hav the same right to worship a wooden god that you hav to worship any other. The Constitution protects equally the church of Jehovah and the house of Joss. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United States. This government is an Infidel government. We hav a Constitution with man put in and God left out; and it is the glory of this country that we hav such a Constitution.

Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction than millions of Chinese could do by burning pieces of paper before a wooden image. If you wish to impress the Chinese with the value of your religion, of what you are pleased to call "the American system," show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and nobler things, a grander and purer code of morals, than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality, and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they hav a different conception of things about which even this committee knows nothing.

Congress has nothing to do with the religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the happiness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an individual, not a national, matter. And where the nation interferes with the right of conscience, the liberties of the people are devoured by the monster superstition.

If you wish to drive out the Chinese do not make a pretext of religion. Do not pretend that you are trying to do God a favor. Injustice in his name is doubly detestable. The assassin cannot sanctify his danger by falling on his knees, and it does not help a falsehood if it be uttered as a prayer. Religion used to intensify the hatred of men toward men under the pretense of pleasing God has cursed the world.

A portion of this most remarkable report is intensely religious. There is in it almost the odor of sanctity, and when reading it one is impressed with the living piety of its authors. But on the twenty-fifth page there are a few passages that must pain the hearts of true believers. Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizen, whether native born or who is eligible to our naturalization laws and becomes a citizen, are in a state of antagonism. They cannot nor will not ever meet upon common ground and occupy together the same social level. This is impossible. The pagan and the Christian travel different paths. This one believes in a living God; that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of men they are as wide apart as the poles of the two hemispheres. They cannot now nor never (*sic*) will approach the same religious altar. The Christian will not recede to barbarism, nor will the Chinese advance to the enlightened belt [whatever it is] of civilization. . . . . He cannot be converted to those modern ideas of religious worship which hav been accepted by Europe and which crown the American system."

Christians used to believe that through their religion all the nations of the earth were finally to be blessed. In accordance with that belief missionaries hav been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel.

I am almost sure that I hav read somewhere that "Christ died for all men," and that "God is no respecter of persons." It was once taught that it was the duty of Christians to tell to all people the "tidings of great joy." I hav never believed these things myself, but hav always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I hav but little confidence in any business, or enterprise, or investment that promises dividends only after the death of the stockholders.

But I am astonished that four Christian statesmen, four members of Congress, in the last quarter of the nineteenth century, who seriously object to people on account of their religious convictions, should still assert that the very religion in which they believe—and the only religion established by the living God, head of the American law—is not adapted to the spiritual needs of one-third of the human race. It is amazing that these four gentlemen hav, in the defense of the Christian religion, announced the discovery that it is wholly inadequate for the civilization of mankind; that the light of the cross can never penetrate the darkness of China; "that all the labors of the missionary, the example of the good, the exalted character of our civilization, makes no impression upon the pagan life of the Chinese;" and that even the report of this committee will not tend to elevate, refine, and Christianize the yellow heathen of the Pacific coast. In the name of religion these gentlemen hav denied its power and mocked at the enthusiasm of its founder. Worse than this, they hav predicted for the Chinese a future of ignorance and idolatry in this world, and, if the "American system" of religion is true, hell-fire in the next.

For the benefit of these four philosophers and prophets, I will giv a few extracts from the writings of Confucius, that will, in my judgment, compare favorably with the best passages of their report:

"My doctrine is that man must be true to the principles of his nature, and the benevolent exercise of them toward others.

"With coarse rice to eat, with water to drink, and with my bended arm for my pillow, I still hav joy.

"Riches and honor acquired by injustice are to me but floating clouds.

"The man who, in view of gain, thinks of righteousness, who, in view of danger, forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man.

"Recompense injury with justice, and kindness with kindness.

"There is one word which may serve as a rule of practice for all one's life: Reciprocity is that word."

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshiped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting toads to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses, and measuring the circumference of the earth. When the progenitors of these representatives of the "American system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilization," were building asylums for the insane.

Neither should it be forgotten that for thousands of years the Chinese hav honestly practiced the great principle known as civil-service reform, a something that even the admistration of Mr. Hayes has reached only through the proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the Christian nation fit to associate with. We forced ourselves upon them. We called, not with cards, but with cannon. The English battered down the door in the names of opium and Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defense, the Chinese allowed Christians to touch their shores. Their wise men, their philosophers, protested, and prophesied that time would show that the Christians could not be trusted. This report proves that the wise men were not only philosophers but prophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake.

Robert G. Ingersoll.

[*From Truth.*]

## Peter Cooper's Monument.

When old Peter Cooper became wealthy from selling glue, he also became imbued with a desire to do something that would render his name a household word. For hours at a time the old gentleman sat on his air-cushion and gazed over his spectacles at space, all the time revolving in his mind various plans by which he could accomplish his desired object. Among the other projects which are said to hav been discussed by him, with his son Eddie and his son-in-law, Abe Hewitt, was the purchasing of a quantity of damaged red flannel at auction, wherewith to make nether garments for the heathen; but Abe, who was once a tutor, pointed out to the old gentleman that the heathen mostly lived in tropical climates, and that they would be likely to use the red flannel as bait for bull-frogs, or some other purpose equally foreign to the good man's intentions.

Mr. Cooper reluctantly admitted the force of this argument, and relapsed into a moody silence. Edward, like a dutiful and affectionate son, was greatly moved at his father's distress, and, anxious to console him, suggested that he donate a stained-glass window to some one of the many churches; but while the old man rather fancied the idea, Abe again interfered, and suggested that such a memorial would only be seen by a comparative few, besides which the press would most likely say that the window was intended to commemorate the wisdom of buying glue on a falling market and selling on a rising market.

Edward was quite chagrined at this, while the old gentleman, on the principle of "misery loves company," was correspondingly elated. For some time there was an ominous silence, which was finally broken by Hewitt's suggesting that a large building be erected on a conspicuous site, to be used partly as a public library and partly as a large hall which could always be accessible to the masses for the purposes of meetings, lectures, etc. This, he said, would not only render Peter famous with the present generations but also perpetuate his memory for centuries to come. Perhaps Abe, in making this suggestion, saw an opportunity of lugging his own name before the public as a trustee of the institution, and—but let this go; suffice it to say that the plan met Peter's views, and the world knows the result.

Since Cooper Union has been thrown open to the public its spacious hall has been used alike by politician and demagogue, lecturer and divine. Within it hav been held meetings of every imaginable character. Anna Dickinson has there poured forth invective, and lashed public men with the whip of sarcasm; Wendell Phillips, unfettered, has criticised everybody and everything with silver-tongued oratory; Denis Kearney has uttered his blasphemy and billingsgate unannoyed, and even Victoria Woodhull has, on several occasions, ventilated her peculiar ideas of sociology from its wide platform.

But the liberality and freedom which has hitherto characterized the government of the Union appears to be gradually lessening. On the 29th of this month D. M. Bennett, the editor of The Truth Seeker, will be freed from prison, whither he was sent by Anthony Comstock, who ever and anon edifies a select circle of ministers with views of pictures that cannot but fail to shock and disgust any but the most depraved. The offense charged against Mr. Bennett was the selling a pamphlet treating of the marriage relations. A number of Mr. Bennett's friends, desiring to express their sympathy with him in his suffering, and gladness at his release from imprisonment, hav, within the past few weeks, been making arrangements to giv him a reception on his arrival in the city.

The first meeting of his friends having this object in view was so largely attended that it was decided to engage Cooper Institute, and hav the reception on a grand scale. The reception committee applied to the trustees of the Union, and to their surprise met with a peremptory refusal. Subsequently a protest against this action was forwarded to the trustees, which elicited the reply that "after a careful consideration they declined to reconsider their previous decision."

Abe Hewitt, when asked by a reporter of *Truth* the reason for this action of the trustees, drew himself naughtily up and sternly replied, "The trustees never giv their reasons, sir."

[*Truth* of the same date also contained the following notice of a new book published by the Petersons, of Phila-

delphia, one of the leading publishing houses of the country:]

The Messrs. Peterson, of Philadelphia, hav kindly forwarded us a newly-printed novel called "Nana," written by Emile Zola, and translated by John Sterling, with a request that we giv it a good notice. This we hasten to do.

"Nana" is, without a shade of doubt, the dirtiest, most beastly and obscene book that ever saw the light from any respectable publishing house. In the actual sublimation of filth it far surpasses the open and confessed nastiness of the professional obscenities known as "Those Books." There is not a page of "Nana" that does not bristle with suggestion even where it is not an open and lurid description of the actions of the worst class of Parisian women. Nana is a *cocotte* who sells her charms to this man and that. Not only is M. Zola very particular in his specifications of how much she gets, but he is equally realistic in the description of how much she gives. To analyze "Nana," however, would be to become as filthy as itself. No analysis could be complete without some quotations which would subject *Truth* to the accusation of sending obscene matter through the mails.

"Nana," probably because it is so dirty, is selling in thousands, and the Messrs. Peterson, who put out such literature to corrupt youth and foster the vices of sensual old age, are reaping a fortune from the work. It sells, and that is all this firm considers. They care not what young men are given the appetite for unholy joys, nor what young women, after reading, take the step that leads to the bagnio. The Messrs. Peterson enjoy the money that has been expended to learn such lessons of dishonor, ruin, and shame.

There is no excuse for the composition nor the publication of such books as "Nana." They teach nothing that should be known. The excuse of the modern school of realism in works of fiction is that there is nothing done or said in this world of ours that is not fit to describe. The theory is false. In the privacy of life there are many things which it is altogether unnecessary and unwise to make subjects of open conversation. It is abasing to dwell upon them. As well when you purchase a bouquet of fresh, sweet-smelling flowers to demand of the dealer an analysis of the manure in which they were grown. We may all know that manure is a necessity to the well-being of plants. But we don't wish the fact brought to our attention when at table enjoying a lettuce salad.

The point, however, that we would particularly suggest regarding "Nana" is the injustice of laws concerning obscene literature that will send the publisher of "Cupid's Yokes" to state prison and permit the open sale of a work which has not even a philosophical reason for its existence. We should not oppose Mr. Anthony Comstock's course so earnestly if, in place of becoming a petty persecutor of small people, he took the bull by the horns and brought large publishers like these Petersons up with a round turn for flooding the market with such demoralizing stuff as these books of Emile Zola. We hold ourselves responsible for the statement that no man who has been imprisoned by Comstock for publishing vile literature has ever put upon the world a book half so filthy and loathsome as this "Nana." Under the ruling of Judge Benedict that any publication having a tendency to debase the mind must come under the act, it would not be possible for the Petersons to escape conviction.

We hav nothing against the Petersons. We do not wish to see them go to jail. But if our laws are at all consistent we insist that they ought to go there. Bennett merely sold "Cupid's Yokes." The man who runs the bookstores on the Metropolitan Elevated Railroad sells "Nana." Under such decisions as were given in Bennett's case, this man who deals out "Nana" in seventy-five cent doses should now be in the Albany Penitentiary.

That is, if Anthony Comstock, District Attorney Woodford, and Judge Benedict were at all logical.

No boy, no girl, no woman, can rise from the perusal of "Nana" as pure in mind as when he or she sat down to it. It is a feast of filth, a flow of ordure, and the impurity permeates every page from the first to the last.

Most of the inhabitants of New York city know of the existence of Greene street. But it would advantage them nothing to read a detailed account of the life of its inmates, concealing nothing.

Yet that is "Nana" as concerns the Greene street of Paris—no more and no less.

## Spiked His Gun.

To the Editor of The Truth Seeker, *Sir:* It is not often you hear from this corner of the Lord's vineyard, hence it gives me so much more pleasure to record the fact that we here in Dallas hav at last been able to form an auxiliary local League, to be known as the Dallas Liberal League, No. 170. We organized permanently on the Lord's day, February 29, 1880. We number twenty-six members, among whom are five of the "weaker vessels," and hope soon to be a power in the land for good.

To show you what we are doing, I inclose clippings from the *Herald*, the leading daily here, to which paper we are principally indebted for the prominence we hav attained so far. We learn that the proprietors hav been remonstrated with by some of the orthodox for publishing our proceedings, but they were told that the *Herald* was a newspaper, and would publish facts, no matter what they were. The report of our meeting, with the Demands of Liberalism at the bottom of it, called out a "soldier of the cross" in an article, which I also inclose, and which in turn elicited a reply, as follows:

[*Advertisement.*]

READ.

"If the cause of Christ profit through my lies, why should I be adjudged a sinner?"—(St. Paul.)

The above text implies that the founders of Christianity considered falsehoods legitimate provided they were used for the purpose of advancing "the cause," that it might profit. To show that this same Jesuitical principle—the end justifies the means—is still adhered to by the "Christian preachers" of to-day is the purpose of this article.

Witness the following extract from an editorial purporting to be a criticism on the objects of the Liberal League, and which appeared in the *Christian Preacher*, a weekly sheet published in Dallas, of date, Lord's Day, March 14, 1880, to wit: "But in their onslaught on Christianity, the Lord's Day, and the Bible, they will find a motley crew for company. The gamblers, drunkards, dram-sellers, rakes, and rascals generally will be at their back, wishing them well and urging them on. The woman that stoops to such an association puts herself in a line with the lewd of her sex." Now these are lies manufactured out of whole cloth; but being uttered for the purpose of deterring the timid from joining our association, why should the Christian preacher be adjudged a sinner if "the cause of Christ" profit by his lies? The aforesaid Christian preacher is welcome to all the consolation he can derive from the precedent established by his prototype, St. Paul.

T. C. Cornet.

In addition to this "advertisement" (for which, by the way, a charge of $5.25 was made), the *Times*, in its evening issue of same date, March 23d, comes out, by way of incentive for the *Christian Preacher* to take it up, in the following language:

There seems to be war imminent between the Liberal League and some minister of the gospel in this city. Mr. Cornet champions the cause of the League in a card published in the *Herald* this morning. He starts the ball with a strong throw by saying that the assertions of the minister are "lies out of the whole cloth," a rather serious charge to be brought against a clergyman. As we hav not had a church quarrel for several weeks, the prospect ahead for first-class local items is good.

But I am sorry the *Times* man was disappointed, for nary a word the "Christian preacher" has had to say to this day either in his own paper or in any other. This, Mr. Editor, is the only way to spike their guns. Whenever they presume to cast odium on the character of Liberals, either as individuals or collectively, pin the lie right on to their foreheads. Any one who uses such language, be he preacher or layman, is a coward and dares not take it up.

Havn't we got the drop on them every time they venture to indulge in their favorite sport—vituperation and calumny? Can they support their vile slander by testimony? No. Who ever heard of a Liberal expiating a crime on the gallows or serving out a term in the penitentiary, unless it be, as in the case of our beloved friend Bennett, by conviction in the modern Star Chamber, the court of Benedict the bigot, on the trumped-up charge of obscenity, supported only by the testimony of Comstock the perjurer?

Brother Peterson, of *Common Sense* fame, writes, "I am sorry to see that friend Cornet has made a misquotation, as on that account his article loses its force." However, I can't see it in that light. See Romans iii, 7, and where is the difference? I did not hav the time, nor the inclination, to hunt through the old musty record for the verbatim; anyhow I giv the meaning of it, and it had the desired effect; *i. e.*, to spike his gun. T. C. Cornet,

*Dallas, Texas*, April 5, 1880. Sec. L. L. 170.

## The "Key-Stone" Science.

To the Editor of The Truth Seeker, *Sir:* I was going to write upon the utility of Spiritualism, until I read Mr. Chapman's argument in favor of its truths. I hope you will allow me to join issue with him. I will do it in courtesy—in a spirit of fair play. I know I shall say things that will offend. I will strive to say the offensive things in as pleasant a way as possible, with plainness.

Mr. Chapman throws down the gauntlet of war in a truly gallant manner. I cannot help admiring his courage, whether his reasoning is good or bad.

"Some people hav philosophies,
Strangely framed from end to end;
Better name would be sophistries,
For such theories wildly penned."

A strange science is mesmerism—one of the greatest delusions of the age—the science of insanity. This is the science, this is "the key-stone to Spiritualism;" so says Mr. Chapman in The Truth Seeker of March 27th. This is "the great proof which ere long is destined to convince the world that man is a spirit, and that the spirit of man is immortal."

There once was a time when I believed in mesmerism. I practiced and investigated, and ended in the firm conviction that mesmerism was a great delusion—clairvoyance nonsense. Take a mesmeric and set him before you; tell him mesmerism is a farce—that it is all nonsense. Having persuaded him against mesmerism, your power over him is gone. Take another mesmeric. Persuade him that you can let him see into the man, and he will tell you all about it. Try ten thousand of your patients, and they will, if kept apart, giv you ten thousand different reports. Place your hands in attitude of attracting your mesmeric; let a stranger hold him back; he will come up to you as if attracted by you. Do you feel the reaction upon your fingers? I know you do not. I therefore deny the attraction. Take a lancet and cut a nerve of sensation; then by the strongest act of your will strive to pass the nerve's vital fluid, or the sense of feeling, below the incision. You cannot do it. If you cannot, by the strongest act of your volition, pass the feeling a hair's breadth in your own body, how can you disembody it and send it into another body? It has not been proved that a nerve's vital fluid exists, but I am willing, for the sake of the argument, to take it for granted. When this fluid, or aura, passes from the mesmerist to the mesmeric, they are both wide awake, and we then hav the wonderful phenomenon of a wide-awake fluid going from a waken man to a waken man to produce sleep. If a sleepy fluid went from a sleepy man to the man wide awake to put him to sleep, would it not be more rational, and one might think more scientific, in the science which is "the key-stone to Spiritualism?"

Take another test, and I politely ask the attention of all parties to it, whether they be mesmerists, clairvoyants, Spiritualists, or parties who do not believe a word about this key-stone science:

Stand before an audience and tell that audience that you hav discovered a new nerve vital electric machine. By its means you can discharge a large quantity of mesmeric magnetism; that you wish one man from the audience to go with you into the anteroom to help you to work the machine. Praise it; puff it; get the audience to believe it. Go into the anteroom with your friend, sit by the fire, read the newspaper, laugh in your sleeve at those going to sleep. Come out and you will hav a lot of mesmerics. This is the key-stone to Spiritualism. This experiment I hav tested time after time. It proves mesmerism a delusion. Reduced to practice it proves that the belief in a thing, whether true or false, has the same effect, so far as acts of volition are concerned.

If any one wants to become a mesmerist let him learn the value of bounce, persuade people that he has got the power, and the trick is done. But my advice to the mesmeric is if you do not wish to be mesmerized do not believe in the bounce doctrine. Disbelieve all the charlatans say, and you and mesmerism will remain strangers.

Your correspondent falls into many errors upon his pet "key-stone" science. But his greatest error is when he says that no man can mesmerize himself. That is an assertion, and all truths appertain to an affirmation or a negation. I assert the opposite—that mesmerics put themselves to sleep by their foolish faith in this delusive so-called science. I fearlessly assert that there is not living upon this earth one man that can mesmerize another. The less of that nonsense, mesmerism, the better for humanity. If Spiritualism has to stand or fall by mesmerism, then it will hav to pull up some of its errors, throw to the wind some of its fancies, and learn that all truths are nothing more or less than a knowledge of facts. There are many things of which we know nothing, many things of which we know a little. But it is neither reason nor anything like logic to explain the little we know by that of which we know nothing. In the mystery of thinking there is ever the question, What thinks? The Spiritualists say soul, and explain by reference to mesmerism. But this explanation needs explaining. How can a soul think? It is just as likely that the brain thinks as the soul. The brain we know it is, and know something of it. The soul we do not know it is, and what is more, we know nothing of it. The germ theory proves nothing concerning the soul, and it is a mere begging of the question.

The absurd idea of comparing a soul to a man playing upon an organ is nothing better than a loss of time, because when the organ is dead there is the soul in existence, and cannot think a thought for want of the organ (brain). A soul without a thought is an existence without an existence, which is equivalent to say that it exists, but does not know that it exists. It has no consciousness. The question is often asked by modern Spiritualists and ancient ones, How can matter become conscious? How can consciousness become attached to matter? People often forget themselves and use a two-edged argument. How can spirit become conscious? How can consciousness become attached to soul? This is plain matter. Spirit is a fancy. Matter is a reality. Spirit is only a faith. That faith exercises its power upon the believer, so far as his acts of volition are concerned, and produces to the believer treatises upon the "key-stone" science—which is both a delusion and a snare—mesmerism.

It is useless to talk of either mesmerism or Spiritualism. I can do the mesmeric trick with any one. As for spiritual mediums, under the same conditions, I will do all that they can do, and that, too, without the aid of spirits.

Charles Audley.

*Wilkinsburgh, Pa.*, March 30, 1880.

## Dr. A. J. Clark.

To the Editor of The Truth Seeker, *Sir:* I would say to the many readers of The Truth Seeker in the West and the Northwest that I hav labored long and hard to get some learned Liberal worker who would be willing to take some risk with myself and other Liberals in the Western and Northwestern states. Hitherto but few communities hav been able to pay twenty or thirty dollars for one or two lectures. After a correspondence of over a year with Dr. A. J. Clark, of Indiana, I hav succeeded in getting this earnest, able, and radical worker to take the field at terms within the reach of all, provided he can be kept in constant employment. I am now ready to negotiate with societies or individuals for lectures, camp or grove meetings, or for a single lecture. I earnestly desire every reader of this paper to send me a postal with his name, post-office, county, and state plainly written; and in return I will send him my circular letter, which will fully explain my manner of operation, embracing list of subjects and scale of prices. Let me hear from you right away, for we ought to keep Bro. Clark in the field and busily at work for at least one year. For the last three weeks I hav been listening to him, and I am fully convinced that he is the right man in the right place to do this missionary work. Sober and temperate in his habits, clear and logical in his reasoning, and possessing a magnetism and earnestness that at once attract attention and reach the understanding, the common people hear him gladly. Address F. F. Follett.

*Rockford, Ill.*, Box 263.

Open rebuke is better than secret hatred.

# Financial.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON AND JOHN W. TRUESDELL.

DR. MORRISON'S FIFTH LETTER.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* John Stuart Mill said that "one man with an idea is a more potent factor of social advancement than a thousand men with only interests." History, as well as our life-experience, demonstrates the fact that only a few hav been imbued with the love of humanity to that degree that they were able to abandon their individual interests and devote themselves to the upbuilding of the great interests of society. The careful student of history will notice at every step of the world's progress the contrast between ideas and interests. One of the most notable examples of the fierce struggles between ideas and interests was exemplified in the war—first of ideas, then of swords—between slavery and freedom in our own country. The man of ideas points out wrongs in society and government and proposes a reformation; but interest cries out, Hands off, you man of one idea; you must not interfere with the established order of things.

Mr. Truesdell's last article but too plainly proves that, Liberal as he is in religion, interests are blinding him in regard to the great question of financial reform. Reform never entices the opulent or ruling classes. It has little or no fascination for the rich and contented. The dissatisfied, the wronged, are those who lead in reforms, or else those who, like Garrison, lead a life of devotion to the cause of suffering and outraged humanity. Ideas always begin the battle, whilst interests, as in the slaveholder's case, are nearly always the first to change it from a moral to a physical conflict.

It is to be hoped, Mr. Editor, that this conflict between ideas and interests, between liberty and political and material slavery, will be settled peacefully and intelligently at the polls, and by patriotic legislation, rather than on the sanguinary field of blood.

Mr. Truesdell says he is both national banker and broker. I hope he is not one of the kind we in the West call "curbstone brokers." They are the fellows who do the dirty cutthroat business for the bankers—stealing under and over the law.

I am not surprised that Mr. Truesdell will not agree with my showing of the per cent gains of national banks; but he ought to be willing to tell the whole truth, as given by the Comptroller of the Currency, and too in a way that would not mislead even the ordinary reader. But we find him following his guide, the Comptroller, whose every argument is in the interest of the national system—really using the same figures and arguments.

During the year, from September 1, 1872, to September 1, 1873 (pages 54 and 55 of report for 1873), we find the net earnings given as follows: For the first six months, net earnings, $31,926,478—5.37 per cent; last six months, $38,122,000—5.46 per cent; total earnings for the year, $65,048,478; total per cent, 10.88.

Thus we find that even to calculate the interest on the reported capital and surplus, as Mr. Truesdell contends for, the interest is nearly 11 per cent per annum, large enough in all conscience.

Without stating my former argument in regard to the interest accumulated by the national banks, I will simply say that in spite of Mr. Truesdell's attempted ridicule, I yet adhere to the correctness of my statements. I hav long since learned that most men when they are on the wrong side of any question and they can't uphold their side by just reasoning, then resort to ridicule and evasion.

Friend Truesdell, it won't win; the thoughtful reader will see through the scum and rightly perceive the truth.

To show up the power of the national system to accumulate by interest, and in that way to build up a powerful money power, as it has, I will now giv Mr. Truesdell some more figures, which he may put to "soak," and see how he will dispose of them. The national banks, as a whole, drew interest for thirteen years, ending with 1878, on about three times their nominal capital and more than twice their capital and surplus. (See report of 1878, page 13 of appendix.) On the 1st of October, 1878, the capital of the national banks (2 053) was $466,147,436; the amount of their loans was $833,988,450. This is the amount they were drawing interest on in addition to interest on their bonds on file at Washington, amounting to,

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|---|---|
| 1. Bonds for circulation | $347,556,650 |
| 2. Bonds for deposits | 47,936,850 |
| 3. United States bonds on hand | 46,785,600 |
| | $442,279,100 |
| Loans and discounts, as above | 833,988,450 |
| Total amount upon which they were drawing interest | $1,276,267,550 |

Now suppose we deduct, not the whole amount of their currency, but their average bank circulation, for the same period, which was $307,299,854, and we hav left, as their real capital, the amount of $275,167,143. Thus, the banks really, during the date above given, drew interest on more than four times their real capital.

Mr. Truesdell will again fly into a tempest over this last showing; but he need not, for it is the *truth*. Suppose, Mr. Truesdell, this bank circulation of over three hundred and seven million dollars is a liability, do they not hav the use of it for twenty years at the mere nominal sum of one per cent per annum? And did not the banks make during those same years about 9½ per cent clear profits, as per Comptroller's Report? Who would not assume liabilities upon such terms?

If the above figures are not conclusive, look at the statement of the First National Bank of Greencastle, Indiana, as found on page 585 of report of 1878.

And here Mr. Truesdell cannot accuse me of picking out a bank favorably located, viz., the Second National Bank of Jersey City, the statement of which is found on page 348, same report, which drew interest on four times its nominal capital and surplus.

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|---|---|
| The loans and discounts of the Greencastle bank were | $163,700 |
| Bonds for circulation | 134,000 |
| Amount upon which they were drawing interest | $297,700 |
| Nominal capital | $125,000 |
| Surplus fund | 64,500 |
| Total capital and surplus | $189,500 |

Thus you will see that this bank—not an average one by any means—drew interest on more than one and a half times its nominal capital and surplus, and over four times the amount of its real capital.

My "glaring inconsistencies, as exemplified in my striking illustration of fiat bookkeeping," has doubtless disturbed my friend Truesdell a little, if indeed he has not been really vexed, to think that a man with but a limited education, living in a prairie town, far from the "droppings of the sanctuary" (Wall street), and who never—no, never—had a banking education, should dare to criticise the national banking institution in its relations to the prosperity—or otherwise—of our people, as individuals and as a nation, whether it be in reality a blessing or a curse, a benefaction or a fraud.

Mr. Truesdell indirectly accuses me of knowing nothing about the bank question. The priest has always arrogated to himself the exclusive prerogative of interpreting the "mysteries of godliness," but some hav questioned his authority and disputed his dogmas. And yet springtime and harvest come and go, the birds sing as sweetly, the flowers bloom as brightly, and loving tenderness is cherished by the hand of affection just as though an endless, tormenting "hell" had never been invented. And in spite of all the sneers and sarcasm, all the vindictive names or ridicule heaped upon us by the pampered foes of liberty, their hireling press, or paid attorneys, the people will think and will dare to criticise any institution, and destroy it too, that will seek to abridge the liberties or to destroy the prosperity of our country.

In a former article Mr. Truesdell told us that the banks had paid state and national taxes to the amount of about one hundred and seventy million dollars. But he did not tell us that the producers of this country had not only paid to the banks this same one hundred and seventy million dollars, but had paid, interest alone, some one billion five hundred million dollars besides.

S. P. Chase was the decoy "duck" to induce the government to enact this most infamous law creating national banks. The bill was reported by John Sherman in the Senate February 2, 1863, taken up on the 9th, and passed on the 12th by a vote of 22 to 21. On the 13th it was sent to the House, and, without being referred to the Committee on Ways and Means, was taken up on the 19th and passed on the 20th by a vote of 78 to 64. Led thus by Secretary Chase and John Sherman, it was lashed through Congress and became a law, with but little discussion, in the brief space of ten days.

This national bank law was the invention of the money kings—gotten up for their benefit. The Comptroller says the institution was intended to be permanent. (Page 6, report of 1878.) Also same report, page 18, says, "One of the *chief objects* in view in the organization of the national system was to supply a steady *market* for and facilitate the *negotiation of United States bonds.*" Just so. Now I unhesitatingly say that the erection of an untaxed interest-bearing bonded debt, together with the national bank system, was the greatest wrong inflicted upon our people of anything in the history of our nation.

Mr. Truesdell characterizes bank currency as debt. Then, as has been charged, banks draw interest on what they owe, while other people pay interest on what they owe. And further, this debt of the banks, which we are compelled to use as a medium of exchange, is based upon another debt, an interest-bearing debt, but untaxed. Then the people furnish the legal basis for every national bank note, and pay from four to six per cent interest on it besides.

Mr. Truesdell says that "most of the national banks bought their bonds in the market, paying in many cases a high premium." This is perhaps correct, but it does not affect the other fact that the great leading bankers of the country—I mean those who afterward started national banks—did purchase their bonds at about 48 per cent, about $410,000,000, for which they paid the government, gold value, $197,750,000. About the same time, or shortly after, the Rothschilds took $400,000,000 of the same bonds and paid 41½ cents on the dollar, or $166,000,000. Thus in these two transactions the government submitted to a shave of $446,250,000.

The point I desire to make here is this: Mr. Truesdell said in his last letter that "these bonds were not created for the benefit of the banks." Now, it is true that the money kings of the East advocated and urged a bonded debt. They invented and demanded the national system, and because Congress at first refused to grant what they asked they utterly refused to loan any more money to the government—even stopped the loan of $150,000,000 before it was nearly all taken that they had agreed to take. Bonds are the basis of the national banks. They hav no existence, neither can they hav without the bonds. The creation of the bonds, the law creating the national system of banking, and the depreciation of the greenback by the Senate in the two exceptions imposed upon them—the greenback currency—are but the parts of a well-concocted plan to usurp the control of the currency of our country, and through the operation of the bond and national system to build up a powerful money oligarchy, through which all the surplus productions of our great country could be accumulated and concentrated into a mighty force that, in time, would build up a landed and money monopoly living off of the fat of the land, while the great mass of producers would be compelled to liv in poverty and in ignorance. Do you think the people, if they had understood it, and had been consulted as to the propriety of the bond debt, would ever hav consented to their creation? Never! never! Suppose the government had, instead of issuing bonds, issued full legal-tender money, paid it out for war material with which to crush the rebellion, for salaries, etc., and redeemed the surplus issue by taxation—the only way the government can raise her revenue—would the people not hav been vastly better off, happier, and more prosperous? And will you, Mr. Truesdell, dare to say that Congress could not hav done it? Congress has taxed the people heavily to pay the bondholder his interest in gold, when he gave the government less than fifty cents on the dollar for those same bonds, while to-day the face of the bonds are unpaid, and are hanging like a deadly upas-tree upon the life of our nation and our industries. Bonds are the basis of every fraud, of every oppression and deceit, which led to the crisis of 1873. They exempt the rich from taxation; they force unheard-of taxes on the producer and on the laborer; they enable the aristocratic and idle to liv in luxury, while they force the masses of the people into a perpetual slavery to interest and taxes. No people on the earth were ever so infamously imposed upon by the money power as the American people. If Congress had issued full legal-tender money to meet every necessity, and declared every man a traitor to his country, and confiscated his property, who refused to receive and treat it as such, and then redeemed it with the duties, excises, imports, and taxes used to pay interest on the bonds, we should not now owe a dollar, and would hav $750,000,000 in the treasury.

And you, Mr. Truesdell, think I "heard the wrong noise when I attacked the national banks." Permit me to say, sir, that you will perhaps liv to see the day when, through the ballot-boxes of free America, you and the rest of the national bankers will hear a sound that you will understand—a sound that will forever damn and sink into utter oblivion an institution that is so imperial in its demands and designs as to, through its chosen organ, the New York *Tribune*, utter such a damnable and traitorous threat as "that its machinery is now in operation, so that, in any emergency, the financial corporations of the East can act together at a single day's notice, and with such power that no act of Congress can overcome or resist their decision."

Free Americans, hav you heard the sound of the above quotation? Do you understand its meaning? if not, take the history of Europe—Ireland, in particular—and from that learn lessons of wisdom, and take warning. Your interested, untaxed bond-banker may scoff at "fiat bookkeeping," call us Greenback lunatics, etc., just as the slaveholder and his allies called the man who opposed human slavery by the then maligned and stigmatized name of "Abolitionist." But the time will come when the other fellows—not the fiatists—will conclude that 'tis their heads that need "soaking."

Mr. Truesdell may indirectly call me a fool, but all that does not change facts nor my convictions in regard to bonds, national banks, interest, etc. I see that you did not answer or even allude to the questions I asked in my last letter. I will now ask you some more, and I hope you will answer. How does it come that whenever there is a proposition made to issue or re-issue legal-tender currency by the government that that is called by all the bank organs "inflation," while they (the banks) never open their mouths to say a word about inflation when they increase their circulation, as they hav done in the last year? And suppose we carry out the idea of redemption, is not the government, with all its resources—gold included—just a little bit safer than individual corporations, with their promises to pay, based upon gold, and especially when the banks retain the security—gold—in their own possession? Don't slip around this question, but answer it. It won't take long.

Again, bank currency never gets out among the people, except as it is exchanged for interest-bearing notes, well secured; in other words, every dollar of bank currency that is circulating among the people is drawing to the banks from seven to fourteen per cent compound interest. Now, suppose that Congress should retire the national system, and, instead of their bills, put out legal-tenders as pay to government officers and expenses of all kinds, until the amount equaled the present outstanding bank circulation, would that not go out among the people without interest, and would it not be just that much better for the people? It won't take long to answer this question also?

Now, Mr. Truesdell, good naturedly, let us try that farm question again. I stated my farm question as I did because I thought you would perhaps get the idea through your head easier than the other way, but I was mistaken. You are a banker, not a farmer. Uncle Sam was the rich uncle. In his distress he submitted to the dictation that interest-bearing, untaxed bonds should be created. He then proposed to issue his own paper and make it a full legal tender, but submitted to two exceptions, which depreciated the greenback and created a market for gold, and enabled those who owned it to bull up the price until those few capitalists of the East could and did purchase a large amount of those bonds for less than fifty cents on the dollar, gold value. Then the national bank system was established.

Now five men with $40,000 in gold exchange for $100,000 in government bonds. They then organize a bank, deposit the bonds with the Secretary, upon which the Secretary issues and gives to the bank $90,000 in government

currency to bank upon for twenty years, for which the bank pays one per cent per annum upon the average amount kept loaned out.

Now, Mr. Truesdell, for the next twenty years what is your capital in the bonds—bonds instead of the farm? Now soak your head awhile, and see if you can answer that simple problem truly. Now, Mr. Truesdell, as you, or some one else, hav been kind enough to send marked copies of THE TRUTH SEEKER containing your articles to each of the national banks in my town, I shall request the editor to send each a copy containing this article, so that the gentlemen connected with the banks can see just what kind of "glaring inconsistencies" I hav made. I do not think it fair for my neighbor bankers, whom I recognize as honorable gentlemen, to hav but one side of the question presented to them, and I shall not be considered as slighting them.

I now think that, so far as I am concerned, I shall close this discussion with my next letter, in which I will try to satisfy Mr. Truesdell in regard to the "unit of value" he is so distressed about. H. H. MORRISON.

*Charleston, Ill.*, March 29, 1880.

P. S.—I should hav called attention to another item of accumulations by the national system. In addition to the surplus fund of nearly $117,000,000 there should hav been added nearly $41,000,000 of undivided profit. H. H. M.

## Mr. Chapman Reviewed.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of March 27th appears a long article from the pen of E. A. Chapman on the subject, "Does Death End All?" I feel that although the writer is sincere in what he writes, he has made such terribly wrong statements about many things that I am confident that, had he understood even the first principles of physiology, he would never hav made them.

Therefore, without going into a discussion on the subject matter, as it is one that will never be settled in this life to the satisfaction of all parties, I feel that should I allow the whole article to pass without comment, I would not be doing justice to the many readers of your paper, and thereby lending myself to what I consider false teaching on a matter of physiology.

First, he quotes, "Evolution knows no finality;" and asks, "If this is true, where, beyond man, is the next step?" In answer, I can say that if evolution is true in any sense, it must be true in all senses; and in connection with all life, not only in man, but of all the animals, and must continue in the future, as it has in the past, evolving higher grades of intelligence and becoming possessed with more and more knowledge with each succeeding age until this earth shall hav performed its mission and ceased to be habitable, giving place to other planets, and perhaps other types of organisms, to go through the same process again through all succeeding ages; and the capacity for the growth of intelligence in animals I consider is just as unlimited as in man, but they will never advance to such extent as to "make man unnecessary," for the very reason that man will never stop long enough to allow the animal to catch up.

Evolution don't do things that way. Everything moves together, and man and the animal kingdom will always hold the same relative positions that they now do.

Again he says: "We are told by Materialistic oracles that combustion creates magnetism and intelligence. How do they know? Hav they ever proved it, or is it mere assumption? If this is true, why is not a hog or a dog as intelligent as man, because combustion is greater in either of these animals than in man?"

Now, if I was disposed to be facetious in this matter, and answer the question in the same sweeping manner in which it is asked, I should say that they were as intelligent as some men, but I prefer to explain why such is not the case.

We find by comparative anatomy that the brains of men and animals differ in many important particulars, and even in different individuals. We find great differences corresponding exactly to the different grades of intelligence possessed by them. The brain is made up of two different substances, the "gray, or evolving matter," and the "white, or conducting matter." And if "some of the greatest minds that the world has ever produced hav dwelt in feeble, attenuated bodies," it is due only to the fact that their brains contained a great preponderance of the gray matter, and to that fact alone. And I do not think that any Materialist who understands the first principles of physiology will ever assert that combustion in the brain ever "creates magnetism or intelligence;" but I do assert that combustion in the gray matter of the brain evolves, produces, or manufactures—just which word you please; any word but create—thoughts and ideas, and it is by the combination of these ideas that we convey the impression to others that we are intelligent beings; and if we use the word "create," we use it only in the same sense that we would say that the combustion of fuel in a stove creates heat, meaning in reality that by combining the oxygen of the atmosphere with the carbon and hydrogen of the fuel they undergo a chemical combination that changes them into water and carbonic acid, with a residue of inorganic matter, and while undergoing this combination we hav the *evolution of heat.* Nothing is created that did not exist before in a latent state; it was only waiting for the proper conditions in order to be developed. And when the writer says that we might as "well talk about combustion building a railroad," I will state that that is just exactly the way railroads are built. From the first evolution of the idea in the mind of the engineer who plans it, through all the succeeding stages of its construction, it is all done either by combustion of the brain or of the muscular system.

Again, he says, "the Materialist says 'the mind is a function of the brain,' and I would as soon call the musician the function of the piano as to declare that the mind is the function of the brain." Well, so would any one of any sense, but the trouble is our friend is mistaking the effect for the process. If he would state the case as it is, and say that scientific Materialists believe that one of the functions of the brain is the production of thoughts and ideas through the processes of chemical combinations and their consequent combustion, thereby evolving the mind, he would be coming much nearer the truth and, by so doing, leave no ground on which to draw comparison.

The only explanation I can offer of what the mind is, is the power of the brain to receive impressions from the external world and, through a metamorphosis, convert them into ideas. These ideas are evolved from the great nerve center of the cerebrum, whose special province is to preside over every other nerve center in the system—seeing that they co-ordinate in all their movements; and these ideas are made manifest to others through the medium of speech; and just in proportion as the speech is connected and free from absurdities do we say that the person is of sound mind, meaning that the front part of the brain, or cerebrum, is free from disease; and just in proportion as the speech is disjointed and incoherent do we say that the person is of unsound mind or a lunatic, meaning thereby that the great nerve center is diseased and incapable of performing its proper function. And the assertion that the "brain is an instrument of the mind," can best be refuted by asking Bro. Chapman if he has ever watched the growth of mind in a little child from the first few weeks of its life, when it first begins to smile and notice its mother and others, thus showing the first awakening of a mind in a brain already several months old? And after watching the growth of that mind, year after year, just in proportion as the brain is well nourished and developed, can he then make the sweeping assertion that mind was made before matter?

Again, he says: "Materialists hav never been able to explain how the inner consciousness receives impressions through the five senses. Vision can be traced to the optic nerve, hearing, to the audic nerve, etc., but no further; beyond that all is assumption."

Perhaps it may be all assumption with the Materialist, but is not so to the physiologist. Every nerve of special sense, after receiving its peculiar impression of taste, smell, hearing, etc., conveys it inward to its special ganglion, where it is received and again transmitted onward by direct nerve filaments to the great nerve center, the cerebrum, to be there converted into an idea, or, if you please, the knowledge that the special nerve conveying the impression has performed its proper function.

And it is just this great nerve center which presides over every other nerve of the body and performs so many different functions that our friend Chapman chooses to call the sixth sense, or spirituality. It is like the great central office of an intricate telegraph system; the sub offices are only in communication with each other by sending and returning all messages through it.

Bro. Chapman states that some brains are of coarser texture than others. That is a new idea, but, unfortunately, not true. A specimen of brain from the head of an Australian savage—the lowest form of humanity—placed under a microscope alongside of a specimen from the head of Daniel Webster or Wendell Phillips, we could discover no difference; all nerve cells would be alike; in fact, all the same "texture."

But it is the difference in the amount of gray matter in the different brains that does "account for the attributes and power of the spirit." And not until spoken language—that great concealer of our thoughts—becomes obsolete will people ever be able to read each other's thoughts without its aid.

I hav many more things in Bro. Chapman's article, not to criticise, but to correct, but I am afraid I hav already taken more space than will be willingly accorded me.

H. J. PURDY.

## The Probabilities Are that Death Does End All.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read the very interesting article of E. A. Chapman on the subject of immortal life, in THE TRUTH SEEKER of March 27th. And while I agree to the truth of very many of his statements and admire the general tone of the whole article, I must still dissent from some of his propositions and assertions.

I cannot see that he has given, in the whole argument, one single proof that when a man dies he shall, or does, liv again. It may be true that man alone, of all that exists, is "capable of unlimited growth and expansion," and that in him "evolution has found its finality;" but to me it looks reasonable that in "evolving higher and higher grades of intelligence," there will be no need of passing on from "sphere to sphere," but that as man is of earth, on earth will he reach all he can ever attain to. If man has in the past grown up and evolved from lower forms of development, who shall say how much he may still improve in body and in mind through the countless ages to come? Was it possible for the troglodytes and cave-dwellers of antiquity to imagine the existence here, or anywhere, of such a vastly superior race as now inhabits the enlightened countries of the globe? Why, their very gods were mere savages when compared to the most ordinary individuals among us. And how then are we able to comprehend the vastly superior races that may yet be evolved and developed in the billions of years during which our earth may be inhabitable?

Mr. Chapman says, "The soul is permanent, steadfast, and accumulative, while the body is fleeting and changeable." But can he prove this? We know that the particles of the body are being continually exchanged for new ones, but each atom that enters into the system becomes at once a fac simile of the one that was expelled. Every scar, every deformity, every sore spot, every shade of eye, hair, and skin, are so faithfully retained as to be seemingly permanent, yet there is all the while a slow and gradual change. Scars fade and are often entirely obliterated; the hair grows darker or turns gray, and the whole system shows marks of growth, age, and decay; and may this not apply equally to the mind? As the new particles enter the body, the vivid impressions of memory, of love, of hate, of all the feelings and passions, as well as the intellectual powers, are impressed upon each one of them as far as it becomes us.

Mr. Chapman tells us that "nature is not cruel or treacherous. She does not fill us with an honest aspiration and then mock us with annihilation." But she really does do this very thing. She is just as stern, unyielding, "and treacherous" as she is kind, gentle, loving, and benevolent. She is just as true to her irrevocable laws when she sends storms, floods, pestilence, famine, and grasshoppers as when she gives us the warm summer breezes, the gently-descending showers, the full fruitage of vine, bush, and tree; the plenteous harvest, and all the abundance of her bounteous gifts for our health and happiness.

Her earthquakes swallow up the innocent little child, the fair and beautiful maiden, and the strong, noble, and intelligent man just as relentlessly as they ingulf the savage denizens of the forest or the worms and insects that are in its path. No man who has ever lived, and has had "honest aspirations," has ever felt them all to be realized. We are continually "mocked" with unfulfilled desires, and it is well for us that it is so, as perfect contentment would be perfect inertia of mind and body—an impossible of all impossibles.

We are also told that "the spirit of man has always existed, and therefore always will." As well say that the noise made by the ringing of a bell, the voice of a man, or the rushing of the wind always existed. These things are no less mere productions of the causes named than is the spirit, soul, or mind of man a production or result of his organization, education, and environments. The child has neither mind, sensation, nor breath before birth; all these things are after-existences. The mind first begins to form with the first sensations of feeling, and every after experience adds to its quantity or quality.

If there be any real truth in clairvoyance, clairaudience, etc., I think it will be found to be the natural manifestation of some as yet not fully understood or completely developed law of living, material, earthly humanity. If it be true that Mrs. E. M. F. Denton can, by taking a bit of the tooth of a mastodon in her hand, and being entirely ignorant of what it is, tell all about the animal, describe the locality where it lived, and even taste the food it ate, through what she terms "the soul of things," may not this account for much of the phenomena attributed to clairvoyance, Spiritualism, etc.? If things take into themselves images of all that is around them or passes before them—and there are people who, like Mrs. Denton, can take a bit of rock from the mammoth cave and explore recesses where man has never yet been—is it not probable that in time much that is now a mystery may be explained and man rise to a far higher development here than we can now conceive of? Might not that lock that was left locked by the drowned man, and then was opened through the aid of a spiritual medium, hav retained enough of the soul-influence of the dead man to impress the word it was locked upon on the sensitive mind of that medium? All this is wonderful, it is true, but it is not so unreasonable or incomprehensible as would be the eternally continued personal identity of a thing that once had no existence.

"Eternal justice is a mockery and compensation is a myth." If one child is born blind, lame, or idiotic; another with all the highest known perfections of mind and body, the one condition is just as much the result of natural laws as is the other, and nature does her part to one precisely as well as she does to the other. Everything is as it is through circumstances. Because "it's an ill wind that blows nobody good" is no proof that all is intended to work out for the greatest good of all; and if some ills are compensated for through force of conscience, as, for instance, when a person who is deprived through some incapacity of physical strength from performing bodily labor devotes himself to the study of some branch of art or science, and becomes a great poet, painter, musician, or philosopher, thus finds "compensation" in this for what he had lost in bodily vigor or strength. But these compensations do not always come, nor when they fail to come is there a shadow of proof that "the books will be balanced in the world to come." Because a man is born full of the fires of lust and passion, or with a propensity to steal, lie, or murder, and circumstances foster these evil traits, is it reasonable to suppose this man will hav an undue amount of the virtues in a life to come as a "compensation" for what he lacks here?

Please do not think I wish to ridicule or blame our Spiritual friends for their ideas and opinions. I believe them just as truly Liberal as the Materialists are, and just as honest and sincere, as a class. I feel that to Spiritualists the great and rapidly increasing movement of free, progressive thought is due. But it is the duty of every one to think, read, and examine; to question, to sift, and to learn; to combat what he thinks is erroneous, and to speak plainly and fearlessly his own highest thoughts; and hence my presumption in venturing to point out what I think is untenable in the very able article of our worthy friend Chapman.

I must do nothing, or I must do all;
My thought must act or it will sting to death;
It must go forth and be a living breath,
Nerve the strong man and set the brain on fire,
And, in the mighty deed, full worth acquire.
—*Putnam's Prometheus.*

*Snowville, Va.*, March 27, 1880. ELMINA D. SLENKER.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, APRIL 17, 1880.


## Mr. Bennett's New Work.

Volume I. of this work is now in press, and will be ready to deliver to subscribers about May 1st. Volume II. is now being put into type as rapidly as our facilities will admit of, and will be ready for delivery in a few weeks. The work has been written under peculiar circumstances, and will be invested with peculiar interest to thousands of the author's friends, as well as to many others. The work will undoubtedly be a popular one to a large share of the Liberal public, and will be read with interest and profit by very many people. The following is the title-page:

The Gods and Religions of Ancient and Modern Times. By D. M. Bennett, Editor of THE TRUTH SEEKER, author of "The World's Sages, Thinkers, and Reformers, "The Champions of the Church," "Thirty Discussions, Bible Stories, Essays, and Lectures," "Interrogatories to Jehovah," "What I Don't Believe, What I Do Believe, Why and Wherefore," "From Behind the Bars." Joint author of "Christianity and Infidelity—the Humphrey-Bennett Discussion," "The Bennett-Teed Discussion," etc., etc. Written in prison, while serving out a sentence of thirteen months in the Albany Penitentiary; nominally for sending through the U. S. mails a pamphlet by E. H. Heywood on the subject of marriage and the relations of the sexes, but really for being an Infidel editor and publisher. In two volumes.

This is the dedication:

To Mrs. Margaret McEwen and Mrs. Martha Van Allen (mother and daughter), two noble women (the former, wife of the superintendent of the prison), who hav shown marked kindness, not only to the writer, but to the many sick and dying in the prison hospital (where these pages were written), and who, by their continued kindness, hav caused many rays of cheerful sunshine to fall upon the sick and hapless prisoners (though differing in religious views from the author), this work is most respectfully and most gratefully dedicated.

The preface reads as follows:

The following work is, perhaps, more a compilation than an original production. Much of the data necessarily had to be gathered from various sources, and where it was found in better language than I could clothe it in, I hesitated not to quote freely rather than re dress it in language of my own. The authorities most used are Mrs. Lydia Maria Child's "Progress of Religious Ideas," Rev. James Freeman Clarke's "Ten Great Religions," Murray's "Manual of Mythology," Tooke's "Pantheon of Heathen Gods," Professor Anderson's "Norse Mythology," Clodd's "Childhood of Religion," Inman's "Ancient Faiths," Tuttle's "Career of Religious Ideas," Professor Draper's "Intellectual Development of Europe," Tylor's "Primitive Culture," besides others in lesser degree.

The work has been written under some disadvantages—in prison and in the hospital belonging thereto, surrounded by sick and dying men of varied nationalities, colors, and crimes; sometimes twenty of us in a single room, and a portion of the time when my own health was so much impaired as to unfit me for writing. I hav not had by me many works I would gladly hav consulted. In view of these facts the indulgent reader will make due allowance for such imperfections as may be observed.

My imprisonment is simply a piece of religious persecution, instituted by orthodox enemies in consequence of my heterodox opinions, and because I am editor and publisher of an outspoken and radical journal, as well as of books, pamphlets, etc., in the same line. I was charged with mailing "obscene literature." The charge is wholly unjust. The little argumentative and philosophical work upon which I was convicted contains not a word that is obscene, and is couched in as unobjectionable language as any philosophical work of the kind. The author is radical, but learned, honest, and sincere. I am a bookseller, and sold the work in question as openly and innocently as any other in my stock. My patrons had just the same right to purchase that book as any other I sold, and I had a perfect right to accommodate them. My conviction was a foregone conclusion, and my trial a very unfair one—a mere mockery of justice, the object being to crush me and my business. The instigator of the prosecution, the prosecuting attorney, his assistant, the judge, and the jury were orthodox, and religious opponents and enemies. I was prepared to show, by the first booksellers, writers, authors, philologists, and experts in the country, that the work is *not obscene*. This privilege was denied me. I was not allowed to show the purpose and object of the work. I was not allowed to hav it in its entirety read to the jury. I was not allowed to compare it with numerous standard works sold daily by all dealers. The rulings and decisions of the court were against me in every instance, and the charge to the jury was of the same character. The same rulings and instructions would convict every bookseller in the country. (For particulars see verbatim report of trial.) The verdict which sent me to prison was in keeping with the same persecuting spirit which has sent millions to the dungeon, to the rack, to the scaffold, and to the stake in the centuries that are past. It is much to be regretted that the government of the United States—founded by Franklin, Washington, Jefferson, and Adams, presided over by Lincoln, and boasted of as the freest government in the world—free for all kinds of religious opinions—should lend itself and its courts to send a man to prison on account of his religious views; and that its acting Executive, R. B. Hayes, should listen to the behests of my enemies, and disregard the prayer of 200,000 citizens that simple justice might be done me, and I restored to liberty!

It was the original design to keep this work within the compass of a single volume, but to do justice to the subjects treated this has been found impracticable. It is hoped the whole will be found interesting and instructive.

*Albany Penitentiary*, March 31, 1880. D. M. B.

Among the contents of Vol. I. are the following: *Vedic Gods:* Indra, Varuna, Agni, and all others; *Brahmanic Gods:* Vishnu, Siva, Christna, Buddha, and all others; *Gods of Persia and Chaldea:* Bel or Baal, Astarte, Ormuzd, Mithra, Ahriman, and numerous others; *Gods of Egypt:* Amun or Ammon, Osiris, Isis, Typhon, Sphinx; *Gods of China:* Chang-ti, Fo or Fohi, Hwa-Kwang, Kwan-Tan, etc.; *Gods of Greece and Rome:* Uranus, Kronos, Saturn, Jupiter, Neptune, Pluto, Vulcan, Mercury, Apollo, Bacchus, Venus, Minerva, Diana, and more than fifty others; *Gods of the Norsemen:* Odin, Thor, Balder, Tyr, Forsette, Brage, and Indun, Hoder, Loke, the Fenris Wolf, the Midgard Serpent, etc.

## The Reception.

We would remind the readers of THE TRUTH SEEKER to be making arrangements for attending this gathering to do honor to the martyr to freedom of expression of opinion in this country. At a meeting of the Committee on Monday it was resolved to reserve seats for those from a distance. Any intending to come will be furnished with tickets on application to D. E. Ryan, 231 West 37th street, this city, or to this office. Rooms can be procured at the Putnam House, 4th avenue and 26th street, for 50 cents, upward; at the Anthony House, Broadway and 13th street, for 50 cents, upward; at the Continental, 20th street and Broadway, for $1 upward; at the Ashland House, 24th street and 4th avenue, for $1 and upward.

There will be plenty of good speaking, good music, and good cheer.

Since the first acknowledgment of subscriptions to the fund, there has been sent in the following:

| | |
|---|---|
| Dr. William McLawry | $ 4.00 |
| James Barney | 10.00 |
| W. H. Porter | 1.00 |
| William Rowe | 5.00 |
| Dr. C. H. Sheppard | 5.00 |
| M. Reiman | 10 00 |
| B. Doscher | 1.00 |
| Peter Soule | 1.00 |
| M. Babcock | 4 00 |
| A. Coulter | 2 00 |
| Sallie J. Miner | 2.00 |
| J. J. Mollineaux | 1.00 |
| J. L. Parshall | 5.00 |
| W. J. Haldeman | 5.00 |

The Committee returns thanks to these friends for their aid. If all of Mr. Bennett's friends will lend their presence the meeting will be the largest ever seen in this city.

THE Fourth New York Liberal League met at the residence of Daniel E. Ryan, 231 West 37th street, on the 7th inst., to make arrangements for the reception by the League of its President, D. M. Bennett, on his return from his enforced retirement in the Albany Penitentiary. Henry A. Stone, the Vice-President, occupied the chair. The members of the League were unanimous in the support of Mr. Bennett in his defense of Liberal principles, and heartily sympathized with him in his martyrdom; and while they expressed a determination to join heart and hand in the public reception to be tendered him at Chickering Hall, they yet felt it their duty as a League to take further action in the matter. After various plans had been submitted and discussed, it was unanimously decided to send a committee of delegates to Albany to receive and escort him, in conjunction with the Reception Committee, to his residence in this city; and Daniel E. Ryan, Mrs. D. E. Ryan, Eugene Macdonald, Wm. Peck, and Edward Searing were appointed such committee. It was also decided to giv Mr. Bennett a private reception and hav a League reunion and general jollification as soon after his return as convenient, and Chas. Andrews, D. E. Ryan, George E. Macdonald, and H. J. Thomas were appointed a committee to arrange the details of the reception. Much enthusiasm was manifested.

## Comstock in Chicago.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Comstock lectured in this city on last Sabbath evening, the 5th inst., to an audience of "gentlemen only." He did not giv an exhibition of his plunder, giving as a reason for not doing so, in substance, that no one, regardless of age or moral fortitude, could look at his collection and remain pure or untainted—"You cannot handle pitch and not soil your fingers." In reply to a question asked by one of the audience, "If such was a fact, how it was that he (Comstock) had remained pure, considering his intimate relations for several years past with so large an amount of the vile stuff?" he replied that it was through the agency of prayer and the grace of God that he was kept unsullied and spotless.

Query: Admitting that he stated the truth about this matter, will not his exhibitions before congressional committees and ministers' meetings account for the immoralities of some of our government officials and the lecherous conduct of so many ministers of the gospel? We would recommend that the Society for the Suppression of Vice suppress him.

Respectfully, READER.

*Chicago, Ill.*, April 7, 1880.

LEAGUE No. 183 is located at Kansas City, Mo.


## A Large Amount of Reading for a Little Money.

To benefit our readers and help sustain THE TRUTH SEEKER we make the following offers:

### For Five Dollars

We send THE TRUTH SEEKER one year and either of the following $3 books:

"The World's Sages, Thinkers, and Reformers." By D. M. Bennett, editor of THE TRUTH SEEKER. Enlarged and revised.

"The Champions of the Church: Their Crimes and Persecutions." By D. M. Bennett. Biographical sketches of eminent Christians from the time of the reputed founder of Christianity to the present.

"Analysis of Religious Belief." By Viscount Amberley.

"The Great Works of Thomas Paine Complete."

"Nature's Revelations of Character; or, Physiognomy Illustrated."

### For Six Dollars

We send THE TRUTH SEEKER one year and "Supernatural Religion; An Inquiry into the Reality of Divine Revelation."

### For Four Dollars

We will send THE TRUTH SEEKER one year and either of the following $1.50 works:

"The Creed of Christendom: Its Foundation Contrasted with its Superstructure." By W. R. Greg, author of "Enigmas of Life," "Literary and Social Judgments," etc.

"Paine's Theological Works." In one volume, comprising "Age of Reason," "Examination of Prophecies," "Reply to Bishop Llandaff," "Letter to Mr. Erskine," "Essay on Dreams," "Of the Religion of Deism," etc., with a Life and fine steel portrait of Paine.

"Paine's Political Works." In one volume, comprising "Common Sense," "The Crisis" (Nos. I to XVI. inclusive), "The Rights of Man," and Life of Paine, with a fine steel portrait.

"The Heathens of the Heath." By William McDonnell, author of "Exeter Hall." A Radical romance.

"Beyond the Veil." A Spiritualistic work, said to be dictated by the spirit of Paschal Beverly Randolph, aided by Emanuel Swedenborg and others, through the mediumship of Mrs. Frances H. McDougall and Mrs. Luna Hutchinson.

"A Few Words About the Devil." By Charles Bradlaugh.

"Nathaniel Vaughan." A novel. By Frederika Macdonald.

### For Three Dollars and Fifty Cents

We will send THE TRUTH SEEKER one year and either of the following $1 books:

"Question Settled: A Careful Comparison of Biblical and Modern Spiritualism." By Moses Hull.

"The Humphrey-Bennett Discussion." A debate between Rev. G. H. Humphrey, Presbyterian clergyman, and D. M. Bennett, editor of THE TRUTH SEEKER.

"Proceedings and Addresses at the Freethinkers' Convention," held at Watkins, New York, August 22, 23, 24, and 25, 1878.

"Truth Seeker Tracts." Bound Volumes I., II., III., IV., and V. These volumes, containing over 520 pages each, are made up of over one hundred Truth Seeker Tracts. They embrace a variety of subjects by different authors, written in a terse, trenchant, and spicy style.

"Thirty Discussions, Bible Stories, Essays, and Lectures." By D. M. Bennett. Embracing a variety of subjects, the whole making nearly seven hundred pages. The subjects treated can hardly prove uninteresting to the reader.

"Contrast: Evangelicalism and Spiritualism Compared." This new work, by Mr. Hull, is designed as a companion to the "Question Settled."

"Issues of the Age." By Henry C. Pedder.

### For Three Dollars and Twenty-five Cents

We will send THE TRUTH SEEKER one year and either of the following 50 cent books, bound in paper:

"The Rights of Man." By Thomas Paine. Written in defense of his fellow-man. A work almost without a peer in the world. Large type.

"The Crisis." By Thomas Paine. Containing Nos. I. to XVI. inclusive. Written in the "times that tried men's souls" during the Revolutionary War.

"The Underwood-Marples Debate." Between B. F. Underwood, of Boston, and the Rev. John Marples, of Toronto, Ontario. Held at Napanee, Ontario, in July, 1875.

"Interrogatories to Jehovah." By D. M. Bennett.

"Career of Religious Ideas: Their Ultimate the Religion of Science."

"The Burgess-Underwood Debate." Between Prof. O. A. Burgess, President of the Northwestern Christian University at Indianapolis, Indiana, and B. F. Underwood, of Boston, Massachusetts.

"Which: Spiritualism or Christianity?" A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.

"The Darwins" By Mrs. E. D. Slenker, author of "Studying the Bible," "John's Way," and numerous essays.

"The Priest in Absolution."

"The Mother of Harlots; or, Popery Dissected." Being an inside view of the enormities of the Romish church in Europe and America, and taken from authentic sources.

"The Popes and Their Doings; or, the Vicars of Christ and Vicegerents of God." A succinct history of some of the blackest criminals the earth has ever borne.

"Auricular Confession and Nunneries." By William Hogan, for twenty-five years a confessing priest. A most important book.

"Maria Monk: the Mysteries of a Convent; or, Monks and their Maidens."

"Advancement of Science."


## Be Watchful.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am rejoiced to learn that Bro. Bennett is going to hav a reception worthy of the hero and the cause which he has so gallantly championed. Mr. Parton's letter of the 20th ult. is grand. With such an indorsement Mr. Bennett can well afford to smile at the venomous snarlings of his pious foes. Let us not deceive ourselves. The struggle has but just begun. Every shade of unpopular thought is to be suppressed if possible. The imprisonment of E. H. Heywood and D. M. Bennett, of McDonnell and Kearney, are all inspired by the same Christly-Republican spirit of vindictive hatred of the free expression of opinion. Be watchful.

*Norway, Iowa.* E. C. WALKER.

## Notes and News from Iowa.

MR. POTTER reports League No. 164, at Harlan, as prospering finely.

THE TRUTH SEEKER, *Investigator*, and other loyal papers, hav hosts of friends in this state.

CIRCULATE the anti-Comstock law petition. Roll in the names by the hundreds of thousands.

MRS. FOLLET'S "Libra Dawn," in the Le Claire *Pilot*, is becoming very interesting and instructive, and should hav a large circulation.

MRS. S. H. LAKE has been delivering a course of lectures at Maquoketa to crowded houses. She has now spoken there several times, and is doing much for the cause.

PROF. O. A. PHELPS talks of coming into Iowa during the summer. If he does, we should keep him here for several months and stir up the dry bones of old orthodoxy.

ANOTHER Liberal victory at Farley in electing members of the school board. Take courage, friends. Organize and work. Disguise the fact as we may, a crisis is imminent.

A NEW petition for the equalization of taxation will be ready for distribution in due time, and the state is being organized by counties and townships as rapidly as possible.

AMONG the good workers at Toledo, Tama county, I found W. Riecloff, J. E. Frick, E. S. Beckley, Chas. Emmerling, C. H. Stiner, and others. They are earnest friends of the League and take no stock in the "Consensus."

AN application for a charter for a League at Manchester, Delaware county, has just been forwarded to the National Secretary. To Bro. J. W. Schelling is due the credit of securing the twenty names attached to this application.

OUR Legislature passed a prohibitory amendment, but defeated the woman suffrage amendment, and refused to do anything for the taxation of church property. All reaction; no advance. But we must now prepare for the campaign of 1881-2.

MR. C. W. POTTER, President of auxiliary No. 164, has accepted the appointment as Chairman of Committee for Shelby county. He is an active worker and should receive the hearty assistance of all lovers of mental freedom in Shelby county. Address him at Harlan.

LET our friends everywhere do something on the 29th instant to commemorate the release of the hero, D. M. Bennett. He is this century's apostle of liberty, and no effort should be spared to recognize him as such and rebuke the traitors who deserted our cause in its hour of need.

M. W. ST. JOHN, George Howland, F. O. Otey, and Dr. R. Pierce are moving for a League at Cedar Falls. At Cedar Rapids a few of our live apostles are also trying to form a League. The Spiritualist society there has a free platform, but does not seem inclined to take hold of questions bearing upon the societary problems of the day. An effort is being made to secure Prof. Denton for a course of Radical and scientific lectures.

AT Tama City, Secularism has many advocates, prominent among whom I might mention C. W. Snyder, Thos. Carter, and C. M. Kingsbury. Belle Plain is moving to secure the services of Mrs. H. S. Lake for a course of lectures. Here we found some of the most wide-awake Secularists it has been our good fortune to meet. C. P. Hosmer, F. R. Zalesky, J. B. Marston, Joseph Schughart, and other good men, break the bread of life to the perishing children of superstition, one of whom, a venerable Quaker, informed us that any man who did not believe in a "supreme being" had no right to vote, to testify in a court of justice, or enjoy any other of the rights of the citizen. He has probably forgotten the history of the persecutions of the Quakers in this and other countries by the believers in said "supreme" myth.

THE Liberal League of Northern Iowa is daily increasing in numbers and influence. We had the great pleasure of attending its monthly meeting at Denver, on the 28th of March. Mr. Warren, Mr. Farrington, the writer, and others, spoke upon the grave issues of the day. It was a hopeful indication of the "better times coming" to see Materialists and Spiritualists meeting upon the same platform and harmoniously discussing subjects of vital importance to human welfare. This League has a fine choir, and the "Truth Seeker Collection" is the "hymn-book" used. Miss Delia R. Farrington presided at the organ with accomplished ease and efficiency. In this League of over two hundred and forty members it would seem invidious to particularize any, but we know that Mr. Farrington, Col. M. E. Billings, W. P. McCormack, M. W. St. John, Eli Barnes, Mary Emma Fisher, Mrs. A. N. Woods, and many others, are thoroughly devoted and earnest workers.

E. C. WALKER

## "Fernandez Day."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The calendar is emblazoned with the names of saints and sages. Great deeds carve their glowing records upon it, and memories big with the destiny of man enshrine it. This day is handed over to posterity by perhaps the grandest man in the nineteenth century, and does alike an honor to hostess and guest.

The occasion so worthy of a niche in the calendar was the presentation of a beautiful crayon likeness of Stephen Pearl Andrews to that gentleman, in behalf of his many admirers. On Monday evening last the elegant and hospitable residence of Mrs. Fernandez, 201 2d avenue, was the arena of intellect, wit, and beauty. At about 9 o'clock the veil was lifted from the picture, and the living subject greeted by a beautiful effort of eloquence and intellect from the lips of T. B. Wakeman. The gems of beauty and power in which it abounded need to hav been heard to be appreciated. It was one of Mr. Wakeman's best inspirations, and not unworthy of the heroic philosopher whose presence inspired it.

Mr. Andrews replied with great warmth and acumen. He outlined his career by reading the following extract from Sterling's "History of Philosophy," giving a view of a certain aspect of the doctrine of Frederick William Joseph Schelling, who was the preceptor of George Henry Lewes.

"Schelling says: In this revelation of history there are three periods. The first is that in which power reveals itself only as destiny, blindly holds down freedom, and destroys, coldly and unconsciously, all that is greatest and noblest. This is the Tragic Historical Period, a period of brilliancy, but of the disappearance as well as of the marvels of the old world and of its dynasties, of the noblest humanity that ever flourished.

"The Second Historical Period is that in which the former blind power manifests itself now as Mutuality (Nature), and the obscure law of necessity appears transformed into an open natural law [of Rights and Duties], compelling the unbridled caprice of individual will to obey a plan of universal culture, conducting, in the end to a union of the peoples, to a universal state. This period begins with the advance of the mighty Roman republic.

"The Third Period will be that in which what was fate and nature, in the former periods, will manifest itself as Providence [as a Universal Social Providence]; while the dominion of Fate and Nature will be seen to hav been but the imperfect beginnings of the gradual revelation of Providence. *When this period will begin, it is impossible to say. But when it is, God is.*"

Mr. Andrews stated, with great feeling, in closing his response that his life work was to put that great idea of Schelling upon the stage of human development so that it might grow and become a living fact in the coming evolution of the race.

With becoming grace he then introduced to the company the artists who had done him so much credit, Miss L. E. Gardinier, Mr. Pickett, and Mrs. Varni, and then the hostess of the evening. It was at this point that the occasion was made historic by crowning it Fernandez Day.

After various recitations and speeches refreshments were in order, and these were in keeping with the charming hospitality of the place. Then more recitations and speeches followed, and the sociability drifted upon the midnight hour like a dream.

The press, the lyceum, the studio, and the stage were represented in the brilliant company which exchanged honors with Mr. Andrews. It was eminently enjoyable to be there, and all who shared these delightful hours will long treasure the dedication of Fernandez Day in the radiance of Andrews' glory.

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## Ingersoll in Napanee, Canada.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The long wished for opportunity to see and hear Col. Ingersoll came at last. Last night we had the supreme pleasure and satisfaction of taking the Colonel by the hand for the first time and of listening to his inimitable lecture on "Moses" in the Opera Hall, Napanee. Having two volumes of his lectures, I was of course well acquainted with his thought; but I longed to see the man and feel his warm grasp and listen to his eloquent tongue. This wish has been gratified; and the three or four hours' experience of last night will, as long as life lasts, be one of the most pleasing reminiscences of that life.

I had of course formed a mental image of Ingersoll as to his presence and characteristics on the platform, as we always do of great men whom we know through their writings but hav never seen. In some respects I was somewhat disappointed, while in others my mental portraiture and expectations were much exceeded by the reality. Col. Ingersoll is more eloquent than oratorical. He is not so great an orator as I had supposed, but is by far the most genuinely eloquent man I ever saw upon a platform. This may seem paradoxical, but there is quite a difference, in my estimation, between oratory and eloquence. Eloquence consists essentially in such qualities on the part of the speaker as produce perfect communion, intellectual and emotional, for the time being, between speaker and hearer.

In this respect Ingersoll is *par excellence*—eloquent—is the very quintessence of eloquence. His is the most eloquent tongue and presence I ever had the good fortune to see and hear on platform or stage. At one time the highest faculties of our nature are thrilled through and through by his eloquent pathos, while again we are moved to uncontrolable mirth by his inimitable wit and humor. With the exception of a tinge of provincialism, he has all the physical and mental prerequisites of a most powerful and model speaker—a splendid physique, with a predominance of the vital and mental temperaments, thus giving not only the most exquisite sensibility and pathos, but the vital energy to sustain these and to support the well-rounded intellectual and emotional brain. On the platform he is literally full of that personal magnetism and *bonhomie* which at once place speaker and hearer *en rapport* and in perfect communion.

As before remarked, Col. Ingersoll has considerable of the characteristic Americanism in his manner and speech, and a Canadian has no difficulty in determining his nationality after hearing him speak a few sentences. He is indeed a noble type of a man, as well as a representative American, of whom Americans may justly feel proud.

Mr. Ingersoll's Canadian tour comprises two lectures in Montreal, one in Napanee, one in Belleville, two in Toronto, and one in Ottawa. We greet him most cordially. May his shadow (which is by no means diminutive) never grow less! Yours very truly, ALLEN PRINGLE.

*Selby, Ont.*, April 4, 1880.

## Book Notices.

BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology and in Relation to Modern Physiology. By Henry S. Drayton, A.M., and James McNeill. Illustrated. Extra cloth. One vol., 12 mo, pp. 334. $1.50. New York: S. R. Wells & Co., publishers, 737 Broadway.

On the title-page of this new volume is a sentiment which has a peculiar appropriateness, we think, in such a place, viz: "The greatest friend to Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility;" for with the lapse of time since Gall proclaimed first his new doctrines of mental philosophy, those doctrines hav steadily won their way into popular belief, and that in spite of prejudice, bigotry, and conservatism. The literature of phrenology is extensive, far beyond the conception of those who hav not given the subject personal consideration, being spread through a hundred or more volumes of magazines, European and American, and represented otherwise by hundreds of treatises on the whole of departments of the subject. It must be said, however, that within the past ten years or more no volume has been given to the world which presented a comprehensive view of the science and discussed its principles, not only on their philosophical side, but also on the side of their practical relations to the everyday life of man. This is probably due to the fact that the treatise or "System" of George Combe was deemed by many so complete that a new work was quite unnecessary. But Mr. Combe's book, however admirable, is old, and there hav been discoveries in physiology and changes in the views of metaphysicians which the "System" did not anticipate.

It was a recognition of such facts as these that set the authors of "Brain and Mind" to work to prepare a treatise on the relations of the thinking principle to its physical instrument, which would embody the well-established doctrines of phrenology and show their connection with the latest modern physiological thought.

A careful examination of this well-written and beautifully-illustrated work must convince any one that the aim to be "explicit and clear in its definitions," and at the same time to render its teaching "thoroughly practical," has been kept steadily in view. Whether a reader be inclined to believe phrenology or not, he must find the volume a mine of interest and gather many suggestions of the highest value, and rise from its perusal with clearer views of the nature of mind and the responsibilities of human life. The work constitutes a complete text-book on the subject.

MUSCLE-BEATING; or, Active and Passive Home Gymnastics, for Healthy and Unhealthy People. By C. Klemm, Manager of the Gymnastic Institution in Riga. With ten Illustrations. M. L. Holbrook & Co.

This book contains the following interesting chapters: Introduction; Historical Review; Value of Muscle-Beating as an Indoor Gymnastic; Directions for the Special Use of Muscle-Beating; The Muscle-Beater; Cold Hands and Feet; Morbid Concentrations; Excessive Fatness; Muscular Debility; The Weakness of Advanced Years and Infirmities of Old Age; Lameness and Stiff Articulations; Morbid Mental Excitement; Sleeplessness; Incipient Diseases of the Spinal Cord; Paralysis; Rheumatism; Cold; Gouty Tumors; Neuralgic Headache; Vertigo; Loss of Hair; Muscular Curvature of the Spine; Muscle-Beating as a Means of Sustaining the Health; Summary of Directions for the Use of Muscle-Beating.

The work is a novelty and very suggestive. We should not wonder if it would prove a valuable edition to the numerous modes of exercise, especially for chronic invalids and sedentary persons. Price 30 cents. For sale at this office.

OUTLINES OF PHRENOLOGY. By F. E. Aspinwall. We hav just completed this admirable little work for the author and now hav it on sale. It contains a map of the head with all of the qualities plainly marked, also a classified list of the faculties. It is a very useful work for students in this science, as well as interesting for those not versed in the technical phraseology. Price, bound in cloth, 75 cents, in paper, 50 cents. For sale at this office.

## National Medical Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you be so kind as to giv the following a place in your valuable paper, and oblige a Freethinker in medicine? I propose to call in convention all free and independent physicians of every creed or school of medicine, to meet in Chicago on the 22d of June, 1880. I hav already means in hand to meet current expenses. What I now want is simpiy the name and address of physicians—men and women—in parts of the United States known to be free from the handcuffs of "old regular medicine," that I may address a circular to them, setting forth the reasons, merits, and the necessity of such an organization. I may be addressed at Minneapolis, Minn., until the 30th of this month, April, 1880. Let all who read this please respond promptly. Yours truly,

*Minneapolis, Minn.* DR. J. STOLZ.

THE *Californian* for April contains: The Story of Australia and New Zealand, The Hermit of Treasure Peak, Pallas, Shepherds and Sheep-herding, At Agua Tibia, Americanism in Literature, Captain Molly, The Ethics of Suicide, Our Ophidian Friend, Notable Autographs, Ruby, Arizona, A Glimpse of the Unusual, Outcroppings.

# Communications.

## The Creation.

To the Editor of The Truth Seeker, *Sir:* All that can be claimed for the Mosaic account of the creation is that it is assumed evidence. True, Moses declared it to be the word direct from God, but we can honor this assertion only as we giv credence to the truth and veracity of that man.

Since science has demonstrated that many of the conditions named are not only inconsistencies but impossibilities, the assumption that it is divine is a false premise; and if it is not divine, what assurance is there, then, that it is in the least degree the truth?

Let us note some points from Genesis. The universe was created in six days. Some Christians claim that "days" mean "epochs," or long periods of time; but I differ from them, since the sun was made to shine by day, the moon by night. Evidently the author of Genesis was impressed with the idea that the local day and night were characteristics of the universe as well as of the earth, and the "days" mean our literal days.

To the universe there is no such thing as day or night, and to the earth prior to the existence of any other planet, from which the earth might receive light, it is equally impossible. In fact, there could be no light except from the heat of the earth itself, and such a condition destroys the darkness that is assumed to hav existed before the light. Light and darkness are only terms used to represent different degrees of the same results of condition in matter, and to imagine darkness without light is like cold without heat. Light and darkness must be co-existent. When asked to clear up this little discrepancy, Christians only take refuge behind that miserable childish pretext, which the Bible itself denies, that "with God all things are possible."

God gathers the waters together in one day. Imagine, if you can, a current running at sufficient speed to carry the waters from the Eastern slope of the Rocky Mountains to the Gulf of Mexico in twelve hours, or from the high lands of Siberia, across the "Garden of Eden," to the Indian Ocean. Fifty miles an hour is a terrible speed for a locomotive engine, but double, or thrice double that speed, and how irresistible would be the torrent, how mighty the clash as the surging masses met in the great basin which now form the ocean's bed!

On the third day we hav vegetation growing without the sun. Light is a prerequisite to vegetable life. If the heat of the earth was the source of its own light, it must hav been a warm climate for vegetation.

On the fourth day the lights were placed in the firmament to divide the light from the darkness. There had been three days previous to this without these lights, but the "unchangeable" God saw wherein he could improve the light business. He wanted some system about the matter, and it was well he did, for if this light business were so arranged that we could turn it on and off at pleasure, the state of affairs would be terrible. There would be a continual wrangle between the gas companies and the people, while electric light stock would be worth less than the repudiated Mississippi state bonds.

God made the sun to giv light by day. The light of the sun makes the day, and it is day all the time. Day or night to an omnipresent God is an idea too ridiculous to merit even a passing notice. God made the moon to govern the night, and I guess the reason we call her feminine is because she is not content to labor in her own sphere of usefulness, but persists in encroaching upon the sun, which she always does to the neglect of her own duties. The divisions of time which we call day and night are only local, and the idea that those terms hav anything to do with the universe, or any significance beyond this earth, is an error too palpable to be excused even in the most illiterate. If God placed the stars in the heavens to giv light to the earth, why did he place billions of them so far away that their light can never possibly reach the earth?

Let us pass the remainder of the creation. Next we find man and woman in the Garden of Eden; man and woman fresh from the hand of God; man and woman with no knowledge of sin or of good and evil. The serpent, which was the most subtle of all that was good, and which God had blessed, and with which he was pleased, tempted the woman to eat of the fruit of the tree of knowledge, and the woman induced the man to eat. Then God became angry and condemned the man, the woman, and the serpent. Now the man had not sinned. True, God told him to refrain from eating of that particular fruit, but Adam, since he had no knowledge of good or evil, did not know it was wrong to disobey God. It is the intention with which an act is committed that constitutes its criminality, and there is no moral law in existence which can be so construed as to hold Adam guilty of a misdemeanor if he had no knowledge of good and evil, which consideration is virtually admitted in the twenty-second verse of the third chapter of Genesis. But after he had acquired that knowledge we find him bravely telling his angry God the truth in the matter; but God, unlike the father of Washington, was afraid of the man who could tell the truth (the antipathy in which the "chosen few" hold the truth would imbue one with the idea that God still hated the possessors of that great gift), and condemned him to banishment. The woman was to be ruled over by the man (that was before the broomstick administration, I guess), and the snake was to crawl on the ground. The Bible fails to tell what means of locomotion the serpent possessed prior to this time, and givs but little encouragement to the noble women who are demanding the just right of equal suffrage with the men.

According to John the Evangelist (Rev. iv, 11) God made the world and all things for his pleasure. Is there pleasure in repentance, that God should repent having made man? Was there pleasure in fearing that man would partake of the fruit of the tree of life, and "become as one of us?" Will God permit the people of this day to partake of that "tree" after refusing Adam? Has God altered his intentions toward man? If he has, is he unchangeable?

I hav tried to lay before you a few points connected with the Mosaic account of the creation, not because I believe them, nor because I think any sane person who has the least knowledge of science can believe them, but to lay before you the abominable trash the church would hav fostered as the direct word of an all-wise creator of the universe.

Christians claim to foster and cherish science. There is not a branch of science but conflicts with this creation; but I leave the philosopher, the astronomer, the geologist, and other scientists, to combat it from that standpoint. I hav attempted to meet it only upon the ground of reason.

The church is unanimous in the declaration that Infidels are not deep thinkers, and that all the wise heads are on the side of the church. Be this as it may, but if "deep thinking" requires one to gulp down this contaminated and depraved mass of infamous incongruities they call the Bible then I heartily rejoice that I am a shallow thinker.

The Bible is no more divine than Gil Blas, and not half so accurate. The man who was the author of Genesis believed the world to be flat, and I venture the assertion he was never one hundred miles from his birthplace. He imagined the blue empyrean to be a vast body of water, and I challenge any "deep thinker" in the church to giv any other plausible explanation of the seventh verse of the first chapter of Genesis. Yet this is the stuff which must be dragged into the school-room. That book, which says man was damned for seeking knowledge, in the school-room! "O consistency, thou art a jewel!"

The reason why the masses of Christians are believers is because they hav never given any attention to the Bible themselves, but accept it because of its antiquity, and because of the opinion of all the "wise" men. The antiquity of the Bible can be no proof of its veracity. There was a time when it was not ancient, and what it was then it is now, for time cannot detract from its error nor add to its truth. As to all the wise men being Christians, I deny the assertion. The unlettered class hav a great respect for high-sounding language—something they do not comprehend; therefore they find relief in the views of the "great theologians," which views are understood by neither their authors themselves nor the people to whom they are given. I hav noticed that the more intricate and inexplicable the mass of unintelligible theology, the greater honor and reverence it brings to its author, for while no "doctor of divinity" understands the views of his fellow-theologists, he is afraid to admit it, lest he expose his own ignorance. It matters not if every man, woman, and child, every potentate upon the throne, every "divine" in the pulpit, declare the Bible to be the true word, its truth is none the more proved, and I can accept it only as the work of men, probably of monks, who lived not ten centuries ago.

One of those great English philosophers and divines, John Wilkin, who lived near the middle of the seventeenth century, conceived the idea of flying to the moon: "Because," said he, "a little bird can fly upward some distance, I believe a flying chariot can be made which would fly to the moon." Sir John must hav been a "deep thinker."

Another great philosopher of the same century said, "Since man can create some imperfect things which were not pre-existent, God, who is perfect, can create great things." If that man intended to convey the idea that man can create matter that was not pre-existent, I am willing that he too be classed with the "deep thinkers."

Still another "D.D." of that beautifully little isle, which has practiced every imaginable form of tyranny in the name of the church, strongly advocated the study of natural philosophy, forgetting that the idea of a material (and I deny the existence, except as the results and conditions of matter, of that which is immaterial), omnipresent God was directly contrary to the first principle of that great science—that no two bodies can occupy the same space at the same time. But then he was a "deep thinker."

Schuyler, the logician, argues that God made sin so that there would be a virtue in morality. God condemns nine hundred and ninety-nine and saves one. The beauty of this plan of salvation can be discerned only by a "deep thinker."

Cotton Mather and the acursed tribunal which executed those persons at Salem, in free America, were the *elite* of "deep thinkers." Imagine Cotton Mather basking away the ceaseless ages of eternity, in the fluted folds of Abraham's bosom.

Did space permit, we could mention hundreds of kindred instances of the matchless "wisdom" emanating from those great intellectual monstrosities, the "deep thinkers."

One more point. Christians assert that Infidels look at but one side of this great question. A few facts prove this statement to be false, and demonstrate that it is the Christian who sees but one side. About nine-tenths of the Infidels of to-day are children of Christians, and were taught from their earliest infancy, until they became the servants of their own reason, to respect and honor the Bible. Youth is the time in which the lasting impressions of a life are made. In politics the son follows in the footsteps of the father; and what would be more natural in religion? But from the Christian children come the Infidels. There can be no motive for giving up one's religion, as taught them in youth, except in answer to the knocking of reason, since that religion is popular, and he who opposes it does so at the risk of bread and reputation. Instead of Infidels looking upon but one side, they are the only ones who hav been permitted to see both sides. In every Infidel family I dare say the Bible can be found. In not one family in ten among the Christians can I find any work on Infidelity. I doubt if there be an Infidel in the United States but has heard the gospel preached. Not one Christian in ten has ever heard an Infidel lecture. Every hour in the day those who liv in the cities can hear the church bells, while one day in every seven is set apart for their benefit. Every village in this land can boast of a clergyman. Millions of people every Sunday assemble in Sunday-schools to impress upon the children the importance of piety. In every school-book the name of God is reverenced; yet when a man rises above all these, and can discern the truth, the weak-minded bigots, who hav never been permitted to look beyond the narrow confines of their own selfish natures, hav the impudence, in the face of overwhelming evidence to the contrary, to say that he has never looked at but one side of the question.

But this is one of their "arguments," and it reminds me of what a friend said to me was the reason why Christians insisted upon calling Colonel Ingersoll "Bob." He said they could not meet his arguments, but there was a world of consolation in calling him "Bob."

"But," says one, "if the Bible is not the true account of the creation, what is the true account?"

I hav heard the same argument used in regard to the moon. "If it is not made from green cheese, what is it made from?" And the latter question I think is the more difficult to answer.

But the Infidel has his God and his Bible. His God is nature, his Bible her own handwriting—in the mountains, furrowed with deep canyons, where the geologist reads that the world, through countless ages, has exisited; in the volcanoes, those great chimneys to that internal heat which melts the rocks away and causes the earth to tremble in convulsion; in the mighty ocean, tossing and raging, lashing its rock-bound shores like a wild beast in a cage; in the mighty frozen fields of ice, where crystal glaciers stand like granite monuments of decades forever past.

The Infidel hears his God speak in the mutterings of the earthquake, in the howlings of the tempest, in the cold, bleak winds of the north, and his whisperings in the gentle zephyrs, which, laden with the ambrosial fragrance of orange groves, wafts along the soft south wind until it has kissed the northern hills; in the rippling brook, hurrying over the shiny pebbles on to the great blue sea; in the woodland, the somber vale and silent dell. The flowers, the trees, the singing birds, all tell of a God, but not of a Jehovah who made the universe for himself and man alone.

In all these the Infidel learns of the creation, history, and the law of earth; but his Bible is so written that it can be read only when the enlightenment of the world had risen above the mythology of the Greeks, the superstitions of the Nile, the omens of the Aztecs, the prognostications of Palestine, the bigotry of Rome, and the fanaticism of modern Christianity.

M. Watson.

*Terre Haute, Ind.*

[*From the Investigator.*]

## Non-Resistance.

The *National Citizen and Ballot-Box*, edited by Mrs. M. J. Gage, an able advocate of woman's suffrage, is giving some very interesting reminiscences of the early meetings held by the advocates of that just cause. In a late number of the *Citizen* an anecdote of Mr. Garrison is given, which shows the advantage of philosophical coolness over ministerial bigotry and priestly zeal. We subjoin the paragraph for the amusement of our readers:

In a debate on the Bible position of woman, Mr. Garrison, having always been a close student of that book, was so clear in his positions, and so ready in his quotations, that he carried the audience triumphantly with him.

The Rev. Dr. Nevin came out of the contest so chagrined that, losing all sense of dignity, on meeting Mr. Garrison in the vestibule of the hall at the close of the convention, he seized him by the nose and shook him vehemently. Mr. Garrison made no resistance, and when released, he calmly surveyed his antagonist and said, "Do you feel better, my friend? Do you hope thus to break the force of my argument?" The friends of the Rev. Mr. Nevin were so mortified with his ungentlemanly behavior that they suppressed the scene in the vestibule as far as possible in the Cleveland journals, and urged the ladies who had the report of the convention in charge to make no mention of it in their publication.

Happily, the fact has been resurrected in time to point a page of history.

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The above statement, which I find commented upon in the *Investigator*, is a very pretty story. As it tells so nicely for our side, it is a pity to spoil it, and I would not take pains to do it were not the truth of the matter just as good.

The facts are that the first National Woman's Rights Convention was held in Cleveland, Ohio, in October, 1853. It announced a free platform to opponents as well as advocates. The Rev. Dr. Nevin, of Cleveland, Ohio, occupied a part of one morning's session in opposing woman's rights and woman's suffrage. Joseph Barker, a noted Infidel of that day, and a solid, sledge-hammer Boanerges of a speaker, followed Dr. Nevin and began replying rather elaborately to the reverend speaker. Mr. Garrison, who, I think, was chairman of the meeting—at all events he was a prominent actor and speaker there—as soon as he observed that Barker was about to occupy his time in reply to Nevin, arose, stepped forward on the platform, and said: "Oh, never mind him, Bro. Barker; his speech is not worth noticing;" and then with raised finger, and in a voice that thundered through the hall, added, "he is evidently only a blackguard and a rowdy." There was silence that could be felt for half a minute in the hall after that utterance. Then came a storm of hisses—answered by cheers from his friends. It almost took away the conventional breath. Bro. Barker, however, gathered himself slowly up, picked out another thread for his discourse, and went on. Garrison's interruption was a bold and stunning blow, right in the face of a Cleveland audience, at the most popular clergyman in their own city; but everything went forward in order till the adjournment of the morning session. Then, while the audience were passing out, and while the speakers, reporters, and others were still standing in groups upon the platform, a brother of Dr. Nevin—a merchant, I think, or at all events in business in Cleveland—stepped from the audience upon the platform, seized Garrison by the nose, and gave it a vigorous tweak. Then this *brother* Nevin immediately left the platform and the hall. Indeed, he left so rapidly, and it was such a sudden surprise to Garrison, that he had no time to make a reply at all; at any rate, I heard none. The incident was telegraphed all over the United States, was published in hundreds of newspapers, and there was no attempt at hushing it up.

This is the recollection of the undersigned, who was the official reporter of the convention. Lucy Stone, Lucretia Mott, Antoinette L. Brown Blackwell, Ernestine L Rose, and other members of that convention, are still living, and their memories of that exciting occasion cannot be far different from mine. Let the fact "be resurrected" in its own proper form if it is to "point a page of history."

T. C. Leland.

# Letters from Friends.

WEST NEWTON, MASS., March 1, 1880.

D. M. BENNETT, *Dear Sir:* Please find inclosed post-office order for $3.25, which pays my subscription for THE TRUTH SEEKER up to Jan. 1, 1881. I claim to be a Liberal Spiritualist, and I believe in giving to every man and woman the same rights which I claim for myself, whether they be Gentile or Jew, Spiritualist, orthodox, Methodist, or Catholic. Every person should hav the right to their own opinion and a right to express their opinion publicly if they choose, provided they use proper language in their expression.

All, or nearly all, who write for your paper profess to be Liberals, and yet how condemnatory many of those writers are of those who do not think and believe just as they do! Now (as our ministers would say), "for Christ sake," if we are Liberals, or even Christians, let us beware how we judge or condemn our fellow beings. Let us by kind deeds and loving words assist our erring brothers and sisters whom we may think to be wrong to climb the ladder of progression by extending to them the hand of charity instead of backbiting and slandering because they are unable to think as we do.

I wish our President had just a little of the Christ spirit in his body, enough so he would be willing to do by you as he would wish to be done by. Then how quickly you would be set at liberty. But never mind, brother, time will soon do it, and you will stand head and shoulders above R. B. Hayes in the estimation of thinking people.

GIV US FREEDOM.

Who dares to speak for truth and right,
In this progressive age,
And strike the plowshare deep in search,
Invites the bigot's rage.

And racks of torture are resumed,
With sacks of serpents too;
And eyes bored out by Christian men,
And all their hate can do.

Ah! they would build a scorching fire,
And pile the fagots high,
And cast reformers' bodies there,
And never heed one cry.

Smiting their ashes 'neath their feet,
Proud of this damning deed;
Then shout for God and Christ to bless
And all the hungry feed.

Build their grand churches higher still,
And wear a longer face;
Say blessings o'er their daily bread,
And rob the human race.

Ask us to come to Christ, and lay
Our heads upon our breast;
To cast our burdens at his feet,
And feel that we are blest.

But if we fail to come their way,
Alas! but who dares tell?
They curse us with a bitter curse,
And send us straight to hell.

But let us tremble not, nor fear,
For God is God the same,
And we are one with him in care,
Truth's car rolls on the same.

Though into prison we are cast,
We stand behind the bars,
And testify to higher truth
Than comes of conquering wars.

'Tis not an ignominious fate,
Nor need those bow in shame
Whose martyr'd hearts hav tortured been
In freedom's holy name.

Then let us dare to speak the truth,
And liv the best we can,
For God is God, and we can trust
To him the souls of men.

Fraternally yours, CHAS. N. WOOD.

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BURR OAK, MICH., Feb. 26, 1880.

D. M. BENNETT, *Dear Sir:* I was much rejoiced and relieved from great anxiety on reading your "Seventh Letter from Albany" in regard to your health, for which I had become quite alarmed, not only for your sake, but for that of the Liberal cause in general, lest truth and reason was about to lose its great defender and champion through bigoted hypocrisy and perjury. It fairly made my heart leap for joy to know you were yourself again and in possession of so buoyant and cheerful a state of mind as the tenor of your letter denotes. Now don't, I beseech you, tax that fertile brain of yours too much, as I fear you hav in times past. I was also pleased and amused wherein you so aptly and justly set forth the striking similarity of Christ's better acts and sayings with those of your own, wherein you are quite dissimilar. Now please allow me to carry the contrast a little farther and name a few more points wherein you widely differ from said Jesus & Co.: You don't command those that hav no sword to sell their garment and buy one, as Christ did. You don't command your disciples to bring hither those that will not hav you to rule over them and slay them before you. Jesus did. You don't get wrathy and kill a fig-tree because it had no fruit on it in the winter. Jesus did. You don't make a great thong or walloping-rope out of small cords and fly at those in the house that don't please you and drive them all out. Christ did. You don't declare the stars shall fall from heaven and the world come to an end. Jesus did. You don't declare that any man that hates not his father and mother, his wife and children, and brothers and sisters, cannot be your disciple. Christ did. You don't tell your people to sell their carrion to strangers. God did. You don't kill a man for putting up his hand to steady an old box on an ox-cart to keep it from falling. God did. You don't get mad and slay fifty thousand three-score and ten harvest hands in a little field because one of them, through curiosity, raised the lid of the same old box on a cart being drawn this time by a pair of heifers. And I hope and trust that in your last expiring, even if on a Christian rack or surrounded by burning fagots, you will not, as Christ did, cry aloud, My God, my God, why hast thou forsaken me? I might point out many other dissimilarities between you and the one in three and three in one, but I forbear.

I, with all the Liberals hereabout (who are not a few), hope the Board of Directors or other proper authority of the National Liberal League will call a convention the coming summer to make nominations of our own for President and Vice-President of the United States, which of course would be the immortal Bob at the head and Bennett next. Let us try our strength.

Please send me a few petitions for the taxation of church property and I will work like a beaver for signatures until our Legislature meets next winter.

Inclosed please find a small donation to greet you on your liberation from durance vile next May Day, which time draweth nigh. Fraternally yours, M. P. THURSTON.

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CATHLAMET, WASH. TER.

EDITOR TRUTH SEEKER: In the unavoidable absence of your highly worthy and erudite editor and publisher, I would deem myself unworthy of a very being did I not lift my pen to remonstrate against the unparalleled indignity that has, through priestly tyranny, been heaped upon Mr. Bennett, a man who but holds his life in his hands, as it were, that his fellows might enjoy theirs the more abundantly. Hours but glided too soon for him to tell of all their happiness attainable here—the paramount of all existence; and the midnight lamp without doubt often and again must hav disquieted him that time hath so stealthily encroached on his labors while he was so happily and earnestly engaged pleading at the bar of nature in behalf of his fellow-humanity. Tell it not in Gath, publish it not in the streets of New York, that a band of followers of the meek and lowly Jesus of Nazareth banded together, did, in an inhuman and unbrotherly manner, place one of the most damnable deadfalls in a peaceful and placid way and thereby entrap him, and for which the historian of the nineteenth century will endeavor in vain to discover a parallel to hand down to posterity as one of the foulest blots that marks a nation's history. Well may they be ashamed, and that too beyond the power of redemption, while others can discern who—void of malice or bigotry—are as competent of judging in the premises as those who hav, while the world looks on in ghastly horror at the future inevitable record in so highly-cultured an epoch. Yet heaven forbid that we cast any reflection on any court of these United States and thus aim to prevent the law from taking its course and depriving the knavish priesthood from having a jollification, no matter how honest the man be who stands in need of verification. Meanwhile, if I mistake not, we liv under a government that guarantees to each and all the inalienable right to express their honest convictions touching anything whatsoever in nature calculated to further the moral, social, and scientific status of humanity. And like unto Jefferson, our father of the past (who, compared with to-day, is as the sun to a rushlight), who uttered these truly noble and magnanimous words, "That error of opinion might be tolerated while reason was left free to combat it." And this is as it should be, and yet shall be, as infallibility cannot be prescribed by law. But now the time draws nigh when the united Liberalism of the land will hav a fitting opportunity to publicly express their disapprobation in a manner not to be mistaken, that the liberty of the press and that of the people cannot much longer be tampered with with impunity.

H. A. ELLIOT.

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WAYLAND, N. Y.

EDITOR TRUTH SEEKER, *Dear Sir:* A few days ago a well-dressed man entered my place of business and remained about half an hour without making his wants known. After a while he called for a pencil, and, after agonizing over a sheet of paper for ten or fifteen minutes, folded it closely, handed it to me, and hastened out of the door. The following is a literal copy of the hieroglyphics that I succeeded in deciphering by the time he had turned the corner on the next street:

"Mr. Morehouse, I understand you are an Infidel, but by your looks I don't believe it, and yet for fear that my eyes deceive me, I will ask you to pray for me, for I am an unworthy Christian. I am a strong believer in the Lord Jesus Christ, and I will pray for you. God help us both this pleasant day, and if we never meet on earth again may it be our exalted privilege to meet in heaven."

I afterward learned that the stranger was a colporteur, probably sent in by some kind Christian friend to convert this heathen. Now, I can't run worth a cent, and if it is ever my "exalted privilege" to meet him in heaven, and he is then as timid as he is now, there will be no show for me to overtake him inside the city limits. I shall not try to meet him there, but shall go to the other place with men who are not ashamed of their opinions and hav the courage of their convictions. I try to appreciate the confidence that led this "unworthy" Christian to ask for my prayers, but I shall make no special effort in this direction, for I hav no faith either in the special creation or in the spontaneous generation of backbone or brain. There is no hope for such as he except through generations of natural development, assisted by Liberal culture. Prayer, even the prayer of a Freethinker, cannot save him from his sad fate.

If Christians believe as they preach, why are they so indifferent and lukewarm? They claim that the vast majority of their friends, their relatives, and of the brotherhood of man, are blindly rushing to eternal punishment, to endless burning. The danger is imminent. Every instant their dearest ones are made fuel for the avenging fire. Why do they not fly to the rescue? Think of a man trying to rescue helpless children from a burning dwelling by writing on a piece of wrapping-paper, and then dodging out! They all do it. None are thoroughly in earnest except those who, because of a vivid belief, hav become inmates of insane asylums. The masses do not really believe the doctrines. If any kind Christian mother was asked by a trusted friend if she thought her loved but unconverted son or daughter was in the great danger so vividly portrayed by revivalists, she would answer no. Hell is not for them, but for strangers. Then the masses are lukewarm because of unbelief. And there is hope for the cause of truth and progress, for unbelief is growing, whether in churches or out. The truest believers are those fit for asylums. Then there are many, very many—and this is the saddest fact of all—who profess to believe because it pays. It pays the preacher, it pays the professional man, the merchant, the politician, those who need the support of the popular church-going throng to compass their points. Many drift along from force of inherited tendency and habit, without ever thinking clearly on the subject. Many who do think, yet continue to drift with the current through love of ease or fear of loss, are hypocrites.

Look it over any way you choose, these are facts. Is it, then, any wonder, that Christians generally, as we find them, are about as lukewarm as is the colporteur who gave me my text? G. W. MOREHOUSE.

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PORT JERVIS, N. Y., March 28, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Inclosed you will find $1.50, for which please send me one copy of "Some Mistakes of Moses," by R. G. Ingersoll, and one copy of the "Advancement of Science," by Tyndall.

Permit me to remark that your paper is doing a grand missionary work in Port Jervis and vicinity in the interest of Freethought, and that it is a welcome visitor among us. It is exactly the paper needed to drive out superstition and darkness, and Liberalism is growing rapidly under its benign influence. New members are added to the Liberal ranks and new advocates are coming forward in favor of Freethought and free speech, in spite of clerical influence. But other agencies hav also been at work at the same time to bring about those results, and there is a complete revolution in modes of thought and a grand change in the public mind. Among these are the public discussions on religious questions by distinguished gentlemen from abroad. About a year ago Mr. B. F. Underwood delivered a lecture here on the "Influence of Christianity on Civilization," before a large and intelligent audience. It had a great effect, because it attracted not only the attention of the people, but, in particular, the attention of the clergy. Shortly after Mr. Underwood's departure the conference of the Methodist church held their session in this place, and one of the members of this conference, Rev. Mr. Gill, challenged Mr. Underwood to a public discussion. The challenge was promptly accepted, and both gentlemen met a few weeks afterward in this village, made preliminary arrangements, and the subject of discourse was agreed upon. It was, "Is there a personal deity? and is the Bible an inspired volume?" Gill took the affirmative, Underwood the negative. I don't need to tell you that Mr. Gill came out second best, to the great sorrow of all superstitious people, and to the complete satisfaction of all Liberals. But the struggle between Freethought on one side and superstition on the other did not end there, because the clergy, fortified behind the cowards' desks, could not afford to rest quietly under defeat, so they pitched bravely into Mr. Underwood after his departure, and the consequence was that he returned, and in one lecture settled their hash pretty well. Some other speakers, among whom I wish to mention Mrs. Lawrence, Mrs. Leck, Rev. Mr. Holmes, of England, and Dr. Brown, of Binghamton, hav favored us with addresses, all of which were to the point, and were listened to with marked attention by large audiences. The clergy seem to hav given up the fight. Two of them hav resigned their positions. One of them remarked that it was impossible to keep up a congregation when there were six hundred persons going to hear an Infidel preach. The name of this reverend is Mr. Rosecranz. Rev. William McKinney did not giv any reason for going away; but he intends to go to Europe and lecture on "Church Life in America." He is an intelligent gentleman, and never took any active part in the opposition against Liberalism. But the strangest case to be remarked upon is the death of Dr. Crane, the pastor of the Methodist church. Sunday evening he preached a strong sermon against Infidelity, and the next morning at ten o'clock he died suddenly with a paralytic stroke. If he had been an Infidel it would hav been reckoned as a deserved punishment from heaven.

Excuse me for the length of this letter. Next Monday we will hav a lecture by Col. Ingersoll, which we all hope will be a grand success.

We are all anxious to hear of Mr. Bennett's return home; meanwhile believe me

Your friend and brother in Freethought,
THOS. GARDNER.

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GREAT VALLEY, N. Y., Mar. 29, 1880.

MR. EDITOR, *Dear Sir:* Inclosed you will find two dollars, for which please send me "Superstition in all Ages," by John Meslier; also, "An Open Letter to the St. John's School Board," by M. Babcock, and "Advancement of Science."

There are many Liberals in these parts who are looking forward with buoyant spirits to the day of D. M. Bennett's deliverance from that Christian hell, where they thought to suppress not only himself but the principles of liberty, Freethought, free speech, and free mails, which are the very props of all free governments, and which make the American government superior to all other governments—the asylum and home of the oppressed of all other nations.

The apparent indifference of American people to the encroachments of the slimy monster is attributable to the fact that they hav been cradled in the lap of fond security and soothed by the lullaby song so oft repeated. Yet methinks there is life and health enough left, when once awakened to the situation of things in the body politic, both political and theological, to catch the villain and to extract his teeth, expose his slimy, hideous carcass, to the great disgust and regret of every hater of free government, and to the great joy of every lover of the same. In fact, I almost feel its knotty coils relax and hear its dying groans. It has no virtue, no arguments or history, to present in self-vindication; so let us bury it low and write its epitaph: "Here lies all that is left of old theology, always weak, though strong in the imagination of superstitious and ignorant people, exposed and buried by D. M. Bennett and his army of staunch Freethinkers."

Yours truly, A. F. ALBRIGHT.

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WILLIAMSTOWN, PA, March 17, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed find five dollars, two dollars for the "Bible of Bibles," two dollars for your forthcoming work on the gods (I don't know the price of it, but if it is more than two dollars I will make it right the next time), and one dollar for Mrs. Bennett. I had not decided to hav the book until I learned by your vision or visionary dream what a commotion it is making in the upper realms, and concluded it must be worth reading and possessing by us of this lower world as a memento of your prison work.

When I read of your failing health and sleepless nights alone there in that gloomy prison cell, my sympathies are more deeply stirred than ever; and I hav thought, Oh, how unfeeling are Mr. and Mrs. Hayes to disregard the tears and entreaties of your afflicted wife! I am much rejoiced to learn that your health has improved, and earnestly hope you will be sustained in body and mind and come out of your cruel and unjust confinement with renewed vigor, instead of being crushed out, to wield heavy blows against wrong and oppression in any form. Yours sincerely,

ROBERT SEAVER.

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PITTSBURGH, PA., March 11, 1880.

MR. EDITOR: I want to express my thoughts in regard to Thomas Paine, not only this, but my opinion of priesthood with their slanderous tongue so often quoted. The idea that Paine was afraid to die! Why? Had he ever burned anybody, or put anybody in prison? Did he ever tear human flesh? Is there a preacher or priest in the United States that has done as much for mankind as this great man did? I should think preachers and priests would keep their mouths closed in regard to Paine. That man of brains, that man of truth, must he be so slanderously abused by cowardly bigots? Is it possible to conceive that the human mind is thus inflamed? If I were to be damned this very day for expressing my opinion, I would stand up like a man and tell them to go on with their dirty work. Religion has lost its faith, and is losing every day. What wonder? Each is accusing the other of being a fraud. That is the reason I left my church, never again to return to it. There will soon be a time when all wretchedness of doctrine will fade away forever, and the mind of man will receive the joy of love and hope to come. JULIUS WAGNER.

ACKNOWLEDGMENT.

GREEN, MICH., Mar. 26, 1880.

MR. CHARLES J. HERBOLD, *Sir:* Your notice, together with your compliments, received. THE TRUTH SEEKER of March 20th brought the bundle.

Sir Charles, it was fair in you to notify us before you came for us with your knife. Had you made a direct attack on us without giving us notice you might hav hurt somebody; but now we shall be on the lookout, and try to keep out of range—out of reach of that knife, I mean.

The man who would turn on his friends
With deadly intent, with a knife,
Is jist the most onginerous cus
That you ever heerd on in yer life.

Charles, you seem to feel as though you made a great sacrifice when you joined the Liberal League. If you made a greater sacrifice than the League did, then our judgment is not worth carrying around.

I think, Charles, you are a medium, and hope it is not for that kind of spirits that are usually kept in barrels. As a favor to you, when I hear that old John Calvin is around, and wants a medium, I would recommend you to him, feeling certain that your style would just suit him.

Your letter was such a peculiar one that it offended me awfully. Why, sir, when I was reading it I could not keep that old fable out of my mind about the ass that dressed himself up in a lion's skin to astonish the other asses. But, sir, they all saw right through the disguise just as soon as they heard his melodious voice.

You seem to think that Freethinkers are not bigoted. We vote that ticket, sir, and we think you about as destitute of bigotry as Moses was of cheek when he was bragging how meek he was.

You will pardon me for noticing your kind letter at all. I should not hav done it, only you seemed to hav such a burning friendship for me that I thought it would be gratifying to you to hear from me individually.

I will now take leave of you, Charles, till the day of the battle. I shall try to be early on the field, armed with a scoop-shovel, to assist in gathering up some of the bowels which you may succeed in letting out.

Yours for the wah, N. HUNT.

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KALAMAZOO, MICH., Feb. 29, 1880.

THE FOURTH ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE.—WHERE SHALL IT BE HELD?

TO THE LIBERALS OF AMERICA: I am pleased to see the above question is being agitated. Will it not meet the views of many, very many, of our Eastern friends, and will it not giv great encouragement to our Western friends to hold it at Bismarck Grove, Kansas? We know the West is being settled with a class of Liberals whose hearts are as broad as the Western prairies. Will it not afford thousands an opportunity to visit the West? We must lend encouragement to our Western pioneers in Liberalism. Bismarck Grove is a beautiful place. It is surrounded by a lovely country. Let the people get up an excursion so cheap that thousands can go and meet there, and see the broad and fertile West, Let the people agitate this subject, to be prepared to work in unison and harmony for the greatest good to the greatest number. Such is my wish in this great movement. W.

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GREEN SPRING, OHIO.

TO HIS EXCELLENCY, R. B. HAYES, *Hon. Sir:* I am an humble citizen of the county that knew you as a boy, that watched you in manhood, that took great pride in all your steps of advancement toward the honorable position you occupy as the head of the intelligent American citizens of these United States. Allow me to state that I hav been a worker in and for the great party of liberty—the party to whom you owe everything that you hav and are, the party that placed you in the highest position in the gift of this great nation.

Now, sir, I ask you, in all sincerity, are you willing to prostitute the great prerogative, the great power invested in you as Chief Magistrate of a free people, by holding that power for good from an inoffensive old man, D. M. Bennett? Are you willing to destroy the precarious unity of the Republican party by withholding said mercy in his case? Do you wish the defeat of the Hon. C. Foster in Ohio? Do you wish the defeat of the party that placed you in power? You can do it in no better way than by withholding your clemency from D. M. Bennett. Your forgetfulness of mercy and justice in his case is having a wide-spread influence in every state. Many secret organizations are already formed and being formed in Ohio, having for their object the defeat of the Republican party. They believe that the law which put D. M. Bennett in prison is a Republican measure, and are bound that their power shall be felt and respected at the ballot-box. This power, which is greater than many think it is, will not stop here, I fear, but will go on until the rights of all are respected before the law. Now, this will cause great national trouble, and this trouble is not far off unless something be done to stop it. I know that there are no idle threats in this case. They mean work, though the heavens fall. I love the party of liberty, the party of intelligence. I love the principles for which we fought. I love the dear old flag which givs us free passage into every port and harbor under the sun. I love the land of my Revolutionary fathers. I love the home of my youth. I love liberty, and this is why I come to you, my beau ideal of a freeman, asking that liberty may be extended to a persecuted, innocent old man, and for the good of all I pray that I ask not in vain. I hav the honor to be, Mr. President, Yours most respectfully, J. L. BROWN, M. D.

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"IS MATERIALISM BIGOTRY?"

LOWELL, MICH., March 21, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In a recent issue of THE TRUTH SEEKER Mr. Charles J. Herbold seems very much excited over my criticism of Mr. Babcock's method of "canning spirits," and because I charge with bigotry a certain class of so-called Liberals who claim to be scientists. "Wounded birds will flutter;" and among the hundreds of materialistic bigots that infest this country, it would be strange if some were not hit. This time I shall use the word *bigot* advisedly; and I deliberately charge Mr. Charles J. Herbold with being a bigot of the rankest kind; likewise every other person who talks or writes as he does. I shall insist on calling things by their right names, and I do it in all charity and kindness. He doubtless does not realize the truth, or he would not flutter as he does; but "facts are stubborn things."

Webster defines bigotry as being "obstinate or blind attachment to a particular creed or to certain tenets; unreasonable zeal; a warmth in favor of a party, sect, or opinion; excessive prejudice." Now, if Mr. Herbold is not excessively prejudiced against Spiritualism, and if he does not talk obstinately and blindly; if he does not manifest the most inexcusable ignorance in regard to the facts that underlie, and the philosophy of Spiritualism, who Spiritualists are and what they do; if he does not use more assumption, presumption, and conceit than he ought to, then I confess I do not sufficiently understand the English language to comprehend what bigotry is after reading Webster's definition of it.

Henry M. Kiddle, whose scholarly and scientific attainments rank him among the first in the land, and whom we are proud of as a Spiritualist, says, on this matter: "Human conceit is the most difficult to overcome in connection with this matter, especially educated conceit. From this spring pride and prejudice, imparting such strength to preconception that the doorways of the mind become not only closed but hermetically sealed against the admission of every new truth. A large part of what is called science is only learned speculation. The atomic theory, the nebular hypothesis, the wave theory of light, the origin of species, the law of evolution, are mere speculations. The history of science is in great part the history of the construction and subsequent destruction of learned hypotheses. If any person in the world should hav learned modesty and humility by experience, it is the investigator and student of physical science."

Mr. Herbold modestly and humbly ciphers out Mr. Kiddle's knowledge and scientific attainments and places them equal to zero.

Webster defines science as being "knowledge." A fact, however simple, when based on absolute proof, becomes knowledge, therefore science—a fact Mr. Herbold evidently fails to comprehend. In my judgment, the more a man claims to know, the less credit he should hav for being wise; therefore Mr. Herbold, who claims to know more of other people's experiences and knowledge than they do themselves, should retire to a back seat until he can come forward with at least a little show of modesty.

In the first place, he asks, "Is Materialism bigotry?" [Mr. Herbold is not responsible for this question. It was affixed by us as a caption to his article.—EDITOR. T. S.] Materialism, pure and simple, "with charity for all and malice toward none," is not bigotry. Although a Spiritualist, with whom spirit communication is a demonstrated fact, yet, I can fully indorse that kind of Materialism. But when it declares war to the knife on those who dare to differ with its dogmatic notions, it becomes bigotry. It is not commendable or proper to say, I am right, you are wrong, therefore I will kill you. Let us compare ideas and facts, and, in harmony, learn of each other. With humanity constituted like Mr. Herbold's, with an intolerant hatred and thirst for the blood of his neighbors, it will be long ages before the lion and the lamb will lie down together.

I hav met very few Materialists who are not unreasonably prejudiced against Spiritualism. When they become so uncharitable as to condemn Spiritualism without honest and thorough investigation, they become, according to Webster, bigots. I hope, therefore, Mr. Charles J. Herbold will not be offended hereafter if I speak of him as Mr. Herbold the bigot.

As Spiritualists, we are strictly on the defensive. We dare not take stock in bigotry; it is as insidiously dangerous as that superstition which has cursed the world for ages. In the true sense of the term we are Materialists. We do not claim that spirit is not matter; we say that so far as we know, and no farther, all things are material. Beyond that all is assumption and speculation.

Materialists of the Herbold school are making war on Spiritualism most unjustly. In the first place, they will not investigate Spiritualism fairly, as Spiritualists do; and, in the second place, they charge us with believing a something exists which is not matter and which did not hav its origin in matter. They insist that spirit or soul, as we use the term, means something that is not matter. For myself, I do not know whether this is true or not. I am induced to think it is not; but so long as I cannot demonstrate it, until I hav acquired all knowledge, I shall be careful how I pretend to know the unknowable. I think this is true generally of progressive Spiritualists. I shall presume that their hatred of Spiritualism is because the world is rapidly being converted to it, and therefore, like the church, as an ism, imagine themselves about to be annihilated.

Mr. Herbold, I notice, uses the same electrotype phrases bigots used thirty years ago. Judging from his article, all he would be able to say in answer to the question, What is Spiritualism? would be "Spooks, mesmerism, twaddle, planchette, dark-lantern mediums, raps, table tippings, banjos, tamborines, babblings, hallucinations." Parrots could do as well. The same meaningless phrases are continually flung to the people from the pulpits by the holy priests of God. Priests and so-called Materialists go hand in hand in this war on Spiritualism. The priests declare war because it conflicts with—therefore destroys—their business. So-called Materialists make war on it because it conflicts with their dogmatic notions of materialistic science. A life beyond the grave is as dangerous a heresy to them as was the Copernican system to the church in the days of Galileo. It must not be tolerated for one moment. They would be compelled to make the humiliating confession that they do not yet know it all, that they hav been mistaken, that there is something in the universe that can not be weighed in their materialistic scales, and that they hav been ignorant, stupid champions of error, while we, poor despised Spiritualists, were right after all.

Mr. Herbold proudly boasts that the great Huxley expressed his sentiments when he said Spiritualism was not worthy his attention. That honestly earns for Mr. Herbold the title of bigot. It is beneath the exalted dignity of such great "men of science" as Huxley and Herbold to investigate the phenomena of the soul, of spirit communication, and of a future existence. If, now, Mr. Huxley should declare the moon to be a large cheese, I could readily believe Mr. Herbold would proudly rise and boast, "Them's my sentiments."

Mr. Herbold says when I hav successfully shown that there is "no force without matter, and no matter without force" it will be time enough to bother their heads about disembodied spirits, etc. I do not know that I ever tried to disprove that statement. I am generally a little cautious about controverting "axiomatic truths," especially if they reach beyond my depth, and the unknowable certainly does.

Mr. Babcock says there is no soul or spirit, also that by our imaginations we create spirits; and if we thus create spirits, of course in the same manner we create all spiritual manifestations. Without attempting to define what constitutes the soul, I simply criticise Mr. Babcock for saying what he did not know and could not prove. I ask again for proof. How does he know there is no soul or spirit? And especially would I ask Mr. Babcock to tell us how he knows we create spirits and spiritual manifestations by our imaginations? Has he or any other Materialist ever tried it successfully? and are they, too, guilty of an excessive and unreasonable use of their imaginations? It seems to me such presumptuous knowledge amounts to the most ridiculous nonsense. If that is scientific Materialism I want none of it. I do not wonder Mr. Herbold concludes our company is mutually distasteful to each other. A man who openly declares he has sacrificed his principles for the sake of policy is always distasteful to me. I love to associate only with men whose principles are steadfast.

Mr. Herbold tells us, "with many a flirt and flutter," that he sacrificed his principles, etc., when he joined the League, and that he enlisted for the war. What war does he refer to. He makes war on Spiritualists, Christians, women, etc. He seems to hav several jobs on hand at present. The Liberal League ought to feel highly honored. It is not every man that would make such a sacrifice. Indeed it is to be hoped he is the only man in the land who has thus denied himself. Nevertheless, Mr. Herbold declares that hundreds hav done the same, that they hav sacrificed their principles for the sake of policy. Gentlemen of the League, stand up! Confess and be forgiven. Mr Herbold has turned state's evidence. The cause must indeed be desperate when hundreds of men will sacrifice their principles voluntarily for the sake of it. Elizur Wright, H. L. Green, E. C. Walker, how is this? Hav you done this thing? We are about to organize a League in Lowell, Michigan, and I did think of joining it, but if I must "sacrifice my principles," and if that is the kind of a crowd I shall find, I am ineligible. I cannot sacrifice my principles any more than George Washington could tell a lie.

Mr. Herbold serves notice on me that he will condescend to tolerate a mock union between Spiritualists and Materialists till the final separation of church and state, and then he will make war on us to the knife. We are really obliged to Mr. Herbold for condescending to use and spare us while we may be of use to him. The wonderful sacrifices he is capable of making are really marvelous. I am really glad he does not liv hereabout. He must be a very dangerous and bloodthirsty man. He is liable to break out any moment. I do hope some means may be devised to conciliate him, at least, before he brings that knife to Michigan.

He says, Mr. Babcock served the same notice on me, in his "Little Lecture." Now if I am able to read and understand the English language correctly, he did no such thing. Mr. Babcock stated in his reply to my criticism that he did not refer, in his own mind, to Spiritualists; that his article was aimed wholly at Christians; that he loved Spiritualists for the grand work we are doing in demolishing the orthodox church, and for the cold water we are pouring into hell.

I hav had the pleasure and honor of meeting Mr. Babcock, and feel proud of his friendship and acquaintance. He is a man whom to know is to love and respect. I think he is not the kind of man that will sacrifice his principles, even for the sake of policy. No truer, honester man ever lived, and when he confessed that he had never investigated Spiritualism, and knew nothing about it, I forgave him, and considered the war between us ended, notwithstanding he claimed the right to talk, hav opinions, etc., about Spiritualism. I do not object to inoffensive, or non-combative bigotry. If any one can find any comfort in it, I am perfectly willing, so long as they mind their own business. I do not claim that bigotry entirely spoils a man. So long as they do not flourish knives and get bloodthirsty I do not apprehend anything very serious will happen.

Mr. Herbold tells us Spiritualism and facts are at war with each other. How does he know? Of course, if, as he says, it is beneath his notice, he has never investigated, therefore does not know what the facts are, or what the claims of Spiritualism are. He should hav defined exactly what those "stubborn facts" are that so conflict with Spiritualism, and explain how they disagree. When he says "phantasmagoria of Spiritualism," he not only confesses his ignorance, but also manifests a determination to vilify and misrepresent to the utmost of his ability. But having "sacrificed his principles," and inadvertently confessed it, due allowance will be made by those who know what kind of an animal we are dealing with. It will not be necessary for Mr. Herbold to tell us he has never investigated Spiritualism. We know it already. There are undoubtedly a great many things and people in this world that are beneath his notice—not worthy his exalted attention.

He says Galileo "taught what can be demonstrated," but to speak of Spiritual phenomena as truths is "begging the question."

As Spiritualists, we claim to hav the only demonstrated knowledge of a future existence. If this exalted, sacrificing individual would only come down from his lofty pedestal of conceit, and condescend to look at facts, he, too, might be able to see what others see, and perhaps change his opinions. Who is this man Herbold, that he should pass judgment on the demonstrated knowledge of thousands of the ablest and wisest in the land? Such ridiculous assumption should meet with the contempt it deserves.

He says "Robert Dale Owen was taken in by the Katy King fraud in Philadelphia, with hundreds of others."

Yes, he was taken in, and by the foulest of frauds, too; but it has been conclusively proved that that fraud was a conspiracy on the part of the church to defraud the public and to crush Spiritualism and those mediums. Mr. Owen was a victim to that conspiracy against Spiritualism, and not to the fraudulent practices of those mediums. Now, if Mr. Herbold will be so good as to tell us by what right he passes judgment upon the knowledge of other men, by what right he wrote that mean, libelous sentence, which no gentleman would write or utter—"It won't do to talk of scientific women. A scientific woman is a *rara avis*, and when caught I should like to see the plumage"—if he will tell us if he has fairly and thoroughly investigated Spiritualism; if he will giv us a standard so that we may know what science is, what is a demonstrated fact, who are men of science, and who not; we shall be prepared to sift and giv him credit for value received; otherwise we shall be compelled to consider him a phenomenal monstrosity of ignorance, bigotry, and conceit. E. A. CHAPMAN.

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O SANCTA SIMPLICITAS!

CINCINNATI, O., March 27, 1880.

I do not claim that animals will not liv hereafter. I think they will, and for this reason: Our affections will remain the same after death, and if we love pets here we shall love them hereafter; therefore dogs, horses, birds, statuary, paintings, books, and flowers will of necessity be found in spirit life.—*E. A. Chapman.*

MR. EDITOR: When I went to college I had a favorite horse, whom I bestrode every morning, and between whom and myself there existed a friendship which nothing but his death did terminate. I cannot say that poor Hector's ghost has been hovering about me since; if it had, it would no doubt hav stuck its nose into my pockets in search for lumps of sugar, with which I used to regale Hector while in the flesh, and I cannot consider the nightmares that hav visited me at odd times as his spirit, for Hector (when in the flesh) was a horse, not a mare. Hence, notwithstanding these failures of my favorite charger's spirit to come forward in al

these long years since he exchanged "this 'ere world for that 'ere." I am glad to learn from Mr. E. A. Chapman that when my immortal soul wrenches itself loose from my body, becomes deodorized, or etherealized, or whatever the correct kibosh is, the spirit of Hector will leave his spirit oats and spirit stable in the bright beyond, and neigh his spirit nostrils and lungs ready to welcome me. I believe Bro. Chapman, for I recognize him as an authority on Spiritualism, and one who, from being in constant and direct communication with the denizens of the shining shore, possessed moreover of a sixth sense, is qualified to speak *ex cathedra* on these matters. And then I love Bro. Chapman for his way of putting things and his method of drawing conclusions. For instance, I dote on plum-pudding. Am I to be deprived of that succulent dish by "death ending all?" Nonsense, for my affections will remain the same after death. Therefore, if I love plum-pudding here, plum-pudding will, of necessity, be found in spirit life. If you substitute pork and beans the result will be the same, according to Mr. E. A. Chapman. Behold me, then, on my spirit horse cantering through the bright heavens, followed by my spirit dog (who is yet in the flesh, but who will follow me, no doubt, he is so intelligent, so attached to me, and I love him so much!) barking spirit barks out of spirit-canine lungs, a favorite volume under my arm, my spirit nose immersed in a spirit nosegay, and the prospect of a spirit plum-pudding for myself and spirit provender for Hector before us. Hoop-la! Is it not a bright and glorious picture? Alas! it is visions like these, and the hope, nay, certainty, held out by Spiritualism to see them realized, that is daily thinning out the ranks of the bigoted and deluded followers of Huxley, Vogt, Haeckel, Tyndall, and other exponents of exact science. It is temptations like these that start the bewildered Materialists off in quest of the blarney stone or that blessed sixth sense of which Mr. Chapman is the discoverer and patentee, and the possession of which evidently enables a man to dispense not only with common sense, but also with the five ordinarily allotted to him by nature, enables him to turn Spiritualist and climb the blue empyrean far above the maddening crowd and haunts of us gross and groveling Materialists.

Brethren, it is no use; we might as well capitulate at once. We hav not got this sixth sense, and you know it. We could not make use of it if we had, owing to our long-continued habit of worrying along with those we hav, and you know that also. And there is not philosophy enough in a million of us to successfully withstand the fascinations of, or to combat, let alone to overthrow, the plum-pudding argument. *O sancta simplicitas!* CHAS. J. HERBOLD.

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OTTAWA, O., March 29, 1880.

D. M. BENNETT, *Dear Sir:* Please find within $10.00. Continue THE TRUTH SEEKER for 1880. Send me the "Champions of the Church," and one copy of the "Mohammedan Bible," also send a copy of THE TRUTH SEEKER to Judge J. J. Moore for six months, and a copy to Lewis Simmonds for six months, the balance to me in "Iron Clad" and "Manna" for distribution.

If our Liberals would spend a little more money and not so much wind, I am morally sure it would benefit our cause greatly. A few dimes spent purchasing those "Leaflets," and judiciously distributing the same, will accomplish more to vindicate Bennett and show up the position of the church than five hundred empty letters of condolence.

Mr. Editor, an outsider, judging from the many letters of condolence found in every issue of your paper, would conclude that the society was made up of pessimists, or we were the plebeians and gutter-snipes of America. Why ever spread before the world our poverty and endeavor to smooth the paths of indolence by prating about our good pretensions—"if, if?" Work is abundant in every walk of life, and few need be in straitened circumstances. It is work we need in the Liberal ranks. Let us hav more work done and less prayers; more energy and less moaning winds. My dear, my dear poverty-whining brother, put in those extra days in some honest and useful labor that you spend on some drygoods box, with a jackknife in hand, waiting for something to turn up, Micawber-like, and you will be able to send a copy of THE TRUTH SEEKER, if you like, to some one who you think will appreciate it.

E. C. BEARDSLEY.

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LOSTINE, OR., March 13, 1880.

EDITOR TRUTH SEEKER: Inclosed find $5, which accept as per order. I deeply sympathize with D. M. Bennett, as in imagination I see him pacing to and fro in his gloomy prison cell, or silently delving away at his task in that model Christian workshop. No mild words can adequately express the intensity of my indignation when I reflect that such a foul outrage on personal liberty can be legally committed in this boasted land of freedom. Oh, what a blessed gospel of love and peace and charity that confines a man behind prison bars for exercising the right of free thought and free speech! But it is always darkest just before day. Priestly rule is doomed. The church views with alarm her waning powers and the increasing spread of Infidelity, and is making spasmodic efforts to crush the latter and regain the former. She would cripple Freethought by striking down one of its champions; but let the Liberals of America see to it that these struggles will only hasten her downfall.

Let me say to our noble friend, Bear up, brave martyr. You hav hosts of friends outside, and if vicarious suffering were allowed in your case thousands would willingly giv you a "spell." W. J. DEAN.

---

CARTHAGE, MO., March 21, 1880.

DEAR TRUTH SEEKER: Another month has passed away, and brings to us another letter from the champion of right. Bro. Bennett's last letter (March 7th), with its dreamy vision, or visionary dream, givs us a foretaste of what is in store for us in the feast of "The Gods and Religions of Ancient and Modern Times." As I hav a natural weakness for good things, please put my name down for one copy.

In years to come (perhaps after I hav returned to mother earth), I want my children to say of it: "This was my mother's book. She prized it very highly, not a love for its worth but for the sake of its author, who was a brave, noble man, and wrote it while incarcerated in a Christian prison, after a mock and most unjust trial, for advocating truth, liberty, and Infidelity to superstition."

Let all who can help Bro. Bennett, as well as the cause, by "doing likewise" and leaving one of the first copies to future generations.

There are several books I shall send for during this year.

Heart and hand with you in the good work,

JULIA E. VANAMAN.

P. S.—Please let me add thanks to those who are foremost in the reception of Mr. Bennett. I wish I could be with you; but as I cannot I intend to hav a little jubilee of my own with some of my friends who, like myself, are so situated they cannot be with you on the eventful occasion. I think the Liberals all over the country should hav a special Fourth of July and day of getting together to rejoice that our defender and leader is free. Husband reads my letter and adds to it: "Them's my sentiments," so you see that there are two of us booked for the place where Thomas Paine, Ingersoll, Amelia Colby, Mrs. Slenker, and all other Infidels, are to go. J. E. V.

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INFIDELITY AND CHRISTIANITY CONTRASTED.

MINNEAPOLIS, MINN.

EDITOR TRUTH SEEKER: Inclosed find five dollars. I will take "The Gods and Religions of Ancient and Modern Times" on condition that I may exchange it for other books should I desire to do so, as Bro. Bennett offers.

INFIDELITY.

The universe had no beginning.
This grand truth the learn'd defend;
And that mankind "fall" by sinning
Is not true, we may depend.
Man at first was very low,
As geologists do show.
Universe was not created;
From it all formations came;
And the most profound hav stated
It formed all that we can name.
It was not created by
Gods whose dwelling is the sky.

Jewish Gods are pure delusion,
Myths of paganistic dale,
And their Bible is confusion,
Full of murder, crime, and hate;
Some things in it very good
If it's truly understood.
But no good in false religion;
This the Christian may dispute;
Holy Ghost, a wind, a pigeon,
We hav "known it by its fruit;"
Always tortures all it can
Every unbelieving man.

Unbelievers hav a better,
Natural, and perfect creed;
'Tis the spirit, not the letter,
Only Infidels do heed.
Shunning pagan Christian schools.
Trusting universal rules.
The grand universe in motion,
On its lessons we depend;
Here, with absolure devotion,
We will cling unto the end;
Here no crucifixions can
Ever shock the mind of man.

Here's the fount of every blessing,
Parents, children, husband, wife,
And all else that's worth possessing,
Every good in human life.
Nature's perfect law the thing
Man to future life may bring.
Noble unbelievers labor
To do just exactly right;
Always love and help their neighbor
Find the truth and perfect light.
And do all the good they can
For the happiness of man.

CHRISTIANITY.

Man is wonderful for sinning;
Ate one apple and the core;
Man did this in "the beginning,"
And his happiness was o'er.
Eve and Adam both did fall,
Therefore we hav sinned all.
What can now be done about it?
A God-baby must be born;
Man can cannot be "shaved" without it.
God forsaken and forlorn.
God himself a baby made;
Sin and sorrow both are stayed.

This "God-baby," precious treasure,
"Grew in grace" to be a man;
Love and hate in equal measure,
Christ conceived God's lovely plan.
To restore man's fabled fall
Christ was crucified for all.
So they killed "a man of sorrow"—
Consummated God's own plan;
Here six hundred churches borrow
Thousand creeds and social ban.
From the tomb God soon arose
Triumphant o'er his mundane foes.

Faith that Christ is God caressing,
Priests proclaim this faith is best,
Only treasure worth possessing—
Givs the most ungodly rest.
Holy Christians' perfect plan
It makes Infidels of man.
Faith in faithless gods above us,
Faith, Jew Bible, is God's word,
Faith that gods both hate and love us.
Hate their children? Most absurd,
If gods love like mothers, well,
Will they send one soul to hell?

Faith alone is man's salvation;
Faith in some peculiar creed,
Which to doubt is sure damnation;
Faith itself is all we need.
Faith that gods do all things frame.
Yet are nothing but a name.
Faith supplies the Christian brother
With religion and with gold.
But his unbelieving mother
Left to perish in the cold.
God has died, and all is well,
But her soul must go to hell.

Thus God's plan has failed to answer
What God always did intend;
Proved to be a dreadful cancer
From beginning to the end,
For the toll of every bell
Sends some precious soul to hell.
Perfect scheme of persecution,
Killing God and killing man;
Fire and brimstone evolution
Seems to be the devil's plan.
Father, Son, and Holy Ghost,
But the devil gets the most.

Faith prepares a soul for glory,
Doubting sends it down below;
'Tis the same old Christian story
Taught by pagans long ago.
But the time is drawing nigh
Faith in gods of flesh will die.
Bloody Christian creeds are purely
Plagiarisms of the past;
This great truth is proved most surely;
This great truth is gaining fast.
Truth will falsehood supersede;
Truth is what we most do need.

Very respectfully yours, E. N. KINGSLEY.

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OREGON, MO., March 28, 1880.

MR. EDITOR: Let it never be forgotten by our friends that while D. M. Bennett and other Freethinkers are punished by imprisonment in the penitentiary for alleged violation of the U. S. statutes in some trifling matters of little moment, in the most fashionable bookstores of every large town and city of the Union are publicly exposed for sale such hideously obscene works as the "Decameron," and Balzac's "Droll Stories," and other works that no decent man would dare permit to be read by his sons and daughters. Yet no one dreams of molesting those who sell openly such works, because too many of the orthodox are engaged in the business. Here is impartial administration of law for us! HOLT.

---

LUNENBURGH, MASS., March 28, 1880.

FRIEND BENNETT: Blessed is the man whom the powers of darkness, death, and hell persecute, and say all manner of evil against for Freethought's and liberty's sake. Painful and weary are the days and nights of martyrdom. Yet it is through these tribulations the world of mankind has reached the relatively high table-land on which the oppressed and the children of the oppressor alike stand to-day in strength and glory. Bigots hav in all ages striven to kill the body, supposing, short-sighted fools as they ever hav been, they should by their brave deeds kill the spirit and aspirations of free-born thought. I hav watched with bated breath, ever since your arrest, the development of the infuriated and infernal conservators of priestcraft and judge-craft, who frame iniquity into law and bigotry into statutes, as illustrated in your case before the courts, supported by a free people in a free country, of laws enacted by a free people, and executed by their servants and at their cost.

I sicken before the appalling fact that I liv in a country where the highest tribunals are prostituted instrumentalities of bigotry, cruelty, and all that train of infamy and injustice that characterized the reign of Jefferies, Laud, and Strafford, inaugurated in the days of terror, when Elliot, Hollis, Baxter, Williams, and a host of others, good men, lovers of freedom of thought, freedom of speech, and freedom of action,

"Paid the debt
To unrelenting hate,
Of bishop, priest, and judge."

Under the emblems of the balance and the cross, what enormities hav not been perpetrated upon helpless but honest thinkers and workers for the progress of our kind. What hellish tyrants men become when once clothed with irresponsible power. I regard the judiciary of all lands, and especially of ours, the most dangerous department of power. The charm and strength of the church is fast fading away. All its moral enforcing power has long since died out, even of remembrance. An irresponsible judiciary, appointed not for its fitness, integrity, and honor, but by bribery, nepotism, and political party servitude to which they are appointed, is the most alarming feature of our times, hastening on a state of irritation and unrest that points the finger of alarm.

This indiscreet surrender of the courts to the flattering voice of party politics and sectarian clamor is undermining the reverence of the people and their respect for law faster than the sea reptiles that waste and weaken the staunch ship's ribs in southern seas. Elevated above the elective franchise of the people, playthings of their own prejudices and biases, loves, hates, and grudges, courting the influences and affluences of those who, like themselves, sit in regal pauperment, how strong the temptation to use their privileges for wicked as well as righteous ends; and when judges so made by the ruling oligarchies, religious, political, or combined, are required to settle questions of law, will they be likely to cross their life-long prejudices? Taney was as good as the most of the fur-clad fraternity, yet he, with the declaration of freedom in one hand, readily wrote with the other oppression, slavery, and moral death to a whole race of men because their skin was blacker than his and their status below that of a judge.

Much of the agglomerated evil would disappear if judges were held amenable to the people and held office by their voice. Men ever hav and ever will do better when thrown upon their good behavior than when appointed by some clique who can manage with adroitness to hoodwink the people and proclaim the sacredness of law and official robes of sanctified skins of vermin as the blinders.

I am glad they are so fast running to seed; the more they victimize, and the faster they do it, the sooner they will get to the "turn in the lane," and the sooner they will cease to plague the world, and the people will elect men to execute judgment in the earth, with the fear of truth and love of justice before their eyes.

Desperate means are needful to the cure of desperate ills, and what more desperate means could well be conceived than for Colgate, Comstock, and Britton to start out to evangelize the free-loving, free-thinking, free-speaking people of America:

"Can they conquer? So they deem.
Will they conquer; No, they dream.
What are sheriffs, counts, and lies
In a conflict with the wise?"

As yet these malicious bigots hav the power to fine, imprison, torture, and put to death, as they boast of having done, all innovators, heretics, Sabbath-breakers, profane swearers, Nihilists, Communists, and Radicals; and just at this time all these ancient wrongs, all these old Blue laws of the ages, are being galvanized by "God's anointed," and the struggle is for life or death. Servetus, Bruno, John Rogers went to death, but to this hour I fear their half-fried words issuing through the flame and smoke of blazing green wood and fagots. "You can burn us; we can despise you." Yes, through the bars, through the flames, and through the arches of the tomb we hav power to hurl back in their faces the defiance of unsubdued men. This is the martyr's glory and sovereign force that at last "conducts the world to freedom."

The time of your captivity is fast nearing the terminal period, and one feels induced to ask, How far has the cause of chastity and cleanliness and godliness been served?

This letter has lain on my table three months, awaiting a chance to drop it into your hands between so many stronger letters of sympathy and respect. Accept it as my poor sheaf of sticks and leaves. A. H. WOODS.

---

FRANKTON, IND., Feb. 22, 1880.

D. M. BENNETT, *Dear Sir:* I hav often felt that I ought to write you a few lines, but when I see so many letters from much abler writers I feel that a letter of my kind could not be of much interest to you. I read your "Seventh Letter from Albany" with much interest. I am so glad to hear that your health is good again, and that you are bearing up under your load of grief, not sin, as well as you are. I can only say that you hav no friend that has more sympathy for you than myself. I am glad that you are going ahead with your book. I want the first volume that is bound. I want it for a keepsake, to lay up as a memento. I wish it would hav a family record in it. Think I will be able to sell several books. Hoping that you will soon be at liberty again, I am,

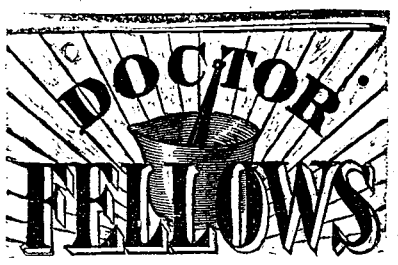
Yours truly, L. R. WEBB.

---

WINONA, O., March 30, 1880.

D. M. BENNETT *Dear Sir:* Inclosed find six dollars to apply on my subscription to your paper for the next two years. Three cheers for D. M. Bennett!

Yours truly, JOSEPH INGRAM.




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EXTRACT.—The good in this world predominates over the bad; the good is ever increasing, the bad is ever diminishing. But, if God is ove, why is there any bad at all? Is the world like a novel, in which the villains are put in to make it more dramatic, and in which virtue only triumphs in the third volume? It is certain that the feelings of the created hav in no way been considered. If, indeed, there were a judgment-day, it would be for man to appear at the bar, not as a criminal, but as an accuser. What has he done that he should be subjected to a life of torture and temptation? God might hav made us all happy, and he has made us miserable. Is that benevolence? God might hav made us all pure, and he has made us all sinful. Is that the perfection of morality? If I believed in this man-created God, in this divine Nebuchadnezzar, I would say, You can make me liv in your world, O Creator, but you cannot make me admire it; you can load me with chains, but you cannot make me flatter you; you can send me to hell-fire, but you cannot obtain my esteem. And if you condemn me, you condemn yourself. If I hav committed sins, you invented them, which is worse. If the watch you hav made does not go well, whose fault is that? Is it rational to damn the wheels and the springs?

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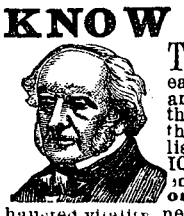
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## Notes and Clippings.

LOOK at this picture: Col. Ingersoll made $40,000 last year preaching the gospel of no red-hot hereafter, and our Methodist minister made less than $400 by holding up the other end of the beam.—*Pipestone Star.*

SPEAK little, but speak the truth; spend little, but pay cash. Little and often makes a heap in a time. It is better to go supperless to bed than run in debt, unless you are a popular preacher, and then you can pass the hat around and pay off your church debt, if not your own.

WE are informed by good authority that the Center schoolhouse has been closed against all Liberal meetings whilst left open to all others! Who says that the spirit of intolerance does not prevail in our land? We are also informed that the same thing has been done with the court-house at Republic county.—*Cloud County Blade.*

TAXPAYERS had to pay six hundred and fifty dollars for prayers for our wise Solons while they were discussing laws and squandering the people's money. This was at the rate of about twelve dollars apiece for prayers. If Rev. Tool, our representative from Jasper, had been a genuine reformer, he might hav done this praying himself and saved the burden to the taxpayers.—*Iowa National.*

THE Milwaukee *Sentinel* says the books of Col. Ingersoll hav been excluded from the trains of the Chicago and Northwestern railroad by an order issued from headquarters. The managers of the Chicago and Northwestern had better giv their undivided attention to business affairs and allow people who travel over their road to select their own literature. Literary censorship by a railroad is rather a new departure.—*Commonwealth.*

A FOUR-YEAR-OLD Sunday-school girl did the best she could with a question that was asked of the infant class. Said the teacher, reading from Isaiah xxxvii., 1: "'And it came to pass when King Hezekiah heard it that he rent his clothes.' Now, what does that mean, children—he rent his clothes?" Up went a little hand. "Well, if you know, tell us." "Please, ma'am," said the child, timidly, "I s'pose he hired 'em out."

AT a religious meeting in Winsted, Conn., on a recent Sunday, the wife of a well-known citizen told how much religion had done for her and how much better she was with it than without it. When she had spoken another sister got up and expressed a fervent hope that if religion had done for the preceding speaker all that she had said she would soon become good enough to pay her the fifty cents she owed her. Religion that does not make its professors honest has not taken hold of them at the right end.

THE committee in charge of the ovation to be given to D. M. Bennett upon his release from the Albany Penitentiary hav secured Chickering Hall for Sunday evening, May 2d. A number of the Spiritualists and Liberals of Philadelphia hav announced their intention to go to this reception. Let there be a large turnout from all parts of the country to make this demonstration one of the largest and most earnest protests against the encroachments of bigotry ever held in this country.—*Mind and Matter.*

THAT was an interesting riot which a body of Reformed Presbyterians got up the other day in Pittsburgh, Pa., over the settlement of the Rev. Nevin Woodside, late of Brooklyn, N. Y. The better to prepare themselves they opened the fight with prayer and then proceeded in regular disorder to break chairs and tables over each other's heads, to blacken one another's eyes and to do many other things which are deemed unbecoming as well as unnecessary in a religious gathering. The Mayor and police finally drove the militant Christians out on the sidewalk. If those fellows are reformed what sort of Presbyterians must the unreformed be?

A YOUNG GENTLEMAN, visiting the family of a noted clergyman in Washington, innocently remarked to one of the ladies that he had heard Colonel Ingersoll lecture on the "Mistakes of Moses." The clergyman, overhearing the remark, became excited, and demanded to know whether it was really true his guest had been to hear Bob Ingersoll lecture. Upon receiving an affirmative reply, he opened the door and told the young man to be gone, and never again cross his threshold. "No man," said he, "can enter my portals who attends Bob Ingersoll's lectures!" Colonel Bob can now retaliate by expelling from his law-office all clients who attend preaching by the clergy.

AT Evansville, Indiana, April 18th, the Rev. George Chainey startled his congregation by incorporating in his resignation the statement that he was not a Christian, and that, as Unity church declared itself Christian, he felt impelled to place his resignation in its hands. The condition on which he would remain, if it was not accepted, was that he should not be expected to pray or pronounce a benediction. He recommended the sale of the hymn-books for waste paper. The letter of resignation covers nine pages of legal cap paper, and is full of strong language. The sermon which preceded is quite as remarkable as the resignation. It renounces all supernaturalism, and declares the worship of God, as it is usually conducted, as much idolatry as bowing down to a stick or stone. The announcement that he was to resign had filled the church, and the manner and matter of the resignation produced a decided sensation and a great division of sentiment among the members.

FORT WAYNE, Ind., is at last reveling in the luxury of a clerical scandal, which promises to dismember a congregation in that city, and disrupt one or two heretofore happy families. The Third-Street Methodist Episcopal church is the one affected. Last Sabbath was the time chosen to throw the bombshell into the ranks of its congregation. The pastor, Rev. J. M Woolpert, was absent from the city. At the evening services one of the brethren, one William Jackson, mounted the pulpit and stated that he had some matters of importance to communicate to the church. Jackson is an exhorter and class-leader. He read his charges, and asserted that the pastor had been guilty of criminal intimacy with several of the sisters, calling them by name. He also charged the trustees with misappropriating the funds of the church, especially naming Robert Shaffer, one of the trustees. This action by Jackson caused intense excitement, and he was frequently interrupted, but he kept on reading until he finished his manuscript.

AS MAINE was the first state to enact a prohibitory liquor law, so now it is the first to enact more stringent laws than any previous legislation upon the subject. Although it has been demonstrated over and over again during the last twenty years or more, it has been in force in the state of Maine that prohibition does not prohibit, there are enough fanatics still alive there to control legislation and go on enacting laws which cannot possibly tend to promote temperance or even common honesty. One section of the new statute forbids the sale of cider to be used as a beverage. Another provides for the remission of fines, imposed for intoxication, on condition that the tippler will tell where he gets his toddy. Between a drunkard and an informer, most persons prefer the former on the score of respectability. All laws that tend to break down honor are bad. The Anthony Comstocks, whether in Maine, New York, or Iowa, in postal affairs, or the liquor trade, are despicable sneaks. Laws that offer a premium for the production of such creatures are not in the interest of public morals or decency.

BETWEEN the years 1876 and 1879 Catherine Burke, now about thirty-five years old, was housekeeper for Rev. F. Van Der Bom, pastor of St. Mary's church, East Saginaw, Michigan. In 1879 she was discharged for having been charged with stealing from a butcher shop. Three weeks ago she stated to Rev. Father Sweeney, pastor of St. Joseph's church, that Father Van Der Bom had ruined her, and had on two occasions committed adultery with the wife of a well-known citizen, whose name is at the present withheld. She told the story to another priest, and offered to settle with Van Der Bom for $2,000. Father Van Der Bom denied her assertions and refused any compromise. She then went before a notary public and had her accusations put into the shape of an affidavit and swore to their truth. The matter was referred to Bishop Borgess, who told Father Van Der Bom to resort to the civil courts if he was innocent. The woman was arrested on a charge of maliciously and wilfully circulating reports derogatory to the good name of Father Van Der Bom. She furnished bail in the sum of $1,500 to appear for examination.

CERTAIN editions of the Bible, owing to the errors they contained, hav received many odd names. What is known as the "Breeches Bible" (Geneva 1560) was so called because Genesis ii, 7, was translated: "They sewed fig-leaves together and made themselves breeches," instead of "aprons," as in the English version now used. In the "Treacle Bible" (1568), Jeremiah viii, 22 was made to read: "Is there no 'treacle' in Gilead," etc., instead of "balm," and in 1609 the word was changed to 'resin.' "Balm" was first used in 1611. The "Vinegar Bible," printed in Oxford in 1717 by John Basket, derives its name from the heading of Luke xx, which was made to read: "The parable of the vinegar." The book had many other errors, from which it has also been called, after the printer's name, "A Basket of Errors." In 1631 a Bible was printed in England, and in 1732 another appeared in Germany, both of which made the seventh commandment read, "Thou shalt commit adultery, the word "not" being omitted. It has been very appropriately called the "Wicked Bible."

SAYS the Worthington (Iowa) *Advance:* A clergyman from an adjoining county writes and says: "I preached in this town yesterday and saw here for the first time a copy of your paper. I like its motto very much indeed, and I particularly like the practical application of the motto which is made in the 'Free Opinion' column. I think you are in error in your opinion about Bennett, and I feel sure you are about Comstock." Here is a minister very much after our own heart—a man who believes in "free thought, free speech, and a free press." But we are very sure we are not in error about Bennett and Comstock. We are just as sure that Bennett is a martyr for free thought and free speech as ever any man was in the darkest ages of Europe. And we are just as sure that Comstock is as infamous a persecutor of men, and as much an enemy to human freedom, as the worst devotee of priestcraft and kingcraft ever was. A man whose conscience is so warped that he can think he is doing right when he hires men and women to commit crime and then has them arrested and punished for it, is either a poor monomaniac or a tricky villain. A man who can boast that he has driven fifteen fellow-mortals to suicide is fit only to be spit upon by Christian people.

IN the quaint old city of Nuremberg, Germany, the traveler must not fail to visit the dungeons under the city walls, filled with instruments of torture. They were used for the purpose of paternally correcting the heresies of the olden time. If a man did not think on religious subjects as everybody else chose to think the authorities were so solicitous about his soul's welfare, and so careful lest he should carry the contagion of his Freethinking into his neighbor's house, that they promptly arrested him and tried to work the heresy out of his mind by the genial but allopathic remedy of the thumbscrew. No one knows the real strength of his convictions until this test has been applied. At the first twist the victim declares that he will believe just what he pleases, and defies the church to change his opinions. At the second twist, when the bit of iron presses on his thumbnails like the grip of a cold-hearted giant, the bare possibility of a change of opinion for the first time occurs to him, and he is willing to admit that the arguments to which he has listened are not exactly as strong as they might be. At the third twist he is perfectly sure that he would like to look the subject over again, and when he comes to the fourth twist he generally sees the error of his ways and confesses that he was totally and absolutely wrong in every one of his conclusions, while the fifth twist puts him into such a placid and docile frame of mind that he is quite willing to subscribe to the Thirty-nine Articles, or, indeed, to three hundred and thirty-nine if the patriarchal church will only giv him a chance to use his hands once more. We hav nothing of that kind nowadays, and neither the Catholic nor Protestant church resorts to measures of cold iron to keep its constituency facing in the right direction, and yet the great lesson of charity has not been learned by heart. We are still governed by "isms" or "oxies," and there are denominational thumbscrews which hurt almost as much as the coarser ones of the thirteenth century.

## Events of the Week.

THE wife of President Diaz of Mexico is dead.

LORD LYTTON has resigned the viceroyship of India.

THE king of Siam and suite are about to visit Europe.

A NEGRO murderer was lynched at Greensburgh, La., on the 12th.

POISON was recently discovered in a dish of food on the Czar's dining-table.

ON the 14th San Francisco experienced the severest shock of earthquake felt for years.

A LARGE number of Russian convicts hav escaped from the penal island of Saghalien.

THERE are at present twenty thousand exiles on the way from Russia to the Siberian mines.

FIFTY of the sixty-four scholars in a New Jersey school hav had the measles within a month.

IN consequence of the famine in Hungary five thousand Hungarians hav left that country for America.

A SUIT for $900 000 was recently decided against Jay Gould at Washington by the Supreme Court.

IT is rumored that about one hundred Spanish soldiers and officers were recently massacred by Cuban insurgents.

THE ex-Empress Eugenie has arrived at Cape Town, South Africa, on her way to the scene of her son's death in Zululand.

GRANT, with his retinue, appears to be electioneering in the West. A third term is confidently predicted for him by his friends.

DISRAELI has tendered his resignation to the Queen. It is expected that Gladstone will succeed him as prime minister of England.

A DANGEROUS incendiary has been discovered in Plainfield, N. J., in the person of an eleven-year-old boy. Many recent fires hav been traced to him.

THE forest fires in New Jersey and Pennsylvania hav been extinguished, but extensive ones are still raging in Virginia, and residents are fleeing for their lives.

A LAND-SLIDE in Visalia, Cal., on the 17th, crushed a boarding-house at the Empire mine. It is reported that fifteen men are missing and that at least four are known to be killed.

CONSIDERABLE excitement prevails in Georgia over the rich discoveries of gold in Nacoochee Valley. Large nuggets hav been taken out, and the yield grows richer as the mining proceeds.

THE Cohoes strikers are still out, and the mill owners are filling their places with Canadians. The employers threaten to eject the strikers from their cottages if they do not come to terms.

A TERRIBLE hurricane swept through the Missouri Valley on the 18th. Marshfield, Mo., was totally destroyed by storm and fire, and more than 100 persons killed. Many other towns were badly damaged.

A MIRACLE worker has turned up in Scott county, Virginia. He is said to cure paralysis, rheumatism, and cancer, by merely touching the afflicted person; and he does not claim to be the son of God either.

CALLAO, the principal Peruvian seaport, has been blockaded by six Chilian war steamers. A panic has arisen in Lima, the capital, which is only nine miles from Callao, and the inhabitants are fleeing to the interior. The Peruvian army has been defeated on the southern coast.

SEVEN hundred men, women, boys, girls, priests, and foreigners were buried alive under the towers of the city walls of Rangoon, Burmah, as a sacrifice for the restoration of the king's health. He was suffering from leprosy. The Burmese believe in vicarious atonement. The king has since died.

SOME powder in the Giant Powder works at Berkeley, Cal., exploded on the 16th, killing twelve white men and fifteen Chinamen. This is the third explosion at these works, all attended with loss of life. There were six thousand pounds of powder in the buildings. All the victims were blown to atoms.

# Selections.

## An Exposition of Liberalism.

DELIVERED UNDER THE AUSPICES OF THE PITTSBURGH LIBERAL LEAGUE, NOVEMBER 16, 1879.

BY HON. A. B. BRADFORD.

The Spiritualists, Materialists, and Theistic Rationalists, who, I take it, mainly compose such meetings as this, are not at present very popular with their countrymen. By those who do not as yet understand us, as they will after a while, we are reproachfully called "Radicals." Now a Radical is one who, in regard to all subjects of investigation, especially in religion, morals, and politics, is not satisfied with mere surface appearances, but goes down to the roots and grounds of things. The trunk and branches of a tree depend upon its roots which are anchored in the earth and through which it derives its life. If the tree be a bad one, of strong growth, you cannot destroy it by cutting away the outer branches, but you must extirpate it; that is, take it out by the roots. You see the comparative abortiveness of all the efforts we hav made, and are still making, to destroy the vice of drunkenness. It is because we hav expended our time and strength in cutting off the twigs and small branches in one part of the overshadowing upas tree, while the roots are sending out a growth in other parts of it greater than the destruction we make. The Radical, after much observation and thought, thinks, with Victor Hugo, the French patriot and philosopher, that if you want to reform either a drunkard or any other devotee of vice, you must begin with his *grandmother*. He thinks of course that all discussion of important subjects, and all questions of reform, in order to be of permanent benefit, must not be superficial, but radical.

Then we are denounced by the church people as "skeptics," although we are obedient to the injunction of Paul, "Prove all things and hold fast to that which is good;" and although we follow the teaching of Christ, who said, "Yea, and why even of your own selves judge ye not what is right?" The whole of the modern triumph of knowledge over ignorance, and science over mere speculation, is due to the fact that some men would not take for granted the truthfulness of the teaching of past ages, but first doubted, then examined, and finally found out that the ancients were wrong. The word "skeptic" is of Greek etymology, and means, not a man who rejects a proposition because it is old and has been universally received, but who examines to see if it be false or true. The church, many centuries ago, took the ground that her teachings, embodied in her creeds, were a finality; that the docket for taking evidence was closed; that the canon of scripture was complete, leaving nothing more to be desired, because heaven had no further revelation to make; and that now all men were bound to accept her word implicitly in regard to all questions in religion. But in process of time one man after another, impelled by a love of truth, rose up and said, "*Skeptomai*"—I examine, I inquire; and the church, angered at their impudence, denounced them as "skeptics." When Copernicus doubted whether the earth was flat, and the sun revolved around it, the church sent the skeptic to prison; and when Bruno doubted in like manner, they burnt him at the stake. The church, claiming to be the infallible spokesman of the Bible and the Almighty, repudiates with scorn and revenge the spirit of inquiry, and hence, while the term skeptic is one of real honor, she has made it a term of reproach. When Arius, in the fourth century, doubted the doctrine of the Athanasian creed that Jesus was the eternal son of God, alleging that a child could not be as old as its father, neither could he beget his own father, as the doctrine of the Trinity requires us to believe, he was stigmatized as a skeptic because he proposed to examine the scriptures to see if these things were so.

It is said from every pulpit in Christendom that modern skepticism is only a resurrection of the Infidelity of past ages, and that its objections hav been met and answered over and over again. But there never was a greater mistake, or rather a stronger proof of sheer ignorance. I say ignorance, for the sectarian clergy who say so are mere ecclesiastical boxers. They know how to attack each other's creeds, and how to defend their own; but as to religion, as a grand department in the science of authropology, they are, for obvious reasons, the most ignorant class of men in society, and always hav been. Like an old worn-out wagon, their minds run in deep church ruts, from which you cannot extricate them without breaking the wheels and wrecking the whole locomotive machine. The truth is that the present arguments against the popular religion are the natural inferences made from the amazing results of the scientific investigation that has taken place in this generation. The weapons now used with such deadly effect against the church and her creeds are such as Paine, Voltaire, and the other skeptics of the eighteenth century, never dreamed of, because they knew nothing of modern science and had no idea of the revelations it was soon to make to the world. Science has its field of inquiry in the realm of the knowable, and demonstrates all its propositions. The watchword which has heralded all its triumphs is doubt—skepticism, a determination to take nothing for granted or on mere authority, but to prove all things by the unerring standard of fact and reason. And it is a remarkable circumstance, which I ought to mention before closing this paragraph, that the scientific men, to whom we are indebted for our present attainments in knowledge, never pursued their investigations with the design of exploding the pretensions of the church as a teacher of true religion; but, stimulated by the love of truth alone, they made their wonderful discoveries, and it was only when all was over, and their announcements made, that they noticed the bearing of them upon the questions growing out of religion. In establishing the truth of the correlation and conservation of forces, and the consequent unbroken reign of natural law, it was an afterthought altogether that it cut up by the roots the whole doctrine of miracles, which is the corner-stone of the church, and stamped as absurd the idea that in the plan of the universe there were blunders which required the architect to stop the machinery and make the necessary repairs.

We are called "Infidels" also; that is, unbelievers. But unbelievers in what? This is another ecclesiastical term, and means one who rejects the popular religion. He is an Infidel—"giaour"—in Turkey who disbelieves in Mohammed as the Prophet of God and in the Koran as an inspired book. He is an Infidel in Pennsylvania who rejects the doctrine of the divinity of Christ and the plenary and infallible inspiration of the sixty-six books composing our Protestant Bible. I venture to say that the so-called Infidels of this country, instead of having no real faith, are the most sincere believers we hav. True, they hav no metaphysical dogmas in their creed, and would neither burn nor imprison one who disagrees with them, but there are propositions which they sincerely believe and are willing to suffer for if need be. The Infidel, called by the Latins Deist, and by the Greeks Theist, believes in a God, but not the God of the churches. When he stands before the universe—consisting of myriads of suns, with their systems of worlds, all in motion like our own—he is transfixed with awe and adoration at the mighty and intelligent force or power that upholds all and guides all on an unerring plan. If such profound feeling is of the essence of true worship, how much more sincere and worshipful is he who reverentially bows before the great Unknowable, smiting upon his breast under a sense of his own comparative nothingness, than the ignorant, and therefore presumptuous, pulpiteer who addresses the Deity as if he were an impressible old boon-companion living round the corner, and who, in his prayers, advises and insists that God shall repeal the laws of nature and work miracles so as to carry out the schemes of his poor sectarian brain! I say again, and challenge proof to the contrary, that the most really pious man in society is the Infidel, who has too much respect for the wisdom of God to believe in the doctrine of miracles, too much reverence to obtrude his advice as to the divine management of the world's affairs, and who religiously obeys the laws of nature because such obedience is better for him and for the welfare of the whole human family. In comparison with his intelligent and devotional spirit, the worship of Christendom is as blind and stupid as the fetich-worship of Africa.

Another term, which, when applied to us is meant to be reproachful, is that of Freethinker. But on a moment's reflection it will be found to be the grandest appellation that could be given to a true man. The human intellect, when properly developed, has the power to travel over the whole field of inquiry, and take in knowledge from every source. It is this which makes man godlike. This is an intimation, at least, of our immortality; for, as the mind is adapted to take in all knowledge, and desires to do so, and as this life is so short that we can acquire but little, it seems a fair inference from the facts that when death interrupts our studies they will be resumed afterward, and indefinitely, when the environments will be more favorable. Philosophy, or man's place in, and relations to, the universe; his duties to his fellows, and to himself as a person; his origin, his present character, and his destiny; these are all deeply interesting subjects of research, and the more we know of them the wiser, the better, and the happier we become.

Now, a person who investigates such themes for himself is a Freethinker—that is to say, he is not an enslaved thinker. Oh, what a tale of shame and outrage this word tells of the church! On the mere assumption that she has the authority of Almighty God to do so, she has always made creeds for the people, and has enforced them upon their belief by pains and penalties. If any man respected himself enough to think in any other way than the one she prescribed, he was denounced as a Freethinker who had broken away from the restraints of the church, and would necessarily first question and then ultimately deny her right of jurisdiction over his soul and conscience. This clearly implies a consciousness on the part of the church that her claims cannot stand the test of investigation. If her creed were the result of inquiry instead of mere authority, she would welcome, instead of opposing, a free discussion of her claims as an infallible teacher.

All people who liv under monarchies are called "subjects." The term is Latin, from *sub jaceo*, to cast down on the ground and tread upon. To the credit of human nature, the word shows that even in those days of medieval darkness, when the king and the priest, by an unholy copartnership, trampled humanity in the dust, the people had a sense of their rights, and rebelled, and had to be put down. When, therefore, the king vanquished the rebel, he became a "subject," and when the priest vanquished the Freethinker he became "reconciled," and obedient to the church. I hope you will agree with me when I say that he is the best specimen of mankind who allows no authority in the universe to lay the weight of a straw upon the free exercise of his intellectual powers, and who will accept no proposition as true, whether from man, from angel, or from God himself, unless the proof is submitted to his reason and conscience. He who does this is a Freethinker and a free man, and all others are more or less slaves. Then, instead of being angered, let us glory in being called Freethinkers. And let us pity those poor enslaved souls, who, still frightened by the bugbears of the dark ages, crouch before the priesthood, and allow them to put shackles on their intellects and prescribe to them what they are to believe and what they are to do.

There are other epithets of obloquy which are heaped upon us on account of what we deem the very excellence of our characters as thinkers and moralists, but they are too comtemptible to notice. We must not be frightened at terms of reproach. There never was a movement made for the improvement of mankind that was not at first opposed; there never was a new truth offered to the world that was not at first rejected, and those who proposed it loaded it with abuse and ridicule. To-day we are waging war against the puerile, groveling superstitions of the present and past ages, and are laboring to make the human family good, intelligent, and happy. But we are misunderstood and misrepresented by the very people we would redeem. We are not discouraged, however. It is our business to sow the seed of truth in our day and generation. It is time's business to make it grow and bear fruit in the future. In behalf of ourselves and our posterity we are constructing bulwarks around the national Constitution to defend it against the encroachments which Catholic and Protestant churchmen are organizing against it. Would to God that I could impress my fellow-citizens with the conviction that the church, putting forth to-day all the claims she ever made—"*semper eadem*"—is a constant menace to the liberties of the people. Our Constitution is not as safe a guarantee for human rights as the British Constitution, for, although the British Constitution is an unwritten document, it contains guarantees which the omnipotence of Parliament cannot touch. But our Constitution and laws can be changed by a majority of the people. It is a fearful thought that every man holds his liberties at the will of the majority; therefore it is that we appoint popular meetings like this, and send out productions of the press to keep people enlightened upon the great issues before them. The grand topic which is now up for discussion is the proper relation between the church and the state. Upon this subject the Radicals hav clear and definite views, which I now beg leave to submit to this audience. And we demand:

I. That all church property should be taxed.

The grand principle in the light of which we must discuss this, and the other propositions I intend to make, is found in Article VI, section 2, of the Constitution of the United States, where it is declared that "this Constitution, and the laws of the United States which shall be made in pursuance thereof, and all the treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every state shall be bound thereby, anything in the Constitution or laws of any state to the contrary notwithstanding."

Now, if you wish to know what relation the Constitution and government of the United States sustains to the church, or to the subject of religion, in any of its forms and kinds, you hav only to look at the treaty ratified with Tripoli, one of the Barbary powers, which, in religion, was Mohammedan. The President of the United States at that time was George Washington, who had previously acted as presiding officer of the convention which sat in Philadelphia to frame the Constitution of the national government, under which it began its career in 1789. The treaty with Tripoli, after being fully examined and approved by the Cabinet, was sent to the Senate, and, having been discussed by that body in all its parts, was then ratified, and became a part of the supreme law of the land. As the government of Tripoli was Mohammedan, it was naturally jealous and watchful in its treaty stipula-

tions with a power which was not Mohammedan, lest in their commercial intercourse difficulty would grow out of the subject of religion. To remove all apprehensions of this kind, the declaration is solemnly made, in the eleventh article of the treaty, by the United States, as one of the high contracting powers, that "the government of the United States is not in any sense founded on the Christian religion."

Now, if it be concluded by the foreigners who hav come to this country to Europeanize our Constitution and laws that George Washington and the men who took part in founding the government understood the meaning and intent of their own work, then I maintain (and this is the battle-field of the whole discussion) that the declaration in the treaty with Tripoli was set forth as a political axiom, or first principle, lying at the very foundation of this government, and distinguishing it from all others. In other words, the fundamental doctrine of the Constitution in regard to the relations of this government to religion of any kind, and which forms a part of the supreme law of the land by which the states in the Union are to govern themselves in the matter of legislation, is this doctrine in the treaty that the United States government, as thus voluntarily and officially explained and defined by itself, is a purely secular corporation, sustaining no relation, either of approbation or antagonism, to any religion in existence. And this doctrine, although some bat-eyed people do not see it, is the very palladium of religious liberty, for it recognizes the fact that religion is a matter which concerns the individual, and not the civil government, and makes every church a free and independent institution, instead of being forced, as the church in Europe is, into an unnatural relation of union and dependence, where she is sure to compromise her character. But if the Constitution and the treaties made in conformity thereto are the supreme law of the land, then I maintain further that no state in the Union and no municipality in a state has a right to enact laws which go upon the presumption that this government is a religious government. The Continental Congress, representing the people of the colonies, in breaking away from their allegiance to the British Crown and founding a new government in the Western World, declared in the immortal act they committed on the 4th of July, 1776, that they took this step to secure the rights of human nature in general, and not their own in particular. As the human family is divided into many faiths, how could they do anything else than what they afterward did in making the government a mere secular institution, thus giving liberty and respect to the religious opinions of all who might dwell upon the soil? In the Declaration of Independence the founders of the government solemnly pledged themselves to protect the rights of man as man. In the Constitution they adopted, and the laws they enacted, and the treaties they made when the war was over, they redeemed the pledge to the very letter.

There is an antagonism, I admit, between some of the state constitutions and laws on the one side, and the doctrine of the national Constitution on the other, which I explain in this way: The general government was formed in 1787 out of the thirteen colonies or states, but these states were settled and organized long previous to that date by emigrants who came chiefly from the British Isles, where the Westminster Confession of Faith and the Solemn League and Covenant had been the law of the land, and had in great measure shaped the opinions of the people. The people of Europe could not then, nor can they now, conceive of a government existing at all unless closely and dependingly connected with the church. They cannot rid themselves of the notion that if the state does not support the church, either by giving funds or enforcing by law some of the claims she makes, everything like religion will die, and society fall back into its original barbarism. Hence the union and mutual dependence of the church and state. This is the doctrine of the Westminster Confession of Faith. When therefore Scotch, Irish, and English emigrants sought a home in this country they naturally brought these European ideas with them, and impressed them on the state constitutions and laws where they were settled. The present Sabbath laws of Pennsylvania date back to colonial times, and those of Massachusetts and Connecticut to the days of the Pilgrims. But when the government of the United States was organized out of the materials composing the old thirteen colonies it was a new creation altogether; and when the Constitution was adopted by the states respectively it nullified every law they had made inconsistent in letter and spirit with the national Constitution. This Constitution made the government under it a purely secular corporation, gotten up for secular purposes alone, ignoring the very existence of God, a future state of being, of religion of any kind, and abolishing the necessity of judicial oaths—not because the framers were Atheists, but because they believed that a civil government had nothing in the world to do with religion except to protect every man in the enjoyment of his religious belief and worship, whatever it might be. This peculiarity of our Constitution was not a mere opinion of the framers; for an opinion can be formed, and often is formed, on *ex parte* testimony; but it was a conviction, which is a state of mind following an examination of both sides of a question. They saw how the doctrine of a union of church and state in Europe had made the state a mere tool to do the persecuting work of the church, and had converted the church itself into the bloodiest institution known in history; and they resolved to proclaim an eternal separation between them in this country, for the safety of the people and for the honor of true religion. This they effectually did in the Constitution, by secularizing the government entirely, and by the treaty with Tripoli, now a part of the supreme law of the land, where they declared to the whole world that in no sense whatever is the government founded on the Christian religion, or on any religion. And I take the ground, which every constitutional lawyer will admit to be tenable, that all the state and municipal prohibitions and requirements which look as if this were a religious government, if a case involving the question could be carried up to the Supreme Court of the United States, must be pronounced to be utterly unconstitutional and void.

Rev. M. B. Anderson, D.D., at the recent Science Association at Saratoga Springs, read an able paper on the relation of Christianity to the common law, in which he comes to the conclusion that the common law is not based in any respect on the Christian religion, and that Christianity is no part of the law of the land. This paper is published in the Albany *Law Journal*, and the editor indorses Dr. Anderson's position.

It is gratifying to see that the spirit of Roger Williams still walks the earth, and has found embodiment in at least one Baptist minister who has not given up the principle of the founder of the sect in regard to the relation between the church and the state.

President Grant, in his last annual message to Congress, said that the church property in the United States then exempt from taxation amounted to some hundred millions of dollars; and that at its present rate of increase it will amount to three times that sum by the close of the century. Now, is it right to treat the free and independent churches of this country, who are able to own hundreds of millions worth of property, as if they were paupers, and could not pay their taxes? And even if the churches were willing to be so treated, is it right to tax the poor man's, or any other man's, house and lot for the support of the government while a body of rich men who invest hundreds of thousands in a church, or cathedral, oftentimes for money-making purposes, should pay no taxes on their property? Property is property, and the only subject of taxation, and whether little or much, should support the government that protects it. If a mob in New York or Philadelphia should destroy a church costing a million, the people of those cities would hav to make good the loss by a tax levied on their property. Is this right? It is so unjust that the *Christian Statesman*, the organ of the revolutionary party, before it underwent the process of tergiversation, declared in its columns that in justice church property ought to be taxed. But seeing afterward that to take this ground would weaken its argument for the religious character of the state as "a moral person" capable of having a creed, it showed the easy virtue of its character by giving up the principle. I am happy to say, however, that an infinitesimal number of the clergy, ashamed of the fact that the American church, as wealthy as it is, should accept government protection for their real estate while they pay no tax, agree that our claim is just. As things now are every private property owner is indirectly taxed to support a religion he does not believe in. The tax on hundreds of millions of dollars which the churches ought to pay, but do not, has to be made up by the people at large. This is in flagraut violation of the spirit of the Constitution, and ought not to continue.

II. The employment of chaplains in Congress, in state legislatures, in the army and navy, and in prisons, asylums, and all other institutions supported by the public money, should be done away with.

The reason of this proposition is that the people of the country being so divided as they are in regard to religious creeds, it is wrong to use the money raised by the taxation of all to pay chaplains for religious services which the majority of tax-payers do not approve. The moment you elect or appoint a chaplain by governmental act you violate the wholesome provisions of the Constitution, and take a long step toward the union of church and state. This, and the utter indifference and profaneness which generally mark such religious services in Congress and elsewhere, show that a custom so unmeaning and useless should be given up.

This demand becomes the more reasonable and imperative when we notice the numerical weakness of the members of the church as compared with the est of our population. The *Occident* of California my authority for saying that out of forty-five millions of the American people now living under the flag, nine millions are professors of the Protestant religion in all its sects, and five millions professors of the Catholic religion, leaving thirty-one millions who do not profess the Christian religion in any shape or form. Even Moody, in a sermon preached at Cleveland, and published verbatim in the *Leader* of that city of the 11th of October last, thus discourses: "They call America a Christian nation, but has America room for the son of God? Does America want him? Suppose it could be put to a popular vote, do you suppose the nation would vote to hav him come and reign? He would not carry a ward in this city; you know it very well. He would not carry a town nor a precinct in the United States; you know it very well." Yet, in the face of these admitted facts, five millions of Catholics would like to subjugate to the pope of Rome the rest of the forty millions who are not Catholics, and the nine millions of Protestants would like to dominate over thirty-six millions who are not Protestants! And all this under a Constitution and government which hav announced to the world that they are purely secular, and do not recognize the existence of any religion at all. We hear about "cheek," presumption, arrogance, and impudent claims, but this takes the lead of anything we hav ever seen before. Just think of it, that a divided minority, one part consisting of five millions, and the other of nine millions, should attempt, respectively, to force their religious views and practices on an unresisting majority of more than thirty-one millions of American citizens!

III. All public appropriations for sectarian educational and charitable institutions ought to be discontinued.

During the years 1871-2-3, the corporation of New York city gave out of the public treasury to 103 Catholic institutions, too numerous to mention in detail, the sum of $1,396,389. To the Episcopal churches, schools, hospitals, and miscellaneous, $56,957. To the Reformed Dutch, Presbyterian, Baptist, Methodist, and Lutheran churches, $112,193. Grand total, $1,534,534. Of this vast sum taken out of the people's treasury for unlawful purposes, the Catholics got 91 per cent of the whole, or $1,396,389, while the Protestants and Jews got only 7 per cent, or $138,145. According to this statement, which I take from the New York *Times*, the Protestants and Jews, with humble and spaniel-like greed, were only allowed to pick up the crumbs that fell from the table of their condescending masters, the Catholics. I ask your attention to the fact in the case that although all Protestant churches of this country are ostensibly and professionally opposed to a union of church and state, those in New York eagerly grabbed the hush-money that was offered them. Even the Baptists, who from the beginning of their existence as a sect were more thoroughly committed against the doctrine of the church plundering the state, gave up their distinctive principle and took the bribe. It looks as if the Catholics scattered the crumbs and picked bones around on the floor to keep the Protestant dogs from barking and arousing the tax-payers while they loaded themselves with the lion's share of the spoils. I am happy to say that, after the horse had been irrecoverably stolen for want of a lock on the stable door at the right time, the people of the state of New York, by a constitutional provision, hav put a stop to such proceedings in the future. And the churches that hav received their share of the plunder now occupy the position before the world of receivers of stolen goods. I exempt the Catholics from this reproach, because it has been a cardinal doctrine with them from the beginning that corporations, whether states or cities, owe them allegiance and tribute as the one infallible church with the pope at the head as the vicegerent of the Almighty. The utter dereliction of principle on the part of the Protestants, as shown in this case, confirms the truth of history that the ecclesiastical spirit is not a modest and a grateful spirit. If you give it an inch it will take an ell. In the time of Henry VIII. it had got possession of about a third part of the landed property of the kingdom of England, all exempt from taxation. It sits like an incubus upon the prosperity of every Catholic country in Europe to-day. It evinces the same grasping spirit in this country, and hence in reply to all demands for public money, whether by appropriations or exemptions from taxation, the people's motto ought to be, Not one farthing.

IV. The use of the Bible in the public schools as a book of religious worship, and the practice of religious exercises, ought to cease.

When school taxes are paid by Jews, Catholics, and Protestants indiscriminately, it is the most reasonable thing in the world that the religious scruples of these sects should be respected. No tax-paying Jew wants his children in the schools to hear the New Testament read in which he and his fathers are condemned and anathematized for unbelief in Jesus Christ as the Messiah, when during 1,800 years of persecution his race has given evidence that they did not believe it. No Catholic tax-payer wants his children indoctrinated in our Protestant

belief, and to listen to religious exercises which he believes to be heretical and dangerous to their souls' salvation. And no Protestant wants his children to listen to prayers and ceremonies which he believes to be idolatrous. And the only way to protect all the tax-payers is to secularize the schools completely, forbidding by law all religious exercises in them, and allowing the children to get their religious opinions and training at home, in the Sunday-schools, Bible classes, and churches of the various sects.

More than thirty years ago, when acting as school director in the township in which I liv, I opposed the teachings of the Shorter Catechism in the public schools, although I then believed it was almost as much inspired as the Bible; and although the entire township and surrounding country were under strong Presbyterian influence. I did it because there was a principle involved. I saw that if the door of the schoolroom is once opened to the religious teachings of an orthodox sect because it is then in the majority, in the changes of population that are always occurring in this country, you could not shut it against the religious creed of a heterodox sect when it came into power. I hav lived to see in this same township a large Catholic population which is now clamoring for a division of the school funds. The thing called a principle is no respecter of persons. If we tie to it we must follow it through all its legitimate workings to its results. And therefore if the secularity of the government is a vital principle we should secularize the schools also. The founders of this republic, with all the religiousness of their characters, did not mention the name of God in the Constitution, for they well remembered that it was in that most sacred name that the despotisms of the Old World had trampled down the rights of humanity into the dust. Neither did they demand, but actually forbade, a religious or church qualification for holding office, for they had seen in England one generation after another trained by this policy into cowardly hypocrisy. In the convention which formed the Constitution of the United States, and which continued its sessions through sixteen months, there were no religious exercises observed any more than there is now in the meetings of a railroad company or of a bank. The grand peculiarity of the government they constructed, and which distinguished it from all others, is that there is dignity, but no divinity about it at all; that it is a mere expedient of human wisdom gotten up by the people for protecting the property and personal rights of the citizens generally, ignoring altogether the existence of any other world than this, and of any religious creed whatever. Our religion is a matter of the deepest concern to each one of us, but the government has nothing to do with it.

V. The appointment by the President of the United States, or by the governors of the various states, of all religious festivals and fasts ought to be discontinued.

I suppose it will be conceded that Thomas Jefferson understood the appropriate duties of President of the United States under the Constitution. But when holding that office he utterly refused to issue a proclamation for fasts or festivals, because while the people of the United States were at that time, and in their private capacity, generally Christian, and not Jewish, nor Mohammedan, nor Buddhistic, the government was neither the one nor the other. Warned by what he had seen with his own eyes in France and England of the deadly influence of the church upon the state; seeing how the people there were saddled, bridled, and rode by the clergy—Catholic and Protestant—he used his influence, both in the founding and administration of the new government, to save the American people from such a degradation. And hence, although he was as grateful for national blessings as any other man, he refused officially to proclaim a thanksgiving for fear of inviting a new encroachment from the ecclesiastical spirit.

VI. The judicial oaths in the courts of law, and in all the departments of the government, ought to be abolished, and simple affirmation under the pains and penalties of perjury should be established in its stead.

The judicial oath is a remnant of the old European barbarism which regarded all men as unmitigated liars unless they stood in fear of eternal hell fire. It contains, and was intended to contain, a whole creed of dogmas repulsive at once to the intellect and to the common sense of justice and right among men. If the Constitution of the United States, and the laws and treaties made in accordance therewith, are the supreme law of the land, the spirit of the Constitution, laws, and treaties should be the polar star guiding the action of Congress, the state legislatures, and municipalities in any given case or question. Now in the Constitution there is no judicial oath required of any incumbent, from the President down to tide-waiter. That is to say, a government official is not required to take an oath which implies his belief of any religious dogma whatever. Had the oath which we see administered in our courts of justice been exacted of the men who framed the Constitution and composed the two houses of the first Congress, not one in fifty could hav held office at all! I think all honorable men will agree that a person who has intelligence and moral character enough to be called as a witness into a court of justice at all will be quite as likely to tell the truth when put upon his honor and conscience as he would if he took the usual oath. The futile effect of oaths in making men tell the truth has long been proverbial in the expression, "False as custom house oaths." I suppose it was owing to this fact that Jesus, in laying down the rules for his followers, said: "Swear not at all; let your communications be yea, yea; and nay, nay; for whatsoever is more than this cometh of evil." It was never said nor believed that the testimony of a Quaker in a court of justice was in the least unreliable because he refused the oath and simply affirmed. In our penitentiaries and reform institutions it has been found that, generally speaking, convicts behave better when trusted, when an appeal is made to their manhood and sense of honor, than when treated as totally depraved.

VII. All laws directly or indirectly enforcing the observance of Sunday as the Sabbath ought to be repealed.

As the Constitution of the United States knows no religion, of course it knows no Sabbath as a religious institution. Congress is frequently in session and legislates on Sunday. During our civil war battles were begun and fought on this day. The United States mails run on the Sabbath. Don't insult my understanding by saying what is not true, that these all come under the head of works of "necessity and mercy." When the Sabbath law was really in force upon the Jews, they allowed themselves, when at war, to be cut to pieces by their enemies rather than fight upon the Sabbath day; and well their enemies knew when to attack them. They put men to death if they gathered sticks to boil their pot of victuals on the Sabbath. In some of our states a commercial transaction is vitiated and nullified by law if it has taken place on the Sabbath; but the ratification of treaties and other most important business of Congress is as binding when transacted on Sunday as it is on any other day of the week.

At the time the Sunday laws were enacted, especially in the old thirteen states, there was no national government. In the whole country there were not probably fifty Jewish families who observed the seventh day of the week as the Sabbath. No street cars carried their hundreds of passengers to their distant houses of worship. There were no Seventh Day Baptists whose conscience required them to obey the fourth command of the decalogue which declares that the seventh and not the first day of the week is the Sabbath. There were no millions of Germans and Swiss, as there are now, who had been taught by Luther and Calvin, and all the rest of the continental reformers, that the Sabbath was not binding on a Christian, but that every day in the week was holy. There were no hundreds of thousands of laboring men in our manufacturing cities, outside of all churches, who, after close and unhealthful confinement all week in their shops, make the Sunday a day of innocent recreation. If there is no law forbidding a man to worship at home, or in his church, on Sunday, is it fair to hav a law which forbids him not to worship? Who has authorized the Sabbatarian to be the keeper of other peoples consciences? Were John Calvin and Martin Luther fools who did not understand the New Testament? Is the Rev. Dr. Hopkins of the Presbyterian Theological Seminary at Auburn a fool also when he maintains, as he did during a meeting of the Evangelical Alliance of Pittsburgh, that the old Sabbath law of the Jews had expired by its own limitation, and that now instead of one holy day in the week we hav seven?

By a large class of our people who hav received their religious opinions from their parents just as they hav received their names, by inheritance, and without question, the observance of the Sabbath after the puritan way is set down as a requirement of what they call "Christian morality." But what is Christian morality? Did it condemn slaveholding which made merchandize of human beings? Does it condemn the sale and use of ardent spirits and tobacco which are shortening the lives of so many of our countrymen? Does it condemn Freeman, who, a few months ago, under direction as he supposed of the Almighty, and as an act of faith, took the life of his own child, believing with faithful Abraham, that God, in vindication of his faith, would assuredly raise her from the dead? Does it condemn the foreign missionaries who admit to their churches among the heathen, converts who still remain polygamists? Shall the Catholic church expound the meaning of Christian morality? Shall the hundreds of Protestant sects each undertake this hazardous work? The history of the church teaches us that what is called "Christian morality" has justified the most flagrant crimes and condemned the most essential virtues. Like the chameleon, it changes its complexion according to the surroundings, and is altogether indefinable and unreliable as a standard of duty.

Now, instead of setting up a court of casuistry to be presided over by the strongest sect of religionists for the time being, to decide special cases of "Christian morality," like the Spanish Inquisition, we Radicals propose that we fall back on those universal ideas of morality which all people in all ages understand, and which demand that in all our relations to our fellow-men we should do unto them as we would be done by in like circumstances. This was the golden rule of conduct which Christ laid down for the self-government of his disciples, and which he declared constituted the sum total of human duty. And this was the same rule of life which, five hundred years before the advent of Christ, Confucius taught the Chinese, and which has made them for ages a peace-loving people. This natural rule of ethics covers the relation which a man sustains to himself, and, as a permissive decree, allows and requires of him to seek his own happiness primarily, with the single proviso that in so doing he neither injures himself nor any other human being.

Now the propositions I hav submitted to you, and briefly discussed, form the Radical platform of state policy. Are not its demands fair and reasonable? Do we ask for ourselves anything that we do not cordially concede to all other citizens? It is not offered as a compromise, for that term implies always that the parties to the compromise giv up some right or truth for the sake of peace. But we claim it to be the true constitutional basis, and the only possible ground on which the American people can stand in the future, if they would avoid those complications with the church, the history of which is written in tears and blood. It can only be opposed by those, who, not being content with the privilege of believing any theological creed they please, demand, most unreasonably, that others shall be compelled to conform their belief to the church standard which happens for the time to be in the majority. I urge you one and all, in methods you deem best, to assist in preserving intact the American doctrine that the state is a secular institution, entirely separate from and independent of the church; and that the church shall not be permitted either to dictate legislation to the state or to depend upon it in any respect, except to be protected in the natural right of its individual members to such belief, worship, and ceremonial as each one may choose. The practical carrying out of this constitutional idea into the legislation of each state in the Union will make our beloved country not only the home of the brave but, what is far more glorious, the land of the free!

## "Student" Responds to Kersey.

In regard to the numerous incorrect quotations in the "Bible of Bibles," Mr. Graves says that on page 440 of that book is "a full explanation," and adds: "They are *designedly* made verbally incorrect, because if they had not been abridged the chapter on Contradictions would hav occupied nearly a *hundred pages* of the book. *I studied condensation as an art.*"

The "full explanation" on page 440 is as follows: "The author, in abridging citations from history and the Bible, has, in some cases, deviated from custom in using quotation marks. This is especially true of chapter twenty-two, on Bible Contradictions. It is believed that no errors of any importance can be found in this work, unless some mistakes hav been committed in making scriptural references."

Now let us apply these two explanations to the chapter aforesaid. The two hundred and thirty-four groups of contradictions are printed in solid small type and make only ten pages. I hav a copy of "Self-Contradictions of the Bible," published in 1860, containing one hundred and forty-four propositions, proved affirmatively and negatively by texts of scripture without comment. The type is larger than in Mr. Graves's chapter and the matter much more spread, and more passages are quoted on an average in each group. The whole makes less than forty-two pages, and, with Mr. Graves's typographical condensation, could hardly hav extended beyond twenty pages.

Of the two hundred and thirty-four propositions, or groups, in Mr. Graves's book, I am unable to find more than eighty-eight which are essentially different from the one hundred and forty-four; and his additions would not hav increased the number of pages of "Self Contradictions of the Bible" more than one-third or a quarter.

And now as to the quotations being "*designedly* made verbally incorrect" to avoid their occupying "nearly a *hundred pages*," and Mr. Graves's study of "*condensation as an art.*" Out of ten consecutive Bible quotations (group 14 to 18, inclusive, of the "Bible of Bibles"), I find but one passage verbally correct. One other is entirely incorrect. In the remaining eight there are twenty-four words that are erroneous, and the substitution of thirty words for the twenty-four would hav made the quotations perfectly correct and the sense just as clear as with the erroneous words. One of these incorrect passages consists of two texts connected by a semicolon and with one of the references omitted.

It seems to me, therefore, that these variations were *carelessly*, rather than "*designedly*, made," and that the author's study of "condensation as an art," resulting in the saving of six words out of thirty, was not much of a success.

It appears that Mr. Graves has denied that he ever read the pamphlet "Self-Contradictions of the Bible." In the Cincinnati *Gazette* of January 16, 1880, the reviewer says: "A comparison of the two lists shows a remarkably accordant selection of texts and an apparent working over and division of one allegation into several. Furthermore, we hav been informed that Mr. Graves once accepted a copy of the work from its author, but we will not question his veracity."

I believe Mr. Graves is silent thus far in regard to any of the points contained in that late general review of his works.

STUDENT.

## Thirty-Second Anniversary of Modern Spiritualism.

The Spiritualists of Rochester and a goodly number from adjacent towns convened at the Academy of Music, 40 and 42 State street, at 10 o'clock, A.M Mrs. Amy Post, the venerable and well-known philanthropist, was appointed president; Benj. Fish, Schuyler Moses, Edward Jones, and Mrs. Dr. Butterfield, vice-presidents; D. M. Fox and Mrs. B. Fish, secretaries.

Mrs. Post called the meeting to order and said she supposed she ought to thank the people for the honorable position she occupied, but really she felt incompetent to discharge the duties incumbent upon her. She felt it to be a great occasion, being one of the first to investigate the rappings, and being convinced of their reality, she was converted from a disbeliever to a full believer in another life, and had never since doubted. There is no uncertainty about it; we hav proof positive, through the many phases of the phenomena, of a continuous life. She said she could giv many interesting experiences connected with the early manifestations and the bitter persecutions of the Fox girl mediums; but she would refrain, and call them to the duties of the hour. She hoped all the proceedings might be conducted harmoniously, and good results follow from the proceedings of the meeting.

Mrs. Fox then read that beautiful poem "Jubilante," by Miss Doten, commencing with the lines:

"The world hath felt a quickening breath
From heaven's eternal shore,
And souls triumphant over death,
Return to earth once more.
For this we hold our jubilee,
For this with joy we sing,
'O grave, where is thy victory?
'O death, where is thy sting?'"

Mr. J. W. Seaver was then introduced, and delivered the opening address—earnest, eloquent, and logical. He was listened to with deep interest and marked attention from the opening to the close. Among other things, he related that at Chautauqua Lake, last summer, Bishop Forster addressed a vast audience. During his discourse the bishop said that if he were asked whether we are to liv after death, he could not say he knew whether we should or not; but if asked if he believed so, he could answer yes. Had this question been addressed to the speaker he said he could hav answered that he knew that there is a life after death, if his own senses could be relied on.

Mrs. Nettie Pease Fox being called for by the audience, responded briefly. She paid a glowing tribute to the mediums, referring to them as the power through which modern Spiritualism had been so widely promulgated in such a brief period of time. She referred specially to Mrs. Cora L. N. Richmond, Miss A. W. Sprague. Mrs. Brigham, Mrs. Hyzer, Lizzie Doten, Nettie Coburn Maynard, and others, all eloquent, efficient instruments in the hands of angels in the accomplishment of the wonderful work wrought out. These mediums hav been the saviors of the nineteenth century, and as one of old, the church, and the unbelieving world had cried, "Crucify them! crucify them!" It is probable that on one occasion the Fox girls, the first mediums for those rapping manifestations, would hav been sacrificed to the fury of the mob but for the efforts of the noble woman who occupies to-day the place of honor on our rostrum. But the world has indeed as yet felt only the first "breath from heaven's eternal shores." Great progress has been made, but little in comparison with what is to be. The world is just ready to acknowledge the claims of Spiritualism; but it wants more than knowledge—it wants kindness, sympathy, and love.

AFTERNOON SESSION.

After the reading of a poem entitled "A Religion for all Humanity," communications were read from Prof. J. R. Buchanan, John Wetherbee, A. E. Newton, Nettie C. Maynard, and others.

Following the reading of the communication from Nettie C. Maynard, Mr. Seaver related a conversation with her, in which she gave an account of some of her experiences as a medium with Abraham Lincoln, President of the United States. During some of the darkest days of the Rebellion he came to her for advice from the spirits. A gentleman present also gave some additional facts he had obtained in Springfield, Ill., the home of Mr. Lincoln, all confirming the positive evidence we hav that Mr. Lincoln was in belief a Spiritualist.

The Chairman of the Committee then reported resolutions from which we giv the following extracts:

*Resolved*, That we heartily rejoice in the wonderful progress of Modern Spiritualism, its phenomenal manifestations and revolutionizing teachings having already spread to almost every part of the globe, shaking the foundations of temples of superstition, where sat priests, and the thrones of tyranny occupied by kings, the one binding the souls, the other the bodies of mankind.

*Resolved*, That we recognize in Spiritualism the chief instrumentality effective in the reformatory movements of the last thirty years, resulting in banishing from the teachings of the pulpit many of the horrid dogmas of old theology; the inculcating more liberal views of religion, of political and social life; the enactment of laws more humanitarian in character; the mitigation of punishment in our prisons, and the introduction of reforms for ameliorating the conditions of human life.

*Resolved*, That we regard Spiritualism as the special power efficient in the abolition of serfdom and slavery, having positive evidence that the Czar of Russia and Abranam Lincoln, President of the United States, by whom this great work was accomplished, were each, in their official acts, guided by spirit direction, given through some four well-known mediums.

*Resolved*, That we would specially acknowledge our indebtedness to Spiritualism for the marked progress made in the emancipation of women from many of the oppre-sions of the past, the inferior position in which she had been placed by the teachings of the Bible and Christian legislation, and for her advancement toward the place she is finally to occupy as the equal of man in all the avocations of life.

*Resolved*, That we regard Spiritualism not as an outgrowth of Christianity, but as a new manifestation of spirit power in the world, better calculated for the uplifting of humanity than any old form of religion; hence we see no propriety in putting the prefix "Christian" to Spiritualism.

*Resolved*, That while acknowledging with gratitude the inestimable blessings that hav come to us through Spiritualism, ... ing satisfactory answer to the question, "If a man die, shall he liv again?" we also believe that it has to do with the life that now is; hence Spiritualists should interest themselves and participate in all movements having for their object the making this world better. We earnestly appeal to all Spiritualists in their individual and associate capacity, to oppose the punishment of the unfortunate victim of crime, except so far as may be necessary for the protection of society, and the reformation of the criminal. That we condemn the cruelties resorted to by prison officials, and the contract system of selling the time of the convicts; believing that all receipts for labor performed by them, beyond their actual support, should be given to their families, or in case they hav no one depending upon them for support, kept for their benefit, to be paid at the time of discharge. Further, that we are opposed to that relic of barbarism, the gallows, and earnestly demand the repeal of all laws granting to courts the power to inflict the death penalty, being cruel, vindictive in character, and publicly demoralizing. We are opposed to war, and favor the settlement of all national difficulties by arbitration.

*Resolved*, That we recognize in the National Liberal League an efficient agency for the accomplishment of great good; we favor the principles upon which it is based, and will labor to accomplish its objects.

*Resolved*, That the innovations of the church upon the institutions of the government, the rights of the people, and the liberties of the press hav become most alarming; and that we regard the arrest, unjust conviction, and imprisonment of D. M. Bennett, editor of THE TRUTH SEEKER, as an outrage unparalleled in the history of this country.

*Resolved*, That we hav for encouragement the fact that more than ever before, during the last year, scientists of Europe and America hav been induced to investigate the phenomena and philosophy of Spiritualism, and hav admitted its claims. In fact, we believe the time near at hand when scientists, as a class, will admit that the revelations of Spiritualism demonstrate the existence of a spirit world peopled with intelligences once inhabitants of this earth. Further, that the Christian church will be driven to the acknowledgment of the same fact, and then will come the greatest danger, for the church will claim it as its own, deny, as it has of all progressive movements in the past, that it ever opposed "true" Spiritualism, and endeavor to pour the wine of the new dispensation into the bottles of old theology. Hence we are opposed to all organizations based upon creeded expressions of belief, as tests of membership.

These resolutions were fully discussed with deep interest, and all unanimously adopted.

During the discussion Mr. Fish related his early experiences with Spiritualism. He ridiculed, like others, at first. He did not think that a person who had passed from earth would come back again, but on a closer acquaintance with the new movement his old philosophy was knocked from under him. Traveling a great deal at the time, he found the new idea everywhere ridiculed, and when he admitted that he was a believer in Spiritualism people thought him a little deranged and imagined they saw a wild light in his eyes.

During discussion of the first resolution Mr. Seaver said certain manifestations occurred in Byron three or four years before, through clairvoyance, which demonstrated immortality as Spiritualism. Clairvoyance was one of the stepping stones of Spiritualism. A Mr. Walker, of Byron, mesmerized a Mrs. Tuttle in order to extract a painful tumor. While in a mesmeric state this lady described the tumor, disagreeing with the description of the surgeon who had examined it. It was subsequently proved that Mrs. Tuttle was correct. From that time to this she has successfully treated all kinds of diseases, all by the help of clairvoyance. At one time, while in a trance, she began to weep; the cause of her weeping was that three spirits were present, demanding to speak to relatives through her. One of these spirits was her mother. They communicated with their relatives, and what they said was taken down, and their words were afterwards verified. This manifestation demonstrated the immortality of souls in the speaker's opinion.

Mrs. Post said that no one probably had changed his train of thought more thoroughly than she. She had for a long time been in doubt as to immortality, but doubted no more after having been converted to Spiritualism. It has been a source of great comfort to her.

A long discussion followed the reading of the sixth resolution in regard to the term "Christian Spiritualism." Mr. Bottom, of Canandaigua, thought the teaching of Christ was one of love; he did not promulgate any science. To Mr. Harding the term Christianity was most hateful. The society that went under that name had always been most unrelenting and bloodthirsty. This had been the case, no matter how far back in time we may go, since its beginning. Christianity had instituted most horrible persecutions and caused most terrible suffering to the innocent and helpless in the world; it had shocked all humanity by its excesses. He thought it almost too horrible to contemplate that all these old institutions and creeds were allowed to continue and be in power. Mr. Saulisbury would not do away with the name, as Christianity had done much good as well as evil. He did not favor the forcible removal of any institution in the world. Whatever institutions there are must be outgrowths to the needs of the times and the nature of things. They would do away with themselves after having become useless and no longer wanted.

Mrs. Fox thought Christ had been a good man and medium, but no greater than Socrates, Plato, Confucius, and other ancients. She did not favor connecting Spiritualism with any religion, as it was an entirely new departure. Christianity teaches that mankind is retrograding and sinking lower and lower; Spiritualism teaches that the race is continually improving. Christianity teaches that human nature is vile and degraded; Spiritualism teaches that it is pure and immortal. Christianity teaches that man was and is totally depraved and needs a savior; Spiritualism teaches that he must be his own savior, that he has been his own savior in the past, and will be in the future.

In the evening Mrs. Fox delivered an address in verse, which closed the exercises. A sociable had been announced after the close of the lecture, but it was decided by vote to postpone this till next Friday evening.

## The American Labor Reform League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please say in this week's issue that the "Tenth Annual Convention of the American Labor League meets in Science Hall, New York, Sunday and Monday, May 2d and 3d, at 10 30 A.M., and 2.30 P.M. Sunday (the evening session being omitted to enable people to attend the Bennett Reception), and forenoon, afternoon, and evening Monday. J. K. Ingalls, Henry Appleton, Wm. Hanson, E. H. Heywood, Myra Hall, J. H. Swain, and other speakers.

Truly yours, E. H. HEYWOOD.

*Princeton, Mass.*, April 19, 1880.

## W. S. Bell's Lectures.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. W. S. Bell, who is so widely and favorably known to the readers of THE TRUTH SEEKER as a lecturer and author, deilvered his lecture on "The Modocs in Heaven," at the Athenæum Hall in Morrisania, New York, on the 19th inst. The classical and Christian ideas of hell were forcibly compared, much to the disadvantage of the latter, which the speaker asserted to be the meanest hell yet invented. That the modern doctrine has produced immeasurable suffering to the human race was proved by the distracting influence which it exercised in drawing man away from a true understanding of the nobler work called for by the present life to the continual contemplation of the fearful possibilities which awaited him in the future world. That the doctrine is not put forth prominently in the pulpit at the present day does not change the fact that a belief in it does, and of necessity must, underlie every system of theology which holds to the idea of redemption and atonement, as these ideas hav no relevancy except in view of the necessity of a salvation from future torment. Mr. Bell is both an easy and forcible speaker, with thorough command of the language necessary to express his thoughts; and by long and patient study he has admirably qualified himself for his position among the leaders of the Liberal movement. Z. S. SAMPSON.

## Liberal League Notes.

THE *National Appeal* says: "Dr. French, of Hillsdale, writes that they are ready to form a League at that place, and Abner Hitchcock, of Battle Creek, Mich., informs us their application for a charter has already gone forward."

HON. A. B. BRADFORD, of Enon Valley, Pa., has just published a pamphlet of fifteen pages entitled "An Exposition of Liberalism and a Defense of the Demands of the National Liberal League." Like everything else from the pen of Mr. Bradford, it is able, and every person who desires to become well posted on the issues that the Liberal League presents should send twenty-five cents to Mr. Bradford and obtain half a dozen copies. [The reader will find this address in the present issue of THE TRUTH SEEKER.—ED. T. S]

I LEARN from C. A. Dunning, the Liberal League representative of Michigan, that League organizations are progressing very rapidly in that state, and they propose to hav more Leagues than the state of Kansas in a short time. I fear our Michigan friends will find that Kansas is a hard state to beat in such a conflict, but I shall be pleased to see such a contest progressing. I am confident there are more Liberals in those two states than in any other two of the same size in the Union, and if they get really awakened we may expect to see a great work done. But I desire to say to my Liberal friends of the Empire state that they must look to their laurels. We now number but a few more Leagues than Kansas, and if our brothers in that state and Michigan get into a contest for the supremacy, we may soon find New York third on the list as to the number of auxiliary Leagues.

THE following I clip from *Mind and Matter*, the Spiritualist paper of Philadelphia, which I am pleased to know is rendering good service to the League cause. Allow me to suggest to those Spiritualists who desire to subscribe for a paper that advocates both the cause of Spiritualism and the Liberal League movement that they can do no better than to subscribe for *Mind and Matter*. This is the item: "Liberal League No. 173 was organized in this city on Friday evening, April 9th. The following-named were elected as officers: President, Dr. R. C. Flower; Vice-Presidents, Mr. S. Wheeler and Mrs. Sada Bailey; Secretary, George D. Coleman; Treasurer, J. O. Bentley; Councillors, J. M. Roberts, Henry Wiley, Mrs. C. A. Coleman, and Mrs. E. A. Palmer. Committees were appointed to draft by-laws. Adjourned to meet at the call of the secretary."

MR. T. C. CORNETT, Secretary of Liberal League No. 170, of Dallas, Texas, sends me a very encouraging report from this League. The League has just perfected a permanent organization by electing for its officers the following-named persons: John Stone, President; D. McKay, Vice-President; T. C. Cornett, Secretary and Treasurer, and John Jackson, Mrs. Sallie Baker, J. H. Slaughter, and J. K. Hawes, Councillors. Bro. Cornell says: "The great desideratum with us in Texas is lecturers. We find it difficult to induce men of means to join our ranks, and this, together with the fact that nearly all our lecturers liv at a considerable distance, leaves us at a disadvantage, and almost excludes us from any benefit to be derived from their ability. It seems to me it would be advisable for the National Liberal League to institute a lecture bureau, whose duty it would be to divide this country into convenient districts, and assign a lecturer to each. Such an arrangement would lessen traveling expenses considerably, and would put lecturers within the reach of all pecuniarily."

MR. WILLIAM E. SCOTT, of New York city, has the following good word to say of *Truth*, the new New York daily: "I mail you the most outspoken political paper against Comstock & Co. that is published in this city. It has not been long in existence, but has already acquired a large circulation, which is fast increasing. It is just the paper that New York has long been in need of, and, by the way, it exposes the corruptions and frauds of the Christians now and then in a brave manner. It think it will aid the Liberal cause very much, for the reason there are many Christians who will read this 'political' paper who think it would soil their hands to touch THE TRUTH SEEKER or Boston *Investigator*. *Truth* has ridiculed the *Daily Witness*, an orthodox paper, out of ...

## A Little Tough on the Pigs.

BY M. BABCOCK.

The Bible teaches that there is a personal devil, who is commander-in-chief of an eternal hell. And it tells us that on the great day of judgment the wicked shall be placed upon the left hand, and God will say to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv, 41). And Jesus says, "He who believeth and is baptized shall be saved, but he who believeth not shall be damned."

Now let me tell a Bible-story about devils, and remember, Jesus has said except you believe it that you shall be damned. Once on a time, a long time ago, there was a man who was troubled with a pain in his stomach. His friends bound him with chains, but he brake the chains, and picked up sharp stones, with which he cut his flesh, so great was his distress. Just at this time there came a ship to the coast, and Jesus stepped on shore. "And when the man saw Jesus far away he ran and worshiped him, and cried with a loud voice, and said, What hav I to do with thee, Jesus, thou son of the most high God? I adjure thee, by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion, for we are many. And he besought him much that he would not send them away out of the country. Now there was nigh unto the mountains a great herd of swine feeding. And all of the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea" (Mark v, 1–13).

A legion is from three to five thousand, says Webster. So it is not surprising that the man should feel a sort of a fullness in his stomach, and at times, when the 5,000 devils were having a high old time among themselves, that he should be in great distress. But where did so many devils come from, since there was but one devil at the outset? Can it be that the old devil had been engaged in the overshadowing business? Or is it true that all of these devils were once holy angels and that God had thrown them out of heaven on account of their wickedness?

The account goes to show that Jesus was possessed of a very obliging disposition towards the devils, and the programme, without doubt, was very nice for the devils. But don't you think the arrangement was a little tough on the pigs? Don't you think that it was a little tough on the owner of those hogs?

Jesus entered into and sanctioned a plan by which a peaceable, honest man was robbed of his whole drove of hogs, and that, too, just to oblige a miserable nest of devils. It was nothing more nor less than a case of highway robbery on the part of Jesus. Now, in my judgment, Jesus made a great mistake in not protecting the man's property. He had better hav sent the devils out of the country—sent them to hell, and saved the hogs.

Now I want to ask an honest question. Is there a man or a woman in the whole world who, being possessed of full reason, believes this story to be true? Was it an actual fact that two thousand hogs were run into the sea by a lot of devils, as narrated by St. Mark in the New Testament? But if you say that this hog-story is but a fable, how do you know that the next or that any other statements in the Bible are not of the same kind? It is told in straightforward, plain language, and Jesus says that "he who believeth not shall be damned."

If, as it is said, Jesus was able to perform miracles, why did he not so arrange as to hav the devils choke in the sea instead of in the hogs? By choking the devils to death, and then enabling the pigs to swim ashore, Jesus would hav done a big thing in the interest of humanity and would hav done the man no harm.

Jesus is said to hav cast out seven devils at the time Mary Magdalene was not feeling very well. But he never killed a single one of them. He was never known to kill a devil; but he spent forty days and forty nights in the company of one devil up in the mount; went there expressly to be tempted by the devil, and I must say that in fooling away so much valuable time in such bad company he might hav spent his time better.

Not a devil out of the whole lot was killed; every one was again ready for business and ready to enter into another person when he should find out that he had gone to sleep with his mouth open.

Now believe this story or be damned; and don't say you will be damned if you do, but say you will be damned if you don't.

*St. John's, Mich.*, April 1, 1880.

## "Logic of Facts.—Logic of Errors."

To the Editor of The Truth Seeker, *Sir:* Spiritualism, for many reasons, is like that "poor old dog Tray"—it gets stoned, kicked, and roughly treated from every quarter. Ministers fabricate and teach the vilest falsehoods, while Materialists misrepresent and belittle it in a manner that proves them to be everything but lovers of fair play. They always know of at least one medium who was, or is, a fraud, and upon that they seem to base all their knowledge of Spiritualism. Others, because a few Freelovers happen to be Spiritualists, continually repeat, parrot-like, "Oh, yes, your Spiritualists are all Freelovers." Such generally know more of free lust than they do of Freelove, and they know as little of Freelove as they do of Spiritualism.

Now I demand fair play. If they cannot accede to this, then let them mind their business. Let us alone. If they cannot, or will not, recognize the truth, don't say anything about us or Spiritualism, and it will be better for all concerned.

In The Truth Seeker of April 3d, Mr. Charles Audley very kindly tells the world that over in Europe he found a couple of frauds, and seems to think because he discovered them to be such he has exploded all there is of Spiritualism. I will kindly say to Mr. Audley that in his treatment of those mediums, as reported in The Truth Seeker, he simply exposed his ignorance (I had rather say ignorance than hatred) of Spiritualism and mediumship. He says the following conversation occurred:

"Will Mr. Walker say whether he is now under the control of the spirit of Mungo Park or not?"

"I am under the control of Mungo Park."

"Can your control hear and see what I am doing without your bodily organs?"

"Yes."

Now if Mr. Audley had investigated Spiritualism nine years instead of lecturing on it, he would hav known that that was not a proper question to ask—that Mr. Walker could not answer questions while under the control of Mungo Park or any other spirit; therefore he not only on that occasion betrayed his ignorance, but also to every reader of The Truth Seeker who knows anything about Spiritualism. If Mr. Walker was really controlled by the spirit of Mungo Park on that occasion, then that spirit saw at once that he had an ignoramus or a cheat to deal with, so answered him just as I would. A fool is answered according to his folly. One of two things is certain: either Mr. Audley was answered according to the above rule, or else Walker was a fool or a fraud. In the latter case, there is not a Spiritualist in the land, of any sense, but would hav discovered that there were two frauds or two fools in that crowd.

My opinion is that the spirit discovered Mr. Audley's motive and business—that he was a lecturer on Spiritualism, but not a Spiritual lecturer, and would treat the truth as a lie, therefore, in mercy to the man, gave him what he wanted—a lie—"according to his folly."

I, for one, do not wish to argue this question with those who are not disposed to be just, or who manifest a total ignorance of what Spiritualism is. E. A. Chapman.

*Lowell, Mich.*, April 9, 1880.

## Romanism the Alpha and Omega of America.

THEY DISCOVERED IT, EXPLORED IT, GAVE IT ITS LIBERTY, AND WILL HOLD IT WHEN ALL ELSE FAIL.—EXTRACT FROM A LATE SPEECH OF BISHOP GILMORE OF CLEVELAND, OHIO.

To the Editor of The Truth Seeker, *Sir:* The above-named eminent personage of the Roman church of this country has recently delivered himself of a great speech at Cleveland, which is published in full in the Cleveland *Plain-dealer* of April 5th, in which he claims that Catholicism discovered and explored this country, and that the religious liberties of this country were copied from the Catholic Magna Charta of England, and obtained originally from canon law of the Romish church; that the Catholics of Maryland were the teachers and givers of our republican liberties when the republic was formed.

He claims now eight million Catholics in this country; admits that many children born in this country of Catholic parents leave the church, and that their main strength comes by emigration direct from Catholic Ireland and other Catholic countries, but that in the end they will scoop the whole thing.

He closed his discourse with the following words. I quote:

Even the present freedom of England, of which Englishmen are so proud, is the direct result and creation of the Catholic Magna Charta of Catholic time. Now, in the face of these facts, which no quibbling nor explaining will successfully change, and for whose accuracy I stand pledged, I ask: Are Catholics the enemies of republics? Catholics, who hav created and fostered all the republics the world has ever had, and who hav given our great country all the laws and principles we hav that in any manner make a republic at all? Take away the principles of the great Catholic Magna Charta on which our republic is built, and from which it has all the principles of religious freedom which Catholic Maryland taught and gave us; take away our courts and common law, which are the direct creation of canon law applied to civil life, and you will hav very little left, and very little to boast of, except the carrying out and the putting into practice the principles that Catholicity created and handed to the world as her gift to mankind. In the face of these facts, I ask: Hav Catholics no rights in America? Are we here by tolerance? Hav we done nothing to merit the right to speak and act as free Americans? or hav we done nothing for the country to merit our fair share not only in the direction of public affairs, but in the distribution of public favors? Are we helots? or has the Catholic minority no rights in the face of the Protestant majority? We discovered the country; we explored the country; we hav done more than our full share to open up and develop the country; we hav fought for the country; we hav given our treasure and our blood for the country; we hav given the country the great Magna Charta that makes us freemen, and the Catholic church stands to-day the only religious element that can or will stem the tide of Infidelity and indifferentism that is so wide-spread and so gravely threatens to destroy the virtue of the people and turn us into a nation of brawlers and demagogues.

Note further. He continues:

Religion is fast passing away; forms and faith are loosing their hold on the hearts of the people; Protestantism has run its course and is now living on its past; it has no future; it is like the stately tree that has reached its end; it is dying at the top or split into fragments, and it no longer controls the masses. The crowds that hasten to listen to a Beecher preaching a religion without Christ, and applaud an Ingersoll preaching bold and open Infidelity, tell in words that find no contradiction whither we are drifting. On the other hand, Catholicity is pre-eminently conservative; it is one of the grave charges made against the church that she will not run with the age. Men need some controlling power if they are to be saved from themselves, and that power is religion. Protestantism is dead and can not help us, far less save us. Catholicity is a living religion and will endure to the end. It alone can or will save us; and as it has given us the basis and germ of all we hav in the principles of civil and religious liberty, so it will giv us the religion we crave, the strength we need, and the star that is to guide us through the perilous sea we are now upon.

*Kipton, O.*, April 8, 1880. Dr. Andrews.

## Science, Falsely So Called.

To the Editor of The Truth Seeker, *Sir:* The recent birth at Philadelphia of a young elephant, and the manner in which it procures nourishment from its mother, remind us how naturalists, in the name of science, hav been for ages misleading the people. Science means knowledge in contradistinction to belief, founded on mere hearsay evidence. Before these scientific writers laid down the statement in their books that a new-born elephant, in a way nobody could conceive of, drew milk from its mother's teats by its trunk, or proboscis, they should hav gone to the natural habit of the animal and observed the fact. But arching their proud brows with a consciousness of the infallibility of their own *ipse dixit*, they dogmatically taught two errors. First, that elephants never bred in captivity; and secondly, that the young elephant in his native wilds drew milk from its mother's udder by means of its trunk. Hebe, the mother of the young calf at Philadelphia, which it is proposed to christen "America," is an elephant in captivity, and her offspring, when it feeds, sucks like a lamb, a colt, or any other mammal.

A few years ago Mr. Bradford, of Enon Valley, Pa., published a little tract in The Truth Seeker on the method by which marsupial animals propagated their kind. Besides shocking the delicate sensibilities of Mr. Comstock, who charged Mr. Bennett with obscenity for publishing it, and who was ridiculed at Washington for his ignorance, this tract created a division among people addicted to the study of natural history; one party saying, Pooh! pooh! because Prof. Owen, of England, has declared in his book that, although the marsupials are implacental animals, they are nevertheless placental animals; and that the young kangaroo and the young opossum are created in a womb, where they sustain some kind of a placental relation to their mothers, while the other party cited the evidence of observers that the method of propagation was otherwise.

The arrogance and presumption of so-called "scientific" men in declaring things to be true which they do not know to be true, cannot be too severely reproved, and it shows that dogmatism, in its most offensive form, is not confined to the church, which claims a "thus saith the Lord" for all its deliverances. It would be a very easy thing to procure a pair of opossums and carefully watch the *modus propagandi*, so that the observer could be able to say *scio*, I know, instead of *credo*, I believe. If naturalists would make this experiment, instead of jabbering dogmatic nonsense, I think they would discover that an implacental animal is not a placental animal, but that the young of a marsupial grows naturally on the teat of its mother in a kind of rudimental state, and remains so until it is vivified in the manner described by Mr. Bradford in his tract. An argument, or a theory, or an assertion is not worth one grain of sand in the presence of opposing facts. Dr. Lardner made an argument which concerned everybody, that Uranus was the outermost planet in our solar system. But Galle, in Germany, afterwards discovered Neptune far beyond the orbit of Uranus. What was his argument worth? Nothing. It is a very easy thing for a naturalist who scouts the Baconian systems of induction to make an ass of himself without appearing to know the fact.

A Seeker After Truth.

## George R. Wendling.

To the Editor of The Truth Seeker, *Sir:* It was announced by flaming handbills posted in many conspicuous places in our town that "George R. Wendling, the king of the platform, would deliver his famous lecture; subject, 'Reply to Ingersoll from a secular standpoint,'" etc., etc., the faithful agreeing to raise him sixty-four dollars for the same.

He came and delivered the aforesaid lecture on Saturday evening, the 27th inst., but failed to make any decided impression upon his audience except that it was lucky for him that Ingersoll was a long way off.

During Saturday afternoon some two or three hundred copies of the open letter to him were distributed about town and one copy sent the speaker, who also saw some of them during the afternoon. No reply was made or allusion to it during the lecture, and it was expected by many that he would reply to it on Sunday evening, but, strange to say, he could not possibly stay, Sunday though it was; and as no trains run on our railroad that day he got some railroad hands to take him on a hand-car to the next county seat at a cost of at least five times as much as if he had waited for Monday's train, looking very much as if he had not the ability and courage to answer the ugly questions in said letter, and that also he, while advertising to make "an unanswerable vindication of Christianity," had but little respect for the sanctity of the Christian Sabbath. But of such is the kingdom of—orthodoxy. John T. Miller.

The following is the open letter referred to:

Memphis, Mo., March 26, 1880.

To Geo. R. Wendling: From posters in town, I see you are to answer "Ingersoll from a secular standpoint." I looked in a dictionary and find that secular means "worldly, not spiritual." If admitting that your Bible is a myth and a fable, and you hav no defense for it that will pass with thinking people who read it, then how will you answer Ingersoll?

I gather from your term, "secular standpoint," that you argue that 'tis better to believe a lie than to know the truth;

and if you will come out square on that kind of standpoint we will find plenty of able men to argue that point with you.

You say, "Go to Ingersoll for consolation for the death of a dear one!" I say no! Go to the Christian religion and console yourself that there are infants in hell only a span long. Go to Jesus, who says that many are called but few are chosen, and that many go the broad and few the narrow road; he who came not to bring peace but a sword; to set the father against the son and the son against the father; he who cursed a fig-tree, and sends the accursed (who will not hate father and mother, brother and sister and follow him) into everlasting fire prepared for the devil and his imps; he whose religion to establish and perpetuate has caused rivers of blood to flow—enough to float all the navies in the world.

I hear that you fume about the Paris Commune, but are silent about the Spanish Inquisition, the rack, the prison, the thumbscrews, and fagot, the Protestant laws of England that hanged, then disemboweled and quartered Catholics, then boiled and hung the quarters up in public places. Do you touch on the Salem witchcraft and then say 'tis better to believe your Bible than to know the truth? You call the pagans, the Mohammedans, and other believers in gods and devils, Infidels, and they call you the same, and then you show up that the Infidels hav burned Bibles and murdered people. I defy you to show an instance wherein believers in no god or gods, or saviors, or devils ever persecuted others on account of difference of opinion.

The following is some of the inspiration from the God you would hav us believe in: Exodus xvii, 18, "Thou shalt not suffer a witch to liv." How many thousands hav been put to death on account of that divine verse? Num. xxxi, 17, 18, "Now, therefore, kill every male among the little ones, and every woman that hath known man by lying with him; but all the women-children that hav not known man by lying with him keeep alive for yourselves." Nice piece of inspiration, isn't it? Yet such commands, and even worse, are frequently given in your Bible. Would a just God giv the husband only the right to be divorced from the wife, and not giv the woman the same privilege for the same offenses? Read the eleventh chapter of Judges.

Ingersoll don't take stock in a God who delivers up a nation to be murdered for that kind of pay; read the fourteenth chapter of Judges, nineteenth verse, where to pay off a debt your God helps a man kill thirty others. Read the eleventh and twelfth chapters of 2 Samuel, about how the saint David got another man's wife, then notice in particular the eleventh and twelfth verses of the twelfth chapter. See how David is punished, and the thin pretext upon which your God kills the innocent little child.

Your Bible is full of just such justice as this. (Read Hosea xiii, 16.) Are you prepared to defend the God of Hosea? Read 1 Sam. xvi, 2—how your God instructs a man to tell a lie. I say read and re-read the whole mess of garbage, and see that the more you read the less you will believe, or any other man.

If on the rock Christ you build your dogmas, and the gates of hell shall not prevail against you, why are you so concerned about Ingersoll? Is it not the finest church and the best-paid preacher, the best music and easiest seats that draw the crowd? Do you get converts by reading or explaining God's word? Do you not hav to picture death-bed scenes to scare the wicked, and tell affecting stories to catch the good? Do you not tell stories suited to all phases of humanity? Do you know more about any god or devil than I do? Is yours or any minister's promise to pay considered any better in business circles than Ingersoll's? If you don't propose to defend the Jewish Jehovah and his God-book, what in the earth are you after around out here answering Ingersoll, where he has never been and is hardly known?

Perhaps you are after the $64. Ingersoll has offered $100 to any minister who would read to his audience certain passages of Holy Writ. Perhaps he will make you the same offer. That will beat $64, and you won't hav to put on any great degree of eloquence to satisfy the audience. Ready to hear from you at any time, I remain,

Yours respectfully, JOHN T. MILLER.

## Dissent.—Assent.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* While I agree with Mr. Herbold that Materialism and Spiritualism are the very antitheses of each other, and that they are to be the final contestants on the scientific and metaphysical battle-fields of the future, I cannot agree with him that it would be the better for us and the cause of Freethought to sever our connection with the Spiritualistic wing of the Liberal army. The question before us to-day is not the truth of Spiritualism or of Materialism, but the very existence of our free institutions and the sovereignty of the individual. There are too many practical reforms awaiting our recognition, too much work for humanity needing to be done, for us to waste our time and strength contending with each other. We should lay our own ism aside and join hands and hearts to elevate our kind, to destroy tyrannies, to establish justice, and to usher in the era of love and liberty. We hav complained of the narrowness and bigotry of Christians; we hav seen and condemned their phariseeism, their refusal to work shoulder to shoulder with those of differing beliefs for the practicalization of reforms, and now shall we imitate them? I sincerely hope not, and trust that we shall not be so blind as to fail to see the coming storm wherein all who do not bow the knee to the respectable powers that be will be swept from the face of the earth unless they shall be wise enough to combine and work together against priestly and plutocratic tyranny.

On the other hand, I am sorry to see Bro. Mitchell make such sweeping assertions as he does in THE TRUTH SEEKER of April 3d. In claiming so much for Spiritualism he as fully lays himself open to criticism as did Mr. Herbold. He must not forget that a great many things hav combined to liberalize public sentiment in the last half century. Mr. Mitchell talks as though Infidelity and Spiritualism were two entirely distinct things. I consider that Spiritualists and Materialists are but two separate divisions of the great Freethought or Infidel army. I decidedly object to the use of the phrase "Spiritualist and Liberalists." It would indicate that Spiritualists are not Liberals. To a great extent this is not true, and so such misleading language should be eschewed. You do not hear Materialists make use of this expression. When we say "Freethinkers," "Liberals," we include the whole secular army. Materialists, Spiritualists, Free-Religionists, etc., are simply members of divisions of this army. Bro. Mitchell must not forget that a large proportion of the Spiritualists are not at all interested in practical reforms. They spend their whole time in gaping into cabinets and dreaming of the "Summer Land." Per contra, a great many Materialists as well as Spiritualists are nothing but money-making machines; they do nothing for humanity except what may incidentally result from their idolatrous devotion to self. Now both of these classes are stumbling-blocks in the way of advancing humanity. Bro. Mitchell cannot fail to be aware that the best Spiritualists, those that hav done and are doing the most for social and kindred reforms, are heartily cursed by the great mass of phenomena-loving Spiritualists. Is this not true, my brother in progress? Let us be tolerant and just.

E. C. WALKER.

## Reply to the Dodd Card.—Concluded.

NO. III.

Having effectually disposed of the Paine-Adams-Washington part of the card I will now say a few words on the Paine-Ingersoll-Underwood portion. Of the three men thus named thee says, "I do not believe either to be honest," and quotes Underwood as saying "he would not advise any one to believe as he; but he lectured to make money." Now I believe all three to be honest, sincere, and true, and think I hav more good ground for my belief than thee has, judging from the record of the men thee endeavors to malign. In spite of all the clerical falsehoods told about Paine, no one who has read his life and works can believe him dishonest, and while he lived no one dared call him so. He was in fact too honest for his own good, though not for his credit, as will appear yet in the vindication of the ages under the "Consensus of the Competent." As to Underwood, I must hav more proof than the say-so, "one who told thee," that he said he would not advise any one to believe as he, or that he merely lectures to make money. His whole life-record givs the lie to this assertion. He is all the time advising us all to believe precisely as he does. No true, honest lecturer will utter sentiments he does not advise his hearers to believe in. Why, Underwood could make five hundred dollars where he makes one now if he would come right out as a full believer in Christianity, and preach as much for it and the church as he has against it. One genuine recantation of a real Atheistical, non-Spiritualistic Materialist would be worth millions to Christian churches to-day! They hav never known or heard of one, and hav always labored under the disadvantages of being compelled to manufacture cases to suit their purposes.

In view of all this if Underwood really thought his views erroneous or unadvisable he would at once retract them, and "make money" honestly by speaking his true sentiments. No, no, friend Dodd, that story is a little "too thin." And as for Ingersoll charging two hundred dollars a night and taking a dollar from poor men "for blaspheming God and mocking the Savior," it is of a piece with the rest of the tirade.

If a poor man prefers to spend a dollar once in hearing Ingersoll tell a few plain truths and pleasant jokes, and ridicule mythical deities and saviors, to spending forty or fifty dollars a year for pew rent and church dues and missionary purposes, and take it out in hearing dull platitudes, manufactured slanders, and dire denunciations on all natural pleasures and legitimate loves and joys, is he not wise in so doing? It is a shame to defame so good a man as Ingersoll. Why, his whole public record has been one of love, tenderness, and charity. He not long since sent fifty dollars to a poor washerwoman who he heard was getting too old to longer make a living at the wash-tub, and he has actually given away more dollars in one year than your paragon, Jesus Christ, did in his whole life—taking your divinely-inspired volume as a record of his charities. True he pretended to bestow health, restore the blind, heal the leper, and expel devils, but it is very questionable if he really did these things; and even if he did, do we not hear of just as remarkable cures being now performed by "healers" in the Spiritual ranks, or by bits of plaster picked from the walls of a church where some vision sight-seer chances to behold the image of the holy Virgin? The three men thee condemns never manufactured wine for a crowd who were already "well drunken," or advised people to hate father and mother and other relatives and friends; to take no thought for the morrow, but liv off their more industrious neighbors. Nor hav they ever once advised or commanded any person to "believe or be damned," or called people serpents or vipers, or cursed trees because they did not bear fruit out of season. Nor do they call out to hav their enemies brought before them and slain. These things are no trumped-up tales, but are all facts drawn right from the pages of your infallible, holy, and sacred school book. If every vile deed ever done by every Infidel in the world could be penned down in some great record volume of "deeds done in the body," for which account should be given in "the day of judgment" whereof thee warns me to "beware," I would sooner answer for them all than the one heartless, cruel, abominable, and terrible sin that your paragon of Christian perfection committed when he said, "Believe or be damned!" All the countless, innumerable woes, miseries, and sufferings of the billions of trillions of people who hav trod the bosom of old mother earth for millions of years are as nothing to the agony that would be experienced by barely one of those poor wretches whom your savage, vengeful, relentless tyrant of a priest—Jesus Christ—condemned to an eternal and never-ending damnation! We do not judge this Savior of yours by what his enemies hav said about him, but we take your own acknowledged biographical utterances as the basis for our condemnation of him. Nor do we call him names without telling why we do it, as thee did in repeating the words of the New York *Observer*, calling Paine "worthless, profligate, and unprincipled," as well as blackguard, and giving no reason why. Had the whole train of facts that led to these accusations been related Paine would hav been proved a true hero, a wise man, and a noble, self-sacrificing patriot. It is not with him as it is with your mythical Christ. Thousands who read those accusations and quoted utterances of Paine and Adams hav no means of knowing what called them forth, and so will be falsely deluded into a belief of the unworthiness of Mr. Paine. Whereas, every one has a Bible, and if he has none and is too poor to buy one he can hav the present of one by the asking, and so can read the story of the son of Mary for himself, and see who is right and who is wrong concerning its various statements.

While owning that Thomas Paine was not perfection personified, as you claim your son of God was, we fear not to compare at any time the records of the two men. We Infidels revere the memory of Thomas Paine as one of the world's great human saviors. There was no pretense of kinship to Deity in him. He was essentially and wholly man, but a great, wise, and just man, and he labored for the highest good of his fellow-creatures, and personal comfort and personal aggrandizement he never sought for. Fame and glory were not his object. But to do good was his only and sole aim; and knowing this, it pains us to hear his character traduced and misrepresented age after age by upstarts of theologians, many of whom hav never read a single page of his writings or a line of his true biography. Paine, like Ingersoll and Underwood, was born too soon for his personal comfort. His far-seeing mind reached out into the future and saw truth in all its entirety. He felt that duty called him to giv his prophetic glimpses to the world as a sacred legacy. He knew too well how slander would blacken his honorable name and blast his fair fame, but he said to his conscience:

"I must do nothing, or I must do all;
My thought must act, or it will sting to death.
It must go forth and be a living breath;
Nerve the strong arm and set the brain on fire,
And in the mighty deed full worth acquire."

*Snowville, Va.*, April 7, 1880. ELMINA D. SLENKER.

## A Letter from Mr. Gilmore's Christian.

[We always wish to be fair with the Christians, even if they are not with the Infidels, and to that end giv Mr. Walker a chance to be heard. If he does not wish to burn Mr. Gilmore, he is different, probably, from most orthodox church-members, and we congratulate him upon the progress he has made toward Infidelity.—ED. T. S]

MR. EDITOR, *Dear Sir:* Not being one of the admirers of your views, politically or ethically, I should not trouble myself to answer what I deem your mere personal errors or opinions, since I am like the good Scotch dame who refused to join in the cry against Infidelity, saying, "If the Lord can stand it I can." But in your issue of April 10th, in an article on Farley, Mr. Gilmore assails me, as I think, unjustly. That I called him honest, truthful, etc., I admit and believe; but when he says I swore, he will, I fear, receive as little credence as when he suggests Christians or others ever swear from inebriety, at least in Iowa, for we hav a prohibition state. That I wished to burn him, etc., is certainly the mere phantom of a disordered mind or, haply, a forecast of dreaded things to come after he shall hav shuffled off this mortal coil. It is possible I wished to pour a little allegorical oil on the raging fire of his overheated imagination and calm the fever of his anti-popery hallucinations; but to touch a hair of his head, or even to hav him leave the town, would be far from my wish, as we would lose an exemplary and hard-working citizen from our little town, and I at least should miss his witty, if sometimes wicked, raillery, which, as a lawyer, and therefore not supposed to hav more than my share of righteousness, amuses me as much, I suppose, as any one, and injures the cause of true faith as little as the barking of a dog at the foot of a tree does the squirrel at the top.

If faith is of God, it will stand, and the attacks of Infidelity cannot prevail against it, and therefore is harmless, unless, as with St. Peter of old, some officious Christians attempt to retaliate and with impious hands presume God's bolts to throw, instead of waiting in Christian faith and charity for God to open their eyes and perhaps take the beams out that blind them too much to the narrow vision of the present. Respectfully,

*Farley, Iowa*, April 12, 1880. GEORGE E. WALKER.

## A Private Letter from L. M. Ticknor, Esq., to Dr. Andrews.

Your card duly read, with its words of cheer and encouragement, thanks; and also for THE TRUTH SEEKER, full of good, rich reading matter; they helped me over Sunday nicely.

It seems to me the paper grows better and better. I note the time is nearly at hand when the "old hero" Bennett is to be let out of prison, to again mingle with his fellows, a free man. I would like to meet him. I wonder what instrument for further torture they will hav ready for him. "The hell-hounds of superstition" hav no idea of letting up; they will follow him like the pack of dogs that they are, sniffing for his very life's blood.

How quickly they would roast him over a "green wood fire" had they the power, and all for "Christ's sake." How long will these things last? How long must the church with her hands stained for ages in the blood of her innocent victims continues to grasp at the throats and throttle the life from out the brightest and best men and women earth has produced? And all under the garb of piety, and in the name of purity. It does seem as if something might be done during the next campaign to right a few at least of these wrongs. Yours truly,

*Sterling, Ill.*, March 12, 1880. L. M. TICKNOR.

# The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, APRIL 24, 1880.


## The Other Side of the Story.

A few weeks ago we gave copious extracts from Dexter A. Hawkin's anti-Catholic pamphlet showing how that church had robbed the treasuries of this state and city of many millions in the last nine years. The Catholics now retort by publishing a pamphlet giving the Protestant stealings from the same places. The pamphlet also devotes considerable space to answering Clarence Cook's *Atlantic Monthly* articles.

The compiler of this little *exposé* finds that there has been given to the various Protestant so-called charities, but really manufactories of Protestant Christians, nineteen pieces of property, worth in the aggregate immense sums.

The "Colored Orphans' Asylum," an institution devoted to the religious care of negro children, received a grant of twenty valuable lots, now worth at least $500,000 dollars, besides drawing from the state and city treasuries per capita allowances for the support of the inmates.

The "Protestant Episcopal Asylum," a strictly denominational institution of the Episcopal church, obtained a practical gift of land on Lexington avenue and Forty-ninth street of twelve lots, worth about $250,000. The city leases it to the church for an annual rental of one dollar.

The "Baptist Ladies' Home," a so called benevolent institution, which demands a fee of $100 before it will admit an indigent old Baptist lady, receives for the same rental (its lease is for ninty-nine years) a tract of land comprising ten lots between Lexington and Fourth avenues worth about $250,000.

The "Chapin Home" is a Universalist benevolent concern which exacts the modest sum of $300 before it will open its doors to poverty-stricken and bed-ridden Universalists. Only about forty or fifty persons are sent to heaven annually on these terms, but the society occupies land worth $200,000 at a rent of $1 per annum. It strikes us that the city could support these persons by boarding them around at less expense than giving them all this land besides paying a per capita allowance.

The House of Refuge on Randall's Island in the East River is also a sectarian concern, run entirely by Protestants and for their benefit. It costs the city about $130,000 a year to run it. Various lots in the city hav been given to this society.

The "Nursery and Child's Hospital" is another "charitable" Protestant institution, which costs the city a little over $100,000 a year to run. The city also gave it a lease at $1 per year of fifteen city lots. The state contributed heavily towards the cost of its buildings.

St. Philip's Church for Colored Persons is a Protestant Episcopal sanctuary in First street. It, of course, pays no taxes. The city conveyed to it, for one dollar, a plot of land 50x200 feet (four city lots) for a burial ground.

The "Church of the Redeemer" is another beneficiary that subsists on the charity of the city, using, during the pleasure of the Common Council, a plot of ground 204x200 feet on Fourth avenue and Eighty-first street, worth at least $100,000.

St. Luke's Hospital is a denominational institution, which provides for the inmates "the ministrations of the gospel agreeably to the doctrines of the Protestant Episcopal church." A "sisterhood" is connected with the church. The Protestant Episcopal service is held daily in the sick wards, thus aggravating, as we should suppose, the diseases of the inmates. Patients receiving treatment, except in cases of sudden accident, are required to pay. The city granted them one of the finest lots of ground in the city (twenty-four lots) for $1 per year.

These are a few of the innumerable instances wherein the city government has voted away solid blocks of land to sectarian parties. The Protestants are no less rapacious and unscrupulous than the Catholics.

This pamphlet argues that if money and land are given to one they should be given to another. But who knows of any leasing of whole blocks to Infidel societies for $1 per year? How much chance would a man hav who should introduce such a resolution into either our Common Council or state Legislature?

Among the vast sums of money drawn from the treasury for the church, though disguised under charitable disguises, are:

To the New York Orphan Asylum, an institution which only indentures children to Protestants, in the past few years, $52,204.51.

The Leake and Watts Orphan House, a Protestant sectarian establishment, $22,975.49.

The Colored Orphan's Asylum, besides the large amount of land, has received $176,157.24.

The Protestant Half Orphan Asylum, $62,389.94.

The Orphans' Home and Asylum of the Protestant Episcopal Church has received a twenty years' lease of the land it occupies, for $1 per year, besides the comfortable amount of $28,000 in cash.

There are twenty-one Protestant sectarian institutions which under the guise of charity draw from $2,000 to $100,000 per annum from the public treasury, eleven reformatories drawing from $1,000 to $10,000 per year, fifteen asylums for adults drawing about the same, and seventeen hospitals, together with several "special" institutions.

The author of this book makes the charge that these institutions "use charity only as an auxiliary to proselytism," a charge easily capable of verification against either the Protestant or Catholic church.

It is an old saying that when rogues fall out honest men get their dues, and so with these two powerful religious bodies. When they get to recriminating each other the Liberals will learn how deep in iniquity they both are sunk. We hope to see the fight go on.

## Spiritualism and Materialism.

A somewhat heated, if not acrimonious, discussion has been going on in the columns of THE TRUTH SEEKER for the past few weeks. We hav been strictly neutral and entirely impartial in presenting the two sides, printing nearly every letter sent, denying none a hearing that presented their ideas in courteous terms. A few—on both sides—hav exceeded the limits of courtesy, and hav, consequently, been laid aside. We hav on hand several more communications, which will be presented as soon as space will permit.

Some Materialists propose to accept the aid of Spiritualists only as long as necessary to accomplish a certain work and then throw them overboard. We regret to see this spirit; it is too nearly akin to the Protestant style of consolidating to fight their "mother church" and then breaking up into innumerable sects to quarrel and contend with each other. Liberals, whether they believe in a future life or not, hav no cause to wage war upon each other, even though it be in the harmless way of newspaper articles.

We think that all those who believe in freedom; who believe in granting to others the same rights they claim for themselves; who believe that the world will be better and happier by the lifting from its brain of the dead weight of the superstitious creeds and dogmas that hav for so many long years lain upon it; who think that this earth is not a house of detention for souls to prepare to be transported over the river to be shut up forever in a golden prison, with the Almighty for a jailer; who reject the "inspiration" of the "scriptures" and refuse to believe that the ruler of the universe was born of a woman, can work harmoniously, side by side, to bring about the reformation in matters of opinion and liberty of the great mass of the people of this country.

It is true some Spiritualists look with favor on the church, and seek to curry favor with the ministers by loud professions of purity and piety in about equal proportions; but so do some so-called Liberals. We hav seen a truckling on the part of some "Liberals" and Materialists to the Christian church that, were we a Spiritualist, would disgust us most heartily. But both Spiritualists and Materialists are, in the vast majority of instances, opposed to a sham profession, and heartily unite in fighting the enemy so zealously seeking to undermine our constitutional religious privileges; and while doing this there should be no recriminations and pharisaical holding at arm's length on either side. Whatever differences of opinion there may be as to the possibility or desirability of another world, all are agreed that this one can and should be made better. But this cannot be done by the two wings standing apart and throwing moral brickbats at each other. They must come together and join hands. Then can they more unitedly fire on the enemy's works and force him to demand a truce.

Within the last few years there hav been serious encroachments made upon the liberties of the people of the United States by religious bigots, and it seems as though the battle had to be fought by the Liberals and Liberal press of the country. The secular mass, as well as the religious press, seem dead to the issue. Because their liberty is not invaded, because they are not shut up in prison, they look with indifference at the efforts of the Protestant Jesuits and seem to think there is no danger. They regard it as impossible for the church to revive the medieval horrors of her reign, and go to sleep, trusting that things will take care of themselves. So the Liberals are left alone to fight single-handed against an organization that has been centuries in perfecting its machinery of cruelty and power. It needs all the fighting force that can be mustered, and internal differences must be dropped.

There is not such a very wide chasm between the two branches of Freethinkers as some would make out. Both are opposed to tyranny and in favor of liberty. Both religions, if we may call them by such a name, are creedless if not godless; and dogmas are unknown in either. Both believe in making the world better. Both are in favor of education, intelligence, and the diffusion of knowledge. Both are opposed to the maintenance of a non-producing priesthood to liv on the labors of others and build themselves up by keeping the people ignorant. Both are striving to know the true, and if one sees a heaven full of flowers while the other knows only the grave of dissolution, it can be easily reconciled. Both can journey together till they come to the tomb; the rest the future can take care of. Both are opposed to imprisoning men for their opinions, knowing that our thoughts are chainless as the wind and roam withersoever they will. If there is another world the best preparation for it is a life well spent here. In our opinion works are of more importance than faith. Faith in the right, in the true, the good, in the human race, is well enough, but faith in some mythological deity or heaven is not essential to happiness here or hereafter. The Materialist can go along with the Spiritualist till they reach the end. If the one rises the other is pretty sure to. There is no need of worrying over what at the best must remain an unsolved problem to many if not all of us.

## A Correction.

In THE TRUTH SEEKER of March 13th appeared a letter from Mr. Trenchard, of Ouray, Col., in which he seemed to charge a Mr. A. F. Kibbe, of Brooklyn, N. Y., with doing several rather immoral things while engaged in Colorado in superintending the erection of mining works. We received a call from Mr. Kibbe the other day in regard to it. He showed us letters from prominent men of both Colorado and Brooklyn, which convinced us that Mr. Trenchard was wrongly informed. Mr. Kibbe is not so pious and therefore not so wicked as stated in the letter of Mr. Trenchard, and we wish to do him no injustice. He appeared to us a straightforward, honest, sober man, and we regret that anything derogatory to his character as such should hav appeared in these columns. He spoke highly of Mr. Trenchard, with whom he stopped for a short time while in Colorado, and expressed himself as entirely unable to see why such a story should hav emanated from him. He thinks some enemy has made use of Mr. Trenchard's name to do injury to both.

## Simultaneous Meetings on May 2d.

The friends of a free press, free speech, free mails, whose exemplar and advocate and martyr Mr. Bennett is, very naturally wish to make the demonstration in his behalf on his liberation as widely extended as possible. If it can take a national shape it will hav a grand effect.

While we here, at his home and at the center of affairs, are greeting him personally, if we could know that in a thousand places in the United States and Canada, wherever he has a few friends or where there is a League or other Liberal association who would meet to greet him in spirit and talk over the situation in the interest of freedom, it would hold up our hands here and giv multiplied interest and significance to the occasion. If also the officers of such meetings would send us a telegram, giving a brief but stirring sentiment, and stating the fact of such a meeting at such a place, it would be a very graceful and every way effective thing for the Liberals of this free republic to do. We would like also any longer statement, resolution, or protest that such meetings may choose to make, to be sent us by mail for publication with the proceedings here. The telegraph will practically make us one grand mass convention and indignation meeting all over the land. Our meeting here will be certainly three and probably four hours in session—from eight till nearly twelve o'clock at night. When it is eight here it will be only a little past seven in Chicago and St. Louis. A little attention to the difference of time will bring the telegrams to the New York meeting at the right hour. A few spirited telegrams to be read to the New York audience as received will add to the enthusiasm of the demonstration here and extend its influence.

We hope to see the local Leagues generally meet on that evening and resolve and protest and telegraph us their action. The Leagues and Liberal associations and groups of Liberals everywhere should set aside all the aspersions and scandals against Mr. Bennett, and ignore even his own errors if he has committed any. They hav nothing to do with the fact that his imprisonment is an outrageous invasion of freedom of the press. The dearest principles advocated by the fathers and embedded by them in the foundation of the republic are violated in his imprisonment. It makes him the representative of them all; and, as such, he should be sustained.

Friends in the East, West, North, and South, let us forget not the assembling of ourselves together, and let us hear from you on the evening of the 21 of May.

Full address, Hon. Elizur Wright, President Bennett Reception, Chickering Hall, New York. But probably at most telegraph offices just the brief address, "Elizur Wright, Chickering Hall, New York," will do. We shall hav a special understanding with the offices here for a proper delivery of all messages.

DANIEL E. RYAN,
Chairman Rec. Com.

## To the Auxiliary Liberal Leagues.

GREETING: All members and friends of the National Liberal League who favor the progress of secular ideas are invited to attend the Bennett reception on Sunday evening, May 2d, at Chickering Hall, New York City. Those who cannot be present can send telegrams to "Elizur Wright," Chickering Hall."

It is hoped that the true friends of the cause will lay aside all private criticisms and let their voice be heard in favor of humanity and progress on this occasion. It is our common cause, and the enemy that sent Bennett to prison will, if strong enough, soon attack every one of us found differing in opinion or practice from the dogmas or rites of the church. We must by prompt action prevent such religious wars here as hav devastated Europe. Let us hav a rousing greeting from East and West.

A. L. RAWSON,
*34 Bond st., New York.* Sec. N. L. L.

## To the Members and Contributors of the National Defense Association.

FRIENDS: On the evening of Sunday, May 2d, the Bennett reception will be held in Chickering Hall, New York city. We shall welcome the return of the victim of Comstock's vengeance from a modern bastile, where he has been held for eleven months by sectarian hate, aided by unjust

laws. Our hands hav been strengthened by money and sympathetic words on all occasions, and funds are now pouring in generously for present use. Let us hav from those who cannot be present telegrams of sympathy and encouragement from all our friends all round the horizon that will light up the sky of church domination, and giv us hope of final success in our secular work.

A. L. RAWSON,
Pres. N. D. A.

## The Penalty of Infidelity.

The village of Irwin's Station, Pa., has a Liberal League. Some of the most prominent citizens are members of it. In January, 1879, the League engaged B. F. Underwood, the noted Infidel lecturer, to deliver a series of discourses. The schoolhouse in the village does duty, on all occasions, as a town hall. The League contracted with Dr. McCormick, president of the school board, for the use of the school building during the Underwood lecture course. The lectures were announced in the local papers of the county. The churches took the matter up. On the Sunday previous to the time set for the first appearance of Underwood, all the preachers in Irwin made the lectures their pulpit subject. They denounced by name the parties who had arranged for the Liberal discourses. Influence was brought to bear on the school board, and at a meeting of the board a resolution forbidding the Liberal League opening the schoolhouse for Underwood was passed. Dr. McCormick, the president, refused to annul the contract he had made with the League. Underwood appeared in the village ready to lecture on the day appointed. Dr. McCormick gave the manager of the League an order on the janitor of the schoolhouse for the key to the building. The janitor had previously delivered the key to the high constable of the village. The constable refused to giv it up. At the hour advertised for the lecture five hundred people had assembled about the schoolhouse. A. M. Browser and Mr. Crookston, prominent citizens and members of the League, appeared on the scene and opened the schoolhouse with a crowbar. The room was lighted and the crowd flocked in. Leading representatives of the church were present. Mr. Underwood began his lecture, and was greeted with hoots, cat-calls, and uncomplimentary remarks. The noise was so great and continuous that the lecturer was forced to stop, and the meeting broke up amid the greatest excitement. The next day Messrs. Browser, Crookston, and Underwood were arrested on a charge of forcible entry and detainer and blasphemy. The parties gave bail to appear for trial. That night Underwood succeeded in delivering his lecture on "Science against the Bible."

April 15th the case against Browser, Crookston, and Underwood came up for trial at Greensburg. As it was understood that Anthony Comstock was pushing the prosecution, great interest was taken in the case. Comstock did not enter the court, but was in the neighborhood. Ex-United States Senator Edgar A Cowan appeared for the defense, and H. P. Laird conducted the prosecution. The prosecution claimed damages for injury done to the schoolnouse by breaking into it, and for the "immoral and blasphemous" use to which it had been put. The amount of the damage was placed at $500. The injury done to the building, by the way, was repaired the next day for twenty-five cents. The jury considered the case for half an hour. They then returned with a verdict against the defendants, awarding damages to the amount of $150. The case will doubtless be carried to the Supreme Court.

We copy the above from the New York *Sun*. We are exceedingly sorry Mr. Underwood has been another victim to Anthony Comstock, and we trust that that scoundrelly individual will be frustrated in his attempts to annoy the lecturer.

## The Other Ox.

If revenge is sweet, some of us advanced Liberals owe to the whirligig of time more than we can ever repay for the very honiest of avenging morsels. Indeed we are the conquering party, and the victory is ever ours. Who would ever hav prophesied that within two short years a stalwart ox out of the 'moral" herd would get gored? In one of the challenges leading to the conflict at Syracuse we heard something about taking the bull by the horns. Well, the bull was took, but it turns out uncommonly good for the horns. They are taking on new wrinkles and a wider range of pasture every year. They will soon toss the maiden all forlorn—her very self in all her immaculate "minority of one."

The latest victim of the rising tide seems to be Mr. Abbot's very next friend, whom he pats on all occasions as the model Liberal, able lecturer, and moral man *par excellence*—yes, and what is more, the husband of Sara, too, she who is such a *connoisseur* in "beastly passions." Mr. B. F. Underwood has been and gone and got himself arrested, tried, and sentenced, of all crimes in the world, for "blasphemy and immorality."

And that is not all. There's more richness. Crowning sweetening in the whirligig of revenge, Abbot's other next friend, probably his very best next friend, with whom he foregathers and consults and advises, and invites other Liberal editors to meet, consult, and advise, whenever the agent with the smut-bag visits Boston — his other next friend, Comstock, is the man who is skulking around in the neighborhood, but not in the court-house, pushing and urging on the proceedings against Underwood.

But we hav not put our horn spoon down to the depth of the richness yet. Underwood committed his immorality with a crow-bar!

Oh, Underwood! dear Underwood! immorality with a crow-bar! Why, the obscene Bennett never went to such lengths, nor the Freelove Heywood to such depths! Immorality with a crow-bar—and on a school-house, too! Shades of departed pedagogues, look down from your blessed abodes on 25 cents' worth of outrage like this! Hav you no spiritual birch lying immortalzed on some heavenly shelf for such a sacrilege? Dear Underwood, next friend of Abbot, this reduces you to the ranks of Bennett, Heywood, Foote, Lant, and Train! The quintette becomes a sextette by this new arrival! At this rate we shall soon hav enough to make a League—"League of America," for instance.

We are assured there is no mistake about this. A court and jury hav decided it. To break open a school-house with a crow-bar, and deliver such lecture talk as Underwood givs, is immoral and blasphemous to the extent that $150 will make it good. There is no going behind the opinion of the court, Mr. Abbot. It is greatly to his credit, for he himself has said it. It *is* immoral and blasphemous.

We are not sorry for Underwood; he deserves his fate. He might hav known the potentialities for immorality lying latent in a crow-bar. But poor Abbot has our sympathies. He will be put to the trouble and expense of buying a bundle of private letters from some old girl, and publishing a sweet-scented *expose* of Underwood. Bundy will hav to reciprocate with five thousand extra copies, and Bennett must be called in to testify to the genuineness of Underwood's private letters. Then the revenge in the whirligig will be complete—yes, absolutely complete, because for immorality with a crow-bar the parallel can go no farther. And no reception in Chickering Hall will be given to Underwood—that is, unless he can redeem himself by some private letters to a young and innocent thing of thirty-five.

Adieu, dear Underwood! We shall never hear your winning voice again. You will hav to pay the fine yourself, and then you will be dead-broke. I would not mind contributing ten cents to lighten the load; but all the rest of the Liberals, belonging, as they do, to the "obscene League," "run by a Freelove ring," it is not likely that a single other Liberal will contribute a cent. The motto among birds of a feather will be "served him right." He had no business to offend Comstock. That settles his fate. Comstock is a good citizen, and his law a wise and necessary statute made and provided by the United States to keep obscene people from mailing "Cupid Yokes," writing private letters, or committing 25 cents' worth of blasphemy with a crow bar on a school-house.

Now, as to our own ox, whom we are going to receive at Chickering Hall, if he were the devil incarnate—the Christian devil—and yet accident or design, or even his own infernally malignant nature, made him a friend of freedom of the press, an advocate of free mails, an exponent of free principles generally, we should get up testimonials to that devil when he comes out of any prison to which he had been consigned as a representative of freedom. We wish there were more such devils, and will take one of his imps in ours every time in preference to a Christian who can't endure the unlimited printing of free ideas, nor the free circulation of them through the mails, and has to go to the United States court to get support for a religion which cannot stand on its own merits in the presence of an argument. None of your gods who say "vengeance is mine" for us. But if by the devil is meant an enemy of the human race, a man of ill-will, a wisher of evil to humanity, then Mr. Bennett is no such man, nor devil, and as a representative of the principles of freedom on which this republic is founded, we honor him and propose to do him honor on his escape from the vengeance which "God" and the little Christians which he made in his own image hav put upon the illustrious martyr.

Now I remember that even Artemas Ward had to write under some of his humorisms, "This is a sarkasm." Mr. Underwood or some of hia friends may need the same designation to my oxide of potassium on him. If he or they do need such assurance. let me add in all dead earnest that the friends of Mr. Bennett and all the "repeal" or "advanced" or "Freelove" or however designated Liberals will rally around Mr. Underwood, or even around Mr. Abbot, when his turn comes, as they hav around Mr. Bennett in the trials he has had to undergo. Persecution makes the whole Liberal world kin; and TRUTH SEEKER readers know no creeds, nor stripes, nor shades of Liberalism. T. C. L.

## Charles Bradlaugh, M.P.

Charles Bradlaugh has been elected to Parliament, and this is what he has to say concerning the efforts made by the church to prevent it. We congratulate Mr. Bradlaugh on his success. The English government will hav at least one able man in it:

AFTER THE BATTLE.

A twelve years' fight, three repulses, and at last victory. The concluding week's contest was fairly sharp; religious prejudices were excited to the utmost. The clergy preached against us, *cela va sans dire*. A wretched specimen of the worst kind of town missionary, who is sometimes employed in libelling Roman Catholics, devoted himself conjointly and in very temporary harmony with the chief Roman Catholic clergymen of Northampton to the still more congenial task of striving to libel ourselves. A pious coach-builder person—who is now the peculiar patron of two Liverpool missionaries, who, when one of them is not in jail for his virtues, are employed in extending ultra-Protestant influences throughout the provinces—was specially active. The name of the pious coach-builder is Mulliner; he livs at present in Liverpool, but he has taken the liveliest interest in the Northampton election. He printed at least 10,000 addresses to the electors, window-bill size, and also issued a few hundreds of grander dimensions, in which he duly denounced the wicked and blasphemous Bradlaugh. On Thursday morning 8,000 of Mulliner's previous productions were sent by post, one to each of the electors. If at his own charge, this postage alone must hav cost the good Mulliner no less than £34, without reckoning the price of envelopes and the clerks' charges for addressing each envelope. We know that this was not done by the Conservative candidates or with their knowledge, as we hav received the positive assurance of Mr. Merewether to that effect, and we know that all Tories who hav been in Parliament are utterly incapable of misrepresenting a matter of fact. It was all pure labor of love on the part of the loving and good but afflicted and in-the-fire-tried Mulliner. And yet, alas, so much printers' ink and paper wasted! so many bill-posters' energies utterly thrown away! Eight thousand postage stamps entirely and irretrievably gone! The good Mulliner can now, discontented with the wickedness of the world in general and of Northampton in particular, go back to the pure and soul-inspiriting trade of coach-building, resolving in future that even in the manufacture of coach wheels he will allow no more than one knave to be concerned.

## Outlines of Phrenology.

We would call the attention of our readers to the advertisement in another column of our new work on Phrenology. We are sure our readers will like its descriptions of the moral sentiments. It shows as fully as possible in the space at command that there are no religious faculties or sentiments in the human mind; that religion and worship depend entirely on the creed that may be held and indorsed by the intellect, and that without such creed there is no religion, but simply morality. In fact, this little work is calculated to create a revolution in Phrenology so far as its so-called "religious sentiments" are concerned, and really merits a large sale. We hope every one of our readers will order a copy.

We desire to call the attention of phrenologists to our new work on Phrenology advertised elsewhere. It will be found to be just the thing for them to use as a chart. Its true tables, its rules for health and self-improvement, its clear and concise way of stating things, and its general appearance, all combine to make it an excellent and popular work. It is already being spoken of in the highest terms by those who hav seen it, and needs but to be seen to be appreciated. Send for a specimen copy.

[*From the Jewell County Review.*]

## A Few Words in Reply to A. Chenoweth's Article on D. M. Bennett.

In last week's *Review* appeared an article over A. Chenoweth's signature, on the subject of D. M. Bennett's imprisonment, which shows much wilful misrspresentation or else an utter ignorance of the facts in the case. I will be charitable enough to suppose the latter to be the case.

Having read both sides of this Bennett affair from the beginning, I will state the matter as I understand it.

Mr. Bennett's only offense before the law was sending through the mails to purchasers a pamphlet entitled "Cupid's Yokes," which is a treatise criticising the present marriage system, and containing some plain expressions on sexual matters, but no more obscene than hundreds of medical books in common use.

Its author, E. H. Heywood, was imprisoned by some fanatics in Massachusetts, but when the book was brought to the notice of Attorney-General Devens he pronounced it not obscene, and Mr. Heywood was promptly pardoned by President Hayes.

After Heywood was pardoned Mr. Bennett sold the pamphlet, the same as other books in his business. And when Anthony Comstock, actuated by personal spite, secured his arrest and sentence before a bigoted judge, it was confidently and reasonably expected that the President would interfere and prevent the execution of the unjust sentence; and he doubtless would hav done so had it not been for the influence brought to bear by the clergy.

Mr. Bennett was publishing a paper that was dealing sturdy blows to superstition, and when the priesthood discovered their enemy down, they all jumped upon him. The howl of "obscene literature" was rolled forth by the religious papers; it was thundered from every pulpit, and hundreds of laymen took up the echo, of which Mr. Chenoweth's is a fair sample.

By working through the influence of Mrs. Hayes the President was induced to allow Mr. Bennett to serve out his unjust sentence; and we hav the spectacle of a man imprisoned, not because he had committed any crime, but because he is an active worker against the intolerant religion that seeks to rule the land.

To compare Mr. Bennett to a horse-thief, or to say he robbed the youth of their chastity, is utterly unjust. I don't think any honest, intelligent person can read "Cupid's Yokes" and say it contains any intention of obscenity, or that it would be likely to "rob the youth of their chastity."

I hav a copy of the work in my possession, and make the following proposition as a challenge to Mr. Chenoweth (or any one else who thinks Mr. Bennett is justly imprisoned) He may select the worst passages he can find in the book, and I will take the literature he keeps in his family for daily reading (not medical works) and find in it worse obscenity than can be found in the books for the mailing of which Mr. Bennett is imprisoned and so much abused.

I hope the abusers of Mr. Bennett will accept this challenge, or else stop their ceaseless cry of "obscenity."

But because Mr. Chenoweth keeps such literature in his family, I will not be so intolerant and unjust as to accuse him of wishing to rob his children of their chastity, for I don't think he has any such intention. No more did Mr. Bennett intend to rob any of their chastity. He simply believed that every person in this free country had a right to express his honest opinion on any subject. In striving to maintain that right he fell a victim to the same religious intolerance which two centuries ago, when it had the power, used to burn men at the stake. D. R. SEYMOUR.

## "Origin of Species."

I would like to sell five more copies of Pool's work (ten cents each) so as to pay for a three-months' subscription for a lady fr iend here. Address with stamps,

*Snowville, Va.* ELMINA D. SLENKER.

W. S. BELL lectures in Oil City, Pennsylvania, April 25th and 26th; in South Cleveland, Ohio, April 28th, 29th, and 30th; in Findlay, Ohio, May 2d, 3d, and 4th.

## The Evils of Medical Legislation.

ABSTRACT OF AN ADDRESS BEFORE THE MANHATTAN LIBERAL CLUB, APRIL 9, 1880.

BY R. A. GUNN, M.D.

In order to discuss this question properly, in all its bearings, Dr. Gunn said: It is necessary to review so much of the healing art that relates to the position which the members of that profession hav held with regard to every new discovery.

The early practice of medicine consisted of mere empiricism, and very ignorant empiricism at that. Toads, snakes, lizards, and such like were the agents employed by the "Regulars" of that time. They believed in all forms of sorcery, in methods for frightening away the demons of disease, and in this consisted the regular practice of medicine.

The first great quack of whom we hav any definite record is Paracelsus. He was the first to introduce mercury; he was denounced, and then his quicksilver, or quacksilver, was adopted by the profession. From that day to this, every person who has dared to differ from "the Regulars" with regard to the use of medicine, or even called the notice of the profession to a scientific fact, has been denounced as a humbug. So with Harvey; he was denounced most violently for having directed the attention of the profession to a scientific explanation of the circulation of the blood.

So with Jenner, who, by the way, was not really the discoverer of vaccination, although he claimed to be so; and now the person who dares to question the benefits of vaccination is hooted at for his ignorance. Such also was the experience of Hahnemann, the father of Homeopathy.

The three distinctive schools of medicine are the Allopathic, Homeopathic, and Eclectic; and these are as intolerant and bigoted in their opinions to-day as the members of the old orthodox church are in theirs. There was a time, however, when the majority of people actually believed that the cure of disease ought not to be attempted outside of these. After a while people began to see that there was a Hydropathic system of practice, and that many beneficial results had been obtained from it; then Electricity was found to be valuable, and it was believed that there was no necessity for medicine at all. Then again we had Magnetic physicians; and no person who is a close observer of the effect of manipulations, whether it is simply by rubbing, or by the influence of one mind over another, can fail to notice that very beneficial results hav followed the hand of the manipulator, especially in nervous diseases.

Then we had the Clairvoyants, who declare that they are capable of diagnosing for a disease. Then there was another class, the natural bone-setters; take one instance, the Sweet family, how it has not unfrequently happened that members of this family hav set dislocated bones when the best surgeons hav failed.

Dr. Gunn then proceeded to call attention to the fact that though "the Regulars" denounced with unsparing vigor, and had sought, and were even now seeking, legislation to force the people to accept them and their doctrines, yet it was perfectly clear to every reflective mind that the whole system of the action of remedies was experimental. Many persons can take half a drach of opium without it having any effect; that is, so far as life is concerned; and the dose of medicine that will cure one will poison another. Thus it is through the whole history of Therapeutics.

The speaker read a number of notes from Dr. Jacob Bigelow, President of the Massachusetts Medical Society, from Oliver Wendell Holmes, Sir William Hamilton, and the eminent Pathologist, M. Biche, in confirmation of the correctness of his position, and then alluded to the case of Charles O'Conor, who some time ago was very sick, given up by the doctors; finally, when the doctors gave him up, he made up his mind to giv up the doctors. Report has it that he called in a Magnetic physician. The result is, he is alive and well to-day in spite of the physicians who said that it was utterly impossible for him to liv.

There is another thing, said Dr. Gunn, to which I desire to call your attention, and that is, that the discoverers of nearly all the valuable remedies hav been ostracized from the profession for their heretical belief.

Dr. Rush, of Philadelphia, who was one of the signers of the Declaration of Independence, in speaking to his class, said: "Remember how many of our most useful remedies hav been discovered by quacks. In the present state of medical knowledge, let me advise you to converse with nurses and old women. Nearly every medicine has become a popular remedy before being adopted by physicians."

Now, what are the aims of this medical legislation? The aim has been from the first to create a privileged class in medicine. The same persons are anxious to create a state church. They further aim to prevent all efforts to educate the people.

Who are at the bottom of this legislation? As a rule, the professors of our medical colleges—the men who hav sent our friend Bennett to prison for a year for expressing his opinion; and these would also prosecute us for expressing our opinion on any subject, medical or religious. These persons prosecuted Dr. Foote because he was an "irregular" physician. Orthodoxy, whether in medicine or in religion, is of necessity intolerant.

The evils of medical legislation were shown by citations from the laws of Massachusetts, Michigan, California, Illinois, and New York.

Dr. Gunn closed his address by saying that though a graduate from a "regular" college, he was most unalterably opposed to any legislative interference whatever. If any person believed in any other mode of treatment than that advocated by himself, he had an unquestioned right to obtain it; he asked for equal liberty for all, and, for his own part, he desired no privilege he was not willing to concede to others.

## Reply to Dr. T. R. Kinget.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please giv space for a friendly chat with the Doctor. We love discussion when all concerned can keep cool and treat each other with courtesy and due respect for honest difference of opinion. That respect has been maintained thus far with all who hav taken part in the recent discussion concerning soul and future life, except our friend Herbold, who seemed to fly off at a tangent. We are sorry he was loaded with such hot, hasty ammunition, but then he livs down in a warmer climate, where they will get hasty sometimes.

Now, Doctor, if you will read my article in the issue of March 20th carefully you will find I did not say I knew the soul has been and always will be a living independent entity. I said I believe that each atom contains an unevolved immortal principle, or soul, which always has existed and always will exist, hence, according to this belief, I meant the life principle or soul always has been and always will be an independent entity. He asks to reconcile the two opinions of "soul being an independent entity," and yet "we can not conceive of intelligence entirely independent of organization." I do not see anything to reconcile. I claim that when the life or soul which now animates this physical body of mine was in the atom, that the atom was an independent organization, and that the soul has traveled up through the mineral and vegetable kingdoms and through the lower animal, but that it was never independent of organization, and maintained its entity the entire distance. He asks, "Is soul one thing and intelligence another?" and says that Materialists deny that either is a thing, a living entity; and calls on me for proof. I believe—I don't know—that soul, intellect, mind, are one and the same thing, and that it is a thing, an entity. If I had said I knew this to be so then the Doctor would hav had a right to ask me to prove how I knew it; but he can not expect me to prove what I hav just given as my opinion. But I shall endeavor to back it up with the best I hav in the shop. I am here; it is an axiom; and I believe I hav reached my present stage of development as I hav stated above, but I freely admit I am not conscious of my atomic mineral, vegetable, protoplasmic, fish, reptile, bird, or quadruped life, yet I believe I was there, and not being conscious of it does not prove I was not. The Doctor's body was once undergoing fœtal development; does he remember it? Is he conscious of it? He was there all the same. He was born once (I think he has not been born again); does he remember it? He was there, no doubt. He was once a child six, then twelve, then twenty-four, then thirty-six months old; is he conscious of it? According to his reasoning he was not there if he is not conscious of it. Come, Doctor, how is it, were you there when you were born? You see that not being cognizant of it does not prove you were not there; neither does it prove that you did not travel up through different kingdoms and various organisms simply because you are not conscious of it.

I believe the soul is capable of unfoldment, like the blooming rose, and in its upward flight it takes on still finer and finer organisms, by which it may be able to still further unfold; and in accordance with progression's law it can never take on a grosser condition, as that would be retrogradation. Hence I say that when we throw off this gross physical body we will still be incased in a finer physical body, and just as tangible in the next sphere of life as our gross physical body is here.

He says of the hickory-nut that when we remove the outside and inside shells the germ dies, and he says, "Likewise of the soul, if it ever had an existence, in the proper sense of the term." I grant it of the hickory-nut, but he should remember I hav not supposed the finer shell or body is going to be taken from off the soul. True, I do not know anything of the physiology or pathology of this finer body, but that does not disprove its existence. A good many things exist which the Doctor knows nothing of.

I say yes, the life principle or soul is material. I can not conceive of anything being immaterial.

The Doctor livs, has life; is it something or nothing? Yes, we say the spirit body is finer than the physical body, and that it, too, is subject to change. Change is a decree of nature. We claim the soul changes, unfolds, will not be the same to-morrow it is to-day, but it will not lose its identity by unfoldment. Take the full-blown rose; it is not the physical part that we smell; pluck it off, throw it upon the ground until it withers and fades, then it has no sweet smell. Change has taken place; the aroma (the soul, if you please) has left. Can you say it has become annihilated? Will it ever turn into the poisonous smell of the upastree? or will it remain the aroma of the rose forever?

I believe that all matter is progressive in its tendency—becoming finer and finer; and when all the gross matter of this planet shall hav reached the finer—that quality called spirit—there will be no gross matter below it to be cut off, as the Doctor speaks of.

The Doctor says the lower supply the higher modes or forms of being, and the higher return to supply the lower. Now, Doctor, are you not considerably lame on this point? Go back to the time when life first manifested itself on this planet and please tell us where there were any higher to return to supply the lower. Better back down from that position, Doctor, as quietly as possible.

Again, he says, "If the spirit and soul of Franklin, according to natural law, having suffered change, he has lost his identity and taken up his abode in the grosser organism of an oyster, he must work his way up until he again takes the highest honors in the gift of nature." It seems from this latter clause the Doctor has mistaken my idea and has supposed what I claim not a supposable case. I hav fought retrogradation all the way through, and claim that the soul of Franklin and all others hav always had an unconscious entity until the genus homo was reached, and that they will ever after remain an independent entity incased in a much finer physical body than in this sphere of life. I claim the soul takes on organisms suitable for its further development, and it would be just as impossible for the soul of Franklin to get into the organism of an oyster as it would be for the full fledged chicken to get back into the egg.

I hav noticed most of the points in the Doctor's article, and will now assume the aggressive and giv him some Materialistic nuts to crack. Now, Doctor, when you get this, pull your hat down over your eyes, elevate your feet on the back of a chair, get your cigar (if you are a smoker), and please crack these nuts and giv me the benefit of them.

Materialists say that life is the result of organization, and we often hav the tallow-candle brought up as a proof of their theory. They say, there is the wick and tallow, and apply the match and we hav a light; and when the organization is gone, good-bye light, and they say so it is with life when the body dies. I consider this the thinnest reasoning we ever heard from wise heads, but then I suppose it is better than nothing. The difference is simply this, a person is not a candle, and when the gross physical body is laid off there is yet a finer body for the man to liv in, so you see he is not without an organism, so we can't say good-bye to him as we do to the light, because the organization is not gone, like the tallow and wick. You see there is no comparison at all, and we are surprised at Materialists using it as such. Again, if life is the result of organization then organization is the cause of life and motion, consequently there must be a physical human organism before there can be any life. Now let us see what the facts are. It is a demonstrated fact that the male sperm contains life. The motions of the monad are clearly seen in lukewarm water with a small microscope. This is positive proof that the male transmits the life and the female furnishes the receptacle, and that there is life before there is any human organization, and at the moment of conception the life or soul of the future individual commences to take on a physical human organization.

If this be not true will you please tell me when the life enters the human organism. It is well known that there is life and motion at four and a half months' fœtal development. Thus you see there is life with but a partial organization. Please tell me, Doctor, at what time before that does the life enter the partially-developed organism, and the manner of its entering therein, and how life comes to exist there according to the Materialistic idea. It is said that the globules in the iron ore do not lose their identity in undergoing all the various changes all the way up to the hardest steel. I believe if I could make a globule of water as it falls in the rain-drop, I could trace it into the rivulet, the stream, the river, and into old ocean, and find it would retain its identity. So I claim of the human soul, that it has traveled up through everything below us, all the time retaining its identity, and ever will.

I hav met many doctors who do not believe in a soul or future life. Some of them say they can't see the soul when they dissect the body. I say the soul is not there then, and it could not be seen if it was. Might as well say there is no life in an egg, because it can't be seen. As I said before, you cannot reason immortality out, nor the Christian reason it in. It can be known only by positive demonstration. I hav had the evidence, and hav presented my ideas upon the theory of life beyond the grave, and hav tried to show the false reasoning of Materialists. I say life existed before the human organization, and will exist, a conscious entity, beyond the grave. Can you disprove it?

*Warren, Ohio*, April 8, 1880. A. ALLEN NOE.

## From Facts and Surroundings Man Draws Conclusions.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* From the fact that the earth turns upon her axis once in twenty-four hours we draw the conclusion that she always did. From the fact that matter cannot be annihilated we draw the conclusion that it is eternal in its duration. From the fact that forms of matter are continually changing we draw the conclusion that matter always was, and always will be, subject to change. From the fact of these changes in matter we draw the conclusion that there is a power in matter that produces these changes. These facts are daily before the eye of observation, and are undeniable.

That which is seen to-day may not be seen to-morrow, yet it is not annihilated, but the form is changed. To-day we see cords of wood and piles of coal, to morrow ashes and cinders. To-day we see the forest in all its glory, to-morrow we see cities with church spires reaching toward heaven, and the next day, lo, a wilderness covers the spot, and the ruins thereof under ground. To-day living insects are seen that cannot be numbered, around which cells and shells are formed. Lo, a solid mass of the beautiful marble rock is the result. Change is the history of matter, reaching back to ages beyond count. Yet all things exist in accordance with their nature, from the elephant to the gnat, and change is the destiny of all existing things. Here arises one of the most important questions known to man—Whence this power, force, or law that governs and controls the universe of worlds and planets giving life and form from the largest globe or planet to the smallest animalcule. This brings us square in front of the question. Is this power vested in an individual personage called God, who had an existence before and independent of matter? This idea had its rise and origin in the infancy, or childhood of man, produced as follows: Man's surroundings giv rise to thoughts. Thoughts giv rise to conjectures, and conclusions are the result. Some claim conclusions based upon facts must be correct. Others say no. In the absence of scientific experience man's conclusions are not to be trusted, as can be seen in reference to the existence, locality, and shape of the ear h. The sur-

roundings of man during the early age of development in the absence of science and experience, his conclusions were wild and incorrect. From all the facts and the surroundings in those days, his conclusions were that the earth was flat, and stood upon a foundation, and the pillars went clear down. And from the fact of the sun and moon appearing and disappearing, his conclusions were that they were moving bodies around the earth, which confirmed the idea that the earth was flat and stationary, and the sun and moon passed around it as a center. This was man's belief, and justly, too, for thousands of years.

From facts and conclusions a belief in a personal creator was a natural result. Reasoning back from effect to cause there must be a great first cause, or the universe could not exist, and the same reasoning is yet used; and as man was the highest type of intelligence known, the maker of the universe must be similar to man, the greater possessing all the passions and attributes known to man. This gave rise to the idea that man was made in the image and likeness of his maker, and it is an undeniable fact that the ancients, when writing, referred to him as one of themselves, though more mighty and great, and by some was called God Almighty. It was also a belief that he being a male had connection with women, and sons were born whose generation were giants, and others were saviors. Gods incarnate, born of women, thus made flesh, and dwelt among men, and were worshiped as gods before and after their death. History givs an account of some fifteen or twenty whose followers and worshipers number thousands and millions. As for numbers, the worshipers of Buddah far exceed all others.

Thus a belief in a personal man-god creator became, as it were, an established fact, together with the earth standing upon a foundation, with a flat surface extending to its four corners.

Rev. Swing, of Chicago, proves a personal creator from the fact that he, God, holds the same relation to the universe that a watch-maker holds to a watch; while Rev. Haden, of Abington College, Illinois, claims that the knowledge of a personal creator is tradition from Adam, the first man that God made (of course Adam knew who made him, for he was there).

History informs us that nations differed widely as to their origin and objects of worship. From the fact that everything the sun shown upon sent forth life and vigor, their conclusions were that it was an intelligent being, and was extensively worshiped. Many like questions, as well as a personal creator and ruler of the universe, yet remain to be settled by scientific facts and experiments, the same as it was in reference to the position of the earth, sun, moon, planetary system, and age of the earth. It is now an undeniable fact that the earth has no foundation upon which to stand, but swings out in open space, sustained and controlled by a power, force, or law within and around itself; and the same with all the planets forming the universe, all in motion and active in their spheres, adapted to natural law, so unchangeable that man can make a mathematical calculation hundreds of years ahead, and never miss. These scientific discoveries, now universally admitted to be truths throughout civilization, were opposed by priest and people as false and blasphemous against God, and the discoverers denounced as Infidels of the blackest dye.

We ask, Is it any more unreasonable that the universe has no beginning than for the earth to hav no foundation, or for the earth to pass around the sun instead? Should we trace back upon the line from effect to cause based upon a personal creator and ruler of the universe as described in the Jewish history, we will run into total darkness (one of the darkest kinds of a dark circle), from the fact that the first act on the part of this personal God was to make light. Previous to this act it was densely dark, when he commenced to fix up this earth a few thousand years ago, according to Jewish history. Should we take Rev. Swing's theory, that every existing thing requires a maker, the same as a watch? If God is possessed of an organized form, in the full sense of a person, he is a thing in existence and requires a maker, as it is a scientific fact, an organized form cannot exist in the absence of a power to produce it. It would be an effect without a cause. In our English language, wisdom, truth, and life are sometimes illustrated as persons, in the same sense as the tree of knowledge, the tree of life, and the tree of liberty, but, in fact, not a person or a tree.

It is an undeniable fact that there is a power, force, or law in matter which governs and controls the universe. Should we call this power force or law? God we dispense with, and all personages as described in the different histories, such as Brahma, Buddha, Jehovah, and many other smaller fry, and lose sight of all organized forms having no necessity for one, the same as the foundation of the earth has no use for one. With this view we hav an almighty power everywhere present at the same moment, filling the immensity of space, infinite in the full sense of the word. In all, through all, by which all things exist, and by which the universe is controlled, from a grain of sand to the largest planet known. This brings us to the bottom of this personal-God question. As it is an admitted fact that there is an unseen and unlimited power that rules and governs all matter, the only point to decide is, is this power vested in a person such as is described in the Bible, and who holds this ruling power independent and before matter existed? Is this ruling power inseparable in matter, co-existent, and eternal in union—in relation the same as moisture in water, heat in fire?

As for the common theological view of a personal God, it destroys all the natural sympathies of a loving father by claiming that God took Adam and Eve, the only children he had, and put them into a garden where they were exposed to the ravages of a great he-devil running loose, and left them without protection. In this he is made lower in the scale of fatherhood than animals, for they will protect their young when in danger. We now place this interesting question in the hands of the advocates of a personal, designing God, to show that the power that rules is supernatural in its operations, acting outside and independent of matter, overruling the natural causes of events as his good pleasure may dictate in answer to the prayers of his worshipers (and what are prayers if not answered?). To hav a prayer answered is a fair and honorable request at the hands of those who claim that their God is a prayer-hearing and a prayer-answering God, more ready to giv to those who ask him than earthly parents are to giv to their children. Making such claims, and then refusing to test them, proves they hav not as much honest faith in their God as the Baalites. They had honesty enough mixed with their faith to test their God, but our Christian brethren claim that it would insult their God to ask him to answer a special prayer when the object is the conversion of honest skeptics, of which I am one. Such an excuse is an insult upon humanity and common sense. A God that desires that all men should be saved, and considers himself insulted when asked to answer a prayer which would, if answered, carry out his own desires in reclaiming more sinners in one week than all the preaching can or will in seven years. It is claimed that he answered a direct prayer when the death of four hundred honest Baalites was the result. Also the slaughter of an army whose offense was defending their country, their homes, their wives, and their children. After refusing to test the supernatural power of God, they will say that you must hav faith in God and believe. If it was possible a man could screw up his imagination to believe without evidence, all would be in good keeping.

Dear reader, from the premises before us we draw the conclusion that the power that rules the universe is in matter, giving form and life corresponding with soil, climate, and surroundings, as every island and continent givs evidence. The operation of this spirit power (I can giv it no better name) is no respecter of persons or things. All vegetable and animal life are equally benefited by the falling rain, the air that floats, the heat that warms, and the light that luminates. On the other hand, all vegetable and animal life are equally subjected to the dangerous action of the existing elements. Fire, water, wind, steam, and disease all fare alike. The priest and the people, the house of worship and the house of ill-fame, the saint and the sinner, the rich and the poor, the church-member and the Infidel. The same with the horse and the elephant, the cow and the bear, the wolf and the lamb. If the power that is in each one is not able and sufficient to check and ward off the ravages of these elements, all fare alike (no exceptions against spirit guardianship). This theory denies the existence of a supernatural power going from house to house killing children with whooping-cough, measles, smallpox, and other diseases called the providences of God; also, the burning of cities, ingulfing of countries and the inhabitants by volcanoes; likewise the destruction of life and property by wind and hail on sea and land, and the instigations of wars and contentions between nations and individuals.

What is the theory of a personal God who existed before and independent of matter, seated upon a throne above the stars, holding the control over all the existing elements and laws that govern, having created them as his servants to do his bidding? If this be true he is responsible for all that takes place throughout the universe. All deaths, except from old age, are acts of providence, and are so preached at funerals, and it is consistent with the idea of a personal, designing God, the creator, who rules and holds all power subject to his will. Thus he permits destruction upon land and sea by the elements, which are his servants and do his bidding. He also permits violation of justice between man and man, having power and opportunity to prevent, but does not. No advocate of a personal, designing God is justified in finding fault with the result of his (God's) management; yet they do, and here is their excuse: There is a personal devil, whose power is equal with God. He got the advantage of God through Adam, and he and God hav been ever since contending for the mastery over man, and for the last six thousand years the devil has been a little ahead; and here is where the trouble lies. This devil gets more help from man to carry on his devilment than God does to carry on religious ceremonies—the only thing that can save; and the world is full of wickedness, and their God Almighty, who holds all power subject to his will, can't help himself. Conclusions end here.

ISAAC PADEN.

## Conditional Immortality.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With your many other readers, I hav been much interested in the expression of your correspondents, pro and con, on the subject of immortality. As an investigator, through my life experience I hav learned to be somewhat chary in expressing a positive belief in any direction. I can only say to-day this looks so and so; to-morrow it may be the opposite. I will hold no opinion so firmly but that I am ready at any time to relinquish it for a better. This position is only an acknowledgment that I am neither pope, God, nor the latter's delegated vicegerent in a priestly or ministerial way, but simply a human being, liable with all others to err, and affirming only the one thing—that I will honestly strive for the highest light on any and all subjects I can comprehend with the simplicity and humility of the child at school, being always ready to learn of the new.

On the subject more recently made prominent in your columns, I am inclined to an acceptance of a mean between the two extremes, in a view of immortality as a conditional thing. I am generally known as a Spiritualist, yet to the average Spiritualist there can scarcely be a greater heresy than the denial of immortality to anything human; and the promulgation of views different from the accepted code is among Spiritualists, as among Christians, a matter of more labor than progress, more hostile encounter than pleasurable elucidation of truth. As a class, Spiritualists, like other average humanity, hav a tendency to fossilize around the one idea, and not to grapple with all truth in relation to which that one idea is but an incident. Having proved human existence after death, they jump at once to the conclusion that, having survived its shock, it is continuously eternal, and also that if one is immortal all must necessarily be.

It has seemed to me that it would be more in accordance with reason, on the proof of man's existence in any form after death, to determine by what law or through what power this phenomena has occurred, and by so getting at causes we might the more readily get at the probability of this being an experience common to all humanity, and, once entered on, as one which will remain; otherwise this immortality might be exceptional; another death might occur some time, the result of which would be a final disintegration, and the subject of it would, as an individualized being, never more be known.

To the thinker there is constantly going on before him a startling phenomenon in the abortion of life usually called death. By this we do not mean the surrendering of the physical after it has subserved its purpose, and the real man passes out in the ripeness of old age into that, to us, invisible life, yet the real life, which nature has, through beautifully-ordered laws, arranged; but we mean those instances where the man is rudely torn from the physical before the allotted time by disease or even by accident. The question comes up, if the man could not resist disease so as to retain his body and its legitimate uses for the allotted time, what evidence hav we that his individuality will survive the shock of death? or if it does, that being weakened through the infraction of law, he may not, in consequence, sooner or later, go down and be known as a unit no more?

In a well-ordered old age the individual retains his faculties to the last; death can scarcely be called a struggle, and he passes, as in a slumber, easily and peacefully to that existence which lies immediately beyond this rudimentary one. There are many instances, however, where, notwithstanding the average endurance of the physical, the mental is impaired; so that the childishness of age is perhaps not the exception but the rule. It is said that the brain, as the organ through which the mind or intelligence expresses itself, is worn and injured with the wear and tear of life, and that this is the cause of premature mental decay. Allowing it to be so, what proof hav we, in cases which we can identify, that the survival of death replaces that weakness and decay with mental vigor and strength? When utter imbecility characterizes old age, where is the once vigorous mind? Is it dormant, or is it really dead? If the latter, by what power can it ever again be resurrected and connect itself in working shape with what it has once been?

It is plainly to be observed by the student of nature's laws that there are certain forces in constant operation in the phenomena of life whose office is to destroy, to disintegrate, to make disease and death. On the other hand we find the operation of a set of wonderful and benignant laws, the obedience to which insures the accumulation of life, force, health, and harmony. If immortality is the order of nature will not the obedience to natural law thus insure it, and the violation of the same prevent such a heritage? And is not this added and continued life thus dependent on our knowledge of and obedience to physiological and psychical law?

The Spiritualist, who is also the thinker and the truth seeker, will analyze each case of spirit identity with which he meets, and find what he can bearing on this question. After determining on the things which make up the destroying agent in human existence, he will apply these, as connected with individuals here, with what he can learn of or from them as spirits.

These are facts in connection with spirit manifestation which we will do well to study. The many at all circles who wish to manifest compared with those who do so; the many friends who pass over of whom we hear nothing in any possible way; the complaint of spirits, made such prematurely through disease or otherwise, of weakness and pain on returning, and the invariable accompaniment of the diseased symptoms which immediately preceded their dissolution; the vigor and harmony attending the manifestation of spirits whose lives were obedient to natural law, and whose advent in the life beyond was the ripening of mature age; the peculiar nature of infantile and child life there; the entire absence of any moral standard, as given us in existent moral codes, in its effect on the powers and abilities of the spirit to compass its return, or, so far as we can learn, render it able to continue its existence.

But it is impossible in an article like this to evolve more than a few of the points bearing on this theme, or to elucidate those hidden laws which govern these. What has been said is sufficient to arouse thought on the subject and to incite investigation. Neither the intelligent Spiritualist nor Materialist will believe else than that which he knows, and that which is not proved will do for contemplation, but not for a rule of action. As far as opinion is concerned, there appears to be as great diversity in the life beyond as exists here between Materialist and Spiritualist. It is said that Leonidas, of Spartan fame, is a leader in this school of thought, associated with Socrates and other ancients. He is largely supported, as far as appearances determine, by minds who, in earth life, were physicians, their interest being based in physiological law. Opposed are those once leaders in theological lore with minds who here had that bias.

Be the truth what it may, there is no doubt but that in the near future the question of conditional immortality will be one which thinkers will vigorously grapple; and as new facts and principles are unfolded from the experience of those gone before us, the subject will aggregate to itself new light and a greatly added interest.

H. W. BOOZER.

*Grand Rapids, Mich.*

# Letters from Friends.

FORT SCOTT, KAN.

EDITOR TRUTH SEEKER: At the suggestion of a mutual friend I write you to propose, through your very valuable and interesting publication, that by all who love liberty preparations be made to receive D. M. Bennett, on his liberation from his Christian bastile, with as much show of respect as Gen. Grant has received, or any other man worthy of respect who is a citizen of this country or has visited it. "Honor to whom honor is due!" and if there is any good in liberty or Liberalism, there is honor in him who advocates it, whatever may be his faults or imperfections.

The same government that has spent thousands of dollars of the people's money in extending courtesies to those who had no interest in its welfare has confined in a prison one whose whole interest is in his country, who was laboring to sustain it by advocating the fundamental principles upon which the government was founded. Degeneracy, or a non-appreciation of those principles, has made him a victim of religious bigotry, and now is the time for every lover of honesty, virtue, and liberty to share his love for them by giving D. M. Bennett a grand reception on his liberation. He is but a man, and his faults may be many; but his precepts are good, and he was a bold and able advocate of them.

The five thousand extra copies of the *Index* sent to that many non-subscribers to defame his character will result in so many fingers of scorn being pointed at one who professed to be and was considered a friend to liberty.

The probability is that there is not one in the whole "caboodle" of D. M. Bennett's enemies or defamers, from the President and wife down to the court and clergy, who would not risk one eye through a keyhole on an obscene picture, or go into some hay-mow to read a more indecent publication than "Cupid's Yokes." That class of people should be vaccinated with something that would destroy the susceptibility or fear of their being contaminated or injured by the truth being taught them or their children.

I wish I could suffer vicariously for Mr. Bennett, so that he could hav half a chance to fight his own and liberty's battles. In my mind's eye I think I can now see his defamers slinking away into their holes of perfidy.

Booms are in order. Who will start the boom to giv the grand old hero a reception worthy of all there is in justice and liberty?

As a general thing you will find that those who know they are robed in scarlet are expecting and taught to believe that they can very easily and quickly be made white as wool, and wear a crown in the kingdom of glory. They are the enemies of Bennett and friends of Liberalism. What a glorious thing it would be to be the crowned among the crowned, and rule over the thousands of thieves, robbers, murderers, etc., who are being sent to orthodox heaven washed in the blood of the lamb!

Let every friend of the Liberal League do something to show his appreciation of the principles he advocates, and make Mr. Bennett feel that he is not considered a criminal on his liberation. V. W. SUNDERLIN.

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NEW YORK, April 6, 1880.

EDITOR TRUTH SEEKER: Long liv THE TRUTH SEEKER! and it will liv; if any one doubts it let him read about the way Horace Greeley was served when he endeavored, as he says himself, with the best years of his life, to establish a newspaper, trusting, as you do, to the honesty of his readers to pay him after they had got his paper. It ruined him. But Freethinkers, it seems, do not forget their obligations so readily. If they did we would hav been without THE TRUTH SEEKER long since. I trust that Mr. Bennett's friends do not forget that they can still encourage, comfort, and sustain the noble founder of his paper by sending him their sympathies during the remaining days of his infamous incarceration.

Inclosed find thirteen dollars. Please retain subscription for your paper of the current year, and do me the kindness to hand the remaining ten to the treasurer of the committee on the reception of Mr. Bennett. I remain, and forever will,

An outspoken Liberal, J. C. JONES.

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BART, PA., March 28, 1880.

EDITOR TRUTH SEEKER, *Kind Friend:* Inclosed please find three dollars for Mr. Bennett's new book. Now with your permission I should like to notice a few of E. A. Chapman's points of arguments in THE TRUTH SEEKER of March 27th in relation to a future state of existence. He says, "I am certain that death doos not end all, that beyond the grave I shall liv, move, and hav an existence as real as that I now experience in this physical organism." Friend Chapman is very severe on Materialists for making assumptions without proof, and yet it seems to me that his article is full of assumptions from beginning to end; that he greatly practices what he condemns in others. How does he know he will liv after he is dead? Has he proved it, or is it a mere assumption? After saying, "Christians need no proof, faith is all sufficient. Still it is an open question," he says, "Thousands of the ablest of the race believe that death is annihilation or an eternal sleep." To admit it is an open question seems to me to be fatal to his assumption that he will liv beyond the grave. To them who disbelive in a future life he says: "Every noble aspiration, every grand thought, all the beauties and mysteries of the universe, must seem as mockeries. To them the heavens and the earth must be draped in mourning." Indeed, what a huge assertion. How does he know all this. I will not speak for others, but will speak for myself. I hav no faith or belief in a God or hereafter, yet I think I can appreciate and enjoy the beauties of nature and mysteries of the universe as well perhaps as the true believer. I love the budding trees, the blooming flowers, the green earth with its wealth of vegetable and animal life. I love the mountains, the valleys, the clear-running, musical streams, the blue sky, and above all, that glorious old life-giving sun. I love this earth with all its imperfections, with its cold dreary winters, its scorching hot summers, its storms and tempests, its earthquakes and volcanoes. On the whole it is a pretty good mother; it is my home, my only home that I know anything about. For myself I can say with truth, the heavens and the earth are not draped with mourning. I would here caution friend Chapman not to be in a hurry to judge his brother, for remember it is a very easy matter to be mistaken.

Friend Chapman's reasoning on cause and effect, is good until he asserts, "the soul is the cause, the body is the result." Here it seems to me he mistakes the cause for the effect. I should rather suppose that sense, will, and intelligence are the effect, not the cause of organization. I think it will not be disputed that without a corresponding physical body and brain there will not be much intelligence. Why is there in such a close affinity between the body, the five senses, the brain, and the soul or spirit or the intelligence? Why, if the spirit can liv independent of the body, why is it it can't manifest the same amount of intelligence in an idiot as it does in a Newton? or why not manifest all the intelligence people possess, without any brains? The brain is a very tender, delicate, complicated piece of organism, and surely if it could be dispensed with without any detriment to man's intellect he would be a more fortunate creature. He would not be subject to any of the brain diseases, nor would he be likely to become insane. Why, if the brain is injured, diseased, or overworked do people become insane? Surely if the spirit can liv separate and independent of the body, there should be no insanity, no matter how much the brain may be affected or diseased. Friend Chapman says, "If death ends all, humanity is a bubble, progression and evolution are limited, and the universe is a gigantic failure." That is a big one; I mean it is a gigantic assertion. Because man has to die and don't liv again beyond the grave, with his personal identity unchanged, why, the whole universe, with millions on millions of suns and worlds must all be out of joint, a miserable gigantic failure! Because a vain egotistical, tyrannical, creature called man, that tyrannizes over all the animals that are of any use to him, enslaves and eats them at his will and pleasure, and not content with that, tyrannizes and enslaves one another—because this immaculate, holy, saintly creature does not liv forever, why, behold, the whole universe is an entire failure! This is most wonderful, but suppose we hav the proof.

"Mere flesh, blood, or nerves can never produce sensation, joy, grief, love, thoughts, or consciousness."

Another blank assumption. Has it ever been proved there ever was sensation, love, joy, grief, and so on, without flesh and blood and nerves. To tell us our eyes are windows for the soul to look out of is not very complimentary to the soul, for what possible use has a soul for windows, or even eyes? We are gravely told by Spiritualists that the soul can't be confined—that if confined in an iron box, or a box of the hardest steel and of any thickness, it will pass through just as an eel does through water. According to this it must be very small, or at least has the power to make itself so. I hav somewhere read that 40,000 souls could dance on the point of a very fine needle, and not crowd each other off. If this be so, I don't doubt but they can go through glass or the hardest steel without ever touching or ruffling a feather.

"Everywhere in this world the blind are found leading the blind."

If Spiritualism is true, and spirits rule this Material universe and all its organisms, whose fault is it that this blindness, this wrong, wretchedness, and evil that has gone on from time immemorial and is still going on on a tremendous scale on this globe? It will not do to father this on material man, for, according to Spiritualists, he is a mere machine entirely in the hands of the spirits, and of course can do nothing of himself. All the wars, all the terrible persecutions and wrongs that man has committed against man, all the misery and suffering, as well as all the good, has been the work of the spirits. Why do they not put a stop to all wars, all wrongs, and make a paradise here—a heaven instead of a hell. It is an insult to tell the innocent, the poor, the weak, the down-trodden, that they will be rewarded, away off in some other world after they are dead, for their sufferings here—those wrongs all righted and the books balanced. This seems to me a crawling out of a very small hole—an inglorious retreat.

Friend Chapman thinks it wonderful that a little twig of a sweet apple grafted on a sour one will produce sweet apples. One thing in nature is just about as wonderful as another. The sap that is taken up by the sour apple-tree is precisely the same as that taken up by the sweet one. The sap don't go directly to the fruit, but goes to the leaves, is there digested (for the leaves are its lungs and stomach) and changed, and from there passes to, and is absorbed by, the fruit. The nutriment that is taken up from the ground with the sap passes directly to the leaves, is there chemically combined with the oxygen of the air, and digested and changed into food, and then is taken up by the fruit. It produces the sweet apple precisely the same as if this twig extended down and took root in the ground. The woods are of the same species; but graft the apple on a pear-tree, or a pear on an apple-tree, and you will get neither pears nor apples, because they are of different species. Everything produces after its kind. The acorn always produces the oak, and hens' eggs were never known to hatch turkeys nor ducks, or *vice versa*.

Friend Chapman is heartily welcome to all the proof of a life beyond the grave that he can get out of this little apple twig—this wonderful metamorphosis, as he calls it.

The allusion to the silk-worm as an illustration case of Spiritualism is, I think, rather unfortunate. There is no death here—only a change of form—until it comes to the butterfly; then there is a real death, not a transformation. Whether the gay butterfly is immortal and goes to the spirit land as an ornament, we are not told; and I would giv it as my opinion that it is as worthy a place in that happy land as is that most overbearing, domineering, tyrannical creature called man.

"Destroy the stomach and you destroy digestion; destroy the brain and you destroy the mind."

Is this not literally the truth? And if it is an assumption to say the mind is a function of the brain, in my opinion it is a greater assumption to say the brain is an instrument of the mind.

"The mind is fortunate that has a good brain to work with."

Here I again ask the question, If the mind can liv and act independent and out of the brain, why can't it act in an idiotic or a diseased, weak brain, as well as a good, sound one? If the mind is primary, and can work without a brain, it will not do to say it needs tools, for that would be a superfluous absurdity.

Oh, no; Immaterialists are not dogmatical; their assumptions and hypotheses are sober facts, and yet they tell us this great immortal, immaterial soul, spirit, mind, or whatever it is called, that has been from the beginning, that can't die or be hurt, that can pass through all bodies, enters the child's brain in its mother's womb, grows up with the material body and brain, strengthens and develops as the material body is developed, declines as the material house that it has occupied declines, and finally, when this dwelling becomes disintegrated, it is set free, and goes away off to some other world, and there abides forever and forever. But the most wonderful, the most marvelous, thing about this all-powerful, infinite soul is that it needs material tools to work with and windows to look out of.

With the liability of becoming dogmatical, I must contend that there is no such thing as innate ideas or knowledge—that all the knowledge we possess, of every description, we get through the five senses. When the child is born it brain is like a clean, blank sheet of paper—not a rule mars, not an idea, not a thought, nor never would, nor could, be without the senses. A person born deaf has no idea of sound; one born blind has no idea of form or color, and if all the senses are wanting, although the brain may be that of a Franklin, or a Paine, it would hav no more knowledge than a stone or a block of wood. If it has ever been proved and made clear that there is any other medium than through our senses of getting knowledge, I should like to know it. I confess my utter ignorance of this sixth sense called Spirituality, and if there is such a sense I should suppose all would hav it, yet I will venture to say nine hundred and ninety-nine out of every one thousand persons never heard of it, and science has never recognized any such a sense. Every living organized creature or animal manifests some degree of intelligence, and all this intelligence, of whatever degree, comes through the same source—the organs of sense. Man's intelligence differs only in degree from all other organized creature's, even down to the oyster or the earth-worm.

I will close this by quoting a sentence from Abner Kneeland's "Philosophical Creed," written in 1833:

"I believe that there can be no will or intelligence where there is no sense, and no sense where there are no organs of sense; and hence sense, will, and intelligence are the effect and not the cause of organization."

I was a reader of the Boston *Investigator* when that sentence was first published, and hav never yet seen it successfully controverted. I. KING.

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FORT DODGE, GA., Feb. 16, 1880.

DEAR TRUTH SEEKER: Though removed from the immediate scene of your persecution, we nevertheless feel that the cause for which you are now a sufferer is in every sense our own. The freedom and inviolability of the mails is something that should concern every citizen of this land. When people, who because they are odious to the Lord's first lieutenant, Anthony Comstock, are incarcerated in penitentiaries ostensibly for circulating a pamphlet like "Cupid's Yokes," while canting hypocrites and designing priests are allowed unquestioned to peddle the "word of God" in the shape of Bibles—than which a more filthy book cannot be found—it is time people found out "the why and wherefore." The pamphlet itself is one which most of us heartily condemn. So do we also condemn the Bible and sycophantic tracts, but we never question the right of publishers to publish nor dealers to circulate them. "Equality before the law!" does not mean that Anthony Comstock may send his lewd Bibles and filthy letters through the mails at will and that you shall languish in a prison for circulating something less lewd. But Comstock and Judge Benedict hav laid up for themselves their "crown of righteousness." History has them in hand, and they will be pointed at with loathing in years to come, as examples of the darkness of the age which they hav disgraced, as we now point to the leading spirits in the Spanish Inquisition.

You hav many warm friends in this community, Mr. Bennett, who will always heartily co-operate in your every effort to disseminate knowledge, to tear down the throne from which priests wield the scepter, to promote virtue and purity and to ameliorate the condition of mankind. But we are all poor, and cannot do what we would like to do to assist you. Iowa has had "hard picking" for the past few years; but if the star of prosperity continues to rise yet a little longer we may be able to do something toward the maintenance of your valuable paper, which we recognize as a very important auxiliary in the spreading of light and knowledge. We send $1.00 each for four months' subscription, and by that time we shall probably be able to renew for a year, and also to add many more to the list. We hav all "come to stay." Respectfully yours,

N. H. DELANO,
H. P. HAYNES,
H. N. SANBORN,
E. D. MARSHALL,
D. C. BENJAMIN.

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CALISTOGA, CAL., April 11, 1880.

EDITOR TRUTH SEEKER: In your issue of April 3d, copied from the Winsted *Press*, is an article entitled "Attacking Free Speech." I hav just been talking with a gentleman that I know to be truthful and who has long been in the employ of the Pacific Rolling Mills of San Francisco, and he says he heard Kearney used all the vile epithets he could think of against the judge who sentenced him, and that Kearney was tried and convicted for slander and threatening the life, indirectly, of a gentleman who is a sugar refiner and who would not discharge his Chinamen at the dictation of the sand-lot orator. He says it is believed by many that those who will not be blackmailed are attacked in his peculiar manner until they yield or strike back. All this person said agrees substantially with the impressions I hav received from the San Francisco papers. So that in the Kearney case free speech has not been attacked in the sense referred to in the article copied. Mr. Kearney has, no doubt, done good by his persistent agitation, but I am sure he has said much that has done harm, and said it in a very bad style.

I am a workingman practically, not politically, yet my sympathies go with all parties honestly trying to improve the condition of the toilers. I know that law and business arrangements are much in favor of the wealthy classes, and that many wealthy people concern themselves more how to gain still more wealth than how to make their fellow-men comfortable and contented; in fact, there are those who follow their selfish aims so far that the effect is equal to a slow murder of those in their power. The poor feel this most of all, and it is not to be wondered at that now and then some one oversteps the proper bounds in speech or action. While I am pleased to see any and every paper defend free speech, free press, and free mails, I am sorry that any should abuse that freedom so as to work injury upon any one.

Mr. Bennett's case is very different from that of Mr. Kearney's. Bennett has always kept within reasonable bounds and had a farce of a trial, while Kearney had what seems a fair trial and confessed that he had used the language charged against him.

I hav written this, not to condemn Kearney or censure the Winsted *Press*, but to correct any impression that might be made by taking the view that Kearney is a martyr or that freedom of speech has been attacked in his person. Should I find in the future that I am wrong in what I hav written, I will be as ready to correct myself as I hav been to correct the Winsted *Press*.

In this connection let me add my mite in the welcome home of Mr. Bennett. Being so far away, and possessed of but small means, I cannot be present on the occasion; however, I can say that I am glad that he will at last come oue of his confinement to breathe the pure air and enjoy th sunlight of nature and of his fellow-men, and hope he may

feel well repaid in the end for the long, dreary sacrifice he has made for the truth and the right. I like to make people feel happy and contented while they liv rather than neglect them in life to heap encomiums upon their graves. It can do the departed but little good, I think, but it will help the living a great deal. So "at thy return with joyful glee glad echoes now are ringing," Welcome! Welcome! Welcome!

J. C. WEYBRIGHT.

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BOSTON, MASS, April 2, 1880.

MY DEAR BENNETT: I must congratulate you that the time has so near come when you will be delivered out of the hands, not of the Philistines but of the Christians (a Christian bastile) and once more breathe the free and pure air of the universe. I wish also to congratulate your brave and noble little wife, who has been so patient and faithful all through this trying ordeal, for these hav been times that hav tried your very souls, yet neither of you hav been found wanting. So welcome, thou brave and noble martyr, to freedom, home, and friends. For humanity you hav suffered, and humanity will reward you; for I do think there never was an evil but what some good came out of it. If you had not been persecuted and imprisoned we never should hav had these brave and noble letters from Ludlow and Albany. If you had not been imprisoned perhaps it would not hav brought out the genius and masterly pen of a Leland, a Wakeman, a Parton, and a host of brave and noble souls all over the land, both men and women, in defense of humanity.

If you had not been imprisoned perhaps we should not hav fully realized what a stupendous fraud we hav in the executive chair to-day, and who is governed by the bigots of the evangelical church, and has thereby ignored the rights of the people in a petition from the people the largest in the annals of history, thereby saying to us, "You hav no rights which we (the church) are bound to respect." And finally, if you had not been imprisoned your grand and noble TRUTH SEEKER would not hav been so extensively read as it is to-day. And all this, my dear friend, has caused an agitation that will not down nor cease, both in the religious and political atmosphere, until justice is satisfied; and it seems to me that no honest man, with his eyes open, will follow either great political party; and I would most respectfully call upon all Liberals of whatever shade of religion, to combine, or pool their issues. Stop these love pats, and don't waste your ammunition, but save it for the common enemy. In this respect we might take a lesson from the church. They quarrel among themselves until they find an outside enemy, then they all combine to fight it, as they are now doing. They hav already smote us hard on one cheek; now shall we turn the other to them and let them smite that also? or shall we meet them as Greek meets Greek?

Old theology is getting a terrible shaking here in Boston just now by the powerful and masterly Denton, who is delivering a course of lectures here in Paine Hall.

Yours for justice and truth, J. EDWARDS ANDREWS.

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PORTLANDVILLE, N. Y., April 15, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed find $1.00, for which please send me six copies of THE TRUTH SEEKER. The balance please giv to H. L. Green, Chairman of the Executive Committee of the National Liberal League.

I hope the day is not far distant when the number of subscribers to THE TRUTH SEEKER will be augmented to that degree that the paper can be furnished for $2.00 with a good liberal profit to the editor. I think if every subscriber would exert himself a little that it could be increased to that degree within a year. I believe a reduced subscription fee would be the means of greatly facilitating an increased circulation, and thus be the means of diffusing truth more rapidly. Three dollars appears like a large sum for a poor man that has all he can do to make both ends meet. Notwithstanding, when you get a subscriber at those figures it is a good evidence that you hav one that appreciates the paper. I make it a point to send my paper to some one who I think will read it, as soon as I hav read its contents. I think this plan would be a good one for each subscriber to adopt. It will only cost about fifty cents per year to send them by mail to some friends who you think will be benefited by their perusal, and fifty cents is a small amount for one to donate to build up so great and good a cause as the liberty of thought and conscience. Every good American citizen should value his freedom too high to allow it to dwindle or slip his grasp by neglecting or refusing to sustain an instrument so essential to its vitality.

Wishing you a happy success so long as you are devoted to liberty and truth, I remain, Ever yours,

PETER SOULE.

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CONCORDIA, KAN., April 9, 1880.

EDITOR TRUTH SEEKER, *Sir:* I send you with this an exchange draft amounting to $2.00, which you will please apply to my subscription account and oblige me. My heart and sympathies are still for THE TRUTH SEEKER and the cause of free speech, free press, and free mails, and I rejoice that the time is near at hand when Mr. Bennett will step forth from prison more purified in person and feeling, more exalted in the minds of a liberty-loving people, and better qualified to lead in the cause of humanity than ever before. May the cause of justice and truth still go marching on with such rapid strides as to establish within the coming year an epoch within the history of our country which will forever suppress the dogmatical encroachments of churchly power. This must be, and the masses are fast awakening to the fact, as is evidenced by the late unprecedented increase of auxiliary Leagues, that the churches must soon assume a less dictatorial tone in matters pertaining to the rights of those who choose to dissent from them in opinions. We see and feel this increase of Liberal sentiment to-day, not alone in the modified sentiment of those who but yesterday were extremely bitter in their denunciation of radical expressions of thought, but in the bitter death-struggle of priests to inaugurate a censorship over the press and free mails.

Long may our standard, beautifully emblazoned with the stars of our nine demands, float proudly to the breeze, and in the coming time may all classes and conditions of men hail it as the grandest and most ennobling emblem ever given to humanity. Respectfully. A. R. CLEMENT.

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NORWAY, IOWA, April 14, 1880.

MR. EDITOR: I am highly gratified at the eminently successful manner in which you and your assistants hav conducted the gallant TRUTH SEEKER during the incarceration of Mr. Bennett, and I trust that when your now imprisoned chief once more takes his rightful place at the head of the best Freethought paper in the world he will find you both able and willing to help him carry the war into the enemy's territory and spread abroad the light as it is in science and secularism.

Mr. Bennett's letters from Albany are very interesting and valuable, and I suppose that you will publish them in book form. They will constitute a very important part of the history of the conflict. Those prominent Liberals, men and women, who stood by Mr. Bennett through the dark and perilous time when it seemed as though the cloud hanging above his devoted head would also enshroud their loyal hearts in its foul eclipse, deserve well at our hands. All honor to James Parton, Elizur Wright, Amy Post, and others like them who did not permit the love of fame or the fear of contumely to chain their truth-speaking tongues or seal their eloquent lips when truth's and liberty's apostle was struck down by the mailed hand of religious intolerance and one-sidedness. Honor to the brave and loyal hearts, and let the finger of scorn and the accent of doubt follow the cowards and traitors until they do work meet for repentance.

A candid expression of opinion is always in order. Bro. H. L. Green has recently said, "With the opinions advanced in the pamphlet above named ('Cupid's Yokes') I hav no sympathy whatever, but on the contrary, believe that they are the very worst that could be promulgated." As a soldier in that great army of which Bro. Green is a trusted and true leader, permit me to say that I hav a great deal of sympathy with the opinions advanced in that pamphlet, and that I consider them as the very best that hav so far been promulgated. The reforms advocated in "Cupid's Yokes" are much needed and must come, how soon we do not know, but probably much sooner than many anticipate. Hail the day of the advent of a new society and a better morality! E. C. WALKER.

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AN OPEN LETTER TO E. A. CHAPMAN.

WACONDA, KAN.

FRIEND CHAPMAN: I hav just read your long article, "Does Death End All?" and as I fail to see the proof just where I hav always failed on reading and listening to Spiritualist's lectures, I do wish you would giv it me in some plain, short, common-sense way—some way that my faculties can comprehend. I may say just here that I hav the five senses for the express purpose of bringing me into contact with all material things, but to discover a spirit these are useless, as I hav tried them in that line for more than half a century. Then I hav that faculty which seeks for and obtains proof of things not present, as for example the existence of Paris or Calcutta, and these are all the faculties that I possess to bring me into contact with all things. Now if you can so present the subject as to cause me to comprehend it through the last faculty, I shall feel much obliged to you. As to the appeal to the five senses, that is played out.

You say that causes are invisible, yet I think if you, by accident, tread on my toes, I can by eye-sight alone discover the cause of pain. And if I retaliate and giv you an unmerciful beating, you too would consider you had discovered the cause of pain, and hav me arrested for assault and battery, and judge and jury would believe your evidence of the cause.

You say that if death ends all, humanity is a bubble. Well, now, if it don't end all, what is it? Certainly so much of good it has done is a good bubble, while the bad may be a bad bubble; but, bubbles as they may be, it is better to be a good bubble than a bad one, a happy bubble than a miserable bubble; and so far as I know, every Materialist thinks just there, and that it is his duty to produce or amend circumstances so that all the bubbles may be happy ones; and is there anything in your country over the shining river that beats happiness? All that is required of Spiritualists is to prove the existence of a soul. Mere assertion will not do for this age. We hav so much of pseudo-philosophy trying to be palmed off on the credulous that it needs great exertion to expose these impostors. Quite lately we had one here endeavoring to prove in his way that the last analysis was spirit; but just as soon as he was challenged to a discussion with a Materialist—the latter agreeing to pay his expenses and the hall rent—he declined, and of course left his cause worse than he found it. GEO. W. CHAPMAN, M.D.

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DOWAGIAC, MICH.

EDITOR TRUTH SEEKER: Inclosed you will find extracts from a letter I wrote at the dictation of E. V. Robinson, a blind but intelligent Infidel. The subject matter was too good to be lost, so I induced him to let me copy it for publication. Yours in hate, DR. T. RIX.

The following is the extract:

SHALL I ACCEPT THE BRIBE?

Extract from a letter to Rev. J. M. Robinson, of Edwardsburgh, Michigan:

GRAND HAVEN, MICH.

DEAR BROTHER: Some time ago I applied to your friend, Elder Force, of this city, for the use of his church, or rather an old building which they were using as a church, for my singing class, and was flatly denied. The first excuse was some technicalities about the lease, but the second, and I think the real one, was my Infidelity. I told him I had said nothing of my views since I came, and, furthermore, I did not intend to. And as I was teaching church-music, which would be helping his choir and congregation, I could see no ground for the objection. All this, my dear brother, was of no avail, but he told me that if I would only be a Christian I could get plenty of business to do.

Well, what shall be done? I assert emphatically that I cannot help my belief; and you, as I understand, credit me with strict sincerity in what I say. There is but one alternative. You know, and Elder Force knows, and everybody else knows, that it is very easy to counterfeit the Christian religion; and so you see we hav a cash bribe for such vile hypocrisy. In other words, I am literally outlawed for refusing to do the very thing which is denounced in the most unmeasured terms, and that too by one of his disciples.

But Elder Force makes no allowance for my manhood in standing out against this infamous bribe, and that too under all my load of poverty, blindness, lameness, sickness, and a family to provide for. No; he evidently thinks me a mean dog just because I don't believe in his religion; but I think that the dog, if there is any, is on the other side of the fence.

Again, I ask, What shall I do? Shall I accept the bribe, as thousands do, at the expense of my manhood? I say, deliberately and emphatically, that I will die in the poor-house, or even on a dung-hill, before I will be the victim of such hellish duplicity.

Well, it cost me several days of hard work traveling on my weak legs and over two dollars cash to find and fit up a class, and it came very near smashing the business at that. I told Elder Force that he was not doing as he would be done by, and he had the impudence, or perhaps the stupidity, to deny it, and even accused me of duplicity in asking favors of the church. From your brother,

E. V. ROBINSON.

P. S.—Perhaps Mr. Force thinks that by such conduct he will win me to the fold of Christ. Dear brother, do you think he will? E. V. R.

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PARIS, ILL., April 5, 1880.

MRS. D. M. BENNETT, *Dear Madam:* Inclosed find post-office order for six dollars and fifty cents, to be applied as heretofore. This I suppose to be the last remittance that I will feel called upon to make for this specific purpose; and those who hav contributed, and those who hav not, will rejoice in the liberation of your husband from the clutches of prejudice, superstition, and bigotry. And with the hope that our people will soon become so educated that it will be impossible for any one to be cast into prison who has injured no one either in person or property, I am,

Yours respectfully, WM. H. GEOHEGAN.

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A. C. C. TAMSEN TO MRS. SLENKER.

BROOKLYN, E. D., April 6, 1880.

MRS. ELMINA D. SLENKER, *Dear Madam:* I, and no doubt hundreds of others, hav read with great satisfaction your answer to J. H. Dodd (presumably a reverend) in last week's TRUTH SEEKER. Your fearless and pointed manner of expression has won my admiration. I would that more people had, like you, the ability and the determination to point out such facts in history as hav been proved erroneous.

That George Washington has been greatly overrated, and Thomas Paine in the same measure been underrated, no lover of truth and justice can deny.

Ingersoll's so-called sneers may shock the over-sensitive nature of Mr. Dodd; but while great men like Ingersoll utter wise and noble sentiments, and, according to Dodd, men too poor to buy their wives decent clothes pay one dollar to hear Ingersoll mock the Savior and blaspheme God Almighty, there is hope for the ultimate liberation of the American people from priestcraft.

And while such champions as Mrs. Slenker are numbered in our ranks, we are greatly encouraged to hope that the Liberal cause will also reach and interest the women of this country, at least those who are not too much enslaved by religious superstition and not afraid to think and act for themselves. Respectfully and fraternally yours,

A. C. C. TAMSEN.

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OTTUMWA, IOWA, March 31, 1880.

D. M. BENNETT, *Dear Sir:* The Liberals of Ottumwa, hav made a good start; they hav sent the names of twenty charter members, and got their charter in due time, but as yet hav failed to finish their organization. It has been a month or six weeks since we got our charter, and we hav not elected our officers yet. There seems to be a feeling of indifference or a lack of confidence in our ability to push the thing through to completion. There is a numerous Liberal element in this city, but business seems to absorb their whole mind and effort. I wish some of our Liberal lecturers would make it a point to giv us a call in their lecture rounds and assist us to finish our organization and get us started in the grand cause of full liberty. The means to pay for a course of lectures could easily be raised here I am satisfied. Please let our needs be known through THE TRUTH SEEKER. Inclosed find twenty-five cents.

Yours, WM. LINDSEY.

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ONTARIO, CANADA.

EDITOR TRUTH SEEKER: Inclosed find five dollars, which you will please place to my credit. Before sitting down to write, I read the first two chapters of Genesis (something I hav not done for several years), and tried, as far as possible, to judge what would be the impression they would make on my mind provided I had never read them before; in fact, to read them as I would read the two first chapters of some one of the many other bibles in the world that men believe in as divine inspiration. It would be too lengthy to describe the various thoughts that passed through my mind, but one was, if evolution had been the old fossilized idea, and this story, or theory, the work of some modern thinker, what a fine chance it would giv the like of Joseph Cook to show his critical abilities tearing it to pieces! The probability is that this is simply one of the many answers given to the questions, How did things come to exist? How did man come to hav a place in the world? Not necessarily "cunningly devised," and yet not necessarily true. Since man found himself an intelligent being, he has been always trying to answer those questions; one propounding and another upsetting, and so the war goes on.

Although not living in your country, I hav felt a deep interest in the struggle that is going on between Freethought and Christianity. I hav keenly sympathized with Mr. Bennett, not because I believe as he does, or approve of all his ways, but because I believe him to be upright, sincere, well-meaning, humane, and unselfish. I also believe that he cannot help his thoughts nor change his natural tendencies, and that except he was infringing on the rights and liberties of others, he has a right to his own liberty and the free expression of his thoughts. It is, in my opinion, a piece of the grossest barbarism to put a man into the penitentiary for doing what he believed to be right, unless, at least, it could be proved that some one was injured by his going at large.

I look with a great deal of charity on all shades of human character, believing that people are just what circumstances make them. If I were Anthony Comstock I would do as he does. If I were Abbot I would conduct the *Index* just as he is doing. If I were Bennett I would hav done just as he has done and suffered the consequence just as he is doing. Even in the most enlightened countries a great deal of barbarism and cruelty is practiced and much misery engendered simply because man has not yet risen high enough to recognize complacently that diversity of opinion which is one of the greatest blessings to society.

F. MALCOLM.

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BARNETT, NEB, March 21, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I hav just been reading in the Seymour *Times* the lecture of Robert Ingersoll on the anniversary of Paine's birthday, and I must confess it is one of the ablest lectures I ever read in my life. Ingersoll as a speaker and D. M. Bennett as a writer are the two champions of this world in my opinion. I just read Mr. Bennett's "Eighth Letter from Albany." Oh, how I wish every man in this world would read it! I am the only one in this vicinity that takes THE TRUTH SEEKER, but I am not the only one that reads it. When I get it read through I pass it around until it is worn out. I think by another year I can get some more subscribers for it.

Yours respectfully, DANIEL W. WHITNEY.

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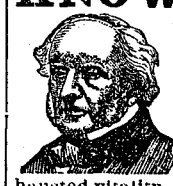
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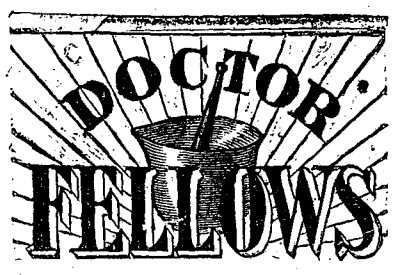
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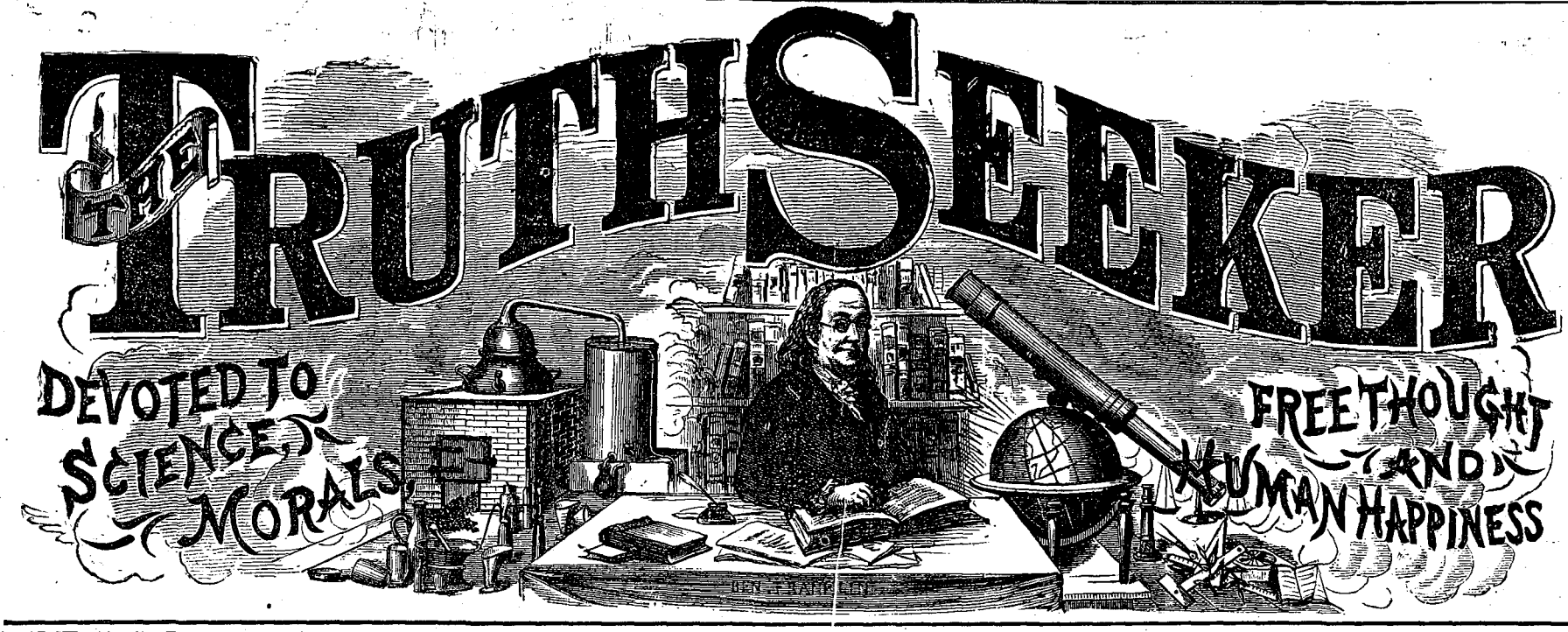
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# THE TRUTH SEEKER




Vol. 7. No. 18. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, May 1, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

MR. ROADS is a schoolteacher at Earl, Pa. He is religious, and impiety shocks him terribly. When a little girl denied having torn a book, and called on God to witness that she told the truth, he was grieved beyond expression by what he deemed her blasphemy. He grabbed her in one hand and a club in the other, and beat her until he was weary and she insensible. She was maimed for life and he has gone to prison for two years.

A GENTLEMAN writing to THE TRUTH SEEKER makes some pungent and appropriate remarks on the wonderful success of *Truth*, which he declares to be "the most outspoken paper in the city." "It is," says this kindly critic, "just the paper New York has long been in need of, exposing corruptions and frauds," etc. True enough. Well said. But the writer of this letter makes a grave error when he declares that "*Truth* has ridiculed the *Witness* out of existence!" This, we are reliably informed, is not so. Careful inquiry establishes the fact that the *Witness* is still published—as a weekly.—*Truth.*

YOUNG Kalloch, now in jail in San Francisco, is a preacher, the son of a preacher, and the grandson of a preacher. He was brought up on the Bible. Prayer has been a familiar sound in his ears ever since he began to understand the meaning of words. He has heard hundreds of sermons, and latterly he has preached them himself. As a minister it has been his professional business to expound to sinners the Ten Commandments and the precepts of Christ, including that one about returning good for evil. Yet all this has not prevented young Kalloch from shooting the man who shot his father.—*Sun.*

JUST after Mr. Conroy, of Schoharie county, this state, had read a chapter of the Bible at family prayers, the lightning struck his house, cavorted around in a promiscuous way, smashed the furniture, and started several small fires, but not a hair on the head of any member of the Conroy family was harmed. Edward Coleman, of this city, by all accounts, is not as pious as Mr. Conroy, of Schoharie. In fact, it is alleged that he belongs to a wicked gang. But he had a Testament in his left breast pocket the other night, when policeman Linderman fired at him, and it turned aside a bullet that would otherwise hav lodged in his heart.

DELEGATE Downey of Wyoming introduced a bill in the House, April 12th, with the preamble: "WHEREAS, The people of the United States are a Christian people and firmly believe in God, the father Almighty, maker of heaven and earth," etc., etc., reciting the balance of the Apostles' Creed, and providing for an appropriation of $500,000 to be expended under the direction of the architect of the Capitol to commemorate in suitable paintings by the great living artists of this country, upon the walls of the national Capitol, the birth, life, and death of our Savior Jesus, as told in the four gospels of Matthew, Mark, Luke, and John!

THE obliging and meek apostle of our Lord and Savior, Rev. Joseph Cotton, quotes a number of eminent men to prove that the Bible is the best book ever printed, and that it is all the book needed. But we hav the book itself. Why didn't he introduce it as evidence? You cannot bring in testimony to prove what a book or paper is or says when the book or paper itself exists and can be submitted. And if this Bible is so chaste and good a book, why doesn't brother Cotton avail himself of our standing offer of five dollars an hour for the minister who will stand up and read the Bible to his congregation, we selecting the chapters and passages? We are still wanting to employ ministers for that holy service. Does the good man believe God wrote the 38th chapter of Genesis?—*Seymour Times.*

D. M. BENNETT, the victim of Comstockism, who is now in the Albany Penitentiary for the so-called crime of sending obscene literature through the mails, is expecting to be released at the expiration of his time of imprisonment, April 29th. His friends in New York and elsewhere are preparing to giv him a public reception at Chickering Hall, in that city, on Sunday, May 2d. Bennett has another suit of a similar nature to that which resulted in his imprisonment hanging over him at Watkins, N. Y., where on the occasion of a Liberal convention he sold copies of the objectionable "Cupid's Yokes," a pamphlet published by Mr. E. H. Heywood, of Princeton, Mass., of whom it can now be obtained. Mr. Bennett has written a book during his imprisonment and dedicated it to the wife of the warden of the prison, whom he extols for her kindness to the prisoners under her husband's care. We hope there will be no "hitch" in the arrangements at Albany to prevent Mr. Bennett's appearance at the banquet in New York, and that as a valiant defender of the right of free speech in this country the lion of the hour will be royally received.—*Winsted Press.*

WHATEVER else may be doubtful about the intention of the authors of our tariff laws, they undoubtedly meant to place on the free list all materials used in the manufacture of paper. It happened that pulp of wood, which is by far the most important element in the manufacture of paper used by the daily and weekly press of the country, was not specifically and by name exempted from duty. Under a Treasury decision, which held that this verbal omission was fatal to the free admission of wood pulp, a few manufacturers of that article hav been able to impose an exorbitant tax on the general body of paper-makers, by whom it is of course shifted on the consumers, the newspaper publishers of the country, and the burden falls with special hardship on publishers outside of the great cities—we, consequently, being impoverished so that a handful of monopolists may grow rich. The most powerful champion of these monopolists is Representative Garfield. Were his opposition to the bill withdrawn, the restoration of wood pulp to the free list, where it belongs, would be accomplished in a few days. While his opposition continues, the monopolists are secure. Can Mr. Garfield afford to continue his support of a most odious and oppressive tax, which brings in no revenue to the government, but which interferes very decidedly with the dissemination of knowledge among the people?

ALL genuine lovers of constitutional liberty will be glad to know that D. M. Bennett, the editor of THE TRUTH SEEKER, is to be released from the Albany (N. Y.) Penitentiary on the 29th of this month, the term for which he was sentenced expiring at that time. It will be remembered that over a year ago Mr. Bennett was arrested and thrown into prison for the alleged crime of sending a certain book through the mails entitled "Cupid's Yokes," his persecutors claiming that he was violating the law in regard to obscene literature, although every one who has taken the trouble to examine the facts knows the real cause of the persecution was the hatred borne him by that champion hypocrite, Anthony Comstock, and his co-religionists. Although there existed not the slightest reason for imprisoning this honest old man—thousands of worse books than "Cupid's Yokes" being sent through the mails every day—the authorities had not the moral courage to giv him justice, fearing to alienate the church by exonerating an avowed Infidel. Even after Mr. Bennett was sent to the penitentiary, his friends still had some hopes of procuring his release through the medium of a pardon, and besought his Fraudulency, Mr. Hayes, to use his prerogative and restore him to liberty, presenting petitions signed by over two hundred thousand citizens to that effect. At first Hayes was inclined to grant a pardon to Mr. Bennett, being implored to do so by Carl Schurz, John Sherman, Senator Devens, and other public personages. But finally Comstock and his horde, joined by Mrs. Hayes, prevailed, and his Fraudulency refused to listen to the prayers of the Liberals, and Mr. Bennett was doomed to a year in a vile prison, and all because some so-called Christians did not think an Infidel worthy to breathe the free God-given air with themselves. The Liberals will giv Mr. Bennett a grand reception on his return. They first engaged Cooper Institute, but the strait-laced party again prevailed, and they were informed that it would be impossible to grant that building for the ignoble purpose of giving a reception to a Freethinker. They then engaged Chickering Hall. While not upholding Mr. Bennett's religious principles, we deprecate such vile means as were used in procuring his downfall.—*Hutchinson Herald.*

A SENSIBLE rat will always desert a sinking ship, and while the theological seminaries are deploring the fact that so few young men are coming forward nowadays and studying for the ministry, it is also very noteworthy that a good many who hav heretofore been orthodox clergymen are now abandoning that profession, and engaging in some *useful* profession or avocation. For instance, there is the Rev. C. C. Griswold, now of Anoka, one of the most prominent Methodist clergymen in the state—one who for several years held the position of presiding elder—who has very sensibly concluded to let the Great Jehovah advance his own cause if he wants it advanced; and the Rev. Mr. Knight, a Methodist clergymen of Wadena, has also come to the conclusion that men's bodies need more attention and more doctoring than their souls, and he too has turned his attention to treating their physical ills, homeopathically. The Rev. Mr. Root, the Episcopal clergyman at Brainerd, announces his intention of quitting the ministry, and of opening out a bank and a real estate office at Valley City, D. T. Not only these, but the trades and professions all over the country, are full of men who were formerly clergymen or exhorters. We cheerfully admit that a great many clergymen are well-meaning men; but whether well-meaning or not, they are about the most useless men in society, and are a needless expense. They are useless because they do not tell us anything in regard to the past or the future that they know for a certainty, but simply that which they guess at. Such being the case, it is not to be wondered at that so many of them are quitting the business. We would be very glad to be able to announce that the clergy of this city had made up their minds to spend the rest of their lives in some *useful* calling. For instance, there is brother Tracey who, we think might make himself useful as a teacher; and Brother Bilbee who would succeed as an editor; and brother Cummings who was "cut out" for a doctor; and Rev. Mr. Flemming, the new brother at the Presbyterian church, who would make a good, reliable steady-going president of a bank, or an insurance company. We hope these brethren will all giv this matter their serious (and, if they want to, their prayerful) consideration.—*Duluth Tribune.*

THE Chicago *Tribune* of recent date contains the following:

"The editors and publishers of Western newspapers hav received a postal card which reads as follows:

"'We would be pleased to hav you make us an offer on your editorial passes and mileage tickets over any of the Chicago and Western railroads. We pay highest prices. Please state name of road it is over, limit, and other particulars. Also state lowest price for what you hav. Do not sell to any one else until you giv us a chance to make you an offer. Send your reply in a sealed envelope.

"JOHN RICHMOND & Co.

"'330 *East Ohio st., Chicago.*'

"No scalper by that name is known to liv at the above place, nor is any such man known to do a scalping business in this city. There are, however, some railroad employees boarding at the above number, which creates a suspicion that the circular has been issued in the interest of the railroads for the purpose of finding out what newspaper men are dishonest enough to dispose of their passes. If any are taken in and offer to sell, their passes and tickets will be revoked and their names placed on the black list. However this may be, the parties who send these postal cards are clearly violating the postal laws, for it is an offer to induce people to commit a crime by disposing of property which they hav no right to sell. Whether sent by scalpers or railroad officials, these postal cards should be confiscated by the post-office authorities, and the parties sending them apprehended and punished according to law."

This article is certainly full of suggestions, to newspaper men especially. It is certainly bad faith to sell passes or mileage tickets to the brokers, but since when did it become a crime? And if the railroads wish to take this method of finding out what editors act in bad faith, under what law can postmasters or post-office authorities confiscate the postal cards? We know Anthony Comstock, the procurer, who boasts of originating the law for the purification of the mails, is using the mails to induce men to commit crime, and then having them arrested. If the *Tribune* is right, cannot this procurer and persecutor be punished under his own law or some other? We confess that since the government has abandoned the principle of the inviolability of the mails, we are prepared to hear of anything under the system of espionage established. Will the *Tribune* giv us more light on these questions?—*Worthington Advance.*

## Events of the Week.

GLADSTONE is again at the head of the English government.

MORE than one hundred and twenty lives were lost by the recent storm at Marshfield, Mo.

A DEFAULTING tax-collector from Georgia recently committed suicide at Los Angeles, Cal.

NAVIGATION on the Erie Canal was recently stopped for ten days by a break at West Utica.

THE King of Siam and his shipload of servants, now on the way to Europe, will visit this country.

THE five thousand strikers at Cohoes, New York, hav returned to work. Concessions were made on both sides.

A TUGBOAT in New Orleans exploded its boiler on the 25th, killing one man and severely injuring several others.

TWO MEN were hanged in St. Louis, Mo., on the 23d ult., one of them for wife-murder. They both died good Catholics.

KEARNEY, the agitator, who was released on a writ of habeas corpus, has been remanded to prison to serve out his sentence.

A BOY only twelve years of age committed suicide in Paterson, N. J., a few days ago, because he was compelled to do housework.

A STORM in Macon, Miss., on the 25th ult., killed 17 persons and injured 22. Houses were blown down and cars blown from the track.

THE straw shops of the Hills Manufacturing Company, in Amherst, Massachusetts, were destroyed by fire on the 23d ult. Loss, $100,000.

A TERRIBLE famine is prevailing in Mesopotamia and Kurdistan. Immense numbers of the starving sufferers are flocking into Bagdad.

THE English army in Afghanistan recently had a terrible encounter with the natives, in which more than a thousand Afghans were killed.

THE crew of a life boat, six persons, were drowned while trying to save the crew of a wrecked vessel near Huron City, Mich., on the 23d ult.

A GANG of incendiaries who had within a few months fired thirty-four buildings and committed ten burglaries in Waterford, N. Y., were captured a few days ago.

THE English training-ship Atlanta, which left Bermuda for England in January last, has never since been heard of. It is feared she has gone down in a storm with all on board.

SIX persons were killed and fifteen or twenty injured by the falling of part of the building known as Gilmore's Garden, in this city, on the 21st ult. A charity fair was in progress at the time. Flimsy building was the cause of the accident.

THREE thousand four hundred immigrants arrived at this port on Saturday last. The rush of immigration is now so great that the railroad companies are dispatching special immigrant trains for the West. Over thirty-five thousand immigrants landed in this city during the month of April.

UPWARDS of two hundred Newfoundland fishermen, who had ventured some distance from shore on an ice-floe in pursuit of seals a short time since, were carried out to sea by the breaking up of the floe. Some of the fishermen were rescued by passing vessels, but it is feared the majority hav starved or frozen to death or been drowned. Some of the rescued endured horrible sufferings before they were taken from the ice.

CHARLES DE YOUNG, editor of the San Francisco *Chronicle*, was shot and killed in his office on the 23d ult. by the Rev. I. M. Kalloch, son of the clerical adulterer who is now mayor of San Francisco. De Young is the man who shot but failed to kill Kalloch, Sr. before his election to office, for his outrageous assault on the character of the mother of the De Young family. The cause of the present shooting is said to be certain investigations De Young had been making into the past history of the Kallochs, father and son, with a view to publication. The shooting was deliberate and apparently premeditated. Kalloch is in prison.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, MAY 1, 1880.


## Tenth Letter from Albany.

PENITENTIARY, April 25, 1880.

MY DEAR FRIENDS AND READERS: It is now within four days of the time when locks and bolts and bars are to detain me no longer, and when I can walk forth in the sunshine and pure air as free as any of you. Yes, before these lines shall fall under the eye of the larger portion of you, I will undoubtedly be at home once more with my dear wife and kind friends. As I am permitted, while still here, to write you one more letter I cheerfully avail myself of the privilege, and add this to the nine which have preceded it. It has been a privilege and a pleasure to me to address you once in four weeks—one of the few pleasures I have had to boast of—but it has been a still greater pleasure to receive letters from you, bringing me the assurance that you still sympathize with me and regard me as a friend and brother though my Christian and self-righteous enemies were doing their utmost to crush and ruin me.

Yes, my friends, these letters which you have written me in large numbers have been exceedingly comforting to me, and have done very much to lighten and alleviate the weeks and months of gloomy imprisonment which I have been compelled to endure. Often have I re-read them, and still more often have I remembered them and treasured in my heart the words of kindness and sympathy which they contain. If my lot has seemed hard, and if the feeling that I was the victim of hatred and injustice came over me, I have remembered your words of confidence and good cheer. I have fully realized that though you were absent in body you were with me in spirit, and though I could not see you with my eyes nor reach you with my hands, you really were not far away, and that you were helping me to tread the wine-press of sorrow and oppression which for many months it has been my lot to tread. If I have sometimes almost felt your presence here in my prison-house with me, it is not strange, for I knew your thoughts were with me, and that many of you would willingly help me to serve out my sentence if the powers that placed me here would allow such vicarious atonement—the principle of which they pretend to believe in—to be applied in my case. I wish to take this opportunity to sincerely thank every one of you who have written me since I have been in prison. I think few prisoners in the world's history have received so many excellent letters. They have cheered the gloom that has surrounded me. They have afforded comfort where little comfort is to be found. To those of you who have written me repeatedly I feel grateful in proportion, and wish you to accept an increased share of my gratitude. And to those who have written me every week, as some of you have, I am under a deeper obligation than I know how to pay; but please be assured that I fully appreciate your kindnesses and can never forget them. I thank you with the sincerest feeling my organization is capable of. I know no way of repaying you only by writing something to you every week for as long a period as you have written to me; and, to make sure of your getting the same, to print them in THE TRUTH SEEKER. But while on the subject, let me again and again thank you all. I thank every one of you who has cherished a kindly feeling, a spirit of friendship, of sympathy, and of charity, even if you have not written me a word. I know there are thousands of such scattered over this broad land. You are dear to the finer and better feelings of my nature. My heart goes out to you in gratitude and love. I am proud to be numbered with you, and trust we may ever be fast and true friends. I would most gladly clasp you by the hand and feel the kindly, genial magnetism that I know wells up in your very hearts, so to speak. I regard you as the salt of the earth; it is my prayer (Theodore Parker said, "The only prayer that amounts to anything is *effort*") that this preserving, saving quality may greatly increase on the earth. For this I will struggle and toil so long as I have life and strength. Reason, truth, and knowledge are the agencies that will produce the result, and these we will all strive to increase. I repeat, I would gladly have replied to the many kind letters I have received from you since I have been shut out from the world, but the rules of the prison would not allow it. So, dear friends, please "take the will for the deed."

As the day of my liberation is now so near, you can easily understand that I must be in a cheerful spirit, and that I feel just like expressing my gratitude to all who have extended kindness and favors to me. Yes, this seems to me a fitting time to return thanks. Let me begin, then, with the officers of this prison. I wish first to thank Superintendent John McEwen. He has treated me kindly since I hav been in this institution, and has made it as pleasant for me as the rules of the place will permit. He needs not my indorsement, but I take pleasure in assuring you that he is a gentleman of worth and integrity. I wish in a special degree to acknowledge my indebtedness to his excellent wife, Mrs. Margaret McEwen, and his daughter, Mrs. Martha Van Allen, for kindnesses they have shown me since I have been a prisoner here. I am indebted to them for many little comforts I have received, for my health, and perhaps my life. I can never forget them. Their kindness has not been shown to me alone, but to many unfortunate prisoners, particularly those sick and suffering. Previous to last year, according to the information I have received, but one woman visited this hospital for thirty years; and during that time hundreds of poor hapless men, old, young, and middle-aged, separated from families and friends, some justly, some unjustly, have here breathed their last without one to administer one little comfort or kindness to them, or hardly to speak a sympathizing word. Since Col. McEwen took charge of this establishment, on March 1, 1879, a different system has been pursued here. The two ladies named have at least two or three times a week visited the hospital of the prison, and by kind words and various little comforts and attentions calculated to soothe and palliate sickness and suffering have administered such consolation—such rays of cheerful sunshine—as sick and dying men can duly appreciate, and such as females know best how to dispense. It is not strange that the sick men in the hospital regarded them as ministering angels, and so called them. It is perhaps those who for long months and years have been debarred from female society, the affectionate offices of a mother, a wife, a sister, a daughter, or a friend, can best appreciate such kindness and attentions as those know best how to administer. I have seen the good effects of these kindnesses. I have *felt* them, and can speak with experimental knowledge of the influence which kindness exerts, even on poor, despised, and forsaken convicts. The two ladies named accept the claims of the Christian religion (though I believe they are members of no church), but I appreciate the generous deeds they have performed as much as though they were the most advanced Liberals. I sincerely thank them for the good deeds they have done.

I would also duly acknowledge thanks to Deputy-Superintendent Powers and Clerk Bowers. They spoke harshly to me when I made my debut here and for a few days thereafter—unnecessarily so, I thought—but since we have become better acquainted they have treated me as kindly as prison discipline permits. The latter has been more officious and persistent in mutilating the letters that have been sent me, obliterating such lines and words as he deemed might injure my juvenile mind, keeping parts of some letters from me and others altogether, to an extent I think wholly unnecessary, but as he is a good zealous deacon of the Baptist church, due allowance should be made for what, perhaps, he deems a kindness or a duty to an ungodly Infidel. He also has unkindly sent away several dear friends who called to see me, without permitting them to do so. I feel grateful to nearly all the officers, keepers, and overseers of the prison with whom I have become acquainted. They have been uniformly as kind and respectful to me as the rules allow of.

I have reason to be grateful to William Geoghan, M.D., the prison physician. He was kind and attentive to me when sick, and has been kind and courteous in all cases. He is a "birthright" Catholic, but he says he will read my forthcoming "Gods and Religions of Ancient and Modern Times," on which conditions I shall present him with a copy. I return thanks to Dr. Geoghan, and shall long hold his kindness in remembrance. I shall also cherish the memory of the Rev. Charles Reynolds and Father Maurice Bierl, the two chaplains of the prison, the former a Protestant, the latter a Catholic. They have frequently visited the hospital since I have been an inmate of it, and have treated me with marked kindness and courtesy. We have had many spirited discussions upon theological subjects, but in a kindly spirit. They have listened to my strictures upon the faith they hold dear without becoming offended, while I have enjoyed their replies, especially when I fancied I had the best of the argument and had made a good hit. I commend Mr. Reynolds for the good practical work he is doing in his outside efforts. He is superintendent of a city mission; he has superintended the erection of the building for the purpose, in which is a free reading-room, a cheap restaurant where newsboys and any poor person can get a comfortable meal for from five to ten cents, and lodging in proportion. In the upper part is a hall or lecture-room where free lectures and preaching are held once or twice a week. In connection he has organized a course of instruction on plain and practical cooking, for poor girls, as well as an intelligence office for obtaining situations for those needing them. I have told him that I approve of the practical part of his Christianity more than the theoretical, especially that part that has so much to say about the merits of the blood of Jesus, and his great offices as the savior of the world. Father Maurice is an educated German, of unusual fairness, candor, geniality, and courtesy, for a clergyman, and I have found I could learn much on various subjects in conversing with him. He has more than once acknowledged the strength of my arguments; but I had little expectation of converting either of the gentlemen named to my views. The latter was raised and educated to the priesthood, and perhaps would be illy fitted for other avocations in life, which he doubtless appreciates. Mr. Reynolds was formerly a lawyer, as he informs me, but getting too full of the "love of Jesus" to just fit him for that profession, he became a Methodist clergyman. With his salary as chaplain, and what he makes in his other enterprises, I learn he realizes some $2,500 per year—more, probably, than the law paid him. It is sometimes not easy to convert people in opposition to their financial interests.

I have more thanks to bestow. First among those in the outside world I must name my faithful and devoted wife. Her affection and sympathy has been as constant as the sun. She has written me every few days. She has made the journey here repeatedly to see me and cheer me. She also made the journey to Washington when she thought my health was giving way, and obtained an interview with the acting President, with whom she earnestly pleaded that he would release me, but with what effect you all well know. He gave her to understand that if the physician of the prison would make a statement in reference to my impaired health, he would liberate me. The statement was made and sent. But the church spoke after that—even after instructions had been given for a pardon to be made out, and ordered him *not* to giv me liberty, and their behests were more potent with his Fraudulency than money or justice. My wife has daily attended to duty in THE TRUTH SEEKER office (except when absent on the services alluded to), even though her health was a part of the time so feeble as almost to prevent it. She not only deserves my undying gratitude, but the thanks of all my Liberal friends.

There is another to whom I feel especially indebted. It is Elder G. A. Lomas, editor of the *Shaker Manifesto*. He has been a true and constant friend during my incarceration. He resides in the Shaker community, seven miles from this city, and he has made me regular and repeated visits, always bringing cheerfulness and sunshine with him, and frequently, too, such eatables as he knew would be acceptable. He has also kindly written many letters to friends in different parts of the country, to whom I could not write, informing them of my condition, and how I was getting along from time to time, and has forwarded to me many letters from friends directed to his care. Other Shaker friends have often called to see me with Elder Lomas, all of whom I have been very glad to see. They have known me for nearly half a century, I having passed a part of my boyhood days, my youth, and early manhood in their Mount Lebanon society; and though I "fell off from the faith," though I became a "backslider," yes, "an apostate," they have retained a friendly feeling for me since I left them in the year 1846 up to the present time. I have frequently visited them in the intervening years, and have kept up a certain degree of friendly intercourse. I can truthfully affirm that I prize their friendship, their purity, their constancy, their integrity. I know them well, and am fully convinced a more sincere, upright, virtuous, and pure-minded people does not live upon the earth. I assure you, my friends, it has been a decided consolation to me that these good people, these friends of my youth, have been unwavering in their friendship for me, though many self-righteous hypocrites, slanderers, and falsifiers have done their utmost to blacken my character in the eyes of the world. In this connection please excuse me—and I trust Elder Lomas will excuse me also—for laying before you a letter which the Elder recently wrote to the man in the White House at Washington, and in my behalf. It was not written for the public eye, nor with any expectation even that I would see it, but by special request my friend sent it me. It is not the first of the letters he has written to the same party, this, I think, being the third or fourth of similar tenor:

SHAKERS, N. Y., March 19, 1880.

TO HIS EXCELLENCY,
R. B. HAYES, PRESIDENT:

Once more, my dear President, I come beseechingly, asking your kindly consideration for the pardon of my friend, D. M. Bennett, in the Albany Penitentiary, now suffering the last months of more than a year's sentence, which myself and his hundreds of thousands of petitioners verily believe to have been one of the most unjust of sentences. Our friend, Mr. President, is an old man, but we have known him personally for more than thirty years to be above the reproach of an intentional unprincipled act. Ere his full term expires, will you not do us, his firm friends, the favor of his partial pardon? He has been most severely punished, even had he been guilty of the unjust charge. We, as Shakers, cannot think of you as capable of committing an irreparable wrong purposely. We would think of you as we have of our dear personal friends—Lincoln, Seward, Stanton, and Wade, to whom we never made application in vain for executive interference. Hoping at this late day you will pass by any efforts that run counter to his friends' petitions, and that I may have the high honor of bearing to him the glad tidings of the President's pardon,

I am yours, etc,
G. A. LOMAS.

This lettter was forwarded to Senator Roscoe Conkling, with the request that he would transmit it to the President. The Senator acknowledged the receipt of it, and said it had been duly forwarded to the President. And yet it was like the dropping of gentle rain on the hide of an alligator—of no effect whatever. Although this representative of sixteen Shaker communities, numbering three thousand people, requested the present head of the government, in the most feeling and deferential language, to shorten my unjust imprisonment, even by a few weeks, asking him to not suffer the counter-efforts of enemies to longer influence him, still all was in vain. Although Mr. Hayes has himself admitted that I had committed no crime and that I was not deserving of imprisonment, he has proved himself to be callous to every influence touching my case, save the commands of the church and the commands of his wife, which, unfortunately, emanated from the same bigoted, intolerant source. I nevertheless sincerely thank my good friend Elder Lomas, and all the fraternity of Shakers, for the efforts they have made in my behalf and for the unswerving friendship they have shown me. I shall endeavor to prove myself worthy of their continued good will.

Let me take this occasion to inform you that Elder Lomas attended our chapel meeting this morning, and upon being introduced by Mr. Reynolds he spoke to us prisoners about half an hour in a very candid, impressive manner. He said he came more to hear Mr. Reynolds than with the expectation of speaking himself, but he regarded as it his privilege on all occasions to follow the example of the good master who went about from place to place healing the sick, curing the lame and afflicted, visiting those in despondency, and doing

good to all. Without stopping to consider the means by which we had been brought together this morning, he recognized the great truth that we are all brothers and sisters in humanity, and that in each and every one of us there is a portion of divinity, not only binding us together, but also uniting us to the source of all goodness and truth. He appealed to the better part of our natures to let the enforced separation from the world, which we were compelled to submit to, the prison life we were now leading, serve as a reformatory means to make us better men and women. He advised us all to improve the hours, while we are locked in our lonely cells, to meditate upon the necessity of close watchfulness, good resolutions, and self-denial in our future lives, so that when the doors of the prison are opened for us to step out and be again free, we may be better men and women than ever before. In that way, the ignominy and pain and deprivation we are now enduring will prove, instead of a curse, a blessing to us. He said many illustrious persons had been compelled to submit to a prison life and an enforced separation from their fellow-men. He instanced first, John, the revelator, who was confined on the Isle of Patmos, where he wrote a remarkable and most interesting book. Next John Bunyan, who, while he was immured within prison walls, wrote a most valued work which had been perused with profit by thousands, and probably millions. He hoped none would sink in discouragement, and think all chances had passed for being moral and upright, and for doing good and leading good lives. He congratulated all present upon the condition of health we were enjoying, and the portion of the divine nature which all possessed There were none but what had something of the good about them. This he hoped all would increase and strengthen, loving not only the divine element, but loving each other, and all of the human family. He hoped when we left these prison walls we would do so fully resolved to lead good lives in the future, and to give offense to none. He spoke much more in the same line. He addressed us in a very kind spirit, and his remarks were kindly received.

Mr. Reynolds next introduced a Mr. Lee, who had been a prisoner in different prisons for ten years, and though he had once been hunted by sheriffs and constables, had now become a good man. The gentleman addressed us in a very earnest manner, giving us to understand that for six years he had left all evil-doing behind, and for four years he had been talking for Jesus, preaching the gospel in this state, in the East, in the West, and in Canada. He had a good deal to say about Jesus, and gave him the credit for the reformation he had made. His principal advice to us was to call upon Jesus and request his aid to become believers in him. But let me return:

In this connection, I wish to give you another letter to the President from another dear friend of mine and a college classmate of the Executive himself. I am tolerably well assured the writer did not wish it published; but the history of this whole case is being written, and this forms a part of it. I trust my friend will pardon me for laying this letter before my readers:

HYDE PARK, MASS., Feb., 23, 1880.

TO PRESIDENT HAYES, *Honored Sir:* The New York TRUTH SEEKER of Feb, 21, 1880 contained a letter from its editor, Mr. D M. Bennett, now in the Albany Penitentiary, addressed to yourself, asking to withdraw all requests heretofore made to you by himself, his wife, friends, and citizens, petitioners for his release from imprisonment.

I write now to say that I have been and am now a petitioner for him, and I do not wish my former letter and petition in his behalf withdrawn, notwithstanding his request to that effect. On the contrary, more earnestly than ever do I ask for his release. He is not a criminal. He has done nothing worthy of imprisonment. He, as many a good man and martyr for truth before has been, is, as I believe, the victim of religious zeal and polemic hatred (and hatred is always blind), excited against him by his frequent bold avowals, discussions, and publication of certain religious opinions, as editor of an Infidel and Freethought newspaper.

Have not he and his friends now suffered sufficiently in his imprisonment to this time to mitigate the anger of his enemies?

Please consider how slight the charge which is the pretext for his imprisonment. He sent a pamphlet discussion of certain social relations between the sexes, through the United States mail, to Anthony Comstock in response to his payment and request for the pamphlet.

Mr. Bennett's continued incarceration is, as I believe, a crime against liberty and intelligence, against a valued and sacred right of the people, that of free speech and a free press. It is, as it appears to me, a peace-offering, a sop, as it were, to ignorance, intolerance, and superstition, and is a daily disgrace to the good name of our country.

Please pardon me if I also suggest that when you, I, and other young men, were students in Harvard Law School, years ago, we there listened not only to lectures on *law* from Professor Greenleaf, but to admirable lectures on *equity* from the beloved and learned Judge Story.

May I now express my belief that the immediate and unconditional pardon of Mr. Bennett would be a deed of mercy—of equity—probably would be regarded by many good and wise people at home and abroad as simply an act of justice to Mr. Bennett, and will be acknowledged by future historians as highly creditable to the President.

With sentiments of esteem, I am

Very respectfully yours,

ALFRED E. GILES.

But even such a reasonable request as this had no effect upon a man who obtained his position by fraud, and has sold himself to the powers of ecclesiastical bigotry, intolerance, and persecution. I am informed that many thousand similar letters—besides the petition with 200,000 names—have been sent to the occupant of the White House, asking him to perform this simple act of justice and mercy, but without the slightest effect. The church obtained his ear, and told him what he must do. Friends have sent me copies of such letters, many of them eloquent and touching, but they were written previous to my letter to Mr. Hayes, asking him to withdraw all such applications, and I shall not introduce them now. Never has a president of this government been appealed to with so much feeling and urgency, and by such a great number of people, to perform an act of justice that a good man would cheerfully perform without being urged; but never has a president shown such utter heartlessness and criminal indifference. He has been deaf to the appeals of the merciful, the upright, and the just, and has listened to the behests of unprincipled hypocrites, merciless bigots, and intolerant persecutors. This is the record R B. Hayes has made for himself. This is the history of this case, which will stand for centuries to come.

As I have made rather free with private letters, giving you such as perhaps I should not, I will venture to present you one more which I received a few days ago from a long-time intimate friend, one who probably knows me as well as any man living, and one whom I know to be strictly honest and just. Twenty years ago we together attended the radical discourses of Moncure D. Conway (now in London), in the Unitarian church which then stood on the corner of Fourth and Race streets, Cincinnati. It was then we became acquaintances and friends; and as we resided in the same part of the city, we leisurly walked homewards, commenting on what we had heard. Free discussions on religious subjects were held in the same church, and were participated in by able speakers and advanced thinkers. These were particularly interesting to my friend Winterburn and myself (he was once a clergyman), and we compared notes and opinions very freely. I may add we usually arrived at a unanimous conclusion. Dr. Winterburn very often visited my place of business, where we passed scores of hours—in the aggregate—in radical and scientific discourse. He removed to New York before I did, but we readily renewed our former intimate friendship, which I doubt not will continue so long as we continue. I am proud of him as a friend, and it does me good to be assured that such men, who know me so well, find something in me to commend, when so many who have known so little of me are denouncing me in unmeasured terms. If his expressions seem a trifle enthusiastic or extravagant, please remember his letter was not written for the public eye, but simply my own; but as it is most gratifying to my feelings I wish to share it with you.

229 W. 22ND ST., NEW YORK, April 10, 1880.

MY GOOD AND DEAR OLD FRIEND, D. M. BENNETT:—Unless I write you now I shall not be permitted to do so, for in about half a moon, as the Indian would say, you will be here face to face It seems an age since we met, or, rather, parted last. Our next meeting will be a time to be always remembered. You will have made a long page of history for the church and the world. Your name will go down the line of time for ages. Bennett of THE TRUTH SEEKER will rank among many of the world's famous men—not for what he has done, only, but for what he has *suffered*. He has made the cause holy for which he has suffered. He has suffered martyrdom as much as those who were burnt at Smithfield, or were drowned at Salem, and did it like Cranmer, the most heroic of them all.

We await your arrival at your home with joy. We expect to ring the jubilee bells of freedom on your return to us, and let your persecutors know that you are not dead nor sleeping, but that you will come forth like the fabled three Hebrew children from the fiery furnace, victorious, unharmed by the persecution, and without the smell of fire upon your person or a blot upon your character.

I knew you twenty years ago. I thought you were grand then. Now I know you to be the true steel of the Damascus kind; you can bend without a break, and stand like the beaten anvil to the stroke, and ask, "Where are my accusers now?" Thousands, my dear, good friend Bennett, will welcome you back again; will smile on your benign face, and love you better than ever. They will try to make the remainder of your life an Indian summer, cloudless and cheerful, blessed and a blessing to your friends and the world.

Three weeks from to-day, all being well, I shall have you by your pen hand—that weapon of powerful energy and might—and shake it as I never did before, and bid it make bolder and more defiant attacks on the foes of free speech, a free press, and free mails. I am always your friend,

CHARLES WINTERBURN, M.D.

P. S.—I see by the late London *News* that our friend Chas. Bradlaugh has been elected to a seat in the Parliament of England. So Liberalism looks up even there. He will be heard from in behalf of human rights. C. W.

Upon the receipt of such a kind letter, I could not do less than drop my friend a line; and as I am already guilty of a breach of confidence in his case, I believe I will be still more guilty and give you a part of his in reply, which I received to-day:

NEW YORK, April 23, 1880.

A LAST WORD TO MY GOOD OLD FRIEND WHILE HE IS IN PRISON AT ALBANY:

Yours of the 14th came duly to hand. Was very glad to hear from you. To know that you felt kindly to me was no surprise; but it is nice, you know, to hear it said or see it written. We have heads and hearts to feed as well as stomachs, and it is not vanity to attend to the feeding of one more than the other.

The 29th of April, 1880, will be a red-letter day in my calendar henceforth—one of more importance than any thus marked in the prayer book. We'll all take a hand in keeping up this remembrance of its return in all future years. It means D. M. Bennett's return from the lion's den; Jonah's escape from the whale's stomach; Shadrach, Meshach, and Abednego from the fiery furnace. It will be your resurrection day—an Easter Sunday in the calendar of the future, "for we are," as Lincoln said, "making history which cannot be rubbed out."

I am pleased to know that your physical health is good and that our enemies will be disappointed on your return to your home and business—ready to give them battle for human rights and human freedom. Few men at your time of life could have withstood the pressure so well as you have done. Few would have come out alive after such a long imprisonment.

Comstock, Crosby, Colgate, with Benedict, Britton, and Hayes, may hide their shameless faces from the scorn and contempt of the age.

Friend Bennett, the world is alive just as you left it. The sun rises and sets, the week comes and goes, and so does man. How many noted men have died since you went up to Albany! Amongst the many, Dr. Osgood died last Wednesday in a few moments. Dr. Hutton of Washington Square church; he also went in a few minutes. I could mention the names of many prominent men who have passed away within the last six months, while you and I are full of life and vim. I hope some time to come.

I see your boys [TRUTH SEEKER printers] once in a while, and your good wife always welcomes me with cheer. How your advent makes her smile, poor woman. She has done nobly—acted her part well. She must have her comfort yet in this world. You see I am no pessimist; I am not worldtired yet. But here I must stop. I'm off to New Jersey to see a patient. I've lots to say when we meet.

Yours always kindly,

CHARLES WINTERBURN, M.D.

P. S. This is my sixty fifth birthday. Born in 1815, on April 23d. I did not think of it when I began to write.

W.

How can I help feeling grateful for such friendship and the expressions of such confidence and esteem? A large number of the letters I have received since I have been in prison are of the same class, many of which I would like to print, but I do not wish in that way to sound my own praises too loudly. My principal desire is to show while I have most bitter and malicious enemies, I have also warm and appreciative friends. I would at any time give more for one true friend than half a dozen of the bitterest foes.

I have scores of letters similar to the one last given that I would gladly lay before you, friendly, appreciate letters from such friends as Mrs. Elmina D. Slenker, Dr. E B. Foote, Mrs. Lucy N. Colman, A. L Rawson, E E. Gibson, Mrs. Elizabeth M. F. Denton, Henry Damon, Mrs. Sallie J. Miner, John S. Verity, Mrs. Mary Emma Fisher, E C. Walker, Mrs. Olive K. Smith, James Johnson, Mrs. A. H. Colby, A. H. Walker, Mrs. C. Fannie Allyn, W. S. Bell, Mrs. Leroy Dutton, L. A. Thompson, Mrs. Amy Post, Jay Chappel, Mrs. Jennie E Leete, E. H. Heywood, Mrs. H. S. Lake, Moses Hull, Mrs. Dr. Andrews, H. A. Stone, Mrs. Dr. Raymond, E. Campfield, Mrs. Grace L. Parkhurst, Frank Rivers, Mrs. Maggie E Clark, T. C. Leland, Lizzie Adams, Daniel E. Ryan, Mrs. Winnie Aspinwall, R. M. Casey, Mrs. Libbie Decker, I. C. Terry, and hosts of others, all of which would doubtless interest you to read, but I cannot introduce them now; you will, however, believe me when I assure you I prize them most highly. I repeat, very few prisoners have received such a quantity of most excellent letters, and from such a great number of friends, scattered over such a great extent of country.

There are large numbers of you, my friends, whom I would be very glad to take by the hand and thank personally for your remembrance of me when in affliction. Yes, I would gladly have replied to your kind letters, but the rules of the prison would not permit it. Let me again thank you all.

But there are some for whom I have no thanks. Curses, perhaps, would be more fitting for some of them, but I deal not much in curses, and so will not use them now. I have no thanks for Anthony Comstock. I regard him one of the vilest and meanest men that live. How does the case stand between him and myself? For nearly a year I have been lying in prison, by his procuring, on the ignominious charge of circulating obscene literature—Mr. Heywood's little argumentative pamphlet on a most vital question which affects every human being; a pamphlet written with the best of motives, containing not one improper word or thought, but arguments and suggestions which thousands of excellent people have read with profit, many thinking the arguments unanswerable. The little work has been sold by the thousand both before and since my conviction, and read by hundreds of thousands, and I do not believe one person, old or young, has received the slightest injury from reading it. I am not afraid to offer a handsome premium for any person that can be produced who, in the slightest degree, has been damaged by reading "Cupid's Yokes." Yet for mailing one copy of it to a false address I have been sent to prison.

The only obscene book I remember having seen for twenty years is one that came from Anthony Comstock. It was sent by mail to a person of my acquaintance. That it *did* come from Comstock can be proved to the full satisfaction of every intelligent, impartial person. He has the main bulk of obscene literature in the country, which he captured some eight or ten years ago, which did not cost him a cent, and which he takes great pleasure in exhibiting to the pure minded clergy, pure-minded Congressmen, legislators, editors, etc. These books are illustrated by the vilest cuts ever made. Comstock gloats over these. He has spent hours, days, and weeks in perusing them, looking at the foul pictures, showing them to his very pious pulpit friends, and lugging them around to Congress, the legislatures, and to religious gatherings of the clergy and leading church-members in various parts of the country. These books and prints Comstock, through his man Friday—Britton—has offered for sale to numerous bookdealers, and many persons believe he has sent large numbers by mail. That he sent one I have positive proof. If any person of depraved tastes and impure mind wants an obscene book *with the very worst illustrations*, Anthony Comstock is the man to send to. He has monopolized the business. He has all the stock in the market. He has "made a corner" in obscenity. His office, and the office of his obscene society, is at 150 Nassau street, New York, over the American Tract Society. I am told there is so much obscenity there that it can be smelt in the air and be almost sliced with a knife. Comstock is soaked, steeped, impregnated, saturated, filled up, pressed down, and running over with obscenity. Some fancy they can see obscenity coming out of his mouth, nose, and eyes. I think I have seen it in his face (and his is one of the most coarse, sensual-looking physiognomies I ever looked upon). He—member of Dr. Storr's church—has probably devoted more time to poring over obscene filth than any fifty men in the country, always excepting his very pure-minded aid-de-camp and assistant, Joseph A. Britton, member of Chrystie-street Methodist church. What these two men do not know about obscenity and

nastiness can never be found out. They have some of it with them at all times. It is said they never can be found without an obscene book or a six-shooter with them. The effect of those filthy books and pictures, which Comstock carries around with him to Congress, to gatherings of sainted clergymen, and which he exhibits to invited guests in his office, is most electrical. After they have pored over the vile stuff for half an hour and listened to Anthony's lies about how such books are being sent through the mails by tons to all the little schoolgirls in the country, they immediately come to the conclusion that there is indeed a Saint Anthony of modern times, and they instantly fall down, metaphorically speaking, and worship him. They remember him and his pictures, lo, many days. In his recent-called meeting of very pious men in Chicago, it seems some of the beloved pure men who expected to enjoy the usual Comstock exhibition called for some of his pretty pictures. His saintly reply was, "Oh, you could not look at them without being badly infected and defiled." "But," was the rejoinder, "how happens it that you do not become defiled, who see so much of it?" "Oh," answered the saint, very sanctimoniously, "it is only by prayer that I am protected." Prayer! Such a thing as he *pray!* As though any decent god or devil would listen to him if he did! As well might maggots, worms, turkey-buzzards, crows, and vultures, who live on and bloat and gorge themselves with the foulest carrion, claim that they prevent the filth from striking in and defiling them "by means of prayer!" Bah!

But Comstock does not obtain from his obscene pictures and books all the foul pabulum his mind craves. He wants also the living, breathing, palpitating article. Let it not be forgotten that on the 14th day of June, 1878, he went to a house of prostitution at No. 224 Greene street, in New York city, and for a certain sum of money hired three unfortunate frail girls to exhibit themselves in a state of entire nudity, before himself and five other men. He was master of ceremonies, and for an hour and twenty minutes, as testified to in Judge Gildersleeve's court, ordered those girls through various evolutions and performances, unfit to be named, until his unclean mind was doubtless fully satisfied for the time. On another occasion he took prostitutes to the photograph gallery of Mr. Rice, on Broadway and Twelfth street, for the express purpose of having their pictures taken in a state of nudity. This is Anthony Comstock. This is the man who caused me to be thrown into a felon's cell for thirteen months, for obscenity, while he remains at large, petted and feted by the pious, self-righteous hypocrites, little better than himself. The vilest harlot that walks the streets of New York at midnight is not more vile and corrupt than that man Comstock. If I have been guilty enough of obscenity to send me to prison a year, a thousand years would not suffice to give him his just deserts. Yes, this is the man who dragged off to prison, on his foul charges, such excellent old men as Leonard Fox, M. Weil, Andrew Prosch, and others. Oh, will that man ever receive the meed of retribution justly due him? No, I have no thanks for him.

I have no thanks for Charles L. Benedict, who has prostituted the high office of Judge of a United States Court to carry out the narrow and cruel behests of the powers of sectarian bigotry, intolerance, and malice. He is a genuine disciple of John Calvin. It is of him that Comstock often has boasted, especially at the time of my trial. In the court room, and while the jury were out trying to agree upon a verdict, "Ah," said Comstock, "I never fail in this court; I always win my cases before Judge Benedict; I invariably meet with success here." And it was this Judge's sentence of myself to this prison that gave Comstock most exquisite pleasure (I believe that was the occasion). At Cincinnati, before a called meeting of clergymen and others, in the parlor of the Burnett House, Comstock held up the dispatch he had received, and said to this effect: "Ah, my friends, this is the happiest day of my life! That bad man, Bennett, is sent to prison, at which I greatly rejoice!"

Judge Benedict gave me a most unfair trial—a mere travesty of justice. I wished to show, by most competent writers, scholars, philologists, experts, and booksellers, that Mr. Heywood's pamphlet is *not* obscene. Benedict would not allow it. I wished to have the pamphlet of twenty-three pages read entirely to the jury. Benedict forbade it. I wished to compare the little pamphlet with the writings of standard authors of works on physiology, philosophy, and general literature. Benedict would not allow it. I wished to show by the author of the pamphlet what his purpose was in writing it, and that he had not the slightest intention of inflaming or exciting anybody's passions. Benedict stopped this. I wished to show to the jury the animus of the man who had instituted the prosecution against me—that he had threatened to break up my business; that he had on several occasions tried, by threats of imprisonment, to intimidate the printers who printed my paper and books, and prevent their doing further work for me; that he had tried the same tactics with the news companies, threatening them with prosecution if they did not stop selling my papers. In the same way he tried to prevent the folder and mailer from handling my paper, the post-office people from sending it away, and the newsdealers and newsboys from selling it on the streets. But Benedict would let nothing of the kind be shown. I wished to show to the jury that Comstock perjured himself in three instances in the testimony he gave on my trial. Witnesses to do this were in the room, and two of them called to the stand, but Benedict would not let the facts be told. All his rulings and decisions were pointedly and persistently against me, and when he came to his charge to the jury he did it in such a way that if they obeyed him they could not help bringing in a verdict of guilty. He gave such instructions as would send to prison every bookseller in the country. I have compared Benedict with the infamous Jefferies of the sixteenth century. I think the comparison just, though possibly rather severe on Jefferies. It is a sad thought to think that five or six thousand dollars of the people's money has to be used in paying Benedict for enacting gross injustice. I believe the worst act of Lincoln's life was to make a judge of Charles L. Benedict. It is only charitable to Lincoln to believe he did not know the real character of the man he was thus elevating for life. Had he known this it cannot be thought he would ever have made such an appointment. No, no thanks for Benedict!

I have no thanks and no great respect for Judges Blatchford and Choate, inasmuch as being called to review my trial as appellate judges, though sitting at the time with Benedict, they sustained him in all his iniquitous rulings, unjust charges, etc. Benedict was really on trial himself, and brother Calvinists sustained him, refused me a new trial, and sent an innocent man to prison. An Infidel can hardly expect much mercy or much justice where religious prejudices are aroused, when he has to depend upon the tender mercies of three Calvinistic judges, a Calvinistic prosecutor, and principally a Calvinistic jury, especially when a Calvinistic church has issued an edict that he must be convicted. Not one of these judges is in this case deserving of the thanks of the lovers of justice.

I have no thanks for Stewart L. Woodford, the district attorney who sanctioned proceedings against me and signed the indictment arraigning me on a false charge. He knew I had committed no crime and that I was not deserving of imprisonment, but in obedience to the voice of the church he winked at injustice and gave his aid toward depriving me of the dearest rights I had in the world. He did what he knew to be wrong to please the rich, churchly, self-righteous class. Verily he has his reward. He once told me, in his own office, after he had read my "Thirty Discussions," etc., that I was a more honest man than himself. I think he was honest then, if he never was at any other time. He certainly was not honest when he unjustly took steps to wrest from me, by the power of the United States government that which is dearer to me than life. He was very ready to prosecute myself, but he utterly refused to prosecute Samuel Colgate who had positively broken the same statute under which I was tried and imprisoned. The difference was, I am an Infidel and a poor man, while the other was a leading Christian and a man of wealth. This is Christian justice. No thanks for Woodford.

No thanks for William P. Fiero, assistant district attorney, bosom friend of and co-operater with Anthony Comstock. He secured my conviction fully as much on my "Open Letter to Jesus Christ" as for mailing "Cupid's Yokes." He prosecuted me with all the vigor he possessed and held me up as a vile, bad man. I cannot thank him for that.

I have no thanks for the Christian jury which sent me here. They did not find a common sense, righteous verdict, but allowed their religious prejudices and bigotry to have full weight against me. They are worthy of comdemnation, but not thanks. May they never receive such unjust treatment at the hands of their fellow-men.

I have no thanks for Samuel Colgate. He is far more a violator of the statute under which I am imprisoned than I am. He advertised and sent the advertisement by mail how salicylic acid, blended with vaseline, would prevent conception. He had the vaseline for sale. His was a positive breach of the law, while mine was only constructively so, calling that obscene which is not obscene. Colgate presented himself at my trial, giving his influence against me, and by his money he aids in crushing out the liberties and rights of men fully as good as himself. He often visits Comstock's obscene office, and probably regales his pure soul with the choice obscenity which is kept there in abundance. Colgate is worthy of no thanks.

No thanks to the Rev. Joseph Cook, who by a blunder on the part of some one escaped from a mad-house not long ago. He put in his gross, obese, flabby-looking person at my trial, side by side with his friend Comstock, to wield the jury by the weight of his lymph and vast saintly influence against me. He has also slandered me in the grossest manner since I have been in prison. As a pious clerical liar and defamer of Liberals he has no equal.

No thanks to the Rev. Howard Crosby, D D., L.L.D., A.S.S., etc. He is a bosom friend of Anthony Comstock. He approves of Anthony's lies, as he declared in a public meeting in the Young Men's Christian Association Hall; and there is every reason for believing he approves of Comstock's perjury and obscenity, for he says he "swears by Anthony Comstock." Crosby has a suppression society of his own, of a similar character to Comstock's obscene society, which perhaps is partly the reason of their close friendship. "A fellow feeling makes us wondrous kind." I cannot thank Crosby for shamefully slandering me in the public meeting alluded to, denouncing me as a leader and defender of dealers in obscene literature, when his friend Comstock sees more of it in a minute than I ever saw in all my life. His slander is a vile falsehood. I cannot thank him nor respect him for exulting over my imprisonment, and uttering the immense falsehood that it was worth 100,000 times $50,000 or $5,000,000,000, being $15,000,000 per day, or $1,500,000 per hour, at ten hours per day. Probably that statement is just about as true as the big gospel stories he preaches.

I have no thanks for R. B Hayes and his pious wife, and for reasons already sufficiently stated. They have preferred to be merciless, relentless, and cruel, in obeying the commands of the church rather than listen to the dictates of humanity, mercy, and justice. It is my honest opinion that in every dollar he draws from the treasury of our country he commits a far greater crime than I did when one of my clerks deposited in the mail, duly stamped, one of Mr. Heywood's pamphlets. I had a perfect right to do what I did, while he has no right to draw the people's money. He was not elected to the position which he has disgraced. He obtained it by fraud and stealth.

I have no thanks for the orthodox clergy, my persistent foes, who have wilfully traduced me, and used the influence of their position to prevent Mr. Hayes from letting me out of prison when my health was giving way, and it was thought I could not live. Had I succumbed to the severity of prison life, as their influence kept me here, they would virtually have been my murderers. If they wish to persist in calling me "a bad man," I ask them to point out the bad deeds I am guilty of; to bring forward a person I have injured, either by wronging him out of a dollar, by telling a falsehood about him, or by depriving him of any rights he possesses. Let them point out any falsehood I have uttered at any time. It is not for uttering falsehood they hate me, but because I tell too much truth—truth damaging to their business and their plans for fleecing the people by exciting superstitious fears about angry gods and devils and smoking hells. Unless they can point out some absolute wrongs I have committed, some person I have injured, let them desist from slandering me, and speaking evil of me. If I have wronged a human being I do not know it, and did not intend it, while I am sure I can produce thousands who will testify that I have done them good.

There is another class of enemies who have co-operated with the foregoing in doing their utmost to render me all the injury in their power, and who seized upon the time when I was confined in a prison cell (unable to know what was being done or to make a defense for myself), to pour out such a flood of falsehood, slander, exaggeration, distortion malice, and venom as was never before showered upon one poor, luckless head at one time. Their treatment has felt far more cruel than my unjust trial and imprisonment. I have no thanks for those persons, though they claim to be Liberals. I honor and esteem all kinds of Liberals save this conservative, self-righteous, hypocritical, slandering class.

Excuse me, dear friends, for alluding to this unpleasant matter, but it is a part of the history of the wrongs that have been done me, and I do not wish to pass it unnoticed, though I hope to never have to allude to it again. I know not what I ever did to this class of pseudo-Liberals that they should have made such an unkind, such an ungentlemanly, such a cruel attack upon me. I never sought to injure one of them.

I have no thanks for John C. Bundy, Charles Ellis, Francis E. Abbot, nor any of those who co-operated with them. It is much to be doubted whether any one of them, taking all things into consideration, can present a better moral record than myself. The first, whose paper had but just ceased to drip the filth in which it had been immersed for years, and since conducted by a man who has shown himself black-hearted and malignant, led off in this vile attack. The last, whose paper has abounded in vituperation, slander, and falsehood for more than two years, followed suit. Some of their helpers who have howled the most about morality and purity are known to be very far from perfection, and if their true inwardness were fully shown up they would stand in far from an enviable position. Some who have made themselves somewhat busy in denouncing me have been guilty of conduct utterly immoral, as much worse than anything I have done as sodomy is worse than mere light and frivolous conversation. One, when his deeds were likely to become publicly known, and to meet with deserved censure, suddenly discovered that he had urgent business on the opposite side of the globe. A man will have to circumnavigate the earth several times to fully escape the effects of vile conduct. Self-righteous hypocrites very often try to wear the mask of extra purity, and the principal means by which they advertise their own superior virtue and morality is by being excessively shocked at somebody's else mistakes, and having a great deal to say about them. Many think it a very cheap way of being thought moral and of obtaining a reputation for great purity and imagine that what they acquire in that way is obtained much easier than by themselves treading in the straight and narrow path of self-denial. It may be so, and it may not; gains that come by dishonesty and by injuring others do not always "stay by," and produce the same amount of happiness as those won by honest toil and faithful, good works. As a rule, those who are very ready to condemn others, and whose very sensitive feelings are easily shocked at the sins of others, will bear watching themselves. Always distrust the man or woman who loudly proclaims his or her purity and cries down other peoples' vices. Such are generally hypocrites. The best and purest people are always charitable toward others. Pharisees and self-righteous prudes rarely exhibit charity. They judge other people's hearts by the blackness of their own, and if they find a brother has made a mistake they magnify it beyond all reason, they call other people's attention to it, and bawl themselves hoarse in proclaiming other people's imperfections to the world. Such are often controlled by envy, malice, and revenge, the worst qualities which enter into and help make up human character. This class of maligners not unfrequently seek to build up their own reputation and business by pulling somebody else down. There is reason for rejoicing, however, that they do not always succeed in their unrighteous efforts. "Thou hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye," is pretty sound advice, and is often most applicable. There are a good many items in the private career of those who have attacked and accused me so unmercifully that might well enough be more widely known. I have not much taste for those things, but if this kind of warfare is to be continued upon me I shall try and change my tastes a little. A game that two can play at is far more interesting than any solitaire game. "The game of fifteen" will not long be popular because two cannot play it together.

I have no thanks for John C. Bundy. He has done me almost the greatest injury one man can do to another. Thinking he could take advantage of a mistake I had made, and while I was prostrate and under the heel of oppressors, he deemed me defenseless, and an easy prey to his schemes.

He came into possession, in a most dishonorable manner, of certain private letters I had written nearly two years before—and that they were ill-advised and indiscreet has been sufficiently acknowledged. Yes, they were *private*, and Bundy had no business with them, neither had the public any business with them. They had injured nobody, and there was not the slightest danger of their doing so. They were not written with the view of injuring any person. They had partially passed into forgetfulness and oblivion, where they should have remained. The only result that could arise in publishing them to the world was to deeply injure the writer. To effect this, distortion, exaggeration, and slander, with false and sensational captions and headlines, were added and interlarded throughout. His regular edition was not sufficient to injure me to the extent he wished. He aimed to strike me deeper, and to make the wound more deadly. Ten thousand extra copies and more were printed, and they were sent all over the land to publishers of papers by the thousand, and to everybody whose name could be obtained, and who it was thought could be prejudiced against me. An attack of the same volume and with the same malignity was scarcely ever made upon a man before, certainly not under the same circumstances. Envy, hatred, and malice were the incentives to the act, which no gentleman would be guilty of. The claim that it was done in the interest of virtue and purity is as false as hell itself. The entire spirit that prompted the deed was as ungenerous as anything that can well be conceived. I am told the man has still another instalment of the same lot, which he is burning to lay before the public. If he thinks he can thereby do good to the world, increase the magnitude of his bank account, that he can thereby greatly injure me and add largely to his own reputation, it is expected he will not be excessively modest or merciful. Perhaps he had better follow his bent. I have got so I can stand almost an unlimited amount of meanness. It would, however, be advisable for him to adhere somewhat to the truth. Publishing slanders is not always profitable.

I have no thanks for Francis E. Abbot. Let me take a very few minutes to consider this case. For two and a half years this man has been trying to do me all the injury in his power. After I was arrested the first time under the statute which finally sent me to prison, I joined with true friends in getting up a petition to Congress to repeal the unjust and unconstitutional law which, in 1873, was hurried through that body without debate or examination, and passed in the closing hours, with two hundred and sixty other bills, and when a large proportion of the members were drunk and scarcely knew what they were voting for. Seventy thousand people over the country joined in the effort and signed the petition. Mr. Abbot opposed the movement with all his ability, and attributed the worst possible motives to myself and others who had inaugurated the movement. He called us advocates of obscenity and vice in the worst forms. In the discussion that sprung out of the question he showed intense bitterness and unfairness. He uttered in the paper he conducts—during a few months—upon the subject and what grew out of it, from fifty to one hundred flagrant, positive, out-and-out falsehoods. If I cannot point them out, one by one, I will forfeit one thousand dollars. If I uttered one during that time I do not know it. I will forfeit another thousand dollars if he will point out a single falsehood I printed intentionally or knowingly. Between the efforts of Comstock and himself the movement for repeal was unsuccessful. I never spoke the first unkind or uncomplimentary word of Mr. Abbot until he commenced maligning me in the most offensive manner.

Among his first efforts was to make it appear that I had committed forgery, and this (to him) pleasing theme he took up more than once. I proved not only that I had not committed forgery, but, by the sworn affidavit of one of the best men in America, that he had. His slurs, innuendoes, and direct charges about "libertinism," "the immoral party of license," etc., etc., were almost uncessing. But his grand time came after his return from Mount Pico and after his friend Comstock had got me into prison. He then had me at great disadvantage. He could strike me and I could not strike back. By uniting with Bundy and publishing my private letters and decrying me as "a libertine," "a lecherous villain," etc., etc., he thought he could give me such fatal blows as I could never recover from; that my reputation could be entirely ruined, and the little business which, by dint of hard labor and close economy for several years, I had built up made utterly valueless. This was the object. Thousands of extras of the *Index*, brimful of falsehood and slander, were industriously, and with not a little expense, sent in every direction. He boasted of sending five or ten thousand extra copies. I think thousands of my friends can be found who were thus imposed upon by his slanderous sheet. He not only sent them to my worst foes, but especially to my best friends. His great wish was to alienate them from me and to change them to foes. How did he get their names? This question has been asked me in a great number of letters from all parts of the country: "How did Abbot get my name? I never have written him. I never saw his paper before, and my name has never been in print anywhere. How is it that he sent his vile sheet to such Liberals in the neighborhood as take THE TRUTH SEEKER, and not to others?" I'll tell you how he got them. He used the names of a stolen list of mine, which was feloniously abstracted from my office in the middle of the night, when I was abed and asleep, two years ago, and by a foe nearly as mean as Abbot himself. My office was entered by a key so nearly like my own that it unlocked my door perfectly easy. Abbot knew that list was stolen property. I advertised the theft widely and proved it. He knew it was a stolen list when it came into his possession. It is a truthful old adage, "The partaker is as bad as the thief." There is very little difference. A man who will avail himself of property he knows was stolen, to effect a deadly injury to the person from whom it was stolen, is as bad as the thief. What was the value of my mailing list of subscribers? Let Mr. Abbot settle it. When I started THE TRUTH SEEKER I had little or no acquaintance with the Liberals of the country or even with their names. I wished to place my little sheet in the hands of as many Liberals as possible, that they might know of the feeble effort I was making. I wrote to Mr. Abbot, asking upon what terms he would allow me the use of his list. He replied, saying the price was three thousand dollars. It was not convenient for me to spare that sum of money, so I did not make the investment; but I learned the price of a publisher's mail-list. Mr. Abbot, however, got the names on my list without paying three thousand dollars, and probably without paying three hundred cents, and I think my list quite as valuable as his. I would not exchange to-day, except upon payment of pretty heavy odds. So by the help of another thief he got that $3,000 from me for nothing. But that is not all. His intention was to do me a far greater injury; to blast my reputation; to cause my friends to become my foes; to ruin my business, and to leave me in my old age, when I emerged from prison, without a friend and without a dollar. That was the clear and evident intention of this man of "culture" and superfine morality. He is the man who for three years has been croaking and prating about the immorality of some Liberals and the great necessity of elevating the standard of Liberalism. Is the way to elevate Liberalism to practice the arts of the liar, the thief, the slanderer, and the robber? I hope not. I believe not. If it is true, as his friend Joseph Cook says, "men are measured by their heroes," may the gods take pity on the Free Religionists and the "cultured" Pharisees who take Mr. Abbot for their hero! Why, if he had written half the spooney letters that were ever penned, he would not be so base a man, so much a scoundrel in the eyes of honorable people, as he is to-day. If he had more *spooneyism* and less falsehood, malice, and the most despicable conduct, he would be a far better man than he is. As a bitter, persistent, unscrupulous enemy, I have found him excelled only by Anthony Comstock. They are boon companions in their efforts to deeply injure a humble, persecuted old man. I have not seen an *Index* since I left New York, but friends write me that Abbot has kept up his mean flings at me all along.

There are some others not specially worthy of thanks, but it is not necessary to name all. Some of them have given me and my readers not very pretty names. They have said we are a loose, disreputable set, while those whom they represent are decidedly a superior class. They have denominated us "tag-rag and bobtail." Not a very pretty name, to be sure, but perhaps as good as we deserve. After all, "what's in a name? A rose by any other name would smell as sweet." And so perhaps we as "bobtails" may reach just as high a heaven as though we belonged to the "cultured few," or "longtails." They are diametrically opposed to us, hence if we are "bobtails," it follows that they must be "longtails." Bobtailism of course means something very bad, something that should be severely frowned upon by all respectable, cultured, and pure-minded longtails. Probably of all the Liberals that are in existence at the present time the bobtails are the most to be pitied. By the bye, why did not Abbot select that name for his National Liberal Union, *nee* League of America and Mount Pico? Had they boldly taken the name of Longtails six months ago there might have been more Unions by this time. About the commencement of our era the Jews were divided into two principal sects, Pharisees and Saducees. The former were very cultured, very self-righteous, and very fond of finding fault and picking flaws with their neighbors. They made long prayers, wore long faces, and boasted much of their righteousness. Liberalism may be approaching a similar condition—the Longtails and the Bobtails. Of course the Longtails are the most pure, the most righteous, the *creme de la creme* and the very quintessence of culture and respectability. They are particularly pleased with choice Bible readings, like righteous Lot and his daughters, Jacob and his wives and handmaids, Shechem and Dinah, Judah and Tamar, Zimri and Cosbi, David and Bathsheba, Amnon and Tamar, Absalom and his father's concubines, Solomon and his seraglio of one thousand women, the Song of Solomon, which talks so beautifully about "Christ and the church," the fourth and twenty-third chapters of Ezekiel, with hundreds of other passages of a similar character. They can hardly say too much in praise of the Bible. They like those parts named especially for their "purity," and they wonder how anybody can see aught indecent or improper in all that. They also think it very wrong to say anything against our spiritual leaders, the dear clergy of the country; and they condemn those who dare say a word against them. What if they do hug and kiss the sisters! What if they do commit adultery, and prove themselves no better than sinners! They are a high order of men, and their little mistakes should not be alluded to. But let a brother Liberal, especially one of the Bobtails, commit the crime of writing letters to a woman and their holiest indignation is immediately aroused. They are ready to denounce the offender in the most emphatic terms, and advise the Liberals of the country to withdraw their sympathy and patronage at once; thus by pulling down an unfortunate sinner to allow envious, jealous, and malignant competitors, those who have an opposition shop, to rise upon his ruins. That is Longtailism, "culture," or self-righteousness.

Rumors possess great facilities for moving around from place to place. They even find their way within these prison walls, and they vary in character and portent. One rumor is that Bundy is coming out with another broadside of falsehood, slander, and vituperation. Another is that Comstock will again cause my arrest on some charge as soon as I leave the prison doors. Another still, that he will arrest me after my return home. And still another, that some dire charge is to be made against me by somebody, or somebody else, of some gross immorality, of which I am declared guilty. I do not know what it all means, nor am I borrowing the least trouble about it. I doubt not my bitter enemies will be glad to render me all the injury in their power. I am among both the most fortunate and the most unfortunate of men. I have the best friends of almost any man in the world and the meanest enemies. I shall hardly be surprised at anything the latter may attempt. I am repeatedly called "a Libertine," "a deceiver," "a very bad man," with lots of similar appellations. It may be true, but I don't think it is. I am a human being, with the characteristics and incentives of a human being; and I am glad it is so. I had rather be a human being than anything else I know of. I would, for the present, at any rate, rather be a decent kind of human being than to be a dried-up saint, or even a first-class shadowy angel. I know more about the status of things *here* than I do *there*, and I prefer to take the chances and remain here yet, if possible, lo these many years. I think there are some human beings better than I am, while there are quite a number no better. I have been called an admirer of women. I confess it boldly. I am an admirer of the opposite sex. I regard them as the better part of humanity, and am only sorry that all are not as good and as grand as some are. There is, indeed, a great deal of the kind, sympathetic, genial, devoted, earnest, sincere, self-sacrificing, well-disposed, moral, spiritual, affectionate, and lovely qualities in the human sisterhood, which I hope ever to appreciate. I sometimes feel like reiterating the well-remembered apothegm of Toodles: "Woman, you are a brick!" But even with all that I cannot think I am a libertine. I never ran away with another man's wife. I never seduced another man's daughter, nor tried to. My passions have never run away with me. I have never been an adulterer. There is no man, woman, or child can disprove this. I have striven to do injury to no person. I have lived in several different localities and am known by many people. I have borne a good reputation. I have never been regarded as a libertine and never called so until since I have been in prison. I think the charge as unjust as is my imprisonment. Wherever I have resided during my life I have found women attractive and lovely, of course, and some of them in every place of an obliging disposition, but I have not strayed after them nor held improper commerce with them. In New York city, where I now—when out of prison—reside, there are estimated to be no less than twenty thousand women who, to a greater or less degree, make merchandise of their personal charms, and among these there are many who are beautiful and attractive. These classes—for they are not all alike—are said to be easy of access and commercially inclined. They would at least seem to prevent any need of any one unduly importuning any one poor little specimen. But they have not allured me in the slightest degree. I have never called upon them or been into one of the houses where they dwell. My desires have not been in that direction, or for anything of the kind. Whatever my accusers may say, I have not been a whoremonger nor an adulterer; and as I am now getting on quite fast enough in my seventh decade—having lived so long without being either—I do not think the danger is great of my now becoming so. Were it possible I would be glad to give my enemies peace of mind on this subject, so that they need not feel troubled about the danger of my falling from virtue and self-denial. I would assure them there is no occasion for them to lay awake nights on my account, nor to worry themselves into a premature state of decline with fears for me. I have lived honorably and properly for sixty years, and fully believe I can do so during the ten or twenty years more I hope to add to my life.

So, my friends, if you hear startling and thrilling rumors of my great "sins," of my being "very wicked," in this direction or that, believe them very slowly; they will be very liable to be untrue. Wait for proofs before you cast me overboard. Let me place you somewhat on your guard. If you hear that I keep a stock of obscene books and pictures on hand that I make a business of exhibiting to clergymen and other pious men when they call on me, or that I carry such around with me, or have them at all, don't believe it. If you hear that I visit houses of prostitution, and hire the inmates to exhibit themselves in a state of nudity before myself and others, do not believe it. If you hear that I hire harlots to go with me to a photograph gallery to have their pictures taken when divested of every article of clothing, do not believe it. If you hear that I am laying traps and schemes to catch some poor unsuspecting persons, and enable me to get them into serious trouble, and throw them into prison, do not believe it.

If you hear that I am an advocate of falsehood, that I say I approve of lying, and show great pleasure because a man I do not like is thrown into prison, do not believe it. If you hear that I am advertising a combination of vaseline and salicylic acid for the prevention of conception, and that I keep the article for sale, do not believe it. If you hear that I wished to start an abortion shop, or wanted to establish any one else in that business, do not believe it. If you hear that I am fond of hunting up the private letters of those I feel envious towards, or jealous of, that I may publish them to the world with lies and gross slander added to them, do not believe it. If you hear that I have a stolen mail list in my possession, and that I use it for directing papers containing slander and lies, to the names of persons upon it, for the express purpose of deeply injuring the party from whom the list was stolen, do not believe it. If you hear that I have been dishonest with any one, and have tried to wrong them out of a dollar, do not believe it. If you hear that in a sly, underhanded sort of way I am trying to make others believe that some certain person has said or done something he ought not to, and that I have my suspicions that he is not quite so pure and cultured as he ought

(*Continued on page* 280.)

# Communications.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

ADDITIONS AND COMMENTS BY THE UNGODLY WOMAN.

Here we have, in close proximity, the career of an ungodly and a godly woman—Queen Vashti and Queen Esther. Vashti, being averse to subjecting herself to the lascivious gaze of inebriated courtiers, dares to thwart her husband's authority, and for this heinous offense is deposed, and her disobedience not only made a warning to all wives in the empire at the time, but through all future generations down to this very hour; while intriguing Esther is considered a pattern woman—a godly saint of the first water! The delicacy, discretion, firmness, and perseverance of Vashti are without a parallel, and worthy of all praise. She preferred the disgrace of a divorce, the retirement to private life, with all its deprivations and hardships, rather than the debaucheries of a licentious court, where she was compelled to submit to indignities at which her sensitive nature revolted, ungodly woman that she was! But Esther—she could endure all this ribaldry and far more, for we find her an artful schemer, a cruel, ferocious, bloodthirsty monster, a selfish, unwomanly participator and promoter of the damnable plots of her cunning old uncle and her weak, imbecile lord and master, King Ahasuerus, better known in history by the name of Darius Hystaspes. Not one trait of feminine character did she possess. So great was her selfishness that she would not arouse herself to serve her own people until her personal safety demanded it, for old Mordecai was obliged to taunt her with her elevation and indifference to the fate of the Jews, and alarm her with her own danger in these words before she would budge an inch for his sake or her nation's sake: "Think not with thyself that thou shalt escape in the king's house more than all the Jews."

Nevertheless she did the job under this threat, her godliness consisting in self-preservation first, her uncle second, and her people third. By stratagem, as you have read, she succeeded in reversing the king's decree, causing him to hang Haman instead of Mordecai, and to put to death his own subjects instead of the rebellious Jews.

Yes, she was a godly woman. She was on the supposed side of the wrathful god of Israel, instigating the death of nearly 100,000 innocent victims, for "the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them."

As shown through this entire series, whenever any one fought for God and his Israel they were godly and rewarded, while, if opposed to the Jews, and warriors in self-defense, and to prevent invasion, they were wicked and punished. Poor Jezebel and Athabah, therefore, for slaughtering one or more persons not according to the will of the Lord, were most infamously wicked, while other heroines, including our Esther, are very godly women. Murder is murder, and if wrong in itself we cannot see the difference, except in the "my" and "thy" theory.

But we must now call your attention to one fact that Mr. Griggs has failed to notice, possibly on account of its vulgarity and utter profanation of woman's chastity, as professedly held by the Christians of to-day. He passed it over in silence; not so us. It is our business to bring to view the hidden beauties of this remarkable book in the interest of woman; therefore we trust we shall be pardoned by our refined readers for unearthing this scandalous transaction. We do this for the benefit of such who not only admire and love the beautiful Jewess queen for her amiability and goodness, and who extol her as a pattern woman for all coming time, but also for the edification of those who hate and persecute as heretics all who do not indorse a book in which is recorded such damnable outrages as God's infallible word and only revelation.

The reader is earnestly requested, in this connection, to refer to chapter second in the book of Esther. He will there find that the kings, wise men, princes, lords, and chamberlains, who were so fearful that their wives would "not give to their husbands honor" and that they should be held in "too much contempt and wrath" if Vashti was not made an example of, advised the king to seek all the young virgins in his realm from which he might select one to be queen instead of Vashti. Now how was this to be done? What was the meritorious test on which this royal choice was to be made? We shall see. Was intellectual vigor and culture; beauties of heart and mind; feminine gentleness and sensibility; domestic and conjugal love, or even graces of person and exernal accomplishments, the requisite in this most important selection? No, not even eternal beauty would stand the trial. Sensualism—the lowest type of animalism—was the criterion of judgment by which King Ahasuerus selected his bride-queen. As revolting as it is to our higher nature, it must be said, in justice to the narrative, that this mighty test was the king lodging by turn one night with each maiden. If you do not believe it, read for yourselves in the book. Twelve months each were these virgins purified (shameful!), and then they were fit for the godly test. Please read chapter ii, verses 12, 13, 14, 15: "In the evening she went, and in the morning she returned." Then did she not spend the night with the king? Read again: "She came in unto the king no more unless the king delighted in her." Delighted in her!

As this trial was going on four years, minus one year for purification, the king during that time must have slept with three times 365 virgins (besides his numerous concubines), amounting to 1,095 maidens, ninety-five more than composed the wisest man's seraglio; and all these before Miss Esther's turn came, who, luckily, "obtained favor in his sight."

Oh, my, what a case for Comstock! Gracious goodness, what keeps the anti-promiscuists from squirming out of their skins! Heavens, earth, and hell, why don't the clergy-prohibiting Oneida Communists get up a remonstrance in an indignation meeting in Syracuse, or some other "cuse," and strike the Almighty dead for thus committing his sacred book to the practices of that deluded, odious, wicked people!

Keep still. Hold on, friends, we cannot help it; it is there. Who would think it? Right in their own book too! Not in "Cupid's Yokes;" and God wrote the Bible; Heywood the "Jokes." Mercy on us, what shall we do? Men imprisoned for selling the latter, and disfranchised to-day for not believing the former, and two centuries ago beheaded. How is that for consistency?

The record is silent as to the disposal of the 1,000 rejected virgins—virgins no longer. What became of them? Were they relegated to the seraglio to swell the concubinage list of the king who had "humbled them?" Were they apportioned out among Ahasuerus's servants, who had been so lavish of their advice? or distributed among the bodyguard? Perhaps they were returned to their fond mothers, to whom it would have been instant death to have attempted concealing them from the king's embassadors. Possibly they were put into foreign markets and sold into perpetual slavery.

When the Byzantine emperors chose a wife for themselves or their sons in a similar manner from the daughters of their subjects, they did not pass them through such a humiliating test, but simply inspected them from their thrones, as a general would review an army. It is left for Bible, and Bible alone, to cook up these delicious dishes of Comstock anti-obscenity. We will award it the premium, for it exceeds all others in that line.

Contrast, again, the godly, virtuous, pure-minded Esther—the last of the one thousand virgins whom the king tested ere he found the one in whom he "delighted in her"—with the ungodly, modest, sensitive Vashti, who shrunk from being presented by such a lustful glutton of a husband in a bacchanalian revel to his equally debauched courtiers. What must have been the character of Esther, to have accepted and submitted to such a husband? Who wonders that Vashti revolted—twenty-four centuries ago? She is the first strong-minded woman on record. All honor to her memory! And yet Christianity dishonors Vashti and exalts Esther.

O Bible, Bible, how hast thou disgraced woman and taught her, by such examples, to remain submissive under the tyranny of besotted, lascivious man; yea, even her own husband! Woman, why cling to such a book? Why name your little daughter Esther, for the vile Jewess, instead of Vashti, for the grand Persian queen? O woman, why will you defend Christianity and indorse the shameful outrages and unpardonable degradations forced upon your sex by the examples in that infamous book? Little children taught from its hellish pages in Sunday-schools throughout all Christendom to admire, revere, and pattern after these lewd men and women!

Then, again, how infamous, traitorous, and treasonable for Ahasuerus to put Haman and his own subjects to death at the request of this godly foreign interloper, to please and satisfy her cunning old uncle, Mordecai, instead of her, him, and their kindred, as declared in his royal edict. It shows how weak, impolitic, and unjust a man or monarch become when in the hands of one of these unscrupulous Delilahs. What a holy inducement is this success, and commendation for woman to deceive and lie that she may be thus promoted and canonized? If flirting to gain a husband is not encouraged and recommended directly in God's book, stratagem, deception, chicanery, lying, and murder are commended, applauded, and rewarded. Thus is woman taught in God's word the art of seductively sensualizing monarchs and other men, in order to raise herself to a throne and gain the passional admiration of man, instead of seeking modestly to win his superior, mental approbation through intellectual culture, refined aspirations, moral goodness, and true feminine love and devotion. The former won a king and a crown, without which possession one thousand beautiful marriageable maidens were left desolate rejected prostitutes.

The whole tenor of the Bible delegates woman man's subordinate, her first duty submission to his every dictation, her heaven-appointed mission to bear him numerous offspring, her highest ambition to force her passional attraction upon him "by hook or crook" that she may mother a "man-child," her lowest degradation, barrenness and consequent childlessness; in short, to be man's inferior in all respects and merge and lose her individuality in his; She is reckoned among the cattle, and "humbled" as woman by and among men, as best suits their every whim and fancy.

Preach not to us that the Bible places a high estimate on woman's honor; the facts are precisely the reverse. She is the sacrifice all the way through, and we will argue that question in debate, either orally or in print, with any and all the divines in the land, with no fears of a successful refutation.

Come on, gentlemen, let us see if your Bible, your Bible-God, and Bible-female characters will stand the test. We are more than ready for the contest. Let us see whether your book in a court of debate will be proved any less obscene than was that other in a "court of justice," so openly condemned!

Come on, women, wives, mothers, sisters, daughters, and even little children, and defend your chaste book and these so-called godly women, and see if we do not find that they all suffer in comparison, even as does the godly queen Esther with Vashti, the despised, deposed, and anathematized, who would not participate in a lewd, drunken carousal, but like a true wife and a good, rational temperance woman, dared disobey her intoxicated lord when he ordered her to unsex herself before his besotted, debauched companions.

Come, then, one and all, let us exercise the common sense in this matter that we do upon other subjects, and another century will behold this obscene, blasphemeus, cruel, revengeful, bloody, irrational, unscientific old book banished from the world and its destructive examples ignored, instead of such exhibitions as "the Cantata of Queen Esther" repeated shamelessly throughout the length and breadth of the land, shocking the refined sensibilities of thoughtful, cultivated people when they reflect on the moral of the play, as they behold "the holy men of God" personating the arrogant, crafty, treacherous, lying, bloodthirsty old Jew Mordecai rigged out in the paraphernalia of an Eastern court, while Madam Man-of-God considers herself highly honored, supremely blest, adorably beautiful, and angelically lovely in representing the infamous Queen Esther, a character too despicable for language to portray.

And this play from the Bible—God is its author; the church, the theater; the hero and star-actor, the minister of the gospel; the star-heroine not a frail *figurante* from a Bowery variety show, but the lovely, pure, godly consort of the respectable Rev. D.D.; the performance for God's benefit in the interests of his only true church, that by its sacred influence sinners may be converted from falsehood, lewdness, drunkenness, and all other immoralities, come to Jesus, be washed white in the blood of the Lamb, enter the kingdom through the efficacy of the moral effects of this exhibition of a Christian lie, viz., the immaculate Cantata of Queen Esther.

## A. J. Oliver.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just learned that my friend an correspondent, A. J. Oliver, of Jasper, Hamilton county, Fla., has been appointed on the Executive Committee of the National Liberal League. I am certain he is the right man in the right place, and you will not regret placing him there. He has been one of the few who has worked quietly and earnestly for Liberalism when there were few to aid or encourage him, and now I trust he will be able to do a better work than ever and effect an organization of the Liberal forces throughout the state. We can each individually do a little toward educating people out of wrong into right, but we are powerless to move such great bodies as churches and states unless we band together on some common ground; and the Platform of the National Liberal League is the very thing. It is one that all can stand upon, and none save a blind bigot or a complete ignoramus could object to it. Will all our friends in the "sweet land of flowers," the "bright, emerald peninsula of the sunny South," fair Florida, report their names to Mr. Oliver and state the prospects of the Liberal cause in their respective localities and their plans for the progress of the great and good work? Be sure that you each inclose a few stamps also, as writing is an expensive luxury, although it is such a dear and precious privilege. Respectfully,

*Snowville, Va.,* ELMINA D. SLENKER.

THE *Californian* for May keeps up its reputation. This, the newest magazine, is the best. To our mind, it is more readable than the Eastern monthlies, and is lower in price. For a leisure Sunday or an idle evening, the *Californian* is the prince of companions. Next month we are promised a poem by Joaquin Miller. Any one wanting a magazine which brings with it the breezy freshness of the Pacific, so refreshing after the heavy swells from the Atlantic, should send to A. Roman & Co. for a copy. $3.00 a year; 25 cents single copies.

## Ella Clifton.—A Story.

BY AL. D. LEECH.

In one of the populous cities of the Mississippi Valley there lived, not many years ago, a wealthy and influential citizen named Calvin Clifton. He had amassed considerable money through the channel of speculation. Known to be strictly worthy, he was honored and respected by all who knew him.

His family consisted of himself, his loving wife, and three children—two daughters and one son.

The home was happiness itself. The youngest daughter, Ella, was blind from birth; but her father had made every effort to make his home happy and the life of his blind daughter pleasant. Music and painting were the father's delight, and the beautiful in art was cultivated by his family.

Mr. Clifton was an orthodox member in good standing in the Presbyterian branch of the church of the Lord Jesus Christ on earth. His home was open to every one of his faith; and many of the ministers who adorned the pulpits of the city were entertained by the hospitable churchman.

In an evil day there came a young reverend—Anthony Dixon, handsome, brilliant, talented, a great favorite of the gentler and confiding sex, and unmarried. His musical talent, his love for works of art, endeared him to Mr. Clifton's heart and made him one of the most welcome guests at the Clifton mansion.

Mr. Dixon was much in the company of Ella. He seemed to take an unusual amount of interest in her. He often spent hours in conversation with her—talking upon those holy truths he was paid to preach. In perfect confidence, trusting, and loving, poor Ella would turn her sightless eyes toward heaven and return thanks for such a dear and trusted friend. His easy and charming conversation made a great impression on her mind, and she drank in the truth of his belief and rapidly learned the lesson of love.

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Months roll on. One morning the people of that particular church were startled by the information that the dearly beloved pastor had in the night-time folded together his extra clothes and quietly stolen away. When the information was brought to Ella she swooned away, and for a time resisted all efforts of restoration. When she was again able to control herself, she told her grief stricken mother of her condition; how, through many promises and holy reasoning, he had induced her to believe that it was not wrong to indulge in the sweet ecstasy of holy love. Under his teaching and influence she had been ruined and was soon to be a mother.

Mr. Clifton was greatly angered at his daughter. He had lived a life of rigid discipline. He could bear no fault, not even in his most dearly beloved daughter. Even when the love of parent should be stronger than ever, it was withheld.

He declared that she must leave his house, never to return; never to cross the threshold; never to look into his eyes, or call him father. The mother, in all the tender, mother-love, tried in vain to soften the father's heart, but he only said: "She has disgraced the family in the eyes of the church. She must go. I'll hear no opposition." She went to liv with her aunt at a distance.

Her aunt was not troubled with very much religion—as religion is known—she didn't know anything about salvation by blood or the redemption, but she believed in the religion of humanity, looked over the faults of others, and did all the good she could in the world; comforted the distressed, aided the needy, smoothed the pillows of the sick, spoke a word of cheer to the drooping, and was the friend of every one.

Mr. Calvin Clifton, true to the memory of the murderer after whom he was named, when he had driven his daughter from her home, erased her name from the record in the Jew-book, and forbade any members of the family communicating with her in any way or of receiving her letters.

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Her babe was born—an infant son. She, though sorrowful, had something to liv for. For her child she would spend her life; to make him one of nature's true noblemen was her desire and aim. He should be her life, her light, her joy.

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Two years hav passed away. Her little Charles is now a prattling, dimpled child. his mother's constant joy. Her joy was almost complete. An occasional thought of her old home would cause a cloud to pass over the otherwise serene course of her life. Though blind yet she was intensely happy when her little child was with her. Such is the mother's love for her darlings.

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The month of June is now at hand. Nature is in her lovliest state. The wild flowers are the sweetest, and the song of birds the gayest.

One morning to the aunt's came a gentleman, looking for some quiet place to spend the months of summer. He was worn out with over-work, and wanted the cool woods, the green trees, and the sweet influence of nature to make him strong again.

A room in the humble cottage was assigned him. He was a lover of the grand and beautiful, and ere he had long rambled through the moss-covered aisles of natures' grandest temples the color came back to his cheeks, and the strength Donald Templeton so longed for gradually came to him. The woods were a perfect paradise to him, and he would sooner walk beneath the shadow of the monarchs of the forest than stand in the shadow of the great white throne. To him the songs of happy birds were sweeter far than songs of angels. The wind sighing through the trees preached more eloquently than the most eminent divine. Between rambles he spent his time in the company of Ella, for whom he felt a great interest.

Donald's father was an eminent oculist; to him he applied, and after an examination an operation was decided upon, and Ella Clifton for the first time saw the glorious light of day. Her dear child now became dearer than ever before. Everything was changed. This beautiful world had been hidden from her, but now in all its beauty and grandeur it was laid before her.

Donald returned again in the autumn to claim Ella as his bride. He had prepared a house for her where he believed he might make her happy. The ceremony was very brief and performed by a justice, without any of the mummeries of ecclesiasticism. Neither of them chose to aid at all a religion they did not believe in.

Ella's first desire was to see her mother, sister, and brother. The distance was short from where Donald had settled, and one beautiful day they entered the city of Ella's girlhood days.

Mr. Clifton, by an unlucky investment, had lost all his property, and the trouble resulting from his losses eventually drove him to a sick bed, from whence he never moved. At his death, true to Presbyterianism, he would not forgive or kindly remember his unfortunate Ella.

The mother had long mourned her daughter as dead, and was overjoyed to meet her again; that she had been allowed to see the light of day, and the good husband in whose love she was secure, was to the mother a gleam of joy.

The chosen guide who had been the cause of Ella's trouble was afterward found dead, a revolver in his hand; had become tired of life and had ended it in his own style.

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Could you now look in on Ella's home, after a period of six years, you would find her the happiest wife in existence. All who know her love her for her many fine qualities and womanly charms.

Donald is known far and wide as an uncompromising enemy of tyranny and bigotry, and hater of hypocrisy and the friend of the downtrodden and oppressed.

Possibly there is some good in religion, but surely where such individuals as many of the preachers are, are allowed to trespass the society of virtue in the loving, confiding, and trusting girl, there can be little love or real religion in it. Better do away with the Bible, which contains a sanction for so many crimes, and take instead the grand book of nature. Let reason rule, and superstition will fall into insignificance. Cease to support with your presence or money the superstition of the past, and the preacher's occupation is gone. Instead of bowing to an imaginary being somewhere in the skies, love your fellow-men. Humanity is grander than God and all his angels, and has more claims upon us than heaven. The ills of earth are more hell than ever existed in the bottomless pit, so try to make life pleasant to those around you and let the future take care of itself.

## Jesus Christ.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see in the *Banner of Light*, under the date of April 3d, a call, or rather an exhortation, by Bro. Newton for all his fellow-Spiritualists to come to Jesus or the Christ, and that whether we regard him as divine or human, or both divine and human, one day in the year should be observed in memory of Jesus and the poor. I am not one of those he speaks of as having caused him pain by the aversion, not to say animosity, at everything that bears the name of Jesus the Christ, but I sincerely wish for information. I hav little learning, hav never written communications for publication, and doubtless my grammar and composition will be full of faults; but I will try to make myself understood.

Who is this Jesus or the Christ? and why does he put the Christ in large type? Is the Jesus he speaks of he whose history we find written in the New Testament, and is the Christ one and the same person, or are the two combined, that which makes one-third of the Christian's Godhead? Does he mean him who was begotten by the shadow of a Holy Ghost, and whose advent into the world was announced by a band of angels, which appeared to the Jewish shepherds while watching their flocks at night, singing the song, "Glory to God in the highest, peace on earth, good will to men, for a savior is born," but whose birth, instead of bringing peace and good will, was the cause of the murder of all the children in Bethlehem and all the coasts thereof, from two years old and under, according to the time that Herod had inquired of the wise men?

I think to hav rightly carried out the programme of peace and good will, as announced, the good angels, on their return to heaven, should hav taken Herod with them, or put him somewhere out of the way, where he could not hav so soon and so cruelly nullified their proclamation. If this is the person whose advent and teachings, including the poor, he wishes to celebrate once a year, I, as one of his fellow-Spiritualists, beg to decline. I supposed that Spiritualists generally had got beyond ghostly conceptions, as well as God and human hybrids, teachers of eternal damnation, doctrines of devils, and a bottomless pit.

How nice it would be to celebrate the miracle of turning water into wine, or of cursing the fig-tree, or of running the hogs over the bank into the sea, by transferring the devils from the man to the pigs! Does he believe these things? Has he a little daughter? If so, let him take her on his knee, open the New Testament, and read: "Ye generation of vipers, how can ye escape the damnation of hell?" "I come not to send peace, but a sword, for I come to set a son against his father and the daughter against her mother, and a man's foes shall be they of his own household;" "If any man hate not his father and mother, his children, his brothers, and sisters, he cannot be my disciple;" "Whosoever believeth and is baptized shall be saved; whoever believeth not shall be damned;" "They shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth;" "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" "And in hel[l] he lifted up his eyes, being in torment."

After having read the above quotations, let him say to his little child that the author of these, the gentle Nazarine, stretches out his hand saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Would she go? I rather think not.

If we do celebrate next Christmas, shall we take the children? But perhaps this is not the Jesus that he means; if so, let him define his man. Let him place his "heroic" clearly before us, for if we do celebrate we do not wish to go it blind. We once blindly celebrated the body and the blood in the Christian church every three months for ten long years, until at last we stumbled into the broad road, and I do not propose to celebrate any more until I know what I am about. Perhaps it is the Jesus that materialized himself, and stood behind J. M. Peebles during a lecture that he gave at Terre Haute, Ind., and who, by various signs, manifested his approbation of the discourse.

Good Lord! How pleasant it is to be indorsed by the heavenly aristocracy, and how respectable to hav such good company! I believe Bro. Peebles is an advocate of the pre-existence philosophy and transmigration of souls, and as there appears to be such an affinity between him and the gentle Nazarine, might it not be possible that he pre-existed more than eighteen hundred years ago? and possibly might hav lived in Jerusalem; and who knows but that he might hav been the beloved Apostle John, assisting at the last supper, and after going through the boiling oil sailed to Patmos, and there wrote the Apocalypse, which is about as grand and sensible as some of his writings of the present time?

Bro. Newton also says that we ought to gratefully recognize the benign power that givs us rain from heaven and fruitful seasons, filling our hearts with gladness. Will he tell us, if he understands the workings of that benign power, how it is that it withheld the rain and fruitfulness from Ireland this last season, and left her to starve? Sometimes a portion of our country gets a shower of grasshoppers that destroy the fruitage as well as the gladness of the heart. Sometimes an earthquake destroys lots of fruit. Can he tell the rule or law by which the benign power works? He speaks of the noble ethical precepts and profound spiritual teachings which are put into the mouth of the Nazarine and his disciples. I sincerely wish that he had quoted some of them, so that I might hav known what particular ones he might hav meant. They hav been taught for thousands of years, and yet Chistendom is about as bad and undeveloped, in a religious point of view, and as low in their forms of worship, as the veriest heathen on earth. When the heathen mother stands upon the bank of her sacred river, and, under a sense of duty and the force of her religious teachings, drowns her child, she hopes to obtain favor and mercy from her god by the murder and sacrifice.

Without the shedding of blood there is no remission of sins. This is a Christian precept and practice. They plead the murder of Jesus to obtain favor and pardon from their God. Pray, what is the difference between the two? As to what he means by the revivification of Jesus, and of the resurrection in one's soul, and of others of the inner Christ, I confess I am wholly at a loss to understand, without he refers to an orthodox anxious-seat conversion—the totally-depraved man put out and the new man, Christ Jesus, put in by the blood.

With respect, hoping to hear from Bro. Newton again on this important subject, I remain Truly yours, I. ALLEN.

*Lockport, N. Y.*, April 6, 1880.

## Liberal Labor in Iowa.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In common with others I hav been laboring hard to disseminate the principles of Liberalism in this part of the world, and hav, also in common with others, been pained much by the inactivity and lukewarm spirit manifested by the so-called Liberals in many places.

For nearly a year I hav kept the banner of Liberal thought unfurled in Clinton in the face of tremendous odds, and I propose to continue the meetings during the summer and make still greater efforts to spread the light among the people of this vicinity.

I will also answer calls to speak and to organize Leagues in different parts of the state if the friends will bestir themselves and write me what they can do toward the work in their respective towns.

There never was greater need than now of earnest, persistent, heroic effort in the cause of truth. Bigotry and superstition hav sharpened the sword anew, and renewed exertions should be put forth to recruit the army of liberty-lovers.

The Bennett reception meeting should be the means of arousing again the old Revolutionary ardor for "Common Sense" and the "Rights of Man." We propose to keep the thought aflame here on the 2d. Liberals who wish my services will please address me at Clinton, Iowa.

Yours for truth and liberty, MRS. H. S. LAKE.

*April* 19, 1880.

## Phelps vs. Pool.

A six-night discussion has been arranged to take place at Osage Mission, Kansas, between O. A. Phelps and Rev. C. W. Pool, of the Christian church, commencing May 20th. First Proposition—"Christianity is entirely of human origin." Phelps affirms three nights. Second Proposition—"Christianity is of divine origin." Pool affirms three nights.

THE Boston *Investigator* begins its fiftieth volume with a new typographical dress, which improves its appearance very much, although it was always neat. It is as interesting as ever, and we hope it will celebrate its centennial in due time.

(*Continued from page 277.*)

to be, don't believe it. If you hear that I am using the arts of the hypocrite to make myself appear more pure, more holy, more righteous than I am, don't believe it. No, my friends, don't believe any of these things upon the mere "say so" of anybody, for they will all be false, and from the fountain-head of falsehood, malice, and corruption. Wait till you have proofs before you believe any such rumors.

But if, on the other hand, you should chance to hear that I am earnest in opposing myths, shams, and falsehoods, though made sacred in the name of religion, and though a th[illegible]d priesthood (to obtain their bread and butter, fine salarie[illegible]nd much honor) may insist they are true, you clothes, a[illegible]t. If you hear that I am willing to be in a may believe [illegible]n the unpopular side, in order to be where minority, to be o[illegible]n may believe it. If you hear that I I think truth is, yo[illegible]ds or devil[illegible] or for those who by have little respect for g[illegible]ghten peop[illegible]a into paying them talking about them try to h[illegible]r year, and also show great a certain amount of money ever[illegible] hear that I deference to them, you may believe it. If yo[illegible] get along teach there is a better way for men and wo[illegible]en [illegible]s and through life than to throw their reasoning powers asi[illegible]o pay some black-coated, white-cravatted gentleman to [illegible] th[illegible]eir thinking for them, you may believe it. If you hear that I would like to see the human race, especially the men [illegible]omen of this country, enjoying a greater amount of [illegible]freedom, having better and more correct information, and [illegible] informed, and far less in bondage to old fables, mental [illegible]erstitions, you may believe it. If you hear being bette[illegible] to maintain my principles, that I will myths, and sup[illegible]int what I believe to be the truth, that I am resolve[illegible] all her set may frown upon me, think and speak and p[illegible]. though Mrs. Grundy and [illegible]vict me, and though prison and though courts may [illegible] me, you may believe it. doors may again open to receiv[illegible] highest employment a If you hear that I regard it as the [illegible]ose errors though human being can be engaged in, to op[illegible]h they are ven- they are popular, to oppose falsehoods thoug[illegible]h they be erable, to combat hypocrites and liars thoug[illegible]e to be priests, and that I think it commendable to be willi[illegible] a martyr for truth, you may believe it. If you hear that I wish ill to no human being, that I have had a desire to do wrong to none; that I am resolved to spend the remainder of my life, as every man and woman ought to do, in performing good works and in doing all the good in my power to my fellow-beings, you may believe it. Yes, my friends, you may believe these rumors should they reach you, for they are true, and I shall try, to the extent of my ability, to keep them true. And I believe that in you I shall find valuable assistants, men and women who will co-operate with me, and that by our all pulling in one dire[illegible]nd steadily complish much good; that we can gradually [illegible] to point out the errors that men and women are clasping their bosoms, the enemies they are hugging close to their hearts, and that we can succeed in showing many of them the great and glorious truths they can far better embrace in their place.

I learn that my friends in New York are making arrangements to give me a hearty welcome upon my return, and I assure you I am looking forward to that occasion with lively anticipations of pleasure. I think very much of my friends, and it is a source of much joy that they hold me in good esteem. I shall be most happy to take them by the hand and look into their pleasant faces, to hear their voices, and to know I have their best wishes, their confidence, and love. I shall assuredly strive to be worthy of their continued approbation and to strengthen the bonds of friendship binding us together.

I shall be most glad to meet my affectionate, true, and devoted wife, and be with her again in our humble but happy home. I am fully convinced that my imprisonment, together with her loneliness, has been quite as severe upon her as upon myself. I hope my enemies will now be satisfied with the great discomfort they have brought upon both of us, and be willing that we peacefully pass the remainder of our days in each other's society and in trying to make each other happy.

I shall be glad to once more occupy THE TRUTH SEEKER office, to look personally after the little business I have struggled to build up, to receive letters from friends, and to be able to write to friends when I please; to receive friends when they call upon me, and that without the assistance of a keeper or overseer. I will be glad to be able to go about the city when I choose; to walk in the parks when I choose, to enjoy nature's lovely breezes and glorious sunshine when I please; to call upon friends when I have the desire to do so, to attend lectures when I wish; and to even go to the theatre should such a notion occasionally seize me. All this will be very agreeable, and decidedly a change from anything I have enjoyed for nearly a year. It is not improbable that I may be very shy of locks for some time to come. Perhaps I may have a fear of locks and bolts for the remainder of my life, lest by some unfortunate turn they might close upon me and again make me a prisoner. I will be very glad to keep out from under lock and key, and on the outside of bars and bolts the remaining years I have to live.

I have not done very much reading since I have been in prison. My writing has occupied me so closely that I have had but little time for reading, but I have lately read with very much interest my friend William McDonnell's beautiful story, "Family Creeds." I notice it differs, somewhat from his two previous stories "Exeter Hall" and "The Heathens of the Heath," in that it has less of anti-theological argument and statistics in mass, and what there are of them are so interwoven in the story as to be very pleasant in a way that keeps the interest of the reader fully awakened. The object of the book is to show the baneful influence of religious creeds and the consequent antagonisms and fierce hatred which grow out of them. One in reading it comes inevitably to the conclusion that too much religion does not make mankind happier, and that "love of man" is better than a "love of gods," and that to make our fellow-beings happy is far better than trying to improve the condition or to increase the happiness of the gods. The story is written with great care; as a literary production it deservedly takes very high rank. The object of it is most excellent, and well would it be could every candid inquiring mind give it a perusal. It is well calculated for those who are just beginning to give freedom to their thoughts on religious matters, to those who have some inclination to listen to truths though uttered to the injury of long-cherished errors. It is a fine book for young beginners in free and independent thought, and for doing missionary work. Those who wish to hand a book to a friend or acquaintance to give them something to think about on religious subjects cannot make a better selection. The interest of the story will induce thousands to read it who would not peruse a dry philosophical, argumentative [illegible]olemic or a long theological treatise. There are many [illegible]tic and beautiful descriptions and word paintings in the [illegible]. The visit of John to Rome, the renewal of his [illegible]story. [illegible]e with Jane—the loved companion of his child- [illegible]acquaintanc[illegible] her father are extremely well executed. A [illegible]hood days—and [illegible]rown over it. The part about Father peculiar charm in th[illegible]ws is very touching. The better Ambrose and his sorro[illegible] awakened through the entire feelings of our nature are [illegible] young or old, can read it story, and no person, whether [illegible]ular work with Liberal without benefit. It must be a pop[illegible] minds for many years to come[illegible]nterest Elder

I have also been perusing with not a little [illegible]ermons, Harvey L. Eads' book, consisting of twenty-eight [illegible]nd letters, and criticisms on the subject of Shaker theology [illegible] doctrines I have been interested in the book, not so much because I am specially fond of theological sermons and discussions, but because some forty years ago I saw Elder Eads when he was a young man, and myself still younger, and because the doctrines he enunciates are the doctrines I once believed. Shaker theology is of a peculiar variety, and quite unlike that of the orthodox churches. In several respects it is an improvement. Shakers do not accept the doctrine of the divinity of Jesus any further than all good persons are divine. They deny the doctrines of the Trinity and God being personal. They also deny the existence of a personal big devil, the eternal antagonist of God; but hold rather that evil is a perversion of good, that it is disorder, and a misapplication of that which in itself is good. Their distinguishing points of belief are that God is dual, containing equally the male and female elements; [illegible]he father element of Deity was represented by Jesus that [illegible]neared on earth, and the mother element when when he a[illegible]cond appearance in the person of Mother Christ made his a[illegible]r one hundred years ago. They Ann Lee, something o[illegible]Christ must lead a virgin life, hold that the true disciples of [illegible]n generation. They and live in the re-generation and not [illegible] and opposed regard sexual intercourse as impure, debasing, [illegible]r Ann to the pure spiritual element which Christ and Mo[illegible] lived in. Consequently they are celibates, believing that the only way to be true followers of Jesus and to win the acceptance of God. They regard nature as depraved, and think she must be opposed and subdued by every individual before he can be truly pure and happy. In fact, the great virtue of their lives consists in fighting nature, and in triumphing over it. Herein I think they are wrong. Nature is the highest power and the best power I know anything about, and it seems to me almost sacrilegious to denounce her, and say she is inherently wrong. If God is half female there is certainly nothing wrong in the female element, and if the other half of God is male, the male element ought also to be accepted as right and proper. We can see that in nature the male and female equally abounds. It seems wrong, then, to hate or to attempt to crush either the male or female element, or to asperse nature because it is male and female. Sexuality is eminently proper and essential in the organization of man, and is probably the grandest part of our being. It is what makes the sexes especially attractive to each other, and is the source of our highest happiness. Were it possible for our race to be all of one sex, how greatly inferior would existence be than with the two sexes. Now we live for each other, to please each other, and to make each other happy. The sexual functions are certainly not to be despised, not to be hated, not to be crucified. Without them neither sex could possess the charms they now do, neither could be perfect. I cannot think the highest life consists in opposing nature, or living in violation of her plainest dictates, but in being reasonable men and women, in seeking to benefit each other, and to make each other as happy as possible, avoiding all excesses and improprieties. Abuses are not conducive to happiness, and these should be ignored, including sexual intercourse, eating, drinking, etc. Temperance, order, and regularity are conducive to happiness, health, and a long life, and these should be studied. It is not a good argument to say, because animals of low orders exercise the sexual function, that therefore intellectual men should not. It might with equal propriety be claimed because animals eat, drink, breathe, and sleep, therefore men should not eat, drink, breathe, and sleep. If men and women live up to the highest inculcations of nature, avoiding all excesses and extravagances, they will be good enough beings for this world, far better, in my estimation, than monks and nuns, who do violence to nature's highest and purest instincts, and render themselves mere blanks and ciphers in existence.

Elder Eads handles his subjects quite skilfully, but as he [illegible] the Bible his proofs are very morphoses it fearfully. With him Adam and Eve were not the first man and woman on earth, but the first in some special dispensation or mode of life. The sun and moon which Joshua commanded to stand still were not the orbs of light usually supposed, but the two armies of Gentiles or Canaanites, one on Gibeah, the other in the valley of Ajalon, whom Joshua found he had no use for. All the hard and impossible stories in the Bible he regards as metaphorical, and gets over them in a way similar to the above. In the same way Baron Munchausen's tales, those about Gulliver, and those rich stories in the Arabian Nights might be regarded as metaphor and be explained in some ingenious manner. To me these seem like evasions and subterfuges. The Bible stories were evidently written to be understood as they are understood—not a book of riddles, puzzles, and metaphors, which requires a key to explain it, or a profound magician to interpret it, and this shrewd second thought, this patent mode of explanation, will not save its utter ridiculousness.

The Elder devotes one sermon in replying to Ingersoll's "Mistakes of Moses," and it does not strike me as one of his best efforts. He does not satisfactorily refute one of Ingersoll's positions, but endeavors to set them aside on the ground that Ingersoll is a "natural man," and therefore "receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned." (The Elder's text is from 1 Cor. ii, 14.) In my opinion it requires a man to be very spiritual, nearly insane, or partially demented to understand some parts of the scriptures and make good sense of them. If we are to have scriptures which we must believe, it is a pity they could not be such that a natural man can understand without becoming spiritualized. Great fondness for the Bible is the principal fault I have to find with the Elder's book; it has altogether too much Bible in it to suit me, and attaches far too much importance to that unauthorized, unreliable, and untruthful Jewish and Christian collection. He attaches far too much consequence to such anonymous, [illegible]plete compositions. He ought not to so dishonor erratic, ob[illegible]n as to charge upon him the authorship, or the God he revere[illegible]h a literary production. But he supervision even, of such [illegible]very understandable way, gives his theories and beliefs in a [illegible] Shaker creed is and those who wish to know what the [illegible]th Union, should send one dollar to Elder H. L. Eads, So[illegible]v. Ky. (author), or to Elder G. A. Lomas, Shakers, N. [illegible]. (publisher), and order a copy of the Elder's book, which will be sent promptly by mail.

My friends, I thought I would perhaps have the space to tell you something about my third dream, but I have spun my letter out to such length that I cannot. Suffice it to say I dreamed again that Mercury came to see me, and that, as usual, he had a great deal to say of interviews he had had with Jahveh, Jesus, and Lucifer. I asked him if he had collected his little bill against Jahveh. He smiled and said he had, at last, but that he would not have got it had it not been for Lucifer. He (Mercury) had called for the third time upon Jahveh for the amount, and rather pressed his claim, but Jahveh repeated the old story about no value received, hard times, dull business, etc., but finally made what he considered a very magnanimous offer to settle the account if Mercury would discount it twenty-five per cent. [illegible]ury refused to do this, thinking it would be far more [illegible] twenty-five or fifty per cent. Jahveh was just to [illegible] matter when Lucifer luckily came in. haggling about [illegible] status of the case he turned to his As soon as he learned the [illegible] brother and spoke thus: [illegible] has gone far

"Now, Jah, this contemptible littleness [illegible] enough. You hired my friend Mercury here to do certain work for you, and promised to pay him and to do what is right. He performed his work faithfully, but because your speculation did not turn out to your mind you want to crawl out of your agreement, and make him throw off a part of his just claim. It is simply shameful. I told him I would pay it if you did not, and I will now if you do not at once do so; and if I do I will immediately foreclose one of those mortgages which I hold against you, now long overdue. So you can take your choice, only I ask you to make up your mind very quickly."

Jahveh was in a bad humor, and blurted out: "Why, I meant to pay it when I got ready, or at least to pay a part of it. Your putting your nose into my business in this way is one of your old tricks; you have always been doing it. But I will pay this account, of course, as you insist upon it."

And when he paid it, and got the receipted bill in his hands, he again said: "So much for that TRUTH SEEKER man and the work he has been writing in prison about us gods. I wanted to crush it and him, too, but failed. I wish now I had not undertaken it. I repent of what I did, as I have done many times before."

"Well, perhaps you will learn," replied Lucifer, "by the mistakes you make, to let men alone when they are about right, and when you do 'pitch in' be sure you have the right on your side. One who has acted the part of a god so long as you have should learn more discretion. But you are not alone in your impotent enmity toward that man. Others, too, have tried to 'crush' him, but not with marked success. You might all as well let him alone. But one thing, Jah, do remember, to keep your word and fulfil your agreements."

Dear friends, I can give you no more of the dream now. I have already detained you too long. If I ever tell you the rest of it, it must be at some other time. I want to thank you for wading through the long letters I have bored you with since I have been in prison. I should not have been so severe upon you had I been at home. But what I have written has served to relieve the monotony of prison life and to amuse me somewhat for the time being. [illegible] the part of an editor, but

simply a letter writer (for which occupation, perhaps, I may be said to have shown a fondness and possibly a weakness). If I have been too familiar or playful, I trust you will not hold it against me. When I get home again I will write you oftener, but will not bore you with so much at once, not be so personal, nor talk so much about myself; perhaps, also, I shall try to assume a little more dignity. I hope I shall be able to do nearly the right thing.

Once more let me thank you and express the wish that we may all live happily, still many years, enjoying good health and the approval of good consciences, and that our unjust enemies may not be able to unduly triumph over us.

Very truly your friend, D. M. BENNETT.

## The Reception.

We hope none of the friends will forget the Reception to be given Mr. Bennett on Sunday evening, May 2d, at Chickering Hall. Several friends from a distance are already in the city to attend, and we trust many more will come. All friends of free speech, irrespective of sect or party, are cordially invited to be present to protest against the injury done to the freedom of the press in the cruel imprisonment of Mr. Bennett. Hon. Elizur Wright, who will also address the meeting, will preside. Among the speakers are T. B. Wakeman, Rev. J. M. L. Babcock, General J. M. Roberts; editor *Mind and Matter*; Dr. R. C. Flower, Moses Hull, Lucy N. Colman, Amelia Colby, James McClellan, Prof. Toohey, E. H. Heywood, Henry Appleton. Mr. Bennett will speak. There will be music on the grand organ at half-past seven. A quartette will sing a song of welcome, composed by our esteemed friend, Jennie Butler Brown; original music by E. A. Booth, a popular young composer. The entertainment will continue from eight o'clock to eleven, or thereabouts. Admission will be free. Let everybody come and bring their families.

The Committee gratefully acknowledge the following additional donations to the Reception Fund:

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| J. S. Verity (Nat. Def. Ass'n. of Boston) | $27.25 |
| E. D. Slenker | .50 |
| Wm. Fraey | 1.00 |
| J. R. Trumpy | 3.00 |
| Sarah M. Smith | 1.00 |
| Mrs. Alice Knapp | 2.00 |
| G. Freygang | 2.00 |
| John Engstrom | $1.00 |
| A. Van Deusen | 10.00 |
| D. R. Burt | 5.00 |
| W. S. Root | 2.00 |
| Liberal League of Rapids City, Iowa, through Maria L. Follett | 2 00 |
| Liberal League of Saranac, Mich., through S. W. Crawford | 5 00 |
| Liberal League of Utah, through Walter Walker | 5.00 |
| A. Semmendinger | 1.00 |
| D. R. Sparks | 2.00 |
| C. S. Stirling | 1.25 |
| H. S. Shuman | 1.00 |
| Dr. Louis Knoor | 1.00 |

"MAGIE'S MONTHLY" is the name of a new journalistic enterprise at Springfield, Ill. Its motto is, "For the free expression of Freethought." It is a wide-awake, live little sheet, and its editor and proprietor, J. K. Magie, is a driving man. It is anti-usury, and, judging from its tone when speaking of the outrage perpetrated on Mr. Bennett, anti-church. Price, 50 cents a year.

## A Song of Welcome.

A lively song of welcome will be sung at the Reception on Sunday evening. The words are by Jennie Butler Brown, of New Haven, and the original music is the composition of Edwin A. Booth.

## A Letter from Charles Bradlaugh, M. P.

In response to an invitation tendered to Mr. Charles Bradlaugh, editor of the *National Reformer*, to be present at the Bennett Reception, the Committee hav received the following:

LONDON, N. W., April 14, 1880.

THERON C. LELAND, ESQ., *Dear Sir:* I hav this morning received your favor of the 31st with inclosures, which I duly forward to Mr. Conway and Mrs. Besant.

As our Parliament, to which I hav just been elected, meets on the 29th of April, it is simply impossible that I can accept the invitation that you send me.

I trust that Mr. Bennett's imprisonment may be the last of its kind in America. The question is not one of approval or disapproval of the particular pamphlet for selling which Mr. Bennett was convicted. It is that all Freethinkers throughout the world are bound to enter their firmest protest against the endeavor to prevent freedom of discussion on social questions by the misapplication of statutes intended to prevent the circulation of objectionable literature, but which ought never to be allowed to apply to the publication of views which, however extreme or wrongful, ought not, by any stretch of malice, be included under the word "obscene."

If the Hon. Elizur Wright should be your president, as I trust he may, please say how cordially I agree with the stand he has taken in this matter.

Yours very sincerely,

CHARLES BRADLAUGH.

THE city is full of "dodgers" advertising the Bennett Reception, and the pockets of the Liberals are full of tickets, which they shed in the stages and horse cars.

## A Card to the Friends of the Liberal League Movement.

A few weeks since I requested through THE TRUTH SEEKER and *Investigator* the Liberals of the United States who were interested in the National Liberal League movement to contribute something to aid me in my work as Chairman of the Executive Committee of the National Liberal League.

Out of the thousands of persons who should be interested in this movement *fifteen* hav responded; and as I am so situated that I cannot work for nothing, I am compelled to say that if there is not a more generous response to that request before the first day of June I shall resign and ask the Board of Directors of the National Liberal League to fill my place with some one who is able to work for nothing, or one who will do his work so well that the friends of the Liberal League movement will each be willing to contribute a small sum to aid him.

Allow me to sincerely thank the fifteen friends who hav generously responded to my request. All sums contributed will be acknowledged in THE TRUTH SEEKER and *Investigator* the 1st of June.

H. L. GREEN,
Ch. Ex. Com. N. L. L.

*Salamanca, N. Y.*, April 21, 1880.

[We are pained at this announcement by Bro. Green, and most deeply deplore the cause which has made such a step necessary. Still we cannot see just reason to censure him for taking it. He has labored long and faithfully, and has done work which, perhaps, no other man in his place could hav performed. Let the response be such as will justify him in revoking this decision.—ED. T. S.]

THE Reception Committee hav been hard at work, holding two meetings per week, in arranging for the Chickering Hall welcome to Mr. Bennett.

## From J. S. Verity.

MR. RYAN, *Dear Sir:* I shall try and be with you on the 29th. I want to see our brave and noble martyr, D. M. Bennett. I regard his imprisonment as a great crime against the freedom of speech. If we are not allowed to speak and circulate our thoughts we are the veriest slaves on earth. I look upon Mr. Bennett's imprisonment by the tools of the orthodox church as an acknowledgement that they cannot refute his principles by reason and argument, and like all tyrants hav to use the prison and torture. But we must remember the lines of our poet, that

> Truth, crushed to earth, shall rise again;
> The eternal years of God are hers,
> While error, wounded, writhes in pain,
> And dies amidst her worshipers.

I am the Treasurer of the Auxiliary Defense Association in Boston, and we have $27.20 I am going to send on Friday to your Treasurer, Mr. H. B. Brown, to help pay your expenses. Please tell Mr. Brown to say to me when he receives it.

J. S. VERITY.

*Cambridgeport Mass.*, April 12, 1880.

## To the Liberals of Ohio.

I should like to hav the name and address of one active and courageous Liberal, in sympathy with the aims and objects of the National Liberal League, and desirous of assisting the Sub-Committee for this state in the establishment and multiplication of local auxiliaries, from each of the following cities and towns:

Akron, Bellaire, Canton, Chillicothe, Columbus, Dayton, Hamilton, Mansfield, Newark, Piqua, Portsmouth, Sandusky, Springfield, Steubenville, Tiffin, Wooster, Xenia, Youngstown, Zanesville, Alliance, Ashland, Ashtabula, Athens, Barnesville, Bellefontaine, Bellevue, Borea, Bridgeport, Bryan, Bucyrus, Cadiz, Cambridge, Canal, Dover, Chardon, Circleville, Clyde, Columbiana, Coshocton, Crestline, Defiance, Delaware, Delphos, Eaton, East Liverpool, Elyria, Findlay, Fostoria, Fremont, Galion, Gallipolis, Greenville, Hillsboro, Ironton, Jackson, Jefferson, Kenton, Lancaster, Leetonia, Lima, London, Loudonville, Marietta, Marion, Martin's Ferry, Marysville, Massillon, Miamisburg, Middleport, Middletown, Millersburg, Monroeville, Mount Vernon, Napoleon, Nevada, New Lisbon, New London, Niles, Norwalk, Oberlin, Orrville, Painesville, Perrysburg, Pomeroy, Ripley, Shelby, Sidney, Troy, Uhricksville, Upper Sandusky, Urbana, Van Wert, Wapakoneta, Washington, Wellington, Wellsville, Wilmington, and others.

There is no reason why Ohio should not be as well represented in the number of her auxiliary Liberal Leagues as New York, Kansas, or Michigan. Come friends, send in your names, and let us be up and doing!

Fraternally yours, CHAS. J. HERBOLD,
*Cincinnati, O.* Ch. Ohio State Com. N. L. L.

## From the Liberal League of Utah.

H. B. BROWN, ESQ., *Dear Sir:* Not being situated so that we could hav a representative at the Reception to be given D. M. Bennett, at the expiration of his most unjust and cruel term of imprisonment, and yet wishing to do our mite toward defraying the expenses of the Reception, and by so doing enter our protest in a tangible form against the usurpation of power, attempted through the person of D. M. Bennett against Freethought and equal rights, we inclose five dollars in the name of the Liberal League of Utah, the same being appropriated by them for the purpose. Before concluding we wish to say that we as a League wish to join with you in wishing our hero-friend, D. M. Bennett, and his affectionate partner in life, a long, happy, and prosperous life, and THE TRUTH SEEKER a booming success. Signed on behalf of the League of Utah,

WALTER WALKER, Sec. HECTOR W. HAIGHT, Pres.

*Farmington, Utah*, April 20, 1880.

## How Christianity Rules and Ruins in Pennsylvania.

TO THE EDITOR OF THE TRUTH SEEKER *Sir:* Orthodoxy has scored another "splendid victory," and Freethought has suffered defeat. The followers of the "meek and lowly" hav once more triumphed, and the Infidel has been notified that he must understand that he has no rights which they are, in honor, bound to respect. The lawsuits growing out of the occupancy of the town hall for a lecture by B. F. Underwood hav just been concluded, and the jury hav calmly weighed the matter and solemnly agreed that the outrage committed was worth $125; and so they say we must pay $125 damages and all costs. In order that this case may be fully understood, I will giv your readers a brief statement of the facts as shown at the trial.

Some time in January, 1879, a committee was sent to the president of the school board to rent the town hall for two lectures by B. F. Underwood. They secured a contract for the hall for two nights from the president of the school board, who assured them that he had a full authority to make such contracts. The Sunday preceding the lectures the clergy of the town denounced them in the strongest language, and warned their respective congregations against attending such places, stigmatizing the man Underwood as an "emissary of Satan, and in league with hell," and called upon the citizens to put a stop to the lectures, if possible. This had the effect desired. The members of the school board knew that the hall had been secured in the regular manner from their president, but they were persuaded (by the clergy, no doubt) that as they had not individually given their consent they could easily repudiate and violate the action of their agent, and thus put a stop to those "most infamous" lectures. Acting upon this advice a meeting of the board was called, and met on Tuesday at noon, the day of the first lecture, and passed a resolution "that notwithstanding the action of the president of the board the hall be refused for the Underwood lectures." The president of the school board thereupon informed them that their action in the matter was null and void, and that he, having made the contract, would see that it was fulfilled. Accordingly he gave an order to the committee to take possession of the hall, which was done by some one entering the basement through an open window and forcing a double door open with his elbow, the entire damage not exceeding five cents.

Having quietly and peaceably secured possession of the hall, and finding the lecture would likely be given in spite of the effort of the Pharisees to prevent it, a few of the most active clergymen, with their deluded henchmen, made an effort to have the meeting broken up by a mob which had gathered about the building to see the fun. This effort, like their first, did not succeed. Notwithstanding everything was done that the devilish ingenuity of bigoted Christians could devise to interfere with and disturb the meeting, it passed off quietly, to the evident satisfaction of all who listened to the speaker. Feeling chagrined at their failure to stop the lecture, and maddened at the impertinence of any one daring to oppose them, these pious gentry gave the order that Mr. Underwood, Mr. Bowser, and myself should be arrested, fined, and imprisoned if possible, for presuming to burlesque their holy religion, and it was done instanter. Bail was furnished for our appearance at court, and the case has finally been disposed of, with above results. I have been credibly informed that the panel of jurymen were selected especially with reference to this case, and they were composed of as orthodox and bigoted a lot of men as I ever saw at any one time, proving that the work had been well planned.

Upon the trial we proved our contract, and also that the president of the school board had the right to make the contract, but this availed nothing, as it was evident to the most casual observer, when the judge commenced to charge the jury, that our case had been decided beforehand, and that the trial was a mere formality. The judge in his charge informed the jury that "Christianity was a part of the common law of Pennsylvania, and that if they believed the lectures of Underwood were for the purpose of holding up to ridicule the holy Bible and the Christian religion, they were clearly illegal and immoral in their tendency, and therefore the school directors were justifiable in refusing to be bound by the act of their president in granting the use of the hall for 'immoral purposes.'" This settled the matter, and the only question was that of damages. It was thought that as there was really no actual damage, the jury would find for the plaintiff twenty-five cents, but this was a mistake. The jury understood what was required, and did their work promptly, as if to impress us with the enormity of our guilt, and heavy damages were asked and given, for the "grave offense" of giving a Freethought lecture in opposition to the behest of the priests and Pharisees of the town. The damages ($125) and costs will amount to about $500. This case ought to be appealed to a higher court, as the verdict is a most unjust one and would certainly be reversed.

Wishing the martyr-hero (D. M. Bennett) a grand and glorious reception upon his release from the prison walls, and that his imprisonment for opinion's sake may be the last in the history of this country, I remain,

Yours truly, WM. CROOKSTON.

*Irwin Station, Pa.*, April 24, 1880.

MANY of Mr. Bennett's friends will meet him at the prison door when the clang of the big lock announces the moment of his release, and many others will meet him at the Union Depot when the locomotive whirls in with the train bearing the martyr editor.

REMEMBER the second of May. Make it historic!

## Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the Michigan State Association of Spiritualists and Liberalists was held at Battle Creek, Mich , commencing on Wednesday afternoon, March 24th. The Convention was called to order by the President, Dr. A. B. Spinney, who made a few remarks, briefly stating the object of the Association, and that steps had recently been taken towards legally organizing the Association under a special act of the Legislature passed last spring. The Secretary read the financial report of the Society, also the articles of association, after which the President read the new Constitution and the bill under which it had been framed.

Considerable discussion followed. S B. McCracken spoke at some length regarding the proposed change He was in favor of the legal organization, but doubted the legality of the proceedings thus far. He pointed out what he considered defects in the new Constitution and articles of association, and thought it necessary to proceed with great care.

He was followed by Hon. S. C. Coffenbury, of Constantine. He favored the move, but advised care and strict adherence to the most extreme techuicalities of the law. Let us be sure we are right. Daniel Earle, of Plainwell, indorsed the sentiments of Hon. Coffenbury, and advised time and careful consideration of these incipient steps. He was followed by B. F. Stamm, of Detroit ; S. A Thomas, of Sturgis ; Charles A. Andrews, of Flushing, and others. The matter was finally referred to the Committee on Organization, which consisted of the following-named persons : Chairman. J. H. Burnham, Saginaw City; Hon. S. C. Coffenbury, Constantine ; Daniel Earle, Plainwell ; Mrs. L. A. Pearsall, Disco ; Mrs. A. B. Spinney, Detroit.

S. B. McCracken offered an amendment to article sixth of the Constitution, whereby the Convention instead of the Executive Board might limit the number of votes that persons living in any one place may be allowed to cast, thereby giving power to the Association instead of the Executive Board. The amendment was objected to by Messrs. Coffenbury, Stamm, Thomas, and others. Hon. Coffenbury moved to strike out that clause altogether. The President thought it an important clause. The motion to strike out was made but lost. S B. McCracken offered the following resolution, which was adopted :

*Resolved*, That the subject of legal organization be made the special order for to-morrow morning at 10 o'clock.

Other matters came up before the meeting. S. B. McCracken introduced the *Rational Appeal*, a paper he has just started in Detroit ; the second number just published.

Augustus Day, of Detroit, was announced as having on sale a large assortment of books, Spiritual, Liberal, and scientific works, and would also act as agent for the *Banner of Light*, of Boston; and B. F. Stamm, of Detroit, represented *Mind and Matter*, of Philadelphia. The Secretary expressed her willingness to act as agent and receive subscriptions for any paper not represented until such times as their agents or representatives should appear.

Marvin Babcock, of St. Johns, was introduced, and in a pleasing manner called attention to his books, "Superstition; the Religion of Believe or Be Damned," retail price 25 cents, and "The Reason Why I am not a Christian," price 10 cents, and donated fifty copies of each to be sold for the benefit of the Association. On motion of Dr. J. V. Spencer a vote of thanks was tendered Mr. Babcock for his generous gift. S. D Moore, of Adrian, announced that he was there to act as agent and take subscriptions for THE TRUTH SEEKER, of New York. By previous arrangement, Dr. A. B. Spinney was to address the Convention in the evening, but he proposed to omit the address and devote the evening to important business matters which were to come before the Convention, but on motion it was decided that Dr. Spinney occupy the evening, and the Convention adjourned till 7 o'clock.

Wednesday evening session.—Convention called to order by the President. Song by C H. Dunning, of Marcellus. Dr. Spinney prefaced his remarks by saying should he speak of individuals it was not that he had any personal or ill feelings against such persons, but when individuals occupy public positions they become public property. He went on to say that there was a desire on the part of at least two-thirds of the Association to dissolve the union between the Spiritualists and Liberalists of this state, but he very much doubted that the Association did desire such action. He had written to all the speakers and most prominent persons throughout the state, and all had replied not favoring the change. He then read a letter requesting the dissolution, and a correspondence between himself and the writer of said letter which proved the letter to hav come from a person who had never been a member of the Association, never given an hour's time or a dollar for the benefit of said Association. An open letter from Giles B. Stebbins was read favoring a division, also several from different parties expressing opinions regarding the union of Spiritualism and Liberalism, the majority strongly favoring the union. The union was brought about by a two-thirds vote, and now can we not as Spiritualists be liberal enough and open our hearts, make our platform broad and our rostrum free to admit all Liberalists, Freethinkers, and antichristians, and work together, not for the advancement of any pet theory of our own but for the common good, the good of humanity. Mention was made of the missionary work done in this state during the past year, and it was claimed that this Association was as much a Liberal as a Spiritualist organization ; and all Liberalists were invited to convene with us, as free discussion upon all points was desired, this Association advocating all principles advocated by the Liberal League. Mention was next made of the Mutual Benefit Association and how to make it a success. The Medium's Medical Association was next spoken of, an association which was a necessity for the protection of our mediums, clairvoyants, and magnetic healers. Let us stand up for our rights and stand by our mediums and magnetic healers, and let the two associations work together hand in hand. Let us hav a free rostrum, and one broad enough, where all can stand and speak their thoughts, where all earnest and honest souls can find a home, a place where Liberal hearts and souls can feel they can speak their thoughts and find sympathy and support. An earnest appeal to all interested in the progress of Spiritualism, Liberalism, and Freethought to become a combined power closed with an appeal for harmony during the proceedings of the Convention. After a song by C. H. Dunning the Convention adjourned until 9 o'clock Thursday morning.

Thursday morning session.—Convention called to order by the President. Conference for one hour, occupied by the mediums' short speeches. Mediums were present from all parts of the state. At ten o'clock, the hour for the special order, "The Subject of Legal Organization." The report of Committee on Organization was first in order. Hon. S. C. Coffenbury being chosen Chairman of said Committee, made a report embodying articles of association for a new organization, and recommended its consideration for acceptance. Mr. McCracken moved that the report be accepted. By a vote of the Convention the motion was carried. The articles of association were read and acted upon. The place of holding the regular annual business meeting was designated as Battle Creek, and the time for holding said meeting the Saturday on or immediately preceding the 21st of March. Remarks relative to the organization were made by Messrs. McCracken, Coffenbury, Spinney, and others, after which Hon. Coffenbury offered the following resolution, which was adopted:

*Resolved*, That this Association do approve the Constitution of that body corporate and politic known as the Michigan State Association of Spiritualists and Liberalists as a wise and sufficient organic law for this Association if adopted by it.

Mr. McCracken then offered the following resolution:

*Resolved*, That when the persons designated to effect the legal organization of the Association shall hav effected the same, and shall hav taken such action as shall secure the rights of membership of all members of the Association in such legal organization, the officers of this Association are hereby instructed to transfer to such legal organization the records, archives, properties, and assets of this Association.

The resolution was adopted. The officers of this Association then signed and acknowledged the new articles of association of this organization before James N. Robinson, notary public, of Battle Creek. Mr. McCracken offered a resolution:

*Resolved*, That the further discussion of organic methods and of the various phases of Spiritualistic and Liberal organizations be made the special order for to-morrow morning at ten o'clock, and that the election of officers be made the special order for to-morrow at two o'clock.

Adopted.

The Committee on Mediums and Mediumship requested the mediums to meet them in the anteroom, and during that meeting the audience was entertained by some amusing remarks by M Babcock, of St. Johns, who never fails to interest and please his hearers. S. Bigelow, of Kalamazoo, formerly of Alliance, O., followed with some remarks on the good Spiritualism has done, and claimed it as the highest incentive to do right because it teaches us we must build our own heaven. Mrs. E. C. Woodruff, of South Haven, next spoke of the rapid strides made by Spiritualism and the good accomplished by it. J. H. Burnham, of Saginaw City, followed in his usual earnest and interesting manner with a strong appeal to all to liv and do right for the sake of the right, not for a promised reward offered in a life beyond. He thought we should hav a higher aspiration. A love of virtue, justice, and purity should be the incentive to do right, and not the hope of a heaven beyond or the fear of eternal damnation. He closed by saying he would prefer going to hell to being an inmate of heaven with a God who would say, "Love and serve me or I will damn you." His remarks were loudly applauded. S. A. Thomas, of Sturgis, asked permission to respond to the brother, which was granted. He made some very good remarks, but in no way pertaining too or controverting the ideas advanced by the speaker preceding him. W. M. Wooster, of Decatur, was the next speaker and spoke well; gave some good thoughts. G. H Geer followed him, stating that he was both a Spiritualist and Materialist. Mr. Babcock spoke next for three minutes at the request of the audience. Bishop A. Beals, the inspirational singer, having arrived, was introduced and sang a song, entitled "The Beautiful Hills." After which the meeting adjourned until two o'clock.

Thursday afternoon session.—Convention called to order by the President. Song by C. H. Dunning. Mrs. Mary C. Gale was the first speaker to address the Convention. She explained some of the objections to Spiritualism, said its laws were not fully understood, great care should be exercised by mediums that they attract a high order of influences around them, and not allow themselves to be controlled by undeveloped spirits. Her remarks were very interesting. After a song by Mr. Beals, M. H. Willson, of Indiana, was introduced. His discourse was very interesting. His subject, "The Relative Power of Protestantism and Romanism." "From what shall we reason but from what we know ?" Owing to indisposition he was unable to giv it entire, but the appreciation of the Convention was shown by the offering of the following resolution:

*Resolved*. That Mr. Willson be requested to furnish a copy of his address to any of the Spiritual or Liberal papers who might wish to publish it.

Adjourned until seven o'clock, P.M.

Thursday evening session.—Convention called to order by the President. Session opened with a song by Mr. and Mrs. Gordon, of Battle Creek—"The Beautiful Islands of Sometime." After which Mrs. L. A. Pearsall was introduced to address the audience. She dwelt largely upon the co-relation of Materialism and Spiritualism, and the necessity the freedom of humanity demands that Materialists and Spiritualists work harmoniously together; we should not work so much for future life as to forget the present Let us hav a religion that can be lived in every-day life; liv to do good and bless others. Humanity has much to accomplish. Her remarks are always of a highly practical order, and listened to with the deepest interest. Bishop A. Beals sang the song, "The Good Time Coming On." J. P. Whiting was the next speaker. His controlling guides gave many encouraging words for our future outlook, "If we dare the right to do." The exercises of the evening were closed by the reading of a Scotch poem by J. Madison Allyn, and a song by C. H. Dunning.

Friday morning session.—Convention called to order by M. J. Mathews, of Detroit. Conference for one hour; short speeches by A. Chapman, of Sparta; Geo. H. Geer, Battle Creek ; Mrs. Sarah Graves, Grand Rapids; M. Babcock, of St. Johns ; A. B. Sayles, Grand Rapids ; W. M. Wooster, Decatur, and Mrs. S. Slaigh; L. S. Burdick presiding. Mr. M. J. Mathews, Detroit, made a few remarks. He requested all Christians to raise their hands. No hands were raised. He then offered the following resolution :

WHEREAS, Disbelieving that any of the so-called Bibles are of divine origin, or contain the expressed or revealed will of any of the gods; therefore, be it

*Resolved*, That we will not giv any of the so-called Bibles places of prominence.

The resolution was adopted by a large majority, though a few dissenting voices were heard. After an intermission of fifteen minutes the meeting was again called to order by the President, and the veteran brother and Spiritualist, N. B. Starr, of Port Huron, greeted the friends, seeming more like a spirit than a denizen of earth. His mission among us was to introduce his pictures, ask the appreciative attention of the friends to his work, and present to the State Association a fine production of his mediumship, a picture entitled "Summer Land," for a small compensation, soliciting needed help. The matter was referred to the Committee on Mediums. The hour for the special order having arrived, Mr. McCracken submitted the following:

BATTLE CREEK, MICH., Mar. 26, '880.

At a meeting of the corporators or persons associating themselves in the first instance as the Michigan State Association of Spiritualists and Liberalists, a corporation organized on the twenty-fifth day of March, in the year eighteen hundred and eighty, under the laws of the state of Michigan, there were present A. B. Spinney, Miss J. R Lane, Mrs. L. E. Bailey, L S. Burdick, and B. F. Stamm. It was, at said meeting,

*Resolved*, That the articles of association of the Michigan State Association of Spiritualists and Liberalists—a voluntary association heretofore existing—be and are hereby adopted as by-laws for the government of this Association; and that Committees, Order of Business, etc., appointed and arranged for the present meeting of said Association be continued and carried out; and that the officers of said Association be continued as officers of this Association until their successors are elected at the present meeting; and that all members of said Association be deemed members of this Association.

The resolution was unanimously adopted, after which Mr. McCracken spoke at some length on the objects and aims of the State Association, explained his position in relation to the same, and insisted that we closely abide by the articles of association. The law of our land would hold us responsible thus to act, and unless we adhere strictly to all legal technicalities, the law will shut down on us. Though this is an Association of Liberals as well as Spiritualists, this Association is not political in its aims and should not become so, while the Liberal League movement *is* political in its aims, therefore the difference; and though one may not be a Spiritualist, we should not deny to them the right to act as Liberalists. Mr. McCracken was attentively listened to. The report of Committee on Mediums and Mediumship was then read, and some remarks made by Dr. Spinney led to a spirited discussion on genuine mediumship and the rights of mediums. Dr. S. A. Thomas said the resolution passed this morning on the Bible had driven people out of the Convention, and another such step would drive him out. Mr. E. C. Manchester indorsed Dr. Thomas's remarks, and hoped the resolution would be reconsidered. Mr. Matthews moved to reconsider, and a motion followed to lay it on the table, which prevailed. Convention then adjourned until 2 o'clock.

Friday afternoon session.—Convention called to order by the President. Song by Bishop Beals, "Watching and Waiting for Me." The audience was the largest assembled at any session of the Convention. The hour for the election of officers having arrived the President moved that the Committee on Membership, consisting of Hon. J. H. White, Port Huron; A. A. Whitney, Battle Creek ; Mrs. L. E. Warner, Paw Paw, act as tellers. The election resulted as follows:

Dr. A B. Spinney, Detroit, President, by a vote of ninety-six in a total of one hundred and eighteen. Miss J. R. Lane, Detroit, Secretary, by a vote of ninety-seven in a total of one hundred and thirteen. J. H. White, Port Huron, Director, by a vote of eighty-seven in a total of one hundred and one. The Directors holding over are B. F. Stamm, of Detroit, for the term of two years; L. S. Burdick, Kalamazoo, for one year. The President in a few words thanked the Association for its hearty co-operation and support, and after a song by Bishop Beals the Convention adjourned until seven o'clock.

Friday evening session.—The Convention was called to order by the President ; song by the Battle Creek Choir. Prof. E. H. Crane, of Colon, addressed the audience on "The Evidences of Man's Preadamite and Prehistoric Existence." He showed deep research into ancient history, proving clearly from geology the fallacy of the Bible statistics of the age of the world. He was listened to with intense interest. After a song by Bishop Beals, "The Rain upon the Roof," Mrs. H. Morse gave an interesting address, prefaced with a beautiful inspirational poem. Mrs. Morse made a strong appeal for the ballot for women. At the close of her address A. O. Askew, of Muskegon, introduced the subject of Uncle Starr's pictures, and proposed to raise by contribution a slight compensation for the very fine picture presented to the Association. Mr. Askew generously contributed five dollars, and was followed by Dr. Spinney and Dr. George H. Geer five dollars each. Others contributing, the sum of thirty-four dollars was raised. It was moved that a committee be appointed to wait upon Uncle Starr and convey the money to him that night, and a committee of three, consisting of A. O. Askew, George H. Geer, and Mrs. G. H. Winslow, was appointed. Convention adjourned to meet at the Opera House at 9 o'clock Saturday morning.

Saturday morning session.—Convention called to order by the President. The report of the Camp Ground Committee was first in order. Hon. J. H. White, Port Huron, Chairman of Committee, reported as follows : Committee had decided to make an effort to purchase eighty acres of land owned by Mr. J. L. Foster, at Goguac Lake, for $16,000, this amount to be raised by subscription of stock sufficient to pay for the land in cash by March, 1880. The Committee had further decided to make the capital stock of the camp ground enterprise $50,000, divided into shares of $25 each, ten per cent of the stock taken to be paid when subscribed for, and liable to further assessment at the option of the Committee when money is needed either for purchase of land or for improving the same. The Committee had also secured the services of J. M. Potter, of Lansing, to get subscriptions of stock. Mr. White made some few remarks relative to the proposed camp ground at Goguac Lake, and called upon G. M. Potter, agent for the Committee, who made a report of the work already done. He said they had not met with the liberality they had expected. There was subscribed $6,400 and some pledges that would swell the amount to about $8,000. Remarks were made by Dr. Spinney, A. A. Whitney, S. C. Coffenbury, S. B. McCracken, and others, all favoring the Goguac Lake property. A meeting was appointed on Monday in the camp ground interest entirely. The interests of the Liberal League were next represented by S. D. Moore, of Adrian. He spoke for thirty minutes, and closed by stating that he was present as a representative of THE TRUTH SEEKER, prepared to act as agent of the same.

After a song by Bishop A. Beals, Hon. S. C. Coffenbury gave a very fine address, taking for his subject "The Immortality of the Soul." After his address, "Uncle Starr" was waited upon by the Committee. He ascended the rostrum, his picture was brought forward, and the feeble old gentleman feelingly presented it to the Association. He said it would probably be the last time he would ever appear among us, but presented this picture to the friends, and hoped it would be preserved as an evidence of spirit-power and a memento from him when he had passed to the "beautiful beyond" represented in the picture. The Committee offered the following resolution:

*Resolved*, That we receive and duly appreciate the spirit painting, entitled "Summer Land," executed through the mediumship of, and presented by Prof. N. B. Starr, as a token of friendship, and that we tender him our sincere thanks.

The resolution was unanimously adopted.

[CONCLUDED NEXT WEEK.]

## Declaration of Independence, Continued.

A CLERICAL CONVOCATION IN NORWICH.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The devout disciples of Wesley are holding a grand religious "Believe Or-Be-Damned" Convention in this puritanical place, and the Rev. Rabbins, of the "white-choker" order, are gathered in solemn conclave by the hundreds.

These professional pietists are quartered among the sisterhood, for whose spiritual welfare they are proverbially solicitous, and where, in turn, their temporal needs are kindly cared for. But heretical members of the family circle, especially at the table, hav become surfeited with an excess of sycophantic sanctity and ministerial mummery.

While some of these self-seeking suppliants were calling down the Gods, fawning for celestial favors, and begging for a special seasoning of the viands with gustatory grace, a young man who had no faith in frivolous formalities, nor the fear of the Lord before his face, was busily munching the semi-blest food. But when their eyes were opened and the situation was comprehended, the withering look of pious indignation cast upon that young scapegrace was more expressive than words.

Hard-working families, struggling for a bare subsistence, are sometimes saddled with such salaried sycophants, and are thereby constrained to liv beyond their means. But our mercenary merchants state that in such cases the graceless grocer is obliged to stand in the gap.

An important object of this theological tribunal is surmised by shrewd sinners to be to concoct sacerdotal schemes for suppressing impious Infidels, and, through dogmatic devices, for more effectually feathering the pastoral nest by fleecing the faithful flock.

Four unfortunate Lovelaces were summoned to appear before this grand sanhedrim to answer for the gross indiscretion of getting caught in some of their priestly pranks, or the illicit impersonation of the Holy Ghost in overshadowing experiments. Two of these victims of venery, with due formality and a flourish of theological trumpets, hav been driven from the door of the tabernacle and sent forth into the world's wilderness of woe as sacerdotal scapegoats to bear the sins of the sanctum and serve to screen the brotherhood from suspicion.

Poor, forlorn fellows! There is but one of three plans for them to pursue. They must repent, be reinstated in their lost estate, and resume their former functions regardless of the late unpleasantness; or they may continue the pernicious habits which hav been fostered under false religious doctrines and still cling to the debasing dogmas which hav led them into ecclesiastical error by teaching that through faith and the observance of certain religious rites, the immutable laws of the universe may be set aside and the stern sequence of sin avoided. Trusting in the efficacy of an "eleventh-hour" repentance, they may decide to "enjoy the pleasures of sin for a season" and continue a course of crime outside of the clerical craft. Otherwise, profiting by past experience, possibly they may unite with the world's progressive people, press on to a true and noble manhood, and learn to prize virtue for its own intrinsic worth, instead of parading a gilded mask of piety for a superficial show.

They will then learn the stern fact that each and every one must work out his own salvation regardless of priestly promises and hocus pocus plans. They will then know that it is only through earnest, personal effort that gross conditions can be overcome and their baneful effects eradicated from the sacred tablet of the heart. They will then no longer rely on a blind, superstitious belief, an illusive phantasm, which has impelled religious zealots to commit against their fellow-men all the heinous crimes of which it is possible to conceive. Nor will they longer trust an *ignis fatuus* faith, which has been supposed by its inconsiderate devotees to safely lead through the miry morass of total depravity—regardless of "free filth"—directly to the pearly portals of paradise.

The third subject of sacerdotal scandal escaped the theological toils and went on his way rejoicing. The fourth coolly informed his illustrious inquisitors that they need not trouble themselves regarding his case. It was also intimated that he had been hopefully converted from ecclesiastical error to a more creditable calling; that he had quit the glorious privileges of priestcraft and had become a devoted disciple of Esculapius, consequently he could no longer fraternize with his old creedal comrades. Nevertheless, hereafter he proposed to earn an honest living in the M. D. profession as a reformed D.D.—a doctor of physic instead of divinity. This self-righteous conclave gave itself a questionable compliment by gratuitously adding to his letter of withdrawal, "on account of immorality."

A futile effort was made to "expiate" the tarnished reputation of the church by their favorite "blotting out" process of redemption, *i. e.*, by expunging from the soiled pages of its theological "book of life" the tell-tale evidence of iniquity, that its sins might be remembered no more.

Perhaps this grand Synod may come to the rescue of its spunky little Jewish God Javeh and his colored colleague, the Hon. Mumbo Jumbo, of Africa, in their vain effort to suppress truth by crushing out free investigation. Possibly it may take up the "unfinished business" of the late celestial convention of the gods, as reported by secretary Mercury, and carry out the pious project which that august assemblage failed to accomplish.

The ecclesiastical experts of this pastoral precinct seem to hav a stronger propensity to persecute and more power to suppress "that man Bennett," the impious truth seeker, who has had the audacity to expose the phantasies of the gods, or rather the frauds of their self-constituted constituents, than all the divine demons of creation combined.

It will be remembered that it was the pretentious scribes and Pharisees of this place who vilified D. M. Bennett, that brave victim of sacerdotal spite, and so wickedly maligned our honorable petitioners who sought his rescue from theological toils. It was these professional pietists who, to their shame, concocted the nefarious "counter-petition" cabal, that conspiracy in the interest of the craft, for defeating justice and overawing Freethought; that priestly plot for reclosing the prison portals whose iron doors were ajar to let an innocent Infidel go free. Hence, in the great struggle for theological supremacy and the subversion of free religion, in view of their temporary success in rebinding with chains of clerical intolerance the liberty of a fearless, outspoken man, a dastardly act which has made their names odious to lovers of justice, and in commemoration of the godly zeal manifested in his persecution by local Torquemadas of bigotry, it is quite possible that this priest-ridden place may yet be consecrated as a modern ministerial Mecca for the pious pilgrimage of devout dominies.

BYRON BOARDMAN.

*Norwich, Conn.*, April 13, 1880.

## Liberal League Notes.

MR. WILLIAM E. SCOTT, of New York, has for the last ten days mailed me the New York daily *Truth*. I consider it the best daily paper published in this country, and every Liberal in the United States who can afford to should subscribe for it. I notice it is only four dollars a year.

BRO. V. J. BORRETTE, the representative on the Executive Committee for Nevada, a veteran Freethinker, writes that on account of his age he would like to hav some younger man appointed in his place. He thinks the Executive Committee man should be a resident of Carson City or Virginia City. Mr. Borrette writes, "We ought now to hav at least thirty or forty auxiliary Leagues in this state, and I hav no doubt that if the right man in the right place had been appointed at Cincinnati we might hav had them." Friends of Nevada, if you hav a man who can do more than Bro. Borrette, send me his name. But I doubt if a better man can be found.

FROM Dakota territory comes the following good news from Bro. J. W. McDonald, of Central City, of that territory. He writes: "I am unknown in the active Liberal ranks of the country, but for several years I hav humbly endeavored to exert a local influence in the cause of Liberalism. I hav read your encouraging communications in the good old *Investigator*, which I hav read regularly for many years. I purchase it of our newsdealer, who is a staunch Liberal and a gentleman. We hav the timber here to form a good sound Liberal League. A few of us hav talked the matter over, and as we desire to be connected with the National Liberal League I write to you for instructions as to how to organize."

PROF. A. J. OLIVER, recently appointed to represent the state of Florida on the Executive Committee, has made choice of the following named persons to act with him as the Executive Sub Committee of the National Liberal League for Florida: Hon. T. N. Bell, Hon. H. J. J. Duncan, Col. D. B. Johnson, and William Bach, Esq. Bro. Oliver did not giv the post-office address of the members of his Committee, and I wish he would do so. Florida is one of the few states where, as yet, no auxiliary Liberal League has been formed. I hope before the meeting of the next Liberal League Congress a number of Leagues may be formed in this state, for it would look very encouraging to see every state in the Union represented in the next Congress. I am sure that Prof. Oliver will do his whole duty in Florida.

BRO. S. C. ROGERS, our representative for Arizona, has just sent me a most interesting report from that territory. He giv a thrilling account of his experience with the wild Indians since 1867, when he removed to where he now resides. I wish your space would permit the publication of the whole letter. Truly, Bro. Rogers is a brave man and is a worthy representative of Freethought. In the wilds of Arizona he has at last succeeded in building up a pleasant home on a farm of some four hundred acres of the best land in the world, and he now proposes to devote the remainder of his days to the promulgation of Liberal views. He writes: "Orthodoxy is at a very low ebb in this territory. Ministers of all the various denominations are striving hard in the principal towns to raise a religious breeze, but with poor success and little encouragement. My estimate is that four-fifths of the American population are Liberals, but as yet they are totally unorganized." And Bro. Rogers reports that the recent droughts hav left the people so poor that for the present they hav all they can do to liv. But the prospects for this season are good, and we may then, he thinks, expect after harvest to hear of Leagues forming in all parts of the territory.

PROF. O. A. PHELPS, whom some of our Western friends characterize as "the young Ingersoll of the West," writes, under date of the 21st inst.: "I lecture at Concordia, Kan., this and to-morrow evening, at Seapo the 23d and 24th, at Scandia the 25th and 26th, at Netawaka the 27th, 28th, and 29th, at Valley Falls May 1st to 4th. From thence I go to south Kansas, commencing at Medicine Lodge May 8th. On May 20th I commence a six-evenings' debate with Rev. C. W. Pool, of the Campbellite or Christian church, at Osage Mission, in the southern part of Kansas. The first proposition to be debated, 'Christianity is Entirely of Human Origin,' I affirm. The second proposition, 'Christianity is of Divine Origin,' Pool affirms. Each proposition is to be discussed three evenings." And allow me to call the attention of Bro. M. H. Coffin and others of the far West and Pacific coast to the following extract from Bro. Phelps' letter: "I wish you would say to Mr. M. H. Coffin, of Longmont, Colorado, who wants to secure a lecturer for that territory, that I think I can fill the bill [and I think so, too.—H. L. G]. I would like to go to Colorado, for my health is poor, and I think a couple of months in that territory would cure me. Don't tell Bro. Coffin of my ill health, however." There, I hav let the cat out of the bag, and told of Prof. Phelps' ill health. But never mind; he is well enough to vanquish any orthodox dominie west of the Rocky Mountains or east of them.

MARIA L. FOLLETT, the Secretary of Barber's Creek Liberal League, of Rapids City, Ill., sends the following interesting report: "Our League is composed of members from both sides of the Mississippi river, from La Claire, Iowa, and Rapids City, Ill., and we therefore claim to be the 'connecting link' uniting the great chain of auxiliary Leagues of the East and West. We hav a small circulating library with which we are doing a good work in this vicinity. In our reading-room we hav THE TRUTH SEEKER, the *Investigator*, the *Western Liberal*, and other Liberal papers; Ingersoll's lectures and other choice pamphlets, and I hereby solicit contributions to our library and reading-room. Those who wish to send Liberal literature can address 'La Claire Liberal Library, Le Claire, Iowa.' Our local paper, the *Pilot*, has come out boldly in favor of radical Liberalism. The Liberal element in the vicinity is vigorous and rapidly gaining ground. We rejoice in the leadership of our brave E. C. Walker, and we are endeavoring to hold up his hands in the contest for liberty. When yourself, D. M. Bennett, T. C. Leland, E. H. Heywood, and other champions of liberty and truth, are numbered in the members in the Liberal army, depend upon a ringing response from Barber's Creek Liberal League." H. L. GREEN.

*Salamanca, N. Y.*, April 26, 1880.

## George Francis Train on Comstock.

Mr. Train's epigrams in the New York *Star* are being published in five-cent volumes by S. Franklin Wilson, 27 Chatham street, under the name of the "Epigram Library." He goes for Comstock without gloves, calling on Congress to stamp out the wretched spy! This is the epigram on Mr. Bennett's incarceration:

[*Star Epigram No.* 28]

### MADISON SQUARE EPIGRAMS.

CONGRESS IMPEACHED!

MADISON SQUARE, P. E., 51.

CITIZEN RANDALL, SPEAKER OF CITIZENS REPRESENTATIVES, MEMBERS OF CONGRESS, SENATORS, AND OFFICERS OF BOTH HOUSES:

Citizens are so badly mixed they act like idiots when they go to Washington. They crawl, they do not walk upright! They seem to consider it a favor for you to notice them at all! They petition! Big thing to ask coachman permission to ride in one's own carriage! Cook, to eat one's own dinner! Chambermaid, to sleep in one's own bed! Are you our master or servant? Did we elect you or you elect us? Do you liv on our stamps or are we living on yours? These conundrums arise from your insults to Weaver! For two months you turned your back on him every Monday! That destroyed free speech, and the hour has come for you to back down or be Cromwellized, for Bennett comes out first of May!

### Down with Congress!

Congress's a spy! a dog! an ass!
To let this Comstock "Bog-shop" pass!
Freedom's thought comes through voice and pen,
Not from your Comstock "Obscene den!"
"Great statesmen" break open our mails!
Smoke! drink! gamble! gorge on quails!
Listen at keyholes! Crosbyize
Citizens with your Comstock lies!
Shylock the land with Syndicates,
In union of dis-United States!
If you can spy our letters, what next
Outrageous act will be your text?
Boa-ed to death in anaconda pay,
You grab the stamps and steal away!
Can't you change your base demeanor?
Why not be your own Redeemer?
New thoughts! new laws! new light! new days!
Suggest that Congress mend her ways!
I hereby giv you notice fair,
Repeal Comstock laws, and do it square!
No nonsense, men! or Banquo's ghost
Will hang some day on first lamp-post!
Now TRUTH SEEKER Bennett comes out of cell,
*Look out, or he will giv you "L!"*
When *Demons* pass a Comstock law,
*Psychos* declare relentless war!
This lying whelp, it comes to pass,
Has made Congress a first-class Ass!
When free nation outrages mails,
Liberty dies where freedom fails!
What other land dare forge fetters
That violate one's private letters?
Sir James Graham once lost his head
For that! Are all our M. C.'s dead?
Repeal the bill, or we'll repeal you,
And all your vile and rotten crew!

### Comstock's Stock of Filth.

Comstock carries his filthy load
To Washington, the bloated toad!
And you, gloating in "Obscene show,"
Strike down the mails with one foul blow!
When Hewitt's committee found the fox,
Comstock was saved by Sunset Cox!
*Big thing, investigating acts*
*You made yourselves to cover tracks!*
Corrupt laws that weigh down your shelves,
Laws which some day will hang yourselves!
What right hav you to deal in stocks,
Ticking through Gould's electric shocks?
TRUTH SEEKER Bennett still in jail
For selling book sold on all ways,
Whose author, Heywood, sends through mail
"Cupid's Yokes," since pardoned by Hayes.
Shepherd Cowley in felon's cell
For saving waifs from Zion's "L!"
At home, while Congress sends abroad
Bread that Demagogues applaud!
Kearney bastiled for threats to kill
After Congress passed Chinese bill!
While "Vig-i-Lants" force civil war

And nation's troops o'erride state law,
*Labor Standard* McDonnell caged
For defending workmen enraged!
For printing complsints against the rich,
Starving labor in Jersey's ditch!
Crosby forcing his blackmail lies,
Flooding city with law-made spies!
Watching household as Comstock mail
To force our citizens in jail!
With strikers striking far and wide,
How long before this outraged tide
Congress will strike? to Cromwellize
A Congress run on Gold-coin lies!
Facing such facts is Congress mad?
Are you insane or only bad?

### Peter Cooper's Mistake.

Cooper Institute shines for all,
Yet Peter Cooper refused the hall
To Bennett Liberal Committee—
A disgrace to New York city!
*Pretending that he would not do it,*
*Did it through the bigot Hewitt!*
Peter Cooper! Liberal chief!
Infidel! skeptic! comes to grief
At ninety! And yet he pretends
Free speech! free press! Freethought! free friends!
Worse still, the silence of the press
At colleague bastiled in distress!
Not so bad this man and brother
As your act free mails to smother!
Your dirty act on Comstock mail,
Keeping Bennett a year in jail!
'Tis thus you gained your Christian will
Through "Obscene Bill" free men to kill!
When Benedict and jury lied,
TRUTH SEEKER to destroy you tried!
Your "Rump Parliament" and your vile crew
Bennett will Cromwell Waterloo!
Bennett cheers in Chickering Hall,
Foreshadow death on banquet wall!
Hayes broke his neck in his disgrace!
How can the President efface
The fact, Two Hundred Thousand Names,
Live men and women, too, of brains,
Spoke out their thoughts and bravely spoke
Their minds against this Cupid's joke!
But White House, black with Bigot rule,
Is Comstock's bigot "Obscene" school,
Where Colgate now such Christians praise
Through "Obscene" pictures with Mrs. Hayes!
If not why could not pardon cries
Expose at once the Comstock lies?
Did Roger Chapman when "Obscene"
Use Colgate's "patent Vaseline?"
Two hundred members tried to save
Chapman from his "Obscene" grave!
Congress' "Procurer!" White House Saint!
And yet TRUTH SEEKER makes you faint!
You tried to kill this poor old man,
But he wouldn't die worth a dam!
Look out, boys! he may show you
What an outraged Pagan can do!
His will you neither broke nor bent,
But he will break the President!

### Torquemada in America!

| Between | | Burnt Alive | Burnt in Effigy | Bastile Galliés |
|---|---|---|---|---|
| 1481-1498. | Under the Inquisitor-Generalship of Torquemada | 10,220 | 684 | 97,371 |
| 1498-1507. | Under that of Deza | 2,592 | 829 | 32,952 |
| 1507-1517. | Under that of Cardinal de Ximenes | 3,564 | 2,232 | 48,059 |
| 1517-1521. | Under that of Adrian de Florencio | 1,620 | 560 | 21,835 |
| 1521-1523. | (An Interregnum) | 324 | 112 | 4,481 |
| 1532-1538. | Under the Inquisitor-Generalship of Manrique | 2,250 | 1,125 | 11,250 |
| 1533-1545. | Under that of Tabera | 840 | 420 | 6,520 |
| 1546-1556. | Under that of Logisa and during the reign of the Emperor Charles V. | 1,320 | 660 | 6,600 |
| 1556-1597. | During the reign of Philip II | 3,990 | 1,845 | 18,450 |
| 1597-1621. | During that of Philip III | 1,840 | 694 | 10,716 |
| 1621-1665. | During that of Philip IV | 2,85 | 1,428 | 14,080 |
| 1665-1700. | During that of Charles II | 1,632 | 540 | 6,512 |
| 1700-1746. | During that of Philip V | 1,600 | 760 | 9,120 |
| 1746-1759. | During that of Ferdinand VI | 10 | 5 | 170 |
| 1759-1788. | During that of Charles III | 4 | 0 | 56 |
| 1788-1808. | During that of Charles IV | 4 | 1 | 42 |
| | | 34,65[illegible] | 18,049 | 228,214 |

African Fetich and Fanatic
Passed down rubbish from bigot attic,
Absorbing all the Pagan Dregs
To stand our Zion on its legs!
Now Earth's hungry corporate greed
Is poisoned by this ancient seed!
Thus, day by day, Crime's fatal force
Through Zion's Tramps runs its course!
Food and plenty inside Church,
With Starving Labor left in lurch!
"What! not giv poor child your lunch?
No! but, Jesus said, the will, with hunch!"
The hour has come that Comstockism
Be locked up in Comstock prison!
His outrage on our private mail
Should land all Congress fast in jail—
Congress, who gave this wretch power
To Bastile Man in Felon's Tower!
He went himself, or sent his Guide,
For Ashton's "Nature's Marriage Guide!"
But Grant, through Thurlow Weed,
Saved these men from Comstock's greed!
Prosch, maker of Stereopticon,
Was jugged on Herculaneum!
When Comstock tried to seize
This aged man, friends forced release!
Wengenrath was sent to prison
For Sugaring Creation in a Prism!
But a Lady Doctor slapped his face
When he arrested Sara Chase!
Sending Doctor's Syringe through mail
He put a poor old man in Jail,
Leaving his Starving family to die—
His wife to prostitution lie!
But worse than all, sold Doctor Foote,
From whom he got *Four Thousand* "loot!"
These fearful facts, long forgotten,
Prove our entire nation rotten!
And yet you try to Hold The Fort
Through Swindling Laws and Fraud's High Court!
Your last resort of Scheming Knaves
Is to enslave again the Slaves!
This time 'tis White and Black alike
Syndicate robbers strive to strike!
See how these rascals in their place
Indorse their Crime on Human Race!

### Senatorial Morals!

As Burnside's Educational Bill—elements of social and moral science—embrace industry! order! economy! punctuality! patience! self-denial! death! purity! temperance! cleanliness! honesty! truth! justice! politeness! peace! fidelity! philanthropy! patriotism! self-respect! hope! perseverance! courage! cheerfulness! self-reliance! gratitude! pity! mercy! kindness! conscience! reflection! will! Bohemia suggests the personal application to Senate and House, which lacks all these elements!

Vide *Purity* and *Self-Denial!* Senator Ben Hill, Georgia! Congressman Acklen, Lousian a! *Perseverance!* Congressman Weaver, Iowa, in frantic endeavors to "catch Speaker's eye!" Patriotism! *Confederate Brigadiers* who love country to greater or lesser extent, as the spoils suggest! *Temperance!* Members who over-crook elbow! *Cleanliness!* Congressmen who rarely change linen once a week! Industry! those who excel in *dolce far niente! Economy!* those whose pay accounts are discounted by note-shavers months ahead.

False words! False clothes! In Truth's disguise
He trips mankind with Bible-lies!
He vampires and destroys the weak,
But to the rich he acts the sneak!
Desire for fame whets appetite
To dark-lantern Truth's solar light!
He ruined Leander Fox and Son
Through Decoy trick the Blackguard done!
One wonders at each outrage read
That bullet does not pierce his head!
Or that the Miscreant saved his life
When escaping from Conroy's knife!
This Vampire against human kind,
This mad-dog, biter of mankind,
Indulges in prayer's wild joy,
When Victim dies through vile decoy!
You load the dice, The cards you pack,
To force once more your Nero back—
To guard the stamps for you to steal,
While Nation shakes and Strikers reel!
You choose two robbers from your den
To lead Toil's Band of Honest men,
And through this Weaver outrage teach
How Czars and Sultans kill free speech!
Pass your Vile Laws! On with the Dance!
But don't forget that "Hell in France!"
Frenchmen like you planted error
To Harvest Blood's Reign of Terror!

### A National Insult!

Of course you saw old Nast's cartoon
In *Harper's*, of that mammoth uss!
You were the asses, not Weaver,
Congress's in hands of Receiver!
This nasty Nast is Shylock's imp,
The Syndicate's bulldozing pimp!
Don't fool with Gould's Pacific Mail,
The real negro's Pacific Rail!
Jay Gould, Huntington, and Tom Scott,
Through Stock Exchange make Lobby hot!
The old game of dinners and wines
No longer suits the stirring times!
The Lobby now is all inside,
To catch the speculative tide!
Members now are bought and sold,
As cattle are with broker's gold!
Compare your milk and water, chalk
With star cream sent you from New York!
More points I've made in briefer space,
Than your whole session can displace!
Unclaimed! unclubbed! unclassified!
Alone I swim against the tide
Through *Star's* boiled down figures and facts!
Facts shown up in Glover's report,
Which you suppress in open court!
Suppress what the thieves dare not show
Who stole the stamps and struck the blow!

GEO. FRANCIS TRAIN.

A prison is a house of care,
A place where none can thrive,
A touchstone true to try a friend,
A grave for one alive!

Sometimes a place of right,
Sometimes a place of wrong,
Sometimes a place of rogues and thieves,
And honest men among!
(On Edinburgh Tolbuth.)

*Bennett should speak in felon Types*
*To show up fraud in Convict's Stripes!*
Let him appear in Chickering Hall
In stripes, and show the coming fall
Of Zion! Then TRUTH SEEKER page
And Bennett will be all the rage!
*Why not expose the Comstock Scamps*
*While bagging all their Zion's stamps?*

G. F. T.

IT is the advice of the Committee of Arrangements that everybody should put in an early appearance at Chickering Hall on Sunday evening. The doors will open at 7:30 o'clock; organ music from that time till 8.

## Personal.

W. F. Jamieson is to giv another course of lectures at Brighton, Mich. 1. Gossip, Society's Weakness; 2. Electricity—Attraction and Repulsion; 3. Electricity—Action of Points, Flames, Leyden Jar, Lightning Rods; 4. Mental Electricity.

The scientific lectures are illustrated. Address at Lake City, Minn.

W. S. BELL lectures in Findley, O., May 2d, 3d, and 4th; Ottawa, O., May 7th and 8th; Ravenna, O., May 10th, 11th, and 12th; Angola, Ind., May 14th, 15th, and 16th.

## Letters from Friends.

WHITEWATER, WIS, April 19, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As you are about to get your liberty and act for yourself, I want to let them know here that THE TRUTH SEEKER is still alive. I send you two subscribers for six months each. I inclose five dollars—three to pay for papers, and two to finish paying for the two volumes of Mr. Bennett's new work in cloth. I am in hopes they will giv Mr. Bennett a fine reception so he will take courage.

Yours truly, J. P. WHIPPLE.

ORANGE CITY, FLORIDA, April 9, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I inclose an order for books according to the terms offered in your private letter of March 31, which came duly to hand. I feel that we can not better show our appreciation of your generous terms than by giving you a short history of the formation of our library and its present condition.

About a year ago the residents of our young and thriving city concluded to form ourselves into a library association, with the understanding among ourselves, and so expressed in the constitution and by-laws, that it was to be cosmopolitan in its character and unsectarian in the selection and admission of reading matter.

The Liberal element is pretty strong here, and at first we had no trouble. We had taken in about seventy-five volumes of miscellaneous matter, when we thought we would test their Liberality. We first presented "The Clergy a Source of Danger." That was accepted by the executive committee, with some twenty-five or thirty other volumes, on the same evening, and passed without comment. A short time after that we presented the "Age of Reason." That, too, passed without comment at the time, except a remark from a good Methodist lady present, who wondered if that was written before or after his conversion. My husband, thinking the remark must be made in jest, replied that he presumed it was after. It was not long ere we began to hear the muttering of a gathering storm, and a special meeting was called for the purpose of examining the merits and demerits of some very obnoxious books which had been handed into the library. My husband was chairman of the executive board. I was also a member, and although a majority could see no reason why the books should not be in the library, yet to preserve the peace of the balance they voted for the expulsion of the books. One gentleman who prides himself on his knowledge of parliamentary usages and caters to the church power for the sake of popularity, in his objections to Mr. Jamieson's book, said he knew the author of that book to be an immoral man; he once heard him lecture, and immediately after, in the same place, two or three men ran away with other men's wives as a result of his teaching. As to Paine's work, he did not see so much that was objectionable, and yet he considered it a very immoral work, and those who adopted his belief were also immoral. You may be sure the debate was warm, and there were only a few who held out firm to the end. Well, to make a long story short, their opposition was so firm that they finally succeeded in voting the books out.

We then concluded we would establish a library of our own, which should hav a platform broad enough for all and every one who chose to stand upon it without jostling his neighbor. So we organized ourselves into the Orange City Public Liberal Library Association, with eighteen members.

Times are hard, and we are poor, as Liberalists and Spiritualists are apt to be; but we must read, and we wish to make our funds go as far as possible.

There is a strong Liberal element here, but a great many hav a mortal horror of Mrs. Grundy But I think most of them will be able some time to think for themselves without consulting the old lady. My husband and myself hav, almost single-handed, combated the church element and been denounced in no measured terms for our avowed Spiritual belief, or knowledge rather; but I think we hav conquered standing room, which we intend to maintain. I hav prolonged my letter beyond my first intentions, so will close for the present. Truly yours, MRS. T. D. GIDDINGS.

RATHMINE, IRELAND, April 4, 1880.

MR. EDITOR: The banner of freedom shall yet wave in our land. Charles Bradlaugh returned for Northampton, England! He is the greatest champion of Freethought and mental liberty in Great Britain. He declines to take the oath of allegiance, as it involves the recognition of a supreme (supernatural) being. I trust you will not fail to notice this in your paper. Bradlaugh is well known in the states.

J. WILSON.

LE CLAIRE, IOWA, April 19, 1880.

MRS. BENNETT, *Dear Madam:* Inclosed please find $2 from treasury of Barber's Creek Liberal League, Rapids City, Ill. This small contribution to the Bennett Reception fund is a token of appreciation and sympathy toward the leader, author, hero, martyr, D. M. Bennett. Our League is composed of members on both sides of the Mississippi river, and we claim to be the link uniting the great chain of auxiliaries East and West. As such, we send fraternal greetings and desire to be kindly remembered at the Bennett Reception at Chickering Hall, May 2d.

MARIA FOLLETT, Sec. B. C. L. L.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* At a recent meeting of Spiritualists and Liberals Mrs. Colby said: "Can you find a record of modern manifestations more startling than of Saul and the woman of Endor? What minister dares say it is not true? Not one. Did she tell the truth? Who dares deny that?"

Now I deny that the old witch ever raised Samuel, or anything else; and my authority is Josephus, and I think he is as good authority as the Bible.

Yours respectfully, ALEXANDER LANSING.

BROOKLYN, N. Y., April 26, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Inclosed please find check for $12 to the order of D. M. Bennett, which, with the $1 previously remitted, makes $13. As it was my intention at first to join those who make up the Parton fund, I still adhere to the proposed sum, but prefer now to contribute this money for another purpose, by which I think our friend Bennett will be more benefited in the end and his paper given a larger circulation. My desire is to distribute THE TRUTH SEEKER among such of my friends as are likely to become subscribers, and I therefore propose to pay with the inclosed sum the subscription price for two copies of your paper for one year, from April 1st, and for eight copies for three months, from May 1st. You will please forward to my address the desired numbers from

April 1st, and of May 1st. I will inform you as soon as practicable of the address of my friends to whom you will in future mail direct.

Hoping soon to hav the pleasure of saluting Mr. Bennett as a free man once more, I send him my best regards, and remain, Yours truly, A. C. C. TAMSEN.

BOSTON, MASS, April 19, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* If my contributions to THE TRUTH SEEKER hav been crude, poor sentiments and poorer writing, you will credit them with the one merit of being short. To-day is the anniversary of the Battle of Lexington, when our honored ancestors fought for their freedom from kingcraft and priestcraft. The former has found its eternal tomb, from which no amount of Christian faith can resurrect it. But priestcraft, that slimy crawling thing, has raked hell—their Slough of Despond, the Red Sea of bloody persecutions, and their Dead Sea of lifeless forms—to gather the wrecks of false and inhuman systems, and, kiln-dried by the ecclesiastical hell fires, with them is kindling anew the flames of persecution.

Infidelity, to the rescue! or the American eagle, the symbol of freedom, will fold its wings, and the world will be rolled into the past again, with the fitting emblem of an owl perched upon a leafless tree or church spire, restless at the approach of day. But the augmenting army of Infidels is a hopeful prophecy for the future peace and prosperity of this favored nation.

The imprisonment of D. M. Bennett by the Christians is like the man who struck a mortal blow on his own head for fear some one else would kill him. They hav unwittingly advertised for the Liberals, and hav furnished ample recruiting ground for them. They are going headlong into the pit of their own digging.

Well, Mr. Editor, I hav just weaned off from the church, and hope to soon become a full-fledged Liberal. The Bibleites hav Pharisees who will yet be overwhelmed in the Red Sea of troubled reflections. They hav a Pilate who "washes his hands before the multitude, saying, I am innocent of the blood of this just person. See ye to it [the courts]; I will not interfere." Will not the same odium attach to the modern as to the ancient Pilate for the act of cowardice? Two hundred thousand won't save a modern truth proclaimer. But the Barabbases of modern times, who can count them? Surely history repeats itself. The Christians of the nineteenth century are rivals in barbarity of the Jews of the first century.

The subsidized Executive has made a blot on our history for which he can never atone. "Father, forgive them," is in order, but the plea of ignorance is ruled out, for they know what they do. In conclusion (and for fear I shall forfeit my claim to brevity), I would warn Liberals against hen-pecked Presidents and Christian judges, and elect men who hav honor; men who will not giv our boasted free government a lie. JOSEPH L. SPINNER.

EAST DUBUQUE, ILL., April 19, 1880.

MY DEAR FRIEND: I am happy to believe that you are soon to enjoy the sweets of freedom; to roam where you please; to breathe the free and sweet air of heaven; to receive the happy and hearty greetings of warm, sincere, and happy friends. And though I fail, through the infirmities of old age, to put in an appearance at your Reception, be assured that I will be with you with mind and spirit, invoking the choicest blessings of earth and man for your present and future happiness. Be pleased to accept this as the frank and sincere expressions of a true friend, and the inclosed "X" as a small portion of what man's blessing should be. Respectfully, fraternally, and truly,

Your friend, D. R. BURT.

CONCORDIA, KAN., April 21, 1880.

DEAR MR. BENNETT: I write to congratulate you upon the near approach of the end of your incarceration in the bigots' prison; and to offer you all the assistance within my power to render to carry on the work of emancipation in the future. We are in the midst of the battle; and it may be that the hottest fight has not yet been made. I hav participated in one war, and am ready for another.

Always yours truly, O. A. PHELPS.

LE MARS, IOWA, April 23, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I inclose post-office order for $5 00, for which send to my address one copy of "Nature's Revelations of Character;" the balance place to my credit to renew my subscription to THE TRUTH SEEKER. Although my time does not expire until July next, yet I think it a good time now, just as our martyr-editor is about to be released from unjust confinement, for all Liberals to renew their subscriptions to THE TRUTH SEEKER; that the old hero may hav an earnest of our determination that his paper shall liv and flourish in spite of crafty Christian efforts to "stamp it out." It is a duty we owe ourselves, as well as him, that we see to it that THE TRUTH SEEKER, the paper the Young Men's Christian Association sought through his imprisonment to crush, shall not languish for want of material support. I hope his Reception at Chickering Hall will prove a grand success, still I fear the end is not yet. I watch with some anxiety the next move in the Christians' prosecuting programme. Should they permit him to resume his editorial duties, without further molestation, I shall feel absolutely certain they hav had a change of heart, and also feel more than glad to know his fearless pen is again at liberty to champion the cause of free speech, free press, and especially free mails, in that good time coming when there shall be no official sneak of the Comstock stripe to interfere.

Respectfully, L. W. SIBLEY.

CHICAGO, ILL., April 19, 1880.

EDITOR TRUTH SEEKER, *My Dear Sir:* Allow me to add my voice in congratulating you upon your release from prison, where you hav been expiating the punishment inflicted by the persecutors of religious and civil liberty, when martyrs are called for they always will be found. Are we not in this country fast approaching the condition of France in the terrible days of the supremacy of the Bastile? Go forward and fear no danger, for you are in the right. Fraternally, Z. T. GRIFFIN.

FORT LEE, N. Y., April 25, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Please find inclosed one dollar toward the expenses of the Reception of our hero, D. M. Bennett.

The time is rapidly coming when those bigoted men now in power will be stricken down for their tyranny by the will of the people.

My health will not permit me to be present at the Reception, but my son and two friends, who represent founders of a new League, will be present. Your old friend,

AUG. SEMMENDINGER.

HENDERSON, N. C., April 23, 1880.

EDITOR TRUTH SEEKER: At the late session of the North Carolina Legislature the House of Representatives expunged from its record, by a unanimous vote, the resolution of expulsion it passed against me five years ago.

North Carolina is making rapid progress in Liberalism. Some of the most eminent men here are outspoken Liberals. Republicans here are all for Grant. The state will surely go Republican next fall. My congratulations to Mr. Bennett on the near approach of his liberation. J. W. THORN.

HANCOCK, MD., April 12, 1880.

DEAR EDITOR: Please find inclosed $1 75—$1 50 to pay what I owe and to renew my subscription for THE TRUTH SEEKER and 25 cents to pay for a copy of M. Babcock's little book entitled "Superstition; or, The Religion of Believe or be Damned," which you will mail to my address as early as convenient.

The reason I am behind with my subscription is this: I went West last November, about two weeks before my first three months' subscription had expired, intending to renew my subscription when I reached my destination; but when I arrived there I found that the people were all so superstitious and bigoted that it would be detrimental to my interests to take such a paper, for I am poor and hav got to humble myself a little. When I came home, a few days ago I found a lot of TRUTH SEEKERS and a letter from you. I will distribute the paper and try to increase its circulation in this section; but even that will be attended with danger, for Infidels are scarce here and bigotry and fanaticism "rife in the land," and a young friend of mine is in danger of being tarred and feathered, merely for daring to think for himself. But I think we are gaining ground inch by inch, and after a time we will hav superstition under our feet.

Yours for truth, J. D. STOTTLEMEYER.

ALTOONA, PA.

D. M. BENNETT, *Dear Sir:* After the unfair trial that was given you in the city of New York last year, and after the cruel and unjust imprisonment that was imposed upon you, by which you were separated from your family and friends and compelled to serve out eleven months in a prison cell, I take this method of sending you my most hearty congratulations, also those of the other few brother Liberals who reside in the orthodox city of Altoona.

We are unable to attend the Reception, but we feel as enthusiastic as if we could be present and take you by the hand. We feel glad of your return safely once more to your family and place of business. You will once again enjoy the blessed light of liberty and occupy the same place that you filled so faithfully in the past. We hope that you may yet hav a bright and prosperous future before you, that you may still be able to do greater work in the service of humanity, and that you may still battle with greater power against the evils of orthodoxy and the delusions of the Christian religion.

It seems strange that the chief executive of the nation should refuse to pardon you after such a long list of petitioners had petitioned him for your release; but no doubt his purely pious wife had a great bearing on him, and he concluded to leave you to your fate.

So you hav served your time out. You hav returned home, and will find more friends than you had when you were taken away. Infidelity has greatly increased over our broad land. The camp-fires are burning brightly, and our army is still moving on, with the old war-horse, Ingersoll, in command. The enemy will soon become weaker as we advance, and a brighter future can be seen in store for us as the mists and clouds of superstition slowly fade away. Therefore, Mr. Bennett, we hope that your Reception will be something long to be remembered, that your health may still continue good, that you may receive our most happy wishes, our earnest congratulations, and a generous welcome home! W. J. BURNS.

ALTON, ILL., April 24, 1880.

MR. EDITOR: Inclosed I send you two dollars, my mite for the Bennett Reception. How glad I should be if I could be present, that I might grasp the hand of the noble martyr hero, who dared face the bloodhounds of Christianity. Though torn and bleeding, he preserved his manhood, and when pressed by scandal he could not tell a lie. All honor to the great apostle of truth.

Yours truly, D. R. SPARKS.

VALLEY OAK., KY., April 8, 1880,

D. M. BENNETT, *Dear Persecuted Old Brother:* The circumstances detailed in last week's letter will explain why I hav been so long sending in my subscription. I hav endeavored to register at three of the nearest post-offices, but the reply is, "Out of blanks," and thus it goes, and thus it will go, and thus it must go, so long as a usurping dough-brained scoundrel is President, and a second-rate two-dollar-and-a-half county court lawyer is at the head of the post-office department. The prurient desires Dave Key has continually displayed to show his true nature by smelling into other people's most private affairs show plainly enough the material of which he is made, the cast of his insignificant mind, and how well he succeeded in graduating in that most despicable of all schools, the school of pettifoggerdom.

I inclose $3 to be registered at Somerset. You will hear from me again soon. Continue the paper to my address as at the head of this letter, and print the letter if you wish.

Very truly, M. H. BENTLEY.

SACRAMENTO, CAL, April 11, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Of what good can it be to copy from the Winsted *Press*, attacking free speech in your issue of the 3d inst. Professing to be a Liberal paper, you will admit of a just criticism. There is a limit to everything under the sun; why should there be none in speech-making or printing? Let every human being apply the maxim, "Do not do unto others what you would not hav others do unto you," and I believe we would all be safe.

Suppose a man would hold up to your face at every turn of the street a rope with the remark that you will be hung if you do not do such and such a thing, but being too cowardly to do it himself, will call a crowd of discontented and poor despairing fellow-men and tell them that such and such a man is the cause of their misery, and that they should erect a gallows and hang him, and when he sees that the men are not as foolish as he thought them to be, to ruin themselves and family, he incites them to riot and arson in the middle of the night, would you not think such a man to be a fool and a dangerous man who ought to be restricted of his liberty until he gets cured? None other but a fool will insist as the *Press* does that every fool shall hav the right to be foolish, etc., etc. In every civilized country a fool has a right to be foolish only in an insane asylum, and not even there will he be unrestricted.

Denis Kearney has done such things, and not until he has incited to personal violence has he been fined $1,000 and sentenced to six months' imprisonment for speaking his sentiments in public. There is not one paper in a thousand that will side with Denis or fear an abridgement of our liberties by seeing that he is punished for such acts as those above related.

City, county, state, and federal government could stand all the nonsense Kearney was ejecting for the last three years, but he passed the limit when he began to be personal to his fellow-men. The logic of the Winsted *Press* is not a bit American, and I leave it to you and all candid writers.

It is too often that THE TRUTH SEEKER brings forth such over-zealous Liberalism. It is true that it has generally more good than bad in it, but that is not enough; it ought to seek the truth in all things, and having found it, bring it forth as glaring and overwhelming as possible.

Yours respectfully, HENRY FUCHS.

BENNETT'S DAY.

PHILADELPHIA, PA.

On the fourth of March, which is called "Emmet's Day," and is celebrated in honor of the Irish reformer, I wrote an article for our noble TRUTH SEEKER, under the above heading. I do not know what "Uncle Sam's postal folks" did with the letter, but our good editor received it not.

I seconded the suggestion of Mrs. Boozer, that in every city, town, or hamlet where there was a handful of Liberals they should celebrate next May Day, and call it Bennett's Day. Although our loved and loving friend is modest and unassuming, as most truly good and great men are, or should be, yet, for the sake of the grand principles for which he has so nobly suffered, he will allow us the privilege of "making a big fuss over him." We cannot afford to wait until he is dead to appreciate him. Let us make Bennett's Day a national day for all the Liberal Leagues to celebrate throughout the land!

There is something grand and inspiring about commemorative days, when each true soul lays offerings upon the altar of freedom, knowing that at the same moment every other free soul is performing the same sweet duty. Thus may a circle of true men and women, in sympathy, be formed around the globe! Sisters and brothers, do you say amen? SADA BAILEY.

STOCKTON, CAL., April 16, 1880.

D. M. BENNETT, *Dear Sir:* Welcome to the world again! In some allusions to Pacific coast matters in THE TRUTH SEEKER, very wild and confused ideas occur. One writer thinks that we shall never know what Denis Kearney said to cause him to be fined $1,000, and sentenced to six months' imprisonment in the reform school. The proceedings of the San Francisco courts are published in the daily papers. He who pays for the papers may read. Kearney is reported to hav said, "There is Claus Spreckles, the dirtiest thief that ever went unhung," and, "If anybody plots against my life I will kill him." The former remark was regarded by the court as the most illegal, and he claimed to base the sentence on the gravity of it alone. But it is well known that this speech is not the cause of said sentence. Kearney has been making unpleasant remarks for a couple of years, has threatened to burn Chinatown and San Francisco, hang numerous officials and rich men, wade up to his arms in gore, and drive the Chinese out if he had to destroy the whole state of California. His influence is supposed to hav been very disastrous to the general prosperity of the country, and this sentence was made to squelch him.

W. B. KELSEY.

OAKLAND, ILL., April 20, 1880.

EDITOR OF TRUTH SEEKER: I presume it is not saying too much when I infer that old King David was not prouder to receive (at the hands of that death messenger) the news that (unfortunate) Uriah had been cruelly dispatched than I was in obtaining THE TRUTH SEEKER. Several citizens hav perused its precious contents, and matters are so far very encouraging toward raising a club shortly. Every man here that had the good fortune to read the two copies sent me say that they are worth "three-score thousand" times their weight. Please send me copies for the next month, or until I write to you again, which will be ere long.

I see an article in one of those two copies, entitled, "Why don't God Kill the Devil?" In my opinion the question is well put and easily answered. The reason is simply this: He can't do it; he is not man enough for him. There is one thing sure, that were Jehovah to undertake that job, he would not come off as well as he did with old Jake in that memorable wrestling-match. If one or the other must go, let Jehovah perish and the devil liv forever. He is, beyond a reasonable doubt, the most merciful of the two.

As far as "Alpha and Omega" is concerned, I am strongly impressed that, being full of years and wearied to death by his over-exacting hypos, he must soon go the way of all the earth. And my fervent prayer is, the sooner the better.

Would it not be a capital idea to suggest to your many subscribers, especially those who do not preserve your papers, to giv their neighbors a chance at them? There are undoubtedly thousands of people living in the neighborhood of your subscribers who would be pleased to read them, but, unluckily for them, they are too poor to subscribe. Oh, what a pity! Could the opponents of that hydra-headed monster, that infernal hornet's nest, the church, circulate tracts and papers and books free, as it does, I ask where would the gods be now? They would hav been compelled to hunt their caves as their villainous prophet David did.

In deep sympathy for D. M. Bennett, I remain,

Respectfully, J. M. BENOIT.

LONDON, ONT., CAN., April 11, 1880.

EDITOR TRUTH SEEKER: I congratulate Mr. Bennett on the near approach of his freedom, to again, in person, participate in the dissemination of the principles of Freethought, and trust that his unjust imprisonment will teach a useful lesson to the citizens of the United States on the danger of allowing Christians, or any other religions bigots, too much privilege in what they may consider the discharge of their duties. It is not the followers of any creed that should dictate the laws to promote morality, but the voice of the people by their representatives. And it is an insult to the intelligence of Americans to assume that the large majority would not favor the unrestricted circulation of philosophical and scientific works, which, though perhaps based on erroneous principles, contain theories calculated by the authors to be for the benefit of humanity.

Col. Ingersoll has been lecturing in Toronto, and his appearance in this country has created quite a disturbance in orthodox circles. He was very well received in Toronto, but could not obtain the use of a hall in some other towns. But we must hav patience yet a little time, for the day is near at hand when free discussion on religion will be as common as on any other topic. H. A. THOMPSON.

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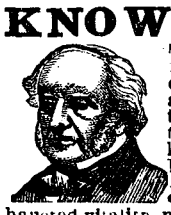
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| 20. | New Life of Moses. Charles Bradlaugh. | 5 |
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, & FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 19. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, May 8, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

THE venerable Elizur Wright presided at the Bennett meeting on Sunday night. Comstock wasn't there.—*Truth.*

AMERICA has now nearly one hundred varieties of native grapes under cultivation, and more than eight hundred varieties of pears.

THE Benedictine order of monks has given to the church forty popes, two hundred cardinals, fifty patriarchs, sixteen hundred and thirty archbishops, and numerous canonized saints.

THE Rochester Society of Progress is a German organization to oppose Sunday laws and to favor the taxation of church property. The intention is to establish similar societies throughout the country.

THE Rev. Dr. Armitage is telling the Baptist ministers some plain truths, which they will doubtless profit by. But whom could he hav been alluding to when he said that the Divine Spirit was not pledged to every lazy scoundrel who, from worldly motives, joins the ministry?

A NORWICH botanist, amazed the other day at the rapid growth of a fungus, calculated that it had developed 10,000,000 cells in one day, or 116 cells a second. Prof. Gray, however, cites an instance where a century plant formed 2,000,000,000 cells in twenty-four hours, or 231,481 cells a second.

THE Rev. F. D. Meore, pastor of the First Presbyterian church of Covington, Kentucky, preached that Sunday laws were contrary to the teachings of the Bible and common sense. His Presbytery has voted unanimously that the sermon was heretical, and Mr. Moore has resigned his charge.

THE refusal of Charles Bradlaugh to take the oath, by kissing the Bible, upon his taking his seat in Parliament, is creating not a little excitement on the other side of the water. It is quite probable that the law will be changed so that a man can affirm who conscientiously cannot take the usual Christian oath.

THE Rev. F. W. Handford, of London, Ont., "the most eloquent preacher and popular lecturer in Canada," and pastor of a fashionable Congregational church, is charged with drunkenness, embezzlement, and Beecherism. The accusers are two of his deacons. Handford says he has been indiscreet, but not immoral.

THOUSANDS of tons of Limburger cheese are produced every season, mostly in the states of New York and Wisconsin, at a cost of less than half that of the imported article. It finds its market and is consumed mostly by our German-American population. It is more profitable to the farmer and maker than any other kind of cheese, because from a given quantity of milk more weight is obtained and better prices are realized.

A GERMAN physician claims to hav discovered a means of dyeing the eyes of animals in general, and of man in particular, any color he pleases. He is accompanied on his travels by a dog with a rose-colored eye, a cat with an orange-red eye, a monkey with a chrome-yellow eye, a negro with one black and one blue eye, and a negress with one eye gold-colored and the other silver-white. The doctor says that his process, instead of injuring, strengthens and improves the sight.

COMSTOCK protests too much. Whenever he gets spanked in one of his prosecutions, he protests. And now he protests insultingly against the decision of Commissioner Allen in discharging Mr. Williams. It is, perhaps, more fortunate for Mr. Comstock than he imagines that Mr. Williams was not driven to a trial. It is shrewdly surmised that all the evidence for the defense was not developed at the examination before Commissioner Allen, and if it had been, Mr. Comstock would probably hav protested more vehemently than ever.—*Truth.*

THE vast and respectable audience that attended the reception of D. M. Bennett on Sunday night proves that there is an immense respectable element in New York that is opposed to the practice of Anthony Comstock in interfering with Freethought literature, upon the pretense that it is indecent. That audience could never hav been collected to welcome a man who had just emerged from state prison, unless the man represented in his suffering an unpopular idea which they approved and they certainly did not approve indecency.—*Truth.*

Rev. W. L. Johnson of Burlington, Vt., for seven years a member of the Vermont conference of the Methodist church, a year ago was compelled by ill health to temporarily giv up his work. He tried to practice medicine, and unsuccessfully sought a position in New York. Unable to pay for a birth on the steamboat Drew, he had been forced to sleep with the deck passengers, and, moved by a desire for revenge, he pilfered towels and napkins from the state-rooms of passengers. He was arrested at Albany, but discharged as he was very penitent.

IF the dove of peace is hovering over the Brooklyn Presbytery, it must be at a great hight. In a published letter, the Rev. Dr. Van Dyke accuses one of his Talmagian brethren of telling infamous falsehoods: apropos of one of these, he inquires whether it is creditable that the General Assembly of the Presbyterian church, when sitting in Talmage's Tabernacle, consumed nine gallons of wine at a single celebration of the Lord's Supper; and he expresses in closing an earnest hope that the Presbytery will at last "see the necessity of putting a stop, if possible, to the persistent falsehoods by which the very name of the Presbyterian church in this city is covered with disgrace in the sight of God and man."

IT is rumored that the pope is about to issue, or has issued, a papal manifesto based on the political struggle in Ireland. It seems that the supreme pontiff has, according to his instructions, been kept informed by telegraph of the course and progress of public affairs over there, and that he has been profoundly impressed by the unprecedented success of Mr. Parnell's war with the priesthood. The Parnell victories are considered to mark a new departure in the relations of the priests and their flocks. The Vatican is expected in this crisis to thunder against Mr. Parnell and his lieutenants as revolutionary propagandists, whose aim is to transplant to Irish soil continental socialism and Infidelity.

A WRONG MODE OF PUNISHMENT.—Whatever there may hav been wrong in the publications of Mr. D. M. Bennett, we believe the mode of his punishment was utterly wrong and inexcusable. He was imprisoned a year in the Albany penitentiary for circulating certain printed matter through the United States mails. Now, to allow an espionage by the government over the mails, for a purpose however pure and good, is to do away with freedom of speech and of the press, and to surrender our liberties. In fact, a government censorship of the mails is one of the most hateful species of oppression a free man can conceive of. If it can be used for one purpose it can be used for any other. The very idea is wholly incompatible with liberty. Such a law would never hav been allowed to find its way on the statute book in the early days of our history. And we do not believe it will be long tolerated now.—*Sun.*

IT must surprise people to hear of a minister's resigning his pastorate and giving up the preaching of the gospel because he has come to the conclusion that he is not a Christian. But that was the reason the Rev. George Chainey, a Unitarian minister, recently gave for resigning the charge of a church in Evansville, Indiana. He startled his congregation on a recent Sunday by announcing that he was not a Christian, and that, inasmuch as his church declared itself Christian, it was plainly his duty to hand in his resignation as its pastor. He shows that he is an honest man in giving up the charge of a Christian church when he finds he is no longer a Christian. He also shows that he is—what few men are—an honest critic of himself. If everybody tested his religious belief and his religious practice by the Christian standards as they are laid down in the New Testament, and accepted the result with equal candor, perhaps, instead of being a remarkable exception, the Rev. Mr. Chainey would find he was lost to sight in the crowded ranks of the majority.—*Sun.*

"THE Rev. Joseph Cook, after going on the stage and in the presence of the audience, demanded his pay before proceeding with his lecture. It was the first case of the kind that had ever happened with the Young Men's Association, and it was the cause of the little delay in the proceeding." The above item is from the La Porte (Ind.) *Argus* of April 20, 1880, The association referred to is the Young Men's Christian Association, I send it to you thinking perhaps you might be willing to use it in making a point against the champion liar of modern times. The politeness of Mr. Cook's conduct is nothing to speak of, but then he knew the class of men he was dealing with, and that if they were anything like himself they would not let a good chance to take a mean advantage of some one escape. I hav seen no dispatch from New York as to your release. I hope soon to know that you are free and once more in a position to pour hot shot into the camps of the Philistines. Fraternally yours, —R. P. L.

AMONG those who identify themselves with the Protestant Christian religion of the present day, which, by the way, is the residuum left of the religion Jesus taught, after a distillation of the latter through heathen ceremonies, Catholic creeds, and Puritan bigotry, and bears no more resemblance to it than a bad counterfeit dollar to the genuine, attendance at the sanctuary is regarded as a necessary means of grace. And yet no wealthy congregation in New York assembled yesterday morning or evening before whose house of worship there were not liveried coachmen waiting patiently for their masters and mistresses to emerge from the presence of their Master and a contemplation of his divine goodness. Presumably there must be some provision in the divine plan for the salvation of this lower grade of mortals—perhaps a little heaven for servants, whose portals may be passed without a weekly attendance at the sanctuary of the Lord or a communion with his saints on earth.

PROBABLY the most remarkable assemblage of sun spots that has appeared for several years is now visible north of the sun's equator. The spots extend in a row, approximately parallel with the equator, over a distance of about 140,000 miles. They are congregated into five principal groups, which comprise the largest spots, are surrounded by enormous penumbræ, or rings of shade. About the largest spots, and scattered along between the groups, are smaller spots in great numbers, some so minute that a high telescopic power is required to show them. Around the whole wonderful procession, in which about thirty spots were counted recently, and for thousands of miles on each side of it, the surface of the sun is heaped up into those ridges of light that the astronomers call faculæ. A good view of these spots may be obtained with an ordinary telescope magnifying twenty-five times. When seen with an astronomical telescope their appearance is startling, especially when their images are thrown upon a screen in a darkened room. These images can be enormously magnified; then, by a kind of stereoscopic effect, they strikingly resemble the vast sun caverns they represent.

THE decision of Commissioner Allen in the complaint made against Edward F. Williams, of Greenpoint, who was accused of mailing an indecent letter, is perfectly just. The Commissioner holds that as the letter was sealed and inclosed in an ordinary envelope, and was not seen by any one except the author until it was received and opened by the person to whom it was addressed, it does not come under the act of Congress excluding from the mails letters upon whose envelopes improper language is written. Accordingly he dismisses the complaint without going into the merits of the evidence that has been offered respecting the authorship of the letter. This, we say, is a sound and just decision. It is high time that every form of government espionage and every kind of peeping into the inner contents of documents sent by the mails were entirely abolished. If government agents can be allowed to inquire into what is inside of sealed papers that are committed to the post-office, and to reject them for any one reason, they can do so for any other reason; and presently they will be determining that the political sentiments or the social views of such documents are such that they must be excluded and their writers punished; and when it comes to this, what remains of individual freedom will not be worth much. This thing should be stopped. Liberty may hav its inconveniences and its evils, but the methods now employed to check them are infinitely worse than they, and more intolerable.—*Sun.*

## Events of the Week.

THE Chilian fleet has bombarded Callao, with what effect is not known.

A MORMON temple was dedicated in Chicago on the 2d, by Joe Smith, Jr.

FIVE Chinamen applied for naturalization papers in this city a few days ago.

THE schooner Northman has sunk on Lake Ontario, carrying down eight person.

A THIRTY thousand dollar church was burnt to the ground at Paterson, N. J., on the 1st.

A SUBMARINE telegraph cable has been laid between Singapore and the Philippine Islands.

A HUNGRY tramp in Milwaukee was given a bountiful meal not long since, and he ate himself to death.

THE Supreme Court of California has ordered another writ of habeas corpus in the case of Denis Kearney.

A THIRTY-SIX HOUR walking-match for one-legged men is announced to come off soon in Paterson, N. J.

TWENTY persons were killed by an explosion in a fireworks factory at Pantin, near Paris, France, on the 1st.

THE Rev. Mr. Hunt, of Brooklyn, has been arrested for committing assault and battery on his step-children.

DURING a riot in Paterson, N. J., on Sunday last, one man was shot and killed and quite a number were severely injured.

A PARTY of St. Louisians, including an ex-mayor, were murdered by Indians near White Oaks, New Mexico, on the 25th ult.

W. H. VANDERBILT has sold forty-two million dollars' worth of his railroad stock and will now travel in Europe for his health.

TOM SCOTT, the railroad king, has resigned his position as president of the Pennsylvania Railroad, sold his stock, and retired from railroading.

HAYES wants a few more Benedicts on the bench. He has just appointed Postmaster-General Key United States Judge for the Eastern District of Tennessee.

AN Infidel and a Christian in Olean, this state quarreled recently on a theological question. Soon afterward the pious church-member set fire to the Infidel's house.

THE four Pennsylvania politicians recently convicted of that most demoralizing of crimes, bribing a legislature, were immediately pardoned by their friend the governor.

THE brig Lizzie M. Merrill foundered off Cape Hatteras in a recent gale. The captain, the only survivor of a crew of nine, was rescued after drifting on a plank eighty-one hours.

Two drunken white men lately entered an Indian lodge at Camp Sheridan, Nebraska, and killed an Indian chief, besides wounding his wife. The whites unfortunately got off safe.

A FEW days ago a teamster fell over a precipice two hundred and seventy-five feet high, on the bank of the Hudson, near Closter, N. J., and was dashed to pieces. He drove over the precipice in the dark.

MR. SHORES, the Maryland farmer who married his eleven-year-old step-daughter some months ago, has been fined five hundred dollars for his matrimonial venture, as the marriage was illegal.

A MAN recently undertook to cross Georgian Bay, Canada, on the ice, but lost his way. He wandered nineteen days without food or fire, but was at length found horribly emaciated. By careful nursing he has at length recovered.

THE recent cyclone in Missouri wrought terrible havoc. It swept a track a thousand feet wide for a distance of forty-six miles. Men, women, children, and cattle were killed or crippled. Houses and fences were blown to fragments, and farming implements were reduced to scrap iron and kindling wood, and in many places the growing crops were covered deep with mud and sand. The number of lives lost has not yet been definitely ascertained.

# THE TRUTH SEEKER.

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NEW YORK, SATURDAY, MAY 8, 1880.


## Home Again.

DEAR FRIENDS AND READERS: I am glad to announce to you that I am once more at home and seated in the office of THE TRUTH SEEKER. No longer are bars and bolts shutting me out from the free air and sunshine which nature so freely bestows upen all. No longer am I debarred from the society and intercourse of dear and loved friends. No longer do keepers and overseers restrain me from the freedom to which I am justly entitled. No longer do they order me where to direct my eyes, how to hold my hands, how I must step with my feet, when and what I must eat, when I must lie down, when I may get up, when I may speak, when I must not speak, when I may write to friends, when I may read the letters which friends send me, with the great privilege of having the opening and the first reading of them. No longer do prison rules control me. No longer is the eye of surveillance and stern authority constantly upon me. I hav served out the unjust sentence pronounced upon me by an unjust court, and no longer is the heel of the government of this great and so-called free country pressing upon my neck. No longer is it crushing from me the breath, the life, and the liberty to which, as a dutiful citizen of this republic, I am justly entitled. No longer do I wear the convict's garb. No longer are the chains of servitude fettering my limbs. *No longer are locks and bolts* restraining me. *I am once more a free man!*

Thursday, the 29th of April, was the day of my liberation. As early as eight in the morning Deputy-Superintendent Powers notified me that my term of imprisonment was over. My books, papers, letters, certain articles of wearing apparel, bedding, etc., were taken to the main hall of the prison and packed in a commodious trunk, furnished by my kind friend Mrs. Van Allen. I laid off, for the last time, the felon's garb and donned a brand new suit of citizen's clothes, which my wife had brought me. Soon after nine the big lock of the hall was opened and I was permitted to step forth from the prison proper into the large reception and visiting-room, called the "guard-room." Here my friends, Daniel E. Ryan, Chairman of the Reception Committee, E. B. Foote, Sr., M.D., Elder G. A. Lomas, his friend, John Dye, Jay Chapel, and others, were awaiting me. Hearty hand-shakings and congratulations were the first thing in order. A little speech from the Chairman of the Reception Committee was responded to in a few grateful words, and I gladly placed myself under the Committee's protection in place of the control of the prison officials.

My wife was anxiously awaiting me in the superintendent's private apartments, and upon my being conducted there we were soon locked in each other's embrace. Kind farewells were spoken to me by the members of the superintendent's family and the officers of the prison. Many good wishes were expressed for my future health and happiness, and many kindly hopes heartily pronounced. We parted in friendship and perfect good will. For years to come I will not forget the kindnesses which during my prison life were received from Superintendent McEwen's family. The committee had a carriage in waiting at the door; the good-byes were quickly and heartily spoken, and we soon rolled away from the Albany Penitentiary, never, I trust, to enter its walls again.

As the express train for this city did not leave till 2:40 P. M., we had more than four hours to spend in looking around the city, calling upon friends, etc. Among other places, we visited the new Capitol building—a most magnificent and costly pile—and spent a little time both in the Senate and Assembly Chambers. As the Legislature was in session, we listened awhile to the process of law-making. In the Assembly the taxation of reservoir or church property was being debated. We learned none of the members' names, but speeches were made, pro and con. We were amused by the amendment to an amendment offered by a venerable, intelligent-looking member—after a sharp speech in favor of equal taxation—to the effect that "property of all kinds be free from taxation!" It of course did not pass, though if church property is free from taxation, in justice all other property ought to be.

After partaking of an excellent dinner with our dear friends, Mr. and Mrs. Van Allen, they accompanied us to the depot, where we found Elder Lomas and others in waiting. Among the friends who called to bid me good-bye were Father Maurice Bierl, the Catholic clergyman of St. Francis' church and one of the chaplains of the prison. He came quite a distance, from the upper part of the city, to see me off. I spoke in my last letter of this genial, educated, kind-hearted gentleman, with whom during my prison life I formed a friendship which I trust will be of lelong duration. He is a man for whom I entertain a very high respect, one who has less bigotry and less superstition and intolerance than almost any clergyman I have ever met.

We arrived here in New York at a little past seven in the evening, and found, upon stepping from the cars, a large number of friends waiting to receive us, and whom I was very glad indeed to see. Less than half an hour was spent in hand-shaking, congratulations, and making me welcome home, when we took the carriage provided by the Reception Committee, which conveyed us to THE TRUTH SEEKER office. All the *attaches* of THE TRUTH SEEKER were in waiting. The office was illuminated, speeches were made, songs sung, toasts given, etc. California wine in reasonable quantity was placed upon the large imposing-stone in the composing-room, and I found a wineglassful did me no harm, it being the first drop of wine or beverage of any kind I had tasted for nearly a year. The Reception Committee held a meeting in Science Hall building, which I attended. Welcomes were extended from many friends, and my right arm was nearly lamed with hand-shaking. It was really most pleasant to be home again and to meet so many friends who have so kindly borne me in remembrance.

Friday and Saturday I spent largely in THE TRUTH SEEKER office, sitting at my old table, examining correspondence, writing a few letters, but mostly receiving and conversing with numerous friends, of this city and adjoining states, who called to speak words of welcome and to congratulate me upon my restoration to freedom. Nearly all also congratulated me upon my vigorous good health, and that I had escaped durance vile without falling a prey to sickness or disease. It is most agreeable to take so many kind friends by the hand, and to know that their joy and friendship are real and not assumed. The change indeed is great from my condition for the past eleven months. Now, may my enemies let me alone and allow me to pursue my legitimate business in peace!

D. M. B.

# THE BENNETT RECEPTION.

## Honor to a Returned Prisoner,

CHICKERING HALL, SUNDAY EVENING, MAY 2D.

### A GRAND OVATION.

Before the hour of seven had arrived, and ere the doors were opened a large number of people had gathered around the entrance to the building awaiting admission. As soon as the doors were opened the seats of the fine, capacious hall filled rapidly with anxious ladies and gentleman who had come out to do honor to one whom the powers of the church had sought to crush and disgrace.

Among those forming the audience were many from distant cities and other parts of the country. Many were present from Boston, Springfield, Newark, Philadelphia, Baltimore, Harrisburg, Reading, Rochester, and one or two from the state of Illinois. Long before the hour of eight arrived the seats were filled, hundreds were standing up, and large numbers were unable to obtain admittance.

At 7:30 the splendid organ began to discourse most excellent music, after which the quintette—Mrs. Virginia Macdonald, Mrs T. R. Stevens, Miss Ida Moore, W. H. Palmer, Frank Lockhart—sang in excellent style to the air of "John Brown's body," etc., the following words by Dr. Caleb S. Weeks.

THE LIGHT COMES FLOWING ON.

AIR—John Brown.

Awaking manhood rises, freed from all its dreamy fear,
With senses opened freely nature's truth to see and hear,
Withdrawing all its rev'rence from the creeds that interfere
As light comes flowing on.

CHO.—Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
The light comes flowing on.

And though the priestly forces seek to bar the coming day,
And on our morning prophets all their bigot-wrath display;
Their prison walls no more suffice to hide the deep'ning gray
As light comes flowing on.

CHO.—Glory, glory, etc.

In half-despairing efforts persecution now must veil
Itself in false pretenses when the truth it would assail;
Its weak'ning joints are showing through its borrowed suit of mail
As light comes flowing on.

CHO.—Glory, glory, etc.

We spurn its coward vengeance—we will boldly take our stand
Against all lawless "legal" acts profaning freedom's land—
To manly courage branded crime we'll give the cheering hand
As light comes flowing on.

CHO.—Glory, glory, etc.

We welcome home our martyr friend—the hero of to-day—
The conqueror that while in chains kept bigot-foes at bay,
And helped us raise our eyes in joy to greet the grand display
Of light now flowing on.

CHO.—Glory, glory, etc.

Loud and continuous applause followed the singing.

T. C. Leland read the names of the following officers, Hon. Elizur Wright, President. Vice Presidents: A. L Rawson, New York; Charles Bradlaugh, M.P., England; James Parton, Massachusetts; Parker Pillsbury, Massachusetts; Courtlandt Palmer, Connecticut; Amy Post, New York; Hon. George H. Hall, Missouri; Horace Seaver, Massachusetts; Hon. Stephen Brewer, New York; Mrs. Lucy N. Colman, New York; Prof. Wm. Denton, Massachusetts; Mrs. Elizabeth M. F. Denton, Massachusetts; Dr. T. L. Brown, New York; Gen. J. M. Roberts, Pennsylvania; Elder G. A. Lomas, New York; Dr. L. J. Russell, Texas; Judge E. P. West, Missouri; E. C. Walker, Iowa; H. L. Green, New York; Mrs. Amelia H. Colby, New York; S. B. McCracken, Michigan; A. J. Glover, Illinois; Dr. T. A. Lamb, Maine; J. S. Verity, Massachusetts; Henry Damon, Massachusetts; John P. Jewett, New Jersey.

At a few minutes before eight the President, the Hon. Elizur Wright, of Boston, led off with the following opening address:

SPEECH OF HON. ELIZUR WRIGHT.

LADIES AND GENTLEMEN: We meet in the name of common sense and a common humanity—friends of law who protest against the perversion of law. We wish to express our sympathy with a man who, under the ægis of the Constitution, for his free thought, and free speech has fallen into the clutch of the old theological octopus that ought to have died a hundred years ago, that lovely old mollusk that thinks there is no salvation outside of its own soft suction pump.

What is law worth without liberty? What is government worth when it leaves no room for self-government? What is religion worth, which seeks to save men by faith in the unknowable, and exacts faith by penalty? What is *enforced* morality worth? What is man worth when reduced to a machine?

Since the Dred Scott decision there has been nothing to my knowledge so disgraceful to the United States as the trials, or rather persecutions, of E. H. Heywood and D. M. Bennett. The expiration of Mr. Bennett's term of imprisonment is the proper occasion to ask the people of the United States what has been gained by this violation of the liberty of the press, this assumption of jurisdiction belonging to the states and never granted to the general government.

The punishments for witchcraft and blasphemy in Massachusetts are not remembered to her credit. Giles Corey and Abner Kneeland could live there in peace if they should reappear to-day. They were punished in the interest of a certain religion and in obedience to a certain book. Is that religion the stronger, or that book the more reverenced, by reason of their sufferings?

It is pretended that Heywood and Bennett were punished in the interest of morality, not for any criminal act committed, but for words having an immoral tendency. It was not Bible morality they offended, for they were not charged with doing or saying anything that could not be fully justified from the pages of that many-sided book. The Bible could not object to their sending "Cupid's Yokes" through the mail without excluding itself—at any rate, not till thoroughly expurgated. Good morals, including truthfulness, honesty, generosity, patriotism, self-government, and so on, are incalculably important. They are the most excellent fruits of liberty—not of penal laws, but of wise maxims, and the knowledge of natural laws.

Says the Constitution of the United States, "Congress shall make no laws abridging the freedom of speech or of the press." Whatever the states may do, Congress can not abridge publication on account of immorality. It can not establish any censorship, in the post-office or out of it. Its courts have to interpret its laws, but can only execute such as are constitutional. Consequently as Congress has no right to abridge the freedom of the press by discriminating in any case whatever between moral and immoral publications, the federal courts can make no such discrimination without violating the Constitution. It does not come within their province—except by usurpation.

And this is the most dangerous because the most comprehensive of all usurpations. It murders freedom of thought, on which the virtue and happiness if not the existence of the nation depend.

Doubtless Congress has a right to regulate the mail service, but not in regard to the moral character or tendency of the matter conveyed by it, which it could not possibly do without more or less abridging the freedom of the press. Indeed, as paper and ink have no moral character or tendency, good or bad, in themselves, they hav none while in the care of the United States, within the mails. It is only outside the mails, and in the hands of individuals, that they can have any. And those individuals, for any crime they may commit, or bad influence they may exert, by the use of the said paper and ink, are not under the jurisdiction of the United States, but of the states, or local governments where they may happen to be. Must the United States make it penal to send a doctor's lancet through the mail because the receiver may be a quack and bleed his patients to death with it? Shall the liberty of the press be overthrown by indirection? Better do it directly. Better punish the cutler for making the lancet before he has a chance to mail it.

Admitting what the Attorney-General of the United States did not claim to be true in the case of "Cupid's Yokes," to wit, that the pamphlet is obscene, and that the government has a right to exclude obscenity from the mails, it does not follow that Congress has a right to exact a penalty, or the United States courts to indict for the mailing as a crime. The utmost that Congress—if it can with any precision define obscenity—has a right to do is to instruct postmasters to exclude any unsealed package containing it. Any party thus aggrieved would have his remedy in the federal courts. The post-office department would thus clear itself of any participation in crime, and throw the responsibility of punishing it on the local government, where it belongs. And for this purpose excluded packages should be placed in the hands of the proper local authorities. One can easily see how likely a real criminal would be to seek a remedy for his grievance in the federal courts. The only possible objection, on the part of religious persecutors, to such a law would be that it would not serve *their* purpose.

A law which unconstitutionally exacts a penalty, a law which must be practically inoperative without a lying decoy, a law so indefinite in its terms that a court so disposed may so interpret it as to exclude from the mails a great part of the world's most valued literature, deserves to be resisted and defied by every man and woman in America.

It makes no odds how disreputable or fanatical in other respects, or in regard to obscenity itself, the violater of such a law may be, the good citizen should stand by him. The more unpopular and unsavory he is to the public, the greater the danger involved in his unjust punishment or punishment by an usurped jurisdiction. A good citizen will defend even a known murderer from punishment by lynch law. Under what is well called "the Comstock law" the deserved punishment of a real obscenist is little else than the administration of justice by an ecclesiastical mob which overawes the constitutional government. If the attention of the good people of the United States could be aroused to what is really going on under the name of suppressing vice, they would at once see it almost infinitely important that the vilest wretch that ever blasphemed human nature with his obscenity should be punished only by the proper local tribunal.

But we have seen men whose good motives and decency of language are undeniable punished for a mere difference from the generally received opinions on an open question of morals. No matter what indiscretions they may have committed, or what erroneous opinions they may hold, it is inexcusable—it is treachery to our free institutions, it is treachery to law itself—not to stand by the victims of such injustice. We by no means countenance their indiscretions or their errors by doing so. Probably no one ever lived up to his own ideal of perfection, either as man or animal. It is hard to draw the line between food and poison, fact and fancy, right and wrong; hard to do it for one's self, still harder to do it for others. All make more or less mistakes. Some mistakes have lasted for ages, and been well-nigh universal. Even the most rigid Presbyterians have to excuse Washington for very emphatical profane swearing at the then colonies for allowing his and their army to freeze and starve after they had declared their independence. A more famous and more generally beloved and lovable person still, when he was but moderately hungry, cursed a poor innocent fig-tree for having nothing on it but leaves—an obvious weakness in a man, but strangely supposed to be all right if he himself made the tree.

The people who most differ from Mr. Bennett's views in regard to theology have the most reason to thank him for the lesson his imprisonment is teaching them of the impossibility of advancing their opinions or suppressing his by penal inflictions. If they have not thoroughly learned the lesson they must blame their own stupidity or inattention.

I feel sure that if the men and women who agree with Mr. Bennett's views of theology were in the majority, not only would the morals of the people generally be better than they now are, but the majority would not ask for penalties to suppress contrary opinions. When that good time comes, the people who may then still cling to the "ancient faith" will be welcome to the comfort of believing that "divine providence" has brought their good out of this evil. But they may be assured, now and here, that we Liberals shall never desire any more martyrdom on either side. Martyrdom never did and never will prove the truth of any doctrine—of which no man is more sensible than Mr. Bennett.

Mr. Bennett professes to be a seeker for truth, which implies that he has not found the whole of it. No man has. It is an arduous search. The first thing a genuine seeker finds is a good deal of falsehood, perniciously revered as truth. There are two sorts of falsehoods or lies: 1. Saying what you know to be false. This is the sort patronized by Comstock, Crosby, and Cook. 2. Stating as true what you don't know to be true.

> Some think the world its lying will outgrow
> If all are taught what none can ever know.

This is the ecclesiastical sort, but it may be questioned if it does not breed the other sort. With falsehood of either sort, the truth seeker must necessarily fight or give up his search for the truth. Too many do give it up, being too pacific, should they discover any new truth, to proclaim it in the face of popular falsehood. The world owes its advancement, especially in morals, to exceptional men who ruthlessly attack some popular error. They are never much honored till after they are dead. Then—and it may be hundreds of years after—when grain has taken the place of weeds, their tombs are built of marble and their roughnesses and weaknesses are forgotten. This is why I like to grasp D. M. Bennett's hand before he is dead, and say: Go on, brother. By blasting falsehood in favor of the truth you seek, you have made the world better, including yourself Long may you live to continue it! If the bland and soft-speaking doctors of divinity don't like your sledge-hammer blows, let them discard their barbarous old creeds, morally abominable and demonstrably impossible; and if they must believe in a world beyond this, let them content themselves with the mild and amiable faith of our Spiritualist sisters and brothers, which all of us will be glad to entertain as fast as our brains, time, and opportunities will permit us.

Dr. T. L. Brown, of Binghamton, N. Y., read the following letters from persons unable to be present:

LONDON, N. W., April 14, 1880.

THERON C. LELAND, ESQ., *Dear Sir:* I have this morning received your favor of the 31st with inclosures, which I duly forward to Mr. Conway and Mrs. Besant.

As our Parliament, to which I have just been elected, meets on the 29th of April, it is simply impossible that I can accept the invitation that you send me.

I trust that Mr. Bennett's imprisonment may be the last of its kind in America. The question is not one of approval or disapproval of the particular pamphlet for selling which Mr. Bennett was convicted. It is that all Freethinkers throughout the world are bound to enter their firmest protest against the endeavor to prevent freedom of discussion on social questions by the misapplication of statutes intended to prevent the circulation of objectionable literature, but which ought never to be allowed to apply to the publication of views which, however extreme or wrongful, ought not, by any stretch of malice, be included under the word "obscene."

If the Hon. Elizur Wright should be your president, as I trust he may, please say how cordially I agree with the stand he has taken in this matter.

Yours very sincerely,

CHARLES BRADLAUGH.

NEWBURYPORT, MASS., April 5, 1880.

EDITOR TRUTH SEEKER, *My Dear Sir:* I have received yours of March 30th, inviting me to join in the welcome home which you propose to give Mr. Bennett on his release from prison. You do me great honor. I am obliged to deny myself the gratification of attending the demonstration for a reason which I am sure you would allow to be sufficient. As a general thing I do not care much for demonstrations, but in this instance it becomes everyone to mark in some way his sense of the infamy of the prosecution and sentence of Mr. Bennett. The case involves no abstruse question of law. There is the pamphlet with the passages marked for the jury to consider. Any person of decent intelligence and well-disposed mind can judge the matter as well as the chief-justice of the United States. If the mails ing of such a piece of writing as that exposes a person to fine and imprisonment, then everyone holds his liberty at the mercy of a hireling informer. I trust your demonstration will be all that you anticipate. If it were necessary to its success, I would walk the three hundred miles between this place and New York. Very truly yours,

JAMES PARTON.

STONINGTON, CONN., April 29, 1880.

HON. ELIZUR WRIGHT, CHAIRMAN, *My Dear Sir:* I shall be unavoidably prevented from attending the meeting at Chickering Hall to celebrate the expiration of D. M. Bennett's term of unjust imprisonment.

The very reason why the bigots put him in the penitentiary is the very reason why I support him, viz, because I differ radically *in my opinions* from him, from his paper, and from "Cupid's Yokes," for mailing which he was convicted. I, as a lover of fair play, am anxious to protect thought that I oppose as well as thought that I agree with.

I spew obscenity out of my mouth. No one can abominate impurity more than I do. But in no proper sense of the word can "Cupid's Yokes" be called obscene. There is not an obscene word in it. It is an argumentative, physiological, and sociological essay on the relations of the sexes. If it is obscene, then Shakspere is doubly, and the Bible trebly obscene.

It is patent to the most superficial observation that great misery exists both within and without the pale of marriage. Here, if anywhere, is free disussion needed. The author of "Cupid's Yokes" boldly faces the evils he sees, and proposes his remedy, a remedy which is so extreme, and, in my opinion, so destructive of the family that it cannot be applied; but yet I affirm that his book should be welcomed. If it contains any truth let us grant it, while we meet its errors, not with persecution, but with argument, or else in silence.

We cannot have a free country where freedom of thought is denied, and as conditions to freedom of thought, freedom of speech, of the press, and of the mails are essential.

A censorship over our mails, and a system of espionage in our post-office I regard as hateful to republicanism, and consistent only with despotism. Some one condensed the whole subject in the curt inquiry, "*Free* mails, or *moral* mails, which?" If moral mails, whose morals? This year Anthony Comstock's; at the next Congress, Cardinal McCloskey's, if a Catholic majority controls; and after that, perhaps, the morals of Ah Sin, if within a few decades the yellow flood from the celestial empire should overwhelm us.

We must nip this tyranny in the bud. If the United States post-office can be secured as the stronghold of some special moral views, it will not be long before the other departments will be similarly controlled, and this accomplished, but one step more for the bigots will be necessary, viz., the imposition of a state religion; whereat, farewell to moral and religious liberty.

In a free country we must have fair trials, and Mr. Bennett's trial was not fair:

1. Because he was judged on separate sentences extracted from "Cupid's Yokes," and thus dissociated from their context, meaning, and spirit. It is as if a man said of his neighbor, "He is a liar under no circumstances," and was quoted as stating, "He is a liar."

2. Bennett's trial was unfair because the testimony of competent experts, literati, and booksellers was ruled out.

3. Because the judge's charge to the jury was so narrow that it would convict any one holding in his library any of the ordinary classic literature.

The whole of Mr. Bennett's sufferings result, in my estimation, in the attempt on the part of the church, to turn detective and police officer. The function of the church is, or should be, moral, advisory, and educative. It is designed to act on the conscience and on that only. To the state alone belongs force and compulsion. Bad enough is it for the *state* to be obliged to resort to the club of the policeman and the arts of the detective, but for a religious society to undertake such tasks is simply monstrous, yet here we have the lamentable spectacle of this Comstock as agent at once of the Society for the Suppression of Vice and also special agent for the United States post-office. Thus under the cloak of religion (for to all intents and purposes the above society *is* a religious one) this man is encouraged to invade our private correspondence, and that too when it can only be unearthed by a system of lying and decoy.

Does Christianity begin to realize what it is doing in all this dirty business? Pretending to uphold morals, it is knocking away their very foundation. It is a direct endorsement of lying. It is a resort to the maxims of the Jesuits, "Let us do evil that good may come," or that "the end justifies the means. It is the very apotheosis of deceit. Blinded by this obscenity scare, excellent men like Dr. Crosby are openly upholding deception. Is freedom from obscenity so desirable as to be purchased at the price not only of liberty but also of morality itself? Such is the predicament wherein Christianity stands.

Somehow, for the sake both of church and state, these religio-politico societies must be abolished, and the spiritual and temporal powers must each be freely left to the performance of its own functions. Moral suasion is the only instrument the church needs or should be allowed. Compulsion belongs to the state alone, and should only be exercised through state agencies and officers of state appointment only. The Liberal Leagues must rise in their might, shouting to the church, "Hands off!" In a few years they have risen to number some two hundred. May the good work go on!

Again, I believe these Comstock postal laws, so called, to be unconstitutional, the dictum of the Supreme Court to the contrary notwithstanding. The Constitution simply authorizes Congress "to establish post-offices and post-roads," and nothing more. No moral control is given to it, and the only regulations Congress can make are such as are required for postal and not for moral reasons. The efficiency but not the morality of the post-office is what the government has to consider. The framers of our Constitution well knew that under the common-law jurisdiction of the states, as opposed to the United States, all such questions as obscenity could effectually be taken care of, as they practically have been for one hundred years, till the sapient Mr. Comstock imagined that he could improve on the methods adopted by Washington, Franklin, Jefferson, Hamilton, and Jay, and all that great galaxy of intellect and patriotism.

If we allow such invasions of our constitutional rights, our liberties, my dear sir, in your words, are not worth two brass buttons.

I merely add a last thought, which is, that although these postal laws can only be enacted at the price of liberty and morality, they are useless, as the objectionable articles and letters can readily be forwarded by other means—by express agents, etc. The Society for the Prevention of Vice is stirring up all this stench to effect—nothing.

I have said more than enough. Many and able speakers will enter their protests and give their explanations.

Yours, with great respect, COURTLANDT PALMER.

FROM THE EDITOR OF THE "INVESTIGATOR."

PAINE BUILDING, BOSTON, MASS., April 30, 1880.

FRIEND BENNETT: I congratulate you most sincerely on your release, and sympathize with you in the long, unjust, and cruel punishment you have been doomed to suffer, but I hope it has neither destroyed your health nor impaired your usefulness in our common cause. If it were in my power I should most certainly be at your reception meeting on Sunday evening to which I have been kindly invited by our friend Ryan, and join my voice with that of others in welcoming you to your home and liberty and in protesting against the foul wrong that has been committed upon you under the mockery of law and justice. But unfortunately for me I am not well enough (having been quite sick of late and not yet recovered) to undergo the fatigue of a journey to New York; and besides, I am summoned to attend court next Monday morning to answer to a complaint of T. L. Savage respecting the Paine building, and of course must be there to meet and repel the malice of an enemy who is unceasing in his attempts to injure us, just as he and the ex-priest Charles Ellis have been to crush you.

I hope to live long enough, friend Bennett, to see you get square on these mean, contemptible fellows, and never let go of them until you teach them to their sorrow the bitter lesson of repentance; and, while you are about it, don't forget to lash their equally despicable confederate, Abbot, in the same stringent and deserving manner.

I trust there will be a large and good meeting on Sunday evening to give you a friendly and cordial reception, and hoping that you may have no more trouble after this from Comstock or any other enemy, I close my note with the sincere wish that your last days may be your best and happiest. Mendum bids me send you his kind regards, and to his I add those of Yours very truly, HORACE SEAVER.

FROM J. P. MENDUM.

BOSTON, April 29, 1880.

D. M. BENNETT, ESQ., EDITOR OF THE TRUTH SEEKER: As circumstances will prevent my being present to congratulate you on your release from prison, permit me to write a few lines, and express my satisfaction that the term of your unjust imprisonment has expired, and that you are again restored to your devoted wife, and to the duties of your office as editor and proprietor of THE TRUTH SEEKER. The long confinement imposed on you I trust has not impaired your energies, nor materially interfered with your business. It was fortunate for you that you have had such devoted friends to look after your paper and office during your absence. May the years to come fully compensate you for the injustice which you have suffered. The Liberal public, readers of THE TRUTH SEEKER and *Investigator*, will bear in mind that in your person, as well as in that of the first editor of the *Investigator*, Abner Kneeland, bigots and tyrants aimed a deadly blow at the "freedom of the press." I truly congratulate you on your restoration, hoping the patronage of a Liberal public will compensate you for the injuries and losses you have suffered from bigoted sectarian and unjust laws, by a generous support of your publications. Respectfully yours,

J. P. MENDUM, of *Boston Investigator*.

FROM W. S. BELL.

NEW BEDFORD, MASS., April 12, 1880.

MY DEAR LELAND: My arrangements for lectures completed for several weeks in advance will prevent me from joining with you and others in giving a hearty reception to our old martyr friend, D. M. Bennett. Let me assure you that nothing but the imperative demands of my work could prevent me from participating in the public testimony to liberty in the person of D. M. Bennett, which is to be given in Chickering Hall, May 2d. I will be with you in spirit. Long life, successful labors, and unnumbered honors to the hero and martyr of a free press, D. M. Bennett!

Yours fraternally, W. S. BELL.

FROM W. F. JAMIESON.

CHICAGO, ILL.

TO THE BENNETT RECEPTION: Said Thomas Jefferson, "Let the eye of vigilance never be closed." Had that advice of the statesman-hero been heeded, D. M. Bennett would never have been imprisoned. Nobly and cheerfully has he suffered for us—for the sake of liberty. He has been pounding soles for months to enable Christians to walk dry shod. Let us hope our veteran boot bottomer has so well learned his trade that he will pound the bottom out of the orthodox church. Let us Liberals teach the church that the soil of America is forever dedicated to freedom—free thought, free speech, and truth seeking. Let man be true though every god be a liar.

I send a dollar's worth of sympathy per money order.

W. F. JAMIESON.

FROM E. C. WALKER.

NORWAY, IOWA, April 29, 1880.

HON. ELIZUR WRIGHT, *Dear Sir:* Owing to the uncertainty attending the sending of a message on Sunday, I write these few lines to express my sympathy with and cordial commendation of the object of the meeting over which you will preside on the second of May.

D. M. Bennett to-day steps outside the prison walls, and on the second prox. you, his fellow-citizens, meet in Chickering Hall, to tender to him the meed of your admiration and respect. He stands as the representative of the ideal republic, the republic of religious liberty, of equal rights, of even-handed justice. He was stricken down by the church which stands ever on the alert as the guardian of fossilized ignorance and the conservator of bigoted prejudice, in whatever department of thought or action they may appear. Orthodoxy in religion, orthodoxy in social affairs, and orthodoxy in medicine have combined to crush the last vestige of liberty remaining in our unhappy country. We must organize to defend ourselves, to maintain the freedom of the press, of speech, of the mails, and of action. There is no time to be lost. Let us be up and doing. Give D. M. Bennett a rousing welcome. He is a hero; he is a martyr for us and freedom. Lift high the banner of justice. Demand the immediate, unconditional, and total repeal of the Comstock postal laws. Nothing less than this will meet the requirements of the hour.

Yours for liberty, love, and justice, E C. WALKER.

FROM O. C. LITTLE AND FAMILY.

NEW ALBANY, IND., April 29, 1880.

BENNETT RECEPTION COMMITTEE, GREETING, *Friend Liberals*: Not being permitted the pleasure of being with you on this glorious occasion, we send you words of joyful greeting from warm hearts, and with you and all Liberals the wide world over we join in doing honor to earth's noblest son, D. M. Bennett, the champion of freedom and true manliness, and while you do him honor in New York we will place our TRUTH SEEKERS on the parlor table, gather all the flowers we can get, weave a wreath, and crown them as noble D. M. Bennett, and shout, Lo, the conquering hero-editor comes, and sing:

Build him a monument, high as the skies.
Broad as the land is and deep as the sea,
That the nations may look on with wondering eyes,
And learn 'tis a glorious thing to be free.
Ay, a monument! glorious monument,
Fame wreathed and garlanded, ne'er to decay.

We cannot find words to express our indignation at his and our persecution, and will ever be with you for the right. Yours for justice,

O. C. LITTLE AND FAMILY.

FROM J. W. BABE AND WIFE.

WASHINGTON, April 30, 1880.

TO THE BENNETT RECEPTION COMMITTEE: Friends of independent thinking, and foes of religious persecution, the Liberals of Washington, D. C., send greeting.

For there are, even in Washington, some whose consciences are not in the keeping of any Right Rev. D.D. in the land, and who believe most thoroughly in free thought, free speech, and a free press.

M. A. BABE,
J. W. BABE.

FROM HENRY APPLETON.

BROOKLYN, N. Y., April 17, 1880.

T. C. LELAND, *Dear Sir:* Your note informing me of the honor conferred by the Committee on Speakers, relative to the Reception of Mr. D. M. Bennett, is received.

I do not hesitate to express my willingness to co-operate with the movers of this Reception in such way as I can be most useful. Were this a matter simply personal te Mr. Bennett himself, it would have no especial interest to one who is no respecter of persons. Moreover, those who allow any fancied or real weaknesses in Bennett as a man to influence their sympathy with this Reception, forget that in these trying times it is not he that is on trial, but the sacred right to think and impart knowledge. It is only in the fact that in the person of Bennett and others this sacred right of free men must stand or fall that this occasion gathers its chief significance. If the worst man in New York were in Bennett's shoes, it would not excuse a true Liberal from deserting a principle which, when once abandoned, seals the death-warrant of all mental liberty. With renewed thanks for the honor conferred,

Yours very truly, HENRY APPLETON.

FROM THE ROCHESTER LIBERAL LEAGUE.

ROCHESTER, N. Y., April 27, 1880.

TO THE BENNETT RECEPTION MEETING ASSEMBLED IN CHICKERING HALL, NEW YORK, ON MAY 2, 1880: The Rochester Liberal League, by unanimous vote, send to the Bennett Reception meeting most cordial greeting, and with Liberals there assembled unite in words of thankfulness to him who has by a heroism worthy of the cause he advocates earnestly worked and patiently suffered for the sacred right of free thought, free speech, and a free press.

Inspired by the same zeal for the rights of man that animates us all, and by the same admiration for liberty's noble martyr, our President and Secretary will be present at your meeting.

By unanimous vote of the League, April 27, 1880.

A. E. TILDEN, Secretary. AMY POST, President.

FROM A. E. TILDEN.

ROCHESTER, N. Y., April 27, 1880.

TO THE MASS MEETING ASSEMBLED IN CHICKERING HALL, MAY 2, 1880, FOR THE RECEPTION OF D. M. BENNETT: Believing it right that public functionaries and all others should have all the credit and commendation to which their acts entitle them, and approving of what the Nazarine is said to hav directed, that wherever the gospel should be preached in the whole world, the act of the woman who performed a certain service for him should be related as a memorial of her. I therefore propose that whenever and wherever we, the Liberals of the country, have occasion to speak of the judicial administration of Judge Benedict, or of the executive administration of President Hayes, we relate the part they have acted in the trial and imprisonment of our honored guest, D. M. Bennett.

If the part acted by Judge Benedict in his rulings and sentence, and the part acted by President Hayes in refusing the petitions of 200,000 good and loyal citizens for his release from what they considered a cruel and unjust imprisonment were commendable, those functionaries should have the benefit of the honor in the eyes of posterity. If those acts were in themselves good, as the clergy and church say they were, they certainly were much more conspicuously great than the act of breaking a box of costly ointment on the head of the man of Nazareth.

Then let us on all proper occasions, on the rostrum, in the conversational and family circle relate these things, and in every way endeavor to cause them to be remembered and handed down to remote posterity as the crowning acts in the administrations of these two great men. And while doing them justice let not the attitude of the church and the clergy with reference to human liberty be forgotten.

I am proud to have the honor to present my fraternal greeting to the assembled champions of liberty and justice.

A. E. TILDEN, M.D.

FROM THE CAMPBELL HILL LIBERAL LEAGUE.

CAMPBELL HILL, ILL., April 29, 1880

COMMITTEE OF BENNETT RECEPTION, *Gentlemen:* At a meeting held this day, of the Campbell Hill Auxiliary Liberal League, the officers and members of the society unanimously take this means of expressing joy and satisfaction at the release from unjust imprisonment of the great martyr-champion of free speech, free mails, and free press, D. M. Bennett. And we hope that hereafter he may be so fortunate as to escape persecution; and we desire and believe that the cause for which he has so nobly toiled and suffered will be triumphant in the near future.

It is the desire of every member of this organization that Mr. Bennett continue to press on in the path he has already marked out with such brilliant ability, unmindful of any and all unscrupulous opposers, and that he endeavor, by carefully avoiding mistakes, to leave his name to the Liberals of America as a priceless legacy after he shall have passed away.

DR. H. NEWELL,
A. O. GENUNG,
Committee.

T. C. Leland read a number of telegraph dispatches and short letters from various parts of the country, among which were the following, a portion of which came in and were read later as the meeting proceeded:

FROM THE OTTAWA LIBERAL LEAGUE.

OTTAWA, ILL., May 2, 1880.

HON. ELIZUR WRIGHT: The world moves, and the Martyr-Hero, D. M. Bennett, is free. OTTAWA L. L.

FROM W. A. GLOVER.

AYLMER, ONT., May 2, 1880.

HON. ELIZUR WRIGHT: The Liberals of Aylmer, Ont., send hearty greetings and congratulations to Martyr Bennett, and regret their inability to be present at the Reception. W. A. GLOVER.

FROM THE DOWAGIAC LIBERAL LEAGUE.

DOWAGIAC, MICH., May 2, 1880.

HON. ELIZUR WRIGHT: Please say to Bro. D. M. Bennett that the Dowagiac Liberal League sends him greetings and a hearty welcome back to liberty and duty, and resolved that we recognize in him an able champion of our liberties, a defender of our rights, and a martyr to the cause of free thought, free speech, and a free press. May he live long to wear the laurels he has so nobly won by fidelity to principle! RICHARD HEDDIN, Pres.

THOS. RIX, Sec.

FROM MR. DOSCHER.

CHARLESTON, S. C., May 2, 1880.

HON. ELIZUR WRIGHT: May the imprisonment of Mr. D. M. Bennett not have been in vain, and we again enjoy the benefit of the mail. We should not nurse a monarchical censor in our republic. B. DOSCHER.

FROM A CANADIAN FRIEND.

BELLEVILLE, ONT, May 1, 1880.

HON. ELIZUR WRIGHT: The lovers of free thought and free press here congratulate Mr. Bennett on his release.

FROM P. V. WISE.

ST. JOSEPH, MO., May 2, 1880.

HON. ELIZUR WRIGHT: Greetings! Freedom's apostle, Virtue's lover, Humanity's defender, the just rejoice that he is free again, and that the infamous Comstock and Christian prison is behind him. P. V. W.

FROM I. C. TERRY.

SYRACUSE, N. Y., May 2, 1880.

HON. ELIZUR WRIGHT: Bennett himself again! We congratulate him. Let the decree go forth from Chickering Hall this night that the unjust persecution of D. M. Bennett must not be repeated. Demand fair play and equal justice; nothing more and nothing less. I. C. TERRY.

FROM THE PAINE HALL LEAGUE.

BOSTON, MASS., May 2, 1880.

HON. ELIZUR WRIGHT: The Boston Paine Hall Liberal League congratulates D. M. Bennett on his return to home and liberty, and sympathizes with him in the persecution he has suffered from bigoted enemies and the imprisonment inflicted upon him by an unjust and despotic law, which, for the honor of a professedly free country, we hope to see repealed immediately. HORACE SEAVER, Pres.

FROM PORTAGE CO. LIBERAL LEAGUE.

RAVENNA, OHIO, May 2, 1880.

HON. ELIZUR WRIGHT: As friends of the Liberal cause, we send greeting. POTAGE COUNTY LIBERAL SOCIETY.

FROM THE MIDDLETOWN LEAGUE.

MIDDLETOWN, N. Y., May 2, 1880.

HON. ELIZUR WRIGHT: Middletown Liberal League congratulates D. M. Bennett on his release from martyrdom and Comstock & Co. Like your protomartyr, you have risen from a death of persecution to a life of liberty and truth. H. W. NIVER, Pres.

FROM THE CHAIRMAN OF THE EXECUTIVE COMMITTEE.

SALAMANCA, N. Y., May 2, 1880.

HON. ELIZUR WRIGHT: D. M. Bennett's imprisonment is chargeable to Christianity, not to its villainous and contemptible stool pigeons, Benedict, Comstock & Co. Christianity is the religion of despotism, and never allows free speech when it can prevent it. H. L. GREEN.

FROM THE BALTIMORE LEAGUE.

BALTIMORE, MD., May 2, 1880

HON. ELIZUR WRIGHT: The Baltimore Liberal League welcomes D. M. Bennett on his release from the unjust and unconstitutional imprisonment, caused by his manly defense of free speech, free thought, and free mails.

JAMES C. WHEEDAN, Pres.

FROM THE ALTOONA LIBERALS.

ALTOONA, PA., May 2, 1880.

HON. ELIZUR WRIGHT: Friends in Chickering Hall to-night, we send our love and high esteem to one who suffered for the right through Comstock's selfish love and meanness.

ALTOONA LIBERALS.

FROM THE ONONDAGA CO. LEAGUE.

ROCHESTER, N. Y., May 2, 1880.

HON. ELIZUR WRIGHT: The Onondaga County Liberal League unanimously welcome D. M. Bennett on his return from an unjust imprisonment. JOHN W. TRUESDELL, Pres.
WILLIAM MALCOLM, Sec.

FROM THE SHAWMUT LEAGUE.

BOSTON, May 2, 1880.

HON. ELIZUR WRIGHT: Shawmut Liberal League of Boston, now in session, sends greeting to the Bennett Reception in New York. All hail to the chief, the fearless friend of freedom, D. M. Bennett, the "outspoken and open-hearted." Let the fight go on. The sons and daughters of Massachusetts will march on in the ranks under the great banner and motto, THE TRUTH SEEKER, until the victory of free thought, free speech, free press, and free mails is won. GEORGE W. ROWELL,
Secretary.

FROM THE FORT SCOTT LEAGUE.

FORT SCOTT, KAN., May 2, 1880

ELIZUR WRIGHT: Liberals are in session and congratulate Bennett on his liberation from a Christian bastile. Shake his hand for us. V. W. SUNDERLIN,
Chairman.

FROM THE PROVIDENCE LEAGUE.

PROVIDENCE, R. I., May 2, 1880.

HON. ELIZUR WRIGHT: The Providence Liberal League, in meeting assembled, sends its sympathy to Mr. Bennett and congratulations to your meeting.

ELLEN M. BOLLES.

FROM THE NORTHERN IOWA LEAGUE.

WAVERLY, IOWA, May 2, 1880.

HON. ELIZUR WRIGHT: The Liberal League of Northern Iowa is in session to-night, passing resolutions in the Bennett case. W. P. MCCORMICK,
Vice-President.

FROM THE DETROIT LIBERAL LEAGUE.

DETROIT, MICH., May 2, 1880,

HON. ELIZUR WRIGHT: To the living martyr of free speech, free press, and inviolate mails the Detroit Liberal League sends greeting. Judicial corruption, religious intolerance, and Christian persecution have spent their force. THE TRUTH SEEKER survives, and D. M. Bennett is free.

U. K BOOTH,
M. S. MATHEWS,
HERMAN JACKSON,
Committee.

FROM JENNIE B. BROWN.

NEW HAVEN, CONN., May 2, 1880.

HON. ELIZUR WRIGHT: I regret exceedingly my inability to attend the Bennett Reception. My sympathies are with you for the freedom of speech and press.

JENNIE BUTLER BROWN.

FROM WM. HENRY BURR.

WASHINGTON, D. C., May, 1880.

D. M. BENNETT: Before you take the rattlesnake again by the tail, be sure that you extract his fangs or smash his head. WM. HENRY BURR.

The quintette next sang the following original song of welcome by Mrs. Jennie Butler Brown, of New Haven, Conn; Music by Edwin A. Booth, of New York;

SONG OF WELCOME TO D. M. BENNETT.

Thou victim of unholy laws,
Thou martyr to a noble cause,
Glorious leader of the free,
We gather here to welcome thee.
Wide open swings the prison gate,
While friends of liberty await,
With loving homage justly due,
To clasp hands with the brave and true.

CHORUS.—We to greet thee hither come,
Welcome, brother, welcome home.
We to greet thee hither come,
Welcome, brother, welcome home,
Welcome home, welcome home,
Welcome home, welcome home.

Remembering thy prison cell,
Hearts that are true indignant swell;
While learning more of human need,
We haste with fitting word and deed,
To plant free soil with nobler seed
Than yield the fruits of present creed,
That freedom conquers every foe,
We trust the coming years shall show,

CHO.—We to greet thee, etc.

Unharmed by hatred's heavy chains,
Thy spirit dauntless still remains,
And it may be thy foes shall learn
That ebbing tides shall surely turn;
They to whom was given power,
May long regret the fatal hour,
When smitten in her native land,
Freedom spurns the tyrant's hand.

CHO.—We to greet thee, etc.

T. B. Wakeman followed:

SPEECH OF THADDEUS B. WAKEMAN.

MR. PRESIDENT, LADIES, AND GENTLEMEN: In the unavoidable absence of Mr. James Parton, President of the Liberal Club of this city, it falls to me, its acting Vice-President, to introduce to you, in as few words as I can, the cause that has brought together this magnificent assemblage, and then the man who represents that cause, and whom therefore we are compelled to honor.

The *cause*, first, because it is for his sacrifices in the great effort that has been made to preserve American liberty from the last great danger to which it has been exposed that we come here to honor a man.

That liberty has been exposed to a danger so insidious, and yet so imminent, that, comparatively speaking, few of the American people have yet become aware of its nature. It is the greatest merit of the man whom I am finally to introduce to you, to say that he among the first saw the cloud in the sky when it was no larger than a hand that portended the storm which now threatens to sweep away the most cherished of American rights and liberties.

Now, that you may have some idea of what this cause is, allow me to suggest concisely a few of the points. I cannot go into them in detail; but, in a word, that danger arises from CALVINISM revived—revived as a method of temporal government and administration. It is an attempt of a few, who imagine that they are the elect of God, to manage and supervise the morals, thoughts, and opinions of the people at large.

The practical result of the efforts of these self-elected pharisees, aristocrats, and priests is simply, if successful, to substitute theocracy and theological vigilance committees in the place of the ordinary common law and administration of the Republic. That effort, unless it is rebuked by the voice of an intelligent people, is the end of American liberty. Let me show you why this is so. It is so because it knocks out the four corner-stones upon which all our liberties were founded and must always rest.

The first corner-stone is the *separation of church and state*. This Comstock legislation is a direct infringement of that separation. It is a confusion of the temporal and the spiritual powers; it is a grant to an outside committee of the power of making accusations, of setting in action criminal processes, which belong only to the legal administration of justice. It is the attempt of a few to take under their own control the instruments by which ordinary justice is to be meted out to the people. We are no longer equal, no longer citizens of the United States with rights fully equal to others, unless we are responsible, and responsible only, to one and the same tribunal, to an impartial tribunal, to a tribunal which is answerable to the whole people instead of to a church or to a church committee. Our legislatures have of late years borrowed from monarchical governments the fashion of farming out the criminal jurisdiction of the whole people to special theological or amateur societies. Instead of the Grand Jury and District-Attorney of the county, we have a host of Special Agents who administer the power, which the people only possess, to deprive a citizen of liberty, property, character, and even life, by means of a criminal prosecution. This legislation is an exotic of foreign and dangerous origin. All crimes and offenses, and obscenity among them, should certainly be punished, but only by laws and accusations impartially conducted by impartial officers responsible to the Body Politic itself. These societies are formed by impractical sentimentalists who are wholly unfit to be trusted with criminal process in any republic.

The moment the powers of administration of law in a republic pass into theological hands, no matter how or by what name, this government becomes a theocracy. The moment those powers pass out of the people's hands, equality is at an end, liberty is at an end, and the end of the usurpation is simply in the breast of our self-constituted governors. The Church, or Spiritual Power, is only to advise, educate, and consecrate. The State, or Temporal Power, must administer, govern, judge, and execute.

All this legislation, then, whether of the state or national governments, which puts the power of arrest or accusation in the hands of these church vigilance committees or privileged societies—I care not by what name or for what purpose—is anti-republican, undemocratic, and fundamentally wrong in a republic.

Such societies might do in the Old World, whence they are derived or copied, for there they have a nobility, placed by the grace of God, to take care of the common people. It might do there, where they have a state church, anointed from we know not what vast antiquity, with such a care of the lambs of the flock that it takes charge of their lives and means in this world to fit them for the next. But our government is, or at least was intended to be, a government where the power rises up from the people instead of descending from an aristocracy or a priesthood. Now, as these powers spring up from the people, they must be executed impartially by and for the people. Any attempt to frustrate that responsibility and equality under any pretense, good or bad, is the very reversal of the fundamental basis or corner-stone of our government. It is more; it is an insult to every true American citizen—the sublimity of Pharisaical impudence and insolence! No wonder it cuts every freeman to the heart. Therefore, my friends, in regard to this first point, see to it that you become members of the National Liberal League of the United States. That is the only bond, the only society or power, that now exercises any influence to really oppose this aristocracy and semi-theological usurpation by thoroughly effecting the separation of church and state.

Now, for the next point. It is this: This Comstock legislation removes the second corner-stone of American liberty, which is, in in all federal republics, the distinction between the general government and the state governments in the execution of criminal law. This distinction must be preserved, or we shall have an empire or a confused mob. That is a condition of liberty which I have explained in a speech at Faneuil Hall on the occasion of Mr. Heywood's arrest, and which I pray you to obtain from Mr. Bennett and to read. For federal purposes only, a few general duties are submitted to the care of the government; only a few crimes relating to the general purpose are to be punished by it; to the states is left the duty of punishing all offenses or crimes of the people. That general government is practically a foreign government to the people. The judges are appointed for life; the juries are selected in such a way that impartiality is practically impossible. By means of United States Comstock laws the power of punishing offenses is thrown within the criminal jurisdiction of the United States, because the post-office may have been used as the means of committing the offense. By this system the post-office confers criminal jurisdiction. Observe how it works. The pamphlet was in Mr. Bennett's case sent by a citizen to a decoy supposed to reside within the state of New York. What had the general government to do with that? Why could not the state of New York punish Mr. Bennett?

Over in Greenpoint we have lately had the United States government inquiring for weeks about the sending of letters from one citizen to his neighbor, when jurisdiction of the matter should have belonged to the police officer or justice of the peace in that county.

I cannot follow the argument further now, for there is not time; but it is a fundamental one in the great struggle for the preservation of American liberty; for if we let that pass from us, what happens? The United States mail becomes merely a trap for those societies which are organized for the purpose of supervising the opinions of the people. The inviolability of the mail becomes impossible, and there is no liberty in a republic where there is no confidence in her post-offices.

Yes, by decoy, by an espionage, by a supervision of the post-offices, which are now the necessity of every person in the United States, every thought even is put under the criminal jurisdiction of the United States, just contrary to the purpose and intent of the Constitution. Now this removes the third corner-stone of the Republic, which is *the freedom of the press*. For the consequence is that we have established a censorship of the press. This legislation, by its espionage, places the press in a position that it did not hold under the common law. Under the common law, those who published public documents and distributed them were at liberty to do so if they answered to the common jury of the country for the abuse of that privilege. Now that is all that the Liberals, all that Mr. Bennett, asks leave to do. He don't want to face a censorship in the dark; he don't want to face an inquisition held in a back parlor, composed of men selected for their hostility to his opinions, and who may issue an order for the shutting up of his business and the ruin of himself and family. In other words, at common law there is no censorship *prior* to publication allowable. Under this law the fact that the postmaster, or the agents of these societies, can inspect and stop matter sent through the mail, prevents the publication of that matter, and is a prior censorship in direct conflict with our common-law rights. Such supervision thoroughly subverts this third corner-stone of American liberty, for if the Press is muzzled or terrorized, if the liberty of publication is suspended by a prior censorship, the public opinion is shackled, and the means of obtaining that justice, knowledge, and information upon which liberty and progress rest becomes impossible.

Now there is one more—the fourth—corner-stone that this legislation sweeps out, and that is, *all effective trial by jury*. The jury system is hostile to theological inquisition, unless it is practically nullified by the judges. It is not a part of the old Roman civil law. It is a part of the birthright that has come down to us from antiquity through the Anglo-Saxon race; and unless it is preserved, there is no such thing as popular government. Now this legislation places, in the stead of the jury, a censorship, unknown to us, and contrary to our common law. When their decrees have been practically executed, then the matter is submitted formally to a jury, generally of the United States Court, as was the case of our friend Bennett. What is the result? Why, it so happens that in that great conflict for human liberty which was waged against the Stuarts in England, some centuries ago, the common law was overborne and perverted by the dicta of the judges appointed by the Stuarts, and those dicta have been inherited by our judges here. Those definitions made by false and wicked judges under the Stuarts are stated to be present law and still applicable in the trial of American citizens, especially in the United States courts. The real truth is that all questions as to how the guilt is to be measured is taken from the jury by the judge, in making the definition of the crime; the judge decides what the crime is, and the jury have nothing to do except to render the verdict that he dictates. Trial by jury under this legislation, under the laws that have been passed by Congress, is nothing but a farce, and never can be anything more, because the jury have been deprived by the old judges of the right to find *upon the law and the facts* in cases of *obscene libel*. The jury do not determine the crime; indeed they have no means of ascertaining it. All evidence by experts, by comparison with other literature, and all means that could render a jury competent are taken away from them by the judge, and he lays before them the definition which covers the case, and compels them to render a verdict; and if they do not render it, he locks them up two or three days till they are forced to give a verdict to fit his definition and desires. That is the way these infamous verdicts have been wrung from juries, the jurors often protesting that they were forced to give a verdict against their consciences and against right, but having no other alternative. Now that jury system, as Blackstone says in his splendid eulogy on the jury, which all of you should be familiar with, is the fundamental principle and corner-stone of our liberties; but it is so only in so far as jurors are allowed the means to make them free, intelligent, and impartial judges of the law and fact in all cases of obscene libels as in other libel cases. In this legislation a theocracy, a privileged tribunal, practically takes its place.

Thus there is no impartial presentation before the grand jury, and there is no such thing as an impartial trial before the petit jury. The whole case is prejudged against you; and, as Comstock said when he went into Judge Benedict's court, "I never fail here!" And he never can fail there with the rulings and definitions which there prevail under this legislation, which violates law by the forms of law.

Now, having merely shown you these four corner-stones and thedangers involved, which you must study out at your leisure, I will refer you to one thing more, if possible more important. This legislation can be effective only by decoy and falsehood.

The very foundation of every republican institution is swept away by the consecration of lying. This theocracy, true to its origin and true to the spirit of its whole history, is breaking up the very life of our republic by introducing lies and falsehood as the basis of public morality and law.

I have never felt more humiliated in my life than when the Chancellor and President of the principal university in this city stood in the hall of the young Christians and pronounced a eulogy upon lying as a method of government. He may have some apology for it, perhaps, in some words, said to be mistakes of St. Paul. I hope they were mistakes, for that apostle did use some other words which were not mistaken, and which, I think, were inspired as much as any words can be, and that was, when he denounced those who "do evil that good may come, *whose damnation is just!*"

He who advocates falsehood and deceit as a method of government undermines all of the corner-stones of government and of public morality; he dissolves the feeling of trust between citizen and citizens; he makes enemies of the one class as against the other. He makes us all appeal to craft instead of to honor and good faith; he inaugurates anarchy! The moment that is done by those who teach morality, who have special legislation placed in their hands beyond the common law—the moment that is done and is believed to prevail, then every man goes for himself, public confidence in the law is gone. The informer who lies for his God will lie for himself. Every man then throws overboard his sense of justice, and must trust to his own skill, craft, and duplicity for his own safety.

There is no republic possible without truth as its fundamental law and sentiment. The theology that degrades itself by such declarations is damned. We all know that there is no getting to any heaven unless we know enough to stop lying.

Now all the way through the past time, church theocracy, in all its forms of government, has always relied upon falsehood; you know it too well. These Calvinists are merely the Protestant Jesuits, and use the means of the Jesuits and the Inquisitors. They had exquisite methods of torture, but the cruelest, meanest, worst of them all was the torture of the lie.

My friends, this fundamental ground upon which public morals and faith rests can only be preserved by sustaining the regular legal proceedings under the Constitution of the United States and the regular common law of the states for punishment of crimes and abuses. We must adhere to those procedures, and remember that he who first steps outside of them, whether he is an "unco guid" or whether he is a rebel, whether he is Howard Crosby or whether he is Denis Kearney, the first man who steps outside of truth and the law and the forms of the law, and appeals to something that is not law, but which is practically a vigilance committee or mob, that man unchains the tiger. That man makes a precedent which will sweep him away when the tide turns. Only in obedience to the form, to the spirit, and to the purposes of the Constitution and the common law of this country can our liberties be maintained. No gods or lies can save us when the storms of interest or passion are aroused.

So much I have said for *the cause*. Study it, I pray you, at your leisure. Never in the history of American institutions has so insidious a danger crept upon us; never on

that requires more patience to understand. "Eternal vigilance, the price of liberty," should be the watchword you carry with you from this hall to-night.

Now as to THE MAN. He who first took this fight up was the author of this little pamphlet in question, about which I care nothing. But he stood his martyrdom in Massachusetts, and I remember going down to old Faneuil Hall upon his going to prison, before an audience which was but a repetition of this. Then the contest passed on to New York, and the people did not understand it; they do not begin yet to scarcely apprehend it, and our friend D. M. Bennett said—just let me read a few words he used before and after his arrest: "Let me say on this point that my only object in selling this pamphlet is to vindicate the liberty of thought, of the press, and of the mails. I have always announced that I did not approve of it, but as long as Mr. Heywood does, I declare that he has a right to mail it as part of his right to publish it and as a necessary part of the freedom of the press." And then he added, "If this means that I am to go to prison, to prison let it be."

Now that is a touch of vicarious sacrifice, and it is such a touch that I have always felt it to my heart. And this man may do, I hardly care what, but any one who will stand forth to vindicate the liberties of others and take the burden upon himself may do very much before he forfeits my respect and admiration. I know that after his enemies had apparently accomplished their object, and thought that they had gained a victory because they had him incarcerated in their dungeon, they resorted to "exposures" to crush his paper and his friends; to pour obloquy upon everything connected with him and his, and the hour was dark. But, my friends, that true light and fire of sacrifice has illuminated it all, burned out all the dross, and your presence here to-night sweeps away those charges as though they were chaff before the wind. Traitors to liberty, to truth, and the republic, cannot escape by trumpeting the faults of those who suffer for us.

I do not know as all the saints were perfect. I do not know that we shall find a perfect martyr now that they are becoming so few. My friend may have one fault. Even the Rev. Mr. Stiggins was said to have his weakness, and it was whisky punch. My distinguished friend has his weakness, and it is letter-writing. The story is short.

The vigor of life spent among the Shakers, a sudden temptation, but then, like Joseph, he flees away, but unfortunately, instead of leaving his garment, he left his letters behind. And those letters, Mrs. Potiphar, instead of destroying by putting them in the stove or returning them to the writer, after trying to raise money upon them, goes and sells for thirty pieces to his enemy, and his enemy taketh them to Mrs. Pharaoh, and Mrs. Pharaoh takes them to her husband who was the lord of all the dungeons in the land. And the pardon which had been made for Joseph was recalled and he was punished, not for his crime, but for his letter-writing. That part of his sentence I hardly know that I could complain of, for I never have any partiality for long letter writers. But one thing is certain, his Liberal friends are the only ones that ought to complain—or can justly complain. For would any clergyman thus have fled away? Are the clergy such that they can throw stones at him? No, my friends. Let them take the beams out of their own eyes and be silent ever more

The verdict on that subject has been rendered by those concerned, in the words of Robert Burns in his advice to his young friend, in a verse not generally put into his works, but which ought to be. He says, or sings:

"If ye hae made astep aside
Some hap mistake o'erta'en thee.
Yet still keep up a decent pride,
And ne'er o'ermuch demean thee.
Time comes wi' kind oblivious shade
And daily darker hides it,
And if *nae mair* mistakes are made,
The world soon forgives, forgets it."

So they will decide. For we are to measure human character not by its trivial incidents or faults but by the whole voyage of life. And he who goes around the world will stand as the one who has been truly tried instead of the one who has simply been to the Narrows and Sandy Hook. And so with our friend. He has borne the brunt of the battle not for his own gain but to awaken the American people to the great cause and interests at stake, and which are really their own interests. He has done this at a time when there were few or none to take that position. He has borne his sacrifice patiently and well, and it is an honor to ourselves that we come here to honor him. We do not indorse nor honor his faults but his virtues and his good works, which far overbalance them. Nor do we indorse the faults of those who sustain the cause of liberty, and have done so throughout the past. We must not wait for it to be sustained by saints alone. It is a shame for those who complain of the faults of those who advocate liberty that they stand aside and leave liberty no other defenders. I would indeed like to have so-called respectable people as fellow-soldiers in this contest for the preservation of our liberties; but when I call the roll, I find them slinking back to the enemy under the first fire of obliquy. Blessed, then, be the "Publicans and sinners" who take their places! Should the ideal Christ return, where would he find his friends? I think he would find them where he found them of old.

I had hoped to present our friend to you in his prison garb, but it so happens that Uncle Sam has so many applicants just now for those garments that one could not be obtained for love or money, and I shall have to present him without martyr uniform and in plain citizen's dress, and in that dress I confess I like him best.

The kind-hearted gentleman, the real "truth seeker," the faithful friend and citizen, let us honor him with our sympathy for the past, and with our support in the future. Let him know that he who steps forward to vindicate our rights will find us in close rank to sustain and defend him, and able to see that his sacrifice shall not fail but shall become indeed the earnest of a victory for our whole country. So, my friends, let me in behalf of you all extend to our friend upon his return to civil life the right hand of friendship.

Here the speaker grasped Mr. Bennett's hand and lead him to the front of the platform.

During Mr. Wakeman's address the applause was most abundant, and when he advanced with Mr. Bennett, the applause and cheers of the audience were immense and long continued. Handkerchiefs were waved, hats and canes were swayed vigorously, stamping, shouting, cheering, and other emphatic forms of welcome and gladness were employed. Many rose in their seas and shouted at the top of their voices. This continued several minutes. A gentleman in the gallery arose in his place and proposed three rousing cheers for Mr. Bennett, which were given with a hearty good will. A large and beautiful bouquet was handed up to him from a lady in the audience for which he expressed thanks in a bow of gratitude. As soon as quiet was restored, Mr. Bennett made the following remarks, but at first partially overcome by the emotions of gratitude for the kindness of his many friends, which welled up in his heart.

SPEECH OF D. M. BENNETT.

MY DEAR FRIENDS: Language is feeble to express to you the sentiment of my heart at this moment. I feel grateful to you for your kindness, for your sympathy, and for your appreciation of the feeble efforts I have made in behalf of liberty.

I can well say *this is the happiest moment of my life* [applause]. I feel repaid, almost now, for what I endured in the lonely cell, four feet by eight, as well as when I lay upon the sick-bed in the hospital of the prison. I feel glad and thankful to unite with you in defense of the rights of American citizens, of liberty of speech, the liberty of the press, the freedom of the mails.

I shall not, so long as I have breath and strength, be false to these grand principles of American liberty [applause].

I do not want to do anything that is a violation of justice and right, but if it is necessary in the vindication of what I believe to be right to again enter the prison cell—although I am in somewhat advanced years—I will do it. I will not be a coward to what I know is right. I will not be false to the principles of liberty, truth, and justice so long as I know myself and have my right mind [applause].

I feel that though this is called the greatest and freest government in the world, there are certain things to be viewed with apprehension and fear. This government was founded by such great men as Benjamin Franklin, George Washington, Thomas Jefferson, and Thomas Paine [great applause]. Our liberties were fought for by our grandfathers, men of sterling integrity, lovers of freedom, and when the government was established, and our Constitution was formed, there was no room for ecclesiastical tyranny [applause]; there was no provision made in the foundation of this government for one man to be the victim of another because he differed in religious views, because he was not a believer in certain religious theories, certain creeds. But it was as free—designedly so—for a Mohammedan, for a Buddhist, for a Confucian, for a Christian, or for a unbeliever in one god, or in all gods, as it was for the most pious and devout believer in the Christian religion [applause].

Among the first acts of this government was a treaty formed with the government of Tripoli, which you all know has a Mohammedan government. And at that time when George Washington was President of this country it was decisively announced, openly and bravely too, that this was not a Christian government. It did not recognize any system of religion one above the other [applause], but it was as free for one as another.

In view of this I say it is saddening to see that we are deteriorating. We may be gaining in some directions in the line of free thought and general liberty. Liberalism may be on the increase, and I know it is; but still the power of the church seems to be intensifying; it seems to be gaining ground.

It is a new thing for a man to be imprisoned here for opinion's sake. It is a new thing for a person to be arraigned before the courts of the United States because his religious views do not correspond with the majority or with those who have the control of the government. It is a new thing for a man to be sent to prison upon a mere pretext. I was. I was tried, ostensibly, upon the charge of mailing obscene literature. *The book is not obscene!* Attorney-General Devens, Secretaries Sherman, Schurz, Pardon Clerk Judge Gray, and many others connected with the government, have read it with care, and none of them thought it was obscene. They perhaps did not approve of the argument or the theory of the pamphlet, but it was not an obscene work. President Hayes said I had committed no crime, and that I did not deserve imprisonment. But still President Hayes, in spite of this, disregarded the voice of justice and mercy and listened to the commands of the church and kept me in prison, though at the time my health was seriously failing, and grave apprehensions were entertained as to my life. It was the first time in the history of our country, and perhaps in the world, that a petition bearing two hundred thousand names asked for the pardon of an unjustly imprisoned individual. It is the first time ten thousand letters were written asking for the same act of justice. It is the first time that the Christian church of this country, by concerted action, attempted to influence the President against an unbeliever. It is the first time that the President of the United States disregarded the prayer of such an immense number of earnest, good people to perform a simple, honest, good deed, giving the preference to the devotees of bigotry, intolerance, and superstition. It is the first time the government has bowed itself in submission to the commands of sectarian persecuting religionists. I was tried here in his city before Judge Charles L. Benedict, before a Christian jury, prosecuted by a Christian district attorney. I was convicted solely because I was editor and publisher of the paper called THE TRUTH SEEKER, and because of the little pamphlet I once wrote, entitled "An Open Letter to Jesus Christ" [Applause.] These were held up before the jury, and the district-attorney says, "This is the paper he publishes, and it is read weekly by fifty thousand people;" and the "Open Letter to Jesus Christ," a little pamphlet of thirty-two pages, was also held up to the jury, at which they were horror-struck. Joseph Cook, the great so-considered scientific and ecclesiastical speaker, was there and lent his presence to help Comstock overawe the jury that they might convict me. He read the "Open Letter" in the presence of the jury, and it was on this I was convicted more than Mr. Heywood's pamphlet on the marriage question. That was only a pretext. Let it be forever remembered that within twenty-one years of the end of the nineteenth century an old man was sent to prison on a false pretext.

Let it also be remembered that one of the first clergymen in this city, the Rev. Howard Crosby, D.D., L.L.D., Chancellor of the New York University, declared in his speech in a public meeting in the hall of the Young Men's Christian Association that the sending of me to prison was the greatest thing that had ever been performed. It was worth, he said, a hundred thousand times what had been paid into Comstock's obscene society (the Society for the Suppression of Vice). Well, when I got that report in my prison—for I was allowed to see sometimes a little bit of news from the outside world—as I had not much to do, I calculated how much good I was doing. I never dreamed I could do so much good in any condition I could be placed in. A hundred thousand times fifty thousand dollars—for that is the amount that has been paid into that society—makes the snug sum of five billion dollars. That is about equal to the national debt of both Great Britain and America. Well, to earn that much in a year astonished me excessively. I found that I was making fifteen million dollars a day for the Christians in this country [laughter]. Take the days that I was confined there, it would make fifteen million dollars a day, or a million and a half dollars per hour, of ten hours a day. That is according to the Rev. Howard Crosby. And he thought it was a glorious thing to send me to prison. It may be it will prove so. It may be that they will ever rejoice that they sent an old man to prison for mailing a philosophical semi-physiological pamphlet upon the question of marriage and the relation of the sexes, in which there is not one obscene word, not one obscene thought, not one obscene argument, but simply plain and fair language, that every man and woman ought to be able to read without the slightest detriment.

There were thousands of those pamphlets sold before I went to prison. Thousands have been sold since. Hundreds of thousands of people of America have read that pamphlet of twenty-three pages. I do not believe that one person, old or young, has ever been injured one particle by it [applause]. But I was sent to prison because certain detached passages were presented to the jury without reading it all, and because Judge Benedict said if they saw *any*thing that had *any* tendency of *any* kind to produce *any* unpleasant effects upon *any*body—*if*, IF—I should be found guilty. It was a foregone conclusion that I should be convicted. It was all "cut and dried" before I was brought into that court that I should be convicted, but what could I expect? I am an Infidel. I don't believe as much as they say I ought to, but I believe all I can.

The foreman of the jury was a superintendent of a Sabbath-school. A pretty nice man, perhaps, but his views are not very broad. Thoroughly opposed to me in religious views, I was regarded by that Christian jury as a very bad man. It may be I am; but I never killed anybody, never robbed a bank, never committed burglary, nor any other kind of robbery, but I was convicted easily. I do not know but I could tell you something about prison life, but I must not detain you, though I have experienced a little of it. I will just say this, Our prisons are terrible places. They are the most unhappy of places for a man to be placed in.

I am satisfied that in what are called our courts of justice there is far more *injustice* than *justice*. I became acquainted with men, when I was in prison up there, sentenced for life who I am fully convinced were not guilty. I saw two men sent there for life for murder. I do not believe, after thoroughly looking into the cases, that either of them was guilty in the slightest degree. A poor man without friends, without money, stands a very slim chance of getting justice in our courts; whereas, a rich man, with rich, influential friends can do almost anything and yet escape punishment. The discipline in the prison where I was is severe. I got acquainted with men who have been in Auburn, Sing Sing, Clinton prison, and in prisons in other states. I was thrown among rather a hard class, I admit, but I made the best of it. In the workshop where I was employed two months at shoemaking, there we had to stand all day, and it was very hard. We could not speak, nor could we even raise our eyes. We had to be very precise as to many things or we would be taken to the dungeon, or the "paddle," as they call that mode of punishment. After I had been there some time I became ill and was removed to the hospital. During my confinement I conversed considerably with men of all shades of crime—thieves, pickpockets, burglars, murderers, those who had committed rape, arson, etc., and I had a pretty good chance to compare myself with men who were guilty of all sorts of crimes;

and I learned from several men that the rules of this prison were considered more severe, more irksome than those of any other prison they had been in. I heard many men say that. The food is of a quality illy calculated to feed men who have to do hard labor. They feed the men as cheaply as they can. The penitentiary belongs to Albany county. The object, of course, is to make as much as possible for the county. It has made $25,000 to $40,000 per year above all expenses, after paying the superintendent, deputy-superintendent, and all the officials, though there are twenty or thirty of them, which makes a very handsome thing for the county, even though the poor prisoners are half fed. I think it would be far better to make $15,000 less a year, and give the men who have to labor food they can eat without gagging, and which would enable them to work.

I have words of praise to speak for some who are connected with the establishment. Superintendent McEwen is a gentleman. There are, of course, rules which he has to be governed by, but he is a kind-hearted man, and his family did as much as they could for me. I had some favors shown me while I was sick, which I cannot forget. I want to speak in gratitude of them, and assure them I appreciate their kindness. They were not cruel to me. The officers treated me quite kindly. At first they were very harsh. They spoke to me as if I was a dog. They spoke to me with such severity that it made me feel badly. I must say it was an unpleasant experience. But after we got acquainted they treated me better. I will not say they used me amiss. Now, I will not detain you longer. There are plenty of others to speak, and I would much prefer to listen to them. I thank you heartily for your kindness. I am resolved to be a good citizen. I have endeavored heretofore to be so. I shall continue to be a law-abiding citizen, but I will speak in defense of liberty. I will speak in defense of that which I think is right. I will speak the truth, and I will print it. [Applause].

AMELIA H. COLBY.

*Mr. Bennett, Mr. Chairman, and Women and Men:* The occasion which brings us together this evening is one which brings to me a large amount of sadness. While I look at these men and giant minds of the age of to-day, and while I listen to the sayings that have already been spoken by these men of thought and men of grand caliber and mentalities, I ask you the question, have they told the truth?

Is it true that D. M. Bennett, in this great Empire state of New York, and while the nineteenth century was robing itself with a mantle of almost a hundred years, has been falsely imprisoned? Is it true that the man who lived a hundred years ago and wrote the "Age of Reason" [applause], for which he was imprisoned, and a man who lives to-day by the name of D. M. Bennett, and who has forced a large class of the religious world to utilize and to apply the "Age of Reason," written by Thomas Paine? [Applause.] I say, is it true that a hundred years after a man must be imprisoned in this great and grand civilization of America? And for what? Why, my friends, I know of no way of removing evils but to understand the cause that produces them. And right here let me say I don't wish to take any note of time; hence you will please time me, for if I should get wound up, why, it would take me a long time to run down.

I remember reading, and so do many of you, the words that were given many years ago, and they are these: "All men are born free and equal." Was that a fact a hundred years ago? I remember well the sensation that vibrated through the patriotic souls that were then in the Colonies, which are now your United States. I remember well the shaking of monarchical powers; I remember well the trembling of priesthood from center to circumference as the cry went forth that all men were born free and equal. I ask you, if it was true a hundred years ago, what has changed its truth from that day till now? If it is true now, is Mr. Bennett born with the same privileges, with the same rights, with the same equality, that President Hayes has? Is he born with the same rights of Anthony Comstock? Is he born with the same rights as juries, judges, lawyers, doctors, priests, popes, clergymen, and ministers? If he is, why is he falsely imprisoned?

My friends, you have arrived at a point in United States' history when it demands investigation; and instead you find men and women using six days out of every seven in trying to find out how you can adorn your persons to make yourselves appear the most lovely to one of the sixty thousand ministers in the United States. [Applause.] Why, it seems to me you had better be educating yourselves upon the statutes of your state and upon the government of your nation and knowing where you are drifting. If man can help pay the church salary; if he can support the ministers; if his wife, or daughter, or sister can dress well enough to appear in some of your high churches, it is no matter about constitutions; it is no matter about poor unfortunate men that are born here. To investigate truth, they must do as martyrs in the ages of the past, and be glad to do it. Who objects? Who denounces Mr. Bennett? Who denounces Mr. Heywood? Who denounces John A. Lant? Who denounces these men? Not Infidels; not scientific men. Who then? The priests and their parrots. [Applause.] Volney says, "Educate the people and all is lost." The priesthood know to-day if you take men and women, if you allow them to know and understand the necessities, the demands, of their life, that their power is eventually lost; and, rather than to have their power lost, they would damn a world to save themselves. [Applause.]

The Constitution of the United States passed on seventy years almost before the church found out that it had no God; and, had our Infidel minds kept still, they would not have known it till to-day. And why? Because they are not investigative minds; and now their cry is, "Let us have God in the Constitution!"

I want to say to you, Mr. Chairman; I want to say to every gray-haired man and woman; mother and father; to every son and daughter, that when that question is asked, why there is no God in the Constitution of the United States, or when the demand is made that that God shall be changed, you are standing upon the brink of a political abyss, of a national revolution, that nothing can save you from unless you educate yourselves, or unless you use the sword and the bullet as in days gone by. [Applause.]

No God in the Constitution of the United States! What was it that lifted the foot of slavery from off three hundred thousand square miles of slave territory and gave it to the freeman's tread? What was it that hushed in silence for ever the cries of the poor unfortunate slaves that toiled incessantly beneath the power of the slaveholder in the Southern rice swamps and cotton fields, and that destroyed for all time the last slave mart in the United States? and no God in the Constitution! What was it that made every male slave a citizen and placed him side by side with the Anglo-Saxon? What was it, I ask you, and no God?

This is an hour and a time when the demand is that every man and woman, whether in the church or outside of it, investigate the condition of this nation. You have just passed through a political war. Hear me for a moment, while I review its causes and results, saying nothing about the millions and millions of dollars of indebtedness that has fallen upon the shoulders of this people, so that to-day, instead of four million slaves you have thirty millions, and instead of being black they are of the Anglo-Saxon race. But, my friends, not one mother that lost one of her boys, who were made martyrs to your late civil and political war' felt the money that it cost you; not one; but how many left their homes and returned no more forever? More than three hundred thousand young men left their homes and returned no more forever. Their blood stained the summits of your mountains and the green pastures of your valleys. Their bones lie bleaching under the rays of a Southern sun. All over this vast continent of yours, between rivers and oceans, the cry went forth, and Liberty was the watchword and freedom the giant power that marched these bold and brave young men to fight the battles for your liberty and the liberty of your children and your children's children. More than twice that number of older men bared their bosoms to the mouth of the booming cannon and fought as no man ever fought before. And why and what for? Was it so that a priestly power sixty thousand strong should say to the American people what they should send through the United States mail and what they should not? I answer No. [Applause.] But that America's freedom should be protected; that every child belonging to her soil, that every person that came and supped with us beneath our sunshine, that every human being that came to our shores, whether begotten in America or upon the shores of the Old World, should have equal privileges, rights, and liberties throughout every condition belonging to the government of the United States and to the statutes of your states. Are these of a necessity? Are these things facts? Is it a fact that a man has been imprisoned unjustly? Is it a fact that two men, hundreds of men, have been defrauded of their property? Their good names have been destroyed under these rules of tyranny that the power of the church has been wielding ever since you and I have had any history of her existence. Whenever you put God into your Constitution you put every American citizen out. [Applause.]

SPEECH OF JAMES D. M'CLELLAN.

MR. CHAIRMAN, LADIES, AND GENTLEMEN: I had no conception this evening when I availed myself of the invitation which had been extended to me by the Committee which has charge of this meeting, that one so intelligent, so respectable and enthusiastic, would be within the four walls of this building. I came here, Mr. Chairman, as a sympathizer with the cause which the martyrdom of Mr. Bennett represents, and I was again convinced that in the history of the American people the cause of civil and religious liberty cannot be stopped by an incident like the martyrdom of a citizen [Applause.] I have watched, sir, for many years the progress of this intolerant, this narrow legislation that has been put upon the statute books of our country. I have, sir, in the courts, upon more than one occasion, had great cause in speaking to juries to ask them to consider whether they should in an age like this consign men to the prison upon evidence which was not evidence before this legislation came into existence. [Applause.] I know, ladies and gentlemen, that you, reading as you do in the public papers, going as you do into your public meeting, have no opportunity of witnessing the workings of the laws as they are applied in the United States District Court of this district, and in other United States district courts throughout the length and breadth of this country. For I tell you to-night, and Mr. Bennett and those other gentlemen that are here upon this platform and are in the audience will bear me out, that liberty is outraged, that tyranny is triumphant, and American history is disgraced. [Applause.] I have thought, sir, from the earliest days when I commenced to read the law of this land that one of the great principles of legislation was to make no act a crime unless that act was prompted by a wicked and criminal intent. I pick up the history of our legislation for the last fifteen years in the halls of our national Congress, and what do we find—in a land that boasts, sir, of religious and civil liberty—what do I find? That a gentleman as respectable as this gentleman can have his liberties taken from him by a man like Anthony Comstock, who has become a moral leper of our country; a man—God forbid that I should even misname him. I say a man that, if there is any truth in the law of condemnation, as is believed by the Christian dispensation, willd find no hell too hot, no pit too deep, in which to put him. I perceive, ladies and gentlemen, Mr. Chairman, that recently Mr. Comstock has been perusing the pages of Roscoe's "Criminal Evidence" and "Phillips upon Evidence," and at a congratulatory meeting of a number of fighting Methodist clergymen—I don't want to say anything against clergymen, for I have found them very acceptable acquaintances and friends—but I perceive that at a meeting—a Methodist conference—Mr. Comstock has been perusing Roscoe's "Criminal Evidence," and that he found upon the pages of that celebrated and eminent work some justification for the procedure which he had been following up for the last twelve or fifteen years; and our friends in the conference became so completely satisfied with the conviction upon the authority which he there cited that they unanimously voted him confidence and a godspeed him in his good work.

While I read that I thought of Anthony Comstock. You, my friends, have not seen him as Mr. Bennett has seen him. You have not seen him as the poor, unhappy, unfortunate man sitting at the bar to be tried has seen him. I have seen him go to the District Court in this U. S. District, and take the "sacred scriptures" in his hand, and, under the one-sided ruling of Judge Benedict, swear into prison and doom to solitary confinement as noble men and as true as ever lifted their eyes in supplication for mercy. I knew a young and gallant soldier, who fought bravely for his country while Comstock was serving God in the rear. I defended that man before what I call a journeyman jury; and I am not saying this harshly nor unkindly, for I say if there is a blot upon the administration of our criminal laws in the United States to-day it is the jury system as it exists in the United States district courts. I saw that young, gallant soldier, honorably discharged from the army, having left upon the field of battle won his good right arm; and as he came into that court nobly and truthfully to answer a charge that Mr. Comstock had inveigled him into a correspondence, and his young and beautiful wife and his three handsome children sitting beside him, it did seem as though God inspired us all that day, for we found some good Samaritan upon the jury. And while those children cried and clamored around their father's knee, speaking to him who was soon, as they supposed, to go to prison, I saw that Anthony Comstock sit as stolid as a stoic, with no sign of sympathy, no throb of compassion, cold and heartless. There was the husband and the father; there was the wife and the mother; and then my thoughts turned to the hour of pious devotion and meditation, when Anthony Comstock, in company with his Methodistical friends and his orthodox brethren, dropped upon his knees and repeated that good and beautiful prayer, "Lead us not into temptation." [Applause.] And then, again, as I allowed my imagination to picture out the scene of his orthodox devotion, I thought I could hear him singing the old refrain:

"Teach me to feel another's woe.
To hide the faults I see;
The mercy I to others show,
That mercy show to me."

But there are plenty of others who are here to address you. There is much to be said upon this subject, and I cannot trespass upon your patience and intelligence longer, but will say to you that you have commenced the work of reform here to-night. You have commenced the great crusade which will end in the extirpation of such men as Comstock and his hirelings, and you will continue in this work until the historians shall record in the annals of our country that a monstrosity like Comstock is an impossibility in the legal history of our country [applause]; and you in your individual capacity can go out to-night and from this time forward create a healthy public sentiment that will accomplish that result. There is an incident in the history of England, and a motto which was displayed upon one occasion by the great Admiral Nelson. When the French fleet was seen in the distance it was thought that the English government was at an end, that the proud and boasted Britannia would not rule the wave any longer. Just as that battle opened, from the Admiral's ship, from the foremost mast, was thrown out the pennant, and upon it was this motto, "This day England expects every man to do his duty." So to-night have we thrown out to the breeze the great banner, and upon it is inscribed, "America expects every son and daughter to do their duty."

The following resolutions were read by Dr. T. L. Brown and supported by Mr. Stephen Pearl Andrews in the subjoined speech, after which they were unanimously adopted:

1. *Resolved*, That in the assault upon D. M. Bennett the liberties of every citizen of the land have been assailed.

2. *Resolved*, That we do hereby protest against the corruption in office, the hypocrisy in the pulpit, and the dishonesty on the bench, which have combined to perpetrate this outrage upon Mr. Bennett.

3. *Resolved*, That in D. M. Bennett we recognize that highest and noblest type of a true citizen—a PATRIOT; for while the loyal obey, the patient endure, and tyrants execute bad laws, none but the patriot risks life and liberty to defy and break them. It was his defiance of unjust laws that made Washington a traitor to his king and government and gave us liberty.

4. *Resolved*, That the principle of freedom is never so adequately and absolutely vindicated as when it is rigorously applied in a sense running counter to our own prejudices; as in a case, for example, where we do not sympathize with the act done, and where, even, we strenuously disapprove of it; but when we intelligently and firmly stand for the equal rights of all others to judge for themselves, and for their *civil* right to do precisely that which we most vehe-

mently disapprove and condemn—short of actual and obvious encroachment; that this idea of *freedom for what we cannot approve, because we approve of freedom*, is Americanism pure and simple, and the most difficult lesson which the devotees of arbitrary authority, ecclesiastical, political, or social, have ever to learn; but one which must be learned, and laboriously inculcated at all hazards.

5. *Resolved*, That any other doctrine than this incurs the necessity, and entails the curse on our people of a censorship of the press; of an organized and perpetual body of government spies, and of the whole machinery of religious, political, and social repression which we in the past have been happily rid of; and the reintroduction of which will be the rapid and complete subversion of the most advanced and benign system of institutions which the world has ever seen; and with the continuance of which the well-being of humanity is most closely united.

6. *Resolved*, That we deliberately denounce the Comstock legislation, as to its hidden and real animus, which is the suppression of free thought and the freedom of the press; and the rulings of Judge Benedict in the case of Bennett; and the refusal of President Hayes to interfere, as a legislative, a judicial, and administrative outrage; and that we pledge ourselves to continue to do whatsoever true men and true women may rightly do to reverse this whole current of procedure,

7. *Resolved*, That if it were not too melancholy and dangerous it would be comically ludicrous to behold the gigantic machinery of the United States government invoked to punish by *ten years' imprisonment*, and *five thousand dollars fine*, some thoughtless or angry boy or man who has said *a naughty word*, on paper, through the post office to some one who to protect himself has only to decline to read what is sent him, or throw it into the waste basket; and that this great country is now afflicted and disgraced, through the activity of a few over-zealous bigots, by a new edition of the Connecticut Blue laws, so ridiculous that the people almost refuse as yet to believe in their existence.

8. *Resolved*, That amending "God" into the Constitution openly urged, and the Comstock law secretly enacted, originate in one and the same source, and are parts of one and the same policy of the ecclesiastical party, namely, to re-establish the union of church and state and to regain the priestly power so vigorously denounced by the fathers of the revolution and so determinedly rejected by the framers of the Constitution.

9. *Resolved*, That though, religiously, Anthony Comstock is the creature of the church, politically he is the product of the Republican party, and that his law is the work of a Republican Congress; and that as the "God-in-the-Constitution" proposition came within two votes of receiving a two-thirds majority of the Senate in a late Congress (1876), twenty-eight votes, all Republican, being cast for it, and sixteen, all Democratic, against it, these measures and this action of the respective parties should be taken into careful consideration by every voting Liberal, and unless the party dismiss Comstock.

10. *Resolved*, That all other questions now agitated by the great political parties are not worth a moment's consideration in comparison with the new questions of human freedom lately and so suddenly sprung upon the people, and that all other questions should be adjourned till this one of freedom of the press and personal liberty be fought out over again, and finally settled so that it will stay settled.

11 *Resolved*, Therefore, if as most of the enemies of Liberalism, and even some of its friends have averred, "Cupid's Yokes" were a weak literary production and of a bad moral tendency (in our judgment), and if as the same or other persons have affirmed, D. M. Bennett were an uncultured, uncouth, immoral, and wicked individual, wantonly blaspheming the sanctities of other people, and abounding in bald, bold, and shocking utterances, offending the good taste of both friends and foes, that these facts would furnish us our supreme opportunity for vindicating the principle of freedom; of *others'* freedom along with, and as equal to our own; that those facts if they were openly conceded as true (a question of critical acumen which is not here involved), so far from weakening our position would vastly strengthen it, and would constitute the special occasion, and the higher demand on all true Liberals to plant themselves unflinchingly on the equal rights of E. H. Heywood and D. M. Bennett with all others, precisely as if they were the most "pious," the most "moral," and most "highly cultured" of individuals.

12. *Resolved*, That American institutions are the one grand experiment in the world, based on a sublime faith in the self-regulating potencies of freedom; on the exalted doctrine that the cure for the evils of freedom is more freedom; and that the so-called Comstock legislation is an insidious and specious attempt—under the pretext of regulating a trivial and comparatively unimportant matter—to circumvent, reverse, and defeat the legitimate operation of the American type of government and social organization, and to substitute the old, oppressive, and discarded methods of the tyrannies of the past; the constant all-sided, and impertinent interference of the government with the affairs and liberties of the citizen.

13. *Resolved*, That already under this new and disastrous legislation, of the very existence and of the true nature and extent of which the country at large is as yet wholly unaware, men of science, artists, and philanthropic reformers, publishing their works in utter good faith, are living so far as they have become cognizant of those laws under a veritable reign of terror; and that in so far as they are not informed, they are daily incurring the risk of a savage, terrific, and excessive punishment from the law, for no crime, in ignorance of their danger, and trusting to the spirit of freedom which has hitherto characterized our country and distinguished it from Russia, Turkey, and the despotisms of the past.

### MR. STEPHEN PEARL ANDREWS.

*Ladies and Gentlemen:* I came upon this platform thinking that I was secured by an understanding that I was not to be called on for a speech. But as that understanding has not protected me, and has not and will not protect you, I ask of you a little attention to the remarks that I have to make based on the resolutions to which you have listened.

Let us look a little at the fundamental principles. There are in fact only two methods of government before this entire world. One of these methods has been tried and is tried yet on most of the soils of the different lands upon the face of the earth, while we in America are pledged to the purpose of testing another and a different method of regarding the relations of government to the governed. We here hold that the governors are merely the agents for the execution of the will of the people. We here have a government based on the ideas which are contained in the American Declaration of Independence. We here are working out a great experiment in behalf of human freedom. But we have to be always vigilant. Perpetual vigilance is the price of freedom. We have had already in this country two grand crises in the war which we, as Americans, are instituting against the tyrannies of the past. One of those crises was at the time of the war of the Revolution for the purpose of establishing our political freedom. That war gave the occasion—was the opportunity—for injecting into American institutions such doctrines as we believe in here to-day—such doctrines as had never been made the basis of any government on the face of the earth prior to that time. I believe that the American people, on the occasion of that great revolutionary crisis, adopted and formed doctrines in behalf of freedom for which they themselves were not in any great degree prepared. They had not grown up to the views that were entertained by Thomas Jefferson and Thomas Paine, but the circumstances favored their adoption of those views, their incorporation of them into the Declaration of Independence, and subsequently into the Constitution. The people, therefore, had interpolated a doctrine of human growth and freedom that was entirely in advance of their own growth; it was in advance of any development that had taken place in any large way on the surface of the planet. The result has been that we naturally seem to recede from those principles as we progress. We were led forward in the history of the last hundred years until we came to this second of those grand crises which have marked that history; that was the conflict with American slavery.

It was two or three men who aroused the nation from a state of lethargy, which had acted with torpedo touch upon the minds of the people; and we discovered that so far from practically vindicating the doctrines of the Declaration of Independence, we were ourselves driven back into a despotism which was gradually and slowly creeping over the whole country. But Garrison and Phillips, and the few brave men and women who took up that agitation and held it during thirty years, ultimately aroused the conscience and the interest of the people of this country, and we went successfully through that second great American crisis. We abolished slavery. We rendered our institutions harmonious with the doctrines of the American Declaration of Independence and the American Constitution. We, in other words, established, or began anew to establish, the doctrine which may be distinctively called Americanism, which we had but half understood at first, which we hardly understood yet, and which we hardly understand now. [Applause.]

Finally we come here at this time to inaugurate the third grand crisis of this American war in behalf of freedom. [Applause.] We have gone back since the days of the anti-slavery war as we went back naturally and necessarily between the Declaration of Independence and the anti slavery war. When there is not some aggression on hand; when men are not aroused to think; when a new generation of people arise that have not been indoctrinated, we are always to expect that there will be a receding from the advanced position which our highest doctrine announces. We must be on the alert to watch for such conditions as this, and we are now in that condition exactly—that we have become so secure, or felt so secure, in the possession of our freedom, that we did not anticipate that any invasion of it was to come from any source whatever; and the community at large is not as yet aroused to the fact that any such aggression, any such conspiracy against the freedom of the American people, has been devised and partially executed as that which has sent that man to prison to wear prison clothes and to work at hard labor under the severest discipline for one year.

Let me call your attention, gentlemen and ladies, to another man who has suffered from this same conspiracy; another victim to this same false legislation and false execution of the laws of the land. I ask my friend, E. H. Heywood, to present himself to this audience. (Mr. Heywood arose.) That gentleman is the author of this far-famed pamphlet, "Cupid's Yokes." (Applause.) That is the man who was convicted under these same Comstock laws in Massachusetts and sent to the state prison there, and was pardoned out after some seven months' imprisonment by President Hayes. (Applause.) Now he was convicted on this foulest of all charges, the charge of obscenity. You are wise men and women. You have seen others and learned to judge by looking in their faces and at their persons. There is not one of you here but what would be ashamed to impute on the mere presence of this learned and excellent man any such thought or purpose as that! (Applause.) Nor did the judge or the jury believe anything of the kind. It is simply a blind infatuation or a timid and cowardly yielding to what is supposed to be public opinion. But audiences like this, taking up this subject and giving their verdict in relation to it, will reverse all that opinion. We have simply to do as we are doing here to-night to give warning to these over-zealous invaders of our rights that the time has come when we shall stand for the principles of American liberty. (Applause.)

I will close my remarks with one word more. I wish to call your attention to a point that has not been mentioned, the utter and savage barbarity and severity of these laws. Suppose there was such an offense as has been indicated here, and a man was sent for sixty days to the Island, wouldn't that be ample? On the contrary, ten years' imprisonment—that is the maximum—and $5,000 fine for sending a foolish thing, perhaps, through the mail.

### SPEECH OF LUCY N. COLMAN.

LADIES AND GENTLEMEN: I have the reputation of being a very daring woman, and certainly have proved it by presenting myself before you to-night. I am not learned in the schools; I have neither the profession of priest nor of lawyer. I know nothing comparatively of the law, very little of logic. But I know something of common sense. (A voice: "Hear, hear!") And so please bear with me a very few minutes; for daring as I am I would not be unjust, and certainly I should be unjust to this magnificent audience if I were to take its time while others with so much more ability are behind me ready to speak. But you will be surprised when I say to you, I want to ask the mothers in this audience—now be careful—I want to ask the mothers in this audience what kind of a feeling would come over them—any one of you—were you the mother of Anthony Comstock. [Great applause.] To what depths may a woman sink who dares to take upon her the holy office of motherhood ignorantly and profanely.

Friends, long ago, long ago, when the flush of girlhood was upon my cheeks, I went before audiences, ignorant though I was, to plead for the redemption of the slave. I thought I had earned a right to quiet in my old age with my venerable friend, whom every one of you want to know—Amy Post, of Rochester. [Applause and cries of "Let's see her," whereupon Amy Post stood up.] The very compeers of Lucretia Mott, Amy Post and Lucy N. Colman dared to be called the "queens of obscenity" for liberty and freedom!

Mr. Bennett, if others have suffered for you as I have suffered the past year, they know how to say, All honor, all honor, good and faithful servant (here she shook hands with Mr. Bennett), you have all our hearts.

### HON. ELIZUR WRIGHT.

The reference to the venerable Lucretia Mott incites me to say that it was my good fortune, when a young man, to be present at the convention in Philadelphia, in 1833, which formed the American Antislavery Society. It was considered dangerous by the authorities for us to meet in the evening. We could meet in a certain small hall, about sixty or seventy of us from all parts of the country; and when we got together we thought it was necessary to have some gentleman of great dignity to preside at our meetings. So we sent a committee for a venerable gentleman who had been an antislavery man from the time of the Revolution—a man of great dignity—but he declined to come, and our men delegates were very much disheartened; a good many of them thought we had better postpone the meeting, when there arose a lady, who said: "Gentlemen, are you afraid to do this thing? Don't you dare to form such a society?" Well, she shamed us out of the idea of going away. I am sorry to say that in the report of that meeting there was no mention made of Lucretia Mott; but it was her speech, which we thought a sort of miraculous thing, that spunked us up to be somebody. Now we people meet together for freedom of the soul as well as of the body, and we fall back upon these mothers in Israel, who set us on; and we rely upon them to carry on this great battle of humanity, for the freedom of the soul. [Applause.]

### MR. HEYWOOD'S SPEECH.

*Mr. President, Ladies, and Gentlemen:* At this late hour I feel I ought not to take your time, but certainly cannot resist the desire to say how glad I am to be here with you to stand up for free speech with D. M. Bennett; how glad I am that you, sir, the President of the National Liberal League, with its nearly two hundred auxiliaries, running through all the states, that you, sir, come here to add your brave and intelligent voice to this condemnation of the outrage suffered by our friend Mr. Bennett, a man who was sent to the Albany Penitentiary for having done no wrong, a man who never wronged any one, who was sent there for a brave and noble deed, a deed of which any American citizen might well be proud (applause), that of deliberately confronting a wicked and unjust law, and treading it under foot. . . .

You remember, and I will recall this, that Mr. Bennett's selling "Cupid's Yokes," and sending it through the mail, occurred in this way: A sister-in-law, and love, of mine, Josephine Tilton, went to Watkins two years ago last August, in the way of business, to dispose of reform publications. In the course of the convention there, she happening to be away to dinner, Mr. Bennett, as any gentleman would do, and be glad to do, sold some of her pamphlets, dropping the money into her box, simply to assist her. Some spy was on the ground, and he, that afternoon, was arrested, taken over to the village, and held for trial. Soon after, another man, a distinguished friend, the Liberal lecturer William S. Bell, was arrested in the same manner, and held to bail. Later on, the lady herself, Miss Tilton, was arrested, taken over, and held for trial. Still later, a citizen of the place feeling outraged that strangers were treated in that way, attempted to investigate the matter and see if he could not put a stop to it, when, lo, he too was arrested, until four were held for trial—another case waiting over his head. I got the news in my cell, No. 52, Dedham Jail, and Mr. Bennett felt so indignant that American citizens could be

treated in that way, that he stated publicly, and printed it in his paper, "I will sell the book to anyone who calls; I will send it by mail;" knowing when he stated it that I was in jail under sentence to two years' imprisonment at hard labor; knowing that he said it at the peril of going behind the bars—I say that act is one which has few parallels for courage, for intelligent bravery, in the annals of this or any other country. [Applause.] Were I Mr. Bennett, and asked to choose a sentiment to be put on my tombstone, I would want no better inscription than that brave and timely statement, "I will sell the book and send it by mail." [Applause.] They say he broke the law. What law? The law of ignorance and superstition and intolerance—not the law of liberty, whose seat is in the bosom of truth and whose voice is the harmony of the world. These very judges that condemn us—Judge Clarke, who tried me in Massachusetts, in 1863, then senator from New Hampshire, came all the way down to Faneuil Hall to stand up there and glory in the fact that he had broken United States law—the Fugitive Slave law. The Republican party itself came into power over the ruins of United States law that they gloried in trampling under foot. And as disobedience to United States law furnished a basis for the Republican party, so our friend, by deliberately defying and treading under foot this law, has furnished a platform for the great Liberal League, which is to be the future political power of this country. [Applause.]

They say that he was sent, and it is true to a certain extent, to Albany. My distinguished fellow-citizen in Massachusetts, the Rev. Joseph Cook, speaking of the Albany felon, says he was justly sent there. We know that all these assertions are made because Mr. Bennett, ever since he set foot in New York six years ago, has criticised persistently, relentlessly, but justly, the doctrines and practices of the Christian church. [Applause.] It was heresy, in a certain sense, but it was also for a new heresy, because do not let us leave out of sight here to-night the fact that it is the diffusion of physiological knowledge that is the real crime in this matter. One of the first victims in this city, my distinguished and devoted friend Dr. Foote (whom I am glad to see here to-night), sent a little pamphlet, so small that it could be slipped into an envelope, merely answering qustions that had been asked him repeatedly by his patients. It furnished certain physiological knowledge; same in the Bradlaugh book in England, same in my book. The crime is to impart physiological knowledge. If you read the Comstock statute, you will see it all turns on certain physiological information. Now United States law—I will not call it a law; Charles Sumner never would dignify the Fugitive Slave act by calling it a law; he said it was a *bill;* and, from his seat in the Senate, he not only advised but urged the citizens of the country to put the infamous thing under foot—this national act and the state act here in New York, and another act in Massachusetts, were drafted in the office of the Society for the Suppression of Vice, on Nassau street, drafted by the advice of the Young Men's Christian Association; and, as I heard a woman say the other night, if we haven't a hell for anything else, we ought to have one large enough to hold the Young Men's Christian Association. (Applause.) All these statutes turn on this point: anything that can inform parents intelligently to regulate the reproductive instinct. These Comstock statutes are so cunningly framed that it is actually a criminal offense to have a syringe in your house. I discussed this point once before a Boston audience—indeed the very one that welcomed Mr. Bennett enthusiastically after he was convicted; and we will give him one ten times as large if he will come there again.

You see the crime is in diffusing knowledge. Now what is this knowledge? It is nothing new. Here sits a man who for thirty years in this city has proclaimed precisely the same things I put into "Cupid's Yokes," and from Stephen Pearl Andrews back to Plato and Jesus, every philosopher in history whose opinion is worth respecting has indicated that intelligence should prevail in love and parentage. That, sir, is the only crime. They call my book hard names. Wait! It is only four years old, and it has already sent three men to prison; it has been pronounced obscene by five United States judges. But it still lives, challenging attention.

I was glad to hear our friend say that he was not sorry. You know they sent him to the Albany Penitentiary to reform him. Do you think he has reformed? I think you will find he is worse than ever; I am sure I am. It did not reform me. I am glad to hear him say he will continue to go on in the old track. He will do it again, and let you and I do likewise. I am glad to announce to you that never for a single week or a single day has "Cupid's Yokes" ceased going through the United States mails. The first article that reached me after I went inside the walls of Dedham Jail was a copy of "Cupid's Yokes," sent me by mail—sent by a nine-year-old girl, my own beloved girl, instructed by unterrified aunties, who then and there vindicated not only the citizen's right but woman's right to freedom of speech, of conscience.

### SPEECH OF MOSES HULL.

*Ladies and Gentlemen:* I am reminded of two things; one is it is late and you are tired, and another is we have a number of speakers here almost ready to burst with big speeches. They want to be heard. This is a great cause and a great time, and they should be heard from. Certainly nothing would have kept me here until this late hour except to honor our friend, D. M. Bennett. [Applause.] A few years ago in the old Bay state, the hot bed of almost every ism and fanaticism in the world, was a man by the name of Thoreau who refused to pay his taxes simply because the government was in league with hell, he said. They put that man in jail. The next day Ralph Waldo Emerson went to the jail and looked through the grating into his cell. He says: "Thoreau, what are you in there for?" Says he: "Emerson, what are you out there for?" The time has come when there is no place for an honest man out of jail. [Cries of "Hear, hear!"] And if that is so, D. M. Bennett and E. H. Heywood should certainly be honored. But I said I would not take long. A word about Comstock. I got a little acquainted with him in 1874. I didn't think he was a very bad man. I simply thought he was an abortion, that was all. In 1876 I began to decide that he was decidedly a bad man—one of the worst in the world. In 1877 I thought he was decidedly the worst man in the world. When he arrested Mr. Heywood and Mr. Bennett, and when, in June, 1878, he took three girls that were starving for bread, and hired them to strip themselves and dance and perform before him for about an hour and a quarter, and arrested those poor creatures, I decided then that if there was a hell where the devil presided because he was the greatest sinner that ever lived on earth, and Anthony Comstock died and went down there, if the devil did not arise and say, "Mr. Comstock, you have beaten me; you are entitled to preside," the devil would preside over a meaner man than himself. That is all about Comstock.

Now, ladies and gentlemen, of course there is no time to go into argument. I would like to commence with the time King George asked our fathers what they wanted to go to this continent for, and they were afraid absolutely to give the answer. When they got over here, however, they told the story—they came to found a church without a pope, and a state without a king; came here to be their own men, to do their own thinking, to speak their own thoughts, and live their own lives where they did not interfere with any one else, and asking no boot of anybody. This matter went on for a little while, until a few Scotch Presbyterians discovered we had mislaid God by leaving his name out of the Constitution. They had overshot the mark once; they were trying too much. We asked them to debate. We asked them in DesMoines, Iowa, in Rochester, N. Y., and in the city of Boston. They said they would arrest us unless we kept still. Did we do it? I guess not. And when the Rev. Joe Cook took up the matter it was my lot to answer him. He stood there with books in his hand, and Joseph Cook lied. I will tell you how I can prove it. He gave us the page and the paragraph of a book that he quoted from; then he read directly the opposite of what it said. I got up the next Sunday morning and read the paragraph, and it was exactly opposite in sense to the way he read it, and it was reported in the daily paper. Some friends went to the gentleman and said: "Mr. Hull says you lied; pretty near proved it. He had the very document in his hand you quoted from. He challenges you to meet this thing." "No," says he, "I cannot do it." "Why not?" "Oh, the difference in our social status is so great that I could not; if it were not for that probably I would meet him." This reminds me of the story of a New Jersey deacon. This deacon's parish was very hard up indeed. They had got to deprive themselves of something; what should it be—tobacco, tea, coffee, whisky, or preaching? Which would they do? They couldn't spare any of the necessary articles, and so they concluded they would dispense with the minister. Said the deacon, "I will preach for you a little while for nothing." It was rather a poor preach, though probably just as good as anything else. But his duties were sometimes so onerous that they were not more than half done. In the hurry of preparing his discourse one Sunday morning he forgot to feed the calf until just as he was leaving the house for church. His wife reminded him of it. "Jocob," says she, "you haven't fed that calf." "Well," Jacob replies, "we have time enough to feed him yet." So she gave the deacon a pan of milk and he took it into the yard where the calf was kept. The infantile bovine saw its master approaching, and ran bleating toward him. Going at full tilt he struck the pan with his head, and sent it flying through the air, while the contents was distributed over the deacon's person from head to foot. The deacon seized the calf by the ears, and bellowed, "If it wasn't for the love of Christ I have in my heart, I'd twist your G—d d—d head off." So it is with Joe Cook; if it hadn't been for his social position he would have met me. If they would come out and meet our arguments on these questions; if they would come out and discuss this Comstock act (I am glad somebody says, Don't call it a law); if they would discuss all these acts—discuss freedom of the press and of the mails; if these matters could be made political matters (and they will before many more of our men go to prison), then we would educate the people on those points. I am afraid, ladies and gentleman, nothing will ever be accomplished until that is done. Politicians do not know anything. You never knew a politician in your life that counted sense or brains or noses; they count only one thing, and that is votes. And if the time comes that we must make it a political issue, we should put up D. M. Bennett for President of the United States and poll five hundred thousand votes. Then when these questions come up in Congress, and they ask us whom we represent, we may answer, We represent the half million who voted for D. M. Bennett. Then they will say: "That is a growing party. We had better listen to them." And then the girls won't be taken out of the Treasury Department to make place for superannuated Methodist ministers. The world will grow better and the light will dawn once more.

### SPEECH OF DR. R. C. FLOWER, OF PHILADELPHIA.

*Ladies and Gentlemen:* From the forests of Maine to the flowery gardens of Florida, from the cities of the East to the shaded spots beneath the wild Western canyons, the Liberals of this country have gathered on this occasion to welcome home an old soldier, to welcome a man who has suffered the sorrows of the prison, the ignominy of exile, but who has returned on this occasion carrying the flag of Liberalism higher than ever before.

We have gathered, ladies and gentlemen, to welcome an old man, to shake him by the hand—a man who has demonstrated beyond the possibility of a doubt—a man who has proved that it is impossible for an orthodox court, presided over by a stiff-necked judge, urged on by a miserable sneaking church spy, to shut the mouth of a free man. The court is a mighty mill. Between the millstones of judge and jury tremendous litigants have been crushed. But the court was not powerful enough to stop the free speech of a free man. It never will be in this country again. We have been told by our orthodox priesthood and preachers that children inherit their parents' sins. All the Protestant churches are the offspring of Rome, and I verily believe in this respect the doctrine holds good. I believe that the Protestant churches have inherited the crimes, villainies, the malicious spirit, the cowardly, sneaking nature of the mother of harlots.

Ladies and gentlemen, there is not a crime in the catalogue of sin, there is not a vice in the alphabet of vileness, that the church has not committed.

It is not to be denied that the church robbed, seduced, deceived, murdered, plundered, burned, and tortured Russians, Prussians, French, and English; and they have all, gone down under her iron heel, beneath the blows and moans she heeded not. Now, ladies and gentlemen, this church, this institution with bloody garments and necklace of skulls around her neck, with a smiling face, holding love in one hand but a hidden dagger with poisoned tip in the other; this church put D. M. Bennett in the penitentiary. Great God—if there is one—do you believe, one of you, he was sent to the penitentiary for selling "Cupid's Yokes?" Do you believe he was sent to the penitentiary for sending through the mails an obscene pamphlet? Do you believe Judge Benedict, who boasted one time that he had committed the Bible to heart—do you believe such a one could possibly be hurt with the obscenity of "Cupid's Yokes." If they had become acquainted with their relatives of 3,000 years ago, do you believe the depravity of "Cupid's Yokes" could hurt such men? Be honest, do you think it could? I tell you D. M. Bennett was sent to the penitentiary because he was an Infidel and an honest skeptic, because he dared to write an open letter to Jesus Christ. According to the church, Jesus Christ was D. M. Bennett's elder brother. Now, had not he a right to write a letter to his relative? And according to the same authority Jehovah is D. M. Bennett's father. Hasn't he a right to write a letter to his father? He is getting old, and if he had not hurried up he would not have written to him at all. Think you he was sent to jail for that? No; he was sent to the penitentiary because he published an Infidel paper, because he denounced theology and caused superstition to crumble till those hoary institutions began to fall. Now, I ask your attention, and I will only be a few moments—it is late. D. M. Bennett was sent to the penitentiary for sending a pamphlet, as he states, through the mail to a man writing and signing a false name—a decoy letter. Now, that letter, I believe, if I recollect right, contained nine lies. I believe Anthony Comstock wrote that letter. He is a sweet Christian, a pure, full-blooded Christian. He would pass in Kentucky for one without compunction of guilty conscience. He coolly and deliberately penned nine lies, and there is no law to punish him for sending nine lies—and that is a job lot—through the mails to induce a man who did not want to break the law to break it. Then he turns around, after he has virtually compelled a man to break the law, and jerks him into a narrow cell, out of which there is no exit, and has him convicted. I have read in mythology about the god Creggio Memnon—almost Anthony Comstock. He had a little spite against a man, and he had passed a law making it a penal offense for any woman to yield to the seductive desires of a man. He then induced a king's daughter from another country, by promise of marriage, to come over and visit him, and by his fair palavering speeches he induced that poor child to surrender. Then what did he do? He turned around then and had that poor girl arrested and taken into court and tried for breaking the law. First of all he got the law passed; he then induced her to break the law, and then turned and prosecuted her for breaking the law. She was sent to the penitentiary for thirteen months—it was not a government jail—and I believe she was pardoned out at the end of three months. In the course of time that god disappeared, and, according to the legend, the gods held a congress, and they concluded to clean ont hell to see what was down in hell. They cleared out hell, and finally, when all the slimy, filthy, wiggling wretches had come from the pit, the demon said there was one thing down in the bottom of hell so vile and loathsome that they could not get it up. So the gods ordered that they cast a ball of ipecac as big as the Rocky Mountains into the very depths of hell—ipecac was cheap at that time. Well, so they cast down one ball

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## James Parton.

While chatting with Mr. Redpath one afternoon in his study, the reporter noticed a letter lying on the table, the writing of which was of a peculiar "scragginess." He called Mr. Redpath's attention to it and asked him whose hieroglyphics those were.

MR. REDPATH: That's a letter from James Parton. . . . It's rather singular, continued he, that there is nowhere a biography of James Parton—nothing but a few dates in cyclopedias—a man who has written more lives of great men and written them better than any author now living. He was born at Canterbury, England, in the shadow of the cathedral, as he expressed it, on February 9, 1822. Seven generations back, when the Huguenots were expelled from France, a Protestant farmer named Pierre Parton settled in Kent and bought land there. That land and the mill on it is now held and run by Peter Parton, the seventh Peter in direct line from the old Huguenot. All the Partons were men of the people; most of them were farmers and millers; "all prolific, good people, of plain ways, with a marked tendency to Liberal opinions," said *the* Parton—our Parton.

TRUTH SEEKER: James Parton is an extreme Liberal, isn't he?

J. R.: I don't know whether he is an "extreme Liberal" in politics or not. I think not always; but when he is correctly informed as to the facts he is of course. I hav seen criticisms on the careers of Northern men in the South from his pen which he would not hav written if he had known the truth about them. But at that time all the New York papers combined to misrepresent the pioneers of national ideas in the South. As to his religious views, he is a total unbeliever in all supernatural or authoritative religion. He thinks that all religions are of human origin, and that the religion of the future will hav in it no theology and no worship of a deity, but that it will derive its motive power from the love and compassion of man for man. He detests Chadbandism with a lively antipathy. He has fully identified himself with the Free Religious movements in New York and New England. His great ambition for many years past has been to write the standard life of Voltaire, of whom there is no tolerable biography in the English language. He has been engaged on that work for twenty years. He hopes to be able to finish it this year. He told me once: "I hav imported hundreds of volumes from France for the work, and I hope to be able to present Voltaire, fairly and fully, as one of the half-dozen most extraordinary human beings that ever lived."

T. S.: When did Parton come here?

J. R.: Parton's father died when James was an infant. The son came to the United States when he was six years of age. He lived in New York city till he was thirteen, and then went to White Plains for seven years with a view to college and the law. But circumstances prevented him from securing a collegiate education, and from nineteen to twenty-four (with an interval of a year spent in England) he made his living by teaching, mostly in Philadelphia, where, as he said, "I had a nice little classical school."

T. S.: When did he begin his career as an author?

J. R.: Parton has given so entertaining an account of his first essays as an author that you had better copy it. He says: "When Charlotte Bronte's novel of Jane Eyre came out, twenty-two years ago, there was a good deal of talk in the newspapers and country upon the question whether the author was a man or a woman. The title page bore the name of Currer Bell, which was invented by the author for the purpose of concealing her sex. But sex is not so easy to conceal as she seems to hav supposed, and I was perfectly certain myself, as every attentive reader of the work must hav been, that Currer Bell was a woman. I was then a teacher, and, like most teachers, worked very hard for very little money. One evening, when I had finished the labors of the day, I sat down in my exceedingly small room, and wrote a little piece upon this vexed question, in which I gave my reasons for supposing that a woman had written Jane Eyre, the most popular novel of the day. I took a world of pains with this essay, and when I had finished it, about midnight, I flattered myself that I had produced something very convincing and effective. I folded it up in a neat packet, and wrote upon it these words: 'N. Parker Willis, Esq., Editor of the *Home Journal*.'

"It so happened that I used to pass Mr. Willis's residence every morning on my way to school. It was an elegant but rather small house in Fourth street, near Washington square, and bore upon its front door a large plate, upon which was written the single word 'Willis.' Having had from my youth up the greatest interest in books and the people who wrote them, I had never passed this door without looking at it with curious eyes, wondering how a poet looked, and how he was dressed, and what he had in his parlor, and what he was having for breakfast. . . So, the next morning, instead of passing this door as usual, I mustered up courage to go up to it and ring the bell. The bell was answered by a small but very pretty boy in gray livery, one of those minute servants who used to be styled, in France and England, tigers. To this pleasing youth I handed my packet, and then walked rapidly away to hide a blush. I had not gone twenty steps before I saw this transaction in a very disagreeable light. I felt that I had been doing a very foolish thing; that neither Mr. Willis nor the public needed any instruction upon the authorship of this novel; and that if I could only get my essay back again, I should gladly throw it into the fire. However, the deed was done, and the consequences must be borne."

Mr. Parton then tells how anxiously he awaited the publication of his first essay, and how, after four or five weeks, it appeared with a complimentary introduction by Mr. Willis. "The sight," says Parton, "of my poor little essay, so fairly printed in such a conspicuous place of such a paper threw me into a perfect ecstacy!"

Mr. Parton continued to write for the *Home Journal*, and at last was employed as the assistant editor. He held this position for two or three years. During the time that he was engaged on the *Home Journal*, an article on an episode of Horace Greeley's early life was printed in it. Parton, in talking about it in the company of a book-publisher, remarked that a life of Greeley would make an interesting book, if the facts could only be ascertained.

"No doubt," he said, "there are fifty other anecdotes and scenes of Horace Greeley's early life quite as interesting as the episode narrated in the *Home Journal*, and if any one would go to Vermont and New Hampshire and gather them up, going from house to house and getting them from lips of living persons, the whole story would be as interesting as Franklin's autobiography."

Two or three days after he had made this remark, the publisher met Mr. Parton and surprised him by asking him to go to work on a life of Horace Greeley.

"It seemed at first," he said, "too ridiculous to be entertained;" but the longer he thought over it the less absurd it seemed, and at last he made up his mind to do it, if Mr. Greeley did not object, and would giv him the names and residences of the people who had familiarly known him from early life to the opening of his public career.

"Late one afternoon," says Parton, "I found the editor standing at his desk in the dismal *Tribune* editorial rooms of that day, writing with his usual velocity. For some time after I entered I stood waiting for him to cease, or to giv some token that he recognized my presence. He continued, however, to scribble with all his might, until I addressed him, and asked when he would be at leisure to listen to what I had to say. He remarked that leisure was a commodity with which he had no acquaintance. He had had none of it for years, and didn't think he should ever hav any more, but that he would listen, then and there, to whatever I had to offer. As he had already received an intimation of the scheme, and expressed no repugnance to it, I had only to make known my name in order to explain my business. He said again that he had no leisure, and could do nothing to assist the project, unless, perhaps, occasionally on Saturday nights, when he had a reception at his house. I told him that all I wished at present was the names and residences of the persons who had known him best from his childhood up.

"Instantly—before I could get my pencil out of my pocket—he began to giv me the names desired. In the course of ten minutes I had a long catalogue written down. Soon after, I made a tour of two months in New Hampshire, Vermont, New York, and Pennsylvania, collecting the anecdotes and incidents which are recorded in the early chapters of my life of Horace Greeley. On returning to New York I bought a complete file of the *Tribune* for the twelve years of its existence, and borrowed sets of the *Jeffersonian, New Yorker*, and *Log Cabin*. Every number of these journals I closely examined, and extracted from each every lurking atom of biography which it may hav contained. It took me six weeks to do it. Eleven months after I entered upon the work, the manuscript was ready for the printer. Before the day of publication—such was the curiosity of the public concerning the foremost editor of the day—seven thousand copies of the work were ordered, and in the course of the first few months about thirty thousand were sold—which, for that day, was a considerable success."

This statement, resumed Mr. Redpath, is not only interesting as a glimpse of Greeley, but as illustrative of Parton's tireless energy. His "Life of Greeley" was an immense success. It established his rank as the best biographer who writes the English language. It has two characteristics that hav shone out in all his writings since—the solid work that distinguishes English and German authorship, and epigramatical brilliancy of statement that is only to be found in French and American literature. His "Life of Greeley" sold to the extent of forty thousand copies—an enormous sale for that day. "I was drawn to Greeley," said Parton to me, "by his standing by the workingmen so gallantly in his paper." Parton, like Greeley, has always been the incorruptible advocate of popular rights. The success of this biography made Parton a professional author.

Two years afterward he published his "Life of Aaron Burr." It proved to be the most popular of all his works. It has still a considerable sale.

Parton's next work was a "Life of Andrew Jackson," in three volumes. The profits of this splendid work were swallowed up in the civil war, for the sales were mostly in the South, where thousands of volumes were delivered but never paid for. This biography was a thorough piece of work. Parton gathered all the materials for it on the spot. Wherever Jackson had lived he visited, beginning in the cellar of the house in North Carolina where Jackson was born. All the old "Jackson men" poured in their stores of letters and recollections of the "hero of New Orleans." No trustworthy history of the United States can ever be written without the aid of this book. N. P. Willis truthfully said of it that "it is as romantic as a medieval romance, and yet has the advantage of being true." Then Parton wrote the "Life of Franklin," in two volumes. John Bigelow, who furnished the world with the first authentic copy of Franklin's autobiography, says that "this delightful book has left no place in English literature for another biography of this most illustrious of our countrymen." Mr. Parton said to me, "Franklin is my best thing, and it had the least sale."

Parton's next large works were the "Life of Thomas Jefferson" and "General Butler in New Orleans." Both Jefferson and Butler are heroes in Parton's Pantheon. These books are as fascinating as novels.

In addition to these works Mr. Parton has published a large volume of "Famous Americans of Recent Times," a collection of biographical sketches of Clay, Webster, Calhoun, Randolph, Girard, Bennett, Goodyear, Vanderbilt, Beecher, Astor, and Theodosia Burr; a large volume of review articles called "Topics of the Times;" and some smaller treatises, among them his famous paper on "Smoking and Drinking." Then he has edited a collection of the "Humorous Poetry of the English Language," and the "French Parnassus," a book of French poetry from 1550 to the present time. And then, besides subscription books, of which I cannot recall the titles, he has written hundreds of historical sketches—I mean literally hundreds. I don't use hundreds as a noun of indefinite number. They hav mostly appeared in the New York *Ledger*, to which he has been a contributor for years. He always speaks of Bonner as a man of stirling qualities. He once said to me about Bonner, "He is the first man in America who learned how to treat contributors, and this knowledge has made him a millionaire." Parton manages to do so much work well because, like nearly all first-class writers, although he is a terrible toiler, he does not spend much time in writing—not more than five hours a day. He lives at Newburyport, Mass., now. He gets to work as early as possible, about 8 o'clock in the morning, and he works till 1. Then he takes dinner and rests. After that he takes a walk in winter, or exercises in the garden in summer. He is a great lover of the garden. Late in the afternoon he goes to work again in the way of reading and examining things, but not writing. He never works after dark. He spends his evenings at home, reading aloud in his family circle.

T. S.: What's his income?

J. R.: Well, last year I said to Parton that I would like to ask him that question, not from impertinent curiosity, but, taking him as a representative of the literary class, because I wanted to know what an industrious, gifted, and popular author could make from his work in the latter half of the nineteenth century in the United States. I've got his answer filed away. Wait—here it is: "An industrious writer, by the ligitimate exercise of his calling—that is, never writing advertisements or trash for the sake of pay—can just exist, no more. By a compromise, not dishonorable, although exasperating, he can average, during his best years, seven or eight thousand dollars a year. But no man should enter the literary life unless he has a fortune or can liv contentedly on two thousand dollars a year. The best way is to make a fortune first and write afterwards." These are his very words.

T. S.: I see that Mr. Parton holds you responsible for his lecturing career.

J. R.: Yes; I always admired Parton as a writer. I think to-day that he is the best biographer and best magazine essayist living—and I pegged away at him year after year to get him to lecture. He was the hardest man to "bring," as we called it, that I ever "went for," except his friend, Thomas Nast. But finally he came down—or went up—to the lyceum platform.

T. S.: What kind of lecturer is he?

J. R.: He reads admirable lectures—full of the most interesting facts, brilliantly narrated, skilfully contrasted, always instructive. But he is not an orator. No hearer is disappointed in the lecture. But I hav always insisted that no man should ever *read* to a public audience. I should as soon think of making love to a woman by writing my opinion of her and reading it to her. Parton's first year was a decided success, for he delivered his lecture; but when he read his second lecture he lost a little ground. But he has since recovered his hold on the lyceum. No man is better fitted to elevate its character as a people's college. He is one of the few men who ought to deliver courses of lectures. Then he would get his own select audiences—not the miscellaneous audiences of a regular lyceum—and he would soon be in constant demand. He is one of the half dozen lecturers whom I would go and listen to every night for a month running.

T. S.: What sort of man is he?

J. R.: A sincere, conscientious, courageous, honest man and writer, both. He is tall and spare in person, modest and unpretentious in demeanor. His face is pale and rather sad in expression. He does honor to two great nations—the nation that produced him and the nation that adopted him. I would not say that, or half of it, about many of the celebrities I know. Most of them are great talents, not great men.

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[*From Mind and Matter.*]

## D. M. Bennett.

By the time this number of *Mind and Matter* reaches our readers, Mr. D. M, Bennett, the able, fearless, and devoted editor of THE TRUTH SEEKER, will be again at liberty after an imprisonment of thirteen months in the Albany Penitentiary. Mr. Bennett was subjected to that most unjust punishment, in a land where liberty of speech and of the press are the chartered rights of every citizen, for the simple legal act of having sent through the United States mails a copy of a book entitled "Cupid's Yokes," written and published by Mr. E. H. Heywood, deprecating some of the evils which attend prevailing marriage relations and suggesting remedies for those evils. Neither the subject, nor the treatment of that subject by Mr. Heywood, were such as were in the least calculated to incite to lewdness and immorality. On the contrary, they were the reverse, and, if understood in their only proper sense, were well calculated to promote all that is desirable in the true conjugal relations of the sexes. Whether the means recommended to secure the general ends of the publication were wise or otherwise, is a matter about which men and women naturally differ, as they hav a right to do. We frankly confess that we do not think the time has yet come when it would be safe to resort to any radical change in our present marriage laws.

For merely sending a copy of that book, in the regular course of a perfectly legitimate business, through the United

States mails, on the order of a hired tool of the Young Men's Christian Association, one Anthony Comstock, a name as odious as that of Judas, Mr. Bennett was arrested on the false charge that he had violated a law of the United States, and was held to answer therefor. On that false charge a United States grand jury of *Christian* men found an indictment against Mr. Bennett, and he was arraigned before a *Christian* judge named Benedict, and tried by a traverse jury of Christians. By proceedings, in the name of law, that would hav disgraced a Scroggs or a Jefferies, Judge Benedict had the malicious satisfaction of securing Mr. Bennett's conviction. But knowing that an exhibition of that malice in imposing sentence would defeat a protracted imprisonment of the man he feared and hated, and, to appear to be governed by a sense of justice, he made the sentence what it was. If Mr. Bennett was guilty of the offense with which he was charged, the sentence was too light; but being entirely innocent, as he was, the sentence was a monstrous outrage.

It was not for any offense against the laws of his country that Mr. Bennett, a man declining in years, was tried, condemned, and cruelly imprisoned, but because he was editor of THE TRUTH SEEKER, and through that journal was shattering the tottering edifice of Christianity to its foundation. Is there any one who is fool enough to believe that the prosecution of Mr. Bennett was honest and in the interest of morality? If so, we would ask him whether he believes Anthony Comstock ever sent a decoy letter to any other bookseller to see whether they were mailing "Cupid's Yokes" to customers? We would ask them if they believe any other bookseller could hav been convicted and punished for selling Mr. Heywood's book? It is absurd to suppose so. A few more such Christian outrages, and Christianity will become so odious to all lovers of justice and mental freedom that it will be swept from the land of Washington, Jefferson, Franklin, Paine, and the other founders of the religious liberty of this nation.

On the first page of this number we publish an admirable likeness of Mr. Bennett as he was four years since. We are indebted to Mr. Haskell, the proprietor of the engraving, for the use of it.

We most heartily congratulate Mr. Bennett and his hundreds of thousands of friends that he is again in the editorial chair to push on the cause of free and Liberal thought and to carry dismay to the hearts of those who hav so deeply wronged him.

[*From the Daily Truth.*]

## Freethought Asserting Itself.

The case of D. M. Bennett, who received such a hearty reception, Sunday night, on his return from the Penitentiary, is a peculiar one. He was charged with mailing a pamphlet which contained a discussion adverse to the marriage relation. Of course there is no law prohibiting the publication of a serious decent discussion of the marriage relation either for or against, as this book was; but there is a law prohibiting the mailing of obscene literature. Now, obscene literature has a well-defined meaning to the book trade, and to the public generally. It may probably be briefly described as literature whose intention and sole tendency is to excite lust. But there are many books which may hav this tendency that are nevertheless not obscene, because such tendency is only incidental. Among these may be included medical works, art illustrations, and discussions of certain social subjects. The pamphlet in question was of the latter class, and no one would ever hav thought of declaring it to be obscene had not its conclusions been at variance with the popular belief respecting marriage. The same arguments, illustrations, and language might hav been used with perfect freedom and safety by an author whose conclusions were favorable to the relation, and even this book might hav been sold—indeed it has been largely sold—by publishers who were not identified with Infidelity or Freethought.

But as the author argued against the sacredness of marriage, and the publisher was an Infidel (who, by the way, is not in sympathy with the sentiment of the book), Anthony Comstock made the claim that it was within the restrictions of his postal laws, and Judge Benedict coinciding with him deprived the jury of the right to pass upon its decency. Instead of leaving that question, which is clearly one of fact, to the jury, Judge Benedict defined obscenity broadly enough to cover any book, no matter how valuable, which could by any possibility excite the most morbid, depraved or diseased mind, and instructed the jury that they must take the definition of obscenity from him. Thus Bennett was convicted, although some of the jury protested that in their opinion the book was not obscene.

Of the same book Attorney-General Devens said officially that while its sentiments were repugnant to his own views of the marriage relation he could not regard it as within the law or in any wise an obscene publication.

Now, as already stated, Mr. Bennett's views were at variance with those presented by the pamphlet; but the position that he took was that the author had a right to publish his own views, and to enjoy for them all the ordinary channels of publication. He, therefore, not in the interest of Freelove—not in antagonism to the marriage system—not in any way as an advocate of the doctrines maintained by the book, but in the interest of free thought and a free press, mailed the book to those who sent for it. Among these was Anthony Comstock, who, under a fictitious name and by a decoy letter, procured a copy from Bennett through the mail. He had already sought the conviction of Bennett, for writing an Infidel pamphlet, on the ground that Infidelity is blasphemy, blasphemy is indecency, and indecency is excluded from the mails under criminal penalties. This first prosecution indicates pretty clearly the animus of the second.

Hence, Mr. Bennett's position being that of an advocate of free thought upon all subjects, and a free press its necessary concomitant, and his imprisonment being a part of the price bigotry demands of the pioneers of liberty, it is not strange that his persecution should be regarded as an outrage by all classes of Freethinkers, and that he should hav been received by an immense concourse of New York's most respectable citizens, with an enthusiasm that prophecies a popular uprising against the influences that are secretly at work to stifle free thought in social and religious matters, and crush the American doctrine of a free press. The sentiments of the book should hav no weight with public opinion. If decently expressed, addressed to the intellect and not to the passions, published to spread abroad an honest opinion and not to excite lustful desires—in brief, an honest discussion of a social question and not an evasive contribution to lasciviousness, the conclusions arrived at, no matter how repugnant to accepted views, are entitled to consideration. Were it otherwise, popular errors could never be overcome, for it would be criminal to discuss them.

The right will always prevail at last, and if the opinions of the author of this book are right they will prevail, let persecution be never so severe; but if wrong they will most certainly and speedily be annihilated by free discussion. The individual, therefore, no matter what may be his own opinions, but more especially if adverse to the sentiments whose right to expression he defends, who sacrifices his property, liberty, and peace, to maintain the doctrine of free thought, free discussion, and a free press, is a public benefactor. Such a man is D. M. Bennett, and we say it regardless of his private morality or the opinions of the publication about which his persecution centers.

## The American Labor Reform League.

The tenth annual Convention met in Science Hall, New York, Sunday and Monday, May 2d and 3d; J. H. Ingalls, E. H. Heywood, Lucy N. Colman, R. W. Hume, Henry Appleton, J. H. Swain, Col. Henry Beeney, S. Mira Hall, Sadie Bailey, Wm. Hanson, S. P. Andrews, Mrs. A. C. Macdonald, Dr. T. L. Brown, Prof. J. H. W. Toohey, Wm. Whittock, Messrs. Sharpe, Skelton, Edward J. Newland and others spoke. Mr. Heywood presented some resolutions, of which the following indicate the principles and purposes of the League:

*Resolved*, That since labor is the source of wealth, creating all values equitably vendible, the natural basis of ownership is in service rendered, all claims to property beyond the cost of improvement being morally void; and since land is not the product of human effort, but nature's free gift to all, the power to own, rent, or sell land for speculative gain is, theoretically, invasive of natural rights, and practically legalized robbery.

*Resolved*, That next to Godism which extorts obedience and tribute by threats of a future imaginary hell, the great curse of labor is legalism, the power to torture people in present actual hells, poverty, ostracism, jails, for alleged offenses against the state; that since landlords, usurpers, tax gatherers, and statesmen, like slaveholders, are enemies to natural law and order, by occupying land in and for use, by resisting usury and refusing to bear arms or pay taxes, it is the right and duty of citizens to transcend government.

*Resolved*, That the imprisonment of Smith, Cheney, and Bennett; of McDonald, Menton, and Kearney; the atrocious proscription of Greenbackers in Congress by Speaker Randall; the harsh cruelties suffered by Irish peasants, German Socialists, and Russian Nihilists, show church and state to be in active conspiracy against growth the world over; that capitalists plotting to crush Socialism by invasive violence in California; savage legalists who hang labor reformers by the score in Pennsylvania, and the lecherous Christians of New York who employ Anthony Comstock to supervise thoughts and morals, must cease their meddling with honest business or share the doom of other aggressors on human rights.

Wm. Rowe, of New Jersey, was re-elected President, and Wm. Hanson and E. H. Heywood, Secretaries. The Monday forenoon session was, as usual, devoted to the American Antislavery Society, Edward Palmer, founder; J. K. Ingalls, President; R. W. Hume, Secretary.

## The Citizen, and His Claim to Education.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Purposing, in the course of next month, to treat, to the best of my ability, within the columns of your most valuable journal, upon the above subject, as embracing the very life-question of the republic, I at present confine myself to communicating below to you the three theses which shall be acted upon in the course of next summer by an educational association in their annual meeting, and which shall be made the object of a distinct motion in the next annual congress of the National Liberal League.

I. Our public school cannot come up to its avowed purpose of educating the young to be citizens of our Commonwealth, unless the ground in which the Commonwealth is rooted becomes also the foundation of the public school, and thus the leading, the supreme thought of all popular or national education.

II. And with this it emerges out of the narrower limits of a single nationality, and, freed from all laws, shielding particular interests, it enters the unmeasured realm of the interests of humanity, protected there through the eternal law, which, in the creative act of the 4th of July, 1776, calling this, our Commonwealth, into being, was recognized as the only possible foundation of the latter.

III. The Constitution of the United States of America be so amended that to the youth of the land an education is so guaranteed in the spirit of the Declaration of Independence and the preamble of the Constitution itself.

Respectfully and brotherly yours,

JULIUS REICHHELM.

*No. 112 Garden st., Hoboken, N. J.*, April 24, 1880.

## A Son's Tribute to his Father.

Alvah Walker, father of the noted Dr. Mary Walker, died at Bunker Hill, Oswego Town, N. Y., April 9th on his 82d birthday. On the following Sunday his funeral occurred at the schoolhouse at Bunker Hill, and was attended by a large assemblage of neighbors and friends. The funeral sermon was preached by Dr. Bullock of Oswego, and at its close Alvah H. Walker, who is a Liberal, only son of the deceased, arose, and offered the following peculiar filial tribute over the lifeless body of his father:

"My friends and neighbors, I hav been strongly impressed to-day that what I am about to say is a duty which I owe to my father. I do it without the knowledge or consent of my friends, or any other person, and consequently hold no one responsible for what I may say. It seems to me to be an appropriate occasion to make a few remarks and statements in regard to our earthly father, who has been with us, has toiled and cared for us affectionately, during many long and weary years, often depriving himself comfort and ease that we, his children, might enjoy the benefits of science and the comforts of home. He had his peculiarities, so has every one—and, like humanity everywhere, had his failings. But we think it justly due his memory to challenge a single instance when he ever wilfully wronged his neighbor. And as to his industry and perseverance in trying to make himself useful to the world while in manhood's prime and during his financial prosperity, hundreds can attest to his liberality. And we are willing to compare his life, of which he has kept a daily written record since he was fifteen years of age, with that of any other man of similar circumstances. He always held that a betrayal of anyone's confidence was one of the greatest crimes; and though he devotedly hugged his faith in the atoning merits of Jesus (as he understood it), and answered to the creed and requirements of the Methodist church sufficiently to retain a home with them, he never believed in a literal future burning hell but, as many of you hav often heard him say, that everyone would enjoy hereafter the place (or condition) for which their earth life fitted them. And while we saw an outgrowth of ancient and modern religions with which his was largely tinctured, we saw in him a disposition to accept and advocate, regardless of all creeds, regardless of all isms, whatever in his judgment was right and true. And last, though by no means least, he was determined to maintain his individuality, a synopsis of which would fill volumes with interesting reading. He never allowed another to do his thinking. But being a devoted reader, he read for himself, and no popularity or unpopularity could deter him from expressing that thought regardless of consequences. This last mentioned trait of his character, and this alone, has prompted me (without the knowledge or consent of any one) to forego and stifle my own sympathetic feelings in the endeavor to perpetuate free thought, and the free expression of that thought, which he whose lifeless form now lies before you advocated. If this is faith, then we offer this faith to you, knowing as we do know, that notwithstanding it has often been maligned by ignorance and superstition, if you avail yourselves of its benefits it will make you happy, for it will make you free."

## Death of Antoninus Pius.—"Æquanimitas."*

BY ALHAZA.

He lightly touched my lip and brow,
A gentle stranger in the room;
He whispered soft, and on the air
There came a gush of rich perfume.
He breathed of sorrow's calm surcease—
Death's angel, and his name is Peace.

How mildly sets this evening's sun!
My life is spent, my days are over;
My bark has passed through angry seas,
But touched death's delicious shore.
The din of arms, the trumpet's blare,
Are chained in marble silence there.

Pale beauty, stooping o'er my grave,
Shall never more her roses fling,
Lest grief should also pass that way
And dwell—a dark, deserted thing.
These lowliest, creeping leaves may grow,
That bring no thrill of joy or woe.

Oh, I hav done with changeful mirth,
And pain hath left my bosom whole;
Nor mercy's garland can reveal
The healing leaf that wraps my soul.
No Gilead holds a soothing balm
Like death's delicious holy calm.

* His last word.

## From a Staunch Friend.

BRO. BENNETT OUT OF BONDS: Please accept twenty dollars toward defraying the expenses of your unjust imprisonment.

WM. HENRY BURR.

*Washington, D. C.*, April 27, 1880.

## W. S. Bell in New Haven.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. W. S. Bell, of New Bedford, Mass., lectured here to-night before a large audience, in Loomis' Temple of Music, his subject being "Hell Closed for Repairs." He held his audience for an hour and a half with more than ordinary interest. His lecture was replete with humorous anecdotes, and, as he warmed with his subject, was characterized with eloquent passages. It was his first lecture in New Haven before a Liberal audience, but I trust it will not be his last. He is sure of meeting a large audience, and has succeeded in making many warm friends in the "City of Elms."

It was his first lecture, I understand, of a series to be given on an extended Western trip; and judging from this lecture the tour will be a grand success. Too much can not be said of Mr. Bell's ability to hold a large audience to the close.

A. S. WELCH,
Rec. Sec. Free Lecture Ass'n,

*New Haven, Conn.*, April 18, 1880.

(*Continued from page* 297.)

of ipecac, and in the course of time out of that pit of hell there came up a creature so nasty that nobody could tell what it was. It was finally discovered that it was this god Creggio Memnon. If in one hundred years from to-nigh you could cast a ball of ipecac into hell as large as one of the Rocky Mountains, and bring up out of that pit all the filthy things and slimy beasts, and there should be something still further down that would not come out, and then, ladies and gentlemen, if you would cast a second ball of lobelia or ipecac or antimony into that pit and bring up that last beast, you might truthfully write on the brow of that villainous creature the name of Anthony Comstock.

Now just one word: Let come what may, let whatever may transpire in the future, John C. Bundy may take notice of this: Let come what may, the name of D. M. Bennett will be by the Liberals of this country engraved upon the rolling car of progress, whose wings never tire, for all coming time.

SPEECH OF PROF. J. H. W. TOOHEY, OF BOSTON.

*Mr Chairman, Ladies, and Gentlemen:* I have hardly the heart to ask you at this very late hour to stay and hear the very honest sentiments I would like to express. I came from Chelsea—from Boston—for the purpose of honoring Mr. Bennett. My presence on the platform, my sympathy with the general manifestation of the evening is the best evidence I can give to you at this very late hour, that I am heartily and thoroughly in accord with the sentiment and feeling prevailing in the audience and the respective ladies and gentlemen on the platform. I would have liked, however, if the audience had not been tired by the much protracted conferences of the evening, to have added my intellectual reasons for my presence, as well as for my support of the resolutions; for I would like to have those present bear away with them this reflection, that we have passed resolutions, and that in some sort in the cool atmosphere of to-morrow and during the week we will have to give sensible reasons for their being printed in the newspapers. For one, I have lived a somewhat discriminative life, and have grown old in supporting the several issues that belong to the campaign of the age and the larger campaign of humanity which is animating all countries to-day, and I should be sorry individually to be found in an attitude where I could not have a sensible reason for supporting any position I had indorsed or any conclusion I had reached. More than that, ladies and gentlemen, I would like to impress you with the conviction that you individually in indorsing those resolutions bear testimony against the church, one of the grandest organizations that has ever lived on the planet up to this time, and that when you record your motive of dissent from it, you not only record your dissent from it as a legislative body, but you have virtually pronounced its doom as a historical institution. I know that a greater authority both in scholarship and learning than any that may be present this evening has said Christianitymust die, for men have mistaken it for religion. But I have yet to learn that there was a more serious reason to be given for its immediate death and final extinction. And what is that? Well briefly and summarily it is this. It has been apostrophized on a number of occasions, but let me make you this serious sober reflection to go home on. When I was a boy I was taught to pray, and I have no doubt every person here, man and woman, babe also, received the same benedictions from a mother, baptized with their kisses and their tears—prayed to God to lead us not into temptation; and when I asked how could it be that we should pray to God—he being the fountain of all goodness—not to lead us into temptation, the answer was that inasmuch as infinite perfection has not the right to lead anybody into temptation without abdicating the high attributes of godship and infinity, therefore all meaner traits of character and individuals must of course abandon it. If, therefore, the church has not lost its highest attributes, if God has not been separated from Christianity, then I know of no connection logically significant to be used, and I know no argument that can hold good when put into respectable print.

As a respecter of the religious sentiments of both my father and mother; as a respecter of the religious sentiments of mankind; as a respecter of all that is sacred in human history; as a respecter of the long slavery of woman and the long martyrdom of man, of something that is baptized and consecrated to the struggles of the human family, as I stand here now and ever to bear my open allegiance to that something that prompts us to be better, grander, and nobler than what we are, so by virtue of the same aspiration I condemn the church; condemn it not only to imbecility, but speedy extinction, as an excrement that belongs to other things effete, worn out, and unfit for future use by mankind. [Applause.]

As I stand here to honor my friend—oh, how much I honor him in his old age!—I know that he will not thank me for being his eulogist; it is not necessary. The whole story of the man and his attitude is told in the simple lines of Burns. He has himself lost voice, too, this evening, for he has virtually said, I am not what I would be; I am not what I should be. But in his actions, in his logic, and in his patient forbearanee against the multiplied outrages upon his character, he has said, I would rather be an Atheist clean than wear the gospel cover of a screen, particularly when Anthony Comstock held it.

Ladies and gentlemen of New York, had I an hour at my disposal, and with less fatigue from the evening's wear as well as the night's travel upon me, I would like to aid my feeble testimony with the sensible reasons which history and experience, as a man, has given me to fortify your judgment in support of this issue. I know and I appreciate the dignity of New York, and I know what will be said of New York notwithstanding the imposing presence of this magnificent display of men and women that we have had this evening; but let me assure you that you will find the good and grand applaud all over the land. You have had some indications in the telegrams, but wherever you go you will be respected for this among the other good things in your histories—in your city's history—that you have given one of the most splendid exhibitions of individual vindication that has ever happened to a simple individual in the limits of my knowledge. And thanking you in behalf of Freethought, thanking you in behalf of my friend, thanking you in behalf of the League we have organized in Boston city, may we all go home with that stirring apostrophe which our eloquent friend gave us in the course of the evening—that in the future every man and every woman is expected to continue in their duty!

REMARKS BY MR. T. B. WAKEMAN.

*Mr. Chairman:* I want to repair an error of mine. I only introduced one-half of Mr. Bennett. I forgot to say when I was speaking that his other half was at home working for him, caring for him, counting the days until his release, bearing the sympathy and name and honor which he needed defenders for at his home, Mrs. Bennett, his friend, his companion for life, his support in his old age! (Applause.)

Mr. Bennett thinks that three cannot make one; he never denied that two did. One thing more. The Liberals of England have sent Bradlaugh to Parliament. One thing more. We ought to see that D. M. Bennett is nominated for Congress. (Applause.)

SPEECH OF DR. T. A. LAMB, OF PORTLAND, ME.

*Mr. President, Ladies, and Gentleman:* I came from the state of Maine, one of the most northern states in this great and grand republic over which Mrs. R. B. Hayes has presided with great dignity during the past three years, and with profound propriety I wish, Mr. President, ladies, and gentlemen, that I had a little more time; but I thank you and all that are present that I have the privilege of being here and meeting our good brother Bennett, with others that I have longed to meet with. I rejoice, Mr. President, ladies, and gentlemen, that Mr. Bennett lives, and I am glad that we have had the privilege this evening of clasping that hand that has wielded the pen that has elevated so many into a higher plane. I rejoce, ladies and gentlemen, that we have the privilege of meeting him, and I rejoice again that his name and his glorious works will live and continue to live, and that millions of unborn generations will rise up in the future and call his name blessed. I rejoice that millions will read his works when the names of Comstock, Colgate, and Benedict Arnold, and Benedict without the Arnold, have long been lost in the long, dark, blank oblivion.

DR. T. L. BROWN, OF BINGHAMTON, N. Y.

*Mr. Chairman*, and friends of freedom, those who are not full and remain to get filled, it is never too late an hour in the longest evening to honor and respect a man who has done for us what we would not do for ourselves. [Applause.] He is the honored representative of the nineteenth century, representing liberty, knowledge, and happiness for you and your children in all time while we are governed by honest men. You who are the fathers of families and look in the future for happiness for your children, do not want to find them, because they expressed free thought, in penitentiaries made for Christian profit. Never! In this land of liberty and hope, such men as you have heard speak to-night, and such women, too, are honors to this land, and only carry out the principles of our forefathers. [Applause.]

While the red blood flows through my veins, I am glad to stand here and give testimony for my friend Bennett, who has done more for the liberty of conscience and the liberty of speech within the last thirteen months than any man who ever put pen to paper. Why? Because he gave up all that was dear to him, and went to prison like an honest man, taking what he did not deserve, but did it in the name of free press, free speech, and a free home—a home where a family can reign and speak to the children what they please, making a home for the Christian and for every class who may differ with us and that man who dares to destroy liberty by saying to his neighbor or his children, You must not say this, or that, but give them all an honest chance to present their thought as it comes to them, for I say once for ever, there never was a strictly honest, free thought in that man's mind. He has only received the perception of objects that presented themselves through his senses. He sees what he sees; he hears what he hears, and through every sense the impression he gets is his honest thought, and nothing should prevent his declaring it for the knowledge and use of the race; and you will learn, although it is late, that the more you love the human form, and the less you love gods and priests, the better men and women you will be.

In conclusion, it need only be said that the entire proceedings of the meeting, which continued for over three and a half hours, were marked by enthusiasm, earnestness, and harmony. Everybody present seemed to be joyful over the glad occasion, aud pronounced it the most grand success of anything of the kind they ever attended. After the meeting was over, hundreds of people came upon the platform to take the returned prisoner by the hand and give him a hearty "welcome home." It can hardly be doubted that the effect of the ovation, together with the remembrance of the wrongs and injustice perpetrated by Christian enemies in sending a man to prison whose principal fault consisted in an outspoken expression of honest convictions. though running counter to current theological opinions, has contributed greatly in calling the attention of the general public to Liberalism, in strengthening the feeble, and in intensifying the most earnest in continuing the conflict with superstition and errors of all kinds.

## D. M. Bennett's Reception.

BY SADIE BAILEY.

All hail this day of jubilee!
Each voice exultingly we raise;
Around the world the echoes ring,
'Mid grateful hearts and songs of praise.

We meet in one fraternal band.
In the beaming rays of freedom's light,
To welcome home our noble friend,
Our hero of the truth and right.

To commemorate thy greatness now
Is our purpose and our plan;
But, more than this, we celebrate
A true and honest man.

Had Diogenes come searching
An honest man to see,
We'd bade him to thy prison go
And bow assent to thee.

Ah, we pity all thy foes.
Through suffering they will find
The blood of Jesus cannot wash
Their hearts as pure ar thine.

Thy faithful soul of earnest love
In freedom's happinese shall beam;
And now thy cheering presence here
Gives grateful joy supreme.

A loving wife, a welcome home,
Await thy ever-watchful care;
Yea, all the truly free and brave
Rejoice thy earnest work to share.

Against all forms of oppression
Thy crushing master blows shall tend?
And every human heart that's bound
Would find in thee a trusting friend.

True Liberal Leagues throughout the land
Will werk in concert now with thee;
Persecution cannot daunt us;
We'll onward march triumphantly.

Now glorious cheers for D. M. Bennett!
For THE TRUTH SEEKER brave and strong.
Sisters and brothers, we join hands,
And gladly sing sweet freedom's song.

## D. M. Bennett's New Work.

Volume I. of "The Gods and Religions of Ancient and Modern Times" (written in prison) is now ready to send to those who hav subscribed for it. Will those who hav sent in their names, ordering a copy, be kind enough to remit for the same and let us send it to them at once? The price is three dollars per volume, or, till July 1st, the two volumes for five dollars. Those who sent three dollars for Volume I. will hav to send only two dollars for Volume II. We think the work will giv satisfaction, and be highly prized by those who read it. It is hoped many more will order the work.

THE few days that we hav passed since we got back home hav been pleasant ones. Numerous friends from various parts of the country hav called upon us. We cannot help feeling grateful to those who hav come hundreds of miles to welcome us home again. We were pleased to take by the hand friends from Maine, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Maryland, New York, Michigan, and Illinois. Probably Bro. Wm. M. Bronson, of Streator, Illinois, came farther than any one else—a distance of one thousand miles—and his name should be mentioned. It is no small mark of respect and friendship for a man to make a journey of a thousand miles solely to greet a convict emerging from a felon's cell. The strength of such friendship cannot be doubted. May we never forget the kindness of such true friends.

HAVING now escaped from the clutches of our enemies, and being permitted to resume our legitimate business, we unavoidably feel an anxiety that it may be prosperous. Upon our return we find that THE TRUTH SEEKER has been ably conducted, and that its friends remain loyal and firm. Our hopes are that the paper will continue to liv and flourish. We find but a limited amount of funds on hand with which to meet the heavy expenses which are inevitable. It is our hope that the patronage of friends and readers may be sufficient to keep the business in a healthy, flourishing condition. The names of new subscribers will be gladly added to our list. Orders for books, pamphlets, and tracts will be filled with pleasure. The kindness of patrons and friends hav thus far sustained us, and we hav confidence that the same will be continued.

## Donations to The Truth Seeker.

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Our most hearty thanks are hereby extended to these kind friends. We hope to make due amends for the aid thus afforded us, and use every dollar to spread the truth.

## Age of Chrishna and Buddha.

To the Editor of The Truth Seeker, *Sir:* I notice some of our friends in several Liberal papers giv accounts of the time of Chrishna's and Buddha's birth that do not agree with those given by what I deem very high authority. I am satisfied the missionaries are disposed to lessen the antiquity of dates in Hindoo and Chinese statements. There are some old books called "Asiatic Researches," published about a century ago, that I often see on the catalogues of D. G. Francis, 17 Astor Place, New York city, which I deem invaluable as well as very cheap.

I quote from the old edition in my possession. Sir William Jones, perhaps the most distinguished oriental scholar that ever lived, was president of the Asiatic Society—a society composed of eminent Sanskrit scholars. In Volume I, "On the gods of Greece, Italy, and India," Sir William Jones declares that though he "believes the divinity of our Messiah from the undisputed antiquity of many prophecies and their completion, especially those of Isaiah;" and adds, "but it is not the truth of our national religion that I hav at heart, it is truth itself."

He says Chrishna was the eighth incarnation, and the reformer Sakya Muni, afterwards called Buddh, or Lord, was the ninth, and the tenth is yet to come, mounted on a white horse, with a scimiter blazing like a comet—like him of the Apocalypse. "That the Vedas are older than the flood I never will admit . . . but that they are very ancient, far older than any other Sanskrit composition, I will venture to assert from my own examination of them."

Sir William Jones very foolishly asserts that the "Institutes of Menu, or Minos, are not so old as the Pentateuch, because the Institutes are in most polished Sanskrit, whereas Moses' books are more simple, the Hebrew dialect being more naked or rude."

This would prove the rude old English of four hundred years ago to be more ancient than Cicero's polished Latin, and a book by a Sioux Indian in his rude tongue to be older than either. Blindness of religious bigotry! "Brahma, Vishnu, or Chrishna, and Siva, or Mahadiva, are three forms of one and the same godhead." "It must always be remembered that the learned Indians, as they are instructed by their own books, in truth, acknowledge only one supreme Being, whom they call Brahme." "The second great divinity, Chrishna (after incarnation), passed a life of a most extraordinary and incomprehensible nature. Son of Devacci, by Vasudeva, his birth concealed through fear of Causa, the tyrant, to whom it had been foretold that a child born at that time would destroy him." "In the principal Sanskrit dictionaries, compiled about two thousand years ago, Chrishna, Varadeva, Govinda, and other names of this god are intermixed with epithets of Narayan, or the divine spirit." "He kindled the war described in the great epic poem, the Mahabarat. At its conclusion he returned to his heavenly home, having left his instructions in the Bhagavat Gita."

"One singular fact must not be suffered to pass unnoticed," adds Sir William Jones. "That the name Chrishna and the general outline of his story were long anterior to the birth of our Savior, and probably to the time of Homer, we know very certainly." "There are many sad obstacles to the extension of our pure faith in Hindostan. The Mussulmans are already a kind of heterodox Christians. They firmly believe the immaculate conception, divine character, and miracles of the Messiah, but they deny his character of son and his equality as God with the Father, of whose unity and attributes they hold the most awful ideas. It will be difficult to undeceive them. . . . The Hindoos readily admit the truth of the gospel, and say it is consistent with their sacred books. 'The Deity,' they say, 'has appeared innumerable times in many parts of this world, and of all worlds, for the salvation of his creatures. We all adore the same God,' they say. We may assure ourselves that neither Hindoos nor Moslems will ever be converted by any minion of any church."

Turning to the article "on the literature of the Hindoos," we find innumerable multitudes of works mentioned. "The Vedas, in truth, are infinite, but were reduced by Vyasa." We find the most perfect system of laws, codes, and commentaries thousands of years old. One of the most perfect grammars was made so long ago that the author had become a divinity, after whom a heavenly constellation had been named, far back in the age of fable. The writer adds, "Wherever we direct our attention to Hindoo literature, the notion of infinity presents itself, and the longest life would not suffice for the perusal of nearly five hundred thousand stanzas in the Puranas, with a million more perhaps in the other works before mentioned.

In the third discourse, Sir William Jones says: "We now liv among the adorers of those very deities who were worshiped under different names in old Greece and Italy and among the professors of those philosophical tenets which the Ionic and Attic writers illustrated with all the beauties of their melodious language. On the one hand we see the trident of Neptune, the eagle of Jupiter, the bow of Cupid, and the chariot of the sun; on the other we hear the cymbals of Rhea, the songs of the Muses, and the pastorals of Apollo. In more retired scenes, in groves and seminaries of learning, we may perceive the Brahmans and Sarmanes, mentioned by Clemens, disputing on the forms of logic or the vanity of human enjoyments; on the immortality of the soul; her emanation from the eternal mind; her debasement, wanderings, and final union with her source."

"We may fix the time of Buddha, the ninth great incarnation of Vishnu, in the year one thousand and fourteen before Christ. We hav, therefore, determined another epoch by fixing the age of Chrishna near the three thousandeth year from the present time."

No one can read these volumes without being satisfied that the Hindoos were, many thousands of years before Rome or Greece were ever heard of, one of the most highly enlightened nations that ever lived upon the earth. We find in these volumes that Buddha was born of the Virgin Maia, a son of God, and that this incarnation was predicted by prophets long before. We also learn the same stories as are found in Genesis about the creation and deluge, the very names of persons being almost the same. We know that Alexander, some three hundred years before Christ, found about the same condition of affairs prevailed in India then as prevailed until very lately. We find in the history of the pious Rollin that Semiramis invaded India within a very few years after the flood and found a densely-peopled region, the people using elephants in warfare—a fact that puzzled the good man, seeing there could not hav been over five or six hundred persons in all the world at that time, without a multiplication equal to that of Dan, old Jacob's son, who went down into Egypt as one person and came up out of there with over sixty thousand of his descendants, armed and fit for war, men, besides women and children, in two hundred and seventeen years.

But leaving that out of consideration, is it in the least probable that a highly-enlightened nation, with an established religion, as all admit, long prior to the time of Christ, and a priesthood as learned and proud as theirs, would hav either had no sacred books till long after Jesus's day, or, having them, would hav suppressed them and adopted the Bible of the Jews and New Testament of the Christians, not as a whole, but in fragments so poorly disguised that any one must be able to see through the attempt?

Here is the dilemma, and under heaven there is no way of escape from it. Either that nation has done so or the holy Bible story is principally stolen from India. Fourteen hundred years before Christ, Moses appeared and led the three million Israelites out of Egypt, over the desert, toward the promised land. Theologians admit the book was written after the captivity, some 500 years B. C., being 500 years after the Christian doctrines of Chrishna in the Gita were left to his follower Arjuna, and some 500 years before the occurrence of that wonderful event and sole evidence as to the divine conception of Virgin Mary, to wit: the dream of the old man, Joseph, reported to us at second hand—evidence that could not settle a ten-cent claim in a court of justice. Think of it! Christian priests charge upon whole nations, races, and generations of enlightened people that they stole their religions and deliberately falsified their records, their priests consenting, while the people from whom they themselves drew the story of their own religion were so miraculously truthful that the mere rumor of an old, uxuorius man's dream among them stands as the everlasting basis and proof that a virgin of their people had conceived by the Holy Ghost a son, whose father was and is the Infinite Being by whose omnipotent processes all the countless worlds on worlds rolling in space are generated and conserved. But that is not the wonder. The wonder is that any one should pretend to believe it. It beats the miracle!

In volume sixth of these Researches is a description of the rock-cut temples of Ellora, India. But for the influence of priestcraft these wonderful works would long ago hav eclipsed, in public opinion, the pyramids of Egypt. There was more labor, more taste, genius, and expense in excavating one of these temples than in building all the pyramids. Yet so powerful is priestcraft that they are unknown to us. The cause is plain. They contain proofs positive that they were made long before Moses' world. The Brahmans say some of the subterranean temples are 7,894 years old. According to these reports that would make them now nearly 8,000 years old. The invading Moslems say they are only 900 years old. Captain Seeley, of the Bombay Infantry, visited these temples about 1820, and I hav his account, published in 1824, entitled "The Wonders of Ellora." He says: "It is impossible to describe the feelings of admiration and awe excited in the mind on first beholding these immortal works. The feelings are interested to a degree of awe, wonder, and delight that is at first painful."

One whole side of this paper would be required to print the exclamations of wonder and delight used by this honest, unsophisticated man to express his feelings. I giv a few of them: "The approach is over a large plain to a range of mountains one hundred feet high, rising suddenly like a wall, and being of solid granite. Bear in mind these temples are all cut out of this solid granite, and everything is finished to perfection. One temple was first finished and then another begun by making a doorway out of it into the heart of the mountain. Then an area, several feet wide, is excavated clear around the next proposed temple, thus leaving a square block of granite out of which to hew the temple, with its walls, doors, columns, pillars, monuments, windows, altars, galleries, aisles, stairways, verandas, ornaments, etc., etc. This temple finished, on into the heart of the mountain continue the workmen, on and on until an indefinite number of temples hav been finished. When we know that St. Peter's and the Milan Cathedrals are not yet finished, although they were undertaken several centuries ago, and the workmen are yet busy on them, that a very large number of men could hav been engaged on them from the start, and that only two or three at most could begin on these excavations, we become satisfied that it has required several centuries, if not thousands of years, to perform these works. Just think of it! Standing about the entrances to some of these excavations are columns, or obelisks, equal to that called Cleopatra's Needle, carved in the heart of this granite rock! Imagine a solid granite boulder standing on the surface of the earth, say one hundred feet high, four miles wide, and twenty-five miles long. Now imagine that men began to cut into this boulder, making a large doorway, then an area say forty feet high, forty-four feet deep, and fifty feet broad, all around; then a beautiful temple to be carved out of the square, having rooms, stairways, upper rooms, etc.; and so on through until many temples hav been so excavated. In one case a temple within a very large temple—a perfect little gem—has been made. Now you may hav some idea of the mighty work."

C. W. Mallet, in volume six of "Asiatic Researches," says: "Whether we consider the design or execution of these mighty works, we are lost in wonder at the idea of forming a vast mountain into almost eternal mansions."

Seeley says: "Conceive the burst of surprise at suddenly coming upon a stupendous temple, within a large open court, hewn out of solid rock, with all its parts perfect and beautiful, detached from the surrounding mountain of rock by a spacious area all around, 200 feet deep, 150 feet broad, this fane rearing its rocky head to nearly 100 feet high, its length 145 feet by 62 feet broad, having well-formed doorways, windows, staircases to its upper floor, containing fine large rooms of a smooth and polished surface, regularly divided by rows of pillars, the whole bulk of this isolated excavation being 500 feet in circumference, and, wonderful to say, having beyond its areas three handsome figure galleries, or verandas, supported by regular pillars, with compartments hewn out of the boundary scarp, containing 42 curious gigantic figures, the whole three galleries in continuity, inclosing the areas and occupying the incredible space of nearly 420 feet of excavated rock, being 13 feet 2 inches broad all around and 14 1-2 feet high, while positively above these galleries again are excavated fine large rooms. Within the court and opposite these galleries stands Keylas the Proud, wonderfully towering, a mighty fabric of rock, surpassed by no relic of antiquity in this world."

Let that serve for a description of each one, for the writer is newly surprised as each area door is passed. He asks, "What are all the wonders of the world, all the remains of Egypt, the Parthenon, the Pantheon, St. Peters, in comparison with one of these? The work seems beyond belief, and the mind is utterly bewildered in amazement." "Human language cannot describe them or one's feelings at the sight." "At first view it strikes the beholder with a delight and wonder indescribable; the mind is so absolutely lost in admiration and so transfixed that one feels incapable of describing. It is long, very long indeed before the mind becomes calm enough to enable the writer to behold attentively."

"Glorious memento of a race superior to the present!" The statuary carved out of the same material as the temples in number and perfection would alone make the reputation of the grandest modern museum. "What incredible labor, to carve with a simple iron instrument out of this solid, hardest of all rock, not only temples and habitations, but pillars, devices, figures, ornaments, etc., etc., cutting hundreds of thousands of feet of that hard material." "Surely it exceeds belief." "Man has here gone beyond himself." "All the existing works of man will decay, whilst the caverned temples of Ellora shall rear their indestructible and hoary heads in stern loneliness, the glory of past ages, the wonder of the ages yet to come."

[CONCLUDED NEXT WEEK.]

# SUPERSTITION;

## The Religion of "Believe or be Damned."

**OPEN LETTER**

TO THE

## St. Johns School Board

BY

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Vol. 7. No. 20. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, May 15, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

HE asked a Cincinnati bell if there was much refinement and culture in that city, and she replied, "You just bet your boots we're cultured to kill."

THE condor of the Andes is said to kill its prey with its bill, and the up-town milliners of this city are trying the same game on the married men.

A LITTLE girl, aged three, went to church lately to see a christening. When, on her return, she was asked what she thought of the babe, she replied, "It was a good baby; it did not cry when the gentleman washed its head."

MR. D. M. BENNETT, editor of THE TRUTH SEEKER, received an enthusiastic welcome on his return from prison, at Chickering Hall, on Sunday night. The audience was a truly representative one of free thought, free speech, and a free press. A "Song of Welcome" was sung by a quartette choir.—*American Art Journal.*

D. M. BENNETT, having served out his term of sentence in the penitentiary for sending a copy of an alleged immoral book—we hav never seen it—through post, has been discharged. "Nana," an immoral book—which we hav seen—is still in the market and is sold by "respectable publishers;" and that, we suppose, makes all the difference.—*Star.*

THE Young Men's Christian Association of Seneca Falls, N. Y., has collapsed for want of patronage, the members preferring to go to hell rather than pay the bills. In fact, Christianity is at a discount in that place. They hav seven churches besides several side shows, and the oldest settled minister having been there less than three years, proposes to quit business unless they pay him.

BENNETT Reception, Chickering Hall, Sunday evening, May 2 i. Mr. D. M. Bennett, editor of THE TRUTH SEEKER, has been imprisoned the past year on a charge of mailing a copy of "Cupid's Yokes" to a sham address sent in a decoy letter by Anthony Comstock. Mr. Bennett's friends, in testimony of their regard for his devotion to the principles of free press, free speech, and free mails, will giv him a grand reception on his liberation from prison.—*Jersey City Evening Journal.*

THE Rev. Charles B. Ramsdell has been pastor of the North Presbyterian church, Washington, since 1875, and has brought it up from a condition of poverty to one of considerable prosperity. But he has offended his congregation, or at least a good part of it, by marrying a Roman Catholic girl. She is amiable, refined and good, but sticks to her religion, though she frequently goes to hear her husband preach. One church meeting has been held for the purpose of compelling him to resign, but he proposes to stay.

THE D. M. Bennett Reception in Chickering Hall, New York, last Sunday night, was a tremendous affair. It was not only one of the largest, but one of the most if not *the* most enthusiastic ever held in the city. A full report of the meeting and the speeches in full will be published, we understand, in THE TRUTH SEEKER. We regret that we were unable to attend the convention, but the Liberals of this city were well represented by Dr. R. C. Flower, who, we are informed, did not forget to pay his respects to Anthony Comstock in his peculiar and sarcastic manner. The meeting was a great victory for D. M. Bennett, but a greater victory for the Liberal cause.—*Mind and Matter.*

MISS NORWOOD, a lady in the American mission at Swatow, has given some interesting particulars as to feet distortion in China. This abominable barbarism is determined by locality rather than by the rank and wealth of those who practice it. It is vehemently opposed by the "Hakkas," and where people of this province—who, happily for Chinese women, seem to hav nomadic habits—settle it begins to disappear. Of the women attending the missionary school in Swatow about sixty per cent hav their feet bound. The binding does not take place until after a child has learned to walk. The pain is intense when the process is performed in the case of an adult, and a source of dreadful discomfort in any case, yet the desire to hav small feet is so intense that that girl's will slyly tighten their own bandages in spite of the pain. This binding, the Chinese themselves admit, often produces, among other evils, blindness.

PRAYER FOR RAIN.—We the undersigned ministers of the gospel in Reno county, recommend that the fourth Sabbath of this month (25th inst.) be especially observed as a day of humiliation and prayer in the worship of Almighty God, that he would graciously hav mercy upon us, and bestow upon our land needed rain and all the conditions of a fruitful season, that the labor of the husbandman may not be in vain. Having the divine promise, and the example of the prophet Elijah, we are encouraged to pray. Let us all exercise faith and obedience to him "in whom we liv, and move, and hav our being."

Signed: SAMUEL DILLY, WM FERGUSON, SAMUEL BACON, D. M. MOORE, D. P. MITCHELL, E. B. TUCKER.

—*Hutchinson (Kan.) Interior.*

If these men find their influence at the court of heaven is potent, and they can bring rain when they wish it, they could undoubtedly do a very profitable business by traveling from the Atlantic coast to the Pacific, especially through the summer season, bringing rain where greatly needed. If they succeed in getting this quarter of the globe well watered, they will be able to find steady employment in portions of Asia and Africa, where rains are of rare occurrence. How handy it must be for God to hav men tell him when and where to hav his rains descend.

IF London *Life* is to be believed, Mrs. Victoria Woodhull has achieved a notable triumph in her three years of self-banishment from the United States. In the Great Britain metropolis this celebrated lady has achieved a wonderful success. She lives in the largest house at Emperor's Gate, South Kensington, and the interior of her home "conveys at a glance the impression of wealth, intellect, and common sense." "Graceful, elegant, and striking; full of self-possession and of bright ideas," "amiable, cultivated, and with great natural ability," it is no wonder to the British journalist that she has "made her way rapidly in society, an important section of which she may be said to hav at once taken by storm." Victorious Victoria! Alas! that having now "passed beyond the wear and tear of business and political strife," she is about to "unite her happiness with that of an Englishman for whom the world has naught but praise." With this perished every fond hope that the Woodhull would enter into the Presidential field this year and add piquancy to what promises to be a very lively canvas. Yet we hav the consolation of knowing that London is to hav in her "a queen of the drawing-room," and that she is to be "surrounded with all that is brightest in the life of Great Britain." If she will only rid us at the same time of the race of young American snobs who admire nothing that is not English we shall be happy all around.—*Sunday Mercury.*

MISS MARIAN EVANS, better known as "George Eliot," has been led to the altar by an unknown and perhaps fortunate gentleman of the unromantic name of Cross. The author of "Adam Bede," "Middlemarch," "Daniel Deronda," and other well-known novels, is about sixty years of age, having been born in 1820. Her relations with Mr. Lewes were similar to those of the Countess Guicciola with Lord Byron, rather free and easy for staid old England. Mr. Lewes could not marry her on account of a little legal barrier which had its origin in the gentleman's marriage with another lady, and which could not be well overcome. Mr. Lewes has been dead about one year and "George Eliot" has found consolation in another mate. The marriage of Mrs. Norton, one of the celebrated Sheridan sisters with Sir William Maxwell, surprised the English world. The poetess was older than "George Eliot" by ten years. There is nothing to wonder at in the love and marriage of people of genius who hav reached the fifties and even the sixties. The souls of such people never grow old and never lose their sentimentality. There is about their hearts a halo of youth which defies the sweep of time. Before any one smiles at the supposed weakness of "George Eliot," it is best to remember that women of genius are not to be measured by the ordinary human standard.

BY 7.30 o'clock Chickering Hall was packed to the very doors. Standing room was at a premium and numbers of persons were sitting on the steps outside in the hope that something might turn up whereby they could gain an entrance. By 8 o'clock it was utterly impossible to wedge one's way through the solid phalanx of people about the doors, and hundreds were compelled to go away. The attraction of this vast multitude was the reception of D. M. Bennett, the Freethinker, who has just been released from state prison. The Hon. Elizur Wright presided at the meeting, and stated that they had met last night in the name of common sense and common humanity—that they were friends of the law of free thought and speech. "What is law," he said, "without liberty? What is enforced morality worth?" He denounced the system of government advocated by the Comstock party. He then introduced Mr. Thaddeus B. Wakeman, who spoke at considerable length upon the connection of church and state, and the evils that would naturally result from Comstock legislation, which he characterized as a direct infringment upon the laws and Constitution of the the United States He characterized such legislation as anti-Republican, un-Democratic and fundamentally wrong. He expressed the greatest humiliation that Dr. Crosby should hav publicly advocated lying and falsehood as the basis of public morality. The speaker asserted that there was no way of getting to heaven until the people know how to stop lying. He had hoped to present Mr. Bennett in his prison clothing, but suits of that character were so much in demand that it was impossible to get one. He would therefore hav to introduce Mr. Bennett in plain clothing. He then took this celebrated person by the hand, and leading him forward introduced him. The applause, which had hitherto been most uproarious and frequent, now burst forth into a perfect storm. The audience appeared to be composed of the most respectable people but they allowed their enthusiasm to master them, and men and women alike arose in their seats, waved their hats and handkerchiefs and shouted until they were hoarse. This continued for fully ten minutes, and then a man arose in the gallery and proposed three cheers for Bennett, which were given with such vehemence as to almost unroof the building. A large bouquet of roses was presented to the liberated Freethinker, and finally, when the audience had somewhat quieted down, he advanced to the front, and, with tears in his eyes and a trembling voice, thanked the audience for the reception. He said that it was the proudest moment of his life. "I don't want to do anythin wrong, but I will go into a prison cell again before I will be a coward and refuse to act against my best belief and knowledge of right." He continued to speak of the persecutions he had endured and of his prison life, which latter was very rough. He denounced Dr. Crosby in very severe terms, and the audience applauded to the echo. His concluding sentence was, "I am resolved to be a good citizen; I will speak the truth and I will print it." A number of speakers followed, who were very severe upon Dr. Crosby and Anthony Comstock. Whenever the name of the latter was mentioned it was met with the strongest hisses. Telegrams were read from all over the United States and from Canada, congratulating Bennett and stating that mass meetings were being held in honor of the event. Among other resolutions the following were adopted: *Resolved*, That we deliberately denounce the Comstock legislation, as to its hidden and real animus, which is the suppression of Freethought and the freedom of the press; and the rulings of Judge Benedict in the case of Bennett; and the refusal of President Hayes to interfere, as a legislative, a judicial, and administrative outrage; and that we pledge ourselves to continue to do whatsoever true men and true women may rightly do to reverse this whole current of procedure. *Resolved*, That if it were not too melancholy and dangerous, it would be comically ludicrous to behold the gigantic machinery of the United States government invoked to punish by ten years' imprisonment, and five thousand dollars fine some thoughtless or angry boy or man who had sent a naughty word on paper through the post-office to some one who, to protect himself, has only to decline to read what is sent him, or throw it into the waste basket; and that this great country is now afflicted and disgraced, through the activity of a few over zealous bigots, by a new edition of Connecticut Blue laws so ridiculous that the people almost refuse as yet to believe in their existence.—*Truth.*

## Events of the Week.

FIFTEEN hundred capmakers of this city are on strike.

THE heat has been intense during the past few days in this city.

TWO thousand brickmakers are on strike in Haverstraw, New Jersey.

REPORTS from Ireland state that the famin is increasing in intensity.

ALLEGHENY CITY, Pa., had a $150,000 fire on th 8th. One child was burnt to death.

A NEGRESS has just died at Laurel, Delaware, aged one hundred and fifteen years.

MAYOR KALLOCH is to be impeached by the San Francisco Board of Supervisors.

TWENTY mules were burnt in a coal company's stable at Wanamie, Pa., a few days ago.

POSTMASTER JAMES, of this city, is proposed as Key's successor as Postmaster-General.

TWO men were killed and several injured by a wrecked train at Bismarck, Mo., on the 8th.

THE expelled French Jesuits who took refuge in Belgium are to be driven from that country.

JUDGE DAINGERFIELD, of San Francisco, fell dead on the bench while trying a case, on the 5th.

A COLORED bootblack recently walked from Philadelphia to this city in twenty-fours on a wager.

A CHICAGO stevedore named Tobin, murdered his seventeen-year-old daughter on the 8th. Whiskey.

GEORGE ELIOT, the English novelist, widow of the late Henry Lewes, has recently married a Mr. Cross.

A DAUGHTER of Gen. Sherman was recently married to Lieutenant Thackara, of the United States navy.

A BILL is to be introduced into the English Parliament to enable Mr. Bradlaugh to dispense with the usual oath.

THE Nicaraguan government has granted a liberal concession to Americans for an international ship canal company.

THIS city sent two or three hundred thousand dollars to the starving Irish, yet a woman died of starvation here a few days ago.

A FRESH revolution has broken out in Cuba The Captain General has been given discretionary powers by the Spanish government.

AN American engineer was recently shot by the Chilians for refusing to reveal where he had concealed some machinery belonging to the government.

NEW CITY, Pa., was entirely destroyed by fire on the 6th. It is estimated that three hundred oil derricks were burnt and $300,000 worth of oil destroyed by the flames.

GEORGE BROWN, editor of the Toronto *Globe*, and one of the leading Canadian statesmen, died on the 9th. His death was the result of a pistol wound received a year ago.

ANOTHER large forest fire is sweeping through the woods near Waretown, N. J. Five yachts, lying in Oyster Bay, near the burning trees, were destroyed by the flames on the 5th instant.

A HAILSTORM has devastated the greatest part of western Hungary. Almost all the roofs of the houses in the towns and villages were destroyed and vines and fruit trees crushed to the earth.

AN extensive fire broke out on the 9th in Rixford, near Bradford, Pa. Four 25 000-barrel oil-tanks were burnt, and a portion of the town was destroyed. The woods for two miles on either side of the Erie Railroad, near Carrollton, are in flames.

WILLIAM BUCHOLZ, of Bridgeport, Connecticut, after three trials, has been found guilty of murder in the second degree. The jury, on the first trial, found him guilty of murder in the first degree. On a new trial, the jury failed to agree after being out seventy-nine hours.

# Communications.

## "Does Death End All?"—Part Second.

BY E. A. CHAPMAN.

In a recent issue of THE TRUTH SEEKER I tried to show from a scientific standpoint that "man is a spirit," and that "the spirit of man is immortal." No matter how well I may hav succeeded, like every effort of the kind that has ever been made, or ever will be, from the same standpoint, to a certain extent it was a failure. I did not giv absolute proof. There is one and only one way to prove absolutely a future existence. We must bridge the river of death. We must cross it ourselves, or talk with those who hav recrossed it from the other sphere. Columbus could prove scientifically that a new world existed across the waters, but he proved it absolutely when he crossed the ocean and saw that world with his own eyes. His countrymen knew when he returned that he told the truth. That other world then became a demonstrated fact. The world has always been satisfied with reasoning from cause to effect or from effect to cause on every other question but the duality and immortality of man. It is extremely difficult to prove that from matter is evolved a force that is positive to matter, that commands while matter obeys. It is still more difficult to prove that this something, this invisible positive power and principle, becomes individualized into an immortal spirit, a being that is to liv and progress forever in a future world.

There has always been an intuitive principle in man, independent of reason, that has told him he was an immortal being. But all this is not satisfactory. To-day the world outside of the Christian church demands facts that may be accepted as absolute proof of immortality. Again is verified that infinite love of nature for her children. A reasonable demand she always satisfies. No more auspicious time could possibly hav been selected for the advent of modern Spiritualism than the middle of the nineteenth century, and in this land of Paine, Franklin, Washington, and Lincoln. The great disciples of Materialistic science who declare that "Death ends all" must be checkmated, for when the greatest minds on earth become involved in error their power for evil is incalculable. At no time in the past has it been possible for the spirit world to furnish proofs of a future existence without endangering the lives of the medium until this free government was instituted, where "no law could ever be enacted for the establishment of religion," or to prevent "the free exercise thereof."

Spiritualism is an acknowledged fact throughout the world. Starting in the bosom of this free government, it quickly spread throughout the whole earth, and to-day Spiritualism givs to us the only absolute proofs the race can ever know of a life beyond the grave. Our friends, "the loved of other days," hav "bridged the river of death," and solved forever the great problem of immortality. Because they liv we shall liv also. All over this earth, in millions of homes, the loved of other days are giving the most convincing proofs of their presence and identity. Modern Spiritualism, with its mighty influx of spirit power, wisdom, and love, is rapidly dispersing the black clouds of superstition and freeing the people from the worst slavery this world has ever known. Already it has won its way into every royal palace in Europe. The most learned and scientific of the age hav examined the phenomena of Spiritualism and declare it to be just what it purports to be, a power and intelligence from the spirit world. They declare they hav conversed with friends of other days, the so-called dead, now in spirit life. Millions of the best men and women living, whose word would be unquestioned on all other subjects, say positively they not only believe but know they hav received living messages and proofs of identity from the "so-called dead." Collect all the evidence of the truth of modern Spiritualism into one book, and giv it to the world as a Bible revelation, and in eighteen hundred years skeptics would be as scattering as angels' visits to Christians. Those who are striving to resist and destroy Spiritualism are fighting the mightiest power and the most irresistible movement this world has ever known. The mighty hosts of the ages gone before hav marshaled their forces, and despite the feeble cry of the infants to-day, are lifting the people up out of the ruts and the slime and mire of superstition and placing them upon the glorious hilltops of free thought and mental liberty. As well attempt to turn back the mighty Niagara or still the increasing swells of the great deep as to resist the power in and from the other world that is to-day sweeping over this earth.

Priestly bigots denounce and ridicule it because it sweeps away the whole church fabric of hypocrisy and superstition. Scientific bigots ignore and denounce it because Christians and all the little bigots applaud, and because the phenomena of Spiritualism cannot be weighed in their Materialistic scales, nor ciphered out by the rules of sensation. The spirit world would hav furnished these proofs long ago could it hav been done without compromising the lives and liberties of the mediums, the instruments through whom these manifestations must come. As it is, even in this day of so-called enlightenment, mediums are reviled and persecuted as ignorantly as was Jesus Christ eighteen hundred years ago. Lies and ridicule are the weapons used to crush truth to-day instead of the stake, the rack, the thumbscrew, and the slimy dungeon.

Absolute monarchies, despotisms, and holy inquisitions are things of the past. The world evidently is progressing. The dark night of superstition is passing away. The glorious sun of reason and truth is rapidly illuminating the entire earth. A few years hence and people will cease to ridicule the truth, for when might no longer is the slanderer of right, and the church has gone the way of all error, then it will be unpopular to do so. Those who hav dared to be unpopular hav been the pioneers of truth in all ages.

When our loved ones leave us it is needlessly cruel and unjust to keep us in suspense as to their whereabouts and condition until we too go to the unknown shore. If they liv and still possess all the attributes of the soul, they love us still, and must be anxious concerning the welfare of those left behind. This earth is the natural dwelling place of the race, and here not only spirits in the body, but spirits out of the body dwell; and could our spiritual vision be opened now, as it will be when we pass to spirit life, we should realize there is but a thin veil between the two worlds, between us and our spirit friends. If they love us still it is right for them to manifest their presence and love whenever they can find the means to do so. If we are to liv hereafter, it is right for us to know it, and if our friends desire to communicate with us, it is right for them to do so, and it is our duty to aid them all we can. If it were not for priestly cowardice, the very suspicion that a way had been opened whereby news could be received from friends in spirit life would be received with universal and unbounded satisfaction.

Unfortunately spirits tell us that the Bible is a man-made book; that Jehovah, the devil, the Christian heaven and hell, are myths. They hav exploded those precious doctrines, "the fall of man," "total depravity," "everlasting punishment," and the "atonement." They hav shown that the priests are the worst villains and hypocrites that ever walked this earth, and consequently all their concentrated venom is poured, not only weekly, but daily and hourly into the too willing ears of their victims. Our spirit friends tell us it is our duty to reason and think for ouselves, and not substitute faith or hire others to do it for us; therefore Spiritualism owes to the cupidity, hypocrisy, and revengeful malice of the priest all the opposition it meets with to-day at the hands of the people.

Liberals should carefully consider this matter. Perhaps their minds are influenced to a large extent by this wave of unpopularity, first set in motion by these wicked, lazy, lying, worthless representatives of the great Jehovah. Christian priests hav been guilty in every age of all phases of hypocrisy and meanness. Millions of times they hav perpetrated every known species of cruelty and crime, hav kept the world in turmoil, tears, and bloodshed; but in this nineteenth century all their wickedness is boiled down into venomous lies concerning the most glorious gift the world has ever received. Let them lie and scandalize. It is their death struggle. The world is beginning to realize that these priests, from purely selfish motives, hav cursed the world and blocked the wheels of progress for eighteen hundred years with their accursed Bible and false notions of future existence. The world, realizing the mighty wrongs it has received at their hands, is crying, "Put them out! put them out!" They already read the handwriting on the wall, "Ye are weighed and found wanting."

It is a matter of regret that men who detest the whole church business hav been and are swayed by these priestly lies without analyzing or tracing them to the source from whence they emanate. The masses are utterly ignorant of what Spiritualism is, except what has been told them by those who are more ignorant than they, the faithful priests, the divinely inspired of God.

As for myself, I would not exchange the glorious light of Spiritualism, the consolation, comfort, knowledge, and growth it has brought to me, for all the gold in the universe. Spiritualists no longer dread death. They know that it is only a door through which they will pass to a higher and better life. It leaves that door wide open, through which we can behold our friends living in a world as natural as this, and through which they can return and giv to us their messages of wisdom and love. Spiritualism destroys the orthodox heaven and hell, and substitutes for them what satisfies reason. Every wrong must be righted, and every good deed receive its appropriate reward. Whatever we love or hate at death this will we continue to love and hate till we hav learned the better way. The thread of life is taken up in the spirit world just where it is broken here. Those who are filthy are filthy still. The pure are pure still. Spiritual vision enables them to behold people just as they are, in all their filth or purity. Every evil deed and impure thought may be read in an open book; likewise every good deed and noble purpose. Aside from the memory of a life misspent, ought not such a hell to satisfy the morbid cravings for eternal damnation? In my judgment, by the time that some of the "whited sepulchres" that now walk this earth hav become purified and fit to look upon in spirit life, they will be glad that the hell of Spiritualism does not last through all eternity. Spiritualism teaches that every wrong deed or thought is followed by a corresponding hell, and every good deed or thought by a corresponding heaven, and that is all the heaven or hell there is here or hereafter. It teaches us that we know nothing whatever of infinity, that beyond the line which bounds the finite all is and ever will be speculation. In my judgment infinity is a myth. Matter, with its properties and possibilities, is all I can find in the universe. But I never put down stakes. All I can say is, I don't know. As far as I can learn there never has been the first item of proof given to man that there is anything but what can be comprehended under the head of finite except the abstract principles of law. The abstract is nothing, and can produce nothing. Spiritualism as I see it recognizes nothing outside of matter unless it be abstract law; therefore, if Materialists would properly investigate Spiritualism, they would find there is really no bone of contention between us unless it be future existence, and that does not, need not, conflict with their ideas of matter. There is, however, an inner principle in man which at present defies analysis, therefore it is not wise for either class to claim to know more than we do. However, whatever it is, it is something, and whether that something is matter or something else is a problem that never yet has been solved.

But the cry is, "One world at a time." "If we know we are to liv beyond the grave that is enough." "Let us eat, drink, and be merry." Stop one moment. This life is preliminary or preparatory to the next. All our thoughts and deeds will be carried with us to the next life and there exposed to the gaze of those who will look. We shall be known for just what we are. Every human being will be compelled on entering spirit life to unmask, and, if we hav been selfish, miserly, and uncharitable, if we hav done no good, if the world is no better for our having lived in it, we shall be worse than paupers. We shall be full of rottenness and cannot conceal it. If our lives here are properly spent, of course the reverse will be true. I do not seriously object, however, to the saying, "One world at a time." For those who do not hoard up riches that others ought to enjoy, who improve every opportunity to crush error and do good, it is well enough to say, "One world at a time." If we know how to liv so as to accomplish the greatest possible good to ourselves and others, then Spiritualism, so far as teaching us how to liv, is not a necessity. To them even, with all their perfect lives, spirit communion with the loved of other days, and a knowledge of another life, would be an added blessing. It would be exceedingly unwise to start on a journey to a distant country without due preparation; and yet, people who claim to be the wisest, who would giv the most careful attention to all the details of a journey here, propose to enter upon another plane of existence without a moment's forethought or preparation. How often do we hear people say, whose lives are a continued agony of regret, "It might hav been. If I had only known, how differently would I hav lived." In spirit life, we are told that the first work to be done is to right all wrongs, undo all errors and false theories, correct every evil propensity and habit, substitute charity and love for selfishness and hatred, get into harmony with truth and the spirit of progression, and then we shall be ready to take the first step forward and upward.

All men, of whatsoever name or denomination, who have made stumbling-blocks of themselves, who hav been prejudiced against and fought the truth, will then appreciate that sad refrain:

> "For of all sad words of tongue or pen,
> The saddest are these: It might hav been."

On their entrance into spirit life those who hav hoarded only riches here, who hav been deceitful, selfish, and sordid; who hav been unjust and uncharitable; who hav been trying to serve both God and the devil; who try to save their own souls at the expense of their neighbors, and who falsely claim to be Liberals, but are wolves in sheep's clothing, will wish when it is too late that they had listened to the words of wisdom, warning, and love their friends would so gladly hav given from the other shore.

People treat Spiritualism as the church treated Galileo and Servetus. They will not investigate, but insist on the right to sneer and ridicule, to talk and pass judgment on what they confess they know nothing of. Their wisdom and justice is like that of the man who would stand with his back to a railroad train that is passing and swear he does not

see it; that they are humbugs, and those who do see it are cheats and fools. People very seldom learn until they are willing to be taught. We forget that we are creatures, to a very great extent, of education and circumstance. If we had been born in Turkey or Hindostan our knowledge and belief would hav been far different. We are too easily satisfied with the knowledge we hav. We, in our conceit, either imagine our knowledge to be fully demonstrated, or else we respect too highly the sources and teachers from and through which our knowledge came. We should analyze rigidly every item of our education and know positively that we are not fostering a viper of evil. Every false thing, every unreasonable hypothesis, all errors, are stumbling-blocks in the way of development and growth, and the quicker our minds are purged of all errors the better it will be for us.

People often ask, "Why do not spirits come to me, and why do not I see them and receive these proofs?" Spirits are still human beings and do not care to go where they are not wanted or well-used. When people are truthful, honest, and sincere in their desires and efforts to commune with their spirit friends, and to investigate Spiritualism, spirits will meet and aid them, and not till then. Those who receive false communications are, as a rule, not honest themselves, and the spirits know it. They do not investigate fairly. They hav resolved beforehand to crucify the truth, therefore receive a lie just as they ought. Again, all are not mediumistic. Mediumship, or susceptibility to control by spirits, is a law of mesmerism that as yet has never been satisfactorily explained. Again, those who are mediumistic must first hav it developed and strengthened by a continued application of spirit power, therefore those who ask the above questions simply betray their ignorance.

"Like attracts like," is a law that explains much of Spiritualism. It tells us how it may be a blessing or a curse. In this world people enjoy most the companionships of those who are most like themselves. The bad do not associate with the good, nor the good with the bad. The inevitable law of attraction brings those from spirit life about us who are on the same plane with ourselves. If we are good and true, then good spirits will bless and aid us. If not then the contrary will be true. We should carefully watch and analyze our impressions, and always resist if they urge to that which will tend to corrupt and degrade our manhood. A little experience of mine will serve to illustrate. Two years ago, while at work, I was suddenly seized with a strong desire for a glass of beer. I had visited a saloon a short time before. For the first time in my life I thought a glass of beer would "taste good." I at once procured a glass and drank it. The next day at about the same time I experienced the same intense thirst, and for several successive days. Finally, this intense thirst or intense desire for drink occurred several times a day, which I invariably gratified, until, becoming alarmed, I began to analyze the matter, and to search for the cause. Suddenly the idea occurred to me that some drunken spirit, or one who had not yet outgrown his appetite for strong drink, was making of me his instrument for gratifying his thirst. I asked my guides if this was true. They replied, yes; that so long as I yielded, that spirit's thirst became in part my own, and they were powerless to interfere. I immediately replied, "Tell that spirit he can never again use my organism for the gratification of his depraved appetite, and never again to seek my presence until he has learned or desires the better way." "To the pure all things are pure," is true only in the light of this infallible law of attraction.

Spiritualism is dangerous to those who are not inflexibly resolved to do right under all circumstances and at all times. Good people, especially those who understand this law, are rarely troubled by evil or low spirits. Men in this life like Washington, Lincoln, Humboldt, and Paine would hardly afford congenial companionship to such horrid monstrosities as Nero, Anthony Comstock, Judas, or any other wicked, ignorant spirit. They, as spirits, would be compelled to seek their level among the filthiest and most brutal of the land, unless they sought the better way. Comstock would doubtless be attracted to and find congenial companionship in the lowest dens and brothels of New York, where his polluted spirit could revel and feast upon the nastiness he so craves and loves in this life. His love for obscenity and perjury is most inordinate, and doubtless, when his spirit was not among the nude denizens of houses of prostitution, he would be with such judges and men as Benedict, Colgate, and Joe Cook, whose atmospheres are rendered so black and foul with perjury, dishonesty, and lies that it would be habitable for and congenial to such perjured filthy villains as Anthony Comstock. Yes, even in Spiritualism there is a place for such men as he, but even he may learn to prefer light to darkness, and when he does a helping hand will invariably be outstretched to aid and guide him. There never was an honest prayer made for light and growth, for a purer, better, nobler manhood, but that the bright spirits from the wisdom-spheres strove to their utmost to answer it. In spirit life there are two grand occupations—first, acquiring knowledge; second, dispensing charity, helping their neighbors, binding up their wounds, leading the fallen, depraved, and ignorant up out of darkness into light. In one respect the next world will be gloriously unlike this. The prayers of the suffering and needy are always heard and answered. There we shall learn the lesson, if we do not here, that "it is more blessed to giv than to receive."

If this is true, that the evil are attracted to the evil, and the good to the pure, how important that Spiritualism be thoroughly understood. In my judgment every man, woman, and child in the land should throw open their spiritual doors to the spirit world, and by pure lives invite the companionship and communion of wise and good spirits, that they may be taught the laws and philosophy of a progressive and harmonious life.

There is not a house in all the land but the wise and good in spirit life would be glad to enter with their proofs of immortality and lessons of wisdom, if only the bars of ignorance and bigotry could be removed.

[CONCLUDED IN OUR NEXT.]

## Age of Chrishna and Buddha.—Concluded.

A learned Brahman remarked to Seeley that "it was impossible for man to do these works." Lieut.-Col. Fitzclarence, in his public dispatches, remarked of these temples: "My eyes and mind are absolutely satiated with these wonders; wearied by objects so gigantic and extraordinary; crowded and overwhelmed with ideas so overpowering and various that I despair of ever forming a calm judgment. The gross superstition, the cause of their formation, becomes venerable and respectable. Everything around me spoke of other times and nations and arts long since passed away. I look in vain for any class of men great, or, I may say, omnipotent enough to venture on such prodigious undertakings. I hav sought in vain for any incident in the lapse of time to giv an equal conception of man's power over matter."

Says Seeley again: "One's mind is so bewildered at beholding these stupendous and immortal works. . . . I do not think there are five square inches of the walls left undecorated as minutely as it is perfectly done. . . . It really seems impossible that man could hav done such work out of such hard and stubborn material, and finished tastefully or delicately or massively as the taste or fancy of the artists dictated."

Here I must cease to quote. The honest, but—through his Christian prejudice—silly writer concludes in one place that these temples were excavated less than a thousand years ago, yet finished his account by admitting they "were made by a people of whom we hav even no tradition." No tradition a thousand years ago! And he virtually admits the correctness of an architect's calculations as to a like temple, one at Salsette, that it would require forty thousand men for forty years to finish it. Seeing that but one or two workmen could be employed in the start, and that only as the excavations grew could more be employed, these doubtless were some ages in completing.

One fact has never been commented on so far as I hav observed. At the temple called Doomar Linga, as at most of the others, is a reservoir hollowed out of the rock. This reservoir is at the south entrance and reached by thirty steps originally, and supplied by water falling about one hundred feet during the rainy sason. "These steps do not reach one-third of the way because the waterfall has washed the rock over sixty steps deeper." Query, How long would it take this water, falling about one hundred feet to wear the hard granite of the reservoir there sixty feet deeper? This told, we may hav some idea as to when this temple was completed. I consider this a most important fact.

This water falls only during the rainy season. If we allow but seven inches for each step here are four hundred and twenty inches washed away, or thirty-five feet. At the other temples the reservoirs are supplied in various ways, the steps, where necessary leading to the verge of the reservoirs. In some cases cisterns are hollowed out on the floors of the areas or temples. Here it is plain, beyond doubt, that once the last step touched the rim of the reservoir. But the water falling originally very nearly one hundred feet on this solid granite, described as so hard that no instrument known during the last century could cut it, has actually worn it down over sixty steps. Why do we hear so little about this place to-day? and why was so much disclosed eighty years ago? Simply because the evidences against the truth of the Bible story hav become so strong during the past year that a full description of Ellora would strike with positive conviction all ordinary readers. Then their pious souls innocently disclosed the facts. How politic is priestcraft. Silence is now their mightiest weapon, else how they would charge it upon Ingersoll that he got all his mistakes of Moses from the good Bishop Colenso of the church of England. But, good heavens! what a boomerang would that be. Forever be that name, Colenso, suppressed! What would all the good little Sunday-school children think if told that the awful, horrid Bob Ingersoll is merely using the arguments of one who is yet a venerable bishop of the most orthodox of churches?

In conclusion, let me add that the orthodox Spinetto, who lectured so ably during the latter part of last century upon the "Hieroglyphics of Egypt," showed beyond the shadow of a doubt that as far back as the date assigned in our Bible chronology as of Adam's creation, Egypt must hav been densely peopled by a race as highly civilized as any that has ever existed. He, good man, begged and plead with the churchmen to adopt his views, assuring them that the time must come when even the school children will laugh at them. Alas! He was more of a scientist than theologian—versed better in hieroglyphics than scriptures. Why did they not adopt his chronology? Simply because the flood was a new creation. No matter when "God, having used up all the nothing there was, had to make Eve out of a rib," there was the deluge, its exact date fixed, and all the remains and ruins in the world can't go back of that. The flood, a new creation, with the Noah family as the progenitors of the human race—no going back of that. So that whatever pretended to be older than that—older than about forty-four hundred years—was out of the question; a direct flying in the very face of Providence. Even rainbows must lower their arches.

If our friends will turn to Huc's "Chinese Empire," Volume II, they will find the good Jesuit priest, whose work is the fairest, most interesting one ever published on China, givs an account of the birth and ministry of Buddha. He says he was born over nine hundred years before Christ, of the virgin Maia, who had been espoused to a chief of the house of Chakia, but the marriage was not consummated, for she became with child by the spirit of Brahma. This had been predicted ages before. The womb of the virgin became clear as crystal, so that the holy child could be seen prior to its birth, and was seen by many, who testified to the fact.

Now here we hav something. This is no mere old man's dream, you see. Here is just what has ever been lacking in Matthew & Co.'s account to convince us. Granted the miraculous conception and birth, all the rest follows. But the premise must be clear—clear as crystal, as in this case. How can we, who trust not our own dreams, trust in the venerable Joseph's? CLARK IRVINE.

*Oregon, Mo.*, April, 1880.

## Liberal League Notes.

ELMINA SLENKER writes from Snowville, Va.: "I think in a few months we shall be able to get up a Liberal League here if the people keep on reading and investigating as they are now doing. I presume thee will be at the Bennett Reception. I can only go in thought, but my heart will be with you rejoicing in the freedom of our brave champion."

MR. JOHN BASSETT BEEL, of Kingston, Ont., Can., one of the truest Liberals in America, writes under date of April 28th: "I am thinking of moving with my family to some of the states as soon as I can get settled up with the insurance company for the loss I sustained on my buildings just burned. I will hav a few hundred dollars in cash. What do you think of Texas as a state in which to settle? I hav some notion of going there. As a brother Liberal I ask your advice." I hope our Liberal friends in various parts of the country will correspond with Bro. Beel and giv him the information he desires.

BRO. WILLIS MCDANNALD, of Walla Walla, Or., writes: "I send this day to Prof. Rawson an order for a charter for an Auxiliary Liberal League signed by eleven good and worthy citizens. By the time the charter arrives we will hav at least twenty, perhaps more. If we could only secure a good speaker and organize we could soon hav our state well represented in the League movement. I shall continue to labor for the cause to the best of my ability. I reside in Oregon, near the state line between our state and Washington territory. The territory of Washington has a good Constitution taxing church property and ministers. I wish to make a move in the same direction by the time our Legislature meets. The Liberals of this country must be united and fight to the death."

BRO. M. REIMAN, of New York city, in a private letter in which he sends me a liberal remittance, writes: "Our country needs thousands of Liberal Leagues in order to save it from bigotry, corruption, persecution, destruction, and priestcraft, and replace the country as it was left to us by Washington, Jefferson, and Paine. Until Liberals form a political party they will in vain look for equality, justice, respect, or protection. When Liberalism gains political power everywhere the gallows will be abolished, the prison and the church will be converted into asylums and halls of learning. Poverty, crime, superstition, saints, angels, and gods will fly out through the church windows never to return again. Mankind will then free themselves from those lazy, corrupt, deceitful, ambitious drones in the hire of humanity, known as priests and crowned heads, and justice, brotherhood, liberty, education, and prosperity will be the result. Such noble results are well worth working for." H. L. GREEN.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, MAY 15, 1880.


## Welcome and Installation.

FURTHER HONORS TO THE EDITOR OF "THE TRUTH SEEKER."

Though one of the grandest and most enthusiastic receptions ever bestowed upon mortal man was given to D. M. Bennett upon his emerging from prison—on which occasion Chickering Hall could not contain more than half the people who turned out to do him honor—it has been supplemented by another which, if less magnificent in point of numbers, was certainly as enjoyable to all who attended it. The Fourth New York Liberal League decided, some four weeks ago, to giv a private reception to the returned convict, whom, during his imprisonment, they had elected as their President, and to duly install him in the office. At a meeting of the League held April 18th it was voted to giv this private reception to Mr. Bennett on the evening of Saturday, May 8th, and Mr. Henry J. Thomas, Dr. Charles L. Andrews, and George E. Macdonald were appointed a committee to perfect the arrangements for the meeting. On the evening of the 8th it came off at the capacious and magnificent parlors of Mrs. E. L. Fernandez, No. 201 Second avenue. The greater part of the members of the Fourth New York League were present, with many invited guests. About seventy-five persons were present, and by common consent they passed one of the most pleasant evenings of their lives.

At or before eight o'clock the friends began to gather in, and the greetings were cordial and hearty. Cheerful conversation was held by the numerous little groups throughout the rooms. At nine o'clock Vice-President Henry A. Stone called the meeting to order, and read the following letter from E B. Foote, Sr., M.D., who found himself unable to be present on this occasion :

120 LEXINGTON AVE., NEW YORK, May 8, 1880.

HENRY A STONE, ESQ., *My Dear Sir :* I regret that a prior engagement prevents me from accepting your kind invitation to be present at the private reception your League proposes to giv to your honored President, D. M. Bennett, at the residence of Mrs. Fernandez, this evening. You are indeed favored above all others of the auxiliary Leagues in having for a presiding officer one who has been baptized in persecution and imprisonment for having bravely defended the cause of free thought, free speech, free press, and free mails. I trust you will find the hand of your worthy President warm with the repeated shakings it has received from his enthusiastic supporters since the Grand Reception at Chickering Hall. It was my great pleasure to be one of a sub-committee, appointed by the Reception Committee, to visit the Albany Penitentiary on the memorable morning of April 29th, and to grasp the honest hand of the veteran editor as he emerged from the grim door of the prison. Giv it an extra shake for me on this auspicious occasion, when he is to resume his long-vacant chair as the presiding officer of your League, and at the same time pay my warm regards to your hospitable hostess, Mrs. Fernandez.

Yours truly, E. B. FOOTE, Sr., M.D.

Mr. Stone then read the following brief address :

"LADIES AND GENTLEMEN, FRIENDS OF TRUTH, LIBERTY, AND JUSTICE : It is with great pleasure that I meet you here and speak of the objects which hav drawn us together. It is to giv utterance and manifestation, in some degree, to those irrepressible and sublime feelings and inspirations that hav been awakened within us and perfected to fruition by viewing and *feeling* the noble manhood, the unfaltering integrity, the grand, glorious, and unswerving patriotism, which hav characterized and illumined, yes, crowned with never fading laurels, our gallant and triumphant standard-bearer, Mr. D. M. Bennett ; to extend to him a hearty welcome and friendly greeting in whose friendship we glory, whose ardor and independence we honor and admire, some outward token, though feeble it may be, of that deep, strong, and burning enthusiasm which permeates and thrills our noblest manhood. As an exponent of truth, liberty, and right, he returns to us, a living martyr in the grandest of all causes, that of downtrodden humanity.

"Through personal malice, sectarian intolerance and bigotry, superstition's blind and damning perfidy, has he been made a victim to one of the most malicious, black-hearted, and diabolical human fiends that ever disgraced humanity's record.

"Had such a monstrosity existed, and even been tolerated, centuries back, in the semi-barbarous conditions of society, it would hav been somewhat excusable ; but in the ninth decade of the nineteenth century, in our boasted land of American freedom, that such a loathsome and contemptible abortion of the *genus homo* should hav his liberty and remain unpunished is much more complimentary to his shrewdness than to our patriotism or manhood ; and how little there is of the blood of our grand old Revolutionary sires now flowing in the veins of the average American !

"Through the long weary months of our friend's incarceration I need not remind you of the sympathy and condolence that gushed forth spontaneously from the grand and noble hearts of our intelligent, liberty-loving, humanity-serving people throughout the length and breadth of this great land. Grosser injustice could hardly be inflicted than that our honored friend has suffered. But, my friends, there are two sides at least to every problem. As much as we hav reason to deplore this great injustice, it nevertheless shall stand forth in ages to come as the milestone which shall point to the changing of the tide, the restoration of those dearest and most sacred rights, human liberty and justice.

"As much as we hav reason to loathe and despise Anthony Comstock, yet the fact is too palpable to require demonstration that he of all other men has done far the most to strengthen the Liberal cause and awaken the people from that state of lethargy into which we hav fallen to an appreciation of our rights and the grandeur of the possibilities even now awaiting our grasp. While we hav no thanks to render nor honor to accord to him for this unintentional service he has rendered us as a people, yet most sincerely do we congratulate our friend Mr. Bennett that he has survived the ordeal and become thereby the unrivaled champion of our cause, of the people's cause, of humanity's cause.

"Perhaps it were better not to allude to the assaults, the dying screeches, of those carrion birds who hav thereby ended their own ignoble lives. Be that as it may, we will hav the compassion to believe that their folly is attributable to the diseased and chaotic condition of their inferior brains; that they really fancied they had found the trail or caught the scent of some fetid morsel with which to gorge their morbid and depraved appetites. Like the venomous reptile that bites the hand that givs it food, they hav sought to murder their truest, best friends, hav sunk themselves in infamy, with none to chant their final requiem. Our worthy friend Mr. Bennett has no reason to fear their slanderous assault. It is human to err ; and if he has shown himself to be human by erring in some trivial and minor particulars, let us all remember that beautiful lesson—none the worse for being sifted from among the chaff of those so called inspired writings—of the woman taken in adultery. As that wild, brutish rabble clamored for her life, as they claimed, for the vindication of the law, the humane man knelt and wrote in the sand, 'Let him that is without sin among you cast the first stone.' Let us heed and apply the moral.

"Our duty is plain and undisguised; whenever and wherever the sneaking and treacherous assassin or the defiant and heartless tyrant dares trespass upon our rights or the rights of any citizen, however humble, then should we rise in the dignity of our manhood, the justice of our claims, and the righteousness of our cause—rise *en masse*, stay the hand of the oppressor, and rescue the oppressed :

"'The night is fast waning,
The morn begins to dawn ;
The light of truth 's proclaiming
The majesty of man.

Throw out your starry banners !
Peel forth the glad refrain,
Humanity's triumphant,
And Reason now shall reign.'

"Let us fearlessly pursue our onward march, battling for the right, 'with charity for all and malice toward none.' Let us adopt once for all this grand and noble motto, worthy to be emblazoned in letters of gold on heaven's high firmament, 'The world is my country ; to do good, my religion.' Then in the fulness of time shall truth, right, and humanity triumph; then shall all the peoples in all the earth be glad ; then shall we in truth realize the consummation of that good time predicted by the prophet, 'when nation shall cease to war against nation, neither shall they learn war any more ; when the sword shall be beaten into plowshares, and the spear into pruning hooks.' Then may every man sit under his own vine and fig-tree, and 'none shall molest him nor make him afraid.'

"My friends, let us now for a short time imagine that we hav attained this millennium. Let us for the time being dispel the burdens and perplexities of life, and revel in those social and ennobling pleasures which shall mark this as an oasis in life's journey. And now, my friends, I hav the pleasure of introducing to you, and congratulating in behalf of the League, him whom we hav elected to grace our League as its honored and worthy President. My last and greatest pleasure of the evening is in now congratulating our President and asking him to assume the chair and preside over this meeting."

The address was indorsed and the welcome seconded by a hearty clapping of hands and other demonstrations of joy and good feeling.

In response Mr. Bennett spoke substantially as follows :

MEMBERS OF THE FOURTH NEW YORK LIBERAL LEAGUE, LADIES AND GENTLEMEN : In the sincerity of my heart I thank you for the kind and enthusiastic welcome you hav given me. I thank you for the sympathy and friendship you hav extended to me. I prize your esteem, your appreciation, and your love. I could not ask for more agreeable companions in the struggle we are making in the cause of truth. I could not ask for more kind and appreciative friends. I assure you the change is great through which I have passed within the last ten days. Ten days ago I was behind the bars of a cheerless, gloomy prison, and locks and bolts restrained me from the enjoyment of the liberty dear to every human being, and surrounded by felons of all grades, while to-night I find myself here in this splendid mansion with the kindest friends around me a man ever had. I thank you with the truest and most fervent sentiments of my heart.

I deem it a great honor to be elected to the position of President of an auxiliary League, but among the nearly two hundred Leagues now scattered over this broad land, were I proffered a choice as to which I should preside over, I would giv the Fourth Liberal League of New York city the preference before all others. I am acquainted with all its members, and know them to be fast and true friends. I hav been familiar with the League from its incipiency. I am well acquainted with the circumstances under which it came into existence, and am well apprised of the efforts it has made in the path of progress. I hav enjoyed many pleasant meetings with you, and hope to enjoy many more. This League may with propriety be called THE TRUTH SEEKER LEAGUE It was organized in THE TRUTH SEEKER office, and the *attachés* of THE TRUTH SEEKER first enrolled themselves as members of it, to which enthusiastic body other kind and earnest friends joined. I feel proud to be your presiding officer. I feel proud of the honor you conferred upon me by electing me your President while still immured within the walls of a prison. This is probably the only League in the country which has a returned convict for a presiding officer, who was elected while numbered among thieves, burglars, forgers, counterfeiters, robbers, and murderers.

I anticipate many pleasant meetings with you in the future. I highly approve of these social gatherings which bring us together, which help us to become better acquainted with each other, which increase and ripen our friendship, and cheer us on in the journey of life. It is our privilege and right to obtain from existence all the happiness and pleasure possible. The more good deeds we perform towards each other, the more kind words we speak to each other, the more we increase our own happiness. It is not within our power to do aught to assist or injure deity, if there is one, but it is quite within our ability to aid or injure each other. Let us resolve, then, to help each other all we can—to do all we can to make life pleasant to each other. Let us meet often together as we meet to-night, in a social and informal manner, and let us strengthen the ties which bind us together. The social phase of life is the one in which we find the most true enjoyment, and which contributes most to our happiness, and makes existence pleasant. Let us be more social. Let us gather often together, and in the free spirit of friendship and equality blend cheerfully and happily together. Let us do away with formal and staid ceremonies, and to the extent of our abilities teach our fellow-beings the means of obtaining happiness here and now. It is far better to be cheerful and happy in our present existence than to pass our lives in long-faced gloom and sadness, with a view to increasing our happiness in a future state of existence. If we secure happiness *now*, we will be sure of it, and it will place us in a condition to be happy in coming time if a future state of existence is our good fortune. The old adage that "a bird in the hand is better than two in the bush," is very applicable to the subject of happiness. To make sure of it now is far better than to defer it to some unknown time in an unknown world.

I believe, as has been remarked by Bro. Stone, that the efforts of our enemies will contribute to our good, and to the advancement of our cause. Instead of being crushed and thrown backward by the persecutions of our foes we hav risen in power and hav advanced in the cause of truth and human progress. What was meant for our ill has resulted in our good, and so may it ever be. Let us be prepared to take advantage of the conditions of life that may be open before us, and make all our experiences contribute to our happiness and welfare. Let us enjoy life all we can, and help our fellows to do the same. My friends, I sincerely thank you.

A motion was made, seconded, and passed that a business meeting of the League be held on the evening of the 16th, and that another social meeting of the nature of this be held subject to the call of the President. The League then adjourned and resolved itself into a social meeting, in which all present were participants.

Mrs. Rachel Andrews advanced towards Mr. Bennett, bearing a large and beautiful boquet of fragrant flowers, young buds, etc., and presented the same to him in the name of the young ladies of the S. P. Andrews' Alwato class, for which thanks were duly returned.

The beautiful, original welcome song by Mrs. Jennie B. Brown and E. A. Booth, was then artistically sung by Mrs. Virginia Macdonald, Miss Ida Moore, Mr. Farrington, and Mr. Lockhart; Mr. E. A. Booth, musical director, accompanying the same on the piano.

Dr. J. Archie Joseph next recited the humorous sketch entitled "The Quack Doctor," which he said he listened to a few days ago on Eighth avenue, as follows :

THE QUACK DOCTOR.

Scene.—An itinerant peddler of medicine surrounded by a crowd—two little boys and one girl.

Ladies and Gentlemen : I'm Doctor Von Blutersbourg, late from the Emporium of the Universe. I hav just arrived in this 'ere country and will sell my medicines and giv my advice gratis for the benefit of my fellow-sufferers. I am the seventh son of a seventh son, hav traveled from the sun's oriental delineation to its occidental delineation, educated and brought up in seventeen universities in distant countries, and hav at last been prevailed upon by the inhabitants of this 'ere place to appear before you in the capacity of a physician.

Ladies and Gentlemen: I was the physician to the great and mighty "Kow Kaw," the hemperor of all the "Chinas." I was converted to Christianity during the embassy of the late Lord Elgin, and left that there country to come to this 'ere, which may be considered the greatest blessing that has ever 'appened to mankind. I hav brought with me the following unparalleled, inestimable, and never-to-be-matched medicines, the fust of which is called "Parry Ransicum Wham Sicome," from the island of Waudy Wha Whang, one drop of which, poured over yer gums, should

you 'av 'aprehed to lose your teeth, will cause a new set to sprout out like mushrooms from a 'ot bed. If any lady 'ere present suffers from that 'ere peculiar redundant exuberant called beard, it will, on three applications, reduce it better than the great Melchie razor stroke itself.

Ladies and Gentlemen: I am also very good at the cure of the eyes. For example: The last hemperor of Hokitiki was suffe ing from a cataract. I not only very dexterously took out 'is majesty's visions, but, after anointing the sockets with a peculiar glutinous application, I put in 'is majesty's 'ead two hi's taken from the 'ead of a living lion. I not only gave the hemperor back 'is light, for which 'e paid me by hexiling me from 'is hempire, but made 'im hawful to ell 'is admirers and beholders. I beg leave to say I 'as by me different hi's from different hanimals to suit all your faces and professions. (Takes bottle in hand.) Ladies and Gentlemen: This 'ere bottle which I 'old in my 'and contains the grand Eliptical Asiatical Panticurical Nervous Cordial, warranted to completely cure and eradicate all diseases incidental to humanity. But I don't like to speak of myself. The man who speaks of 'imself his a hagotist; but this I will venture to say, not only am I the greatest hastronomer, philosopher, and physician of the age, but I am the greatest genius that hever hilluminated mankind; and if you could only read of the wonderful cures effected by the grand Eliptical Asiatical Panticurical Nervous Cordial, warranted to completely cure—eradicate all diseases incidental to humanity, I am sure none of you would be so foolish as to get sick. With your permission I'll read one or two.

'SIR: I was cut in halves in a saw-pit. Cured in a quarter of a bottle. J. A. J."

"BROOKLYN, April 30, 1875.

"SIR: I was, for seventy-one years and two days, a martyr to most acute cholera. Hearing of your infallible remedy, I was induced to ask my druggist if he kept the 'panacea.' On being replied in the affirmative, and having a bottle placed in my hands, I felt an immediate shock go into my system and the cholera go out. Havn't suffered since. Make any use of this testimonial you please, and send me a five-cent bottle of the medicine, as it is handy to hav by one. ANDREW E. MEYERS."

Now comes the best of all.

"STAPLETON, S. I., August 33, 1878.

"SIR: Venturing too near a powder magazine at Staten Island, I was, by a sudden explosion, blown into a thousand atoms; and, sir, by this unpleasant accident, I was rendered unfit for my business (a banker's clerk); but hearing tell of your 'Grand Eliptical Asiatical Panticurical Nervous Cordial,' I made essay thereof. The first bottle united my strayed particles, the second animated my shattered nerves, the third recruited my health, and the fourth sent me back to Broad street to count my dollars, make out bills of acceptance and accouut—the most wonderful cure effected by the 'Grand Eliptical Asiatical Panticurical Nervous Cordial,' that cures all diseases incidental to humanity. Yours to command, ROGER SELIGMAN."

Before I go I would state if any one 'ere suffers from a cough, a cold, tightness in the chest, inflammation in the lungs, consumption, rheumatics, gout, pains across the back or in the 'ead, fever, sore throat, hasthma, toothache, catarrh, lumbago, or diarrhœa, try my remedy. Five cents a bottle, six bottles for a quarter or the case permanently undertaken for a dollar.

Look out, here comes Tony!

Applause and laughter followed.

Mrs. Virginia Macdonald then gave a beautiful solo, Mr. Booth accompanying her with piano music. Upon encoring her, she rendered most beautifully, "Swanee River," the company joining in the chorus. She is a most excellent singer.

A portion of the company, to the extent of three or four sets, joined in the dance, Mr. Booth furnishing the music on the piano, followed by waltzing by several couples.

After this ice-cream and cake were served, accompanied by a fine article of light mountain wine of California. Conversations, cheerful chatting, anecdote-telling, etc., etc., made the time pass pleasantly away.

The popular humorist, W. S. Andrews, then gave as a recitation "The Funeral of Buck Fanshaw in the Mining Regions." It was received with applause and manifestations of pleasure.

Miss Belle Bennett sang a beautiful solo, playing also on the piano.

More dancing was indulged in—the lanciers, waltzing, etc. Everybody was happy.

Dr. J. Archie Joseph gave as a recitation, "Betsey and I are Out." It was well rendered.

Mr. Gorsuch recited a somewhat serious poem.

Mrs. Gorsuch followed with "The Pride of Battery B."

W. S. Andrews then gave in inimitable style "Leadville Piety," as follows:

I was standing in front of the hotel when my attention was attracted by a dilapidated, antiquated-looking specimen of a saloon bummer, who was passing along the street ringing a bell. At intervals he would cease ringing and shout: "Religious racket right away at the big tent! Roll up, tumble up, or slide up on yer y-ear, for we'll hav a bang-up dish o' gospel talk from Faro Bill, and d-o-o-o-n't you forget it."

Turning to a dapper little gambler who stood near, I asked,

"Who is this Faro Bill?"

"Who is he? Well, now, if that ain't the boss play for high. You kin break me right here if I thought there was a bloke in the mines that didn't know Bill. He used to be one o' the boys, but got capped into a religious game by a slick-tongued gospel sharp about two months ago. He's chopped on all his old rackets, and don't stand in with nothin' that don't show up a Bible or a prayer book in the lay-out. Billy used to be the boss gambler of the camp, and warn't afared to sit in a game with the flyest sport that ever slung a card; but he's clean gone on the pious lay now, and seems to hav lost all the good there was in him. The boss mouth-piece of the heaverdy mill has gone down to Denver, an' Bill is a goin' to stand in an' sling gospel to the boys as well as he can."

This explanation, given in the most earnest tone, started me instanter for the big tent. It was used at night for a variety theater, where "artists" of questionable character performed acts of still more questionable decency, and was rented for religious services every Sunday morning. I found the tent filled to its utmost capacity. Many had, no doubt, come through curiosity to see how Bill would depart himself in this, his initial sermon. Upon the stage sat a burly, red-faced man, with arms folded in a careless manner, who looked over the large audience with an air of the most decided independence. This was Faro Bill, the speaker of the occasion. When he arose he glanced around the tent for a moment, evidently collecting his thoughts, and began:

"Feller citizens: The preacher bein' absent, it falls on me to take his hand and play it fur all it's worth. You all know that I'm just learnin' the game, an' of course I may be expected to make wild breaks, but I don't believe there's a rooster in the camp mean enough to take advantage o' my ignorance an' cold deck me right on the first deal. I'm sincere in this new departure, an' I believe I've struck a game that I can play clear through without copperin' a bet, fur when a man tackles a lay-out like this he plays every card to win, an' if he goes through the deal as he orter do, when he lays down to die, and the last card is ready to slide from the box, he can call the turn every time.

"I was readin' in the Bible to-day that yarn about the prodigal son. an' I want to tell yer the story. The book don't giv no dates, but it happened long, long ago. This prodigal son had an old man that put up the coin every time the kid struck him for a stake, an' never kicked at the size of the pile either. I reckon the old man was purty well fixed, an' when he died he intended to giv all his wealth to this kid an' his brothers. Prod gives the old man a little game o' talk one day, an' induced him to whack in advance o' the death racket. He no sooner got his divvy in his fist than he shook the old man an' struck out to take in some o' the other camps. He had a way-up time for a while an' slung his cash to the front like he owned the best payin' lead on airth; but hard luck hit him a lick at last an' left him flat. The book don't state what he went broke on, but I recken he got steered up agin some brace game. But, anyhow, he got left without a chip or a four-bit piece to go an' ante on. An old granger then tuk him home an' set him to herdin' hogs, an' here he got so hard up an' hungry that he piped off the swine while they were feedin', an' he stood in with 'em on a husk lunch. He soon weakened on such plain provender an' says to himself, says he: 'Even the old man's hired hands are livin' on square grub while I'm worryin' along here on corn husks straight. I'll jist take a grand tumble to myself an' chop on this racket at once. I'll skip back to the governor an' try to fix things up, an' call for a new deal,' so off he started.

"The old man seed the kid a comin'an' what do ye reckon he done? Did he pull his gun an' lay for him, intendin' to wipe him as soon as he got into range? Did he call the dogs to chase him off the ranche? Did he rustle around for a club an' giv him a stand off at the front gate? Eh? Not to any alarming extent he didn't. No, sir. The scripture book says he walzed out to meet him, an' froze to him on the spot, an' kissed him, an' marched him off to a clothing store an' fitted him out in the nobbiest rig to be had for coin. Then the old gent invited all the neighbors an' killed a fat calf, an' giv the biggest blow-out the camp had ever seen."

At the conclusion of the narrative the speaker paused, evidently framing in his mind a proper application of the story. Before he could resume, a tall, blear-eyed gambler, with a fierce mustache, arose and said:

"Taint me as would try ter break up a meetin, or do anythin' disreligious. No, sir. I'm not that sort of a citizen. But in all public hoc-doos it is a parliamentary rule fur enybody as wants to ax questions to rise up and fire them off. I don't want ter fool away time a questionin' the workin's of religion; oh, no. As long as it is kept in proper bounds, an' does not interfere with the boys in their games, I don't see as it can do harm. I just want ter ax the honorable speaker if he has not giv himself dead away? Does it stand to reason that a bloke would feed upon corn an' husks, when there was hash factories in the camp? Would enebody hev refused him the price of a square meal if he had struck them fur it? Would eny of the dealers who beat him out of his coin see him starve? As I remarked afore, I don't want ter make eny disrespectable breaks, but I must say that I hav got it put up that the speaker has been a tryin' ter feed us on cussed thin taffy, an' no one but a silly would take it in."

Bill glared upon the speaker and fairly hissed:

"Do you mean to say that I am a liar?"

"Wal, you can take it just as you choose. Some folks would swallow it in that shape."

Bill pulled his revolver, and in an instant the bright barrels of numerous weapons flashed in the air as the friends of each party prepared for active duty. The brevet preacher was the first to fire, and the rash doubter of spiritual truth fell dead on the ground. Shot followed shot in quick succession and when quiet was again restored a score or more of dead and wounded were carried from the tent. Having secured attention, Bill said:

"Further proceedings is adjourned for the day. You will receive the doxology."

The audience arose.

"May grace, mercy, and peace be with you, now and forever, Amen; an' I want it distinctly understood that I am going ter maintain a proper respect for the gospel if I hav ter croak every dirty son-of-a-gun in the mines. Meetin' is out."

Mr. Andrews was loudly applauded.

A vote of thanks was heartily rendered to the hostess, Mrs. Fernandez, who with such marked grace and dignity had dispensed the entertainments of the evening. Three cheers were also given her with a hearty good will.

After many congratulations, hand-shakings, etc., the company quietly wended their way homeward, wishing the return of many similar meetings. The ex convict, as he returned to his home, thought this far to be preferred to prison life.

The arrangements made by the committee were perfect, and they acquitted themselves throughout in the most creditable manner.

Among those present were Prof. A. L. Rawson, T. C. Leland, S. P. Andrews, Dr. J. R. Buchanan, Dr. C. S. Weeks, Mr. John Bentley and daughter, Mrs. Andrews, Mrs. Varni, Mrs. A. C. Macdonald, Mrs. E. H. Bennett and daughter, Mrs. C. A. N Smith, Mr. and Mrs. C. P. Somerby, Messrs. Williams and Dixon from Orange, N. J., W. P. Slensby, the Misses Briggs, Miss Lorenze, Dr. Charles L Andrews and wife, Flora and Josie Tilton, and numerous others, old and young, presenting altogether an array of youth and beauty and culture and intellect such as is seldom seen. The hour of [illegible] had arrived when we left for our homes, all feeling that we had passed a very enjoyable evening.

## Personal.

I hoped when I left the prison at Albany that I would hav no occasion to further notice the most unkind attacks that were made upon me while an occupant of a lonely cell, but I had no sooner emerged from the prison walls than the vilest and most cowardly course was again resorted to, to deeply injure me, not only with my dearest friends but with the public at large. On the evening of the 2d inst., at Chickering Hall, when the ovation was being extended to me, of which any conquering hero returning from a victorious campaign, or any monarch beloved by his people, might well be proud, cowardly foes were secretly circulating anonymous scurrilous pamphlets, with a view to counteracting the efforts of friends and wounding me most deeply. Thousands of those circulars were distributed at the entrance to the Hall, and were thrown around most profusely. Had it been printed on the first page, "*This was gotten up by a cowardly, unprincipled villain, who had not the courage or manliness to openly attack an enemy, and by one who resorts to the methods of a sneak and an assassin.*" it could not hav spoken the truth any more plainly than it did. It is a mode of warfare that no gentleman, no man of honor, none but a dirty, unprincipled villain, would engage in.

The Hon. Elizur Wright in a letter to me respecting the contemptible affair says:

BOSTON, May 11, 1880.

MY DEAR MR. BENNETT: I agree with you as to the unspeakable meanness of that anonymous pamphlet, and am rather consoled by coming to the conclusion that a black-hearted theological enemy, and not an injudicious Infidel friend did it. It is the natural fruit of the "Society for the Suppression of Vice." By the way, a society of that name was gotten up in the church of England about the beginning of this century, and flourished perniciously till Bro. Sidney Smith gave it its *coup de grace* in the *Edinburgh Review* in 1809 You will find his essay upon it in his published works, and I think THE TRUTH SEEKER would do well to reprint it. Yours truly, ELIZUR WRIGHT.

Still, I would hav taken no notice of it had I not learned that the same scurrilous pamphlet had also been sent all over the country, to my best friends and patrons as well as to the press of the country. The vile scoundrel, or scoundrels, who engaged in this despicable business seem actuated by a motive to do me the greatest amount of injury possible; and yet they had not manliness enough to put their names to the vile thing issued. It would seem that more than one person was engaged in getting them up and circulating them. It is believed, by the type upon which they were printed, and the extracts made from various Chicago papers, writers for Bundy's *Journal*, etc., that they were gotten up in the *Religio Philosophical Journal* office. The conductor of that slanderous sheet has shown himself capable of and partial to that kind of dirty, shameless, ignominious warfare. Some were mailed from that city, some were mailed from this city, and some from Boston. It is believed that Bundy, Comstock, Ellis, and Abbot justly share in the ignominy and disgrace of printing and circulating the vile pamphlet. The language interspersed through it bespeaks the handiwork of Ellis. The names of friends and patrons of THE TRUTH SEEKER were doubtless obtained from that stolen list, which names were in possession of Abbot. Comstock is credited with hiring boys to circulate the vile trash at the great meeting at Chickering Hall on Sunday night. I cannot think that B. F. Underwood lent himself to so low and base a piece of villainy, but that he was one of the men who authorized the publication of my private letters last fall with the view of crushing me and destroying my influence is unfortunately most clearly proved; and he is still writing to my best friends, approving of the course of Abbot and Bundy toward me, and bitterly condemning me.

In the dirty little pamphlet alluded to are extracts from two of those unfortunate letters which my enemies are so fond of holding up to the public, and which seem to require a word of explanation. Let it be remembered, then, that the writing of those letters ran over a period of several months. At first I thought the person to whom they were written was a friend, and a respectable woman, but I ultimately learned my mistake. The two letters from which the extracts are given were written after the truth dawned upon me. The first extract contains improper words, but they were the language of the woman herself, and which, to meet a charge of "vulgarity," I repeated, and which, instead of charging upon her direct, I ironically took to myself and begged her pardon for using. It was she who had used the language, and I knew I would hav but to repeat it in that way to bring it to her memory. That was the sole object of my writing thus. The second extract is from the last letter I wrote her, and after I had learned her disreputable character and the practice of promiscuity in which she had been indulging, and after she had reported all manner of falsehoods about me. I can only say that if the language was harsh, objectionable, and indecent, the circumstances which called it out justified it. And if it was wrong to write it for the eyes of the one person interested, it is certainly most culpable to spread it before the eyes of tens of thousands who hav not the slightest business with it.

It is an unpleasant subject to speak of. I hav deeply regretted writing those letters, and it would seem I had sufficiently acknowledged my thoughtless conduct, and that my friends had sufficiently overlooked the indiscretion, but there are some facts connected with the matter which should be better understood; and if my readers will pardon this allusion I will promise not to refer to the subject again unless I am forced to it. Let me, then, giv these facts in as brief language as possible:

1. More than two years ago I wrote several letters to a

(*Concluded on page* 312.)

## Convention of Michigan Spiritualists and Liberalists at Battle Creek.—Concluded.

Mr. Babcock generously added five dollars to the fund raised the previous evening for the picture. Others contributed till the amount raised reached to fifty-four dollars. Mr. Beals sang a very beautiful song suited to the occasion —"I Liv for Those Who Love Me."

The Mutual Benefit Association was next presented. G. H. Geer spoke in behalf of the Association, stating its objects and aims. terms of membership, etc, and was followed by J. H. Burnham, who, in his usual earnest manner, made a strong appeal to the friends to come forward. Do not stand back and say, "I will wait and see if it is going to be a success," but come forward and join now, pay in your money, and, by so doing, make it a success. L. S. Burdick, A. Heyser, and M. J. Matthews, each made short speeches in behalf of the same, and considerable interest was aroused. The annual meeting of said Association, for the election of officers and other business, was appointed to be held at Stuart's Hall, at two o'clock, this Saturday afternoon.

Convention adjourned to meet at two o'clock.

Saturday afternoon session.—Convention called to order by L. S. Burdick. Song by Bishop Beals—"The Beautiful Hills." Dr. S. A. Thomas, of Sturgis, was the first speaker for the afternoon. He took for his subject, "Freedom of thought is the gem of liberty." He spoke of Moses and Jesus, who, he claimed, were mediums. The apostles and prophets possessed the same mediumistic gifts. He spoke of the teachings of Jesus, and claimed him as the Spiritualists' own. Did not believe the Bible to be the inspired word of God, but believed the men who wrote it were inspired by angels, and claimed the Bible as the Spiritualists' foundation-stone.

Marvin Babcock, of St. Johns, was the next speaker, and he requested the privilege of kindly criticisng the brother who had preceded him with so much vehemence. He thought his text a very good one, but thought he could giv him one still better—"The right to think and express one's thoughts is the gem of liberty." His style is his own. He has not as high a regard for the Bible as the speaker who preceded him. Does not worship the "God of Moses." Superstitious ideas were assailed without mercy. He could hav no respect, to say nothing of love, for that God, said to be all-wise, merciful, loving, and just, who yet would, "in his wrath," destroy whole nations and slaughter innocent children. If he was that God with the power claimed for him he would hav things different. He would protect the weak, provide for the poor, close up all the rum shops, cure all habits of intemperance, make good health catching instead of disease, relieve all suffering, make everybody happy, do good to all humanity, and kill the devil and Anthony Comstock. He retired amid great applause.

Mrs. Sarah Graves, Grand Rapids, followed Mr. Babcock. She took for her subject, "The School of Life." The angels are our teachers. They depend not upon the truth or honesty of a medium, but upon the organism. Where they find a proper organism, one they can use, they will use it. Her remarks were brief, but well timed and interesting. After a song, Convention adjourned until seven o'clock.

The Michigan Mutual Benefit Association of Spiritualists and Liberalists convened at Stuart's Hall, at 2 P.M., on Saturday, for the annual election of officers and the consummation of other business of the Association. The officers elected for the ensuing year were as follows:

President, J. H. Burnham, Saginaw City; Vice-President, Mrs. R. Shepard, Detroit; Secretary, Mrs. Ida A. McLin, Box B, Kalamazoo; Treasurer, Mrs. R. A. Sheffer, South Haven; Directors, A. B. Spinney. Detroit; L. S. Burdick, Kalamazoo; Mrs. Lottie M. Warner, Paw Paw; Mrs. M. E. French, Greenville; Mrs. Ida A. McLin, Kalamazoo.

Saturday evening session.—Called to order by the President. Song by Bishop A. Beals—"The Promised Land To-morrow." J. H. Palmer, Lapeer, gave the first address of the evening. His subject was, "A Basis of Faith." He said God loves his pagan and Christian children alike. He did not believe in a God who condemns the largest number of the human family. The God of creeds is not the God of justice and love. The God of the world is not a God of terror. The God of the world, who measures the atoms of the universe, measures every anxious mother's cares and love. He could not accept salvation at the sacrifice of another's life. Salvation would be worth nothing if loved ones were lost. He said he was not a Spiritualist or Liberalist, but a Liberal Christian.

After a song by Mr. and Mrs. Jordan, Mrs. E C. Woodruff, of South Haven, entertained the large audience for a time, taking for her subject, "What of the Morning?" Mrs. Woodruff is an old pioneer speaker of real merit. She is well posted in ancient and modern history. Her address was very instructive and well received.

Recitation by Miss M. E. Turpin—"The Creed of the Bells," a few remarks on business by the President, a song, and the Convention adjourned until nine o'clock Sunday morning.

Sunday morning, nine o'clock.—Convention called to order by the President. Conference for one hour. W. M. Wooster, Decatur, spoke in the interest of the camp ground. He is enthusiastic and earnest, and bids fair to be an ornament to our ranks.

Miss Nellie Baade followed, occupying ten minutes.

Dr. E. W. Stivens, of Rock Prairie, Wisconsin, was the next to speak. His brief speech I would like to giv in full, but must be content with a short sketch. He said, I am not of you, but with you. It had been the practice of the world for all time to believe heaven a place and how to reach it, hell a place and how to keep out of it, but in the advent of Spiritualism is the philosophy of heaven a condition and how to attain it, hell the pit of ignorance from which all are growing. Three plans hav been put in operation. First, that of the children of Ham under Nimrod in the land of Shinar. These people took their design from the idea that God dwelt above in the firmament, and undertook to build a tower of "brick and slime" to get to heaven upon. And the Lord came down to see the city and the tower and decided they would succeed if he did not put a stop to it, so he "came down" like a hawk on a brood of chickens and scattered them upon the face of the whole earth by confounding their language, so they failed to get to heaven by special arrangement. Since that confusion men hav been trying to reach heaven on a tower of creeds. The square brick of formalism and the slimes of bigotry hav been brought from Sinai, Calvary, Rome, and Plymouth Rock. Synods, Y. M. C. A. revivals, and prayer circles hav all lent their efforts. Each would be a master builder and giv his name to the sacred edifice. Fire, water, prisons, dungeons, crosses, hells, and vindictive Gods hav all been used to force the work. Visions of upper seats, palms of victory, crowns of glory, mansions of gold, and unpunished sin hav all been used to lure the toiler on up the cathedral aisles of this new Babel. Now God having "come down" to see this tower, hath confounded their tongues by the voice of babes, entranced women, and the many manifestations of Spiritualism. The thunders of truth shake their foundations as the pillar of spiritual fire passes by, and the bending heavens hang thick with omens. These Babels built by men must ever fall. Now a tower is being built, the corner-stones of which are laid in nature. Truth and immortality glitter in their basements. Law and the order of evolution are bringing it up in a progressive column with the growth of the race. Its illuminated summit shall emit light to all the ages. Here we trace the dark outlines of the bleak hills of error, the fogs of Materialism disperse before the rising light of immortality, and heaven is the result of natural growth. The firmaments disappear; angels greet us. Lo, we are in heaven and heaven in us. Thus the great problem is being solved.

He was followed by F. J. Ingalsby, of Jackson, and C. H. Dunning, of Marcellus, Chairman of Executive Committee of the National Liberal League for the state of Michigan. The fifteen minutes allotted him were well spent in the interests of the League. I would like to giv his address in full, but my report is growing lengthy, and I will refer you to No. 4 of the *Rational Appeal* of April 10, which contains Mr. Dunning's speech in full.

Dr. Spinney made some remarks on mediumship, the work of the association, and the camp ground at Goguac Lake, which he hoped would be secured. After a song, L. S. Burdick presiding, Prof. J. M. Allyn, of Battle Creek, was introduced and addressed the audience. His subject was exclusively reform for man in this life. He said until intemperance in every department of life was outgrown freedom for man was impossible. The mission of the Spiritual movement was to bring about a better condition of life through practical reform. He was pleased with the spirit of harmony manifested between the two elements, Spiritualism and Liberalism, and closed with a poem.

George H. Geer followed, subject, "Cause and Cure of Religion." He drew a vivid contrast between the Materialist and religionist, showing clearly that the Materialist is the most intellectual by developing the sciences far ahead of the religionist.

Sunday afternoon session.—Called to order by L. S. Burdick. Mrs. Lavina Palmer, of Deerfield (trance speaker), gave a short address, and was followed by Marvin Babcock at the request of the audience. He said he was glad of the opportunity to correct a statement he made yesterday. That he had never before thought that he would like to be God till yesterday. Then he did think he would, and he told some things he would do if he was God, and after fixing things all up right, and making everybody happy, he said that he would wipe out hell, kill the devil and Anthony Comstock. But come to think about it, he did not think he would kill the last named. He would try and make a decent man of him. Fruitless as the task might seem, even with God's power, he believed he would try it. After a song, Mr. Burnham, one of the most able lecturers in the Spiritualist and Liberal ranks, was the next to address the audience. He came into our ranks about a year and a half ago, a Liberal but not a Spiritualist, since which time he has earnestly sought for the evidence that would convince him of the truth of the Spiritual philosophy. He has been doing a grand and noble work in the cause of reform, and all this time the spirit world has withheld that evidence which would make him a Spiritualist, and will do so until he has finished his work in the field in which he now labors so earnestly and successfully, aided by the inspiration drawn from the invisible forces that are ever near and around about him, and who will in their own good time giv him that knowledge which will satisfy a hungry, aching, throbbing brain, and that which years of scientific investigation has failed to find. His subject, he said, was not original with himself. He had often heard it said within the last six months, "Liberalism will absorb Spiritualism," and he wondered if it was true. He thought not. He had made the acquaintance of hundreds of noble men and women who were Spiritualists, counted them among his best friends, and had hoped for evidence to come to him that would satisfy his longing soul. His hopes were not satisfied of a life beyond, and had hoped that evidence would come to him, bnt when he heard the evidence adduced on this rostrum yesterday, when Spiritualists claim the Bible and Jesus as their own, and build their faith on that book, they are no better than the Christian, and the Christian's only hope of salvation is in that his book is a lie. Don't try to build Spiritualism upon the same foundation with Christianity. Place it upon its own merits. If it is worth anything let it stand for what it is worth. With the acquaintance he had had with the noble hearts and earnest workers in the ranks of Spiritualism, those who had had the evidence, he firmly believed, had something better than old Christianity, something that possessed sufficient merit to stand for itself; and he felt no fears for Spiritualism. The appreciation of the audience was shown in the rapt attention given to the speaker.

After a song, the Committee on Memoirs reported. Geo. H. Geer, chairman, made some very appropriate and feeling remarks, alluding to the death in the past year of Mrs. Sarah Stoughton, of Otisco, Chas. Bennett and Leonard Phillips, of Milford, De Ashael Beach, C. P. Baldwin, and wife, Mrs. A. D. Baldwin, all of Battle Creek, and M. C. Vandercook, of Allegan. Inspirational singer and composer, Mrs. L E. Bailey gave an original memorial poem on the death of M. C. Vandercook, and Mrs. Jordan sang a memorial song. Charles A. Andrus was the next speaker for the afternoon. It was growing late, and his remarks were brief, much to the regret of the friends.

Sunday evening session —Convention called to order by L. S. Burdick. Song by Mr. and Mrs. Jordan. An invocation by J. P. Whiting, followed by an inspirational poem by Mrs. C. Haddock, of Jackson, on "Prophetic Light." Mr. and Mrs. Jordan sang "While the Days are Going By." Mrs. L. A. Pearsall was the first speaker for the evening on the "Thirty-Second Anniversary of Spiritualism." Mr. Beals sang "'Tis Sweet to Be Remembered." After the song Mrs. Augusta Whiting Anthony was introduced, and said, as it was the Anniversary of Spiritualism, it was also the anniversary of the birth into new life of one of the noble workers in the cause; and paid a feeling tribute to the memory of Hiram D. Robertson, of Albion, whose funeral was attended on Saturday, J. Madison Allyn officiating. After a song by C. H. Dunning, a short communication from the President, Dr. Spinney, was read by Mrs. Spinney, excusing him from being present to deliver the closing address as expected; he, being weary and worn out, could not in justice to himself be with his friends this evening. Chas. Andrus gave the few closing remarks, and with a benediction from Mrs. Pearsall the Convention adjourned till 9 o'clock Monday morning.

Monday morning session.—An informal conference occupied half an hour. Meeting called to order by B. F. Stamm, Detroit. Letters from absent friends were read by the secretary, among them letters from Dr. T. H. Stewart, of Kendallville, Ind.; Elijah Woodworth, of Leslie; Dr. Wm. Jordan, of Thornton; Barton Durfee, of Northville; David J. Brown, of Nankin; W. R. Hill, of Detroit; E. A. Chapman, of Lowell; Dr. Jewett, of Lyons, and many others.

J. M Potter, Chairman of the Committee on Resolutions, reported the following:

We, the Spiritualists and Liberalists of the state of Michigan in convention assembled, do hereby adopt the following resolutions as an expression of our feelings on this occasion:

*Resolved*, That in the union of the various sentiments that pervade our society we hav adopted a method that enables us to put before our progressive people live thoughts that we might otherwise be deprived of.

*Resolved*, That in the utterances from our platform we indorse and favor an honest expression of thought fro all however widely they may differ, because we believe that through those differences we are enabled to unveil the truth.

*Resolved*, That we extend to the people of Battle Creek our sincere thanks for their kindness and hospitality upon this occasion.

*Resolved*, That we feel it our duty to recommend a vote of thanks to the officers of this Association for their impartial and kind treatment at this annual meeting.

*Resolved*, That in the future as in the past we should cordially co-operate with the officers in their efforts to establish the vital principles of our philosophy.

*Resolved*, That we extend our hearty thanks to the railroads for the courtesy extended to us, especially to the Northwestern Grand Trunk, which at its own expense advertised our meeting in the various newspapers the entire length of their line.

*Resolved*, That we associate with our liberality that large charity that enables us to extend to all the right hand of fellowship, and that we cordially invite all phases of religious belief upon our platform, with the feeling that Truth will rise and Error must fall.

After a spirited discussion of the last resolution all were adopted.

Committee on Resolutions: J. M. Potter, Lansing; Chas. A. Andrus, Flushing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C Gale, Flint.

After the report on resolutions the President gave a short address. He said: "At the beginning of the calling of this Convention we desired to fully test whether we as a State Association of Spiritualists and Liberalists were to liv or die; whether an organization of every shade of Spiritual and Liberal thought were a possibility or not. Many organizations hav said they had a free rostrum, yet only free as it served to build up their ism, sect, or party. When their peculiar views, hobbies, or interests were assailed, they found preaching was easier than practice. At the outset we invited every Spiritual, Liberal, and Materialist speaker in the state, with every clergyman ever known to be in the least inclined to Liberalism or Spiritualism. Some fifty or sixty persons were thus invited. Of that number many are present; many others sent greetings and communications. Also every society known to be Liberal or Spiritual anywhere in the state was invited and asked to send from three to five delegates. Every society has sent its delegates, I believe; and though we hav not officially and legally acted as a representative body, yet morally and in fact we hav thus acted. We also invited every medium or person supposed to be a medium to come, and assured them that all would be done that was possible in the way of entertainment and notice of their gifts. We also invited every paper in the country known to be Spiritual or Liberal to appoint or send some suitable person to represent their paper or interests. We giv all Spiritual and Liberal papers a free rostrum and free distribution.

1. Every speaker, whether in the past friends or foes to the association, hav equally and impartially had their rights, spoken their views, and been respectfully treated by all responsible.

2. Each medium, whether indorsed, praised, or condemned, has had just and equal rights.

3. Each journal, paper, book, or pamphlet, or delegate or representative for the same, has had equal rights, privileges, and courtesies, and until delegates or representatives arrived the officers cared for their interests.

4. Persons not known as speakers or mediums in or out of the state hav been invited to our rostrum, and in every particular enjoyed the same rights, freedom, and attention as though advertised.

5. The Finance Committee hav, just as far as possible, or will, pay all parties, making no distinctions on account of past conditions, affiliations, or relations to the society, and in every respect redeeming all pledges made by its officers.

6. We hav thus met armies from the east, west, north, and south with interests which are and do extend ove, a nation, and into the blood, and sincere heart, and brain of all our best interests of civilization, from basement to dome, from center to circumference. Each has unsheathed his own blade, fought with his own weapon, camped in his own tent, and used his own line of warfare. Many wounds hav been made, many hearts hav ached, yet each has, we hope and feel, had justice done him or her. The result has been that true democracy has prevailed, and the majority hav concluded and perfected for the first time in Michigan a legally organized society of Spiritualists and Liberalists. We still further hope and expect to carry out this spirit of progress by inviting friends, sympathizers, and enemies, if we hav any, to forget their enmity, and we will, hand in hand, toil on together, not for self, but for humanity.

Following the president's address, J. H. Burnham spoke in the interest of the camp ground. He said when you talk about your camp ground don't talk about beautiful lots and beautiful hotels. Those we hav everywhere. Don't put it on the ground of rest, don't talk of a place to rest, but tell the people we are going there to do something. We are to-day marshaling our forces to fight for a bloodless victory. Tell the people that the "Mecca" up there is to be a school. We are knocking at the door of the future. We mean to do something besides making this a place of rest. We propose to hav a school where we can educate our children as we wish to hav them educated. Don't talk about a place of rest while we are facing the enemy. Let us go to work and do something, and show the people that we mean business, that we are a power in the land, and people will respect us. We can command their respect. His short speech called out remarks from M. Babcock, B. F. Stamm, Mrs. Woodruff, Mrs. Gale, and others.

Report of Finance Committee was read, accepted, and referred to the Auditing Committee. The meeting adjourned until 2 o'clock P.M.

Monday afternoon session.—Called to order by B. F. Stamm. Song by Mr. A. M. Jordan. C. S. Rowley of Cassapolis read a very fine spiritual poem. Mrs. A. E N. Rich, of Jackson, gave a very fine original poem, entitled, "Gold," which was listened to with interest, but was too lengthy to include in my report. The entire afternoon was devoted to the camp ground interest, and many good speeches were made. Among the leading ones were J. H. White, of Port Huron, Chairman of Camp Ground Com-

mittee, followed by J. W. Potter, A. B. Sayles, Alfred Keyser, Abner Hitchcock, Mrs. Woodruff, Mrs. Graves, and many others. Considerable interest was aroused. Mr. Jordan sang the song entitled, "You are Going Right Along," and the meeting adjourned until seven o'clock.

Monday evening sesssion.—Called to order by L. S. Burdick. A song by Mr. and Mrs. Gordon. While waiting for the report of the Camp Ground Committee the time was occupied by J. H. Burnham, Dr. J. V. Spencer, J. M. Potter, W. M. Wooster, Mrs. Gale, Mrs. Woodruff, L. S. Burdick, C. S. Rowley, and others. The Committee reported, a motion having been made to extend the time six months for the more thorough canvassing of the country. Arrangements hav been made with the owner of the ground to grant them six months more time and also to allow us to hold a camp-meeting on the ground during that time. They also reported nearly one thousand dollars additional subscriptions as the result of the afternoon labors of the Committee. The Committee expressed themselves satisfied that the necessary amount to pay for the ground could be raised in the next six months. After a song by Mr. Gordon the Convention adjourned.

At a meeting of the Executive Board held on Tuesday morning the following arrangements and resolutions were made and adopted:

1. *Resolved*, That a quarterly meeting be held at Charlotte some time during the first half of June.
2. *Resolved*, That the Camp-Meeting and Semi-Annual be held together, at Battle Creek, on the proposed Camp-Ground, commencing August 18th and closing August 23rd.
3. *Resolved*, That Mr. A. A. Whitney act as Chairman of the Committee for perfecting arrangements for carrying out the purposes of the Camp-Meeting. He to select such persons to assist him as he thinks proper, subject to the approval of the Executive Board.
4. *Resolved*, That J. H. White make such arrangements with speakers from abroad for said meeting as he may think proper, subject to the approval of the Board.
5. *Resolved*, That Mrs. M. E. French hav charge of the Lyceum interest, subject to the approval of the Board.
6. *Resolved*, That Augustus Day hav charge of the book interest, subject to the approval of the Board.
7. *Resolved*, That all papers be represented by the owners or agents for the same among the people, but not from the rostrum.
8. *Resolved*, That Mrs. R. A. Sheffer be elected Treasurer of this Association.
9. *Resolved*, That the Finance Committee consist of three persons, Chairman, Mrs. R. A. Sheffer, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit.
10. *Resolved*, That a new form for missionary cards be executed, and that the title of "Rev." be affixed to all male and female applicants for said cards.
11. *Resolved*, That J. H. White be authorized to correspond with the several railroads and secure, if possible, a pass for our President over the several roads when on business for the Association.
12. *Resolved*, That the President shall indorse all permits for half-fare rates.
13. *Resolved*, That the details of reappointing committees, procuring of speakers and mediums, and other detail of arrangments for all meetings be referred to the President, Secretary, and B. F. Stamm, all of Detroit, and that Frank J. Luick, of Otisco, be appointed Assistant Secretary of this Association. And that this Committee hav power to appoint or revoke, and secure such assistance as they may require, subject to the approval of the Board.
14. *Resolved*, That the expenses of the officers of the Association when attending the meetings shall be paid out of the proceeds of said meeting.

The Convention was the largest attended and the most successful of any ever held in the state. Perfect harmony prevailed throughout the entire meeting. The two elements in Spiritualism seem to be more firmly united than ever before. The Association is now legally organized on a firm legal basis. Now let every Spiritualist, Liberalist, Materialist, Freethinker, and anti-orthodox come and join our Association and by so doing aid in placing it upon a firm financial basis. You are all well aware that it has been attended with no little expense to do the work that has been done, and thus far a few noble, earnest workers hav toiled on and borne the burdens. Now is the time when all interested in the cause of reform, the freedom of the world, and the good of humanity, should come forward and aid in the good work, and you can do so by sending in your name and address, with one dollar, to the Secretary, Miss J. R. Lane, 312 Woodward avenue, Detroit, and receive your certificate of membership by return mail. The names of persons becoming members of the Association will soon be published. Help to swell the list. Help to further the good work that is moving so successfully onward by your interest and kindly sympathy, and more especially with your dollars and you will find your reward in doing good, and the angels will bless you. MISS J. R. LANE,

312 Woodward avenue, Secretary of the Michigan State Association of Spiritualists and Liberalists.

## Law vs. Common Sense and Justice.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Supreme Courts of Michigan and of Maine hav recently rendered decisions in cases involving the scope, purpose, and limitation of the Sunday laws. These decisions and the reasonings that are intended to justify them are examples of how owlishly wise a judicial tribunal may be and yet not utter a word of common sense. "In the former case a Methodist preacher had made an appeal to his congregation during the usual Sunday services for money and subscriptions for the purchase of a church building. The defendant in this action subscribed $25, but afterwards refused to pay it, and when suit was brought against him, he pleaded that the subscription or promise being made on Sunday was not legal, and therefore could not be enforced. The statutes of Michigan prohibit, under penalty of a fine, every person seen doing on Sunday any manner of labor, business, or work, except only works of necessity or charity. The Supreme Court says that taking subscriptions on Sunday is not a work of necessity, for the reason that it can be done at another time. There is no doubt, says the court, that this is the most convenient time to attend to the matter, but it might for the same reason hav been the most convenient time for doing other business, such as the trading of horses, the hiring of laborers, and the general settlement of accounts, had the persons present been disposed to engage in such transactions." Now this reasoning is sound, granting the rightfulness of Sunday laws, and had the court stopped here and rendered a decision in accordance therewith it would hav shown to the world that it desired to be fair and impartial in the enforcement of the laws and would hav been entitled to the respect of Secularists, though they must hav continued to regard the statute as a tyrannical invasion of the rights of the individual.

But the court did not stop here; it must find a way of escape for the church, else the odious law would become a dead letter or be repealed as the result of the honest adjudication of this and similar cases and the consequent impartial enforcement of the statute.

Our account proceeds: "But the taking of subscriptions, as the court holds, is a work of charity, which comes within the exception made by the statute. All the necessary or usual work, says the opinion, connected with religious worship is work of charity. Otherwise the preacher, the organist, and the sexton would violate the law whenever they performed their church duties on Sunday. The subscription was, therefore, held to be lawful, and the defendant was bound to pay it."

Mark the reason given for deciding that taking the subscription was a work of charity. It must be a work of charity, "otherwise the preacher, organist, and sexton would violate the law whenever they performed their duties on Sunday!"

No valid reason is given why the paid services of the church are works of charity, but they are assumed to be such for the sole and avowed purpose of shielding the old hag of superstition from her own rebounding boomerang. It seems never to hav occurred to the court that the statute under interpretation was a direct interference with the freedom of the citizen in the interest of the church and a flagrant violation of the national Constitution. No, this decision is a proclamation from the church through the Supreme Court of the state of Michigan that the organized enemy of liberty and equal rights is to be protected at all hazards from the operation of her own tyrannical statute; that Christianity is a state religion, to be protected and fostered by all the powers of the commonwealth, and that outside of the pale of the national superstition no man is secure in person, liberty, or property from the invasive intolerance of the minions of this hierarchy, and that he need expect no justice at the hands of its pliant tools, the ermined judges of our religion-cursed land.

In the Maine case, the pivotal question was whether it is lawful to walk on Sunday in the highways for exercise. The plaintiff had sued the city of Portland to recover damages for injuries received by reason of a defective sidewalk. He had gone out one Sunday afternoon to take a walk for recreation. He stopped in a saloon and got a glass of beer, and on his return fell on the sidewalk and broke his leg. The statute of Maine is substantially the same as that of Michigan, already noted. Under the facts which hav been cited, the city claimed that even if the highway was defective, the plaintiff was not entitled to recover. The Supreme Court holds otherwise. Walking on Sunday for exercise in the open air, it says, is not unlawful. Stopping for a glass of beer may hav been a violation of the statute, but unless it contributed to the accident it was no excuse for a defective highway, and could not exempt the city from liability.

This discussion is in accordance with justice, but how it can be shown to be sanctioned by the law would be difficult to tell. The Michigan court held that raising money on Sunday to purchase a church was not a work of necessity, as it could be done at some other time, and it seems that the same reasoning would hold good in this case, unless it could be shown that the plaintiff's time was not his own upon the other six days of the week, that he could take this needed recreation only on Sunday. Then it would hav to be proved that this exercise of walking was an absolute necessity for his mental or physical health, for of course it could not for a moment be pretended that this walking was a work of charity. So we see that while the decision of the court was a just and common-sense one, it is extremely difficult, if not impossible, to reconcile it with the statute involved. In fact, the decision would seem to hav been rendered in accordance with the dictates of reason, and at the behest of justice, regardless of what the statute prescribed.

But is it not about time that these miserable partisan laws were swept from our statute books? Has not the League ample justification for its existence in the fact of the survival and continued enforcement of these bigoted and puritanical enactments of the ages gone by? And see what an incentive to dishonesty these laws offered! In both these cases it was sought to escape from the just obligations of contracts through the instrumentality of laws enacted in favor of a special religion. The Sunday laws must go. Religious freedom demands it. The organic law of the nation, and of most of the states demands it. Common honesty demands it, and the enlightened conscience of mankind demands it. Sweep them away! Let our friends in the various states keep a sharp lookout for such cases as those reported above. Publish them far and wide. Knowledge is what we want. Spread the light.

*Norway, Iowa.* E. C. WALKER.

## A Letter from Parker Pillsbury.

CINCINNATI, O., May 7, 1880.

MY DEAR FRIEND LELAND: Your card of invitation pursued me a thousand miles to this city, where, less than a year ago, we met for the first time.

I came here on a retreat from our east coast winds, the foe most to be dreaded in these time that try the souls of men and women; at least the foe most dreaded by me.

My health permits me no attendance on conventions of any exciting kind.

And if your gathering at Chickering Hall was not an excitement, an agitation, an incipient revolution, it was not up to the demand nor the signs of the times.

It seems to me there never was, in the whole history of civilized jurisprudence, a more atrocious outrage on decency as well as justice than was developed (devil-oped) in the trial of Bennett. If the judge who presided over it and pronounced its decisions can go through life and through death without horrors and tortures of conscience, and regrets and remorse such as can only be felt and feared by ghosts unblest and devils damned, then indeed has human depravity reached so sublime a hight as to make hell no more a *doubt* than it is a *just desert* and righteous retribution for such mockeries and blasphemies against all the holiest instincts of human nature and the rights of man.

Thanks are due also to the Committee on Music, especially to Mr. Booth and the singers, whose names are mentioned in the report of the meeting.

Had I attended your meeting I could hav said no more than this, and should hav said no less.

Please present my congratulations to Mr. Bennett on his almost miraculous escape from a death which I know his persecutors would gladly hav inflicted had it been in their power, and which they no doubt hoped would ensue under their inflictions; and believe me, dear friend,

Yours for all good words and works,

PARKER PILLSBURY.

## Welcome to D. M. Bennett.

BY SAMUEL P. PUTNAM.

The slow night passes, and the glowing morn
Comes with its thousand banners of bright hope,
And music of the progress of the world.
The toil is over, and the galling chain,
The harsh command of superstition's slaves;
And golden liberty again is thine.
Free, strong, and brave thou art for grander deeds,
For nobler exercise of mind and heart.
Paine blooms to victory sublime and fair;
To fruit eternal on the tree of life
For coming ages, that the struggling soul
May hav more joyous quest of truth and right.
Yes, trampled Justice lifts her brow again,
Her right arm stretched in bold relief,
And sweeps the flag of freedom through the air.
Welcome from stripes to flaming stars of hope;
Welcome to sunny air and cheer of men;
Welcome to splendid fields of effort vast—
To glories, inspirations, and delights
Won from the bosom of refulgent truth!
Welcome to battle 'gainst the hideous wrong;
Welcome to manhood's far-awakening host,
And all the wondrous wealth that is to be
When the unconquered soul shall wear its crown,
And science shall upbuild its temple bright,
Full of sweet music and unclouded joy!
Welcome from darksome dungeons of the past
To the revealing future's stately realm;
To Reason, Knowledge, fair Humanity,
Gemmed with the arts that make for living good;
Shaping the world to heaven of all our thoughts.
Thou hast been serf to wrong, but wrong shall now
Be made to tremble at thy freeborn words,
And cringe before thee with its helpless curse.
The right shall triumph, for a million hearts
Leap to giv welcome to a tyrant's foe.
Thou shalt be monarch, not in purple garb,
But in the glory of plain, simple work,
Of sturdy independence and free will;
For, in the grand republic of the mind,
One honest heart is a majority,
And wears the royal robe of chainless might.

## Logic of Facts.—Logic of Errors.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please do me the favor to find space in your open columns to reply to a very rude writer in your issue of April 25th.

Mr. Chapman will pardon me if I do not follow his bad example of rudeness or show any angry feelings at his abusive way of writing. I happen to be one of those who do not take abuse for argument, and what is more, I am thoroughly convinced that my opponent will find it a better way to discuss his pet theories patiently and fairly. I will here say, for the benefit of my critic, that such arguments can be returned with interest. I will return it for his enlightenment, not in anger, but in grief.

I will now ask the attention of my angry critic to the following argument; the reason why I ask him is because he thinks that Spiritualism is true. Take a trance medium under control. The medium is the instrument, the control is the intelligence. I speak not to the medium, but to the intelligence, to the control. The medium is not to hear or see, neither question, nor act, because the medium could answer any question if he heard it, or tell what was going on if he could see the actors, hence it would not be spirit but the man (medium). The medium, for the time under control, is only a thing, an instrument through which the spirit manifests its intelligence, therefore to the intelligence I speak and not to the instrument. Can Mr. Control hear and hear me without the ears and eyes of Mr. Instrument? If Mr. Control answers no, then Mr. Control is both blind and see without the eyes and ear of Mr. Instrument. Should the answer be yes, then Mr. Control will oblige by reading this newspaper which I hold behind the head of Mr. Instrument. I hav no hatred, no fear of Spiritualism; I wish it was true, but I hav a greater love for truth than to allow my desires to mislead me. I take facts as my guide. What are the facts of Spiritualism? Seances and trance-speaking mediums. Spirits come to the seances, travel up and down the country with trance speakers. Spirits are said to be very wise, although they talk very strange philosophy. I will test the intelligence of these spirits. Can Mr. Chapman's spirits inform who I am? Can they tell him why he wrote that angry letter? Can they not find him better arguments in the future? Can they tell him why the moon cannot prevent the smallest particle of water that is falling under her orb from coming to this earth, while she is said to attract the spring tides?

If Mr. Chapman is willing, and the editor of THE TRUTH SEEKER willing to allow us to discuss this subject through that paper, then will come the "tug of war."

Faithfully yours, CHARLES AUDLEY.

*Wilkinsburg, Pa.*, April 23, 1880.

## Personal.

W. F. Jamieson gave eight lectures in Saranac, Mich., May 2–8th. He lectured in Train Hall, Lowell, Mich., May 9–14th. Address him at Lowell, Mich. Prof. Jamieson is booked to reply to Gen. Samuel F. Carey in Lowell.

(*Continued from page* 309)

person I supposed to be a friend, and in them I used language as free and unreserved as one would use in conversation. I hav admitted that the letters were improper, but they were *not* written with evil or criminal intent; and in not one of them did I ask for anything criminal. In one of the worst quoted against me I expressly said I wanted love, but *not sinfully or immorally.* The letters as a whole show more the unsophisticated simpleton than the deep, designing knave.

2 The letters were *private.* They concerned no living person except the one to whom written. Comstock, Bundy, Ellis, Abbot, and Underwood had not the least business with them. It was most disreputable in the person who made merchandise of them, and it was most cruel and ungentlemanly in the persons named to publish them to the world, especially as at the time I had been unjustly thrown into prison by the common enemy; and the publication of the letters could do no possible good, but, on the other hand, harm, by furnishing the enemy with weapons to attack not only myself but the cause of Liberalism generally. I could not know of the attacks thus made, nor hav a fair chance to reply to them.

3. The letters had been repented of. Efforts had been made to get them back that they might be destroyed. My wife had been informed by myself of my writing them, and she had grandly forgiven me.

4 Charles Ellis, in the capacity of special agent and defamer for Bundy's *R. P. Journal,* came dishonorably into possession of the letters, and wrote the false and slanderous language and vile epithets which accompanied their publication, ten times worse than the letters themselves, which subsequently appeared in both the *R.-P. Journal* and the *Index.*

5. It is said that Comstock and his friends furnished the money which paid for the letters. They were also laid before R B. Hayes to prevent my being released from imprisonment. This is vouched for by persons who possess inside information.

6. On the 21st of September, 1879 Underwood, Ellis, and Savage met at the house of the latter, in Greenwood, Mass., in secret conclave or conspiracy to read over those letters and to decide what could be done with them to injure me, though at the time I was confined in a solitary prison cell. This is based on information direct from Savage.

7. It was decided then and there that the letters should be published. My years of hard labor were set aside entirely. The fact that in addition to the ceaseless struggle I had made to keep THE TRUTH SEEKER alive I had published over two hundred books and pamphlets, five thousand pages of which I had written myself, was disregarded; the mantle of charity was by no means extended over me. No apology or consideration was made for human fallibility, but the fiendish purpose to damn and ruin me was avowed and pronounced.

8. Underwood stated to more than one person about that time that "Bennett must be crushed." "The Liberals of the country can not sustain him in the positions he has taken, and he must be destroyed," or words to that effect. *Anything to kill Bennett.* The private letters I had thoughtlessly written to one I had mistaken as a friend were to be used as the weapons to kill me.

9. When I learned this within the walls of the Albany Penitentiary, it felt to me most unbrotherly, ungenerous, and cruel. I regarded it as far meaner than the persecutions of my Christian enemies, with Comstock at their head. I would rather hav remained in prison an additional twelve months than to have had such an unfeeling, unnecessary, and cruel attack made upon me.

10 Notwithstanding Underwood looked over those letters at Savage's house, when Bundy brought out his fifteen columns of letters, slander, vituperation, and lies, the latter claimed that he telegraphed Underwood to come at once to Chicago to giv his opinion as to the genuineness of the letters. Underwood promptly complied with Bundy's request. When in THE TRUTH SEEKER office in the latter part of January last Underwood stated that he made that trip to Chicago at the earnest solicitation of several of my friends. There seems to be not a little hypocrisy in the matter. It was wholly useless for him to leave his business and perform a journey of three hundred miles and back, either at the request of Bundy or my friends, to see if the letters were genuine, when he had already examined them at Greenwood, pronounced them genuine, and authorized their publication.

11. The statement or insinuation in Underwood's letter that I had tried to seduce and ruin a virtuous girl contains three positive falsehoods. 1. I did not try to seduce nor ruin her. 2. She is not virtuous. 3. She is no girl, being midway between thirty and forty years of age.

12. Underwood's advice or instructions to the Liberal public to no longer have confidence in me, and to withdraw their sympathy from me, was unworthy a great and true man, and wholly unlike the noble and magnanimous Elizur Wright and James Parton.

13. His statement that it was at his solicitation that Col. Ingersoll interfered to obtain a pardon for me from the President is most unfair and untrue. Mr. Leland had previously visited Washington for the express purpose of seeing Ingersoll on the subject. He spent the better part of a day with him and secured the Colonel's services in my behalf.

14. Underwood's effort to commit Col. Ingersoll against me, and his pretense that the Colonel had "left me to my fate" on account of my "immorality," was very unkind. How untruthful it was may be gathered from this brief extract from a letter of Col. Ingersoll to my wife: "When you write your husband tell him for me I hav not and will not join in the cry against him. I am no Pharisee."

15 It was most ungenerous and untruthful in Underwood to style me a "culprit" "an old sinner," to denounce THE TRUTH SEEKER as "indecent" and "obscene," its patrons as the "tag-rag and *bobtail*" of Liberals, while he claimed to represent a very distinct class, and in sympathy with the most conservative of Christians.

16 When Underwood wrote to Bundy that the perusal of my letter left in his mind "a feeling of unutterable disgust," it is thought he allowed himself to be unnecessarily exercised. If he is given to disgust it would perhaps be quite as well for him to feel disgust at his own conduct rather than other peoples'. He has certainly shown himself guilty of conduct which gentlemen would scorn to commit. Even gallantries to ladies, which he seems to hate in others, he doubtless looks upon with more favor when performed by himself. If the statements of friends be true he has shown marked partiality for ladies, not only in California, but in states east of it. I insist that in those letters of mine which troubled him so deeply I broke no law, human or divine, and interfered with the rights of no person under heaven.

17. Underwood visited me in Ludlow Street Jail just before I was removed to Albany in July last. In our conversation I said to him that I hoped for continued friendly relations with him. I had endeavored to always treat him kindly. I had published all he had sent me for publication, including his debates, his lectures, and essays; that I had not said an unkind word of him; we had several business transactions together which I trusted had been pleasant, but that I had thought he was too much of an Abbot man, and was to that extent governed by a narrow, intolerant spirit. He replied with a leering smile that it would be more correct to say that Abbot was an Underwood man, and that Abbot followed him more than he followed Abbott. I thought and implied the same that if he claimed the paternity or the conduct of which Abbot had been guilty, including his slanders, misstatements, and falsehoods, that I did not wish to be guilty of depriving him of whatever honor there might be attached to it.

18. He was cruel enough at the same time to inform me that his wife did not like me nor my paper. Had he known how that bit of information wounded me, though the feeling was mutual, and how for long months' afterward, while leading my dreary prison life, the painful assurance that the angelic Sara neither liked THE TRUTH SEEKER nor its editor, so often presented itself to my troubled memory, I cannot think he would thus wantonly have destroyed my happiness and peace of mind.

19. He visited me again in the Albany prison in the fore part of February last; but I could not feel that it was the visit of a friend. He gave me to understand there would be no further personal attacks made upon me. I acquiesced in the welcome intelligence, and remarked that I had begun no quarrel upon anyone, and that in every instance the quarrels had been forced upon me. How truthfully his assurances were may be judged by the dirty, ungentlemanly attacks that have been renewed against me as soon as I left the prison walls. He also told me at that time that he disapproved of my "Seventh Letter from Albany," in which I exposed the falsehoods of the Rev. Howard Crosby and mentioned some points of resemblance between Jesus and myself. He thought the letter rough and in bad taste. I remembered that I never had written anything that had given him satisfaction. I presume "unutterable disgust" is the feeling which my writings always giv him. A friend with him was kind enough to say that he and others thought I had gone crazy. My reply was that if they had to endure what had been imposed upon me possibly even they might talk a little rough, or be taken to be going crazy.

20 Underwood was not in the most honorable employment possible, when co-operating with such persons as Ellis, Comstock, McNellis, Abbot, and Bundy to do their best in "crushing Bennett" because he had committed a silly indiscretion.

21. Ellis, the accomplice with Underwood in the grand enterprise of "crushing Bennett," showed the most despicable traits of character. Besides writing columns of lying, slanderous assertions, epithets, distortions, exaggerations, misrepresentations, and maliciousness, besides making public a private letter I had written to himself, he entered into the service of the despicable Bundy, only too ready to do his dirty work of slander and vilification. For several weeks he was an *attaché* of the *R. P. Journal.*

22. While I was in prison at Albany he wrote a most infamous letter to my wife. The following is a part of the latter:

8 PORTLAND ST., BOSTON, MASS., Feb. 24, 1880.

MADAM: I inclose you my reply to J. S. Verity. Please do not allow your suspicions of me, if you hav any, to deter you from *insisting* that my reply be published *at once.* If I *wished* to make an attack on your husband, I should do it on something a good deal worse than writing insane letters to a girl he wanted to seduce. Do not be deterred from publishing my reply by fear of Seaver and Mendum. They dare not tackle you, and will never crawl in the grass again. . . . But now I don't want to be any more to the point than is necessary to make you understand me. You hav allowed Seaver and Mendum to attack me in your paper. I must reply to them. If you refuse, then *hear:* I hold *proof* of the treatment which you hav received, including *attempt to* MURDER, that will utterly destroy the man if the exposure is made. *You* know what I mean. If you want to force that out, continue to attack me. If not, help me, and in return you will gain more by my silence than you could from the false support of a thousand *Investigators.*

I am very truly yours, CHARLES ELLIS.

Can any one believe that the man who, under all the circumstances, could pen such a letter as that is a gentleman? His threats and insinuations are equally vile, and as devoid of truth as he is of honor. There is not the slightest ground in the world for him to base his insinuations upon. All utterly and maliciously false. Underwood ought to be proud of such a companion.

23. The conduct of Ellis at Salem, Ohio, where he deeply wronged a most excellent woman and then deserted her, is well known to many persons. It was well known to Underwood, who has to his friends commented on the bad character and bad faith of Ellis. Still he met that man Ellis on terms of equality, and in the most disreputable attempt to damn the reputation and destroy the business of an old man whom he admits was unjustly thrown into prison and whose only crime consisted in writing indiscreet letters to one who has fully proved herself a base, false, and most malicious woman.

24 I find among the *R.-P. Journals* which I was not permitted to see while in prison, a mean and ungentlemanly attack from that saintly hypocrite, Hudson Tuttle, in which he utters several base insinuations and positive falsehoods, only a few of which I will notice. After insinuating in the most unfavorable style, denominating me "the last and greatest crowning fraud," accusing me of having "sold the welfare and honor of a great cause for a selfish purpose," with bearing "Materialism and Liberalism into the hideous slime of obscenity and making both the pimps of my brutal passion," he proceeds to use this language: "He has ignored and sneered at the cause (Spiritualism) continuously; but as it is allied to Liberalism, the disgrace to the latter is reflected, and every Spiritualist feels that he is the loser by this dastardly conduct of the editor of THE TRUTH SEEKER." Here are as many falsehoods as could well be crowded into so small a space. Leaving unnoticed his base flings about "crowning fraud," "would-be martyr," "brutal passion," "moral putridity," etc., I will simply say Tuttle uttered a gross falsehood when he said that I hav *continuously ignored and sneered at the cause of Spiritualism;* and how a man who makes the pretension he does to truth and honor could utter such base falsehoods is most incomprehensible I hav ever treated Spiritualism and Spiritualists with respect and fairness. I hav honestly investigated the phenomena when I hav had an opportunity to do so, and hav frankly published my convictions. I hav several times stated that I hav found in the phenomena proofs of intelligence not connected with physical organizations and not explainable by the flippant charge of "fraud." I hav, on numerous occasions, acknowledged the good which Spiritualism has wrought in advancing Liberal thought and sentiment in the last quarter of a century. I hav freely admitted Spiritualistic articles into my columns and upon the same terms as opposing articles. I hav never "sneered at" nor "ignored" Spiritualism. Many of my best and nearest friends are Spiritualists; and I hav been, and am still, proud to acknowledge them as such. What can be thought of Tuttle, who, for years, has been closely connected as principal contributor and adviser with the *R.-P. Journal,* when he knew its editor and proprietor was living in flagrant and open adultery; when he fellowships with and apologizes for one or more well known to be repeatedly guilty of gross sodomitic practices, to thus turn and lie about a man who has *not* committed adultury, who has *not* committed sodomy, but who merely wrote some over-confidential, familiar, harmless letters to one he mistook for an honorable friend? Let Tuttle hereafter be ranked with defamers, slanderers, base falsifiers, and hypocrites. His pretended "purity" will not save him from the ignominy due him.

25. Abbot is charged by those intimately acquainted with him with too persistent indulgence in what are called marital privileges, and thus destroying the health and happiness of his wife. I hav nothing to say upon that subject, but I do reiterate the charge that he has been guilty of repeated falsehoods with respect to myself—that he has pursued me for years with malice and defamation, that he has persistently sought to destroy me and my business, and that to effect this he has mailed his slander and lies to thousands of my friends and patrons, whose names were dishonorably obtained from a list stolen from my office.

26 Of Bundy and his lies, his malice, his envy, his defamations, his meanness, and villainies, I hav heretofore expressed myself freely, and would be glad if I never had occasion to use his despised name again. He has purposely and manignantly injured me and misrepresented me most deeply, and has proved himself devoid of honor, virtue, and truth.

I wish not to say much here about Comstock. His villainies, his persecutions, his falsehoods, his perjuries, his depravity, his meannesses, and all his contemptible and unmanly methods hav already been sufficiently dwelt upon heretofore. It may be only necessary to remark here that he is a worthy coadjutor with the foregoing in the work of defamation and slander.

27. These are the men who conspired against me while I was serving out an unjust sentence in prison—which they hav admitted to be unjust—and hav tried to blast my reputation before the world, to destroy the work of usefulness in which I am engaged, and to render utterly valueless my hard earnings of years of every dollar's worth of property I hav in the world. This has been prompted by the meanest of all motives—envy, jealousy, and malice—and without the slightest provocation on my part for their conduct. I hav never mistreated one of the persons named, nor did I ever speak an unkind word of either of them until they commenced their vile attacks upon me. Why they should assail me in the base manner they hav is a mystery to me even unto this day.

28. I hav now said all upon this subject I wish to. As I had seen while in prison but a small part of the attacks that were made upon me, and as I had while there but a poor chance for replying, I claim the privilege of alluding once to the unpleasant subject now that I am at liberty again. But I wish to hav no more to say about it, and I know it must be distasteful to my readers. My time is important; life is short and swiftly passing away; I hav much useful work I wish to perform, and I propose to take no further notice of scurrilous attacks of foes whether sent over the country anonymously, or whether they appear in

the slanderous columns of the *R.-P. Journal* or *Index*. If I hav made mistakes I will endeavor to make no more. I shall aim to lead a good life, to perform my duty as faithfully as I know how, and to be always loyal to truth, liberty, and justice. In this aim of my life I hope to retain the confidence and co-operation of my numerous kind and indulgent friends. I am, sincerely, D. M. BENNETT.

## Two Letters from James Parton.

NEWBURYPORT, MASS., May 10, 1880.

MY DEAR EDITOR: You are a prodigy of industry. I hav received your first portly volume and hav put it in plain sight to be examined at the first opportunity. Your letter followed it. If I hav been of any service to you or the cause you represent, and for which you suffered, I am very glad. There certainly was a moment when, if your friends and allies had faltered, the enemy would hav had you at a terrible disadvantage.

With regard to the tract against you, of which I hav been favored with two copies by mail, my position is this:

The immorality involved in compiling and sending the tract is greater than the immorality charged in it. The interests of morality require, therefore, the rejection of the *tract*.

What you hav now to do is to make THE TRUTH SEEKER the wisest, boldest, kindest, sauciest, most fascinating paper ever published on earth; and this you can do, because you need hav no lying, cowardly reserves. The whole range of the universe is yours. Never mind your enemies. The success of the paper upholds you and repays them.

One precaution: keep the paper very pure, very free from the least taint of the indecent.

With my congratulations to Mrs. Bennett,

Very truly yours, JAMES PARTON.

[The following was written to T. B. Wakeman and we trust we are not violating good faith in laying it before our readers.]

NEWBURYPORT, MASS., May 8, 1880.

MY DEAR AND VALUED FRIEND: I hav just finished reading the full account of the meeting in Chickering Hall. It seems to hav been all that the most sanguine could hav anticipated, and your speech as usual, the weighty feature. You take the laboring oar by right of superior strength. Send Mr. Bennett to Congress by all means. Send him for the purpose of restoring the lost sanctity of the mails.

Still, the main point is to support, improve, and extend the paper. If that goes well, all goes well. If that declines, all languishes. Ever yours, JAMES PARTON.

## Wasn't that Thunder?—Notes on the Reception.

BY THERON C. LELAND.

Well, the Great Reception has come and gone. And it was a magnificent success. No one inexperienced in such work can realize the amount of labor required to arrange for such a demonstration nor the anxiety with which the result of all the effort is awaited. New York is an immense city; and, with all its conflicting interests and competing attractions, it takes a small earthquake to arrest its attention. It isn't every cause that has a small earthquake to set in motion. We didn't know that we had one till we began to pump for it. The Reception Committee, at first, thought and talked only of a modest informal gathering of personal friends in some small hall, or else in a hotel, for a dinner and toasts and speeches.

But, at one of the early meetings of the Committee, Mr. Benjamin R. Tucker of Boston dropped in. We questioned him about his management of the celebrated Heywood Indignation Meeting in Faneuil Hall two years ago. He explained his methods, made valuable suggestions, and gave us so much courage as to possibilities that we resolved to adopt his patent, put improvements on it, and "go him one better." The Committee met twice a week, the work was divided up and assigned to Sub-Committees, and every possible detail was looked after. Cooper Institute was applied for and refused. Then Chickering Hall was engaged and paid for, so there could be no backing out. Meantime contributions to meet expenses came in liberally from friends who felt the importance of the enterprise. Announcements in the city press began on Sunday, April 25th, and were kept up during the week. The New York *World* and *Evening Post* refused our advertisements—which will be borne in mind by all advertising Liberals. The new and bright little daily paper, *Truth*, with its 40,000 circulation, was a great help to us. Over 30,000 little handbills and 5,000 card tickets were carefully distributed by hands and eyes that would see to it that they were placed where they would do the most good.

It was announced that Mr. Bennett would appear and speak in his prison garb. This, *Truth* opposed as ill-advised, and the following communication was sent and published in vindication of the idea, which, however, subsequent events made it impossible to carry out:

D. M. BENNETT IN PRISON GARB.

*To the Editor of Truth, Sir:* Symbols of degradation are relative. Circumstances may make them a badge of honor to the victim and an ignominy only to the tyrants who impose them. There hav been many historical instances in point, chief of which was Jesus Christ, who was hung—hung by God, who sent him, his only begotten son, into this incarnate world for that very purpose, and the cross has been a symbol of honor ever since. So has the crown of thorns.

In our own day the Slavocrats branded Captain Walker "S. S." (slave-stealer) in the hand, and the brave Captain carried it and exhibited it for thirty years as a mark of proud distinction. Scars received in the service of humanity are honorable. Mr. Bennett's prison garb is a kind of portable scar, which he can put on or off on appropriate occasions. By all means let us see him and receive him in the regimentals of his honorable service. THE CEE LEE.

On Saturday the editors of the principal morning papers were seen personally, assured that there would be a formidable demonstration, and warned that they could not afford to fail to giv a good report of it, if only as a matter of news. And it was fairly well reported, though with the usual groundless charge of obscenity.

THE SECOND OF MAY CAME.

It dawned bright and beautiful, clouding up a little towards night, but remaining balmy and fair to the close. The Committee held its last meeting on Sunday at 2 P M., in THE TRUTH SEEKER office, to put the finishing touches to the preparations. The distinguished prisoner was liberated and among us, so we were sure of somebody for the Reception to receive. We adjourned to meet at seven in Chickering Hall. This present note maker approached the hall at ten minutes past seven. As he turned out of 14th street up 5th avenue, and saw the crowd, at that early moment, streaming into Chickering Hall from every direction, all doubts vanished, and a light heart, and lighter heels hurried him forward. In the vestibule he was surrounded by eager applicants for reserved seats. Having a few tickets left on purpose for late comers, he soon emptied his pockets, and then pushed on through the crowd to the waiting room by the stage. Hundreds were already seated though only a single gas jet relieved the dimness. In ten minutes more the hall was full. By twenty minutes to eight it was jammed—not another nose could wedge its way in, and many hundreds were turned away. It was a magnificent audience—orderly, attentive, intelligent. Also it was demonstrative, and well knew how to cheer in the right places.

At fifteen minutes to eight our honored veteran, Elizur Wright, took the chair. As for the rest, is it not all put down in the reporter's notes published in last week's TRUTH SEEKER? This note-maker is making notes of what the other one did not, and could not, put down.

TWO SURPRISES.

Two events of the past year, occurring in connection with Mr. Bennett's imprisonment, hav most agreeably surprised the Liberals of this country—two developments hav revealed to them their strength. One was the unexampled number of 200,000 names signed to the petition for pardon. The other is this enthusiastic gathering in such numbers in Chickering Hall, together with the co-operating meetings and the letters and telegrams connecting them and making them one united mass meeting over the whole republic. This meeting takes our measure in New York, and shows us what we can do when protest and indignation against any outrage are called for. We need never more hesitate, or falter, or take counsel of our fears.

THE TELEGRAMS.

These began coming in even before the meeting was called to order. They were a very animating feature of the occasion, as they were read from time to time, sandwiched in between the speeches. The last one came about ten o'clock, from Fort Scott, Kansas, and, sent as it was from such a far western point, it was received with hearty cheers and a special welcome. The ground covered by these telegrams, from the outermost points of Massachusetts, South Carolina, Iowa, and Kansas, includes a very fair representative portion of this Union, and the two telegrams from Canada, extended our "Dominion," and received a specially warm welcome. All the telegrams were worth many times their cost, and the senders of them may hav the satisfaction of knowing that they contributed materially to the effect and success of the occasion.

Mr. W. F. Jamieson also may be assured that his brief but admirable letter received hearty rounds of applause as it was read to the audience.

THE TRAIL OF THE SERPENT.

It is the well settled policy of the Christian press to denounce every public meeting that Liberals hold as immoral and obscene, no matter how orderly, or how carefully expressed the speeches are. The annual Congress of the Liberal League at Syracuse was denounced by the press all over the country as obscene, and as defending obscenity, although not an obscene word was uttered there except by the Christian priest, Gordon, who straggled into the convention to defend Abbot. The annual Congress at Cincinnati last year was denounced still more and worse, as obscene, and as clamoring for the circulation of obscene literature through the mails, although no such claim was made, and not a word of obscenity was uttered there. In the same way this Bennett Reception was reported as "the most obscene meeting ever held where ladies attended." The only ground for it was that Mr. Heywood in his brief speech rather warmly defended his "Cupid's Yokes" as not obscene, and as being prosecuted because it conveyed "physiological information." The Liberals of this country may as well make up their minds that for a few years to come, whatever they do or don't do, they will be visited with this kind of lying, detraction, and abuse from the popular, capitalistic, and theologic press, and resolve to endure these lies with what patience, philosophy, and equanimity they may. Meantime our own presses are increasing, and our Leagues are spreading. With these and with pamphleteering and the rostrum, we can nail some of their lies. We are the growing conquering party, and in good time our turn will come.

DON'T WANT TO BE HIS MOTHER.

The one best special point that was made by any speaker at the Reception was brought out by Lucy Colman. No report of the mere words can do justice to the artistic way in which she commenced her appeal to mothers, and worked up to the terrible conclusion, "What kind of a feeling would come over you, any one of you, were you the mother of Anthony Comstock?" The audience at first shrank back in amazement, then recovering itself burst into the most tumultuous applause. Amelia Colby also made a magnificent speech. Her inventory of the favors and blessings, divine or otherwise, showered upon the United States and no "God in the Constitution," was uttered with telling effect. Her manner, and matter, and splendid voice justified all the expectations that had been formed of her, entirely new as she was to a New York audience. In short, the two lady speakers did excellent credit to themselves and to the occasion.

There were some calls for Colonel Ingersoll. One gentleman rose in the audience and said: "Only one thing is lacking to make this meeting a complete success. Where is Col. Ingersoll? Where is the missing link?" Well Col. Ingersoll was cordially invited; but he replied that his lecturing engagements would not permit. There is one compensation however for his absence. It shows that this great audience came together on the merits of the case, to vindicate a principle and to do honor and justice to the man who has been sacrificed in defense of it. We now know that New York Liberals are independent of noted leaders, great orators, famous names. With the Colonel present it would hav been said, and we ourselves would hav believed, that this great audience assembled to hear Ingersoll. We would hav known *his* strength but not our own.

But there is one Liberal worker and organizer and speaker very nearly or quite the peer of Col. Ingersoll whom we hav always with us in New York. Upon T. B. Wakeman we can always rely for an effort that will make any enterprise a success. He is a lawyer, like Col. Ingersoll, a ready off-hand speaker like him, keen-witted and humorous like him, though perhaps not rollicking, bubbling over and communicative of the contagion of fun, like him, less limited in his philanthropies, more logical, more deeply studied in the Constitution and laws of the United States, more absolutely certain of what is and what is not permissible under them—Mr. Wakeman fills the bill of every demand that Liberalism can make upon him. These two stars do indeed differ in glory; but Mr. Wakeman is none the less one of the first magnitude; and, as the years go on, and the emergencies of Liberalism accumulate, and the battle waxes hotter and hotter, the country will know T. B. Wakeman more and more, and appreciate him better and better. The place for such talents as his is upon the stump, the platform, the rostrum—anywhere and everywhere in the field—not in a Nassau street law office, nor at the bar where there are 4 000 inferior and competing law hacks to do the work to which fate has so far assigned him for the mere purpose of getting a living. I ask the Liberals of the United States next fall and winter to giv him such a call to their Leagues and Lyceums as will take him out of the law limbo, in which he is now wasting most valuable energy. If they could hav heard the most admirable speech with which, after Mr. Wright, he opened the Receptions, and seen the touching and graceful way in which he led forward Mr. Bennett, and introduced him to the audience, they would hav had one of the proofs and experienced one of the situations which justify all I hav said of him.

WHAT THE RECEPTION HAS ACCOMPLISHED.

It shook the Liberal fist under the noses of Comstock, Crosby, Colgate, Benedict, and all their set and defied them to continue their prosecutions. It proclaimed to them that it wont pay to imprison editors who are indorsed and welcomed by the best thought and intelligence in the ablest heads and hearts of the men and women of this country, overflowing into Paine, Science, Faneuil, and Chickering Halls. Such proceedings, on both hands, will go far to open the eyes of patriots and re-arouse the spirit of '76. When that takes universal place, more moth will creep over unused pews, more rust and dust will settle down upon unpounded pulpits and the people in all their intellects will be free.

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WE hav already received very flattering notices of "The Gods and Religions of Ancient and Modern Times," and which cannot appear in this issue for want of room. Those who wish the work will do well to send in their orders at once, as Volume I. is out and Volume II. will follow in a few weeks. The work is giving full satisfaction where it is received. We are not afraid to guarantee it. Remember, we are offering the two large volumes at $5, which is cheaper than any books of the kind in the market. Those who remit $3 for Volume I. will be entitled to Volume II. for $2. Wanted—five hundred orders within thirty days.

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"THE Bennett Reception," reported in full by Mr. Henry Sherman, and printed in pamphlet form. Price ten cents.

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W. S. BELL'S address is 707 West Superior street, Chicago, Ill.

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WE hav to announce that friend Samuel P. Putnam has returned to this city from the West, where he has been sojourning, and dispensing the words of truth for nearly a year past. He proposes to remain some little time in the city, devoting himself to literary work and speaking from the Liberal platform, as occasion may arise. He is in very good health.

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MRS. A. H. COLBY and Olive K. Smith hav been engaged to occupy the rostrum in Odd Fellows' Temple, Rochester, N. Y., during the months of May and June. During the past month their audiences hav increased until the large and commodious hall was filled to overflowing. Parties desiring their services for week evening lectures can secure them by addressing them accordingly.

# Financial.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON AND JOHN W. TRUESDELL.

MR. TRUESDELL'S FIFTH LETTER.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Recognizing the principle that one error begets another; that one mistake in any mathematical problem will always lead to innumerable greater ones, which in turn can only be covered up by repeated falsification of figures, my opponent in his fifth letter again rushes into print with a new "fiat" bank statement exhibiting as usual but a part of one side of the ledger. He tells us that the national banks in 1878 were drawing interest upon one billion two hundred and seventy-six million dollars, while their real capital was but a trifle over two hundred and seventy-five millions. To make up this remarkable combination of figures he turns to page twelve, part second, of the comptroller's report for 1878, and from one side of the ledger alone, under the October statements, from a column of figures amounting in the aggregate to over one billion seven hundred and sixty-seven millions he copys the first four charges; and drawing a line at that point he presents the footings as a basis for estimating the earnings of the national banks as compared with their capital—declaring the former to be more than four times the amount of their real capital. Why he has stopped at this point, when there are so many other large interest-bearing charges in the same column, which he could with the same propriety hav added to his statement does not appear; unless it be his fear of overdoing the matter.

Now, my friend Morrison, if you could be induced to abandon your new "fiat" system long enough to make up even one side of your ledger correctly, I would volunteer to introduce you to the other side, where I guarantee we will find credits enough to offset nearly four-fifths of these extravagant charges.

I was charitable enough in my last letter to slyly intimate that you did not know better than to pervert bank statistics in the manner you hav, but now I withdraw that apology, for I firmly believe you do. If I was employed by you, Mr. Morrison, as a bookkeeper, and I should draw off from your books the major portion of your gross charges against your customers, and without deducting the cost of your stock, your salaries paid to assistants, your taxes upon the business, your interest paid upon borrowed capital (deposits), your bad debts, your rents, your losses, your fuel, your lights, your time, nor any other item of expense, and if I should publish these few garbled charges as a fair statement of your income, I do not believe you would call me a candid man nor even an honest one, but this is precisely what you do in figuring upon the receipts of the national banks. Why sir, by this "fiat" system of bookkeeping you could go into most any of our wholesale mercantile houses and get rich before breakfast. But, sir, the "fiat" system will not work in practice; and no one is better aware of the fact than a majority of those who advocate it.

Your statements will deceive but a very few. People read and figure for themselves. Those who are interested enough to consult official documents will at once discover that your national bank statements are a tissue of misrepresentations from beginning to end. You hav assumed at the commencement of this discussion that the national banks derive a net income of over fifty per cent per annum upon their real capital, and despite of abundant positive official proof to the contrary you stick to that assumption; what earthly object you hav I cannot conceive. If interest is a fraud "and a legal steal," as you claim it to be, is not the principle as bad for the banks to steal eleven per cent per annum out of the people as to steal a greater sum? I am quite willing to acknowledge that during the year ending September 1, 1873, the national banks did make a net gain of 10 87 per cent upon their capital and surplus, and in 1878 their net earnings as compared to capital and surplus were but 5.14 per cent. The banks acknowledge these amounts in their sworn statements and the comptroller corroborates their reports. If your theory in regard to interest is correct, surely here is abundant evidence for conviction without distorting the facts. The banks confess the truth, the whole truth, and nothing but the truth. And why do you persistently weaken your case and disgust your friends by continually misrepresenting the amount?

In making up your wild and often ludicrous statements you quote freely from the report of the comptroller; but when the glaring fact is exhibited to our readers that your conclusions differ widely from his, you immediately repudiate your own witness, declaring that "the comptroller's every argument is in the interest of the national system," intimating that I should be discredited because he is my guide.

Now, Mr. Morrison, do be honest; do be consistent, if you can. The comptroller is right or he is wrong. If he is a political trickster, perverting statistics in his official reports, it is time the people found it out, and you will deserve the everlasting gratitude of the community for exposing him. But if the comptroller is right, as ninety-nine in one hundred even of his political opponents believe him to be, you hav no moral right to distort his figures nor dispute his statistics.

If you really believe the banking business to be so very lucrative, Mr. Morrison, allow me to ask you why you stick to the profession of dentistry when the national bank system is free to all who wish to engage in the business? Do not say you are too poor, for, according to your own theory, it requires but a very small sum to start a national bank. I know nothing of your financial standing, but I will venture to guess you might raise at least $1,000, and associate with yourself four or five other men with a like amount, making in all say five or six thousand dollars. You can then easily hire some responsible broker (not a cutthroat) for a small commission to purchase $50,000 in government bonds for your bank, the broker will send the bonds to Washington, get your charter, and $45,000 in national bank currency. You can then sign the bills as cashier, and another stockholder as president, and pay off your broker with the currency. After engaging a competent "fiat" bookkeeper, you will then be ready for business; and as you can make, according to your own statements, over fifty per cent per annum upon your real capital, your currency costing, as you say, but one per cent per annum, in two years you will be out of debt—a capitalist, a banker, and a "bloated bondholder."

If you, Mr. Morrison, really believed in the financial principles which you advocate, and that the charges which you make against the national banks are true, I am confident you would pocket your conscience and immediately engage in the business.

In the vain effort to prove your wild statements, and to make it appear that the banks are earning four or five times as much as they really are, you cite two cases where the banks are lending largely in excess of their capital. But what does this prove? Nothing, unless you tell us how much they pay for the deposit which they lend in excess of their capital, together with all other expenses. Why, sir, if you wish to make a "fiat" statement of a single bank, take the Chemical National Bank of New York, with a capital of only $300,000, and a surplus of over one million, and individual profits over two millions, bills discounted over eight and one-half millions.

Now, to complete this "fiat" work, suppress the fact that the great bulk of these profits were made long before this bank reorganized into a national bank, lead your readers to infer that the bank pays nothing for eleven and one-half millions of deposits, and state emphatically that the bank made the major portion of their profits out of their currency, which "cost them but one per cent per annum," and by all means withhold the fact that every dollar of this currency has long since been cancelled and destroyed wholly because it did not pay. A good "fiat" statement could be made for the Metropolitan National Bank of New York, but it has just been made public that the directors of the bank hav voluntarily reduced their circulation during the last few months from $2,330,000 to $45,000, because they found it cost them in taxes and other expenses more than it was worth to them.

A great many national banks can be named having no surplus at all, and many others that hav not been able to declare a dividend from their profits during the last four or five years. From these cases we might present another side to the picture, which would be as unjust to the whole national system as your remarkable statements hav been.

For the purpose of showing those who do not hav access to official reports how utterly inconsistent, how unfair, and even ridiculous your statements will appear in the light of facts, I herewith present the following table, taken from the Comptroller's Official Report to Congress for the year 1879, page 43, part first, rhowing the entire capital, surplus, and total net earnings of all the national banks in the United States and territories for each half year, extending over a period of ten and one-half years, ending September 1, 1879, together with the ratio of net earnings to capital and surplus:

| | Capital | Surplus | Total Net Earnings | Ratio of Net Earnings to Capital and Surplus |
|---|---|---|---|---|
| Sept. 1, 1869 | $401,650 802 | $ 82.105,848 | $ 29,221,184 | 6 04 per cent |
| Mch. 1, 1870 | 416 366,991 | 86 118 210 | 28 996 934 | 5.77 " |
| Sept 1, 1870 | 425 317,104 | 91,630,620 | 26,813,885 | 5.19 " |
| Mch. 1, 1871 | 428 699,165 | 94,672,401 | 27.243,162 | 5.21 " |
| Sept. 1, 1871 | 445,999 264 | 98 286 591 | 27.315,311 | 5 02 " |
| Mch. 1, 1872 | 450.693 706 | 99 431,243 | 27 502,639 | 5. " |
| Sept. 1, 1872 | 465,676,073 | 105,181.942 | 30,572,891 | 5.36 " |
| Mch. 1, 1873 | 475 918,683 | 114,257 288 | 31 926,478 | 5.41 " |
| Sept. 1, 1873 | 488 1'0 591 | 118,113,848 | 33.122.000 | 5.46 " |
| Mch. 1, 1874 | 489.510,323 | 123,469,859 | 29,744 120 | 4 82 " |
| Sept. 1, 1874 | 489 938,284 | 128,364,039 | 30,036 811 | 4 86 " |
| Mch. 1, 1875 | 493,568 831 | 131,560 637 | 29 136 007 | 4.66 " |
| Sept. 1, 1875 | 497.864 833 | 134.123 649 | 28,800 217 | 4.56 " |
| Mch. 1, 1876 | 504 209 491 | 134,467,595 | 23,097,921 | 3.62 " |
| Sept. 1, 1876 | 500 482,271 | 132,251,078 | 20,540,231 | 3.25 " |
| Mch. 1, 1877 | 496 651,580 | 130,872 165 | 19.592 962 | 3.12 " |
| Sept. 1, 1877 | 486 324 860 | 124,349,254 | 15.274 028 | 2.50 " |
| Mch. 1, 1878 | 475 609,751 | 122,373 561 | 16 946,696 | 2 83 " |
| Sept. 1, 1878 | 470 231 896 | 118,687,134 | 13 658,893 | 2 31 " |
| Mch. 1, 1879 | 464.413,996 | 116,744,135 | 14,678 660 | 2.53 " |
| Sept. 1, 1879 | 455,132,056 | 115,149,351 | 16,873,200 | 2 96 " |

From the foregoing official figures it appears that the average net profits made by the national banks upon capital and surplus during the past ten years is but 8.13 per cent per annum. The largest annual gain being 11.81 per cent for the year ending March 1, 1870, while the average net earnings for the three years ending Sept. 1, 1879, was but 5.42 per cent.

Since the repeal of the law limiting the national currency to $354,000,000 by act of Congress, Jan. 14, 1875, the volume has not been increased as it certainly would hav been were it one-half as profitable as you represent; but the amount in circulation has steadily declined until just previous to Jan. 1, 1879, when, stimulated by an assurance of the resumption of specie payments and consequently a general revival in business, bankers slightly increased their issues. The amount in circulation, to-day, however, is far below that of 1875.

The reader will observe that since the system became free the total national banking capital has also declined by over $40,000,000, while their surplus account has been reduced by losses and dividends not earned to the extent of more than $16,000,000 In attempting to analyze that national system of banking much confusion naturally arises among amateurs in consequence of a general belief that the total reserve fund now charged to the banks was earned under the national system, but this opinion is not correct. When the national bank law first took effect but very few of the state banks accepted the situation. Under the new system no bank was allowed to make a dividend until they had earned and carried to surplus account at least ten per cent upon the capital stock. Early in 1865, however, when the proposition was first raised to tax state circulation out of existence, there was a general change among the old state banks, a large majority of them reorganizing as national banks and carrying to the new system their old surplus account, together with their entire undivided profits. This action on the part of the state banks enabled them in most cases to declare dividends as fast as they earned them.

The annual net profits as exhibited above show accurately the entire earnings of capital and surplus after deducting all costs and expenses.

SAFETY OF NATIONAL BANK CURRENCY.

You ask me, in substance, if the greenbacks are not just a little safer than our present national bank notes. In reply let me say emphatically, *No!* If there is any difference in the safety of the two currencies to the holders, it is most assuredly in favor of the national banks. First, the national bank currency has all of the security of the greenbacks, being first issued by the government and indorsed by it, the government holding collaterals largely in excess of the amount in circulation. Second. The national banks hold a large amount of specie in their vaults, and with their reserve agents for the express purpose of redeeming their bills. Third. Every national bank stockholder is held personally responsible to the bill-holders for twice the amount of his stock, and in no case is a national bank allowed to issue currency in excess of their capital stock. So far as regards safety, our national bank currency is far superior to anything that has ever before been issued in the shape of paper money. Our national system of banking is the best we hav ever had, it is the admiration of the whole financial world, and until you, Mr. Morrison, can present us with a better one, you had better cease your senseless ravings.

TAXING GOVERNMENT BONDS.

Among all of the illogical schemes advanced by the fiat money advocates none appear more ridiculous and untenable than the proposition to *tax the government upon her own credit.* The government rate of interest during the last fifteen years has ruled far below the average rate paid upon other obligations simply because her debts were exempt from taxation. To-day the prevaling rate of interest throughout the United States will probably average above six per cent, while the government can borrow an abundance of capital at four. If we should violate our present contract with the people and impose a tax upon all existing government bonds a temporary advantage might appear, but the funding process at the present low rate of interest would immediately cease, and the rate upon all future government loans would advance just in proportion to the tax imposed, therefore, by virtue of this non-taxable clause the government does in effect collect or withhold from the bondholders a tax in advance, fully equal to that imposed upon other kinds of personal property. The greenback proposition to hire an extra army of tax gatherers to collect for the government a tax levied directly *upon* the government, either by impairing her credit or taxing her public buildings, is as absurd as it would be for an individual to tax himself for his own benefit and employ a number of expensive clerks to do the work.

All these ridiculous schemes are but a fair sample of the "fiat" system of finance; and I am surprised, Mr. Morrison, that any intelligent person should advocate such nonsense.

I will now answer one more of your strange charges against our banking system, which I had overlooked, and then draw this letter to a close, as I hav already exceeded my allotted space. You claim that the national banks purchased aboat four hundred and ten millions of government bonds at forty-eight cents on the dollar. This statement I deny. The great bulk our government loans, including all of the "seven-thirties," the "five-twenties," and the "ten-forty" bonds, were placed upon the market at par, the government realizing on the average within one per cent of their face value. True, the government received in exchange for the bonds her own demand, obligations (greenbacks) which were often sold by individuals at a discount for gold; but as these greenbacks had been paid out by the government to her soldiers, her sailors, and other subjects, at par, certainly there could be no injustice in her redeeming them at the same nominal price. If the greenbacks fell in value, as measured by the world's standard, surely this was not the fault of those who were so unfortunate as to hold her promises.

Now, Mr. Morrison, as your next letter is to be your last in this discussion, do try and redeem yourself. There is room enough in three or four columns to introduce something logical. I do sincerely hope before you close this discussion you will advance just one little, sensible, practical, financial idea, and thus save yourself from an ignominious failure.

JOHN W. TRUESDELL.

*Syracuse, N. Y.*, April 18, 1880.

## A Card to the Liberals of the World.

I herewith tender my congratulations on the grand and splendid success of the Bennett Reception, send greetings to them, and mingle my joy with theirs.

Also I desire to publicly thank those members of the Reception Committee who gave freely their time, attention, and unsparing effort, as well as means, to make a certainty of the good work that now gives promise of a new lease of liberty to America.

I thank them also for their kind aid and co-operation, and their assistance where my inexperience needed their good counsel to direct.

Without wishing to draw comparisons, I thank Theron C. Leland, Committee on Advertising, for his masterly work in handling the public press, advertising, etc., to which much of our success was due. To Drs. E. B. Foote, Sr. and Jr., who started the movement and provided a home for the Committee, much is due; and the other members of the Committee, Prof. Rawson, H. B. Brown, Chamberlain, Ryman, Lockwood, Macdonald, Searing, and others, hav the happiness of seeing their great efforts amply rewarded.

To the noble-hearted men and women who at the sacrifice of time and means came from a distance, to the aged in years and the championship of liberty, who honored the *third great uprising for human rights* by their presence, I return my thanks as a Liberal.

Very respecfully, DANIEL E. RYAN,
Chairman Reception Committee.

## A Few Words to a Spiritual Correspondent.

"I hav just read your criticism on Mr. Chapman's article on Spiritualism. As I hav always read all of your articles in THE TRUTH SEEKER for the past two and a half years, and I always admire your grand and noble utterances, I cannot help thinking that your pen may be inspired, although all unconscious to yourself, to say many of the grand and noble things that you enunciate. But I am happy in the thought that I cannot believe in the blank and cold Materialism of which you so feelingly speak. For me, it has nothing but dread and horror. If I had to believe that I should cease to hav a conscious existence after this life; I should feel to curse the day that I was born. No; I would rather believe in the literal orthodox hell and that I was destined to go there after this life was ended than to believe in extinction and annihilation, or even unconscious sleep or dream. F. F. F."

Yes, my friend, I feel that I am "inspired" to speak plain common-sense truths; inspired to teach the real value of facts and realities as contrasted with myth and fable; inspired to show to the dreamer and builder of air-castles the superior excellence of mansions on earth, in which true, happy, and earnest lives may be lived, and not merely fancied or possible in some imaginary, inconceivable future; inspired to prove that Materialism is not "cold and blank," but full of warm, living, glowing light, heat, and beauty. We are born, we liv, we grow, we mature, and then pass on into the rich, ripe, and full harvest of old age. We taste of all the joys and blisses of the passing years; we love, learn, and experience, and, when the fullness of age comes upon us, we are usually ready and willing to sleep the long, last sleep that knows no waking. There are few who, at the very last, think or care whether there is a future or not. Sleep, rest, peace, is all they ask. Now and then one who dies in the full vigor of life and strength, when he has not lived one-half his years, looks longingly for another existence in which to liv out the rest of the experiences he should hav had here. But remember these are not cases to judge by. A true life is complete from infancy to age, and ends as naturally as any other complete existence. It needs no continuation or revival in a supposable future world, for it is whole, finished, and done.

It is time, my friend, that the world should cease dreaming and go to work. "I'll be good and happy by and by" is robbing our race of its vast and boundless capacities for happiness here and now to an extent that few of us realize. Instead of dreaming of the *maybe*, we should work and labor in the now. We should make life in its daily and hourly passage bright and beautiful with good thoughts and good deeds. I see no "dread and horror" in annihilation for myself and friends any more than there is in the death of a tree, plant, or flower. We enjoy them while they are ours, and, when gone, we hav pleasant memories of them as treasures once ours, but now forever a portion of the years we hav left behind us. As well long for the babyhood of our brief existence to come back to us as for ourselves to begin again in a life to come. We hav lived our days, and not one step of them all can we retrace or liv again.

There is something I cannot understand in Spiritualism; something that may yet add greatly to the happiness, the progress, the development, and possibilities of earth's inhabitants here on earth, but I see no proof of anything that reaches out to us from any existence that has once ended here. The believers in this ism tell us now and then of some one being saved from impending danger through spirit agency, just as the pious hav always told us of special providence and answered prayers. But I think all things that are, are legitimate effects of natural causes, some not yet understood, but none the less free from supernatural agencies and spirit influences.

But when thee says thee "would rather believe in the literal orthodox hell and that thee was destined to go there than to believe in Materialism," I must think thee fails to realize what hell—an orthodox hell—really is. Canst think of thyself as

> Like a cinder that had life and feeling?
> Seamed his face with inward pining to be what
> He could not be. As being that had burned
> Continually in slow, consuming fire
> Half an eternity and was to burn
> Forever more. . . .
> Oh, sight to be forgotten! Thought too horrible to think!"

Remember it is not the hell the good Gottlieb describes, where one can wander off beyond the "ever-burning lake" and build up a nice little heaven out of pure, good men, but a real "orthodox hell" thee wished in place of sleep, rest, and annihilation; a hell where there is only fire and anguish unutterable forever and forever;

> "Where utter nothing dwells, unformed and void.
> There neither eye, nor ear, nor any sense
> Of being most acute finds object. There,
> For aught external, still you search in vain."

Yes, sights most horrid greet the eye;

> "Of worm, or serpent kind, it something looked,
> But monstrous, with a thousand snaky heads.
> Eyed each with double orbs of glaring wrath.
> And with as many tails, that twisted out
> In horrid revolution, tipped with stings.
> And all its mouths, that wide and darkly gaped
> And breathed most poisonous breath, had each a sting.
> Forked and long, and venomous and sharp;
> And in its writhings infinite it grasped
> Malignantly what seemed a heart, swollen black,
> And quivering with torture most intense;
> And still the heart, with anguish throbbing high,
> Made effort to escape, but could not; for
> Howe'r it turned, and oft it vainly turned,
> These complicated foldings held it fast.
> And still the monstrous beast, with sting of head
> Or tail, transpierced it, bleeding evermore."

Call'st thou sweet, silent, quiet, everlasting rest, "horror and dread," after this one glimpse of one little corner of the "orthodox hell?" Yet were all this, and a trillion times more, realized by thee for just two minutes in that dire abode, how quickly would thee call out for death's merciful dart to end thee forever and shut out sense and feeling from thee forevermore! Yet, after all, it is not what we desire, wish, or long for that must be, but what is, and so let us think, study, and learn. Let us explore the vast arcana of nature, and seek her truths, and profit by the lessons of the past and the present, and build truly as we go.

> "Not in indolence shall man advance,
> But by his own endeavor, power, and glance;
> By character; by labor's changeful zest;
> By all his being struggling for the best."

*Snowville, Va.*, April 25, 1880. ELMINA D. SLENKER.

## Resolutions of the St. Joseph Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* At the regular meeting of the St. Joseph Liberal League, held this Sunday afternoon, at the Court House, the inclosed resolutions were unanimously adopted, and all expressed great satisfaction that the time is drawing so near when you will walk again among your friends and fellow-men, in the opening beauties of spring, with expanding buds and fragrant flowers. All good men and women, and nature too, will welcome you as one who has suffered so nobly and grandly for the cause of truth and the welfare of man, woman, and child. I thank you a thousand times o'er and o'er for the impetus you hav given the cause of Freethought, not only in America but throughout the world.

Please send me twenty-five copies of THE TRUTH SEEKER containing these resolutions.

Yours, P. V. WISE.

RESOLUTIONS OF THE LIBERAL LEAGUE OF ST. JOSEPH, MO.

The following resolutions were adopted by Auxiliary Liberal League No. 16, of St. Joseph, Mo., on the occasion of the release of D. M. Bennett from the injustice and despotism of the Christian prison at Albany, New York, to light and Infidel freedom:

WHEREAS, Through fraud and deception, that tool of the priests, A. Comstock, procured the passage of that unconstitutional act through the Congress of the United States known as the obscene Comstock postal law, by means of which he is given espionage over the postal or mail service of the United States; and

WHEREAS, This despotic, bigoted, false-hearted, and perjured Comstock, by lying and deception, procured Mr. Bennett's arrest, and then through corruption an indictment was found against him, and a mock trial was had before a tool of the church, a worse than the Star Chamber of a Scroggs or Jefferies, in the person of the bigoted Benedict of the United States court, and a packed orthodox jury, this brave man was convicted, *nominally* of having sold a small pamphlet, published by E. H. Heywood, discussing in a philosophical, dry, argumentative manner the laws and relations of the marriage system, but in fact for having published THE TRUTH SEEKER and many pamphlets and books exposing the frauds, corruptions, falsehoods, intolerance, despotism, and myriad wrongs committed in the name and for the benefit of the Christian church; and incarcerated him in a loathsome prison at Albany, in the great state of New York, where he has been confined at hard labor since July last among Christian prisoners who hav committed the worst crimes in the whole catalogue; and

WHEREAS, Mr. Bennett, instead of bowing and cringing to the Moloch of the church and his unprincipled persecutors, has manfully defied them and persistently fought them hour by hour, day by day, week after week, and month after month, never yielding one iota, but becoming more intensified and determined as his imprisonment lengthened and the conflict progressed, working as no man ever worked before, unless it was Thomas Paine, the creator of this government; yes, worked every spare moment in writing letters and books, all devoted to furthering the cause of humanity and freedom, and opposing the frauds, cruelties, falsehoods, iniquities, injustice, and corruption of the church, in a bold, fearless manner, not excelled by any martyr in ancient or modern times; therefore,

*Resolved*, That this League hereby expresses its earnest approval of the course pursued by Mr. Bennett, and in the name of truth, justice, and humanity, heartily thank him for his perseverance, indomitable will, and courage in his great battle for the cause of justice and human freedom.

*Resolved*, That, as the brave Jackson declared, the Constitution of the United States, free speech, free press, free mails, and freedom to the humblest citizen must and shall be preserved at all hazards, though every church crumble and every religion be blotted from the memory of man.

*Resolved*, That the cowardly assault made by the unprincipled, bigoted, selfish, tyrannical, perjured A. Comstock, aided and abetted by Crosby, Colgate, Benedict, and the church, upon free speech, free thought, and the freedom of the press, in the illegal and unconstitutional proceedings taken against D. M. Bennett, and his unjust and illegal imprisonment, has been bravely and unflinchingly repelled, and the cause of human liberty, free speech, and a free press been nobly vindicated by D. M. Bennett, America's second martyr.

*Resolved*, That D. M. Bennett has by his courage and unswerving conduct as an upright, honest man, who has devoted his time, liberty, and life-long energies to the cause of freedom and humanity, deserved the unqualified meed of praise, and the love of every true man and woman in the universe.

*Resolved*, That we hereby extend to D. M. Bennett a warm, hearty, and earnest welcome to sunlight, liberty, his family, and the bosom of his hosts of friends; congratulating him on his release from what his persecutors and the church intended should be his tomb. And be it further

*Resolved*, That a copy of these resolutions be forwarded to THE TRUTH SEEKER, Mr. Bennett's bold, fearless, and uncompromising newspaper, for publication.

H. BRUNSING, Sec. P. V. WISE, Pres.

## Nana and Comstock.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The city press calls upon Comstock to suppress Emile Zola's last book. It is, indeed, a glaring and graphic exhibition of the career of a child of sin—its pen-picture of licentiousness, depravity, is nakedly truthful and given with all "the brutal justice of a photograph." In giving the disgusting delineations of such a character as Nana, the author fulfils his declared design of painting that class of creatures as they exist in real life, and in doing so strips from vice the glamorous veil with which the genius of such writers as Lytton and Dumas had invested it. He dispels that charm of corruption so alluring to imaginative youth, and depicts with cold and clear precision the development from the dunghill of degradation of a human poisonous flower whose fragrance was frittered fortunes and ruined men. Nana cannot prove a pleasing or even an interesting volume to any class of readers. Its every page is a protest and a warning. It is a terrible tale, tersely told, of the triumphal vault of a variety Venus from the gutter up to the gaudy throne of a Cyprian goddess, of her brief reign in the empire of evil, and how she blasted and burnt all before her like a breathing upas; then of her precipitate plunge down the precipice of pleasure, crushing beneath her cursed chariot wheels, like a juggernaut of lust, the hopes and hearts, the homes and bleeding bodies of her duped devotees. It is the tale of a Venus transformed into a vampire, preying upon the peace and life of her long procession of vice made up of all classes of men from paupers to princes. At last she is left with the reader upon her deserted bed of death, her baleful beauty melted into an unrecognizable mass of smallpox pustules. Venus lies there alone, a shovelful of filthy flesh, decomposed by the virus of vice with which she has poisoned a people. No more complete disillusion of the seductiveness of sin could be conceived.

No person can rise from a perusal of Nana without feeling his heart haunted by a lasting loathing for the terrible traffic in the purity of woman. It brings him face to face with the fearful featured Mokanna behind the veil, and furnishes him that familiarity with unchastity which breeds contempt. The surest way to suppress vice is to render it *repulsive*, to display it in its unadorned deformity. The mischief a book does to morals in this direction should be measured by its influence in arousing the amorous impulses of the young. Judged by this criterion, the insidious Songs of Solomon hav contributed more to spread the seeds of sensuality than all the bawdy books ever put in print. The "Sweet Singer of Israel" arrays his voluptuous heroine in all the attractive attire of the oriental princess. Emile Zola gives his the garb of the Parisian gutter.

If that Barnum of bawdy show business, Comstock, possesses pictures which invests vice with the sly suggestions of art for the purpose of firing the youthful imagination, then is his pious parade of them pernicious and should be speedily stopped, at least among the *parsons* of all other classes. But if, like Nana, they tend to depict the visage of vice in its real disgusting ugliness, and serve to sicken the spectator the more he sees of them, then the more exhibiting Comstocks there are the better will it be for morality.

To further illustrate, the New York *Witness* throws around this post-office sneak the lustrous livery of religion, and holds him up to an applauding public. No one can determine the deleterious effect this has had in inoculating combative commission clerks with the ambitious idea of abandoning an honest employment to become renowned carrion hunters like the far-famed Anthony. THE TRUTH SEEKER tears off the counterfeit covering of his hideous hypocrisy and reveals the wretched rascal. As such he ceases to be the paragon of the post-office and the church, the cynosure of combative commission clerks. That is precisely what Emile Zola has done in Nana with prostitution.

S. H. PRESTON.

I AM pleased to learn that the bill before the New York state Legislature, taxing church property, was defeated. The bill was a fraud. It did not represent the wishes of the Liberals of the state, for it only provided for taxing the property of a church over and above the amount of $10,000. We want no such hybrid law as that on the statute books. If it is right to exempt church property, it should all be exempted. If it is not right, then no such property should be exempted. Liberals in this country are not fighting merely to save a few dollars in taxes, but for a principle. The question is, "Has the state the right to maintain sectarian institutions at the expense of the people? There was one good provision in the bill. It provided for the taxation of ministers and priests. But the ministers and priests observed this provision and united in a strong effort to prevent its passage, and succeeded. They were not willing to pay their honest taxes like other persons, but desired to remain a pauper class, living on other people's earnings. But such injustice cannot always remain unrepealed. Next year we must commence our work early. No Liberal should vote for a member of the Legislature who does not favor the total repeal of these unjust laws, and one hundred thousand names must be sent to our Legislature, asking that these obnoxious laws be repealed.

H. L. GREEN.

# Letters from Friends.

WACONDA, KAN., May 4, 1880.

EDITOR TRUTH SEEKER: The Solomon Valley Liberal League commemorated the release of D. M. Bennett, on Sunday, the 21 inst., by a lecture from Mr. Solomon Carter, of Ashervile. Mr. Carter did the subject "Mind and Matter," justice in a new and impressive manner. After the lecture the business of the society was next in order. The congregation being invited to remain did so. One of our number, James Chapman, took his leave of the society for a journey in the mountains for several years, and donated to the society his books, as a commencement of a Liberal and scientific library. If no unforseen event shall befall us we shall hold the first annual meeting at Idlewild Grove, during the last week of August. We hav a grove second to none, and all that seems to be in the way are good speakers. These we hav not engaged, because we are not sufficiently acquainted to know to whom to apply.

GEO. W. CHAPMAN, M.D.

PHILADELPHIA, PA., May 8, 1880.

DEAR FRIEND: With pleasure I inform you I am in receipt of your Book, "The Gods and Religions of Ancient Times," for which receive my sincere thanks. I shall want the second volume, and shall remit you in the course of a week or so.

Dear friend, you are once more permitted to breathe the free air of heaven, to which receive the ever fraternal welcome of one who regards you as the true savior of his mental life, for such exalted ideas of life as it should be, I never knew till I became acquainted with THE TRUTH SEEKER and its editor. "Thrice welcome, noble man!" is the congratulation of Yours in freedom, W. F. PORTER.

SARANAC, MICH., May 6, 1880

MR. EDITOR: Saturday evening, May 1st, Liberal League No. 129, telegraphed their greetings to the Bennett Reception, care of Elizur Wright, Chairman, Chickering Hall. Telegram was forwarded from here all right, yet was not delivered as intended on the following evening, and we cannot ascertain why. S. M. CRAWFORD, Sec.

WELLESLEY, MASS., May 8, 1880.

MY DEAR SIR: Yours of May 6th containing card and check, duly received, together with the copy of your last work, written while in Albany Penitentiary. Many, very many, thanks, until you receive more substantial acknowledgment. When our courts make our prisons respectable by sending our best citizens there, where will be the terror for evil doers? It is still true that "the man makes the vocation, and not the vocation the man." Am glad there was so successful a demonstration on your return.

E. M. F. DENTON.

GRANITE HILL., CAL., April 28, 1880

D. M. BENNETT, *Dear Sir:* Knowing the friendship existing between yourself and my father, Adam Lohry, I deem it my duty to inform you of his death. Upon Monday evening, the 12th inst., he was missed from home, and upon a thorough search being made his tracks were found leading directly into the American River He has been suffering from dizziness and severe pains in the head for several weeks past, and we cannot believe otherwise than that in a fit of temporary insanity produced by brain suffering, he has committed this act. Every one was shocked by the news, as he has always appeared to possess an unusually strong constitution, and all believed him capable of battling his sickness to the end successfully. Search has been made, and rewards offered for the body, still upon this, the seventeenth day of his disappearance, no traces hav been found. Father has been a subscriber as well as a contributor to your paper, for some time, and I feel assured you will learn of his death with deep regret. Not only will he be mourned as husband, father, and friend, but as a valuable support to Liberalism, in which he was a firm believer, and to which he was a true friend.

He always expressed a deep desire to know more than he did of Spiritualism and the hereafter, and now will solve the mystery. I feel glad to know this idea of "believe or be damned" held no hold upon his mind, and am perfectly satisfied he met his death calmly and fearlessly, as only one can who lived the life he did—honorable, upright, and conscientious.

Yours respectfully, MRS. ANNA GALLANAN.

LOWELL, MICH.

DEAR FRIEND BENNETT: Accept my sincere congratulations on your release. I trust your, and our, enemies will now see that persecution does not pay. Your worst enemies now are those contemptible sneaks of the *Index* and *Journal* Go right on with your glorious work. They are carting rubbish to their own doors. Your "little weakness" has been fully condoned and expunged, and now I should go right on treating them with the contempt they hav so richly earned. Here is my heart and my hand for all I am worth. Yours for truth, E. A. CHAPMAN.

SAGINAW CITY, MICH., May 3, 1880.

FRIEND BENNETT: As our A B C may be called the foundation of all intelligence and learning, so the firm of A., B., and C., might well be styled the foundation of everything that is mean, contemptible, dishonorable, and offensive. As the intelligent child rejoices when it gets out of its A B C's, so we rejoice that you are out of the clutches of the infamous A B C of modern society. As the youth advancing to the years of discernment and discretion thinks he sees a beautiful and glorious future stretched before him, so we hope and trust that the remaining years allotted to you may be full of joy, comfort, and happiness, and that your amiable, noble, and loving spouse may be spared to enjoy those privileges of life with you.

As you will again assume personal control and supervision of your paper, allow me to suggest that you petition his satanic majesty to renew his correspondence with you and giv us some more of those instructive and interesting letters he used to send, and which, if got up in book form, would be of inestimable value and a legacy to transmit to future generations. Again assuring you of my personal friendship,

I remain, THOS. L. JACKSON.

MT. PLEASANT, IOWA, May 2, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find money order for one dollar, for which send THE TRUTH SEEKER. We send you greeting, our best wishes, and our congratulations for your deliverance from the clutches of a barbarian and persecuting religion. We are happy to say that in this grand, great West we hav no such witchcraft laws as are still found on the statute books of some of the Eastern states. In old Dutch Pennsylvania it seems to be a crime for an intelligent man like B. F. Underwood to lecture in a schoolhouse. I am ashamed to own the fact that I was born in that priest-ridden state, where the people must still believe in spooks and ghosts, with laws three hundred years behind the age in which we liv. But it will not always be so; gods and devils, ghosts and witches are dying fast, and men and women who have been born only once are healthy and prosperous. Yours for mental freedom, ANDREW GOAN.

BERRIEN SPRINGS, MICH.

And now may victory, great peace, and loving kindness be and abide with D. M. Bennett, THE TRUTH SEEKER, and all their friends, now and henceforth.

Yours ever, WORTHY PUTNAM.

WASHINGTON, D. C., April 30, 1880.

D. M. BENNETT, *Dear Sir:* In behalf of many who sympathize with you in the suffering inflicted upon you by the execution of an infamous sentence of imprisonment, without cause, and believing that an expression condemning the motives and actions of your persecutors is eminently your due at this moment, I hav great pleasure in assuring you of our unremitting respect and the kindest wishes for your welfare and success.

I am yours very respectfully, W. W. JACKSON.

ANGOLA, IND., April 26, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Another Liberal friend passed away on the 22d of March, 1880. Bro. James Pew, died at his residence in Scott township, Steuben Co., Ind., of that lingering disease, consumption, which he contracted while battling for the liberties of his country. He enlisted on the 8th of August 1862. Joined company H then organizing at Angola, which company was assigned to the 74th regiment Indiana volunteers; was mustered into the United States service on the 21st of the same month. He was elected a corporal of his company; he gradually rose from that position to that of orderly sergeant of his company, and on the 1st of May, 1865, received a commission as first lieutenant of his company from Governor O. P. Morton. As a soldier James was as brave as the bravest; always was ready for duty wherever duty called; in time of action cool and cheerful, not a word of complaint came from his lips no matter in what situation he was placed. He participated in the battles of Chicamauga, Missionary Ridge, Goldboro, and Dalton; was with Sherman at Atlanta and on his march to the sea, from Savannah, Ga., to Washington, D C., where he was finally mustered out of the service, as he was no longer required. During his long and protracted illness he often spoke of D M Bennett's incarceration and the conduct of President Hayes toward him. This, he says, was not the liberty which I fought for and am now about to giv up my life for. He was one of those Liberals who feared no angry God or burning hell, and made a request to his friends that after he was dead, not to hav any preaching at his funeral He was buried by the Masonic fraternity of which he was a member. The funeral took place at his residence, and the procession was the largest that was ever held in our county, reaching from a half to three quarters of a mile in length, headed by the Angola silver cornet band. He leaves a wife and two small children and a host of friends to mourn his loss. James was a good man and a respected citizen; he leaves not an enemy behind him, but all speak of him in the highest praise.

Very respectfully yours, W. T.

CIRCLEVILLE, OHIO, May 2, 1880.

FRIEND BENNETT: At the residence of C. E. Spears, this pleasant Sunday afternoon, I sit down to address a few lines to my dear old friend, D M. Bennett. This morning I read with great interest your "Tenth Letter from Albany." Rest assured, dear friend, my heart and deep sympathies hav been with you during your long weary weeks and months of unjust and cruel imprisonment. Although I believe that what is to be will be the inevitable result of things, regardless of any prayers we may offer to any man-made or imaginary deity, still, as I am in the habit of bowing my head in silent supplication to angels and superior intelligences (disembodied), I daily asked a blessing at their hands, to rest upon you and yours, that you might be sustained and comforted, and finally liv long to fight the great and glorious battles for freedom of speech, of the press, and of the mails, outgrowths of liberty of conscience, which all men should enjoy, but which, alas, it is, even in this boasted land of freedom, not yet permitted, only in silent thought, and beyond which if a man dares presume to go, wicked persecution is his lot.

If I was rich in the temporal things of this life, I would make a rattling among the dry bones of old orthodox religions; but, as I find myself situated, I feel it is wise not to meddle with poison carrion, and even to keep at proper distance from the dying lion, lest in its agony or death-struggles it may lacerate me fearfully.

Your remarks concerning Elder Ead's book I consider very needful and appropriate. As to Comstock and the whole boodle of your antichristian persecutors, I cannot think of anything mean and loathsome enough to compare them to, so I will leave you to giv them "L," as G. F. Train has it.

Now, dear friend, if there is any place I wish to be in more than any other, it is to be in New York city this evening and to attend the great Reception in honor of your release from unmerited martyrdom and hated prison life. I am sure you will hav a grand time. May the angels of liberty—as Paine, Washington, Jefferson, Franklin, etc.—be with you to-night, and all time in the future, to help you and to inspire you to battle for freedom.

I want the Liberals to nominate a candidate for the presidency; either yourself or Ingersoll, or some other good, fearless spirit. I think it is high time that right in these matters of government, instead of wrong and black corruption, should bear rule. I hope you will make a tour West and giv your thousands of friends a chance to see and hear you thunder forth the living truth. My dear Hattie joins me in love to you and Mary. E. D. BLAKEMAN.

DANSVILLE.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed find one dollar from an old friend in the cause of liberty and freedom. I hav lived long enough to see the evil effects of Christian bigotry and superstition; it is calculated to make men hypocrites every time. Men who believe that reason is carnal never use any. Respectfully, C. M. CREGO.

DOYLESTOWN, PA., April 18, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed pleased find one dollar for the Reception of D. M. Bennett from Christian bastile. Every Freethinker should contribute something. Let us make religious hypocrisy and bigotry odious.

THE TRUTH SEEKER sounds right every time. It does not handle superstition with gloves. I think Liberals should withdraw their support from the churches. Every cent given toward Christianity at this time, when they are trying to check Freethinkers, is giving aid to our foes. They now depend upon the almighty dollar to keep their machinery running, and they care but little how or where they get it.

Last Thursday night the Methodists of this place held a concert or jubilee. They hired an orchestra and some good-looking girls to sing. The sexton stood in the archway, and twenty-five cents paid the bill and passed you in.

I believe in taxing church property without limit. Why should they be exempt when there is anything held? In any one of them they think they will draw a crowd, they charge for it. I, living next door to this gospel mill, had the benefit of their racket without passing inside their lines. I can vouch that if that God they talk so much about did not hear every word uttered, it was because he had retired and given himself up to sleep and slumber.

A. J. READING.

CARROLLTON, ILL., April 27, 1880.

D. M. BENNETT, *Dear Sir:* As it has been some time since I addressed you, I hav concluded to meet you (if not in person) with a small present on your arrival home after your very unjust imprisonment. I see you are expected home on the 29th, so I thought I would address this to you, thinking that you will arrive about the same time it does.

I had not seen an *Index* for nearly two years, until a short time ago I received one of the copies of the "5,000," marked "sample." Well, I was sorry to learn that you were so silly; but we are none of us perfect, and you hav made sufficient apology.

I hope you will reach home in good health and spirits and be able to conduct THE TRUTH SEEKER for many years to come.

I hav had some experiences with religion, not in myself, but in others. I find its effects worse than I expected. I hav no reason to wonder at what Col. Ingersoll said in regard to the religious creed: that if they were half as bad as their creed, he did not know what would become of us.

Well, in regard to the "5,000." I thought if that was a "sample" I had received, I had enough. It was false and deceitful. It showed more hatred and bad feeling than I liked to see. Inclosed please find post-office order for $5.

Long may you liv to continue your good work is the sincere wish of Your friend, WM. BLACK.

WHEELER HOLLOW, N. Y., April 26, 1880.

BROTHER D. M. BENNETT: Noble martyr of the present age, please accept the hearty congratulations of the undersigned on the decidedly marked event in your own and also the American history—your emancipation from Christian bondage. In our highest admiration, as a martyr of principle, we giv you the uppermost seat; and not far in the future, when truth and reason prevail, when Christian bigotry lies entombed in its own charnel-house, the name of D M. Bennett, our martyr-brother, will shine as an emblazoned star in night's sable canopy.

We would suggest the propriety of our present Chief Magistrate, or his Christian spouse, assembling two hundred or more visitors, young ladies and gentlemen, in a church, and from the rostrum read to them the prayers of Holy Writ, selected by you, as an antidote for poisoned virtue through "Cupid's Yokes." We would suggest the church doors be left open wide and the congregation permitted to escape when endurance from a modest standpoint is no longer possible.

A. B. WHEELER, A. T. WHEELER, B. F. WHEELER, H. B. LEONARD, G. B. LEONARD.

WALTON, IND., April 28, 1880.

MR. D. M. BENNETT, *Dear and Respected Friend:* I exult in the thought that you will, on next Friday, be again a free man. I hav condoled with you in your troubles of a prison life. I hav done what I thought was my duty to help you in the advancement of truth and science. My sympathy for you in your imprisonment was sincere. I used industry to get signers to the petition for your release, but all was in vain.

I hope you, and all who participate in your Reception, will hav a grand and good time. I heartily wish I could be with you on the occasion; but I am like the bound boy at the husking—I hav got to stand in the rear. I cannot very well help myself. I hav lately made the discovery that the Christian thumbscrews are upon me. I now am aware of it.

My great desire is, and ever has been, to make an honorable living by honest industry. I hav made my mark in life in days now passed and gone. How the future will be with me remains to be seen.

I congratulate you on the bright future you hav before you. When you pass this life your name will go down to future generations as one of the greatest benefactors of the human race. Your sincere friend in the bonds of truth and science, D. ENGLER.

SALEM, NEB.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Liberals in this Western corner gave heed to the call of having a jubilee on the second day of May to express our sympathy and condolence with the thousands of Liberals in behalf of our teacher and friend D M. Bennett. We organized by electing H. B. Gist Chairman, and G. G. Weston Secretary. Lively and spirited speeches were delivered by Webster, Pierce, Dunning, and Gist.

The Committee on Resolutions, Webster, Brenigur, and Pierce, reported the following:

*Resolved*, That we assembled do most sincerely rejoice with our friends all over the United States that the true, tried, and honest Bennett is to-day enjoying his liberty.

*Resolved*, That we most indignantly condemn the court which convicted Mr. Bennett by violating our Constitution and trampling our liberty and infringing upon our most sacred rights.

*Resolved*, That in convicting Mr. Bennett the press has been chained, free thought imprisoned, the dictates of conscience mantled by usurpation.

*Resolved*, That we tender our sympathies and most hearty approval of Mr. Bennett's theory and conduct.

*Resolved*, That we wish the success of THE TRUTH SEEKER and with renewed vigor double our energy for its success; that the religious world may be brought into light and liberty.

After adjourning we enjoyed a splendid repast prepared by Esquire Brenigur and lady, which New York could be proud of. H. B. GIST, Chairman.

G. T. W., Sec.

HARWICH, MASS., April 29, 1880

EDITOR TRUTH SEEKER, *Dear Sir:* Among the many interesting articles in THE TRUTH SEEKER of March 20th there is one touching controversial correspondence. While other papers are so fastidiously close communion and exclusive in all matter that happens to differ from what is considered orthodox, how refreshing to find one that is not afraid to open its columns to a fair discussion.

That everlasting spirit of intolerance that characterizes the church of olden times seems to be the all-pervading element of Christianity, under some pretext or other, notwithstanding its loud profession of charity and good will to men. I do not see why any one should be unwilling for others to believe what seems to them best. Can we avoid believing or doubting? Are we responsible for what we cannot help? Is our belief a matter of choice? and if so, what folly to ignore evidence and smother conviction for fear of losing the old ruts of conservatism. They tell us we shouldn't hav known good from evil without the Bible. Fools! How did Confucius, Socrates, Plato, and a host of others of whom the world was not worthy, and of whom Jesus himself borrowed many of his wise sayings, know without it? Though we are imperfect, it does not follow that we are not as capable of judging of good and evil as were men of three thousand years ago.

If while in the midst of a desert I cannot tell my exact latitute and longitude, would it not be folly in me to blindly confide in the capacity of my fellow traveling companion who is in the same dilemma. Better unite our efforts and gather inferences and evidences for our mutual good, each one subjecting everything to the tribunal of his own judgment. Has the Great Spirit given one man reasoning powers that must lie dormant while others prescribe doctrines and creeds for him? Has he delegated A, B, and C, of the barbarous ages of antiquity, to put upon parchment a criterion by which we must be governed—interpolated, mistranslated, and mutilated as that document must necessarily hav been?

The Bible, they say, was given by inspiration. What of it? So was the Arabian Nights' Entertainment. But what is inspiration? In a physical sense it is breathing the air. In a figurative sense it is to be infused, animated, stimulated, either to do good or bad as the case may be, or to write truths or fiction. "All scripture was given by inspiration." That takes in good, bad, and indifferent, for what is scripture but writing or scribbling? But it is said it was given by inspiration of God. Then God is responsible for the whole, including that heterogeneous mass of nonsense, mixed with a little good sense, which we call the Bible.

The Christian idea is that there is a personal God somewhere—a grim-visaged idol—that likes to be sought into, that is pleased to hav people devote a portion of their time, more the better, in supplicating and flattering him, a God who is pleased with the shedding of blood. And some appear to think that self-torture will propitiate him and secure his good graces. Righteousness is nothing but "filthy rags." Piety is all that's needed. That other fellow will take care that no harm comes of sinning, for has not he atoned for us by shedding his own blood on the cross? And surely since it was innocent blood it has appeased the hot wrath of Jehovah.

The Christian idea of a personal God necessarily implies that he is a local being, and of course no one would think of locating him down underneath, but overhead, where they point and direct their prayers; and while James in Boston is pointing upward Jones in Australia, though pointing upwards, is pointing in an opposite direction. How much longer shall we hav such pretty-poll nonsense prated over the land, and that, too, at such enormous expense? I am amazed at the stupidity of some well-meaning people before whose eyes such trash has been vividly portrayed and the truth set forth in all its splendor and beauty, who yet turn a deaf ear to reason and return to the gurry and swill of unreasonable bigots.

Ah, Mr. Editor, it is a lack of honesty, too, on the part of some, and diamond cut diamond between honesty and the prejudice of education on the part of others, that prevents their liberation from the thraldom of superstition. But with all the deleterious influences of their religion there are some excellent people in the church, men and women of redeeming qualities, whose presence there is like honey in the carcass of a lion, as in the story of Samson, and whose business should be not tithing and minting but attending to some weightier matters of moral philosophy. What a pleasant world we might hav if the time spent in gratifying religious emotion by manipulating and mumbling over a certain set of religious and credal phrases was turned to the discussion of moral and scientific subjects. Christians, as a general thing, hav not given much real study to religion after all, it is only a vague idea they hav gathered from the catechism and the early drill, more from habit than anything else, which grows with their growth and in time becomes the prejudice of education.

I hav almost made this day a holiday. I swung the stars and stripes to the breeze and astonished the natives hereabouts, who made many inquiries. My answer was, "D. M. Bennett, whom Christianity had imprisoned for thirteen months, is to-day restored to liberty." B. F. ROBBINS.

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GREAT VALLEY, N. Y., April 26, 1880:

EDITOR TRUTH SEEKER, *Dear Sir:* I see by the tag on my paper that the term paid for expired on the 15th of the present month, hence you will find inclosed $8, $3 to apply on the paper for another year and the balance to pay for the two volumes of the "Gods and Religions of the Ancients," which you will please send me as soon as ready. Please keep the books correct, since the excitement of D. M. Bennett's liberation will naturally tend to divert the thoughts from business pursuits.

And now, Mr. Editor and friends of THE TRUTH SEEKER office, I feel justified in giving his wholesome advice and precaution from the intense feeling personally experienced in my own case of a similar character to what you must all feel on the present occasion, the quality of which will be unnecessary to elucidate to you, my friends, or to any lover of free thought, free speech, and free mails. Hence you will excuse and accept as friendly and proper at the present time what would be officious and improper at other times.

Hoping you all feel happy in anticipation of so soon again as of old mingling in the personal and congenial presence of your old friend, D. M. Bennett and you can bet your last dollar that the writer of these lines would feel happy, more happy, could he be one to mingle and to add one more person to the throng that will meet in Chickering Hall on the 2d of May; but the fates will hardly permit so desirable a wish. So I think we must try and hav an indignation meeting at Bro. Green's or at some other good place, and let the friends at Chickering Hall know that we are in sympatny with them, and that our ecclesiastical brethren may know there are many gods in the form of men more just and wise than the Jehovah of the Jews.

A. F. A.

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BALTIMORE, MD.

DEAR MRS. BENNETT: I am sorry for you and for myself that my letter did not reach you. I inclose $1, 50 cents for a trial subscriber and 50 cents for my contribution to the Parton Fund. If I mistake not I is ill owe for two months more. I inclose another $1. I am so far away from the post-office that it did not seem worth while to go to register the letter, and so some of Comstock's friends are $1 better in purse. I am counting the days with you till Thursday comes. Rest assured Wednesday night will be a sleepless one to me and I shall long for the hour of freedom. I wrote to him also the day I wrote to you.

Well, my dear, blessed woman, I will not take your valuable time. I shall be in the city May 11th and 12th, and shall call and see you and your husband. You hav been so brave, so good, so womanly, so fearless in your own quiet manner that your name should go down to generations for moral courage and devotion. It will not be "the same a hundred years hence," that you and yours hav lived as it would hav been if you had all been less true to your highest convictions

Blessings and good wishes and kisses and congratulations from C. FANNIE ALLYN.

---

WEST AMBOY, N. Y., April 29, 1880.

DEAR BROTHER B.:

The time has come
When you can say, "I'm going home."
May all your fondest fancies yet
A sure fulfilment quickly get;
May you, released from Tony's power,
With wife and friends spend many an hour;
May health and wealth their blessings lend
To cheer the pathway of our friend.

While friends are gathering round you there,
Some hearts will bound with pleasure here
To feel that you at last are come
To work, to friends, to love, and home.
Yes, work! for we shal fondly look
For deeds beyond the prison book.
For vast returns your injuries call,
We're sure "our Bennett" will pay them all.

Though hatred fills near every heart
That watched our martyr's dreary fate
Toward the men that played their part
As engines of the church's hate,
'Tis on the creeds, not men, we feel
Our hero now must wield his steel.

We will not pray you'll seek revenge
On sneaking Tony's guilty head;
He'll get full many a conscience twinge
He'd fully miss if he were dead.
He soon must try another plan,
His course review, his actions scan;

And what can be the sure result
If they don't prove him steeped in guilt?
Here's the beauty of that doctrine
That after death doth punish sin!
When he has studied well his case
He'll dread "the Judge" when "face to face."

When evening shadows creep,
And misty dews shall fall,
When Luna through the azure sweeps,
And gilds the earth with silvery pall,
He'll dread the thoughts that clustering come
To make this hapless wight their home;

He'll dread the midnight's mystic hour,
And curse the hour that gave him birth;
He'll dread the fiendish demoniac power—
The veriest coward that walks the earth.
His faith, forsooth, in devils fell,
In fiery, seething realms of hell,

Shall prove the torture-rack and screw
To avenge the wrong he has done to you
And other victims of his power,
Cursed in his brief triumphant hour.
As evening toward the morning hies,
Each villainous deed its rancor flies
To scourge the hapless actor's mind,
Till peace and rest nowhere he'll find.

The de'il that to Ben Abou came
Shall then return, and Tony's "name"
Will quite a sorry figure cut,
Buried in mire and labeled "Smut."
Of "Cupid's Yokes" a table rare
We'll make, to inscribe this Satan's heir—
The lowest use to which the book
Could possibly be ever put.

Just think! in retrospection here
He'll nothing find but food for fear;
And know that in the time to come
He can but meet a "day of doom,"
He thinks the bad shall merit woe,
And never, never a heaven know.
He holds an awful hell was made
That deeds of evil should be paid

In coin the same as he'd like here,
To pass on victims of his power
(Only "forever" in that land
Is a longer term than courts command).
Is it not safe to leave the pup
For frenzied shame to eat him up?
Your pen is worthy of grander themes
Than this low villain's dastard schemes.

Forgive the length my lines hav run,
Forgive advice I've offered here!
Remember only you hav won
Respect from friends that hold you dear.

Remember that when life shall wane,
Your fame shall brighten every hour;
"Bennett" shall be a household name,
To hold for us a sacred power.

And when on memory's tablet done
The names of friends you trace,
Let that of Jennie Leete be one
To hold a favored place.

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BERLIN, N. J., April 11, 1880.

EDITOR TRUTH SEEKER: I am very much pleased with the letter of Amelia H. Colby in relation to the reception of the bold martyr Bennett, and hope her suggestions will be carried out in a way that will result in the greatest good to Mr. Bennett and the Liberal cause, for which he has suffered so much. Let his friends in and around New York, who can attend the Reception at little or no expense, do so; and let those who cannot attend without spending from $2 to $5, or more, hold meetings in their own neighborhoods on Reception day or evening and enlighten their neighbors on the subject of his persecution and imprisonment, and then devote the money they will save to spreading THE TRUTH SEEKER and the account of his unjust trial. This would be a permanent benefit to him and the cause. It seems to me that any one who would only be a silent looker-on at the Reception could find more pleasure in sending THE TRUTH SEEKER three months to each of four friends in different places where the paper is not taken than in spending $3 for being a spectator at the Reception. The people need educating, as Amelia says. Every day I find intelligent business men who never heard of Mr. Bennett nor his paper. Let all spend their money conscientiously in a way that will result in the most permanent good to Mr. Bennett and the Liberal cause. Yours, J. HACKER.

---

ADDRESS AT THE RESURRECTION MEETING.

D. M. BENNETT, ESQ: On your recent fortunate escape from the Prostestant Christian bastile in the United States of America, now controlled by the President of that republican government, in the year of our Lord and Savior Jesus Christ, 1880.

Persecution is the legitimate effect of the infernal doctrines of Christianity. "He that believeth shall be saved." "He that believeth not shall be damned." God is the author of hell and damnation. Man is his executor and executioner. Man has the same right to persecute and kill as God has to torture and damn mankind forever; therefore Christians always hav and always will persecute, and thus follow the example of their perfect, infallible God. If we expect Christians to be more merciful than their ideal Jehovah, we will be most certainly disappointed. We must judge of their future by their persecutions of the past. Like God, like worshipers. This rule will never change. How absolutely necessary, therefore, for Liberals to understand and fully realize this most important fact: Eternal vigilance is the only means of escape from Christian persecutions in all future coming time. Let every Liberal, loyal patriot remember this, and always act on the defensive. Let us now gird on our armor and faithfully and fearlessly battle for human rights and human happiness; with the full assurance that justice, mercy, and truth will eventually fill and cover the whole earth.

Hail! noble, brave chief, now in triumph ascended
From orthodox dungeons to liberty's throne.
The freedom we ask, you hav bravely defended,
And conquered our Christian oppressors—alone.
Not on the battle field,
Where the tried vet'rans yield,
You won the fresh laurels that circle your brow;
But on the plains of peace,
Bade persecution cease;
We approve, we applaud, we welcome you now.

Sir, upward and onward your pathway extending,
To stations of honor and fame you arise,
Like our bold eagle, still higher ascending,
To that elevation which Infidel's prize.
Sons of brave father's we,
Swear to be true and free,
False creeds and false Christians with truth we assail,
All our rights to maintain,
On the land and the main,
The star spangled banner shall float on the gale.

Grand Freethinkers rally; your duty demands it.
Be true to the last to our country and man,
Our faithful, experienced, bold hero commands it.
Our brave, loyal marshal again in the van.
To the bastile when led,
How our stricken hearts bled!
But truth is our trust when Christ's cannons do roar!
Still, the truth we'll defend,
From beginning to end,
"Fight it out on this line" till oppression is o'er.

We hav won many battles. Once, they would burn us,
Inquisitions and tortures our ancestors bore.
And if Protestants dare, they would torture and burn us,
But the holy old "hell Inquisition" is o'er.
Mercy, science, and truth,
Although yet in their youth,
A veto has put upon torture and pain.
Once, our country was free!
And again it will be,
Truth, justice, and mercy forever shall reign.

E. N. KINGSLEY.

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ST. GEORGE, ILL., April 29, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find money order for three dollars to pay my subscription for one year to your valuable paper. This day, as I understand, ends your captivity, and the Albany prison door will be opened to restore you to that liberty which was unjustly and most injudiciously wrested from you. As a Liberal I feel proud of your manly conduct while serving out the unjust sentence so cruelly perpetrated upon you; and I also feel that the American nation should hang its head in shame for the perpetration of such lack of sense and justice on the part of its officials. It could only hav come by prejudice. It is contrary to all our feelings of humanity to wantonly cause pain. It is impossible to shape language so as to express a tithe of the real injury done to justice and the family of the editor of our much loved paper, to take him from his home and cast him into prison because he thinks for himself and asserts his rights and the rights of others. It is only worthy of the Young Men's Christian Association and the Society for the Suppression of Vice. It has always been the case that the more religion the more cruelty is practiced in its name.

All this evinces that we cannot hav or maintain a free government without eliminating the poisoning church dictation. This monstrosity, unsightly with human suffering, rotten with disreputable old age, is fast losing its hold on the hearts of intelligent people; it is time it should be so, for we can look only with dread upon the history of the church. We can see the best and purest men, who labored most to uplift humanity and advance the intelligence of the world, suffering all the cruelties of death that cruel rack and crisping flames could inflict. This is a light shadow of the ruling spirit in her past history.

I would ask what security hav we to-day and of what liberties can we as American citizens boast? For the truth we utter to-day for the ennobling and uplifting of mankind, to-morrow we may be thrown into prison with thieves and murderers to drag a miserable existence and expiate the wrath of Christian vengeance. Our lives may be disgraced and our children dishonored that Christianity may rule, perpetrate her fraud, and maintain her superstitions. We hav no protection, we hav no liberties, and never can hav while the iron hand of the church is upon the throat of the nation, strangling with a frantic hand every impulse of liberty. We hav but one hope, and that is all we can hope for to brighten the future—that reason and common sense may take the ascendancy and become the leading light in tracing the future steps of man, and then we can hope to hav a religion that will involve truth, justice, and freedom, the only trinity that will ever solve the salvation of mankind.

I am in deep sympathy with you, and I hope the Christian church will fulminate no more of its ruthless vengeance upon you and your rights. Yours truly, N. B. BLAINE.

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THE number of auxiliaries is now one hundred and eighty-six. Owing to the solemn fact that May 1st is a moving-day here (which day in this case will measure about two weeks) my correspondents will favor me by exercising a little patience until these domestic troubles cease. Please notice the change of address. A. L. Rawson, Sec. N. L. L.
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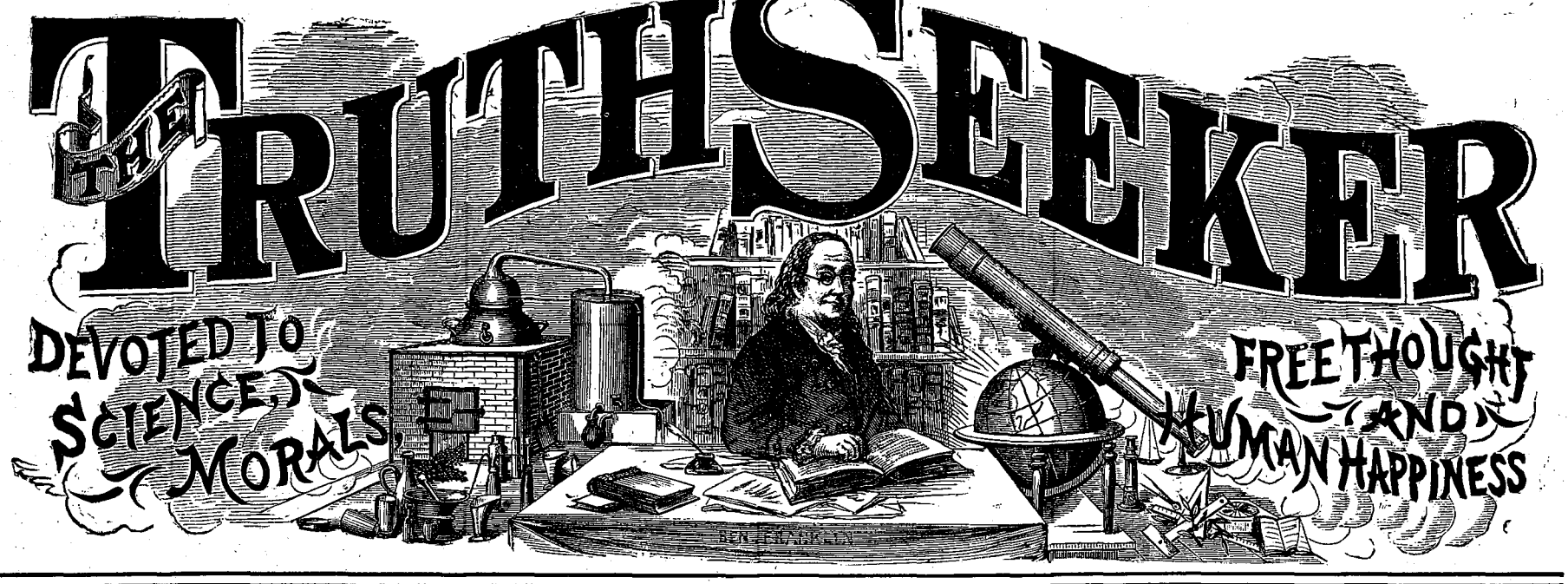
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Read before the New York Liberal Club, March 20 and 27, 1874.

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# THE TRUTHSEEKER




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## Notes and Clippings.

THERE are said to be at this moment more editors in than out of prison in Russia.

AN apple threw the first man. Since then it has sorter let the business out to the banana.

THE railway to the top of Vesuvius is now completed, and its formal inauguration will take place this month.

THE task of transforming Rome into a modern city has proved a very costly affair, and the undertaking is now at a halt from lack of further funds.

THE trustees of the Rev. J. H. Hartley's church in Cincinnati hav asked him to resign on account of his habit of borrowing money and never paying.

THE Rev. Mr. Perrin, of Springfield, proclaims from his pulpit that checkers, chess, backgammon, and croquet are sinful under any circumstances.

AN Iowa clergyman has resigned from the ministry on account of his eyes. He can see well enough with them, but they are so grotesquely crossed that he thinks they destroy his usefulness in the pulpit.

A BOLD, bad man in Kokomo recently broke up a church sociable, at which conundrums were being given, by asking why women were like flowers, and then, after everybody had given it up, replying that they shut up when they sleep.

THE Baptists of San Francisco hav turned their backs on Brother Kalloch, and are anxious to push him out from their fraternity. The present complication of political and ecclesiastical mishaps shows this brother in a very unlovely light.

THE inmates of the monastery on Mount Ararat had so little to do that old Satan found work for their idle hands. The prior and several of his subordinates hav been arrested on a charge of making bogus Russian money, both silver and paper.

OF all the nations living under the scepter of the Czar the Jews are the best educated. The proportion of the Jews in Russia is one Jew to every twenty Russians; while in the colleges the proportion of students is one Jewish scholar to every six Russians.

THE increasing number of spelling reformers in Europe and America has created a desire among the members of the various associations for some means of strengthening the bond of union. There is some talk of an International Congress of Spelling Reformers, to be held in London or on the continent in the autumn.

AT Flatbush, a boy who had charge of a very stubborn donkey was one day beating it unmercifully because it would not go, when the minister of the parish, coming up, censured him for his cruelty. The boy resented the interference, and exclaimed: "I'm sure you needn't care; it's none o' your congregation."

MOST of the shops in Athens hav been kept open on Sunday. Recently a priest of the Greek church has greatly exercised himself to put this practice down. His sermons against it were attentively listened to by the shopkeepers, who hav now agreed to keep their establishments closed on the Day of Rest. That Greek priest would hav his hands full in New York.

LITTLE Georgie was taken to church last Sunday for the first time. Of course he was plied with questions when he got home—what did he think of this, that, and the other? What did he see and what did he hear? "What did the minister say, George?" asked his mother. "He said, 'Dreat Dod!' dust way papa did todder day when he was putting down tarpet and hit his finger wiv um hammer."

FOR the sake of peace, the so-called Ritualistic church of St. Clement, in Philadelphia, has consented to "put in abeyance" such of its ceremonies as hav awakened the ire of the Standing Committee of the diocese and the official censure of the bishop. At the same time both the rector and the vestry tell al concerned, in pretty plain language, that they consider this interference in their affairs unwarranted and impertinent, not to say unchristin.

WHEN Col. Ingersoll lectured in Boston the Boston theater wasn't big enough to contain his audience. Otis Mills followed Ingersoll with a review of his lecture, treating the subject "by the light of Christianity and spirit of truth." Extraordinary efforts were made to secure an audience, and it is said that just forty-three were in attendance. We speak of this to show on which side the people stand and not at all as evidence that Ingersoll is right or the other man wrong.—*Winsted Press.*

COURTLANDT PALMER wrote in response to an invitation to attend the D. M. Bennett Reception in New York: "The very reason why the bigots put him (Bennett) in the penitentiary is the very reason why I support him, viz., because I differ radically in my opinions from him, from his paper, and from 'Cupid's Yokes,' for mailing which he was convicted." There is nobility and broad liberality in that sentiment which everybody should cultivate. The first thought of the bigot is to suppress, and if he has the power he uses it. The first thought of the honest, broad-souled man is that when truth and error are given equal opportunities truth will inevitably triumph.—*Winsted Press.*

THE venerable Henry White, when Professor of Theology at Union Seminary, was much annoyed by a young upstart who preferred circumlocution to plain English, and who had a misty way of expressing himself. He asked this student in what the happiness of heaven consisted. The young man pompously replied, "In a proper balance of the intellect and sensibilities." The professor then asked with a pleasantly sarcastic smile, "Suppose you had been on a visit to the sea-shore, and should say on your return that you had enjoyed there 'a proper balance of the intellect and sensibilities'—would that mean an oyster or a clam?" The self-confident young person became so befogged that he was speechless, amid the mirth of his fellow-students.

QUESTIONS IN ASTRONOMY.—I see that George R. Cather says, in the *Sun* of April 16: "If the earth were struck out of existence, the moon would still go on around the sun as unconcernedly as though Mr. Davis and Prof. Proctor had not raised the question about its motion; and if the sun were suddenly annihilated, the moon would still go on around the earth as if nothing had happened." Mr. Cather does not bring proof to back his bold assumption. If he should attempt to do so he might not succeed any better than "Urana" did when he attempted to support Prof. Proctor in saying that the "moon does not revolve around the earth." Allow me to ask Mr. Cather a question: Does the moon go any further through space than the earth does in their journey around the sun? The question is asked for information.—*Silas Davis in Sun.*

THE Rev. William J. Bridells was pastor of a Presbyterian church at Marietta, Pa., for eight years, and during all of that time he made periodical visits to Philadelphia, where, with boon companions, he indulged in the pleasures of drunkenness. These indulgences were finally suspected by members of his church, and he resigned; but there were no formal proceedings against him, and he immediately became pastor of the Lehigh avenue Presbyterian church, Philadelphia. His wife kept his secret until her jealousy was aroused by his obvious love for a pretty widow. Then she not only exposed him to the church officials, but took every bit of furniture out of the house—all being her property—leaving him lying on a bare floor. His Presbytery has expelled him, and he has been sued for the board of the widow, with whom he has lived since his disgrace.

SOME of the outspoken who attended the Methodist General Conference at Cincinnati criticise the brethren for their lack of devotional habits. It is said that during the hour when the Conference engages in prayer and praise there are from eighty to one hundred and fifty of its members in the lobby, chatting on miscellaneous matters, and it is further said that just before the election of bishops most of these brethren were lobbying and pulling wires for their favorite candidates. This being done, they could cheerfully go inside and join in asking the Lord to direct the casting of the vote so that it might result in the selection of men who would be acceptable and well-pleasing in his sight. Many of the brethren are unhappy over the way the election has resulted, especially as the four new bishops are all from this immediate neighborhood, instead of being taken from the Central and Western states. It is thought that there may yet be another election for three or four bishops. The colored people are clamorous for a bishop of their own complexion and the Germans want one of their own nationality.

DEEP-SEA animals as a rule have either no eyes at all or have very large eyes. As an example may be cited the crustacean, Astacus galencus, most closely allied to the common cray-fish which Professor Huxley has lately made illustrious. It is from 450 fathoms. It has no eyes at all, but one of its nippers is extraordinarily long and delicate, and possibly the animal uses it to feel its way with, as a blind man uses his stick. There are also abundant hairs on the animal's surface, which are probably organs of touch. Many deep-sea crustacea, however, have very large eyes, indeed, evidently for the purpose of making use of some small quantity of light which must exist in all depths. In the absence of sunlight the only other source of light must be phosporescence of certain of the deep-sea animals themselves. No doubt many animals, as in shallow water, emit light in the deep sea; and the deep-sea animals with eyes probably congregate round them or grope their way in the gloom from one bunch to another as they lie scattered over the bottom, just as we half feel, half see our way from lamp-post to lamp-post in a night fog. Some lose their way, as we do sometimes, and get into shallow water, and a good many deep-sea animals have been from time to time picked up near the shores at Maderia and elsewhere, and have found their way into museums as great rarities. No doubt the sense of touch is the one mainly relied on by most deep-sea animals. Very many are provided with special organs of touch, such as long hairs, or in the case of fish, enormously long fin-rays.

SOME days ago Mr. Ballou, of Rhode Island, introduced in the House a bill in the interest of so-called "spelling reform," providing for the appointment of a commission of seven persons, "who shall examine the orthography used in the public documents and in the public schools of the District of Columbia, and inquire how much its defects increase the cost of the public printing, and how far they are an impediment to the acquisition and use of the English language and to education, and inquire what amendments in orthography, if any, may be easily introduced into the public documents and the schools of the District of Columbia, and accepted in examinations for the civil service, and whether it is expedient to move the government of Great Britain to unite in constituting a joint commission to consider such amendments." The bill was referred to the Committee on Education and Labor, which has submitted a favorable report upon it. The bill is now on the calendar. The report, written by Mr. Ballou, declares that it is deemed worthy of serious consideration and careful inquiry whether the language, which perhaps is destined to become universal, may not be simplified and abbreviated in its orthography by omitting the silent and unnecessary letters and using only those which most naturally and simply convey the sound of the words when pronounced. The committee says it has been informed by leading educators that the irregular spelling of the English language causes a loss of two years of each child's school time, is a main cause "of the alarming illiteracy of our people," involves an annual expense of many millions of dollars for teachers and for writing and printing superfluous letters, and is in many other ways an obstacle to the progress of education. The committee has also been told by experienced teachers and learned scholars that a great reform can be made in English spelling, and that a system can be devised, "to be gradually and wisely introduced, which will be a great improvement in facilitating education, and a great saving of expense to the government and the people, in the printing of public documents, schoolbooks, and periodicals." The committee, therefore, recommends the appointment of a commission, "as a preliminary step and for the purpose of having some well-defined plan and system presented to the public before any definite and radical change is made."

## Events of the Week.

THE first colored lawyer in this city was admitted to practice a few days ago.

A BROOKLN preacher was sued last week for a pretty long and large liquor and cigar bill.

A CYCLONE struck Rosebud Landing, Dakota, on the 15th instant, destroying many buildings.

THE Pope has recently undergone several painful surgical operations, and is pretty low.

AN explosion in an iron-foundry at Walsall, England, on the 15th, killed twenty-five persons and injured sixty.

THE Russian government is adopting a more liberal and humane policy, and is liberating many of its political prisoners.

THE monks in a monastery on Mount Ararat hav been extensively engaged in counterfeiting. They now serve God in prison.

SIXTEEN men were buried by the caving of a mine near Norway, Mich., on the 13th. Thirteen were rescued alive, but severely injured.

THREE boatloads of survivors from the steamer American, which sunk at sea, hav been rescued. Two other boatloads are missing.

TEN thousand herring were caught at one haul, one day last week, at Mantua Creek, N. J. This beats the New Testament fish story.

THE fires among the oil wells near Bradford, Pa., are spreading and destroying an immense amount of property. Fires are epidemic.

A DESTRUCTIVE hailstorm passed over Virginia on the 15th. Meanwhile we are having a touch of midsummer heat here in this city.

CHIEF Judge Sanford E. Church, of the Court of Appeals, died at his home at Albion, N. Y., on the 14th. He was universally respected.

SEVERAL piers and thirty or forty houses were destroyed by fire at Stuyvesant, N. Y., on the 15th. The loss will amount to about $200,000.

THREE parties of prospectors on the Gunnison River, Col., fifty-five persons in all, are reported massacred by the Utes, who are on the warpath.

A MAN in Cayuga county, N. Y., in digging a well, struck a vein of water which throws a three-inch stream fifty feet into the air. It is still spouting vigorously.

THOUSANDS of acres of woodland in New Jersey and on Long Island are being burnt over, and houses, barns, and fences are destroyed by the flames. The farmers are fighting the fire.

A CARGO of munitions of war for the Cuban revolutionists, including torpedoes and nitro-glycerine, was successfully landed in Cuba recently, and the patriots are preparing for one more struggle for liberty.

Two more clergymen hav come to grief on account of their immoral practices, or rather through being found out. One is the Rev. Mr. Peltz, of Jamestown, N. Y.; the other is the Rev. Mr. Bridells, of Philadelphia.

FOUR men were killed many others injured, a mill demolished, and Rome, N. Y., shaken by the explosion of a boiler in that city on the 10th. The boiler, twenty-two feet long and five feet in diameter, shot fifty feet into the air and landed four hundred feet from the mill.

A WOMAN in Chatham, N. C., supposed to be dead, was buried. A couple of nights afterward two men opened the grave to steal some jewelry that had been left on the woman. They found her alive, helped her from the grave, and took her to her home, where she is now enjoying excellent health.

THE Rev. Mr. Franklin, of the church of the Evangelists, in Philadelphia, was asked by the warden of the church, at a recent church meeting, to explain some little discrepancies or crookednesses in his account with the church. The clergyman replied by giving the warden a good thrashing, and the crookedness is crookeder than ever.

SIX hundred and sixty-six houses were burnt at Milton, Pa., on the 14th. Only two business houses were left standing. One person was burnt and another frightened to death. The people of the town are almost destitute. Seven churches were destroyed, valued at $75,000. Food, clothing, and tents were at once sent to the sufferers. The loss will reach $1,600,000.

# Communications.

## "Does Death End All?"—Part Second.

BY E. A. CHAPMAN.

People say they never had an opportunity to investigate Spiritualism. First, inquire carefully who are reliable mediums, visit them in a spirit of honesty and candor, take the Golden Rule along, let every fact be accepted as a fact, get rid of all prejudice, and let reason be the supreme judge. See to it that the jury to whom reason givs her charge shall never bring in a false verdict. Take THE TRUTH SEEKER, *Banner of Light, Mind and Matter, Voice of Angels, Rational Appeal,* or some other Spiritual paper, and read it, but not as the Christian reads the Bible. Be slow to accept and slower to condemn. "Prove all things," and "hold fast the good." Sit right down at home with wife, children, or neighbors who are congenial and likewise interested, and be assured the spirit world will find some way to manifest their presence and giv proof of their identity. Persevere, and as soon as possible they will giv words of wisdom and teach the better way. Remember, in the world, we must hav conditions for everything. If we are to print a newspaper we must hav a press, etc.; if to send a telegram, we must use the telegraph wires; if to dig in the ground, we must hav a spade, hoe, or plow, and just so it is with the spirits. Don't ask or expect them to work without conditions or tools. Remember, their bodies are in the graves; that they are not of flesh and blood, and if they are to manifest to our material senses they must use material agencies to do it. As they hav not organisms like ours, adapted to this work, do not be surprised if a loan is asked, for a short time, of the organisms you occupy. Be passive and willing. Ask no foolish questions, and talk only when strongly impressed to do so. Treat the spirits as you would treat people here, precisely. There is no difference. Here you cannot see the spirits within yourselves; all that is seen is the "house of flesh." We are spirits just the same and just as much as we ever shall be, therefore, spirits are men and women, human beings, and should hav decent treatment and a respectful hearing. Be assured the spirits rejoice and are exceeding glad when we make conditions so they can come and teach us the true philosophy of life. Four years ago a friend of mine lost a beautiful daughter of eight summers. He and his wife were both in fellowship with the church. On receipt of the news I wrote them, offering the consolations of Spiritualism.

I said, If you will make the necessary conditions as I shall direct, I feel sure you will hear from your child, and others. They did as directed, and in three months his arm was controlled to write, and he was receiving loving messages from his daughter and others. He then wrote: "I will never again sneer at Spiritualism. With us it is a demonstrated fact, and I would not exchange the consolation, peace, and knowledge it affords, for all the wealth of the world. My grief has passed away. I know our beloved Agnes livs, and is with us." In six months his spiritual vision and hearing were opened. He could see spirits, and hear their messages. Within one year he wrote again: "My organism is controlled by some other intelligence than my own, and made to talk, in words of wisdom and eloquence, as I cannot. I seem to be listening, the same as others addressed." He and his wife are to-day earnest workers in behalf of Spiritualism. "Whereas the things they once loved they now hate, and the things they once hated they now love." Many times the question is asked, "What good is Spiritualism?" The following from my own experience will in part answer the question.

A few years ago a lady in spirit-life, whom we hav every reason to love and respect as a friend and guide, controlled my wife, who is an excellent medium, and asked of me the following request. She said, "Mr. C., I, as a spirit-friend, guide, and visitor here, hav a favor to ask of you, and as it is reasonable I feel sure you will grant it." I replied, "Certainly I will." She then said: "Death has not destroyed our sense of modesty. Obscenity or profanity is just as offensive to us as it used to be, therefore, will you not refrain at all times from the use of the same? We, as your guides, want the assurance that we can come to you without having our modesty shocked by ungentlemanly language or conduct. Our existence to us is as real as yours is to you; therefore please treat us as you would if we were still in the form and in your presence. Remember that pure spirits will be driven from your presence by bad language or conduct." The request was indeed most reasonable, as well as sensible, and I blushed with shame that I had not thought of it before.

Here was a revelation that to me was of the utmost importance. Instead of living as if the eye of God were upon us, we should liv, realizing that the eyes of our parents, brothers, sisters, and other dear friends in spirit-life, are upon us. We should remember that impure thoughts, words, and actions poison the very atmosphere about us, so that only impure spirits can approach us. I do not wonder that those who do not lead pure lives declare that only evil spirits are able to return, or that it is all "the work of the devil." When our own spirits are pure there is no danger of being troubled by evil spirits or devils. As a polecat would compel us to leave its presence, so do wicked or filthy people compel pure spirits to leave theirs. The trouble is in us, and not Spiritualism. There are two scales or roads—the ascending and descending, as there are two laws by which to grade every thought or action—the wrong and the right. If Spiritualism is not a blessing, it is a curse, and we can take our choice.

Before I became a Spiritualist, death was the great nightmare of my life; it filled the whole earth with a dark, impenetrable gloom of doubt and despair. Now I look forward to that crisis as the most joyous event of my existence. Every feeling of doubt and dread is gone forever. I eagerly long for the time to come, for it will be but an open door through which I shall pass to a more beautiful world beyond. This, to me, is not faith or "guess work," it is knowledge. I am as certain that I hav communicated with the "so-called dead" as I am that I liv. If this is not true, then very much of what the world accepts as knowledge must be called by another name.

The following are some of the facts which I hav accepted as proofs of a future existence: Five years ago I knew nothing of Spiritualism. Until then I had ridiculed and denounced it most bitterly. My first move was to visit a medium, an utter stranger. Without the slightest hint as to who I was, she described and gave the names of dear friends in spirit-life, also many facts which only those friends and myself knew. To me it was extremely significant that a matter long forgotten should be recalled, together with the name of the individual most intimately associated with the same. Subsequently my wife visited the same medium, and, without an introduction, received an accurate description of many friends in spirit-life, together with names and messages. The first described was her father, who had been a Baptist clergyman. His name and occupation were given. His message was: "Tell my daughter I spent my life inculcating false doctrines; and now, before I can progress, I must return and undo that work; I must substitute, as far as possible, the truth where I taught errors. This is the true way." A brother was next described, but my wife said, "No, I never lost a brother." His message was: "Tell my sister I never breathed the air of this world. I hav grown up in spirit-life." My wife then remembered hearing her mother tell her when a little girl that her oldest child was a boy and was "born dead." This could not hav been "mind-reading." Next was described the little ones whom we had buried, with names of the same. Their message was: "You won't let us in, mamma; you keep the doors closed against us. Please open the door and let us in. We love you, mamma. We are your little darlings, if we are spirits. Don't be afraid of spirits, mamma; they love us and you."

You who are striving to crush Spiritualism, do you realize what you are doing? Other facts were given equally as startling as the above. Previous to this Mrs. C. had experienced many times a nervous, chilly sensation, not unlike an ague-chill, and took quinine to correct it. This the medium laughingly referred to, and asked if quinine was recommended as a cure for Spiritualism, stating that it was the spirits that caused those peculiar sensations; that she was being developed as a medium. We mutually agreed that we had found something worthy of investigation. We then organized a circle for investigation in our own home, and hav indeed been richly rewarded. We hav received by our own fireside, through our own organisms, not only knowledge of a future existence, but spiritual, intellectual, and moral development that is indeed wonderful. No power on earth could compel us to return to the darkness which preceded the rising, for us, of the glorious sun of modern Spiritualism, My wife was quickly developed as a medium, and the tests we hav received through her organism would convince the world could they be received from our standpoint. She sees and hears the spirits, having described for utter strangers hundreds of their friends, giving their names, with other proofs and tests of identity.

The first spirit that succeeded in fully controlling her organism was an Italian lady, who talked through her the pure Italian dialect. The next was "Arrowano, the medicine-man of the Winnebagoes." Then came those more advanced in spirit-life. I speak of this because I shall giv a few of the hundreds of tests and proofs of a future life I hav received through her. But first let me answer the oft-asked question, Why do Indians come so much? They desire the knowledge and culture which the whites possess, and, by associating with mediums, they are enabled to gain the experience and knowledge they covet. Again, they are natural magnetic healers, and are more than willing to giv in exchange for the good they receive their magnetism and strength. I love my Indian friends, and do all I can to please and help them. I often see bright-colored stars, and know by their tint who is present. I feel the magnetic touch of their hands, and can tell when they are pleased and when not. Many times I am asked to explain this or that, and always do so to the best of my ability. I never refuse a reasonable request. I know the spirits hav done for me that which would not hav been done had I not been interested, appreciative, and true. As I write, their thoughts are impressed on my mind, and these thoughts are more theirs than my own. I am in earnest in this matter. I find myself in harmony with that upward scale of an endless progression, and, while yet incased in this material shell, shall improve my time to the best of my ability. The spirit-world realize this, and heartily respond to all my efforts. "God helps those who help themselves," is a good old saying, but none the less true because God and the Holy Ghost hav been compelled to giv way to the more reasonable idea of a spirit-world.

One day, about three years ago, while going to my business, I saw and listened to some Italian musicians of musical merit. Feeling the presence of the Italian lady, "Bianca," I requested her to make of it a test when I should return at night. At tea Mrs. C. said: "What does it mean? I see some musicians playing on hand-organs and tambourines." I then explained about the musicians and my request. Perhaps it was mind-reading, but we do not think so. To us, mind-reading is an exceedingly weak hypothesis, incapable of proof, and much more absurd than the Spiritual theory. In one sense it is mind-reading, but the spirits read our minds, and manifest, by their mesmeric power, through our sensitive organisms.

One morning Mrs. C. was controlled by an Indian, who, in broken English, said: "I am your guide and friend, Dassa-notah, the Potawatamie. I knew you when you were a papoose. Your mother was a good old squaw. She was kind to us Indians. She fed us when we were hungry. One day she baked potatoes in the hot ashes and gave us to eat. Write her; she will remember." I then wrote to my mother, who, with my eldest sister, remembered the precise circumstances. I was born in Kalamazoo county, Michigan, where those Indians were at that time, and Mrs. C. did not know it, at least neither she nor I knew of the potatoes being baked and given to the Indians. Was it mind-reading?

While at work one day I was seized with a severe pain in one of my lungs. In a short time both lungs were as if a knife were cutting through them. I could breathe only with the greatest difficulty. Knowing that Mrs. C. possessed strong healing power under control of her Indian guide, Arrowano, I at once started for home, sending word that I was coming. When I arrived I found my wife seated in a chair, under control of said guide, and "heavily charged," but for what purpose she knew not. Without a word being said, she at once was made to pound my lungs with both hands, one back, the other front, and in five minutes I was relieved of what I believed to be a severe attack of congestion. Was it mind-reading?

Just below this village, in Flat River, is an island. One day, about a year ago, my little boy, about seven years of age, had permission to cross on the logs, which had floated down from the pine woods, and which then lay upon the bottom. In about half an hour my spirit friends gave me a severe shock, accompanied with a feeling of alarm. I at once asked if my boy was in the river. The answer was, "Yes." By a certain code of signals I can converse with them at any moment. I at once hurried to the island. He had been to the fort of the island, fallen in, and barely escaped drowning. He had been entirely submerged, and was nearly dragged under by the current. Hundreds of times I hav worried about him, as parents will who liv near water, and my friends hav always assured me, except on this occasion, that he was safe. To me this was a most remarkable test.

My business is photographing. About three years ago I was seriously annoyed by a peculiar fogging of my plates whenever the atmosphere was warm and moist and the wind in a certain direction. The nature of the fog was such that I knew the cause, but could not find it. I hunted in vain three months, and then referred the matter to my spirit friends. I knew some of my guides had formerly been photographers, and were attracted to me because they still loved the business, and hoped, in some way, to benefit mankind by furnishing the proofs through photography of a future life. I was almost in despair, for my work told most plainly that something was wrong. Through Mrs. C. they directed me to "look in the wall of my dark room." I knew it was not there; but as I had asked their advice, I could not do less than look. I did so, and found a hole four inches square, through which, formerly, a water conductor had passed. Reaching my hand down between the two walls, I found a half bushel of paper and rags, which another artist had placed there the winter before to exclude the air. The rags, etc., were moist and rapidly decaying. From

these a gas was generated, which came into my dark room and caused the trouble. After they were removed the trouble disappeared. If that was mind-reading, I should be pleased to know whose mind was read.

Through Mrs. C. those photographers gave me a recipe for a most excellent toning-bath, containing chemicals which, so far as I know, no other artist uses, also a corrective for a foul silver-bath, and other directions which are invaluable. Mrs. C. knows nothing whatever of the chemicals used in photographing. I never refer matters to my spirit friends till I hav exhausted my own resources. I seldom consult them on business matters. I think that is not the object of Spiritualism. They tell us to rely on ourselves, and then when we hav overcome an obstacle we shall maintain our individuality and earn the strength and reward we receive. The object of Spiritualism is to help us develop a true manhood and womanhood; to teach us how to liv, that when we reach the other shore we shall not regard the life here as a failure, and to giv us the proof of immortality.

A year ago Mr. William Weir, the celebrated inventor and well-digger, and wife, whom we had never met before, were present with us at a circle. Mrs. C. described a spirit-child leaning on the lap of Mrs. Weir, and said she heard the name Jessie. Why, said Mrs. W., that is our child. Mrs. C. then said she heard the name Jim Forsyth, but they could remember no one by that name. She then saw and described a coarse, brutal-looking fellow, with mall, wedges, and a long, sharp, murderous-looking knife, and gave his message, which was: "Mr. Weir, many years ago you and I split rails together." "Why," said Mr. Weir, "that's Jim Forsyth, who worked for father in Canada when I was a boy. I gave him an awful whipping one day for abusing a cripple, and I shall always think he tried to murder me one night through revenge." Mrs. C. was then controlled by the spirit lady referred to in one of the above tests, and said: "This man cannot be permitted to control the sensitive organism of this medium. So coarse and uncultured an operator would injure so delicate an instrument, so I will giv his message for him. He tried to murder you, Mr. Weir, as you supposed, and has had to suffer during all these years the same punishment he would had he succeeded in taking your life. He has followed you during all these years from place to place hoping almost vainly that some opportunity might be offered whereby he could make confession and ask your forgiveness, that he might be relieved from this terrible load of guilt and be permitted to pass from darkness into light. He cannot progress till you forgive him. We think you can afford to do so." Mr. Weir said, "I freely forgive him."

If, as I firmly believe, the above are facts, that redeemed spirit is dwelling in a brighter sphere, made happy by and through the glorious revelation of Spiritualism to humanity.

The above are a few of the hundreds of tests we hav received, and are still daily receiving, from the loved ones who dwell in the summer land. We cannot afford to heed the sneers of the ignorant and bigoted. We pity them, and desire so much that they, too, could know the truth; that they, too, would listen to the knocking of their spirit friends; that they would open their spiritual doors and bid the silent messengers of love, peace, harmony, and immortality enter and dwell with them forevermore.

"Life is real; life is earnest,
And the grave is not its goal.
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

*Lowell, Mich.*, April 1, 1880.

## Mr. Downey's Pictures for the National Capitol.

To the Editor of The Truth Seeker, *Sir:* Mr. Downey, the delegate from Wyoming territory, has offered a bill in Congress appropriating half a million of dollars for paintings, by American artists, to be hung up on the walls of the National Capitol, in which paintings shall be represented the events in the history of Jesus Christ, as they are narrated in the gospels and in the Apostles' Creed. Some time ago when the crucifixion, in a Passion Play, was performed at San Francisco, the municipal authorities, at the instance of the Protestant ministers, forbade its being repeated because it was a travesty on the atonement, which is the leading doctrine of the church, and the grand expedient by which guilty sinners can, not only be pardoned, but *justified*. Now, however, it is proposed that the United States in Congress assembled shall appropriate the people's money to hav representations on canvas not only of the crucifixion, but of all the various points in the history of Christ, as that history is given by the four evangelists, from the miraculous conception at Nazareth to the ascension into heaven in the suburbs of Jerusalem. All this is designed to confirm the assertion in the preamble to the bill that "*the people of the United States as a Christian people.*" It is against my principles as a Radical and Secularist to hav the public money used for anything else than political purposes, but I will pay out of my own pocket $500 toward the sum requisite to carry out Mr. Downey's idea, believing that it would do more to help the cause of Secularism than anything else the Radicals could devise. According to Mr. Downey's programme there are six parts, or items, as given in the gospels, and the Apostles' Creed. Let us look at them briefly and in detail.

1. *The miraculous conception of Jesus.* Luke, the evangelist, in his first chapter, informs us of an interview between the angel Gabriel and Mary on this subject, during which the angel assured her that "*the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee, shall be called the Son of God.*" Matthew says that "*the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*"

Now, if we inquire of the creeds of Christendom as to who this Holy Ghost *was*, for the parties were all Jews, and there was no Holy Ghost in the theology of the Jews, the answer is that he was the *joint offspring* of God the Father, and God the Son, the first two persons in the trinity. Hence the phraseology in all the creeds—"*proceeding* from the Father and the Son." If then the Holy Ghost begat Jesus on the person of the Jewish maid known as the Virgin Mary, it is a clear case of a child begetting his own father. How do you suppose, Mr Editor, a painter would go about describing on canvas—for that is required in Mr. Downey's bill—the miraculous begetting of Jesus? It would be easy to paint the young woman, but how would he represent the personage called by Gabriel "*The Highest*"—meaning thereby the eternal God, creator of the heavens and the earth? "No man hath seen God at any time." How then could Mr. Downey's American artist giv a representation of a being no man ever saw, and of whom no idea could be formed? Moreover, this indescribable Holy Ghost is said to hav overshadowed the Virgin, according to the angel's promise. This phrase suggests the idea commonly entertained by the devout, but without any scriptural authority, that "The Higbest"—the Holy Ghost—assumed the form of a *dove* with *wings* such as he took at the baptism of Jesus in the river Jordon. There seems to be some mental incongruity here, but if Mr. Downey insists that the Holy Ghost shall hav wings and be a dove, when he generated his own father on the person of the Virgin, I am agreed to it, and we will allow the artist to paint it accordingly. On a little reflection I will double my subscription to the fund for the artist who will giv the people of the United States an intelligible idea of this first step in the history of Jesus Christ. The picture when completed, as it is the first in the programme, and is to describe the most curious event in history, should be put in the most conspicuous panel in the rotunda of the Capitol; and I hav no doubt it would be studied, if not admired, by every visitor, and would immortalize the name of the man in whose fertile mind it was a conception.

2. The second item, after the immaculate conception by the Holy Ghost, is his *birth* in the manger at Bethlehem. Mr. Downey's artist could get much help in this particular from our Catholic brethren, in the pictures which line the walls of their cathedrals and churches; but for pity's sake don't let him make the same mistake the old Dutch painters did who represented the stable where Christ was born as being surrounded by houses precisely such as you now see in the city of Amsterdam; and the virgin mother as a stout, square-built, flaxen-haired, good-natured, young woman, just like the Holland damsels of the present day. This would be almost as incongruous as those pictures of Christ blessing little children in Judea in which the little girls are all very white and curly-headed Anglo-Saxons, and dressed in laced shoes, with a dress coming only to the knees; or, such as one might hav seen in Berks county, Pa., forty years ago, where, in "*The sacrifice of Isaac*," the Patriarch is represented as a heavy-set Prussian dragoon in short jacket, shooting his son with a horse pistol. Let us hav the birth just as it was.

3. The suffering under Pontius Pilate, the crucifixion, death, and burial of Jesus, all being natural events could be more easily described, and so I shall start no inquiries on these points.

4. The *descent into hell*, which is affirmed in the Apostles' Creed, but which is nowhere asserted in the gospels, nor in any other cotemporaneous authority, seems a very difficult event to represent in a *painting*. With all the aid of the old Greek mythology, especially Pluto's theft of Proserpine and his descent into hell with her behind a pair of horses black as ebony, and with the hints in Dante's "Inferno," how could an artist, even if he *were* an American, describe a dead person's descent into hell, when, as in this case, the person was Jesus who was holy, harmless, undefiled, and separate from sinners? This descent into hell is nowhere taught in the New Testament. It was the creation of theology. The atonement was made to redeem, buy off, and pay the debt of the sinner due to the justice of God, which debt was suffering the agony of eternal hell-fire.

Christ, therefore, must descend into hell for that purpose. But a part of three days was not equal to eternity, and therefore his divinity must giv a value to his sufferings which they would not otherwise hav. One of the great painters has described the descent from the *cross*, but who could describe the descent into *hell?*

5. We now come to Mr. Downey's fifth scene in the history of Christ—*his resurrection from the dead.* To put in parallel columns the four accounts of this event given by the four evangelists the student of the subject will see from the inconsistent and conflicting reports how difficult it would be to paint the scene as it was. Mr. Downey's bill provides, and very properly too, that all the events in Christ's history shall be painted *as they are told in the four gospels.* It is most certain that I shall be a member of Congress, if not President of the United, when the paintings are finished and presented for inspection; and I assure Mr. Downey, and the painters too, that I shall officially oppose the acceptance of the same unless they are painted according to the *facts on record.* If we pay for a picture of a lion we don't want to be shabbed off with a centaur, or a Pan. The article must be according to *order.* In this case the witnesses, or rather the historians, are all equally inspired, and one cannot be followed at the expense of the others. "*Paint me as I am,*" said Cromwell, when the artist proposed to omit the *wart* on his face. Without the wart he would not be Cromwell. But I would respectfully suggest that the four accounts be represented in *four* pictures so that the spectater can hav before his eyes proof of the plenary inspiration of the New Testament.

6. The sixth and last event in the life of Jesus which Mr. Downey wishes to be represented on canvas is the *ascension into heaven.* Luke and the writers of the Acts of the Apostles both say that he mounted upon a cloud, and went up out of sight into heaven. This was written when the theory of the earth as a part of the solar system was, that the earth was the fixed center, that the sun and stars moved round it, and that hell was beneath like the cellar of a house, while heaven was in the upper, or third story. But the modern astronomy proves all these ideas to be false, and that the earth has a constant motion on its axis in space, and another in its yearly circuit round the sun. When, therefore, a schoolboy looks upon Mr. Downey's picture of a man weighing 120 pounds at least, stepping on a cloud of vapor, and being borne up into heaven from a revolving globe, would it not bring his risible faculties into play rather than inspire him with devotional feeling?

Mr. Editor, if the claims set forth by the Christian church for itself and the Bible were announced to the world *now* for the first time, as they were in Judea 1,800 years ago, they would be deemed by all intelligent people beneath contempt; just as the Mormon religion is now rejected by the greater part of Christendom and the rest of mankind. But with many thousands these church ideas are accepted implicitly because they were instilled into their minds from infancy, and they hav never for a moment doubted their truth. Not having examined the subject they hav no proper idea at all of their intrinsic nonsensicality.

Rusticus.

## What Is Religion?

To the Editor of The Truth Seeker, *Sir:* The following views are based upon personal experiences, observations, and the records. I will not dwell at length on dead issues, the present and future concerning the living. History is a luxury to leave or take. It is not useful, excepting as a romance to amuse or entertain. It cannot take away nor modify the value of the arts and sciences. We possess them. What matters it from whence they hav originated. On the other hand, history perpetuates an animosity which has from time to time sprung up between the races for reasons more or less arbitrary.

Religion is a history of mental experiences, which certain people hav adopted at different periods. The more progressive the age the more liberal the creed of that age, but I fear that the epoch is far distant when all men will be entirely liberal and logical in their views. In point of fact, we find a singular inconsistency in (the amalgamation of logic with illusion) some of our expert logicians indulging in extravagant chimeras, and making acts of faith to which their logic givs the lie continually.

Religion is a matter of opinion, based principally upon the experiences or the imaginations of the past, and accepted by men as a duty to be observed. Education breeds religion, and Liberalism destroys it, because Liberal ideas hav an innate repugnance for rules that impose restraint upon thought.

A truism is only true to those who are mentally capable of understanding it. To all others who accept it, it is an article of faith. I do not mean to advance that it is wrong for certain majorities of intellects to be guided by the views of other intellects, but the freedom which I concede to those majorities I claim as my most sacred prerogative. If they claim the right to follow a leader, I shall claim that right. My leader is my reason. As it is, that reason may be at fault, their leader may likewise err. Let all hav the right of choosing their mental leader. To say that the people can now dispense entirely with religion would, in my estimation, be anticipating the progress of civilization.

I consider religion a necessity, aye, indispensable to an immense majority of the people. Those who hav studied its influences cannot fail to appreciate its importance. There are communities even in our American sphere which would become intolerable outside of religious restraint. Who can doubt it?

If, then, religion is a necessity under our Liberal (or semi-Liberal) *regime*, how much more a necessity, is it not, under less Liberal and enlightened governments? What is desirable, and should be maintained as sacred by all, is tolerance. Let all men be guided by the leaders of their choice. Let no faction or sect, religiously, morally, nor politically speaking, infringe upon these sacred prerogatives of the citizen which hav formed the corner-stone of American progress and prosperity—civil rights or the right to be let alone.

Americus Vespucius.

*New York*, May 6, 1880.

W. S. Bell lectured in Ravenna, Ohio, May 10th, 11th, and 12th; Angola, Indiana, 14th, 15th, and 16th; Rantoul, Illinois, 19th and 20th.

## Second Society o Spiritualists.

Mr. Moses Hull will speak at Masonic Temple, Sixth ave. and Twenty-third street, Sunday, May 16th. Morning subject: The Infidelity of the Churches. Evening subject: The True Believer and His Work. Free conference at 2:30 P. M. All are invited.

# Communications.

## Down and Out.

Here comes the "whirligig of time" again, with another of its revenges. The founder of the *Index* and of the Liberal League, but jerked out by the nape of the neck before he could be the founderer of that noble organization, has come to the end of his rope—or rather the day is fixed for his dangling from that end. For two years he and the *Index* hav lived at a poor dying rate, out of harmony with all Liberalism and not even in unity with himself—and now the "approaching separation" has come.

The mere fact of Mr. Abbot's withdrawal from the editorship of the *Index* would be a subject, for any writer noting it, to treat with leniency, with clemency, with some humane regret, with award of credit for so long an effort to improve at least the religion of the world. And Mr. Abbot might hav secured some degree of this kind of appreciative consideration had he chosen to extend it to others as he retires. But he does nothing of the kind. He leaves the scene of what has been a fruitless labor to him, darting Parthian arrows as he goes. He retires with yelps and snarls and gnashing of teeth. He can fairly expect nothing but blow for bite, to the end of his hydrophobic life. If he could be adjudged insane and not responsible for his calumnies, it would no doubt be a great relief to his friends; but there is too much method in his malignancy to allow it to pass for madness. Few things in his public life became him worse than the manner of his leaving it, and his latest lies should be met with all the vigor of the first.

From being the founder and leader of a great League he has dropped down and down till he becomes the leader of a baker's dozen of baker's dough-faces, weakly animated by a rage for culture but with no virile purpose or able-bodied object in life. In December, 1877, on the first arrest of Mr. Bennett, the editor of the *Index* and President of the League took issue with nine-tenths of the Liberals of this country on the question of the repeal of the Comstock Laws. That was the first step which cost—that was his entrance on the downward path which led him and all his then great influence to the outskirts of Liberalism, the border land of Christianity where abundance of such wisdom as his crieth in the streets and no man regardeth. These two years hav been one long and, to him, severe struggle for supremacy, with constant and successive defeat for him. With one against thousands the results could not long be doubtful. Within a year from his first breaking ground against the live issues of Liberalism he came before the Annual Congress of the League for re-election as its President, and was promptly rejected. That was his first decisive cataclysmic defeat. Meantime another defeat more gradual, in the nature of slow suffocation for which he knew no remedy, was going on. Subscriptions for the *Index* fell off, the circulation ran down, even the annual assessments pledged by the stockholders were repudiated; and finding himself without an audience, writing and editing with no readers, he givs up the editorial ghost in an open letter to the few remaining subscribers to the *Index* announcing his "approaching separation." Some of his last words are these:

> One thing should be distinctly understood: my retirement is the result, simply and solely, of the non-payment of their annual stock assessments by stockholders of the *Index* Association to the amount of about fifty thousand dollars—more than half of the amount due. The capital stock of one hundred thousand dollars was originally all subscribed for, payable ten per cent annually for ten years. Some of the subscribers hav proved unable, and others indisposed, to redeem these pledges; but if all who are able to pay were willing to pay, the *Index* Association would now be on a sound financial basis. With no little hesitation I embarked in the enterp ise at the outset, postponing plans of most important philosophical work for an indefinite period, because I saw the great immediate necessity to the Free Religious movement of a first-class journal equal to the best English periodicals in all respects, and because I reposed implicit confidence in the honesty and honor of the stock-subscribers. This confidence has not been fully justified, but the necessity still remains. The *Index* Association has at last proved to be a failure; but the *Index* has not been a failure. On the contrary, if you and the public choose to make it so, it may yet become a great and permanent success, even in the financial sense. I earnestly desire that you and they will emphatically declare that it *shall* be a success.

From which it appears that the stockholders, able but not willing to pay their annual stock assessments, had no other means of dislodging this incompetent editor but to withhold the supplies and starve him out. He says he "reposed implicit confidence in the honesty and honor of the stock subscribers," but the stock subscribers probably retort the same thing on the editor and say, "we reposed implicit confidence in the honesty, honor," and ability of the editor; but, these failing in him, the necessity of his remaining does not still remain.

He says, "the *Index* has not been a failure." This is of a piece with the President of the League, when he got home from Syracuse all knocked to pieces, shouting "victory!" How is it that the *Index* is not the same failure that its editor is? If stockholders and subscribers and the Liberal public generally, on the faith that the editor had tact and sense as well as editorial ability, ran up the circulation to a fair and encouraging if not paying figure; and then, suddenly, the editor, in a fit of personal jealousy and spite, turned a short corner against the main army of Liberalism and against the objects of its organization and ran the subscription down to a vanishing point, only a corporal's guard of personal adherents remaining, what else could constitute a failure of the paper along with its editor? His statements. "if subscribers choose to make it so it may become," under another editor "a great and permanent success," don't save the paper as well as its present editor from being now a shameful failure.

But here is the end of a sad career. Life must seem to Mr. Abbot not worth living. He must hav hopes that death does end all. His discouraged confession, "I do not abandon my post of my own free will; I would hav sooner dropped dead in my tracks; I go only because I must," is the most touching of all, and is enough to draw tears from the bitterest of his aforetime friends whom he so needlessly made his dearest enemies. His case is a warning to all the younger sons of Liberalism taking up the battle descended from their sires.

Not another Liberal captain in this generation will assume to lead without thoroughly knowing the object of the conflict, without ability to keep the main question in view, without the faculty of recognizing the uniform of his own soldiers, without the hearty co-operation of his own staff, or especially with liability to a craze which may turn his artillery upon his own regiments of the line.

OUT AND UP.

But curiously enough, by one of those strange coincidences that almost justify the belief that there is a Supreme Stage Manager up aloft, with an eye to startling situations, directing this life drama, at the moment that Mr. Abbot speaks his farewell piece and disappears from the scene his great rival, Mr. Bennett, makes his debut before an audience of which any Liberal Kean or Kemble might be proud, and receives an ovation and a triumph unexampled in the history of first appearances. Just look at the contrast. Mr. Bennett began his little paper four or five years after Mr. Abbot did his, with only a few hundred dollars capital, unfriended and alone, a stranger in a strange city, with no TRUTH SEEKER Association and $100,000 capital subscribed, payable in annual ten per cent assessments that would giv him $10 000 capital every year to go upon. No such encouraging staff as this had he to lean upon. He had only his own indomitable courage, his untiring industry, his personal frugality and business economy, his stalwart common sense, his clear perceptions of the kind of Liberal paper the people like, and his thorough apprehension of the objects of the war between Freethought and Christianity. These he had to rely upon, and with these he has made a success. Persecutions and prosecutions hav only carried him further and higher on the road to greater success. Every effort of this same Abbot and his *Index* to crush his invulnerable and inexpugnable rival, at hundreds or perhaps thousands of dollars of expense to the *Index* treasury, has rained down more subscribers and other sources of profit into Mr. Bennett's pocket. Even his persecutions and prosecutions and his year of imprisonment scarcely retarded his "go-as-you-please" march. His faults, if he has any, are only those of a personal and private nature, with which the public has nothing to do. They do not affect the quality of his paper, and the public recognize that fact and support him. On the contrary, the editor of the *Index* ostensibly keeps himself unspotted from the world, prides himself on his culture, boasts of possession of all the virtues, and—tumbles into the limbo of the unfit to survive. It is not the man with no faults, or rather with no defiances of Christian conventionalities, that succeeds, but it is the man with no manliness, the man with toadyisms and compliances, and emasculations that fails. The world will any day trade, with large odds to boot, Mr. Abbot's culture and purity and virtue, even if they are not assumed and questionable, for Mr. Bennett's downright honesty and courage and clear conception of the line of battle and where to find the enemy, and his unswerving adherence to the main cause and the whole of it. Washington was none the less the father of his country if he did swear like a trooper and break a Mosaic commandment.

> "What boots it thy virtue.
> What profit thy parts,
> While one thing thou lackest,
> The art of all arts?"

That one thing is tact and the ability to divine and dive for the central core of things. Mr. Abbot has it not, and with all his props he fails. Mr. Bennett has it, and with all his handicapping he succeeds. T. C. LELAND.

## The Universal Federation of Freethinkers.

BRUSSELS, Mar. 30, 1880.

MR. A. L. RAWSON, SECRETARY OF THE NATIONAL LIBERAL LEAGUE OF THE UNITED STATES OF NORTH AMERICA:

You are doubtless aware that the Universal Federation of Freethinkers is in process of formation. It is composed at present of two great English secular societies—the National Secular Society and the British Secular Union—which hav sixty-eight branches; the National Liberal League of the United States of North America, which has one hundred and eighty-eight auxiliaries; the Federated Rationalistic Societies of Belgium, as well as the Freethinkers of Brussels and Antwerp; a group of Freethinkers in Holland, and of other similar societies.

We hav thought that the first act by which this federation might be in great measure established should be an International Congress of Freethinkers, which has already met at Amsterdam in 1859, and at Naples in 1869, and the idea has been favorably received.

Brussels has been chosen for its central position, and we hav thought it well to profit by the public fetes which the Belgian government has organized for this year.

We hav therefore the honor to present you herewith a project for the regulation of the Congress, and we ask you,

(A) As the president or secretary of branches, auxiliaries, or Rationalistic federations, lay communities, or Masonic lodges,

1. That you assure us of the co-operation of your society, a union that will not embarrass in any manner an entrance into the universal federation.

2. To inform us of the number of your delegates.

3. To at once study the Order of Exercises, to gather necessary documents, and to make one or more reports on the condition of Freethought in your country. You can determine whether your work is printed or not in any of the local papers, and if not printed, forward it to us in MSS. In this last case we beg of you to hav it sent as soon as possible.

4. To hav furnished us by your most competent writers essays on the third and fourth topics in the Order of Exercises of the Congress.

(B) If you reside in a country where there are no Freethought organizations, although not wanting partisans—

1. To personally join the Congress, and giv us the names of others in your neighborhood, with whom we may correspond.

2 To request one or more of your acquaintances, who cannot attend the Congress, to giv us a general report or partial essays on some one or more of the subjects in our Qrder of Exercises.

You will notice, Mr. Rawson, the great importance to all of making known to us the true situation in each country, and to discuss in common the topics that will engage the Congress.

These questions that we propose to you seem to us to interest all, without giving rise to irritating debates.

We hope that you will aid us in preparing and in making a success of this work. We are convinced that it can only be carried out with results that will be worthy of our cause by the union of all free spirits who will bring us the fruit of their observations and of their special studies.

Will you accept, etc.

V. ARNOULD,
A. DUVERGER,
E. STEENS,
N. GOFFIN,
A. VANCAUBERGH,
Executive Committee.

*Congress of* 1880.—*Order of Exercises.*

Art. 1. A Congress of the Universal Federation of Freethinkers will assemble at Brussels in the coming month of August, 1880.

It will be composed—

1. Of delegates from societies or federations of Rationalists, and from Masonic lodges, members.

2. Of persons admitted to represent countries where there are no similar organizations.

*Preparatory Work.*

Art. 2. The preparatory work of the Congress is of two kinds—recruiting members of the Congress and the preliminary study of the subjects in the Order of Exercises.

Membership of the Congress does not imply membership of the federation.

Art. 3. A Council of Organization is charged with the direction of the work. It is composed of fifteen members, elected by the Commission of Direction of the Freethinkers of Brussels, and by the Federal Council of the Federated Rationalistic societies of Belgium.

Art. 4. The Council named an Executive Commission composed of six members.

Art. 5. The number of delegates members of the Congress is fixed as here stated:

1. Each affiliated society may be represented by at least two, and by ten at the most.

2 The delegates from countries in which there are no sufficiently similar organizations will be admitted by the Executive Committee.

Art. 6. The expenses of the Congress will be borne by the members in proportion to their voluntary assessments, and also by personal subscriptions.

Art. 7. The members are invited to publish, on the questions in the Order of Exercises of the Congress, their personal studies or compilations, which may be presented to the Council of Organization, or to send at least an analysis to the members of the Congress.

Art. 8. A scheme for the regulation of the Universal Federation will be prepared and submitted to the auxiliary members without delay by the Council of Organization.

*Work of the Congress.*

Art. 9. After a report, presented in the name of the Council, in explanation, on the verification of the powers and organization, the Congress will constitute its bureau for the election of a president, four vice presidents, and six member, to which will be added a treasurer of the Executive Commission and four secretaries for the different languages named by it.

Art. 10. The Congress will devote three days to its meetings, private and public, and also one solemn session with closed doors.

Art. 2.—1. *The History and Condition of Freethought.*—An inquiry bearing particularly on the number of societies, the methods they employ, the principles they sustain, the exercise which occupy their members, the statistics of the civil laymen and school laymen, the state of legislation, and the divers points where it is seen that new liberations are gained, and on the general progress of Liberalism.

2. *The Universal Federation of Freethinkers* —The study, the discussion, and the vote of the organization.

3. The study of the preliminary reports and of the discussions of Congress, of the two questions following:

*On Free Will.*—On the gifts science, observation, and experiment furnish on this problem, and on the consequences of a solution of the question from a sociological point of view.

*On Morals* —The necessity in modern society to establish and maintain a system of morals independent of religious ideas.

Art. 12. Other questions may be proposed before the 1st of June, 1880, at the latest, to the Executive Commis-

sion, who will submit them to the Council of Organization, and, in case of a division in opinion, to the Congress.

Art. 13. No other subject besides those in the Order of Exercises will be discussed in the Congress. The Bureau and the President will see that the speakers do not vary from the programme.

Art. 14. No member can speak until he is recorded and in his turn.

Art. 15. The delegates from branches, members of the Universal Federation, will alone vote on this business of the Order of Exercises, and each society will hav but one vote.

Art. 16. In general, the Congress will not vote. If other votes are admitted by the Bureau, they will not bind the conduct of the societies nor the consciences of their members.

Art. 17. The use of the various languages is at the option of the Congress.

Art. 18. The Council of Organization will publish a full report of the work of the Congress, audit the accounts, and execute the resolutions.

Art. 19. The Universal Federation will fix the date and the place of the new Congress.

BRUSSELS, March 15, 1880.

*The Council of Organization.*

V. Arnould, advocate, rue des Palais, 38, Schaerbeek.
D. Brismee, printer, place du Noveau Marche aux Grains, 9.
A. Cornette, recorder, rue de l'Offrande, 19, Antwerp.
N. Coulon, tailor, rue Beriot, 54 St. Josse-teu-Noode.
Ch. Debuyger, mechanic, rue de la Montague, 51.
H. Denis, advocate, chausee de Warne, 148, Ixelles.
C. De Paepe, M D., rue Cuerens, 18.
A. Duverger, litterateur, rue Linne, 67, St. Josse-teu-Noode.
E. Feron, advocate, Av. de la Toison d'Or, 83, St. Gilles.
N. Goffin, merchant, rue Pachece, 91.
P. Janson, member Chamber of Reps, p. Sablon, 7.
Ch. Potvin, journalist, rue Lens, 28, Ixelles.
C. Staudaert, glover, rue de l'Escalier, 14.
Eugene Steens, commercial agent, rue St. Lazare, 19, St. Josse-teu-Noode.
A. Vancaubergh, advocate, rue Fousny, 56, St. Gilles.

*The Executive Committee.*

V. Arnould, Correspondent for France and the Netherlands.
C. De Paepe, Correspondent in the English language.
A. Duverger, Correspondent in the German language.
Eug. Steens, Correspondent in the Italian and Spanish languages.
N. Goffin, Treasurer.
A. Vancaubergh, Secretary.

For the first time in the history of our era an international meeting of union and fraternity among Freethinkers of many nations and many languages is about to become a fact, "full of hope for all lovers of freedom, full of menace to all the tyrants of the world." The church has its organizations in all countries, and its system for enslaving the minds of men and women and biasing little children in very complete order. Now that Freethinkers hav gained freedom of conscience, it is their duty and opportunity to work for the emancipation of all men and women from the toils of ignorance and superstition. This is to be the work of the Congress at Brussels—to gather information from various countries on the condition of our great cause and to compare notes as to the methods of advancing it.

The Liberals of the United States can profit by this grand occasion to make themselves felt through able representatives in the World's Congress of Liberals, and so broaden and deepen their sympathy for humanity and increase their zeal in the good work. A small contribution from the many members of the National Liberal League, and from Liberals generally, will pay the expenses of one or more delegates to the Congress. The notice of the appointment of such a delegate must be forwarded so as to reach Brussels by June 1st, and action must be prompt to enable us to carry out the programme.

While the Evangelical Alliance and other Christian associations are able to expend many thousands in sending their delegates to distant countries, the vast number of Liberals, if as well organized, could equal, if not surpass, them in their exertions. Their motive is to keep the people in ignorance and mental bondage; ours is to instruct and emancipate; and sacrifice in our cause is more honorable and worthy of praise. Contributions for this purpose may be sent to this office, and will be acknowledged in THE TRUTH SEEKER. The Board of Directors of the N. L. L. will select the delegation. A. L. RAWSON, Sec. N. L. L.,
19 Lafayette Place, New York.

## W. S. Bell in the Buckeye State.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* W. S. Bell delivered a course of lectures for the Portage County Liberal Society at Ravenna, Ohio, commencing May 10th; subject, "Hell, Bigotry, and Intolerance;" May 11th, "Infidelity, Freethought, and Science;" May 12th, "Revivals of Religion vestiges of Barbarism." Notwithstanding that these lectures were the first of the kind ever delivered in this place, in which it is only by the hardest work that the Universalists are able to support their church, the audiences were very good; for when it is taken into consideration that President Rexford of Bucthtel College, who lectured here a short time ago upon "Col. Ingersoll and his Audiences," had no larger house, there is no harm in our saying "good" with the "very." Even Mr. Rexford's lectures were considered so near to that of an Infidel that some of our orthodox brethren thought that such a man ought not to be allowed to speak in the place. What think they now?

Mr. Bell is a fine speaker, handling his subjects with an ease that shows plainly that he is well acquainted with both sides of the questions which day by day are becoming of more interest to Freethinkers. He is an earnest worker in the Liberal movement, and one who should be kept constantly at work. R. A. HASBROUCK.

## From Elmina.

DEAR FRIEND BENNETT: I drop a line to say the big book came all right and in nice order, and I hav read fifty pages of it and like it ever so much, and will try and say more about it by and by.

Married on Sunday, April 4, 1880, Oscar G. Slenker and Inez E. Palmer.

"He is the crown of her life;
He finds in her forgetfulness of strife,
Something to charm e'en weary thought away,
And fill each passing hour with brightest ray."

DEAR TRUTH SEEKERS: When I find a real good thing I always want my friends to know, love, and appreciate it, and as I class all readers of my pet paper among my best friends. I hav gained Mr. Bennett's permission to tell you, through its columns, what I think of *Harper's Young People*. It is now twenty-eight weeks old, and I hav read every number of it from beginning to end, and pronounce it excellent. It is just the thing for children, little and big, and they are all crazy for it. My numbers all go over Snowville, and way out in the country besides. The articles are interesting, instructive, and amusing. They are historical, philosophical, poetical, comic, and humorous. Fact, fiction, and natural history, puzzles, riddles, and plays fill its pages, which are all illustrated by excellent engravings, some of which are real gems of art. Even the letters from the wee, wee little ones are nice and interesting. I hope you who are fathers and mothers will send for at least one specimen copy; and those who are not blessed with children can do as I do, take a copy for the children of your neighbors, and thus make glad many a little heart and do a good deed besides.

There is no amusement that is more pleasing, as well as instructive and entertaining than good reading, and I assure you, my friends, you will find *Harper's Young People* the best weekly paper for the young that has ever been gotten up. Address, Harper & Brothers, Franklin Square, New York. $1.50 a year; single copies 4 cents.

*Snowville, Va.*, May 13, 1880. ELMINA D. SLENKER.

## Book Notices.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. New York: D. M. Bennett, Liberal and Scientific Publishing House, 141 Eighth street. 1880. Volume I.

This is the first of two volumes, the second of which is now in press, written by D. M. Bennett during his incarceration in the Albany Penitentiary. He had been convicted of mailing an indecent book, in regard to which he says in the Preface to this volume: "The charge is wholly unjust. The little argumentative and philosophical work upon which I was convicted contains not a word that is obscene, and is couched in as unobjectionable language as any philosophical work of the kind. . . . My conviction was a foregone conclusion, and my trial a very unfair one—a mere mockery of justice—the object being to crush me and my business. The instigator of the prosecution [Comstock]. the prosecuting attorney [Woodford], his assistant [Fiero], the judge [Benedict], and the jury, were orthodox, and religious opponents and enemies. I was prepared to show by the first booksellers, writers, authors, philologists, and experts in the country that the work is not obscene. This privilege was denied me. I was not allowed to show the purpose and object of the work. I was not allowed to hav it in its entirety read to the jury. I was not allowed to compare it with numerous standard works sold daily by all dealers. The rulings and decisions of the Court were against me in every instance, and the charge to the jury was of the same character. The same rulings and instructions would convict every bookseller in the country."

The volume before us comprises nearly 900 pages, and contains a concise description of the gods and the worship of the gods of the Hindoos, of Persia, Egypt, China, Greece, Rome, the Norsemen, African tribes, American savages, and of the Semitic races, from whom the gods and worship of our own time in civilized countries are derived. It would be impossible in a short article to review in detail the multitude of subjects covered. There is no pretense of originality; the book is a collection of materials that hav heretofore been scattered in various books, some well known and others obscure, and the general purpose in bringing together under the eye of the reader all the religions of the world, ancient and modern, is apparently to expose the popular creeds of to-day by showing their relationship to and origin in the forgotten or cast aside creeds of the past.

The investigation of the worship of the Bible, and the acceptance of Jesus as a mediator between man and the Almighty, is thorough, and the objections in most respects unanswerable. In discussing the former, the history of all the books of the Bible is given from Genesis to Revelations, and a multitude of popular errors respecting authorship, prophecy, and the fulfillments of prophecy are exposed from the text itself. The utter untrustworthiness of the book of the New Testament, as evidence of the divinity of Jesus, or even as evidence of his sayings and doings, is demonstrated by their history, and the striking, though not original, argument is advanced that inasmuch as the authenticity of these books was in doubt for the 500 years immediately following the obscure events to which they relate, it is rather severe to punish with hell-fire doubts arising 1,500 years later, especially as the original doubts were [illegible] by a succession of conventions, composed of ignorant, superstitious, self-seeking, and confessedly uninspired priests, whose votes rejected or received the copy of a copy of a manuscript (the origina of which had long since disappeared) as a part of the Word of God.

Mr. Bennett gives 515 principal impossibilities and improbabilities appearing in the Old and New Testaments. Some of the most striking we transcribe:

That the earth is older than the sun.

That Cain should find a wife when his mother was the only woman living.

That the Polar bear from the Arctic regions, the reindeer from the frozen North, the lions and tigers from the tropics, the kangaroo from Australia, the sloth—an exceedingly slow traveler—from South America, with all the rest from all latitudes and climes, including all the insects and worms, which hardly ever make long journeys, should be able to make the trip and arrive just in time, and all be ready to go in (the ark) together at the right moment and in good military order.

That the animals, fowls, and insects could liv over a year in Noah's big box without appropriate food.

[Mr. Bennett forgets that with God all things are possible.]

That the land should be completely filled with frogs, so that they should even get into the kneading trough, especially when there was no water in the country.

That inasmuch as the sun and moon were thus [by Joshua] delayed the length of a whole day, making that day as long as two days, the inhabitants of other nations and in other countries knew nothing about it nor spoke of the remarkable phenomenon.

That Matthew, in giving the genealogy of Jesus to show that he descended from David, should giv the genealogy of Joseph, who he immediately declares was not the father of Jesus.

That Matthew should be able to narrate the particulars of the transfiguration on the Mount when Moses and Elias appeared, when he was not present, while John, who, he says, was present, has not a word to say about it.

That, being hungry, Jesus should approach a fig-tree in the time of year when not in bearing, and because he found no figs upon it, get angry, and curse it so it died.

That John, like Mark, should think the ascension of Jesus into heaven of insufficient consequence even to allude to it.

Besides the list of impossibilities and improbabilities, several pages are given to a catalogue of contradictions, and one page is devoted to a reference to obscenities. Of this the author says: "It is not the purpose here to quote the obscene chapters and verses alluded to, for one reason, that they would very likely be distasteful to the reader, and for another, that it might subject the writer to another prosecution and imprisonment." But it occurs to us that Mr. Bennett does not evade the penalty. He refers by number to chapter and verse, and as the law prohibits the circulation of anything giving information where obscene literature may be obtained, he is clearly guilty of another violation. However, he might reasonably expect the Bible Society to defend him in any such event, if from no other motive, at least to establish precedent for their own protection.

In concluding his first volume the author refers to the manifold conceded errors of the Bible as an argument against its unquestioned adoption as the inspired word of a perfect God. "The American Bible Society," he says, "in 1847 appointed a committee of its members to prepare a standard edition of the King James version free from typographical errors. They prepared such an edition, correcting, as they stated, 24,000 errors, but so alarmed did they become at the attacks made upon it that it was withdrawn, and the American Bible Society continues to this day to print and send over the world a book as 'the word of God,' containing, by their own admission, 24,000 errors."

Mr. Bennett's book is an interesting one to read, and valuable for reference, containing, as it does, within its pages not alone his own statements of facts, arguments, and opinions, but also those of the principal authors who hav written upon the subjects which he presents. No matter what conclusion he may reach, no person can intelligently understand or discuss the Bible, its claim to divinity, or its contents, without having gone over the same ground that Mr. Bennett covers in his work.—*Truth.*

## Every God a Liar.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The New York *Herald* denounces Col. Ingersoll's lecture last Sunday evening at Booth's Theatre as "vulgar." The *Telegram* says, "Ingersoll is to religion what Kearney is to politics."

As both these assertions are absolutely untrue, they are added proofs of what we wrote last week: "It is the well settled policy of the Christian press to denounce every public meeting that Liberals hold as immoral and obscene, no matter how orderly or how carefully expressed the speeches are."

The Liberals of this country will find such comfort as they can in one of the consolations of Shakspere: "Virtue itself 'scapes not calumnious strokes;" and, "be thou as chaste as ice, as pure as snow, thou shalt not escape calumny."

Liberals, remember this and go on with your work.

T. C. L.

MR. D. B. CRISSEL, Republic, Seneca Co., Ohio, writes, "There are quite a number of Liberals in this community, and we are willing to do all we can for the cause." Will those Liberals please aid Mr. Crissel in the formation of a Liberal League? They need not be at a loss for a good name at any rate, if they will call their League after the philosopher whose name they bear.

# Communications.

## True Courage.

Fellow-workers in the great Liberal field, whose main object is the possession of truth, I trust that all of us perceive the necessity of manifesting toward one another a spirit of broad and generous catholicity. The great trouble with all schools of aggressive thought against superstition, priestly dictation, and political domination has ever been the determination of each particular faction or phase of reform to exhibit in a measure the same narrowness (to other honest workers) as the venders of creeds manifested toward them.

As no effect can exist without a cause to produce it, it is evident that an evil so universal must be the legitimate outcome of influences that must be corrected ere the reign of human rights will be established and the laws of equity respected.

There is a vast amount of folly exhibited and valuable time wasted in pruning trifling wrongs from the tree of evil and allowing it to rest undisturbed in the rich soils that sustain its roots and body.

We dwell too little on the few simple and natural rights that inure to each individual, a knowledge and practice of which secure to him or her all the liberties the individual mind and body can enjoy or retain, and which, in their simple, natural use, cannot conflict with the equal rights of others.

There seems nothing more difficult than definitions, and there certainly *is* nothing more confusing than much of the interpretation. This is not to be wondered at by those whose interest lies in misrepresenting us; 'tis strange on the part of those claiming to work with us.

There are some grand principles on which most men agree, viz, these: That we hav an undoubted right to think as we please; to use our highest reason in criticising and investigating all propositions that bear directly or indirectly on the happiness or misery of the human race; that he or she is a bigot that will not at once concede this right without an if or a but. They will admit also that human beings *are* entitled to life, liberty, and the pursuit of happiness; and that as no individual, or class of individuals, ever hav, or ever can be, endowed by nature with any more than these principles or truth contain. We are each the peer of the other, and, in the simple measure of right, a unit.

When we begin to work out in detail the principles on which, as a whole, we are in perfect accord, then commences the trouble. We classify ourselves into different schools, and take for our cardinal principle some particular thought, around which cluster and revolve the sum of our emotions, the result of our reason, and the strength of our desires. In proportion as these crystallize into positive shape do they form repellant angles toward other schools whose central thought differs from ours.

In the defense of what each school deems an essential truth, they violate a principle on which all rights are based, viz, the right of each individual member of the race.

In no direction is this evil more manifest than in the narrowness of those who claim to belong to the friends of universal freedom and justice.

Imagine for one moment the absurdity of the position those occupy who limit the principle of the largest liberty of mind and body to the masculine sex; who think women are good enough for cooks and baby-factories, but quite unfit as law-makers and physicians. I want to be patient, and mean to be just, but 'tis almost more than I can tolerate and endure to hear a party of Liberalists vent their spleen against the church and priesthood for their bigotry, and then join hands with these twin evils by saying they are not quite prepared to see women vote.

The simple truth is that justice, equity, or even ordinary common sense, knows no distinctions on account of sex or color. No principles in nature, be they morals or physics, but are equally good and potent, whether enunciated by man or woman.

The discoveries in science by Miss Mitchell, Somerville, and numerous other women, were quite as good as though they had been filtered through the brain of Miss Mitchell's father or any other masculine professor.

The chisel in the hand of Harriet Hosmer, the book and pencil in the hand of Rosa Bonheur, the histrionic talents of a Rachel, Siddons, Ristori, and a Bernhardt, and the brilliant pens of women that hav and still enrich literature, as well as the grand army of women orators, all evidence their equality with us.

This question should be so settled in the minds of all true Liberal workers that they should hav the courage to express and defend it.

Passing beyond all contention on the question of any difference in right on account of the difference in sex, we shall find that we occupy a decided advantage over those that still hesitate about what constitutes woman's rights and woman's sphere.

Conceding, what we hav so long hesitated to concede (and which has demonstrated more clearly than anything else our cowardice and despotism), that women are entitled to all the advantages and privileges that men enjoy, will open the greatest flood-gates of agitation that ever agitated this or any other people.

In the coming fight there is no room for cowards. Courage of the most positive kind is needed, for rest assured that just as soon as women hav an equal voice in the family, the church, and state, "all hell may not be let loose," but very much of the hell that curses the family circle and hangs like gangrene on the body politic will be cut loose, and those who now rule the church and the devoted sisterhood will find their empty honors, with their silly robes, slipping from them.

Those who to-day are afraid of the investigation that "Cupid's Yokes" invites, will discover that this little disturber of orthodox and Bundy-Underwood-Abbot peace is a very courteous and needed intruder.

Oh, yes, when women are allowed the right to expose the brutality and tyranny that curses the present order of married life, there will be many a man made better, or he will find a new boarding house. The weeding-out process will not be confined to the drunkards. The saints, moralists, and Liberalists, in part, will be weighed in the balance of a wife-justice and found wanting.

Many, very many, poor slaves who linger out miserable lives as the result of forced maternity will rejoice at their deliverance, and the obscenity that Comstock justifies will find no refuge in true homes. As the home is the foundation of all good and all evil, let us use our best endeavors to make it what it should be.

When I consider the simplicity of this question of human rights, I am astonished that it seems so little understood. It is not possible for any one to be unjust who keeps in view a very few simple propositions. The truth that we can only possess the same degree of latitude of thought that we accord to others, that we can only so act as not to infringe on their equal right to act, and that it is as unreasonable for us to find fault with them for seeing different from us in matters of science, religion, morals, and politics, as it would be for them to find fault with us, are axioms that cannot be disputed.

Do we follow these to their legitimate results, there will be no room for Materialists or Spiritualists to cavil or fret over any mental conclusion one or the other may make. Our sincerity for the general good should unite us. We fight a common enemy—one that opposes the method of each and all of us to search for truth.

Though a very decided Spiritualist—decided, because evidence has come to my own sense of touch, sight, and thought that nothing but the spiritual philosophy makes reasonable—I hav, nevertheless, found in the Material ranks some of the grandest of human souls, men and women. Their aid is invaluable; they aid us in the best possible relations to our line of thought, and enable us to sift more clearly the evidence that sustains us.

There is too much needed and practical work for us to do to waste our time in pouting and making faces at each other. Women that hav done so much of late years to help on the cause of human progress are going to ask every true man just where he stands. Those that respond aright will need courage; those that lack this article may ask John C. Bundy where he and Mr. Abbot will place them. The signs are ominous. Who knows but, after all, Mr. Heywood may take a front seat and Comstock a baggage-car?

*Lockport, Ill.*, April 26, 1880. GEORGE LYNN.

## W. S. Bell in South Cleveland.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. W. S. Bell delivered two lectures here on April 28th and 29th. In the first the speaker demonstrated the folly and lack of reason in the belief in hell most admirably, The second lecture was in answer to the question, "What does Freethought Offer in place of Christianity?" The subject was handled with ability.

In this lecture Mr. Bell spoke in a very touching manner of the persecution of D. M. Bennett, the man who had suffered more for free thought, free speech, a free press, and free mails than any other living man. He rejoiced to know that at that moment Mr. Bennett was at liberty.

The lecturer commanded the closest attention throughout and was frequently applauded. Mr. Bell speaks fluently, reasons logically, and gives universal satisfaction. We earnestly hope that he may be kept constantly employed, as there is much work to be done.

*So. Cleveland, O.*, May 4, 1880. CHAS. M. PETERSON.

## Sydney Smith on Comstock-Crosby Societies.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Did any of your readers ever read the essays of the Rev. Sydney Smith? I hope some hav and that all others will read them, for possibly they may thereby become inspired with the glorious spirit of their author. What a reasoner he was! Nothing can stand before his logic. And how he does destroy all cant, sham, and humbug when he gets at them! How fair, how just, he is! His splendid and solid talent and his high position as a minister in the church of England gave him most wonderful authority. What a legacy are his writings! but alas, our people read nothing now except newspapers and trashiest novels. I wish to call the attention of your thousands of readers to what Sydney Smith says about our Comstock-Crosby institutions for the suppression of vice. As no one, hardly, can get hold of Smith's Essays' unless in the larger cities, it may be interesting. In the essay in the Edinburgh *Review*, year 1800, entitled "Proceedings of the Society for the Suppression of Vice," he begins: "The object of such a society must at first sight conciliate the favor of every respectable person; and he who objects is bound to giv good reasons. . . We certainly hav had doubts and now think we must state them." He says that though informers may be useful, etc., it by no means follows to combine, make a public purse, and prosecute. "An informer is in general a man of very indifferent character. So much fraud and deception are necessary for carrying on his trade, it is so odious, that no man of respectability will ever undertake it."

Think of that, O Anthony and O Crosby! But to quote again about informers:

"It is evidently impossible to make such a character otherwise than odious. A man who receives weekly pay for prying into the transgressions of mankind and bringing them to punishment will always be hated by mankind, and the office must fall to the lot of men of desperate and ambiguous character. Such officers and their patronage become an evil as great as any sought to be suppressed. The alarm such private accusers create is known to be very great, not only to the guilty but to the timid, innocent, and ignorant; destruction of social confidence is another evil. An informer worms my secret out of me and betrays me. These evils may be tolerated on a small scale; on a large they become intolerable. Thirty or forty informers roaming about the city may frighten the mass of offenders and do some good; ten thousand would create an insurrection."

Let me add that the innocent may well fear in the United States, seeing that Heywood and Bennett are singled out for selling a harmless pamphlet, while the venders of Boccaccio and Balzac are unnoticed, and judges decide that "any book having substantial portions that are obscene is within the statute," and only the verses marked by the prosecution shall be considered or read on the trial to settle the question of obscenity. (How if we were to publish the thirty-sixth chapter of Isaiah or the eighteenth of 2 Kings?)

"But," continues Smith, "if once such a combination to suppress vice is allowed, where are its limits to be? What accused person dares stand against such a society? Their mandates would soon be law. Accusation would in such case be ruin. Individuals accuse at their own risk, which is a security against needless accusations—a security that cannot be had as against a large society to which pecuniary loss is of little consequence. It must not be forgotten that this is not a society for punishing but for accusing, and that before trial the accused is presumed innocent and must hav every fair chance of defense. [This is the very genius of our institutions.] He must be no common defendant who does not defend against such a society with very fearful odds—best counsel against him, great skill in the particular cause, witnesses thoroughly hackneyed in courts, and unlimited command of money, and influence of the names of the chief members of the society. 'Lord Radstock or the Bishop of Durham against a Whitechapel butcher!' Is this fair? It is not even so in London. What must it be in the country, with all the leading citizens, perhaps, on one side? It is even probable the defendant's accusers are his jury."

"If it is lawful for respectable men to combine for the purpose of turning informers, it is lawful for the lowest, most despicable race of informers to do the same—and then every species of extortion would result. We are rather surprised that no society of perjured attorneys and fraudulent bankrupts has risen up in the metropolis for the suppression of vice."

He adds that as the present society receives no members but those of the church of England, it is reasonable to suppose other exclusive societies may arise to suppress vice in aid of Methodism, Jacobinism, etc., etc. Because the object is good is no reason in its favor; if it is, then societies for procuring intelligence from foreign ports, voluntary transport and victualing societies—in short, every business and duty of government—should be duplicated. Such societies cannot be restrained within moderate bounds; the most violent and ignorant carry them against the rest. These societies produce a reaction and render opposition to them popular in time—always hav and always will; combinations to suppress are followed by combinations to encourage. [Tens of thousands hav read "Cupid's Yokes" who would never hav heard of it but for the outrage on Bennett; tens of thousands hav heard of Bennett since who never heard of Heywood before it occured.] "Violent methods of making people virtuous originated in darker ages than ours, when the science of government was ill understood. A suppressing society hunting everywhere for penalty will revive ancient fanaticisms." "As to a great many laws against immoralities, etc., it is impossible to enforce them, and well it is so. Any constable hearing one swearing profanely has a legal right to arrest him. Common sense, left to itself, silently repeals such laws. The object is all right, but the means are reprehensible."

"Beginning with the best intentions, such societies degenerate into the receptacles for tittle-tattle and malice. Ratcatchers love to catch rats, bug destroyers seize on bugs with delight, and the suppresser glories in finding his vice. He soon becomes a mere tradesman. . . . The society cannot be ignorant of the numbers of gambling-houses resorted to by men of fashion. Hav they attempted to suppress one? Can anything be more despicable than such partiality? Can any one suppose such a society will ever attack the vices of the fashionable? The members know very well such attempts would exclude them from elegant society. Nothing therefore remains but to rage against the Sunday dinners of the poor, and to prevent a laborer from losing on the first day that beard which has been augmenting during the other six. At present they should denominate themselves a society for suppressing the vices of persons whose incomes are less than £500 per annum [of Freethinkers]."

To show the absurdities into which that particular society had run he quotes from their proceedings a passage in which they boast of the good effects of their "warnings to booksellers, etc., against selling or exhibiting indecent publications," and "lament the extended establishment of circulating libraries whereby works of immoral and prurient nature are circulated."

"Than such conduct," says Smith, "nothing can be more presumptuous. The natural answer from these societies will be that we are lovers of vice, desirous of promoting indecency, destroying the Sabbath, etc. We calmly reply that we are neither so stupid nor so wicked as not to concur in every scheme to preserve rational religion and sound morality; but the scheme must be well concerted, and those who carry it into execution must deserve our confidence. Upon religion and morals depend the happiness of our race, but the fortune of knaves and power of fools are sometimes made to rest on the same apparent basis, and we

will never willingly permit a rogue to get rich or a block head to get power under the sanction of these awful words. The cowardly and the mean can never be the friends of morality, the promoters of human happiness."

There, Mr. Editor, is the opinion of one who not only led the opinion of his day by his common sense, lofty position, and true nobility of soul, but who still continues to lead it through the spirit animating the works he has left to us, on almost every subject upon which he has spoken. There is his opinion of such societies. It must hav its proper weight with all thinking people who read it. Many who might never see his works will be enabled by this publication to read it. HOLT.

## The Bennett Reception.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Convention on the occasion of Mr. Bennett's restoration to liberty was the best demonstration of the fact that Liberals know their rights, and fully resolve to obtain and enjoy them, that has been made since the late daring innovations on them by church tyranny. An annual mass convention in New York city discussing the relative right and practice hav to progress, would facilitate effort, do what the Liberal League Congress has not time for, and utilize radical force through reform branches.

Philanthropists would gladly hope that, knowing now so well that constant vigilance alone can secure freedom, the Liberal Leagues, laborers, and Freethinkers' compacts will multiply rapidly, and other important measures be instituted to form and unite a mighty phalanx with a view to political influence and governmental renovation. Until such influence is gained we only retard the determined despotism of sect and caste, and teach their councils to devise new and worse schemes to circumvent our efforts. Public sentiment has nobly honored and vindicated Bro. Bennett and the fearless TRUTH SEEKER, and my tears of joy hav kissed the fitting, printed utterances that welcomed him to sweet home and the continued production of the journal for the enlightening of educated ignorance. Vigilance must prevent more martyrs from suffering in dungeons to terrify the weak and make coward subjects of the many. What has appeared to some as reckless daring in those who hav been imprisoned is but straightforward obedience to natural rights and humane duties. The faults were of the many publishers and venders of literature who succumbed to threat and ostracism. Had all firmly sustained rights conferred by the Constitution, spurious, acts could not hav enabled inquisitors to convict any for true adherence. Those who trimmed their lamps of truth and firmly wrought for common welfare cannot be too highly esteemed. Of such are the teachings of people to compose a practical republic; of such will be the constructors of such republic.

Go on learning truth and teaching honesty and courage, Heywood, Bennett, Wright, Wakeman, Ingersoll, Roberts, and all the good, for universal reform must be reached. Falter not, true sisters, firm in freedom's van; Colby, liberating oracle of angels; Colman, ever dauntless; Post, grand in principle, act, and word; Slenker, tireless in argument and pen; and on whom shall Mott's bright mantle fall? All gaze, and echo answers, whom? In this full, populated land fewer women to face giant wrongs than in former perilous times. Contemplate the fact, philosophers, and note the duties some hav overlooked and all hav shirked. Does not the view show that depraved institutions, combining, hav existed on woman's ignorance and subjection, and will exist while they hold her stupid acquiescence in established shams? Can our radical knowledge, our understanding of liberty, graduate into legislation while motherhood is prostrate 'neath these stultifying powers, bearing slavish offspring, and nursing fashionable vices? Thinking men and women, looking for liberation from complex thraldom, here are queries that should arouse you to such action as was never yet exerted for human redemption. Instead of America expecting all her own to do their duty, we hav a few radicals praying to a few thousand more to learn duties than do them. Much learning must come into the work, for comparatively few men perceive that woman's individuality and action are as necessary to free minds and republicanism as theirs. In this, liberty differs from despotism; people look back and mix lessons. The great, good worker, Ingersoll, does not see but he can ever carry his consort vine twining as a vesture, and his daughter blossoms as gems in his bosom. President Wright is mindful that Mrs. Mott's quick courage inspired men to action, and says we rely on women to carry on the great battle for humanity, but does not inform us how they are to be brought to the work. I think men will make a path for them or tire of relying.

The meshwork of church society, in other words, popular respectability, forming the surface and order of things, must be broken into to extricate women who are the fibre and sustain the order. The quietness of liberty has allowed tyranny to adapt custom to its behest, and persistent labor must reform it from the base of physical energies.

Even Liberals still cling to that baleful responsibility, though so slavish and antagonistic to true life. As an indispensable measure in accomplishing Liberal work and ultimating success, people must be encouraged and sustained; especially must woman, in a revolt from present usage and an adoption of habits giving integral strength; both must be radical and independent enough to liv by their own standards of right in all things, and as they increase in numbers a better order of society will appear. Isolated communities do but little in this line; the work should permeate the masses, be done in their sight.

The sickly awe and fulsome flattery so long exerted over woman make man's firm aid a necessity in her release, his brave inspiration a need in her timidity for a time; but once aware of her latent power, will be an able ally in all good work, while old evils will be wakened by deserting forces and enemies obliged to accept equality. The sooner this trial is made a strong and definite part of all reforms, the earlier will the mutual labor of the sexes supplant oppression by the operations of sublime justice.

I think Pillsbury, Andrews, Leland, and many others see that woman's, as well as man's, adoption of self-directed liberty in all that is possible and good, must precede the inauguration of what is demanded; and, for the benefit of all in staying the spirit of prejudice, the persecution of bitterness, I appeal to them for expression on this department of the current campaign.

Efficiency, naturalness, and zeal for truth must somehow supersede the weakness and fictitiousness of woman, and this defensive struggle for rights, needing her co-action, her presence speaking for self-regard, for choice of place, for knowledge for herself and children, marks this a signal time for a wise departure in her modes and motives of action. Not to mention the gallantry, the dignity of Liberalism should now offer the ever withheld incentives to a free, worthy, and happy womanhood, for the sake of manhood no less, of general liberty more.

MARY E. TILLOTSON.

## Book Notice.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. By D. M. BENNETT. Vol. I. D. M. Bennett Publisher. New York, 1880.

Some books are remarkable not simply for what they are in themselves, but for the place in which they were written, and this book stands among the number. It was written in prison, by a convict, in the midst of hard work, and is certainly the result of immense industry and perseverance. But that convict was also a sufferer in behalf of mental liberty; and from this point of view the book acquires a much vaster meaning. It is a landmark in human effort and progress. It is the bold challenge of the human mind against chains and superstitions. It is the work of a dauntless soul that will not yield its birthright of freedom, but though the body is bound, will roam through all lands on the wings of thought, and with clear insight arrange for scientific inspection the gods who would fain overthrow the daring critic. But the critic has shown himself too much for all the gods, and they must hide their diminished heads as with swift and facile pen he flings them in panoramic display before the bar of common sense.

Not only the first volume of nearly a thousand pages has Mr. Bennett written during his eventful prison career, but a second volume of the same size, and "Behind the Bars," a book of nearly five hundred pages. This is something prodigious, considering that the writer could not, like many an ardent scholar, "burn the midnight oil," but had to go to bed at eight o'clock, and could not get up until a stated hour in the morning, and then only to wearing physical labor. The production of these three large books during a year's trying imprisonment looks very much like a miracle, as if somehow or other the angel of the Lord had given him a helping hand; but as the age of miracles is over, we must assume that Mr. Bennett accomplished the task by his own "innate, inborn gumption," which, after all, is the greatest of miracle-workers, and puts Jehovah entirely in the shade.

These books are worth reading simply as emanations from the prison-house of tyranny, showing that the unconquerable human mind will vindicate its heaven-born privilege of thinking, and send out its flashing rays, even though the body is clothed in the stripes of the slave.

This book is valuable because it gives from the Radical standpoint a philosophical and interesting account of the "gods." It shows them no favors, and yet I think it treats them fairly. They get all the credit they deserve; their good qualities are properly exhibited; their "supernatural" finery is taken off, as it should be; but whatever of "natural goodness" they may hav is well preserved. Man has made his own gods, and it isn't to be wondered at that at times he made some pretty good ones, like Jove and Baider, and Aphrodite and Agni. The good and bad hav been pretty freely mixed in these creations. Let one read and ponder for himself as he peruses these freighted pages, wherein the divinities of Hindoo, Persia, Chaldea, Egypt, China, Greece, Rome, the Norsemen, the tribes of Africa, and the Semitic races throng in varied garb and quality, and are seen to be mere reflections of human hope and fear and the multitudinous aspects of nature. The gods are now dethroned, but they still remain as very eminent curiosities. Mr. Bennett's book is a fine museum wherein one can see the poetry and romance as well as hideous nonsense and cruelty of defunct theologies. We advise the scientific student to enter and make a careful study of the fallen deities.

Mr. Bennett makes the Bible one of the "gods," and his treatment of it in this aspect is accurate and instructive. The Bible has been one of the worst of the gods, and has cursed humanity beyond words to express. It has been the guardian of ignorance, the protector of obscenity, the defender of slavery, the upholder of murder, the rewarder of hypocrisy. It has been a block to the wheels of human progress, and has done more to create insanity, bigotry, cruelty, malice, and hatred than any other influence. It has been a terrible god. Its thousand shrines are built upon blood. It is a mocker of human hope. Like the devil-fish, its million fangs clutch at the vitals of humanity. Mr. Bennett traces the history of this "god," shows that it is after all but a fallible literature, whose authorship for the most part is unknown; whose historic value is almost worthless; that it is made up of contradictions and impossibilities; that its patriarchs and prophets are no better than they should be, and its literary excellence by no means of the highest order. Mr. Bennett puts the Bible just where it ought to be—side by side with the Talmud and Koran and other religious books, worthy of the scholar's attention perhaps, but not of the man of action who has Shakspere, Dickens, and George Eliot to read.

The invocation to the universe is reverent in spirit and noble in thought. It is the true prayer of the heroic spirit. What more do we want than this mighty universe in which we liv. It is infinitely grander than all the deities ever conceived by human imagination. It is too great, too magnificent a thing to be called even a god. It is simply itself illimitable, splendid, powerful. To its unending majesty we bow.

Mr. Bennett's book is handsomely bound and contains a portrait of the author, which although adorned with the freshness of youth is yet a veritable presentment of the vigorous writer, and we expect that Mr. Bennett, now that he has "fought the good fight" will continually grow younger, and so the picture with its brilliancy of youthful bloom is but a prophecy of what he will be in a "green old age."

All Liberals should read this book, for knowledge is power, and it is well to know just how foolish mankind hav been in order to be able to make them better. As it is well to study a dead insect, so it is well to study a dead god. Neither the insect nor the god can sting us any more, and we can handle them without gloves. Mr. Bennett has placed them in conspicuous and orderly array and the result of vast reading and labor is put before the inquirer in a neat and vivacious manner. The book is a library in itself on a most important branch of human investigation.

S. P. PUTNAM.

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FRIEND BENNETT: I am glad to know through the press, THE TRUTH SEEKER, and *Truth*, that you are released from "durance vile" and safe "home again," if not "from a foreign shore," yet from a home—bastile—the effect of a law made by Christian bigots in the interest of the church.

Permit me to acknowledge the receipt, yesterday, of the first volume of your new work, "The Gods and Religions of Ancient and Modern Times." I hav as yet only had time to giv it a passing glance, but its externals are all that the most fastidious critic could desire, and doubtless the extensiveness and accuracy of the researches of its author and publisher into the arcana of heathen and Christian mythology will forbid any important omissions or mistakes in matter or date.

Such a vast amount of knowledge condensed in one book will render it valuable for reference, aside from the use of the general reader. I trust it will be appreciated, and a large and immediate sale will testify to its merit and the esteem of its author, who must be possessed of a "miraculous" gift to bring out two such volumes while serving out a year's imprisonment for liberty of conscience and the right to a free press.

The many who will speak a good word for the book render it unnecessary for me to say more at the present time, so I leave it in their hands, assured that justice will be done in regard to such a valuable and immense work.

*Barre, Mass.*, May 8, 1880. ELLA E. GIBSON.

## The First World's Congress of Freethinkers.

I hav received a circular call for a congress of Freethinkers to be held at Brussels, in Belgium, next August, signed by the Executive Committee of the Federation Universelle de Libres-Penseurs (Universal Society of Freethinkers), of which Dr. C. De Paepe is the correspondent in the English language. The National Liberal League at its last Congress at Cincinnati, passed a resolution of sympathy and fraternity with this society, which is also in accord with the National Secular Society, the British Secular Union, of England, and similar societies in Germany, France, and Belgium. The full text of the call will appear in THE TRUTH SEEKER next week. Friends of the National Liberal League, this is the opportunity to fraternize in fact with our co-workers in Europe by sending a delegation to represent the National Liberal League in this first world's congress of Freethinkers. A. L. RAWSON, Sec. N. L. L.

19 *Lafayette Place. New York.*

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DEAR MR BENNETT: Please say in this week's TRUTH SEEKER, the special convention of the New England Free-love League meets in Science Hall, 718 Washington street, Boston, Sundays and Mondays, May 23 and 24th, and 30th and 31st. Three sessions daily. A. H. Wheeler, Angela T. Heywood, J. H. Sevoin, J. W. Stillman, E. H. Heywood speak.

The special convention of the New England Labor League meets in the same hall Sunday and Monday, May 16th and 17th. Good speakers and lively debates. And oblige,

Yours ever, E. H. HEYWOOD.

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THE Rev. George Chainey, of Evansville, Ind., who two weeks since startled the whole country by renouncing in his pulpit the Christian religion, writes to me in a private letter: "My congregation has refused to accept my resignation, and for the present I go on preaching the gospel of science and of mental liberty. I hav been almost sick for the past two days with the intensity of the excitement and sympathy with some good friends who are terribly grieved with my Radicalism. The price of liberty is still great though we escape the sword and the flame." Mr. Smith, of Evansville, Ind., has published a number of Mr. Chainey's recent discourses, which are for sale by him at five cents each, or for two and a half cents in larger orders. The most heretical are, "Heads and Hearts" and "Iconoclasm." Col. Ingersoll says of the last-named discourse, "It is the ablest production that has ever come from an American pulpit." No reader of THE TRUTH SEEKER should fail to order a package of these remarkable discourses for distribution. Direct, Mr. Smith, publisher, care Geo. Chainey, Evansville, Ind." H. L. GREEN.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, MAY 22, 1880.


## Christian Falsehoods.

These seem ready to crop out and show themselves on all possible occasions. The Bennett Reception at Chickering Hall on the 2d instant was such an immense uprising of the people, such an emphatic protest against ecclesiastical tyranny and religious intolerance, such an ovation of welcome to one who had been unjustly cast into prison for opinion's sake, that our Christian opponents must needs bring their usual powers of falsehood and defamation into play, to, if possible, counteract and misrepresent this outpouring of the liberal-minded people of this great city. Lying telegrams were sent in all directions to head off the moral effect of this great outpouring of an indignant public, and the semi-religious press of the country was only too glad to spread the great misrepresentation all over the land. The old and favorite cries of "obscenity" and "blasphemy" were revived, and the religious papers, and the secular papers run in the interest of the Christian churches, immediately caught up the falsehood and spread it broadcast over the country. On another page in a letter from W. S. Bell attention is called to the false and malicious special telegram from this city to the Chicago *Tribune* in reference to the grand reception, in which numerous lies appear: "The proceedings were characterized by blasphemy and obscenity throughout, denunciations of religion and the clergy, blasphemeus allusions to God and Jesus Christ, appeals for the free circulation of obscene matter, demands that Denis Kearney, should be released, howling and yelling. The audience was made up of Freethinkers, Freelovers, Infidels, and radical Spiritualists, and free rein was given to the motley crowd. The resolutions adopted were characterized by indecent and blasphemous sentiments. It would hav been in the interest of common decency if the whole crowd could hav been landed at one sweep into the penitentiary."

Here are several glaring and positive falsehoods, and the animus of the whole thing is expressed in the closing remarks, that everybody who attended the meeting, and all who show any oppositions to theological tyranny should be sent to prison. This is the Christian sentiment of to-day, the same spirit of persecution which has animated the church for over fifteen hundred years. This spirit we hav to meet, and we must not shut our eyes to the fact. The truth about that Reception meeting is just this: there never was a more respectable, well behaved, intelligent audience gathered together in this or any other city. None of the rough element, none of the disorderly class were there. The conduct of the audience was correct in every respect. They were earnest and enthusiastic at times, but there was no "howling," no "yelling," no "obscenity," nor "blasphemy," no demands in reference to Kearney, no demands that obscenity should freely circulate, no denouncing of religion. The speeches made were excellent, the music was of the first quality, and every assertion to the contrary is grossly false. The charges of "obscenity" and "indecency," perhaps, were based upon a few words spoken by Mr. Heywood. In showing the effects of Comstock legislation he stated the fact that by the recently enacted laws of Massachusetts, it was a crime, punishable with imprisonment, for a syringe to be kept in a family, and in connection he repeated the remark he heard a good lady of Boston make—"O, that Comstock's mother had had a syringe." He also made use of the scripture expression, "plowed with the heifer." This is all of the "obscenity" which the Christians are so shocked at and make such an outcry in reference to. This was the entire offending. As to "blasphemy" that is a standing charge against unbelievers. They can say nothing but what is denominated "blasphemy." If they expose any of the many errors and falsehoods of the Christian system, the cry of "blasphemy" is at once raised, and the penitentiary quickly suggested—the same persecuting spirit which has reddened the earth with blood and thrust desolation and death into millions of families.

The *Inter Ocean*, of Chicago, in the account it gave, got the thing badly mixed, confounding D. M. Bennett with Covert D. Bennett, and making other equally egregious blunders. But it succeeded in showing its animosity, untruthfulness and unfairness.

The following somewhat mild account of the Chickering Hall meeting appeared in the *Christian Advocate*, of this city:

PUBLIC DECENCY OUTRAGED.—The name of D. M. Bennett became notorious some months ago because of his conviction for sending obscene matter throngh the mails. He was last week released from the Albany Penitentiary, his term of imprisonment having expired, and on Sunday evening, May 2d, his friends assembled in Chickering Hall, New York city, to welcome him as a martyr and to denounce the religious conscience and the public sense of decency which has secured his punishment. A letter was read from Charles Bradlaugh. The meeting was addresssd by "Liberal" speakers, who warmly indorsed Mr. Bennett's course, and deprecated all efforts to check the dissemination of obscenity by means of the post-office.

The following more untruthful account is from the *Evangelist*, of this city:

D. M. Bennett, who was sent to the penitentiary for circulating obscene printed matter through the mails, advertised for a week to make a public exhibition of himself in prison garb. Indeed he had a reception, and speeches were made over and about him as though he had suffered martyrdom for truth's sake. Mr. Bennett published a number of books in which (as we are told) the vulgarity is as offensive to good taste as their bald Infidelity is repugnant to reason and good morals. And his Infidelity is of the gross materialistic sort which would destroy Christianity and all religion, and leave nothing but animalism in their place. It is not strange that in a great community like ours men like Bennett and Ingersoll and Heywood appear from time to time any more than that men appear with color blindness, or total insensibility to music, or incapacity for mathematics. It is strange, however, and to be regretted, that men who flaunt their shameless denials of the great truths of religion boldly in the face of the community should be encouraged and supported by people who do not sympathize with their Atheistic views, and ought to be disgusted with their coarseness and profanity.

The positive falsehoods in this notice are apparent. Bennett has published *no* vulgar books, though the above religious editor "was told" that such was the case. Neither is the Infideliiy of his books "repugnant to reason and good morals." Reason and good morals are carefully cherished and respected. His Infidelity may be of "the materialistic sort," but it is not "gross," unless the universe, the truth, and even God himself, may be called "gross." If Christianity is sought to be destroyed, if its myths and fables are exposed, it is not to "leave nothing, but animalism in their place," but rather to giv people the greater prize of truth and nature's laws. The canting remark about the "men who flaunt their shameless denials of the great truths of religion boldly in the face of the community," is simply a part of ecclesiastical twaddle. What are called the "great truths of religion" which this pious editor is so fearful may be disturbed? They are:

1. Because an ignorant man and woman whom God created a little less than six thousand years ago eat an apple or two of God's which he placed within their reach thousands of millions of their descendants must burn in hell forever.

2. God created a rival able to circumvent and destroy all the well-matured plans he had devised from all eternity, and in consequence he had to come down from his throne in heaven and be put to an ignominious death in order to render it possible that one per cent of his own children might be saved from this dreadful rival.

3. Three are one and one is three. The son is as old as the father, and after the son was begotten and born the family was by no means increased in numbers.

4. A merciful God is so full of loving kindness that he provided a burning hell of intense heat in which countless trillions of his offspring are to suffer to the latest moments of eternity while himself, his son, and a few favored ones are to enjoy a blissful forever in the consciousness that the vast numbers of their friends, relatives, and fellow-beings are to burn in unutterable agony forever.

5. In order for God to make known his will and desires to the people of the earth in Christendom it is necessary to keep some five hundred thousand salaried men called priests, who liv on the fat of the land without labor, and who for their occasional prayers and homilies are believed to be entitled to a life of ease and freedom from toil, the masses deeming it a privilege to work for them and feed them with luxuries and clothe them in broadcloth and fine linen.

These are a few of the many *religious truths* which the clergy and the religious press do not wish to hav disturbed, and for which Bennett is a monstrous blasphemer for calling attention to and exposing the absurdity of. For this he was sent to prison. His Infidel publications were the offense. And for this they would like to see every person who favors his views also cast into the penitentiary.

The Syracuse *Evening Herald*, a panderer to religious prejudices, has this lying notice of the Chickering Hall meeting:

The reception tendered to D. M. Bennett, the discharged convict, in New York city, last evening, would hav been all right in its way if it had been distinctly understood as a private affair. The effrontery of giving it a public character, however, is to be matched only by the impudence of the beneficiary in accepting such a testimonial. Bennett, proved by his own handwriting to be a dirty hound, set himself up as a martyr, and Elizur Wright, Stephen Pearl Andrews, and the rest of the crew who are laboring to bring disgrace upon Liberal thought, bowed down and worshiped at his shrine. As compared with the poor painted wretches who thronged the streets outside of the reception hall, plying the lowest of vocations, the women who sat on the platform within made but a feeble showing of respectability; for the drabs at least deserve credit for being ashamed of their trade and prosecuting it under cover of darkness, while the so-called "female agitators" make a boast of theirs.

More meanness and falsehood could hardly be crowded into a space of the same magnitude. It is simply the lowest and foulest slander. There were no "painted wretches" thronging the streets outside. The hall is located in the most orderly and respectable part of the city, and is many squares from the haunts of vice and painted wretches, none of whom were attracted to the hall.

The ungentlemanly fling at the ladies on the platform is such a foul aspersion as none but a blackguard would be guilty of. There are no better women in this land than Mrs. Amy Post, Mrs. Amelia H. Colby, Mrs. Olive K. Smith, Mrs. Lucy N. Colman, and the scores of other most excellent ladies who occupied the platform. This slander is eminently worthy of a Christian defamer. The assertion that "Elizur Wright and Stephen Pearl Audrews, and *the rest of the crew*, are labering to bring disgrace upon Liberal thought" is simply contemptible and vile, containing not a word of truth. This is only another exemplification of the depths of falsehood and unfairness to which Christian zealots are forced to support their rapidly decaying system.

The report of the New York *Times*, a semi-religious panderer, was mainly fair, admitting that "there was not an inch to spare, either sitting room or standing room," but it was unfair enough to say: "The speakers exhausted the deepest corners of the unabridged dictionary in throwing epithets at the Creator, the ministers, the Christian religion, and the Republican party. In fact Chickering Hall made, perhaps, its first acquaintance with the indecent matter that is not sent through the mails, but comes out of men's mouths. Bennett, the hero of the evening, bore his honors modestly, and was comparatively moderate in his remarks, going no farther than to boast of his Infidelity; but Heywood, the author of the pamphlet called "Cupid's Yokes," said that he was lately out of Dedham Jail, and proved his title to a full convict suit by making as dirty a speech as ever a filthy-minded man was allowed to do before an audience of New York women." This is extremely unfair—such misrepresentation as Christians hav often shown themselves capable of.

The Cleveland *Leader*, as quoted by W. S. Bell, says: "The above individual, Bennett, is a pet of Bob Ingersoll, who took part in a Freelove, Freethinking Liberal meeting a Cincinnati last year for the purpose of ventilating their indignation at the imprisonment of Bennett." This is full of the meanest kind of falsehoods. But perhaps nothing better is to be expected from the apologists and defenders of Christianity, a system made up of the errors, fables, and absurdities of paganism and the barbarism of thousands of years ago. It is not in the nature of things for falsehoods to engender a love of truth, and the efforts of the pious defamers will prove utterly unavailing.

As to the Chickering Hall meeting the public need not be mistaken. The speeches were reported verbatim by Mr. Henry H. Sherman, one of the best stenographers in the city, and the report was faithfully printed from his copy, the two trivial passages from Heywood's remarks, to which some objected, being omitted. See the report of the "Bennett Reception," printed in pamphlet form, and notice how our enemies hav falsified us.

## Sad and Pitiful.

The great apostle of cultured Freethought, the great pretender to superfine morality and double-distilled Liberalism, the main claimant of all that is decent, pure, and refined in Rationalism, in announcing his early withdrawal from the editorship of the *Index*, makes a most mournful wail over the state of things which makes his retirement necessary; and among nearly three columns of a similar character, headed, "Aproaching Separation," appears the following paragraph:

There is no grievance, or quarrel, or want of cordial understanding, carefully concealed from public view, in my going. The Directors of the Index Association are all tried, faithful, and generous friends of mine, who hav unstintedly helped me to carry on the work, some of them at great and wholly unremunerated sacrifice of precious time; and they reluctantly acquiesced when I told them the time to go had at last come of necessity. I do not abandon my post of my own free will; I would hav sooner dropped dead in my tracks; I go only because I must. Yet I am glad to be honorably released. Wearied in head and heart, most of all by the mortifying apathy and indifference to the highest interests of their own cause shown by thousands of intelligent Liberals, who ought to have bravely flocked to my side these past two years to uphold the standard of liberty and morality combined, one and inseparable, I cannot but experience a sense of relief in now turning from all "movements," and devoting myself, so far as leisure permits, to purely intellectual labors in the common cause. When Liberal "movements" shall be clear-sighted enough and bold enough to take up the now neglected duties of the cause they profess to promote, clean their foully tarnished scutcheons, and plant themselves on ground that enlightened friends of mankind can thoroughly respect, I trust I shall then be able to rejoin them; but I stoop not to follow the libertinism, greed, and fraud that are now guiding organized Liberalism to perdition, nor yet to acquiesce in any mistaken ignoring of mischiefs so obvious and fatal. These mischiefs must be unitedly, publicly, and relentlessly confronted and fought down in Liberalism itself, or there is no future for any organized Liberal movement at all. The public conscience will yet grind them to powder: but woe to liberalism if it takes no part in that righteous and terrible grist! What I could do in this cause I have done, utterly indifferent to the fact that I thereby made myself a target for calumnies and curses innumerable; and it speaks ill of Liberalism that there hav been so few to go and do likewise. Nevertheless, necessary and inexorable as my duty has been in this direction, I find myself very willing to be relieved of a duty so little to my taste, and very willing to retire now to private life.

All right-minded Liberals must necessarily be filled with regret, as they often hav been within the past three years, that a man of the *Index* editor's caliber and ability should thus utterly wreck himself and destroy his usefulness. He started out promisingly in the conduct of the paper, and under such auspices as no other Liberal editor ever enjoyed in this country. The Index Association was established with a capital of $100,000, more than half of which has been paid in and lost. A very generous list of subscribers at one time patronized the paper. But, unfortunately, the editor early exhibited a fondness for quarreling and misrepresentation. He had a long and bitter quarrel with the man who did more than any other one in getting up the Index Association, selling *Index* stock, and obtaining *Index* subscribers. This quarrel had a most disastrous effect, and lost many friends and patrons to the *Index*.

When the unpretending and uncultured TRUTH SEEKER, without capital and without a stock company, came upon the stage, it received no friendly hand from the *Index* man,

but rather coldness, jealousy, and enmity. THE TRUTH SEEKER sought to maintain friendly relations with its cultured senior, and spoke in none other than complimentary terms; but when its editor was arrested at the instigation of Christian persecutors, the *Index* rejoiced and made unkind and untruthful remarks, and tried to its utmost to throw discredit and suspicion upon its younger brother. When THE TRUTH SEEKER united with seventy thousand honest and intelligent people to prevail upon Congress to repeal an unjust and an unconstitutional law, the *Index* violently opposed the movement and savagely tried to cover THE TRUTH SEEKER and its friends with obloquy. In this course it struck a death-blow to itself, and also gave a damsging wound to American Liberalism. The issue thus raised was forced by the *Index* man into the deliberations of the Congress of the National Liberal League at Syracuse, in October, 1878, which resulted in his defeat in his effort to be re-elected President. His continued malice and misrepresentation of course alienated the better part of his readers; and it is not strange that the stockholders of the *Index*, who hav been repeatedly bled, should at length decide that some other course and some other manager are necessary.

It was very far from a fraternal and honorable course for the *Index* editor to do his utmost to throw opprobrium and disgrace upon the editor of THE TRUTH SEEKER (even though he had thoughtlessly committed a very trivial mistake which caused injury to no person), and to send a most disreputable and unprincipled person to this city to act the spy and detective in prying into other peoples' affairs with a view to publishing the same, and persons, too, far better than himself. The publishing of that same disreputable person's falsehoods, slanders, gross exaggerations and distortions, sending thousands of extra copies to the friends of an imprisoned brother-editor, with the evident intent of doing him a deep and deadly injury, using for the purpose names obtained in a most culpable manner, was a black deed which a true gentleman would not commit, and must necessarily revert upon the head of the guilty party.

In the same issue in which appears "Approaching Separation," the *Index* editor makes another exhibition of his tergiversation and falsehood in attempting to account for his sending out thousands of his slanderous sheets to persons whose names were taken from a stolen list. He attempts to throw dust in the eyes of his readers by quoting a letter from S. H. Preston, which, however, has no possible connection with the matter at issue. Preston had THE TRUTH SEEKER list to use in mailing sample copies of the *Physiologist* by consent, but not for selling the names. Mr. Abbot doubtless received other letters, which had he saw fit to giv would throw far more light upon his dishonorable conduct. We proved more than two years ago that a mail list was stolen from our office. It was done in the night, after the hour of twelve. Some $15 worth of postage stamps were taken at the same time. A rival publisher was at that time in the same building with us, and he attempted the base deed of pulling us down and rising upon our ruin. Large numbers of his paper were sent to our patrons, and, in many instances, containing the same errors in initials, spelling, street, and number that were found to exist in our list, and which mistakes could not possibly hav occurred only as the names were copied from it. This man engaged in the same effort to crush us that Mr. Abbot has so persistently pursued. The two men were in active sympathy, and when the one abandoned the field, it is but natural that he should bestow upon the other the names he had in his possession. On no other basis can it be accounted for how Mr. Abbot could mail his slanderous sheet to hundreds and thousands of the patrons of THE TRUTH SEEKER—persons who had never seen the *Index* before. Mr. Abbot cannot remove the dark suspicion which hangs over him by pretending that he obtained the names from the "Friendly Correspondence" of THE TRUTH SEEKER, for in a great number of cases did he send his vile sheet to friends and patrons of ours whose names never did appear in our columns. Hundreds of instances of this kind can be proved if necessary. In this way is accounted for the reason why the *Index* containing the shameful bombshell to kill us was mailed in scores of neighborhoods to such Liberals as took THE TRUTH SEEKER, and to none others. Mr. Abbot will hav to resort to some other expedient to clear his skirts from the guilt which rests upon him.

As an offset to his base attempt to ruin us by sending to our patrons such damaging slanders as he thought would exterminate us, he alludes to the fact that six and a half years ago, before we moved THE TRUTH SEEKER to this city, we obtained some ten thousand names of Liberal persons throughout the United States. Undoubtedly among them were several who took the *Index*. They were not obtained as *Index* names. We obtained them from a person who came by them honorably, honestly, and legitimately. We made an honorable and proper use of them, and did not send to one of the names anything to injure Mr. Abbot or his paper in the slightest degree. That is the difference between us. The names stolen from us were not obtained in an honorable manner. They were not used in an honorable manner. Most damaging falsehoods, slanders, and exaggerations were sent out to deeply injure us. It matters not that Mr. Abbot says he never saw our list. Nobody supposed that he had our list, but that he had the names copied from that list is clearly proven, and he made use of them to kill us off, if possible.

He very prudently does not accept our offer, under a forfeiture of $1,000, to point out from fifty to one hundred falsehoods he published, and which grew out of the unfortunate position he took. There would be no trouble in pointing them out. He evidently is not anxious for us to become an index to that extent.

He may hav meant it for charity when he said that our last letter from prison indicated that we were suffering from "softening of the brain." Possibly our brain may be soft, and that he has contributed not a little to make it so. That he has caused our heart to ache intensely is most positive. If his brain does not soften, it is to be hoped his heart may, and that in the new avocation to which he is to devote his attention he will not seek to injure his fellow-men by the agencies of slander, vilification, and falsehood.

It is a pity that his course in journalism could not hav been marked with less quarrelsomeness, less vindictiveness, and less malice; and that, in the remarkable professions he makes of love of purity, virtue, and morality, he would not cultivate truthfulness, charity, and honor. We certainly wish him all the success his conduct merits.

There is little doubt but what Mr. Potter, the successor to Mr. Abbot, will conduct the *Index* with ability and will pursue an honorable course. It cannot be believed that he will stoop to malignancy, defamation, and slander. We say heartily and sincerely, Let the *Index* flourish.

## Ingersoll at Booth's Theater.

It was our good fortune to listen to the address of Colonel Ingersoll at Booth's Theater on last Sunday evening. The large and splendid theater was packed to its fullest capacity, not a spare inch of room being scarcely found. Many were compelled to return home unable to gain admission. It is thought three thousand people must hav been present. The lecture was, "What Must We Do to be Saved?" being the Colonel's latest and best. It was filled with brilliant points and kept the audience in an almost constant roar of laughter.

He commenced by urging all to divest themselves of superstition; and to illustrate the effects of superstition on the mind related an anecdote about a Jew who went into a restaurant to get a dinner and that he thought he would break over the rules of his religion and take a little bacon. When he went out into the open air the sky had become overcast and the thunders and lightnings were playing vividly. In his simplicity he thought all this commotion was because he had committed the great offense of eating a piece of bacon, and he stood abashed in view of the commotion of the elements, until, completely frightened, he returned into the restaurant, and, bending over to the proprietor, he said, "Oh, mine Gott did you ever see before such a big fuss made over a little piece of bacon?"

He sketched the Mosaic account of creation, when God made everything out of nothing, which he preferred to do rather than see it go to waste. He showed the ridiculousness of the story in such a way as to create a great amount of mirth.

He examined Christ's Sermon on the Mount, and approved of the most of it, but found nothing about having faith, nothing about keeping Sunday, and nothing about going to church. He said the devil was the principal spoke in the wheel of the Christian system. "Why," said he, "if the devil should die to-night, orthodoxy in the morning would be a fatherless orphan." An attempt will not here be made to repeat much that he said, but in our next we will giv a sketch of his most interesting remarks. He spoke for two and a quarter hours, and large numbers would gladly hav listened to him an hour longer.

WE learn that from some culpability on the part of some person or persons connected with the postal department, large numbers of THE TRUTH SEEKER for May 8th, containing the account of the Bennett reception, failed to reach our patrons. This we regret exceedingly, as the number was an interesting one. We are sorry we cannot re-send the missing number, for it is exhausted. The Bennett reception is printed in pamphlet form, and to those who failed to receive the paper due them we will send the pamphlet for five cents. Price to others ten cents.

PHOTOGRAPHS IN PRISON GARB.—Those who wish a photograph of the editor of THE TRUTH SEEKER as he appeared in his prison garb can now be accommodated. Card size 15 cents or two for 25 cents, or one in citizen's dress as before he went to prison, and one in prison costume for 25 cents. Imperial size, 30 cents each.

[*From the Rational Appeal.*]

## The Bennett Reception.

The last number of THE TRUTH SEEKER contains a full report of the Bennett Reception. The occasion was one which will go far to compensate Mr. Bennett for his unjust imprisonment at the hands of persecuting bigotry. Among many congratulatory letters and dispatches read were dispatches from the Detroit and Dowagiac Liberal Leagues. The following letter, addressed to H. L. Green, Esq., by his son, Chapin H. Green, who resides in New York, and who attended the reception, has been forwarded to us, and we gladly giv it place as giving a succinct description of the event:

NEW YORK, May 3d.

MY DEAR FATHER: The assembly of people which gathered at Chickering Hall last evening to welcome the return of D. M. Bennett was of a density such as is seldom witnessed on any occasion. Indeed the concourse could not hav been greater, for both the seating and standing capacity of the vast hall was tested to its utmost. Ere the hour of opening the meeting had arrived hundreds of disappointed people were leaving the building, unable to gain admission; and to see them pouring out it must hav seemed to one upon the outside as if the meeting was over instead of about to commence. It was opened by Hon. Elizur Wright, who delivered an address, which was followed by another from T. B. Wakeman, Esq. Both were heartily applauded throughout. In the course of his remarks Mr. Wakeman urged upon the people the principles and importance of the National Liberal League, which appeal was received with a glorious acclamation. His remarks were particularly pointed, and he gave the courts of justice—or injustice, as he called them—the clergy, and Comstockism some pretty severe cuts, all of which were applauded to the echo. But the fever heat, the climax, the acme of enthusiasm, was not reached until in appropriate remarks Mr. Wakeman introduced the hero of the occasion, Mr. Bennett. It was then that the floodgates of applause were opened to their widest extent, and for five minutes the house rang with a cordiality of such a whole-souled, sympathetic nature as could only spring from the depths of the heart.

It must indeed hav been, as he remarked when quiet was finally restored, the proudest moment of his life. And the manifestation was not only a proud one to him, but also to every liberal-minded person present, as being a most emphatic indication of the progress of Liberalism.

In the course of Mr. Bennett's remarks he alluded to Rev. Howard Crosby, D.D., LL.D., and at the mention of his name one might hav supposed the house had suddenly become the abode of snakes, so loud and universal was the hissing. Ah, but when he spoke of the founders of the American government—Franklin, Jefferson, Paine—the name of Paine had scarcely left his lips before the whole multitude sent forth a storm of applause that would hav brought Messrs. Calvin, Edwards, and Wesley out of their graves had not those antiquarians long since been eaten by the worms. It was a glorious occasion, and how much I wish you might hav been there. It would hav done your heart good. Hurrah for Liberalism, which is growing faster and faster all the time! Lovingly,

CHAPE.

## Buckeye Brevities.

MR. W. J. TAYLOR, Findlay, Ohio, writes: "We hav had W. S. Bell here for three nights, and organized a League on Sunday, May 2d, electing the following officers: President, Wm. McKinnis; Secretary, W. S. Hamaker; Treasurer, W. J. Taylor." Mr. Taylor and Mr. McKinnis hav worked hard to get up this League, and I hope that the Liberals of Findlay and thereabouts will promptly aid these gentlemen in the advancement of this new auxiliary.

MR. NEWTON VANCE, Vance's Landing, Ohio, writes: "Outspoken, earnest Liberals are very few in number in this vicinity, not numbering more than seven, all told. But the several questions pertaining to religion hav been much agitated within the last two years, and considerable tumult reigns among Christians here." Now will three more Liberals at Vance's Landing and Concord, Ky. (just opposite on the Ohio river), come forward and assist Mr. Vance in forming an auxiliary there?

MR. C. W. HARTZEL, North Benton, Mahoning Co., O., writes, "There are a number of dyed-in-the-wool Liberals in this city." Will they co-operate with Mr. Hartzel or Mr. Chester Bedell in establishing an auxiliary?

MR. SELDEN S. COOKE, Chillicothe, O., writes: "I expect I am the most outspoken Infidel in Ross county, being an Atheist and Materialist of the Charles Bradlaugh type, and not of kin to Spiritualism in any form. I belong neither to democracy nor republicanism, and hence am free. Will giv you any desired information, but my profession claims all my time." Now I should be pleased to hav the Liberals of Chillicothe and vicinity organize an auxiliary. There are enough Liberals in Chillicothe to establish and keep up a flourishing one, and I hav no doubt but Mr. Cooke would find just a little time to assist in the good work.

MR. J. B. DIETRICH, Crestline, O., writes, "There is good material here to work on, and all it wants is stirring up." Will our Liberal friends up there see to it with Mr. Dietrich, that the necessary shaking up is proceeded with, and at once? There ought to be a first class League at Crestline before the next annual Congress.

MR. R. A. HASBROUCK, Ravenna, O., writes, "The members of the Portage County Liberal Society are in favor of declaring themselves an auxiliary Liberal League." Mr. Hasbrouck has been largely instrumental in persuading the society to this resolution, and great credit is due him for his efforts in that direction. I hope the Liberals of Ravenna, Kent, etc., will assist him or Mr. Heighton in building up a good strong League.

DR. CHARLES E. BEARDSLEY, Ottawa, Ohio, writes: "I presume I am located in one of the most ignorant, therefore one of the most superstitious and intolerant, communities outside of New Mexico, on the continent of America. I am at work, if you do not hear the sound of my bugle. I am undermining their strong forts, and hope at some day, not far in the future, to spring the mine, demolish their works of superstition, capture their god, and bottle him." Dr. Beardsley has a hard row to hoe in his part of the vineyard, but I trust soon to hear the sound of cymbal and timbrel announcing the successful canning of the Ottawa god.

MR. W. S. WOOD, Shawano, Wis., writes, "Formerly a resident of Ohio, I send you the names of some Coshocton Liberals." I am much obliged to Mr. Wood, and now will those Liberals of Coshocton come forward and let me hear from them direct?

COL. R. G. INGERSOLL lectured last Sunday night at Pike's Opera House to an immense audience on, "What Shall We Do to be Saved?" The Colonel's presence was quite a relief, when it was considered that five hundred Methodist preachers are at present infecting the city and bulling the poultry market.

I SHALL be very glad to answer all letters addressed to me, but I must request my Liberal correspondents to come to my aid pecuniarily. Since last September I hav borne the not trifling expense of stationery, printing, and postage on letters and circulars myself. It is not just that I should continue to do so. Where I giv my time and best endeavors to further the cause of the Liberal League in this state, the Liberals of Ohio can, I think, afford to send me a few postage stamps occasionally. They will come handy and will be applied to good purposes.

*Cincinnati, O.*, May 12, 1880. CHAS. J. HERBOLD,
Ch. Ohio State Com. N. L. L.

# Miscellaneous.

## 300 Foxes With Firebrands Tied to Their Tails.

BY BROTHER SMITH.

*My Beloved Brothers and Sisters:* Your spected preacher am again called to splain God's holy word, and it givs me ticular pleasure to see the St. Johns school board present, for I'se selected the toughest text in the good book for to talk about, an' the reason that I say it's the toughest story to believers is because I'se had some sperience in trying to catch foxes myself. My text may be found in Judges xv, 4. It says, "And Samson went and caught three hundred foxes, and took firebrands, an' turned tail to tail, an' put a firebrand in the midst between their tails." Reason would teach that no one man could catch three hundred foxes. I once tried six weeks to catch a fox, and I didn't get him nuther. So you see with my sperience this sacred fox story came mighty near shaking my faith in the whole book. If you tie two dogs together by their tails they wouldn't run a rod. They would each one conclude that the other was holding him back, so instead of running they would pitch in an' fight, an' foxes would do the same as dogs.

But luckily, my beloved, the whole thing was splained to me the other night in a dream. An' a voice said unto me that them foxes was inspired foxes. They all come out of the woods, and when Samson got a firebrand ready two foxes would turn round and meekly back up, and when a brand of fire was tied to their tails they just put in an' drawed like a pair of three-year old steers. Glory to God! My beloved, every fox did his level best in drawing firebrands in among the corn of the Philistines.

An' as an evidence of the truth of this story, there is even unto this day a few of their descendants which am well known among the fur buyers as the Samson fox, on account of their tails having the appearance of being singed. It wouldn't do for one fox to run on one side of a little tree, an' the other fox to run on the other side, 'cause if they did all of the foxes would get hung by the tails, an' no corn would get burned. So you see they was inspired, and things all worked to a charm. If Samson catched all of them foxes in a box trap, he was a mighty good trapper.

Samson was awful stout. He killed one thousand men with the jawbone of a mule. He was so stout that he could take a mule by the tail and sling him into a crowd as easy as a boy could sling a stone. He was awful stout in his hair, but a little weak in his head. A good-looking woman could take him by the nose and lead him in any direction. My beloved sisters, 'twas a woman that led Samson to his ruin. She made him tell her that his strength lay in his hair, and she then gave him one of them sort o' meltin' expressions with her eyes, and sweetly asked him to lay his head in her lap and go to sleep, an' he, like an old fool, did so, an' she took a pair of shears an' cut off the hair of his head, when he became weak as any other man. An' now, my brethren, let me warn you agin laying your head in a woman's lap, an' 'specially if she's not your wife. For this woman cried unto the Philistines, an' they went for Samson pretty ruff, I can tell you. But once more we return to our blessed text.

"An' Samson caught three hundred foxes an' tied firebrands to their tails." This am a very important lesson, calculated to teach the children in our public school how to burn their neighbor's corn, and the St. Johns school board do well in charging the district for imparting to the boys, through the professors, the science of burning corn.

It is true that boys, and so could Samson, hav taken a brand of fire in his own hand, and burned more corn, an' a thousand times easier, than by the fox process, but God preferred to try the fox-tail experiment, and it worked well. Glory to God! It showed how God could inspire foxes to back up and cross their tails for a brand of fire.

Bro. Jones will pass the hat for Christ's sake. Such as hav no change can send the spected preacher a yellow-legged chicken, spring chickens preferred.

[*From the Boston Investigator.*]

## The Bennett Reception.

MR. EDITOR: With your permission I will say to your readers what I wanted to say in Chickering Hall, New York, at Mr. D. M. Bennett's reception on Sunday evening, May 2d, but could not for lack of time. It was in substance as follows:

I wanted in the first place to thank the ladies and gentlemen present, for attending in such large numbers, and completely filling Chickering Hall on this important and memorable occasion, and for the testimony they gave that they were in sympathy with the object of the meeting, as manifested by their continuous and enthusiastic applause. I felt satisfied that the audience were in hearty sympathy with Mr. Bennett, a fact that filled his friends with courage and enthusiasm, and, I hope, his enemies with remorse and repentance for the evil they hav done him.

I wanted also to say to that large meeting what I believe to be a truth, which is, that ninety-nine out of every hundred of the Liberals of the country honestly and intelligently belive that D. M. Bennett had just as good a right to send "Cupid's Yokes" through the mails as Anthony Comstock had to send the Bible by that conveyance, and if we punish men for mailing "Cupid's Yokes," we certainly ought to punish them for mailing the Bible. If one is obscene, the other is worse—that is, if "Cupid's Yokes" is obscene, the Bible is more so.

Ever since Mr. Bennett was sent to prison for exercising his natural right to the mails, I hav felt like damning orthodoxy to its own infernal and never-ending hell. When it was announced that Mr. Bennett was to receive a public reception, I felt that I could not do less than attend. I wanted to help fill the hall, for if Mr. Bennett was brave enough to go to prison in defense of free speech, I certainly ought to be willing to go to his reception and help to make it a success. I also wanted to see and shake hands with our brave hero and martyr.

Allow me to say that I feel like indorsing a fearless sentiment which Mr. Bennett gave at the crowded meeting. He said that it was the proudest moment of his life to stand before that vast assembly of Liberals under the circumstances that had brought them together, and he added that it almost paid him for all the sufferings and privations he had endured. I must say that I feel like repeating that sentiment, that it was to me the happiest moment of my life, standing as I was in that great and grand meeting, helping to honor Mr. Bennett by speech, song, and cheers to our hearts' content.

Permit me also to state that among all the great and grand speeches of the evening, none satisfied the hearts of the audience like the words of Mr. Bennett, when he modestly but boldly declared that if the cause of freedom required another sacrifice like that he had passed through, he was ready, if need be, to go to prison again.

I see that Mr. Francis E Abbot is sneering at us again in his *Index*. He speaks of Mr. Bennett's reception and his friends as the friends of a "go-as-you-please morality," forgetting that he has been teaching for years that men should obey only natural morality, which is simply obedience to reason and conscience; or, in other words, going as your nature directs—another form of going as you please.

If I hav got to choose between going as I please, and going as somebody else pleases to hav me, I shall not hesitate long in choosing my company. We hav intellectually aristocratic, self-righteous bigots on one side, and broad, democratic, go-as-you-please Liberals on the other. How shall I choose? To go as I please, or to go as Mr. Abbot pleases?

> When doctrines meet with general approbation.
> It is not heresy, but reformation.

And so it is with Liberal Leagues. We hav now about two hundred Leagues, because they can go as they please, and presume to take that liberty without consulting Mr. Dictator Abbot, the self-glorified author of the "consensus of the competent."

In conclusion, Mr. Editor, let me say that the reception and reading of dispatches was a very novel but interesting ceremony, which reminded me of election day. There was great cheering on hearing the dispatches read. I was proud to hear words of congratulation and sympathy from Horace Seaver and Paine Hall Liberal League, also from Frank Rivers and Shawmut Liberal League. The reception was a grand success in every way.

Yours respectfully, J. S. VERITY.

*Cambridge, Mass.*, May 5, 1880.

## A Friendly Challenge to Spiritualists Everywhere.

BY W. F. JAMIESON.

It is now a year and a half since I publicly and privately avowed my acceptance of scientific "Materialism." With charity for all and malice toward none did I take my position in obedience to my conviction. It was no wish of mine to make war upon my old associates in Spiritualistic belief. They, however, were not so considerate, some of them. Challenges to debate were offered me by leading Spiritualists, *which, in every instance, I accepted.* Let those Spiritualists of Michigan who are reporting that I refuse to meet Spiritualists in debate make a note of this. When I refuse to debate a proposition which I hold to be true affirmatively or negatively, I will abandon the proposition.

Many times I hav been charged by unfriendly Spiritualists with a refusal to compare my views with those of my "god-son" Moses Hull. When he was at Hobert, Ind., he sent me word that if arrangements could be made he would debate with me. I finally succeeded in making an engagement for Linesville Station, Pa., but Moses' lecture appointments prevented the anticipated discussion. He could not, he said, at that time meet me.

Knowing, as I do, that Spiritualists profess to be eager for debate, I do not accuse them of declining to defend and maintain their fundamental doctrine, that there is absolute proof that spirits of departed human beings communicate with people on earth.

What was evidence to my mind at twenty years of age proved to be no evidence at forty. I now do not think that the "wonders" of Spiritualism all put together demonstrate the existence of any spirit or mind after the death of its body. I do not say that there is no spiritual world, but I do say that the probability is that when a man dies he is as dead as a dog; and a dog, when it dies, is as dead as a door nail—as far as I know, *i. e.*, I do not know that the canine will not liv always. When he stops breathing and the man stops breathing, the probability is just as good for one as the other, from all appearance, *not to liv.* Admitted, as science teaches, that appearances are deceptive, I wish that Spiritualists could demonstrate their thesis. I offer them an opportunity to bring forward the demonstration. Let those who are so very anxious to hav a debate between Moses Hull and myself make the necessary arrangements.

Will they do so? Will they co-operate with the Materialists of their neighborhoods? Debates cannot run themselves any more than lectures on Spiritualism, Materialism, or science. Will they do as much pecuniarily for debate as for one sided advocacy of Spiritualism? If not they are not as anxious for debate as they seem to be, nor as liberal in sustaining it as Christians are.

To those Spiritualists who hav asserted that I would rather debate with Campbellites, Methodists, etc., than Spiritualists I reply that the assertion is utterly groundless. I hav no personal ill will toward Spiritualists. I number among them some of my best friends, who hav no inclination to censure any one for maintaining his own views.

So let it be understood, once for all, that I will meet them in friendly debate as cheerfully as I encounter Christians. We should all hate quarreling, but ever be willing to discuss the vital issues of our time. We should also, it seems to me, accord to others strict honesty of purpose and opinion in absence of positive proof to the contrary. This, sorry to say, some Spiritualists are not disposed to do. They imagine that no one can honestly change his opinion from Spiritualism to Materialism. They forget that the church, to which many of them once belonged, impugned their own motives in their espousal of Spiritualism in the same manner.

The work that Spiritualists are doing for *this* world Materialists are in accord with. I grant, however, that this fact should not close the gate of free discussion on the points of difference between them.

Already hav I had the pleasure of a few tilts with such able Spiritualists as O. P. Kellogg, Mr. Talmadge, Mrs. Libbie Watson, W. M. Lockwood, J. O. Barrett, Gen. Roberts. There are Lyman C. Howe, J. M. Peebles, Giles B. Stebbins, R. C. Flower, T. H. Stewart, S. B Britain, A. E. Newton, Cora Richmond, S. B. McCracken, J. H. W. Toohey, Bishop Beals, Nellie Brigham, Amelia Colby, Mrs. Sheppard, and many other pugilistic Spiritualists, who are ready to meet their Christian opponents in debate. Why should they shrink from joint discussion with Mr. Underwood, Mr. Phelps, Mr. Holmes, Mr. Bell, or myself?

Of course I am not authorized to speak for the other Materialists, but if Spiritualists suppose their evidence will stand the test of investigation, and that they hav the facts to overthrow Materialism, it is downright cruelty to keep those facts in private and public circles away from a waiting world. Let the mediums be brought forward—those who are constantly employed to giv public tests—and I will endeavor to furnish scientific "mediums" to sustain modern Materialism. Are you ready? My address is Lake City, Minn.

## The Backwoods Pulpit.

REV. F. OCTAVUS BENSON ACCEPTS A CALL AND PREACHES HIS FIRST SERMON AT THE YAM HILL FIRST METHODIST CHURCH, LEFT WING.

*Belubbed Brudderz an' Sisterz:* In acceptin' ob de call to fill de pulpit ob de Yam Hill Fust Mefodiz church, left wing, I was influenced darto by two powerful reasenz. Fust, dat de wages was higher dan I was a reseabin' at de church at Buzzard's Roost; an', secondly, I was mo' suah of my pay. When I reseab de notify from Deacon Nicodemus Jonsing dat you wanted a fust-class shepherd, I axed: Am dat flock healthy? Hab dey all dey fleeces on, or did udder shepherds done take all de fleeces off? Does dey pay up ebery Saturday night? Does dey use gold and silber to oil de trail ob deir pastor an' make slick his way froo dis vale of tearz? Does dey take up spontaneous collectionz twice ebery Sunday, an' ebery lam' come up wid a fifty-cent'ante fur de benefit ob de poor—de poor pastor? An' our dearly belubbed deacon responded to all dese catagoriez by sayin' yes, in de affirmitavely. Den your newfound shepherd axed him, morely: Do dey gib a cord ob knotty, twisty, green wood, when good dry is sellin' at five dollarz, and ring dis in on deir pastor as a ten-dollar contribushun? Do dey gib a donashun pawty an' spoil de shepherd's carpets, an' his furniture, an' borrowed tablecloths, an' udder borrowed articles, an' say, "How tankful he ought to be fur to hav sich a generouz flock?" Do all you ole wimmin, an' young ones, too, come laden wid from a peck to a half bushel of fried doughnutz, an' eat up all de pastor's good fixinz, an' say, "Dah, now, de ole man'z got enuf eatinz to last him six months?" Do you ole wimmin folks club togedder and make him a big thin dressin'-gown, wid big sunflowerz all over it, an' den go cacklin' roun' how dey presented deir dear ole pastor wid a sufficiency ob wardrobe to last him clean froo de winter? An' Deacon Jonsing arised in great wrath an' answered, no, in de negatively, by sayin', "Not by a dam site. You 'spose we's like dem ole orthodox heathen Christianz? On behalf ob de Yam Hill church, I scawn de base imputashun."

Belubbed bredderin, den it wez I went down on my knees and rassled in prayer all de way from five to ten seconds, an' I rised up, refreshed, and wrote you dat I hear de spirit say: "Brudder Flavius Octavus Benson, go thou up to the charge at Yam Hill. You can't do better if you loaf roun' here a whole month of Chrismussez." An' I came. An' I will remain until de spirit hunts up annuder call whar dar is a larger flock wid bigger fleeces.

I didn't tackle on no tex' to dis sarmint for de reazon dat it am a little openin' talk—jess a little confab 'tween ourselvez, in which I done tole you de programme your pastor's gwine to chalk out for his future ministry. But den dis tex' business is only used for a ornament outside ob de left wing churchez. De udder preacherz roll up deir eyes wen dey roll out deir tex', and den all de way clean froo de sarmint dey fight shy ob it an' circle all roun' as if it was a knowin' ole polecat, an' dey's afeard ob tacklin' it. Dey jess use a tex', and, wen you'z tryin' to get de sense ob de tex' froo your wool, dey commence frowin' sand in your eyes, an' you'z got nothin' else to do but look roun' at de gals or go to sleep in order to git your brainz back to deir normal condition. But I'se gwine to hitch a tex' on to ebery sarmint henceforwardly an' stick as close to it as a thousand-dollar mortgage on a fifty-dollar shanty. Your pastor will use de same privilege enjoyed by de gemmen ob de long-tailed black coats an' white chokerz by takin' his tex' anywhere he can cotch it in the Bible. But, unlike dem, he will not read you one ting an' say it meanz annuder. De langwidge must speak for itself, and your pastor will prove it to be true by udder texts, and den confiscate some udder

varses to prove dem all to be a wicked lie. So long as you can come up wid liberal antes to de contribushun sasser, you can take your choice.

Your pastor will also treat at diverz times ob de great libin apostlez, de holy detective, Tony, de soap-grease Christian, an udder followerz of Jesuz, followin' so far behind dat wen de gates ob heaven am shut dey'll find dey haint near got half through hell, and dar dey'll roost foreber an' ebermore, or hell aint south from de new Jerusalem, or aint at all. But if dar is a hell, jess a little one, big enough for six, den you may be shuah dat de seats am all reserved for Tony and his gang. But I digress.

Your pastor will also speak ob de great and good men mentioned in de Bible. He will show de lives dey led, and hold it up for your gaze, so dat you an' your chillun'z children can dodge de way dat leads to de prison an' de scaffold; to de drunkard'z and de murderer'z grave. He will show you dat dar's more morality in de prisonz ob de world now dan eber lodged in the buzzumz of God'z anointed. He will speak ob de good tings roun' uz, an' wen he tacklez de ebil he will gib you de exact chapter an' verse.

De jaunt from Buzzard's Roost to dis heah lubly Yam Hill haz kind ob fatigued your shepherd, so we will close de servicez by askin' de deacon to pass roun' de contribushun sasser while de choir will sing:

De Lord lubz a cheerful gibber,
Early in de mawning.
Don't put in a penny sliber,
Early in the mawning.
Loud your praises you must holler,
Early in de mawning.
Backed up by a big bright dollar,
Early in de mawning.
Den foreber an' ebermore,
Early in de mawning.
You will play on de golden shore,
Early in de mawning.

## Letter from W. S. Bell.

My Dear Bennett: Yesterday I had the pleasure of reading the report of your reception in Chickering Hall. It was a grand affair, and will be read by many thousands of Liberals with great satisfaction and pleasure. The saints are gnashing their teeth over this uprising of free speech in your defense. To show to what desperation orthodoxy is driven in the matter of your reception I giv a few sentences from the Chicago *Tribune*: "The proceedings were characterized by blasphemy and obscenity throughout, denunciations of religion and the clergy, blasphemous allusions to God and Jesus Christ, appeals for the free circulation of obscene matter, demands that Denis Kearney should be released, and howling and yelling. The audience was made up of Freethinkers, Freelovers, Infidels, and radical Spiritualists, and free rein was given to the motley crowd. The resolutions adopted were characterized by indecent and blasphemous sentiments. It would hav been in the interests of common decency if the whole crowd could hav been landed at one sweep into the penitentiary."

It will be in the interest of free thought if no Liberal hereafter shall buy a single copy of the Chicago *Tribune*. Mark that paper.

The Cleveland *Leader*, a dirt-eating or dirt-slinging sheet, as exigencies demand, was not to be outdone by the immaculate conceptions which embellished the fair pages of the Chicago *Tribune*, and it copies the above extract and adds its own drivel after this fashion: "The above individual, Bennett, is a pet of Bob Ingersoll, who took part in a Free-love, Freethinking 'Liberal' meeting at Cincinnati last year for the purpose of ventilating their indignation at the imprisonment of Bennett. The foregoing description of the orgies illustrates most strikingly what we would all come to if Infidelity should reign supreme in our land. What is there to take the place of the benign spirit of true Christianity, which teaches everything that is good and nothing that is bad? Infidelity, as a rule, teaches nothing except denying the truth of revelation and hatred of Christianity."

In reading these eloquent and elegant extracts, descriptive of the reception, I more than ever regret I was not there. I should like to hav witnessed the "orgies," which means, I suppose, water turned into wine, and then the wine copiously turned into the "motley crowd." I should hav been interested, to say the least, in giving ear to the "howling and yelling," while others gave it tongue. In a political gathering similar demonstrations would be termed "loud applause." In Joe Cook's Monday morning tirades they would be written "as revised by the author," "enthusiastic cheers," and in the more devotional meetings of Moody they would be sanctified by the title, "shouts of glory." But I shall always regret my absence from the "orgies" of that memorable occasion. Then there was "blasphemy." "My prophetic soul, mine uncle." Here is the rock in the stream upon which the craft of Freethought is to be wrecked. If some judge of the United States Supreme Court can be found who will define blasphemy and send a few Liberals to prison for asking Jesus a few questions in an open letter, it will be the tocsin for every judge in the country wishing favor to arrest the blasphemer and see to it that he is sent to prison. Depend upon it, Christians are talking more and more about the vengeance of the Lord upon blasphemers, and they mean business. They fined a lecturer at Irwin Station for blasphemy and other irreligious acts.

But returning to the elegant extract from the immaculate Chicago sheet. I should not hav been quite so happy in those "orgies" if the whole crowd had been *landed* at one fell sweep into the penitentiary. How very amiable this Christian spirit makes the heart of its votaries. "It teaches everything that is good and nothing that is bad." Did you ever read anything equal to that? I am sure I never did. But all this bitterness, exaggeration, and falsehood are fruits of despair.

"These be thy gods, O Israel," is the first line of an abortive attempt at publishing a new batch of old letters attributed to D. M. Bennett. This six-page tract purports to be in the interests of decency and purity, but at the same time contains expressions probably as vulgar and obscene as any found in the holy Bible. These sheets are sent from Boston to Liberals in different parts of the country. No name or signature is attached to this would-be pious slander. Bundy and Abbot had the courage but indiscretion to subscribe their respective names to their obscenities, but the author of these scurrilous and obscene letters has no name to sign, yet many know who he is. His record is written and lies in Boston to-day. After living with his wife for a short time, and abusing her, he told her deliberately that he had married her simply to spite her father; afterward he shamefully deserted her. And this is the representative of respectability, virtue, and purity, sending filth through the mails in the name of "decency and the sanctity of the marriage vow." A man—if it be proper to call him a man—who marries for spite, abuses his wife, and cruelly deserts her, is truly a fit representative of decency and a most capable person for discoursing upon the "decency and the sanctity of the marriage vow." W. S. Bell.

*Ravenna, O.*, May 10, 1880.

## Elmina versus Dodd.

On page 194, "Age of Reason," Paine says, "It is natural to believe that he [God] will . . call us to account for the manner in which we hav lived here." On page 195, "It is the fool only . . that would liv as if there were no God." How now about your Atheism? Are you one of Paine's "fools?" He classes Atheism in the opposite but as far from truth as fanaticism (page 196). Your Atheism is no new idea to Paine, but he denounces it.—*J. H. Dodd.*

Friend Dodd: I see from thy last letter thee thinks I meant to be personal in my application of such names as "canting," "psalm-singing," "hypocrite," etc., to the pious preachers and believers who are slandering our best and bravest men simply because they saw truths that are too profound for the average intellect of the day. But I intended the remarks to be general and not personal, though I did think thee was a little too hasty in exultingly parading on a postal card such charges as thee did against men whose names will shine in letters of gold long after thine and mine hav faded and paled away into oblivion.

It really does seem to me that you Christians are more desirous of picking flaws in Infidel characters than in their doctrines. We do not claim that our champions are perfect or infallible. They do not profess "sanctification," "purification," or "godliness." They only claim to be weak, erring mortals, who desire to rise higher and higher as the years roll on, and endeavor to do the very best they can to make themselves and their fellow-mortals wise, good, and happy here and now, instead of hugging to themselves the delusion that if they believe the Christian mythology now, and are baptized into Christ, and liv Christian lives, they will be allowed to enter the pearly gate, walk the golden streets, play upon harps, and see gods and angels in glory. Just take a glance at it, my friend, in its simple nakedness. Does it not look silly enough? Can even J. H. Dodd swallow it literally? Thee says thee has never bowed to any man, but I confess I hav. I feel it no loss of dignity or self-respect to bow or bend in acknowledgment to a superior genius or intelligence in the men and women around me, and in the minds of the heroes who hav gone from among us. I reverence the memory of Mr. Paine, and believe him to hav been a good and honest man, but not infallible or peerless. Though he was a Deist, and not an Atheist, matters not to me, so long as he gave frankly the truth that was in him, and spoke as he felt; and no one has denied that he was really what he seemed.

I am not at all hurt at being called one of "Paine's fools" for—believing as he did—he honestly thought no one who was not a fool would deny the existence of a God. I hav a broad charity for all true believers. I respect no man the less for his belief in myths and errors. But I protest against the bigotry, tyranny, and oppression that you Christians exercise over all but your own peculiar sects. I think it a base and iniquitous wrong in you to compel Infidels to pay taxes on millions of dollars' worth of church property, to support a vast and ever-increasing priesthood, to keep Sabbath laws, and to put them out of offices of profit and emolument. Few Infidels can conscienciously take the oath of office even if they are elected. I could not join the Masons, Good Templars, nor many other like societies if I wished, because I will not lie and say I believe in Almighty God, when I know it is impossible for any such incomprehensibility to exist; and they admit none but myth believers into fellowship with them—or those who say they believe.

There are even fanatics among Liberals, and illiberal men who think they are Liberal. But while we grieve that all men are not Liberal, charitable, and good, we claim that religion really creates hypocrisy, bigotry, and fanaticism in its believers; while in the ranks of Freethinkers these traits are the natural results of character and circumstances, and are none the stronger because of the Infidelity of their possessors. Had Paine lived till to-day he would hav been an Atheist himself, for he would hav found so much of the ground gone over that he could hav begun further on, and so reached a more distant goal in the race.

The quotations thee make do not to me prove any intentional dishonesty. We all put on our meanings to Bible talk, and each one understands it reading it in his own way. I think Infidel honesty is far more common than Christian honesty, simply because Infideis are free to go where truth leads them, while the Christian dares not think, act, or do only as Christ did, if he means to follow his guide. Our guide is reason, and we are bound only by the limits of our faculties and perceptions. We are tied to no effete, moldy past; we are free to go on, on, on, as far as mind can stretch; and ever as we go we see new truths and bright visions in the beyond still beckoning us higher up and further on.

"Truth is dawning, see the morning
Kindled over sea and land!
And the gilded hills are warning
That the day spring may not stand.

Far adown it flows and widens,
Souls are lighted by the blaze,
And the distant mountain summits
Stand transfigured with its rays."

*April* 28. Elmina Drake Slenker.

## Liberal League Notes.

The annual meeting of the Friends of Human Progress will be held at the usual place near Waterloo, N. Y., the 5th and 6th of June. I hope to meet many of the Liberal friends of central and western New York at this meeting.

The Board of Directors of the National Liberal League has succeeded in getting nearly all the vacancies on the Executive Committee filled by live, active Liberals, so that we now hav an admirable committee. Now let every Liberal friend everywhere understand that the committeeman who represents their state is the "head-center" of the movement in the state or territory, the one to hav the general supervision of the work; that he should in fact not only be that, and do that, but should be a "Liberal lecture bureau" in himself for his state. And our Liberal friends should not ask him to do all this work for nothing and pay his own expenses, but each Liberal of the state should contribute something for his support.

C. H. Dunning, the Liberal League representative for Michigan, has gone to work in earnest to make Michigan the banner state in the Liberal League movement. He writes: "As to our work here in Michigan, I hav secured the services of Mr. R. Wilson, of Auburn, Ind., to travel in this state and lecture and organize Leagues. He has no price for lectures; he only asks that his expenses be guaranteed, and whatever else the Liberal friends feel like donating him he will accept for his service. He is a noble man and sound to the core." I learn the great Liberal Convention is to be held in Michigan the 1st of July.

The Dallas, Tex., Liberal League is made up of Liberals of the true metal. The Christians of the town for some time past hav been giving an example of how they "love their enemies" by misrepresenting the Liberal League movement through the city press, and the Christian editors allowed the Liberals to reply only by paying for the insertion of their articles at the high advertising rates of twenty-five cents a line. So the Liberals in Dallas decided to hav an organ of their own, and hav just issued the first number of *The Liberal League Advocate*. I hope they may be sustained in their good work.

Since writing the above item I hav received a letter from T. C. Cornet, the Secretary of the Dallas League, in which he says: "Since the appearance of the first number of *The Liberal League Advocate* we hav succeeded in obtaining subscriptions sufficient to insure its publication monthly for one year and to double its size. We intend to make it the organ for the Liberals of Texas in particular. Next to lecturers a fearless and independent press is the most powerful ally to help us along in our struggle and manifold persecutions. There should be one paper, at least, published in each of the Southern states not afraid of Mrs. Grundy."

Bro. W. S. Bell appears to be doing valiant service in the lecture field, where he should be constantly kept at a living remuneration. He writes under date of May 5th: "I write you to say that after giving my first lecture in Finley, O., last Sunday, the Liberals of the place remained in the hall and organized an auxiliary Liberal League. There are but few Liberals here, but they are men of decided convictions and character. There are hosts of people in this town who will assent to Liberal ideas, but who will not even come out to hear the lectures. Mother Grundy is a power in this place."

The Liberals everywhere who were not permitted to attend the Bennett Reception looked eagerly for the New York papers of last Monday morning to see a report of the gathering, but before the papers came the Associated Press report gives the assurance that it was an immense gathering. Most of the New York papers attempted to belittle it and slur it over, but they were all compelled to report enough of the proceedings to show that it was a great success. In reading the proceedings I was pleased to see among the telegrams a congratulatory dispatch sent from one of the eight of the Abbot Leagues as published in the *Index*. It was from the "Onondaga County Liberal League." Will Abbot hereafter continue that League in full fellowship? The best report that I read was in *Truth*. This independent daily journal should be liberally patronized by the Liberal public. H. L. Green.

*Salamanca, N. Y.*, May 9, 1880.

The Rev. Edgar L. Walker, of Pawlet, Vt., preached a sermon against Spiritualism. A correspondent of the Granville (N. Y.) *Sentinel* said it was one of Joe Cook the liar's old sermons, whereupon Walker got mad and threatened the editor, Mr. J. L. McArthur, with a libel suit. But Mac is a man whom the ministers don't scare worth a cent. Walker admitted that part of it was from Joe Cook. McArthur said through his paper, after calling the reverend gentleman an ass, that he could begin proceedings as soon as he wished. He publishes a sort of Liberal paper, respecting one man's opinion as well as another's.

# Letters from Friends.

HAMILTON, R. I., April 27, 1880.

DEAR FRIEND BENNETT: Let me congratulate you upon your liberation from Christian bondage, and say that the very fact of your imprisonment had the effect of making me an open Liberal. I consider the whole thing an outrage upon you, and I know, from my own experience in explaining the matter to those who hav any reason in their brain, that you hav given the church a bad blow. You couldn't deliver a more deadly one than you hav had you done your utmost. I want you to send me your new book.

With my best wishes for your prosperity and happiness, I remain, Your friend, JAS. N. ARNOLD.

SALT LAKE CITY, UTAH, April 21, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find five dollars, which please use for increasing the circulation of THE TRUTH SEEKER, or for your own private use, in any way which may seem best to you. I hope that each of your subscribers will aid you *a little* substantially in addition to their good wishes for your future success and prosperity and that of the Liberal cause, which you so ably represent.

I am glad that you will so soon receive the *liberty* which has so long unjustly been denied you. May you never lose the same again in fighting for it. Your friend,

CHAS. F. BLANDIN.

ARLINGTON HEIGHTS, ILL., April 28, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed please find six dollars. I hav taken your paper for the last three months, and must say it is the best paper for the money I ever took. One thing about it is that it tells more truth than any Christian paper ever did or ever will. My sympathy is with you, your paper, and your book on the "Gods," hoping you will be successful. For my part, I will do all I can to help you along, for I think we want just such papers as yours. We want such a man as Ingersoll to lecture to make this world nobler and happier.

One more remark. I suppose by the time this will reach you, you will be a free man—released from prison to enjoy freedom once more. How grand it is for us that Christians can't punish us forever on this earth! They will hav to wait until we get to the other world; and if truth is punished there, then we will hav to suffer; but if falsehood is punished, the Christians will be in for it. Truth will stand. If the church is ever so strong, it will hav to fall, because it has no truth in it. Yours truly,

HENRY F. BEHLENDOST.

WASHINGTON, D. C., April 27, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I crave the honor of contributing my humble mite ($2) to help swell the chorus of rejoicing at the liberation of D. M. Bennett. Moral cowardice is the one great bane or vice of humanity. It is the negative, the antithesis, or the absence of virtue. Moral courage indicates faculties to perceive the truth through all blinding influences and the magnanimity to maintain it. The possessor of moral courage, which probably embraces all the greatest, noblest qualities of the human mind, is a true hero, and according to all commercial laws, the rarer a commodity the more valuable it is. D. M. Bennett is a "gem of purest ray serene," and has now fully demonstrated his right to sit beside Paine.

Yours, JAMES C. LEHMER.

SPRINGFIELD, Mo, April 27, 1880.

MY DEAR FRIEND BENNETT: Your day of liberation draws near, when strong intellects and warm hearts will greet and welcome you to the glorious sunshine of liberty, where you will again be free to breathe the free air of heaven, not as a guilty offender of justice, but as one of earth's bravest, purest, and most talented philosophers and philanthropists. Many gallant hearts beat in unison and sympathy with you for the near approach of your advent from your gloomy prison abode, and will hail with pleasure the memorable meeting on the second of May in Chickering Hall to express the high esteem they and the world owe you, while many more want to, and would, meet with you there were it at all possible; and, although absent in person, will be present in thought and commune together with you, and, as far as possible, enjoy that grand reunion of soul so much desired. Nothing, I assure you, could afford me greater pleasure than to be present on that occasion, as I am fully satisfied it will be truly a feast of thought to all true hearts in sympathy with you and the great interest you express for the good of humanity.

While being shut out from the busy world in your gloomy cell, your mind has been none the less active, and the world will no doubt be greatly benefited by the productions of your masterly brain while there. This you need to, and must, be complimented for, in part, at least; and though I hav been unable to render you much assistance financially, be assured, dear brother, you hav all the while had my warmest sympathy, with my most earnest wish to help you more. Very truly and fraternally yours,

J. S. LYON, M.D.

LAWRENCE, MASS., May 2, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find two dollars for a new subscriber. As there is an effort being made to double the subscription list, I thought I would try and get what subscribers I could, if it was only for three months, as it might lead them to take it longer. I labor under some difficulties, for I am blind. I should hav been glad to hav rendered you some assistance, as others hav done, but I am unable to help myself. I hav been blind for ten years, and therefore my circumstances would not admit of my doing what I would otherwise hav done.

I was pleased to know you had so many kind friends that were able and willing to assist you in your troubles. I assure you I was rejoiced when the day came for you to come forth from those prison walls and breathe the pure air of heaven once more. I hav been much interested in the letters that you wrote while in prison. They were the first things I had read to me.

Col Ingersoll lectured here some time ago. I was much pleased to hear him. His subject was, "What must we do to be saved?" The clergy are very much agitated over it, and nearly all of them preached on Ingersollism, but they didn't make much impression on the minds of sensible people. None of them tried to answer his argument, but it was mostly abuse. I heard a man say it was a wonder that God did not cut Ingersoll's career short. I told him it was no wonder at all; it only demonstrated the fact that God is not a Christian; if he was, he would hav done so long ago, or never suffered him to hav lived at all. I will close, while I remain ever, Your friend and well-wisher,

C. E. EDGERLY.

NORTH YAMHILL, OREGON, April 12 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find five dollars. In sending this small remittance, I hope you will not think it the want of true and sympathetic friends in this far-off portion of the United States. I believe there are those even here who are fully sensible of the great outrage perpetrated on an honest and sincere, patriotic and upright, citizen in sending you to a felon's cell. There has been no act under the sanction of law and the government come under my observation that has so aroused my indignation.

If our freedom is subject to the ignorance, superstitions, and prejudice engendered in the minds of the people from the teachings of the Christian religion, as evinced in the conduct of Benedict, Comstock, and others who aid and abet them in their holy crusade against a free press, free speech, and a free dissemination of thought and mind all over our land, then surely a government founded on principles calculated to giv these very things to its citizens is in a sad plight indeed.

Go ahead, Bennett, with the good work. There must be martyrs to all great reforms. No doubt to-day you feel much better in your conscience. No doubt the world regards you as a much better man than he who stooped to such contemptible means to secure your incarceration in a prison. Cheer up, brother, as I hope you are among the last of the martyrs. Sympathetically yours.

LEE LAUGHLIN.

HALIFAX, N. S, May 2, 1880.

FRIEND BENNETT: Inclosed you will find $8. While I cannot be with you to-night at the grand Reception given to you at Chickering Hall, I send my greeting to welcome you back to the editorial chair, assuring you that you hav my full indorsement as a man of truth, honor, and integrity, and may the pen that you hav been accustomed to wield again be wielded with that weighty power and resoluteness that will carry conviction into the hearts of thousands that are under the domineering influence of priestcraft, and release them from the chains that bind them to superstition, intolerance, and hatred towards their fellow-men! The work that you hav done for humanity since the advent of THE TRUTH SEEKER cannot be estimated by a common standard. Millions yet unborn will stand in astonishment at the grand results achieved in the last quarter of the nineteenth century by D. M Bennett. I can, to some extent, realize the unbounded feelings of joy that animate the whole being of hundreds of thousands that you are again at liberty, at your post of honor, ready to battle for the right and to condemn the wrong in whatever channel it may be found. So go on with your keen, incisive, and decisive blade of truth. Spare not, for the Car of Progress must roll on; and whoever is foolish enough to attempt to impede its progress will be crushed under its ponderous wheels of truth. The befogging elements of Christian hatred, intolerance, and injustice must be swept from our fair land, and upon its shattered ruins must be built the broad and liberal elements of human brotherhood in the domain of doing the greatest good to the greatest number. Malice toward none, but charity for all. I am, as ever, your friend,

CHAS. YEAKE.

DELPHOS, OHIO, May 4, 1880.

D. M. BENNETT, *Dear Sir:* I am happy to think that you now are free to again inhale the sweet odors of truth-seeking. The pious frauds that caused your unjust imprisonment can no longer rejoice over your confinement.

Truly yours, B. A. ROLOSON.

NEW YORK, May 8, 1880.

DEAR BRO. BENNETT: Allow me to congratulate you on your being in New York again. I had the pleasure of seeing you in the distance late on Sunday evening last. I trust that your trials are over and that your sufferings in the past will contribute largely to the liberalizing of the minds of the people of this country and of the world.

Fraternally yours. E. P. COOLEY.

GLENDALE, MON., April 20, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* The approaching release of Mr. Bennett from the Christian institution at Albany, admonishing me that I am somewhat in arrears with my mite of promised contribution during his sojourn with the Philistines, will be my excuse for trespassing at present on your time. My fears are happily dispelled in regard to his health and power of endurance. I fancy he has improved, if possible, intellectually, however he may physically, his aroused enthusiasm and acute imagery evinced by his description of the convocation of the gods. That he has survived the persecution and opprobrium heaped upon him, without a scintilla of evidence of his guilt, but meant to drive him to lunacy or the grave, is proving, and will prove, a sad mistake of the modern Inquisition in seeking to enforce a doctrine repugnant to natural reason and incompatible with common sense. We are asked, under pains and penalties, to accept the myths and fantasies of a crude, effete, and barbarous origin—the conceptions of men but slightly in advance of the early dwellers of the caves. As well be expected to swallow the antics of the "leprahaun," the weird warning of the "banshee" of Milesian notoriety, or the "lookooroo," the offspring of French imagining and papal pronunciamentoes. But I must spare you, and forbear these incoherent ramblings. I am solicitous about the Reception; hope it will be a grand success. Find inclosed ten dollars. When you take out the greenbacks, drop this quietly in the waste-basket, first tendering my grateful thanks to all the "boys" in the office, and don't you forget it; I thank the "devil" also.

Yours sincerely, WM. KINSELLA.

EUDORA, KAN., May 8, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* A Liberal picnic was held on the first day of May at the residence of C. M. Sears, in this place, to celebrate the release of D. M. Bennett. The day was delightful, and a beautiful American flag was early flung to the breeze and waved majestically from the top of the highest tree. The shady grove was tastefully and conveniently arranged for the occasion, and included a speakers' stand, seats, tables, croquet sets, swings, arches, target shooting, and a platform for dancing. Enlivening music was also dispensed by the Doolittle string band.

The meeting was organized by electing C. M. Sears Chairman. Mr. L. Greene took the stand and delivered a very eloquent and appropriate address upon the principles of Liberalism and toleration, which was highly appreciated and frequently applauded by the large and intelligent audience.

An essay was read by Mrs. M. A. Sears, entitled, "Make Our Lives Happy Here," which was well received.

The dinner was a grand and substantial affair—a feast of good things unsurpassed for richness and variety, to which all present appeared to do ample justice.

Attracted by the music, the audience soon gathered again around the stand and listened attentively to short, stirring speeches by L. Rote, C. M. Sears, L Greene, and others.

A poem, written for the occasion, entitled, "May day Thoughts Suggested by the Release of D M. Bennett," was well rendered by W. H. Sears, and elicited much applause.

A committee on resolutions reported the following, which, on motion, were unanimously adopted:

*Resolved*, That we believe the government should neither abolish nor support any form of religion in any manner, neither directly by the payment of money nor indirectly by exemption from tax.

*Resolved*, That we believe in the complete secularization of the government.

*Resolved*, That our sympathies hav been with D. M. Bennett throughout his term of imprisonment, and that we now congratulate him on his release.

*Resolved*, That a copy of these resolutions be forwarded to THE TRUTH SEEKER for publication.

Perfect harmony and social accord prevailed during the day, and all appeared to enjoy themselves. The young people tripped the light fantastic toe until a late hour, when all retired to their respective abodes, feeling that the day had been pleasantly and profitably spent. The question of procuring lecturers and organizing a Liberal League was discussed, and I think we may succeed in that undertaking.

I hope to be able to send you a list of new subscribers to your grand paper soon. I will close by wishing you and your noble wife a long life, success, and happiness, and all the Liberal workers in the good cause.

Yours for truth and universal liberty, C. M. SEARS.

PATERSON, N. J., May 15, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I in common (as it appears by to-day's TRUTH SEEKER) with thousands of other Liberals throughout the country, hav had my sense of decency, justice, and honor outraged, and that in a most cowardly manner, by the receipt of that pamphlet, but as soon as I saw what it was I put it in the stove, where I hope and trust all the rest were as quickly consigned. My greatest interest in the vile thing for the few moments that I held it in my hands, was to find some one's name to it, but I hunted in vain. And no wonder, for even Comstock himself, were he worse than he really is, would surely hesitate ere he stooped to such a mean, dirty, vile trick as this in order to blast the life and reputation of an honored citizen. This pamphlet, very appropriately, was mailed from Boston, but I can scarcely imagine that there is any Liberal in the boundary of that honored and illustrious city who could be so base as to engage in such despicable and utterly contemptible work. And right here I want to say to all these "things" that are engaged in this muddy business, that in future whenever they feel inclined to defile the mails and violate Comstock's obscenity law, they will please drop my name from the list of those to whom they find a pleasure in sending such filth. And in contrast with this, I most anxiously desire to thank all those noble men who hav stood true and steadfast, and women who hav done their duty openly and fearlessly by sticking to you through this trying ordeal. And such names as Parton, Wright, Palmer, Green, Pillsbury, Seaver, the Dentons, Mrs. A. H. Colby, Mrs. L. N. Colman, Amy Post, Mrs. E. D. Slenker, and a host of others, will, by all who love truth, justice, fidelity, and honor, be held in lasting remembrance because they loved right and justice more than a fleeting popularity among those who murder truth and justice, and yet delight in saying, "I am holier than thou." And in conclusion I wish to add that I am more and more convinced of the imperative necessity of all Liberal men and women of this country, and lovers of humanity the world over, sticking closer together, working more harmoniously than hitherto, and making the fight more aggressive against bigotry, religious persecution, and injustice of every kind.

Since writing the above, I hav read your "Personal," and I cannot close without saying how deeply I regret the course that Mr. and Mrs. Underwood hav taken since the split at Syracuse. They were two of my most esteemed friends in the Liberal camp, and consequently I am the more deeply pained. I most sincerely hope that ere long they will clearly see their mistake and hav courage enough to acknowledge it and ever after employ their splendid abilities in the good work of bringing those into the Liberal ranks who are now estranged. JOHN WARR.

NORWAY, IOWA., May 10, 1880.

DEAR BROTHER BENNETT: Welcome once more to the editorial chair of THE TRUTH SEEKER! May you be undisturbed in its occupancy until the end of your days. You hav well earned the right to rest and peace, but I hav no doubt but that you will still

> "Lift aloft in battle's van
> Emblems of enfranchised man."

This hour we greet you upon your return from the martyr's prison cell and say unto you, "Welcome, good and faithful servant."

We know your services to the cause, know the sturdy defense which you hav given to the right, and not all the malice of your open or secret enemies can avail to turn from you the steadfast loyalty of our hearts, for we know that you hav suffered for us and liberty.

The church and its landmarks in iniquity hav tried to crush you and THE TRUTH SEEKER.

This was natural, and for it there is this measure of excuse, that between you there was and is a state of war.

But the church and her adjuncts hav been aided in their nefarious work by a brood of vile traitors within our own ranks who hav done all in their power to bury you beneath a mountain of obloquy and foul defamation. For these things they do not deserve the name of men—there is, there can be no excuse. Their action is cowardly and contemptible beyond measure. They are of the same foul spawn of those traitors to Freethought who in England hav done all in their little power to drag down and destroy the indomitable Charles Bradlaugh and the beautiful and heroic Annie Besant.

But the transatlantic vampires hav failed, as hav their brothers in vileness on this side of the water.

The latest despicable work of the American Arnold's is an eight page pamphlet sent out under letter postage from Boston. In the guise of an attack upon you directly and Moses Hull indirectly, it is a deliberate attempt to destroy the cause of Liberalism in this country. The cowardly miscreants who send it out dare not affix their forever infamous names to the dirty libel.

Let me say to you, Bro. Bennett, beware of every man from whose speeches or writings these anonymous assassins draw comfort and assurance of support. Not many of them, it is likely, are privy to this last malicious and envious attack upon you and the League, but they hav all shown a strange lack of perception of the real issue and of courage.

The Reception seems to hav been a glorious success. The speeches were excellent, and without exception; there was no "let down" in the letters and messages received.

But it is the resolutions adopted that are the crowning glory of the whole meeting. They are the best set of resolutions adopted by any Liberal gathering since this battle commenced.

Thev say just what needed to be said and they do not say a word too much. In them we find concise, truthful statements of facts, clear cut, unequivocal demands, and a superb spirit of freedom and brave defiance of accredited systems of iniquity and falsehood.

There is not a single cowardly concession in them, not a single evasion of time-serving denial, not a single protest that we are not in favor of obscenity.

All the world knows, or might know if it did not wilfully shut its eyes to the light of facts, that of all the abominators of real obscenity (lack of reverence for the sexual nature) the most advanced and radical Liberals hold it in the greatest loathing and contempt.

It has been even charged that the tendency of Freethought was to lead men to the commission of all crimes. Shall we therefore insert in every platform and set of resolutions adopted a protest that we are not in favor of murder, and lying, and stealing, and arson, and rape? Not so, and no more should we be continually getting down upon our knees and meekly vowing that we are not in favor of indecency because we demand the repeal of an unconstitutional, iniquitous, and invasive statute. These resolutions are good, they perpetrate no such infernal folly.

No. 11 makes no concessions, but it is so worded that it spikes every effal gun of the filth fiends.

With these resolutions and the demands of Liberalism held ever aloft as our bright and shining banner let the Liberal League and the friends of the secular state swing grandly into line and charge with an irresistible onset upon the embattled hosts of superstition and tyranny, and continue charging until the last stronghold of injustice is razed to the ground. E. C. WALKER.

P. S—I would say to the Liberals of Iowa that the earnest brother, W. S. Bell, is now ready to make engagements for lectures in this state. Write to him at once, as it is necessary that arrangements should be consummated as far in advance of time of delivering lecture as possible. Forget not the loyal hearts of oak.

Address Bro. Bell at 707 West Superior street, Chicago, Ill., E. C. W.

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PORTLANDVILLE, N. Y., May 3, 1880.

D. M. BENNETT, *Dear Sir:* I rejoice with you at the opening of the prison door. Do not hold your head down, nor mantle your face for neither king, president, nor priest.

We hav a pile of powder in store and it only requires the touch of a match to blow the persecuting Christians from existence.

We do not believe in taking the sword only in self-defense. If we are compelled therefore to unsheath our sword, we mean business. Then woe to the man that has raised his weapon to strike down liberty, the freedom of thought and speech. I verily believe the day is not far distant when Comstock and some of his crew will regret that they were ever born. There is a tempest brewing which when it breaks will try every man's steel. Then let the man who has no sword sell his garment and buy one. Our liberty is as dear to us as to others, and we will hav it or die.

Mr. Bennett, I hav great fears that there will be another attempt made upon your person. There is a religious sect that are thirsting after your blood, and they will use no scruples to effect their evil designs. Be watchful therefore and do not expose yourself unnecessarily; we hav a work for you that no other can do. With much respect I am very truly yours, PETER SOULE.

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SPENCER, IOWA, May 4, 1880.

FRIEND D. M. BENNETT, *Dear Sir:* I believe I hav not yet sent pay for the current year of THE TRUTH SEEKER, and herewith inclose post-office order of five dollars for it and a copy of "Amberley's Analysis of Religious Belief" as proposed, which please send by mail if Anthony will allow it, and I will do all the good I can with it, as we hav some badly "hide-bound" people here.

I heartily congratulate you upon your late release from dungeon walls, and sincerely hope that through your sufferings the citizens of this country may be made better, and may guard our most sacred rights with better care in future.

Yours truly, J. MERRITT.

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LINES TO OUR CHAMPION D. M. BENNETT.

There is much in this world very hard to endure,
Sorely wounding the feelings and painful to sight.
But surely those know of the bitterest woe
Who stand up for the cause they believe to be right.

Thousands hav suffered in dungeons and chains,
Well proving how cruel injustice can blight.
But what children of men since the ages began
Hav suffered like those who stand up for the right?

All times hav their heroes we fain would admire,
Whose courage and daring so proudly delight,
But we challenge the name of a hero so grand
As of him who stands up for the cause that is right.

We are told that we liv in an age far advanced,
And civilized up to a standard polite,
But giv us the warrior though ever so rough
Whose sword is unsheathed for the cause that is right.

Though scorned and brow-beaten and slandered and cursed,
Unswerving, undaunted 'mid scenes which affright,
In the heart's sacred chancel enshrine we the name
Of those who are bravely defending the right.

VIRGINIA E. VANCE.

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NASHVILLE, TENN., April 25, 1880.

D. M. BENNETT, *Dear Sir:* Regretting the circumstances preventing us from meeting with you and friends, as the term of your unjust imprisonment ends, we send you thousands of cheers and congratulations. Rejoicing as you will in the hardly-earned and regained freedom, your numerous friends in bonds with you exult with equal joy and gladness. As the few dejected Baptist friends of Bunyan, imprisoned in a darker religious age, and under a more intolerant government, warmly greeted the brave old man as he came from the clutches of heartless tyrants, much more may we greet you on your return to freedom, The apostle enjoins to "weep with them that weep and rejoice with them that rejoice." Were this authority binding upon us at this hour, we were forced into sackcloth and ashes, with Comstock & Co., over your release. But we appeal to the little stock of Christian charity which may still smoulder in their hearts, to patiently let our rejoicing cool ere we get into humiliation, fasting, and prayer, over the escape one suffering victim from their inquisition. Then would we likewise appeal to their reason and scant knowledge of history, that we are laboring to save them no less than ourselves from religious oppressions and tortures. The inspired slaughters of Joshua, the massacres of Moses as detailed in such scriptures as Numbers xxxi, may be repeated as one denomination shall gain the power over all others. The past history of Christianity makes this but too evident. Our only safety is in a thorough recognition of the inalienable rights of all, leaving truth and reason free to combat error in all its forms and at all times—as Jefferson wisely taught.

If religious bigotry and persecutions are to fade out in our republic, the happy result will be due to free thought, an honest, earnest love of truth, and minds Liberalized by the Liberal sciences.

Rejoicing in the hope and cheering prospects of the triumph of these happy elevating influences, and that you, D. M. Bennett, will bear your full part in this great work, we are and ever will be your fast friends.

W. T. AUTEN,
W. PERKINS.

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DAVENPORT, IOWA, May 2, 1880.

D. M. BENNETT, *Dear Sir:* May all that is good conspire to help you, and may the devil deal with Comstock, Benedict and company as they deal with others. Inclosed is five dollars from your venerable friend and well-wisher R. Mc Intosh, who requested me to forward it to you; he also sends five to H. L. Green. Your ever well-wisher,

J. MUNSON.

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BURLINGTON, IOWA, April 29, 1880.

FRIEND BENNETT: By way of "hurrah" on the day of your liberation I hav set floating to the breeze, on a tall flag pole which stands in my garden, two beautiful new flags, American and Swiss (I hav the glory of having been born a Swiss), and as our place is a very conspicuous spot, the show looks pretty and creates much inquiry. This gives a fellow the opportunity of making pointed little speeches about people being ignorant of to-day's history in consequence of reading nothing except the daily press, etc., etc. My wife, myself, and a few more friends and admirers of yours here, unite in sending you greeting and congratulate you on your liberation from the grip of the Pharisees.

Yours enthusiastically, WERNER BOECKLIN.

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DURAND, ILL., April 29, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed please find $5 to pay for your new book when published. I do not know what the price will be; if this is not enough I will send the balance; if it is too much keep the balance for yourself. This must be a happy day for you. I would much like to be in New York to meet you. I hope you will not hav any more experiences of the kind, and that prosperity and success may attend you in your declining years.

Yours for man, E. R. EVANS.

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AMHERST, MASS., April 30, 1880.

FRIEND BENNETT: I congratulate you as a free man once more, as I suppose that you are indeed free since yesterday. Hope that your health is good considering where you hav been. Hope that you will liv long to go on with the work for the emancipation of bigoted minds like your persecutors. I beat you out of jail by two months, but then I was incarcerated nearly two months before you. There was only a couple of weeks' difference in your favor, or rather, I should say, against you. You had the longer imprisonment and the harder place to serve it out in. Am so glad that you lived through it. They will not be idiotic enough to proceed against you again, as they hav felt the power of Liberal thought in your case. Three cheers for your release! Fraternally, JOHN BROWN SMITH.

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LOGOOTEE, IND., April 30, 1880.

D. M. BENNETT, *Dear Sir:* For this $1 send me R. G. Ingersoll's "Lecture on Gods," etc., paper covers, and apply the residue on my subscription to THE TRUTH SEEKER.

I suppose you hav been liberated from prison where you hav been expiating the terrible crime of giving fetterless expressions of honest thought through your Infidel paper. The sky pilots hav enslaved the human mind in the debasing coils of theology for ages. We look back through the foggy mists of centuries and we find every generation sacrificing the noblest of humanity on the altar of superstition. Brave men expire in flames kindled by intolerance. Many swords, guillotines, and other Christian instruments hav been stained with the blood of brave thinkers. The history is familiar to every thinker. While you hav filled a Christian dungeon you are fortunate that such men hav preceded you who, by their efforts and with their lives, hav rendered the bigot's stake unpopular. Continue to do as much good as you can, they cannot burn you, though they may imprison you. ABEL PAGET.

---

COLON, MICH., April 29, 1880.

D. M. BENNETT, *Friend of Human Freedom:* Our spirits hav gone out and along the invisible wires and we seem to see you emerging from your prison home into the arms of your wife and friends; and as I look out into the beautiful sunshine we can't help but think that even the elements are weeping with us tears of joy for your restoration. May you liv to see the nations rise up and call you blessed. We extend to you our hands and hearts. Truly yours,

DR. AND MRS. A. J. KINNE.

---

NORTH MADISON, O., May 1, 1880.

D. M. BENNETT, *Dear Friend:* I will write a few lines to you, as I suppose you are now at home with your wife and friends. I wrote one letter to you while you were in prison; don't know as you got it; should hav written more but I knew you would hav as many as you could read and better than I could write. No day has come and gone but I hav thought of you. I hav felt so mad I should like to hav heard Comstock was dead and gone to hell and staid as long as you were in prison. I hope you will giv all the damnation you can pile on to them. Had I the power they should drink one vial apiece of the double-distilled wrath of God, and boiled down at that.

Don't be discouraged; giv the churches and the Young Men's Christian Association a worse shaking than it has ever had before. Crosby, Bundy, and Abbot, recollect them. I should like to see you and take you by the hand, but can't in this world. Well, I don't expect to see anything in any other. I read all the books I hav had of you, and I say if God won't move a finger to prevent the suffering of the innocent we might as well be without one. I want many more books but can't pay for them. So good bye, God bless you, is my wish. One of your best friends.

LEE NORTON.

---

AUBURN, N. Y., May 3, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I hav to-day just seen leisure time to read your valuable paper of April 10th, which contains your ninth letter from Albany, which is the glorious "cap-sheaf" of all your previous efforts. If I believed in the answering of prayers, I would at once prostrate myself before some Christian God and implore of him in the best of devotional language to actuate each and every one of his worshipers to thoroughly study and cherish the infinitely truthful precepts proclaimed by Jesus Christ through Mercury to D. M. Bennett. Oh, what a grand lesson would then be inculcated into the minds of deluded knaves, fanatical hypocrites, and licentious imaginary God worshipers. It seems to me that if those noble, Christlike characteristics could only be infused, inwrought, inborn into the sensibilities of all the world's mythical Christian God-serving people, the world would soon come forth wholly redeemed, rejuvenated from all Christian intolerance, bigotry, and superstition, clothed in the armor of right, truth, justice, and love.

Since reading your "Ninth Letter from Albany," I am still a greater admirer of THE TRUTH SEEKER. I cannot and will not do without it. I hav become its friend since its brave, daring, outspoken editor became a victim of wicked, intolerant Christian bigotry, and now since your liberation the rank and file of Christianity will proclaim its hilarity by calling upon their demon God to end your days in their foaming, boiling-over hell, the temperature of which has been greatly increased during your imprisonment by their hellish prayerful vociferations. Ye Christian hypocrites, I challenge you to read D. M. Bennett's "Ninth Letter from Albany," and dare you to deny one single word of it. But then, if you can believe and own your pretended word of God, no doubt you can disbelieve and deny Bennett's "positive word" of truth. But will you and dare you deny the truth?

Now, Mr. Editor, please also consider this communication as an order for your new and unparalled production, "The Gods and Religions of Ancient and Modern Times." I must hav the work complete, Vols. I. and II. I believe it to be the grandest work of the kind ever written, and certainly must reflect great credit upon its famous editor. Every Liberal ought to hav it; his library is incomplete without it. As soon as both volumes are finished please send them to me, in leather, by express, C. O. D., or notify me, and I will order them by mail, which would be cheaper, and the difference in transmission I will contribute to the dissemination of truth.

Yours for the glorious advancement,

L. DE WITT GRISWOLD.

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GLENDALE, MON. TER., April 25, 1880.

EDITOR TRUTH SEEKER: The suggestion of Mr. Leland in regard to the reception is a good one, and ought to be acted upon by at least those who are deprived of the opportunity of showing their appreciation of Mr. Bennett's services in a more demonstrative manner, by sending in a new subscriber. Such here is mine. But, by all means, let us hav the reception also. Mr Macdonald, take the old chief by the hand for me, and giv it an extra shake, and say welcome, hearty welcome. Inclosed find $3, and send the paper for one year to a new subscriber.

Yours truly, WM. KINSELLA.

---

OBITUARY.

WALLA WALLA, WASH. TER., April 22, 1880.

D. M. BENNETT, *Dear Sir:* We hav just received the painful information of the death of John Cleminson (my wife's grandfather). He passed away in the full belief of Spiritualism. He had held to that faith for twenty-five years, and it did not forsake him in his last hours. He had been ill but a short time, but refused to take medicine. He said he wanted to go and see his wife who had gone on some six years before, and with whom he had lived in perpetual harmony for fifty years. The old gentleman lived a very temperate life. He lacked one month of his eighty-first birthday. You, as well as we, hav lost a true and faithful friend. To him I owe my introduction to THE TRUTH SEEKER. I think he began with its birth and remained a constant subscriber until his death.

Your well wisher, WILLIS MCDANNALD.

---

The following dispatch and two letters were sent to Mr. Wright at Chickering Hall on the evening of the Reception, but for some reason were not delivered:

ELGIN, ILL., May 2, 1880.

D. M. BENNETT, CHICKERING HALL, CARE HON. ELIZUR WRIGHT: We congratulate you upon your release.

Ever yours in sympathy,

ELGIN LIBERAL ASSOCIATION.

WOODHULL, ILL., April 29, 1880.

BRO. D. M. BENNETT, *Respected Sir:* A few months more will close my eightieth year of pilgrimage. As for my bodily ability, it is such it would be imprudent for me to make the attempt to greet you in person; and as for funds, I am at present short. Under my circumstances, I ask the privilege of greeting you with pen and paper. In fact, it is the only means at my command. Therefore you will accept my best wishes for your prosperity through the balance of your journey as a pilgrim on earth, and I shall be happily disappointed if you are permitted to enjoy your freedom. Priestcraft, ignorance, and religious intolerance are a power in the land, and it has fallen to your lot to be a target for the arrows of religious tyrants, but don't get hit in the back. I bid you welcome to the light of day and to the society of your friends and your home,

Respectfully yours, ISAAC PADEN.

---

SHAKERS, N. Y., May 2, 188.

LIBERAL FRIENDS: The man whom you so worthily honor is the trusted friend of all the prominent and honorable of Shaker societies. As we consider our honor and purity of life, when governed by Shaker principles, to be unequaled by any and impeachable, you will know how highly we appreciate Bennett as a defender of what he believes to be pure and right, as he sees the pure and right, and that we realize that we hav not misinterpreted nor mistaken our man when relying upon the honor and principles of your honored guest. While we only hope if there is an Anthony Comstock's hell hereafter, that he may merit only his full share, no more, and the Lord knows that will be many times more than Albany Penitentiary inflictions, according to the decrees of his faith, we pray you, *pile the honor and applause upon D. M. Bennett,* who has, to my knowledge, been an heroic martyr for the liberality of pure thought and speech, unequaled by any martyr in centuries preceding the nineteenth. I am, gentlemen, Yours,

G. A. LOMAS.

### A Sentiment.

'Tis a sintimint, is it, ye's wantin'
To take wid ye's away to the West?
Be me sowl, thin, av all in me knowledge,
The few follyin' words are the best.

To be slow in yer judgment av others,
To stand fast to the flag ye've unfurl'd,
To yourself be the truest whin lovin,
An' the divil a bit mind the wurld.

An' thin if there's time for more goodness,
Be the gorra's, be hook or be crook!
Liv as near as yez can to the rule that's
Called "Gowlden" forninst the big book.

An' be that same token
Some are sayin' 'twas Christ; but Confucius
Was the man who invinted that same
But so long as it's good, an' well followed,
Divil a matter it makes what's the name.

SARAH F. NORTON.

### That Fountain.

We want no fountain filled with blood,
Drawn from Immanuel's veins,
We want pure, upright, honest men,
Men free from guilty stains.

We want no dying thieves to see
A fountain filled with gore,
We want men that do right because
It's right, and nothing more.

We want no "precious lamb of God"
For us to e'er be slain,
We want no heaven if we must wade
To it through bloody stains.

E'er since the gospel was first preached
Of the atoning blood,
It's always been a curse to man,
'Twill ne'er do any good.

Then lay that ensign of the past
Forever in the grave,
And let some other banner float,
That has some power to save.

'Twill be the emblem of true love,
Forever may it be
A beacon light to guide mankind
Through all eternity.


# EPITOME

OF THE

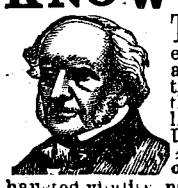
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SAKE's alive! don't know it's so, but the Lo'd seems to pay a mighty sight of 'tention to some folks and forgit all about the rest. 'Pears like chillun ought to be looked after, anyhow. They aint, though, half on 'em. Things is queer in this world, even if it is the Lo'd's world.—*Aunt Ruth's Valentine.*

THE Jesuitical confession implies the abdication of personal will—of individual responsibility. Man, in the hands of a confessor, must be—these are the very words of the book—"like a corpse which can be moved about in all ways without resistance; like a shaft in the hands of an old man." Not only obedience, but blind obedience, must be practiced. This is what I call an immorality; the faculty, which ought to enlighten man, blinding itself; the moral agent discharging itself of its terrible, but glorious, responsibility on to a stranger. Even supposing this strange abdication, this monstrous substitution, took place in behalf of all virtues, it nevertheless constitutes a fundamental immorality.—*Loyson.*

THE monks in their cells, the middle ages in their bondage to kings, priests, and ignorance, possessed no great consciousness of free agency, and hence that was the generation to ignore man and enthrone a pitless fate under the name of God; but the age which, in a perfectly free country, permits every man to carve out for himself a happiness and education and fame is the age to develop the consciousness of free agency, and hence the age to bind men together—man and God as acting in concert. Political freedom develops the human consciousness of free will and responsibility.—*David Swing.*

WHAT sort of infallibility is that which has tolerated the Inquisition, applauded the St. Bartholomew massacre, preached crusade against the heretics in France, massacred the Protestants of Holland, burned ten thousand at the stake in Spain? If it be said that Protestants also hav persecuted, we reply that they did it against their own principles, but that the Catholics persecuted in accordance with theirs; and the church which claims exclusive infallibility and holiness has no right to excuse itself because it has done no more than those which it denounces as being in error and sin.—*Dr. J F. Clarke.*

I SHOULD be glad if any pen words of mine might bring Catholics and Protestants into better acquaintance and into gentler and kindlier relations than before; but I desire to see no conversions from the one to the other side. An exchange from one dogmatism to another is seldom happy. For the rest, that is the best religion for one which fits one best. There is no universal religion. The notion that there is has filled the earth with horrors and wailing until now. All organized religions are alike—human growths from roots of error. To esteem one divine at the expense of the rest is a pure partisan superstition.—*Waters.*

A GOOD God (who, however, would necessarily be a finite being for us to hold the supposed relation to him), and a communication from him, I hav admitted to be desirable; but desire for a thing is no proof that the thing is attainable, or even that it has any other than an abstract existence in the mind. Taking actual religion, I cannot believe I can—not without lying to my own heart and understanding—call Christianity essentially different in its origin and nature from the other religions. I cannot believe in their divinity, neither can I believe in its. To me all religions are alike—human evolutions. The unwisdom of rating one of them above the rest as divinely superior in its origin and essence is as clear as anything can possibly be.—*Waters.*

THE aspect of the universe is not what Dr. Dewey says it is. It is not of "beneficence and intelligence," but has a wide room for, and actually displays, a vast extent of the opposite qualities. Plague, pestilence, and famine; battle, murder, pain, cruelty, triumphant injustice, affliction of the innocent, ignorance, folly, wrong of all sorts, abound in that little spot of the universe with which we are acquainted. If a principle of goodness be necessary to account for goodness, then a principle of badness must be necessary to account for badness in the universe.—*Waters.*

IMMORTALITY DENIED BY THE LAUREATE.

Out of the Deep, my child, out of the Deep!
Where all that was to be in all that was
Whirled for a million æons through the vast
Waste dawn of multitudinous eddying light.

Out of the Deep, my child, out of the Deep!
Through all this changing world of changeless law,
And every phase of ever-hightening life,
And nine long months of ante-natal gloom,
With this last moon, this crescent—her dark orb
Touched with earth's light—thou comest, Darling Boy;
Our Own; a babe in lineament and limb
Perfect, and prophet of the perfect man;
Whose face and form are hers and mine in one
Indissolubly married, like our love.

Liv and be happy in thyself, and serve
This mortal race, thy kin, so well that men
May bless thee, as we bless thee, O young life,
Breaking with laughter from the dark; and may
The fated channel where thy motion livs
Be prosperously shaped and sway thy course
Along the years of haste and random youth
Unshattered, then full current through full man;
And last, in kindly curves, with gentlest fall,
By quiet fields, a slowly-dying power,
To that last Deep where we and thou art still.
—*Alfred Tennyson.*

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A PAPER speaks of a man who "died without the aid of a physician." Such instances are rare.

A SUDDEN kiss made a young lady in Indianna crazy. "Yes," adds an old bachelor, "crazy for more."

A YOUNG lady up town repels the domestic slander that she is "fluctuating." "For I am always at par—to buy me something."

A LITTLE girl being asked on the first day of school how she liked her new teacher, replied: "I don't like her; she is just as saucy to me as my mother."

THE waves of a woman's handkerchief hav wrecked many a man, and the waves of a woman's hand without the kerchief hav wrecked many a small boy.

THAT was a clever remark of young Spilkins, who was embracing his sweetheart, when he said he liked that position better than the one he held on the railroad.

"You can never wear those boots out," said a shoemaker. "Then I don't want them," replied the customer. "Do you suppose I want boots to wear in the house?"

IT is said that women liv on love. Small-salaried young men will be interested to know that the love referred to is for baked beans, beef soup, onions, and new spring hats.

ONE reason, says the Detroit *Free Press*, why Leadville has no schools is because all the schoolma'ams who go there find husbands between the depot and the hotels, and don't care a cent whether school keeps or not.

A VERY old lady on her death-bed, in a penitential mood, said, "I was a great sinner more than eighty years, and didn't know it." An old woman who had lived with her a long time exclaimed, "Lor! I knew it all the time."

As a lazy tramp came down the street,
With free and easy gait,
This welcome sign his eyes did greet,
"Free chop to those who wait."
"Now here," he said, "I'll get some food
Without the slightest tax;"
But they led him to a pile of wood,
And handed him an ax.

JAMES SMITH hugged and kissed a girl against her will in a Galveston street, and she had him arrested. He was fined $15, which he paid, and went home congratulating himself that he had got out of the scrape easily. But he was mistaken. His wife met him at the door with a rolling-pin, knocked him down, and pounded him until he was insensible.

JUSTICE SMITH'S LITTLE JOKE.—There were over a hundred prisoners arraigned in the Tombs Police Court last Sunday. The majority of them were individuals who had passed a hilarious Saturday night. One of the prisoners, George W. Cannon, stepped up to Justice Smith and said:

"If you please, I want to go off."

The magistrate laughed and replied:

"As it's dangerous to hold a cannon that wants to go off, I discharge you. Don't go off, though, till you get outside; we want no exploding cannons here."

Milton Willard, another prisoner, in an apologetic yet confident tone, said to his Honor:

"This is my first appearance, Judge."

"Yes," replied the magistrate, "but your appearance is that of having been drunk."

"'Twas only through friendship if your Honor please."

"Friendship," knowingly responded the court, "is a mild stimulant, and I dislike to punish any one who becomes intoxicated with it. You may go, but don't get drunk on the same drink again; that's all."

NEWSPAPERS of a certain tone and people of a certain disposition are quoting with malignant glee the following verses, which recently appeared in Deacon Richard Smith's *Cincinnati Gazette:*

Only two cats, yet they calmly reposed
On the rug by the fire, and no one supposed
That before sunset these kits would be
The victims of a tragedy.

Only a boy, yet he noticed those cats,
All snugly fixed as bugs in mats;
And on his phiz a grin was seen,
Like an imp's when planning something mean.

Only a sister saw that grin,
But she tumbled not to its meaning;
For of boys she knew not the chaotic emotions,
And of torturing cats she had very few notions.

Only a moment she left the room.
But that moment sealed the kittens' doom;
For when she returned no cats were there,
Yet she thought of no evil befalling the pair.

Only a string, yet in its knot
The caudal ends of the kits were fraught;
And now on the face of the boy that grin
Extended around from ears to chin.

Only a clothes line, yet it swung,
And on it by their tails were hung
The mild and gentle purring pair,
Topsy-turvy in the air.

Only confusion now occurred,
Yet the howls of cats were plainly heard,
And teeth and claws and blood and hair
In wild confusion mingled there.

Only two tails now might be seen
On the line where the cats and tails had been.
And though cats to hav nine lives are rated,
They thrive not when disintegrated.

Only fiddle strings and claws,
Only teeth and eyes and paws,
Only two waving tails above,
Are left to show what sport boys love.


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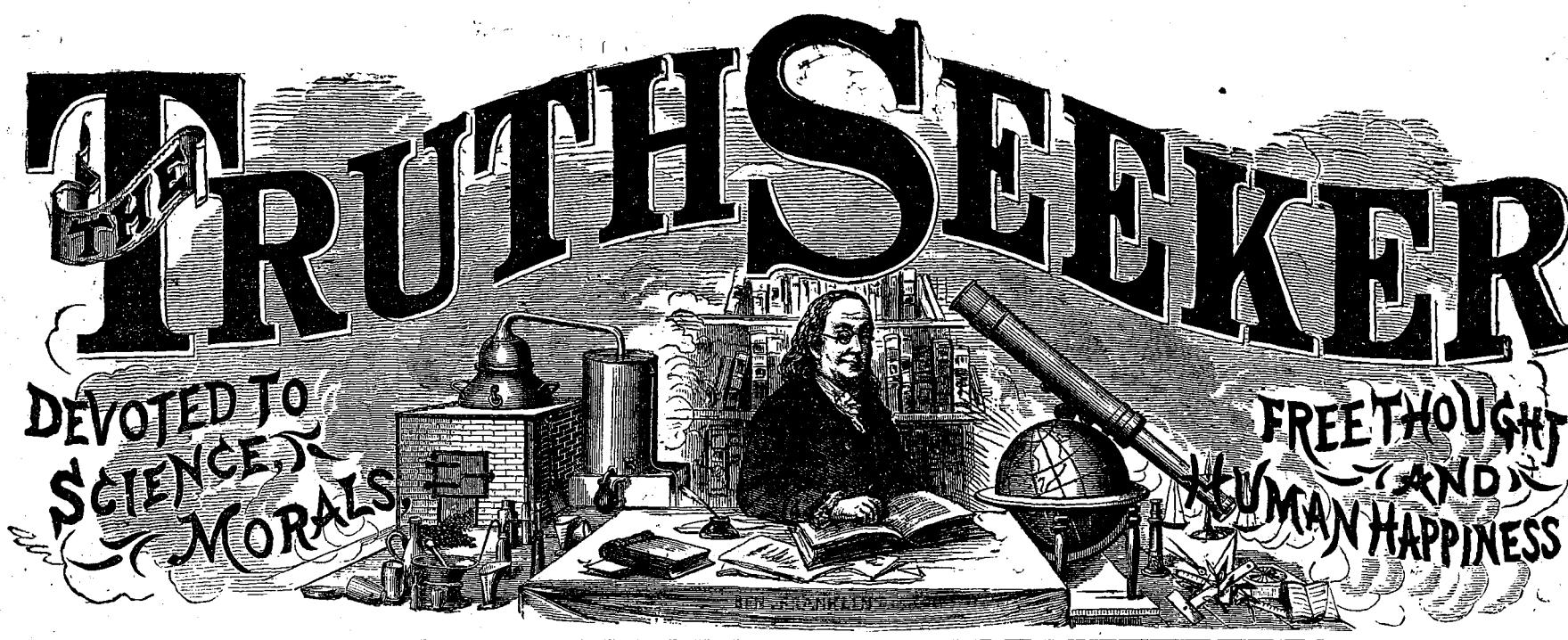
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D. M. BENNETT, Publisher, 141 Eighth St., N.Y

# THE TRUTHSEEKER




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## Notes and Clippings.

THE sad news comes that the king of Central Africa, whom Stanley converted, has backslidden.

A PASTOR SUSPENDED.—The Rev. H. A. Grant has been suspended at Washington, Pa., for drunkenness and immorality.

GEN. J. W. PHELPS believes that tornadoes are electrical, and might be, in a measure, arrested by exploding small magazines of powder, or making a high flame. But would they hav time to try it?

A YOUNG Boston lawyer, who didn't believe in the immortality of the soul, was induced on one occasion to mix cider with his whisky, and he has been a member of the church ever since. —*Andrews' Bazar.*

IT is calculated that 30,000 passengers will sail for Europe this season. Allowing an expenditure of only $500 to each person, which is very low, we hav a total of $15,000,000 that will be spent out of the country.

WM. SMOAK, of Charleston, S. C., is ninety-seven years of age, and has 100 grandchildren, 391 great-grandchildren, and 70 great-great-grandchildren. It's nearly time for William to be "fired out."—*Boston Globe.* It is evident he doesn't intend to be smoaked out.

A CHURCH has been erected in Kansas at a cost of ten dollars in actual cash payment and something added for labor. The labor was furnished by the brethren belonging to the church, and given free of charge. The materials of the church are chiefly earth and sod. There will be no mortgage on this church.

A BOY fell into a vat of potash at Danielsonville, Mass., two years ago, and the skin of both legs was destroyed. A resort was had to skin grafting, and over 2,000 bits of cuticle, from the boy's mother, the family coachman, and several accommodating neighbors hav been used. The result is completely successful.

"A HYPOCRITE," said a Sunday-school teacher, "is a man who makes believe to be real good when he isn't. Sometimes a man will giv a lot of money to a church just to make people think that he is better than anybody else." "Well, my papa ain't a hypocrite," spoke up a little girl back in the corner of the seat, "for he only givs a penny every Sunday."

ANOTHER FALLEN CLERGYMAN.—The Philadelphia *Times* givs the full details of the misfortune of the popular Baptist clergyman, the Rev. Geo. A Peltz, in connection with a female amanuensis. It is said to be a sad case, by which his family is thrown into intense grief. He was in consequence forced to suddenly resign his pastorate at Jamestown, N. Y. Thus has it ever been, and probably ever will be.

THE request of the distinguished committee of clergyman, headed by President Hitchcock, that their brethren of all denominations will unite with them next Sunday in prayers that the right man may be nominated at Cincinnati and the right man at Chicago is a novelty in religion and in politics, but is likely to be taken up with enthusiasm.—*Sun.* Col. Ingersoll thinks if prayers of the same kind are put up for both presidential conventions it will only confuse the divine mind and result in a tie.

ANTHONY COMSTOCK waited until nearly a million copies of the disgusting book, "Nana," had been sold before he moved to suppress it, notwithstanding that his attention was directed to the gross character of the novel by *Truth* and other papers. When he did move, it was only to warn the small venders of literature on the railways that "they must cease selling 'Nana' if they did not wish to get into trouble." What can be the verdict of the public on the sincerity of a man who acts in this way? Are the Petersons of Philadelphia too big or too liberal to be interfered with?—*Truth.*

AT one time Latin quotations, and even Greek ones, were common in the speeches of the great orators in the House of Commons, as Pitt, Fox, Pulteney. Now the classics are a most dangerous ground to tread on, and are only occasionally employed by men of acknowledged great classical acquirements, like Gladstone and Lowe. Disraeli's first effort in this line, "imperium et libertas," caused at least a pleasant excitement, as neither he nor any one else could tell where it came from. In the same way classic quotations, once so common in the editorials of the *Times* and other leading journals, are now almost wholly banished.

THE bad faith and scurrility of the attacks of several New York papers on Col. Ingersoll hav been more than outdone by the *Daily Graphic's* caricature of the lecturer. This sheet, whose cuts, as a rule, are horribly inartistic, represented Ingersoll recently as a decoy light attracting solitary ships into shoals, quicksands, and rocks respectively marked as murder, immorality, and lewdness. In view of the insults heaped upon a non-believer, the news we hav just received from New Jersey to the effect that several of the largest fires hav been brought home to the door of a prominent and earnest member of a Methodist community is, to say the least, suggestive.—*Truth.*

WHEN Anthony Comstock, like the veritable vampire that he is, fails to reach honest people by the law, he has yet many means at his disposal for making matters uncomfortable for the victims. Thus Mr. E. Williams, who, it will be remembered, was recently acquitted of the charge of sending indecent letters by mail, has just experienced the results of Comstock's vindictiveness and intrigues to such a degree that he has been f rced to throw up his position as president of the Greenpoint Savings Bank. Comstock had induced the bank's secretary to bu'ly his superior out of office, and the secretary was not long in acquitting himself of his dirty task. However, the greater Tony's villainies may be, the greater also will be the satfaction felt by all right-minded people at this jackal's inevitable fall.—*Truth.*

THE military laws that now rule all Europe, with the exception of Great Britain, hav not only proved a drawback to the material prosperity of the country in which they exist, but they hav impeded the march of civilization and silenced all the demands of humanity. The cable brings us the heartrending story from Hungary of fourteen hundred persons living on grass, nettles, and mushrooms for want of other food. To escape sure death by starvation the majority of these people attempted lately to emigrate to more favorable regions, but here the military authorities pronounced a veto, and the poor wretches are now left to die in torture. By the side of this system of slow killing the Turkish mode of exterminating whole population with grape and canister is comparatively mild.

OF all religions and creeds, Christianity, such as is practiced in the present day, might rightly be considered as the most intolerant. Joseph Seligman, the noted banker, has hardly given up the ghost, bequeathing $25,000 to different benevolent charitable institutions, "without any regard to race or religion," than three or four religiously inclined evening contemporaries are found to reflect upon the fact that a certain portion of the sum has fallen to the "Society for Ethical Culture." This society is composed of advanced thinkers, mostly Hebrew, and is presided over by Felix Adler, the well-known rabbi of this city. But as these gentlemen recently declared they would practice morality for morality's sake, and not because any particular religion commends it, all true Christians are scandalized at the fact of Mr. Seligman having helped to support a society based on what they call Atheistic principles.

RELIGIOUS papers are at present hard at work attempting to prove that the sole reason enormous crowds assemble to hear Bob Ingersoll's lectures is that the noted iconoclastic Infidel possesses a marvelous self-assurance, knack of language, and histrionic talents, and that these features more than the solidity of his arguments insure his constant success. The true cause of Bob Ingersoll's popularity lies, however, farther than this, and were his arguments a million times less logical he would still be a popular figure. The people of this country, and especially those of New York, hav got sick and tired of the present perversion of Christianity by Beechers, Halls, and Talmages, who convert their churches and "tabernacles" into sensational variety shows. When the high-salaried, *a la mode* preachers are bounced i favor of hard-working, sincere, and talented pastors, following the precepts and maxims of the founder of their religious system, then, and not before, will Ingersoll's talents and eloquence fail to attract the large throngs that now sympathize with him.—*Truth.*

A COLORED brother from Arkansas givs the following reason for naming his tenth son "Judus Iscarut." Says he:

"Dat's de boy's name. Judus hez been slighted. Nobody hez eber had de immortal courage to name a chile for dat man. But dat aint de main reason wy I named him Judus. Ise got de Bible ter 'stain me in gibbin de chile dat name."

"How does the Bible sustain you in desiring to perpetuate that name?" asked the magistrate.

"It's dis fack: Christ in remarkin' ob Judus said it would hab been better fer dat man ef he hadnt been born."

"Well?"

"An considerin' how many mouts is opened at the do' wen I goes home wid a side ob meat, it would be better fur dat boy of mine of he had neber seed daylight. I takes de scriptur fur de references. In de fucher, ef I finds dat de boy hez made improvements on hisself, den I change his name ter Jim."

THE church of the Evangelist in Philadelphia will probably be sold this week under the hammer of the sheriff's auctioneer. Its vestry hav come to the conclusion that this is the only way in which they can get rid of their rector. Expert accountants hav tried to solve the mystery of the financial relations of church and rector. Rector Franklyn says the church owes him $2,703; while Warden Brown says that Mr. Franklin owes the church $900. The more the experts try to unravel the tangled accounts, the more thickly does fog gather around the figures. The church owes a mortgage debt of $3,000, with a considerable accumulation of unpaid interest. Its floating debt is about $9,000. It is said that one of the members intends to buy the concern in and start afresh under a new dispensation and with a new minister. Rector and people both are at present in a pugnacious frame of mind, and it is not likely that the gospel which was last Sunday proclaimed from the pulpit of that unhappy church was very glad tidings to the weary and foolish pilgrims who may hav wandered in there seeking spiritual refreshment.

THE Philadelphia *Times* in speaking of Tony Comstock's attempted suppression of Zola's "Nana," finds that the book is not interesting enough to be dangerous, and it is too insufferably dull to gain any large sale. The *Times* concedes that the book is "nasty," but adds that it does "not believe that anybody will be hurt by 'Nana,' because we cannot imagine that any one who could be hurt by it would hav the patience to read it through." The Philadelphia *Times* is mistaken in its premises and therefore in its conclusions. "Nana" has had a larger sale than any book published this year in America. The cause of this sale is its widely-advertised pruriency. To staid old gentlemen of the stamp of the editor of the Philadelphia *Times*, who hav long ago sown their wild oats, it may appear that mere nastiness and lewdness are not dangerous. They are not to men of his advanced age and dead appetites. But to young people whose blood flows warmly and who are ever too ready to go to extremes, a book of the peculiar stamp of "Nana" is very dangerous. Virtuous young men cannot but hav their purity tarnished by reading this outspoken and inexcusable description of the life of an abandoned Parisian woman. *Truth* called on Tony Comstock some time ago to suppress the sale of this book and to hav its publishers indicted. We did this because for some time, Mr. Comstock has spent his days in the persecution of small people, some of whom he has sent to state prison for books infinitely less dangerous in their tendencies than this book of "Nana." Under the ruling of Judge Benedict in the "Cupid's Yokes" case, Messrs. Peterson, of Philadelphia, could not avoid conviction and imprisonment for issuing this filthy book "Nana." If again the Messrs. Peterson were prosecuted and not convicted, it would hav a tendency to arrest Comstock in his bitter arraignment of other people for doing less than these Philadelphia publishers hav done. It is absurd for this man to prosecute D. M. Bennett and let the Petersons go in peace. In Tony Comstock's life there are few things that we approve of, but his attempt to suppress "Nana" is certainly one of them.—*Truth.*

## Events of the Week.

PATERSON, N. J., has an epidemic of measles.

A MAN aged sixty-eight committed suicide at Niantic, R. I., a few days ago.

A NEGRESS has just died at Toronto who is said to hav been 120 years old.

THE ponds in Vineland, N. J., were covered with thin ice a few mornings since.

SEVERAL deaths from vaccination with impure virus hav recently occurred in this city.

THE Empire Car Works, at York, Pa., were destroyed by fire on the 21st. Loss, $50,000.

A GENERAL strike of stevedores and wharf laborers took place in Montreal on the 17th.

THE Ultramontanes are stirring up the Catholic population of Germany against the government.

TWENTY Boston bicycle riders hav crossed the ocean to make the tour of Europe on their iron steeds.

MORE than forty per cent of the deaths in Russia during recent years hav been caused by diptheria.

EX-GOV. FOOTE, Superintendent of the New Orleans Mint, died at Nashville, Tenn., on the nineteenth.

THE Philadelphia and Reading Coal and Iron Co. failed on the 21st. Their liabilities reach into the millions.

A GRAND concert was recently given in Cincinnati with a chorus of 620 voices and an orchestra of 156 pieces.

THE roof of the Philadelphia coal mine, at Shenandoah, Pa., caved in on the 18th. One man was killed and six injured.

AN abandoned coal mine at Hyde Park, Pa., caved in recently, shaking and damaging many buildings in the neighborhood.

A MECHANIC in Montreal claims to hav discovered a new motive power as effective as steam and costing only one-tenth as much.

A BOY twelve years of age recently hanged himself at Moline, Ill., because he was afraid of being punished for running away from school.

A TRAIN on the South Pacific Coast Railroad jumped the track, near Santa Cruz, Cal., on the 23d, killing thirteen persons and injuring about thirty.

THREE men were blown to fragments by the accidental explosion of a quantity of blasting powder at a mine at Deadwood, D. T., not long since.

THIRTY persons were poisoned in Brooklyn, N. Y., on the 21st by pie which had been prepared in copper vessels. They will probably recover.

OWING to the finding of a case of small-pox on an incoming steamer at this port, a few days since, 1,224 passengers were vaccinated before they were allowed to land.

FOUR river pirates attempted to rob a ship in this port one night last week. One was shot and drowned, and the others were captured, promptly tried, convicted, and imprisoned.

TEN inches of rain fell at Columbus, Ga., on the 21st. The railroad tracks were washed away, and travel is temporarily suspended. A train of eleven cars was wrecked and four men killed.

COL. HABBOLD, of Brooklyn, who received severe injuries by an accident on the New York Elevated Railroad, recovered thirty thousand dollars damages from the railroad company a few days since.

POLITICAL conventions are the order of the day, and all parties in every state are selecting delegates for the coming national conventions. Grant, Blaine, Tilden, Sherman, Washburne, Bayard, Thurman, and Windam are mentioned in connection with the next presidency.

THE boat race between Hanlan and Courtney for six thousand dollars, which has been talked of for months past in sporting circles, came off on the Potomac at Washington on the 19th, Hanlan winning with ease. Courtney claims to hav been sick, but many charge him with selling the race. Hanlan has been challenged by an oarsman named Riley, and will row again soon.

## Abstract of Col. Ingersoll's Lecture on "What Shall We Do to be Saved?"

Fear is the dungeon of the mind and superstition the dagger with which hypocrisy assassinates the soul. It is with these instruments that the church of to-day is trying to make converts. I don't believe there is a God who givs a bird wings and damns that bird because it flies. I do not believe any God ever endowed a human being with the faculties of reason and damned him for following the holy light of that intellectual torch. You can not convince me that a crown is waiting in heaven to clasp a brainless head. Such people, it seems to me, would not make good angels. It is reasonable to suppose that once in a thousand years an agreeable sensation would be created in heaven were some Freethinking angel to vary the monotony and say, "No." I am not here to abuse the people of the church. All I contend for is intellectual liberty. I don't care what church you belong to. I don't care what creed you believe. I don't care what God you worship. All I ask is that you giv me and other people the right to assert my and their opinion.

For four thousand years the world has been asking, "What shall we do to be saved?" and they are asking the same thing to-day. The riddle has not been solved. "What shall we do to be saved?" goes up the cry—not saved from the penitentiary, not saved from grief, not saved from sickness, not saved from poverty, but—saved from the horrors of another world; saved from an inhuman fiend. Yes, an inhuman fiend; for a God could be nothing else who would take a clod of senseless, pulseless earth and make out of it a living soul to perish in the eternal fires of hell. I cannot believe in a God who is an eternal jailer. I hav no love for an infinite being who wants to run an everlasting penitentiary. This world will never be civilized while a penitentiary's walls shadow its surface, and I cannot believe in a God who shuts up his creatures for eternity in a burning furnace. Yet this is the Christian doctrine as taught by our ministers. They say I'll be damned if I don't believe it; I say I will if I do. Now don't be uneasy, for I'm not going to ask you to do anything unreasonable. All I ask of you is to get every form of superstition out of your mind. Rid yourself of the belief that you will make the Infinite Being mad by being honest; that you can be bad enough to start a famine or breed a pestilence. Don't flatter yourself that you are that important. You are only one poor, inoffensive human being. If not a man, woman, or child existed on this planet the dells would still blossom with beautiful daisies, and each daisy would be kissed by the jeweled drop of dew; the birds would sing just as sweetly in the branches of the forest trees. What I want you to do is to liv and enjoy the good things which hav been given you. I don't believe any man should drink buttermilk all his life for the sake of a chance to get butter in heaven.

We hav what we call a Christian system—a scheme of salvation. According to this system—this scheme—a God made a world and then created a man and a woman to inherit it. He put the man and woman in a garden, and told them they might do as they pleased in everything but one—they musn't eat any of the apples of a certain tree. Now if he didn't want them to eat his apples why did he put the apple tree there? If I didn't want a man to steal my apples, I would not pen him up in my orchard. But this man and woman didn't obey God. The devil tempted the woman and the woman tempted the man, and they disobeyed his commands. The devil raised the rebellion, yet God created the devil. Why did God create a rival, and that rival is ahead to-day? He's ahead in this city to-night counting the five hundred Methodist ministers. Why don't God kill him? I don't know. But I do know that if the devil died to-night orthodoxy would be an orphan to-morrow morning. No devil, no sin; no sin, no atonement; no atonement, no preach; no preach, no pay. This scheme of salvation is a beautiful one to contemplate. The first child born was a murderer—not a very good start. God didn't even giv his first children a Bible. Why didn't he giv them a few leaves to start on? He didn't present them with a tract. They didn't even hav a Young Men's Christian Association to keep them straight. Now, how in the world could anybody expect Adam and his immediate descendants to be saved? I can prove by every minister in this city that salvation without the Bible is impossible. Yes, I can. But they didn't hav a Bible—not a chapter of one. They didn't even hav a Methodist minister. So, of course, they got very bad—these children of God—so bad that he had to drown them all but eight. Yet this God wants to tell me how to raise my children. But he saved eight to start a new stock, and these eight were totally depraved. A nice set to start up a new people! After a while we are told that this wise God thought he would try his hand at a new race, and he selected the Hebrews. He ignored the Hindoos, with their magnificent poetry and art. He paid no attention to educated Greece. He totally overlooked the Roman people, with their advanced civilization, and turned his opportunities toward the traiving of the Hebrew tribe. He made a great many laws for them, and tried to effect their civilization. He told them to kill their wives and swallow up their babes. After trying it for two thousand years he got them so much civilized that they turned around and killed him. What is funny about it he must hav known all along that they would kill him, yet he stuck to them and kept civilizing the whole tribe. After they killed him he deserted them, and it was only when he gave them over to the devil as a bad lot that they began to prosper. To-day they are the most prosperous people on the globe. They hav more wealth and fewer paupers among their numbers than any other people in existence, but they never got along till God let them alone. That was a part of the scheme of salvation, however.

Another part of the scheme is that I must suffer for the sins of Adam because they tell me he was my representative. Who made him my representative? I don't own him. I wasn't in the caucus that nominated him. I hav no desire to be a charity angel. When I come to square up accounts I want to settle by the books and then I'll feel settled. But you must believe this scheme of salvation, they tell me. Why? Because it is in the New Testament. Is it? Well, what of it? Who wrote it? I don't know. They say God wrote it. Did he? Then why did God not authenticate it? Why didn't he put his signature to it? We hav no account of God ever writing anything but once, when he wrote something in the sand. That, however, has not been preserved. Hav we any account of his disciples writing anything? Not a line. Who did write the New Testament? Has anybody ever seen the original manuscript? Has anybody ever heard of anybody who saw it? It is admitted by the best scholars of this day that Matthew wrote nothing of it; that John wrote nothing of it; that Mark wrote nothing of it; that Luke wrote nothing of it. Every preacher in this city knows that these four ancient gentlemen never wrote a line of the New Testament, but they hav forgotten to tell it. No doubt they will thank me for doing it for them. Shall I tell you how these four gospels were made? They were in the hands of people who professed to do miracles—to raise the dead, and all that. No honest man would claim to be able to raise the dead. Yet these men had the making, the translating, and the doctoring of the four gospels of the New Testament. These are the men who were at the head of the church. Men who would stop at nothing to further their scheme of salvation. Giv the church absolute power and this would be the last lecture I would ever deliver.

They call me an unbeliever. I don't mind it. Christ was an unbeliever. Yes, he was. He laughed at their temples of worship and forms of religion. On several occasions he went for the scribes and Pharisees, who were the preachers and bishops of that time.

If he were living now I guess he would say just as hard things about some of the preachers of this day. I believe most Christians and preachers are tolerably honest, but I don't believe all the ministers tell all their doubts. Yet your doubts are the sharpest things of the brain; they are the flutterings of discovery. I wouldn't exchange a doubt for all the faith in the world.

These preachers are telling us how to be saved. They call me very wicked. I'm an Infidel. Yet they wouldn't burn me up. Oh, no. That would be infamous. But they bow down and pay homage to a being whom they teach is eternally engaged in burning people up. They worship this God who would burn me up. What do you think of a God who would not tolerate religious liberty? Well, sirs, we are taught that to be saved we must read the Bible with a belief that every word is true, and that if we doubt a word of it we shall be eternally lost.

Now, what shall we do to be saved? That's a very interesting question. If there is a hell I don't want to get there. I am just as anxious as any of these Methodist preachers to be an angel of light and joy forever. I want to be saved. Well, they say, read the New Testament and believe all it tells you. Let us see what the New Testament tells us. The first book professes to be the writings of Mr. Matthew. Now Matthew never wrote a line of it. But admitting that he did, let's see what he says. Does he say to get to heaven I must believe in the scheme? Not once. Does he say I must believe in the Lord Jesus Christ? Not once. Does he say I must perform a miracle? Not once. What does he say I must do to be saved? The first word on that subject is found in the account of the Sermon on the Mount: "Blessed are the pure in spirit, for theirs is the kingdom of heaven." That's my doctrine.

"Blessed are the merciful, for they shall obtain mercy." That's my doctrine—it's grand.

"Blessed are the pure in heart, for they shall see God." How glorious is that teaching!

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." That's me!

"The merciful shall obtain mercy." That's my doctrine. Christ and I agree on that point. I cannot conceive of a merciful God who can eternally damn a merciful man. There's sense in that. If they'd preach this doctrine in the pulpit I'd be a member of the church myself. If you will forgive others God will forgive you. If that be true then theology is a lie. Imagine God damning a merciful man who looks up to heaven and forgives God for doing it. How would God feel over it, do you think? It won't do. In another place Matthew says you shall giv account of your works on the last great day. If that is so it will go pretty hard with some of the preachers.

Does it say every one shall be judged by his church? No. By his faith? No. By the time he was born? No; but he shall be judged by his works. That's my doctrine. Unless you become as one of these ye can in no wise enter the kingdom of heaven. What a sweet cherub John Calvin must hav made! What a dimpled infant Jonathan Edwards!

Further along we hav the young man coming to Christ and asking this same tough question, "Good Master, what must I do to inherit eternal life?" Christ answered him: "Keep the commandments." The young man frankly put the second question: "Which one?" That was fair and square. It was a bland question. Then Christ replied: "Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not kill. Thou shalt love thy neighbor as thyself," etc. He didn't tell him he must believe in him as the son of God. Not even to keep Sunday nor to read the Bible. Neither that it was necessary to be baptized and to believe in the atonement. If Christ was keeping this from the young man he was practicing deception, and wasn't honest. But he told him it was necessary only to keep the commandments. The young man replied that all these things he had kept from his youth up. I don't believe him, but Christ did and supplemented it with the advice to go sell what he had and giv to the poor and he should hav treasure in heaven. Treasure in heaven is what the church is always holding up to tempt their people, but I notice they are always willing to swop heavenly treasures for cash down. Now this is what Christ told the young man, to keep the commandments. I don't believe he said anything about selling his property and giving to the poor. The fellows who hav doctored the Bible put that in, being hard up. They were hard up again and made Christ say to the young man still further that it is harder for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. That's a very nice doctrine—for the church. But did you ever know a rich Christian to unload? I didn't. They all make themselves believe that the camel, by a little squeezing, might get through, so they hold on till death comes along, when maybe at the last moment they compromise with God at five per cent to build or endow a church or theological seminary. Oh, no; Christ never said anything about the camel and the needle's eye. He said "honor thy father and thy mother." So Matthew says in one chapter. Turn right over, and you will find he tells the same young man he can never enjoy eternal life except by deserting his mother and his father. I would like one of the five hundred Methodist ministers in the city to explain the contradiction. As for me, I will not desert my wife and children for an eternal life or a crown. Just imagine a man knocking at the heavenly gate for admission. Peter will ask, "What hav you done to deserve admission?" "Oh," he will say, "I hav deserted my wife and four little children." Then Peter will tell him to step right inside, where he will find a reserved seat marked "Taken." Another man comes along and he is eternally damned because he has stood by his children and wife. You can do more good, my friends, by loving your wife than by loving God. I'll tell you why. She needs it, God don't. He can get along without it. You can plant a flower in every footprint of your wife's journey through the world. Better love your wife and children who are alive than to desert them and love God, who has been dead 1,800 years.

The practices of the church are in some cases cruel. As if God wants a girl of sixteen to shut herself up in a prison convent to blast and deform the beauty of her sweet life. When I think of such things I feel as though the law ought not to tolerate it. The law ought not to allow these theological spiders to weave their pernicious webs to catch the souls of innocent girls. It ought to stretch out the strong arm of interference. But souls must be saved, they say. Now I hav noticed all my life that people who hav the smallest souls make the most fuss about their salvation.

My religion is not selfish. I am going to heaven and take my wife and children along. I serve notice to this effect on these preachers to-night. If I can't go to heaven with my wife and children I will go to hell with them. The idea of a man deserting his family for a crown.

Following up the teachings of Christ as written down by Matthew, or said to be recorded by him,

we find Christ telling how to be saved. "Visit those in prison, clothe the naked, feed the hungry, and see the sick. For inasmuch as ye hav done it unto the least of these thou hast done it unto me." Now I like that giving water to the thirsty, visiting prisons, feeding the tramp, and clothing the poor. Here is real Christianity. That is good salvation doctrine, and it was taught by Christ. He doesn't say one word about the apple or lion story; not one word of the Meshack, Shadrach, and Abednego story; not one word about the jackass making his little speech. And do you know I never see one of those "Replies to Ingersoll" but that I think of that jackass making his speech. Matthew tells us all these things which Jesus Christ taught. He says nothing about Christ insisting on people believing in him to be saved. Matthew was with Christ three years, and if anything of this kind was said Matthew forgot it. All this doctrine of love and mercy, and justice, and liberality, and devotion to one's family is good, and I admire it. It is all good, but the doctrine of deserting one's folks. Let us see what Mr. Mark says. He says just what Mr. Matthew said until he comes to the sixteenth chapter and sixteenth verse. Here we find the account of the last conversation with Christ. It occurred after he had been killed and was about to start to heaven. Mark makes Christ say, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. "Christ never said anything of the kind. Why? Because only one of the four evangelists makes mention of it. They were all there. These were asserted to be Christ's last words, and should hav impressed themselves on the minds of every one who heard them. Yet nobody seems to hav remembered them but Mark. I don't believe Christ said this, because I know, as he must hav known, that no man can control his belief. There is no sense in it. In another place we are told that these signs shall follow those who believe: They shall drink deadly thinks and it shall not hurt them. I should like to mix up a dose and try it on some of the elect to-day. If it doesn't hurt them I'll join the church myself. "They shall cast out devils in my name." Here's an opportunity not to be slighted. Let the three hundred preachers in the city this week try their hand on a little devil and cast him out.

## Spiritualism and Materialism.

To the Editor of The Truth Seeker, *Sir:*

"When Bishop Berkeley said there was no matter,
And proved it, 'twas no matter what he said;
They say his system 'tis in vain to batter.
Too subtle for the ablest human head;
And yet who can believe it? I would shatter
Gladly all matter down to stone or lead,
Or adamant, to find the world a spirit,
And wear my head denying that I wear it."

Whether spirit be matter, or matter spirit, or each the other, or the twain so obviously one as not to be rigidly defined in the many aspects, may well be left to each one's mode of working the problem. Tyndall and others of his cast admit there may be a universal ether. Well, ether is so near of kin to spirit that we may readily suppose the grosser forms of matter to be only the excretia of this ether or spirit, to be cast off as the serpent casts its skin. Milton thought spirit and matter to be nearly one:

"Endowed with various forms, various degrees
Of substance, and, in things that liv, of life;
But more refined, more spirituous and pure,
As nearer to him placed, or nearer tending,
Each in their several active spheres assigned,
Till body up to spirit worked, in bounds
Proportioned to each kind."

Thus we may hav millions of spirits more or less etherealistic or incarnate according to the exigencies of the evolutions or progressive modes of being.

Modern Spiritualism has now been before the public some thirty years, and it has done much in loosening the foundations of the old theologies. Making allowance for all errors which may hav obscured its various phases, it has been found to be true by thousands of seekers when fully and squarely examined. It is not a question of argument, but of facts, though the facts should seemingly be in collision with established boundaries of nature; but nature is boundless, and not contradictory, and may be found to hav modes of being beyond the landmarks which scientists hav set up, saying, "Thus far and no farther," as per "consensus of the competent."

We were fortunate in our researches in having a private medium through whom we could and did experiment for years, and to us Spiritualism, or the intercommunication between fleshed and unfleshed intelligences, was long ago completely proved; objectively so—as facts in scientific formulas would be proved. Indeed, what we cannot reconcile with the sensible courses of nature we should not count into the sense of the matters.

We hav no censure, however, for those who hav fallen short of such proof. Spiritualism has no need to say, "Believe or be damned." We leave to the churches to do the work of damnation.

Often it is asked, of what use is Spiritualism, even if true? Being true, it demonstrates the immortality of the soul, or spiritual body; and this being substantial, or in connection with more ethereal matter, may be considered as material if you rather. The new world, we are assured by our friends there, is as tangible—and even more so to its inhabitants—as this grosser world is to us in our submerged estate.

To us, Spiritualism is the pearl of great price. So great that if all the present world could offer were in one scale, and Spiritualism in the other, we should prefer the latter. Others choose differently, and would prefer an endless sleep to any awaking in the spirit land. Of course we would prefer the truth above all things, and rejoice very much to hav found it in the Spiritual unfolding. We feel very thankful to our spirit friends for helping us to remove the veil so that we come to a larger vision. We do what we can to help others. They are not necessarily good or bad people for believing more or less, as the churches hav represented; hence Spiritualists and Materialists, if large minds, can work together, having a common aim—to free humanity from the degrading bondage of priestcraft aud superstition.

The Bible phenomena were only the varying Spiritualisms of old times, mingled with the nature-worship in personifications essentially alike in Gentiledom or Hebrewdom, whether in oracles or "Thus saith the Lord"—nothing supernatural, nothing miraculous, nor even superhuman, for the spiritual or soul world is simply of men, women, and children, with the better surroundings than this grosser world could afford, and yet more or less correspondent to the things of this world. What we are now, with whatever improvements we may make in our growth or evolution, we shall carry with us, nor can the death of the grosser or more material body annihilate the powers of the soul. Such has been our experience. Others may hav had different experiences, for many are the aspects in which the light shineth unto the darkness.

The ancient prophets, seers, or godmen were the same as our mediums of to-day, very fallible, to be sure, and the oracles by them are to be taken for no more than they are worth. The so-called God's Word is to be taken with many grains of allowance, for the mesmerism and Spiritualism of those days were subject to the same laws or modes of being as now, blending the two worlds through the magnetic aura or ether. The ancient "lords many and gods many," when not the heavenly or sky-father—sun and various forces in personifications—were the same as our angels or spirits of to-day. In the light of the modern unfoldings, we hav the various keys wherewith to open the ancient heavens, from the bottomless pit of Satan to the highest copings of his counterpart in the Jehovah-Godhead. Even Jesus, if he ever lived as a person, can only be counted as a Radical reformer and medium, a beautiful soul, tender-hearted and sympathetic with the afflicted, though some untoward things are set down to his name; or he may hav been an impersonal mode of being, as Christ the spirit, as one with the ethereal King Sun or Sky Father—he, she, or it in which or whom we all liv, move, and hav our being. We do not learn that there is any personal God in the other world more than in this, save in the degree of the progressive humanity, and thus on earth as it is in heaven, by living upward and forward in all the truth we can find. No blood-theologies, vicarious atonements, or other fossildoms of the stereotyped creeds avail to save in Spiritualism. No dismissal of the hardened soul to heaven direct from the gallows or otherwise, but all must work out their own salvation and redeem themselves by works meet for repentance on this and the other side of Jordan. So much the better we liv, so much the easier is the road to travel.

Among the best people we hav ever known hav been those termed Atheists or Infidels. Why then should we not work with them? We are not Pharisees, deeming ourselves the more holy by heartless assumptions. The Truth Seeker, each week, spreads out for us a banquet worthy of the gods; and with such a large variety we hav no difficulty in being harmonious with the many divergences of taste, for are we not all engaged in the endeavor to supply something better than the old bread from heaven, with its funeral baked meats as fed to us by the devotees of the Christian creed? It may be a laborious process to work out of the old grooving. It was so to us. Beginning far back to know what truth might be found in the old theologies, we searched them on every hand, and became "rooted and grounded" in Materialism. In those days this life bounded all. We hav passed into a larger vision, but find no reason for telling those who see not as we see to "see or be damned."

We know well the ground of the Materialists, for we walked their plane many years. We used the same arguments that they now use. It was in order then to do so, for the modern phenomena had not then become visible in the sight of all Israel and the sun. There were in those days only the narrow bounds of fossil theologians, who assumed the supernatural and miraculous without any proof beyond the ignorance of old times; but in the upward and onward movement of the present, a new world has been so far discovered as to prove that death is only the terminus of the outer body, and that the life, soul, or ethereal mode of being is more than ever of the same identity as first manifest in the flesh, though often difficult to be made so manifest through the medium. When Herbert Spencer decides offhand without full examination that Spiritualism cannot be true, he is unscientific, and so of Tyndall, Huxley, Haeckel, Maudsley, *Popular Science Monthly*, etc., who suppose themselves to embrace the whole compass of nature. But they are short of the terminus, for there are more things in heaven and earth than are embraced within their material bounds. We know their groundwork, and from beyond their bounds—know them to be mistaken. When the leaders in the old theologies joined them in the raid against modern Spiritualism, it was clear to be seen that the churches led by such leaders, would be ground to powder between the upper and the nether millstones, thus making true that "whom the gods would destroy they first make mad." The clergy and churches, with noble exceptions, hav been weighed and found wanting.

The Rev. Joe Cook, floundering in the meshes of modern Spiritualism, knowing nothing of its warp and woof, or how to adjust them, is crying lustily to the churches to come to the front to take the lead of Spiritualism. Too late! Not Hercules himself could draw them from the horrible pit of miry clay in which they hav so long been bedded.

What a mighty work Col. Ingersoll is doing to break every yoke and let the oppressed go free! and if he should happen to be, with passive mind, in the presence of a proper medium, he might find the brother he so much loved and mourned as dead, not to be dead but living; and the brave Colonel would then be so much strengthened in the glorious work he is to do. We admit that it is very much a matter of brain formation or organization, as the material with which the more ethereal must work, whereby we are the more or less captive or open to the manifestations of the spirit. Mr. O. B. Frothingham has, on various occasions, borne testimony to the great results of modern Spiritualism in undermining the old theologies, yet in conversation with him, a few years ago, he declared himself to be of those minds so organized that they cannot receive Spiritualism as agreeing with the reality of things. But,

"Shall I ask the brave soldier who fights by my side
In the cause of mankind if our creeds agree?
Shall I giv up the friend I hav valued and tried
If he kneel not before the same altar with me?
From the heretic girl of my soul should I fly,
To seek somewhere else a more orthodox kiss?
No! perish the hearts and the laws that try
Truth, valor, or love by a standard like this."

C. B. Peckham.

## Mr. Follet on "Professed" Liberals.

To the Editor of The Truth Seeker, *Sir:* It would be difficult for me to describe the condition of my thoughts as I sit down to pen you this article. I can hardly tell whether it is a feeling of pity, contempt, or sadness that pervades my mind for a large class of Freethinkers in this country. The laity of this class are doubtless to be pitied; but what are we to think of their leaders and preachers, who profess to stand on the outer walls of the advanced thought of our day, and yet when questioned as to their opinion of the prosecution and persecution of such men as D. M. Bennett, E. H. Heywood, and others, for their writings, publications, and utterances in the cause of mental freedom, are forced to acknowledge their total ignorance of what is being done?

During the week that has just passed we hav been having in this city a three-days meeting of what professed to be the advanced thinkers and teachers in the arena of Liberal ideas. But when one of these Liberal "divines" (and I hav no reason to believe he is not a fair representative of the whole class of divines who took part in this gathering) was asked his opinion in regard to the justice or injustice of D. M. Bennett's imprisonment, he was surprised to hear that any such thing was being done, and he had to frankly confess that he knew nothing about it. He did not know that there was such a man in New York, and he had never heard or seen anything about these prosecutions. When asked if he did not know there was such a Liberal paper published in New York city as The Truth Seeker, he said he believed he had heard there was sueh a paper published somewhere (or words to that effect), but he did not know anything about its character. And yet this man is a preacher to a society in an adjoining state (the state of Iowa, where there are hundreds, and for aught I know thousands of your paper taken every week) a society of professed Liberals in religion. Now the most lamentable thing in this matter is that this Rev. Divine is but a fair representative of a large class of professed Freethinkers and Free Religionists who are standing before their audiences (which are scattered all over this country, and professing to preach advanced ideas in religion, while they themselves are culpably ignorant of what is being done to suppress Freethought and free speech. They are ignorant of the fact that the heterodoxy they are teaching is in danger just as soon as the Y. M. C. A. (with such tools as Comstock & Co. to do their bidding) hav disposed of the advance guard in Freethought. And if the Christian Church ever gets the God, Jesus Christ, and the Holy Bible amendment into the Constitution of the United States, this class of Freethinkers will be made to feel where they stand; and the shock will come to many of them like a bombshell dropping into a camp when the enemy is supposed to be a hundred miles away. I can sympathize with a preacher, teacher, or layman who is kept back from investigating or advancing through the fear of hell and the wrath of a revengeful and angry God, for I hav been there and know how it is myself; but here is a class of religious teachers who hav a large following in this country whom they are either ignorantly or wilfully holding back from advancing, and that, too, as it appears to me, in order to draw their salaries as preachers. With this class of preachers I hav no sympathy. They may be classed among those of whom it was said, "For ye neither go in yourselves, neither suffer ye them that are entering to go in;" and although, for the sake of drawing their salaries, they stand Sunday after Sunday in their pulpits and laud such men as Huxley and John Stuart Mill and Tyndall, and a host of other scientists and Freethinkers, yet either from ignorance or design they withhold from their congregations the real deviltry that is being committed to suppress free thought and free speech and investigation, of which they feel so proud. If this should reach the eye of any of the class I hav mentioned, I hope they will take it kindly and that it may set them to thinking and looking into this matter; and by doing so they may be able to take more advanced ground in the Liberal field.

Yours for the truth though the heavens fall,

*Rockford, Ill.*, April 19, 1880. F. F. Follett.

## National Defense Association Reception.

That irrepressible and indefatigable heroine Miss Josephine S. Tilton never tires of inventing some happy device to cheer on those who are fighting the good fight for liberty. Accordingly, on Thursday evening May 20th, the members of the National Defense Association and their friends were invited to spend a social hour at the hospitable parlors of Mrs. Emily Fernandez, 201 Second avenue.

The occasion brought together a very pleasant and intelligent gathering of Liberals, among whom were Prof. A. L. Rawson, President of the Association, Mr. and Mrs. T. C. Leland, Mr. and Mrs. Dr. E. B. Foote, T. B. Wakeman, Stephen Pearl Andrews, and others.

The social interchange of sentiment was introduced by a very fitting and pretty introductory speech by Mr. Henry Appleton, which was followed by some able remarks by Stephen Pearl Andrews, inspired by a toast proposed by Miss Tilton. Mr. T. B. Wakeman was then called up, and gave a very logical and interesting analysis of true Liberalism. Criticism and discussion were then in order, till the proceedings were sweetened by some delicious strawberries and cream, furnished by Miss Tilton.

We took occasion to thank the Defense Association for their efforts in our behalf, and Dr. E. B. Foote read a very flattering outline of the noble, practical work accomplished by the Association.

The occasion was in every way enjoyable, and very creditable to Miss Tilton, who took upon herself the whole expense and management of the affair.

The report read by Dr. Foote is as follows:

FRIENDS: This is the first time since the organization of the National Defense Association that its fighting men hav laid down thier knapsacks to receive the congratulations of friends. To-night we hav been lured from our war-path by the courageous little skirmisher Josephine Tilton and our hospitable hostess Mrs. Fernandez. We hav jumped over the fence, so to speak, to talk with the girls and pick strawberries. Possibly we can entertain you with some of the stories of our victories and defeats. Our officers may be induced to indulge in some interesting reminiscences, but the best ones to relate everything that is going on are the high privates. We are not fettered with red tape and dignity. Little events with big meaning do not escape our notice.

Our organization sprang into being on the 12th of June, 1878. This was shortly after Inquisitor-General Comstock issued his third annual report, in which he announced that —and I here quote his own phraseology—"the bulk of impure literature now was found in the so-called boys' papers and the journals of Freelovers and Freethinkers." The agent of the Vice Society had found during the years 1875–6–7 how easily the conviction of honest thinkers and writers a little in advance of the times was obtained in the United States courts, and he thereupon determined to win laurels for himself and bread for all his family excepting his impecunious father by carrying the war into the very heart of the Liberal camp. This determination was fortified and his hand strengthened at the very meeting at which the foregoing announcement was made, by subscriptions from his supporters then and there amounting to the generous sum of eight thousand dollars.

A few of us who had been watching this formidable movement and foresaw that it was aimed directly at free speech, free press, and free mails, associated ourselves together to resist it. We elected our officers and instituted weekly Thursday evening meetings to watch events, exchange notes, and to devise means to harass in every possisible way the seemingly victorious march of the arch enemy of progress. Our active company of sharpshooters, skirmishers, sappers and miners, consisted of our worthy President, Prof. A. L. Rawson; the Chairman of the Executive Committee, T. C. Leland; our acting and finally appointed Treasurer, Hugh Byron Brown; our Secretary, Dr. E. B. Foote, Jr.; and an especially active member of the Executive Committee, Mr. Charles Codman, with Mr. D. M. Bennett and myself as water carriers. Until Mr. Bennett was railroaded to Albany to make shoes, this indefatigable band of workers was almost invariably present at every meeting, at rooms liberally provided for the purpose by Mr. Brown, the Treasurer. These rooms were in the Science Hall building. The meetings were continued with the same regularity after Mr. Bennett was picked off by the enemy.

Although our working force has been small it has been rooted in the hearts of thousands of liberty loving people in all parts of the country, a large number of whom proudly hold our certificate of membership. The donation of only one dollar renders the contributor an honorary member. Formidable forests, with their towering oaks and beeches, bear acorns and beech nuts—small shack; for large products look among the lowly vines with their far reaching rootlets. Here you will find big pumpkins, enormous squashes, and yard long watermelons.

Well, our organization, considering its size, has done a wonderful amount of hard work—has borne much fruit. This is evidenced in the complaints of our adversaries, who admit that they hav been harassed by our musketry in ambush. The *Baptist Examiner and Chronicle*, in its issue of February 6, 1879, deprecatingly referred to the obstacles which the National Defense Association had continually thrown in the path of Anthony, who has often found his guns unexpectedly spiked or his powder horn empty at a critical moment.

The National Defense Association has issued thousands of pamphlets and circulars exposing the "true inwardness" of the Vice Society and its agent. These documents hav been mailed to the clergy, to the press in all parts of the country, to Congress, and to congressional committees. When St. Anthony was heard from in Cleveland, St. Louis, Chicago, or elsewhere, engaged in forming an auxiliary Vice Society, our documents hav quickly followed in his trail. For the past two years his annual and other meetings hav been liberally circularized with the damaging facts concerning his prosecutions, issued by the Defense Association. So persistently has this work been carried on that the wily agent in many instances secretly advertised his meetings by means of circulars intrusted only to the hands of the faithful. He used to parade in the press the distinguished names of the officers of newly-formed auxiliary societies, but since it was discovered that these names were invariably used to circulate still further the literature of the Defense Association, and that, too, in the very heart of the enemy's camp, they are now withheld or blindly given. When in 1878 the monster petition containing the names of 70,000 petitioners for modification or repeal was sent to Congress, the Defense Association flooded the Committee rooms with printed facts and arguments sustaining the prayer of the petitioners, beside which, telling documents were placed upon the desk of every Congressman.

During the past winter, when Anthony was importuning Congress to make the odious provisions of the postal laws still more stringent, the Defense Association mailed five hundred copies of Mr. Wakeman's masterly argument on the unconstitutionality of those laws to members of Congress. When the Baptist Conference, held in this city during the past winter, passed resolutions commending Anthony and his work, every Baptist clergyman of New York was supplied with a damaging pamphlet of facts regarding the Inquisition. There is reason to believe that it was the publications of our Association which lead the "Baptist Pastor" to denounce Comstock and his methods through the columns of the *Tribune*, an event, it will be remembered, which caused at the time much inquiry and comment. We know that the publications of the Association hav often brought the press of the country to sustain our cause and to denounce the methods of the inquisition. So much for our literature.

Albeit, there has been a great amount of other work done. When Josephine Tilton, D. M. Bennett, W. S. Bell, and Mr. Mosher were arrested at the Liberal Convention at Watkins, in the summer of 1878, at the instigation, as it is believed, of Anthony the Meddlesome, the Association flew to their rescue. Counsel was engaged, retainer fees paid, and when the accused subsequently were obliged to visit Watkins to answer the charge, their expenses were met from the treasury of our Association, and a considerable amount of correspondence relating to the matter was conducted by the Secretary.

When the doughty Miss Josephine Tilton, whose guests we hav the honor to be, in part, to-night, chose rather to go to jail than accept proffered bail at Watkins, the Chairman of our Executive Committee, Mr. Leland, went up to Watkins to view the situation, and it was through his persuasion that the heroic little woman was induced for prudential reasons known to the Defense Association to accept bail. Furthermore, the literature of the Association had probably something to do with opening the eyes of the people of the famous Glen to the injustice of those arrests and to the pigeon holing of those indictments, for the accused hav never been brought to trial.

When, in June 1878, Anthony disgraced himself and his Society by hiring three Greene street young women to exhibit themselves in a state of nudity for over an hour, Prof. Rawson, our President, at the request of the Association, attended the entire trial, making copious notes, which, as court records, were published and circulated broadcast, greatly to the damage of the Vice Society and its indiscreet scavenger.

When, in June 1878, E. H. Heywood was sent to Dedham jail under sentence of two years' imprisonment, a petition for Mr. Heywood's pardon, bristling with sharp points in favor of the liberty of printing and circulating the thoughts of progressive minds, was drawn up by the Chairman of our Executive Committee. This was in due time put in circulation and 6,000 names obtained through the efforts of the Defense Association and its co-workers and supporters throughout the land. Our Association sent Mr. T. B. Wakeman and Prof. Rawson to the memorable Faneuil Hall indignation meeting on the first of August of the same summer where over 6,000 people crowded the "Cradle of Liberty" to express their indignation at the unjust imprisonment of Mr. Heywood. It was here that Mr. Wakeman made his unanswerable argument upon the unconstitutionality of the Comstock postal laws which has been so extensively quoted and used both in Congress and everywhere that Liberal hands hav been found to distribute it.

In the fall of the same year the Defense Association secured the services of the eloquent and irresistible Laura Kendrick, of Boston, in behalf of Mr. Heywood's pardon. She was sent to Washington by our Association backed with the prayer of 6,000 highly respectable petitioners and with private letters from high sources to President Hayes. Her mission was crowned with complete success, and Mr. Heywood after a little more than six months' imprisonment was restored to his family and friends. Mr. Heywood gratefully remembers our Association for his timely pardon at a moment when his health was rapidly giving way under his confinement. At the enthusiastic reception given Mr. Heywood in Boston after his release our Association was well represented.

In December, 1878, came the third arrest of Mr. D. M. Bennett, who had openly defied the Vice Society by sending "Cupid's Yokes" through the mails. His object was to break down, if possible, the American Inquisition; but, as the sequel proved, the latter was too strong for him. During the trial our Association was active in bringing every possible effort to bear against the success of the prosecution. One little stratagem originated in our Association and worked out by it, which as yet it is too early to reveal, all but proved that things had been fixed in and out of court in advance for Mr. Bennett's sure conviction. The facts in our possession are sufficient to satisfy any reasonable mind that such was indeed the situation. Thus forwarned we endeavored to be forearmed, and while the trial was pending preliminary steps were taken to obtain a pardon from President Hayes. Soon after the conviction of Mr. Bennett the Chairman of our Executive Committee visited Washington to consult influential men and to obtain their co-operation. To this extent his mission was entirely successful. Petitions for pardon were circulated and the unprecedented number of 200,000 names was procured. These were forwarded to Washington and between ten and twelve thousand letters were written to the President from people in all positions in life. You all know how near Mr. Bennett came to being pardoned at that time and what devices were employed for our defeat.

In the fall of 1879 Mr. Bennett's health became seriously impaired. This fact coming to the knowledge of the Association, one more strenuous effort was made to obtain pardon. We prepared a brief giving five good reasons (any one of which ought to hav been enough to convince a rational mind) that Mr. Bennett should be released. This brief was supplemented with five large legal envelopes stuffed with facts supporting the five reasons. A further avalanche of letters to the President was set in motion, and Mrs. Bennett, the ever constant and devoted wife of the unjustly imprisoned editor, took the papers we had prepared for the President. Again we almost achieved success. The pardon papers were actually made out, and no secret was made in the office of the Attorney-General that Mr. Bennett was shortly to be released. At this juncture, unfortunately for us, the prisoner's health greatly improved, and the Vice Society caused two physicians to be sent from New York to Albany to report on his condition. The report of these physicians who were fully in sympathy with the Vice Society, together with influence brought to bear on the mind of the President's wife, once more turned our nearly accomplished victory into discouraging defeat. But at last we feel that we hav triumphed, for we set in motion the initiatory steps leading to the grand Chickering Hall reception of Mr. Bennett on the expiration of his term of imprisonment. A more crowded or enthusiastic meeting was never convened in the great metropolis of America. Our Association were a part of, and acted in concert with, the Reception Committee. As a great moral victory we esteem the Chickering Hall meeting of greater value to our cause than could hav been the success of either of our efforts to obtain the President's pardon.

Much which our Association has accomplished may hav been overlooked in this hastily prepared paper. As I am about drawing to a close I will recall the meeting at Germania Hall at the time of Mr. Bennett's conviction, also the meeting at the Astor House on the day the verdict was reached, upon which occasion nearly all the active members of the Association were present. The fingermarks of our band of workers were visible in the great uprising which took place in Cincinnati in the summer of 1879. Nor should we forget the formation of the auxiliary Defense Association in Boston in 1879, with Mrs. Kendrick as its presiding officer. It has contributed its aid to nearly every movement against the common enemy.

All the work which this paper refers to, and much more which may hav been overlooked, during the past two years, has been accomplished with the expenditure of very little money—less indeed than is paid to Anthony Comstock for six months' service by the society which stands at his back and professedly directs his movements. The National Defense Association works because of its faith in the justice of its cause, having no parasites in its treasury to gorge themselves with the substance deposited therein by its friends and co-workers. Much valuable voluntary aid has been given to the association by the Hon. Elizur Wright, T. B. Wakeman, Stephen Pearl Andrews, Benjamin F. Tucker, Courtlandt Palmer, Eugene Macdonald, Daniel E. Ryan, Flora and Josephine Tilton, and many others, all of whom deserve the thanks, not only of our Association, but of friends of progress everywhere.

## A Grand Liberal Rally At Belvidere, Ill.

There will be a Liberal camp-meeting held on the Boone county Fair Grounds, at Belvedere, Boone county, Ill., commencing Thursday, June 17, and closing Monday, June 21, 1880.

It is expected to make this the largest Liberal gathering ever held in northern Illinois or southern Wisconsin. This meeting is to be conducted on the principle of a free platform, open to every phase of Liberal belief or non-belief. The Liberals, Spiritualists, and all classes of Freethinkers in the Northwest are earnestly invited to turn out and come to this meeting. We hav corresponded with nearly all the best Liberal speakers in the United States in regard to being there to address you, amongst whom we would name Col. R. G. Ingersoll, Moses Hull, Leo Miller, W. S. Bell, B. F. Underwood, E. C. Walker, and others. And not amongst the least, that grand and noble martyr to truth, free thought, free speech, free press, and free mails, D. M. Bennett, editor of THE TRUTH SEEKER, has been requested to be there. It is hoped that representatives of all of the Liberal press of the country will be there. There will be opportunities given to all Spiritualist mediums who choose to come to hold seances; and Mrs. Simpson, the flower medium of Chicago, has been especially invited to come and hold her seances.

An effort will be made to run excursion trains on all of the railroads as far as practicable, as well as to procure reduced rates to all parties wishing to attend the meeting. For any further particulars in regard to this meeting please address me, F. F. FOLLETT, Managing Sec.

*Rockford, Ill.*, May 21, 1880. P. O. Box 363.

## A Letter From Kansas.

To the Editor of The Truth Seeker, *Sir:* I ask space in The Truth Seeker to say a few words to the Liberals, not only of Kansas but over our whole country.

Kansas is the banner state in the League movement. It has thirty-one chartered Leagues, and several applications for charters hav recently been made to the secretary. It has a state organization, and a county committee for nearly every organized county in the state. What state has a better record?

To accomplish this result Prof. O. A. Phelps and myself hav devoted nearly all our time, and very liberally of our means, during the last year, and how hav we succeeded? We are well organized, as above shown, but how hav we been sustained? The Professor cannot lay by a dollar, as his terms for lectures are so very low that he has nothing left after paying traveling expenses and postage bills. As for myself, I'm paying out money all the while for postage and stationery, and none coming in to replace it. Since I hav engaged in the Liberal work I hav expended over $200 and hav not received from every source $25.

The Professor is now obliged to enlarge his field of work in order that he may receive sufficient remuneration to warrant him remaining in the lecture field. For my part I am completely broken down in health, and am obliged to retire from active work. I hav resigned my position as Chairman Ex. Com. of the K. S. L. L, because unable to longer bear the burdens of the work which devolve upon me. The position on the Ex. Com. N. L. L. I shall retain for a while longer, but here giv due warning that unless I receive sufficient to defray all expenses for postage, printing, and stationery, I shall resign that position and retire to private life. Hereafter I shall reply to no letters relating to the work in this state unless the writers inclose return postage, officers and members of committees alone excepted.

It is not right or just that those who do the work should be compelled to bear all the expenses attendant upon this work, and I trust that each committeeman will establish such a rule as I hav above laid down. The sooner it is done the more progress we will make in the work.

In this state almost perfect unity exists among all classes of Liberals. Materialists, Spiritualists, and Free Religionists work side by side in harmony. Those who cannot tolerate a diversity of opinion are not true Liberals. They may be anti-orthodox, yet they are illiberal. Whenever I hear a Materialist denouncing a Spiritualist, or *vice versa*, I come to the conclusion that such a person is somewhat deluded in his idea of what constitutes Liberalism. A person may be extremely radical in his opinion, and at the same time be a Liberal, for true Liberalism tolerates all opinions, and respects the author for his manliness in giving expression thereto.

I appeal to all; not to you as Materialists, not as Spiritualists, Atheists, Deists, but as Liberals, and ask you to be true Liberals. Work together in harmony for the good of all. Let us present to our enemies a solid front, not a body racked by petty bickerings, and unable to work in unison. Let us know nothing but Liberalism, and above all, let there be harmony, and then the cause of Freethought will spread like wildfire throughout the length and breadth of our land.

Welcome, thrice welcome, Bennett! Welcome back to your editorial chair. The cause of liberty in the nineteenth century has had its martyr. It now needs its army of workers. Let us hope that your voice and pen will long be heard, and its writings read, in defense of freedom. Bigots may rail, priests may rave, and solemn deacons and laymen curse, but Christianity is doomed and must go down before the advancing forces of Freethought. E. Campfield.

*Wyandotte, Kan.*, May 10, 1880.

## Obituary.

Died, at his residence, in the township of Colon, county of St. Joseph, and state of Michigan, on the twelfth day of April last, after a protracted illness, Alvin Hoyt, one of our most respected, worthy, and pioneer citizens, having resided on the same farm which he has improved, since the fall of 1835. Mr. Hoyt was a native of New Hampshire, was aged 66 years, was one of the charter members of our Liberal League (No. 167), and its honored president.

At a regular meeting of said Liberal League held on May 9th, the following preamble and resolutions were unanimously adopted:

Whereas, Our worthy and highly esteemed president and brother has been obliged to submit to the inexorable law of nature, and has been removed from our midst by death, to which all animate nature is subject and must yield, therefore

*Resolved*, That in the demise of our worthy brother our community has lost one of its highly esteemed and worthy citizens, his family a kind, indulgent, and faithful husband and father, his immediate associates a true and faithful friend, the Liberal cause a devoted, life-long friend and advocate, and the cause of freedom, free thought, and free religious action, based upon reason and sound philosophical principles, one of its pioneers, maintaining his life-long opinions with rare ability and remarkable consistency up to the last of his physical existence and consciousness.

*Resolved*, That we tender to the bereaved wife and family of our deceased friend and brother our heartfelt sympathy and condolence in their affliction.

*Resolved*, That these proceedings and resolutions be entered by our secretary on the books of our League, and also a copy of the same be presented to the bereaved wife and family of our deceased brother, and forwarded to the Boston *Investigator*, The Truth Seeker, and the *Rational Appeal*. A. H. Thurston, Sec.

*Colon, Mich.*, May 9, 1880.

We hav received from J. Fitzgerald & Co., 143 Fourth avenue, New York, the sixth number of the Humboldt Library of Popular Science, viz., Rev. Charles Kingsley's "Town Geology," with an Appendix by Huxley, "Coral and Coral Reefs." Price 15 cents.

To subscribers, 1 year (24 numbers), $3.00; 4 months (8 numbers), $1.00.

[*From the Seymour Times.*]

## Mr. Bennett's New Book.

The new volume of D. M. Bennett on "The Gods and Religions" is no doubt a valuable and a convenient compilation of what is known on the subject treated. It would seem that it would take a good many ordinary men more than one year to collect and rewrite so vast a mass of matter from so great a multitude of authors, without having to do the state some service ten hours a day and being refused light. But Volume I., containing 835 broad pages and weighing three pounds and thirteen ounces good Hoosier weight, is before us. In addition to this Mr. Bennett wrote during his confinement in "a Christian bastile" sundry published letters at the rate of one a month. These would make another volume of huge proportions. Accompanying the book is a list of the books, one hundred and thirty-five in number, from which it is compiled. Most of them are rare and costly works, and it isn't every Christian bastile that can afford such a library, or that would if it could. Of course, if Mr. Bennett was allowed to bring these books there and to hav a light and work all night after the ten hours of compulsory labor was over, it was a violation of Christian bastile rules that would hav subjected the superintendent to expulsion from his office. But scarce any feat is impossible in a state that has developed a Tweed, a Beecher, a Talmage, a Sam Tilden, a Vanderbilt or two, and a Jay Gould, to say nothing of Dana and John Kelly.

If New York "Liberals" would be liberal enough to let a fellow entertain, if not express, his own opinions, we would just love to believe that the work referred to is the work of several brains and pairs of hands, employed for a good many more months than twelve.

But we are glad the world has got the information the book contains in an eligible shape and so cheap as to bring it within the reach of the general reader. No matter how or where produced, Mr. Bennett has rendered humanity an invaluable service by the mass of compilations he has brought in a cheap form before the reading public. All honor to his enterprise and industry.

[Dr. Monroe implies a doubt that we wrote the work in prison, but we beg to assure him that we wrote every word of it while in the Albany Penitentiary.—Ed. T. S.]

## A New Work.

[The following notice of our new work we clip from the editorial columns of the Boston *Investigator*:]

The Gods and Religions of Ancient and Modern Times.—This large volume, by D. M. Bennett, was written by him while a prisoner in the Albany Penitentiary, and is dedicated to Mrs. Margaret McEwen and Mrs. Martha Van Allen (mother and daughter), who are connected officially with the prison, and in return for whose kindness to Mr. Bennett he has dedicated to them his book.

It is a volume of 835 pages, and very curious and interesting throughout. "The gods" are indeed numerous, about two hundred and fifty of these "gentlemen of the air" being enumerated — Hindoo gods, Brahmanic, Persian, Chaldaic, Egyptian, Chinese, Grecian, Roman, Norse, Indian, African, Semitic, Jewish, etc. Two hundred pages or more are devoted to a general review of the Bible, its origin, character, tendency, and influence. The work is to be in two volumes—three dollars each, or five dollars for both. The second volume will be issued in a few weeks.

[From the same paper we also extract the following review of the work, by Miss Wixon:]

"THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES."

Mr. Editor: If the unmerited imprisonment of D. M. Bennett has served no other purpose, it has been the means of giving to the world a splendid work under the above caption.

This is a book of absorbing interest, very instructive, and shows wide and careful research on the part of its author. Much of the matter is necessarily a compilation, but is thus put in just the compact form most desirable for reference and consultation by the student as well as the general reader. Commencing at the very earliest period of man's existence on this planet, and taking up the various religions and gods of the different peoples, it follows a straight and perfect line right onward, portraying in vivid colors the religious life of ignorant, savage, barbarous, half-civilized, civilized, and "enlightened" people.

The closing part of the book is devoted to a consideration of the Bible, after reading which no person can retain a particle of respect for it as an "inspired" volume, or as a standard set up for the guidance of an intelligent race.

This part of Mr. Bennett's work—clear, conclusive, logical, written in a finished and masterly manner—is alone worth the price of the book.

The entire work comprises some 835 pages, and there is promise of another volume, both of which will be valuable additions to every library in the land. When it is remembered that it was written while the author was shut in from the blessed sunlight and free air of heaven, suffering a persecution for opinion's sake, and that generations yet to come might enjoy a larger, broader, sweeter mental liberty, all must feel a special interest in this last, best work of one who has done honorable service in the field of Freethought and Liberal truth. I can cordially recommend this book as well worthy an earnest perusal by everybody.

Yours, Susan H. Wixon.

*Fall River, Mass.*, May 12, 1880.

## Resolutions on D. M. Bennett.

At a meeting of a few of the Liberals of our town, the following preamble and resolutions were, after a lively discussion and somewhat prolonged consideration, unanimously adopted:

Whereas, We consider the late most unjust imprisonment of D. M. Bennett as an unmistakable menace to our liberties, and the failure of the President to be moved to clemency by the great number of petitions for pardon, when there was no actual offense, proves that church and state are combined against the exercise of these rights guaranteed by the Constitution, first of which are life, liberty, and the pursuit of happiness, by those who dare to think and speak for themselves on all subjects; therefore

*Resolved*, That we agree with the Attorney-General that Mr. Bennett was guilty of no crime, but that he was convicted and punished solely because he was the exponent of Liberal principles and publisher of an Infidel paper.

*Resolved*, That as the church is in the position of an enemy, and the old political parties hav proved themselves powerless to protect us, we commend to the consideration of our friends the propriety of organizing for mutual defense under a new party banner.

*Resolved*, That we welcome back to home and friends and to the editorial chair, the veteran of Freethought, D. M. Bennett, and hope he may never again fall into the jaws of that bloodhound of the church, Anthony Comstock.

*Resolved*, That copies of these resolutions be sent to The Truth Seeker, *Mind and Matter*, and the *Investigator*.

G. W. Thornbuy, President,
Mrs. E. Campbell, Secretary.

*Alliance, O.*, May 10, 1880.

## Northern Wisconsin Spiritual Conference.

Again we would notify the Spiritualists and Liberalists of Wisconsin that we are to hav another of those grand three-day conventions in Omro, June 18, 19, 20, 1880.

Our last meeting was a grand success in spite of the elements. Let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. V. Wilson is engaged and will giv a seance Saturday evening, and another Sunday afternoon at half past two o'clock.

J. O. Barrett, Mrs. S. E. Bishop, Dr. E. W. Stevens, J. Kenyon, Dr. A. B. Severance, and Dr. A. B. Randall are invited to participate.

Every Spiritualist is requested to send the Secretary the name of every Freethinker, that they may be notified of the meeting. The friends will entertain free to the best of their ability. Efforts are being made to secure a first-class slate test medium. Wm. M. Lockwood, Pres.

Cora B. Phillips, Sec. Mrs. S. E. Bishop, Vice-Pres.

## A Mass Meeting for All Women Who Want to Vote.

A mass meeting for all women who want to vote will be held at Farwell Hall, 148 Madison street, between Clark and La Salle streets, Chicago, Illinois, Wednesday, June 2, 1880, at 10 A. M. and 2 30 and 8 P. M. Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

Elizabeth Cady Stanton, Pres. N. W. S. A.,
Care 476 West Lake st., Chicago, Ill.

Letters or postals certain to reach Chicago on June 2d can be addressed to Farwell Hall.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting in Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention to present our demand for their insertion of the following plank:

*Resolved*, That the right of suffrage inheres in the citizen of the United States, and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the national Constitution.

Let us meet together and, by overwhelming force of numbers, show our earnestness and our determination to secure for ourselves the acknowledged right of self-government.

Susan B. Anthony,
Vice-Pres. at Large N. W. S. A.
Matilda Joslyn Gage, Ch. Ex. Com. N. W. S. A.

[*From Boston Investigator.*]

## Don't Allow It!

Friends and Liberals: We must not suffer so good and efficient a worker as H. L. Green to resign his position. It will never do. We must sustain him at all or any reasonable sacrifice.

No matter who we should get to fill his place, no one could fill it better nor would any one be willing to do it for nothing, and more than this, we ought not to ask it. A worker like Mr. Green, who toils for universal good, should meet universal recompense. I hav just sent him 25 cents in stamps, and shall make him a quarterly remittance hereafter as long as he holds his present position.

A spasmodic effort at sustaining any person or institution is uncertain and unreliable, for while the outlay is continuous, the help is only now and then. Therefore, let all who will make quarterly donations to the good cause in the person of friend Green, write to him at once and send in their names and first remittance, and let the aid be sure and reliable. Just think how freely money is poured into the lap of the church, and then consider how little, as a class, we Liberals pay for good, true, and honest work!

Let every one who can be just, and all who can will I trust be generous also.

Prayerfully and hopefully yours,

*Snowville, Va.* Elmina D. Slenker.

# Communications.

## Labor Emancipation.—"One World at a Time."

To The Editor of The Truth Seeker, *Sir:* There has been much talk and discussion of late, among your contributors, about the next world.

A grand old gentleman, whom we readers of The Truth Seeker much admire, and who I truly believe will enjoy the next world—should there be one—as much as any of us, once wrote as follows: "One world at a time, should be our motto and our rule of action. We find in this life sufficient to exercise our entire abilities, strength, and energy. Our fellow-beings are needing much at our hands, and we hav no necessity for looking to other worlds than this for useful fields to labor in. Until we hav done all we can to benefit ourselves in the sphere of existence we now occupy, and hav done all in our power to aid and befriend our brothers and sisters of humanity, let our eyes not be withdrawn from this theater of usefulness to search after and investigate that other existence of which we can at best know so little." "Let not our attention from the present be distracted by anything real or imaginary foreign to our duty. The next world may be pleasant and delightful, but for the present it is beyond our power to change or improve it. This world is also a pleasant world, but much less a heaven than it is capable of becoming. It is in our power to improve this world and the people who liv in it."

"The more we cast about ourselves, and the more we do to improve our condition and that of those around us, the more we comprehend the almost unlimited work which lies before us and all within our powers and capacities. To this let us giv our attention and service, leaving a future state of existence until our duties here are all faithfully performed." "It should be the object of our lives to be happy ourselves and to make all around us as happy as is in our power. Happiness should ever be the object of our existence. Let this be secured, and our lives will not hav been in vain."

And again: "In no way can we so effectually prepare ourselves for a future life as in wisely and faithfully discharging our present duties. It is no part of a wise line of conduct to neglect or overlook present necessities and obligations for those we may deem to be waiting for us in the future."

Now, to those well read and argumentative thinkers who devote whole pages of our popular paper to the discussion of other lives and worlds than this, I would say, Is there not some important truth in the above? Is not the world beyond this dim and shadowy at best? and is it not impossible, with all the faculties within our reach, to inform ourselves about it with any degree of accuracy? After you hav all said your say, we readers, I fear, will be left about where you found us. Why should the Spiritualist and Materialist continue this argument. The Spiritualist does not claim that we Materialists will not exist, or will be "burnt up root and branch," or that we will ever be separated from our loved ones of the Spiritualistic faith, if we hav any such. Why, then, should there be "war to the knife" between us, or any war at all? The truth of the matter seems plain to me. Both of these classes of Liberals should work together. They should form themselves into line of battle—that is, they should form auxiliary Liberal Leagues until the list of Leagues is so long that when The Truth Seeker undertakes to publish it, a supplement will be required of about sixteen pages. In the mean time the great questions pertaining to this world will require much attention. The things of that "better land" will keep until we shall hav arranged matters on earth more to our satisfaction.

There is one great question which, if I mistake not, remains for the Liberals of America to settle, and I believe they are equal to the task. It is that of the emancipation of labor. Liberals of America, I am certain that I but put into words the thoughts of thousands of our number when I say that the work of emancipating the mind should go hand in hand with the work of emancipating labor.

I hav noticed that there is an aversion among some of our writers (prominent among this class is Robert Gunther, of this state) to the subject of labor emancipation. They are ever ready to cry, "Communism!" "Anarchy!" or, "They want us to divide." Gunther talks as follows (see Truth Seeker of Feb. 28th, p. 135): "Take to the spade and shovel, and leave the pen alone. When the United States shall hav doubled or tripled its population, there will be work enough for all; *nor is there any want of work now.* There are millions of acres of productive soil in the United States which can be had for the taking of them." "Tell your Socialists to take their hands out of their pockets and try to turn up something instead of clamoring and allowing themselves to be turned," etc. Such cries and such talk show the writer to be in a state of ignorance, indifference, or foolish fear. Many are surprisingly ignorant of the whole subject from want of thought. This is probably the case with Mr. Gunther. In fact, "his speech betrayeth him." Would he hav these men who cannot find employment enough where they are to make a living start out West and take up homesteads? What nonsense! How shall this be done? As they hav no money to pay railroad fare, they will of course be obliged to walk. They cannot take their wives and children, so we suppose these must be left to starve or beg. As they cannot purchase horses, oxen, plows, etc., they must borrow or "take to the spade and shovel." These men hav not the wherewith to build houses, so they must either liv in a hut or a hole in the ground. We know not what they would eat unless it be grass. A pretty hard lot truly! Put down the pen, Robert, or try another subject.

Those having but little knowledge of the subject are generally men who hav been fortunate in business or hav been set up in life by parents, or who, like Washington, hav married a rich widow. We know not which of these has been Bro. Gunther's good fortune, but would wager that he is no poor man.

The number who are in a state of indifference to the fact that there are in our own boasted country millions of laborers and their families whose lives are miserable, whose hopes are eternally blasted, and whose mental capacities are never developed on account of the perplexities and troubles arising from the difficulties of making an honest living, we believe is small among Liberals. Whether Spiritual or Material, we hav ever found Liberals battling for human rights and equal rights. As to those who are in a state of fear, they are generally those who hav in some legal manner stolen their wealth, and are afraid of some rampant system of Communism that will compel them to divide. We think their fears are groundless, and their cries a bugbear held up to stem the tide of labor emancipation.

Professor Huxley, in an address delivered in this country in 1876, said: "As you grow more people, and the pressure of population makes itself manifest, the specter of pauperism will stalk among you, and you will be very unlike Europe if Communism and Socialism do not claim to be heard. I cannot imagine anyone should envy you this great destiny, for a great destiny it is to solve these problems some way or other. Great will be your honor, great will be your position, if you solve them righteously and honestly; great your shame and your misery if you fail."

This state of things already exists. The claims of Socialism may be heard; the claims of sand-lotters may be heard; the claims of rioters and strikers may ever and anon be heard. Hundreds of thousands of strong men, with willing hearts, are idle to-day. The terrible suffering of their poverty-stricken families is too well known to all who hav cared for the poor. A few more labor-saving machines, a little more centralization of capital, and a few millions more of emigrants, and the very pillars of society will begin to shake. There is no use in denying facts. If we Liberals intend to reform and benefit mankind, we must take things as we find them. If, as Mr. Leland demonstrates, Christian morality is not natural morality, then let us commence preaching and practicing natural morality. If society is so unwisely organized that noble men and women can scarcely exist, though exerting every energy; if lives by the million are thus to be wasted and miseries untold be suffered; if labor-saving machines are to prove a curse when reason says they should shorten and lighten the hours of labor, and thus prove a blessing to all, then, in the name of reason and humanity, let us commence to reorganize society. Of what practical use is the principle that men are created free and equal if they are not to remain so through life? The important question is not, How are we created? or How will we die? but How shall we liv? Shall one half of mankind be forever the slaves of labor, or shall labor be emancipated by reorganizing society in some form of co-operative colonies, as, for example that of the "York Farming and Manufacturing Association?" If Mr. H. E. Sharp, president of the above, has not solved the problem, then he has certainly come somewhere near the mark. No system is expected to be perfect at first. I commend to the readers of The Truth Seeker his address to our "wise business men," etc.; also, the Constitution and By-laws of the above association. To me the principles he has laid down seem to be the only true method of labor emancipation, and of settling the great issue between labor and capital. They will bear the most critical examination. Here we hav community but no Communism, and a way to go West and still remain in civilization. (See Truth Seeker, page 217.)

In conclusion, let me again urge the propriety of discussion on this subject and all important questions pertaining to this world in preference to those of any other. Will not our "wise men" who write so ably on other subjects take up this one also? F. T. Wheeler.

*Germantown, Cal.*, April 15, 1880.

## Citizen Train to Citizen Bennett.

CITIZEN D. M. BENNETT, THE LAST BASTILED TRUTH SEEKER, CARE LIBERAL COMMITTEE, CHICKERING HALL!

Madison Square, P. E. 51.

Congratulations! Galileo!
Kneeland! Bruno! Comstock must go
When you consent! Welcome old friend
Back! They could neither break nor bend
Your will! Both Abbot and Bundy
Are swamped! Lost in Bay of Fundy!
Their Mary and Magdalene lie,
Was Boomerang that made them die!

Truth Seeker rode them on rail
For striking Truth Seeker in Jail!
The more they lied the more your friends,
Parton! Wright! Ingersoll! Made amends,
With Foote! Slenker! and the host
Of Truth Seekers to kill that Ghost!
They backed Macdonald with stamps
To show up all the Obscene Scamps!
Where are they now? Of course they die
Out of sight! Killed by Obscene lie!
Your new departure will surprise
Those who outraged you with their lies!
I congratulate your noble wife
Who'd defend you with her life!
And Truth Seeker who bound to win
Stood by the guns through thick and thin.

### In Convict's Stripes.

Now take at once the lecture stage,
In felon's clothes and lead the Age!
Let Jerusalem's goblin hosts
Of Bible Gods and Zion Ghosts
Alone! Pulpits hav had their day!
Live issues now are things that pay!
The Truth Seeker, whose writings bold
Through crucible refined the gold
Should now expose the Comstock Fraud,
And force the Public to applaud!
Show up the Jail! Repeal the Law!
Wage in earnest the Obscene War!
While you from Jail make Zion lurch
Cowley in stripes will speak for Church!
An outraged "Priest" and "Infidel"
In Convict's Stripes will giv them "L."
The first convict in Felon's Stripes,
Exposing Bar and Bond in types
From Bastile life will Educate
The Nation through Truth's Syndicate
Of Truth Seekers! Show up the Bastile!
Prove how Lawyers and Judges Steal
Man's Liberty! Bench should be kicked
In form of Judge Benedict!
The Comstock-Colgate crowd are caught!
You've got them where the hair is short!
By always wearing Convict clothes
You strike down X with deadly blows!
In Hall! Church! Street! Boat, and Car!
Your Stripes will set the land ajar,
An "Ad" that wears a Comstock shroud
For Colgate and his Zion Crowd!

### Comstock Caught!

If Comstock's mission is not done
Why don't he arrest Peterson?
Reynolds! Eugene Sue! Paul de Kock!
Dumas! Cupid's Yokes! Gave no such Shock
As Zola! What is there plainer
Than Comstock's fear of touching "Nana?"
He leaves the Millionaire
To force Truth Seeker to Prison fare!
Peterson's Book is fairer test
Of Law! Unless he orders arrest
Of Publishers, Congress is Caught!
Peterson would his fortune spend
To fight the Law to bitter end?
Zion would hav a startled look!

### Stamping Bible an Obscene Book!

Your Felon Clothes on Stage and Street,
Will hang on lamppost the Comstock "Beat!"
Storm this country! then go abroad
And make Exeter Hall applaud!
Bring down the House! Your Artichokes
Will choke them with your Cupid's Jokes!
(Inclosed is Comstock Epigram
Showing up Congress' Obscene Sham,
And if you like I'll follow up
Those comments and impale the "Pup!")

Geo. Francis Train.

## Reply to Geo. W. Chapman, M. D.

Dear Sir: In reply to your "Open Letter" in The Truth Seeker of April 24th, I would say, in my judgment, an effort to comply with your request, to giv you proof of immortality that you can comprehend with your peculiar "faculties" and accept as proof, would be attended by as great difficulties as an effort to create a human being out of a man's rib, or a piece of primary rock by some short process independent of evolution. You declare that your five senses and the faculty which proves to you the existence of Paris and Calcutta, are all you know anything about, and you foolishly expect that the measure that fits you will fit everybody else.

I think I alluded in the article you criticise to the difficulties in the way of your comprehending spiritual forces and entities, when I wrote of "possibilities" that are yet latent hav ten talents who hide them, others five, and others one, in the race. You remember "the good book" says, some but I am of the opinion that some havn't any at all, unless they exist in a latent conditon. For such I hav the greatest charity. I know that means are necessary to the accomplishment of ends, therefore, I never censure or sneer at those who cannot comprehend a fact or idea. You say you hav tried the five senses for half a century, and hav now come to a stand still, can go no further. I am not at all surprised that under the circumstances, without the means of "spiritual discernment," you should conclude that "Death does end all," and that "an appeal to the five senses (for proof) is played out."

Friend Chapman, that "faculty" of yours should hav told you that others may possess what you do not, and *vice versa*, that yourself may not be a proper standard by which to judge the whole human race, therefore, by a little strategy on your part you might hav made us believe you were verifying the good old maxim, "A wise man keepeth a close mouth." Every rule has its exception. If you possess no spiritual discernment, it does not prove a want of it in others. I hav found others besides yourself who lack this beautiful gift, who will no doubt when they reach spirit life be as difficult to convince that they are spirits, as that they are now spirits dwelling in their tabernacles of flesh. Mr. H. W. Boozer, in the same issue argues in favor of "conditional immortality," and I confess, when I find a total lack of Spirituality, when there is not the least glimmer of it, as in your case. I fear there are indeed good grounds for such a belief, yet I would not discourage anyone who is honestly struggling for light. I hav heard you cry, "Come over to Macedonia," and I'll come to the best of my ability. There is certainly hope in the idea that you may hav this gift undeveloped, and that evolution may yet arouse the latent possibilities of your soul, if you hav one.

You say, if I should tread on your toes, or, if you should retaliate and giv me an unmerciful thrashing, your eyesight would enable you to see the cause of the pain produced. Now, that "faculty" which enables you to prove the existence of Paris and Calcutta ought to hav told you that not the toes, or fist, or club was the cause of the pain, but the mind back of them. If that is the kind of reasoning that "faculty" does for you, and if that is a sample of the science or knowledge it grinds out, I should advise that it be put out as farmers do sheep—"to double." If one is going to hunt for a cause, it is not wise to shout "Eureka," and pretend to hav found it unless such is really the case.

You say "humanity is a bubble." Well, I begin to think so myself, or, with Boozer, that it may be such conditionally.

Again, you say "We hav so much psuedo-philosophy trying to be palmed off on the credulous, that it needs great exertion to expose these impostors."

Now, friend Chapman, if that is really your honest opinion, I must say with brother Babcock, "it is a little tough," and know if you "spare the rod you spoil the child," therefore, I do love you for your candor, and for your "great exertions" in our behalf. Now, brother Chapman, if you need any more light, or if you think I do, or if you hav kept anything back about this "psuedo-philosophy," or "these impostors," I insist on your speaking right out. This is a free rostrum, so far as I am concerned.

*Lowell, Mich.*, April 24, 1880. E. A. CHAPMAN.

## Origin of Life, etc.

The child receives its physical form from its mother, the seed of the spirit from the father, otherwise there would be no need of opposites, as male and female. The life-principles existed with the father before conception took place. Nor is this an isolated case, but so with all animals. Hens will lay eggs, but those eggs will not bring forth chicks without the interference of the male. If I could be convinced that external nature was the evolving principle, I might believe as you do, but I fail to see that it is so. C.

Friend C.: It is evident to me that the child receives the physical form as well as the mental (or spirit) from both parents alike. It inherits the form, features, and predilections of both; it resembles both, and is really a part of both, in every fibre of its being. The egg is as much alive before it is impregnated as after, though it is like a seed that is not placed where it can germinate. It will only retain its vitality a certain length of time. A dead egg—one that has been boiled or has become rotten—has no life and cannot become impregnated. Oxygen and hydrogen, if united, form water; if kept apart, both are only elements of water, and not water itself. Flour and water will make bread if mixed, but dry flour will not do it, nor will water, if baked by itself. The elements of life are in matter, and when they come together under favorable circumstances, life is produced, evolved, and generated, but not created. To liv is just as much a natural process as it is to die. Life, as a whole, is eternal, but no one identity is so.

As to Spiritualism, there may be phenomena that are incomprehensible under the present development of science and philosophy; but I think time will solve what now seems mysterious. There is so much humbug and deceit among mediums that it is hard to tell wilful deceivers from real performers. Some are self-deceived, and some practice deception from a desire of fame or pecuniary recompense. Now there has been an immense furor here for months concerning a Mr. Miller over in Scott county. The man gave out that he had prayed for twelve years that God would giv him the gift of healing, and at last he gave out that he had received it, and his house was besieged night and day for months. Carloads of sick, lame, halt, and blind visited him. Report said hundreds threw aside crutches and went off cured, and the blind from birth had sight given them. But though only a little way off, not one could I see that had been there. At last a young man, drawn up double from a child, went from here, and all said, "If he is cured we will believe." He came back just as he went. The doctor said the joint water was dried up and a cure was impossible. Said I, "If God givs the power he can create new joint water." But right here let me say that all this is no proof that all magnetic healers are humbugs, but that many are and all may be so. My advice is, read, study, investigate, and seek for truth as it is in nature.

*Snowville, Va.* ELMINA D. SLENKER.

## Organization of a League at Lowell, Michigan.

At the meeting held in Train's Hall, Lowell, Michigan, last Sunday, May 16th, an organization of an auxiliary Liberal League was effected, with thirty-five charter members and the following officers: President, J. M. Matthewson; Secretary, Chandler Johnson; Treasurer, Mrs. George Bisbee. Much enthusiasm prevailed, and it is confidently expected that Lowell will soon hav one of the largest and most effective Leagues in Michigan.

The Liberals of Lowell are determined that those who are stealing away the liberties and rights of the people shall be thwarted in their unholy purpose; that a union of church and state shall not be accomplished; that church property shall be taxed; the Bible and all religious instruction be expelled from our public schools; that no more public funds shall be appropriated for religious purposes; that free speech, free press, free mails, and equal rights shall be secured to all the people, irrespective of religious opinions, and that this government shall be purged of all corruption until, in truth, it becomes the land of universal liberty.

Rev. J. H. Burnham, of Saginaw City, addressed the meeting in the forenoon on the "Objects and Work of the League," and in the evening on "Design in the Universe According to Theology as Viewed in the Light of Reason." The conclusion was that all sufferings, pains, diseases, pestilences, malarias, poisons, cruelties, misfortunes, and evil in the world were designed by the same being that designed the good, therefore, if there is a God, heis infinitely bad as well as good. In his next lecture—which will probably be some time in July—he will explain how things are as they are, or evolution. Mr. Burnham, we consider, has but few equals and no superiors on the rostrum.

CHANDLER JOHNSON,
*Lowell, Mich.*, May 16, 1880. Sec. Lowell L. L.

## From Friends in California.

OFFICE OF THE FREETHINKER,
603 WASHINGTON STREET.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The cruel and merciless persecution which you, as a representative Freethinker, hav suffered at the hands of the Christian bigots, Judge Benedict, Anthony Comstock & Co., has aroused the deepest indignation in the hearts of all friends of Freethought. Telegrams announcing the spirited and magnificent reception you received at Chickering Hall were published in the daily journals here, and to-day several copies of *Truth*, the brilliant New York daily, hav been received with a very full account of the historical event in which you were the central figure. The inhumanity of President Hayes in not pardoning you, knowing as he did that you committed no offense against the law, is a dark stain upon the life of the accidental President. But you endured your incarceration like a man, a Freethinker, and a hero. The Freethinkers of the Pacific coast, and they are legions, congratulate you on your freedom and are with you heart and soul in your work of shattering and annihilating that accursed thing called superstition. I hav the pleasure of translating for THE TRUTH SEEKER two editorial articles from the Italian journals published in this city. They speak for themselves in ringing tones, and are as follows:

PERSECUTING AN INFIDEL.

History repeats itself. In every place and age the fanatics hav been the bitter persecutors of the defenders of truth. The blind bigots cannot endure that they are shown up in their true colors, that the so-called mysteries through which they deceive the people are exposed. These Christian fanatics raise an infamous cry against those who cannot conscientiously believe in superstition, and who will not act the hypocrite in deceiving the credulous. These intolerant enemies of light and reason are capable of committing any crime and carrying out the most base and villainous vengeance to ruin men who are superior to them, men who devote their lives to the cause of humanity. D. M. Bennett of the New York TRUTH SEEKER has been a victim of the persecutions of these god-eating banditti. [Here follows a statement of the Comstock decoy and the legal or rather illegal aspects of the case.] Mr. Bennett was not the author of the book for the selling of which he was sent to the penitentiary, neither is it obscene. This charge was merely trumped up to ruin him and his Freethought publication house. At last he is out of prison. The Freethinkers of the East hav given him a grand ovation. The Bible worshipers hav not gained their point for THE TRUTH SEEKER has been carried on and is more influential than ever. Bennett is a free man. The fidelity of his friends was worthy of the great cause and merits the highest praise. We join with him and them in congratulations.—*La Voce del Popolo*, May 7, 1880.

RELIGIOUS INTOLERANCE.

The priests and bigots, regardless of the sects to which they belong, resemble each other in intolerance and fanaticism. It is in this particular that all the believers in religion and sects hav an affinity amongst them, and are alike in the subtle and iniquitous manner in which they make war against their adversaries in the attempt to annihilate them. It may be said that the Jesuitic school, on the side of Catholicism, has not alone a prerogative in this respect, but the Protestants partake of it, for they seem to hav adopted the maxims of Loyola. In proof of this, we hav the harsh war which the Protestants hav waged against the Freethinker, D. M. Bennett, of New York, editor of THE TRUTH SEEKER, and author of various works on the liberty of thought. Not being able to make an open attack, not having the courage to combat his doctrines, and wishing to absolutely overthrow and ruin him, they had recourse to an infernal stratagem, by which it will be seen how subtle, infamous, and Jesuitical were the arts used. The notorious Anthony Comstock, of the organization called the Young Men's Christian Association, through means of a decoy letter, sent to Mr. Bennett for a certain book, and, when sent to him, Comstock turned around and had Mr. Bennett arrested for sending obscene matter through the mails. Bennett is a man over sixty years of age, is a gentleman in the full sense of the term, yet he was found guilty and sentenced to thirteen months in the penitentiary for having sent the book to a person who proved to be Anthony Comstock under a false name. Behold the spirit of the fanatics, the impostors of religion!

Bennett has recently been liberated, having served his full term, and the Freethinkers of the East gave him a grand banquet in honor of the occasion in New York. The believers in Freethought, during the incarceration of the illustrious Freethinker, contributed funds liberally to keep THE TRUTH SEEKER alive, as a protest in the face of his infamous persecutors, who thus hav failed in the principal motive of their persecution."—*La Scintilla Italiana, May* 11.

A BIT OF INTERESTING INFORMATION.

I will briefly state that there are 35,000 Italian-Americans on the Pacific Coast, and yet they hav neither priest nor church, and what is more, nor will they hav, either. Archbishop Alemany has recently tried to procure funds to build a Catholic church for the Italian population of this city, but signally failed. *La Voce del Popolo* unflinchingly opposed the scheme, and to the firm but judicious course of its editor and proprietor, G. B. Cevasco, is largely due the failure. Mr. Cevasco is a true and fearless Liberal and an out-and-out Freethinker. Fully nine-tenths of our Italian population are Freethinkers; and a more industrious, temperate, and respectable element of the city's population in general is not in our midst. I hav no doubt that thousands of the readers of THE TRUTH SEEKER will be astonished to learn that the Italians of this state are Freethinkers, but the fact that they will hav neither priest nor church is evidence that they hav concluded to do their own praying whenever it is necessary to do so. They hav had all they want of priests and religion.

Yours in the glorious cause of Freethought,
*San Francisco, Cal.*, May 12, 1880. BYRON ADONIS.

## "Spiritualism and Liberalism."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A point made by Bro. E. C. Walker in your issue of April 24th deserves emphasis in further expression of its eminent soundness. He says: "I decidedly object to the use of the phrase 'Liberalists and Spiritualists.' It would indicate that Spiritualists are not Liberals." Notwithstanding our perfect acquiescence in the above, yet, once upon a time, through a typographical blunder, an article headed "Spiritualism in Literature" appeared in print "Spiritualism and Liberalism," killing dead by its irrelevancy the subject matter thereof and helping the author, who was the present writer, to undeserved literary criticism. The latter mortification, however, was nothing compared with being represented as accepting the phrase as an appropriate cognomen for those with whom we took a professed place; and we now feel that this point made by Bro. Walker should hav a complete showing up.

The indication above referred to might offset the unpleasant circumstance of other shades of belief and disbelief hanging on to the Spiritualistic kite; but it would hav given evidence of nobility of character if, in a practical work such as Liberals are engaged in, Spiritualists would drop all disposition to drag their ism into it, and unite with Leagues purposely organized for the preservation of our constitutional liberties; or, as they recently did in Philadelphia, where there was none, at once organize new Leagues and work as though interested for their success.

And why not? Why was there ever any far-fetched and strained effort at organization under the ambiguous, misleading—not square and truthful, but contradictory—name of "Spiritualists and Liberalists?" Simply because, in violation of the teachings of Spiritualism, parties seeking power through the world-worn channels of money and popularity, with those who gave their acceptance, deemed it a wise thing to bow the servile knee to the Grundy god as a means to such ends, hoping by the accession of members and the addition of their means to make an array of respectability that would insure success. Without confidence in the dignity that always pertains to a just cause, or in the power and sufficiency of the truths of Spiritualism, they aspired for the fleshpots of the world's old methods, and through cunning and more or less false presentation of things, sought a temporary success in the way of external propagandism, the *modus operandi* of which the light of time must surely afterward reveal. Spiritual things and spiritual truths are not based upon policies, methods, or studied falsities, but, like Humboldt's science, upon law, and, in this case, the law of inflexible justice and exact and undeviating truth and truthfulness. The phrase "Spiritualists and Materialists" describes faithfully two classes of minds. "Liberals" embrace these, and also religionists of every shade who may love the right more than the sect to which they belong. I think each person in the Liberal army should so personally conduct himself or herself in kindness to all humanity—should so separate in their action the individual from the individual's errors—as to win the cordial co-operation of those who may most widely differ from them in opinion in the real and practical work of the hour, which is the regaining of the liberties which were bequeathed to us by the men of 1776, and which are now already being torn from us, one precious bulwark after another. Strange, when the hand of the tyrant is already clutching our throat, that we can devote ourselves to contriving how we can obtain some of our neighbors' external power and influence, with which to ride forward on popularity's wave! Strange, too, when truth's portals open wide, with invitation to come in and partake of its freshness and life, we can turn away to the world's hypocritical barrenness, to gain approbation of the crowds that throng the way to death!

Weak-kneed Spiritualists, when they feel faint in their supports, should remember Garrison and his stanch fight for human liberty as a natural right of all, without color exceptions, and see how, in the march of time, events demonstrated his wisdom as well as his insight.

*Grand Rapids, Mich.* H. W. BOOZER.

WANTED, at West Pawlet, Vt., a minister who will preach hell and damnation, and board himself. He must be under forty and over twenty years of age, and hav a strong constitution and money in the bank. He must know nothing and preach nothing but Christ and him crucified and hell and damnation. He must be able to picture hell to the old folks in such a frightful manner that they will deed their farms to the society, and make the young folks come to Jesus in flocks. He must be without wife or family, and must board at the hotel. He must know how to blow and blackguard Spiritualism and Infidelity, and especially the church across the way and the Liberal League. A situation for life will be given to such a minister. P. S.—None other than Baptist ministers need apply.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, MAY 29, 1880.


## How Reads the Record?

A Western patron sends us the following letter:

MARIONVILLE, Mo., May 12, 1880.

M. B. THURSTON, ESQ.: Through the kindness of a friend I came in possession of a copy of THE TRUTH SEEKER, in which I find your letter addressed to the editor of THE TRUTH SEEKER, Mr. D. M. Bennett. In this letter you congratulate him (the editor) on his speedy recovery from a protracted illness, together with his being a so much better man than Jesus & Co. (using your terms of expression), the former of which I heartily join with you; the latter I would say I most seriously doubt, therefore cannot join with you.

Now, sir, your letter arouses my sympathy for you, and also my curiosity to know where in this broad land you get matter on which to predicate your assertions (I can't call it a belief, from the fact I don't think you can think as you talk.)

Now, sir, permit me to ask you the following questions:

1. Please tell me, through the columns of THE TRUTH SEEKER, where you find in the Bible that Jesus ever commanded those that would not hav him rule over them brought before him and slain?

2. Where do you get your grounds for believing that Jesus' curse was placed upon the fig-tree in winter?

3 Please tell me where in the Bible you find anything that conveys the idea to your mind that Jesus ever lashed any people with a thong?

4 Where do you find anything in the Bible declaring that God ever commanded his people to sell their spoilt meat or carrion to strangers?

5. Please giv me reference to Scripture or history whereby I may knew that God ever slew such a vast multitude of people for the mere cause of one having raised a certain little box-lid?

Now, sir, until you giv me those references I shall remain in my present belief, and that is, that you hav nothing to warrant you in such assertions. I hope you hav nerve enough to search for these things, and when you fail to find them, which you will most certainly do, come out like a man and confess your hitherto absurd ideas to him who is full of loving mercy and faithful to forgive (the one in three and the three in one). Yours in humanity,

M. WYRICK.

REPLY.—Not understanding whether Mr. Thurston proposes to reply to the above, we will take this occasion to briefly do so. If he sends on a response we will of course giv it a place. At all events, the queries should be answered.

1. If Mr. W. will turn to the nineteenth chapter of Luke, in the parable of the ten pieces of money, in the twenty-sixth and twenty-seventh verses, he will read the following words, spoken by Jesus: "For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies which would not that I should reign over them, bring hither and slay before me."

2. If it was not in the winter that Jesus went to the fig-tree expecting to find fruit thereon, and, not finding fruit, cursed the tree, it was at least in the season of the year when no figs should hav been looked for. Mark xi, 13, in narrating the circumstance, says, "*For the time of figs was not yet.*" It matters little, so far as the cursing was concerned, whether it was done in the winter, when the tree had neither leaves nor fruit upon it, or in the spring, when there were leaves, but no figs. It was just as unreasonable to look for figs in the spring-time, before the blossoming had taken place, as in the winter, after the leaves had fallen. The anger of Jesus, because no figs were found, was as uncalled for in the one season as the other. But, according to Mark, the cursing must hav been very effectual, for on the evening of the same day after the cursing was performed, in passing by the same unfortunate tree, it was found to be dried up and withered to its very roots. According to Matthew, however, the withering seems to hav been instantaneous, as it took place before Jesus and his disciples left the tree to pass on to Jerusalem, while, as observed, Mark has it that the withering and death of the tree was not perceived till after they had passed the day in the city and they were upon their return. This is one of the many little discrepancies in the story told of Jesus by the four writers called Evangelists; and in this case, like many others, the reader is placed in the position of the man who went to see the representation of Daniel in the lions' den, when he innocently asked which was Daniel and which were the lions, was told by the exhibitor that as he had paid his money he could take his choice.

3. If Mr. W. will turn to John ii, 14, 15, he will find it recorded that when Jesus went into the temple and found those there who sold oxen, sheep, and doves, and the changers of money sitting around, he made a scourge of small cords and drove them all out of the temple, and the sheep and oxen; and that he also poured out the changers' money and overthrew their tables. Webster, in defining the meaning of *scourge*, says it is a lash, a strap, or cord, especially one used to inflict pain. To scourge is to whip severely; to lash; to punish with severity; to chastise. A *thong*, he says, is a strap of leather. A *scourge*, then, is much the same thing as a *thong*, and, if there is any difference, the *scourge* is the more severe. It certainly seems like pretty rough treatment for the son of the Divine Being to beat peaceable people with a scourge or thong. If it was necessary that oxen, sheep, and doves should be offered up to appease the wrath of the Divine Father, or to secure his mercy, it was a convenience to the people for those useful animals to be kept for sale, and the rudeness and severity of the son seem out of place.

4. Deuteronomy xiv. 21, reads thus: "Ye shall not eat of anything that dieth of itself; thou shalt giv it unto the stranger that is in thy gates that he may eat it; or thou mayest sell it unto an alien, for thou art a holy people unto the Lord thy God; thou shalt not seethe a kid in his mother's milk."

This quotation shows most clearly that while God was unwilling that his holy, chosen people should eat any animal that died itself, he had no objections that it should be given to strangers and aliens. Those, probably, were not children of his, and he did not care what offensive or diseased food they ate.

5. Mr. W. has only to turn to the fourth chapter of 1 Samuel to find how the Philistines, after having the ark of the Lord—a simple box about four feet square—in their country seven months, finding it a troublesome and mischievous piece of furniture, called upon their priests and divines to decide what should be done with it, when it was determined to send it back to the Jews, where it belonged; but deeming it not quite the handsome thing to return it empty, therefore they placed in this box—in which the God of Israel was supposed to make his residence—five golden emerods and five golden mice. And they made a new cart and yoked before it two new milch cows, whose calves had not yet been weaned, and on this cart was placed the mysterious box called the ark, when the two cows without a driver left their calves, which were taken from them, and hauled the antique box toward Beth-shemesh, which was in the country belonging to the children of Israel. As the cows went lowing along the road, either feeling very proud that they were hauling such a valuable treasure, or mourning because they were thus compelled to leave their hungry calves at home, the attention of over fifty thousand men, who happened to be at work in a harvest-field, was attracted to the heavenly freight which the young cows were hauling, and they "lifted up their eyes" at the glad display. They recognized the ark of the Lord, and rejoiced to see it coming back to them. To express their joy thereat they offered up to God the two young cows as a burnt-offering, using the cart as fuel for the purpose. It was on this occasion that one of the children of Israel, feeling a curiosity to see the condition of the inside of the box, gently raised the lid to satisfy his curiosity; but this little circumstance offended God so highly that he slew 50,070 men for the act. One man only raised the lid of the box, and for that offense 50,069 innocent men were killed. Waiving the probability of between fifty and a hundred thousand men being at work in a single harvest-field (though their farming operations must hav been very extensive), it cannot be denied that the punishment of putting to death over fifty thousand men for such a trivial affair as raising the lid of an old box was a most unfeeling act for a merciful God to be guilty of, and the friends of the slain must hav wished the box had remained with the Philistines.

If Mr. W. is satisfied with the authorities and references he calls for, he will doubtless decide, and confess where the absurd ideas are, and whether the God of the Jews was really a being "full of loving mercy and faithful to forgive" his children.

## A Message from the Lord.

FROM THE MOUTH OF OR WRITTEN BY THE HAND OF THE PROPHET, A. A. TANNER, VERBATIM ET LITERATIM.

UNION UTAH

REVELATION THROUGH A. A. TANNER TO D. M. BENNETT.

May th 14 1880

Thus, saith the Lord to D. M. Bennett you are commanded to worsip me the truee and living God I am Alpha and Omega the beginng and end and besige me there is no God neather shall you worship any other God but me, for I am Jehovah th Great I. A. M. my powr is Infinite and beyond th understanding of man. Feer ye lest my judgment come upon you in an hour when you least exspect it. When ye shall be cast of from my presence forever, never to return again. For I the Lord command you to repent and if you repent not you can have no forgivness neather in this world nor in the world to come, Wharefore you shall be as Saton desireing to do evle to overcome good. But it shall not be in your power to acomplish your designes. For unto whosoever I have Commanded I have given them power to overcome evle And they are my servents who obey my covenence and keep my Commandments and unto sutch it shall be given to enheit the kingdom of Heavon and to be crownd with Eternal Glorey forever Amen.

REMARKS.—The most that can be said to the foregoing is that there is just about the same amount of proof that the Lord spoke by the prophet Tanner as that he did by the prophets Samuel, Elijah, Isaiah, Jeremiah, Ezekiel, Hosea, Habbakkuk, Daniel, and Joe Smith, but it is to be regretted that if the Lord in this intellectual age of the world finds it necessary to call upon a prophet to write his word for him he cannot find some one who can spell decently, one who knows better than to spell *such* s-u-t-c-h, *covenants* c-o-v-e-n-e-n-c-e, *evil* e-v-l-e, *Satan* S-a-t-o-n, *servants* s-e-r-v-e-n-t-s, *glory* g-l-o-r-y, etc., etc. It is possible that the Lord don't know how to spell any better himself, as he has very little respect for knowledge and was very unwilling that his first children should partake of the fruit which grew upon the tree by that name. But even though he was a very poor speller in the first place, and never made any use of vowels in spelling words, it would seem that by a practice of five thousand years he ought to be able to spell such, glory, servants, and simple words of that kind, correctly, or it may be just a bad *spell* which came over him in connection with his prophet Tanner. Or possibly, again, it may be that he is trying to introduce a new system of spelling reform, as that is one of the improvements of the day. But if neither of these is the case, and he wishes to spell correctly, we would advise him in selecting a prophet to speak and write for him to look around a little further and not take up with such a blockhead as A. A. Tanner proves himself to be. There are still a few men of faith willing to speak for their god who are not such consummate fools as this man demonstrates himself to be.

It is to be inferred that the prophet A. A. Tanner wishes it to be understood that "the Lord" he represents is the old Jewish Jehovah, as he makes him to say that he is the Alpha and Omega, the beginning and end (without telling us the beginning and end of what), the "Great I Am," etc. It is no longer a secret that we are by no means partial to that god. From the accounts given of him in the book which it is asserted he wrote, we entertain a very poor opinion of him, and shall never worship him, whether we worship any other god or not. We can never worship any god who instituted or approved of human slavery; who oppressed and crushed woman, depriving her of the natural rights accorded to the male sex; who commanded that men should be stoned to death for picking up a few sticks on a certain day of the week; who gave this command to his people, "Suffer not a witch to liv;" who commanded his peculiar people to massacre in cold blood all the males, young and old, of an entire peaceful nation; who ordered the male children all put to death, and every woman who had known man by lying with him; and then after putting young women and girls through this cruel and merciless examination, and after their fathers and brothers, to at least the number of sixty thousand, had been mercilessly put to death before their eyes, they were turned over—thirty-two thousand young girls and maidens—to satisfy the brutal lusts of the murderous soldiers who had made them orphans. A god capable of doing all this; capable of putting his own innocent, inoffensive son to death to satisfy his own anger and injustice; capable of creating a devil to destroy his own offspring and bring upon them eternal misery; capable of creating a hell in which to burn and fry countless millions of his creatures because they fell into the trap which he set for them, and because they simply performed the deed which he rendered it possible for them to commit, and which he knew to be inevitable. Now we cannot respect nor worship such a God as that, though through his illiterate prophet A. A. Tanner he commands us to do so. We do not fear his judgments nor aught that he can do to us. If he will only keep off his Comstocks, Tanners, Cooks, Colgates, Crosbys, Bundys, Ellises, and Abbots, we will take the risk of all he can do to injure us. We rejoice that we are to be cast from his presence forever. We should dislike to be in his society far more than any being we ever heard of. If there is nothing else to keep us from repenting, the strong desire to not be in his company will be quite sufficient. Neither do we want his forgiveness. We shall never forgive him for his evil deeds, and do not want him to forgive us our good ones.

If, however, we were on familiar terms with him, and he should ask us what we thought of his prophet, A. A. Tanner, practical phrenologist, of Salt Lake city, we should be frank and tell him that we consider him a poor ignorant fool and knave, and that if he could not succeed better in describing character from the bumps of his dupes than in speaking for the Great I Am, he had better quit the business and sell himself for soap-grease, grub-bait, fish-fodder, or anything else he can turn himself into.

## Joseph Cook the Vile Calumniator.

This notorious defamer appears to be going around the country repeating his falsehoods and slanders with as much assurance as though he was telling the truth. In a report in the St. Paul *Pioneer Press* of his lecture in that city appears the following:

He continued his pointed illustrations and interrogatories which drew out the credence of the supreme interference with matters which causes it to move. In meeting Ingersoll's sentiments he affected to treat him with pity and contempt for his belief in the mistakes of Moses. He did not follow Ingersoll through many of his quibbles because he thinks that he is too emphatic to be in earnest. But when Ingersoll comes before Congress to introduce a bill to admit indecent literature through the mails, it is time to look after him. Robert, as well as Moses, has made mistakes. When he championed Bennett, who was imprisoned for desecrating the purity of the mails, he made a mistake. For refusing to pardon this Bennett out of prison the President has been threatened with the withdrawal of Ingersoll from the Republican party, and he has gone so far as to drag that poor woman who is mistress of the White House into the question by insinuating that she was responsible for his refusal, as President Hayes is tied to her apron strings. It is a combination of so many such miserable things which makes him even more disreputable than if he belonged to a hundred Liberal Leagues. (Great applause.)

Several positive falsehoods appear in this short quotation, and it is most singular that a man who makes the pretension to morality, truth, and religion that this loud-mouthed individual does, will persist in reiterating out-and-out untruths as he roams about the country. Among the falsehoods in this little extract these may be enumerated:

1. Ingersoll is *not* too emphatic to be in earnest. He is in no sense insincere. A more earnest and honest man does not exist in this country. His emphasis is a proof of his sincerity. And what is more, Joseph Cook, with all his boasting, is unable to refute a single one of the propositions made by Ingersoll.

2. Ingersoll did *not* go before Congress to introduce a bill to admit indecent literature through the mails. Cook lies like a Christian when he makes such a statement. Ingersoll never said a word before Congress or anywhere else in favor of indecent literature in the mails or any other place. He simply signed a petition asking Congress to repeal an unjust and unconstitutional law, rushed through in the expiring moments of Congress, when more than half the members were drunk, and which act subverts the constitutional rights of the citizen, sets up a system of espionage in every post-office in the country, and is capable of being swerved and twisted so as by the merest and basest pretext to send a man to prison for opinion's sake, for speaking and printing his honest convictions, as was done to the editor of this paper.

3. Ingersoll did *not* champion Bennett. We trust we can justly number him among our friends, but he did not champion us. He did urge R. B. Hayes to release us from an unjust imprisonment, but he made no mistake in doing so.

4. It is a base falsehood that Bennett was sent to prison for desecrating the purity of the mails. He has never desecrated the mails. He has never sent any obscenity through the mails, but Cook's friend, Comstock, has. Attorney-General Charles Devens gave it as his official opinion that Mr. Heywood's pamphlet is not obscene. Secretary Carl Schurz did the same, and pronounced our imprisonment for it a "gross outrage." Secretary John Sherman did much the same. Pardon Clerk Judge Gray decided the same way. Mr. C. K. Chase, in the Department of Justice, gave it as his decided opinion that the pamphlet is not obscene, and he took the trouble to learn the fact that the best booksellers in this city had sold it. He informed us while in prison that every man he knew of connected with the government was opposed to our imprisonment for mailing that pamphlet, and they considered it a great wrong and outrage—every man connected with the government save R. B. Hayes, and even he told a friend of ours that we had violated no law and did not deserve imprisonment. He even gave orders for a pardon to be made out for our release, and the pardon was made out; but the church, represented by such men as Comstock and Cook, said to Hayes: You must not let that man out of prison. If you want our support, you must not pardon that man. Hayes being weak in the knees, weak in the back, and an arrant moral coward, did not dare to displease the power of the church, and refused to perform a just deed he had decided to perform. Here was moral cowardice of the most culpable character. He ceased to be a man, and became the tool and slave of the church. Truthfully did Mr. Chase say to us while still a prisoner, "Bennett, you committed no crime, but the church was too strong for you." There is scarcely an intelligent man in the whole country who understands the merits of the case who does not know that we were very unjustly imprisoned; that it was not the obscenity of the pamphlet in question that sent us to prison, but because we were an Infidel editor and publisher, the object being to break up our legitimate business.

Even this calumniator and liar, Joe Cook, was present a part of the time during our trial, feeling anxious that we should be convicted. He took up the "Open Letter to Jesus Christ," which we had written, and which was, in fact, more the cause of our conviction than was "Cupid's Yokes." He sat there before that Christian jury and read that "Open Letter;" and the look of pious horror which overspread his hypocritical countenance appears before us still. He there virtually decided against us, on the merits of that "Open Letter," and his mind could not fail to be understood by the jury. He thus aided in our conviction, and it is now in extremely bad taste and in a spirit of extremely poor Christianity, for him to be going about the country scattering his lies and vilification wherever he goes. Let him confine his talk to Jesus and the fountain of his blood, and let his betters alone.

His remarks about the influence of Mrs. Hayes over Mr. Hayes, and about his being tied to her apron strings, may be founded on truth. It is well known that priests and pious hypocrites in all parts of the country sent petitions to her asking her to use all the influence she possessed to oppose our liberation from prison. She listened to those appeals. She hearkened to those prayers. She strongly opposed our being set at liberty, and told Rutherford he must not sign our pardon, and he was good little boy enough to mind his wife, though he thereby violated his own conscience. Had Mrs. Hayes been less a bigoted Methodist, had R. B. Hayes been more a man of decision and justice, better would it hav been for us. Were Joe Cook more a man of truth and honor, better would it be for himself and the many people who inflict upon themselves the punishment of listening to him.

## Anthony Comstock in the Pulpit.

On the evening of Sunday, the 16th inst., the notorious Anthony Comstock occupied the pulpit of Williston church in Portland, Maine. His subject was "Evil Reading." He said: "The mind assimilates what it reads; it is therefore important that the mind be kept full of pure thoughts." He pitched into daily papers that giv to the public sickening details of crime, which should never be touched upon, but which young children read with avidity. He also pointed out certain pictorial papers which delineated crime still more vividly. Next he gave the *Boys' and Girls' Own Papers* a very uncomplimentary notice, and recounted some instances showing his great ability as a detective in exposing the crimes of certain boys who had gone astray in consequence of reading story papers. But he was eloquent only when he came to attack Infidel publications. Said he: "There is still another class of publications that must be noticed. The Infidel publications are my special enemies. They hav traduced my character, my work, myself, and I am always to meet them. The Infidel publications and the Infidels deride the Bible, shake all faith, remove prayer, dry up the fountain filled with blood, attack even the spotless character of Christ. These publications are filled with blasphemy, and are yet beyond the reach of the law." After this he proceeded to repeat his antiquated and worn-out lies about the twenty-four tons of obscene matter he had seized, and about schools being persistently supplied with the foulest reading matter. He also boasted of the four hundred arrests he had caused to be made. It is evidently Infidel literature that troubles him most, and his great regret is that there is no law to suppress it. Could he hav his way, Ingersoll's lectures would be speedily discontinued, and THE TRUTH SEEKER and Truth Seeker Tracts, pamphlets, and books would be utterly suppressed.

This unclean and lying hypocrite, who disgraces any pulpit or church which he enters, did not tell his audience how he hired three unfortunate girls to expose themselves for an hour and twenty minutes before himself and five other men nearly as coarse-minded as himself, he being the master of ceremonies, attitudes, posturing, and indecent operations. He did not tell his hearers how he had taken prostitutes to a photograph gallery to hav their pictures taken in a nude state. He did not tell them of his immense museum of filthy and most obscene books and prints at his office in the building of the American Tract Society—the most extensive museum of obscenity in the world—which he takes great pleasure in exhibiting to clergymen, pious saints, editors, reporters on the daily papers, and his unclean acquaintances, and from which stock he fills his smutbag when he visits religious meetings and gatherings in various parts of the country, as well as on his visits to committees of Congress and legislatures, where he makes his nasty exhibitions with supreme gusto. We hav been informed by those who hav been through his filthy museum, both in his office and in his cellar, that there is a great amount of it, and that it takes a long time to inspect it all. There are large and fine volumes of erotic literature, the plates and illustrations of which are gotten up in the richest style of European art, taken from life, and painted by hand—large volumes the price of which was five hundred dollars and over. These, extensive as they are, cost Comstock not a cent. He took them from the dealers in this city nearly ten years ago to add to his already extensive collection of vile stuff, which he has looked over hundreds of times, and which he has gloated over and devoured until he is perfectly saturated with indecency and obscenity. If it is true, as he stated in his discourse, that "the mind assimilates what it reads," think what a mass of uncleanness and indecency he must be! His own vile den needs cleaning out more than any other place in the world.

He did not tell his audience how his assistant Britton has recently visited numerous photographers in this city, and by offers of large sums of money tried to persuade and induce them to take for him pictures of persons in a nude state, pretendedly for the use of students, and doing his best by coaxing and offers of money to induce them to do an act for which they could be arrested.

He did not tell his audience of the numerous instances where he had laid the foulest and meanest traps a man could possibly be guilty of to induce people to commit a crime for which he could arrest them and throw them into prison. He did not tell of his repeated and wicked perjuries by which he has succeeded in sending to a horrible and ignominous prison persons far freer from crime than himself.

He however showed a scar upon his cheek made by Charles Conroy, and said it was given him by an Infidel. But in this he lied egregiously, as he has in hundreds of cases. The man who gave him that cut is not an Infidel. He was born and reared in the Catholic church, and has belonged to it all his life. Comstock arrested Conroy unjustly and without a warrant, and he was justified—a man with only a left hand—to draw his penknife as he did. Had he severed Comstock's jugular vein he would hav performed a valuable service to society. No man in the country has had such power to unjustly oppress others placed in his hands, and no man has used this power so ruthlessly. He has proved himself a curse to many loyal and well disposed people. He has probably caused more intense grief, more absolute agony of mind to people far better than himself, than any man in this country. It may be thought by his Christian admirers and backers that he is doing the cause of Christianity and morality much good, but they could not be more mistaken. He is as foul a man as livs, and his continued championship will drag them down to the very dregs of indecency and disgrace. When such men as he appear in the Christian pulpit it is degrading the pulpit to the level of the brothel and his own filthy museum of obscenity and nastiness in the American Tract Society building at 150 Nassau street.

## Representation at Brussels.

IN THE TRUTH SEEKER of last week notice was given of the International Congress of Freethinkers to be held in Brussels, in August of this year. The Congress will consist of the National Secular Societies of Great Britain, the British Secular Union with sixty-eight branches, and the federated Radical and Rationalistic societies of Belgium, Holland and other European countries. It is thought by many that the one hundred and ninety Liberal Leagues of the United States should send a representation to that Congress. It seems to us also important that the Liberals of America should not fail to hav a delegation there. The principles of Freethought are rapidly spreading in all civilized countries, and we should not be backward in fraternizing in a meeting with our brothers over the water. We should be cosmopolitan enough to co-operate with those in other countries who are engaged in the same work we are.

It has been suggested that not less than ten delegates should represent us in this International Freethinkers' Congress. The number does not seem too great. Mr. O. B. Frothingham is now in Europe, and it is believed he can be induced to be present and assist in representing us. He is a most worthy and able man, and will do us great credit in that convocation of Radical thinkers. There are doubtless some other Liberals from this country who will be in Europe in August that can be induced to be present during the session of the Congress, and act as delegates from this country. It has been suggested that the editor of THE TRUTH SEEKER should go over as a delegate. When it was first named to us we thought we could not spare the time; the money necessary we knew we were not in possession of, THE TRUTH SEEKER requiring all the means we hav or will be likely to hav at our disposal. But since we hav thought more of the matter we hav concluded we would spare the time if the needed amount of money to meet expenses can be raised. In fact, for several reasons we would be glad to attend that Freethinkers' Congress. It was suggested that inasmuch as we hav led a year of confined and abstemious life under rather unpleasant circumstances, and as we propose to enter the lecture field in the fall, a brief European trip might do us good. We will cheerfully go, and do the best we can. In case we go, we would like to be there in time to spend a few weeks looking around the country before the Congress comes off, and be ready to return as soon as it adjourns, in time for the Freethinkers' Convention in this state and the National Liberal League Congress in the fall. We will take pleasure, during our absence, in keeping our readers regularly and fully apprised of what we see and meet with in Great Britain, Ireland, France, Belgium, Germany, Holland, Switzerland, Italy, etc. We leave it with our readers to decide whether we go or not. We will go if they send us and furnish the lucre (not "filthy") to meet the necessary expenses. It will take but little from each one able to contribute. We do not want to spend a dollar unnecessarily. We will cheerfully publish the responses we get and the amount contributed by each Liberal friend. Probably Prof. A. L. Rawson, Secretary of the National Liberal League, and also some others, will go. It is desirable to leave here about July 1st and to return soon after the first of September.

In a letter from James Parton to A. L. Rawson on the subject, he says:

NEWBURYPORT, MASS., May 19, 1880.

MY DEAR SIR: I hav received your letter of May 17th, inclosing the printed papers relating to the Congress of which I had not before heard. I shall be glad to do my part. This country ought to be well represented in such a body, and if possible by some one who can speak French easily and fluently.

I regret to say I cannot find time and cannot undertake any additional labor this summer. . . . I will bear my share in the expenses of sending a representative.

Very truly yours, JAMES PARTON.

The following is received from our friend Courtlandt Palmer:

STONINGTON, CT., May 24, 1880.

D. M. BENNETT, *My Dear Sir:* I inclose letter to Mr. Frothingham. Let Mr. Wright and at least twenty other strong Liberals sign it. I cannot doubt he will accept the position. All the Leagues and all the Liberals of the United States must combine to send at least two other delegates. I think Prof. A. L. Rawson and yourself would be a good choice.

I hear Mrs. Augusta Cooper Bristol is going to France. If so, she would make an excellent representative. But I do not wish to appear exclusive. Let the voice of the Liberals be heard through your paper and other Liberal publications. All the various orders of Freethinking people should be allowed to express their preferences as to delegates.

Call for subscriptions not to exceed $5, nor less than 25 cents. Such contributions generally agreed to would readily raise the funds to pay the expenses of the delegates. Put me down for $5. Yours truly, COURTLANDT PALMER.

James C. Lehmer, Esq., of Washington, D. C., writes as follows:

WASHINGTON, D. C., May 22, 1880.

PROF. A. L. RAWSON, *Dear Sir:* I notice by to-day's TRUTH SEEKER your receipt of the circular call for a congress of Freethinkers, to be held at Brussels in August. Now this call strikes me as exhibiting clear-headed, practical, common-sense *business*, and forestalls a crude idea I was about to formulate and lay before Mr. Bennett concerning the importance or necessity of organizing a bureau whose specialty would be to gather information of the condition of Freethought as a pre-requisite to the adoption of wise measures to advance it.

I earnestly hope that our American Liberals will take this opportunity to assert themselves, to prove equal to their sacred responsibility and worthy the expectations of friends of liberty in Europe. I inclose my little contribution to assist in defraying expenses of delegation to International Congress, $5.00; my friend, John Cosgrove, also chips in with $2.00. I also inclose a small map of the city of Brussels for 1879, in which you will find the streets, etc., answering to the local addresses of the gentlemen composing the Council of Organization. I trust our delegation will be decidedly in favor of "woman's rights." I suspect they are rather behind on this question over there; nay, I am not sure but our delegation should be composed in part of women. I am, your obedient servant,

JAMES C. LEHMER.

We shall be glad to hear from our friends upon this subject. Such Liberals as anticipate visiting Europe this season are requested to communicate with A. L. Rawson, 19 Lafayette place, or the editor of this paper.

WE hav not room to describe Ingersoll's second great speech at Booth's Theater, Sunday evening, May 23d. It was a grand affair.

BENNETT Reception, full report, in pamphlet from, sixty-six pages, at 5 cents.

BENNETT'S photos, in prison garb. Card size, 15 cents; imperials, three styles, 25 cents.

## The Argument of Prof. J. H. W. Toohey,

BEFORE THE LEGISLATIVE COMMITTEE, FEB. 19, 1880, IN OPPOSITION TO THE PROPOSED "ACT" TO REGULATE THE PRACTICE OF MEDICINE IN MASSACHUSETTS.

MR. CHAIRMAN AND GENTLEMEN OF THE COMMITTEE: My objections to this effort to regulate the practice of medicine in this state are intensified by the painful intelligence that the present movement originated with the Social Science Association and not with the medical societies as heretofore; and the painful side of this intelligence is deepened by the respect I cherish for and the importance I attach to the mission and ministry of science in general, as well as the more Liberalizing efforts of the Social Science Association in particular. On the present occasion, however, my sympathy is wholly with the former and not with the latter, as I consider the main assumption of the proposed "act" to be as unscientific in spirit as it is misleading and mischievous in method.

The better to be understood, however, I will add that the social science I delight to honor is associated in this country and Europe with an improved and an improving civilization, the rulings of which are everywhere as non-personal as its purposes are general and generous; and here, as heretofore, I see no reason to prevent the same motives from producing the same results, nor can I understand just why the demands of hygiene and the requirements of the public health may not be effectually secured without doing violence to those fundamental principles of action.

I commence, then, by asserting I am opposed to the proposed "act" for many reasons, not the least of which is my dislike for this attempt to make it "law." I make this acknowledgement because I am fully convinced that in this as in other cases history will repeat itself against unnecessary legislation. Circumstances may seem to justify the enforcement of this act, as they hav ever and always been made to support conventional conceit, but time and a more thoughtful consideration of all the interests involved will lead to wiser conclusions. One or two particulars will make this general statement plain. For instance, near the close of the last century there were in England "one hundred and sixty different offenses which subjected the parties found guilty thereof to death, without benefit of clergy." Nevertheless the evils complained of multiplied—one class (the receivers of stolen goods) increased from three hundred to three thousand in the course of twenty years in London. By way of offset the same authority states that the Roman Empire never flourished so well as during the era of the Portian law, which abrogated the punishment of death for all offenses whatever. When a different policy and severer punishments were afterward revived the empire fell" (A Treatise on the Police of the Metropolis. By P. Colquhoun, LL.D., Chap. 1 *passim*. Sixth edition. London, 1800).

The logical value of these illustrations consists in this, that all laws that are made and enforced compelling conformity to conventional standards, whatever their merits may be in other particulars, is an act of intimidation and at war with the larger and better interests of civilization. Law measures as a policy, therefore, are justifiable only in cases of great danger to persons or property, and nothing short of the urgent needs of the people should be considered "sufficient reason" for passing such. Men and women, out of their great love for law and order, hav conformed many a time and oft, but the age has gone by for a thinking people to be long enslaved by the requirements of any corporation or the rulings of any legislature.

The passage of this bill, therefore, gentlemen of the committee, whatever else it may effect, will bring no change to the convictions of those now opposing it. You may fine them, and the sum of $500 will be a large one to impose upon the healers who get little or nothing for their services; you may imprison them, or do both as you may think best, and in conformity to the rulings of this bill; but should you do so, you will only prepare the way for additional legislation and the final abolition of this and such other laws as you may pass in the interests of the so-called regular medical profession.

My next objection is against the proposed board of examiners. I will not question the oft-expressed desire of the medical gentlemen to effect what to them appears to be a necessary reform, but I will show that the proposed board is unequal to the issue, the history and literature of the medical profession being authority; and what is more to the point, I will show that the regulations and requirements of the board are beyond the science and practice of a large majority of the doctors in this country and in Europe, the medical practitioners for the most part having been as conservative of their ignorance as they should hav been progressive and reformatory. On these points I submit the acknowledgments and confessions of medical men and authors and practitioners, that the supporters of this bill may be judged by their peers, and their lately-developed zeal for humanity pass for what it is worth.

As my survey must be brief, I commence with Dr. John Senac, of Paris. "He was physician to the king of France, counselor of state, and superintendent of the mineral waters of the kingdom." He died in 1770, after devoting years of scientific labor to the improvement of physiology and the harmonizing of the then medical practice. In his latest publication on the "Structure of the Heart," he wrote of medicine as "a delirium of most minds," for he found the physicians as a class opposed to the study of anatomy and physiology, and, in their zeal for mere professional experience and routine practice, indifferent to physics, chemistry, and other departments of science. This is the testimony of the distinguished Magendie, who had occasion to remind the M.D's. of his day that they "had always opposed the progress of medicine." He characterizes such conduct as "absurd," and adds, "They rejected for thirty years the discovery of the circulation of the blood; they made Parliament condemn tartar emetic, and . . at this very moment (1820) they declaim against the reality of physiological experiments and the rational and restricted use of chemistry in medicine" (Physiological and Chemical Researches, 1820, pp. 3, 4, New Haven Ed).

Of the need of this opposed and long-rejected physiological reform, there can be no rational doubt, as Dr. Charles Caldwell testifies "there were in the English language in 1794 not more than two or three works expressly on physiology, and they were exceedingly limited and otherwise unimportant. Of these, one was a small and superficial volume by Dr. Brooks, published in the early part of the last century, and a still smaller one by Dr. Cullen" (Autobiography, p. 195. Philadelphia edition, 1855).

To the same effect is the testimony of Dr. Libbald, who thought it "somewhat remarkable that no later works on the subject of medical ethics than Dr. Gregory's 'Lectures on the Duties and Qualifications of a Physician' had been published for upwards of seventy years, and Dr. Perceival's 'Medical Ethics,' published at the commencement of the present century."

Dr. James Mackness republishes these testimonies of the backwardness of the medical profession in 1846, and adds, "A complete work on medical life, suited to the wants of the present age, is still a desideratum" (Preface of Moral Aspects of Medical Life. London edition, 1846.)

How much the profession was in need of a text-book of this kind will appear from the following testimony of Dr. John C. Warren. It was given in an address to the American Medical Association in Cincinnati, in 1850, and is as appropriate now as then. He says: "I hav seen a variety of fashions in surgery and medicine. A large part of these hav passed out of my recollection, but I do remember that at one time mercury was employed in most diseases, not only general but local; inflammations and fevers, affections acute and chronic, syphilitic and scrofulous; in short, nearly all diseases, all ages, both sexes, were invaded by this potent medicine. A medical man would not hav dared to go into consultation with the statement that his patient had taken no calomel in a case of typhoid fever. And now it has been shown by the distinguished and accurate Louis and others that patients may get well of fever, not only without mercury, but without medicine, and the more simple their treatment, the more likely they are to recover. In other complaints, also, it is now used in a very limited manner" (Boston edition, 1850, pp. 45–6).

These acknowledgments occur in an address of sixty-five octavo pages, and outline the more noticeable and important improvements in surgery and medicine during half a century, nevertheless the author, in giving the work to the public, confesses that "it is very doubtful whether the publication will add anything to the stock of medical knowledge."

This acknowledgment of "physiological barrenness," to use the language of Dr. Caldwell, is worthy of more than common consideration, as it was given to the public in 1850, after a survey of half a century of effort by the rank and file of the medical fraternity, and by no less an authority than Dr. Warren, a gentleman of liberal education, large professional experience, and a "regular" among "regulars." I emphasize the confession to probe the difficulty and find, if possible, if the non-progressiveness of medicine springs from the policy of the practitioner or the defectiveness of his craft, for both are placed upon trial by the pretensions of this bill.

Here, as heretofore, however, I prefer to hav the evidence come from the doctors themselves. The issue may be dainty without being delicate, but in either case I will, so far as my limited time will permit, let the doctors speak for themselves. And just here it may be well to recall Dr. Warren, as his testimony was not quite in. He says: "Of all the habits a medical practitioner is apt to fall into, that of identical remedies in cases both identical and non-identical is the most general. Such a practice saves a great deal of thinking, and is a vast accommodation to a practitioner whose rooms are thronged with patients waiting to receive their recipes" (Address, p. 27).

To the same general end, but with more startling emphasis, is the acknowledgments of Dr. C. E. Brown-Sequard, the physician so long in attendance on the Hon. Charles Sumner during his sickness in Europe and this country. And it may be well, gentlemen of the committee, to bear in mind that the testimony I am about to read was given before a learned body of scientists in Washington during their annual meeting in the National Academy of Sciences. The Doctor said: "I am sorry to say that physicians adhere too pertinaciously to old views without regarding more recent discoveries. We are constantly holding on to our old clothing—wearing it when it is worn out. I am sorry to speak thus severely of a profession which is my own, but the discoveries of the last ten years seem scarcely to be recognized by the medical faculty. Younger members of the profession should seize opportunities to make themselves familiar with the advances of modern discovery" (*Tribune*, extra, May, 1874, p. 6).

Additional witnesses might be cited and their testimonies introduced to show the conflicting and almost worthless elements that hav entered into and still form a part of what passes for regular medical practice in this country and Europe, but they are unnecessary. Enough has been submitted to demonstrate the non-progressiveness of the medical system and the utter folly of investing men thus educated with authority to fine and imprison the more radical and progressive practitioners. But for fear I may hav attached unnecessary importance to the evidence already adduced, I will add the still more opposing conclusions of medical authors, writers of acknowledged ability and usefulness, in condemnation of the pretensions of the medical system. And that there may be no dispute as to the qualification of the witness, I submit as evidence the testimony of Dr. John Forbes, F.R.S., and editor of the "Cyclopedia of Practical Medicine." He says: "We do not deny that medicine has made progress, or that it can cure diseases and save life; we merely assert that the superiority in the proportion of the instances in which it does so, in the present day, is most lamentably small, all things considered, when placed side by side with the amount of any former day. In several of our commonest and most important diseases it is hardly to be questioned that the proportion is little, if at all, on our side, and in others it is manifestly against us" (quoted by Dr. Frederick Hollick in the "Family Physician" of 1851, pp. 4, 5).

Equally humiliating to the pretensions of the profession the acknowledgment of Dr. Jacob Bigelow, when he says, "The vulgar estimate of the powers of medicine is founded on the common acceptation of the name, that medicine is the art of curing diseases. This is a false definition. . . . It is because physicians allow themselves to profess and vaunt more power over disease than belongs to them," etc., etc. (Brief Expositions of Rational Medicine; Boston, 1858, pp. 29, 30.)

Conclusions like these, gentlemen of the committee, may surprise you, considering the pretensions of the proposed "act" and the oft-repeated condemnation of quacks and quackery by its supporters, but you hav yet to realize the full measure of the plausibleness of the one and the professional policy of the other. In the first there is a plea for education, scientific education, based upon anatomy and physiology, while the common assumption of the doctors supporting it is, Know physiology, understand anatomy, and you will do no great violence to medical propriety. This is the burden of nearly every one of the gentlemen who hav spoken in defense of the "act," a conclusion contradicted by nearly every authority I hav submitted, and in conflict with the ever-returning experiences of medical life. It is on the strength of this assumption, nevertheless, that you, gentlemen of the committee, are asked to believe their testimonies and giv your support to the following conclusions:

1. That a knowledge of physiology and anatomy is necessary to a wise use of medicine and a proper use of any and all power used for the relief of the sick and the help of the afflicted.

2. That certainty in therapeutics will result from this professional study, and a large increase of human usefulness and medical reform follow the enforcement of the proposed law.

3. That fœtal abortions and other criminal practices will diminish in number and eventually come to an end when the ministrations of the midwife are taken out of the hands of the non-educated and confined to a legally recognized class of practitioners.

Nothing less than the importance attached to these conclusions could induce me, Mr. Chairman, to add a word by way of amplification. As it is, my word will be brief, so limited is my time. And first, of the need of the proposed study of physiology and anatomy, as there should be a clear discrimination made between professionals needing such critical study of the human body and others whose methods of cure do not require it. That a certain amount of exactness of knowledge should be in the mind of the medical practitioner, be he or she regular or otherwise, is conceded; nay, I will go further and add, it is necessary. But here, as elsewhere, we must insist upon distinctions and recognize the principle that to him or her, to whom much is intrusted, of such much is required. In other words, the man or woman who aspires to usefulness as a surgeon or dentist should be scientifically exact in anatomy, while the professional retailer of mineral drugs and vegetable poisons should possess every kind of knowledge that can make such practice useful; or, if that is asking too much, harmless! For this class the most exact and critical knowledge of physiology and pathology should be added to the latest researches in chemistry, that in the manufacture of medical remedies they may avoid the evil and choose the good. But here, as heretofore, these preferences may be left with the individual for the most part, as specialists can now be found in nearly every department of surgery, dentistry, and therapeutics, in every town, township, and city, ready qualified for the occasion, that is, they are qualified so far as the mere study of physiology and anatomy will qualify them, and that is all the "act" calls for.

A very different class of practitioners, however, must be reached by the enforcement of this act, if the intentions of its supporters are carried out; and that class is found for the most part among the non-educated. It is made up of men and women of "peculiar gifts" of body and mind, most of whom hav reached mature if not later life. They are all healers on principle, and reformers in the healing art from conviction. They profess great faith in nature, having little or no faith in drugs or druggists, and use medicine, in the common acceptation of the term, seldom. They may be homeopathic, hydropathic, mesmeric, vegetarians, spirit healers, rubbers, or movement cure physicians, but be that as it may, each and all believe in the power to aid the sick and assist the afflicted by "the laying on of hands" and the power of one mind over another. They may touch the hand or face, and rub the body; they may fast or feast, but in all that is done, as well as all that is avoided, the intention is to give nature the first chance, and regain health and strength in the easiest way, the shortest time, and the cheapest manner; with the special understanding in all cases that he or she is the best doctor who does most with the sources and resources of magnetic and spiritual life, the whole culminating in a more or less systematic reliance on mental rather than physical medicine. Many of these medical reformers are religiously in earnest, and believe their power to analyze disease as well as their ability to cure comes of God. Theoretically they may be extravagant, but they consider their outlook humanizing and in the best sense scientific.

The opposition of this class to the act now under review is, therefore, of easy comprehension when it is known that the technical education now proposed is unnecessary to them as healers of the sick. Their analysis may be as defective as their methods of cure are simple, but to them they are satisfactory. One or both may be impressional, clairvoyant, sympathetic, mediumistic, or "God-given;" but in each there is a power that sways the judgment, controls the issues of life, and sustains the sufferer in the hour of suffering. Besides, as a class, they are too far advanced in years, are too mature in their habits and positive in their convictions, to be essentially benefited by the proposed change, particularly if fines and imprisonments are to be among the most certain and unmistakable educators.

The second assumption of the advocates of this act has been so fully answered by other speakers that it is only necessary for me to remind the committee that the confessed inability of the supporters of this act to teach therapeutics is a virtual abandonment of all that is really fundamental in the issue, for therapeutics, you will please bear in mind, is the "art of treating diseases." Not to know this art, or, knowing it, prove on trial to be incapable to make that knowledge serviceable, is a practical demonstration of the incompetency of the teacher, or the misleading character of his theory, or both. In this case, good sense and good manners can unite in condemning the pretensions of "the art" rather than the motives of the practitioner, since high medical authority has acknowledged that "therapeutics, like ethics and political economy, is still a conjectural study, incapable of demonstration in many of its great processes, and subject to various and even opposite opinions in regard to the laws and means which govern its results" (Brief Exposition of Rational Medicine, by Jacob Bigelow, M.D., Boston, 1858, p. 26). With this acknowledgment I submit this part of the testimony to your consideration without further remark.

The third assumption of the advocates of this act has been repeated so often by the medical gentlemen giving testimony in its favor that I can but regret that my limited time will not allow me to follow them, and introduce the evidence to convince you, gentlemen of the committee, of their mistake. The subject-matter is too important and their line of remark too misleading to allow me to dismiss it altogether, so I ask your indulgence while I make some additions to what has already been said. To this end you will remember the oft-repeated remark—I had almost said charges—that the fœtal abortions and other criminal practices of sexual life in this city and commonwealth are largely due to the practices of a depraved and a depraving class of men and women who mislead the simple and victimize the unfortunate while acting as medical practitioners. The statement is strong and the consequences alarming if we can believe the assertion that the results of these depraving practices hav so far spread in the city and vicinity as to endanger the public health and cause alarm for the social integrity of other places in this commonwealth. Facts, figures, and some acquaintance with the professional usages of Boston, however, justify me in saying there is more alarm and sensation than truth in the assertion, as I will show. True there hav been sent from Boston and Chelsea a few women whose places of business convicted them of criminal practices. They are now in the prisons of the state, according to sentence, and no doubt will remain there, notwithstanding the painstaking efforts that hav been made to obtain their pardons. But the noticeable fact even in these cases is that these very women were in professional relationship with the regular doctors; more, that the majority of M. D.'s in Chelsea signed the petition for the condemned woman's pardon. Just why there is so much sympathy between the educated doctors and this woman I do not know; but the fact is known, and some speculative genius has asked if in this, as in other cases, "a fellow-feeling makes us wondrous kind?" Be that, however, as it may, the fact remains that the regular doctor as well as the quack is sometimes associated with crime, showing that the educated practitioner is no more exempt from professional malpractice than his less-favored brother or sister. This is the moral of history.

There is another phase of this accusation, however, that needs to be recalled in order to appreciate the evidence I am about to offer against it. I refer to the remarks of the doctors that associated the poor as well as the uneducated with the ministry of crime and the practice of fœtal abortion—assertions so surprising to me that I had to ask for something like proof before the speakers left the floor. The proof, however, has not appeared, so I submit the following evidence in proof of the misleading and false nature of the accusation; and my witnesses will not be ignored in any of the educated circles of New England society, for their testimonies hav been before the public for years, and may be found in the little volume, "A Book for Every Woman." Turning to page 17 I learn that the elder Dr. Storer, then professor of midwifery in the University of Harvard, set on foot an "anti-abortion movement in New England" as early as 1856. In 1857 "a committee, consisting of some of the most prominent and most reliable practitioners in various parts of the country, with the younger Storer as chairman, was appointed by the American Medical Association, at its meeting in Nashville, to investigate the crime, with a view to its possible suppression." In 1859, the same association, while in convention at Louisville, resolved, "in view of the prevalence and increasing frequency of the crime, publicly to enter an earnest and solemn protest against such unwarrantable destruction of human life." ("Why Not? A Book for Every Woman." By Horatio R. Storer, M. D., of Boston, 2d edition, 1867, pp. 19–23.)

These and kindred protests, however, did not correct the evil complained of, much less stop the practice of fœtal abortion, so, in 1867, Dr. Storer considered the following charges established:

1. That "forced abortions in America were of very frequent occurrence."

2. That the evil was "increasing in country districts as well as cities."

3. That in 1850 "the natural increase of population, or the excess of the births over the deaths, had of late years been wholly by those of recent foreign origin."

4. That "three years later the births in that commonwealth had resulted in favor of foreign parents in an increased ratio."

5. That "the population of the oldest states, even allowing for loss by emigration, is stationary or decreasing."

6. That "fœtal abortions are infinitely more frequent among Protestant women than among Catholics." (Ib., pp. 61–64.)

The few minutes remaining to me, Mr. Chairman, will not permit of comment, so I add, by way of sequel, the reflection of the registrar of Boston, who, in 1877, compared some of the wealthiest and some of the poorest wards of the city, and said: "The result shown in the above table is very significant. On the one side is seen that the percentage of births in a given population is far below what ought to be in any well-conditioned community. On the other side a totally opposite result is seen, not to be explained, certainly, by any physiological reasons." (Report for 1877).

Two requests, gentlemen, and I hav done. The first is to the committee, in case a bill is reported, that the study of anatomy and physiology be recommended for the higher departments of our common schools, that the great evil complained of by the petitioners may cease to exist. I offer this suggestion, as there is no conflict of opinion in the testimony of either party on the utility of science; the only issue turns on the when and the how to acquire the much coveted knowledge. The petitioners hav insisted upon the vital importance of those branches of anthropologic science, and I so far agree with them that I earnestly hope you will support the suggestion. There is a difference, however, in our outlook, which I hope you will not lose sight of, viz., that the information be given to the people for the education of the people, and not for the support of a profession.

The second request is that the members of the Social Science Association, who hav interested themselves and the doctors in the present attempt to make class legislation necessary and respectable, offer premiums and other rewards for intelligent and scientific essays on the causes of malpractice in medicine, and such other abortions of body and mind as they hav complained of, as a full and candid report from the people on many of these points would enlarge the usefulness of the Social Science Association and prepare the way for the better education of the medical profession. In any event they would show their willingness to co-operate with other reformers in directing attention to the physiology of crime and the complex nature of existing evils; more, they would aid in developing that long-looked-for fraternity of effort so necessary in utilizing all that is good, better, and best in society.

In submitting these requests, gentlemen, I take it for granted you will see to it that no report will be made that in any way can interfere with the liberties of the citizen, or abridge the time-honored customs of this commonwealth that make the right to life inalienable, the love of liberty ennobling, and the pursuit of happiness a blessing to a rejoicing people.

## Abraham's Bosom.

BY M. BABCOCK.

Our orthodox friends all the while keep begging and teasing that finally they may be permitted to rest in Abraham's bosom. When we reflect that already two women, Sarah and Hagar, at least hav a squatter's right to the occupancy of that bosom, the question arises, If the millions of white and black, old and young, male and female, shall succeed in getting a resting spot in Abraham's bosom, if the original occupants will not feel, that their rights hav not been properly respected?

If Abraham was a white man and an Irishman, or if he is possessed of the Irish prejudice against the colored population, it is possible that Abraham himself might object to having his bosom overcrowded unless he himself could hav something to say as to its occupants.

And if it be true that Abraham was a black man, will the white sisters rest as contentedly in his bosom as they would if his bosom was of a different color?

But would it not first be well to inquire as to the capacity and the location of the bosom, whether in heaven or in hell?

We are told that no one can be saved except through the blood of the Son. And if this be true, Abraham must now be in hell, for the Savior did not come until it was too late to save Abraham.

We hear a great deal about Abraham's faith. And as the continual preaching about Abraham's faith caused the murder of little Edith Freeman, besides doing great harm to many others, we will now examine the Bible itself and see if the clergy tell the truth when they say that Abraham was possessed of great faith.

The Lord had promised that Isaac should liv to be the father of a large progeny, and that he should be Abraham's heir (Gen. xxi, 10; xxii, 19). Then I ask, How could Abraham hav any faith in a God who would command him to kill the child which he had promised should liv? The fact is that Abraham had not one particle of faith in God, nor does the account say that he had. But it does say that in attempting to kill his son he was actuated by fear, for as he was in the very act of cutting the throat of his child, a voice says, "Hold on, Abraham, stay thy hand, for now I know thou fearest God." There is not one word said about his faith, nor does the account intimate that he had any faith that God would save the child. He hadn't faith enough to induce him to even ask that his child might be spared. He already had pleaded in vain that Sodom and Gomorrah might be spared, but God refused for the reason that there was not found nine more men like Lot. Lot was a righteous man, and notwithstanding he would get most righteously drunk when he felt like it, God saved him, which goes to show that God was not much on the red ribbon, and with fire and brimstone he burned up those cities and all of the inhabitants. Nice God, but a little tough on babes, mothers, and innocent little children, and such as didn't get drunk like Lot. So I say, with such a display of God's wrath, it is not surprising that Abraham should, as the account says, fear such a God.

The "good" book tells us that on a certain occasion Abraham said to his wife, "Say that thou art my sister, so that it may be well with me, and that my soul may liv." Here we hav a confession that Abraham did not believe in the immortality of the soul. He thought if the Egyptians should kill him that his soul would not liv. He, like Moses, was in the habit of talking with God, but neither had any more idea about an existence after death than a three-year old steer. If Abraham had any faith, and so much of it as is claimed, why didn't he tell the Egyptians the truth and say: Gentlemen, this woman is my wife; touch her if you dare! I hav faith in a God, who will enable me, if necessary, to "lick" all Egypt in defense of my wife. But instead of, like a man, defending his wife, like a villain and coward he permitted his wife to be taken and given to another man without so much as raising a finger in her defense or uttering one word in her behalf. Ladies, don't you want to rest in Abraham's bosom? He feared the Lord; he feared the people; he was a villain and a coward, and had rather sacrifice his old wife to the lust of others than to endanger the life of his soul. So he tells her to say that thou art my sister, so that it may be well with me (didn't matter if it was well with her or not), and that my soul may liv. He had rather that his wife should be abused than to be abused himself. And do you still say that such a man's bosom is just the thing to satisfy the wants of the civilization of the nineteenth century? A man who permitted poor Hagar to be driven from his house, that she and his own unborn child might in the wilderness die of starvation? What! yes! 'tis true; get your Bibles and read for yourself. A pretty bosom, indeed!

When we reflect that Abraham had a wife and also kept a concubine; that he was willing to see his wife abused and his concubine and her child die of starvation, and that he was ready to murder and roast his only child, it seems to us that the clergy ought to stop praising him and misrepresenting the facts in the case by falsely claiming that he was full of faith, and a model worthy of the adoration of the nineteenth century, so much so that there was none like unto him.

## The Logic of a Good Life.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Having read you on personal affairs, I feel tempted to say that you hav been very shabbily treated by both friends and foes. The friends were false friends; the foes were genuine ones. The foes were sincere; the friends were insincere. Insincerity is hypocrisy. A hypocrite is a rascal. You hav done well to show the rascals up. You will do better by not condescending to notice the shabby gentry in the future, but answer them with "a logic of a good life."

In the Catholic church there is a doctrine that your false friends would do well to learn, and better to practice; it is the doctrine of retribution. The church teaches if one man injures another, and that injury does not benefit society or the church, the man committing the injuries must go and ask the injured man's pardon and make all the compensation and restoration to the injured man that is in his power to make. The church says it is of no importance whether the statement was true or false; that is not to the point; it is the amount of injury done knowingly; you knew that that report would injure the man; you knew that it would not benefit either the church or society, therefore it was done with an evil intent, and it is your duty to repair the evil.

Shall we, who hav thrown off the fetters of old mother church; who boast that we are clear of her dogmas, sins, and follies; we who call ourselves reasoners; we who boast that we are lead by reason, and not by passion, are we to injure our fellow-man when it will not benefit society nor Freethought? Shame on the man that will do it! Shame on the man that will not come forward and confess his fault, promising never more to be lead by the passion of malice or another passion, but leading all passions by the beautiful force of reason! We are all frail. Come back, erring friends, come back, and ask pardon. It is more manly to confess faults than to attempt to face them out. The church of Rome takes her erring and false children back into her bosom—forgives their sins. The church of Humanity is more forgiving than the church of Rome. Then let the erring, foolish ones come back. I know that our church will forgive them. I know, dear Bennett, you, too, will forgiv them. If they will not come back, let them forever hold their peace. Whether they come back or not, whether they talk or not, never disturb yourself by referring to their slanders again. Yours faithfully,

*Wilkensburg, Pa.*, May 16, 1880. CHARLES AUDLEY.

## Spiritualists' Meeting.

A quarterly meeting of the Spiritualists of western New York will be held at Odd Fellow's Temple, Rochester, on the first Saturday and Sunday of June next. Mrs. Amelia H. Colby, Emma Taylor, J. W. Seaver, George W. Taylor, and other speakers will be present and address the meeting.

# Letters from Friends.

THE BENNETT OVATION.—AN UNSPOKEN SPEECH.

The magnificent ovation to Mr. Bennett at Chickering Hall far surpassed anything of the kind I hav ever seen. But with all the stirring eloquence and fulness of expression on that occasion, some things were left unsaid which would hav been very appropriate from Mr. Wakeman or Mr. Wright. I framed a little speech in my own mind, and as I am sure it would hav been received with applause, I beg leave to exercise the same privilege as Congressman Downey, and print my unspoken speech as a part of the register of this great occasion.

*Mr. President, and Freemen of New York:* To-night we are proving, in spite of federal courts, that this is a republic of the highest type, the ideal republic that Solon described in his definition as a community in which an injury, done to the humblest individual was felt by the entire community. The entire community before me now resents the wrongs of Mr. Bennett, and we resent not only the wrong inflicted by religious persecution through the officers of the law, but the more malignant wrong of personal malice which sought to make him personally infamous.

We resent it as gross injustice, for the common sense and common justice of mankind judge all men by their entire record. The account is fairly balanced by public justice, which credits us with our virtues, and charges us with our feelings, of which we all hav a liberal share, and I think that when posterity shall adjust the balances on Mr. Bennett's record, but few men will hav a larger balance to their credit than this martyr of free speech.

And I would further say, that if, as has been proposed, we should send Mr. Bennett to Congress, he would not enter the Capitol with a downcast countenance, but would stand among his peers, and challenge any man to show a whiter record of general virtue and unselfish patriotism.

J. R. B

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BURLINGTON, KAN., May 16, 1880.

BRO. BENNETT: I was gratified to learn through your paper that the massive doors of the Christian bastile had to yield to the demands of Father Time, and let you pass out into the world, and that your ovation was a success. How I would hav enjoyed the meeting of friends on the occasion of honoring our martyr and leader on his return home from captivity, caused by Christian bigotry and religious superstition.

I notice in this conflict between Christianity and Liberalism that most of the injustice that has been done to Liberals is charged to Comstock. This to my perception is reasoning from effects, instead of causes, for I hav always contended that he is but the agent of the power behind the throne. He is the legal official of what the masses think is a democratic form of government. A republican administration created the law, and Anthony, their agent, at $4 000 a year is to see that it is executed. To support our inquisitor-general, we hav our U. S. courts created by the chief executive of the nation, supported by about 65,000 priests who claim to be the special agents of God, and to cap the climax of absurdities in this era of American history. Quite a number of our journalists or skeptics, for fear of the church and priesthood, remain in the quagmires of superstition to please this church oligarchy. In taking a retrospective view of our country and people I become discouraged at the magnitude of the approaching contest which is certain to come, sooner or later, between church and state, labor and the moneyed monopolies of the Christian world. We need not quiet our fears; that it is only a struggle between the lords and serfs in this country, for if I can read the signs of the times the Christian world is on the eve of a mighty eruption to cast off the morbid matter of church and state, and evolute us higher in the plane of humanity. I am a month past sixty-two, and I would like to see the question settled before my vital force is exhausted—whether we are to hav a republic, or be the slaves of priest and kingcraft.

CHRIS BROWN.

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SKANEATELES, N. Y., May 12, 1880.

D. M. BENNETT, *Dear Sir:* The friends at Skaneateles congratulate you and your dear, good wife on your return to your home and office. We all like Mr. Macdonald, but we believe in the old saying, "When you hav a friend that is good and true, exchange not the old one for the new."

L. D. HUXFORD.

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NEW HARTFORD, Iowa, May 9, 1880.

D. M. BENNETT, *Dear Sir:* The man having the most enemies and the meanest, and the most friends and the best and truest of any man in the United States, is yourself.

Having addressed you several times as a prisoner, I now for the first time address you as a free man. Inclosed is six dollars, five for your two volumes on "Ancient Gods," and one to apply on subscription. Your enemies hav truly spread abroad your worth. A little over a year ago thousands of us knew you not. To-day you are known by all the earth, yes, even by the hosts of gods in heaven. Well, you owe these defamers and persecutors that hav belittled themselves, and helped place your name with the great men of the present and past ages, and I want you to pay them. Pay them well, and the best way to do it is to leave them in their own rottenness. Your work is beyond all such as they. Let their insignificance tell their worth.

I am obliged to them for sending me one of each of their "extra ten thousand." They advertised their meanness gratis. I will hereafter take it for granted that they are mean enough to do anything, if only for the sake of not being further troubled with "hi kulture."

Truly your friend, M. J. PIERCE.

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HOWE, TEX., May 2, 1880.

D. M. BENNETT, *Dear Sir:* Distance prevents me from being at your reception. I should be proud indeed to be one of the many who will take you by the hand and giv you words of welcome. My whole soul glows with gratitude toward you for your noble defense of our cherished right of free press and mails. There is no organization of Liberals here, and but few who are outspoken in sympathy with the cause. With the aid of THE TRUTH SEEKER I hav been able to gain a few friends among the intelligent class. I am in arrears for my paper, and I inclose two dollars, which is all that I can get at present. I hope to be able to order your new book this fall. I wish I had a hundred dollars to spend on your publications. I lend my papers to all who will read them, and send some to friends at a distance. How I hav laughed at Babcock's recital of that hog-killing story, vouched for by Mr. Mark of New Testament fame. I am much interested in the pro and con of the hereafter question, although I take my place in the ranks along with the Atheistical Materialist. I do not assert beyond a doubt that death ends all, and so giv myself the benefit of the doubt, and stand ready to receive evidence either way. I think Mrs. Slenker's reply to the Dodd Card No. 3 very good. I guess she spoke so he could hear that time. I confess to a little partiality for T. C. Leland, and hope he may liv always and continue to write for THE TRUTH SEEKER. Giv my love to Mrs. Bennett. She deserves to be happy now, and I believe the world will be benefited by all you both hav dared and suffered.

Your friend, ANNA M. BROOKS.

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AYER, MASS., May 24, 1880.

D. M. BENNETT: Please hav the kindness to send me one of each size of both pictures of D. M. Bennett, in the costume of a "Christian institution," and citizen's dress. These reflect the real, while Bible pictures are but fancy sketches of the imagination.

Sampson's dental operation on the lion, and the talking donkey are spirited pictures, if they were true. I doubt not the latter might be reproduced and photographed to-day.

Truth will outlive its would-be assassins, and rout intrenched error. Ever for the right,

ELIJAH MYRICK.

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EAST DUBUQUE, ILL., May 20, 1880.

D. M. BENNETT, MY DEAR OLD AND VALUED FRIEND: Happy to learn you are home again. That happiness and nature's choicest blessings be yours in time allotted to you is not more devoutly desired by any living being than the writer, your old friend; and none more deeply grieved at the unjust sufferings of a just and righteous man through the wicked conspiracy of Christians—the real enemies of happiness of their fellow-man. It is truly hard and bitter to suffer as you hav for no crime or wrong to man, woman, or child, and for your untiring labor to benefit and happify others at great personal sacrifices.

Well, there is this reflection: every act must hav its equivalent, and the reward, though late, must come in some shape for good, to equalize the great injury you suffered in laboring for the enlightenment, the elevation, the purity, happiness, and the largest liberty for man.

Of this I am confident is the imperious law of nature's forces for her protection and adaptation to progress which an eternity has presented. Retrogression is impossible, change and progress is an inherent principle of matter; and the evil measured to you with injustice must be meted to your enemies, who justly deserve its return with interest. My best regards to Mrs. Bennett and yourself.

Your true friend, D. R. BURT.

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VALLEY FALLS, KAN., May 21, 1880.

D. M. BENNETT *Dear Sir:* This is the first time I hav had the pleasure of addressing you since your release from Christian captivity. I am both pleased and surprised that you hav come out in good health and mind unimpaired. May you liv long to wield your sharp sword of reason against the foes of liberty, is my earnest desire. I hav received one of the slanderous pamphlets of which you spoke in your last issue. The fool who sent it wasted a nickel in printers' ink and postage. So far as I know, there is not a Liberal in this county who has so far forgotten himself as to become your enemy at the instigation of the designing tools of the church who are so busy slandering you.

Our League is in good condition, and numbers forty-five members. O. A. Phelps delivered a neat oration at our League meeting on the 2d of May. This meeting was held to celebrate your return to your home and editorial chair.

Inclosed you will find $3, which you will place to my credit on subscription. As I am a young man yet, I expect to liv and read THE TRUTH SEEKER for at least fifty years to come, and shall consider the $150 paid for it one of the best investments of my life. May the grand old TRUTH SEEKER always liv! Yours, A. J. SEARL.

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IRWIN'S STATION, PA., May 23, 1880.

D. M. BENNETT, *Dear Sir:* After congratulating you upon your fortunate escape alive from the good Christians' tender mercy den, I will inform you that I am still faithful to the good healthy teaching prescribed by you through your books and papers, and can fully recommend it to my neighbors and friends as a good purgative medicine to cast out the demons of superstition and bigotry and restore to them the valuable reason that the yaller-legged, chicken-eating aristocratic paupers hav robbed them of. Giv me liberty for to believe as I can, and discriminate my belief, or giv me death, is my motto, and shall be till I die, and I want every person to hav the same liberty.

I wrote two or three letters to you when at Albany in the Christian reformatory school. I hope you received them. I hav chosen you as my patron saint, and would not exchange you for all the gods that ever emanated from cannibal brains. I never did believe in dog eating dog, neither do I believe in man eating man, much less in drinking his blood.

Go on, brother Bennett, in the good cause of publishing the truth, and unborn nations will rise up to honor and bless your noble example, always remembering that it is impossible for the straight-jacket orthodox ministers to tell the truth about those who take no stock in their ghost and witch stories, for the time has fully come when all it takes to constitute a Christian is to curse and denounce all unbelievers of their dogmas.

I wish to tell friend Chapman that my opinion of Spiritualism is nothing more than Christianity running wild. If the people of America must hav an ideal god, I suggest that D. M. Bennett make one, and I'll warrant him to be a good one if you take my word for it, but remember that prejudice doth often blind the understanding of mankind.

Yours fraternally, WM. N. RIDINGER.

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HANCOCK, MD., May 12, 1880.

D. M. BENNETT, *Dear Sir:* I congratulate you on your return to liberty, and hope you will wield your able pen to the destruction of Comstock & Co.

A marked instance of oppression came under my notice yesterday, and I hope you will publish it and let the people know how things are going here. A gentleman living here has a small piece of land lying along the Potomac river just outside of Hancock, and a few years ago the fence around the farm was taken away by high water, and now he is farming without fence, for the law of this state compels every man to fence against his own stock. On last Sunday a strange cow entered the gentleman's cornfield and he drove her to his barn and shut her up. Yesterday the son of the owner of the cow stole the cow away from captivity and took her home, when the owner of the farm went after her. He could not find the owner, so he went to the stable to take her out, and a bystander and uninterested party picked up a stone weighing about four pounds and told the farmer he would knock his brains out, when the farmer turned on his heel and went to the magistrate to get a warrant for the man for threatening his life, but the magistrate and the man who did the threatening were both members of the Methodist church, and the farmer was not. To be sure he was refused a warrant. "O consistency, thou art a jewel!"

The aforesaid farmer is my father, and I was so incensed at the proceeding that I resolved to make it public.

Yours in the cause of truth seeking,

J. D. STOLLEMEYER.

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DE WITT, IOWA, May 8, 1880.

FRIEND BENNETT: Inclosed please find $3 to pay for THE TRUTH SEEKER one year. I would like to hav been in New York last Monday to hav met with the friends of truth and freedom and taken the hero and martyr by the hand and said thrice welcome; yes, a thousand times welcome to liberty again and to freedom; and I hope their hands may be palsied and their tongues cleave to the roof of their mouths if they make another unholy attempt to deprive humanity of their most sacred rights. While truth stares them in the face they will continue to squirm, and in their dying agonies they will wound on every side both friends and foes. Their race is nearly run; it is only a question of time and a little more education to complete the emancipation of the human family from the errors of superstition and priestcraft.

THE TRUTH SEEKER is doing a noble work, and my prayer is that its editor may long liv to enjoy the sunshine of liberty and the freedom that justly belongs to all the human race.

With my best wishes to all who are laboring in the good cause for freedom, I subscribe myself your sincere friend and well wisher, E. SWEETING.

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GOLD HILL, NEV., May 8, 1880.

D. M. BENNETT, *Dear Sir:* I can assure you, my dear sir, that the Liberals here, as elsewhere, greatly rejoice to know that you are at last enjoying your freedom of which you had been so cruelly deprived. On coming out of the "bastile" how bright and inspiring must hav been to you the sunshine; how sweet to breathe once more in the atmosphere of physical and intellectual liberty! May you retain your health and strength and vigor for many long years to continue the great work in which you are engaged! Methinks I see Abbot, Bundy, etc., trembling in their boots because the lion that they kicked a little while ago while he was chained, and consequently defenseless, is at last turned loose and fully able to defend himself.

Yours, PAUL GARIEPY.

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BRIGHTON, N. Y., May 15, 1880.

DEAR FRIEND: When Job was tried by the two great opposing forces, God and the devil, his friends, after his living through the crisis, gave him a piece of money, so he became far better off in every respect than before. I thought I would send $1, but find the volume "The Gods," etc., so much larger and better than I expected that I shall send you $6 instead of $5. I think you hav a better wife than Job, for she told him to curse God and die, but Mrs. Bennett showed the true jewel in every way. I trust I shall see you both at the annual meeting in August.

With true regard and esteem, your friend,

E. E. CURTIS.

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MIDDLETOWN, N. Y., April 16, 1880.

WHEREAS, By reason of evolution in material things changes are produced in the affairs of governments either statutory or derogatory to the inhabitants thereof; be it therefore

*Resolved*, That we, the undersigned, under the protection of our Liberal constitution, do form ourselves into what is known as a Local Liberal League, and hereby seek admission into the National Liberal League.

PROF. A. L. RAWSON, SEC.: Our reasons for such affiliation are to help as best we can in the promulgation of several important reforms already begun, viz, the equal rights to liberty and knowledge for the humblest citizen. The non interference in government or state affairs by any incorporated sect, religious or otherwise. The abolition of the chaplains in all national or state institutions, of whatever description. Also the Bible from schools and all public institutions of learning or jurisprudence where are gathered persons of various religious creeds. Believing that church tyranny, like its fabled hell, has become a terror in the land and its fires of bigotry are fast consuming the charter of liberty which our ancestors fought and won for us, therefore we respectfully submit the inclosed names of applicants to your consideration for the grant of a charter:

| | |
|---|---|
| C. H. FULLER, | J. J. COMPTAIN, |
| C. J. GRIGGS, | H. H TAYLOR, |
| C. L. HOMIDIEN, | J. E MEAD. |
| F. STEURM, | W. H KNAPP, |
| J. M. COLWELL, | J. J. MOORE, |
| P. F. KAUFMAN, | G. W. PARKINSON, |
| B. SWEET, | H. W. NIVER, |
| G. O. JONES, | M. NUTTING. |

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CEDAR RAPIDS, IOWA, May 3, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find one dollar to square up my account. The balance, if there is any, put where it will do the most good. I only wish it were more. I know it takes money to furnish the munitions of war and carry on a campaign, and this fight that we hav upon our hands against superstition, bigotry, and error is no exception, but requires funds just the same. I hope this letter will find you enjoying your liberty once more. I feel ashamed and mortified to think that such injustice has been done to a citizen by my country; and my wish is that the like may never happen again.

With kind regards, I remain, Yours, L. B. DAWSON.

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LAMAR CO., TEXAS, May 2, 1880.

DEAR OLD FRIEND: I hope you realize to-day that

The darkest day,
Liv till to-morrow, will hav passed away.

I hope the bracing sun and air are enjoyed by your old, well-worn system, this good Sunday morning, as by other freemen.

A year ago I was afraid you would hav to die in prison, but I now hope that the next TRUTH SEEKER will bring word that you are a live freeman. I don't want you to pray as wicked a prayer as old David did. I want you, however, to be sure to pay the orthodox devils about as fast as you can. But be sure to watch the corners, lest they get the under hold on you again. They hate you a thousand times

worse than they hate the devil; and no wonder. You hav hurt them worse than the devil ever did.

I inclose one dollar, for which you will please send me the amount in copies of "The Pocasset Tragedy." by Prof. Denton. I propose to distributs them gratis. I wish you could write me a speech showing that the true, genuine Infidel livs a happier life and dies a more peaceful death than the true, genuine orthodox Christian does. A debate is expected on this question. I take the affirmative by choice.

I close by hoping to meet you in the next world. I am inclined to think that for the last thirteen months you hav had the sympathy of more people than any other person on earth. I hav felt the tender emotion for you a thousand times.

Giv your wife the name of your old patron and well wisher. Tell her I was sorry for her also. I hav seen eighty-one winters. I may never write again.

Yours fraternally, J. A. RUTHERFORD.

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EUDORA, May 3, 1880.

DEAR FRIEND BENNETT: Inclosed please find documents which will explain themselves.

The Liberals of this vicinity celebrated your release from prison in a fitting manner, and I will say that it was the first meeting of Liberals ever held in this part of the county, and was a complete success. The Liberals, being notified of the anticipated meeting, came from far and near with their wives and children, and joyfully participated in the social festivities of the occasion.

I inclose a report of the meeting, and a copy of a poem written for the occasion. We should hav taken great pleasure in attending your grand reception in New York, but the distance rendered it impossible. We hope to see you next fall at Bismarck Grove at the Liberal camp-meeting.

Your very true friends, CHARLES and MARY SEARS.

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SAN FRANCISCO, CAL., May 8, 1880.

FRIEND BENNETT: I am heartily glad to know through a dispatch from New York that you are out of the Christian church hell at Albany, and that the hall in which the exercises in honor of your release took place was all too small to hold the multitude which thronged to it. I did not write a letter direct to you in prison, but I did write to and work for your paper. I am not now, nor am I "hardly ever," in the writing mood, but I want to send a word along with money order for $3, which I inclose as subscription for another year. Although you hav just completed a pretty big job for human rights, liberty, and freedom, still I can't forgive you, dear Bennett, oh, no, no! But dear old dyed-in-the-wool Freethinker, do not despair at this, for there may yet be invented a microscope of sufficient power to enable me to see what in the name of all the dam phools there is in you to forgive. Yours for honesty,

DR. GEO. HARDCASTLE.

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RAWLINS, WYO., May 10, 1880.

MR. D. M. BENNETT, *Dear Sir:* When I first subscribed for THE TRUTH SEEKER I was orthodox in principle, and concluded to take your paper until your unjust imprisonment should expire. Since that time I hav taken considerable pains to post myself in religious matters, and I must confess that I am surprised to learn that Christianity stands on such a poor foundation. You can count on me as a permanent subscriber to your valuable paper.

Yours truly, WM. HARDESTY.

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SYRACUSE, N. Y., May 4, 1880.

BROTHER BENNETT: As the census enumerator will soon be on duty asking what our religion is, will you not, through THE TRUTH SEEKER, urge Freethinkers, Liberals, Spiritualists, and Infidels to stand up in manly independence and say they are disciples of Freethought and of Free Religion; that the Liberal element of this country may be fairly represented in the coming census, and that we may hav the true number of the lovers of liberty and freedom and the haters of slavery, intolerance, and religious bigotry.

It should be a credit to every honest man who does not indorse orthodox religion—either Protestant or Catholic—to say so boldly and firmly, and the Liberal element may soon become a power in the land battling for truth and right.

We heartily welcome your return to liberty again. As our friend and leader, millions of warm and honest hearts greet your return, and future generations will rise up and call you blessed. Yours for religious freedom,

R. C. TROWBRIDGE.

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ANN ARBOR, MICH., May 6, 1880.

D. M. BENNETT: My dear old and much persecuted friend, as I hav now just passed my sixty-eighth birthday, and hav my domestic and financial affairs in a shape so I can devote more time to the Liberal cause, I want you to send me a few extra copies of this week's TRUTH SEEKER and oblige, S. D. MOORE.

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BATTLE CREEK, MICH., April 29, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* At the request of A. L. Rawson, Esq., of New York, Secretary of the National Liberal League, I hereby send you a report of the date of the organization and names of the officers of the Battle Creek Auxiliary Liberal League No. 184.

The charter members of League No. 184 met at my office April 28th and elected Ralph B. Cummings, President; Abner Hitchcock, Secretary; Horace Clark, Treasurer; and A. B. Woodcock, Chairman on public work; W. S. Gray, Chairman on discussion; A. M. Jordan, Chairman on social affairs; John Harper, Chairman on finance.

Respectfully yours truly, ABNER HITCHCOCK,
Sec. Battle Creek L. L.

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ANTHONY COMSTOCK.

PORTLAND, ME., May 21, 1880.

BRO. BENNETT: Sunday, May the ninth, the good people of Portland, Me., had the pleasure of assembling themselves together in an orthodox church and listening to the great teacher Anthony (sneak) Comstock. I did not listen to his lies, for my wife was not willing for me to attend his meeting, knowing that I should surely ask him some questions, and would be likely to make some trouble in the meeting. So I stayed at home, and Mrs. Lamb went and heard what the old fraud had to say. On her return from the meeting she informed me that the pious Anthony came into the church about half past seven and ascended the coward's castle, and began by telling the parents that they must sign the petition at once to hav a law here in Maine to prevent the children from reading dime novels. He then told the congregation that he was the great Anthony Comstock, of New York, and had caused the arrest of more than four hundred of men, women, and children, for reading and sending obscene literature through the United States mail. He said his greatest enemies were Infidels. Turning partly around and showing a scar an his neck: "See what an Infidel did to me as I attempted to arrest him for selling dime novels." He told his little congregation that the old Infidel cut off three or four of his jugular veins, but as God had given him extra jugular veins he protected him and his glorious work, and brought him off victorious.

Just then some children, thinking it laughable that a man had so many jugular veins inside of his neck, made some disturbance, and the great law-giver stopped and told the children that they were in the house of God, and to keep very quiet or he should put them out of doors. The old coward in his castle then ordered them to take up contribution so that he could carry on his great and good work in other parts of God's moral vineyard. Here let me say, if Anthony Comstock ever visits this city again and lectures here I shall hear him, and then and there he will be asked if he is the man that caused the arrest of D. M. Bennett, and sent him to Albany prison for no crime, whatever. I will make it warm for him for a few moments and "don't you forget it."

I shall ever remember how I enjoyed your grand reception at Chickering Hall. What was said there on that evening will liv and glow with increasing brightness in my memory, until I pass on to a brighter plain, beyond what is called death.

Bro. Bennett, be of good cheer; your imprisonment has added to the Liberal army of this country, and has shaken many of the old orthodox bastiles to their very center, and they are ready to fall never to rise again. They hav cursed the inhabitants of earth long enough. To-day thousands are suffering in jails and prisons on account of the lies that hav been hurled from the pulpits in all parts of the civilized world. Such men as Joe Cook, Crosby, and Comstock hav been teaching people that they could lie, steal, and murder, and all would be well if they only asked Jesus to forgive them and wash away every crime.

Again I say this doctrine was, and is, cursing all that are following in the train of the Young Men's Christian Association.

Anthony Comstock, Colgate, and President Hayes must learn, with the rest of the human family, that there is no power in heaven or on earth that ever forgave one sin, or ever will, but that they hav got to answer for every deed done on earth; as there is a penalty attached to every law throughout the universe, and every penalty must be paid.

Yours truly, H. A. LAMB, M.D.

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EDITOR TRUTH SEEKER, *Dear Sir:* Just think of it for a moment—150,000 errors in God's Word, and yet Christians contend it is infallible. This is orthodox logic gone to seed. Instead of poring over the Pentateuch for ever, Christians should sometimes read D. M. Bennett's "Interrogatories to Jehovah," and also Messrs. Ingersoll's and Grave's publications.

Saints and sinners should alike possess these practical works and understand their most important and invaluable treasures of truth. Like THE TRUTH SEEKER, they are indeed very instructive and truly interesting from beginning to end. No real lover of truth can afford to be without them.

Dear sir, some time, perhaps, you may find a vacant place for this "One Mistake of Moses," without crowding out better matter:

ONE MISTAKE OF MOSES.

Holy Moses,
Keep our noses
From old Egypt's putrid land.
Suffocation
Killed that nation,
Thousands rotting in the sand
By Jehovah's good command.
High and low, and great and small,
God did kindly drown them all.

Moses flee, sir,
God did see, sir,
When you murdered Phar'oh's man.
Run for life, sir;
Get a wife, sir,
Holy Moses, wicked man!
God will kill you if he can.
If you're not prepared to die,
"Meekest man," from Egypt fly!

This a sample
Good and ample
Of the men who wrote God's Word.
Cruel being!
See him fleeing,
Did he write God's holy Word?
Nothing could be more absurd.
But we must believe it though,
Or to Hades we must go.

Old King David,
Too, is saved,
Pattern of Jehovah's heart;
Bible writer,
Holy fighter,
Slew a giant—he was smart—
Murdered thousands by his art.
Killed a man to get his wife—
Such King David's holy life.

All be jolly,
Bible folly,
Ingersoll has let it out
Very neatly,
And completely
Sent old Moses up the spout,
God himself can't get him out.
Ingersoll has spoiled his fame,
Left him in disgrace and shame.

Every creature,
Priest and preacher,
Should "Mistakes of Moses" read.
Most specific,
Scientific,
Philosophic truth indeed.
Just what all mankind do need.
Get those books and read them through.
That's what Christians all should do.

Very respectfully yours, E. N. K.

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SHAWANO, WIS., April 26, 1880.

D. M. BENNETT, *Dear Sir:* Herewith I inclose postal money order with the names of ten subscribers for THE TRUTH SEEKER. A few months ago you had no subscribers here. This to greet you on your return from imprisonment to gratify Christian bigotry and persecution for being a Freethinker or Liberal in your religious opinions, is the response of Liberals to the Christian raid on free speech, free thought, a free press, and free mails, in the effort to suppress the brave and fearless TRUTH SEEKER.

In times past it was said that the blood of martyrs was the seed of the church. So the Christian outrage committed on you for opinion's sake, to foster and uphold a rotten system of arrant hypocrisy and the seething hotbed of sin, rascality, and licentiousness, as manifested almost daily in the person and practice of some "reverend" seducer or murderer, has aroused the Liberal element of the country to the danger that threatens personal, civil, and religious liberty, and Liberal Leagues are being organized everywhere. And the circulation of THE TRUTH SEEKER, instead of being suppressed, as was intended, is doubling up; and if one-half the true Liberals hav done or will do their duty its circulation will reach fifty thousand by the Fourth of July. Let every Liberal in the country resolve to do his share—and do it too—toward pushing the circulation up to this point, and it will be done with little effort.

Then again as the result of Christian bigotry and superstition to intimidate free thought, muzzle the press, and capture the people's mails, see the increasing army of free speech and Liberal thought lecturers, both men and brave women, whom a growing Liberal sentiment calls into the field, and are eagerly listened to by large and increasing audiences everywhere.

And again, Liberal and Infidel books, pamphlets, and writings, including Paine's, Ingersoll's, Underwood's, and hundreds of others, are being published because there is a demand for them; and they are bought and sold, and circulated and discussed, three hundredfold more than before THE TRUTH SEEKER was established and began blowing Gabriel's horn of Freethought, and before you were sought to be silenced by the cohorts of bigotry and superstition.

From this outlook at the harvest thus far, it is a serious question whether Christian bigotry and intolerance in the attempt to revive the methods and spirit of the Spanish Inquisition has not been a bad investment, especially when limited in methods to simple imprisonment for thirteen months and a money fine of three hundred dollars. The spirit thus manifested is eager and willing to go further, but an enlightened public sentiment and the rapid spread of Liberalism and the love of liberty forbids the powers to enforce the old methods, such as gouging out eyes, pulling out tongues by the roots with red-hot pincers, or boring them through with red-hot irons, cutting off ears and noses, pulling out finger nails, drawing and quartering, or burning at the stake, besides numerous other mild ways of dispensing the gospel to heretics and unbelievers like you. It must be a source of solemn sorrow and regret to the professed followers of the "meek and lowly" that they are limited to so poor a use of you as vulgar imprisonment and a fine, to help build up, perpetuate, illustrate, and make beautiful the gospel of "believe or be damned."

There is a rapidly growing crowd that don't believe all the humbuggery and inventions of priestcraft, and they object to being even imprisoned for not believing them, to say nothing of the burning and the eye-gouging that would as surely follow the power to inflict them now as soul saving inventions and methods, as in the past. The patent fact, visible to the naked eye, that the craft is losing its grip on the people, is what makes it desperate; and such tools as the pure and undefiled Comstock, Crosby Colgate, and a bigoted and corrupt judge that would make the infamous Jefferies blush himself out of countenance in his palmiest days of shameless infamy, are employed to suppress free speech, free thought, and a free press, and steal the freedom of the United States mails for the exclusive propagation of sectarian intolerance and bigotry.

When they get the Constitution amended, with God and the Bible recognized as the highest authorities in civil offices, with proper laws adopted to enforce the decrees of modern Christianity that imprisoned you for opinion's sake, and when they segregate—as in Mexico and France at one time—one-third or more of the property from taxation, in churches, then they will make it more lively for all Freethinkers and others who refuse to bow down and worship the gods and devils and myths they set up. It has ever been so where Christianity ran the state, and ever will be.

W. S. WOOD.

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CAMDEN, ME., May 13, 1880.

D. M. BENNETT, *Dear Sir:* I hav read your first volume of "The Gods," etc., and like it very much, and with this you will find two dollars for the second volume.

Yours truly, J. W. SIMPSON.

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ROCKFORD, May 12, 1880.

D. M. BENNETT: Allow me to congratulate you sincerely on your release from the unjust imprisonment you hav suffered. I hope your life may be spared many years to fight the enemies of liberty. I hav enjoyed reading your excellent paper for five years, and shall as long as I can pay for it. I am a Liberal in every sense of the word, and only wish I had it in my power to do more for the cause than just to take the paper. I am surprised that so few people know anything about the Comstock postal law. I hardly find a person that knows anything about it, and cannot believe when I tell them that people are imprisoned for opinion's sake and especially your case. Intelligent people who are well posted on all other subjects hav never heard of it. There was a Liberal Convention held here early in April. I was speaking to a Universalist minister about your case; he said he had never heard of it; had heard something about the postal law; had paid no attention to it; thought it was all right, but said he would inquire into it and try to understand it better. Now in my opinion if those who go through the country lecturing would lay it before the people more would hear of it than could in any other way. Very many people will go to hear a lecture that do not hav a chance to read a Liberal paper, or would not if they had the paper take the time to read it. Excuse me for offering my opinion, but I know how ignorant the people are here on the subject. I presume this is not the only place; and the only way people will ever become enlightened on the subject is for those who lecture through the country to explain the workings of the postal laws.

Respectfully yours, S. B. MILLER.

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## Errata.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Errata are usually annoying and few readers look back to make good sense of mistakes; but when several that giv the appearance of clumsy thinking occur in a brief article, it is well to note them. In the piece, the "Bennett Reception," near the close of the second paragraph, "teachings" should be "teachers;" in first line of fifth paragraph, "responsibility" should be "respectability;" in fifth line of sixth paragraph, "wakened" should be "weakened."

*Vineland, N. J.* M. E. TILLOTSON.

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THE subscriber will respond to calls to lecture in Minnesota and adjoining states on the subject of "An Intelligence Greater than Man," "Has Nature a Master?" and other Liberal subjects. Address S. G. Merrill, Janesville, Waseca co., Minn.

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AUXILIARY League No. 190 is at San Francisco, Cal. Secretary, Byron Adonis.

## Gods of the Present.

BY WM. ALLEN SMITH.

How silent nature moves for ages on,
As did she in her smiling natal morn.
While sink the heroes, sages, and the rest,
To lasting slumbers on earth's peaceful breast!

In never-varying order moves along
The march of centuries; the changeless song
Of birth, of life, of rosy mirth and glee,
Soon to be hushed in death successively.

Meantime hath man in battling for a God
(Sprung from his brain, that brain from earthly sod),
With eye uplifted and with arm upraised,
Struck down in death the young, the fair, and brave.

O monstrous myth, deep-rooted in the gloom
Of dark suspicions of this life's sweet boon!
A dreaded maker—still withal a friend;
Loving father—yet devil to offend.

From out the strata of the cunning thought
Of vagrant idlers has this God been brought,
Molded to suit each age as time hath sped,
A menace living, and a horror dead.

O yielding earth! O light, sweet-scented morn!
Arch-sinners thou! through thee all things were born;
O sun and moon, ye stars, thou raging sea,
Progenitors of life, what shall become of thee?

By holy wars, and wars of conquest too,
Hav millions bled to raise a favored few
Secure and firm upon a blood-bought throne,
Rulers divine their meaner subjects spurn.

What but "the fear of something after death"
And awed divinity of the kingly breath
Doth stay the hands that saved the royal breed
Who strangle freedom in the church's creed?

"Obey thy masters," says the biblic rake;
Yea, starve and rot, still giv to church and state
Its "rightful" tribute from thy slender store,
Else be ye damned e'en now and evermore.

"[illegible]olights of hell—a God, an earthly king;
The first to approve, the second to bring
Such nameless horrors on the human race
As would the lowest fiend in hell disgrace.

The church absolves the nation's bloody crime,
While millions perish ere they reach their prime;
The widow's moan, the orphan's startled cry,
Hushed in the victor's "Praise to God most high."

Monarchial rule thus re-asserted, rears
More proud its crest, though bathed in blood and tears.
"Te Deum's" ring out, the anointed church is gay
Mid countless corpses festering to decay.

America, my country, are thou not free
From all such evils of a monarchy?
Are not *all* welcome to thy fragrant shores
And unearthed riches of dear nature's stores?

Come, weary plebeian of another clime,
A royal welcome waits thee—thee and thine.
Our teeming West will well repay thy toil—
Be master there and monarch of the soil.

Our Christian grabbers of the public land
Mayhap hav left a narrow strip of sand.
Dig deep and wide—work like the very devil,
But if you swear we'll teach you to be civil.

For mark ye, strangers, we are Christians here
And hold our God in awe and trembling fear;
And next to him our moneyocrasy,
Which, in your land, is aristocracy.

'Tis true, our ancestors were sharp and shrewd,
And oft their hands in native blood imbrued;
Drove the poor Indian from his hunting-ground,
But thanked their God in holy prayers profound.

And more, 'tis true, we hold in fierce derision
All nations who withhold a fair division
Of suffrage votes (anent the public plunder)
To those who pay the best the largest number.

That elfin devil money has so charmed us,
And conscience quite asleep has not alarmed us,
We grind the poor man to the lowest ebb.
Yet chant our prayers ere we retire to bed.

But God is good, and ere our days be done
We'll make amends through Christ his only son;
Endow a church or school with princely sum,
Though from our half-fed toilers it be wrung.

God of the rich! "a double health to thee,"
Thou settest a troubled conscience quickly free,
And all the darker memories of the past
Deep in the shades of sweet oblivion cast.

God of the poor! alack 'tis said not here
He cheers thy heart or dries the bitter tear;
But in a world, another world to come,
Where heavenly splendors strike beholders dumb.

There shall thy virtues all resplendent shine,
There shall earth's tyrants trembling, abject, whine
For mercy—which they cannot buy or sell,
And get it—in a whirlabout to hell.

Thus saith the Book, and thus the parson cries;
I wonder now if these be truths or lies.
Truths? Some Christian hides will get a baking.
Lies? Why naught but old historic faking.

God of the priest! thine anointed flatter;
Bow, crawl, kneel, in Greek and Latin chatter
Their servile mouthings o'er and o'er again.
Art thou not tired of the dull refrain?

That thou, the maker of this earth and sea,
Of all that is, or has been, is to be,
Should seek such homage from thy human brood
Is something not quite clearly understood,

A man may smile at kings and queens in state,
For fools they are, from fools obesience take
They're something human in their puff and toggery
And love of praise, which last is mostly forgery.

Petitions, prayers, in humble suppliance tended
In awful awe on bended knee extended
To earthly rulers. A degrading task—
Crawling before a king or queenly mask.

Small business for a God who doubtless holds
Within his palm unknown and countless worlds,
This forcing men to play the cringing knave,
To fawn and flatter, thus their souls to save.

God of the kings, divine they say thou art,
And yet in kings find living counterpart.
Thou hast a throne around which subjects wheel,
And countless angels at thy foot-stool kneel.

A few short years (two thousand, more or less)
Ago, seeing the world in great distress,
You wrote a book anent the great creation,
Of future bliss, and specified damnation.

The language was not plain, interpretation
Resolved itself in acrid asservation,
Till each had thought the other better go
To seek for truth in Hade's shades below.

Then commenced a carnage that was fearful:
Burnings and atrocities most tearful.
Each faction called on God for heavenly aid:
Each swore 'twas given to their bloody trade.

And to this day that book is but a riddle,
Resembling Nero's old historic fiddle.
Upon which can be played a thousand airs,
All pointing upward to the heavenly stairs.

Some doubted Christ, and now I can't see why
He kept his godly qualities so shy,
When at his fiat all breathing on earth's sod
Might then hav seen and now hav owned a God.

He said 'twas true our Father was enraged
And quite ashamed that e'er he was engaged
Creating such a perverse generation,
And so he came—the great propitiation—

"To save us from the wrath to come," O Lord,
No man ere lived but with determined sword,
His been the chance, old Adam would hav ripped
Ere Eve and he that juicy apple sipped.

Old Adam, too, was doubtless unaware
That all posterity with him would share
The awful condemnation and confusion
Made by the devil in the snake's protrusion.

I've something mixed. God made this devil, too—
This very devil that his work o'erthrew,
And was angered to that high degree
Himself came down to die upon a tree,

That through his death we might defy the devil,
That master and concocter of all evil,
And to a pardon for a crime not done
To this forgiving grace most freely come.

That devil's still at large—a useful fellow,
Attends to business, never becomes "mellow,"
You'll find him in the synod in convention
Raising bile and fostering hot contention.

Church without a devil—life without a breath,
The devil gone would be the church's death.
How the parsons pound, abuse, and hate him!
And yet they'll not thank you to abate him.

A thoughtful man might smile at senseless creeds,
And deem them harmless and fictitious needs,
Did not their followers in their churchly mail
Reflect the devil which they all assail,

Scourge of the earth! though quenched thy fires of old,
And gone thy honors, still truth doth now unfold
Thy richest clans combined in stern array
To make the toiler poorer every day.

These rich men will not, dare not look and see
The human hives that reek with misery,
And dark abodes of want, of dulled despair,
The scenes of horror ever acting there.

They'd rather send a Cowley, *ad factotam*,
To teach them grace or mayhap to choke 'em,
Should they survive too long his gen'rous diet,
Which in most cases makes them wondrous quiet.

Thou polished thieves! religion guards thy treasure,
The laws protect, and men march to the measure
Of ingrained falsehood from their very birth,
Else were ye driven from the face of earth.

Thy churches and thy gods alike are vain,
To hide thy brutal acts, thy deeds of shame,
Trade in the life blood of the human race
That stains each dollar which is thine by grace.

There is a power made by evolution,
Of growing wrongs, and 'tis revolution.
Beware the falling ruins of the day
When justice banishes thy gods away!

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## Gems of Thought.

IF, as some suppose, Christianity is to be all summed up in any one doctrine, then the Bible is an unusually large book for so simple a purpose.—*David Swing.*

THE age of the confessional, of spiritual direction according to the sense which it bore during the Jesuit dominion over the human mind, is gone by.—*Dean Milman.*

ALL religion is the offspring of necessity, weakness, and fear. What God is—if, in truth, he be anything distinct from the world—it is beyond the power of man's understanding to know.—*Pliny.*

THE man scarce lives who is not more credulous than he ought to be; the natural disposition of man inclines him to believe; experience alone teaches incredulity, and seldom teaches it sufficiently.—*Adam Smith.*

IT is a most significant circumstance that no large society, of which the tongue is not Teutonic, has ever turned Protestant, and that wherever a language derived from that of ancient Rome is spoken, the religion of modern Rome to this day prevails.—*Macaulay.*

TO TURN away from the stony temples and petrified doctrines of supernaturalism, and read Bacon understandingly and know Kant and walk hand in hand with Spenser, is like coming out of some diabolical grave of sacrifice into the pure air and lightsome day, for which we were made.—*Waters.*

IF you cannot, or think you cannot, believe in God or immortality, then in God's name say that you cannot frankly and fearlessly. Your frankness and your fearlessness are open doors through which the lacking faith may come some day to your heart. But insincerity is a flaming sword which keeps out such a faith forever. Honesty, sincerity, first, last, and always.—*J. W. Chadwick.*

ST. PAUL cites, as an example of faith, the conduct of Abraham when a son was promised to him in his old age. Our version of Scripture represents Abraham as irreverently laughing and openly expressing his distrust of Almighty power. The history is, however, altogether incoherent, because, at a latter period, Abraham, marries another wife, Keturah, by whom, without divine intervention, he has six sons.—*The Duke of Somerset.*

NOTHING is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind from boyhood to old age without the slightest effect upon his character and aims. It is there, but it fructifies nothing. It has less influence than the multiplication table. A community may be, and often is, thoroughly intelligent in everything relating to the facts and claims of Christianity, and, at the same time, almost hopelessly frivolous or vicious.—*Holland's "Every-Day Topics."*

AND may, at last, my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell,
Where I may sit and rightly spell
Of every star that heaven doth show,
And every herb that sips the dew;
Till old experience do attain
To something like prophetic strain—
These pleasures melancholy giv
And I with thee will choose to liv.
—*Milton.*

MEN who hav been carefully trained to distrust authority and to rely for acquisition of knowledge upon experiment, analysis, and patient research, cannot subsequently divest themselves of a habit of mind which has become a part of their nature. They must either suppress and relinquish all religious thought, or they must apply to the records of revealed religion the same spirit of investigation which has already reopened the sources of history and extended the domain of science.—*Duke of Somerset*

THOSE people who believe in a devil, were they convinced that there were no such being, would lose half of their faith in God. It is strange how much of what is called Christianity hangs upon so slender a thread as the existence of a personal devil. Nearly all the dramatic power of the gospels would be lost without Satan. Orthodoxy has probably frightened half the people into its churches by picturing this imaginary individual. Half the Christian religion depends upon just such nonsense as the notion of a personal devil.—*L. K. Washburn.*

THERE are no such two tyrants in the world as fashion and authority, and yet fashion is only what certain people wear and authority only what certain people say. Let people change their clothes and fashion changes. Let them change their opinions and authority changes. How cheaply do we surrender our independence! If our thought is true, it needs no indorsement. If our action is right, it requires no sanction. Let us no longer follow the false teaching of the church, but the truer teaching of reason and conscience.—*L. K. Washburn.*

ST. PAUL, so far as we can judge from his epistles, had not more knowledge in this matter [he is speaking of the doctrine of Protestantism] than other Pharisees. He, however, reproduces their philosophy and gives to their inconsistent theories his apostolic sanction. Thus at one time he cites the metaphorical illustration of the potter and his clay, justifies a capricious selection, and says that he himself was chosen from his birth for his appointed task. At another time he proclaims, "Glory, honor, and peace to every man that worketh good, for there is no respect of persons with God.—*Duke of Somerset.*

## Odds and Ends.

APPEARANCES are not always to be depended upon. You can't tell by the front door of a house whether the kitchen chimney smokes or not.

THE simpler a girl dresses the better she looks, says an exchange. This properly explains why ballet dancers hav so many admirers.

WHICH is the most delicate of the senses? The touch. Prove it. When you sit on a tack you don't hear it, you can't see it, you can't taste it, you can't smell it, but it's there.

DID it ever occur to you why a lawyer who is conducting a disputed will case is like a trapeze performer in a circus? It is because he flies through the heir with the greatest of fees.

A WASHINGTON correspondent writes that both Rhode Island Senators "are single men and childless." In view of the fact that they are single, their being childless is a grand idea.

WHY is a woman's switch in flames like a certain musical instrument? Because a woman's switch in flames is a falsifier, and a falsifier is a liar, and lyre is an ancient musical instrument.

A CLERGYMAN named Hoyle was so indiscreet as to register his name at a hotel in Omaha. Within half an hour no fewer than fourteen persons sent their cards to his room to ascertain if a flush royal couldn't beat four aces.

"MISSER CHAIRMAN, I has been residin' on dis yearth for ober fifty-six y'ars, an' eber since I was fo' y'ars old I has been pained to obsarve dat, no matter how fast de boys of dis kentry increase, de number of bumble-bees am allus about ten bees to one boy on the average."

"UNC' AA'ON, you is a schollar an' a gemmen; 'sides dat you is a hones' man," said a young buck to the aged darkey, as a compliment for a favor. "Phinnus," said Unc' Aa'on," "I spec' I kin turn some er dat comp'ment, all cep'n de 'sides,' cause I seed yer wen yer fell off'n dat hen-roos' and bus' yer bran new britches;" and the old man hobbled along with his rag-bag.

JOHNNY wanted to go to the circus, and his father said: "Johnny, I'd rather you'd go to school and study, and maybe you'll be President some day." Said Johnny: "Father, there's about one million boys in the United States, isn't there?" "Yes." "And every one of them stands a chance of being President?" "Yes." "Well, dad, I'll sell out my chance for a circus ticket."

WHEN a man looks back into the dim vista of bygone years, about the only things he can remember are his mother's slipper, his first pair of boots, the old schoolmaster, and the little rosy-cheeked school-girl who used to make his heart flutter whenever she asked him for a bite of his chewing-gum. Life was worth living for in those days, even though there wasn't much money.

"I DEAL," remarks the merchant; "I cut," adds the carpenter: "I turnip spades," says the gardener; "I pass," observes the railroad superintendent; "I lead hearts," adds the beau; "I follow suit," chirps the tailor with his little bill; "I trumpet," chimes the cornet player; "You cur," shouts the butcher, as the dog ran off with a two-pound steak. Thus many classes seem to be made a game of.

AUNT DINAH VISITS THE CIRCUS.

Now what's you doin', Ca'line, and whar's you bin to-day?
You habn't seen the 'nagery nor heard de music play?
Well, dis is all I'se got to say, you sholy missed a sight!
An' to tell you what I seed to-day 'twould take me half de night.
I seed do liun an' de tagger, an' de anacondy too,
Sides de awful-lookin' pottymous and ugly kangaroo;
But de smartis of de animilies I foun' in all de gang,
Es I walked amongst de cages, was de funny rangertang—
He was sittin' on a bar'l an' a chawin' on a cake.
An' I heard de niggers sayin' how he 'sembled Parson Jake—
'Cause he had a mighty schemin' way o' squelchin' up his eye,
An' hangin' down his under jaw, an' sightin' at de sky.
Well, I 'lows he rudder got me wid his manish sort o' way,
An' here's de sort o' talkin' that I knows he meant to say,
"Well, ole 'ooman, how-de-do, marm, an' what you tinks o' me?
I trabbles on de sleepin' car and gets my eatin free;
I habs de fines' vittles eberywhar I goes,
An' nebber has no trouble in patchin' up my cloes;
Now, wouldn't you like to shift yourself, jest like de tadpoles do?
An' shuffle off de nigger skin, an' be a monkey too?"
Now dat's what he was tinkin,' 'case I seen it in his face,
Dar's a heap o' schemin' Ca'line, in dis here monkey race!
An' I radder spec's he understands de shubble an' de hoe,
But de little feller's heap too keen to let de people know;
'Cause he hab to git his libbin in a mighty diffunt way,
An' dey'd hab him in de cotton patch at fifty cents a day,


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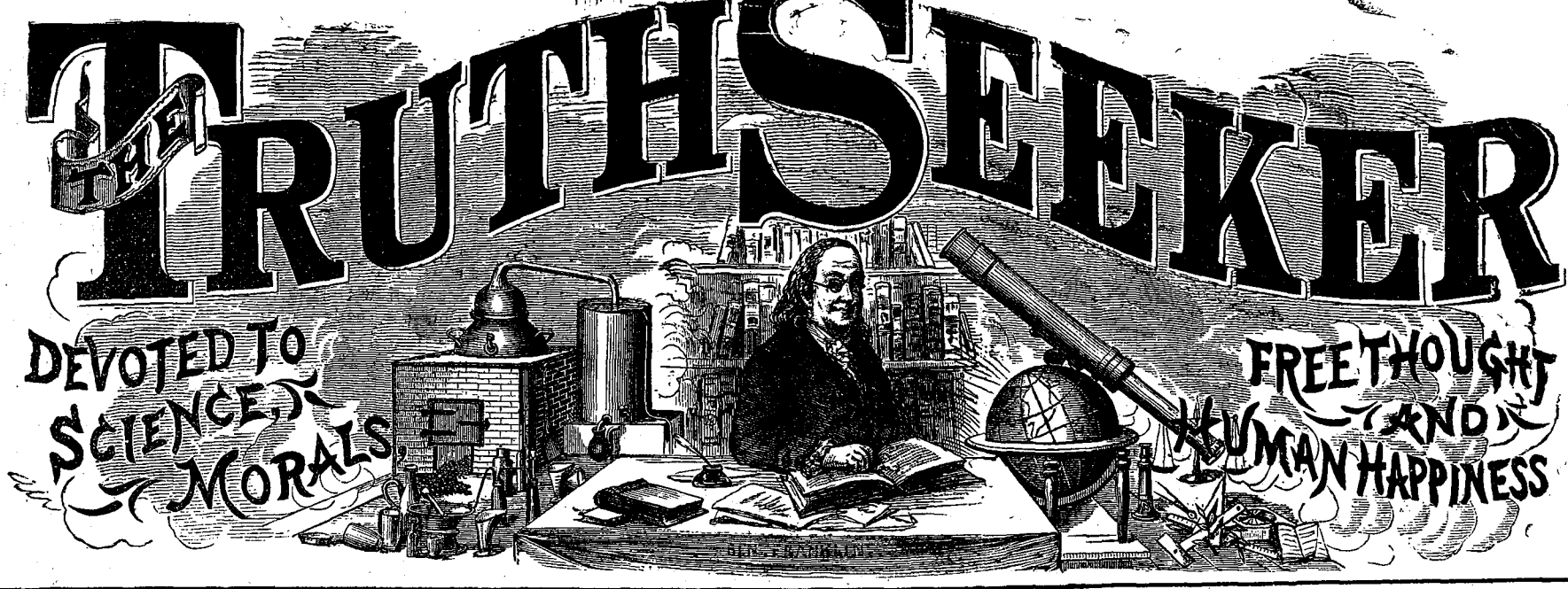
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## Notes and Clippings.

IT is asserted that the losses by fire in the United St tes during the past five years hav amounted to the sum of $353,018,255.

THE Rev. Dr. Van Dyke, of Brooklyn, says, "there is no end of lying in the Talmage case." The reverend gentlemen are doing all this lying.

THE wife of the Rev. Schneider, a Presbyterian clergyman has brought suit for divorce against her husband upon a charge of extreme cruelty towards herself and being too familiar with other women.

DR. JACKSON'S arguments in favor of but two meals per day, are in brief, that this plan give both the women who do the cooking and the stomachs a chance to obtain the rest they need. The doctor's arguments are sound.

THE Rev. Joe Cook is not the only man who complains of the wines and liquors of the St. Botolph Club of Boston. The Rev. Edward Everett Hale has withdrawn his name from the list of members on that very account.

"Do you think a man can run a circus and be a Christian?" asked the serious man. "Well, I don't know—yes." "Do you think Barnum, for instance, can go to heaven?" "I think he has a good show," was the rather equivocal reply.

IT used to be a common thing for sailors to refuse to go to sea on a Friday. We hear nothing of this in these steamboat days. Steam has made all days alike. Wherever steamboats and steam engines appear superstitions disappear.

COLLETTE, the Comstock of the English Vice-Society, has been prosecuted "on the charge of appropriating trust-moneys with intent to defraud." It probably would be unsafe for much "trust-money" to be intrusted to the Collette of America.

TO ALL letters soliciting subscriptions, Lord Erskine had a regular form of reply, namely: "Sir, I feel very much honored by your application to me, and beg to subscribe [here the reader had to turn over the leaf] myself your very obedient servant," etc.

TO THOSE suffering from obstinate sleeplessness from over excitement of the brain, this suggestion is offered: Wet half a towel, apply it to the back of the neck, pressing it upwards towards the base of the brain, and fasten the dry half of the towel over so as to prevent too rapid evaporation.

THE Rev. Webster Hazlewood, of Roxbury, Mass., told his wife that he was tired of her, and wished she could get a divorce, so that he could marry a more congenial woman. She did as he requested, he providing the evidence of his own criminality. He is now free, but was compelled to retire from the ministry.

THE demand for holy images having lately decreased in Russia, some of the manufacturers changed their business and resorted to forging Russian bank notes, which gave them a handsome profit. But this occupation having been broken up by the police, the forgers hav taken up another business—that of digging in the Siberian mines.

THE Rev. Theodore Augustus Schintzler, bishop, through Mr. Cameron of Wisconsin has petitioned Congress for compensation for prayers offered up in behalf of the Union in time of the rebellion. Before this compensation is extended to him will the reverend gentleman please giv some proof that his prayers had the slightest effect upon the imaginary being to whom they were offered?

A DEACON in a Massachusetts town has a wife who is so deaf that all she can hear of his family prayer is its final "Amen." On a recent morning he was suddenly called away during prayer to look after a troublesome cow. His wife, not knowing that he had slipped out, continued kneeling. He fixed the cow, and in about half an hour came back to the room in which he had been holding his household devotions. To his astonishment, he found the good woman still on her knees. He stepped up behind her and said "Amen!" Then she arose and went about the day's duties as if nothing extraordinary had happened.

THE Puritans settled New England, which was the worst blow that region ever received. The Puritans came over to this country bent on the propagation of religious liberty and beans. They wanted freedom of thought, they did, those high-toned old immigrants; they wanted to be let alone to worship God their own way; to roast witches and other dissenters, and indulge in various other little amusements, untrammeled by the tyranny of a bigoted, superstitious, and arrogant papacy.

THE Rev. Aleck Carraway is one of the most eloquent of North Carolina's colored preachers. His exhortations at camp-meetings are wonderfully effective, and he is able to move his audiences at will. But when, on being convicted of stealing a pair of trousers, at Charlotte, he made the greatest effort of his life to convince the magistrate that the devil alone was responsible for the crime, he found that he had a hard hearer to move. "You say that you were possessed by the devil when you took the pants?" the justice said. "Yes, sah," was the reply; "it wan't me, but be debble dat was in me." "Well, then, in order to punish that devil, I will send you to prison for three months."

OF the Ober-Ammergau Passion Play, the correspondent of the London *Daily News*, on the spot, writes: "As far as the acting is concerned, and the arrangement and taste of the tableaux, there is nothing to be wished for. The latter, especially, are simply perfect. The tableaux representing the Lord giving manna to the people of Israel, in which over 400 persons take part, is unique and wonderful. The crowd of little children, who stand in their appointed positions without flinching or moving, is, even when regarded from a theatrical point of view, quite marvelous. George Lachner, who played the part of *Judas*, is almost as good an actor as Joseph Mayer, who represented *Christ*."

THE English Palestine Exploration Society has determined to spend from five to ten thousand dollars a year in prosecuting its researches in the Holy Land. They may explore as long as they please, they can find no proofs that there ever were such men as Abraham, Isaac, Jacob, Moses, Joshua, Saul, David, Samson, or that there was ever a Solomon's temple, or a rich nation under his reign. They will find instead a miserable, broken, arid, sterile country of mountains and ravines, less than forty miles wide and one hundred and forty miles long, fit only for the residence of robbers and brigands—the class of people who occupied it less than two thousand years, and then were driven to the four winds of the earth.

THE *Methodist* makes a statement which, if generally accepted as correct, would put an end to most of the foreign missionary effort in the world: "The notion that a heathen can, by any possibility, be damned for the lack of faith in a Christ of whom he never heard, is too barbarous and too plainly contradicted by the spirit and teachings of the gospel to deserve serious attention. But what must he do to be saved? In the absence of the gospel he can do nothing better than he is doing." The Rev. Dr. Whedon, one of the most eminent of Methodists, says: "He is a saved heathen who lives as nearly up to the light he has as does the Christian who is saved to the light he has." The Rev. Whedon did well, but if he had gone further and stated the whole truth, that the only way we can be lost is in the fog and darkness, errors, superstitions of theology and false religion, and the unchecked passions of our own natures, he would hav done still better.

THE Rev. Dr. King has thrown a bombshell into the Methodist General Conference in the shape of a preamble and resolution. The preamble first cites that passage in the address of the bishops in which a sharp condemnation is hurled at those Methodist preachers who disseminate doctrines contrary to the standards of the church. It then sets forth the fact that one of the bishops whose names appear at the bottom of this address has, since the General Conference of 1876 published a book, entitled "Beyond the Grave," which "contains things hard to be understood," and which has been criticised by several church publications as contradicting the Holy Scriptures, the Apostle's Creed, and the Articles of Religion. The resolution calls upon the Committee on the Episcopacy to examine the book and report to the General Conference. Of course it was referred without debate. The first impulse of the members of the committee will probably be to smother it, or at least to hold back the report until the last moment, when there will be no time left for discussion, and to then "draw it mild"—as mild as possible. Yet if a bishop has been teaching heresy, it is a serious business.

ANTHONY COMSTOCK'S name will probably be in all the newspapers again for some time to come, a luckless bookseller having fallen into his grip. Of late the special agent of the Society for the Suppression of Vice has been anything but successful in his endeavors to annihilate his victims, and from more than one jury-box has he received a well-merited snubbing. This was not all; even his most ardent followers began to lose faith in him when he quietly left "Nana" unmolested till a million copies of that work had found their way into thousands of homes, and then only stopped its sale by the minor book venders. These successive humiliations having probably exasperated Tony, he has, in a fit of despair, pounced upon Sabin & Son, as a drowning man grasps at a floating plank. Latest accounts state that this new measure on Comstock's part is more justified by circumstances than any preceding ones, but right or wrong, the man has sinned so often against the public sense of justice that in the present instance, like the lying shepherd in the fable, he has but little sympathy to expect from any one.

MAYOR KALLOCH, of San Francisco, lately made an address to the Baptist congregation of which he is pastor, in reply to those Baptist churches which had proposed to put him on trial. He was remarkably defiant. Envy, he said, was the cause of the attacks on him. He had built up a church larger than all the others of the same denomination in San Francisco combined, and his fellow-clergymen hated him for that. Of the Baptist Convention, which had voted to take up his case, he said: "Formerly, when I looked around the Convention, I was pleased to see friends. Judge, then, of my surprise when I found those places occupied by every man who had any grievance or grudge against me. Every mean specimen of a minister was there; every man I ran against for an office in the Convention and beat and made sore was there. Why, there were men in silk hats and swallow-tails who never had any money, and where they got it from, who can tell? Yes, here were gathered the limps and panderers to do me a little harm, and for some time it looked as if they would do it; but the Lord delivered me from the mouth of the lion, and he will do it and free me from their persecutions, and prepare me for his heavenly kingdom."

MR. MOODY says that the mother of sin is unbelief; that there would be no drunkard or harlot but for unbelief. This proposition suggests interrogation points by the boxful. What unbelief is it that breeds sin? Is it the unbelief in Mohammed, in Judaism, in Christianity, or in Moody? Was there no sin in the world before these creeds existed or were assailed by unbelief? Was there none in Rome or Greece when they were unknown there? How is it, if there would be neither drunkenness nor harlotry but for unbelief, that drunkards and harlots are almost without exception among the most servile believers? Why should a rational exercise of the reason produce immorality? Did Mr. Moody ever know of an Infidel executed for murder? How many inmates of our state prisons are Infidels? How often do they stand in the docks of our criminal courts? How is it that the Jews, who, in Mr. Moody's estimation are unbelievers, are, as a class, the most law-abiding in the community? Finally, why does he single out drunkenness, often a disease, and harlotry, most often produced by misfortune, deception, or oppression, as typical sins, omitting murder, arson, theft, rape, and deliberate rascality generally? Why select for special condemnation victims of misfortune and disease as wicked sinners, and ignore deliberate criminals? The ideas of a professional evangelist are truly sublime, and he becames ridiculous only when, as Moody did, he aims at dramatic effect by inviting people in his audience to rise and be prayed for, carefully counting noses aloud before he begins.—*Truth*.

## Events of the Week.

THE census takers began work on the 1st.

THE Chilian army has taken Tacna, and is marching on Arica.

A BLOCK of buildings was burnt in Brooklyn on the 27th ult. Loss, $300,000.

THE Apaches in New Mexico hav killed seventy-eight persons since May 1st.

THERE are prospects of good crops in Ireland this year, which will put an end to the famine.

THERE is a negro woman in Emanuel county, Ga., who has just been made a grandmother at the age of twenty-six.

TWO men in Buena Vista, Col., who had quarreled, recently met in the street, shot on sight, and killed each other.

ALL vessels entering this harbor from Southern ports without a bill of health are to be quarantined in future.

THE bark Monrovia sailed from this port for Liberia on Saturday last, taking seventy-three negro emigrants, from Arkansas.

SERIOUS difficulties hav been met in walling the St. Gothard tunnel under the Alps, which will materially retard its completion.

UPWARDS of fifty-five thousand immigrants arrived at this port during the month of May, and there is no sign of diminution of the flood.

BRACKETT, Texas, suffered from a disastrous rainstorm on the 29th ult. Part of the town was submerged, and thirty persons were drowned.

A CHURCH in Sharon, N. Y., was struck by lightning during service on the 25th ult. Several persons were shocked, but nobody was killed.

SEVERAL small-fry clergymen of this part of God's vineyard, who want a little free advertising, are challenging Col. Ingersoll to meet them in debate.

A TERRIBLE cyclone visited Savoy, Texas, on the 28th ult., totally destroying the town, killing nine persons, and wounding sixty more, some of whom will die.

A STRIKE of fifteen hundred iron-puddlers in western Pennsylvania has been decided upon. If the strike takes place, fifty thousand men will be locked out.

KOKOMA, Ind., was startled by a shower of live fish a few days ago. The fish ranged from half an inch to five inches in length. It is supposed they were taken up by a waterspout.

A LARGE torpedo in course of construction at Ancon, Peru, exploded recently, blowing the manufactory to pieces, killing every inmate, and destroying all the houses in the vicinity.

THE Rev. Mr. Hunt, of Brooklyn, indicted for committing an inhuman assault on his stepson, is to hav a new trial, the jury failing to agree on his first trial. Meanwhile he is in jail, being unable to procure bail.

ONE by one Crosby's spies are showing the effect of their training. Another of them is now in jail for perjury, committed "in the interest of morality." Crosby, the teacher and defender of duplicity, is still at large.

DURING the hot weather last week, when the thermometer was up among the nineties, the death rate in this city doubled, and there were as many as fifty cases of sunstroke reported in one day, several of which proved fatal.

MONDAY last was celebrated as Decoration Day, in this city, by a magnificent turn-out of the military, fire department, and Grand Army of the Republic. The veterans of 1812 and those of the Mexican War took part in the parade.

THE theological seminary at Princeton, N. J., has been obliged to close its doors temporarily on account of sickness among the students caused by defective drainage. More science and less sanctimoniousness would benefit that establishment.

DENIS KEARNEY has been released from jail by the California Supreme Court, and will attend the Greenback convention at Chicago. On his liberation a salute of 100 guns was fired by his friends, and he was mounted on his dray and drawn through the streets by a thousand men headed by a band of music.

## Sermon by George Chainey.

ECCLESIASTICAL LYNCH LAW; OR, THE INTERESTING PROBLEM OF "HOW CAN ONE OUTGROW A CREEDLESS OR NON-SECTARIAN CHURCH?"

I hav unexpectedly stumbled upon the most interesting experience of my life. I hav been arraigned virtually before the ecclesiastical bar of a creedless church, tried without judge or jury or any chance of defense, and summarily executed. The boast of Unitarians hitherto has been that they hav no creed, and hence no possible way of calling any one to account for their opinions. This is perfectly true, and hence they hav no system of ecclesiastical law like other churches. But the old spirit of orthodoxy, that claims to hav reached the end of human thought, has crept into it, and so we hav exhibited to the world the greater injustice of condemning and executing those who happen to extend the hospitality of their brains to a new idea after the barbarous and uncivilized method of what is known as lynching.

While I hav no fears myself in regard to this, still I intend to show you why I hold it in deserved contempt.

My text, which I will now read, is taken from the *Christian Register*, the organ of conservative Unitarianism:

"The Unitarians, both East and West, hav had another lesson of human instability—and perhaps several other valuable lessons—in the defection of Mr. George Chainey, who for three years has been minister of the church at Evansville, Indiana. On the 18th of April, after an address in which he committed himself fully to the position of agnosticism, proclaimed his acceptance of science as a substitute for religion, and denied, with a good deal of sentiment, the value and validity of what is called spiritual sentiment, he offered his resignation in a letter, in which he disclaims belief in God, calls hymns of praise 'meaningless compliments offered to infinite silence and nothingness,' and declares that to him 'the rite of prayer' is a 'hideous mockery.'

"A curious part of the proceeding is that, having taken this leap into the abyss, he reminds his congregation of their right of independent action as a Unitarian church, and beckons them to follow. As a matter of 'common honesty,' he tenders his resignation because he sees that a man who cannot call himself a Christian has no business to be a minister of a Christian church. But, as a matter of uncommon honesty, he makes this resignation take effect June 1, 1880, and proceeds to announce a series of six Sunday lectures on 'The New Gospel.' Imagine Robert E. Lee announcing that his sense of honor and loyalty to Virginia would compel him to go over to the Southern Confederacy, but that he would hold his place and commission in the army of the United States six weeks longer to carry on a short campaign in the interest of secession!

"How could it happen that the building dedicated to the worship of the Ever-living by a society organized on the basis of 'love to God and man,' and aided by the contributions of Christian people, should thus be deliberately held and used for six weeks by an avowedly antichristian teacher and non-believer in God? Probably the explanation appears in the pamphlet which contains the 'copyrighted' sermon and letter of Mr. Chainey, viz.: 'The congregation having been gradually prepared for this step by Mr. Chainey's previous discourses, almost unanimously supported him.' There is room for comment, but no need of it.

"So far we had seen solely in the light of Mr. Chainey's pamphlet. But here come Evansville papers, reporting lively proceedings at a meeting of the Unitarian society. A question was raised as to the lawfulness of using church property for a purpose contrary to the original intent. A minority wished Mr. Chainey's resignation to take effect at once; but the prevailing voice was for letting him go on. A number of new members wished to vote; they all appeared to be his partisans. Did they join a religious society in order to help pervert the organization and the property to the use of Atheism?

"Mr. Chainey, who was formerly a Methodist, had won favor and confidence by his apparent devotion to the spirit and work of religion. Only a few weeks ago he accepted for his support an installment from a fund raised 'to promote a pure Christianity.' And the course he has now taken will cause the more surprise and sorrow, because it looks like the betrayal of a trust."

"Behold how great a matter a little fire kindleth!" I never dreamed that the attempt to burn up a little rubbish heap here in our church would kindle such a wide-spread conflagration. Such is life. The visitors we do not expect come, and others take us by surprise. I hav been much interested in the various and contradictory motives charged to me. I hav been honest and dishonest; sensible and foolish; selfish and unselfish. Every day brings me letters of compliment, inquiry, or condemnation. Joy and sorrow hav striven constantly together for the mastery. I am quite free to confess that I was as ignorant of what the consequences of telling the truth would be as my complainants seem to be. Some say that I hav ruined this church. If I hav, I wish that I could do the same for every other church in the land. A church that cannot giv hospitality to the ever-increasing light of truth ought to perish. But I hav no fears whatever for any good influence we may hav exerted.

The most precious reward of my toil has come to me in many a grateful acknowledgment by those who hav heard or read my sermons that I had opened for them the meaning of life and made them feel that it was a grand and glorious thing to liv. Since doing what many assure me is an act of destruction, I hav received more assurances of good done than hav come to me during the past three years. I am satisfied that this will endure.

The enemy may sow again the thorns of superstition, but enough hav seen the beauty of the flowers of liberty, love, and law to insure their future cultivation. Together we hav often roamed the broad, bright, breezy common of the universe, gathering the sweet wild flowers of nature with which to weave garlands to adorn our homes, and no one can ever again confine us in the gloomy chambers of superstition. In all that I hav done I appeal to the future, and though when the full justification comes, for ought I know, I may be hushed into the dreamless sleep of eternal rest, still it is enough if, as George Eliot sings:

> I may but join the choir invisible
> Of those immortal dead who liv again
> In lives made better by their presence. So
> To liv is heaven.
>
> To make undying music in the world,
> Breathing us beauteous order that controls
> With growing sway the growing life of man.
> So we inherit that sweet purity
> For which we struggled, groaned, and agonized
> With widening retrospect that bred despair,
> That better self shall liv till human time
> Shall fold its eyelids, and the human sky
> Be gathered, like a scroll within the tomb,
> Unread forever.

But to go back, though as already said, I did not know the consequences that would follow this step, I quite readily confess to a feeling of capability of doing some honest work for which the world will be willing to pay me. And when the brave and tender companion, who has journeyed by my side over the path of life uncomplainingly, whether her feet pressed the cruel thorns of adversity or the sweet flowers of prosperity, said that she would share a crust rather than hav me quench one ray of truth that had come to gladden our lives, it was quite easy to dare any fate. If I had known you as well as I do now before I had taken this step, I should hav had no reason whatever to fear the result. While I knew that many had always responded to every forward-looking word, still one of the most pleasant surprises of life came to me when I felt the warm clasp of many a hand and received your hearty and sincere approval, and found that you, too, had suffered from the same inconsistency between the sentiments of my sermons and the form of prayer and praise associated with them. I hav no desire and no intention to engage in any quarrel. Life is far too short and too valuable to spend in trying to catch the water of justice through the seive of a law court, where, through the unjust barbarism of the past, that can still be enforced, we cannot speak in our own defense unless we take an oath that would sully our honor. I will surrender any right before bowing for one moment the knee at the blood-stained altars of superstition.

I sympathize deeply with any who unwittingly hav been caught in the snare of orthodoxy and bound at last to the barren rock of a dogmatic assertion that has no foundation in nature or reason. I know how hard it is to escape from the bondage of the past. The shadow of fear, too faint to observe, often obscures the free vision. A cut on the finger in childhood leaves a scar which we bear to the grave. So the gashes inflicted upon the mind by our early theological training produces a scar that is ample apology for the mental obliquity of many a professed Liberal. I want it understood that while I will not yield one inch of right to express my freest thought, I at the same time hold in fullest respect those who look upon my course as a defection from the true orbit of life.

A dear friend in the ministry writes me, saying: "I honor the manly integrity which prompted your steps; I well understand the centrifugal force that for a long time has been the stronger power tugging at you and leading you out of the common orbit. I also believe in the value of this force, but, dear brother, while yielding, I trust not one whit more than you to any conservative expediency, I can but think that there is a beauty and significance in the centripetal force that bends the straight lines of our individualism into the circle of human helpfulness and co-operation." I am sure that he does not see and feel this any more than I do. I long as much as any one for the sweet harmonies of a true and helpful fellowship. I shall slight no power that draws me near to any other earnest and truthful soul, but we must each one be true to self, and then it must follow as the night the day we cannot then be false to any man. We can only work with those whose orbit is in harmony with our own. If one choose to wander away from the ever-shining truth that is the common attraction to us all, we cannot forsake our course to follow him into the darkness. Our path is onward. It may be as often through the gloom of night as the light of day, still it is ever onward into light. The sun hastes to its setting, but we know that it will also rise again; the winter of doubt spreads its bleak mantle around us, but we know that it will be followed with a new spring-time of life and beauty; and so in these delicious days of spring, while the air is filled with the perfume of countless flowers, while on every side we behold the promise of new life, we go forward rejoicing in the higher joys of awakening thought and brighter visions of moral beauty that enchant our every sense.

Still, life is not perfect. In the heart of many a beautiful bud lurks the worm that will smite and destroy its beauty before it has gladdened the world. Many a butterfly that adorns the common air and delights a child with its gorgeous hues will carry trouble to some honest market woman who toils beneath the scorching sun to earn a scant support for herself and orphan children. Beneath the lushful green on many a waving field of wheat there works an enemy that will blight the farmer's hope and snatch from his hands the reward of his toil. So beneath this spring-time of thought lurks many a hidden evil. While our duty becomes clearer and life grows richer and stronger with knowing the worst and seeing the ground on which we must build the temple of the future, still the mystery and complexity of it is not all solved. We still hav abundant room for patience with those who think us wrong. Life to us, instead of being always a choice between right and wrong, is at the best often only a choice between two wrongs. This is the position of many a free mind to-day.

To be true to thought is to pain and offend one's dearest friends, while to be true to our friends is to quench in the darkness of silence the light of truth on which the deliverance of humanity from the gloomy caverns of superstition depends. Which shall it be? I think, as you know, that the head should rule the heart, while many still honestly think that the heart should sway the head. Before I left the Methodist church I fought with this problem for nearly three years. To be true to the vision of hope and progress that lured me with its unspeakable beauty, I had to disappoint the hopes and ambitions of my dearest friends, and pierce my own mother's heart as with a sword. No words can describe this conflict of heart and mind as time after time I accepted for the sake of love the work of a hypocrite.

It was not, however, as bad as I feared, for the influence that had broken my fetters had not entirely been powerless on them. I know that in this step I hav pained some of my good friends. Still, from the past I take comfort, for I know that it is but a thin veil that hangs between me and any one who has applauded the sermons preached in this church for the last three years. Before I took this step I weighed as carefully as I could all the conflicting claims in the scales of justice. No course was open to me entirely free of objection. I could only resolve to be first true to self and right, at any cost. The advice I gave this congregation, grounded on the independence of every Unitarian church, was free from every selfish interest. I gave it in good faith, as the product of all I hav learned about Unitarianism, both East and West.

When I came into its ministry I was told by Robert Collyer, whose kindness and generous help I can never hope to fully repay, that it was a place where I could always enjoy a free wing. I knew that Theodore Parker had been scouted as a heretic and cut off from almost all of its fellowship for being in his life a little in advance of the rest, still I saw that he was looked up to now by almost all as a prophet and leader.

In the first sermon I preached in this pulpit I declared that I would never preach any gospel but which accorded with my own reason and experience. I showed how that individuality is the saving power of the world. That sermon has gone, with a number of others of like character, in a volume as my representative into many Unitarian homes. For it I never received anything but praise. Last summer, at a conference gathering of Unitarians on the beautiful banks of Lake Winnipiseogee, I preached a sermon in which the central thought was that the head must ever rule the heart; that religion was loyalty to no creed but absolute mental sincerity. Though criticised and disapproved by the secretary of the association and one or two others, it was heartily indorsed by almost every one else present.

I was never more surprised than I was at that time to hear the secretary of the A. U. A. confess that he was in the habit of advising orthodox ministers no longer believing in their doctrines and wishing to find a Unitarian pulpit to remain as they were and seek to reform the church on the inside.

The administrator of the interests of a church whose whole history is a fraud and a farce, if religion be not absolute sincerity to one's thought, counseling men to play the role of hypocrite—to take their hearts in their hands and squeeze from them the last drop of moral purity for the sake of making more hypocrites.

But in this article I hav met with a still greater surprise to find it claimed that in carrying out the principle which I hav always supposed to be the heart and meaning of Unitarianism, I hav become to Unitarians East and West a lesson of human instability. When and where was the creed of the Unitarian church written with which I must clip the wings of my free thought? Where are its traditions that represent the be-all and end-all of religion? How long is it since it became stable like any other orthodox rock about which the restless waves of life beat in the ceaseless ebb and flow of the tides of thought until it shall all be washed away? When did its ship of discovery cast anchor to lie and rot by some moldy theological wharf? When did the command go forth from it, "Think no more, ye earnest, aspiring minds who hav sought our fellowship to escape the imprisonment of orthodoxy and to sail forever the swelling waves of life and being in quest of new islands of beauty, for we hav reached the end of the voyage; we hav explored and marked out the spot on which we must rest forevermore?" Is Unitarianism, like every other orthodox church, to become a graveyard where we are to spend all our time trying to decipher the half-defaced inscriptions on the tombstones of the dead? Are we, who thought at last we had found a place to liv and grow in, to put on the shroud of religious conformity, and to lie down and be buried alive in the coffin of a creed? Has the future no surprises? With art, science, civilization, all bending their eyes forward, expecting that all the achievements of the past are but a few trees felled in the forest—a line or two blazed that marks where the highways of future improvement shall yet be crowded with happier, freer, and nobler generations—is religion to remain stationary—to forever rotate in a circle going always back to the dim and shadowy year, one that is buried and lost to sight beneath eighteen hundred and eighty others, each one of which was better than the former? I thought that Unitarianism was the star of liberty keeping watch above the cradle of the future; a banner about which every brave and earnest soldier of nature might rally and bear it forward on their conquering arms until it should float victorious above the last dismantled fortress of superstition. But according to the writer of this article it is a "will o' the wisp" that has led me blindly through the darkness of unbelief over the abyss of eternal ruin. I supposed that I was to be free forever to roam over all the broad prairies of truth, but, if this article is to be believed, I hav followed it until it has landed me in a morass. I came to it gladly, lured by its promise of a free wing, and lo, I find that I am taken in a net, and, unless I escape, must hereafter be shut up in a cage. Is it possible that the declarations heard all around the orthodox circles, that Unitarianism has outlived its usefulness, are true? I begin to think they are in part. I am sure that they are true of that part of Unitarians who think that the end of truth was reached by Channing or Parker, or that the interests of humanity are served by forever looking backwards. I am sure that they are inexorably true of those who at present control the policy of the association. I am sure that it is true of all Unitarians who think that so-called liberal Christianity is the stopping place for the Car of Progress. This is felt by more than me. One of the most prominent Unitarian ministers in the East writes me: "I am heartily sick of the miserably impotent attitude of Unitarianism. It is without the sort of dignity that comes with antiquity and largeness, and it balks at the step needed to make itself squarely and consistently rational. It is neither the exponent of reason and science nor of tradition and authority, but now the one and now the other, neither long enough to get a right to respect itself nor to command the respect of others. Unitarian bigotry is the most petty and aggravating of all bigotry, and in the most absurd and glaring contradiction to the claims made by the body to represent reason. But the world at large cares precious little about any of the sects. Brains hav done with them—modern brains—and the race turns its attention to other things." Another prominent minister, settled in the West, on visiting the annual meeting of the association in Boston, wrote me a description of it, in which he says: "Each morning at eight o'clock was a prayer-meeting. And such things! As much like our Western orthodox prayer-meetings as two beans are alike. Ministers in gowns. Praying in Jesus' name. Addressing him as Lord and Savior. Proving things by the Bible. Talking against Infidelity. Exalting Channing as the only man that ever lived since Jesus. Singing coronation. Celebrating the Lord's supper with all the pomp of a Catholic. They looked to me like ministerial lemon peels out of which the juice had been squeezed. Not one ringing word for the people. Not one burst of prophecy. Not one burning thought for freedom. Not one attitude for leadership. But a halting quibble; an impracticable hair-splitting; a learned description of nothing, and a spiritless eulogy upon the vanishing points of obsolete absurdities. It is like a giant's struggling to lift a fly. It is simply ridiculous."

While both the letters show the kind of Unitarianism that inspired this article in the *Christian Register*, they also, in the writers, show that there is quite another kind of Unitarianism. We hav just been celebrating the centennial anniversary of Channing's birthday. All around the land words of praise hav been woven into a laurel wreath of glory about his memory. But if Channing were alive to-day, he, of all men, would most condemn the present tendency to make him the spiritual leader of all the centuries. He never dreamed he had floated level, on outstretched wing, with all the hights of thought Whatever he believed in himself, he was always young for liberty—he was always asking for more light and room for the souls of men. He said: "This Unitarianism which so many seem to think is the last word of the human mind, is only the vestibule. We hav everything to learn. I hav little or no interest in Unitarians as a sect; I hav hardly anything to do with them. I can endure no sectarian bonds."

He objected to the covenant of a Unitarian church at Newport because it contained the dogmatical expression, "Believing in one God the Father," though that was the dearest faith of his life, yet he saw that it was wrong to turn it into a creed and so arrest the growth of thought. In the position I hav taken I appeal confidently for my justification to the principles, not the doctrines, of both Channing and Parker. If I had time I could find in Unitarian literature acknowledgments that would build about me an impregnable tower of defense. It is because of these things that I believe in the future of Unitarianism, but the prophecies of many hopeful hearts will only be fulfilled when it plants itself squarely upon reason, substitutes theology with science, and Christianity with humanity.

In the first part of this remarkable article I am recognized as an agnostic, and in the last virtually as an Atheist. These two things are contradictory. I am an Atheist, which is to know that there is no God, and at the same time an agnostic, which is not to know. I invite no name. I cannot say to-day what I shall be to-morrow. I confess readily that I do not know about God. I am glad that I hav escaped that infinite conceit that quenches all wonder in omnipotence. I am one solitary being among one billion and seventy-five millions of people who are swept away on the average of every twenty-five or thirty years to giv place to another billion and seventy-five millions. Such is the importance of man on this globe. But this globe is but one, not among one billion and seventy-five millions, but one among an infinite number of worlds. As space is eternal, so must worlds be eternal. From any point from which we gaze we look out toward shoreless infinitude. Every point in space is as much at the center of the universe as any other. If we should start off in a direct line with the swiftness of lightning, we should forever pass new worlds. There are probably worlds so far off from us that light always traveling from them to us can yet never reach us. Can you conceive of a personal creator in such a universe? Does it help you in the least to go back of nature to a first cause? Is it not easier to believe in the eternity of nature, in quality of time, as well as quantity, than to believe that there was ever a time when all this was created from nothing? Do you know all about this? Are you sure you understand it? Think, feel, and be honest about it. I know there was a time in the history of the race when all men thought they understood it. The savage always knows or thinks he knows more about these things than the civilized man. To the earliest men the skies were only a sort of upper story to the earth—a jeweled chamber in which they thought the gods lived, which they believed they could reach if they could only build a ladder long enough. This was the reason Jacob dreamed of such a ladder. Now these gods were supposed to come down to earth in the form of men, select wives from the daughters of men, tell fortunes, avenge the wrongs of their worshipers, and work miracles to assist them in the perpetration of the most infamous atrocities that stain the pages of human history. Though rejecting these stories as myths that grew up out of the ignorance of the past, many still believe that God was the father of Jesus, and the Christian Unitarian that he was in some mysterious and special measure incarnated in him, filling him with grace and wisdom, so that to submit to the teaching of Jesus is to know and understand God. To me, this last conception is but the vanishing shadow of this earlier superstition.

Looking out upon the infinity of the universe, touched and humbled before its incomprehensible vastness, we find it impossible to conceive of any personal God or of any power more eternal than the universe; and so standing before this unknown, shoreless vast, we reverently bow our heads and say we don't know. We look about us and behold evil and good; evil independent of the good, and good independent of the evil, for on every hand we see pain, want, hunger, sorrow, and death, unrelated to any life or good, because only destructive of the joy and bliss of life, until, as to Buddha:

> The woeful cry
> Of life and all flesh living cometh up
> Into my ears, and all my soul is full
> Of pity for the sickness of the world.
> And which of all the greater or lesser gods
> Hav power or pity? Who hath seen them?—who?
> What hav they wrought to help their worshipers?
> How hath it steadied man to play and pay
> Tithes of the corn and oil to chant the chorus,
> To slay the shrinking sacrifice, to rear
> The stately fane, to feed the priest, and call
> On Vishnu Shiva Surya, who save? *None.*

No more has it steadied us to pray to Jehovah, Christ, the Ever-living, or the All-Father. Things daily happen that would call forth the sympathy and deliverance of an almighty fiend, if there is one, say nothing of an All-Father.

A short time since, near Chicago, a pair of betrothed lovers were wandering one moonlight night by the lake shore, listening to the solemn music of the waves and painting bright dreams of a cottage home, where they would train vines and honeysuckles about the doors and make it within and without a picture of the everlasting beauty of their love, that gave a brighter radiance to the stars, a sweeter charm to the melody of the waves, and a nobler meaning to life, when there rushed upon them three ruffians, who beat senseless with a club the young man, and, after having satiated their savage lust, threw their victim into the lake.

This is but one of many such events, and yet there is no deliverance from the skies. Do you wonder that we say theology and prayer are vain, and that our only hope is in science? Science could tame and render harmless such monsters. If as much time is ever devoted to the improvement of man through science as is wasted in trying to please some power in the skies, far the largest amount of the present misery of the world will be banished. If there is such a personal power as we are asked by most religionists to believe, who will punish us for doubting his existence, who can at any point cross the track of nature's laws, then, with such a world as this to explain his character, he must be an infinite fiend whom it is nobler to hate and despise than to love and honor. What there is that rises beyond personality; what this restless longing of our own hearts is to pierce and understand the infinite; what there is behind the matter which to science contains the promise and potency of all life, we do not pretend to know. There may be a spiritual essence more subtle than the odor of a flower that is built up into consciousness that shall liv after physical death, but we do not know. But some things we do know, and these we will do until we know more. For us the meaning of life is solved by doing the duty that lies nearest to hand. Meeting life in this fashion, we find that all the things about which any one can hav a doubt are for us meaningless—colored cobwebs spun out of the uneducated fancy of barbarians, which we soon brush away. We hav ceased gazing in the skies and turned to the earth. The stars, it is said, tell all their secrets to the flowers. In lowly duties that blossom by the hearthstone of home, and in the social and political duties of life, we find all the work that mind and heart can do.

I want next to call your attention to the charge of dishonesty, with the attempt to make it forcible, in the illustration of Robert E. Lee. I find that in this world it depends altogether upon whose ox is gored. If Lee had led his whole splendid army over to the service of the Union, he would hav been honored as the hero and savior of his country. If, in trying to carry this church property over into the service of larger liberty of thought, I hav been dishonest, the denomination who stole in the same way nearly all their church property from the Puritan Fathers should be the last to lisp a word on that subject. Now I beg leave to say that I am not laboring in the interest of secession, but of that all-comprehensive union that shall yet break the fetters of every slave. I am glad for this comparison between common honesty and uncommon honesty. The true and highest ethics of life are as yet very uncommon. They hav scarcely any relation to our ordinary business habits, and are often quite strangers to our courts of so-called justice. The most signal triumph, however, of uncommon honesty over common honesty is found in the history of Unitarianism. Many of its present churches are those that were planted here by the Puritan Fathers, who believed in the trinity, atonement, literal hell, predestination, and reprobation. To build and endow them they gave of the first fruits of their toil in the wilderness. They braved the dangers of the deep and of countless treacherous savages in order to enjoy the liberty of worshiping God according to the dictates of their own consciences. They never intended that any one else should enjoy the same privilege. They made the church a part of the state. They enforced uniform-

ity of opinion with the whipping-post, public pillory, and gibbet. They made such strict laws about it that they never dreamed of securing by a deed of settlement their church property. If only one had suggested that the church planted on Plymouth Rock by the pilgrims who came over in the Mayflower would ever be used as it is to-day, they would hav imprisoned him for blasphemy. But in some way, in spite of their Blue laws and orthodox strait-jackets, some of their children took to thinking. The climate of New England is exceedingly favorable to intellectual development. Though about Boston society there is a strong flavor of provincialism, still, on the whole, New England has been the principal influence in the intellectual life of this continent.

Thought produced doubt, and doubt grew into rejection as false many of the doctrines of their fathers. The heretics became so numerous as to outvote the orthodox. The question arose, Whose is the property? Common honesty said it ought to be held in the interest of the original intent. Uncommon honesty said, No, it belongs to these men and women who hav been grand enough to grow; who believe that they are but yet mere wanderers on the shore of life, picking up here and there a pebble of truth. They are the legitimate children of the Pilgrim Fathers, who hav built better than they knew. The highest interests of humanity demand that they should hav it, and fortunately the state gave it to the majority. I stand by that verdict as the true one. It was hard on those men and women who knew that they represented the original interest of the church and yet had to go out and build a new church. I hav stood and looked upon these churches standing side by side, the old in the interest of the new, the new serving the old, so that the last is first and the first last, and tried to picture to myself the suffering of those poor people as they saw the churches that seemed to them the eternal property of their ideas go over into the service of what they looked upon as an infamous heresy and blasphemy. I could not but sympathize deeply with them. I shall not stop to moralize, only to say that our case is exactly parallel to these.

I am also charged with the betrayal of a trust, because last July the association gave me $200, which sum I immediately borrowed of a friend and spent in the interest of this church, though it is only a few weeks since a part of it was paid. I want to say that I hav made no promise to Unitarians that I hav not kept. I never was examined in doctrine, asked whether I was a Christian, or promised to preach anything about it. I hav made no secret of my views. I supposed that a Unitarian pulpit was a place in which I could preach each Sunday what I believed, without fearing that some one would step up at the close of the sermon with charges of heresy. If I had thought this possible, I would hav broken stones for bread, before I would hav run any such risk of enduring what I hav for the past three months. Some people think that I hav sought all this for a mere sensation. The worst wish I entertain toward them is that they might hav brains and heart enough given them for a short time to try it.

What I hav said first and last about religion in the West is that it is dying with the dry rot of insincerity, and that every orthodox church is honeycombed through and through with skepticism. Nor is this unbelief that which finds some new meaning for some old text. As I find it, it is the feeling that the whole system of supernatural theology is foundationless. A doctrinal Unitarian can do no good here. The people who can alone be got into a free church will look upon him with curiosity as a little different specimen of orthodoxy. They may acknowledge an improvement in them over those taught in the other churches, but with a few pungent facts and telling arguments they will soon knock the bottom out of all of it together.

Stress is also laid in this article on my refusing to pray. I do this because, without faith in one who hears and answers prayer, the act seems vain. If, as some claim, it is only valuable as a spiritual gymnastic exercise, I think all such benefits may be gained without making our outward action inconsistent with our inward thought.

I want as much as any one to inspire and uplift you into all the finer issues of life—to giv to you whatever of grace and beauty of soul that we hav associated with the devout spirit. But I am satisfied that the highest reverence never comes to the soul without that sense of wonder and mystery of life and nature that makes of all words a mockery.

Other stress is laid upon what I said about hymns of compliment to deity and the best use to which our hymn books may be put. I supposed every one would understand that I meant the hymn books that we hav hitherto used in this church. There are many hymns which I should be glad to hav sung here—hymns that would thrill us with the pathos of human sympathy, glorify the common duties of life and consecrate us to all that is true, beautiful, and good. Nor is it necessary to hav our music married to words. It is often most inspiring when its fine harmonies come to us without the distraction of words or thought. Music is the food of the heart:

> "It comes over the ear like the sweet sound
> That breathes upon a bank of violets,
> Stealing and giving odors."

Now it is like the winsome laughter of a child, then the cooing of a dove, the gurgle of a waterfall, the sighing of a summer breeze, or the passionate entreaties of love, or the wailings of a heart smitten with the loss of life's dearest treasures.

There is no voice of shining star or beautiful blossom that it cannot interpret better than words. It can fire the heart with courage, intoxicate it with joy, or melt it to tears.

It says also in this article that with a great deal of sentiment I denied the value of religious sentiment. This is intended to convey the idea that my own use of sentiment contradicts my opinion at this point. This is, however, a false and unwarranted inference. I believe in the rights of the heart as well as of the head. I simply contend in order to enjoy the strong tides of feeling and sentiment that it is not necessary to surrender the judgment of reason, and that whenever we do we endanger the highest interests of humanity. The religious sentiment I condemn is that which is pumped up from worn out dogmas by wilfully closing the eyes of the mind to their falsity. I believe in all the sentiments that soften and mellow our nature into finer grace and beauty; I believe in all the aspirations that yearn after moral excellence and in all the reverences that make manliness more manly, and would cherish all the hopes that can in any way giv courage and endurance to the heart of man. If my favor in the sight of Unitarians depends upon devotion to the spirit and work of true religion, there is no reason in the world why I should lose it. It is true I accept science as a substitute for theology—but science when rightfully understood in its relation to all the interests of humanity flames out into religion; it is warm and passionate with desire for the happiness of all; it is capable of as great and noble renunciations as any that were ever inspired by theology; it has room in it for an absolute sincerity; it seeks to balance the scales of justice and lay more firmly the foundations of righteousness. Though theology goes, religion remains. The reason that some think this means the destruction of religion is the mistake of supposing that religion and theology are one, when they are two quite different things. Theologies are many, but religion is always the same. To be religious is to be true to an ideal of life (no matter whether in itself it be true or false) that calls out all our heart's devotion, so that we do what it teaches us, not only because it so commands, but because it is that which above all things else we love to do. Religion is the blossom and perfume of the free heart and mind. It always withers and dies when the devotions of the heart are contradicted by the judgments of the head. Religion is the perfection and symmetry of life. It is music, poetry, passion, enthusiasm, reason, and conscience, all mingling together in one grand thrilling psalm of life. It is the science of sincerity and the unutterable joy of disinterested devotion to humanity. It is the heart thrilled with the mystic pleasure of its relationship to the infinite and eternal meanings of life. It is the kindly light of truth mingling with the warmth and tenderness of human love. It is the conscious sympathy of one heart with every other throbbing heart of the human race. It is the ideal that floats above us like a banner of victory, giving to life the inspiration of courage. It is the star of hope, shining above the future, promising the full and perfect redemption of humanity. It is that healthy and vital energy of life that keeps the heart young and buoyant through all the losses and disappointments of its career. It is that instinct of relation to nature that makes us reflect its moods of sunshine and cloud; that mingles the perfume of the heart with that of the flowers, and kindles in the soul an answering emotion of sublimity to every shining world of light. Having felt and enjoyed all this, we are content to say of the infinite, I don't know. The world will yet learn that it is the loftiest and most aspiring souls that denounce all creeds and definitions of God or religion, who bravely and truthfully say to the inquiry, What do you believe here? I don't know. I only know that the morning and evening hush, the splendor and glow of night, the first faint, delicious odors of spring, the summer's effulgence, the autumnal glory and splendor, the keen delight of winter, the myriad wonders and beauties of its snow and ice, the flow of a river like a stream of silver across the landscape of a peaceful valley, the uplifted majesty and beauty of a mountain, the solemn, mystic music of the ocean's roar, and more than all these, the mystery and wonder of human thought and love, subdue me and uplift me, fill me with gladness and oppress me with a sense of infinite littleness, make me tremble and weep with joy and delicious sadness before all this vastness and grandeur that makes of all human explanations a mockery and profanation. Confessing to this truth of our inward souls, courageously acknowledging that to us theology is, from beginning to the end, but the baseless fabric of a dream—a dream that paralyzes with fear the humanities of most of the dreamers—we must expect to be maligned and misunderstood by those who are still the slaves of its barbarous power. But we can still be of good courage. We know that the morn already gilds with splendor the horizon of the future. All things are pledged to the fulfilment of our cause. There is no rain falls that does not nourish it; no wind blows that does not whisper it; no flower blooms that does not adorn it; no river flows nor tide ebbs that do not follow it with fluid footsteps to bear it on its way on their swelling bosoms.

## The Congress at Brussels.

DEAR MR. BENNETT: I drafted this letter very soon after receiving the French circulars, but thought prudent not to send it till I had heard from other members of the Board; and, if overruled by the Board, I shall, of course, not send it at all. However, after giving the fullest consideration to what you and Mr. Rawson hav said, I cannot see reason to change my expression. Moreover, I think, do all we could, the Congress would prove a decided failure. Failures are weakening, and the less we hav to do with them the better. If we stick doggedly to what we hav undertaken—stick together ourselves and split our enemies—we shall conquer without fail. Yours truly, ELIZUR WRIGHT.

THE LETTER.

TO MESSRS. V. ARNOULD, C. DE PAEPE, A. DUVERGER, E. STEENS, N. GOFFIN, AND A. VANAMBERG, *Gentlemen:* I hav had the honor to receive a printed circular bearing your names, addressed to me as "President of the Liberal League of America" (though that of which I am President prefixes the word *National* and does not affix *America*), proposing the formation of a "*Federation Universalle de Libre-Penseurs*," and counting the aforesaid League among the materials of which such a "*Federation*" is to be formed. This I conceive to be a misapprehension. Our organization, founded in Philadelphia in 1876, is by no means one of Freethinkers as such, but of persons of all shades of thought and creed, who combine to effect an entire separation of church and state. Doubtless a large part of its present members are not adherents of any religious faith or sect, but men and women of all religions and any church are cordially invited to join with us if they concede to the specific demands of our platform. Our League carries on no war with the creeds or religious observances of any of our fellow-citizens, but only with the use of public money and state patronage to support them or their adherents on their account. Whatever our present opinions or sympathies may be, it would not be acting in harmony with our constitutional pledges or in good faith toward the religionists we invite here at home to act with us to take part as a body in forming a universal federation whose object would apparently be to overthrow all religion. Happily, our Constitution does not preclude any individual member from doing so in his private capacity any more than from giving his money and his influence to Bible societies or foreign missions.

I am happy to say our National League, at its late Congress in Cincinnati, Ohio, expressed its sympathy with all movements in favor of liberty in Europe, from which I trust you will infer that it is not in favor of mental slavery anywhere. But it did not act on any proposition like the "Federation" you propose, and I conceive it will not be proper for the officers to take any such action till the matter has been submitted to the next Congress, which will not probably meet earlier than in September.

Assuring you of my most distinguished consideration, I am, gentlemen, Your most obedient servant,

ELIZUR WRIGHT,
President National Liberal League.

*Boston, Mass*, May 23, 1880.

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[RESPONSE.—This seems a little like a wet blanket, but with all deference to the opinions of the venerable, esteemed, and worthy President of the National Liberal League, we are constrained to dissent somewhat from his views. We cannot see that it is in any wise in opposition to the spirit and objects of the National League to sympathize with and co-operate in council with Liberals and Freethinkers of other countries and everywhere. If it is too narrow and restricted for this, we hav been mistaken in it, and must frankly say it is not all we yearn for. If the object of the League is solely to secure the taxation of church property, it is not all we desire. We wish to see a Liberal organization in our country that can extend the right hand of fellowship to Liberals in all parts of the globe. If organization and co-operation is desirable and beneficial, we cannot see why we should be restricted or circumscribed by state or national lines. All men are our brothers, and all Liberals are in close affinity with us.

The Liberals of the different nations of Europe, after many years of talk and preparation, are about to hold an International Congress for the purpose of conferring together, comparing the progress of Liberalism in different countries, and devising practical means to expedite its growth. The call for this Congress virtually and explicitly says the societies represented there will be in no wise bound or hampered by the deliberations or actions of that body. The object is fraternal counsel and suggestions.

A few years ago the church held an Evangelical Alliance, in which all the Protestant sects were represented; and now it is proposed to hold a Liberal, or Freethinkers' Congress, and it seems but proper that the Liberal League should hav a representation there.

The Freethinkers of Europe hav sent to us greeting, and ask us to join with them in council and devise as to what can and shall be done to best spread light and truth

among the sons and daughters of men. Shall we withdraw the right hand of fellowship from them and say we will not fraternize with them? We should say not. We should say, Let us meet with our brothers in Europe; let us learn what they are doing; let us tell them what we are doing, and let us advise together as to what should be done to make the cause of truth and mental liberty advance faster in the future.

It is to be hoped there is not too much of the spirit of Christianity in the League for this. It is doubtful if there are one per cent of Christians composing the League, and even if that moiety would be injured or outraged by a delegation being sent to the Congress at Brussels. If the League is more Christian than Liberal, then we hav wholly misunderstood its character and object. We hav supposed it to be the purpose of the League to free men and women from the domination of priestly rule and churchly superstition. Our brothers in Europe are working in this direction.

In enumerating the objects they hav in view, in the *fourth* they say it is the discussion of "the necessity of establishing a system of morals independent of religious ideas." Is this in opposition to the spirit of the League, and cannot the League properly join in the discussion? The great object of Liberals in all parts of the world is the liberation of thought everywhere and to be free from ecclesiastical domination in every respect.

Article 2, in the order of exercises, declares that "membership of the Congress does not imply membership of the federation," and it is virtually said that societies sending delegates to the Congress are by no means bound by the action of that body. What, then, has the League to fear? If the secular societies and unions of Great Britain, established by Bradlaugh and Holyoake, can meet and fraternize with the Brussels Congress, are there sound reasons why Liberal societies in America may not do the same?

We, however, do not feel like unduly urging the matter. We are simply a single individual. We assuredly shall not go as a delegate unless we are sent. Every auxiliary League has the right to speak in this matter, and every individual Liberal has the same right. An expression of opinion on this matter is desired. Prof. Rawson has something to say, as follows:—Ed. T. S.]

THE BRUSSELS CONGRESS OF FREETHINKERS.

The word "Freethinkers" is a large one just now, and so large that it overshadows some of our best friends in the matter of the coming Congress at Brussels. We here in the United States hav been working away quietly, pushing our peculiar enterprises in secularism, to a great extent unmindful of what our brothers and sisters in the cause of mental emancipation in other countries are doing. It is now proposed to send a few of our men and women to this Congress at Brussels who will strike hands with the other delegates there and assure them of our sympathy and good wishes, and to assist in their deliberations as to the best methods of educating the people to a knowledge of themselves and their surroundings for the uses of this present world—which after all is the best preparation for a future life if there is to be one.

As for myself, it may be well to say that several visits to Europe hav taken away the novelty of sight-seeing for me, and if I go, this will be a business trip, to gather information that will be useful to our cause, and report what Liberals in this country are doing. This is expected to take at least two months, or ten weeks perhaps, of time, which is worth something in my business. This time being given by me, it is not too much to expect that friends of the cause will pay the bare expenses of the trip. Besides the eight or ten weeks abroad, including the ocean passage, there must be some time given to preparation for the work at Brussels. I hav written to many Liberals, men and women, and published invitations, to send me essays on the topics suggested by the order of exercises of the Congress, to be presented there, and am receiving daily letters about the affair which will probably take a large part of my time during this month.

The delegation may be indorsed by the officers of the National Liberal League, but no such action can affect the League itself, which is not a Freethinkers' association, but a secular society that is working to free our public affairs from the grasp of the church, believing the church to be a costly and dangerous element in the government and the schools, and to insure for each and every person or society justice and equal rights, without privilege to any. The Congress at Brussels, although a Freethinkers' gathering, will not attack religion, and only indirectly the church—the discussion of the questions "On Free Will," and "On Morals," both of which subjects are well worthy of consideration by any body of thinkers, free or church-bound. Delegates will, therefore, not compromise the League nor any member of it by attendance. The call for the Brussels Congress expressly says (Art. XVI.) that its action is to be deliberative only, and not legislative, and its votes on the various topics will not be binding on the delegates.

One of the good results of the trip is expected to be a conference with Liberals in England and elsewhere who are managing "The Science Classes" with a view to establishing similar ones here.

I am sure that if Mr. Bennett goes he will sacrifice as much, if not more, than I, in time which might be given to his business to great advantage, considering his recent vacation. He will not be idle. His reports from here will be printed in the French language for distribution among the delegates at the Congress, and he will probably gather there a mass of material on the Liberal movement in Europe that will enrich The Truth Seeker for a year to come.

It would be the proper thing to do if the full delegation of ten good and true men and women should be sent to confer with the Liberals of Europe, exchange reports on the good work in each hemisphere, and to infuse new life into our work here by their reports on their return. The time is short for preparation. Those who wish to make it a success should send their contribution at once, that it may be known as soon as possible what can be done.

A. L. Rawson,
19 Lafayette Place, New York.

The following letter has been forwarded to Mr. O. B. Frothingham, now in Europe:

New York, May 25, 1880.

O. B. Frothingham, Esq., *Dear Sir:* We, the undersigned, cordially unite in requesting you to appear at the World's Convention of Freethinkers, to be held in Brussels, in the month of August, as one of the representatives of Liberal thought in the United States. We propose to hav associated with you at least two prominent gentlemen holding similar opinions. We, one and all, feel that to no one would we prefer to assign such a charge, and your presence abroad seems to make it very opportune. We make the request both as private individuals and also in the capacity several of us possess in connection with an official position in the National Liberal League and other organizations. To be sure, no vote has been taken, but it is an authority we gladly assume, feeling sure it would be ratified.

Trusting your journey has resulted in great good to your health, and hoping you will accept our proposal, we remain, dear sir, with great respect, Yours truly,

| | |
|---|---|
| T. B. Wakeman, | C. Palmer, |
| Frank Fuller, | A. L. Rawson, |
| E. B. Foote, Sr., M.D., | T. C. Leland, |
| H. B. Brown, | S. P. Andrews, |

and twenty others.

The following is a sample of many letters received upon the subject:

Toledo, O, May 30, 1880.

Esteemed Sir: The suggestion to hav about ten members of the National Liberal League represent us at the coming International Congress at Brussels pleases me very much. You certainly ought to be one of them. I hope the Liberals will all contribute a little to hav a good representation. I will pledge myself for $2.

Very respectfully, F. Hillenkamp.

## The Spelling Reform.

On another page are given rules in the spelling reform as adopted by the *Home Journal*, than which there is no more able, cultured, high-toned family journal in the country. It has been a recognized organ in fashionable society in America for more than a third of a century. When such journals adopt the spelling reform, and it is approved by numerous other influential journals, as will be seen in the extracts given, it is an unmistakable indication that the reform must ultimately be a triumph and be generally adopted.

The object is to dispense with all silent and useless letters and to spell words as they are pronounced as nearly as possible and practicable. The objects to be gained by this reform, when fully utilized, are stated as follows:

1. Children and adults will learn to read and write in much less than half the time now required.

2. By this approved system people will easily acquire a uniform and correct pronunciation.

3. "Learning to spell" will be immensely simplified. The word only has to be pronounced slowly and it "spells itself."

4. The acquisition of reading and writing, with less than half the expense now employed, will be attainable to millions now deprived of it.

5. Provincialisms and local and incorrect pronunciations will entirely disappear.

6. By dropping useless letters at least one-tenth may be saved in space, time, and expense.

7. By this reform, the English language, fast becoming the universal language, can be learned much easier, and be introduced with greatly increased facilities.

It must not be forgotten that The Truth Seeker led all other journals in dropping the final *e* in have, live, and give, thus inaugurating this needed reform. We feel, now that this movement has been so ably seconded, that it is time to take another step in the forward march of progress, as our readers hav become fully familiar with this dispensing of the useless *e* in the words named and are prepared for something further. From this date The Truth Seeker will adopt the rules of improved spelling as taken from the *Home Journal* with the exception of the last. The printers may sometimes forget, but we will soon all become familiar with it and gladly bid adieu to the useless, cumbersome letters. In this connection, we would acknowledge a donation of $10 to aid the work from a warm friend of reform spelling in this city.

## W. F. Jamieson's Lecture Appointments.

Two lectures in Bristol, Wis., Sunday June 6th, one on June 10th, and two on June 13th. Will attend the Liberal camp-meeting at Belvidere, Ill., June 17th, 18th, 19th, 20th, and 21st. Five lectures in Saline, Mich., in the early part of July. Will respond to calls for lectures and debates. Address at 172 and 174 Clark street, Chicago, Ill.

## Convention and Camp-meeting of Michigan Liberals.

To the Editor of The Truth Seeker, *Sir:* The Liberalists of Michigan will hold a convention and camp-meeting on the Fair Grounds at Lansing, the capital of the state, commencing Saturday, June 26th, and closing Monday, July 5th. The camp-meeting will extend through the entire time and will be devoted to social purposes, to the discussion of reformatory and Liberal topics, and to a general agitation all along the Liberal line. The convention proper will meet on Saturday, July 3d, and be in session on Sunday, the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of Liberal thought and encouraging the formation of Liberal Leagues.

Address S. B. McCracken, Managing Secretary,
Detroit, Mich.

## Book Notice.

BENNETT'S GODS.

Dear Truth Seekers: Once more I come to you with the verdict of sincere approval of a good book. I hav received and read "The Gods and Religions of Ancient and Modern Times," written by our beloved, respected, and honored leader and friend, D. M. Bennett, while behind prison bars, which, though confining the body, had no power to cramp, fetter, or control the mind, but rather tended to send it wandering off in quest of subjects more entertaining, pleasing, and instructive than those around him.

Judging from the contents of this large and beautiful volume, our friend Bennett has indeed usefully employed his few opportunities while a victim to a cruel and unjust imprisonment caused by priestly bigotry, tyranny, oppression, and revenge.

Though personally compelled to be associate of the lowest and most degraded specimens of humanity that the land affords, yet his soul has dwelt among the greatest and most powerful magnates of the universe, even the high and mighty gods themselves—

"Gods of wood and gods of stone,
Gods of iv'ry and gods of bone:
Gods of iron and gods of brass,
Gods of porcelain and gods of glass;
Gods with fins and gods with scales,
Gods with horns and gods with tails;
Gods drinking wine or eating grass,
Gods riding clouds, or on an ass;"
Gods of every shape and size,
Weak and feeble, great and wise,
But not a god among them all
Shall long the mind of man inthrall.
Bolts, locks, and bars chain not the soul,
Nor men like Bennett can control.

For see! he has given us a book we should think cheaply earned could any one of us become the author of it or one as good by spending a twelvemonth in jail.

When we consider the reading and research necessary to ferret out the facts concerning only one single god out of all the long list this large volume tells us of, we are astonished at the magnitude of the labor Mr. Bennett has performed, and performed so well too.

Here, in fine, large, clear type, and in a handy and convenient form, we hav the biography of gods enough to supply a universe. We hav a whole mythological library all in one volume, and written in the plain, sensible, easy-flowing style that marks everything that comes from the pen of Mr. Bennett.

It seems hardly possible that any one could read the history of all these gods, who hav been feared, loved, and hated, venerated, worshiped, and despised by turns, as the people who created them grew out of harmony with their own inventions and longed for something more worthy and better adapted to their own progressed condition—this book full of gods very appropriately givs more space to the description and analyzation of the gods of the Christian Bible and to the "inspired" volume itself than it does to any other deity, because we, as Liberals, are suffering more from the influence of a belief in these fetiches, who are crowding themselves into every possible nook and corner of our land wherever they can find an opening. Ostracism, imprisonment, and all manner of indignity is heaped upon every brave, wise, and noble person who dares to investigate their claims to belief, honor, or respect.

Where one church alone has monopolized a country or a community, there will you find the most blind and unquestioning faith and belief in creed, dogma, and doctrine; and it is the same with a bible or a god. And as many churches serve to weaken the power of them all by causing debate, argument, and questioning as to which is right and which wrong, so many gods, all brought together and compared as to character, power, and influence, will hav the effect to excite inquiry, and the "consensus of the competent" will doubtless decide against them all, and declare that

The only god they see
Is matter and its potency.

"O justice, virtue, goodness absolute!

. . . . . .

Thy deep foundation nothing can remove;
A million gods are but a mote's blind play
Against thy potent, everlasting sway."

Elmina Drake Slenker.

*Snowville, Va*, May 24, 1880.

The fact that Mr. F. E. Abbot quoted in his *Index*, with his implied approval, the limitlessly false and foul aspersion of the Syracuse *Evening Herald*, regarding the ladies who took part in the Cnickering Hall reception to Mr. Bennett, stamps said Abbot as a dirty and lying blackguard, and shuts the door of Liberalism forever against him. Never let his name be again spoken, save with the deepest contempt and loathing. Lower than he has descended no man can go. He has touched the almost fathomless depths of infamy; and hereafter mark as a traitor to Freethought and Liberalism, as the sworn enemy of justice and truth, as a panderer to falsehood and cowardly defamation, as the would-be assassin of innocence and virtue, as the poltroon smiter of grey-haired women and tender girls, any man who lifts his voice or wields his pen in his defense. He has made himself an outlaw. Let the fate of outlaws be his. The man who will quote, without emphatic disapproval, such words concerning such women as Amy Post and Lucy N. Colman, is a scoundrel.

E. C. Walker.

# Communications.

## Concerning the Oneida Community.

To the Editor of The Truth Seeker, *Sir:* Your correspondent, Mr. Hammond, seems to look upon my description and comments upon the Oneida Community as "ethereal," that is to say, "thin." With all due thankfulness for his information, and with especial gratitude for his advice, I desire once more to call attention to the subject. As to the whipping of Miss Hubbard nearly to death by them, I shall say but little, for I know nothing about the affair. In all the writing for and against this Community—and I hav read a good deal—I never saw even a hint of anything of the kind. It strikes me, however, if such an aggravated case as Mr. Hammond makes out had really occurred, the Christian papers would hav published and republished it until every man, woman, and child in the United States and Europe would hav heard it. If it occurred it only shows their undeveloped condition, not having had time to evolve much above the standard of the society from which they came. Such things are common occurrences in Christian society; newspapers are full of them daily; and if the Oneida Community hav had only one such case in forty years, we must score one for them.

I distinctly said in my last that I lay no claim to perfection for these people; that condition is not possible, in my humble opinion; but I do think society might be organized upon a plan that would at least not tend toward evil—that is, place men and women in a position where they would not be under the necessity of stealing to keep from starving. This Community do not make gewgaws and personal finery necessary to the happiness of themselves and their children. They satisfy themselves with the plain, practical, and useful. Mr. Hammond admits that the children "hav the best of care;" but he says the business enterprises of the community are "not large." They manufactured, in 1879, 527,000 steel traps, ranging from the size that will catch a rat to that large enough to catch and hold the black bear of the Rocky Mountains, and had orders for 75,000 more, and also manufactured 1,500 pounds of sewing silk; and it requires several hundred thousand feet of lumber to make the boxes to hold their canned fruit. "Not very large!" I don't know what he would call large, but they are certainly "flourishing," at any rate. He says they are "indolent." Can indolent men and women carry on such enterprises, and so successfully? Could indolent people accumulate such a property as they hav around them? They had a pretty fair weekly paper carried on by their own people. They hav besides written and printed a good many books and pamphlets.

Mr. Hammond seems to infer from the fact that their own people only "superintend" that they are indolent. A superintendent, my dear sir, is the most active person in any establishment; if not, the business does not prosper.

But enough of this. It is evident our friend did not think what he was saying, or otherwise he wilfully misrepresents. Indolence and penury go together, and we all know these people are not poor. Neither hav they had their money given to them; on the contrary, people took all kinds of advantage of them when they were poor. In the face of all opposition they hav climbed up financially, intellectually, and, I am inclined to think, morally.

I am told that there are few cities of fifty thousand inhabitants that hav a library equal to theirs, with all the principal periodicals published, so that the gentleman's assertion that they are ignorant of the "outside world" also falls to the ground. He says the young at least are very ignorant of the manners and customs of the outside world. They hav manners and customs of their own, and perhaps look upon our outside manners and customs as not wise or proper. I presume the young ladies of the Community do not hang five or six yards of silk to their skirts, with flounces, frills, and ribbons to suit, and from two to two and a half pounds of flax on the top of their heads; their waists inclosed in an iron basket drawn so tight that breathing becomes difficult; then parade the streets, winking and blinking to call attention to the fact that they are dressed *a la mode.*

Nor do the youths of the other sex make midnight hideous with screams and yells as they return from clubs where they hav spoiled large quantities of bad whisky by mixing it with gastric juice; nor do both sexes mingle in the heated ball room, whirling in that giddy and exciting pastime until every faculty becomes unnaturally excited, then at midnight swallowing large quantities of indigestible material in the shape of ice cream, lemonade, and champagne, together with plenty of the more solid foods, thus using up more vital force in one night than would be used in five years of normal life.

I cannot see but that the Oneida people show themselves the better philosophers of life to avoid some of the manners and customs of the outside world.

These people hav arranged their society so that they hav more leisure than we do, and can be more quiet, take life more normally. I presume my friend will admit that nine-tenths of the American people rush headlong from childhood to old age, constantly straining every nerve to gain a competency, and that a large majority of us do not in consequence liv out half our days. Now that is just where I claim the communal system has the advantage. People can hav more leisure; they do not feel that constant strain upon nerve and muscle which is felt by those in a competitive society. They need not lie awake nights thinking how fearfully the interest on that note is eating into their little earnings. They know nothing of the feeling of the father who knows that it is impossible for him to lift the mortgage, and that his wife and little ones will ere long be thrown into the streets to beg. Or, another view, they hav no necessity for that feeling which prompts Jones to study, plan, and lie awake nights thinking of some way to get a little nicer turn-out than Smith; or will make Smith deprive himself and family of actual necessities in order to go one story higher than Jones; or that will cause Mrs. Simpkins to rage because Madam Noodles got a new spring bonnet of the latest style, and say, as I actually did hear one lady say of another, "She need not hold her head so high about her horrid bonnet, for I saw her underwear on the line, and it was full of holes, and not so very clean either."

This constant, never-ending, but ever-varying strife is not felt in the communal plan of society. Does Mr. Hammond think that we hav attained perfection in our societary government? Does he think that methods of society are not subject to advancement the same as all other systems? Or perhaps he thinks our Christian system of society was gotten up by that old mythical being called Jehovah at the same time he tried his hand on mud balls. If he does I beg leave to differ with him.

I think that our social system and all others that I know anything about are capable of great improvement. I want a social system in which I can be social; one in which I can really get acquainted with the members; one in which I can freely let the members know who and what I am.

The Christian system that our friend seems to think so very perfect is an outgrowth from pagan Romans, a people that he no doubt would pronounce heathens; and to say that they understood social laws perfectly I think he would not dare.

But to return to the subject. Our informant says they do "tattle," that they hav a time on purpose to tattle. He says, "It is an evening meeting, where each one is required to tell what he has seen amiss in any other member during the day."

What I understand to be tattling is to tell something secretly to injure character. If they speak right out in "meetin'" it would hardly come under the head of tattling. It comes more nearly under the title of criticism, and appears to me a very effectual method of keeping people in a correct line of conduct. He says there is at least one complete idiot in the Oneida Community. A pretty good record for forty years among three hundred people. I hardly think any outside community can show a better.

The idea that any of the members desire to escape from the home, and cannot, is simply ridiculous, when it cannot be more than fifteen minutes' walk to a magistrate, who would be glad to giv them protection.

He says the women are "pale, weary-eyed," and are "forced to submit to every whim of their masters." Why, his description would hav drawn tears from the eyes of a wooden man; and had I not been acquainted with persons well known to me who hav been there, I would most certainly hav felt that "my idol was shattered, my earth-star fled."

I must, however, accept the testimony of those personally known to me rather than a stranger's who shows a disposition to become a swift witness against them, and to make the better cause appear the worse. A lady of my acquaintance who spent some months with them, and was admitted to all of their meetings during that time, says: "Women could not hav more freedom, and in place of 'pale and weary eyed' they are as plump, rosy, and full of life as it seemed possible for women to be;" and this is the testimony of all that I have talked with, and some were anything else but friendly to the system.

I am of opinion that the paleness and "weary-eyedness" is all in Mr. Hammond's mind.

He brands them all as "public harlots" too. "This was the most unkindest cut of all." Mr. Hammond, do you really believe the abracadabra of a priest is all that prevents your wife from being a harlot?

Where free, pure, and true love exists, there can be no prostitution; where there is none, not all the vows that hav been uttered from the time of the first pope to the present can make that relation other than prostitution. You must claim omnipotent power if you can enter the minds of those people and pronounce them unloving or, in your own words, public harlots. My dear sir, for the sake of humanity, for the sake of your own manhood, for the sake of truth, take back that unmanly and, I might say, contemptible assertion. If you, sir, choose to take upon yourself vows for a lifetime that you know not that you can liv up to, do not, for the sake of common decency, try to force others who think they ought not to or cannot to do the same. You are free to do as you please, and I hope no one will interfere with that freedom. I am also as earnest that the Oneida Community shall hav the same freedom.

I am going to quote for you from an idealist of over a century ago, and show you how the poet of the past reaches away beyond and above the present upon this very subject of love. He was a good Christian, too, and that I hope will giv his beautiful words more weight:

"How oft, when pressed to marriage, hav I said,
Curse on all laws but those which love has made!
Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.
Let wealth, let honor, wait the wedded dame,
August her deed and sacred be her fame!
Before true passion all those vows remove,
Fame, wealth, and honor! what are you to love?
The jealous god, when we profane his fires,
Those restless passions in revenge inspires,
And bids them make mistaken mortals groan,
Who seek in love for aught but love alone.
Should at my feet the world's great master fall,
Himself, his throne, his world, I'd scorn them all.
Not Cæsar's empress would I prove;
No, make me mistress of the man I love.
If there be yet another name more free,
More fond than mistress, make me that to thee.
Oh, happy state! when souls each other draw,
When love is liberty, and nature law.
All then is full, possessing and possessed,
No craving void left aching in the breast.
E'en thought meets thought ere from the lips it part,
And each warm wish springs mutual from the heart."

L. E. Huggins.

## Those Criticisms.

To the Editor of The Truth Seeker, *Sir:* I shall never tire of studying the great book of human nature. Its revelations are more wonderful than those of any Bible the world has ever known. In the chapter on genius and its practical application we find that all men and women hav somewhat of it; but few, however, hav the right kind, and enough of that to distinguish themselves as philosophers or benefactors of the race. Sometimes it manifests itself through the stomach, as in the gormand, and again through the muscles, as in the athlete; but generally through the brain, as in the musician, artist, philosopher, etc.

We also find that people should follow the bent of their genius, or that for which they are best adapted, if such a course would be consistent with usefulness and true manhood. Some of the greatest evils in life arise from the fact that people hav a genius for doing that which they ought not to do, or that for which they are utterly unfitted. This, I think, is the trouble with some, at least, who hav criticised the article, "Does Death End All?" as published in The Truth Seeker of March 27th. In my judgment, the world has too many critics. I think criticism as an art should, like medicine, be taught in schools and colleges, and then the quacks in criticism, the constitutional grumblers, gossips, scandal mongers, and bigoted Liberals could be got rid of in a legitimate way as critics. As I see it, only those who hav broad views of humanity and life, who are honest and true to all, and under all circumstances, who are free from bigotry and prejudice, who do not love popularity more than the truth, and whose sympathies do not run away with their reason, should enter the field of criticism. The opinions of those who do not possess the above qualifications are worth no more than the opinions of those who are tied up to and forced in by the dogmas and creeds of superstition.

To-day the world demands a higher standard of criticism than mere fault finding based on bigotry and conceit. Criticisms that do not harmonize with truth, that are not made in a spirit of charity and with some show of justice, are not worth the name, and should not be given to the public, except as an illustration of a certain phase of genius.

Now, of those who hav criticised "Does Death End All?" only one has done it fairly, and that one I am glad, though ashamed to say, was a woman—Mrs. Elmina Drake Slenker. Her criticism plainly shows that she has self-respect as well as respect for those who hav honest opinions differing from her own. Her points of difference, however, are evidently clearer to her mind than to my own. Once she misunderstands. Where I say, "from sphere to sphere," alluding to the evolution of intelligent beings and the destiny of the race. I did not mean planetary worlds, but conditions of usefulness, intelligence, and love. I believe this earth is the abiding-place of both mortal and immortal, that death is but a thin veil or open door, through which we shall pass to a life equally as natural and more beautiful than this. I believe, however, that in the infinite and endless progression of the ages to come we shall be able to change our abiding-place to higher and more advanced worlds. I believe people of earth, now in spirit life, hav already visited distant planets, as we shall be able to do when we hav attained to the degree of intelligence and power they hav. Let us be careful how we fix the limit to progression. The world has already done too much of that. The world is centuries behind what it would hav been had priesthood and the church never been known. The glorious era of reason and progression rises as the night of superstition recedes, giving to the race an inspiration pregnant with hope and happiness, such as a nonprogressive church never dared to dream of.

I think Mrs. Slenker makes a serious mistake when she places the misfortunes and accidents of life equal to the blessings, in trying to controvert my statement that nature is a kind mother, that she does not mock us by following up her promises with failures and cruel deceptions. I still think her mills are grinding for a mighty purpose, and that the grist she grinds will be pepetuated. If we harmonize with nature's laws we shall find she is kind and loving. It is not just to charge her with treachery by attributing to her all the ills and misfortunes of life. Nearly all the misfortunes may be attributed to violations of nature's laws. To wrong parental conditions especially may we look for the cause of the sadder phases of human life. Humanity is terribly diseased; so much so that its power of resistance in times of pestilence is inadequate to the task of resisting and throwing off disease. People who are absolutely healthy, as all should be, may defy all diseases, both contagious and otherwise, provided they continue to harmonize with every law of their being, not only physical but mental and spiritual. Cripples are cripples because laws hav been violated. When I say a law has been violated I mean that the wrong law has been harmonized with. There are always two laws, the wrong and the right, and generally we can take our choice. If nature is treacherous, I can not see it. With such a stupendous machine it would not be surprising if now and then there was a little hitch, such as a whirlwind, a stroke of lightning, an avalanche, or an earthquake. Such things do occur many times, accompanied with loss of life and property, but we should be thankful that they are the exception. The wonder to me is that things run as smoothly as they do. Let us remember that the burnt child dreads the fire. We learn by experience that obstacles are friends in disguise.

The difference between Mrs. Slenker and myself is, as I see it, she looks at the dark side; I, at the silver lining. I do not see how it could very well be otherwise, for she

draws her inspiration from materialism, I from Spiritualism. I sincerely thank Mrs. Slenker for her very fair criticism.

Mr. Audley does me the injustice at the outset—and repeats it again and again—of attributing to me, by the use of quotation marks, a sentence which I did not and would not use. I did not say, "Mesmerism is the key*note* or key*stone* to Spiritualism." The words *note* and *stone* are his own children, born with a purpose; and if all his offspring are such contemptible frauds, I dare not think of what the father is capable. He says I threw down the gauntlet in gallant style. Indeed, I was not aware that in trying to prove that man is immortal I was fluttering a red rag in the breeze. I can not possibly see any reason why Mr. Audley or anybody else should be offended at the idea of a future life, or at proof of it. I thought I was exercising an inalienable right, but if I was infringing on other people's rights, I certainly will make the *amende honorable* as soon as I can be made to see it. Perhaps I am not so combative as Mr. Audley imagines. When certain animals bellow and paw the ground, I am very careful to keep at a safe distance.

Mr. Audley tells us he practiced mesmerism a number of years, and then discovered it was either a delusion or insanity. Now, to my mind, such testimony is absolutely worthless. So far as he was concerned it probably was a delusion. I could even believe it was insanity. When he pronounces himself a fraud, when he tells us he practiced it for years without knowing it to be a delusion or insanity, and makes such unheard-of and ridiculous statements concerning this almost universally accepted law, we must conclude, so far as we are concerned at least, Mr. Audley is not good authority on mesmerism.

Mr. Purdy is conscientiously opposed to my displaying so much ignorance on the subject of physiology, and fails absolutely to point out a single statement that does not harmonize with physiology. He is resolved that the world shall know that "gray matter" of the brain accounts for all the attributes of the soul.

He tells us comparative anatomy teaches that intelligence is manifested just in proportion to the quantity and quality of the brain, which nobody will dispute; and that a preponderance of gray matter physiologically and materialistically accounts for all those mysterious attributes and manifestations which to us prove that we are spiritual beings dwelling in houses of flesh.

This does not change nor affect my argument that the brain is the instrument of the mind. I might hav said "gray matter," but I chose to speak of the brain as a whole. It would not hav made the slightest difference. Mr. Purdy should certainly hav given the last analysis of gray matter, and shown how gray matter generates ideas and soul elements; and while he was about it he might hav explained how magnetism and electricity are generated. He undoubtedly intended to say that the soul is generated from the brain, in fragments, little by little, as we hav use for it, just as magnetism and electricity are generated from magnets, zinc, etc. He states that the system of nerves, with their uses, is what I call spirituality; that the nerves carry the sensations or impressions to the brain, and there they are converted into ideas or knowledge. So simple and plain! The wonder is we had not thought of it before! I stated that spirituality was independent of sensation, therefore the nerves can hav nothing to do with this mysterious gift. Now, if Mr. Purdy will carefully explain how impressions are converted into ideas or knowledge he will giv the world the grandest revelation it has ever received. But right here is where he has utterly failed, and where materialism has and always will fail. If the world ever receives this wonderful revelation, so that man can comprehend this great mystery, it will be by and through the glorious gift of Spiritualism. But not yet has Spiritualism accomplished this mighty task. Can it be true that Mr. Purdy understands this thing? that to him man is no mystery? If so, then let us bow down and worship him, for he speaks as never man spoke before.

He says, "A specimen of brain from the head of an Australian savage, placed under a microscope alongside a specimen from the head of Daniel Webster and Wendell Phillips, we could detect no difference."

If this is true his theory that a preponderance of gray matter accounts for intelligence and spiritual attributes does not account for the difference in intelligence of those parties. Mr. Webster's and Mr. Phillips's superior intelligence must be accounted for on some other basis. It is not wise to elaborate a fine argument, in theory, and then make the next sentence refute or destroy it. Mr. Purdy's illustration certainly does not sustain his theory.

I am somewhat skeptical about the statement that Mr. Purdy has ever examined a specimen of the brain of either of those distinguished gentlemen. Mr. Phillips, I understand, yet dwells in the flesh. If true, then I will giv Mr. Phillips the credit of being the most accommodating gentleman I ever heard of.

In regard to evolution Mr. Purdy also thinks I am unjust. He makes evolution do infinitely more than I or anybody else ever dared claim. He says animals also possess the capacity for unlimited growth, intellectual and spiritual. I will quote from his criticism the most extraordinary sentence it has ever been my privilege to read: "And the capacity for the growth of intelligence in animals I consider just as unlimited as in man, but they will never advance to such an extent as to make man unnecessary, for the very reason that man will never stop long enough to allow the animals to catch up. Evolution don't do things in that way. All things move together, and man and the animal kingdom will always hold the same relative position they now do."

I hav often heard the expression, "Go the whole hog or none," but this is a little the finest application of it I ever knew. Of course the hog is included. It may be Mr. Purdy is right. If so, then I am wrong. When I am convinced of it I shall hav more respect for hogs "and sich" than ever. I presume this is the evolution of materialism. It is altogether too strong for Spiritualism. Try again, Mr. Purdy.

Mr. Herbold's last effusion is not worthy of notice. It was neither criticism nor argument.

I will say to materialists, if coarse ridicule and unmanly sneers are all the arguments they hav left, then their cause is not worth championing. I cannot descend with Mr. Herbold to the level of his last article; and until he adopts a higher standard he must not expect me to follow him. I will simply say to him, Come up higher. Materialists, and especially my critics, should remember that though all the world should protest against Spiritualism and immortality, and should ridicule the idea with every breath, it would not make the slightest difference. "Evolution don't do things in that way." Facts are stubborn things, and the sooner we accept them as such, the better it will be for all concerned.

E. A. CHAPMAN.

*Lowell, Mich.*, May 5, 1880.

## Humanity's Outlook.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I feel like complimenting you for the spirit of fairness with which you conduct your valuable paper. I hav been purchaser, subscriber, and extensive reader of most of the progressive journals from long before the persecuted and venerated Abner Kneeland established his Boston *Investigator* down to the present period. So you will admit I ought to be able to note their prevailing crotchets as instructors and directors of public thought in the line of Liberalism. In short, I hav found among them all a general effort to be fair to their dissenting correspondents, which is very pleasant to behold. But permit me to remark, without flattery, that, as a *deluded* Spiritualist, I like THE TRUTH SEEKER—an avowed hardpan, Materialistic, Infidel sheet—better than any exclusively Spiritual paper now being published. I like it because its leading editorials are fair and free from scurrility or dogmatic, pseudo-scientific, unmeaning cant. To Spiritualists and "eternal sleepers" you giv an equal hearing. We, your contributors, are like playful children aiming to climb the "tree of liberty." The higher the elevation, the better the spectators can observe and judge of the delicacy and vigor of our farms. This augmentative sparring is the more enjoyable, as between Materialism and Spiritualism we hav extinguished the flames of an orthodox hell.

As an old Liberal (well verging on four-score), I cannot refrain, but from my point of sight, reflecting soberly on the future earthly outlook of humanity. In fact, I hav so accustomed myself to this species of reflection, that from taking a somber and discouraging glance at the refined barbarities of what is called civilized life—the doctrine of atonement on the one hand, and the hopelessness of cold Materialism on the other—the subject, to me, has become a source of amusement and pleasure. When I say pleasure, do not for a moment suppose I hav become heartless or insensible to the daily and hourly miseries of mankind, or, like Nero, feel like capering or fiddling while Rome is in flames. Far from it. But viewed from a rational standpoint, and strengthened by the demonstrating proofs of Spiritualism, I cannot but see that the great body of religionists and believers in natural depravity, a burning hell, in the fall of man, and the necessity of atonement and religious faiths in all their fantastic phases, are just as reasonable as that of the ultra-skeptic who rejects all faiths, all testimony, and tries to find happiness in the idea of annihilation or blank oblivion. I absolutely feel *apologetical* for those saints who "suffer" in purple and white linen for the cause of Christ. I cannot but observe, in viewing the past and the present contentious condition of the organic and inorganic elements of nature, that there always has been enough ever-present misery in the world to excuse our progenitors from cunningly originating the astounding fiction of man's fallen condition from a state of blessedness, of an offended and enraged God, and the necessity of atonement. On all this immoral scheme, predicated upon man's ignorance of himself, hang all the "law and the *profits*" and the long catalogue of saints and holy aristocratic reverends. Now, irrational as is this fiction, and profitably as the priesthood manipulate it, still it satisfies in man a spontaneous longing hope for a continued existence after death.

I look around and behold nature in her elementary state, from the minutest condition of atomic life up to reasoning (so-called), godlike man, now, as she ever has been, antagonistic, tumultuous, and sometimes desolating. Winter's frosts and summer's scorching heat continue the same. Tempests beat and rage as pitilessly as ever. The billows of the turbulent ocean swell and toss the bewildered navigator as unfeelingly as ever.

We talk of refinement, progress, and civilization in the human family. Here I behold godlike Christian man as warlike and cruel as of yore, who butchers his fellow-man as mercilessly and on as hollow pretenses.

On closer observation I see that the priesthood hav elevated the false and pernicious doctrine of atonement to the exactitude of a cultured, classic science.

I observe in no condition of life immunity against sickness, pain, and casual misery; misery in its vast variety of agonizing forms; miseries arising from birth, accident, parentage, and untoward, uncontrolable circumstances. I listen to much intelligent talk about the happiness of living in harmony with the laws of our being. But the question will naturally arise, How many thousands of generations must pass away under this unavoidable endurance of misery ere the great mass of mankind will become philosophers enough to get the mastery and bring into subjection these contentious elements and make this tempestuous earth a grand Utopia? or will man ever?

I continue my thinking, and observe that a universal principle of antagonism is running throughout all the activities of nature, both mind and matter, and without its restless and disturbing action there could be no advance; no progression onward to a higher plane of development; no unfoldment of new beauties, new wonders, new comforts; higher aspirations to cherish our existence, or hope for a better; but also, alas, new and keener sources of grief, misery, and suffering, calling loudly upon our sympathies for our suffering fellow-man.

From this apparent confusion throughout all nature, the "everlasting sleeper," he who livs only in the sensuous plane of existence, received no hint of design, of ulterior purpose; but when any of these overwhelming, unavoidable miseries force themselves unbearably upon him individually, his only avenue of retreat lies in the desperation of self-destruction. And who can blame him for coming to such a resolve from his befogged and limited standpoint of thought?

Equally with the annihilationist, the Spiritualist observes throughout all nature this universal antagonism, at times totally distressing and appalling, which, without the sustaining influence of hope of a happier future after death, he could well conceive human existence from the cradle to the grave—to many—a well-devised demoniac hell. But possessed with a fair share of the element of ever-present hope, and strengthened by the positive personal evidences of spirit-assurances, no matter how, he learns to estimate this contentious world as a vast academy or laboratory for the formation of our individuality; our selfhood; the important, imperishable *me*.

The schooling of experience is essential. Hence the question is readily answered. What kind of an arithmetician could a person be expected to be who merely carried around on his person a never-opened copy of Dilworth, or nightly slept with a volume of Euclid under his pillow?

To the advanced spiritual thinker, he sees his existence is a part of a vast incomprehensible system of creation, at least to finite man. It therefore becomes a duty to himself, like a pupil in nature's boundless university, to await patiently the honest and well-deserved diploma of experience, and patiently graduate through the portals of death.

*Brooklyn, L. I.* DAVID BRUCE.

## Mistakes Corrected.

*Editor Utica Daily Observer, Sir:* In your article of the 20th on "Reformers, and Their Mistakes," you recounted at length the history of the National Liberal League. Now historians are usually careful not to get different events mixed—not to hav the right events come off in the wrong time—not to write down upon the historic page heroes who never appeared upon the actual scene—not to end the historic narrative before it gets through. Please permit an "observer" who was on the spot to giv a little coherence to the story.

1. Last year's meeting was not held at Syracuse, but at Cincinnati. The annual meeting of 1878 was held at Syracuse, but the "bone of contention" was not D. M. Bennett's arrest and conviction, because at that time he had neither been arrested or convicted for mailing "Cupid's Yokes." That did not take place till after the Syracuse meeting. The contention was over the Comstock laws, and the arrest and imprisonment of E. H. Heywood of Massachusetts, the author of the pamphlet.

2. Of course, then, it forces to the grouud that "they showed by the man's own mouth that he (Bennett) was a disreputable adventurer."

3. Elizur Wright was not at the Syracuse Convention, and had nothing to do with "leading the majority of the leaguers," and did not "insist upon a complete indorsement of Bennett and his book." Mr. Wright was a prominent stockholder in the *Index* Association, and a personal friend of its editor, Mr. Abbot. To conciliate Mr. Abbot, the League refrained from any expression, officially or by resolution, on the Comstock laws, and elected his friend Wright President of the League. Abbot however would not be conciliated. He bolted because he was not re-elected, and for no other reason, carrying his friends with him.

4. The meeting at Syracuse was held in October, 1878, and "the League lasted" not only "until September," but is alive and flourishing to-day, and the public will hear of it again this year through its Fourth Annual Congress, which will meet in September. Sixty-two local Leagues sent delegates to the Second Annual Congress at Syracuse. Of these local Leagues Abbot's bolt drew off eight, but never increased this number.

The old League, however, under the presidency of Elizur Wright, went on increasing, more than doubling its constituency the following year, as 121 local Leagues sent delegates to Cincinnati in September 1879.

This year the League has already nearly doubled again, and its friends confidently expect to meet delegates from 250 locals at its next Congress.

5. The platform is precisely the same to-day as that adopted at the organization in Philadelphia in 1876. Not a plank has been added, nor a principle taken out.

6. And finally, the League never assumed the title of the "National Liberal Party," and never "elected as President the Gen. Morton who was the other day arrested for forgery at St. Louis." The Hon. Elizur Wright is still President, and will continue to be as long as he will permit himself to be a candidate for re-election.

THERON C. LELAND,
*New York*, May 25 1880. Third N. Y. Liberal League.

W. F. JAMIESON is delivering a course of five lectures in Saline, Mich., May 26th, 27th, 28th, 29th, and 30th. Address him in reference to lectures and debates at 172 and 174 Clark street, Chicago, Ill.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, JUNE 5, 1880.


## Judaism.

[Taken from the article on Judaism in Volume II. of "The Gods and Religions of Ancient and Modern Times," which we wrote in prison, and which is now rapidly being put in type, and in a few weeks will be ready for our readers. By these extracts some idea of the entire work may be formed.]

In point of chronology this system of religion should hav preceded the last two treated, but the chronological order has not been strictly followed, and as it seemed desirable to hav the Jewish system and the two other systems which hav grown out of it, or are founded upon it, stand in contiguity, this order was decided upon.

The religion of the Jews, like very many of the religions which preceded it, and which hav been treated in the foregoing pages, claims to hav been founded by Deity himself, that its origin is strictly divine or supernatural, and that it was not the production of man. As almost every family in the land has the Jewish scriptures in its possession, and is more or less familiar with its ancient story of the rise and career of the Jewish people and religion, of God's remarkable dealings with them, and as those scriptures are the only record or authority we hav to depend upon for information upon the subject, it is not necessary here to dwell minutely upon the details of the legendary story. So, after the general points are stated, the remarks that follow will be more of the nature of a criticism than otherwise.

According to the Jewish account referred to it appears that about 1920 B. C., or 3,800 years ago, from the present year, 1880, of the Christian era, God, whom we will assume was Jahveh, or Jehovah—though he was not known by that name till several hundred years afterward—appeared unto Abram, the son of Terah, a resident of Haran in Chaldea and commanded him to get out of that country into one he would show him, where he would make him a great nation, where he would bless him and make his name widely known, etc. So Abram, being then seventy-five years old, took his wife Sarai and his nephew Lot, with what property they had accumulated, and journeyed to the land of Canaan. Here Jahveh appeared to him again and promised to giv the land to his seed, whereupon Abram built an altar to Jahveh and pitched his tent on the east of Bethel. But there being a grievous famine in the land which Jahveh made a present of to Abram, the latter, finding the present not worth the possessing, there being little or nothing there for him to eat, was glad to take a journey into Egypt, where Jahveh was unknown, and where eatables were in abundance. Here, however, Abram resorted to the pitiful subterfuge of passing his wife Sarai off for his sister lest he should be killed if it was known she was his wife instead of sister. As Sarai was at that time sixty-five years of age the falsehood would hardly seem necessary; but we are nevertheless led to infer that Pharaoh cohabited with the somewhat antiquated Sarai, by which he became cursed with a certain plague which is not definitely described, but may be conjectured, whereupon the king upbraided Abram for his deception and sent him away. Abram, however, made well by the duplicity and falsehood he had practiced, for he left very rich in cattle, silver, and gold. The account says he went from Egypt "into the south, even unto Bethel," where he built an altar; but how he could reach the land of Canaan from Egypt by going south is indeed marvelous, inasmuch as it lies in a northeast direction from Egypt.

It seems Jahveh appeared unto Abram on several different occasions and renewed the promises and covenant he had previously made, pledging that though Sarai was far advanced in life she should hav a son who would become the father of a great people. He changed the name of Abram to Abraham, and Sarai to Sarah. He promised that the seed of Abraham should be like the stars of heaven, the dust of the earth, and the sands of the sea-shore for multitude, and that they should possess the land of Canaan for an everlasting possession, even forever, and that they should possess all the country between the river of Egypt (the Nile) and the great river of Euphrates. As Sarah bore Abraham no child she gave him her bondwoman Hager, who conceived by him, but before the child was born Sarah was so oppressive upon her that she was fain to run away. Jahveh, however, told her as she was only a servant she had better return and humble herself to Sarah, and this she did. But she did not hav a pleasant time with her jealous mistress. After the child Ishmael was born and pretty well grown, Sarah became so jealous and vindictive toward the bondwoman that she induced Abraham to drive her out into the wilderness, where she inevitably would hav perished had not Jahveh interfered and provided for the mother and child.

Several years after this Abraham removed to the land of Gerar, ruled over by King Abimelech, where Abraham repeated the duplicity he had practiced in Egypt about Sarah being his sister, although she had then come to be nearly ninety years of age. She must hav been attractive, nevertheless, for the king was tempted to take her as wife, and would hav done so had not Jahveh timely interfered. But for the will the king had to do so Abraham was presented by Abimelech with numerous sheep, oxen, men-servants, and women-servants. In this way the "Father of the Faithful" seemed to make the attractions of his aged wife very profitable to himself, thus adding largely to his wealth.

When Sarah was ninety years of age and Abraham a hundred, Isaac, the child of promise, was born; some time after which Abraham moved into the land of the Philistines. When Isaac was twenty-five years of age Jahveh commanded Abraham to get himself and the young man to the land of Moriah and then offer his son, through whom so much was to be accomplished, as a burnt-offering to God. This command from Jahveh was either prompted by the thought that the odor of Isaac's burning body would smell agreeably to his olfactories, or because he wished to ascertain how Abraham would conduct himself under the circumstances, and to test his obedience. We are told it was the latter, but this view so dwarfs the omniscience of an all-wise, all-knowing God that the first supposition would seem the more creditable to him. Abraham, seeming to deem it all right that he should thus slay his own son, and the young man offering no objection, they performed the journey to the place of sacrifice.

The falseness of Abraham's nature was conspicuous here. When he was about setting out for Mount Moriah, and when he had no expectation that Isaac would return with him, his servants inquired where they were going. He replied they were going to make a sacrifice to God, when they would soon return. And also when Isaac inquired relative to the victim for sacrifice he misled his own son.

Abraham, on arriving at the place of sacrifice, built an altar, gathered the necessary fuel for the purpose, bound his son upon the altar, stretched forth his right hand, holding the knife, to giv the deadly blow to his son. At this juncture Jahveh fortunately interfered and prevented the unnatural murder, and provided a ram as a substitute.

At the age of one hundred and twenty-seven years Sarah departed this life, after which Abraham felt somewhat lonely, and when a little over one hundred and forty years of age, he took Keturah to his bosom, who bore him six sons, thus showing his ability, when one hundred and forty years of age, to do by himself six times as much as he had been able to accomplish with God's help at one hundred years of age. But as Abraham was the "Friend of God," he might hav received some assistance in his later exploits. He died at the age of one hundred and seventy-five years.

When forty years old Isaac was married to his kinswoman Rebekah; but she was barren for an indefinite period, until Isaac entreated Jahveh to change the state of things. After this Rebekah conceived, and bore a pair of twins, Esau and Jacob. But the latter seemed to be the favorite both with Jahveh and the mother, and by a dishonest device perpetrated between the mother and son, the first-born—Esau—was cheated out of the blessing which justly belonged to him, and Jacob was the recipient of it. Isaac did not greatly distinguish himself, except by telling the people of the plain the same kind of falsehood about his wife being his sister which his father had twice told before him. It seemed easy for both father and son to dissimulate, and Jahveh was not at all displeased thereat. He renewed to Isaac the covenant he had made with Abraham about the immense number of his progeny and their inheritance of the land of Canaan.

When Jacob arrived at the age of about thirty-eight years he and his mother became fearful of injury that might be inflicted upon him from the hands of Esau, who was much exasperated in consequence of the great injustice that had been done him in the matter of the paternal blessing which he failed to receive. The mother directed her favorite son to go to her brother Laban, in Haran, in Padan-aram, and the now aged Isaac also enjoined him in the same direction, and directed the son to take a wife of his own kindred, and not of the daughters of Canaan. Jacob was a prudent man, and at once acted upon parental advice. On his route, and while asleep at night, he dreamed of seeing a ladder reach from the earth up into heaven, with the angels ascending and descending upon it. Jahveh stood at the head of the ladder and renewed to Jacob the brilliant promise he had before made to Abraham and Isaac, that his seed should be as the dust of the earth for multitude and spreading to the four quarters of the earth. Jacob arrived safely at his uncle Laban's house, who had two daughters, Leah and Rachel. He seemed to fall in love with his youngest cousin, Rachel, at once, for she was fair to look upon, while Leah was somewhat blear-eyed and unattractive. He proposed to his uncle to work for him seven years for Rachel, and the proposition was accepted; but at the end of that time his uncle played as sharp a trick upon him as Jacob had formerly played upon his brother Esau. Leah was palmed off upon him in place of Rachel, whom he contracted for. It would seem that Jacob was not as sharp in this transaction as in most other instances, for he did not discover the cheat that had been perpetrated upon him till the next morning. This was, perhaps, owing to the wine which Jacob had imbibed before he retired, for Laban gav a feast on the occasion, and it is presumable that Jaboo got pretty mellow. In the morning he complained bitterly to Laban, who took the position that in that country the youngest daughter must not be given in marriage before the first-born. The matter was easily compromised, however, by Laban's promise that after a week Rachel should be given him also, and for whom he should serve still another seven years. After this second term Jacob served still six years more, and operated in the stocks pretty extensively; and by virtue of a bargain he made with his father-in-law—by peeling rods, ringed, streaked, and speckled, and setting them up where the cattle went for water—with the Lord's aid he became possessor of the larger and better share of Laban's herds.

Between Jacob's two wives and their two handmaids he became the father of twelve sons; but the details pertaining to it all need not be entered into. Jahveh was with him and prospered him greatly. At the expiration of twenty years Jacob thought it was time for him to return to the land of his father, and Jahveh was of the same opinion, so while Laban and his sons were away at sheep-shearing, Jacob, his wives, and children packed up and left rather stealthily, with his cattle and all his possessions, without saying a word to Laban about it. The uncle very naturally felt aggrieved at this, especially as his gods had been taken. He accordingly, with his brethren, pursued Jacob seven days, and overtook him at Mount Gilead. He undoubtedly would hav done serious injury to his son-in-law had not God prevented it by a timely notification to Laban that he had better do Jacob no harm. Laban, however, wanted his gods, and he looked through Jacob's tents for them; but Rachel hid them, and sat upon them, telling her father a falsehood, whereby she retained the stolen gods.

Jacob had great fears as to how his brother Esau would receive him, in consequence of the wrongs done him twenty years before, and to insure his good will he sent him a valuable present of cattle, sheep, etc. Esau, however, proved a generous brother, and bore himself more magnanimously than Jacob had good reason to expect. It was at this point that Jacob held his remarkable wrestling-match with God, or one of his angels, for the better part of a night, and in which the contest seemed very equal between the two athletes until God seems to hav taken an unfair advantage of Jacob and put his hip out of joint, after which, of course, his wrestling abilities were greatly lessened, and he was compelled to "throw up the sponge."

The sons of Jacob were not entirely loving to each other. They hated Joseph because of their father's partiality to him, and still more because his dreams did not suit them. One fine day they sought to kill him, but finally sold him into slavery to a company of Ishmaelites and Midianites for twenty pieces of silver, and they took him into Egypt, whither they were journeying, where they sold him to Potiphar, a captain of Pharaoh's guard. The eleven sons caused the father to believe that Joseph had been killed by a wild beast, and the old man grieved sorely. The selling of Joseph and his being taken into Egypt proved to be a very fortunate circumstance, for the young man was advanced wonderfully in the land of the pyramids; being able to interpret Pharaoh's dreams he was greatly promoted, and from a slave became the second in command in the kingdom. The dreams pointed out that there were to be seven years of plenty followed by seven years of famine. This information being acted upon, Joseph gathered up the prolific crops of the seven plenteous years and safely stored the same, so that it was impossible to compute the amount. This was fortunate, indeed, not only for Egypt but all the other nations, for during the seven succeeding years of famine all people were obliged to go to Egypt to procure corn to sustain life. Jacob, also, had to send his ten sons into Egypt to buy corn. They were obliged to buy it of Joseph, whom twenty years before they had sold into slavery. They knew him not, but he recognized them. He spoke harshly unto them and imprisoned them three days as spies. He affected not to believe their story, and demanded that one should be bound and retained as a hostage while they returned home with the corn and brought back with them their youngest brother, Benjamin, who remained with his father. Simeon was accordingly retained. When the corn was eaten up Jacob said unto the sons that they must go for more; but they would not unless he would send the lad Benjamin with them. He did this with great reluctance. Joseph took his brethren to his own house, gave them a dinner, made himself known to them, and wept upon their necks. He sent for his father to remove into Egypt with all his children, his children's children, with all they possessed. This was complied with, and thus the children of Israel became dwellers in the land of Egypt, Goshen being given them for a residence.

[TO BE CONTINUED.]

## Is It Correct or Incorrect?

BOSTON, MASS., May 31, 1880.

MR BENNETT, *Dear Sir:* Will you do me the favor of correcting in your next TRUTH SEEKER one of several errors I noticed in your "Personal" of May 15, 1880. You say in article 6 that on September 21, 1879, Underwood and Ellis met in my house in Greenwood to read those *letters, &c.*, which is not true, as I spent the entire day in Boston. Neither is the following quotation from the same article true: That the above statement "is based on information direct from Savage."

Very truly yours,
THEO. L. SAVAGE.

[REPLY.—We readily giv place to the above, though we think Mr. Savage asks for the correction of an error which was not made. We did not say Savage spent the day with Underwood and Ellis, nor did we say that Savage did not pass that day in Boston. In fact, we were aware that he was in Boston when the other two had not yet arrived, for that was the day on the evening of which George Jacob Holyoake delivered a lecture in Parker Memorial Hall. Savage was on hand in time, but was somewhat nervous lest Ellis and Underwood had missed the train and would fail to arrive. His anxiety, however, was timely ended, for the two men named entered the hall together.

As for the "information direct from Savage," upon which the statement was based, we hav only this to say: The information was conveyed to us by as truthful a man as resides in Massachusetts, whom we believe to be incapable

of falsehood, and he obtained it from Mr. Savage. We consider that tolerably "direct." The name of the party can be given if necessary. He will hardly object to his name being used if needful.

All that remains to be said in the matter of those private letters is that all that was required was that they remained in the privacy for which they were intended. They had injured nobody, and were not at all dangerous. It is hard to decide which were the most mean and contemptible—the woman without principle or character, who made merchandise of them, or the men without principle or character who equally co-operated with her and who bought them, and, in a distorted and exaggerated form, spread them before the world.—ED. T. S.]

## Letter from a Western Friend.

WOLCOTTVILLE, IND., May 27, 1880.

MR. D. M. BENNETT, *My Dear Sir:* I am glad that you are out of the Christian bastile and once more at the head of THE TRUTH SEEKER. I am truly sorry that you ever had anything to do with "Cupid's Yokes," the teachings and doctrines of which I abhor. Sociology and the questions relating to the marriage obligation should be fairly discussed; but to substitute Freelove, or the promiscuous intermingling of the sexes, for monogamic marriage is, in my judgment, baneful, and destructive to the best interests of society—relegating us to communal savagery and barbarism. I regret very much that the fight for Freethought, free speech, and free mails could not have been made on some scientific or anti-theological publication in lieu of the one in question. Instead of dividing our ranks, a fight on such tenable grounds would have cemented the Liberals of this country, of all shades of opinion, into one indissoluble brotherhood, and in the struggle our escutcheons would hav been kept pure and clean, except from the taint of blood drawn from our pharisaical persecutors. But I suppose it is useless to kick against the pricks. It may all be for the best. It may all be for the worst. Let us hope that it will not be the latter. However pure THE TRUTH SEEKER may have been in the past, Mr. Bennett, as one who desires the success of your paper and the cause it advocates, let me urge you to guard its morals well. Be radical as you will, immoral, never! GEO. F. ROCKWELL, M. D.

REPLY.—We join in hearty accord with what friend Rockwell urges as to the morality of THE TRUTH SEEKER. There can be no person in the country who feels a greater interest in its columns being kept free from wrongs of all kind than ourselves. We do not intend to advocate any species of immorality, and if we hav ever done so in these columns we certainly are unaware of it. It is our purpose to fearlessly uphold truth and true morality and oppose falsehood and immorality. If we fail in doing this it will be an error of judgment rather than a defect of the heart.

But in connection with this subject three questions arise: What is morality? What does it consist in? Is it any part of the system of the Christian religion? May not a man be truly moral and oppose every dogma in the Christian faith? To answer all these queries in full would require far more room than we propose to occupy at present. We will content ourselves by saying we find there is a great diversity of opinion, even among Liberals, as to what constitutes true morality—a difference as great as exists as to the character of "Cupid's Yokes." Friend Rockwell says he *abhors* its doctrines. We believe him strictly honest in his position. But on the other hand we know many people for whom we entertain great respect, and whom we believe to be as pure and moral as a great majority of mankind, who think highly of the little pamphlet and consider its propositions unanswerable. When there are such a diversity of opinions, even in the Liberal ranks, it shows how needful it is for us to cultivate charity and forbearance.

As for ourselves, we occupy a medium sort of ground. Mr. Heywood's pamphlet does not strike us as particularly abhorrent, nor are we strongly in favor of its positions and arguments. We think, while it is very radical and almost revolutionary, that it contains very good suggestions, worthy the attention of all who feel an interest in natural and proper relations of the sexes.

Although we hav suffered far more inconvenience than anybody else, and more than all others put together—excepting, of course, our wife, who was left alone with a business upon her hands which she little understood—we hardly regret selling Mr. Heywood's pamphlet. We are most confident that our customers had a perfect right to buy it and read it, and that we possessed the perfect right to sell it. We had the same right to sell it that we had to sell any other book in our stock, or that any bookseller has to sell Shakspere, Byron, Burns, Swift, Sterne, Fielding, Chaucer, Montaigne, Rabelais, Boccaccio, or the Bible. We sold it, not because we particularly favored it, but because our customers wished it, and because we had a perfect right to sell it. We seldom grieve for doing what we hav a perfect right to do, and when we injure no person by so doing. As bad as our brother considers "Cupid's Yokes" to be, we cannot think it has ever injured a single person in the entire country, while we know of many who think they hav derived much valuable information from it. We know the author well, and we are very sure he wrote it with good motives and that he has no desire to injure any one.

True, Mr. Heywood is radical, as every person has a right to be, in the direction where he thinks truth lies. He may be mistaken in some of his views. We are all liable to be mistaken. Many think him immoral because he holds radical views upon the social question. Others think our friend and ourselves immoral because we entertain radical views upon theological questions. Possibly one opinion is as incorrect as the other. Mankind, Liberals included, are very liable to condemn all who differ from them, and to charge them with inculcating immorality. Our Christian opponents think it far more immoral to deny the divinity of Jesus and the remarkable efficacy of his blood than to doubt the sacredness and divinity of the marriage ceremony. Many of them would deem it far more wicked to destroy the recognized dogmas of Christianity than to indulge in polygamy or even promiscuity. No man, radical or conservative, whether Infidel or Christian, can be permitted to set up a standard of morals or a system of faith for all others to come to, *nolens volens*. There must be interminable differences of opinion upon all conceivable subjects, and he is the true Liberal who concedes to all the same liberty of opinion he claims for himself. We deem it perfectly right to enjoy for ourselves the liberty of our own convictions, and we should feel the same tolerance toward others though they cannot accept all our views. Assuredly, we should all make the effort to be tolerant to those who cannot see through the same lenses we do. Some are near-sighted, some are far-sighted; but let us not be intolerant toward those who hav not the same kind of eyes as our own.

The current system of marriage and the belief in the sacredness of the ceremony pronounced by a priest—by virtue of which it is believed that a man and woman are indissolubly joined in one—is a part of the theological system under which we are living, as really as is faith in the Trinity, the infallibility of the Bible, and the eternal tortures of hell fire. One man may honestly be an unbeliever in a part of this theological institution, while another man may conscientiously repudiate the whole of it. A man can as easily be orthodox and bigoted in one part of the system as in another. It is the better way for us all to believe what seems right and best to us, and to hold ourseives open to conviction and further light, and to not condemn and send to hell those who cannot believe as we do.

For ourselves, we regard monogamy as the best and most happy system of the sexual relation yet practiced by the human race. We regard it as the most preservative of the *home*, which is the basis of civilization and good society. The union of one man to one woman is far better than the union of one man to ten women, or that of ten men to one woman. But still the world is not as happy, sexually, as it ought to be. There is a great amount of wretchedness existing under the Christian, orthodox, moral, monogamic system of matrimony. Hundred of thousands of both sexes in this country are dragging out most dismal lives as victims to the current system. There is a wrong connected with it somewhere. Light is needed upon the subject, and suggestions should be in order. We are in favor of letting Heywood be heard, and every other man who thinks he has valuable thoughts to advance. Let us reason together and calmly hear all sides. It cannot be right to send men to prison because they are a little before or a little behind their fellow-men. Let us bear in mind that however sincere we may be, it is possible we are further from the truth than those we believe to be most in error.

That man is moral who does nothing to interfere with the rights and happiness of his fellow-beings. A man may be as honest in being unorthodox on social or sexual questions as on theological or religious topics. Let us be fair; let us be tolerant; let us be liberal. Let us shun vice; let us shun excesses; let us shun intemperance; let us shun everything that makes ourselves or our fellow-beings unhappy.

However inconvenient, oppressive, and outrageous our imprisonment was, good has come of it, and will continue to grow out of it. It has caused thousands to giv attention to Liberal thought who never did so before. It has awakened thousands to a realization of the fact that Christians still possess the spirit of persecution, and that to find equal rights for all in matters of opinion and practice the world is compelled to seek further than the church, and to look outside of theology, ecclesiasticism, and religious tyranny.

BILLS hav been sent to many of our patrons who are in arrears. We particularly request that all such will duly respond. Our expenses are over $350 per week, and we need every dollar due us. Those who do not wish to take the paper and pay for it are requested to notify us and "square up" for the time they hav taken it. Anything less than this is not honorable, and not becoming a true Liberal.

## Comstock's Late Work.

This factotum of the Obscene Society of this city, wishing to show the men who contribute to his salary of $4,000 a year that he is doing something to earn the money, occasionally makes an extra effort to seize some poor hapless victim and cast him into prison. His wont is to take obscure and friendless persons, who are unable to make a strong defense against him; but of late he has grappled with persons of some standing and influence. T. B. Peterson & Brothers, of Philadelphia, extensive publishers of assorted literature, lately brought out a translation of Emile Zola's novel called "Nana," which, by some, is pronounced immoral and indecent, and, by others, moral and instructive. It is said to be the life and adventures of a Parisian courtesan. The principal effect that Comstock's intermeddling with it has been to largely increase the sales, tens of thousands of copies of the work having been sold that otherwise would never hav been called for. The Petersons are rich, and it is not all likely they will ever be brought to punishment.

Another case is the recent arrest of Messrs. Sabin & Son, respectable booksellers, at 64 Nassau street. The arrest was made upon the affidavit of Comstock's disreputable deputy and aid, Joseph A. Britton, who swore that he purchased certain improper pictures of defendants. It is said they deny ever having had in their store the pictures which Britton swore he bought of them. If the trial turns upon Britton's credibility, Comstock's case will be a weak one, for there are several persons ready to testify that Britton is not to be believed and that he has perjured himself in various cases. Sabin & Son will not go to prison without making a determined defense. If they hav really sold obscene pictures, they should be duly punished; but if it is a case of heartless persecution, that should be made to clearly appear.

## Ingersoll's Recent Lectures.

The two late lectures which Col. Ingersoll delivered at Booth's Theater on Sunday evenings, May 16th aud 23d, are most cheering indications of the rapid spread of Freethought. On both of these memorable occasions the capacious building was filled to overflowing with intelligent and respectable people, hundreds being unable to obtain admission, while those who were fortunate enough to get inside were held intranced considerably over two hours each time. The oft repeated applause evinced the pleasure of the audiences, and the approbation that was accorded to the very radical and anti-theological utterances made. The Colonel's humor and sharp hits make him extremely popular, and constitute him the greatest orator living. The anxiety to read the lecture that the portion of the public felt who had not the privilege of hearing it is evinced by the great demand upon the city daily *Truth*, which advertised that it would report the last lecture on "The Gods" in full. Besides its regular edition of 40,000 it was enabled to sell fully 10,000 extra copies, and many were not able to procure copies.

There was some deception used in the lecture as reported. While *Truth* reprinted the original lecture as delivered nearly ten years ago, the lecture as delivered at Booth's Theater was virtually a new one, containing but a few of the best passages in the original, the balance being new material and most excellent. But as both lectures are unexcelled, the public were not cheated in obtaining the original for one cent.

A very perceptible effect of these lectures is the fluttering which has taken place among the clergy in many churches in many cities and towns. Feeling the earth giv way beneath their feet they very naturally feel alarmed lest their standing is overthrown and their support is taken from them. They see the handwriting on the wall, and their knees smite together in trepidation. Many of them that see their institution—made up of the myths and fables of paganism—is falling are reiterating the cry, "What shall we do to be saved?" The replies to Ingersoll are numerous in all parts of the city and country. Almost every preacher of any note is trying to answer Ingersoll. The churches are alarmed at the inroads being made, and they call upon their pastors to do something to stem the tide which is so unmercifully bearing down upon them. The clergymen are becoming panic-stricken and are striking out as wildly already as a defeated pugilist when knocked out of time. Their attempts to answer Ingersoll are pitiful failures. Not one has answered him effectually. Not one can remove him from any of the positions he has taken.

It is amusing to witness the frantic efforts thus made. Presbyterians, Baptists, Methodists, Congregationalists, and even Universalists, are trying to meet Ingersoll and ward off his strong blows; and it awakens the risibilities to see what childish work they make of it. It is like the misguided ram trying to butt the locomotive from the track. About all they can do is to expose the weakness of their own creeds and the great want of proofs which their system labors under. More and more are the truths of Rationalism, science, and reason made clear to the common comprehension, and more the weakness and falseness of ecclesiasticism and mythology are exposed.

Every ambitious clergyman who wishes to come into public notice, and every nearly defunct one who desires to be galvanized into life again, now wants to challenge Ingersoll to a debate or discussion. But he takes about as much notice of them as an elephant would take of a score of June bugs. He has altogether too much to do to regard the barking of whiffets or curs. We are perhaps less employed; and if any clergymen of recognized ability wish to discuss the merits or truth of Christianity, the divinity of the Jewish and Christian scriptures, just let them "petition;" we will giv them room to be heard and read weekly by 50,000 readers, and will reply to the best arguments they can bring in defense of their shaky institution, the discussion to be conducted under fair and equitable rules. Thus, ye teachers of ancient fables, if Ingersoll will not attend to you, we will. You shall not spoil for want of dressing.

## Courtlandt Palmer on Our New Book.

D. M. BENNETT, *Dear Sir:* Although a temporary inflammation of the eyes has prevented me from giving your new work, "The Gods and Religions of Ancient and Modern Times" (perhaps I hav not the title quite correct), the complete examination I should like to bestow upon it, still I do not like to delay longer to assure you that from the cursory glance I hav been able to cast upon it, I am convinced that it is a most valuable work, valuable both to read and to refer to. Your diligence as a writer strikes me as most wonderful. Your time in prison has certainly been well spent, and when, hereafter, charges are brought against your purity of character I would refer your traducers to your noble invocation to the universe at the close of Volume I., just as the bigots themselves gladly overlook David's shortcomings in view of his inimitable Psalms.

Yours truly, C. PALMER.

*New York*, May 29, 1880.

[A comparison with David is perhaps a doubtful compliment. Our offense consisted in writing certain letters of questionable taste, but without evil intent, to a person of questionable character. David went further than that. He was, however, a man after God's own heart. We are not. —ED. T. S.]

Remember the camp-meeting at Belvidere, Ill., June 16.

## The National Liberal League.

President: Hon. Elizur Wright, Boston.

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### LIBERAL LEAGUE PLATFORM.

1 Total separation of church and state, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of all church property, secularization of all the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2 National protection for national citizens in their equal civil, political, and religious rights, irrespective of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution and afforded through the United States courts.

3 Universal education the basis of universal suffrage in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every state to maintain a thoroughly secularized public scoool system, and to permit no child within its limits to grow up without a good elementary education.

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## Free Speech.

A contributor to *Truth* got off the following in that sprightly and outspoken daily:

*Dear Truth:* Have you quite made up your mind that Robert G. Ingersoll is right as against three-quarters of the civilized world?

I see that you take his part, and, privately, I am rather inclined to take your side of the question. But you know it isn't the respectable thing to take that view of it. Going to church has, after all, resolved itself not into a matter of belief, but into one of social exigency. Ask the oldest school Presbyterian that livs whether he believes in everlasting fire and brimstone, and he will quietly smile. But he will, nevertheless, go to the church that preaches it if he moves in good society. For, in nine cases out of ten, the practice is less indulged in as a palliative to God than to satisfy some notion of decorum that exists in his immediate circle of acquaintance.

For instance, I know a paying teller who never misses morning service at Dr. Hall's. During the week he drinks, swears, and comports himself as would any man of the world, who thought Dr. Hall just the sort of humbug I do.

I met him the other day just after hearing Ingersoll's lecture, and asked him why it was he went to church at all.

"Do you believe in Presbyterianism?" I asked.

"No."

"Do you think Dr. Hall an elequent man?"

"I think he's a damned fool."

"Do you believe in God?"

"I hav my doubts about him."

"Then why do you go to church?"

"Because the President of my bank is there, and if I didn't attend church he'd suspect me of stealing from the till."

"Your President is, then, a devout Christian?"

"He doesn't believe a word of the whole thing. But he has a good many depositors in the congregation who'd withdraw their funds if he proclaimed himself a heathen. Five of the Directors, too, are firm believers in hell fire. So we all go to church. I look on it as a part of my work, and make up for it by getting down half an hour late every day."

Christianity is a mere fashion, but I notice that lately a good many very staid and respectable people are turning the other way.

I am very much inclined to look upon things as Col. Bob does. I can't make up my mind that there's a God above complacently looking down upon so much scoundrelism in this world and letting it go on without interference.

I can't believe that there's a God who permits so much injustice, so much suffering, so much inequality. I can't believe there's a God who creates a Bennett rich and able to enjoy every luxury of this world, while he sends to the gallows a poor devil who from his childhood up has known nothing but theft, murder, and misery—men who are born apparently to hell in this world and hell in the next.

I do not believe there is a God who strikes so unequally, and, permit me to say, theughtlessly.

I am thinking, for example, of a good and just man that I know, who has suffered one blow after another until he is almost dead with grief. Nearly all those he loved best hav died around him.

But he had a wife left. In the love he bore her he found compensation for his miseries. He could say: "God has taken all these, but he has left me a devoted wife, and I can still be happy."

Yesterday God took her.

Four days ago she was a young, pretty, gentle woman, full of life and spirits, and wrapped up in the man for whose happiness she seemed to hav been born.

To-day she lies a corpse.

If a God did this, it would be enough to curse him for. What wise purpose can be subserved by a death like this, when we think of the multitudes whose passing away would be a blessing?

How much better, in place of calling this the act of God and cursing him therefor, to put such a God as this out of the question, and simply make up our mind that all these things are the indiscriminate work of nature, which does not choose her subjects as a conscious God is supposed to do.

Believe me, people die of disease, and not by the hand of an eternal and all-watchful Deity.

And such a thought is decidedly a more comforting one than that absurd axiom (invented by some priest) that "whom God loveth he chasteneth."

My heart bleeds for the stricken husband who to-day mourns the severance of that alliance which alone, of all human partings, leaves an utter void. There is nothing more beautiful than married man and woman, where the love and the courtesy and the tenderness hav been undimmed for years; and there is nothing so sad as the severance of all this suddenly, unexpectedly, unaccountably.

A curious and suggestive scene occurred in a noted barroom in the city yesterday.

I will not attempt to dissemble. Sometimes I take a drink. Upon this occasion I went in with a few friends to take a glass of Apollinaris.

A little girl of twelve years was selling flowers to a party of men who had been drinking at the bar. She was a comely, sprightly little thing, and the men were buying bouquets for each other, joking, chucking her under the chin, getting her to pin the flowers to their coats, and so on.

In the midst of the scene the door opened, and an old woman appeared. Her utter poverty was told before she spoke a word—told in her dress; in the deep, cavernous lines of her face; in her halting step, and supplicating air.

The old woman came in to beg, but her eye lighted on the laughing girl of twelve who was coining money and eagerly drinking in the compliments of the men around the bar.

Those men, who had silver pieces for the girl, had not a cent for the withered woman. She knew it instinctively, and refrained from asking.

Suddenly she stopped in front of the laughing knot of men who surrounded the child, and the fire of womanly indignation came into her eyes.

"Do you know what you are bringing that girl up to?" she asked. "Ah! poor thing! When I was her age I sold flowers myself on this very spot. That was fifty years ago. But my mother was with me, and it was not until after she died that I went wrong."

With that this poor creature left, having asked nobody for alms.

I think there was the germ of right in what she said—perhaps, also, the germ of jealousy.

Old people must be pushed aside in this world, especially if they are beggars. Young and comely people may find markets for their wares, a listening audience for their anecdotes, and the fate which the old woman predicted.

This is rather a lugubrious letter, but I am not i' the mood, as Burns says, and so remain, Yours,

VALENTINE VOX.

## Is Liberal Thought Worth Anything?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In view of the fact that I see and hear of so many Liberals who are publicly serving the cause which we all pretend to love so much, struggling daily for a poor subsistence, anxious beyond expression as to the future, I am constrained to ask the question, Is Liberal thought worth anything? Has truth any commercial value?

It is no doubt a fine thing to be permitted to *die* for the truth, but I conceive that it would be a much finer thing to *live* for it. I cannot wonder that ministers of the Christian religion hesitate and quibble, and finally evade the issue altogether, knowing as they do that if they renounce their religion they make a bid for poverty and suffering.

Nearly all the Liberal lecturers, who were formerly clergymen, are making mighty efforts to keep soul and body together, instead of living as they once did, in comparative comfort. They are not persons of mediocre talent either, They hav such ability as made their mark when preaching the religion of the Lord Jesus Christ. They can entertain, interest, and instruct, if placed before the public; but no society, no individual, acknowledges the duty, or assumes the responsibility of sustaining meetings for the training of the people morally and scientifically.

True, a portion of the Spiritualistic community, who hav the philosophy of the unseen to feed upon, in many parts of the country do keep up meetings and support speakers; but where are the Infidel and Materialistic associations, with their salaried teachers stamping the thought, which they claim to value, upon the people?

I met an heroic ex-minister in San Francisco, who was once a bright and shining light in the Methodist church, a man of fine attainments and an excellent speaker, who was reduced to destitution by the stand which he took for liberty, and Liberal thought. Another, a cultivated and eloquent Presbyterian, seceded from the church, entered the Liberal field, was employed a short time, and finding the pay inadequate to the support of his family, took to the road as a canvasser—an occupation to achieve success in which requires little else than "cheek," and might well compel a sensitive and intellectual soul to suicide.

Question again: Is there nothing to teach after Christianity is dead? Is there no money value in moral and scientific truths? Are Liberals, Infidels, and Materialists incapable of enthusiasm, self-sacrifice, and labor for the advance of the race? If they are, I opine our capable Liberal workers and speakers will not go hungry, or begging for bread. If they are not, I predict that Infidelity will lose its power over the masses; that is, the churches will keep right on, because people will listen to public teaching of some kind, and if bread is not offered they will feed on husks.

I realize, forcibly, the fact that Infidels are generally poor; but the Materialistic classes, our German Freethinkers, and many others, are not; and I can see no reason for the lamentable condition in which many of our speakers and workers find themselves, except in difference and lack of self-denial and enthusiasm for truth.

From many of the chairmen of our state Leagues comes the cry that they "are not supported, they cannot work for nothing," and pray why should they? And good speakers are wandering over the country, making but a precarious living. Leagues and individuals alike cry continually, "O, we cannot support a speaker! We hav no time to work up interest in meetings," etc.

When Dennis Kearney wanted funds to put the "Open Letter" before the workingmen of San Francisco, I heard a poorly dressed woman say, "I will subscribe a dollar, if I sell a necessary garment to procure it."

Where shall we look for enthusiasm like this in the Infidel and Materialistic ranks? MRS. H. S. LAKE.

*Clinton, Iowa*, May 21, 1880.

## New Rules for Spelling.

The following are rules, and reasons why adopted, of the *Home Journal*, one of the best literary papers in the country, in the matter of reformed spelling. THE TRUTH SEEKER was the first paper of any note to drop useless vowels, but since then other papers hav gone far beyond us. Orthodox spelling, like orthodox religion, needs considerable reforming:

A perfect language is one that does the work of thought with the least burden of useless material and outlay of labor.

To bring English a step nearer this perfection is the purpose of the following changes, cutting off silent and useless elements.

The object is, of course, the good to come and not immediate pleasure, for all transition from old associations and fixed habits to strange ones is attended with pain. And the same, no matter how much better the new than the old.

But the gain from every useless letter dropped, multiplied by the infinite repetitions of the immense succession of writers, printers, and learners in the future, more than outweighs any considerations of mere present and temporary discomfort.

The present movement is but a continuation of that which already in the present century has discarded *u* from honour, odour, and similar words, and *k* from publick, musick, and words of the kind. Besides the clear gain these changes hav given us in economy of writing and printing, we now find music and odor decidedly sweeter than musick and odour, and we are ready to smile at the orthographic terror and nausea which took possession of many worthy people during the change. It will be the same with future generations, who will take *filosifi* and *fisic* pure and simple, and laugh at the old fogies who found delight in such antiquated crudities as "philosophy," "physick," and "phthisick."

For convenience we thus formulate our beginnings in getting rid of useless orthographic luggage:

1.—Drop *ue* at the end of words like dialogue, catalogue, where the preceding vowel is short. Thus spell demagog, pedagog, epilog, synagog, etc. Change tongue for tung. When the preceding vowel is long, as in prorogue, vogue, disembogue, rogue, retain final letters as at present.
2.—Drop final *e* in such words as definite, infinite, favorite, where the preceding vowel is short. Thus spell opposit, preterit, hypocrit, requisit, etc. When the preceding vowel is long, as in polite, finite, invite, unite, etc., retain present form unchanged.
3.—Drop final *te* in words like quartette, coquette, cigarette. Thus spell cigaret, roset, epaulet, vedet, gazet, etc.
4.—Drop final *me* in words like programme. Thus spell program, oriflam, gram, etc.
5.—Change *ph* for *f* in words like phantom, telegraph, phase. Thus spell alfabet, paragraf, filosofy, fonetic, fotograf, etc.

P. S.—No change in proper names.

OPINIONS OF EDUCATORS, AUTHORS, AND SCHOLARS.

The annexed letters, in the same journal, are from the highest literary authorities and philologists in the country. We select these from over a hundred published in the *Home Journal* of April 14, 1880:

From Prof. Solon Albee, of Middlebury (Vt.) College.

The economical argument in favor of the movement is manifest; and if usage, which is the final arbiter of all that relates to language, shall decide in its favor, no theoretical objections can prevail against it.

From Prof. Rasmus B. Anderson, of the University of Wisconsin, author of "Norse Mythology."

I wish good speed to the cause of phonetic spelling. When thoroughly perfected it will be one of the greatest labor saving devices ever invented. I am greatly tempted to adopt your five sensible rules in the next book I publish. The brave position the *Home Journal* has taken givs a timid author courage.

From Prof. Hiram Corson, of Cornell University.

The changes which hav been adopted by the *Home Journal* I am quite ready to accept. There is one other which might well be made, the substitution of *t* or *d* for the suffix *ed* of preterites and past participles, as in publisht, askt, faild, palmd. Mr. Furnival, the founder and secretary of the Chaucer Society and of the New Shakspere Society of London, follows this spelling in the publications of these societies, and so do some other English scholars. This mode of spelling is as old as the written language. The use of *f* for *ph* representing *phi* in Greek words has obtained in the Italian and Spanish for hundreds of years.

From Prof. Francis J. Child, of Harvard University.

The *Home Journal* is so agreeably made up and so pleasant to the eye that I should not mind any spelling in it. But I am glad to see the changes it has made. One of the most useful things just now is to break down the respect which a great foolish public has for the established spelling. Some hav a religious awe and some hav an earth-born passion for it. At present I don't much care how anybody spells, so he spells differently from what is established. Any particular individual spelling is more likely to be rational than the ordinary.

From Prof. John W. Draper, of the University of New York, author of "The Conflict Between Science and Religion," "History of the Intellectual Development of Europe."

I am very sensible of the imperfections of our present mode of spelling. No one would more gladly see a change. I am, therefore, greatly gratified with the attempt the *Home Journal* is making, and hope that it may find abundant success.

From John Greenleaf Whittier, the poet.

I can see no serious objection to the new rules adopted by the *Home Journal*, which seem to me the beginning of a needed reform.

In England even more than in America has dissatisfaction with the old spelling been developed among the scholars and thinkers. Some of the most distinguished men in the kingdom hav expressed themselves in favor of a reform. The following is from the Right Hon. W. E. Gladstone, Ex-Prime Minister of England.

I often think that if I were a foreigner and had to set about learning English I should go mad. I honestly can say I cannot conceive how it is that he learns to pronounce English, when I take into account the total absence of rule, method, and system, and all the auxiliaries that people usually get when they hav to acquire something difficult of attainment. There is much that may be done with advantage in the reform of the spelling of our language. It is not in my power under present circumstances to offer to giv time to the undertaking which I recommend, and in which I should gladly hav found myself able to join.

Prof. Max Muller, of Oxford University, author of "The Science of Language," says:

An objection often made to spelling reform is that it would utterly destroy the historical or etymological character of the English language. Suppose it did; what then? Language is not made for scholars and etymologists; and if the whole race of English etymologists were really swept away by the introduction of spelling reform, I hope they would be the first to rejoice in sacrificing themselves in so good a cause. But is it really the case that the historical continuity of the English language would be broken by the adoption of phonetic spelling, and that the profession of the etymologist would be gone forever? I say No, most emphatically to both propositions. Because the Italians write *filosofo*, are they less aware than the English, who write *philosopher*, that they hav before them the Latin *philosophus* and the Greek *filosofos*? If we write *f* in fancy, why not in phantom? If in frenzy and frantic, why not in phrenology? A language which tolerates *vial* for phial need not shiver at *filosofer*. What people call the etymological consciousness of the speaker is strictly a matter of oratorical sentiment only. If anybody will tell me at what date etymological spelling is to begin, whether at A. D. 1560, or at A. D. 1000, or at A. D. 500, I am willing to discuss the question. Till then I beg to say that etymological spelling would play greater havoc in English than phonetic spelling, even if we are to draw a line not more than five hundred years ago.

## Sydney Smith on Societies for the Suppression of Vice.

Beginning with the best intentions in the world, such societies must in all probability degenerate into a receptacle for every species of tittle-tattle, impertinence, and malice. Men whose trade is rat-catching love to catch rats; the bug-destroyer seizes on his bug with delight; and the suppressor is gratified by finding his vice. The last soon becomes a mere tradesman like the others; none of them moralize, or lament that their respective evils should exist in the world. The public feeling is swallowed up in the pursuit of a daily occupation, and in the display of a technical skill. Here, then, is a society of men, who invite accusation—who receive it (almost unknown to themselves) with pleasure—and who, if they hate dullness and inoccupation, can hav very little pleasure in the innocence of their fellow-creatures. The natural consequence of all this is, that (besides that portion of rumor which every member contributes at the weekly meeting) their table must be covered with anonymous lies against the characters of individuals. Every servant discharged from his master's service, every villain who hates the man whom he has injured, every cowardly assassin of character, now knows where his accusations will be received, and where they cannot fail to produce some portion of the mischievous effects which he wishes. The very first step of such a society should be to declare, in the plainest manner, that they would never receive any anonymous accusation. This would be the only security to the public that they were not degrading themselves into a receptacle for malice and falsehood. Such a declaration would inspire some species of confidence; and make us believe that their object was neither the love of power, nor the gratification of uncharitable feelings. The Society for the Suppression, however, hav done no such thing. They request, indeed, the signature of the informers whom they invite; but they do not (as they ought) make that signature an indispensable condition.

It is not true, as urged by the Society, that the vices of the poor are carried on in houses of public resort, and those of the rich in their own houses. The society cannot be ignorant of the innumerable gambling-houses resorted to by men of fashion. Is there one they hav suppressed, or attempted to suppress? Can anything be more despicable than such distinctions as these? Those who make them seem to hav for other persons' vices all the rigor of the ancient Puritans—without a particle of their honesty or their courage. To suppose that any society will ever attack the vices of people of fashion is wholly out of the question. If the Society consisted of tradesmen, they would infallibly be turned off by the vicious customers whose pleasures they interrupted; and what gentleman so fond of suppressing as to interfere with the vices of good company, and inform against persons who were really genteel? He knows very well that the consequence of such interference would be a complete exclusion from elegant society; that the upper classes could not and would not endure it; and that he must immediately lose his rank in the world, if his zeal subjected fashionable offenders to the slightest inconvenience from the law. Nothing, therefore, remains, but to rage against the Sunday dinners of the poor, and to prevent a bricklayer's laborer from losing, on the seventh day, that beard which has been augmenting the other six. We see at the head of this society the names of several noblemen, and of other persons moving in the fashionable world. Is it possible they can be ignorant of the innummerable offenses against the law and morality which are committed by their own acquaintances and connections? Is there one single instance where they hav directed the attention of the Society to this higher species of suppression, and sacrificed men of consideration to that zeal for virtue which watches so acutely over the vices of the poor? It would giv us very little pleasure to see a duchess sent to the poultry compter; but if we saw the Society flying at such high game, we should at least say they were honest and courageous, whatever judgment we might form of their good sense. At present they should denominate themselves a Society for suppressing the vices of persons whose income does not exceed £500 per annum; and then, to put all classes upon an equal footing, there must be another society of barbers, butchers, and bakers, to return to the higher classes that moral character, by which they are so highly benefited.

## A Good Time in Indiana.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We are trying to get up a series of grove meetings in Indiana, and want to hold one in every county in the state. And we want every Liberal in the state to aid in getting up these meetings. We will hav from two or three to a dozen speakers at every meeting. We are also going to hold a state Liberal Convention—a mass meeting to last two or three days. We will hav speakers there from other states and we will hav a good time. Now let every Liberal write at once to me and I will confer with the state committee relative to the time and place. It will probably come off in September or October. Where shall it be held? Liberalism is booming. Let us strike while the iron is hot. We can soon walk over the ruins of orthodoxy if we will work.

*Richmond, Ind.* KERSEY GRAVES.

## Liberal League Notes.

DR. E. B. SHATTUCK, of Hornellsville, N. Y., offers the New York State Freethinkers' Association the use of his fine Opera House free of charge if it will hold the next annual convention there.

THE prospects are that the thirty-second annual meeting of the Friends of Human Progress, to be held near Waterloo, N. Y., the 5th and 6th of June, will be a large and interesting gathering of the Liberals of central and western New York.

IT has been surmised that some of the book publishers hav engaged Comstock to aid them in making sales of their books. The dullest publication in the market becomes very popular as soon as it is known that Comstock is "after" it.

SAN FRANCISCO, Cal., has just organized a live, working auxiliary Liberal League, so that the great Liberal movement now extends from the Atlantic to the Pacific. Bro. Byron Adonis, I learn, was instrumental in getting up this League. He writes, "The Liberals on the Pacific Coast are heart and soul with the Liberals of the East in this grand movement, and we promise to giv you a 'boom' in that direction."

CONSIDERABLE excitement has been caused in this vicinity recently by the "stepping down and out" of a leading orthodox "divine." For some time past he has been one of the brightest Christian lights in the great orthodox assembly at Fair Point, and was very much troubled last September for fear that Col. Ingersoll and the Liberals generally who assembled there at our Freethinkers' Convention would demoralize the country. It has come out that he has ruined a young and intelligent girl of Jamestown, and has been for some time on intimate terms with his hired girl and others. The next Sunday after the facts were known, bills were posted through the village, suggesting that the reverend gentleman had probably been viewing Comstock's "collection."

# Letters from Friends.

DUTTON MANSION
DE WITT, IOWA, May 19, 1880.

MR. AND MRS. BENNETT, *Dear Friends:* I should hav acknowledged the receipt of your most excellent book ere this. I received it on Wednesday, the 12th instant, about 8 o'clock. Mr. Dutton and myself prize it most highly. It more than met our expectations. As we passed it around the household, they all exclaimed, "Oh, what a nice book!" All the lovers of Mr. Bennett should purchase a copy. Several hav spoken for this book, but they can't hav it. I think we will hav to send for an extra copy to lend. I shall keep the book as long as I liv as a token of remembrance. I prize the picture very much, and, when you hav time, I want you to get it enlarged for me, as I want to hang it by Mr. Bell's and Mr. Pomeroy's.

Mr. Dutton received your letter, and thought that he would not write until you got home.

You acknowledged the receipt of my letter by writing me a most excellent letter, which Mr. Dutton and I prize very highly, and many of your friends hav perused it and remarked that it was a very excellent letter.

As Mr. Dutton read of your release from prison, and the meeting with Mrs. Bennett, the emotion checked his utterance for a time, and I myself thought that I was not of this earth earthy. It was the first time in my life I thought there could be three in one, and I felt as if I was trespassing on the sacred rights of others, but as I had shared with you in your griefs and sorrows, I thought I might join with you in your happiness. I felt doubly repaid for all the battles I hav fought.

The greatest event that passed in Chickering Hall was when Mr. Wakeman led you forward and presented you to your friends. And was there a heart in that vast assemblage that did not swell with inward emotion? Well, I was not with you in person, but I was with you in spirit in Maquokela. We had a jubilee of our own. Mrs. H. S. Lake was speaker. We had a very good house and an attentive audience, which showed their appreciation of her in their frequent applause. Subject, "The Modern Inquisition."

Hav you heard from "Mercury" lately? When we received your letter in January stating that you could not sleep, your head was so bad, I little expected that you would come out of that living hell. I felt for a week that I wanted to go to Albany and put my hands on your head, but thought probably they wouldn't let me see you if I did go.

I am going to hav your letter transferred with ink, and am going to keep it as long as I liv.

I received a letter from W. S. Bell, from Angola. If he gets out as far as Dutton Hill I am going to hav him copy your letter. I hope he will hav calls to lecture in Iowa. He has proved himself to be a most worthy man.

Religiously, I am an Infidel Spiritualist, and Mr. Dutton a Materialistic Liberal, so you will hear from him soon in a more *material* way.

As you hav got home now, will you please write me a long letter on the subjects treated of in this letter?

I havn't visited the Albany Penitentiary since the 29th of April, and hope that I will never hav to visit it again. I particularly thank those two ladies for their kindness toward you. They did for you what the rest of us ladies could not, because we were not permitted to do so.

You will please accept Mr. Dutton's and my love always.

Fraternally yours, FLORA DUTTON.

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EAST SAGINAW, MICH., May 24, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find one dollar, to continue my subscription to THE TRUTH SEEKER. We need your services to fight for our rights. I hope others are better able to remunerate you than I am. I am glad you are once more free, and I hope free from persecution as well. There is one thing that I cannot fully comprehend. You wrote some letters which you were afterward sorry for. You sent them to one individual. Bundy, Abbot & Co., thought they were very bad letters, so they had thirty thousand copies printed and sent them broadcast over the land. What bothers me is to see where justice comes in. You sent one copy; Bundy and Abbot sent thousands. If it was wrong for you to send one copy, what punishment do Bundy and Abbot deserve for the thousands they distributed? Respectfully yours, L. C. WHITING.

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TOM'S RIVER, N. J., May 25, 1880.

DEAR FRIEND OF TRUTH, D. M. BENNETT: I know your heart, as well as body, outward, rejoices in the free enjoyment of nature's blessings, which you so much needed. May angels ever protect and defend the noble man whose devotion to principle has done so much for human emancipation from all that degrades! A spirit said, while controlling Mrs. Bancroft a few months since, that D. M. Bennett's writings and teachings would in the future be looked to as the teacher or Nazarene of the nineteenth century. Blessings attend you! O. N. BANCROFT.

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GALION, O., May 23, 1880.

MR. D. M. BENNETT, *Dear Sir:* I want to write you once more to let you know that I am still a "Liberal," and that you hav my sympathy, as in the past. The meanest trick that was ever served you was the circulating of that scurrilous circular by those infamous scoundrels at your reception. If Underwood had a hand in it, I never want to hear of him again. W. R. DAVIS.

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SELBY, ONT., May 16, 1880.

DEAR MR. BENNETT: I beg to congratulate you upon your liberation from an unjust imprisonment. I used to think that the United States was more advanced in freedom than this country and that its citizens enjoyed more liberty, but I hav been compelled to alter this opinion in consequence of late occurrences in that country, chief among them your own farcical trial and unjust sentence and imprisonment. And our celebrated "Napanee Town Hall Case" has recently had its parallel in your country in the case of Mr. Underwood at Irwin's Station. The same musty statutes and obsolete laws and precedents were raked up and used as authoritative in each case.

I hope your health has not been permanently impaired in prison, and that your life may yet be long to fight for mental liberty. It was indeed a hard case for you to be cast in prison among criminals for no offense at all, and it will constitute a permanent blot upon the judiciary and Executive of the country of which you are a citizen.

Soon after your incarceration I took the liberty of writing an earnest and urgent remonstrance to your President, Mr. Hayes, on your behalf, as a citizen of another country. But, like the thousands of other appeals made to that weak functionary, mine also was futile.

Again, I congratulate you upon your release from durance and your reunion with family and friends.

Inclosed find $3, to be applied on the subscription of my friend, Olin Herring, Esq., of Napanee.

Very truly, ALLEN PRINGLE.

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ADRIAN, MICH., May 12, 1880.

D. M. BENNETT, *My Dear Friend, and Friend of Truth and the Right:* I feel now to rejoice that thou hast been able, physically and mentally, to serve out your allotted time in the Christian bastile, where you were put for no crime but from Christian hate, by Christian knaves and Christian fools, through the help of corrupt administration of the general government. It was my intention to hav met you in Albany and gone with you down to your home in New York, and to hav been one from Michigan to hav taken my seat on the platform by your side, but circumstances prevented me from this pleasure. But as I now hav it in prospect to make my Longwood friends a visit this June, at their yearly meeting in Chester county, Pa., I shall most likely make New York a visit, when I will be most happy to take you by the hand and look you in the face and say, Blessed art thou, when men shall revile you and persecute you for righteousness' sake, even for the legacy that our Revolutionary fathers fought and bled for, in order that we, their children, might be a free people and hav a free government where all should be protected in their natural rights of life, liberty, and the pursuit of happiness, but which we now find, and hav the demonstrative proof in your own case, that this Christian church is trying to sap its foundation by putting a censor on the freedom of speech, the press, and the mails, and woe to the free men or free women that dare to say that their soul is their own.

Inclosed I send you $1.50 in stamps, $1 of which you will please accept as a donation from L. Tabor, atterney-at-law, and 50 cents put to the credit of N. Delano for THE TRUTH SEEKER for three months. Yours truly,

SAMUEL D. MOORE.

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NAPLES May 25, 1880.

D. M. BENNETT, *Dear Sir:* I inclose $5 for your new books, one of which I hav received. This is the kind of reading the people need. When I first received your little paper I did not think it would create such a stir as it has. The church has been an immense loser by the course it has taken. There is such a thing as going too far, and I think they begin to see it now. The loss to them will be gain to the Liberal cause and yourself. And then it is worth something to find out who your friends are. I cannot find words to express the feelings of gratitude I hav for Mr. Macdonald and those men who took such good care of your business through your severe persecution. Yours respectfully,

J. W. PRICE.

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ESCANABA, MICH., May 21, 1880.

D. M. BENNETT, *Dear Sir:* Although an entire stranger to you, you will allow me to congratulate you upon your release. I am glad that you are permitted once more to preside in person over the pages of that valiant exponent of Freethought, THE TRUTH SEEKER. You are doing a great work, Bro. Bennett—a work that any man may well be proud of.

All belief in a supernatural religion is wrong. It makes men bigots, superstitious, and uncharitable to those of opposite beliefs; it enslaves the mind, and virtually closes the doors to knowledge that would be useful to men.

There is not the slightest evidence of any existence beyond the grave. This world is man's natural home. Here he livs, moves, and does his work, and when death steps on the scene, all is ended.

Christianity cannot make men any better. Water cannot rise higher than the fountain. The doctrine of Jesus runs counter to man's best interest. Jesus damned without reserve all that did not believe in him or the doctrine that he taught, and in this sense Anthony Comstock is a reflection of this mythical Jesus.

Your friends in Escanaba celebrated your release by a grand social party at the residence of J. N. Hillar. Accept our best wishes for your success. Light is breaking. The world moves. Superstition is crumbling. Truth will win.

CALVIN HOWARD.

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WILSONVILLE, KY., May 14, 1880.

D. M. BENNETT, *Dear Sir:* I received a circular marked Boston, headed, "These be Thy Gods O Israel," with a pair of fighting cocks at the top. I suppose you hav heard of these circulars, for no doubt they were sent all over the country. You can hav mine if you want it. They prove this: that you hav some damned mean enemies who are afraid to show themselves. Hoping that the freedom which is now due you may last forever, I close.

Yours in sympathy and fellowship,

SAMUEL B. CLARK.

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WHITE ROCK, NEV., May 12, 1880.

FRIEND BENNETT: The entire Liberal force of White Rock wish, through me, to giv you a hearty welcome home, hoping that your enemies may see the error of their ways and try to do you as much good as they possibly can as a small recompense for the injury they hav done you. Find inclosed $5 for the two volumes of your new work.

I will ask you, as a favor, to note the following in THE TRUTH SEEKER: Liberals of Nevada, attention! I should like to hav the name and address of one live Liberal in sympathy with the aims and objects of the National Liberal League and desirous of assisting the Sub-Committee for the state in the establishment of local auxiliary Leagues in each of the following cities and towns: Alpha, Aurora, Austin, Battle Mountain, Belmont, Carson City, Carlin, Columbia, Cornucopia, Dayton, Deeth, Dun Glen, Eberhardt, Elko, Eureka, Galena, Genoa, Golconda, Gold Hill, Halleck, Hamilton, Mill City, Mineral Hill, Mountain City, Oreana, Palisade, Paradise Valley, Pioche, Reno, Rye Patch, Silver City, Stillwater, Sutro, Tecoma, Toano, Treasure City, Tuscarora, Tybo, Unionville, Verdi, Virginia City, Wadsworth, Ward, Washoe City, Wells, Winnemucca.

Friends, let me hear from you. There is nothing to prevent us having from thirty to forty auxiliary Leagues in this state if we will only work a little. I don't want to see Nevada behind every other state and territory.

Fraternally yours, V. J. BORRETTE.

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SYRACUSE, N. Y., May 9, 1880.

DEAR FRIEND D. M. BENNETT: I hav been waiting to see what the Reception might develop before writing you. Our city papers hav not had one kind word to say of you; in fact, all of them hav done what little they could to convey to the public mind the idea that Chickering Hall was full of obscenity and blasphemy. The democratic paper headed their report, "The Insolence of Filth." Other papers were equally severe.

Mr. Bennett, I hav read the report of the New York *Times*, and while they speak pleasantly of you, they speak harshly of Hull and Heywood. I hav been talking with Liberals to-day, and all regret very much that anything of this kind should hav taken place at your Reception. We know that you take no stock in the little pamphlet called "Cupid's Yokes," and we had hoped that upon the occasion of your Reception nothing would be said which could in any sense lead the public to believe that you were in sympathy with *nastiness* in any degree. Those who are acquainted with you of course realize how impossible it was for you to know what might be said by certain speakers; and, knowing this, could not possibly blame you. You hav played an important part in history, and it is barely possible your name will yet outshine all your calumniators.

In defending you at our Farmers' Club the past winter, I made myself a little unpopular; and now that our city press all hit you so hard (or your Reception), I shall expect to have the matter touched upon often. I hav confidence in you, and you shall hav my full sympathy, come what may. Go on in the noble work. Let it be manly and gentle manly, and, above all, let us be truly charitable. Let us not forget that our dispositions are all different—that while we are Liberals others may be bigots from the fact that they can't be anything else.

Your Reception has demonstrated to all who were in doubt that you represent the views of a large body of the people, and that Comstockism is to be tolerated but a little longer. Doubtless all the suffering of imprisonment and persecution which you hav endured has been repaid in this grand Reception tendered you, and believe your persecutors (save Comstock himself) are heartily tired of it, and from this on you will not be molested.

Hoping you may enjoy health and prosperity in the full measure you so richly deserve, I am with you in all that is upright and manly in humanity. With best wishes,

IRVING C. TERRY.

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MOLINE, ILL., May 29, 1880.

FRIEND D. M. BENNETT: Allow one of the aged (born in 1805) and humblest of your friends to add a mite to the flow of congratulations passing upon our captain on his gaining his liberty from unjust bondage. It givs assurance of many years to come of active warfare upon the mercenary, venal, confederate frauds that mislead the benighted hosts of superatition, likewise giving good hope that the cause of full and perfect freedom of thought, word, and deed will advance under proper caution. Having been pretty thoroughly ingrafted with Paine philosophy over fifty years ago, the senseless human excitement about superstition's unknowable future hav for years been looked upon by me with a sort of apathetic indifference.

I would express great satisfaction that so grand an array of able friends celebrated your Reception. Difficulties and want of means prevented my being one of the glad throng.

It strikes me sadly that there are some noted Liberals who either coldly stand back, or else, worse, forgetting the rule, "Let him that is without sin cast the first stone," cruelly dart some uncharitable shaft, regardless that "To err is human; to forgive divine." F. PECK.

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PATERSON, N. J., May 29 1880.

FRIEND BENNETT: THE TRUTH SEEKER just arrived. In running over it my eye caught the heading, "Representation at Brussels," and want to say that I am most decidedly in favor of the Liberals of this country being represented there by at least three or four representatives; and if no one else contributes, our one hundred and ninety Liberal Leagues will neglect an important duty if they fail to send delegates to the International Congress of Freethinkers, to be held in Brussels in August next. I shall contribute one dollar toward defraying the necessary expenses. I presume that if each member would subscribe fifty or twenty-five cents each, there would be ample funds for the occasion.

I am in favor of the following for representatives: Yourself, for one. I think that you are well qualified, and the trip would, in my judgment, be highly beneficial to you in many ways. Next, Augusta C. Bristol, as I am most decidedly in favor of the fair sex being represented there, and I can think of no one in our ranks who is so well equipped as she, or who could do us or herself more credit. If her health will permit it, we should send her by all means. H. L. Green is my next choice, and Mr. A. L. Rawson fourth. If we could send all, and we ought to, this would be a splendid quartette. Now let the subscriptions flow in without delay, so that whoever goes will hav time to prepare for the journey. Sincerely yours, JOHN WARR.

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LA CROSSE, WIS., May 22, 1880.

D. M. BENNETT: I hav just received the first volume of "The Gods and Religions of Ancient and Modern Times" with thanks, and I inclose you a draft for six dollars which will pay for the two volumes—this one and the second one when out. I am so busy with the garden that I hav not had much time to look it over, but what I hav seen of it is a good deal better than I anticipated. The extra dollar is to pay for the twelve extra TRUTH SEEKERS I hav had and for the balance you can send a few extra papers with my article on "Obscenity" when published.

Now, Bro. Bennett, I hope you will excuse me for not writing to you when in the penitentiary, as others hav done for I felt so indignant at the proceedings of the Christian devils that I could not use words strong enough to express my pent up feelings. I hope you will liv long enough to pay them for it, principal and interest.

Your friend and well-wisher, J. PETTY.

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VINTON, May 25, 1880.

MR. EDITOR: How we rejoice to know, Bro. Bennett, that you are once more safe at home with wife and friends, and that you didn't break down under the love the Christians hav for their enemies. Oh, what a benign set they are. What little good there is in their holy book they never practice, in fact, it's a dead letter so far as they are concerned, for they ignore them. Ever your friend,

M. BRANIN.

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LEIPSIC, OHIO, May 19, 1880.

BROTHER BENNETT: I am glad you are free and at home again, and hope you may never be molested any more.

When the Republican and the Democratic parties hav made their nominations of candidates for president, let an effort be made by a committee of prominent Liberals to ascertain of both candidates whether they are in favor of protecting us from unjust arrest and imprisonment and persecution by prosecution. The one that will giv us solemn assurances that we Liberals, under his administration of the government, shall hav our legal and constitutional rights equal with the Christians, is the candidate we should support at the presidential election. If neither will giv us such assurances, let the Liberals of the United States as

semble in convention, nominate a Liberal ticket, and make a vigorous campaign. I would like to see the question agitated. W. E. WOODELL.

D. M. BENNETT, *Dear Sir:* I hav just finished reading in THE TRUTH SEEKER of your reception. It truly givs me pleasure to read the pages of your paper, and I only wish it was in my power to take it and pay you, but it is impossible for me to do so, as I am a poor widow with ill health. There is but one copy of this paper taken here, and the person who takes it is a noble woman. She lends her paper to me and to others besides. I should like much to take it myself, and if you feel that you can send it to me, when I hav any money to spare I will giv my word and honor as an honest woman—as I am—that I will send it to you.

If you do not feel that you can do so, I shall entertain the same respect for you that I now do.

You well know that in certain quarters THE TRUTH SEEKER is not popular. I am so situated that I know some of my friends who hav influence and money would read it.

I bid you good speed. Yours for truth and right,
N. E. C. N. MOSES.

[We will send you the paper.—ED. T. S.]

NEW EXCELSIOR, KAN., May 13, 1880.

D. M. BENNETT, *Dear Sir:* Your "Gods and Religions," for which I subscribed some time ago, came all right by last Tuesday's mail. When I subscribed for it I felt (notwithstanding I am a poor man) like doing something that might serve to encourage you a little while you were in prison. At that time I didn't think I could afford to invest five dollars in a work of the kind. If you had in the start announced the fact that five dollars would be the price for the two volumes, it is likely that I would not hav been in possession of either one to-day. I am very thankful that things hav turned out as they hav. I hav got the book, and I like it. It does me good to point to that picture in the front of the book, and say to my friends that he is the Thomas Paine of the age. Put me down for the other volume. I must hav it. Yours, W. H. PAYN.

AUBURN, N. Y., May 17, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find post-office order for $5 payable to you, for which please send to H. B. Day, 94 Clark street, Auburn, N. Y., first and second volume of the "Gods and Religions," etc. Possibly I may not be correct in naming the books, as I hav no paper or anything to inform me; but one of the books, I understand, is "just out," like its author, and the other volume will be forthcoming soon. You will probably understand what is wanted.

In closing, allow me, even at this late date, to congratulate you on your discharge from prison. Shortly after you went to Albany I wrote the authorities for permission to visit you in prison. My request was denied, hence no visit from Harter.

I send you by mail to-day a copy of Mrs. Harter's poems and also one of her Liberal songs, which you may use as you see fit.

Success to you in every good word and work. I hope soon to see you face to face. I am still a Spiritualist, and I hope you will, ere long, obtain more evidence so as also to believe in continued existence. This dim. infant sphere of earth life is all too short to sufficiently "flax out" such fellows as Comstock & Co. I demand a continued life.

Yours truly, J. H. HARTER.

GALT, ONT., May 24, 1880.

D. M. BENNETT, *Dear Sir:* Allow me to congratulate you on your restoration to liberty. May you during the remainder of your life be blessed with all those means by which happiness is obtained. I think that not only are the Freethinkers of the United States and Canada, etc., indebted to you for your labors for the cause of man in the printing and dissemination of useful and important knowledge, etc., but the both nations are also under lasting obligations to you, you who hav suffered martyrdom for them, and not only for them, but also for their progeny. Again receive my congratulations and best wishes.

I hav been astonished and annoyed to hear of the position taken by Mr. Underwood by lending his powers to Abbot, Ellis, Comstock, etc., to crush you and your business, and thus be instrumental in rendering you and yours unhappy. I think your enemies took a position only worthy of cowards—the issuing of insinuations, slanders, and lies against one, at a time when the one against whom the attack was hurled had not an opportunity of disproving such an unmerited attack.

When the second volume of "The Gods and Religions of Ancient and Modern Times" is ready, forward it, together with volume first, and one or two volumes of "Comstock's Life," to me. Send at the same time the amount of the bill and I will send you the sum by return of post. I hav a copy of "Comstock's Life" in your "Champions of the Church," but as that work is too voluminous for circulation, I want a life of that gentleman in a form that is suitable to hand to my Christian friends, in order to show them the character of the man whom their God chooses as his special agent. I am yours fraternally, JOS. BROWN.

ALLEGANY CITY, N. Y., May 18, 1880.

FRIEND BENNETT: I hav just laid aside the "Ancient Gods" to drop you a line and a dollar, last instalment on Vol. I, which I find one of the most interesting books I hav ever had the pleasure of reading.

In my first note to Mr. Macdonald I inquired about terms to canvassers. I take this opportunity to recall that question and to say that I will procure as many subscribers as possible without any commission, as I do not think you can giv any at the present price. Hope to be able to send you some names soon. Send on the other volume as soon as ready; will send you the money before or as soon as the book comes.

The Liberals are with you, so don't waste any more of your few remaining days and valuable space in THE TRUTH SEEKER for the purpose of replying to the *Index* or *R.-P.* jealousy. Treat them with supreme contempt.

Yours truly, JAS. D. CRAFFT.

LYNDON, KAN., May 11, 1880.

D. M. BENNETT, *Dear Friend:* We are heartily glad you are again home and feel that you are a free man and now in your right place. My husband went for THE TRUTH SEEKER as soon as the hack came. We wanted to hear from you, and words cannot express our joy at reading your letter and knowing you were home and well. We are so poor or we would hav telegraphed right away. We hav been trying to save all we could spare at all to send for our paper this year, and also those books; we are anxiously waiting to see them. I want to see how an honest man looks in a prison garb. My husband wants to write to you; he dearly loves you; he gets so little time to write, as he works from early morn until late at night, he is so tired he can't sit up to read when night comes, so we go to bed and he reads aloud, so I, too, can enjoy THE TRUTH SEEKER. Then I must tell you our little DeRobigne Mortimer Bennett Pert (we giv him the whole name) takes our attention. Everybody that sees him says, What a bright boy! and we do hope you can see him this fall. You shall hav his photograph when we get them, and our greatest desire is that he will make as honest and noble a man as the one he is named after. We would love to hav been at your reception, but the working man gets such low wages in Kansas that our means are scarce. We came here poor, and cannot get enough ahead to get away. DeRobigne has awakened, so I will hav to say good-bye for this time. With love to you and wife, we remain your true friends,

J. M. AND R. A. PERT.

FROSTBURG, MD., May 24, 1880.

D. M. BENNETT *Dear Sir:* We like THE TRUTH SEEKER very much. Were sorry we did not get the paper giving the account of the reception on the 2d of May, but I see by your last paper that other subscribers were served the same trick, and a pretty piece of business it is. So much for our glorious Republican party. But work on, friend Bennett; you hav done nobly. Work on, and we shall see.

Very respectfully, GEO. H. HOCKING.

MILWAUKEE, WIS., May 22, 1880.

FRIEND BENNETT: I hav not heretofore since your release sent my congratulations. I did not think it necessary. I well knew you would be overwhelmed with them without mine, as you deserved. Mine are due, nevertheless, as well as those of every lover of truth, freedom, and justice in the land, and are gladly tendered with the earnest hope that the enemies of progress will see the futility of persecution, and that you may be the last Galileo of history. You are not in the slightest degree disgraced, but the President is, and your prosecutors and persecutors are rendered infamous. Ever yours for truth and progress,

ALMOND OWEN.

MANTENO, ILL., May 20, 1880.

D. M. BENNETT, *Dear Sir:* Allow me to congratulate you that your liberty is restored to you; that the Liberals all over the nation hav honored you with such a grand and well-deserved reception; that your health was maintained while in the hands of the Inquisition; that we hav our captain on board THE TRUTH SEEKER again; that the wrong done to you has served to awaken and agitate thought on the questions of such vital interest to humanity, and that now you'll be able to lead the Liberal hosts to victory, and that you may liv to represent the Liberals in the American Congress, where you will hav the pleasure of seeing the Comstock laws and all others enacted by orthodox bigotry expunged from the statute books of the nation.

I did not write you while in prison, being personally a stranger, but sent up some hundreds of names to the petition, procured subscribers to THE TRUTH SEEKER, and wrote to the President in your behalf in the early part of your imprisonment, and my sympathies were with you every day and hour of your confinement, and now I feel like saying, Rejoice, for the day is dawning, and the words of McKay come into my mouth,

"Ever the right comes uppermost,
And ever is justice done."

Your old personal friend, who lived near me, passed away while you were in prison. I refer to Wm. J. Dennis. I think the 18th of February.

With my best wishes that your health, wealth, and subscribers may increase *ad infinitum*,

I am, very truly, yours, O. W. BARNARD.

HORTON, MICH, May 17, 1880.

DEAR BRO. BENNETT: I am some like the poor fellow that only arrived at the eleventh hour, and also the widow of olden times. I hav arrived late and only hav my mite to giv, yet I expect a blessing. Please find inclosed $1 cash for two trial subscribers. If your edition of May 8th is yet plentiful please send me one, for some Christian cuss, I fear, has stolen it; at least, I hav never received it. Well, I am glad if he only reads it. Perhaps one stray seed may fall where it can take root and bear him an hundredfold of truth.

I wish I could hav been in New York on the 2d inst., to take you by the hand and welcome you out of hell and back to your old post as general-in-chief of the regiment of sharpshooters in the already great army of Liberals. I think I can, in a small degree perhaps, appreciate some of your sufferings during your trial and imprisonment, for I am past three-score years.

There is a species of Liberalism here that is quite prevalent, and I still hope to see a League in this place, but the willing ones, like myself, are poor. But I am proud to call all Liberals my friends, and my work will be always for the truth and the right, as it has been for many years past.

Hoping for the success of the cause, permit me to write myself, Your friend, ISAAC SNYDER, M.D.

WASHINGTON, D. C., April 30, 1880.

EDITOR TRUTH SEEKER: Upon a proposition recommended by the Committee of the District of Columbia, Mr. Henry S. Neal, of Ohio, said, a few days ago, in the House of Representatives: We hav exempted from taxation all property actually used for religious purposes, but inasmuch as the churches of this district own a great deal of property not used for religious purposes, we recommend the same to be taxed as any other property.

Mr. W. M. Springer, of Illinois, the same man who, as Chairman of the Committee on Elections but recently in the Washburn-Donnelly case, showed that it is better to take than to giv, offered an amendment to exempt all property owned and controlled by churches from taxation, which was adopted. I saw Judge Neal immediately afterwards, and asked him why his proposition, coming, as it did, from the Committee, was not adopted, when this is almost universally the case? He said, I could point out the church who defeated this matter.

Upon the proposition from the same Committee that children be compelled by law in this district to attend some school twelve weeks in the year (which has been the law here for years), Mr. Singleton, another Illinois worthy, objected seriously, being opposed to compulsory education. The matter was up at nights, when there were not so many present, and was only readopted because the Republicans happened to be in the majority.

J. H. Acklen, from Louisiana, who, from the report of S. S. Cox, did falsely and intentionally smuggle into the House a report purporting to be a report of the Committee on Foreign Affairs, of which he was not a member, and which had not been authorized, is about to be exonerated from the charges submitted to the Judiciary Committee upon the ground that he had no dishonest motives. If he had not, why and for what purpose did he submit a false report?

In the Senate, Mr. Masey, from Texas, Chairman of the Committee on Military Affairs, brought in a proposition to authorize the President to put upon the retired list all non-commissioned officers who, after thirty years' service, leave the army, on seventy-five per cent of their regular salary for life. The reason he givs for it is to put them on an equal footing with the commissioned officers, of which there are already four hundred upon the list, receiving about three-quarter million of dollars per year for life. Senator Beck correctly said it is simply an attempt to provide for a man in middle age (48 years) a life-pension to leave the service, engage in some other profitable occupation where there is no danger, making room for others in the army. It is to enlarge the support of a favored aristocratic class at the expense of the people. ISAAC COHEN.

WILLAMETTE, OR., April 19, 1880.

EDITOR TRUTH SEEKER: I send you by post money order $3, to pay my subscription to THE TRUTH SEEKER—the most intelligent paper in the world. I am a German, and consequently not very well at home in the English language.

Liberalism hasn't made much noise in this valley, yet the German population are the leading Freethinkers of this part of the Pacific Coast. Thomas Paine, Strauss, Voltaire, Hume, Humboldt, and hundreds of others of the grandest men that ever walked this terrestrial ball, are, by the multitude of this valley, only known by the name, because the good priest condemns them. I never heard a single candid man who had read the works of these or other great Infidels condemn them. Those who do are always men who don't know any more about these great lights and their works than an ass knows about astronomy.

"Webfooters" are in the tight grasp of the "black coats" yet, and they are only too anxious to augment the number of their stupidity-perpetuating institutions which they call churches. Heinrich Heine said rightly of those church-going people, in answer to a friend who had drawn his attention to the sound of the bells of a neighboring church:

"Aye, my friend, those are the bells
Of the oxen, of the cows,
Who, with bended heads, are moving
Towards their murky stalls."

I only wish I could liv long enough to take part in the work of tearing down those seats of ignorance and prejudice and erect schoolhouses. The millions that the beguiling clergy are swallowing at the present could be profitably used in establishing better teachers and seminaries, so that our pedagogy would be represented by instructors worthy of this country instead of our half-deranged schoolmarms. The clergy here monopolize the school superintending, therefore we find enough pretty schoolmarms, but their upper story wouldn't even pass a primary examination before an impartial judge. Liberals must make the improvement of our schools their point of view. When every scholar will become a mathematician and feel himself at home in natural history, the temples of mythology of the pseudo-Christians will go like chaff before the wind. But what will we do for moral instruction if the church and Bible is taken away from us? This is what Christians hav asked me on several occasions. Poor deluded human beings, looking at the depravity of their hypocritical priesthoood for moral instruction! How many of those priests, Catholic or Protestant, dare show their true colors? Every week one of those pious Joes givs us the proof that Freelove is a part of their creed. Can Christians point out such cancer-planters among the leaders of Liberalism? I defy the whole of Christendom to do it.

What amount of moral teaching is stored away in the Bible? It could all be written on one sheet of note paper. The bibles of the Hindoos, Persians, etc., furnish better moral doctrines—at least more rational—than the Christian Bible. The moral laws given by Buddha, Confucius, Zoroaster, and our Grecian philosophers are far superior to Jesus, yet these prejudiced Christians believe they are going to tell the Chinese, Hindoos, and others something new when they chatter to them about their crucified Savior and his teachings, not knowing that those Asiatic races were blessed with their crucified saviors and divine incarnations long before Christ. They don't know that the Chinese and the Persians read those moral laws the Christians are so proud of thousands of years before Christ in the original.

The writings of that cunning priest, Ezra, in the Old Testament, and the fraudulent writings of Origen, Sebastian, Augustine, and all the rest of that army of impostors, which are held in such high esteem by the Christians, will not be touched by a real moral man with bare hand. I, at least, always put on gloves, for fear my hands might get soiled by all the bloody crimes the book tells of. No wonder that the crimes the Bible tells us of are repeated in this Christian world daily. As Christians are compelled to believe in the Bible, they consequently are animated to imitate the examples their holy book givs them.

Right here, in this great church-going country, where every town of five or six hundred inhabitants hav from six to eight church steeples reaching out into the air for mercy, not a single session of the circuit court in either county of this valley will pass by without half a dozen divorce, rape, or seduction cases. This is what Christians call morality.

The city of Berlin, Prussia, for instance, with a population of over a million, had, when I left, forty-three churches—one church for every twenty-five thousand inhabitants, yet such crimes as seduction, rape, etc., are unknown in that city, yet everybody drinks in Berlin. An American traveler assures us he never saw a drunken man on the streets of Berlin. How does the moral example of Berlin speak for Infidelity?

Every one-horse town in Oregon has a blue-ribbon club, still they swarm with drunken men. The young men who are members of those clubs wear the blue ribbon "to catch the girls," and the older ones because they hav become accustomed to hypocrisy. It is common to see our heads of families go to the drug store to get the "vinegar jug" of the old woman's filled.

We also enjoy here that curse of the country—the Young Men's Christian Association. If Freethought and Liberalism of the day wouldn't prevent those Protestant Jesuits, we would hav the Inquisition in no time. I think that wretch, Comstock, the Protestant Inquisitor-General, would enjoy nothing better than to apply the fire-brand to the pyre of Mr. Bennett. Yours, FIZNER.

W. S. BELL lectures in Ottumwa, Iowa, June 4th, 5th, and 6th; Bedford, Iowa, June 11th, 12th, and 13th.

## Herod and Mariamne.

BY ALHAZA.

"Herod, my love is free, wild as an evening zephyr.
Thy noblest thoughts, were my deep passion's rule
But the pale victim of thy darkest hour,
Must fly from death, and black corruption's pool."

'Woman, my love is not like gorgeous dreaming,
One fatal glance, and I was chained to thee.
Though the earth opened, I would clasp thee closer;
Nor heaven nor hell could tear thy form from me.

Love is the charm of life; its glorious blooming
From demons foul thy smile alone can save;
And the sweet spell that drives away all danger
Shall hold me still, within the silent grave.

If I must fall 'mid battle's roar and carnage,
Would not thy woman's love still closer cling?
Say, couldst thou hold another to thy bosom,
And leave my corpse a sad deserted thing?

Shrink not, adored one; I must be thy heaven;
My heart thy altar, where thy love shall glow;
For I would hunt thy shade through fiery torture,
Or haunted caves where demons lurk below.

I am a god. Death's starry gleaming angel
Shall lure the lightning from its wonted way.
Shall rend thy spirit from thy snowy bosom.
And thou be goddess of the realms of day.

Yet 'tis an earthly spell that gives me power,
As o'er the plain the maddened lion roves,
My rage is tenderness, my heart is burning;
The jealous, trembling bosom never loved."

"Herod, I faint! Behold yon silvery spirit!
He hides thy brow! With fond bewitching glee,
He seeks thy heart with sharp glittering dagger,
But soft, impassioned looks he casts on me.

He will not strike! O Herod, I hav loved thee;
But hav not strength to mount thy funeral pyre.
Oh, take this lovely spirit for thy minion,
And he will gently soothe thy bosom's ire."

"False woman, die! I am the great Messiah;
But fondly thou to traitor arms would fly.
Thy rosy blood shall cool my madness never;
For Mariamne's love I lived and die!"


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If our religion is not true we are bound to change it; if it is true, we are bound to propagate it.—*Whateley.*

Were not the eye itself a sun, no sun for it could ever shine;
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It argues a narrow and corrupt nature to lose sight of the general and lasting consequences of rare and virtuous energy in the brief accidents which accompany its first movements—to set lightly by the emancipation of human reason from a legion of devils, in our complaints and lamentations over the loss of a herd of swine.—*Coleridge.*

I hav no respect for that philosophy which ascribes all the world's follies or misbeliefs to the inventive genius of bad men, either in church or state. Priests did not invent religion: they did not fashion gods out of pure air; out of wanton ambition and lust of power they hav not constructed our enslaving theologies. —*S. H. Morse.*

Both Charles himself and his creature Laud while they abjured the innocent badges of popery, retained all its worst vices—a compete subjection of reason to authority, a weak preference of form to substance, a childish passion for mummeries, an idolatrous veneration for the priestly character, and above all merciless intolerance.—*Macaulay.*

Heretics must all be daft.
They dinna think as we dae;
Heretics mun all be blind.
They dinna see as we see.
In matters holy and divine
Inquiry's out of season;
Since faith is all the Lord demands,
It's foolishness to reason. —*Burns.*

Conscience is not to be followed because we consider it useful or conducive to our own happiness. Suppose we were transferred to some outpost of creation, where fiends reigned and where we could only be comfortable and happy by submitting to their wills and executing their behests, to rebel and bear the consequences would be nobler than to obey and liv.—*Anon.*

The fear o' hell's a hangman's whip.
To hold the wretch in order;
But where ye feel your honor grip,
Let that aye be your border;
Its slightest touches, instant pause.
Debar all side pretenses;
And resolutely keep its laws,
Uncaring consequences. —*Burns.*

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place,
—*Longfellow.*

Blind mouths! that scarce themselves know how to hold
A sheep-hook, or hav learned aught else, the least,
That to the faithful herdsman's art belongs!
What recks it them? what need they? they are sped;
And when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw;
The hungry sheep look up and are not fed,
But swollen with wind and the rank mist they draw,
Rot inwardly and foul contagion spread.
—*Milton.*

Because a thing has objectionable features in it is no reason for its condemnation, but we should rather foster its good tendencies and work zealously for the elimination of the evil ones. We should not decry marriage, but seek to purify, ennoble, and elevate men and women so that they will love and practice the true and good in marriage and out of it. Teach them not from the false standpoint of imaginary good to be won hereafter, but from the sound foundation of here and now. Love, human, earthly, mortal, "dying" love, is the world's greatest boon. For this kingdoms hav been lost and won, and all man holds dear beside has been only too gladly sacrificed, and always will be.—*Mrs. E. D. Slenker.*

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Eccentric old lawyer to new footman: "Now then, Patrick, call me a cab." Pat, who thinks this a dodge to try his sincerity: "Och, no, yer honor; it's not meself that'll be callin' ye names at all."

Thief before the severe judge: "What a disgrace! Are you not ashamed, an old man like you, to be brought here accused of theft?" "Pardon me, your honor; do not upbraid me undeservedly. I began stealing when I was very young."

"You will observe from this word pater," said a schoolmaster to his pupil, "the great flexibility of the Latin language. Pater is a father; and here we hav patruus, an uncle. Is there any way you can change father into uncle in English?" "I don't think of any," replied the pupil, "unless you get him to marry your aunt."

"Toctor, I feel sig all ofer, und de beebles dell me I petter dake your fissicks." Chemist: "All right, sir. Will you take a dose of salts or some pills?" "Vell, vat it costs for saulds?" "Three pence, sir." "Und how mooch for dem bills?" "I'll giv you a dose for the same price." "Toctor, you doud got no second-hand fisicking bills, ain't you?"

A jeweler hung a watch in his window and labeled it: "Look at this watch for ten dollars;" and the unsophisticated gentleman from Africa, who stared at the article, and then went in and wanted the ten dollars, had to get down on the floor with the jeweler, and roll over and under him a number of times, before he could be made to understand that he could not hav any ten dollars for looking at the watch.

"Gem'len," said the old man as he got his legs under him, "a pusson who labors under de ideah dat he am foolin' de world will sooner or later git de grand laff. A pusson can deceive de public for a few days or a few weeks, but as soon as de fraud am exposed he am a gone coon. You may stand yer hats ober on yer ears, hang out yer brass watch chains, an' puff away at yer cheap cigars, but de majority of men will see right frew you like a buzz saw choppin' up cheese. What we am we am, an' let us b'ar in mind de solemn fack dat while skim milk has its value an' its uses, it won't make ice cream nor deceive de babies."

The other day a lady, accompanied by her son, a very small boy, boarded a train at Little Rock. The woman had a careworn expression hanging over her face like a tattered veil, and many of the rapid questions asked by the boy were answered by unconscious sighs.

"Ma," said the boy, "that man's like a baby, ain't he?" pointing to a bald-headed man sitting just in front of them.

"Hush."

"Why must I hush?"

After a moment's silence: "Ma, what the matter with that man's head?"

"Hush, I tell you. He's bald."

"What's bald?"

"His head hasn't got any hair on it?"

"Did it come off?"

"I guess so."

"Will mine come off?"

"Sometime, maybe."

"Then I'll be bald, won't I?"

"Yes."

"Will you dare?"

"Don't ask so many questions."

After another silence the boy exclaimed: "Ma, look at that fly on that man's head."

"If you don't hush I'll whip you when we get home."

"Look! There's another fly. Look at 'em fight; look at 'em!"

"Madam," said the man, putting aside a newspaper and looking around, "what's the matter with that young hyena?"

The woman blushed, stammered out something, and attempted to smooth back the boy's hair.

"One fly, two flies, three flies," said the boy innocently, following with his eyes a basket of oranges carried by the newsboy.

"Here, you young hedge-hog," said the bald-headed man. "If you don't hush, I'll hav the conductor put you off the train."

The poor woman not knowing what else to do boxed the boy's ears and then gave him an orange to keep him from crying.

"Ma, hav I got red marks on my head?"

"I'll slap you again, if you don't hush."

"Mister," said the boy, after a short silence, "does it hurt to be bald-headed?"

"Youngster," said the man, "if you'll keep quiet I'll giv you a quarter."

The boy promised, and the money was paid over.

The man took up his paper and resumed his reading.

"This is my bald-headed money," said the boy. "When I get bald-headed I'm going to giv boys money. Mister, hav all bald-headed men got money?"

The annoyed man threw down the paper, arose and exclaimed: "Madam, hereafter when you travel leave that young gorilla at home. Hitherto I always thought that the old prophet was very cruel for calling the she-bears to kill children for making sport of his head, but now I am forced to believe he did a Christian act. If your boy had been there he would hav died first. If I can't get another seat on this train I'll ride on the cow-catcher rather than remain here."

"The bald-headed man is gone," said the boy, and the woman leaned back and blew a tired sigh from her lips.


## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. " | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | 2 |
| 32. | The God's of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus, D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 5 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
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| 45. | Elisha the Prophet. Bennett. | 2 |
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| 49. | Sensible Conclusions. E. E. Guild. | 3 |
| 50. | Jonah and the Big Fish. D. M. Bennett. | 1 |
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| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

MR. BEECHER discoursed on "Sincerity" on Sunday. Now let Mr. Talmage discourse on 'Modesty," and then let Barnum engage them both.

JEWS, Mussulmans, and Christians now liv in harmony in Palestine, and a non-Mussulman seldom suffers in any respect on account of his creed. The lion and the lamb lie down together.

AT THE BREAKFAST TABLE.—"Guess I'll take some more steak, as I hav to preach." "Guess I'll brace up a little, too," replied Jenvey, passing his plate for another section of meat; "I've got to listen."

A VASSAR College girl read a paper to prove that Phthologuyrrh spelled Turner. Her argument was that phth, as in phthisic, is T; olo, as in colonel, is ur; gn, as in gnat, is n; yrrh, as in myrrh, is er.

GARIBALDI, who is in excellent health, is at present repairing and enlarging his house on the island of Caprera. The enlargement is made in view of his recent marriage with the nurse of his children.

THE daily *Truth* would like to know whether the "trifling" difference between the religion of Hall, Beecher & Co. and that founded by the homeless Nazarene has really anything to do with the "alarming spread of Infidelity."

THE Rev. James M. Mason was sentenced in Floyd county, Virginia, to hav eleven lashes applied to his back and to be confined in the county jail until a fine of $26.88 is paid. His crime was obtaining goods under false pretenses.

*Truth* has a column of "What *Truth* would like to see." Here is a sample: Bob Ingersoll preach in Trinity church, and Dr. Dix lecture in a theater on Sunday evening. John Kelly dead, figurativly, Anthony Comstock, actually.

A DEMURE, diminutiv girl, aged eighteen, is under arrest in Philadelphia for bigamy. She has three living husbands, all of whom she has married within two years. When asked why she had done this, she said: "They were all good fellows, and they coaxed me so."

THE Rev. Mr. Bowden of the Reformed Presbyterian church, has been having, and is still, a serious quarrel, both in the civil and ecclesiastical courts, with his church brethren on matters spiritual. Great bitterness of feeling has been engendered. How these good saints do love one another, to be sure!

THERE is a man at Luray, Virginia, who became convinced, when young, that kissing was wicked, because Christ was betrayed with a kiss. He resolved never to kiss anybody. He has been married twenty years, and is the father of eleven children, but has never kissed his wife or one of his offspring.

SOME bounds should be prescribed for the action of Mr. Comstock as a public censor of literary fiction. His functions seem to be so ill-defined that it is impossible to hav them clearly designated. He is proceeding to extremities which may involve the necessity of suppressing the suppressor.—*News*.

THE Rev. James M. Sherwood, publisher of the *Presbyterian Quarterly* and *Princeton Review*, has been defeated in a suit brought by his daughter-in-law, Mahalia C. Sherwood. He is charged with breach of trust and peculation in conducting the business of his deceased son, by which the widow was deeply injured.

THE Rev. George B. Young, pastor of the Ray Methodist Episcopal church, Indianapolis, wrote to Brother Patterson as follows: "If you still keep coming to church, and continue your quarreling, you will hav to experience a process; namely, tar and feathers." Brother Patterson called a meeting to consider the matter, and before it was over the two men had a violent fight with chairs.

ONE of the withered, or nearly withered, sensations of the season is the British Salvation Army, which came over with a flourish of metaphorical trumpets, and terrible as an army with a banner. Its history is suggested in the typical fact that it abandoned New York for Newark. Possibly it might hav made a strike in some other than a presidential year; at all events, the Salvation Army is less a sensation now than the army worm.

THE *Golos* says that from April 23d to Sept. 3d, of last year there were sent from the Moscow Central Prison to Siberia over 11,000 prisoners. All of them went by the Nijny-Novgorod overland route. Over 10,000 were exiled for various terms, and 105 were condemned to hard labor in the Siberian mines. These prisoners were transported from Moscow by rail, the prisoners' train, carrying from 800 to 900 persons, leaving the city every Monday.

"LONG" JOHN WENTWORTH is one of the tallest men in America. Col. Ingersoll is also tall and large. They met at the Chicago Convention last Sunday, and the Colonel opened the conversation by saying, "Well, Mr. Wentworth, we are almost of a size." "Yes," replied Wentworth, "the only difference between us is that you are against God and Grant, and I'm for both." "That's true," said Ingersoll, "and I'll bet a hundred dollars that they are both beaten."

WILLIAM BRIDGES, of Greencastle, Ind., was asked to contribute towards building a Methodist church. He is a Universalist, and he said that he would giv $100 on condition that a Universalist clergyman should be allowed to preach three sermons in the new edifice. The offer was accepted and the money paid. The Rev. Mr. Curry preached the first of the Universalist discourses, and improved the opportunity to violently assail orthodox Christianity. The congregation was horrified, and on the following day the officers tried to compromise with Bridges by returning the $100, but he declared that the bargain must be consummated, and the two remaining sermons are to be given.

IN "what *Truth* would like to know," we hav: What special tortures will be invented for Bob Ingersoll in hell, if he should happen to be wrong and go there. Whether he will bear them with Christian fortitude. How much John Pyne would giv for a copy of the four gospels in the original MS—very rare. Which would get the biggest terms, Matthew, Mark, Luke or John. The size of Talmage's mouth in round numbers. The All-Wise purpose in inventing bedbugs. If Baxter street by any other name would smell as sweet. Why a "pious" parson, in administering to the sick, always labors under the misapprehension that the Lord is the sick man. If Methuselah took it as a personal allusion when anybody sang "I would not liv alway."

A PREACHER at Portland told his congregation that he had personally tested the efficacy of prayer. He was out on a lake in a boat, when by a mischance he lost both oars. The wind was rising, night was coming on, and he was in imminent danger of being swamped and finding a watery grave. What could he do? Evidently nothing himself; so he knelt down and prayed long and fervently for deliverance. He placed himself in the hands of the Lord, and so was saved. Capt. Swetsir listened to the story with breathless interest, and was manifestly disappointed by the climax. After waiting in vain until the end of the sermon for the details, he said, "Say, Mr. Preacher, I want you to tell me how you got ashore." The minister explained that a man saw him from the shore and put out in a boat to rescue him.

THE remark of Comstock recently, before Commissioner Shields, that he was acting conscientiously, was really ludicrous. He had caused the arrest of one man on four distinct warrants for sending lottery circulars through the mails; none of them had been tried, and apparently there was no other object in making the arrest except to enlarge the bail, and yet Comstock was acting conscientiously. The bail, at his demand, was made $1,000 in each case, when the extreme penalty of the law for the offense is a fine of $500. And yet he was acting conscientiously. If Stewart L. Woodford would take out of his pigeon-hole the complaints made against Comstock, and giv him an opportunity to furnish bail bonds for himself, the public would hav an opportunity to inquire into that tender conscience of his, and learn of what material it is composed.

THE PASSION PLAY.—Good, easy-going folks who still believe in the existence of an actual lake of fiery brimstone for the especial behoof of sinners, are very much exercised over the outspoken criticisms of Colonel Robert Ingersoll on the Christian religion. But what think these well-meaning people of the "Passion Play" produced some time ago before an audience of eight thousand persons at Ober Ammergau? The *Herald* in describing it uses such sentences as these: "In the scene where the Savior is represented carrying the cross, the spectacular effect was very fine." "Some laughter was created by the accidental breaking of a limb when Judas Iscariot was about to hang himself." "The part of the Savior was exceptionally well played," etc., etc. We are told that exciting struggles took place about the doors of the theater, that bands of music paraded the streets, and that the scene of the crucifixion created a painful and profound impression. Surely after such an exhibition as this for money, people in New York should hardly wonder at the audacity of Ingersoll. The "Passion Play" is sacrilegious because it is performed by professing Christians. Ingersoll's lectures are not sacrilegious because he has never professed to be a Christian, and at all events does not supplement the expression of his opinions by tawdry costumes and bands of music.—*Truth*.

SOME two months ago Viola Smith, a girl only 14 years old, living in Prattsburgh, N. Y., accused the Rev. N. B. Randall, a Methodist preacher, of whose Sunday school she was a member, of improper language and improper conduct toward her. At first the girl confided the matter to her parents only, but her father being very indignant, induced her to make a public accusation. This caused quite an excitement and made it necessary for Randall to submit to a church trial. The jury, consisting of five Methodist preachers, after deliberating over the evidence, stood three for conviction and two for acquittal, but compromised on the equivocal verdict that "Randall was not guilty, but must not preach in Prattsburgh any more." Randall's friends tried to impair the girl's character, but could find nothing definit against her. Since the trial she has been very much depressed; and last Saturday took a quantity of acetate of lead; this not working as rapidly as she desired, she scraped the quicksilver from the back of a looking-glass and swallowed it, following that up by a quantity of liquid face paint, which she had been told was a deadly poison. This combination caused the most intense pain, and a doctor was summoned who succeeded in saving her life, though she is still in a critical condition. The Rev. N. B. Randall left Prattsburgh immediately after his trial, and is now engaged in the insurance business in a neighboring city.

ONE of the features of Presbyterian General Assemblies is the reading of a paper with a queer name, "The Annual Narrativ of the State of Religion." At this year's General Assembly the duty of reading this paper fell to the Rev. Dr. Striker. He reported to the listening presbyters and elders that, while there had been no revivals to speak of, the growth of the church had been healthy and satisfactory. Satisfactory! with the great majority of the people living, as Presbyterians believe, in momentary peril of an eternal doom, the most awful that the human imagination can conceive! Satisfactory! with immortal souls vanishing every hour, every minute, every second, out of this life which now is, and dropping, as Presbyterians believe, into the bottomless pit of hell! Satisfactory! with the swarming poor of the cities sunken in squalor, ignorance, and vice more wretched than the brutes, lifting a bitter, inarticulate cry to an unknown God for the succor and rescue that do not come! Satisfactory! with an unbelieving science daily sapping the faith of the educated classes, and a coarse and blatant Materialism hurling taunting challenges from public platforms at a church that seems to hav ceased to be the church militant and to hav become the church somnolent! Satisfactory! with fraud, lying, greed, robbery, adultery, and bloodshed filling the land, and not seldom lurking under the mask of Christian profession or even of ministerial sanctity! If, with this state of things under their eyes, the presbyters and elders see in the conversion of a few thousand Sunday-school children and a few hundred straggling sinners of riper years a healthy and satisfactory growth of the church, they are easily satisfied indeed.—*Sun*.

## Events of the Week.

THE Empress of Russia died on the 31, in her fifty-fifth year.

JOHN BROUGHAM, the celebrated comedian, died on the 7th.

SIR JOHN LUBBOCK, the celebrated writer, has been elected to the British Parliament.

THE bones of an imported saint were recently seized for duty at the Custom House in this city.

A NEW company has been formed in this city to run a railroad under Broadway the whole length of the city.

THE army worm is devastating the wheat, corn, and timothy crops in parts of New Jersey and Long Island.

THE Chinese Embassador to the United States Peru, and Spain arrived in this city from England on Saturday last.

THE American Rifle Team sailed for Ireland on the 31, to compete at Dollymount with the British sharpshooters.

TWO GIRLS and a boy, all under sixteen, recently eloped from Ottawa, Canada. They were captured in Utica, N. Y.

THE Republicans hav nominated Gen. James A. Garfield for President, and Gen. Chester A. Arthur for Vice-President.

LAST Sunday was Talmage's wash day. He received 416 new members into his church and baptized 120 of them, all in one little tank.

A BROOKLYN Congregational church costing $50,000 was burnt down on the 3d. The Congregational Lord doesn't look after his own.

A WHITE schoolma'am at Lincoln, Ill., has married a colored clergyman. Her relatives are trying to send her to an insane asylum.

MANY of the silk weavers who came to Paterson, N. J., not long since, to work in the silk mills there, are returning to England again.

IMMIGRANTS are still arriving at this port at the rate of from one to two thousand a day. Many are also landing at Philadelphia and other ports.

A MAN who recently died at Phillipsburg, N. J., left $10,000 for the maintenance of a brass band for the sole duty of playing occasionally at his grave.

THE Seminole Indians in Muskogee, I. T. hav tried and convicted an old woman on the charge of witchcraft. She was to hav been hanged on Tuesday last.

A SALERATUS factory near Newark, N. J., was blown to pieces on the 2d by the explosion of a cylinder used in the preparation of saleratus. Three men were injured.

SENATOR FERRY, a pious Christian statesman, and leader in religious reunions at Washington, has received a black eye from a man whose daughter he had grossly insulted.

AN intoxicated man with $12,000 in his pocket was arrested and imprisoned in this city a few nights ago, whereupon he promptly hung himself in his cell. The money was given to his family.

THE proprietor of the New York *Herald* recently offered Prince Bismarck $130,000 a year to write a short letter every week for his paper. Bismarck refused to advertise the paper, even at that price.

A JUDGE of the Court of Appeals of Kentucky is being tried for an aggravated case of libel, with every prospect of conviction. He is also charged with perjury. All the bad judges are not in this city.

FORTY thousand persons must be fed for two months yet at public expense in western Persia on account of the famin, and if the crops should fail then the result will be terrible. Even now the starving sufferers are dying by the hundred.

RYAN, of Brooklyn, and Gose, of England, had a prize-fight in West Virginia on the 1st. Ryan came off victorious after a hard-fought and brutal conflict of eighty-six rounds, lasting over an hour, in which both men were nearly used up. Neither was arrested.

[*From the Cincinnati Commercial.*]

## Hell.

BY COL. ROBERT G. INGERSOLL.

LADIES AND GENTLEMEN: In the republic of the mind one is a majority. In that republic all are sovereigns and all are equals. You cannot be governed there even by a brute majority. In that republic every brow wears a crown, and every form is robed in the imperial purple. In that republic only those are citizens who tell their honest thoughts; only those are useful citizens who investigate for themselves. In that republic those only who appeal to brute force are traitors; those only who endeavor to suppress thought are bad citizens.

The church regards that republic with a sneer. From the teeth of hatred she draws back the lips of scorn and insists that even in this, the nineteenth century, man has no right to think for himself; insists that even in this age we should be governed by the ignorant myths of the dead and buried past, and insists that the world can be made better by teaching what is false; that a lie is a most excellent thing; that we should govern mankind through fear, and that the mistakes of thousands of years ago should be still considered not only truths, but truths necessary to believe.

Now I shall ask you all to-night—and that's the only way to find out—are the members of orthodox churches any better than other people? Let us be fair about this thing. Are they, as a class, more truthful than other people? Let us hav a church trial, and see how they disagree as to their testimony. Are they, as a class, better bred? Do they treat their wives and children any better than other people? Is their financial standing in the community any better? Is there a bank in Cincinnati that will loan a solitary dollar on a church certificate as collateral security? Is there a man among you who takes a Presbyterian deacon to the bank with you for fear if you don't the favor you ask will be refused? Do we find the most charity in the pulpit—the greatest and best hearts? Let us be honest in asking these questions, for these orthodox members claim that there is such a difference between them and us that they are going to the realms of eternal bliss, while we are to be eternally damned. A difference bearing such important results in another world ought to be visible to the naked eye in this.

They insist that if we take away their book there is no immortality left in this world. Is it possible that human nature is so low, so mean, so corrupt, that without a certain book we will all rush to crime and horror? Is it? If books existed before man, I might admit that they are better than man, but that is not the fact. Every book in this world was written by man, and every religion has been the work of man. Man is better than all the books, and the inspiration that we see every day in every good and heroic act is better than all the inspiration of all the books. But they say to us, "Do not disturb this book, because upon it we rest all our hope of a life to come." I deny it. Before the book called the Bible was written, millions and millions of people in other countries longed for immortality; millions and millions of people in other countries believed in the immortality of the soul, so that the doctrin of immortality does not rest upon the inspiration of any book. However little hope I might hav for another world, I would hate to hav it to rest upon that book or any other. The doctrin of immortality was born of human affection, and it will continue as long as love kisses the lips of death. Just as long as we love, we will hope to liv hereafter. And yet priests and kings and tyrants and bigots hav taken advantage of this splendid longing for another life to enslave the human soul and to make people believe that immortality rests upon a book.

If I am immortal, it is a fact in nature, and no book can change it. If I am to experience another life, I shall not be indebted for it to any creed, nor to any priest, nor to any form of religion. I shall be indebted to myself, for if there is another world, the better I do here, the better start I shall hav in the other.

Now man, coming up, as I believe, from the lower animals—for that's the only way you can account for this doctrin of hell. and all the snakes and jackals and hyenas and buzzards and other unclean things that hav been crammed into the orthodox religion—received his religion from his barbarous ancestors; he received his orthodoxy from savages. The barbarians beholding the appalling phenomena of nature, thought that all good was produced by some being, and by good they meant anything that tended to their happiness. So they gave to this imaginary being a local habitation and a name. Then they saw many things that displeased them, and experienced many things that gave them pain and discomfort, so they created another being to attribute all their trials and calamities to—another being not quite so stout as God, but making up in shrewdness what he lacked in strength, having fiends and all sorts of wicked instruments to do his bidding.

For thousands and thousands of years man has been upon his knees trying to escape one of these beings and placate the other. They hav been taught to believe that if they do not believe in the God of the Bible they will be turned over to the devil, to suffer untold agonies in hell, not for thousands, millions, billions of years, but as long as that God rules in heaven. We hav inherited some of these hellish ideas of ignorance, ideas of barbarism, but we ought to be grand enough in this country to *think*. We hav been praying for thousands and thousands of years to God to help mankind. They hav been destroyed by pestilence and by war, and their homes hav been swept away by the angry flood and the blazing lava of the dread volcano, and hav prayed and offered up sacrifice for mercy, but God has never interfered in a single instance. We must now rely upon our own brain and courage—upon ourselves. If there were only one instance in the world's history where God helped mankind, with all my heart I would worship such a God. But for hundreds and thousands of years men hav enslaved each other, and yet no God has interfered. The naked back of labor has been lacerated for thousands and thousands of years, yet no God has ever interfered, so far as I know. Men hav tried to advance new thoughts, and other men hav taken them and burned them at the stake. The martyr has been taken from the cell of the Inquisition and burned to dust, and there has been no sweet pity in the heavens—none, none whatever.

The time has come when man must depend upon himself. We are told this God loves us all, that his love and kindness spread over all his works, and that in another world he will make us happy. What right hav you to say that an infinit being will treat his creatures better elsewhere than he does here? Is there a necessity for another world simply to rectify the mistakes in this world? I want to touch your hearts to-night. I want to touch them so that you will hate this infamous doctrin of hell—so that you will hate it as I do. And I want you to understand that I hav nothing particular against the ministers. Some of them are excellent people, and their opposition does not amount to enough to create malice. They teach us now that there is a God who made us all, and who intended that we should all be good, but that our ancestors committed a crime; that is, that we sinned through a representativ. Now, if that man was our representativ, we did not vote for him. I was not present at the convention that nominated him, and I would not hav voted for him anyhow. We were at that time unborn, and knew nothing about the transaction. But it seems that through the sins of that man we all deserve eternal hell. A very fine compliment is that to the mechanism of God. Everybody deserves to be eternally damned! Is that the best your God can do? Is that the best man he can make that must be damned as he comes from his plastic hand and cast into fire everlasting? Does it show any wisdom making human beings in order to damn them? Does it show any goodness to make any fuel for hell? But we are all to be damned for sinning against an infinit being.

Now I cannot conceive of a finite sin receiving infinit punishment. When I commit a sin against my brother, it is nothing to me that God says, "I forgiv you." I must hav my brother's pardon, and my own as well. I utterly deny the proposition that any finite being can commit a sin against an infinit being. The idea is, the greater a finite being, the greater the crime. Their idea is that the moment you leave this world and get into the actual presence of God, there is no chance for reformation. God can't do anything except through the instrumentality of the parson or of the Bible, and when you get where God livs, there is nothing he can do for your case. You will stand a great deal better chance to be reformed by the myths and mysteries of the Bible than by being called into the actual presence of Jesus Christ himself.

No man deserves heaven, but all deserve hell, and the only way to get to heaven is through the agency of another person.

They say the law was violated. Where did this law come from? Was it a law God made? or was it a law that was on hand? Yet this law must be satisfied. Think of the law going up and down the earth moaning for satisfaction.

Then they tell us that another man has made redemption possible for us by suffering in the place of the wicked. What kind of a man is it that would want to take advantage of a redemption of that kind, and what sort of a ruler would you think him who would accept of such an atonement? Suppose a man had been convicted of murder and sentenced to be hanged, and another man should step up on the day fixed for the execution and say: "Here is a healthy man with a family; I am not a healthy man and hav no family, and I will take his place upon the gallows;" what would you think of the governor who would say, "All right; let the man take the criminal's place!" Is it possible that that is right? Yet that has been preached for years and years. The doctrin of hell has been preached for hundreds and hundreds of years, and we hav been told that millions and billions of years before the innocent babe was born into this world God knew it was to be cast into hell-fire and had arranged all the details of its damnation. What a cheerful doctrin that is! And yet people say to me, Why do you attempt to take away our consolation; why shock our holiest ideas? Why take the blessed tidings of God to man away from us? They would a thousand times rather that there should be no heaven than that there should be no hell.

These are the tidings that they preach to you, and I expect, I believe, they believe these things themselves. They went to work to save man from the clutches of an angry God, and the means they adopted were to frighten him with the belief that God would take his naked soul and dash it into hell. Of course they say God is all goodness and lovliness and kindness, but they also say you had better look out when you get into his actual presence. And they fit out missionaries and send them thousands and thousands of miles away to carry these glad tidings to the heathen. They want them to hav religion with all the modern improvements, and one that will punish their enemies. But who goes to hell? Not the rich and the comfortable, who swindle all the week and square themselves at church on Sunday: they are all well enough off, and, "no hell for me, if you please; giv that to the poor." So that at last the only class we get into hell is the tramps. Nobody goes to hell himself; it is always somebody else, particularly those we hate. But these orthodox gentlemen say, "Why don't you hav some respect for our feelings?" I go to one of their churches; that is, in my mind's eye I do, and they tell me I am going to hell. It seems to me I ought to hav some feeelings on that subject. It seems to me I would hav more reason to feel hurt, particularly if I told them there is no hell. Poets of strong imagination and a great gift of language hav given us graphic descriptions of hell, and eminent painters hav depicted it in all its horrors.

Some time ago he had seen in the church where Shakspere is buried, at Stratford-upon-Avon, a very vivid picture of hell. In this picture a train of wicked are represented as passing in doleful procession down the throat of an immense devil. There were caldrons in which the lost ones simmered and boiled, and grates upon which they blistered and roasted. There were devils pouring in pitch upon the victims, and a little devil stirring the grate to keep up a good draft. In one corner a number of the blessed appeared with a holy grin upon their countenances, extending from ear to ear, as if they would say, "Ah, didn't we tell you so. How do you like it as far as you'v got?" All this to show the love of God. I never saw such a hideous, selfish thing in my life.

Colonel Ingersoll proceeded to consider for a few minutes the theology of Jeremy Taylor and Jonathan Edwards, and denounced it as heartless, cruel, and unreasonable, particularly that of the latter, who held that a man in heaven could be happy and yet see his wife and children writhing in hell. The idea of these worthies seemed to be that the lucky people who got to heaven would hav their sense of justice so sharpened that the sufferings of those in hell would be to them rather a joy than a grief. And yet these men were considered good men and the lights of the church. If there was an infamous man in the history of the church it was Jonathan Edwards. He hated him dead, he hated his ashes, he hated his name. He hated anybody who would put such a belief into an innocent child's mind. Yet Augustine preached the same thing.

This doctrin of hell was so savage that it had to be modified to some extent, and so the doctrin of atonement was invented. It is said all we hav to do is to believe in the Lord Jesus Christ. Nobody knows what that means. I don't. Believe what? And what good would it do? A man might believe in Jesus Christ and yet be a murderer. There has not been a man hanged in the United States for the last one hundred years that has not believed in Jesus Christ, and most of them hav declared on the scaffold that they were going right straight to Jesus Christ that very day. A man must believe in a certain thing or be eternally damned; but if he believes and is sorry, then he will be saved. There was a man hanged in San Francisco some time ago for cutting a girl's throat. As he thrust the keen knife into her white throat she implored him to spare her, as she was not prepared to die. A great effort was made to obtain the release of the monster, but all appeals failed, and then he got religion. They generally do about that time. He made a speech from the gallows, in which he said he was going to heaven, and that the only thing that made him feel bad was that he would not meet the woman he had killed because she was not a Christian. I suppose up in heaven, if the music gets a little monotonous, and he should desire another thrill of joy, that all he will hav to do is to go and look over and see the woman he murdered writhing in the agonies of hell. Does anybody want to support that kind of doctrin? I never will, never, never, never! And with all due respect to every lady and gentleman here, I say, Damn such a doctrine. Does anybody

mean to tell me that none but Christians go to heaven? Hav you never known a good fellow to die who was not a Christian, and whom you could not bear to think of as being in hell? And hav you never known a woman who had worn herself out in the service of her husband and children, whom you could not think of as being in hell while her orthodox husband was in heaven, simply because he believed and she did not. On the battlefield I saw a brave boy, not sixteen years old, shot down in his struggle to keep the flag of his country from being trailed in the dust. He died with a curse upon his lips, but he died with a picture of his mother in his heart, and he died for the right, for liberty and for progress. Do you mean to tell me that that boy's soul went straight to the abysses of hell? I pronounce it an infamous lie. I cannot believe in any such doctrin. I believe with an old Universalist minister—and I must say I respect the Universalists because their God is at least a gentleman and not a devil—I believe with the gentleman who said, "I cannot help thinking that the latch-string will hang out until the last young one comes home."

Colonel Ingersoll continued that thousands of people were in lunatic asylums to-day in consequence of the preaching of the horrible doctrin of hell. In the cars, not long ago, a wild looking young man came up to him and asked whether he had any objections to his sitting beside him. He replied, "None whatever," and the young man sat down, saying, "You look so rested that it's a comfort to be near you." He said: "My mother put an arrow in my heart. She taught me the doctrin of hell." Col. Ingersoll said the mother was foolish; there was no hell; it had been abolished. The young man told him further that he had just escaped from the insane asylum the night before, and the Colonel gave him instructions to guide him in making his escape. He had become crazy on learning of the love of God. He met such people every day. This doctrin did not affect the vicious; it only affected the tender-hearted, the affectionate mother and the sweet little child. He had attended a protracted meeting once, just for a little while, and had thought himself in Bedlam. Ministers were haranging the life out of their audiences, and little girls, ten and twelve years old, were coming forward to be prayed for. They might hav been eating jam or taking a lump of sugar when their mothers' backs were turned, or they might hav gone to a neighbor's and promised to be back at 2 o'clock, and staid until 3. And there were old men, with as many sins to account for as those children were days old, down upon their knees and praying for them and imploring the Lord to break down their hellish pride. And there were others who were telling them that they had crucified Christ, and had driven nails into his hands and into his feet until the poor little creatures were loaded to the earth with a sense of their horrible iniquities.

O, it is infamous! No parent should allow his child to hear such things. (Cheers). I feel like cheering too, my friends. When I find a man or woman who, says, "I will not allow my little daughter to hear these frightful lies if I can prevent it until she knows better than to believe them," I feel like cheering. It is monstrous that little children should be taught that there is a great big God around trying to get a sight on them for some childish fault. I beseech you never to giv a dollar to build a church where the doctrin of hell is to be preached; if you ever get a chance to tax that property, tax it. I implore you, men and women, never to giv a solitary dollar to teach that doctrin; do not giv a solitary cent to the missionary cause to carry that hellish news to the heathen. Do not ever take a paper that defends that doctrin; do not pay a cent directly or indirectly for the propagation of that infinit horror. If there is any God it is blasphemy to say there is any hell; if there is any humanity, it is blasphemy to say that we can be happy in heaven with those we love in hell.

I want to spend the next world with the folks I love in this. I am going to stick to them if I can. I think more of my wife and my children than I do of any God, because I do not know him and I do them. I want their society, and if we go down with the ship of the world in chaos and death, I will not push them away. We will go down together. I never will paddle off in some little orthodox canoe. I never want to get so good that I will not love the ones I love now, and I never want to rise above human ties; and in after life I don't want a little patch of fog pointed out to me as my grandmother, and another piece of fog as my grandfather. That won't do for me. I want to know my folks as I knew them here. If my affections are not immortal, I do not want to be immortal, for what's the use of the intellect surviving our best and holiest emotions? And yet we are told that we are all going to hell. I was told on the cars, the other day, that there is where I was heading. A clergyman told me so. I said, "I will bet you fifty dollars I don't go to hell." Said he, "Oh, well, that's not a betting point; it never could be decided." "Well," I said, "that's my bet; put up or shut up." Now I want all you, ladies and gentlemen, here to-night, to form yourselves into a missionary society to meet this doctrin of hell just that way. I want them, when a man tells them they will surely be damned if they do not believe in all the theological rubbish that is gleaned from the Bible, to flatly say that they don't believe any such doctrine, and I want them to fight it out.

Voice from the gallery—"What do you believe?"

Col. Ingersoll—"About what?"

Voice—"Well, what do you believe, that's the question?"

Col. Ingersoll—"I believe that you do not understand your own question. I believe that a good action is better than a good theory. I believe that a man who does right with a bad theory is a great deal better than one who does wrong with a good one; I believe that a man who loves his wife and children, and does the best he knows how according to his guides, is better than one who maintains the church and does not do these things. I believe if there is any God he is as good as I am, and if he is as good as I am he will never damn anybody until he givs them a fair chance. I believe the Garden of Eden is in front, and that man is getting better as the world grows older. I do not believe that prisons and scaffolds will forever disfigure the earth, nor that the withered hand of want will always be extended for charity. I do not believe that any man who is honest and who is willing to help himself will be allowed to want. I believe the time is coming when we shall all be freer and happier, and that too with the flames of hell stamped out under our feet."

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

ADDITIONS AND COMMENTS BY THE UNGODLY WOMAN.

MRS. JOB AND HOSEA'S QUESTIONABLE WOMEN.

We now approach the New Testament, only glancing at Mrs. Job, who is not rated among the godly women by the godly ones, as she gave her bilious (biles) spouse many a curtain lecture, besides commanding him to curse God and die when he sat down among the ashes and took a potsherd to scrape himself withal, being covered with sore biles from the sole of his foot unto his crown (Job ii, 7–10). So this "perfect upright man" ranked her with the "foolish women" for her little speech, intended as consolation and advice, and put her where moderns have always let her remain, *non est*, for we have no account that she was present when her friends, brethren, sons, daughters, and possessions were restored to him (Job xlii, 9–17). Mrs. Lot and Mrs. Job were truly consigned to a sad fate for not trusting in God as did their virtuous, upright husbands.

Neither must we pause to expatiate on Hosea's chaste wives, the first of whom (Hosea i, 2, 3), the holy prophet was ordered to take by God himself, he informs us. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms, for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer, the daughter of Diblaim, which conceived and bare a son. Then she conceived and bare a daughter (verse 6), and then another son (verse 8), which we are expressly told did not take place till after she had weaned the girl, a fact so important that had it been omitted in God's only revelation to man, it might have hazarded the soul's salvation of some of us "miserable sinners."

It would seem that God ought to have been satisfied with the prostitution of one of his favorite prophets with one woman; but he was not, for in chapter third, Hosea is credited as having written, Then saith the Lord unto me, Go, yet, love a woman beloved of her friend, yet an adulteress. . . . So I bought her to me for fifteen pieces of silver and for an homer of barley, and a half homer of barley (which in mathematical parlance would be one and a half homers of barley). And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee.

Now here was a contract not to be ignored by either. "Bought her to me," and the price recorded in olden times might have been the custom, but the character of this second woman appears to have been no improvement on the first, so a firm bargain was made lest she should "play the harlot," and as an inducement Hosea promised to be faithful to her.

We cannot understand, if God's purposes required these connections between Hosea and these lewd women, why it was necessary for Hosea to place it in history as a lasting disgrace to the women and an honor to himself in having obeyed the commands of the Lord for a sign to his chosen people.

Godly commentators attempt to gloss over this shameful account with various explanations, pretending to believe that the second woman was the first restored to her true husband as a type of the restoration of Israel, and that Gomer fell into lewdness after her union with Hosea, not before, surmising that she "is called 'a wife of whoredom' anticipatively," though there is not one word in the text to justify any such perversion, but the direct reverse.

Their glib suppositions about "spiritual whores and spiritual fornicators," and the continuation of the vile trash in the word of God, is too indelicate for the contemplation of any one, unless for criticism and exposure. We, therefore, turn the Old Testament, obscene, morocco-covered literature over to Anthony Comstock and his clique and hasten to the no less filthy legends of the New Testament, with which we have to do, after which we trust we can dismiss the whole and relegate the sacred Scriptures back to their proper owners, the Christians, and the lovers and promoters of the obscene in preaching and practice.

NOTE.—The commentary to which we have referred is by the Rev. Robert Jamieson, D.D., St. Paul's, Glasgow, Scotland; Rev. A. R. Faussett, A.M., St. Cuthbert's, York, England, and the Rev. David Brown, D.D., Professor of Theology, Aberdeen, Scotland; so you perceive we consulted reliable authority.—*Ungodly Woman.*

## Where is the New Party?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav already for quite some time wondered at the non-appearance of that promised Liberal party, or, in its stead, of some movement of the Liberals to test their strength and assert themselves. Doubtless the matter has been pondered over by the leaders of Liberal thought, and if we hear no more of it, it must come of their deeming it prudent to lie low for the time. Yet one may be forgiven for astonishment at their apparent inaction when to a common mind it seems high time to hav a coalition of Liberals in the field of politics. It may hav been thought that Liberalism could as yet make but a poor show for itself as regards number. Possibly such would be the case. Yet I do not believe it.

What better opportunity could offer itself for the upraising of the standard of Liberalism than the existence of two confessedly corrupt parties, both without any live issue, struggling with one another, not for the people's greater good, but for dominion and spoils. It is not the welfare of the American people that is thought of or spoken of, but the victory of the Democratic over the Republican party, or *vice versa*. It is not the virtue, statesmanship, talent, or genius of the great candidate, but the right of the one to election to a seat from the possession of which he claims once to hav been defrauded, and the silent weight of the other, who, beyond some military achievements, has no claim either to shining talent or virtue, but, on the contrary, boasts many vices and dishonest association. The effrontery of these factions has even been carried to the length of chuckling, as was done but a few days since in a New York Republican daily, over the fact that the greater rascality of Tilden in the Louisiana election had been overcome and rendered null by the lesser and shrewder trickery of his opponents. Before such monstrosities will not the upright man stop in utter disgust and execration, and swear his hand shall never again be polluted with the casting of a Democratic or Republican vote? Are not thousands to-day in this very position? Yes, thousands upon the top of thousands who but wait a fair opportunity to join the standard of a party coming out to proclaim and defend the liberties of the people.

Many of these will not join the workingmen's party; its platform is too narrow. Others still keep away from the Socialists, who force certain issues while they ignore others. The greater part of them would be attracted to the national Liberal party, with its broad, strong, advanced, yet secure platform. Let the noble monument dressed last year by the Committee on Platform and Resolutions be offered to the people, and besides the Liberals, the masses that now vacillate and hang loose about either party will come and acclaim their deliverance. Ultimately the workingmen and many of the Socialists, feeling the narrowness of their platform and the weakness of their parties, will come to swell the numbers and the tide.

That this tidal wave may rise and in its might wash away the corruptions of political parties, that the religious, social, and political liberties of the people may be boldly and grandly declared and championed, that the honor of America may thereby be cleared of a stain, is my hope as well as my prayer to the leaders of Liberalism.

EDMOND GASTINEAU.

P. S.—What are we to think of the conduct of Robert Ingersoll, who last year so nobly and boldly proclaimed the necessity of a Liberal movement, but to-day humbly trails after Senator Blaine. Vote for Blaine—is that what we, the Liberals, must do to be saved? What a pity that men who hav thrown off the shackles of superstition and prejudice still walk in political leading-strings, and that, too, at a time when the Comstocks ominously mourn over the fact that Liberal publications, and therefore Liberals, "are yet beyond the reach of the law." Where is the Napoleon that will lead us to strike, not for glory but for freedom, the Moses of the Liberal dispensation? We thought we had seen his majestic brow and warlike countenance looming up through in the distance. Has his heart failed him that he has not dared to face the foe, were it but a handful of followers? There is a tide in the affairs of nations, as well as of men, which taken at its flood, leads on to fortune. Alas, that we should allow this tide, perhaps the only favorable tide, to escape us. E. G.

IN the acknowledgment of funds donated by friends to meet the expenses of the Bennett Reception, an omission was made of $3.25 by the Liberal League of Paterson, N. J., and handed in by the secretary of the League, our friend Mr. John Warr. Thanks are hereby extended to all concerned.

## Which is the Falsifier?

In the *Index* for June 3d appears the following:

MR. UNDERWOOD'S LETTER TO A FRIEND.

THE FOLLOWING LETTER, WITH THE WRITER'S PERMISSION, HAS BEEN SENT TO US FOR PUBLICATION:

THORNDIKE, MASS., May 26, 1880.

*Dear Friend:* I hav read the scurrilous attack on Mr. Abbot, myself, and others in THE TRUTH SEEKER of the 15th. Thanks for your suggestions; but I shall send no reply. The last communication I sent that paper in vindication of myself from Bennett's malicious thrusts was kept a month and returned to me unpublished. But these vindictiv assaults can injure nobody in the judgment of men and women whose respect is worth having. All such mean and mendacious attempts to injure reputation recoil against their authors. I regard it as a credit that I am abused by such a man as the course that Bennett has pursued proves him to be; while I feel honored by his association of my name with that of Mr. Abbot and some others he has the past two years so persistently defamed; men with whom he is not to be compared, but *contrasted;* men immeasurably his superior in every intellectual and moral quality; men who hav done as much to elevate Liberalism as he has done to trail its standard in the dust.

I am unable to imagin the immediate cause of this unscrupulous attack, so full of falsehood and vile insinuation, unless it be a tract recently published giving extracts from some of his filthy letters—a tract I never saw till I received a copy by mail. But he has quarreled with, and applied the foulest epithets to, nearly every editor and advocate of Liberal thought in the country who has had the temerity to criticise his course or object to his method; and how could I expect to escape his malice? But for my extreme aversion to personal quarrels, which has kept me from making any public reference to private grievances, I should hav been long ago honored with those who hav been objects of his lies, scurrility, and abuse. Conciliating as I hav been, he has done what he could, by methods peculiar to himself, to injure me with the Liberal public; and, if he has accomplished nothing in this direction, it has been owing to no lack of disposition, but to the insignificance of his influence and that of his paper among Liberals of intelligence, character, and worth. I now recall vividly some of the expressions of Mr. Abbot, giving his estimate of the man. I am obliged to acknowledge that from the first his insight into Bennett's character surpassed my own; and I am now convinced that the latter has received from me, against the advice and protests even of leading Liberals, a consideration of which he was wholly undeserving.

When Bennett was arrested for selling the coarse pamphlet with a salacious title, although I thought he had been guilty of great folly, yet, in my adhesion to the principles of freedom of the press, I protested against his arrest and sent him five dollars as a contribution to the expense of defending himself. When he was—as I thought, and still think—unjustly sentenced, I did what little I could toward getting him pardoned. I called on him twice during his imprisonment; but I notice he makes even these visits, with which he professed to be much pleased, a subject of fault-finding and contemptible misrepresentation. I do not now regret what I did, even though I hav come to see the baseness of his character.

Nearly every statement in regard to me in his attack is either a downright falsehood or a mean distortion of facts. The best way, I am satisfied, is to hav nothing to do with such a man. Point out one falsehood, refute one slander, and he will invent another; and there is no lack of men like himself, who, from various motivs, join him in this disreputable business. Very truly yours,

B. F. UNDERWOOD.

As much as I wished not to allude to personal matters of this kind again, duty to myself, as well as to my readers, seems to require that I should take some notice of the foregoing letter, which is in the same unkind, unfair, and untruthful spirit with which the writer has treated me for the past year. I will, therefore, in the spirit of fairness and truth, attempt to vindicate myself and show wherein Mr. Underwood is wrong.

1. I hav made no misstatement in regard to Mr. Underwood in any way. I hav neither been guilty of "downright falsehood" nor "a mean distortion of facts." I hav uttered nothing but the *truth* in anything I hav said in reference to him. Instead of making such a general and loose statement of denial as he has done, it would hav been more honorable to hav pointed out any "downright falsehood" or any "mean distortion of facts" of which I hav been guilty. I call upon him to do this or to withdraw the calumny he has published against me. I hereby offer him one hundred dollars for each falsehood he will prove I hav uttered, knowingly, either with respect to himself or his compeers, Abbot, Ellis, McNellis, Bundy, or Comstock.

2. Mr. Underwood pretends to be unable to imagin why I should hav anything to say in the way of censure of him in regard to his treatment of myself. Let me assure him then, that it is only since I left prison that I hav seen the letters he wrote to the *R.-P. Journal* respecting myself. I was not allowed in the prison to even lay my hand upon those papers or to know what they contained. It was not until after I had left prison that I had a chance to know that in writing of me to Bundy's paper he had used such expressions in connection with myself as "vulgarity," "vice," "deliberate, malicious culminator of a virtuous woman, whom he vainly tried to corrupt and ruin," "his character is most despicable," "he is unfit to represent any decent movement or to associate with decent men and women." "The only way that D. M. Bennett's name can be saved from everlasting disgrace is to impeach the genuineness of those letters." "If what you [Bundy] hav published be true, the Liberal public will no longer hav confidence in the man and the sympathy which has been so generously bestowed will be withdrawn." "The perusal of which [the letters] has left on my mind a feeling of unutterable disgust." In Mr. Underwood's remarks, as published in the Chicago *Inter-Ocean*, Dec. 10, 1879, he used such expressions as these: "I always objected to Bennett's course, as shown in the general obscenity of his journal, his scurrilous articles against the clergy, and the coarseness he exhibited when attacking religion and its professors," "the culprit," "the aged sinner." He also represented the supporters of THE TRUTH SEEKER as being "Freelovers' and "tag-rag and bobtail," while on the other hand he "represented," as he said, an entirely distinct class who were as utterly opposed to me on account of my offense against the laws of decency as were the most conservative Christians of the country. "The brilliant orator [Ingersoll], at my solicitation, interfered on behalf of the aged sinner." "Since then Col. Ingersoll and the best men of the party hav left him to his fate, and altogether on account of his own immorality." It was not until I left prison that I fully learned that he had said to friends of mine that "Bennett must be crushed." It was not till after I left prison that I found out the falsity of the assurance he gave me while in prison, that attacks should not be re-commenced upon me. It was not until after I left prison that I learned he was writing to my best friends, using his utmost ability to turn them against me and to damage me in their estimation. I hav seen several of these letters, and in a part of one of them only I counted thirteen falsehoods he had told, and I pointed them out. It is not till since I left prison that I learned that he was one of the original self-appointed censors or conspirators who felt themselves called upon to read over and examine my private letters, with which they had not the slightest business, and to advise their publication to the world and this while I was in prison, as he still says "unjustly." It was not till since I left prison that I became apprised of the man's duplicity when his accomplice, Bundy, published a part of the letters, to rush several hundred miles in obedience to Bundy's telegram to examin the letters and decide whether they were false or genuin, and to pretend to be greatly shocked by them, when he had looked them over several weeks before and knew they would be published. Is it strange, upon all this information coming to my knowledge after I left prison, especially when the vilest and dirtiest attack that was ever made upon a man was perpetrated upon me, and which I knew, if Mr. Underwood did not hav a hand in, was but a part of the contemptible mode of attack which he helped to inaugurate—is it strange, I repeat, that I should hav a few words to say in allusion to the gentleman? I confess I am not so much a follower of Jesus as when smitten on one cheek to turn the other for a blow, or when spit upon or otherwise befouled to ask to hav it repeated and rubbed in.

3. Mr. Underwood says I hav quarreled with, and applied the foulest epithets to nearly every editor and advocate of Liberal thought in the country who has had the temerity to criticise my course or object to my methods. This is most untrue. I hav not quarreled with one in ten, or perhaps one in twenty of those who criticise me or object to some of my methods. I am really a good-natured sort of person. I hav applied foul epithets to none, nor hav I applied epithets of any kind to any Liberal editors until they began on me, calling me all the vile names they could well think of. I never spoke an uncomplimentary word of Payne, Abbot, Bundy, nor Underwood until after they had denounced me and published me to the world as a forger, a dealer in and advocate of obscene literature, an "impostor," "foul-mouthed libertin," "apostle of nastiness," "martyr impostor," "an old Lothario," "a libertin," and much else in the same line. It was not until such epithets were applied to me that I retorted upon my assailants, and even then I said nothing but what was true. I did not apply to them such vile epithets as they had piled upon me in nearly fifty newspaper columns of the dirtiest abuse, and this sent to all the newspapers in the country, many of which republished the same. There was this difference, they applied epithets to me that were most false, while I did not apply one false epithet to them. After being treated in the intolerable way I was, I cannot think it was my duty to stand or sit supinely and say, "Good brothers, please go on; do so some more." No, I hav simply performed my duty, and denounced in strong, clear, fitting language the most contemptible treatment ever extended to a human being. A great deal of meanness has been measured out to me within the past fifteen months, but none has been so cruel, so unbrotherly, so heartless, so perfectly despicable, as that from the hands of those who profess to be Liberals—Underwood, Ellis, Abbot, Bundy & Co.

4. Mr. Underwood says I made his visits to me in prison a subject of "fault finding and contemptible misrepresentation." There is not a word of truth in this. I did not find fault with his visiting me, nor did I misrepresent him "contemptibly," or in any other way. I simply related some of the remarks he made and some that I made, and I told the truth in what I said. I treated him civilly when he called upon me, as I would now were he to call upon me again. I was not specially overjoyed, and did not act so.

5. He says the last communication he sent to THE TRUTH SEEKER in vindication from my "malicious thrusts" was kept a month and returned to him unpublished. I don't know as I am to blame for that. It was while I was in prison. I neither saw his article nor had anything to say as to what appeared in THE TRUTH SEEKER. Besides, many communications hav to wait much longer than a month before room can be found for them, and many can never find room to appear at all. Mr. Macdonald was conducting the paper at the time, and he informs me that Mr. Underwood's demand for its early appearance was so peremptory and dictatorial that he did not care to be particularly in a hurry about it, and that Mr. Underwood ordered it returned. I do not remember of ever refusing to print any article which Mr. Underwood sent me for publication. As to my "malicious thrusts," I must say that in view of the extremely hard things Mr. Underwood had said about me before I had ever uttered an uncomplimentary word in respect to him, and when in reply I did not make use of an intemperate word, his charge of "malicious thrusts" is extremely unjust, exactly as all his late conduct toward me has been.

6. He says he feels honored by being associated with Mr. Abbot and some others I hav spoken ill of. Probably he means Ellis, McNellis, Bundy, and Comstock. A man who can be honored by being placed in that crowd is low indeed.

7. It is singular that Mr. Underwood should be under the necessity of looking to Mr. Abbot for opinions respecting my character, when Mr. Abbot never saw me to speak to me, except on one or two occasions, and then but a few words passed between us, while Mr. Underwood has been pretty intimately acquainted with me for more than six years, conversing with me during that time probably five hundred times as much as the conversation held between Abbot and myself. Mr. Underwood has had scores of business transactions with me; I hav done considerable work for him and sold him large numbers of books, for which he has paid me several hundred dollars. I thought we were very good friends and that he was fully satisfied with me until he found I had written some letters to a woman, which he did not approve of, when, probably by a hint from Abbot he called me "immoral," "vulgar," a "culprit," an "aged sinner," and other pretty names of a similar character. If after his extensiv acquaintance with me and Abbot's very limited acquaintance he is under the necessity of going to Abbot to form a correct opinion of me, it proves either that Abbot must be extraordinarily astute, or Underwood uncommonly obtuse. Which horn?

8. As to that donation of five dollars, I fear Mr. Underwood, under the circumstances, regrets making it, and under the circumstances I do not want it. I will credit his account by that amount (I believe there is still a balance in my favor). So that is settled, and he is none the poorer on account of that "coarse pamphlet with a salacious title." By the bye, which part of the title is "salacious?" Is it "Cupid's," or "Yokes?" I confess myself a poor judge of salacious matters.

9. As to Mr. Underwood's charge about my "trailing the standard of Liberalism in the dust," I plead not guilty. If I hav done it I do not know it, and I am positiv I did not intend it. I shall hav to submit it to my readers, whether the charge is true. It makes me think of Abbot's scurrilous charge that I hav done more injury to the cause of American Liberalism than any other man that ever lived. I am really sorry if it is so. My hopes were exactly in the other direction. I hav no wish to boast of what I hav done for Liberalism, but am sure I hav for the last six and a half years put in my time faithfully, working early and late three hundred and sixty-five days in the year. What I hav produced may not be equal in quality to that which the cultured Abbot and Underwood hav evolved from their inner consciousness, but what I hav lacked in quality, I hav endeavored to make up in quantity.

10. Mr. Underwood says I hav done what I "could by methods peculiar to myself to injure him with the Liberal public." This is most false. I hav done nothing of the kind. But he has persistently tried to injure me, to ruin my reputation and business, to "crush" me, as he positivly said must be done. If I hav ever injured him to the amount of a hair of his head, or a penny in his pocket, I don't know when it was.

11. As to "the insignificance of my influence and that of THE TRUTH SEEKER among Liberals of intelligence, character, and worth," I hav nothing to say. I do not claim a very large amount of influence. I hav not tried to lead people around very much, by the nose or otherwise. My ambition has been to issue a good, interesting, truthful paper, and books of the same character, and I am flattered that there are some in the country, though they may be "tag-rag and bobtails," who appreciate the efforts I hav made. So long as I get letters almost every day—and from tolerably "intelligent" people too—acknowledging that they owe their conversion to me, I will try to bear the loss of the appreciation of Ellis, Underwood, and Abbot. I know I would far rather hav the approval of fifty thousand of the class Mr. Underwood calls "tag-rag and bobtails" than the mere baker's dozen of the highly-cultured, exquisit men like the three named. The growing list of THE TRUTH SEEKER indicates that the *bobtails* must be pretty numerous and still increasing. And now that Mr. Underwood (doubtless by the advice of Mr. Abbot) has decided to withdraw the "consideration" which hitherto, "against the advice and protests of leading Liberals," he has favored me with, I shall endeavor to bear the infliction with the best grace possible. "This is a world of losses and disappointments, to be sure! "The best of friends must part."

12. Mr. Underwood speaks of my inferiority in intellectual and moral qualities as compared with Abbot and, probably, Ellis, Bundy, and himself. I think that is cruel—more cruel than there is any need for. I did not get up my intellectual organization, and do not feel that I am to blame for its inferiority. I am well aware it is far inferior to that of many men, but how can I help it? I hav to take myself as I am, and other people hav to take me in the same way. I wish I were more intellectual, but fear I cannot raise my intellectual stature even to the extent of a single cubit. I would be glad to be as tall, intellectually, as Abbot, Underwood, and Bundy, but I do not expect impossibilities. I always thought it mean to twit a simpleton, one a little below par intellectually, with being a *fool*. Gentlemen are not very apt to do it. On the score of morality I seem also to be deficient. That is bad, I must confess. Yes, I wrote some letters; very naughty letters, Underwood, Ellis, and Abbot think; but I am glad that from fifty to one hundred lies cannot be traced to my door, as they can to Abbot's, or twenty that can be traced to Underwood's. I am glad I hav never used the names from a list stolen from the *Index* office of another newspapers, by which to mail false, slanderous, unprincipled sheets to ruin its editor. I am glad I never deceived and shamefully treated a most worthy young woman, as Ellis did in Salem, Ohio. If I hav written rather too many letters, I hav reason to rejoice that I am not near

as mean and contemptible as those who hav tried to deeply injure me. If I thought myself as base as the five men who hav gone to such lengths to crush me, and that I could not get over it, I would commit suicide within three days. But while I can say in truth that I am not a liar, am not a thief, am not a drunkard, am not a forger, am not a counterfeiter, am not an adulterer, I hav to admit that I did write some private letters, which hav caused Ellis, Underwood, Abbot, and Bundy a great deal of trouble, and that makes me immoral, of course. If I had not written those letters, I might hav lied like Abbot, and hav been all right. I presume also, notwithstanding even those letters, if I had voted for Abbot at the Liberal Congress in Syracuse in 1878, and had influenced my friends also to support him, thereby securing his election, Underwood and Abbot would both hav considered me a tolerably moral man. I think, however, that the good work I did on that occasion will atone for all the private letters of my life.

13. Among the untruths which Mr. Underwood has written to my friends, I will now mention but one. He says I denied writing those "letters." It is positivly false. I never denied it either in private or public, and I call upon him to tell when I denied it and to whom I denied it. If he will prove that I ever said anything of the kind, I will agree to owe him one thousand dollars. THE TRUTH SEEKER in my absence never denied it; if it did, Mr. Underwood is called upon to point out the number and page in which the denial appeared. If he will do this satisfactorily, another $1,000. Since he will persist in making such misstatements, he ought to be honorable enough to acknowledge his error when pointed out to him. I hav all along been flattering myself that I am pretty good at "owning up." More than two years ago I informed several of my near friends in this city that I had written those letters. I told my wife about it, and owned that I was sorry for writing them; and last November I fancy I made a pretty clean breast of it when I told not less than fifty thousand people that I wrote those letters, and begged their pardon therefor. Still the cultured, pure, moral, and respectable B. F. Underwood insists that I denied it. How this world is given to falsehood! He is of this world.

14. Although Mr. Underwood makes the general charge that I am guilty of "downright falsehood, or a mean distortion of facts," he does not attempt to deny that he and Ellis appointed themselves a smelling committee at Savage's house in Greenwood, after Ellis had obtained those letters, spent a part of a day in mousing over them, and deciding what course to pursue with them to crush Bennett the most effectually. As he does not deny it, as Ellis does not deny it, as Savage does not deny it, as Abbot does not deny it, though four weeks hav passed since the statement was made, it is pretty fair to conclude that there is much truth in it. If there is none, each of the parties named would be very ready to disown. Why they do not deny it is because they can not do so truthfully. Assuming, then, that it is not deniable, we are enabled to obtain a clear view of Mr. Underwood's "true inwardness." After he had read over those strictly private letters to his entire satisfaction, and become sufficiently filled with "unutterable disgust," he decided that they must be given to the world, whereupon he very soon gave out that "Bennett must be crushed." Now the man may think he was acting honorably, kindly, and fraternally all that time, but it does not seem so to me. As bad as he considers me, I am very sure I would not hav served him so. Should Ellis, by the most dishonorable means in the world, come into possession of *private* letters of Underwood's, though written some in playfulness, some as pastime, some in friendship, esteem, or even love, and I could not help knowing that he did not intend them at all for the public eye, even if I thought they were in bad taste, and were discreditable to him, I don't think that I should feel that I had any business with them, or that anybody else had any business with them, especially if he was unjustly in prison at the time—unless I was extremely mean, and wished to pursue a most ungentlemanly, dishonorable course, unless I wished thereby to do him the greatest injury possible, which is hardly a supposable case. If I had it in my heart's desire to crush him, and I was sufficiently devoid of honor, I might hav done it, but I would hav considered myself guilty of very low, mean, contemptible conduct, far worse than penning the letters for one eye alone. I should hav felt that if it was wrong to write them for the eye of one person only, to spread them before hundreds of thousands was infinitly more culpable and dishonorable, all to "crush" him, and cause his friends to forsake him.

Perhaps it is unbecoming in me to pass an opinion upon Mr. Underwood's conduct, so I will just submit it to my readers whether it was honorable, truthful, and gentlemanly, after he had read over those letters, advised their publication, and knew they were coming out, then when Bundy did bring them out with all of Ellis' indecencies, falsehoods, slanders, epithets, garblings, exaggerations, headings and sandwichings, making them appear ten times worse than they would otherwise, for Underwood to rush several hundred miles to Chicago in obedience to a telegraphic summons from his accomplice Bundy, to pretend to see and decide whether the letters were genuin, and to be duly shocked and disgusted, and to declare that Bennett was gone, "hook and line," and even that "burnt brandy would not save him." Let it be remembered, in connection, that after Bundy had sent him a dispatch to come *at once*, when Underwood was afterwards censured for being so ready to "mix in," and meddle himself with what did not concern him in the slightest degree, he attempted to make it appear to my wife and others that he went at the urgent request of my friends, and otherwise would not hav gone. This, added to what he said to the reporter of the *Inter-Ocean*, is sufficient for the Liberal public to decide upon. Let them take the case, and a just and true verdict render.

I regret to lose the friendship of Mr. Underwood. I hav entertained a feeling of respect for him, and hav wished to co-operate with him in the dissemination of the truths of reason and Freethought. I hav not seen so much to condemn in him as he has in me, and hav had no occasion, until recently, to censure his letters, his tastes, his modes and methods of prosecuting his labors, his untruthfulness, his deficiency or excess of "vulgarity." I think I hav appreciated the good work he has performed, and hav on all occasions spoken in praise of it. I gladly would retain his good will, and to my knowledge I hav done nothing to forfeit it except to write some rather unfortunate letters and to sell a "coarse pamphlet with a salacious title." If I hav offended in other directions I am quite ignorant of it, both as to the where and when. Being from this time henceforth deprived of his recognition and "consideration," I shall go on in what I conceive to be my duty. I shall continue to publish THE TRUTH SEEKER so long as I hav the mental and financial ability to do so, and enough of the uncultured *tag-rag and bobtails* staud by me and are disposed to help me still fight the battle. I shall still strive to make THE TRUTH SEEKER an acceptable paper to the Liberals of the country, and will make it the remainder of my life-work to correct such mistakes as I hav made, to right my wrongs, to discontinue any reprehensible conduct of which I hav been guilty; in short, I shall try, during the remaining years that are left of my life, to try to be a zealous, consistent Liberal, to do all the good I conveniently can, and to speak evil of no man without cause.

Mr. Underwood had it in his power to do me a great kindness. When those private letters were, by a most unprincipled person, thrown upon the market, and they were eagerly clutched at by bitter enemies, who wished to crush me even lower than I was—being then in prison—and he was called upon by certain evil-disposed persons to act as a member of a smelling committee to nose among those private letters, and hold an inquest over them to decide how they could best be used to my injury, if he had taken a charitable view of the matter and said: "True, these letters are not in good taste; it is a wonder how a person could write such a number of letters of this kind, but there is nothing criminal in them. They propose the violation of no law, human or divine, nor the practice of any species of immorality. They are strictly of a *private* character; they were not written for the public, and the public has no business with them. The writer doubtless was worse than wasting his time in penning them, but he had a right to act foolishly if he wished, and as he has harmed no one by them, as they were written two years ago; as the writer has worked industriously in the cause of Freethought; as the publication of these letters can do no possible good, and especially as the writer is now serving out a severe and unjust sentence in prison, I advise their being destroyed. Their publication will only be adding injury to an already deeply injured man, and can do no possible good to the Liberal cause by bringing scandal upon it, and will place in the hands of our enemies the weapons with which to destroy us." Had Mr. Underwood taken that sensible view of the matter, and spoken those charitable words, in all probability those letters would never hav been published, that great sorrow would not hav been brought upon my head, and the Liberals of America would hav been saved an unnecessary grief. True, it would hav been better had the letters not been written, but as they were written, and the public had not been annoyed with them, it would hav been far better to let them remain in the privacy for which they were intended and entirely fitted. But, on the contrary, Mr. Underwood exhibited the possession of a very uncharitable spirit. He seemed to vie with my foes; he joined in the unkind foray upon an imprisoned man, and evinced a disposition to ruin me, if possible. He declared I must be "crushed;" he was privy to the publication of my private correspondence, if he did not advise it, and he has said a great many unkind things about me since, and several things untrue. This, taken together with the secrecy observed in the conspiracy, the concert of action on the part of Ellis, Underwood, Abbot, Bundy, and perhaps Comstock; the extra effort and expense to mail ten to twenty thousand extra copies of slanderous sheets; the dishonorable use of names from a stolen mail-list, by which thousands of my friends were reached, the resumption of the unkind attacks upon me since I came out of prison, the unmanly and dastardly circulars printed and mailed by the thousand to my friends and patrons; the inability to deny the meeting of the Smelling Committee in Greenwood; all these combined point out most unmistakably a greater amount of wrong done to an inoffensiv individual, who had not indulged in the slightest wish to injure any one, a greater amount of unkind, cruel, unmanly treatment than is often met with, the culpability of which, the writing of a thousand indiscreet private letters would not equal.

As Mr. Underwood has condemned me so unmercifully, and has been so *utterly disgusted* with my conduct, it is perhaps but natural that I should return the compliment upon him, and be open to conviction, that with all his disgust for other people's mistakes and bad taste, he has himself not been exactly immaculate. Possibly the white lily is a trifle whiter and purer than he. I am receiving communications in reference to some of Mr. Underwood's little peccadilloes. It is known that he has held private correspondence, more or less amatory, even with ladies. On a certain occasion a letter from a certain lady sent to the care of Mr. Underwood's friend in Dubuque, was forwarded to Thorndike, Mass., and as ill luck will sometimes hav it, this letter with "salacious" import fell into the hands of the immaculate Sara herself, whereupon it is said Benjamin, when he reached home, received such a mild and gentle dressing down that his hair, like my own, has not been very thick on the top of his head since. It is known that he has had amatory experiences in California, Illinois, and other Western states. I hav letters bearing upon these little episodes, but decline for the present to place them before the public until backed by sworn affidavits or corroborativ testimony.

I recently received a letter from one of the most prominent Liberals in the state of Iowa, in which a paragraph reads in this wise:

"On a certa inoccasion B. F. Underwood insulted a lady in Waverly, Bremer county, Iowa, with an infamous proposition. This is susceptible of the clearest proof, both from the lady herself and a prominent and intelligent Liberal who happened to be near enough to hear the lady's scorching rebuke and see the *cultured* culprit quail and sneak away. The lady will make a statement of the facts over her own name, as well as the gentleman who overheard her remarks."

Oh, can it be possible that the spotless man of Thorndike, whom Abbot so greatly admires, and who feels such "unutterable disgust" at the failings of others, should act in that way? Who would hav thought it? It must be true, for the source from whence it comes is of the most reliable character. Knowing these facts, I would hav scorned to name them had not Mr. Underwood done me the great injury he has; and not even now, only that he, as well as myself, may be understood by the Liberals of the country just as we are. If this contemptible warfare is kept up on me, there are indications that several interesting facts, well authenticated, may be brought to light about some of these most excellent persons who are so fond of calling public attention to other people's imperfections.

Mr. Underwood has said that he *pities* me. Well, I will not be outdone by him in any good work—I pity him also. I think he has undertaken too large a contract. He has endeavored to make the Liberals of America believe, that his "bosom friend" F. E. Abbot is an honorable, excellent, high-minded gentleman. He never can do it. American Liberals cannot be wheedled into the belief that a man, however great professions he may make, however sonorous his pretensions to purity and morality may be, who takes pleasure in spreading broadcast over the land the private letters of a brother in distress, with a view of causing his utter ruin, and using the names upon that brother's mail list, stolen by a thief, and sending thousands of extra copies of his slanderous sheet, alike to friends and foes with the express purpose of causing the friends to be alienated, and the brother's reputation, happiness, and business to be destroyed, is a high-minded, honorable gentleman worthy of their regard and recognition. A man who will approvingly quote the abusive remarks and unmanly and false insinuations against as estimable ladies as liv upon the face of the earth is totally unworthy the respect of all true Liberals. They will far sooner accept E. C. Walker's estimate of the little maligner:

"Never let his name [Abbot's] be again spoken, save with the deepest contempt and loathing. Lower than he has descended no man can go. He has touched the almost fathomless depths of infamy; and hereafter mark as a traitor to Freethought and Liberalism, as the sworn enemy of justice and truth, as a panderer to falsehood and cowardly defamation, as the would-be assassin of innocence and virtue, as the poltroon smiter of gray-haired women and tender girls, any man who lifts his voice or wields his pen in his defense. He has made himself an outlaw. Let the fate of outlaws be his. The man who will quote without emphatic disapproval such words concerning such women as Amy Post and Lucy N. Colman is a scoundrel."

This is severe, but it is just. What Ingersoll said in speaking of another slanderer, Joseph Cook, will apply equally well to Abbot:

"When he made that statement, he wrote across the forehead of his reputation the word LIAR. He is a low, infamous man. Meanness cannot descend beyond the level of him who will endeavor to blacken the reputation of another simply because he could not answer his argument. I despise, I execrate with every drop of my blood, any man or woman who wilfully attempts to destroy the reputation of another."

Mr. Underwood may be more successful with the rest of his compeers, Ellis, McNellis, Bundy, Comstock & Co., though the prospects are not specially promising. (It may be stated in parenthesis that one of the reporters to whom the second person named told the story of her wrongs and how she was "persecuted," because she would not yield up her "virtue," has admitted that he slept with her several nights at the time he was pretending to inquire into my great impurity. If necessary, it can be proved in any court that nearly a dozen others hav been recipients of like favors. Whether the Boston meddler and interviewer who came here to find out what he could and to obtain possession of those letters was equally fortunate, is not known "on Change," but there are good grounds for suspicions. This is Ellis' "angel of heaven," and "angel of light," in whose favor he was so horrified lest she should be deprived of her "virtue." This is the "virtuous young woman" so gallantly championed by Underwood, and whom he charges me with trying to "corrupt and ruin." But I never *did* it.) It is presumed Mr. Underwood will continue to be honored by being associated with such persons as Abbot and the others with whom he has co-operated. If his inclinations are in that direction, I will not try to draw him away. Benjamin is joined to his idols. Let him alone. D. M. BENNETT.

## New Auxiliaries.

191. DeTour, Mich.—Cecelia Hill, Secretary.
192. Middletown, N. Y.—H. W. Nivers, Secretary.
193. Walla Walla, Wash. Ter.—W. S. Gilliam, Sec.

Liberals wishing to form auxiliaries can hav instructions and documents by addressing A. L. Rawson, Sec. N. L. L., 19 Lafayette Place, New York.

THE prospects are that the Liberal convention to be held at Lansing, Mich., the 2d, 3d, and 4th of July, will be a large gathering of the progressive people of the Northwest. The writer expects to be present if circumstances permit, and will be pleased to make the acquaintance of our Michigan friends. H. L. GREEN.

# Financial.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON AND JOHN W. TRUESDELL.

DR. MORRISON'S SIXTH LETTER.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My "errors" hav evidently disturbed my opponent's equilibrium. He took up nearly two pages of THE TRUTH SEEKER trying to break the force of my statement in reference to the enormous gains made by the national system. His language is an evasion of facts, a misapplication of my language, and a total failure to break the chain of facts I presented. In none of his letters has he referred to more than two or three of my arguments, taking up most of his space in combating one idea alone, and it the easier one to fight. I had hoped he would take up my arguments *seriatum* and giv a respectful and candid answer to each, but in that I hav been disappointed. My main arguments hav not even been alluded to by him. They hav been entirely evaded and passed by. My attention was attracted to the frequency with which Mr. Truesdell used the word "fiat." One would suppose he had "fiat" on the brain. It is strange how the advocates of a bad cause will grasp at and make use of any epithet however foolish or inappropriate, if it will only serve their purpose to ridicule and turn away the attention of the people from the real question at issue. My opponent surely must be enlightened enough to know that there is no legal money except "fiat" money, whether it be made of gold, silver, copper, nickel, or paper. All other kinds are but a promis to pay money, and are not a legal tender.

My opponent's boasted national bank bill is redeemable in the hated "greenback." Hated by whom? No one but those interested in their destruction, bankers, gold gamblers, and political pimps who do their bidding. But the people, those who produce all the wealth, love the "greenback" better than any money we hav ever had, notwithstanding the fact that it was dishonored by the two exceptions imposed upon it by Congress, after Congress had been manipulated by the agents from the "caverns of bullion brokers and from the saloons of the associated banks."

It does seem to me that a man who, in the light and experience of the few past years, will attempt to excuse our government for creating an untaxed, interest-bearing debt, or to defend it as right in the least, has not only "pocketed," but entirely buried his conscience. He may be ever so nice a fellow privately, but the Lord help him from his political standpoint. We of the national party regard this bonded debt as most unjust to the people and wholly unnecessary. My remedy can be found in my last. Such a debt creates castes in society, permitting those who hav the money so to invest it as to become the sharks of the community, reaping the benefits of protection to life and property by the state, while they pay not a cent for its support.

I was a little amused at my opponent's effort to prove the national circulation a "little safer" to the people than a government legal tender circulation. He admits the government is pledged for their redemption. In what? Greenbacks. My opponent does not tell his readers that a national bank could put their securities, including their specie, out of their hands, thus leaving no security for their circulation except the government bonds, while it is utterly impossible for the government to fail. I recogaize the fact that some time in the future the government will, as everything else, die, change; but I unhesitatingly say that a full legal tender paper money issued by the government and put out among the people without interest—as indicated in my last—would be the best and safest money that has ever been devised.

And this now brings me to consider the new measure of value that my opponent has been so much exercised about. And well do I know that the idea of a paper medium of exchange, although it be issued by the supreme "fiat," not based upon gold, being safe to the people, is to the average mind an absurdity. Further on I will try to elucidate this theory.

It has been stated by some political economist writers that ninety-six per cent of the exchanges are made through clearing-houses, bills of credit, etc. Be this as it may, it is sure that a very small portion are made with specie. One thing is sure, we are compelled to hav and use some kind of a paper currency.

I shall now try to giv "a reason for the faith within us," and if possible establish the truth of our theory. Individual prosperity is made sure by intelligent and remunerated labor. Industry is stimulated and mainly kept up by adequate returns for the labor bestowed. Contentment is the associate with and outgrowth of prosperity, hence only through collectiv prosperity comes general contentment, national unity, public good will, and a cheerful and faithful support of government. A medium of exchange, called money, is an absolute necessity if we would perpetuate our advanced civilization. That system of finance which will facilitate the exchanges of the products with the least friction—interest to the middleman—is the best system.

And furthermore, experience has demonstrated the fact that there should be a sufficient volume of currency to stimulate industry up to a healthy activity. Also enough to exchange the commodities—cash—in this way dispensing with the burden of debt, so as leave in the hands of toil a just reward for its services.

Again, the volume of currency needed should be year by year kept at a regular per capita amount, so that the price of commodities would be uniform, governed only by the law of supply and demand. This would help to break down the spirit of speculation, one of the curses of society.

Production should be stimulated and encouraged, while speculation should in every way—so as not to violate individual liberty—be discouraged, prohibited; and why? because production is for the general and individual good. Speculation simply transfers created wealth from the hands of those whose labor produced it to the hands of him who produces nothing. In other words, legal stealing is the real name and meaning of the modern word, "speculation."

One example. It has been published, and I suppose true, that during last year J. Gould "speculated" and made twenty million of dollars. A truly intelligent, discriminating, and provident people would put that man in the penitentiary for life; or what would be better, destroy the opportunities for such unrighteous, demoralizing, and imperial accumulations.

Some are not able to see how a legal tender government paper currency can serve the wants of business, unless it is based upon gold. I declare the making of two kinds of money, one out of a cheap and plentiful substance and based upon another made of a very costly and scarce substance, to be one of the greatest frauds of the nineteenth century.

What if we hav grown up all our lives under the system that declares by "fiat" of law that so many grains of gold, and so many grains of silver, so fine, shall be—in law—one dollar? And what if all the civilized nations hav adhered to the gold or silver standard, using one or both? Does all of that establish it as a "truth," that such a system is the true one, the best one for the well-being of humanity? We think not. We think that experience, past and present, has demonstrated it as a truth that it is, perhaps, the very worst system that could be invented. Worst for the people, but best for the class who seek to accumulate wealth without labor, without production.

Now, Mr, Truesdell, let us take the "bull by the horns," and say that the government shall first issue a full legal tender paper money, put it out in one way and another among the people, without interest, then abolish banks of every private and corporate description. This medium would circulate freely among the people without friction. The people would look upon such a money as their own child, would love it, would reverence it. But you say it has no intrinsic value and must be redeemed, or at least based upon a redeemer, even though the redeemer is ten or twenty times less in volume than the paper medium. But is not this medium redeemed every time it pays a debt, private or national, every time it is exchanged for a commodity with which to support life or to clothe or shelter the body? But my opponent will say, The time is coming when it must be redeemed with gold or the bill-holders will lose the whole of it. Well, Mr. Truesdell, suppose I acknowledge that a true statement, what of it? Let us see? My opponent will hardly dispute this proposition, viz., that said money will answer as a domestic tool of trade just so long as the present form of government shall continue; neither will it be seriously disputed that such a money would be one strong bond of union between the whole people and their government.

We will now suppose (not unreasonable) that the government has existed for five hundred or a thousand years. Up to this time the people hav lived contentedly, prosperously, their material wants well supplied, consequently plenty of time to attend to their mental and social needs. They are well supplied with all the needed commodities, having prospered for generations, free from the curse of a fluctuating volume of currency, no inflation nor contraction to disturb prices, nor the curse of the monopolization of the money, or the imposition of high rates of interest; no paupers, no millionaires, no castes in society, nor privileged classes. They hav all been able to accumulate and lay by more or less specie as well as the other commodities.

This is picture No. 2. Now let us look at picture No. 1. Now suppose this present financial system to hav been in force for five hundred or a thousand years. We find that the people hav lived in a continual state of unrest; a high rate of interest has eaten up their substance and driven them from their once happy homes. Bank inflation periodically has stimulated speculation rather than production. Contraction, like the spider's web, caught most of the energetic speculators and bankrupted them. The people hav allowed a privileged few called bankers to furnish the medium of exchange, and charged them usurious rates for the same, expanding and contracting the volume to suit their own cupidity. The wealth created by the people has been through this and kindred systems swallowed up, the masses reduced to serfs or tenants at will; hundreds of thousands of paupers on one side, on the other side a few landlords and money millionaires. And what about the money when the change comes? A few thousand individuals or corporate banks hav furnished the paper medium, and it makes no kind of difference whether their bills are based upon specie or government bonds; when the crash comes, and the government is destroyed, the result will be the same—the specie will be owned by the banks, and it will be hidden away, so that the bill-holders will not get at it. If the government should possess a considerable amount of specie, it would fall into the hands of the spoliators and be spirited out of reach of the people. And suppose my opponent's *beau ideal* national banks are in existence, and 'tis their bills the people hold, when the crash comes the specie will be equally as evanescent as if they were state or individual banks, while there would be no one found to honor the bond by paying specie or any other money for them. So, my readers, you can very easily perceive that when the "crash of worlds" comes, all paper money, no difference by whom issued, goes alike to the *bad*.

Then the question to be decided is, Will the people prefer to liv under a system that will confer prosperity, happiness, and plenty to all that will be industrious, or under the present system, which only robs and impoverishes?

As to the measure of value my opponent is so anxious to find, I will say that in all nature no such measure has been found, neither can it be. The measures of the several nations are all different, all arbitrary, all "fiat," or something worse. Congress cannot "regulate the value of money." It cannot even regulate the price to a certainty. It has declared 412½ grains of silver, 9-10 fine, to be a dollar, and the people take it in payments of debts and in exchange for commodities, yet the commercial world says the dollar of the "dads" is worth but 88 cents in gold, which shows that gold and silver fluctuate in price, not value, governed by the great law of supply and demand. I giv it as a scientific and natural truth, that money should not be made out of a substance that is liable to be effected by supply and demand. In other words, the money value should not be disturbed by any rise or fall in the commercial value, hence the importance in order to hav a true and uniform "measure of value" of making their medium out of a substance the farthest removed from fluctuations in price caused by supply and demand.

I will now attempt a condensed review of the arguments I hav presented. I hav shown that gold and silver are not the best substances out of which to coin money, and that it could be nothing less than a fraud for banks to issue paper promises based on specie; and especially so when the banks were allowed to retain the basis—specie—in their own possession. That under such a system business would be excited, then depressed, by fluctuations in the market, caused by high rates of interest and the periodical inflation and contraction of the currency. I hav to some extent shown up the infamous financial legislation of the last eighteen years: In dishonoring the greenback by placing upon it the two exceptions, thus depreciating the government's own money, and by that act creating a new and extensiv market for gold, enabling the owners thereof to bull the price, in that way depreciating government bills and credit as well, and enabling those bullion mongers to buy up the bonds at less than fifty cents on the dollar. I showed that this untaxed interest-bearing debt was wholly unnecessary. The wickedness of the national bank act, their enormous gains as compared with the gains of production, and their tremendous monopolizing power; their influence over every species of business; that they are corrupting the body politic, our commerce, and the church as well. That money should not be issued by banks, but by the government alone, and that such money should be a full legal tender, should be put out among the people without interest until a per capita volume should be reached to enable the exchanges to be made cash. That said volume should be kept at the same per capita year by year. That the rates of interest charged by the banks was usurious, and that it could not be remedied while banks were allowed to issue and control the money. That experience has proved that a government full tender paper medium will pass and serve to the fullest extent the purposes of a domestic money; that such a money would be a strong bond of union between the people and their government.

I hope that my opponent will, for once, get down to the main questions at issue, and especially this one involving the full tender government paper money. If you can, giv a true reason for not adopting the new system as set forth above, in preference to the present or past systems. Disprove if you can that our system would be better for the people, the producers, but not for the non-producers.

Mr. Editor, I am not done, but this discussion must close. In justice to myself I will say that this article has been written under very unfavorable conditions. I hav been so feeble in health that I was compelled to lie down and rest several times during the writing. My readers as well as my opponent will be kind enough to make due allowance for any mistake. I hav been a little severe on the originators of our financial wrongs, but courteous to my opponent. I did not expect him to agree to my statements or arguments, but I think he has failed to disprove them.

Dear readers, I seriously believe that on the proper settlement of this question depends our prosperity, happiness, and our liberties. If health and time will permit, I shall during the next six months write several articles upon this most important subject, if you, Mr. Editor, will find room in your paper for them.

With kindest regards for you personally, Mr. Truesdell, I now respectfully close. H. H. MORRISON.

*Charleston, Ill.*, May 30, 1880.

## That "Friendly Challenge."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As I am not, hav not been, and do not intend to became a "pugilistic Spiritualist" (the assertion in your last issue to the contrary), I will with your permission put on record my reasons for not accepting the invitation to participate in the "friendly" discussion, proposed by your correspondent, W. F. Jamieson.

1. The essential and fundamental difference between Spiritualists and Materialists has been in controversy ever since "faith" was dogmatically put forth as the substance of things hoped for and the evidence of things not seen," without any corresponding benefit to science or philosphy.

2. The above conclusion, however uncomplimentary to the ancients, is none the less true of their modern representivs, since "neither Materialism nor Spiritualism (to use the language of Maudsley), are scientific terms," . . and it would seem to be full time that vague and barren disputation concerning Materialism and Spiritualism should end; and that instead of continuing such fruitless and unprofitable discussion, men should apply themselves diligently to discover by direct interrogation of nature, how much can be done"—scientifically. The more, as experience and good authority agree in teaching, "the only questions nature hears are experiments; the only answer she givs—phenomena" (Liebig).

3. The rank and file of the men and women who hav studied the phenomena of "Od," mesmeric trance, somnambulism, double consciousness, catalepsy, clairvoyance, "second sight," mind-reading, and other phenomena classified as Spiritual, are agreed in asserting they find more certainties supporting the conclusion of a conscious personal existence after death in such phenomena than hav been accounted for or explained away by the most skilful application of the Materialistic philosophy. They are therefore satisfied with the logic of facts as they find them in history, biography, personal experience, and modern life, concluding that so much uniformity of evidence from witnesses separated by time, space, education, religion, health, and disease is possible and conceivable only on the inference that "death does not end all," nor prevent the "the spirits" from reporting progress to their earthly friends. This is their essential and ultimate generalization, whatever mistakes may grow out of their superficial acquaintance with some of the phenomena, and this ultimate is not likely to be seriously disturbed by the results of the proposed "friendly" discussion.

4. Practical, no less than theoretical, reasons justify the above conclusion, and among them the growing desire to concentrate the liberal sentiment of the country against the foes of progress.

The *how* and *why* of personal differences in the make-up of the mind no less than the development of the body belong to anthropology, but the right "to life, liberty, and the pursuit of happiness" is a part of the nation's faith, and should not be made secondary to any issue, so long as Freethinkers and physiological reformers go to prison for opinion's sake. Too much attention therefore cannot be given to the upbuilding of the Liberal League movement, so long as the government supports the church in the assumption of constructiv crime; and I for one will find more pleasure in secularizing the nation's theology than in any or all "pugilistic" encounters that grow out of mere personal and private beliefs.

This last reflection is suggestiv of my preferences after listening to or reading after the advocates of Materialism for nearly thirty-five years; and all the more, as I find their canons of criticism to be much more idiosyncratic than scientific, however serviceable some of them may hav been in detecting Spiritualistic fraud and exposing religious hypocrisy and humbug. But should the "friendly challenge" eventuate in a written discussion, and find a publisher in the editor of THE TRUTH SEEKER, I doubt not I will giv it a careful reading, though I must continue to desire more practical and less speculativ issues among reformers. Yours for more fraternity of effort,

J. H. W. TOOHEY.

*Chelsea, Mass.*, May 25, 1880.

## W. F. Jamieson's "Friendly Challenge" Accepted.

MR. JAMIESON, *Dear Sir:* I hav read your letter in THE TRUTH SEEKER challenging Spiritualists everywhere to debate, and intimating that such hardly dare to meet you and the other Materialistic Goliaths of the country in a fair discussion of the question of a future life for man. I take this method of informing you and all other gentlemen of your ilk that I hold myself ready to meet you, and will gladly do so in debate upon the rostrum in this village. Come hither, my brother, and "let us reason together" in a six-evenings discussion on this subject. Suit yourself as to time. My professional engagements are such as to forbid my leaving the field of my present operations at this time, or I would "meet you half way," for geographically we are as far apart as we are in our convictions upon the subject of human destiny—that is, if you are sincere (*sine serus*), which I accord to you, and yet your position is so anomalous that a question of your entire sincerity has been honestly raised by many of your friends, and many of them think that you are so full of debate that, unable to find your match worth a cent among the Campbellites, Second Adventists, etc., and "spoiling for a fight," eager for the fray, you hav turned upon what you once thought you knew to be true, and with your sledge-hammer of logic, metaphysics, speculation, and so forth, like the cynics in ancient Grecian philosophy, you "take the other side;" and just about as well one side as the other. Very well, brother; you shall hav your fill of it for once—*Deo volente;* and whether that imaginary gentleman (Mr. Deo) is willing or not, if *you are*, we'll hav a test of skill, a passage at arms, a measure of swords, *coûte qu'il coûte.*

I make this acceptance of your challenge public for the reason that I once privately challenged one of your ilk—a big gun in Materialism, I mean Mr. B. F. Underwood; and in his letter, which I hav on file, declining to publicly discuss the question of a future life for man, he assigns two reasons for so doing which let the man down so low in my estimation that I hav not felt any respect for him since, not even enough to prompt me to reply to him by private letter; and I should not hav made reference to him here but for the wording of your letter in THE TRUTH SEEKER of the 22d ult. Mr. Underwood's "reasons" for declining a public discussion were two in number: 1. "I hav no time to devote to a discussion of that kind." (Yet, to my certain knowledge, he was in Chicago three or four days and nights just about the time I named in my challenge, and we might just as well hav had a set-to for three evenings as not, as I resided there at that time.) 2. "You and I are making common cause against a common foe; therefore," etc.

My address is Norwich, N. Y.; and I hav been doubted by such Spiritualists as J. M. Peebles and Giles B. Stebbins because of my Watkins lecture in 1878 at the Freethinkers' Convention (both of whom criticised me sharply in the *Banner of Light*, and I was denied the privilege of a defense by the editor of that paper), and claimed to be a Materialist by T. L. Brown and others. These parties are all mistaken as to my position. *True* Materialism is not antagonistic with *true* Spiritulism. But of course annihilation of man as an individuality is diametrically opposed to the doctrin of a future life for man. But come along when it suits you; bear one-half the expenses and I will bear the other half, and we will discuss. Fraternally yours,

*Norwich, N. Y.*, May 26th. T. B. TAYLOR, M D.

## Prof. Jamieson's "Friendly Challenge."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read W. F. Jamieson's "Friendly Challenge" to discuss the merits of Spiritualism, and in the same friendly spirit I would, as a necessary preliminary, look the Professor over as well as his friendly challenge. I hav just listened to a part of a course of lectures by the Professor at Saranac, and all of another at Lowell; hav in the mean time conversed with him many hours; hav his friendly challenge before me, and therefore consider myself qualified to judge of what kind of a job we Spiritualists hav on hand, as well as what is needed as to the preliminaries.

Knowing Prof. Jamieson as well as I do, it would be necessary, before entering upon a public discussion, to hav a clearer understanding than can possibly be had from his challenge. He should be required to state what he would regard as absolute proof "at the age of twenty" as well as at "the age of forty" and eighty, first, last, and all the time. In my conversation with him I could gain no admission from him that Spiritualists had any evidence whatever. He declared that all the facts, tests, and proofs upon which Spiritualism is based will yet be explained away by men of science through the discovery of some as yet undiscovered law of the mind.

Such speculation must not be admitted in a public discussion. If speculation must be resorted to by Mr. Jamieson, then his cause is not worth championing. Spceculation is not science.

He states his position with "scientific" exactness and marvelous clearness, thus:

What was evidence to my mind at twenty years of age proved to be no evidence at forty. I now do not think that the "wonders" of Spiritualism, all put together, demonstrate the existence of any spirit or mind after the death of its body. I do not say that there is no spiritual world, but I do say that the probability is that when a man dies he is as dead as a dog; and a dog, when it dies, is as dead as a door nail as far as I know, *i. e.*, I do not know that the canine will not liv always. When he stops breathing, the probability is just as good for one as the other, from all appearances, not to liv. Admitted, as science teaches, that appearances are deceptiv, I wish that Spiritualists could demonstrate their thesis. I offer them an opportunity to bring forward their demonstration. Will they do so?

Perhaps I ought to be satisfied with the above masterpiece of logic as a statement of Mr. Jamieson's position, but knowing what I do of his speculativ science, and of his tendency to turn scientific, Spiritualistic, and Materialistic somersaults, I deem it essential to hav a clear statement from him of what he considers absolute proofs of identity and a future existence beyond death. Let him state just how he would absolutely identify his wife, child, father, mother, or friend to-day, or should he meet them in a foreign land. If he will not accept physical nor intellectual tests from them to prove their identity and existence, how and by what means can they satisfy him that they are the persons they claim to be. If he is going to put Spiritualism into a strait-jacket of absolute negation and speculation, and declare us to be no better than lunatics and idiots; if he, with his hide-bound and speculativ science, is going to ask us to appear before an audience while he tells them, in behalf of speculativ science, we are idiotic, that we are deluded and deceived, he is mistaken. Self-respect on our part demands that Mr. Jamieson shall not hav the privilege of heaping upon us the humiliation of denying our facts and reducing our knowledge to zero.

Mr. Jamieson must agree to use no speculativ science, must agreee to remember that absolute negations and assertions in debate mean nothing, unless backed up by argument; must not pronounce upon my facts and knowledge only by reasonable argument; must state what he will accept as absolute proof, and what proofs or evidence he accepted at twenty and reduced to zero at forty; and then somebody may be found, perhaps, who will discuss this question with him.

My experience with Prof. Jamieson has made me rather cautious. It reminds me of the Irishman and the flea, "now you'v got him, and now you havn't."

Recently the Professor visited this locality, giving a course of lectures both at Saranac and Lowell. At Saranac I asked him the following question: "If you were in spirit life, how would you manifest to your friends here so that they might, in your judgment, receive absolute proof of your identity and existence? His reply was: "Spirits claim to be able to gather from the atmosphere elements, and to clothe themselves in the same so as to become visible. I would do that." This was accepted by those present as what he considered absolute proof. In Lowell, in his lecture on "Evolution," he stated that there was absolutely no proof of a future existence, that the world was absolutely in the dark; that not a ray of light, intelligence, or evidence had ever been furnished or discovered to prove that we liv after death.

The next day I asked Mr. Jamieson what he did with the great mass of authenticated facts which Spiritualists claim to hav and accept as scientific proofs of a future life; what he did with the fact that thousands of the ablest and most trustworthy of the race, who stand unimpeached in any sense, claim to hav seen their parents, fathers, mothers, wives, brothers, sisters, and children, in all the naturalness and completeness of their former existence, accompanied with names, incidents, physical and intellectual tests which belonged to and could come from no other source; what he did with all this. His answer was, "I think they were deceived."

Again, I asked, "If you yourself should witness the materialization of your friends as others claim to hav seen theirs, what would you do with it?" He replied, "I should think I was deceived—that it was an illusion."

In both instances witnesses were present, who remember distinctly both questions and answers, and if need be, their names will be given, with statements, etc. When questioned in Lowell, he evidently had forgotten our conversation at Saranac, or perhaps evidence to him in Saranac would not be evidence in Lowell—another instance of evidence reduced to zero; a Jamiesonian somersault equaled only by the twenty-forty affair of which the Professor speaks in his challenge.

I listened to his lecture on "Evolution," and was surprised that throughout he should ignore utterly mind or intelligence. I did not suppose it possible for even a Materialist to deliver a lecture on this grand subject without at least alluding to the evolution of mind or intelligence. It was mattter, matter, matter, nothing else; and so far as his lecture would prove, nothing has ever occurred but simply a change in the relative positions of atoms. He started with nebulous matter, followed it through all its geological stratifications and distributions, went into raptures over the wonderful magnitude and number of worlds and suns that revolve in space, and then ended by the "scientific" deduction that man by comparison shrank into such utter insignificance that he was not worth being carried forward into a future existence any more than the merest worm. This was the only allusion to man in the entire lecture. It was a gigantic effort to belittle man by comparison, and reduce him to zero.

I find everything Mr. Jamieson said on the subject of evolution in works on astronomy, physical geography, and geology. I am disposed to criticise Prof. Jamieson for his inconsistency, as well as charge him with injustice toward his friends and allies. I asked him if he would please be just enough to us, his Spiritualistic friends, who were advertising, sustaining, and entertaining him, to say to his audiences, when speaking of this matter of evidence, that we claim to hav evidence that satisfies us and that we regard as absolute proof. Straightening himself with all the dignity of a conqueror of worlds, he said, "The man on the rostrum is the one who is to decide what he is to say." Just so. But the man who don't occupy the rostrum can decide what he shall accept as truth, and what he shall criticise.

Again I demand as a necessary preliminary a statement of what he would consider absolute proof of personal identity, what would be proofs of a future existence and spirit communion, that he could stand by at least while he is traveling from one town to another; also why he ignores, in his lecture on "Evolution," intelligence, mind, and man, and especially why he accepts the services and money of Spiritualists, and then insults them by declaring that not a ray of evidence has ever been received of a life beyond the grave.

*Lowell, Mich.* E A. CHAPMAN.

## National Convention of Physicians.

A call is issued for a Convention to be held at Chicago, August 24, 1880, of liberally disposed and progressive physicians who are in favor of more generous rules and more liberal ideas in the medical profession. There is an orthodoxy in medicin nearly as onerous as in theology. There is a wide-spread desire among medical men to inaugurate a reform in this matter, to meet and protest against the cast-iron rule of intolerance in medical practice, and substitute in place of it a more liberal and less exclusiv influence and control.

The old allopathic system of practice is in medicin what the orthodox church is in religion, and seeks to arrogate to itself all the privileges, emoluments, and honors pertaining to the practice of medicin and the treatment of disease. They would strike down and cast into obloquy all who presume to differ from them and the dictum—the infallible dogmas—which their schools hav set up and commanded all to bow to. There are many intelligent minds greatly disposed to revolt at this iron control, and to assert the independence and freedom which is their natural rights. Such will meet in convention as above indicated. Let all who feel interested in this direction write to Dr. J. Stolz, Minneapolis, Minn., and obtain a circular containing the call and reasons for the convention. He says therein:

"This departure will be no second-class affair. Some of the most respected, well-known, and thoroughly scientific men and women hav already expressed a willingness to come and to work. Also several medical colleges hav responded." DR. J. STOLZ.

*Minneapolis, Minn.*

AT West Pawlet, Vt., the other night, the sparks from a burning building set fire to the Baptist Bank (the place where the Baptists deposit their money, and hav been depositing it for a good many years; it is a bank that pays neither interest nor principal, and stockholders are liable to assessment). The cashier and teller (the man who takes their money and tells them that they will go to hell if they don't shell out) lived quite a distance from the scene, so he could not coax and persuade God Almighty to put it out. The Lord was sulky about something, and didn't put in an appearance. So the elect had to straddle the ridgepole and throw water on the shingles to keep them from taking fire. Surely a God hasn't much business ability who won't look after his own property. He saved the Hebrew children from the fiery furnace, and why didn't he help save his church?

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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## Judaism.—Continued.

[Taken from the article on Judaism in Volume II. of "The Gods and Religions of Ancient and Modern Times," which we wrote in prison, and which is now rapidly being put in type, and in a few weeks will be ready for our readers. By these extracts some idea of the entire work may be formed.]

There were seventy souls of Jacob's descendants who thus left Canaan and moved into Egypt; and there they remained, according to one statement, four hundred and thirty years; but according to the chronology of the Bible, as well as according to the statement of Josephus, it was but two hundred and fifteen years, or four generations. In this short time the most remarkable increase took place among them that was ever heard of upon the face of the earth. From those seventy souls in two hundred and fifteen years they increased to two or three millions; for on the day they left Egypt they had six hundred thousand men of war; and according to the usual proportion of fighting men to the entire population there must hav been three millions of the Israelites who left Egypt, necessitating each mother to bear, including the usual ratio of deaths, fully one hundred children each; but if the Lord *helped* them sufficiently, possibly they could do it, and even five times as many more.

It is unnecessary to detail the marvelous story about how Moses, after performing the most astounding miracles in producing the "plagues" upon Egypt, and borrowing of the people of that country their jewelry, precious stones, and valuable wearing apparel, was able to effect the exit of his three millions of men, women, and children, with all their live stock and luggage, from that long, narrow country in a single night, making a forced march of some sixty miles through the desert to the Red Sea, which opened for them just at the right moment to let the hosts of Israel pass through on dry land, and returned just in time to overwhelm and drown every man of the armies of Egypt that were in pursuit. It is unnecessary to narrate here how Moses, with the aid of the pillar of smoke by day and the pillar of fire by night, led this vast body of people forty years through the arid desert and wilderness, during which time they were fed with manna which fell from heaven six days in the week, and refreshed with water produced by miracle from rocks and other places. The receiving of the Ten Commandments on Mount Sinai, the minute instructions how to construct the ark, the mercy seat, the tabernacle, the court, the altar and all appurtenances, the enunciation of numerous and various laws, are familiar to all, and they can easily be found by turning to Exodus, Leviticus, Numbers, and Deuteronomy. It will there be learned that God and Moses were forty years in leading the chosen people from Egypt to Canaan, which distance the sons of Jacob several times made in a few days, and which a horse could travel in one or two days. It will there be seen that Moses and Aaron died before the promised land was reached, and that it was reserved for Joshua to lead the people across the Jordan, which kindly parted and walled itself up on the other side to let the people over dry shod. In the book of Joshua will be read about the wars, bloodshed, carnage, and devastation which God's chosen people carried into the land of promise; and how hundreds of thousands of people, including women and sucking babes, were put to death, their cities often destroyed, and their property and homes taken and given to God's sons and daughters. It will be found in the tenth chapter, how, in order that Joshua and his army might hav sufficient time to complete the bloody work of slaughter in which they were engaged, Joshua had only to command the sun and moon to stand still, and they obeyed him, not moving again for nearly the length of a day.

In Judges they will learn how, after Joshua was gathered to his fathers, the people were governed for over three hundred years by judges, elders, and chieftains, until the time Saul was anointed king, but who, after a short and troublous reign, fell in battle by the sword of a Philistine, as one statement has it; but, as by another, by his own hands. After his death his son, Ish-bosheth, succeeded him as king of Israel, while David was king of Judah. After a reign of two years Ish-bosheth was assassinated, and David became king of both Israel and Judah. His reign continued for forty years, during which time he brought the nation from a state of disorganization, poverty, and semi-barbarism, to one of wealth, stability, and glory. David stated before his death (1 Chron. xxii, 14) that during his reign he had laid by 100,000 talents of gold, and 1,000,000 talents of silver, toward building a house for the Lord, being in value equal to $4,297,700,000, or twice the amount of our national debt. By weight, there must hav been in round numbers 10,000,000 pounds of gold, or 4,400 tons. But as that amount is considerably more than he turned over to his son and successor, it is probable some mistake was made in the statement. David's was a bloody reign, but Solomon's was peaceful and glorious. He built the temple for the Lord, 110 feet long, 36 wide, and 55 high, with a porch 18 by 36 feet, but he had to go to a neighboring nation for the timber and for mechanics to do the work. It required 153,000 men seven years to construct it.

Solomon's reign also lasted forty years, and he was succeeded by his son Rehoboam; but serious dissensions arose and the kingdom became divided, two tribes of Judah remaining under Rehoboam, and ten tribes taking Jeroboam for their king. The two sections frequently engaged in civil war. One day one hundred and twenty thousand men of Judah were slain, and five hundred thousand of the warriors of Israel in a single day on another occasion. Several unsuccessful reigns of kings of Israel followed, when in the ninth year of King Hoshea, Shalmaneser, king of Assyria, came up against the children of Israel and conquered them and carried the ten tribes of Israel away into captivity, whence they never returned. The kingdom of Judah struggled on with good and bad kings about one hundred and twenty years more, when, under the reign of Jehoiachin, Nebuchadnezzar, of Babylon, came up and captured Jerusalem. Jehoiachin, and ten thousand of the people were taken captiv to Babylon together with the treasures of the house of the Lord that had been placed there by Solomon. Zedekiah succeeded Jehoiachin, but ten years later he came to serious grief. Nebuchadnezzar paid Jerusalem another visit, took Zedekiah prisoner, put his eyes out, slew his sons, carried the king to Babylon, where he was kept in prison till his death. The king of Babylon carried also the people captiv to his own city. He sent his general, Nebuchadnezzar, to Jerusalem, and he burnt the temple, the king's house, and all the houses of Jerusalem, and the walls of the city were broken down. The pillars of brass in the temple, the basins, the brazen sea, the pots, shovels, fire-pans, bowls, and other appurtenances of value belonging to the temple, were taken to Babylon. The Jewish sacred writings were also destroyed.

The Babylonish captivity continued fifty years, when Cyrus of Persia, who had conquered the Chaldeans, issued an order that all the Jews who wished could return to their former country, and could rebuild Jerusalem and the temple. It is stated that forty-two thousand of the people accompanied Ezra and Nehemiah, two priests, back to Judea. After various troubles and delays, in about fifteen years the second temple, with much trouble, was completed, but it fell far short in grandeur of the temple which Solomon built. The Jews never became powerful again, though they accumulated considerable wealth. When the power of Persia declined they acknowledged the rule of Alexander the Great, the conqueror of the Persians, and helped, according to their feeble means, to aid his generals. In 360 B C Ptolemy, king of Egypt, took possession of Palestine, but allowed the Jews the enjoyment of their religious customs and opinions. They gained nothing in taking part in the contests between the Syrian and Egyptian kings, on the side of the former (197 B C.), for the Syrian Seleucidæ considered their possessions as lawful subjects of plunder. Seleucius IV. attempted to plunder their temple, and Antiochus IV., in order to reduce them to a conformity with the rest of his subjects, determined to destroy their religion. His pretext for this was the shameful spectacle of intrigue and corruption displayed at the Syrian court, in the rivalry of the priests and nobles for the dignity of high-priest; but notwithstanding the cruelties he inflicted upon the remnant of Jews left, they adhered, with their characteristic obstinacy, to the forms of what is called Mosaic worship. When, therefore, Antiochus set up the Olympian Jupiter for worship in the temple, and compelled the Jews to sacrifice and eat swine, many suffered the most terrible deaths rather than transgress their recognized rites and laws. In vain was Jerusalem and the surrounding country laid desolate. These cruel persecutions only served to develop a national spirit, which broke out in the insurrection of the Maccabees. Judas, surnamed *Maccabæus* (the hammer), was the third son of a priest who had fled with his family from persecution, and had collected in the mountains of Judea a band of faithful believers. With their assistance he defeated the Syrians, took Jerusalem, and restored their national worship (165 B C.).

A new epoch of glory and renown—by some thought to be the greatest the Jewish nation ever really did enjoy—began under the government of the Maccabees. Three brothers of this family of heroes—Judas, Jonathan, and Simon—bore successivly the dignity of the high-priest, and completed their deliverance from the Syrian yoke. Simon, whom the gratitude of the people had created a prince, left his son John Hyrcanus (135 B C.) an independent kingdom, secured by an alliance with the Romans. The latter extended it by his victories over the Idumæans and Samaritans, and confirmed it by the establishment of the high council, or Sanhedrim. The reign of Hyrcanus was distinguished for the progress of civilization among the people and the increasing prosperity of the nation. In his time also arose the sects of Pharisees, Sadducees, Essenes, and others of smaller note. His son Judas Aristobolus received the royal dignity (105 B.C.), and the Jewish state bid fair to increase in strength and national vigor, especially since Alexander Jannæus, the successor of Aristobolus, took Gaza in a successful war against Egypt; but the contentious sects named gave rise to civil dissensions and proved a curse to the nation. After the death of Queen Salome (70 B C.), who was ruled by the Pharisees, the succession was disputed by her sons Hyrcanus and Aristobolus.

The war between the brothers introduced foreign umpires into the country. Pompey conquered Judea (63 B.C.), according to the Roman policy, for the weak Hyrcanus. This result put an end to the new freedom for the Jews. Jerusalem lost its walls, the kingdom its new conquests, the nation its independence, and the family of the Asmoneans (the *illustrious*, a title borne by the Maccabees) its royal dignity. Hyrcanus was made high-priest and ethnarch, and each Jew became a tributary to the Romans. It was in vain that the sons of Aristobolus endeavored by repeated insurrections to restore the former state of things. The Roman power kept the people in chains, and a false friend (Antipater of Idumæa) introduced himself as a Roman procurator into the family of Hyrcanus to effect its ruin. While the Asmoneans were struggling for independence, Herod, the Antipater's son, was securing the kingdom for himself at Rome. Antigonus, son of Aristobolus II., who had maintained himself for five years in Jerusalem by the assistance of the Parthians, was expelled by the new king Herod 35 B C, and the last of the Asmoneans was put to death. The name of this foreign king, who acquired the name of *Great* by maintaining himself amidst many difficulties, was of no advantage to the country. The doubtful character of his faith made the chief men who were dependent on him indifferent to the ancient religion; and the murders which he committed in his own family, as well as the unceasing oppressions of the Romans, filled the people with general discontent.

The worship of the Jews constantly degenerated more and more into empty forms, and the licentiousness of the court contaminated all ranks and classes of the people. This was the situation of the Jewish people at the time Jesus is said to hav been born. Herod survived this event but a short time; but with all he or his successors could do, with the advice and help of the Pharisees, the inevitable fate of the Jewish people could not be averted. Under the feeble princes who succeeded Herod the country soon came to be treated merely as a Roman province. Oppressed by the procurators, precluded from the exercise of their religion, the infuriated people broke out into a rebellion (A.D. 66), which terminated in the total destruction of the Jewish state. September 7, A.D. 70, Titus took Jerusalem by assault, burned the temple, demolished the city, and sold into slavery or drove into exile all the inhabitants who escaped death. About 110,000 Jews perished during the siege and in the destruction of the city. There was no suffering which this unhappy people did not undergo. Though they believed themselves to be the chosen people of God, or at the very least the descendants of his chosen children, their sufferings were hardly ever surpassed by any people who could lay no claims to such divine partiality. Those who took refuge in the mountains and the ruins of the city were compelled, after many unsuccessful efforts, to abandon their country, now changed into a barren desert; and they scattered and became permanent exiles in nearly all the nations of the earth, in which condition they hav since remained.

Thus we hav a brief sketch of the children of Isaac, from their claimed origin in the man Abraham down through their servitude in Egypt, their forty years' exodus through the arid desert, their bloody wars of conquest in the land of Canaan with nativ inhabitants of the country, the broken rule of three hundred years by judges and chieftains, their several captivities, the generally disastrous reigns—continuing for five hundred years—of their kings, their civil and other wars, the destruction of their city and temple, their captivity in Babylon, and their subsequent efforts to build up their nation until they were finally conquered and dispersed. During all their rises and falls, their successes and vicissitudes, they were subject to natural causes and conditions the same as all other nations and peoples. Whatever in their history cannot be relegated to the domain of cause and effect is purely of a mythical character, and the legends upon which it rests are greatly to be doubted. Among these are the opening of the Red Sea and the river Jordan, the existing of 3,000,000 of people for forty years in the desert without food, drink, or clothing, the constant attendance of the pillar of cloud by day and of fire by night, the constant fall of manna, the immense supply of quails, the stopping of the sun and moon for twelve hours to enable them to slay more people who were fighting for their homes and little ones, and much else of a similar character. These extravagances are undoubtedly of a purely mythical character, and never had a real existence.

[TO BE CONTINUED]

## T. L. Savage Again.

BOSTON, MASS., June 5, 1880.

D. M. BENNETT, *Dear Sir:* In your reply to my letter of May 31, 1880, you seem to giv more credit to your informer than a simple statement over an open signature. If I am rightly informed, the party you refer to does not make any pretension to *honesty*, for in a conversation with me in presence of reliable parties, he said, when being remonstrated with for defending crooked transactions, *that he was not honest.*

In regard to Mr. Underwood, I hav no evidence that he read those letters at my house on the 21st of September or any other date. Very truly yours, THEO. L. SAVAGE.

REPLY.—We assuredly do giv credit to the word of our friend who informed us that T. L. Savage told him that Underwood and Ellis were at his house together, and there looked over our private letters, and that Ellis wrote the matter which appeared in the *R.-P. Journal* and *Index*, and that Ellis went to Chicago and assisted Bundy on the *Journal*. We believe what this friend told us because we know him to be a man of truth and honor. We further believe it because there has been no denial of it. Four weeks hav passed by since the statement was made, and nobody has denied it that we are aware of. Mr. Savage did not deny it in his note of last week, but simply claimed that he was not present, but in Boston. Ellis has not denied it. Underwood has not denied it. Even Mr. Savage does not deny it in the above note. He only says he has "no evidence that Mr. Underwood read those letters at his house on the 21st of September or any other date." Now that is

evasiv and dishonest, and virtually confesses all that is charged. He knows whether Messrs. Underwood and Ellis passed a part of the day at his house in Greenwood on the 21st of September last, and in the latter part of the day together attended the lecture of George Jacob Holyoake in Parker Memorial Hall, Boston. Mr. Savage certainly knows whether that is the case or not. If it *was* so, why not say so like an honest man. If he now says it was *not* so, we can bring proof by most unimpeachable evidence that he *said it was so* soon after the event occurred. If it was *not* so, why do not Underwood and Ellis come out and deny it? The silence they maintain is very ominous and far from reassuring. If they were not together in the very questionable business of overhauling an old man's private letters, at the time unjustly imprisoned, it does not take long to say so, and place the public at rest in the matter.

We know not who Mr. Savage alludes to, about not being "honest." Probably he does. This we *do* know, that the man who gave the information to us *is* honest and truthful, and we believe that we can prove by a thousand people in Boston that his word would be taken with quite as much confidence as that of T. L. Savage.

## Thoughts for Thinkers.

To the Editor of The Truth Seeker, *Sir:* Let me ask your readers a few questions. Is mind (thought) material? If it is, can we annihilate and destroy it? Can we even change it from a concrete to an abstract condition? Can we see, feel, weigh, and handle it as matter in our scientific scales?

If mind is not matter, and thought is not material, what is it? Is it the "nothing" out of which all things were made?

If mind is matter, is matter but concreted mind? It must be a poor rule that will not work both ways. Which horn shall we take? Shall we say matter is mind, thought, word, even if it be found in the mineral, vegetable, animal, as well as spiritual kingdom?

Is mind the most ethereal form of matter? Is it capable of being the most concrete material substance? Would the most ethereal matter naturally be capable of producing the most concrete materiality?

Is man matter without mind, or mind without matter? Or shall we say man is matter-mind and mind-matter? Can man without mind realize matter as a material existence? Can he see, hear, taste, feel, and smell without mind? Can a scientific Materialist even demonstrate the existence of matter without mind? If mind givs us all the illustrations, demonstrations, recognitions, and evidences of existence that we hav, even to that of matter most concrete, is it not more than life and death? more than form and substance? aye, is it not the creativ, formativ force of the man and of the universe, ever changing from life to death and from death to life, according to its own eternal law of wisdom, love, and life's unfoldings, involvings, and evolvings for ever more?

Is mind, thought, and word working in us, both to will and to do? and yet do we not know God? Are we condemned and justified within ourselves, and yet cannot perceive the throne of God? Is there no wisdom-love that we can worship as God, presiding over and residing within our temple-house and home of the soul, of whom we can learn all wisdom, love, and truth, and in whom we can confide as children and offspring of infinit capacities and powers?

And does death end all life with us, when really it ends nothing? It never ended one single concrete atom. Concrete matter may change into other forms; it may pass into ethereality; water may arise and form a vapor in the skies; and yet all is not ended, even with that water. Combustion, expansion, and resurrection is the ascending scale of life? Put out the fire of soul and body, contract and condense to concrete materialism, is the descending scale of life. Let every one liv in his order, function, force, and power of life, saith the angel of the church of Smyrna unto the people.

An Inquirer.

Remarks.—It is not unlikely that several of our readers will feel like responding to Inquirer's questions, and that their replies will be more or less divergent, but lest others may decline to answer our correspondent, or that the disagreement in the replies given may not be fully satisfactory to our friend, we will attempt a few words in reply, and leave our remarks open to the same criticism that his inquiries invite. It so happens that we mortals do not yet know all about the intricacies and possibilities of matter. This universe which we inhabit, and of which we form a part, is a very extensiv institution, rather too much so for our limited sight to take it all into view, or for our limited minds to comprehend in its entirety. We will begin our reply by laying down substantially the same propositions that we once did on another occasion:

1. Matter is all that exists, and does all that is accomplished. Everything that *is*, is matter, and that which is not matter is nothing.

2. Matter is eternal, self-existent, uncreatable, and indestructible. It never had a beginning, and can never hav an end.

3. Matter, or the universe, is the supreme power, possessing omnipotence, omnipresence, and omniscience, so far as the latter quality has an existence.

4. Matter is ever-living and ever-changing, and is the source of all force, all motion, all life.

5. Matter is infinit in extent, infinit in form, infinit in condition, as it is infinit in existence.

6. Matter possesses immense potencies, capabilities, possibilities, and powers to perform all the intricate problems in the universe, and to meet all the necessities that may or can arise.

7. Matter moves and conducts itself in keeping with the eternal laws and forces inherent in it, which form a part of its existence, and are as eternal as itself.

8. Matter is never in an abnormal condition, never dead, never disconnected from its own laws and forces, never in a state of chaos, never inert.

9. Matter, in moving in harmony with its own great law of evolution, is ever changing from one form of existence to another, from the simple to the complex, from the crude to the attenuated, from the rudimental to the ultimate.

10. Matter cannot be acted upon by any power extraneous to it, for the reason that no such power exists. Matter, with its force, is the Most High—the All in All.

The "original form of matter" is often spoken of, but it is hardly supposable—as it has existed from all eternity, is ever changing in its combinations and conditions—that there ever was an *original form* of it. Whether matter was once a *unit*, all the elements proceeding from one simple substance or condition, is a matter of speculation and uncertainty. If the nearly four score distinct elements known to exist came from the unit or simple substance, it is probable in the endless evolution matter is making that they may ultimately return to the simple condition to go through the same intricate processes again and interminably. It is not improbable that it moves in immense cycles and circles, evolving from the nebulous condition into spheres, suns, stars, worlds, systems, constellations, and vast congeries of systems and constellations composing the universe, passing through endless forms, phases, incomputable eras, and then perhaps finally returning to the nebulous condition to aggregate and solidify and pursue a similar course of evolution over and over again.

The growth of a world is an interesting theme to contemplate. To start with matter so highly attenuated that miles of it by cubic measurement are requisit to make one ounce in weight, in comparison to which our atmosphere is a dense body, to follow it in its gradual aggregation, contraction, condensation, crystalization, and solidification, through periods of time so immense as to be impossible to be realized; to consider the inherent motion and life permeating every atom, and how the vast body of gaseous and fluid matter early, with its centripetal and centrifugal forces, assumes its orbital movements around its central sun or larger body of matter, of which it possibly once formed a part, is indeed a grand study.

But we will not linger now to contemplate all the processes of world making, but come at once to our friend's problem about matter and mind. Let us say then that mind is material, because it requires matter to produce it. It takes organization to produce thoughts, intellect. Mind, and organizations are composed of matter and force. There can be no organization without matter; there can be no thoughts without organization; there can be no mind without thoughts, so mind is a product of matter, and in one sense is matter in a highly attenuated form. Eyesight is also a product of matter. There can be no eyesight without organization, and this organization as before is composed of matter and force. It is the same with hearing, tasting, smelling, and feeling. These are all the products of organization, and all organizations are the products of matter. There is no grand central fountain of eyesight, hearing, tasting, smelling, or feeling, and equally there is none of thinking, intellect, or mind. All are produced by the intricate organizations adapted to such production. Each organization produces its own legitimate results. Seeing has to be performed with the eye and optic nerves, hearing with the delicate organization of the ear, including the tympanum and the auditory nerves; thinking by the brain and the wonderful ganglions and nervous appendages. And all these processes are kept up by the food which the stomach digests, and which is assimilated through the digestiv and circulatory systems, so that the meat, bread, and potatoes we eat, by the wonderful mill machinery which every being has within his organization, is absolutely ground up into and becomes eyesight, hearing, smelling, thoughts, and muscular strength. Without the necessary food none of these results can take place, nor can animal life continue. Each organ has its office, and cannot perform the office of another. We cannot see with the ears, we cannot hear with the mouth, nor can we think with the eyes. The brain is the organ of the mind and does the thinking, while the connecting nerves are the telegraphs to convey thoughts from the brain and sensation to it. There can be no thoughts without a brain; there can be no brain without matter; so matter does it all, aided of course by its inherent and accompanying force, and these are the source of all existence, all sensation, all life, all thoughts. As soon as there are no longer organizations, or when the organization is no longer alive and activ, there is no more sight, there is no more hearing, no more smelling, no more tasting, no more feeling, no more muscular strength, no more thinking, no more mind. When the body is dead, all its functions cease, and it immediately commences to decompose, and its component parts and elements thus being liberated are ready to add themselves to the gaseous forms of matter in nature and to unite in forming new combinations and organizations.

It is not necessary here to enter into a consideration of all the changes in matter between the crude and recently crystalized globe to the production of a thinking human being, nor of all the lower forms of life between man and the granite rocks which once formed the crust of the earth. That would require more time and space than is necessary to employ on this occasion. It is nevertheless interesting to follow up the decomposition of the granite into soils, which with the aid of light, warmth, and moisture produced vegetation, which in its turn sustained animal life, when by the same productiv powers of the universe it was brought into existence. It is most interesting to trace the continued and almost endless scale of gradations in animal life, from the monad, that cannot be perceived by the naked eye, up through the protozoans, sponges, rhizopods; radiates, including star-fishes, jelly-fishes, the coral animals etc.; mollusks, including the cuttle-fish, snails, ascidians, brachopods, etc.; articulates, embracing insects, spiders, centipedes, crabs, lobsters, worms, leeches, etc., etc.; vertebrates, including reptiles, as lizards, turtles, snakes, frogs; birds, mammals, including quadrupeds and man. Various degrees of sensation, activity, and mentality are found, all depending, of course, upon the organization. In all these forms of life, sensation and mentality are never entirely absent. The oyster has not a large share of intelligence and his powers of observation are extremely limited; the world to him is the few feet that immediately surrounds him, but he knows enough to take his food, to propagate his kind and to close his castle when danger approaches. The snail has a limited measure of life, also of intelligence, but sufficient for its needs. It can travel slowly and take the sun and air; it can put forth its feelers or horns which answer instead of eyes; it can seek and take its food, and draw within its shell or fortress when danger threatens. Its degree of intelligence is just in keeping with its organization and its position in the scale of animal life.

Those animals living in the sun-light and air hav a higher order of intelligence than those living in the soil and in the dark. Animals that can see, know much more than those which hav no eyes. The senses are a great aid in acquiring knowledge, the eyes more, probably, than other organs. The size of the animal is not necessarily the measure of its intelligence. The ant, the spider, and the honey-bee possess far more intelligence than the lobster, mammoth worms, and some reptiles, and wholly because they hav better organizations for producing it.

Nothing is more definitely settled than that the brain is the organ of the mind. If all the minor details of phrenology are not fully conceded, the basic truth that the mind depends upon the brain, and that the character of the mind can be told from the size, form, and contour of the brain, is hardly longer denied. Animals hav brains, and think just as really as men do, but not so perfectly, and exactly because their mental organization is less perfect. The different classes of animals differ largely in this respect, and some are much more capable of learning than others. In the human race there is also a great diversity in amount of mind and intellect possessed by different individuals. This is often seen in members of the same family. One may hav a strong, vigorous intellect while another is weak and idiotic. This depends entirely upon the brain and the physical organization. A strong, comprehensiv, well-balanced mind cannot come from a weak, ill-developed brain. An idiot has not a high capacious front brain; and a reasoning, philosophic mind will not emanate from a low, narrow, receding forehead.

The brain is as much the organ for thinking (or mind), as the stomach is for digestion, the heart for the circulation of the blood, the liver for secreting the bile, the muscles for physical strength, the ears for hearing, the nose for smelling, the eyes for seeing, or the organs of speech for uttering language. The production of thought by the action of the brain is not much more wonderful than that of sight by the eye, hearing by the ear, etc. It must be seen, then, that thought and mind are just as much a material production as any other function of the body, and the idea is almost unthinkable that there can be a great sea or reservoir of intelligence from which every individual draws as he needs. The intellect which each individual possesses is manufactured in his own system, and by the organization he is in possession of. Mind, then, is material, coming from matter, if not matter itself. As it requires the consumption of a certain amount of food to produce muscular strength, so it must be of mind or brain strength. Food is necessary to sustain both processes, and so action of the muscles and action of the brain necessitate a waste, or rather a change in form of the proper amount of matter. This force or form of matter is ethereal and highly developed, but perhaps not the most ethereal form which matter is capable of assuming. It is impossible to set bounds to the possibilities of matter, whether in the direction of materialization, or otherwise. As not a grain of matter can possibly be destroyed or pass out of existence, it is only reasonable to suppose that whatever matter is required in the production of mind, sight, or muscular strength, when these longer exist, passes into other forms and conditions.

But mind is not creativ. Nothing is creativ. Nothing can be created. Change and evolution are all that can be accomplished, and these are perpetually taking place.

As to wisdom, love, truth, etc., they are qualities in human character. We can see them in our fellow-beings, and it is very proper that we should revere those qualities, and that amounts to worship, if that term is preferred. They by no means exist as individualities separate from human beings. No one can do better than to pay the highest respect to them wherever found. They cannot be too highly esteemed.

With regard to the existence of the soul and a continued life, the subject will be touched upon in our next, in reply to another inquiry, space not being sufficient in this issue.

Speaking of going to Europe, we are a little afraid our friends are not particularly anxious we should represent them at the Freethinkers' Congress which meets at Brussels in a few weeks. We are willing to go if the means necessary to meet the expenses of the trip are forthcoming, but we tell the truth when we assure our readers we are not able to defray the expenses ourselves. Those who wish us to represent them across the water will please manifest it by remitting such moderate amounts as they feel like contributing. If every one who is able will giv a little, the trip can be easily accomplished. Those who do not want us to go will of course giv nothing.

Kersey Graves writes: "We are going to get up a series of grove-meetings in this state [Ind.], also a mass state convention, and will want you with us. I am in better condition now than for years past. My voice is improving, and that is all I lack. I see they hav had a big Bennett boom. Well, I am sorry I could not take part in it." The Liberals of Indiana should keep Bro. Graves constantly in the field, for he is one of our ablest men and a telling and popular speaker.

H. L. Green.

## The Preacher After his Brethren Aain.

To the Editor of The Truth Seeker, *Sir:* I became pastor of a small church. I soon became unpopular with the ministry, because I opposed their plans to get money. At all times when I see a popular minister I am satisfied he is a wire-puller. No man can succeed unless he is in the ring. After leaving the pastorate of the church, I came to New York city to work in the cause of Christ and humanity. On arriving, after securing rooms, I visited one of the missions in the Bowery. The preacher talked to the crowd of men out of work and told them what a sin it is to squander money in strong drink. On leaving the room the good and pious teacher visited a cigar-store and paid fifteen cents for a cigar. He had been giving advice to a hungry crowd, but he wasted as much in that one cigar as would hav supplied three men with a dinner. That minister did not care for the crowd he had preached for. He did what he had agreed to do and no more. His salary was all he cared for. He could liv in style, dress well, all because he could cant and lie to poor suffering creatures. After this I preached several times in the tent on 52d street and Broadway. The Rev. Mr. King had charge of the tent. He cheated all he could, and would not employ any one to preach in his tent unless he could control him. At last the Rev. Mr. Vine came along; he loved the fruit of the vine but too well. He was found several times drunk in the streets of New York city. He had deserted his wife, but did not forget to flirt with the girls in the city. He was a wonderful sincere man; he could preach hell-fire with a vengeance. On one occasion I was sitting in the tent, waiting for the return of King. Before he returned a gentleman entered the tent and inquired for Mr. King. I told him he was expected every moment. He sat down by my side, and we were soon engaged in a discussion about the second coming of Christ. While we were discussing, Mr. King entered and at once recognized the clerical-looking man as his friend. I was surprised when he said, "Mr. King believes just as I do." I then, in the presence of Mr. King, told him I would be glad to hear him preach in the tent, and giv me the privilege to reply. He then asked Mr. King if he would allow him to preach in the evening. Mr. King said, "No, sir." A few moments after the stranger left, Mr. King pounced upon me by saying, "You are continually placing me in awkward circumstances. I would not hav him preach here for $100. But you placed me in such a position that I had to deny my friend."

He was very angry. What deception! What lies! Mr. King said to his friend, "I would be glad to hav you preach, but I hav engaged Mr. Vine."

First, he would be glad to hav him preach. Second, he would not hav him preach for $100. Comment is unnecessary. He was a sanctified man.

Mr. Stevens called upon me and engaged me to preach in the mission church. I preached from the text "That ye may approve things that are excellent; that ye may be sincere" (Phil. i, 10). I emphasized the word sincere. I was never invited to preach for the mission again. Mr. Stevens was offended. The audience invited me to come again. Some time after this I was walking on Broadway. I met Mr. Stevens, who after the usual salutation, said, "Are you prepared to use a little more policy in your sermons?"

I answered by saying I was not prepared to giv up my independence to any church and be a slave to a creed.

The answer he made was, "You will hav to suffer."

I was at that time on my way to visit the D.D. Armitage, who a few days before returned to his native country; he had been in Europe.

The Rev. Mr. Jones, of Catskill, had given me a letter of introduction to the Rev. Mr. Simmons. The Rev. Dr. had removed and I could not find him. I was recommended to see Mr. Armitage. I called, but he was sick, and I was unable to get an interview. He sent me the address of Mr. Simmons, D.D. They are Baptist ministers. I had knocked at the door for admission, but on account of some undefinable cause I had been put off from to time. On my arrival at the house of Dr. Simmons I was cordially invited to take a seat in the sitting-room. I handed my letter to him; he read it. After reading it he turned to me and said, "I am glad to see you, Bro. ——," He went on to say: "I hav a visit or two to make, and if you are not engaged you can go with me. There is my horse and buggy; let us go." I got into the buggy. We had a very pleasant ride through Central Park. Various points in theology were discussed. When some doubtful points arose I would use my Greek Testament. Of course I was addressing a D.D., and occupying that distinguished position he must be a Greek scholar at least. To my surprise, he did not understand the classics. When we were about to part he remarked: "Your style of preaching is old-fashioned. I will call a meeting of the members to see about your being admitted as a member, and afterward a council to ordain you as a Baptist minister." I had been ordained in one of the branches of the Methodist church. I had my credentials with me; I gave them to him. He was apparently satisfied. He then said: "Bro. ——, perhaps you do not understand that your ordination papers are of no use in our church. We do not recognize the ordaination of any other church." I told him I was well acquainted with the fact. He then told me to call again and he would tell me particulars. I, according to appointment, called at his house. Things had changed; he had become formal. It was evident the good reverend was out of tune. He excused himself by saying one of his members had died very suddenly, and they had sent for him, but he would write me when they called the meeting for my admission. I never expected to hear from him. I did not receive a word from him. He had seen or communicated with Stephen Merritt, Rev. Mr. Odell, Brooklyn, also the Rev. Mr. Earl, and others. On that account my beloved brother had changed his mind, as the sequel will prove. About this time I removed to Asbury Park. It made no difference to me whether Bro. Simmons sent me word or not. I thought, There is a Baptist church in Asbury Park. I will connect myself with that. I was introduced to the Rev. T. R. Taylor, of the First Baptist church of Asbury Park. I was invited by him to preach at Park Hall. He then invited me to preach at Mane square, as several persons were to be baptised. On arriving, I found the church crowded. I took the text, "Thy will be done." In the course of my remarks I said no minister of the gospel ought to use tobacco in any form. I did not know at that time that he was an inveterate smoker, although a young man only twenty-two years of age. If I had known, I should hav bore down with greater force. He was offended. That called into activ play his revengeful disposition. He not only is an inveterate smoker, but an inveterate liar. Mr. Raymond, Mr. West, Mr. Rose, and Mr. Chalmers, of Asbury Park, hav declared in my presence they would not believe him under oath. I am sure I would hardly believe him under any circumstances where he was interested. He is the son of a Baptist minister. He had a good schoolmaster in the ministerial craft. Only a fool or canting hypocrit can succeed in any of the churches. He is a good wire-puller. Before hearing that the Rev. T. R. Taylor had declared I should never become a member of his church, I had knocked for admission to the Baptist church. All appeared pleasant on his part. I soon observed he was plotting to injure me.

On the 12th of December, about 11 A.M., the Rev. Mr. Taylor called at my house. He appeared very friendly, and said: "If you are willing, I will call two ministers, and they shall examin your credentials, and if they are all right, you shall be admitted by a unanimous vote next week. Brother, we shall be glad to hav you with us." The evening previous the deacons met at the house of Mr. West, and examined my credentials. They were satisfied, and said that they would see Mr. Taylor about calling a meeting next Sunday, to take action in my case. I did not answer Mr. Taylor's question, but promised to see him again, as I wished to see the deacons. I had been told by Mr. Raymond that Mr. Taylor had emphatically declared I should not be admitted as a member of Asbury Park church, if he could prevent it.

On Friday, December 13, 1878, I, in company with Mr. West and Mr. Raymond, called upon the Rev. Mr. Griffith. After an explanation by West and Raymond, Mr. Griffith promised to see Mr. Taylor, and examin the whole affair. To show the hypocrisy of Mr. Griffith, he had inclosed the letters to Mr. Taylor, and knew their contents. The same evening I delivered a lecture on "The Moral Education of Children." On commencing the lecture, the Rev. Mr. Taylor entered Park Hall. I then demanded that if the Rev. Mr. Taylor had evidence to prove me an impostor, such evidence be read before the audience, and if true, I would submit to be kicked like a dog out of the hall. I remarked to the audience that if such charges were true, I was an unfit person to teach morals to the young. The reverend rascal did not say a word, but sneaked out.

Mr. Raymond at the close of my lecture, without consulting me, said: "I will go to New York to-morrow (Dec. 14th), and inquire into this case, and if I can find out he is an impostor, I will, next Friday, make it public in this hall. If I prove he is all right, I will also make that public." To prevent such public statements, Mr. White called upon James A. Bradley, requesting him not to allow me to lecture in the hall. Mr. White is a brother in the Baptist church, with more stomach than brains. James A. Bradley sent me a letter, of which the following is a copy:

"Mr. H——: It has been reported by Mr. Uriah White, and other esteemed residents, that you took occasion to indulge in abuse of our resident clergymen."

Every word was false. I only demanded that the Rev. Mr. Taylor convince the audience I was a fraud, and he a holy man. The above was a scheme to prevent me exposing one of the most dastardly attacks ever made by one minister upon another. The Rev. T. R. Taylor declared he had the monyed power on his side, and consequently he did not fear. James A. Bradley would not allow me to defend myself in his hall; yea, he would not allow any personal abuse in his hall, but he would and did allow the reverend liar to abuse and slander me, because he, the rich and powerful James A. Bradley, thought to crush a man not as rich as himself. I hope to see the day when J. A. Bradley will learn that the resident clergyman is a consummate rascal. Saturday, the 14th of December, Mr. Raymond visited New York, calling upon Dr. Simmons. I accompanied Mr. Raymond to New York. We found Dr. Simmons at home. Mr. Raymond told him his business with him, after which Dr. Simmons declared he had not written anything from which Mr. Taylor could infer that the reverend brother was an impostor. He then stated what had been said. He had warned him to be cautious about taking in ministers from other than Baptist denominations. He went on to say many rumors were afloat, but he could not lay hold of anything definit, only there were rumors in the air. As we were about to leave, Dr. Simmons called me on one side of the room and said: "Brother, I would advise you to call and see Bro. Odell, of Brooklyn, and hav a friendly chat with him. He has said nothing against you in any shape, and I hope you will say nothing about him." I had become acquainted with Mr. Odell at a committee meeting; found him a designing sectarian wire-puller—one of the blind guides. Dr. Simmons knew he told a falsehood when he said Odell had said nothing about me.

He also said: "Call and see Stephen Merritt. He wants to see you." I said I had always thought Stephen Merritt to be a friend of mine. I am sorry I hav discovered he is not. Of course he wanted to ride the popular horse. He can shout as loud as the next one. That is all there is in the man. He takes care of people after they are dead. He is more interested in the number of deaths than in the conversion of souls. He is a wonderful temperance man. When Mr. Organ and he ran the *Living Issue*, a Prohibition paper, the people thought there was no danger of losing their money if they subscribed for that paper. But alas, alas! The *Living Issue* died; the subscribers lost their money. It looks mighty strange where the money went. Of course the pious preacher of Perry street church was a loser. Poor Stephen!

I should hav had a good time in visiting Dr. Armitage or the Rev. Mr. Earle. I had seen sufficient of Dr. Armitage to know he was a proud, self-conceited man. As for Earle, he is of a similar type. They are both utilitarians on principle.

I did not call upon any of the above-named magnates of the church. About 3:30 P.M. Monday, December 16th, last, I was informed a gentleman wished to see me. I hurried home to find he had left. But I walked to the depot, and behold, I met the Rev. T. R. Taylor and the Rev. Mr. Griffiths. The latter informed me, very politely, that the letters had been sent as confidential letters to Taylor. They were not intended as evidence. He also stated that Dr. Simmons had demanded the return of the letters, as they had been improperly used. Comment is unnecessary. The letters were sent by the four ministers last referred to, as God-fearing men; lovers of humanity—"in a horn."

Soon after this, Mr. West, Mr. Raymond, and Mr. Rose were expelled from the Baptist church because they would not fall down at the feet of Pope Taylor and lick his great toe. They declared they would not—yea, they could not—honor a liar and scandal-monger as pastor. The reverend hypocrit had acted more like a demon toward them than a pastor. The three families were very much troubled because of the unkind treatment they had received at Taylor's hands. They called a counsel, an *ex parte* council, to meet at the house of Mr. West, Feb. 12, 1879. As soon as the ministers met they found Taylor had also called a council to meet at Park Hall. This was a maneuver advised by Taylor's friends. They determined to make it a mutual council.

Taylor's friends carried the day. Taylor was sustained in all his meanness and lies, while the three expelled members were sacrificed. I warned them about having anything to do with such a council, but having confidence in their pastor they yielded. Let a body of ministers determin to save an erring brother of the cloth, if he is a pliable thing, and they will do it if heaven is blackened with falsehoods.

About 6 P.M. I called at Mr. West's house to know what the council had done. I was told the council had decided the church had acted hastily, but the expelled members had rendered themselves subject to censure. I was also told by the Rev. Mr. Case that the three expelled members, at the request of the council, had, in the presence of Almighty God, promised to follow me as leader no longer. I answered, "All right." Mr. Case said there was nothing against my moral character. He then went on to ask me to leave the expelled men, as they had promised to hav nothing more to do with me.

He then said, "Will you promise to let the Sabbath-school alone?" I said, in answer, I would not interfere with them. He also wished me God's speed. I was indignant at his canting lies, and said, "Yon don't wish me God's speed. Your language has convinced me you are determined to injure me." He said, "You appear to doubt my word." I answered him by saying, "I do not believe a word you say." He then threatened me with a legal suit if I was ever heard to say anything against Mr. Taylor. I said, "I wish you would enter an action against me. I will prove both you and the hypocritical clergyman, Taylor, liars." I bid him good-bye.

The council of hypocritical ministers, to save Taylor, agreed to giv each expelled member a letter, but each letter to be sent by the pastor to the church each of them had been a member in previous to coming to Asbury Park, each member expelled making suitable acknowledgments for errors committed. To get the letters, two of them, coward-like, made acknowledgments, but, when interrogated by me, denied having done so. We had falsehoods all around.

The Rev. Mr. Taylor, in reply to an article in the *Asbury Park Journal*, written by one of the agrieved members, said: "Allow me to say, for the Baptist church of Asbury Park, that these brethren were not excluded from a spirit of jealousy, but because they had for more than a year conducted themselves in a disgraceful manner in the church and the world."

Another falsehood. Mr. West, one of the expelled members, is a good, kind, and exemplary man. After the above statement, would any person of common sense suppose such men were fit to be members of any church? Would the editor of The Truth Seeker could send men into the churches of our country! He could fill a larger paper weekly with quarrels and slanders occurring amongst the dear followers of Christ. Yet these wicked men were given letters recommending them to other churches. "They were compelled to take their letters, as the Asbury Park church would not keep them in its fellowship."

The writer of the above quotations tries to prove he is an innocent Christian lamb; full of love and good works; a model pastor. He had told falsehood after falsehood, and he was sustained by the church in all his meanness. The expelled men were better men than their pastor; they were better men than those who were a majority in that lying, hypocritical body. An untruthful minister supported by untruthful members.

The morning after the council called at Mr. West s house, when the Rev. Mr. Case addressed me by saying, "Remember, brother, we hav said nothing against your moral char-

acter, but it is commonly reported you are a general disturber of the churches, and we wish you God's speed, but do not interfere with these expelled men." After making the above statement to me in a conciliating manner, after my statement the previous evening, I was told the same body of ministers passed several resolutions concerning me, one of which is a sample of the Baptist ministry:

*Resolved*, That we recommend to the Baptists of Asbury Park to hold no fellowship with a man calling himself Rav. ———.

*Resolved*, That we commend the conduct of Bro. T. R. Taylor in persistently guarding the church against the reception into its fellowship of the so-called Rev. ———.

The Rev. Taylor was guarding his bread and butter. He had declared to several persons I was trying to get his pulpit, and because of that I should not enter his church. Mr. West, Mr. Raymond, Mr. Rose, also Mr. Chambers, men of veracity, are my witnesses. On the 21st of March, 1879, Mr. Chambers, from Ocean Grove, called to see me. He said: "The Rev. T. R. Taylor had in his house declared, I am determined to keep Bro. ——— out of the Baptist church, because Mr. Raymond, Mr. West, and Mr. Rose are trying to put him in my place. I know he is better educated than I am."

I declare Taylor is one of the meanest of men in the ministry, but the council and his church are no better.

ANON.

P. S.—I am not writing to clear myself, but to show the people of what stuff our ministers are made. I don't care one straw what the ministers think about me. The ministers best acquainted with me know this to be true. A.

## Our New Book.

D. M. BENNETT, *My Valued Friend*: I hav been perusing with much pleasure and profit the first volume of your valuable book on "The Gods and Religions of Ancient and Modern Times." It has a long and comprehensiv introductory digest, in your happy style, of the progress of our race from barbarism, through all its stages, to the present civilized and analyzing age. Its subsequent voluminous pages are replete with most instructiv collections from the best writers and thinkers of all ages, together with deep researches, detailing a mass of information relating to all the gods and religions of different periods, so evidently human in their origin that their perusal will open the eyes of a host of prejudiced people, to the perception of like character in all modern creeds, and so will largely benefit our race in discarding from their minds all such legendary tales of crude conceptions of the gods, including those assumed Biblical autobiographies of God, by revelations or dictations, as degrading representations of his attributes, all of which are only belittling presentments of an infinit first cause, suited only to a crude race.

You hav embodied many fascinating myths and weird legendary tales of every age and clime, as the foundation and soul of superstitions that still cling to prejudice, and blind mankind from rational truisms, and so from the untrammeled progress of our race.

Your book should be in the hands of every inquiring man and woman for information about the gradual advance of our race, and so to shape the course of modern thought in this more fortunate age of deeper insight into the laws of nature, and our relations to the same through all time, thus looking from nature up to nature's God, with more enlightened views of his co-operativ government of cosmos, as the subtil, material, intelligent, potent factor, in originating the laws and phenomena of matter by mechanical co-relation, as our minds act upon our bodies.

About the 12th inst. I sent to you a paper on the "Subtil-Materiality of Mind, and its Individualized Development," which I hope soon to see in THE TRUTH SEEKER, as serving to explain the mysteries of phenomena on a scientific basis. CHAS. E. TOWNSEND.

*Locust Valley, N. Y.*, May 30, 1880.

[It will soon appear.—ED. T. S.]

[*From the N. Y. Tribune of May* 18, 1875.]

## "Boil it Down."

THE ECONOMY OF A PHONETIC SYSTEM.—"MILLIONS IN IT."

*To the Editor of the Tribune, Sir*: Here comes a third person who is "hit in a soft spot" by that "bit of metrical wisdom," "Boil it down." Your late article on the same subject I propose to inspect and "boil it down" to a consistency you would little suspect. By actual count, your article contains 337 silent letters; that is, letters that are not of the slightest use in expressing the written idea or the sounds of the words as spoken. Your article, as printed, contains an average of 34 letters to a line, and so it will be very nearly accurate to say that these 337 silent letters make 10 lines. There are 74 lines in the article. Take out the 10 lines of useless silent letters, and you "boil it down" to 64 lines of vital, vocal, effectiv letters; that is, 14 per cent of your article conveys no idea, expresses nothing, and is worse than useless, because it occupies valuable space. If that ratio holds good throughout the expression of English speech in type to-day—and it does approximately—14 per cent of every issue of the *Tribune* is desert waste. Not a twig sprouts nor a blade of idea grows in it. You are patiently, laboriously, and uselessly putting into type, where it is expensiv, what is not uttered in speech, where prodigality is cheap and permissible. Of the 72 columns of your daily issue, 14 per cent, or about 10 columns, are devoted to these ghosts of letters, who stalk through the *Tribune* without any soul, or idea, or function whatever. If they would only so much as "squeak and jibber," there might be a modicum of sense which would justify their parade, but they do not. There they stand, stupidly, stolidly silent. The Great Silent Man himself is not more vacantly unutterable.

Now what would the space of those 10 steril columns be worth to you for advertising? At 200 lines per column, and 50 cents per line, your medium rate, the sum would equal $1,000, which you are contributing every day to the support of these shadows. In one year the sum would amount to $300,000, and in 10 years to $3,000,000, for the *Tribune* alone. The ousting of these expensiv parasites in type is only a question of time. This is an age that destroys shams, and these sham letters are fated to go with the rest. Their displacement is perfectly practical, and true representativs of sound may be introduced instead without enlarging or disturbing any of the arrangements of the present style of printing-office. The sorrows of editors will more and more increase. You will liv more and more "in a chronically crowded condition;" you will bend more and more "under an embarrassment of material," leaving out many a good thing with regret, but putting in these dead-letter types with no regret, till, finally, the necessity for economizing space will compel the dropping of every letter that does not perform an exact and positiv duty. Even the abbreviation of a few of the most frequent words would be perfectly practicable, and could be carried to the extent of saving half the space without the least loss of legibility. An able man will take hold of this work some day and start us on the road to a general "boiling it down." And why not the *Tribune*, which has wrestled with so many giants, slain so many rings, and righted so many wrongs? Why is it not in order, and for its own vital interest, to grapple with this monster of waste and absurdity, this stumbling-block in the path of learning, and bury it out of sight?

T. C. LELAND.

## Book Notices.

THE LIBERAL HYMN BOOK: A collection of Liberal songs, adapted to popular tunes, for the use of Liberal Leagues and in Liberal homes. Edited by Eliza Boardman Burnz. Burnz & Co., publishers, 24 Clinton Place, New York.

This is a convenient, snug little book of 124 pages, containing 142 hymns, well adapted to the use of Liberals, and fitted to popular and well known tunes. This collection fills a want long felt, to wit, a cheap Liberal hymn-book that Leagues, societies, and families can afford to buy freely.

Price, in paper covers, 15 cents, $1.50 per dozen, or $10 per hundred. In boards, 15 cents, $2.50 per dozen, or $15 per hundred. 2 cents extra per copy for possage when ordered in large quantities. Every League should buy twice as many as their members number, so as to supply visitors and strangers when they call in.

Liberals hav not paid due attention to music and hymn singing. Nearly everybody is fond of music, especially vocal music. It is what draws the churches together, and holds them. Liberals should also utilize this beautiful element. Buy this little hymn-book, sing its songs in your societies, social gatherings, and in your families. Teach the hymns to your children. The sentiments are most proper for them to commit to memory. They are selected from Whittier, Longfellow, Tennyson, Lowell, Kneeland, Denton, Doten, and many modern Liberals. The sentiments are in all cases most appropriate. The tunes to which they are adapted are the old standard ones known from our childhood, with those more modern, as "Nearer my God to Thee," "Hold the Fort," "Pull for the Shore," "Sweet By and By," "Homes Round us Here," "There is a Happy Land," etc.

It is not intended that this should supersede "The Truth Seeker Collection," which contains 525 hymns, with numerous forms for funeral and marriage services, etc., with many beautiful recitations for all occasions. That, containing 550 pages well bound, is very cheap at 75 cents, but "The Liberal Hymn Book" is smaller and cheaper, and will sell more largely. Every League should hav at least three of "The Truth Seeker Collection," and from two to four dozen of "The Liberal Hymn Book." Sold at this office.

THE REAL ISSUE. A Few Thoughts for the Merchant and Mechanic, the Farmer and the Day Laborer. Especially adapted for the Campaign of 1880. By Moses Hull, Editor of the *Commoner*.

This is a timely treatise on the money and labor question. It is opposed to the national bank system, and in favor of the people's government issuing the money of the people. This pamphlet costs but 10 cents. Cheap enough. Send and get it. Sold at this office.

LECTURES ON SOCIAL QUESTIONS: Competition, Communism, Co-operation, and the Relation of Christianity to Socialism. By J. H. Rylance, D.D. Thomas Whittaker. New York.

A book of 235 pages; in paper covers, 50 cents. Cloth binding, $1.00. The four subjects named are ably and fairly handled from a theological standpoint. The book is well worth reading. Sold at this office.

NATIONAL MARCH. A new and timely piece of music composed by Jacob G. Knous. Published by Capt. Geo. W. Loyd, New Rochelle, N. Y.

This is a Greenback song of spirit and excellence. On the title-page is this inspiring motto: "The storm is coming. The revolution has begun. The Greenback movement is sweeping on. The people must and will hav relief. They are in earnest. They are terribly sincere in the belief that the leaders of the two old parties hav betrayed them over as slaves to the money power, and people might as well make up their minds to prepare for the coming political revolution, for come it will." The words and music are both lively. Price 35 cents. Address Capt. Geo. W. Loyd, New Rochelle, N. Y.

## Echoes from Illinois.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I must say that I cannot tell when I hav felt more disappointed than I did this afternoon when, on examining THE TRUTH SEEKER for this week, I found you had made no mention of the communication I sent you on the 23d of March about the arrangement between Alving J. Clark, late of Indianapolis, and myself to try to arouse up the Liberals of this part of the United States, or that portion, at least, along the line of northern Illinois and southern Wisconsin, from the lethargic sleep in which they hav been lying for the past few years. From a personal knowedge of a large portion of country around here, I know there is a large Liberal element, but there are comparativly few of them who take any Liberal papers or read the latest published Liberal books; and hundreds of them do not even know anything about the persecution of Mr. Bennett.

Mr. Clark is the first lecturer whom I thought of sufficient ability to do the work I see so much needed in this section—who was willing to come here and take any chances. I spent over six weeks last fall to get the people of Rockford and vicinity together to hear Mr. Bell twice, but Mr. Bell was not willing to remain here even a single day unless I could hav steady appointments at stated prices, and keep him busy; and that I could not do in a section of country where there was no organization to work through.

Mr. Clark has come here willing and anxious to do some missionary work in this part of the country, and he is willing to work with his hands to make a living while we are getting our notices before the people. We sent notices to *Mind and Matter*, the *Investigator*, and the *Banner of Light* at the same time we did to THE TRUTH SEEKER. But your paper is the favorit paper with both of us, and it will always receive our first attention—therefore my disappointment in not seeing our communication in either of the last two issues. *Mind and Matter* had it in the last week's issue. We shall take no subscriptions for either the *R.-P. Journal* or *Index*, for we hav no friendly feeling, but rather contempt, for either of them.

Mr. Clark has been with me two weeks, and has given five lectures already, and to-morrow we go to Cherry Valley, a small town eight miles east of here, where he lectures to-morrow afternoon.

I suppose our notice was crowded out for want of space; but if you will giv it a place in your next issue, we will return the compliment by pressing the claims of THE TRUTH SEEKER wherever we go. We expect to try and organize Leagues as well as solicit subscriptions and sell books wherever we go; and if the Liberal press will just help us, and giv us a boost to get started, we will wake up this section of country in less than six months as it has never been awakened before; and the press, or that portion which is willing to help us, shall reap some harvest for doing so. Fraternally yours, F. F. FOLLET.

*Rockford, Ill.*, April 3.

## W. S. Bell.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I wish to say a few words to our friends regarding the work and ability of W. S. Bell. We purposed making arrangements to hav him giv us three lectures in Lockport and Joliet, but owing to a change in my business and an accident that befell me two weeks ago, I was unable to do as I desired. A few of us, however, made matters in such a shape that he gave us one lecture—"What Has Freethought to Offer in place of Christianity?"—last Wednesday evening. The lecture did not hav sufficient notice, and the people are so absorbed in politics, coupled with fear of the popular thought, or more properly speaking, the general hypocrisy, that the attendance was small. Those, however, who did attend were delighted, and quite a number of others would hav been there had they known.

The lecture was excellent in a finished and practical sense, and though it was given without any attempt at oratorical or elocutionary flourish, the logic was so clear, and the language so well chosen, that it would suit in those respects the most fastidious devotees of the cultured school.

There is a clean-cut, healthy tone about the method and matter of Mr. Bell's discoursing that is the very opposit of all whine, and which impresses you that there is a strong, vigorous soul behind them. We regret his leaving before we had heard more from him. He had to leave the next day to be in time to meet an engagement for three lectures at Elgin, Ill., on the 28th, 29th, and 30th of May.

W. S. Bell should be engaged constantly, for the work he does is well done.

We found him as we expected—full of the true spirit, ready to handle, if need be, without gloves any popular error that enslaves the mind in the name of God, or in obedience to creed or custom. In addition to this he is a most devoted friend of yourself and yours, and a magnificent and open enemy to all pretense and pretended friends of Liberalism whether they appear in the saintly guise of over-anxiety for public morality, respectable radicalism, or high-toned and ethical culture. W. S. Bell answers effectually the question, If you take from us our religion (or idols), what will you giv us in its place? He removes the causes that repress the soul, and givs it a chance to grow. He shows wherein the mind has been clouded, and givs it sunlight. He proves beyond the shadow of a doubt the advantages arising from free and unfettered reason; and in contrasting the popular with the more truthful conclusion he exhibits the dwarfed, twisted, misshapen hag of time-honored superstition in a light its friends cannot admire. Keep the ball rolling, and keep this Bell ringing out the true notes and peals of liberty for an enslaved people.

*Lockport, Ill.* GEORGE LYNN.

## Letters from Friends.

PATERSON, N. J., May 19, 1880.

FRIEND BENNETT: I am strongly opposed to letting H. L. Green slide for the want of support. How do you like the suggestion given by a correspondent to the *Investigator*, that each member of our League pay fifty cents annually (a little less than a cent per week) for that purpose? This would bring not less than $2,000. Giv Mr. Green $1,500, and let him use the other for propaganda purposes. Any way, I hope THE TRUTH SEEKER will do something to stir up the Leagues to do their duty in this matter. We had the matter under discussion in our League last Sunday, and what they intend to do will be decided at our next meeting next Sunday week. All that is needed is for the New York Leagues to make a start, and my impression is that all the rest will soon follow. I am sincerely yours,

JOHN WARR.

OSWEGO, N. Y., June 1, 1880.

TO FATHER BENNETT, EDITOR OF THE TRUTH SEEKER: All hail! We repeat it, All hail, Selah. Three cheers for Bennett, yes, the old Infidel Bennett, and let every true Liberal in this or any other land say, Amen. We feel—well we hav a diversity of feelings. First, we feel happy for the release of our friend and brother from the bonds of Christian hatred, bigotry, ignorance, malice, revenge, and intolerance. Secondly, we feel indignant, provoked, and disgusted more with Christianity (if it was Christianity that sent you up in the Christian bastile), and we believe that if the mythical Jesus himself were really here to see the cowardly and hellish acts of his pretended followers he would hav wept bitter and scalding tears over the unchristly acts of those human demons that so ruthlessly tore down forever the blood-stained banner of Christianity; and we feel sure that you, friend Bennett, will be remembered with honor for centures after those hellites who hav tortured you thus are buried with their ancestor Jesuits, to be remembered only as Judas is, and their infamous and damnable acts are connected with your cruel incarceration.

A word to the Liberals of your vicinity and we are done. We hold that any and all Liberals who in future look coldly on and see another case of this kind progress against constitutional law, against justice and humanity, against all decency and honor, and not plant the cuss, culprit, and instigator of the infernal deed, is not, in our opinion, worthy the name of Infidel, no, nor even of Christian, and "don't you forget it." Liberals, of all others, should be law-abiding citizens, but "disobedience to tyrants is obedience to God." Amen. A. H. WALKER.

GRAND ISLAND, N. Y., May 30, 1880.

D. M. BENNETT, *Dear Sir:* I sincerely hope you will be able to go to Brussels and visit Europe as you desire, and as a proof of my sincerity I herewith inclose $2 to help defray expenses.

I know from past experience that you can leave the paper in good hands; and in case you could not go, I think Mr. Macdonald might fill your place as delegate nearly as well as editor of THE TRUTH SEEKER. I truly think our Leagues should be well represented. I hope our delegation will be decidedly in favor of woman's rights, and think it would be but just to hav part of the delegation women. I would suggest Mrs. Amelia H. Colby, Mrs. E. D. Slenker, or if she were able to go, Mrs. Amy Post.

Allow me to congratulate you sincerely on your release from the unjust imprisonment you hav suffered. I wrote to you only twice while you were there, but I counted the months, weeks, days, and hours until you were released. There was not a night last winter that I did not think of you and your truly noble and beloved wife.

I am sorry that I cannot afford to hav your new book at present, but will just as soon as I can possibly spare the money. I should hav purchased quite a number of your books and pamphlets for gratuitous distribution if I only could hav afforded it.

Remember me to your loving wife, and believe me to be truly yours for liberty of speech, press, and the mails,

ELISA H. TALES.

TRUCKEE, CAL., May 25, 1880.

D. M. BENNETT, *Dear Sir:* I hav been a reader of THE TRUTH SEEKER for the past four months. When my attention was first called to it, I was indifferent about reading it, as it was termed an Infidel paper. The unjust imprisonment of the editor increased my interest, for I was always an advocate of justice and equality. My early education was with the Methodists, but while enjoying them socially, I never was satisfied with what seemed to me an exaggerated belief. After my arrival in California, I found nature everywhere revealed on a grand and broad plane. My soul hungered for more light and broader thought. I was closely associated with the Baptists for a while. I found them more bigoted than the Methodists. I concluded rather than be compelled to accept their precepts I would leave them all. I finally attended the Swedenborgian meetings in San Francisco. There I heard more sense and logic and gleaned more spiritual light than I had in all the previous years. No intelligent, thinking mind can condemn the principles of so good a man and philosopher as Swedenborg. He was in advance of his day, and like all martyrs and those who dare differ from current thought, suffered persecution. To be truly independent in thought is the divine birthright of every intelligent mind. The world is full of mental dyspepsia, caused by allowing others to think for us.

I do not agree with all the ideas advanced in THE TRUTH SEEKER, yet I admire the courage of those advocating what they feel to be right. A large majority of the world are inshrouded in ignorance. Until the veil is lifted the few who dare to advance new ideas must expect persecution of every nature. There are sufficient number of persons who follow the beaten track and remain in the old way, while there are not more than a dozen in a century who bring forward innovations founded on argument and reason.

"The fancies of our youth, and riper years, forsooth,
Long cherished in the heart, though we grow wiser,
We treasure still, tenacious as the miser,
At length we start from our delightful dreaming,
And find our sterling treasures only seeming,
And our opinions change; yet, keen the pain
Of disappointment, and we strive in vain
To reconcile our feelings to the change
Our reason sanctions."—*Sierra.*

Yours truly, MISS E. G. COFFIN.

VINELAND, N. J., May 19, 1880.

D. M. BENNETT, *Dear Sir:* We are glad that you are again free to walk as you please, to see your friends, and converse with them without an officer to watch you. Probably your enemies expected you would hav been on the other side of Jordan ere now; and if your soul, like old John Brown's, had gone marching on, perhaps the president would hav appointed a day of praise and thanksgiving, as the Boston churches did when they thought God was answering their prayer by killing Theodore Parker. If the Christian theory is true, Judas was a very necessary person, and perhaps it was as necessary that a Comstock should exist as a Judas Iscariot or a potato bug.

That you may hav health to edit and publish your paper and other Liberal works for many years, and that your noble wife may liv to assist you, is the sincere wish of

J. S. and A. L. SHEPHARD.

ALBANY, N. Y., May 19, 1880.

D. M. BENNETT, *Dear Sir:* My better and larger half tells me to "write something to Mr. Bennett. He'll think strangely of me, as I hav not written him." Well, you hav been spoken of often enough, and many pleasant wishes expressed for your health and happiness. We duly received the three copies of Volume I. Thank you sincerely for our copy of the "Gods," the subject being one of much interest to me. I hav been reading the first volume rather steadily. We are both glad you are enjoying your liberty, and trust you may continue to without interruption the rest of your life. The fact is, if all were to be treated (for their views and opinions) as you hav been, I for one would be suffering. While it has been a painful thing to you, really it has been a grand and good thing for the world, and has advanced greatly not alone Freethought, but the expression of all thought. A number of people feeling indignant at your treatment giv expression now to views they before only thought of, and were carefnl to keep to themselves. It requires some courage to face the world, and think and speak on religious topics in opposition to what seems to be an established form. Near and dear friends on this point seem to lose all the charity and good will which they say they are teaching, and as Mark Twain says, they "shake" one who chooses to think differently from them. Yours, WM. H. VANALLEN.

STEPHENSVILLE, WIS., May 16, 1880.

D. M. BENNETT, *Dear Sir:* I hav been a subscriber to your valuable paper for the last six months, on trial, as it were, and am happy to state that I am not in the least dissatisfied with it, or sorry I took it.

We are all after truth and light upon a subject held as obscure, and "under a bushel," as some would say, and I don't know of any better paper to take than the old reliable TRUTH SEEKER. You are now at liberty again, and I only hope you will giv it to the prosecutors doubly. But would it not be better to rain coals of fire upon their head by doing them no injury, but keep right along in the good old way?

Your true friend and brother, GEO. ROTH.

MT. PLEASANT, PA., May 22, 1880.

FRIEND BENNETT: That anonymous coop of roosters which I received from Boston a few days since reminds me that I had better show my indignation against you, so here are five dollars for your "Gods and Religions," which you wrote, John Bunyan like, in prison.

Sincerely, W. F. BARKLEY.

AUBURN, N. Y., May 24, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Please find inclosed P. O. order for five dollars, for which send me your recently published work on "The Gods and Religions." I hav been holding my order several weeks, hoping that the second volume would also soon burst forth upon the world like a pillar of fire from heaven, convincing a credulous people that all religions are but of human invention, inaugurated to inslave and brutalize mankind, whose gods are also the production of man's wild, fanatical, and distorted mind, and never for a moment really existed nor had any real, conceivable existence whatever, but only existed in man's diseased imagination—men who hav been diverted from their natural, progressiv avenues of right reasoning into the debauched channels of mythological god-making and religion-manufacturing business.

A few more Humboldts, Voltaires, Paines, Ingersolls, Underwoods, Bennetts, and Slenkers, and their profound productions and unanswerable logic—I say only a few more of those great, daring, fearless heroes and heroines, the world will no longer insult its greatest of all great gifts, reason, but will see its ecclesiastical vituperation, and turn from the error of its ways to a knowledge of the truth, which will be the uplifting of dear humanity, and down-throwing of all false religions and mythical gods. When this glorious reformation shall hav been consummated, then, and not till then, will our present armor-bearers take their places among the world's other greatest reformers, and against whose hieroglyphically written epitaphs the vile slander and calumny of priests and the crackling gates of their orthodox hell shall not prevail.

Yours for the good fight, L. DEWITT GRISWOLD.

QUINCY, O., May 31, 1880.

D. M. BENNETT, *Dear Sir:* Please send to my address the following $10 worth of books marked below, also tracts.

I think I shall be able in a very short time to raise a club for THE TRUTH SEEKER here. You will please accept my congratulations to you and family, as well as the patrons of THE TRUTH SEEKER, upon your release from a Christian bastile to re-enter the sanctum and again enjoy the privileges of being once more in a position to lift the veil of superstition and show to a mislead and misguided people that "fear is the dungeon of the mind," etc.

My desire is to know the truth, the whole truth, and nothing else but the truth, and that the people may be taught to drop prejudice and not take for granted a matter of so much concern, but that they may be induced to thoroughly investigate for themselves and pay out their money for something that is real, that is tangible and reasonable, and to them of certain and present benefit.

Wishing the cause for which you labor a most satisfactory growth, I remain, very respectfully,

H. AUSTENBORDER.

### HOW READS THE RECORD.

BURR OAK, MICH., May 30, 1880.

MR. M. WYRICK, *Dear Sir:* I see in THE TRUTH SEEKER of May 29th, you address a communication to me propounding certain questions, and desiring information in regard to assertions and quotations I made from so-called holy writ, in a letter some time since addressed to Mr. D. M. Bennett, editor of THE TRUTH SEEKER. Now Mr. Bennett has abundantly, truthfully, and gentlemanly given you, through his paper all the answer and information you asked for, which obviates the necessity of my doing so. I hope it may allay your sympathy for me and curiosity in that direction, but if your sympathy for me and curiosity in that direction are still up to fever heat, and you desire to know more of the divine revelations and inspirations of God that are able to make us wise unto salvation, I would advise you to search the scriptures more diligently, for in them you think you hav eternal life, and they are they that testify, sanction, command, and approve of the most horrible crimes and doctrines that man is capable of committing or devising. Now sir, I hope you hav nerve enough to search for these commands and doctrins contained in that old Jew book that is full of self-contradictions and obscenity, and when you find them, which you will most certainly do, come out like a man and confess your hitherto absurd idea and gross ignorance of what is contained in said book of books and the vindictiv and revengeful caricature therein given to the Jewish Jehovah and practiced by his followers since the year one.

Yours, not in chains of superstition, fear, and ignorance, but in bonds of truth, reason, and humanity. And believe me still, as I hav ever been, the steadfast lover of my fellow-man. My weakness, love of human liberty. My crime, the wish that all mankind were free. Free, not by blood; redeemed, but not by crime. And no mental fetters formed in childhood's time. M. P. THURSTON.

BOSTON, MASS., June 2, 1880.

D. M. BENNETT, *Dear Sir:* Allow me to call you my friend. Such you are to me. I am glad you are out of prison. I cannot say I am sorry you went in. I owe my conversion to you, and many are rising up and calling you blessed that would never hav known of you if the Christians had let you alone.

But when they put you into that "Christian institution" it opened my eyes to a sense of their vicarious means of atonement. To me Christianity, or the thing that goes by that name, is like the measles—once cured, there is no fear of the second run.

Behold Christianity made easy!

Since the surrender of Rutherford to the church, Mrs. Hayes has been president. Wasn't this the disturbing element in the election? A woman between two men always makes a tie.

When we elect a woman again, let us do it direct, not over the back of a man. I would not object to a woman president if she has not the "blood of Christ," the modern Christ, running in her veins. Most truly yours,

JOSEPH L. SPINNER.

ST. JOHNS, ILL., May 10, 1880.

MR. D. M. BENNETT, *Dear Sir:* The following letter is a copy of one I wrote to F. E Abbot, with a request for him to insert it in the columns of the *Index*. Last fall I was favored with two copies of that scurrilous sheet and one of the *R.-P. Journal*, two papers, in my estimation, representing the most diabolical phases of vituperativ journalism we hav in the Spiritual and Material ranks, both editors being envious of the growth of THE TRUTH SEEKER, and resorting to unfair means to prejudice the people against it.

I came to the conclusion, after perusing those papers, that I would treat them with silent contempt; but on receiving a little anonymous pamphlet recently, mailed to me from Boston, I thought, to prevent a repetition of such infliction, I would inform those pious sneaks that I did not want my post-office box desecrated any more with such vile stuff.

I doubt Mr. Abbot's complying with my request to giv this letter a place in his highly-cultured paper. Should you find space, please giv it to your readers, as I feel it expresses the sentiments of not only the writer, but nine-tenths of the Liberals in this vicinity.

Fraternally, WM. A. THOMPSON.

THE LETTER.

MR. F. E. ABBOT, *Sir:* I recently received from Boston a small six-page pamphlet, containing pictures of masculine fowls (excuse me for not calling them "roosters" or "cocks;" should I use either of those terms you would think me uncultured or vulgar, and Comstock might send Britton over here into Egypt to make trouble with me for using indecent language). Now, sir, I do not know that you are the man who forwarded me those chickens, with the following head-lines: "These be thy gods, O Israel! D. M. Bennett, the apostle of liberty, the great martyr!" nevertheless I think you are the one that did it—either you or Bundy. My reasons for thinking so are that on a former occasion I received two copies of the *Index* and one of the *R.-P. Journal* containing considerable of a tirade on the conduct of D. M. Bennett.

I made no reply to your former favor (or rather disfavor), for I hav no patience with animals in human shape who will stoop so low in degradation as to resort to such means as you and Bundy, and others of lesser light, hav in order to defame the character of a fellow-being. And to be explicit, I will say that in the future, should you see fit to follow the same mode of warfare against D. M Bennett or any other man, do not send me any more of your slanders and misrepresentations. Of course you are to some extent excusable, not knowing to whom you were sending them—not on account of the meanness of the motiv but on account of your ignorance of the condition of the Liberals of this place. You must think us a stupid set indeed. I hav been a constant reader of THE TRUTH SEEKER for six years, and when you or any one else says or even intimates such a thing as that D. M. Bennett ever has advocated any doctrins through the columns of his paper that are calculated to debase the moral status of the people, you simply state a falsehood of the deepest stamp.

So far as the correspondence with the woman some of you very holy Josephs take pleasure in ventilating before the public so much, I can not see how it happens to be any of your or my business. It may be your business, as I do not know all the business you are engaged in. I only know a part of it, and will say if that which I know nothing of be as disreputable as such as I am acquainted with, I pity you. Still, I hope for the better. I felt confident a few years ago, when you so nobly defended the right before the Young Men's Christian Association, that there was good in you; and I yet hope you may desist from your present dishonorable conduct toward your brother Liberals. I hav great sympathy for those who are so constituted as to be laboring under the baneful moral disease of jealousy. Any ordinary observer can see that envy is at the foundation of all this trouble. Some lovers of fame and leadership saw the growth of THE TRUTH SEEKER. Understanding something of the power of its sledge-hammer blows at long-cherished doctrines of the church, fear came upon them lest they might lose some names from their own list.

All I hav to say in the premises is that you could hav done nothing more potent to accomplish the result. Sir, there is a consideration in this matter above dollars and cents or individual aggrandizement. It is that of principle. We, as Liberals of St. Johns, are not inclined to hanker much after worship of this, that, or the other man. I, for

one, hav pretty much dispensed with worship of all kinds since I laid aside the creeds and dogmas of the church, believing all systems of worship a species of slavery. I hav no quarrel with those who do worship conscientiously. I once accepted, to a great extent, the teachings of Christendom. I was as honest then as now. I am persuaded a man may believe in Christianity and be as honest as I am. I do not deny being at present what Christians please to call an Infidel. I feel happy to be known as one who does not indorse a large portion of the Bible. However, this has but little to do with the great question now at issue between Liberals and the church party. It is not particularly D. M. Bennett or E. H. Heywood, or those other brave souls who are giving expression to their honest convictions, that are on trial. No, sir, there is a problem involved in those cases that cover a larger scope than mere isolated ones. It is to assert our rights as free American citizens for the untrammeled expression of our thoughts, and a free press as our fathers gave it to us. In the diatribe you sent me you drag in much slang from different papers, as though the press to a great extent was not subsidized. Let me say to you that the people of this country are the tribunal, and the concensus of the competent, as dictated by yourself and indorsed by B. F. Underwood, will fail to wrest from the minds of all true Liberals the right to decide what to them seems most fitting on all subjects of importance. We will hav no dictator in the Liberal League, if you please. Your flings at Freelovism will never save your bark. To my thinking, it is a poor subterfuge, one that will not win. As well think about confining the stars as to limit men and women in their investigations.

I hav never made myself officious in public or private in the advocacy of the social question or Freelove theory. I hav given it some thought, and consequently take a very different view of it to some who profess to be very pure, and by no means confound it with lust, thinking it to be a different passion. It has been my experience in life to become acquainted with some who are in favor of the Freelove theory as they understand it, who, I doubt not, are as pure and moral as those who make such a great ado about it; also many who are the most inveterate abusers of Freelovers prove by their works to be practicing the abuse of marital relations.

I see you are very guarded in quoting Col. Ingersoll, as stated by the Pittsburg reporter. I suppose you thought as the Colonel was one of our representativ men you would make quite a sensation among Liberals. I cannot see that the language he used will do your cause any good or damage Mr. Bennett. His remarks are similar to all his sayings, witty and well timed. I myself did not believe Bennett wrote the letters till I heard from him. Then I believed it, for the simple reason I hav given strict attention to most he has been saying for six years and found him, as I believe, truthful. It is more than I can say of the *Index* of Oct. 30, 1879, or of the *Inter-Ocean* of Nov. 24, 1879. When you affirm that "there is not another man in America who has wrought such incalculable injury to the Liberal cause as D. M. Bennett, by confounding its name with Freelove and obscenity in the public mind," you state a positiv falsehood, and all impartial readers of THE TRUTH SEEKER will giv it the lie, for D. M. Bennett and his paper hav never advocated the Freelove doctrin.

When the *Inter-Ocean* said that D. M. Bennett admitted that the letters as published were genuine, it stated a falsehood. He admitted no such thing. He said he wrote those silly letters, but that they were not presented in their proper light, or something of that import. I take it for granted that they had been garbled, for it is evident that any one who would stoop so low as J. C. Bundy, Charles Ellis, and S. W. Paine, and I might add B. F. Underwood—I say those who would lend themselves to such a low calling would do almost anything infamous. The last-named Liberal lecturer, B. F. Underwood, has said many grand and good things for our cause; he is both intelligent and logical; but alas! actions speak with more force than words. From any good he or the others above named hav done I would by no means seek to detract. However, I feel confident there are at least two points in his past history where he has made serious mistakes. One is in troubling himself so much apologizing for F. E. Abbot, and the other is more recently taking such a conspicuous attitude against the theory of Freelovism and catering to Christian morality. In my opinion the time is not far distant when he will discover those mistakes.

Now I hope that in the future the infliction will not be repeated by sending any more abuse of the good name of D. M. Bennett or any other man or woman.

Now, Mr. Abbot, if you are not the one who sent me the little pamphlet, and if you should know who did, please send him this letter, so he can consider it addressed to him. Probably if it is not at home when it reaches you, it should be sent to the ex-Rev. Charles Ellis.

Hoping that all who profess to be emancipated from the thraldom of priestcraft to the broad and open fields of Liberalism may see the inconsistency of persecution, I subscribe myself Yours fraternally, WM. A. THOMPSON.

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BOSTON, June 5, 1880.

MY DEAR BENNETT: I am very glad that you answered Dr. Rockwell to the point and so eloquently, as no one except a Bennett could, for there is only one D. M. Bennett. The Liberalism that you advocate has the right ring to it, and that is what every true Liberal must indorse, namely, to allow to every person the same privilege we claim for ourselves. Anything short of this is not worth having. Neither is it worthy of the name of Liberalism. I know we hav many, and right here in the Athens of America, who claim to be a little better and more pure than the rest of us, and especially since Joe Cook patted this trio so lovingly on the back; and I should not be surprised to see Abbot, Ellis, or even Underwood, promenading arm in arm with Joe Cook, or some other over-zealous Christian, any fair day, especially if they thought they could make a dollar by so doing. O, yes, they are altogether too pure for Liberals, or for this world. I should recommend that they go in training, with Moody and Sankey, for the next world. Only think how Liberal it was, and magnanimous, too, in those worthies who were so very kind, as to go away out to Greenwood, yes, and away back into the woods, to examine a man's private letters, and then to publish them to the world with all the embellishments this talented trio were capable of. Why, Joe Cook himself could not hav done it better. But, friend Bennett, I think you hav one of these cornered; although he is Savage, you need not be afraid, and I hope he is pleased with your correction, but I must say, and all true Liberals will second the motion, that that deed was worthy only of savages, and, for one, I say they are welcome to all the glory there is in such vile transactions. One word more, and I am done.

It seems to me that St. Anthony is not "panning out" very well of late. He is losing caste. His star is waning, and will soon pass into oblivion, to be seen no more. O, Anthony, you will soon go, not where the good niggers go, but to the other place. Now, Anthony and his backers believe in a devil, or pretend to, and preach it. Now, I must ask all Christians, If the devil does not get such fellows as Comstock, what is the use of having a devil? The question is open. I would most respectfully say to the Ohio brother, that we, as Liberals, must not and can not expect anything to benefit our cause from either great party, for both are led by frauds. There is no difference. We hav weighed them both and found them wanting. Yes, wanting to make the people slaves. They are not to be trusted. It seems to me, with my experience, that every Liberal should be a Greenbacker, and every Greenbacker ought to be a Liberal. This, to my mind, would be a consistency, and we are told that that is a jewel, and jewels are very rare indeed. Good-bye for the present. DR. ANDREWS.

P. S.—I happened to see in our Boston *Herald* a little paragraph in regard to the *Index*, and, as usual it had to slur Mr. Bennett. I want to say right here, for the benefit and information of the *Herald*, that Mr. Bennett, or any true Liberal, never gloats over any man's misfortunes or strikes a man when he is already down. It is the pure and the Christians who do that, and hav their hearts filled with hatred to all who do not believe, and from their brimstone throats comes forth the blue flame of hatred, slander, and abuse. If the *Herald* would be as ready to champion the cause of the oppressed as it is to slander and abuse its betters, it might do a vast amount of good. DR. A.

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ELGIN, ILL., June 4, 1880.

MR. EDITOR: The Liberal cause in Elgin has recently made a move and taken upon itself a local habitation and a name. Some days ago a number of Freethinkers of this city came together and organized in temporary form a Liberal association.

W. S. Bell had been secured to giv a course of lectures in this place, and we deemed it best to organize and see that everything should be done necessary to make the lectures a success. We secured for Mr. Bell the best hall in the city. He has come and gone, and we are happy to say that Mr. Bell has done good work for the cause of Freethought in this place. As a speaker, he is easy, and yet forcible in his method, showing great familiarity with the subjects he discourses; besides, it was specially gratifying to meet in Mr. Bell a man who is eminently sociable, and one who puts on no airs either on the platform or off it. He has made many warm friends here, who, at no distant day, will want to hear him again.

I hav the pleasure to inform you that while Mr. Bell was here, and with his assistance, we hav formed an auxiliary League, and on behalf of which I send you kindly greeting, hoping that the villainies of Comstock may never rob you of your liberty again. I should also, before closing, say that Mr. Bell spoke brave words in your behalf in one of his lectures. THE TRUTH SEEKER is not forgotten. We shall attempt to get more subscribers for it. Yours fraternally,

J. H. CUMMINGS, Sec. Elgia L. L.

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ST. CATHERINES, ONT., June 5, 1880.

DEAR BENNETT: Please allow me, with the thousands of others, to congratulate you on your release from martyrdom. I am a constant reader of the gospel according to D. M. Bennett and THE TRUTH SEEKER, and hav watched everything pro and con, and finally learn that Abbot has given up the ghost—just as I predicted his conduct would result—and he may thank himself for it. His shooting to kill you resulted in killing himself; and his name, together with Bundy's and Comstock & Co.'s, will pass into oblivion when yours will pass into history to be seen and read by generations to come, as the nineteenth-century martyr for free thought, free speech, free press, and free mails.

But to the subject which caused me to unsheath my pen: On reading the articles by Clarke Irvine touching the Temples of Ellora in India the thought came to me that it would be of benefit to the Liberal cause to select the most important parts of those histories referring to those temples and republish them in some cheap form, for I presume few is the number who know or hav any idea that such temples exist on this globe. In my opinion, they throw the Mosaic account of creation into the shade altogether, besides the construction of them being quite incomprehensible. And who has any knowledge whatever of the race that constructed them in that solid rock?

I corresponded with Irvine, to learn where those works might be found, if he knew, and he referred me to David G. Francis, dealer in old books, 17 Astor Place, New York, and John Evans, dealer in second-hand books, in Brooklyn. I since learn that Francis has a copy of Seely's "Wonders of Ellora," price $2.15, but where a copy of the "Asiatic Researches" can be found I am not yet aware. I am informed that the "Asiatic Researches," givs measurements, distances, etc., with the utmost minuteness and particularity. also several fine drawings, I think. A volume compiled from those works, and prefaced by yourself, I think would secure a big circulation and be a benefit to our cause. You may hav those works already; if so, they are most valuable, in my estimation. Please giv this your earliest consideration, and reply.

I was much pleased with your dream on the convention of the gods, and would like a copy of it.

Yours for free thought, speech, press, and mails,

C. B. THOMPSON.

[All the letters from the Albany Penitentiary will appear in the next edition of "From Behind the Bars." Quite full accounts of the temples in the rock in India will be found in our "Gods and Religions of Ancient and Modern Times."]

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ALBA, MO., May 16, 1880.

D. M. BENNETT, *Dear Sir:* I sincerely hope that this will find you in your TRUTH SEEKER sanctum instead of in that orthodox shoe shop over at Albany. The penitentiary is good enough for such stock as Comstock, but you never did of right belong there. You are needed on the outside. You are wanted at the front. Our country calls for you to lead her people out of a bondage worse than Israel's. To the Liberal people of America you are "a bright star in the east." In exposing the isms and schisms that bind and mislead the people, you are the grandest success of the age. Now that your prison labor is ended (I hope forever), and you are stout and free, I feel like shouting, *Glory hallelujah!* Could the multitude of Liberals that inhabit these United States, at this moment, greet you with one shout of joy and gladness, with which their hearts are filled, I fancy it could be heard from Atlantic wave to Pacific shore.

I sent you my name as a trial subscriber January 1, 1880. I now wish to renew by the year. THE TRUTH SEEKER is good enough for me. I never expected to find a paper that spoke my own sentiments and feelings as THE TRUTH SEEKER does. I hav for several years wished for just such a journal.

Find inclosed $8, $3 for subscription, and $5 for your prison book, "Ancient and Modern Gods and Religions," in cloth. I am poor, but I want your books. I feel that it is the duty of every Liberal to help pay you for your labor of last year. Your wages ought to be ten times larger than when you are free.

I never expect to see you East, but now that you are at liberty, I hope you will make a trip West on a lecturing tour. I think the lectures would pay you well, besides disposing of a great number of your prison books that you would not otherwise, and giving your numerous friends the satisfaction of seeing you. Believe me, fraternally yours,

J. T. KENNEDY.

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CENTERVILLE, UTAH, May 23, 1880.

FRIEND BENNETT: The inclosed dollar I send towards my subscription for your fearless paper. I must say that I admire T. B. Wakeman's speeches. I am glad that you are at your business again, and hope that you will fire hot shot and shell into the ranks of the Christians, and let all honest people into the light, that they may see and understand what kind of a God the pious, priestly people worship, for I think it is high time to let the cat out of the bag, and for all to understand a little more of the character of this old Bible fellow, the Jewish Jehovah.

Well, Mr. Bennett, I must tell you that I hav sold out here, and I thought I would ask you if you could tell me of a good farming district, and where I could purchase a good farm, for I want to get out from among these infernal saintly leeches and adulterous humbugs. If any of your subscribers can giv me the desired information, I wish they would do so through the columns of your paper, for which I shall be very thankful. RICHARD FLINT.

[Will friends knowing of good farming lands for sale write to the brother?—ED. T. S.]

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DALLAS, TEX., May 30 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find P. O. order for two dollars, for which please send me the second volume of your new book. The price of your new book is so low that every Liberal should hav a copy. It was written in prison by an old man who committed no crime. Just think of it! What is there that Christians will not do to crush Infidelity? I hope they will never succeed in getting you shut out from the world again.

Yours with great respect, MRS. IDA SPENCER.

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OGDEN, May 13, 1880.

FRIEND BENNETT: Just allow me to congratulate you on your safe return to your business and family. You hav accomplished a mighty work, and the grand results will be made plainer as your work progresses. You hav many congratulatory letters, and I will not trouble you with a long one. You are a grander, greater man that ever.

JOHN A. JOST.

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TRIPOLI, IOWA, May 21, 1880.

D. M. BENNETT, *Dear Sir:* It did me good to read of the doings in Chickering Hall after your release from a Christian bastile. I am a Spiritualist, and hav been for many years. I hav taken THE TRUTH SEEKER from its first issue in Illinois, and I would like to know in what number of it you "ignored and sneered at the cause [Spiritualism] continuously," as charged by H. Tuttle. Or does Mr. Tuttle mean you did not write it, but made faces at it? Now, Mr. Bennett, I, for one, hav read your paper too long and closely to believe a word of those charges, but hav observed that whenever you hav referred to the subject it has always been with that candor and fairness that becomes a true and honest Liberal. Let THE TRUTH SEEKER continue to improve in the future as it has in the past. Observe the precaution of James Parton's letter of May 10th, and all the powers of superstition and bigotry will be as naught. Yours truly, D. P. WALLING.

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WOLCOTT, May 23, 1880.

MR. EDITOR: Here I am again, after a nine weeks' illness, and the first thing I feel like doing is to inclose three dollars to pay for my paper up to April 1881, and the next is to congratulate you on your emancipation from the orthodox bastile and Christian hell at Albany, where you hav been confined for being an honest man, and for trying, by voice and pen, to persuade other people to be honest, and to work with might and main to retain their rights under the Constitution, as bequeathed to them by their sires, as against the vile and hypocritical tories, sanctimoniously pharisaical, and clothed in the livery of the court of heaven to serve the devil in. "Pity 'tis, 'tis true," but it has come to this, that it is almost impossible for a man or woman to be honest and be respected by the major part of the community on account of the waves of falsehood, bigotry, and superstition that are sweeping over our once happy land.

You are back again, brother Bennett, in your old place, where you can enjoy the society of your loved consort, and that, too, until nature's laws require a separation, for I firmly believe that no man will again be imprisoned in these United States for opinion's sake.

Yours fraternally, J. NELSON PORTER.

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NORTH HANNIBAL, N. Y., May 4, 1880.

D. M. BENNETT, *Dear Sir:* On Sunday, May 2d, our organization publicly rejoiced that you were again as free as the rest of us. The conservative element with us gave occasion for some quite sharp discussions, which ended in the adoption of the following resolutions:

*Resolved*, That he who suffers to maintain the liberty of conscience, and the freedom of speech and press, is truly a martyr.

*Resolved*, That no evidence is wanting to establish before this organization the fact that Mr. Bennett was fined and imprisoned because he is a Freethinker, and not because he was an obscenist.

*Resolved*, That we, as members of this organization, are not in sympathy with all of "Cupid's Yokes," but believe that the author had a right to entertain such beliefs, and to write and publish them.

The discussions referred to brought out facts relating to your trial that orthodox friends present had never before heard of.

I am anxious to report in this that our club is in good working order, and holds meetings fortnightly. President Ball and myself further celebrated May 2d by addressing a meeting in the schoolhouse at Bunker Hill. The orthodox element was well represented among the hearers, and knowing their fondness for Bible texts, I chose Micah iii, 11: "The heads thereof judge for a reward, the priests thereof teach for hire, and the prophets thereof divine for money."

W. J. BRADT, Cor. Sec. N. H. L. L.

## Rev. George Chainey.

BY ALHAZA.

Another star shoots madly from his sphere
To hear the voice of heaven-descended Truth
Who wanders o'er the crumbling wrecks of faith
With calm, collected brow and fearless youth.

Silent she stood, a statue meek and pale,
When kings and priests stood ankle-deep in blood;
That sacred stream ran from the people's veins—
The only fountain that can do us good.

Thus, reasons Truth (Oh, bind it on thy heart),
The few unjustly rule a countless throng,
Pour in their ear some false and maddening tale,
And take their gold and giv them but a song.

Oh, dearly bought, the people's precious wit!
They love the pomp of sacerdotal power;
Blinded and robbed, they tread a thorny path,
While their deceivers revel every hour.

For the sold wretch there yawns a fearful hell,
While his betrayer pours out ruddy wine;
And every tear that dews a wealthy eye
Makes the board richer when the clergy dine.

But Chainey loves his thoughtful, precious flock;
He will not, Crosby-like, enact a lie.
His noble bosom bears no lust for power:
That truth may liv, he e'en would dare to die.

## Destiny.

1856.

Paris, from throats of iron, silver, brass,
Joy-thundering cannon, blent with chiming bells
And martial strains, the full-voiced pean swells.
The air is starred with flags, the chanted mass
Thrones all the churches, yet the broad streets swarm
With glad-eyed groups, who chatter laugh, and pass
In holiday confusion, class with class.
And over all the spring the sun-floods warm!
In the Imperial palace that March morn,
The beautiful young mother lay and smiled;
For by her side just breathed the prince, her child,
Heir to an empire, to the purple born,
Crowned with the Titan's name that stirs the heart
Like a blown clarion—one more Bonaparte.

1879.

Born to the purple, lying stark and dead,
Transfixed with poisoned arrows, 'neath the sun
Of brazen Africa! Thy grave is one.
Forefated youth (on whom were visited
Follies and sins not thine), whereat the world,
Heartless howe'er it be, will pause to sing
A dirge, to breathe a sigh, a wreath to fling
Of rosemary and rue with bayleaves curled.
Enmeshed in toils ambitious, not thine own,
Immortal, loved boy-prince, thou tak'st thy stan
With early doomed Don Carlos, hand in hand
With mild-browed Arthur, Geoffrey's murdered son.
Louis the Dauphin lifts his thorn-ringed head,
And welcomes thee, his brother, 'mongst the dead. —*Scribner's Monthly.*


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IT is the man who has seen nothing of life who is intolerant of his fellow-men. Misanthropical people hav, in most cases, been made misanthropes by hoping too much. But go on thinking the best you can of mankind; working the most you can for them; never scolding them because they will not be wise your way; and even then be sure that, think as gently and lovingly as you can, you hav dealt but a scant measure of tolerance to your fellow-man.—*Arthur Helps.*

THE Christian's idea of religion is that it is something that ought to suppress free thought and inquiry, get possession of the government, control legislation, govern the schools, regulate public libraries, and run the world generally. The Christian believes in schools, if he can teach them; in books, if he can write them; in governments, if he can administer them; in laws, if he can make them; in churches, if he can preach in them; but he is opposed to anybody else having anything to do with politics, literature, education, or religion.—*L. K. Washburn.*

MANY doctrines generally believed in the early church are universally rejected now. The doctrin of Chiliasm, or the millennial reign of Christ on earth; the doctrin of the under world, or Hades, where all souls went after death; the doctrin of the atonement made by Christ to the devil. Such were some of the prevailing views held in the early ages. The oldest doctrin is not certainly the truest; or, as Theodore Parker once said to a priest in Rome, who told him that the primacy of Peter was asserted in the second century, "A lie is no better because it is an old one."—*Dr. J. F. Clarke.*

I DO not see wherein the Bible code is any better, as a whole, than the old one of Lycurgus, the Spartan law-giver, who lived in the ninth century before our era. Some portions of his code hav been improved upon, and others are better than the Bible code. All of good belongs to no age or people or book. Go back into the past as far as history will carry you, and you will find good men and good codes, and wise men and wise codes; and you will also find bad men and bad codes, and ignorant men and unwise codes. And this is just as true of the times, codes, and peoples of that "bolstered-up book," as of any other book the world has ever possessed.—*Elmina D. Slenker.*

IF the existence of good in the universe implies a benevolent creator, by the same rule, the existence of evil implies a malevolent creator. The evil is not less certain than the good. No refining can do away with this fact. Your hope that evil will cease, and good continue to exist, seems without foundation in reason. Why not good cease, and unmixed evil remain? You wish that this should not be, and think it ought not. But if your wish and opinion could prevail, there would be no evil now, would there? We cannot understand the nature of things, nor account for it in any possible way. To suppose a theos does not help the matter in the smallest degree, but makes it worse, and is, besides, utterly gratuitous. It follows that theology, or the confident talk about theos is, as I hav before said, babbling.—*Waters.*

THE plea sometimes made on behalf of Christianity—that it must be divine, because it could not otherwise hav made its way in the world with its austere and self-denying doctrin and practice—is based upon unsound views as to both the laws of human nature and the special matter of fact involved. Enthusiasm and other motivs often cause that to be accepted and practised which is in itself very trying to human feelings. If the prevalence of a religion of pain and mortification were necessarily a divine attestation, the Hindoo religion, so widespread and so full of cruel severities, would be more markedly divine than Christianity. . . . It is a clear fact that the great body of Christians do not now lead lives of self-denial and mortification, but seek and enjoy the comforts of luxurious living as naturally as any other people.—*Waters.*

## Odds and Ends.

AN in (n) keeper—a jailer.

MADE of awl work—shoes.

A BELLE man—a lady killer.

WILLS are among the last sad writes.

THE butcher who trusts loses flesh.

SOME one inquires, "Where hav all the ladies' belts gone?" Gone to waist, of course.

A SUDDEN kiss made a young lady in Indiana crazy. "Yes," adds an old bachelor, "crazy for more."

THE more holed a thing is the less it will hold. That's what Jo Cose told Digby as the two stood meditativly over a sieve.

A ST. LOUIS wife refused to receive a telegram from her husband in New York because it wasn't in his handwriting.

A YOUNG lady up town repels the domestic slander that she is "fluctuating." "For I am always at pa—to buy me something."

A DOTING mother labelled her preserves, "Put up by Mrs. D." Her son ate them and wrote on the labels, "Put down by Johnny D."

THERE are no cats in Greenland. But they hav a native dog that can howl a hole in the side of an iceberg, so the nativs don't miss the cats.

I HAV finally got so that I ain't at all sertain of what I kno miself, and am gitting less sertain ov what others say they kno.—*Josh Billings.*

A TALKATIV barber, about to cut a gentleman's hair, asked him how he would hav it done. "If possible, in silence," said the gentleman.

A MINISTER was asked the cause of his poverty. "Principally," said he, with a twinkle in his eye, "because I hav preached so much without notes."

IT takes a butcher only thirty days to learn how to sell bones with the meat, while it takes a husband a lifetime to learn how to buy them separately.

THE waves of a woman's handkerchief hav wrecked many a man, and the waves of a woman's hand without the kerchief hav wrecked many a small boy.

THE art of economy is drawing in as much as it can, but unfortunately young ladies will apply this "drawing in" to their own bodies when they wish to avoid anything like waist.

"LADIES and gentlemen," said an Irish manager to his audience of three, "as there is nobody here, I dismiss you all. The performance of this night will not be performed, but will be repeated to-morrow evening."

IN struggling to make a dull-brained boy understand what conscience was, a teacher finally asked, "What makes you uncomfortable after you hav done wrong?" "Father's leather strap," feelingly replied the boy.

ONE reason, says the Detroit *Free Press*, why Leadville has no schools is because all the schoolma'ams who go there find husbands between the depot and the hotels, and don't care a cent whether school keeps or not.

"I WAS not aware that you knew him," said Tom Smith to an Irish friend the other day. "Knew him?" said he, in a tone which comprehended the knowledge of more than one life, "I knew him when his father was a boy!"

"I CAME to ask your hand," said a lover to his sweetheart. "You ask a great deal," she replied. And he thought so, too, when she finally succumbed and gently laid in his own a nestling, soft, white paw, two-thirds larger than his own.

AN imaginativ Irishman givs utterance to this lamentation: "I returned to the halls of my fathers by night, and I found them in ruins. I cried aloud, 'My fathers, where are they?' and echo responded, 'Is that you, Paterick M'Clathery?'"

PROFESSOR: "Which is the most delicate of the senses?" Sophomore: "The touch." Professor: "Prove it." Sophomore: "When you sit down on a tack. You can't hear it; you can't see it; you can't taste it; you can't smell it; but it's there."

A BRIDGEPORT woman unconsciously went to church the other Sunday with two hats on her head, one inside the other, and a score or more of other women, thinking it was a new style of hat, came very near expiring of envy before the error was discovered.

"IT is said that the male wasp does not sting." But as a male and female wasp wear the same kind of a polonaise, and look as much alike as twins, the only way to distinguish their sex is to catch one. If it stings you, it is a female; if not, it is a gentleman wasp.

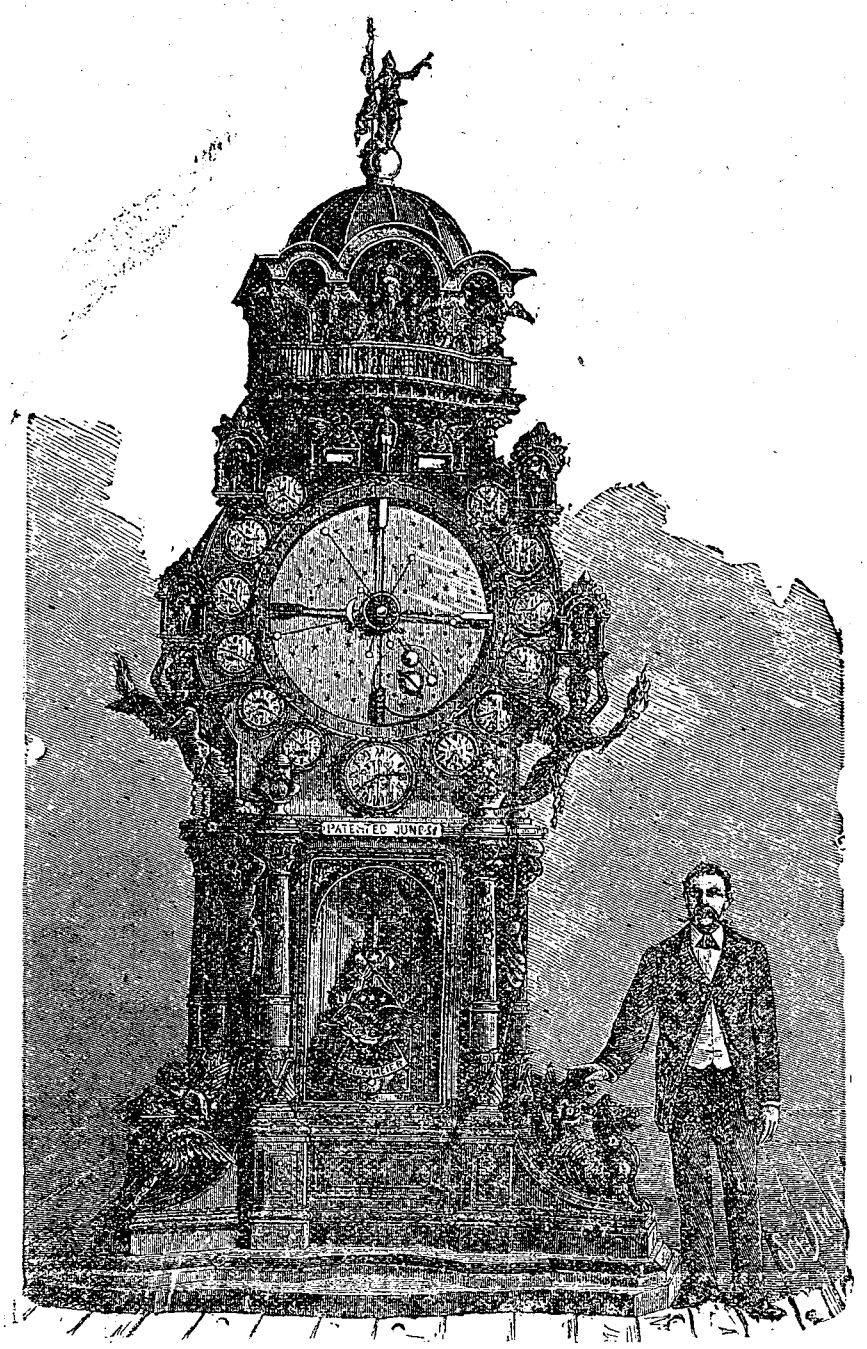
"HALLO, there, how do you sell wood?" "By the cord." "Pshaw! How long has it been cut?" "Four feet." "How dumb! I mean how long has it been since you cut it?" "No longer than it is now." "See here, old fellow, you are too all-fired bright to liv long."

A KIND physician living near Mount Morris Park, wishing to smooth the last hours of a poor woman whom he was attending, asked her if there was anything that he could do for her before she died. The poor soul, looking up, replied, "Doctor, I hav always thought I should like to hav a glass butter-dish before I died."

A STYLISH woman entered a photograph gallery at Columbus, O., the other day, and desired to hav the picture of her baby taken. The babe was placed in position before the camera and the photographer went to work. The woman slipped out and away, and at last accounts the baby was still on the photographer's hands.


ON EXHIBITION DAILY AT

TAMMANY HALL, 14th STREET, bet. 3d & 4th AVES., N. Y.




THE WONDERFUL AMERICAN

ASTRONOMICAL CLOCK.

DESCRIPTION OF THE CLOCK.

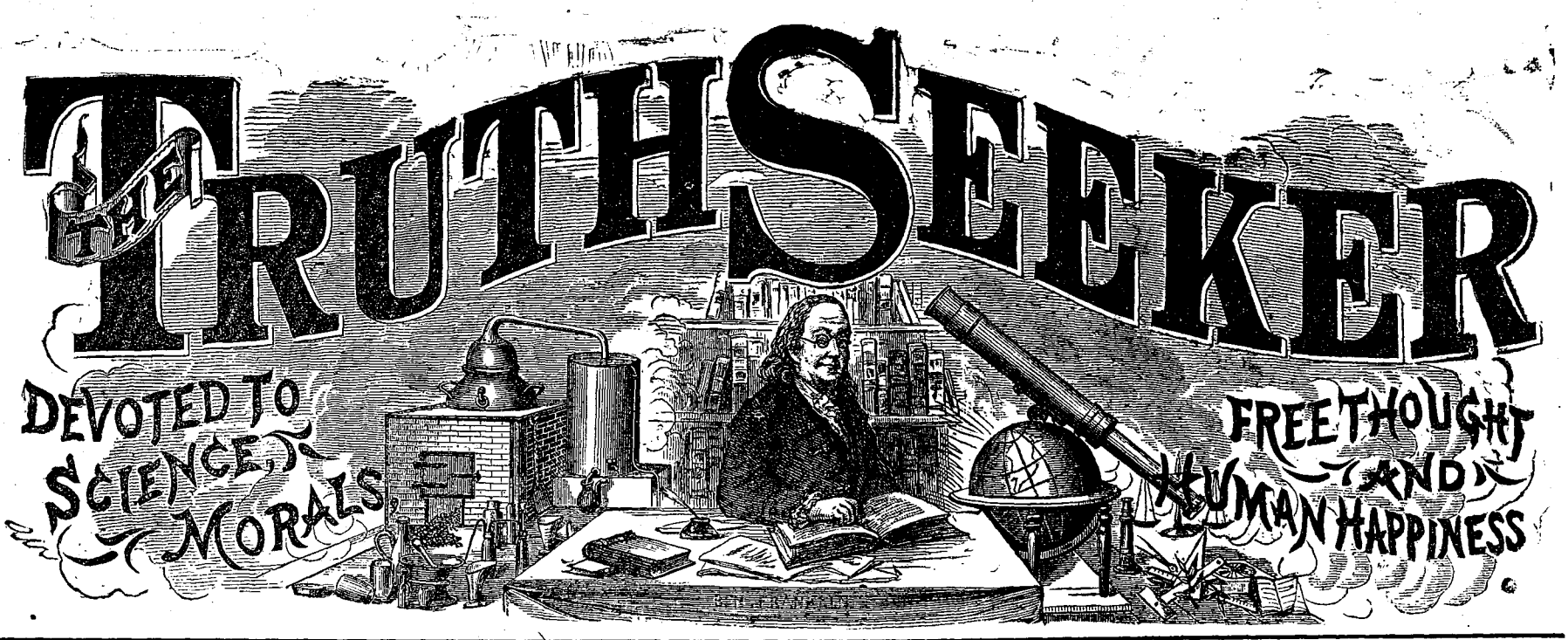
The clock is eighteen feet in height, eight feet wide by five deep, and weighs five thousand pounds. There are required in the construction of the clock two thousand wheels, besides the great number of shafts, pinions, and other machinery necessary to complete the grand combination. The clock is run by weights which weigh seven hundred pounds, and is wound up once in twelve days. The case or exterior of the clock is entirely of black walnut, and is elegantly carved or engraved in designs appropriate and symbolic of our Republic. Above the main body of the clock is a marble dome, upon which Washington sits in his chair of state, protected by a canopy which is surmounted by a gilded statue of Columbia; on either side of Washington is a colored servant in livery, guarding the doors, which open between the pillars that support the canopy; on the four corners of the main body of the clock are black walnut niches containing human figures, emblematic of the march of life; the two lower ones are supported by two female figures with flaming torches; one of the niches contains the figure of an infant, the second the figure of a youth, the third of a man in middle life, the fourth of an aged graybeard, and still another, directly over the center, contains a skeleton, representing Father Time. All these figures hav bells and hammers in their hands. At the end of every quarter hour the infant strikes upon the bell which he holds in his hand. At the end of each half hour the youth strikes; at the end of three-quarters of an hour the man, and at the end of each hour the graybeard. Death then follows with a measured stroke to toll the hour.

The clock shows local time in hours, minutes, and seconds; the difference in time at Chicago, Washington, San Francisco, Melbourne, Pekin, Cairo, Constantinople, St. Petersburg, Vienna, London, Berlin, and Paris; the day of the week, calendar day of the month, month of the year, and seasons of the year; the signs of the zodiac, the revolutions of the earth on its own axis, and also around the sun; the revolutions of the moon around the earth, and with it around the sun; also, the moon's changes from the quarter to half, three-quarters, and full; the correct movement of the planets around the sun. The inventor has a crank-attachment to the clock, by means of which he can hasten the working of the machinery, in order to show its movements to the public.

A large music box, manufactured at Geneva expressly for this clock, begins to play at the same time that the skeleton strikes the hour, and a surprising scene is enacted upon the platform beneath the canopy. Washington slowly rises from his chair to his feet, extending his right hand, presenting the Declaration of Independence; the door on the left is opened by the servant, admitting all the Presidents from Washington's time, including President Hayes. Each President is dressed in the costume of his time. The likenesses are admirable. Passing in file before Washington, they face and raise their hands as they approach him, and walking naturally across the platform, disappear through the opposite door, which is promptly closed behind them by the second servant. Washington retires into his chair, and all is quiet, save the measured tick of the huge pendulum, and the ringing of the quarter hours, until another hour has passed.

Excursion parties and every man, woman, and child from the East, West, North, and South visiting the city of New York should not leave without seeing this *WONDERFUL WORK OF ART, THE GREAT AMERICAN CLOCK.* On exhibition daily in *TAMMANY HALL*, East 14th street, from 10 A.M., to 10 P.M. Sundays 2 P.M. to 10 P.M.

COL. D. M. FOX, Manager.




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## Notes and Clippings.

"How do you pronounce s-t-i-n-g-y?" Prof Stearns asked the young gentleman nearest the foot of the class. And the smart bad boy stood up and said it depended a great deal whether the word applied to a man or a bee. Go to the head, young fellow.

The religious sect called the Dunkards recently held a great convention at Lanark, Ill. Fully thirty thousand people were in attendance. Great barracks were built for the three-days' meeting, and the scene at the camp resembled an army encampment.

Henri Rochefort, the Communistic French editor, was dangerously wounded in a duel in Switzerland on the 31. Another duel was fought on Sunday 6 h, between two Parisian editors, in which one was wounded; and two more duels between French editors are soon to take place.

The statement which has recently been made to the effect that there are only twenty-six Presbyterian churches in this city is pronounced by the New York *Observer* to be false. That paper says there are fifty-three churches and twenty-eight chapels with pastors, making eighty-one in all. It is not a very cheerful reflection that in this advanced and intellectual age of the world such a bigot and tyrant as John Calvin proved himself to be should hav such an extensiv following.

The Chicago *Tribune* now spells have "hav," and favorite without an *e*. Thus one paper after another follows the lead of The Truth Seeker. It is to be hoped that in a few years the use of all silent unnecessary letters will be dropped. When it becomes the rule to spell words as they are pronounced and to pronounce them as they are spelled, pronunciation will become uniform, and both orthography and pronunciation will be learned in less than half the time required by the old system.

A curious contest as to the legal status of Roman Catholic archbishops in this country is likely to grow out of the case of Archbishop Purcell, of Cincinnati. He holds that the churches, seminaries, and charity edifices in his diocese, the titles of which were in his name, were in a legal sense his private property, to do with as he thought best. Acting upon this theory, he has transferred a large share of the property to a trustee for the benefit of his creditors. This action is opposed by the pastors and other officers of the churches, who assert that the Archbishop has no right to dispossess them; that he simply holds the property in trust.

The news from Constantinople givs warning that everything is going there from bad to worse. It is not alone the row in Albania or the frightful state of things in Armenia. Anarchy is eating into the heart of the empire. The disorganization in the capital is only less than in the provinces. There is no public revenue. The officials squeeze the taxpayers, but it is like drawing blood from turnips. Not a single promis or undertaking entered into by the Turkish government with respect to the internal administration of the country has been observed, and what is thought most ominous in the future is that the Sultan protests so much.

In regard to the moons of Mars, the interesting fact appears that neither in rate of motion nor in distanee from the planet is there agreement between the two. The phenomena familiar to an inhabitant of Mars must be very remarkable; the outer satellite remains above the horizon for two and a half days and nights, and the inner rises in the West and sets in the East twice in the course of the night. The lunar method of determiniug longitudes must be singularly easy with such a rapidly moving satellite, it being, in fact, equivalent to the addition of a minute hand to the celestial clock which in our case has to be read by the hour hand alone.

The sun's temperature, according to Newton, Ericsson, Senchi, and others, cannot be less than from 1,000,000 to 2,000,000 degrees, that is, 1,800,000 to 3,600,000 Fahr.; but Pouillet, Vicaire, Violle, and many others maintain that the temperature cannot exceed 2,700 to 4,500 Fabr. Not long since the French Academy offered an important prize for the solution of the question, which resulted in a reward to Violle, certificates of honorable mention to Vicaire and Crova, and a withdrawal of the prize, in consequence of the difficulty and uncertainty involved in the problem. Senchi obtained more than 2,000,000 degrees by Newton's formula, while Violle obtained only 1,500 degrees by the formula of Dulong and Petit, from the same set of observations. M. Rosetti concludes that the temperature cannot be less than 13,000, or much more than 36,000 Fahr.

Modern Christianity is developing in Iowa. This time it is a pillar of the Baptist persuasion for incest with his granddaughter of about twenty. A sham trial was started at the county seat, but the principal witness was paid liberally to be absent. The prosecutor, too, was missing, no doubt for a consideration. Hush money and the sanctity of the church covers a multitude of sins. The church has become a "chartered libertin," and is quite consistent in character.

The latest "darkey" song in Louisiana is entitled "Ingersoll and the Devil." One verse runs thus:

"Streak 'o lightuin' fo' miles long,
Some dese days gwine ter hit him,
Ing'soll sings a nudder song
When de debbil git him!
Debbil watch fo' such as him—
Ketch him in his collar,
Choke him black an' hit him 'bim,'
But him till him holler!
Debbil stan' up kimboo straight,
Laugh at Ing'soll prancin',
Stan' him on a red-hot plate—
Pat while Bob's a dancin'!"

The Mt. Olive Baptist congregation (colored) of Philadelphia is small enough to find accommodation in a church twenty-five feet by thirty, yet is large enough to hav violent internal troubles. A recent meeting was uncommonly noisy, and the crowd that gathered in the street were astonished to see Deacon Howard pop headforemost out of the window. Dr. Brown, superintendent of the Sunday-school, subsequently made the following explanation: "When I jined de church, de Sunday-school consisted of four scholars and one teacher, and Mr. Howard was superintendent. I missionaried de school up to twenty-seven scholars and four teachers inside of four weeks. Den we put Mr. Howard out. M. Howard is a college-bred man, but he ain't got no delibery whatsoever, and consequentially he ain't no good as a Sabbath-school superintendent. Den Mr. Howard begun his quarreling. De night ob de fuss he druv de secretary out ob de church, and de secretary come runnin' away up here for me. I went down dere to see that everything was right. But Brudder Howard wouldn't behave hisself, and at last he clang hold o' me and throwed me over de bench. I hollered to Deacon Holliday, 'Take dis coon off'n me!' and den Brudder Howard tried to bite me, and I just turned to and kicked him over de pulpit and chucked him out of de window."

A German writer told the newspaper readers of Vienna a short time ago about a religious play which he had seen in a village in Tyrol. The play was entitled, "The Creation." In the first scene was God the Father, clad in a grotesque costume, wearing big leather gloves and walking up and down on a rainbow, at one end of which was the sun, and the other the moon. The Creator was smoking a pipe, which he occasionally lighted at the two heavenly orbs, soliloquizing all the while. He declared himself very well satisfied with the work he had already accomplished; he had made the world out of nothing; now he would try his hand at making an image of himself—a man. Thereupon came an angel, bringing a huge lump of clay. God the Father put his pipe out of the way, and then with his gloved hands began kneeding the mass until he had brought it into a shape as nearly resembling a man as he possibly could. Then, after some manipulations behind some shrubs conveniently placed, the mass was rolled out again, God the Father gave a whiff of breath, and up jumped Father Adam, a handsome youth of the village, scantily clad, who began to dance about on the stage. Thereupon God the Father took up his pipe again and began cogitating as to how he should make a woman. The feat was accomlished in a most successful manner by God the Father putting Adam into a good sleep and cutting Eve out of the off side, in the true biblical method. Seeing the pair created, God the Father was greatly rejoiced, and exclaimed:

'Tis done! Creation's work is made at last
complete,
And I, the maker, must myself stand treat.
[Drinking from a huge stone jug.]
Alas, dear Adam! though 'twas for the best,
Thy first good sleep was e'en thy last day's
rest.

One of the victims of the Narragansett disaster was a Methodist pastor of this city, the Rev. Mr. Lockwood. It does not appear that he had any special premonition of the fate so soon to overtake him, but it is certainly a queer coincidence that he should hav written on the fly leaf of a copy of Thomas Paine's "Age of Reason," which he had with him in his stateroom, "If I go down with this boat to-night, I should be ashamed to hav this book found with me, were it not that I read it to refute its doctrins." The number of preachers who acquaint themselves at first hand with the views of the men against whom they thunder from the pulpit is not so large that any of them can well be spared; the knowledge of the use to which he put his last hours will lighten the regret that the Rev. Mr. Lockwood was not rescued in time.—*Sun*. If that reverend gentleman did nothing worse in his life than read Paine's "Age of Reason," God ought not to hav drowned him in that unceremonious manner without notice or warning. If he was able to answer Mr. Paine, he could do what no other bishop or clergyman has ever done, and God would well hav spared him on that accoun'.

The following is a letter copied from *Truth*, written by one of its correspondents: You are all wrong, for the reason that you do not think as I do and do not believe in my religion. Now, I giv fair warning that unless you come over to my side of the theological field of disputation, I shall not pay down my cent every morning, like a little man, any longer. I do not think I ought to contribute toward the support of a man who thinks he has a right to think otherwise than I think. If, on the other hand, you subscribe to my articles of faith and doctrinal tenets, I will continue to read your otherwise excellent newspaper. I believe in doing the right thing—if you know how. I believe there is an Omnipotent power which don't bother much about us, whether good, bad, or indifferent. I shouldn't wonder if there will be something better doled out to us after we hav left this queer old concern of a world, provided we deserve something better, or not: or, if so, then something worse. I believe that after having made us just so, the Omnipotent power aforesaid will not be too "hard on us" for doing that which we couldn't help doing, because he made us so. I don't believe it was necessary for the said Omnipotent power to hav subjected his "only begotten son" to the shameful and cruel treatment the latter received at the hands of the Jews for the purpose of "saving" others. It could hav been done without the perpetration of that murder, and, so far, the "saving" has been only about five per cent of mankind. I do believe the so-called Christians of our day (if we are to judge them by their narrow-minded uncharitableness) would treat that same Jesus, if he could come again, just about as roughly as the Jews treated him in the days of Herod, if the police didn't protect him, or the authorities put him in a lunatic asylum for preaching his grand doctrins and endeavoring to inculcate into the stony hearts of the multitude his noble principles. Do our Christian ladies say to their unfortunate sisters, "Go thou and sin no more"? Very seldom, if ever. Do our latter-day, self-satisfied saints of the church of the holy horror treat a fallen sister half as well as they treat a horse? I do not believe that blind faith and wide-awake evil deeds will insure a passage beyond and inside the "golden gates." Peter will hav something to say about that. Nor do I believe that the way to heaven is through the average church door, through which the gaudily-dressed sinners pass with sanctimonious manners and elongated visage on Sundays, after having spent six days in the service of the devil. If the editor of *Truth* believes all this, and don't believe that which I do not believe, and more besides, I shall ignore the existence of his paper and cut down his income at least one penny per diem."—Colonel.

## Events of the Week.

Kinsey, Kansas, had a $15,000 fire on Sunday last.

Louisville, Ky., suffered a $100,000 fire on the 9th.

A civil war has broken out in the Argentine Republic.

The Rev. S. W. Folger committed suicide at Delhi, Ontario, on the 9th.

Four cattle thieves were lynched in Brown county, Texas, on the 10th.

A jealous mulatto cut the throat of his paramour in this city on the 13th.

A German at Reading, Pa., has just become the father of his forty-first child.

A Jersey City policeman recently committed suicide through grief over the loss of his wife.

Judge Morris, of Baylos county, Texas, was shot dead in the court house at Seymour on the 10th.

Ex Senator Bayard, father of the present senator, of Delaware, died at Wilmington on the 13th.

The French government has given strict orders to enforce the recent decrees against the Jesuits.

A wife-murderer was hanged at Houston, Texas, on the 11 h. He took the Episcopal road for heaven.

The pest called the army worm is moving eastward; he is now destroying the crops along the shore of Connecticut.

Five spurious colleges, which granted medical diplomas without examination, hav been suppressed in Philadelphia.

The Secretary of the Treasury has just made a report showing that the cost of the war of the rebellion, from July 1, 1861, to June 30, 1879, was $6,187,243,385.

The First National Bank of Newark, N.J. suspended payment on the 11th. The cashier and between two and three hundred thousand dollars are missing.

The Greenback-Labor Convention at Chicago nominated General J. B. Weaver for the Presidency, and General E. J. Chambers, of Texas, for Vice-President.

A gentleman of this city, who was to hav been married a few days ago, committed suicide on his wedding day at the hour appointed for the marriage ceremony. No cause is known for the act.

An American schooner was recently fired into and boarded by a Spanish man-of-war near the Cuban coast. The Spaniards suspected her of carrying supplies to the revolutionists in Cuba, though she was only a harmless fruit trader.

A 5,000 barrel tank at Titusville, Pa., burnt on the 12th, setting fire to the lower part of the city. The day before a 20,000 barrel tank was struck by lightning. The oil took fire, and the flames communicated to another tank of the same size. The burning oil overflowed and ran down the hillside into Oil Creek, consuming everything in its course.

A whirlwind swept through Pattawattomie county, Iowa, on the 9th. The track of the tornado was half a mile wide. Farm houses and barns were demolished, some of them being carried bodily several hundred feet and then dashed to pieces on the ground. Not a house was left standing in the track of the storm. Twenty persons are reported dead or missing.

At midnight on Friday, 13th, two large steamboats of the Stonington line, between Boston and this port, collided on Long Island Sound in a dense fog. The Narragansett, having 300 passengers aboard, filled immediately and sunk in shallow water, leaving her upper decks above water, but she immediately took fire and was burnt to the water's edge in an hour. The number of lives lost is variously estimated at from twenty to fifty. Two passengers, in the excitement incident to the collision and fire, blew their brains out with their pistols. The survivors of the wreck were picked up by the other boat, the Stonington, and the steamer City of New York, which chanced to pass at the time.

[*From the Evolution.*]

## A Recovered Gospel.

BY MONCURE D. CONWAY.

It is a significant commentary upon the clamorous eagerness of churches to reach the fountain-head of Christian faith that one of the earliest narrativs relating to Christ has not only been left out of the canon but neglected for fifteen centuries, and left to be put together in our own time, and for the first time fully treated by a librarian of London.

The "Gospel according to the Hebrews" was written in Aramaic, the language of Palestine in the time of Jesus. It was current among the Ebionites and Nazarenes very early in our era. Papias related a story found in it; Irenæus was clearly acquainted with the fact of its general use among the Palestinian believers; and there can be thus no doubt that it was known in the first half of the second century. The same cannot be said with equal certainty of either of the canonical gospels. It was referred to in terms inconsistent with any suspicion of ungenuinness by Hegesippus, Clement of Alexandria, Origen, Eusebius, Epiphanius, and Theodoret, often as "scripture," and Jerome quotes it thirteen times.

Why then was it left out of the canon? Perhaps the opening sentence of this gospel may suggest a reason: "There was a certain man, by name Jesus, and he of about thirty years, who chose us out." To say it was Ebionite is to indicate its unsophisticated views of Christ's nature. It contained no intimation that Jesus was born differently from others. Its simplicity was fatal to it. There is no Mariolatry in it, and few even of the germs of Christian mythology. If in Sanskrit a work similarly free from famous Hindoo myths and legends were found, it would be at once recognized as either the forgery of a modern scholar or a very primitiv scripture. If early documents concerning Christ are to be judged by ordinary rules of criticism, it must be admitted that a work which possesses fair claims to be considered the very earliest writing concerning Jesus has been omitted from the New Testament, and allowed little or no influence in the formation of Christian dogma and tradition.

Omitted from the canon, it was suffered to go to pieces. The fragments found here and there among the fathers, cited in support of some forming theory of the early church, more or less resemble bits of Matthew. So there arose, and was given out, an assumption that this work was only an Aramaic translation of Matthew; and this notion, certainly untrue, has prevailed long enough to cause even Dr. Davidson to pass it by as a "recension of Matthew."

The reader must be referred to Mr. Nicholson's valuable work for the facts relating to the Thirty Fragments of this gospel. It is to be regretted that this scholar has not gone into the question why a gospel, whose independent origin and whose primitiv character he proves, was omitted from the canon. But my own theory, suggested above, will hardly be deemed an uncharitable assumption by those who examin fairly the substance of this recovered gospel.

The only writings in the New Testament which all scholars agree in referring to the first century of our era are Paul's epistles. Now, in these epistles the only event of an unquestionably miraculous kind mentioned is the resurrection of Christ. Paul says (1 Cor. xv, 7) that after his death Jesus appeared to James. Nowhere else in the Bible is this appearance of Jesus to his brother mentioned. But it is given very particularly in this omitted gospel, and is a notable incident. It is said: "And when the Lord had given his linen cloth to the servant of the priest, he went to James and appeared to him. For James had sworn that he would not eat bread from that hour wherein he had drunk the cup of the Lord until he saw him rising again from the dead. . . . Bring a table and bread. . . . [And ?] he took up the bread and blessed and broke, and afterwards gave to James the Just, and said unto him, My brother, eat, for the Son of Man is risen from them that sleep."

Now, this incident is remarkable in several ways. It shows that Paul, writing in the first century, had at least a germ of this legend in his mind; obviously also the writers of the four gospels had their reasons for omitting it. What could these hav been?

After the death of Jesus there had arisen a tendency among the common people in Judea to put his elder brother James in his place, and ascribe miracles to him. That would hav made Jerusalem, not Rome, the capital of Christianity. Hegesippus, a Christianized Jew, early in the second century, declares that James was regarded by the followers of Christ as their bishop. In the Talmud there is a story that when Rabbi Eliezer was bitten by a serpent, James came to heal him in the name of Jesus; but another, Rabbi Ismael, demanded James's authority to heal, and before the authority could be produced Eliezer died. This shows that James was an important character in Jerusalem. And this accords with the tradition that he (James) was the object of a serious persecution; he was thrown from the pinnacle of the temple, and being not yet dead was assaulted with stones and finally dispatched by a blow on the head from a fuller's pole.

Paul (Gal. i, 19) claims it as a credential that he was personally acquainted with Christ's brother James. He was generally called James the Just for his virtues. Now all this meant not only the supremacy of Judea over the West, but the gathering together of a party under another leadership than that of Peter. This fear of James appears incidentally in the New Testament. James, who had remained in Jerusalem, had preserved the Jewish ideas of the necessity of circumcision, and of not eating with Gentiles. Paul says he was a "pillar" (of the church), and gave him (Paul) the right hand of fellowship that he should go to the heathen, while he (James) attended the Jews—only cautioning Paul to be mindful of the poor (Ebionites?—the word means poor).

When some of James's Jewish friends came to Antioch, they found Peter eating with Gentiles. Whereupon Peter was afraid and withdrew from the Gentiles altogether. Other Jews, says Paul, dissemble likewise, even Barnabas his companion. Then it was that Paul withstood Peter to his face. Paul was not only braver than they, but knew more of James's spirit, which surnamed him the Just. So he rebuked Peter because he was to blame. The statement is in his letter to the Galatians, and it confirms the view that Peter was the competitor of James for leadership of the Jewish party—those who wished to compel the Gentiles to fulfil Jewish ordinances. Peter conquered at last, but it was only after his vision of the unclean animals included with the clean—Gentiles with Jews. What prevailed was Peter's name with Paul's principles. And when there had been invented an impossible saying of Christ, that Peter was the rock on which his church was founded—a text aimed at both James and Paul—it became necessary to drop all the traditions which seemed to honor Christ's brother James—especially one which showed him selected for the one last communion.

That was one reason, probably, why this story was omitted from the four gospels. Another reason was that when about the middle of the second century there arose the legend about Mary and the miraculous conception, there was a disposition to suppress, as far as possible, the fact that Mary had other children besides Jesus. The doctrin of Mary's perpetual virginity naturally followed the theory that she was the spouse of God. The dogma of "perpetual virginity" had its martyrs, in tradition, if not in fact.

St. Basil says that "Zechary was slain by the Jews between the porch and the altar," for saying Mary was a virgin after as well as before the birth of Christ. The fathers contended that those who were called Christ's brothers by objectors to him (Matt. xiii) were only his cousins. Asceticism was already involved. If the celibacy of priests found support in Christ's not having married, the first nunneries might find a strong foundation in the doctrin that his mother was, and remained, virtually a nun. This sophistry had already begun when the canonical gospels were written, and they could not admit such a strong point against it as Jesus' special appearance to his brother James, and addressing him as his brother.

Another important sentence, bearing upon the same point, in this recovered gospel, is one in which Jesus speaks of the Holy Spirit as his mother. "Just now, my mother, the Holy Spirit took me by one of my hairs and bore me up on to the great mountain Tabor."

The Holy Spirit is feminin in Hebrew (*Ruba*), but it became neuter in Greek, and masculin in Latin. The singular sentence just quoted becomes far less eccentric when taken in connection with the account given in this gospel of Christ's baptism: "Behold the mother of the Lord and his brethren said to him, 'John the Baptist baptizeth for remission of sins; let us go and be baptized by him.' But he said to them, 'Wherein hav I sinned that I should go and be baptized by him? Except perchance this very thing that I hav said is ignorance.'"

Here, let me say in passing, is a sentence which one feels to hav come straight from the heart of a real youth, and I believe Jesus said it. A great revival was going on: Jesus doubts.

The story goes on to say that despite this question, which was not answered, they went and were baptized of John. After his baptism, "as he went up [*i. e.*, out of the water], the heavens were opened, and he saw the Holy Spirit in the shape of a dove descending and entering into him. And a voice out of the heavens, saying, 'Thou art my beloved son, and in thee I am well pleased;' and again, 'I hav this day begotten thee.' And straightway a great light shone around the place. And when John saw it he saith to him, 'Who art thou?'" Further on it is said that the Spirit also spake and said, "My son, in all the prophets did I await thee, that thou mightest come, and I might rest in thee; For thou art my rest; thou art my first-born son that reignest forever."

I submit that we probably hav here the germ out of which grew the entire legend of the miraculous birth of Christ. The voice from heaven says at the baptism, "This day hav I begotten thee." In no other account is that found. When that was written it could not hav been believed that this divine paternity dated back to a physical event thirty years before. The story was not yet completed in the middle of the second century when we find Clement of Alexandria (*Stromateis*) saying that some people in his time were maintaining that Mary was a virgin, an opinion which he condemns. There is a passage in Justin Martyr about the same time, in which he says he does not agree with those who think Christ "sprung as a man from men." So we can see that the controversy was going on; but that, one hundred and fifty years after the birth of Christ, nobody has any such story as that with which two gospels now open.

The idea of Paul was that baptism was the creation of a new man. This Gospel of the Hebrews records that doctrin as expanded into a narrativ that it was at baptism that the Holy Ghost descended and entered Christ, not rested upon him but entered into him, there engendering a new and divine nature.

When, in obedience to the Hellenic idea of the birth of heroes and demigods from human mothers by divine fathers, the Jewish idea of a baptismal new birth had been overlaid with myths concerning Mary and the holy babe, we find in that poetic legend a correspondence with this on the baptism. Thus, Jesus asks, "Wherein hav I sinned, that I should be baptized? except perchance this very thing that I hav said is ignorance."

In the legend of Mary this doubt of Christ's sinlessness becomes Joseph's doubt of his wife's sinlessness. The Holy Ghost overshadowing Jesus at the baptism is the same that overshadows Mary, to whom is now transferred the title he had applied to the Holy Spirit, "My mother."

The great light which shines over the baptism (not mentioned in the other gospels) becomes the glory that shone around the watching shepherds, and elsewhere the star of Bethlehem. The voice from heaven, "Thou art my beloved son; this day hav I begotten thee," becomes in the birth-legend the angel's saying, "That holy thing which shall be born of thee shall be called the Son of God." And the heavenly choir sang "Unto you is born this day a Savior, which is Christ the Lord." *This day* it is at birth against *this day* at the baptism; it cannot hav been both, but they may be versions of the same thing. And finally, the address which, on this version of the baptism, is made by the Holy Ghost to Jesus, "In all the prophets did I await thee; thou art my rest, my first-born son that reignest forever," corresponds with the ecstatic utterance of Simeon at Christ's circumcision. Simeon came by the Spirit into the temple and said, among other things, "Mine eyes hav seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel." The incarnation is the physical counterpart of the baptism. The phrases for baptism used by Paul, "the washing of water;" "the washing of regeneration," in the original signify the bridal bath and the bath of birth; they are the old Jewish purifications of the bride before marriage, and of the babe; and among Jews, whose Levitical law provided those turtle-doves which Mary sacrificed, such expressions by Paul would point the way to that development of the baptismal birth and dove to a physical birth and the doves of purification.

The account of Mary and the miraculous birth is only half developed in the New Testament. It is not in harmony with itself, much less with other statements in the gospels. Mary says to Christ, "Thy father and I hav sought thee," as if Joseph were his father. Mary does not appear to hav had so much knowledge as our thelogians now hav as to who was her son's father. Again, even though the real father of her child had announced himself as divine, Mary makes the usual sacrifice of purification in the temple. Furthermore, though Jesus was a family miracle, one gospel says his brothers did not believe in him.

In what has been previously said concerning James the Just, the testimony of the "Gospel according to the Hebrews," concerning the resurrection of Jesus has been partly anticipated. This was necessary in order that the reader might perceive at once an important connection of the fragment with the apostolic age, and also because it was of importance for consideration of the legend concerning Mary. But these fragments hav a momentous word to speak concerning the alleged appearance of Jesus to others than his brother James after death. The story in the fourth gospel, that he particularly asked doubting Thomas to feel his wounds and make sure that it was his very self, appears there to hav been a mere formality. It was not to satisfy a doubt really remaining; it is not even said that Thomas, when invited, touched the wounds; he only cried, "My Lord and my God," and received his rebuke, "Because thou hast seen thou hast believed; blessed are they that hav not seen and yet hav believed."

This account in John would seem to hav been written and pointed against the natural skepticism of people in Greece and Rome, who had to take the miracles on hearsay evidence. But in this gospel Thomas is not specified at all. Jesus is here said to hav invited *all* his disciples to approach and handle him, and assure themselves that he was not a specter or a demon (*daimonion*). The spirit of the legend is thus changed. It becomes one of the several stories relating to Christ's supposed reappearance after death, which suggests that it was an altered body. Mary does not recognize him, supposes him to be the gardener. When presently, according to John, he stood among his disciples, and said, "Peace be unto you," he showed them his hands and his side. And then only the disciples rejoiced. The exhibition appears to hav been needed. Luke relates that Jesus walked with two of his disciples to Emmaus; that they did not know him, and asked him if he was a stranger in Jerusalem; and it was only late in the evening when he was eating with them that they knew him, when he vanished out of their sight. Matthew says that when the eleven saw him they worshiped him; but some doubted. And Mark says that he appeared to two of his friends in a form different from that in which he made his first appearance to Mary Magdalene.

This recovered gospel therefore adds to the evidence found in the others that the disciples did not recognize in the man who declared himself the risen Jesus him whom they had seen laid in the tomb. According to Mark, in the very last words uttered by Jesus before he was received up into heaven, "he upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

This degree of skepticism among the very witnesses called to support the notion of a resurrection, this testimony of theirs that they could not recognize the thing without being scolded into it, shows the evidence of that resurrection to be the very flimsiest ever offered to the common sense of mankind.

At the same time the accounts are not to be credited with exceptional candor in these statements. They were meant to render the story more realistic. Indeed this story of the resurrection—interesting as the only one that had grown up in the apostolic age, the foundation of all the others—discloses its primitiv character in the ghostly form ascribed to the risen Jesus. Here are revealed the elements at work to shape the Christ of Christendom. It was a part of the universal idea of Hades that if any one ate any food there, he or she belonged there forever. That was why Persephone could not return; she had eaten the seed of a pomegranate. Alcestis was seized by Herakles before she had been in the underworld long enough to eat, but when Alcestis came out her husband could not recognize her. Whether the original notion was that such as returned from Hades were thin from long fasting there, or whatever the idea, it was in accordance with the mythology of the time that the risen body should be shadowy. If Jesus had not been so described the skepticism would hav been greater—every one would hav been certain he had never died at all.

Though we regard these legends as not only intrinsically incredible but as self-destructiv in statement, we are brought face to face with the psychological fact of their existence. Penetrating these myths, we come to our own nature. I ask myself, "Why did I mask myself, seventeen centuries ago, in such a complex web of impossible notions?" And then when I come back with these earliest fragments concerning Christ's person, which simplify the Christian legend, it is only to find the same human nature still disguising itself wherever any powerful religious or social interest or enthusiasm is at work.

The great historic workmen hav always repudiated supernatural authentication. Mohammed, asked for a miracle, pointed to the rising moon. Jesus cried, almost angrily, "A wicked and sensual generation seeketh after a sign," and he asked men to come and share the yoke of a poor and lowly man; but they refashioned him into a *divus Cæsar*, a divinely-empowered emperor, and from then till now hav made him the mask of all irresponsible power. Christianity is the soul of all imperialism. It cannot co-exist long with popular and constitutional government. It is always open for heaven to make a *coup d'etat*.

Not long ago, when the little Prince Waldemar died at Berlin, it was reported that some soldiers on night-watch saw the White Lady. The White Lady is the survival of the Teutonic goddess Frigga, wife of the god Odin. Once the pagan Madonna, guardian of all German households, she was retained as the special guardian of holy German emperors. I believe she never appeared so long as the present monarch was only a king. When the Prince of Wales was supposed to be dying, the telegraph flashed through the country the voice of a banshee, but it was only the howling of an humble watch-dog all night near Sandringham. Imperialism must hav a grander psychopomp. In Germany it has brought back the most ancient symbols and fables, and especially that one which indicated that the ancient gods were well pleased in the family occupying the throne of Odin. But the German empire is not the only one which supports the dignity of a supernatural being in its livery. While the requiem was going on in Paris for the late Prince Louis Napoleon, Bonapartist eyes beheld a white dove descending over the church. Where did that white dove come from? From the ancient Christian heavens. It was the very same dove that descended upon the baptized Christ. Whenever an ancient hereditary line was broken, whenever the founder of a new order appeared, he was a pretender unless heaven approved and gave some sign that the new man was its beloved son, in whom it was well pleased, and who must rule over kings. Mohammed is said to hav had a dove perching on his shoulder. When Clovis became a Christian and founded the French empire, a white dove flew into the Rheims Cathedral, bringing the chrism in its beak. When Charlemagne founded the German empire a dove was mounted on his scepter. Because perhaps of its marvelous eye and power as a carrier, which made it seem competent to be a messenger between heaven and earth, the pigeon or dove symbolized the bringer of the divine verdict, the all-seeing Holy Ghost, the proconsul of heaven, from whose decisions there was no appeal. White doves were seen with pious eyes bearing the soul of Louis of Thuringia to heaven. When a French monarch was consecrated, it was the custom to let loose white pigeons in the church. And the scepter, with a dove designed on it, is borne by a duke before English monarchs at consecration. All these are descendants of that dove which brought the verdict of heaven upon Christ and proclaimed him the first-born of God and monarch of the world. The eyes of faith see what they hav a mind to see.

No less familiar are the pathetic human facts which underlie the myth of the resurrection. In a remarkable article written by one of the finest scholars and poets of our time, Mr. W. M. W. Call, on the "Nero-Saga" (*Theol. Review*, June, 1871), the large class of myths which represent certain heroes as never having died, but as sleeping in enchanted caves or vales, from which they are destined to return, is traced. Such myths hav invested better men more commonly than Nero—Harold, Arthur, Barbarossa, Charles the Bold, the Duke of Monmouth, Napoleon. They are traceable back to St. John sleeping in a cave near Ephesus, to the Seven Sleepers (sometimes issuing forth as the Seven Champions of Christendom), and even farther back to Jami, king of the Golden Age of Persia. "The tendency," says Mr. Call, "to disbelieve the unpalatable fact, and to take refuge from the menancing grasp of a hateful reality in some dazzling dream of impossibility, the daring alternativ to an annihilating despair, reappears in all ages and in all countries. The Aztec race hope for the return of their good deity to the earth, which his presence once made a paradise, and long for the restoration of the golden age. Even in our prosaic world, the skeptical poet Beranger did momentary homage to this superstition of the heart, when, mourning over the dead Napoleon, he exclaimed, 'Il n'est pas mort: God! I can scarce believe thee without him!' This is the nineteenth century echo of Paul's cry, 'If Christ be not risen, then of all men we are the most miserable.'"

But the steadfast evolution of humanity, morally and politically, has gradually brought on another state of mind. Our race has learned how much stronger are the ever new needs and desires of man than the will or the genius of any leader. Sacerdotalism is able to entomb the greatest soul in the grave of the rich, and raise it only to contradict its own testimony while living. The Christmas bells and the Easter bells ring out their tidings of a heaven-sent and a risen savior over millions who must still ask, without answer, "What shall we do to be saved from misery, crime, and despair?"

The whole theory of authority and of imperial leadership, whether spiritual or political, is doomed. If any will be great, let him serve. The hope of healthy human development, as I believe, lies in educating the people entirely out of the theory of supernaturalism. All this array of celestial saints, angels, signs, and symbols, has succeeded to a previous heaven of astrological and mythological forms, which are now the mere names of constellations. The angels and Madonnas must become as extinct as Arcturus and Virgo. The white doves must be lost among the Pleiades. Only when human eyes hav ceased to look for signs from heaven will they observe the signs of the times and the monitions of earth. When men see the credentials of a man in his wisdom and his fidelity—when the only omens of a statesman are his statesmanship and his real service to mankind—then we may hope for an evolution of society based upon the actual needs of man in the present, and be freed from an evolution based upon unrealities, securing only a survival of the priestcraft and statecraft which build their selfish power on prostrate truth and crushed humanity.

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MRS. H. S. LAKE spoke at Tama, Iowa, on the 1st, 2d, and 3d; and at Manchester on the 6th, 7th, and 8th. She had large audiences of interested listeners.

## Anthony Comstock and the Suppression of "Nana."

Early in the spring of 1877 a large public meeeting was held in Philadelphia for the purpose of forming a Society for the Suppression of Vice, similar to the one that has, within the past year, attracted so much attention in New York city in connection with the imprisonment of D. M. Bennett, the editor of THE TRUTH SEEKER. According to the accounts in the newspapers at that time, the meeting was largely attended, and some of the most prominent and influential citizens were present. John Welsh was made president, and a number of the God-in-the-Constitution party came over from New York, that modern Sodom and Gomorrah, along with Mr. Samuel Colgate, President of the New York society, and Anthony Comstock, its agent, to lend their enthusiasm to the occasion, and giv the meeting a good send-off. The New Yorkers and Philadelphians made speeches, and a committee was appointed to block out an organization, apply for a charter, etc.

Since that time the child that looked so promising has not been out of its cradle, and has been more silent than Mr. Comstock's victims who were shut up in prison for no crimes whatever. After the charter was procured, no work of any practical importance appears to hav been entered upon, and for the good of society, and the honor of the men in Philadelphia whose names appeared so prominently connected with the meeting, we hope it may ever remain silent and idle, unless it pursues a more honorable and humanitarian course than its New York predecessor.

Every honorable and worthy citizen certainly desires all proper and just means to be used in preventing vice and crime with their brazen faces, but when good and honest men and women are arrested, condemned, and imprisoned for teaching the masses how to avoid these evils, while the dens of vice and crime, in the shape of liquor and beer saloons, houses of ill-fame, and tobacco shops deal out their vile wares, and trade in sorrow and damnation, under the very shadow of the churches, without any efficient measures being taken by their owners to stop it, I think it quite time to call a halt, and take a dispassionate view of this Christian mode of suppressing vice.

This meeting of over two years ago came up in my mind on reading in the leading papers in New York, Philadelphia, Baltimore, and other cities, that this man Anthony Comstock was trying to suppress the sale of Emile Zola's popular novel "Nana," which has been translated into English by John Stirling, and is published by T. B. Peterson & Bro's., of Philadelphia. M. Zola's books hav been for some months quite familiar with the reading public in this country, and their nature is pretty well understood, and the natural conclusions a sensible person arrives at are that the people themselves are quite as good judges of what is best for them to read as this man Anthony Comstock is to judge for them. A man who could make such a nonsensical fuss and stupid dolt of himself over Makart's picture of Charles V., one must conclude is a very poor authority to say what the people of these United States shall or shall not read.

Zola's books hav become very popular in France, and Mr. Comstock is doing the very thing to make them so here, even if they were not before.

Had I not been somewhat familiar with Mr. Comstock's mode of forcing his morality on the public, I should hav thought this last venture of his was an advertising trick of the publishers to get "Nana" before the public. Had such a thought for a moment entered my mind, it vanished after having an interview with the gentlemanly publishers the other day. The book in question is a sequel to "L'Assommoir," the circulation of which was very large. Now, as to the morality of "Nana," a celebrated critic in New York says: "In my opinion it is decidedly moral in its tendency, and no one can read it without having a decided aversion to the heroin, her associates, and supporters. It is a picture of vice, shorn of all allurements, and without, so far as my memory serves, one single item that excites a lascivious thought." The Baltimore *American*, a very conservativ paper, says: "In making his raid upon it ["Nana"] Mr. Comstock is a great deal more zealous than discreet. . . The effect of his endeavor to suppress the circulation of 'Nana' in New York will, of course, add greatly to its notoriety, and excite a desire on the part of thousands to get hold of it, who would otherwise not hav thought of it."

This is exactly what it has done. The sales within the last week hav increased by thousands, and its success has been so great that the Petersons hav concluded to issue another edition of "L'Assommoir," which has also been largely called for in connection with it.

"Solomon's Song," "Nana," and "L'Assommoir," are books I never could spend much time over, but those persons who hav a taste for them, and who desire to purchase them should hav the right to do so, and they should be protected in that right. Mr. Comstock, in desiring the suppression of "Nana," and saying nothing about "Solomon's Song," shows that he is a very prejudiced man, though he may be ever so sincere. He seems actuated by the same unwise and persecuting spirit that the old monks, John Calvin, and the leaders of the Inquisition were possessed of. The church people are beginning to open their eyes to the wrongs of his semi-official censorship over the press and the morals of the community, and I hope they will soon learn that even Infidels and Spiritualists hav some rights that Anthony should be made to respect. JAY CHAAPEL.

*Sleepy Hollow*, May 29, 1880.

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W. S. BELL lectured in Bedford, Iowa, June 11th, 12th, 13th; in Harlan, Iowa, 15th, 16th; will speak in Winterset, Iowa, 19th, 20th; in Hume, N. Y., 27th, 28th; in Pike, N. Y., 29th; in Macedon, N. Y., July 1st; in Marengo, N. Y., July 4th.

## Mr. Underwood Heard From.

GRAND CENTRAL DEPOT, NEW YORK, June 12, 1880.

EDITOR TRUTH SEEKER: In THE TRUTH SEEKER of this week there is one statement among a multitude of mistatements concerning me that I cannot restrain myself from characterizing now as a lie, "a lie out of whole cloth," and the meanest lie ever, to my knowledge, put in circulation regarding me. I refer to the atrocious libel that I once made "an infamous proposition" to a woman in Waverly, Iowa. No woman who is not the tool of some designing knave will say I ever made an "infamous proposition" to her. No man who is not devoid of character, who is not a party to some scheme concocted to injure me, the malicious nature of whose statement and the worthlessness of whose character cannot be exposed, will say he ever heard me make an "infamous proposition" to a woman.

No names, no date, no specifications are given, and thus I am shot at from ambush, stabbed by assassins who are concealed in the darkness. You seem to be satisfied to get the story into circulation, hoping to injure my good name, regardless of the truth or the falsity of the charge.

A few weeks ago I received a letter from Iowa saying there was a combination in that state to "break me down," and to bring another lecturer (whose name I omit) to the front. I paid no attention to the letter. I certainly did not suspect the opposition would take *this* form.

I will not attempt to conceal the fact that I feel hurt by this slander; but although it reveals to me the character of men with whom I shall hav to contend, it does not intimidate me in the least. If you think the course you are pursuing will change my course as a public lecturer, you will liv to see your mistake. The end is not yet. There is a point beyond which forbearance ceases to be a virtue, and that limit has been reached. By a repetition of your falsehoods you may succeed for a few weeks in deceiving some readers of your paper, but the truth on matters concerning which you make statements recklessly will ultimately appear, and you, as well as Liberals generally, will see how mean and contemptible toward me has been your course.

B. F. UNDERWOOD.

P. S.—I wish to add in way of postscript a few lines to the letter of this date (12th) which I just dropped into a post-box. I cannot just now put my hand on THE TRUTH SEEKER of this week, but a friend tells me—and this agrees with my recollection—that you offer me $100 for every falsehood concerning me that I am able to point out in the accusation against me in THE TRUTH SEEKER of May 15th. If that be true, I accept your offer, with the understanding that you put $1,000 in the hands of a thoroughly responsible person, and that the decision whether I show certain of your statements to be falshoods—meaning thereby statements that are contrary to the truth—be left to three persons disinterested and well known, one to be selected by yourself, one by me, and the third to be chosen by the two thus selected. If by the terms of this agreement I become entitled to the money, or any portion thereof, I will expend it at once for Freethought literature, of my own selection and purchase, to be gratuitously distributed, unless I shall see fit to return the money to you, which will depend upon my opinion as to how far you hav been influenced by malice in your misrepresentations. This will giv you and your readers a chance to see whether my failure to deny your repeated falsehoods and misrepresentations is an admission of their truth or not.

B. F. UNDERWOOD.

REPLY.

MR. B. F. UNDERWOOD, *Dear Sir:* I hav heard of physicians who objected to taking their own physic. I am inclined to think you are one of that sort of doctors. When I was prostrate in prison, and my Christian persecutors had their heels upon my neck, you seemed to think it interesting and innocent amusement to say of me that I was "vulgar," "a culprit," "an aged sinner," "immoral," a "despicable character," "a deliberate, malicious calumniator of a virtuous woman," "unfit to represent any decent movement, or to associate with decent men and women;" that I had tried to "corrupt and seduce a virtuous young woman," and much more in the same line; but when the tables are turned a trifle, and I giv you a portion of a letter from an intelligent, upright, and responsible Western Liberal to the effect that on a certain occasion you made "an infamous proposition," you at once become very indignant, and think it is not a pleasant kind of medicine to take. It seems to make you sick at your stomach. You appear to think it all right to apply all the false charges named to me, but if I giv one clause of a letter from an esteemed friend in which some of your conduct is rather mildly censured, it is all wrong. You don't like it. I presume it makes some difference with you whose ox is gored. I hav been gored pretty severely. No mercy was shown me; but I bore it with as much patience and grace as I was able to command, and I recommend to you the practice of the same virtues.

I hav not said you made an infamous proposition, but simply quoted the words of a high-minded gentleman whose statements I am bound to accept as true. Had you done no worse by me I would not feel half as deeply injured as I hav had occasion to feel.

When you say I am equally satisfied to get a false charge in circulation against you as if true, you wrong me. Had I not reason to believe the statement true, I would not hav published it. I believe my informant to be a truthful man; to say the least, not inferior to yourself, Mr. Abbot, Mr. Bundy, or Mr. Ellis. I hav no desire to injure your good name, nor to cause you to appear one scintilla worse than you are. Had you been equally considerate of my good name I think you would hav said far less against me than you hav. Right here let me repeat what I hav said before: It was you who began this crimination; it was you who first made charges against me. I never said an uncomplimentary word of you until you applied to me in a very public manner all the hard sayings and epithets cited above, and more too. Do not let that escape your memory. Had you not first made false and cruel charges against me I should never hav said a word to your disadvantage; but I am bound to act in self-defense when traduced and falsely charged. I claim it is perfectly legitimate for me to show that my defamers are less upright, less pure, than myself.

I think you are wrong in supposing that anybody wants to shoot at you from an ambush or that there is any combination to break you down. That, I am inclined to think, is an insinuation without foundation, and somewhat characteristic of you. If there is any such combination I certainly know nothing of it. Your imagination in that direction is doubtless too active. I am interested in all honorable Liberal lecturers, and am not trying to pull any down to build another up. I am sure I hav in my paper said quite as much in your favor as of any lecturer in the field. I am very sure, however, that a combination was formed to break me down, and you proved this when you said to excellent Liberals that "Bennett must be crushed," and virtually said that Liberals must withdraw their sympathy and support from me. On no other basis than to pull me down, can I account for all the cruel and unjust things you hav said of me. What I am now anxious for is that the Liberals of the country may know my true character, how falsely I hav been accused, and how much more culpable my accusers are than myself. You hav charged me with great immorality. I think the charge most unjust. I believe I hav led a good moral life. I am not aware that I hav wronged any person. I defy you to show where I hav. The only wrong conduct you hav pointed out on my part is the writing of certain private letters. I *hav* written private letters, and am very sure that in doing so I injured no person, violated no law or custom. Had you busied yourself less with my private letters I think it would hav been much better for me and possibly, also, for yourself. I hav heard of people making out right well in the world by attending to their own business and not concerning themselves unduly about others. The charge you hav made against me that I tried to corrupt and seduce a virtuous young woman is without the slightest foundation in truth, and no private letters I hav written will bear any such construction. It is a double falsehood; I hav not tried to seduce anybody, and the woman you alluded to was neither young nor virtuous. I never *corrupted* her a particle, nor *seduced* her at all.

I can readily understand that you feel "hurt" to hav unpleasant things said about you, for I hav experienced the same pain myself. The very unkind and untruthful things that hav been said about me within the past year hurt me exceedingly; yes, worse than death. Death would hav been preferable to the slander and falsehood that were showered upon my head, and by none more than yourself. Possibly it may not be amiss for you to experience a little of what you hav caused me to feel a great deal of. It is well you are not *intimidated*. From the experience I hav had, I would advise you to take it coolly and learn to be governed by a just and truthful spirit.

No, "the end is not yet." That is one truthful remark you hav made. And, with you, I trust the Liberals of the country will learn which party has acted "mean and contemptible." For every unkind and untruthful remark I hav made about you, I think I can show twenty—more unkind and untruthful—that you hav made about me. I hav private letters of yours now in my possession, written by you to others within the last two months, in which you hav said things of me very unkind and very untruthful. These can be seen by any friends who wish. They were written with a view of damaging me in the estimation of my best friends. In one of these letters I counted fifteen falsehoods, and hav pointed them out to others. If I hav written or spoken one falsehood about you, I do not know it.

As regards the matter you allude to in your postscript, allow me to set you right. By your not having THE TRUTH SEEKER at hand, a slight error has arisen on your part. In alluding to the charge of "downright falsehood" and "a mean distortion of facts," I made a proposition. After calling upon you to point out the falsehoods I had told or withdraw the calumny you had published against me, I said, "I hereby offer him [yourself] one hundred dollars for each falsehood he will prove I hav uttered knowingly, either with respect to himself [yourself] or his compeers, Abbot, Ellis, McNellis, Bundy, or Comstock." This offer I will stand by. I hav no thousand dollars to place in anybody's hands, but my word and obligation is considered good in this town for a few hundred dollars at least. It will be quite safe for you to point out five or six of the falsehoods you charge upon me, even without security. As I am short of money and can illy spare it from my business, I will humor you to this extent. I will place a thousand dollars' worth of books—many of them of your own writing—against $500 of your money, you to choose a man, I a man, and they a third. If I cannot prove that you hav told two falsehoods to my one in reference to the matter at issue between us, you can hav the books to distribute as freely as you please; and if I get the money, the same to be used in the free dissemination of Freethought literature. Possibly this kind of proposition will suit you nearly as well as your own. In either case the right kind of literature will meet with a free circulation.

The same mail that brought me your foregoing letter and post cript brought also one from your attorney, Mr. John A. Taylor, of this city, into whose hands you placed your complaint against me, with instructions to bring suit at once. I am little surprised at your conduct in this matter. I would hardly be surprised at any steps you may decide to take. Allow me to say, moreover, that I am not particularly disconcerted. I hav had a little experience from Comstock, Colgate, and the Young Men's Christian Association, in the line of prosecution, and I ought not to be seriously frightened at anything you can do, even giving you credit for a will equal to Comstock's. I called to see your attorney, but was not fortunate enough to find him in, so I don't know whether I am to be prosecuted criminally, civilly, or both. If I am convicted and sent to prison, I hope you may be happy. If you succeed in obtaining from me $20,000, I ask you to telegraph me when you get it. I think I can prove all I hav said. Time will tell. You say truly, "The end is not yet."

Your summary action toward myself has raised a suggestion in my own mind. If you make a big bonanza from me, cannot I, by way of counter-suit, return the compliment? If it is worth a few thousand dollars, more or less, to say you made an infamous proposition, it may be worth a few dollars for you to charge that I tried to corrupt and seduce a virtuous young woman; and I may need the few dollars I possibly can recover from you to help pay the heavy verdict you may obtain against me. Besides, there are Bundy, Abbot, and the *Index* Association who hav slandered me so cruelly and injured me so deeply. Possibly they may be induced to help make up the damage you hope to recover from me. The case of Underwood *versus* Bennett will doubtless be watched with some interest, and will be duly reported. It possibly may equal the case of Comstock *versus* Bennett. Allow me to say right here that I consider Comstock, who secured a sentence of thirteen months' imprisonment against me, no more an enemy to me than yourself. Your conduct toward me for the past ten months resembles far more the treatment of Comstock, Colgate, and the Young Men's Christian Association than that of James Parton, O. B. Frothingham, Elizur Wright, and the main Liberals of the country.

But it is sad for two of the same Liberal faith to quarrel. It is sad for Liberals to fall out. It is too much like the Rev. Talmage and his brethren, and many other similar cases in the church. Infidels should set a better example to their less favored Christian brethren. Cannot a compromise be effected in some way? In view of the statement you hav made, that I am "vulgar," an "old sinner," a "libertine," "an immoral man," "unfit to associate with decent men and women," that myself and paper hav "little or no influence;" in view, too, of the fact that I was kind enough to associate your name with Abbot, Ellis, and Bundy; that you charge me with trying to "corrupt and seduce a virtuous young woman; in view of all this, and because I published a part of a certain letter from a respected source—one of several similar letters I hav received—in which were some unpleasant things about your distinguished self, and especially as I am, according to your representation, rather below par, intellectually and morally—if I will come down meekly, without a suit, thereby saving you attorney's fees, if I giv you what little I hav in the world, and go to prison for the remainder of my life, won't you let me off? If you think favorably of this proposition, please communicate with John A. Taylor, Esq., your attorney. If something less will answer, will you kindly stipulate it? If you condescend to let me off with anything less than my life and my scanty effects, I will cheerfully report your magnanimity.

D. M. BENNETT.

## Two Statements.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I want you to publish the following statements:

On Monday afternoon, June 7th, by accident I met B. F. Underwood in Boston. We had quite a talk about matters, especially in regard to my writing to THE TRUTH SEEKER that he was present at a meeting at Savage's, and there decided to publish those letters of yours.

I requested that we call upon Mr. Savage and hear his statement of the matter, and here it is. Says Mr. Savage, in the presence of Mr. Underwood and myself:

"I never told you that there was a meeting at my house at which Mr. Ellis, Underwood, and myself were present, and that it was decided there at that meeting to publish Mr. Bennett's letters. You came in one morning and asked: 'Hav you seen those letters of Bennett's? I think Mr. Ellis or Abbot has brought them out.' I neither affirmed nor denied. You said, 'For God's sake, if you hav any power over Ellis you must stop him, or Mr. Seaver, who has damaging evidence against him, will publish it.' I said Ellis don't care what Mendum publishes. I then inquired why you try to defend those men, Mendum and Seaver, if you are an honest man? And you replied, 'I am not an honest man.' I said, Mr. Underwood knows those men are crooked. I then mentioned that Underwood stopped all night with me, but I hav no evidence that Underwood ever read Mr. Bennett's letters at my house, at any date, nor did he hav anything to do with deciding that those letters should be published. It was decided to publish those letters weeks before Underwood was at my house. This is a correct statement of my remarks to Mr. Verity.

"THEODORE L. SAVAGE."

The above statement was made by Mr. T. L. Savage in the presence of Mr. Underwood and myself. And now, Mr. Bennett, you will see that either T. L. Savage or J. S. Verity is an infamous liar. And I here and solemnly repeat that if I ever told a truth in my whole life, I told one when I said that T. L. Savage said to me that there had been a meeting at his house, at which meeting Mr. Ellis, Underwood, and himself had decided to publish Mr. Bennett's letters. I told Savage that he knew he was lying when he denied it.

In reply to his statement that I said, "Savage, for God's sake, stop Ellis from publishing letters against Mendum and Seaver!" I declare that I never said one word on that subject. That is all his from beginning to end.

And lastly, in reply to my saying that I was not an honest man: That was spoken at another time, when Ellis and Savage met me one day on School street in Boston. And I said then, as I hav always said, that I was not an honest man. Yet all through my life I hav tried to be an honest man. But my conscience has always seemed better than my performance. Let me giv you a few examples of my shortcomings: Forty years ago I joined a temperance society, and then I joined a co-operativ society. I promised to discountenance drinking. The members of the co-operativ society believed in drinking, and insisted on selling malt, and so I encouraged drinking by selling malt for the purpose of making beer. Again: A few years ago I got convinced that interest on money was wrong, and yet I take interest when I can get a few dollars in the bank. Do you call that honest? I don't.

But if I am to be compared with T. L. Savage, I certainly feel that I am an honest man, and that he is a dishonest man in that transaction. J. S. VERITY.

[It is necessary to add but a word to the foregoing, save that very few of the many men who know Mr. Verity will doubt his honesty or veracity, even though he does take interest when he thinks the practice of taking interest a bad one. There are no men more truthful in their statements than he. He is *Verity* in character as well as in name. It is to be regretted that the other side shows a disposition to throw dust, equivocate, and falsify. The better way is to be honest and "own up."—ED. T. S.]

## "The Physiologist."

We want to interest all progressiv people in the *Physiologist*, because it is a paper which may be made productiv of so much practical good. Its particular purpose is to improve the physical condition of people, to heal and purify and bless them, and make them wiser and better, healthier and happier. We all know the need of ampler knowledge respecting a more sensible and scientific mode of life, and of social, sexual, and sanitary reform. There can be no higher nor more imperative duty than the right generation and regeneration of the race. We hav made this work the religion of our life, and our every energy is pledged to its propagation. We count upon the activ aid of all who would bless their fellow-beings and leave the world better than they found it.

We hav sacrificed a hundred dollars for every issue of the *Physiologist*. We hav experienced two years of privation, persecution, and thankless toil. We hav suffered the poisoned arrows of Comstock, and hav carried the cross of unpopular truth. We hav had our home desecrated and destroyed, and hav had to mortgage every piece of our household property and put the property of a devoted friend in the pawn-shop to pay the printer's bills. But we hav preserved our paper and effectually established our enterprise. The present is promising, and we believe that time has prosperity in store. We hav secured over eight hundred subscribers, and those would carry our little craft if all arrearages were promptly paid. But we hav been obliged to be irregular in our issue, and many hesitate to renew, and some hav lost confidence. Two pages of advertising would alone pay the expenses of the paper. We could speedily make up that if tardy-paying patrons would discharge their dues so we might hav the means of making it a better medium. If all arrearages were promptly paid, we could avail ourself of advantages for increasing our circulation and building up a paying business.

We believe there are plenty of humanitarians and philanthropists who would gladly giv us present aid if they understood our work and situation. We do not want any benefaction. We only ask substantial support upon such a business plan as will giv assured success to our undertaking, and guarantee our helping friends repayment with prospectiv profits on their stock.

We are issuing certificates for six hundred shares in a Physiological Publishing Company, of $10 each, to be paid in quarterly instalments of 50 cents, or yearly payments of $2, as shareholders may prefer. Stockholders are entitled to a subscription to the paper free for every share. These quarterly or yearly payments will meet the current expenses of the paper and put it on a permanent and paying basis. It will be the property of a solid and secure stock company, with always available funds for prompt and regular issue the first day of every month. All matters of business will be under the management of persons of acknowledged ability.

The Physiological Publishing Co. has been duly organized, and is officered as follows: President, Sara B. Chase, M.D.; Vice-President, Mrs. Cynthia Leonard; Recording Secretary, Mrs. H. N. Bush Ewell; Corresponding Secretary, H. Emilie Cady, M.D.; Treasurer, Mrs. W. H. Barmore. For the satisfaction of our country friends we would state that the Treasurer is a lady of means and position, and has justified in sufficient legal bonds to secure the required amount of capital stock. All the stereotype plates and property of the paper are also pledged as security, so that whatever investment parties are pleased to make is certainly safe. Experienced business men to whom we hav made a full exhibit of our books and plans declare it to be a promising project and one that will pay the parties interested at no distant day,

The country is cursed with trashy and pernicious publications. Papers productiv of more harm than good are made to pay. There is a pressing need for such a periodical as the *Physiologist*, devoted to the holiest interests of human kind, and we are positiv that there are enough progressed and philanthropic people to giv prosperity and power to such a print. We want help to reach the helping hands of that class of people. We count upon the co-operation of all reformers, for our work takes in the range of all real reform. It is a work which would imparadise this planet by peopling it with better beings. It would plant the prophetic possibilities of human perfection in every cradle, and make the mothers of our land the messiahs of a race redeemed from the curse of crime and disease.

SARA B. CHASE, M. D.,
*June* 15, 1880. 209 West 34th St., N. Y.

[See advertisement of *Physiologist* in another column.—ED. T. S.]

## Resolutions of Regard.

Mrs. Nettie Pease Fox delivered her farewell lecture to her congregation of Spiritualists in the Academy of Music in this city, on Sunday morning, May 30th, her subject being the spiritual ideal. She handled her subject very ably.

At the close of the lecture Dr. Tilden arose and said it was an occasion that called for some action on the part of those who had been so highly favored in listening to oft repeated inspirations of the speaker during her ministrations here, in view of the fact that she was about to leave us for a new field of labor and usefulness, and in order to organize for that purpose he would move that Mrs. Amy Post take the chair; W. B. Shelly moved that Dr. Dake act as secretary.

The secretary was then called upon to read the resolutions prepared for the occasion:

WHEREAS, Mr. D. M. Fox and Nettie Pease Fox, his wife, are about to remove from Rochester to the city of New York, into a new field of usefulness and influence, therefore,

*Resolved*, That we, the investigators of and believers in the truths and facts of Spiritualism as taught and promulgated by her so ably and satisfactorily among us during the past two years, do most sincerely regret that the relations so pleasantly established are to be thus severed.

*Resolved*, That Mrs. Fox we assert to be a medium through and by whom are evolved from the higher spheres of intellectual and spiritual life richest gems of thought, purest pearls of wisdom, and brightest jewels of light; and we verily believe it to be her mission to ennoble, enlighten, purify, and bless all who come within the sphere of her spiritual influence.

*Resolved*, That the high order of talent which she possesses, the congenial spirit controlling her ut'erance, the beauty of thought, and her sincere and pleasant manner of expressing the same, should win her large, cultured, and appreciativ audiences wherever she goes; and we here affirm that not only scientists and scholars, professional men and cultured women, but also persons of all classes and creeds, must inevitably be made happier and better by attentivly listening to her lectures.

*Resolved*, That Mr. Fox, by his untiring zeal, great energy, and generous sacrifices on behalf of the cause of Spiritualism and in upholding and maintaining our meetings under the most trying circumstances and surroundings, is justly entitled to our commendation, respect, and good will, and we hope that in the future, as in the past, he will; zealously assist his life companion, Mrs. Fox, and thereby help to make her efforts in advancing truth and disseminating light and knowledge triumphant.

*Resolved*, That we deeply regret that we are to lose the social influences naturally emanating from the kindly natures of Mr. and Mrs. Fox, both in society and at their homes, and we most sincerely and earnestly wish them great prosperity and success, and hope that in the new circle of society into which they are about to enter they will find warm and cordial friends and earnest co-workers and supporters.

*Resolved*, That these resolutions be presented to Mr. and Mrs. Fox as a sincere testimonial of our esteem for them and of our appreciation of their labor and sacrifices during their residence in this city, and that a copy of the same be presented to the press of this city, to THE TRUTH SEEKER, *Banner of Light*, and *Mind and Matter*, with requests that they publish the same. AMY POST, Chairman.

DR. DAKE, Secretary.

## Mass Convention of Iowa Liberals.

There will be a mass convention of the Liberals and Secularists of Iowa and adjoining states at Marshalltown on Friday, Saturday, and Sunday, August 27th, 28th, and 29th.

At this meeting a state League, or Liberal association, will be organized, and the good work begun systematically and in earnest. Invitations hav aready been sent to several of our best speakers and organizers, and we promis you that this will be an occasion long to be pleasantly remembered by those there present.

The time selected for the convention is just previous to that which will witness the Bismarck Grove campmeeting, and thus our Eastern friends will be enabled to attend both the meetings and take advantage of all reductions made by the railroads. The convention will be held in Woodbury's Opera House. Fuller particulars soon. In the mean time I want to hear from every Liberal, in the state or out of it, who can attend and who can do anything to make the convention a success.

Let us work like men and women who realize that ours is no task for pigmies to set out to accomplish—the extirpation of superstition, the overthrow of tyranny, and the firm enthronement of justice in the council halls of the state.

*Norway, Iowa.* E. C. WALKER,
Chairman State Com. N. L. L.

## The Brussel's Congress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you giv me room to say concerning the Congress to be held at Brussels in August, that notwithstanding the letter of Mr. Wright and the weight of his opinion, I think it would not only be a shameful, but a ridiculous thing for the League, but especially for American Liberalism, not to be represented there. As for the opinion that the Congress will be a decided failure, I am unable to see upon what it can be grounded, except on the dubiousness that attaches to any new undertaking. It cannot be that the paucity of European Liberals in number, or their coldness, will kill this flower in the bud. Yet should American Liberalism set the example of indifference, and show the white feather it would, in case failure issued from other defections as weak and culpable as its own, hav the consolation of having contributed its share to the discomfiture of a Liberal effort as well as to the jubilation of the foes of free thinking.

It would be useless for me to repeat the valid argumeats advanced by you in favor of a representation of the Leagues. The facts that only discussing for plans of action is aimed at, and that membership of the Congress does not imply membership of the Federation, are enough to do away with any but purely technical, if not false, objections against the sending of a delegation of the League.

Yet should the mind of the "National" be too little awakened to the importance of the Congress, and its duty to attend it through its representativs, it appears to me that a council of Freethinkers or Liberals in New York, or several simultaneous councils in different parts of the Union, should meet at some early day, name delegates, estimate expenses, which need not be large, and by organizing a deputation serve the cause of Liberalism, and save the imperiled honor of American Freethought.

In the hope that you will giv publicity to this conscientious, but deferential suggestion, I am,

Sincerely yours, EDWARD GASTINEAU.
*New York*, June 11, 1880.

[*From the Boston Herald.*]

## Bigotry and Fanaticism in Zion.

*To the Editor or the Herald:* Here, from *Zion's Herald* of May 13, 1880, is a condensed bit of the Christian charity which cropped out in Salem 200 years ago, and lately inspired the ridiculous and unconstitutional law under which Mr. Bennett, of New York has been imprisoned:

The villainous D. M. Bennett, who was righteously sentenced to the Albany Penitentiary for circulating infamous matter through the public mails, has completed his sentence and now proposes to exhibit himself in prison uniform as a martyr to the freedom of speech! Men who account themselves respectable, and some of them like Elizur Wright, who hav held the estimation of their fellow-citizens, are ready to proffer a public reception to one who is, by his own confession, guilty of the lowest acts of sensuality, an enemy to purity, and an open transgressor of law. What sort of a social life would such men and women—for some of the latter join in the ovation to this panderer to vice—secure in the community if their license instead of liberty were once inaugurated?

As this religious editor has done me the honor to admit that I hav "held the estimation" of my fellow-citizens, I will take the liberty, in your hospitable columns, to ask him one or two questions. I do not claim infallibility, and hav made many mistakes in life. One of them was permitting myself to be taken in by the infallible Christian church, which has never to my knowledge cast me out, and I hope to liv well enough to hav it claim me as a Christian after I am dead, though I am proud to avow myself a non-religionist or "pagan" at present, and to be able to assert that I do not liv under a Christian government, and I do not mean to if I can help it.

I wish to ask this citizen of Zion, First, whether he ever has been "by his own confession" a "miserable sinner," and what, if anything, he means by it? Second, what sort of social life should we hav if, when we lately went to war, our young men had accepted the "license" granted by the unchangeable God of the Bible in Deuteronomy xxi, 10–14? Does it become the worshiper of such a God, and the beliver in such a book as his law, to imprison a fellow-citizen for circulating matter through the mails which is far less "infamous?" I, for one, venerate the Bible as containing much of the best wisdom of the ages in which it was written, mixed with much of their barbarism and folly, and not without indecencies which its devotees dare not now ventilate in public. Yet the American principle of the freedom of the press requires that even these indecencies shall be treated with a certain degree of toleration. Should the editor of *Zion's Herald*, whose name I do not happen to know, be imprisoned, as he might be, for sending the book of Deuteronomy through the mails, bigoted and fanatical as he is, and "miserable sinner" as he probably is, "by his own confession," I would heartily preside at his reception from prison if nobody else would.

Let me say, further, to this Christian editor, that his zeal for "purity" in the post-office has betrayed him into a palpable falsehood. Neither Atheists, nor immoral persons can be converted by lying about them, any more than imprisoning or burning them He says that Bennett has by his own confession, been "guilty of the lowest acts of sensuality." This is not true. What Bennett did confess and regret, perhaps as sincerely as ever any one did who confessed himself a "miserable sinner," was, that he wrote privately some very improper letters to a woman of mature age, which sin, before any public exposure, he confessed to his wife and was forgiven. After his imprisonment some rival publishers bought the bad letters, and, in open disregard of the "Comstock law," circulated them extensivly through the mails. This proceeding I hold to be very disgraceful to the Liberalism which those publishers profess. But if Christians want the credit of it, they are welcome. If there is no distinction between sensual words and "acts of sensuality," then it is a sin, if not a crime, to hav a Bible in one's house. ELIZUR WRIGHT.

May 14, 1880.

MR. M. E. LEWIS, Center Belpre, O., sends me the names of some Marietta Liberals. I should like to hear from our Liberal friends at Marietta direct. There ought to be material enough in that city and Harmar to form a good strong League. The Washington County Liberal League would sound very well, and ought to be gotten up without delay. Who is the active Liberal at Marietta that will go to work, and at once? H. L. GREEN.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

ELIZABETH AND MARY.

These two godly women must be considered jointly, as the account of the miraculous conception of their respective sons runs parallel. Only Luke mentions Elizabeth, the mother of John the Baptist. Matthew and Mark ignore her entirely, and the wonderful birth of John, which Luke describes so particularly, John the Evangelist following suit, unless we strain the sentence, "There was a man sent from God whose name was John" (John i, 6), to mean that he was born out of due time. We are therefore indebted to "According to St. Luke" for the history of John the Baptist's birth and the introduction of Elizabeth, his godly mother.

Matthew and Luke only mention the birth of Jesus, Mark and John never hinting at a miraculous conception and birth for their divine hero, "Our Lord and Savior Jesus Christ."

The New Testament is not much in advance of the Old as regards obscenity, and I humbly beg pardon of my readers for quoting and commenting on such gross vulgarity; but as my object is to portray these Bible characters and events truthfully in order to show the animus of God's book and the examples church authorities command us women, in all ages, to follow, I cannot, without failing of my duty and purpose, omit the very evidence necessary to establish my position by shunning to declare the whole truth, as repugnant as it may be to my feelings. Then please be prepared for the exposition of the most shocking, disgraceful filth and sacrilegious libel and unholy imposition against a supreme Being—if there be a good one—and humanity that a fiend could invent and propagate, viz., the incipiency and epitome of the "glorious scheme of salvation," ushered in through the parentage of John the Baptist, the forerunner of Christ.

The reader is earnestly requested to take his Bible and peruse these interesting narrativs in connection with this review. As Elizabeth's miraculous conception preceded Mary's, it is advisable to begin with the former.

Elizabeth was barren, like her godly predecessors, Sarah, Rebecca, Rachel, Mrs. Manoah, Hannah, and Elisha's Shunamite woman, none of whom could bear sons until after God or a gentleman angel had called upon them for an afternoon's *tête-á-tête* (Genesis xxx, 32.) Several of these women, including Mary, were, in the absence of their spouses and lovers, visited by the accommodating angel as unexpectedly and suddenly as a clap of thunder breaks overhead in a cloudless summer sky. This especial medical treatment by the Almighty, through proxy, in all these cases is related in chaste Bible language in God's pure word, as the readers of "Godly Women" are already aware.

Scene first, in this sacred drama, opens in Luke, chapter first, verse fifth, in the days of Herod, king of Judea, four thousand and four years after the "creation of the world." The scene is laid in Jerusalem, inside of the temple. The characters represented are the angel Gabriel and Zacharias, the husband of Elizabeth. He was a priest, and had married into the family of the priesthood, as Elizabeth was of the daughters of Aaron. It is declared that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," notwithstanding it is asserted (Romans ix, 10) there is none righteous; no, not one. Sad to relate, "they had no child, because Elizabeth was barren," and, worse still, not likely to become the recipients of such a blessing, as "they were both now well stricken in years." In this unfortunate predicament, as the old priest was burning incense one day according to the custom, there appeared unto him an angel of the Lord standing on the right side of the altar of incense. How Zacharias knew him to be an angel, and of the Lord, we are not informed; but when told his errand, the truth must hav dawned upon his mind, as none but an angel or God could hav known that he had been praying all through his married life for a boy without success. Well, this angel commenced business thus: "Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." Then he is told what a wonderful child he shall be. "He must not drink wine nor strong drink, and shall be filled with the Holy Ghost even from his mother's womb," and much more that the reader much search out from holy writ. Zacharias at first was dreadfully frightened, and, considering the age of himself and wife, expressed his doubts, asking for a sign or test, whereupon the angel declared, with great pomposity, "I am Gabriel that stand in the presence of God, and am sent to show thee these glad tidings." The old priest, recollecting this illustrious messenger to Daniel, of lions' den notoriety, became more alarmed than ever, and his quailing and quaking was by no means decreased when told, "Thou shalt be dumb and not able to speak [as if some dumb people were able to speak] until the day that these things shall be performed." This was a punishment because he believed not Gabriel's word. A sad result of unbelief! When he came out of the temple, the wondering people "perceived he had seen a vision, for he beckoned unto them and remained speechless." As soon as the days of his ministration were over he went home to his wife.

This brings us to scene second, where laid we are not told, though the guessing commentators say probably Hebron; neither are we informed (verses 23 and 24) that Zacharias apprised his wife of the facts revealed, or the cause of his dumbness, which leads us to suppose, commentary fashion, that Gabriel had previously visited Elizabeth and communicated to her the glad tidings of great joy, else she would hav been more surprised and questioned her husband.

Scene second opens with, "And after those days his wife conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men." Reproach among men! wherefore reproach, because of barrenness? Such a tradition deserves cremation, for it has subjected every non-child-bearing woman and every maiden in Christendom to the same reproach and censure for being childless! Shame on such a book, such a Christianity, and such a civilization that will permit such an effete, musty, old barbarous relic to govern public opinion in a matter where choice might control the cause of non-parentage in both husband and wife, instead of the commonly imputed stigma—barrenness or incompetency. Scene closes here; loving Elizabeth in hiding and rejoicing for five months. Query: Why did she hide, and who did she hide from, her husband or Gabriel?

Scene third, after an interval of six months, opens abruptly in a city of Galilee, named Nazareth, disclosing a new personage, Mary, a Jewess virgin. Our former messenger, Gabriel, immediately appears upon the stage, on a similar errand as in scene first, with slight variations. Now this young lady, it is said, was already espoused to a man by the name of Joseph, of the house of David. It must be remembered that espoused was in Jewish law valid marriage, and yet when this male angel approached the maiden and poured into her ears flattering compliments, she did not repulse him although she was "troubled" at his presence, and "cast in her mind what manner of salutation this should be," when he came in unto her and said, "Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women." Her suspense, however, was of short duration. Gabriel, not wishing to frighten her out of her wits, assuringly and familiarly called her by name, presumably patting her on the shoulder as he soothingly and smilingly said: "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." Rather a delicate or indelicate mission for a masculin angel stranger, to a modest, shrinking young virgin! Why not hav employed an angel of her own gender? Why not hav come and broached the subject in the presence of Joseph, some evening, when he was there on a courting visit, or was he not to be consulted on the business jointly with Mary? Surely, the ways of these angels are like God's ways, mysterious and past finding out; and why should they not be, since they are God's messengers? Like other seducers, Gabriel backed up his assertions with numerous false promises and prophecies that hav never yet been fulfilled.

It may be well to digress here to say that one of his statements was correct, according to the record. It will be remembered that Gabriel informed Mary, he being a physiologist and understanding sexual relations or the law of reproduction, that she should conceive in her womb. He thought this good policy, knowing that she was young and unsophisticated and that there were no obscenists in Judea who had forwarded any physiological, alias, impure literature to the boarding-school where Miss Mary had graduated, and fearing that she might imagin that conception would take place in her stomach, throat, mouth, eyes, ears, or nostrils, he specified the location—"conceive in thy womb"—so that no serious mistakes could possibly occur. And this was rendered more necessary, it will be seen as the story proceeds, because "the conception was contrary to the unbroken law of human birth!" Thoughtful, considerate Gabriel, thy foresight and caution were highly creditable to thy humanity and thy angelic wisdom.

The innocent virgin seemed somehow in her ignorance to connect the birth of this son with the co-operation of a man, and so wonderingly but modestly inquired of her divine anointed, "How shall this be, seeing I know not a man?" and yet she was the sweetheart and the betrothed of Joe! Gabriel, nothing daunted, unblushingly answered the fair interlocutor: "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the son of God. And behold thy cousin Elizabeth; she has also conceived a son in her old age, and this is the sixth month with her who was called barren. For with God nothing shall be impossible." This was too much for Mary to withstand; she yielded at once without one thought of her lover, meekly and resignedly responding, "Behold the handmaid of the Lord, be it unto me according to thy word." What would be said of such a quiescent young lady of the 19th century? Would her story be believed, and would she be commended for her faith and trust in God or be disbelieved and condemned for her falsehood and credulity.

Gabriel, having gained the full consent of Mary, and being a smart business angel, departed without a "thank you, madam," or "good-bye," according to the record, presumably for other pastures, leaving the maiden, and the scene closes, curtain falls.

Some comment will be necessary before raising the curtain on scene fourth.

## And These Be Thy Gods, O St. Johns!

AN EXAMPLE OF GOD'S "LOVING KINDNESS AND TENDER MERCIES."—OPEN LETTER TO THE ST. JOHN'S SCHOOL BOARD.

BY M. BABCOCK.

*Hon. Randolph Strickland, D. C. Hurd, O. W. Barker, Josiah Upton, Geo. W. Stephenson, and Chas. Grisson, Gentlemen:* A few days since some thoughtless little children went into a barn to play, and 'tis supposed that with matches they set the barn on fire. The alarm was given, and within a few minutes a thousand citizens of St. Johns were there with willing hands to do anything that could be done by man. But alas! they were too late. Already the fire had done its terrible work. The barn was consumed, and also one of the children, little Tommy Thomas, who, being unable to escape, was burned to an unrecognizable black mass.

The mother heard the screams of her child, and ran to the barn shouting, "Tommy, come out! run out, Tommy!" but the little fellow cried: "I can't. I'm burning, mamma." The frantic mother ran on the outside to the manger where he had retreated, and tried to pull off a board so that she could get at her child who was crying, "I'm burning, mamma." And O, how she pulled and tried to get at him. But she lacked the strength, and could only listen to the cries of her darling boy whilst he was being roasted alive.

Now I want to say, gentlemen, that there is not a whisky-seller in St. Johns, nor a convict in our state prisons, nor a barbarous wild Indian in the world who, had he been standing near, would not hav saved that helpless child had it been in his power to do so.

According to the Bible, however, "our Father who art in heaven," who boasts of his unlimited power, and who professes to love his children so well, stood by and looked on with the utmost indifference, and never moved a peg to help the little fellow in distress. He wouldn't even giv the mother just a little more strength to enable her to pull off the board, that she might save her child.

But we are told that he was more obliging in the case of Samson. He "blessed him," and being blessed he "went to the city, and slept with a harlot." And when the gates of the city were closed against him by those who sought to kill him, God helped him to escape by giving him strength to "pull up the gates and carry them off on his back."

Gentlemen, don't you think that such a God, who "loves his children," ought to hav given Tommy strength to hav kicked off a board?

And this great "book of truth" says that "three men were cast into a burning fiery furnace, which was so hot that it consumed the men who cast them in. And when the king looked in, he saw four men [one was God or an angel] walking about in the midst of the fire, and not a hair of their head was singed, nor the smell of fire had past on them" (Daniel iii).

If God had walked into that burning barn the same as he went into the fiery furnace, and taken little Tommy in his arms, and as he walked about protected him from the fire, how the mother would hav thanked and loved him!

We hear a great deal about the dispensation of divine providence, and if he had only felt like it, he had a splendid chance to hav made a display of his power in behalf of this poor, helpless, little child. But your merciful God don't do business in these days the same way as he used to. And why? Is he getting old and careless? Was he asleep? Is he getting less mindful of his children? or is the story about saving the three tramps above alluded untrue? And if so, your Bible is a liar, and should be taken out of our school. If it be true, it makes your God a heartless monster for not saving poor little Tommy when he had the power to do it.

Your smutty old Jew book says that this God will damn the poor mother if she don't love him. Yes, gentlemen, your school-book will damn her for not loving the God who stood by and refused to help her. He was able to do it, but preferred to see her darling roast, frizzle, and fry. O what a God is the Christian's God!

When I gazed at the charred and shriveled mass of that which, but an hour before, had been a bright-eyed, rosy-cheeked little fellow, full of life and fun, I felt, gentlemen, that I would like to hav you to look at it, and then look me in the face, and if you felt like it, tell me that you believed it to be your duty in violation of law and justice, to tax one half of the district against their wishes, to pay for the worshiping of such a God and the reading of such a book in our public school.

Do you expect that a God who, unmoved, withstood the tears of the mother, and whose heart refused to soften at the sight of that poor child, and who refused to help and answer this little prayer, begging, crying, and screaming for help, will listen to the tearless, grammatical petition of Prof.

Yntema? If not, why do you permit him to go on with the farce?

A God who will answer the prayer of a learned scholar and refuse to help an innocent little child, is a God for whom I hav no respect.

All who wish to love a God of this sort can do so, but as for myself, I prefer to "tie to" a God who has the ability and the will to help a fellow when he needs help, who, in an emergency like the above, and especially in the case of a little child, would not wait to be called upon for help, with an "O Lord, if consistent with thy will" petition, but who would wave all formalities, and pitch in and make himself useful whenever an opportunity is offered.

The clergy prate a good deal about "God's loving kindness and tender mercies," but just at the time little Tommy needed help it appears that God (if there is a God) did not feel like helping him.

Our Heavenly Father sent a bolt of his red-handed lightning in a Methodist church at Kingston, Ont., April 18th. Divine service was in progress, but the worshipers were very few. The bricks were hurled like hailstones through the interior of the building, causing the devout to duck their heads lively like, and to move with alacrity toward the door. They fled precipitately from the wrath of their avenging God, wondering what in the world he could be so mad about, and why he couldn't just as well hav struck a neighboring saloon. Well, we are told that God knows best.

We are told that little Tommy's soul is saved, and that he is now in heaven. If Tommy was old enough to understand his Sunday-school lesson, and know that God could hav saved him if he would, what, I ask, must be his feelings toward God on meeting him face to face? Do you tell me that he could love the God who saw him burned to a crisp, when he had the power to hav stretched forth his hand and save him? I deny that the poor child can ever love such a God, and I think that he ought not to do so. But we are told that if the mother shall die an unbeliever, that Tommy in heaven will be so happy that he can look down into hell and see his poor mother who tried so hard to save him from burning in torment, and see her weeping and wailing in torment, without diminishing his happiness. And the mother can only be saved, says theology, by loving the God who stood by with his hands, as it were, in his breeches pockets, looking on with indifference, while her poor child was crying for help. She must love this God, and also believe that he was able to hav saved her darling, if he would. Can she love such a God?

Not long since there were some young men who went a gunning on Sunday, and one of them was accidentally shot. The Clinton *Independent* in alluding to the occurrence said that it is not always that the Almighty metes out such terrible and immediate portions of justice upon the offender, but they are often enough of occurrence that we ought to profit by them. But as Tommy was not playing on Sunday, it becomes quite difficult to understand what God was mad at, and how we are to profit by the Almighty portion of justice dealt out in his case. Perhaps the pious correspondent of the *Independent* can tell us.

Jesus tells us that "he who believeth not shall be damned," and thy "merciful" God shall say, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" (Matt. xxv, 41). And thy God of "love" will feast his eyes by gazing at the helpless creatures, his children, while they, in "endless torment," burn in hell, the same as little Tommy burned in the barn. He could hav saved all, but that would not be the kind of mercy with which he has any acquaintance. But this is not all, according to your noble school-book. Your God permitted a devil to run at large, and tempt men to wickedness, so that there may be more frizzling and frying. If God would kill the devil, all might be good and happy. So I ask, If God wishes his children to be good and happy, why don't he kill the devil?

*St. Johns, Mich,* June 1, 1880.

## A Heretical Woman Writes a Letter.

To the Editor of The Truth Seeker, *Sir:* I hav one of my "spells" on me this morning. I havn't had one for years before, so I think I will humor this one and see what will be the result.

I am thoroughly puzzled. In the first place we hav seven churches in our small village on the one hand, and on the other we hav seven "liquor saloons." Two of these churches are Methodist; one American Methodist, one German Methodist. Those churches, of course, are dedicated to God (I almost forgot the capital G). We hav a Swedish church, to which the Swedish singer Nilsson gave a sweet-toned bell; then we hav a Lutheran church, and a Catholic church, and a tabernacle. The Infidels about town call the last a "sheep fold." All these churches are dedicated to God; but we hav another church, the only one built in a grove, called the Unitarian church; this one is dedicated to "Our Father." Now one would think that God would be kind to his children in H. for building him so many nice residences, but he isn't, at least he seems to hav a particular spite at one branch of his family here, and that too at the division that makes the loudest profession of regard for him; viz., the Methodist family. A few years ago, in a fit of anger, he lifted half of the roof of the American mansion and last Sunday night, the only night he claims, of all the week, he got into the most fearful rage this section of the country ever witnessed, and lashed things right and left, put a hole through the family residence of one of his Swedish sons, struck a poor unoffending tree a fearful blow, and set fire to his German Methodists' Sunday residence. Now, what puzzles me is this: Are these blows right and left among God's children meant for love-pats, or is he disgusted with his children in general and the Methodists in particular? I hav almost come to the conclusion that he is so disgusted with Mrs. Hayes' administration and the course she has pursued toward D. M. Bennett that he vents his spite on the houses he owns in that denomination.

But that is not all that is puzzling my brain. Another problem I cannot solve is: Why don't he smash the drinking hells here. Scarcely a day passes but blood flows from some poor victim of those miserable holes. Just now we are having a big lawsuit, caused by the most popular hell in town, in which one man last Wednesday was stabbed in the face, and otherwise hurt so badly that he has been dangerously ill. But, notwithstanding all these brutal exhibitions, those houses stand secure, without even a gentle reminder of their sins. Is it possible that God thinks these saloons necessary to the filling up of his Sunday residences? He can by their means kill off the men and so crush the intellect of the men and women by their hard lots in life as to make fit subjects for the monstrosity yclept religion. The history of that dignitary from as far back as we can trace him has shown that he is fond of both wine and women.

Now if you can set my mind at rest on these points I shall be immensely grateful.

What a nice time you must hav had at the Bennett Reception! How I did wish to be there! It has been so long since I hav heard an intellectual speech or lecture that I hav my doubts whether I could comprehend one now. We are so religious here in H. that we will not pay our money for such things. "If dear Bro. Joseph Cook," or "Our faithful worker Anthony Comstock," were to come here now, they would draw large houses no doubt.

By the way, one of our best and most devoted Christians would make a fit companion for his nastiness, Comstock. She has been up to all the tricks of a woman of the town until obesity compelled her to cease; she has been almost killed by a jealous wife who caught her husband in rather intimate relations with this eminently pious lady, and now she proclaims from the church altar, that the "wickedest thing she ever did was going to hear a Unitarian minister preach in a Unitarian church." Oh, my! isn't it awful!

Now I do not dare expose all of my Infidelity in one letter, but I can't help saying a thing or two on the Infidel side of politics. You can't imagine how much fun I hav with my Greenback papers, although I am so poor I could not pay the postage on this article if a good friend had not sent me the stamps, yet I hav a good supply of that, to me, best of literature—Liberal papers. Just think, every week brings me The Truth Seeker, the Indianapolis *Sun*, the *Commoner*, and the Chicago *Express*. Then every few days some friend who knows my isolation and poverty sends me a package of the other side of the story, so I see all sides, so you can imagin they are a treat. On Sunday my father and mother were in to see me. As they started home I asked father if he did not want to read Graves' big speech, delivered in Indianapolis at the Indiana state Greenback Convention. He brought his cane down with a bang and gave his hat a twitch so characteristic of the man, and in an impatient voice said: "Yes, sir; I'll read it, but I know beforehand what it is; it is the fellow of De La Matyr's big speech. Sophistry, sophistry, from beginning to end, made by a sorehead to try to arouse the ignorant prejudices of the people to help himself into office."

A few weeks since he pitched into the *Sun* and De La Matyr; he called De La Matyr a "turn-coat." I laughed at him and said, "Yes, he is a 'turn-coat;' he found this Republican side of his coat was the wrong side, so he turned it in and that brought the National side out. But, father," I said, "suppose De La Matyr had been a Democrat and had left that party and joined issues with the Republican party would he not hav been a 'turn-coat' then just as much as he is now?"

"In my mind the only difference would be he would hav put on another coat of the same color and texture, only called by another name. The names 'Demopublican' and 'Republicratic' are just the names for the two old parties; the only trouble they will hav will be about that 'bloody shirt.'"

The Republicans here do not want to talk about that 9th of June convention. That dead Greenback baby is causing the old parties a lot of trouble. They are mad because the little "brat" won't stay dead; it seems to be a kind of devil-fish in their estimation—you kill it in one place and it springs to life in some unexpected quarter, and all its little feelers are gradually drawing and absorbing the very life-elements of both the old parties; and it is such a precocious youngster, and so impudent; and then it is poor, hasn't a particle of aristocratic blood in its veins, isn't a member of any particular church; Mrs. Hayes nor U. S. Grant don't vouch for it; hasn't ever been to Europe; hasn't ever bribed a voter, and, never committed a murder; don't steal from the public pocket, and wants to pay its honest debts. Why, it is a nondescript, hasn't sense enough to know when it is dead; has a passion for living colors, such as green, for instance, and takes no stock in the "bloody shirt."

Now the "upper" classes don't want children you see, they are all full grown, expect to liv forever, and this little "interloper" to be put "into its little bed," so that we big "fellars" can hav some peace. We don't want his finger-marks on our gold tea sets and silver-plated door knobs. He has dirty soldier blood in his veins. Soldiers hav no rights big-bugs are bound to respect. They are our servants, and, as one of our Republican officials in H. says, "they work for us, consequently they are our servants, and servants are not our equals." Goodness me, don't we feel humiliated!

I am often reminded of an incident I read once. An English snob was on board a boat upon which was a keen-witted American girl. This "fellah" said to the girl, "Aw, I don't see any gentlemen of lesuah in Amerwica; don't you hav gentlemen of lesuah?"

"I do not understand what you mean by gentlemen of leisure," answered she.

"Aw," said he, "I mean gentlemen who travel around; young fellahs who don't work for a living; young fellahs like me, who just travel for pleasuah."

"Oh," said the girl, coughing. "Yes, we hav men who travel around and don't work for a living, but we don't call them gentlemen, we call them tramps."

Now this little giant, this little "nondescript," this "dirty" soldier boy, is not a gentleman of leisure; he digs and delves and toils and sweats, works hard, and gets poor pay, and between whiles puzzles his big brain with problems how best to benefit mankind and at the same time be honest and truthful; believes in the golden rule of action rather than the gold dollar; believes women as well as other folks hav rights it is bound to respect; in fact, is a child of the people and has a love for the people that is not made of gold or silver, and is bound sooner or later to win.

Only a Woman.

[*From the Boston Investigator.*]

## John the Baptist a Myth Also.

BY ANTICHRIST.

The paragraph in Josephus about John the Baptist, having no connection with Jesus Christ and being at variance with the account in the gospels, we considered of so little importance that we never thought of questioning its authenticity. But we find that E. P. Meredith, in his learned work, "The Prophet of Nazareth" (London, 1864), has adduced most cogent reasons for rejecting the passage as spurious. In an elaborate note on page 508 he says:

Whether a person of the name John did really make his appearance on the banks of the Jordan about the commencement of the Christian era, as stated in the gospels; or whether what is said of him in these productions is a modification of pre-existing tales regarding John the founder of the Hemero-baptists and the Mendai Ijahi, is not a question to be determined in this work, which, throughout, takes these gospels upon their own statements. It may, however, be observed that . . . there are reasonable grounds for doubting whether this John of the gospels is anything more than a myth; or, at most, the founder of the fore-mentioned pagan sects, which had existed many ages before the Christian era.

The author then takes up the passage in Josephus (Ant. xviii, 3,) and gives at length reasons for believing it to be a forgery, among which are the following:

1. It is grossly tautological and otherwise clumsy and inelegant in style, unlike that of Josephus, and very much like the forged passage about Jesus.

2. It is introduced abruptly and breaks the narrativ in a much more decided manner than the passage about Jesus.

3. It makes Herod imprison John outside his own tetrachy, or the Roman domain, in a castle belonging to his foe, King Aretas.

4. The passage is first mentioned by Origen in the third century.

5. No pagan writer mentions John before the third century.

The third reasons above given Mr. Meredith considers proof positiv of the forgery, and so do we. The whole argument covers three pages of small print. The learned author was once a preacher, and this work is a prize essay. He nowhere questions the existence of Jesus and his Apostles in the first century, but this resolution of John the Baptist into a myth casts great doubt on the existence of the other gospel characters. It is another nail in the coffin of historical Christianity.

### ST. PETER'S HANDWRITING.

The alleged discovery in a grotto near Jerusalem of a manuscript in the handwriting of the apostle Peter is a clumsy hoax. It is said to bear this inscription:

Peter, the fisherman, disciple of Jesus, the son of God, and continuator of his work, speaks to the people of the earth who listen to the word of the Lord, according to the love, and in the name, of the most holy God.

And the subscription is said to run thus:

I, Peter, the fisherman, in the name of God, finished the writing of the word of love in the fiftieth year of my age, the third Easter after the death of my Savior and master Jesus Christ, son of Mary, in the house of Beliert, the scribe, near the temple of the Lord.

The writing is said to be in pure and elegant Hebrew. Now let us apply a few incontrovertible facts:

1. The oldest Greek manuscript is of the fourth century, and no Hebrew manuscript is older. Some Coptic, Ethiopic, Syriac, and Arabic manuscripts of the fifth century hav been discovered in Egypt in the present century.

2. The Hebrew had become a dead language 600 years before the Christian era, and the language of Palestine was Aramaic or Syriac.

3. How preposterous that a Galilean fisherman could be able to write pure Hebrew two or three years after the crucifixion!

4. Peter was not the Hebrew or Aramaic name of the apostle, but Shemeun Kepha.

The Third Annual Convention of the New York State Freethinkers' Association will be held in Dr. Shattuck's Grand Opera House, in the village of Hornellsville, on the 1st, 2d, 3d, and 4th of September next. The Association invites the Freethinkers of the United States and of Canada to unite with it in general convention and in making the gathering the most important one of the kind ever held in this country. Our Liberal Lecturers everywhere are requested to giv notice of this convention, and arrange to be in attendance. A number of distinguished speakers hav already promised to attend. If Charles Bradlaugh comes to this country an effort will be made to procure his attendance.

H. L. G.

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NEW YORK, SATURDAY, JUNE 19, 1880.


## Judaism.—Continued.

[Taken from the article on Judaism in Volume II. of "The Gods and Religions of Ancient and Modern Times," which we wrote in prison, and which is now rapidly being put in type, and in a few weeks will be ready for our readers. By these extracts some idea of the entire work may be formed.]

WHAT JUDAISM CONSISTED IN.

In its incipiency and in its first stage it was comprised in the worship of Jahveh, who was the family god of Abraham and his son, his grandson, and his great-grandchildren. He was to be worshiped by the rite of circumcision and by burning the carcasses of animals for him to smell, and in abstaining from the worship of all antagonistic and opposition gods. They did not dream that their god felt the slightest interest in any other family, or any other portion of the human race. Other families and other nations were left to get along in this disastrous world the best way they could, without any aid from Jahveh or any other gods, save such as the unfortunate nations happened to be believers in. The descendants of Abraham believed that Jahveh regulated the number of children which should be born unto them; the number of cattle, sheep, and asses which composed their flocks and herds; the products of the soil, and all the enterprises and industries in which they engaged. If they were remiss in obedience to Jahveh, or neglected to closely follow his injunctions, his blessings were discontinued, and afflictions fell upon them. But when they hearkened to his word, their riches increased, their children became more numerous, and their flocks and herds more prolific. Their blessings as well as their curses pertained solely to this life. They seem to hav had no thought relativ to a future state of existence. Their blessings consisted of wealth, numerous children, and victory over their enemies. The direst curses with which they were threatened were loss of temporal blessings, the failure of their crops and herds, a scanty progeny, and defeat in wars with their enemies. Nothing was said about a future life or of rewards and punishments after death. The Jahveh of Abraham, Isaac, Jacob, and his sons was, according to their views, crudely anthropomorphic. His powers of vision, his sources of knowledge, and his means of power were circumscribed. He was under the necessity to "come down" and take observations of the inhabitants of Sodom and Gomorrah to ascertain whether the report he had heard of them was true, the same as he had done in the garden of Eden to learn what Adam and Eve had been doing, and where they were, as well as to "come down" when the tower of Babel was being built and see what the children of men were trying to do. In the wrestling-match between Jahveh and Jacob, the difference in weight and muscle was so very slight between the two that Divinity, after a contest of several hours, was under the necessity of taking the somewhat unfair and unprofessional advantage of his competitor of putting his hip out of joint in order to secure the victory. This legend inevitably givs the idea that Jahveh's power did not greatly surpass that of Jacob. Jahveh seems to hav recognized the existence of other gods, and he was entirely willing that all the nations of the earth, save the handful of his own chosen people, should continue to worship the gods in which they believed; the only thing he demanded being that his chosen people should regard him as superior, before, and greater than the gods of the nations by which they were surrounded. But this seemed to be hard for them to remember and adhere to. For a thousand years they were almost continually running after other gods, delighting to build altars to these strange gods and bow down to them, and to offer bullocks, rams, and he-goats to them. With all their god had done for them they exhibited an astonishing predilection to run after other gods and to forget their own. This was a noticeable trait for many centuries, and after Moses became their leader and was said to hold daily intercourse with Jahveh, receiving and imparting knowledge and consolation. The greatest trouble he had was to keep his charge from forgetting their own god, which had brought them out of the land of Egypt, and fondly running after the gods and idols worshiped by their neighbors. The same anthropomorphic notions of Deity prevailed, and the same belief that he possessed passions, likes, and dislikes common to the human race.

Moses, in his interviews with Jahveh on Mount Sinai and other places, is believed to hav received a code of laws and instructions for the use and guidance of the people, embodying their entire duty to him and to each ether. Their duty to him consisted in worshiping him before all other gods, offering the flesh of burning animals at prescribed times, attending to certain purifications—more onerous always upon the women than upon the men—keeping the Sabbath holy, wholly abstaining from work on that day, providing liberally for his priesthood, and keeping up, of course, in all cases the rite of circumcision. The duties toward their fellow-men consisted in not stealing, in not killing, in not bearing false witness, in honoring their parents, in not committing adultery, and in not coveting their neighbors' property. As a rule, all things else being equal, the amount of their god's favor and good will seemed to be in proportion to the amount of animal life taken, the volume of blood spilt, and the number of sacrifices made to him. His worshipers had every reason to believe that nothing pleased their god so well as to hav the odor of burning animal tissue reach his olfactories and regale him by their consoling influences. The more blood that was shed, and the greater number of bodies burnt, the more divine favor and compassion were secured. This belief continued a long time after Moses was dead and gone. When Solomon had completed his gorgeous temple for the Jewish god to dwell in, he is said to hav offered, on the occasion of the introduction of the ark of the covenant into the temple, sacrifices of sheep and oxen which were so numerous that they could not be enumerated for multitude. And again, when the temple was dedicated Solomon alone offered a sacrifice of twenty-two thousand oxen and one hundred and twenty thousand sheep. When a realizing sense is taken of the amount of blood that number of animals must afford, and of the dense and suffocating and overpowering smoke and stench that must arise from the number of burnt sacrifices, some idea may be had of the crude nature of the god in which they believed.

STAGES OF JUDAISM.

The religious life of the Israelites, like their political career, may be divided into seven stages or periods:

1. From Abraham to Moses, in which stage the worship and communion of God was confined to a single family when he appeared to the head of the family, or patriarch, and made his wishes known.

2. When the people became numerous and Moses was chosen to be leader, lawgiver, and prophet. He then held communion with Deity for and in place of the people, and from him they were required to receive the will of God, they neither having to commune with him by prayer nor by any other mode save by bringing sacrifices to the priests to be offered to him upon the altar. The people are thought to hav made some advance in civilization and intelligence under Moses.

3. The period when the judges, elders, and military chieftains were the principal rulers, who were the only ones to hold communion with Jahveh. The people were crude and ignorant during this stage, and little more than barbarians. The advance made in civilization, literature, or art was but slight.

4. From Saul to Solomon, inclusiv, when the nation is believed to hav gained its greatest glory, wealth, power, civilization, literature, population, and prosperity. In the reign of the one king, David, if we are to take the statements as truth, the people form a disorganized, poverty-stricken state. From tribes of brigands, without a regular government, without revenue, without literature, and with slight civilization, they advanced to a settled government, an ample revenue, national power, advanced civilization, and greatness. During this period prophets, it was thought, held a conspicuous place in the religious life of the people, holding communication with God and imparting his will to the kings. When these prophets were listened to and obeyed, prosperity abounded; but when the opposit was the case, misfortune and disaster were the result.

5. The decline of national greatness, purity and earnestness of religious worship, increase in idolatry and in disregard for the laws and commands of Jahveh. This stage extends from the death of Solomon to the destruction of Jerusalem and the temple, the capture of King Zedekiah, including the capture and carrying away, never to return, by Shalamanser of Assyria, of the ten tribes of Israel. Prophets abounded in this stage, but they did not stay for any length of time the impending destruction.

6 The fifty years of captivity in Babylon, in which the people, though mourning the ill fortune which had befallen them, yet acquired more knowledge and advanced farther in civilization than ever before in the same length of time. The people felt they had been punished for their sins, and were prepared to follow a purer worship upon their return to their nativ land. During this time they imbibed their first ideas of a future state of existence. Prophets abounded during this stage.

7. After the captivity, and during their struggle to re-establish their national power and religion, and including the final victories obtained over them, the destruction of their city and temple, and their scattering to all the nations of the earth. In the earlier part of this stage there was a purer state of worship and less idolatry than during any previous period of their national existence. The observance of rites and ceremonies was the distinguishing feature, but after they were conquered by the Syrians and Romans many conflicting doctrines and sects came into existence, and the unity of the nation was so broken as to preclude political or religious permanency. The people probably progressed in exalted ideas of Deity, and in a belief in a state of existence after death, but the tendency to disintegration and inharmony terminated their national career. What their number was after the final destruction of their temple and holy city perhaps cannot be stated with accuracy; but now, after eighteen hundred years hav passed by, they are estimated at four or five millions of people. The sacrifice of animals to Jahveh was discontinued after their final dispersion, but others of what are called Mosaic rites, the Old Testament scriptures, together with the teachings of the Talmud, the religious views and ordinance of numerous priests and rabbis, gotten up some five hundred years after our era, were the principal religious authorities. The weekly worship on the seventh day—their Sabbath—has been generally observed in synagogs in the various large cities where they hav resided. They hav been subjected to most cruel persecutions from the Christians in various nations, though from those very persecuted Jews their persecutors claimed they obtained their God Jahveh, their sacred scriptures and laws, their Lord Jesus Christ, and his mother, the holy Virgin Mary. It would seem the hight of inconsistency that a people from whom so much had been received—so much that is considered of more value than all else in the world—should be treated with such continued ostracism, persecution, and death.

[TO BE CONTINUED.]

## What do You Believe?

FORT WORTH, TEXAS, May 25, 1880.

D. M. BENNETT, ESQ., *Dear Sir:* I trust you may pardon my seeming trespass upon your valuable time, though I cannot refrain from tendering to you my heartfelt sympathy for the martyrdom you hav suffered for the cause of truth and Liberalism. May the God of nature crown you with a resplendant halo of renown in your effort! You are gaining friends rapidly wherever THE TRUTH SEEKER is read. There are several subscribers to THE TRUTH SEEKER who are very anxious to learn whether you are a Spiritualist or not? By answering the above question you will very much oblige quite a number of your patrons, as well as myself.

Very respectfully, S. E. MOSS.

REPLY.—In a reply to an Inquirer in our last, it is to be presumed we made it pretty clear that we are a Materialist, being of the opinion that everything that has an existence is matter in some of its many forms, and that whatever is not matter does not exist at all. We regard it, with the force or forces which eternally permeate it, and are inseparably connected with it, as the Most High, the All in All, the Supreme Power, the God Almighty, which holds dominion everywhere, and over everything. The universe contains and comprehends all forms of being, life, and existence. It extends as far as space continues, and can hav no bounds. There cannot, in our belief, be any force, life, or intelligence outside of the universe, which inevitably contains everything that is containable. Yes, we are a Materialist of the most pronounced type. None can be more of a Materialist than ourselves.

Still, we are also something of a Spiritualist. We incline to a belief in a continued life. We regard our present existence as a rudimentary state which at the change called death evolves into the ultimate, similar to the change from fœtal life to our present form. This is the way we hav arrived at this belief: We hav on several occasions received proofs of the existence of intelligence disconnected with visible and physical organizations. Believing that no intelligence can be produced save by an organization adapted to such production, we hav been forced to the conclusion that there are invisible organizations capable of producing intelligence. These organizations may be called *spirits*, but if they exist at all they must be material beings, as really as are our bodies, only in a far more ethereal and sublimated state.

These proofs referred to seemed satisfactory at the time, but we cannot deny that subsequently doubts arise, and whether there may not be some mistake about it, and that there are after all no invisible bodies, no individualities but what are tangible and visible. When, however, it is remembered that half the material composing the universe is invisible, and that the entire substance composing the earth was once invisible, and is capable of becoming so again, we are forced to the admission that invisibility is no proof of non-existence. We hav easily and cheerfully arrived at the conclusion that the powers and possibilities of Matter, or in other words of the Universe, are not to be denied or curtailed. We can admit that in the economy of the universe even continued existence is possible after our crude physical bodies hav disorganized and returned to the elementary principles of nature. We can conceive the possibility that during our present stage of existence, while we are growing and perfecting our physical organizations, we are also growing and perfecting an interior, subtile, ethereal, invisible, but still material, body as perfectly organized, or more so, as our cruder bodies, capable of carrying on the processes of eating, digesting, moving, and thinking, as really as those functions are performed in our crude and rudimental state.

This theory may be true, or it may be untrue, but it is the only theory which, to our conception and comprehension, explains how intelligence separate from physical organizations can be produced and kept up. While it is to be acknowledged that there is much fraud in what are termed spiritualistic manifestations, we are convinced that there are phenomens, and that we hav witnessed them, not explainable on the flippant charge of fraud. Science may some time prove that these do not depend upon invisible organizations; but, until that is done, we can see no theory to explain the phenomena which we hav witnessed, so probable as the one indicated.

This question may ever remain a doubt to those in the physical and rudimentary condition, and we do not pretend to think it advisable to try to see beyond the range of our vision, or to inform ourselves about the facts, if there are any, connected with an invisible state of existence. We are quite willing to wait until we complete the journey of this life and are prepared to enter upon a more pleasing stage of existence. "One world at a time" is a very good motto, and it is well to act up to it. Fortunately, there is plenty here to occupy our entire attention; and it must be regarded better to make the best use of what we now hav rather than neglect it for what we may dream, conjecture, or imagin may be in the summerland or beyond the shining river. There can be no better way than to liv this life as well as we possibly can, performing all our duties faithfully,

and with almost sole reference to the *here and the now.* If we liv this life well, we will certainly be in a good condition to enter upon another stage of existence, if there is one.

We hav seen people who we thought, in their efforts to inform themselves about the possible conditions of another life, neglected the duties of this. We cannot see the propriety of giving up a certainty for an uncertainty. This life is a positiv fact; the other is problematical. Let the best possible use be made of the positive fact, leaving the problematical future till we are done with the present fact. If there is another state of individual existence after this, it is a part of the economy of the universe, and we cannot possibly escape it. When a small boy, we read a short, quaint sermon, something like this:

*Text.*—"Naked came I out of my mother's womb, and naked shall I return thither."

In considering this subject, *firstly,* is man's ingress into the world; *secondly,* his progress through the world; and *lastly,* his egress out of the world.

*To return:* His ingress into the world is naked and bare; his progress through the world is trouble and care; his egress out of the world is, nobody knows where.

*In conclusion:* We shall be well there if we do well here; and I could tell you no more were I to preach a whole year.

This little sermon is aged, more than half a century, to say the least, but the world has got little beyond it yet. We know about that much now, and no more.

We hav long been ready to acknowledge the benefit which Spiritualism has conferred upon the world in Liberalizing humanity and dispelling the mists and fogs of superstition and error. In this sense it has been a glorious sun in this world of ours. Many think the errors of Spiritualism are equal in magnitude to those of Christianity, but we entertain a different view. With all the errors which may be laid at the door of Spiritualism it cannot be denied that it has done a great amount of good. Its philosophy is agreeable and beautiful, and let us hope it is true.

## Hurrah for Europe and the Brussels Congress.

Quite a goodly number of letters hav been received touching the Freethinkers' Congress to be held at Brussels within a few weeks, and nearly all in favor of a representation being made there of the Freethinkers of the United States, but the crowded state of our columns prevents their all appearing in this issue. Sufficient has been learned to convince us that a large proportion of American Liberals wish this International Congress to be recognized from this side of the water, and that a delegation be sent over. Some friends who are already in Europe can undoubtedly be induced to attend, and some who are still to go will join the number, enough in all to make up the number of ten delegates, as named a few weeks ago. We hav consented to be one of the number, if too many of our friends do not say no.

Such Leagues and societies of Liberals and Freethinkers in the United States as hav a desire to be represented in the approaching Brussels Congress are requested to make out and sign a certificate of the following tenor:

*To the Board of Directors and Officers of the Freethinkers' Congress at Brussels:*

BROTHERS IN TRUTH: Be it known to you that we, the President and Secretary of the , at , in behalf of the members of our organization, hereby authorize the following persons to act as delegates to represent us in your respected body, for conference, deliberation, and discussion upon the best means for promoting the advance of truth and mental liberty in the world. We shall be with you in heart and spirit if not in body. The following persons, or as many of them as can conveniently attend, are deputed by us as delegates and members of your organization:

O. B. Frothingham (now in Europe), Mrs. Ernestine L. Rose (now in Europe), Mrs. Augusta Cooper Bristol, D. M. Bennett, A. L. Rawson, G. E. Hoffman (now in Europe), Alfred E. Giles (now in Europe), Edward Gastineau, Dr. T. S. Andrews (now in Europe), A. Minski.

Hoping that your meeting may be pleasant, and that good results may follow your deliberations, we are

Fraternally yours,

, Sec'y. , Pres.

When signed by the president and secretary of the League or other organization, please forward to the editor of THE TRUTH SEEKER, or to A. L. Rawson, Secretary of the National Liberal League, 19 Lafayette Place, N.Y.

The following are the donations received on the European mission:

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| James C. Lehmer, | $5 00 | John Cosgrove, | $2 00 |
| Mark Rowe, M.D., | 5.00 | Pittsburgh L. L., | 2.00 |
| James D. Sutherland, | 2.00 | Julius Reichhelm, | 1.00 |
| Louis Schrader, | 3.00 | Maria L. Follett, | 1.00 |
| A. Minski, | 3.00 | John W. Sherry, | 1.00 |
| Ernest Rhein, | 3.00 | E. Sweeting, | 1.00 |
| Mrs. Eliza H. Fales, | 2.00 | James Hampson, | 1.00 |
| Mr. Burton, | 2 00 | Peter Soule, | 1.00 |
| D. J. Sherer, | 2.00 | M. P. Thurston, | 1.00 |
| P. Brinkerhoof, | 2 00 | A. Lavon, | .50 |

PLEDGED.

| | | | |
|---|---|---|---|
| Courtlandt Palmer, | $5.00 | T. L. Brown, M.D., | $1.00 |
| P. Hillenkamp, | 2.00 | John Warr, | 1.00 |
| Mrs. Maggie E. Clark, | 1 00 | George Smith, | 1.00 |
| Washington McCann, | 1.00 | F. J. Emary, | 1.00 |

Many thanks to the friends who hav thus generously contributed for this purpose, and hav pledged to do so. We are sorry to say the above makes up but a small part of what will be necessary to take A. L. Rawson and D. M. Bennett to Europe and back. May we still invite those generous friends who think American Liberals should be represented in that Congress, and who are in favor of our going, to contribute for that purpose. Unless the funds are forthcoming we cannot go. It will not answer to take a dollar out of our business. It would be far better to add something to it. If all who are able will help a little the matter can be easily accomplished. As it is desired to get away as early in July as possible, our friends are requested to remember us in time. We hope to be not forgotten.

## Four New Books

Just issued from THE TRUTH SEEKER Press:

THE JAMIESON-DITZLER DEBATE between Prof. W. F Jamieson, of Chicago, Ill., and Minnesota, and the Rev. Jacob Ditzler, D. D., of Kentucky. Held in Kirksville, Mo., during nine evenings, May 20-29, 1878. Synopsis report—official. This book of 220 pages givs an interesting presentation of the theological questions which divide Christians and Liberals. The Rev. Ditzler is regarded as an able defender of his favorit Christian doctrines, but it will undoubtedly be admitted by the reader that Prof. Jamieson fully met all he had to offer. Christian readers will take more kindly to a work of this kind, giving both sides an equally fair chance, than to books on our side only. Price, in paper covers, 50 cents; well bound, 75 cents.

THE CLERGYMAN'S VICTIMS. A Radical Romance, by Mrs. J. E. Ball. This pamphlet of over one hundred pages is a pleasing, animated, domestic story, presenting Liberal thought in an agreeable manner, and will be read by thousands where heavier, drier, and more philosophical and metaphysical works are not preferred. It is a good story to lend Christian neighbors to read. Price, 25 cents.

POCKET THEOLOGY. By Voltaire. Translated from the French by Miss Ellen Carroll. The first time ever published in English. The pamphlet contains nearly five hundred of Voltaire's sharp, terse, sarcastic, scathing definitions of theological and ecclesiastical subjects, terms, and dogmas. There is nothing in the world like it. Everybody ought to hav a copy. 130 pages, price, only 25 cents.

AN OUTLINE OF THE FRENCH REVOLUTION, ITS CAUSES AND RESULTS. By W. S. Bell. There is probably no period of history in the world more interesting or more important than the French Revolution in the last century; and Mr. Bell has traced it ably and in an interesting manner. Every one who reads it will be pleased with it. Price, 25 cents. Send to this office for these four interesting books.

A MISTAKE was made in last week's issue as to the price of Mrs. Burns' Liberal Hymn Book. It is, in paper covers, 15 cents; in boards, 25 cents. We again say what we said before, thousands of copies of it should be sold.

## Letter from "Antichrist."

BROTHER BENNETT: Inasmuch as the sales of the "Revelations of Antichrist" by THE TRUTH SEEKER during your imprisonment hav fallen somewhat short of what the author hoped, please accept another hundred copies, unbound, as a further donation to the Defense Fund by ANTICHRIST.

[Many thanks to this generous friend. More than once hav we thus been placed under obligations to him. May he liv many years and happily!—ED. T. S.]

## The American Astronomical Clock.

We recently passed a very pleasant evening at Tammany Hall, on 14th street, in witnessing this wonderful piece of mechanism, as advertised on another page. It is unnecessary to repeat what is there said, it being only necessary to say that the statement there made is not at all exaggerated. Felix Meier, the maker, is indeed a wonderful mechanic. He resolved, when he undertook this great enterprise, to excel the world-renowned Strasburg clock, made some three centuries ago. After devoting over ten years principally to this great achievement, composed of over two thousand wheels, he finally accomplished his object in a most masterly manner. Besides the clock arrangement, it represents in miniature the complicated operations of the solar system, including the motion of the earth on its axis, and the moon revolving around it. The automatic part of the production is also marvelous in itself. As a piece of fine carving, the case is rarely excelled. The following letter is one among the many that hav been received in reference to it:

CHICAGO PUBLIC SCHOOLS,
CHICAGO, Nov. 13, 1879.

*Mr. F. Meier, My Dear Sir:* I cannot find words to express my admiration for your marvelous clock. I hav stood before it spell-bound for hours. I wish every man, woman, and child in the community could see it.

Sincerely yours, DUANE DOTY,
Superintendent.

MRS. NETTIE PEASE FOX has commenced a series of lectures to continue for several weeks, before the Second Society of Spiritualists at Masonic Temple. We had the pleasure of hearing her last Sunday morning. Her subject was, "Science, the Providence of Humanity." Her discourse was a sensible one. She handled her subject skilfully.

## Ever So Little.

"The world do move," and so "do" the Republican party. Here is the bait thrown out to Liberals in the platform just hammered up at Chicago. The Convention affirms in plank:

4. The Constitution wisely forbids Congress to make any law respecting an establishment of religion, but it is idle to hope that the nation can be protected against the influence of sectarianism while each state is exposed to its domination. We therefore recommend that the Constitution be so amended as to lay the same prohibition upon the legislature of each state, and to forbid the appropriation of public funds to the support of sectarian schools.

Col. Ingersoll was not a member of that Convention for nothing, and we see his potent finger in this plank. Now if his candidate, Blaine, had been nominated, there might hav been some chance of obtaining such an amendment; but to make a proper *political* balance, measures *and* men, and the one diametrically opposed to the other, the Convention ought to hav squatted Edmunds on that platform—the man who champions the God-in-the-Constitution amendment in the U. S. Senate. Under Garfield and Arthur, Baptists both, if they ever come within gun-shot of having any chance to influence such an amendment, we shall see how heartily this plank will be accepted and carried into Constitutional law by them. T. C. L.

## Buckeye Brevities.

THEODORE WHEATON, Allens, Miami county, O., writes: "After this coming campaign I believe Liberalism will grow faster than at any other time in its history. While I propose to keep the matter before the people of this vicinity, I shall await a more opportune time to attempt forming an auxiliary. A failure would be a serious drawback to future efforts." There are a number of Liberals up there, but they seem to be troubled with that peculiar weakness of the knees and backbone so prevalent among Liberals elsewhere. Come, gentlemen, brace up! Mr. Wheaton is working hard to further the cause, and I hope our friends up there will lend him a hand in getting up a League as soon as practicable. As Mr. Wheaton is not overly blessed with this world's goods, and has besides a large family to support, I request such of our Liberals who do not preserve their *Investigators* or TRUTH SEEKERS to mail them to him. He pledges himself, on the honor of an Infidel, to put them where they will do the most good.

WILL the gentleman who wrote over the *non de plume* "Disciple of Ingersoll" in the Miami *Democrat,* of Pigna, O., please send me his name and address? There ought to be a first-class League at Pigna.

MR. SHELDEN E. COOKE, Chillicothe, O., writes: "Nothing would please me more than to get up an Auxiliary, could we maintain one. But I must demur at present, because such an organization would, from loss of interest, die out in time, leaving us to be laughed at by Christians unless sustained by one or more salaried officers, whose business it would be (like a preacher's) to constantly arouse the membership into life and activity for the sake of obtaining the salary. It is my experience that men (especially business men and poor men) will soon weary in well doing, will tire of any work, unless receiving compensation in some form. Mere fame does not answer. The priesthood understand this question thoroughly. They, themselves, keep their churches alive and in working order solely for the sake of the salaries, or contributions they are to get for so doing. . . . Can you refer me to any method whereby a League can be kept active and working without paid officers?"

A pertinent question, which I submit to our Liberals for consideration and reply. My experience has been the same as Mr. Cook's; until the Liberal Leagues of the country follow the example of some Free Religionist societies, and employ a salaried lecturer or teacher I fear that none of them is safe from the dry rot of apathy and indifference, which sooner or later makes its appearance.

MR. D. N. MORLEY, Lebanon, Ohio, writes words of encouragment, and sends a small remittance, toward defraying expenses of stationery and postage. This is the second time that gentleman has come to my assistance. If there were more Liberals like him in this state something more could be done in the way of pushing on the work. Printing, stationery, etc., cost money, and it is a trifle wearying in the long run to pay it all out of one's own pocket. I hav never asked, and shall never ask for one red cent for any services I may render the Liberal cause. I giv them freely. But hereafter I decline to answer any letters unless postage stamps for the return are inclosed. That's flat.

CHAS. J. HERBOLD,
*Cincinnati, O.,* June 8. Ch. O. S. Com. L. L.

## George Chainey.

This brave young preacher, of Evansville, Ind., who has recently renounced Christianity and proposes hereafter to preach the religion of science, has accepted an invitation to speak at the Hornellsville Freethinkers' Convention. Mr. Chainey would like to spend some two or three weeks about that time lecturing; and the Liberals who reside on the line of the railroad between Evansville and Hornellsville and in central and western New York are requested to correspond with Mr. Chainey and engage his valuable services.

The subjects upon which Mr. Chainey will lecture are the following: 1. The Church of the Future; 2. Col. Robert G. Ingersoll; 3. The Value of Agnostic Religion as Revealed in the Contradictions of Unitarianism.

Mr. Chainey writes, "This last lecture is prepared with forty letters before me on my case from different members of our [the Unitarian] denomination, each one of which contradicts every other."

Mr. Chainey is a fine looking young man, as I see by the photographs which he sent me, and as he will hereafter get little aid from the church, I hope every Liberal will send and get one of these photographs. (Cabinet size, 40 cents; card size, 25 cents.)

The publishers who are getting out his sermons will hav them ready for delivery in a few days. H. L. GREEN.

## Comparativ Mythology.

To the Editor of The Truth Seeker, *Sir:* Within the last century Dupies, Volney, and Taylor hav taken the ground that Christianity is as one with the solar mythologies. Later along, R. W. MacKay, in two volumes of "Progress of the Intellect," excellently set forth much in this relation. Dr. Inman in "Ancient Faiths" and other works has also presented the ancient mode of doing Lord solarwise in correspondence with the physical or physiological modes of being in personifications by them of old time. So, too, Payne Knight in "Symbolical Language of Ancient Art and Mythology." The learned Freemasons, as Dr. Oliver in "Signs and Symbols" and "History of Initiations," hav also found many things significant of a common origin of all the religions. Of late years, others hav been mining in the old fields, as the Rev. George W. Cox in "Aryan Mythologies." A Catholic writer in his "Keys of the Creeds" givs a solar view of Christianity as the true one in conjunction with the sex relations as the basis of all the religions whence the spiritual evolutions hav arisen. J. P. Lundy, in "Monumental Christianity," from a Christian standpoint of "God's word" to gather up the fragments so that nothing be lost, differs so little from the heathen that he appears almost utterly submerged in the many waters of early Christianity so unlike to heathendom as flowing from the common fount. If the Hebrew fathers were under the cloud, and all passed through the sea, as per Paul, and were [all baptized unto Moses in the cloud and in the sea with the Christ-rock following them, it may be rather difficult to do this conglomerate or pudding-stone of the Bible, sometimes called the rock of salvation.

St. Paul calls it "that spiritual rock and that rock was Christ," mystically the Stone of Israel and the moving heavens or Sinai by the showing of "time and faith." No wonder then that Colenso found such short commons of the literal rock for two or three millions of people and much cattle.

Is Jesus historical, or is he only a mythical person shading off into Christ the spirit, or simply the person of a drama in the name of the Lord or the wisdom of those days? When all is within the vail of the ancient wisdom, and wisdom was justified of all her children, all we can say is that the hero-God of Christianity is clothed in the mythical drapery of those days, and that often the letter killeth where the esoteric wisdom giveth life. Hence we must wait for more light to decide whether Jesus was of flesh and blood or incarnate in personification of the sun, as was Adonis, "our Lord," mystically slain.

Says Lundy: "It is a most singular and astonishing fact sought to be developed in this work, that the Christian faith, as embodied in the Apostles' Creed finds its parallel, or dimly foreshadowed countepart, article by article, in the different systems of paganism here brought under review. No one can be more astonished than the author himself. It reveals a unity of religion, and shows that the faith of mankind has been essentially one and the same in all ages."

Here, then, is the whole groundwork granted by the learned Christian, though the Mosaic compiler of "God's word" had said that "their rock is as not as our rock, themselves being judges." But when "the Lord came from Sinai and rose up from sin unto them," when "he shined forth from Mount Paran, and came with ten thousand saints, and from his right hand a fiery law for them," he had rather a solar look. So, too, when he came from Teman and the holy ones from Mount Paran" and so, too, "when his glory covered the heavens, and the earth was full of his praise." On the same wise did Ezekiel behold him as he "came from the way of the East, with a voice like a noise of many waters, and the earth shined with his glory." Who was he but the sun, with the sky-father, when the seventy elders of Israel saw him, "and, as it were, the body of heaven in his brightness?" Nor less when "there went up a smoke out of his nostrils, and fire out of his mouth devoured?" Who was he but the sun as set forth in "the revelations of St. John?" Here was the first of natural kingdom of heaven in conjunction with the subjectiv or spiritual, constituting the gospel, of the kingdom visible and the kingdom invisible should reflect each other—the kingdom of heaven within as well as the heavenly father who rode in excellency on the sky by his name Jah, and more or less incarnate in the various humanity of flesh and blood.

Among the new workers serving truth wherever found, on heathen or on Christian ground, are Anderson in "Norse Mythology," and Julia Clinton Jones in the "Valhalla." In these we shall find the sun altogether lovely and chiefest among ten thousand. Says Anderson: "Myth is the oldest form of truth, and mythology is the knowledge which the ancients had of the divine. The object of mythology is to find 'God and come to him,' or as Paul would say, 'That they seek the Lord if happly they might feel after him and find him," seeing that on every hand he is as one with us in all the modes of being." Says Mrs. Jones: "Baldur, the sun-god, was innocence—light of the world—the personification of the summer sun, slain by the long dark winter of the North." So was Adonis slain by the northern winter, Boar; and the mythical Jesus of St. John is slain from the foundation of the world by the same movement of the heavens as in personification of the conflict between Baldur and Loki, or God and Satan. In the sides of the North was the mansion of Lucifer or Satan, who would exalt his throne above the stars of God, as per Isaiah. As Loki was received in Asgard—home of the gods—so was Lucifer cherished in heaven till for striving against the light he was cast out by the invincible sun-god. Thus did Satan, like lightning, fall from heaven. As Loki descended on earth and brought forth the serpent, so Lucifer fell from his high estate as that same old serpent called the Devil, and Satan came down to the earth, having great wrath, with woe to the inhabitants of earth on the short commons of the winter sky.

The Persian machinery used by St. John would be equally applicable in the "Norse Mythology." Likewise, as Gabriel with flaming sword stands at the gate of heaven, so stood Heindal at Asgard's portal; and as he in dreadful Ragnarock sounded the summons on great Gjallerhorn, so shall Gabriel, with his trump, call the quick and the dead to judgment . . . even so to us comes our day of doom when Satan shall be loosed out of his prison. . . When there shall be war in heaven and Michael and his angels shall fight against the dragon, whose angels shall fight with him, when the earth shall be consumed, and the heavens depart as a scroll when it rolled together, and when time shall be no more." Thus the Valhalla.

How is it possible to separate Biblical mythology from the heathen when the parallels move so aptly side by side, and the goats are gathered in the sign Capricornus, and the sheep in the sign of Aries, the ram, or the lamb of God which taketh away the sin of the world, the goats going down the brink of everlasting woe, and the sheep to fresh woods and pastures new, provided in the regeneration or resurrection from the old things passed away? How shall we know how to sing the song of Moses and the Lamb, and sound the loud timbrel o'er Egypt's dark sea, without the heathen chorus, or a little more faith in Jesus? At each spring Easter equinox a new heaven and a new earth were created. In the "astronomy of the ancients the nativity of the world was brought within the grasp of astrological computation, and the sign Aries was supposed to be upon the meridian at this great natal hour." In apt season the Lord himself descended from heaven with a shout, with the voice of the archangel, and with the trump of God. Behold, he cometh with clouds, and there shall appear the sign of the son of man in heaven, and he himself coming in the clouds of heaven with power and great glory, for as the lightning or sun cometh out of the east, so shall the coming of the son of man be. Mystically or mythically, he was alway the coming man in the regeneration or resurrection from the descent into hell, and those men of Galilee who saw Jesus go up in a cloud would see him come again as they had seen him go.

Now let us hav a word from the "Anglican parson and Catholic priest." He says: "It has been my function to advocate the claims of faith. As a man I am not the less alive to those of the intellect, and indeed, as I go on you will find that it was on grounds rational rather than religious that I adhered to the profession of my creed so long after the dissipation of the early illusions under whose influence that creed received my implicit adherence.

"In plain language, I conscientiously remained an officiating priest of the Catholic church even while convinced that the authority and doctrins of the church are founded altogether in what would commonly be regarded as an illusion. And in the letters which will follow this one, I propose to show you the sense in which and the reasons why I and every thinker who deserves the name are compelled so to regard them, to put you in possession, in fact, of the keys of the creeds."

This he proceeds to do by developing the old nature-worship, physical and spiritual, whereof the sun in the times and seasons had his kingdom on earth as it is in heaven, or in the Father's house of many mansions. He finds that "Jahveh or Jehovah denotes both sexes in combination." Dr. MacKay in "Lexicon of Freemasonry" also shows the make-up of Jahveh or Jehovah in the he-she of the Lord. Kuenen, in "Bible for Learners" givs the ineffable name as Yarweh. This is the name given under heaven whereby we must be saved when transubstantiated in the name of Jesus, Christ, or the Holy Ghost, or all in combination, with here a little and there a little, or not much.

"Surely, if there be anywhere a visible manifestation of God which can be accepted as the brightness of his glory and the express image of his person, it is the kingly orb on which we depend utterly for light and life, and all things needful to existence." It is the sun who is in all the fullness of the Godhead bodily, and he is personified in a thousand influences of the great spirit,

> That changed through all, and yet in all the same,
> Great in the earth as in the ethereal frame.

It is the sun who moves in parallel "with the main circumstances narrated in the life of Christ, from his conception and birth to his ascension and reception into heaven."

So little is there strange and recondite in these facts that it is a perpetual marvel among the initiated how even the least incredulous of the laity continue to ignore them—a marvel not unmixed with apprehension as to the result that would follow from their becoming enlightened. The blind impetuosity on the other hand with which Protestant sects indignantly denounce idolatry, pagan or Catholic, while themselves offering palpable homage to the sun under the name of Christ, is to us a never-failing source of amusement.

I am glad to see that the Philadelphia Spiritual paper, *Mind and Matter*, is publishing considerable to show the identity of Christianity with the solar worship of the ancient mysteries, for surely the Spiritualists should be so much enlightened as not to be kept in bonds to the name of Christian Spiritualism, but should walk with open vision in the sight of all Israel and the sun. C. B. Peckham.

## Again in the Field.

To the Editor of The Truth Seeker, *Sir:* Please announce in The Truth Seeker that I hav decided to again enter the activ field of labor as a lecturer on Spiritualism and Liberalism as well as a physician and magnetic healer. I am a thorough Spiritualist and, I hope, a Liberalist also, although not a Materialist. If my oldtime friend Bro. W. F. Jamieson has not converted the good people of my old state (where I lived fifteen years) I shall be pleased to hav a few words to say to them on the relations of the Spiritual and Material theories of evolution.

For the summer and fall months my address will be at Redwood Falls, Redwood county, Minnesota. Those desiring my services either as a healer or lecturer will please address me as above. I am on my way West now and shall be in Minnesota by the 10th of June. I intend to return East again in due time.

Yours fraternally, John Brown Smith.

*Binghamton, N. Y.*, June 5, 1880.

## A Few More Words for E. A. Chapman.

Friend Bennett: I would like to say a few words in response to E. A. Chapman in your issue of June 5th. I am certainly obliged to him for his generous confession that Elmina criticises him fairly, and hope all Liberals will try to be liberal, broad, and charitable. We are seeking for truth, and it is only by exchanging thoughts and experiences fairly that real truth and fact will be won. I, for my part, would rather not gain a victory over one who thought differently from myself, if by winning it I was the means of leading any inquirer away from truth, and into the swamp's bogs and fens of error. No, I would yield even to the exponents of the old Bible mythology if they could prove to my satisfaction that Adam married his own flesh and blood, in the form of a woman made from his rib, that Elisha cursed little children, and persuaded his fetich to send she-bears to tear them in pieces, or that Solomon was a good, pure, true man, and yet claimed ownership of the bodies, souls, and hearts of one thousand women, or any other of the monstrous things the book calls divine and holy truths. I want truth, even though it conflicts with all I hold dear, precious, and holy. So if friend Chapman can prove we liv after death, I am ready to believe, and glad and willing to do so—if 'tis there truth is.

But I can not understand how Mr. Chapman can reconcile all that seems so improbable and wonderful with the known laws of nature. Will he tell us how all the millions and billions and quintillions of human beings who hav lived and died in the world during the countless ages since it has been inhabited are able to employ and enjoy themselves on "this earth?" And why is it that we do not find them more advanced in knowledge of all kinds than the living one? If one man could liv here right straight on for 5,000 years, in full strength of body or mind, and grow, progress, develop, and learn all the time, just think what a mass of information he would possess! True, we now stand upon all the acquired wisdom of the past, and, in a manner, begin where our fathers left off, but we all hav to spend years in learning even that hoarded information; and by the time we reach the threshhold of true knowledge, we are beginning to go down the hill of life, and must giv it all up, whereas if we could go right on for ages and ages there would be such grand powers of mind developed as we can not now even conceive of. But do any of the supposed spirits ever manifest anything of this superiority to their human living companions? It is not Materialists who "fix the limit to progression," but rather those who with ages and ages of continued life show us so little of real progress.

We will suppose for instance that Edward Gibbon is still living, with "this earth as abiding place," and with all his ardent love of history thrilling his spirit, and with the power of not only reading all later historical works than his, but also of going to the place he would learn about, and calling around him the people themselves, and knowing real facts. Just think what a history not only of the "Decline of the Roman Empire," he might write, but of the whole world, and of prehistoric ages and times, as well.

I did not intend to convey the idea that the "misfortunes and accidents of life were equal to the blessings," by any means. No true observer of nature and her laws would declare this, for all that liv liv for happiness, and the pain and sorrows are accidents, and

> "Though the eye may be dimmed with its grief-drop awhile,
> And the whitened lip sigh forth its fear,
> Yet pensiv indeed is the face where the smile
> Is no oftener seen than the tear."

But I did say misfortunes, sorrows, and miseries are just as much fulfilments of nature's promises as are the joys and blisses, hopes and pleasures that are showered upon us. All are the results of circumstances, and are inevitable under certain environments and conditions. As there is nothing perfect, law is continually violated. But I doubt that we can take our choice always, as to harmonizing with a wrong or a right law. Our actions depend upon the will, and the will is controlled by organization and surrounding influences. I do not think I look on the "dark side" as often as the average individual does, but I do not shut my eyes to the failures, and say that nature always works for the happiness of man or beast, tree or flower, nor do I believe in the philosophy of any ism that rests its issues on dreams, visions, and imaginary effects.

Our friend spoke in one of his letters of a desire for a glass of beer, and that desire being gratified the thirst increased, till he became alarmed and sought for the cause, and found that a drunken spirit was using his organism. Now, to me, the case looks entirely different. Had it been me, I should hav resolutely refused to drink that first glass, for both hygienic and moral reasons, but had I drank it, and found the taste increasing, I should hav thought a wrong condition of health called for the stimulus, and that the continued increase of appetite resulted from gratifying an impure longing. We all know a propensity nourished and fostered is apt to increase and grow. I think our friend will find it hard to prove that any spirit was the cause of his appetite. If the manifestations, so many of which we hear and read of, really occur, without thaumaturgical human skill, I own there is something wonderful, mysteri-

ous, and incomprehensible about them, but am willing to wait for time and science to explain the phenomena. Bring in the evidences and proofs for and against and let us see if we cannot make some new and valuable discovery of a force as yet not comprehended and understood. Let us do all this in love, kindness, and toleration, and with an earnest desire for truth, rather than a selfish victory.

"Not enjoyment, and not sorrow,
Is our destined end and way;
But to act that each to-morrow
Find us further than to-day.
Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

ELMINA DRAKE SLENKER.

*Snowville, Va.*, June 7, 1880.

## Cheering Words from California.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Inspired by the untiring zeal and magnificent energy of H. L. Green, Chairman of the Executive Committee of the National Liberal League, and in memory of the triumph of the heroic Freethinker, D. M. Bennett, over the Christian fanatics, Benedict, Comstock & Co., I determined to go to work and organize an Auxiliary League of the National Liberal League in this city. I am happy to say that my effort has been crowned with success, that the big-hearted and spirited Liberals of San Francisco nobly responded to the call. I think we hav the most unique and remarkable auxiliary in the list of nearly two hundred now united and devoted to the mother League. The signers are true men, and represent the following nations: United States, Italy, France, Germany, England, Mexico, South America (Columbia), and Canada. Is not this cosmopolitan? Is not this a hopeful sign for the great and glorious cause of Freethought, which means justice for humanity?

The following are the names and professions of the charter members in the order as signed: Byron Adonis, journalist; G. B. Cevasco, editor and proprietor of *La Voce del Popolo;* Charles Durand, journalist; I. N. Choynski, merchant; Dr. Geo. H. Fowler; W. J. McCormick, merchant; J. M. Pimentel, editor and proprietor *El Tecolote* (Spanish daily); J. L. Hatch, journalist; F. Epson, editor and proprietor *La Sociedad;* Dr. G. C. Hoadley.

I could hav procured a hundred names to the call, but did not deem this necessary. When we get our charter, which I sent for to-day, we will call a meeting, elect our officers, and then it is the intention of each charter member to go among his friends and procure new members. Dr. Hoadley has a list of forty-eight members of a former Freethought organization, of which J. L. Hatch was President. This body will join us as a unit when we receive our charter. San Francisco has, without doubt, more Freethinkers than any other city of its population in the republic, and they are to be found alike in all nationalities.

Now that we hav finally made a move, I hope that the National Liberal League will be proud of us, and that its honored and revered President, Hon. Elizur Wright, dwelling by the Atlantic, will accept a hearty hand-shake from the Freethinkers dwelling by the Pacific.

Bennett, we hav sympathized with you and suffered with you in your incarceration in the penitentiary whither you were unjustly sent by that infamous spirit of religious fanaticism which has deluged this beautiful earth of ours with innocent and precious human life, that spirit accursed which has slaughtered poor humanity because it dared to think, dared to be free. We congratulate you upon your liberty, congratulate you that the fresh air and the golden sunshine, the green fields, and all nature are yours again to enjoy and feast your eyes upon. We glory in the heroic devotion with which the Freethinkers East, West, North, and South hav stood by you in your hour of terrible ordeal. THE TRUTH SEEKER livs, you liv, you are restored to your faithful, devoted wife and true friends. Your enemies tried to crush and ruin you; your friends said they should not. You hav triumphed and your enemies are vanquished and humiliated. The infamous persecution which you hav suffered has united us Freethinkers from the Atlantic to the Pacific, from the Gulf of Mexico to the far Northland as we were never before united. In the National Liberal League we are a band of brothers warring for simple justice for every human soul, regardless of creed, color, or nationality.

Please accept $1 for THE TRUTH SEEKER fund.

Unflinchingly in the ranks of Freethought, Yours,

BYRON ADONIS.

*San Francisoo, Cal.*, May 14, 1880.

## Goody-Good Hugh Hastings.

The daily *Truth*, the second day after Ingersoll's lecture, contained the following:

Our eminently pious contemporary, the *Commercial Advertiser*, owned and edited by the distinguished and pious Hugh Hastings, whose piety, however, does not date back to his youth, if we are to accept with credence the statements made in a certain letter of which we hav a dim recollection and to which his signature is attached, is terribly exercised at the prospect of a complete undermining of public morals by the publication of the "blasphemous harangues" of Col. "Bob" Ingersoll.

Hugh Hastings seems to hav an especial aversion to the daily newspapers "which are publishing long reports" of these harangues. This means *Truth*, for no other paper published what could be called a *long* report yesterday. Hastings does not mention *Truth* by name, for that would advertise it to the public, and somebody would learn that there is such a paper as *Truth*. [N. B. Hasting's paper circulates 2,000 copies per day, and *Truth* circulates 40,000. We are, therefore, very sorry we are not designated by name in Hasting's valuable advertising medium.]

Hastings, with unconscious humor, remarks that Anthony Comstock has been swift to pursue D. M. Bennett "for the writing and publication of the book called 'Cupid's Yokes,' in which there was not one vulgar passage," and calls upon him to go for *Truth* upon its Ingersoll publications. We speak of this as humorous, first, because Mr. Bennett did not write "Cupid's Yokes;" second, because the *Commercial* did not know it was a clean book, or that Bennett had been persecuted until, at the risk of Anthony Comstock's vengeance, *Truth* published the fact; third, because the *Commercial*, to use the metaphor ironically, threw a slipper after Bennett when he was outrageously and unjustly convicted, and waited for *Truth*, which it now wants punished for blasphemy, to defend him before it recognized his innocence.

But the *Commercial* would hav us prosecuted for blasphemy. When a jury of twelve men can be gathered who will condemn the open, honest, and truthful discussion of religious questions as blasphemy, we are ready for Anthony Comstock, or Hugh Hastings himself for that matter, to come on with their prosecution; but they had probably better not do so before, for some one might get seriously worsted in the encounter. It wouldn't be *Truth*.

But what nonsense, at this day, to speak of Col. Ingersoll as blasphemous, or predict an undermining of public morals by his "harangues." Compare the man Ingersoll, in any of his relations, with Comstock or with Hugh Hastings, as Hugh Hastings has drawn his own portrait, and the contrast will be so brilliant in favor of the orator that the kind of piety the other two deal in will seem excessivly stale, flat, and unworthy.

However, some of our correspondents hav endeavored to prove to us the greater profitableness of piety, and perhaps their manifold letters hav so touched Hugh Hastings' heart that he thinks he discerns in his religious "boom" many fat advertisements from the business houses of the faithful.

## Public Prosecutors.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* At the risk of being considered a bore I am tempted to write you about public prosecutors. In a neighboring state a public prosecutor is reported as saying of one of the intended witnesses in a recent trial, "that he was afraid to put her on the stand lest she should do more harm than good."

"During the late war, at the court martial held in this city for the trial of a reporter charged with prematurely publishing information of the movements of our naval forces, by which our opponents were enabled to frustrate our intentions, after the members of the court had been sworn in, the President, a gray-haired veteran, proceeded to administer the oath to the judge-advocate. He said, 'You are not to forget that you are the representative of the people, and of the prisoner at the bar as well, for he is one of the people whom you represent. While it *is* your duty to bring to our knowledge all facts having a bearing on his guilt, it is also your duty to inform us of everything that may come to your knowledge tending to prove his innocence. You are not to stand here in the light of a persecutor, but must act without bias or prejudice.'"

Another writer declares: "About three years ago an ex-United States district attorney said, 'During my term of office I hav had convicted and sent to state prison more than two hundred persons, who, if they had been defended by a competent lawyer, would hav been acquitted. But it was not my business to look out for them.'"

"How often do we read in trial reports of the tact and ingenuity displayed by prosecuting attorneys in augmenting, twisting, and turning simple facts so that they will present an unfavorable aspect to a court and jury. Would it not be well for the community if our district attorneys and public prosecutors were instructed in the claims of justice as well as the duties of office, in order that innocent men may not be unjustly convicted to swell the pride of office!"

The above are mainly extracts from communications which appeared in the *Sun* newspaper, to be followed by some remarks of my own which were omitted for reasons I hav explained to you. Yours truly,

*New York city.* W. B. SICKELS.

[There is no question but what large numbers of persons tried for various crimes and sent to our prisons, are innocent of the charges made against them. While serving our time as a convict and coming in contact with many others serving out their various respective terms, we came to the conclusion that fully twenty-five per cent of the convictions of our courts are unjustly obtained. Some from inadequate counsel, some from perjury, but more because of the poverty, obscurity, and want of influence on the part of the accused. A man without money, influence, and friends stands but little chance of receiving real justice. It is a lamentable fact that our courts are more the propagators of injustice than the dispensers of justice.—ED. T. S.]

## Letter from E. C. Walker.

BRO. BENNETT: Attend the Brussels Congress by all means; go as one of the most honorable and honored representatives of American Freethought.

The minions and penny-a-liners of Comstock & Co. all over the country are shrieking about the "notorious Bennett." Let us unite and take the odium out of that adjective as applied to the martyr of free mails. Bennett, Rawson, and Frothingham will make an excellent trio of delegates. The emancipated minds of all the earth must combine into one solid phalanx of liberty-lovers and justice-lovers.

Fraternize as the undaunted co-workers in the same great cause, never forgetting that those who lift the sword of revolt against the old world tyrants are working with us for the redemption of humanity from the slavery of ignorance and superstition, from the thrall alike of priest, and king, and thief. Let no narrow contracted ideas of religion keep us from extending the hand of sympathy and encouragement to the struggling patriots of Russia, Germany, France, England, Ireland, the integral reformers of America. Get out of the dwarfing valleys of provincialism on to the broad and broadening plateaus of cosmopolitanism.

*Norway, Iowa*, May 3, 1880. E. C. WALKER.

## Liberal League Items.

FOR a short time we had, in name, a "Liberal League of America," but it appears by the following communication that we are now to hav one in fact. I can see no objection to our Canadian Liberals organizing auxiliary Leagues. The following was received by the writer from John Parkhurst, of Aylmer, Ontario: The Liberals of this place and neighborhood hav desired to form a Liberal and scientific association, and I write to you for a copy of by-laws, rules, and regulations such as are used by the Liberal societies in the United States, together with all other necessary information that may be requisit."

A MOST valuable tract for circulation has just been published by Bro. S. B. McCracken, editor of the *Rational Appeal*, entitled "The Second Coming of Jesus Christ." It was written, to my knowledge, by one of the best minds in the Liberal ranks, and I wish it might be read by every orthodox minister and church-member in the country. It can be procured of S. B. McCracken, 76 Seitez Block, Detroit, Michigan, for eighty cents per one hundred copies. Reader, do not fail to order a few of these most valuable tracts.

I THANKFULLY acknowledge the following contributions to aid me in the Liberal League work: Robert S Shoemaker, $1; A L Thompson, 75c; W M Robinson, $1; J H Hughes, $5; J E Baum, $30; E B Foote, Sr., M.D. $5; Cash, $2; S S Clark, $1; James C Lehmer, $3; Peter Soule; $1; Cash, $1; E C Curtis, $1; V J Borrette, 50c; Mrs J A Miller, $1; Sophie B Robinson, $1 50; Barber Creek L L, $1; John B Beel $1; Cash, 50c; M Reiman, $3; M G Shoemaker, $1; Seth M Tibbits, $2; Elmina D Slenker, 25c; M Babcock, $1; Dr J Munson, $1; R McIntosh, $5; Cash, $1; John Cosgrove, 50c; Cash, $1; Joshua Benest, $4; Hiram Wither, $4; Joseph York, $2; A H Thurston, $1; John M Price, $1; Shawmut L L, $10; Hume L L, $6 50; L Spaulding, $1; A B Bradford, $5; Mrs Larkin, 30c; Alex Cochran, $5; John Warr, $1; A L Alison, $1; B F Grove, $1; L D Dutton, $1; H Olsen, 25c; E Sweetney, $1; W H Coffin, $2 40; J C Shannon, $2 50; M Severance, 50c; Paine Hall L L, $10; Wm A McAdam, $1; J T Gilman, $1; Pulaski Carter, $2; John Tindall, 50c; John Dixon, 50c. In all, $124 up to June 2, 1880. H. L. GREEN.

## Wants to be God.

M. Babcock, in closing his address which was delivered at the Opera Hall at Battle Creek, before the Spiritual and Liberal Convention, startled the audience by saying: "I want to be God, and I want to be God for the reason that I believe that I hav a better head and a better heart than the orthodox God, and with the power which he is said to possess, I can beat him in managing the things in this world. I would burst open the prison doors and set the prisoners free, first making them all good. I would close all of the byways and paths that lead to sin and ruin, smash the whisky kegs, and forever wipe out the damnable traffic in the demon of the still. I would feed the hungry, clothe the naked, send universal joy into every hamlet throughout the whole world. There should be no old maids, for I would make every girl good looking, and every man good and noble, able and willing to support a wife. I would destroy all implements of war, and unite all men and women in brotherly love. I would forgiv and save all that now are in hell, and after having wiped out the flames of hell, I would kill the devil and Anthony Comstock." (Prolonged applause by the audience.)

Mr. Babcock again took the stand the next day, and said: "I hav repented. I suppose that all gods repent sometimes. On reflection, I hav concluded that I would be a good God, a God without revenge or wrath, so I now declare that if I were God, I would not kill either the devil or Anthony Comstock. I would reform them, send them to heaven, restore the devil's original tail and set it to wagging, with Bundy [he was present], Abbot, and D. M. Bennett united in brotherly love, with Anthony at every waive of the devil's tail nodding approval at what I had done."

Mr. Babcock's last speech was well received, but in the minds of some it was a question if the restoring and forgiving of Anthony Comstock was not showing too much mercy even for a god. A LISTENER.

IT is to be regretted that notice of the approaching World's Congress of Liberals at Brussels did not sooner reach the Liberal public in America. It is imperativ that the National Liberal League be represented in that Congress, and more time is needed to raise funds to pay expenses of delegates. But let the Board select the delegation, and we will trust to the cosmopolitan spirit of American Freethinkers to do the rest. There is one thing in the Call which needs explanation. Why is the Masonic organization included among those invited to send delegates? Is it reckoned as a Liberal society? Certainly it is not such, in this country, at least. It requires belief in a supernatural God, and uses the Bible in its exercises. The Grand Orient of France has recently left God out, and for this wise action has been almost universally condemned by other Masonic organizations. For instance, the Grand Lodge of Iowa, at its last session, officially denounced the Orient for its liberal action. Bigotry and superstition rule here as well as in other popular organizations. E. C. WALKER.

# Letters from Friends.

BRISTOL, WIS, June 8, 1880.

FRIEND BENNETT: Your card of the 5th of June just received. I rejoice that in spite of Christian hate you are a free man. Your imprisonment intensified the opposition of thousands toward the Christian system of mental slavery. Abbot will soon sink to the obscurity which he so richly merits. He has proved himself the chief Tory of Freethought. W.

ALLIANCE, O., June 9, 1880.

DEAR BRO. BENNETT: Unlike the "angelic Sara," I admire—in other words, I like—both you and your writings, and hav an interest in all the work you are doing. I freely confess my admiration at the risk of losing my reputation among the "saints." Am familiar with your papers and books, and through them with you, for they find a warm place in our hearts and home. Am also one of Abbot's "favored" 5,000, and hav the opportunity of seeing you as "others see you." So I know what I say when I sign myself an admirer. ANNIE E. EDWARDS.

ANGOLA, IND, June 2, 1880.

D. M. BENNETT, *Dear Sir:* It is with a much lighter heart I address you now than at any time before for more than a year. You are again free, again at your post; you hav been proudly received, and I am thankful, and hope your future may be peaceful and useful.

I was reading a part of Ingersoll's lecture, "What Shall We do to be Saved?" and was pleased until I came to the closing remarks, "That a man that neither smokes, drinks, nor chews is no company for either man or beast." How can a man of his good sense and moral courage in some respects advocate such an idea as that? It was really shocking to my sense of right—such filthy habits to be extolled by so great a man and before such an audience. I do think if he really did utter that sentence it will do more to injure our cause than "Cupid's Yokes" or any advocate of Freelove has ever done. Of course he has a right to express his sentiments; but truly great men hav great weaknesses.

I am glad to see by THE TRUTH SEEKER that your new books are selling so well. When I receive mine I will tell you what I think of it. I think you hav great reason to be proud of your standing and proud of your friends. You hav suffered for a good cause, but I think not without reward.

With many good wishes for your future happiness, I am, as ever, your true friend and a true friend of the cause you advocate, S. J. MINER.

LARKINSVILLE, ALA., June 5, 1880.

D. M. BENNETT, *Dear Sir:* There is a strong and growing disposition in this section to find out and know the truth. Being an Infidel myself, I am often made a confidant of by those who are not quite willing to openly avow or declare their belief. In fact, all of the best informed and most competent people are decidedly anti-orthodox, and all they need is a little more moral courage, which in a few years more I hope they may obtain.

I would like to write you a long letter if I thought you only had time to read it. I never see anything in your paper from the sunny South, and it might be inferred that there were no sympathizing, Liberal-minded, or even thinking people here; but it is a mistake, and I hope before long to send you several new subscribers as evidence of the fact.

Yours respectfully, W. B. SHELTON.

GRANT, PA., June 5, 1880.

FRIEND BENNETT: As I hav not written to you since you were sent to prison, I now gladly welcome you home to liberty, to your office, and to your dear wife, who must hav suffered almost as much as yourself in your absence. Long may you liv and continue to send forth your paper to enlighten thousands upon thousands who hav not seen nor heard of the new gospel of truth. I hav taken your paper from its first issue, and expect to take it as long as we both liv. I cannot get along without THE TRUTH SEEKER, as I am seeking for truth wherever found, whether on Christian or heathen ground.

Please find inclosed $8, to be applied as directed.

Yours for the truth, MARY A. SHEPHERD.

FORT DODGE, IOWA, June 6, 1880.

D. M. BENNETT, *Dear Sir:* I wish to ask Col. R. G. Ingersoll a question through your valuable paper. In a sermon preached in this place on the evening of the 23d of May last, by the Methodist minister, he made this statement: "That while in conversation with an eminent divine in Chicago a few days ago, he told me that, in conversation with Mr. Ingersoll, he (Ingersoll) told him (eminent divine) that he had never delivered a lecture in the United States in opposition to the Bible but what he had had his misgivings." Now I want to know if that statement was ever made to eminent divine? Col. Ingersoll has many warm friends in this place, and we believe the story false, either first or second-handed, and the Liberals of this place want to know which.

It is rather late for congratulations, Mr. Bennett, but please accept mine on your release from that orthodox hell of Albany, and from the hands of that pimp of perdition, Tony Comstock, the devil's right bower.

Yours for the right, H. W. SANBORN.

[As Col. Ingersoll may very likely never see the above inquiry, and if he should, would scarcely reply to it, we will take the liberty to say that the "eminent divine" lied like a Christian. Col. Ingersoll has never had any misgivings concerning what he said about the Bible unless because he had not pictured its falseness and deformity in as dark color as it really deserves.—ED. T. S.]

GUNNISON, COL., June 1, 1880.

D. M. BENNETT, *Dear Sir:* I called on your wife at your office last winter and expressed my sympathy for you, and felt very bad to think I was unable to assist you financially, but my prospects are brightening now, and I can at last read my own paper instead of sponging on you. You hav had my heartiest sympathy all through your unjust martyrdom, and I hope you will not be molested again. I admire your frank, straightforward principle, regardless of the Mrs. Grundy element in society. I only wish that you took less notice of what that element croaks about you and the large, intellectual, truly solid class you represent. I think you can hardly afford to spend so much time and ammunition in killing off such exceedingly small game. I would let Abbot, Cook, Comstock, and their clique go to thunder and pay no more attention to them than the moon does when the dogs bark at her. All the sensible class will after a while gravitate toward the truth, and we need not fear the result. But I do not wish to dictate. I like the paper as I do bread and meat, and it is only occasionally that I throw out a crust or a bone from it. Please change its address from Del Norte to Gunnison. Yours truly,

WARREN RICHARDSON.

PHILADELPHIA, PA, June 9, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed you will find $1, which you will please accept toward defraying your expenses to Europe. This donation is from James Hampson, with his best wishes for your welfare.

Hoping you are enjoying good health, I remain,

Yours in friendship, W. F. PORTER.

CHICAGO, ILL., June 5, 1880.

D. M. BENNETT, *Dear Friend:* It makes me very happy to know that you are now a free man, still able to work in the vineyard of freedom. Having myself been in prison for seven years, I understand what you hav suffered. I was afraid that you would succumb to the sufferings, for the penitentiaries and institutions in this country are more barbaric than in my fatherland, Norway. Yours truly,

MARC THRANE.

CIRCLEVILLE, O., May 31, 1880.

MR. BENNETT, *Dear Friend:* Reading the very trite and appropriate spirit of welcome to you, expressed by your many warm-hearted and sympathetic friends on the liberation of your person from prison to your home and devoted wife, I felt inspired to pen the following poem, as manifesting my union of spirit with you and with all who have at heart the final emancipation of mental and old creed-bound slavery to religious opinions bred and born in the dark ages of the past by designing priests and cunning, selfish men. You will be pleased to learn that my wife and myself are growing more and more disgusted with the old fogyisms of the Christian churches and their false theological doctrins. We are in a transition state, as are tens of thousands of good people of our day and time, and, our lot being cast here where the church element bears rule, we are obliged to observe more silence than is agreeable to our progressive natures, or else to starve or be quickly reduced to beggary, or, in other words, we must at least suffer losses which we are illy prepared to meet.

I am much indebted to you for both the paper and the splendid new book, "The Gods and Religions of Ancient and Modern Times," but, my dear friend, I am not able to spare any money at present. I can tell you it goes hard for a man of my age and inexperience to be cast out into a crafty world with the idea of doing anything but to meet the necessities of life.

LIBERTY'S CHAMPION.

O Liberty, Liberty! Sweet the sound.
Let it echo the world around.
Let tyrants tremble in their tracks.
Their prison bars and torture racks
No more shall stay the march of right,
Nor lead us back to darksome night
Of superstition's slums and lies.
And pious sneaks, in thin disguise,
Pretending war on the obscene,
When truly this is what they mean,
To persecute the good and great,
Whose cutting truths they fear and hate.

Liberty's champion, free again
To fight for truth with might and main.
Long may our hero, Bennett, liv,
Lessons of Freethought yet to giv!
Downtrodden millions, bound to creeds,
Whose persecuting, fiendish deeds,
With jealous hate, that Infidel scheme
Which will, in time, all men redeem
From musty Bible lore and creeds
And all its persecuting deeds
Outwrought by Comstock, kith and kin.
Steeped black in antichristian sin.

PROPHETIC.

I see a sword hung by a thread
Just over Comstock's double head.
A self-abhorrent hell is sure
For him (poor devil) to endure.

Uplifts its hydra, monster head,
And shakes its hands with gore red
From bleeding wounds to Bennett given,
Whose day of gladness hath arriven.

Why not?
Since greater power he finds to-day
Against the church which had its say
To thrust him into dismal jail
Because he dared church lies assail
With missiles of pure truth and right.
But now he's free again to fight
O d superstition's sordid crew
Of Christian, Pagan, Gentile, Jew.

Then shout,
Hurrah for Bennett, loud and nigh.
No, never let his spirit die;
It is the right against the wrong.
His is the spirit of our song.
Be Infidel to church and state,
"God in the Constitution" hate.

We say,
Let all Freethinkers, to a man,
Work to cripple the powers that scan.

E. D. BLAKEMAN.

BELLOWS FALLS, VT., May 31, 1880.

D. M. BENNETT, *Dear Sir:* I inclose check for three dollars, to pay for the first volume of the book which you wrote while in prison, to which place you were sent for trying to improve the human race. I lent some TRUTH SEEKERS, containing your two last letters, to a church-member in this place, and he told me that they contained more humanity than had been preached in the pulpits of this place for the last ten years. N. ARNOLD.

PLEASONTON, IOWA, May 27, 1880.

D. M. BENNETT, *Dear Sir:* Receive the compliments and well wishes of Dr. and Mrs. Hamilton to yourself and Mrs. Bennett. Hoping that your domestic happiness may, in the future, be undisturbed, and that your paper may be perpetuated for humanity's sake, I remain,

Yours truly, A. HAMILTON.

BART, PA., May 23, 1880.

FRIEND BENNETT: Every true lover of free thought, free speech, and freedom of the press must rejoice that you are again at liberty. No one believes, not even Christians themselves, that you were persecuted for mailing an obscene pamphlet. That was a mere pretense, as every one knows who is familiar with the case.

"The Gods and Religions of Ancient and Modern Times" came all right. I hav read the most of it, and am much pleased with it. He who will read that book carefully, throw away his prejudices, and let his reason hav full sway, can come to no other conclusion than that the gods are all myths, and the Christian God, the God of the Bible, as much of a myth as the others.

And then what becomes of that mythological old book, the Bible, that Christians worship as their idol? Christians are very severe in their condemnation of the worship of idols, but if there are any greater idolators than both Catholics and Protestants, I don't know who and where they are. Bah! worship that old, bloody, barbarous, obscene book! Far better would it be to worship idols of wood or stone, dogs or crocodiles, than this old fetich book, that no child should ever be allowed to read, let alone ever be taught to worship.

There is perhaps not an Infidel, at least not one that is outspoken in his opinions, but has suffered persecution in some way or another. I can say with truth, in an experience of fifty years as an unbeliever, that I hav never met with a true believer in the Bible and Chrstianity that was tolerant, not one. My own nearest and best Christian friends are not tolerant. They hav said, "What is the use of arguing against the Bible? It does no good; it only makes enemies." The plain inference to be drawn from their treatment is that unbelievers hav no rights which Christians are bound to respect. This is as true to-day as it was five hundred or a thousand years ago. Both the press and the pulpit are positiv proofs of the truth of this. Had the press been untrammeled, your case never could hav happened. To the eternal and shameful disgrace of many popular papers, let it ever be remembered, and never be forgotten, that they either encouraged this outrageous prosecution and persecution, or remained silent, with a very few noble exceptions, and suffered this out, rageous business to go on. A little thunder, a few flashes from the secular press, would hav nipped this hellish business in the bud.

If the Christian religion is genuin, and the Bible an inspired book, given by God himself, why should Christians fear a full and fair investigation of its merits? If it is all that is claimed for it, it would need no earthly power, no temporal props, but would stand on its own foundation, like the solid rock, and all the powers of hell, if there are such powers, could not prevail against it. But the fact is, it was always a fraud, a gigantic delusion and humbug; and the only difference between it and all other frauds and delusiv humbugs is that it is the biggest, the mightiest, and most profitable of them all.

But thanks to the truly honest, enlightened, scientific, and noble men and women of the times, this gigantic delusion has begun to totter and is on the downward move, so that it is only a matter of time, and not a long time either, when it will cease to be a power in the world. Recently a doleful article appeared in the New York *Times* lamenting the decline of Christianity and throwing out suggestions in the way of props. Also a long article appeared in *Harpers' Monthly* to the same effect, fully acknowledging the decline of Christianity.

Here I must say a good word for Mr. Macdonald for the able manner in which he conducted THE TRUTH SEEKER during your absence, and the gallant fight he made for free thought and freedom of the press. It was most faithfully conducted, and he deserves the thanks and kind remembrance of all Liberals and friends of Freethought. And the other boys, I presume, hav done their duty faithfully, and should be kindly remembered.

Inclosed find $5, $2 for the second volume of the "Gods and Religions of Ancient and Modern Times," and the remainder for the paper for next year.

Very truly, your friend, I. KING.

LUDLOW, ILL., May 29, 1880.

FRIEND BENNETT: It is with unexpressible pleasure that I welcome you home again, and according to promis I inclose the money for your new book, and fifty cents for the "Cincinnati Convention." Wishing you a long and prosperous life, I remain, Your true friend,

MRS. MELLIE G. NEWKIRK.

FALL RIVER, MASS., May 10, 1880.

DEAR FRIEND D. M. BENNETT: I congratulate you upon your admission into the free air once more, and trust you may hav no more such sad experiences as the past has been. I think you must feel like one who is beginning a new life. I hav thought of you a great deal since you hav been shut in from the sweet influences of liberty and the glad sunlight.

You hav bitter and persistent enemies besides Comstock and the church at his back, but I beg that you will meet them in kindness and gentleness; it is the best way to disarm them. With kindest wishes for your continued health and happiness, I am, very truly, your friend,

SUSAN H. WIXON.

MUSCATINE, IOWA, June 4, 1880.

EDITOR TRUTH SEEKER, *Sir:* Our Christian governor recommended May 29th as Decoration Day (Saturday), but notwithstanding his excellency's order several cities of our state observed Decoration Day, May 30th (Sunday), and the following account from Iowa City speaks for itself, showing that freemen don't take orders from their servants.

Here we had an address from the governor and, of course, had to hold forth Saturday, and it stormed all day like all forty, but the day following—Sunday—was beautiful; so I take it, the Lord frowned on Saturday.

Preachers hav about lost their grip, and in a few years we may expect to see the dawn of peace.

The following notice appeared in one of our papers: "Mr. K. O. Holmes delivered the address Decoration Day, Sunday, May 30, 1880, at Iowa City, and notwithstanding the fact that the pastors of several of the churches, after the close of their morning services, advised the members of their churches not to attend, it is estimated that over 4,000 gathered at the cemetery, being the largest audience ever known to turn out on any former Decoration Day."

Respectfully, W. M. KENNEDY.

BLUFFTON, O, June 6, 1880.

EDITOR TRUTH SEEKER: Our quiet and peaceful part of God's vineyard was to-day put in alarming excitement, caused by the all-wise ruler and special conductor of this world. A mile east of our village the Christians (known as the Evangelical church of God) had assembled to praise, worship, and ask blessings. God blessed them to-day in a way that I do not want to be blessed. He caused the wind to blow so hard that the church could not prevail against it; the roof flew off, part of it, with other heavy timber and brick, falling in upon the people, injuring twenty-eight, some severely. The preacher got his portion. He had three ribs broken, and otherwise hurt. It seems strange that God would destroy his own house, and when it is full of his elect. Why did he not wait until some other time when there were no people in the church? God must hav done this on purpose, for there was not another house, tree,

or fence-rail moved. This should certainly be a caution to people who take their wives and children to church.

Yours for truth and Freethought, D. S. FEMLER.

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SAN FRANCISCO, CAL., June 5, 1880.

ILLUSTRIOUS CHIEF: I deeply appreciate the honors you hav conferred upon me, and only regret that I am not more worthy of them. Your letter was a great but exceedingly pleasant surprise. Being entirely unexpected, the pleasure was all the greater.

Vol. I. of the "Gods and Religions" and a bundle of THE TRUTH SEEKERS of the 29th ult. received this morning. Numbers of the latter I hav already distributed among my friends. Cevasco of *La Voce* and Manguzzi of *La Scintilla* were delighted with the article, and wish me to say that they are with you in the noble cause. Both highly complimented THE TRUTH SEEKER. They speak English fluently. This (Saturday) evening I shall visit some of the high chiefs and spread THE TRUTH SEEKERS among them. Signor Fugazzi, President of the Garibaldi Guard, will keep THE TRUTH SEEKER in his office, where all friends can see. It will be a pleasant duty for me to do all I can to bring your superb journal before the Freethinkers of this city.

The "Gods" is a magnificent volume. Hav already glanced over it. You are a man of exraordinary energy and prodigious working capacity. How in the name of goodness you accomplish so much is a marvel. Your works, private correspondence, editorial labors, social calls, etc., and yet you continue as ceaseless in toil as ever! For the present of the "Gods" ten thousand thanks, and also for your photographs. I will carry both about me, and the one taken in prison garb will serve to arouse whatever eloquence is in me, when showing it to friends, in denunciation of the accursed bigots who wrongfully robbed you of your liberty and sought to crush you. The manner in which the Freethinkers stood by you is a heroic event in the history of our country. The devotion to you was sublime. Tell me anything in the world's record more touching, more faithful, more loving. You could reward no one, offer no largess, confer no titles, grant no estates, and yet in your prison garb you had that which the monarchs of the earth in vain seek and long for—the affection and undying devotion of free and brave souls. Hav you thought of this in its deep, deep significance? The world has never, never seen more heroic devotion. You ought to feel, not as if you were a "bigger man than old Grant," to use a political witticism, but as if you were born to illustrate the profound love in the human heart for a human being wronged and outraged as you hav been. Cynics rail at poor humanity, but it is true to justice and mercy, when not weighed down with bigotry and shackled with the falling chains of superstition. Chief, I wish I could speak to you, instead of having to write, then I could express the passion and power in my heart; then I could paint a picture of the crimes, abominations, and bloody horrors of that merciless thing called Christianity, which has sought you and thousands, yea, millions of victims as sacrifices on the bloody altars of religious demonism. We will meet one day, and until then I shall deem it a great honor to be occasionally remembered by you.

I sincerely trust you will be able to go to Brussels. I shall see what can be done here toward raising a fund for expenses. Chief, we hav had terrible times here for the past three years, and now we are in the midst of uncertainty and doubt. The real estate market is duller than it has been for ten years, and the savings banks are loaning less money than ever before. The Bank of California and Bank of Nevada hav greatly curtailed their working capital and clerical force, and the house of Rothschilds has just withdrawn its agency from here for good. Thousands are out of employment. The few bonanza rings hav all the coin, and the masses are whistling to keep their courage up. Our "best climate in the world" is cursed in some way and no one seems to see through the trouble. I mention these facts so that you may see that the Freethinkers suffer with others, and that you may know why it is we do not better than we hav done. The Liberals here are loyal followers, but under the circumstances our friends at the East do not hear from them as if times were flush. In fact, Chief, the weaker here are driven to the wall, and it is only the few strong, resolute souls that hold their own or hav the heart to do anything outside that connected with the fearful struggle for bread and butter. Still all are hopeful, and "we may be happy yet;" to be personally merry, I quote from the unknown facetious author of the quotation.

My regards to Chief Rawson, also to Mac, who so bravely carried on THE TRUTH SEEKER during your *paseo* in purgatory. Is not H. L Green a ceaseless worker in the good cause!

I cannot help commending the *esprit* of the charming Freethinkess who so graciously entertained her friends at the residence of Mrs. Fernandez. I shall be glad to be remembered to Miss Tilton and to Mrs. Fernandez, and I know that the day will come when the ranks of Freethought will be honored with bevies of just such noble women—women of heart and soul, of culture and intellect—who in their heart will despise the theological frauds and clerical buffoons of Christianity. We must cultivate a refined and elegant social life in the Leagues, while never wanting in that aggressiv and royal manhood that conquers and subjugates.

W. S. Ray has just returned from New York. He was at the Chickering Hall ovation, and gave me a graphic picture of that great affair. Ray wishes to be remembered to you. He tried to meet you, but was unable, although he called at your office. He is one of the charter members of our League and a Freethinker of the true stamp.

I hav the pleasure of forwarding you the shadow of a chaste and unsophisticated reveler in the realms of Freethought. He is just as pious as the Lord made him, and the good Lord knows that the piety market will never be able to make a "corner" in that article so far as the original of the shadow is concerned. The photograph is sent as a reciprocity for yours, so much appreciated.

Courteously extend my kind remembrance to your wife, who I hope is in excellent health. You must feel splendid to be free once more. I hope you will lecture this winter. You will receive royal *fêtes*. By the way, if Mrs. Bennett would appreciate a lovely piece of coral from the South Sea Islands—where I found my heaven on earth for two years—I will try and send it to her by some friend going to New York.

Hav I exhausted your patience? Yes. Well, I will close this with the heartfelt wishes of the League 190 for you and yours.

May the Lord love you and not call for you to soon. I am off to my French supper, and then—well, heaven will direct my "saint"-ly steps. BYRON ADONIS.

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DUFFERIN COLLEGE, LONDON, ONT., June 5, 1880.

D. M. BENNETT, *Dear Sir:* I need scarcely say how entirely my sympathies are with you in your recent tyrannical and unjust imprisonment. However, the bigots hav made a false move. In England they are setting up a united howl about Bradlaugh. Meantime I think Freethought progresses steadily, if slowly, against the great conspiracy, the root of which is simply ignorance.

With heartiest good wishes, believe me, dear sir,

Yours very faithfully, G. W. GRIFFITHS.

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BELLEVILLE, WIS., May 30, 1880.

D. M. BENNETT: Friend and martyr to the cause of human happiness, your note came to hand requesting remittance due THE TRUTH SEEKER. I wish you much joy and many congratulations upon your release, and heartily hope the Christian bigots will let you alone hereafter.

This world is beautiful, yea, beautiful; and any one who thinks it is not is an ignoramus, and has yet something to learn. To that class who think the world is limited only for themselves, and that by sending our most noble and honest human beings to prison because they happen to hav some new ideas or different opinions from their own, I would say, Try the prison for a year or so and then come out and tell us how you feel before you make another final decision upon an unbeliever.

"We want not a word whispered here
In pity for our unbelief,
Or sorrow that we cannot share
The views that giv their souls relief.
Our thoughts to us are none less dear,
Nor less convincing and sincere,
Than theirs, so rigid and austere."

Many good wishes for yourself and lady. I am deaf, yet a friend to you. PHEBE A. SMITH.

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HANSON, KY., June 1, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find one dollar. I hav had great sympathy for you in your troubles. I hav been a constant reader of your paper since it started. If I liv to see the 10th of June I will hav been on earth sixty-six years. I hav been a close observer, and hav seen all the changes, political and religious, of my time. I find nothing better to believe than Infidelity, and nothing better to read than THE TRUTH SEEKER.

Yours for light and truth, DANIEL HAYNES.

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PARIS, ILL., May 10, 1880.

D. M. BENNETT, *My Dear Old Friend:* THE TRUTH SEEKER has just reached here, and your escape from the clutches of your enemies officially announced. I hasten to present my earnest congratulations, in which my daughter and her husband, Mr. and Mrs. Byrns, most heartily join. Many of your old employees hav called on me to say they wished to be remembered by you as sympathizing in your troubles and rejoicing in your release, little Jimmy Mitchell in particular, who, by the way, has been afflicted with the loss of sight ever since he left your employ.

Fraternally yours, J. A. WALTHALE.

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DENVER, IOWA, June 5, 1880.

EDITOR TRUTH SEEKER: In reply to your kind letter of the 31st ult., permit me to say, that though thanking you heartily for your offer to send me, on trust, "Gods and Religions," how they hav cursed the world! I here inclose you a postal order to pay for both volumes.

What progress Liberal principles hav made during the past year. Liberals themselves are astonished, and at it the church stands aghast. The friends of civil and religious liberty are rising up everywhere, and, standing closer and closer, are determined to withstand the power that "loveth to oppress." Nearly two hundred Leagues organized, in which Spiritualists and Materialists work hand in hand in this great cause for liberty, justice, and humanity! What the average membership is I know not, but the little one over which I hav the honor to preside numbers more than 260. What has caused this waking up—this shaking off the dust of antiquated institutions? Was it the mealy lectures of the "cultured" secessionist, who from being much petted fancied himself a leader, and hastened to jump, coward-like, upon one most unrighteously struck down? What folly to suppose that the reasoning, thinking mind needs or will accept of a "leader." No! the Sumpter gun that roused the free—whose startling sound floated over valley and mountain, over forest and plain, reverberating among a thousand hills, and which shall continue to sound till man is free, was the shamefully striking down of D. M. Bennett. Yes, free thought, free speech, free press, freedom, was struck down with you. Then those for whom you suffered, rose up from sleep. Stand erect, and fear neither the tyrant's threat nor the coward slanderer's venom. Our sentinels and sharpshooters are awake, and the base hypocrit who fires on his former friends as he deserts to the enemy, must be good at dodging.

History repeats itself, and for your encouragment look at that other noble martyr led through the streets of Boston with a rope round his neck, by "5,000 gentlemen of wealth and standing." Was the truly noble Garrison or the antislavery cause crushed? No! The result was the very opposit. Again, in the tabernacle in your city, at which I was a witness, were freedom and antislavery "crushed," in the breaking up of the anniversary meeting of the American Antislavery Society, by a gang of 600 rowdies, composing the "Empire Club," led by Isaiah Rynders, whom James Buchanan and the United States Senate afterward rewarded for his services by making him U. S. marshal? Was Abolition silenced? No! but on the contrary it was given a power irresistible. So with you and the Liberal cause you are nobly advocating. In the simple negro language:

"De harder dat dey knock you down
De higher up you bounce."

Yours truly, M. FARRINGTON.

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EUREKA, CAL., May 28, 1880.

DEAR FRIEND BENNETT: "Home again" were the first words which greeted my eyes on opening THE TRUTH SEEKER of May 8th. While in one respect they almost make me leap for joy, in other respects they induce sad reflections. It seems incredible that in this enlightened century a man should be taken away from home and friends and be imprisoned for opinion's sake, and yet such has been the case. It seems impossible that a people who boast of their freedom should quietly look on when a fellow-citizen is dragged to prison for exercising the rights of a citizen. It is still more astonishing that in a republic in which all religions are represented, a few pious frauds of a certain class should be allowed to run the wheels of government, and dictate to the highest officials how to act in certain cases. We may look with disdain upon monarchies, and take pride in the thought of being free men, but alas! what does our freedom consist in? In going barefoot when we hav no shoes.

I hope you will spend a part of the remainder of your life in waking people up upon that subject. You hav done good service already in that direction; and although your contemporaries may not laud you to the skies on account of it, future generations will do you justice and appreciate your labors. I am glad that you were honored with a reception. It shows that there are some men who appreciate your labors, that there are some men who hav honor and strength of mind enough to stand by an oppressed man, even at the risk of being called obscene. It shows that the world moves.

I assure you it would hav been a great pleasure to me to hav been at the Reception and shaken hands with you, but since distance obliged me to forego that pleasure, let these few lines go in my place and congratulate you on your return. May the remainder of your life flow on in peace! You hav the sweet consolation of having done your duty toward yourself and your fellow-men. You hav asserted your manhood, and hav shown the world that even prison bars will not deter you from doing your duty, and that you would rather lie within prison walls with honor than outside of them with disgrace. What a glorious world this would be if there were many men like you!

Inclosed you will find postal order for five dollars, the price of your new work, which I subscribed for some time ago. Giv my best respects to Mr. Macdonald. You owe him much for conducting THE TRUTH SEEKER so ably in your absence. Wishing you many and happy days, I remain, Sincerely yours, ROBERT GUNNISON.

---

PERU, FLORIDA, May 1, 1880.

MR. D. M. BENNETT: I hope I may congratulate you on your release from the Christian dungeon, where you suffered for our liberties. It will depend upon the exertions of all that love to breathe the air of liberty and to enjoy the free exercise of their mental faculties to prevent the repetition of religious persecution.

If one or more of our Liberal friends want to buy a well-established home, with Southern fruits of many kinds, in our "land of flowers," at half its cost, they may apply at once, with stamp, to Yours, KARL ENGLER.

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ALLIANCE, OHIO, May 10, 1880.

EDITOR TRUTH SEEKER: It is probable our town enjoys—or suffers—more or less of a reputation for Liberalism in the community at large. Be that as it may. A few friends met together here, about the hour when you were gathering at Chickering Hall, for the purpose of adding somewhat to the wave of sympathy which has risen to meet Mr. Bennett, from the free spirit of the land.

Personally you are unknown to most of us, and for your personal acts we are not responsible, but we know that the law has been set at defiance in your imprisonment, and therein hav we been outraged and insulted. The following preamble and resolutions, after an animated discussion and prolonged consideration, were at our second meeting unanimously adopted:

WHEREAS, We consider the late most unjust imprisonment of D. M. Bennett as an unmistakable menace to personal liberty everywhere within the jurisdiction of our government, and the failure of our President to be moved to clemency by the large number of petitions proves that church and state are combined to crush out those rights guaranteed to us by the Constitution, first of which are life, liberty, and the pursuit of happiness; therefore,

*Resolved*, That we fully realize the critical condition in which we are placed, and that we feel the necessity of combination among Liberals throughout the country in fighting to the bitter end, if need be, the battle of free thought, free press, and free mails.

*Resolved*, That we agree with the Attorney-General in his advice to the President, that Mr. Bennett was guilty of no crime, but that he was convicted and punished solely as the exponent of Liberal principles and publisher of an Infidel paper.

*Resolved*, That as the church has proved itself an enemy of our liberties, and the old political parties are powerless to protect us, we commend to the consideration of our friends the necessity of organizing for mutual defense under a new banner of politics.

*Resolved*, That we welcome back to home and friends, and to the editorial chair, that veteran of Freethought, D. M Bennett, and hope he may never again fall into the hands of that pliant tool of Christian bigotry and hatred—Anthony Comstock. G. W. THORNBURGH, Pres.

MRS. E. CAMPBELL, Sec.

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ALLIANCE, OHIO, June 3, 1880.

DEAR FRIEND BENNETT: Inclosed find money order for five dollars, for which please send the "Gods and Religions of Ancient and Modern Times" to our address. Must hav both volumes. Accept our hearty congratulations on your safe return to home, friends, and business. We are astonished and more than glad to see that you are not broken-spirited after your unjust treatment, and enjoy the old-time vim with which you renew your good work. May you liv a thousand years to carry on the good cause. Keep Tony and his infamous conduct before the people. Our kindest and best wishes to Mrs. Bennett and yourself.

Fraternally yours, J. and A. E. KIRK.

---

SHELBY, MICH., June 3, 1880

BENNETT: You certainly feel bored by so much correspondence, and your mental stomach is surely cloyed, and if you and your lady will only come out here I will feed you both for a month on country goodies, such as ham and eggs, oatmeal pudding, country made bread, and flaky pies, made of cherries and gooseberries and pie-plant; and you shall hav all the maple sugar you can eat, and a nice clean bed to sleep in, and a new mosquito bar nicely hung. I'll treat you the best I know how, because I want to see you and talk to your wife, because I believe she is a faithful and true woman. I want you to understand I don't take stock in any other kind. My brother, C. A. Gaines, and Mr. Gale both liv at Hart—our county seat—and would be ever so glad to see you both. Now do come, and you won't regret it. MRS. L. G. TOMES.

[Thanks to our kind sister for her invitation. We would be very glad to pay her a visit could we conveniently do so. —ED. T. S.]

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THE National Educational Association will hold its nineteenth annual meeting on July 13th, 14th, 15th, and 16th, at Chautauqua, New York. Papers of great importance and interest will be read by distinguished educators. The Spelling Reform Association will meet in connection with the Educational and hold its sessions on the 15th and 16th. Prof. F. A. March is to deliver an address on "The Relations of Educators to Spelling Reform." Reports from the English Spelling Reform Association are also expected.

## The Nest and the Star.

A SONNET.

"Thou art low in the grave, Anatoth, but love is with thee there.—*George Eliot.*"

Like as a sea-bird to the billows bending,
With unmoved wing he's never-tiring soar
Till eve's lone star, with deep'ning twilight blending,
Lights the dear nest upon the far-off shore;
Of wondrous music of the soundless deeps,
To starry legions dancing on the waves,
All mindless flies to where his loved mate keeps
Watch o'er the home for which he the ocean braves,
Even so, my soul, soar I at twilight hour,
Winged with love and hope to thee as well.
Not in the world's wide orb lives there the power
Which thought can ever weave in fancy spell
To lure from where earth's dearest treasures are
With thee, my love, my life, my dream, my star.

CHARLES BRADLEY.

## "The Reading Magdalen."

BY ALHAZA.

In early days perhaps thou wert fair and meek,
A pitying statue in a murderous age,
Or leaning where some fragrant missal lay,
Thy snowy bosom rested on the page.

Thou wert religion with an aspect sweet,
Plucking the thorn from every brow of care,
But pondered soon o'er many a bloody scroll,
Tossing with glee thy wild, disheveled hair.

'Twas once its silken beauty seemed too coarse
To wipe the tears that washed the Savior's feet;
But to a serpent turned each glittering curl
To strangle thought and every impulse sweet.

And thou didst read, with wild and furious joy,
Of towns besieged, of sacred walls laid low,
Of women murdered who had safety sought
In dark towers—burned by fiends from realms below.

Like vile Aholibah, thy shoes were red,
But not with work of rich, empurpled dye;
But trampling on the wounds of martyred saints,
Thou didst enact the will of God on high.

Then, resting, gloated o'er a crimson page
Of Alva's fury in a harmless vale,
When the dread shrieks were heard for many a mile,
With scarcely one to bear the sickening tale.

And thou canst now peruse a pamphlet vile,
Written to poison every honest joy,
But canst not tear the conqueror's wreath away,
Nor one fond hope or cherished thought destroy.


### Wanted.

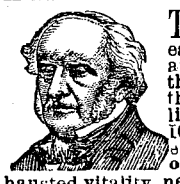
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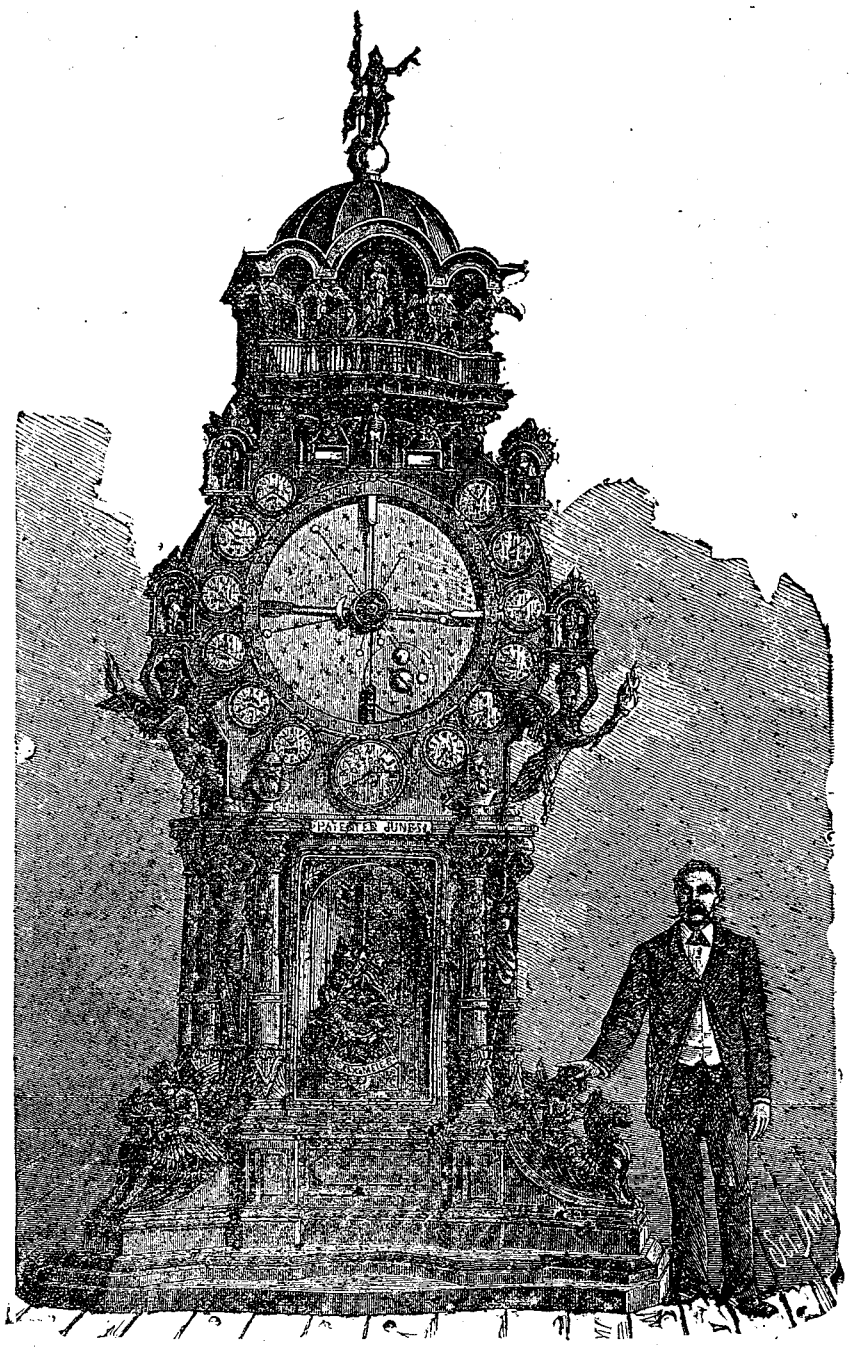
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The clock shows local time in hours, minutes, and seconds; the difference in time at Chicago, Washington, San Francisco, Melbourne, Pekin, Cairo, Constantinople, St. Petersburg, Vienna, London, Berlin, and Paris; the day of the week, calendar day of the month, month of the year, and seasons of the year; the signs of the zodiac, the revolutions of the earth on its own axis, and also around the sun; the revolutions of the moon around the earth, and with it around the sun; also, the moon's changes from the quarter to half, three-quarters, and full; the correct movement of the planets around the sun. The inventor has a crank-attachment to the clock, by means of which he can hasten the working of the machinery, in order to show its movements to the public.

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THE god *Wish* is not the true god.—*Carlyle.*

A KNAVISH speech sleeps in a foolish ear.—*Shakspere.*

EVERY true opinion, at its starting, is precisely in a minority of one.—*Carlyle.*

"IMPOSSIBLE." Never mention that blockhead of a word to me.—*Napoleon.*

IF we could believe God to be arbitrary, above the throne of God, in our hearts, would be the throne of justice.—*Goldwin Smith.*

THE soul's dark cottage, battered and decayed,
Lets in new light through chinks which time has made. —*Waller.*

ALL true greatness of mind depends upon the culture of the affections—their nurture, their exercise, and their development.—*Self Formation.*

LET no one expect to combine the incompatible advantages of an honest, straightforward course and of a hollow, insincere conduct.—*Samuel Bailey.*

How strange and sad is the laxity with which men, in these days, suffer the most inconsistent opinions to lie jumbled lazily together in their minds!—*Coleridge.*

IT is a low and contracted view of the doubtful word *utility* which regards rather the enjoyments of physical convenience than the general well-being of the species.—*Hallam.*

I HAV never desired, nor do I desire, to disturb the contentment nor the faith of any one. But when these are already shaken, I desire to point out the direction in which I believe a firmer soil is to be found.—*Strauss.*

GOD knows I'm no the thing I should be,
Nor am I e'en the thing I could be,
But twenty times I rather would be
An Atheist clean
Than under gospel colors hid be
Just for a screen. —*Burns.*

NATIONALITY is not a virtue, but is an ordinance of nature and a natural bond; it does much good; in itself it prevents none; and the experience of history condemns every attempt to crush it when it has once been really formed. —*Goldwin Smith.*

WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.
—*Tennyson.*

DOTH any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, as one world, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition and unpleasing to themselves?—*Bacon.*

DEATH has two aspects—dreary and sorrowful to those of prosperous, mild, and almost genial to those of adverse, fortune. Her countenance is cold to the young, and youthful to the aged; to the former her noise is importunate, her gait terrific; the latter she approaches like a bed-side friend and calls in a whisper that invites to rest.—*W. S. Landor.*

"Is Saul also among the prophets?" Oh for a man that will stand up and say, I want to be good, honest, virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven!—*Paine.*

THE doctrin which, from the very first origin of religious dissension, has been held by all bigots of all sects, when condensed into a few words and stripped of rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger you ought to tolerate me, for it is your duty to tolerate truth. But when I am the stronger I shall persecute you, for it is my duty to persecute error.—*Macaulay.*

POWER creates tyrants, and the instinct of tyranny appears to be implanted in both man and beast. Only educational culture and a true development of the graces and virtues will repress and suppress it. Only the thought that all men should be born free and equal, that all are natural inheritors of equal rights and privileges, will giv that truly broad and refined charity which Christianity has ever failed to bestow upon her votaries and the nations under her rule.—*Elmina D. Slenker.*

AUTHORITY IN RELIGION.—Jesus, it is said, in giving the Sermon on the Mount, taught as one having authority, and not as the scribes. What was his authority, then? Not official authority, for he was not yet known to be the Christ—hardly yet known to be a prophet. Not merely the authority coming from an imposing manner; not an authoritativ air or tone or manner, certainly. That was precisely the tone and manner which the scribes did hav in their teaching. But the authority is in the sermon itself. The truths are so wonderfully distributed and self-evident that they carry conviction with them. Jesus sees so plainly all that he says. There is no hesitation, no obscurity, no perhapses in his language. He is like one describing what is before his eyes, what he knows to be true, because he sees it while he is saying it. It is, in short, the authority which always attends knowledge. He who knows any thing, and can speak with certainty, carries conviction with him, though we do not suppose him to be infallible, nor is it thought necessary to believe him so in order to giv him this authority.—*J. F. Clarke.*

## Odds and Ends.

THE age of improvement—drainage.

IN press—"yesterday's tablecloth."

A MANSARD roof is an architectural bang.

THE forger loves to write with a steel pen.

THE laugh of the schoolgirl—"He, he, he!"

THE Order of the Bath—Wash and be clean.

A WELL-KNOWN field officer—a kernel of corn.

COMPANIONS of the Bath—soap, towels, and dirt.

WHAT dumb people can never enjoy—a halloday.

GOING the rounds of the press—the girl who waltzes.

THE person whom you can read like a book must be a man of letters.

A MAN may be worse than he ought to be, but he cannot be any better.

THE state numerously inhabited, but not on the map—the state of suspense.

WHEN two dentists are partners they rarely quarrel; they pull together.

IRON has gone up so high that poor people cannot afford to hav it in their blood now.

WHEN pastors preach against the vanity of false things, every lady knows switch is which.

DON'T run in debt to the shoemaker; it is unpleasant not to be able to say your sole is your own.

BLOSSOMS, says the Boston *Transcript*, produce apples, apples giv us cider, and cider produces blossoms. Thus one of nature's most beautiful compensations.

AN Illinois chap, in describing a Western tornado, says, "A white dog, while attempting to weather the gale, was caught with his mouth open, and turned completely inside out.

A LITTLE girl the past winter had first whooping cough, then chicken-pox, and a few days ago took the measles. As she lay tossing upon her pillow she looked up at her father and said: "Papa, what comes next?"

THIS conversation was recently overheard at a family table: "I adore the game season," says papa. "And I," said mamma, "adore the season of green peas." "Which do you like best?" they asked Grace. "Oh, I—I adore the season of spongecake," was the reply.

"WILL you please to pass the milk, Miss Brown?" asked a young man of a fidgety old maid at the supper table. "Do you take me for a waiter, sir?" she answered. "Well," he rejoined, "as no one has taken you thus far, and you'v waited so long, I should think that name wou'd fit you."

JOHN WILLIAMS, a merchant at Rutledge, Ga., sued a desperado. The fellow entered the store in a furious passion, held out the summons in one hand, clutching a long knife in the other, and said, "Williams, hav you sued me?" The merchant knew that an immediate "Yes" would make him sure of a stab. "Let me get my spectacles, so that I can read the paper," he said. He went behind the counter, and came back, not with his glasses, but with an ax across his shoulder. "Yes," he said, "I hav sued you." "All right," said the desperado; "I guess I'll pay the bill."

HUMAN NATURE.

Within a dell
Where cowslips dwell
A love-lorn frog
Sat on a log.

With sighing croak
His love he spoke
For Polly Wogg,
A lady frog.

She swore that she
Would faithful be—
And never wed
Aught else, she said.

And as she spoke
A fatal stroke
Kerflopped her frog
From off his log!

With piercing shriek
The maiden meek
Leaped from her log
Into the bog.

His murd'rer bore
To distant shore
Her lover dead
With riven head.

And skinning him
He served each limb
All broiled on toast
To hungry host.

But in that bog
Upon a log
Another frog
Loved Polly Wogg.

And such is life—
Come death, come strife,
Our Polly Wogg
Loves t'other frog.
—*St. Louis Times-Journal.*

SEVERAL days ago, says the *Little Rock Gazette*, a white man was arraigned before a colored Justice, down the country, on charges of killing a man and stealing a mule.

"Wall," said the Justice, "de facts in dis case shell be weighed wid car'fulness, an' if I hangs yer taint no fault ob mine."

"Judge, you hav no jurisdiction, only to examine me."

"Dat sorter work 'longs ter de raigular Justis, but yer see Ise been put on as a special. A special hez de right ter make a mouf at de Supreme Court ef he chuses ter."

"Do the best for me you can, Judge."

"Dat's what Ise gwine ter do. Ise got two kinds ob law in dis court, de Arkansaw an' de Texas law. I generally gibs a man de right ter chuse fur hisse'f. Now, what law does yer want, de Texas or de Arkansaw?"

"I believe I'll take the Arkansas."

"Wall, den, I'll dismiss you fer stealin' de mule——"

"Thank you, Judge."

"And hang yer fur killin' de man——"

"I believe, Judge, that I'll take the Texas."

"Wall, den, I'll dismiss yer fur killin' de man——"

"You hav a good heart, Judge."

"And hang yer fur stealin' de mule. I'll jis take de occasion heah to remark dat de only difference 'tween de two laws is de way yer states de case."


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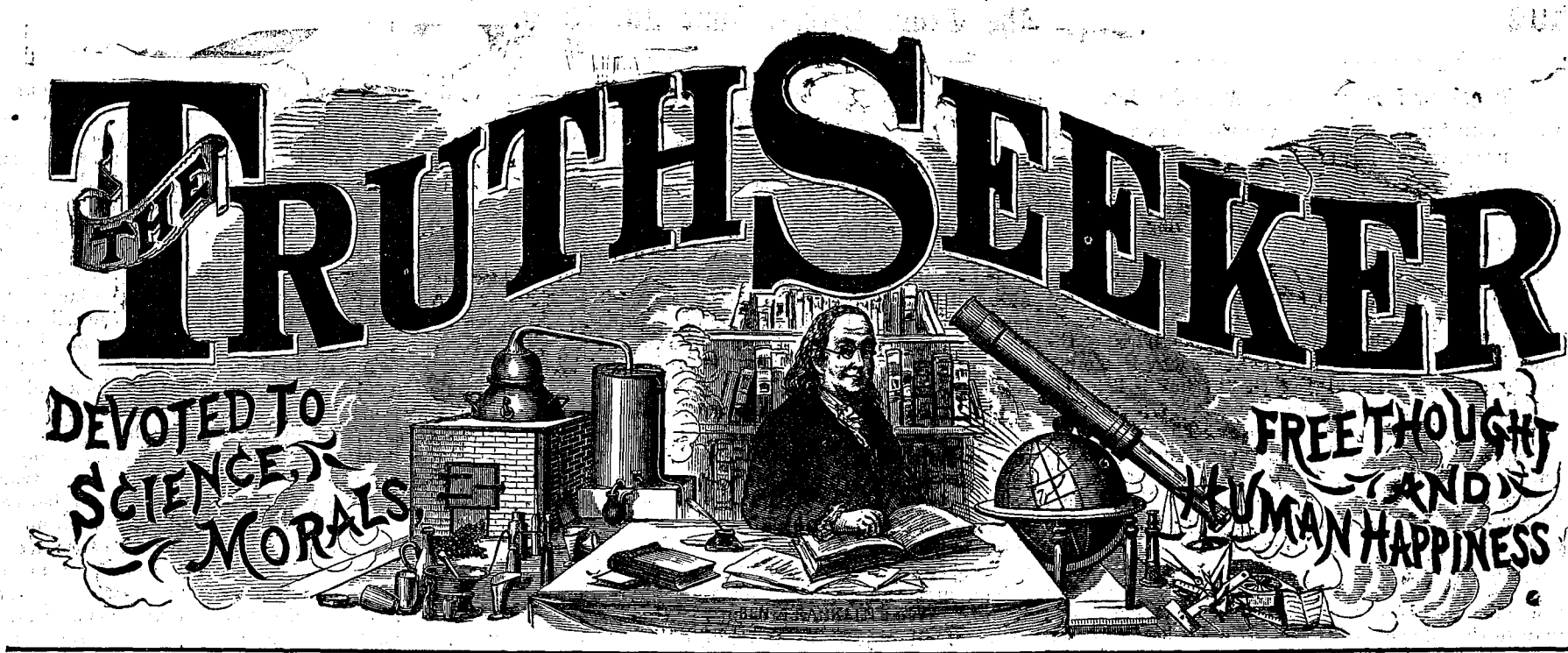
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## Notes and Clippings.

Most people are like eggs—too full of themselves to hold anything else.

The Detroit *Free Press* says that one explosion of a powder mill is as good as a dozen.

Victor Hugo defines Paradise, "Where the parents shall be always young, and the children always little."

It would improve some people very much if they were as careful of their daily life as they are of their orthodoxy.

No two things differ more than hurry and dispatch; hurry is the mark of a weak mind, dispatch of a strong one.

It is not in the bright days, but only in the solemn night, that other worlds are to be seen shining in the long, long distances.

"Goodness!" said a Parisian, when the bill for the expenses of his wife's funeral—a little bill of six thousand francs—was handed to him; "I had almost rather she had not died!"

A couple of New York city reporters spent the night in a cell with a man who was doomed to be hanged in Connecticut recently, and in the morning the prisoner was perfectly willing to die.

An ordinary woman's waist is thirty inches around. An ordinary man's arm is about thirty inches long. How admirable are thy works, O Providence! The design argument is thus beautifully illustrated.

The Rev. Dr. Tyng, Jr., ought to be at the head of a female seminary. The deep interest he takes in the ladies of his congregation qualifies him for such a position. There are many clergymen in the country equally as well qualified.

Cyclones, freshets, and torrents of rain are again ravaging the West, while on Monday snow fell at Minneapolis. The summer has thus far been one of alternate droughts and floods, while midsummer heats in May hav in some places been followed by June snows.

The following curious directions to worshipers in the church of St. Michael and All Angels, at Chiswick in England, require some explanation: "During prayers all are requested to kneel. The kneelers should be hung on the hooks provided for the purpose by those who hav used them."

A recent traveler in South Africa has placed in the hands of Dr. Cameron, M.P., a whip more formidable than the "cat" of the British navy, with which he says that the missionaries near Lake Nyanza are in the habit of flogging refractory converts. Perhaps they are trying to whip the love of Jesus into them.

The *Christian Intelligencer* boldly accuses the Rev. Henry Morgan, of Boston, of issuing a book which is so immoral that it ought not to be carried in the mails. It purports to be an exhibit of the iniquities of Boston and of the Roman Catholic confessional. The paper says of the work: "It is one of the most unclean and corrupting publications we hav ever seen."

It sends a chill of horror through the veins to read of the murder of an infant by its mother in France, on Sunday. Taking the infant babe by its legs, she in cold blood dashed out its brains against the floor. Then with the assistance of her mother she calmly buried it. Having concluded this solemn social duty, these two pious gentlewomen went to church and performed their usual devotions.

There are persons who call it a dispensation of Providence when a Sunday excursion train is thrown off the track, or a Sunday excursion steamboat blows up, and excursionists are killed. What do they call it when a church blows down on Sunday, fatally wounding the pastor and injuring twenty persons? This is what happened to the Rev. Mr. Stroul and his church at Mt. Cary, Hancock county, Ohio, on Sunday.

Calls for clergymen are frequently heard from the frontier, but not often for the kind described in the following passage from the Aurora (Nev.) *Herald*: "We are sorely in need of a pastor, but we don't want any cheap trash. We want a good, muscular Christian, who can snatch sinners by the scruff of the neck and drag them howling up the plane of righteousness, and who will not drink more than he can hold. Such a man will get a right smart layout here."

Presbyterian feeling in Glasgow has been excruciatingly outraged by a resolution of the shareholders of the Tramway Company to run cars on Sunday. Dr. Jeffrey, a prominent light of the unco' gude, in the city where the returns of drunkenness and bastardy are about the highest in the world, told his congregation lately that he hoped none of them would be found in those impious vehicles on a Sunday, and if possible never on a week day, and pledged himself to abstain from them always if possible.

In the Court of Appeal, before Lord Justices Brett, Cotton, and Thesiger, the further arguments in the case of the Chamberlains vs. Barnwell, which was an action for libel brought by the Rev. William Henry Chamberlaine, vicar of Keevil, in Wiltshire, against the Rev. E. L. Barnwell, resident in the same county, who had charged the plaintiff with acts of gross immorality toward the youth of both sexes in his parish, were resumed. The arguments having concluded, their Lordships reserved judgment. —*English paper.*

Another bank defrauded and another church in mourning. This time it is S. M. Waite, President of the First National Bank of Brattleboro, Vt. He has committed forgeries to the amount of $250,000, and ruin will be brought upon many of the stockholders. It is very fortunate for such Atheistic villains as Ingersoll and his admirers that these crimes were not committed by a Freethinker. Such an unusual event would hav made food for the religious press and pulpit for a year, and the direct connection between forgery and Infidelity would hav been pointed out with great gusto and minute particularity.—*Truth.*

While the alleged Boy Preacher—he is said to be over thirty years of age—has his hand in at Talmage's Tabernacle, why should he not bring his revival campaign to a close in a blaze of glory by converting Talmage himself? According to some of his ministerial brethren in Brooklyn, who ought to know, Talmage is an untruthful man, or, in still plainer English, a man who tells lies. But the Bible affirms that all liars shall hav their portion in the lake that burneth with fire and brimstone. If, then, Talmage is the sort of man his ministerial brethren make him out, he stands in as great need of conversion as any other Brooklyn sinner. We commend Talmage's case to the consideration of the Boy Preacher.

Tears, chemically considered, are a weak solution of chloride of sodium and phosphate of lime, the overflow of the lachrymal glands, caused by the contraction of certain muscles. A writer who has analyzed them "as a weapon" says: "The best method is to hold the head erect, look the cruel tyrant in the face, and let the tears flow down while the lips feign a smile. If the head be bent forward the tears will be likely to run down the nose and drop off at the end, and that spoils the whole thing, for the eyes get red, and the nose sympathizes with the general moisture, and gets a sort of raw look at the end. To use tears with effect requires, in fact, judgment. The effectiveness is gone as soon as any 'mopping' begins. A light hysterical sniffle may be permitted, if artistically executed, with a gasping sob, but no polishing off of eye or nose is admissible."

Anthony Comstock, Secretary of the Society for the Suppression of Vice, wrote a sharp letter to Captain Tynan, of the Fourth Precinct, in reference to a gambling saloon said to exist in Gold street. Detective Carr, of the precinct, investigated the matter, and discovered that the complainant in the case was a habitual player of policy, who carried on a neat little system of blackmailing by complaining every time he lost money against the house, and claiming more than he lost. In the present instance, John Henry Smith, would not submit to the extortion, and the appeal for the assistance of Comstock's Society was made. Justice Smith discharged the prisoner and reprimanded the complainant, saying, "Go home, and do not show your face here again. I would not convict a dog on your testimony."—*Herald.*

Although cases of burying alive are very rare, they nevertheless happen now and again, and it is fortunate that there is a good test for the total absence of vitality in a corpse. Electricity, which is now being applied to so many useful purposes, also enables us to distinguish between life and death, because for two or three hours after the stoppage of the heart the whole of the muscles of the body hav completely lost their sensibility; that is to say, when stimulated by electricity, they no longer contract. If, then, an electric shock be applied to the muscles of the limbs and trunk, say five or six hours after the supposed decease, and no contractil response ensues, it may be certified that death has occurred; for, says the *Medical Press and Circular*, "no faint, nor trace, nor coma, however deep, can prevent the manifestation of electrical muscular excitability." This is no new fact, but it has recently been brought forward again.

The methods of finding the distances of the stars of stellar parallax is one of the interesting problems of modern astronomy. In the days of old the stars were supposed to hold the same position in regard to each other from age to age, and were therefore called fixed stars, to distinguish them from planets. Nothing can be further from the truth. The telescope shows that the stars are in constant motion, but that the rate of motion is so slow that thousands of years must elapse before the eye can perceive any change. Some stars are coming toward us and some are receding from us. The sun which is only a star, is moving, with all the planets in his train. Our earth, which is but an atom among atoms, is whirling, no one knows whither, through illimitable space. Even the serene heavens above us is this same space pervaded by an infinitely subtle ether, whose particles are seething and surging like the waves of the stormy sea. The motion of the stars once established, it must follow that some of them are nearer to us than others, and very persistent and painstaking hav been the efforts to find out which of the shining suns of space are our nearest neighbors. Success has, however, crowned patient labor. Among the 50,000,000 stars that glimmer in the firmament there are about a dozen stars visible in our latitude that hav a parallax ranging from a tenth to a half a second. It would be natural to suppose that the brightest stars are the nearest, but this is far from being the case. The nearest star in the northern heavens is a double star of the fifth magnitude in the Swan, known as 61 Cygni. The brilliant Sirius is nearly twice as far away. The nearest star in the whole heavens is Alpha Centauri, a bright star near the south pole. This has a parallax of nine-tenths of a second, and is twice as near as any other star. Its distance is computed as more than 200,000 times our distance from the sun, or nearly 20,000,000 of millions of miles. If such be the inconceivable distance separating us from the nearest star, what idea can the finite mind form of the immensity of space intervening between us and the more remote? Vigorous work is now being done in stellar parallax by what is called Bessell's method. A star with proper motion, or one that has been found to approach or recede from the sun, is selected, and its position is compared night after night, by means of the micrometer, with other small stars in the vicinity having one proper motion, and therefore presumed to be further away. The star with proper motion will change its position in regard to the more remote ones when observed from different parts of the earth's orbit. Some interesting and intricate work of this kind has been successfully completed at Mr. Seagrave's private observatory by Mr. Waldo and Mr. Seagrave. The problem was to determin the parallax of a star called Theta Cassiopeta. This, by measuring its position and distance from two small stars in the vicinity, was found to be less than one-tenth of a second. These enthusiastic astronomers worked upon the problem from the first of Septemb r, 1879, to the first of November, 1879. During that time they made measurements of each star on 120 nights. A trained eye, keen perception, and mathematical precision, as well as patience and persistence, were involved in the solution of this delicate and intricate problem. These are the means by which astronomy has won its most brilliant triumphs and those who would become practical astronomers must giv their nights to observation and their days to study.

## Events of the Week.

A line of mail steamers has been started between Italy and this country.

It is reported that Buenos Ayres has seceded from the Argentine Republic.

Denis Kearney of California is favoring this city with his presence for a few days.

Two men were killed by the caving in of a mine near Allentown, Pa., on the 19th.

Extensiv and disastrous forest fires are raging near St. Johns, New Brunswick.

A Canadian court has decided that a Freethinker is competent to sit on a grand jury.

The Ex-Khedive of Egypt has packed up his harem, left Naples, and now resides in Turkey.

Congressman Voorhis of New Jersey has been arrested at Hackensack for embezzlement.

Much excitement prevails in Newmanstown, Pa., over the discovery there of gold in paying quantities.

An immense sea serpent has been seen again, this time at Savin Rock, a summer resort near New Haven.

A deficiency of nearly thirty thousand dollars has been discovered in the Brooklyn internal revenue office.

Many persons hav been arrested in this city for refusing to giv the necessary information to the census takers.

The president of the First National Bank of Brattleboro, Vt., has absconded with upwards of $250,000 belonging to the bank.

Three men were blown to pieces by the explosion of a blast in this city on the 17th. Thirteen others were more or less severely injured.

The Wisconsin River at Grand Rapids, Wis., rose rapidly on the 15th, inundating the business part of the city, and sweeping part of it away.

A Brooklyn woman was lately arrested for throwing her husband from a second-story window. He is in the hospital, dangerously injured.

A steamer ran into and sunk a rowboat, off the Battery, this city, a few days ago, drowning two ladies. Two men who were in the boat escaped.

It has been reported at Washington that a filibustering expedition is being organized in Arizona to enter Mexico and take possession of the state of Sonora.

Two churches were blown down at Cicero, Ind., on the 11th. Several dwelling houses were also destroyed, and many of the occupants dangerously injured.

The army worm is terrifying the farmers in this part of the country. It ruins whatever it touches, and is spreading rapidly. Pennsylvania is now being attacked.

The Mississippi has risen twenty feet at McGregor, Ill. Hundreds of thousands of tons of ice hav been carried off. At Dubuque all travel is suspended owing to the overflow of the river.

A priest in France has been arrested and fined for procuring signatures to a petition by threats of eternal damnation. Pity Comstock's gang of clerical petition extorters could not be served similarly.

A young girl arrived in this city from Germany, a few days ago, to meet her affianced lover and brother, only to find that her brother had been murdered by her lover, on the day before her arrival, who then committed suicide.

Two ocean steamers, the Anchoria and the Queen, recently collided 200 miles off Sandy Hook, the former being badly stove in. The passengers were safely transferred to the other steamer, and both vessels put into this port.

Two large excursion steamers, the Adelaide and the Grand Republic, collided in the North River, off Leroy street, this city, on Saturday night last. The former was badly crushed, and sunk in ten minutes. Luckily all the excursionists, several thousand in number, had been landed and no lives were lost.

## Theology Irreconcilable With Justice.

A LECTURE DELIVERED BY ISAAC PADEN IN THE CITY HALL AT WOODHULL, ILL., APRIL 11, 1880.

SUBJECT, "Can the theological views of the fall of man through Adam be reconciled with justice, and leave God possessed of all the attributes of a kind, loving, and honorable father (parent)?"

*My Respected Friends:* I trust you hav come here to hear what I shall say upon one of the most interesting questions now agitating the religious world. As the question stands, I shall take the negativ side, and giv you my reasons why it can not be done. First, I will say that I hav given this problem to quite a number of theologians within the last twenty-five years, such as Rev. Thomas of Chicago, Rev. Edward Beecher, when living in Galesburg, and his brother, H. W. Beecher, and many others of talent and education. Rev. Mr. Haney, pastor of the M. E. church of this place, took the question under consideration, with the following leading questions:

First. What was man's condition in a moral and refined sense before the fall, and in what sense was man in the likeness of God? Did he hav a knowledge of what was right and wrong, and the sense of shame and modesty, or was this the result of partaking of the forbidden fruit? If so, how can such a change be considered a fall?

Second. Did God know when he put Adam and Eve into the garden that there was a devil running loose, seeking whom he might devour? If so, can a man be found so despicable as to place his children where they would be exposed to death, and withhold protection from them?

Third. Is not the knowledge of good and evil the basis of man's reasoning powers above the animal? If so, is it a blessing to man, or a curse? If a blessing, is it a gift from God, or the result of disobeying his command under the advice of the devil? If a curse, wherein would man be better off without this knowledge?

Fourth. Do not courts of justice refuse to recognize crime in an act committed by a person who is not capable of judging between good and evil? If so, is man more merciful and considerate than a theological God?

Fifth. What was the nature of the death Adam and Eve died? If a moral death, how could they loose a moral life before they had one by conforming to the rules of right between man and man?

Sixth. If the sacrifice of Christ's body was to repair the breach made by Adam's fall, was this plan of redemption ordained, and a fixed fact before man fell, or forced upon God as an after necessity? If before, how could Adam hav done otherwise and not derange God's plan and design?

Seventh. If the Jews had obeyed God's command, "Thou shalt not kill," how could God's council and foreknowledge hav been carried out? Does not theology make wilful murder indispensable for man's salvation? See Acts ii, 23.

Rev. Mr. Haney failing to open the merits of the case by not reading or quoting the questions, and the leading questions under these circumstances, I hav been prevailed upon to ventilate this perplexing problem, and shall do so to the best of my ability. The question is now fairly before you.

As I am a fearless Freethinker, I will giv you my creed. I acknowledge no infallible authority on earth, but hold that all past acts and sayings claimed to hav been done and said by the gods of nations are subjects and matters for our consideration, under a right to bring all things, past and present, before the throne of reason for investigation; and I know no better criterion or standard of right than to test all things, and hold fast to that which has a tendency to elevate man, and discard that which has a tendency to degrade either God or man in their scale of existence, and I grant this same right to all others.

First. What are the views or claims of theology on the fall of man? It is claimed a man by the name of Adam and a woman by the name of Eve were the first two human beings that ever lived upon the face of the earth, and that they started out upon the path of life direct from God's hands, full size, morally perfect, and happy in the image and likeness of their maker, God.

Second. It is claimed Adam and Eve fell from the high state of moral perfection to that of total depravity, and all mankind fell with them, and that man in his natural state is corrupt from the crown of the head to the soles of his feet—shaped in iniquity, and in sin conceived.

Third. It is claimed that this "fall" of man was brought about by Adam and Eve eating the fruit of a tree called the knowledge of good and evil, which their God had forbidden them to do—"For in the day thou eatest thereof thou shalt surely die."

Fourth. It is claimed that this tree and the tree of life stood in the midst of a garden in which God placed Adam and Eve to keep and dress. While thus engaged, a serpent, called the devil, entered the garden and told Mother Eve a pack of lies, and under the advice of the devil she ate of the forbidden fruit, and gave also to Adam, and he did eat, and by this act man fell; and lest they put forth their hands, and eat of the tree of life God put a guard about it to keep man from eating and living forever. Here, I will say, had God been a thoughtful and dutiful father, having a desire for the best interests of his children, he would hav put this guard around the tree of knowledge of good and evil and given them access to the tree of life; then man would never hav known enough to be damned or saved. Here, upon this neglect on the part of God as a father rests the fall of man and all the results arising therefrom.

Fifth. It is claimed that in order that mankind might be redeemed and made fit subjects for heaven, it was indispensably necessary for God to clothe himself with a body of flesh by a connection with a female virgin, and be put to death as a sacrifice for sin; and theology makes a belief in this essential to salvation, conferring endless damnation upon all unbelievers.

The first thing under consideration is the word "God." What does it represent? "God" is the title name of all objects of worship, persons or things, real or imaginary, physical or spiritual, dead or alive. Before the days of Abraham gods were held to be many, and their home was supposed to be just above the sky. They frequently associated with both men and women, intermarrying with the daughters of men—giants and men of renown being the result.

To make access more easy to the home of these ancient gods, and to take vengeance on them if they wished, the people under King Nimrod undertook to build a tower to the sky. To this the gods objected, and in council said, Let us go down and stop this thing, for there is no restraining the people, when they are one, from doing as they imagin to do. All this and much more is found in pagan history, besides in the Bible (Gen. xi; also, Josephus).

Abraham was a son of Terah, a pagan prince, who kept three representativ god-images in a room of worship. Abraham, his son, contended with his father and protested against the idea of a plurality of gods. Abraham claimed one was Chief, or God, and all others were his servants or angels, and the quarrel with his father ended by Abraham destroying two of his father's images or representativs and leaving his father's house when about seventy years old and becoming the founder of the Jewish nation, the same as Luther left his mother church to become the founder of Protestantism. Abraham's God is now known as the Jewish God. Theologians claim that he made the man Adam and the woman Eve in his own likeness and image and put them in the Garden of Eden, and a serpent—who, they claim, was once an angel in heaven, but rebelled against God and thereby became a devil, and was cast out of heaven—entered the Garden and told Mother Eve a pack of lies. The question is now ready for discussion.

First. What were the lies this serpent told Eve? Theologians say he told her that if she ate of the forbidden fruit she should not die, as God had said. Here theologians are driven to their wits' end to show what kind of a death they died while in the garden, as Adam lived some nine hundred years after and died a natural death. Paul claimed it was a physical death, and that Adam brought death into the world. From this some claim that Adam's sin is the cause of all death, animal and vegetable. Others claim it was a separation from God's presence. Scarcely two agree. Adam and Eve being dead is no proof that the serpent lied, because eating the fruit should hav produced death the same day they eat thereof, in accordance with God's threat. As this is not the case, there is no evidence that the devil lied, while there is conclusiv evidence in the facts named that he did not lie. The result was just what the serpent said it would be. Their eyes were opened and they came to know good and evil. Under this realizing sense they saw their low condition and commenced to elevate themselves above the animals by covering their naked forms. Nothing like death is the result. As for Adam dying a moral death, he could not until a moral life was formed by conforming to the rules of right between man and man. As for a separation from the presence of the God of the universe, this would be impossible, although with the theological God it may be otherwise, as we read that Adam and Eve hid themselves from his sight behind some trees in the garden.

That the serpent who invaded the garden was the same angel who was made a devil out of for rebelling against God and then cast out upon the earth as a roaring lion, I deny, and propose to prove an alibi by showing that this angel had not at that time received his office as devil, and did not for a long time after, therefore, the serpent in the garden was not the devil that was made out of an angel. Theology tells us that when Adam and Eve were put into the garden they were the first and only people on earth. When this angel rebelled and became a devil the earth must hav been inhabited, for this record says that when this devil was cast out, it was said: "Woe to the inhabitants of the earth and sea, for the devil is come down unto you."

Second. As for the origin of man, there are two theories—one creativ or theologic, the other, development or scientific. Theology claims that God created man out of the dust, full size, like himself, and perfect. Science claims that man had his origin in a lower grade of animal life. Progression from a low grade of animal life is similar to the cultivation of our choice apples from the wild crab. Evolution teaches us why some human beings are so much more animal and brutish than others in these generations and nations—they lack cultivation. Yet man has become a noble being. H. W. Beecher says, "Man as a fallen being should be ashamed of himself, but as a progressiv being he has something to be proud of." This is very true.

Third. Theology claims that the relation between God and man is that of father and child, parent and offspring. Under this relation, the law of justice demands of all parents and fathers that they protect these children and offspring. This law is imperativ upon all parents, and is found in animals as well as man. Should a serpent make its appearance to a hen on a dungheap (if she is not a theological hen), she would not remain quiet and see a serpent swallow her chickens as the theological God did when a serpent, the devil, entered the Garden of Eden and encountered Adam and Eve. The cow in the pasture, should she imagin her calf in danger, is immediately at its side to protect it. Did the theological God show the same parental care? He did not if theology be true. See the wild bear of the forest; disturb her cubs and theology can't save you. If theology be true, God is lower in the scale of fatherhood than man or animal. Should any think I am speaking irreverently of the God of the universe they make a mistake. It is the theological views of an imaginary God I find fault with, and wish it so understood. The theological view of God is far below that of the heathen; nowhere in pagan history hav I found such a low, degrading representation of the character of their gods as I find in Jewish history—where God's disposition is represented as being below the lowest grade of ravenous beasts—a savage tyrant under the passion of anger. I will giv you a few Bible quotations: "He was unto me as a bear lying in wait, and as a lion in secret places" (Lam. iii, 10). "I will pour out my wrath upon them like water" (Hos. v, 10). "I will be unto them as a lion; as a leopard by the way will I observe them [his chosen people]; I will meet them as a bear that is bereaved of her whelps; and will rend the caul of their heart and them will I devour like a lion" (Hos. xiii, 7, 8). These and many more equally degrading pictures of God are found in the Jewish history. I ask, are such representations true or are they imaginary? I, for charity's sake, pronouce them imaginary. Yet the writers of the Bible, in their low state of development, may hav been honest in their ideas of their imaginary God. But in this day, a god or man who would place his children where he knew they were in danger of death and not protect them, destroys every particle of our reverence for him. Some may claim in the cases quoted that God was justified on account of the wickedness of the people. But where was the wickedness of Adam and Eve to justify their exposure without protection against a ravenous devil (if theology be true), before whom they fell an easy prey, as two innocent lambs in a sheepfold would fall into the jaws of a ravenous wolf in the absence of a careless shepherd? Come down to the logic of theology as to man's fall and it can be comprehended in a few words: God set a trap (baited with a sweet apple), the devil sprung it, and man was caught. Absurd and ridiculous as this appears, it yet covers the whole theological ground.

Fourth. As to endless damnation, which theologians claim was brought upon the human race by Adam's fall, it is not found in the sentence passed upon Adam, further than that he was informed his origin was dust and that he should return to dust, not to endless damnation. No such idea was taught by Moses, nor was it thought of for thousands of years, and I pronounce it unjust upon principle. The offense claimed is too small. It would be the same as to hang a man for killing a mosquito.

Some theologians claim Adam not only entailed death upon man, but upon all vegetable and animal life. Such an idea is not worthy of a remark, yet I hav heard it preached. I will now say to this audience, change is a law of nature. Life never dies, and matter never grows less; therefore they are eternal. All physical forms are subject to the law of change, called death. Even the earth and the seasons change, producing, as we call it, life and death in the vegetable kingdom. Each form has its mission. The mission of a cornstalk is to produce an ear. The life in the stalk does not die, but passes into the ear, the corn is gathered, and the stalk, withered and dead, goes back into the earth from whence it came. The same with human stalks, or bodies, whose mission is to produce or individualize spirit. At the dissolution of the body, called death, the life passes into the individualized spirit.

form, and is gathered—enters a spiritual mansion suited to each one's condition, subject to progression—and the body of clay returns to the bosom of its Mother Earth.

Fifth. What kind of fruit did Adam eat? Some say it was an apple, that Eve ate the apple and gave Adam the core, which stuck in his throat at the head of his windpipe, and can be felt in every man's throat. This is not theology, but no less foolish. If this fruit was eatable, it must hav been choice, and God did not intend his children should taste or otherwise be benefited from a knowledge of good and evil.

Is this the treatment of a kind and honorable father? I answer, No. Suppose a father points out to his children a tree in his orchard and says, You may eat of all the trees but that one; it is sweet. If you eat of that tree I will punish you with death. None but a savage would make such a threat, and none but a demon of the lowest grade would execute such a threat for the first offense. Some claim his honor was at stake. No honorable father will make such conditions for himself. The fall of man, as claimed, is a slander on God.

Here let me correct a prevailing error. I hav heard theologians say there was not a scientist on earth but had lit his taper by the light of the Christian church. Others say that in the absence of Christianity the world would be destitute of moral goodness and civilization. I will say, without fear of refutation, there is not a precept leading to moral goodness and civilization taught in Christianity but what was taught and practiced by pagans hundreds and thousands of years before Christianity was known, and the same with all the rites and ceremonies in the church. Yet she may hav made some good selections, but giv credit where it is due.

As for a tree and its fruit, giv me the name of a tree and I will giv you the name of its fruit. The original writer may hav intended, by the garden scene, to hav illustrated a grand and noble principle; but theologians hav thrown their mantle of mystery over it, and what truth there is in it is hard to find.

It is a well-known fact that parables, fables, and symbolic illustrations were the ancient style of speech, and historical figures and images were used. A lion was power and strength; a dragon, war, power, and strife; a lamb or dove was mildness and innocence; a serpent was subtlety and wisdom, as can be seen from what Christ said to his disciples—"Be ye wise as serpents and harmless as doves"—a beautiful illustration. He being a medium, his controlling spirit assumed the form of a dove and lit upon him and was his guardian through life, an emblem of his disposition and life. A tree represented a principle from which it took its name; and as there is a possibility of the garden scene being true in a symbolical sense, I will defend it as such.

First, I will say that we already hav some half dozen translations correcting errors, and one now in progress, which proves positivly that the Bible as it is worded is not reliable as history. See the book of Job, which represents God and Satan as two gamblers in a game of guessing at the expense of an honest man, playing tricks on him to see how much he could stand. This book had its origin in pagan fables, such as Æsop's, only on religious subjects. As a real fact it is ridiculous; and so is the garden scene. Both accounts hav their origin in pagan fables. Job was a pagan prince. Therefore the character or figure which the transcribers or translators supposed represented a garden was the earth, as can be seen by the four rivers, symbolizing the four quarters of the earth, which was then understood to be flat, and also from the fact that no trace of this garden, or of such trees in history as are said to hav grown in it, can be found. The figure of a man and woman represented the human race, and they were named Adam and Eve as individuals. The tree of knowledge of good and evil was named after the two great elevating principles. The tree of life was the great animating principle throughout the universe, the same as the tree of liberty is emblematic of our national rights.

The flaming sword, turning every way to guard the tree of life, shows the impossibility of living forever physically. The serpent was wisdom, man's greatest teacher. As for wisdom crawling upon the ground and eating dust, has not that been the treatment she has received at the hands of man under the claim of the priesthood? Rev. Edward Beecher, while living in Galesburg, Ill., said in my presence that he had tried to make the reconciliation, but could not; and he did not believe Adam fell any more than he did. "If he fell, he fell up, and mankind has been falling up ever since Adam's day. The idea of man's fall, as claimed," he said, "compromises the character of God, and cannot be true." I asked why he did not preach his honest belief. His answer was prompt and to the point—"We preachers hav to feed the people with that which they can digest; if not, they will throw it up." A truer statement was never made by a preacher.

I now close my argument so far as concerns the fall of man, leaving the theological view of man's redemption untouched, claiming that I hav made out my case, and that my position is tenable and accords with one-half of the preachers' honest convictions.

As for the knowledge of good and evil causing man to fall in any sense, it is false. This knowledge is the root and foundation of man's reasoning powers, the basis of moral goodness, of civilization, education, virtue, modesty, and refinement; and to claim that God, in the capacity of a father, did, in any age of man's existence, directly or indirectly, forbid man to exercise, or in any way to become possessed of, a knowledge of good and evil whereby he is enabled to discern between right and wrong, is a slander and insult upon humanity and common sense, and destroys all that makes a father honorable, loving, and kind.

As for the theological claims that the crucifixion of Christ's body on the cross was to repair the breach made by Adam's fall, that is a matter to be hereafter considered, but is no less false in the manner in which it is held.

## Sexual Intemperance.—No. 1.

"If each woman would claim and hold complete ownership of her own body, preserving herself pure from every merely sensual thought or approach, permitting herself to incur the risk of motherhood only when all the conditions are favorable for a wise parentage and a pure offspring, there would soon be scarcely a crime left on the calendar, and the serpent Sensuality, with 'bruised head,' would flee from the Eden of the human race."

If we cannot at once do all these things, we can begin to try and do what we can. We can begin to think purer thoughts and liv purer lives. We can lop off a branch here and another there of the tree of lust, and we can dig around it and cut off a portion of the roots, thus, little by little, destroying the whole, root, trunk, branch, and limb. We can strive to keep our minds busy with good and pleasant thoughts, and our hands at work achieving good and great deeds. We must strive to rise each day a little higher, to make our loves more pure and unselfish. We must study the laws of health, and learn the fact that of all forms of intemperance the world has ever known that of sexual intemperance is the worst, the widest spread, and most terrible and fatal in its results.

It is a well-known fact that our worst habits are the very ones that we hedge about most carefully with veils of secrecy and walls of darkness. Every attempt to investigate or to throw light upon the evil is met by determined and obstinate opposition. "My body is my own, and it is no one's business what I do with it," cries one. "Its my own lookout if I injure myself," says another. "I guess I know what is best for me," says a third; and all these firmly believe in individual personal rights, and think they are justified by nature's demands and claims in their intemperance. Very few realize how little we know of Nature and her laws. Adaptivness is one of the most common attributes of all living organisms. A sudden change in climate, food, or other important particular that would be sure death to plant, animal, or man, may be brought about slowly and gradually, and so become seemingly natural to it and of no apparent injury. Now we of the human race hav adapted ourselves to so many different conditions in life that we find it almost impossible to go back to nature's truest and best laws. And it is only after long ages of wrong and intemperate living that we begin to realize we hav stepped aside from the right track. There has been a dimly recognized idea prevailing for a long time that sexual excesses were eating out the vital forces of humanity. All along through the ages now and then one has seen this dreadful evil in all its naked deformity; and from these few occasionally steps forth a brave, fearless spirit, and boldly proclaims his knowledge to the world. A "Cupid's Yokes," or some other startling essay, bursts into being and stirs up the moral cesspool to its very dregs. What is the result? Do the people bless their savior and heed his warnings and teachings! No! "Crucify him!" "Crucify him!" is the cry. "He is teaching immorality, obscenity, and Free-love. He will ruin the pure and innocent minds of the young and pollute the souls of the elders." So the man is tried, convicted, and punished for telling unwelcome truths, and the world complacently folds its hands, draws closer the veil between the light of knowledge and temperance and the darkness of ignorance and intemperance, and by continued indulgence increases desire in the present generation and fastens it on the next as a fatal gift of inheritance. Look around you, my friends, and see the consequences of the ignorance, lust, and gratified passions of mankind. Weak, feeble, and delicate mothers, suffering from all kinds of "female diseases," some the result of lives they themselvs hav led, and some inherited from lustful parents, grandparents, and great-grandparents. Can you find just barely one strong, sound, well woman? I hav carefully watched, for ten long years, for barely one, and hav not yet found her. True, dress and other wrong conditions hav done something toward producing this sad state of female debility among our wives, mothers, and sisters, but these are but as a drop in the bucket when compared with that greater sin against nature—sexual intemperance. The reproductiv organs are the most important, most carefully delicate and sensitivly organized, of any portion of the body, for nature always seeks most diligently and earnestly for the best and surest means of perpetuating the species.

Everything in plant, animal, and man has to bend to this one object; and hence it is that so much depends upon a true knowledge and right usage of these most important portions of the human system. Nature will adapt herself to great and long-continued abuses, but she always has her revenge, if so we may call it. She inflicts her penalties on every transgressor of her laws each time they are violated. Intemperance, sexually as well as in liquor-drinking, creates an imperativ demand for more and still more indulgence, till it becomes so strong in many people as to be beyond personal control, and is really a disease, and should be so treated by society, and the victim should be restrained by force or imprisonment until cured or relieved.

Personal freedom is one of the most precious and priceless of all the privileges and blessings of man; but this birthright of the race is sacrificed when an individual trespasses upon the rights of others. And this is done whenever by personal, selfish gratification a man or woman wrongs a child out of its inheritance of a sound mind in a healthy body. A corrupt tree cannot bring forth good fruit. Parents who violate the sexual laws by a too frequent indulgence of passionate impulses cannot create pure, strong, and healthy children. All pleasures that are innocent in their effects, and make us better and happier, are good and legitimate; but no matter how strongly we crave or long for the gratification of any feeling or passion, if we know the result will be future suffering, evil, or wrong, we should restrain ourselves and practice a resolute self-denial. There is a joy in conquered passions that far exceeds all that which springs from gratified appetites when they lead to known evils.

"Let us, then, in reverence bowing,
Honor most of all mankind
Such as keep their great thoughts plowing
Deepest in the field of mind."

—*Alice Cary.*

ELMINA DRAKE SLENKER.

## A Plea for Free Debate.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There has been an interesting discussion going on through THE TRUTH SEEKER upon Spiritualism and Materialism. Some Liberals, I perceive, deplore such a war of ideas. Why should they? How can any one who professes to believe in free discussion object to controversy about Spiritualism? Some writers imagin that such debates will prevent Spiritualists and Materialists working together. Who should care for a union of effort on such terms? I believe the Roman Catholic church sacrificed freedom of opinion, and its free expression, to unity. No, no; let us hav no suppression of free utterance, no matter how much benefit may be thought to accrue from the policy of silence. If there is a Spiritualist in this broad land who will be less my friend because I candidly and earnestly advocate Materialism and combat Spiritualism, then I will be obliged to get through life without his or her friendship, notwithstanding I set a high value on the good will of my fellow-beings. On the other hand, if there is a Materialist who cannot co-operate with a Spiritualist who is not a bigot and who is a Liberal, because the Spiritualist believes in a summer land, it seems to me that that Materialist needs to be reconstructed.

I am glad that there are Spiritualists and Materialists. Let the world understand, once for all, that, in their respectiv fields, thought is unfettered and speech is forever free as the air we breathe. No temporizings; no sacrifice of conviction for the sake of repose. Both systems are revolutionary; both seek the truth by different routes. If the Spiritualists hav a truth which the Materialists hav not, that fact alone is sufficient to warrant a conflict of thought between them; and, for my part, I rejoice that THE TRUTH SEEKER comprehends the situation and is true to its name. Why, look at it! The editor went to prison for a principle. Was he not advised to let "Cupid's Yokes" alone and attend to his legitimate business of editor and publisher? D. M. Bennett could hav avoided prison by avoiding an unpopular question. His devotion to the principle of free speech gave him the right, in his judgment, to sell a book. He scorned compromise. It was his business to sell that book. If it was a little matter, he was not to blame for that. The church was "little" enough to punish him for his truth, and thousands of us hate that church more than ever because it has dared to lay its hypocritical hands on our ark of liberty.

Can a truth seeker consistently refuse to consider any question, any problem, which is engaging the attention of millions? Not in enmity, but in friendliness, should all inquiries be conducted. It is in this spirit that I approach the discussion of modern Spiritualism. If it is in my power to put Spiritualists to the very testing that they claim to be eager for, they ought to thank me. For more than thirty years they hav been saying, "Prove us." I propose to do my best at it. As I believe the mass of them are sincere, they will not shrink from close investigation, but court it. We can employ ourselves in the examination without belittling each other.

One of the strangest reasons given for *not* discussing the questions of immortality and spirit communication is, "We find in this life sufficient to exercise our entire abilities, strength, and energy." I accept that. I, too, hold that "one world at a time should be our motto and our rule of action." It is because I hold these statements to be true that I am willing and anxious to debate the question of future life and all it implies. Let Spiritualists be satisfied, in any way, that there is no positiv proof of a spiritual world, and they will doubtless join the Materialists in making this one pleasanter. The mind naturally clings to undisturbed ideas. Satisfy the mind of a Christian that his Bible is not the "word of God," and that his heaven, hell, devil, and God are myths, and he is prepared to accept this world for all it is worth. If you want old ideas to remain, let no whisper of doubt or debate be heard.

Is it not a trifle inconsistent for a writer to object to debate about another world and then to argue against the existence of such a world himself? He commits logical suicide.

Let there be no embargo on thought or speech!

Yours respectfully, W. F. JAMIESON.

172 *and* 174 *Clark street, Chicago, Ill.*

# Communications.

## What Next?

The pen of this perhaps all too ready writer has been taking a needed rest. For two years it had been busily engaged in defense; sometimes in attack, but only for the purpose of defense; sometimes in the enunciation and advocacy of principles, but mainly drawn out to strengthen the defense.

Now Mr. Bennett is out of prison; Heywood is pardoned; Dr. Foote has paid his fine; Abbot, the principal assailant, is *hors du combat;* Bundy has been shamed into silence; Comstock has been driven to his own nativ barnyard heap; no more victims present themselves for defense, and the Defense Association has adjourned to meet only on call when needed. What shall such a writer do? Is Othello's occupation really gone? Must so old a dog learn new tricks? Not by any means. The rebellion in the Liberal ranks being quelled all along the lines, and the rebels lying stiff and stark on the battle-field, volunteers for the union will take their honorable discharge, return to the ranks of the people, and resume their not yet forgotten trades. So I will mine.

War, either of defense or attack, especially attack, never was my best hold, my normal condition, nor in any way my attraction. Not of my own motion did I choose the soldier's trade. I was drafted. I seemed to be an apparent innocent forced in to defend principles where angels feared to tread; yes, really good, pure, beautiful, highly-cultured angels fairly trembled with fear lest they should soil their pretty wings defending the very principles they had advertised as newly imported, fresh right out of heaven. Well, at the conclusion of this fight, fool as I seemed to be for rushing in, I am still able to say—and to sing—I don't "want to be an angel and with the angels stand." It seems to me their white robes are rather more bedraggled than my breeches and brogans, and ever so much more than if they had sailed fearlessly in. Any how I would not accept an invitation to a wedding party in Paradise looking as they do—that is, if they hav wedding parties in Paradise, which I am told they don't, and I half suspect that is what makes it such a happy country to liv in. But if I had come out of a drawing-room wake, or a highly-cultured Kilkenny affair, smutted as they are for all the tucking up of their skirts, I should hav to be bathed, barbered, shampooed, and laundried all over, even if Lung Choo, child of the sun and descendant of Confucius, charged me $1 50 a dozen for the lavation. But all that is past. Leaving the old dirtflingers in their suds, what cause shall I espouse next?

When I was first recruited in the late war, I heard some complaint that "Leland is too severe," and it has been running in my head recently, now that the struggle, or one stage of it, is over, I ought to apologize for not putting on gloves when I boxed a sham Liberal over the head, or for not taking off boots when I kicked a retreating coward still farther to the rear. I don't know but this is due to THE TRUTH SEEKER readers, who hav been so kind to me, so patient with my vagaries, and so appreciativ of my well-meant efforts to get a hearing for first principles and secure the best good of the whole Liberal cause, especially my determination to uphold its living, working heroes, and drum its drones and incapables out of camp. Also, hearing so much of the blessings of peace and the shame of strife among Liberals, I felt still more struck under conviction, and saw, or thought I saw, the error of my ways. So penitent did I become that I began to formulate some nebulous shapings of a contrite statement, and the dim and dawning terms which some kind of an apology should take. Indeed, I just now took up my apologetic pen, and poised it in readiness to condense my mental cloudland into something solid, to receive impressions from the angels of peace, as it were, when a friend placed under my contemplativ vision the following clipping from the New York *Telegram:*

THE POLEMICS OF JOURNALISM.

The history of journalism is the history of war. Journalism is war. Its aims, its methods, its triumphs and rewards, are those of war. There may be newspapers that attain to a fair degree of success entirely owing to their excellence in the material and fundamental departments of journalism. There is one thing needful to the perfection of their success. They need something to fight, something to fight for. A cause, a clientage, a principle, a party even, in the lack of a worthier object of allegiance, is required to endow the form with the spirit of journalism, and to giv the crowning symmetry to the editor's vocation. All the great editors, the captains in journalism, whose exploits the *Telegram* has recorded, hav had this point in common—they were good fighters. The independent journalist is none the less a soldier because he drills with no party. He is the greater soldier. He commands a corps in the army of progress instead of a regimental division. There is danger in the present fashion of reaction from the occasional verbal intemperance of the rude and vigorous pioneer journalists. There is danger that the press may fall into less excusable euphemism and finicism. The pungency and flavor of latter-day editorial writing is diluted with something too much of "our esteemed contemporary."

I read that bit of journalistic wisdom, at once flung my *goose* quill out of the window, and resumed my old familiar pen of steel. As long as I am a journalist, I hav enlisted for war, and the whole war. "Journalism *is* war." Liberal journalism is pre-eminently militant, and must be in the nature of things and in spite of wishes for peace. That "polemic" is the portrait of Mr. Bennett exactly. "He is the greater soldier." He led the van, and thereby became prisoner of war. His paper, THE TRUTH SEEKER, is a fighting journal; and if we are enjoying some degree of peace just now, it is because this journal, its editor, and his assistants and correspondents hav conquered that peace. If there are specks of war remaining, some Abbot and Bundy guerrillas still skulking in the Underbrush, they too will be smoked out, and all *their* paths shall be peace.

But, after them, what? Why, new causes for war will arise, new claims, new propositions, new principles to be discussed, new measures to be fought out; and the fighters who survive will be both those who hav "fit" and are fit. When there is not something to controvert, something to debate, something to form an arena of opinion to wrangle in, journalism will be stale, flat, and unprofitable, and the mission of THE TRUTH SEEKER will end. Very few readers in the good time coming, if it comes *too* good, will pay three dollars a year for a journal that has only the feeble, uneventful annals of peace, harmony, and accord to report; and that vista of the future which has not the prospect of so much as an intellectual shindy in it will be very uninviting. No use issuing a prospectus of such a calm.

There is the National Liberal League too—it is a fighting institution. Organization as well as journalism is war. The League was organized to contest something, to make good a claim, to fight its way with other organizations, till it shall conquer its rights against all other organizations which impose wrongs. The League comes to bring not peace but a sword, or, at all events, a sword first with which to conquer peace. I hope, now that so many of the common enemy are under our feet, to giv some attention to the League. I hav always been a student of organization and an advocate of the application of the forces of organization to the propagation of Liberalism. I hav always been aware of the immense results that can be accomplished by organization, and of the weakness and worthlessness of any class of reformers without it. Before the persecution began against Mr. Bennett, I was a warm *Index* man, and was charmed with Mr. Abbot and with the work and prospects of the League which he had established. So now, disbanded recruit as I am, unpensioned and on the half of no pay, I return to my first love, and hope I may be able to say many good words in favor of the League, its work, and its development into a first-class power. Mr. Abbot himself has lost faith in organization. The high-toned, cultured classes, he says, won't organize and won't let him run the organization if they do. He is immediately put into a minority of one, and so, in his view, organization is a bad thing. He concedes that it is only the uncultured classes, the roughs of Liberalism, fishermen and sailmakers, who can organize and succeed. Mr. Underwood takes the same view. He is dead against tag-rag and bobtail. He relies on the individual—no need of Leagues. Teach the individual, convert the individual, lecture to miscellaneous audiences of individuals, publish books and papers, and society will take care of itself. Well, given time enough, this is approximately true, but we need to save time in the propagation of correct principles as well as of new potatoes. Why go slow on the individual plan when we can do ten years' work in one on the organized plan? The difference between individual effort and organization is the difference between hand labor and machinery. We will let Mr. Underwood continue swinging his old scythe, while advanced Liberals organize Leagues and walk into the Christian ranks with a McCormick Reaper. The League has paid all its cost already. It justifies its being by its works, and it will make itself more and more felt from now on. It is sufficiently harmonious, too, at the present moment. There are no dissensions in its ranks since the casting out of its devils by Beelzebub.

Individual effort, then, is good in its place, and organization is good in its place. One is not to be taken, and the other left. One is the left hand, the other the right. Let them wash each other and work together for good. So journalism and organization are another pair of hands; both are mailed hands and adapted to war. Let them also cooperate and build up each other. Journalism is semi-organization with radical lines out in all directions from a center. The Liberal League is organization with cross lines all around the center. That makes the web complete, and all orthodox flies will eventually accept invitations to walk into the parlor of our organization.

Still I advertise for proposals—what shall I write about next? Who hath his quarrel just? And has it to let?

T. C. LELAND.

## A Misstatement Corrected.

It was stated in THE TRUTH SEEKER—by Mr. H. L Green, we think—that Hon. A. B. Bradford had published his lecture before the Pittsburgh Liberal League, and that those wishing copies should write to him. This was a mistake. The lecture, which was such an admirable statement of the League's purposes that we reprinted it in these columns, was published by the Pittsburgh League, and those desirous of obtaining it should address Robert Peet, 13 Boyle street, Allegheny City, Pa., the Secretary of the League.

## The Princeton Meeting.

Everybody is invited to attend the Second Annual Convention of the Union Reform League, at the Town Hall, Princeton, Mass., July 4, 5, and 6, 1880. This League is a union for mutual aid, defense, and growth of the various progressiv movements. Vital topics, such as government, land, labor, finance, usury, marriage, sexology, free speech, press, and mails, will be discussed from the most radical standpoint by such representativ men and women as Stephen Pearl Andrews, Henry Appleton, of New York; A. H. Wood, of Lunenburg; Ezra H. Heywood, of Princeton; Josephine R. Stone, David Wilder, J. W. Stillman, J. H. Swain, E. B. McKenzie, of Boston, and others. Board, $1.00 to $2.00 per day at hotels and boarding-houses. Executiv Com.: John Orvis, John M. Spear, Josephine R. Stone, E. H. Heywood, Henry Appleton, Joseph H. Swain. Officers, John Orvis, Pres.; S. A. Vibert, Sec.; Henry Stone, Treas. Address J. Flora Tilton, Princeton, Mass.

## A Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Ever since I sent those lying statements of T. L. Savage's for publication I hav felt guilty of spreading before the public a vile and false slander against two of the best and truest Liberals in the country, Mr. J. P. Mendum and Horace Seaver. I now wish to atone, as far as possible, for my indiscretion. I refer to Mr. Savage's inquiry, which I say was made on School street, in the presence of Charles Ellis, namely, "Why do you try to defend those men, Mendum and Seaver, if you are an honest man?" I then replied that I did not profess to be honest. He also said that "Underwood knows these men are crooked."

I hav once before defended Mr. Mendum against these false charges, through your paper.

Mr. Bennett, you know that I hav always defended Mr. Mendum honestly, all through the Paine Hall troubles, from the time of the Altman trouble. I hav always seen that there was nothing wrong but misunderstanding between the trustees. I now repeat again that I hav never yet seen the first crooked thing against Mr. J. P. Mendum or Horace Seaver, and I hav no doubt but that the court will soon so decide.

I regard Messrs. Savage and Ellis's charges against Mr. Mendum as not only false, but childish and foolish, with not a leg to stand upon. Yours respectfully,

*Cambridge, Mass*, June 19, 1880. J. S. VERITY.

## Abbot's Last Kick.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following is a copy of a letter I just mailed to the *Index* for publication, but, judging from past experience, I do not expect it will be published in that journal. Please giv it a place in your paper:

SALAMANCA, N. Y., June 19, 1880.

*F. E. Abbot:* I hav just read in the *Index* of June 17th your comments on the notice of the next Annual Freethinkers' Convention, and I am pained to see the disposition you exhibit in those comments. It is sad to see one whom I once so highly respected, and who for many years did good work in the Liberal cause, so demoralized that he appears to be endeavoring to undo all the good he ever did.

The notice you refer to originated with me, and if there is anything wrong about it, I am responsible for it. Since the organization of the Association, as the Corresponding Secretary, I hav been intrusted with procuring the speakers, and I hav always tried to obtain the very best in the country. I remember at one time cordially inviting F. E. Abbot.

Your insinuation that I am a Freelover is beneath my notice, and you would blush to make it if you were the man I once considered you to be.

As to the notice, I stated that the persons named "were expected to attend," and I still hope and expect they will. A majority of them hav already promised to be present. You claim I hav done injustice to Dr. Adler and Mr. Underwood. Let us see. On June, 18th inst., Mr. Underwood wrote to me: "If I remain East, and am not suffering badly from the malady that affects me every summer, I will attend and speak at the Convention. You may announce that I will probably be present, and if I find I cannot, I will so inform you by or before August."

I hav not heard as yet from Prof. Adler, but as he wrote me last year a kind and gentlemanly note declining to attend the Convention on account of some previous engagement, I hope we may be able to procure his attendance this year, for I know of no one in the Liberal ranks for whom I hav a higher respect than for Dr. Adler. He is doing what but few Liberals are, I regret to say, putting his Liberalism to practice, and I hav too exalted an opinion of this friend of humanity to believe that he would refuse to present the views that he entertained to any respectable audience of his fellow-citizens.

And the persons named are not the only eminent speakers that we expect to attend this Convention. We wish to get together a number of thousands of free men and women, and our desire is to procure the best thinkers in the various schools of Freethought to address the great meeting. If our Free Religious friends expect to become a power for good they must not fear to go out into the world and preach their new gospel to the people of the world. And we not only desire to obtain the attendance of Prof. Adler, but also that polite, learned, and gentlemanly preacher of New Bedford, William J. Potter, who is soon, I am pleased to learn, to take charge of the *Index*. He will be invited to be with us. And all will be done that can be done to make the Convention one of the best and most important to true Liberalism that has ever been held in this country. We wish Mr. Abbot was inclined to help us in place of trying to injure the movement.

I must say you are not easily pleased. If I had invited and named as speakers in my call or notice persons who were known as Freelovers, and who were not generally considered the best representativs of Freethought, then you would certainly hav condemned me. And now that I am trying to engage the very best Liberal speakers to be had you also condemn me. But for one thing I must thank

you—for publishing a notice of the Convention. And you can be assured that it will be a success.

Respectfully yours, H. L. GREEN.

*Salamanca, N. Y.*, June 19, 1880.

[The contemptible notice in the *Index* which Mr. Green refers to, and which no gentleman would be guilty of writing, reads as follows, after quoting the advertisement and mentioning the names of speakers expected: "The managers of this Convention are the same disreputable clique of Freelovers and repealers who successfully carried out their conspiracy to capture the National Liberal League at Syracuse, but they hav the shrewdness to keep themselves in the background, and to use the names of others before the public, without authority, we are persuaded, in at least the case of Dr. Adler and Mr. Underwood. If so, these gentlemen will repudiate this impudent and unauthorized use of their names for purposes with which they cannot sympathize." This is a tissue of falsehood from beginning to end. The man who wrote it is an infamous liar and slanderer. Whether Freelove is good or bad, there is not a man who pretends to advocate it who has anything whatever to do with getting up the Hornellsville meeting. There is nobody keeping "in the background." Abbot has been so chagrined and maddened at his righteous defeat at Syracuse that he has lied and snarled enough since to sink a ship, provided lies and snarlings would do it. Let the Liberal public rejoice that his weekly lies (and *weakly* also) are nearly at an end.—ED. T. S ]

## How About the Brussels Congress?

Many hav requested Mr. A. L. Rawson and the editor of this paper to go to Europe and help represent the Liberals of the United States in that International Congress. Many societies hav also duly sent in certificates of representation. It promises to be a meeting of some importance. We hav received within a few days a letter from Charles Bradlaugh, saying the secular societies of England would be represented in the Congress, and that he would himself be one of the delegates.

We are willing to go, we are willing to lose the time, but hav not the necessary funds. It takes money. We cannot walk over, nor swim it. A few friends hav shown their generosity, but the great body are indifferent. Not one tenth part enough of funds hav been sent in. Our Christian opponents are furnishing funds for sending hundreds of the poor, overworked, and underpaid clergy over to hav a good time; but the Liberals of the United States seem not disposed or not able to send over two delegates to the Freethinkers' Congress. Straws show.

We would not say a word about funds if we had them on hand and could safely spare them from our business; but we hav them not. It is the dull time of the year for selling books and renewing subscriptions, and every dollar received is needed to keep up the daily expenses of the paper.

We make this last appeal. If there are others who feel disposed to contribute a little toward the trip proposed, let them remit early such donations as they feel like making. If enough remittances do not come in to send two, one will go. If not enough to send one, the money will be returned to the donors, or used as they direct.

Shall we hear from our friends or shall the enterprise be abandoned? If one in ten of the readers of THE TRUTH SEEKER will send one dollar, we can go; but if money for at least a considerable share of the expenses is not received, we will conclude to stay at home and say no more about going to Europe. Our friends are the ones to decide this question.

## T. L. Savage for the Third and Last Time.

BOSTON, June 19, 1880.

MR. BENNETT, *Dear Sir:* In THE TRUTH SEEKER, June 19th, J. S. Verity says, "Either T. L. Savage or J. S. Verity is an infamous liar." I wish to say a few words in reply. In all courts where evidence conflicts, the party is to be believed who tells the most reasonable story. In regard to the meeting at my house, Mr. Ellis has been a member of my family the greater part of the time for the past four years. Mr. Underwood made us a friendly visit on September 20, 1879, and on the morning of the 21st attended, with Mr. Ellis and myself, the lectures at Parker's Memorial; saw Mr. Verity, and spoke with him. I hav never heard any person deny that fact. Now the point Mr. Verity wishes to make is that I said there was a meeting in which Mr. Underwood read and decided to publish those letters, which is not true. He (Verity) says he has tried to be honest, but fell short. Would it not be logical to say he had tried to be truthful, but could not. He reminds me of the man that would not lie for twelve and a half cents, but would tell eight for one dollar. A person acting in the capacity of a spy, in my opinion, would be in a state of mind capable of stating almost anything. If I was caught playing the jackal for the leaders of spurious Liberalism, I would not make any claim to truth or honesty. I do not wish to represent either Mr. Ellis or Underwood in any connection with the publication of those foolish letters, as I well know how capable they both are to speak for themselves. Mr. Underwood has already given his opinion, and no doubt Mr. Ellis would if called upon, and as for myself, I saw and read one of those letters a year before their publication, and considered it a very foolish affair, and dismissed it from my mind. In your remarks you seem more ready to giv credit to a man who has shown himself to be dishonest, and advise the better way to own up and be honest, in which I heartily agree; and the sooner you take a small dose of that medicine, and recommend your friend J. S. Verity to do likewise, the sooner true Liberalism will take the stand and giv you that support which morality and truth are entitled to. THEO. L. SAVAGE.

REPLY.

Mr. Savage makes but a poor attempt to invalidate Mr. Verity's word. It will be impossible for him to do it. There is scarcely a man who knows Mr. Verity that will try to accuse him of being capable of falsehood. The flings about his dishonesty are simply contemptible. There is not a more honest man in the country. The little joke about eight lies for a dollor is pointless. The fling also about being a "spy" is quite uncalled for. Mr. Verity did not play the part of a spy in any sense of the word. The letters under consideration had been published and were then a lagitimate topic of conversation. Mr. Verity, stepping into Mr. Savage's pawn-shop, very naturally mentioned them. Seeing Ellis's ear-marks in the blackguarding, lying, slanderous sandwiches between the letters, he asked if Ellis did not write them. Savage said, "Yes; he did." He also imparted the information that Underwood had met Ellis at his (Savage's) house, and looked over those letters, and decided to publish them, and further that at the time this conversation took place Ellis was in Chicago helping Bundy on the *Journal* [fixing up Bennett's letters for further publication, with more Ellisism interspersed, of course.] He was the *R.-P. Journal's* "special agent."

This information imparted by Savage is undoubtedly correct. In fact not one of the parties interested hav attempted to squarely deny it. The dodging, prevaricating, dust-throwing, etc., that hav been resorted to hav only confirmed the truth of Savage's original statement. He admitted before Underwood that the letters were in his house, and that the matter of their publication had been considered, and that Underwood went there and spent a part of two days and a night. Of course he had an object in going there. Ellis is not supposed to be so near a friend of Underwood's—like Abbot—that he should be hobnobbing with him without an object. There is but one reasonable conclusion that can be arrived at—those letters were the great attraction, and not Ellis or Savage; and the extraordinary interest the bosom quartet subsequently manifested in the letters confirms it. They expected to "crush" the writer, and wished to do it. Underwood's remark at about that time to a prominent Massachusetts Liberal that "Bennett must be crushed," tells in sonorous words what the purpose and hopes of the quartet were. Their subsequent conduct has only corroborated it.

But it is unnecessary to dwell longer upon this unpleasant subject. Everybody is tired of it. The facts are before the people, and they undoubtedly understand the whole business pretty correctly. Let the four coadjutors hav all the glory to which they are entitled, and "let us hav peace." Let not the subject be referred to again.—ED. T. S.

## Brother Bell Busily Breaking the Bread.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been kept quite busy since I left home on the 17th day of April. I gave a lecture Sunday, April 18th, in New Haven, Conn., before the Ethical Society and the League, which, combined, gave me a good audience. The prominent and earnest workers here are Mr. F. E. Hermance and A. S. Welch. Next night I gave a lecture in Morrisania on "Hell, or the Modocs in Heaven," to a small but appreciativ audience. May 25th and 26th I gave three lectures in Oil City, Pa., to comparativly small audiences. A singular circumstance occurred there between myself and an old-time friend whom I had not seen for twenty-five years. The gentleman, D. W. McLane, who corresponded with me and secured me to lecture in Oil City, was an intimate friend of mine twenty-five years ago in a place not far from Oil City, and when I went to Oil City I had been in conversation with him a long time before I once thought of identifying him with the D. W. McLane of "ye ancient time." He did not hav an equal chance of recognizing me, as I was a boy of sixteen years of age when he last saw me. We enjoyed a hearty laugh at the manner in which our eyes were holden, and instead of calling it a miracle we mutually voted ourselves stupid. May 28th and 29th I was in South Cleveland, and to small audiences spoke twice under the auspices of the League. There is good prospect of a large field there, and it will not be long before the lecturer will hav a good hearing when he visits South Cleveland. I remember that it was while here that the iron gate swung outward for you. I spoke of it briefly in one of my lectures, and my remarks were greeted with hearty applause. Mr. C. M. Peterson and Mr. John Pyke are activ, outspoken and intelligent men, and talk pretty freely on free speech, free press, and free mails.

From South Cleveland I went to Findlay, O., and gave three lectures. I had a pretty good audience on Sunday, and smaller audiences on the succeeding evenings, but there are nevertheless some very stanch Liberals here. I may mention Messrs. Taylor and McKinnis, who took hold of the matter of getting lecturers. Mr. McKinnis deserves especial praise for his magnanimity in sustaining the course of lectures at the time and place when supported. All honor to William McKinnis! Here I assisted in forming a League.

From Findlay I went to Ottawa, and gave two lectures, but, like Jordan of old, it is a hard road to travel. The community has no interest in Freethought. The people seem to act upon the motto, "Every man for himself," and make laudable efforts in keeping their eye single upon the main chance. Dr. C. E. Beardsley, a man of keen observation and vigorous thought, and a very superior physician, shouldered the responsibility of my lectures. But orthodoxy smells the battle from afar, and will not turn out if the court clearly understands herself. Dr. Beardsley has had other lecturers visit this point.

From Ottowa I went to Ravenna, Ohio, and gave three lectures under the auspices of the Portage County Liberal Association. We had very good houses, and some interest was manifested. The gentlemen who are officers in this society expressed a desire to form a League, and assured me that they would, as soon as they could get the voice of the Association, organize a League, which I suppose they hav done before this. Mr. Heighton, R. A. Hasbrouck, and George Flath are men of the most Liberal and radical type. Mr. Heighton, president of the Association, and who, by the way, is a good musician, favored the audience one evening with a song, accompanied by the violin. But the pious of those present thought the song profane and blasphemous (emphasis heavy on *e* in blasphemous) because it was entitled, "The Devil Is Dead."

Mr. Hasbrouck, the secretary of this Liberal organization, is enthusiastic, and persistent, and young. Mr. Flath has a most excellent mind, and bids fair to make a man of distinction in whatever profession he may adopt.

My next lectures were at Angola, Ind., and when the Liberals there come forward and pay me what they owe me I may hav some good word to say for them.

Joliet, Ill., was the next point where I went to hold forth. Mr. George Lynn, a prominent Liberal of this place and an acceptable correspondent, I believe, of THE TRUTH SEEKER, invited me to come to Joliet and lecture. Mr. Lynn is pretty well known through THE TRUTH SEEKER, and his abilities speak for themselves. I found him a gentleman of polite manners, and outspoken in his Liberal views.

My next appointment was at Elgin, Ill. Here I had one of the finest public halls to speak in, and I am very happy to say large audiences were at all of my lectures. There are so many excellent men at this place that I can not name them. With my assistance they formed a League.

It was in marked contrast when I came from Elgin to Ottumwa, as the latter is the most dead to the Liberal cause, considering the number of Liberal papers taken there, of any place I hav ever been in. Some very noble men there, but somehow no united action can be effected. The League was not organized until after my third lecture. Mr. Chilton, Mr. Lindsay, and Mr. Walker are the most activ Liberals here. I must mention my landlord, ye host of the Revere House, a man of heavy caliber, putting the scales down at three hundred pounds, and with a brain corresponding to his stomach, a man of grand intellect, but not activ. It is a common saying that if you can get him mad, as was customary long ago to get Jehovah, Mr. O. D. Tisdale can make the finest stump speech of any man in Ottumwa.

Bedford, Iowa, is my present field of action. I shall giv three lectures here. June 15th and 16th, I shall lecture in Harlan, Iowa; June 19th and 20th, in Winterset, Iowa; June 23d, DeWitt; June 27th, Hume; July 1st, Macedon; July 4th, Marengo. I am happy to thus be able to report business. I hav met but one or two Abbot men, and what seemed to trouble them most was that they wanted a "clean religion." At one point where I lectured I met a professed Liberal and reader of the *Index* several times, and each time he was laboring under the influence of fire-water, but he never for one moment forgot his shibboleth, "We want a clean religion." Yes, and he needed one. Abbotism is about dead. Bundyism is sickly, and the other brethren, like Grant, will be left behind to meditate on former glories.

*Bedford, Iowa*, June 10, 1880. W. S. BELL.

## Liberal News Items.

I WAS pleased to see a notice of Mrs. Eliza Boardman Burns' Liberal hymn book in THE TRUTH SEEKER. It is a valuable collection of Liberal hymns, and should hav a large circulation.

THE Hornellsville Liberal League has promised to make perfect and extensive arrangements for the Freethinkers' Association.

THE good work that brother Byron Adonis has accomplished in San Francisco, organizing Auxiliary Liberal League No. 190, should stimulate the Liberals of a hundred other towns to follow his noble example. Friends, organize! organize!

THE prospects are that a number of thousand of Infidels will attend the Hornellsville Convention; and from a Christian standpoint that Convention should be good missionary ground. And the orthodox people of the state are requested to choose their best man to attend this Convention as a "missionary," and defend the Christian doctrine and demolish Infidelity. If the request be complied with the missionary will be attentively listened to. Truth has nothing to fear from investigation. She welcomes it.

MR. J. N. BUCHER, Sandyville, Tuscarawas Co., O., writes: "At my place we want a League, but we are not strong numerically, though alive and working wherever there is an opportunity. The church has been trying social pressure here, but we are holding them level and getting more converts than they are. There are a few of us who express our opinions freely and do not care who hears them. We tackle our reverends whenever they show themselves, and they now make themselves scarce, when they see any of us coming. I should like to see Ohio move up in the Liberal League column a little faster. Our county has one League at New Philadelphia, but there is no life in it."

THERE is an old saying that there is no evil but results in some good, and this adage is exemplified in the imprisonment of D. M. Bennett. If Mr. Bennett had not been imprisoned probably we should not hav had "The Gods and Religions of Ancient and Modern Times." So we can giv Comstock a little credit after all. "Giv the devil his due." For the last few days I hav been looking over the first volume of this work, and it is surely a most valuable production. It is as interesting as a novel from beginning to end, and is most valuable as a book of reference. Mr. Bennett has not only given us his own valuable contributions but also the best things that hav been written upon the subjects treated of by the best thinkers of the present and previous ages. No Liberal who desires to be well posted on the issues that divide the Liberal and orthodox world can afford to do without this great work. It is a Freethought theological library in itself. I can not understand how Mr. Bennett can afford to sell the work so cheap.

H. L. GREEN.

[*From the Boston Herald.*]

## The Reason Why Folks Don't Go to Church.

Why are the churches so poorly filled? How shall the masses be reached by the gospel? These are questions that hav excited a deep interest in religious circles for the past few years, especially in our large cities. Ministers hav preached about it. The religious press has theorized in regard to it. Ecclesiastical councils and conferences hav listened to essays and joined in discussions concerning it. But, in spite of all that has been said and the little that has been done, the pews remain empty, and no two authorities seem to agree as to the reason or the remedy. It occurred to the *Herald* to go to the absentees themselves for the reason. Certainly it is a common-sense supposition that the man who doesn't go to church knows better than anybody else the reason why. Why speculate about what may be known? The first step towards remedying any difficulty is to ascertain its cause. It has been ascertained by repeated counts, and is, indeed, a matter of common observation to those whose duty or pleasure takes them among the churches, that, taken altogether, and on a fair average, not more than one-half the sittings are regularly occupied on Sunday, and that in many of them, built and maintained at a large expense, the proportion is much less than this. It was ascertained not long ago, upon the basis of an actual count made and published in the *Congregationalist*, that in ten orthodox churches in Boston city proper, representing an invested capital of fully $2,000,000 and an annual outlay, aside from interest, of nearly $1,000,000, with a seating capacity of some 8,000, but a little over 3,000 persons were in attendance on a pleasant Sunday morning. Add another thousand to the aggregate for any possible mistakes, or for more favorable conditions, and the showing is still sufficiently suggestiv, not to say startling.

What is the reason for this state of things? To get at a basis of fact, representativs of the *Herald* were directed to interview a large number of fairly typical persons of the so-called middle and working classes, who do not habitually attend church, with a view to ascertaining: 1. The reason why; 2. If church-going has ever been their habit, and in what denomination; 3. Any experiences, either mental or in the nature of the preaching or church management, that operate to prevent their going; 4. Their idea of the best use of Sunday. The reports of these interviews are before us, and we hav prepared a digest of them for our readers, giving in most instances the exact language, and in all cases, the fair substance of the replies. The reasons are obvious why the very poor and the vicious classes do not attend church, and the inquiries were, therefore, mainly prosecuted among the intelligent, industrious, well-to-do great middle-classes—those whom we suppose the church authorities to mean when speaking of "the masses." The first case given is that of a young man of twenty-eight, with a wife and two children, an accountant, with a salary of $1,200 a year; a clean-cut, bright fellow, with fine tastes and irreproachable character, a model husband and good citizen.

"And so you want to know why I don't go to church?" he responded to the inquiry. "Well, I appreciate your desire for exact information, but I don't know as we hav ever drawn up and declared our reasons, hav we, wife?" appealing to the little lady who was an interested listener. "The fact is," he continued, "we can't afford it; that is, we can't afford to hire seats where we want to go, and we hav natural antipathies to dead-beating it. If it was absolutely indispensable to our souls' welfare for us to go to church somewhere, of course we could find a place. But we don't so regard it, and the places that are open to us under conditions where we would feel comfortable are the ones where we havn't the slightest desire to go."

"There are seat rentals within your means, of course?"

"Yes—and if one church, and one preacher, and one service, were as good as another, it would be all right. But, hang it, they ain't. And nobody can make me believe that it is my duty to go and hear a man who murders the king's English, or preaches through his nose, or reads a dull essay, or flaunts in my face doctrins that are abhorrent to me. I won't do it, that's all. I was brought up in an orthodox way, and don't dissent from the main facts of religion, as I understand it. I would like to go to church, for the habit of the thing and for the good it does me, under proper conditions. There are the free seats and the free churches, of course. But how does a fellow feel in them who is in the habit of paying his way? It's a potter's field for the living—that's about the size of it. Now, when we want to go to the play or a concert, my money is as good as anybody's. For $1.00 I can hav a seat as good as Crœsus, and feel like a man in my right to it, as I sit beside him. There are no broad aisles, nor pew ownership, nor caste divisions in other places of public resort. A fellow would feel about as much at home to stumble into a swell club-house as go into a swell church. As for Sunday, I devote the day religiously to getting acquainted with my family. I hav, of course, several other good reasons for not going to church, but these are enough, I take it." As the reporter wasn't instructed to argue the case, he conceded that they were.

The next type selected was a lady—a widow in moderate circumstances, cultivated, clever, and mentally "emancipated." "You know that, officially, I can't be impertinent," said the reporter, "especially to an acquaintance. So please proceed and tell me why you never go to church."

"Well, then, I don't go to church because I had too much of it in my youth. It was church morning, afternoon, and evening, and prayer-meetings beside, forever and ever—amen! I came to dread and then to hate it, and the first use I made of my freedom—my marriage, you understand, or you will understand, if you get the right kind of a wife, was to stop going to church, except now and then to hear the music. Besides, I like new things, and it is the same old story from the pulpit."

A music teacher, a single lady of education and refinement, offered herself as a witness. "I don't go to church regularly," she said, "because I can't dress well enough to feel comfortable where I want to go, if I go at all. If it were in the line of duty or something that I felt to be essential, I would go in calico, if need were. But church-going is now either a fashion or a habit. Nobody seriously thinks of it as a means of grace. They simply regard it as the proper thing to do, or feel it to be their duty to help keep up the establishment. I can't afford to be fashionable, though I don't deny that I should like to be. If I were able and had been bred to it I hav no doubt I should don my camel's hair, my laces, my lov of a hat, and my most modest diamonds, and sail into my reserved seat quite as a matter of course, without thinking at all of making the plain little thing in the back pew, in her poor best dress, feel as though she were sitting on pins and needles. I don't blame the fine dames at all. It is all natural to them. Only I will do my penance in a less conspicuous manner."

The next is a polisher and varnisher, who carries on business in a small way. An intelligent, representativ man. Age forty, of steady habits, and a good citizen.

"You do not habitually attend church?"

"I do not. I hav done with such institutions."

"May I ask you the reason?"

"Because I hav found the church in my case barren and unprofitable, and hav found outside of it what I could not find inside. I hav believed and still believe in immortality, but I got no satisfactory proof of it in the church. I left it and found elsewhere the proofs I wanted."

"Where did you find them?"

"In Spiritualism. I hav been a Spiritualist for a number of years, and am proud to be counted in that class of inquirers after truth."

"Were you ever in the habit of attending church?"

"I was, and I was a church-goer until I was twenty-eight years of age."

"In what denomination?"

"Roman Catholic. I had near relativs, however, who were Presbyterians, but I do not think this tended to liberalize me. I was never satisfied while in the church. There was no response to my inquiries after enlightenment upon matters which I wanted to ask about, but on which inquiry was repressed. They expected me to take all they said on faith. I could not. I became inquiring, skeptical. I went outside the church and found what I could not get in it."

"What do you think of the preaching in the Catholic church?"

"It is a kind of set-to-music affair. I understand that the same sermons that are preached in Europe are also preached in our churches. I can believe it, for the Catholic church boasts that it never changes. It has a stencil for every dogma and the priest has to use it. There is a hollowness about this kind of thing that leaves me, after I hav been under its influence, like one who has been fed on air. I want none of it."

"You observe Sunday?"

"I do, in my way. I think men who work should hav one day in the seven to rest in, and why not Sunday? Besides, it is a better than any other to rest in, because all business is suspended, and quiet reigns in our ordinarily noisy city."

"How should Sunday be spent, in your opinion, and how do you spend it?"

"I think that every one should spend the day as he pleases, in a way best suited to his tastes, so long as he is in the bounds of propriety. As for me, after reading the papers, I do not go out much until after dinner. Then take a walk in the afternoon with my wife and children. Or I might take them out into the country for a pleasant stroll. If I felt like it I would go fishing, boating, or any other pastime which was not unlawful. Or I would attend a lecture or a picnic or a concert. I think it is no harm, in a moral sense, for a man to pursue the pleasures and pastimes that will serve to giv him gratification, always provided he violates no statute law, and does not manifestly annoy others. I, of course, do not take into account that sentimentality of religious people who cannot bear to see folks going anywhere but to church, or to any church but their own. I believe in people enjoying themselves; in making life happy and sunshiny. I know they cannot all enjoy it as I would wish to. We hav all different tastes, and I would consider it the hight of folly to expect all others to bend to my taste in such matters. Some of my best friends do not believe as I believe. That is all right. Their belief comforts them, Mine comforts me. I wish to liv and let liv; but I do not wish to liv under priestly dominion. That is, in short, my position."

A young professional man responded to the inquiry by saying: "O! I don't go regularly anywhere since Murray stopped preaching. He spoilt me for the average pulpit performance."

"You enjoyed his style?"

"In my judgment, Boston hasn't had his equal as a preacher since I hav known it. His manner, his thought, his oratory, all were superb. He never put us off with slipshod work. Considering how careless he was in other matters, the finish of his discourses, and the uniform power displayed in their delivery, were remarkable. He was a great preacher. It is a pity he couldn't hav been kept at it"

"He used to hav a large congregation?"

"Music Hall was packed almost every Sunday for three years. He never had to ask why people don't go to church."

"Where hav his followers gone since the break-up?"

"So far as I know, very few of them hav settled down anywhere. Some who left other churches hav gone back, but I think the majority are afloat, like myself."

An architect and builder, well "fixed" as to worldly affairs, and bred an orthodox of the down East type, said:

"No, I stopped some years ago. Didn't like the sort of people our churches bred. Too low between joints—too narrow for comfort. Our closest skinflints were always deacons. Their creed seemed to be that whatever is good is bad. I couldn't believe in their hell, and couldn't relish their heaven, and so I thought I might as well quit."

"And what do you do with your Sundays?"

"Well, I make it easy for the good wife; look out for the youngsters; take a horse-car outing, if the weather is fair; read a little, smoke a good deal, sleep, visit, and make a restful home day of it."

A tired-looking shop girl, a fair representativ of the ten thousand of her class in the city, was asked the question, and replied, with bitter significance:

"My employer goes. He is one of the pillars of the church."

"Well?"

"That's reason enough why I shouldn't go. I know how he treats his help. We girls are barely able to keep soul and body together—and neither of them in good condition!—under the pitiful wages we can earn. Would you think Christianity did much for you, sir, if you were a poor girl, compelled to work for $4 a week and expected to dress and appear respectable, while your employer lived in a palace, and paid liberally to support a church, in which his operativs, who are popularly supposed to hav souls, would be and feel as much out of place as in his fine house?"

"But many employers do treat their help generously."

"Yes; but they are quite as often world's people as so-called Christians; and then we girls are so shut in that we must look only at what is nearest to us."

An activ business man of literary tastes said, among other things: "To be frank, I don't believe in the Bible, or rather in the system built upon it. When I was a boy, the Bible was the only accepted history, the only science, the only record of religion, and the Jews the only people of antiquity worth knowing about. Now we find, even in the churches, Genesis giving way to geology, flat creation to orderly evolution, and Bible traditions to scholary research. Why, it even appears that Moses stole all the Commandments save two—and those the ones of least account—from the Egyptians, including a good part of his ceremonial system and law. As for the 'chosen people,' they were a mere nomadic tribe, engaged in barbarous bushwhacking wars under the alleged guidance of Jehovah, when older and better races, to whom we hav the impertinence to send missionaries, had a high civilization and a noble code of ethics. I believe in Christianity, and would hold to it whether such a person as Jesus ever actually lived and died according to the record or not; but I don't think he would recognize the popular religion as his if he should come to our land to-day. I keep away from the temples for fear I should feel the sting of his scourge if he should happen to come among the money changers."

A large number of the reports show a loss of faith in religion to hav resulted from bad treatment, in business or other matters, by prominent church members. The man who has been swindled or wronged often holds the system responsible for the deeds of the individual, especially when such conduct does not seem to impair the standing of the wrong-doer. This feeling was condensed into a bitter hyperbole by one man who had been outrageously duped and swindled by his partner, who was an activ Sunday-school superintendent. "If I had a boy," said the victim, grimly, "and he showed the least inclination to go to Sunday-school, I would drown him."

A remark dropped by an English servant girl to a lady who was seeking to engage her, is also quite apropos: "Do you attend church?" inquired the lady.

"Not in this country, ma'am."

"And why not?"

"I am a churchwoman, ma'am, but I hav found no provision made for the serving class in our churches in this country."

"But you could go somewhere else."

"I beg your pardon, ma'am, but I only enjoy my own service."

A good many of the absentees contented themselves with the brief but honest answer, "Because we don't want to." "People, as a rule, find a way to go where they want to," said one outspoken lady. "I simply don't want to go. When the churches, in their preaching, their music, their hospitality, their freedom from cold forms and Sunday millinery, make me want to go, I shall go, and not before. For the rest, I am quite willing to settle the matter with my God."

An engineer who has charge of engines which furnish power to quite a number of industrial occupations in a central place in the city, and is quite an intelligent man, was asked,

"You do not attend church at all, you say. Why?"

"Because there is nothing there to attract me. There is a desire, a want of knowledge on my part in relation to the things the preachers talk about, which they hav not as yet satisfied, and I doubt if they ever can."

"Hav you been much of a church goer in your life?"

"For the past twenty years I hav not. My parents were of the Baptist persuasion, and compelled me, when young, to attend Sunday-school and church; but even when a youngster I thought the whole affair hollow and unsatisfying. The result is that I hav been, since a boy, and am now, a Freethinker, that is, I believe only in what I conceive to be reasonable, according to my small comprehension."

"What is your idea of the best use of Sunday?"

"Rational enjoyment. If I could go down the harbor

without being uncomfortably squeezed by too large a crowd, I would go. Or I might take the horse cars and go to West Roxbury. But the fact is, the boats and horse cars are generally so crowded on Sundays that one might wonder if there is any one left to go to church. It looks as if the priests were losing their hold on the people. I hav enough to do with church members on week days to let them alone on Sundays."

The next is a blacksmith, who employs men. He is thirty-five years of age, and has a first-class reputation as an honest, fair-dealing man. He is of an intelligent and inquiring turn of mind.

"You do not habitually attend church, sir. May I ask why?"

"Certainly. The church to me is a sapless trunk of a still standing tree. For me it has no fruit. And yet I go to church occasionally. I go when any man of note is to be heard. I go to hear if he has any new ideas, if he has any convincing proofs to giv me of an immortality which I hope for, and a hereafter which must accompany it. I tell you, I hav hungered and thirsted for information on those things, but hav never found any one to satisfy me—ministers least of all."

"How long did you regularly attend church, and what denomination?"

"I attended Sunday-school and the Lutheran church until I was about fifteen years of age. Up to the time I left church I had no religious convictions. There was nothing in the preaching that was attractiv to me. It seemed wrong and cruel to my conceptions of justice and mercy and truth. It repelled me from the time I began to think, and the more I hav thought of the doctrins preached, the more repellant they are to me."

"Are you an Infidel now?"

"I do not particularly like that term. I am not an Atheist. I believe in God, but not in all the Bible doctrins. They are too repulsiv to me. My God is not the God the ministers tell us of. I suppose I might properly be called a Freethinker. I feel myself responsible to no man, to no minister, to no church, for what I think or believe. It affects me more than them, and I think I should hav the most to say about it."

"What is your idea of the best use of Sunday?"

"I generally pass my Sundays visiting friends or going to the sea shore. If I feel like it, I go into the country or take a ride on the cars. If the day is not pleasant, I stay at home and read; I hav plenty of good books to read, and the Sunday papers are full of information. I think rational men should spend Sunday as they see fit, and I do not see why they should be prevented from doing so."

The interviews and statements could be prolonged, but the above giv a sufficiently full and clear idea of the reasons as they actually exist in the minds of the great mass of non-church goers for their course of life in this respect. It is not the purpose of this article to reason on the matter, to expose fallacies, or to point out a remedy for the difficulties. Its aim is simply to present facts, leaving to those charged with the management of the churches the working out of the knotty problem which they present.

## The Oneida Community.

To the Editor of The Truth Seeker, *Sir:* Two of your correspondents having recently had occasion to allude to the above society, allow me space for a few words in relation to the same subject. In alluding to the whipping of Miss Hubbard, Mr. Huggins says, "It strikes me, however, if such an aggravated case as Mr. Hammond makes out had really occurred, the Christian papers would hav published and republished it until every man, woman, and child in the United States and Europe would hav heard of it."

From Mr. Huggins' use of the adjectiv above, one would be inclined to think that he regarded this Community as a non-Christian or Infidel one. But the contrary is the fact, it being founded—or at least their leader, J. H. Noyes, claims it to be—on Christianity pure and simple. They adduce many New Testament texts in support of their theory, and I understand admit none but Christians as members. Christ, we are told, expressly stated that in heaven there is "neither marriage nor giving in marriage," and taught the people that the will of God should be done "on earth as it is in heaven." In Acts ii, 44, 45, we read:

"And all that believed were together and had all things common;

"And sold their possessions and goods and parted them to all men, as every man had need."

Again, in Acts iv, we are told:

"And the multitudes of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common.

"Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the pieces of the things that were sold,

"And laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

From the above, we see that the Communistic theory belongs to primitiv Christianity, and that the members of the Oneida Community are zealous believers in what they regard as the true interpretation of the teachings of the carpenter of Judea. Witness the following extract from an interview with Mr. M. Pomeroy, and which appeared in *Pomeroy's Democrat:*

"Please tell us, is your Community here established for the purpose of profit to individuals or in accordance with some peculiar religious idea or belief? In fact, what is the grand *hard-pan* on which you base your life and operations?"

"Well, sir, we believe in God as the power of all good, as a being of love and justice. We believe in Christ, his son, and in so living as to be acceptable to him when we shall be called to leave this earth."

"Then your whole mode of life is based upon a religious belief?"

"Yes, sir."

"And whatever you do is in conformity with your interpretations of God's commands?"

"Yes, sir."

"Your great aim is to liv a life in consonance with the teachings of the Almighty and the teachings of his son, Jesus Christ?"

"Yes, sir."

Theoretically the above might explain why the Christian journals passed over in silence the whipping alluded to, since the Christians hav ever set themselves up as the conservators of everybody's morals but their own, but practically the church has so far receded from the teachings inculcated by the humble Nazarene that it is doubtful if Christ, could he visit the earth to-day, would recognize in the discordant factions composing the so-called Christian sects the least adherence to the doctrins said to hav been promulgated by him some eighteen hundred years ago. The clergy hav never received any money for marriage fees, funerals, etc., from the Community, nor hav they been called upon to officiate there in any capacity, as I understand it, and hence, with their meddlesome, quarrelsome nature and their rule or ruin policy, they hav attacked the Society so fiercely of late (albeit "brothers in Christ"), that I hear the Community has given up the most prominent of its distinguishing features, complex marriage.

Now, as regards the whipping of Miss Hubbard, did it really occur? Let us see. The only allusion to it I hav ever seen, aside from Mr. Hammond's article, is contained in a pamphlet entitled, "Behind the Scenes; or, An Exposure of Oneida Community," published by A. L. Slawson, Oneida, N. Y., in 1875. In it, on page 68, he says: "Although it is claimed that the women are free to reject whomsoever they choose, this is not the case, and many of them hav been subjected to severe flogging for non-compliance with the wishes of the men. Should this be doubted, it is only necessary to refer to the case of Sarah Hubbard. This woman was subjected to such brutal treatment that her brother interposed and had the ring-leaders arrested and brought to trial, during the progress of which one of the Community women testified that Miss Hubbard's case was not an exceptional one. . . ."

About the same time that I saw the above, I read in the Albany *Argus* that "a young girl named Mallory had given birth to a child in the Community, and being too young the child's life had to be sacrificed and the mother's was despaired of," followed by a short tirade against the Community. Wishing to learn the truth in regard to these and similar stories which I had heard, I wrote to Mr. William A. Hinds, associate-editor of the *American Socialist*, and in reply received a letter dated March 21, 1879, which I still hav, and from which I quote as follows:

"You inquire first about the story you saw in the Albany *Argus* concerning a young mother who lost a child, and whose own life, it was reported, was despaired of because she had so early become a mother. Well, Dr. H. W. Carpenter, of Oneida village, killed that snake at the time by a card which he sent to the Syracuse papers, and which contained these words: 'The lady in question who gave birth to a child was very nearly twenty-four years of age! The sickness was severe, but no more so than many cases in my every-day practice. The child, which was apparently sound and well-formed, from some unknown cause, lived but three or four days. The mother recovered as rapidly as is common in similar cases, and at no time has her life been despaired of, or has it been considered a critical case. I write from actual knowledge, as I was called in consultation with Dr. Cragin, the attending physician. I will simply add that this young woman has since given birth to a healthy child and that she herself is in robust health. . .

"Your fourth story is really too absurd to be credited by any person. There never was a woman in the Community by the name of Sarah Hubbard! There never was a woman flogged in the Community for non-compliance with the wishes of the men. I hav not seen Slawson's pamphlet, but understand it contains many equally absurd stories.

"Yours respectfully, W. A. Hinds."

Regarding the question of veracity between Mr. Hammond and Mr. Hinds, I leave it to the gentlemen concerned. Mr. Hammond says it can be substantiated by the court records at Morrisville, N. Y. If this be so he will certainly hav a pretty strong case against Mr. Hinds, the author of "American Communities," whose denial I hav, and who is, I believe, regarded as a gentleman of truth and talents. Let the proof be adduced and I will see that a marked copy of the paper containing it is forwarded to Mr. Hinds, that we may sift this matter to the bottom, and find at whose door the inaccuracy lies. D. Louis Bedge.

*Greenwich, N. Y.*, June 10, 1880.

## A Real Irish Lady.

"Did you ever meet a *real Irish lady?*"

The question came from a scion of American moneyocracy. His friend admitted that he had never had the pleasure.

The young gentleman then gave an account of a dinner in Dublin, where he had, for the first time in his life, met with such a *rara avis* in the person of his hostess, the wife of a great brewer. There was also a young lady from Killarney, real "Oirish," brogue and all, but a real lady.

He subsequently remarked that they were "real nice."

The remarks passed stirred no gall in me, for I hav become calloused to those things which when a youth made me feel like rising against the established order.

My only thought was (and it may interest some), What basis had this young man for his estimate of "a lady?" I concluded that it was wealth first, and then the easy grace of manner that so soon comes to those by whom it is possessed, for he said that the wife of the brewer also spoke in a brogue that was inimitable and scarcely intelligible, and that the Killarney young lady was a great, stout, buxom girl.

And then followed the thought that I would hav liked—could I hav done so without abruptness—to hav told them of a real Irish lady whom I knew. She was our washerwoman when I knew her—a fine, handsome-faced, large, black-haired woman from the north country, and a devoted Catholic withal.

She had then just left a drunkard husband to make an honest living for herself and four children and old mother. After living by washing, scrubbing, etc., for a year or more, she got a permanent place in a large notion house, to clean it daily, and then she could not wash for us any more; but she has never dropped out of our remembrance, nor will. We go to see her often. She is poor, but is ever the same quiet, gentle, genial, pleasant-faced lady—a lady despite her poverty.

And in closing I would say that not only is this woman poor, but she is ignorant, as the phrase runs; for, born and raised in the north of Ireland, under the terrible law which existed in her girlhood against papists, she never even learned to read, can scarcely read now. And yet despite her brogue, which is broad, and her poverty, she is in manners fit company for the most polished woman of wealth that I ever saw; one who would make no breach of etiquet, because she has the instincts of a lady at her heart.

Such is the *real Irish lady* whom I hav met, and singularly enough, with me, too, she is the only one: and my story, if it points any moral, points this: not that Irish women generally are ladies, but that a lady is born, not made.

Gathern O'Moss.

[*From the Boston Herald of June 16th.*]

## Oaths of Office.

*To the Editor of the Herald:* The *Herald* of Saturday was particularly sarcastic on Charles Bradlaugh for declining to be sworn in as a member of the House of Commons, and then, when he was not allowed to take his seat on affirmation, offering to take the oath as a "meaningless form." The implication of this fatherly chastisement of our young friend Charles is that he has been foolishly inconsistent with himself, and thereby, probably, lost the seat which he might hav held had he held his tongue and taken the oath in the usual way. But possibly the green young man thought, if he made no objection to taking the oath, when he should afterward move the abolition of such an "unmeaning form" he would cut as silly a figure in the eyes of such critics as the Boston *Herald* as if he had lost his seat by objecting to it. If, on declining the oath, he stated that he was conscientiously opposed to taking it, that would be an inconsistency with his subsequent readiness to take it for him to explain. Possibly he can do it, for a man may, in a certain sense, be conscientiously opposed to crawling on his hands and knees, and yet not be ready to die to avoid it.

But my object is not to defend a man so able to take care of himself as Charles Bradlaugh, but to apply the word silliness where it more appropriately belongs than to Mr. Bradlaugh, namely, to Parliament, and more especially to legislativ bodies in this country, in the matter of official oaths.

Is there a man in Christendom qualified to hold any office of trust who does not know that an oath adds nothing whatever of security for the performance of the official duties? Is there a lawyer under heaven who believes that an oath adds to the credibility of a witness? The pains and penalties of perjury may do it, or the fear of Mrs. Grundy may do it. Why not, then, swear the legislator or the witness by Mrs. Grundy, of whose personality we know little, to be sure, but more than we know of the author of the universe?

The oath is a badge, or formal recognition, of the subordination of the state to the church. Now, the latter may be infinitly the most important institution. Our government pledges itself to protect every citizen in thinking so; but it expressly disclaims connection with or relation to any church or religion whatever. Why then should we, in this country, under a government professing to be purely secular, hav anything to do with oaths or prayers? A secular government can know nothing of the religious opinions of the citizen, nor can it care whether they are theistic, pantheistic, or Atheistic. It utterly leaves religion to take care of itself. As Franklin said, a religion that cannot do that is not worth having. It appears to me that, if a government of the people, by the people, and for the people cannot serve its purposes without prayers and oaths, it is supremely silly not at once to dissolve itself and allow a theocracy to take its place. Is it going to be fatal to religion to hav the church ignored by the state and left with nothing but Almighty God to rely upon?

Elizur Wright.

The Waterloo yearly meeting of the Friends of Progress was a great success. Some twelve hundred people attended. The speakers were George W. Taylor, J. H. Harter, Mrs. Amelia Gardner, and H. L. Green. Mr. and Mrs. John F. Hayden, of Auburn, furnished the instrumental music and singing, which was of the best quality.

During the last few days the Liberals of some eight localities hav made application for blanks and instructions to form Auxiliary Liberal Leagues.

I am pleased to learn that *Truth* is an independent journal and is not tied to the apron strings of any one party. If the National Liberal League is compelled to put candidates in the field, I am confident, if we make good selections, *Truth* will aid us. It looks to me as if we should be compelled to take that step. H. L. G.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, JUNE 26, 1880.


## A Discussion Proposed.

WHAT OBJECTIONS TO CHRISTIANITY?

NEW YORK, June 18, 1880.

MR. D. M. BENNETT, *Sir:* I have lately seen some copies, through your kindness, of THE TRUTH SEEKER. If you will pardon me, I am astonished at its uncalled-for misrepresentations, not to say blasphemy and obscenity. At the same time I would be dull indeed not to see evidences of alas perverted learning and genius, and knowing besides that many of the great and learned and polite are in heart Infidel I am curious to know what really are your objections to the religion of Christ as taught in the New Testament.

I am not a clergyman, and have never received a college education, but I should like the privilege, if you grant my request, of answering your objections in your own paper. Christians are responsible themselves for many Infidel objections because they do not let the book speak for itself. "I receive not testimony from man," is Christ's language. If you will honestly then state your objections under some systemized headings, confining yourself to the book itself, taking the initiative in your columns and allowing me to frame a reply the succeeding week, and so alternating, we may both derive benefit from our correspondence.

Will you please answer me by letter, yea or nay, at your earliest convenience?

Sincerely yours, G. M. MAIR.

Box 3977, city.

REPLY.

MR. G. M. MAIR, *Dear Sir:* I readily comply with your proposition, and will cheerfully enter into a discussion with you on the merits of Christianity, with this amendment or enlargement of the line you mark out to be pursued: I will discuss "the book," or in other words, what are accepted as the teachings of Jesus, as fully as you wish; but I do not want to be confined to the book. A proper discussion of the Christian system of religion, which is supposed to be founded upon the precepts and teachings of Jesus, necessarily involves a wide range of subjects; and to do the system justice the examination of it should not be restricted to any one chapter in "the book," or to the book itself. Let it rather be understood that everything connected with the subject may be embraced in the discussion.

As you are not "a clergyman, and never received a college education," we stand on equal ground. I received no theological education, and but little of any other kind. I attended a country district school a portion of the time till between fourteen and fifteen; since that time I have been for nearly half a century constantly employed in physical labor and have had no further opportunities to acquire an education. My reading, also, has been very limited.

I am sorry to see you start off in this proposed discussion by using such words as these in regard to my paper, "I am astonished at its uncalled-for misrepresentations, not to say blasphemy and obscenity." I am not at all surprised that you charge me with "blasphemy." It is a charge very commonly made against those who take the liberty to doubt current theology, and it is thought to answer well in place of argument. But the charges of "misrepresentation" and "obscenity" you should not make without adducing proof to sustain them. I have just served out a sentence of thirteen months' imprisonment in one of the severest penitentiaries in the country on a charge of obscenity from Christian persecutors, and I very naturally have a strong repugnance to the charge unless it is well sustained. I am equally opposed to "misrepresentation." I never use it unless by accident or through ignorance. If there is anything in the universe that I revere, it is TRUTH, and I despise those who pervert it and resort to duplicity and falsehood. So let me in justice ask you, in the early part of our discussion, to point out my "misrepresentations" and "obscenity" or honorably retract the charge. If you are honest in your assumed objection to obscenity and misrepresentation, let me refer your attention to "the book" which you doubtless greatly revere—the Bible. I am very sure I will be able to show you that that book contains infinitely more of both obscenity and misrepresentation than you can possibly point out in THE TRUTH SEEKER.

By way of leading off, and marking out the ground upon which I am willing to stand in the discussion with you, I will make a few points showing what objections I have to Christianity as taught in the New Testament and elsewhere, and lay down a few propositions, all of which I will endeavor to establish by proofs as we advance with our argument.

1. Christianity is neither new or original, being borrowed or copied from much older systems of religion.

2. There is not a dogma, rite, sacrament, or ceremony in it that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world.

3. The belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother.

4. Miracles and supernatural achievements have been as fully and as truly ascribed to other teachers and founders of religion as to Jesus.

5. Other so-called saviors and redeemers have been believed in, and reported to have been crucified, and to have died on the cross, many hundreds of years before the same was said of Jesus.

6. The story of Jesus and his mission in the world is unhistorical. It was neither written by Jesus himself, nor his apostles. The story is not corroborated by contemporaneous history.

7. The teachings of Jesus are defective in morals, intelligence, and scientific information. His moral precepts and teachings were equaled by many sages and teachers who preceded him.

8. What are called the Four Gospels are unauthentic or spurious productions. Not one was written by the one whose name it bears, and not one was known to be in existence till one hundred and fifty years after the time of the reported death of Jesus.

9. There were large numbers of what were called gospels and epistles in the first few Christian centuries which were not admitted into the Christian canon, but vied with them in correctness, and were as much entitled to be admitted as a large majority of the books that were called inspired, and were accepted as such.

10. The early Christian Fathers were designing, hypocritical, and dishonest. Their contentions and quarrels about matters of faith and the authenticity of certain gospels and epistles continued for centuries.

11. The doctrines and claims of Christianity are not true, and have produced great unhappiness among mankind.

12. Christianity has not been a blessing to the world, but in many respects a curse.

13. The leaders and bright stars in the Christian church have been among the worst tyrants and oppressors of human liberty the world has known.

14. Christianity, instead of being a religion of love, has been a religion of hate, contention, war, and bloodshed. It has caused more persecution, wars, and loss of life than any other religion, yes, more than all other religions put together.

15. It has fostered ignorance, superstition, and falsehood. It has retarded education and science in the world. To this extent it has also been a serious impediment and curse to the race.

16. It is founded upon pretended *supernaturalism*, which is a quality that has no existence in fact. There is no supernaturalism.

17. The Bible, from which it obtains its authority, is not true. It does not harmonize with the facts and principles in nature known to be true.

18. The Bible was written by men illy-informed in scientific knowledge and truth. It was not written nor inspired by God.

19. The Bible and Christianity recognize and confirm the tyranny of kings and despots, which is wholly opposed to the progress and happiness of the human race. Neither has raised a protest against slavery and oppression, but both assert that all power is of God.

20. The Bible and Christianity have oppressed women and have deprived her of the rights to which by nature she is justly entitled.

21. The Bible and Christianity have upheld the most obnoxious systems of kingcraft and priestcraft the world has known.

22. The Bible and Christianity have made war upon witchcraft, something, which has no real existence, and in keeping with their instructions thousands of wretched human beings have been subjected to the most cruel torture and death.

23. The Bible and Christianity have not been the source of civilization and education in the world, as they have not been the source of human welfare. They have favored ignorance and slavery, rather than knowledge and liberty.

24. The Bible and Christianity are unprogressive in their nature. They are founded upon the dictum and authority of God himself, and are therefore incapable of progress and improvement. While all branches of art, mechanism, science, architecture, and agriculture are capable of improvement and progress, the Bible and Christianity admit of none.

25. The Bible and Christianity do not teach the highest class of truth, and the best variety of religion which mankind are capable of receiving. They are of the past, not the present; and as they cost incomputable treasures in labor and money to sustain them, and as science, reason, and truth teach us a far better and truer religion at only a moiety of the cost of the other, the world should discard the former and embrace the latter.

I might lay down many additional propositions, but these are perhaps sufficient for our present purpose. I am willing to discuss one or all of them. They are either true or they are false, and it is very well to discuss them and find which it is. I shall endeavor to show that they are true, but if you can succeed in showing they are false I will handsomely acknowledge I am in error. I will hope for as much from you if you fail so to show. You can take up such of them as you please to discuss, but I would prefer to give all of them an examination. If you choose to leave off a portion of them, let it be understood that they are conceded.

I am glad you are disposed to discuss the merits of Christianity, and trust you will enter into it thoroughly. If you wish to call upon any of your friends, the clergy, to assist you, I will by no means object. I am, perhaps, not an able man, but I have such confidence in truth, reason, and science that I am not afraid to meet the combined force of the entire Christian clergy. I say then, let investigation and discussion go on! All are interested in knowing what and where is truth. Hoping to hear from you in time for my next issue,

I am sincerely yours, D. M. BENNETT.

## Mr. Underwood Again.

THORNDIKE, MASS., June 17, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You attempt to justify your attack on me by declaring that while you were in prison I said you were "a culprit," an "aged sinner," a "despicable character," "a deliberate calumniator of a virtuous woman," "unfit to represent any decent movement or to associate with decent men and women." This statement, like most of your recent charges against me, is *false*. The words "culprit" and "aged sinner" are not mine, but a reporter's, and are from a report of an interview which I repudiated as giving neither my language nor my meaning as soon as it came to my notice. The reporter himself admits the inaccuracy of the report, and made an explanation when my denial was published. Not only the reporter, but parties present at the interview, admit I applied no epithets to you. Corrections were published in THE TRUTH SEEKER from me and editorially.

Your other quotations, I presume, are from a communication I wrote in response to a public request from the editor of the *R.-P. Journal* that I would giv my *verdict* on the appearance of the article purporting to giv a statement of your doings and extracts from your letters. This article has never been copied into THE TRUTH SEEKER, although often referred to in its columns by persons who never saw it. Its publication will show your readers what I really did say and illustrate your manner of quoting from one against whom you wish to make a point.

"THE VERDICT OF PROF. B. F. UNDERWOOD.

"*To the Editor of the Religio-Philosophical Journal:* I hav read your surprising revelations in regard to D. M. Bennett. You ask for my verdict. I prefer not to be in haste in giving my verdict in such a serious matter. I would be glad to see D. M. Bennett proven innocent of the folly, vulgarity, and vice of which he is guilty, if those letters you giv from him are genuine. If he is the man you represent him to be, if he is a would-be seducer and deliberate, malicious calumniator of a virtuous woman, whom he had vainly tried to corrupt and ruin, then indeed his character is most despicable, and he is unfit to represent any decent movement or to associate with decent men and women.

"The only way that D. M. Bennett's name can be saved from everlasting disgrace is to impeach the genuineness of those letters. As the case now stands—*supposing those letters beyond question*—thousands who hav defended Bennett will feel that he has outrageously imposed on their confidence.

"With many of Bennett's positions I hav never been in accord, nor hav I approved some of the methods he has employed. The circulation of 'Cupid's Yokes' by him I hav characterized as most unwise and foolish. But he declared he had no sympathy with its teachings and sold it in the interests of freedom. I gave him credit for this. I thought, as I still think, his trial was unfair and his sentence unjust. I protested against his imprisonment through the *Index* and *Investigator*. I wrote Col. Ingersoll and others requesting them to use their efforts for his pardon. I hav written Bennett himself a letter of sympathy since his removal to the Albany Penitentiary. But although whatever be the character of the man, it does not justify his imprisonment for the offense for which he was sentenced; yet if what you hav published be true, the Liberal public will no longer hav confidence in the man, and the sympathy which has been so generally bestowed will be withdrawn.

"This is the only "verdict" I shall attempt to giv now.

"Respectfully, B. F. UNDERWOOD.

"*Monroe, Wis.*, Oct. 24, 1879."

[The true inwardness of this letter is better seen when it is remembered that the writer was well acquainted with the character of the letters referred to a month before the above was written. His pretended surprise and ignorance was the reverse of honesty].

The readers of THE TRUTH SEEKER will judge for themselves whether your quotations from the above communication are made in the spirit of truth and fairness. I call attention to these misrepresentations merely to indicate your method of dealing with one against whom you wish to prejudice your readers, and select them because you appeal to them to justify your slanderous and libelous attack on me. These misrepresentations are trivial compared with some that you hav made regarding me. It is always diffi-

cult, and sometimes quite impossible, to demonstrate that falsehoods are uttered or written "*knowingly*," even when the victim of them is satisfied on that point; but one who misrepresents and falsifies when the facts can be easily obtained, is scarcely more excusable than he who "knowingly" lies.

You say, "I never said an uncomplimentary word of you until you applied to me in a very public manner all the hard sayings and epithets cited above, and more too," referring to the above-quoted expressions. Yet the fair-minded reader will see that "the hard sayings and epithets cited above" furnish no ground whatever for your attempt to injure my reputation.

You say you hav *private* letters of mine in your possession, written by me to others within the last two months, which "can be seen by any friends who wish." If any persons hav sent my *private* letters to you containing statements in regard to you, I suggest that instead of referring to them and saying that they are full of falsehoods you publish them *verbatim with the names of the persons to whom they were addressed*. I hav written not more than two or three letters referring to you at any length, and they were to persons who commenced the correspondence pertaining to you, and whose letters to me called, I thought, for such replies as I sent. Although written only for the persons to whom they were sent, and their statements called out by my correspondents' letters, yet since you hav them in your possession, and hav referred to them several times, I think no harm can result from their publication. I believe they are truthful and just. I must request you not to giv garbled extracts from them, as you did from my communication given above. Once satisfied that I hav privately or publicly made a misstatement regarding you, I shall be as quick to correct it as I hav been to take steps in vindication of myself.

B. F. Underwood.

REPLY.

*Mr. B. F. Underwood, Dear Sir:* First of all, allow me to say I regret that you hav placed yourself in the position you hav. I regret that you should hav shown such bitter enmity towards myself, and that you should so unnecessarily hav forfeited the good opinion that thousands of Liberals once entertained of you. I regret the unpleasantness that in consequence of your course has grown up between us. It surely was not of my seeking. I said nothing about your immoralities and follies until you had long busied yourself about what you called mine. It was you who began this warfare, not me. You who began the recriminations, not me. But to your letter:

1. I think I fully justified myself by quoting your own language, in all that I hav said in relation to you.

2. When you say my statement, like most of my recent charges, is *false*, you are untruthful. I will again leave it to our readers to say which is the falsifier.

3. You say the words "culprit" and "aged sinner" are not yours, but the reporter's. What chance had I to know that? The reporter quoted you as saying those words, and the same was sent to tens of thousands of people. You hav not denied using those words before now that I am aware of. You certainly did not deny them in your article of denial in The Truth Seeker of Jan. 3d last. You claimed in that article that you did not apply the word "obscene" to The Truth Seeker, and that you did not say Col. Ingersoll had abandoned me "to my fate." As you did not repudiate the words "culprit" and "aged sinner," I am certainly justified in claiming that the reporter represented you correctly, as I am disposed to think he did all around. I hav seen no admission of his that he misrepresented you. I think, moreover, that I hav every reason to regard that report of your remarks, respecting me and my paper, under all the circumstances, as most unkind, unfair, unnecessary, uncalled-for, and untrue. With all the immorality and imperfections you charge upon me, I am very certain I would not hav acted in the same way toward you.

4. I comply with your request in publishing one of your letters in Bundy's *Journal*; and that your "fairness" may be still better seen, I will reprint your second letter to the same paper, which appeared in the *Journal* of November 8th last, after you had traveled several hundred miles, at Bundy's request, to read my letters. It is as follows:

Sherman House, Chicago, Nov. 2, 1879.

*To the Editor of The Religio-Philosophical Journal:* I hav examined the letters of D. M. Bennett submitted to me for examination; and in reply to your questions I am compelled to say that I am satisfied beyond a doubt that these letters are in the handwriting of D. M. Bennett, that the extracts from them published in the *Journal* of Oct. 25th are given accurately, that there are no indications whatever that any additions hav been made since they were originally written. I hav not the time, nor at present the disposition, to make any comments on the silly and vulgar trash, the perusal of which has left in my mind a feeling of unutterable disgust. But Liberalism will survive the exposure of personal vice, as the church has survived many similar exposures of its defenders.

Respectfully, B. F. Underwood.

The *friendliness* of this letter cannot be overlooked by the careful reader. But allow me to say that I think you would hav been better employed by remaining in the lecture field and attending to your legitimate business.

I am sorry you should hav occasion to feel unutterable disgust at my letters. As "charity begins at home," so perhaps "disgust" should begin there also. If it is true what is reported of you by men on whom I can fully rely about certain amours in California, Waverly, and Des Moines, I think you hav far more occasion to feel "unutterable disgust" at your own conduct than at my letters. In that instance I think you played the part of a hypocrit and Pharisee, of which a good Liberal would not be guilty; especially when it is borne in mind that you made your attacks when I was in prison, and when the religious press and a part of the secular press were making the most bitter assaults upon me.

5. You call for some of your private letters to friends of mine in which you evidently wished to continue the unfriendly, unfair, and untruthful course you had pursued toward me. I will giv a part of one of them this time, but do not conceive it necessary to giv the name of the person to whom written. You know who it is, and I hav not the recipient's permission to giv the name. But suffice it to say that it is one of the most prominent and best-known Liberals in the country. The letter is certainly your own, "verbatim," I assure you. I am well acquainted with your chirography, and can easily prove it by numerous persons if you demand it. You call attention to your letters against me being *private*, and doubtless in that case think private letters should be sacred; but you and your friends did not regard *my* private letters as sacred, but published them, with lies added, to the world, friends and foes alike, and without my knowledge or consent, and just to damage me. You call for this letter of yours, and here it is, ungarbled and unchanged:

Parkersburg, W. Va., April 27, 1880.

*Dear* ——: Your favor of the 24th is received. I thank you for responding so promptly to my request that you would state wherein you thought I had been unjust or unfair to Mr. Bennett. A brief statement from me is now in order. You are aware probably that before the publication of the "Bennett-Letters," Mr. B, in reply to paragraphs which had appeared in the Boston *Herald* and other papers [1] declared he had written no such letters [2]. The Truth Seeker said, editorially, that if such letters were in existence they were fabrications or perfectly innocent letters, changed, probably by Comstock [3]. On the appearance of the letters I received requests from a number of readers of the T. S. saying the published letters were undoubtedly fabrications, that they were so declared by the T. S. and asking me to see them and to expose the fraud. "It is a duty you owe a co-worker" wrote one. The *R.-P. Journal* called for my verdict [very doubtful]; I said, in reply, that I hoped the letters were not genuine, and intimated the editor had been imposed upon. He replied that the letters were open to my inspection on condition that I would state frankly whether I thought them genuine. I examined them and found them in the handwriting of Mr. Bennett and portions of them the vulgarest trash I ever read. [Bosh.] What less could I do than tell the truth? Suppose the letters had been fabrications, and that Bennett had suffered from the charge of writing them through disinclination on my part to see them and to vindicate him from the disgrace, how severely I would hav been censured! [More bosh.] But when Bennett and his acting editor had deceived their readers in this matter, and [4 and 5] when I did only what they would hav desired me to do if they had told the truth [6], if they had not practiced deception [7], (and what I doubt not *you* would hav applauded me for doing if the letters had proven spurious) and said no more than an honest man was bound in honor to say, and what Mr. Bennett afterward admitted to be true [Bald hypocrisy]. I was censured; and when I sent a brief communication to the T. S., giving these facts and vindicating my course, it was (for reasons that must be obvious to you) kept a month and then returned to me unpublished. [Because it was ordered to be returned.] Meantime the columns of the T. S. were opened to such persons as chose to indulge in vindictiv flings and personal abuse designed to injure me with the public. And yet you regard my course toward Mr. Bennett as unjust!

Your whole letter shows that you quite misunderstand my "course." When hav I shown a disposition to point out the weaknesses of my fellow-men and to overlook their virtues? Many times did I say to Mr. Bennett, before his arrest, that I thought he devoted too much space to giving the details of clerical *amours* and short-comings [8], for that while they showed the clergy were like other men, they did not disprove the doctrines of Christianity. He thought I was too charitable and too lenient to the clergy. And although *at this very time* he was writing letters to a young woman asking her to become his mistress [9], and speaking disparagingly in these letters of his wife—who is his superior in every moral quality, yet you think he is a very generous and charitable man, and that I am disposed to be too severe on the failings of a brother Liberal!

Now, I repeat what I said in a former letter, that I hav never done Mr. Bennett a wrong [10], and I will add that I bear him no ill-will [11] and wish him only good [12]. I see clearly that your estimate of him is one which time only will correct, and I shall make no further reference to him [13]. My excuse for writing thus much in relation to him is that your letters indicate that you hav formed an opinion of my "course" without a knowledge of the circumstances under which I hav acted. I hav not written to injure Mr. Bennett [14], but to put myself right.

I am profoundly sorry that you hav such erroneous ideas in regard to Mr. Abbot—a man of clear head and cultivated mind, of the strictest integrity [15], a stranger to every kind of duplicity [16], of the most generous impulses [17], strong in his attachments, a man whose family presents a scene of affection and confidence, and whose life is one of loyal devotion to *principle* [18]. He has his faults (who has not?) but they are counterbalanced by such noble qualities of head and heart that I almost lose sight of them in the contemplation of his character [19]. I am no hero-worshiper. I can see faults in the best of men, but I am pained when I find a person of your intelligence and worth so utterly unappreciativ of the character of a man like Francis E. Abbot.

B. F. Underwood.

The above is something more than half of the letter, but is all I hav by me at present. I find in it what I consider nineteen falsehoods, and hav numbered them accordingly in brackets. At least two are most positiv falsehoods, as I hav before asserted. One is that I denied writing those letters, and the other is that The Truth Seeker denied it. I hav asked you to point out when and where I denied it, and when and where The Truth Seeker denied it; and though I hav offered you $100 in each case if you would do so, you do not find it convenient to comply. In this connection let me call your attention to your promis to make prompt correction in the last paragraph of your first letter above. I do not think it will damage you to make an apology when you are in the wrong.

I hav within reach three others of your letters of a similar character, to another person, which I will publish if you request it; but four of your letters are probably enough at one time, and quite as many as will be acceptable to my readers. Remember, however, if you wish more of them you can hav them, and next time I will giv you the name of the person to whom sent.

As to my quotations from your two letters in the *R.-P. Journal*, your statement to the *Inter-Ocean* reporter, the private one above printed, as well as the one you published in the *Index* of June 3d, they were mostly made from memory. I see I did not get them exact, though I did not misrepresent you. In your letter in the *Journal* I now notice you preceded your insinuations about my trying to corrupt and ruin a virtuous woman with an *if*. But that little word does not in the least detract from the animus of your attack. You cannot escape on an *if* or a *but*, and it only makes your case appear worse to attempt it on such frivolous grounds. In view of the fact that you had previous knowledge of the letters and the use that was to be made of them, you did not increase your reputation for honesty by placing your thrust in the subjunctiv mood. It appears, also, that I quoted as from you, the word "*libertin*," when it was used by your coadjutors, Ellis, Bundy, and Abbot, whom you indorse. Your language, however, bears the same meaning. When to the epithets quoted—which you did use—are added the following vile terms, which you apply to me in your *Index* article of June 3d, they will more than make up for the one or two I erred in. These are some of them: "Scurrilous attack," "Bennett's malicious thrusts," "vindictiv assaults," "mean and mendacious attempts," "persistently defamed," "trail the standard [of Liberalism] in the dust," "unscrupulous attack," "full of falsehood and vile insinuations," "his lies, scurrility, and abuse," "the insignificance of his influence and that of his paper," "the baseness of his character," "a downright falsehood or a mean distortion of facts," etc., etc.

Allow me to say in closing, and I hope for the last time in this unpleasant theme, that in view of all the false and unfair things you hav said of me, it is pitiful for you now to whine about my attacking you, when I hav simply alluded to one circumstance in your conduct, and which I hav every reason to believe is true and provable. I hav reason to think this, because I obtain the information from Liberals of the very first character, who know of what they speak, and whose word cannot be disproved.

I certainly think the conduct of yourself, and those with whom you co-operated, toward me when I was in prison, was mean and despicable almost beyond precedent. Those letters which you and they hav published and made so much ado about, were *private;* they did not harm you; they did not harm anybody; they violated no law of any kind; they proposed no crime. You had no business with them; if the style of them did not suit you, you should hav let them alone; they were published to the world, garbled with lying, slanderous and most unjust comments and exaggerations interspersed and sandwiched through them. Thousands upon thousands of papers containing all this were mailed to my best friends with the view of alienating them from me and causing them to become enemies; the object was to break up my business and "crush" me, as you said to good Liberals, must be done. These are facts well known and susceptible of proof. In view of all this, when it is remembered that according to the statement of T. L. Savage, you met Ellis, etc., at Savage's house, when those letters were examined, and it was decided to publish them, that you and Ellis next met in the office of the *R.-P. Journal* in Chicago, that Ellis had supplied the lies and slanders to the letters, that you pretended to be ignorant of the letters, and that you had come hundreds of miles to examine them to see if they were genuine, when you had known all about them previously, together with all the unkind things you hav said of me since, I am content to leave it with the Liberals of the country to decide whether you hav acted fairly or fraternally by me, and whether you hav now just grounds, upon the plea of injured innocence, to set "the hounds of the law" upon me and deprive me either of my liberty or the little I hav accumulated by the most constant industry and exertion.

I will add that however much I regret writing those letters—and that I hav regretted it I hav several times acknowledged—I would rather go down to posterity as the author of them than to be guilty of the unkind and uncalled-for treatment which you, Ellis, Abbot, and Bundy hav extended toward me. In looking back over the past two years I hav tried to discover what unkindness or impropriety I committed towards you that you should act so cruelly toward me. I am sure it was not charity, love of virtue, purity, or morality that prompted you to such a course; the pretense that it was is only hypocrisy. I think I am correct in ascribing the motiv for the deed to the fact that I had the temerity to help defeat the re-election of your admired friend F. E. Abbot at Syracuse, and in his place elect the grand and good man Elizur Wright. This was my great sin, and for this these sorrows hav been piled upon me. In those harmless private letters you and they thought you had discovered the weapons with which to demolish me, and you plied them with a zeal and intensity worthy of a better cause. It has been a source of deep sorrow to me. If you and your friends hav found the enterprise remunerativ—a paying investment—let us all try to be thankful.

If I hav said an unkind word of you, I hav been forced to it by your most virulent attacks. I hav done nought against you. I regret it all, of course, but I cannot see that I am in fault. I hav endeavored to do my duty, and I cheerfully submit it to the Liberals of the United States whether my efforts shall be recognized, and whether I am still entitled to their confidence and support.

D. M. Bennett.

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The Fourth New York Liberal League held a social meeting at the parlors of Mrs. Emily Fernandez at 201 Second avenue on the evening of the 17th inst. Among the business attended to was the admission of five new members and the appointing of Mr. Rawson, Mr. Gastineau, and D. M. Bennett as delegates to represent the League in the Congress at Brussels. After this a few hours were enjoyably spent in music, recitations, and dancing. The evening was pleasantly passed.

## Joseph Cook.

BY J. E. REMSBURG.

"Genius," says Webster, "implies high and peculiar gifts of nature, impelling the mind to certain favorit kinds of mental effort." That Joseph Cook is a man of genius few who hav heard or read his lectures will deny. He possesses a *very* "peculiar gift," and the "favorit kind of mental effort" impelled by this gift is lying. His mental efforts in this direction hav excited the wonder, if not the admiration, of the civilized world. More than a year ago a prominent journal pronounced him the champion liar of the age. Flattered by the compliment, for as such he evidently regarded it, his exertions were at once redoubled, and the falsehoods that hav since emanated from his fertil imagination are marvelous to contemplate. Drop one of his utterances into the crucible of truth, and all that remain are the ashes of a lie. But from these ashes, phœnix-like, arises another and a greater falsehood, aye, a whole brood of them. Expose one lie, and straightway he astonishes you by uttering a dozen more. A complete recital of these fabrications in his own language cannot be given, even did space and patience permit, for they are protected by copyright. A presentation of them all would require the publication of his entire works.

"But these are merely assertions," you say. "It is incumbent upon you to prove the truth of them." This I propose to do. I propose to show that Joseph Cook is a man whose statements respecting any subject are utterly unworthy of credence. I propose to show that he has justly forfeited the confidence and respect of every lover of truth; in short, impeach him as a common liar, and shall proceed to establish the justness of this impeachment by the accumulated testimony of twelve reliable witnesses.

REV. MONCURE. D. CONWAY.

The first witness whom I shall summon is the Rev. Moncure D. Conway, of London. In one of his Monday-noon lectures Mr. Cook took occasion to say that "Moncure D. Conway writes from England that marriage is fit only for common people."

Now Mr. Cook was well aware that Mr. Conway did not write the above, and he is no doubt equally well aware that Mr. Conway did write the following concerning the wilful slander:

"I hav vainly searched the report for any explanation of this extraordinary misrepresentation. I beg leave to say in your columns that it would be impossible for the brain of man to devise or for pen to write a sentiment more abhorrent to my ethical and social opinions than that which Mr. Cook has ascribed to me."

HON. ELIZUR WRIGHT.

Next to "modern science" Mr. Cook's most fruitful topic for lying is the "National Liberal League." It is believed that the recording angel has placed over seven thousand lies to his credit in this matter alone. This very naturally causes the President of the League to express his opinion of the pious falsifier, which he does in the following manner:

"People who liv in glass houses should not throw stones at their neighbors. Rev. Joseph Cook, the favorit Monday lecturer of Boston, has had the temerity to disregard this time-honored dictate of prudence. He charges all those who hav asked for the repeal of censorship of the press, as applied to or through the post-office, as having done it in the interest of venders of obscene literature and the corrupters of youth. He hurls at a whole class of his fellow-citizens epithets which he dares not apply to a single one of them by name, for fear of the law of libel. Such a man, if not a liar, is a coward and a sneak."

FRANCIS E. ABBOT.

Every reader is familiar with the history of the National Liberal League Congress at Syracuse, where a small minority under the leadership of Mr. Abbot withdrew from the League. Commenting upon the proceedings of the Congress, Mr. Cook said that "the language of the defenders of the successful majority of Free Religionists at Syracuse was so infamous that it could not be reported, published, and sent through the mails without subjecting the newspapers thus publishing it to prosecution." This statement is so glaringly false that even Mr. Abbot, the most bitter enemy that the majority had, is compelled to say:

"We heard no obscene or unreportable word from either side during the whole session of the Congress. This unequivocal statement is due in justice to the majority. We pronounce this [Mr. Cook's statement] as *utterly false.*"

D. M. BENNETT.

Mr. Bennett testifies as follows:

"There are many liars in this country of ours; there are a great number who use slander, defamation, and abuse toward their fellow-beings without the slightest compunction; but there are none who indulge in this kind of recreation more, or who engage in it with greater zest, than the pious mountebank, Joseph Cook."

In reviewing a single lecture of Cook's, Mr. Bennett exposes no less than twenty lies, and concludes by saying, "We will not take the time and space to follow the abusiv reverend defamer in all his falsehoods and slanders." The following may be taken as an example of the manner in which Mr. Bennett nails this score of lies:

"Cook, in speaking of the petition that was sent to Congress in the early part of 1878, asking for the repeal or modification of the postal law of 1873, says the agent for the prevention of vice was very much surprised to see in the list of signatures to it the names of several important firms of New York, whose signatures were forgeries. This is an unmitigated lie. That petition did not bear a single forged name of any firm or any individual. Mr. Cook will be paid a premium of $500 to prove or show that the signature of a single firm in this city was forged to that petition."

INGERSOLL LOCKWOOD.

The following is from an open letter to Joseph Cook, written by Ingersoll Lockwood of New York:

"When a man calling himself a reverend disciple of that teacher who said, 'Love your enemies, do good to those who do evil to you, bless them that revile you,' etc., opens himself in public—whited sepulcher that he is—and pours out the vile stench of slander and falsehood upon the heads of men and women as honest and true as he is mean and low, then I say some one ought to try and take his measure and mark him in legible characters. Such a man are *you.* Here is what *we,* Liberals, think of *you.* Thou, Cook, hadst thou been Adam, thou wouldst hav beaten Eve with thy huge hands for not having stolen more than one apple; hadst thou been Noah, thou wouldst hav gone drunken into the ark and come drunken out of it; hadst thou been Abraham, thou wouldst hav levied blackmail on Pharaoh upon telling him that the woman was thy wife; hadst thou been Lot, thou wouldst hav insisted upon taking out thy two daughters; hadst thou been Jacob, Esau's birthright would hav gone for a *promis* of pottage; hadst thou been Joseph, Potiphar would hav been a cuckold; hadst thou been with Moses the day he left Egypt, thou wouldst hav fainted by the wayside under thy load of borrowed jewelry; hadst thou been David, thou wouldst hav poisoned Uriah to be the sooner rid of him; hadst thou been Solomon, thou wouldst hav lessened the number of thy wives and doubled the number of thy concubines; thou wouldst hav split the child in two and given each mother a half; hadst thou been Job, the devil would hav won his bet; hadst thou been Ezekiel, thou wouldst hav died in a fit of indigestion from having overeaten thyself in his pastry; hadst thou been Daniel, the lions would not hav eaten thee out of respect for their stomachs; hadst thou been Jonah, the whale would not hav swallowed thee; hadst thou been Ananias, Sapphira would hav been saved, for thou wouldst hav done all the lying."

EDWARD WALDO EMERSON.

While lecturing in the West last winter, Mr. Cook repeatedly boasted of having converted Ralph Waldo Emerson to orthodoxy. A gentleman of Indianapolis wrote to Mr. Emerson, asking whether Mr. Cook's statement was true. Edward Waldo Emerson, a son of the philosopher, received permission from his father to make the following reply:

"DEAR SIR: Some weeks ago my father received a letter from you inquiring if a statement made to you by a friend in Boston with regard to him was true. The statement was that under the influence of Rev. Joseph Cook he had changed his religious beliefs, and accepted the doctrines of the orthodox Congregationalists. My father receives many letters, but now very seldom writes one. More than once before, letters hav been received by him from persons in the West asking almost the same question that you ask, one gentleman stating that at Minneapolis Rev. Joseph Cook had stated in a public lecture that Mr. Emerson and Mr. Alcot had publicly renounced their early religious beliefs, accepted Jesus as their savior, the Bible as divine, and joined the orthodox church. Paragraphs hav lately appeared in the newspapers stating essentially the same thing. Therefore it seems to me fair that persons who hav been perhaps led out of the old paths by Mr. Emerson's teachings and are now told that he has admitted that he went astray and has returned to even a stricter fold than that from which he went forth should know the truth. I therefore asked and received leave from my father to answer your note.

"The statement is in every respect incorrect. Mr. Emerson is acquainted with Rev. Mr. Cook, who has called upon him, when he has exchanged with the orthodox clergyman at Concord, and, by invitation of the latter gentleman, Mr. Emerson went on one or two occasions, several years since, to hear Mr. Cook preach in this town. Except on these occasions Mr. Emerson has never had any relations with Mr. Cook. He never reads his lectures. He has not joined any church, nor has he retracted any views expressed in his writings after his withdrawal from the ministry. His last words given to the public on matters of morals and religion may be found in his paper in the *North American Review* for June, 1878, on the 'Sovereignty of Ethics,' and in his lecture entitled 'The Preacher,' delivered to the divinity students at Harvard University less than a year ago, and now printed in the *Unitarian Review* for January, 1880.

"Mr. Emerson's friends and readers can judge for themselves whether these papers confirm the truth of the tale that is going about as to his conversion to orthodoxy.

"Truly yours, EDWARD WALDO EMERSON."

RALPH WALDO EMERSON.

Cook's slanders are not confined to the living, as those who hav heard his venomous tirades against Thomas Paine and Theodore Parker can testify. It was after hearing his lecture on the latter that Emerson exclaimed:

"He [Cook] shall not enter my house. He has slandered my friend Theodore Parker."

MOSES HULL.

Our next witness is Moses Hull, who at the Bennett Reception gave the following bit of evidence respecting the veracity of the great orthodox champion:

"And when the Rev. Joe Cook took up the matter it was my lot to answer him. He stood there with books in his hand, and Joseph Cook lied. I will tell you how I can prove it. He gave us the page and the paragraph of a book that he quoted from; then he read directly the opposite of what it said. I got up the next Sunday morning and read the paragraph, and it was exactly opposite in sense to the way he read it, and it was reported in the daily paper. Some friends went to the gentleman and said: 'Mr. Hull says you lied; pretty near proved it. He had the very document in hand you quoted from. He challenges you to meet this thing.' 'No,' says he, 'I cannot do it.' 'Why not?' 'Oh, the difference in our social status is so great that I could not; if it were not for that probably I would meet him.'"

If Mr. Cook would only allow me to place a proper construction upon his words, quoted by Mr. Hull, I would gladly credit him with the utterance of one truth. The difference in the social status of these gentlemen is great But that Cook wished this social difference to be understood in the inverse order to what it really is, and thus intended to lie, is evident.

JAMES HOLMES.

About the first of January Mr. James Holmes, Vice-President of the London Secular Society, came to this country, and after lecturing in New York and other places was engaged for a course of lectures at Paine Hall, Boston. Of course his lectures were not gauged by the Monday-noon standard, and this so exasperated the Boston giant that he accused the Paine Hall folks of employing a "ranter." Mr. Holmes "talked back" in the following style:

"What is a ranter? It is a person who shouts and raves, making statements without proofs, and will not allow any one to discuss in his presence any remark made or statement enunciated by him. Joseph Cook shouts and raves, making statements without proofs and contrary to facts (notice his statement about Emerson), neither will he allow discussion in his presence; therefore Joseph Cook is a ranter.

"But the person at the Paine Hall neither shouts nor raves, makes no statements without proofs, never lectures without allowing the audience to criticise and discuss all points raised by him; therefore he is not a ranter. My reply to Cook is that he has told another falsehood, which proves that he is only a buffoon, a wind-bag, and a coward; for he attacks persons by calling them foul names in the pulpit, or coward's castle, where he knows the law protects him and puts a muzzle on the mouth of the person attacked. I hereby assert that Cook *dares* not meet in open debate any representativ Freethinker in either Europe or America."

REV. DR. JAMES FREEMAN CLARKE.

A short time since a literary club called the St. Botolph was formed in Boston, and Cook felt constrained to put his elephantine foot upon it. He asserted that it was an intemperate organization, that it authorized the use of wines and liquors in its rooms, and that he possessed the official documents of the club certifying to the fact. The Rev. James Freeman Clarke, a member of the club, makes the following emphatic denial, and fastens the charge of wilful lying upon Cook:

"The St. Botolph club has never announced or published anything about the use of wine or spirits; and it has never taken any action or passed any resolution upon the subject. . . . When Joseph Cook gained 'great applause' for denouncing the club and the clergymen belonging to it, for 'flaunting its announcement in the face of New England,' it had made no announcement at all. When he said that he held in his hand a document making this announcement, authorized by the signatures of men whom he professed to respect, no such document existed."

DR. J. R. MONROE.

Joseph Cook is the self-constituted chief of the Ingersoll Answering Bureau. His favorite argument consists in asserting that Col. Ingersoll favors the dissemination of obscene literature. He got to telling this to the Indiana people some time since, when Mr. Monroe gave him the lie in good Hoosier style. In his *Seymour Times,* the Doctor says:

"Rev. Joseph Cook represented Col. Ingersoll as being in favor of removing all restraints against the circulation of corrupting literature. Joseph is a man of great physical talent, but in thus representing Robert he propagated a campaign lie of much magnitude."

COL. R. G. INGERSOLL.

But Robert bided his time, and when the other night he stood before an audience of four thousand of Mr. Cook's Boston neighbors, he gave the holy man such a punishment as he will not soon forget. Col. Ingersoll said:

"Rev. Joseph Cook has taken it upon himself to assert that I was in favor of the dissemination of obscene literature. When he made that statement he wrote across the forehead of his reputation the word 'liar.' He is a low and infamous man. Meanness cannot descend beyond the level of him who will endeavor to blacken the reputation of another simply because he could not answer his argument. I despise, I execrate with every drop of my blood, any man or woman who would stain with lust the sweet and innocent heart of youth. That man says to an audience what he dares not say to me, and in my presence he would cringe and skulk like a whipped cur."

*Atchison, Kan.,* May 31, 1880.

## The Boston Bigot in Ithaca.

"What are we?
And whence came we? What shall be
Our ultimate existence? What's our present?
Are questions answerless and yet incessant."
—*Don Juan.*

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Boston bigot, Joseph Cook, was with us last evening, and delivered himself of considerable abuse, together with his lecture, "Does Death End All?" The house was not full, and many seats were empty.

The appearance of Mr. Cook is extremely ludicrous, as I heard before the lecture, and was convinced of while listening to him. His head is not what might be called intellectual, and his general appearance is that of a clumsy, overgrown person who spent half his time in drinking beer and the other half in studying the law of Moses.

I would endeavor to quote from his remarks in the course of what I hav to say were I not afraid of misrepresenting him in the same clumsy, bigoted manner that he misrepresents almost every opponent whose name chances to be the object of his abuse.

The main "points" of his lecture you are doubtless familiar with through his published works; and if the obliv-

ion to which those works are consigned, and the utter silent contempt which the greatest scientists show to their author, do not answer them, they may remain unanswered, and he may thus consider them "unanswerable" if he wishes.

He seemed to conclude that the cell (or *sell*, may be, for such he and his lecture seem to be) was alone sufficient to answer all the arguments of the grandest Freethinkers of to-day. As if Haeckel did not explain every form of life, from the slime of the sea up to the brain of Byron, as conclusively as any unmathematical proposition can be explained to-day.

The church considers Mr. Cook a deep thinker, and, in regard to definitions, he is, in one sense. (See his definition of the difference between *chastisement* and *punishment*, in James F. Clarke's "Orthodox Views of the Atonement Examined"); and with these definitions before him, that may turn on any quibble, it is almost interesting to see the eager, inquisitiv spirit with which he dives into the names of Voltaire, Thomas Paine, etc., who hav done more good individually each decade since their works were published than a jury of Cooks could do harm from now to the last judgment, which is saying considerable, but which will appear true, I think, when we come down to a last analysis of his orthodoxy and biology.

In speaking of the cell, or sell (and if you can divine which he refers to, don't, for God's sake, misrepresent him), he places great stress on its power to divide and yet be a perfect cell, but he demanded an intelligence to rule the job, so that a beast's cell (or lair, maybe) should not become a man's cell (prison-cell, likely), or possibly the great *sell* of the season, that Mr. Cook is proprietor of, or it may be the cell in the insane asylum that his friends intend to furnish for him. So thus might we say that two is a number capable of being divided, double-squared, etc., and yet it remains a perfect number without the aid of any intelligence. And should we suppose the presence of an intelligence equal to that of God, Christ, or even Joseph Cook, it could not, by any scriptural or other science, create any properties of the figure two that hav not always existed, and which will not exist, trillions of ages after the false logic of Mr. Cook has ceased to be, even though death does not end all his petty, selfish existence.

At the close of his lecture he took occasion to speak of Ingersoll and Bennett and the position taken by the United States Liberal Leagues in regard to the imprisonment of Mr. Bennett in the most illogical, vile, abusiv language I ever remember of hearing from a public platform; and as a grand finale, he flourished himself about for five or ten minutes with the Bible in his arms till the accumulated filth and bigotry of sixty centuries seemed to stalk before him like Banquo's kings and the church's champion of the nineteenth century clasp hands with Torquemada, Constantine, David, and Moses.

Josephus Cook, my Cook, Joe,
Before I met your trash
I did not think that God himself
Could write such heavenly hash;
But now, since thy biology
And other stuff I know,
I can believe that fools still liv,
Josephus Cook, my Joe.

Josephus Cook, my Cook, Joe,
We're living now together;
The future is before us, though
We both find different weather.
Take your heaven, harps, and Jesus,
If I to hell can go
With Byron, Holyoake, Shelley,
Josephus Cook, my Joe.

Allow me to congratulate you, Mr. Bennett, on your release from the Inquisition, and consider me as one who wishes to see you advance in everything that leads to universal liberty and humanity. T. S. RYMAN.

*Cornell University, Ithaca, N. Y.*, June 4, 1880.

## The Religion of Nature.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In this, our day, there is much discussion on the subject of religion, each one taking sides with this or that theory or school of thought which seems the most reasonable or attractiv to their mental, moral, affectional, or spiritual status. And as individuality of thought is tolerated by many very worthy men and women, I ask for sufficient space in your columns to giv my view of religion.

To me religion, when properly defined, means the spiritualization of the whole personality—mental, moral, and affectional consciousness.

Does any one ask what I mean by the spiritualization of the whole personality? then will I define my position, thus: The life principle in man as an individual personality being the product of the positiv and negativ principles acting in harmony together more or less perfectly, in accordance with surrounding conditions and relations, demands proper food and clothing to keep it sustained and protected. Nor is this all. It needs genial associations for its possessor, to keep the fires of life burning with a steady and constant flame, which can only be supplied by moral accountability and spiritual intuition or consciousness. And what is here meant by moral accountability and spiritual intuition or consciousness is this:

Universal humanity being the legitimate fruit of the action of natural law, makes us all brothers and sisters, or one vast family, bound together by such links as attraction and repulsion, we must not forget the necessities of any soul while seeking to provide for our own individual needs in any and every direction. And when those needs are provided, to ask for more is selfishness in the extreme.

Look at the grass, the grain, the flowers, or even the grand old forests! Each individual stalk, plant, or tree draws from nature's inexhaustible fountain of earth, air, sunshine, and shower just what it needs to unfold and perfect its individuality, and no more, for the good and sufficient reason that there is no place provided for its storage or accommodation. What should this teach you, O men and women of to-day, but this: That moral accountability and spiritual intuition or consciousness demand this recognition, and in such a way that all shall be provided with life's necessities before any begin to hoard?

This is the religion of nature; and in order that man may be qualified to pattern after the teachings of nature, the mother of us all, his mental, moral, and affectional capacity must be harmoniously unfolded, or in other words, spiritualized and refined. JULIA C. FRANKLIN.

[*From the Cincinnati Daily Inquirer.*]

## Ingersoll's Brain.

Mr. Edgar C. Beall, a well-known phrenologist of this city, who recently examined Mr. Ingersoll's head, thus describes it and his mental qualities:

"The most conspicuous physical peculiarity of this great champion of humanitarianism is his remarkable size as regards both body and brain, the latter measuring twenty-three and a half inches in circumference. Size is the measure of power in everything, provided all other conditions are equal. Ingersoll's brain is unusually large, and is abundantly nourished by his extraordinary nutritiv system, or "vital temperament," which is indicated by the capacious abdominal and thoracic development, also by the fullness in the cheek. The activity and fine quality of this cerebral organization are very perceptible to the phrenologist. The texture of the whole structure is characterized by delicacy and sensitivness, rather than density, firmness, and toughness, hence we may expect the brain to exhibit corresponding susceptibility, impressibility, and facility of operation. Other important indications are observable in the appearance of the skin upon the forehead, peculiar solidity and temperature of the frontal bone, etc., but especially in the relativ extent upward and forward from the opening of the ear, which is the basis of all cerebral measurement, being on a line with the *medulla oblongata*, or terminus of the spinal cord, which is the center of brain growth. If an imaginary straight line be projected from the opening of the ear to the top of Ingersoll's head, the amount of brain back of this line will be seen to be very great, indicating a very large development of the cerebellum and occipital region, which contain the centers of the social and domestic faculties. Accordingly, nearly every page of Ingersoll's writings contains some pure, tender, and beautiful reference to the family and the fireside. The head is moderately broad immediately above and forward from the openings of the ears, though sloping very considerably backward and upward from this region, indicating rather large 'alimentivness,' and more 'destructivness' than 'combativness;' that is, more executivness than aggressivness. It is said that Ingersoll is more illiberal and aggressiv than the church; but the truth is, very few men are so decidedly deficient in the disposition to attack, and at the same time so wonderfully sympathetic and generous. Nothing could be more unjust than to accuse Ingersoll of aggressivness. He is incapable of fighting, except in defense of those he loves, and he loves all mankind. He has enough 'destructivness' to giv keenness to his sarcasm and incisivness to his wit, but this faculty is so dominated by 'benevolence' that he could never possibly be cruel. His head is very narrow at the sides, a little above and forward of the tops of the ears, indicating a marked deficiency of 'acquisitivness.' At first glance the head may appear to be broad at this point, owing to the large development of 'ideality' and 'constructivness,' which are located a little farther forward, but the calipers, or a pressure of the fingers, readily shows the relativ narrowness both here and at 'secretivness,' which is located just behind 'acquisitivness,' or just above the tops of the ears. With this combination Mr. Ingersoll must be exceedingly frank, outspoken, above-board in all his dealings, and incapable of falsehood, treachery, or deceit. Many people believe, or affect to believe, that he lectures simply for money. Impossible! It is a physical fact that he is remarkably deficient in 'acquisitivness,' and nothing is more absolutely foreign to his nature than selfishness. He must be as artless as a child, and of the feeling of avarice he can not form the slightest conception. 'Firmness' is one of his largest developments, and is shown in the distance from the ears directly to the top of the head. This giv great persistence, and, combined with 'conscientiousness,' confers great moral stability.

"The organs of 'approbativness' and 'self-esteem' in the crown of the head are also well developed, but not in excess. There is not enough of the former ever to manifest vanity, while the latter coalesces with 'firmness,' giving steady self-reliance and dignity, without arrogance or imperativness. 'Hope' is fairly developed, but subordinate to the intellect. The organ of 'wonder,' or 'credencivness,' called by some phrenologists 'spirituality,' is quite deficient, which allows the intellect to pass judgment upon everything of an extraordinary nature without any prejudice in its favor. Such a mind prefers to be guided by the pilot rather than by the inflated sails. 'Submissivness' or 'veneration' is very well developed, and indicates a becoming degree of respect and reverence for superiors, aged persons, the opposit sex, and for any great and good object which his intellect deems worthy of honor. The largest development of 'veneration' never insures reverence for any object not esteemed by the intellect. It is entirely blind, and is always directed to its objects by means of education. The size of this organ is indicated by the distance from the opening of the ear to the center of the top head. The key to Ingersoll's character may be found in his extraordinary 'benevolence,' which giv great fulness and elevation to the supero-anterior part of the head. Unbounded philanthropy, kindness, liberality, and charity penetrate every fiber of his being. He is the personification of affability, and charms every one with whom he comes in contact. He has large 'constructivness,' while 'ideality' inspires in his writings many gems of remarkable beauty, and lends a rich charm even to his sarcasm. Intellectually, his strongest faculties are 'comparison' and 'language.' The latter is indicated by the fullness of the eyes, while 'comparison' givs prominence to the center of the upper part of the forehead.

"He reasons chiefly by induction, gathering facts and comparing them. In his lectures he rarely uses syllogism, but illustrates his ideas by word pictures. His 'eventuality' and 'individuality' are also very large. These giv fullness to the middle of the forehead, and confer observation, memory of events, talent for history, and general scholarship. His 'comparison' makes him a teacher and a critic, and is the source of his elegant poetical figures, such as the following, written of the late Rev. Alex. Clark, and quite applicable to the author himself: 'His sympathies were not confined within the prison of a creed, but ran out and over the walls like vines, hiding the cruel rocks and rusted bars with leaf and flower.' Taken all in all, Robert G. Ingersoll's character is a grand one, and whatever defects he may hav, he is certainly moved by the highest sense of duty, and by the most sincere love of mankind. His daily life is a refutation of the doctrin of total depravity, and of the belief that men can be noble and pure only through the influence of supernatural forces. With such a noble brain, although from boyhood a disbeliever in supernaturalism, Ingersoll must be a noble man."

## An Open Letter to Col. Robert G. Ingersoll on the Financial Question.

*Col. Robert G. Ingersoll, Dear Sir:* I hav often thought within the past year that it was a little strange that a man of your ability and sincerity did not look into the financial questions of to-day and become a Greenbacker, and help break up the old ideas of money. But it is a hard matter for us to see things in a radically different point of view from all our early training—or lack of training on financial, and labor questions—political, religious, and social.

I would not find fault with your work, for I think that the greatest obstacle in the way of human progress is religion, or the redeemer business.

Last fall I thought that I would just throw out a suggestion to you on the redeemer subject in connection with the financial question, not because of my wisdom, but because a truly wise man may and often does learn from a fool.

My thoughts ran much as follows when I first thought of writing to you:

Jesus Christ having been the redeemer of mankind long enough, let men, women, and children—the trinity of humanity—be taught to redeem themselves for this life and its work, instead of looking so much heavenward for the washing of the blood of the lamb.

I think our great aim as a people or nation should be to place all in a condition to be their own savior by supplying labor and money. Not slave labor, but labor equitably divided, and rewarded by fiat money. Not money that must be redeemed before it can go back to its creator—the government.

Gold, silver, copper, etc., hav been the redeemers of other kinds of money, so called—state bank notes, United States notes, national bank notes, etc.—long enough.

Is it not about time for labor—or the people—to rise and make a kind of money for all, that shall be a full legal tender for all debts, goods, labor, etc., within the domain of the nation? (When dealing with other nations the balance can be settled according to agreement.) Money good enough not to call for a special redeemer; money that is redeemed in every business transaction, the same as humanity must be redeemed by its daily life? Having no special redemption day (Jan. 1, 1879), or special visitation of the Holy Spirit day, called conversion of the soul; which must come just when Jehovah (Father, Son, or Holy Ghost; God, fiend, or fool) may desire; and the redemption of money, so called, just when the money kings (usury mongers, gold and stock gamblers, etc.) who concoct the whole plan (the same as the priests and ministers do God's plan of redemption) may wish to renew their grasp on the people and perpetuate their power.

Again, Money good everywhere as long as it lasts. When worn out, let it be replaced by its creator (United States—us); the same as man lasts until he is of no use, when he goes to decay and makes room for another. I hav said more than I thought to at first. If in reading the above some hidden thought is brought to light in your mind on the financial question, I shall feel that I hav helped on the great political, religious, and social (r)evolution which I think is now taking place in the world. I think we (United States) ought to take the lead.

Respectfully yours, C. A. MARSHALL,
National-Greenback-Labor-Socialistic-Communistic Liberal.

*Newark, N. J.*, June 10, 1880.

THE Hornellsville, N. Y., Liberal League holds weekly meetings every Sunday afternoon in Dr. Shuttuck's Opera House. One of the members usually delivers an address. For the next few Sundays the platform will be occupied by speakers from out of town. Among these will be Dr. T. L. Brown, of Binghamton, and O. P. Kenney, of Waverly. H. L. Green will speak there on Sunday the 20th inst.

I UNDERSTAND that Gen. Garfield, whom the Republicans hav nominated for President, is a great bigot and a "God-in-the-Constitution man." If that be so, I hope no Liberal will vote for him. We should all wait until after the meeting of the National Liberal League Congress before we decide for whom we shall vote. We don't want another Mrs. Hayes and husband in the Presidential chair. H. L. G.

# Letters from Friends.

WALLA WALLA, WASH. TER., June 4, 1880.

D. M. BENNETT, *My Dear Old Friend:* Happy am I to know you are among us again. I hope those Christian bigots will profit by this lesson and learn to let you alone in the future. I am extremely happy to learn your health was not at all impaired. I wrote you twice while in prison, hoping to cheer you somewhat in your lonely prison-cell and help you to bear your burden.

Now I wish you to send the good old messenger of light and love, THE TRUTH SEEKER, for three months to P. J. Kelly, Walla Walla, candidate for the Legislature. I want to post our law-makers on the Liberal League movement.

Dr. Dean Clarke completed a series of lectures before our society. He is now speaking in Walla Walla to large and appreciativ audiences. Mr. Clarke is an able speaker, and should be kept in the Liberal field. He has been working for the cause for fifteen years. Yours very lovingly,

WILLIS MCDANNALD.

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MILWAUKEE, IOWA, June 15, 1880.

EDITOR TRUTH SEEKER: Your article in reply to the letter of Underwood, and your allusions to what might be expected would be revealed in regard to his social doings, only strengthens me in an opinion long since formed and substantiated by multiplied evidences; *i. e.*, that those who are so ready to cry out against others are not usually very discreet themselvs. In fact, of all the vociferous cries against freedom, socially, and pretenders to so much of immaculate virtue themselvs, I hav never known one whose life would bear scrutiny.

I hold that a man is sovereign over his social life as well as his religious and political, that he may act wisely or foolishly, as he must from his organization and environments; and so long as he interferes with the personal rights of no one, granting every one else the same rights to life, liberty, and the pursuit of happiness that he asks for himself, no one has any right to interfere with his life in any way; and if impertinent meddlers take upon themselvs the task of criticising him, he is not bound to explain or attempt to justify his actions; it is simply no one's business but his own. If he acts on a low plane of social life he must take the consequences the same as he must if he acts from an undeveloped spiritual nature.

There is nothing so impudent, unmanly, and detestable as meddling with other people's private lives, prying into their social affairs, prating of their relations in a suspicious manner. But when certain persons erect a standard by which others must be measured, judged, condemned, or otherwise, when they assume the censorship of the morals of others, they at the same time become subject to public inspection and criticism; and what under other circumstances would be a piece of impertinent meddling not to be indulged in by any fair-minded, honorable person, becomes a duty.

I hold that any man who does not admit by word and action that every one has a right to liv socially as he pleases, so long as he accords to every other person the same right, should be scrutinized closely, and his life, if it does not accord with the standard by which he judges others, should be made public. Expose the frauds, and compel these self-righteous Pharisees to liv such lives as they wish people to think they do. Let there be a shaking among the dry bones until every man is known just as he is, not as he appears to be, and soon this nauseous interference and gossiping will cease, and private letters or other affairs will not be paraded before the public gaze.

Persons devoid of honor must sometimes be held in check by fear. Only cowards assassinate in the dark or strike a man when he is down. Then go for these cowards with the Damascus sword of truth, and giv no quarter until honesty takes the place of pretense and true purity of man-made institutions, when honor will mean something more than merely to keep within the law, and every man's private life will be held sacredly his own. "Hew to the line, let the chips fall where they may!" Yours for truth,

JULIET H. SEVERANCE, M.D.

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PATRON, NEB., June 8, 1880.

DEAR BROTHER BENNETT: Allow me to congratulate you on your release from prison, also your victory over Satan, Sin, and Death, alias Comstock, Bundy, and Abbot.

*Vive la* Bennett, THE TRUTH SEEKER, Mrs. Bennett, and the whole TRUTH SEEKER fraternity!

Hoping you may yet be sent to Congress, I remain forever, Your friend, MRS. MARY B. FINCH.

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FREMONT, O., June 19, 1880.

D. M. BENNETT, *Dear Sir:* In your issue of last week I see the emissaries in the camp of true Liberals are showing themselvs in their true character. Notwithstanding I hav great sympathy for you, I rejoice at this exhibition of Underwood. This part he is now acting is the necessary sewerage for all the vile slander I am convinced he has assisted to concoct. You hav nothing to lose in any fight with him, either in or out of court, and it will result in a good disinfection of our party. It is the hissing of the viper from the home thrust you hav given him. "Whom the gods would destroy they first make mad." Be courageous, manly, and honest, as we feel that you hav been, and the issue will be yours. Could I see and talk with you, I, too, could tell something of strange significance, but I will not write it. Yours, W.

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NEWARK, N. J.

FRIEND BENNETT, *Dear Sir:* You will doubtless recollect that I complained to you recently orally and hav written to your office twice during the past year, that I received only about one in four of the copies of THE TRUTH SEEKER. As I was assured that my paper was mailed regularly and directed plainly, I entered a complaint to our postmaster. But after all, I hav received only about one number per month. There has been something exceedingly mysterious about the matter until to-day, when a helper was overhauling the old papers and rags that are thrown into the rag-sack, when he handed to me a copy of THE TRUTH SEEKER that had never been taken out of the wrapper, saying: "You hav never read that paper. Don't you want it?"

"If you find any more," I replied, "save them for me."

After he had finished the job of overhauling and selecting everything that a dealer in old paper would purchase, he brought to me about a dozen TRUTH SEEKERS, in their wrappers, just as they were delivered by the letter-carrier. Well, the question then was, how did those numbers get into the rag-bag?

Allow me to giv my theory of the mysterious disappearance of my papers. There are in the house one Scotch Presbyterian, another blue-nosed Connecticut Presbyterian, both of whom cannot employ language adequate to the proper expression of their bitterness toward every person and every suggestion and opinion that does not coincide with their orthodox notions of the Bible. They cannot express half the righteous abhorrence they feel toward any one who will not swallow the orthodox creed without offering a single suggestion touching its truthfulness and reliability; and they hold up both hands in holy horror at the depraved and utterly lost condition of any one who is unwilling to accept the most ridiculous inconsistency found in the Bible. As for reading THE TRUTH SEEKER, that is an unpardonable enormity. They cannot bear to hav the paper delivered at the house. The conjecture is that those missing numbers of my paper were hurried as soon as delivered to the rag-bag. May the rag-bag not be the place to look for the missing numbers of many other subscribers of THE TRUTH SEEKER who hav failed to receive their numbers, and who hav thought that the papers were taken by employees in the post-office department? Some of my nearest relations lament that I am lost forever, because I take any pleasure in reading your paper. Let your readers who fail to receive their papers regularly, look in the rag-bag, or keep a watchful eye on the papers employed to kindle fires, rather than blame the post-office department for not delivering their numbers in due time. These holy women alluded to seem to feel that they are doing the best thing possible for my everlasting welfare by keeping your paper from me. No doubt they will receive their reward.

SIGMA.

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BROOKLYN, N. Y., May 6, 1880.

D. M. BENNETT, *Dear Sir:* In congratulating you on the termination of your unjust and iniquitous punishment, I cannot refrain from viewing the great personal injury and suffering you hav been compelled to endure but in a spiritual light. It is true, you hav the universal applause, in which I participate, of all the philanthropic world for your bold championship in the cause of liberty—liberty of person, liberty of thought, and liberty of speech—and you hav been suffering for your humanitarian labors a silent martyrdom in a gloomy prison for the space of over a year, deprived of all the comforts of social life, while those subordinates of nastiness and perfidy, Anthony Comstock and Judge Benedict, those two buzzards under the name of prayerful Christianity were quietly sleeping on their sanctimonious, downy pillows. The consciousness of having done a good man's duty in the enforcement of the inalienable principle of human rights has no doubt greatly sustained you in your hours of irksome solitude; but I naturally ask myself, is this all? Is the brief idolization, the well-merited applause, the congratulations of all good and lofty-minded thinkers, all the reward due you for your holy example for your few remaining years of earthly existence? Don't laugh. Spiritualists can readily anticipate my answer.

I feel myself highly complimented in receiving THE TRUTH SEEKER, so long over due. Please find $4.00 for its continuation since since Jan. 1, 1880.

Truthfully yours, DAVID BRUCE.

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PHILADELPHIA, PA., May 11, 1880.

D. M. BENNETT, *Dear Sir:* Everybody that's on board the ship of progress seems delighted to know that the captain (D. M. B.) is once more at the helm directing her course to that eternal harbor of mental liberty. There is no season so calm but what has its storms, and no storm can spend its fury without its good effect, though we may not be just elevated to an altitude where we can understand and appreciate it. The cyclone of superstition and religious bigots has throughout all past ages been bursting forth, endeavoring to capsize the staunch old ship of progress in their narrow blindness to cause head winds. They hav mistaken the stem for the prow of the ship, and the result is that we are to-day scudding before the wind under close-reefed topsails, making all on board glad at heart to know that every hour is lessening the distance of our destination. Soon the anchor will be cast, the sails wil be furled, and we will be floating on the placid waters of intellectual science, and from the deck we look in the direction from whence we came, and behold what was, but a short time ago, one large united cloud of dark superstition break into fragments by its own force against the solid rocks of reason, then drifting back they are lost in oblivion, never to return. W. H. BISHOP.

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CENTRAL, S. C., June 19, 1880.

DEAR BENNETT: My congratulations on your release from the Christian bastile comes in rather late, nevertheless I feel that nothing you may hav heretofore received in that line is any purer or expressed with deeper heartfelt joy over this happy issue than I now feel and hav felt ever since I knew you were once more a free man. Since your liberation my health has been very feeble. My mind has been so much affected by disease that I could not write consecutivly, still your liberation was a liberation to me; and not only to me, but to every true Liberal in America. And now on this morning of my fifty-seventh birthday I offer you my sincere congratulations on your return home to the enjoyment of that liberty you so highly prize and hav so faithfully defended for others. I also wish to extend the right hand of fellowship and kind regards to your noble wife and that worthy, fearless advocate of Freethought, E. M. Macdonald. Too much cannot be said in praise of that man for his labor and untiring efforts to keep THE TRUTH SEEKER up to its original standard during your incarceration.

Well, I see Underwood has got you stirred up to a point of resentment at last. It has taken him a long time to do it. Ever since you put in circulation the petition for the repeal of the Comstock law has Underwood been seeking your ruin. The stand he and Abbot took against you on that occasion gave me their measures and convinced me that they were a couple of galvanized Liberals and ready at any time to be used as a "cat's-paw" by the church aristocracy. I noticed the venom of jealousy in every remark they made about you, and that the slanderous slang of Payne and Peterson against you was a sweet nectar to their cultured appetites for Liberal supremacy. They considered you, not a brother and co-worker in the cause of mental emancipation, but as a dangerous rival to their selfish aspirations. I hav for a long time believed that Underwood and Abbot, and maybe others of their compass, were instrumental in helping to sustain Seth Wilbur Payne in New York for the express purpose of crushing your paper; and, failing in that, they next entered into a conspiracy with "Hannah" while you were in prison. "Hannah," however, failed to prove a successful smasher, whereupon Abbot steps down and out and sneaks off in disgust to suffer in oblivion the gnawings of a butchered conscience. But the indefatigable Underwood continues his unfriendly work of stabbing in the back; but when his hoped-for victim finds him out, and in self-defense faces about, this hero of cultured rascality, as a last resort, has recourse to law, and "the end is not yet."

Well, I believe I will prophesy and close, and my prediction is this: In less than five years B. F. Underwood will belong to some branch of the Christian church and be sounding the gospel trumpet as a converted Infidel.

If you go to Brussels—and I hope you may—may your journey there and back be safe and enjoyable! May your presence at the Convention add fresh laurels to the great cause of mental freedom! If you don't go, may you submit cheerfully to the disappointment, and may everything work for your good and future prosperity! I wish I was able to send you a small remittance to help defray the expenses of you and Mr. Rawson to the Convention; but alas! I am wretchedly poor and in miserable health.

Fraternally, R. M. CASEY.

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BOSTON, June 16, 1880.

D. M. BENNETT, *Dear Sir:* Your notice of the falsifier from Thorndike is worth a ten years' subscription, and inclosed please find enough for one ($3).

Yours truly, J. E. WARREN.

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DETROIT, MICH., June 16, 1880.

MR. BENNETT, *Dear Sir:* I commenced taking your paper about a year ago at the soliciation of some Liberal friends as a trial subscriber when you were in Ludlow-street Jail waiting for the decision of Mrs. R. B. Hayes in regard to pardoning you at the request of some two hundred thousand petitioners. As things hav turned out, I am glad you were not pardoned. I am opposed to this pardon-for-nothing business. I think if a person is unjustly imprisoned that, instead of being pardoned, he should hav an honorable discharge and just compensation for all the damages consequent upon that unjust proceeding But you hav done more for the cause of truth and justice by being sent to prison than you could hav done in any other way.

Hundreds hav read and subscribed for THE TRUTH SEEKER that would never hav thought of it had not Anthony Comstock, at the head of his pack of Christian hellhounds, undertaken to crush you out, stop your paper, break up your business, and ruin you. But you hav lived through it. Instead of killing they hav made a hero of you. Instead of breaking up your business they hav made it a great deal better.

If it had not been for the way in which you were persecuted perhaps you would never hav written those letters "From Behind the Bars," nor the "Gods and Religions of Ancient and Modern Times," nor dreamed those dreams about the gods and their convention.

But now I hav come to the conclusion to invest five dollars in Volume I. of the "Gods and Religions of Ancient and Modern Times." I don't know as the second volume is ready yet, but it makes no difference, you will know how to manage that. In another envelope, mailed at the same time with this, I inclosed post-office order for five dollars, which you will please accept for the object above stated, and oblige, Yours, JAMES HALE.

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ALLEGHENY CITY, PA., May 9, 1880.

FRIEND BENNETT: Permit me to congratulate you on your return to us from martyrdom. If your imprisonment was worth so much to the cause of religion as Ass Crosby says it was, it has certainly been an event productiv of more benefit to humanity in general than any other of equal appearance that ever transpired, for I am sure it has helped to open more eyes in this locality than anything or everything combined for the last twelve years.

THE TRUTH SEEKER has been run just right since you returned to private life; in fact, it has been as it always was—a paragon. Let it be more paragonic than ever.

I was surprised to get my book yesterday, having paid only one dollar on it. Perhaps you believe Infidels are honest. I hope they may prove to be more so than Christians generally. If not, let us join the Mohammedans. However, I will pay for this volume, as I wish to get the other. I hav been gorging myself on Volume I. to-day; think it is superb.

Inclosed you will find one dollar, if Comstock don't find it first. I will send the other next Sunday if nothing prevents. May you liv long and be happy, as the great and good all should. Yours for liberty, truth, and progress,

J. D. CRAFFT.

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JOPLIN, MO., May 11, 1880.

D. M. BENNETT, *Dear Sir:* Welcome, welcome home. Notwithstanding we hav no Liberal organization here, your many friends are rejoiced to know that you once more breathe the free air of what is falsely known as free America. May Comstock & Co., the bigoted fiends, be removed from the presence of all decent people and devote the remainder of their days in supplication and prayer to their God for the terrible crime of your imprisonment.

I am about to remove from this place to Bentonville, Benton county, Arkansas, to which place you will please send my paper. In my new home—a beautiful little country town of ten or twelve hundred inhabitants, with five churches—there is, besides myself, but one person with the courage to say, "I deny Jesus Christ to be the Son of God or the Savior of the world." I shall doubtless hav many wordy battles with my Christian neighbors; but believing myself in the right, I shall be found ever battling therefor.

Sincerely hoping the many terrible blows you hav dealt bigotry and superstition in the past is but a prelude to the tornado that is gathering all over this country, the source of which is D. M. Bennett and THE TRUTH SEEKER, I remain,

Ever your friend, WM. M. CARTER.

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JASPER, FLA., June 12, 1880.

D. M. BENNETT, *My Much Esteemed Friend:* I hav been wishing for a long time to congratulate you on your release from imprisonment in the Christian bastile at Albany until now. An opportunity of so doing has been denied me by the stern decrees of that inexorable necessity which constrains poor men the world over to throw away life, as it were, to gain the poor pittance of a livelihood.

Although not personally acquainted with you, I feel attached to you by ties so indissoluble that nothing can ever sever or destroy them. I cannot now unbosom the pent-up feelings so loudly clamoring for expression, but must content myself by referring you to a letter which I wrote to Mrs. Bennett about the time you were wrested from the bosom of your family, or rather from Ludlow-street Jail.

Our postmaster at this place has recently been playing the role of Comstock by prying into my mail, suppressing some of my letters and papers, and forwarding others to Washington, to be there subjected to examination, passed upon, and returned or destroyed, as the immaculate plenipotentiaries of the Postal Department might decide. Among the papers forwarded to Washington by the immaculate postmaster was the good old *Investigator*, which has weathered

the storms of Christian persecution and intolerance for the last half century. I wrote a detailed account of the transaction to H. L Green, who will doubtless hav something to say through your columns in regard to the unwarrantable, unconstitutional, and outrageous conduct of the aforesaid postmaster of the Methodist-Episcopal persuasion.

I shall make an effort to hav the gentleman (Lee) removed from the position which he has so signally disgraced and some one substituted who will hav more sense than to interfere with other people's mail.

Believe me, your friend and brother, A. J. Oliver.

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Osceola, Ind., June 7, 1880.

D. M. Bennett, *Dear Friend:* A deputation to the Brussels Congress ought, I think, to attend from this country. I will pledge myself for $1 if a deputation goes over to represent us. A man's means are sometimes smaller than his aspirations or I might name $10 instead of $1. If our League Constitution is too limited to permit deputies to a Congress like that at Brussels, could we not hav "a two-third vote" of amendment? Yours, F. J. Emary.

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Syracuse, N. Y., June 14, 1880.

D. M. Bennett, *Dear Sir:* I am at last once more at home after an absence of many months. I wrote you from Raynham, Mass., some four weeks since, inclosing $1 from a lady in Attleboro, since which I hav looked each week for its acknowledgment in The Truth Seeker. I hope it reached you safely.

How much you must enjoy the sunshine and the freedom of locomotion, the "going as you please" and where you please without let or hindrance. I trust your long imprisonment has not impaired your health, for surely you need to be vigorous in body as well as in mind to stand up under the dastardly blows which are being hurled at you. I am afraid we Freethinkers will hav to bear the palm for malice and scurrility before even Christians, that is, if the ex-Reverends, who are known to the world as the "pure and cultured Liberals," are to be accepted as specimen copies. Dear me! so the "consensus of the competent" are not only guilty of transgression of Christian morality but of human decency as well. If it is necessary to "answer them according to their folly lest they be wise in their own conceit," so let it be, though in my own case, no matter how base and low their accusations and insinuations, I hav chosen to abide by the other scripture, "Answer not a fool according to his folly, lest thou also be like him." But dear Mr. Bennett, don't think me critical, I hav never been in prison for the truth's sake, and the loss of a few friends because of my adherence to my sense of right has not been without compensation, as it has made those who know me love me more. So I hav no criticism for the dreadful things which you bring to light concerning your enemies, only the deepest sorrow that such thing are. Alas! for poor human nature, how low it can fall, actuated by jealousies and a determination to rule.

I am glad your book, written in prison, is so highly spoken of by those who hav seen it. Am glad for all the good that shall come to you in any way. With kind regards to Mrs. Bennett, I am, Faithfully yours,

Lucy N. Colman.

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Lowell, Neb., June 11, 1880

D. M. Bennett, *Dear Sir:* My Truth Seeker has not arrived this week, so I suppose my three months has expired, but I wish to tell you that you must not stop sending me your noble budget of truth, for we all look for it with such anxiety that it is really indispensable. I did think that I would not take in another Yankee paper, for I hav tried several and found them all filled with empty-headed trash, so I sent home to England for *Reynold's Weekly*, which I think is the best political paper that is printed there. I do not send any money in this letter, as we hav no money order office at Lowell. I hav therefore to go twenty miles, and I may not be going to town for about two or three weeks. I shall then send you a post-office order, and you can book me a life subscriber, that is, as long as you continue to write such undeniable truths, showing up the stupendous fraud which has blighted the whole world. Labor on; we know we hav truth on our side, and we know the orthodox gentlemen will resort to any mean dodge to impede the progress of Freethought; but rest assured they are like the old woman that took her broom to sweap back the flowing tide. Be not afraid to send me on your paper. It is not because I hav not the money that I do not send it, for, as the Yankee says, I am pretty well "fixed," for I hav a good farm, seven cows, six horses, lots of pigs, plenty of feed, plenty of implements, and some city property, and all paid for. In haste, with best wishes, I am, dear sir,

Yours for truth, Geo. Gray.

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Portlandville, N. Y., June 11, 1880

D. M. Bennett, *Dear Sir:* Inclosed please find one dollar to help bear the expenses of a representation to the Freethinker's Congress at Brussels.

Of course I hav no right to giv an expression as to who shall represent the United States on the subject of Freethought, as I am not a member of any organization to be thus represented. But inasmuch as I am interested in the success of Liberalism and its right to expression in the government of the United States, I would tell you frankly that I am not in favor of letting you go; and if the parties so representing the Liberals of the United States are to be furnished, and the expenses paid, which is very just and proper they should be, I would not be in favor of more than two or four representativs, to be equally represented by both sexes. I would be delighted to hav you go under any other circumstances but the present, as I find that there is nobody connected with Liberalism more competent or deserving of the office than yourself. But I would again urge the necessity of all Liberals of the United States uniting with a firm and fixed purpose of showing their disposition and strength as a political party. I feel that the present time is too favorable to pass without an effort on the part of all earnest Liberals to organize and lay their platform before the country as a rising political party. The people are suffering under the vile hand of governmental oppression. They are anxiously longing and hoping for just relief. Shall we giv it to them, or let them die under the hand of this unjust oppression? Shall the child of love and liberty which has been so tenderly nursed by Liberalism be murdered in the bud of its infancy? God forbid. He that loveth his fellow-man should protect and defend this infant, even to the laying down of his life.

Are there any who are blind to the rising tempest? A moment of the present lost, and the power of the elements will be upon us, to mangle and destroy us in their powerful rage.

Already has the vile monster, union of church and state, begun to show his hideous face in the political platform of the Republican party, and is speaking in language too plain to be misunderstood.

The government should create and establish laws for the individual protection of the natural liberties of its subjects, and not for the suppression of those liberties. It is not for Congress to say, in a free and proper form of government, what shall constitute morality or immorality; it is only for it to say what shall constitute infringement upon personal and national liberties and rights. And whenever Congress undertakes to suppress the social liberty of any person or people—which liberty does not infringe upon or oppress the liberty of any other person or people—it then becomes sectarian and violates the spirit of freedom and equality.

We find that this spirit has been prominently manifested in our Congress for several years, and it is time that this infringement of Congress on personal rights and liberties was nipped while in the bud. And I know of no better time than the present to shape and sharpen up the instrument for the work. When I consider the magnitude of the task, I realize the importance of your personal presence and co-operation in order to consummate the work.

But if you can furnish for yourself a substitute who can fill your place (which I am afraid you cannot) you will hav my hearty approval as a representativ of the United states at the Freethinkers' Congress.

Yours, Peter Soule.

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Fabius, N. Y., June 12, 1880.

D. M. Bennett, *Dear Sir:* I wrote you last when you were in durance vile. My subscription expired in February last. I should hav renewed it before, but money was out of the question, for bread and butter took it all. We must all try to liv, you know, but sometimes demands are greater than supplies. We want The Truth Seeker just as much, if not more, in adversity than in prosperity.

Inclosed find four dollars, for which send Volume V. of Truth Seeker Tracts, the balance for renewal of my wife's subscription.

The reasons why I wish to hav The Truth Seeker a success are: First, Because it is the only paper that admits all shades of belief to be published in its columns, consequently the only really free paper. Second, It deals in facts and common sense rather than making "culture" a specialty. Third, It makes room for letters from friends, which is as good for Liberals as a class-meeting or love feast among the Methodists. (This Liberal characteristic only a very few editors seem to possess, though so essential to the success of any paper.) Fourth, The outspoken and honest sentiments of its editor, and the logical and common-sense ability with which he vindicates the same. Fifth, The terrible earnestness with which Bennett attacks superstitions and errors of all kinds, however venerable and sacred they may be held to be. Sixth, The variety, as well as the ability, of its correspondents, and the diversity of subjects brought to the reader's notice. Seventh, The pluck and nerve of its editor when prosecuted and persecuted for opinion's sake, whom bolts, bars, racks, dungeons, and even Smithfield's fires cannot intimidate; generous to a fault; childlike and gentle in his nature when unmolested, but, when abused, is a lion at bay, and would die rather than surrender.

These are but few of the reasons which I could name did space permit. Fellow-Liberals, when we hav such a man, "placed in the gap," championing his and our dearest rights, shall we desert him or shall we assist him? I leave it with the good sense of your readers to determine, and trust the result in confidence and hope.

Bennett, we like your grit;
True Liberals admire it.
The truth you'll tell
In spite of ——
Though Christians don't admire it.

You make the churches mad;
Whew! how they do detest you!
See them unite
In holy spite
To hav "Smut-Bag" arrest you.

You, Bennett, just like Jesus,
Together with some others,
Will speak your mind,
Though sure to find
Yourself with martyred brothers.

You "don't scare worth a cent;"
Don't seem to fear the Grundies.
Nor Hannah McNellis,
Joe Cook, and that Ellis,
The Abbots and Crosbys and Bundys.

Oh, I see how it is,
Bennett, you lack for culture,
Though you are freed
From Bible and creed,
You will not ape the vulture.

Friend Leland is a brick,
Though Barbarous they call him;
He knows, you bet,
That Wooden set
That try in vain to maul him.

And there is Mrs. Slenker,
So ready in wit, with pen;
With good sense, common,
This little woman
Defeats our boastful men.

Consensus of the competent!
Pshaw! what's in common sense?
Some theorize
And call that wise,
And with all facts dispense.

The *Index* is done and busted;
How is it with the *Journal*?
In vain 'twill strive
To keep alive
By printing lies infernal.

But the old *Investigator*,
As well as *Mind and Matter*,
Instruct and amuse,
Though of opposite views;
They help us to gather, not scatter.

Meanwhile keep up discussions,
But don't get mad and swell;
If you can't agree,
Why, you can't, you see,
So treat each other well.

I thought I wasn't able
To take your paper longer;
But, come to think,
'Tis food and drink—
I read it, then feel stronger.

So "send along the paper;
We can't keep house without it."
I'm not able but willing
To spend my last shilling
To help the good cause. Do you doubt it?

Homer A. Billings.

N. B.—Excuse slang phrases for the sake of rhyme, and perhaps from lack of culture. H. A. B.

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West Newton, Mass., May 9, 1880.

D. M. Bennett, *Our Hero Friend:* What language can express our gratitude that your noble life has been prolonged through the year of your base and unjust imprisonment, and that you hav been permitted once again to rest in the love of your faithful wife, to take your position in the editorial chair, and receive the warm welcomes and congratulations of your thousands of friends? It was a sad disappointmeat to my beloved husband and self not to be present at your reception in New York, where we most certainly expected to be, as I had every reason to think myself engaged to speak for the society now holding meetings in Masonic Temple, for whom I lectured Feb. 15th, and was invited at that time to speak for them again in May, which I gladly consented to do, and was afterwards announced in *Mind and Matter* as "engaged for May." Informed the correspondent of my willingness, and waited for a reply, which did not come until May 4th, which coolly informed me that another speaker had been engaged, a person who, I think, had he known the circumstances, would not hav accepted the place. I giv him credit for too much manly honor to hav done so. This is our reason for not giving the hand in friendly and paternal grasp instead of using pen, ink, and paper.

Many years ago I said if I was to seek a name expressiv of my religious, political, and social views, I should call myself a "Truth Seeker," and when I saw for the first time your paper, I said, Mr. Bennett has appropriated my name. How much it means, and what an open way it makes for us who are in this mist of ignorance, regarding the great immensity of creation! And how rich are we made when, after hard labors amidst the gloom and darkness, we gather up some golden truths which had we not been seeking we could not hav discovered. We may bump our poor heads and bruise our tender flesh, and even be put in prison, but seek we must and speak we must or write of the good things we hav found, for we are given to the realm of thought and action by a grand, incomprehensible power whom the most of us hav been taught to call God. Though you may be Infidel to all nonsensical notions of a personal being, I can but think you must recognize a superior intelligence moving in all space and all matters. In my "seekings" I came to this conclusion, that the poet's (Pope) definition of God is the best, *i. e*,

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Some kind poet has also defined my church and pride much better than I could.

"That vast cathedral, mighty as our wonder,
Whose quenchless lamps the sun and moon supply;
Its choir, the wind and waves; its organ, thunder;
Its dome, the sky."

I put these for cornerstones under it, Love and truth, charity and mercy, wisdom and justice, hope and salvation, two under each corner to be sure it is well supported, Pride, "The haughty consciousness of great truthfulness, that makes the spirit faithful unto death and martyrdom itself a little thing."

Now I know you are a member of my church, and that your pride is in keeping with this definition, for hav you not gloriously proved it through your martyrdom, since I clasped your hand in Boston, when you said, "It will be no pleasant thing to go to prison, but if I go, it will be for *truth's* sake, and I will make the best I can of it." I say, shame on a nation who so belies all its professions of liberty as does our own. "We believe all men are born free and equal, having equal rights to life, liberty, and the pursuit of happiness." The gallows, with a so-called Christian minister in attendance, upon the occasion of breaking a brother's neck, givs the lie to the first. Your unjust imprisonment, with the thousands upon thousands more, giv the lie to the second, and the ungodly spirit of monopoly and legalized robbery giv the lie to the third. A government to protect and sustain a people must not rob and appropriate everything to aggrandise a few men who are only political demagogues, and ride rough-shod over its laboring community. And I hold that that the only power that can govern is love. Force and tyranny may subjugate, but interior rebellion is the result. All seekers after truth will learn this sooner or later, and when moved by the divine quality, will become a power in proportion as they are moved by love. All are members of one family in humanity, and it should be our endeavor to treat all as we would if born of our own mother. Had this been the gospel taught and practiced, you had not been the victim of priestly persecution, you had not been in a prison's lonely cell, nor would there havbeen a prison, for those too weak to do as required would be nursed in safe hospitals, but ever with kindness and love.

Such are some of my views, and I would as soon lecture for Infidels, Universalists, Unitarians, Baptists, Methodists, Episcopalians, or Catholics as the body of "truth seekers" called Spiritualists, with whom I hav been mostly associated for nearly thirty years. Allow me to congratulate you upon having as leaders in the army of your friends such grand souls as the Hon. Elizur Wright, whose unflinching honesty makes him a hero and a king; Elder Lomas, whose nature seems to be as equally true. I remember him with great kindness and respect as occupying the platform in Philadelphia with me on one Sabbath when I was lecturing for the Spiritualists under the direction of that earnest worker, Henry T. Childs, M.D. His remarks were manly and noble, his appearance earnest, unpretentious, and truthful. Bless his kind heart! May he liv long to labor for human advancement, and work for his brothers in prison.

Be assured, good brother Bennett, that had our pockets been gold-lined you would hav been remembered in a substantial way, but my lame, crippled, yet noble and worthy husband and I hav met with financial disasters that came well nigh wrecking our boat; and poor health has rendered us unable to labor, so we are scratching hard for our own living, when, were we able, we would help everybody who had needs so far as we could. Rest assured, however, that we hav sent you many a purse full of sympathy, thoroughly spiced with indignation since we had the honor of meeting you in Boston. And that you may liv to reap, as did William Lloyd Garrison, the fruits of your grand labors, is the sincere wish of Humanity's friend,

M. S Townsend Wood.

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## A Card.

I would like to say through the columns of The Truth Seeker to its readers living in Maine, Vermont, and New Hampshire that I shall be pleased to lecture in any or all of those states this summer. My terms for lectures are moderate. Address W. S. Bell,

78 Fourth St., New Bedford, Mass.

## An Odor of Lilies.

It was a day in leafy June,
And the cooling rain fell free,
As I heard two voices in their noon
Singing sweet songs to me.
The soft light from the clouded sky
Fell with a tender gloom,
And an odor of lilies floated by
Through all the scented room.

"Peace on earth, said the rain outside,
As it fell on bud and leaf;
"The light shall shine in the eventide,
And banish the gloom of grief."
And listening there, my soul that day
Drank in a sense of rest;
And the odor sweet of the lilies lay
Like balm upon my breast.

And what the rain in the garden said,
The voices said a-nigh;
They sang of peace to the weary head,
Of light in the clouded sky.
And the beautiful faces haunt me still,
And the voices ne'er depart,
Nor the scent of the lilies cease to fill
The chambers of my heart.

—*J. T. Burton Wollaston.*

## The American Pee Weet.

BY CHARLES BRADLEY.

"Joyful he wakes, secure he sleeps;
His watchful star its vigil keeps,
With power that tunes the chiming spheres;
Throughout their everlasting years."
—*George Eliot.*

Tweet, tweet, tweet!
Cries the little Pee Weet,
On the shore of the wild, wild sea,
When the waves comb o'er,
The billows break and breakers pour,
With rocky roar,
On the sounding shore
Of the loud resounding lea.
But the little Pee Weet,
With dauntless feet,
Scratches along by the deep
For a bit to eat
And somewhere to sleep,
A nest for his Pee Weets to peep,
All along by the shore,
By the awful shore,
Where lightnings flash
And waves comb o'er,
And thunders roar,
And whirlwind, sleet, and maddened spray
Darken the burning eye of day.
But the little Pee Weet,
With dauntless feet
And wings so fleet,
Flashes in play
Through sleet and spray,
Light as the gleam
Of a merry sunbeam,
Through the droppy stream
Of a shower of an April day.
Along by the shore,
By the dreadful shore,
Where lightnings flash,
And waves comb o'er,
And thunders roar;
And deep under deep
The earthquakes sleep,
And tidal waves
Roll over graves,
Till trump shall shake
The boundless deep
And sounding shore,
And call and wake
The ocean's dead
From their last sleep
Forevermore,
By the thundering shore,
The bellowing shore,
The monstrous shore,
Where the rock rim of the ocean grave
Bends to the terrible kiss of the wave,
And the mad sea its horrible spray
Spits in the dying eye of the day;
*But* the little Pee Weet,
With dauntless feet
And wings so fleet,
All hid in ferns and grass,
Says: "Beyond his sand line
Is this nest of mine,
Which the howler dares not pass,
The star of love
In heaven above
Rules crawling sea and sod,
I rest in the might of the power divine;
I sleep in the peace of God."


### Wanted.

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Apply to the patentee,
DR. C. A. VON CORT,
*THERAPEUTIC HEALTH INSTITUTE,*
6 25 168th street, near 3d avenue, N. Y. City.

## Nathaniel Vaughan.

A NOVEL.

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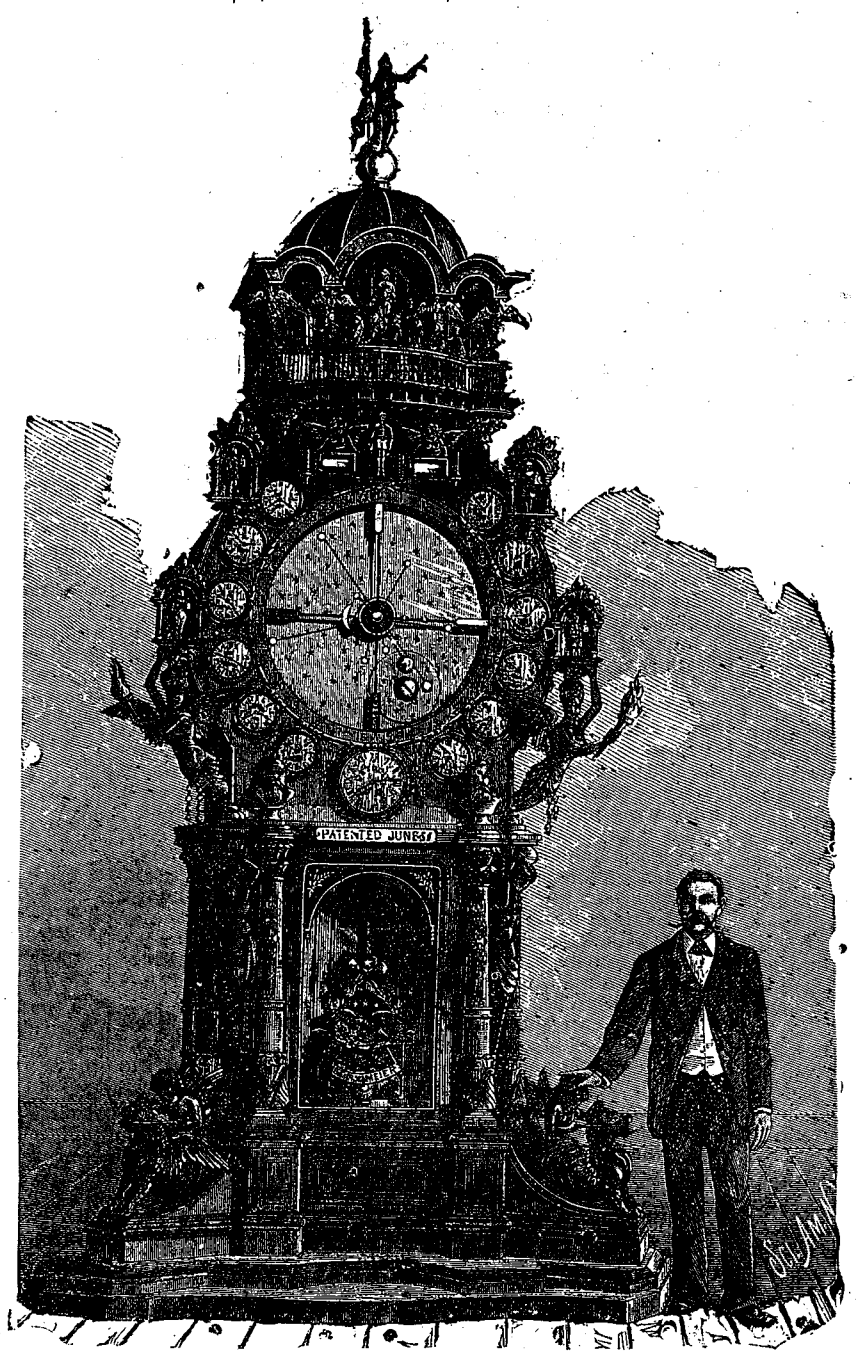
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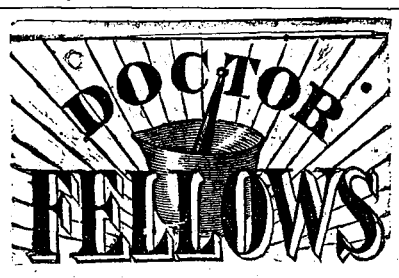
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THE tendency of orthodox religion to-day is toward mental slavery and barbarism. No one of the orthodox ministers dare preach what he thinks if he knows that a majority of his congregation think otherwise. He knows that every member of his church stands guard over his brain with a creed like a club in his hand. He knows that he is not expected to search after the truth, but that he is employed to defend the creed. Every pulpit is a pillory in which stands a hired culprit, defending the justice of his own imprisonment.—*Ingersoll.*

THE clergy pray for rain or fine weather, and on great occasions, such as the potato blight, the archbishop issues a special form of petition for its removal. But the clergy and the archbishop are aware, all the time, that the evils which they pray against depend on natural causes, and that a prayer from a Christian minister will as little bring a change of weather as the incantation of a Caffre rain-maker. We keep to conventional forms . . . but we do not even believe that we believe the bishops themselvs any more than the rest of us—any more than the College of Augurs in Cato's time believed in the sacred chickens.—*Froude.*

WHOEVER has formed true ideas of the ignorance, credulity, and sottishness of the common people, will always regard their religious opinions with the greater suspicion for their being generally established. The majority of men examine nothing; they allow themselves to be blindly led by custom and authority; their religious opinions are especially those which they hav the least courage and capacity to examin; as they do not understand anything about them, they are compelled to be silent or put an end to their reasoning. Ask the common man if he believes in God. He will be surprised that you can doubt it. Then ask him what he understands by the word God. You will confuse him. . . . He will tell you that God is God, but he neither knows what he thinks of him nor the motives (grounds?) which he has for believing in him.—*Meslier.*

THE Christian says, "it will not do to be constantly objecting to everything if we would find the truth. Well, why object to the fact when I say there is no god? Why object when I say the Bible is only a book of ancient laws, traditions, poems, and scraps of unreliable history? Why object when I sweep away all traces of angels, devils, ghosts, and demigods? Why object when I prove that no prayer was ever god-heard or god-answered? Why object to believe all you hear and read of all sides of all subjects? Can you not see that no one man objects to any more things than another does? I object to all I cannot believe, and so do you, and so does the Hindoo and Chinese, and the red man of the forest. Every man objects to one side of every subject, and I ask, right here and now, wherein I object to one iota more than you do. These "negation" and "chance" flings, at those who prefer realities to "phantoms of air," and scientific cultured thought to pulpit declaration and denunciation, are about payed out.—*Elmina D. Slenker.*

## Odds and Ends.

AN Englishman, upon hearing the cackling in a poultry yard, exclaimed, "Oh, this is really hen-chanting!"

YOUNG men persist in hugging delusions, and that is the reason probably that so many young ladies wear those delusion shawls.

IT is not half as much fun to run a lawn mower the last ten minutes as it is when you first commence. Familiarity breeds contempt.

"AIN'T that a lovely critter, John?" said Jerusha, as they stopped opposit the leopard's cage. "Waal yes," said John; "but then he's dreffuly freckled."

IT is only the female mosquito that bites, but when a man gets a chance to belt one with a towel, he's going to do it without stopping to inquire as to its sex.

EVERY time a man truly repents, says Josh Billings, he is born again; but there iz lots ov people who repent every night regular so to be reddy for aktiv bizness to-morrow.

A SCOTCHMAN asked an Irishman why were half farthings coined in England. The Irishman's answer was, "To giv Scotchmen an opportunity of subscribing to charitable institutions."

A LADY lawyer out West always addresses her husband at breakfast as "My learned brother;" at lunch she calls him "the counsel for the defense;" at dinner time she calls him "a brass-mounted pettifogger, with a cheek like an army mule."

A LITTLE fellow, turning over the leaves of a scrap-book, came across the well-known picture of some chickens just out of their shell. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked: "They came out 'cos they were afraid of being boiled."

SHE was a Boston lady of culture. She stood watching a canal-boat loaded with ice, as it was being locked into the canal from Lake Champlain. "What is that boat loaded with?" she asked. "Ice," was the reply. "Oh, my!" she exclaimed in surprise; "if the horrid stuff should melt, the water would sink the boat."

"WILLIAM, do you know why you are like a donkey?" "Like a donkey?" echoed William, opening his eyes wide. "No, I don't." "Do you giv it up?" "I do." "Because your better half is stubborness itself." "That's not so bad. Ha! ha! I'll giv that to my wife when I get home." "My dear," he asked, as he sat down to supper, "Do you know why I am like a donkey?" He waited a moment, expecting his wife to giv it up. But she didn't. She looked at him somewhat commiseratingly as she answered: "I suppose you was born so."

A SMART young man asked a gentleman from Cape Cod, "What's the difference between you and a clam?" thinking that the Cape Codger would say he didn't know, and then the young man would pity him for not being able to see any difference between himself and a clam, but the thing didn't work. The Codger took the young man and swept a path across the street with him, and then, after crowding him into an empty fish-barrel and yanking him out again, said: "A clam wouldn't be playing with you in this way. That's the difference 'twixt me and a clam." The young man had no more questions to ask.

A CHESTER county boy, aged 12 years, while returning from Sabbath-school fell from the top of a fence and broke his arm. And this is the second time he had the same arm fractured in falling from the panel of a fence, and in returning from Sunday-school. There is a moral in this—but bad little boys mustn't think it teaches that it is wrong to go to Sunday-school. The probabilities are that if this unfortunate boy had been returning from a game of base ball or from fishing, instead of breaking his arm at each fall he would hav broken his neck each time. The moral is, that he should creep under the fence instead of climbing over it.

HOW A LANDLADY REGARDS FOURTH OF JULY ORATORS.—The other morning a young man who had long boarded with an Eighteenth-street landlady, was asked to step into the parlor for a private interview, and when the old lady had him cornered, she began:

"Mr. Blank, you hav boarded with me for a long time, and never before hav I had occasion to find a word of fault."

"Fault to find with me? Why, what hav I done?"

"Well, every night for an hour after you come in, and every morning for an hour before breakfast, we all hear you tramping around and talking about war and liberty and death and so on, and some of my boarders fear that you hav taken to drink."

"Oh, I can explain all that," he cheerfully replied; "I am to deliver a Fourth of July oration out here in a country town, and I am getting my speech ready."

"Is it necessary that you should deliver this speech?"

"Why, no; but I consider it a great honor to be invited to speak."

"I—I wish you'd giv it up," she faltered.

"But for what reason? I'm afraid you don't understand me."

"Oh, yes, I do—I know all about it. Last year seven of the young men of my house went out to deliver Fourth of July orations, and at 2 o'clock in the morning all were lying dead drunk on the hall floor. Of course, I love liberty, Mr. Blank, and I always hav extra boiled eggs and ice-water on the Fourth, but you've no idea how hard these orations are on hall carpets and stair-rods. If you've got to go, I wish you'd make arrangements to hav the police run you in for that night!"

## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. " | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | 2 |
| 32. | The God's of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus, D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 3 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
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| 48. | Freethought in the West. G. L. Henderson. | 5 |
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| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
| 68. | Ruth's Idea of Heaven and Mine. Susan H. Wixon. | 2 |
| 69. | Missionaries. Mrs. E. D. Slenker. | 2 |
| 70. | Vicarious Atonement. J. S. Lyon. | 3 |
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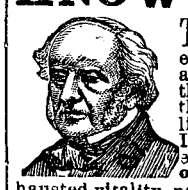
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

A PASTOR of Austin, Texas, preached on "A Tight Squeeze, or the Round Dance."

THERE are sixteen thousand Methodist Episcopal churches in this country. They owe, in the aggregate, seven million dollars on mortgage.

IN Richmond, Va., Sunday steamboat excursions are giving the clergymen a great deal of trouble. The Sunday-school children patronize the excursions.

THE Baptists are in sorrow because a member of the Tabernacle church in Brooklyn, who was worth $300,000, has just died without leaving a dollar to any of the benevolent societies of the church.

IN consideration of the scantiness of his congregation on a summer Sunday, a queer old dominie prayed, "Lord, remember those who are prostrated on beds of sickness and lounges of weliness."

AN old lawyer who went to hear a popular preacher remarked of the style of his opening prayer, "If any lawyer were to address a judge of the Court of Common Pleas in that familiar style, he would at once be fined for contempt of court."

A PLEASANT, cheerful wife is a rainbow set in the sky, when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife, in the hour of trouble, is like one of those fiends who delight to torture lost spirits.

THE Rev. John Morse had a fall from grace, at Dexter, Me., and his presiding elder transferred him to a Methodist church at Calais. That was three months ago; and now, investigation having demonstrated that he is too wicked to preach anywhere, he has been suspended.

A PROTESTANT Episcopal prayer book was recently sold at auction in this city for $350. It was the only one left of an edition printed by William Bradford in 1710. Prayer books sell as low as twenty cents each, and are dear at that price. About a million a year are printed in this country.

PRAYER of a pious Italian who is playing 4-11-44 in the lottery of to-morrow: "Kind heaven, grant that I may win the capital prize, and I solemnly vow that I will giv half of it to the poor. But if you hav any doubts of my honesty, distribute to the poor their half yourself, and giv me the second prize."

"WHAT is the worst thing about riches?" asked the Sunday-school superintendent. And the new boy in the bad class under the gallery, who only came in last Sunday, stood up and said, "Their scarcity." And in his confusion the superintendent told the school to rise and sing, "Don't get weary, children."

"BUT I pass," said the Rev. Mr. Swipes, in dismissing one theme of his subject to take up another. "Then I make it spades," yelled a man from the gallery, who was dreaming the happy hours away in an imaginary game of eucher. It is needless to say that he went out on the next deal, assisted by a deacon with a handful of clubs.

A YOUNG lady at Alden, Iowa, said she "wished to heaven that she might die that day." A terrific storm arose immediately, with thunder and lightning, and she imagined that it bore some relation to her case. Hastening to a church, she knelt and prayed: "O, Lord, I didn't mean it when I said I wanted to die. Please don't let the lightning hit me." The Lord must hav been in an unusual good humor to hav listened to and answered both her prayers.

MISS BECKWITH of England is a plump young woman with great skill as a swimmer. Her latest effort was a thirty hours' swim in a huge tank. Before going into the water a committee of ladies ascertained that she wore nothing that could support her in the water. Then she began her task, and completed it successfully, giving many exhibitions of ornamental swimming. She took coffee and beef tea from a floating table, and in the night amused herself by singing and reading. The latter process she accomplished by floating on her back and holding her book in both hands. This accomplished young person is likely to visit New York this summer.

PERSONS are cationed by Mr. McMaster's *Freeman's Journal* to be careful how they buy professedly holy objects. Genuine water of Lourdes can be had of priests in this city for a dollar a quart; but as to bits of mortar from the chapel at Knock, it says: "It is sure that there will spring up a host of frauds to deceive the poor Irish people. False priests will be first in the race, fooling the people. We really do not know how bits of the mortar, or the earth around, may be procured. We would like to hav some of the real mortar, or whatever is the material; but we would think twice, and then question if we had what we asked."

ONE of the bills which Congress did not pass at the late session, though it was favorably reported by the committee, was Mr. Ballou's Spelling Reform bill, appointing a commission of seven persons to "examin the orthography used in the public documents and in the public schools in the District of Columbia, and to inquire how much its defects increase the cost of the public printing, and how far they are an impediment to the acquisition and use of the English language and to education." The Committee on Education and Labor, to whom the matter was referred, reported that irregular spelling in the English language "causes a loss of two years of each child's school time," is a "main cause of the alarming illiteracy of our people," and costs "many millions of dollars yearly for teachers and for writing and printing superfluous letters."

THE Rev. R. Schneider, pastor of the German Evangelical church at Mount Vernon, Ind., has eloped with a seventeen-year old girl of his congregation. In commenting on the above, a correspondent writes as follows: "Another heavenly guide gone, no man knows where. Robert Schneider, a man forty years old and pastor of our German Lutheran church, eloped with a young girl of seventeen years, leaving behind him a wife and seven children with $2.10 for their support. Schneider took with him all the money he could raise, including the proceeds of a church fair. The girl's family is one of the first German families of the place, and she herself was a very quiet, modest girl, one whom no one would suspect or accuse of an immoral act. Detectivs are after him, and without stint of money to continue the search until he is found. I think the case will be tried before Judge Lynch, the Lutheran congregation as jury."

PROF. DAVID SWING approves of the action of the Methodist Conference at Cincinnati toward Col. Ingersoll. That Conference had rented the Opera House for their services, and Col. Ingersoll wanted it for the evening. He had no alternativ but to apply to the Methodist clergy, and as they did not themselvs want the hall on the particular evening in question, they gave up the room to the use of the sharp and eloquent antichristian orator. Prof. Swing thinks "it will always be safe to temper with a sunshine of friendship the blasts that blow around the extremists of all schools, social, political, and religious. Our era should tolerate an immense amount of free speech. After tossing up the cap a hundred years in praise of freedom of speech, we would better let men speak on, even when they differ with us, and then if possible make amends for some bad speeches by showing the public what good thoughts also may come from the full liberty of mind and tongue."

MORE clergymen hav sailed for Europe thus far this season than up to a corresponding time in any previous year. It is now considered the respectable thing for every pastor of a self-supporting church to go to Europe in the summer. During the next four weeks a great many more will go. A church which has not sent its pastor to Europe can hardly hold up its head with becoming dignity among neighboring churches which hav sent theirs. Most of the wealthy churches pay the expenses of their ministers in this pleasant way of taking a vacation. In cases where this cannot be managed, and the pastor has no means of his own for the journey, and no rich wife or bondholding relations to fall back upon, a purse is made up for the purpose by a few kindly disposed individuals. But at all hazards the minister must go to Europe. The poorer churches, which are wrestling with oppressiv mortgages, gigantic floating debts, and other financial obstacles, cannot indulge all their desires in reference to treating their pastors to travel. Some of them cannot even pay for supplies during the pastor's absence. With these churches the European trip is not an essential, and the pastors hav to wait until Providence opens for them a wider and more expensiv field of labor.

PROF. FRANCIS NEWMAN, Cardinal Newman's brother, has just delivered an address, in which he advocates the relief of Parliament from local matters, which he would hand over to provincial assemblies. England and Wales are, according to his system, to be divided into nine districts, each called by a pretty name with a Latin termination—Eboracia, Lunia, Mercia, etc. Scotland will be cut up into Pictia and Caledonia; Ireland will hav home rule. Francis Newman's history up to a certain point is identical with that of his brother. Both when young men at Oxford were earnest Christians, and looked to the Anglican church as the best development of Christianity. John Henry Newman diverged toward Rome, and finally entered her gates. Francis moved in another direction. When it became necessary in order to obtain a master's degree to subscribe to the Thirty-nine Articles, he found himself unable to accept them. He adopted a broader and less dogmatic form of Christianity, which gradually developed into skepticism, and he now occupies in the school of Freethought a position and an influence of the same kind as that which his brother enjoys in the Roman Catholic church. He is the author of the work entitled "Supernatural Religion," considered the ablest treatis on the subject ever written.

MR. CHARLES BRADLAUGH'S preference of an affirmation instead of an oath in the House of Commons was thoroughly characteristic of him and the faithful following out of his early antecedents. In his sixteenth year he was a model young Christian, an enthusiastic Sunday-school teacher, and a promising member of the church of England, but when the bishop of London was announced to hold a confirmation in Bethnal Green, the incumbent of St. Peter's, Hackney-road, in an evil hour, requested his youthful Sunday-school teacher to be prepared with suitable answers to any questions which the bishop might put in regard to the Thirty-nine Articles. This led young Bradlaugh to compare the Articles with the gospels, and, on coming across difficulties, to address a respectful note to his clergyman in order that he might see his way through them. The incumbent, instead of helping the boy out of his troubles, informed his parents that their son had turned Atheist, and suspended him for three months from the exercise of his functions as Sunday-school teacher. Young Bradlaugh refused to attend church during the interval of his suspension as teacher, and soon began to spend his Sundays elsewhere and otherwise. It was the time of the Chartist movement, when thought was in a ferment both in and out of London, and Charles Bradlaugh was soon a regular out-of-door disputant in Bonner's Fields, a suburb of the city, at first on the orthodox Christian side, then as a Deist, then as a full-fledged Atheist. The next step in his career was to become a teetotaler. The crisis of his life now came. The incumbent of St. Peter's had laid the case of young Bradlaugh before the firm of coal merchants by whom he had been employed, and they gave him three days to change his opinions or lose his situation. He gave up both "beer and the Bible," and started out from his father's house a social outcast, being reduced to such straits in his seventeenth year that he enlisted in the Seventh Dragoon Guards, and served with his regiment for three years in Ireland. Inheriting from his aunt, in 1853, a small property, he bought his discharge from the army and began his studies for the bar, lecturing frequently before Freethought institutions, and taking radical ground on every question that came up. In 1862 he compelled an Anglican clergyman to pay £100 and the costs in a suit for libel affecting his wife and daughter, and yet withheld the name of his assailant from the public in order that the priest might not be degraded from his office. His recent preference of the declaration to the oath in the House of Commons is of a piece with his early questionings, and the church of England has to thank a blundering clergyman for the radicalism of one who knows how to hit hard, and whose position among the British Radicals is one of unquestioned power. Mr. Bradlaugh is now in his forty-seventh year.—*Times*.

## Events of the Week.

THE wife of Gov. Williams of Indiana died on the 27th ult.

THE army worm is attacking the wheat fields in New Hampshire.

THE deaths in this city at present are upward of a thousand a week.

A MAN at Granville, N. J., aged eighty-three committed suicide a few days ago.

A LARGE flouring mill was burnt at Ripon, Wis., on the 26th ult. Loss, $50,000.

A LAW has been passed by the British House of Commons closing all public houses on Sunday.

THE steamer City of New York was burnt in this port on the night of the 23d ult. No livss were lost.

THE recent census shows this city to contain a population of 1,208,471; and figures up 554,465 inhabitants for Brooklyn.

THE wind recently blew all the water out of two small lakes near Omaha, Neb., strewing the adjacent farms with dead fish.

A STRIKE among mill-men at Jacksonville, Florida, culminated, on the 25th ult., in a fight, in which several men were shot.

IN a recent conflict in Callao Bay, between the Chilians and Peruvians, two torpedo boats were sunk, one belonging to each side.

A LOST child, near Baltimore, Md., was found, not long since, up to his waist in a marsh, where he had been six days without food.

A CHICAGO man, not content with whipping his wife unmercifully, set two savage dogs on her, and stood by till she was nearly torn to pieces.

THREE murderers, all under twenty-one years of age, were hanged at Canton, Ohio, on the 25th ult. Two of the boys were Catholics and one was Protestant.

AN engineer of a fire engine at Asbury Park, N. J., was so frightened at the prospect of a boiler explosion that he fainted, remaining unconscious fifteen hours.

A DESTRUCTIV storm visited Napanee, Ont., on the 20th ult. Five and a half inches of water fell in less than two hours. Hailstones as large as walnuts fell for an hour.

AN English swimmer named Fearn swam, on Sunday last, from 33d street, this city, to Flushing Bay, Long Island, a distance of about fifteen miles, in 3 hours 27 minutes.

THE heat in this city during the past few days has been overpowering. On Monday last, with the thermometer at 93 in the shade, twenty-eight persons were killed by the heat.

THE Egyptian obelisk which was taken from Egypt some time since to be brought to this city, is now part way across the Atlantic, and is expected here about the middle of this month.

THREE firemen were killed and three dangerously injured by a falling wall during the burning of a building at Elizabethport, N. J., on the 25th ult. Several other persons were slightly injured.

A GANG of rowdies in Williamsburgh, Long Island, a few days ago, attacked an inoffensiv old gentleman, and wantonly stabbed him to death, cutting his heart in two with one knife-thrust. The murderers were captured.

THE Democratic Convention at Cincinnati nominated Gen. Winfield S. Hancock for President, and William H. English, of Indiana, for Vice-President. They are good men, with clean records, and not enough piety to hurt them.

THE steamer Seawanhaka, on her regular afternoon trip from this city to various ports on Long Island, on the 28th ult., took fire and was beached on Ward's Island, where she burned to the water's edge. The passengers were compelled to jump into the water to escape the flames, and of the three hundred passengers aboard, it is variously estimated that from forty to one hundred were burnt to death or drowned, so rapid was the progress of the flames. The captain stuck to his post at the wheel till the vessel grounded, though the pilot house burnt around him. He was terribly burnt.

[*From the International Review.*]

## William Kingdon Clifford.

The author of these two remarkable volumes * died last March (1879) in the island of Madeira, at the early age of thirty-three, the victim, apparently, of what is called "overwork," that is, of work long pursued in utter disregard of the necessary limitations and imperativ requirements of the human system. Never, perhaps, has the demon of overwork carried off a more illustrious victim. Never, perhaps, has it been more strikingly shown of how little avail is the mere knowledge of hygiene in insuring obedience to its precepts. No one understood better than Clifford what are popularly known as the laws of health; no one had fathomed more deeply or discussed more lucidly the dependence of the mind upon the body; no one in our time has been better able to apply in the physiological domain the most accurate and definit conceptions of the relations of energy to work. Yet from all I hav been able to learn regarding Clifford's intellectual life, it would seem to hav been at all times carried on with an intensely passionate, irrepressible zeal, as regardless of all physical laws as if the mind were not merely a distinct but an independent entity, unhampered even during the present life by physical conditions.

I cite this singular discrepancy between knowledge and practice on account of its intrinsic interest, not in reproof of the course of one whose loss I mourn as that of a friend. Admitting, with Mr. Spencer, that one is morally bound so to treat the body as not "in any way to diminish the fulness or vigor of its vitality," one sees at the same time that, as the world is now constituted, emergencies often arise which subordinate to higher duties the duty of keeping oneself well. To save human life I may jump into a freezing river, though an ice-water bath be not recommended by hygienic advisers. So one sympathizes with the heroic sense of duty which often leads the scholar to toil early and late, and long after weariness has set in, in the performance of work which is expected of him, though in many cases the work itself *may* be obscure in fame and the taskmaster thankless and treacherous. For my own part I sympathize keenly, too, with a very different feeling, with that glorious exuberance of vital energy which in youthful days leads one far on into the night, working with a kind of sacred fury to seize and secure the sudden glimpses of the fairy-land of scientific truth or literary beauty ere drowsy memory shall let them slip and fade away. I think it very likely that in many such cases a systematic self-repression, in deference to hygienic considerations, might be just enough to clip down the brilliant discoverer or original thinker into a mere scientific or literary prig. The secrets of nature and of art are not to be won without struggles; and in the serene regions of philosophic meditation, no less than in the turmoil of practical life, the highest results are often accomplished by those who work with desperate energy quite regardless of self. Generous feelings of this sort hav no doubt frequently urged great thinkers, like Clifford, fatally to overtask their physical resources; and such mistakes are peculiarly faciliated by the accommodating disposition of that faithful servant the brain, which in men of highly-strung nervous temperament is but too ready to keep at its work without protest, as a thoroughbred horse will run till it drops.

In Clifford's case this prodigious enthusiasm for work, joined with an inherited weakness of constitution, has robbed the world of one of its most valuable lives. But though his life was brief, it was wonderfully rich in achievement no less than in promis. He had discerned more, and discerned it more clearly, in his score and a half of years than most men discern in four-score. In pure mathematics he was admitted, at the age of twenty-five, to be one of the first five or six original thinkers of Europe. I say this from hearsay, for my own knowledge of the subject is not sufficient to enable me to comprehend his mathematical achievements or to appreciate their bearing. But the power and acuteness with which he treated questions in physics and in general philosophy were very marvelous, and his suggestiveness was so great as already to hav entitled him to a high rank among contemporary philosophers. It was impossible for him to touch upon any subject without throwing some new light upon it, for the mere restatement of an old truth in his powerful and luminous language was sure to invest it with fresh and beautiful significance. His skill in scientific exposition was, accordingly, very remarkable. For taking the most hopelessly complicated and abstruse subjects and making them seem perfectly simple and almost self-evident to ordinary minds, I do not know who could be found to compare with him. This rare power he owed largely to the extreme vividness of his imagination. When he saw "with his mind's eye," he saw as accurately and distinctly as only keen observers see things when they look with the physical eye. This is well illustrated in his lecture on "Atoms," and in various passages where he has occasion to allude to the intimate constitution of matter, to solidity, liquidity, quantivalence, and so on. People generally, when they talk about atoms, think only of very little particles, without having in mind anything about their various shapes and modes of behavior. Even scientific men, who get on well enough by the aid of established formulas, now and then betray a similar barrenness of conception when some novel point comes up for discussion. But Clifford would describe a cluster of atoms with as much minuteness and as much animation as a fashionable lady would display in describing the gorgeous costumes of last night's ball. Take the air of this room, for example, which does not fill up all the space in the room, but is composed of a prodigious number of discrete particles of two sorts; one sort called molecules of oxygen, the other sort called molecules of nitrogen. "These small molecules," says Clifford, "are not at rest in the room, but are flying about in all directions with a mean velocity of seventeen miles a minute. They do not fly far in one direction; but any particular molecule, after going over an incredibly short distance—the measure of which has been made—meets another, not exactly plump, but a little on one side, so that they behave to one another somewhat in the same way as two people do who are dancing Sir Roger de Coverley—they join hands, swing around, and then fly away in different directions. All these molecules are constantly changing the direction of each other's motion; they are flying about with very different velocities, although, as I hav said, their mean velocity is about seventeen miles a minute. If the velocities were all marked off on a scale, they would be found distributed about the mean velocity just as shots are distributed about a mark. If a great many shots are fired at a target, the hits will be found thickest at the bull's-eye, and they will gradually diminish as we go away from that, according to a certain law which is called the law of error. It was first clearly stated by Laplace; and it is one of the most remarkable consequences of theory that the molecules of a gas hav their velocities distributed among them precisely according to this law of error. In the case of a liquid, it is believed that the state of things is quite different. We said that in the gas the molecules are moved in straight lines, and that it is only during a small portion of their motion that they are deflected by other molecules; but in a liquid we may say that the molecules go about as if they were dancing the grand chain in the lanciers. Every molecule after parting company with one finds another, and so is constantly going about in a curved path, and never sent quite clear away from the sphere of action of the surrounding molecules. But, notwithstanding that, all molecules in a liquid are constantly changing their places, and it is for that reason that diffusion takes place in the liquid. . . . In the case of a solid, quite a different thing takes place. In a solid every molecule has a place which it keeps; that is to say, it is not at rest any more than a molecule of a liquid or a gas, but it has a certain mean position which it is always vibrating about and keeping fairly near to, and it is kept from losing that position by the action of the surrounding molecules" (Vol. I, p. 194).

Such scientific exposition as this is as beautiful as poetry. In reading it one feels how the glory and beauty of nature is immeasurably enhanced for the philosopher who can thus with inward vision distinctly grasp objects and relations too subtle for the eye of sense in any wise to discern.

This same remarkable lucidity is exhibited by Clifford in the treatment of metaphysical problems. In some respects the most striking discussion in the present volumes is contained in the essay on "The Nature of Things-in-themselves," where some of the latest suggestions of anti-materialistic philosophy are very forcibly presented. Starting from the impregnable Berkeleian position that the material world of which I am conscious exists only as an organized series of changes in my consciousness, Clifford introduces a very interesting and suggestiv distinction between the *objectiv* and the *ejectiv* elements in cognition. Our inferences concerning the material world are all inferences concerning either some actual or some potential states of consciousness. When I describe the moon at which I am looking, I am describing merely a plexus of optical sensations with sundry revived states of mind linked by various laws of association with the optical sensations. When I say that the moon existed before I was born, I only mean that if I had been alive a century ago and stood here and looked up as I am now doing, I should hav had a similar plexus of optical sensations and revived states of mind to describe. Obviously there is nothing else which I can mean; in any statement which I may make concerning the world of matter, I can refer only to things which either are, or may be, or might hav been, objects in my consciousness. But it is quite otherwise when I make statements regarding the existence of minds other than my own. "When I come to the conclusion," says Clifford, "that *you* are conscious, and that there are objects in your consciousness similar to those in mine, I am not inferring any actual or possible feelings of my own, but *your* feelings, which are not, and cannot by any possibility become, objects in my consciousness." In the very act of inferring that *you* hav feelings like mine, some of which you class as objectiv, and call the outer world, while others you class as subjectiv—in the very act of inferring this I recognize these inferred feelings of yours as something outside of myself, as something which is not a part of myself and never could be. These inferred existences Clifford calls *eject*, "things *thrown out* of my consciousness, to distinguish them from *objects*, things presented in my consciousness—phenomena." My conception of *you* is "a rough picture of the whole aggregate of my consciousness, under imagined circumstances like yours;" and this conception—unlike my conception of the moon, or of your face—implies the existence of something that can never in any way become a part of my consciousness. Your face, while I am looking at you, is an object in my consciousness; but your consciousness can never be an object in mine—it is an *eject*, something entirely outside of my consciousness. And so, too, your thoughts and feelings, the objects in your mind, are to me ejects.

Now my belief in the existence of ejects affects essentially my conception of objects. As a simple object, the table is but a group of my states of consciousness; but when I speak to you of the table, I infer the existence in you of a similar group of states of consciousness—and this group is an eject. When I think or speak of the table, I bind up together the *individual object* as it exists in my mind with an indefinite number of ejects assumed to resemble it; and thus is formed the complex conception which Clifford calls the *social object*—that is, the conception of the table as an object in human consciousness in general There now ensues an ingenious and interesting series of inferences. Before our ancestors had become men, or were endowed with anything like a human consciousness, there is every reason for supposing them to hav been gregarious in their habits. They were gregarious primates of high sagacity. But gregarious action, among animals endowed with any sort of consciousness, is plainly impossible unless the individual animal recognizes his fellow's consciousness as similar to or kindred with his own. Above all, the first beginnings of speech necessarily involved a belief in the eject. But now, says Clifford, "if not only this conception of the particular social object, but all those that hav been built up out of it, hav been formed at the same time with, and under the influence of, language, it seems to follow that the belief in the existence of other men's minds like our own, but not part of us, must be inseparably associated with every process whereby discrete impressions are built together into an object." To vary the quaint expression of Ferrier, the *minimum scibile per se* is not exactly *ego plus object*, but it is *ego plus eject*. Along with what we call the objectiv element in every piece of our knowledge there is not only a reference to self, but there is also a sub-conscious reference to other selvs outside of us. "And this sub-conscious reference to supposed ejects," continues Clifford, "is what constitutes the impression of *externality* in the object, whereby it is described as *not-me*. At any rate, the formation of the social object supplies an account of this impression of outness, without requiring me to assume any ejects or things outside my consciousness except the minds of other men. Consequently it cannot be argued from the impression of outness that there is anything outside of my consciousness except the minds of other men."

By this beautiful method of presentation so much fresh light is thrown upon some philosophical truths as to make them appear self-evident. See what havoc it makes at the outset with the crude notion of the materialists—a notion supported by loose popular language and loose popular thinking—that changes of consciousness are caused by physical actions on or within the organism. Materialists talk about "ideas" as "originating" in the brain; and people generally hav become so far impressed with the notion that mental states are caused by physical actions on the nervous system, that when you begin to explain to them the wonderfully minute correlations between psychical action and brain action which modern psychology is disclosing, they immediately take fright and think you are "explaining away" the mind altogether. They think that in order to refute Materialism it is necessary to deny that associations of ideas occur simultaneously with the passage of waves of molecular motion from one cell to another in the gray surface of the brain. I wonder it never occurs to them that they might more summarily effect their purpose by denying, once for all, that the brain has anything whatever to do with the mind, or has any further function than that of a balance wheel or "governor" for regulating the motions of the viscera! But in point of fact their alarm is altogether groundless. Those who hav mastered the doctrin of the conservation of energy in its bearings upon the facts of psychology will see, as I demonstrated some years ago in "Cosmic

* Lectures and Essays. By the late William Kingdon Clifford, F.R.S. Edited by Leslie Stephen and Frederick Pollock. 2 vols., 8vo. London: Macmillan & Co. 1879.

Philosophy," that it is utterly impossible that actions in the nervous system should ever, under any circumstances, stand in the relation of cause to psychical actions going on in the mind. A wave of molecular motion in the brain cannot produce a feeling or a state of consciousness. It can do nothing whatever but set up other waves of molecular motion, either in the gray matter of ganglia or in the white matter of nerve-fibres. Whatever goes in any way into the organism as physical force must come out again as physical force, and every phase of every transformation that it may undergo in the meantime must be rigorously accounted for in terms of physical force, or else the law of the conservation of energy will not be satisfied. To introduce consciousness or feeling anywhere in the series, as either caused by or causing actions in the brain or nerves, is "not to state what is untrue, but is to talk nonsense," as Clifford would say. These considerations—which must forever shut out sciolists like Büchner from intruding with their self-satisfied explanations into the great primordial mystery of nature, the relationship of body and soul—would seem to hav been clearly appreciated by Clifford; and he states the point in his psychological language with elegant succinctness. "The word *cause*, misleading as it is, having no legitimate place in science or philosophy [Chauncey Wright would hav said a hearty amen to that!], may yet be of some use in conversation or literature, if it is kept to denote a relation between objectiv facts, to describe certain parts of the phenomenal order. But only confusion can arise, if it is used to express the relation between certain objectiv facts in my consciousness and the ejectiv facts which are inferred as corresponding in some way to them and running parallel with them. . . . The distinction between eject and object, properly grasped, forbids us to regard the eject, another man's mind, as coming into the world of objects in any way, or as standing in the relation of cause or effect to any changes in that world. I need hardly add that the facts do very strongly lead us to regard our bodies as merely complicated examples of practically universal physical rules, and their motions as determined in the same way as those of the sun and the sea. There is no evidence which amounts to a *prima facie* case against the dynamical uniformity of nature; and I make no exception in favor of that *slykick* force which fills existing lunatic asylums and makes private houses into new ones."

The doctrin of evolution, as applied by Mr. Spencer to the study of psychical phenomena, nowhere undertakes to interpret mind as evolved from matter, but it shows a wonderfully minute and instructive parallelism between the modes of evolution of the total series of objectiv facts and the total series of ejectiv facts. Pushing the analysis, both of physical and of psychical phenomena, to its farthest possible limits with the data now at command, Mr. Spencer has shown how all the phenomena constituting a consciousness are compounded of elementary sub-conscious feelings or "psychical shocks." Physical phenomena, likewise, in an ultimate analysis, are resolved into simple pulsations or rhythmical movements of ether-atoms; and the question arises as to the relation between the elementary physical pulsation and the elementary psychical shock. Reasoning most ingeniously from the essential continuity in nature which the doctrine of evolution supposes, and recognizing the impossibility of deriving the psychical element from the physical, Clifford reaches the conclusion that "every motion of matter is simultaneous with some ejectiv fact or event which might be part a of consciousness." This simple ejectiv fact or event may be regarded as a molecule, so to speak, of *mind-stuff*, and we reach the startling conclusion that "the universe consists entirely of mind-stuff. Some of this is woven into the complex form of human minds containing imperfect representations of the mind-stuff outside them, and of themselves also, as a mirror reflects its own image in another mirror *ad infinitum*. Such an imperfect representation is called a material universe. It is a picture in a man's mind of the real universe of mind-stuff.

Clifford recognizes that this doctrin seems to hav been independently arrived at by many persons, and he instances the statements of Wundt in his "Physiologische Psychologie." The theory harmonizes well with that which I hav endeavored to elucidate in the chapter on matter and spirit in my "Cosmic Philosophy," though the result was reached by different processes of inference in the two cases. With Clifford's further conclusion, that the complex web of human consciousness cannot survive the disintegration of the organic structure with which we invariably find it associated, I do not agree. It is a conclusion not involved in the premises, and is one which no scientific philosopher *qua* scientific philosopher has a right to draw. It necessitates as complete a transgression of the bounds of experience as even the theologian is ever called upon to make. Least of all would one expect to see Clifford drawing such a conclusion and announcing it with a tinge of dogmatic emphasis withal, after reading his admirable remarks on Lobatchevski, where he shows how strictly the modern thinker must limit his generalizations to the region covered by experience. Were it not for a trifle too much of what Mr. Spencer would call the "anti-theological bias," Clifford's way of reasoning about the universe would hav been quite perfect.

JOHN FISKE.

[*From the Mirror of Progress*]

## Poor Abbot.—Persistent Inconsistency and Bigotry.

We copy the following from an editorial in the *Index* of May 20th:

"One E. C. Walker, notorious for his advocacy of Freelove and 'anti-Comstockism,' writes to the *Mirror of Progress* (a so-called Liberal journal published in Missouri) in strains of gushing admiration of 'the hero of the century.' This effusively absurd outburst begins as follows: 'This day, April 29, the marty-hero, D. M. Bennett, steps forth from his prison cell a free man, his name rendered forever illustrious and his character unstained!'

"Some person or persons unknown to us hav just published a tract containing the passages of Bennett's letters which were too foully obscene to be published by the *Religio-Philosophical Journal* last autumn, and hav circulated it, apparently for the purpose of showing the public to what inconceivable depths of vileness this 'unstained character' has sunk. Walker evidently considers such obscenity as no 'stain' upon 'character,' and the same conclusion must be drawn as to his other loud-mouthed champions since his exposure by Col. Bundy.

"The ostentatious publicity of the adulation now heaped upon Bennett proves the fixed resolution of the Freelove rabble to dragoon the entire body of Liberals into open or silent submission to their control, and to identify Freelove with Liberalism itself in the public mind. All they want of the better class of Liberals is unprotesting silence, they only want, like the rebels of twenty years ago, to be 'let alone.' How long will this unprotesting silence endure? The protest of the *Index* has been made, sternly and powerfully, and it will yet be remembered as the one redeeming feature of Liberalism that can be pointed out as a matter of public record, during the past two years."

Poor Abbot! His persistent effort to place all who condemn Mr. Bennett's imprisonment as an outrage on justice and fair dealing in a false attitude, borders on insanity, and especially so when he himself admits that the imprisonment was wrong and without authority of law. If Mr. Abbot was logical he would take the same position in respect to Mr. Bennett's imprisonment that those do whom he so unjustly and so persistently condemns for denouncing it.

We hav not drawn the same inference that Mr. Abbot does from Mr. Walker's communication to the *Mirror*. We understand him to say that Mr. Bennett comes from his imprisonment "unsullied" in respect to the imprisonment itself, without taking into account the coloring or shade of his private character, save that of a manly determination to do that which the status of society and the laws of his country, as he and others conceived, authorized him to do; and Mr. Abbot to be consistent can say nothing less.

Mr. Abbot may be in possession of facts in respect to Mr. Walker's opinions that we are not, and which we hav no inclination to ferret out, for we must confess that we hav no taste for reveling in the sacred precincts of men's private thoughts and private lives, and dragging them before the public gaze to gratify a vitiated public taste, or to measure with an arbitrary standard of mock morality, about which no two can agree. Mr. Walker, no doubt, can explain his own position in respect to the charges brought against him, but there is certainly nothing in his communication to warrant the assertion that he indorses the foibles laid at Mr. Bennett's door. The great body of Liberals, in condemning Mr. Bennett's imprisonment, do not indorse his foibles, as Mr. Abbot persists in asserting they do. If Mr. Bennett is guilty of improprieties, it only renders the precedent of his incarceration the more dangerous to personal liberty. We think we but expressed the facts in the case and the feelings of thinking Liberals in the *Mirror* of November 29, 1879, where we say:

"The National Liberal League has nowhere taken ground in favor of libertinism, nor hav its individual members done so. No auxiliary League has taken such grounds, nor are we aware of any journal, official, or lecturer in the Liberal interest, assuming such a position. Would the *Index* hav every paper, organization, and lecturer suppressed by law that does not indorse its peculiar views and condemn all that it condemns? We believe better of the *Index*, but the logical result of its present position leads to such a conclusion. We don't doubt the purity of Mr. Abbot's intentions; that his aim has been to create a new, better, and purer civilization, and we sincerely sympathize with him in every effort to make man better, purer, and happier, but we think he has failed to adopt the best means to accomplish this grand purpose. It is better to seek the good that is in man than to hunt his foibles in loathsome cesspools, and drag them before the public, a pestilent offense, in defiance of a refined sense of propriety.

"If the Beecher scandal, and the Bennett scandal, and hundreds of others of equal loathsome notoriety, could be buried in perpetual obrivion in the 'bottomless abyss,' to which Mr. Abbot has so recently laid his plummet, as a dividing abyss between the 'genuine and spurious,' society would be none the worse in consequence of it. To make man better you must appeal to his manhood and the good that is in him. He is not bettered by arraying his weaknesses, by self-assumed virtue and morality, before his fellow-man to gratify a vitiated public taste."

And again in the *Mirror* of May 15th last:

"The reception of Mr. Bennett at Chickering Hall, New York, the 2d of the present month, on his release from an unjust imprisonment in the Albany penitentiary, New York, was an event of vast moment. The deep interest manifested will go down in history to the coming generations as a monument to the love of liberty and justice by the American people.

"The expression is not to be regarded as hero worship or merely out of respect to the person of Mr. Bennett; he stands before his fellows as every other individual with his friends and enemies; with his good, noble, and generous deeds, and with his foibles; but the expression is to be regarded as a solemn protest against a menace the most startling that has ever occurred in this country to American liberty. In this protest all good citizens, and especially Liberals, should unite."

Liberals want no high-priest of the order embodied in a mere individual as a conscience keeper, and will hav none.

[*From the Boston Investigator.*]

## The Paine Memorial of Boston.

TO THE LIBERAL PUBLIC.

The Paine Memorial Building, a structure of which any city might well be proud, is now, thanks to the heroism of Abner Kneeland, the persistent faithfulness of Messrs. Mendum & Seaver, the publisher and editor of the *Investigator*, and the wise generosity of Mr. Lick and a host of Liberal men and women, secure to the Liberal cause. It will be the home of the *Investigator* as long as that journal is true to the principles which it has so ably, courteously, and fearlessly advocated for nearly fifty years. It will surely be, as it always has been, freely open to the discussion of all subjects that concern humanity.

Without trenching on the free use of its fine lecture hall, devoted specially to perpetuate the wise and patriotic doctrines of Thomas Paine, the intellectual father of our great republic, it yields a rent ample to pay the interest of the incumbrance still remaining on it. But this money, as soon as the remaining stock is taken up, will all go into the pockets of the stockholders. And there is no reason why the property should not so rise in value as to yield a rental which will make the stock a more valuable investment than government securities. The question for all Liberal men and women to consider is, whether they will put their money into investments which hav no relation to the support of Liberal opinions or the deliverance of their fellow-beings from dwarfing and demoralizing superstition, or into one which will benefit all mankind as well as themselvs and their posterity?

What can be a better thing, my Liberal friend, than to leave to your children one or more shares of the Paine Memorial stock? What can be a better example to set for the institution of similar joint stock buildings in every city and town?

Many of our fellow-citizens put their money into buildings which are of no use whatever for six days of the week, and on the seventh perhaps destroy more happiness than they produce. Our building is productiv of happiness every day. It is a people's temple, not hedged by any *tabo* or prohibition. It is a place where people meet to think and hear what others think, and not to hav their thinking done for them by a man consecrated for that purpose, and bound by traditions everywhere contradicted by facts.

ELIZUR WRIGHT,
Pres't Paine Memorial Corporation.

*Boston*, June 10, 1880.

## "Giv Us a Rest."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Some of my friends here think I did wrong in my last letter in THE TRUTH SEEKER, in telling you to tell brother Chapman for me that my opinion of Spiritualism is that it is Christianity run wild. But judging brother Chapman by his letters, and energy in disseminating his doctrine, I don't think—at least I hope—I hav not offended him in the least. I think, and did think before I wrote that little sentence, that brother Chapman was a noble character, too much so to get offended at me for my difference of opinion with him on soul questions and such like; and I would be truly sorry if I should accidentally wound the feelings of any noble Liberal who is trying to emancipate the human family from superstition's bondage; and to more fully explain my reason for writing that sentence, I will giv Mr. Chapman and his Spiritualistic friends my views upon the dark side of Spiritualism. If our spirits dwell among our friends after death, and see all their actions toward those they love, how would it be, for instance, if a kind, loving, good husband, and father of a large family, who had made ample provisions for the future for his family, were to die, and his spirit should find a tyrannical step-father over his children, abusing the wife he loved so well, and squandering the means he had toiled for while living, how much worse hell would you want than this? Now the difference in spirit life between Christians and Spiritualists is merely this: While the Christian theory sends the bad man to hell, Spiritualism sends many good men to hell. This is merely an illustration of one of many which make me object to the doctrines of Spiritualism. But, as we hear people say when some individual is putting some of his balderdash through him, "Giv us a rest!" So says Materialism, "Giv us a rest!" So does our grand old Mother Earth, after bearing her summer crops to sustain animal life, say, "Giv us a rest!" So says sister Slenker, and all other good intelligent Materialists, "Giv us a good, annihilistic spiritual rest, one and all, for ever and ever." So would say a good, merciful, intelligent Deity, if there was one, "Giv them a rest; if they hav done good, they hav enjoyed life; if bad, they hav suffered enough for it; giv them a rest!" So may all good, merciful people say of their friends when they die, "They hav gone to rest."

No, my dear friends, I will say to you all, in conclusion, that as the louse, the flea, and the bed bug liv, move and hav a being, and prey upon the human or other animal body until crushed beneath the mighty thumb-nail of man, when they cease to liv forever, so you and I liv, move, and hav a being upon this globe until crushed beneath the mighty locomotive, the hand of the Tyrant, or disease brought about by our own ignorance in not knowing how to take care of our own bodies, or by wearing out by old age, and then we all get a rest. WM. N. RIDINGER.

## A Friendly Talk.

DEAR BRO. BENNETT: I hav not written you very direct since your advent to liberty for the reason that I knew you would be inundated with congratulations from your very large circle of old and new-made friends. I hav read all THE TRUTH SEEKER has said in that direction with unabated and heartfelt satisfaction, and hav tried to digest the many good things it contained in other directions. I hav been amused, instructed, and, I confess, a little annoyed (very little) at the spirit some hav manifested in expressing their views and their differences of opinions with others. No one party or school of thought is free from this weakness, and most likely never will be. Our so-called Liberal school will manifest by their actions how little they are truly entitled to the name. We shall feel, many of us, that these friends are doing the cause a good deal of injury, while indirectly, perhaps, they stimulate others to renewed energy, and in this wise are important helps. Every honest worker, however injudicious his methods or his manner of expressing them, must be a true helper. Our over-sensitivness is our weakness. Why should we fear what seem to be injudicious manners or expressions when we know they are the best their owners can giv us. It does seem as though there was a kind of mental mania that afflicts two classes in two different schools of progressiv and Liberal thought that never can and never will understand each other. I mean a certain number in the Materialistic and Spiritualistic ranks. We necessarily view things in a different light, but why people should feel annoyed at each other for thinking differently on the question of whether the "death of the body ends all or not" is beyond my comprehension. The discussion is drawing in quite a number, some who exhibit a broad and others a narrow spirit. The discussion would assume monster proportions if Bro. Jamieson were gratified, and for his sake I hope he will be, though it seems to me that he wasted a good deal of his time and ability in going over the old twaddle about the Bible, and discussing questions that are well-nigh obsolete. This is given as an individual opinion, and I shall be very much pleased for him to continue this line of work if he or others think it best to do so. Those of us who think differently need not take time to read it.

As regards Bro. Jamieson's change of base, it does not affect my feelings in the least toward him. Why should it? Where one Spiritualist changes his mental garb for a material one, at least ten quietly lay aside the latter for the former. Who is hurt thereby? Bro. Bennett (we will assume) is a Materialist. George Lynn is a Spiritualist. I am quite sure that Bro. Bennett will accord to me all my mental, bodily, and spiritual rights, and will treat me just as kindly as though I were not a semi-lunatic in thinking "death *does not end all*," grand manhood will not be destroyed in the hour and time when it is fairly prepared to do the best of work for the principles so essential for true human culture. I am equally sure that Bro. Bennett can go no length in any direction of investigation that I am not quite willing to follow, nor is he or any other person more willing than myself to accord to all people, of every color and of both sexes, the rights, privileges, and immunities that he or they may claim for themselvs. Now if all this be true, how can our simple individual opinions, religious, non-religious, or otherwise, affect the general question of true Liberalism? We may and do differ as to which produce the greatest amount of individual human happiness. On this topic my own opinion shall be frankly expressed. In the search for the highest expression of mental truth and a knowledge of what constitutes the measure of human rights, I hav read (all my time would allow of) from the various schools of religious and political thought, besides a large amount of matter from what is usually termed Infidel writers. I hav taken it for granted that all were honest, and for this reason they were given a candid hearing. This kind of intercourse has at least made me familiar with their position, and has assured me that no school is without some truth, and that the most enlightened cherish some error. In addition, it was evident that each (as a whole) was sincere, and all equally desirous for what they deemed essential to human welfare.

A true appreciation of these facts taught me the necessity of exercising a broad spirit of human charity and the importance of manifesting a catholic spirit in discussing our differences. A somewhat generous amount of reasoning in the lines of thought followed by the Universalists, Unitarians, Hicksite Friends, Deists, Atheists, and the progressiv school in general of radical thinkers that includes Herbert Spencer, Huxley, Darwin, Tyndall, etc., enabled me to compare notes with some degree of understanding in what direction (to me) there existed the most of the reason and the clearest definition of truth.

Over thirty years' experience with what are termed the phenomena of Spiritualism, and over forty years' acquaintance with Materialism, has placed me where I now stand. These are my conclusions. The phenomena demonstrate to me the continuance of our conscious existence after we pass out of our present earthly caskets; that many who hav left the form hav been able to assure us of their existence, and that such assurance, instead of injuring our usefulness or happines here, increases both and makes life seem a grand outcome, in harmony with truth and equity.

While I admire the courage and love of truth manifested by the Materialists, I am satisfied from long years of observation that Spiritualists as a class are a much happier (if not more reasonable) people than are Materialists. Those who hav become Spiritualists after nearly a lifetime spent in the honest conviction of Materialism, if their own opinions are to be credited, were and are greatly the gainers by the change. Among them are such men as the Owenses, the Hares, and a very large body, some of whom contribute to THE TRUTH SEEKER to-day. Materialists are very pronounced in saying that wherever they go Spiritualists are among their best friends, and I hav yet to find one that did not concede his willingness to hav matters turn out as we predict, while, on the other hand, I never knew a Spiritualist that hoped that as regards human destiny the Material school might hav the truth. Am I right when I think I observe a certain vein of despair running through all the writings of the Material school when they talk of life and its responsibilities; that they inculcate a desire to get free from its entanglements and trials; that it produces too much misery for the general amount of happiness; that on the whole it is more a failure than success? I can draw no other conclusion; it lacks the spirit of robust hope; it keeps the soul too much in the shadows; and we think lacks in a very large degree the elements of light and sunshine. Spiritualism has all these. We keep before us the bright side, and yet do not fail to see the shadows that necessarily exist. We believe the universe is a grand success; that mind, as its ultimate in man, is the crowning glory of nature; that we are but in our infancy; that there lies before us the most glorious unfoldment of our powers; that the future will demonstrate that wisdom, harmony, and equity are indwelling principles in the divine and natural order of the univercœlum, and that the present angularities, discord, and apparent wide-spread evils are but means to an end that shall demonstrate their need and justification.

These are my conclusions to-day, and this is why I think such minds as sisters Slenker's and Wixon's, with a very large body of men and women, are losing much of the true sunshine of this rudimentary sphere. Let not Bro. Jamieson imagine that myself or many others are afraid to discuss with him or Mr. Underwood the difference that divides us. He knows as well as I know that the best possible evidence cannot be presented in a tangible form to a mind molded and ingrained with Material philosophy, for the most potent and unseen forces, mental and spiritual, are without the range of the material ken. What is positiv evidence *to me* that no material philosophy can disprove or account for, would be no evidence to a mind that must test everything in a material crucible and with the evidence of his five senses. Our evidence is mostly outside of this realm to such an extent that the external, visible perception of it is not within the range of human possibility. This evidence, however, has a wide range of latitude, and there is a certain amount bordering on the domain of the material, and some within it, that reaches all classes and shades of mind. This fact of itself accounts for the wide-spread diffusion of our principles, the large increase of our followers, and the great diversity of opinions among us. Wherever our philosophy touches, it seems to change by magic the current of former thought, to liberalize, broaden, and deepen them, and to set free the nobler and brighter aspirations of the mind or soul. It is true that some there are who make too free a use of their newly-acquired liberty; the fulness of the riches of their "new birth" is more than they can use judiciously, and such as they bring reproach to every good cause; but who knows or can know, or can say truthfully, that these are not needed for some wise purpose in behalf of the general good?

Until the question is settled regarding the right to express our honest opinions freely, to write and print the same without fear or favor, and to discuss all that pertains to the mind and body without subjecting ourselvs to arrest by Comstock and his aid, our differences are trifling. The right to discuss all questions pertaining in any way, directly or indirectly, to the realm or operations of nature is as clearly self-evident as our right to life; and any society or custom that prevents it should be abrogated. If any person or party are allowed to say what I shall think or express, that violates no right of theirs to do the same, it is evident they and it are wrong. Until we obtain this simple act of justice from the despotic majority that rule the state by controling the church, we should bury the hatchet of contention and prove by our actions toward all true workers, more than by our words, that we are Liberal in the broadest and best acceptation of the term. I know that I truly represent the school of Liberal Spiritualists when I say in their behalf that they heartily wish the Materialists the best of success in their endeavors to Liberalize public thought and to make human nature more happy and more just. We will welcome their noble workers to our hearts and homes and clearly prove by our actions that whatever folly may lurk in our lines of thought and mental conclusions, there is no bigotry in our souls and no narrowness in our actions.

Let us be generous to one another and work side by side for human redemption—redemption from all narrowness that is cowardly; all narrowness for opinion's sake; all narrowness of intolerance; all narrowness regarding methods of utterance; narrowness in all directions and under all circumstances that militate against the largest, broadest, and deepest measure of human rights and human duties.

There are a large number of earnest, willing workers, a large constituency of thinkers, and an unnumbered host of willing minds ready and waiting to receive the truth. What seems most wise to do, let us do; and as "union is strength," let us be united. Do not let us be too anxious to court debate among ourselvs. Let us find the points of agreement and waste no time in holding a love feast over them. We must assail the injustice that enchains thought, bribes or muzzles the press, and stifles investigation. What we desire violates no principle of purity or justice. The mistake that our opponents make consists in esteeming things sacred that are not so. There can be no sacred books that do not recognize the sanctity of man. All customs, laws, or opinions that seek to make human beings and their rights secondary prove their own unworthiness. The age or popularity of any book or custom is no proof of its goodness or usefulness, for it too often happens that what has been esteemed the most sacred is often the most trivial. There is no surer way of traveling in the right direction than in guarding carefully the rights of others. Our own will be in little danger while we zealously observe what by right every intelligent person is entitled to. Selfishness should take the form of self-respect, and self-respect is best observed by self-abnegation; therefore let us rise into the calm atmosphere of human brotherhood, where justice, love, mercy, and charity are supreme. GEORGE LYNN.

*Lockport, Ill.*, June 7, 1880.

## The National Liberal Party.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Diamonds, diminutiv as they are, quickly attract our sight by their sparkle; thus it was that among the first things on reading the last TRUTH SEEKER my eyes fell, in an obscure little corner, upon a miniature item by Mr. Green. In this modest space he finds room to say, however, that, as it appeared to him, the National Liberal Leagues would be compelled to put candidates in the field. Thanks, Mr. GREEN, for these brave and opportune words. They gladden my heart, for I see the National Liberal party does not yet lie in a premature and unmerited grave.

It seems, in truth, that the times should compel us to take that step. The nomination at Chicago of a man whose record at best is coupled with the names, acts, and defense of national thieves should prevent all honest Liberals, indeed all honest men, from casting a vote for the Republican party. Unhappily honest men, although disgusted with the corruption of the field of politics, still vote for corrupt politicians who are inconsistently clamoring for purity. It is true that in the case of Mr. Garfield it is held that he fully answered the charges against him at the time, but how much is the assertion worth when made as with the *Tribune* and *Times*, by the way, papers that condemned him then as a villainously corrupted man who had betrayed the most sacred trusts?

No. Leaders of great parties and candidates for the Presidency of this young yet glorious republic, like Cæsar's wife, should be above suspicion. Let it not be said this is to ask too much. Such men there are, and there were in both the Democratic and Republican parties when each was in its period of usefulness. Such men were Thomas Jefferson and honest Abraham Lincoln. Compare these with the dominant individualities of the parties to-day, and see that indeed the time has come for the National Liberal League to present its platform, choose its leaders, and offer its electoral ticket.

One word more. So far I hav spoken but of men. It is because men only seem to be in question in the deliberations and thoughts of the two great parties. This fact is one more incentiv—indeed it is the one great incentiv to actions on our part. If the two parties in question are to-day lifeless and corrupt, it is because they hav outlived their usefulness. They present no more live and great issues. It has even gone to the derisiv length of each party claiming to differ in no essential particular from the other. Emulating the disorderly and mercenary legions of ancient Rome, it is *men* they present for their claims to power, not principles, for the good of the people.

Liberals, if now you see your opportunity, and come out proclaiming the great political rights, not of a favored few, but of the masses, if you construct a platform with the planks of full religious, social, and political liberty—not Socialism, not Communism, not Atheism—but individual freedom and full possession of combined natural and social rights; if you do this, you will hav bravely done the work of the hour, and for sounding now the trumpet of the deliverance for the people, future ages will hold you in sacred reverence and crown you with glorious immortality!

EDMOND GASTINEAU.

## The Cause in California.

OFFICE OF THE FREETHINKER.
603 WASHINGTON ST.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The charter members of auxiliary Liberal League No. 190, met the other evening and elected permanent officers for the ensuing six months as follows: President, Dr. George H. Fowler; Vice-president, Dr. E. G. Hoadley; Secretary, A. J. Boyer; Treasurer, W. S. Ray; Corresponding Secretary, Byron Adonis. The election was by ballot and *viva voce*, and was conducted with spirit and earnestness, the result calling out applause.

The writer presented the following resolutions:

*Resolved*, That we respect and honor D. M. Bennett for his heroic sacrifice in behalf of individual rights and Freethought, and congratulate him upon his liberty from the Christian bastile where he was unjustly and wrongfully imprisoned through the malice and bigotry of Anthony Comstock, Judge Benedict, & Co.

*Resolved*, That we tender to George W. Chaney, the independent Unitarian minister of Evansville, Indiana, our sympathy and encouragement in the noble position he has taken in defense of mental liberty and in the promulgation of truths that powerfully aid in the extirpation of superstition from the minds of otherwise intelligent American citizens.

*Resolved*, That auxiliary League 190 sends greeting to all of the auxiliaries of the National Liberal League, fraternal rejoicings that from the Atlantic to the Pacific the League that voluntarily binds and unites us is founded on that eternal truth which has justice as its basis, perfect mental liberty as its battle cry, and the welfare of humanity, regardless of creed, color, or clime, as its inspiring ideal.

Chiefs Adonis and Choynski spoke briefly and eloquently [modesty] on the resolutions, after which they were passed by acclamation, and ordered to be placed on the minutes. I am happy to hav to say to you that our League promises to hav some excellent speakers, as every member who

addressed it spoke with great clearness, decision, and warmth. It is charged that the Liberals and Freethinkers are incapable of arousing enthusiasm, but our meeting the other night was a complete refutation of this, and we were ourselvs surprised at the enthusiastic spirit manifested. The League adjourned to hold another regular meeting on the following Monday evening, each member being appointed a committee of one to invite the friends of Freethought to attend and join the organization. The future looks bright and prosperous.

I hav conversed with a number of Freethinkers on the subject of the International Congress of Freethinkers to be held at Brussels next August, and it is the opinion of myself and all that the National Liberal League should be represented in that distinguished body. I am sure we will add our financial help to send delegates when we find that the project meets with the approbation of the auxiliaries at large.

Deep interest is manifested by the Liberals of this city in the coming Congress of the National Liberal League which, this year, is to meet on or about the first of September. As far as I can learn, they are decidedly in favor of taking political action and nominating candidates for President and Vice-President. We hav excellent material for the exalted office; such intellectual men as Elizur Wright, Ingersoll, T. B. Wakeman, and James Parton are the peers of the best men in the Democratic or Republican ranks. It is conceded that we could not elect our candidates, but it is believed that with Ingersoll for President, and Wright, Parton, or Wakeman for Vice-president, we could roll up a popular vote that would astonish the old parties and the God-in-the-Constitution fanatics. Such a fact would make us respected and heard. How is it now? The National Liberal League is a political organization, and its open and avowed purpose is to get control of the national and state governments. Its end and aim is to thoroughly secularize the republic, and, in the language of the immortal and revered Washington, prove to the world that "the Government of the United States is not in any sense founded on the Christian religion," or any other religion. Knowing our purpose, and clearly seeing the end in view, why should we not commence the great work before us? In asking this question, I express the sentiments of all the Liberals with whom I am acquainted. We shall look eagerly for the meeting of the September Congress, and in the mean time will feel secure that the good and noble men who hav so far safely guided our ship of state, the National Liberal League, will, on the coming occasion, but add strength, swiftness, and security to the ship, and send her on another yearly voyage laden with precious truths, with hope for humanity, unflinchingly in the ranks of Freethought.

BYRON ADONIS.

*San Francisco, Cal*, June 15, 1880.

## T. B. Wakeman on the Political Situation.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following letter I this day received from T. B. Wakeman, Esq, of your city, and I request that it be published in THE TRUTH SEEKER. I know of no one in the Liberal ranks whose opinions are worthy of more consideration than the writer of this letter. H. L. G.

NEW YORK, June 26, 1880.

*Dear Mr. Green:* It seems to me that the League Congress should be held early, and so that the audiences of your many Liberal meetings would be able to attend conveniently and make a goodly number. After the Congress another convention of the National Liberal party should be held, as before, the organization completed, the platform revised, and a resolution passed to support Hancock and English. The reasons for this should be a statement of the sins of the Republican party against liberty, which are very great, as Mr. Leland will show, if you need information. I do not think we should ask or expect any pledges or assurances from the Democrats. They cannot do worse for us than the Republicans hav done, and from their platform and history we may well expect that they hav returned to the traditions of Jefferson and real democratic republicanism. Any pledges we should ask or questions proposed to the candidates would perhaps injure them and do us no good. Let us consolidate our party and bring it to the polls independently. If that can be done with common sense and prudence we should be a power ever after. I am clear about it, and am Yours sincerely, T. B. WAKEMAN.

## The Brussels Congress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav much pleasure in handing you five dollars toward the expenses of your trip to Europe as one of the delegates attending the International Congress about to be held there for the purpose of considering the position of Liberals, Freethinkers, and general progressionists throughout the world. And in doing so I feel that I hav only done what was my duty under the circumstances, inasmuch that to such spirits as you we owe the onward march of the great and growing army of Christian-annihilators, who with reason as their standard, press onward, undismayed, over the upas-planted plains of superstition, whose very atmosphere has polluted and rendered stagnant the silvery streams of thought, reason, and liberty. For while dogmatic priests and conventional sycophants hav knelt at the altar of retrogression and worshiped the powers that be, you hav dared step outside the pale of received opinion, and boldly and unflinchingly followed the broad road of right for the purpose of taking with you the family of the world instead of selfishly taking the conventional, narrow path where only the few may tread their way to safety while the masses unheeded rush but to destruction. And to you as the founder of new liberties in book and pamphlet publication, the people will some day rise up and bless you for the part taken against the iniquitous laws founded by the hireling of a so called Christian Association. If therefore the people of these United States wish to see a new era in the world of Freethought, they should do all they possibly can in aiding the representativs of such a Congress as that to be held next month in the city of Brussels, and be assured that every dollar so spent will bring a return tenfold its value by liberating the slaves of theology from the thraldom of priests, bishops, and cringing state sycophants, whose only purpose has ever been to cripple and keep in subjection the people of every nation. WM. COTTER WILSON.

*Brooklyn, N. Y.*, June 28, 1880.

## Liberal News Items.

AUXILIARY Liberal League No. 195 is located at Elgin, Kane Co., Ill.

I AM pleased to learn by the last number of THE TRUTH SEEKER, that T. C. Leland proposes to giv the Liberal League movement the benefit of his able pen.

DR. T. L. BROWN, President Freethinkers' Association, has appointed Samuel Cosad, Jr., of Wolcott, N. Y., Recording-Secretary of the Association in place of E. M. Sellon who has removed from the state.

THE Board of Directors of the National Liberal League has recently made the following appointments as members of the Executiv Committee: For Washington territory, Willis McDannald, of Walla Walla; for Oregon, J. M. Mack, of Prairie City; for Illinois, F. F. Follet, of Rockford.

VICE-Presidents of the Freethinkers' Association of the various counties of the state of New York are earnestly requested to proceed to make arrangments to get out large delegations from their respectiv counties to attend the Hornellsville Convention.

THE Sub-Committee of the National Liberal League for Washington territory has been constituted as follows: Willis McDannald, Chairman, of Walla Walla; Ed. Orcott, of Palouse City; John Cochran, of Vancouver, and H. W. Hendricks, of Seattle. This Committee has just organized one large League in the territory and hav in contemplation a number of others.

LAST Sunday I had the pleasure of visiting the Hornellsville Liberal League. I found it in a most prosperous condition. The League has about a hundred members, and the numbers are constantly increasing. It holds a meeting in Dr. Shattuck's Opera House every Sunday afternoon. Among the members are a number of good speakers. Bro. J. H. Fuller, a member of the League, was formerly a Universalist minister. He is a man of ability, and I hope soon to see him on the Liberal lecture platform.

THERE are many of our German citizens who are in sympathy with the Liberal League movement, and I am pleased to announce that the Board of Directors of the National Liberal League hav had printed in the German language for gratuitous distribution a pamphlet containing the National Liberal League Constitution, the resolutions and platform adopted at the Cincinnati Liberal League Congress, forms for organizing Leagues, names of officers, etc. These pamphlets will be furnished on application by A. L. Rawson, 19 Lafayette Place, New York city, or by myself.

AS I HAV often remarked, if our Leagues expect to liv and prosper they must earnestly engage in some practical work. And I know of no better work to commence with than the establishment of a scientific and Liberal library. We now hav nearly two hundred Leagues, and if one-fourth of the number would establish good public libraries a grand work would be accomplished. THE TRUTH SEEKER office and *Investigator* office hav on hand hundreds of valuable books that should be distributed over the couutry in libraries for the education of the people, and our Leagues should commence the good work. I am glad to know that a number of Leagues are moving in that direction. Friends, giv the world light! H. L. GREEN.

## New Auxiliary.

196. Prairie City, Oregon, Secretary Jules LeBret.

This League starts with twenty-seven members, and is likely to become a local power in the good cause of secularism. Any Liberal who wishes to hav documents for forming an auxiliary can be supplied by addressing,

A. L. RAWSON, Sec. N. L. L.
19 *Lafayette Place, New York City.*

GREAT VALLEY, N. Y., June 28, 1880.

MR. BENNETT, *Dear Sir:* Allow me to express my gratification to you and yours upon your survival of a living death from the Albany Christian bastile into a resurrection of a life of freedom, friends, and home, with mind unimpaired, to battle for truth and right.

And now let me call the attention of the Liberals of the United States to the momentous importance of heeding the call for a little funds to defray the necessary expense of having our government represented at the great International Congress of Freethinkers, to be held at Brussels, Europe, before the lapse of many weeks. Let every one respond. Don't wait, thinking that others will, but rather let us all do a little in a financial way, and I think we will never hav cause to regret it, but rather be proud to think in years to come that we gave a little substantial aid in so laudable an enterprise. Let us be represented by staunch men and women, and methinks the result will tell for truth in the not far distant future. Yours for truth,

A. F. ALBRIGHT.

## Mrs. Slenker Criticised.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been an attentiv and interested reader of what your esteemed contributor Mrs. E. D. Slenker has written for some time past, and though I belong neither to the house of Lancaster nor the house of York—am neither a Materialist nor a Spiritualist—but simply one who wants to learn, I feel inspired or constrained to talk a little.

Sister Slenker says: "There are few who at the very last think or care whether there is a future or not. Sleep, rest, peace, is all they ask." Now I submit that that is all speculation. Was she ever there at the "very last?" What people desire who neither think nor care belongs, I should think, to what our Positivistic friends call the "unknowable." And that is what we may aspire to! After we hav been born, liv, grow mature, and ripen into the "full harvest of old age," we may attain a condition of imbecility in which we shall hav no preference between immortality and annihilation! What is the use of aspiring, struggling, and suffering through long years to attain to that negativ bliss which could be reached directly with a quart of whisky? What has been the use of all the struggles of the human race to reach what it already had all the way from the oyster to the chimpanzee? If that is all, the still-born infant got it without a pang—unless it was precocious, like John the Baptist. The idea that a person don't want to speak because his tongue is palsied so he can't, don't want to see because his eyes are closed or the optic nerve is paralyzed, or don't want to liv because the body is dying, are inferences from a premis which has been taken for granted, viz., that the body is the whole human being.

Sister Slenker says, "Now and then one dies in the full vigor of life and strength, . . but remember, these are not cases to judge by." On the contrary, are not those who attain to old age the exceptions. I presume I hav witnessed the death of a hundred persons, and not over ten of them were old, and not one had lived out "all his years," That sister Slenker will liv to be old is nearly as doubtful as a future life. Who wants to liv to extreme age? Who aspires to dotage and imbecility? If we are just to furnish food for worms, why not giv them a good feast, and not turn them off with a few old dry bones? If we are mere physical organizisms, and death is not an evil *per se*, let us aspire to die while we are men and women or beautiful children, and not mummies.

Sister Slenker says, "'I'll be good and happy by and by is robbing our race of its vast and boundless capacities.'" On the contrary, is it not the basis of all enterprise and effort? "I don't like what I hav got; I will huut for something better," is the only conceivable reason for exertion. If it is reasonable to work for an uncertain future in this life, why not for an uncertain hereafter? If we plant and cultivate for an uncertain harvest, we can enjoy "our daily bread" all the better, and if we work for a possible future life, it cannot certainly interfere with our enjoyment of this. "One world at a time" is good enough in science, but that world should be the universe. "One world at a time" is good enough in philosophy, but that world should be Duration. It is as natural for people to speculate and guess about what is just now called the unknowable as it is to be eaten by worms—and there is lots more fun in it. Let sister Slenker fix up an imaginary world of love and light and joy, to supplement the "dark chamber and the narrow house," which, from what we can see, appears to be the end, and see if it will not be more fun to think about it, and when she comes to the "very last," it can't hurt her a bit. The idea that it is a necessary missionary work to persuade people, and especially church people, not to fret themselves about a future life don't strike me. The church has sunk into such lethargy that the joys of heaven and the terrors of hell, set in vivid contrast, will hardly keep a congregation from going to sleep. A great many Spiritualists believe in and work for immortality, but they find as much time for earnest secular work as any. A few speculativ, ardent minds refer to it as a hope, or at least a possibility. Sister Slenker thinks if she could obliterate the idea from the human mind she would usher in a millennium. A man like Ingersoll cannot even make a mild suggestion of immortality over his brother's grave but forthwith some one will pounce upon his timid suggestion, quivering from the lips of love and anguish, and proceed to analyze it, and thinks he has done mankind a great service by showing that it is not proved as clearly as some of the propositions of Euclid.

One word about speculativ theories. We hear a great deal about exact science. Charles Bradlaugh says that no one has ever given a coherent definition of the word God. I think no one has ever given a coherent definition of the word matter. No one has pointed out a constant and invariable property of matter. No one has ever seen any matter. The nearest any one ever came to it, so far as heard from, was one of your correspondents who said that thought or mind results from the gray matter of the brain. Chemists hav appeared to show us that there are about a hundred tangible substances or elements, most of which are metals. Now, I take it, iron is not matter; neither is carbon or oxygen. If each of these elements has peculiar properties, then each of them must hav existed forever, or else there must hav been some properties lying around loose to be attached to matter to make an element of it. Bnt you can't unite all these elements or substances together to make one substance or matter, any more than you can mix together three gods to make one god. Underwood thinks matter is one of the properties of the Absolute. Be modest, brother and sister Materialists and Spiritualists. Own that you guess at what you start with; that Spiritualist and Materialist are not scientific terms; that you hav never penetrated to substance, and that all you know is what you guess at.

*Beaver City, Neb.* D. PRIESTLY.

## Discussion of the National Financial System.

BETWEEN DR. H. H. MORRISON AND JOHN W. TRUESDELL.

MR. TRUESDELL'S SIXTH LETTER.—CLOSING THE DISCUSSION.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav finished reading Mr. Morrison's closing article upon the financial question with feelings of deep disappointment. I had hoped from the beginning of this discussion that my opponent would giv our readers at least one new practical financial idea—one thought or theory in finance not already exploded a thousand times. I hav looked anxiously through all of his letters for just one little hint or suggestion of a practical improvement over our present imperfect financial system; but alas! I search in vain.

My opponent has completed the circle of his argument and arrived at his starting point without shedding any new light and without proving even one of his six original affirmations.

RECAPITULATION.

First. You affirm, Mr. Morrison, that "gold and silver, or both, are not the best materials out of which to make money." This affirmation you hav not proved, for the simple reason that you fail to describe a better one. Upon this question you hav apparently made one point against hard money, and every acknowledged economist in the world will agree with you that gold and silver are not always a true and unvarying standard for the measurement of values. Still these metals are better than no standard. The fluctuation in the price of the two metals, as measured by each other, and by the sum of all labor, and by every article of value known to the most eminent statisticians the world has produced, has shown their value to be more steady and their adaptation to monetary purposes far superior to any other substance or thing yet discovered.

While scientists do not agree as to the exact variation in the purchasing power of the two precious metals, they uniformly proclaim that gold and silver are less liable to fluctuation than any other known articles of value. Professor Jevons places the extreme variation in the value of gold, as measured by twenty kinds of skilled and common labor and by twenty of the most common necessities of life, at forty-eight per cent in fifty years, averaging less than one per cent variation per annum. This may be too high an estimate, or even too low, but it is certain that the price of gold and silver does fluctuate but very little as compared to other articles of value. For nearly a century the relativ prices of the two metals hav ranged between 14 1 2 to 1, and 16 to 1 During the last fifteen years, however, owing to the demonetizing of silver by some eastern nations, the introduction of gold into Asia from the mines of California and Australia, thereby largely displacing silver, the latter has declined in value. Yet all of these perturbations hav lowered the commercial value of silver by only about twelve per cent, while probably not another article of value in the world can be named that has changed in price so little. Our commonest products of labor and necessaries of life, like wheat, corn, potatoes, cotton, wool, and other commodities, often fluctuate in price from one to two hundred per cent in a single year. Surely none of these valuable articles would make a better monetary unit than the one we now hav.

Your second affirmation you hav not established for the same reason that you lost your first.

Third. You affirm that "our present banking system, with every other we hav had, is a fraud." This, too, you hav lost, and in your fruitless tirade you hav exhibited lamentable ignorance of the very rudiment of the subject. You hav been rebutted in all of your statistics and vanquished at every point.

Fourth. You affirm that "usury, now called interest, is a fraud and destructiv of the best good of humanity, both materially and mentally." This affirmation, too, you hav failed to prove; and for further evidence of the fact that interest is not a fraud or a curse to humanity, I respectfully refer the reader to the subject of *interest* in my letter number four.

Fifth. You affirm that "a full legal tender paper money, stamped with the fiat of the government, is the best money for the wants of the whole people that has yet been devised."

You hav not proved this affirmation, for the reason that you fail to define or establish the measure of your "fiat;" and for the other reasons I refer the reader to this letter further on.

Sixth. You affirm that "the contraction of the currency is one of the main causes of our industrial depression."

This is your last affirmation, and likewise your last failure. In this argument you *prove too much* and become an accepted witness against your own theory.

Surely a contraction of the currency could not take place unless it had been previously expanded. And this unhealthy inflation is just what the true economist would warn the people against. Contraction or repudiation are the inevitable results of great paper inflation.

While there is no danger of an over issue of full-weight coin in any country, there is the greatest danger to be apprehended from inflation of paper promises beyond their easy redemption and the legitimate demands of trade. An over issue of gold and silver money will always find relief in the jeweler's crucible or by export demand in payment of imported goods. Coin, being of intrinsic worth, is everywhere accepted and is desired as an element of wealth, while paper promises, having no intrinsic worth, are invariably an evidence of indebtedness, their whole potency lying in the promis of redemption.

When redemption fails, the power of currency fails. There never being a foreign demand for irredeemable currency, it cannot be exported; therefore a redundancy, or over issue, finds relief only in depressing its purchasing power at home. As the purchasing power of irredeemable currency declines, it stimulates the issue of a still greater volume, which in turn continues to lower its value; thus it seems to act automatically and like a falling body—continually gathering momentum and increasing in velocity on the downward path to final repudiation.

DO WE REALLY NEED MORE MONEY?

The claim so often advanced that we need more money by several hundred per cent than we now hav, I believe to be one of the weakest arguments against our present monetary system. If every debt in the world was due at one time, and payable to creditors out of the world, and the collection of all debts could be enforced in one day, then it is plain that the total amount of money should be equal to the aggregate indebtedness of the world. But none of these conditions exist.

First. Our debts are not all due at the same time. Second. Every monetary debt is payable to some one on this globe, consequently the money used to cancel an obligation to-day is not lost or destroyed by the transaction, but is again paid out by the creditor to purchase property or cancel other obligations. Thus it continues to circulate and to discharge its full value at every equitable exchange.

Again. The great bulk of mercantil and banking operations are carried on by a system of book accounts, which does not involve the use of money except in comparativly small amounts to adjust balances. It is often the case where accounts are thus kept—showing debit and credit to the extent of millions of dollars—that the balance is so small on settlement day that a few dollars square the accounts. Thus it will be seen at a glance that the aggregate indebtedness of this world, and the total amount of money or measure of value in existence (if either could be approximately estimated), would bear very little proportion to each other, while the debts and the credits of the world would very nearly balance.

The idea entertained by many Greenbackers that we should hav a cheap money equal in volume to the whole property or the entire debts of the world, is equaled in absurdity only by the purely *ideal* measure of value.

FIAT MONEY.

I am particularly disappointed, Mr. Morrison, in your utter failure to define your new monetary unit. When you first proposed a new measure of value to take the place of gold and silver, I asked you, in the plainest words possible, what that measure was, how it was to be defined, and by what gauge? how much, and what quality; what substance, labor, or thing does your new unit express? but all of these questions you hav signally failed to answer. The only apology for an answer you hav made is the ridiculous proposition, by legislativ act alone to clothe certain pieces of paper, of no value, with power to discharge debt; the value of such fiat paper to be based upon no substance, labor, or thing of intrinsic worth, but its potency to be wholly conventional. I think, Mr. Morrison, if you would spend a few days in close application to the study of political economy under the direction of an unprejudiced competent teacher, you would soon discover that money must necessarily possess a measuring power to *create debts*, as well as to discharge them. To legislate all debts out of existence without rendering in return a full compensation, a measure of their value, is simply legal repudiation, and this is the banquet to which you invite the financial world. Anything to pay debts, a legal tender without measure except in name (as healthy food for the commercial world as irredeemable milk tickets would be to feed babies upon), is equivalent to bankruptcy, outlaw, and repudiation. This scheme is nothing new, however; debts hav been discharged in this dishonest way in the past, and may be in the future, but what intelligent person is there among us to-day who would render service or part with valuable goods with the fact staring him in the face that such debts could be legally repudiated? Not one. With your scheme in force, we should be compelled to cancel existing contracts and to discharge present debts for "fiat money," but no power on earth could force the people to make new contracts upon such a basis. All economists agree that money to be stable must possess a purchasing power as well as a paying one. The theory of a full legal tender paper currency or purely ideal monetary unit is nothing new. Nearly every great nation on the globe has at some period in her history been deluded by this *ignatis fatuus*.

Let the "fiat" advocates read the history of John Law's wild inflation schemes in France from 1716 to 1726, which finally made bankrupt the whole nation, leaving the great bulk of real property in the hands of a few shrewd speculators, while the masses were reduced to absolute beggary. Still later in the year 1789 the French government again abandoned her real monetary unit for a flat one, issuing an irredeemable paper currency, the famous "assignat," which was proclaimed by law a full legal tender for all debts, public and private (all that the most ardent in the present time could wish).

The first issue of twelve hundred million francs in assignats was quoted at the Bourse in Paris at ninety per cent of their nominal value. As the volume increased, however, their purchasing power declined. With the third and fourth issues, amounting in the aggregate to three thousand million francs, specie advanced in price, as measured by the fiat standard, to over one hundred per cent premium, and by the same undefined measure nearly every purchasable article doubled in value. The true economist and the most intelligent people of France became justly alarmed. The nation's bitter experience with John Law's fiat money was still fresh in the memory, and they earnestly besought the government not to increase the issue of irredeemable paper money. In vain did Necker, their great finance minister, and other practical economists warn the government of this danger; in vain did they quote the financial history of other nations, and point out the hidden rocks and the shoal places where the ship of state would surely wreck; the masses were intoxicated with the new financial system, and only clamored for more fiat money. Like the Greenback party of to-day, the inflationists were divided into two classes, one party who *believed* in the principles which they advocated, while the other party did not. The latter class, though largely in the minority, were by all means the most dangerous, and they were composed largely of intelligent non producers, unprincipled speculators, worn-out politicians, demagogs, and unfortunate ones who had bought lands and other property on credit, and who now worked for inflation as the surest means for them to unload with a profit upon the unsuspecting poor. The same arguments were advanced then as now; one division of the assignat party claimed that the apparent rise in values was an indication of prosperity; and as three hundred million francs in assignats had doubled the price of nearly all commodities, a still further inflation would bring almost the millennium.

Another class of inflationists, realizing that the advance in prices was not real, but the power of the assignats had declined by one-half, demanded an immediate increase, arguing that it was a plain mathematical principle, if one thousand francs were now required to do the former work of five hundred francs, to restore the equilibrium it was only necessary to double the volume of assignats.

Thus the two factions stimulated each other with this kind of sophistry, both pressing for inflation until the other issues were made, increasing the amount in circulation to five thousand milion francs, while the purchasing power of this currency had fallen to one fifth its nominal value.

About this time the new-born economists made the astounding discovery claimed by the Greenbackers of to-day, that their fiat money had not really declined in value, but the whole derangement of their financial register was owing to the wicked speculation of the bankers and brokers in coin.

Says Proudhomme, in "Les Revolutions de Paris," Jan. 17 1791, "*Coin will keep rising until the people hav hung a broker.*" (Great minds run in the same channel, Mr. Morrison.) But these idle threats and all of the stringent laws passed by the government combined failed to maintain their fiat money. Down, down, it kept falling in value until the price of assignats soon ceased to be quoted at the Bourse, when all property owners repudiated them entirely. In 1796 nearly the whole volume of assignats, together with the "mandates," another worthless currency just issued, was found in the hands of the laboring class, who were forced through their poverty to accept paper promises to the last, while a few individuals who had unloaded their burdens upon the unsuspecting poor were in possession of all the real wealth of the nation.

Another striking illustration of the evil effects of an imaginary standard is presented in the history of Russia. In 1769 the government tried to force an irredeemable paper currency upon her people. The first issue of two hundred million roubles in assignations were maintained by the government for a short time at par with the silver rouble, but as the volume of these assignations increased their purchasing power declined, all commodities advanced to a fabulous price, until the silver rouble finally sold on the exchange for four roubles in paper money, and the leading merchants in St. Petersburg and other large cities in Russia refused to longer accept assignations in payment for goods. "Paul I. was so enraged that he threatened to erect a gallows on the exchange for the special benefit of all who refused paper currency."

The most stringent laws were passed by the government prohibiting the sale of gold and silver; loud threats were made against all dealers in exchange, and many ignorant people clamored for the blood of a broker. But all to no purpose. The power of assignations kept falling, until the great merchants and principal land-holders throughout the empire quietly folded their arms and refused to part with their goods or estates except for coin or its equivalent. A few years later the government effected a loan, issuing bills of credit based upon the standard of the old silver rouble, and the assignations were finally redeemed at the rate of 350 roubles in paper to 100 roubles in coin. The great loss entailed upon the people by this repudiation of over seventy per cent of the entire paper currency of the country fell principally upon the poor, who were least able to bear it.

Thus the history of inflation was again repeated, a few rich men were made richer while the masses were left poorer than before.

Austria has had a still more serious experience with fiat money. In 1797 the government issued seventy-five million florins in legal tender currency. The volume of these irredeemable promises increased as their value diminished, until 1811, when the quantity in circulation amounted to 1,060,000,000 florins, worth but ten per cent of the value represented. Upon this subject Mr. Dudley P. Bailey, Jr., an eminent statistician, writes: "By an imperial patent, issued on the 20th of February, 1811, and published March 15th, the paper money was reduced to one-fifth its nominal value, at which rate it was withdrawn and exchanged for new redemption notes, called 'Vienna value' paper money. Of these the government promised that only enough should be issued to redeem the bank notes, but subsequently, pressed by fresh necessities, it evaded the promis by issuing anticipation notes, so called because they were issued in anticipation of taxes, but essentially like the redemption notes except in name. The necessities of the government carried the issue of anticipation notes up to 466 533,088 florins at the beginning of 1816, besides 212,159,750 florins of redemption notes, making the total of Vienna paper money at that date 678,692,838 florins. This was again reduced to two-fifths its nominal value, thus making two state bankruptcies within a period of five years."

The financial history of many other nations might be referred to in proof of the fact that the remedies suggested by the inflationists of to-day are a thousandfold more dangerous to the masses than the financial diseases they would cure.

In justice to you, Mr. Morrison, let me say before closing that I am a little disappointed, still our discussion has not been without its good results. You hav fairly represented the Greenback party. You hav conducted your part of the argument with more than average ability, and although failing to establish your points, you hav been in one direction a success—you hav thoroughly exposed to the eyes of more than fifty thousand readers the utter absurdity of the Greenback theory. Nothing betrays a crime or destroys any false theory so effectually as an attempt to defend it.

When Wm. L. Yancey and other pro-slavery men came North more than twenty years ago to defend American slavery, they sounded the death knell of that criminal institution. So will the present defenders of the purely ideal monetary unit expose to the public the fallacy of their position and eventually bury their financial god.

*Syracuse, June* 15, 1880. JOHN W. TRUESDELL.

## Mr. Herbold Replies to Mr. Chapman.

"This contest excites great interest in the metropolis, sir." "I believe it does," said Mr. Pickwick. "To which I hav reason to know," said Pott looking towards Mr. Perker for corroboration, "to which I hav reason to know my article of last Saturday in some degree contributed" (Pickwick Papers, Chap. 13).

Mr. E. A. Chapman in his letter of March 21st, published in THE TRUTH SEEKER of April 17th, wherein he assumes me to hav been unduly excited over his article, reminds me vividly of the valiant editor of the Eatansville *Gazette*, who imagined all London excited over his lucubrations, and his opponents writhing under his sarcasm. In his latest, wherein he finds me unworthy of notice, but notices nevertheless, he recalls Byron's *Donna Julia*, who, "swearing she would ne'er consent, consented," and furnishes me with an excuse for writing at this late day a reply to his letter of March 21st. I should say rewrite, for a copy of this article was dispatched by me to THE TRUTH SEEKER office in April, but was lost, mislaid, or not received, as I am informed by a note from its editor.

I can assure Mr. Chapman that no undue excitement existed in my mind when I wrote the article, to which the editor affixed the caption, "Is Materialism Bigotry?" It was written simply as a protest against the monopoly by Spiritualists of THE TRUTH SEEKER'S columns, and I mentioned Mr. Chapman's name, I presume, because from the frequency and extreme length of his articles in defense of anti-naturalism, it was uppermost in my mind. But it might just as well hav been the name of that Greene, Michigan, disciple of Chesterfield, whose unconscious ventriloquism made him mistake his own braying for that of some one else, and whose acknowledgment is hereby acknowledged. I am aware that it cannot be interesting to the readers of this journal to hav two correspondents bandy words and call names. As Mr. Chapman has been pleased, however, to make several misstatements and misrepresentations, and as through silence on my part I might be placed in a false light, I write the reply, and ask space for the same.

Mr. Chapman quotes Webster for a definition of the word bigotry. Well, Mr. Webster was a great man, and it requires considerable nerve for any one to differ with him. I do not accept Webster's definition of the word creation, however, and I differ from him in the definition of one or two other words. In Mr. Chapman's eyes this may seem sacrilege, and justify the calling in of the police, but I can't help it. I define a bigot to be a man or woman who will persecute or discriminate against another, politically or socially, on account of differences of opinion. I hav never been guilty of doing anything of that sort, for I hold, and hav always maintained, that every man is entitled to his opinions, whatever they may be, and that he ought on no account to be molested or discriminated against in his individual rights for holding them. I am just that kind of an "animal" (Mr. Chapman's elegant and polite expression), that I can take Mr. Chapman by the hand, honor and respect him as an individual, and so can I any one else whose opinions differ from mine. But it is the veriest cant and rankest hypocrisy to prose about respecting opinions that one considers foolish or pernicious. Nobody ever did or does so sincerely who is at all consistent. Hence, if Mr. Chapman wished to make me out a bigot because I showed any disrespect for anti-naturalism, he need not hav filled so much space for saying so little. I distinctly admitted in my first article that if to hold my opinion anent Spiritualism was bigotry, to make the most of it. I am willing, if that constitutes bigotry, to abide by the appellation, for the term bigot, out of the mouth of Mr. Chapman, has no more terrors for me than that of Infidel out of that of the orthodox. Since men like Huxley are designated by that title, why should I complain? But I would like the readers of THE TRUTH SEEKER to understand that I distinguish between the individual and the opinions he may entertain, and that while I may respect and admire the individual, I am free to combat and giv no quarter to his opinions which may to me appear absurd and pernicious. And all this without being either inconsistent or a bigot. I ask no odds in this respect.

As to Mr. Henry M. Kiddle, I reiterate that he is no scientific authority. Mr. Chapman cannot hav been more incensed at this gentleman's removal as Superintendent of the public schools of New York on account of his Spiritualism than I hav been. It was never my intention to deny Mr. Kiddle's erudition or scholarly attainments, nor hav I done so. It is not necessary for Mr. Chapman to lug his Webster in again for a definition of the word science. I know very well that knowledge is one definition of it, but it is so only in its widest sense. If every individual who has knowledge on any particular subject is therefore scientific, then the cobbler, who knows how to patch a shoe, or a laundress, who knows how to darn a stocking, can lay claim to the appellation. That, too, may account for the large number of scientific ladies and gentlemen to be found in the ranks of the anti-naturalists. But in the concrete sense, a scientific man is one who makes a practical and exclusiv study of one or more of the different sciences. This is my, and I believe every educated man's, definition, and in this sense Mr. Kiddle is not scientific authority, and it excludes, too, myself, who makes no pretensions that way, and Mr. Chapman who does.

The Materialism that Spiritualism indorses must be a queer, a very queer, article. The one is the very antithesis of the other, and between the two there can exist no more harmony than does between fire and water. It is the religion of naturalism, and knowledge against that of anti-naturalists and speculation. They cannot exist together. One or the other must and will go to the wall. When I used the expression, "War to the knife," I purposed simply to express the antagonism that naturally exists between the two systems, and to indicate or typify the nature of the struggle that must inevitably ensue between, and end with the destruction of one of them. In view of the comical fears expressed by Mr. Chapman and my Chesterfieldian friend from Greene, Michigan, for the safety of their persons from my supposed sanguinary disposition, I now regret that I hav not used an expression more adapted to their comprehension, and less likely to excite their apprehensions. I am not at all bloodthirsty, and hav none but the kindest feelings toward Spiritualists individually, and of their rights and privileges I am as jealous as I am of my own. I do not contend against Spiritualists, but against Spiritualism.

Mr. Chapman complains of the electrotype phrases I hav used in designating Spiritualism. My dear sir, I cannot help it if the opponents of anti naturalism of three decades ago used these selfsame objectionable expressions. I cannot, possibly. Perhaps the fact of Spiritualism having remained the same continued and stereotyped round of so-called phenomena, engineered by exposed and unexposed prestidigitateurs, yclept mediums, is responsible for the remarkable fact that the electrotype phrases of thirty years ago are in force, and applicable to Spiritualism to-day. I agree with you in expressing my surprise that orthodoxy should make war upon you. It is more than surprising. It is incomprehensible, at least to me. Both systems are founded on human credulity and that insufferable conceit that causes men to think themselves superior to, and exempt from, the inexorable laws of nature, to pronounce the whole universe a failure or a bubble, unless their own precious picayune individualities should be perpetuated. There really is no reason why orthodoxy, *par nobile fratrum*, should quarrel.

Materialists do not, Mr. Chapman, oppose Spiritualists because they seek to establish a future existence. All we ask is that you do establish it, but do so by *a posteriori*, not *a priori* reasoning, by proof and demonstration, not by assertion. Mr. Allan Noe closes a recent article, "I maintain a future existence; disprove it if you can," or words to that effect. That sort of thing is very clever in you, gentlemen, but we cannot humor you so far. You maintain, you assert, you claim. Prove it then, if you can. 'Tis not surely our business to prove the negativ of your assertions. With the affirming party rests the burden of proof. When Mr. Chapman pretends that I would probably rise and boast, "Them's my sentiments," in the event of Mr. Huxley's declaring the moon to be formed of green cheese, he should hav added by way of parenthesis, This is sarcasm. It is the severest thing I hav read for some time, or would be with the suggested addition. Dear Mr. Chapman, you must not be so cruel and cutting. Believe me, that sarcasm is not your forte.

I said in the article of March 20th that I had always believed in preserving my individuality, promoting the cause of Freethought in my own way, and in not being responsible to or for any opinions made by any body of men collectivly. It was those principles or inclinations only that I sacrificed when, as I then stated, I was persuaded that individual effort was of no avail in accomplishing the special object of total separation of church and state, or in other words, to carry out the aims and objects of the National Liberal League. There is no doubt in my mind that hundreds of other men with similar inclinations, sacrificed or held them in obeyance, in order to institute a combined effort against the arrogance of the orthodox clergy, and in favor of secularism. Any reasonable and fair-minded man could hav understood my meaning, and honored my motivs. It remained for a Liberal Spiritualist, with malice prepense that would hav done honor to a Jesuit, to pervert a simple remark, and to make it appear that I had publicly and naively confessed to the sacrifice of a cardinal principle or principles. So little am I capable of any such thing that while I hav given, and am giving, my best efforts to the cause of the League, efforts of which Mr. Chapman knows nothing, and I shall not boast, I am not therefore to be disciplined into, or muzzled from combating anti-naturalists in my own way, and on my own hook, and when I feel inclined. Messrs. Green, Wright, and Walker hav no cause to stand up to be forgiven by me, even, as Mr. Chapman in the next paragraph observes, "He forgave Mr. Babcock"—no doubt to that gentleman's liveliest and intense satisfaction. I honor these gentlemen to the full as much as Mr. Chapman or other Liberals do, but my opinions on Spiritualism are no concern to these gentlemen, and Mr. Chapman might therefore hav saved himself the trouble of invoking their sympathy and interference, as if they were a police patrol, charged with the surveillance of other League member's private sentiments or antipathies.

Certainly, Mr. Chapman, you claim to hav the only demonstrated knowledge of a future existence. Your whole system, as previously remarked, is all claim and assertion. "Whoever this man Herbold may be," as you so solicitously inquire, he will not hesitate to pronounce nonsense nonsense, from whatever quarter it may come, and with your leave he will not accept anything as a demonstrated truth, not even on the *ipse dixit* of Mr. Chapman, unless it has been so demonstrated to him. You are pleased to charge me with ignorance and deceit. This, coming from an individual who belittles a Huxley, fills the pages of THE TRUTH SEEKER week after week to the exclusion of readable and interesting matter, and who charges every opponent that is not awed by his choice stock of epithets, and therefore ventures to break a lance with this intellectual Boanerges, with being ignorant, is indeed an honor and highly appreciated compliment. Thank you, sir, kindly.

In conclusion I will briefly notice two remarks of Mr. Chapman's and then take leave of him. He attempts to break the force of my remark that Robert Dale Owen, whom he had quoted as a scientific authority, was taken in by the Katie King fraud in Philadelphia, by volunteering the assertion that "that fraud was a conspiracy on the part of the church to defraud the public and to crush Spiritualism and those mediums." Even if this was the case, what a *testimonium paupertatis* is Mr. Chapman here giving the mental caliber of the hundreds of "intelligent and scientific" Spiritualists, who with Owen were duped by his swindle. I hardly think they will thank him for it. The exposure recently, at the rooms of the National Spiritualists Association in London, of the celebrated medium Florence Cook, about whom Messrs. Crookes, Wallace, and Zoellner hav written stupendous works, more lengthy even than Mr. Chapman's articles, was owing, no doubt, to a conspiracy on the part of Exeter Hall to destroy the nimbus surrounding his scientific anti-naturalist trinity, to crush the poor medium, and to throw discredit on the cause? Sad occurrences these exposes, very!

Pray, Mr. Chapman, what is there "mean or libelous" in the sentence, as I wrote, not as you quote it: "It won't do to talk of scientific women (who favor Spiritualism) and then not giv their names even. A scientific woman is preeminently a *rara avis*, and when caught we should like to see the plumage?" Will you name one woman who is acknowledged as scientific authority on any of the different branches of science? Pray do, and I will withdraw the expression. I profess to hav as much respect for women, if they deserve it, as any gentleman in the land. But I confess—to fill the measure of my iniquity and imperfections in the eyes of Mr. E. A. Chapman—that I am not one of those who at the mention of an individual, because, and solely because, that individual happens to be a female and to wear petticoats, go into contortions and genuflexions of awe and veneration; and I further confess that I hav a sovereign contempt for those that do. CHARLES J. HERBOLD.

*Cincinnati, O.*, June, 1880.

## Gospel versus Freethought.

In a copy of the London *Daily News* (not a pious paper) was a list of preachers' engagements for the following Sunday, commencing with "St. Paul's cathedral, morning, Dean of Litchfield," and ending, "Salvation Army, Oxford street, 3 P.M., Mrs. Booth," and not less than a hundred prominent preaching engagements intermediate. All this in one city. Similar advertisements all over England. The same all over America.

Suppose for a moment there was only one hundredth part such organization and advertisement throughout this land for the dissemination of Freethought that there is for the propagation of gospel. What an awakening of common sense would be witnessed! And, at the same time, what a wilting of gospel *untruth!* Could only one per cent of the Sunday addresses be regularly made by Freethought lecturers throughout the cities and towns of America, that little leaven of one per cent would in time leaven the whole lump. The largest cities will hav to be the pioneers for the regular propagation of Freethought on Sundays, and ultimately the smaller towns might follow suit. Traveling lecturers as missionaries might some day be more frequent than now, so that at least each town of any size might afford one address on a Sunday, not as now, on the "mystery of godliness," but on science, or social progress, or any other subject, rather than on superstition gone mad.

The Liberal Leagues may in time become strong enough to start such an organized plan of address on Sunday so as to compete with the "saints" and "salvation armies." Many a local Freethinker might talk to his fellow-men as local preachers do now, and for less pay too. Gospel monopoly is at present paramount, but many regard it with silent contempt, and would be glad of almost any substitute.

*Osceola, Iowa*, May 28, 1880. F. J. EMARY.

## The Brussels Congress.

DEAR FRIEND BENNETT: Please don't think thy friends are not anxious for thee to represent them at the Freethinker's Congress at Brussels. I am very sure from all I hear that they are so certain that D. M. Bennett will be the first man chosen to go that they hav not deemed it necessary to even say so. But money is needed, and I inclose one dollar, as my share of the expenses to take thee there. Mr. Slenker is as enthusiastic for thee to go as I am, and he hopes thee will hav a pleasant, useful, and profitable trip. I trust thy friends will show practically the good will they feel by sending in liberal contributions at once for this purpose, and I am sorry I cannot do more myself.

ELMINA D. SLENKER.

*Snowville, Va.*, June 18, 1880.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, JULY 3, 1880.


## The Political Situation.—The Duty of Liberals.

The nominations are made. The champions are stripped for the contest as to which party shall control the government for the next four years. Hav Liberals a duty to perform?

Personally, the candidates may stand on nearly equal grounds. We hav received letters from those who personally know Gen. Garfield, pronouncing him a worthy, liberally-disposed man. That he did some good work in Congress toward checking the onward march of Comstockism must not be lost sight of, and proper credit should be awarded. There is an unfortunate and troublesome matter about Credit Mobilier stock, perjury, and De Golyer pavement contracts, into a discussion of which we shall not now enter.

Gen. Hancock has an excellent record. No charge of wrong-doing has been brought against him. Gen. Weaver is undoubtedly an honorable man, but the contest in this campaign must be between the Republicans and Democrats. There is a deep underlying principle in the Greenback-Labor party, but it must be left far in the rear in this contest. One of the two great political parties must be our rulers. The Greenbackers will not probably get an electoral vote. Shall the Republicans be our masters for the next four years, or shall we try the Democrats? We hav tried the Republican party for a quarter of a century. At first it did well. It was the party of liberty, the friend of the oppressed and downtrodden. It was the savior of our country. But it became corrupt; bad men controlled it. Frauds, rings, and stealings disgraced it. It has become the party of the rich against the poor, the strong against the weak, the capitalist against the laborer, the party of the priest, the church, the ecclesiastical power.

Three-fourths of the priests of the country are Republicans. A large majority of church members are Republicans. The men most eager to place God in the Constitution are Republicans. Those most forward in Comstock postal-law legislation are Republicans. A Republican took it to Congress and urged it through. A Republican senator introduced it. Republican members passed it. A Republican President signed it. A Republican informer and detectiv has prosecuted it with the aid of Republican marshals, attorneys, and judges, and when 200,000 people of this country petitioned a Republican President to release a man who had been unjustly convicted and imprisoned under it, and when the church said to him, "No; keep him in prison," he disregarded the 200,000 Liberals and listened to the church.

These are the facts, and Liberals should not forget them in the coming election. The Democrats are undoubtedly most in sympathy with Liberals. They hav inserted an excellent plank in their platform in reference to the severance of church and state, which is about all the Liberals can ask of them. Both parties are evidently bidding for the Liberal vote, but we should unite with our best friends to oppose our worst enemies. A plank in the Chicago platform against sectarian schools is well, but it is not so terse, clear, and comprehensiv as that of Cincinnati. The Democrats hav promised to be our friends. The Republicans hav been our enemies. Let us make a wise choice as to whom we ally ourselvs.

It is premature for us to hav separate candidates of our own. It would be a futile effort. We could gain nothing but glory, and a poor article at that. Let us put our strength where it will be practical and effectiv. Let us not throw it away. A majority of us wish to defeat the ecclesiastical, priestly party. Ecclesiasticism is our worst foe. Let us strive to thwart it. Already are the *Witness* and other religious papers holding up the superiority of Garfield as a candidate because he is a religious man, a Christian. Perhaps the same sentiment was more tersely expressed by a somewhat humorous delegate to the Chicago Convention from San Francisco. After the unexpected nomination of Garfield, he approached a friend from this city with, "Well, M———, this means four years more of psalm-singing in the White House." Garfield's piety and religious antecedents will be his principal stock in trade in this campaign. (He was formerly a preacher, and Arthur is the son of a preacher.) In the *Witness* of June 17th, after laboring in a long editorial to make it appear that Garfield and Colfax were not so very bad in taking bribes (and then committing perjury about it), it exultingly exclaims in another article: "What a privilege it is, therefore, to hav the prospect of a decided Christian, as we believe Mr. Garfield is, for President of this grand republic! May he be guided and sustained by the Holy Spirit in his administration if elected!"

The Liberals of this country are not in favor of the triumph of the religious, pious, ecclesiastical party. They wish church and state entirely disunited as the Democratic platform prescribes. They should not support a preacher or the same party that preachers support. Our interest lies in the opposit direction. Ecclesiasticism, pietism, and Comstockism are what we specially oppose. The Republican party has fostered these and opposed us. Let us then turn from that party and look to the Democrats, who promis us a complete disunion of church and state. With Hancock elected, Comstock will be dismissed, and our government will hav no further use for such unprincipled spies and detectivs. The state governments will be left to punish the crimes committed within their limits, and the government of the United States, with its courts, marshals, judges, and attorneys will no longer be employed to send men to prison because they deny the truth and divinity of the Christian religion. The Republican party has trampled upon the liberties guaranteed to us in the Constitution. Let us join the Democratic party in restoring to us those sacred treasures.

## The Moral Scorpion.

The scorpion is a formidable insect, varying from one inch to five inches in length, according to the parts of the earth where found. It belongs to the spider family, but its venom is probably more deadly than theirs, except, perhaps, the tarantula, which is a member of the same family. The mode of warfare of the latter is by biting, while that of the former is by a sting in the end of its tail. Both produce death by the venom which they eject. They are justly feared and abhorred by all who know the virulence of the poison which they secrete.

We remember reading an account of a fight which was encouraged by an observing naturalist between a scorpion and a much larger animal which also was poisonous. The contest was continued for a long time, the scorpion showing a great amount of persistency. He kept his tail curved over his back, and he planted the stings into his antagonist as often as he could manage to do so. He received most severe punishment, and in his agony and hoplessness he stung himself to death.

The late editor of the *Index* has more than once reminded us of the scorpion. The venom with which he seems to abound, his mode of attack, his persistency in the contests he provokes, the deadly intent of his thrusts, and finally the desperation of stinging himself to death in a hopeless encounter, bear, to us, a striking resemblance to the insect just named. He has certainly pursued us with the venom, the hate, and the persistency of the poisonous scorpion. Even in his last issue for June 24th, in which he gave his valedictory, and in which even his friends wished he would spare the exhibition in this his last appearance of the stings, the venom, and the thrusts for which he has become so noted, it seems he could not let the opportunity pass. He could not forego the pleasure, if pleasure it be, of giving his hated antagonist another full dose of his poison. In about a dozen different places he spews out his venom toward us particularly, with about his usual amount of unfairness and falsehood. The sharpness of his sting is gone, but the poison of the venom and the persistency of his hate still remain. If he can rouse the courage and determination to sting himself to death, it possibly may be one of the most appropriate uses he can put himself to. (Those who prefer to change the g in sting to k, of course can do so.)

It is not worth while, here, to designate his various mean attacks, made in his almost dying struggles, as they are so much like the multitudinous efforts in the same line for the last two years and a half, or more. He has probably indulged in as great an amount of hatred toward us as one man or insect ever felt for a human being before. It began in an ignoble envy and jealousy which we did nought to encourage. We recognized his intellectual attainments, and the superior opportunities he had enjoyed. We accorded him the respect and deference due to a really superior mind, and on no occasion did we speak ill of him, publicly or privately. But the seed of hatred was planted in the soil of his heart and it germinated and grew vigorously. When the minion of the church power caused our arrest, and the prison doors seemed almost to be opening for us, and with other men, we made an effort to get an unjust law repealed, he took open ground against it and did all he could to thwart our efforts. He did far worse: he applied to us such opprobrious epithets as "libertin," "promoter of obscenity," "foul Freelover," and much more in the same line. He also charged us with forgery, but failed in proof. He made numerous false charges against us and said many very false and unkind things. We counted nearly a hundred falsehoods which he printed in his paper, in connection with the quarrel he raised, and which continued till the meeting of the Liberal League Congress in Syracuse in 1878. Because a majority of the delegates to that Congress preferred the Hon. Elizur Wright to him as President his rage, though impotent, knew no bounds, and has not been assuaged to this day.

He has the arrogance to think he is the only man capable of conducting the Liberal element of this country. He is the "Consensus of the Competent," to whom all ought to obsequiously bow. The Liberal League in the hands of such men as Wright, Green, Palmer, Wakeman, and others, he thinks has gone to the eternal bow-wows, and is engulfed in indecency and obscenity. This he has cried forth and reiterated again and again. Even in his dying gasp alluded to, he says: "The present outlook of American Liberalism is threatening and black. . . There is a thunder-storm brewing ahead. . . [How long since did thunder-storms commence brewing?] . . For two years and a half the very worst elements in society (outside of the distinctivly criminal class), hav been seizing more and more the control of organized Liberal movements; and their ambition is to seize them all at last. . . Healthy organization has come to a complete standstill; unhealthy organizations are springing up like mushrooms all over the land. To go into the work of Liberal organization to-day without the keen vigilance of which I see no sign at present, would be to play directly into the hands of a party that is an incarnate moral pestilence. . . It is evident, therefore, that the present state of things cannot last, it is utterly incredible that the striking shame of it should be forever borne in meekness and submission by the intelligent, pure, upright people who compose the vast majority of the Liberals. A reaction will surely come; but it cannot, now that the party of license hav entrenched themselves so strongly, come without a tempest," etc., etc. Thus he goes on; the poor little scorpion must hav stung himself, and let it be hoped it will ere long be at rest.

In another place this poor envenomed thing calls THE TRUTH SEEKER a "mad-dog sheet," and piteously asks how long it will be tolerated by American Liberals. Let it be gently whispered to the poor scorpion that it bids fair to be tolerated some time yet. Let him die easily.

As this consensus of the competent is now about to retire from public view, it is well to remember some of his most brilliant characteristics:

1. He proved himself capable of entering into a plot or conspiracy to break down and ruin a competitor who had unjustly been sent to prison.

2. To enable him to get the material to perform his dirty work he proved himself capable of sending a person—a contemptible puppy in human shape—to this city to search for private letters, and to smell out the private affairs of certain individuals.

3. When the plot was matured, and the plans all laid, he published those private letters in thousands of extra sheets, interlarded with slander and lies, and sent them broadcast over the land.

4. To make his poison more effectual he sent his low sheet to the friends and patrons of the man he wished to destroy, their names being taken from a list stolen from the injured man.

5. He has followed up his villainous course, using the grossest falsehood and misrepresentation, and all in the name of "culture," "purity," and "morality," until, utterly defeated, he is compelled to retire, *hors du combat*, from the field. May his like not be seen again.

We learn he is to hav charge of the education of young men—Hebrew and otherwise—and it is ardently to be hoped that he will not teach them what he has practiced. Let him not teach those young men to be sneaks, liars, and slanderers. Let him teach them decency, truth, and honor. Let also all rejoice that the *Index* is now and henceforth to be free from poison, venom, malice, and lies; that it will no longer be a nest for scorpions.

## The Signal of Distress.

The editor of *Mind and Matter* for June 26th quotes a cry of distress, a lusty call for help, made by Bundy in his *R-P. Journal*, and givs, in fact, Bundy's entire wail. Bundy it seems is wanting money pretty badly, and he calls upon his patrons to pay up their arrearages, and advance a year's subscription, or the paper must "go up." His words are these:

"This money we need; and it is absolutely essential to the life of the paper that every debtor exercise the utmost effort to pay at once. There is a widespread notion current that we publish a paper for the 'fun of it,' having plenty of means outside of the income from the *Journal*. Such is not the case, and whenever the paper ceases to be self-supporting, should such a time ever come, it will gracefully bid adieu to the public and join the large army of similar enterprises 'gone before.' . . . If you fail to respond, your loss will be greater than ours. If you want Spiritualism by such a paper as the *Journal* is, you know how it can be done."

Has it indeed come to this? Is Bundy so near "gone up the spout" that he begins to talk about stopping his paper if money is not sent in right away? Is he in such financial straits that he thus has to make the grand hailing sign of distress? Is he indeed so near sinking beneath the billows of a righteous retribution?

It is pretty well known that when S. S. Jones died the *Journal* was in a successful condition. It had a large circulation, and had become a financial success. But within the two or three years that Bundy has been running it, and pursuing his scoundrelly course of lying, slandering, blackmailing, and defaming people immensely better than himself, since he has been trying to the utmost to break down those in a similar business, it has suffered greatly in consequence. We do not know as we hav been correctly informed that since Bundy commenced his despicable, contemptible, and most unjustifiable course towards us while in prison, his paying subscribers hav dropped off more than half, but we do know, from the letters we hav received, that great numbers of his readers left him in disgust, and now he is hoisting the signal of distress.

We wish no harm even to a deadly enemy. We hope those who like a paper conducted by an unprincipled, slandering, lying villain, a man who tries with the little ability he possesses to break down and destroy others, and to utterly ruin them financially and in reputation—we trust those who wish to sustain such a paper and such a man will forward their spare dollars to Bundy at once. The prospects, from the way he talks, must be cheering for them to do so. Yes, help the vile calumniator and traducer, lest he lose some of his bread and butter, and faint by the way. We do not wish to exult even over a fallen foe—the man who tried to kill us and destroy us forever—but if his dishonorable sheet is in the dire strait he represents it, it is the most pronounced case of "served him right" that we hav ever met with. The man who resorts to the most low and base means to destroy others does not deserve success. Such

a paper, such a man is unworthy of the support of honorable, high-minded people. Hypocrites, liars, and slanderers are not the class which American Liberals and Spiritualists should sustain.

## The Freethinkers' Congress.

We hav been in a somewhat unsettled state of mind as to whether we should cross the Atlantic and meet with our brother Freethinkers in Brussels next month, and had about concluded to let the matter be decided by our friends and patrons over the country. If they cared much about our going we presumed they would aid us a little so we could go, and had about decided if half enough did not thus come in we would stay at home and let the Congress get along the best way it could without our presence. But since we hav perceived that Mr. Abbot, in his last issue of the *Index*, and Bundy of the *R.-P. Journal* are very much opposed to our going and think us an unfit person to represent the Freethinkers of America, it has settled the matter in our mind. We hav decided to go whether our friends send us the money or not, that is, if we can borrow enough to go with, and we guess we can.

As for people to represent, there is no lack. Numerous organizations hav sent us credentials duly signed and executed, and more are coming in every day. These are independent of THE TRUTH SEEKER readers, who number some fifty thousand. We are daily receiving earnest assurances that they wish us to represent them at Brussels and desire us to go. They deem us a good enough representativ for them. We do not wish to represent the Abbot-Bundy crowd. We do not desire to represent liars, slanderers, defamers, traducers, calumniators of men, women, and children, ungentlemanly, dishonorable meddlers and nosers in other people's private affairs, buyers and publishers of people's private letters, users of names from an abused man's stolen mail list to send their lying slanders to, and for the purpose of doing deadly injury to a man already deeply wronged. We do not want to represent such men as will jump upon a brother, when bound and prostrate, and do all they can to help his enemies beat his brains out, and supply those enemies with weapons when theirs are broken. No, we do not wish to represent that class of lying, sneaking, unprincipled scoundrels, vilifiers, and maligners of the good and well-disposed; nor do we believe that our brothers across the water wish that class of villains to be represented among them. From all we can learn of that Congress, it is to be composed of gentlemen and persons of honor and truth. Whenever there is a Congress gotten up of Paul Prys, nosers into other people's private letters, meddlers, busy-bodies, mischief-makers, tell-tales, tattlers, blackmailers, suborners, falsifiers, liars, traducers, defamers, hypocrites, self-righteous howlers, Pharisees, plotters, conspirators, low-lived detectivs, informers, garroters, sneaks, assassins, those who try to their utmost ability to injure their fellow-beings, who will kick and beat a prostrate foe, who will do their utmost to ruin and destroy a struggling brother; maligners, befoulers, slanderers, and calumniators—yes, when a Congress of this kind is held, we shall recommend as fit delegates Abbot, Bundy, and Comstock—the A B C of low-lived villainy and falsehood.

As to our fitness or unfitness as representativ we hav little to say. We can only assert that we hav endeavored to lead a decent, honorable, temperate, industrious life. If we hav done injustice or wrong to one of our fellow-beings we do not know it; and we can truthfully say it was not intended. We hav written some private letters, it is true, but they were *private* and harmless, and A., B., C. & Co. had no business with them whatever. The wrong that was committed in writing them was pardoned years ago; and Abbot and Bundy were uselessly and dishonorably employed in digging them up, publishing them, lying about them, circulating them broadcast over the land, and trying their utmost to "raise hell generally" about them. Verily, verily, they shall hav their reward.

We are glad to assure our readers that we shall be made happy on our European trip by the society of true, honorable Liberal friends. Mr. A. L. Rawson has decided to go; our good friend Mr. A. Minski, of Superior, Neb., will accompany us; Mrs. Dr. E. B. Foote and Mrs. Augusta C. Bristol sailed for Europe on Wednesday of this week; Dr. T. S. Andrews and wife, of Kipton, Ohio, are going, though they may leave a few days before we do; Mr. Edmond Gastineau and wife are going, and they are all good and true Liberals, and will be fit representativs of American Freethinkers. Messrs. O. B. Frothingham, A. E Giles, G. E. Hoffman, and Mrs. Ernestine L. Rose are now in Europe, and it is hoped they will be able to attend the Congress. Mr. Abbot tries to throw out some slurs in reference to Mr. Frothingham, but we are very sure Mr. Frothingham has not authorized Mr. Abbot to be spokesman for him, and that he is in sympathy with the Freethinkers of America, and not with the exclusiv, self-righteous, extra-cultured Pharisees and narrow-souled hypocrits who wish to set themselvs up as the "Consensus of the Competent."

We will not deny that we hav a desire to go to Europe, independent of the Congress. We hav for many years wished to visit that part of the globe before we "pass in our checks," and believing we shall never be any younger than we are this year, we hav thought we would like to go now, and thus, by attending the Brussels Congress and having a little recreation also, be able to kill two birds with one stone, or, perhaps, two stones with one bird. And we don't know but we are justly entitled to a little recreation for a few weeks. Our range was rather circumscribed during the past year, and now, if we hav an opportunity of enlarging it a little for a few weeks, it may serve to equalize matters somewhat.

We cannot go till Volume II. of "The Gods and Religions of Ancient and Modern Times" is finished. It will be out in a few days. It is now in press and will soon make its appearance. We expect to leave about the middle of the present month, and to be home again near the middle of September. We hope to be remembered by our numerous friends while absent.

We will append the names of those who hav contributed toward the European trip, and will just once more modestly observe that if there are still any—and there may be a few—who cannot sleep well nights because they hav not sent us that dollar, they had perhaps better set their minds at rest, and giv a little play to their generosity for once. If there is now and then a newly fledged Liberal, just broken loose from the leading-strings of the church, where all his spare dollars were expected to be paid in, he may wish to giv a dollar on this different occasion. But we don't want to insist, you know, dear friends.

The following are the donations received on the European mission:

| | | | |
|---|---|---|---|
| James C. Lehmer, | $5 00 | John Cosgrove, | $2 00 |
| Mark Rowe, M.D., | 5 00 | Pittsburgh L. L., | 2 00 |
| Wm. C. Wilson, | 5 00 | E. B. Foote, Sr., M.D, | 5 00 |
| John Grimsby, | 3.00 | John Newhouse, | 1.00 |
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| W. H. Kerr | .50 | Wm. Fray, | 1.00 |
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| D. R. Burt, | 5 00 | E. E Curtis, | 2.00 |
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| Mrs. Maggie E Clark, | 1 00 | George Smith, | 1 00 |
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| Susan Reicherter | 1 00. | | |

## The Case of Mr. Bradlaugh.

The English House of Commons has degraded itself in the eyes of the intelligent and growing Liberalism of the world; it has renewed the work of the Inquisition, and is oppressing a worthy man on account of his theological and religious views. It is a most extraordinary spectacle which that government is at this time presenting to the world. Charles Bradlaugh, a man of intelligence, probity, and moral worth, having been legally and clearly elected a member of the House of Commons by the voters of Northampton, has been refused a seat by that body because he does not subscribe to the Christian creed, including the Thirty-nine Articles of the old theological platform. He first objected to taking the prescribed Christian oath, and wished to affirm. That privilege was denied. When, upon further reflection, he concluded to take the oath with such mental reservations as would not do violence to his conscience, he was refused the right to take the oath When he again presented himself as the member duly elected by the citizens of Northampton, he was peremptorily refused a seat by the Tory or religious party of the house; and when he refused to abandon his right and leave the floor, he was placed under arrest and confined in prison for a whole day. Thus a duly elected member of the House of Commons, bearing the mandate of his constituents, and vested with the one vital and all-absorbing function of the English Constitution, is refused his seat, and is even thrown into prison, for asserting the sacred rights of the electors, violated in his person. When it is borne in mind that this display of religious intolerance takes place in the year 1880, and in the country which vaunts itself as the mother and home of free thought and free speech, well may the world stand appalled with consternation and horror. It is a monstrous and almost incredible proceeding, and tells us in thunder tones of the oppressiv power which the church still holds over the rights of the people and the individual.

It is a most disgraceful exhibition of high-handed bigotry and theological domination over the most sacred rights guaranteed by custom and the Constitution. Such conduct can only produce a feeling of resentment and indignation on the part of all fair-minded people in the world. It is an attempt of the theological party to crush and trample to the earth the right of a man to maintain his honest convictions. It is the same spirit which lighted the fires of Smithfield, Geneva, and hundreds of other places where millions of the human race hav been tortured to death because they had not found favor in the eyes of the theological party, and because they dared to do a little of their own thinking. It is saddening to see the spirit of intolerance and persecution thus again aroused and asserted in high places and where it should not be looked for. It must serve to alarm us on this side of the Atlantic, and show us still more clearly the character of the same foe with which we ourselvs hav to contend.

Mr. Bradlaugh, however, has shown himself a hero—a sturdy defender of his own rights and the rights of his legal constituents. Upon regaining his liberty he has appealed directly to the people. He is making vigorous and eloquent speeches to the people of Northampton. His meetings are being largely attended, and the greatest degree of enthusiasm in his favor is aroused. Sympathy for the wrongs that hav been done him comes to him from all parts of the world. His friends in this country are fervid and outspoken. The tyranny of the theological power is denounced more than ever. It is only a question of time. Such injustice from the party in power must inevitably work its own defeat and aid in its final overthrow. The right will be triumphant when kingly and priestly despots are hurled to the earth. Bradlaugh will ere long be permitted to take his seat in Parliament; he will triumph over his enemies and over the inquisitorial, intolerant, persecuting power of the ecclesiastical party which is trying so hard to crush him. Bradlaugh and truth must win. Religious tyranny and oppression must go to the wall.

## Is It Father or Son?

On June 23d the daily *Truth* printed a long account about the disposition of Anthony Comstock to not pay his just butcher's and grocer's bills. Since it was printed one of the reporters of *Truth* had an interview with his Dirtiness in which he denied that it was he who did not pay his grocer's bills, but that father of his who has often made him ashamed by his improper conduct. It is unsafe to giv full credence to anything the son may say. If he tells the straightforward truth it is a departure from his usual course. His explanation about those unpaid butcher's and grocer's bills is not entirely satisfactory. There are those who think that the son who is drawing a salary of eighty dollars a week for most miserable services, should see that his poor aged father is not under the necessity of cheating grocers, butchers, and bakers out of the money that justly belongs to them. It is well known that the son has unfeelingly suffered his aged parent to be brought to the very verge of starvation. But for the charity of friends, in no wise related to him, it is believed the old man would hav starved. Many and many a day has the old man walked the streets of this great city without a mouthful of food to put into his stomach, his naked toes sticking out of a miserable pair of shoes and in the coldest of weather, while the son was drawing the snug salary of $80 every week. What does he care for his parent so that Colgate and Crosby approve his vile conduct?

## Equaling Jesus in Fasting.

Our Liberal friend, Dr. Tanner, of Minneapolis, Minn., now in this city, within the last few days commenced at Clarendon Hall, for scientific purposes, a protracted fast of forty days. Dr. Hammond and several other regular physicians insist that the thing is impossible, but we believe it can be done. Dr. Tanner three years ago passed forty-two days without tasting a mouthful of food. He has narrated to us all about his experience during those forty-two days, and as he is not a Christian we think he can be believed. This long fast, as now, was self-imposed, but we think it requires more self-government and will-power than we could well command. When we hav sometimes gone eight or ten hours without eating, we felt as though we could not stand it any way in the world; how then must a person feel about the thirtieth or fortieth day? The Doctor says the pangs of hunger were the keenest about the eighth or ninth day, after which the acute hunger gradually subsided, though the weakness increased. He fell off in flesh some twenty pounds, if we remember correctly, and his friends, who did not know that he was fasting, became alarmed about him, and thought he was going off with a rapid consumption. Dr. Tanner says such protracted fasting is a splendid means of curing many chronic diseases, especially those which depend upon an impure condition of the blood. He insists that scrofula, salt rheum, and even secondary syphilis can thus be effectually cured. The theory certainly seems reasonable. We long hav thought fasting a very excellent mode of curing attacks of disturbed stomach, headache, feverishness, etc. In point of economy it certainly excels all other pathies we know of. To stop taking food is certainly much cheaper and better than making a drug shop of the stomach, or having doctors to pay two visits a day at $3.00 each. Dr. Tanner is now constantly under the inspection of able physicians, who report from day to day that he takes no food whatever. We do not intend to try the experiment of fasting forty days just yet awhile. We will go to Europe first, anyway. We had rather yield the point that in this respect Jesus Christ and Dr. Tanner can excel us. But when it comes to being tempted by the devil for forty days and nights, we will not abandon our post. We are not afraid of him. Only let us hav a reasonably full stomach, and we will defy him to do his worst.

## Freeville Meeting.

Mrs. Colby and Mrs. Smith are engaged to attend a meeting at Freeville, N. Y., on Sunday, July 4, at which time a very large gathering is anticipated. Persons wishing their services can address them as above.

## "The Gods and Religions of Ancient and Modern Times."

The following is what H. L. Green says of the above-entitled work in *Mind and Matter:*

The old adage says, "Giv the devil his due," and therefore we must giv a little credit to Comstock. Probably if he had not sent D. M. Bennett to the Albany Penitentiary we should not have had written "The Gods and Religions of Ancient and Modern Times," which is one of the most valuable theological works that has recently been published. For the last week I hav been reading the first volume, and I am greatly pleased with it. Mr. Bennett not only givs us much from his well-stored mind on the subjects treated of, but givs us also what has been written on these subjects by the best and most distinguished thinkers of this and former ages. It is a most admirable work for reference, and no person who desires to be well informed on the issues that divide the orthodox and Liberal world can afford to do without it. It is a very large work, the first volume containing 835 pages. I can't see how Mr. Bennett could hav written so much while in prison, or how he can afford to publish it so cheap—the two volumes for $5.00.

# Discussion.

## Mr. Mair's Reply.

MR. D. M. BENNETT, *Dear Sir:* In reply to your introductory letter permit me to say that I regret using the words in my note, "uncalled-for misrepresentation, blasphemy, and obscenity," because you have taken them as a personal charge against yourself. I did not intend my letter, when I wrote it, for publication, as it was merely a private note, to which I asked a reply also by letter. But since you have called for substantiation, I shall give my reasons for applying the words "misrepresentation," and "obscenity" to parts of your paper, omitting blasphemy, to which you do not object. This latter word, however, I would say for myself, was not used as an anticipative argument.

In the abstract of Col. Ingersoll's lecture in your issue of May 29th, are these words: "After a while, we are told that this wise God thought he would try his hand on a new race, so he selected the Hebrews. . . He paid no attention to educated Greece. He totally overlooked the Roman people with their advanced civilization." With those who are unacquainted with history the sarcasm might have some weight, but to ordinarily well informed people who know that at the date of the call of Abraham neither "educated Greece," nor "the Roman people with their advanced civilization," had ever begun to exist, the whole thing would seem merely a flourish of rhetoric. This is what I call a misrepresentation.

In the same paper I consider the article entitled "Abraham's Bosom" obscene. Such language as "damned mean enemies" (issue of June 5th), "a damned fool," and the witticism as to the "attractions of Abraham's antiquated wife,"etc., are to me obscene. I consider the morbid delight with which the sins and filthiness of many professed Christians (especially clergymen) is paraded before the public in "Notes and Clippings," obscenity. Even if Christianity be false these are things to sorrow over, not to exult and scoff at. But you will believe me when I say that I did not mean any offense by the language used, and would not have used it had I known the letter was to have been made public. As to the alleged obscenity of the Bible, I presume that will be a proper topic to introduce further on in our discussion.

I wished to confine argument to the Bible itself for several reasons. If it is a book inspired by God he can and will authenticate it to every soul that honestly seeks him. "If any man will do his will he shall know of the doctrine whether it be of God." If the book itself is false, no arguments of its beneficial effects can make the religion it teaches of any force. If it be true, no objections against it, drawn from the disloyalty of its professed followers are of any avail. There is the book; it shrinks not from the most searching criticism, provingly answering the need of men, as nothing else can, by its unity, by its prophecy, by its morality, by the known answers of a living Savior to the calls of those who receive the book, proving by all these, and many other infallible proofs to those who honestly study it, its divine origin. And this is a proof that can not be overturned by any sophistry or ingenuity of men, available alike to the most illiterate as to the most learned.

However, I will at your desire, open the discussion to all that legitimately belongs to the subject, premising at the same time that I have as many objections to Christendom as you have, as a corruption which scripture itself foretold, and from which it warns me to separate myself. And please understand me, I do not defend anything but what I find taught in the scriptures, and I will not discuss what you call "Christianity as taught elsewhere," neither do I desire to palliate or deny the vileness of many who professed to be followers of Christ. But I will discuss every one of your propositions as far as they prove aught against the genuineness, authenticity, or divine inspiration of the Bible, and shall trust to your honor and manliness not to charge Christianity with the evils of Christendom which have been brought on only by disloyalty to the teachings and doctrines of the book it professed to obey.

As the next article will be the commencement of the discussion proper, might there not be a more condensed arrangement of the propositions? For instance, the first, second, third, and fifth might be made into one thesis; number four into another; number six another; number seven another; the eighth, ninth, and tenth into another; the eleventh, twelfth, thirteenth, fourteenth, fifteenth would coalesce as another; numbers sixteen, seventeen, and eighteen as another; numbers nineteen to twenty-three another; number twenty-four another; and number twenty-five the last, making ten distinct theses. After the discussion of these I should then ask permission to take the initiative in affirming the following:

1. The progressive order of transactions related in the Old and New Testaments prove their divine origin.
2. The unity of the Bible proves its divine origin.
3. The miracles related therein affirm the same.
4. The prophecies of the Bible confirm its divine authorship.

The opening thesis, then, of our discussion will be, "Christianity is neither new or original, being borrowed or copied from much older systems of religion, for, 1. The belief in an offspring being begotten by a God upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother; 2. Other so-called saviors and redeemers have been believed in and reported to have been crucified and to have died on the cross many hundreds of years before the same was said of Jesus; and, 3. There is not a dogma, rite, sacrament, or ceremony in Christianity that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world."

Upon reflection, I should like, with your permission, to rearrange the succeeding propositions as follows:

Second thesis. Miracles and supernatural achievements have been as fully and as truly ascribed to other teachers and founders of religion as to Jesus.

Third thesis. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

Firstly. It was not written by Jesus himself nor by his apostles.

Secondly. What are called the four gospels are unauthentic or spurious productions. Not one was written by the one whose name it bears, and not one was known to be in existence until one hundred and fifty years after the time of the reported death of Jesus.

Thirdly. There were large numbers of what were called gospels and epistles in the first few Christian centuries which were not admitted into the Christian canon, but vied with them in correctness, and were as much entitled to be admitted as a large majority of the books that were called inspired and were accepted as such.

Fourthly. The early Christian Fathers were designing, hypocritical, and dishonest. Their contentions and quarrels about matters of faith and the authenticity of certain gospels and epistles continued for centuries.

Fourth thesis. The teachings of Jesus are defective in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

Fifth thesis. The doctrines and claims of Christianity have been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love it has been a religion of hate, contention, war, and bloodshed.

It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world.

It recognizes and supports the most obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism and every form of oppression in its assertion that all power is of God.

As a proof of the above, the leaders and bright stars of the Christian church have been among the worst tyrants and oppressors of human liberty the world has known.

Sixth thesis. The Bible and Christianity have oppressed woman and have deprived her of the rights to which by nature she is justly entitled.

Seventh thesis. The Bible and Christianity are unprogressive in their nature. They are founded upon the doctrine and authority of God himself and are therefore incapable of progress and improvement. While all branches of art, mechanism, science, architecture, and agriculture are capable of progress, the Bible and Christianity admit of none.

Eighth thesis. The Bible and Christianity do not teach the highest class of truth and the best variety of religion which mankind are capable of receiving. They are of the past, not the present; and as they cost incomputable treasures in labor and money to sustain them, and as science, reason, and truth teach us a far better and truer religion at only a moiety of the other, the world should discard the former and embrace the latter.

In conclusion, to notice your kind permission to obtain the assistance of my "friends, the clergy," allow me to say that as I do not find in the New Testament any authority for the Episcopalian or priestly idea of clergy, I repudiate the office as earnestly as you; and as to asking their assistance, while I cannot but admire your magnanimity in giving me this permission, I yet prefer to rely on my own research and reading for historical notes and on the spirit of God to teach me to reply to any sophistry as to his own peerless book.

You "trust that" I "will enter into this" discussion "thoroughly." I want to do so. Let us, then, have facts and truths and authorities, and not mere assertions without proof, and argument instead of ridicule and jest, which are ever confessions of weakness.

In the hope of receiving the former in your proof of this first thesis, I remain, sincerely yours,

G. M. MAIR.

## Moses Hull and the R.-P. Journal.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* That old Roman virtue, which said, "Saul, thou art permitted to speak for thyself," seems, if ever any of it belonged to that Western sheet called the *R.-P. Journal*, to hav died out. The *Journal* regularly traduced and denounced me during the life of that archvillain S. S. Jones, and all for no other reason than because I compelled him to pay an honest debt, a thing he never would do if he could avoid it. Since his death, I had hoped, for the good of the *Journal* and Spiritualism, it would become more honest; but alas, the leopard cannot change his spots. The following letter was written to the *Journal* sometime since, and as it fully explans itself I only ask you as a lover of fair play to giv it a place.

Permit me to say I am glad you hav gone for Underwood in the way you hav. There is more of the same yet to come. As ever, MOSES HULL.

*Belvidere, Ill*, June 18, 1880.

MOSES HULL ASKS FOR JUSTICE.

*Editor R.-P. Journal:* I believe I never asked a favor of you or the *Journal;* I do not now ask or desire any favors, I only ask for justice; and that, not so much for my sake as to test your fidelity to the standing motto on your first page. In former years, the *Journal* denounced me very bitterly—whether it made anything or I lost by the denunciations, I do not know. Under its present management there has been less of that vindictiv spirit, but the "leopard" has not wholly "changed his spots."

When the Bennett letters were published, my name was dragged into comments in a false light. Not one word concerning me in that article had even a shading of truth.

Afterward when the Second Society of Spiritualists of New York, unsolicited by myself, employed me, some editorial comments were made by the *Journal*, which took the position that I had brought disgrace on every other speaker who had occupied or would occupy that rostrum. I was compared to a mad dog, etc. It appears, however, that the speakers thought and still think differently, as the society has more than a dozen applications from good speakers for every Sunday in the year.

My February engagement did not kill the Society, (in fact, no society ever died or dwindled on my hands,) but made a universal demand for my services in April. The April engagement caused the Society by unanimous vote to call me back for the five Sundays of May. During the nine Sundays of April and May, the Society paid every cent of its former debts, hired a larger hall at a greatly increased expense and paid its running expenses, in so much that at the end of the engagement its board of officers unanimously passed the following:

"As this is the closing lecture of Bro. Hull's ministration, we cannot forbear a word of just comment upon his course. He has given to us food, pure and unadulterated; lecures filled with instructions, profound, yet plain of comprehension, replete with logic and full of knowledge. His stock of proof seems inexhaustible, while his manner of meeting argument is fearless, he knowing whereof he speaks. We hav to thank him for strength gained; for courage added; for light in the way of truth. Would that we might giv him a testimony of more value than words. Our kindest wishes shall follow him, and we shall hope for his return at no distant day that our hungry souls may be fed."

On the same day that the above was read to a very large and respectable audience, and was received with a storm of applause, I bought a copy of the *R.-P. Journal* and in it read the following from Giles B. Stebbins:

"The Second Society of Spiritualists employs different speakers and seems to be in good condition. Mr. Welden, the main manager, is I judge a man of good intentions, but has made a grave mistake in employing Moses Hull, a vulgar and notorious Freelover, according to his own statement, who has never made any sign of repentance, but holds his tongue on that subject like a moral coward, finding it pays poorly to be a martyr, and evidently wanting to get into favor with the Spiritualists. Let him alone to go his own way."

It was to call attention to this that I took my pen. Of course I know the animus which prompts all such statements as the above, but of that I will not speak. I only ask space to analyze Mr. Stebbins' statement—to sift out its errors and falsehoods.

1. "Mr. Weldon made a grave mistake." Did he? Was it a mistake to get a man there who held a large audience from first to last? Whose moral character is without a stain? A managainst whom no man, woman, or child will pretend to bring a charge? One who finds the Society in debt and leaves it free from debt? One who tells them, as they all say, more truths than they ever heard in their lives before? Is that a mistake? Then I submit that Giles B. Stebbins, and not Moses Hull, should hav been the speaker.

2. "A vulgar and notorious Freelover."

I wish Mr. Stebbins had been more explicit. He accuses me of being *vulgar;* what is that? Does he mean that I am one of the *common people?* If so, I plead guilty. Or does he mean *low, ill-bred?* If so, I deny the charge and call upon him for proof.

I am a "notorious Freelover." Yes, I am a Freelover, not as notorious, however, as I wish I was. Is Mr. Stebbins a Freelover? does he know of any bond-love, slave-love, or any love that is not free? If so he will confer a favor by telling what that love is, and where it is to be found.

3. "Moses Hull has made no sign of repentance." Re-

pentance of what? What is a sign of repentance? Shall I go to Pope Stebbins and confess? Confess that I hav loved? that I love now? God is love; shall I confess to a little of the God-power? I am called upon to repent of believing in freedom, that greatest of boons, and, to repent of love, the one attribute more exacting than all others. No, Mr. Stebbins, let your guillotine fall; I prefer it to an *entree* into your august presence at such a sacrifice as you require.

4. I am accused of holding my tongue on that subject. When? Where? On what occasion? Come, Bro. Stebbins, explanations are now in order.

5. I am a moral coward. When did Bro. Stebbins find that out? How strange! the king of moral cowards calling the man of all the world, who has always dared, a moral coward! Could Bro. Stebbins hav been "clothed and in his right mind," when he made that charge? Now, to show where the moral cowardice is, I hereby challenge Mr. Stebbins to meet me in oral discussion on the notorious Free-love question. Bro. Stebbins here is a chance to show your courage. Meet me face to face; prove these things, or slink back into the coward's castle.

6. "I want to gain favor with the Spiritualists."

How does he know? I hav never asked Spiritualists for an appointment in my life. I am a Spiritualist—hav been for seventeen years. I hav in many respects gone beyond the majority of mere phenomenalists; I am not sorry; I am glad. I curry no favors. The Spiritualists and all others are hereby publicly invited to never ask me to go to their platforms to speak until they can accept me as I am and my gospel as it is, and want me because I am what I am, and because I say what I please.

Hoping, Mr. Editor, that these lines will disabuse the minds of honest Spiritualists with regard to my seeking to ingratiate myself into their favors, and assuring you that my time is fully occupied, not only every Sunday but every day, I subscribe myself.

"The vulgar and notorious Freelover," MOSES HULL.

## A Few More Figures.

There is loud call for reform in law-making. There is not one intelligent voter out of each thousand who will dispute the serious need of such reform. All agree that there are too many laws made, amended, or altered. This great evil was observed many years ago, and biennial and triennial sessions of legislatures suggested as the remedy. But this was soon discovered to be a postponement of the evil and no mitigation. Now I hav before said that the evil is in the system, which has outlived its day. The representativ system of law-making should be abolished. But what can we do without it? We reply that the very things that hav made the system out of date hav made it practicable for the people to do their own law-making, namely, the railway and telegraph systems. Time was when everything moved slowly and legislativ bodies were harmless. To-day the accidental body of men chosen from various points and places in some central locality is immediately surrounded by, exposed to, and made the creature of innumerable temptations. There are to-day a thousand schemes, conspiracies, plans, for one that originated fifty years ago. And to-day the sentiments of a whole nation can be gathered in a few hours. It is now practicable for the people to vote for or against every necessary statute proposed. The fact is that not more than from four to ten bills out of every hundred proposed is ever passed. Two-thirds of all the bills passed are repeals or amendments of existing statutes, while many of the other third are merely local or personal and should be provided for by general law in almost every case. Let us take the history of our Congress. Here is a table compiled by the New York *Evening Post*, republished in the Chicago *Tribune* of last Thursday (May 20th). From it we learn that the Congress of 1837-9 introduced 1,965 bills and passed 114; the next Congress introduced 1,406 bills and passed 55; the next Congress introduced 1 384 bills and passed 201. Each Congress from 1843 up to 1863 introduced about an average of 1,500 bills, and passed an average of about 180 bills. Congress the 39th introduced over 2,300 bills; the 40th Congress introduced over 3,700 bills; the 41st over 5,900 bills, and each passed from eight to ten hundred. The 43d Congress had 6,435 introduced, and 858 passed. The 44th Congress had 6,230 introduced and 712 passed. The 45th Congress had 8,736 introduced and 742 passed. This Congress, the 46th, is but half over and already over 7,900 bills are introduced. Here we see is a great and growing evil. It must end, it will end if end it does, in violence and bloodshed. The only way to prevent this is by timely discussion and so opening all eyes and making nearly all agree on it that the evil must be abated. Reform is out of the question, and will, like those old slavery compromises, merely cover up the ugly spots, giv longer time for the evil parasites that hav thriven by the opportunity to fortify their positions, until finally such intolerable abuse results that some mighty explosiv protest must occur. Those who favor simple reform admit that what are called the annual bills are not over fifty each year and cover all the requirements of each year. How easy to provide for such by a general act. It is doubtful if there is outside of such bills any need for one act a year besides. Remember that at all times government is in operation under a volume of statutes that has been found ample in the past. A small tribunal or committee to draft such a law as may be clammored for and to tender it to the people to be voted on at any general election to take the place of Congress and state legislature, with some provision for supposed emergencies, would be a great improvement on the present system. This would be government by the people indeed. As it is we are governed by these legislatures and Congress, who betray us in the interests of whoever and whatever choose to bribe them. There is not a man living who does not sneer at the very idea of legislativ purity being possible any more. Most people blame the times and the people, and ascribe it to the corruption of the age. But the least reflection ought to convince any person that the system itself is to blame. It is a system that would lead to corruption and bad faith among the sternest Puritans and Spartans in times of great commercial activity and partisan strife. It is a system adapted only to the simplest manners and customs. To-day the bribes increase with the lures and temptations. The modern representativ is situated very differently from his predecessors of half a century ago. No indeed! Unless ignorance, coldness, and want of opportunity may be ranked as virtues, we are not whit worse than our forebears. Let us therefore be wise in time, and skilfully remove the weak and rotten supports ere the mighty structure fall. Of course what is here suggested will provoke the laughter, the scorn and derision, of the class that lives by the abuses of statute making. They hate the cry of reform as badly as do the pampered flunkies of a careless master despise the word economy. But no matter. This government was founded for the great, laboring, toiling millions, and is their very own. That others may liv under and enjoy it is a mere accident—a result of its catholic spirit. These masses want the most economical, simple government that is possible, and will finally hav it.

*Oregon, Mo.* HOLT.

## Book Notice.

FRIEND BENNETT: I hav received and re-read "The Clergyman's Victims," and it has been almost as interesting to me on the second reading as it was while it ran through THE TRUTH SEEKER.

It is a simple narrativ of the strong and powerful influence a preacher has over the ladies of his congregation, and more especially the young and single girls of his church—an influence which when wielded as was that of the Rev. Cloud Elmer, for selfish and sensuous purposes, is one of the most dangerous and disastrous that can be imagined.

Looked up to with simple, girlish trust and confidence as one who is next to God himself in goodness, nobleness, and holiness; the friend, adviser, and guide; the confidant of all the most sacred and secret thoughts and feelings of the heart, having unlimited access at all times to their presence, is it any wonder that the results are as depicted in this "o'er true tale" of Mrs. Ball—terrible, sickening, and calamitous in the extreme?

It is to be hoped this little book may find its way into thousands of homes, where its earnest, thrilling utterances and simple, true philosophy will help to create a newer and happier dispensation. I cordially recommend it to all thy readers as an interesting tale and one that is well adapted for missionary purposes, not among the heathen, but the pious Christians of our own civilized and enlightened country. Mine is already out doing, I trust, a good work and sowing good seed. Respectfully,

*Snowville, Va.*, June 13, 1880. ELMINA D. SLENKER.

## Mrs. Slenker on the "Gods."

The *Winsted Press* of the 17th has the following sprightly notice of Volume I. of our last work. The editor introduces the article in these words:

"Mrs. Slenker's glowing eulogy of D M. Bennett's new work, 'The Gods and Religions of Ancient and Modern Times,' is, we believe, thoroughly deserved by that production, the first volume of which is now out. The book was written and compiled by Mr. Bennett while in prison, a convict for the hideous crime of mailing a copy of 'Cupid's Yokes,' a small pamphlet published by E. H. Heywood, of Princeton, Mass."

The following is the "glowing eulogy" referred to.

A GOOD GOD BOOK.

*Editor Winsted Press:* I wish to tell thy readers that I hav read Mr. Bennett's book, the "Ancient Gods," and am greatly pleased with it. Most of us know heaps about the gods of modern Christianity—Jehovah, Christ, Ghost, and the Bible—but very few know much concerning the gods of the ancients. Here in Mr. Bennett's beautiful volume we hav hundreds of these old deities, resurrected and pictured in colors as vivid and natural as life itself. And strange to tell, they are many of them nobler conceptions than the gods of this our nineteenth century, which goes to prove that the boasted religion of the day is a hindrance and stumbling-block to real goodness and useful knowledge.

As are men and women, so are their gods, and by reading of all these "gentlemen of the air" we can learn much of the people who invented and created them. The vast amount of time and labor that it required to dig out from historical records so many biographies of gods, goddesses, and demigods is almost inconceivable, and yet all this has been accomplished in a few brief months by Mr. Bennett, during his hours of cessation from labor as an unjustly imprisoned convict in the penitentiary. It is a work of which he may well be proud, and one that will liv and be appreciated long after the writer has gone to the last sweet sleep that knows no waking.

The volume has a handsome portrait of the author, as a frontispiece, and it is said by those who hav seen him to be a veritable counterfeit presentment of this indefatigable worker for Freethought. Every person needs a work on mythology. The gods are the most important "personages" the world has ever known, and the knowledge of who and what they were and are will always be indispensable to any one who makes the slightest pretense to scholarship; and in this work of Mr. Bennett's we hav a whole library in two convenient volumes, printed in large, clear type, that almost reads of itself. Is there a single Infidel worthy of the name who will not feel a desire to purchase this great work, not only as a personal tribute to a man who has vicariously suffered for our rights, but also for its own intrinsic merits?

I wish I was able to put a copy in every library in the world. It would do more to open the eyes of the god-believers than almost any other book. If you wish to divest a man of religious beliefs, set him seriously to examining all the religions of the world, and he will rise from the task an Infidel to all of them. Just so with godisms. Any array of gods brought one after another under the stern criticism of reason and common sense makes them appear so weak, frivolous, and absurd that one is compelled to reject the very best of them as empty delusions and baseless dreams.

"The finite is for us the gleaming whole;
Here all divinity, all glory lies,
All we can dream or hope of paradise;
. . . . . .
It is our heaven, and all that we can be,
Our mortal or immortal destiny."

*Snowville, Va.*, June 1. ELMINA DRAKE SLENKER.

## Letter from O. A. Phelps to H. L. Green.

SALAMANCA, N. Y., June 10, 1880.

DEAR BRO. BENNETT: I inclose a very interesting and enthusiastic letter from Prof. O. A. Phelps. If you can find space for it, I would like to see it published in THE TRUTH SEEKER. Fraternally yours, H. L GREEN.

CHANUTE, KAN., June 2, 1880.

*Dear Friend Green*: My debate at Osage Mission was a grand opportunity for Liberalism. An audience of six hundred people assembled nightly for six nights, and would willingly hav come six more. The Liberals are jubilant. Am arranging for another debate with Mr. Pool at the same place, and also at Burlington, upon the following propositions: 1. The theory of evolution explains the genesis of creation. 2. The evidence of the resurrection of Jesus is not sufficient to establish a fact. 3. The teachings of the Bible are a constant menace and source of danger to our form of government. Am also arranging to meet Rev. Mr. Cunningham of Odessa, Missouri, in debate this fall.

Why is it that there has never a word appeared about the formation of the League at Scundia, my last trophy?

Shall probably go to Colorado this summer for a few weeks, returning in time to participate in the Bismarck Convention.

We are prepared in Kansas to make a political issue of Liberalism, and shall probably do so two years heace. Our platform will probably contain these among its demands: Taxation of church property, repeal of the entire Sunday law, exclusion of the Bible from the public schools, and the discontinuance of religious exercises in the state Legislature, and other planks of a kindred nature. It has been suggested by some one that the Liberals should concentrate upon some advanced state like Kansas, and thus establish a "precedent." It would be a good idea. I think about two campaigns will giv us the victory.

I do hope you will not find it necessary to resign.

Yours very truly, O. A. PHELPS.

## A Pious Fraud.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The state of Colorada established at Boulder a university which has been in successful operation for three years. The Methodists of Colorado in 1864 chartered the Colorado Seminary at Denver under the control of their conference. It had a sickly existence for a few years, and to quote their own language, "a debt incurred for running expenses, and placed at a high rate of interest, ultimately sent the property to sale."

The last annual conference proposed to re-open it on September 1, 1880, and in the pamphlet issued, they say: "We need the help of every friend of Christian education in Colorado in this work." To show the basis upon which this Christian education is to be built, they go two thousand miles from home and insert an advertisement as the "University of Colorado, and suppress the fact that it is a denominational boarding-school seminary, and display the alluring card that "non-resident students liv with the President." But let the following piece, clipped from the *Boulder News and Courier* of Colorado, of June 11, 1880, speak, as it does, for itself:

HEALTH AND LEARNING COMBINED.

COLORADO, DENVER.

University of Colorada.—For both sexes. Opens Sept. 1. Non-resident students liv with the President. First-class advantages at reasonable cost.

The above is an exact copy of a card published in *Scribner's Monthly*. There has evidently been a serious mistake somewhere. If not, then something more serious than a mistake. But it is hardly conceivable that an institution founded expressly for the inculcation of religious knowledge would start out with a deliberate and intentional appropriation of an honored title not its own. If so, it will need to be corrected by secular power according to secular ideas of righteousness. Will some good Methodist in Denver rise and explain?

The Constitution of Colorado forever prohibits the application of any religious test, also the appropriation of public funds for any sectarian purposes whatever, by any school district, township, county, town, city, or state, so our good Methodist brethren are headed off from the funds, but, as the sequel shows, not from stealing the title of a state institution of learning. A LIBERAL.

J. EDWIN CHURCHILL, of Florida, has decided to take the field as a Liberal lecturer. Bro. Churchill is an able man and should be liberally sustained. He can be addressed, for the present, care Prof. A. J. Oliver, Jasper, Fla.

# Letters from Friends.

LOWELL, NEB., June 18, 1880.

D. M. BENNETT, *Dear Sir:* In your TRUTH SEEKER of June 12th, a brother subscriber, Mr. Richard Flint of Centerville, Utah, wishes to know of good farming lands for sale. You wish any knowing of good farming land for sale to write to the brother, but as you did not giv his address, I write to him through your indispensable paper. Now, I wish to say that I hav been living here for the last four years, and hav had good crops of wheat, oats, barley, corn, potatoes, and all kinds of garden stuff. Previous to that year the grasshoppers did much damage here. Wheat does not look as good this year as it did last, on account of the scarcity of rain in the spring. We are having good rains now, and wheat is growing very fast, and corn never looked better. Nearly all the government land is taken, but some of the railroad land is still for sale. It is some of the best land in the state, and is sold at from five to eight dollars per acre. It is situated in the Platte Valley, from two to five miles from the town of Lowell. Some of it is bounded on the north by the river, which is a great advantage for cattle, and for cutting grass. Two sections adjoining my farm are still for sale. Mr. J. Bloodgood, a neighbor and brother subscriber, was a farmer in Iowa, and he says he never raised such good crops in that state as he has here. Three of his relativs with their families are also living here, and are all doing well and enjoy good health. He has about two thousand bushels of corn still in his crib. If Mr. Flint concludes to come here, and will drop me a note stating when, I will meet him at the depot with a team, and drive him around, and show him all the good land I know of. I hav a good team of horses. Mr. Flint will find that I am not one of the "rag-tag and bobtail," as painted by Mr. Underbrush, or Underwood.

Yours for truth, GEO. GRAY.

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RUSH, PA., June 19, 1880.

FRIEND BENNETT: Herewith I inclose two dollars as subscription for a new subscriber in this place, Mr. Charles Flummerfelt. This new subscriber has been a member of the Methodist church for twenty-seven years. He has been class-leader, trustee, etc., also a camp-meeting member. He has read your paper and some other Liberal publications, and now says he will hav THE TRUTH SEEKER.

Respectfully yours, M. G. SHOEMAKER.

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PHILADELPHIA, PA., June 18, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find check for five dollars, for which continue your paper another year. Allow me to say that in my humble opinion your publication is a very valuable, as well as a very interesting one. A TRUTH SEEKER never comes to me that does not contain one, or more really solid articles, and if all the other matter were valueless, I still would be a gainer in reading your journal. Hoping that you will continue to hav physical and mental strength sufficient to enable you to manfully fight the good fight, not particularly of faith, but rather of fact, I am your humble brother (none of us are angels yet), A. P. BAILEY.

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WALLA WALLA, WASH. TER., June 14, 1880.

D. M. BENNETT, *Dear Sir:* Gopher Hill Liberal League met yesterday, and passed the following resolution unanimously:

WHEREAS, D. M. Bennett, editor of THE TRUTH SEEKER, has recently suffered martyrdom (by imprisonment) for the cause of Freethought,

*Resolved*, Therefore, that we, the members of this League, do join with friends in the East in heartfelt rejoicing over his liberation from that Christian bastile, and to him we tender our warmest sympathies and esteem, and to Anthony Comstock, the sneak, the spy, the inquisitor-general who procured his arrest, and the Christian judge who pronounced his unjust sentence, we tender our heartfelt contempt,

O. R BALLOU, Chair.,
MRS LILIAN BALLOU, Sec.,
WILLIS MCDANNALD, Cor. Sec.

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ROCK FALLS, ILL., June 20, 1880.

D. M. BENNETT, *Dear Sir:* I am glad to say a word to you again to your face, as I seem to see you now that you are out of that infernal place where Christian, half Infidel, and half Christian bigots confined you. The meanest thing connected with the whole affair is the contemptibly cowardly way they hav conducted their side of the warfare. It beats the slaveholder who whipped Amos Dresser in Nashville, while hundreds of miles from his friends, and half a dozen wicked devils like himself holding one small man. The quicker these tools of the church get back into her folds the better it will be for humanity. Liberals cannot repose confidence in men of such spirit. There are many of us that can never forgiv Abbot and many of his associates for trying to fasten the stigma of obscenity on all those who happen to differ from them. To-day I am seventy-three years old. Sincerely your friend,

W. E. LUKENS.

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GARDEN GROVE, IOWA, May 5, 1880.

D. M. BENNETT, *Dear Sir:* My feelings are joyful in view of your release from confinement. Nature bestowed a mental and physical constitution equal to the punishment inflicted by your Christian persecutors. THE TRUTH SEEKER must liv. I inclose post-office order for $5.00, for which please send to my address a copy of "Nature's Revelations of Character," the balance will renew my subscription for another year, from May 1, 1880

Most respectfully, L. M. HASTINGS.

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WHEELING, W. VA., June 9, 1830.

D. M. BENNETT, *Dear Sir:* I see in your very friendly contemporary a notice of your grand reception home. I mean the Milan *Monthly Review*. What a glorious period in your life history; may you liv to see your enemies punished for their hellish work, let them be high or low, is my prayer. Rejoicing with you in your regained freedom, I wish you to send me the pamphlet of the grand reception. Yours,

S. HARTMAN.

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NORTHFIELD, MINN., June 15, 1880.

D. M. BENNETT, *Dear Friend:* Allow me to express my gratitude for the great pleasure derived from a perusal of this week's TRUTH SEEKER, No. 23. First, your reply to G. T. Rockwell is a perfect gem of inspiration. How long will it take Liberals to become liberal? What could be grander than that sermon by George Chainy on ecclesiastical lynch law? And I always feel like thanking David Bruce, E. A. Chapman, and others for their noble championship in defense of Spiritualism. If these great men can but feel the answering wave of unspoken thought that is welling up from the great heart of humanity, they must feel amply repaid for their efforts in the glorious work.

Yours for the truth, SADIE RICE.

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ALLEGANY, N. Y., May 31, 1880.

*A. L. Rawson, Dear Sir:* Yours of the 24th at hand. Please find inclosed two coupons for $2. Yours of the 24th I read before the League yesterday, and by vote they contributed $2 toward the expenses of sending delegates to the World's Congress, to be held in the city of Brussels next August, and they were very much pleased to think we were able to hold a Freethinkers' World's Congress, as it shows our cause is progressing.

As soon as it is decided where the Annual Congress is to be held, please let me know, and oblige

Yours truly, ROBERT PEET, Sec.

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HOLLAND, MICH., May 6, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You will find inclosed a notice of my husband's death. Please copy in your paper. He has taken the paper about a year and a half, and has ever esteemed it above other literature. He not only appreciated and admired THE TRUTH SEEKER for its circulation of good work, but was heart and soul in sympathy with its loyal proprietor, D. M. Bennett (who, thank God, we hear is free once more from the tyrant's icy grasp). May the balance of his life be among the flowers, whose aroma of strength and prosperity may cause the thorns of the past to wither 'neath his footprints of his future destiny.

My dear husband was a loyal Spiritualist, one of the nobler type, who was so much needed to strengthen the bonds of future triumph; or, in other words, we can ill afford to spare the soldier who dares to aim at truth and justice when the enemy approacheth. I hav lost what to me is more than the world can ever know. When his friends are mourning his early and sad departure, may they know that I, his waiting wife, am the saddest of all forsaken widows.

Please inform me by card or letter if we are in arrears with the paper, or how we stand, as I wish to continue its coming. Yours very respectfully,

MRS. ADDIE MCCULLOCH.

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LE ROY, KAN., June 8, 1880.

D. M. BENNETT, *Dear Sir:* Find cash inclosed for trial subscriber. Send to O. H. Wykoff, Le Roy, Kan. Keep it before the people that every "law" promulgated for man's government should hav the unqualified approval and broad seal of indorsement of nature's God indelibly impressed thereon, and that all else are void. As ever,

A. V. COFFIN.

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WASHINGTON, D. C., May 10, 1880.

D. M. BENNETT, *Dear Sir:* I hav to-day received an eight-page tract with a pictorial head, two cocks, evidently gotten up by the Comstock Puritans to defame and crush you. It came, I suppose from Boston, in a sealed letter envelope, postmarked "Bos. sp'g," the rest illegible. The cultured sender has disguised his handwriting in directing it to me. Clerical nest-hiders will no doubt enjoy reading it more than Solomon's Songs or Beecher's love-letters. The sick rooster, I suppose, may stand for such disgusted Freethinkers as "Don Quixote" Coleman, the cultured plagiarist and "Professor of scholastic nescience."

W. H. B.

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BISHOP CREEK, CAL., May 1, 1880.

D. M. BENNETT, *Dear Sir:* I, with several others here, hav given three cheers for your liberation. I think they will find that you are a Tartar as well as a martyr. I should hav written you oftener while you were in prison, only I did not like to, not knowing whether you would receive it or not.

It must hav been a great and grand change to come from prison and its associates to Chickering Hall, among friends. I hope you were able to stand up as well under your good fortune and liberty as you showed in the deprivation of them. I congratulate you as being, perhaps, the last who shall be imprisoned for opinion's sake, for that was really your only offense. Yours with fraternal greeting,

L. HUTCHISON.

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COLEBROOK, CT., May 9, 1880.

D. M. BENNETT, *Dear Sir:* Find inclosed one dollar to continue my paper. Am somewhat short of funds or would send more. I rejoice with you that you are out of prison; but my satisfaction at your release is equaled, if not exceeded, by my detestation of the intolerant meanness of your persecutors. If they were confined in prison for one year, I do not think that moral justice would be outraged, nor that there would be any occasion for wasting sympathy upon them. Yours, etc., L. O. BASS.

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ANTRIM, N. H., June 26, 1880.

FRIEND BENNETT: Inclosed find $5 for the Brussels Convention. I appreciate the work you are doing for the human race, and am willing to extend to you something more than wordy sympathy, which is all very well as far as it goes, but it takes something besides sympathy to pay the expenses of the war you are engaged in. One would naturally suppose that a class of people styling themselvs Liberals would be liberal enough to be a great deal more liberal toward D. M. Bennett than they manifestly are in the matter of coming forward with the material aid to send the most fit and most deserving man in this country to the Brussels Convention. I sometimes almost conclude that the world of mankind are not worth saving, that they deserve to be made slaves of; they seem at times to be too infernal lazy, stingy, and indifferent to raise a hand to help themselvs or to giv decent aid to those who make it their life-work to lead them out of bondage, and, above all, to see the mean, dirty, low, cowardly attacks upon you, and under such circumstances, by those professing to be the true representativs of Liberalism. But if you hav not completely squelched your cowardly assailants, "then I don't want a cent;" and if Abbot & Co. hav not sunk themselvs to the common level of blackguards and social outlaws, then I can't conceive what they could do to get to such a level and escape the penitentiary. I had formed a pretty correct opinion of Underwood before he made his attack on you. Long liv D. M. Bennett and THE TRUTH SEEKER!

Yours for impartial justice, GEO. GEER.

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BALTIMORE, MD., May 9, 1880.

FRIEND BENNETT: Am really glad to congratulate you on your release and arrival home again, and that you had such a rousing reception at Chickering Hall on Sunday night last. There are not many "penitentiary convicts" who get such a hearty reception as you did, and I feel that you appreciate it. Well, like a cork, the old Infidel is up and on top again, and I hope he will stay there. No one can hav your feelings on emerging to light and friends but those "who hav been there." I hav tried to put my feelings in your feelings' stead, but they will not fit. I can only hav a faint idea of their intensity. While I cannot feel to advise reprisals, I trust you will liv to get even with the men who plotted and circumvented your imprisonment, especially that arch sneak. If impassionate, impartial history can be heard you will all be seen in the ages to come, in your proper places. Wishing you a happy and prosperous future,

I remain your friend, C. GARWOOD.

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MANSFIELD CENTER, June 11, 1880.

DEAR FRIEND: Inclosed please find check for ten dollars, this is my annual opinion of you. I am your everlasting friend and well-wisher. This is for THE TRUTH SEEKER another year. Very respectfully yours,

J. S. MACFARLAND.

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LOCUST VALLEY, N. Y., May 11, 1880.

D. M. BENNETT, ESQ., *Dear Friend:* I hav your favor of yesterday and with it your first volume of your new work "The Gods and Religions of Ancient and Modern Times," which does great credit to your perseverence and industry, as an intellectual recluse during your martyrdom. The animus, in the manner of your confinement, will be well repaid in thus enlightening your race againust all superstitious creeds, and cause your enemies to hide their diminished heads, and go down to their graves as simple conscience-striken persecutors.

I value your work the more as a present from yourself, and as containing so good a portrait of your valued self, though I did not desire the amount sent to be so diminished by your present of so costly a work, and so the more thanks for your generosity and good expression in that life-like portrait accompanying it.

In lieu of the paper sent last Autumn, put in type and lost with the fallen type, I send to you another, more recent, for TRUTH SEEKER, with stamps to return the same if not acceptable; but its scientific reasonings and originality, with its probable truths, I hope will commend it to your liberality and that of a thoughtful public.

If you find the other paper, "Equal eternity of Mind and Matter and their Characteristics," please let that succeed and oblige. In Boston *Banner of Light*, of May 1st, third page, is a very flattering notice of my "Sequel to Essays," which you now hav on sale.

Yours most truly, CHAS. E. TOWNSEND.

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FAIRFIELD, PA., May 17, 1880

D. M. BENNETT, *Dear Sir:* "Gods, etc.," Vol. I. has come to hand and surpasses expectation. It is a complete Cyclopedia on the subjects treated.

The Bible of the future will be nature, its interpreter science, and its god the unknown and unknowable—the mighty and insoluble mystery of the universe.

Yours truly, A. O. SCOTT.

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VALLEY FALLS, KAN., June 24, 1880.

FRIEND BENNETT: In reply to your request for funds to be represented at Brussels you may put me down for one dollar. Would gladly aid you more if I were able at present. I hope the Liberals in this country will take enough interest in the matter to contribute enough to be ably represented there. I hope you will enjoy a trip to Europe, and come back home hale and hardy to carry out your proposed plan of lecturing (a capital idea), but not in the big Eastern cities only, for we want the gospel of truth also preached to us Western heathens, especially here in Kansas, the banner state of Liberalism, but I can assure you there is hard work before us yet, I think, here in Kansas as much or more than anywhere else. We hav too many so-called Liberals among us who are Liberal enough in principle, no doubt, but they hav not the courage or backbone to say so for fear somebody might hear them and might lose a customer or offend a good Christian, even some members of the League are not any better; possibly a good strengthening plaster would help them some. Also your coming here to deliver a few lectures would do us an amount of good, but I will not promis you such good things as sister Tomes of Michigan. I am afraid if we feed you on too much sweet things you would not feel like giving our Christian friends the bitter truths, but we won't let you starve, nor shall you get less in flesh while you stay among us, so don't be afraid to come, if possible. I am almost sure the editor of the most bold and outspoken Infidel paper will get big audiences everywhere, and your enemies will hav another cause for envy. A lecture trip would increase the subscription list by the hundreds, probably by the thousands, and would prove also in that line a pecuniary success which your untiring efforts so much deserve. Fraternally yours,

SUSAN REICHERTER.

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HOOPER, UTAH, May 29, 1880.

FRIEND BENNETT, *Dear Sir:* I inclose you postal-order for three dollars, to apply for THE TRUTH SEEKER subscription from July, 1879. I shall send for your late productions soon. I exult in the thought that you are again at the helm of free thought, free speech, and free press. Guide the bark of truth till it shall ride triumphantly over superstitious error and Christian malice and falsehood. My sincere desire is to speedily see American Christian bigotry and despotism buried in oblivion, with its leaders, aiders, and abettors.

Could there be a greater wrong committed in civilized America than the sentiments expressed by Howard Crosby in that miscreant Comstock's obscene society, that their false imprisonment of you for no offense, is worth millions to the cause of liberty? for the very fact that after the Christian Comstock, with his Jesuits, hav reached every nook and corner of the land to find a flaw in your life or character without success, for if Anthony Comstock had any cause to persecute you, he and his obscene employers would not hav been under the necessity of sending you to their Christian bastile under a protest.

Put on your strength, Bro. Bennett; you hav borne the cross, you shall wear the crown of truth.

Let the cry of obscenity fill the civilized world till mankind shall rise *en masse* and demand what it means, and the answer will be, the Crosby-Comstock boomerang in its rebound has struck the church; she totters and falls, and that the Bble has been weighed and found wanting. The Bible societies hav published tens of millions of this obscene book, and by compulsion and fraud its obscenity has been forced upon all mankind, till earth and its inhabitants reel under the teachings of this the foulest, the obscenist, of all holy bibles. This Jew and Christian book teaches the child, the man, and the mother, that God inspired holy men to write this book, which teaches by precept and example every crime known

to man—the sons of God seducing the daughters of men, because they were fair; in fact, God himself taught Sarah how she could hav a child, when she had none by her brother, Abraham. Then this holy book tells how this all-wise God turned Lot's wife to a pillar of salt, and burnt up all the men with fire and brimstone so that God might manifest his wisdom by inspiring Lot's two daughters to make their father drunk, and sleep with him alternate nights, so they might again start this obscene crowd. No doubt if the Christian Crosby, Comstock & Co. could trace their genealogy they would prove they are very near kin to these obscene ancients.

Bro. Bennett, excuse me for writing on this subject; our mission is to do good to all men, and if I can heap a few coals of fire upon the Comstock clan, for their good, I think it my duty to do so. If Anthony Comstock or Crosby can prove their lineage direct from God's chosen favorites of old, it will be glory to them and the church. Let me start them on the track.

Bro. Bennett, will you please refer to THE TRUTH SEEKER of Jan. 24th and see for yourself if my letter contains anything to cause any one to make the unjust charges which Walter Walker and six indorsers charge against me in TRUTH SEEKER of Feb. 24, 1880? If you will examin the two letters you will see W. Walker indirectly admits every point I made. What they say against the *Tribune* is false in every item. Many of my friends feel worse than I do about it; they think you gave me no opportunity to reply to such a batch of falsehoods. I leave it now in your hands entirely. I hav thought, and was prepared to giv you all the particulars, the cause why I wrote as I did and given you the cause and effect right along. I conclude in my mind that the false statements published against any man does not injure him with his friends. Here I rest my cause; time proves all.

I am sorry if in any of my communications I hav written a word to hurt the feelings of any true man.

I will not trouble you with any of my foolish letters.

Ever your friend, EDWARD F. MUNN.

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HARWICH, June 5, 1880.

EDITOR TRUTH SEEKER; *Dear Sir:* Your liberty since your restoration, it seems to me, must be more highly prized than it otherwise would hav been had you not been deprived of it; and I hope it will giv an impetus rather than a check to your endeavors to deal manly blows against the powers of darkness on every hand.

I hav just been reading your answer to Mr. Underwood's letter of May 26th, and I am sorry to be obliged to say I think he is reckless of the truth. I hav had a very high opinion of him, and would be glad to retain it, but it does seem to me he has been too hasty in magnifying a little trivial affair, which is indiscreetly paraded in the public prints to the discredit of a man whose life has been, so far as I can learn, as faultless as the best.

There are many fair-looking houses that hav skeletons in them, but they are kept out of sight, and there is none the less culpability on that account. Few there are that would make so clean a breast of it as you hav done, which, one would suppose, would silence all calumny and reproach, at least among Liberals.

I hav noticed several cases about here where persons hav been very forward in showing up some sexual indiscretion in others and soon were humbled by the same in their own households. "Go and sin no more," was all the rebuke that the man of Nazareth had for the woman taken in adultery. There is too much straining at gnats and swallowing camels. Let none be very much troubled about the motes in others' eyes while the beams are in their own. A new order of society must and will be brought about with regard to religious and social life, and it is the province of Freethinkers to engineer it through.

There is a good deal of the Freethinking element in this community, but for some reason they are apathetic or indifferent; but I hav a six months' subscriber for you, and will endeavor to secure others. Find inclosed $1.50.

B. F. ROBBINS.

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ALLIANCE, O, June, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed you will find postal order for the sum of $5.15, which please apply as directed.

In view of your recent persecution by the hell-hounds of the church, and the late Republican nominations at Chicago, is it not apropos that Liberals should know the antecedents of Garfield and Arthur. R. B. Hayes was a pliant tool in the hands of Comstock and his persecuting gang of church bigots, and can we as Freethinkers stand another term of their hellish intolerance? I think our only hope of peaceful tolerance lies in the defeat of Garfield and Arthur. Garfield is a church bigot of the most radical type, and Arthur is the son of a Presbyterian minister. These men believe that "Gaud" is going to hav us Freethinkers roasted hereafter, and of course they think it their bounden duty to make it as warm as possible for us here.

If the Republican candidates are elected, Comstock and his gang will hav full sway, and if they do not make it hot for unbelievers they will forfeit their reputation miserably.

If Garfield was not in favor of your free and unconditional pardon he should not be supported by the readers of your paper. I hope you will ascertain this fact and publish it. I hav been a lifelong Republican, voted for Hayes, but hav become so disgusted over it that I shall never vote for a bigoted churchman again. OLD REPUBLICAN.

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DALLAS, TEX, June 17, 1880.

BROTHER BENNETT: I got one of the little sneak-thief pamphlets about May 6th, mailed from Boston, headed with two big roosters, one crowing and the other puking sick. I knew it was from Abbot, so I privately read it and laid it by. I think he is the sick rooster and Bennett the game-cock of the walk. Poor, little, contemptible, malicious Abbot made another failure, whilst the Bennett Reception was a grand success, and THE TRUTH SEEKER and its publications are growing in public favor.

Now, Bro. Bennett, let me advise you a little. The Liberal public are sick and tired of so much talk about Comstock, Bundy, and Abbot. Please don't fill the columns of our favorit paper with them, but drop them all and treat them with silent contempt. That is the desire of your friends hereabouts. ALLEN JOHNSON.

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DETROIT, MICH., June 23, 1880.

FRIEND BENNETT: I am well pleased to see so much in your paper upon the finance question, but hav not yet seen the real issue touched upon. I yet hope to see the greenbackers come out to oppose all interest of any kind on money or lands. In my opinion, interest on money or bonds is but a tax upon industry for the support of vice and crime.

Inflation means that the poor man does not pay interest enough to the rich. Vanderbilt, drawing two cents interest every second is never inflated, but it is the poor industries that are troubled with inflation. There never was money enough in any country for the use of all the people, nor ever will be so long as one man can loan it to another and get interest for its use. Let us hav money—a full legal tender—enough for every man or woman to pay cash for every necessary want anywhere where the flag of our Union waves. Let pawnbrokers and national bankers earn money honestly. Let money be like postage stamps—good for the face at all times. J. H. WOOD.

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LEBANON, O., June 20, 1880.

FRIEND BENNETT: THE TRUTH SEEKER of June 19th contains an article headed "Buckeye Brevities," by Charles J. Herbold, of Cincinnati, Ohio, in which he says: "D. N. Morley, Lebanon, Ohio, writes words of encouragement and sends a small remittance toward defraying expenses of stationery and postage. This is the second time that gentleman has come to my assistance. If there were more Liberals like him in this state something more could be done in the way of pushing on the work." The writer in said article has my name D. N. Morley. It should be D. M. Worley. Please correct and oblige, Yours truly,

D. M. WORLEY.

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LE ROY, KAN., June 15, 1880.

D. M. BENNETT, *Dear Sir:* Having worked out in harvest and got some money, please find $5 for "The Gods and Religions of Ancient and Modern Times."

I remain, etc., J. G. SHOEMAKER.

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LAMAR, BARTOW CO., MO., June 12, 1880.

D. M. BENNETT, *Dear Friend:* In reply to the inquiry of Mr. Richard Flint, of Utah, as to where he could find good farming land, I desire to tell him. There is plenty of good land for sale here in this county at $5 to $6 per acre. This is a beautiful country, delightful climate, abundance of fruit, a plentiful harvest, and three Liberal Leagues in the county. A Liberal colony is under way. With a railroad now being built through the county, the outlook is fair for as pleasant, prosperous, and happy homes in this county as are apt to be found in any country. It is hoped to be made especially agreeable to Liberals, though we will try to be liberal enough to extend a welcome hand to any good citizen of whatever religious belief. That is his property, so to speak, not ours. Respectfully, CLINTON HUFF.

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MYRTLE CREEK, OREGON, June 6, 1880.

DEAR FRIEND BENNETT: I write you a few lines to let you know I am not dead, neither hav I joined the church. But I must confess that I hav given you a reason to think so by my not settling with you for THE TRUTH SEEKER, the best paper in the world. Any person who subscribes for your paper and don't pay for it is no Liberal in the true sense of the word, and he had better join some church, where he can hav the benefit of prayer. The reason why I hav not sent you any money is because it was absolutely out of my power. I worked at mining all winter and made nothing. I hav now struck a prospect and just completed a ditch, so I hav got them in shape and can make a little money soon. I will pay you all and try and buy some of your books. This little gold dust I send to you as a present. I panned it out to-day. We get both fine and coarse gold in our mines.

Well, friend Bennett, I must say that I don't believe that there ever was a man sent to prison for as trifling a thing as they trumped up against you. It is my candid belief that there is not one man in America but deserved imprisonment as much as you did. Yours as ever, T. B. SPEAKE.

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LYONS, MICH., June 21, 1880.

D M. BENNETT, *Dear Sir:* I, for one, do not say No. I say, Yes, by all means, go to the Brussels Congress. Inclosed please find one dollar for that purpose, and I bid you good speed. I wish I was able to do more. But let every Liberal do as much and you will hav plenty of funds for that purpose. I hope to liv to see the day when all mankind can think for themselvs and not be stigmatized for it. I am a true worker with you and all Liberals in this glorious cause. I do not belong to any particular lodge but to the whole Liberal lodge throughout the world. Yes, Mr. Bennett, I say, Go, by all means.

Your friend ever in this cause, D. S. LAMPHER.

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CAMPBELL HILL, ILL., June 6, 1880.

D. M. BENNETT, *Dear Sir:* At a regular meeting of the auxiliary Liberal League of Campbell Hill, a resolution was passed that the members of this League subscribe as much as each individual feels able to contribute toward defraying the expenses of sending D. M. Bennett to Brussels as a representativ of the National Liberal League, provided he is sent. We hav subscribed $1.75, and several members to hear from. Our subscription, no doubt, will look very small when completed; but it is my opinion that if every League will make up as much in proportion to its numbers and wealth there will be plenty of funds, not only to send Bennett, but half a dozen others if desired. If the Liberals wish and expect to succeed, they must come down with the cash. We will do well to take lessons from the orthodox; they come down with the cash; every Sunday-school scholar is on hand with its pennies or nickels, and they thus always hav the sinews of war. A man is not apt to take much interest in a cause that costs him nothing. If a man invests his money in an enterprise, he is sure to work with energy for its success. HORACE NEWELL, M.D.,

Sec. Campbell Hill A. L. L.

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ALLEGANY, N. Y., June 14, 1880.

MR. BENNETT: I hav just returned to this place after an absence of about two months. It givs me great joy indeed to know that you hav been liberated from the fangs of an inveterate enemy to freedom and intelligence. I say an enemy to freedom because within the last two decades she has demonstrated herself to be the same. Besides, the works of all candid historians show that she was never an enemy to slavery. Again, I affirm an enemy to intelligence, for we hav abundance of proof to show that from her origin to the present time she has been a mighty obstruction to the developing intellect.

Mr. Bennett, when I contemplate the suffering you endured while in prison, it really pains me, and then I comprehend better than at any other time the melancholy truth that "man's inhumanity to man makes countless thousands mourn." But let us look forward with hopeful eye to that great day in the future when, for the evil they hav done, the name of Comstock and all your malicious enemies shall pass, accompanied with some powerful epithet, to eternal oblivion, while your name shall be sung with praises by the voices of the eloquent for the good that you hav done in giving freedom to, instead of stifling, human thought and speech, "for to taste of human flesh is less criminal in the eye of God than to stifle human thought."

ULLMANN B. SOULE.

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GALENA, IND., June 10, 1880.

FRIEND BENNETT: I, with thousands of others, am proud to congratulate you upon your liberation from an unjust imprisonment, and only hope that you will from this and forevermore be allowed to remain free from Christian bigotry. But rest assured that your imprisonment did the cause of free thought, free press, etc., an immense amount of good. I speak what I know to be true in my neighborhood. If you had not been wrongfully incarcerated, I would not hav had the pleasure of inclosing in this small epistle three dollars for a copy of THE TRUTH SEEKER, to be sent to the address of James P. Merrywethers, Galena, Indiana. Mr. Merrywethers is aged seventy-six years; and according to the rules of nature, he has not many more years to remain on the lap of mother earth. Therefore he wants to learn as much truth as possible, and I am certain he has struck the proper channel; so thinks he as well as myself.

Ever your friend, LAFE LAMB.

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DETROIT, MICH., May 10, 1880

D. M. BENNETT, *Honored and Dear Friend*—Honored by the persecutions of priestcraft, that bane of civil liberty; honored above all men in being sent to a religious prison for free press, free speech, and free mails, in this, the most enlightened period of the world's history—let me congratulate you upon the enjoyment once more of freedom of body, to breathe the free air at pleasure, and myself, with all the rest of mankind, upon the release of our champion of mental and civil liberty. Oh, how I wish that my ability was equal to my desire to place your words and brave works in the hands of every thinking person in our broad land.

How I would like to see you and shake your hand in true, earnest, and fraternal grasp! I think I appreciate some of your past experiences more truly than almost any other of your friends because of similar trials, only that my affliction had long since proved true, while yours proved to be only misconception. I hav often, since your first statement came from Albany, thought how you and all your friends should rejoice that your companion and wife proved herself your true friend.

I can think of no man in this country we could so illy spare from his life work as yourself. I hope that you may liv to see the abundant fruitage of your labors and be abundantly rewarded in all things.

I am sorry to hav let my paper run past its date; but it is, I believe, the first time, and I hav many things to contend with for the privilege of being an Infidel. I hav to walk the path of life alone, with bigotry picking at me on all sides. I hav long felt the dreadful curse of ownership, and hav not the bravery to break the collar. But the seeds of liberty hav sprouted, and the fruit is being eaten by many. We may all hope for better things to come to others for our efforts.

Inclosed please find one dollar for my subscription.

Yours fraternally, J. H. WOOD.

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HANNIBAL, MO., June 8, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find $2.00, to apply on my subscription. I commenced taking THE TRUTH SEEKER as a trial subscriber, and I and my family hav become so much interested in it that we cannot do without it. We are Liberal Spiritualists, take the *Banner of Light*, and had it not been for your unjust persecution should not, in all probability, hav made the acquaintance of THE TRUTH SEEKER, as we are in humble circumstances and really feel unable to afford it, but since both your foes and those who should hav been your friends hav done and are still doing all they can to crush you and your valuable paper, we feel we must do all we can to thwart their efforts. I want your new works, and mean to hav them as soon as I can spare the means to get them.

I see in THE TRUTH SEEKER of May 15th, a Mr. Beal, of Canada, asks the advice of Liberals as to where is the best place to settle, as he contemplates moving into the States. I would say, right here, that any Liberal desiring to find a home among congenial souls in a fine country, had better go to Barton county, Mo., where Mr. G. H. Walser, editor of a monthly paper called the *Liberal*, proposes to form a Liberal colony and build up a Liberal city, a city without a church or saloon. I hav just returned from there, and shall, as soon as I can settle up my affairs here, move there. The site selected for the place is fifteen miles west of Lamar, the county seat, on a new line of railroad running from Ft. Scott to Springfield. The road is finished to within five miles of the place. It is a prairie country; soil, a black, sandy loam, grows fine wheat and fruits of all kinds adapted to this latitude, plenty of coal, and rock for building purposes. Is a fine grazing country; land can be got at reasonable rates. Any one wishing further particulars, can address G. H. Walser, Lamar, Barton county, Mo. I would also say subscribe for the *Liberal;* it is only $1 a year.

Well, friend Bennett, I am heartily glad you survived your unjust imprisonment, and long may you liv to wield your pen in defense of free speech and a free press is the earnest desire of your humble subscriber,

SILAS ANDREWS.

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NEW WASHINGTON, O, June 22, 1880.

D. M. BENNETT, *Dear Sir:* Allow me to congratulate you upon your delivery from durance vile, and say that every Liberal should heartily rejoice that you were incarcerated, as it has furthered the cause of freedom more than any event that the world has ever been able to record; but in the rejoicing for the good of the cause, let them throw out very largely the sympathy that should fill the breast of every honest lover of liberty, for yourself when considered as the victim of the greatest outrage that has ever been perpetrated upon humanity under the pretence of justice.

When I read your trial it made me feel almost as the Christians of olden times. When they had the power they gave their victim a mock trial after the time, place, and manner of his torture had been decided. I thought the same feeling actuated me toward your persecutors, but upon further thought I felt ashamed that I would allow myself for a moment to be like unto them, and thought it would be best not to watch and pray, but to wait and work.

Yours fraternally, JAS. M. BUREN.

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BURLINGTON, KAN., May 30, 1880.

BRO. BENNETT: As Mr. Truesdell, in his last letter in THE TRUTH SEEKER, on finance, refers a number of times to "fiat," I would like to hav him, for the benefit of us Greenbackers, define the word fiat, for I am of the opinion that all the circulating medium is fiat money.

CHRIS. BROWN.

## Lines on the Trinity.

That three are one and one are three,
'Tis an idea that puzzles me,
Yet, by the learned ones 'tis said
That three are one in the Godhead.

The father then may be the son,
For both together make but one,
The son may likewise be the father,
Without the smallest change in either.

Thus, father, son, and Holy Ghost,
Are three in one, and one at most,
Yea, and the blessed spirit be,
Father, son, and trinity.

This is the creed of Christian folks
Who call themselves quite orthodox,
All which, against plain common sense,
You must believe or give offense.

## '76.

*A Fourth of July Poem.*

BY CHARLES BRADLEY.

From earliest years most fondly led,
By mother's love with cakes and flps, toward Watts.
I've been a diligent peruser of
The poems, and often wished I could indite.
The smallest bird that sings in summer's train,
Yet swells the universal voice, in which
The angels join.
Perhaps to-day upon the battle-field,
Where freedom comes to celebrate her birth,
The last soldier of the Revolution stands,
An old husbandman, who in his springtime
Sowed with his blood the seeds of liberty,
Comes in the autumn of his age to view
A little of that harvest which can ne'er
Be gathered till the heavens are no more;
Alone he comes, but to that soldier's eye
Shades of the mighty, grander than in life,
Move o'er the glorious field, alone but waited on
By honor, love, obedience; his country's blessings
Bear his soul to heaven, but ere he cross
Death's languid river, to see no more in life
The land he loves, once more he comes to view
And stand upon that field, where young Freedom,
Like an angel bathed in blood, first kissed
The world she came from heaven to save.
There in all the glory of their youth they
Fought shoulder to shoulder through the days
"That tried men's souls." There his comrades died,
And there they conquered dying.
Pious as pilgrim at his prophet's shrine,
With tears that honor pays at glory's tomb,
The soldier turns to bid their graves farewell.
Ah, th ir graves he will not see again;
Daylight and the silver moon shall visit
Them no more. Above their graves cities stand
And grow beneath one sheltering flag.
In the solemn temples free men serve
The god of freedom; in happy homes
The mother's hopeful and rejoicing heart
Hovers o'er the cradle of her free child.
The father's arm is bare for free labor
To sustain the angel sleeping there;
While from the fertil and unbounded land,
Which God for life's free feast hath spread
With the incense of the flowers, but sweeter
Far than they, childhood's free and happy voices
Rise, well pleasing, to the eternal throne

On that torn and bloody field, seeing this,
The soldier's feeble and bewildered heart
Can hardly bear the joy; he leans upon
His staff, and looks to heaven, satisfied
With earth. It is his nation's dawn; it is
The dawn of her great manhood. And the dim
Eyes, in the ashes of whose age the battle
Fire is buried but not dead, now seek
Once more, with their last gleam of joy and pride,
In the free heaven the flag which they hailed
So proudly when the twilight of the Revolution gathered o'er us.
O nativ born, of climate or of soul!
Free hearts from every land, of every tongue,
We are Americans! America is ours,
Yet not for us alone, but for all nations
And all peoples yet to be, our free flag waves.
Prophet-like, it sings the day when man,
So long oppressed, shall stand at last erect,
And thrones be tenantless and kings unkinged
Before him; when the nations, old and gray,
In anguish and in chains, shall clothe once more
In the long-lost birthright of liberty,
And be glorious in their apparel;
When darkened Asia and abused Europe
Shall retake as we retook, and hold as we,
Liberty as life inalienable forever.

Wave on, then, ye morning stars of freedom's
Endless day, great assurer of equal rights;
Sign of America's faith and hope, wave on!
Till thou hast fanned and purified
The whole heavens from every cloud
And shade of tyranny. Well o'er thee,
Blest banner, as once o'er Bethlehem
Might the angels sing, o thou light that led
Our fathers through their dark and ambushed way into the promised land,
Kindle in our hearts our father's fires, and when freedom
Calls, make us, too, men. How oft, for thee and
For his country fighting, the bleeding soldier's
Dying eyes have blest thy stars;
How oft, how oft, when bound across the sea,
The sailor's heart is lingering where
Thy far-off shining fadeth o'er the wave;
His lessening country fills his swelling soul.
At Perry's, at Decatur's name,
The child of ocean weeps; his grim visage,
Rough worn 'gainst every coast that fronts
Old ocean's roar, to the glorious memories
Of his country's banner scorneth not a tear.
Wave forever, our life is in thy waving.
Hark! I hear the merry sounds of home;
"The church bells are ringing, the village is gay.
And Columbia is decked in her bridal array."
Hear it, tyrants of God's earth, and tremble
At your doom! Hear it, exiles of liberty!
And let your hearts go up to heaven,
The year, the day of your redemption!
Is at hand. Hear it, men of our continent!
For freedom's superstructure is so large.
We want it all, and more, for her foundations.
Shout, ye dwellers of these lands and waters!
From Patagonia to the clime where
Franklin sleeps, and higher yet, if higher,
Earth or sea; shout till heaven's arches ring,
And the angels join the ever blessed,
Ever glorious cry, This is the month and this
The happy day on which America
And liberty, before God, became one forever!


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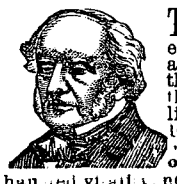
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ON earth there is nothing great but man; in man there is nothing great but mind.—*Sir William Hamilton.*

TRUTH is brought to light by time and reflection, while falsehood gathers strength from precipitation and bustle.—*Tacitus.*

REASON, my father, by the gods is given.
To men, the noblest treasure we can boast.
—*Sophocles.*

THE common rabble estimate few things according to their real value; most things according to the prejudices of their minds.—*Cicero.*

TRELAWNY asked Shelley on one occasion, "Do you believe in the immortality of the soul?" Shelley's answer was unmistakable, "Certainly not; how can I? We know nothing; we hav no evidence."—*Sotheran.*

DID the Almighty, holding in his right hand truth, and in his left hand, search-after-truth, deign to proffer me the one I might prefer, in all humility, but without hesitation, I should request search-after-truth.—*Lessing.*

KNOWLEDGE is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain;
Oppresses else will surfeit, and soon turns
Wisdom to folly, as nourishment to wind.
—*Millon.*

OF all the senseless babble I hav ever had occasion to read, the demonstrations of those philosophers who undertake to tell us all about the nature of God would be the worst if they were not surpassed by the still greater absurdities of the philosophers who try to prove that there is no God.—*Huxley.*

THE clergy keep telling us that it is dangerous for the mind of man to be free. I deny it. Out on the intellectual sea there is room enough for every sail. In the intellectual air there is room enough for every wing. And the man who does not do his own thinking is a slave, and does not do his duty to his fellowmen.—*Ingersoll.*

WHAT is a man,
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.
Sure, he that made us with such large discourse,
Looking before and after, gave us not
That capability and God-like reason
To rust in us unused.—*Shakspere.*

IT is astonishing how a conception of original sin or total depravity, which transforms God from an object of adoration and affection into a hideous and detestable being, could at any time, however barbarous, hav been found acceptable, or how the casuistries by which people strive to modify its hardness could ever hav been listened to with common patience.—*Strauss.*

THEOLOGIANS no longer speak with authority. They are content to suggest and to deprecate hasty contradiction. Those who believed on trust hav passed into uncertainty. Those who uphold orthodoxy cannot agree on what ground to defend it. . . . Doctrins once fixed as a rock are now fluid as water. Truth is what men trow. Things are what men think. . . . What is generally doubted is doubtful.—*Froude.*

IF the view I hav taken did really and logically lead to Fatalism, Materialism, and Atheism, I should profess myself a Fatalist, Materialist, and Atheist; and I should look upon those who, while they believed in my honesty of purpose and intellectual competency, should raise a hue and cry against me, as people who by their own admission preferred lying to truth and whose opinions therefore were unworthy of the smallest attention.—*Huxley.*

A FEW years ago a Methodist clergyman took it upon himself to giv me a piece of friendly advice: "Although you may disbelieve the Bible, you ought not to say so. That you should keep to yourself." "Do you believe the Bible?" said I. He replied, "Most assuredly," to which I retorted: "Your answer conveys no information to me. You may be following your own advice. You told me to suppress my opinions. Of course a man who will advise others to dissimulate will not always be particular about telling the truth himself."—*Ingersoll.*

ALL that is necessary, as it seems to me, to convince any reasonable person that the Bible is simply and purely of human invention—of barbarian invention—is to read it. Read it as you would any other book; think of it as you would of any other; get the bandage of reverence from your eyes; drive from your heart the phantom of fear; push from the throne of your brain the cowled form of superstition—then read the holy Bible, and you will be amazed that you ever, for one moment, supposed a being of infinit wisdom, goodness, and purity to be the author of such ignorance and such atrocity.—*Ingersoll.*

IT is not by shirking difficulties that we can remove them or escape them; nor by evading the perplexing problems of life or speculation that we can hope to solve them; nor by saying Hush! to every over-subtle questioner that the question can be answered or the asker silenced. Men cannot go on forever living upon half-exploded shams; keeping absolute laws with admittedly false preambles on their statute books; professing creeds only half credited and quite incredible; standing and sleeping on suspected or recognized volcanoes; erecting both their dwellings and their temples on ice which the first dreaded rays of sunlight they know must melt away.—*Greg.*

## Odds and Ends.

"ARE you prepared for death?" the clergyman asked, with a tremor of emotion in his voice as he took the sick woman's hand in his own. A shade of patient thought crossed the invalid's face, and by-and-bye she said "she didn't hardly believe she was; there was the little bedroom carpet to be taken up yet, and the paint up-stairs had hardly been touched, and she did want to put up new curtains in the dining-room; but she thought if she didn't die until next Monday she would be about as near ready as a woman with a big family and no girl ever expected to be." That woman got well.

CHRISTIANS.

Two ragged urchins stood one day
Beside the great church door,
And watched the folks in rich array
From out the temple pour.

"My eyes! but ain't they tony though!
And don't they sport the dress!
What be they, Joe?" "Oh, I dunno—
They're Christian folks, I guess."

They be! Then if we had the cash,
And nothing else to do,
And washed and dressed and cut a dash,
Should we be Christians too?"
—*Boston Transcript.*

AUNT SALLIE'S CONCLUSIONS.—"The Liberal League! La me," says Aunt Sallie, "what new-fangled society is that?" and she dropped the first number of the *Rational Appeal*, and took a huge pinch of snuff.

"Oh, that," says the elegant nephew, complacently stroking his mustache, "is a Liberty party that advocates the equality of human rights, the taxation of church propertw, etc."

"Taxing the house of God," echoed Aunt Sallie, "wouldn't that be awfully blashemous and wicked!"

"Can't see it in that light," said the irreverent nephew, "for common report makes him the richest monopolist in the world, owning the earth and the fulness thereof, to say nothing of the cattle on a thousand hills."

"Sartin," mused Aunt Sallie reflectivly. "I don't see why he is not just as able to pay his taxes as the widow Brown, with only that small house and lot, and five children to support. But I don't know what the minister will say, for he is always begging for him as though he was the raggedest pauper in town."—*Rational Appeal.*

MR. and Mrs. Tom Mulcahy lived on a farm. They were shrewd and thrifty, and had the reputation of being close. Finally Mrs. Mulcahy sickened and was about to die. Finding herself nearing the end, she expressed a desire to put things in order before that event occurred, and old Tom prepared to listen.

"Tom," said Mrs. Mulcahy, "there's Mrs. Smith up at the crossing, she owes me $1.80 for butter; see ye get it."

"Sinsible to the last! Sinsible to the last!" said Tom. "I'll get it."

"Then—then there's Mrs. Jones up at the creek, she owes me $1.50 for chickens."

"Ah! look at that now for a mind; she forgets nothing."

"And Mrs. Brown in the village, she owes me $2.30 for milk."

"D'ye hear that? Sinsible to the last! Sinsible to the last! Go on, my dear."

"And—and——"

"Yis?"

"And Mrs. Roberts, at the toll-gate, I owe her——"

"Ah! poor dear! poor dear!" broke in old Tom, hastily; "how her poor mind does be wandering! Sure we've allowed her to talk too much intirely, so we hav."

CENSUS-TAKING.—"Hav you got my name down?" demanded one woman.

"Alice Gaffney," was the response.

"Well, it ain't Gaffney; it's Gooligan, I'm one of the Gooligan family of the Eleventh ward, and I want it put down."

The desired change was made and the woman satisfied.

In another house was found a burly, jet-black negro, with a white wife holding a baby in her arms. Their marriage certificate hung in a conspicuous position on the wall, and the man pointed to it with evident pride. The baby bore the high-sounding name of Arthur Eugene Forrebee, and when asked its color the man responded with a laugh:

"Dat's our baby, but I don't know whether you'd call him black or white; 'spose you call him half-and-half? Dat chile was born back here in Cullen street, de hardest street in Philadelphy."

Having given his occupation as soap-fat gatherer, the man inquired what all the questions were asked for. He was told that they were to be sent to Washington.

"Hole on, hole on!" he exclaimed; "I don't want to go to Washington as no soap-fat gatherer. I'se a cook by purfession; put me down a cook."

At another place a brazen-looking white woman asked if the police were collecting information to send them all to the House of Correction. One old colored man asked:

"Is dis yere for de draft? Bekase I'll play sick like I did when I was in de army before. Yah, yah, yah!"

A colored woman weighing about three hundred pounds leaned out of a second-story window and coolly surveyed the visitors as they rapped at the door. Then she asked what they wanted.

"We want to see you a moment," was the reply.

"Well, here I is," she responded, with a chuckle; "de Lord knows I'se big enough for you to see me."


## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. " | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 3 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | 2 |
| 32. | The God's of Superstition and the God of the Universe. D. M. Bennett. | 3 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus, D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 3 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
| 44. | Design Argument Refuted. Underwood. | 3 |
| 45. | Elisha the Prophet. Bennett. | 2 |
| 46. | Did Jesus Really Exist? " | 2 |
| 47. | Cruelty and Credulity of the Human Race. Dr. Daniel Arter. | 5 |
| 48. | Freethought in the West. G. L. Henderson. | 5 |
| 49. | Sensible Conclusions. E. E. Guild. | 3 |
| 50. | Jonah and the Big Fish. D. M. Bennett. | 1 |
| 51. | Sixteen Truth Seeker Leaflets. No. 1. | 5 |
| 52. | Marples-Underwood Debate, Underwood. | 3 |
| 53. | Questions for Bible Worshipers. B. F. Underwood. | 2 |
| 54. | An Open Letter to Jesus Christ. Bennett. | 5 |
| 55. | The Bible God Disproved by Nature. W. E. Coleman. | 3 |
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| 58. | Prophecies. | 2 |
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| 63. | The Devils Due-Bills. John Syphers. | 3 |
| 64. | The Ills we Endure—their Cause and Cure. D. M. Bennett. | 2 |
| 65. | Short Sermon No. 2. Rev. Theologicus, D.D. | 2 |
| 66. | God Idea in History. H. B. Brown. | 5 |
| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
| 68. | Ruth's Idea of Heaven and Mine. Susan H. Wixon. | 2 |
| 69. | Missionaries. Mrs. E. D. Slenker. | 2 |
| 70. | Vicarious Atonement. J. S. Lyon. | 3 |
| 71. | Paine's Anniversary. C. A. Codman. | 3 |
| 72. | Shadrach, Meshach, and Abed-nego. D. M. Bennett. | 2 |
| 73. | Foundations. John Syphers. | 3 |
| 74. | Daniel in the Lion's Den. Bennett. | 2 |
| 75. | An Hour with the Devil. " | 10 |
| 76. | Reply to Erastus F. Brown. D. M. Bennett. | 3 |
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| 78. | Christmas and Christianity. D.M.Bennett. | 5 |
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| 0. | Address on Paine's 139th Birthday. Bennett. | 2 |
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| 91. | Our Ideas of God. B. F. Underwood. | 2 |
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| 93. | Obtaining Pardon for Sins. Hudson Tuttle. | 5 |
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| 95. | Jesus Christ. D. M. Bennett. | 5 |
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 28. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, July 10, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

A MAN has invented a chair that can be adjusted to eight hundred different positions. It is designed for a boy to sit in when he goes to church.

GEORGE RIPLEY, the well-known writer and critic, who was associated with Emerson, Dana, Hawthorne, and others in the Brook Farm community, died on the 4th.

THE venerable Mrs. Tyler, the widow of ex-President Tyler, has joined the Roman Catholic church. Her daughter and granddaughter unite with Mrs. Tyler in taking this step.

A LITTLE Sunday-school miss was asked by her teacher, "What must people do in order to go to heaven?" "Die, I suppose," replied the little one. The teacher didn't question her any further.

A YOUNG man convicted at Athens, Georgia, of forgery, was, according to the Atlanta *Constitution*, "an activ member of the Young Men's Christian Association," yet he habitually "played and drank in the billiard saloons."

THE Philadelphia Court of Common Pleas has decided that money lost by betting on a race cannot be recovered through the law in that state, which only covers "money wagered upon any game of address or of hazard." The case was a bet on a pedestrian mateh.

THE new oath for the French soldiers contains no reference to the Deity or the republic. It will be taken on the 14th of July, as follows: "In the name of the regiment, I swear on my honor to remain faithful to the Constitution, and to defend this flag until death."

THE outcry against the emigration from Ireland is preposterous. Lord Carlisle, a former lord-lieutenant, hit the mark when he said that he hoped the emigration would continue till those left could always command by their labor sixty cents a day; but that is just what many landlords don't want.

THE Methodist ministers of Boston hav formally requested the city authorities to cease giving free concerts on Sunday in the public parks, on the ground that such music is "promotiv of Sabbath desecration and injurious to public morals." They seem to be afraid of all opposition to and competition with their dolorous psalm singing.

THE shy planet Mercury now once more visits the evening sky, and those who keep a sharp watch for him soon after sundown will catch him twinkling a few degrees above the western horizon. It is three months since he last shone in the west after the sun, and during that time he has made the circuit of his two-hundred-million-mile track, and is ready for another lap.

THE Mayor of New Bedford was invited to make an address at a union Sunday-school picnic. The Methodist minister thereupon advised his congregation to stay away, saying, "When I joined the church of Christ I promised to renounce the devil and all his works, and I cannot now allow the schools to be represented by the person proposed without entering a protest."

MANY people are under the impression that England stands at the head of all the Continental nations as regards the number of its periodical publications. Such is not the case. Germany heads the list with 3,778; England follows with 2,509; and France comes next with 2,000. There is then a great falling off. America boasts 9,129, being more than the three nations above named put together.

IT is noticeable that most of the Baccalaureate sermons this year refer either directly or remotely to the prevailing sentiments of skepticism. They handle the subject very gingerly, however, and are characterized by a wailing refrain of "Please don't do it." But none of them picture the horrors of hell as a penalty. How differently this thing was done a quarter of a century ago. What has made the change?

THE Jesuits are now being expelled as quickly as possible. Great excitement prevails all over Paris in consequence of a recent demonstration, both against and for the Jesuits. While being expelled from their institution in the Rue de Sevres a large crowd gathered at the entrance and hooted the priests issuing therefrom. At Lille and other provincial towns the demonstrations were, however, mostly in favor of the order.

PREACHING to New York Presbyterians on Sunday, the Rev. Principal Cairns, of Edinburgh, uttered these words: "Every true Christian is independent of light from without. He does not need the testimony of the church. He has, in the language of the apostle, an unction of the Holy Ghost." What is this but George Fox's doctrine of the "inner light?" Is the Rev. Principal Cairns a Quaker masquerading in a Geneva gown?

AN English clergyman, the Rev. Thomas Ratcliffe, Vicar of Stapleford, was charged before the Nottingham county magistrates the other day with assaulting Sarah Johnson, a married woman. It appeared that the complainant went to the churchyard on Friday night for the purpose of cutting the grass growing on her child's grave. While so engaged the defendant appeared, and, charging her with trespassing, struck her and knocked her down. He was fined a guinea.

SOME little girls in a Brooklyn Sunday-school were studying the history of David, the passage for the day being that which describes the shepherd boy's victory over Goliath. The teacher asked the question, "Now, can any of you, little girls, tell me who killed the giant?" Quick as thought one of the smallest responded, "Jack." The teacher had some difficulty in explaining the difference between the inspired yarn and the no less authentic story of "Jack the Giant Killer."

DEACON JACKSON, of St. Louis, called a sister in the church "an old cow." She had him arraigned before a committee, which recommended his suspension, but a majority of the church voted against such punishment. That was the situation when, at a prayer-meeting, Deacon Jackson took his accustomed place in the amen corner. The pastor suggested that under the circumstances, he had better take a back seat. He refused to be thus humiliated. Then Deacons Smith and Bird ejected him after a violent struggle.

WHEN Anthony Comstock told our reporter of the vast quantity of "evil reading" and pictures he had seized from little children in a school up town we could not resist the impression that he was rather too serenely confident of our innocent credulity. Now, the Superintendent of Schools says this remark of Comstock's was all "blow," and that he intends to call upon Mr. Comstock officially to designate the school. We imagin that the vice suppressor will find it harder to point to chapter and verse in this affair than he does when he addresses Sunday-schools on his life work.—*Truth.*

ONE of the subjects for study or discussion at the Conference of Believers for Bible Study at Clifton Springs, N. Y., is, "The Testimony of Scripture in Relation to Itself." Literally defined, this means the testimony the text of the Bible offers in proof of its own divinity. Truly an interesting subject, and one of which a discussion will immensely advance the claims of that book to inspiration. Doubters want external-collateral evidence, not the mere assertions of the book, to satisfy them. If books are to be allowed to prove their inspiration by their own assertions, the market could soon be glutted.

TRUTH must persist in directing public attention to the many abuses incident to steamboat travel. Either the officials to whom the supervisory duty is entrusted are not numerous enough, or they are incompetent. Steamboats daily leave the piers crowded far beyond their legalized capacity. But few or more are provided with a sufficient number of boats in case of an accident, and the life-preservers in many instances are of the poorest kind. The late disasters hav only had a temporary influence in the way of increased vigilance, and something more radical in the way of change is imperativly needed.—*Truth.*

IF the Rev. Dr. Walsh is correct in his explanation of Anthony Comstock's prosecution of the Sabin case, it is the most scoundrelly piece of business Comstock ever undertook. The character of the books he bought of Sabin was such that it seemed nothing could be said in defense of Mr. Sabin. It is due to Comstock that he be heard before opinions are formed but if it shall finally appear that to revenge himself upon Mr. Sabin for once having been witness against him he induced that gentleman's son to buy him these books on the plea that he was an amateur collector of prints, as the Baptist clergyman charges, no punishment known to the law would be too severe for this man, who professes to be engaged in the work of purifying public morals.—*Truth.*

THE Old Catholic church seems to be in a worse plight than ever. At the meeting in Geneva of the Swiss Old Catholic Synod, Bishop Herzog reported that in the canton of Berne alone twelve parishes and ten priests were lost during the year. This was by reason of the parish election laws, through whose operation the Roman Catholics succeeded in electing their own priests, and thus getting the appropriation which the government allows. In other cases there was a similar result to elections. In only two parishes where elections were held were the Old Catholics successful. Only forty eight parishes are now left to them. A new book of prayer, compiled by Bishop Herzog, was adopted by the Synod. The original promoters of the Old Catholic organization are greatly discouraged, and there are now no fears that the Roman Catholic church will suffer any losses in this direction.

THE *Observer* recently offered a prize for the best essay refuting modern Infidelity. The prize has been awarded. If the *Observer* really desired to benefit mankind, why did it not offer a prize for the best essay on the subject of modern Infidelity? Would the Albany *Law Journal* offer a prize for the best essay against usury, or in favor of the Statute of Limitations, or for or against either side of these or any other legal subjects? Or should we expect a medical society to offer prizes for the best essay against the theory of emotional insanity? Would not prizes be offered in these cases for the best essay on the subjects, leaving each writer to his own view? And would not the best thought be called out in this way? Why is it, then, that a religious journal, in hunting after thought on modern Infidelity, should confine contestants for its prizes to one side of the issue? Is it because Infidelity is so strong and the foundation of modern religion so weak that the former must be choked off to prevent its gaining the supremacy?

THE Indianapolis *Journal* is responsible for the following touching "pome:"

I thought the deacon liked me, yet
I wa'n't adzackly shore of hit—
For, mind ye, time and time agin,
When jiners ud be comin' in,
I'd see him shakin' hands as free
With other sisters as with me!
But juring last revival
He called on me to lead in prayer,
And kneeled there with me side by side,
A-whisperin' he felt sanctified,
Jes' techin' of my garment's hem—
That settled things as far as them
Thare other wimmin was concerned!—
An'—well! I know I must a-turned
A dozen colors. Flurried? La!
No mortal sinner ever saw
A gladder widder than the one
A-kneelin' there and wanderun
Who'd pray! So glad, upon my word,
I railly couldn't thank the Lord!

THE meteor that fell near Macon, Ga., on Tuesday night is said to hav looked as big as a barrel, and as it rushed down the sky it lighted up the whole city. When it exploded the earth shook and the frightened negroes dropped on their knees and began to pray, recalling the scenes on the Southern plantations during the great meteor shower of 1833. It is estimated that the meteor struck the earth about forty miles from Macon. It is interesting, in the light of astronomers' theories, to contemplate the possibility that this mass may hav been hurled from the sun during some disturbance of his surface, like those that are now visible through a telescope. It is fortunate that the great central orb of the solar system does not often amuse himself by throwing a million-pound shot at some one of his fleet of worlds. Still more interesting is the theory that such meteors hav been shot forth from a distant star, Sirius or Aldebaran perhaps, and hav fallen to rest upon our earth after a journey through space whose length makes an arithmetic nod.

## Events of the Week.

NEARLY fifty thousand immigrants arrived at this port in June.

TEXAS JACK, the noted scout, died at Denver, Col., on the 29th ult.

THE Cuban insurgents are meeting with disheartening reverses.

THE number of deaths from heat in this city is daily decreasing, though many are reported yet.

THE losses by the recent overflow of the Mississippi in Illinois will exceed one million dollars.

FORTY-THREE dead bodies hav been recovered thus far from the wreck of the burnt steamer Seawanhaka.

AT the recent international shooting match at Dollymount, Ireland, the American team won by twelve points.

A FREE ice-water fountain has been presented to this city for the benenfit of the public by a temperance society.

THE damage caused directly and indirectly by a recent break in the Lachine Canal will amount to $1,500,000.

AN elevator that will store fifteen hundred thousand bushels of grain was recently completed in Jersey City.

BOYS in New Jersey are being paid three cents a quart for killing potato bugs, which are destroying the potato crop.

THE fast mail service between this city and the West, which was suspended some time since, was revived on the 5th.

BRADLAUGH has finally won his seat in Parliament; but the opposition threaten to prosecute him, though what for is not known.

A PHILADELPHIA policeman shot and killed two rowdies; and though he was acquitted for the deed, he was driven insane with remorse.

THERE is some prospect of a reconciliation between the pope and Prussia. The pope is yielding one point of difference after another.

THE president of the Boston and Albany Railroad and another person were killed by a railroad accident at New London, Ct., on the 1st inst.

DISASTROUS floods are reported from the Pacific Coast. The rivers of Washington territory, Oregon, and British Columbia are overflowing.

GRASSHOPPERS are following and gleaning after the army worm on Long Island. The farmers are sprinkling their land with tobacco dust as a preventiv.

THE iron miners at Mine Hill, Dover, N. J. are on strike. The striking Second-avenue horse-car drivers of this city are returning to work at the old rates.

SEVERAL disturbances hav taken place in France in connection with the expulsion of the Jesuits; the most serious one was at Havre, where the soldiers charged a crowd, wounding several.

THE Rev. Mr. Hunt, of Brooklyn, charged with having committed an inhuman assault on his little stepson, has been acquitted, one of the jurymen saying that though they knew he was guilty, they would say to him, "Go and sin no more!"

THERE is trouble in the Fenian camp. They recently held a convention at Philadelphia, and sent a committee to ascertain what had been done with the Skirmishing Fund—some $80,000—but the custodians of the fund refuse to giv any account of it.

DR. TANNER, the fasting physician from Minnesota, is now undergoing a long fast in this city. He has fasted over a week, and intends fasting forty days. He is carefully watched by a guard of physicians, who do not leave his side for a moment.

KEARNEY's followers in San Francisco hav turned against him, and at a recent meeting at the sand lots the feeling was so strong against him that threats were made of hanging him, and he had to be rescued from the mob and driven off in a hack by the police.

# Communications.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

ELIZABETH AND MARY.—CONTINUED.

Now, this Holy Ghost is nowhere described in the sacred scriptures. Only the effects of his administration are considered of any importance. But the godly commentators have told us "that the Holy Ghost is a living, conscious person, is plainly implied here, and is elsewhere clearly taught (Acts v, 3, 4); and that in the unity of the godhead he is distinct both from the Father and the Son, is taught with equal distinctness (Matt. xxviii, 19; 2 Cor. xiii, 14)."

Of course we must accept this lucid definition, which will aid us mightily. So then the Holy Ghost was and is a veritable person, of the masculine gender. Please bear that fact in mind as the holy farce proceeds.

It was promised Zacharias that his baby John should "be filled with the Holy Ghost even from his mother's womb." Now if the Holy Ghost was a full-grown person, must not that baby-boy have been stuffed to a bursting uncomfortableness to have been filled with an adult person, a ghost, too, and a holy one besides? Moreover, how about the Ghost, to be crowded into a little baby?

Again. This Holy Ghost person is not introduced or rendered visible in the sacred drama, notwithstanding Gabriel told Mary that "the Holy Ghost shall come upon thee." Accepting the definition above, "a living conscious person, distinct from both the Father and the Son," and that the "godhead united is the infinite or universe," when this person—one-third of the godhead or the infinite—"came upon Mary," must not an avalanche have fallen upon her? We leave a blank for the commentators to fill, which several do in this wise: "Power of the highest, the immediate energy of the godhead, conveyed by the Holy Ghost." There, ought not we to be thankful for that definition?

Now comes "overshadow, a word suggesting how gentle, while efficacious, would be this power, and its mysterious secrecy, withdrawn as if by a cloud from human scrutiny."

Thank you, Messrs. Commentators. Then there was no avalanche, though a third part of the godhead, being a person of the masculine gender, "came upon Mary?" Oh, now we understand. It was the force or energy of the triune whole, conveyed by this one-third personal male Ghost, distinct from the other two-thirds, and embodied gently, that is, by absorption, diffusively, but efficaciously (that is, with sufficient power to produce the desired and designed effect) on to or into Mary in mysterious secrecy (did she realize it herself?), and afterward withdrawn as if by a cloud from human scrutiny.

Reader, where do you suppose those holy commentators found that explanation? Did Gabriel tell them, or Mary, the mother of God, or did the Holy Ghost reveal it, that we might not longer remain ignorant of the infinitesimal processes of the immaculate conception?

Could Mr. Bennett have availed himself of this comprehensive analysis of these learned ones, it would have superceded the necessity of some of his most "vulgar" questions in his "Open Letter to Jesus Christ."

"That holy thing born of thee" the D.D.'s declare to mean "that sonship efflorescing into human and palpable manifestation."

Isn't that beautiful, sublime, godly, celestial?

But we must leave the Son and his attributes, for it is with the mother we have to do, except as the Son is introduced in relation to the mother or woman.

Gabriel, having announced the birth of John, naturally felt an interest in the success of his job or the fulfilment of his promise, so he kept a sharp eye on matters; and having been hovering around during Elizabeth's five months' hiding, as only an angel could, he understood perfectly how the case progressed and run no risk in informing Mary of the condition of her cousin, thinking it would be a good test in regard to her own case, and so it proved, for it set her on the *qui vive* to learn the truth of Gabriel's assertion, as she already knew of Elizabeth's barrenness, age, and continual prayers for a son. So as soon as Gabe left her she arose and went into the hill-country in haste and found Elizabeth at home, for she had returned from her unaccountable hiding from her husband (possibly to enjoy angel ministrations from gentleman Gabriel).

This again transfers us to the home of Elizabeth.

Scene Fourth. An interview most transporting to these lovely cousins and not void of interest to us poor mortals, since the soul's salvation of the universe depended upon these two godly women. The sacred historian describes it thus: "Mary entered into the house of Zacharias and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice and said, Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord" (Luke i, 40–45).

The chaste commentators declare that the "babe leaping" denoted that "this maternal sensation was something extraordinary—a sympathetic emotion of the unconscious babe at the presence of his Lord;" or, in other words, that the six months' fœtus was conscious of the conception of Mary, and that the child conceived by the Holy Ghost was the "Lord."

Could it be believed that some men, in the light of the nineteenth century, would write themselves down as such credulous dupes or knaves were it not for the fact before our eyes in print? And, furthermore, that silly men and women could be found who would believe such wicked nonsense?

The design is apparent. In order to prove that Jesus was the son of God, the Holy One, who had been prophesied of from the Garden of Eden, "the seed of the woman that shall bruise the serpent's head," the Savior, yea, the very Lord God himself, the account is made to represent that first the fœtus was inspired to leap, and then the mother to know and affirm, without any external knowledge, that Mary had thus conceived the Lord, for our divines go on to say that, "turn this as we will, we shall never be able to see the propriety of calling an unborn child 'Lord,' but by supposing Elizabeth, like the prophets of old, was enlightened to perceive the Messiah's divine nature, upon whom (Mary) and her unborn babe, in an ecstacy of inspiration, she pronounces a benediction, feeling it to be a wonder unaccountable that the mother of her Lord should come to her." The holy divine adds that "the virgin received an additional benediction (verse xlv, 'she that believed') for her implicit faith, in tacit and delicate contrast with her own husband." It will be remembered that Zacharias fearing, doubted, and as a judgment was struck dumb. Elizabeth and Mary had no such squeamish fear in regard to Mr. Angel's predictions and performances, and the doubting husband could be reproved by the wife for his incredulity. No doubt these lovely pattern women would like to have persuaded the husband and lover to believe the miraculous interposition of God in the presence of Gabriel in their absence, the one hiding and the other at home in Nazareth, or with her cousin Elizabeth.

We have no account that Gabriel visited them during their pregnancy, but as many important items are omitted in God's word, the fact might not have been stated. The divines go into rapture over the holy visit, exclaiming, "What an honored roof was that which overarched these cousins, and yet not a trace of it now is to be seen, while the progeny of these two women, the one but the honored pioneer of the other, have made the world new."

As soon as Elizabeth ceased her benediction, Mary caught up the strain and in ten verses magnifies the Lord for what he has done for her, etc. The holy commentators are again in raptures over this "magnificent canticle," and inquire; "Is it unnatural to suppose that the spirit of the blessed Virgin had been drawn beforehand into mysterious sympathy with the ideas and tone of this hymn? . . . In both songs these holy women, filled with wonder to behold 'the proud, the mighty, the rich,' passed by, and in their persons the lowliest chosen to usher in the greatest events, rejoiced in that great law of the kingdom of God by which he delights to 'put down the mighty from their seats and exalt them of low degree.'"

Was not there a little of the selfishness and pride of the old carnal Adam exercised in those grateful songs by these holy women, Messrs. Divines, since themselves are the chosen who had "found favor with God," even though it is attempted by a misconstruction to convey the false impression that "in both songs the strain dies away on Christ," referring to Hannah of the Old Testament notoriety, who sung in similar circumstances the birth of her son Samuel, "under the name of Jehovah's King," who was the Christ.

"Mary abode with Elizabeth about three months, and then returned to her own house." Then we catch a heavenly glimpse, in scene fifth, of John's birth and circumcision:

"Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt around about them; and all these sayings were noised abroad throughout all the hill country of Judea."

It is surprising that all who heard this wonderful story should question, "What manner of child this shall be? And the hand of the Lord was on him."

It now became Zacharias' turn to go into ecstacies, for his doubting ceased with the birth of the child, his restoration of speech, and the incipient fulfilment of Gabriel's prophecy. So he "was filled with the Holy Ghost" (a living, conscious person), and ran on prophesying of the infant Jesus, who was to be born, forgetting his own baby John, except as he declared, "he shall be called the Prophet of the Highest and go before him," which the record manages to fulfil. Probably this is all fabrication for the purpose of establishing the divinity of Jesus, as none but Luke mentions the circumstance.

Elizabeth does not figure largely in this scene, and she and the old priest here disappear from the stage and are no more seen or heard of in the glorious scheme of salvation, their introduction having been only necessary to furnish parents for John the Baptist, especially Elizabeth for a mother. There is nothing criminal recorded against her, though she was an enthusiast, which is more than can be said of the majority of the women of the Bible.

## Sexual Intemperance.—No. 2.

"Each woman should claim and hold complete ownership of her body." "Easier said than done," is the too frequent reply. And so it is. But the greater the trial the harder the labor, the more pure and perfect will be the joy in achieving it and feeling that you hav won. When we read the history of the temperance cause, and consider the long years of labor, of earnest soulful effort, and the millions of money that has been spent in trying to win men from a love of spirituous liquors and teach them the great evil of indulgence in rum drinking, we almost despair at the outlook of what is to be done to remedy this greater and more universal intemperance of excessiv sexual commerce. It permeates all classes of society, in marriage and out, and is almost a universal evil all over the world. There are a few priestly celibates who really liv celibate, a few widowers, bachelors, and young men, a few widows, nuns, and old maids, and doubtless a great many young girls who liv pure, chaste, and virtuous lives, and so also do the Shakers as a class, and a few full believers in Christ and Paul, but all these are but as scattered, glimmering stars in the vast firmament. And of them all, how many liv pure from a real knowledge of the laws of hygiene? So few you could almost count them on your fingers. And just so was it once with liquor intemperates. Those who let rum alone because of its greatest evil, the destruction of mental and bodily vigor, were few indeed.

But the day of light and knowledge is here, and the eyes of the blind are being opened, and we hope and trust that this last, greatest, and most important battle to be fought for purity, health, and happiness will be of shorter duration and require less outlay of time and means in proportion as the glorious light of science, fact, and experimental knowledge is thrown upon it.

There are thousands of good, brave, and noble men who are working with full hearts and strong resolves for purity of sex, for hygiene of mind and body, but not till woman comes in all her strength of power to the front, and givs herself—her all—to the work, will the real battle begin. And that it may be waged in love, in heartfelt kindliness of spirit, is the guerdon of success. Each woman must claim ownership of herself; not clamor for more rights, but quietly be a law unto herself, and take the rights that are hers by virtue of her inheritance, as the mother of all who liv. Until woman owns herself sexually she never will be able to stand by man as his equal in power or consequently his peer in intellect. She must be pure herself, and demand it of all whom she admits to her friendship and home. She must teach it as the first lesson to her children; teach it not as mere social custom, but hygenically and thoroughly as a demand of nature, and one that is imperativ and absolute, one on which health of body, strength of mind, and all the vital forces are dependent. Without purity and cleanliness sexually, there can be no purity and cleanliness of mind, and no true health and vigor of body.

The great mass of the people hav sinned in ignorance. They knew not what they did. They inherited desires and passions, and thought in gratifying them they only yielded to a natural law of their being. If some few discovered, when too late, that they had sacrificed health, vigor, and intellect at the shrine of lust they did not want themselvs to blame, but deemed it a disease and sought medical assistance; and doctors compounded remedies, advertised them widely, and pocketed fortunes, but never once told the poor victims of selfish gratification that their only help lay in purity and abstinence. Now and then a nostrum would change the form of the disease and a cure would be triumphantly heralded only to hoodwink hundreds of others into trying it.

It is not doctors and medicines the world needs. It is knowledge, light, and revealed experience!

Age after age one person after another has tried to giv to it this greatly needed boon, but the mills of the gods grind slowly, and perhaps the time is even now hardly come when the people will consent to hear and look upon the naked truth. But it is the duty of those who do see the evil and know the remedy, to speak, even though all refuse

to listen. A seed may be sown here and another there and of them all a few may take root and grow into a tree, and one tree which produces the fruit of purity and correct living is worth ages of toil and labor. Like "Apple-Seed John" in Lydia Maria Child's poem in St. Nicholas—we will plant the seeds and hope some future race may enjoy the crop:

"Weary travelers journeying west,
In the shade of her trees find pleasant rest,
And they often start with glad surprise
At the rosy fruit that round them lies,
And if they inquire, whence came such trees
Where not a bough once swayed the breeze,
The answer still comes as they travel on,
These trees were planted by 'Apple Seed John.'"

*Snowville, Va.* ELMINA D. SLENKER.

## Letter From E. C. Walker.

IOWA MASS MEETING.—NOTES OF TRAVEL —THE BELVIDERE CAMP-MEETING.—LECTURES.—LEAGUE CONGRESS, ETC.

Iowa Liberals hav, upon the whole, been backward in the good work of organization and propagandism. There are a few superb workers, men and women, scattered over the state, but for one of these activ apostles of the gospel of humanity there are ten nonbelievers in the popular religion who are sitting with the licked fingers of laziness upon the stool of apathy, hugging to their breasts the comforting delusion that they are Liberals. Men who will privately assure you that Christianity is a gross superstition still occupy pews in its churches and contribute liberally for the support of its ministry, while they giv not one cent to help the cause in which they profess to believe, take not one Liberal paper, and know nothing, or next to nothing, of the momentous events of the last three years. Now, it is proposed to stir up a few, at least, of these sleepy souls, and get them to take a little interest in progressiv thought and vital reform work. To this end a mass convention of the Liberals and Secularists of Iowa and adjoining states has been called to meet at Marshalltown, Friday, Saturday, and Sunday, August 27th, 28th, and 29th. Three sessions will be held each day in Woodbury's Opera House, and some of the best of speakers in the country will address the assembled disciples of justice.

The following speakers hav been invited, and hav readily promised to be in attendance: Prof. W. F. Jamieson, Mrs. H. S. Lake, and Mr. W. F. Peck. Dr. A. J. Clark of Indianapolis, Ind., has also kindly tendered his services, and will be on hand. T. C. Leland, O. A. Phelps, and others hav been invited, and it is hoped that they will be there. Good music will be procured, and everything done to render the meeting a complete success. But we shall not meet at Marshalltown only to listen to elegant speeches. We go there also to organize—to bring together our isolated workers, and devise ways and means whereby we can do practical work for truth and justice. Liberalism has a mission, and we shall accomplish that mission, if we are but true to the central abiding principles upon which the League was founded—liberty, love, and justice. Further particulars concerning the meeting will be furnished soon. In the mean time I want to hear from all who can attend, or will do anything to make this convention a success.

On Tuesday, June 8th, I started for Belvidere, Ill., to attend the camp-meeting at that place, called by our excellent brother, F. F. Follett. I traversed the river, valleys, and crossed the prairies of Iowa in the coaches of that excellent railway, the Chicago and Northwestern, stopping at most of the cities and towns upon the way to look up the interests of the cause, and engage in the sale of Liberal literature. At Cedar Rapids there are many Liberals, though but few of them comparativly dare avow their real sentiments. Among the earnest workers whom I hav had the pleasure of meeting there, I will mention Mrs. M. M. Reed, Chairman of the County Committee of the League; Sam'l Holland, S. J. H Wolf, L. B. Dawson, and Dr. A. B. Dennis. A very strong League might be organized here if the self-styled Liberals, who are pouring their money into the coffers of the Universalist and other orthodox churches, would but do their duty.

At Bertram and Mechanicsville we found some outspoken Freethinkers, as also at Mt. Vernon, the seat of a Methodist college; but at all of these places there are few if any Liberal papers taken. At Lisbon we partook of the hospitality of that most uncompromising Liberal, Joseph Levy, and here I met H. Sailor and W. Spinner, two more stanch men. Efforts hav been made to organize here, but so far without success. Apathy and indifference are the great obstacles in the way of organization everywhere.

At Wheatland we hav an excellent worker in the person of that staunch Radical, Jerome Dutton. He has done all in his power to form a League here, but has wisely concluded that the time is not yet ripe for the establishment of a successful organization. Better not organize than to prematurely combine and then quickly pine and die. Sunday, the 13th, I spent in the farm mansion of those devoted Liberals and friends of THE TRUTH SEEKER, Leroy and Flora Dutton. Here I met Charles and L. D. Dutton and other friends of the cause—friends of the labor and currency reform cause as well. Among the Liberals of Clinton county whom I hav met I hav perceived less of that narrow-minded bigotry which can see but one evil afflicting the race, and has one pet universal panacea, than among any other equal number of Freethinkers. These people are not afraid of new ideas, and examine all questions in the light of science and reason, not through Mrs. Grundy's spectacles.

Mr. A. L. Pascal has just been elected Secretary of the De Witt League. This should become a large and flourishing organization. There is abundance of material if only gathered up and properly utilized. The veteran worker at this place is E. Sweeting. I am under obligations to him for many kindnesses bestowed. At his home I made the acquaintence of A. L. Penfield, an enthusiastic Liberal and a young lawyer of ability and promise. He needs and should hav a larger field of work and usefulness. He has my sincerest thanks for favors extended. At Clinton I had the extreme pleasure of meeting for the first time Mrs. H. S. Lake and Mr. W. F. Peck. Mrs. Lake had just returned from a lecturing tour in which had been included the towns of Maknoketa, Tama City, Manchester, and Vinton. She wins the praise and admiration of all true Liberals wherever she goes. At the three first mentioned places she had full audiences. Mr. Shelling writes me from Manchester that she is the best and smartest lady lecturer they hav ever had at that place. At Vinton the attendance was small, but "sixteen enrolled themselves as liberty's lovers," and there are now grand prospects for a League at this point. Mrs. Lake goes next to Dixon, Ill., thence to Cedar Falls and western Iowa. Address her at Clinton, Iowa.

Our earnest German friend, Otto Wettstein, at Rochelle, Ill., is doing good work for the cause. He is helping to educate his townpeople both intellectually and in the way of true art.

Arriving at Belvidere, we found F. F. Follet up to his eyes in work. To him belongs all the credit for getting up the meeting. He announced a free platform, and it was such in the fullest and best sense of the word. The attendance was small, though increasing from day to day, and the interest was unflagging to the end. Some narrow-minded bigots were terribly disgruntled because Materialistic speakers were allowed upon the platform, but the leading Spiritualists, the men and women of sense, such as Dr. Juliet D. Severance, A. B. Severance, Moses Hull, Mattie Sawyer, Mr. Follet, and others, the reformers, who hav got out of the narrow boundaries of sect, the friends of humanity who realize the grave issues of the hour, exhibited no such short-sighted bitterness, and they succeeded, in conjunction with the audience and the speakers representing the other phases of thought, in making the Belvidere camp-meeting one of the most harmonious ever held in this country. Two sessions daily were held upon the fair grounds, and in the evening Adelphi Hall witnessed another outpouring of the truth. A conference meeting of one hour was held at the beginning of each forenoon and afternoon session, after which the rest of the time was taken up with the regular addresses of the various speakers. An interesting discussion upon the subject of Spiritualism *vs.* Materialism was kept up between Moses Hull and W. F. Jamieson, each making several speeches during the course of the meeting. They are both excellent speakers, and handled the subject and each other in a courteous, dignified, earnest, and truth-seeking manner. In addition to the various discussions and speeches as to whether man shall liv again, Moses Hull delivered an excellent address upon the "Conflict between Capital and Labor;" Mrs. Dr. Lawrence spoke grandly upon the labor problem, and delivered at Adelphi Hall a fine discourse upon the subject of health; Dr. A. J. Clark spoke upon the subject of "Mind," and also upon the Bible God; Mattie Sawyer chose for the subject of a finely-delivered speech, "Compensation;" and the writer of this presented the claims of the Liberal League, and urged the necessity of thorough organization. The marriage question was fearlessly handled by Moses Hull, Mrs. Severance, and others. In the first hall meetings Moses Hull spoke of the progress which the race has made, and he showed that the individual has always been right and society always wrong, and he maintained that such was the case to-day. Institutions must adapt themselvs to the changing necessities of the human family, or they must go down. In the conference meetings many an antiquated wrong got an airing, and especially was our one-sided educational system given a good drubbing. The speakers all agreed that that only was true education which developed alike the mental, physical, social, and emotional departments of our natures. How to make our home Liberal meetings a success, and the proper way in which Freethinkers should educate their children, were discussed by the writer and others. Good music was furnished by the Andrus family, of Beloit, Wis., by Moses Hull and Mattie Sawyer, and by some Liberal friends of Belvidere, whose names I did not obtain. Altogether, the Belvidere Camp-Meeting was a very enjoyable and instructiv affair, and it is to be hoped that many more gatherings of a similar nature will in the days to come cheer and instruct the faithful workers in the harvest-fields of humanity.

A letter just received from Dr. Shorland Harris, Mason City, Iowa, states that Humboldt Liberal League, No. 188, is alive, holding meetings each Sunday, and that its members intend to make it a power for good in Cerro Gordo. To W. F. Jamieson is due the credit of sowing the seed which has produced such goodly fruit.

The general impression abroad among our people seems to be that the Directors of the League will not call the Fourth Annual Congress at Bismarck Grove, as desired by many Western Liberals. If we cannot hav it there, how will St. Louis suit?

Prof. O. A. Phelps, "the Charles Bradlaugh of America," is making arrangements for a lecture tour through Iowa. Communicate with this indomitable worker at once. Address at Kansas City, Mo., box 991.

It is hoped that T. C. Leland will attend the Marshalltown Convention. If he concludes to come, he would like to make arrangements to deliver a few lectures on the way thither. Let our friends in Illinois and Iowa living upon the main line of the Chicago and Northwestern Railroad write to him at 201 East 71st street, New York city.

From here I go northwest through Wisconsin to LaCrosse, then through southern Minnesota into Iowa, and shall spend most of the time between now and the Marshalltown Convention in northern and eastern Iowa. I am prepared to speak upon the live issues of the day whenever called upon, and will do all I can to help on the good cause. Terms reasonable. Address me at Norway, Benton county, Iowa.

Now, friends, let me hear from you concerning the rally at Marshalltown. E. C. WALKER.

*Janesville, Wis.*, June 25, 1880.

## Evidences That "God Is Love."

And the Lord said, I will destroy man whom I hav created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I hav made them (Gen. vi, 7).

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Then I will walk contrary unto you also in fury, and I, even I, will chastize you seven times for your sins.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you (Lev. xxvi, 15, 16, 28, 29, 30).

As I liv, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you (Ezek. xx, 33).

I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me (Deut. v, 9).

Thus saith the Lord: Behold I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

That all flesh may know that I the Lord hav drawn forth my sword out of his sheath: it shall not return any more (Ezek. xxi, 3, 5).

And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God (Ezek xxv, 14).

Think not that I am come to send peace on earth: I came not to send peace, but a sword (Matt. x, 34).

Finally,

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (St. John vii, 38).

This is inducement in time of drought.

*Milltown, Me.* NELL M. BLANCHARD.

## Soul Existence.

Cudworth insists that there exists a magical connection between the soul and the body, the soul being first created. We are then to believe that soul and body were formed from nothing by a being who was never created at all. More than this, that matter and spirit are independent of each other, although they hav existed in a state of union, time out of mind.

Telescopes can see better than we, and of what would we be informed without feeling, sensation, and those mental processes which are the effect of time and sensation?

Can a highly organized body exist without soul, or an atom without motion?

The human constitution exhibits a complex arrangement of influences and results, which include the highest order of ethereal manifestations, but a complex nature and a double nature are two entirely different things, and the latter cannot be predicated of any experience which we call our own unless we can do without sensation, or raise a child in a dungeon by spirit influence alone. As well may we believe in a trinity as in a double nature. An organization highly advanced would of course require a proceeding influence as a part of itself if this could be called soul.

Suspend a small weight by a string and it will vibrate as you will it, or by the magnetic force of your mind.

Thus we exert ourselvs in various ways, and that activity and consciousness of the same is the mind, but the modus operandi is strictly material.

An atom will never work except from its own sensitiv side. Thomas Aquinas remarked that the soul was material in action.

Nature's weakness is shown, as her highest achievements fall back upon themselvs.

A human being is an exotic of the highest order, but there is no place for him yet in the great universe.

Which do we resemble most—our Father in heaven, or the grandparents whose dear portraits decorate the garret wall, and some ancestors whose pictures are not there?

To be cheated by an overgrown weasel is often a sad thing, but to get at the soft side of any nature you must address the emotions, the reason being a second sober thought. These facts are well known by orators and poets, who play upon human nature as an instrument which thrills to their lightest touch. Respectfully, ALHAZA.

REV. TOM TELLIER at West Pawlet said in his farewell sermon, "You can't afford to hav this church closed." Of course we can't. It is like the darky who came running home from church to lock up his hens, and said Bill Jones had fell from grace, and that poultry would hav to catch it. The same may be said of the Baptists here. It is only by constantly shaking damnation in their faces, and making them think they hang over hell by a hair, that the Liberals can be protected in their lives and property. D.

SEVERAL members of the Baptist church at West Pawlet hav said that they will not trade any more at a certain merchant's store, because he is an Infidel, and say that nobody ought to patronize him. D.

## Wrongs too Oft Repeated.

Many deep injuries within the last sixteen months hav been inflicted upon the editor of this paper. For one who has tried to hav his conduct square with the principles of truth and justice, he feels that his fate has been a hard one. Among the great wrongs thus visited upon him, few hav felt to him more cruel, uncalled-for, and ungenerous than the almost ungentlemanly attack of *Scribner's Monthly* for the current month. It is a magazine which has a high reputation, it has over a hundred thousand readers ; it has not been regarded as a sectarian publication ; then to hav such a bitter, untruthful statement, so much in the interest of the bitterest enemies of THE TRUTH SEEKER editor, is deeply to be regretted, and more so as the same unfair article is copied into other publications, as the Chicago *Inter-Ocean* (which has manifested a special spite toward this paper and its editor, and other papers of a similar caste.

The article referred to in *Scribner's* is entitled, "The Apotheosis of Dirt," page 463, and was written to throw contumely upon the Reception Meeting held in Chickering Hall on the evening of May 21 last, and to cast opprobrium upon the person honored at that meeting. and particularly to laud Anthony Comstock and his very virtuous achievements. We counted a dozen misrepresentations, falsehoods, and gross slanders in the article, and feeling much aggrieved, we wrote a private letter to Dr. J. G. Holland, the editor of the magazine, pointing out his misrepresentations and asking a privilege to make some reply to his slanders. In his answer he took the position that he had not wronged us; that we had been convicted of mailing obscene matter ; that our Infidel opinions had nothing to do with that conviction ; that he did not choose to go behind the decision of the court, and believed we had suffered no injustice ; that we were of a low moral status, and that in view of all this he could not allow us a place in his columns to correct the wrong done us.

Since the meeting in the Tremont House in Boston, last September, of the late editor of the *Index* with his friends, Anthony Comstock, Charles Ellis, and a few more choice spirits of the same ilk, to devise means by which to crush THE TRUTH SEEKER and disgrace its editor (then in prison), from which place the meeting was adjourned to Cambridge, the home of the late *Index* editor, when it was decided to publish those private letters, already sufficiently alluded to, few attacks hav appeared to be more contemptible and utterly mean than this article of Dr. Holland's, especially when he refuses us the opportunity of defending ourselves where thus wilfully assaulted. It is entirely in the spirit of the *Index* and *R-P. Journal* articles that hav so often outraged every principle of truth and justice.

1. After slurring the Chickering Hall meeting, which was composed of as respectable an audience as ever filled a hall in this city, he goes on to say that we "had been, by due process of law, after a full hearing of testimony and examination of facts, convicted of sending obscene matter through the mails." The falsity of this assertion will be readily perceived by those who hav read the verbatim report of the trial ; such will remember that we were allowed to introduce no evidence, and were refused to show by writers, authors, readers, publishers, and booksellers, what the character of the tabooed pamphlet was. As truthfully might it be claimed that John Rogers, Bruno, Socrates, Jesus Christ, and the hundreds of thousands of those who hav been tortured to death in the Inquisition, had a fair trial —"a full hearing of the testimony and examination of facts." It was a foregone conclusion that we must be convicted ; it was a plan of the Young Men's Christian Association, that being the third time we had been unjustly arrested at their instance. Nearly every person who understands the case knows it was a piece of religious persecution. Thousands of persons in this city know this to be the case. Mr. C. K. Chase, in the office of the Department of Justice at Washington, said as much to us while we were in prison. "Ah," said he, "the church was too strong for you." Attorney-General Devens was of the same opinion, and said that the pamphlet of Mr. Heywood is not of the character contemplated by the law under which we were convicted. Secretaries John Sherman and Carl Schurz expressed themselvs emphatically in the same way, and pronounced our imprisonment an outrage. Pardon Clerk Judge Gray, and Col. Rogers, the President's private secretary, said the same over and over again, and denounced the injustice that had been done us. A gentleman attached to the government informed us that everybody connected with the government fully believed that our conviction and sentence were unjust. He said every man freely expressed this opinion save Mr. Hayes, and he thought so, but had listened to the appeals of Comstock and the church to keep us in prison. If we were justly sent to prison, why were other persons in this city who sold the same pamphlet not served in the same way? Thousands of copies were sold before we were arrested, and thousands hav been sold since. Why also did the President instruct Mr. Comstock to bring no more suits for mailing that pamphlet? The man who insists that we were not arrested and imprisoned for opinion's sake is either ignorant of the facts, is a bigot, or a liar.

2. The *Monthly* next says the pamphlet "could only hav been written by its author with an impure motiv." Every one who knows Mr. Heywood knows this to be a slander. His motiv was sincere; he is probably as pure as Dr. Holland himself, and far less a hypocrit.

3. He continues, "And could only hav been received by the public with a polluting, degrading effect." The first person has yet to be heard from who has been degraded by it. No one can be found who has been injured in any way by it. Many feel that they hav been benefited by it.

4. "The claim that this book was of a scientific nature, or that it only contained certain advanced views of social and sexual questions, was not admitted by the court, and could not hav a moment's consideration by any body of men excepting one made up of bawds, blackguards, and Freelovers generally." The unfairness and untruthfulness of the latter part of this quotation are too obvious to need a word to point them out. There are many people who approve of the pamphlet who are not inferior to Dr. Holland in all that constitutes honorable men and women.

5. "Who are those who sympathize with him? Infidels —to a man ; Infidels—to a woman ; for it is to be remembered that some of the speakers—to their everlasting shame be it spoken !—of the Sunday-night meeting were women." This infamous slander hardly needs a comment. If it were true that none but Infidels sympathized with us, it would change nothing. Infidels hav the same right to feel sympathy and to express it, whether male or female, that others hav. But it is not true that we had the sympathy of none others than Infidels. We know of many Christians, and some clergymen, who sympathized deeply with us. The women who participated in the speaking and exercises of that meeting were as honorable and as true as any women this country affords. No true gentleman would publish such unfavorable insinuations about persons he knows nothing of.

6. "The conclusion is entirely legitimate that when a man's Infidelity leads to a lowering of the sense of moral obligation and to the bestializing of character, his doubts were from his dishonest heart, and not from his honest head." Here an effort to damage us is most apparent. We hav made a few mistakes in life, but we believe that our "sense of moral obligations" is equal to the majority of men and that we hav done as little toward injuring our fellow-beings as perhaps Dr. Holland himself. We defy him or any other of our accusers to show where we hav defrauded any one, where we hav seduced any one, where we hav committed adultery, or where we hav told an untruth. If a man does nothing to unjustly injure his fellow-beings he is not a very immoral man.

7. He next quotes, with much approval, Abbot's base slander: "There is not another man in America who has wrought such incalculable injury to the Liberal cause as D. M. Bennett." A greater untruth was never uttered, and when it is repeated by J. G. Holland it is still as false as ever.

8. "There speaks an honest man," referring to the extract just given. How a greater falsehood could be uttered is hard to conceive.

9. "They" (the great majority of the Infidels of the country) "hav openly and blatantly confessed themselvs to be sympathetic with the Freelove doctrins." A greater untruth could hardly be told. Nothing of the kind has been done. Not one in ten of the Infidels of the country are Freelovers, and not one in ten hav expressed sympathy in that direction.

10. He next praises Anthony Comstock—"a man whose neck some of them would be as glad to wring as they would that of a Thanksgiving turkey" (the wringers meaning Infidels). Upon what data does Dr. Holland make the assertion that any Infidel wishes to wring Comstock's neck? Has he the papers to show for that slander ? Infidels would be glad if Comstock would act according to the dictates of truth, liberty, and justice, instead of being the sneak, persecutor, and liar that he is. They would like to "wring" a little truth and honor into him if possible. They wish him no greater harm.

11. Dr. Holland, in lauding the great and good deeds of Comstock, givs the number of obscene books he has seized the number of photographers' negativs seized and destroyed, the number of persons arrested for selling obscene literature. These figures were probably obtained from Comstock himself, as the article is written in his interest and from his standpoint. But the statements are undoubtedly as utterly false as Comstock's statements made about finding obscene books and literature in the schools of this city, an account of which will be found on another page. Nothing is more sure than that Comstock is an infamous liar and that he is becoming much better understood than he has been. Dr. J. G. Holland has undertaken a pretty heavy contract, to make the people of America believe that Anthony Comstock is a truthful, honorable man.

12 "The watchfulness, the intrepidity, the self-devotion with which he has effected these wonderful results stamp him as one of the most useful and remarkable of the Christian workers of our time. We know of no social reformer who deserves more gratitude from the American people than Anthony Comstock. May God spare him long to stand between the villainous host who hate him and our beloved children, whom they are trying, with fiendish malignity, to pollute and destroy! And may Elizur Wright liv to be ashamed of the use the Freelovers hav made of him!"

These are the words of Dr. J. G. Holland, the editor of *Scribner's Monthly*. While he hates us and cannot say enough against us, he loves Anthony Comstock, the man who hired three girls, by paying them $14 50, to exhibit themselvs in a nude condition before himself and five other men, where they sat for an hour and twenty minutes looking at the show, as proved in Judge Gildersleeve's court; the man who took prostitutes to Mr. Rice's photograph gallery and tried to induce him to take the pictures of those women in a nude condition; the same man who has often and again used his utmost ability to tempt persons to commit crimes and break the laws ; the same man who has often forged the names of men and women to effect his diabolical plots and intrigues; the same man who has grossly slandered the Superintendent, teachers, and scholars of our schools by lying and saying the schools are supplied with obscene literature ; the same man who, as many men more honorable and truthful than himself are ready to make oath in any court, has committed perjury to swear people into prison ; the same man who has deeply wronged many persons, throwing some unjustly into prison and wringing tens of thousands of dollars from others, besides disgracing them for life. We hav been deeply wronged by him, and Dr. Holland is doing all he can to perpetuate it and intensify it. He is unmistakably a Comstock and Abbot man. Let him be known and appreciated at his true value. He has joined the slanderers and liars, and the world should know it. Let him defend Comstock and laud him to his heart's content. Perhaps if he insists upon praising Comstock, we ought to be content that he speaks ill of us. We wish to be in the opposit extreme from Comstock if possible. If he is a *good man*, we will be content to be the reverse.

In another place we allow a friend to say good words for *St. Nicholas*, published by the same house that issues *Scribner's Monthly*. Thus we return good for evil. While those who choose to be bitter enemies to us are maligning us to their utmost, we will speak words of truth of them and theirs. May they learn to do the same.

## The Sabbath.

WASHINGTON, D. C., June 27, 1880.

D. M. BENNETT, *Dear Sir :* I hav been a subscriber to your paper but a short time and I must say I am highly pleased with it so far. I think it manifests a spirit of fairness in the treatment of the subjects it discusses that proclaims the paper to be pre-eminently a "truth seeker." Being a workingman of very limited time and means to acquire knowledge, my education of course is very limited. In an argument some time ago with my brother (a Baptist), in speaking of the Christian Sabbath he asserted that the law of Moses as given to the Jews making one day in seven a day of rest was original with and peculiar to the Jews, that no other nation or religion previous to this had ever instituted a regular day of rest. Not being sufficiently posted I could not rebut the assertion although I believed it to be untrue. Being unable to find anything bearing upon the subject in the books that I possess, I hav concluded to appeal to you for information. If therefore you can find time and space to notice the matter in your paper I shall feel very grateful. I hope the discussion as proposed in this week's TRUTH SEEKER will be a success, my only fear is that your opponent may "step down and out," as I think he cannot but see by the perusal of your first letter that he has "caught a Tartar."

Sincerely your friend, WM. H. WHITE.

REPLY.—The division of time into weeks and months, and the appointment of festival days and days for worship and sacrifice. were not first instituted by the descendants of Abraham. They existed in India, Persia, Chaldea, and Egypt before the time of Moses, and before the time of Abraham. It is not known with certainty that in either of these countries there were any obligatory enactments requiring one day in seven to be devoted to any special god, or any particular religious use. Authorities, however, are somewhat divided upon this subject as to when and where a septenary observance originated. Some claim that the seventh day festival had its origin in the country and religion of the Hindoos, and the Aryans, the most primitiv of all people, and some writers insist that the hebdomadal period clearly had an astronomical and not a theological derivation, the same as the new-moon festivals, the birth of the sun on the 25th of December, etc.

Mc Donnell in his "Day of Rest" givs several quotations upon this subject, which may be introduced here. Dion Cassius, an ancient Roman historian, states that in his time the custom of designating every recurring seven days by the name of the planets was practiced everywhere ; and attributes its origin, not to the Jews, but to the Egyptians. At the time he wrote neither the Greeks nor Romans had adopted the week but did so near the end of the fourth century of our era. Professor R. A. Proctor says: "The observance [of a Sabbath] was derived from an Egyptian, and primarily from a Chaldean source ; rest being enjoined by Egyptian priests on the seventh day, simply because they regarded that day as a *dies infaustus*, when it was unlucky to undertake any work." "We hav also historical evidence as to the non-Jewish origin of the observance of the seventh day as desisiv of the arguments I hav been considering, for Philo Judæus, Josephus, Clement of Alexandria. and others speak plainly of the week as not of Jewish origin, but common to all the oriental nations." Spencer says that "from many evidences the nations of the earth observed the new moon as a sacred festival long before the time of Moses." "It is known that while the month or moon was what may be called a universal measure of time, it was but a natural division of it to make it into four equal parts of seven days each, or weeks. Professor Fiske says: "The ancient Greeks and Romans had no divisions properly answering to our weeks ; although the former had their decade of days and the latter their *nundinæ* or market days, occurring every ninth day. But the Egyptians and orientals had a week of seven days." Proctor the astronomer further observes: "Beyond all doubt the week is an astronomical period, and that in a two-fold sense ; it is first a rough subdivision of the lunar month, and, in the second place, it is a period derived directly from the number of celestial bodies known to ancient astronomers as *moving* upon the sphere of the fixed stars." Tacitus suggested that the observance of the seventh day by the Jews was in honor of Saturn, by whose name that day was generally known, as it is at present. Proctor again states, "That the Egyptians dedicated the seventh day of the week to the outermost or highest planet, Saturn, is certain ; and it is presumable that this was a day of rest in Egypt."

From these quotations from ancient historians, sustained by modern scientists, it is pretty evident that the Israelites were not the first nation who had weeks and a Sabbath. This must appear more evident when we accept the reasonable views taken that the Jews themselves had no Sabbath till the time of Isaiah, some seven hundred years before our

era. True, the institution of the Sabbath is placed in the Pentateuch, or more definitely in Exodus—the fourth Commandment, Ex. xx, 10—which has been held to be sixteen hundred years older than our era. But it is now pretty well settled by Bible scholars that no part of the Pentateuch is more than from five to seven hundred years older than the Christian era. A great deception has undoubtedly been practiced upon the world as to the time when the Pentateuch was written. Not a word of it was written by Moses, and not a word of it was written until six or eight hundred years after the time when he is is said to hav lived. We will not take the space here to demonstrate this statement, but it is quite susceptible of demonstration. This accounts for the fact that the Sabbath was utterly unknown to Joshua, Jephthah, Gideon, Samson, Samuel, David, and Solomon. There is no proof in the Bible that one of them knew aught of the Sabbath. The Sabbath is net even mentioned between Deuteronomy v, 15 and Kings iv, 23, a period covering six hundred years. Since close investigation establishes the fact that Deuteronomy and the rest of the Pentateuch were not written till after the time of Isaiah, the reason for the ignorance of Samuel, David, and Solomon respecting the Sabbath is well understood.

David knew nothing of the Sabbath when he tramped with Achish, king of Gath, and back again to Ziklag, a march of six days in all, after which he and his troops pursued apparently during three other days a marauding company of Amalekites, again returned to Ziklag with the spoil, another three days, and then after two days' rest he again marched upon Hebron. (See 1 Sam. xxix, xxx, and 2 Sam. i.) During all this time there was no keeping of a Sabbath, and so all through his reign. Solomon appears to hav been equally ignorant of a Sabbath, for he made a feast for all Israel, lasting in all fourteen days—seven days and seven days—which must at least hav included two Sabbaths, which in the account are not even hinted at. Had the law really existed in Solomon's time, as given in Exodus xvi, 29, "Abide ye every man in his place; let no man go out of his place on the seventh day," it would not hav answered for him and all the people of Israel to hav been out two Sundays in succession. It is clear that he and the people knew nothing about keeping a Sabbath, and that all about observing the Sabbath was gotten up and written long after he was dead.

The reasons given in Exodus and Deuteronomy for observing the Sabbath are contradictory, flimsy, and unreasonable. In Exodus xx, 2, the reason is assigned thus, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested upon the seventh day; whereupon the Lord blessed the Sabbath day and hallowed it," as though the Lord was any more weary on the evening of the sixth day, and needed rest more than at any other time. It is a crude and limited idea of God that he tires and has to take rest. The planets revolve in space all days alike; the earth rotates on its axis on the seventh day the same as on all others, the waves roll, the rivers run, the winds blow, and the entire universe is as ceaseless on the seventh day as the other six. The universe never wearies, never stops to rest, neither does God. Thus the reason there assigned is a ridiculous one. And in Deut. v, 15, a very contradictory reason is given—because God had brought the people out of Egypt with a mighty hand and an outstretched arm. What if he did, what has that to do with keeping the seventh day any more than the sixth or fifth? The connection is not apparent, and the reason is absurd, besides being entirely contradictory to the tired theory. There is not indeed much for the Sabbath business to rest upon except the theory that it was gotten up by certain priests or prophets six or seven hundred years before our era.

It is moreover ridiculous for Christians to attach much importance to the Sabbath, for, in the first place, they hav, without any authority, thrown the Jewish Sabbath aside—the seventh day—and set up the first day, and called that the Lord's day. They can show no authority for that step. Neither can they show that Jesus, the apostles, or any of the early Christian Fathers ever enjoined the keeping of any Sabbath, whether Jewish or Christian. Even down to the time of Luther, the Father of the Reformation, much stress had not been laid upon keeping the Sabbath. Luther and Calvin did not insist upon it. The Christian Sabbath as now observed is really a Puritan institution, gotten up within the last three hundred years, and has no ancient authority whatever to rest upon.

## Let Us See.

CENTER BELPRE, O., June 15, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your Remarks to Inquirer, a few thoughts are suggested, which if you please I will notice. You say, first, "Seeing has to be performed with the eye and optic nerves," etc. Then you say, "Wisdom, love, truth, etc., are qualities in human character—we can see them in our fellow-beings." Now what I want explained is, how do we see those qualities of which you speak? Do we see them with the same organic eyes with which we see trees, houses, etc., or is it by some mental vision. Now I like your theory (for I must at present call it such), very well, the only difficulty with me is, is it absolutely true? If so, giv us the demonstrations, that we may know it too; if it is only your opinion please say so, and we will take it for what it is worth. In your next, you say you will tell us about the existence of the soul and a continued life! Please make it plain so it will not admit of a doubt, or ever hav to be told over again, with modifications. To us these are among the main questions; we hope you will dwell on them. We are all attention.

Sincerely yours for the getting of knowledge,

B. F. LEONARD.

REPLY.—This brother seems a little critical as to the use of the verb *see*. It is one of those words which hav several meanings. Webster defines it thus: "To perceive by the eye; to hav knowledge of the existence and apparent qualities of, by the organs of sight; to behold; to decry; to perceive by mental vision; to form an idea or conception of; to note with the mind; to discern; to distinguish; to comprehend. To regard, or look to; to take care of; to attend to, as to the execution or performance of something; to be aware. To hav an interview with; especially, to make a call upon; to visit. To fall in with; to meet or associate with; to hav intercourse or communication with. To make acquaintance with, or experience; to feel; to experience. To hav the power of sight, or of perceiving by the proper organs; to possess or employ the sense of vision. To hav intellectual apprehension; to penetrate; to understand; to discern, often followed by a preposition, as *through* or *into*. To be attentiv; to pay regard; to take note; to giv heed; generally with a *to*. *Let me see, let us see*, are used to express consideration or introduce the subject, or some scheme or calculation. *See* is sometimes used imperativ for *look*—to see about a thing, to pay attention to it; to consider it."

Thus our friend will observe that *see* is used for more than one purpose, and that we were not in error in saying that wisdom, love, and truth are qualities in human character which can be seen. Besides the organs called eyes, which do the literal seeing, we may be said to hav mental eyes, with which we also see, observe, comprehend, understand. We do not do all our seeing with the first-mentioned organs. We observe, comprehend, and understand much that we do not use our physical visual organs to see.

We profess to know no more about the intricacies or mysteries of the universe than other people, but are perfectly willing to giv such views as to us are most probable in the light we possess. Many things cannot be absolutely demonstrated. The best we can do is to present the best reasons we hav and to compare our views with others'. That which appears the most reasonable, the most probable, is the most worthy of our confidence and belief. What we had to say about the existence of the spirit or soul was briefly presented in the issue of THE TRUTH SEEKER for June 19th. Of course much more could be said, but our theory—for theory only it is—is there indicated.

## The "Physiologist."

We are informed that our esteemed Liberal friend, Mrs. Elmina Drake Slenker, has become assistant editor of the *Physiologist*. She has felt deeply interested in its welfare, and will now perhaps be able to do more in its favor. We hav had in hand for a number of weeks an article from her in behalf of the *Physiologist*, and it would hav appeared before this had it not been mislaid. We will try and present it next week.

May the *Physiologist* and sister Elmina long flourish!

## Liberal News Items.

I WISH every Liberal in the United States would send one dollar to the publisher of *Truth*, 142 Nassau street, New York city, and take that live Liberal daily three months. When a daily paper is brave enough to defend Liberalism, we should show our appreciation by aiding it.

I SINCERELY thank my Liberal friends for the following contributions, made the month ending June 30th: Joseph Barns, $1; David Cosad, $1; Dr. F. Larkin, 50 cents; N. M. Cross, $1; J. Francis Ruggles, $2; Nellie Newkirk, 50 cents; Joseph Frittz, $1; E. Carpenter, $2; John Shumway, 50 cents; D. P. Beevy, $2.25; Utah Liberal League, $4; Everard E. Martin, 50 cents; Thomas Peet, 50 cents; Walla Walla Liberal League, 50 cents; Sophia B. Robinson, 15 cents; in all, $17.30. These acknowledgments will be made at the end of every month, and I am sure that hundreds of my good friends who hav forgotten to do so will forward me a small remittance when I inform them that I am now devoting *my whole time* to the Liberal cause and depend most entirely on these contributions for the support of myself and family.

DR. S. E. SHATTUCK, of Hornellsville, has caused to be published in the daily *Tribune* of that town the following request to the Rev. Mr. Winchester, who had been holding up the "Bible as a total abstinence book:"

*Editors Tribune:* Allow me, through your columns, to respectfully request of the Rev. C. W. Winchester that in setting forth the "Bible as a total abstinence book" he explain the following scriptural passages:

"Giv strong drink to him that is ready to perish and wine to those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more" (Prov. xxxi, 67).

"And thou shalt bestow that money for whatsoever thy soul lusteth after—for oxen, or for sheep, or for wine, or for strong drink" (Deut. xiv, 26).

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim v, 23).

"Wine, that maketh glad the heart of man" (Psalms, civ, 15).

"Wine, which cheereth God and man" (Judges ix, 13).

"In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering" (Numbers, xxviii, 7).

And tell why the most select men of that book could not abstain from drunkenness? Why the only man fit to be preserved from the deluge should celebrate his good luck by intoxication? Why the only one worthy to be saved from the conflagration of a destroyed city should get drunk and commit the most repulsiv of crimes? Why God should require to be collected for his own use from the people, by one priest, during one year, eleven barrels of wine? Why Christ, on his social and festiv occasions, furnished his guests with wine? Why he made the drinking of wine a divine requirement? Why he should regard old wine as better than new? Why he should hav acquired the title of wine-bibber, and why he should hav turned water into wine? Why Peter could make no better apology for his noisy associates than that it was too early in the morning to be drunk?

Too much cannot be said or done to promote the cause of temperance and morality. But to set forth the Bible as a total abstinence book has the appearance of burlesque and insincerity."

H. L. GREEN.

## To the Voting Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* When, two weeks ago, I sent you an inquiry concerning the whereabouts of the young Liberal party, I little thought my words would find responsiv echoes, or, rather that simultaneous kindred appeals would be heard. Yet in your last issue I find Mr. Wakeman indorsing, through Mr. Green, the political organization of the Liberal ranks, whilst from the very brink of the great Pacific, a voice under the name of Byron Adonis, but which would better bear that of Cato, comes to tell us the leaven is at work in the far West as on the Eastern shore.

The wise words of Mr. Wakeman, pointing at the same time to the political sins of the Republican party, and the uselessness in putting questions or asking pledges from the Democratic leaders, paints the situation and points to the necessity as well as the opportunity of the hour.

The fears sometimes manifested that the Liberals would not gather around the newly-raised standard in numbers large enough to make the party influential are all ill-timed. They will remain unless action be taken, and will not cease until organization shows us our strength. Until this is effected, and the supporters of Liberalism are mustered, we will mistrust our own power. Other parties will ignore us, and our enemies despise our scattered and bushwhacking forces.

Organization need not mean the effort of supporting a separate ticket, but coalition, discussion of issues, of the necessities of the people and the hour, building of a platform or declaration of principles, choosing of bodies to represent us. Then can we usefully join either the Republican or Democratic ranks, as their attitude may warrant, not as a disorderly flight of homeless birds, but as a representativ organization with votes to be propitiated or feared. This result may not be immediate, but it is inevitable. Look at the history of the Irish party—ignored at first, then felt, but despised, now recognized and holding the balance of power in the British Parliament. Once consolidated, we can feel we liv, grow confident of our increasing power, use it as opportunity serves, and at last reach independence and supremacy.

The entire secularization of the state, the aim of all true Liberals, shared even by Christians, is not to be attained by private gatherings, associations, and protestations. Not until the day when we can wield organized and hostil votes in the field of politics, and demand the rights of the people instead of vainly remonstrating and begging for our due, will the enemies of progress in religion, thought, and free civil action heed us, or cease to point the finger of scorn and social condemnation at us. Then let us wisely catch the propitious breeze in the sails of the ship of Liberalism, and guided by the holy spirit of liberty let us boldly cleave the waves on our path to the haven of safety and power.

EDMOND GASTINEAU.

## Christian Courtesy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The questions of H. W. Sanborn in the last TRUTH SEEKER, page 396, remind me of the story a clergyman told me some time ago about Col. Ingersoll. He said he was traveling in the cars, some time about 1871, and happened to overhear two men in conversation. One of them said he was about to start soon on a tour through Europe. The other gentleman advised him when he got there to do as other people did. When in Paris, do as the French do; when in Germany or England, do as they do, etc., even to plunging into all kinds of obscenity. On inquiry, he found this gentleman who was giving such advice was Col. Ingersoll. This was so contrary to anything I ever saw in his lectures that I immediately wrote to Mr. Ingersoll to know if there was any foundation for such a statement. He promptly replied that it was a lie made of whole cloth. But being more charitable than most clergymen, he suggested that the man might hav been imposed upon by his informant. I was glad to hav the opportunity to inform the clergyman of what Mr. Ingersoll had said. But when the Colonel was here, over a year ago, this same clergyman asked me if I would think it at all strange if "Bob" would some day go out lecturing on the other side to make money by it. The day Ingersoll was here to lecture, I was passing by a weak-brained Methodist preacher and a few of his friends, and in a joke, which they all understood, I advised them to lock their stable doors and hide their money that night.

"Why?" asked the preacher.

"Because," said I, "Ingersoll will be here to-night, and of course there is danger of mischief."

"Well," said the preacher, "it is a fact; there is no knowing what such a man might do."

In both cases I felt deeply insulted. They knew that I held to the same views that Mr. Ingersoll did, and yet were ill-bred enough to seriously call in question both his and my honor without knowing anything against either of us except the fact that we were not so superstitious as they. But when Ingersoll lectured in the evening the cowardly preachers agreed to stay away from the lecture. But like small whiffets, they could bark and snap at his heels as soon as he was gone.

Mr. Ingersoll says more in one lecture calculated to improve his listeners and lift them up, intellectually and morally, to higher and nobler ideals than all the preachers in the city do in their sermons in a week. All they can do for their cause is to misrepresent such men, to scare them from listening to reason. But Ingersoll's lecture left an excellent impression, even amongst some of the church members, much to the chagrin of the preachers. How strangely people are afraid of truth!

W. E. LUKENS.

## Rant versus Criticism.

To the Editor of The Truth Seeker, *Sir:* When a disputant takes to calling his opponent foul names, it is a proof that he is losing his argument, and putting rant in the place of logic—playing the snob instead of the philosopher. Your correspondent E. A. Chapman will, I trust, pardon me if I follow not his bad example, but leave rudeness to the Spiritualists' champion. I would not hav written a reply solely for the sake of Mr. Chapman, but for the sake of others with whom his special pleading might pass for good sense.

My spirit-critic appears annoyed by a misquotation. I hav looked over The Truth Seeker for the 27th of March and I find that my opponent is right. He did not say that "mesmerism is the keystone of spiritualism," but something worse. Here it is in all its beauty: "Mesmerism is the key to Spiritualism." Mesmerism is a delusion, "the key to Spiritualism." It is somewhere about twenty-eight years since my attention was first attracted to mesmerism. I began the study of it as a true believer. I also believed in phreno-mesmerism and clairvoyance. Unfortunately for those so-called sciences, I had more reason than faith—a greater love for truth than the wonderful. I learned more logic than rant. I proved my honesty by opposing all ranting mesmerists that came across me, the same as I now oppose the gentlemanly high-priest of Spiritualism who calls me a fraud, a liar, and a fool. I can not reply to those charges, because you, Mr. Editor, can not allow your columns to be stained by vulgarisms. Let the high-priest of Spiritualism now forget abuse, and take to argument. The facts and arguments I hav put before him he has not answered; those I will allow to pass over if he has the manly courage to grapple with these arguments I am going to advance:

1. A "spirit tempted Mr. Chapman to a glass of beer." The *Medium and Daybreak*, a Spiritualist organ, asserted that "lying, drunken, murdering spirits come back to earth to gratify their wicked appetites." Mr. Chapman would hav gone on drinking the beer if a good spirit had not stopped him. In this case he is very fortunate, more fortunate than those who are made into "lying, drinking, and murdering" mediums by the wicked spirits. Old mother theology has only one devil. Medium-table-leg theology has thousands of devils.

2. Supposing a seance to be genuine, and a being or sprite, spirit or ghost, to put in an appearance; is that a proof that the being is the spirit of whoever it says it is? If so, how so? Do you not acknowledge that they come back and lie, cheat, steal, drink, and cause murders? How can such a set of rascals be trusted? Look at your own assertions about evil spirits and that evil medium Anthony Comstock. Birds of a feather—genuine high-priests of Spiritualism. Anthony is the evil high-priest, Chapman the good.

The table raps, therefore it is my father. Is that logic, or rant? Lord Byron's spirit has been said to "forget its dignity and condescend to creep under a table to kick at the bidding of an ignorant medium, in two places at once, London and New York." There is an error; there must hav been two mediums, one in London and one in New York; and two spirits.

What can your correspondent mean by two laws, the wrong and the right? There is nothing of the kind as two laws, the wrong and the right. If this high-priest of Spiritualism understood philosophy as well as rant he would know that man never did and never can break one law of nature; it is the law that breaks the man, and not the man the law. Neither is that saying of his correct: "Generally we can take our choice." The choice is decided by motive, not by chance or caprice.

Let me call the attention of my Spiritualistic opponent to another argument, and I ask him, and all the spirits that come to instruct him, to answer it if he or they can.

Do spirits weave and stitch? If so, how so? If not, how came the woven and stitched cloth? When the spirit dematerialized the other part of the muslin, why not dematerialize the part left? What is affirmed of the piece left can be affirmed of all the muslin. The piece left has not been dematerialized, neither has the cloth, in the being called spirit, been dematerialized. By what means has the spirit organized the body it brought out from behind the curtain? If an organized being were dissolved in a close room, with closed doors and closed windows, I giv it as my opinion that the scent would be a little obnoxious. The next spirit is dressed in fine broadcloth; gold watch and diamond ring are both to be seen as the spirit looks to see what is the time. Ask the spirits who come to your seances to leave their clothes and gold watches, with a few of the diamond rings. You then can convince this unbelieving world, and get a store of old cast-off clothes of spirits—coats, pants, hats, boots, and gold watches, accompanied with diamond rings. Start a co-operativ store of Spiritualists; work in harmony one with another; get the spirits to work with you; convert the world, and enrich yourselvs. This is the glorious work left for the American Spiritualists to accomplish. Commence a Spiritualist newspaper with spirits for editors—or mediums to go between. Hav a batch of clairvoyants ready to look into every place and everything. Hav the police taught in mediumship, to enable them to detect all scoundrels. What glorious news will the spirit paper send out to the world every morning! No paper but the spirit paper could liv. Then form a joint stock company of Spiritualists of every shade and grade to conduct a mining operation. The clairvoyants could see where all the rich treasures are and how to procure them. What a world should we hav? Nothing could be hid from the eyes of spirits and clairvoyants. Spirits would come into court to giv evidence—at least they would save the innocent if not prosecute the guilty. Judges will be made from mediums, because the spirits will tell who are who. There will be no need of jurymen. When Spiritualism becomes the ism of this earth it will be paradise.

That is one side of the picture; look at the other: The evil spirits will come to such mediums as Anthony Comstock. The evil clairvoyants will also aid him. He may—and you know a may not is as good in logic as a may—he may cause all the evil spirits to come to him and his companions, and they may set up a co-operativ store before you. The evil spirits are bad enough now; what will they be when organized by Anthony? In this case Spiritualism is a blunder. When evil spirits come to this earth, the good ones ought to organize a detectiv force and fetch their rascals back. Earth is already bad enough, without a host of those evil-disposed gentlemen. If sweet Anthony Comstock should ever come to know that mesmerism is the key to Spiritualism, he will unlock the storehouse of Spiritualism and let all his evil spirits loose upon earth. O Chapman, what a blunder you hav made with your "key to Spiritualism!" My experince of Spiritualism is that it is worse than old mother church. The old mother has a Bible—Spiritualism has a table. The old mother has only one medium, a go-between for God and man—Spiritualism has thousands and tens of thousands of go-betweens, mediums between good and evil spirits and man. *Nous avon changé tout cela* by putting facts in the place of fancies. Here are the facts: The conditions made at seances encourage deception rather than expose it. The sitters refuse very often to allow one to sit to see the show unless he is a believer. Hands are taken prisoners and lights are put out. The spirit is very often too like the medium. Spirits often refuse proper questions, and take shelter behind the curtain.

> If they will, they will, you may depend on't;
> If they won't, they won't, and there's an end on't.

Very often the spirit lies about the individual who has the courage to face it. What lies the Spiritualist believes to the injury of the individual who showed too much courage for Mr. Spirit! No medium can persuade a spirit to come out of the seance room into the broad daylight. Spirits all are cowards; they always keep behind, both in courage and intelligence. What new truths hav been given to the world through spirits? What new inventions hav spirits brought to light? Why do they not leave off conjuring and betake themselves to something useful? Why are the advocates of Spiritualism abusiv when opposed? The plain truth is that there is nothing to support Spiritualism but belief.

Chas. Audley.

*Wilkensburgh, Pa.*, June, 1880.

## Letter from a New Subscriber.

To the Editor of The Truth Seeker, *Sir:* A few days ago I became a subscriber to your Truth Seeker, in which you are battling to supplant the crude notions obtaining with reference to God, especially that sectarian notion which makes him the most absolute tyrant and cruel monster. And of course you are no doubt anxious that the world shall hav a philosophy, which, while it embraces all the attributes of life, holds a rational inducement to probe the destiny of the race, and ultimately to establish among men a true conception of all their relations. At present your labors seem to be devoted to clearing away the rubbish and preparing the foundation for a religious edifice that shall embrace within its grand propositions a niche for every form of truth as it is found in nature. In doing this, you are not only removing the theological props that hold up the oldest time-worn structures, so as to let them down more rapidly, but you are also hammering away at some of the later edifices, which are yet quite strong in appearance, but which in time are sure to tumble down in a confused mass. Happily, in all this work of transformation, there is an architect behind it all, who is unconsciously—to many of his workers—rearranging the new material into form and beauty by means of a new philosophy or a more correct study of our wants and the necessities of growth.

You assert yourself to be a Materialistic Spiritualist in your answer to a correspondent. I think that a sound position, which, with your permission, I will proceed briefly to establish by the known facts in philosophy.

Philosophy teaches that all matter contains life; that nothing is absolutely dead. To prove this, there is no form of matter that cannot be changed by fusion or otherwise. If it were absolutely dead it could not be affected by any other form of matter and force. Hence all matter, when acted upon, givs out its life and is changed into new relations.

Philosophy teaches also that matter cannot be destroyed. It may change into ten millions of forms by the application of force, but not one atom is ever lost. A ton of coal may be changed into ashes and gas, and still it all exists, but in a new form and in new relations.

Philosophy also teaches that masses of matter cannot move themselvs. A mass of rock cannot move from its bed unless an external force is brought to bear upon it. This is the law of inertia, as it applies to masses of matter; that is, a mass has no power to move itself, and, if put in motion, it has no power to stop that motion. While all matter contains an inherent property of life, yet any mass has no such property as that it can move itself. Our globe and all the grand systems of nature are constantly acted upon with a force equal to their various motions, orbital and otherwise.

We can trace matter in its various stages of life from the lowest and most inert up to a condition so refined that it becomes pure force. And then we can trace matter downward from the self-moving quality to the most inert mass, which requires the greatest possible force to move it. For instance, we can take matter in its lowest grade, such as rock, or the various minerals. These are most inert, and require most force to move them; next earth, which requires less than water, which requires still less; next the atmosphere; then the gases; next the luminiferous ether; and still further on to a condition that admits of no external force, but which has a constant motion and absolute life. This seems to be the universal life, from the fact that all the lower grades of life are supplied from this inexhaustible source. All planetary life is derived from this, as well as the adhesiv qualities of every mass; and hence modern science has arrived at the conclusion that, after all, matter is but a form of force, and that matter and force are co-existent, co-eternal, inseparable, and everlasting.

Now I ask this question: If it is impossible to destroy matter, how in the name of good sense should the *life* of matter be destroyed? And if by the changing of matter from a lower to a higher condition you increase its life and motion, do you not comprehend that the higher the form of matter the more of life it contains? Therefore man is a higher form of matter than mud, and, by the soundest deductions of philosophy, he is absolutely indestructible and everlastingly attaining more and more of this universal life.

If this is a truth as it pertains to man from a physical point of view, it must also apply to his mental structure and consequent mental growth, for we find in nature already set before us every form of truth. The most gifted mind has discovered no problem, no truth, no intelligence, that did not exist in nature before he got to it. We speak in glowing terms of the mind who has been so organized as to grasp the higher and grander truths of life, but we often forget that he only came upon what always existed; and no matter how grand the achievements of any individual life may be, how much intelligence he may be able to appropriate to himself and the use of mankind, it will still be but the finite growing in the light of the infinit.

No mind can learn any truth but such as always existed. All man's intelligence is but a comprehension of his environments. He has no power to create truth any more than he can create a force or create matter. His intelligence is but the unfolding of his life, and he receives from without what is impressed upon him almost as simply as the morning rays unfold the flower. If men would but study the grand truths of life in its entirety they would not run into the absurdities of the antiquated dogmas of old theology, and would hav a new philosophy too comprehensiv to be crowded into the narrow sectarian edifices that now stud the land. Yet we can be hopeful. These old shells will soon crumble away and giv place to better quarters.

I am a Materialistic Spiritualist also. I hav investigated what philosophy teaches of matter in its various forms, and what may be called mind in its application to humanity. I perceive a mental force in life, a power to will and to do, and wherever I find that will, or force, or intelligence, I find also something connected with animal life. I find that force in connection with what is called spiritual rapping, and also that intelligence which I know must in some way come from mind. And as I can conceive of no force and no intelligence but such as connect in some way with intelligent life, I accept the spiritual philosophy as the only reasonable solution of the question.

When men attribute the intelligence that often comes through spiritual media to electricity and moonshine, I know they are talking nonsense. All the telegraph lines on terra firma would not emit a single line of thought if not controlled by the operator at the other end of the wire. The best telephone is dumb. Mind possesses the only life to impart intelligence over its wires. As matter is naught without its inherent life, so also is the best constructed mechanism of no account unless controlled by mind, and that mind is always connected with a body; a spiritual body it is, but none the less a body. An organization more refined than ours it must be, as the result of one step in advance of this life.

One more proposition and I am done. No phenomena can take place bearing human characteristics unless connected with a human intelligence. And when such intelligence is given as never had an existence in the mind of the medium or known to the sitters until ascertained afterward, it must of necessity come from some other mind. This kind of truth is being manifested daily. So of force. When tables are moved without physical contact, and a force manifesting human intelligence is thereby given, such as playing tunes upon instruments, vocal, intelligent conversation, etc., they cannot be applied to any other than spiritual beings, and, as you say, their theology and philosophy is so far ahead of the old and so beautiful that we cannot help wishing it true.

Yours for progress,

J. R. Perry.

## St. Nicholas.

To the Editor of The Truth Seeker, *Sir:* I wish to speak a good word for the best young people's monthly that has ever been published—Scribner's "St. Nicholas." It has been one of my special favorites ever since its birth. Some of the best authors of the day write for it—poems, astronomical and scientific articles, stories, fairy tales, natural history of birds, insects, and animals—travels, and all variety of useful and interesting subjects find a place in the pages of this beautiful and attractiv magazine.

When we got up our Library Association for Snowville "St. Nicholas" was my choice as one of the selections of books. Time after time it was voted down as "too expensiv," people here not being used to spending much money for children's reading. But I said I should always choose that book till I got it, or would lose my privilege of choice! I knew well enough that if I could get one volume in circulation the field would be won. At last I succeeded, and now there are no more popular books in the Library than the beautiful, useful, pleasing, and instructiv volumes of "St. Nicholas!" I wrote to the publishers asking on what terms I could get a copy for the "Young Girls' Reading Club." They said they had "notices" each month in

nearly 3,000 papers—"all the important papers in the country, but that if I could get four paying subscribers they would let me hav it free." Now I think our TRUTH SEEKER is an "important paper," and I put "my notice" in it, and hope at least four out of all its readers will want "St. Nicholas" for their children. It is suitable for all children over five and under twenty, and who will send in $3.00 in Elmina's name, in a registered letter to the publishers, addressed Scribner & Co., 745 Broadway, N. Y. I know it will pay any person who loves to do a favor to children, and it will be such a pleasure to me to hav it for Our Girls' Club. I hope some day we can do even better yet, and that is hav a good Infidel children's paper or magazine, but till then I am sure you will find none half as good as "St. Nicholas." Hopefully, ELMINA D. SLENKER.

*Snowville, Va.*

## California Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Allow me with others who feel a warm interest in your welfare and the Liberal cause to congratulate you and the friends of Freethought on your release from the clutches of an unjust and cruel law, and may God and good angels speed you in your work of emancipating the people from the bondage of superstition, and above all to protect you against that spirit of envy and jealousy which seems to follow on your track.

I know, friend Bennett, that in this struggle right and truth are on your side, and I want you and the Liberals and Spiritualists everywhere to know that I am with you and for you. So far as my influence goes you may count it for THE TRUTH SEEKER as against all its enemies.

I am sure I can't agree with Bundy, Tuttle, Abbot, Underwood, and others actuated by the same spirit, that you ought to be crushed. In fact, I don't want any one crushed.

That is an orthodox spirit, and it seems fearful coming from professed Liberals, and I do not think any lasting good was ever gained by anybody by pulling another down. Above all I detest that meddlesome snooping into another's private affairs, and then all this talk about morality and purity on their side makes me sick. Are they all like Cæsar's wife—above suspicion? Don't you believe it. I don't believe there is a first-class angel in the whole lot of them who are throwing stones at you.

The majority of Liberals and Spiritualists in the country hav passed upon your case. They hav decided to stand by you. Not that they believe you are perfect, but your frank and manly spirit throughout the whole affair in question has made you a host of friends who are not likely to be affected by anything your enemies can do.

Now, I don't blame any man for defending himself, and I hav no doubt in my mind but that you can find dirt, with affidavits attached, to retaliate upon these men aforesaid. But don't do it. These men hav also been weighed by a Liberal public and found wanting in the essential elements of true Liberalism.

I hav heard the expression of a large number of Liberals in California, Oregon, and Washington Territory, and with one accord they say, Bennett must liv. Now, the people who say so are counted by their neighbors as good people, orderly, and respected, and don't you know it hurts to be called "tag-rag and bobtail" by one of our own pretended Liberals? The people don't forget a friend of the people, and these words attributed to this public man, like a boomerang, will come back to hurt the one that uttered them.

Somebody has taken a contract much too large for their caliber and capital invested. They remind me of a pullet trying to cover a nest full of goose eggs. I don't think there is any objection to Abbot and company joining the church if they want to, and thus ridding themselves of all odium growing out of their contact with the Freelove, "rag-tag and bobtail" crowd.

These high-toned pretenders seem to forget that our church is the great unwashed crowd, without God, Christ, baptism, or devil; and he who would be great among us let him serve the people, and not taunt them with their failings, of which we all partake in a greater or lesser degree.

I make no plea for immorality of any kind, but I hav learned to separate men and women from their possible vices, and love them for the good they possess, or, at least, not seek to do them harm because of their frailty. Let him who is without sin cast the first stone; and if there is any bitter, burning curse amongst Liberals which deserves rebuke, it is evil-speaking which, like a blighting mildew, scatters thorns of dissension among our people. I wish everybody could mind their own business. What a happy world this would be!

To be a fighter for truth is a grand thing, but don't, for God's sake, fight each other. It looks bad, and is a source of strength to our enemies, and weakness and shame to the cause we profess to love.

Now, I want to say a word to somebody, some unknown person who sent that pamphlet—I mean that game cock pamphlet—to my wife. I respect an open enemy, but any man who could send an anonymous thing like that is a sneak of the first water, with a motive as base as hell. No person with sense enough in his head to do credit to a red-headed woodpecker would suppose that he could injure D. M. Bennett in the estimation of his friends. Much less could they expect to advance the cause of morality by disseminating such trash.

What shall the harvest be? For you, nothing but leaves, nothing but contempt.

I hav read THE TRUTH SEEKER of June 12th with much satisfaction, and I believe it to be the best Freethought paper in the world, and I think Spiritualists in general are quite satisfied with your fair, open, and courteous treatment of Spiritualism.

I am pleased with the ability and spirit with which E. A. Chapman, my Michigan friend, defends the doctrin of continued life.

I am not pleased with the flippant, specious reasoning of W. F. Jamieson's treatment of a subject so weighty as modern Spiritualism and Spiritualists. He does not seem to giv them the credit of any knowledge on the subject. Is it quite fair, after helping to delude them for years, to turn about face and deny the fact which the spirit phenomena prove, if they prove anything—a continued life?

He says he was deceived and that they are deceived. Can he explain his mediumship, and prove that the manifestations were not produced by departed human spirits? If not, how does he know that he or they are deluded or hav been deceived? Such a kind of logic places any man in a strange position.

I hav known many mediums to doubt their mediumship and almost everything else; and yet in no case could they explain away the phenomena or solve the problem?

To doubt and deny may be an evidence of an unsettled and distracted state of mind, or even insanity itself, on the part of the doubter; and yet the facts of spirit phenomena are not disproved or explained away by the doubts or denial.

If Bro. Jamieson will show, in any of the well attested cases of genuin phenomena, of which we hav many thousands, that it is something else—and not spirits—he has the question. Until that time our theory and assumption are quite as tenable as his denial, doubts, and fears.

I do not cling to the theory simply because there is comfort in the doctrine of meeting the loved ones passed on out of my sight. No, I want the truth, and I believe in an iron-sided search after truth; and my convictions on this subject are formed in spite of all my doubts and fears or predilections on the subject.

From what I hav seen and experienced I am forced to admit it as truth until Bro. Jamieson or some other person shall roll away the stone from the sepulcher of my mind, and let in the light.

R. G. Ingersoll on "Hell" is grand. I hope he will liv many years yet to giv these Bible-backs more of the same hell-fired medicin we hav been obliged to take from them so long in the past.

Your department of "Letters from Friends" is a bright green spot in THE TRUTH SEEKER, as my travels during the last twelve years hav made me personally acquainted with many who write for those columns. And especially from Michigan, my old home, I find messages from many I know; and it makes me feel glad that the two years of the hardest labor in my life has borne fruit, and that the Liberals and Spiritualists of Michigan stand by you in your trials.

I hav spent one hundred days in the legislature since I wrote you, and hav learned some of the ins and outs and deviltry wrapped up in law-making. My friends are pulling at me to get me on the stump again, but my heart pulls toward the Freethought rostrum; and after the Fourth is over I hope to meet the Liberals again in Astoria, Portland, Forest Grove, Salem, Albany, Eugene, Walla Walla, and at other points in Oregon. And any friend whose eye falls upon this letter desiring to hav his community agitated will please drop a line to my address, Portland, Oregon, as soon after the Fourth of July as possible.

Yours for truth, J. L. YORK.

*San Jose, Cal.*

## A Great Mistake.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What a simple, cheap government ours was designed to be can be seen by the Constitution and the proceedings of the earliest Congresses. But who could not hav forseen its progress toward complexity and extravagance, if he had reflected a little. Here was the condition: Given a Constitution that organized a government of very limited powers, having a law-making and executiv arm, and a judiciary. In fact, there are four arms. 1. A supreme restraining power, fixed, moveless, dumb from the day it was created. It spoke once, clearly, decisivly, commandingly; and then remained still forever, leaving its speech on record. That power is the Constitution. It encroaches on no other branch, and when encroached upon cannot complain, therein differing from all other branches. It has no tribunal to speak for it, to giv it living, moving force. There is the fatal defect in our government. In cases contested the Supreme Court may speak for it, often not until long years after violating statutes hav imposed upon it through enforcement.

The legislativ, judicial, and executiv branches are ever represented. Let one encroach upon the other and at once remonstrance is heard and resistance begins. The mistake was in forgeting that, as organized, this is a government of four branches instead of three, like the British, as was supposed. The British Constitution is subordinate to Parliament and is no proper branch of government. Some of the founders expected to see in the powers reserved to the states, or in the states themselves, a kind of tribunal sufficiently activ and authoritativ to speak and act for the Constitution. Activ enough it may be, but there is no proper way for it to exercise its authority. Its operation is irregular, uncertain, inefficient. A body of fundamental laws, supreme over all, called Constitution, like ours, is as much one of the powers by which goverament is carried on as is the legislativ or judiciary or executiv. The founders might as well hav made a code of statutes and a library of decisions on every imaginable case, and done without a Congress and Supreme Court, as to hav made this supreme Constitution providing no proper tribunal to remonstrate and resist intrusions on that Constitution.

What then very soon was the result? National parties were formed; a promiscuous body of men was chosen from various spots over the vast circumference and placed in a center, there to begin the business of legislating, *i. e.*, governing. Wonderful material prosperity visited a people having a whole continent to settle; the conditions of all business and labor began to change. Ambitious desires, imaginings never dreamed of, came with unheard-of opportunities. Here were busy millions engaged in earning a great surplus. Never had the lust of the eye and the pride of life such incentivs and temptations; never was greed so stimulated. "How to do it?" became the great desideratum. The easiest, surest way is by statute in an age of law; (as in an age of violence the same was done always by (force. So then here was an arm or tribunal of government to act upon and through—to wit, the statute-making arm. Naturally combinations were formed by which the agents of various interests, the attorneys of various corporations and classes, were chosen for Congressmen. While the agricultural people chose their representativs indifferently, other classes chose with an object. As one man with a special object will lead hundreds who hav none, so the Congressmen of the latter really transacted all the business. Then these interested classes stationed their agents at Washington to watch their interests. Congress itself became a kind of close corporation, its modes of doing business so complicated that it had to be done by deputy. New raw members were utterly powerless. Responsibility of individuals was lost in the multitude and in the modes of doing business.

*Oregon, Mo.* CLARKE IRVINE.

[*From the Boston Investigator.*]

## Horace Seaver's Definition of "Freelove."

An inquiring friend in New Hampshire writes: "Our minister (orthodox) has been preaching against Col. Ingersoll in particular and Infidels in general, charging them with being guilty, among other enormities, of Freelove. What is that? It seems to me to be a new offense that orthodoxy has invented against us, and I would like to hav you tell me what it is. Please explain in the paper, and I will show it to our minister, who livs near me."

Great caution must always be exercised in believing what ministers say of Infidels; for ministers, many of them, "walk by faith and not by sight," or knowledge either. They are flighty people—of the air airy, for their doctrines are based on "evidence not seen."

"Freelove," as its teachers define it (if we are not mistaken), means freedom from civil law, just the same as in religion. They argue that lov, being an affection of the mind, depends on attraction and mutual esteem and respect; that this is a far stronger bond of union than law; that it constitutes genuine marriage; that where it never existed, or is lacking, there is no marriage worthy of that honorable name; and, lastly, that as a man and woman form their own marital contract when they agree to liv together as husband and wife, they should hav the right to dissolve it when they can no longer be happily united.

This, as briefly as we can state it, is Freelove, and evidently it involves a correct principle; for we will venture to say, in spite of the church, the clergy, and the state, that no man who sincerely respects his wife does so because the law says he must. But if the New Hampshire minister thinks we are in error in anything we hav said, our columns will be opened to him for any reply that he may wish to make.

## The Dawning Day.

"Behold, the day cometh that shall burn as an oven (Malachi iv, 1).

All ages hav their seers—prophets. Vennor is raising hob with the weather.

Since the days of the Infidel Jefferson, the government machine has, with one exception, been run by ecclesiasticism—using officials as stalking-horses.

1880 and 1881 are, by the seers of the ages, fraught with mighty results. 1880 is half used up. What has it accomplished?

It has demonstrated that to *not* believe as *I* believe is *heresy*, and heresy is *obscenity*, you know.

The suggestion of "Peter" is in order; no time to be lost. Let honest men and virtuous women organize; giv us another Jefferson, a man with a soul, a man who has the moral courage to do right because it *is* right. Amen.

PRENTISS.

## Pocket Theology.

BY VOLTAIRE.

FRIEND BENNETT: I hav just given this little volume of definitions to theological words belonging to the Christian mythology a second reading, and it is just splendid. It is one of the few books that will liv.

Every Liberal should own one. Twenty-five cents' worth of sharp, cutting, satirical meanings to the common literature of the church like these are really worth as many dollars to any individual who makes them his own. When a girl I used to pin up a list of words from the botanical nomenclature or old English Expositor above the sink where I washed dishes so as to hav them to run over while I was at work. And now I shall keep this pocket dictionary of Voltaire's just where I can dip into it at odd moments and absorb its contents. Probably Voltaire was the smartest man the world has ever produced, and it is to be regretted that his works are not more generally read and appreciated. I hope this one will sell like "hot cakes," and it surely will if merit has its due. Thine truly,

*Snowville, Va.*, June 27, 1880. ELMINA D. SLENKER.

A DEACON of a church at West Pawlet, in a fit of anger, one Sunday morning threw a stone and killed one of his cows. He has a balky horse, and has been known to knock the dumb beast down with a club several times in succession. He is chuck full of the love of Christ. D.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, JULY 10, 1880.


## Second Reply to G. M. Mair.

MR. G. M. MAIR, *Dear Sir:* But little need be said about your charges of misrepresentation, blasphemy, and obscenity, since you regret making them and repudiate the idea of personality in the matter. Allow me to say, however, that I cannot think you remarkably successful in your substantiation. First, as regards Col. Ingersoll's misrepresentation, it amounts to very little, in fact, to nothing at all. There is no account that God did pay any attention to educated Greece, and there is not much difference in the antiquity of the Jewish people and the Grecians. If any difference, it would seem that the Grecians have the advantage. I consider there is much stronger proof of the antiquity of the inhabitants of Greece than of the Jews. Homer's time was nearly a thousand years before our era, and the Grecians were old when he sung, while the early history of the Jews is extremely mythical. Many think that at a thousand years before Christ they were wandering tribes of Arabic robbers and shepherds.

As to the obscenity of Mr. Babcock's article on Abraham's bosom, I cannot quite agree with you. It is slightly irreverent, but certainly not obscene. Many of the Bible stories beat it, in that direction, all to pieces. Neither can I think that the notices of the fall of clergymen, which you speak of, are obscene. Most of them are accounts taken from the daily press of the city, as matters of news, and they are usually couched in appropriate language. It can certainly be no more obscene for THE TRUTH SEEKER to notice these cases than for the *Sun, Herald,* or *Times;* and as the clergy are particularly anxious to say all they can disparagingly of myself and my cause, I claim it right and proper for me to show up their hypocrisy and sinfulness. I fear you are over-sensitive upon the subject of obscenity, and like some of my Christian persecutors are inclined to call that obscene which is not obscene at all. Obscenity is not clearly defined and is relative. What may be obscene to you may not be so to thousands of others. If you hold that the items alluded to are obscene, you cannot get away from the admission that the Bible is a very obscene book.

I have no objections to your revised form of propositions or theses to be discussed by us. They are more compact and comprehensive than mine. I wrote my propositions in haste, without stopping to trim or revise. We will accept yours as the basis of our argument, as they embrace all the essential points contained in mine. It matters but little how the propositions are worded so long as we have a free discussion upon the main issue.

I am almost sorry to see indications that we are not diametrically opposed in all our views. It is a little difficult for one to get up an argument with a man who thinks as he does himself. When you say, "I have as many objections to Christendom as you have," and "I will not discuss what you call Christianity as taught elsewhere [than in the Bible], neither do I desire to palliate or deny the vileness of many who profess to be followers of Christ," you seem to acknowledge much already, and it is to be feared our discussion may be considerably circumscribed. In debating the merits of Christianity, I deem it much more fair to take it as the world knows it and has experienced it, rather than an ideal article of something Christianity should have been or might have been. It is Christianity as it has been, and is, that I object to, far more than what it ought to be. It is easier for me to detect an evil that has existed for eighteen centuries, and exists still, than to venerate an imaginary good that ought to have an existence.

I think, however, we will be able to find quite a number of points upon which we will not agree; so there may still be a pretty good chance for an animated discussion, and I trust I will be able to show you that I have more "*argument,*" than "mere assertion and ridicule and jest." I will proceed then with the first proposition, or thesis, that Christianity is neither new nor original, being borrowed or copied from much older systems of religion.

The foundation dogma upon which Christianity rests is that God cohabited with a mortal female, by which means she conceived and ultimately brought forth a demigod, or a being half divine and half human, who taught the truths of heaven and of his father to a band of followers, and upon those teachings established a new and true system of religion, necessary to the salvation of the world. I think you will hardly deny that Jesus was not the first demigod which the world believed in, nor that prior to him it was thought that gods had held intercourse with the daughters of earth and produced an offspring at least half god. Nor can I think you will deny that the fable of a virgin bearing a child of divine paternity is many centuries older than the story of the Virgin Mary and her son. But nevertheless, I will adduce some proofs of these facts.

Among the earlier instances of this kind is Christna, Chrishna, or Kreeshna, of India, who is said to have appeared on the earth from six hundred to two thousand years before the time of Jesus; he was believed to be begotten by the god Vishnu of a virgin by the name of Devaci, or Devanaguy as one author has it. The god entered the virgin's apartment and "overshadowed" her, and Christna was the result. He was a remarkable personage, and though the tyrant Kansa sought to destroy him by ordering all the male children born in the province of Madina on the night that Christna was born to be put to death, his purpose was thwarted, and the child escaped and grew up to maturity. He possessed remarkable powers and performed numerous miracles, among which were healing the sick, restoring the lame, blind, and deaf, and even raising the dead. A band of disciples became attached to him, the chief of whom was Arjuna. These he taught humility, purity, self-denial, and all the cognate virtues. Enemies, however, laid in wait for him and finally succeeded in destroying him. He was executed on the banks of the Ganges and his body was nailed or fastened to a tree, or crucified on a tree, as some state it. His memory was held very dear by his numerous followers and for thousands of years he has been worshiped as the son of God. Sir William Jones in his "Asiatic Researches" gives a full account of the traditions with reference to Christna, as many others do also, including Haug, Sir Cockburn Thompson, Godfrey Higgins, Max Muller, Wilson, and Jacolliot, Lydia Maria Child, and others who have written on oriental religions. Jones, Thompson, Jacolliot, have made elaborate translations from one of the ancient sacred volumes of the Hindoos called the Mahabharata, in a division of which, called the Bhagavat-gita, this story of Christna is told at length and with not a little beauty.

Among the numerous temples in India, excavated with immense labor and cost, from the solid rock, some of which Bishop Heber describes in graphic language, and which possess great antiquity, known to have been constructed long before the Christian era, many are dedicated to Vishnu, and especially to Christna, who for thousands of years has been one of the favorite gods among Hindoo worshipers.

The second person in the Hindoo trinity, Vishnu, the father of Christna, is one of the greatest gods among all the Asiatics. He is believed to have had nine different avatars, incarnations, or sons. The first was a fish; the second a turtle; the third a boar; the fourth a man-lion; the fifth a dwarf who deceived Bali and became very powerful by austerities; the sixth, a hero named Parasu-Roma; the seventh, Rama-Chandra, a powerful divinity; the eighth, Christna, the son of God just noticed; the ninth, Buddha. Thus it seems the god Vishnu alone had nine sons, or avatars, or incarnations, and all of them many hundred years before Jesus was heard of in the world.

Buddha as a demigod is widely known throughout the most populous parts of Asia. While he has by some Hindoos been accounted the ninth avatar of Vishnu, he has by others been considered the son of another divinity. In Cashmere his birth is placed back five thousand years ago. According to the Mongul records, it is four thousand years, while the Chinese claim but three thousand years. It is claimed in Ceylon that the religion of Buddha was introduced into that country six hundred and thirty years before our era. Sir William Jones placed the birth of Buddha at 1000 B. C. Buddha is held to have been the son of a virgin named Maia, who conceived by a ray from heaven, his conception and birth being free from taint of human contact or the slightest impurity. It is claimed that through infancy, childhood, and youth Buddha, or Gautama, was protected by divine influence and possessed divine powers which distinguished him from all other persons of his time. When he reached the age of manhood, he deemed it his duty to separate himself from his mother, his reputed father, and all his friends, and take himself into a wilderness, and to subject himself to the greatest deprivation and self-abnegation for a term of several years. Here he was sorely tempted by the devil and various adverse influences; but heavenly wisdom was imparted to him, and people flocked to him from all parts of the country. He ultimately gathered a band of disciples around him, who from him learned heavenly truths, and many of whom were sent out to teach his gospel. The moral teachings of Buddha have scarcely been surpassed by any who have succeeded him. He taught the strictest self-denial, humility, virtue, purity, temperance, holiness, and all the virtues that are acknowledged by men. He performed many astonishing miracles, and until he was eighty years of age passed his time in constantly doing good. His maxims, precepts, and pious instructions were written on palm leaves, which filled three baskets and were ultimately made into a volume or volumes, called Tripitaka from the three baskets, and for more than two thousand years these have been the sacred writings of the followers of Buddha—their Bible, or word of God. Many quotations from the writings of Buddha will be given if you desire.

I think you will hardly ask me to furnish the proofs that such a personage as Buddha once lived, or was believed in twenty-five hundred years ago. His statues in numerous rock temples in India, the fact that his religion spread with great rapidity more than two thousand years ago over the most populous countries of Asia; that he has had a more extensive following than any other person who ever started a religious system; that he has to-day 400,000,000 of followers who believe him to have been the son of God and to have taught the true system of salvation, incontestibly prove him to have been one of the distinguished characters of the world. If, however, you call for authorities, you can be accommodated.

It can hardly be expected that I will dwell at much length on all the demigods which the ancient nations believed in, though considerable might be said of the most of them. I will simply now give a list of those who long before the Christian era were looked to by the ancient inhabitants of oriental countries as sons of gods, demigods, saviors, redeemers, or inspired teachers. Some of them were doubtless mythical characters, some were real personages, but all were believed in in some part of the long ago. The following list is from Graves' "The World's Sixteen Crucified Saviors," gathered from various works on the religions of the ancients, and largely from Godfrey Higgins' "Anacalypsis:"

1. Christna, or Chrishna, of Hindostan.
2. Buddha Sakia, of India.
3. Zoroaster, of Persia.
4. Crite, of Chaldea.
5. Baal and Taut, of Phœnica.
6. Thammuz, of Syria.
7. Fohi and Tien, of China.
8. Thulis, of Egypt.
9. Indra, of Thibet.
10. Devatat, of Siam.
11. Adad, of Assyria.
12. Prometheus, of Caucassus.
13. Æsculapius, of Egypt and Greece.
14. Wittoba, of Telingonese.
15. Xamolxis, of Thrace.
16. Zoor, of the Bonzes.
17. Atys, of Phrygia.
18. Bali, of Afghanistan.
19. Iao, of Nepaul.
20. Mikado, of the Sintoos.
21. Beddru, of Japan.
22. Cadmus, of Greece.
23. Hil and Feta, of the Mandaites.
24. Universal Monarch, of the Sibyls.
25. Ischy, of Formosa.
26. Pythagoras, of Samos.
27. The Holy One, of Xaca.
28. Divine Teacher, of Plato.
29. Adonis, of Greece.
30. Alcestos, of Euripides.
31. Hercules, son of God and Alcmena.
32. Apollo, son of Isis.
33. Hesus and Bremrillah, of the Druids.
34. Odin, of Scandinavia.
35. Alcides, of Thebes.
36. Thor and Balder, sons of Odin of the Norsemen.
37. Salivahand, of Bermuda.
38. Gentant and Quexalcote, of Mexico.
39. Ixion, of Rome.
40. Quirinius, of Rome.

Among the sons of gods or saviors that have been believed were crucified, the following are named in Graves' work and were principally taken from Higgins' "Anacalypsis:"

| | B C. | | B C. |
|---|---|---|---|
| 1. Christna, of India, | 1200 | 9. Prometheus, of Caucassus, | 547 |
| 2 Sakia, of the Hindoos, | 600 | 10. Thulis, of Egypt, | 1700 |
| 3. Thammuz, of Syria, | 1160 | 11. Indra, of Tnlbet, | 725 |
| 4. Wittoba, of Telingonese. | 552 | 12. Alcestos, of Euripides, | 600 |
| 5. Iao, of Nepaul, | 622 | 13. Atys, of Phrygia, | 1170 |
| 6. Hesus, of the Celtic Druids, | 834 | 14. Crite, of Chaldea, | 1200 |
| 7. Quexalcote, of Mexico, | 587 | 15. Bali, of Orissa, | 725 |
| 8. Quirinius, of Rome, | 506 | 16. Mithra, of Persia, | 557 |

It is not to be presumed that these were all real characters, or that they were all really crucified, but that men believed they lived, and that they were crucified not far from the dates given, cannot be successfully disputed. That is about as much as can be said of Jesus. We have the story of his life and crucifixion, but there are thousands who do not believe such a person was ever crucified or that he ever existed.

It is hardly needful for me to go into a detailed account of all the mythical demigods which men have believed in, or give the names of the principal authors who have written upon the subject. I think you will not deny that nearly all the ancient nations had their gods whom they worshiped, much as the Jews worshiped theirs, that it was believed that these gods begot sons and daughters. Some nations had more gods in their pantheons than others, but one or more of the gods of each nation were believed to engage in the business of rearing children, sometimes choosing a goddess for the mother, but quite as often some favored young female of the human race. You are aware that the ancient Persians had not as many gods as the Hindoos or Egyptians, but their great god Ormuzd was believed to have had a son by the name of Mithra, who was born on the twenty-fifth day of December, and to whom the titles of "Redeemer," "Son of Righteousness," etc., were given.

The gods of Egypt were somewhat numerous, and several of them had wives and children. Among them were Neph, Ammon, Pthah, Khem, Ra, etc. The latter had a son by the name of Seb. But Osiris is more familiar to us of modern times. He

was the great god of the Nile and the people of Egypt. He was the husband of Isis, who bore him the son Horus. He had a brother named Typhon, who was the very devil for all Egypt, the same as Ahriman, the brother of Ormuzd, was the Evil One in the Persian country. These were undoubtedly the prototypes for Satan, or the devil for the Jewish and Christian systems. The gods seemed unable to get along without a devil, so in nearly every system of mythology, and in nearly every pantheon, we find one or more devils. Our own system of religion would indeed fare badly were it not for the hoof-footed devil with horns and a barbed tail, so continually held up to frighten children of all ages.

When we step from Egypt over into Greece we find that the principal god of that delightful country, old Jove—the Thunderer, Zeus, or Jupiter—had a most astonishing penchant for females of both the heavenly and earthly latitudes. Besides his queenly Hera, or Juno, who, it would seem, ought to be sufficient to satisfy a reasonable god, he was so roguish and amorous as to be almost constantly looking after some other charming females of the celestial or terrestrial spheres. In this way he often made his poor Juno extremely unhappy, though he temporarily imparted happiness to others.

It may not be amiss to recall some of his amatory experiences. His first wife was Metis, but the monster becoming jealous of the child she was about to bear him, he absolutely swallowed her, child and all. This extraordinary meal, however, seems to have been the cause of his bringing forth Minerva, full formed, from his head. Next he married Themis (Justice), and by her become the father of Astræa and the Horœ. Juno was his third choice, and to her he remained more steadfast than to any of his wives or loves. Juno was the mother of Hebe, Mars, and Vulcan. By other goddesses he had children as follows: Ceres bore him Proserpine; Leto, or Latona, bore him Apollo and Diana; Dione, according to some authorities, bore him Aphrodite or Venus; Mnemosyne bore him the nine muses; Eurynome the three graces; Semele bore him the wine-loving Bacchus; Maia was the mother of Mercury, while Alcmene bore him the powerful Hercules.

Among his many love-ventures may be mentioned his intercourse with Leda, Antiope, Ægina, Clytoris, a virgin, Calisto, Asteria, another virgin, Europa, and several others. Many of these were goddesses, and hardly belonged to earth, but fully half of them were the daughters of men. He "saw that they were fair, and he took of them wives of all which he chose."

All this was taught and believed more than a thousand years before the New Testament story of the Holy Ghost and the Virgin Mary, holding their celebrated interview, was told. Homer sung of what the gods had done many years before he lived, and his time was nearly a thousand years before our era.

The fable or conception of the mother and child, or virgin and child, is far more than a thousand years older than the story of Mary and Jesus. It comes from so far back in antiquity that the date is difficult to fix with certainty. The idea seems to have been common in Chaldea, Assyria, India, Egypt, and other countries. The virgin was conspicuous in the mythology of Chaldea and Babylonia, and was often associated with the principal male deity in forming the trinity. This virgin was called by various names; sometimes Ishtar, Multa, Mulita, or Mylitta, Enuta, Bilta, Ri, Alittla, Elissa, Beltis, Ashtoreth, Astarte, Saruha, Nana, Asurah, etc. Among the titles given to the celestial virgins of those days were, "Mother of the Incarnated God," "Mother of Perpetual Fecundity," "Eternal Virginity," "Virgin most Chaste," "Mirror of Supreme Conscience," "Mother of Gods," "Mother-Soul of the Universe," "Mother of all Virtues," "The Queen of Heaven," etc., etc.

Among the traditions of virgin and child in the various oriental nations may be mentioned:

1. Devanaguy, virgin mother of Christna.
2. Ceres, virgin mother of Osiris, of whom it was claimed that he was begotten by the father of all the gods.
3. Isis, the virgin mother of Horus, the Redeemer.
4. Maia, virgin mother of the Redeemer, Sakia Muni.
5. Alcmene, virgin mother of the Redeemer, Alcides.
6. Ishtar, the god-impregnated virgin mother of Babylon.
7. Celestine, virgin mother of Zulis.
8. Mayence, virgin mother of Hesus.
9. Semele, virgin mother of Bacchus.
10. Shing-Mong, virgin mother of the savior, Yu.
11. Myrrha, virgin mother of Adonis.
12. Coronis, virgin mother of Æsculapius.
13. Ri, the virgin mother of the Assyrian demigod.
14. Io, virgin mother of a demigod.
15. Latona, virgin mother of Apollo.
16. Maia, virgin mother of Mercury.
17. Prudence, the mother of Hercules.
18. Somnus, the mother of Momus.
19. Alimede, mother of Jason.
20. Hecate, mother of Janus, besides many, many more.

Dr. Thomas Inman in his "Ancient Faiths" informs us about the figure of virgin and child being found sculptured in stone, in the ruins of Babylon and Nineveh; about similar sculptures being found in India, also the same in Egypt. It is well-known to Egyptologists that the image of Isis and child was often to be found on the temples and monuments of ancient Egypt; that the same was often placed upon the canvas by ancient artists, and that after the dawn of Christianity these Egyptian paintings of Isis and Horus were taken to Rome and sold for the most artistic representation of the Virgin Mary and Jesus.

I have, however, made this article long enough for this occasion. In my next I will endeavor to show you that the dogmas of Christianity had their origin in the more ancient pagan systems.

I am sincerely yours, D. M. Bennett.

## What is Material?

Oak Ridge, Mo., June 18, 1880

D. M. Bennett, *Dear Sir:* Your remarks upon "Inquirer's problem" in your issue of the 12th inst., is very interesting. However, it doesn't all accord with our "limited thinker." I agree with you touching the grades of mind; but take issue when it comes to mind or thought being "material." You say, "That mind is material because it requires matter to produce it." Such is sheer speculation; cannot be demonstrated. You had just as well say that music is material, and that every sound of the organ or violin is material.

The musical instrument is material; the sound cannot be. The sound acted upon by the intelligence produces music, not matter, "concrete." We agree with you that the brain is material and the seat of intelligence, of thought; that its food is bacon and beans. Thought is not language any more than sound is music; either must be learned.

We agree with you that matter changes its form. When unorganized, it cannot produce a thought. Without thought there is no intelligence, no design. Certainly there is design in the universe. However, I do not believe the forces in nature that you claim to be the Most High, All in All, was the work of anthropomorphism or a God. I don't believe that cosmos was ever created by such God, yet I do believe there is intelligence in its organization and workings. We speak of the spirit of man; sometimes we say soul, yet no one has denied either. The wild Indian is as near the mark as the most learned. He speaks of and looks to a Great Spirit, "himself the lesser."

Again you say of matter, "The universe is the supreme power, possessing omnipotence, omnipresence, and omniscience so far as the latter quality has an existence. I cannot conceive of such facts, or how such can be claimed for matter. (Webster defines "omniscience" as having universal knowledge, knowledge of all things) At the same time you say there cannot be intelligence without an organized brain. Does "cosmos possess a brain?" So far as I know it may be all brain. Man, sir, is a speculative genius; he forgets, however, that he is finite, and often proposes to wrestle with infinit. At least he attempts to pluck jewels from the infinit crown. With all his assumed wisdom he cannot solve the smallest minutia in nature. He cannot tell how the grass grows, or what or how it is that directs each germ to its kind.

Withal, it is well that we controvert. It enables us many times to conclude, arrive at grand ideas. A child may teach a philosopher, and state problems that he cannot solve. Very respectfully, M. J. Hines.

Reply.—Mr. Hines says the statement that mind is material because it takes matter to produce it, "is sheer speculation." Then everything may as well be called "sheer speculation." If anything is demonstrated in the world, it is that the brain and nervous system in connection with material organizations produce thoughts or mind, and there is not the slightest proof that thoughts or mind hav ever been produced by any other means. As brain, the nervous system, and all existing organisms which alone can produce thoughts, are composed of matter, it does not seem to be "sheer speculation" to say that both the producer and the result produced are *material*. All that matter *is* or *does* is material; thus eyesight, hearing, smelling, tasting, feeling, and thinking *are* material. Until it can be shown that these processes or functions can be performed or produced without organs, and that organs are not material, it is hardly worth while to denounce the opposit as sheer speculation.

Of course music is material. It certainly is not spiritual. Every sound of the organ or violin is material. Is not the organ material? Is not the violin material? Did Mr. Hines ever see one not formed of matter? If he has, could he succeed in producing audible sounds from them? If for one moment we grant him that an immaterial organ or violin may exist, would it be possible for them to so act on the atmosphere as to cause it to vibrate and convey the sound thus produced to the tympanum of the ear, a really material organization? To say that such a thing is possible is not only sheer speculation, but sheer absurdity. A note of music was never caused by nothing; the slightest sound ever made was material. Nothing cannot produce sound. Nothing cannot do anything. All that is not nothing is material.

We did not say that "thought is language," but there never was language without thought, never thought without a material organization and material food to produce thought, so language is also material. Mr. Hines seems to think *matter* is crude or "concrete." Not necessarily so. The atmosphere, oxygen, the luminiferous ether, light, heat, electricity, are really as material as a block of granite, a bank of clay, or the earth itself. More than half the matter in existence is in an aeriform, ethereal, invisible condition. Matter is capable of entering into endless and interminable forms and conditions. The assertion that matter can only be something crude, heavy, concrete, is "sheer speculation."

Mr. Hines evidently thinks matter cannot produce thought. If he will tell us what else does or can produce thought, we will be obliged to him. We are thinking animals, so are elephants, horses, dogs, bees, and ants. All animal organizations think more or less perfectly. Mr. Hines will hardly say there is anything about an elephant that is not material. It is the same with all animated organized life. All organisms hav sensation; where sensation is there is thought, crude or elaborate. To repeat, organisms are material, sensation is material, thought is material. To say they are not is sheer speculation. Will Mr. Hines, please say what they are if not material?

Mr. Hines admits that the Cosmos was never created by anthropomorphic God. Has he the slightest proof that it was ever created by any other sort of god? Will he please giv a description of his kind of god that did create the Cosmos from nothing? If one grain of something can be created from nothing by a million gods, whether anthropomorphic or otherwise, will he please describe the process? We hold every grain of matter composing our globe and all the suns and globes that roll in boundless space to be just as eternal, just as self-existent, just as uncreatable, just as indestructible as the entire cosmos is itself, including all the gods that Mr. Hines and our Christian friends are capable of conceiving. The idea that it is possible to produce or create something from nothing or that it ever was so created is worse than "sheer speculation," it is a monstrous absurdity.

We know nothing about design in the universe save where it is produced by organism, and there is an infinitude of organisms. Design is a product, not an original factor. Design did not create the Cosmos from nothing, did not bring the universe from nihility. Design has created nothing. Design did not make two halves equal a whole. This fact always existed. All facts, all truths always existed. The universe always existed. Not one fact, not one truth, not one world, not one universe, was ever brought into existence by design or anything else. They are eternal.

There is adaptation, in the universe of course, but it was not invented nor designed. It is its very nature to be just as it is, the same as it is to exist. It was not *designed* to be as it is, any more than it was *designed* to come from nothing. It is just as it is, because under existing circumstances or laws it cannot be otherwise. Twice two make four because they cannot make anything else. The principle of the survival of the fittest explains why adaptation is seen. That which is not *adapted* cannot exist. Adaptation is not design.

We still insist that the universe contains all existences all matter, all force, and that it possesses omnipotence, omnipresence, and omniscience, so far as the latter has an existence. If Mr. Hines can produce any of these, disconnected from the universe or outside of it, let him proceed at once to do so.

He asks, "Does Cosmos possess a brain?" Yes, millions of them, as it does millions of bodies or organisms. It contains all there is to be contained or can hav existence. If he can show anything that Cosmos does not possess, let him not be bashful about doing so. What he says about plucking jewels from the infinit crown is very poetical, and that only. The universe is the only infinit and man is part of it. He *can* solve many things once regarded as mysteries and is daily learning to solve more. He *can* tell how the grass grows, and thousands of the other phenomena of the universe. He is fast learning that there is no matter, existence, power, force, mentality or anything else outside of the universe, for it contains all, and is all.

## From One of Our Best Friends.

Friend Bennett: Inclosed find my check for twenty-five dollars to help you a little on your trip to Brussels. I hav been trying for several days to get down to see you, but hav had so much to attend to hav not found the time.

Hoping you will hav a pleasant trip, I am, in haste,

Your friend, A. Van Dusen.

*New York*, July 1, 1880.

[Our most grateful thanks to this generous friend.]

## A Correction.

To the Editor of The Truth Seeker, *Sir:* In the conversation between Mr. Savage and Mr Verity, as reported in a recent number of The Truth Seeker, the former says, "Underwood knows these men [Mendum and Seaver] are "crooked.'" In this statement Mr. Savage went too far. He has a right to speak for himself—not for me. If Messrs. Mendum and Seaver are "crooked," I do not know it. The reference to them is probably in connection with Paine Hall. I hav always thought "these men," as well as Mr. Savage, did what they thought right and proper under the circumstances in the erection of Paine Hall, notwithstanding mistakes, misunderstandings, and the bitter controversy that resulted.

B. F. Underwood.

Every Liberal who reads this item is requested to write a notice of the Hornellsville Convention and get it published in his or her local paper. Place, Hornellsville, N. Y.; date, September 1st, 2d, 3d, and 4th. Everybody invited.

There appears to be a variety of opinions among the friends of the Liberal League movement as to what candidate for President the League should support. Some favor Gen. Hancock, some Gen. Garfield, some Gen. Weaver, and some favor the nomination of an independent ticket. I hope the whole subject may be canvassed in a friendly spirit through the Liberal papers and at the Liberal League Congress when it meets, and that all will comply with the decision of the majority when made at the Congress and vote together for the man the Congress may nominate. That is the only way to make our influence felt. H. L. G.

## Mr. Putnam's Lectures.

Samuel P. Putnam will be present and speak at the Freethought convention to be held at Hornellsville in September, and will lecture in the vicinity before and after the meeting. Those desiring to secure his services will please address care of THE TRUTH SEEKER office. Mr. Putnam has been for several years a Unitarian minister, but now proposes to devote himself entirely to Liberalism outside of all churches and creeds..

The following are some of the press notices of his lectures :

"A brilliant and forcible speaker."—*Boston Post.*

"One of the most fascinating lecturers in the field."—*Lincoln Star.*

"Rising to eloquence that carries his audience with him."—*Fremont Herald.*

Mr. Putnam has been everywhere applauded for his fine conceptions and the eloquent manner of their presentation."—*Western Nebraskian.*

"Shows much study and holds the deepest attention of his audience."—*Davenport Gazette.*

"His lecture was one of the finest entertainments of the season."—*Omaha Republican.*

These are a few of the notices which Mr. Putnam has received both East and West. He is cordially recommended to the Liberal public as one of the foremost speakers and thinkers of the day.

## The Manhattan Liberal Club.

The lecture on Friday evening, June 18th, was by Mr. A. L. Rawson, on "Egyptian Antiquities," and besides a notice of the Alexandrian obelisk that is now on the way here, and to be erected in Central Park, the chief points offered were on the contrast of the Homeric Achilles with the more ancient hero Ramses II., as sung by the Egyptian poet Pentaur, and a critical notice of the late Brugsch Bey's new theory of the route of the exodus. The lecturer said that in a few days J. W. Bouton would publish a book on the obelisk by Dr. John A. Weisse, illustrated by the lecturer, in which the story would be told better than could be done in the few minutes he could spare for it. The obelisk, when here, will be a witness of human energy dating from forty-three centuries ago. The Vatican obelisk in front of St. Peter's, Rome, is the largest out of Egypt, but it is not so interesting as ours, which has three rows of sacred characters, the records of different Pharaohs, on each of its sides. Its top was once covered with gilded copper or bronze for many feet, but that has entirely rusted away, leaving only a few stains on the polished red granite.

Brugsch Bey says: "The temple-scribe, Penta-ur, a jovial companion, who, to the special disgust of his old teacher, had a decided inclination for wine, women, and song, had the honor, in the seventh year of Ramses II., to win the prize as the composer of a heroic song, a copy of which we hav on a roll of papyrus, and its words also cover the whole surface of a part of the walls in the temples of Abydus, Luxor, Karnak, and the Ramesseum at Ibsambul." He says also, "Throughout the poem the peculiar cast of thought of the Egyptian poet fourteen centuries before Christ, continually shines out in all its fulness, and confirms our opinion that the Mosaic language exhibits to us an exact counterpart of the Egyptian mode of speech. The song of triumph attributed to Moses in the book of Exodus came a generation later."

He read extracts from the poem of Pentaur (which now stands for Penta the Great, a title given the poet for his able literary services to his Pharaoh), some of which were as given here, reading very much like Hebrew heroic poetry:

"Beginning of the victory of Pharaoh Ramses Miamuu—may he liv forever—which he won over the people of Khita (Hittites)," and a long list of other peoples.

"The youthful Pharaoh with the bold hand hath not his equal. His arms are powerful, his heart firm, his courage is like that of the god of war, Monthu, in the midst of the fight."

Among the places named as having sent contingents of troops to aid the Hittites, Aradus, Carchemist, Naharaim, Aleppo, and others are well known in Greek and Hebrew writings of a later date.

"Their number was endless; nothing like it had ever been seen before. They covered mountains and valleys like grasshoppers for their numbers."

"Then Pharaoh arose like his father Monthu; he grasped his weapons and put on his armor, just like Baal in his time . . . he rushed into the midst of the hostile Hittites, all alone, no other was with him, . . . and found himself surrounded by 2,500 pairs of horses, and his retreat was cut off by the bravest heroes of the king of the miserable Hittites," and he was alone.

Then Ramses makes a long prayer to Amon, his father, and rehearses the services he has done the god in building temples "to last many thousands of years," decorated and furnished them, built propylæa, exacted tribute from the whole country, raised obelisks, sent fleets to foreign shores to bring their productions, etc., which petition found "an echo in Heomonthis, and Amon heard it," and came and helped him to gain the victory, saying, after other things, "I am the Lord of victory, the friend of valor. I hav found in thee a right spirit, and my heart rejoices thereat." Then Ramses did wonders, hurling his dart with his right hand and fighting with his left hand, while the enemy "tumbled down on their faces one after another." He found time to scold his own warriors and charioteers for their lack of courage in not following his lead. Only his charioteer was with him, and he begged to be rescued. Ramses hurried onward for the sixth time, and having gained the victory, lectures his army again: "A bad service altogether has been given me. None of you stood by me to stretch out his hand to me when I fought;" and he said, "by the name of my father Amon," he would see to it that they be rewarded as they deserved. However, the army joined in a chorus of praise of the heroic deeds of Ramses, ending, "Thou has broken the neck of the Hittites for everlasting time."

Lenormant, in his "Primitiv Civilizations" (i, 289), says this account is "singularly in sympathy and accordance with the spirit of the Homeric picture (of Achilles), and with its preterhuman element."

It is also like some Hebrew ideals. Ramses in a long life had 166 children, 59 of whom were sons. Homer's Priam had 50 sons and 12 married daughters; Jair, the Hebrew judge, had 30 sons, all suggested in Ramses II.

Greece was the subject of Egypt about 1300 B. C., and must hav been acquainted with the records on the monuments, which were older than the date of the Trojan war.

Prof. Lanth, of Munich, and Premier Gladstone, of England, hav ably treated this question of Homer and Egypt, tracing philologically many points of connection between the Iliad and Odyssey and Egypt.

The lecturer then took up the story of the exodus as presented by Brugsch Bey, who found on the monuments a record of a scribe or officer who followed some runaway servants, and who mentions a series of towns in the same order as they occur in the Bible account of the exodus, and from this it is concluded that the Bible story is confirmed. The lecturer said he would as soon admit that, the names of towns mentioned in Munchausen being correctly given, his stories must also be confirmed, and said it only showed that the Hebrew writer was acquainted with the geography of the region in which the mythical story was located.

The Bedouins of Edom and Arabia are distinctly mentioned on the Egyptian monuments, and with the same character as at the present.

Thotmes III. carried on fourteen campaigns during twenty years against foreign nations, the reports being recorded on the inner walls of the galleries and vestibules which on the northwest and south surrounded the holy of holies of the Temple of Amon at Karnak. The lists of towns cover the whole of Canaan, length and breadth, from the sea to Jordan. The list of persons and things taken in battle includes prisoners, men's hands, men-servants, maid-servants, children of kings, kings and their women, negroes, boys and girls, mares, foals, bulls, oxen, cows, goats, kids, chariots, kings' chests, armor, etc.; 1,784 pounds of gold rings, 966 pounds of silver rings, and other things, including luxuries of every kind, amounting to nearly a million objects, among which there is not one which is peculiar to the Hebrews.

He concluded that the author of the Hebrew books knew these records and made use of them, and also adopted the local names of Canaan. There is not on any of the monuments of Egypt—of stone, wood, papyrus, or pottery any Hebrew name. There are many indications that the Hebrew writers adopted ideas from the Egyptians. For instance, the calendar of the festivals of Egypt goes through the year as completely as did that of the Hebrews. The calendar of Thebes, 1300 B. C., was largely a nature, or season, system of festivals.

The Professor said that in his opinion Judaism had its rise as a system in Egypt, its center being at On, Heliopolis, where the first Jewish temple was built; and the Old Testament, or part of it, was first written in Greek, the Hebrew version having been made at a later date, probably not long before Herod built the temple at Jerusalem and in the interest of the Maccabees. The different locations given to the mythical patriarch Abraham, first in the north of Shechem and next in the south at Hebron, indicate different writers serving different kings, and driving Abraham from Chaldea to please one, while to gratify another, probably Herod the Idumean, the Egyptian story was invented. There is a captivity story in each case also, and both are equally mythical. The Babylonian, if true, must hav been extant as a historical fact at the time Herodotus was in Babylon, but he did not hear of it. The exodus from Egypt must hav been known in Egypt long before Herodotus, Diodorus, or Strabo wrote, or the scribes engraved on the monuments or wrote on papyrus the events of Egypt's history down to the Ptolemys' time; and there is not a word recorded of any such event or of any Hebrews in Egypt nor in Canaan at all before the age of the Maccabees, and that their real origin was from the Bedouins of the region east of the Jordan, and their language was evidently a poor dialect of Arabic which was enriched from the vocabularies of the neighboring nations.

The debate which followed touched on several interesting points. Mr. Shook sustained the exodus story on the geographical basis. Mr. Andrews spoke of the childhood of Greek literature, the stratification of literature in various nations and ages, and named India's as the oldest known literature. A lady objected that the lecturer called Miriam a murderess, and cited Deborah as a better instance, although deserving of honor for bravery, patriotism, and poetic talent. She said Jehovah was the God of the laborer, having begun by working six days.

Mr. Bliss said we ought not to believe that any poem or record had a genuine date of 3,000 or 2,000 years B C., and that there were no ascertainable dates prior to 1,000 B.C. He holds to the geographical origin of the twelve sons of Jacob, and agreed with the lecturer that the Canaanite names Judea and Ephron were the nuclei for the northern kingdom of Israel and the southern of Judea, and that the rest of the twelve sons of Jacob were invented to account for the growth of the nation, at some time during the century just before our era. He believes in the captivity of Babylon but not in the exodus story.

The lecturer in closing referred to the masonic symbols on the foundation stones of the obelisk, and to the picture of an imitation in Belzoni's Atlas (plate 19), drawn from the walls of the Mystery Chamber, which is in the valley of the Kings, and has thirteen rooms which were used in the initiation of a candidate for the ancient mysteries, or as some claim, the Freemasonry of those days. He said that the records on the monuments could never grow old, but were forever new, like the fabled Mohammedan in his paradise. They were read in Homer's age, we read them, and others will see them after us for countless ages, and the story they tell is always the same. They are not so easily changed as a printed book—although some names hav been erased and others engraved in their places, yet the hard granite is less pliable than paper for interpolations. Their record against the proud inventions of the Hebrews as to their extreme antiquity as a people is conclusiv and cannot be answered. The story of the exodus with its miracles being thus disproved, all other similar props to the church disappear, while religion remains as the outgrowth of human aspiration, and establishes morality on the natural basis of society regulated by science instead of being dominated by theology.

## He Begins to be Seen as He Is.

The readers of THE TRUTH SEEKER will undoubtedly bear us out that we hav on at least half a dozen different occasions mentioned the name of Anthony Comstock in our columns. One great motiv that impelled us to do this was that the man might be understood as he is. He pretends to work in the interest of morality, religion, and purity, but for a long time we hav been fully convinced that he is thoroughly a hypocrit, essentially false and corrupt; that at least he cares no more for purity, morality, or religion than a hyena cares for one of Mendelssohn's oratorios. But he had shrewdness enough to see that to make him strong in the work of persecution and prosecution which he wished to engage in, he needed the strength of the church to back him and rich churchmen to pay his salary of $4,000 per year, and that it would be a stroke of policy in him to be an ardent member of the church and also to belong to the Young Men's Christian Association, or the society of Protestant Jesuits. Hence he passes himself off as a religious man, and hence his friends of the pious circles look upon him as a most excellent man, and hence also the city and country papers hav been very chary of saying anything uncomplimentary of him, even when they knew he was deserving of the severest censure. But within the past few days his falsehoods hav become so potent and black, and his slanders reflect so injuriously upon many most worthy people in this community, that his villainy can be no longer hid, and honest and independent sheets can no longer keep silent with regard to him. He is being seen in his nativ moral deformity, and our leading journals are speaking their sentiments with regard to him.

The following is from the Daily *Herald:*

MR. COMSTOCK CONTRADICTED.—HIS ALLEGED DISCOVERY OF OBSCENE LITERATURE AMONG SCHOOL CHILDREN CHARACTERIZED AS "THE CREATION OF HIS OWN DISORDERED FANCY."

In an interview published yesterday Mr. Anthony Comstock, agent of the Society for the Suppression of Vice, is thus quoted:

"Why, sir, in one school up town I found in the possession of fifteen boys pictures and books that I would blush to show you. In another school I found a number of girls, from ten to fifteen years old, whose minds had been debauched by these obscene books and pictures. And when I find such things I go to their fathers and tell them about it, but even they refuse to believe it until I show them the very books and pictures I hav taken out of their children's hands. And when I make charges against these men I cannot take the young boys and girls out of the schools and put them on the witness stand. No; I take their place and appear as the complainant."

These statements are of such an extraordinary nature that a reporter was instructed to show them to Mr. Jasper, city Superintendent of Schools, and obtain his answer to them. Mr. Jasper said: "Let me see, Mr. Comstock says he found these in the schools. Now, no person has any authority to visit a school and search the children, and he could not hav found these books unless he had made such search, and I don't think that any principal would permit such search. I know of no authority for any one to grant such permission. He says he showed the books to the fathers of the boys. If his statements are true why did not Mr. Comstock make a verbal or written complaint to me, giving the number of the school? Why did he not complain to the principals of the schools if he found such a state of things existing? I don't believe a word of it."

"Would there be any impropriety in your officially calling upon Mr. Comstock to supply you with the number of the schools?" asked the reporter.

"I do not see that there would be, and I guess that is what I shall do. He ought to show authority for his statements. If he made a search of any school it is without authority, and if he has not made such a search he states what is untrue, and I do not think any such state of affairs exists in any school If any principal allowed Mr. Comstock to make a search it was an insult to the children and their parents as well."

Commissioner Manierre was very indignant at the statements of Mr. Comstock. "You may state," said he, "that there is no truth in them, for neither Mr. Comstock nor any other person is permitted to go into a classroom unless in the company of a principal, a teacher, or a school officer, and when the children are in the playground at recess they are always accompanied by a sufficient number of teachers to preserve order and see that nothing improper is done. You can say further for me that the principals and teachers are always on the watch to see that nothing improper is introduced into the schools; that no books, pictures, or papers of an obscene character could by any possibility be in the hands of the children without it being discovered, and that the statements made by Mr. Comstock are simply the creation of his own disordered fancy. I will say more, there is no authority or right for any search of the children in our schools. If any principal or teacher permitted it I would at once vote for his or her dismissal. That is sufficiently explicit, is it not?"

The evening *Telegram* in referring to the same matter had the following editorial:

MR. COMSTOCK AND THE SCHOOL CHILDREN.

When we find Mr. Jasper, Superintendent of the Public Schools, declaring that the charges brought by Mr. Comstock against a number of schoolgirls and schoolboys are false in every particular, and produced simply by his disordered imagination, it is quite time for sensible and decent people to giv the matter attention. Mr. Comstock's charges are that he has recently found in the hands of school children from ten to fifteen years old books and pictures of the most hideous immoral description. According to Mr. Comstock's statements, as published in one of the morning papers, he has taken such books and pictures out of the children's hands, and shown them to those children's fathers, in order to induce belief in his declarations. On the other hand, if Mr. Comstock has become possessed of such publication he must hav taken them from the children either while they were in or out of school. If they were in school the teachers and superintendents are responsible for permitting Mr. Comstock to transcend his authority; if the children were out of school a personal and unjustifiable assault must hav been made by Mr. Comstock and his agents in order to take possession of the publications above mentioned. Commissioner Manierre joins with Superintendent Jasper in laughing at Comstock's statements. In the pursuit of his trade Mr. Comstock has made so many mistakes that he had better be more than ordinarily careful here.

Upon the heels of this the daily *Truth* follows up with these remarks:

TONY'S LAST WHOPPER.—THE SUPERINTENDENT OF THE SCHOOL BOARD CHALLENGES HIS STATEMENTS AND PROPOSES TO MAKE HIM EAT THEM.

A few days ago Anthony Comstock stated, in conversation with a *Truth* reporter, that he had found in the hands of many school children books of the most obscene nature. He even went as far as to say that he had taken some of these books away, and had shown them to the children's parents. These statements, appearing in *Truth*, aroused a veritable sensation, and since the commencement of the week the matter has been vehemently discussed by the daily papers.

In case of Comstock's charges being true, they would naturally reflect more on the management of the schools by the Board of Education than on the children themselvs. A *Truth* reporter then called on Mr. John Jasper, Jr., the city Superintendent of the Board.

Mr. Jasper was found in his office reading a copy of *Truth*, containing charges against the special agent of the Society for the Suppression of Vice, made by the Rev. Stewart Walsh.

"I should very much like to hear your opinion concerning Mr. Comstock's allegations about obscenity among the school children," the reporter remarked after introducing himself.

"I shall be most happy to giv you any information in my power," replied the superintendent, politely tendering the visitor a seat, "and the more so because I admire the bold and independent manner in which *Truth* has exposed and denounced the very questionable methods Mr. Comstock indulges in. To giv you my opinion of his manner of proceeding in this particular case, I think it looks rather queer that when aware of the fact of school children possessing obscene books he should hav informed *Truth's* reporter about it first. The right way to proceed, it seems, would hav been to write me a letter of warning—a letter entering into details and pointing out the particular school in which the children were obscene. By first stating the fact—if fact it may well be called—to your reporter, he allows the inference that he intended calumniating the Board and the teachers."

"Do you think that a possibility exists of his statements being correct?"

"No, sir, I do not. How in all the world are the children to find time for reading obscene literature while in school? The classes commence at nine in the morning and finish at three in the afternoon. At 12 o'clock the scholars hav one hour's recess for their dinner, during which time by far the greater portion return home. In their absence they are naturally out of our control, but should they return to the school premises before the recess is over at 1, they remain constantly under the eye of the teachers, and hav positivly no chance of reading anything obscene. During class time, on the other hand, they hav even less opportunities for this sort of thing. About thirty pupils are taught together in a room measuring twenty feet by fifteen, the teacher being placed in a prominent position from whence he can control all their movements. Under these circumstances it would be impossible for them to use any but their school books."

"Has Anthony Comstock been allowed to enter schoolrooms and search the pupils?"

"No, sir; that is a privilege nobody has, not even I myself. Anthony Comstock may hav hinted that he made such a search, but I declare it to be not the case. Why, sir, it would be a direct insult to the parents of the children were they thus searched in public, and I do not believe any teacher would be guilty of allowing an outsider like Anthony Comstock to encroach upon the rights and lower the dignity of the scholars. If a teacher acted in this manner, and it came to my ears, he would be severely reprimanded, if not discharged.

"What would you do in case you suspected a scholar of carrying obscene literature about his person?"

"I should call him to my private room, and with closed doors would question him on the subject, but never would I institute a general search and insult the feelings of my wards."

"Do you think that when Anthony Comstock declared having taken away books from school children that he did so in the open street?"

"I do not know, but if he acted thus he made himself liable to be arrested for unwarranted and unjustifiable assault, a fact he must know better than anybody else, considering he is always dabbling in the law courts.

"However, I do not mean to say that no school child ever read or perused obscene books, but I assert that there are no means for such books being read at school under the present system, and if Mr. Comstock has really come across one or two school children with such books about their persons, he is anything but justified in casting reflections on the scholars in general.

"You must remember that, excluding the evening schools, there are 274 educational establishments under the supervision of the Board, and it is a very serious thing to throw mud on such a large body as this without more base to work on than has Mr. Comstock."

"Do you intend taking any steps in the way of refuting Comstock's arguments?"

"Well, sir, that gentleman has attacked us at a very busy time. To-morrow, as you know, the vacation begins, and should I call upon him to prove his statements and point out the schools where those abuses exist, there would be no means of investigating the matter. After the vacation in September, however, I shall certainly challenge Mr. Comstock to express himself thoroughly."

The Superintendent concluded by stating that many reporters had visited him to see whether *Truth's* first statements were founded on fact. "They seem rather vexed at having been beaten on this point by your little one-cent sheet," he smilingly remarked.

The reporter thanked the Superintendent for his affability and took his leave.

From the foregoing articles it may be easily seen what a false, lying individual Comstock is, and how culpable he is in slandering worthy superintendents of schools, worthy teachers, to say nothing of young scholars and their parents at home. But this is just what this man has been doing for years. All his statements about finding obscene literature in the hands of school boys and girls, about tons of it passing through the mails to that young portion of the community, are simply base lies; not a word of it is true. There also are of the same character other monstrous falsities from the same man, which he retails to the meetings he addresses and publishes in his annual reports of the doings of himself and his society. He states that he has driven from the market one hundred and sixty-five obscene books, destroyed the plates of one hundred and sixty-three; that he seized and confiscated twenty-four tons of obscene printed matter: arrested four hundred and twenty-five persons for dealing in obscene literature; seized and destroyed seventeen hundred photographic negatives of obscene pictures, five hundred and thirty woodcuts, and three hundred and fifty steel and copper-plate engravings. All these statements are just as false as that he has found obscene books and literature in our schools in the city. The man has shown himself capable of uttering the most barefaced falsehoods for the purpose of making his pious supporters and defenders think he is earning the money he receives, and to cause them to think him a very efficient worker in the field of morality.

He arrested a Dr. Soule in Rochester, N. Y., and seized some six dray-loads of what he claimed to be obscene literature, and which were Hop Bitters advertisements. This arrest Comstock published extensivly, and counted the six dray-loads of Hop Bitters advertisements in his oft-repeated reports of the tons of obscene literature seized, but he has never brought the Doctor to trial. One of two things must be true—he has arrested Dr. Soule on insufficient grounds, or he has been derelict in not prosecuting the case. Another thing is most clear—the man is an unmitigated liar and his statements wholly unworthy of credit.

## Patriotic Words.

The following is the famous "Order 40" of General Hancock on taking command of the Louisiana and Texas Department in 1866. In it he raises the shield of the Constitution against arbitrary authority and maintains the rights of the people as against a despotic government. Our readers will not fail to note the similarity between this order and the masterly argument of T. B. Wakeman on our constitutional rights:

The General commanding is gratified to learn that peace and quiet reign in this department. It will be his purpose to preserve this condition of things. As a means to this great end, he regards the maintenance of the civil authorities in the faithful execution of the laws as the most efficient under existing circumstances.

In war it is indispensable to repel force by force, and overthrow and destroy opposition to lawful authority. But when insurrectionary force has been overthrown and peace established, and the civil authorities are ready and willing to perform their duties, the military power should cease to lead, and the civil administration resume its natural and rightful dominion. Solemnly impressed with these views, the General announces that the great principles of American liberty are still the lawful inheritance of this people, and ever should be. The right of trial by jury, the habeas corpus, the liberty of the press, the freedom of speech, the natural rights of persons, and the rights of property must be preserved.

Free institutions, while they are essential to the prosperity and happiness of the people, always furnish the strongest inducements to peace and order. . . While the General thus indicates his purpose to respect the liberties of the people, he wishes all to understand that armed incursions or forcible resistance to the law will be instantly suppressed by arms.

We also append an extract from Gen. Hancock's reply to Gov. Pease, which shows where he stands on the vital question of free speech for a free people. How different are these ringing words from the cowardly conduct of our present President:

Woe be to us whenever it shall come to pass that the power of the magistrate—civil or military—is permitted to deal with the mere opinions or feelings of the people.

I hav been accustomed to believe that sentiments of respect or disrespect, and feelings of affection, love, or hatred, so long as not developed into acts in violation of law, were matters wholly beyond the punitory power of human tribunals.

I will maintain that the entire freedom of thought and speech, however acrimoniously indulged, is consistent with the noblest aspirations of man, and the happiest conditions of his race. . .

If you deem them constitutional laws, and beneficial to the country, you not only hav the right to publish your opinions, but it might be your bounden duty as a citizen to do so. Not less is it the privilege and duty of any and every citizen, wherever residing, to publish his opinions freely and fearlessly on this and every question which he thinks concerns his interest. This is merely in accordance with the principles of our free government; and neither you nor I would wish to liv under any other. It is time now, at the end of almost two years from the close of the war, we should begin to recollect what manner of people we are; to tolerate again free, popular discussion, and extend some forbearance and consideration to opposing views. The maxims that in intellectual contests truth is mighty and must prevail, and that error is harmless when reason is left free to combat it, are not only sound but salutary. It is a poor compliment to the merits of such a case that its advocates would silence opposition by force; and generally those only who are in the wrong will resort to this ungenerous means. I am confident you will not commit your serious judgment to the proposition that any amount of discussion, or any sort of opinions, however unwise in your judgment, or any assertion of feeling, however resentful or bitter, not resulting in a breach of law, can furnish justification for your denial that profound peace exists in Texas.

## Mr. Jacobson and the Knights of Pythias.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A remarkable case was tried in Detroit a short time ago, which attracted some attention from the local papers, but has never yet been published outside of the city where the event took place. It seems that Herman Jacobson, a citizen of Detroit, was solicited to become a member of Damon Lodge No. 3, Knights of Pythias. He informed the members who approached him that he was an Infidel, but they replied that that wouldn't make any difference; his religious views were known and would not be interfered with. After receiving several promises of this kind Mr. Jacobson finally consented to join the lodge; but when the hour of initiation came, he was disgusted to find that he was required to take the oath, or obligation, upon the Bible. He reminded the members who solicited him of their agreement, and finding that he was steadfast in his refusal, they at length "waved the point," and allowed him to become a member in the first degree without taking the usual oath.

Having thus secured admission to the lodge, Mr. Jacobson paid in the money for his second degree. The lodge received the money, and then refused to giv him the degree unless he would take the oath.

Mr. Jacobson declared in the most emphatic manner that he would not bow before the shrine of their dogma, or words to that effect, and demanded his money back again; but the lodge declined to pay it over. He then consulted what he considered the highest living authority—Col. Robert G. Ingersoll—who advised him under the circumstances to sever his connection with the lodge. In his letter dated January 28, 1880, the Colonel said:

Any order composed of gentlemen so superstitious as to require an oath upon the Bible as necessary for advancement should not be joined by any intelligent man; and I would also make them giv back the money paid for the two degrees. If they refuse, bring suit against them in court.

Acting on this advice, Mr. Jacobson instituted proceedings against forty-two individual members of the lodge, at a heavy expense, and the case was brought before Justice Felix A. Lunkie. The lodge attempted to settle by tendering the amount of Jacobson's claim, not in government currency, but in the shape of an order on the treasurer. Jacobson positivly refused to accept the order, and so it was decided to test the matter in due form at law. The society engaged counsel, and attempted to overthrow Jacobson's position on certain technical grounds; but it seems in this case that the "Lord" of the society was not with them.

In the mean time Mr. Jacobson received a letter from the Supreme Mogul of the Knights of Pythias, sympathizing with him in the "misunderstanding" which had taken place, offering to confer both degrees upon Jacobson if he would swear upon the *Koran* (the Supreme Mogul had learned that Jacobson was born in the Mohammedan faith), and threatening that if Jacobson refused, he would draw upon him the animosity of the order. He also took occasion to warn Jacobson that the case would be tried before a jury of *Christians*, who would not be apt to sympathize with his peculiar views upon religion and the Bible.

Jacobson stuck to his original determination, and the case was duly argued on the 30th of March, 1880. Jacobson presented his own side to the jury in such an eloquent and forcible manner that the suit resulted in a disagreement. Some of the jurymen thought that they would be doing their God an injury if they allowed the Infidel to win his case, and therefore voted against him from prejudice.

The Knights of Pythias evidently feared that a second jury might decide the case in Jacobson's favor, and with Jacobson's consent the case was submitted on its merits to Justice Lunkie, who held that the lodge by accepting Jacobson's money had bound itself to giv him a second degree; and having refused to do so for any reason, Jacobson was entitled to receive his money back again on the ground that the lodge had given him no equivalent for it. The Judge also held that the tender made to Jacobson of an order drawn by the secretary upon the treasurer of the lodge was not a legal tender, and Jacobson was not bound to accept it.

Next day a committee from the lodge settled the case by paying Jacobson the money he had advanced and the costs of the court.

The case excited a great deal of comment among the secret organizations of the city and state, and was regarded as a test of their authority in matters like the one above described. Mr. Jacobson has been highly complimented upon the able manner in which he presented his case, and the fact that his being an Infidel did not prevent him from obtaining justice at the hands of a "Christian" court.

E. M. B.

## Immortality.

Although we are often told that we are spirits working with gloves on, the humiliating thought will intrude that we are in the hands and at the mercy of the principle of retrogression as well as that of evolution. It matters not how far we may advance in the spirit world, we are liable at any moment to become the victim of a materialization which will degrade us from our high estate, when we would be forced again to become a resident of a planet like this, so that the problem of our immortality is, at the best, so perplexed and irregular that it is painful to think of, its solution being immensely, if not infinitely, distant.

Respectfully, ALHAZA.

# Letters from Friends.

NEW YORK, N. Y., June 28, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I inclose $1 for THE TRUTH SEEKER for the next four months, and $1 to help defray your expenses to Europe. If I were a rich man I would gladly contribute more for this purpose; I would even pay all your expenses from my own pocket. I consider it the opinion of every lover of truth in America that Mr. Bennett must be our representativ to the Congress which is to be held at Brussels, not only because he is Bennett, the truth seeker, but especially because that will be the sharpest chastisement to all hypocrits and prosecutors of truth in America.

Doubtless the most wise, the most learned, and the best men of the world will be at this Congress. We can imagin what a sensation it will make in the innermost souls of the hypocritical mob, and how they will be shamed, if they hav any spark of shame left, knowing the victim for truth is the representativ for hundreds of thousands of American truth seekers. JACOB SOBLE.

RICHFORD, VT, June 20, 1880.

D. M. BENNETT, *Dear Friend:* I hav taken THE TRUTH SEEKER since it was a fifty cent monthly. I hav been highly entertained with its general character, because of my peculiar taste. I had honest, serious doubts of the validity of the Jewish and Christian scriptures. My doubts were always increased by critically reading them. I was a Methodist class-leader. Having these increasing doubts, I set myself to read first, approved polemical orthodox works, and they made me worse. Paley said, "If the apostles did not know positivly, that they were divinely inspired, then did they most grossly impose upon the people." The validity of our Bible then stands or falls with an if or if not. I concluded to read anything that promised truthful information. I hav done so, and think nine-tenths of our Liberals are astride the fence. They oppose priestcraft and statecraft by little, part at once, for they wish to be some most high rabbi, Jahveh Elohim.

The Christian Bible to me is overwhelming evidence itself of its own unreliability. It is the most obscure, absurd, contradictory, impossible-to-be-understood book that ever was printed. All priests admit it is not to be understood literally as it reads, which is admitting it to be a book of lies. God in the Constitution of the United States government! Why, that would make our Constitution another priest-forged heaven, which is proof positiv that the Jewish Yahveh Elohim is the Christian God, which never had any real personal existence in the universe, only a lying priest's forgery.

It seems to me that Abbot, Bundy, Comstock, Benedict & Co. are resolved to sustain falsehood as the greatest civilizer and moralizer on earth, and that all writers of scripture in all ages hav stated what was not literally true, but must be sustained, so that the morality and civility of man generally is complimentary—fishers of men. The Jew, they tell us, came into the world to save sinners, and he made a corporation, set one man pope to fish the rest, and went up to heaven and sat down.

Bundy sent me your love letters to Hannah, but some Liberals seem to hav left the business for which they organized and are swamped in obscenity and vituperation. I hav lived eighty years, and neither of these were my favorits; but I hav found by observation that it is exceedingly difficult to liv and not be guilty of both. I think the publication of Bennett's Solomon Song letters was infinitely more criminal than writing them. I think if we would hav less obscenity and vulgarity we should cultivate more good sense among Christians generally. I think we shall hav obscenity, vulgarity, and immorality as long as man is male and female. Now, which is the greater crime, falsehood or obscenity? I venture to say, it is my opinion there is more wrong done in one state in a year by lying in the pulpit and outside than all the obscenity and vulgarity in Christendom for a year. We never shall hav a pleasant world until we worship an honest God. No system of "fear the devil" ever had an honest God. Say Jew and Christian, God created the universe in six days. Says Josephus, God made himself (Antiq., book viii, 11).

As I am necessitated to think that all scripture is false, in fact human fabrication, and every dogma of all idolatry is religion, and all religion is, "I fear the unknowable," a man can pay divine honors to his imagination only at the expense of prostituting his reason; and as we no not half know how to liv here as we ought, therefore we better hav real things here for our idols, and enjoy them understandingly till we are obliged to part, for we hav no good evidence that we shall individually see another world. I think Christianity is the falsest of all falsities, and therefore the greatest curse to man ever on earth. Interested men hav chained our minds in infancy for a salary, and damned us to support rabbis. We had better care for ourselvs, and die when we must, and let the universal force do the rest.

My confidence in your principle to do right and impart truth is unmoved, though nearly alone. I hav enjoyed many pleasant hours with your books. I hope Mr. G. M. Mair will giv you an opportunity.

I am, with much respect, your friend, JOS. NOYES.

FREDERICKSBURG, IOWA, June 13, 1880.

MR. BENNETT, *Dear Sir:* You will find inclosed five dollars. Please send me your new book of the "Gods and Religions of Ancient and Modern Times," the first volume now and the second when it is ready. Please continue THE TRUTH SEEKER—the very best paper I ever got hold of. I hav been a Liberal but a short time. After that miserable cuss Comstock, backed by the church and an orthodox god, swore you into prison I began to investigate, and I found by investigating that I had been deluded, and through your imprisonment I, and a good many others, hav been brought to our senses. Yours for truth and justice,

H. B. CARPENTER.

VINELAND, N. J., June 29, 1880.

FRIEND BENNETT, *Dear Sir:* When it was decided that you must go to Albany Penitentiary I was mad to the marrow in my bones, but you had not been there long before I began to feel glad. And now I am more glad than was mad. Circumstances change conditions. The world is better for your going, and to make the world better I think is what you liv for. And now I want you to go to the Brussels Congress, and represent the Liberals of these United States. You are the man for said mission. Please find money order, one dollar, to help you to go.

Now to the American Liberals. We can't afford to keep D. M. Bennett from that Congress, the loving Christians would rejoice too much over such a failure.

Now, one and all that can, don't fail to send in cash enough to enable him to go like a man. Don't giv him occasion to beg for that which should be our privilege to freely giv. A. BENNETT HOUGH.

HUDSON, MICH., June 29, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* It appears to me very important that the Liberals of this country should be represented at the European Congress. Inclosed find one dollar for that purpose, but if not used for that apply it to the benefit of THE TRUTH SEEKER or any other place (as Oakes Ames says) where it will do the most good.

I am an old man and not overburdened with this world's goods or I would send more. O, if I only had a little of W. H. Vanderbilt's or Jay Gould's wealth, how I would send these Liberal papers and other matters kiting.

Yours truly, GEO. WILLIAMS.

DALLAS, TEX., June 22, 1880.

DEAR BRO. BENNETT: It was a glad day to me when your prison doors were unlocked and you were permitted once more to enjoy your own light and air. I hav often thought as though, were it possible, I could take your place and suffer in your stead, as the world could not afford to lose you for such a long time. I cannot now forget you in your persecutions. I had hoped that when your prison days were over your persecutors would hav humanity enough remaining to let you enjoy the rest of your days in peace. I would like to plead with your enemies, in the name of humanity, in remembrance of your gray hairs and the untiring energy with which you hav labored for the cause of Freethought, and lastly the good accomplished by that energy and no less what you hav suffered to gain—even for them—your rights.

I was pleased with your proposition to B. F. Underwood. I am pained to hav such great advocates of Liberalism at war with each other, I hope that each will do the other justice. Of course I am not capable of advising.

Your dear old paper reaches me every Monday morn. "I love it, I love it, and who shall dare to chide me" from using my paper with care.

I am a member of the Dallas Liberal League. We get on slowly. How much we need somegood lecturers here! It is sad to relate the awful condition of the South.

Yours for truth, SALLIE GIBBON.

BOSTON, MASS., May 8, 1880.

D. M. BENNETT, *Dear Sir:* As a new-fledged Liberal I hav written to THE TRUTH SEEKER, and my letters hav been published, crude as they are. To put it into one phrase, I indorse every word spoken at the reception.

The immortal Jefferson said, "I tremble when I think that God is just." Hayes, like the being of old, will tremble when he sees the writing on the wall. He trembles now before such a vile thing as Comstock, before the priesthood, before the Methodist church, before the pious Mrs. Hayes. Why ask for God in the Constitution when we hav such a submissiv demigod in the presidential chair? What sneaking duplicity! What disregard for the Constitution, for his oath of office! Freemen, Americans, beware of Christians for your administrators of law and the Constitution! They profess to follow him who came to break every yoke and let the oppressed go free and forgiv their enemies (after they hav killed them) The church will draw their willing tools through falsehoods of mire and filth till they don't know what color they are. Go for Infidels; they don't believe in human sacrifices to keep their God good-natured.

JOSEPH L. SPINNER.

DOYLESTOWN, PA., July 4, 1880.

D. M. BENNETT, *Dear Sir:* Your article on the political situation and the duty of Liberals is good. We should make wise choice this fall. The independent voters will decide who the next president shall be. In Winfield S. Hancock we hav a superb soldier, a gentleman, and I believe an honest man. I hav never yet voted a Democratic ticket; for the fourteen years of my voting it has been every time with the Republican party. But where are we drifting to under its leadership? Can Liberals any longer vote that ticket, or at least for president with the ticket headed by two orthodox Christians? We hav had a pretty good dose of Christianity at the White House for three years and more, and outside of Hayes' song-singing, he has been pretty nearly a nonentity. I think our safety lies with the Democratic party. This fall they hav made a good choice, and we need a change. The Republican party has not only become corrupt but rotten to the core. The last two or three times I voted I was compelled to hold my nose while casting my vote. This fall I intend to vote for the best man without regard to party. A. J. R.

DID JESUS CHRIST EXIST?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Two gospels tell of his birth and early life, whilst the other two never mention it. Matthew and Luke tell very different stories. Matthew tells of the angel appearing to Joe in dreams four or five times, that certain old prophecies might be fulfilled. One says wise men came from the East; the other shepherds. One says they took the child to Egypt; the other to Jerusalem, and thence to Nazareth. One tells of Herod's massacre of babes, which no one else mentions. And each one tells wonders which the other knows nothing of, and the genealogy is altogether different. It seems to be a history of two different persons, yet people must swallow both or be damned. I will believe neither story.

A. JOHNSON.

SAN FRANCISCO, CAL., June 26, 1880.

CHIEF: This morning I received a file of THE TRUTH SEEKER of June 19th and rapidly glancing over a number my eye caught "Hurrah for Europe and the Brussels Congress." I devoured the article as I would a dish of delicious strawberries or a sensuous kiss, and, with pleasure read the list of contributions to aid in sending representativs of the National Liberal League to the International Congress of Freethinkers to meet at Brussels next August. I saw that said representativs had to depart early in July, or not at all, and that my subscription for the cause must be forwarded immediately. Then I said, "Auxiliary League 190 must do its duty or die." So I immediately called on a few chiefs whom I knew to be true to the core, and between us we subscribed $3 00, which please find inclosed for the purpose stated. I think it will reach you in time to be added to the general fund, and simply credit it to Auxiliary Liberal League 190. I could hav done better, but I happen to be very busy to-day, so I did the best I could. Every little helps you know. The Freethinkers with whom I conversed are of the belief that it would be a criminal omission on the part of the National Liberal League, as representing the great Liberal element, not of the United States, but of all the Americas, not to be represented at Brussels. The scope and purposes of the coming International Congress of Freethinkers are so broad, comprehensiv, and free that we Liberals of the Pacific enthusiastically indorse them. We believe the Congress will not be a failure, but a glorious and triumphant success in the interest of justice and liberty for humanity's sake.

We would in our hearts that Elizur Wright, President of the National Liberal League, was with us, but in dissenting, that is his privilege, his right, and we think none the less of him. If the day ever comes when a Freethinker is ostracized or even slighted because he does not believe with the majority, on that day I bury the National Liberal League out of sight and out of mind. I am for every human being having perfect liberty of thought and of action so long as neither is destructiv of what we call common decency.

Finally, the Freethinkers here believe that whoever goes to Brussels should go there like a man and a gentleman; that he should travel in first-class berths, lodge at first-class hotels, and hav plenty of money for this purpose. If he has to worry and think how he has to make ends meet there will be nothing of himself or his mission. He will be disheartened; to be disheartened is to look on the winding sheet at one side and the coffin at the other, with the undertaker looking on, wreathed in smiles, as is the devil every time he has a confab with Anthony Comstock. We hope that the brave, tried, and trusted D. M. Bennett and Secretary Rawson may be able to go as representativs of our national organization, and if not both, then you without fail. I know enough will be contributed to see you off with flying colors and a happy soul, if you hav one, you handsome old sinner.

With heart and hand in the cause, and with an unctious benediction freely bestowed on our great and growing Liberal family, I remain, Fraternally yours,

BYRON ADONIS.

BALTIMORE, MD, July 2, 1880.

FRIEND BENNETT: I feel a desire for you to go to Brussels, and herewith contribute my mite ($1 00) toward that object. I believe that we, readers of THE TRUTH SEEKER, will receive our money back in the shape of spicy, interesting letters from our editor abroad. I think it will be the channel by which we shall receive much useful information about the congress and many other things not connected with your "special mission" that we otherwise would not get. I want you to go, and not only to go, but for the time being to forget, if you can, your enemies in this country, and do not stain your "letters from Europe" with their names. We hav heard very freely of them lately. You hav hammered them well, now bury the club and off to Europe. We shall go with you in spirit as we went in spirit with you to prison, only we feel joy now, then depression.

Hoping that you will hav a delightful trip and a good time generally, and that subscriptions will cover expenses, I remain your warm friend, C. GARWOOD.

SUMMIT STATION, N. Y., July 5, 1880.

D. M. BENNETT, *Dear Friend:* I hav been thinking I might sleep better to send you a dollar to help you go to the Brussels Congress. Please find $1 inclosed. I want to liv to get hold of your hand and look you in the eye before I die. Yours forever, SMITH MILES.

PRATT, June 29, 1880.

D. M. BENNETT, *Dear Sir:* I wish to make a few shot-gun remarks through your paper. Why I say shot-gun remarks is because they will scatter. First, I wish to say I agree with, and believe every word of this portion which I will quote of what Edgar G. Beall says of R. G. Ingersoll, viz., "Robert G. Ingersoll's character is a grand one, and whatever defects he may hav, he is certainly moved by the highest sense of duty, and by the most sincere defects of mankind." But he has defects, as I believe, which I will state. One is his sticking to the Republican party, and the reason is, as I believe, he thinks to make the necessary reform in the party, and this is one of his defects, as I do not believe this can ever be accomplished, as it has been going backward for the last ten years. One reason, as I believe, why Ingersoll does not belong to what is known as the Greenback party is because he is in a good condition, financially, and in consequence has not given it due attention. I believe his finances would make no difference with him if he should investigate. Ingersoll says that the government cannot make money. If he will say that it cannot create money, I will agree with him. Neither can any one create any wealth without labor. Our laws are so fixed that those who create wealth scarcely get a decent living, while those who do the least, and pay the least for the support of the government, accumulate the most wealth. Now, Mr. Ingersoll, I wish to ask you how it is, if money can only be created by labor, the non-producing, non-tax-paying people are heaping together the most wealth? But some say bonds should not be taxed because they are issued by the government. Then I say that land should not be taxed, because our title comes from the government. Yes, but after you purchase the land it becomes your individual property, and should be taxed. Then when you hav purchased your bond does it not also become your individual property, and should be taxed? My motto is, Tax all property, whether corporate, individual, or church property alike, and let the government make or issue paper money to be used as exchange, good for all debts, sufficient for the necessary exchanges of the people. But, says one, you must hav gold behind it. Not so. Hav you gold behind the bonds. As long as the government has the power to levy and collect of the producer's and property owner's taxes, they can redeem all their paper by receiving it for taxes, and as they cannot create money, as Mr. Ingersoll says, why should it be necessary to collect taxes in gold of the people to redeem greenbacks when the tax that gets the gold would redeem the greenback as effectually as the gold would.

Respectfully, JAMES A. PRATT.

IS GARFIELD A "GOD-IN-THE-CONSTITUTION" MAN?

BLOOMFIELD, N. J., June 27, 1880.

D. M. BENNETT, *Dear Sir:* There are undoubtedly a great many Liberals who would like to know the relativ standing of Garfield and Hancock in this respect before casting their vote next fall. I hav always voted the Republican ticket, but in the future will withhold it rather than cast a vote for a man whose life is influenced by the Christian religion. We do not want another President who will allow a citizen to lie in the Albany penitentiary for a year for sending through the U. S. mails a pamphlet containing an argument in favor of reforming the marriage system, couched in well chosen words, which argument any citizen should hav the perfect right to make.

I do not like the position of the Democratic party now,

nor at any time during or since the war. I do not like the scheming Catholic priests and their army of blind followers, who are instructed to vote the Democratic ticket under any and all circumstances. But I stand ready to sacrifice all else to secure a Liberal government and an entire separation of church and state. Will some one who knows furnish the desired information?

Yours truly, H. B. Shears.

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Colon, Mich., June 28, 1880.

D. M. Bennett, *Dear Sir:* At this date I am at the Healing Institute of Dr. A. J. Kinnie and Madam Sanford Kinnie. This institution is very pleasantly situated upon the banks of Sturgeon Lake and St. Joseph river. It is one of the very best resorts for persons who are afflicted with any form of disease. Dr. Kinnie and wife are both earnest and activ defenders of the general principles of freedom. They are patrons of The Truth Seeker, and are in deep and positiv sympathy with its determined purposes in behalf of all that is true and manly or womanly in human life and its relations.

Fraternally, C. S. Rowley.

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Douglas, Iowa, June 25, 1880

D. M. Bennett, *Dear Sir:* Please find inclosed postal order for five dollars, for which send me your prison book, "The Gods and Religions of Ancient and Modern Times."

I want to tell you how I came to get what some of my neighbors call the devil's religion. I was not on my way to Damascus, nor was there any lightning about it. I was on the streets of Moulton when Dr J. S Smyth asked me to sign the petition to President Hayes on behalf of D. M. Bennett, editor of The Truth Seeker, who had committed no crime. He handed me a copy of The Truth Seeker, wherein I read your mock trial and sentence. That petition, although signed by two hundred thousand persons, could not soften the hard and obdurate Christian soul to use the stolen power to right the iniquity of his fellow-men. I wonder if Mrs. Hayes had on the Christian breeches when he got the petition?

It was not a divine afflatus by which I got religion, but the cruel persecution of D. M. Bennett by the Christian bigots that cut the strap that bound me in the orthodox stables for all but eighty years. The doctor and I are working to get up a Freethinkers' club. We hav got about seventeen members. I hav furnished all our reading matter so far. There are many works on The Truth Seeker catalogue I want to get.

May you liv long, in health and happiness, to be a blessing to the world, and may the truths of The Truth Seeker cover the earth as the waters cover the sea, is the earnest wish from the inmost soul of J. W. Murphy.

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Modesto, Cal., April 20, 1880.

D. M. Bennett, *Dear Sir:* I regard The Truth Seeker as one of the most gigantic props to liberty and free thought of any paper on the continent.

We hav organized a Liberal League in Modesto with about thirty charter members. The clergy are considerably alarmed, as they know that our League is composed of the best men and women of the country. But you can judge of their consternation when they discovered the following notice in the public press of the county:

"DISCUSSION INVITED.

"All persons, and especially ministers of the gospel, are cordially invited to meet with us in Eastin's Hall, April 18, 1880, and discuss the subject, 'There is no Such God as the Christian Sects Worship.'

"By order of the Local Auxiliary Liberal League of Modesto, No. 165. C. C. Luther, Pres.

"G. T. Hanscom, Sec'y."

Well, as the time approached for the meeting, all sorts of rumors were afloat to the effect that the Christian fraternity were importing heavy guns from San Francisco. But when the fatal day arrived several local clergymen were present, but only one came to time, and Colonel Kelso, occupying a position about the center of our skirmish line, met the enemy in fine order, and, without a waver in the ranks, vanquished them so completely that you could hardly tell there had been an engagement.

We still hold out the invitation upon the same issue, and hope they will import a sufficient force to make the fight interesting. I expect to take a hand in the next battle, and hope to meet with as great success as Bro. Kelso.

Damnation is rife against us, but I entertain an idea that we will change this tone before a year. I hav tried to impress upon the minds of our Christian fellow-citizens that Infidel men and women are just as honest and earnest in their faith as it is possible for Christians to be.

I shall rejoice when the time arrives for Bro. Bennett to cast the shackles from the limbs of innocent men and place them where they belong—on the limbs of the vile wretch, Anthony Comstock. Yours truly, C. C. Luther.

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Lookingglass, Or., June 4, 1880.

D. M. Bennett, *Dear Sir:* I received your card some time ago, and would hav answered before now, but I hav been working to get a few trial subscribers to your valuable paper. I hav succeeded in getting nine names, and could accomplish more but for the want of time, as I am building this season.

This community is largely Liberal in sentiment, but not being organized, it can accomplish but little. I think if some good Liberal lecturer would take the field he would hav no treuble in organizing a League. Christianity is at a standstill here. I suppose we are getting too far West, or perhaps the great influx of our Chinese neighbors has something to do with it. As a sample of double-lying, indulged in from the pulpit, I will giv you the following: Our Methodist minister, in a discourse some time since on Infidelity, stated, among other falsehoods, that Paine was not an Infidel, that he did not write against the Bible, but to overthrow papal authority. Since then we hav been told by another reverend gentleman of the United Brethren persuasion that Paine was a monster and Infidel, but that he retracted all on a death-bed, and so the work goes on. I imagin that if all the falsehoods told of this great and good man could be collected and published in book form they would make a larger volume than the Bible.

Inclosed find $8, for which send The Truth Seeker as per list. Frazier Ward.

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Cawker City, Kan., June 29, 1880.

D. M. Bennett, *Dear Sir:* Inclosed find $1, for which send me tracts as per numbers. I tell you, faithful brother, we are rapidly gaining ground out here. Defend yourself in the future as you hav done in the past and we Liberals of Kansas will stand by you. We are poor here, but a better lot of souls never clustered together. Many more are with us in heart, but are so situated that they dare not come out boldly. Your paper is only six years old. See what it has accomplished! Take courage, you will liv to see a greater and more wonderful change in the six years to come. Ten thousand are reading Paine's "Age of Reason" now where fifty years ago one person dared read it. Truth is our foundation and only hope. We hav a small League here. G. B. Chapman is President. Respectfully,

T. F. Hersey.

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Green Island, N. Y., May 8, 1880.

D. M. Bennett, *Dear Sir:* I would like to say something through the medium of The Truth Seeker to arouse the Liberals of this country to a sense of the necessity of contributing enough to support such men as H. L Green in the rough and laborious work he is doing for us and not drive him to forsake our cause through our neglect to furnish him with sufficient means to work with.

I see by my last *Investigator* that some tender-hearted friend has hinted to us Liberals that if we wished Mr. Green to do our heavy work much longer it would be well to send him something to work with. A good hint.

Now, Mr. Editor, hints are proper, and often hav the effect designed; but don't some of us deserve to be kicked a little once in a while as well? Why, just think of a man working as he has for years to accomplish that which interests us all as much as it does himself, and we sit quietly at our ease reading from week to week of the good work being done by such men, and often talking with friends in praise of those noble men, and calculating the probable time in the near future when we shall be relieved from Christian rule and be able to lift the iron heel of the church from off our necks, and yet too stingy to send them enough to purchase their writing material. I know, Mr. Editor, most of us are very poor; but are any so poor that they cannot raise one dollar to help on the noble cause we are all engaged in? Now there are many thousands of Liberals in this country, and thousands more that wish to be such as soon as the power of the church is broken, but hav not the backbone to come out and help until they see we hav the monster crippled.

And now, Mr. Bennett, I want each one of the Liberals of this country to do what I am about doing—send one dollar (even if it is your bottom dollar) to H. L. Green, of Salamanca, N. Y. And if all will do it—and I hope they will—I believe they will experience more joy from that dollar than any other dollar they ever disposed of in all their lives. If we do not exert ourselvs now, while victory is so easily obtained, we may be obliged to leave the work for our children in the next generation.

Yours hopefully, Hiram Wilbur.

[Will *Investigator* and other Liberal papers please copy?—Ed. T. S.]

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Pittsburgh, Pa., July 1, 1880.

D. M. Bennett, *Dear Sir:* I hav on several occasions seen and read in the *Investigator* an appeal to the Liberal public by B. F. Underwood asking aid concerning his case at Irwin Station, Pa. In this week's *Investigator* friend Underwood well says, "Of course a suit like this is expensiv, but a principle is at stake, and it is worth fighting for." Now, that is expressing my sentiments to a dot.

Something over a year ago Professor Underwood lectured before the Liberal League of Pittsburgh on "If not Christianity, What?" His honor, Mayor Lidell, answered, "Twenty-five dollars and costs." And the Professor came within a lamb's tail of being arrested, had it not been for our good old Secretary, Robert Peet, offering himself as a sacrifice in the place of the Professor. The members of the League paid the fine and costs, and appealed the case to the county court, the case being decided against us. The judge decided that he supposed that the mayor knew his business. Since that time the members hav appealed the case to the Supreme Court. As previously remarked, the suit is annoying and expensiv, but there is a principle at stake, and is worth fighting for.

The status of the case is this: The mayor, under city ordinance, has a right to refuse or grant a license for exhibitors on Sunday, but makes a proviso not to include scientific lectures. But his honor decided as much that the Professor's lecture came within the meaning of immoral exhibitions, while we, as well as the Professor, contended that it was a scientific lecture. Since that time Col. Ingersoll lectured one Sunday evening in our city, and the mayor fined the lessee of the Opera House in which the lecture was given fifty dollars and costs. Col. Ingersoll paid the fine. Not long ago I was shown a check from Col. Ingersoll in favor of our League for twenty-five dollars to help us to defray the expenses of our suit. Col. Ingersoll was in no way connected with our case, but Professor Underwood was, and would hav been arrested and fined had it not been for our pleading with the mayor to let him go and take one of our members instead. But it is strange we hav never heard from Mr. Benjamin Franklin Underwood, neither privately nor through the press, asking for aid in our behalf. The only conclusion that I can arrive at is this: If we had allowed the Professor to be arrested here I think that there would be a principle in it worth fighting for.

In conclusion I would say if any of our Liberal public feel inclined to giv us a helping hand in this matter it will be thankfully received and acknowledged through The Truth Seeker. S. F. De Jones.

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Brighton, N. Y., June 24, 1880.

D. M. Bennett, *Dear Sir:* I am glad to hear of your joyful release and happy celebration of your liberty, and hope that you will get to Europe and hav a good and prosperous visit there. If you go I shall send two dollars for that purpose. Yours truly, E. E. Curtis.

---

Corvallis, Or., June 16, 1880.

Friend Bennett: One year ago to-day I sent my first subscription money for The Truth Seeker. I was then much excited with fear that you would be sent to prison and the paper stamped out and your life stamped out, but the paper stood the racket, though you and Christ had a dreadful tussle, much longer and stronger than old Jacob had with his Father; and your ladder with 200 000 rounds was insufficient to help you any, yet you hav come out victorious, yes, most gloriously.

And now you must go to Europe, that you may spread before us the light and knowledge of the whole world. The aim and object of the congress is to gain knowledge, and we must be represented. Giv us knowledge and we will think free, but ignorance has no use for free thoughts. Knowledge cannot be enslaved, but ignorance is a slave by nature.

I see by your list that Oregon is not known among the Liberal Leagues. It would be the happiest day of my life could a League be established at Corvallis. The material is all here; all we need is some one with knowledge enough to win precious souls and pluck them as brands from the burning.

I am glad I was not at your reception, as I fear the fate of the Congress doorkeeper at the news of the surrender of Cornwallis would hav been mine, as I nearly went wild with joy at its complete success in spite of all opposition. You must see Brussels say John Grimsley ($3), John Newhouse ($1), B. F. Hyland ($1). Please find postal order for the same, and believe me ever ready to do all in my power for the advancement of knowledge and freedom.

I am, sincerely, B. F. Hyland.

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120 Lexington Ave., New York, June 26, 1880.

Friend Bennett: I intended ere this to say to you that you can count on me for $5.00 for the funds being raised for you and Prof. Rawson to attend the International Congress at Brussels. Would say $10, but I hav already pledged $5 to the fund being raised for sending Augusta Cooper Bristol. I trust the contributions may come in sufficiently to enable both you and Prof. Rawson to go. It will do you both good to meet with Charles Bradlaugh and Mrs. Annie Besant. I understand that these brave and able champions of Liberalism will attend the Congress. You are doubtless interested as much as I am in the struggle at present going on between Mr. Bradlaugh and the British Parliament. I feel confident that Bradlaugh will yet secure his seat.

I want, by and bye, to send you a political article touching our coming Presidential campaign. It is rather important that the Liberals of this country should giv earnest attention to this matter, although we ought to be pretty safe in the hands of either Garfield or Hancock, the former having stood bravely against further Comstockian tinkering of the postal laws, and the latter being backed by a party avowedly in favor of state rights. Will try and drop in and see you some day. Yours truly, E. B. Foote, Sr., M.D.

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Piedro, Col., May 8, 1880.

To D. M. Bennett and my Liberal Friends: Lest some of you should think I had been scalped by the Utes or buried in an avalanche, I hav embraced this, the first opportunity that has presented itself for many waeks, to address you through the welcome organ of the Liberal public. I presume it would be first in order to congratulate the old soldier who has endured the rigors of prison life that we and future generations might enjoy greater freedom of speech on his release from a loathsome prison. He has doubtless received a greater ovation at the hands of the Liberals than General Grant did from his admirers at Philadelphia. I don't think I should hav joined in a Grant demonstration, at least not as a footman in the procession; but if I had been in New York on Mr. Bennett's arrival I would hav made one of the number to welcome him to light and freedom. As yet I've heard nothing of what was done by the Liberals of New York and surrounding country to celebrate his return to his home, business, and family, as the last Truth Seeker received by me was dated April 19th. I don't know whether you hav thrown me overboard with other useless rubbish or whether my failure of late to get The Truth Seeker is attributed to that species of builder called a mail contractor in this country. I am rather inclined to attribute it to the latter cause, from the fact that The Truth Seeker is not the only friend who has neglected or failed to reach me recently. For some time I was inclined to the belief that some mysterious influence of the elements in nature had conspired to alienate or rob me of my friends. My letters to my friends received no response, until I was about ready to exclaim that friendship was, after all, "nothing but a name;" but as two or three of them hav been heard from recently, I am willing to withdraw the allegation.

I began to wonder why my friends had abandoned me so unceremoniously. I could think of no crimes I had committed or neglect on my part toward them. Taking these facts into consideration, in connection with other disappointments, I was about to conclude that life with me was going to prove a barren failure: but I hav recently received letters from friends in the East stating their intention of coming to this section to join me in an effort to establish a Co-operativ Association, or Communal Home, for the mutual benefit and advancement of its members. This has been one of the fondest dreams of my life, and its realization will come as near rendering me contented and happy as I could expect to be under other existing circumstances. I hope that other good Liberals will join us; none, however, who are not thoroughly imbued with the socialistic or communistic idea need apply for membership. If you do not fully appreciate the advantages of such a plan of life, 'tis better that you paddle your own canoe, as we want no passengers aboard our craft who think the vessel unseaworthy or who hav'nt full confidence in the crew. The winter snows hav disappeared from the hillside and genial spring is again with us. Many of my plans, thought out during the winter months whilst snowbound in my cabin among the mountains, hav come to naught, thus verifying the adage that "the best laid plans of mice and men oft gang aglee," in consequence of which I hav settled down and determined to remain, at least for the season, at my old quarters near the Rio Piedro. Whilst my partner, who is in no sense a companion to me, turns up the rich soil with his plow, I sow the seed and harrow it in the earth, or with shovel strengthen and open up the ditches and watch the sparkling water trickle over the grass and grain. My predictions concerning the mining boom in this country this season is being verified; a constant stream of emigration is pouring into the mines every day. I hav never seen half as much travel over the highway leading past my ranche since I am in the country. Lots in Rico that could be bought two months since for $25 are now worth $500. I saw, and still see, fortunes in this country for those who are fortunate enough to possess a small capital; but I had not the means to do anything single-handed, but if I could hav induced a number of persons similarly situated to club their means together and concentrate their efforts, we could hav accomplished on a small scale what other and richer combinations hav done—doubled, yea, tripled or quadrupled our means. Wealthy corporations denounce the poor communists because they merely seek to protect themselves against monopolies and to secure the legitimate profits of their labor. The money king, the ore magnate, and the land pirate furnish the precedent, and the sooner the laboring class take in the situation and follow their example the better for them, at least so far as to protect their mutual interests by combination of effort and concentration of means.

Yours for co-operation, J. Allen Evans.

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The last auxiliary Liberal League reported chartered is No. 197, Prairie City, Oregon. Jules Le Bret, Secretary.

## The Love Watch.

BY CHARLES BRADLEY.

Crossing lake Nicaragua "in the spiced Indian air by night," August 6, 1863.

Oh, ever dearest, loveliest, best,
I nothing was; I seemed,
Before you called my listening heart,
It never woke; it dreamed.

The love-inspiring star and shade
Whispering along your window sill,
You breathed enchantment through the glade,
So softly breathing "Bill."

The cricket dreamt, the owl slept there,
So hush that word was given,
But never bugle's battle blare
Beneath the bending heaven

Woke errant knight, in Palestine,
Burning for love and fame,
As burned my soul when o'er that green,
You breathed my happy name.

Silence, oh bird, thy dying trill,
Be dark, oh star on high;
Love's loveliest voice hath summoned Bill,
He's passed beyond the sky.

## Ambition's Dream.

BY JENNIE BUTLER BROWNE.

Wide is the gate o'er which some bold hand
Hath written "Fame;" but to that green hill
Where deathless laurels grow there winds
A narrow way, a path not often trod.

The little pilgrim needs no staff
Wherewith to climb the easy slope
That bounds the vales of infancy;
The eager spirit well sustains
The buoyant form, while youthful dreams
Enchant the mind with truer seeming
Than material fact affords.
The happy little dreamer loves the song
Of soaring bird, whose thrilling note,
Falling earthward, lures him skyward,
The raindrops charm his raptured soul,
Because in realms of mystery
Their own eternal birthplace is.
The rushing winds speak mighty things,
To which his earnest heart responds
Awed by their grand revealings.

Borne on transparent sea of air
The changeful cloud that lightly floats
Edged with sunlit, golden fringe—
The rosy blush on downy lining
Deepening 'neath the careless touch
And languid kiss of summer breeze,
Draws him with a tender yearning
Toward that something undefined
Which, for want of better name, we call
Infinitude.

The viewless pathways of the air
Seem more substantial than the rock;
Are safer deemed than solid earth,
Whose highways are for sluggish feet,
And prosy mind, unfit to cope
With higher, nobler modes of thought,
And deeds of grandeur so supreme
The very gods turn pale with rage,
Because of failure to perform.

O, easy task to climb the rugged steep
Of fame immortal, with such strides
As shall astound the admiring world of plodding men.
Ah! there are grander hights to reach;
Greater things than hav been learned,
And youthful pulses wildly beat
Impatient to begin the task
Of sundering that veil of mystery,
Which hides from mortal eye
Those hidden truths, whereof knowledge
Shall make men wise.
From silent earth and murmuring sea,
Ambition's wand brings vast treasures forth,
And from out the boundlessness of space
Materializ s wond rous things.
Men boast the greatness of the works of man,
And some new scheme stamps its result
On every age.
Then let the legions of progressiv men
Close up their ranks and onward march.
O, fill the world with light and power;
Make free the slavish human mind;
Let allied science and discovery
Boldly spread their pinions wing and wing,
'Till unyielding truth exalt and dignify,
From least to greatest, the race called man.
With music let the atmosphere resound;
Adorn with art, with beauty clothe;
Imbue with peace and harmony divine,
Life, and health, and lasting joy impart—
Establish those fraternal bonds
Which contending nations shall unite,
Till universal brotherhood become
A thing of fact as well as name.

The task begins,
O, toiling youth beware! The crags
You plant your feet upon are full
Of treachery, and of the many who wrought
Before your time, some hav paid with life
The price of finding the alluring path
You seek to tread, o'er grown with thorns,
And full of pitfalls deep and dark,
Which wisdom infinit could scarce avoid;
While from the scanty store of knowledge gained,
The seeming fact, best theorized
On which a meager fame depends,
Burning fitfully and pale, hangs,
At best, but a generation brief
Upon the masthead of decay;
And the heart-sick toiler yields
The struggle, and grasps insensate
Nothingness at last.

But prophetic phantoms, delusive, bright,
Still the impulsiv mind of youth mislead;
Some great event must be achieved,
Or else failure. The record of many
A struggling life that little word
Is said to be, and how many leave
A fair success behind in their mad
Efforts to escape such unhappy doom,
And by this very striving fail, no man can tell.

Daunted not, our youthful dreamer,
By fiery ardor still enthused, pursues his way,
His eager spirit and early purpose changeless still,
Though weary brain sometimes ask respite,
And strength of limb, consulted not
Hint a suggestion of reprieve.

But where is the treasure he hath won?
Where the knowledge he hath garnered up
With which to bless a sad and suffering world?
What secret hath he wrested from the gods,
Which, as remedial force applied,
Shall waken to a higher and nobler life
The heavy-hearted, groveling children of the earth?
Behold! he hath not reached that altitude
Where mountain top is lost in cloud,
Or the true visage of aspiring men,
Invisible to the naked eye become;
Nor hath he yet reward in hand,
Save such knowledge as contented men
Already hav in store, and profit by.
But now from his barren eyrie, looking
Down into the quiet val that lies below,
He sees his kinsmen, seeming happy, all
Enjoying fruits, and herbs, and healthful things,
Well accustomed to such luxury profuse, as he
Must never for a moment leave his trust to share.
He hath learned that song-birds keep
Much nearer to the shadowy earth
Than seemed unto his childish eye;
That raindrops condense from mists that earth
Itself exhales, and naught mysterious is
Save what we sum in asking whence
The force that causes action and reaction comes;
E'en measured are the ever-changing winds;
Their strength and power and course foretold;
But with what intent they wierdly shriek,
As though beyond their own control enraged,
Or giv utterance to mutterings
Of discontent, like fretful child
'Gainst its will by stronger force subdued;
Or why with subtlest of soft whisperings
It often doth beguile, he wonders still.

Mysterious force!
By undiscovered motor baffled still
He cannot yet say "Peace," and hope to see
The angry winds or smitten waves obey.
Deep in the heart of faithful Nature dwells
A countless store of wonders still untold,
And in the huge book of Universal Law,
Of language, our puny years are but the alphabet,
And centuries a single sentence incomplete.
The delving student, true, may point the subject,
But he knows not yet its predicate,
Nor can he, with surety of correctness,
Conjugate a million years of future time
Though on the task his very life depend.
What presumptiv folly, then, for any man
To undertake the mad and useless task
Of bringing forth at one gigantic birth
That vast multitude of unborn truths
Which lie in the eternal future hid,
As far removed from this dark age
As our world from incandescent sun
Ceaselessly revolves.
But heroic patience must endure
The scoffs of heartless incredulity,
And waste no time in senseless bickerings.
The ambitious dreams of early youth
Must not be suffered to fade from sight
Until some activ form of potent good
From their shadowy outlines shall evolve.
Almost a lifetime hath been spent in wading
Through the records of what the minds of other men
Hav wrested from the ages that are past;
And now the shortening days of life's winter
Alone are left in which to write a brief
Appendix to the rare volume he hath read.
The aged pilgrim leans upon his staff
In profoundest meditation lost,
Waiting still the grander inspiration
Of a coming day, when, less antagonized,
His mental range shall take a clearer view
Of those majestic hights that rise
Above him in sublimer grandeur now
Than when, in boastful days of youth,
He measured them with untrained eye,
Knowing not the grave import of the task
To which he rashly pledged his after life.

But what to-day hath failed in giving,
The unpropitious morrow still withholds.
His eye is growing dim, o'erwearv his brain;
Faltering and slow his step already is;
Uncertain and tremulous his hand.
Carefully now, and with slow patience,
He pens a few brief lines, all he deems worthy
The lifelong effort he hath made to secure
Unto his kind a more extended field
Of knowledge for their mental range.
And of individual action, a higher plane
To base improv d conditions on.
From the philosophic teachings of the past
He nothing takes; and culling from his thoughts,
He only dares thereto the little supplement to add:
"Strive evermore to know the highest uses
And the best of those things that lie nearest thy hand.
For on them the present weal or woe of man depends."

His task is done, and gazing calmly at the stars,
He vaguely wonders if the time may come
When, 'mongst the human parasites that cling
Unto the surface of our little world,
Some aspirant for an immortal name
May not succeed in fixing the orbit
Of HIS little star, some certain faction
Of a quintillion miles nearer to the earth
Than his own bearings had seemed to make
sure beyond a doubt.
Musing thus the aged pilgrim yields at last
To the sweet unconsciousness of everlasting sleep;
And with awe-touched pity, younger men
Bear him down into the pleasant valley,
Where song-birds dwell and raindrops fall;
Where tempests wildly rave, and soft winds sigh;
Where light-winged clouds serenely float;
Where nature's flowers unchallenged bloom,
And where, nevermore to dream or toil,
Dead men are laid, to rest and be—forgot!


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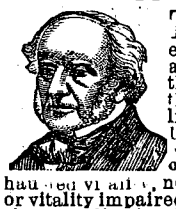
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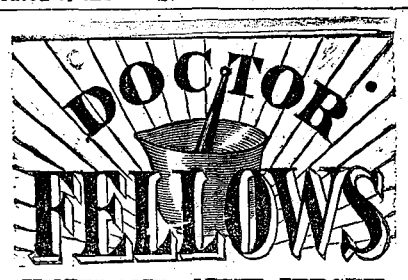
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THE mower loses no time in sharpening his scythe.

YET I doubt not through the ages
Our increasing purpose runs,
And the thoughts of men are widened
With the process of the suns.
—*Tennyson.*

SOCRATIC DIALOG.

*Phaedrus:* I wish that you would tell me whether you believe the tale of Boreas carrying off Orithya from the banks of the Ilissus.

*Socrates:* The wise are doubtful; and if, like them, I also doubt, there would be nothing very strange in that.—*Jewett.*

DOUBT is everywhere. Skeptical suggestions are wrapped in narrativ; they bristle in short, shallow, self-asserting essays, in which men who really show their ignorance think they show their depth; they color our physical philosophy; they mingle themselvs with our commonplace theology itself.—*Bishop Wilberforce.*

IT should be considered that it is better not to interfere with the faith of the ignorant but let them remain in an exoteric condition until they are properly developed by sufficient education and consequent intelligence. It is just as much the duty of advanced thinkers not to tamper with the beliefs of men who are at an early stage of progress as it is not to put a flaming torch in the possession of a lunatic or a razor in the hand of a child.—*Sotheran.*

THE ladies were regretting the loss of a friend to whom they were under obligations. "You hav, however," said Reynolds, "the comfort of being relieved from a burden of gratitude." The saying is too much like Rochefoucauld, and too true, to be pleasant; but it was one of those keen remarks which Johnson appreciated because they prick a bubble of commonplace moralizing without demanding too liberal an acceptation.—*Leslie Stephen.*

ALONG the whole line the defending forces of orthodoxy are falling back, not knowing where to make a stand; and Materialism all over Europe [and still more, perhaps, on this side of the Atlantic] stands frankly out and is respectfully listened to when it affirms that the war is over, that the claims of revelation cannot be maintained, and that the existence of God and of a future state, the origin of man, the nature of conscience, and the meaning of the distinction between good and evil are all open questions.—*Froude.*

LET the dead bury their dead, and let the Old Catholics decide whether the Holy Ghost proceeds from the Father and the son or from the Father alone. Gentlemen indeed who still read the Athanasian Creed, and pr.fess to attach some meaning to its statements, hav no right to sneer at their brethren who persist in taking things seriously. But for men who long for fact instead of phrases, the only possible course is to allow such vagaries to take their own course to the limbo to which they are naturally destined.—*Stephen.*

THE book plainly says "God created the heaven and the earth," and this was once the commonly accepted conclusion of all who read it. But when Infidels and scientists showed by common-sense reasoning how impossible it was for even a god to make something out of nothing, to speak into existence myriads of worlds, then the priests and interpreters set to work and made a new meaning for the old words; and once more all goes on in the old routine; and once more the demand is, "Believe or be damned."—*Elmina D. Slenker.*

I HAV no compassion for sloth, but youth has more need of intellectual rest than age; and the cheerfulness, the tenacity of purpose, the power of work, which make many a successful man what he is, must often be placed to the credit, not of his hours of industry, but to that of his hours of idleness, in boyhood. Even the hardest worker of all, if he has to deal with anything above mere details, will do well, now and again, to let his brain lie fallow for a time. The next crop of thought will certainly be all the fuller in the ear, and the weeds fewer.—*Huxley.*

I OPEN a harmless little treatis by a divine who need not be named. He knows intuitivly, so he says, that there is a God who is benevolent and wise and endowed with personality; conceived anthropomorphically enough to be capable of acting upon the universe and yet so different from man as to be able to throw a ecent veil of mystery over his more questionable actions. Well, I reply, my intuition tells me of no such being. Then, says the divine, I can't prove my statements, but you would recognize their truth if your heart or your intellect were not corrupted; that is, you must be a knave or a fool. This is the kind of argument to which we are perfectly accustomed in theology: I am right, you are wrong; and I am right because I am good and wise.—*Leslie Stephen.*

THE habit of thought, no matter how well intentioned, which execrates the representativs of progressiv thought, the moment they invade, in their legitimate investigations, certain creeds which hav slumbered undisturbed for ages, is necessarily a barrier to our progress and an enemy to our interests. It is of no avail to urge the unfitness of the world for the reception of advanced views. Were there not some deeply-rooted and imperativ necessity in the age which demands these views, they would never hav existed. They come to us not as exotic plants imported from another world, but as the natural outgrowth of certain conditions inhering in man's progressiv nature, and, at the same time, inseparably connected with that law of change which is no less a law of life in the intellectual than in the material world.—*Pedder.*

## Odds and Ends.

A STUTTERING PRACTICAL JOKER.—Some time ago there resided in Westchester county an individual who was a noted wag, and who had an irreclaimable habit of stuttering; in fact, he was generally known throughout the country as "Stuttering Sam." This genius, who had a greater penchant for jokes, and, withal, a hankering after good old whisky, seldom passed a day without playing some of his tricks. On one occasion he was assisting a drover, who had charge of a large flock of sheep. It was on a Sunday afternoon, in summer, when they had occasion to pass by a country meetinghouse, whose doors were thrown open on account of the heat, that one of the sheep (as sheep will sometimes do) ran into the church. The drover, not wishing to enter in the then dilapidated state of his apparel, made up his mind to send Sam; so calling to him, he said:

"Sam, will you go in there and get out that sheep?"

"W-w-what'll you g-g-iv me if-f I d-do?" said Sam.

"A quart of prime old rye," said the drover.

"I-I'll d-do it," said Sam, and he entered the meetinghouse. The sheep, seeing him following, ran up one of the aisles till he reached the pulpit, where he was soon caught by Sam, who, seizing him by the horns, began to try to get him out.

"What are you doing there?" cried the minister, roused at length by the noise.

Sam looked over his shoulder, with a comical expression in his grey eyes, and he answered:

"Oh, n-nothing. I'm o-only s-sep-p-par-ating the s-sheep f-from the g-goats.

Notwithstanding the time and place, but few persons could refrain from indulging in a "snicker," and Sam proceeded in triumph with his sheep to the drover, who, it is needless to add, "forked over" the necessary beverage.

On another occasion Sam (who, by the way, was a sort of "Jack-of-all-trades") became in some way the possessor of an old horse, which, as regards service, was pretty well "used up," but still presented a tolerably good appearance. He was resolved to turn jockey, and try to make "an honest penny" by that means; so proceeding to a farmer's close by, he immediately proposed a trade. The farmer, who "reckoned he was some at a bargain," and had always an eye to the main chance, thought the "critter looked tolerable well," and having examined him, he asked Sam how old he was.

"S-s-seven, s-seven, seven y-years old," he managed to stammer out.

This was satisfactory, and the "swap" was made, much to the satisfaction of both parties. It was not long, however, before the farmer discovered that he was sold, and happening to speak of the horse to one who knew him, he received the intelligence that he was twenty-one years old. This put him (the farmer) into a great rage, and hastening away after Sam, he at length found that worthy, who calmly awaited his approach,

"You rascally scoundrel," exclaimed the farmer, nearly out of breath, "you hav cheated me—yes, cheated me, sir; that horse is twenty-one years old."

"I-I knew it," said Sam, never for a moment losing his self-possession. "I-I s-said h-he w-was s-s-seven, s-seven, seven y-years old, and I-I s-should l-liket-to knowif-f three times s-seven i-isn't t-twenty-one?"

The farmer, finding that nothing was to be made out of Sam, "sloped," amidst the laughter of bystanders who had collected about the place.

"OLD SI" AND THE CENSUS.

Old Si came in rather late yesterday, looking somewhat fatigued. After a minute he said:

"Dis am er moughty kurus persedin' dese men kerryin' on round hyar wid dese fortfolyos."

"Do you mean the census takers?"

"I bleeve dat ar de name dey goes by."

"What hav they been doing now?"

"W'y, dey's been down dar in my naborhood jess stirrin' up mo' rath dan all de parsons inside de kerprashun kin put down in er month."

"That is unfortunate. Hav they visited you yet?"

"Dat's what makes me so behin' time ter-day. One ob dem cum down ter my house dis mo'nin an' tap on de gate; I axed him what's de matter, and hesay ne dun come ter take mysensus; an' he haint no mo'n got hit out dan I sed to jes go 'way from dar, kase dar wan't no bizness in dat shanty fur any drummers from de loonytick 'sylums!"

"What did he say?"

"He say dat if I fools wid de sensus he done gwine to put der law ter me; an' den he 'splained de law. Den I seed it wus all right an' axed him in."

"How did you get along then?"

"We got 'long purty well ontell he cum ter de colyum whar the chillun are sot down; den he say ter me what am de cullah ob my chillun? I say, 'lookie hea, you jess figger on what de law 'lows, an' don't cum 'round hyar axing' 'suttin questions like dat!' He say he got ter put down whether dey is black or melatter—and den ole harrycane broke loose!"

"How was that?"

"De ole 'oman lissened, an' when she heah dat she opset de table whar de fortfolyo war lyin,' emptied de starch bowl all ober de returns an' 'gin ter holler: 'Heah Tiger,' jess like de forty thieves done broke in de house! De census man he grabbed up his dockyments and made for de fence, an' twixt holdin' de ole 'oman wid one han' an' Tige wid de odder I got mos' tucker'd out."

"Where did the census man go?"

"De las' I seed ob him he was up on top ob er box kyar by de Ar' Line shop dryin' out de returns ob de district on de tin roof."

"And how did you get the old lady quieted?"

"She haint quiet yit. I jess had ter make my 'scape, too, kase she was gwine for me for lettin' de man in, an' she say dat ef de United States wants ter kno' de cullah ob her chillun she are bound ter rite hit on de eye ob ebery munerashuner de sends prowlin' 'round her camp groun'! She's er vigorous 'oman, too, fer er bo'n fack!"

And the old man got up to go to the supervisor and explain matters.

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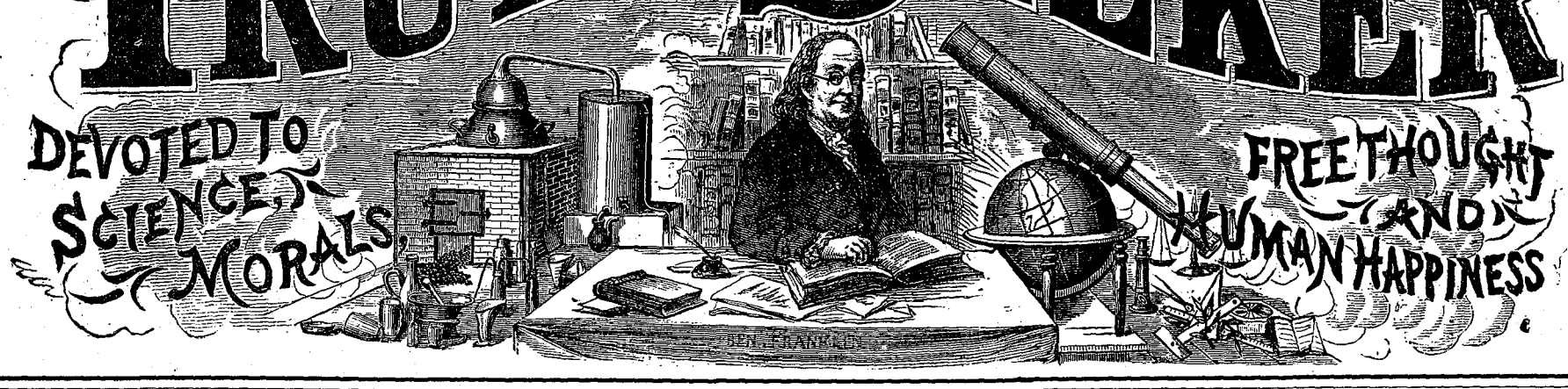
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# THE TRUTHSEEKER




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## Notes and Clippings.

THE canton of Geneva in a popular election decided by a majority of 5,306 votes against the separation of the church from the state.

THE lower jaw of an antediluvial mammoth was recently fished out of the river Dnieper by Russian fishermen; it is as black as a coal and weighs seventy-five pounds.

THE manufacture of sporting implements has assumed large proportions in this country. It is estimated that from 50,000 to 60,000 sets of croquet, 200,000 base ball bats, and 250,000 base balls will be made for this season's trade by a single firm in Chicago.

*Truth* made the following announcement a few days ago, but with how much correctness we know not. We hope it will prove true: "Col. Bob Ingersoll and Judge I. J. Noah, of Washington, are about to form a law partnership and practice in this city."

THE Mother Superior of a Roman Catholic foundling asylum at Cincinnati refused to giv the names of the women inmates, on the ground that it was her duty to shield them from publicity. She was arrested and fined, but the information was not obtained.

PASTOR Levi Johnson has no horse. This is why he walks 240 miles a month in filling his appointments with the churches at Indian Village and Shady Grove, in the state of Louisiana. His love for Jesus must be far stronger than those who cannot walk half a dozen squares in our cities and who spend two months of the warm weather in Europe or among the mountains.

FISHERMEN engaged in the Greenland fishery say they never experienced anything like the terrific ice blockade which now extends down to the fifty-second parallel of latitude. The field ice lying to the eastward of Newfoundland, the southern extremity of which now lies 120 miles distant from St. John's, is of the heaviest floe description. Thousands of icebergs are to be seen.

A DOCTRINAL unpleasantness has occurred in Wooster University, Ohio. The trustees of that institution request the resignation of the Rev. Walter Q. Scott, who has for two years been Professor of Mental and Moral Philosophy. The trouble arises from the alleged holding of heretical opinions by Prof. Scott. The university is under control of the Presbyterian church, and accepts the Westminster confession of faith.

THE Baptist denomination is in a great fight over its hymn books. A number of eminent gentlemen hav made rival books of praise, and the competition between the publishers of these is so great that tons of circulars are sent out in advocacy of the various books. The ministers and church officials who are beset by the publishers of the rival books and besought to get rid of their old ones and introduce the new are becoming weary and irritable.

Now that Henry Ward Beecher has avowed his rejection of the doctrin of the Atonement, it is worth noting that the spread of Infidelity has begun to alarm the churches. Another freethinking light has recently appeared in the Presbyterian church, and is on trial before the authorities of his church for heresy. The best way for men who find themselvs in the Presbyterian church and not in sympathy with its doctrins, is the way out. Certainly the position of a man who finds himself obliged to preach with fervor a doctrin his soul rejects, is utterly unenviable, and the sooner such a one takes the manly course and quits being a hypocrit, the better for him and for all hands.—*Sun.*

OF our four American citizens of African descent who were hanged on Friday, Alexander Howard of North Carolina listened attentivly to the exhortations of his spiritual advisers, as was to be expected of a member of the Baptist church of twenty years' standing; Daniel Washington of South Carolina expressed a hope that he might meet his keepers and executioners in glory, and Henry Ryan of Georgia, standing under the noose, said: "When I close my eyes on this world Jesus will come for my soul." The behavior of George Allen Price of Ohio was not so edifying. He wouldn't see a preacher of any denomination, and his speech from the scaffold was a model of brevity, rather than of piety. "I've tried to liv well," he told the crowd, "and I die the best I can."

COMSTOCK has not given up falsifying yet. He recently authorized the statement to be published in the daily papers that an attempt had been made upon his life by means of poison contained in a parcel sent to him by mail or express, but instead of his, or his worthy assistant Joseph A. Britton, being affected by the poison, his phonographic reporter, Ducreet, was the unfortunate sufferer, who became very sick from the effects of the poison imbibed. It turns out that this is another of Comstock's false statements, gotten up to awaken sympathy in his behalf, and that the physicians in attendance upon the young man do not consider his sickness has any connection with any parcel designed for Comstock or anybody else. Perhaps the man of obscenity knows he is worthy of death, and is daily looking for it. It is to be hoped if any one undertakes to end the bad man's days he will not make a mistake and kill the wrong man.

TALMAGE favors vacations for ministers, because, as he says, "The minister needs rest." There is little to wonder at in this observation as applied to Talmage. It is only reasonable that his legs and arms should hav rest three months in the year. But what is it that tires Hall and Taylor and other gentlemen like them of religious leisure? We don't begrudge any of them their vacation. Far from it. We think the world would be immensely benefited were they extended indefinitly, so far as what is considered the principal duty of their office—preaching—is concerned. There are hundreds of ministers—Catholic, Protestant, and Jew—whose lives are given up to the service of others, and with whom preaching is only an indifferent incident in their occupation, whose devotion we would regret to lose. But those preachers who while away the moments of the thoughtless with vapid sermons and gratify the spleen of the over-righteous with descriptions of hell and pictures of heaven and eulogies of credulity which they call "faith," living for themselvs and careless of the temporal sufferings of others, are about as useless a band of brothers as one can easily find.—*Truth.*

THE MATTER IS EXPLAINED.—Previous to the Fourth of July it was extremely dry for many weeks; the hay crop was largely cut off, and the early potatoes promised a very small return. Everybody wanted rain and earnestly desired that its coming might not be delayed. When the Fourth was ushered in, bright, hot, and burning, the outlook for rain was not good; but about the middle of the afternoon a fine shower came up suddenly when 100,000 people were pleasure-seeking and trying to get cool at Coney Island, Rockaway, and other resorts. It was a mystery to many how that fine shower chanced to come. The mystery, however, is happily explained by a Brooklyn friend as follows: "During the late drouth all the churches hav united in petitioning the Throne of Grace for rain. On Sunday, July 4th, despairing of their want of success, the Methodists, attributing it to the want of faith and united effort, determined to make an extraordinary effort, and required all of the faithful to unite with the clergy in prayer to bring about the desired result. They went at it with a vim and overdid the thing, and brought on the storm in the middle of Monday afternoon, when everybody was out in their Sunday clothes, doing more damage than the drouth had done. If it were not for the pesky Methodists interfering, undoubtedly sufficient time would hav elapsed before the storm broke to hav enabled the pleasure-seekers and Sunday-school picnics to hav finished their day's festivities and return, and millions of dollars' worth of clothing would hav been saved."

THE Rev. Mr. White, of New Hampshire, has founded a religious sect called Angelic Believers. They believe in the disposition of angels to visit earth's people if they were only properly encouraged. His object is to restore the old sociability between human and angelic beings. In a sermon lately White said that it would not surprise him to hav angels call upon him at any time, and he held himself in readiness to giv them a welcome. Three boys resolved that White's faith should be rewarded. One of them borrowed three of his sister's nightgowns and got three pairs of chicken wings, which were fastened on the shoulders of the white garments. With some other fixings, by way of disguise, the boys went at night to the cottage of White. They knocked and said they were angels. He examined their wings and raiment and was satisfied. They were hungry and asked for kid. White had no kid. A fatted calf would do. White had no calf, and offered them pork, at which they turned up their noses. Some cold chicken was set before them, and hard cider, and they were enjoying the repast when Mrs. White came in. She was suspicious, and examined the flowing garments, on which she saw the name "Blodgett" marked. "Ole man," she remarked, "I've washed all three o' them nightgowns afore." The Whites locked the door, took off the angelic robes, and used up two broomsticks on the boys, and turned them out to go home like common mortals.

W. H. B. of Washington, D. C., writes to the editor of the *Sun* on the world's formation thus: The description of the mountains in the moon in a late article in the *Sun* was graphic; but I take issue with the current hypothesis that the moon or any other planet or satellite was ever any larger or hotter than it is now. It is an undisputed fact that our solar system swarms with innumerable meteorites, which are continually falling upon the planets, and thus slowly adding to their bulk. And by the law of nature that pressure produces heat, how can any one avoid the deduction that by the pressure of gravitation the core of every planet must inevitably be melted? This, and this alone, I conceive, accounts for the internal heat of planets. And, *a priori*, the effect produced by this internal heat would be precisely what we see on the surface of all planets. An expansion of the comparativly small melted core of the moon, caused by ages of accretion from meteorites, would create on the surface of that thick-crusted satellite deep fissures and sharp mountain peaks. Expansion of the earth's greater core and smaller proportionate crust would make its surface far less rugged than that of the moon. Jupiter, with a diameter nearly twelve times that of the earth, would doubtless hav a very thin crust, which would be red hot, and this is now believed to be the fact from telescopic observation. Our sun, with a diameter a hundred times that of the earth would become just what it is—a vast ball of liquid and gaseous fire. And may we not conceive of suns so vast in size as to throw off into space in the form of fiery gases all they receive by accretion, or perhaps even more?

THAT the world moves in thought as well as action is evidenced by the fact that the Rev. Henry Ward Beecher is bowling down one after another the dogmas of the church. If in his callow years of priesthood he had preached such doctrin as enunciated last Sunday he would hav been ostracised from the church and relegated to the companionship of such men as Voltaire and Tom Paine. Said Mr. Beecher on that occasion: "I don't hold the theory of the Atonement. I reject the Mosaic economy. I hold a grander theory. If the records of God's work in the infantile period of the world are applied to us, all will go over. It is a gigantic lie that men were created and then fell; that in Adam and Eve the human race fell. The system of the Old Testament is not the system for to-day." There is nothing very wonderful in Mr. Beecher's holding such sentiments, or even in his preaching them. He is nothing if not sensational, and besides, his worldly conduct has given assurance of broader ideas than recognized in the narrow pale of the orthodox church. But it is notable, and strangely so, that the immense congregation of Christians over which he presides should calmly receive and indorse such unorthodox views. Time was, and not so very long ago, when Mr. Beecher's clerical ancestors would hav willingly stretched a rope for any heathen who whispered them in private, much less than giving them tongue in Plymouth pulpit. Surely if old Lyman's corpse could hear them he would shudder in his grave. Can it be that the gospel of Bob Ingersoll is to become the new dispensation of the age in which we liv? When pulpits capitulate there is surely cause for alarm. Are Darwin and Huxley to usurp the niches of the saints? Verily, as far as Mr. Beecher's congregation is concerned, it is not at all unlikely.—*Truth.*

## Events of the Week.

THE recently completed census giv Chicago a population of 501,979.

A MAN in Hartford, Ct., was recently struck by lightning through a telephone.

THE protracted drouth has caused a water famine in some of the Virginia cities.

THE French government has amnestied all but about a dozen of the Communists.

MANY of the exiled French Jesuits hav arrived in Canada, where they intend to settle.

Two men were killed by the ditching af a railroad train near Whitehall, Ill., on the 10th.

A PARTY of Arizona miners recently lynched a man who, in a quarrel, had shot his sweetheart.

GEN. WEAVER, the Greenback candidate for President, has gone South, where he will stump for himself.

A FOREST fire at Riverhead, Long Island, last week destroyed twelve hundred acres of valuable timber.

FIFTEEN residents of Lindsay, Ont., hav been arrested for attempting to tar and feather a wife-beater.

THE bodies of several other victims hav been taken from the wreck of the ill-fated steamer Narragansett.

AN elevator, containing between sixtv and seventy thousand bushels of grain, was burnt at Chicago a few days ago.

OWING to the everflow of mountain streams, the Hoosac tunnel was recently flooded with six feet of water.

DR. TANNER, the fasting man, still holds out, with no signs of failure. He has eaten nothing since the 27th of June.

A BOILER exploded in an iron mill at Pittsburgh, Pa., on the 10th, killing two men and destroying part of the mill.

MEXICAN presidential election returns show that Gen. Gonzales is far ahead of all competitors, and is without doubt elected.

A BALTIMOREAN recently poured vitrol into the eyes of his sleeping wife. His only reason for the act was that he disliked her.

A MONSTER catamaran, or double-hulled ferry boat, two hundred feet in length, was launched at Nyack, N. Y., last week.

LAST week a timber raft, with forty persons on board, was dashed to pieces in the rapids of the river Dnieper, Russia, and all perished.

A PARTY of "nature's noblemen" tarred and feathered a woman at Windsor, Vt., recently. Her crime consisted in having been led astray.

FOUR negro murderers were hanged on the 8th—one at Cincinnati, one at Charleston, S. C., one at Goldsboro, N. C., and one at Augusta, Ga.

WHILE descending the Lachine Rapids on a raft recently three men were drowned and the survivors badly bruised by being drawn into a vortex.

A DUEL was fought near Camden, S. C., a few days ago, between Col. Shannon and Col. Cash, in which the former was instantly killed at the first fire.

AT Union Hill, N. J., a German sixty-three years of age recently killed his aged wife, and then committed suicide by shooting himself through the head.

A PORTION of Waterloo, Iowa, was flooded on the 12th by a heavy rain storm. Several buildings were swept from their foundations, and three persons were drowned.

A SIX-HORSE wagon load of excursionists was upset near the Half-way House in the White Mountains, N. H., on the 12th. One lady was killed and five others injured. This is said to be the first accident that ever occurred on tha road.

THE heat in this city during the past week has been intense, and the number of deaths from it is appalling. The deaths of seventy-six children from heat, besides many grown persons, were reported for the twenty-four hours ending at noon on the 11th.

## Prof. J. H. W. Toohey on Our New Work.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. By D. M. Bennett. In two volumes. Volume I. New York Liberal and Scientific Publishing House. 1880.

*Custom* may still be the drill-sergeant of society, as Bacon said it was in his day, and the usages of custom may still keep watch over the conventional regulations of church and state, nevertheless the activities of the intellect and the evolutions of thought will make those very regulations minister to the growth of intelligence and the practicalities of reform. The penitentiary may confine the body, but it does not control the mind; on the contrary, from a law of mentality, it becomes the *nursery* of thought and the home of most heroic resolves.

This has "many a time and oft" been said in story and sung in song, but the presence of 835 pages of thoughtfully prepared and carefully constructed argument is most convincing proof. At any time within the history of printing the presence of such a work, with much less letter-press accuracy and book-making finish, would be an event of significant import as honorable to art and enterprise as the contents are worthy of the thinker and the occasion. The work has an additional claim, however, on the student looking for 'the last analysis,' and that should not be lost sight of. It belongs to the authorship rather than the printing of the book, and is thus stated in the preface: "The work has been written under some disadvantages—in prison and in the hospital belonging thereto, surrounded by sick and dying men of various nationalities, colors, and crimes; sometimes twenty of us in a single room, and a portion of the time when my own health was so much impaired as to unfit me for writing."

Such conditions, it may be acknowledged without offense to the unfortunate inmates of the prison, were poor preparativs, if not bad qualities, for so large and laborious an undertaking, particularly when the writer is constrained to add, "I hav not had by me many works I would gladly hav consulted." Naturally enough, the author expects the "reader will make due allowance for such imperfection as he may observe."

This, under the commonest considerations of authorship, would only be the exercise of a courtesy by the reader due to a well-known author; but the circumstances attending the composition of this volume are so marked and peculiar as to call for the exercise of more than common civility, since the sufferings of Mr. Bennett in prison, as well as his persecutions for editing an anti-ecclesiastical paper and selling a critical pamphlet on marriage, hav been of such a character as to appeal to the kindlier sympathies of all who know them. To restate them here is unnecessary, as they are well known and appreciated by the readers of THE TRUTH SEEKER, but the following descriptiv analysis of the stages of those persecutions may be worth remembering, particularly in the light of more recent attacks on his character, for what Byron wrote of his suffering is here and now as fully appropriate. He says:

"Hear me, my mother earth! Behold it heaven!
Hav I not suffered things to be forgiven?
Hav I not had my brain seared, my heart riven,
Hopes sapped, name blighted, life's life lied away?
And only not to desperation driven
Because not altogether of such clay
As . . ?"

But the closing reflection can be dispensed with, as it is not worthy of the reformer.

Personal considerations apart, the very presence of this volume recalls the memories of very many men whose writings hav enriched the literature of the world, while the authors were the victims of persecution or the inmates of government prisons. Individuals, like Hamlet's father, hav occasionally failed to write much while in their prison homes, but Mr. Bennett has been more fortunate. Few persons hav written more, under the circumstances, though each and all hav contributed to the literature of the times. Even religionists hav improved the occasion to gain advantage by their publications, and "the visions of the revelator," as well as the fancies of the allegorist, hav been pressed into the service of forming and reforming the thought of the age and the ages. From the times of St. John and St. Bunyan to those of Thomas Paine and D. M. Bennett, the *necessities* of the reformer hav been the same. In a more secular sense, the ever-returning criticisms of the patriot, the enlightened statesman, the heroic poet, and the social revolutionist hav all aided in exposing the barbarities of custom and the cruelties of law while in many cases the authors were confined in the common jail or the more aristocratic bastile. Representativ men and noble women they were, but, nevertheless, men and women marked by their limitations as well as their aspirations and attainments. Their characteristics are known, and appreciated accordingly, for the wrongs they suffered, as well as the labors for which they toiled, went hand in hand with their integrity to delegated trusts, building up the most sacred confidence of mankind. A truly catholic union of heroic men and noble women! Toilers whose living and dying pleas for humanity hav made the literature of the world emotional, its philosophy fraternal, and its rallying cries for all coming time progressiv!

Thanks to the wealth of nature, their presence has been recognized and the beneficence of their ministrations acknowledged in all times and climes. Their prominence in history, like the mountains in space, enables them to catch the first glimpse of the incoming day and reflect its glories when gathering darkness obscures the visions of smaller men. Even Christians, with an "Almighty God," a "special providence," and "a peculiar people," are deeply indebted to this vitalizing impulse of reforming thought for new life with an improving moralism and a triumphant science. No doubt extremes of character hav met and mingled in this fraternity of effort, and men far removed from the likings of each other by nationality, education, and personal policies, like Voltaire and Cobbett, hav united in criticising the governments of their day—condemning a civilization that knew no better way of rewarding the friends of the people and the reformers of old abuses than to confine them in filthy prisons or hang them upon "the felon's tree."

The significant truth underlying these general statements is in condemnation of the common policy of relying upon the prison punishments of time and the prominent tortures of eternity for the suppression of original thought and the support of commonplace. Experience many times repeated has demonstrated this folly to be as short-sighted in the light of history as it is "heartless" and vindictiv in the hour of trial, the condemnation of which is always intensified in proportion as the sufferings of the prisoner are *unmerited* and the punishment severe. If this intensified criticism does not appear in the present writings of Mr. Bennett, that fact does not lessen the righteousness of the judgment nor destroy the logic of the argument, for exceptional circumstances brought the author within the circle where "two *noble* women" were *permitted* to minister to his needs and help him as they had helped others to make the most and the best of hospital life. *All honor to them!* May they liv long to do likewise, and more abundantly should it be necessary! But even that, and *all* that, will only prove the *benefits* of a more humane and a less rigorous system of prison disciplin, ignoring the short-sighted policy of mere sectarian legislation. The lovers of prison disciplin will be slow, no doubt, in drawing that conclusion, but they may improve their senses, if they do not alter their practice, by reflecting that if D. M. Bennett could and did so *utilize* his talents in the Albany Penitentiary as to write a two-volume work of more than average merit and ability in such a place, amid such surroundings and associations, the larger part of the so-called "dangerous classes" might be *improved* if helped in the right direction before or after conventional law made them criminal. But that, in all probability, would look too much like reforming the system, and that will not be thought of so long as public and ecclesiastical opinion agree in supporting "the insolvence of office" and "the laws of delay," nevertheless the *protests* of the reformer

". . . sways the future.
Behind the dread unknown
Live the ever-present Nemesis.
Keeping watch above her own;"

and Christian governments no more than private individuals, will escape the consequences of wrongdoing, though the presiding divinity is supposed to be feminin and of "heathen" origin.

A new class of thinkers, however, hav come to the front, and they may, all in good time, improve upon the experiences of "the priesthood." Old things are fast passing away, making room for new measures and better men. The difference between the two—and the distance separating the old from the new—will depend upon the amount, as well as the kind, of education "given to the people," and the willingness of the so-called "wealthy classes" to comply with the requirements of justice and conform to some standard essential to individual and national honor. The new thinkers are now known as astronomers, ethnologists, geologists, chemists, anatomists, physiologists, phrenologists, anthropologists, and other qualified naturalists. They are the servants of the intellect and the interpreters of nature, all of whom rely upon the ministrations of time and the reforming power of observation and thought for the successful separation of the modern from the ancient worshiper.

These *qualifiers* of the mind level all false distinctions, and logically "lay the shepherd's crook beside the scepter." They demand obedience, and compel even ministers of the gospel to publish the truth. That is doing much, considering their "kingdom is not of this world" and their logic the logic of "a peculiar people." Nevertheless they hav changed, are changing, and will continue to change until they learn that *truth is a unit* and logic no respecter of persons; until they publish and teach the truth about "the heathen gods" and the ancient religions. But here, and on this point, it is best to let the clergy speak for the *truth-loving* spirit of "the order." Here is the opening sentence of the Rev. J. B. Gross, in introducing his view of "the heathen religion." He writes, "Perhaps on no subject within the ample range of human knowledge hav so many fallacious ideas been propagated as upon that of the gods and the worship of heathen antiquity;" and he accounts for this barbarism in theology by adding that "nothing but a shameful ignorance and pitiable prejudice, or the most contemptible pride . . . could thus hav misrepresented the theology of heathenism and distorted—nay, caricatured—its forms of religious worship."

This is forcible, and, if it stood alone, the reader might question its truthfulness, notwithstanding its ministerial origin, so the following is added. It is the testimony of Max Müller, a witness so kindly disposed to the truth that even Mr. Bennett quotes him. He says: "No judge, if he had before him the worst of criminals, would treat him as most historians and theologians hav treated the religions of the world. . . . And this is not done by accident, but with a set purpose; nay, with something of that artificial sense of duty which stimulates the council on the other side to see nothing but an angel in the plaintiff. The result has been, and it could not be otherwise, a complete miscarriage of justice and an utter misapprehension of the real character and purpose of the ancient religions of mankind" (Science of Religion, Fourth Lecture).

Before and since 1856 and 1870, when these acknowledgments were given to the public, the secular scholarship of Europe and America had been activ in correcting the misrepresentations of the clergy, and the equally misleading, but more honest, blunders of their religious sympathizers. The fundamental principles of such writers as the Jesuit Kircher, Dupuis, Godfrey Higgins, Benjamin Constant, O'Brien, Jonathan Duncan, W. R. Mackay, and S. F. Dunlap had been generalized into the more popular literature of the day by the essayist and the reviewer, while religious and anti-religious authors like the Rev. Henry Christmas and the ex-Rev. Robert Taylor gave the pros and cons of their polemical picture. Later, the naturalistic and scientific school of Dr. S. G. Morton, Nott, Gliddon, Agassiz, Lyell, Lubbock, Buckle, and Draper came to the front to continue the correction of the clergy and the religious press, and point out for nearly the first time to an English-reading public the eminent importance of pre-historic studies. The essential outlook of these authors is revolutionary, and is well stated by Carl Vogt when he says: "The opening of a single grave containing a well-preserved skeleton, arms, and ornaments affords more information as regards the physical and mental condition of the people to whom the exhumed belonged than ten authors of antiquity who may hav described that people. It is only by degrees that we hav been led to search for a proper basis on which to found the science of men" (Lectures, etc., London, 1864, pp. 5, 6).

This brief statement about the growth and application of secular scholarship to the religions of the world will enable the reader to understand the reason why the clergy were complained of by Max Müller and other qualified critics, so late as 1870, and prepare the way for a better appreciation of Mr. Bennett's "Introduction," as he therein recognizes the services of this class of industrious students and distinguished thinkers, by reproducing their fundamental conclusions regarding the beginning of life and the conditions attending the development of mind, when man first became a worshiper and the maker of gods. The fundamental position is forcibly stated by Professor Steffens, when he says, "Man is *wholly* a product from the hands of nature. Only in his being this wholly, *not* partly, but wholly, do we confess that in him nature centers *all her mysteries*. And so it became plain to me that natural science is bringing a new element into history, which is to become the *basis* of all knowledge of our race. History and nature *must be in perfect* concord, for they are really one. Nature's highest and completest manifestations are in the deeds of history" (The Story of my Career: Boston edition, 1863, p. 100).

Scholarly analysis, biblical research, and Buddhistic erudition hav thus far united to correct the ignorance and chastise the insolence of Christendom, in making known the rich trains of thought, subtle reasoning, far reaching fancies, and singular analogies that enter into the "learning," scholarship, traditions, and superstitions of the East, all of which reflect the *conceits* of its spiritualism, the refinements of its metaphysics, and the poetic delicacy of its mysticism. Out of this storehouse of mental wealth and perplexing assumption the student of today has drawn those humanizing conclusions which help Mr. Bennett in his effort to popularize the nature, habits, and characteristics of the gods. And this, it should be understood, is not done for the exclusiv benefit of the Christian, though the contrast and resemblance of the religious usages of Christian and non-christian nations hav been made prominent

No! There is a far more general purpose and a much higher motiv, both of which will enable the reader to find in it the generous and liberal spirit of the *educator*, rather than the mere personal *conceits* of the skeptic and the fault-finder.

This last consideration is wholly in the favor of Mr. Bennett's *conception of the work* to be done, whatever of imperfection may appear in the execution. The outlook of the book is comprehensiv, full of desirable information and circumstantial knowledge; a discriminativ rather than a *mere critical* spirit guiding the pen and humanizing its pictures and conclusions. The theory of the book—if it has one—is made to conform to the logic of events and the larger scholarship of thoughtful and serious-minded men and women who hav written upon the same points. The composition is therefore essentially historic and descriptiv and the language easy and flowing. Realistic rather than romantic, Mr. Bennett appears as ready as willing to correct the disfigurements which sectarianism and missionary zeal hav added to the peculiarities of the Eastern worshiper; and in dealing with their gods he is earnest without being irreverent, and shows an appreciativ spirit for the more human and ennobling characteristics of the lesser as well as the larger celestials.

That long and argumentativ extracts of a bolder and a more radical character enter into the make-up of the work is its merit rather than its fault, considering the authority for the same is generally supported by a well-earned reputation for scholarship and a large familiarity with the mythologies of the East or the biblical mystifications of the West. It is therefore a credit to the work and a modesty in the man that it is so; and what makes the merit all the more noticeable is the fact that the author rarely forgets to giv credit where credit is due—two good points in the interest of fair-dealing *not* always appreciated by men and women in love with themselvs and *notoriety*. Had the name of the book and the page or pages from which the extracts had been taken also been given, the readers would hav been helped and the authors fully satisfied.

The *dedication* of the work to "two *noble* women," shows the promptness with which the author returns kindness for kindness and the superiority of the writer to the enforced humiliations of the hour. True, he had many and illustrious examples in paying this deference to woman, and may be charged with following the lead of such men as Henry Thomas Buckle, who dedicated "History of Civilization" to his mother; of John Stuart Mill, who so feelingly gave the credit of his work "On Liberty," to his wife; of Earnest Renan, who so tenderly dedicated his "Life of Jesus" "to the pure spirit of his sister;" of Theodore Parker, who so reverently associates the name and ministrations of his wife with his book of "Prayers," and many others, who in one form or another hav so honored woman; but the noticeable feature in Mr. Bennett's case is that he subordinates consanguinity to humanity, and makes the memory of his sufferings minister to the worth of "two noble women," who in the hour of sickness and sorrow sympathized with him as a human being. His dedication is, therefore, as manly as it is just in principle and generous in sentiment, and teaches a lesson which all true Liberals will delight to own and imitate.

The "Introduction" is one of the most instructiv parts of the work. Its detail of the phenomena that enter into the formation of the earth, the growth of vegetation, the formation of coal, and the beginnings of life is not the detail of the chemist, the geologist, or the biologist, but it is such as enables him to generalize on the ministrations of time, and demonstrate the slow growth and vast antiquity of the planet. The circumstantial and methodical proof submitted, and extracted from the writings of Professor Draper, must prove instructiv to those not already familiar with the richness of his diction and the comprehensivness of his reasoning; but even these will find new significance in reading them again, as the argument is both novel and convincing in the interest of the American continent and people. The full development of the necessary argument to demonstrate that America *is* the old world did not come within the limits of the "Introduction," and the subject-matter does not fellowship with the after parts of the volume; nevertheless, enough is given to the reader to satisfy the logical demands of the issue so far as it relates to the age of the earth and the early beginnings of human life on this continent. The wonder will be with most readers, that Mr. Bennett could make any further use of the common theory of man's first appearing in central Asia when he has so far convinced himself and his readers that the geological formations and developments of America are older and possibly much more ancient than the kindred phenomena of Europe. The logic of these events, and such other evolutionary necessities as are known to belong to the beginning of life on this planet, enforce the conclusion that the family of man commenced where and when the conditions for that existence are found to hav existed. In fact, the conclusion has been suggested more than once, and only waits the further and larger geological evidence to make it theoretically true, that "it is quite as likely that the Asiatic man may be derived from America as the reverse, or that both may hav had a common origin in places now covered by the sea."*

To the same reformatory conclusion tends the brief but graphic picture of Madame Michelet on pages 32 and 33, and the representation might hav been enlarged without marring the rich variety of the scene, or exhausting the scientific suggestivness of the locality. Brief, however, as is her description of these "*Mauvaises Terres*" (or bad lands), as they are commonly named, the significance of the fact and the wonderfulness of the accompanying phenomena are obvious, as soon as the essential detail is known and appreciated. Their presence is acknowledged, and western Nebraska is known to be the *locale* of this enchanted ground; and yet the non-professional reader may smile at the scientific importance attached to them, so little is known of the sources and resources of geological and biological wealth in the country. Madame Michelet will be pardoned, however, if she taxes the credulity of the reader, when it is once known that these so-called "bad lands," hav become more than a land of promis to the scientific explorer, as they hav already furnished the necessary evidence that givs to America pre-eminence in biologic discovery, changing the doctrin of *evolution* from a theory to a science. This was the acknowledgment of Prof. Huxley when lecturing in this country, and it is fast becoming the conviction of all who find the time to learn that "this region has furnished twelve distinct species of the horse, ranging from the size of a Newfoundland dog to that of the largest horse," proving North America to be the true home of the charger, notwithstanding a previous discovery in South America by Darwin.

The scientific value of these and kindred facts hav been before the American public since 1872, but their full importance has not been sufficiently insisted upon. "The conspiracy of silence" that keeps back the growth and influence of geologic and prehistoric truth, that ecclesiasticism may continue to liv, is still powerful; but a more rigorous survey and a better classification of the phenomena of "the bad lands" must sooner or later explain the prehistoric conditions of the far West, and giv the same† kind of convincing evidence for the origin and development of the man family on this continent that has already appeared for the beginnings and perfection of the horse.

A full consideration of the closing part of the "Introduction" will more appropriately come up for examination in connection with the contents of the second volume. For scientific purposes it would hav been more in keeping with the order of developed life, the growth of history and the improvements of scholarship, had the analysis commenced with the religions of mankind, since it is now acknowledged that human and non-human nature hav been the authors and finishers of the gods, though an *honest* god is still considered the *noblest* work of man. This change in logical relationship would help the student of comparativ religion to account for the make, shape, sex, and other peculiarities of the god or gods, and make mythology and theology branches of anthropology. The outlook would then be into geologic, climatic, and other localizing considerations—nature and history, *not* metaphysics and "revelation," being the father and mother of the gods. The information and scholarship with which the "Introduction" closes is none the less valuable however, and should be studied attentivly by all who care to know how naturally men and women taught as a child, spoke as children, and understood as "babes in Christ," before they learned to "put away childish things."

Nearly two-thirds of the volume, or 557 pages, is occupied with descriptions of the characteristics and occupations of the gods and goddesses. They form an assemblage of singular names and *queer* histories, the family being large and its numbers peculiarly individualistic. In their day and way they were important, if not powerful, but now they are remembered more for what they *were* than what they *are*. This is considered a mystery by some, and a part of "the plan of salvation" by others, but it is none the less a cause of regret to large and "respectable" circles of priestly men and women. *Sympathy* for "fallen greatness" may account for this professional lamentation, as "the fall of one" is supposed to hav brought *chaos* back again, notwithstanding the "almighty wisdom and power" of one of "the *mightiest*" of the gods. Here, as elsewhere, like causes produce the same effects, and a *fall* from "reputation," and a loss in character is injurious even to a god. It may be wise or it may be otherwise, but *Time* is notorious for working such wonders and taking such liberties, and bodies celestial, who will do things "of the earth earthly," must conform to the consequences. Doubtless there are good and sufficient reasons for the change, as few among the moderns any longer see gods in clouds or hear them in the wind. They even doubt the propriety of saying, "the voice of the people *is* the *voice of God*," whatever politicians may insinuate in its support *after their election*. Enough of the worshipful, however, remains to support the pretensions of the credulous and convince the reformers anew that time is still an essential factor in the destruction of the old as in the growth of the new, since here and now, in Christendom and the nineteenth century as in all past ages, the ignorant worshiper will persist in making his god as wilful, impulsiv, passionate, inconsistent, and selfish as himself.

The family of the gods, as presented by Mr. Bennett, is not as large as it might be, but large enough for a fair and logical comparison of the characteristics of the superior and inferior deities of the Hindoos, the Brahmans, the Persians, and Chaldeans. Those of Egypt, China, Greece, and Rome follow, family relations and supposed ethnological resemblances supporting the association, the gods of the Norsemen and the savages closing the first division. The second part of the first branch of the celestials commences and ends with a description of "the gods of the Semitic races." A little less than one hundred pages is occupied with this survey, and is by far the fullest and most interesting part of the general discussion. The reason assigned by Mr. Bennett for making this distinction among the gods is thus stated, and is worthy of a moment's consideration. He says, "It was *deemed better* to first treat the gods of polytheism before taking up the Semitic races, some of whom ultimately became believers in monotheism" (p. 503), that is, the same ends will be accomplished more directly by departing a little from "the chronological order of the gods" than by strictly following the line of historic development. Besides, a more critical consideration will "be given to the gods who hav attracted a large share of attention in our own country" (*Ib*).

For the purposes specified this is a good division enough, and may be the means of concentrating a large amount of biblical criticism; but monotheism, "pure and simple," is so much the offspring of modern thought, and was so little known to the ancients that any and all attempts to fix upon historic theism outside of Christianity has failed, and what that amounts to is now under discussion. The assumption of Christendom that a "revelation" was given to a "peculiar people," and the worship of "*the one*, only true, and ever present God," established for all time, has defeated itself by its conflict of creeds and the antagonism of its churches. Besides, recent archæological discoveries justify the conclusion that "the time has passed in which we can pretend to account for the religious and philosophic systems of divers peoples by successiv and universal borrowings. This was little other than a facil means of ascending to a *pretended primitiv*

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* As a critical justification of text would require more space than a review article on another subject will permit of, the statements must pass for the present as merely suggestiv; at the same time the following report from the Boston *Herald* may interest the "curious" as well as the critical:

"THE AMERICAN ABORIGINES.

"In his lectures on the comparativ anatomy of man, Prof. Fowler shows that until recently two views were held as to the peopling of this continent. First, that the people of America were indigenous, created in the country in which they lived and, therefore, not related to those of any other land. This view is not generally, if at all, held by scientific men of the present day. Second, that the inhabitants of America were descended from an Asiatic race, and had in comparativly recent time, passed into America by way of Behring strait, and thence spread gradually over the whole continent as far as Cape Horn. The discovery of the great antiquity of the human race in America, as well as in the old world, has led to an important modification of these theories. The proof of the very high antiquity of the race in America rests upon the high and independent state of civilization attained by the Mexicans and Peruvians at the time of the Spanish conquest, and the evidence that that civilization had been preceded by other stages of culture, following in succession through a great stretch of time; but the antiquity of the quasi-historical period thus brought out is entirely thrown into the shade by the evidence now accumulating from various parts of the United States, Central America, and the Pampas that man existed in those countries under the same conditions of life, using precisely the same weapons and tools as in Europe during the pleistocene period, and perhaps even further back in time. If the inductions commonly made from these discoveries be accepted, and the fact admitted that man lived both in Europe and America before the earth had assumed its present geographical conformation, the data from which the problem of the peopling of America is to be solved are altogether changed. It is quite as likely that Asiatic man may be derived from America as the reverse, or both may hav had a common origin in places now covered by the sea."

† The following extract from a late lecture of Judge E P. West, as reported in the *Mirror of Progress*, June 5, 1880, will illustrate the amount and kind of evidence the great far West will giv at no distant day in support of the statement that America is the birth-place of "the primitiv man," and the trial-ground for his first efforts at civilization. The Judge says: "In the environment of the confluence of Clear Creek, Mud Creek, and Cottonwood, in the vicinity of Marion Centre, there is evidence of *three distinct races*, which preceded our present civilization. Evidence of the most recent (kind?) is to be found in the burial places of our modern Indians; next, a hundred or more of low mounds, or burrows containing human remains, such as fragments of pottery, stone, and bone implements, ashes, charcoal, burnt clay, stone pipes, and human bones, testify to a great antiquity; and evidence of the remaining and most ancient race is to be found in human remains without anything whatever on the surface to indicate their presence."

revelation." This is the testimony of Jules Loury, whose argument culminates in acknowledging that "a contrary doctrin has gained the day in science," and that "there are three distinct gods in the Bible . . . El Baal, Molech, and Jehovah being frequently confounded one with another." Illustrations are given to show that "no phenomena is more common in the history of religions than the appearance of new gods which dethrone the old. Thus among the Hindoos and the Greeks Varuna fades gradually before Indra, Ouranos before Zeus. But if the old divinities no longer govern, they always reign. The god El, whose name we find everywhere in the Bible, especially in the poetic books, did not disappear before Jah, nor before the other gods or Elohim of the Semitic pantheon, but he is no longer the national god, the tutelar divinity of the confederate tribes of Israel." The same international polytheism has been found in all the branches of the Semitic family, and "the veneration for El-Il, Elohim, Baal, Azer, Meloch, Adon, Jah, Jehu, Jaho, and Jahve which was shown by the Hebrews, was not perceptivly discordant with that entertained by other Shemitic races." This is the conclusion of Dr. Thomas Inman, of London, after a protracted and scholarly study of the "ancient faiths," and the excessiv veneration he found bestowed upon the superior representativs of the polytheistic temples, groves, and altar places continued to characterize the emotional worshiper and devout Jew so late as the New Testament times. Even Jesus is reported to hav called upon "Eli, Eli" in his dying agonies, and "*some*" of the people *not* understanding his language or his thought, supposed him calling for Elias (Matt. xxvii, 46, 47).

[CONCLUDED NEXT WEEK.]

[*From the Boston Investigator.*]

## Phrenology.

OUTLINES OF PHRENOLOGY. by F. E Aspinwall, M.D. Published by D. M. Bennett, New York.

This is a neat and modest volume of 105 pages, and makes a comprehensiv outline of that part of mental philosophy known as phrenology. It is just the handy book needed by all who desire to learn something of the elements of that very interesting and instructiv science, and who hav not the time to giv to more extensiv works on the subject; and it is especially adapted to the use of the practical phrenologist, or those intending to become such.

From the preface to the last "thought about marriage" in the appendix may be found many words of wisdom, and its perusal cannot fail to benefit all who wish to know themselvs—as well as their neighbors—and what faculties require restraint or cultivation, what their abilities or adaptation to pursuits of business, according to the laws of phrenology.

SUSAN H. WIXON.

*Fall River, Mass*, June 12, 1880.

## Concerning the Brussels Congress.

Without needlessly intruding my private affairs, it seems fit to say a word on my connection with the delegation to the Brussels Congress of Freethinkers. I was addressed by the Committee at Brussels and requested to act, and feeling it to be a good work, hav done all that was possible in the case. I offered to go in the event of no one else attending who could and would do the work of a delegate in ably representing the condition and prospects of Freethinkers in the United States. As yet no one capable of doing that work has consented to go, although I hav written to each so-called leader, from Ingersoll through a long list. The answers are similar to those in the famous wedding reported in the gospels, where every invited guest had an excuse. I had no power to force any one to go, but I hav made up the number to ten by persistent effort, even if Mr. Frothingham declines to serve, for there are several Liberals who hav lately gone to Europe who will count one at least if wanted. The literary element has been appealed to, and, so far, with few results that are practically useful. So few know what to write for such an occasion. I receive MS. enough to edit a daily paper, but containing scarcely one per cent of materials for a paper on any one of the topics set down in the Brussels program. "The great leaders" again in this matter tendered their excuses. Some had quarrels to take care of, others had—well, I hav no time to repeat such items, but the friends of the cause may demand them some day. It is not rational to expect that a "Liberal leader," no matter what role he leads in, as writer, speaker, or what else, can keep the respect and confidence of the Liberal public without some sacrifice in the cause that is free from a personal color. Perhaps the cause is too new for much heroism of this kind.

And now my position. My offer to go was conditional. The offer has been indorsed by over 150 Leagues and 198 other Liberal societies, and been snubbed by one woodennutmegy leaving a respectable majority in my favor. Mr. Bennett has as many, or more, some preferring his name to mine. President Wright and some others think the time and money could be better used on this side the ocean. Their words may prove true, but just now the Brussels Congress seems to me a good thing for the general cause of Liberalism.

That my friends may judge of my personal interest in the case, I offer a few words of advice, as the business men say. I am busy with the illustrations for three important books (including the one on the Egyptian obelisk), am editing and illustrating a new Bible dictionary for the largest Catholic publishing house in the country, furnishing text and pictures, and hav many other engagements, besides the correspondence for the National Liberal League, and am working from 6 A.M. to 11 P M. daily. If I go to Brussels the dictionary will stand still until my return, at the publisher's, the printer's, and at my loss. Much work will be lost to me altogether by my absence, for some publishers cannot wait, wishing to hav books ready for the fall season. The money sent in so far is not half enough to pay expenses for one, and that one, I think, ought to be Mr. Bennett; so, if I go, I must pay my own expenses. Now, if any one sees any particular seeking for the honors of a delegate in me, a strong case of vision is made apparent. The Leagues are to-day 199, but they hav not as yet learned the luxury of sacrifice for the general good of the cause. Only a few see that source of present happiness, and their offers, though free and generous according to their means, are so far very moderate. The wealthy, the well to-do, and those who liv by the Liberal public, hav not responded.

A. L. RAWSON.

## Asking too Much.—Another Camp-Meeting Promised.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I think the good Liberals of the Northwest are asking a little too much of me when, after getting up the best Liberal camp-meeting that has ever been held in Illinois, devoting three consecutiv weeks to the undertaking, taking all of the chances of making the meeting a success or failure, and establishing the practicability of running Liberal camp-meetings on the principle of a broad Liberal platform, open to all phases of Liberal thought, and getting together six good speakers, some of whom were as able and eloquent as any we hav in our whole country, they expect me to devote another week to writing up a full report of the meeting and the many excellent speeches enunciated, for the various Liberal papers in the country, for those who did not take interest enough in the meeting to attend, thinking that they would hav the privilege of reading at home the more than twenty addresses delivered during the Belvidere Camp-meeting, both on the Fair Grounds and in Adelphi Hall in the town. I cannot help thinking that this is expecting a little too much of one person. Again, it would savor a little too much of egotism for me to do so. But this I will say, The Belvidere meeting, in all its distinctiv features, was an entire success, and those who attended it expressed themselvs well repaid for the time, trouble, and expense of attending, though some came hundreds of miles. All of the different phases of Liberal thought were freely discussed, pro and con, and that, too, in an earnest but most friendly manner, without the least jar, discord, or unfriendly feeling. The attendance was not so large as I could hav wished it to be, but during a portion of the time there was about a thousand persons in attendance, but there were plenty of accommodations for several thousands more on the beautiful and capacious Fair Grounds. I humbly ask THE TRUTH SEEKER to publish this in order to save me the trouble of attempting to answer the numerous letters sent me inquiring in regard to the meeting, for I hav my hands too ful of other business to do so, as I am now planning work for myself and others who are interested in augmenting the number of auxiliary Liberal Leagues in the state of Illinois—a matter which hitherto has been most lamentably neglected. In the mean time, if conditions prove favorable, I hope to be able to get up another camp-meeting sometime between the 15th of August and the 15th of September, somewhere in the vicinity of Geneva Lake, Wis., and if I do I hope everybody will come and that none will stay through a fear of discord on account of the diversity of sentiment entertained by the various speakers engaged for the occasion. And, the weather proving favorable, I promis all who come an enjoyable time long to be remembered.

These camp-meetings are calculated to do an untold amount of good to our Liberal cause, and all who attend them go away vastly better prepared to do battle for the cause of universal mental, political, and religious liberty.

*Rockford, Ill*, July 5, 1880. F. F. FOLLET.

## Sexual Intemperance.—No. 3.

BY ELMINA D. SLENKER.

One of the greatest causes of sexual intemperance is the want of some more engrossing occupation for the mind. So many people get tired of the monotony of every-day life and need something to lift them up out of themselvs. If the thoughts and intellectual faculties could be interested in some pleasing and useful study or thought, such as botany, painting, music, natural philosophy, floriculture, horticulture, or fancy gardening, and one or several of these occupations or pursuits be taken up as work or recreation, life would be so full of something to do that no time would be left to be spent in excesses of mere sensual gratification and mere passional feeling. Keep busy and you will rarely feel a need for unhealthful and pernicious stimulants. Keep brain, as well as hands, at work, and all your feelings will harmonize into a full, complete, and perfectly rounded life.

To create a new era of sexual purity, the young and would-be mother must begin with her first thought of maternity and resolutely repress, control, and govern herself by not giving way to or cultivating mere sexual feeling, but she must strive for a pure, true friendship toward her husband instead of a sensual, passionate amativness that seeks in momentary gratification a mere bodily pleasure that in ninety-nine cases out of a hundred injures both the mental and physical health. Cultivate a love that animates, cheers, brightens, and refines; one that stimulates to all good and noble deeds; that seeks the highest good and present happiness of the beloved. Be pure, that your children may not inherit lustful desires. No parent has any more right to fasten a passionate sexual nature upon his child's organization than he has that of a craving for intoxicating drink or any other brutalizing, degrading appetite. Remember, then, O fathers and mothers, and be temperate, lest your sins be visited upon your children, even to the tenth generation.

The first, best, and highest right of a child is that it shall be born well—born pure and clean, mentally and physically. If bad seed is sown, good fruit cannot be the increase. And when you hav given your child its true and legitimate inheritance of a sound mind in a healthy body, the next step is to teach by precept and example the little ones, as early as practicable, to be pure in thought and deed. Teach them physiology as the most important of all sciences; sexual physiology, as well as that of other organs and their functions. Make the study of their bodies so plain and simple to their understanding that they shall *know themselvs*. Be as explicit in your teachings concerning their organs as you are about those of the plants and flowers you show them how to analyze in their botanical researches. Why should there be any more obscenity connected with the idea of male and female organs in ourselvs than in those of the plants we dissect and explain to our children? We show them the stamens, the pistil, the anthers, the stigma, the pollen, and the ovary, and tell them the nature and uses of each part, and never connect an impure idea or thought with the important sexual lesson. We teach tham all about hybridizing plants and animals, of pure stock, etc., but when we reach stirpiculture, the most important study of all, there is a sudden blank, a dread wall of oblivion, that veils and hides the great and mysterious science of sciences. Few dare lift the veil and look at what is hidden behind; and if now and then one does take a furtiv, sly peep, he is careful never to let it be known; he does not tell a starving, ignorant, and diseased world of the glories that might be won by boldly entering into and explaining this ungleaned field of hidden facts. Not till we tear down this wall and throw aside the veil of false prudery and affected modesty and let in the clear light of day upon every corner and hidden recess will real purity find an abiding place in our homes.

Darkness and secrecy belong to the ignorant and benighted past. Open lives, open words, open doors, and open windows are the demands of civilization, culture, and refinement.

More light, more light, and still more, is the cry of this age. Not the rushlight of the past, nor the tallow dip, nor oil lamps, nor gas lights will now answer, but the great blazing calcium light, and Edison's electric light, that almost rivals in brilliancy even the sun itself.

Every secret society with the mystical grip and enigmatical password and private meetings is doomed. Every hidden thing that will not stand the test of the clear, searching influence of the light of knowledge and science is doomed. The dark and hidden cloister of the convent, the vile dens of social iniquity, the damp and moldy cellars where vice and crime slink away and hide themselves, and even lofty marble palaces and kingly halls where gold, tithes, and honors created tyrants and oppressors, who liv by spoiling others, shall one and all giv up their secrets to the world, beneath the searching lights of an ever growing and ever progressiv race of thinkers and workers for truth, purity, and happiness. The glorious fire stolen by the great and good Promethean god still burns in the heart of all reformers, and it will continue to glow and burn till the last trace of sensual passion, of intemperate sexuality, is burned out of the race, and love, pure and clean, reigns queen of a redeemed world.

. . . . Now and then a bright
Celestial radiance givs a pure delight.
A deathless promis for the ages dim;
And so I hope through all the struggle grim,
That my great gift may prove a heavenly grace,
Though now its glory seems but to abase;
Still whether it may bloom in fruitage grand,
Or be a curse I'll not repent my stand.
I did what the eternal right proclaimed,
And am not, therefore, of the deed ashamed;
Though to my sight it may in ruin end,
My conscience ever will the act commend.

—*Putnam's Prometheus.*

## Olla Podrida.

Is Bro. H. L. G. exactly sure that *Truth* would support a ticket such as true reformers could conscienciously work for? What honest Liberal could vote for U. S. Grant? and yet *Truth* esteemed him "The noblest Roman of them all."

What next? Well, Bro. Tee Cee Lee, suppose that you turn your attention to the press of this country which has nothing but sneers and cruel taunts for every friend of the people and every movement in behalf of liberty, both in America and Europe. Defend the Nihilist, the Communist, the Social Democrats, and the Labor Reformers against the infernally mean assaults of a press which never speaks for the right—save that right has the sanction of the state and Mrs. Grundy—and consequently never speaks.

Cannot we have some Union Reform Conventions, such as stir the depths at Princeton, in other parts of the country? Let us sustain our platform.

Says H. L. G. to St. Francis: "And now that I am trying to engage the very best Liberal speakers to be had, you also condemn me." Let us amend this so that there will be no admissions, and make it express exactly what we mean: "And now that I am trying to engage what you esteem the very best," etc.

What business had Abbot to meddle with the Hornellsville Convention? He long since forfeited every right to take any part in such things, and instead of taking pains to deny his statements, he should have been curtly told that the social or any other beliefs of those who were getting up

that meeting were none of his business; that it was no affair of his or of the world. By denying the facts alleged in such impertinent queries we in fact admit the intolerant's right to question. This we should never do. Neither deny nor affirm. Give the impudent Paul Pry the rebuke he merits, tersely embodied in "mind your own business."

Friends C. A. Marshall and Juliet D. Severance have, in THE TRUTH SEEKER of June 26th, sent the leaden missils of truth straight to the heart of hoary wrong. To all meddlers Mrs. Severance would say: "Attend to your own affairs and we will to ours, but if you cross the boundary line of individual sovereignty, look out!" If you liv in combustible structures do not propel aggregations of Greek fire and fulminate in our direction.

In the Bible, kept in the rack provided for that purpose upon the wall of the railroad depot of an Illinois city, I found this: "A loaf of good bread would be more convenient.—B. A. Ingersoll, lecturer."

Beneath this a zealous Christian has inscribed the feelings of his heart as follows: "A very low remark; I wonder the citizens of Rockford do not boot him out of town." This piece of good-natured suggestion was preceded by the original remark that "man shall not liv by bread alone," etc.

A nicely framed piece of paper in a Wisconsin barber shop bears this legend, "In God we trust, all others cash down." It would be well for the proprietor not to let the account against the first named individual get too large.

Hon. Hendrick B. Wright, of Pennsylvania, than whom no truer, nobler man ever sat in the halls of Congress, in the course of a very able speech upon his bill to extend government aid to actual settlers upon the public lands, made the astounding assertion that our sea gates should be open to all who will "worship the God of our fathers." Then it follows the Atheist, and the believer in some other myth than the "God of our fathers" will not be permitted to make America their home. Will Mr. Wright please tell us when belief became a test of citizenship in this land, or, if it has not already, why it should in future? And does he suppose that we Atheists and Infidels, his fellow-Labor-reformers, are going to stand upon such a platform as that?

An earnest co-worker writes: "This League is badly troubled with whispering Liberals." They will cry aloud some day, when, alas! the tyrant's chain shall gnaw the flesh. Speak out, comrades of the forlorn hope!

Mrs. Mattie Hulett Parry is universally recognized as one of the very best speakers in the Liberal lecture field. She will be at the Marshalltown Convention and delight the multitudes there assembled with her burning eloquence and brilliant elucidation of the principles of Freethought and Liberalism.

Come up to the Marshalltown Convention and let us counsel together. There is much for us to do, and we cannot too soon begin the practical work which lies before us.

Mrs. Mattie Hulett Parry, Mrs. H. S. Lake, W. F. Jamieson, W. F. Peck, and A. J. Clark will be among those who will break the bread of life on that occasion. Let me hear from you. Address me at Norway, Benton Co., Iowa.

E. C. WALKER.

## Liberal News Items.

BRO. E. C. WALKER, of Norway, Iowa, is a grand representativ of the Liberal League movement of that state. His constituents should see to it that his physical wants are supplied. It is a little discouraging not to know where the material for the next meal is coming from. I know by experience.

BRO. WALKER informs us that there is to be a mass meeting of the Liberals of the West at Marshalltown, Aug. 27th, 28th, and 29th. That is a grand idea. It should be numerously attended. Nothing helps our movement like large gatherings. I am confident under the supervision of E. C. Walker it will be a success.

I DESIRE to say "amen" to all that Elmina D. Slenker says of "Pocket Theology" by Voltaire. Every Liberal should own a copy. It is good for digestion—the most witty book I ever read. The cheap edition just published by D. M. Bennett should hav a large sale. Reader, send at once for a copy.

THE last "item" reminds me of a very interesting piece of news. Our distinguished Liberal friend James Parton, will soon complete his life of Voltaire, and I predict it will hav the largest sale of any book published since the war. I understand Mr. Parton has been engaged for the last twenty years procuring the material for this work. There is a number of reasons why I desire this book to be published soon; oue is that Mr. Parton promises me that if he can get it off of his hands before Sept. 1st, he will attend the Freethinkers' Convention.

I AM pleased to learn that the indefatigable worker in the Liberal ranks, Bro. E. Campfield, is recovering his health and will soon organize for a fall and winter campaign in Kansas. He writes: "Nearly all my time is occupied in working up the annual meeting at Bismarck Grove. I think that the meeting will be a good one this year. I am getting our petitions for the taxation of church property ready for circulation. We will go at it in a thorough manner and expect to secure the submission of an amendment by the next legislature to the people. The tone of our local papers is very strong in favor of taxing everything at its full value, and quite a number are open advocates of church taxation.

THE *Savannah* (Ga.) *Evening Zeitung* has been sent me by some good friend, and I am glad to learn this able German paper is an advocate of the Liberal League movement. The *Zeitung* recommends the German and American-born citizens of the South who favor the movement to immediately organize themselves into Auxiliary Liberal Leagues. I am confident when our German citizens fully understand the movement they will very generally join it. For some reason our German citizens are constitutionally lovers of liberty, and any cause that has for its object the liberation of man is pretty sure to enlist their sympathies. We hav no better citizens than our German citizens.

H. L. GREEN.

## W. S. Bell Still at Work.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* While our village is as yet without any organized League, we may truly say that the spirit of Liberalism is by no means wanting in this vicinity.

The Fourth of July was celebrated by a Liberal grove-meeting, addressed by W. S. Bell. The attendance was large, and composed of the "true metal," and in every respect the meeting was an entire success. Mr. Bell began his address by reviewing briefly the life and character of Thomas Paine, showing in his clear and forcible manner that to this martyr of slander and falsehood we are indebted for the secure basis upon which our republic stands—a Godless Constitution.

Mr. Bell is a very earnest and humorous speaker, a clear thinker, and one who handles his subject in a manner that carries conviction to his hearers, showing that the arguments are conclusiv.

The lecture was highly spoken of among the audience, and it may truly be said to be one of Bro. Bell's best endeavors. May this Bell be kept ringing. Mr. Bell is about the only lecturer that has been among us, but good results hav always attended his labors. A. E RINGER.

*Lyons, N. Y.*, July 5, 1880.

## Entire Circle of Reform.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* No thanks to orthodoxy, but thanks to Liberalism that you are out of prison and at the head of THE TRUTH SEEKER again. The manner of your reception and return to your family and numerous friends and to THE TRUTH SEEKER was a glorious victory. All hail to so grand a triumph! But we must not rest here. I hav hoped to see your paper take the lead of all other papers in the world. Will it do so? It is the leader now in one or two directions; will it not take the lead in all directions? There is now no one publication in the world, so far as I know, that is doing so. I know not how it is with others, but in regard to myself I hav to take a number of publications advocating different reforms in order to get the food I need and must hav. Why can we not hav a first-class publication that will allow contributors to take up and discuss both sides, or all sides for that matter, of all the reforms of the present day, and all the vital and advance questions of the age, whether popular or unpopular.

Is it not an admitted fact by the students of science that all sciences co-operate together, are but parts, and necessary parts too, of one stupendous temple, one complete circle? Is it not equally true of reforms? Is there not a complete and perfect circle of reforms as there is of sciences, and is not each and every one of these reforms just as indispensably necessary to the other as each and every part of the sciences is to the great whole? Why, then, shall we discriminate?

I see a friendly challenge in a recent number of THE TRUTH SEEKER by Mr. W. F. Jamieson to the Spiritualists to discuss the truth of their doctrines. Now this is, I think, as it should be. I am very glad to see the challenge. Will our Spiritualistic friends accept the challenge? I certainly hope they will, and that the discussion will go on and be conducted in a fair, friendly, genteel, and orderly manner, not for the purpose of achieving a victory but for the divine purpose of spreading the truth.

Our good friend Moses Hull challenged Mr. Underwood to a discussion of the Freelove doctrines. Mr. Underwood after all his severe and unjust denunciations of Freelovism did not dare to accept the challenge. Why? Can there be but one reason? Mr. Underwood is a debater. That and lecturing is his profession. No one doubts his scholarship and ability; he does not doubt it himself. He never has, and I presume never will, fear any orthodox opponent that can be brought against him. Then, I ask, is there any other reason under heaven why Mr. Underwood would not accept Mr. Hull's challenge to discuss the Freelove theory, or, as Mr. Underwood claims, the Freelove fallacy, than the simple fact that he well knew that he had not the arguments on his side of the question? What other reason could he hav had? Simply none. Now, I ask, is this Liberalism? If it is, then I frankly say I am not a Liberalist. I am for truth in all directions, no matter where it leads me, if it is to hell itself. But I am not afraid it will lead me there. Now will our Spiritualists back down on Mr. Jamieson's challenge like Mr. Underwood did with Mr. Hull? I do most certainly hope not. Spiritualism is most certainly one of the grandest truths (if truth it be) that was ever published on earth, at least to my mind. I would rather know to-day that Spiritualism is true than to know all the other truths I now know or shall ever be likely to know in the future of the world. I do not want to resign my being to annihilation, with all its boundless capabilities and resources for enjoyment and intellectual culture. If Materialism is true, then annihilation is my destiny; but if Spiritualism is true, then I hav an eternity of time in which to complete the work of culture and enjoyment that as yet I hav barely commenced in this life. Materialists may tell me, and do, that I ought not to desire in that direction but be satisfied with this life, which is all sufficient. But, I ask, then, why do they desire to liv till to-morrow; why not die to-day? They certainly take as much pains as Spiritualists do to preserve their health and lives here and to ward off and prevent disease and death. Why do so if life is not pleasant? Do they not desire continued life here? Then why blame Spiritualists for desiring continued life hereafter? They say, One world at a time; why not one day at a time and one hour at a time, and not think of what lies beyond? Is this science? I do not think so. I believe in paying full attention to this world, to the present day, the present hour; but it is not prudent or wise to not think of the next hour, the next day, or the next world. Nor do I believe in Mr. Spencer's idea of the "unknown and unknowable." That there is a great deal unknown in this world is true, bnt that these things can never be known I do not believe. Science is the key that will unlock all mysteries in the future and in all directions. We shall know sometime, if we do not now, whether there is a life beyond the grave or not.

The point is, Do we know it now? Can our Spiritualists prove this one fact to the world to-day? I think if thay can that they are able to bestow more enjoyment and blessings upon the world than all the religion the world now possesses can possibly giv. If they hav this beautiful arcana will they not hand it out to the millions of longing and starving hearts everywhere around us? Everywhere I go men and women ask me, Can you prove the immortality of the soul? I say No. I believe and desire it myself, but I do not know it. I only wish I did. Belief proves nothing. Old orthodoxy has no proof whatever, not in the slightest degree, of continued existence. All is black in that direction as Egyptian midnight, and the world is longingly turning to Spiritualism for the proof. Shall we be disappointed? I have been watching this young child from its infancy up, hoping and doubting that it might be able to give to the world this fundamental and all-glorious truth of immortality or continued existence. I hav gone through all the Spiritualistic literature, and am still reading it. The child is now thirty-two years old, according to its advocates and devotees. Its devotees claim wonderful things from it—that our departed friends show themselvs in innumerable instances, so that their friends still in the flesh can feel them, see them, and talk with them. Now, I hope this is all true; but is it true? is the question. If so, let us hav the proof. The age of belief is fast passing away. We want the proof; nothing else will satisfy. I know crushed and bleeding hearts by the thousands who are thirsting and dying for the truth of immortality. Come, brothers and sisters of the Spiritualistic faith, if you hav got it giv us this proof, for it will bless our world as no other truth can bless it, and make our old world blossom and bloom as the rose. Get your debaters ready on both sides; hold your meeting in New York, Boston, or Philadelphia. Bring forward your best test and materializing mediums. Get your cabinets in good order, and all the conditions favorable, and then commence the work and continue from day to day until it is fully and fairly settled whether Spiritualism has the truth of immortality or not. Let all go who wish to, and will properly conduct themselves, and charge each one sufficiently to pay all expenses, but no more. Do not undertake to make money out of the occasion. Hav reporters for THE TRUTH SEEKER, the Boston *Investigator*, the *Word*, and for all other Liberal and Spiritualistic papers, for the benefit of those who cannot attend.

Now, would not our departed spirit friends help to do this great work, to show themselves to the world? And if our Spiritualists and departed spirit friends can do this great work, bring this proof before the leading minds of the age, then old orthodoxy will be buried forever, and the fight between Materialists and Spiritualists closed up forever.

I hav been well pleased to see the discussion going on in THE TRUTH SEEKER between the Spiritualists and Materialists, but very sorry to see the bitter feeling displayed sometimes by the debaters. It seems to me *that* element is everything else but Liberalism. We are all teachers and all learners. Let us be, then, as one family, as indeed we are, and let not our opinions divide us, for they prove nothing.

*Brush Creek, Kansas.* R. E. LAFETRA.

## Mrs. Slenker's Request.

DEAR FRIEND BENNETT: Outside of our Liberal papers I count as first in my estimation of all other publications the New York *Physiologist*, and to-day I promised myself to go to work for this paper in good earnest, and do all I can for its success and prosperity. I consider health the foundation of all that is valuable in life. We must study hygiene if we wish to be strong, vigorous, and full of life. There is no help to any aim in life like that of a good periodical devoted to the object, and making its regular visits to our homes. It is always fresh, new, and inspiring. It tells the best way, and keeps all the time nudging us along toward it. A book is read and laid away. Advice from a friend or neighbor is in one ear and out of the other, but a paper is like a fresh running stream, always bringing crystal drops from the fountain-head itself. Now, I want all who read this, and feel a real interest in one of the best movements of the age, the regeneration and right generation of men and women, to take hold and help sustain the *Physiologist*. Talk for it, write for it, and send money for it. I hav sent out, circulated, and lent to friends hundreds of copies of the paper ever since its first issue, and it is now in its third volume, and without one exception, every one I hav let hav it pronounced it a good, valuable, and interesting paper. A verdict so unanimous as this is rarely bestowed upon any periodical, so you may be sure it will not be lost labor or lost money to invest in it. I am wondering just now if some of my five hundred personal TRUTH SEEKER friends will not sit right down and send in a subscription at once on my invitation, as a special favor to ELMINA.

*Snowville, Va*, June 31, 1880.

# Discussion.

## Mr. Mair's Third Letter.

NEW YORK, N. Y., July 7, 1880.

MR. D. M. BENNETT, *Dear Sir:* If an elaborate enumeration, showing much erudition in oriental religions, suffice to prove a proposition, I must yield you the palm. But perhaps a closer scrutiny of your proofs may show that the myths and facts you recall have after all as much affirmative evidence to prove the divine origin of Christianity as you think they possess negative. The *force* of these proofs I should like to examine, however, preparatory to examining some of the proofs themselves. Let us inquire, then, if granting that all you assert be true, that is, in brief, admitting the facts adduced to uphold your first thesis, what weight would they have against the truth of Christianity? and secondly, is there any fact related in the Bible centuries before the advent of Christ which require that as a necessary consequence such traditions as you enumerate must arise? This consideration, if overlooked, would greatly affect the conclusion rightly to be drawn from a study of mythology.

Of course I do not believe, and therefore cannot grant, nor can it possibly be proved from any premises, that Christianity was "*borrowed*" from preceding religions. The strongest conclusion that can be drawn from your facts is that before Christ, but contemporary with Judaism, which was confessedly a "shadow of things to come, but the body is of Christ," several religions similar to it, in one or more particulars, existed in countries that were clustered quite near together geographically or bound by ties of trade, conquest, or consanguinity. Whether Judaism was borrowed from these or those borrowed from Judaism, or whether both were derived from some previous truths or facts, would, I presume, be answered according to the bias or creed of the inquirer. But reserving this for later consideration, what does the fact prove that contemporary with the religion of the Bible there existed many other similar, though in some respects more or less different, religions? does it prove that none of these can be true? If I have before me a number of coins, and I find that ten out of a dozen are counterfeits, does that prove that of necessity the other two must also be counterfeits? Who is willing, because that he has two or three bad coins given to him, to cast away all that he has? I claim that though ten be counterfeits, that is not the slightest proof that the other two are likewise bad. The fact, though, of their being counterfeits, as has often been argued, establishes an *a posteriori* argument that somewhere there must be the true. I am certain, and I presume that every one is assured, that there is in the universe truth, there is a religion that is truth, and that every other religion must be to a greater or less degree false. It is most illogical, unreasonable, and unscientific to assume that they are all false. The fact of false religions being in the world morally bind me to search for the true, and when I have found truth, the fact of distorted reflections being found among false systems in no wise impugn or invalidate the true.

Secondly, for I must admit that a great many of the facts you adduce cannot be gainsaid, I insist that they are just such a spectacle as a student of the Bible might expect to see on lifting his eyes from its pages to survey a lost, rebellious, and yet conscience-terrified world. I think, however, that the myths and traditions are related with perhaps a circumstantiality that can never be proved to have been held for hundreds of years after their alleged origin, and I expect to show by one or two comparisons that they are in no way to be compared with the religion of Jesus Christ.

I believe it cannot be seriously denied that the Jews existed as a nation before the date fixed by the most reliable historians as the birth of Buddha, and unless all human evidence is utterly unreliable, and past facts absolutely incapable of proof, the books of Moses, which were proved to be ancient by Josephus two thousand years ago, were also then in existence. In one of these books there is a relation of the creation of the world and the placing by the Creator of two human beings on this earth, the progenitors of its present human inhabitants. He was pleased to put them under a certain law to himself, enforced by adequate reward for obedience and condign punishment for disobedience. The narrative further continues that through the subtlety of an evil spirit these creatures were seduced from their allegiance to their Maker and plunged themselves and their posterity of whom they were the federal head into ruin and despair. A serpent was the vessel used by the tempter to accomplish his malignant purpose. In declaring the curse of the broken law, and yet in a degree revealing his unquenchable love for his undeserving creatures, God said, speaking to the serpent, as symbolizing the evil spirit, "I will put enmity between thee and the woman and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel." That this was understood to be a prophecy of a "Savior and a great one" by Adam and Eve is shown by the exclamation of Eve on the birth of a son, "Lo, I have gotten a man from the Lord." I argue that this promise made to our first parents is the origin of all the hopes and traditions (true or false) of oriental saviors, incarnations, avatars, or whatever else they may be called. The chain of reasoning is perfect in explaining the varied myths so strikingly similar in their universal expectation or tradition of a savior in so many widely separated lands and different tongues. The fact is absolutely necessary to any reasonable elucidation of the universality of this article of faith, and none of the religions or facts or myths adduced in the reply under review can he traced with a shadow of proof to a time prior to this book of Genesis.

Allow me to make another observation before looking at the learned array of ancient gods, etc., brought before us. To claim the personal existence of Buddha (which I believe) on the proofs adduced in the eleventh paragraph, and then insinuate a doubt, after the manner of Volney, as to the personal existence of Jesus Christ, to which fact there are far more proofs than can ever be adduced for Buddha, is, to my mind, inexplicable inconsistency. To believe that tens of thousands, contemporary with Christ, should surrender comfort and wealth and reputation for the sake of one who never existed, should persist in the belief of his existence despite the most cruel tortures for no possible gain; that rich and poor, learned and illiterate, alike should be seized with the same mania; that this faith should have almost immediate universal diffusion; that many imposed the belief upon themselves that they were healed by him, when, in fact, he never existed; that they likewise deceived themselves and others into the belief that they performed miracles, restored the dead to life, healed the crippled, etc.; that contemporary historians should mention him; that governmental archives should solemnly preserve the alleged crucifixion of a mythical personage; that books pretended to have always been in the hands of his followers were not written until a hundred years after the death of those who constantly quoted them in their writings, preserved until this day; that the enemies of the faith he founded should believe he existed, and should combine, as Celsus and Porphyry, to join in this gigantic fraud with Christians, and that the world should accept this delusion until the erudite academician, the author of the "Ruin of Ages," after seventeen hundred years had elapsed, should expose the falsehood—the belief of these and many other impossible absurdities is the credulous superstition of Infidelity that outbeggars the faith of a Christian in accepting an impossible miracle to which all the miracles of the New Testament are as the most ordinary everyday occurrences. Truly, it seems as if "God sent them a strong delusion that they should believe a lie . . . because they received not the love of the truth that they might be saved."

I do not know what you mean by the words "the New Testament story of the Holy Ghost and the Virgin Mary holding their celebrated interview." I cannot find any such interview related in the Bible, and I have not been its least observant reader.

I regret the use of the following language, "The foundation dogma upon which Christianity rests is that God cohabited with a mortal female, by which means she conceived and ultimately brought forth a demigod or a being half divine, half human," because the thought is nowhere contained in the Bible and is believed by no sect of Christians of whom I have ever read. The language shows more acquaintance with the "Age of Reason" than the scriptures; and while from a desire to be uniformly courteous I forbear to pass any further criticism, I merely contrast it with the scriptural statement, "And the angel answered her (Mary), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." I will further object, however, that Christ is never taught to be "a demigod, a being half human and half divine," but is the eternal Son, coeternal and co-equal with the Father, and who, having assumed human nature, became the God-man—two natures, but one person.

In the long list of ancient faiths, the amours, celestial and terrestrial, of pagan deities, monster offspring, etc., there is the display of considerable learning, but no proof that "Christianity is neither new nor original, but borrowed from older systems of religion." You have adduced no type or shadow of any character, of any mission, of which it can be at all said Christ is a copy. The words "redeemer," "savior," etc., which have been applied to the alleged offspring of gods and goddesses, or human beings, are delusive titles unmerited by any doctrines taught by those so styled.

The bare quotation of such names as Gentant and Quexalcote of Mexico, Hesus and Bremrillah of the Celtic Druids, Odin of Scandinavia, Thor and Balder of the Norsemen, is unworthy the name of argument. They can in no wise prove anything for your cause. As to the fact that many claimed to be inspired teachers, it has never been called into question and has no bearing whatever upon the thesis under consideration, although the fact will form part of my argument hereafter. I could supply you with many other names quite as much to the purpose, and I should not notice this lavish waste of powder were it not that with many a list of names such as you have given, with the captivating title of the "World's Crucified Saviors," is considered ample reason for flinging away the Scriptures without further evidence or examination. I expected at least to receive from you some arguments or facts that were worthy of serious comparison and refutation, but with two or three exceptions you have adduced nothing at all pertinent to our present proposition. It is strange men do not argue in this manner except when they are opposing Christianity.

The gods of Babylonia, Assyria, Egypt, or India, have no prototype of Christ. The person and office of the Son of God, the equal of Jehovah, the subject of prophecy, vaguely foretold at first, but more and more revealed as the "fullness of times" draw nigh; the glory of every page of the Old Testament where the date and place of his birth, his divinity, his doctrines, his miracles, his prophecies, his death, his resurrection, his ascension, his salvation, his sacred advent and millennial glory are all foretold, oft-times appearing, as to Abraham and others, in anticipation of his incarnation; the Son of David, and yet this Lord; the mighty God, yet a babe born in a manger; the man of sorrows and acquainted with grief; the earnest expectation of his own people, the Jews, and yet, when he came, rejected by them; the Desire of all nations, yet crucified by the world he came to save—all these are without a parallel in any other religion.

You do not, as I take it, however, instance all your proofs as disproving Christianity but rather as proving the ingenuity of men in framing gods and deifying in them their own lusts, etc. This is certainly all a great many of your instances prove, and to quote them with any other object deprives them of all force. But as compared with the Christ of the New Testament they are my witnessess to confirm the unique solitary glory and sinlessness of the Lord Jesus, and prove that the conception of such character was absolutely impossible by men of this world. I should like, had I time and space, to critically compare every myth and fact adduced in your article with Christ and his doctrines, but I have not the books of reference by me, and I am compelled to trust so far almost entirely to my memory, and my time is so short and so much occupied that I dare not now undertake it. But I will hastily draw a comparison between Buddhism and Christianity and appeal to your decision. Buddhism is undoubtedly the highest conception of the human mind, and approaches nearer according to the judgment of the best scholars to Christianity than any other religion, and if this system fails, surely no religion of

> "God's partial, changeful, passionate, unjust,
> Whose attributes were rage, revenge, and lust,"

can ask a comparison.

The "Encyclopedia Brittanica" summarizes Buddha's teachings as follows:

"Misery must always accompany existence.

"All modes of existence (man or animal, in earth or heaven), result from passion or desire.

"No escape from existence except destruction of desire.

"This is to be accomplished only by following the fourfold way to Nirvana."

This system has found an eloquent and popular admirer in Mr. Arnold. But I appeal to your candor if either the poet's eloquence or the enthusiast's devotion can find in this dark creed, beginning with such a hopeless doctrine and ending in the blankest Atheism and annihilation, anything at all comparable with Christianity? The religion of Christ, so human in its sympathies, so exactly satisfying the needs of the sinner and filling the universal craving which until his time neither the wisdom of the philosopher nor the oracle of the gods could in anywise aid; and recognizing that which every man's experience verifies to his own conscience, his fallen condition, and offering a righteous basis on which a holy God can meet and be the sinner's friend, glorifying God and at the same time ransoming its recipient from natural apostacy and hate to allegiance and love to God, redeeming a ruined creation and eternally saving his own elect by the sacrifice of his own body and proving the efficacy of his blood by infallible proofs to every one that rests on it. Can this be likened to an Atheistical system of flesh-mortifying, prayerless, and hated existence, during which no propitious deity ever lends his aid and whose only hope is extinction? I feel sincere pity for the heart that can find nothing lovely or desirable in Christ and is willing to exalt every other creed to overturn his teachings.

The genesis alleged of "the hoof-footed devil with horns and a barbed tail, so continually held up to frighten children of all ages," is probably correct, at least I care not to dispute it. But the con-

ception is so remarkably contrary to the description given in scripture of he "who transforms himself into an angel of light," that it goes for nothing. As to Typhon and Ahriman being the prototype of Satan, it is a mere untenable assertion, and it is certainly little to the purpose to raise a man of straw, and, having battered it down, to charge the scripture with its ruin.

In closing, it is worthy of remark the ever-varying phases Infidelity assumes in its vain assault on the impregnable fortress of the truth of God. It is not seventy-five years since the knowledge of Hindoo mythology began to be known in Western lands, and the translation of the "sacred books of the East" is not yet completed ere their myths are sought to lend a color to the wild vagaries and superstitions of Infidelity and Rationalism. But they can no more move the faith of the true believer than, to use a trite but appropriate simile, the waves can dissolve the rocks against which their spray impotently dashes. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Very truly yours. G. M. MAIR.

(*From The Boston Sunday Herald*)

## The Sunday Laws Relics of Barbarism on the Statute Books.

A considerable class of our people, and very excellent people they are too, are grieved that sections 1 and 2 of chapter 84 of the General Statutes are so little enforced. They read thus:

Section 1. Whoever keeps open his shop, warehouse or workhouse, or does any manner of labor, business, or work, except works of necessity or charity, or is present at any dancing or public diversion, show, or entertainment, or takes part in any sport, game, or play on the Lord's day, shall be punished by a fine not exceeding $10 for every offense.

Sec. 2. Whoever travels on the Lord's day, except from necessity or charity, shall be punished by fine not exceeding $10 for every offense.

It cannot be said that the "Lord's day" is not well regarded in Massachusetts. Strangers from other parts of the world are struck with the general suspension of business, the crowds of orderly, well-dressed people flocking to church, the stillness of city and village streets compared with other days. Yet it cannot be said that the statute above quoted is much read, or those two sections of it often enforced. Indeed, there could hardly be a stronger proof of general non-enforcement than chap. 232 of the acts of 1877, which provides that the 2d section of the law above cited shall be, "no defense to an action against a common carrier of passengers for any hurt or injury suffered by a person so traveling." Unless there was a great deal of public Sunday traveling the Legislature would not hav interfered to protect those Sabbath-breakers against the carelessness of common carriers of passengers. Indeed if every instance of work, play, or travel not called for by "necessity or charity" brought $10 into the public purse, there would be little or no need of taxes. And it is just this state of things which is so bitterly deplored by many of our most estimable fellow-citizens. They seem to think that it is because this ancient law is not strictly enforced, because people are allowed to work, play and travel on "the Lord's day," as if all days were not the Lord's, pretty much as they please—or with the slight exception of Mrs. Grundy's interference—that we are afflicted with many moral and physical evils, such as drunkenness, drought, cattle disease, canker worms, etc. But, possibly, these zealous friends of Sabbath-keeping and Sabbath-keeping laws, in their admiration of old times and old laws, do not comprehend the consequences of applying old laws to new times. In 1880, in Boston and its vicinity, we are not nomadic Arabs, nor are we any more Puritan pilgrims, living in sparse settlements, connected by cart paths, and having almost no books but the Bible and the catechism. Nor are we any longer all of one way of thinking. Steam and railroads, and lightning, and division of labor, and mammoth factories full of all sorts of machinery hav made us a conglomeration of very heterogeneous mortals, really needing a Sabbath very different from what Moses gave to the children of Israel, or what the governor and deputy of the New England company, writing to Mr. Endicott, April 17, 1629, gave to the plantation of Massachusetts bay, worded and spelled as follows:

"And to the end the Saboth may bee celebrated in a religious manr we appoint, that all that inhabite the plantacon, both for the genall and pticular imploymts, may surcease their labor every Satterday throughout the year at 3 of the clock in the afternoone, and that they spend the rest of the day in catichising and pparacin for the Saboth, as the ministers shall direct."

Catechisms are now scarce; the Westminister divines no longer teach us "in Adam's fall we sinned all," with cuts; the world is full of religious newspapers adapted to all ages; we hav employments, general and particular, not thought of in 1629—in short, Massachusetts society has grown, since the days of Gov. Craddock and Cotton Mather, to be very different without being much worse. The common people now do a good deal of thinking for themselves without the direction of the ministers. It ought not to escape the attention of the advocates of Sunday-law enforcement that our general statutes refer to the "Lord's day" and not to the Sabbath, and it should be remembered that the Lord himself was a Sabbath-breaker, who not only violated the commandment of Moses by recreating himself and his disciples on the seventh day of the week, but taught that the day was made for man, and not man for the day. Would he then claim for his own day that there should be no recreation in it? The Puritan legislators, in applying to the "Lord's day" the restrictions of the Mosaic Sabbath, appear to hav carried their reverence for Moses far beyond the Lord, the early Christian Fathers, the Catholic church, and all the Protestant reformers, except John Knox. Let us look with perfect candor, if not reverence, at the fourth commandment of the Mosaic decalogue. It is a law with a reason. It does not follow that, if the reason should prove bad, the law is bad; but it does follow that the law cannot be considered divine. The reason given for prohibiting work on the Sabbath is that God made the world in six days and rested on the seventh. If such had been the fact, it was no good reason for the commandment. But it was not the fact. None but the most ignorant now believe that the world was made in six days. Few theists believe that God needs rest or takes it. A Methodist divine has just published a book in which he concedes that the work of creation is continuous, and as ancient as Darwin would hav it. The proof of deity which comes nearest our own consciousness is the beating of our own hearts, which goes on by a force of which we are unconscious, without rest, night or day, so long as it goes at all. So far as God's example goes, everything is in favor of ceaseless work. The very wording of the command shows that Moses, and not God, was the author of it.

The reason for rest, just the same as for work and for play, lies in human nature and its surroundings, in the alternation of day and night, summer and winter—in short, in human capacities and circumstances. This is as much as to say that there is no reason for an arbitrary rigid rule, imposing rest every seventh day on all alike and at the same time. The thing is unnatural, and not in keeping with the necessities of social life, and becomes more and more so as civilization advances. As man progresses in his mastery of outside forces occupations become more and more diverse, and, consequently, the requirements as to rest more and more differ. A vast variety of arts spring up which are out of the question in the savage or nomadic state, or among the pioneers in a wilderness. Because a gypsy patriarch, who wished to instil a more elevated theology into his tribe, forbade them even to pick up sticks or kindle a fire on his holy seventh day, on pain of death, shall a civilized commonwealth shut up its zoological gardens, its libraries, its museums, and forbid travel between city and country every seventh day? Must all rest at the same time or not at all? Doubtless the hard-laboring man needs a day of rest as often as once a week on the average. But must he be obliged to take it in his harvest time, when he would prefer to work? The fields are never idle in the summer season. The crops and the weeds grow on Sunday as well as other days. But the great factories and most of the railroad trains are idle. In the meantime many people seek work and find none, even in the week days. Why can it not be managed to have people work by relays? Some resting while others work. This is to some extent the case already, and must be in spite of Sunday laws. Would it be necessarily or naturally sinful if one relay of work people should have its Sabbath on Sunday and another on Wednesday or Thursday? The law has become flexible enough to let Jews keep shop open Sunday, providing they shut up Saturday. What hinders more flexibility, if thereby the needs of humanity may be better satisfied, and the natural forces may be made to do more and the human muscles less work? Let us know the reason why, in a high state of civilization, the Sabbath, which all need, should come to all on the same identical day—i.e., on the same meridian, for in different longitudes the thing is impossible. Is not good honest labor really as holy as rest? Is it not, in fact, the holiest of worship? Is not a man, while devoting his mind and his muscles to the support, education and happiness of his family, to the upbuilding of society, worshiping God as acceptably as when kneeling in a temple or listening to a sermon, which, possibly, he does not understand? Mind, we make no assertion. But, on the supposition that the motivs and state of the affections determin the quality of the act, may we not ask the question, without implying in the slightest degree that we deny the duty or value of what may be done in the temple? In both sections of the law under consideration the prohibition of work and travel is qualified by the exception of necessity or charity, showing that the legislators were treading on delicate and doubtful ground. What judge or jury can draw the line between the rule and the exception? It will be drawn according to creed. In the case of Flagg against the town of Millbury, in 1848, Judge Wilde held that "necessity" meant "the moral fitness or propriety of the work and labor done, under the circumstances, of any particular case." He did not say who should judge of the "moral fitness." The town of Millbury, being responsible for damage that might ensue from a dangerous defect in its highway of more than 24 hours' standing, was sued by Mr. Flagg for an injury which occurred to him on Monday. It set up as a defense that it could not hav mended the road without working on Sunday, which was contrary to law, and, excluding Sunday, the defect was not of 24 hours' standing. Judge Wilde ruled that mending the highway was a work of necessity, and Sunday could not be excluded. That is, there was a "moral fitness" in making the road safe. This doctrine of "moral fitness" being once admitted, almost everything which is fit to be done on any other day is fit to be done on Sunday. Immoral things are not fit to be done on any day, and the *Herald* will be the last to complain of those parts of the Sunday laws which discourage them on Sunday. When no injury is done to person or property, by work or play, there seem no parties left to be injured except Time and Space. As to Time, he is armed with a scythe and takes his own revenge. As to Space, what with steamboats, rail cars, Goddard buggies, telegraphs, telephones, bycycles and balloons, he is getting used to it. Travelling, distributing useful knowledge, making the most of the natural resources which promote the comfort of mankind, are not immoral; they are necessities of civilization. Stopping railroad trains, shutting up picture galleries, discouraging the access of people to healthful resorts and musical concerts on Sunday, frowning on innocent recreation because in older and gloomier times the day was exclusively devoted to church-going, is simply to bring religion into disrepute and increase the throng which will seek vicious indulgences.

## "No God, No Hope."

ISSUE TAKEN WITH THE YALE COLLEGE BACCALAUREATE.

*To The Editor of the Herald:* I am delighted to see how often the strongest utterances of the pulpit are reported in your columns. The instance that has most interested me is the baccalaureate sermon of President Porter of Yale, in your issue of the 28th; partly because, for a year or two, I rang the bell in that college to call the students to morning prayers, and partly because it so frankly calls attention to the exact point of difference between the Christian pulpit and a large class of people who are pretty widely denounced by the clergy as "Atheists" or "Agnostics." These are they who do not believe in the personality of God.

President Porter makes the adjectiv "personal" essential to his doctrin. It is every man who does not believe in a personal governor of the universe, who is without hope, and, what is worse—far worse—feels his conscience and life released from present obligation! Now, it is bad enough to be without hope, but that is a personal, individual concern. I am sure *I* do not believe in a personal God, yet I am equally sure that my hope is as strong and happy as when I supposed I did, and was wasting a good deal of time shivering at their cold college prayers. Of course, this proves nothing. It is of no consequence to anybody but myself whether I hope or not. But it is of consequence to others whether my conscience is released from present obligations.

In behalf of other Atheists and Agnostics, as well as myself, I demand of President Porter proof of this. It does not become a minister of God, much less the president of a college, to bring such a charge against his fellow-mortals without proof. He assumes a personal God, and *a priori*, reasons that such God will strengthen conscience. Men don't hav to go to college to know that it is too late in the day for this sort of logic. The proof of puddings has at last come to be in the eating. Whether Atheists and Agnostics are less obedient to present obligations than Christian theists, or any other believers in a personal God, has got to be determined by statistics, and not by pulpit assertion.

As reported, the president says: "The theory which denies that God is a power very naturally and logically denies that man is a person." I presume this is a misprint, and that the president used the word person instead of power. I hav never met an Atheist or Agnostic who denied that there was a power in the universe which might be called God. But multitudes who acknowledge the power deny that it is a person. The president would hav us believe that they thus logically deny their own personality! Well, will Dr. Porter vouchsafe to tell us what personality really is? Can a person hav any proof of his own personality save his consciousness? Can he prove personality outside of him except by analogy? Is there any analogy between the finite and the infinit?

President Porter preaches confidently and loftily to his young graduates as if Christian theism offered a solution of the mystery of the universe and of human life. Oh, if this were only so! On the contrary, the solution is infinitly more bewildering than the naked problem. Cut off the profit and worship which comes to a certain class of men by taking charge of this scheme of theological salvation, and where would the solution go? Neither the human intellect nor the human sense of justice supports it. It is a libel on the stars. It daubs the heavens with the mean tyranny and angry passions of savage monarchs. It libels human nature, gets up a universal panic of selfishness—*sauve qui peut;* let us get up to God and enjoy with him the punishment of the wicked for ever and ever! Theological hope! Perhaps the less of it the better.

As soon as a personal God is out of the way, a noble human soul, full of reverence for the laws of order and harmony that grow out of the uncreated verities, and full of affection for his own like, and all life, inversely as the square of the distance, goes to work according to his strength to realize the best possibilities. He don't wait lazily for God. He doesn't waste his love on a being too busy with the general to care for the particular. If God is nothing but the totality of whatever is, he will make the most and best of his part in God. If God turns out to be a person outside of the universe, who made it and all the persons in it out of nothing, he will in that case be as ready to meet him in another world as if he had spent his time cultivating faith and hope in this.

There is one practical question which I wish President Porter would answer, and it seems to me of far greater importance than whether there is a personal God or not: What is to become of society in this world if the million-dollar churches of the rich are to be untaxed, and the poor are to be left to multiply in cellars beyond the possibility of having sound minds in sound bodies? ELIZUR WRIGHT.

*Boston, Mass.*, June 28, 1880.

W. F. JAMIESON is delivering a course of lectures in Mason, Michigan. He will speak in Hastings, Michigan, Sunday, July 18th, twice; Thursday, July 22d; Sunday, July 25th, two lectures. He has accepted an invitation to attend the Freethinkers' Convention, Hornellsville, N. Y., September 1st, 2d, 3d, 4th. Will accept calls for the Sundays of August. Address 172 and 174 Clark street, Chicago.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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## Politics for Liberals.

When two weeks ago we ventured to giv our views upon the duties of Liberals in the coming election campaign, we were not unaware that we evinced not a little temerity in disturbing the preferences and prejudices of a large number of our readers. That we pretty effectually succeeded in stirring up a good-sized hornet's nest the number of letters that hav since poured in upon us on all sides of this political question leave but little room for doubt. A portion of these letters and those representing the different phases of the Liberal political element are given elsewhere in this issue. If some are very zealous, and if some almost seem lacking in courtesy and respect, it can hardly be thought strange of. Some seem to think we are committing *hari-kari*, and others that we hav gone daft, or lost the little good sense we had originally. It may be so and it may not.

We are not so vain as to think we ought to, or that we can, influence the Liberals of this country as to which party they should attach themselvs to. Neither is it designed that THE TRUTH SEEKER shall become a political paper, in the ordinary sense of the term. We do not even think our readers should take our views as a cue they must seize and follow in any particular line of thought. We simply believe in freely stating our views and telling what we think on questions of religion, theology, Materialism, Spiritualism, philosophy, education, socialism, finance, labor, and the same with politics, and that our readers should only accept such as appears reasonable to them and no further. We do not think our views are any better or sounder than those of hundreds and thousands of others in the Liberal ranks, and we certainly consider others just as much entitled to follow their own convictions as we are to follow ours. We were presumptuous enough to start a Liberal paper, and since that time we hav tried to giv others an opportunity to express their sentiments on almost all subjects, and we hav endeavored to freely express our own. This we shall continue to do so long as we retain charge of this growing sheet.

It is not probable that the Liberals of this country will ever fully agree in any great line of thought, and less perhaps of all others in politics. We are a set of independent thinkers, who believe in enjoying freedom of thought, and we are not very apt to modulate our thoughts and opinions at the dictation of any, even though they assume to be leaders or authorities. This is right. While American Liberals should be reasonable enough to accept the truth on any subject, when pointed out to them, they should always maintain that honesty and independence of thought which must ever characterize the true Liberal. The people of this land constituting the churches in it very generally look upon their clergymen as guides and leaders bearing a commission from the white throne above the clouds, and think they hav the authority to declare not only the will of heaven but also what is best and true in all the duties and aspects of life. It is no so with Liberals. They hav no popes, bishops, or priests. Each man among them is his own priest, each man forms his own ideas of God, devil, heaven, hell, and the multitudinous subjects that are brought before his observation. Let this ever be so. While we are free, candid, and true enough to hear and duly weigh what others hav to present us, let us maintain our freedom, our individuality, and our right to decide for ourselvs in all things.

It may or may not be desirable for American Liberals to all hav the same ideas of God and the origin of the world we liv in; it may or may not be desirable for them to hav a uniform belief as to whether the present state of existence is a rudimental and primary state or condition, or whether it is the ultimate or final. It may or may not be desirable that we should hold uniform opinions on finance, tariffs, civil service reform, temperance, and all other subjects which agitate our country; but it is hardly likely that they will ever think just alike on any subject, and more especially on political questions. It is the nature of Liberalism to be disintegrated and divergent, and perhaps it is right that it is so. There must ever be an honest diversity of opinion, and every individual has, rights which he should not surrender. But on the other hand it may be said that *truth is a unity*, and the nearer we approach the truth, the nearer we will become alike in our conclusions and views.

It is by no means probable that the Liberals will agree on either of the presidential candidates now in the field. Old party prejudices will sway many, while a particular branch of the political question will attract the interest of some, and another branch will attract another class. That all will come to an agreement as to which is the most important question of all can hardly be hoped for; but let us speak freely and listen patiently, and arrive at the truth as nearly as possible.

There is no doubt the majority of Liberals hav been Republicans and hav served faithfully in that party. This has been our own experience. We hav been an ardent Republican since the nomination of Fremont, voting for every candidate that the party named for general support. We were ardent in party fealty, and felt great interest in seeing it victorious. We sometimes took activ interest in political campaigns, and spent time and money to secure the election of our candidates. This was particularly the case in the election of Lincoln. We believed the salvation of our country depended upon his election, and we worked for it as earnestly as we ever worked for our own daily bread.

There is little question now but what a very considerable portion of the Liberals of the country favor the Greenback-Labor-Reform party. They see the excesses and wrongs that hav grown up in our land by the rule of the money power, and they honestly think the masses of workingmen are oppressed and ground into the dust by the money tyrants of the land. We do not profess to understand the subject of finance, but our sympathies are with this class of Liberals. We earnestly desire the greatest good for the greatest number, and that can never be the case while a small number of men hold all the land, all the money, and all the wealth of the country. The more these forms of wealth are generally diffused among the whole people, according to natural rights and the exertion of individuals, the better it will be for the entire country.

While there are many questions in what is called *politics* that are of great importance to our welfare and prosperity, it will readily be admitted that they vary in importance and that all are not of the same consequence. Equal taxation, reliable and uniform money, honest officers, judicious expenditure of public funds, civil service reform, tariffs, the salaries of public officers, the disposition of the public lands, governmental aid to public works, the size and employment of the army and navy—these and many other questions are of great importance and demand our attention and co-operation. But however great all these subjects may be, either singly or in the aggregate, there is one subject, one right, of more importance to every American citizen, and especially to Liberals, than all of these other questions put together, and that is, the freedom of thought, the freedom of expression, and freedom of action. Of what worth are judicious tariffs, the conduct of our foreign ministers, the distribution of public lands, the existence or non-existence of national banks, hard or soft money, if we are deprived of free thought, free speech, a free press, and free mails?

These are the fundamental principles upon which our government was founded, and these are the glorious principles which hav made us great as a young nation. Without LIBERTY the American nation is a sham and a fraud. Right here is the great issue which should not fail to attract the earnest attention of every lover of liberty, especially of every Liberal in the country. The party in power, at the behest of the ecclesiastical and sectarian forces of the land, has given a blow to the most sacred principles of liberty. Laws hav been enacted which hav trampled upon the dearest rights and the most sacred privileges possessed by the American people. Eight years ago a Republican Congress enacted a statute which, if carried out, virtually destroys the dearest liberties of the people and sets up in every post-office in the land a censorship over the literature of the country—a system of espionage utterly destructiv to American liberty, and far more suited to autocratic and despotic Russia than to free and enlightened Columbia. There can be no liberty worth having when thought cannot be freely expressed, when the press is not free, and when the mails are subject to the search and the espionage of officious Paul Prys and contemptible busy-bodies. This we hav seen exist in this so-called free country, and right here in the metropolis of the nation. Under this despotic, anti-American, and unconstitutional legislation we hav seen honest, loyal citizens torn from their families and friends, their homes and business, and thrown into loathsome prisons with the vilest felons, and disgraced for life, and virtually for uttering their honest convictions, publishing them, and sending them by mail over the land. We hav seen worthy physicians, simply for transmitting by mail and in sealed envelopes such information as every physician in the land is entitled to giv his patients, seized as though they were robbers and murderers, dragged before the courts of the nation, and convicted, fined, and imprisoned, simply for imparting such information as the people need and are justly entitled to. We hav seen publishers and booksellers, who happened to disagree with the sectarian classes in religious opinions, arrested and imprisoned like the worst of criminals because they exercised the right of American citizens and expressed their honest convictions and made a legitimate use of the public mail.

Yes, this has been the work of the Republican party. As we hav said on former occasions we will repeat again, at the instance of the Young Men's Christian Association—the Jesuits of Protestantism—a Republican sneak and procurer went to a Republican Congress and procured the passage of the statute referred to, under which these enormities hav been perpetrated. A Republican senator introduced it into the Senate and was its champion. It was enacted by Republican votes, and was signed by a Republican president. It has been executed by Republican courts, marshals, attorneys, and judges, and by this Republican course of persecution many worthy people hav been robbed of their dearest rights, their property, their reputation, the happiness of their families, their peace of mind, and they hav been cast into prison, as dogs are taken to the pound for execution.

Is this a small matter? Is it an affair of slight consequence that men are robbed of property and character, and incarcerated within prison walls for being honest with themselvs and to the world? Are not the Liberals of the entire land deeply interested in this thing? Are there no grounds for alarm when this same Republican sneak, pimp, and agent for the sectarian Society for the Suppression of Vice, who procured the passage of the law, together with the president of the society, announced in one of the annual society meetings in this city that the publications of Freethinkers and Freelovers were in a fair way to soon be stamped out? Is it of no consequence that this announcement and threat were published in the annual report of that oppressiv society? Is it a matter of little consequence that the same Republican sneak, tempter, and informer, in another of his society's meetings, in Rochester, declared that Infidel tracts and Infidel publications were soon to be entirely suppressed? Is it a matter that should create no alarm when this same Republican sneak, spy, and persecutor, at another of his society meetings in Boston, made the significant announcement that as soon as Heywood and Bennett were disposed of the *Investigator* and *Banner of Light* would be taken in hand? Is it a trivial matter that this same man, who under the power of the statute he caused to be enacted sent many to prison, in the cities of Cincinnati, Chicago, and St. Louis, before his meetings of sympathizers, made statements similar to those already noted? Is it nothing that this man was able to manipulate the first national courts to send editors to prison and impose fines upon them really because they were Infidel editors and publishers and would write and publish plainly just what they believed to be true? Possibly a large proportion of the Liberals of the United States may decide that these are very small matters, and that the party which has virtually done all this has merited their continued support, and that the party whose Executiv had persistently refused to listen to the appeal of two hundred thousand Liberals and others asking for the release of the man who had been unjustly deprived of his liberties and his rights deserves encouragement, but we do not believe it. A principle is here involved of far greater consequence to the Liberals and liberty-loving men of America than greenbacks, taxes, or any other question. If our liberties are gone, all is gone. And that it was the intention of the power that began to bear down upon the Liberals of the country to go through and make clean work of all, stopping one publication after another, throwing into prison one publisher after another and one editor after another, until all were suppressed or ruined, there is no room for doubt. This was too often declared by the man who, by the help of the Republican party, has done all this vile work, for any sane man to disregard it. If justice ever required anything in this world it is that the man and the party which hav attempted this great iniquity, and who hav in fact carried out much of it, should hav the seal of condemnation placed upon them by every voter who truly loves liberty and justice. To hold back in doing this appears to us to be the conduct of a craven, a menial, a slave. A man who thinks more of a rotten, corrupt party of thieves than of the grand principles of liberty is unworthy to be considered a lover of justice, a true, honest, independent Liberal.

We admit there are many important questions now before the people of the United States, but the greatest of al is the preservation of the great principles of free speech, a free press, and free mails. With either of these fettered or destroyed, freedom is gone, the guarantees of the founders of the Constitution are taken away from us, and we are at the mercy of the dominant ecclesiastical power. The Liberals of the country should be able to see this as it exists, and in view of the great wrongs which the ruling party has been guilty of, the Liberals of the United States should resolv to do all in their power to displace the Republican party, which has struck heavier blows against the liberties of the people than were ever struck before in this land.

When in the year 1147 Peter Waldo, a nativ of Lyons, in France, and a worthy citizen, saw fit to exercise the right of openly expressing his disapproval of the unjust and corrupt power of the church, and he had the temerity to assert his disagreement with the salient faults of popery, he simply exercised the natural rights of man, the rights which every lover of liberty and justice in the world should be ready to yield up his life's blood to defend. But because he dared to do this, and to express his opinion that holy oil was not to be mingled in baptism; that prayers said over inanimate things were superstitious; that flesh of animals might with propriety be eaten in Lent; that the clergy might be permitted to marry; that auricular confession was not necessary; that confirmation is not a sacrament; that obedience to a corrupt pope was not required; that it was not right for one set of the clergy to be placed above the rest; that real worth should establish their superiority; that the worship of images is absurd and idolatrous; that the pretense that miracles had been performed by the church was false; that fornication and public brothels should be condemned; that purgatory is without proof; that dead people, called saints, should not be prayed to; that extreme unction is not a sacrament; that masses, indulgences, and prayers are of no service to the dead, and that the Lord's Prayer ought to be the rule of all prayers; the power of the church was brought down upon his defenseless head, and upon all those who dared to adopt his views. He was compelled to seek refuge in the mountains of Dauphiny. The persecution of the ecclesiastical power against this man's followers became most bloody, and was kept up for hundreds of years. Thousands were deprived of their homes, their property, and their lives. They fled to the mountains for safety, hiding in caverns and fastnesses. Great numbers were thrown from precipices and dashed to pieces, and fagots were piled up at the mouths of caverns, and four hundred innocent babes smothered in the arms of their mothers—parents and children sharing the same fate. Four thousand of these people were thus put to death in one foray of the church against them.

The same intolerance exists against unbelievers to-

day. The Republican party has greatly aided this spirit of oppression, by both the enactment and execution of unjust and unconstitutional statutes. Every Liberal in the country will be derelict in his duty who does not do all he can—for this very perfidy to freedom—to remove this Republican party from power. We may be thought to hav personal feeling in the matter, and to be more stirred up than the nature of the case renders necessary; but we beg to differ from those who think so. We think we hav had a better opportunity to feel this power of intolerance and oppression than almost any other person in the land. For a year we had a daily and hourly realization of the great wrong inflicted upon us by the ecclesiastical party, with the co-operation of the Republicans. Yes, we hav thought this question over and over again, and hav come to a fixed determination. Others may cast their vote this way or that, as to them seems most desirable, but as for us and our house, we will cast our vote with the express view of defeating the Republican party, and will go for the party which stands the best chance of beating it. When shut up by Republican laws and courts, month after month, with the most degraded felons, for simply being honest to our convictions, we swore in our soul, if we hav a soul, that we would never again belong to, nor co-operate with, the party to which Anthony Comstock, Judge Benedict, District Attorney Woodford, and Rutherford B. Hayes belong. And we will cast our vote and influence for the man and party most able to defeat it. We would almost support the devil—provided always that there is a devil—if that was the only course we could adopt to defeat the false, time-serving, church-pandering, thieving, centralizing, oppressiv Republican party. Anything for a change! We prefer for a time even a worse party to this ally and handmaid of the church, if we cannot otherwise hav a change.

But we only speak and act for ourselvs. Others will of course act for themselvs. Those who think the Republican party all right, honest, and faithful will naturally continue to vote with it; those who think Comstock and Benedict ought to be sustained will also continue to vote for the party that gave them life and still retains them in office. But we wish it expressly understood that we shall not do it. We hope to see the vile party prostrated in the dust; and when it loses its power and another party succeeds it, we believe a vaster amount of stealings, embezzlings, and arrant dishonesty will be brought to light than has ever before been known in this country. The Republican party in its early days did a good work and maintained the cause of liberty for all; but for the last ten years it has degenerated into a party of rings, back-pay grabbers. thieves, salary-increasers, swindlers, panderers to the church, monopolists, and robbers. The very fact that twenty-eight Republican senators voted in favor of putting the Hebrew God in our Constitution, and sixteen Democratic senators voted against it, and thereby defeated the measure by two votes—it falling short that much of a two-thirds vote—should be enough to show where the two parties stand with reference to religious questions. With God legally placed in the Constitution, with every man tabooed who does not acknowledge faith in the "Father and Son," our liberties are gone. Still there are some Liberals who insist that we ought to continue to vote with the Republican party. Such evidently fail to see the true situation,

As regards the two men, Generals Hancock and Garfield, in personal character the former certainly suffers nothing by comparison. Hancock was a true soldier; his measures were eminently wise and law-abiding, and in all situations he has proved himself a true and honorable man. As regards the two parties, there is perhaps not very much difference in their honesty and trustworthiness. Both will doubtless do all the stealing they can without being detected. Some bear heavily on the Democratic party because a portion of them were Copperheads in the war. That, however, is now a dead issue. The Rebellion was long ago wiped out. Slavery has been abolished, Southerners hav accepted the situation, and there is no use in always waving the bloody shirt and in trying to arouse sympathy for stealing and robbing in that way. The Democrats are obeying the laws as strictly as Republicans, and they are as good citizens. The states where Democrats are in power are as well governed as those where Republicans hav rule. There is no doubt that the Democrats are as competent to run the general government as the Republicans are. The latter party has been in power about a quarter of a century, and it is certainly time to hav a change. The good of the country demands it, even if the Democrats prove no better than the Republicans hav been. If Hancock is our next President—and it now looks very much as though he would be—Anthony Comstock will pretty surely be removed from the office of special agent in the post-office department; but if Garfield is elected he will be retained. This much Garfield will do in deference to the church, of which he is a pious member. Hancock is not much troubled with religion, and will not feel under obligation to retain in office any of the pimps of his predecessors. Every Liberal, then, who votes for Garfield will vote for Comstock and Benedict and God in the Constiiution. Every one who votes for Hancock will giv his vote in favor of religious freedom, in favor of free speech, a free press, and free mails. Those knowing these facts, and still wishing to vote for Garfield, Comstock, Benedict, and Colgate, hav, as we said, a perfect right to do so; but there are thousands who will not. There are thousands who, by the exercise of their suffrages, will stamp their deep indignation upon the sectarian obsequiousness to church dictation manifested by the Republican party. Four months more will show what the people decide upon, and we confidently believe it will he in favor of a new set of public officers.

As we said in a former article, our sympathies are with the Greenbackers, but they can accomplish nothing by running a separate ticket. If we had money to bet we would put it up that Gen. Weaver will not get a single electoral vote. Every vote cast for him will be half a vote for Garfield, Comstock, & Co., and for keeping thieves and persecutors in power four years more. Giv us a change, say we, whatever it may be. *Giv us a change.* The future, under a new party, can be no worse than it has been under the old. GIV US A CHANGE; by all means, GIV US A CHANGE.

We hav one or two friends holding subordinate positions under the present administration. So far as they are concerned we would, of course, like to see them retain their situations, but that trivial consideration cannot induce us to favor keeping in power another four years the thieves, oppressors, time-servers, and unjust rulers that hav sufficiently cursed and disgraced the country in the years of the past. *O, giv us a new deal;* LET US HAV A CHANGE. LET US HAV ANOTHER PARTY IN POWER.

## American and English Politics.

In England there has uniformly been two great parties dividing the country, and those hav been called Whig and Tory, or Liberals and Conservativs, as the case may be. The reforms that hav been inaugurated and consummated in that country hav been effected in one of these parties. Many valuable reforms hav been so accomplished.

Americans hav made the great mistake of having several parties at the same time, and each party bringing out candidates for President and Vice-president. Thus we hav not only Republican and Democratic parties, but Greenbackers, Labor Reformers, temperance reformers, etc. We hav seen Peter Cooper, George Francis Train, and Victoria Woodhull running for president, and a more ridiculous picture could hardly be presented These third and fourth candidates stand no more show of being elected than they do of being struck by lightning, and not half so much. Generals Weaver and Dow stand no earthly show of being elected, nor even of obtaining an electoral vote. Every vote given them is thrown away, and may really help to elect the wrong man. The English, as observed, manage their affairs differently. Charles Bradlaugh, for instance, is at the head of the Secularists, Republicans, and Freethinkers. But he does not hav a party of his own; he allies himself with the Liberals, at whose head stands Gladstone, and the reforms he hopes to work out will be effected within that party. In this respect we think he is wise. He can accomplish a hundred times more by working in the Gladstone and Bright party than he could by getting up a diminutiv party of his own, which could possibly hav no weight or consideration. Much the same philosophy would work beneficially in this country, The Greenbackers, for instance, instead of having a national party of their own, could doubtless effect much more by becoming a large integer in one of the two great parties than by running separate candidates who hav no chance of being elected. The same remarks will apply with equal force to the temperance party and to the Liberals of the country. None of them by themselvs can hope to accomplish much. Neither of them need to ally themselvs permanently with either party, but choose between them from time to time as issues arise. This system operated well in England, and probably would work well here. At the present time it seems advisable for the Liberals of the United States to shake loose from the corrupt Republican party, and try new alliances. The Democratic platform has an excellent plank in it, which covers nearly all that Liberals contend for. Let us help them to overcome their enemies, and then hold them to a strict observance of the pledges they now make. If they prove recreant to them, let us hold ourselvs free to co-operate with any party which will promise to do what is right, and will fulfil its promises.

In connection may be mentioned the fact that a correspondent of the *Graphic* of this city recently had an interview with Charles Bradlaugh in London, who expressed confidence that a most important land reform would soon be inaugurated in Parliament which would ultimately destroy the practice of primogeniture and entail in land, and also that a republic would be established in that country at an early day. He intends to agitate these questions until Parliament will be forced to enact them. He expects to produce these momentous results by working in and with the party of progress now in power.

## The Great Faster.

Dr. Henry S. Tanner, of Minneapolis, is now well along on his third week without food and with very little water. We called upon him when he had been sixteen days without eating. He had fallen off twenty-four pounds in weight, and looked rather thin and haggard. It is a most remarkable case, involving such self-denial and self-control as hav rarely been exhibited. He still feels confident he will be able to complete the forty days without food. There is probably not one man in 500,000 that would be able to go without food to the extent Dr. Tanner has done, when a plenty of every eatable is almost within reach. He is closely watched day and night, and there are no grounds for suspicion that he is not strictly honest in his representations.

## Volume II. of The Gods and Religions

Is now printed and in the hands of the binders. In a very few days it will be ready to be forwarded to those who hav ordered it. No delay will be made in sending it to all parts of the country. It contains over a hundred pages more than Volume I., and is the more interesting book of the two. Volume I. treats specially on the gods, while Volume II. treats the religions. As a frontispiece to Volume II. is a steel-plate engraving of the author in the prison garb in which he wrote it. Those who hav had Vol. I. and hav not ordered Vol. II. will do well to order it at once. Those who hav ordered neither will not do just the right thing till their order is sent in. It is the cheapest work ever published in America, and much of it is matter not heretofore published from the Liberal press. It contains more information about the gods and religions of the world than was ever given in one work before. Every Liberal in the country ought to hav a copy of it, and it is hoped but few will rest easy till they possess it. It will still be sent—the two large volumes—at $5.00 in cloth, $7.00 in leather, red edges, and $8 00 in Morocco and gilt edges.

## Donations for the Trip to Brussels.

Since the last report of donations the following hav been received:

| | | | |
|---|---|---|---|
| A. Bennett Hough | $1.00 | James Pringle, | $2.00 |
| Joseph Frankowski | .50 | John Clem | 1.00 |
| S. D. Green | .50 | G. Helgen, | .50 |
| Jno. Harvery | .50 | J. C. Sander | .50 |
| Peter Benson | .50 | G. Stoltz | .50 |
| Henry Felber | 2.00 | Chas Shulte | .50 |
| A. Van Deusen | 25.00 | J. Martin | .50 |
| Liberal League No. 190 | 3 00 | A Friend | .50 |
| A Spiritualist | 1.00 | F. Bruliter | .50 |
| C. Garwood | 1.00 | P. Benzer | .50 |
| Portia Gage | 2 00 | John Geggerle | .50 |
| J. Abramson | 1 00 | D. McMillen | .50 |
| A. Semmendinger | 1 00 | W. Butterfield | .50 |
| E. C. Porter | 1 00 | A. Smith | .50 |
| C. W. Porter | 1 00 | W. H. Thorpe | 1.00 |
| N. S. Johnson | 1 00 | M. Thorpe | 1 00 |
| Smith Mills | 1 00 | Sara Van Sickle | .75 |
| J. W. Noyes | 1.00 | Liberal League No. 195 | 3.00 |
| R. P. Harrington | 1 00 | Leroy Dutton | 5 00 |
| E. Livezey | 1 00 | Miss E. M. Sawyer | 1 00 |
| Geo. Thorn | 1 00 | D. E. Pendleton | 1.00 |
| John Cyphert | 2.00 | James Bridger | .60 |
| Wm. Smith | 5 00 | Benj. Sanders | 1.00 |
| C. H. Latham | .50 | Mrs. Maggie E Clark | 1.00 |
| A. Pope | .50 | St. Johns, Ill., League, | 5 00 |
| L R. Webb | 1 00 | John Cosgrove | 2 00 |
| Moses Quinby | 1 00 | Dennis Jacob | 1 00 |
| E. G. Wallace | 1.00 | A. N. Albright | 2.00 |
| Mrs. Louisa Post | 1.75 | | |

Many thanks to the above kind friends who hav thus generously contributed toward the expenses which a trip to Europe will necessitate. We are sorry to say, however, that with the generosity that has thus been shown not more than one-half enough has been contributed to carry one delegate over and back again, which will prove a small allowance for two. In consequence the trip is for the present somewhat held in abeyance. It is likely one will go, and possibly two, but we will not start before the 21st. Mr. Rawson has some work to finish which will occupy him till that time. If there are others who feel like alding will they be kind enough to remit at once? If not used it will be returned, or used as directed.

[*From Dr. Foote's Health Monthly.*]

## Report of the Treasurer of the Bennett Reception Fund.

| | Dr. | Cr. |
|---|---|---|
| Total amount of contributions to fund received, | | $297.27 |
| The disbursements of the fund were as follows: | | |
| Rent of Chickering Hall | $80.00 | |
| Advertising in city papers as per receipts on file | 90 00 | |
| Printing 30,000 circulars | 55.42 | |
| Distributing the same | 28 00 | |
| Printing posters | 3 00 | |
| Music | 19.00 | |
| Traveling expenses of speakers from a distance | 19 75 | |
| Stationery, postage, etc | 2.10 | |
| | 297.27 | |

Respectfully submitted. H. B. BROWN, Treas.

## Mrs. Slenker's Efforts Appreciated.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "Sexual Intemperance," by E. D. Slenker, savors of life; it is the "salt of the earth." The premises she takes are primary and fundamental to purity, health, and development of body and soul.

The Christians hav a savior, a mediator, a propitiator, in the person of Jesus, and in their reliance on his atoning blood they hav waxed worse. Instead of being saved from Adam's fall, the church licenses the repetition of it, with one big washing-day to settle the account.

Counting the Shakers as among the "glimmering stars," she puts one very pertinent question—"And of them all, how many liv pure from a real knowledge of the laws of hygiene?"

How many of the assumed Christian priesthood understand what Jesus meant by the "temple" which he forbad them to "defile?" And what do they say and do about it? Do they not teach soul salvation and a remote heaven, locating the defiled temple and "heaven within" on earth?

The bodily and earthly condition should so harmonize as to make a primary heaven instead of a "vain world of sin."

Elmina is one of the voices crying in the wilderness of sin—physical sin. Such voices are more potent to-day than the record or echo of St. John's.

Can any man
By any plan
Save us from just desert?
The laws of God
Hav each a rod—
Who breaks them must get hurt.

Go on, Elmina! the world has need of such saviors. Save the bodies now by a knowledge of physiological law and rational scientific truth. If Christians allow Infidels the vanguard in staying physical abominations, judged by the standard of works, who is to blame? For every body saved there is a soul salvation. ELIJAH MYRICK.

## A Few Words for Mrs. Slenker.

To the Editor of The Truth Seeker, *Sir:* Mrs. Slenker expressed my sentiments when she said in The Truth Seeker of June 19th, in replying to one of my letters, that she hopes "all Liberals will try to be liberal, broad, and charitable. We are seeking for truth, and it is only by exchanging thoughts and experiences fairly that real truth and fact will be won. I for my part would rather not gain a victory over one who thought differently from myself if by winning it I was leading any inquirer away from truth and into the swamps, bogs, and fens of error. I want truth, even though it conflicts with all I hold dear, precious, and holy." No pen ever wrote a grander sentiment. It is worthy of a Confucius, a Socrates, a Humboldt, or a Franklin. "I am right; you are wrong," has always been the thunder of bigotry and superstition; but "I may be wrong; you may be right; come, let us reason together," has always been the herald of truth and progression. Mrs. Slenker says she cannot understand how I can reconcile all that seems so improbable and wonderful with the known laws of nature. To me the truths of Spiritualism do not seem improbable, nor do they fail to harmonize with the known laws of natnre. To those who believe that death ends all, spirit manifestations and communion must indeed seem improbable and wonderful. To me the fact that invisible organized intelligences are able to manifest and prove their existence is no more wonderful or improbable than that all intelligence, force, and life are invisible and continually manifesting their presence by the laws of nature, in and through the material visible universe about us. If my arm or brain is moved or excited it certainly is done in harmony with natural law; and admitting the law of psychology to be true, that mind can control mind as well as matter, I do not see that it is so very improbable or wonderful that a superior mind can control an infirm one, or that it makes much difference whose it is. We reject miracles and unnatural wonders, after having proved them such, as relentlessly as Materialists of the "death ends all" school. It would be well to remember that one Spiritualist is not the measure of all other Spiritualists any more than one Materialist is the measure of all others. That would be very unjust indeed. Some believe everything, however improbable, while others sift to the bottom for every fact they find. It would be as unjust to charge us all with having the same credulity as it would be to charge the whole race with having large amativness because Aaron Burr had it so developed. But it is not wise to attempt to abridge or correct their excessiv credulity by calling them 'frauds or incompetents. The way to do it is to giv them facts and proofs which are incontestable.

Mrs. Slenker asks how all the millions, billions, and quintillions of human beings that hav lived and died employ and enjoy themselvs on this earth. Now I really do not think it necessary to solve this problem. If I must do so to prove that there are no improbabilities or unnatural wonders in Spiritualism, then it must remain guilty as charged, for I cannot do it. I don't think I could if I were to write five thousand years, with all the resources of the spirit world at my command. If I should be asked to weigh all the invisible and imponderable matter, or to fix the limits or boundaries of the magnetic sphere which surrounds and belongs to this earth I could not do it; nor can I traverse space and fix its boundaries. There are some questions even Spiritualists cannot answer.

Again, she asks: "Why do we not find them more advanced in knowledge of all kinds? If one man could liv here right straight on for five thousand years, in full strength of body and mind, and grow, progress, develop, and learn all the time, just think what a mass of information he would possess. But do any of the supposed spirits ever manifest anything of this superiority to their human living companions?" Now, I hav to smile just a little when I read that question. I hav met it so often; it seems to hav stamped on it the words "Or bearer," for it passes current everywhere among Materialists of the "death ends all" school. If Mrs. Slenker were a little more of a Spiritualist than she is, she would hav found the answer, for to my mind it is as simple as the a, b, c of a child's primer. The object of Spiritualism is not to giv spirits a chance to display their knowledge and accomplishments. It is to prove a future existence, to admonish us to build for ourselves a grand and noble manhood. The great burden of their instructions is, Be true, be honest, do right, cultivate a love for the good and beautiful, be charitable, acquire knowledge and wisdom, and listen to the silent voices which speak from within and without. Spirits tell us we shall receive what we earn, that we must not wait, Micawber-like, for something to turn up. It is a mistaken idea that spirits from the wisdom sphere are going to relieve us of all care and responsibility; that they are going to stuff and gorge us with knowledge "to order." That would be robbing us of our individuality, and of the blessed consciousness that we ourselvs hav honestly earned what we possess. When we hav earned a prize it is ours by every principle of right and justice, and cannot be withheld. How foolish to giv a child five years old mathematics, astronomy, geology, Latin, or Greek. That would be an exhibition of conceit which I at least choose not to be guilty of, but it would be quite as reasonable as for spirits who hav five thousand years of accumulated knowledge to dose us puny infants with what they hav acquired.

Spirits do sometimes strive to giv us through these untutored organisms what they hav learned away up in the wisdom spheres of spirit life, but I always regard such with grave suspicion, for, in my judgment, the proper way is to wait till we get there, and then we can learn for ourselvs what they know. As I see it, many of our very best mediums' organisms and time are monopolized by conceited spirits, who glory in telling what they are, what they hav done, and hav learned in spirit life. Because mistakes are made on the other side is no reason why Spiritualism is not true. People I hope will some time learn that the proper way to try Spiritualism is by its merits and success, and not by its errors and failures. Perhaps the fact that so many of our great mediums are made to discourse on the knowledge of the higher spheres is that this is deemed as good a way as any to cure us of going over into the next world for that which we can get only when we get there, and only by honestly earning it for ourselvs. Let us not eat the meals of to-morrow till to-morrow comes. I believe in the motto, "*One world at a time.*" Let us learn how to make the most of this world, for opportunities are passing which will never be ours again to enjoy. If our lives here hav been misspent, if we hav not accomplished what we ought, we shall find on entering spirit life that "the summer is past, the harvest ended," and our garners are empty. Those men and women liv the noblest and most useful lives who attend most carefully to the little things, the duties and details of every-day life.

A few days ago a prominent Spiritualist wrote me: "You are engaged in the same fight I was twenty years ago. Now I am in harmony with the leaders of Spiritualism. I am engaged in the advanced work." Poor fellow; I pity him! He has learned all he can here. He is more than ripe. His granaries are all full. He livs in two worlds—his feet in this, his hands and brain in the next.

Again I say the object of Spiritualism is not to giv spirits or mortals an opportunity to show how much they know; and those who require spirits to display knowledge which it has taken five thousand years to accumulate I hope may be gratified, but I doubt very much whether a spirit can be found who will do so foolish a thing. If Edward Gibbon, with all the resources of the spirit world at his command, should write and giv to the world a history of the prehistoric ages, and a few trifling errors should creep in, as is not at all improbable under the circumstances, those errors would more than outweigh all its merits, and the book consequently be deemed worthless. "All is not gold that glitters," and the same rule may very aptly apply to wisdom. If I find any bigotry or prejudice mixed with wisdom I at once lay it aside. I want none of it. "With all our getting let us get wisdom," but let us see to it that it is not what should be called by another name.

I fear my friend Mrs. Slenker's experience and investigations in the line of Spiritualism hav not been as extensiv or fortunate as my own, for I hav not only read but listened to sentiments which indicated an intelligence as superior to the mediums' through whom they were given as theirs was to a child's. I hav known mere children to express sentiments worthy the wisest philosophers. I hav heard people who knew comparativly nothing of the sciences or dead languages converse for hours most learnedly with experts and men of science. Scores of well authenticated instances of this kind are on record, proving conclusivly a superior intelligence, yet the information elicited was but of trifling importance compared to the proof it afforded of an organized individual existence, independent of and outside of these organisms of flesh and blood. Yet more is called for even to the extent of wisdom that requires thousands of years to accumulate and comprehend, believing that we who hav just commenced, as Mrs. Slenker says, to learn can comprehend and appreciate it. I hope Mrs. Slenker will not consider me impertinent or unfair, for I count myself in too when I say, in my opinion, it would be "casting pearls before swine." I fear the wise and good in spirit life, who are laboring to elevate humanity, are too often reminded of that apt saying. Much good seed is sown, but it falls on rocky and barren ground. The trouble is, people hav heard and read so much about the errors, frauds, and silly doings of silly people that they hav come to believe it is all bad, and that Spiritualists are all a weak-minded, deluded set. I call this looking at the dark side of the picture, which is very easy to do when everbody else, whose company is desirable, is looking the same way too. I of course do not know how extensivly my friend Mrs. Slenker has investigated Spiritualism, yet I am inclined to believe her experience has been very like my brother Babcock's, who says he "never investigated because he never had an opportunity." To such I will candidly say: Before you farther judge, make opportunities. If they will not come to you, go to them.

Mrs. Slenker says, "I do not shut my eyes to the failures and say that nature always works for the happiness of man or beast, tree or flower." Nor do I; for from the failures are learned our most valuable lessons, but I cannot agree with her that nature does not always work for happiness and good. I believe, on the contrary, that she always does; that she invariably produces the very best results she possibly can; that it is only when conditions are against her that she fails to do so. Giv to nature her best conditions and she will never fail to produce a beautiful flower, a noble tree, or a perfect man. Giv her bad conditions, and the reverse will be true. If we would be healthy, we must be cleanly, use a proper food, and attend to all the laws of our being. If we would enjoy cool breezes, we must not dwell in a desert. I would as soon believe in an orthodox devil as to believe that nature mocks us or is treacherous, or to believe there is a something in nature that seeks to produce failures and disastrous results maliciously. I will not thus impeach her.

But Mrs. Slenker givs us "the most unkindest cut of all" when she says, "Nor do I believe in the philosophy of any ism that rests its issues on dreams, visions, or imaginary effects." This I think is plainly intended as a definition or summing up of the phenomenal part of Spiritualism, but I think it is about the worst I ever saw. It "rests its issues on dreams, visions, and imaginary effects." Dreams and visions are good as far as they go, but when the great multitude of manifestations which spirits produce, to prove existence and identity, and to giv us instruction, is summed up in the term "imaginary effects," it is evident the writer is really thankful she "is not as others are." It is hardly "fair play" to pronounce my facts "imaginary effects." Will Mrs. Slenker say if "the raps" are imaginary effects? and the intelligence which invariably accompanies them? Are Mr. Bennett's "proofs" "imaginary effects," to which he alludes when he says, "We hav on several occasions received proofs of the existence of intelligences disconnected with visible and physical organizations?" Were the manifestations witnessed by Crookes, Zollner, and Joe Cook "imaginary effects?" I think not. I believe sooner or later Mrs. Slenker will revise her opinions about those "imaginary effects," for I believe she is a true, good woman, and fully means it when she says she desires the truth at all hazards. She necessarily interprets our experiences from the Materialistic, or "death ends all" standpoint, and will until she gets the proofs we hav had.

Her interpretation of my experience with the spirit who wanted beer is the only one she can consistently giv. It looks reasonable, too, yet I know it is not the true one. She says it would be hard to prove it was a spirit that caused the thirst. If I should hav a pain in my head or stomach, I could not prove it, yet to me it would be a fact nevertheless. But that was the only time in my life when beer was anything to me but a bitter, nauseous drink. The moment I refused the thirst ceased as suddenly as it came. If it was a "wrong condition of health which called for stimulus," why not let some drunkard try the same remedy as a cure for drunkenness, when he is absolutely sure no spirit is using his psychological powers to procure the beer or whisky? But I am told that what my guides—whom I can converse with at any moment—told me concerning the matter, was an "imaginary effect." That incident was given not so much as proof of spirit existence as to show the necessity for us to guard against the influence of spirits who hav not yet learned the better way. I do not believe "whatever is is right," but I do believe there are two universal laws prevailing everywhere, running parallel and diametrically opposed to each other, a wrong and a right, the wrong looking to misery and suffering, the right to wisdom and happiness, and that we can generally take our choice.

E. A. Chapman.

*Lowell, Mich.*

## Spread and Destiny of Freethought.

To the Editor of The Truth Seeker, *Sir:* As you are a leading and representativ Freethinker of our country, and about to depart to Brussels to take part in the International Congress of Freethinkers which assembles in August, I deem it my duty to present some facts which I trust cannot fail to interest that distinguished and enlightened body. I will, then, briefly set forth my observations made during extended travels from the Missouri river to the Pacific, and from Alaska to South America. Society may be said to be in its rough manhood, young and vigorous, all over this vast domain alluded to.

As in all new countries freedom of action and freedom of speech are the rule, not the exception. I will specify as follows: 1. On the great plains and in the heart of the Rocky Mountains the majority of the pioneers are Freethinkers. As population increases priests and parsons make their appearance, establish churches and Sunday-schools, gain an ascendency over the women, and take complete charge of the mind and destinies of the youth. It is through this action that Christianity gets a foothold, grows, and increases. The Freethinkers, while free themselves, are careless with regard to their wives and families. Indeed, thoughtful Freethinkers say that the women and children must hav churches and schools (religious) of some kind, and since Freethought offers nothing, as a last resort they attend the Christian churches. There is no organization of Freethinkers in all the vast regions mentioned, except a few, very few, auxiliary Leagues of the National Liberal League. With organization and a sweet, hopeful philosophy or morality for the women and children, temples of Freethought would dot the great land named as stars dot the firmament.

2. The Pacific coast, including all the states and territories west of the Rocky Mountains, has hosts and hosts of Freethinkers, but entirely unorganized. It is all body, but no soul or spirit, that is, a warm, living, fruitful, hopeful, enthusiastic unity does not pervade it. Individual self-will does not yield gracefully to the necessity of organization and union. This city contains over 300,000 inhabitants, yet it has only one recently organized and as yet small Freethought society, namely, League No. 190 of the National Liberal League. The city literally swarms with Freethinkers, as does the entire coast, but the great difficulty is to get them together to work in union and as a body. The professional classes, especially physicians, are Freethinkers. The lawyers also, but being more worldly, they conceal their real thought to a great extent. All the literary men, with rare exceptions, are Freethinkers.

3. The intellectual classes who to-day govern Mexico are enthusiastic advocates of Freethought. You might travel the country from one end to the other and never find a leading, activ man in the military, political, literary, and even business circles who enters a church from year to year. All the literateurs of the country are men who not only do not go to church, but are doing all they can to destroy the power of the priesthood. I am personally acquainted with many of them, and they are noble fellows. What I say of Mexico applies to the Central American states, notably so to Guatemala. Columbia, one of the finest republics in South America, is full of Freethinkers or Liberals, and between them and the church party there hav been, and are occationally now, bloody conflicts. The Liberals in all the Spanish American countries named hav had to war for life since the overthrow of Spanish rule. They are now in a majority in all these republics, and under their rule freedom

of thought in religious matters is as secure as in the United States; yes, even more so, for the case of D. M. Bennett, cruelly imprisoned by Christian bigots in the United States, and Bradlaugh denied his rights in the British Parliament because he does not swear by an invisible and imaginary God, show that we are not free as in Mexico or the Spanish American countries. I met in my travels along the Pacific many South Americans who told me that Freethought was making rapid progress in their respectiv countries, and especially in Chili.

4. During a tour from here to Russian America some years ago, I met free and liberal souls in Vancouver, British America, and Alaska. There, too, there are hosts of Freethinkers, but as usual no union, the result of no organization.

5. In a voyage to the South Sea Islands, I found all the nativ chiefs and almost all the intelligent nativs were Freethinkers. This is peculiarly applicable to the Sandwich Islands, King Kalakaua being an out-and-out Freethinker. Missionaries of Christianity hav been working in Hawaii for over seventy-five years, but they hav never been able to convert the chiefs. As usual, missionaries attack the weak, the women and the children, and under pretense of guiding them heavenward, liv sumptuously upon the superstition they preach. Under missionary rule the population of the Sandwich Islands hav rapidly died out. The missionaries never taught the nativs any of the practical arts, never showed them how to build houses, how to till the earth, how to make boots and shoes, clothing, or anything of the kind. They hav literally sung and prayed the nativs to death, and the few survivors who believe in Christianity are, true to their teaching, consummate hypocrits.

6. In all the countries named the various Christian sects are warring bitterly for mastership, and are only united when they can crush Freethought. The various Protestant sects are as hostil to each other as they are as a body hostil to the Catholic body of Christians. The Roman Catholic church is making extraordinary headway on the Pacific coast; this city is filled with chapels, nunneries, and monasteries. More than nine-tenths of the converts to Freethought come from the ranks of Protestantism, and in time this latter will be a mere shadow. It is now dissolving; it has no head, no unity. It is kept alive by its prejudice to Catholicism; it has no living, burning faith. I take it, then, that the battles of the future, in what we call the civilized world, will be fought between the soldiers in the army of Freethought—when it is organized and has living and eternal principles incorporated—and the legions of superstition as representing the Roman Catholic church. The organization of the latter is admirable; its aggressivness is at once defiant and soothing; its end and aims, the conquest of the bodies and souls of men, women, and children in life and in death. The priest takes charge of the child at its birth, blessing it, and follows it through life to the grave, blessing it, and a sweet heaven for every blessing it makes a dollar or two. The Roman church has no legal tax gatherers, yet wherever I hav been it was simply astonishing to see how freely the devotees of superstition paid their tithes to the mother church.

7. If the International Congress of Freethinkers, and those great Liberal bodies uniting with them for debate and action, can giv us a vitalizing, warm, hopeful system of morality; can create an organization that will bind and unite us; can giv the human soul a sweet hope or trust that will make family life endearing and life beyond a possibility, at present eternal darkness to the mind of the mother and child, then the future is ours. Men say to me every day, "You crush out all hope, all aspiration, except the confines and limits of mere Materialism. We want no priests or parsons, but we want, at least, hope—the delusion of eternal light rather than the delusion of eternal darkness." If the Congress wastes its time in discussing what the soul is or is not, or any shadowy and intangible subject of the kind, it will not be able to accomplish any good. If it deals with practical questions, such as the best way to banish misery from the earth, to decrease crime, to distribute wealth more evenly, to make life on the farm a delight, to make people contented, to make education practical, all as applied to the coming system that is to replace dying out Christianity, then the Congress can do a great deal of good. I hope that the International bodies assembled will work in the greatest harmony; that as a unit its sayings and deliberations will be marked by good sense, moderation, and dignity. I am sure the noble men representing the National Liberal League—the most extensiv Freethought organization in America—will honor themselves and the great cause they represent. May the Congress do a great and glorious work.

With my heart's best wishes for truth, justice, and properity as the corner-stones on which to found human happiness, I remain, Fraternally yours, BYRON ADONIS.

*San Francisco, Cal.*

## The Belvidere Meeting.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am just home from the West. I am in a chatty mood, and I beg the privilege of inflicting a short, gossipy letter upon your generous readers. I want to tell them something about the grand meeting recently held in the charming town of Belvidere, Ill. I will not take time nor space to go into details. Suffice it to say it was a decided success, and all the more so when we take into consideration that the enterprise was managed by one man, and he inexperienced in such matters, with an attempt to bring together the Liberalists of all classes. Of course there were some professed Liberals, including not a few Spiritualists, who prophesied all sorts of wicked things concerning the meeting. How could it be otherwise? Jamieson was to be there, the terrible "backslider," the once notorious Spiritualist, and now a famous Materialist. His presence boded evil only to the good, harmonious Spiritualists.

Again, the Severances were to be there, and their heterodox views would certainly disturb the tranquility of any would-be peaceable meeting. Then the Hulls were expected. Worse and worse! Of course they would endeavor to force their Greenbackism, Freeloveism, and nobody knows what down the throats of respectable persons who might be there, and the people would not stand it. So for some time before the opening of the meeting mutterings were in the air, and our good brother Follet was besieged by trouble-borrowers on every hand. But the work went on. Four days of delightful weather was given us for the meeting, which was held on the fair grounds, about a mile and a half from the town. It was a delightful place, and I would say right here, I believe one of the grandest platforms ever erected in America was on this spot. It was as broad as thought could possibly be, and so strong that each speaker uttered his or her thoughts without fear or trembling because they knew the foundations could not be shocked by the honest truth. There were Spiritualists and anti-Spiritualists, Christians and anti-Christians, Greenbackers and anti-Greenbackers gathered into this meeting, each with kindly feeling, determined to giv all sides a hearing and then decide for themselves. There were discussions, and no wranglings; dissensions, but no inharmonies, because the speakers from the first impressed the audience with the idea that they had come there to agree to disagree; that every truly great man or woman must become cosmopolitan in their ideas. The social meetings were a happy feature of the camp-meeting. They were chiefly carried on by members of the audience, who seemed earnest in their endeavors to get light on the vital questions of the hour.

No word of mine is needed in praise of the efforts of the speakers. Every discourse was replete with thought, and delivered with an earnestness that comes only from souls impressed with the importance of a great work.

It was my good fortune to form the acquaintance of our worthy brother E. C. Walker, of Iowa. He is in dead earnest, I assure you; he thoroughly understands the work of the Liberal League, and I know the friends of the movement hav no more faithful or competent laborer than he.

F. F. Follet, the man who called the meeting, is enthusiastic in the work. He informed me that he had received a commission from the National Liberal League to work as an organizer in the state of Illinois. I trust he will hav the encouragement and support of the Liberals, for his life is pledged to the work.

Liberals, take courage; progressiv men and women are coming to the front They accept nothing short of universal freedom. That we may all outgrow ists, isms, and ites, recognize the good everywhere, and emulate the example set forth at the Belvidere camp-meeting, is the earnest wish of your humble correspondent. MATTIE E. HULL.

*Boston, Mass.*, July 27, 1880.

## Remarks made at a Debate in Philadeiphia on the Subject of Taxation of Church Property.

BY SADA BAILEY.

One of the best arguments in favor of the taxation of church property is that as its non-taxation imposes heavier taxes upon secular property therefore Liberals are compelled to pay for the dissemination of ideas to which they are bitterly opposed, and as one of these ideas is that Christians can sin without suffering for it, we will not be wandering far from the subject to consider this point. I once had a neighbor who was a Catholic woman. One day my little son asked me if he might go with this woman's boy to do something which I knew was against her religion. I answered, "No, my son, for although you and I think it right, I would not obey the Golden Rule did I allow you to encourage the boy in disobeying his mother."

Just then the mother made her appearance, and said, "Yes, Leny, indade you may go with Harry!"

"Why, Mrs. Graves," said I, "is this not against your religion?"

She answered, "Indade it is, madam, but, Leny can you explain to the lady how we can fax that ou! right?"

The lad looked complacently into my face and said, "And sure, mum, I'd confess it to the praist and the praist'll forgiv me."

I replied, "I am glad that the only priest my son has to go to is the high-priest within his own soul, his conscience, which he fears to offend, and which he knows will cause him suffering if he disobeys it."

Just think of it! a mother telling her child that it matters little what he does if it is something the priest will forgiv him for! And the Protestant's idea of responsibility is no better; for they say that the soul-status of a moral and honest individual who does not believe in Jesus is not as good as the immoral person who does believe in Jesus. Christians can do anything; they can grind down the poor, they can liv aristocratically, which is diametrically opposit to the sweet spirit of the humble Nazarene, whose character we should all love and admire; they can look with scorn upon people who honestly earn their living, the only class that should be respectable; Christians can do anything and be all right so long as they believe, or think they believe, or pretend to think they believe, in that impossible fable about God taking on the form of a man and giving himself up to be murdered to appease his own angry wrath! Is not this the most pernicious and demoralizing idea that ever disgraced the human mind?

Here is another reason why churches should be taxed. As long as they are not, unthinking people will look upon them as too sacred to be taxed, and their creeds as too sacred to be attacked; and the brains of thousands are so enveloped with the cobweb of superstition that the sunlight of truth and reason cannot arouse progressiv thought, and thus people liv in false conditions, with the idea that to be born again will save them, thus preventing humanity from going energetically to work and preparing true conditions in which children can be rightly born at first, yea, in which they can be rightly raised, and taught that humanity can only be saved when every child that is born is taught to earn an honest living, and liv an honest life.

I should think that every Liberal woman who is a mother or who hopes to bear that blessed name, every woman who would ascend that highest throne of thrones where the crown of motherhood is set upon her brow, a mother from whose anxious soul by day and by night is ever pouring forth that unceasing prayer that her children may grow up to love and reverence all that is good and beautiful and true, would want all done that can be done to teach the longing, yearning, hungry heart of humanity the grand and beautiful truth that an enlightened conscience, educated by reason and knowledge, is a better guide to a true life than all the priests of Christendom; and that this enlightened conscience will do more to save humanity than either the Catholic or Protestant Jesus.

## Ingersoll on Shakspere and the Stage.

Among the "letters from the absent" passed over by accident at the recent Booth breakfast in New York, was the following from Col. Ingersoll, which, by the courtesy of Mr. Barrett, is now for the first time made public:

"WASHINGTON, D. C., June 14, 1880.

"*Lawrence Barrett, Esq., My Dear Sir:* Had it been possible, your kind invitation would hav been accepted. Nothing could giv me more pleasure than to be where a great actor is honored. We now know that a man able even to understand Shakspere is great, and that only a genius can clothe in living flesh, filled and thrilled with life's hot blood and passion's flame, the mighty offspring of the world's best brain. To us, living in an age approaching civilization, it is amazing that in the one complete and perfect man, the one within whose heart all races lived and in whose brain was stored the fruit of all thought passed, the seeds of all to be, was called a 'sturdy vagrant' in the English law, while socially he fell below the dullest parson and the half-fed footman of the lowest squire. And yet to him all hearts were open as the sky, and nature told her secrets with his lips. His mind was like a sea to which all rivers ran, and from which now the realms of thought receive the dew and rain. In the drama the highest thought in every age has found expression. While throne and altar forged and fastened chains, the poor slaves heard upon the stage the actor curse the injustice of the world, and wept with joy to see, even in a play, the captiv free. In all the other walks of life, rogues, hypocrits, and cowards oft succeed, but on the stage applause greets only those who represent the great, the loving, brave, and true, or giv to public scorn the very heart of vice. And now the actor takes his place among the benefactors of mankind. Heininge and Condel, in their dedication of the folio of 1623, speak of Shakspere's works as 'these trifles.' Yet 'these trifles' will outliv the pyramids and their dust They will be remembered as long as most things will be forgotten. Edwin Booth has elevated and refined the stage. He has recognized the sacredness of art. He has become illustrious as an interpreter of 'these trifles,' and it should satisfy his ambition to know that to and with the speech of Shakspere his name and memory will be linked and mingled forever.

"Thanking you once more, again regretting my inability to be with you, and hoping that the English will honor Mr. Booth as much as he has us, I remain,

"Sincerely yours, ROBERT G. INGERSOLL."

## Col. Ingersoll on the Political Situation.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am sure every one of your readers will be pleased to learn the views of our great orator and statesman, Col. Robert G. Ingersoll, on the political situation. I therefore hand you the following letter for publication: H. L. G.

BASE ROCK HOUSE,
GLOUCESTER, MASS., July 6, 1880.

*Dear Mr. Green:* As long as the Democratic party is controlled by the Catholics—as long as that party is afraid to pass a resolution that the public moneys shall not be given to sectarian schools—I shall vote some other ticket. The real way to settle this matter is for the Liberals to appoint a committee to draft questions and propose them to the candidates. I am satisfied that General Garfield is willing to extend to me every right that he claims for himself. If he is not, then I am against him. Let us see how the candidates are upon these great questions. Let us ask them whether they are in favor of depriving Atheists of the right of testifying in courts; whether they are for the total separation of church and state, and whether they think that a man's civil and political rights should be affected by his religious or irreligious belief. I am not afraid of the answers that General Garfield will giv. Let us know what we are doing.

I understand General Garfield is a Christian, and that in spite of his religion he is a broad and liberal man. He is, in my judgment, entitled to the support of Liberal people. I may, however, possibly be mistaken. Let us ask him how he stands. Yours truly,

R. G. INGERSOLL.

## New Auxiliary.

196. Kansas State Liberal League. President, Charles Robinson; Secretary, W. H. T. Wakefield, Lawrence, Kan. Instructions, in English and German, and documents for forming Auxiliaries furnished free on application to

A. L. RAWSON, Sec. N. L. L.

19 *Lafayette Place, New York City.*

# Letters from Friends.

SOLDIER'S HOME, WASHINGTON, D. C., July 8, 1880

D. M. BENNETT, *Dear Sir:* Your venerable and faithful friend Mr. John Cosgrove, having learned you are to go to Europe, begs your acceptance of the inclosed two dollars to help meet expenses

Your obedient servant, JAMES C. LEHMER.

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ST. JOHNS. ILL., July 5. 1880.

MR. A. L. RAWSON, *My Dear Brother:* In reporting our League matters I hav to say that after organizing on the 16th of June. 1879, we met regularly through the summer and fall. Our members are connected with the coal mines, or rather with the "Halliday Salt, Iron, and Coal Mining Co," and some trouble having risen as to wages etc., many men left for other places, reducing our League meetings so much that they were suspended for a few weeks, but since April hav been continued weekly, with additions to the membership.

Our officers for this year are William Ellison, President; Mrs. M. V. Hall, Secretary; Andrew Mayor, Treasurer; W. W. Hall, Wm. G. Knight, L. W. Ford, Mrs. Sarah K. Bailie, Committee.

The Liberal cause is prospering here. Two of the school directors are members of our League, as is also the superintendent of the Illinois Central Coal and Iron Mining Company.

Please say to Bro. Bennett that I believe F. E. Abbot knew more about the scurrilous pamphlet that some one sent to my wife, and to thousands besides, than he is willing to confess. Every Liberal here who has given an opinion on the matter thinks the same.

The President and Secretary of our League, at the meeting on the 4th of July, were authorized to indorse the ten delegates mentioned in the inclosed circular. Five dollars were voted as a contribution to the expenses to Brussels. I wish you and Bro. Bennett, and all the other delegates a prosperous voyage and safe return.

Fraternally, WM. A. THOMPSON.

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CHELSEA, MASS., July 11, 1880,

D. M. BENNETT, *Dear Friend:* I send my mite at a late hour—$1.00 for your European tour. I hope you will hav a pleasant time. I wish your dear, noble companion could accompany you. I trust you will arrive safe and return the same, and I hope to hav the pleasure of seeing you in Boston after your return home.

Wishing you prosperity through life, I remain

Your friend, C. M. SAWYER.

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CLEVELAND, O., July 8, 1880.

MY REVERED BROTHER: Then you hav decided to go to Europe. When I read that I said "Glory!" It called to mind the time when you said, "The time has come to enlarge THE TRUTH SEEKER." "Whom the gods love they chasten." Oh, how our enemies goad us to high resolvs—noble acts! Go to Brussels of course; it will tend to equalize the cruel past. Had I not just remitted the "widow's mite" ($10), I would send remittance; but I am not flush in funds.

I rejoice to know that so many ladies and gentlemen are to represent American freethought. It has been my pleasure to hav met many of these distinguished persons; and were my health adequate, I, too, would cross the ocean to gaze upon the worthy champions of Freethought who shall convene at the International Congress at Brussels.

A late number of the *Index* was handed me. "The subterranean or digger Radicals" and "the mad-dog sheet" seem to disturb the equanimity of the retired editor. Wonder how long before Bundy will retire? How can an editor print venom and pretend it is done in the interest of truth? The falsehood is too apparent. The ass's ears betray the beast. May holy angels guide you across the ocean and bring you safe back! GRACE L. PARKHURST.

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PRAIRIE CITY, OR., June 12, 1880.

D. M. BENNETT, *Dear Sir*: Inclosed please find my mite toward bearing your expenses to the Congress at Brussels ($1). As you hav been incarcerated in a Christian prison for a year, I am glad to hear that it is proposed for you to go out of the reach of your enemies for a short time.

Your well-wisher, E. L. SANDFORD.

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ASHLAND CENTRE, July 7, 1880.

MR. D. M. BENNETT, *Dear Sir:* Inclosed please find $1,00, my mite in aid of your attendance at the Brussels Convention. I am decidedly anxious that the Liberals of America engage you in particular as one to represent them there, as it would certainly be the right man in the right place. I am a stranger to you but you are not so to me; if you examine your list you will find me a trial subscriber for a year dating a little subsequent to that accursed sentence of yours which the world now so well knows of and so bitterly scorns. If orthodoxy had wished to annihilate itself why did it not choose some honorable means of doing so. I had for a little time previous to my subscription been enabled to catch an occasional glance at THE TRUTH SEEKER and it pleased me. I found I was not alone in venturing to philosophize upon the Bible. I must say, about two years ago or so, was the first I knew of Liberalism. As I began reading your paper I felt like a colt running away—I felt that I could and would make a break from orthodoxy. I now feel and know that I am a much better man, already, from reading THE TRUTH SEEKER, and I solicit the encouragement of all good Liberals, that I may still walk more uprightly until I am, what I ought to be, a true Liberal, and a full member of that class. The fact is, a poor backwoods thinking man can overtake in THE TRUTH SEEKER learning that he could not reach without it, and learning that I, for one, hav long since craved. Yea, it is my eating, my drink, and my lodging at night. It is the grand leaven of our vast American literature.

I, friend Bennett, too, have been looking in the last eighteen months, with complacent sorrow upon your misfortunes, and in silent admiration upon your successes. I hav often felt toward A. B. C. and Co., as I ought not to have done, to rotten egg them. But never mind, they are attributes of the past. As I hav seen so many noble-hearted men and women, the world over, clinging so firmly to you as their grand pole star and stanchest hope, I have felt like exclaiming at the top of my voice, Hurrah for Bennett and the liberal cause! Of a truth my heart and hand are in this theme. I am with you all to the letter, and there are many more in this, at present silent, neck of woods that take the same position and may be ere long you will hear more of us. Yes, go to Brussels and promulgate to the world the glad tidings that in America too there are many, very many, whole-souled philanthropists who feel sorely priest-ridden; and feel that even to this late day ancient mythology hangs over the happiness of man like a gloomy pall. By all means let the good men and women of the world confer together until they are enabled to eradicate the last vestige of bigotry, superstition and human suffering from off the face of this beautiful earth. Yours in love, D. E. PENDLETON.

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ENON VALLEY, PA.,

MY DEAR BENNETT: Like thousands of others of your friends, I was not able to meet and congratulate you in person when you got home from prison. Nevertheless, I was as glad as anybody that you had got your hand out of the lion's mouth; and as indignant at the church, which through the forms of law had trampled your person and your rights into the dust, because of the blows you had given in the great contention for the liberty of the human intellect and conscience. The best wish I hav for you is that you may liv to see the day when you will *know*, and your enemies too, that the cruel treatment you received has advanced the cause of freedom, and hastened the destruction of that colossal system of cruelty and superstition called the church, whose history is written in blood and tears. I hope, too, that instead of crippling your paper it will become stronger and better than ever.

Sincerely yours, A. B. BRADFORD.

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BLACK CREEK, WIS., June 28 1880.

D. M. BENNETT, *Dear Sir:* I received "The Gods and Religions of Ancient and Modern Times." I like it well. You will find $2 for the last volume, which will make my $5. Yours truly, G. B. COLE.

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## POLITICAL LETTERS.

EDITOR TRUTH SEEKER: Yourself and some others of the Eastern brethren seem to be still hankering after the fleshpots of the Democratic Egypt. "Both parties are evidently bidding for the Liberal vote." Exactly; and you propose that we shall accept the bid of one of them, and of that one which has lived through twenty years upon the prejudices of the ignorant and brutal by the open or tacit defense of slavery of the body; and now we are asked to believe that it has become the especial champion of the liberty of the mind and the body as well. Never was indulged a more unfounded hope. Lay not that flattering unction to your souls, for the leopard changes not thus his spots.

You argue that the Greenbackers are weak, that separate nominations upon the part of the Liberals would be futile, and hence we must giv our votes to the party which has a chance to win. Each man must act according to his own judgment, but for myself, I prefer to be the smallest of all independent animals rather than the tail of the most colossal lion. "The Democrats promis us a complete disunion of church and state." The devil they do! Hav you not yet learned the value of political platform promisses made by place hunters? I will venture the assertion that not one in ten of the delegates in that Democratic convention had any more conception of what that plank meant than has the dead cat in the gutter. Does this seem harsh? Then investigate for yourself, and see if it is not true.

I will sadly confess that I am disappointed at the action of the Greenback Convention. It has declared for the taxation of all property, and inserted a woman suffrage plank; this should be sufficient to secure it the support of all true Liberals, of men who know that only through a new party can we hope for the triumph of any reform. But we still open our conventions with the farce of prayer, and we hav placed a religious bigot at the head of our ticket. These are drawbacks, but still it is the party of progress. Mr. Gastineau says organize a Liberal party. I say amen. Under the circumstances I would much prefer to see Liberals exhibit a little more moral character and unite with the only reform party now in existence, and control it, as they could if they would but combine and show that their professions of great love for humanity are genuine and sincere, not mere show. But if they cannot be made to actualize their Liberalism in this way, then let us do the next best thing, and set up political housekeeping for ourselvs.

All arguments so far advanced in favor of union with or absorption by the Democracy are the trifling reasons of expediency, and will not influence the clear-seeing reformer. It is worse than folly for us to attach ourselvs to any old political corpse. We can't stand it. We cannot vote side by side with the still unrepentant thugs who burnt negro orphan asylums and hung colored men to lamp posts in 1863. Let us keep cool. This fever for immediate success has well-nigh ruined many a reform movement. It will only strand us on the rocks of disaster and leave us to bear the odium of Democratic bestiality. We can afford to wait for victory. Yours for a straightforward line of march.

E. C. WALKER.

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SYRACUSE, N. Y., July 9, 1880.

MY DEAR BENNETT: I believe you always like to know the opinion of your friends, even though they may not always agree with you, therefore allow me to say a few words upon the subject of politics.

I think I reflect the opinion of a large majority of the Liberals in this vicinity in saying that I do not agree with you at all as to our present political duties. THE TRUTH SEEKER is an exponent of Liberal thought, virtually the organ of the whole Liberal element in the United States, and should not, in my opinion, curry favor with either of the old parties. We, the Liberals, compose a political party ourselvs. If the time has not arrived for us to nominate candidates, let every Liberal choose his own from the three candidates already in the field.

A great many Liberals, like yourself, feel justly aggrieved at our President for not doing his plain duty to you while you were suffering a cruel, unjust, and illegal imprisonment, yet the great mass of the Republican party are no more to blame for Mr. Hayes' conduct than the Liberal League is responsible for the mistakes of some of its members. Had the Democratic party been in power it would hav been just the same. The Y. M. C. A. ruled Hayes, and they would hav undoubtedly governed Tilden.

A few Democratic papers denounce Hayes, as they denounce all Republicans. Had Mr. Hayes been sensible and courageous enough to do his duty in your case, these same Democratic papers, who now appear friendly, would hav been on the other side—denouncing Hayes for doing an act of justice. The average Democrat opposes alike everything, good or bad, advocated by a Republican. The Democratic party has always been the party of despotism. They were the defenders of American slavery; the mob party; the opposers of a registry law; the bitter opponents of temperance, and nearly all other reform movements. The ignorant foreign vote is nearly all manipulated by that party; and what hav Liberals to expect from democracy? Nothing. Do not think the leopard has changed his skin.

While I respect your political opinion, Bro. Bennett, as an individual—and I hope yourself and Wakeman will both vote for the candidates of your choice—I do think that to virtually commit THE TRUTH SEEKER to either Republican or Democratic party would be the hight of folly.

Fraternally yours, JOHN W. TRUESDELL.

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FORT LEE, N. J., July 8, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find my dollar toward the Brussels Fund. THE TRUTH SEEKER of to-day was a great surprise to our Liberal men around here We are going to form a League here. The first resolution offered and unanimously adopted was a sacred protest against yours and Wakeman's suggestion to help the old rotten concern called Democracy to power once more (Jesuits). While it is an undisputed fact that the Republican party proved itself a modern Jesuit, it is just as true that the other old concern is and has been the original Jacobs.

We are just hanging out a flag with the following: "Down with stock-swindlers [Garfields], and down with West Point aristocrats!" [Hancocks].

What in all common sense does this degeneration of a Democratic party offer for us reformers? Has she any idea, any principle, any desire of reform for a suffering humanity? And you and Wakeman want us to vote for it. No, never. The money power made both the Republican and the Democratic platforms, and nominated on both sides the candidates.

Ingersoll was with the Republicans in Chicago. Right after them there assembled one thousand reformers, most of them Freethinkers. But no Ingersoll or Wakeman made an appearance with them. These one thousand delegates from the people made a platform for reforms for the people. We are rather astonished that Truesdell (the money-changer) can cover more than a side in THE TRUTH SEEKER and close up the debate. And we are still more astonished that THE TRUTH SEEKER does not even mention or say a word about these one thousand and their doings. You, Bro. Bennett, used to be in favor of the Greenbackers, as we hold the first necessary step to any and all reforms. All our enemies hav plenty to spend and to buy.

Now, what is the use of destroying all the gods and the devil when our leaders preach for a more damnable idol that cursed and enslaved our people—the idol of gold; the idol of specie payments; the idol of national bank frauds?

We consider that three-fourths of your readers are true reformers, and therefore will vote for James B. Weaver and B. I. Chambers, the only candidates for reform in the field. AUG. SEMMENDINGER.

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SALEM, O., July 5, 1880.

D. M. BENNETT, *Dear Sir:* Your issue of July 3d contains two articles, which, from their sources, are calculated to do much harm, not only to our especial cause, but to the general welfare of humanity. I allude to the letter of T. B. Wakeman, Esq., to H. L. Green, and the leading editorial, which bears the earmarks of D. M. Bennett.

Mr. Wakeman thinks that we should hav another convention and resolve to support Hancock without asking any pledges of the Democratic party. With regard to the pledges he is right, for all the promises that party could possibly make would be of less value than nothing. Ask pledges of that old party which coquetted with the Free Soil party for twenty years, and pledged itself blindly so frequently that it was never expected to redeem either promis or pledge? Ask pledges of the party which has had no principles that belong to a republic for two-score years? Mr. Wakeman is right about the asking of pledges. It would only prove us to be ignoramuses, and might injure them, if such a party can be injured.

But upon that other point, for the convention to resolve to support Hancock, I cannot agree with Mr. Wakeman, much as I admire the man and highly as I hold in esteem his judgment and good sense generally. There is nothing to hope for from the Democratic party. As a party, it is as much under the control of the church as is the Republican party, if not more so. There is not a particle of go-ahead in that old party; they are the same old fossils that ruled us under Franklin Pierce and James Buchanan, when the slavery question crowded itself upon the nation with such force as to break the bonds that restrained the dogs of civil war, while the party tried to mend them with gloves upon their dainty hands. They hav not a Jefferson among their leaders, and could not hold one in their ranks if they perchance could catch one. No, no; the Democratic party hav been labored with for years, but they hav shown by their last year's doings that they do not mean anything by their protestations. While they had over sixty majority in the House they would do nothing because the Senate would thwart them; now they hav both the House and Senate, and they do no better, in fect they do worse. Trust them not; they hav ever deceived us, and in that respect they will be true to their traditions, but in no other.

Your own remarks in the leading editorial do not speak very favorably for your observations when you say that the Greenback party will not get a vote in the electoral college. Maine, Alabama, Mississipi, Texas, and California will probably hav but two parties, and the Greenback party will be one of the two, with good prospects of success in the two first-named at least. While with the absolute collapse of the trade boom under the "benign" rule of specie payments and the nearly equal standing of both old party candidates, the voters will be in a measure free from that antagonism which has given both parties their strength in late years.

You say that the Republican party has become corrupt. Is it any more so in proportion to its chances than is the Democratic? Is not the one party ruled by the same men who govern the other? Is not August Belmont the most important factor in both old parties? If you do not know it, you ought to.

You say, "Let us make a wise choice as to whom we ally ourselvs." Now, if you know anything, you know that since the Mexican war the Democratic party has been the party of conservatism, the hold-back party; they hav promised much but done nothing. They were the friends of the old Abolitionists when it was thought votes could be won by such friendship. They started the Homestead law, but would not pass it. They dealt with all matters then just the same as they do now—promis, but never perform. They are not in sympathy with the Liberals. If they are, why hav they not shown it, when the petitions hav been so numerous since they came to legislativ power?

You say, "Let us not throw away our strength." Then put it where it will be felt; where it will count and be counted; with the young party; the party where the Liberals belong. Then you will be counted; but with the Democratic party you will not even be known. Besides which, you hav among you very many old Republicans who can no more be brought to vote the Democratic ticket than a horse can be made to drink when not thirsty. Yet they can all be carried to the new party, against which they hav no

traditional prejudice. And more, how do you suppose you will stand if you giv the Democratic party, which is now upon its last legs, a new lease of life? Will it not perpetuate the existence of both old parties? And can you point to any instance of fossilized old parties carrying reform measures except they hav been forced to it by the growth of a new and threatening party? If you want any advancement made by parties like the two old ones, you must endanger their rule by the growth of a new party clustered around the idess you advocate. You can never do it by helping them to win victories. Parties are like corporations—there is no emotion except fear that they recognize. Gratitude is beyond their comprehension. Let us not mistake foolishness for wisdom. Yours very truly,

THOMAS SHARP.

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PORTLANDVILLE, N. Y., July 4, 1880.

D. M. BENNETT, *Dear Friend:* I hav been deeply interested in reviewing the matter treating on the political action of Liberals in the coming presidential campaign.

I would heartily indorse Mr. Wakeman's position in support of the noble men, Hancock and English, if it can be done by holding a solid front of Liberalism, and keeping the Liberal platform independent and uncontaminated with other party issues. The moment that the Liberals lend their political power, without holding a distinct platform and independent issues of their own, to either the Democratic or Republican party, they will hav consigned a power not easily regained.

I again repeat that this is the important hour in which great destinies are suspended, as it were, by the delicate thread of discretion. Acting wisely, the Liberals will become a political power to be felt, feared, and courted. But if they act imprudently by foiling or presenting themselves as an independent political organization, they will pass from the stage of action with a sneer of disgrace, without having consummated the designed work of reform.

The Liberals as a body rest, as it were, on a pivot. Both of the political parties are aware of this fact, and as they are also aware that the political scale is to be turned by this Liberal independent vote they are both anxious to gain the balancing power, hence the bid set forth in their platforms. But if we lend them this balancing force on any other terms than specific and conditional, we will hav thrown our power in the hands of those who will use it against us for our suppression.

Ah, the church and its power! Who can stand before it?

I should be in favor of the Liberals presenting their platform to Hancock and English. If they can stand upon it, and defend and protect it against the invasion of religious bigotry, every Liberal should support them. If Hancock and English refuse to protect us in our Liberal views, I think it is useless to look to Garfield and Arthur. The Republican party is the very party of bigotry!

Hancock and English are certainly good loyal men. They hav been thoroughly tested, and never found deficient. They are the very peers of loyalty and honor.

English was one of the first to raise his hand against the Rebellion, and he put his foot upon the neck of slavery, against the powerful currents of secession. He stood like a rock never to be moved. Both Hancock and English were antislavery men, and showed their will and power to crush it. They are also broad and Liberal in their sentiments, and I know of no men that we could support with greater pleasure. Yes, my little flag bearing the stars and stripes has been floating in the gentle breeze bearing the following inscription: With Hancock and English, and God banished from the Constitution, our liberty is safe. Union, liberty, equality, and female suffrage.

As I hav always voted the Republican ticket, people will be astonished at this bold declaration. But I tell them what I hav written I hav written. I think it would be a good idea for every Liberal to get a little flag and let it bear his motto. Hoping that all Liberals will do their duty and manifest their loyalty and love for their fellow-men in the coming election, I remain, Sincerely, PETER SOULE.

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NEW YORK, July 10, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The most important question in the ranks of Liberalism just now is, How should Liberals cast their votes in the coming Presidential canvass so as most effectually to promote the ends for which they are contending, and for the attainment of which the Liberal League was instituted?

This is not unattended with difficulties, for it is undeniable that both of the old parties which will ask for their suffrages at the approaching election hav been guilty in the past of unpardonable sins against liberty, and which, notwithstanding the promises they hav made or may make to catch the Liberal vote, are not at heart in sympathy with the "demands" of Liberalism, and will be very likely to "keep the word of promis to the ear, but break it to the hope." If there were no alternativ except the choice between Republicans and Democrats, I for one, on the principle of "between two evils choose the least," would prefer to put my trust in and support the Democratic platform and candidates instead of the Republican; and this, if for no other reason than to punish the Republican party for its dereliction to the principles of liberty and for its notorious alliance with the money power and the conservativ theological class as against the interest of the working-classes and of the cause of social progress and intellectual liberty.

The crimes of the Democratic party, it must be confessed, are also great, but are not so recent, nor were they committed against such light and knowledge as were those of the Republican party, which sins were mainly influenced by prejudice of race, which in some measure palliated the crime.

But, in the opinion of the writer, there is still another and a better way. A new third party is in the field, a party of the people, one born of despair of any good, just, and honest government at the hands of either of the two old and corrupt organizations, and a living protest against the crimes and corruptions of their respectiv administrations.

This new party, called into being by the oppressed and wronged classes, are opposed in heart as well as in declaration, to every species of monopoly, wrong, and injustice, and can be trusted not alone because of its specific affirmation in its platform in favor of the "demands of Liberalism" but because its heart as well as its head is in harmony with progress and reform in every direction; for to that end only was it born.

But it will be said that its chance of success at the ensuing election is very doubtful, and that by supporting the Greenback-Labor party we shall accomplish nothing and throw away our votes. To this we answer, even were it true that no success can be hoped for at the coming election, the maintenence of its principles now, which are vital to the very existence of the republic, would, as in the case of the Republican party, ensure its ultimate triumph; for it is in accordance with the constitution of things that justice and right must eventually prevail.

But there is good reason for believing that success is within the grasp of the new party of the people. If only three states are carried by it the election of President will be thrown into the House, where the new party now hold the balance of power, in which event it will dictate the next President.

And even should this hope not be realized, there will be a sufficient number of congressmen elected in the districts where the party is strong which, with those already in Congress, will succeed in abolishing Comstock and his pernicious legislation, and secure other substantial reforms in the same direction. For these and other reasons I shall support the third party, and shall advise all Liberals so to do. But to those who cannot view the political situation in this light, I would say that the next best course is that advised by Messrs. Wakeman, Greer, and Bennett, namely, to support the Democratic platform and candidates, on the principle of, Anything to punish the Republican party for its sins against liberty, and the rights of the working classes.

HUGH BYRON BROWN.

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SALEM, O., July 4, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* I notice in your last week's paper that you and Mr. T. B. Wakeman advocate the union of all Liberals upon General Hancock. I beg you both to reconsider this decision. How can Liberals reasonably hope to secure anything by such a course? The Democratic party, as an organization, is not at all in sympathy with our great principles; while the National Greenback-Labor party is, most emphatically. Please read the platforms of the three parties, and then tell me wherein those of the two old parties differ from each other upon any fundamental principles, unless it be on the tariff question. Compare them with the platform of the new party and you will discover that the latter is full of life, soul, and aggresiv reform. It demands everything that Liberals ask or desire, even to a pledge to secure suffrage and equality for woman; this in a separate resolution.

Our standard bearers, Weaver and Chambers, are patriots who love the people; their heart's sympathy goes out to bleeding humanity everywhere, of all sections and all creeds. They embody, too, the great principle of reconciliation and brotherly feeling between the North and South. Our party is the only one that had the honesty, courage, independence, integrity, and sincerity to nominate a Union General and a Confederate General, now both free from their respective old and corrupt party organizations, and who hav joined hands in a holy cause. Surely, from a standpoint of principle, and right you cannot support Hancock, great and good as he may be. And now as to the policy, expediency, or utility of such a course: Are you not aware that in thus going over to the Democratic party, you will offend many Liberals whose prejudices are so strong and deep rooted against that old party that they cannot overcome them, and who will, for the very reason that you have done this thing, smother their reason and vote for Garfield, much as they dislike him and his party? Why, God bless you my brothers, you are scattering and dividing the forces of an army of Liberals instead of combining them, and the result will be full of disappointment to you. Hoist the banner of the true Liberal party, and plead for Weaver and Chambers, and then you will induce thousands of men who think alike upon these great questions, but have heretofore allied themselves, some with the Democratic, and some with the Republican party, to join hands and work in harmony. In conclusion let me declare to you that there is no hope for the triumph of the cause of Liberalism outside the new party.

C. BONSALL.

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ELMIRA, N. Y., July 5, 1880.

DEAR FRIEND BENNETT: As politics are now in the ascendency, and the contest between the various political factions of the country is growing hotter with each succeeding day, I am at a loss to comprehend, and therefore cannot help asking the question, in what do the recognized principles of politics consist? Is it in seeking the greatest good of the greatest number, or in endeavoring to promote the happiness and welfare of the whole? As the latter theory seems to be evidently true, please tell me which is the party upon whose assurances we can most rely to carry out those principles and, therefore, most worthy of the support of the Liberals in this country. As either party claims to present to the people the only true candidate for the presidency through whose administration alone we can expect salvation, as each of the various religious creeds of the universe claim supremacy over the rest, and unless a person believes as either of them does there is no chance of salvation for him, I am a little embarrassed as to the true motivs of the parties in conflict. Since I enjoyed the privileges and immunities of an American citizen I always voted the Republican ticket, for the reason that they alone effectually resisted the progress of the slave power, and finally abolished the most powerful and deeply rooted system of slavery known since the middle ages. Those facts ought to be engraved in letters of gold upon the hearts of every freeman as the grandest event in the history of mankind; but as they are issues of the past, which, however, we must always bear in mind with the strongest feeling of gratitude, there are other living issues which should attract the attention of the Liberals, such as church and state, that have already been promulgated through the columns of your valuable journal, and upon which alone the progress of civilization and the happiness of the human race depend. I inclose $1 00 as my donation on the European mission. Sincerely yours

J. ABRAMSON.

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DALLAS, TEX., July 7, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I read with some astonishment an article in your issue of the 3d inst. entitled "The Political Situation.—The Duty of Liberals." My dear sir, the great end desired in behalf of humanity as a brotherhood is the greatest amount of produce with the least capital and labor, and by capital is meant the surplus left over of production after production is accomplished. The prosperity of our brotherhood depends upon bringing the producer and the consumer as close together as possible. This can only be done by a means of exchange amply provided, including transportation, and this is the great work of all true reformers, and Liberal thinkers ought to act and act at once for its accomplishment. This being true, can the man of brains and heart hope for any relief from either of the old parties? Do either of those parties offer anything looking in that direction? I am ready to admit that the Republican party has shown that it was the friend of the rich against the poor; the capitalist against the laborer, but in what do the Democracy offer relief? Is it in their fourth plank, "Home rule, honest money, consisting of gold and silver and paper convertible into coin on demand? The strict maintenance of the public faith, state and national, and a tariff for revenue only?"

This can mean nothing less than to keep the people under a bonded interest-bearing debt for all time to come. Paper convertible into coin on demand means only to put it in the power of the money men to control the value of the money.

Paper money to be converted or redeemed gives the money men the power to corner on coin and make it scarce and consequently dear. This is well-known to all intelligent Freethinkers, and this one feature in the Democratic policy is the most damning to the great brotherhood of honest humanity. Of any power in the government, this policy will keep one class of our people poor, keep them from obtaining an education, leave them fit subjects to be priest-ridden. Oh, why will liberal-minded men be so deceived? Why will not the people rise up and declare for liberty, for equal rights?

Now, Mr. Editor, it looks to me like you had found a mare's nest without eggs. The statement in the third plank of the Democratic platform is simply a clap-trap, and yet it is not unmeaning to the knowing ones. No sumptuary laws, separation of church and state, for the good of each, and common schools fostered and protected. No sumptuary law? Let them spend their money for wine and women. The Republican plank is more meaning and pointed.

The Constitution wisely forbids Congress to make any law respecting an establishment of religion; but it is idle to hope that the nation can be protected against the influence of sectarianism. While each state is exposed to its dominion, we therefore recommend that the Constitution be so amended as to lay the same prohibition upon the Legislature of each state, and to forbid the appropriation of public funds to the support of sectarian schools.

Well, Mr. Editor, if you could only see the practical working of our public school system in Texas you would see in the platform of the Republican party, if carried out, great relief. We hav in our Constitution ample means for an efficient free school to accommodate all. But no known Liberalist need offer to teach school in Texas. Sectarian teachers hav the entire privilege here. I hope you will think again and get a little better acquainted with the history of the South and West, and then advise your patrons,

R. D. G.

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CLEBURNE, TEXAS, July 1, 1880

D. M. BENNETT, *Dear Friend:* I hope to be able to pay for and read THE TRUTH SEEKER as long as I liv. I know I am a better neighbor, would be a better juror, and am satisfied I am a better citizen than I would hav been had I never seen it. I see you giv the Greenbackers a hearing in your paper, which makes me think nobly of you. Col. B. J. Chambers, the nominee of the Greenback convention is a neighbor of mine. He is a noble man, and a true friend of the laborer. I wish I was able to help you across the water. I fear neither of us will ever liv to see our party in the majority, but it is the only religion now worth living for. We are satisfied the other is a fraud, and three-fourths of those who advocate its doctrines know it. Accept my best wishes. M. M. HAZLER.

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ODD FELLOWS' TEMPLE, ROCHESTER, June 27, 1880.

*Mrs. Colby and Mrs. Smith:* Upon me has devolved the pleasing duty of presenting to you the following preamble and resolutions unanimously adopted this evening by those who hav for the past three months been your attentiv listeners.

In presenting to you these proceedings testifying our appreciation of your services allow me also to ask you to accept the assurance of my personal regard and esteem.

Yours truly, A. L. CLACKNER, Ch. Com.

WHEREAS, It is the duty of all to hold in grateful remembrance the source of every spiritual and temporal blessing, and the occasion of the close of the public spiritual meetings in Rochester for the season reminds us forcibly of the agents through whom our knowledge has been increased and our hearts cheered, therefore

*Resolved*, That our thanks are especially due and are hereby tendered to Mrs. Amelia H. Colby, through whose organism hav been given the most conclusiv arguments of the truth of the Spiritual philosophy, and of the vast consolations it affords.

*Resolved*, That while clearly presenting the primary doctrines of Spiritualism, the controlling intelligences hav presented their individual views of history, philosophy, and systems of belief, at times at variance with general public thought, yet the frank utterances of advanced ideas hav commanded admiration, and the idea, whether accepted or not, hav given such food for thought as must tend to advance the hearer in knowledge and wisdom.

*Resolved*, That in addition to the thought-developing facts the spirit control has caused to be uttered the lips of the speaker, our souls hav been cheered and our hearts made glad by the inspiring and sweet music given to us by Mrs. Olive Smith.

*Resolved*, That both speaker and singer, whose powers are so happily combined, hav our best wishes for their health, happiness, and prosperity, and that their labors in the Spiritual vineyard may be crowned with abundant success, and when they hav preached the "glad tidings of great joy" to other people for a season, may they return to stand again upon the platform of truth in Rochester.

*Resolved*, That a copy of these resolutions be presented to Mrs. Colby and Mrs. Smith, and also furnished to the city press, THE TRUTH SEEKER, and *Banner of Light* for publication.

Signed, A. S. CLACKNER,
R. D. JONES,
MRS E BUTTERFIELD,
M. PARKHURST,
S. O. WARREN,
W. W. PARSELLS,
Committee.

## Too Much Independence Day.

TO THE EDITOR OF THE TRUTH SEEKER, AND TO THE AMERICAN PUBLIC GENERALLY: Upon calling for my mail matter on the 5th of July, I found the U. S. post-office closed during business hours. Please inform me if, when the Fourth of July falls on Sunday, it is really a sin, and if the devil has anything to do with our celebrating American independence on that day. If so, the people had better abandon their Independence Day and appoint a day of prayer and humiliation for the ignorance and darkness that prevail in the Land of Freedom. INDEPENDENCE.

*Saginaw, Mich.*, July 6, 1880.

## New Auxilary Liberal League

No., 199, Rockford, Ill., Sec., G. W. Brown M. D. Instructions for forming auxiliaries are furnished free, in English or German, on application to

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## The New Era.

BY BERTIE STONE.

The bright sun of science, in his glorious beaming,
Is rolling back the clouds of ignorance's dark night;
The thoroughfares of thought with radiance are gleaming;
The old-time myths are fast fading from our sight.

Powerless, still'd forever, is the hammer of Thor;
Odin's thrilling harp is now forever unstrung;
Lost, too, the bright gleamings of Jove's thunderbolts of war;
The charming songs of Orpheus no more are sung.

Fair reason has dawned. In their graves they are now sleeping;
They're no longer to mortals in terror arrayed.
Freedom, angel-winged, in her onward race is sweeping,
And to-morrow Jehovah will rest in the shade.

The sturdy sons of freedom and freedom's fair daughters
Are fast marshaling their clans for the coming fight,
Slavery will be confined to the hell of waters;
Freedom's auroral dawn will succeed the dark night.

For ages man has been chain'd and cowl'd in deepest gloom,
But now the fair, fair Goddess of Liberty reigns.
Avaunt, ye fiendish priests; for the captiv souls make room!
No longer will man wear your most tyrannous chains!

The old era is dying, and number'd are its hour.
In the skies above truth's eddying lightnings play.
From the garden of Freethought we cull the bright flowers
From the heroes and martyrs that hav pass'd away.

Fast moldering into ruins are time-honored fanes.
Knowledge is sweeping onward in her race sublime
And fast breaking the indissoluble priestly chains
By the iconoclastic hands of Father Time.

*Radford Furnace, Va.*

## Diversity.

Other people hav their faults,
And so hav we as well;
And all ye chance to see and hear
Ye hav no right to tell.

Aye! let us hold our tongue in check,
At all times given to running.
Nor take such pains to ferret out
Our neighbor's luck or cunning.

Some wear their blemishes outside
The real man or woman.
While others hide them, if they can;
Yet all alike are human.

The rose that bears the sharpest thorn
Is oftentimes the sweetest;
So stern, decisiv souls hav prov'd
The truest and completest.

And he who seems to shed no tears
Of sorrow for another,
May be the very one whose hand
First lifts the fallen brother.

Be not deceived by outside show;
Doubt not, too soon, a neighbor
Because he chooses in his way
To liv and love and labor.

Diversity of thought and mind
Shines in each path of duty;
Diversity is God's great plan
To make a world of beauty.

## The Ballad of the Coming of the Rain.

When the morning swoons in its highest heat,
And the sunshine dims, and no dark shade
Streaks the dust of the dazzling street,
And the long straw splits in the lemonade;
When the circus lags in a sad parade,
And the drum throbs dull as a pulse of pain,
And the breezeless flags hang limp and frayed—
O, then is the time to look for rain.

When the man on the watering cart bumps by
Trilling the air of an old fife tune,
With a strange, sweet smile, and one shut eye,
Lost in a dream of the afternoon;
When the awning sags like a lank balloon
And a thick sweat stands on the window pane,
And a five-cent fan is a priceless boon—
O, then is the time to look for rain.

When the goldfish tank is a grimy gray,
And the dummy stands at the clothing store
With a cap pulled on in a rakish way,
And a rubber coat with the hind before;
When the man in the barber chair flops o'er,
And the chin he wags has a tell-tale stain,
And the bootblack lurks at the open door,
O, then is the time to look for rain.

MODESTY seldom resides in a breast that is not enriched with the nobler virtues.

LITTLE Nellie, a four year old, was punished by her mother the other evening, for some misdemeanor. The little one sat quiet a few moments, and then began scolding, winding up with: "Well, I s'pod never see the use of mothers! Always spanking little girls, and it don't do any good, anyhow."

## A Legend of the Rhine.

Once upon a time there lived beside the Rhine a beautiful young lady. She had a lover who loved her, and whom she loved in return. But after he had wooed her—not one year, but three—he asked her to marry him; and she, anxious to show her power, merely answered,

"Wait."

"I hav waited three years," he said, "but at your bidding I will wait one more, just one more."

Then he went away and became a soldier, and praise of his bravery filled the land; but the lady was piqued by the thought that he had been able to leave her even for a year, and when he returned she determined to punish him, though all the while she loved him well.

He knelt at her feet, and took her hands in his, and said:

"Lady, I hav come back to claim you for my wife."

"Wait longer; a patient waiter is not a loser."

"I will wait two years longer," he said. "If I do not lose, all is well."

Then he left her again. She had hoped that he would plead for her, and that she would be forced to change her mind; but now he was gone—gone for two long years. How she lived through them she could not tell; but they passed, and again her lover was before her.

"I hav waited patiently," was all he said.

The lady yearned to cast herself into his arms, but pride was strong within her.

"Wait longer," she said.

"No," he answered. "This is the last time. If I wait now, I will wait forever."

At this she drew back haughtily.

"Then wait forever," she said coldly.

He left her without a word. And now her heart sunk in her bosom. She wept bitter tears, and repented in dust and ashes. When a year had gone by, she could bear her woe no longer, and sent her little foot-page to her old lover, bidding him bear this message, "Come back to me."

But the message the little foot-page brought was just this: "Wait."

Again she was left to her sorrow, and two years glided by; then once more she bade her page ride over the mountains to her lover's castle.

"Tell him I am waiting," she said.

The page rode away and rode back. He stood before his lady and doffed his cap, and repeated the message that had been given him: "The patient waiter is not a loser."

"He is punishing me," thought the lady, and for two years longer she remained in her castle. Her heart was breaking, her health failed; she knew death was near.

Again she sent her cruel lover a message.

"Tell him," she said, "that I am near my end, and that if I wait longer before I see him I shall wait forever."

The page returned, and stood beside his lady's chair. His eyes were full of tears; his head was bent upon his breast; he sighed and hid his face in his plumed cap.

The lady lifted her wan face.

"Speak!" she said. "The message!"

"Alas!" sighed the page; "I would it were a more tender one."

"Whatever it may be, speak!" gasped the lady.

"The only message that I hav," remarked the page, "is, wait forever."

"I am well paid in my own coin," said the lady. "At last I hav received all my own answers back."

In a little while she died, and they buried her in the old churchyard, with a stone at her head and a stone at her feet.

When spring came there was grass upon the grave, and there was also a new plant, strange to those who looked upon it; a plant with dark glossy leaves, that crept slowly but surely along, clutching fast every rough surface it met.

There had never been a plant like that on earth before. Now we call it the ivy, but this is what those who saw it for the first time said of it:

"It is the lady whom her lover bade to wait forever. In this form she is creeping toward his castle slowly but surely. So she will creep on until she reaches the heart she threw away."

Generations hav passed from earth. The castle is a ruin, covered with ivy, and the peasants will tell you that it has crept there from the lady's grave, point by point, over stone and rock, through the graveyard and over gates and fences. You can trace it if you choose, they say, but you do not try.

A LITTLE fellow, turning over the leaves of a scrapbook, came across the well-known picture of some chickens just out of their shell. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked, "They came out 'cos they were afraid of being boiled."


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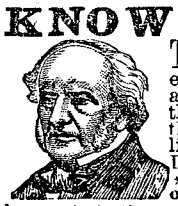
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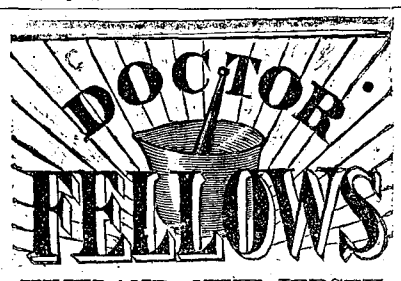
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CANT is useful to provoke common sense.—*Emerson.*

FOR always the dullness of the fool is the whetstone of the wits.—*Shakspere.*

TRUTH, crushed to earth, will rise again.
The eternal years of God are hers.

ERROR is mortal, and cannot liv forever; truth is immortal, and cannot die.—*H. C. Pedder.*

NOR love thy life, nor hate; but what thou liv'st,
Live well; how long or short, permit to heaven.
—*Milton.*

ERROR is only to be effectually confounded by searching deep and tracing it to its source.—*Sir John Herschell.*

ONE by one the thinkers of the great world are giving up the dogmas and superstitions of the past.—*Elmina D. Slenker.*

I KEEP the subject before me constantly till the first dawnings open, by little and little, into full light.—*Sir Isaac Newton.*

THE grand result of human wisdom is only a consciousness that what we know is as nothing to what we know not.—*Sir Wm. Hamilton.*

NERI said you were good-for-nothing vermin; but what then? An ass may bray a good while before he shake the stars down.—*George Eliot.*

A LIE should be trampled on and extinguished wherever found. I am for fumigating the atmosphere when I suspect that falsehood, like pestilence, breathes around me.—*Carlyle.*

NO REAL greatness can long co-exist with deceit. The whole faculties of the man must be exerted in order to noble energies, and he who is not earnestly sincere, livs but in half his being, self-mutilated, self-paralyzed.—*Coleridge.*

THE great principle and foundation of all virtue and worth is placed in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.—*Locke.*

THEN let us pray that come it may,
As come it will for a' that;
That sense and worth, o'er a' the earth,
May bear the gru and a' that.

For a' that and a' that,
It's cunning yet for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.—*Burns.*

IT is not so much a need that we be positiv in believing this or that, concerning matters about which men may differ, but that we shall be positivly true to the truth that is in us, true alike in our assent and our dissent, without disguise or shuffling. In honest doubt we must be positiv in our refusal to affect or pretend.—*Christian Register.*

IT is as difficult to keep great minds tied down to unprogressiv creeds as it would be to keep grown-up boys and girls in baby-jumpers. Enlightened natures are as capable of making their own religion as their own laws; that is, of making its tenets conform to the natural outgrowth of their religious feelings as they become more expanded and enlightened.—*Graves.*

FOLLOWING out the idea conveyed by Plato's definition of man as "the *hunter* of truth," the *pursuit* is the main consideration, the *success* comparativly unimportant. The disposition to think for ourselves, even if it fails in the realization of its brightest expectations, is at least a sign of manliness, while it also indicates a commendable appreciation of intellectual freedom.—*Pedder.*

ALL Christian professors, when they first commenced to read the Bible, doubtless found many things in it which shocked their moral sense, did violence to their reasoning faculties, and mortified their love of decorum. But a perseverance in reading it, through the force of habit and education, has finally reconciled their minds to those immoral lessons, and blinded the judgment, so that they are not now conscious of their real character and deleterious influence on the mind.—*Graves.*

YOU may sometimes talk with the gravest and best citizen, and the moment the topic of religion is broached he runs into a childish superstition. His face looks infatuated and his conversation is. When I talked with an ardent missionary and pointed out to him that his creed found no support in my experience, he replied, "It is not so in your experience, but it is so in the other world." I answer, "Other world! There is no other world; God is one and omnipresent; here or nowhere is the fact."—*Emerson.*

FRANCE is far ahead of America in Liberal thought, and if she ever adopts a new religion it will be as far in advance of the present Christian mythology as that is ahead of the early Christian faiths and practices, and of Christ himself, who not only demanded the death of his enemies, but desired that they be brought and slain before him that he might witness their dying agonies and enjoy their dissolution, as was customary in those ancient and barbarous ages of savage cruelty and heartless hate.—*Elmina D. Slenker.*

WE are laying the foundations of the grand temple of the future; not the temple of all the gods, but of all the people, wherein, with appropriate rites, will be celebrated the religion of humanity. We are doing what little we can to hasten the coming of the day when society shall cease producing millionaires and mendicants, gorged indolence and famished industry, truth in rags and superstition robed and crowned. We are looking for the time when the useful shall be the honorable; when the true shall be the beautiful, and when reason, throned upon the world's brain, shall be the king of kings and God of gods.—*Ingersoll.*

## Odds and Ends.

THE earthquake was the original shaker.

THE little peach catches the early market.

A JEALOUS man always finds more than he looks for.

THE man who was stage struck had the driver arrested.

MOST people are like eggs—too full to hold anything else.

UGLINESS, after virtue, is the best guardian of a young woman.

THE smaller the husband the bigger the bundles his wife makes him carry.

ALL the world may forsake an author, but vanity will never forsake him.

YOU can kick a bush in any county of Ohio and out will jump an office-seeker.

OUR ancestors, the monkeys, couldn't hav been so ignorant after all. They were all educated in the higher branches.

"Do eagles giv milk, mother?" asked the boy. "No, my son; what made you think so?" "Because I've heard of the eagle's scream."

THE men who pack the little boxes of figs hav wonderful memories. They never forget to put the wormy fruit at the bottom of the box.

No "corned" man has any business in a crowded horse-car. It makes no difference whether the trouble is in his feet or in his head.

A LEADING elocutionist once said to a young preacher: "I can do nothing more for you. All that you need now to make you a power is some great sorrow."

SCIENTISTS claim that smoking injures the eyesight. But this is not true. The boy with a stump of a cigar in his mouth can see his father ten squares away.

IT is a nice moral question whether the underwriters ought to pay insurance on canal boats which recklessly set sail without nailing a horseshoe to the stern-post.

WHY is a cow's tail like the letter F? Because it's the end of beef. Here is another quite as bad: Why is an egg like a colt? Because it is not fit for use until it is broken.

SOME one observed to M. de L., who was about to wed a girl of seventeen, that he was rather old. "I am old enough to do for both of us," gallantly said the old gentleman.

DON'T despise a woman because she can't drive nails or hang pictures. If you want to discover your own weak points, just try to carry a 6x4 mattress down a narrow, winding stairs.

How doth the busy little fly
Improve each chance to light
Upon the tip end of your nose
And drum with all his might.

To educate young ladies is to let them know all about the ogies, the omenies, the ifics, the tics, and mistics, but nothing about the ings, such as sewing, darning, washing, baking, and making pudding.

A PHILADELPHIA clerk, who was somewhat smarter than his employer, was heard to remark the other day: "Thank fortune, the boss has stopped advertising for the season. Now we will hav a rest."

IT is said that a minister in a country kirk in Scotland stopped in the course of his sermon to ask a member who was deaf, "Are ye hearing, John?" "Oh, aye," was the response, "I am hearing, but to verra little purpose."

THE average person speaks about one hundred and twenty words a minute. This estimate is considerably short of that required when the speaker has a trunk-lid fall on his head while he is hunting for a sleeve-button.

"WHAT are you doing out there, my daughter, in the night dew?" said the kindly old gentleman on the piazza. "Practicing fencing," was the sweet reply as she leaned over the pickets till her face was dreadfully close to William's.

A GERMAN citizen of Hoboken was informed that a lady had called to see him in his absence. "A lady," he mused aloud, "a lady." Upon an accurate description he suddenly brightened up and added, "Oh, dot vas no lady; dot vas my vife."

SOME admiring poet said of his best girl, "Upon her face a thousand dimples smile for me." Which only adds more emphasis to the adage, "Love is blind." How like the mischief a girl would look with a thousand dimples on her face! The poet must hav meant freckles.

A TRAVELER was badly hurt in a railroad accident—two ribs broken and other injuries. He went to the office of the company to complain. "What," cried the office clerk, "you want to raise a row about so small a matter? Not a month ago twelve of our passengers were killed and we didn't even hear a word of complaint from any of them."

A FAIR and buxom widow, who had buried three husbands, recently went with a gentleman who in his younger days had paid her marked attention to inspect the graves of her dear departed. After contemplating them in mournful silence, she murmured to her companion, "Ah, James, you might hav been in that row now if you had only had a little more courage."

A GENTLEMAN and his wife, with two little girls, evidently twins, and about three years of age, are seated at one of the tables in a dining-room waiting for their breakfast to be brought to them. One of the little girls, who had been intently observing what was passing, suddenly turned to her sister and said, "Why don't papa say drace?" The reply was, "They ain't dot any Dod in Washington."


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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

A LITTLE girl in church, after the contribution plate had been passed, complacently and audibly said, "I paid for four, mamma! Was that right?"

LIFE is a pack of cards. Childhood's best cards are hearts; youth is captured by diamonds; middle age is conquered with a club, while old age is raked in by the insatiable spade.

THERE are said to be now 170,000 Germans in London. An immense immigration has taken place since the war. The ruthless conscription and tyrannical government of the Fatherland sends thousands of her sons abroad.

THE effect of the expulsion of the Jesuits from France is likely to promote their influence, inasmuch as it will so widely distribute them. Scarcely a day passes but we read that a detachment of them has settled in some new field.

AT a camp-meeting a venerable sister began the hymn, "My soul be on thy guard, ten thousand foes arise." She began too high. "Ten thousand," she screeched, and stopped. "Start her at five thousand!" cried a converted stock broker present.

KING STANLEY, the ruler of all the gypsies in in this country livs in the midst of a settlement of his people near Dayton, Ohio. His daughter, who was to become queen at his death, has lost her heritage by eloping with a man who was not a gypsy.

AT the recent examinations of the University of Bologna, a young lady received her diploma of doctress, surpassing the students of the other sex in anatomy, physiology, and chemistry. At the University of Turin a fair girl graduate obtained a similar degree of success in law.

THE English Parliamentary oath is no older than the days of Queen Elizabeth, and was instituted as a safeguard against Roman Catholic conspirators. The act by which the oath was made obligatory is entitled, "An Acte for the Assurance of the Quene's Majesties Royal power over all States and subjects within her dominions."

THE Roman Catholic *Western Watchman* remarks that cremation and divorce are the offspring of Protestantism, and that Protestantism itself is the offspring of paganism. Then, according to this Catholic authority, Protestantism and Catholicism hav precisely the same parentage, for the Catholics certainly hav little or nothing but what they borrowed from the pagans.

THE minister stopped at a house on the south side last week, and sought to improve the time by giving an eight-year-old boy an instructiv lesson in morality. "My boy," said the minister, "I hav lived forty-five years and hav never used tobacco in any form, nor told a lie, nor uttered an oath, nor played truant, nor—" "Gimminy crickets!" interrupted the boy, "ye ain't had any fun at all, hav ye?"

"WELL, Father Brown, how did you like the sermon yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I havn't a fair chance at them sermons of yours. There's old Miss Smithie, Widow Taff, 'n Rylan's darters 'n Nabby Birt 'n all the rest sitting in front of me with their mouths wide open a swallerin' down the best of the sermon, 'n what gets down to me is putty poor stuff, parson; putty poor stuff."

THE Louisville *Courier-Journal*, one of the demmy organs that imagines the North hates the South, says that the Republican ticket is: For President, Hate; for Vice-President, Hate; for platform, everlasting hate. As usual, this isn't true; but nobody can deny that this is the Democratic ticket:

For President, the Offices (with a big O).
For Vice-President, the rest of the Offices.
For Platform, Everlasting Offices.

THE Dunkers are about to establish a clothing store at Ashland, Ohio, where all the brethren of their persuasion will be able to procure garments of the proper pattern prescribed by the authorities of the church. They consider it a solemn duty to wear these clothes, and it is a part of their religion to hold on to the fashion which their ancestors hav handed down. For this they think and claim that they hav spiritual command. They consider that they are not serving God properly if they wear clothes of the cut and style worn by ordinary worldly people.

BY the sudden illness of Bishop Simpson's wife, and his consequent return to Philadelphia, his official visit to China and Japan is indefinitely postponed. He was to have presided at four mission conferences, the first of which is set down for August 12th, at Yokohama, and the last for October 28th, at Foochow. These conferences will hav to do the best they can without the bishop. As soon as Bishop Simpson found he could not go he telegraphed to Bishop Harris, in this city, to send some other bishop. This, however, was impossible, as no other bishop could make arrangements for so long a journey in time for the steamship, which was about to sail. Meantime Methodism in this country will enjoy the service of Bishop Simpson in proportion as the Celestials and the Japs are deprived of them.

AT a recent meeting of the Dulwich (England) College Geological Club, Mr. B. G. Jenkins read a paper "On the Origin of Waves of Cold." The object of the paper was to show the very remarkable effect of the planet Venus upon the earth. Many years ago the Astronomer Royal proved that the disturbing effect of this planet was so great that the earth was materially pulled out of its obit. Mr. Jenkins shows that it is to this disturbing action we must look for an explanation of the cold waves which roll through the atmosphere on an average every eight years—as in 1829, 1837, 1845, 1855, 1860, 1871, 1879—and that for the next forty years the temperature will be below the average, as it has during the past forty years been above the average. With regard to high temperature, he stated that for the last fifty years a heat wave has been observed to pass over the earth every twelve years, nearly and contemporary with the arrival of the planet Jupiter about perihelion, and that we are on the eve of the heat wave.

A CORRESPONDENT from Norwich, Conn., sends us the following concerning a Bible believer in that town:

As a devout biblical student, most gloriously drunk upon one of our public streets, was clinging to a post for support and relieving his stomach of its fiery contents, a philanthropic stranger accosted him:

"My friend, what is the matter? You seem to hav been imbibing firewater rather freely."

"Of course I hav," he replied; "and why should I not? I'm a consistent follower of the Bible, and am carrying out its divine injunctions."

"What do you mean? The Bible don't require you to get drunk and make a beast of yourself in this manner."

"Yes it does, sir. Guess you don't attend Sunday-school and read the Bible, or you'd know better. Go home and read the twenty-seventh verse of the twenty-fifth chapter of Isaiah, where it—hic—says, 'Thus saith the Lord God of hosts, the God of Israel—hic—Drink ye and be drunken and—hic—spew;' so here goes for the Lord God of Israel," said he, as a fresh torrent of benzine spouted from his mouth.

THE following list of the untaxed property in the city of New York is from the Tax Commissioners' books:

| | |
|---|---|
| United States Property | $10,294,500 |

CHURCHES.

| | |
|---|---|
| Protestant Episcopal | 9,032 677 |
| Baptist | 2.059.100 |
| Congregational | 354,450 |
| Hebrew | 1,701,950 |
| Lutheran | 456 450 |
| Methodist | 2,404 225 |
| African Methodist | 84,150 |
| Presbyterian | 5,844,900 |
| Reformed Presbyterian | 52,700 |
| United Presbyterian | 42,500 |
| Reformed Dutch | 2,759,100 |
| Roman Catholic | 6,001 400 |
| Unitarian | 765,0. 0 |
| Universalist | 374,000 |
| City Missions | 498,950 |
| Public schools | 6,634,260 |
| Engine houses | 1,108,875 |
| Station houses | 1,405,050 |

CITY REAL ESTATE.

| | |
|---|---|
| Markets | 2,287,900 |
| Piers | 9,662,863 |
| Hospitals | 2,533 000 |
| Parks | 84,131.300 |
| Private Hospitals | 6,018.147 |
| " Dispensaries | 153,850 |
| Schools (private-charity) | 3,609.650 |
| Libraries | 1,729.750 |
| Academies | 850 000 |
| Colleges | 1 515 300 |
| Asylums and Reformatories | 6,639 225 |
| Prisons and Courthouses | 7,206 555 |
| Cemeteries | 1,278 570 |
| Croton Aqueduct | 2 806 700 |
| Corporation property | 1.056 550 |
| Miscellaneous | 2,477.750 |
| Total | $185.861,337 |

RESUME.

| | |
|---|---|
| United States property | $ 10,294,500 |
| City " | 125 472,268 |
| Private " | 17 663 017 |
| Church " | 31,431 552 |
| Total | $185,861,337 |

THE London correspondent of the New York *Times* has this to say: "If the friends and foes of Mr. Bradlaugh, the member for Northampton, had entered into an alliance to advance his personal interests and make him the most famous person in Great Britain, they could not hav done more than they hav done. They hav played his game all the time. It is difficult to say who has been his greatest friend—Mr. Gladstone, the Premier, or Sir Stafford Northcote, the leader of her Majesty's Opposition. Mr. Bradlaugh is the proprietor and editor of a newspaper called the *National Reformer*. "We never at any time previously to the present excitement," he said to a friend of mine, "sold more than 12,000 copies a week; our circulation has now gone up to 200,000." This being the case, Mr. Bradlaugh, from a position of comparativ impecuniosity, rises to one of affluence, and a mere political outsider the other day, he is now one of the foremost men in England. Determined still further to advance his cause, one Henry Lewis Clarke has issued a writ against him for $2,500, the penalty prescribed by act of Parliament for sitting and voting in the House of Commons without having subscribed the oath of allegiance in accordance with 29 and 30 Victoria, chapter 19. Every time Bradlaugh votes, Clarke says he will sue for the penalty. The *Times* the other day expressed regret that Mr. Gladstone, in his resolution permitting Bradlaugh to affirm, did not make it conclusiv and without appeal, instead of leaving the legal point an open question. It is certainly a pity that the subject should be transferred from Parliament to a court of law. The action will not be tried before the end of the year. Bradlaugh has placed himself in the hands of Mr. George Lewis, the well-known London lawyer. It is said, on sound authority, that supposing the case should go against Bradlaugh, the queen has power to remit the penalties, so that anyhow the government is master of the situation, which makes it all the more regretable that the Premier has not saved the country the expense and waste of time involved in unnecessary litigation. The cause will be tried in the Queen's Bench division of the High Court of Justice. Mr. Labouchere says that the plaintiff, to hav any *locus standi*, must prove that when Bradlaugh affirmed he was not a Quaker nor a Moravian, the members of which set are permitted to affirm. The *onus probandi* rests with the plaintiff, and unless Mr. Bradlaugh has specifically stated that he did not belong to either of these denominations when he affirmed, it is difficult to see how it is going to be proved that he did not. Labouchere and Lewis are friends, and it is possible that these suggestions indicate the line of Bradlaugh's defense. "The mere fact," says his colleague and champion, "that Bradlaugh's published opinions are not those of either Moravian or Quaker is no evideace that he is not a member of one or the other." The very first division in which Mr. Bradlaugh registered his name was for a new writ to be issued for Dewsbury, where the seat had become vacant on petition for bribery and corruption. Those who know Mr. Bradlaugh and Mrs. Besant, his publishing colleague and friend, declare that the bare suggestion of impropriety in that partnership is a gross and infamous scandal. The lady is a comely woman and married.

## Events of the Week.

THE Egyptian obelisk arrived in this port on the 19th.

PETER COOPER has been dangerously ill of late, but is slowly recovering.

THE lightning struck and killed three men at Louisville, Ky., on Saturday last.

THE Paris editors are at their pistol pranks again. No less than three duels took place among them in one day recently.

THE town marshal of Canfield, O., was murdered by a party of roughs on the 17th.

GOLD has been discovered in several localities in the northern part of this state.

CHASTINE COX, who murdered Mrs. Hull in this city some time ago, was hanged on the 17th.

FREE icewater fountains are to be established at once in the tenement-house districts of this city.

THE mortality among children in this city, owing to the long-continued hot spell, is still alarmingly great.

WESTON has accepted an offer of $5,000 to beat the best six days' record. The walk begins at Providence, R. I., on August 2d.

AT Lincoln, New Mexico, a short time ago, three men were lynched by a mob, one each night for three successiv nights.

A WOMAN in Hoboken, N. J., recently committed suicide in order that she might be with her four children who had recently died.

SEVERAL Cuban patriots, including the revolutionary Minister of War, were recently captured and massacred by the Spanish forces.

SEVERAL large oil tanks near Bradford, Pa., were recently struck by lightning and set on fire. Much damage was done and one life lost.

A PRIEST in France, aged ninety-three, was recently converted to Protestantism; and soon after married a Protestant lady aged thirty-three.

A VIOLENT wind and rain storm passed over Camden county, N. J., on the 16th. At Chester thirty-five houses were unroofed, and one man was killed.

SEVERAL children hav been kidnapped in this city and Brooklyn recently. Child-stealing is becoming too common, and a few kidnappers ought to be made examples of.

IT is announced that Peru and Bolivia are to coalesce as one nation. Chili, which now threatens to bombard Lima, Peru's capital, has proved too strong for both nations.

ROCHEFORT, the amnestied communistic editor, is back in Paris, and has started a new radical journal, of which nearly two hundred thousand copies were sold on the first day of its publication.

AN explosion occurred on the 15th in a coal mine at Risca, England, by which a hundred and twenty miners lost their lives. In 1860 one hundred and forty-five persons were killed in a similar manner in the same mine.

DR. TANNER, the faster, is now well along in his fourth week without food. He appears to be in better condition than during the first week of his great fast, and bids fair to accomplish his self-imposed task and liv to tell of it.

THE East River suspension bridge is slowly approaching completion. The buildings in the way of the approaches hav been torn down, and it is the intention to finish the approaches before winter. The roadway of the bridge will be completed as soon as the steel and iron for it can be manufactured.

THE British Islands were visited last week by one of the most destructiv storms on record. Several persons were killed by lightning and drowned by the floods caused by the heavy rainfall, as were also whole flocks of sheep and herds of cattle. Many houses were swept away, and railway traffic in many places was entirely suspended. At Tavistock a coal mine was flooded by the overflow of a river, and several miners were drowned. Hundreds of acres of land are submerged, and in many places the only means of communication is by boat.

## Prof. J. H. W. Toohey on Our New Work.

CONCLUDED.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. By D. M. Bennett. In two volumes. Volume I. New York Liberal and Scientific Publishing House. 1880.

Another phase of Hebrew polytheism is brought to mind by Mr. Bennett's reflections on the age and history of "the Holy Ghost." He says, "The third person in the Christian Trinity is a comparativly modern one, . . . . and it was not until the New Testament was written that his name appeared" (p. 581), adding such historic details as hav been reported of the doings of the Ghost. Later reading, however, seems to hav convinced him that the Holy Ghost belonged to the family of the ancient Semitic gods, and he givs the larger part of chapter xiv of 2d Esdras to show the *conditions* required of the "writing medium" of that day before "the Holy Ghost" could come into *rapport* and effect "a spiritual control." But the most astonishing part of the narrativ is reached at the 22d verse, where Esdras informs the Lord that "the Holy Ghost" can be sent "*into*" him, when he (Esdras) "shall write all that hath been done in the world since the beginning." An immense contract for one author, but then he had five aids, and they were to work hard for forty days and eat bread at night. The noticeable feature, however, of this proposed partnership between Esdras and the Lord is that *then*, as now, "the ghosts," "holy" and less holy, are professionally inclined to get "into" and take possession of the human body without regard to the proprieties of sex or the consent of the owner. In later times, however, and in the gospel of John in particular, "the Holy Ghost" has so far improved in function and character as to be the synonim for the "comforter" of Jesus. His personality may be questionable, but the fact that he comes direct from "the Father," and is "the spirit of truth," shows conclusivly he is still a member of the heavenly family and a factor of that *plural* unit known in all religions as characterizing the polytheistic.

Conventionally, however, Mr. Bennett is correct in making the "Holy Ghost" modern, as "the Christian Trinity" of "Father, Son, and Holy Spirit," is of the New rather than the Old Testament, while "the Holy Ghost" of Esdras is in the Apocrypha, and "belongs to *neither* dispensation" where Theodore Parker was wont to place the blank leaves in the Bible. Protestant divines, rather than Vatican authority, is responsible for this isolation of fourteen of the most suggestiv books in the Bible, for a brief but comprehensiv account of which see pages 645–647.

"The Monotheism of the Semitic races" in ancient and modern times, therefore, is a Christian fancy rather than a historic fact. That the number of "the gods" hav diminished in the pantheons of the Semitic races is conceded, but the explanation of the phenomenon is in the interests of experience, not "revelation." Here, as elsewhere, the assumption of a "providential intervention" must pass for nothing, an attempt to reduce the number of the gods and introduce logical economy into the make-up of the celestial family. That it came into life and history with the growth of the logical faculty in the human thinking, is historic commonplace. That it was *idiosyncratic* and peculiar to the individual, rather than the race or the nation, is equally well known, but the stages of its progress, and the particular circumstances helping to make it the rallying cry for religious reform, are not so well understood. It may hav been seclusiv or exclusiv in its beginnings, assuming the purely personal and *esoteric* form, or, expanding into warmer controversies, became iconoclastic and revolutionary, but in either case it utilized, unitized, and harmonized its central conviction into all its outlooks and relations. In the genesis of the individual, as of the tribe, there was an exodus to make and a desert to inhabit—silence and solitude following revolt and emigration. Truth, however, will be its own Nemesis, and the new life will grow according to its affinities, to the honor of the *truth seeker* and "for the healing of the nations." It may be the thought-life of Socrates, Plato, Confucius, Numa, Paul, Jesus, Mohammed, Bruno, Spinoza, or Rousseau, in the form of monotheism, Pantheism, or Atheism; but in any or all of these mental outlooks the reign of "the gods" is at an end; henceforth the question of "one god," all god, or no god is to be settled by the logic of events and the *certainties* of science. Individual preferences and sectarian predilections pass for little without the sectarist is a scholar; the court of his or her appeal, the uniformities of nature; and the witnesses to her verdicts, the *verifications* of experience.

Naturally enough the discussion of the monotheistic aspect of religion comes last in the volume. Over three hundred pages are given to a detailed analysis of its gods and the text-books supporting their miraculous doings, bringing to the front the results of the latest scholarship in this department of human effort, the whole making it wisely instructiv. The fundamental assumptions of Christendom are brought under review, and the pretensions of the earlier and later revelators are reconsidered in the light of modern research and discovery. Scholarly thinkers, like Rev. J. W. Chadwick, Rev. O. B. Frothingham, Rev. James Freeman Clarke, Rev. J. T. Sunderland, Prof. Francis W. Newman, Dr. Thomas Inman, W. R. Greg, and Lydia Maria Child, bear testimony against "the gods" and kindred superstitions. That most of them are Unitarians is only another way of saying they are moderns in their methods of interpretation; the impartiality of their analysis, no less than the liberalism of their conclusions, showing them to be superior to party bias and mere Christianism. They are not antichristian; neither are they Christian in the common acceptation of the term; but they are *extra*-Christian, and work in the fellowship of the spirit with Darwin, Vogt, Pouchet, Haeckel, Huxley, Wallace, Lyell, Lubbock, and all others who may cherish the belief that *truth only* is worthy the veneration of mankind. Their *theism* therefore does not appear in the extracts made by Mr. Bennett from their pages, and their presence in this volume only illustrates the growing truth that "*free* inquiry" is no longer confined to the "Freethinker," the "Infidel" and the non-religionist, but livs, moves, and has being wherever scholarship takes up its abode. Let the *animus* of their criticism be appreciated and inspire others to a kindred fraternity of effort; for, if the idea of Zoroaster is correct, the truth seeker *par excellence* should appear in the fields of inquiry and research "as the bee, *collecting honey*, and departing without destroying the flower;" let the subject matter be "the gods" or their opposits—the devils!

Three additional items enrich the volume, each to be appreciated by the bias or liking of the reader. The first is a likeness, the second a glossary, and the last an invocation to the universe. The first will be recognized and admired by all who hav known the author before the U. S. authorities took a fancy to his beard; and thousands who hav not as yet enjoyed that pleasure will desire a likeness of the man who *dared* to test the authority of a law that made the spy, the pimp, and the informer a governmental official; and the freedom of the press and mail *traps* for the manufacture of criminals and the punishment of independent thinkers. All honor to the man who *dared* to oppose so infamous a law! May his likeness be multiplied by admiring millions, until the barbarism by which he suffered is known no more in law. The second will be appreciated by the student of the Norse mythology, as it givs full definitions and explanations of the persons and places that appear in its literature. The last may surprise those who hav outgrown "the spirit of prayer" and no longer believe in "amen corners," but a little reflection may giv a new cast to old associations. In any event, the result will be individualistic, it may be idiosyncratic, because the *chastened* thinker, as well as the saddened sinner, in sinking to the level of the world's common sorrow, will find little, very little, to be thankful for; particularly when they are made to realize by the ever-returning experiences of daily life the presence of that wilful ignorance that must err "in thought, word, and deed," and suffer as surely as they err, without bringing relief or reformation; and yet there *must* be another and a more hopeful side to the drama to support the thinker and the toiler for better things.

This latter class may be men of "more heart" and less thought, and women of more feeling and less intellect, who continue to find life attractiv and nature sublime, notwithstanding "the ills that flesh is heir to;" but the explanation is as simple as the result is practical, and may be said in the few words that reports the fact that they hav learned the use of, and delight in the ministry of, "*little things.*" This mission keeps them in active service and helps them to *transmute* the sorrows of the erring into discipline and education without once relying on the abstractions of religion or the control of the gods. The mystery of the "*all-in-all*" may overshadow them, but they liv, move, and hav a happy being only by acting on the principle, "*Life is real, life is earnest!*"

In this spirit the reader is expected to understand Mr. Bennett's invocation to the spirit of the universe, and sympathize with him practically if possible, and for the following among other reasons: (1) Because "the fear of God," or the dread of the gods, is no longer "the beginning of wisdom;" (2) Because the *forces* of nature that made *fear* at one time natural, and terror even possible, are now known to be ministering spirits in the never-ceasing efforts of nature to beautify the earth and make the family of man "healthy, wealthy, and wise;" (3) Because "the gods" and their "miraculous" disorders hav given place to the *uniformities* and *certainties* of organizing and organic laws, the knowledge of which makes science progressiv, humanity redemptiv, and reform the ministrations of the good, who know no devils but ignorance and the fruits thereof, no demons but selfishness and hypocrisy, and no "hell" but the torments of a self-accusing mind.

For these discoveries into the "nature of things," and the hopes they justify for the future of all men, all women, even the unfortunate, Mr. Bennett has his word of thanksgiving and rejoicing; and considering his imprisonment, suffering, and sickness, his long separation from home joys and friendly amenities, *he may be excused* if, in the hour of his near deliverance from bondage and his nearer approach to the loved and loving of other days, he feels to forget his sorrows, forgiv, if possible, his enemies, and pray, "*May we learn to perform the worthiest of all labors, to practice the greatest of all arts, making ourselvs and those around us happy!*" For in such acts of kindness, goodness, and reforming sense, he and his friends will find a full compensation for the death of "the gods" and the decline of their religions; and it is more than possible, *yes*, it is probable, should the reader agree with him and them, that Mr. Bennett will find pleasure in knowing he can honestly and hopefully say, *Amen.*

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

THE VIRGIN MARY.—CONTINUED.

Scene sixth transfers us to Matthew, for Luke omits entirely one of the most important "facts" in the immaculate-conception scheme of salvation, viz., the revelation to Joseph of Gabriel's visit to Mary, and her conception of the Holy Ghost; and we are indebted to Matthew, and Matthew only, for this essential information, and to him we will now turn, since the supposing commentators assert that this event took place immediately after Mary's return from her visit to Elizabeth, her condition having then become apparent to her betrothed. Here is the account (Matt. i, 18–25):

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost; then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name Jesus."

There are many points here to be considered: 1. Who found that Mary was with child? and 2. How did the discoverer *know* that it was of the Holy Ghost or any other ghost? What were the specific tests by which that celestial fact could be proved? 3. When thus found with child before she and Joseph came together, who knew whether they had been together or not except themselves? How could Matthew or any other historian affirm it except upon the testimony of Joseph and Mary, and in such a matter were they to be believed any more than any other two persons who might be caught in a similar dilemma? 4. How could Joseph be minded to put her away privately, that is, give her a writing of divorcement (Deut. xxiv, 1) without bringing her before a magistrate, which latter was his duty according to the Levitical law (Deut. xxii, 23-24), as a betrothed damsel found in her condition was punished with death by stoning. 5. This she must have known when she so readily yielded to Gabriel. Not a likely story if she was a sensible girl. 6. The angel of the Lord, Gabriel it is supposed, appeared unto Joseph in a dream. How could he know it was an angel of the Lord, and that he could depend on that dream? 7. How could he be sure that Mary had not been unfaithful to him and flirting with some other beau? A dream, what a proof of fact! 8. No one but Joseph could testify to that dream, so on his testimony, and his alone, hangs the whole explanation of Mary's condition. What a credulous fool! 9. Should any espoused man in our day and generation dream such a dream and rely upon its veracity, what Christian would commend him for his trust in the Lord? What Christian of to-day would place any confidence in such a story, set going by a man-dreamer? Would not the dreamer subject himself to ridicule and suspicion of the most infamous nature, and risk being called a knave, or *non compos mentis?* 10. Who would believe the damsel's account, for upon her affidavit, and hers alone, rests the testimony that Gabriel appeared to her as related in Luke, for their seance was a private one, and no other evangelist records it but Luke? Therefore, 11. Upon his knowledge of the facts depends the whole truthfulness of the story of Mary. So, 12. This dream (supposed to have been related by Joe, recorded "according to St. Matthew") and this angel *tete-a-tete* of Mary's, recorded "according to St. Luke," are

the only evidence in God's revelation to man of the virgin's miraculous conception, the birth of a savior, the incarnation of the Son of God, and all the long string of gospel monstrosities imposed upon the world for over 1,800 years by Catholic Jesuits and Protestant know-nothings.

The learned commentators, in whining, pitiful language, comment upon Joseph's feelings during this trying ordeal, as "he brooded over the matter alone in the stillness of the night, his domestic prospects darkened, and his happiness blasted for life, his mind slowly working itself up to the painful step. At the last extremity the Lord himself interposes a dream."

And then again, "when he took unto him his wife," after the matter was all amicably settled between Joe and the angel in a dream—for the sacred record does not intimate that the two lovers exchanged words on the subject, though the commentators declare that "without doubt they communed"—they overflow in ecstasy thusly: "With what deep and reverential joy would this now be done on his part; and what balm would this minister to his betrothed one, who had till now lain under suspicion of all others the most trying to a chaste and holy woman; suspicions, too, arising from what, though to her an honor unparalleled, was to all around her wholly unknown." And all these suspicions were driven away by a dream.

Scenes seventh and eighth in Matthew ii, and Luke ii, to which the reader is referred, open up the birth of Jesus. Matthew gives no particulars, but states when Jesus was born in Bethlehem of Judea, in the days of Herod the king, wise men came into the house, saw the young child with Mary his mother, fell down and worshiped him, presented their gifts, and departed. That Joseph was warned in a dream to go to Egypt, because Herod would seek the young child's life, that he went (scene ninth), had another dream to return, that he returned (scene tenth) as far as the land of Israel, but when he heard that Archelaus did reign in the room of his father Herod, he disobeyed his fourth dream, and went and dwelt in Nazareth.

Luke relates how Joseph had to go to Bethlehem, because he was of the house and lineage of David, to be taxed, with Mary his espoused wife great with child. Nothing said about her lineage. That when her days were accomplished she should be delivered. She brought forth her first-born son, wrapped him in swaddling-clothes, and laid him in a manger because there was no room for them in the inn. That shepherds who were watching their flocks by night (in that cold country on December 25th. Commentators admit that the date of the birth has been fixed too late, but say the time makes no difference) were apprised by the angel of the Lord that they should find this baby as represented in Bethlehem, that he was the Savior, Christ the Lord, that they came in haste, found all as reported, returned, etc.

If the history of Jesus, instead of Mary, was under consideration, scores of contradictions could be shown in the narratives of these two evangelists, who alone mention the birth of Jesus. Such evidence would be rejected in any court in Christendom. A few of these "apparent discrepancies" will be noticed. Matthew says nothing about the visit of Gabriel to Mary. Luke says nothing about Joe's dream or its sequel. Matthew says nothing about Elizabeth or Zacharias. Luke says nothing about Joseph not knowing Mary till after Jesus's birth. Matthew says nothing about shepherds. Luke says nothing about wise men. Matthew says nothing about an angel heralding the birth. Luke says nothing about a star going before them. Matthew says nothing about being born in a manger. Luke says nothing about being born in a house. Matthew says nothing about being taxed in Bethlehem. Luke says nothing about Herod seeking the child's life. Matthew says nothing about being taken to the temple and circumcised. Luke says nothing about Joe's dream and going into Egypt. Matthew says nothing about their being in Nazareth until after their return from Egypt. Luke declares them to have been in Nazareth before the child was begotten and born. In regard to the latter the learned divines say, "From Luke ii, 39, one would conclude that the parents of Jesus brought him straight back to Nazareth after his presentation in the temple," as if there had been no visit of the Magi, no flight to Egypt, no stay there. One might, from the other evangelist's way of speaking (Matt. ii, 23), equally conclude that the parents of our Lord had never been in Nazareth until now.

"Did we know exactly the sources from which the matter of each of the gospels was drawn up, or the mode in which they were used, this apparent discrepancy would probably disappear at once. In neither case is there any inaccuracy. At the same time it is difficult, with these two facts before us, to conceive that either of these two evangelists wrote his gospel with the other's before him," etc.

Is not this admission from Christians too damaging to need even comment from the pen of the ungodly?

Again, they are in doubt about this taxing business. "When there went out a decree from Cæsar Augustus that all the world should be taxed, and this taxing was first made when Cyrenius was governor," they declare "a very perplexing verse, inasmuch as Cyrenius appears not to have been governor for about ten years after Jesus's birth;" but they console themselves by adding that "candid critics, even of skeptical tendency, are ready to allow that there is not likely to be any real inaccuracy in the statement of our evangelist."

How candid those skeptical critics must have been, and how skeptically critical their candor! Why did not the divines give their names? What guessings, supposings, probabilities, perplexities, doubts, and demurrings over God's infallible word, that is said to be so plain that "wayfaring men, though fools, shall not err therein!" These divines, God's watchmen, though not "fools," seem to have a wonderful hard time in reconciling discrepancies where no "real" ones exist, and then fail to reconcile them, so there are as many "seeming" inaccuracies to-day as fifteen centuries ago. A wonderful God, to make a book and leave it in such uncertainty! Does no one err therein? Some of the learned inspired divines must be in error, since they disagree, and must lead the people into error. As, for example, in their demurrings in regard to the visit to Egypt and the presentation at the temple, they confess: "Nothing is more difficult than to fix the precise order in which the visit of the Magi, with the flight into and return from Egypt (Matt. ii), is to be taken in relation to the circumcision and presentation of Christ in the temple here recorded (Luke xi, 21–40). It is perhaps best to leave this in the obscurity in which we find it as the result of two independent, though, if we knew all, easily reconcilable narratives."

What business has a revelation on such an important subject and point to be left even in "obscurity?" Its validity should be established beyond a doubt. The eternal salvation of the world depends upon one point being incorrect. "My God, on what a slender thread hangs all eternal things!" In fact, these contradictions are so glaringly palpable that many of them they dare not attempt to reconcile, so crawl out under the plea of "obscurity."

[*From the (London) National Reformer of July 4th.*]

## Parliamentary Jottings.

BY CHARLES BRADLAUGH.

Parliamentary jottings this week are, I am afraid, of an erratic character. I spent, during the first two nights after the issue of the last number of this journal, at least fourteen hours wandering more or less uncomfortably in the lobbies of the House. Then my jottings were interrupted by a summary arrest by the firm but exceedingly courteous Serjeant-at-Arms, and my capability for further jottings was restored by an equally sudden and more unexpected release. The order for my liberation found me in the Clock Tower in a gray suit, opening constantly arriving letters and telegrams, and I had to dress with great rapidity and hurry down to the House *in order, if need be, to test* Mr. Gorst's most ridiculous and monstrous proposition, that the doorkeepers should hav instructions to exclude me. There, however, turned out to be no necessity for my haste. The Speaker gave no encouragement to the outrageous suggestion.

On going down to the House on Friday I was touched beyond measure by the spontaneous outburst of popular feeling, and although then it seemed as though another and still graver conflict were about to take place, the sympathy cheered and strengthened me in my duty. Fortunately the tact and ability of Mr. Labouchere averted the immediate possibility of collision, and as the government agreed to giv an early day for the discussion of his motion to rescind the obnoxious resolution of last Tuesday, I at once gave way and determined that the House should hav fair opportunity for discussion before an irretrievably mischievous step was taken. I was exceedingly glad to avoid another scene on Friday, for my enemies had been so undignified that I feared lest the corruption of evil communications might render me too less considerate. I had not supposed that a brand-new peer of the realm, even if his name as a commoner had been Adderley, could be grossly ungentlemanly. Those who read my correspondence with Lord Norton, given in another column, will see that a nobleman is not necessarily a gentleman.

On Monday, one of the eccentric "barons" with whom the House of Commons is afflicted, a Baron de Ferrieres, a so-called Liberal, actually proposed that the House should assert its dignity by declaring my seat vacant. A little later a question to the Prime Minister, put by Mr. Wyndham, a Conservativ gentleman, who has not forgotten to be just to a foe, showed that the Government had determined to take the matter into its own hands and make some proposition. At the close of the questions Mr. Gladstone arose and gave notice of the resolutions which are printed in the "Summary." By the time this is in the hands of the reader the decision of the House will probably again hav been given, either for liberty or against it. In any event my duty is clear.

On Tuesday evening Sir Stafford Northcote distinctly announced that the Tory party, still unrepentant and unconvinced, intended once more, on Thursday evening, to challenge the right of the constituency of Northampton to choose its own representativ. If Sir Stafford Northcote succeeds, it means that the Tories claim to dictate to every English constituency, for that which is the case of Northampton to-day may be the case of any other constituency to-morrow. Mr. Gorst, the aspiring free lance of the front bench below the gangway, volunteered to aid the late Chancellor of the Exchequer in opposition to the wicked Bradlaugh, and it is said that the Conservativs are canvassing fiercely for votes. Why Sir Stafford Northcote moved my release and yet givs notice of an opposition which, if successful, must end in my re-imprisonment, is a problem too complex for this hot weather.

PERSONAL.

Now that the fierce struggle is over, and that I am really in full enjoyment of the right and privilege which the people of Northampton gave me on the day of the poll, I beg my friends not to mar this grand triumph by any undue words of exultation or ungenerous boast. If bitter bigotry and Tory malice hav been activ against me personally, there has been also honest, earnest piety, in despite of the foulest and most persistent misrepresentation, enlisted in the grand array on behalf of right. If some clergymen hav been cruel and unjust in language and conduct, there hav also been preachers who hav been most generous and kindly. Do not let our freethinking friends remember so much what we as a party hav done toward the result, as what has been done for us by religious men, notwithstanding the cry of heresy. If the heart of the great Nonconformist party had not been brave and just, the fight, instead of being so far over, would yet hav to be fought. The speeches of religious men like William Ewart Gladstone, John Bright, Henry Richard, and Charles Stuart Parnell—each representing a varying shade of Christian belief, and each a most earnestly religious man—must more than outweigh, and cause our friends to pass by, the rabid, raving, fanatical outpourings and deliberate misrepresentations which hav disfigured the parliamentary discussions on this subject. When the reader remembers that the very vilest misstatements and coarsest caricatures of my language and conduct hav been circulated to every member of Parliament, and that even some members of the House of Commons hav been reckless enough to invent for me and to attribute to me opinions which I hav never held and rough words which I hav never used, it makes worthy of the strongest praise the high-minded conduct of those Nonconformists in the House of Commons who hav declared for justice despite all.

## The Religion of Science.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In order to make my position clear and plain to the common understanding, it is first necessary to state that science is that wise adaptation of means to ends that never makes any mistakes when its spontaneous action is not interfered with by the interposition of unnatural barriers. A stone let down from any hight would fall directly toward the center of the earth, the attraction of gravitation inevitably drawing it thither, while a feather would be tossed about by every breeze and current. But remove this barrier to its direct descent, and the feather would reach the earth's sur face as readily as the stone.

What should this teach all thinking minds but this: that law, universal law, is the only true object of respect, reverence, and worship? And the only way to do the same is to obey its teachings when recognized and clearly understood in any given direction.

Science knows no favorits. Any man, woman, or child may profess or believe this, that, or the other thing, but what would it profit them if they should thrust their hands into the fire? Would any amount of profession or belief save them from being burned or shield them from the smart, the penalty attached to violating the law pertaining to excessiv heat when it comes in contact with the human organism? Surely not.

Then is it not plain that the religion of science is the kind for us all to hav to save us from present suffering, to say least? And now is all the time we hav to deal with, for the past cannot be recalled, the future is uncertain, but the present will bring us true enjoyment and present peace if we bow down before the sacred shrine of truth as revealed in science or immutable law as fast as we come to recognize her demands—work and wait.

"But," says one, "to be happy to-day is not enough; we want to be happy to-morrow and in the future life."

Be it so. Is there any law pertaining to life that you do not already understand? If so, continue to search for its natural or normal action, and, when understood, reverently obey its injunctions, and to-morrow and all future time is yours to enjoy.

"But," says one, "I cannot always liv to enjoy these things."

Well, be this so. If you are made happy through obedience to the law of life while you do liv, is not that better than to only "stay" on the earth because you constantly violate the laws that govern the well-being of all sentient things? Surely you can giv but one answer.

But if at the close of life in the material you find that there is still a mental and spiritual consciousness, to say the least, would you not be more likely to enjoy that consciousness than though your life in the material had been a constant violation of the laws that govern and control universal being? Surely you can giv but one answer, and that an affirmativ one.

Accustomed as men and women are to look to the future only for happiness, instead of to the present, this view of things may perhaps look strange to some of you, but, on reflection, you'll be convinced that obedience to law to-day will bring true enjoyment. And if to-day, why not to-morrow and all coming time if we continue true to the light that immutable law carries with it to illuminate our pathway onward and upward? JULIA C. FRANKLIN.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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## What Objections to Christianity?

REPLY TO MR. MAIR'S THIRD LETTER.

MR. G. M. MAIR, *Dear Sir:* I will briefly review some of the points and positions in your third letter. You say, "Admitting the facts adduced to uphold your [my] thesis, what weight would they have against the truth of Christianity?" I should say, a great deal of weight. Christianity is held up to the world as being a supernatural system of religion, though gotten up less than nineteen hundred years ago, and that upon the divinity of its character the whole world depends for present and future happiness. The claim is stoutly made that it is a new discovery, a divine invention of the greatest importance to the whole world, the like of which was never known before. Now this claim is true, or it is untrue. If it turns out that it is not new, that the same ideas were entertained in the world not less than a thousand years earlier, and that they were devised by human beings, the claim of originality, newness, and divinity falls helplessly to the ground. Should you announce to the world that you were the inventor of a new churn, washing machine, or corn-sheller, and that you had produced something that the world had never known before, and that consequently you were the greatest inventor the ages had produced, and if afterwards it was found that your machine had been used in many places not less than a score of years before you announced your great discovery, and that thousands had seen it and availed themselves of it, your claim would not be worth a cent, and you would be classed among pretenders and false claimants. It is precisely the same with religious inventions. No matter how strong the claims set up that they are original and divine, if it is found they are old and traceable to human brains, the claim is of no more value than yours for your patent churn or washing machine. If it should even now be discovered that Robert Fulton was not the first man who propelled a boat in the water by steam, the honor of being the inventor of the steamboat must be taken from him. If it is proved beyond a question that Samuel F. B. Morse was not really the originator of the electric telegraph, his claim as inventor of it is not of any value. If other mythical gods had long before fallen in love with the daughters of men and got them with child, it is hardly worth while for Jehovah, or rather *Jahveh*, to claim he was the inventor of that process. If he had only followed in the footsteps of his predecessors we cannot accord him the honor of originality in that line. He must do something or invent something that they have not done or invented before we can consider him an original character.

In view of the proof I adduced that the belief that gods had sons, begotten of goddesses and human virgins, long before Christianity was thought of, it is not a little singular how you can still say, "I do not believe, and therefore cannot grant, nor can it possibly be proved from any premises, that Christianity was borrowed from preceding religions." The old adage, "There are none so blind as those who will not see," seems very applicable to your case. If I show you that the foundation doctrine of Christianity—an incarnation of deity begotten upon the person of an earthly female—pre-existed in other systems of religion, that its dogmas, rites, and ceremonies were not new, but had been held and taught by the advocates of older religions, and especially if you cannot show any dogma, rite or ceremony claimed by Christianity that was not believed in and enjoined by older religions, that is proof enough that Christianity is *a borrowed system* and that its claim for originality is wholly valueless. If you will uphold that claim it devolves upon you to show what the system possesses that really is original.

Your remark about coins, genuine and counterfeit, has just this much bearing on the case at issue: the later production, gotten up in semblance of something that was produced at an earlier period, must necessarily be the counterfeit. It is the hight of absurdity to claim that religious dogmas, gotten up three thousand years before our era, were counterfeits of those of a system not yet two thousand years old. It would be very untruthful to claim that the English system of government is a counterfeit of our American system, or that our Senate and House of Representatives are original conceptions of which the English House of Lords and House of Commons are copies. As our government is a copy or imitation of the best forms of government that previously existed in the world, so Christianity was a copy or imitation, in many respects, of pre-existing religions. It would be just as truthful to claim that our American system of government is divine and was handed down from heaven as that Christianity is divine and was devised above the clouds. It is equally untrue to say that any system of religion is all false, or that any is all true. There is no system so bad that it has no points good and true, and no system so true that it has not some error, superstition, and falsehood; and all are of human production. If some are better than others, it is because the men who devised them were superior in some respects and the attendant circumstances were favorable to a good result. There is no system of religion in the world that has not borrowed more or less from older systems, for there are none now in existence so old as those which existed before them.

While you admit that religious systems have borrowed from other systems, you seem at a loss whether Judaism borrowed from other nations or other nations from Judaism. This problem should not greatly trouble you, for it may he definitely settled that the Jews are far from being the oldest nation in the world. Admitting that the mythical story of Abraham, Isaac, and Jacob is truthful, it does not prove that the Hebrews were the original nation. Chaldea, the country in which Abraham was born, was certainly older than Abraham, and was, as is well known, a thickly populated and comparatively civilized country before he came into existence. Persia was doubtless a still older country, China is believed to be older still, while India, the home of the ancient Aryan race, is believed to be older than either. After Abraham moved into the land of Canaan, and came near starving out for the want of food, and went down into Egypt to get something to eat, he found it an old, populous, and civilized country, with a well-organized government. The stately pyramids, the marvel of the world, had then long been built, and the people there had at that time attained a far higher degree of art, literature, and civilization than the people of Palestine ever attained to or dreamed of. It is far more reasonable to conclude that the descendants of Abraham borrowed religious and political notions from the Chaldeans, Egyptians, Persians, and Hindoos than that those nationalities borrowed from the small, recent, obscure, and upstart nation of the Jews. As truthfully might we claim that the ancient Grecians and Romans borrowed their notions of religion, art, and literature from the people of the United States of America. It is admitted by the best authorities that Abraham of Chaldea and Zoroaster of Persia were contemporaneous, and that there was not much difference in the date of their time of existence, while others again hold that Zoroaster lived a thousand years before the time of Abraham. It is well known, however, that when Zoroaster lived Persia was comparatively an old country, powerful in military force, having a settled, well-organized government, with fixed notions of religion, law, literature, etc. The same remark will justly apply to Chaldea, Hindotan, China, and Egypt.

While you "must admit that a great many of the facts" I "adduce cannot be gainsaid," I cannot see the point in your saying in connection, "I insist that they are just such a spectacle as a student of the Bible might expect to see on lifting his eyes from its pages to survey a lost, rebellious, and yet conscience-terrified world." I do not see what grounds you have for insisting upon anything of the kind. Your remarks smack strongly of cant. Your seeing such grounds for *insisting* in that way after older existing facts were shown you, causes me to think you may possibly be a distant relative of the old lady who was always ready to *insist* that she had foreseen and foretold everything that had transpired. One morning her husband announced to her the startling information that the cow had eaten up the grindstone, but her answer was ready, as usual, "I told you so." So with you. When I show you how many gods begot sons in olden times, you insist that it is just what you expected—the spectacle is exactly what you were looking for.

We may not be able to settle which was the older, Buddha or the Jews, as a nation, but the probabilities are in favor of Buddha. The early history of the Jews is extremely mythical, and the stories of the Bible and of Josephus are very slightly sustained by contemporaneous history, while the early existence of the Buddhists is a fixed fact. The rock-cut temples of the Buddhists are very ancient. James Freeman Clarke, in his "Ten Great Religions," introduces the testimony of Fergusson (p. 10, Cunningham, Bhilsa Topes of India), who made a special and personal study of those monuments, and believed that more than nine hundred still remain, mostly within the Bombay presidency. Of these, he says many date back two centuries before our era. In India proper there are nearly a thousand more, some of them having an antiquity of five hundred years before our era. The Jews have no such proofs of antiquity as these. In fact, in all the small country they once inhabited, there is not a monument, temple, stone, ruins of architecture, or indication of any kind to give proof that such a people as the Jews ever occupied that country. Remains of Phœnician, Egyptian, Grecian, and Roman architecture are found there, but nothing Jewish. Josephus is hardly reliable authority as to whether Moses wrote the Pentateuch. He lived and wrote since the beginning of the Christian era, and he knew no more when and by whom the Pentateuch was written than we do now, and probably not as much. What he wrote of the early history of the Jews was from unreliable legends, and there are those who believe he drew largely upon his own imagination. The best Bible scholars, as Kuenen, Ewald, De Wette, Davidson, Greg, Chadwick, and others, find conclusive proofs that neither of the first five books of the Bible were written till five or six centuries before the Christian era, and consequently could not have been written by Moses, who is believed to have lived fifteen hundred years B.C. But more on this subject when the authenticity and divinity of the Bible are more directly before us. Allow me to say, however, that the consolation you derive from the mythical, allegorical story of the creation, the temptation, the fall, and the exploits of the big snake rests upon a very uncertain foundation indeed. It is highly probable that the Jews learned all their ideas of cosmogony from the Chaldeans while held by them as captives, and that that wonderful story about the Garden of Eden, where four rivers had their sources; where knowledge grew on trees in the form of fruit; where the fruit of another tree imparted eternal life; where snakes stood upright and spoke human language, was not written before that captivity. Allow me to say, also, that the serpent, as a symbol of cunning and wisdom, had a place in nearly all the ancient religions of the world, and this part of the Jewish allegory was doubtless borrowed from those older systems. To pretend that the pagan myths in any way grew out of the Eden story is highly absurd. It is like calling the son the parent of the father.

When you say "none of the religions or facts or myths" I adduced "can be traced with a shadow of proof to a time prior to this book of Genesis," you err greatly. The religions, literature, history, and art of Egypt, Chaldea, India, Persia, and China can with certainty be traced far back into antiquity, not less than three thousand years before our era, while the book of Genesis is only claimed to have been written fifteen hundred years before our era, and really was not written till nearly one thousand years after that time. If you hav given your assent and belief that Genesis is the oldest human history and human record, you are indeed laboring under a very great error. But more of this in its proper place as we progress with our discussion.

Let me say that the reasons which you assign why the story of Jesus should be believed to be true and divine—because the belief in him spread so rapidly and was so implicitly held—are not specially cogent nor convincing when compared with the rise and spread of other religions. Believers in Jesus were no more steadfast or positive than were the believers in Brahma, Ormuzd, Vishnu, Zoroaster, Osiris, Isis, Christna, Buddha, Confucius, Ishtar, Jupiter, Apollo, Mars, Mohammed, the Bab in Persia, or even Joseph Smith in our own country and time. Several of the religions connected with these real and imaginary characters rose quite as marvelously, spread as rapidly, and boasted as large or a larger number of adherents than can Christianity. There hav been far more believers in Brahma than both Jews and Christian. The believers in Zoroaster, Buddha, Confucius, Osiris, Baal, Astarte, Jove, Juno, Odin, and Thor have been far more than double the entire number of the believers in Jesus, and they have fully as strong proofs of divine wisdom, light, power, and protection as Christians can truthfully claim. Of course those who believed in Jesus, the same as with Christna, Buddha, and others, whether in the first, second, third, or subsequent centuries, assented to the claim that such a person had lived, but they knew nothing whatever as to the truth of the claim. They simply believed what interested people told them, as ignorant and credulous people hav done in all ages of the world. As you hint at contemporaneous historians corroborating the story of Jesus, and of governmental archives which solemnly preseve his alleged crucifixion, may I ask you to be more definite and quote your authorities. I am not aware of any historians contemporary with Jesus who corroborate his story, or of any governmental archives that have any record of his life or crucifixion. There was a passage interpolated into Josephus, believed to have been done by Eusebius, the father of Christian ecclesiastical history—so-called—in the fourth century, but the ablest and best writers who have given an opinion upon the subject pronounce the passage a forgery. If any

archives can be produced relative to the crucifixion of Jesus I am certain they are also spurious forgeries. The only archives or allusions to the crucifixion of demigods refer to mythical characters like Prometheus, Christna, Iao, and others, who were believed in long before the name of Jesus was heard of in the world.

You affect not to know what I mean when I allude to the celebrated interview between the Holy Ghost and the Virgin Mary, but I can hardly think you sincere, especially as you almost immediately after quote the passage which says, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Now in the name of all that is reasonable and that pertains to common sense, does not all that necessitate an *interview?* And has it not become *celebrated?* In all candor and soberness I cannot see why you should object to the implication that the Holy Ghost, Jahveh, The Highest, or whatever the name of the father of Jesus may be supposed to be, cohabited with his mother. If the idea and language does not imply that very same, then language has lost its meaning. The only two imperfect hints which the New Testament gives of the interesting operation are found in Matthew and Luke. The first is said to be a dream which Joseph had after the event had occurred, in which an angel is said to have said to him, while dreaming, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." That from Luke, as quoted from you as above, was a vision on the part of Mary in which Gabriel told her about the interview to take place, though it is very sure that Luke was not there to report what was said. These are indeed two very slim passages on which to base such an improbable and impossible assumption as the begetting of a real living divine being. But if we have to accept the story, and believe that Jahveh or the Holy Ghost was the father of Jesus, we are left to conclude that the result was produced precisely as all similar results have been produced in trillions of instances before and since. No other process has ever been known, and probably none other is possible, by which a new being can be begotten; then what is the use of being squeamish about the matter, or in being shocked at the inevitable conclusion which must be arrived at? If the words "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" has any meaning it is precisely the one and only process by which generation takes place. If you ask us to believe the story at all, you must not deny us the privilege of believing the event to have occurred in the only natural and possible manner. If you say it did not so occur, will you please tell us just how it did take place? Your fling at the "Age of Reason" may not be very good argument, but it certainly is eminently very Christian. It has for years been among the most reliable of Christian weapons to throw slurs and odious epithets at the "Age of Reason" and its author. It is the only way in which they have been able to answer them. I am glad I have been able to read the "Age of Reason" without prejudice or bigotry. And let me say here, for the life of me, I cannot see anything more pure, sacred, or solemn in Jahveh begetting an offspring than in Vishnu, Osiris, Jove, Odin, and many others of the old gods, doing precisely the same thing. Will you please describe the difference?

I am well aware I was under no necessity of naming all the myths of gods who have begotten sons, but I threw in several for good measure, wishing you to have no grounds for complaint. You can discard a score or more of them if you are not pleased with them, and then a plenty will remain to establish the proof of our first thesis so far as gods begetting sons are concerned.

You seem to spurn the idea that Jesus was a demigod—half divine, half human; but how can you escape it, unless you insist that he was all human? You cannnot deny that his mother was human and that during the nine months of gestation and a few months afterward he drew his life and support from her. How then can you deny that all he obtained from his mother was human. Besides, did he not himself take the title of the "son of man?" Has he not been called the same for centuries? Have not theologians always said of him that he partook both of the divine and human nature. It seems to me you are more nice than logical in denying that he was a demigod, part divine and part human. Had he no human part? Was he exclusively divine and all from heaven?

You do not seem to like the religion of Buddhism. It is perhaps not my place to defend it; I regard it as one of the erroneous and superstitious systems of religion which men have devised and supported; but I cannot see that Christianity can justly asperse it. If Buddhists do believe that misery is an accompaniment of existence, they cannot be far wrong. I never knew of any existence but what had a good deal of misery blended with it. Did you? If they do hold that all men and animals brought into existence are the result of passion or desire, they are undoubtedly quite correct, and Christianity teaches nothing truer. I never knew of a man or animal that came into existence by any other means or incentive. Did you? If they do believe in an ultimate state of eternal rest and quiet, I insist that it is infinitely better and more happifying than the belief in endless and continuous torture in the flames of hell for the main bulk of the human race, which Christianity teaches. If the doctrines of Buddhism are repulsive to you I insist that those of Christianity are immensely more so.

In justice to this system of religion which you disapprove let me quote of its qualities from the Rev. James Freeman Clarke: "Buddhism has abolished human sacrifices, and indeed all bloody offerings, and its innocent altars are only crowned with flowers and leaves. It also inculcates a positive humanity, consisting of good actions. All its priests are supported by daily alms. It is the duty of the Buddhist to be hospitable to strangers, to establish hospitals for the sick and poor, and even for sick animals, to plant shade trees, and erect houses for travelers. Mr. Malcom, the Baptist missionary, says he was resting one day in a *zayat* in a small village in Burmah, and was scarcely seated when a woman brought a nice mat for him to lie on. Another brought cool water, and a man went and picked for him half a dozen good oranges. None sought or expected, he says, the least reward, but disappeared and left him to his repose. He adds: 'None can ascend the river without being struck with the hardihood, skill, energy, and good humor of the Burmese boatmen. In point of temper and morality they are infinitely superior to the boatmen on our Western waters. In my various trips, I have seen no quarrel, nor heard a hard word.'"

Mr. Malcom goes on thus: "Many of these people have never seen a white man before, but I am constantly struck with their politeness. They desist from anything on the slightest intimation; never crowd around to be troublesome, and if on my showing them my watch or pencil-case or anything which particularly attracts them, there are more than can get a sight, the outer ones stand aloof and wait till their turn comes. . . . I saw no intemperance in Burmah, though an intoxicating liquor is made easily of the juice of a palm. . . . A man may travel from one end of the kingdom to the other without money, feeding and lodging as well as the people. I have seen thousands together for hours on public occasions rejoicing in all ardor, and no act of violence or case of intoxication. . . . During my whole residence in the country I never saw an indecent act or immodest gesture in man or woman. . . . I have seen hundreds of men and women bathing, and no immodest or careless act. . . Children are treated with great kindness, not only by the mother but the father, who, when unemployed, takes the young child in his arms and seems pleased to attend to it, while the mother cleans the rice or sits unemployed by his side. I have as often seen fathers caressing female infants as male. A widow with male and female children is more likely to be sought in marriage than if she has none. . . . Children are almost as reverent to parents as among the Chinese. The aged are treated with great care and tenderness, and occupy the best places in all assemblies" (Ten Great Religions).

Now, my friend, though you may think it a dark, cold, and cheerless creed, please tell me where in all Christendom is found any better proofs of a good, happifying, sensible religion?

You reject the idea that the Christian devil was borrowed from the Ahriman of Persia and the Typhon of Egypt; but how can you escape it? The two latter were certainly believed in centuries before a Christian or Jewish devil was ever dreamed of. There is no other reasonable conclusion than that the younger system borrowed this devilish idea from the older. But more of this some other time.

I taken up so much room in replying to you that I must now only name the dogmas, rites, ceremonies, and sacraments which Christianity adopted from older systems of religion, leaving the proof of such as you demand for another occasion; or ask you to point out such as are devoid of proof. . I will say that the larger share of those statements are made upon the authority of Higgins' "Anacalypsis," Jones' "Asiatic Researches," Mrs. Lydia Maria Child's "Progress of Religious Ideas," and other standard works on oriental religions. In giving the points of belief of the ancients, I will adopt the language used on another occasion, though I repeat, in some instances what I have already said.

1. The birth of many of the saviors of the ancients were claimed to hav been pointed out by the stars.

2. Several of them were said to have been born in a stable and in a manger.

3. The births of a number of them were announced by angels to shepherds.

4. Wise men or magi were claimed to have visited them in their early infancy, and to have worshiped and made them presents.

5. The 25th of December was the birthday designated for several of them, and has been a special day for feasts and ceremonies in commemoration and in honor of the sons of gods for thousands of years.

6. The titles of the heathen saviors were much like those claimed for the Judean Savior. "The Most High," "the Lord of Life," "Holy Living God," "Son of God," "Mediator," "Savior," "Redeemer," "Redeemer of the World," "The Lamb of God," "the Ram of God," "the Holy Lamb," "the True Light," "the Sun of Righteousness," "True Light of the World," "Light of Men," "Guide to the Erring," "Advocate with the Father," are some among the great number of titles given to the pagan saviors.

7. The legend of the Savior being saved from destruction when all the other infants were killed—as in the time of Herod—was handed down from centuries before that date.

8. The retirement and forty days' fasting of the Savior is an ancient heathen legend.

9. The performance of miracles was attributed to nearly all the saviors, and greatly dwelt upon. Several raised the dead.

10. The older saviors had disciples, whom they led about over the country, whom they taught, and whose feet they washed.

11. They taught multitudes in the villages, on the highway, in the fields, and in the wilderness.

12. At the crucifixion of some of them, the sun was said to have been darkened and earthquakes to have taken place.

13. Several of the demigods were said to have descended into hell after their crucifixion.

14. The claim that they arose from the dead, from the grave, and from the sepulchre was accorded to a number of them.

15. The miraculous ascension into heaven was claimed for a part, at least, of the oriental saviors.

16. The doctrine of the Trinity is a thousand years older than Christianity.

17. The Holy Ghost idea came from India.

18. The belief in a devil originated in heathen lands.

19. The cross, as a religious symbol, was used hundreds of years before Christ, in India, Thibet, Egypt and other countries.

20. Immortality of the soul was first taught by pagans.

21. The personalized idea of the "word," or "logos," the creator, as used by St. John, was of oriental and Grecian origin.

22. Baptism by water was early practiced in India and Persia.

23. The Holy Ghost descending in the form of a dove is an ancient Eastern legend.

24. The sacrament of the Eucharist came from the pagans.

25. Anointing with oil was practiced from time immemorial.

26. The worship of demigods—as we have seen—was of heathen origin.

27. Belief in saints and the reverence of them date back many centuries before Christianity.

28. The doctrine of future rewards and punishments was first taught by pagans.

29. The belief in a great and final day of judgment originated in heathen countries.

30. The belief in the resurrection of the dead is much older than Christianity.

31. The belief in angels and spirits was held by many pagan nations thousands of years ago.

32. Fasting and prayer was of Eastern origin.

33. The power to forgive sin was taught by heathens.

34. A belief in bibles being the word of God existed in many pagan countries, and they have several bibles older than the Jewish book.

35. The "second birth" was first taught in heathendom.

36. Confession and absolution of sin were of pagan origin.

37. Monasteries and monks existed hundreds of years in central Asia before the era of Christianity.

38. The order of the priesthood long existed in all pagan countries.

39. Repentance and humility were enjoined by the ancients.

40. The efficacy of prayer directed to the gods was early taught in all heathen lands.

In view of the fact that the religions much older than Christianity—whose adherents were simply human beings—held to the existence of a god or gods, that they frequently begat offspring, sometimes with heavenly females and sometimes with earthly virgins, if Christianity is a divine system devised in heaven and by the God who rules there, three convictions impress themselves strongly upon the mind:

The *first* is that God must lack exceedingly in originality and invention to be obliged to make use of the same old and crude notions which ignorant pagans had gotten up hundreds of years earlier.

The *second* conviction is that his most favored children were equally sterile in invention and ingenuity that they were compelled to gather up and array themselves in the cast-off garments of the despised heathen.

(Concluded on page 472.)

[*From the Winsted Press.*]

## A Rational View of Jesus.

*Editor Winsted Press:* Pardon me for again troubling you and your readers with my penumbral cogitations, but as the *Press* is a religious paper I suppose a little Sunday reading will not be objectionable. My views of Jesus, his teaching and mission, as given herein, may not be exactly orthodox, but I can't help that. I am not an orthodox man, according to Ingersoll's definition of the word. He says: "Whoever has quit growing, he is orthodox, whether in art, politics, religion, or philosophy. Whoever thinks he has found it all out, he is orthodox." I never expect to find it all out, so I never expect to be orthodox. It seems to me, by the way, that it is extremely doubtful if in any direction man has arrived, or ever will arrive, at absolute truth. We see that what one generation considers worth fighting and dying for as positivly the truth, is rejected and laughed at as obvious error by the next, but if we look closer we shall find that the error of yesterday was necessary to lead up to the supposed truth of to-day, and that the truth of to-day may be but another error necessary to the foundation of the truth of to-morrow, and so on. Probably each new version of truth is a little freer from error than its predecessor, but I don't suppose man will ever progress to the knowledge of that truth entirely unmixed with error which we may call absolute truth. Only the parsons know all about God, and only the orthodox hav got hold of unchangeable truth—in their own minds. It is well for us to continue to search and investigate, as far as in us lies, in order that we may improve and enlighten the pathway of those who come after us, even though in so doing we hug to our bosoms as truth much that these aftercomers will reject as false and ridiculous. But I wander from my subject.

I hav no desire to underrate or misjudge the character or mental capacity of the famous Nazarene—I can hav no object in so doing. I only wish to take a common-sense view of his sayings and doings, and judge of him as I would of any other man. Now in doing this let us bear in mind that all the record given of him is from men of whom we know nothing—men who were not eye-witnesses, and who were strongly prejudiced in his favor, and this record was not written until a hundred or two hundred years after the occurrences therein related are said to hav taken place. We are doing the record ample justice if we take it as it stands.

Jesus, judged by this record, was not a great man intellectually, and his morals were not of the practical kind. He led a sort of vagabond life, and enjoined it upon his followers to do the same. "Take no thought for the morrow, what ye shall eat"—a pretty precept for one to inculcate who tramped about the country and sponged his living, and who with his disciples plucked ears of corn and ate as they went through the fields. Who planted that corn? Not they, but somebody who disregarded this precious precept and took thought for the morrow.

More of the same kind of practical wisdom may be found in Matthew sixth chapter, from 25th verse to the end of the chapter, and Luke xii. God clothes the lilies and feeds the sparrows, and he'll do the same by you. Drop all business, turn tramp, and follow and worship me. If you hav lately married a wife don't stop to provide for her, or if your father lies dead in the house don't stop to bury him—"Let the dead bury the dead" (luminous passage!)—but come right along. If you are a filthy beggar you are sure to go right to Abraham's bosom, but if you hav been frugal and industrious and can liv comfortably and a little at your ease on your savings, your case is more than doubtful unless you giv it all to the poor, turn tramp, and follow me. And yet he who gave such counsel and example bewailed his sad fate that he, more destitute than foxes and birds, had nowhere to lay his head. Well might it hav been said to him in reply: "Foxes *dig* holes, and birds of the air *build* nests, but you neither dig nor build to provide for yourself a place to lay your head. You enjoin the same life of unproductivness upon others, and you don't deserve a place."

He spoke in parables, that the people might see and not perceive, and hear and not understand, lest they should be converted and their sins should be forgiven them. How is that for goodness—how does it square with the Golden Rule? He said, "Love your enemies," but did he love his enemies? No. He denounced them in the vilest terms, called them fools, blind guides, hypocrits, vipers, serpents, and the like, and just because they didn't accept and sanction all that he said of himself. He manifested the same spirit of intolerance, as far as he had a chance, that has characterized his followers from that time to this. "And those mine enemies that would not I should reign over them, bring hither and slay them before me" Rather a "striking" way of loving one's enemies. He made a scourge of small cords and went into the temple evidently in a towering rage, and drove out those who were doing a legitimate business, and had as good a right there as himself. He even dealt out eternal damnation for mere unbelief in his divinity.

Is this the meek and lowly Jesus we hear so much about? Yes, the same that cursed the fig tree for not bearing figs out of season. And what a kind and forgiving spirit he manifested in his parable of the man without a wedding garment—one who had probably taken "no thought for the morrow." "Bind him hand and foot and cast him into outer darkness, there shall be weeping and gnashing of teeth." Also the same gentle spirit appears in the parable of the rich man and Lazarus, sending the rich man to hell merely because he was rich and had good things. No other reason is given, and beggars hung around his door, an evidence that he was benevolent. Would one with a heart o'erflowing with the milk of human kindness hav chosen such horrible illustrations?

Some parts of the much admired Sermon on the Mount are very good; others are pernicious, especially those that recommend slothfulness and vagabondism. It is not up to the morals of the ancients whom Christians call heathens. Throughout, the actuating or propelling motiv to goodness is some reward or escape from some penalty, never goodness for goodness' sake. This wholly selfish motiv is the only one held up by Jesus in all his teachings.

He said, "Blessed are the merciful." Compare that with Matthew vii, 22, 23, in this same much lauded Sermon on the Mount—not much mercy manifested there. He said, "Blessed are the peace-makers." Was he a peace-maker? He said he wasn't. He came not to send peace on the earth, but a sword; to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. A man's foes shall be those of his own household. Lovely and beautiful was the mission of this Jesus according to his own showing.

The lack of respect in Jesus' treatment of his mother should excite a feeling of repugnance in every one who has ever loved a mother. After losing him in Jerusalem she told him, when she found him, that she had sought him sorrowing. He manifested no regret at having been the cause of her sorrow, no thanks for her solicitude, but answered her testily, "How is it that ye sought me?" He never called her mother or acknowledged her as such. Once he called her "woman." It was when she told him at the wedding that the wine was out, and he answered, "Woman what hav I to do with thee!" Let us be charitable, however, and presume that he had been drinking. When he was told that she was without and wished to speak with him he paid no attention to her, nor did he go near her, but only said, with heartless *sang froid*, "Who is my mother?" On his way to execution he met her and called her "Woman," as usual, giving her no recognition as mother.

Much stress has been laid upon the promis made to Abraham that through him and his seed the Messiah should come, and to make it doubly plain that the promis was fulfilled, and that he came through the lineage of David, two genealogies of Jesus are given, one in Matthew and one in Luke, each differing essentially from the other. You pay your money, and you take your choice. Now if Jesus was begotten of the Holy Ghost he held no earthly relationship to Abraham or David. Evidently the "plan" has a "hitch" in it here. Much stress is placed upon the great sacrifice of Jesus. There was no especial sacrifice on his part, if he believed what he claimed for himself. In dying for the world he was only going back to heaven where he came from and where he had been from all eternity, for he said, "Before Abraham was, I am." As for the mere physical pain of crucifixion it was not to be compared to what martyrs hav suffered for humanity on green wood piles, roasting pans, in dungeons, etc., without being sure of reaching heaven after all, and without the supernatural strength inherent in a god. Humanity has suffered more for Jesus than Jesus ever suffered for humanity.

What would we think now of a man who should make it his sole business, as this Christ did, to roam over the country to-day followed by a few illiterate fellows "without visible means of support," and claiming to be God; the whole burden of his conversation being of himself, his great power and consequence, and with "I" and "me" constantly on his tongue; pronouncing dire anathemas on all who did not believe all he claimed for himself—in short, if a man exactly like Jesus were to come among us now, what would be thought of him? Why, we would all think him a monomaniac if not actually crazy! Probably Jesus was honest in his intentions, but hallucinated, claiming in rather ambiguous terms to be God, when he was but man—a remarkable man it may be in some respects, if not a myth, though most of the Christian denominations believe that he claimed to be and was the very God.

As I said at the outset, I hav no desire to underrate or misjudge him, or claim that he had no good qualities in his character. I only wish to show that even according to that strongly biased record he was not such a model of perfection as he was and is thought to be by his adherents. He would now be called, if among us, by the Spiritualists, a healing medium, and according to the record he had some rare gifts. And I find it written that in a certain place Jesus could not do many mighty works, *because of their unbelief*—a common excuse with the modern medium of Spiritualism. Now if his so-called miracles were performed as he claimed, by the direct agency and power of God outside of natural law, could belief or unbelief in any way effect their performance? Can unbelief thwart the purposes of deity?

Jesus died as other men die, because he could't help it; but Christians take a different view of his death, claiming that it justly inaugurated a remarkable epoch in the world's history. Now the world is considerably larger than some people imagin. Jesus inaugurated a new religious epoch in one corner of it, as Mohammed did in another, Confucius in another, Buddha in another. The emperor Constantine, ruler of all Europe, actuated by the basest motivs, spread Christianity with fire and sword among races that hav since progressed, not because of Christianity, but rather in spite of it, for Christianity neither encouraged thought, stimulated invention—unless of instruments of torture for those who tried to think—aided science, nor tolerated liberty so long as his followers had the power of repression and suppression in their hands. Christianity to-day is not the power it once was. It has been humbled by exposure and the growth of Infidel thought, and is now somewhat tolerant of scientific progress, not from choice but from dire necessity.

Christ demonstrated immortality—did he? Not if he was God, even though he rose from the dead, for the immortality of the gods had never been questioned and needed no demonstration, and the immortality of man is not proved by the rising of a dead God. If he was a man his resurrection only proves the physical resurrection of the bodies of the dead—which seems to me too silly an hypothesis to merit discussion—with all their old bodily imperfections, nail prints in their hands, if they had them before death, and spear thrusts in their sides; with wooden legs and hump backs and bald heads, if with such they died. Ah, no, Christ did not demonstrate immortality for anybody but himself! He was a somewhat remarkable man, if not a myth, but he owes his fame to Constantine and the Roman armies more than to any special merit he himself possessed. If he inaugurated a new epoch it was as other men hav inaugurated new epochs—as Watts inaugurated the epoch of steam, as Franklin inaugurated the epoch of electricity, and as we are all helping to inaugurate a new epoch when we help men to be wiser and freer and happier.

Jesus' prayer, called the Lord's Prayer, has been considered throughout all Christendom as a most marvelous production. It has been "legal tender," so to speak, among all denominations in their public and private devotions. Allow me to giv it a brief examination, and I would say in passing that I do not wish to treat irreverently, or trifle with, the things which to other men are sacred; I only wish to view them as they are. "Our father who art in heaven, hallowed be thy name." This is likely to bring to mind what Shakspere says about giving "to airy nothing a local habitation and a name." It implies that God dwells apart from the universe in a locality called heaven. It is a very contracted view of deity. "Thy kingdom come, thy will be done on earth as it is in heaven." Always a "kingdom" where somebody's arbitrary will is to be done. Never a glorious democracy of liberty and love, where each is a law unto himself, and justice, perfect justice, covers all. Christ had no conception of individual freedom—the kingdom was his ideal government. "Giv us this day our daily bread." *Giv* it to us. Don't make us earn it. This from a man who never raised so much as a grain of corn in all his life is consistent, but it contains too much of the spirit of indolence and beggary to be divine. God does not giv holes to foxes, nor nests to birds, nor glorious raiment to lilies. They all work for what they hav, and so must man. Nobody expects to get bread by merely praying for it; that is, nobody except the priests and parsons to whom praying is a trade; and I hope they will yet be put to some useful employment. "And forgiv us our trespasses, as we forgiv those who trespass against us." This implies that we can trespass against infinit God—we, poor little specks on the shores of infinitude! and that God could possibly feel occasion for our asking his forgivness. Trespassing against nature's laws is never forgiven; the penalty is always exacted; but we can't trespass against omnipotence. "Lead us not into temptation." This has always been a "sticker" for the theologians, and I leave it with them. Perhaps they can make it right by "splitting the difference" between this insinuation that God does lead men into temptation and the passage which says "neither tempteth he any man." "But deliver us from evil." Nobody in this world ever was delivered from evil. In time mankind may in a measure outgrow evil, not through prayer but by hard work. The rest of the prayer, like the kink in a pig's tail, is more for ornament than use. Now, I ask the candid, thoughtful reader, where is the wonderful merit in this prayer of Jesus?

For over sixty years I hav heard the changes rung on Jesus' mission, his wisdom, his goodness, and his sacrifices for man, and during most of that time I did not stop to critically reflect whether all this high-sounding, honest-seeming cant about Jesus and his work meant anything or not. I took it for granted, like a great many others, that it did. When in my leisure now I reflect upon it with no feeling of passion and apart from the noise and confusion of business, the bustle of life, and the psycologic influence of pious associations, I cannot see that Jesus was endowed above all other men with either goodness or greatness; or that his mission was above that of all other men; or that he sacrificed or suffered more for the world than hav thousands of others who are by most men forgotten; or that he "saved" the world; or that he demonstrated immortality. I can simply see that he may hav lived, and if he did liv that he was embued with the spirit of the reformers in all ages, and that he suffered as hav the reformer in all ages, and died as all men die, because he could not help it, and on the cross because he was ahead of his time and the cross was the savage instrument of death of the savage men of his savage day for such as were ahead of their time. That he was God, or especially the son of God, seems to me to be a theory utterly preposterous; that he was as a man the best specimen that the world has ever produced is not proved by the record of his works, and to my mind is not at all probable. That he was a reformer and thought he had hold of absolute truth, but was mistaken as all reformers are when they think thus; that he performed his mission well and deserves well of posterity, is to me the proper and rationalistic view of Jesus.

HARVEY W. PINNEY.

*Mill Brook, Conn.*

## The 4th of July on the 4th of July

Has in Philadelphia been celebrated in a most worthy manner. According to an eye-witness, Mr. Julius Reichhelm, a citizen's committee, composed of Free Religionists, Socialists, and National Liberals, went on Sunday the 4th of July in the 12th hour, at noon, to "Independence Hall," and there, before Sabbathly-closed doors, they had by their Secretary, at the moment when the bell struck the 12th hour, signed the subjoined cable-telegram directed to the Committee having charge of the Brussels Congress, viz:

"*To Dr. Cæsar De Paepe, 81 Curens, Brussels, Belgium:* Devoted to the spirit of the Declaration of Independence—universal brotherhood on the ground of common humanity—do American citizens send their fraternal greeting to the men of Freethought and genuin morality from Independence Hall Philadelphia, on this 4th of July, 1880,

at 12 o'clock, M. An address to the Congress itself shall follow. By order of the Citizens' Committee,

"A. METZLER, Sec."

An immediate transmission of the telegram met with some difficulty, but was promptly executed the next day, the "official" 4th of July.

## Equal Eternity of Mind and Matter, and Their Characteristics.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The coherent actions of matter, clearly evincing a purpose in evolutional progress, and so of forethought and design, prove their intelligent origin. As blind, purposeless, inherent actions of matter cannot effect co-operation, as such harmonious unity for perfect mechanical effects, we observe in material phenomena, requires. Therefore mental guidance is the only rational conception for such coherent actions of matter. In further elucidation of such phenomena, then, universal matter is a positiv necessity of a co-related infinit mind, as its metaphorical body (or telegraphic medium in association), for without such co-relation such mind could receive no impressions from anything, nor giv expressions to anything, therefore such infinit mind must be a subtil-material existence, as the most important functional part of universal matter, coexistent and co-related, as a spirit, or non-material mind, could not act as a mechanical force upon matter, or receive any similar impression from the same; like our finite minds, which are necessarily material, also, to account for their co-relations with the same.

Subtil-material minds are probably elastic to infinity, and therefore there is no varying arrangement of their supposed atoms necessary to varied thoughts (as some unphilosophic atomists fancy), but their non-atomic infinit elasticity makes them peculiarly susceptible, as in the case of the finite mind as a separate entity from brain (only temporarily connected), to oscillate in accord, and so to feel and respond to all impressions from the delicate motions of objects (as light, sound, etc.), conveyed by the sense-nerves and brain to such subtilly elastic mind, for its feeling, cognition and so of their import. Thus to weave its judgment and reflex emotional tremors back to the responsiv brain and muscles, causing their necessary expansion and contraction, by which we perform all our desired work. All sensitiv life being the effects of communicated motion, as the cause of feeling and responsiv actions, from objects to subject, and, emotionally, from subject to objects.

Thus is all matter, as an eternal necessity of minds, being co-eval with, and so is proved to hav never been created. Creation consisting in such associate subtil-material infinit mind, acting mechanically upon non-intelligent matter, in bequeathing its laws of action, givs all the varied forms and moods (or functions) to such universal matter, as the associate metaphorical body to such controling mind. Analogously with our finite material minds actions, as without our co-existent material bodies, we could receive no impressions from anything, nor giv expressions to anything, and thus, reflexly, our mind's expressions upon our bodies and other matter, also constitutes our creativ functional forces in giving forms and moods to our co-related material bodies and much other matter, as our designed works. Thus are minds and matter eternally co-related and co-existent.

All minds are, therefore, creativ in their disposition of matter (the infinit being universal and the finite limited, in their actions), and so without such subtil-material mental association and actions, all matter, dissociated from minds, would be formless and purposeless, as unintelligent matter can not of itself act coherently in assuming varied useful and esthetic forms, mechanisms, adaptations, and purposeful activity, without mental guidance. So we must rationally conclude that minds are a subtil material, and therefore that some matter is exclusivly intelligent, possessing all the functions of mind, and so controls all other non-intelligent matter. Material minds are then as indestructible and so as immortal as must be all matter. The existence of our finite minds cannot be the product of, nor evolved from, non-intelligent matter, being infinitly superior, therefore all minds must be an indispensable, inherent associate part of universal matter, and its most important functional energy, by which the whole is moved into coherent actions. Our organizations being sensitivly fitted to attract and develop mind-matter (as a sponge is for water, or our bodies to attract solar elements, or in breathing to absorb oxygen) into all their individual characteristics, thus we hav the clue to the association of mind with body. Mental heredity being simply organic influences.

With this basis of reasoning, we obtain the only consistent and comprehensiv view or insight into the characteristics of all minds, as subtil forces (infinit and finite) and their relations to and mode of operations upon all the grosser and unintelligent portions of matter, as co-related necessities of activ intelligences, for the coherent control and disposition of that something we call matter.

This inside view of the intelligent and non-intelligent materials of the universe, acting in co-relation, through the fiat of such infinit will-force, as the highest function of matter, the eternal methods thus pursued, and the great works always in progress in nature's laboratory, givs us the only adequate and comprehensiv explanation of the characteristics of all minds, as material forces or functions. The infinit mind in its universal co-relation with all matter as its highest functional energy, acting thus mechanically upon all other unintelligent matter, by so infusing into such matter all its laws of undeviating actions in universal causes and effects. Being simply the effects of subtil mind-matter, acting by will force, mechanically upon all grosser and non-intelligent matter, as the connected metaphorical body, which constitutes the intelligent origin, and, therefore, only purposeful disposition of all unthinking matter, and its unconscious phenomenal characteristics, throughout cosmos, just as finite minds act, limitedly, upon their bodies and some other matter.

All other theories of the causes of the inexorably blind, and yet coherent actions of matter, we observ, are wholly inadequate, and, to us, incomprehensible for their known effects, and so of their explanation, as a supposed spirit-mind, being non-material, cannot act mechanically upon matter, having neither power of attraction, repulsion, contraction, or expansion, and the theory of a personal God being limited in form and so in actisn can not be ubiquitous or universal in action. So those two theories being inoperativ, are wholly inadequate, and thus inadmissable as causes of existing phenomena.

Therefore we are rationally driven to the conclusion, inferentially and analogously from finite mind-characteristics, that all minds (infinit and finite) are a subtil material, and that minds cannot, themselvs, be personal—*i. e.*, having form—though individually each separate mind (as with the finite) is connected with a personal organization or body for its cognition of other matter and its own manifestations; while an infinit mind-power, as the most important part of universal matter and its highest functional energy, needs only such co-related association with all matter as *the* metaphorical body, for infinit, direct expressions upon and impressions from all other unintelligent matter. Such universally co-related and intelligent portion of all matter is, self-evidently, its highest functional energy, and so, necessarily, controls the dispositions of all other unthinking and unintelligent matter—subtil or imponderable forces always using and controling more ponderable matter, like electricity in using ponderable telegraph wires as the vehicle for its subtil forces, annihilating space in its rapid flights.

These unbiased conclusions of years of devoted thought to this special subject, led by trains of analogy and necessary inference, with a pretty general appreciation of such scientific studies of natural phenomena, in association with intelligent actions, as makes this theory (to me) of life and matter to be the only rational perception of the universe, as comprised of associate, intelligent, and unintelligent materials, the former thus mechanically controling the latter into all its forms of coherent phenomena by actual mechanical processes of subtil mind-matter acting upon grosser unthinking matter as *the causa efficiens*.

As there is no known limit to the potency or functions of matter, so it is most rational to assume that some matter has the entire attributes of mind, which, as a subtil, material force, coherently controling all other matter, enables us to comprehend all the co-related actions of mind upon other non-intelligent matter, and, conversely, of unintelligent material actions upon subtil minds through reciprocal, vibratory, accordant motions—motion being the primal cause of all feeling and actions of mind.

No spiritual theory of minds or other theistic hypothesis can compare with this presentment of a subtil-material mind-force as the only understandable Intelligent, Primal, First Cause of all phenomena, being the only mechanical presentment, or *causa efficiens*, for all the coherent acts of matter, and so comports with all the requirements of science, being the adequate, potential cause of all the seemingly intelligent actions of matter so evidently the effects of intelligent design for a purpose in all stages of progression of matter throughout Cosmos. Such evident useful and esthetic results of the actions of the laws of matter must convince all candid educated minds of their intelligent origin and direction, and with the necessary admission that no other theory than that of the subtil materiality of mind, as the highest function and intelligent part of matter, is adequate for the mechanical governance of all matter into intelligent ways, which it could not otherwise assume.

Here we hav portrayed a wondrous universal intelligence, as "The Great First Cause," and understandable mode of actions of a material mind upon other matter, as *the* mechanical *causa efficiens* (like our minds act upon other matter) in the creations of this world and cosmos. This is a far more consistent and a far higher conception of an infinit mind-power than are the confused irrelevant thoughts and belittling presentations of a God contained in any ancient or modern theisms or Bibles.

Thus, too, we hav here presented to our minds the rational necessity for the admission of such infinit intelligence as the controling power in the universe, and so as most worthy of our adoration and worship, as the needed substitute—suited to this age—for all the old, confused, ignorant, ignoble, and superstitious conceptions and unintellectual forms of worship of a very child-like and inadequately portrayed God, now the too generally and thoughtlessly accepted dicta of superstitious and bigoted creeds; while morally our highest duty is to promote the welfare of our race and humanity in our treatment of other sentient beings. As free agents, we direct the ways of our consciences, while the laws of matter conserve and transport our minds or souls into new scopes of immortal existence.

These pages should serve to convince the candid and most skeptical Atheist that through such trains of analogy and necessary inductions we are now scientifically conscious that there is an intelligence infinitly above man's, whose unbounded function is the most important part of and so is the controling factor and force in matter and cosmos, giving all the laws to matter engaged in thus directly creating all phenomena; such intelligence being the Great First Cause, thus indirectly, of all the varied forms and dispositions of matter and of all lesser minds. and so is the most infinit, and adorable existence for our humble worship, and so to be intellectually freed from all the benighted and inadequate presentments of such Great Intelligence, and their varied and antagonistic creeds, forms, and dogmas of former days of ignorance; thus intellectually and without parade of foolish ritualisms, forms, and ceremonies to effectually dissociate such Great Intelligence from all connection with trinitarian and other rule of lesser gods—so superstitiously afflicting our race—and to consider that such Infinite Intelligence is alone adequate as the ruler of all that exists, and so no aids are needed or possible to add to Almighty power. Man, as a free agent, knowing right from wrong, is left to work out his own destiny, morally, into conscious happiness or the reverse.

I earnestly desire that the above theory of mind and matter may appear to others, as it does to me, to be the long-sought rational cause of all effects of matter, by which we can trace, in a natural mechanical way, the evident intelligent acts and direction of all material phenomena for a purpose; without any further resort to unphilosophical supernatural mysticisms; thus to bind all liberal and rational minds to the clear perception of one unity of relation between all necessary effects of matter and their intelligent primal cause, hitherto hidden and mystified by irrational spiritual and ghostly religions.

On this basis we can trace every phenomena of matter, through its requisit mechanical relations, to a governing intelligent primal will-force, without any discrepancy in scientific induction for an understandable adequate cause. Happily, too, by this theory we can alone retain our cherished hold or clear perception of a presiding Intelligence, giving all laws for the direction of matter, through its co-relation with all material phenomena (directing the same into undeviating laws of action); and with our minds, as important functional subtil parts of the same, insure our evolutional immortality and intelligent connection with such beneficent Great First Cause as the highest subtil function of universal matter.

Herewith all liberal and enlightened minds may take a new departure—suited to this investigating age—and join in one intelligent accord, and so more easily to overthrow all existing superstitions and prevalent degrading religious dogmas, than by any unsatisfying denial of an intelligent Creator and of our immortality, because old theisms and cosmogonies are repugnant to common sense. Here, then, let us join our efforts for this true advancement of our race in this life, with a rational reliance that our minds—as material forces and entities—are destined to natural evolutional progress for all time, as herein portrayed, that shall cheer the ways of this life, even in its darkest moods.

Such rational substitute—traced through analogy and inductive necessary inference—for all old effete theisms and inadequate modes of creation, and that unsatisfying and inadequate opposit extreme of attributing all effects in the universe to the blind and unfeeling inherent acts of matter, without any assignable philosophic cause, is here presented for the acceptance of mankind as best suited to modern thought and investigation of the laws of matter. The mental vision must now clearly perceive such infinit intelligent direction of the laws of matter, and our consequently induced adoration of such Almighty Power, which is thus scientifically presented for our rational adoption; and viewing ourselvs as future participants in continued life beyond this, amid all the inviting realms of the universe of infinit variety, lends a rational charm to the philosophic doctrin of associate intelligent and non-intelligent matter; which, while it comports with scientific inductiv requirements (explanatory of all phenomena), givs us adequate assurance for the realization of our aspirations for immortality and greatest inducements for well-doing, which no other theism or theory rationally embraces.

CHAS. E. TOWNSEND.

*Locust Valley, Queen's Co., N. Y.*

## By What Shall We Swear?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav a suggestion to make. A few years ago you issued a collection of songs, hymns, etc., which was much needed. Now can you not get up a collection of oaths, by-words, etc., for the use of swearing Infidels and other Freethinkers. Most Infidels of my acquaintance—and I presume it is general—are on occasion given to the use of strong language, often quite expletiv and emphatic; and they almost invariably use Christian oaths and sayings. This should not be. It is not strictly consistent with Infidel claims and views.

Because we are, through the force of circumstances, compelled to adopt in some measure some of the Christians' manners and customs and ways and means, it does not follow that we should use their—to them—profanity to giv emphasis to our language of levity, earnestness, or passion. It is a compliment to them and their God that we should withhold.

In the use of Christian oaths we tacitly acknowledge a certain power and force in the very name of their God, their Jesus, etc. Yet I believe Ingersoll has said that Infidels are right in swearing, if for no other purpose than to show a "contempt for their damned nonsense." But I think if we hav to swear by a God at all, that it should be by a God of our own, if we hav one, and if we hav not, why then do without a God and swear by something else.

But surely we do not want to borrow a God for swearing purposes that the Christians hav stolen for damning purposes. We do not believe in such a God; why then should we appeal or refer to him in this manner? It is really too bad that we are compelled to use the Christian vernacular when we wish to do a little swearing on our own account.

Can you not do something to help us—giv us a collection of oaths, choice tit-bits, in which there shall be no hell-fire, no damnation, no devil, no Christian God, no Jesus? Let us hav something not so incongruous with the Infidels' clear sense of truth.

Of course this habit has been forced upon us by our Christian environments, but we must grow out of it, rise higher, and swear by George Francis Train, or somebody or something else that is in no sense Christian.

Why not, then, brethren, let us all arise and join in swearing by D. M. Bennett and THE TRUTH SEEKER? Amen.

J. J. H.

(*Continued from page* 469.)

The *third* is that it seems a great pity that God should be under the necessity of leaving his splendid throne and somewhat extensive business in heaven to come down into this troublesome world and take upon himself the pains and inconveniences of humanity, to endure nine months of close confinement, to pass through the years of puling infancy, frivolous childhood, passionate youth and adolesence, to manhood, and then to die in the most inglerious and ignominious manner, simply to establish what the ignorant pagans had easily inaugurated centuries before without any particular trouble or difficulty.

But I must stop right here.

Believe me, truly yours, D. M. Bennett.

## Ho for Brussels!

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Thanks to our kind friends who hav thus manifested their generosity. While the aggregate of donations does not amount to as large a sum as we expected and need, we are nevertheless duly grateful. It is probable enough has been sent in to take Prof. Rawson and ourselves to about the middle of the Atlantic Ocean, when we will hav the privilege of depending upon a merciful providence to take us the rest of the way. We now expect to sail on Saturday the 31st.

## Brother W. S. Bell

Called upon us a few days ago as he returned from his three-months' trip in the West. He was as far as Iowa, and spoke to many interested audiences. He reported an increasing interest in Liberalism and a growing disposition to hear what can be said in defense of natural religion. As his acquaintance increases in the various localities he visits he finds a greater demand for Liberal lectures and a greater appreciation of the truths as they are found in science and reason. As an indication of the good work he has performed during the three months he has passed in the field it may be stated that he organized five Liberal Leagues and saw them in good working order. This is doing right well, and shows he has the disposition to labor faithfully and to some purpose. When he again visits those Leagues it is to be hoped he will find them enjoying a healthy growth, and filled with a zeal to let good works abound and to let their light shine abroad. Those in New England who wish to avail themselvs of a good Liberal lecturer, at moderate prices, during the remaining summer months will do well to employ brother Bell. His address is 73 Fourth street, New Bedford, Mass.

The *Health Journal* is the title of a new monthly edited and published by Dr. T. R. Kinget, of this city, at 50 cents per year. The first number is issued, and the Doctor is now anxious for subscribers. Those who send him their names with the small price he asks for it will be conferring a favor upon him and do themselvs a good turn at the same time. Address T. R. Kinget, M.D., 317 East Fourteenth street, New York city.

## A Serious Difficulty Amicably Adjusted.

The undersigned having submitted all matters of difference between us to T. C. Leland and T. B. Wakeman, of New York, and being informed that after hearing and investigation they hav substantially agreed in regard to the same, we hereby mutually agree to abide by their decision and recommendations as a final disposition of the matters in question.

D. M. Bennett,
B. F. Underwood.

(Dated)
July 17, 1880.

## Underwood vs. Bennett.

On the 3d of July, inst., Mr. B. F. Underwood and Mr. D. M. Bennett agreed to submit to us, as friendly arbitrators, certain differences between them, in order to hav them investigated and the truth ascertained without litigation. We were to select an umpire in case we could not agree; but we find that there is no substantial difference between us after a hearing and investigation as full and complete as we could make it.

1. Mr. Bennett complained that Mr. Underwood had taken part in or aided and abetted the publication of parts of an old private correspondence which had been illegally and corruptly obtained and published in the *R-P Journal*, of Chicago, and the *Index*, of Boston, with malicious motivs, and in order to destroy him while he was in prison to vindicate the freedom of the press and the mails and unable to defend himself.

2. That after this publication Mr. Underwood had interfered in the matter illegally, and had published an opinion in regard to it in a way to aid and comfort those who had been guilty of this outrage; and that he followed up his opinion by publishing letters and an interview with a reporter in such a way as to identify himself with the wrong-doers and their motivs and practically so as to justify them.

Mr. Underwood complained that Mr. Bennett had published in his paper, The Truth Seeker, parts of a letter, followed by insinuations to the effect that Mr. Underwood's relations to and conduct with women would not bear examination according to his own standard of morals, and that in one case he had certainly made what was called "an infamous proposition" to a lady.

Mr. Bennett claimed that Mr. Underwood's wrongful conduct toward him, as charged above, justified these publications, which he believed to be true, and asked that Mr. Underwood's conduct as to him be first considered. As to that, therefore, we find:

1. That Mr. Underwood had no part in the obtaining and publication of that private correspondence; that he in no way aided or abetted the wrong-doers or conspirators in that matter, and that he never saw the letters referred to until after their publication. We regret, however, that the charge of his conference and complicity with the wrongful bolders of that correspondence was never denied by Mr. Underwood in a public or a decisiv manner previous to his hearing before us; but we are satisfied from his statements and denials, and the facts shown, that Mr. Savage is entirely erroneous in his intimations to Mr. Verity to the effect that Mr. Underwood was at his (Savage's) house, near Boston, and conferred as to the publication of those letters, or about them in any way. That he was at that house is admitted, but he is shown to hav been there for another purpose, which had no connection with those letters, which were not brought to Mr. Underwood's consideration or notice. It seems that Mr. Savage was in wrongful possession of and wrongfully used those letters, and he is thereby discredited to such an extent that his statements are of little weight as against Mr. Verity or Mr. Underwood, especially when he might wish to make the latter appear to share, and so lighten, his own guilt.

2. But as to the charge respecting Mr. Underwood's conduct after the publication of those letters, we cannot find that he is free from fault.

Those letters were originally the sole property of Mr. Bennett, the writer, together with the party to whom they were written. Neither party could dispose of those letters, nor permit them to be published without the consent of the other; much less could either part with them, or permit them to be published or used to the injury of the other.

The law and the usage of all decent persons on this subject is well settled. We need only to refer all interested to the case of Woolsey v. Judd, 4 Duers Reports (N. Y. Superior Court 1855, pp. 379–408).

We cannot quote at length, but in the words of Mr. Justice Story, cited with approval in that case, "the publication of private letters" is "one of the most odious breaches of private confidence, of social duty, and of honorable feeling which can well be imagined." It is claimed that these letters were in substance stolen, and sold for money, and were published by rival newspaper editors with a view to gratify malice, and to crush Mr. Bennett and his paper. Mr. Underwood must certainly hav known that they were published to injure Mr. Bennett, and *without his consent*—a consent that was absolutely necessary to relieve the publication from being other than a theft, and, in Judge Story's words, a "most odious breach of private confidence, of social duty, and of honorable feeling." Mr. Underwood failed to put down his foot upon this outrage, and while Mr. Bennett was in prison and comparativly defenseless, he accepted a proposition from one of the wrong-doers to inspect the originals of these letters, and to publish his opinion as to whether they were spurious or not, which he did.

In this respect he took a wrong step. No one could giv him a right to examine and publish an opinion about those letters but the writer, Mr. Bennett, himself. He had no right to the sight or use of those letters, obtained by theft and fraud. He cannot be justified by the request of the holder of stolen letters, or of others however numerous or importunate—either to hav the letters proclaimed to be spurious to aid Mr. Bennett, or to hav them shown to be genuine in order to ruin him. The law and good morals required him to let those stolen private letters entirely alone.

As to the subsequent acts or expressions of Mr. Underwood complained of in that matter, we find them to be the results of this first wrong step of meddling with those letters and their wrongful holders at all. He was not and could not be then acquainted with the true facts about those letters, but he was plainly influenced by them and their holders to apparently take sides with the wrong-doers. It was not then known that these old letters had been written by an exceptionable man under peculiar and irresponsible circumstances and feelings, that they had been forgiven if not forgotten by the party most nearly concerned, that no injury did or could hav resulted from them to the party to whom they were written, that they had been dug up illegally and maliciously to ruin an imprisoned editor.

When the enormity of this breach of law, social duty, and "honorable feeling" became known, it was justly felt that even the writer of those letters must be an angel of purity in contrast with those who could resort at such a time to such means to destroy him. The excuse of a desire to further public morals by this violation of "social duty" was further shown to us to hav been a sheer pretense, for the holders of those letters by further extracts published afterwards in pamphlet form, and circulated through the mails, openly violated the very postal laws they were pretending to vindicate. But when the first extracts were published Mr. Underwood did not know nor consider the nature and effects of his interference in a matter which did not belong to him; much less is he chargeable with the malice and subsequent acts of the wrong-doers.

Among Liberal editors, and Liberals generally, it is also shown that they hav been too much inclined in regard to private letters to "hav all things in common." It is urged that Mr. Bennett has not been free from blame in this regard himself.

That Mr. Underwood therefore allowed his mind to be influenced hastily, improperly, and that he wrote under that influence letters based upon the representation of the wrongful publishers, and that in the interview with the reporter of the *Inter-Ocean* newspaper of Chicago (Dec. 10, 1879) he used expressions which cannot be justified, we understand him to now admit—if not, we so find. He denies the correctness of the *Inter-Ocean's* report in some important particulars, and it is to be regretted that he did not correct or explain it immediately after its publication and through the same medium.

We hav gone over the charges against Mr. Underwood carefully because of their importance, and because they are made by Mr. Bennett the excuse for the publications against Mr. Underwood's private character. "To carry the war into Africa" is claimed to hav been a legitimate means of defense or retaliation under such provocation. This alleged right of retaliation we need not determine if it is found that the facts alleged in regard to Mr. Underwood's character are without foundation, for certainly no one can hav the right to retaliate by the use of that which is not true. What then is the evidence as to these imputations against Mr. Underwood? To sustain them certain statements are made and certain letters are produced which hav been written to Mr. Bennett by several parties, from one of which letters an extract was printed by him in his paper. Relying upon these letters and the statements of those who reported to him that the writers were reliable, Mr. Bennett says that he made the publications and statements as to Mr. Underwood's character in the full belief of their truth. We cannot question his good faith nor the honesty of his belief. The letters were genuine, and contain what Mr. Bennett published and stated in regard to them. But yet we think that Mr. Bennett is in fault in publishing them or making any statements in regard to them, for they do not in themselvs contain any evidence. The writers do not profess to know the facts of *their own* knowledge. They refer to others, and the statements of others, as their authority. Though they do this in a very positiv manner, yet no editor should ever regard such statements as evidence, no matter under what provocation he may be smarting.

Both parties, of course, proceeded to call upon the persons alleged to know the facts to affirm or deny them. The result is that the alleged facts hav wholly vanished. It seems that two rumors furnished the only justification for those letters. One of those rumors arose from a fact that has been perfectly explained, and was shown to be entirely innocent. The other rumor we hav traced to a man who had a grievance against Mr. Underwood, and who, after repeated requests, has no evidence or authority whatever for the story. In one letter this witness says that he does not believe the story, and in the last he says that he believes Mr. Underwood to be an honorable man, and entirely exculpates him. We find no one back of the letters Mr. Bennett relied upon who knows of any "insulted lady," or improper acts on the part of Mr. Underwood.

Whether Mr. Bennett was justified in trying to "carry the war into Africa" or not, it is certain, therefore, that he had, and has, no ground to stand upon there, and the best proof that he has erred innocently is his prompt retraction of those publications and statements as to Mr. Underwood's private character which we are authorized by him to make as a part of this report.

In conclusion, we find (1) that both parties hav acted without sufficient care and consideration in regard to the matters complained of against each other; but that each believed at the time that he had good grounds and reasons for his conduct; (2) that it is proper to conclude these personal differences *now*, and that the way to do it is by a resolute silence by both parties hereafter in regard to them and all matters growing out of them. To this conclusion we understand the parties to solemnly agree—for themselvs and their papers, and, as far as they can, for their correspondents and friends.

T. B. Wakeman,
T. C. Leland,
Arbitrators.

(Dated)
*New York*, July 17, 1880

## They Believe It to be False.

Waverly, Iowa, July 12, 1880.

To the Editor of The Truth Seeker: We, the undersigned, believe the story or accusation published in The (N. Y.) Truth Seeker of June 12, 1880, in regard to Mr. B. F. Underwood's insulting a lady in Waverly, Bremer Co., Iowa, by making an infamous proposition to her, to be false.

Alma N. Wood.
Henry Tallett.
M. E. Billings.
A. J. Stevens.
W. R. Knight.

## An Expression of Opinion.

To the Editor of The Truth Seeker, *Sir:* I hav just read your reply to the malignant article in *Scribner's*. You are entirely too gentle with the editor. He it was who undertook to defend Beecher on the ground that a man of sixty-six could not commit adultery. *Credat Judæas apella!* The New York *Sun* takes the right gauge of his caliber by always dubbing him "Tupper" Holland. Perhaps it would be well now to add D.D., "Doctor of Dirt."

The bare fact that Underwood cleaves to Abbot is almost enough for me to put him without the pale of the rational of radical church. Abbot, in my humble judgment, lacks the reasoning faculty. Long ago I remarked his scholastic conceit, which I feared would ruin him as a professed radical. I took his *Index* two years, and then had to stop it, not only on account of his meanness toward myself and other correspondents, but because the paper did not interest me. And now one of my most esteemed correspondents writes: "Abbot is a literary coxcomb. His *Index* is the history of Balaam's ass—what the ass saw and said, and how he saw and said it." Yours truly W. H. B.

## The Political Parties.

To the Editor of The Truth Seeker, *Sir:* My response to your "Politics for Liberals" is a hearty Amen. I hav been a voter almost as long as you, and was as ardent a Republican from 1856 till 1872 I would hav voted for Greeley if I had had a vote. In 1876 I was not decided in favor of Tilden until I found the Republican leaders ignoring their platform and fighting the battle on two false issues, to wit, Tilden's income tax and the bloody shirt. The charges of frandulent income returns against Mr. Tilden were so completely answered on his behalf that the New York daily *Times*, which made the charges, straightway backed down from the main ones, but meanly alleged others that were never proved; and I venture to say that if the facts are ever shown, it will appear that Samuel J. Tilden made as honest returns as at least the majority of Republicans whose income was equal to or greater than his. For I happen to hav known Mr. Tilden personally quite well in the early years of the Republican party, and I hav always esteemed him as one of the purest men in the Democratic party.

That the bloody shirt issue was a false one I showed in the following letter to the New York *World* in 1876:

*To the Editor of the World, Sir:* In the early part of 1871 a committee of the United States Senate investigated Ku-Klux outrages. The evidence made a book of 425 closely printed pages, more than half of which I reported as assistant stenographer to the committee. That there was abundant evidence of outrages by the Ku-Klux Klans, and by parties in disguise and not in disguise, it would be folly to deny. But the fact appeared on record that those outrages had culminated in 1868, and had nearly ceased by 1871. Senator Scott, the chairman of the committee, being pressed for time in preparing his report, dictated it from rough notes to the stenographers. When he came to the question of recent outrages, the evidence was very meager, and he asked me to help him find more proofs. As I had just completed an index, I was able to glean at once every instance that could be found. But I was then struck with the absence of such proofs, making that part of the case, to my mind, the weakest.

A joint committee of the two Houses was immediately appointed to continue the investigation during the long interval preceding the re-assembling of Congress in December. They divided themselves into several sub-committees, and went into the Southern states to take evidence. I could hav been employed as one of the stenographers, but declined to go. The result of their investigations was thirteen printed volumes, containing 7 306 pages of testimony, besides miscellaneous documents, making a total of 8 273 pages. The cost of reporting alone, at the regular rate of $3.15 per page, was $23 000, besides, say, $1 500 for three hundred pages of index. Add to this the traveling and other expenses of the half dozen stenographers, and the total cost for the single item of reporting was not less than $28,000. The expense of stereotyping I will not attempt to estimate, nor hav I any idea what the expenses of the several traveling sub-committees were. If I were to guess, however, at the total expenditure, I should say the whole job cost not less than $100,000

It has been charged that the present Democratic House of Representativs [1876], which has been so prolific in investigations, has spent $100,000 in that work altogether. The Republican Congress in 1871 spent probably as much in one investigation.

It is alleged that the Democratic investigations hav discovered little or nothing. This is not true. But what did the Ku-Klux Committee of 1871 discover? Let any one gainsay, if he can, the following statements in the report of the minority of that committee:

"It follows, therefore, that five, at least, of the eleven Southern states, to wit, Virginia, Tennessee, Arkansas, Louisiana, and Texas, are free from even the suspicion of lawlessness on the part of the people" (vol. i, p. 297). "We will show by testimony incontrovertible that in no one of the six states of North Carolina, South Carolina, Georgia, Alabama, Mississippi, and Florida hav there at any time existed combinations of lawless men in *one-tenth part of said* states" (ib. p. 292)

Aside from the fact that few of the outrages were recent, if the result is not a poor show for an expenditure of $100,000, then the Republicans may talk about the late Democratic investigations disclosing nothing.

I never voted a Democratic ticket, nor do I expect ever to affiliate with that party; but I think the election of Mr. Tilden would prove a wholesome purgative to the Republican party. W. H. B.

*Washington, D. C*, Oct. 21, 1876,

Now, Bro. Bennett, if I find myself now affiliating with the Democrats, it is because of the outrages done by the Republican party since 1876, among which are some that you hav enumerated. But the greatest of all in my estimation is the theft of the Presidency, now admitted by many Republicans. My oldest and one of my most esteemed correspondents wrote this to me two years ago, "I think Tilden was choused out of the Presidency, and I thank God he was." The same Republican friend recently wrote saying that he was "for Grant for a third term, or even a thirty-third." If that is Republicanism, I am a Democrat.

It seems to me a just retribution to the Republicans for their aspersion of Mr. Tilden in 1876 that they are now saddled with a candidate who stands convicted by his party of bribe-taking and perjury. More than a dozen years ago, when reporting in the House of Representativs, I lost confidence in Garfield's integrity. I remember a private remark made at that time in my hearing by the late Henry J. Raymond, then a member of the House. Alluding to some trick of the ex-reverend from Ohio, he said, "If you want a particularly mean act done, get a clergyman to do it."

There may be ground for the fear of Catholic ascendancy in this country by and by, or rather, I would say, fear of a United Catholic and Protestant ascendancy; but for the past ten years the administration has been greatly controlled by the Methodist church North, backed up by almost unanimous Protestant support. If Mr. Garfield is elected, that ascendancy will continue. I therefore want a change; and if I should liv long enough to see the political power of the Catholic church equal that of the Methodist church now, I shall go for another change.

Personally, I beg leave to say that as a resident of the District of Columbia I hav lost the right to vote; that I never sought or held federal office, and know of none that I would be willing to accept. Wm. Henry Burr.

*Washington, D. C.*, July 16th.

## Good for Greens.

The last Truth Seeker burst out suddenly and intensely political. If it is a free clash of opinions count me in.

And, first, let me say we want no more third parties—that is my publicly-expressed, private opinion. The Liberals made a third party last year at Cincinnati. That party went on its victorious way till the members of it packed their carpet-bags and got out of town. Not the first peep has been heard of it since. I understand that the rousing address its resolutions called for flitted back and forth between Boston, New York, and Washington till finally it got lost in a pigeon-hole of scare and disagreement. The great ally who was to lead all Liberal hosts dove down deep in the Liberal pool at Cincinnati and came up dry in the same old Republican pond at Chicago. There the convention corked him up, and not a word from him out loud was permitted. The New York *Times* expressly says that Fry and Hale, of Maine, held their thumb on his spout in mortal terror lest he should say something for Blaine and blast his prospects forever. He stands all the buffs and rebuffs, put upon him because he is an Infidel, by the Republicans, who want his private but not his public influence any more; and to the persistent end he toots for Garfield. He says: "As long as the Democratic party is controlled by the Catholics, he will vote some other ticket"—which seems to mean Garfield, who is controlled by Protestants, who are a thousand times meaner than the Catholics, in these modern days and in the United States, at any rate. He says: "As long as the Democratic party is afraid to pass a resolution that the public moneys shall not be given to sectarian schools, he will vote some other ticket"—meaning the Republicans, who make Comstock laws, Sunday laws, imprison editors, keep the Bible in the public schools, vote, every man of them, in their Senate, to put God into the Constitution, and grab as eagerly for sectarian appropriations as the Democratic Catholics do every time they get a chance. He says this, too, in the face of the fact that the Democratic platform expressly affirms "separation of church and state for the good of each." That affirmation extends and covers, to all intents and purposes, the whole of the first plank of the National Liberal League. The lesser denial of moneys to sectarian schools is included in the greater Democratic plank. This is the whole of which his sectarian school demand is only a part. In addition, the principles affirmed by Gen. Hancock, in his Louisiana military orders, are to the same purport. They contain the whole of a great principle, while the Republicans come tardily off with small segments and branches of it.

Also, the ink of his letter was hardly dry, indeed, very likely the two illustrious men were writing at the same time, when the illustrious Garfield was saying, in his letter of acceptance, "The separation of the church and state in everything relating to taxation should be absolute."

Now, it is a maxim of law that in a statement of that kind, where a special thing is included, all other things are excluded. That Garfield affirmation, then, means "separation of church and state in everything relating to taxation" but *union* of church and state, as of old, in everything relating to the transportation of Infidel newspapers and books in the mails, imprisonment of Infidel editors, Bible in the public schools, Sunday laws, and God in the Constitution. I shall admire to see anybody asking such a man as Garfield questions; neither are Liberals anywhere "afraid of the answers" he will giv. We are cock sure that they will be such as to sink him beneath Presidential resurrection. So much for the letter of Col. Ingersoll; and so much to indicate that we don't want the intermediate machinery of a Liberty party any more. The League itself is party enough, and whatever it does it will be better to do direct, or by its own political committee.

Now a little consideration should be given to other letters in the last Truth Seeker. Mr. Walker "sadly confesses his disappointment at the action of the Greenback Convention," with its "farce of prayer and a religious bigot at the head of its ticket." How then does he expect Liberals who are not Greenbackers to shout themselvs hoarse and shy up their hats in a crowd so meager as that is likely to be? Besides, what is there in the Greenback platform worth a moment's consideration by Liberals in comparison to the wide, sweeping, unconditional "Separation of Church and State for the good of each" in the Democratic platform? The Greenback "taxation of *all* property" is Liberal only by implication, blindly stated if it means taxation of church property, has not the courage to say the thing right out, and, like the Republican denial of appropriations to sectarian schools, is only a small part of which the Democratic plank is the whole. If the Greenbackers had had the wisdom, and after that the courage, to put in that short, curt, expressiv, happy statement—"Separation of Church and State for the good of each"—then *they*, instead of the Democrats, would hav stolen the Liberal thunder that will lighten all around the political sky. Why should we go for a poor, weak party that treats the Liberals with "*spurn*" and that isn't going to win a single elector unless it may be by "fusion" with the Democrats in a state like Maine.

It is the fashion to say that platform promises do not amount to anything. Well, they don't, if constituents drop into their holes after voting and fail to follow the platform promises up. But suppose Hancock elected and a Democratic Congress with him; and then four or five hundred Liberal Leagues go for them with petition and demand, with a rain of correspondence, newspaper articles, and the lobby! Just giv them the chance of one Congress to do *something*. If they don't do it, then in 1882 comes the election of a new Congress. By that time with only ordinary Liberal effort there may be five hundred Liberal Leagues with a constituency of an average of one thousand votes each—their own and what they can influence. Then giv the Congress of '82 to the Republicans—first exacting pledges, platforms, and promises. Both parties then will begin to smell a rat and conclude it is better to perform where they promis. In this way we will get "a good ready" for 1884 and be recognized as a power to be treated with.

Can't you, Bro. Walker, not as a partisan, Greenback or other, but as a Liberal, plot, swear, and conspire with me to take a long look ahead and vote shoulder to shoulder, as, after talking it all over and developing the best policy, we conclude for any given year it is best to vote? Cannot Wright, Bennett, Wakeman, Rawson, and Green join us? Cannot a hundred, a thousand, a million, do the same? In such a canvass we hav to lie low for the choicest ducks, wait and work with patience, bide our time till the flock comes sailing right into our toils. The first thing to do is to free our hearts and minds of political cant. Cease being partisan, and be, first and above all, Liberal. Adjourn tariff, hard or soft money, internal improvements, till we clean out this nest of priests and robbers. Then tariff, money, internal, and other reforms will come all the sooner and come to stay, because we will hav more honest agents to carry them out.

Mr. Truesdell implies that Liberals deem Hayes a great deal worse than the Republican party. Just the contrary is the view of all observing, clear-sighted Liberals. The Republican party made the priestly-inspired laws which Hayes executes. The Republican party in the Senate, not the President, voted God into the Constitution. And now in this campaign Garfield alone is a small consideration. It is the Republican party that Liberals want to put out of power. It is also the fashion to say that parties cannot change and do not progress. With more space I could giv instances showing that they do. Even the favorit leopard that both Walker and Truesdell twit with being so awfully spotted before the world, both can and has very greatly changed his spots. Just go back to the primeval leopard and see the almost unrecognizable difference. Pour a strain of Liberal League blood into the Democratic leopard and we will knock spots out of him—"you bet!"

The letter of Peter Soule has the right ring in it. He says, "The moment the Liberals lend their political power without holding a distinct platform and independent issues of their own to either the Democratic or Republican party they will hav consigned a power not easily regained." That is wisdom, and that, as I understand it, is what the Liberal League proposes always absolutely to hold.

H. B. Brown is amiable, and not so Demo-phobic as some. To please him, Walker, and other Greenbackers, I will remind them that after all our discussion and fusillade of sharp hits, we propose, as H. L. Green has intimated, to leave the determination of the Liberal policy to the next Liberal League Congress. If they resolve in favor of Greenbacks, green it shall be with all that that implies. Liberals believe in organization, co-operation, and agreement. Whatever we say in debate, when it comes to final action we must agree. Now let the chatter go on.

These are the views of a Henry Clay Whig, Free Soiler, Abolitionist, Fremont and Lincoln Republican, plus one vote for Grant, which is the only act in a long life he feels the need of a God to forgiv.

T. C. Leland.

## The Freethinkers' Convention.

A SPECIAL NOTICE.

I hav made arrangements with one of the best show-bill printers of the United States to print some large posters for advertising the Freethinkers' Convention. The posters will be 33x48 inches in size, printed in red and blue ink, with a fine border.

On these posters will be printed, first, a picture of an American eagle with a scroll in his beak on which will be inscribed "Universal Mental Liberty," under which will be a full notice of the Convention, including names of speakers, railroad rates, etc,. etc. These bills will be forwarded by me to any address on application. The charges for the same will be for 25 or less 7 cents each, for any number over 25, 6 cents each. If sent by mail an additional sum sufficient to cover postage must be added. I earnestly request every friend of Freethought to order a few of these bills and aid in getting them posted throughout the whole country. H. L. Green,

*Salamanca, N. Y.* Sec. Freethinkers' Association.

## Elmina's Suggestion.

Dear Truth Seekers: Would it not be well to write to J. G. Holland concerning the wrong he has done to D. M. Bennett and to every pure and true man and woman who dares to support this brave, bold, strong, and fearless Freethinker? I hav written to-day, and trust you will all write and show him what manner of people he has ignorantly and unwisely slandered and misrepresented. Continual agitation and self-defense and defense of our opinions, sentiments, and convictions will keep us fresh, vigorous, strong, and constant to truth.

Yours combativly to error,

*Snowville, Va.* Elmina D Slenker.

John N. Abbott, general passenger agent of the Erie Railway, writes me that he will return home, on the Erie road and all its branches, all persons who attend the Hornellsville Convention at one-third the ordinary fare. But I hope some of our Liberal friends in New York who are railroad men will see Mr. Abbott and obtain still better rates. H. L. Green.

## The Spiritual Trinity.

To the Editor of The Truth Seeker, *Sir:* A few days ago I sent an article for this paper entitled "A Plea for Free Debate," not that I think our Spiritual friends hav produced any evidence which can be called much more satisfactory if any than the Christians' hope, but on principle I am in favor of all sides having a fair field. This week The Truth Seeker comes heavily freighted with three articles by three Spiritualists. Only one accepts the invitation to debate. I supposed they were anxious to annihilate the Materialists. They hav been quite free in assertions that the latter-named were not ready, or were unwilling, to meet their champions, who go armed with bristling facts. I supposed I was doing them a favor by offering *myself* as a living sacrifice to their overwhelming proofs of spirit existence and communication. They hav always given the world to understand that they court investigation and discussion. Why, then, do they hang back?

Mr. J. H. W. Toohey givs four subdivided reasons why he will not debate. They are about as satisfactory as most of those given by the clergy. He professes to be a Spiritualist, but says Maudsley says Spiritualism is not a scientific term! I wonder if Spiritualism has many such defenders left! Maudsley, an author whom I greatly admire, does not consider "Materialism," as interpreted by Huxley, Youmans, and others, as unscientific. Maudsley does not favor merely metaphysical disquisitions. Nor do I. Mr. Toohey traps himself when he says that Maudsley is in favor of men applying themselvs diligently to "discover by direct interrogation of nature how much can be done" scientifically. That is just what modern Materialists hold to. Mr. Toohey says (quoting Liebig), "The only questions nature hears are experiments; the only answer she givs, phenomena." That is just what we say. My challenge distinctly includes experiments. What hav Spiritualists been talking about for thirty years if not experiment, investigation, phenomena? I perceive that when leading Spiritualists are invited to *demonstrate*, to subject their so-called Spiritual phenomena to the test of experiment, they shrink from the ordeal on the plea that the term Spiritualism is not scientific, and straightway the gentleman devours his own objection by saying that the people who hav studied "phenomena classified as Spiritual" are "satisfied with the logic of facts." He first repudiates even the name as entitled to scientific recognition, kicks the thing out of the court of science, and then calls it back to tell it how satisfactory it is!

One reason that Mr. Toohey will not debate is because of a growing desire to concentrate the Liberal sentiment of the country against the foes of progress, and the "upbuilding of the Liberal League movement." He did not tell us in what way earnest debates upon the problems of life and death would interfere with that good work. I think I hav organized three Liberal Leagues to the gentleman's one. My many debates with the clergy hav facilitated my work for Liberalism and the League. All public meetings whose aim is the agitation of thought hav an influence in favor of mental freedom.

I hav thus examined the gentleman's reasons for not debating, and find them as puerile as the clergy's. Never did I expect to liv long enough to see Spiritualists decline to enter the arena of debate, and if this refusal becomes general all along the line, I can fairly apply to Spiritualism what it has for thirty years flung into the teeth of the church, and for precisely the same reason—"Any system which shuns investigation openly manifests its own error."

T. B. Taylor, M.D., an ex-minister of the Christian religion, is the second person of my triple foe, and says, "I hold myself ready to meet you." That looks like work; and just as soon as arrangements can be made, at any point where such a debate is desired, we will join issue. If Spiritualists really want debate, they will do as much to bring it about as the church does, or as they do when they challenge the church. It is hardly reasonable to ask an opponent to travel half way across the continent to hold a debate, with the liberal assurance that he will be welcome to bear one-half the expenses. I hav no desire to force a debate upon any person or community. There are several places where the Materialists will pay one-half the expenses of a joint oral debate, but the Spiritualists fail to come to time.

Our friend Taylor informs me that there are many of my friends who honestly question my entire sincerity. Queer friends they must be! It seems to be a characteristic of Spiritualists to doubt the sincerity of everybody who differs from them, and feel rather shaky about their own. I need only go to Mr. Taylor's letter to prove it. He says he has been "doubted by such Spiritualists as J. M. Peebles and Giles B. Stebbins." Impugning the motivs of others is a wide-spread chronic disease among Spiritualists. There are a few honorable exceptions. Mr. Taylor's "ilk" hav not a bright record in this respect, as he is obliged to confess.

In reference to Dr. Taylor's allusion to Mr. Underwood, I do not think the latter is afraid of the face of man or spirit in debate. He doubtless perceived that Spiritualists do not encourage debate with Materialists, and that they were indisposed to make controversy impersonal and friendly.

Mr. E. A Chapman is the third person in this strange trinity. I met this fidgety friend in Michigan. He listened to two of my lectures in Saranac, and worked like a hero for my course in Lowell. I had many pleasant conversations with him. Since I left I fear some peevish spirit has obsessed him. He charges me with "injustice" toward my "friends and allies;" that I accept the "services and money of Spiritualists" and then insult them by advocating what I think is true. He says my statements are "speculativ science," "hide-bound and speculativ science," Then he flatly contradicts himself by saying, "I find everything Mr. Jamieson said on the subject of evolution in works on astronomy, physical geography, and geology." In one breath he declares it is my own speculation; in the next, based upon standard works. A man who so easily befogs himself in his own communication cannot be relied upon to accurately report conversations. The money and service of Spiritualists were accepted only on the broad basis of Liberalism, and they were extended on that ground. I hav never asked their aid on any other terms than freedom to utter my own convictions of truth. He agreed with me. But now he repudiates his own agreement. He charges me with turning "somersaults;" that I forgot in Lowell what I had said in Saranac. It is the first time I hav been taxed with a poor memory. I will now convict him. He puts these words into my mouth, "Spirits claim," etc. My language was, "Spiritualists claim." He asserts I declared that to see materialized spirits would satisfy me, while those who were present will remember that I said: "I would not only want to see but to handle spirits; and to make assurance doubly sure I would want to chemically analyze the spirit. You may think I am unreasonable. If I am I cannot help it." So the "somersault" is in his own imagination.

Mr. Chapman asserts that I declared in my Lowell lecture on evolution that "man by comparison shrank into such utter insignificance that he was not worth being carried forward into a future existence any more than the merest worm." I never said anything like that. My audiences know that instead of belittling man I speak of him as the crown of life on this globe; that his genius girdles the earth with lightning intelligence, and that his thought sweeps the abyss of space in quest of knowledge. In reference to a future state I said, "I do not know."

He says I shall not get them before an audience while I tell them "in behalf of speculativ science" that they are "idiotic, deluded, and deceived." Let me say to this gentleman that there is no such thing as "speculativ" science. I do not call people idiotic. I think it would be unkind to twit an idiot with the fact. Mr. Chapman's fear of the epithets I would call them is groundless.

What I say upon the subject of evidence to a mind at twenty and at forty years of age is a fact that almost any mind can verify for itself. He himself admitted that what was evidence to his mind five years ago is not evidence now.

He wants me to say what I consider as absolute proof. I answer, A demonstration; certain knowledge; a fact or truth about which there is no doubt. And that is just what the Spiritualists claim to hav. This has been their proud boast. But they shrink from the trial.

W. F. Jamieson.

172 *and* 174 *Clark st., Chicago, Ill.*

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*[From the New York Sun.]*

## If the Women Desert the Church?

Is the church losing its hold on the women? If so, it is in greater danger than it ever was in before.

An observant Englishwoman is satisfied that there is no room for doubt as to the fact; that the peril is real and imminent. She asserts that among the most intelligent women in England unbelief is spreading year by year, and at a rapid rate. The educated countrywomen of Harriet Martineau and Francis Power Cobbe are not poring over the Bible and prayer book as their mothers and grandmothers did. They are reading Darwin and Spencer, Huxley and Tyndall.

Is this true to any appreciable extent of the educated women of the United States? We know it was not true even so recently as Margaret Fuller's time. Unbelieving or doubting women were as rare here then as white blackbirds. But since then there has been a notable increase in the number and improvement in the quality of girls' schools; well equipped colleges for young women hav sprung up; colleges heretofore sacred to the education of the young male of the human species hav opened their doors to his sisters. Even conservativ Harvard has somewhat tardily and grudgingly shown a disposition to adjust itself to the changed conditions. An American girl of twenty-three who has had "advantages," to borrow a New Englandism, is a very different young person from that other American girl whom her father courted, loving her all the better perhaps for her simplicity, sweet ignorance, and undoubting piety. This modern girl has studied, more or less thoroughly, the higher mathematics and the natural sciences; she has read or skimmed the books of the day; she has heard some of the lecturers; she keeps the run of the magazines; she has her reading club, possibly a social-literary club as well; very likely she is writing a novel, or getting ready to do so by assiduous magazine practice; she has her head full and her hands full. Certainly the church does not fill the same place in her thoughts or her life that it did in her mother's at her age. Still it remains to be proved that she is ceasing to be a Christian and becoming an unbeliever.

If she is, the outlook for the church is disquieting. Ever since it was written, the preachers hav been fond of quoting a verse setting forth that woman was

"Last at his cross and earliest at his grave."

From time immemorial the clergy and the women hav been close allies. The day that saw this alliance broken would be a cloudy day for the former. What would they do for hearers? In very many of the churches of this city anywhere from two-thirds to nine-tenths of the weekly congregation are women. Moreover, of the comparativly small number of men who are habitual or casual church-goers, how many would be in the pews if they had not been attracted, coaxed, or gently coerced thither by women?

Yet it is not in looking down upon a dwindling congregation that the preacher would feel most acutely the withdrawal of that potent womanly influence which Goethe has sung in the last lines of "Faust." If the mothers turn unbelievers, what chance will there be for the children?

If the preachers are at a loss for a topic at their meetings next Monday, let them take this one, "Is the higher education sapping the faith and chilling the piety of women?"

REMARKS BY MR. SICKELS.

To the Editor of The Truth Seeker, *Sir:* After reading the above I am impelled to say that it has always been with feelings of regret akin to despair that I hav heard women denounce the opinions of Infidels. Indeed, from having been an earnest advocate of the justice of granting the franchise to woman as her absolute right, I hav become somewhat less enthusiastic of late. I hav feared that women, as in the past, would be our worst enemies, and that, did they possess the power, we would see the Christian God in the Constitution and ecclesiastical tyranny supreme. But it seems as though light is breaking through the gloom at last, and we are to hav woman's all-powerful aid. And how efficient she would be! Once emancipated from the thraldom of priesthood, we know enough of woman's influence, as evidenced in all that she heartily undertakes to do, to be assured that she would be satisfied with no half-way measures; priestcraft would be swept from off the face of the civilized portion of the earth.

W. B. Sickels.

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## The Presidential Question.

TO THE AUXILIARY LIBERAL LEAGUES AND THE FRIENDS OF THE LIBERAL LEAGUE MOVEMENT GENERALLY.

*Friends of State Secularization:* It is an old saying that "opposition is the life of business," and a little friendly strife may prove advantageous to the Liberal League movement. The National Liberal League is in fact a political organization, inaugurated for the purpose of accomplishing the entire separation of church and state in this country; and it can only do that by entering the political field as a political party, and that is what it purposes to do at the coming Presidential election.

As the League is not a very large party, to make itself felt the members should first resolve that they will all vote togther. United we are strong, divided we amount to nothing.

It is evident at the present time that there is an honest difference of opinion as to the candidates we should support at the Presidential election this fall. Some favor Gen. Garfield, some Gen. Hancock, some Gen. Weaver, and others are in favor of a separate nomination.

The National Liberal League Congress will probably be called before long in one of our Western cities, at which the question, Who shall be the candidates of the National Liberal League? should and probably will be settled; and when there decided every friend of the Liberal League movement should acquiesce in the decision and we should all vote the same ticket. By so doing we can make our influence felt. And previous to the meeting of the Congress there should be a friendly and free discussion of the subject in the various auxiliary Leagues and through the Liberal papers as to the best course to pursue. The platforms of the late political conventions and the views and public characters of the respectiv candidates should be thoroughly canvassed, with the sole object in view of ascertaining the course to pursue that will most advance the principles of the National Liberal League.

And here I desire to suggest a very important work to be done. There are thousands of Liberals in this country who hav not as yet organized themselves into Auxiliary Liberal Leagues, but who feel the same interest in the success of the movement as do the organized Liberals. And this class of course will find themselves divided in opinion upon the candidates above named, favoring the one or the other or being in favor of a new ticket. Now these unorganized Liberals should meet at once in their respectiv towns and neighborhoods and form themselves into Leagues and elect their delegates to the Congress soon to assemble. There should be at least one hundred of these new Leagues formed before the Congress meets, with their delegates chosen. This would giv us three hundred Auxiliary Leagues and entitle the Congress to fifteen hundred delegates, and, if half of the Auxiliary Leagues were fully represented, make our "National Presidential Convention" as large as any one yet held. Such a Convention would attract the attention of the whole country and command the recognition of the various political parties.

Friends of state secularization, shall we hav such a Convention, composed of the best men and women of this country?

H. L. Green,
Ch. Ex. Com. N. L. L.

*Salamanca, N. Y.*, July 4 1880.

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## "Christianity Run Wild."

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of July 3d, Mr. Wm. N. Ridinger expresses the fear that I am offended because he in a former article said, "Spiritualism is Christianity run wild." I am not offended, and am glad brother Ridinger "judges from my letters" I would not be at any difference of opinion. Should I get offended at all who use offensiv epithets concerning our beautiful philosophy, I would soon be a fit subject for a lunatic asylum. If he believes "Spiritualism is Christianity run wild," it is his misfortune, not mine. He could not find a more offensiv term, yet I forgave him because I concluded he was one of those who shone by reflected or borrowed light. I judged so from one of his arguments, which was that our destiny must be the same as lice, bedbugs, fleas, etc.

When people investigate thoroughly all questions before forming and venturing to express opinions, when they realize that truth has been crushed to earth during all the ages of the past, by the mighty weight of error that fills the world, and that truth has always been unpopular, they will cease to malign and persecute the few who dare to do

right, and truth will hav more friends. The truth never needed friends more than to-day. Spiritualism does not in any sense resemble Christianity. Like Christ, it never had a father, or mother even. It does not owe its birth or existence to an immaculate conception, or any other miracle, but to actual facts—manifestations of intelligence and power—witnessed by millions of the most intelligent people of earth. Spiritualism rejects all superstitions, bibles, saviors, atonements, faiths, gods, devils, heavens, and hells, therefore it is as unlike Christianity as the glorious light of the noonday sun is to the intense darknesss of a rayless night. We do not say we believe. We hav the absolute proofs. We know, and if actual communion between the world of spirits in the flesh and the world of spirits out of the flesh is "Christianity run wild" I am not aware of it. If Mr. Ridinger thinks so it is his privilege. He finds an argument against Spiritualism in the fact that we are liable to die and hav our places filled by bad stepfathers who would abuse the wife and children, squander the property we hav left, a knowledge of which would render us miserable, and calls this "the dark side of Spiritualism." He says this is hell, therefore, Christianity and Spiritualism differ only in the fact that the one allows all good people to go to heaven, the other, some good people to go to hell. In view of this Mr. Ridinger sighs for the rest of annihilation. He thinks the risk we run of being made unhappy by the knowledge that our wives and children are unhappy ought to make us prefer the blissful ignorance of annihilation. But I do not see how this helps the matter. If I could see that the blissful rest of annihilation would relieve the distress of our friends yet in the flesh, I might perhaps be convinced, but I cannot. According to this argument, whenever our families and friends are suffering and we cannot relieve them, drunkenness, or anything that would induce a state of blissful ignorance, would be a blessing. Whisky would be a good substitute for annihilation until death steps in and completes the work. But what an argument, to prefer annihilation, because, perchance, our wives and children may hav the misfortune to hav a bad husband and stepfather. I call this most emphatically the "baby act." Should they be more fortunate we must presume the blissful rest and ignorance of annihilation would not be so desirable, and Spiritualism in this instance fail to hav a "dark side." I always had a sovereign contempt for lazy, whinning shirks who prefer starvation and annihilation to honest labor and an honorable existence. Let us be men and women, "heroes in the strife," "with a heart for any fate." "Don't giv up the ship." If storms arise and misfortunes come we should meet them like heroes, determined if we cannot avert or subdue them, to do something to modify and break their force. Let us all while here do something to make this world better, and hasten the time when all men will make good stepfathers and husbands, honorable and just in all relations and under all circumstances.

Dead dogs can float down stream. Live dogs may swim up stream. E. A. CHAPMAN.

*Lowell, Mich.*

## Sexual Intemperance.—No. 4.

You who plead for "moderate indulgence," "a happy medium," or a "natural desire," must remember that every indulgence diverts vital power from the brain and vital principle from the blood, and continued excesses weaken the whole system, mental and bodily. Sexual intemperance is the one prolific cause of female diseases and weaknesses, including cancers, tumors, abcesses, etc., etc. And look at our newpapers with whole columns devoted to advertisements offering to restore "Lost manhood" for 25 cents, and no questions asked! Read the names of hundreds of noxious drugs for general debility, seminal weakness, sexual abuses, indiscretions of youth, etc., etc., and ask yourselves if a little "pleasure" will counterbalance all this.

I remember when a child there was nothing I loved to drink so well as milk punch, sweetened rum and water, etc., and no temperance argument ever struck me as forcibly as the one that plainly demonstrated to my understanding that every drop of alchohol taken into the system was an injury to it. That it was a disease generator and a means of slow suicide, was what decided me to let it severely alone and became a practical teetotaler.

It was precisely the same line of argument that caused me to become a convert to sexual teetotalism. The fact that every indulgence was so much taken from vital strength decided the day and won the victory.

A pure and happy love that yields to sexual indulgence for the sake of procreation can afford to lose a little for the greater good to be obtained. But a direct waste for momentary gratification that only, increases desire and injures health at the same time, is reprehensible indeed in the wise, and sadly sorrowful to contemplate in the ignorant.

A man gives of his own life to beget his child; he has a pure and holy joy in thus surrendering a portion of his own vital force, and in conjunction with his beloved wife consummates the act that shall make them parents. This is a pure and legitimate enjoyment, where the two are strong and vigorous mentally and physically. But all indulgence after conception is as unnatural and unhealthy as to eat after the appetite is satiated. To eat simply because food tastes good is a sin against nature, and it is the same in the case of which I hav spoken. The setting hen and the impregnated female animal always repulse the male, as would be the case with all women did they liv pure, natural, and wholesome lives. Stimulated desires and fostered passions are no rule to go by, but the results of violated functions are sure criterions of great wrongs and greater ignorance. The indigestion, sick headache, vomiting, etc., that occur in the first months of pregnancy are greatly due to the sexual intemperance indulged in, which is unnatural and unhealthful to both participants as well as to the embryotic life that is being generated. Every act of indulgence that is not mutually desired is pernicious to both, and hence when the wife is pregnant the husband is compelled to be continent as a matter of self-preservation. The wife having no natural desire makes the act one of injury to him as well as herself. Pregnant women whose husbands are away from home are generally far healthier during gestation than those whose husbands are always with them. Widows are proverbially healthier and more sweet tempered than wives. And the reverse would be the case were temperance and chastity the rule in married life. The wife whose husband feels for her a true, loving friendship, who cares more for her health and comfort than his own sensual gratification, and values her for her society, her sympathy, her companionship, and real affection for himself, has a source of pure, sweet contentment the widow and unmarried cannot hav. She has one friend who is ever fond and ever true and is her very own to love and be loved, not in lust and passion, but with a higher and holier oneness of heart, mind, and soul. If children come to them they will not be misbegotten and undesired accidents, but the fruit of a wise, careful physiological generation growing out of pure, true love, and a high and holy purpose.

They will be born with their rightful inheritance of "sound minds in sound bodies," and with desires and tendencies toward all that is great, good, and ennobling evolving from the happy, healthful conditions that surrounded them in embryo.

When continence brings all this and a million times more, is it not worth our while to teach it, practice it, liv it, and lawfully legislate for it?

"Ignorance is the evil and knowledge the remedy." And this knowledge of alphaism, of temperance, is the most desirable and most blessed of all knowledge now needed by the world.

"The time has come to preach the soul.
No meagre-spread, the manly whole;
Let agitation come. Who fears?
We need a flood, the filth of years
Has gathered round us. Roll, then, on;
What cannot stand had best be gone."

*Snowville, Va.* ELMINA D. SLENKER.

[*From the Minneapolis Evening Journal.*]

## The Case of Our Dr. Tanner in New York.

WHAT DR. STOLZ HAS TO SAY ON THE SUBJECT.

It is by this time generally known that Dr. Tanner, of Minneapolis, has again undertaken the difficult task of living without food forty days, this time under the immediate watchfulness of a committee of physicians of New York city. I would state here, for the benefit of Dr. Tanner, that I am personally aquainted with him and believe him to be honest in his convictions. He is a man of more than ordinary natural abilities, and has a good education. He is also a successful physician, when he devotes his time to the practice. He is of the vital mental temperament; the vital slightly predominating over the mental, and this naturally makes him incline to take his ease. Yet when thoroughly aroused he is capable of much mental force, and is a fair success as a public speaker. There is, however, one trait of character that the doctor possesses largely in excess over other people, which is, that he is capable of concentrating his whole mind on one thing at a time or on one subject of thought. He also has great will power over self. All of his passions are subordinate to and under control of his will. This last attribute he tells me, was mainly acquired by a constant effort of the will and years of practice. This, then, enables him to liv a sort of an alternate life of the dual forces of both the body as well as the mind. It will be admitted in this connection that we possess, strictly speaking, and in the philosophic and scientific sense, simply a dual sense. viz., the external, voluntary, or corporeal sense, and the internal or non-corporeal sense. When the external sense is in full working order, the material of the body is rapidly consumed, but when this sense is at rest the involuntary sense alone consumes, comparativly, but little of the body. By the simple exercise of the will Dr. Tanner is enabled to order the corporeal or voluntary sense to rest, or to come on duty as the surrounding conditions may require it. At any time the doctor is enabled to go to sleep in a moment.

Now it is a physiological fact that while we are asleep very little, if any, nourishment is required by the system. Whatever then suspends the voluntary activities of mind or body will prevent a consumption of the body, whether by natural sleep, mental control, or by other means. Cases may be cited of frequent occurrences in our inebriate asylums, effected by a peculiar insanity, who liv days, weeks, and even months, on very little food. Conditions of deep sorrow may suspend the voluntary powers, and persons hav lived many days in a sort of semi-consciousness of life without eating or drinking. A case in point: A lady some years since came under my care, who while splitting kindling-wood, by accident cut wide open her great toe. The sight of blood and the pain together threw her into a mental condition that for more than three weeks she never partook of food. Narcotics and anæsthetics are also means by which the voluntary nerves are quieted and thus the waste of the body suspended and life may be prolonged for an incredible long time without food. Trance, cataleptic, somnambulic, mesmeric, as the normal sleep, are states during which no food is required. The hibernating animals simply suspend the voluntary life and without food come out of their dens in the spring strong and plump. Spirituous liquors hav a similar effect, and this explains in part why an old drinker keeps plump and round, though vitality in his case may be consuming.

Whatever then may bring about the above conditions are the means by which great feats may be accomplished in the way of fasting. Dr. Tanner has the power by his own will to suspend the voluntary function, and to a large extent he is able to do this even while he is conversing. He also can stop thinking, so while he walks he need not think, and *vice versa*, holding in subjection those of the sub-senses which otherwise might be unnecessarily activ, conserving thus much of his vitality as well as the tissues of the body. When Dr. Tanner acquires the power to suspend the voluntary life for forty days he can come out with a loss of but two or three pounds of flesh, and all this time without food. As it is now it will require great care to carry him through, and I hav above given the law. I believe if Dr. Tanner fails in his present experiment it will be mainly due to the fact of being watched, physicians examining his pulse, temperature of his body, etc., and the many visitors, altogether, creating an undue excitement of the voluntary sense, using material of the body which under other and more favorable circumstances might be preserved. There is no doubt but that he went through his forty days' fast a few years ago all right and honestly. To this effect we hav also the statement of Dr. Moyer, who was Dr. Tanner's physician at the time, and Dr. Moyer is a scientific physician, and his veracity has never been questioned.

J. STOLZ, M.D.

## Book Notices.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "Love Ventures," like "Cupid's Yokes," has a very deceiving title. I supposed it only a series of love tales, whereas the perusal of it shows it to be a clever and amusing satire on the manners and customs, as well as the religion and politics, of our country. It is hygienic, Infidel, and humorous, reminds one greatly of "Gulliver's Travels," though on a smaller and simpler scale. It is readable, laughable, interesting, and able. The writer closes with this appeal:

May a kind providence turn the hearts of enough of you to buy this book so that I may get away from you, and sail the seas again, to seek the fair land of Aliunde, so far away beyond the blue evening skies. Coova and my little boy wait for me.

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I hav just read "An Outline of the French Revolution," by our busy and activ worker W. S. Bell, and contrary to my expectations found it a readable little work. I hav dipped into several histories of this revolution, but never had patience and perseverence to read one of them all through before. But Mr. Bell has, with his usual tact and simple directness, written the subject up in such straightforward way as to lead the reader right on to the consummation before he has time to think the subject dull or uninteresting.

That the people had great cause to fight for their rights I will show by one little item from the book before me:

So onerous were the burdens of the peasant that had he been asked, "What is the chief end of man?" his answer would undoubtedly hav been, "To pay taxes and tithes." Even the peasant's salt is taxed, and not only that but he is bound to take a certain quantity every year, which he may not use except under prescribed conditions. One example will suffice. Should he buy some salt for his soup and economize part of it to pickle a piece of pork, the tax collectors are down on him. His pork is confiscated, and the fine is three hundred francs. The salt must be used for the purpose for which it was bought. Should he take a pail of sea water to boil down its brine, he incurs a fine of forty francs.

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I hav received "The Jamieson-Ditzler Debate," and think it is a valuable addition to a library of Liberal literature. Jamieson proves to the satisfaction of all unbiased thinkers that "the Bible is merely a human production and abounds in contradictions, and conflicts with science," and that the Christian religion and the Bible tend to immorality and the injury of society; while the Rev. Mr. Ditzler probably proves the contrary to the satisfaction of those who hav "imbibed theology with their mothers' milk" and are "to the manor born."

Both Christian and Infidel will find food for thought in this interesting little volume, which is published and sold for the small sum of fifty cents in paper and seventy-five cents in cloth, by our indefatigable and ever-earnest editor, Mr. D. M. Bennett, who has given to the world the largest amount of Liberal volumes ever offered by any individual in the same number of years. Liberals will please purchase, and thus secure a good book and encourage a wise worker for worth and "worldliness," whose glorious motto is, One world at a time, and that well lived.

July 11, 1880. ELMINA DRAKE SLENKER.

## Freethinkers' Convention.

It was intended to hav the Freethinkers' Convention held four days, ending on Sunday, but by mistake it was called for Sept. 1st. To correct the error the Convention will commence Sept. 1st and end on Sunday evening Sept 5th; it will therefore hold five days, the same as last year. There will be speakers enough to occupy the whole time.

H. L. GREEN.

## "Immensity of the Stars."

Compared with stellar immensity, how infinitesimal we seem!

Infinitesimal as we seem, we are part and parcel of this stupendous universe.

To find the Sublime Architect of this stupendous universe, we'v no need to ransack the immensity of space, nor worlds innumerable. We find the *eternal* DUAD in our own wee selvs, either of which, taken separately, is but half a God—or half a man.

The unity of the two moieties, on the ever-ascending grade, reaching to the sublime center of all vitality, is the aspiration, the desideratum, of all purity-loving souls, especially in this age of mental expansion. PRENTISS.

# Letters from Friends.

FLORIDA, O., July 12, 1880.

D. M. BENNETT, *Dear Sir:* Please find inclosed $3 for which send me the "works of Thomas Paine" as advertised in THE TRUTH SEEKER.

I hav a great amount of admiration for the noble woman, Elmina D. Slenker, and hope to read many of her useful and beautiful thoughts.

I am anxious to see the discussions upon Spiritualism. We hav witnessed some of the manifestations and hav thus far been unable to account for them in any other way than through intelligences that once were activ in living physical bodies. Respectfully, G. W. PARRY.

EAST DUBUQUE, ILL., July 12, 1880.

D. M. BENNETT, *Dear Sir:* I hav again returned to this place for a short time. Health not good. I hav read some three or four numbers of THE TRUTH SEEKER with much interest, and consider that you hav thus far completely vanquished your enemies. And the late one in the form of Dr. J. Holland, and beneath what I would wish to call a man has by his wicked, uncalled-for attack, destitute of facts and abounding in falsehood, placed himself as low on the scale of depravity as a murdering Modoc or a midnight assassin and brought execration upon his name by thousands and tens of thousands of men far better than it is possible such a wretch as he ever was or can be. A man that will needlessly injure a good, moral, truthful, industrious, and prudent man, shutting his eyes to all truth, misrepresenting and refusing to be corrected, and refusing his injured and innocent victim to be heard, deserves universal execration. I was highly pleased with friend York's letter and can indorse it. Your reply to Inquirer and Mr. Mair was splendid, as good and correctly given as it is possible. I can respond to it all except a belief in a Spiritual existence; not having received evidence sufficient to establish a belief and having witnessed phenomena that I could not account for, belief remains in abeyance; though I can say with you that I love the Spiritual philosophy and hope it is true, also that I love rational Spiritualists for their tolerance, charity, and love for humanity. That mind is matter is evident to me. I can furnish incontestible evidence that I hav caused individuals to fall into a deep sleep for five hours in the space of three minutes after having turned my mind or attention upon them, myself in the office and the patient one mile from me. Also relieved severe pain in the same manner.

I was pleased to learn that you had determined to represent this country in the Liberal Congress at Brussels. That looks like business. Borrow the money if not enough be contributed before you leave. No man upon this continent is more deserving of such a tour, to enable you to recuperate the vitality lost in a Christian prison, for defending the rights of American citizens. I herewith inclose you the five dollars pledged, and should it appear that your Liberal friends are not liberal enough to contribute sufficient under the five-dollar call (I feel confident they are), I will further pledge $10 or $20 more to meet the deficiencies, on your return. Be back in season to attend the Liberal League Congress. Important business will be presented for its attention. Fraternally and truly your friend,

D. R. BURT.

LONG LAKE, MINN., July 12, 1880.

D. M. BENNETT, *Dear Sir:* I send you one dollar toward meeting your expenses in going to Europe, please accept it as a promise of good things to come, when I hav more money.

The first volume of the "Gods and Religions of Ancient and Modern Times" came to hand all right. I value it very highly. I love THE TRUTH SEEKER more than ever. Hope you will go to Brussels and hav a good time.

Yours truly, W. ARCHIBALD.

WACO, TEX., July 6, 1880.

D. M. BENNETT, *Dear Friend:* Please do not overlook the villainous attack made upon you in the editorial department of the last number (July) of *Scribner's Monthly*. Giv the hypocritical scamp such a beating as will teach him not to go out of his way to vilify and slander such men as Elizur Wright and yourself. The editor of a magazine that has a million readers has no right to be ignorant and mendacious, and I sincerely hope that you will giv him such a lashing through the columns of your paper as will teach him to beware of how he allows Comstock and his images to use him for their cowardly and dastardly purposes.

Yours truly, R. W. PARK.

LOWELL, NEB., July 9, 1880.

DEAR FRIEND BENNETT: I am glad to see that you are determined to go to Europe. I pledge myself for one dollar toward defraying your expenses. I trust you will hav a good time and see all the sights. I will just remind you of a few of the many sights which I saw while in London: British Museum, National Gallery, Tower of London, that old relic of barbarism where many a noble man has lost his head only for daring to hav an opinion, St Paul's, Westminster Abbey, House of Commons, the *Times* printing-office, Kensington Museum, the Albert Memorial, Madam Tassaud's, Crystal Palace, and, above all, if you can possibly spare the time, go down to Hampton Court Palace, and go by one of the old four-in-hand stage coaches. Now one more and I am done. Go to Barclay & Perkin's brewery. When you go there be sure to put on an elastic vest, for you will come out about four inches bigger than when you went in. Don't be afraid of the swelling, for it will go down again and you will feel better. Yours for truth,

G. GRAY.

"BEWARE OF DOGS."

BERLIN, N. J., July 12, 1880.

FRIEND BENNETT: I hav just been reading your article headed "Wrongs Too Oft Repeated," and want to say to you not to worry yourself about what Dr. Holland, *Scribner's Monthly*, or any other writer or paper says about you, but rest assured it will all ultimate in spreading the truth the same as your unjust imprisonment and other persecutions hav.

Fifty-seven years ago I saw the rottenness and corruption of the churches, and went forth to expose them, and that has been the chief labor of my life. I often traveled on foot from meeting to meeting, sending on appointments in advance, and oftentimes in my travels worthless dogs would run out and bark at me. If I had stopped to throw stones at the curs they would only hav yelped and snarled she more, and the whole family, perhaps the whole neighborhood, would hav rushed out to stone me; but by passing on without noticing the curs they would soon get weary of barking and lie down again to sleep till the next traveler came along. You must remember that every church has a watch-dog or snarling cur, and so pass on and take no notice of them except when they come near enough to get a good lick at them, as you hav at Holland, and soon you will be able to pursue your journey in peace. Always remember that truth will finally triumph, for this will giv you courage with which one can chase a thousand and two put ten thousand to flight. Yours for truth and right,

THE DEAF HERMIT.

THE AMERICAN BASTILE.

Immortalized Bennett, triumphant ascended
From orthodox dungeons to liberty's throne.
The freedom of man you hav boldly defended,
And conquered our Christian oppressors—alone.
Now on the battlefield,
Where the tried veteran's yield,
You won the fresh laurels that circle your brow.
But on the plains of peace,
Bade persecution cease,
We approve, we applaud, we welcome you now.
True sons like our fathers, will never be slaves,
While the earth bears a plant, and the sea rolls its waves.

We giv all men freedom. We claim the same blessing.
This is the grand boon we bestow, and we crave;
This only inheritance worth our possessing.
Is always the gift of the noble and brave.
Like the grand Thomas Paine,
We all tyrants disdain.
Myths, falsehoods, and bigots, we truly despise.
Let it be understood
That man's infinit good,
Freedom, honor, and happiness, duly we prize.
We sons of brave fathers will never be slaves,
While the earth bears a plant and the sea rolls its waves.

Sir, upward and onward—our freedom defending
To glory, and honor, and fame, you arise;
And like the bold eagle still higher ascending
To that elevation which truth-seekers prize.
We do swear to be free,
On the land and the sea,
False creeds and false Christians with truth we assail.
We may fill loyal graves,
But will never be slaves,
While the star-spangled banner shall float on the gale.
Brave sons of brave fathers will never be slaves
While the earth bears a plant, and the sea rolls its waves.

All Freethinkers rally! your duty demands it,
Be true to the last to our country and man,
Our tried and experienced grand hero commands it,
Our loyal field-marshal again in the van.
To the bastile when led,
How our stricken hearts bled!
But truth was our trust when Christ's thunders did roar,
Still the truth we defend,
From beginning to end,
"Fight it out on this line" till oppression is o'er.
True sons of Columbia will never be slaves,
While the earth bears a plant, and the sea rolls its waves.

We hav won many battles. Once they would burn us.
Inquisitions and tortures forever are past,
If Protestants dare they would certainly burn us,
Consign us where anguish forever would last.
Science, mercy, and truth,
Although yet in their youth,
A veto hav put upon torture and pain.
Once our country was free,
And again it will be,
American freedom forever shall reign.
The sons of brave fathers will never be slaves,
While the earth bears a plant and the sea rolls its waves.

Dear brave loyal Bennett—our country's protection,
We giv you our rights and our freedom in trust,
Forever you'll liv in man's fondest affection,
When all Christian tyrants hav moldered to dust.
To ineffable skies,
When your spirit shall rise,
Sweet flowers of memory fill every breast.
Persecution endured,
And our freedom secured,
In all coming time in the land you hav blest.
True sons of Columbia will never be slaves,
While the earth bears a plant, and the sea rolls its waves.

Very respectfully yours. E. N. KINGSLEY.

MILLVILLE, June 28, 1880.

D. M. BENNETT, *Dear Sir:* I am glad you hav got home again to attend to your business. I think it must be gratifying to you the way your friends received you on your return home from prison. I hope you may continue to liv many years yet, and so spread broadcast the freedom of speech. I hav read your paper since its commencement, and hav been well satisfied with it in all things, and I hav done all I could to sustain it. I am in my sixty-fourth year, and am very feeble. I think my days are drawing to a close. I never enjoyed very good health. I hope you may hav a pleasant trip to Europe. I would be glad to send you a few dollars, but I am not able.

D. VANVALKENBURG.

ALTON, ILL., July 6, 1880.

D. M. BENNETT, *Dear Sir:* I hav several times noticed an effort of some of our Liberal friends to drag the noble TRUTH SEEKER into the support of the Democratic party, and hav before protested against this, and now again will I enter my protest, and I will not do this without some reasons. Friend Wakeman pitches out in his letter to Mr. Green with the common general abuse of the Republican candidate, Gen. Garfield, for President. All the good men died with Washington, Jefferson, and others, and now he would hav us believe that all our public men are a set of thieves. I despise this kind of stuff, and am astonished at a man of Mr. Wakeman's ability and Liberal ideas to indulge in such. I can and do condemn President Hayes' course as cowardly and mean in the extreme, not only in refusing Mr. Bennett's pardon when he knew he was wrongfully imprisoned, but I also condemn him and so did nearly every Republican for his cowardly act in surrendering the states of South Carolina and Louisiana to the power of the bulldozers, when he knew that if these states were not Republican he was not the rightful President; but then I say Republicans in general condemn him for this act of injustice and cowardice, while Democrats applauded it. Why, in the name of all that is good, should all Liberals be unceremoniously turned over to the Democrats? What has this party done to merit our support? They clung to and fostered slavery, and when our own Ingersoll went before a Democratic committee with 70,000 petitioners for the amendment or abolition of the iniquitous Comstock law, how did they treat him? I believe with contempt. Why has not a Democratic Congress, with a large majority in each House, repealed or amended that obnoxious law? Why? I ask. Will Mr. Wakeman tell us? I can answer. Because the great majority of their constituents are the most intense Christians in this or any other country, namely, the Catholics. Why shall we expect more of this class than of the more liberal, if we say the Christian element?

I admire Leland's sarcasm and sharp cuts, but he must not expect every Liberal to march into the ranks of the most bitter enemies of Liberalism.

Now let us look around us, and what we see there is apt to be a fair index to the balance like situated. Last summer, when Mr. Bennett was sent to the Albany prison, I took some pains to enlarge the subscription of THE TRUTH SEEKER. I believe the whole list was eighteen. Two, and only two, are Democrats; all the rest are Republicans. Besides this, I know a goodly number that for one reason or other did not take THE TRUTH SEEKER, yet every one of them are Republicans. Nor do I know a single Democrat, save the two referred to, and one of them is a strong Spiritualist, that are Liberals.

Now, in the face of all this, why is the mountain to go to the mouse? No, gentlemen, that won't do, and you hav already damaged the circulation of THE TRUTH SEEKER by such propositions, published, at least, without protest. Now I say this, name the Liberal for President as such, and I am ready and willing to vote for him. I will go as far as the next man for the new party. What principles shall be clearly set forth? Taxation of all church property, no exemption of so-called ministers from any duty that others are required to perform, repeal of the Sunday laws, and many other important things. I say, giv us a candidate standing squarely on these principles, and I am ready to abandon all old party ties and go with them, but don't, for heaven's sake, ask me to join a party whose very cornerstone a few years ago was that of slavery. Is there any Liberalism in the strong enslaving the weak? No, friend Wakeman, neither you nor our good friend Leland can carry the sixteen subscribers here to the two on the other side. There is neither sense nor logic in it, and we will not go, believing as we do, that notwithstanding Comstock, Benedict & Co., there are more liberty-loving men in the Republican ranks than than there are in the Democratic, therefore it would be foolish to jump out of the frying-pan into the fire. What would be gained? No, let us advocate a new party or let party alone. Yours truly,

D. R. SPARKS.

ALTONA, ILL., July 12, 1880.

BRO. BENNETT: "Let no man call God his father and not every man his brother." Could I freely communicate my thoughts to paper, I would express my thanks to Bro. Judas Comstock for the great good he has been the means of doing to the cause of Freethought and the liberty of speech and press.

But for the persecution of Heywood I should never hav cared to hav ordered the visionary "Cupid," which I received by due course of mail. It has had a very wide circulation and been read by hundreds of my friends, both Christians as well as truth-seekers.

What better course could Comstock hav taken to advertise Infidel publications than in your imprisonment? Surely none, for by it thousands hav had their minds called or turned to investigate the case, and must perforce decide upon the justice or great injustice in the premises, and will render unto Cæsar the things that are Cæsar's, and to the devil the things that are the devil's. L. K. MOORE.

WILLIAMSTOWN, MICH., July 9, 1880.

MY DEAR BENNETT, *My Much Esteemed Friend:* Allow an aged man to intrude on your valuable time in reading a few lines of unimportant matter. I will introduce myself as an aged man of 82 years. I was a Methodist in my unsophisticated days, next a Freethinker, and, since the advent of modern Spiritualism, hav been a candid, honest investigator of its phenomena, its facts. and its lessons to humanity. I was always tolerant and Liberal in sentiment, so that when heroes like Paine, Bennett, and a host of other illustrious braves stepped boldly to the front and proclaimed the gospel of liberty to every man, woman, and child, I felt like buckling on my armor and battling for the right.

Since the nominations, I am asked, Which candidate will you vote for? I answer, Neither of them, unless he will guarantee to his constituents before election that he will carry out a part at least of the demands laid down in the Liberal League platform. I will vote for the candidate that the Liberals as a body vote for.

I am, fraternally, your true friend,

GEORGE STEWART.

OSCEOLA, IOWA, July 15, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find $1 toward defraying expenses of a delegate to the Congress to be held in Europe. I am glad you hav decided to attend, and hope it may become an annual meeting. It would hav been a great mistake to hav refused the invitation there. Such names as Wright, Rawson, Wakeman, Leland, Bennett, Frothingham, etc., and I had almost said Walker, of Iowa, to make up the number, would well represent our cause. You may think Iowa is too obscure to be represented in Europe, but wait a bit, and we shall some day not be so obscure as might now be imagined.

There are occasional meetings in Europe that are emblematical of advancing civilization and giv hope for the future. That at Geneva to arbitrate on the Alabama question. At the same place, and later at Brussels, a Peace Congress met to try and adjust national differences by arbitration instead of war. And now soon an International Liberal Congress will be held. Such moves are cheering, and giv hope for the future.

Permit me, Mr. Bennett, to congratulate you on your proposed philanthropic mission, for which you are in many respects qualified. Whilst many may talk of liberty, you are one that has felt the loss of it. F. J. EMARY.

OAK GROVE, WIS., July 8, 1880

D. M BENNETT, *Dear Sir:* Inclosed please find three dollars. I hav been taking THE TRUTH SEEKER for over one year, and like it very well. I don't see how I can do without it. I like the brave and fearless course you are taking in defense of right, truth, and justice.

Hoping that you will prosper in spite of opposition, as you hav in the past, I remain, as ever, Yours truly,

D. T. WOODWORTH.

OGDEN, UTAH, July 3, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find P. O. order for three dollars from the Ogden Liberal League, No. 95. We want you to go to Brussels. I hope it is not too late. Yours truly, JOHN A. JOST, Sec.

BELVIDERE, ILL., June 27, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* In looking over your paper this morning my eye fell on the article about the Brussels Congress. I hav been thinking every day of sending along a little aid, and now I see it is time to make the effort. Inclosed please find one dollar.

My wife and four children all wish to be remembered to yourself and estimable lady, and should you ever visit this section of country our house will be open to welcome you.

We all feel a great interest in your welfare. We are looking forward to the convention which is to be held at Hornellsville with great interest, it being only twenty miles east of us. Hope to meet you there. Hoping that you will obtain funds necessary to take you over the water, I remain,

Your friend and well-wisher, J. Y. CROSBY.

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FREDERICA, IOWA, July 5, 1880.

D. M. BENNETT, *Dear Sir:* I take this method to acknowledge the receipt of the first volume of the "Gods and Religions of Ancient and Modern Times." I am well pleased with it, and think it a book of great worth. I shall want the second volume soon.

Yours respectfully, N. J. MOORE.

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KEY WEST, FLA., June 28, 1880.

FRIEND BENNETT: Your friends here are very glad to know that you are in your sanctum again. Peterson, Payne, and Abbot took the part of Comstock against the rights of the people, but the people soon got sick of them and their papers. I feel glad that you were not pardoned out of the Christian bastile by the President, for it goes to show him up in a Christian spirit. I wonder how much Howard Crosby gave Mrs. Hayes for keeping you in prison until the end of your term Yours, JAMES PRISE.

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BROOKLYN, N., Y., July 10, 1880.

TO THE EDITOR OF THE TRUTH SEEKER: The Merrick (L. I) Liberal grove meetings are discontinued this summer in consequence of Mr. Hyatt's absence from his farm and residence in Brooklyn; but at Belmore, the first station beyond Merrick, on the Southside railroad, a series of fortnightly Liberal meetings hav been inaugurated by a few staunch Liberals and Spiritualists, to be continued probably through July and August, at Liberal Hall. Captain Smith and the Messrs. Jackson and Lee are the main movers in the matter. The Liberals hav a small but comfortable hall of their own, and notwithstanding a very powerful church influence—of course very adverse to the meetings—are determined, if possible, to carry them through successfully. The next meeting will be held next Sunday, July 18 h, at 2.30 P. M., when the writer will speak on the topic, "From Rome to Reason," after which free discussion by the audience. The Liberals in that section, I believe, nearly all take your paper, and if you will kindly publish this notice, which I send at the suggestion of one of its patrons, the friends throughout that vicinity will be made more generally aware of the meetings. Yours very respectfully,

W. C. BOWEN.

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KEENE, MICH., July 10, 1880.

D. M. BENNETT, *Dear Sir:* I like your paper very much. I am a Liberal in every sense of the word. I believe in free speech, free press, free mails, free trade, and free religion. I detest the "believe or be damned" doctrine as I do the hypocritical, ranting blatherskites that proclaim it from pulpits bought and paid for with the hard-earned money of the honest poor. I consider the clergy of to-day as public vampires and leeches, who are sucking the best blood of the world. I am called an Infidel. Now, I think that he is the Infidel who goes about traducing God and preaching lies for hire. I hav been watching Abbot, Bundy & Co., including Comstock, and I fail to see any difference in them. I think just as much of one as of the other. In my estimation they are a mean, contemptible pack.

Inclosed please find postal order for three dollars.

Yours fraternally, C. L. FROST.

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ALEXANDER, ILL.

D. M. BENNETT, *Dear Sir:* My subscription to your paper will soon be out; but I can't do without the paper. Keep right on, without fear of Bundy, Abbot, Comstock, Benedict, and the orthodox hell, for "truth crushed to earth will rise again." I glory in your moral courage, and hope that after you hav represented us well at Brussels you will return to the helm and steer the ship of truth as before. I will soon send you an order for renewal.

Yours truly, DAN ILGENFRITZ.

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THE DALLES, OR., July 1, 1880.

D. M. BENNETT, *Dear Sir:* On account of the detention of my papers in the post-office I only now read of the proposed convention of Liberals in Europe. Mr. Bennett, the noble martyr for the past year in the sacred cause of Freethought, must be one to represent us there. I send my mite, 75 cents, toward Mr. and Mrs. Bennett (who hav suffered almost a martyrdom) going to Europe. Also please find inclosed $1 from Mr. George Plumb, and 25 cents from Mr. J. Weeks for the same object. Fraternally.

ANNIE EVEREST.

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LONDON, MO., June 16, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find $3 00 for which send me THE TRUTH SEEKER. I hav been borrowing, but as this is cheating the printer and adding nothing to the cause, I must fall in line with that great army whose tread is shaking the life out of superstition. Remember the fable of the lion and the skunk and as you are undoubtedly the lion you can well afford to let your traducers enjoy alone the perfumes they hav raised.

Please address in full as above, GEO. W. MAY, M.D.

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VINELAND, N. J., July 2, 1880.

D.M. BENNETT, *Sir:* Inclosed please find post-office order for $10.00; three for renewal of subscription to TRUTH SEEKER to John Gage, Vineland, N. J.; five for "The Gods and Religions of Ancient and Modern Times," and two to help you on your journey to Brussels. I am glad you are going; think it will do you good; hope when you return you will be so thoroughly well of dyspepsia that you will not want to quarrel with anyone and will not allow yourself to do so, no matter what may be said or written concerning you. It seems to me you could afford to rest your whole case with the people now. I know you hav thoughts to giv us that are worth a thousandfold more than anything you can say in regard to A. B. C. & Co.

"Let us hav peace," let others malign, you keep to your work, not be turned aside for anything.

Yours in the truth, CORTIA GAGE.

[Many thanks to our good and fair friend, for her patronage, her generosity, and also her friendly suggestions and hints. We are not specially fond of quarreling but do consider it our right and duty to expose villainy and falsehood wherever found. We are willing to leave everything to our generous intelligent readers.—ED. T. S.]

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LOUDONVILLE, N. Y., July 2, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find $2.50, balance due for the two volumes of the "Gods and Religions" I am well pleased with the first volume, and doubt not I shall like the second also, and I think the work is calculated to do great good. You should be congratulated upon the result of your work while in prison. The work will certainly prove itself a shell of wonderfully destructiv power in the orthodox fort.

I am in favor of your going to Brussels. You deserve that trip and the recreation. Besides, I for one consider you a very fit person to represent the true Freethinkers and Rationalists of this country—Abbot, Bundy & Co. to the contrary notwithstanding.

I was well acquainted with the father of Arthur, the Republican nominee for vice-president. He was a Baptist of the hard-shell type, and preached that only through faith in Jesus and baptism by immersion could any one be saved from eternal damnation, and that he that was not quite saved, no matter how good, was completely damned. I know nothing about the son personally, but if President Hayes was justifiable in causing his expulsion from the New York Custom House I cannot see how he can be considered a suitable candidate for the vice-presidency of this nation.

May you hav a pleasant trip, and arrive home safe in due time. Yours truly, F. E. ASPINWALL, M.D.

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SALEM, NEB, July 8, 1880.

MR. D. M. BENNETT: I see by the tag on my paper that my time paid for is up on the first of July. Inclosed please find postal order for $1 50 to go on my subscription. Bro. Bennett, were I a good speller I would write a few lines for the Liberal public, but I will only drop you a few lines of a private nature, with the hope that you will do my writing in your paper. However, I could not object to Wakeman and Leland doing part of it, for I think T. B. Wakeman one of the most calm and profound thinkers in this nation, especially in law and politics. I would rather vote for him for president than for any man in the nation. It is probable I may hav the chance some time in the future. I think you and he take the right course in recommending the Liberals to vote for Hancock. Liberals need not look longer to the Republicans for justice or mercy. But the Liberals can make their power felt, and obtain what the Republicans are not willing to grant us. After that, all parties would be ready to listen to our reasonable demands. If the Liberals will stick together they can change the administration whenever they want to. I think if you and old father Wright, Wakeman, Leland, Green, and a few others, could agree in this matter and bring it before the Liberals in its proper light it would be a grand success. If we could make the Republicans see that we helped to defeat them it would bring them back to first principles.

Giv my respects to Macdonald. Hoping you will consider this matter calmly, I remain, as ever, your friend and brother, H. B. GIST.

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WHAT SHALL WE DO TO BE SAVED?

PITTSBURGH, PA., July 4, 1880.

D. M. BENNETT, *Dear Sir:* I will take the above words for my text, and endeavor to make a few remarks concerning the general welfare of the human family. One hundred and four years ago our nation declared her independence of the British government and founded this government upon the principles of liberty. Since then times hav changed. Men hav forgotten the price liberty cost; they hav united and formed political rings, and hav hoodwinked the common people to gain their votes; and public officers, instead of becoming servants of the people, and working for the general welfare of all, hav combined and declared themselvs rulers, and by so doing hav trampled beneath their feet every principle of a republican form of government. They hav joined hands with the clergymen, who hav no right to meddle with secular affairs, and are trying to force religion upon the nation, when all past history goes to prove that every such attempt has brought most serious disaster to the people.

This being our condition as a nation, the question naturally arises, What shall we do to be saved?

Will quarreling with one another through the Liberal papers about our different views of a hereafter save us? No. We hav Ingersoll playing the part of John the Baptist, preaching liberty. We also hav D. M. Bennett, with his powerful pen, striving to liberate us from bondage. As a publisher the world cannot show his equal. Liberal friends, may I point you to him as the savior in the present crisis? Do you doubt his sincerity? I point you to his martyrdom in Albany. Do you doubt his ability? I point you to his numerous publications. Do you doubt his willingness? I point you to his public career for the past few years. Now, with all these assurances before you, why not come to the rescue? I move that we do a little more laying and not so much cackling. Mr. Bennett has said he could borrow the means to attend the Brussels Congress. Let every Liberal that can raise something, if it is but twenty-five cents. If you hav not the means at hand, pledge it within the year 1880 I will giv half a dollar; who will do likewise? Here is a good chance for the Young Men's Christian Association to get rid of their foe. Let them contribute a few hundred dollars to defray his expenses, and then ask their God to sink the ship and drown him on his way. Ring in, boys! I'll bet he'll do it for you.

Now, friends of liberty, if you wish to be saved from the hand of the religious tyrant, don't be afraid to put your trust in Bennett. Help him off to Brussels, and it may do much good to Liberalism in America. I think he should take his wife with him too. What do you think about it, brother Liberals? Yours fraternally.

WM. N. RIDINGER.

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A LITTLE THOUGHT ON HELL.

NEW YORK, July 7, 1880.

D. M. BENNETT, *Dear Friend:* It is not often we think of such a place, but the Bible says there is a hell-fire full of burning sulphur or brimstone, and if we doubt it we will surely find out the truth in the case by being forced into it against our will.

Let us see if there is a hell. It seems to me that there are a few people whom I hav heard of who would like to be general-in-chief of a hell long enough to hav D. M. Bennett, B. F. Underwood, and R. G. Ingersoll stretched on a rack or burnt to ashes. We know John Calvin will liv always, for he was appointed to burn an Infidel by a mob of devils, and for that he will always be remembered in the minds of progressiv people as a villain. You, Satan, where art thou? You, hell, show your spark. We defy any hell except the one made by the hands of Christians, who are always ready to make a hell for Infidels because their forefathers did. The burning of Servetus is the best proof of no hell outside of Christianity. If it were possible that a man could liv in fire always, and not burn up the natural conditions of his present existence would become so changed after death that in time hell would become one of the most delightful climates imaginable. It is illogical to say a man could burn eternally without getting used to it. Life is organization of matter, and hence fire destroys it.

I don't care about dying to get to other worlds. This is the only one that really interests me. I may go to the Christian planet hell after death, but I hav not made up my mind yet. I hav nothing to say about heaven except that if I go there I will go prospecting for gold under the plank walk of the great city. They say there are lots of gold in that city, even the walks are gold, and if that is so they are in pretty good financial circumstances. One world at a time if you please. J. H. CORYELL.

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YANKTON, DA., July 11, 1880.

D. M. BENNETT, *Dear Sir:* Although you are a stranger to me, THE TRUTH SEEKER comes to my house every week, and has for the past three years, and I must say it has become indispensable to me. It first began to break the bread of life to me in Connecticut, my native state, and since I migrated to Virginia and settled in the mountains of the Shenandoah, I could not liv without it. I want some of your books very badly, and if I liv the year out shall hav some of them. I must say that we here, in this enterprising colony from Connecticut, hav been struggling hard for the past eighteen months; but we begin to see light, and I do assure you as soon as a dollar can be spared you shall hav it. Before I left Connecticut I had given for the church, in the nine years before, over one hundred dollars a year for the support of the Christian people; but I say plainly that if I liv nine years more I shall try to make amends for the folly of the past. While the doors of the penitentiary were closed upon you, how I longed to send you aid in the shape of funds, and how I hav longed to do for the cause you espouse, and which has become my own! It makes me feel that all Liberals are brothers. Although the crash of 1873 and the bankrupt law were taken advantage of by the church, and Christians led me to this enterprise, it all may be for the best, for now the prospect looks brighter. Although we are in the woods, ten miles from any railroad, I am surrounded by friends. We now hav a post-office, and climate and water being the best, why should we not be happy? Yours respectfully, E. D. ROOT.

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JASPER, FLA., June 14, 1880.

BRO. BENNETT: Allow me, through your columns, to call the attention of the Liberals of Florida to the following quotation from Bro. Green's Liberal League items:

"Let every Liberal friend everywhere understand that the committeeman who represents their state is the head-center of the movement in the state or territory—the one to hav the general supervision of the work; that he should, in fact, not only be that, and do that, but should be a Liberal lecture bureau in himself for his state: and our Liberal friends should not ask him to do all this work for nothing and pay his own expenses, but each Liberal of the state should contribute something for his support."

I fully indorse the position of E. Campfield, committeeman of Kansas, who says:

"Hereafter I shall reply to no letters relating to the work in this state, unless the writers inclose return postage, officers and members of the committees alone eccepted. It is not right or just that those who do the work should be compelled to bear all expenses attendant upon this work, and I trust that each committeeman will establish such a rule as I hav laid down. The sooner it is done the more progress we will make in the work." A. J. OLIVER,

Mem. Ex. Com. N. L. L. for Florida.

P. S.—Since writing the accompanying letter I hav sent to the post-office at Jasper, ten miles distant, for my mail, and received one lone newspaper, the Boston *Investigator*, whereas I should hav received THE TRUTH SEEKER of the 12th instant, besides many other documents and letters which I hav been expecting for weeks past. I know that the postmaster has refused to deliver my TRUTH SEEKER, and the inference is irresistible that he has suppressed or sent off all my other mail. I hav reason to believe that he destroys the letters which I send weekly to his office to be mailed, as I never receive any replies thereto. A. L. Rawson and H. L. Green generally respond regularly to my missives, and other correspondents to whom I hav recently written in different parts of the country hav always replied punctually. I hav no idea that this letter will reach you; if it does I shall be agreeably surprised. I wrote two weeks ago to T. B. Wakeman, New York, to know what course I ought to pursue, but the probability is that the post-master at Jasper destroyed the letter. A. J. O.

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N. Y. CITY, July 2, 1880.

MR. EDITOR: Although I hav read several papers, I find that there is none that givs as much satisfaction as THE TRUTH SEEKER. I would do anything for this estimable paper. Since my acquaintance with it I hav read some articles to divers people. It is remarkable that there are men who hesitate to call themselvs Freethinkers, while they are allured by the expression of truth seeker, although the terms are synonyms, and, I judge, it is impossible to be a truth seeker without being a Freethinker. How reasonable is the name of this paper. Inclosed find one dollar for a new reader. Yours for truth, JACOB SOBLE.

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GARDEN GROVE, IOWA., July 15, 1880.

FRIEND BENNETT: There are many of my neighbors, as I believe, who should enjoy the reading of the best paper ever published, and I know of no other way of giving them a taste of it, with so little trouble to me, as to order, at least, to commence with, ten copies sent direct from your office to the ten individuals herein named. Please accept this P. O. order for $5 for ten trial subscribers, and oblige,

YOUR FRIEND.

## The Spiritualists of Massachusetts

Will hold a camp-meeting from July 18 h to August 25 h at Onset Bay Grove. Among the speakers are Dr. I. P. Greenleaf, Miss Jennie B. Hagan, Mrs. S. A. Byrnes, Miss Emma Weston, Cephas B. Lynn, J. F. Baxter, Lizzie Doten, W. J. Colville, Dr. H. B. Storer, Mrs. M. S. T. Wood, J. M. Peebles, Mrs. R. Shepherd. Board and accommodations for everybody are advertised for either one day or the whole time. Tents can be hired. Among the many natural attractions are bathing, fishing, and boating.

## Personal.

W. F. Jamieson is creating a great interest in Freethought in Hastings, Mich. Audiences increased to one thousand. He spoke there July 11th, 14th, 18th, delivering five lectures. He is engaged by the Liberal League of Monmouth, Ill., for five lectures, July 25th, 28th, and Aug. 1st,

## A Walk.

BY CHARLES BRADLEY.

"Eheu quantum minus reliquis versari. quam tui memminesse."

Lost is all other love to me,
And gone in memory of thee,—*B.*

'Twas in the blooming month of May,
That eve my heart will mind for aye,
When we walked out the seaward way

In the clear vailing of the night,
The white-walled cottage alone in sight—
Bright from it streamed a taper light.

The crescent moon, a silver line,
Shone through a cloud, in heavenly eyne—
Her gentle hand was clasped in mine.

The unseen brook gave rippling sound,
The alder leaves twinkled around—
A whispering silence on the ground.

In haunted grove and scented dale,
Waked by the star, the nightingale
With love's own music sang love's tale.

Boundless the shadowy landscape lay.
Save the dim vastness of the bay,
And voyaging clouds that o'er it stray.

Musing along the murmured beach,
Where the feared wave its sand doth reach,
What had our lips to do with speech!

Yet from her lovely lips the flame
Of love in loveliest accents came
As soft and low she breathed my name.

Dark heaved the swell, yet hushed its roar
To ripples trickling down the shore,
Like tears for those who come no more.

But through the gloom so soft and lone
The 'ternal stepping stars outshone,
Swift messengers from worlds unknown.

We heard from off the pirate's grave
Stern echo in her airy cave
Mock the death-voices of the wave.

And bending o'er the bending verge,
Charmed thought our dreadful peet did urge
In the tremendous maddening surge.

Scarce heard so far the vesper bell,
Of home and lov'd ones seemed to tell,
Our hearts confessed that holy spell.

A star asleep on ocean's breast,
A bird in heaven, guarded nest,
Rest here, my soul, blessing and blest.

What more than love can heart receive?
Who loves hath nothing more to giv?
We loved, and in that love did liv.

Dim thundering sea, star-haunted strand,
Souls slaves of love, one heart, one hand,
Till life's lost ebb shall find no strand.

Oft passing home, our way we took,
Crossing, unheard, the rippling brook,
Good night, good night, in one last look.

. . . . . .

O eye of beauty and of truth,
Star of my lost and hapless youth,
Peruse these lines and melt with ruth!


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# OUTLINES OF PHRENOLOGY.

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The work contains 105 pages, with an excellent map of the head, showing the locations of all the faculties, and is handsomely printed and bound. Price, paper, 50 cents; cloth, 75 cents.

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He blames Dr. Hitchcock that the latter perceives a huge human *misery*, but neither sees nor seeks any other solution than that the weakest must go to the wall. It is against his passiveness that "Socialist" cries out. Is there no help for the miserable? he asks. The doctrine that government should merely "protect," he attacks, and insists that it should "assist," also. While he does not believe that "property is robbery," or wholly subscribe to "the world owes me a living," he affirms "the world owes me a chance to make a living."—*N. Y. Herald.*

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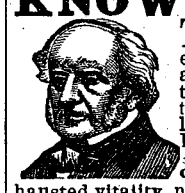
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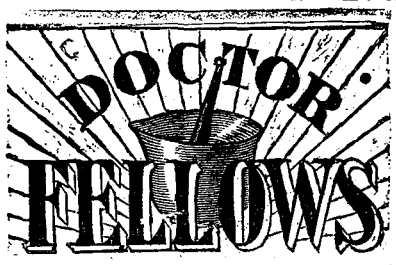
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HISTORY shows that the human mind, fed by constant accessions of knowledge, periodically grows too large for its theoretical coverings, and bursts them asunder to appear in new habiliments; as the feeding and growing grub at intervals casts its too narrow skin and assumes another, itself but temporary. Truly the image-state of man seems to be terribly distant; but every moult is a step gained, and of such there hav been many.—*Huxley.*

IT is a waste of words to talk of negating when it is just as common as to affirm. And Christians negate all gods, Christs, bibles, and religions save their own, and ninety-nine one-hundredths of all Christian beliefs save their own special church and faith. As the scientists, most of them, do not care to deny gods, because they think them of as little real import as are the spooks in the garret or black bears in the closet, they content themselvs with seeking out causes and tracing them to effects; they know that experimental knowledge will in time kill all myths, and so decline to waste time in negating them.—*Elmina Drake Slenker.*

As the scriptures teach us to humble ourselvs in the dust, to clothe ourselvs in sackcloth, and to scatter ashes on our heads, so those whose practice it is to pour forth unpremeditated prayers are ambitious in the employment of images of the like disparaging nature. I hav heard of a divine who, in his public devotion, indulged in the following tirade: "Oh, Lord, do thou bless thy dust," meaning himself, "and thy dust's dust," his wife; "and the dust of thy dust's dust," their children, "and all thy dust now before thee," the whole congregation. I well remember in early life hearing again and again pronounced on the like occasion, "Lord, we put our hands on our mouth and our mouths in the dust and cry out, Guilty, guilty; unclean, unclean!"—*Essays.*

HE is the most perfect being that can recognize goodness where none else sees it; beauty, where others see only ugliness. There is a lovely legend to this effect: It is told that Jesus and his disciples were entering into a city, a crowd had gathered near the gate about a cur that had been hunted down by some evil-minded boys and left there mangled and torn as a mark of their brutal contempt. The crowd were standing about the poor creature as he lay with the death-foam upon his mouth, his eyes bloodshot, his ears torn, his skin lacerated, and foul with bloody dirt. They were expressing natural disgust in characteristic ways, holding their nostrils, turning away their heads, lifting up their hands, crying, "Ah, the wretched beast." The disciples, many being with the crowd, joined the cry. Jesus looked on a moment and then said, "How white the dog's teeth are!"—*O. B. Frothingham.*

INDEED it is, on the face of the matter, inexpressibly absurd to suppose either that we can instruct the great mover of the machine, or that by our humiliation or importunities we can induce him to alter his purposes. The conduct of the whole must be governed by momentous considerations; each wheel, as in a vast piece of mechanism, must govern and be governed by its connection with others, and to believe that the wishes and desires of any individual or congregation of individuals should suspend and vary the indication of the universal scheme, or should even for a moment be attended to and not be swallowed up in its insignificance, must display a superlativ incapacity in the person by whom the mistake is made, together with a degree of egotism and narrowness of soul which would be altogether incredible were it not that in so many instances we find it unequivocally realized.—*Wm. Godwin's Essays.*

THE sort of belief and no belief which is nearly inseparable from the profession of the Christian faith renders every man in some degree a hypocrit. Truth is no longer sacred and inviolable to our thoughts. We juggle with the powers of our understanding, and "palter in a double sense." Each of us becomes in some sort a double man, and is encumbered with limbs and articulations which make no proper part of ourselves. Truth is the proper element of the human soul, and frankness its becoming habit. We can never be what under advantageous circumstances we might be expected to become till our word shall be as sacred as our oath; till ingenuousness is our daily habit; till by self-examination we come to know what we think and what we are, and till we are ready to render every man an undisguised account of the results of our judgment upon every momentous subject and the reasons on which our judgment seeks for its support.—*Essays.*

THE monotheism of the Old Testament is far from being homogeneous. Sometimes the Lord has the passions and caprices of a gigantic man; he repents having made the other men; he crushes enemies and exacts the pound of flesh; he is jealous; he counts the incense and marks if its perfume be rare; he is open to various inducements to condone offenses. Sometimes the later page soars above this fetichistic smoke of sacrificial fat into the serene space where Cleanthes sang his hymn to the Supreme. But the scriptures never forget to assume that man must be reconciled to God, while God is reconciled to man by some vicarious project that preserves the self-respect of justice.—*John Weiss' American Religion.*

THE prayer of Cleanthes, referred to by Mr. Weiss, is as follows;

"O God, from whom all blessings descend, whom the storm and the thunders obey, preserve us from error; deign to improve our minds; attach us to that eternal reason by which thou art guided and supported in the government of the world." Cleanthes was a Stoic, but if Christianity has proclaimed any better or more sensible prayer we should like to hav a copy of it.

# Odds and Ends.

CHARIVARI tells of a negro named Domingo in one of the French colonies, who, speaking of the advantages of the Christian religion, said, "There was a time when I knew nothing of God or the devil, but now I know and love them both."

LITTLE Freddie was undergoing the disagreeable operation of having his hair combed by his mother, and he grumbled at the maneuver. "Why, Freddie," said mamma, "you ought not to make such a fuss. I don't fuss and cry when my hair is combed." "Yes," replied the youthful party, "but your hair ain't hitched to your head."

A TEACHER, endeavoring to familiarize a little girl with the various countries of the Western Hemisphere, with little evidence of success, finally asked, "If I were to bore a hole through the earth, and you were to go through at this end, where would you come out?" "Come out," replied the child, "why, I'd come out of the hole, Miss."

A GOODLY parson complained to an elderly lady of his congregation that her daughter appeared to be wholly taken up with trifles or worldly finery, instead of fixing her mind on things above. "You are certainly mistaken, sir," said she. "I know that girl appears to an observer to be taken up with worldly things: but you cannot judge correctly of the direction her mind really takes, as she is a little cross-eyed."

LITTLE Franky's mother was very pious, but she was an invalid; and so his auntie, who was also pious, looked after his religious instruction, and let no occasion pass to enforce some precept. One day Franky suddenly said: "Oh dear! I wish I had wings!" This angelic aspiration was regarded with great joy by the two sisters, and they eagerly asked why he wished for wings. "Oh," said Franky, "I'd fly up in the air and take Aunt Susan with me, and when I couldn't go any higher I'd let her drop."

AN Irish gentleman, well known in sporting circles for his wit, was accosted by a friend with, "Upon my word,——, you are riding a good horse." "And why should I not ride a good horse?" "Well," rejoined his friend, "but will he jump timber?" "Timber," replied the other, "faith, he'll just jump over your head, man, in a jiffey!"

HE was a brand-new office-boy, young, pretty-faced, with golden ringlets, and blue eyes. Just such a boy as one would imagin would be taken out of his trundle-bed in the middle of the night and transported beyond the stars. The first day he glanced over the library in the editorial room, became acquainted with everybody, knew all the printers, and went home in the evening as happy and as cheery as a sunbeam. The next day he appeared, leaned out of the back window, tied the cat up by the tail in the hall-way, had four fights with another boy, borrowed $2 from an occupant of the building, saying his mother was dead, collected his two days' pay from the cashier, hit the janitor with a broomstick, pawned a coat belonging to a member of the editorial staff, wrenched the knobs of the doors, upset the ice-cooler, pied three galleys of type, and smashed his finger in the small press. On the third day a note was received, saying: "Mi mother do not want I to work in such a dull place. She says I would make a good preacher, so Do I. my finger is Better; gone fishin'. Yours."

A RUNAWAY HUSBAND.—One day last week a man residing in East Toledo, O., skipped from his family and brought up in Detroit. His wife got a clue to his whereabouts and came on after him, and yesterday she had an interview with him at the Central Station, where he had been run in for the purpose. She had no tears to shed. On the contrary, her hair had a fighting bang, and as soon as she could get her breath she began:

"So, you miserable little apology for a human being, you skipped out, did you?"

No reply.

"After I had washed and sewed for nearly twenty years to support you, you got tired of your family, did you? Our style of living wasn't tony enough to suit you, and you wanted a diamond pin and a cane!"

"Say, Lucy, I'm sorry," he mumbled.

"Well, I ain't!" she snapped. "No, sir! on the contrary I'm glad of it? You've chewed tobacco and drank whisky and whittled shingles and loafed on the corners at my expense just as long as you ever will!"

"What do you want of me, then?"

"Want of you? Why, I want to clear my character! All our neighbors say that you ran away from me, and some pity me and some laugh. You run away from me? Why, you low-born corner loafer, you couldn't run away from anything but a spade or an ax. I followed you to get this matter straight. I've got to liv there and I'm not going to be pitied or laughed at!"

"What do you want!" he asked.

"Here's what I want!" she said as she seized his collar and twisted him around. "Now take that—and—that—and that—and I'll have these officers sign a paper that I found you and kicked you out to take care of yourself! Now you git! Don't ever write me; dare to come back to me! Even if I hear that you ever tell anybody that you were married to me I'll buy a shotgun and hunt for you!"

The husband sneaked out doors and down the street, and the wife, having the "docs" in her pocket, walked the other way, muttering to herself:

"Skipped out! Run away from his family! Well, his old shirts will make a mop worth twice the value of his old body! Now, I want to see some one grin in the face of this testimonial that I raised him right off his heels!"—*Detroit Free Press.*

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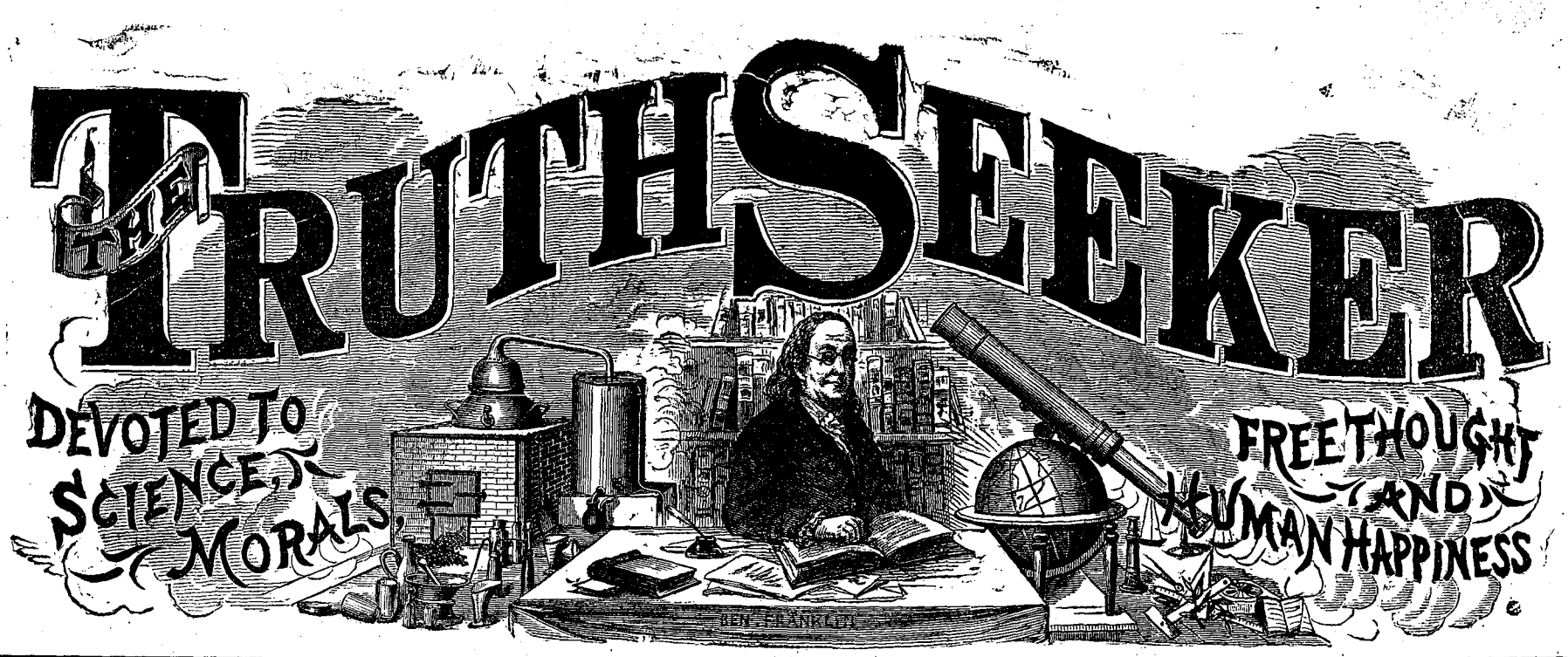
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## Notes and Clippings.

THERE are now in this city eight-five Protestant Episcopal churches. Their number has doubled in twenty-five years.

THE Polish residents of South Bend, Ind., firmly believe that Mrs. Luchiske is possessed of a devil, and she agrees with them. Ceremonial efforts are being made to expel the fiend.

A NEGRO barber at St. Louis studied law at night for several years, and was finally admitted to the bar. He now works in the shop on Saturdays and Sundays, and practices with considerable success in the courts on other days.

THE Rev. W. E. Walker, a Congregational pastor of Vermilion, Dak., got drunk at a public ball, and his behavior was so bad that his church had to put him on trial. It was then proved that he caroused habitually, and he was deposed.

AN exchange says: "Some one deposited a letter in the Bennington, Vermont, post-office last week bearing the inscription, "Mr. Abraham. Kingdom of Heaven, Heaven." It was forwarded to the dead-letter office with the indorsement, "No line established between Bennington and that place."

A. M. NORCROSS of Norwich, Conn., is in a dilemma. He can hardly accept Garfield, and to vote against his party is repulsiv to him. He finally decides the matter by setting two hens with twelve eggs each. One he has dedicated to Hancock and the other to Garfield, and the one hatching the greatest number of chickens will decide his vote.

THE highest percentage of municipal growth shown by the census is that of Denver, which has increased 650 per cent since the last national census. For the second place Minneapolis shows an increase of 400 per cent, and Oakland, Cal., comes third, with an increase of 233 per cent. St. Paul, and Camden, N. J., share the fourth place, with an increase of 107 per cent.

THE sole hold of the Sultan over his subjects is that he is the head of their religion. The only man who can compare with him for this position is the sherif of Mecca. The last sherif was an ambitious man, and it is believed that he was assassinated in consequence of orders received from Constantinople. The present sherif is a young man, and the assassination of his predecessor has aroused much feeling in his behalf.

CHARLES W. WALLACE, the son of the Rev. Dr A. Wallace of the Ocean Grove *Record*, who was arrested while boarding the steamer Plymouth Rock on Sunday, July 11th, for stealing the gold watch and chain of the housekeeper, Mrs Lloyd, at the Arcade Hotel (the property being found in his possession), pleaded guilty before Judge Walling on July 24th, who sentenced him to Trenton state prison for one year at hard labor.

THE pastor of the Methodist church at North Adams, Mass., in explaining to his Sunday-school the meaning of "original sin," said that Adam's fall did not morally effect anybody now. The superintendent assured the children that the pastor was mistaken, and endeavored to prove it by argument. The discussion lasted two hours, and finally became heated, the pastor accusing the superintendent of being "neither a gentleman nor a Christian." The children did not get any very clear idea of that day's lesson.

THE *Electrician* says that the life of a submarine telegraph cable is from ten to twelve years. If a cable breaks in deep water after it is ten years old, it cannot be lifted for repairs, as it will break of its own weight, and cable companies are compelled to put aside a large reserve fund in order to be prepared to renew their cables every ten years. The action of the sea eats the iron away completely, and it crumbles to dust, while the core of the cable may be perfect. The breakages of cables are very costly, and it is a very difficult matter to repair them in comparison with a land line. A ship has to be chartered at $500 a day for two or three weeks in finding the locality and in avoiding rough weather, as cables can only be repaired in calm weather. One break in the direct cable cost $100,000.

THE West Pawlet Baptist church in Vermont now lies a heap of charred ruins, and its people are lamenting the fact that there was no insurance. It is the third uninsured Baptist church which has been burned within a few weeks, the others being at Milton and at Springbow, both in Pennsylvania. If this kind of special providence continues, insurance policies will be in demand among pious people who hav neglected them. It has been proposed to make church trustees individually liable for loss when a church is burned which they hav neglected to insure.

THE Rev. Frank Marshall entered Fairland, Ind., without credentials, but he was so good looking and fluent that he readily gained favor with the Baptist congregation and soon became their pastor. He was equally successful as a beau, and was able to take his pick of the maidens of the place. He chose the daughter of the wealthiest resident, and a wedding day was appointed. Just before the time came, however, while the popular clergyman was at a social gathering, his wife appeared with a child in her arms. He had deserted her in Ohio. A jocose deacon insisted upon his kissing her, and he did so with a bad grace.

MR. BRADLAUGH is certainly a man who is much misunderstood. He is a man of towering intellect, of undaunted courage and perseverance, a ripe scholar and a profound lawyer; an agitator of reforms and an inveterate enemy of violence under any and all circumstances, and of gentlemanly deportment and language. I consider him the most remarkable man in the House of Commons. From a poor boy he has, by his own will and determination, raised himself to the position of a lawmaker of the land. Such cases are frequently met with in this country, but not in England, where the suffrage is limited and where the man has waged a life-long warfare against church and state, the House of Lords, iniquitous English land laws, the restrictions of the suffrage, aristocratic privileges, and even the Throne itself. Rely on it, you hav not heard the last of Charles Bradlaugh.—*Philadelphia Times.*

THE Rev. Dr. Wentworth writes to the Troy *Times*, on reading of a recent feet-washing ceremony, as follows: "The wit of the Illinois Conference, the Rev. George J. Barrett, was attending a camp-meeting held by the feet-washing Baptists, and stood in the rustic preaching stand looking down on the scene while the brethren and sisters gathered at the front benches and stripped off shoes and stockings, and the preacher who conducted the services went around the circle with a tin basin and towel and washed the feet presented, till all were served. When the ceremony was over, the preacher looked up to the stand, and, with the peculiar twang and whining upward slide of the voice sometimes called the 'holy tone,' said with solemn distinctness, 'We should be glad to know what our beloved Bro. Barrett thinks of this ancient and honorable custom.' Barrett straightened up, and said he thought well of the custom; feet washing was a good thing—a useful habit; and, as for the cases that had passed in review before their eyes to-day, he judged it would hav been well if it had been attended to a fortnight earlier."

A DIFFERENCE of opinion exists among European engineers in regard to the practicability of establishing a sea, as now proposed, in the great Sahara, the chief problem being, it would seem, how to keep it up. It is argued that supposing the sea to be created by means of a canal, it will lose an enormous quantity of water by evaporation every day, without an introduction of an equal volume of fresh water. The water evaporated being replaced by a supply coming through the canal, the whole body would soon reach the maximum of saturation; and thus, the evaporation still continuing, a deposit of salt will be formed which, in time, must fill up the whole space of the interior sea, the salinity of the water being such that no animal life would be possible in it, and the result being simply the accumulation of an immense deposit of salt. On the other hand, the projectors of the enterprise claim that the presence of this water, and its evaporation, must produce copious rains, which will in large measure return into the sea, and thus not only accomplish the object referred to, but also convert a steril waste into a fertil country.

ANTHONY COMSTOCK, in an interview published in another column, says that when the Sabin case was under discussion in the executiv committee of his society, before the arrest was made, it was suggested that, as Mr. Sabin was a man of respectability and a church-member, he should be first warned to discontinue dealing in the class of books that were afterward seized. But the committee decided that he should be treated precisely as every other person engaged in violating the law. This was very commendably and sternly just. But when Samuel Colgate, the president of Comstock's society, mailed circulars, the mailing of which constitutes a crime similar to that of which Comstock says Sabin is guilty, he was treated with far more tenderness. Indeed, had his treatment been regarded by the society as a precedent for the Sabin case, Mr. Sabin would hav fared very comfortably. This is no defense of Sabin, for if he sold the books Comstock says he did, he ought to be prosecuted all the more severely for his respectability; but we cannot overlook the protection Comstock and his society threw about Colgate, when his offense was as clearly proved as many Comstock had helped to punish.—*Truth.*

AT the prayer-meeting of a fashionable Brooklyn church on one evening an old gentleman who had just come from New Jersey told the people of the great need of rain felt by the farmers of that state. Then he asked the brethren to pray for immediate showers in order that the grain might not be entirely parched up. He was followed by a brother just arrived from Wisconsin, who announced that in his part of the country there was no need of praying for rain, for they had suffered from such copious rain falls that many of their farms were under water. He told them, however, to be comforted in view of the possible destruction of the hay and grain crop of New Jersey, for the yield of such things in Wisconsin was so great that the New Jersey farmers could buy of their Wisconsin brothers at exceedingly low prices. The old gentleman, as the representativ of his New Jersey friends, could not exactly see the equity of this, not understanding where the Jerseymen should find comfort in having to buy, even at low prices, what they had expected to reap from their own farms. The brother who next led in prayer was somewhat embarrassed, but he made it all right by thanking the Lord for the superabundant harvests of Wisconsin and offering a petition for showers on the parched fields of the New Jersey farmers.

A LONDON correspondent of the New York *Sun* gives the following reasons "why Charles Bradlaugh is an Atheist": You've all heard of Charles Bradlaugh, the best advertised and best known man in England. Well, long before this letter arrives you will see that he has gained the day and has taken his seat in the House of Commons as member for Northampton. I can imagine how the brilliant Col. Bob Ingersoll will chuckle over this, for they are both on the same platform in religious matters. Perhaps the readers of the *Sun* would like to know a little about so conspicuous a public man. A friend who knows him well tells me that he was born near London in 1833. His school days were ended before he was twelve years old, and he became an errand boy in a lawyer's office. It is somewhat difficult, with Mr. Bradlaugh's avowal of Atheism, to picture him as a Christian young man and Sunday-school teacher, but so it was—no one excelling him in punctuality and goodness. Then why did he become an Infidel? Well, it seems he was induced to prepare for a confirmation service. His spiritual adviser, the Rev. I. G. Packar, told him to study carefully the Thirty-nine Articles and the four gospels. Bradlaugh possessed then, as now, a mind quick at detecting discrepancies. Fancying that he perceived contradictions between the Thirty-nine Articles and the gospels, and desiring further light, he wrote a courteous letter to Mr. Packar, stating his perplexities, and asking for counsel. Instead of a kind reply, the bigoted minister suspended him as a teacher in the Sunday-school, and this strange and unmanly behavior so upset the young man that he neglected his attendance at church, passing his Sundays at open-air meetings of Infidels and listening to Chartist lectures, his views becoming decidedly heterodox. Mr. Bradlaugh is a powerful orator, and he will make a stir in Parliament.

## Events of the Week.

AN eruption of Mount Vesuvius began on the 25th.

FOURTEEN prisoners broke out of an Iowa jail last week.

GEN. GRANT has been elected president of a mining company.

THE Turcomans hav captured and beheaded the Russian General Skobeleff.

A DESPERADO was lynched at Leadville on the 23d for deliberately shooting a policeman.

THE famous sea serpent has been seen again, this time at New Rochelle Bay, on Long Island Sound.

A BOY in England was recently sentenced to three months' imprisonment for stealing a rosebud.

Two disastrous earthquakes recently visited the island of Manila. Every public edifice was destroyed.

THERE has been a fresh outbreak among the natives in South Africa, and a second Zulu war is feared.

AN estimable young lady in Brooklyn has been driven insane by the recent revival at Talmage's Tabernacle.

SIXTEEN lives were lost by the running down and sinking of a steam yacht on the Detroit River, near Detroit, on the 22d.

THE Rev. Mr. Kalloch, Jr., of San Francisco, has been arraigned for the murder of Charles de Young, editor of the *Chronicle*.

A SHOCK of earthquake was felt at Ottawa, Ontario, on the morning of the 22d. It was accompanied by a loud, rumbling noise.

THE English steamship Hazeldean was sunk in the English Channel by a collision a few days ago. Five persons were drowned.

AN explosion of powder in the artillery works at Koorsk, in the south of Russia, not long since, killed eighteen and wounded twelve persons.

SEVEN hundred Mormon converts arrived at this port on the 21st, on the way to Salt Lake City. They are mostly Danes, Swedes, Norwegians, and English.

EIGHT California sea lions escaped from an aquarium at Coney Island a few days ago, and scattered through the bay. High waves had destroyed their pen.

AT a recent pigeon-flying match a carrier pigeon made the extraordinary flight of 470 miles—from Columbus, Ohio, to Hudson City, N. J.—in 26 3 4 hours.

THE entire force of a circus, some sixty in number, hav been arrested and imprisoned at Leechburg, Pa. Some of the circus men had abducted and outraged the half-witted daughter of a farmer.

THE boat Little Western, the smallest craft that ever attempted to cross the Atlantic, has reached England in safety. She sailed from Gloucester, Mass., on June 12th, carrying a crew of two.

DR. TANNER is now in the fifth week of his long fast, is in good condition, and bids fair to complete the proposed forty days. He has lost a pound a day in weight, and is two inches shorter than when he began his fast.

THE entire force of workmen—over one thousand—engaged in completing a new hotel at Rockaway Beach struck, a few days ago, and took possession of the hotel until paid their wages, which were several weeks in arrears.

TROUBLE is threatened between the whites and Indians in eastern Oregon and Washington territory, owing to the encroachments of the settlers on Camas Valley. The Indians threaten to take forcible possession unless the whites leave.

A TERRIBLE accident occurred, on the 21st, at the tunnel being dug under the Hudson River between Jersey City and New York. The roof of the tunnel, near the entrance, caved in, instantly flooding the tunnel and drowning twenty men. Eight others barely escaped. The bodies of the victims hav not been recovered yet, as a coffer-dam will hav to be built before the tunnel can be cleared.

# Selections.

## Conclusions Regarding Christianity.

[The following pertinent remarks were written by S. P. Putnam for the new work, "The Gods and Religions of Ancient and Modern Times," and are extracted from that work:]

In loooking over the vast field surveyed in this work, several important inferences are noticeable.

First, we see that the gods are entirely the creation of human imagination. They are woven out of the hopes and fears of men. They are the forces of nature, the various aspects of the universe personified by a lively fancy. Every god of history can be explained in this natural way. There is not the slightest evidence of any "revelation." If the gods hav grown better, it is because humanity has grown better; because that of which they are the changing reflection has advanced in brightness and power. Every attribute of a god can be found in the infinitude of nature. Nature is the mother of all the gods, man has been the father, and superstition the midwife; and between these three a most wonderful brood has been spawned in the oceans of human thought and fancy. Not without benefit do we trace with wise comparison these grotesque productions of the past. They are a part of human history, and landmarks of progress. Though not facts of life, they are indications of growth; they are evolutions of that most superb of all forces, the human imagination. When once we hav found out the secret of the gods—that they are not a divine conclave shaping and ordering the course of the world, but, like mosses on the tree, are merely signs of decaying and transforming life—then they become a brilliant and versatil museum, through which the fearless mind can wander and see that they came not from above, "all bright with burning plumes and splendors of the sky;" but like the worm they sprang and flashed from below, and their decaying images shall be a stratification upon which shall be built the temple of humanity, in which not even the greatest of them shall be a living light.

"Thought makes them and thought breaks them," and thought will use them simply as shining crystals by which to understand the obscurities and struggles of the past.

This natural history of the gods is most plainly evident in the career of Christianity. It has taken the dark and dreadful aspects of nature, enthroned them in the heart of the universe, and made them an avenging deity which has been the terror and despair of the race. The poet sings that "nature is red in tooth and claw." Truly it is. From our standpoint the phenomena of nature present many a bloody and cruel tendency; but Christianity, instead of relieving this tendency and throwing upon it the light of a tender beauty, has only intensified it and made it more horrible and powerful yet. Its so-called "Fatherhood" has been a tremendous monster, requiring the sacrifice of his own son before he could be placated enough to forgiv the sins and mistakes of men. How can Christianity claim to be a revelation of the divine beauty when it has thus deified the blackness of the grave and made it the controling power of the universe; or, as Channing so tersely expresses it, "built a central gallows?" So far as Christianity claims to be a revelation, it is a revelation of cruelty, injustice, and horror. It givs no real hope to the race. It has grown out of the dungeons and caverns of desolate nature. If there is anything kindly and sunny in it, this has come from the inborn sentiments of the human heart, and from the other and beautiful side of nature herself.

Orthodox Christianity is the enthronement of the cruel aspect of things; Liberal Christianity is the endeavor to put into its place the benign aspect of things. So far as the latter makes this a deity, it is a superstition still, though of a nobler sort. Christianity, no matter how cheerful it may be made to appear, must pass entirely away, for any attempt to deify either the bright or dark side of things is futil—it is all the work of the imagination. We must come directly to nature herself and accept her exactly as she is—"now bright, now dark; now lending splendor, now reflecting gloom."

We thus find the seed of every god in the fertil bosom of the earth. Innumerable as the forests themselvs, the gods spring from the same source; they grow, flourish, and decay by the same laws. Some are short-lived, almost, as the flowers; others endure for centuries, like the majesty of the oak; but all are bound finally to sink into the primeval dust, to be preserved only by the memory of man and to be no longer the ministers of his hope and fear.

Again, we find that all the gods are essentially alike. Solomon says that there is "nothing new under the sun;" and certainly this is true of the gods and religions of ancient times. None of them can boast of novelty. They are transformations one of the other. They are "oft-repeated tales." They lack invention. They each tell the same story. The same miracles are performed and the same wonders exhibited. There may be a change of uniform, and new masks may take the place of the old, but the identical drama is performed; there is the like opening and the like finale. All the thousands of gods seem to pull the one string, and the "Punch and Judy" show is an everlasting repetition. The gods seem less capable of growth and expansion than any other product of the human imagination. The Koran is borrowed from the Bible; the New Testament is borrowed from the Old; and the Old Testament is borrowed from the Vedas.

The story of the fall of man is common to many religions, and so is the deluge. There hav been sixteen crucified saviors, all made out of whole cloth. The "miraculous birth" is a frequent occurrence, and the "wise men" hav wandered to many a place besides the stable at Bethlehem. The blind hav received their sight, the lame been made to walk and the dumb to speak, in other countries than Judea. Jove has not been the only thunderer, nor Jesus the only one who has risen from the dead and ascended into heaven, nor the only one who is to return in flames of fire. Brahma was ahead of him by many centuries in this brilliant display of fireworks.

Christianity, in its doctrins, forms, and ceremonies, is made up entirely of what went before. The only really new thing in it is the personality of its reputed founder, and it looks as if even this was the product of an ancient myth. But certainly there is not a single original precept in the New Testament. There may be fresh vigor and hope, a wonderful illumination wrought from new circumstances and opportunity, but the same body of doctrin is there, the same heaven and hell, the same God and the same devil, that hav always blessed and bothered humanity. The rite of baptism was nothing new. The Lord's Supper was a rejuvenated pagan meal. The Sabbath was six thousand years old. Christmas was a heathen festival. The mass was a Roman ceremony. Easter drifted from a remote antiquity. The cross was born in Egypt. The church grew from the old-time sepulcher, and the pulpit sprang from the synagog. The trinity came from Plato. Total depravity came from the Hindoos, and hell from Persia. Christianity in its final outcome was simply a cosmopolitan religion, new only in its combination, a complex arrangement by which India, Greece, and Rome found satisfaction for their ancient philosophies, which needed a new dress in order to retain the affection and reverence of the race. Christianity was the pantheon of all the gods molded into a magnificent trinity and millions of saints, and in this fresh fairy-land of rehabilitated divinities the race once more reveled with childlike credulity until with mature and dauntless mind it entered the portico of the edifice of science.

Again, we find after accurate survey that morality is entirely independent of the gods and religions. It has its own source in nature and the mind of man, and has derived but little good either from the teachings or the example of the gods. They hav been both moral and immoral—the creatures of time and place. In no instance hav they ever emphasized the absolute right. Their goodness has been national and provincial. They hav reflected the vices of the age in which they ruled. They hav been floating clouds of human prejudice, very like a whale or very like a weasel, as the changeable minds of their votaries determined. Matthew Arnold says that "religion is morality hightened by emotion." We might also say that as frequently it is immorality hightened by emotion. Religion is simply emotion, and in its blind sweep curses as well as blesses. Where can we find greater exhibitions of cruelty, injustice, and sensuality than in the gods? To a certain extent religion depends on morality, but morality depends on religion never. Religion must hav some morality, or the world would send it at once to the dogs. But morality has no need of religion. It grows of its own power. Humanity and nature are its eternal coadjutors. It passes the gods disdainfully by, for they hav never yet added a single item to the moral acquisitions of man. Their commandments hav been simply repetitions of human experience and reason. All that the gods hav furnished is the thunder and the lightning.

Christianity may be a moral power in and through the human element that pervades it, but not through its God. He has become at last a decent fellow, simply because the world has insisted upon it. At first the Christian's God was exceedingly immoral. He thought nothing of raping a few thousand virgins; a murder seemed to please him very well. He could get along quite comfortably with adultery. He winked at a little thieving on his own account. He has grown better since, not by any innate tendency, but because the outside, common sense morality of the world insisted that unless he did change, he would be thrown entirely overboard. So the Christian's God has slowly conformed to the increasing morality of man. It has always, however, been behind the times, and not ahead. It has never initiated a single reform. It has never given a new commandment; that has always come from the heart of man; and God has opposed it until it became popular, and then he has thundered in its praise. God, instead of being in any sense the creator of morality, has simply been its courtier, its flatterer, its supple slave; and so the gods hav always the vices of a slave. They always curse the "new morality," and hav no more sympathy with virile ethics than a doll has with a growing child; and one might just as well say that a doll is necessary to the growth and beauty of the child that holds it as to say that a god is necessary to the moral progress of the race. The progress goes on, whether the gods will or no; and the gods are just as often found upon the wrong side as upon the right side, and, like us poor mortals, their *hindsight* is vastly better than their *foresight*. The gods, like the priests, only furnish the *millinery* of ethics. The growing body itself springs from the pulse of universal humanity, and its naked grandeur far surpasses the embroideries of heaven.

Again, while we find that the gods and religions hav been off and on with a genuine morality, now for it, and now against it, they hav ever been the foe of science. True knowledge has always had to battle them. They hav ever been the fast friends of ignorance. In itself, simply as feeling, religion may not be opposed to science, but as a matter of fact, in its historic expression, it has always been opposed to science. There has been from time immemorial a bitter antagonism. This has been most conclusivly shown in Draper's "Conflict of Science and Religion." We may so define religion that it may harmonize with knowledge, but the gods which hav actually swayed the minds of men have fought against every inch of advancement. Science has never found a single helper in any of those dark deities. Astronomy, geology, chemistry, the railroad, the electric telegraph, hav come by human grit, and never by celestial assistance. No god has ever led the way. Whenever a god undertakes to lead, there is a forty-years' wandering in the wilderness; it is science that cuts its way into the promised land. There is no reason why we should be grateful to the gods; rather should the gods be thankful that humanity has allowed them to exist so long as it has in their lazy dignity. Such leniency is entirely misplaced, for the "aristocracy of the skies" hav ever been a bar to discovery. They hav dreaded the light; they hav opposed investigation; they hav wanted the human race "tied up," for they hav ever felt that more truth was fatal to their supremacy. It is possible that by a plentiful use of the dictionary, religion may be transformed into an angel of light, but in the past it has been an angel of darkness, and has loved to hover in the midnight of ignorance, thinking that there only it could wing its happy flight; and so on every occasion it has summoned its innumerable divinities to push back the rushing dawn, but, like Dame Partington, they hav always had to giv up and let the mighty ocean of human progress hav its own sweet way.

Finally, we find that of whatever apparent use the gods and religions might hav been in the olden time, they are now eternally to be put aside. They can no longer minister even to the fancy of men. Even as dolls they are "played out." Mankind has now advanced to pure science. The heavens are now cleared of deities, and the sun and stars alone pursue their majestic way. Man is the highest conscious intelligence which we know anything about. There is neither one god nor many gods. There is simply the universe with its manifold capacities and amazing infinitude. There is endless force and the magnificent transformations of matter. There is the potency of man impinging upon crude material with creativ energy and new and beautiful order. This is all we hav. It is enough for immortal progress. Instead of a thousand changing gods we hav vast imperial nature sweeping on in unutterable music and light; we hav the sturdy hand of science unlocking a million secrets; we hav the brow of man wearing fresh laurels from day to day. We bid farewell to the pantheon and take up our abode in the temple of humanity, where we no longer worship, but work; where we dwell in the light of reason, of simple human friendship, rejoicing in the beauty of earth and disdaining the imaginary splendors of heaven almost forgotten in the magnificence of nature's advancement and improvement.

Such are some of the rich and valuable lessons derived from a survey of this work. After this look into "the backward and abysm of time," our forward look is more splendid and inspiring. We traverse the dim fields of the past, trace the wreck of many a colossal god, see the gold mingled with the dust, and from the weird, fantastic scene take the hand of science with more noble confidence, and contemplate her starry brow with more elated mind. This admirable study of the past givs fresh impetus to our progress. What the gods hav vainly tried to do we will accomplish. Whatever gleams of promis and delight they hav flashed forth from the infinit bosom of nature we will make more illustrious and more fruitful still. Laying aside the errors and superstitions of the childhood of the race, we will still preserve its fresh vitality. The poetry, the

beauty, the romance, the glory, of the gods hav not passed away; they shine in more sublime and beneficent achievments, for the only god we now hav is the endless universe itself, and the only creator that shapes, combines, modifies, and makes more entrancing and useful the myriad forces about us, is that supreme intelligence that finds its throne in the brain of man and its angels in his skilful fingers.

# Communications.

## A Pile of Idea.

Two heads are better than one. The thought in two heads is more powerful than the thought in one. Four heads are stronger than two, and so is the thought in them. Thought is quantitativ as well as qualitativ. Thought can be massed and stored and measured as well as corn or coal or cotton, and they are equally combustible and incendiary, under requisit conditions, and equally expansiv and steam-productiv under high pressure. They need to be carefully and judiciously handled. The thoughts in two or four human heads can be organized; so they can in four thousand or four million. In intellectual warfare it is just as important to platoon, regiment, and brigade ideas, and parade, maneuver, and drill them for attack, as it is the material bodies of soldiers engaged in material warfare. Let one man without adherents, without any following, fire off an idea, and not so far as a little candle throws its rays will his loudest word be heard in a naughty world. But let him organize a sect, a party, a following, and establish or charter newspapers to take up and reverberate his earthly thunder, and he becomes a leader and a hero at once.

Every man, as soon as he gets a clear idea, especially a brand new idea, is seized at once with an ambition to toot his horn and trumpet his thought into the ear of every other man. If he knows no better way than to go personally to one other man, and then to one *other* man, and so on till he has reached every other man, it is slow and tedious work, and in practice he never makes much impression beyond a few personal friends. Even if he pipes his bugle before an audience of hundreds of thousands, and then and there takes no scalps, counts no noses, he builds his idea on the sand, and it evaporates out into space. But let him go to one other man and enlist him, that is, make a list of him, and then they two go to two other men and enlist them, that is, make a list of them, and then they four go to four more, and so on, every time doubling and every time enlisting, putting on record, forming into groups, squads, and platoons, and informing them with the idea, infusing them, that is, fusing, melting them in and together, with a thought, and attaching them at their own hearty free will by an *esprit du corps*—in that way some psychical work may be done, some encouraging and permanent mental progress made.

Every man likes to conspire with his neighbor, that is, breathe together, over an idea about which they approximately agree. Every man likes to get the adherence of others to his idea, and likes to add himself to others to reinforce and strengthen a good idea. He has an instinct that something is piled up, enmassed, fortified, by adding mind to mind. But there comes a time when his instinct ought to be enlightened by science, and he ought to be informed that there is a science of organization. That science shows that every individual ought to volunteer or enlist in a movement for the best good of the human race—shows that every individual can so enlist without abridging his own liberty; indeed, by so enlisting will enlarge his own liberty, because he adds other shoulders to his to easily, noiselessly, turn the social wheel in order to secure his own best good, and shows that every enlisted head accepting the idea, and every recorded heart devoted to the idea, is as appreciable, as measurable, and as important as every able-bodied soldier enlisted in a material regiment. His ideal regiment is strong just according to the numbers enlisted in it, and again strong just according to the strength of the individual minds enlisted, just as a material regiment is strong according to the numbers, and again strong according to the bodily strength of the individuals. The regiment may be strong in numbers, but weak in mind or body. Mere numbers do not always carry the day. It is courage, celerity, alertness, inventiv resource, cunning, that win in the long run. These are brain qualities, all of them, power that you cannot see nor handle as you can a human arm or a sword which that arm wields. You see the result, but not the force that produces it. It is brain that tells. It is mind that conquers the sword. Heads and hands run in parallel lines and are balanced, mental with material strength, the one equaling the other, the one backing up, reinforcing, and supporting the other; so that that same organizing, regimenting, drilling, and even ambulancing, that is carried to such perfection in the destructiv military world can be carried out to complete and perfect details in the ideal, planning, thought-constructiv world. Financiers know this, or rather they hav an instinct of it, a sense of it, although they do not as yet know the science of it; and they add pocket to pocket to make a formidable, remorseless, and unbreakable treasury. Speculators and gamblers know it, and they organize "corners," pools, and syndicates, which bulls and bears may play at. The captains of industry and transportation know it, and they organize through-lines, branches, and combinations, tempered by the lobby. The politicians know it, and they organize into machines and rings. The priesthood know it, and they squat on every variation of religious belief or unpre-empted or unpatented line of theologic idea, and organize sects, sees, dioceses, and popedoms around it, and each believes his gospel is to be preached to every creature and is finally to rule the world.

Everything in this world is organized—except truth. She, poor thing, is left to shift for herself. Lies, fallacies, injustices, tyrannies, are organized, and hav to be, in order to sustain themselvs. Truth, indeed, without the aid of organization, is enough for all the lies and injustice in the long run; but it is too long a run. It might just as well be made shorter by a hair or two—hair of the same good dog, organization. Truth can be greatly aided by organization, and there is really no law, human or divine, against organization on the side of truth. Just a little organization ought to be allowed to truth—enough to giv her a fair start, a little headway, and some encouragement to catch up with the lies, and fallacies, and tyrannies a little quicker than she has hitherto done, or is now doing.

The National Liberal League is one among the very few organizations on the side of truth. If it has not the honor of being the first among such organizations, it has of being the latest, most urgently needed, and most successful. The League has risen in answer to a demand—to supply an urgent need of the time. Our institutions were founded by the fathers on the principle of total separation of church and state. But the church finds she cannot exist without props—without the power of the state to lean upon. God Almighty, it seems, having founded his church upon a rock, is not almighty enough to keep it there without the aid of the state, as against a minority of unorganized men in the state. So, by stealthy ways and cat-like cunning, the church creeps by night through by forbidden paths into alliance with the state again. Besides, the church never was wholly rooted out from the state. There are some weeds, like the Canada thistle, for instance, that it is almost impossible to dig out of the ground so but that some little ends of roots will remain to sprout and grow to thrifty life-size again. Just so with the church. It had been so long imbedded in the state prior to 1776, that although the fathers did the best they could in laying broad and deep and strong the new foundations of this American state, yet unobserved, or, if observed, believed to be harmless, some little rootlets of the church were left uneradicated from the state. These hav been neglected, unwatched, allowed to sprout into new life and grow, till to-day they hav become strong, threatening, and rampant. The reason of this relapse on the part of the state, and re-grasping of power on the part of the church, is, that the church organizes and casts votes, while Liberals do not organize, and either do not vote, or vote at random—vote as often as any way with the church which tramples upon them. This must be remedied. Liberals must organize, and the Liberal vote must be concentrated and enmassed into an engine of power, as the vote of the church is to-day. Then, when the time comes, let them grapple.

The progress of the League since its foundation has been most encouraging—a firm, healthy, steady growth, just as it ought to be—nothing factious or pretentious or spongy about it. It has neither come up like fungi of a foggy morning, nor gone up like a rocket in the night. It just moved steadily and grandly on. Let us be satisfied with this firm, steady growth, and giv it our confidence, all the more, as an institution of permanence.

Just look at the annual growth of the League ever since its foundation in Philadelphia in 1876.

In its first annual Congress at Rochester in 1877, 18 local auxiliary Leagues were represented, or had the right of representation.

In the second annual Congress, 1878, at Syracuse, 61 local Leagues were represented, an increase of 43, which considerably more than trebled the National League that year.

In the third annual Congress, 1877, at Cincinnati, 121 local Leagues had the right of representation, an increase of sixty, and within one of doubling the number of the previous year. Or dropping as permanently lost three or four Leagues that withdrew at Syracuse, the number that remained was more than doubled.

The Leagues so far this year already number 200, an increase of 79. Much greater than in any one year before.

To double again this year it will hav to gain 42 more local Leagues, making a grand total of 242 Leagues to be represented in the next annual Congress. The agents and workers will hav to be very industrious to organize 42 new Leagues in time for the next annual Congress, which will probably meet in September. Still it can be done. But this is the last year probably that the Leagues can be doubled. Henceforth they must be satisfied with a steady increase of 100 or 200 Leagues per annum.

Let us organize to go slow, organize to abide, and to keep what we get. Things of mushroom growth perish like the toads whose stools they are.

If we go steadily on, setting forth our own demands, loyal to our own idea, courting no other parties, flirting with no other attractions, conferring our voting favors independently and where they will secure results, we will come to be a power and get our power respected. When factions and minor parties find that we are temperate, that we demand and concede just and equal rights to labor, to capital, and to woman; that we accept the laws which science prescribes in trade, in commerce, and in finance, in addition to our own special planks relating to church and state, all other parties, as we grow stronger, will come to us.

Then let us go slow, solid, sure, and bide our time.

THERON C. LELAND.

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MR. F. F. FOLLET, of Rockford, Ill., is making arrangements for a grand campaign through his state the coming fall and winter. He desires first of all to procure the names of every friend of the Liberal League movement in Illinois. Will every friend send him his name, not forgetting to inclose a few postage stamps. Brother Follet is prepared to furnish blank forms and instructions for forming auxiliary Liberal Leagues. Friends in Illinois, aid brother Follet in his good work.

## Liberal News Items.

Mr. Seth N. Allen, secretary of the Society of the Republic, of Miple Rapids, Mich., writes that that old Liberal organization is about to take out a charter as an auxiliary Liberal League. Good!

Parker Pillsbury has promised to attend and address the Hornellsville Convention. This will be interesting news to the thousands who are preparing to attend that great gathering. There is no nobler man or abler speaker in the United States than Parker Pillsbury.

Mr. J. H. Burnham, the popular Liberal orator of Michigan, writes: "I assure you that I shall be more than glad to be present at the Freethinkers' Convention. One of the most valuable meetings I ever attended was the one at Chautauqua. Your prediction as to a larger attendance this year than last will be fulfilled, I am sure, if Freethought has increased in the East as it has in this state during the last year.

Mr. P. L. Coryell writes from Laramie, Wyoming: "After travels of many months in quest of the true geological formation of the mountains and plain lands, and after due inquiry on the subject, I am compelled to say that the inhabitants of Wyoming contain more Freethinkers and enemies of bigotry and religious persecution for opinion's sake than any other community I ever had the pleasure of becoming acquainted with."

There is one thing I desire to impress upon the attention of the Liberals of central and western New York, and that is the importance of making arrangements for meetings in the various towns immediately after the Hornellsville Convention. At the Convention will be Pillsbury, Underwood, Jamieson, Chainey, Mrs. Colby, Burnham, Bell, Putnam, Leland, and a number of other of our ablest speakers who can be obtained for a reasonable compensation. They should all be kept at work in the vicinity of Hornellsville for a month after the Convention closes. H. L. GREEN.

*Salamanca, N. Y.*

## West Pawlet Notes.

THE Baptists of West Pawlet hav not, of late years, kept a minister much over a year, and many but a month or two. When he goes away the members are always mad at him. They all love him at first, and all kick him at last. When their last minister came about a year ago they all worshiped him. They thought he was God Almighty simplified and condensed. They seemed to think he was Jesus Christ just risen. He knew everything, and could preach, O, such instructing sermons. He was, in fact, God and all with them, and what he didn't know God Almighty didn't. Time swept on, and a mighty and wonderful change came over them. After he had preached his farewell sermon, which was about money and supporting a minister, one of the elect was heard to say, "The damned fool don't know enough to suck eggs," and added, "Somebody ought to hav shot him before he got half done with that sermon." Of such is the kingdom of heaven.

### A CHURCH BURNED.

A building situated at West Pawlet, belonging to God Almighty, and known as the Baptist Damnation Factory, was burned a short time ago. Loss, about $2,500, with no insurance, showing that God is not much of a business man. It caught fire from a burning barn situated in the rear. God might hav moved the church a few rods away from the barn. It would hav been a small job compared with the moving of the sun back, as he did once. He might hav stood some water up edgeways between the church and barn, like the barks of water when he divided the Red Sea. He might hav fixed it as he did the children in the fiery furnace, so that it would not burn. He could hav changed it into a pillar of salt, and thus rendered it incombustible. He could hav sent three hundred foxes with as many of Babcock's patent fire extinguishers tied to their tails, and extinguished the fire. He might hav made a small flood and put out the fire. He might hav made the little boy who set the barn on fire die in his infancy, as he does many children because they are going to do bad things when grown up. He might at least hav sent an angel the day before, and told them to get it insured. But the God of Abraham, Isaac, and Jacob didn't propose to fool away any mercy on that old gospel mill, and the elect seeing that such was the case did the next best thing, which was to get water. If there had been a Moses among them it would hav been handy, for he could hav smote a rock, and a couple of dozen cool, refreshing, spouting, gushing springs would hav been very acceptable. It is a fact worthy of notice that they didn't stop to pray. It is strange that people who hav so much faith in prayer never try it at such times. There must hav been some who had faith as large as a grain of mustard, and they could hav moved the church a mile if necessary, as it was much lighter than a mountain. It has been estimated that over five thousand prayers hav been offered up to God in that church, and if they had any saving power it seems as though they might hav saved the church.

The earthly proprietors refused to let it be used for Liberal lectures or Spiritual conventions, and it is very strange why God should thus let it be destroyed. The reason why the hotel was burned a few months ago was because a Spiritual convention was held in the hall. So the elect said at the time. It must be discouraging to people who believe in special providence, and that God has an eye on them and their welfare, to hav their church thus burnt down. The society is rather hard up, and it is not probable that they would hav thought of rebuilding it had it not been for the Infidels bragging that they could not rebuild it. That made a few of the elect mad, and they are going to put it right up, more to spite the Infidels than for the glory of God.

# Communications.

## Some Politics.

The term "Liberal," and from that "Liberalism," I take it, means, in the United States, general dissent from the Christian religion and opposition to it. Liberalism, I suppose, comprises skeptics, Infidels, Freethinkers, scientists, evolutionists, Socialists, Positivists, Spiritualists, even down to the vanishing-point of Free Religionists. The National Liberal League was founded to organize and put into effectiv shape, for propagativ and especially for voting purposes, all these varying shades of dissent and opposition.

The idea of the membership and make up of the League was and is that it will be composed of those persons whose skepticism, free-thinking, and dissent are activ and predominant—persons who are willing to say and do something, yes, and giv something, for the promotion of Liberal principles as opposed to the priesthood, the church, and their impositions upon the free citizens of this republic. It has been supposed that there are large numbers of Liberal persons—men and women—in the United States who are independent, non-partisan in politics, or slightly attached to sects or parties of any kind—persons who would find it no sacrifice to drop any previous party association and unite with their fellow-Liberals in a great, compactly-organized movement to oppose the aggressions of the ecclesiastic powers—unite with them in any fair and honorable measures to compel churchmen and church property to bear their share of taxation, to repeal Sunday laws, to oust the Bible from public schools; unite with them even to the extent of forming a new political Liberal party or to vote with either or any of the old parties wherever and whenever there is a prospect of promoting the ends, aims, and principles of the League.

The League seeks the patronage and affiliation of all persons who care not a farthing for the Republican party or the Democratic party or the Greenback party as such, but who are willing to vote for any party, or alternately for all parties, just as, at any given election, the situation and the prospect seem best calculated to obtain such new legislation or repeal of old legislation as Liberals demand. The League invites the activ aid, co-operation, and influence of every intelligent person in the United States, but it does not greatly expect the affiliation of persons who are devotedly attached to party, right or wrong, and who would feel distressed to be called upon to vote, as the League might vote, against their party and for the one to which they had always been opposed. Such persons will be a weakness to the League, and not a strength, and will do better to stay out till their Liberalism grows stronger than their party spirit. The League was not made for obstructivs, and such persons will not find themselvs at home in it.

But the great central body of activ Liberals must keep an eye single to the objects of the League, and move steadily on to secure them, regardless of croakers on this flank, critics on that, or cowards in the rear. The League is to be to Liberalism what the Young Men's Christian Association is to the church and the Republican party—the organizing, coordinating, executiv head; to carry out in our case all measures designed to promote free inquiry and Liberal principles, to strike off intellectual shackles, to repeal oppressiv laws, to emancipate the masses of mankind from all the remaining slaveries.

Meantime a new political campaign is upon us. The opportunity is here, which comes so rarely for Liberals *to express themselvs*, and do it effectivly, on the ecclesiastic legislation which has been imposed upon free citizens of this republic during the last ten years, in clear violation of both the written and unwritten Constitution established by the fathers. This legislation has been enacted by the Republican party. They alone hav done it, for they alone hav been in power; and they are the party to be punished for deeds done in their iniquitous Congresses. Will Liberals continue, term after term and age after age, voting for the same old decaying party because of its once glorious but now tarnished name? voting for it because of its early deeds, though the spirit of liberty has wholly died out of it, and a spirit of despotism worse than the first has been born into it? To the present writer this seems preposterous and illogical to the last degree. What order of mind can that be which actuates any Liberal who sets any value on his principles to submit to repeated ecclesiastic outrages at the hands of the Republican party? Because he may be so fortunately situated that these wrongs do not here and now fall oppressivly upon him, has he no regard for what may come to him in the future? and will he submit to let the children of his brother Liberals be miseducated in the public schools; to let his poorer brethren be taxed to support magnificent churches and relieve them from taxation; to let the whole spirit and free tendency of the republic be reversed by voting God into the Constitution, as a Republican Senate attempted to do; to let the editors of Liberal newspapers be fined and imprisoned for no crime but their free thought? One would suppose that one wide, all-pervasiv shout of protest would go up from every member of the Liberal host—"Not another vote, by the eternal! Never *for* you, but every time *against* you, till these crimes are expiated!"

And yet it seems there are even subscribers for The Truth Seeker, whose editor suffered his year in prison for no crime whatever, at the hands of the Republican party—readers of The Truth Seeker who write complaining letters to its editor because he proposes no longer to lick the hand of the tyrant who smites him, and advises the Liberals of this country to vote in the most effectiv way against the Republican party. Such Liberals need a shoemaking term in a Republican prison themselvs to develop into wider proportions such small hearts and brains and sympathies as they now possess. It almost seems that Republicans, and especially Republican Liberals, are degenerate sons of noble sires. Look to England, our old mother country. This crime would not hav been permitted one hour in old England. A quarter of a century ago a postmaster-general of England ventured to detain a private letter directed to the Italian revolutionist Mazzini, and there arose such a storm all over England that the illustrious lord at the head of the Post-Office Department had to resign to appease the general indignation. See, too, how right recently the magnificent Bradlaugh, aided by the press and people and Liberal parties of England, has compelled concession of his rights against an unscrupulous ecclesiastic oligarchy in a country where the church is united to the state. But here, where we boast of "a church without a bishop, and a state without a king," and where the Constitution prohibits the establishment of any religion, editors and authors can be fined and imprisoned at the beck and nod of the priesthood for sending by mail a scientific pamphlet which has happened to incur their censure. And subscribers write to these editors in surprise that they or anybody should hav any complaint against the party that now administers the government. Well, this is a consistent world! If these pusillanimous ideas are going generally to prevail, the League is a very premature organization. Based on so stupendous a misapprehension of the Liberal sentiment of the country, it might as well disband. But it cannot be that this is the general sentiment. It must be that the mass of Liberals remaining behind who hav not yet spoken hav a correct appreciation of the situation. It must be that the great body of the Liberals of this country hav carefully observed the progress of events; and, Republican though many of them are, they hav yet no such veneration for this party that they will continue voting for it in spite of its many crimes. It must be that the majority of Liberals know that this once great and glorious party is no longer the party of freedom—that it is dead in trespasses and sins, and that it ought to be sent into outer darkness, there to betake itself to meditation and repentance.

But the hardest thing of all for Republican Liberals is to turn right around and vote for the Democracy, which they hav always opposed. But Liberals, above all other men, are thinkers, reasoners, act upon evidence, and it ought to be easy for men of that stamp to follow their principles wherever they lead—to follow them out of any party that abandons them, and into whatever other party may take them up and adopt them.

The first resolution, voted with enthusiasm by the League last year at Cincinnati, and, what is more, reported and read to the Congress by Colonel Ingersoll, Chairman of the Committee on Resolutions, reads as follows:

"*Resolved*, That we mutually pledge each other that we will, in our several localities, use our influence and cast our votes for such candidates for office as publicly declare their belief in the absolute secularization of the government; and we recommend that the state and auxiliary Leagues in their respectiv localities act together upon all political questions."

Now it so happens that this year the Democratic party, in convention assembled at that same Cincinnati, incorporated into their platform the first plank of the platform of the Liberal League, in the words, "Separation of church and state for the good of each." In addition to that the Democratic candidate has officially announced principles to the same purport, which hav been published in The Truth Seeker. The Democratic party then, in its platform of principles and the utterances of its candidate, is a long way ahead of the Republican or any other party in the adoption of principles which the League was specially formed to propagate. It will be then perfectly in accordance with the above resolution of the League to cast our votes for Democratic candidates, as they hav "publicly declared their belief in the absolute secularization of the government."

But suppose the Democratic party had not taken this Liberal advance and announced these Liberal principles. Suppose the Democratic and Republican parties stood about even in that respect this year, still the best political policy would lead the Liberals to vote the Democratic ticket this year as retribution for the evil work done by the Republicans. They are the ins and the Democrats the outs. The situation should be reversed even on no higher ground than for adequate punishment. The Liberal party must commence voting as a party sometime. It may as well begin this year as any time. We are too few in numbers to make much impression as a separate party. It is too expensiv, too laborious, and too ineffectual to go it alone yet. The next best thing to do is to act as a balance of power, and vote against the Republican party, the author of all our woes. The most efficient way to vote against the Republican party is to vote directly for the Democratic party. Every Liberal ought to be willing to vote for the devil incarnate if necessary to beat a God insensate. And it would be out of no love for the devil, but out of respect for his strength united to ours to turn out of heaven, which he has disgraced, a dishonest God who don't know any better than to oppress the honest men who placed him there. So too, it is out of no love for the Democratic party that Liberals will vote for its candidates. Wakeman, Wright, Green, Bennett, and thousands of others, all Republicans and many of them Abolitionists heretofore, know thoroughly well the history of the Democratic party, and concede all that can be said against it. Its crimes in the war against slavery, before and since, are all known and undisputed.

But it is not really *for* the Democratic party that we propose to vote. We propose to use the Democratic party as a club to beat out the brains of the Republicans as a punishment for their recreancy to the principles of the founders of the republic. That once done, if the Democracy hav no gratitude for our assistance in elevating them to power, if they repudiate our claim for recognition in the laws they make, or, still better, unmake, we will turn square around at the next election, with our increased numbers, and use the Republicans as another club, haul the Democratic party up a blind alley, and put the same finishing touches to their political career.

We, the Liberals, are not going to vote as Democrats for the Democracy; but we volunteer, condescend for this once, to vote as Liberals for the Democrats—vote as an experiment, a sort of political trial trip this year, to test our engines and see how the machinery works. Then when the Democratic turn comes to go into outer darkness, as very likely it soon will, for their forgetfulness of the principles of freedom, we will again vote as Liberals for the Republicans—and so alternate from election to election till we obtain the legislation, and the repeal of legislation, which we demand.

Every time after voting we will haul off for report of results, count our scalps, and look after the wounded and missing—keeping our forces well and compactly in hand for another struggle, attacking or defending either side, but always pushing our own cause at every election. On the political chess-board there are many moves—not just only one move and that this one only year. If death does not end all, one election does not exhaust all Liberal possibilities. The future is ours.

No harm can come from the Republican party going out of power for a term. They hav become haughty, imperious, corrupt by long-continued success. Teach them by defeat that they are mortal and can be cut down in the sere and yellow leaf, like other growths that hav become old and decrepit. A term or two out of power will rejuvenate them. A leave of absence, with a few seaside baths and some laundrying, will clean them up and prepare them to resume power with new ideas, a fresh stock of free principles, and a wholesome "fear of the Lord"—and the lord over *them* is the people who make them, and may any day unmake them as well.

T. C. Leland.

## An Appeal to the Liberals of Illinois.

WILL THE FRIENDS OF THE LIBERAL LEAGUE MOVEMENT IN ILLINOIS HEED THE FOLLOWING ADDRESS?

To the Editor of The Truth Seeker, *Sir*: I hope you will find a place in your crowded columns for this valuable address from our energetic Liberal friend F. F. Follet. And I desire to impress it upon the minds of the Liberals of Illinois to hold up the hands of this faithful servant of the cause of humanity, and the best way to do that is to immediately, after you read the address, mail to Mr. Follet a quantity of postage stamps or one dollar in money.

H. L. Green,
Chairman Ex. Com. N. L. L.

THE ADDRESS.

Friends of the Liberal cause in the state of Illinois, and more especially those who are in sympathy with the National Liberal League movement, please giv me your attention.

The National Liberal League movement is going forward very rapidly in almost every part of this country except in this rich and fertile state of Illinois, and the only conceivable reason that I can giv why it does not advance here is that there has heretofore been no working sub-committee to push the work forward in this state; and inasmuch as it has pleased the Board of Directors of the National Liberal League to appoint me to represent the state of Illinois on the Executiv Committee (I hav just received a certificate to that effect), I am extremely anxious to push forward the organization of auxiliary Leagues without delay; and in order to do this so-much-needed work more efficiently and more rapidly, I am anxious, as soon as it can be accomplished, to organize an executiv sub committee, in accordance with the instructions given in Article XI. of the Constitution of the National Liberal League. If suitable persons can be found who are willing to take hold of this work with me, I shall be most happy to hear from them. I would prefer that this sub-committee be composed of two gentlemen and two ladies; but I am not tenacious as to that; I want live workers. I would like, as far as practicable, that they be located in different quarters of the state.

Now, friends of the League, please send me your nominations for this sub-committee, and in the mean time let all who want blank applications for charters, and instructions in regard to organizing auxiliary Leagues, write me at once.

And I would further appeal to the friends of Freethought in the state of Illinois, and all of those who hav a desire to see the work of organizing Leagues prosper in this state, to send me pecuniary aid in the form of postage stamps and money in order to help me in more efficiently carrying on this work.

The Constitution of the National Liberal League makes no provision whereby the State Executiv Committee receives any pay for postage, stationary, traveling, or any other expenses they may incur in this work. There are but few, if any, men who are absorbed in business who will giv the work the time and attention it requires. So far as I can ascertain, the work has to be done by those who can the least afford to stand the expense. And I feel satisfied that when the Liberals of this country come to a proper understanding of the situation in this matter they will open their hearts and purses to help push it forward.

I am a poor man, past the meridian of life (56 years old), and I am willing to devote the remainder of my life (as I hav been doing for some years past) entirely to the cause of humanity and to the advancement and elevation of the human race.

But I must hav some pecuniary aid in order to successfully carry forward this League work. I will endeavor to make monthly reports of all sums received (when the remittances amount to ten cents or upwards) in The Truth Seeker and *Mind and Matter*. I hav never asked aid for myself to the amount of one cent, and I hope I may never be compelled to do so. But now I feel compelled to ask aid

for the cause of humanity and the good of the generation in which I liv.

Friends of free thought, free speech, free press, and free mails; friends who are in favor of national protection to national citizens in all of their equal, civil, and religious rights, irrespectiv of race or sex, let me hear from you.

The work we hav in hand does not brook delay. The Christian church, through its ministers, such as Anthony Comstock and the Y. M. C. A., is leaving no means untried or stone unturned in its endeavors to crush out freedom of thought, speech, and action in regard to free religious belief and liberty in this country. And the sooner we, as men and women, meet these issues, the better it will be for generations that are so follow. F. F. FOLLETT.

*Rockford, Ill*, June 24, 1880. Box 263.

P. S.—I keep on hand and take orders for all of D. M. Bennett's publications, as well as his photos in prison garb and those taken before his imprisonment, which I am prepared to furnish at publisher's prices. I also take subscriptions to THE TRUTH SEEKER and *Mind and Matter*.

F. F. F.

## Two Hundred Auxiliary Liberal Leagues!—The Political Situation.

Secretary A. L. Rawson notifies me by to-day's mail that a charter has just been issued for auxiliary Liberal League No. 200, and he adds, "Please notice and hurra." And this charter, I am glad to know, has been issued to one of the oldest and best Liberal associations in the United States, the old Liberal Association of Maple Rapids, Michigan.

Two hundred auxiliary Liberal Leagues! only think of it and take courage. Now let the good work go on. This news should stimulate the members of each of the old Leagues to meet and reorganize and go to work. It should inspire the friends of state secularization who are still unorganized to at once meet and organize. It should arouse the Liberals all over the country to greatly renewed action in behalf of the principles we profess.

Yesterday I was gratified to learn that Mr. Bennett and Mr. Underwood, two of the ablest champions of the Liberal cause, had settled their differences in an amicable manner. That is just as it should be, and I hope this good example may become contagious in the Liberal ranks. Now that we hav two hundred auxiliary Liberal Leagues we can afford to be a little magnanimous with each other and forget our differences and "shake hands across the bloody chasm."

The political situation is being earnestly discussed in THE TRUTH SEEKER and other Liberal papers, and some of the writers are expressing their views in strong language. Friends, we must try and not get too much excited and lose sight of the interests of the Liberal League movement. It is evident that neither of the old political parties are very much in love with us. We hav compelled them all to say something in their platforms for the purpose of obtaining our votes, and if we get further concessions from them in the future it will be by working in unison so as to make our strength felt. For myself, I am inclined to the opinion that if we could all go together it would be about the best thing we could do just now to use the Democratic candidates to punish the Republican party for its shortcomings. But I may be mistaken. I desire to hear the opinions of all before I definitly decide. I am not a Greenbacker, but if I am convinced that by voting for the Greenback ticket I can best subserve the Liberal League movement, then I will vote that ticket.

The way I look at it is this: With Liberals the vital question should be the secularization question. The other political questions affect all persons alike. If the present financial arrangements oppress the people, the oppression is felt alike by the Catholic, Protestant and Liberalist—by the Democrat, Republican, and Greenbacker. But the injustice that the Liberal League movement was organized to remedy is felt only by persons with certain opinions. The Liberals in this country to-day are a proscribed class, denied the advantages others enjoy, and proscribed on account of the views they entertain on religious questions; and until I am a free man, enjoying the same privileges that my orthodox neighbors do, I shall not take much interest in other political questions.

My idea is that we should all vote together, and let that vote be cast where it will aid us the most. But, friends, do not allow your zeal for your own way of thinking in relation to our duties politically this fall to cause you to do anything or say anything that shall weaken our strength or the cause we all hav at heart. I hav confidence that good council will prevail at the next Liberal League Congress, and if we do not come to a conclusion in which we will all agree, we will at least make a long step forward toward political action in favor of state secularization.

With two hundred live Liberal Leagues, and the number constantly growing, we can become, if we will, a great political power in this country. Again I say, let us keep cool and exhibit wisdom and discretion in whatever we do, and act together for the good of humanity.

H. L. GREEN.

## Attention, Freethinkers! Read Carefully and Respond.

I am confident that the best work that I ever devised was the getting up of the large posters for the Hornellsville Convention, and now I desire to learn how many friends I hav who will aid me in getting them circulated from one end of our country to the other. Remember the size, 33x48; color, red, white, and blue. An eagle at the top with a scroll in his beak, on which is inscribed, "Universal mental liberty." At each side of the eagle selections from Paine and Ingersoll; then a full notice of the meeting, with a full list of our speakers, some thirty; next comes the names of Liberal editors and leading Liberal papers; then the railroad and hotel arrangements, and other important things; around it all a fine border.

These posters will be ready for delivery by the time these lines are in print. Every Liberal in the United States will want one copy at least to keep for an ornament in the sitting room.

Now, remember, I will forward a single poster for ten cents; over one and less than twenty-five, seven cents each; over twenty-five and less than one hundred, six cents each; one hundred and over, five cents each. Now I desire to learn now many true Liberal friends I hav, and I shall consider every person who orders one poster and puts it up, one of my personal friends. I never was more earnest in any work than this. Ten of these large bills well posted in a small town, if not a person thereof attends the Convention, will do more for the Liberal cause than a good lecture. Let us now get five hundred orders this week. I mean all I say in this matter. H. L. GREEN.

*Salamanca, N. Y.*

## Work for the Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* If there are any Liberals who are foolish enough to think there is no necessity for the National Liberal League movement, let them read the following resolutions passed by the United Presbyterian General Assembly of the United States:

WHEREAS, It pleased God in his eternal purpose to choose and ordain the Lord Jesus, his only begotten Son, to be the heir of all things, and judge of the world, by virtue of which appointment he exercises a dominion over all created persons and things, which dominion all intelligent beings to whom he has been revealed are bound to acknowledge in their respectiv stations and relations; and

WHEREAS, The Constitution of the United States contains no explicit recognition of God, or of the supremacy of his law, or of the subjection of the nation to the Lord Jesus Christ; therefore

*Resolved*, That this omission, whether due to oversight or intention, is a serious defect in that otherwise excellent instrument, and one which should, by legal and constitutional means, be removed.

*Resolved*, That Christianity is the vital and essential principle of free government. The prosperity of the nation and its permanence depend, therefore, on the maintenance of its Christian character. When it shall voluntarily bring itself into a proper relation to the author of its existence, and to his son, exalted to be the "prince of the kings of the earth," then "our land shall yield its increase, and God, even our God, shall bless us."

The only way to protect ourselvs against the encroachments of this church power is to multiply the auxiliary Liberal Leagues. Friends, organize at once in every town where the Liberals can be found. H. L. GREEN.

## A Word about Bequests.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Admitting that a man should hav the privilege of disposing of his property by will as he sees fit, we are still surprised that a man will do it in a way more to gain notoriety than to really benefit the object for which it was intended, following out the rule, as it were, that as the wealth was limited to the donor in his life, so it should afterwards be limited in its benefits. While we further admit that perhaps many of these people are sincere in their work and honestly believe that it will do the most good in the way they dispose of it, and fully believe that an established religious creed or institution is more fitted to be intrusted with the bequest than some untried institution or charity, they are no doubt influenced to do this by those who hav an interested motiv about it, and so these men are more or less duped in the matter. Let this be as it may, my question is, Hav these people really done the best they could in this disposition?

Out of armies of lawyers, doctors, divines, writers, and statesmen, how very few ever arise to distinguished honors! So in the matter of bestowing bequests; how very few ever truly distinguish themselvs by a happy hit! Girard was one who showed a far-reaching mind. He intended that his bequest should truly benefit the people. And where, let me inquire, has a charity done a nobler work than his? Peabody, in his efforts to educate the colored people of the South, has done another noble deed. Cornell has followed Girard. Cooper has done a grand thing for New York city. These men hav really done well, and they hav truly reached the people. They hav thrown their charity open unto all, and this proves that their hearts had truly the right beat. And it may be reasoned that these men had unlimited wealth to bestow and could so dispose of it as to make successful a scheme which with a few thousands would be utterly impossible. I am not so sure about that. Small bequests hav to be concentrated with others in order to become successful in work, and why not in one field as well as another?

To illustrate this, suppose a person desires that a free art school should be established in the city of Providence, R. I., and he knows that what he can afford to giv will not establish it, then he admits that he has got to hav more aid before it can become available. Well, then, giv it direct to the city itself and name your conditions. It would be accepted, no doubt, if the terms were of a reasonable nature. Others, with similar minds, seeing that so much had been done, would be anxious to giv the object another push forward. Others throwing in their mite, the object would be accomplished, and a glorious charity at length blossom into fruition which would be destined to do a permanent good unto all. This case will hold good in other fields wherever it may be applied.

It is right here that these people are duped. They should never giv to sectarian control, but always direct to the government, to be managed for the good of all. Charity should ever be broad and free, and should in this manner be distributed. Without this wholesome feeling in the soul the charity availeth nothing.

I hope to see this public spirit, so well begun by Girard, Cooper, Cornell, and others, blossom still more in the future; and I should be pleased to see the public administer for the good of all instead of a trusted few. Could a free school of art, of music, of history, or a high school, be established in every town in our country by these voluntary means, how much good would they bestow upon the community! The more these schools could be scattered, the more good they would do. Hundreds and thousands would avail themselvs of this charity that are now debarred by distance from the school alone.

Here is a good field to work in, and one that appeals to true charity, and one that will test the true feeling of the heart. It remains to be seen in the future how many will stop giving to sectarian institutions, being flattered to do it more or less, or who will use a more independent mind and bestow their favors upon the government, to be used for all.

No person could leave a more worthy monument of himself than to plant, or help plant, a free high school in his nativ town. This institution, if rightly established, will last long after a marble slab will lie prostrate in the dust. It would stand as a green bay tree, and keep its donor's name forever bright, and implant a warming influence in the hearts of all who come under its benign sway.

JAMES W. ARNOLD.

*Hamilton, R. I.*

## The Brussels Congress

Is to meet Sunday, August 29th, and will hold three sessions daily for three days, closing on Tuesday, the 31st, with a solemn secret session, with doors closed to all but the faithful to the cause. The prospects of our delegation are better than ever. Indorsements and money still come in, and it is safe to say American Liberals will hav no reports from there to cause regret in having recognized a forward movement in the work of humanizing and secularizing the governments of the world. A. L. RAWSON.

## Convention of Michigan Spiritualists and Liberalists.

The Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next Convention Saturday and Sunday, August 7th and 8th, 1880, in the apple orchard grove of Robert Nesbitt, in the township of Hamilton, six miles northwest of Decatur village, commencing at 2 o'clock, P.M., on Saturday.

Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers. Dr. C. A. Dunning, of Marcellus, will furnish vocal music; the Hamilton Brass Band, instrumental music. There will be some tenting on the ground, also a refreshment stand with lemonade and ice-cream.

To help defray expenses and avoid "passing the hat," a fee of ten cents for each adult will be taken at the gate on Sunday. L. S. BURDICK, Pres't,
Box B, Kalamazoo, Mich.

LOTTIE M. WARNER, Sec'y.,
Paw Paw, Mich.

## Book Notice.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES.—D. M. Bennett, editor of THE TRUTH SEEKER, author of "The Champions of the Church," "The World's Sages, Thinkers, and Reformers," etc., has brought out this work from his office of publication, 141 Eighth street, New York city.

The volume, which the writer states to be more of a compilation than an original production, opens with an introduction of nearly fifty pages, in which the antiquity of the earth and man's primitiv condition upon it are discussed, followed by accounts of early superstitions; origin of priests and their rule; ancient forms of worship, and brief sketches of Hindoo, Norse, Greek, and Roman mythology. The main body of the work consists of historical descriptions of numerous gods, demi and semigods, with outlines of the teachings supposed to hav emanated from them. These divinities include those worshiped by the Hindoos, Persians, Chaldeans, Egyptians, Chinese, Greeks, Romans, Norsemen, the African tribes, and other savages, and the Semitic races, numbering in all about two hundred. The latter portion of the book is devoted to a history and criticism of the Bible, given in that thoroughly radical style that characterizes all of the writings of Mr. Bennett. There will be found in the 835 pages of this volume a great amount of information, a large proportion of which is not in any other form accessible to a majority of the people. The book is dedicated "To Mrs. Margaret McEwen and Mrs. Martha Van Allen (mother and daughter), two noble women, who hav shown marked kindness, not only to the writer, but to many sick and dying in the prison hospital (where these pages were written), and who by their continued kindness hav caused many rays of cheerful sunshine to fall upon the sick and hapless prisoners, though differing in religious views from the author." Women who merit such a dedication are certainly worthy of all praise.—*Banner of Light*.

MRS. COLBY and Mrs. Smith will attend a two-days' meeting at Little Valley, N. Y., the last Saturday and Sunday of July, and at Byron, a grove-meeting, the first Sunday of August. Persons wishing their services can address them accordingly. Permanent address, Laona, N. Y.

THE first American bank was instituted in 1781.

# Discussion.

## Mr. Mair's Fourth Letter.

NEW YORK, July 21, 1880.

MR. D. M. BENNETT, *Dear Sir:* The criticism of your second letter was written in haste and partly with the hope of drawing from you a more careful and logical support of your first thesis. To hold up a record of ancient mythology against portions of which parts of the Bible were especially directed, and without further comment or argument exclaim, "There, that disproves Christianity," is to reject it in a spirit of rash indifference upon the most superficial examination and not on incontrovertible evidence. I presume that the body of proof of the first thesis is now before us, and laying aside, as far as I may be able, all bias, I desire to examine it with impartiality and thoroughness. But I shall have to make some corrections before I really enter on the work of comparison and criticism.

Firstly, I repeat distinctly and unqualifiedly that it is a gross perversion of scripture to suppose that there was any physical action in the begetting of the human body of Jesus Christ. No Christian holds any such abominable thought. The idea of any sexual cohabitation of God with the Virgin Mary is abhorrent to every sect of Christians. You may, if you choose, continue your flippant remarks on this supposition, which originated in Infidel minds, and are held by such only, but in so doing you forfeit all honesty and manliness, and only mislead those who are no better informed.

In your last letter you say: "Christianity is held up to the world as being a supernatural system of religion, though gotten up less than nineteen hundred years ago, and that upon the divinity of its character the whole world depends for present or future happiness. The claim is stoutly made that it is a new discovery, a divine invention of the greatest importance to the whole world, the like of which was never known before. Now this claim is true or it is untrue." If by Christianity you mean salvation by the death of Christ, you err when you say it was "gotten up less than nineteen hundred years ago." The gospel was preached to Adam, and he and every saint in the Old Testament was saved by the foreseen sacrifice of him who was to come. The scripture represents that there was a revelation made to Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph, and thousands of others of the elect of God before the commencement of the written revelation. There never was a time when the knowledge and salvation of the true God was entirely lost to the world. Some scattered saints here and there, like Enoch, amidst all the darkness and moral wandering, walked with God; and Christianity, in this sense, began with the commencement of the ruined world, when first the glad tidings of the mercy of God were told to Adam, and the sweet story, now fully told out, has been the felicity of myriads of redeemed sinners ever since. The full revelation, I grant you, was made when "grace and truth came" fully manifested "through Jesus Christ;" but his coming has been the hope of prophecy—to which fact you obstinately shut your eyes and adduce no comparison—since Adam. The promise to Adam has been the genuine coin, of which all false religions are the counterfeits, and very poorly executed at that. As to the remark that "if other mythical gods had long before fallen in love with the daughters of men and got them with child, it is hardly worth while for Jehovah, or rather Jahveh, to claim he was the inventor of that process. If he had only followed in the footsteps of his predecessors we cannot accord him the honor of originality in that line," etc., it merely shows the incompetency of the writer, which he confesses in the ninth paragraph, to distinguish the difference between the coarse conception of a god with human passions and lusts and a human structure seducing a virgin out of mere concupiscence, and the formation of, by the power of God, without lust or connection, a human body in a virgin's womb for the most exalted purpose—the satisfaction of his justice and honor and the salvation of men. Neither, sir, does it honor your sense of the consideration due to an opponent who believes Christ the holiest and best gift of God, and who naturally is very averse to such irreverence and flippancy. If you were a Buddhist, I should certainly expect, however desirous I might be to win you from delusion, to treat your faith with all courtesy and reverence, for there is nothing at which, if a man sincerely believes, *I* can scoff.

You misrepresent me (unintentionally, I grant) when you quote me as affirming that "while you (I) admit that religious systems have borrowed from other systems, you (I) seem at a loss whether Judaism borrowed from other nations or other nations from Judaism." I did not say anything of the sort. My own mind is perfectly convinced of the divine origin of Judaism. And as far as your further remarks in the paragraph have any truth, they merely prove what I *did* say.

As to the fifth paragraph—you will pardon me for the satire, but why did you not deny that the Jews ever inhabited Judea? Your list of "the best Bible scholars" amuses me. Prof. Kuenen, Ewald, and DeWette, and the "learned Germans" are proverbially rationalistic, Greg is a pronounced Infidel who has written against Christianity, and Chadwick is not much better—a very liberal Unitarian. Why did you not also quote F. W. Newman, Eichhorn, Bauer, and perhaps Prof. Robertson Smith? Still, DeWette wrote this just before his death in 1849: "This only I know, that there is salvation in no other name than in the name of Jesus Christ—the crucified." I can name you Bible scholars equal to DeWette, the greatest of these, who did not accept such silly conclusions. The age of Genesis, as you remark, and the reliability of Josephus, will be proper topics to discuss hereafter.

I judge you have given my reply a very hasty reading. I have not anywhere, as yet, alleged the rapid and wide diffusion of Christianity as a proof of its truth and divinity, but merely as one proof of the personal existence of Christ. You mistake history when you mention any other religion as having as *rapid* a diffusion, which seemed so cogent an argument in favor of the Christian revelation to the polished but unbelieving Gibbon that he elaborates five reasons to evade its force. I should call these reasons axiomatical absurdities, were it not that judging from the manner in which you bring in an irrelevant defense of Thomas Paine, against whom I have said nothing, you might also digress to eulogize Mr. Gibbon.

The historians I had in mind were Josephus, Tacitus, and Seutonius, and you might include Pliny. It is perhaps a slight inaccuracy to call the last three contemporaneous, because they lived about seventy years after Christ's crucifixion. Tacitus, as you know, speaking of Christians, says, "The author of that name was Christ, who in the reign of Tiberius was punished with death, as a criminal, by the procurator Pontius Pilate;" and Seutonius records that "Claudius Cæsar expelled the Jews from Rome (A.D. 52), because they raised continual tumults at the instigation of Christ." I do not quote these to rely on them *now*, merely to acknowledge the slight chronological inaccuracy. With regard to the governmental archives to which I referred I see you claim for yourself a relationship to the old lady with whom you wish to connect me. You say that "if any archives can be produced relative to the crucifixion of Jesus I am certain they are also spurious forgeries," in a decidedly "I told you so" manner. I referred to the *Acti Pilati*, quoted by the early Christian apologists Justin Martyr and Tertullian, a paragraph of which reads as follows:

"*Pilate to Tiberius, etc.:*

"I have at length been forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will. For the world never saw and probably never will see a man of such extraordinary piety and uprightness. But the high-priests and sanhedrim fulfilled in it the oracles of their prophets and of our Sibyls. While he hung on the cross, a horrid darkness which covered the earth seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven and acknowledge him for their God, do still subsist, and by their excellent lives show themselves the worthy disciples of so extraordinary a master. I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire" (Mc Clintock & Strong's Enc., vol. ii, p. 680). I am aware that the genuineness of this is disputed (but what is there favoring Christianity that Infidelity has not disputed?) but my own convictions from the circumstances attending it are that it is not spurious. Still I should not have quoted it had you not asked for it. It forms no part of my argument.

As to the ninth paragraph I have already sufficiently noticed its contents. I hardly care to defend my sincerity if you are ungenerous enough to doubt it, but my first thought of your meaning was that you had confounded Gabriel with the Holy Ghost and supposed it was the latter who delivered the message to Mary. It was probably stupid on my part, but I was not certain of your reference.

As to Christ being accounted by Christians a demigod, you will pardon me if I am sufficiently dogmatic to insist that theologians do not hold so. But if they did, it makes no difference, scripture does not teach it.

In regard to Buddhism, you are not called upon, as you have said, to defend it, and the lengthy quotations you have made are pointless. I sincerely admire and pity Buddha and have no harsh word to say of him. I shall hereafter, however, compare his system more fully with Christianity, and now I must turn to your preceding letter.

Among the authorities you quote are Sir William Jones and Prof. Max Muller, both I think Christians, the former I know a most devout one. They are better competent to express an absolutely reliable judgment on the comparative merits of Christianity and other systems than either of us, so I scarcely need an apology for the following quotations. Sir William thus expresses his judgment of the scriptures: "I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written." And Prof. Muller sums up the advantage of a comparative study of religion, particularly of the orientals, in these words, "We shall learn to appreciate better than ever what we have in our own religion" (Chips from a German Workshop).

The lists copied from Graves' "Sixteen Crucified Saviors," and also your own catalogue of virgin-and-child traditions, are slovenly pieces of composition. No. 6, Thammuz, is the name under which the Phœnecians and Syrians worshipped Adonis (No. 29) of Greece. He is referred to in the Bible, as is also Baal. Why duplicate? Besides, he was not crucified but killed by a wild boar on Mt. Lebanon. Neither was Atys (Nos. 17 and 13) crucified, but on account of his broken vow became insane, unmanned himself, and was changed into a fig-tree. Quirinius (Nos. 40 and 8) was the name given after his deification to Romulus, the reputed founder of Rome. According to mythology he was carried to heaven by his father Mars as he was reviewing the people near the marsh of Cupra. Another tradition represents him as murdered by the Roman senators for his tyranny, and cut into pieces and carried out of the Senate-chamber under their cloaks—a decidedly curious crucifixion. Prometheus (12 and 9) was chained to Mt. Caucausus, where a vulture or eagle preyed daily upon his liver, which grew again at night. Who is your authority for the crucifixion of Indra? Some of the names you adduce are new to me, but it would be a waste of time to examine them further, as well as an insult to the intelligence of every reader who obeys the scriptural injunction, "Prove all things, hold fast that which is good."

In your own carefully (?) prepared list at the end of the letter your passion for the epithet "virgin mother" has led you into a ridiculous blunder. Your definition of virgin would not agree with Worcester and Webster. In plain, not one of those you enumerate was a virgin, but all obtained offspring in the usual manner. And then as to "No. 5.—Alcmene, virgin mother of the Redeemer Alcides," she was a *married* women, the wife of Amphitryon, king of Thebes, and mother of Alcides by Jupiter, who visited her in the guise of her husband! Alcides was a patronymic of Hercules, duplicated in No. 17. The "Redeemer Sakia-Muni," No. 4, here is "Buddha Sakia of India," and "Sakia of the Hindoos," No. 2, of the foregoing lists, and who never was in fact, and never believed to have been in fiction, a crucified savior. Isis, No. 3, is identical with Io, No. 4, this being the Greek form, that the Egyptian. Is it on such glaring inaccuracies and perversions that Infidelity builds its superstructure? Am I not justified in calling the whole thing slovenly?

From the utter misunderstanding of Biblical theology which has been shown in support of the first thesis of this discussion it seems necessary to have a statement of scriptural teaching as to the person and character of Jehovah to obtain a proper standard of comparison. Having ascertained this, we will be more competent to contrast with it the systems from which Mr. Bennett derives Christianity.

The revelation of God in the scripture is partial, progressive, and relative, and it was historically so to the Jews. It is not a pantheistic or materialistic conception, but the belief in the existence of a distinct Personal Cause, who existed apart from and before the universe. An eternity before the creation the same almighty, all-wise God existed; and when it pleased him to call matter into being, he created it out of nothing and shaped it in its present condition, as briefly sketched in Genesis, ending with the creation of man in "his own likeness." This creation, including man, is still depending upon him for continued existence and preservation; it has no power to exist inherent in itself. Omniscient, omnipotent, and omnipresent providence is everywhere ascribed to God in the scriptures.

Man was created innocent, with power to remain so, but by his own wilful act he brought on himself the penalties of a broken law, and destroyed the harmony of the universe. The scripture, henceforth, is that man is an apostate rebel and God has to deal with him in that character. As a rebel, despising God and his holy law, God must punish him, yet God is essentially love; and how infinite justice demanding reparation for a broken law, and infinite mercy for the sinner, can be both exercised without destroying either is the glory of the Christian revelation—redemption outglories creation.

The probation of man by God forms the theme of God's dealings with him in the Old Testament, which yet proclaims by types and shadows the greater truth to be revealed. Man, a fallen creature, does not know God and has no desire toward him. The world becomes abominably wicked, and man proving irretrievably evil, the earth is purged and a new race, to put it that way, is commenced. But failure marks this. Noah, scarcely redeemed from the flood, becomes drunken. Then after an interval Abraham

is separated from idolatry and made the depository of blessed promises. A nation springs from him to whom a law is given, and God reveals himself to them as Jehovah—a name of relationship. Man without law fails, God now tests a nation under law, they fail. He sends them prophets, they reject them, "then said the lord . . . , what shall I do? I will send my beloved son, it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the Lord, come let us kill him . . . so they killed him. . . ."

These dealings with man so far related extend over a period of four thousand years, during which God manifests his existence by the universe he made, answered prayers, confirmed revelation by miracles, and establishes his claim to be God by prophecy—though of course prophecy has other designs. That this is a scriptural exposition of miracles and prophecy, I quote Exodus vii, 5, where, referring to the miracles against Pharaoh, it is written, "The Israelites shall know that I am Jehovah when I stretch forth my hand upon Egypt," and as a disproval of false gods Jehovah challenges, "Show the things that are to come hereafter, that we may know that ye are gods" (Isa. xli, 23).

As to the mode of divine existence, while finite understanding can never grasp it, it is, relatively speaking, gradually unveiled, The unity of the godhead is a truth indicted in Old and New Testament alike. "Jehovah our God is one Jehovah" (Deut. vi, 4, and Mark xii, 29). But in the Old Testament, beginning with the first revelation of the person of God up to the last chapter, there is a grammatical singularity in the language. Says a converted rabbi, eminent for his knowledge of Hebrew, "The word *Elohim*, which we translate God, is plural. . . . How came Moses to chose this word when another singular name (viz., *Ail* and *Eloah*, which he uses on other occasions) might have been employed to describe the creation of the world and the supreme God" (Frey's Judah aud Benj., pp. 130, 141. Briefly, the teaching of Scripture and the Christian faith is that God is a trinity of persons in the unity of the godhead, which was also, though less fully revealed, the belief of the Jews before Christ, as the glosses of the rabbins fully prove.

After the fall of man there is the promise of a savior, with a word used that intimates his divinity: "I will put enmity between thee and the woman and between thy seed and her seed, *he* (as it should be translated being a Hebrew word, in other places rendered Jehovah) shall bruise his head," etc. Then as the time draws near, the prophecy becomes more circumstantial, foretelling the time and place of his birth, his mission, his miracles, his rejection, his sufferings, his betrayal, his death, his burial, his resurrection, his ascension, his salvation, etc., etc. These were written at various times during many hundreds of years, so that they cause a great desire for and expectation of his coming. Yet when he came and fulfilled all these prophecies, they rejected and crucified him as foretold, and yet to-day jealously guard the very books that testify of him and witness against themselves. I especially direct your attention to this and ask you if you have adduced any character and circumstances resembling it.

In the New Testament "the fulness of times has come," the prophecies are largely fulfilled—the promised Savior comes, born of a virgin by the power of the Holy Ghost. The three persons of the Trinity are revealed plainly, each acting a different part in the great plan of redemption, for, as St. Austin teaches, "The Father did not assume flesh, nor the Holy Spirit, but the Son only, that he who in the deity was the son of the Father should be made the son of man, in his mother of the human race, that the name of the Son should not pass unto any other who was not the son by an eternal nativity."

The Christian faith is that Christ, the son of God, is "God of God, light of light, true God of true God, begotten not made." There never was a time when the Son was not, nor was he made of things existing but is the same essence as the Father. He displayed God on earth, the "word was made flesh," so that the two natures, divine and human, distinct, yet became one person—Christ. He was crucified by wicked hands, rose on the third day, and ascended to heaven, where he now sits at the right hand of God—his death being the only salvation and himself the only way of approach unto God. Those who do not exercise faith in him after reaching years of accountability, dying unconverted, are forever lost—subject during eternity to the wrath of God and the punishment of eternal hell. The Son having offered himself without spot a sacrifice to God to save his own which were in the world, the Spirit, the third person in the Trinity, quickens, regenerates, and sanctifies those for whom Christ thus died, and changes them from a state of apostasy and hate to allegiance and love to God.

On the ground of the death of Christ, God now offers salvation to "whosoever will believe," pleading with a solemn, affectionate, never-wearing persuasion to every human being that hears, to accept the free gift of God, and yet pronouncing, as in the nature of things it must be, the necessary doom of eternal damnation to those who scoff at the offer and reject the blood of the Son of God. If I were you, reader, I would accept the gift of God.

In this hurried and imperfect sketch the character and work of God may be summarized as follows:

A God self-existent, incorporeal, omnipotent, omniscient, omnipresent, immutable, holy, just, loving, jealous of his honor, hating sin, merciful.

The Creator, Upholder, and Ruler of everything, so that nothing happens by chance.

A Trinity in Unity.

A prayer-hearing and prayer-answering God.

A God of prophecy, revealing himself also by miracles.

A God against whom men are continually sinning, and "before whom the whole world is brought in guilty."

Who provides a Savior, who, being the second person in the trinity, becomes incarnate for men's salvation and to reveal God fully to men. Which is, according to prophecy, uttered centuries before.

The Incarnate God proves himself by miracles, is rejected, crucified, raised on the third day, and ascended to heaven, all as prophesied centuries before his incarnation.

After his ascension, the Holy Spirit, the third person in the Trinity, descends to "convict the world of sin, of righteousness, and judgment;" "of sin because they believe not on" Christ, and to console believers during his absence. This is the Spirit's gracious office during this period of grace.

Christ having left a promise of his return, his followers are taught to wait, watching for him.

Those who reject him dying are damned, and unbelievers living at his coming will be turned "into everlasting fire."

This is an imperfect outline of God whom the Christian adores and loves. I do not adduce it as proved or as true, but merely that, true or false, it is the Christian faith. My future articles will contrast with this standard the different characters and religions which Mr. Bennett alleges to be similar to this religion, or more correctly, to use his own words, from which "Christianity, being neither new nor original, is copied."

I understand, sir, that you will sail for Europe before this is in print. I wish you a pleasant and safe voyage, and remain, Very sincerely yours,

G. M. Mair.

## Political Action.

To the Editor of The Truth Seeker, *Sir:* The proper stand to be taken by Liberals in the pending national canvass seems now to be a subject of much discussion in your columns; which shows that the advocates of mental liberty and the separation of church and state are alive to the necessity of united and intelligent action on the part of all classes who favor a government administered on the basis of impartial rights, and who demand an executiv whose acts shall not be dictated by ecclesiastical control. The subject is one of the highest importance, and it behooves us to look well at the political situation, that we may not throw away our votes on a candidate whose predilections for orthodoxy would lead him to ignore our rights, or from ignorance of his true standing be led into the error of casting our votes directly counter to each other, as has been the case heretofore, from not having the question properly discussed and understood before election. I am sorry to see so much acrimony exhibited by some of your correspondents at the mere mention of the expediency of uniting our votes for once upon the candidate of a party which offers us the only available means of ousting a confessedly church-hampered faction from power. Of the candidates presented by the Democratic and Republican parties one or the other of them is almost certain to be our executiv for the next four years. Outside of these two great organizations the other nominees do not stand the ghost of a chance; they will not obtain a single electoral vote. This may be a fact to be deplored; I nevertheless believe it to be true; and that every vote thus given will count for nothing as to practical results in the present campaign. The question then is, Has the dominant party so conducted itself, or is it likely to, that Liberals can afford to giv it another lease of power? If not, what shall we do to rebuke it? I am aware that numbers find it hard to cut loose from a party with which they hav been identified for years, even when corruptions become alarmingly apparent. Probably a great majority of those constituting the Liberal element to-day belonged to the Republican party during its career of usefulness, many still cling to it in hopes of a reformation, while those who left it doubtless did so with sincere regret. But it should be remembered that no party can enjoy a long-continued lease of power without corruptions creeping in, nor is it advisable to continue long in power any party after the issues that called it into existence hav been swept away. I greatly like the sentiments of Geo. W. Julian, one of the original Abolitionists, in a speech in Indianapolis, regarding political parties, in which he said: "If one's party is a deity to be worshiped, or a master to be served, with what propriety or decency can he unfurl the flag of reform? Every passing day confirms me in the truth of what I said years ago, a political party should be regarded simply as a political make-shift. It is an agency now and then made necessary by some new turn in the wheel of our politics, and useful only so long as the occasion for it continues. It is not an institution, but a temporary combination of men inspired by a common political aim, and when that aim is accomplished, the combination should be dissolved. Having done its work, and being unfitted for new tasks, it becomes a stumbling-block in the path of progress, and ceases to be a party by degenerating into a faction."

Narrowed down to these grounds, and confident that any attempt to rebuke a great party which has become the subservient tool of ecclesiastical tyranny will be futil if made in the direction of an independent organization, every Liberal is justified, nay, it becomes his imperativ duty, to lay hold of the nearest available club with which he can deal the Republican party a blow square between the eyes, and, by bringing it abruptly to the ground, teach it that a party of liberty that disgraces its record, that enacts a statute in a free land which would be an abomination under the reign of the meanest tyrant that ever cursed a throne; that through its senators voted solidly for an amendment to the Constitution the only logical outcome of which would be persecution; that bolts the door of a felon's cell upon a man for publishing an Infidel paper; that ordered closed the grounds of our late Centennial Exhibition on Sundays, thus depriving the laboring classes of the privilege of visiting it; that rejected a man as a candidate for governor of Ohio because his rulings in regard to the Bible in the schools did not suit the orthodox; that does all these and more because the church demands it, and yet shows no disposition to correct its errors, has outlived its usefulness and is only fit to die.

It may be asked if we will be any better off under a Democratic administration. I think we will. We can certainly fare no worse, and I see no sense in continuing any party in power simply from a dread that its successor may follow the same tactics. The Democratic senators were certainly the most loyal in the "God-in-the Constitution" matter, and in voting against bayonets at the polls. It has been urged that Catholics are all Democrats and control that party. But this is true only of one section of the Catholics—the Irish. The French almost to a man vote the Republican ticket. The Germans are divided. Doubtless in some districts, as in New York city, the Catholics do control the legislation to a great extent, but a fearless executiv will not truckle to any sect in doing what is plainly seen to be his duty. Even in New York city it was a Democratic governor who came down, one July day a few years since, and gave mortal offense to the Catholic population by countermanding the police injunctions that the Orangemen should not parade. I believe Gen. Hancock to be a man of backbone enough to stand up to his honest duty unawed by the orthodox element. I think a considerably less number than two hundred thousand names to a petition would be sufficient to cause him to do an act of simple justice to a man who had committed no crime! I do not believe the "power behind the throne" would hav sufficient influence over him to sway him from the path of right. His record has not been tainted with fraud, nor is he a member of any church. His wife is a Unitarian, having a pew in Dr. Bellows' church.

Of the Republican nominees, if I mistake not, Gen. Garfield has preached himself at times, and Gen. Arthur's father was formerly a minister in this village. For my own part, I would favor an independent organization if I thought we could gain anything thereby, but I do not believe we could. I want to see, with Col. Ingersoll, a set of questions drafted and submitted to not only the presidential nominees but to every candidate for Congress, governor, state senator, and assembly in every district throughout the Union. Let us allow no candidate for any law-making office to run this fall without submitting to him a uniform set of questions, and if possible get the questions and his answers published in his home papers. We hav time enough if we go to work in dead earnest to giv them a fusillade of constitutional bullets from the Liberal platoons; and, although a nominee's pledges before election are proverbially unreliable, we can at least show them that there is a Rationalist element pervading the country which they will not dare to wholly ignore. In this article I hav only given my own views upon the subject under discussion, and every Liberal will of course be guided by what he believes to be the best course. E. C. Walker says he would rather be the smallest of independent animals than the tail of the most colossal lion. That is all right. Every one will of course examin the subject in the best light he has, and cast his vote according to his conscience. I would not hav it otherwise. It is a matter in which all are interested, and each ought to present his views.

To those who still cling to the Republican party in the hopes of better days, I cannot do better than submit the closing words of Mr. Julian in his masterly speech spoken of above, and I cannot help remarking how aptly it applies to the case of Mr. Bennett and others who were identified with the Republican party in the days of its usefulness and power:

"And now, in conclusion, let me remark that in arraigning the administration and leaders of the Republican party I hav intended no attack upon the honest and intelligent masses who still follow its flag and still hope to redeem it from dishonor. In some other organization and under other leaders they will yet perform as honorable a service as they hav already rendered in wisely solving the great problems of the past. Neither would I pluck a single laurel from the brow of the party in the days of its glory, when its great hosts were led by such men as Lincoln, Sumner, Seward, Greeley, and Chase. I was with it and of it in all its grand achievements, and no man can be prouder than myself of its glorious record, and no man forsook it with more sincere regret. But when I saw that its great work was done, that the marvelous energy it displayed during the war had been turned into the channels of corruption and plunder, with the startling results I hav attempted to depict, and that the devil had safely intrenched himself in the very works that had been built to bombard him, I parted from the friends of a lifetime, whose love was then turned into hate and scorn, and entered upon a fight for political reform which I am resolved to prosecute to the end."

*Greenwich, N. Y.*, July 20, 1880. D. Louis Bodge.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

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## A Visit to Our Old Home.

Forty years ago we were a member of the Shaker Community at Mount Lebanon, Columbia county, in this state. There are many persons still living there whom we remember with fondness, and whom we like to see as often as we can make it convenient to visit the old grounds. At intervals of five years, on an average, we hav returned to the home of our youth, to see not only our whilom companions, but to look again upon the old hills and valleys, the forests and cultivated fields, orchards, and gardens, where we spent thirteen years of our life, and which make up the beautiful scenery of that locality.

On Thursday, the 22d inst., we left the noisy and bustling city, and by the Harlem Railroad passed through the counties of Westchester, Putnam, and Dutchess, and with pleasure viewed the hills and valleys, the woodland, the farmland, and the thrifty villages with which those counties abound. Nearly everywhere the evidences of thrift and prosperity were abundant. Westchester and Putnam counties are considerably broken, and the proportion of rocky hills compared with arable farming lands is large; but the most is made of the latter class, and many thrifty homes are seen. Dutchess county has much good, productiv land, which is evidently kept in good condition. As in the first two counties named, much of the land is devoted to grazing. Large numbers of cows are kept, and the milk sent to this city. Farms so occupied seldom run down. The droppings of the cows keep the land in good condition. A difference is seen when Columbia county is reached. It is naturally as good land, but grain and hay-growing is the business most pursued by the farmers. They sell their grain, they sell their straw, and scarcely anything is returned to the land, and hence it suffers and is impoverished. The effect of this kind of bad economy is becoming visible to those who ride through that section.

The residents in the Shaker Community, for the last twenty years, hav been but about half what they were forty years ago, the number of those who hav left and those who hav died being in excess of those who hav joined them. The membership of the Community is wholly kept up by additions from the outside world. Many children are taken when young and reared there, but none are born within the Community. They are strict celibates, and the marriage institution is unknown among them. Though the Mount Lebanon Community formerly numbered seven hundred persons, and now but about half that number, they are nevertheless in a flourishing condition. Their farms and gardens look well and are producing good crops; the fences are in good order; the buildings are well painted and everything presents the appearance of thrift and good management.

It was decidedly agreeable to meet and take by the hand the old friends whom we knew and loved nearly half a century ago, as well as to make the acquaintance of those who hav come upon the stage of action since those days. We found a goodly number of those who were once our companions who hav become aged in their lives of faithfulness and cross-bearing. Many hav passed their seventh decade, while a few are midway between eighty and ninety. One aged sister, Dolly Seaton, is one hundred and four years old. We had a pleasant little chat with her, and with the exception of deafness, her mental and physical faculties are well preserved. She walks about from house to house with ease, carries a pitcher of water up-stairs without difficulty, and waits upon herself like a person of seventy-five. She spoke strongly in favor of the virgin life she had led, expressing her thankfulness that she had shunned the sin which is in the world, and had been faithful to the dictates of her faith and conscience. She said if she had another century to liv it should be a continuance of the same life she has lived. It occurred to us that if ordinary people, by a few years of tolerably faithful life, are fortunate enough to secure a good-sized crown in that better world, as we are told of by those who know just about as much of it as we do ourselvs, sister Dolly's crown ought certainly to be both large and brilliant.

We looked with special pleasure over the new dwelling-house, belonging to the Central Family, built in the place of the one which stood upon the same ground, and was burnt five years ago February last, the fire being the work of a malicious man who had worked for them several years and was about to be discharged. He fired two or three of their large buildings, and is now serving out a sentence of fourteen years at hard labor in the State Prison at Clinton. The new dwelling-house is one hundred and ten feet in length by sixty in width, is four and a half stories in hight, and cost $60,000. It is built of the best red hard brick, so bright in color as to require no painting. A splendid cellar, with paved and cemented floor, is under the whole house, and is divided into many rooms or compartments for various purposes. One was occupied by canned fruits, one by numerous barrels of flour, and others by other stores, vegetables, roots, etc., in winter. In one room in the cellar we saw a quantity of eggs standing endwise in boards filled with inch-holes for the purpose. We were assured by those who had proved it that eggs kept in that way and reversed or turned end for end once a month will keep perfectly fresh the year round. This is a very simple process, and everybody ought to be apprised of it.

The entire house is heated by a furnace in the cellar, so that the litter and trouble of keeping up fires in cold weather in fifty separate rooms is wholly avoided. The kitchen, bake-room, and dining-room are models of neatness and perfection, and it is to be doubted if in these qualities they are excelled anywhere in the world. The dining-tables are some thirty feet in length, and the tops are polished marble. The facilities for cooking and baking are of the very best description, and everything is as "neat as wax." This house is the home of eighty persons, and a good home it is. From two to four persons occupy a room, and always of the same sex. The males occupy the rooms in one-half of the house, and the females the other; but they are in each other's society about the same as other people, and they probably liv happier and more pleasantly than the average of mankind. They rarely get angry at each other or indulge in unfriendly language. They have more of reasonable love and less of unreasonable hate than almost any other people in the world. Avarice and selfishness is but little known among them. All are brothers and sisters in one family, and what they have is owned in common.

They hav adopted as a rule for each person to sleep by himself, and each one has a hair mattress. Feathers for beds are largely discarded. The rooms are well lighted and ventilated, and the best attention is paid to the preservation of health. Each story is well supplied with hot and cold water. The water is brought from the mountain springs, nearly two miles away, and is perfectly soft and pure. On the first floor are two large sitting-rooms, or reading-rooms, one for the brethren and one for the sisters. Here they gather at meal times and await the call to the dining-room. Papers and books are lying on the table, and all can read who wish. The two reading-rooms are separated by folding-doors, and when desirable these are opened, throwing the two rooms into one. This is done one night in each week, when the family assembles to hear one of the members read some book which all wish to hear. Quite a taste for reading exists among them. A splendid book-case is in one of the public halls of the house, and it was gratifying to see the "Truth Seeker" publications prominent among the books therein. When we were assured that the "Truth Seeker Library," and other "Truth Seeker" publications, were sought for as eagerly as any other works, we could not avoid the conviction that the readers are on the road to the temple of truth.

The regular meeting room of the family is on the third floor of the T part of the building, a room about sixty by thirty feet, and perhaps twenty feet in hight. Here the members of the family unite in singing, marching, and dancing, which are their favorit modes of worship. They also hav a due proportion of speaking, with silent prayer. Vocal prayer is not used there save in songs of supplication, in which all unite. Their meetings continue from half an hour to one hour and a half. Sometimes they are very animated, when the dancing is very lively and the spirit is well aroused. Involuntary physical operations of the body are not uncommon, and visions and trances were formerly of not unfrequent occurrence. The Shakers are Spiritualists, and believe in the ministrations of departed friends.

The modification that has taken place in their theological notions within the last third of a century is very perceptible. Several expressed themselvs as unbelievers in a personal deity, and regard him as the sum-total of the life principle of the universe, the supreme ruling power. Some imagin he possesses intelligence, while others, who do not think he has parts and organs, hav no idea that he has intelligence, thoughts, or design. Deity, according to their views, is dual, being equally male and female. They are not trinitarians, and do not think father and son are equal in power and age, but are *duotarians*, and believe rather that God is the father and mother of all existences. They believe that Jesus was not begotten in any different manner from human beings, and that his only superiority was in the pure and sinless life he led. They regard him as having lived a true Shaker life, abstaining from all sexual indulgences, and setting an example that his true disciples must follow. They discard a physical resurrection and the idea of a literal hell, a troubled conscience being the hell they recognize. They hav no use for a personal devil. Some of them attach much importance to the "Christ spirit," distinct from the person of Jesus, and regard it as an element next to the central deific power, and believe it is the spirit to which all must attain who become pure and godly.

The government of the community is vested equally in males and females. Each family has two elders and two eldresses. These direct the spiritual services of the family, and listen to the confessions of the members when they deviate from the prescribed rules of life. They are charitable, and giv such words of mild reproof and advice as they deem necessary. Besides the elders and eldresses, there are deacons and deaconesses, who take in charge the temporal business of the family, direct the labor that is performed, and, in co-operation with the elders, assign to each member the position he shall occupy and the labor he shall perform. The government is mild and reasonable. The supreme government over all the families of a society, or rather of two societies, is vested in the Ministry, consisting of four persons, two of each sex. These are appointed by their predecessors, and are selected from the best and wisest members of the community. If one dies, or becomes incapacitated for duty, the remaining three select one to take his place. They also appoint the elders, and, in connection with the same, the trustees and deacons. They occupy much the position of bishops, having charge of the elders and their subordinates. They occupy a very convenient building by themselvs, and are engaged at suitable mechanical employment when not otherwise occupied. Every member, whether officer or otherwise, is expected to be industrious unless sick. No drones are allowed in the hive.

The Mount Lebanon Ministry hav two societies under their immediate supervision, Watervliet, in Albany county, being the second, where they pass a portion of their time. They also hold general advisory power over the seventeen auxiliary societies located in various parts of the United States; so, besides having the capacity of bishops, they are also popes. There is no appeal from their decision. On the 17th of the present month they are to start on a visiting tour to the Eastern societies, four of which are in Massachusetts, two in New Hampshire, two in Maine, and one in Connecticut.

We visited the cemetery of the society, and stood by the graves of many we knew when living there forty years ago, and memory brought back to us vividly the scenes and experiences in connection with those departed ones. It is well once in a while to thus take a retrospectiv view of the years and the friends that hav passed away. The time thus spent is not unprofitable. Many of those who hav for years been resting quietly in their graves had done us acts of kindness, and we had done the same to them. The remembrance of these things was not unpleasant.

We called for a short time at the North Family, presided over by Elder Frederick W. Evans, a healthy man of seventy-two years. We had a pleasant visit with him as well as with Oliver Prentiss, an uncle of our better half. Mr. Prentiss is eighty-two years of age, and as activ mentally and physically as most persons of fifty. In speaking of the journeys he had made, he said he had been eighty-two times round the sun. One of the most arduous journeys he ever made was when he traveled five hundred miles on horseback to reach a place to be born in. His confidence and belief in the two main features of Shakerism—a virgin life and a community of property—are as strong as when he embraced them sixty years ago.

Elder Evans has been in the society half a century, and previous to that had been a Freethinker, and is little more than that now. He does not believe that the Jewish God, Jehovah, is the God of the universe, nor that Jesus is God, or was begotten of God. He pays great deference to the Christ spirit, disconnected from Jesus, which he believes comes nearest to the central deific principle in the universe. He believes that the greatest evils known to men come from an abusiv indulgence of the sexual organs and the stomach, from which arise the spirit of war, cruelty, and bloodshed. Those who would lead pure lives must abstain from those indulgences. He has led a virgin life for half a century, and for thirty-four years has eaten neither animal flesh, butter, nor cheese. He is strong in the opinion that if men will learn to liv properly, and to beget their offspring under suitable conditions, the world will become far happier than it now is, and will be far less governed by the baser animal passions. Elder Evans, like his brother, George H. Evans, is a thorough land reformer, believing that every man has an inalienable right to the soil, as really as to the air and water. His ultra views on diet are not held by all the members of the society, though they all liv temperately and hygienically, making no use of the flesh of swine. They hav not a hog in any of their communities.

With all their temperance and abstemiousness, sickness and death sometimes visit them, but they hav the best arranged hospitals, and the best of nurses to take care of the sick. Their system of practice is the most improved eclecticism, with a moderate use of medicines. From their even, temperate lives they undoubtedly attain to more than the average age of mankind. They pay considerable attention to agriculture and horticulture. Their seed gardens are extensiv and well conducted. The superior quality of Shaker garden seeds has been noted for seventy-five years, as well as the various articles they manufacture. They hav for many years conducted an extensiv business in preparing medicinal extracts and other preparations. They are now extensivly engaged in putting up medicines for Dr. White of this city, large quantities of which are sent to Europe and Australia.

Our day's visit there was pleasant, and we returned home with our convictions confirmed that if there is an industrious, temperate, frugal, virtuous, and happy people in the world, they are the Shakers. Whether they are leading just the lives that all men should lead is questionable, but in the ages of the past and in various old-time religions the virgin and community life has been conscientiously practiced. This was particularly the case with the Essenes of Egypt, and certain sects in India. There are indeed but few religious ideas that are new in the world.

## Letter from S. F. De Jones.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You will confer a favor on me if you will allow me a space in your paper for a correction of my letter of July 10th concerning Prof. B. F. Underwood and our case.

Mr. Underwood, in a letter to me since, explained the matter in a different light to what I conceived it to be. Mr. Underwood says that he left instructions here with a gentleman to keep him posted on our suits. That gentleman left Pittsburgh about a year ago for parts unknown, therefore he could not hav posted Mr. Underwood.

I had written a letter to Mr. Underwood some time ago, which he says he did not receive; so unknowingly I can see that I hav done the gentleman injustice, and now wish to withdraw any reflection cast upon that gentleman in my letter. Respectfully, S. F. DE JONES,

*Pittsburgh, Pa.*, July 18, 1880.

## The Political Caldron.

If the remarks we hav hitherto made on the political aspects and duties of the present year hav had no other effect, they hav tended to demonstrate the fact that Liberals are just as much divided on the political issues of the day, and hav just as strong prejudices in politics, as any class of people in the country. There is, doubtless, little hope that there will be a unanimity of feeling among them as to which is the proper candidate to vote for, and what is the correct position for Liberals to occupy. We hav received numerous letters in response to the observations we ventured to make, and it is amusing to see how they differ from one another. We cannot giv all of these letters in this issue. Some unite with us and think Hancock is the man to vote for, under the present emergencies, in order to defeat the corrupt party now in power, and which has trampled on some of the dearest rights of the people. Others seem more wedded to the Republican party than even to Liberalism, and deem it almost a sacrilege for any one to say a word against it. They seem to think it holds a patent on all that is patriotic, good, and true in politics, and that any one who dares breathe to the opposit of this deserves ostracism of the severest type. The third-party men, probably as numerous among Liberals as either of the others, condemn both the old parties in unstinted terms, and insist that we must all vote for Weaver, though he is well known to be the most out-and-out "blue-light," bigoted churchman among the four candidates running for the White House.

We, of course, dislike to find ourselvs in a position antagonistic to men whom we know to be good and true Liberals; but as we are willing to accord to them the right to do as they decide to be the most right and proper, we trust they will be equally generous to us. Some advise us not to be rash and hasty. We think we hav been quite deliberate, and hav taken about as much time to think over the result of Republican legislation and the conduct of Republican courts as almost any man in the country. In the eleven months we were locked up within prison walls, when we knew we were alike the victim of the church and the Republican party, we had ample time to think the matter carefully over and to decide upon the proper course for us to pursue. We think it hardly necessary for any one to accuse us of being hasty or rash. A year's steady oppression affords sufficient time for one to calmly survey the field and to decide how to act. Despite all that may be said to the contrary, we are firmly convinced that it was Republican legislation, in answer to the demands of the church, that caused our arrest and secured our conviction and imprisonment, and we would be glad if no one would ask us to cooperate with the oppressors who strove to deprive us of liberty, property, and life. As we said before, it was a Republican senator who introduced the Comstock bill, it was passed by Republican Congressmen, signed by a Republican President, executed by the Republican courts, penalties enforced by Republican judges, and now the papers giv us the intelligence that Stewart L. Woodford, the Republican United States District-Attorney who caused our arraignment and signed our indictment, who acted as the tool of the church, of Comstock and Colgate's Vice Society, has already, under pay of the general government, gone out to stump for Garfield. William P. Fiero, Assistant United States District-Attorney, who prosecuted us and held up our "Open Letter to Jesus Christ" and THE TRUTH SEEKER before a Christian jury, and thus secured our conviction, also under pay of the United States government, is soon to start out to keep the Republican party in power. It is also announced that Rutherford B. Hayes is going to California to stump for Garfield. It is not stated that Comstock, Judge Benedict, and Colgate hav yet been assigned any position on the stump, but of course they will do all they can to perpetuate the rule of the Republicans.

Since the church and the Republican party hav united, both making Comstock an honored brother, since Republicanism has allied itself with Comstockism, and really is Comstockism, we are placed equally antagonistic to each. To us Rutherford B. Hayes is the same person, whether unjustly holding us in prison at the command of the church and Comstock—and after he had declared that we did not deserve imprisonment—or when he is stumping for the election of Garfield; the same when he treated with deafness and disdain the righteous appeal of 200,000 loyal people, as now, when he and his menials are using every effort, fair and unfair, to secure the continued life of his party. So long as Hayes, Benedict, Comstock, Woodford, and Fiero are for Garfield, we are opposed to him. If they are Republicans we are not. We shall place ourselvs in opposition to them in political matters, believing we shall thereby be in the right. Those who wish to train with them and embrace them in brotherhood, and vote with them, hav a perfect right to do so; but we are impressed with the conviction that there are a very small number of our Liberal friends who, had they had our experience, would continue to embrace and caress their churchly and Republican persecutors and oppressors. Comstock has, on several occasions, avowed himself the enemy of Infidels and of Infidel publications, and it was a part of his plan to destroy Infidel publishers. Comstock has derived his power equally from the church and the Republican party; they hav united and enabled him to do what he has done, and by their co-operation he hopes to accomplish much more of his peculiar work. We repeat, we are equally opposed to each. But all do not feel as we do. Those who care more for politics than for Liberalism will doubtless continue to vote with Hayes, Benedict, Comstock, Crosby, Woodford, Fiero, Garfield & Co. They may thereby exhibit their consistency and loyalty to liberty; but we cannot believe it. We can see no virtue in continuing to co-operate with those who are plotting and working to deprive us of that which is more dear to us than life itself. If a man or a people should ever show spirit and indignation, it is when a designing and malicious enemy is striving to destroy him. How those who profess to be Liberals can work and vote with the party and combination that is doing all in its power to oppose, crush, and destroy them is more than we can understand. That the church is trying to do this, and that the Republican party has coalesced with the church in its efforts, is too patent to require demonstration. But none are so blind as those who will not see; none so stupid as those will not be convinced.

It may suit some who count themselvs staunch Liberals to co-operate with this Republico-Churchico party this year and elect Garfield, but we are quite sure it will not suit us. We are uncertain whether we hav a vote. We were sentenced to prison for thirteen months for depositing in the mail one of Mr. Heywood's harmless pamphlets, and that may hav deprived us of the right of franchise. If it is so, it is the Republican party that has so robbed us, after voting with it for twenty-four years. We shall hardly kiss the hand that has thus crushed us, and ask the smiter to please do so again. We shall vote against those who hav done us this great injury, provided we hav a vote; and if we hav not a vote, we will say what we can to induce others to vote as we would be glad to. If some of our good Liberal friends condemn us for this and see fit to throw us overboard, they will, of course, act upon their best convictions, as we act upon ours.

It is not wholly because we hav received personal wrongs ourselvs that we feel as we do, but we hav seen them inflicted upon others—good men, too, who deserved nothing of the kind. We hav seen the same kind of injuries done to E. H. Heywood, John A. Lant, Dr. E. B. Foote, and many others, and we decidedly think the party who has been guilty of this vile conduct should be allowed to take a back seat for at least four years.

It is not that we hav any special love or admiration for the Democratic party that we feel like co-operating with them in defeating the Republicans, but it is because the administration of this government for the next four years will be with the Republicans or Democrats. Garfield or Hancock will be President. Weaver and Dow are scarcely in the race. We are resolved to help the man who has the best chance to defeat the party who has wronged the cause of liberty the most. The most vital question is not whether the third party should not ultimately triumph and will not in a few more presidential terms, but it is, Which is the man, and which is the party that can destroy our deadliest foes *now*?

That is the party we must join with, the same as a frontiersman would be justified should he find a pack of wolves attacking his cabin and his wife and children, in accepting the aid of a bear or an enemy's dog to help drive them back. Between two evils it is always admissible to choose the least. The question is not what good work the Republican party performed twenty years ago, nor what good deeds the Greenback-Labor party may perform twenty years hence, but the vital question is one of the *present, here and now*. The enemy has his clutch upon the throat of our dearest friends and brothers, and where is one who can help us to destroy him? This is just the position of things, and we should not shut our eyes to the fact. Let us not cry, Peace, peace, when there is no peace.

The great truth that the church and the Republican party hav for years been hand in hand, "cheek by jowl," cannot be successfully denied. This party has shown the disposition to giv the church all she asks. The clergy and the dignitaries of the church are nearly all Republicans, to a man. The church furnishes the motive power which actuates the Republican party. The Methodist church has run this country for twelve years. If Garfield is elected he will probably be succeeded by Grant, in which case we can count on twelve years more of Campbellite and Methodist rule, to end possibly, as Mr. Ruggles says, in imperialism.

Some appear to be greatly troubled with fear of the Catholics, and because the most of them vote with the Democrats. But there is little immediate danger in that direction. The Catholics are not half so numerous as the Protestants, and they hav not been half so insinuating and aggressiv. Between two evils let us always choose the least. Let us unite with the lesser to destroy the greater. It does not follow because we help the Democrats this year to defeat the Republicans that we must become a permanent ally to the Democratic party. Let us rather, as Mr. Leland suggests, hold ourselvs free to put in our votes where they will do the most good. At the next general election it may be advisable to vote with the Democrats, and it may not. Let us demand our rights, and if they are denied us let us be prompt to oppose those who thus rob us. If a party spits upon us, throws us to the earth, and places its heel upon our neck, let us hav the spirit to exercise independence and bravery enough to do our best to overthrow it. It is possible after a punishment of four or eight years the Republicans may become sensible of the wrongs they hav done us, and it may be proper for us to unite with them to crush another foe. Let us take the right step this year and hold ourselvs in readiness to do the right thing in years to come. Present duty is the thing to be attended to now; let other duties be attended to as they arise.

We of course do not consider that we hav the right to dictate to others how they shall cast their suffrages. We simply claim the right to express our sentiments, as we accord the same to others. Those who think that the Republicans possess all the virtues, that they are immaculate, that they hav never taken a dollar of the people's money, that they hav been true to the Constitution and the principles of liberty, that they hav not co-operated with the church, and that the two hav not oppressed Liberalism nor infringed upon the rights of unbelievers and Infidels, will of course continue to vote the Republican ticket.

This is probably about the last we shall hav to say upon the subject of voting for Garfield, Hancock, or Weaver. By the time these lines reach the majority of our readers we will likely be on the bosom of the Atlantic ocean, on our mission to the International Congress of Freethinkers to be held at Brussels, Aug. 29th, 30th, and 31st, to be absent about two months. By the time we return the campaign will be pretty well over, and it may not be necessary for us to hav much more to say upon the subject of politics. When the National Liberal League holds its annual meeting in the coming autumn, the question touched upon here will doubtless be thoroughly canvassed and some line marked out, and some course recommended for the Liberals of the country to pursue. We apprehend the major part will be somewhat governed by such recommendations, for it is assuredly desirable that Liberals, so far as possible, should be of one mind in their political action, and work in unison and harmony. At all events let us cherish a fraternal spirit, and if we cannot see alike in matters political, let us differ without enmity, and always, whatever may betide us, be united in our fealty to truth, reason, and mental liberty.

## Good Words from a Great Biographer.

MY DEAR MR. BENNETT: I hav received your second volume, and contemplated you many times in your prison garb, as you appear in the frontispiece. The dress becomes you. It brings out your bland and benevolent traits, and givs you a kind of grand-pontiff expression.

As for the volume itself, it strikes me dumb with wonder. How you could hav executed such a task, in such unpropitious circumstances, in the space of eleven months, passes my understanding. I should hav wanted twenty-five years for it, and then should not hav been half as interesting as you hav made it. Your work is one long exhibition of the weakness and cowardice of man, and shows how in every age and in all climes, he has been cheated and plundered through his fears. What fools we hav been and what fools we are! Your example, I hope, will make many men not afraid to touch the idol and help level it with the dust. But when the idol is overthrown, the great problem of human happiness will remain. Never forget that.

Very truly yours,
JAMES PARTON.

*Newburyport, Mass.*, July 23, 1880.

## Ho for Brussels!

When these lines are penned it is expected we will take the steamer for Europe on Saturday, the 31st inst. The only thing that will prevent our doing so will be that Mr. Rawson may not be quite ready, in which case the starting may be deferred till Wednesday, August 4th. We expect to be absent not less than two months. Mrs. Bennett will preside in the office of THE TRUTH SEEKER, the same as when we were in prison, and our faithful assistant, Eugene Macdonald, will be editor during our absence. We hope the friends of the paper will not suffer it to languish while we are away. This is the dull season of the year; money comes in slowly, though expenses are as heavy as at any time. We trust those whose time has expired, or is near expiring, will kindly renew, and that those who wish books will order as freely as their pocketbooks will allow, thus helping the needful work along. Every reader can tell when his time expires by noticing the date on the tab attached to the wrapper of his paper.

We shall undoubtedly, from time to time, advise our readers of our whereabouts, and at what we are engaged during our absence. If any of our friends wish to write to us while away, please address us care of Freethought Publishing Company, 28 Stonecutter st., E. C., London, England. We will be glad to get letters while abroad from friends at home.

The donations received since our last, to help defray expenses to Europe, are as follows:

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|---|---|---|---|
| C. B. Tuttle, | $1.00 | L. DeWitt Griswold | 1.00 |
| Adrian Liberal League, | 2.00 | Geo. H. Look, | 1.00 |
| Mr. and Mrs. G. W. Armigh, | 2 00 | Harry B. Shears, | 5.00 |
| Caroline S. Ellis, | 5 00 | Jas. H. Lydiard, | .50 |
| Jas. G Watson, | 1 00 | V. J. Borrette, | 1.00 |
| J. M. Rounds, | 2.00 | J. F Ruggles, | 1 00 |
| Chas. F. Blandin, | 1 00 | J. Sedgebeer, | 1.00 |
| S. Gilbert, | 1 00 | E. Worman, | 1 00 |
| J. M. Weed, | 5 00 | John Maxfield, | 1 00 |
| Ava, Ill., League, | 3 00 | James Body. | 1.00 |

We extend our sincere thanks to these kind friends who hav thus contributed to help take us over the water and home again. We are sorry to be under the necessity of asking any one for aid, but such is the situation with us. About half enough has been contributed to defray the expenses of one delegate, so it will readily be seen that it will go but a small way in paying the expenses of two. If there are those who still feel like making donations to meet expenses, they will please direct to this office as heretofore. May we all liv to meet again, and under more favorable auspices.

## An Important Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: The quotation in the second column of the first page of your last issue, concerning the "Bible-believer in Norwich," is from Jeremiah, and not Isaiah, as the printer rendered it. The mistake is to be regretted, as our Christian friends, not finding the godly injunction in Isaiah, may pronounce it bogus scripture and deny its divine authenticity. B. B.

## The Phelps-Pool Debate.

To the Editor of The Truth Seeker, *Sir:* Kansas stands quite at the front in Freethought sentiment, and Osage Mission is the battle-field of the state. Hence the Phelps-Pool debate just closed deserves fitting notice in your columns. I shall not attempt a synopsis of the argument but giv the facts so far as would interest the Liberal public.

In February, Prof. A. O. Phelps gave us a week's course of lectures. In connection with the advertising for those lectures a challenge was published to all clerical Christendom to meet him in debate upon a question involving the validity of the Bible and Christianity, and the challenge was kept before the public from week to week. The debate above referred to was the result. Rev. C. W. Pool is of the Christian denomination, of Burlington, Kan., is a good talker, well posted, good ability, and fair education.

Commencing Thursday, May 20th, Prof. Phelps affirmed for three nights, "Christianity is entirely of human origin."

Commencing Monday night, Rev. Pool affirmed, "Christianity is of divine origin."

The debate was held in the Methodist church. The audience averaged about 600 people, they came from a distance of five to fifteen miles. Four or five clergymen were in attendance. Many Christians who were never known to attend Infidel lectures listened to Phelps' hard dealt blows at their vulnerable citadel. It was because they dared not that many of them did not try their strength upon him. Liar, blasphemous wretch, villain, are among the epithets applied to him. This is the proof of the value of the debate to us and our cause.

It is but just to say, the anger, malice, epithets, and Christian deportment came mostly from the Methodists. Mr. Pool was a gentleman, and his ministerial brethren, with one exception, were gentlemen, and, with rare exceptions the membership of that church bore themselves well. If I were compelled to join a church the Christian would be the one, for the reason, I would not need to swop hearts, and would hav no use for Holy Ghost influences, and my ministers would always be ready to debate with an Infidel.

Mr. Phelps has arranged with Mr. Pool for another debate at Burlington, to take place soon. Also another debate here for next fall.

Mr. Phelps has done much to organize Freethought in Kansas and giv us the proud pre-eminence we hold among the states. A thousand such men would neutralize the influence of the sixty thousand priests and clergy of the country. And, brother Liberals, the reason we hav not the thousand laboring in the field is because we do not properly support those now at work.

The all-important question that should engage the next Liberal Congress and the several state conventions this fall is to devise a system by which money can be raised to support lecturers in the field. It costs annually to maintain the religions of the United States nearly as much as her general government expenses, while a single million spent in Freethought effort annually would humanize these religions, and remove all danger of the overthrow of our liberties by priestly ambition and their dupes. Money has popularized Christianity. A comparativly small amount will popularize Freethought.

Millions of men and women throughout the land tacitly assent to Christian theology only because it is popularized. The Christian religion is an institution for the manufacture of hypocrits.

It is time Freethinking people were investing a little money in the interest of honesty. Since writing the above I learn Phelps has held a debate with Elder Shick at Sedan, of five days' duration. A note from a friend there says Shick was snowed under. I hav also just received and forwarded to Phelps a challenge from another Christian clergyman, to debate with him, nine miles southeast of this point. Am glad to find them bold enough to begin to offer the challenge. We hav been making aggressiv warfare upon them. Perhaps they dislike to be so much on the defensiv. We in southern Kansas propose they shall find enough to do in the latter position. Liberals everywhere, make an aggressiv warfare. Fraud and lies may be assailed fearlessly in this age and under a Constitution stamped all over with the impress of the genius of Thomas Paine.

H. L. R. Jones.

## President Porter Still Harping about "The Ancient Faith."

"And yet we must acknowledge that to the superficially educated and hasty thinker the theory (of modern philosophy) brings many attractions, because it answers so many questions by a single formula and gathers and disposes of so many phenomena under a plausible generalization, and above all, because it releases the conscience and life from present obligations.

"Against these tendencies would I warn you most earnestly, by the consideration that so fast and so far as God is unknown by any man, so fast and so far does hope depart from his soul—hope for all that a man should care to liv for, hope for scientific progress, for his own moral welfare, for the progress of the race, for a successful life."

The address from which the above is taken has been pretty extensivly published, showing that the public mind looks upon it as a strong production. But how many occupying his position could say that those who accept modern philosophy and reject the "ancient faith" are lost to all interest in "scientific progress," is not very clear, except upon the general principle that bigotry blinds men to the truth. How could a man who pretends to know something of modern philosophy—a man who has read to some extent the writings of Herbert Spencer—say, with the life and writings of Spencer before him, that so far as God is unmoral sentiment! How can such utterances still emanate from our seats of learning? What must be the bigotry in the minds of the hearers who can sit and listen to the statement that those who accept modern philosophy do so because it abandons conscience, *i. e.*, "releases the conscience and life from present obligations!" President Porter still dreams of the virtue of "the ancient faith," which has stood in the way of progress, as his own attitude toward science and philosophy givs apt illustration. He antagonizes modern philosophy, which is equivalent to the repudiation of science. With him faith is better than knowledge. He is still harping about the "ancient faith." Freethinkers hav a work yet to accomplish as long as college presidents turn their backs upon science and then deny its existence.

W. S. Bell.

## Hints to Liberal Leagues.—Sing, Brothers, Sing!

To the Editor of The Truth Seeker, *Sir:* Although I trust the Liberal Clubs in this city will take an interest in the "Liberal Hymn Book," I can scarcely hope that this work will be appreciated here so much as in distant places. In New York, and perhaps in some other large cities, there are so many excellent speakers on scientific and Liberal topics—more even than the people hav time to listen to—that singing at Liberal meetings would doubtless be voted a bore and a waste of precious time. But it is far different at places where, although Liberal opinions hav penetrated and awakened up men's thoughts, they hav not yet loosed their tongues. In many localities people of advanced ideas meet together, feeling that they are under the ban of society, or that they would be if it were generally known that they attended Liberal Leagues. They are shy, half afraid of each other, doubtful how far they may speak their thoughts, and untrained in expressing these thoughts. They hav organized into a League by putting their names to a paper and paying their fifty cents or a dollar; but when they meet there is no plan of action, no program of exercises, and—except when a stray lecturer comes along—there is no real interest attaching to the meetings. Yet these friends of Freethought are in earnest, hungry for information and action, anxious to help on the cause of Liberalism, and only needing to know what to do. They want to hav their enthusiasm kept alive by some means, and since a large majority of League-members, especially in country places, hav all their lives been accustomed to singing hymns in Christian churches, it may be expected that singing Liberal songs to the old church tunes will help to keep alive their enthusiasm and to attract other persons who hav already become indifferent to the Christian doctrins to join the Leagues.

During a journey through the South and West last fall I visited some Liberal League meetings and I then promised a few friends than on my return to New York I would prepare a small volume of songs adapted to popular tunes for their use. That promis is now fulfilled in the publication of the "Liberal Hymn Book," which has received the hearty praises of Hon. Elizur Wright, James Parton, Judge Mills, A. L. Rawson, H. L. Green, T. B. Wakeman, and many other friends of Freethought.

Now let Liberals who hav organized into societies for their own comfort and edification and for the extension of their ideas take lessons in methods of propagandism from the Christian associations they hav left. Songs and singing hav been found at all times potent instruments wherewith to stimulate the zeal of believers and arrest the attention of the indifferent. Hymns and tunes constitute no inconsiderable part of the machinery of the gospel net. Of late, preaching has largely given place to vocal music. Not Moody's preaching so much as Sankey's singing gathered the multitudes. Let Liberal thinkers attract people to listen to their stirring appeals for reason and right by means of the familiar tunes which all can sing and which fall sweetly on every ear.

Until Liberals organize more thoroughly progress will be very slow. What is now wanted is a program of exercises for Leagues to use at each weekly meeting. This should be published regularly in Liberal papers, just as the religious papers regularly publish every week the program of lessons which are used concertedly by each orthodox Sunday-school in the land. The Sunday-school Union embraces the Sunday-schools of all evangelical churches—that is, all churches which hold to the doctrines of the trinity, the atonement, and eternal punishment. The Sunday-schools connected with these churches use a course of Bible lessons which extend through the year; so that, go into any Sunday-school you please, you will find the same Bible lesson being considered—recited by the children and explained and commented on by the teachers.

Liberals need some such plan for exercises in their Leagues. It might be well for a committee to be appointed at the next annual convention to devise some plan whereby every League would be provided with interesting exercises at each meeting. One plan that has occurred to me is that of publishing each week, in the Liberal papers, a short, half-column essay on some particular scientific or Liberal topic—some selection from the works of Huxley, Tyndall, Spencer, Darwin, Besant, or a score of other good writers. This selection should be assigned for reading in each League on the next meeting following a certain date, the reading to be followed by illustration, debate, etc., by the members; or a volume of such short essays might be published, and a special Sunday, or other day in the same week, assigned for the consideration of each essay. This volume might be called the Liberal Bible. With a copy of it and of the large "Truth Seeker Collection," which contains forms for conducting marriages, burial services, and other special occasions, and from two to ten dozen copies of the "Liberal Hymn Book," each League would be able to carry on every week such enjoyable and profitable meetings as would bring in outsiders, attract the ladies of the community, and make the Leagues socially respectable. Eliza B. Burns.

[We think the above excellent suggestions of Mrs. Burns should induce every Liberal to send for a 15 or 25 cent copy of the Liberal hymn-book, and every League to send for the "Truth Seeker Collection."—Ed. Truth Seeker.]

## Politics and Finance.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of July 3d you and Mr. Wakeman hav spoken words of wisdom on the political situation. You hav spoken at the right time, and may we not hope that the readers of your paper will giv heed and act and vote accordingly. In voting the Democratic ticket we may not gain all we may wish, but will gain much, as they are far more liberal on all of the important issues of the day. They are not under the control of the money and church powers.

The bloody shirt will disappear. We shall hav no more federal troops and deputy marshals to control elections. The military will be subordinate to the civil power. The Republican party is fully committed to the old Federalist doctrin of eighty years ago, while the Democrats stand on the Jeffersonian doctrin of reserved states' rights, and they are more liberal on the money question.

As the Morrison-Truesdell discussion on finance is ended it has become public property, and I suppose criticisms and comments are in order on either side.

Mr. Truesdell boastfully claims a victory, and that Mr. Morrison has made a total failure. As to that, people will differ. If I may be allowed to giv an opinion without being asked, I should say that if Mr. Truesdell is satisfied, Mr. Morrison ought to be. Mr. Truesdell may hav done as well as anybody could on the wrong side of the question, and Mr. Morrison may not hav done as well as some others might on the right side, yet I think he has no occasion to feel very bad.

Truesdell's last article is a remarkable one. He evidently expected no reply or he would hav been more guarded. The whole article is a bundle of sophistries. But I will now notice but one or two under the head of "fiat money." It seems to me that there has been fooling enough about fiat money.

Who ever saw or heard of any money except fiat money? Surely gold, silver, or paper is not money until it is made so by the fiat, decree, or the stamp of the government. But when either receives the fiat, decree, or stamp of the government, then it is money; and if made legal tender by law, all are of equal value as far as money—a circulating medium—is concerned.

There is a wide difference in the intrinsic or market value but none in the money value, for neither has any money value until placed there by government.

He says: "With your scheme in force, we should be compelled to cancel existing contracts and to discharge present debts in fiat money, but no power on earth could force the people to make new contracts upon such a basis. All economists agree that money, to be stable, must possess a purchasing power as well as a paying one." If any economist has made such a statement he must hav made it knowing it to be false.

Any kind of money made legal tender, either gold or silver or paper, has power to compel the canceling of contracts when they become due, and has done so for nearly twenty years, and will do so probably for all time to come. But no government on earth ever did or will hav power to compel the people to make contracts for any kind of money, either gold or silver or paper.

In a certain sense, any kind of money has a purchasing power, that is, as an inducement, but not a power to compel. I sell a horse and take Mr. Truesdell's note for one hundred dollars. When the note becomes due he can tender me the money, either gold or silver or greenbacks, and compel me to take the money and surrender the note, and this is all right. But in the purchasing of the horse, Mr. Truesdell may lay a thousand dollars in coined gold on my table, and say to me, "I want your horse, and there is your money." No power on earth can compel me to accept his money for my horse. So we see that money has no purchasing power to compel the making of contracts, but has the power to compel the canceling of debts.

E. B. Rounds.

## Saginaw City Liberal League.

To the Editor of The Truth Seeker, *Sir:* Will you please rectify the mistake in your paper in regard to the names of the present officers of Saginaw City Liberal League, No. 84, which are as follow: A. C. Ganschaw, President; Mrs. H. F. Allen, Secretary? If you do this it will save some trouble in regard to our correspondence.

*Saginaw City*, June 28, 1880. Mrs. H. F. Allen, Cor. Sec.

## Mr. Bell at Harlan, Iowa.

To the Editor of The Truth Seeker, *Sir:* Mr. W. S. Bell delivered two lectures at this place on the evenings of June 15th and 16th. On the first evening Professor Bell examined the doctrin of hell, on the second evening he answered the question, What has Freethought to offer in the place of Christianity? The Professor handled his subjects eloquently. He was listened to by an attentiv audience, which was both large and intelligent. Bro. Bell is an eloquent speaker; his points are clear and distinct, and he does not fail to make a lasting impression on his audience.

Mr. Bell's terms for lectures are easy, and within the reach of all Liberal societies. Liberals, let us see that such men as brother Bell are kept constantly in the field. We intend to engage Mr. Bell again, if possible, to deliver an-

known to any man, so far must that man be dead to every other course of lectures here some time in the near future.

Yours respectfully, C. W. POTTER.

*Harlan, Iowa*, June 18, 1880.

## Sexual Intemperance.—No. 5.

INSCRIBED TO J. H. DODD.

FRIEND DODD: I am glad thee can see that the church "did an act of bigotry and cruelty in imprisoning D. M. Bennett," and I agree with thee that "really obscene literature ought to be prohibited from the mails;" but as it is a thing that cannot be done without robbing the people of a great and important right—the right of sending private and unopened messages on business, politics, love, or any other sacred or secret topic—why, the lesser evil must be relegated to some other form of elimination to save the danger of incurring a greater. It is also true that "bad literature must be met by good." But I do not think "Cupid's Yokes" a bad book. I believe nine-tenths of all the intelligent and unprejudiced people in the land would consider it a valuable treatis upon physiology and the sexual relations of civilized and enlightened nations. Even if the book errs in a few of its conclusions, it is doing great good in arousing thought and controversy upon the most important subject that can by any possibility interest us as members of the human family. We see the world sick unto death, morally and physically, from sexual intemperance. We see thousands tied to "companions" whom they loathe, despise, and hate. We see children growing up in an atmosphere of constant hate, rage, and rebellion—no love, no harmony, no peace, but all pulling different ways, and yet bound together by law.

And in homes where love is an abiding guest, lust is also far too often its twin sister. Ignorance and passion, and a long and close familiarity with these two attendants of the marriage relation, hav so familiarized the majority of us with their presence and apparent relationship and similarity that it has been found hard to always discern the one from the other.

The "sanctity," false prudery, and selfish intolerance of the ages hav always declared such books as treat of the physiology, nature, and legitimate use of the generativ organs in human beings to be obscene, vulgar, and immodest. "Doctor books" are considered in the same light, and to be seen with one in your hands is in too many places thought a great breach of natural delicacy and common decency. You may study about the genealogy and culture and parental generation of the horse, cow, dog, and even hog; of plants, trees, and flowers, and it is all right; but touch upon race-culture, and it is all wrong.

They forget that the "child is father to the man," and what the world is to be in the next generation depends upon the right generation and training of the children of this.

Such books as "Cupid's Yokes," and the story of "Libra Dawn," and papers like the *Alpha* and *Physiologist*, though meeting opposition and bigotry from the cultured critic who prefers hidden wrong to exposed and cleaned-out cesspools, will liv and sow good seed that shall produce valuable future crops of goodness, purity, health, and happiness.

> "Alas! the blows for error meant
> Too oft on truth itself are spent;
> As through the false and vile and base
> Looks out her sad, rebuking face." —*Whittier.*

*Snowville, Va.* ELMINA D. SLENKER.

## Michael O'Shaughnessy's Fourth of July.

Hoora, Mishter Editur of TROOTH SEEKER, but we jist had a bos toime on the foorth of Jooly out here (the foorth cum on the fifth this yere, u no). We had our selebration at our church, the St. Pheelip's Chapel, in Crawford county, on the hill ferninst Mike Gorman's whate field. Our hooly fayther, Dig Oya, a deestant relashun to Begorra (u no him), jist sent two teems to Muscoda fur two hole wagin lodes of beer and jist a fifteen-gallon kig of the craythur to trate his spayshal frinds on, and ye no Mikel O'Shannessy (that's mesel) was not at all modisht in makin' him belave that I was wun of his spayshal frinds (bles his sowl), and before the da was gon we got rayl confidenshal, u jist bet.

As soon as dalite cum on the mornin' of the foorth, the peple cum in from all direcshuns to see the big sites, and to here the big guns go off, and to see those kigs of beer tapt. And what d'ye think wuz the nooze we heerd the first thing when we arrived? Why, wun of our choorch-mimbers had jist gone and dide and must be buried before we cud kommence to injoy ourselvs in airnist. But u see sum dirty dog of a spalpeen had jist got hold on that kig of the craythur, and they were jist puttin' a shtick in the beer, which they were sellin' at only tin cints a glass (all fur the good of the choorch, ye no), and before we noed it, sum of us wuz purty well korned, and before we got dun berryin' the corpus, Pat Flynn, he jist kicked up a fuss wid our marshal (who is always sober when there is nothin' stronger than wather in reach), and they jist shtript therselvs an' wint at it, an' thin the glory kommenced at wunst. But yu'd jist otter see that praste of ours wade into that fite with the holy vistments on. He jist nockt fourteen men down at wun blo, an' niver touched them at all at all (that's a mirakel, u no), an' he tuk the feller who kommenced the fuss by the top of his hed and the sit-down of his britches an' jist led him to the gate, an' afther takin' his boot awa from his sit-down two or three times, he let him go, and tuk our marshal by the koller of his cote, kinder frindly loike, to take him up to that little back-rume in the choorch called the konfesshunel to trate him to sum of that kig, when the marshal, jist thinkin', I suppose, it wuz sumbody els an' not the praste at all, jist let dhrive wid his fisht and hit the praste square in the face and niver made a mark (another mirakel); but that marshal's arrum jist wilted down loike a broken kornshtalk on a hot da in Jooly (another mirakel). But the praste jist tuk his hand an' sed to it, "Be hole!" an' it wuz hole (another mirakel).

An' thin we jist wint up to the skule house, which wuz bilt fur the sisters' skule an' wuz jist dun; and, wud u believe it, Mr. Bennett, if thare wuzn't two more prastes dedicatin' the skule house wid a dance. Wun of thim had a fiddel an' he turned it over on its back an' scraped its belly with the bo, an' holy muther what moosic! And thin kommenced the dancin' an' the drinkin' an' the foolin', an' ivery wunst in awhile the praste Dig Oya wud take sum of his frinds to the konfesshunal to hear thare konfesshun, an' tha wud kum out lookin' very mutch plazed an' smackin' thare lips as tho tha had bin kissin' his big to by wa of penance (but I guess tha wasn't, fur I was thare mesel, an' I am pritty shure it was sumthin' else).

I remimber wunst whin I was in the konfesshunal alone wid the praste I made boold to ax him in konfidence how he performed those mirakels, an' he sez, sez he, "Sure an' what bizness hav u wid sich things? But seein' as ye are a spayshal frind of mine, I will tell ye pervided ye will not tell it to the members." I promised, an' he sez, sez he: "It was all bosh. The danged fools don't no goose eggs from turtle-dove's. An' if I should jist tell them thare mother was a naygur tha wud think it was so." An' I think he was about rite, don't u?

About this time the table was spread fur the feast, an' as mesel an' Biddy (that's me wife, Mistress O'Shaughnessy) hed brot sum good things to put on the table, I thot there wud be no objecshuns to us eatin' them, but the Kommittee had arranged otherwise, an' I found I must pa a qwarter fur each of us. It didn't go down jist rite, so I axed the praste, an' he sed that tha didn't charge fur the dinner. It was jist a *prisint* to the praste, which made it all rite, an' I presiated him wid two qwarters, an' was allowed to eat my dinner. But I'm sure it's no mirakel to me anymore whare the choorch gits so much money.

And now, Mishter Bennett, if yer don't want to be shtruck wid a mirakel, u must jist print this in sum langwidge that the mimbers will not understand. Perhaps English will do jist as well as any. Trooly yours,

MICHAEL O'SHAUGHNESSY.

## Giv us a Leader.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The idea of a leader may not be agreeable to the true Liberal who is opposed to any authority and wants to do his own thinking, but soldiers need a general, and if the hundreds of thousands of scattered reformers wish to achieve anything, they must hav some headquarters; some executiv power; a banner around which they may gather when called upon to do their duty.

Greenbackers, Liberals, and Socialists differ on a great many points. On many leading questions, however, they undoubtedly agree, and there is no reason why they should not unite. The Socialists, in fact, although they are very radical in their principles and very anxious to avoid contamination, hav tried their best toward the formation of a new political party which should be Liberal enough to comprise the three named elements in one broad fold. They attended both the Liberal and the Greenback-Labor Conventions, argued their point, and succeeded in having several of their principal issues accepted, but the Greenbackers fabricated a platform that does not giv satisfaction anywhere, and the Liberals hav disappeared entirely.

We need a man now who will not *talk* as nicely as Mr. Ingersoll, and *do* more; who will not waste his time in ridiculing the childish traditions of a half barbaric people and in "exposing" falsehoods that no reasonable being believes in. We need a man who will not deliver poetical prose in order to move the hands of his audience, but who will stir their brains and excite them to action.

One thing is sure and indisputable: so long as the great masses hav to toil for miserable wages, living in filthy tenement houses and subjected to the arbitrariness of heartless employers; so long as the laborer is only a commodity, the price of which is regulated by demand and supply; so long as the dignity of man is not fully established, just so long will superstition rule, and no amount of rhetoric will abolish it.

Liberals, therefore, are bound to support every movement the tendency of which is the amelioration of the laborer's condition; and if such a movement does not exist yet, they ought to inaugurate it.

Is there any want of good material for the foundation of a new party? Are there not millions of the best men and women who feel the necessity of a radical change? All it needs is to enlist the sympathy of the people, and this can be done only by proving that we ourselvs hav sympathy for them.

Giv us a leader, therefore, who will unite Greenbackers, Liberals, Socialists, and *all* noble men and women. Such a man does exist, no doubt, but he will not be found in the ranks of brilliant lecturers.

"Let us hav a change!" exclaims the editor of THE TRUTH SEEKER, and then he proposes to support the Democrats. As though that would produce a change! As though the Southern aristocrats and Northern demagogs could ever be willing to do anything for the people! We want a change, yes, but not from one party to the other. We want an entirely new party, and we want a leader.

LIBERAL SOCIALIST.

SIX hundred foundlings annually is New York's contribution toward furnishing heaven with angels and country medical colleges with "material."

## Right vs. Quality.

"The *Journal* asks that the discussion of woman suffrage shall be broad and comprehensiv; that instead of seeking unholy alliances with every mob of office-seekers styling themselves a political convention, its advocates shall turn their energies to the upbuilding of an educational movement which will properly prepare both sexes for the object sought."—*R.-P. Journal of July 10th.*

All Pharisees, from time immemorial, dainty from habitual instinct, delay justice. They claim that "we are the guardians of the common people, and when we are ready to confer certain privileges upon those beneath us, we will so announce our purpose. Quality, not birthright, not principles, is the pivot on which human rights rest and turn." So says, virtually, the *Journal*, a paper professedly Liberal, and professedly unstained and unstainable, so much so that it has to announce it to giv everybody assurance of the fact. The idea is, women can hav the ballot when the *Journal* has educated them for it.

A little bit of history is in point, years ago. The editor in question is too juvenile to remember it. Garrison and a few others demanded the unconditional emancipation of the Southern slaves. The proposition was shocking. "They are not qualified for liberty," was the general cry in all the churches and legislatures of the land. "Let us first turn our energies to the upbuilding of an educational movement that will prepare the slaves for the object sought."

The little band of Abolitionists gave no heed to this delectable scheme, but struck direct blows on the Pharisaical poltroons, and battered a hole in the old citadel of slavery, and then it tumbled down with a crash. Emancipated, the blacks by the aid of good friends immediately commenced educating themselvs, and not one of those high functionaries lifted a finger in their support. Now they are citizens, represented in legislation and in all departments of our secular life. So much for liberty and growth, without first putting the serfs through the *Journal* mill for qualification.

Women of America do not labor under the disadvantages under which the blacks suffered. They are already educated. It is an insult to them to imply that they are not qualified for citizenship. The way to qualify, if anything be lacking, is to throw them upon their resources and responsibilities, and abide the results. They hav been waiting these twenty years, waiting at the doors of legislation, asking admission, and everlastingly the *Journal* men retort:

"Oh, you are not qualified like us! Let us first turn our energies to the upbuilding of an educational movement which will prepare both sexes for the object sought."

*Glenbeulah, Wis.*, July 12, 1880. J. O. BARRETT.

## Iowa Notes.

The Liberal League of Northern Iowa is prospering finely. It is continually adding to its already large membership, and scattering the seeds of truth far and wide.

The Sioux City & Pacific Railroad will carry passengers for one and one-fifth fare. A reduction of rates can be secured upon the Burlington, Cedar Rapids & Northern if enough attendance is guaranteed to warrant the company in cutting down the fare. Friends along the line of that road will do well to communicate with me at once.

The Marshalltown Convention will be a memorable one in the history of Iowa Liberalism. The true men and women of the state are announcing to me their intention of being present and helping to usher in the grander era of humanity. Many who should be awake are in the deadly sleep of lethargy and indifference, but enough are up and doing to work a revolution. The cause does not languish, and every day adds earnest recruits to the army of freedom.

I hav had the good fortune of meeting that gallant veteran in the cause of Freethought and justice, D. R. Burt, of East Dubuque, formerly Dunleith, Ill., and of being royally entertained in his hospitable home. With faculties undimmed and earnestness unabated, crowned with the glory of his seventy-seven well-spent years, brother Burt still labors for humanity. THE TRUTH SEEKER and its martyr editor hav no more enthusiastic, loyal friend than D. R. Burt.

For an earnest, successful worker, commend me to Bro. H. Gilmore, of Farley, Dubuque county. With one such man in every township in the state, five years would witness the complete triumph of Freethought—the utter and eternal separation of church and state. Friend Gilmore and those who hav joined hands with him in the noble cause of mental emancipation hav not been content to remain upon the defensiv. They hav assumed the offensiv, and compelled the church to be silent or speak the truth. Papers and tracts are scattered broadcast, yet with discriminating care. The circulation of the Freethought journals is increased all possible. THE TRUTH SEEKER, Seymour *Times*, and Liberal lectures are kept for sale at the news stand; the gate-posts and bulletin-boards are covered with "Truth Seeker Leaflets," and the county papers are gradually being forced to open their columns to the free discussion of religious dogmas and questions of state related to religion. I hav learned many lessons in the work of Freethought and secular propagandism from Mr. Gilmore and his very able lieutenants.

At the state convention we must discuss and mature plans for the purely secular education of our children. It is worse than folly to permit them to be indoctrinated with the dogmas of unnaturalism and then spend the best years and energies of our lives in pulling up the noxious weeds thus planted. This is the most important question of all before us. E. C. WALKER.

*Norway, Iowa.*

# Letters from Friends.

PRINCETON, MASS., July 19, 1880.

D. M. BENNETT, *Dear Sir:* Liberalism and the R publican party are two horses going in opposit directions. How long will Col. Ingersoll continue to try to ride them both?

I am delighted with your editorial in last TRUTH SEEKER. The Republican party is responsible for the existence and enforcement of the infamous Comstock legislation which now imposes on these United States a virulent, irrepressible, and malicious censorship of the press. I hope you will continue to pursue the line of action you hav entered on with such brave and timely vigor. Yours ever,

E. H. HEYWOOD.

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PORTSMOUTH, O., July 19, 1880.

DEAR TRUTH SEEKER: What a glorious name! What an amount of meaning in those two little words, "truth seeking." Seek after the truth, and the truth shall make you free. I was myself once a misguided being, who, like many others, had tried to liv a moral, temperate life, and thought it impossible to do so without belonging to some church; and once in the church I deemed it one of the great essentials to Christian steadfastness to study the scriptures, and, thanks to some power outside of myself, I was so guided that the more I sought after evidences of Christianity the more truth forced itself upon me, and verily the truth did make me free.

Not long since I happened to ride in a railway car partially filled with Methodist preachers, deacons, and hypocrits generally, and the whole conversation seemed to be Bob Ingersoll. One of them made the remark that his lecturing and their preaching only showed the difference in darkness and light. It reminded me that I had never heard a preacher before confine himself more to the truth.

We hav a Methodist preacher here who has for the past few weeks made himself quite conspicuous by abusing Infidels and Spiritualists. I understand that he and a few of his flock intend going with an excursion to Niagara Falls this week, and as I am booked for the same trip, and as they know me to be the most uncompromising Infidel in the city, it is my intention to make a note of what is said during the journey.

When I return I will remit a small amount for tracts, etc., with which to enlighten this heathen community. Meanwhile I remain, respectfully, W. A. FAZE.

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BOSTON, July 18, 1880.

D. M. BENNETT, *Dear Sir:* Your contributors seem very lavish in their advice about whom to vote for in the coming election. They cast the blame on the party—the administration. I dissent. It is the cowardly tool of ecclesiastical dictum aside from political party. Vote for a man (or a woman, if she is to be the power behind the throne) who believes in the Constitution, who is not false to his oath; a man who has honor, who has the courage and manliness to do right; a man who is Infidel to a bloody, persecuting Christianity; a man who will liberate their victims. If one of the candidates is human, hence humane, like Jefferson and Lincoln, Infidel though they were, giv that man your vote. This government was founded by Infidels, and we find it safe only in their hands. We must keep it there. Should the Infidels fall to the level of Christians, and persecute such as differ from them, then they will hav become of one blood, and we must seek another redeemer—some modern Jesus, Luther, or Paine. What we want is a man, not a party or sectarian tool.

Liberals, vote for a man that will keep one spot on God's green earth free, where man can love his brother man and Christian hate shall cease. Yours for the love of right.

JOSEPH L. SPINNER.

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GLEN HALL, PA.

D. M. BENNETT, *Dear Friend:* I hav been very much exercised in regard to the proper action to be taken by the Liberals in the political movement. I had a hope, however, that they would nominate R. G. Ingersoll for President and some one of similar faith and reliability for Vice-President. There are thousands of Liberals in the United States that want to vote for men that will guarantee to Liberals their rights, as the Liberals are identified with the different political parties, and as they hav no way of learning the Liberal views of the different candidates. We are not qualified or prepared to vote. We may take Liberal papers and advocate all the Liberal views that are necessary to make a good and consistent citizen, and then assist to elect men to office who will reverse every principle we hav been laboring to establish. We hav an example of this in R. B. Hayes. It has been a source of sad regret for me to know that I cast my vote for a man so void of every principle of justice and right.

In your paper of the 17th inst. R. G. Ingersoll thinks Mr. Garfield can be relied on; and you think Gen. Hancock preferable. Opinions from this source hav a tendency to confound and mislead the many who hav little or no opportunity to learn facts in the matter. Now, we Liberals demand the nominees to giv us an individual pledge to extend the rights to Liberals which we may require, and if they will not giv us this assurance of our rights, then let us giv them our positiv pledge that we will not support them. But we must not be left without the privilege of voting. Giv us a man of our own nomination. I had hoped the Greenbackers and Liberals would unite; we would then hav been a power to be feared and felt. Yours truly,

RICHARD J. LAMBORN.

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PORTLANDVILLE, N. Y., July 19, 1880.

TO THE FRATERNITY OF LIBERALISM, *My Dear Friends:* Will you hav the kindness to allow me to intrude upon your attention just for a few moments, in vindication of a vital question? I am but little more than a stranger to you, and, comparativly, I am but an infant in the ranks of Liberalism; but I am not a stranger to those great and noble principles which you advocate, nor an infant in the cause of the liberty of men and their emancipation from ecclesiastical power. No, far from it; my whole heart and soul are in the work.

I was deeply grieved to see the clash of feeling expressed by our Liberal friends in THE TRUTH SEEKER of last week, and that, too, over those two old and corrupt parties. My friends, would it not be well for us to stop right here and ask ourselvs what we are doing? Heaven forbid that we should contemplate to hazard our liberties, and the great cause of freedom in which we are so earnestly engaged, in disputing over those two old and corrupt carcasses. Our liberties are at stake. Let us act wisely and harmoniously, or we shall lose them. The great beast, with her ecclesiastical eye, is watching this move with the deepest interest. I say, my friends, let us act prudently. True, when I speak I represent but one, but my interest is for many. I think I can see what is in the near future, and it arouses my utmost energy for mankind. We would gladly evade the difficulty that must follow our efforts, but it is vain to hope for peace. He that thinks that he shall enjoy the full liberty of person and conscience (which the great giver of nature intended for man) without making a sacrifice to procure it will soon understand his mistake

The great question before the people of to-day is this, Which shall predominate, science or superstition, liberty or bigotry? We, as scientists, do not seek to predominate over the superstitious or bigoted; but it is the superstitious and bigoted that seek to predominate over us and compel us to bow before their altar. We are acting on the defensiv; they on the offensiv. We seek to protect our personal rights and liberties; they to invade and oppress them. Which of the two is right? We are right, and the right shall conquer. Then, knowing that we are in the right, let us make everything else bend to its purpose. Let us join hands, never to sever un il our liberties rest upon a foundation never to be removed by superstition or ecclesiastical power.

Now, my friends, how shall we proceed to defend our rights, and secure them against the invasion of superstition, bigotry, and ecclesiastical power? The most important of all things is union. Where there is union there is strength. Ten men, well armed and fortified, may defeat a hundred of an attacking foe; but let them disunite and scatter, and two or three men may capture and destroy them all. If we, as a body of Liberals, firmly unite, and sympathize with each other's movements, we will become a power, effectual to defend and sustain our cause against powerful odds, never to be conquered.

Here then is the importance of union.

But our issues are distinct from and independent of either Republican, Democrat, or Greenback parties, and must be kept distinct or they will amount to but little or nothing. If we join hands and go solid for any of the three parties mentioned, we will become a power which each and all of the parties will respect, and will endeavor to show us favor. But we can never rest on a secure basis until our party becomes predominant. But let us make the best of the present situation. Let us hold a convention, and hav a free expression of all Liberals, and agree upon some candidate already in the field, and if we cannot agree to do this let us hav an independent one of our own. We could not elect our candidate, but we would be laying the basis of a party which would, in the course of time, come into power, and at the same time all other parties would endeavor to court our favor by conforming their platform to our views in order to gain our support. Yes, let us by all means hold a convention and act harmoniously and giv our ballot in one solid lump. This done, the ecclesiastical power will begin to shake. But just as sure as we scatter, running for this candidate or the other one, we will hav serious cause to regret our mistake.

I, for one, am willing to conform my choice to the will of the majority of Liberals, and will go with them heart and hand. But I will do all I can to convince them of the impropriety of supporting any candidate on the Republican ticket in her present state of bigotry and corruption. We hav nothing personal against Mr. Garfield, but we consider our liberties safer, at this present time, under the control of a Democratic administration. I venture to say that three-fourths of our worst enemies are concealed in the Republican party, and are watching and hoping for opportunities to subdue us through their party power.

A word or so in defense of our noble friend D. M. Bennett, and I am through.

I was grieved to see how sharply you were criticised and accused falsely. My dear friends, is there any man that would accuse Mr. Bennett of being partisan, and selling the influence of THE TRUTH SEEKER to the Democratic party? Is there any one that would believe such an unjust thing? Is there any man among us that has suffered more for the cause of liberty and the freedom of conscience than this poor old man? Who can doubt his loyalty and his love for principles of right and justice to mankind? If some of us had been cast in prison and deprived of our liberty, and suffered as he did (not for himself alone, but to support and defend the principles of freedom for you and me to enjoy), I think that we too would not be very partial to the Republican administration which put and kept us there.

I hope, my dear friends, that we will appreciate the suffering endured for our own happiness, and none accuse so faithful a friend of such an unjust act.

And again, has Mr. Bennett not as good a right to express his personal views on politics (notwithstanding he is an editor) as we hav to express ours? Has he not opened his paper to the free access of all, no matter what their views may be, though contrary to his own; all are welcome to a free expression of their personal views. These are all facts and favors which we should appreciate.

True, the editor of a paper may neglect to insert matter written for publication, and he may hav good and various reasons for doing so. This must be left to his own discretion, and we should endeavor to take no offense because of any such omissions—unless they are too numerous and grievous to be overlooked.

Hoping that we all may try to feel right and do right, and allow to others all that we would claim for ourselvs,

I am sincerely, PETER SOULE.

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BRONSON, MICH., July 24, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Inclosed please find one dollar toward your European trip. As you hav demonstrated your capacity to write profusely several volumes of works, and "letters" besides, we shall look for some interesting epistles from your foreign tour. You hav done just right in declaring for Hancock and English. Your practical good sense has not deserted you in this matter of politics. We want a change in administration. The election of Garfield means Grant in 1884, and after that, imperialism. Yours, J. FRANCIS RUGGLES.

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LUNENBURG, MASS.

FRIEND BENNETT: I am amazed to see or hear a man 60 years of age, and who has spent eleven months of that period in prison, advise reformers to lift a pennyweight at the wheel of the two parties that hav crushed the life of this young American republic by turn for fifty years past. Compromise with the relics of the old Whig party of '36! make your bed with the old monopoly Democrats under the lead of West Point! The boy of Woodend lost a limb; years afterward, when asked how he lost his leg, he promptly replied, "It was bit off," but declined to state where or when or which shark bit it off. So it is with the reformers of to-day, we had as lief be eaten by the Republican sharks as rent by Democratic claws.

Never be alarmed about throwing away "your vote." That could be done only through neglect to vote. I don't believe the eleven months you passed in prison were thrown away, and as to a change, I desire only a radical change. Until then let the worst clique, if you can tell which, rule. Nothing short of dire suffering will heal the disease of the people; since nothing but rattlesnakes were equal to the salvatiou of the Beaver family, so nothing but dungeons, thumbscrews, and starvation will save the country, yet it will be saved.

Yours against all compromise. Stand on one leg, if it be a wooden one. A. H. WOOD.

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DETROIT, MICH., July 17, 1880.

DEAR FRIEND BENNETT: I received the first volume of "The Gods and Religions of Ancient and Modern Times," and "The Crisis," etc., on the 15th all right. Hav not had time to examin its contents to any extent; hav no doubt from what I hav read of it that it is all that it has been recommended to be. I am glad to know that all is right, and I send inclosed one dollar as thanks for your trouble and the expense, for I see the postage is considerable in amount, on the whole package, and I think the man who could and did write so large a book as this first volume, even at intervals, during a year's confinement at labor in prison, has given evidence of a spirit of unflinching perseverance and industry that ought not to go unrewarded, even to please Anthony Comstock, or his nearest of kin, the devil.

Yours truly, JAMES HALE.

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ITHACA, N. Y., July 17, 1880.

D. M. BENNETT, *Dear Sir:* I hav been a reader of your valuable paper over three years. I prize it highly, but when you ask me to take my seat in Belmont's breeches, I say, No, I shall vote for James B. Wheeler; he is the poor man's friend. A large number of your readers will feel the same way. Yours respectfully, JAMES W. BRIDE.

[Our friend probably means to say that he will vote for Gen. Weaver. We know of no presidential candidate in the field by the name of Wheeler.—ED. T. S.]

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BOSTON, MASS, July 19, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find one dollar toward paying your expenses to the Congress at Brussels. I also indorse your views on the political situation, and shall vote the Democratic ticket. The arguments of the opponents seem not so well taken.

In a letter published by Mr. Green from Col. Ingersoll, on the political situation, he says, "As long as the Democratic party is controled by the Catholics, as long as that party is afraid to pass a resolution that the public moneys shall not be given to sectarian schools, I shall vote some other ticket."

What public moneys are here referred to? I never knew that the United States government paid any money for the public schools, either sectarian or otherwise. Again he says: "Let us see how the candidates are upon these great questions. Let us ask them whether they are in favor of depriving Atheists of the right of testifying in courts, whether they are in favor of the total separation of church and state, and whether they think that a man's civil and political rights should be affected by his religious or irreligious belief."

Now all these might be very proper questions to ask of a candidate for governor of any state, but what has the United States government to do with the separation of church and state? The Constitution does not recognize any church. What has the President to do with my inability to testify in court on account of my religious belief? To draft questions and propose them to the candidates for the presidency seems to me very ill-advised. Yours truly, J. SCHUH.

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FORT LEE, N. J., July 19, 1880.

BRO. BENNETT: It seems we must hav a little family quarrel. I am in the country, farmers are my neighbors, but I never hear that any one goes grafting on an old stump. That's the very curious thing you try to giv us in your paper—the old rotten stump called Democratic party. How, in the name of all reforms, do you come to the very same conclusion as the organs of the money power—that nothing but an old stump can save the country.

Brother, I hold it a lucky thing for you and all in the family that you hav no money to bet. Who told you that Weaver and Chambers could not carry a single state? Of course, nobody but the combined Republico-Democratic money-power papers.

We hold you as a fighting hero against all swindles, gods, and devils; but for our earthly welfare, you must allow "the boys" to look out for themselvs. The republic of Switzerland, some thirty years ago, dispatched the Jesuits, Germany broke their power, and now France drives them from her soil. And you, good old man, want us to help the Inquisition, Protestant-burner, the great grandmother of all the bigotry and superstition of to-day. You, our best uncle, brother, and leader, what weak moment could bring you to that desperation? Are you not aware that just at present about a dozen different reform parties are going to join hands for the sole purpose to begin with reforms? Of course, any and all parties shall hav a hand in the victory.

Bro. Bennett, for harmony's sake, please don't recommend the old outused horse (Democratic party) ever again.

How, and on what principle, was Lincoln elected? On the stolen idea of Abolitionism. Lincoln's election made 4 000 000 negroes free. Weaver's election will make 40,000,000 white men free; and believe me, brother, Weaver will be President. A. SEMMENDINGER.

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VINTON, O., July 20, 1880.

D. M. BENNETT, *Dear Sir:* I am truly sorry to find you advising your friends to join hands with the Democratic party to secure freedom, not that you hav not a right to giv the advice if you think it best, but it looks to me as ill-advised when we contemplate the history of the Democratic party for the last twenty-five years at least. Where did it stand on the slavery question, when human beings were bought and sold, and when every Northern man was by law converted into a bloodhound; when mobs and violence was the rule instead of the exception? And whenever a rotten egg was thrown it was invariably by a Democrat; or whenever a freedom-loving soul was to be dragged through the streets, Democrats did it.

Where are the assurances of a change? Is it in the last Congress, when Speaker Randall ignored Gen. Weaver's attempt to speak or introduce any measure having for its object a restoration of human rights that they hav been robbed of by the combined efforts of both the old parties?

Did you ever know a party that had outlived its usefulness to reform and turn back from wrong doing and cease to oppress? No. These wrongs can only be righted by the foundation of new parties, which the good and true of both old parties will cluster around. Then why throw the wet blanket over the struggling masses and consign them to the

tender mercies of either of the old defunct parties? I cannot think you do it with any hopes of a taste of the flesh-pots of the old Democratic party.

No, no; we cannot trust them, and do not forget it. If we do, in my opinion, we'll never regret it but once, and that will be always. Then let us unite with the new and growing party, whose platform is all right and whose professions are honest. Yours for the right, M. BRANIN.

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NORTH MADISON, IOWA, July 10, 1880

D. M. BENNETT, *Dear Sir:* Having read your editorial on the political situation, the duty of Liberals, etc., and thinking a little mild criticism in order, venture to offer a few thoughts in a kind spirit.

The choice between the two candidates may at first view seem small. The record of both men, as far as they run together, is probably good. In one thing I think you will agree with me, and that is, that General Hancock has had no experience as a statesman, while with General Garfield the case is different, he having had a pretty thorough schooling in Congress. Just what course either man may pursue we cannot now tell, and it may be a little premature for us to judge, especially in the absence of expressed policy.

You say: "We hav tried the Republican party. At first it did well. It was the party of liberty, the friend of the oppressed and downtrodden; it was the savior of the country." It seems to me that the Republican party deserves this amount of praise at least. Now, my friend, can you say as much of the Democratic party? While the Republican party was trying to save the country, what was the Democratic party doing? It seems to me that the Democratic press, and many in the party, were doing about all they could to lay impediments in the way of those who were trying to save the country. In short, I do not think that any political party ever had so bad a record.

You admit that Garfield did some good work in Congress in "checking the onward march of Comstockism." May we not presume what he then and there did to be a fair expression of his convictions?

Again you say, "With Hancock elected, Comstock will be dismissed." This may be only presumptiv. I consider Comstock a very bad man—one who would disgrace any party. In your own case you hav very great reason to feel that individuals in the Republican party hav done you great injustice.

That the Republican party is corrupt is quite probable. But to presume that the Democratic party would be less so is to my mind a mere guess. Certainly they hav not shown themselvs very amiable for the last twenty years. They hav presented to the country no lofty statesmanship, but a truckling policy has been pursued by them.

Again you say, "The Republican party has trampled upon the liberties guaranteed to us in the Constitution." What do you think the Democrats did when they inaugurated the Rebellion? Was there any trampling on the Constitution then?

I think your advice for the Liberals to go with the Democrats is ill-advised and premature. For my own part, I think we need a Liberal party; a party that will recognize the rights of man above the influence of money; one that will insist on adherence to principle rather than policy; a party that will do the right thing though the heavens fall. Such a party might not succeed the first year, but if it grounds itself on true principles and stays there it will succeed. Yours truly, N. HUNT.

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OTTUMWA, IOWA, June 19, 1880.

D. M. BENNETT, *Dear Sir:* I am glad to know that you are out of the grasp of the infernal Christian Inquisition, and I hope forever. The infamous Christian, lying, perjured hypocrits hav acted fiendishly and diabolically toward you in depriving you of liberty and almost everything for thirteen months. The lying thieves, robbers, and perjured scoundrels hav been bad enough with me also. By their lying and perjury I lost possession of five thousand dollars' worth of real estate for over two years. I hav had the case through all the courts, and every point decided in my favor in the Supreme Court of this state, and the property restored to me; but by a second trial in a childish inferior justice's court, and by Christian lies, perjury, corruption, bribery, and fraud I lost possession again, notwithstanding the paramount decision of the Supreme Court; but by a writ of error already issued and perfected I will get possession without a shadow of doubt, in October next in the Circuit Court of this county and state. But it requires patience and knowledge and money to tear justice from the hands of Christian liars and hypocrits. And so the world wags.

I hav just finished reading your letters or replies to Humphrey, in your great discussion with him, for I think the third time. Some books should be read over fifty times. Ninety-nine out of every hundred should not be read at all. Particularly your last three letters to Humphrey, your "Open Letter to Jesus Christ," your letter to the devil, and your prayer to the same gentleman are terribly damaging and demolishing to poor Humphrey and to every part and vestige of the Bible and Christianity. And I think Humphrey did as well perhaps as any Christian since Bishop Watson, whom he has not been able to and cannot equal. Watson has some sense in his book when he attacks Deism.

He shows that Deism cannot stand the test of reason, logic, or science when he points Paine to a God and matter posterior to its creator, and creating matter out of nothing. The liberty of man in the face of an omniscient, omnipotent God, the existence of evil under a God, even the existence of a God, his providence, and a future state of retribution—to all these difficulties Paine wisely did not attempt to giv any answer, and no one else has ever been able to giv any for him. But alas for poor Humphrey! he has said nothing original, and nothing about Infidels or the Bible, that I recollect, that is true. But he slanders Paine, Jefferson, Franklin, and Ingersoll whenever he can.

I think your attack on the Bible and Christianity calculated to do the most good among the masses of any book since the "Age of Reason." Comparativly those fellows with their origin of species and evolution—which are all true enough in their place—are doing almost nothing to advance, enlighten, and benefit mankind. D'Holbach and Ingersoll kill every part of the Bible and Christianity they touch; for instance, Ingersoll's "Moses," or on the Pentateuch, D'Holbach's "Letters to Eugenia," "Christianity Unveiled," and his "Good Sense," slaying all the religions in the world. But you go over the whole Bible, over the whole Christian field, leaving no stone unturned and no rock unrent. Your Fifty Reasons tear every part and parcel of the Bible and Christianity into tatters, grind them to dust, and scatter the whole infamous religion or superstition to the winds.

I see you are right on the whole Bible and Christianity, and cannot be combated by any man, living or dead. Your book will stand triumphantly against the entire Christian and Jewish world, against all the Humphreys that will liv and die, from now toward the eternal traveling, never-ending time. And by reference to what you say in your lecture on the God of the universe, in reply to De Lara, you understand the law of philosopical necessity; hence you are right and clear on all subjects belonging to religion except that of the soul, which you do not yet pretend to hav solved.

I hav an article, a part of which I published some four years ago, and consider it a complete and the only demonstration yet produced on the subject. As soon as I hav an opportunity and time to copy said article, I will send it to be published in THE TRUTH SEEKER. And I presume you will think it is sad egotism and presumption to pretend to hav originated a demonstration on so difficult a question as the soul, that no other Infidel could find out or discover. Nevertheless, whatever is so, is so, and can't be helped. Neither do I pretend to undervalue the strong and almost satisfactory probability produced by the greatest man that ever lived, the immortal Thomas Hobbes, and some of the next greatest, such as Helvetius, Shaftesbury, D'Holbach, Hume, Collins, Voltaire, Cooper, Maudsley, Huxley, Tyndall, Lewes, Greg, and Reade, which is convincing in the highest degree, falling short only of absolute demonstration of the materiality and mortality of the human soul. I only say that no one who understands reasoning will say that their proof about the soul amounts to demonstration; although several of those men hav demonstrated another subject which is equally difficult. I mean philosophical necessity, perhaps the greatest and most important subject in the world, and one the fewest understand. I mean the proof about necessity given by Hobbes, Helvetius, Hume, D'Holbach, Voltaire, Shaftesbury, Lewes, Huxley, and Tyndall.

Hobbes demonstrated necessity in his book, "Tripos," best of any. And he also gives the best and most crushing definition of religion ever given, and I reckon ever will be given by man. If understood and taught, it alone would drive religion from the face of the earth. It is as follows: "Religion is a superstition in fashion, and superstition is a religion out of fashion." This differs widely from B. F. Underwood, who now pretends to think religion a real thing—an entity—man's partly developed condition. He also defines religion to be the kingdom of darkness.

Next thing is to business. It will be impossible for me to pay you my back bill until October next, when I will be sure to get my property back in possession, and then I will square all things up with you. Inclosed please find postal order for one dollar, for which send the paper as directed.

Mr. W. S. Bell was here, and gave three solid, instructiv lectures, giving Christianity and the Bible some powerful and deadly blows, pounding the old superstition heavily and wounding it deeply. I promised Mr. Bell to write an article giving an account of his lectures here, to be published in your paper, but I hav not been able to do so yet on account of sickness and other obstructions and troubles.

Yours truly, JOHN S. WALKER.

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BLOOMFIELD, N. J., July 24, 1880.

D. M. BENNETT, *Dear Sir:* I inclose five dollars (according to agreement) to help defray the expenses of delegates to the Brussels Convention. Yours truly,

HARRY B. SHEARS.

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SAN JACINTO, IND., July 16, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed you will find money order for three dollars, for which please send me thy new book, "The Gods and Religions of Ancient and Modern Times." I think I will send for the other volume when I renew my subscription in September. Thee may consider me a life member. I came across THE TRUTH SEEKER last summer while attending the Braden-Jamieson debate, and hav been a faithful and appreciativ reader of it since. Oh, long may it wave! I hope you go to the Brussels Congress, hav a splendid time, and giv us some good reports. We will be glad to welcome our old friend Eugene back to the editorial chair for a few months or more. I am scattering my old papers among my friends in the hope of making new subscribers. Your well wisher and true Liberal friend,

ANNA M. HANNA

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AUBURN, N. Y., July 20, 1880.

D. M. BENNETT, *Dear Sir:* Should not some proper legal provision be made either by the National Liberal League, by the state Leagues, or by local auxiliary Leagues whereby lecturers, and perhaps others, may be empowered and legally authorized to tie the "knot matrimonial?"

You are aware that Liberals and Spiritualists "marry and are given in marriage," and it seems proper they should hav the "matrimonial blacksmiths" in their own ranks to weld the links in the chain of affection where a union is desired by two loving hearts wounded by Cupid's darts.

Please set the ball in motion in this direction, so some of our people can get the "pin money" or fee that is now mainly given to the orthodox clergy. Yours truly,

J. H. HARTER.

[This is a good suggestion. It would seem to be proper for the National League to commission one person in each auxiliary League to perform the service or ceremony of marriage.—ED. T. S.]

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BLOOMING GROVE, KAN., July 16, 1880.

FRIEND BENNETT: Having but yesterday returned from a visiting tour of nearly two months among friends and relatives in northern Missouri, I found awaiting my return many letters and papers to answer and read; but of all the papers I receive, the one most dear to my heart is the brave, Liberal, heroic, grand, and peerless old TRUTH SEEKER, D. M. Bennett editor, the old veteran of free thought, free speech, free press, free mails, and liberty for man, woman, and child; that grand old hero who was persecuted, tried, and condemned by Christian bigots to a felon's cell in the Albany penitentiary for thirteen months—for what? For sending an innocent little pamphlet through the mails. For the violation of any law or the commission of any crime? Not a bit of it; but to satiate the thirst for blood that all Christians feel toward those who dare call in question the nonsensical mummery and absurd dogmas of their religion. And now I ask, Can those who profess to be Liberals in this boasted land of liberty lean back upon their dignity and say, "Well, it's not our fight." Brother Liberals, is it not our cause the noble champion of liberty suffered to sustain? If so, let us come to the rescue? Let us hold up the hands of him who has courage enough and ability to wield the pen in favor of the emancipation of the world of mind from the shackles of superstition and ignorance, that blighting curse that enslaves the mind of millions and holds it in abeyance to priestcraft, kingcraft, and many other equally ridiculous and expensiv luxuries. Yes, Bro. Bennett, to you belongs the champion's belt, which you hav fairly won; and for one I will do all my limited means and ability will allow to sustain your paper. Long may it wave! N. C. LANE.

PRATTSBURG, N. Y., July 23, 1880.

D. M. BENNETT, *Dear Sir:* The fact of being a traveling salesman constantly for ten months in the year and arriving here to-day is why I write you from this place. On my arrival here I entered one of the principal business places, conducted by Mr. George Look, an avowed Freethinker and Liberal, also a subscriber to your paper. Mr. Look had just returned from the post-office with your paper in his hand, and in my presence, on opening it, we saw the heading, "Ho for Brussels!" This at once attracted our attention still further, and on reading the contents discussed the proposition and considered the subject. Mr. Look and myself came to the wise conclusion of what vast importance is the Brussels mission that we Liberals, Infidels, Free Religionists, and Freethinkers could not afford to be represented at the Brussels Congress. After Mr. Look responded by saying, "It is an important thing and should highly interest all Liberals," I, though at the eleventh hour, made the proposition that he and I should at once forward you one dollar each, making two dollars to be added to the Brussels donation. Mr. Look quickly seconded the motion. So please find inclosed the above amount for said purpose, which please acknowledge by making room, if practical, in your next issue, for the publication of this letter.

The reason I ask this is to be satisfied that you are in receipt of this donation before you start for Brussels. I wish we were able to donate more for our great cause, but really it is all we can afford now, but hope to do more in the future by buying books and renewing our subscriptions. We cannot think of leaving our representativs and armor-bearers in the middle of the Atlantic, and trusting to "providence" to bear the other half of the expense. We don't want any "providence" mixed up with this grand undertaking, for should there be, we fear it would turn out a total failure, which would be a victory for the Christians. Let us depend wholly upon ourselvs, and make it a grand success. I hope there will yet be many eleventh-hour donations made before your departure. We wish you all continued good health at Brussels, and hope you will think of us while there. Hoping that you will return home safe and sound, bringing with you the assurances that our great cause has been greatly advanced both in Europe and America, I remain, Yours truly, L. D. GRISWOLD.

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ALDEN, MINN., July 13, 1880

D. M. BENNETT, *Dear Sir:* I hav lately perused a copy of your paper, loaned me by a friend. I was greatly edified, so much so that I feel that I must hav it for regular perusal. Indeed, I can think of no expenditure of $3 which will be likely to yield me such intense satisfaction and entertainment as the weekly arrival of your paper.

I was sired and bred in the rigid blue-light discipline of New England Presbyterianism, but just as soon as I came to read, reason, and reflect, the abominable utter absurdity of Bible Christianity overwhelmed me. Even at the age of 18, the Bible, which I had been hired to read through again and again by a pious grandmother, showed up, to my thinking, a tissue of most glaring falsehoods, obscenity, lust, murder, and villainy in every form, practiced by the great models of goodness, Abraham, Isaac, Jacob, David, Solomon, all the whole lying, treacherous, ignominious hundreds and thousands of Jew impostors, beginning with Cain and ending with Jesus, the latter not particularly heinous except in this monstrous asseveration of divine origin. And what a dastardly act would they attribute to him they called the Almighty, bringing him down from high heaven to this puny earth to overshadow a young woman already plighted in marriage to an honest carpenter man! And upon this so-called immaculate conception the great structure of Christian religion rests. The chronicles admit that Christ was tried and executed as an impostor, but claim it was a voluntary act for redemption of the race. In what rational manner could his execution, voluntary or not, divine or earthly, affect beneficially the millions of unborn human beings, and all others remote from the immediate locality, or even right there? Pshaw! Too utterly preposterous to even require argument or confutation! Of what use is human reason unless exercised in a reasonable way? But it is a fact that all theologians, all ministers of the gospel, nowadays admit that religion cannot be maintained by evidence and argument, but only by blind faith. Old confirmed religionists could not for the world hav their eyes opened and the truth poured in upon their benighted, bigoted minds. But a new and more facil generation is coming on, who will be less and less disposed as time rolls on to swallow the sickening obscene trash of which religion is wrought, without investigating and rejecting that which will not bear the test of truth and common reason. It may take twenty, forty, or sixty years to dissipate the foul myths of the scriptures and overturn the whole spurious, decaying fabric of Christianity, but it is surely doomed. Yours, N. F. JOHNSON.

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CINCINNATI, O., July 10, 1880.

DEAR TRUTH SEEKER: Is it lunacy, is it thoughtlessness, or is it hypocrisy that makes so many thousands of people spend thousands and millions of money for the purpose of going to some other world after death? There certainly can be no sense in it, because there is no other world for the people of this world to go to. All die and are buried in this world; some in one way, some in another, and that settles the whole business; and all those who say or think otherwise can prove nothing in their favor. But extinction by death proves everything. There stands the fact clearly before any one. A thousand witnesses can behold a dead corpse going to corruption. How, then, is it possible for such corrupt material to turn up in some other world? Is it not well known that every creature, rich or poor, is laid aside to rot and hid from the sight of their dearest friends? Oh, some say, it is their soul that is in some other world. No soul, spirit, or ghost could be there, for nothing of the kind could exist apart from the body. The mind, or soul, is a part of the material organism, never distinct therefrom, but ever united in life and positivly extinct and oblivious at death. T. WINTER.

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## Kansas Camp-Meeting.

The annual camp-meeting of Spiritualists and Liberals of northern Kansas will be held in a fine grove near Delphos, Ottawa county, Kan., in the Solomon River valley, beginning Aug. 13th and ending Aug. 23d. Everybody is invited to come and get *en rapport* with the angel world; also to view the finest valley in the West. Free platform, with charity for all sects and creeds. Reduced rates on Kan. Pacific and Mo. Pacific Railroads. D. C. SEYMOUR.

*Clyde, Kan.*, July 18, 1880.

## Robert Burns.

I see amid the fields of Avr
A plowman, who, in foul or fair,
Sings at his task.
So clear we know not if it is
The laverock's song we hear or his,
Nor care to ask.

For him the plowing of those fields
A more ethereal harvest yields
Than sheaves of grain;
Songs flush with purple bloom the rye;
The plover's call, the curlew's cry,
Sing in his brain.

Touched by his hand the wayside weed
Becomes a flower; the lowliest reed
Beside the stream
Is clothed with beauty; gorse and grass
And heather, where his footsteps pass,
The brighter seem.

He sings of love, whose flame illumes
The darkness of lone cottage rooms;
He feels the force,
The treacherous undertow and stress,
Of wayward passions, and no less
The keen remorse.

At moments, wrestling with his fate,
His voice is harsh; but not with hate;
The brushwood hung
Above the tavern door lets fall
Its bitter leaf, its drop of gall,
Upon his tongue.

But still the burden of his song
Is love of right, disdain of wrong;
Its master chords
Are Manhood, Freedom, Brotherhood;
Its discords but an interlude
Between the words.

And then to die so young, and leave
Unfinished what he might achieve!
Yet better sure
Is this than wandering up and down,
An old man, in a country town,
Infirm and poor.

For now he haunts his nativ land
As an immortal youth; his hand
Guides every plow;
He sits beside each ingle nook;
His voice is in each rushing brook,
Each rustling bough.

His presence haunts this room to-night,
A form of mingled mist and light,
From that far coast.
Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear guest and ghost!

—*H. W. Longfellow.*

## Sunrise in California.

BY CHARLES BRADLEY.

*Eos crocopeplos ecidnato pasan ep ian.*
"The golden morn lit up the whole earth."
—*Homer.*

"Yonder comes the powerful king of day,
Rejoicing in the east." —*Thompson.*

"Look, love, what crimson streaks
Do lave the severing clouds in yonder east.
Night's candles are burnt out, and proud day
Stands tip-toe on the misty mountain-top."
*Shakspere.*

"Thus sang the uncouth swain to the rocks and rills,
While the still morn went out with sandals gray." —*Milton.*

"Good morning; good morning; good mor-r-r-r-ning." *Hutchinson Family.*

Scant daylight 'twas when I and Jack
Saw little Jimmy looking back,
While we toiled up the mountain track
As broke the stilly morning.

High mountains, and there boomed a grouse;
'Way down it smoked my old log house.
I cut a fling—nichts com heraus,
As broke the clouded morning.

The little cataract spring was there;
We paused in pathway of the bear
To catch that booming on the air,
As broke the dewy morning.

Cragged Salmon hills were gleaming white,
Sharp Shasta Butte loomed faint in sight—
Vanished the rearward of the night
As broke the golden morning.

Dark on the gulch the shadows lay;
Red on the peaks the sunbeams play;
All splendor came the king of day,
As broke the glorious morning.

From youth I've loved the prairies fair
Where the bees all sing in flowers rare;
But giv to me the mountain bare
When breaks the heavenly morning.

For there in nature vast I see,
Forgetting my mortality,
Beauty in its infinity,
As breaks the stilly morning.

My song is sung, my tale is told;
For all this purple and this gold,
If I don't kill that grouse I'm sold,
All in this dewy morning.

## Delilah.

BY ALHAZA.

Loosen thy tresses, O lovely Delilah;
Mild as a dove in thy snowy nest lie:
Let the fringe droop of thy long silken lashes,
Veiling the craft of thy beautiful eye.

Nothing can harm thee; God's servant protects thee;
Then hasten his work, maiden; never mind how.
Two or three lies and a smile full of sweetness
Are as useful at times as a harrow or plow.

Could Samson liv now, among civilized people,
How grandly his locks in their beauty might grow!
No vulgar Jehovah would tempt a sweet maiden
To send a bold hero to darkness and woe,
No angel came near when the dimples were playing,
To grace thy bright cheek and thy beautiful lip;
To say that one thrill that is honest and loving
Givs the purest delight that a mortal can sip.

But the church thinks 'tis right, so go on with your sinning,
And veil the sweet light of your dark, dreamy eye;
Then weave your vile web round some artless Freethinker,
And kiss his bright forehead, and tell him a lie.


# NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

3m31 R. G. INGERSOLL.

All of C. P. Farrell's editions of Col. Ingersoll's works, and none others, are sold at this office. D. M. BENNETT.

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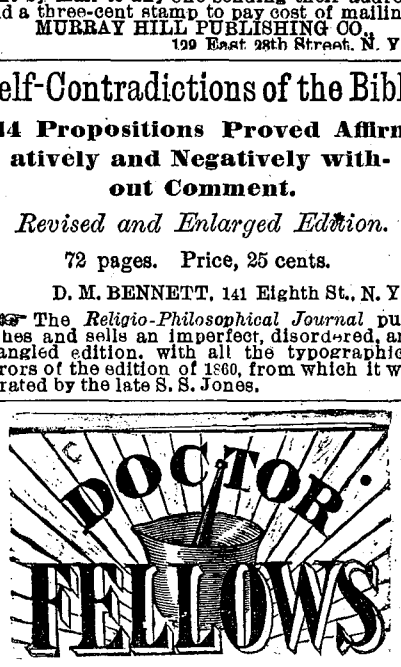
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WE cannot well afford not to see the geese go over a single spring, and so commence our year regularly.—*Thoreau.*

THE object of all ambition should be to be happy at home. If we are not happy there we cannot be happy elsewhere.

TEARS are the gift which love bestows upon the memory of the absent, and they will avail to keep the heart from suffocation.

NEVER be too presumptuous. Ponder over this observation; the reason so many people upset and sink in the stream of life is because they put up more sail than they can carry.

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IT is easy to talk largely of the abstract dignity of humanity, and to take Socrates or Shakspere for a type of it. One can understand something of spirits such as theirs continuing, because we see they do continue; but really, with the mass of us, one would think the most reasonable, as well as the kindest, thing which could be done would be to put us out. The stars want no snuffing, but I fear, if we are all to be kept burning, whoever has the trimming of us will hav work enough. Not being good enough for heaven, nor bad enough for the other place, we oscillate in the temperate inertia of folly, answering no end whatever, either of god or devil; surely one would think we should be put out.—*Froude's "Nemesis of Fate."*

THE majority of people do not hav any opinions. They hav simply notions, impressions, sentiments, feelings; they hav prejudices, a desire to see this thing prevail, or that. But how many men are there that, concerning any great problems of the world, hav earned the right to say that they hav an opinion? How many men are there that hav studied the question, that hav weighed opposing claims and probabilities and testimony, so that their opinion is worth the breath it takes to utter it? There are thousands of people who are like looking-glasses; they hav a shadow of whatever happens to be standing before them. They hav an opinion so long as they are talking with some positiv person who believes something, but let that person go away, and it is ready for another track.—*Savage.*

ALL we see is the result of fixed laws or principles, but these laws are not the work of a designing creator; they are part and portion of the matter itself, and the adaptivness of one thing to another is only a natural result of cause and effect. It is Theists who would produce chance and blind forces. If godism were true then one might see how designs were possible. For trees could then grow with the roots in the air and leaves in the soil, and men walk on their heads, and birds swim in the water as fish do. All the fixed laws of nature could be controverted, and miracle, chaos, and disorder reign where now all is harmony, beauty, and adaptivness. Go down deeper, and find the bed rock of Atheism, and thou wilt see that its foundations are as firm and immovable as are the eternal verities of the universe.—*Elmina D. Slenker.*

## Odds and Ends.

ONE touch of humor makes the whole world grin.

IT is a mean temperature that don't send a fresh breeze.

RECIPE for making your own eye water.—Stick your own finger in it.

A MAN is like an egg. You can't tell whether or not he is good until he is broke.

"THAT puts a different face on it," as the boy said when the ball struck the clock dial.

"THERE is a woman at the bottom of it," as the man said when his wife fell into the well.

SUNDAY-SCHOOL teacher: "Annie, what must we do to be forgiven?" Annie: "We must sin."

"PATRICK, where's Bridget?" "Indade, ma'am, she's fost asleep watching the bread baking."

DOMESTIC Bliss—Kissing the maid of all work. Domestic Blister—When a man's wife surprises him in the act.

WHEN girls are young they like half a dozen birthdays a year; but as they grow old they don't care to hav even one.

A FAMILIAR instance of color blindness is that of a man taking a brown silk umbrella and leaving a gingham own in its place.

THE young housewife: "What miserable little eggs again! You really must tell them, Jane, to let the hen set on them a little longer."

THE amount of money now in the United States is estimated at $1,104,000,000. When we look at our pocketbook we can hardly believe there is half so much.

BICYCLE spokes are made almost as thin as pipestems, so that the average rider can distinguish them from his legs. It would be dangerous to get them mixed up.

"Do not marry a widower," said an old lady; "a ready-made family is like a plate of cold potatoes." "Oh, I'll soon warm them over," replied the damsel; and she did.

A FAMILY of young ladies who reside in this place are so constantly in the habit of entertaining their company on the front stoop that they hav gained the title of step-sisters.

AN Illinois girl with a breach-of-promis suit testified that it was the usual thing for girls to show their love-letters to fifteen or twenty other girls in order to make them jealous.

JOHNNY says his mother makes a great cry if his little sister goes without her shade hat. She don't want her to get freckled, but doesn't seem to care a bit how much his father tans him.

"TOM," said a girl to her sweetheart, "you hav been paying your distresses to me long enough. It is time you made known your conentions, so as not to keep me in expense any longer."

LIGHT-MINDED young thing in a bathing-suit: "Surely, Aunt Margaret, you're not going to wear your spectacles in the water?" Aunt M.: 'Indeed, I a.. Nothing shall induce me to take off another thing."

"IT looks like the scene of a great battle," remarked a traveler, viewing the work of a recent cyclone at the West. "Yes," said the native, solemnly, and without removing his pipe, "the place was tuk by storm."

IT is said that the deepest gorge in the world has been discovered in Colorado. We always had the impression that the biggest gorge in this country might be witnessed at the railway station where the train stops "five minutes for dinner."

WHEN a man fails to laugh at one of the king of Burmah's jokes he is knocked down and traveled over and strewed about. And it's a great blessing that the king's jokes are always so funny that nobody ever seems able to help laughing at them.

HE appeared to be almost gone. Rolling his eyes toward the partner of his bosom, he gasped, "Bury me 'neath the weeping willow, and plant a single white rose above my head." "Oh, it's no use," she snapped out, "your nose would scorch the roots." He got well.

"You made a fool of me," said an irritated man to his wife, "and that's the way you got me to marry you." "My love," sweetly responded the wife, "you do yourself an injustice. Call yourself a fool if you please, but remember that you are in all respects a self-made man."

A GENTLEMAN took his little girl Julia to a barber-shop one day to hav her hair cut. The barber was a colored individual. The little girl was very quiet, and did not speak. On getting outside the door, she drew a long breath, and said, "Papa, I would not like to hav inks (ink) all over my face."

A DUTCHMAN was relating his marvelous escape from drowning when thirteen of his companions were lost by the upsetting of a boat, and he alone was saved. "And how did you escape their fate?" asked one of the hearers. "I tid not co in te tam pote," was the Dutchman's placid answer.

A TENDER young potato-bug
Sat swinging on a vine,
And sighed unto a maiden bug,
"I pray you will be mine."

Then softly spake the maiden bug,
"I love you fond and true,
But oh, my cruel-hearted Par
Won't let me marry you."

With scorn upon his buggy brow,
With glances cold and keen,
That haughty lover answered her,
"I think your Par-is-green."

## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | 2 |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 3 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus, D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 3 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
| 44. | Design Argument Refuted. Underwood. | 3 |
| 45. | Elisha the Prophet. Bennett. | 2 |
| 46. | Did Jesus Really Exist? " | 2 |
| 47. | Cruelty and Credulity of the Human Race. Dr. Daniel Arter. | 5 |
| 48. | Freethought in the West. G. L. Henderson. | 5 |
| 49. | Sensible Conclusions. E. E. Guild. | 3 |
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| 51. | Sixteen Truth Seeker Leaflets. No. 1. | 5 |
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| 59. | Bible Prophecies Concerning Babylon. B. F. Underwood. | 2 |
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| 65. | Short Sermon No. 2. Rev. Theologicus, D.D. | 2 |
| 66. | God Idea in History. H. B. Brown. | 5 |
| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
| 68. | Ruth's Idea of Heaven and Mine. Susan H. Wixon. | 2 |
| 69. | Missionaries. Mrs. E. D. Slenker. | 2 |
| 70. | Vicarious Atonement. J. S. Lyon. | 3 |
| 71. | Paine's Anniversary. C. A. Codman. | 3 |
| 72. | Shadrach, Meshach, and Abed-nego. D. M. Bennett. | 2 |
| 73. | Foundations. John Syphers. | 3 |
| 74. | Daniel in the Lion's Den. Bennett. | 2 |
| 75. | An Hour with the Devil. " | 10 |
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Very truly yours. JAMES PARTON.

NEWBURYPORT, MASS, April 29, 1880.

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Very truly yours, JAMES PARTON.

# THE TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 32 { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, August 7, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

MOODY is now at Northfield, Mass., enjoying rest on his farm. In the fall he is to labor with the politicians and other sinners of Washington, D. C.

A CONSERVATIVE clergyman in England has chosen to omit the prayer for Parliament since the election, on the ground that "such a lot" are not worth praying for.

SPURGEON'S vast congregation, generally numbering between six and seven thousand people, join in singing hymns without any instrumental accompaniment.

THE crop of doctorates among the clergymen during the past commencement season was large. Eighty ministers received "D.D.," forty-six "LL.D." and twenty "Ph. D."

THE Rev. Mr. Chainey, a Unitarian pastor at Evansville, Indiana, declared his disbelief in a God, and was promptly expelled from the church. This he had expected; but now he has also suffered expulsion from his Masonic lodge.

A FEW city churches whose pastors are absent, and whose treasuries are not overflowing with wealth, economize by holding prayer-meetings instead of having preaching. In most cases these prayer-meetings are sparsely attended.

THE Rev. Ira C. Billman preached a kind of farewell sermon at Jackson, Mich., and his congregation did not at the time know what he meant by it. He deserted his wife to elope with another woman next day, and then his meaning was clear.

THE Mowbray Nitro-Glycerine Works at North Adams, Mass., hav been blown up three times. Of the ten successiv superintendents, eight hav been killed by explosions, one is blind, and the other is now in charge. The utmost care is maintained in the establishment but danger is unavoidable.

THE Rev. Charles A. B. Wilson has met with a disaster at the outset of his ministry. He went to Baltimore to be ordained a clergyman of the African Methodist church, returned to Allegheny to take charge of a church, and within a week was arrested for stealing a watch. He fears that his pulpit usefulness is destroyed.

A CHINAMAN was three days without food in a California wilderness. When found he said he had been abundantly fed by strange beings, who supplied all sorts of delicacies. His imagination had been affected by hunger, as is frequently the case; but his countrymen believe that he has been in the hands of devils, and they are putting him through a purifying course of ceremonies.

THE congregation and Sunday-school of Calvary Chapel at Riverside, N. J., were evicted a few days ago, and their pulpit, pews, and furniture were placed in the road, for a debt of $57 50 owed by them to the church of the Holy Communion. One of the wardens said that the eviction was not so much for the debt as because the members of Calvary associated with the members of other churches in religious work, which the high church people objected to.

MOST of the pastors of fashionable churches are out of town; and more than half of the churches which rank in this class are closed. The pulpits of those which remain open are supplied by clergymen from the country, most of whom are friends or relativs of the absent pastors. This is a pleasant thing for the country brethren, as it givs them a chance to stand before a city congregation, and to put in their pockets the fee which it is customary to pay for such a service.

FUEGO, a volcano of Guatemala, which in times past has been activ and destructiv, has again burst into eruptiv energy. Suddenly one night, and without the usual premonitory rumblings, it shot a huge pillar of flame several hundred feet into the air. Vesuvius, not long ago, began one of its frequent exhibitions of molten lava. Observers of natural phenomena may be inclined to couple these eruptions with the recent earthquakes in the Phillipine Islands by which upward of 300 livs were lost, and with other slighter simultaneous earthshakings, not forgetting the little ones in New Hampshire.

A PECULATING PASTOR.—Rev. Charles Alfred Wilson, a Methodist preacher, of New Baltimore, Ohio, was arrested recently on the charge of larceny preferred by a half-sister, Mrs. Phillips, of 31 Rust street, Pittsburgh, Pa., who insists that the gentleman appropriated a watch and ring belonging to herself. Two pawn tickets were found in his possession, one of them calling for a watch which answers the description of the one stolen from a man named Mills, of Salem, Ohio, two weeks ago.

AND another thing, Gen. Hancock always puts out a kerosene lamp by blowing down the chimney. Now we ask—In all candor—can the American people afford to take the chances on a president who is liable any night to blow himself up with a kerosene lamp? The act would be utterly destructiv of presidential dignity; it would lower us in the esteem of other nations, to say nothing of the entire forfeiture of the insurance. Citizens of the republic, you are warned.—*Burlington Hawkeye.*

THE Rev. George T. McClelland went from Pittsburgh to Reynoldsville, Pa., to conduct a revival meeting in a Presbyterian church. He was quartered in Elder Kelso's house. The neighbors heard the noise of a fight in the building, and presently the clergyman was chased out by the elder, who kicked him violently at every step. Mr. McClelland subsequently said: "Mrs. Kelso invited me to kiss her, and I did so. Then her husband assailed me. I wish now that I hadn't kissed her."

THE *Telegram* is really becoming an outspoken Infidel paper, that is, so far as the *Telegram* can be outspoken on any subject. Yesterday it published an editorial advising every one to take a pledge to totally abstain from religion, and used a headline respecting Tanner which describes him as "ahead of all authentic records." We call to mind a record of a fast for forty days and forty nights, while Tanner had not then covered thirty days. Is it possible that the *Telegram* intends to characterize that record as unauthentic?—*Truth.*

A VERY inteligent lady remarked that she seldom rote a letter becaus she did not no how to spel. Thare ar menny thousands of such persons to whom fonetic speling would bring immediate relief. All thay hav to do is to hed a letter "Speling Reform," or something of the sort, and then spel in the most convenient way. It wil make no difference whether thay spel like anybody else or not; for we hav not yet reecht the stage when eny two speling reformers can spel exactly alike. No matter if it does look strange; it cannot be worse than the old speling.—*Plowshare.*

IN an interview with a reporter, Ex-Senator Simon Cameron declares that if General Hancock is elected there will be an end to all the Indian war swindles. This, coming from a man who has always been prominent in Republican councils, and who may reasonably be supposed to reflect not only the sentiment of a large proportion of the Republicans of Pennsylvania, but the opinions of his son, the present senator, is at least significant. It is worth the consideration of the people of the United States that so old and experienced a statesman as Mr. Cameron makes so important a prediction. If we could get rid of our Indian wars once for all, bread and butter would be cheaper—to begin with.

IN his work, "The New Parliament," just issued, Mr. Saunders classifies the members as follows: Merchants, manufacturers, mine owners, etc., 199; ship owners, 20; lawyers, 128; army, 82; navy, 4; diplomatists, 8; chairman railway companies, 11; journalists, 15; civil and agricultural engineers, 10; bankers, 16; tenant farmers, 5; university professors, 3; brewers and wine merchants, 13; laborers, 2; member Royal Academy (Scotland), 1; medical professors, 5; civil and military tutor, 1; Presbyterian minister, 1; ex-dissenting minister, 1; ex-clergymen Established church, 2; country squires, magistrates, deputy lieutenants, sons of peers, baronets, etc., 125.

A CITIZEN of Orangebury, S. C., fell dead while engaged in prayer at a religious meeting there last month. What a fearful judgment for his impious presumption in attempting to dictate to the Almighty, and while so doing surrounding himself with others bent in the same unholy purpose! What a striking condemnation of prayer-meetings! Our friend, the *Commercial Advertiser*, which has almost reached its centennial year, attributes the sudden death to the extreme heat, which, it says, probably caused a stroke of apoplexy. We cannot credit this theory. We hav too often heard our theological friends discuss sudden deaths in theaters and such places, and they always attributed them to Providential judaments upon the victim for the sin he was committing in being in such places. If theologians don't understand this thing, who can? It is their business. We are, therefore, reluctantly compelled to believe that in this sad event the Almighty intended to stamp prayer and prayer-meetings with his disapproval in the most solemn form known to him.—*Truth.*

SPEAKING of Col. Ingersoll, the Washington *Republic* says: "He keeps away from the barrooms; he givs liberally to all good works, whether Catholic, Methodist, Baptist, or what not; his word is taken by everybody who ever had dealings with him, and nobody who has ever known him would ask for his bond. His house is an ideal Liberty Hall. He has no rules for himself or his family. They all do as they please. He has no time for going to bed or getting up. He sleeps when he is sleepy, eats when he is hungry, and rests when he is tired. A "regular life" he knows nothing about. Every member of his family does exactly as she pleases. He is never without company. His family consists of his wife, "a women without superstition," and two daughters, Eva, aged sixteen, and Maud, aged fifteen. He says his children never did a wrong in their lives, and they never had a secret from their parents. They, too, do exactly as they please. They were never reprimanded or refused a request in their lives.

THE Free Presbytery of Edinburgh appears not to be done with the case of Prof. Robertson Smith, who was called to account for alleged heterodoxy in his articles on the Bible in the "Encyclopedia Britannica." The long and short of the very tedious trial to which Prof. Smith was subjected may be summed up in saying that the verdict was substantially "Not guilty, but don't do it again." The Professor's prosecutors were unmindful of the fact that the Encyclopedia had been published only in part, and that several volumes were yet to appear which might contain other articles from his pen. The appearance of the volume recently issued has added fuel to the smoldering fire, and some of the brethren now want to make it hot for the Professor. His articles on "Haggai" and "Hebrew Literature" are considered open to grave criticisms. Some of the members of the Presbytery consider them just grounds of trial for heresy, and others think such a trial would savor of persecution, and tend to bring ecclesiastical authority into contempt. The College Committee is to examin carefully into Prof. Smith's views, and report in November. For the present the Professor retains his chair in Aberdeen College.

CHARLES BRADLAUGH resides at 20 Circus road, St. John's Wood, over a musical library, where harmoniums and American organs are sold and pianofortes are to be had on the hire system. He occupies only part of the premises, his suite of apartments being on the first floor. His two daughters reside with him, and assist him in editing the *National Reformer*. These young ladies do not bear much resemblance in feature to their father, whose Atheistic principles they hav thoroughly imbibed. They hav been successful candidates in the recent examinations in the science class in chemistry at South Kensington. As for Mr. Bradlaugh himself, he is a tall, stoutly-built man of 47 years of age. When at home he wears a working-suit of plain gray cloth. He has a square head, and a broad and massiv face. He is clean-shaven. His upper lip is thick and deep. His utterance is clear, measured, and distinct, and when engaged in conversation he uses his eyes with great effect, as if to impress one with the importance of every word he utters. In the large front room over the musical library, the windows of which command a view of a dairy and a public house, Mr. Bradlaugh edits his journal and transacts general business. The room is furnished with two large writing-tables, at one of which he sits and works, his sub-editor sitting at the other. The numerous shelves round the room are well stocked with books, chiefly of reference. A high desk and several chairs complete the furniture, which is of the usual office pattern.—*Sun.*

## Events of the Week.

GLADSTONE, the British Prime Minister, is seriously ill.

THEY had a snowstorm on the Catskill mountains a few days ago.

THE chiefs and head men of the Utes hav signed a treaty of peace at Los Pinos, Col.

A LONG ISLAND deacon was recently fined ten dollars for horsewhipping his servant girl.

FIRES involving a loss of $325,000 occurred last week among some Buffalo planing mills.

KOKOMA, Indiana, was recently surprised by a shower of live fish about the size of minnows.

THE American exhibitors at the Australian International Exhibition received 228 awards.

THE Chilian admiral has notified the foreign ministers to leave Lima, as he intends to bombard that city.

A MAN in Kingston, N. C., was recently sent to jail for thirty days for kissing a lady contrary to her wishes.

THE Rev. T. B. Miller, Dean of the University of Medicine and Surgery in Philadelphia, has been arrested on a charge of forgery.

THE Egyptian obelisk is to be placed in Central Park, and preparations are being made to remove it from the steamer to its new site.

ONE of the witnesses who tried to clear the Rev. Mr. Kalloch, of San Francisco, of the charge of murder, has been convicted of perjury.

THE hostil Apaches who were recently driven from New Mexico into Mexico hav had several conflicts with Mexican troops, in which they were worsted.

THREE mine bosses were killed by death damp in a coal mine at Shenandoah, Pa., a few days ago. Two parties of rescuers were overcome by the damp and taken out unconscious.

TWO men were killed, five seriously injured, and many slightly hurt, by a collision between two Long Island trains on the 31st ult. There were three hundred passengers on the trains at the time.

THE bodies of the twenty men who were drowned in the Hudson River Tunnel last week still remain entombed. A large force of laborers hav been at work night and day, but as yet they hav not succeeded in getting into the tunnel.

ONE day last week a terrific hailstorm visited North Sandwich, Mass. The ground was covered three inches deep with hailstones an inch in diameter. Stone walls were thrown down, and cows, wagons, and boats were carried long distances through the air.

THE long silent volcano of Fuego, in Guatemala, has become activ, emitting a column of fire five hundred feet high. The surrounding country was illuminated for fifty miles, and clouds of dust and ashes are carried by the wind to enormous distances.

OLD man Bender, the notorious Kansas murderer who has evaded justice so long, has at last been captured and positivly identified at Fremont, Neb. The whereabouts of his murderous son and daughter, who helped in his bloody deeds, has been discovered.

THE superintendent of a Sunday-school at New Berlin, N. Y., recently thrashed his father-in-law, an old man of eighty, most brutally. The reason given for the inhuman abuse is that the old man persisted in smoking, in opposition to the wishes of his pious son-in-law.

AN imitation bull-fight in this city, on Saturday last, was presided over by Mr. Bergh, the President of the Society for the Prevention of Cruelty to Animals. The bull-fight, of course, was a farce, as cruelty was not permitted, and cruelty is the essential part of a bull-fight.

DR. TANNER holds out well in his long fast. His looks do not indicate the terrible ordeal he has passed through: and though much weaker than last week, he is still able to take his daily drive through the Park. On Saturday, the 7th, at noon, he will hav completed his forty days without food.

## The Godly Women of the Bible.—Continued.

BY AN UNGODLY WOMAN OF THE 19TH CENTURY.

THE VIRGIN MARY.—CONTINUED.

The purification of the virgin, the presentation of the babe in the temple, and the scene there with Simeon and Anna are too instructive and prophetic to be passed over in silence, yet justice cannot be done this miraculous *fiasco* in these articles. The boy was circumcised on the eighth day and called Jesus, which was so named of the angel before he was conceived in the womb (Luke ii, 21), and when the days of Mary's purification were accomplished they brought him to Jerusalem. Purification required thirty-three days after circumcision for the birth of a boy, and sixty-six from birth for a girl. It was twice as great a defilement to become the mother of a female child as a male. The learned commentators correct the "best copies" which read "their," declaring "it was the mother only who needed purifying from the legal uncleanness of child-bearing." As if a virgin would need purifying because she had *borned* God. Oh! oh! According to God's law, Mary was required to offer a lamb for a burnt-offering, and a turtle dove or a young pigeon for a sin offering. What sin had the immaculate conception committed? But she had to offer the sacrifice just the same as though she had become the mother of a common-sized baby-boy of nine pounds instead of being the mother of God. If the mother had no young sheep, she had to bring two doves or two young pigeons, and if this was beyond her means the Lord would let her off with fine flour as a substitute. He was not very particular what, but something he must and would hav (Lev. xii). Joseph and Mary were rather poor, for they brought the doves or pigeons.

As every male that openeth the womb shall be called holy to the Lord (Luke ii, 23), the virgin presented her babe according to the law, "where herself would be sprinkled by the priest with the blood of her sacrifice." What heathenish mummery and senseless rites for any nation to observe, but how much more reprehensible when indorsed as a part of religious worship ordained by the Christian's God for his peculiar chosen people even though ages since. And a woman the subject of such ceremonies instituted by man under the pretense that God spoke in clouds from Mount Sinai, "Thus saith the Lord."

At the critical moment of the presentation of Jesus, in comes old Simeon, sent there "by the Spirit" with the Holy Ghost ("a living, conscious person") upon him. What a load the old gentleman must have had on his back, especially if this ghost was a large, heavy "person." It had been revealed to him by the Ghost, that he should not die until he had seen the Lord Christ. He knew at once that this boy was the Christ. So, "by the spirit," he seized him in his arms and ran on with a prophecy which the historian could put in his mouth after it was fulfilled. The fun of the whole story is Joseph and Mary marveled at the prophecy just as if Jesus had been a legitimate child, his mother received no angel visit from gentleman Gabriel or promises; neither Joseph in a dream that he was a Holy Ghost boy. Wonderful, that they had so soon forgotten all about the parentage of God! Then Simeon blessed them and made further predictions, which were unrecorded till long after the events took place, if they ever occurred. One passage only in Simeon's address was specially directed to Mary, and as the infallible commentators say "the exact purport of these words is doubtful," they are not worth the space of recording. Mary was very stupid for a mother after having had a child in such an unnatural manner, accompanied with such miraculous predictions as Gabriel made in regard to the child and herself.

At that instant came in Anna, a prophetess, who was of great age, not less than 103 years say the divines, for she had lived with a husband seven years from her virginity, and was then a widow of 84. She lived in the temple and did nothing but fast and pray night and day. Well, she too knew this forty days' baby "was he to whom all Israel looked for redemption in Jerusalem," which was false, for he neither redeemed Israel nor Jerusalem, but became God-forsaken in his dying agonies, being crucified for Sabbath-breaking, blasphemy, and sedition. After they had finished their ceremonies they went home to Nazareth, and thus ends this spirit episode, mentioned by none but Luke.

The next scene is quite impressive, finishing up Luke ii. It is where Jesus at the age of twelve for the first time went with his parents to Jerusalem, as was their custom every year, to the feast of the passover. This young Judean took occasion to remain behind to have a little chat in the temple with the learned doctors of the law. Going one day's journey before missing him, then turning back in search for the truant and finding him the third day thus employed, called forth this rebuke from his mother: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." So ignorant were his parents of his true mission, not withstanding all that had occurred, that they understood not his words when he answered: "How is it that ye sought me? Wist ye not that I must be about my father's business?" He went home, however, with them, and was subject to them; but Mary remembered all these smart, precocious sayings after he became a great preacher. One would "suppose" that she would have been expecting remarkable exploits of a boy born as never before was any child, and who was conceived by a ghost, even though he had a human mother, and that mother herself. The divines find it convenient to infer that Joseph died soon after this event, for he was never mentioned afterward, "having served the double end of being the protector of our Lord's virgin mother and a parent to Jesus," so they say.

Some additional statements and admissions by these knowing ones are worth copying. "From the time at which our Lord's ministry commenced, St. Mary is withdrawn almost wholly from sight. Four times only is the veil removed, which, not surely without a reason, is thrown over her. These four occasions are: 1. The marriage at Cana of Galilee (John ii, 1); 2. The attempt which she and his brethren made 'to speak with him' (Matt. xii, 46; Mark iii, 21, 31; Luke viii, 19); 3. The crucifixion; 4. The days succeeding the ascension (Acts i, 14). If to these we add the two references to her, the first by her Nazarene fellow-citizens (Matt. xiii, 54, 55; Mark vi, 1–3), the second by a woman in the multitude (Luke xi, 27), we have specified every event known to us in her life. It is noticeable that on every occasion of our Lord's addressing her, or speaking of her, there is a sound of reproof in his words, with the exception of the last words spoken to her from the cross."

That is true, and let the fact be repeated by anti-Bible believers—since Bible believers boast of it as a praiseworthy feat in their son of God—that he ignored his mother. Rev. Justin D. Fulton, D.D., former pastor of Tremont Temple church, Boston, Mass., in his zeal to repudiate Mariolatry (the worship of the Virgin Mary), to prove the idolatry of the Romish church, goes so far in his book, "The True Woman," published in 1869, as to dishonor Mary still worse than did Jesus. It will be remembered, when discovered after a three days' hunt, that Mary said, "Thy father and I have sought thee sorrowing." Hear what the Rev. Fulton says: "When Mary speaks, she ignores the miraculous conception, and calls him the son of Joseph."

Why should she not call Joseph his father? Who should know as well as a mother the fatherhood of her child? Nobody had then thought of any other parentage for the boy, as will be seen hereafter.

Reverend Fulton goes on to say, "Jesus rebuked her by asserting his sonship, and claiming God as father." What if he did? he was not the first twelve year old boy who has rebuked his mother. How did calling God his father assert his sonship? Pray explain, Justin. Did he not command his disciples and all his followers to call God father? Did he mean that they should ignore their earthly father, that no person had a human father who followed him, but were all conceived of the Holy Ghost as was claimed for himself?

Fulton's argument proves too much if it proves anything, and defeats itself. [It will be seen that the ungodly woman is here arguing from a biblical standpoint and as if such a man as Jesus Christ actually lived.]

## Questions for Consideration.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We Liberals of Hamburg, Erie county, N. Y., do respectfully ask you to publish the following, which we quote from an able law journal of May 18, 1880, known as the *Central Law Journal*, of St. Louis; and we hope that it will be the means of encouraging those who endeavor to imitate nature's forms, either as painters or as carvers, or by any other way:

A. C. STOLTING.

[*From the Central Law Journal.*]

Will some one be good enough to tell us something about Mr. Anthony Comstock of New York? Who is he? What are his duties and powers? From extracts we find in the newspapers concerning this individual, he seems to be regarded by a certain class of publishers in about the same light that the Russian student of revolutionary ideas regards a member of the czar's police. We learn from these extracts that he claims to be the guardian of the morals of the American nation. We learn likewise that if a work of art happens to be more true to nature that he believes it should be, or if a book or pamphlet contains anything which in his opinion even grown-up people ought not to know, this remarkable person has only to shake his head to hav the offensiv works disappear from public view.

Thus a New York storekeeper was exhibiting in his window a copy of a historical work by a Dutch painter, when Mr. Comstock happening that way nodded his head, and the picture was not.

Still later, we learn, he has looked upon M. Zola's latest novel, and "Nana" is to be read no more by the people of the United States, that is, if the publishers are foolish enough to obey his nod.

There is something ludicrous in this—in the idea that any one man in this country shall decree for its citizens what they shall see and what they shall read. We recommend the publishers of the American edition of "Nana," and all publishers, not to be frightened, and we herewith ten de them a little legal advice for which we shall charge nothing. This is that if Mr. Comstock or any one else undertakes to seize any picture or book, or other article which they may manufacture or sell, upon his own conclusion that it is obscene, indecent, or immoral, let them commence at once an action of trespass against him. He will then find what no one so far, we judge, has attempted to teach him, that a man's property can not be taken from him without due process of law. He will then probably realize the fact that the office of guardian of the public morals is one which is beset with difficulties, and which is hardly worth holding.

We commenced these remarks with three questions and we will conclnde them with two more: Is there in this republic such an officer as a public censor, clothed with dictatorial powers, and not responsible to the people? Is this Mr. Comstock the same person who has more than once been charged by publishers with seeking to obtain money from them by blackmail? If any one can answer these queries we shall be obliged to him.

[*From the N. Y. Tribune.*]

## A Talk with Bradlaugh.

*To the Editor of the Tribune,* SIR: I had finished my dinner and was toying with a useful but ungraceful British spoon while listening to Mr. John McCullough's criticisms on English acting. It was half-past seven o'clock, and the front door bell rang violently. "Who do you suppose that is?" I asked. "I hav not the remotest idea," replied the popular American tragedian. "Guess." "I am not good at guessing." "Try. Who is the most talked about man in England?" "The Prince of Wales?" I shook my head. "Well, if not the Prince of Wales, it must be Bradlaugh." "Right." While the American tragedian had been guessing the bell had been ringing more and more ferociously. Seizing his hat, which the ideal handmaiden of the period had carefully placed upon a wet table, the gladiator strode from the room, cleared the stair at a bound and opened the inhospitable door. "Why," exclaimed Mr. Bradlaugh, as his great Beecher-like face and figure entered, "it's more difficult getting into your lodgings than into the House of Commons, from which, by the way, I can only be absent an hour and ten minutes." There was no time to be lost, so we immediately plunged *in medias res.* I had not seen Mr. Bradlaugh for several years. He had much to tell, and at last touched upon his election to Parliament and the actions which hav been brought against him.

"Two actions," he said "hav already been brought against me, and now a third is threatened. These actions are brought under the Parliamentary Oaths Act of 1866, which makes it an offense to sit and vote without having taken and subscribed the oath of allegiance. Another section of the same act provides that every person for the time being permitted by law to make a solemn declaration or affirmation in lieu of an oath, may make an affirmation in lieu of the oath provided by the act, and that in such case the declaration or affirmation shall hav the same value as the oath; that is to say, if I am really a person under the Parliamentary Oaths Act of 1866 entitled to affirm, then the affirmation I took on Friday morning, July 2d, is as good as an oath in law, and I am not liable for any penalty. I think the first action will come to grief, because it was begun too hurriedly. The rapidity with which the writ was served upon me makes me believe that it was actually issued before I had taken my seat in the House. In the second action the solicitor is likely to come to grief, he having had the impudence to serve me with the writ in the lobby of the House—aye, on the very door-mat of the House itself—and has thus committed a contempt of our ancient privileges."

"Pray, what do you call ancient privileges?"

"Why, for example, a member of Parliament is practically free from civil, but not from criminal arrest. He cannot be forced to serve on juries. He has a right to a clear way to the House of Commons. Formerly he could not be arrested for debt. Now, no one can. But to return. I shall, if possible, endeavor to hav all proceedings against me suspended until one action is tried, or ask for a consolidation of all the actions. The ground of action is that the acts under which I hav been permitted to affirm, in courts of law, only apply to witnesses. These acts are the Evidence Amendment Acts, passed in 1869 and '70, in consequence of a very heavy litigation I had with a man named De Rin, who owed me several hundred pounds. Having no legal defense, he objected to my giving evidence because I was an Atheist. Fighting him through all the courts for three years I beat him. He then became bankrupt, and I lost in debt and costs £1,500. This, with other similar things, made me a poor man."

"Do these acts only apply to witnesses?"

"Yes, and undoubtedly it was never dreamed that a member of Parliament would take advantage of them. My contention is that the Parliamentary Oaths Act gives the right to every person entitled to affirm in lieu of an oath anywhere, to affirm in lieu of an oath in the House of Commons. Those who oppose me say: 'Even admitting your claim, you are not entitled to affirm in Parliament, because under the Evidence Amendment Acts the presiding judge has to be satisfied that the oath will not be binding on your conscience. Nothing of this sort has happened in the House of Commons, therefore you are not protected by the acts.'

"My reply is that, supposing the argument to be correct, the Tories hav been fools enough to provide us with a good defense. The second select Parliamentary committee reported that I ought not to be allowed to take the oath, as, in their opinion, that oath would not be binding on my conscience. Sir Hardinge Gifford, by his motion, which he succeeded in carrying, got the House to order that I should neither be allowed to take the oath nor to affirm. A part of Sir Hardinge Gifford's resolution relating to affirmation

has been rescinded in point of fact, though not in point of form, so that at present there stands unrevoked the order of the House that I must not swear. This order has been intimated to me by the Speaker, who has refused to allow me to swear, such refusal being based on the judgment of the select committee that the oath had no binding effect on my conscience. By their own desire to shut me out of the House of Commons the Tories hav furnished me with the legal answer to the legal objection. Are they not considerate? These actions cannot be tried before November; meanwhile, I shall keep on sitting, and voting as often as I can, the penalty being £500 a time. Judge of the expense of this luxury when I tell you that on this day's orders are thirty private bills on each of which there is one vote, and thirty-four public bills on some of which there will be twelve votes, so that at £500 a vote I shall hav a tolerably expensiv day's voting! £32,000!"

Here Mr. Bradlaugh laughed heartily, having in former years been indebted to the government several million of pounds, for daring to issue *The National Reformer*, and yet been none the worse for it. Continuing the conversation, he said: "With a view in all probability to embarass me, one action is brought in the Queen's Bench Division, and the second is brought in the Common Pleas Division; hence it is quite possible, though hardly probable, that we may hav Lord Chief Justice Cockburn deciding one way and Lord Chief Justice Coleridge deciding another. Thus shall be exemplified the glorious uncertainty of the law. If the decision be against me I shall carry the case to the House of Lords. By that time I hope to hav broken the hearts and purses of one and all of the Tory plaintiffs."

"But surely, Mr. Bradlaugh, the House of Lords will decide against you. Being a more conservativ body it will giv you less support than the House of Commons."

"You are right in your second statement, but wrong in your first. The House of Lords, *en masse*, would assuredly oppose me; but you forget that it is the few law lords, most of whom are retired chancellors, that decide law appeals. Time was when all the lords voted in law cases, but they hav refrained from doing so since the famous case of Daniel O'Connell came before them, thirty-five years ago. When O'Connell and several others were found guilty of treason in Dublin, the case was carried on error to the Lords as ultimate court of appeal. The prejudice against O'Connell then was as strong as it is now against me, and many lords came to the House intending to vote for confirmation of the verdict without reference to law. A leading member of their body imploring them not to allow party prejudice to determin a legal decision, the lords walked out of the House, refrained from voting, and the judgment against O'Connell was reversed. Since then only law peers hav voted on law cases in the House of Lords."

"Suppose, Mr. Bradlaugh, the House of Lords should make you the exception which is said to prove the rule?" To this question the member for Northampton preserved a grim but eloquent silence. He looked unutterable things; speech deserted him until asked whether the opposition to his entering Parliament did not cause him some sleepless nights.

"No. I lie awake only when uncertain of what I am going to do. I slept on the night of my arrest. I lay awake on the night of my release, as it was entirely unexpected. I never dreamed of so short a struggle, and therefore had made no preparations for it. Of course my excessiv egotism helps me a great deal. Judging from my past, I feel that I am a match for them."

Previously, Mr. P. A. Taylor, M.P., had told me that Mr. Bradlaugh, when addressing the House of Commons, had preserved a wonderful self-control, though speaking with an eloquence that "withered the House" and extorted from cool reporters the exclamation, "Here is a second Bright and Gladstone!" Curious to know what Mr. Bradlaugh's sensations were on this historic occasion, I asked him. "Why should I hav been agitated? I was not in the wrong. Remember my life, and remember that I hav gone through far worse ordeals. I confess, however, that I was touched when, in going out of the House, Mr. Taylor and several others shook hands with me. Kindness moves me far more than anything else, and I very nearly broke down completely when, in the lobby, Mrs. Ernestine L. Rose kissed me. It is quite possible for an Atheist to hav feelings and to tell the truth; therefore believe me when I assure you it is utterly false that I went out of my way or made any fuss in the House on the occasion of my demand to affirm. The fuss was made by my antagonists. The facts are given in the second Parliamentary committee's report, and I hav been deliberately misrepresented. As to the oath, I did not say a word in the House."

"Only a year ago, Mr. Bradlaugh, when society was deeply engaged in discussing Mr. Labouchere in connection with several amusing law suits which he has since gained, I said to a party of Tories, 'What fun it would be to see Mr. Labouchere and Mr. Bradlaugh in the House of Commons. There are two men who would make Parliamentary debates worth reading, and I predict that such things will come to pass.' The Tories cried, 'Never!' and were greatly shocked. I little dreamed that my prediction would so soon be fulfilled, and that you two Bogies would represent the same town. What do you think of your colleague?"

"I hav found him one of the most straightforward, honorable gentlemen I ever met in my life. I met him with prejudices against him. I never had seen him until the election at Northampton, and while, of course, as my colleague, I should hav expected him to hav claimed a fair representation of Northampton, he has done much more than I either expected or had a right to ask. He has fought for me just as one intelligent friend ought to fight for another, and his perfect tact has made my battle far easier than it otherwise would hav been. A weaker man than he would hav been constantly apologizing for my unpopular views on religion and other subjects. Mr. Labouchere has recognized my right to hold my own opinions, and has refused to allow them to be a matter of debate. I shall never forget the manliness of his attitude. He is a man of great resource, doing and saying the right thing at the right time."

"Some years ago, if I am not mistaken, Mr. Bradlaugh, the present Prime Minister helped to defeat your election. What do you think of him now?"

"I think he stands out in this country full head and shoulders above everybody else. He is the only statesman we've got among a varied assortment of small pottery manufacturers."

"There are persons who call him mad."

"Lunatics think everybody mad but themselves."

"And some call him a man of quirks."

"So's Bismarck."

"Do you compare Liberal Gladstone with Bismarck?"

"No; if I were German or lived in Germany, Bismarck would either hang me or ——"

"Well, why don't you finish your sentence?"

Mr. Bradlaugh laughed, and added, "I'd hate Bismarck, or overthrow him." Perhaps it is just as well for the great Chancellor's peace of mind that the Kaiser has one turbulent subject the less.

"Where do you find time to edit *The National Reformer?*" I inquired, after we had rambled up and down the universe.

"I don't. Mrs. Besant does most of the work, and well she does it. The *World* states that my daughters assist me in editing the paper. This is incorrect. I think all women should be employed, so my daughters do the summary of news, amounting to about two columns every week, for which I pay them a regular salary."

By this time the clock hands pointed to 8:40 o'clock. The hour and ten minutes had elapsed, the obnoxious M. P. was wanted by the Liberal "whip," and after inviting me to his lecture on John Wilkes, to be given three nights afterward at South Place chapel, Finsbury, the scene of M. D. Conway's clever preaching, Mr. Bradlaugh rushed down stairs, jumped into a hansom and drove off to St. Stephens'. Just before the door shut, I asked Mr. Bradlaugh whether he could not sum up the House of Commons in an epigrammatic sentence. He retorted laughingly, "The House of Commons is hardly big enough to go into one!"

Last evening I drove three miles into the city to hear Mr. Bradlaugh lecture on John Wilkes. Although I arrived three-quarters of an hour before the exercises began the chapel was crowded with well-behaved workingmen—a fact which made me recall the statement of one of the cleverest men in the present British Cabinet. "Bradlaugh," he said several years ago, "is the only man in England who has a following." And this led me to remember Bradlaugh's once saying that people had only to try to collect an audience to discover its difficulty. He has no such difficulty. The applause which greeted his appearance testified to his popularity among a class unknown at dinner parties, yet not to be despised by those who want votes. Mr. Bradlaugh's address on Wilkes was always effectiv, often humorous, and at times attained heights of impassioned eloquence that made the chapel resound with tremendous applause. It was extemporaneous, as are all of his addresses; it was strung upon that thread of satire which is one of his most powerful weapons. The subject lent itself to the issues of the day, and every reference to the speaker's position excited an enthusiastic response. "There was very little to attract in Wilkes' private history," said Bradlaugh, "but we should remember how unfriendly history was to him. Judge him by myself. Take the literature of the past few weeks, for example, and write my history by it. Will it be truthful? Some of the artists who hav drawn my portrait hav not flattered me." "The right to rule," he declared, "is a sovereign right, and the people are sovereign," a dogma that received frantic approval. Referring to the Whigs and Tories of a hundred years ago, Mr. Bradlaugh said that the Whigs believed the right to rule was a sovereign right, limited to a few Whig families. "The Tory doctrin was one of divine right, very mad but very consistent. You may pity them as belonging to an order of things we are fast growing out of, and our children will wonder that it could ever hav existed. I hav always maintained that our form of government can at any moment be changed by Parliamentary means. Parliament has the right whenever it likes to put a lever under the throne and pitch it over." This announcement was rapturously applauded.

"The House of Commons," said Mr. Bradlaugh, "is higher than the people. It is the delegate of the nation to be used for, never against it. How would the House act with another Wilkes? The day has gone by for a repetition of last century. Public opinion has grown. The House of Commons is an assembly of which we may be fairly proud, but if the day comes when the House sets itself against the nation, then if there be no Wilkes, the intelligence of the nation will stand, as Wilkes did, to defend the cause of liberty." My imperfect report of a few salient sentences givs but a poor idea of Mr. Bradlaugh's sense and eloquence. The Americans with me were as deeply impressed as were the sons of toil before and behind them, and those who fancy that Charles Bradlaugh is a big fish only when in the company of minnows, know little the man who is destined to play a leading part in the future politics of England. If he would spike one of his enemy's guns, he should cease to drop his h's. Let him pick them up, and, as an orator, he will command even the approbation of Tories.

KATE FIELD.

*London*, July 12, 1880.

WATER, when it becomes steam, is expanded 1,700 times its original bulk.

## Humanity the Only True Religion.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Is there in nature anything more beautiful to behold than all her glory, with her mountains and dales, flowers, landscapes, and so forth? And when we begin to study man, with all his construction, how beautiful a study! therefore man is the only true study of human progress. How wonderful it is to know your fellow-beings by their looks! Not that alone, but to advance in this glorious science. But the question arises, Is every human being equal alike? To which I answer, That depends on how one is constructed. One has more of the moral nature in him. The thief is not compared with the one that is true to his fellow-men, nor is the bigot or hypocrit compared with those men who are true to nature. Again, some say that those people who go to church are the only good people. How do you make that out? Is there anything in humanity that is true to itself to be condemned? I deny it. This wretched doctrin! What would you think of a Christian that goes to church every Sunday twice, that cheats, lies, slanders? Would you not think him one of the worst of humankind?

Any man that loves his child, his wife, does the very thing that makes home joyful, is, in my estimation, the only true Christian. His religious views do not make him better; 'tis his qualities one must look at—his principles. The mind makes the man.

But again, some say we must believe in a certain book because the most of them do. Well, if that's true, perhaps you must. Well, I say if a man *must* believe in a thing, then it's a mighty poor believe. There are certainly more ignorant than intelligent to be found, but therefore the ignorant are not be condemned for it. Man should not always believe what he sees in print. He should judge; he should reason. Reason is everything, it is the key to knowledge. If I read a book and don't believe in it, then I ought to say so, and so I will; but some say if you don't believe in a certain book you will be damned for it. What for? for my honest opinions? Well, if there is a God that would damn one for his honest thoughts, then I say, Go on. You're welcome. I will hav my opinion, and if he has given me reason to think, why I surely can't for my life see that he can make it a crime, to punish me forever.

Supposing a father takes his son to a tailor and makes him a present of a suit of clothes, why should that father punish his child for putting them on after he givs them to him? The people are beginning to think, to reason for themselvs. I don't want any one to do my thinking; then why should I go to a church to hear a man trying to stuff down my throat what he himself knows not to be true? What little brains I possess I want to make better use of. I say humanity is the only true religion. Make your fellow-creatures happy, love your child, bring it up to true manhood, and then God cannot afford to damn such a man.

JULIUS WAGNER.

*Pittsburgh, Pa.*

## Concerning the Iowa Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Sioux City & Pacific Railroad will sell return tickets for one-fifth the regular rates to all who pay full fare over that line going to the Convention.

The Chicago, Milwaukee & St. Paul road will giv the same reduction to all parties who pay full fare to Mason City. At Mason City the Chicago, Milwaukee & St. Paul connects with the Iowa Central for Marshalltown. The latter road will sell return tickets for one-third usual rates to all who pay full fare going. These reductions will be of especial benefit to our northern Iowa friends. The Secretary of the Convention will issue certificates to all applying for them who hav attended the Convention, entitling them to these reduced rates.

The Boardman House terms for Conventions are two dollars per day, unless two occupy the same bed, when they will be accomodated for $1 50 per day. The Boardman is near the Opera House, where the Convention will be held.

The best arrangements possible will be made with the other hotels, and the facts heralded through our papers or furnished to visitors upon their arrival in the city.

Bro. O. A. Phelps will be with us and help to make the grandest convention ever held in the West. Friend Phelps also desires to make arrangements for lectures in Iowa for the two weeks or more preceding the meeting. Address him at Box 991, Kansas City, Mo.

Last but by no means least, T. C. Leland is coming. There are thousands of Liberals in the West who want to see the irrepressible "special correspondent" of THE TRUTH SEEKER.

Leland, Parry, Phelps, Jamieson, Lake, Clark, all stars of the first magnitude. Don't neglect this opportunity of listening to some of the best speakers in the Liberal ranks. Come and bring your friends with you. Let us organize Iowa and reach hands of fraternal greeting to our sister states. We must go to work in earnest, and begin at the foundation. Educate the children. This is our especial work. The Liberal campaign is no holiday parade. It means stern work, but very agreeable work to all those not born constitutionally tired and mentally indolent.

Address me at Norway, Benton county, Iowa.

Shall I meet you at Marshalltown?

E. C. WALKER.

## W. F. Jamieson's Appointments.

Lectured at Monmouth, Illinois, July 25th. Announced for July 28th and August 1st; Marshalltown, Iowa, Liberal Convention, August 27th, 28th; Kirksville, Missouri, Aug. 29th, 30th, and 31st. He declines all Eastern calls for the coming year. Will receive engagements in Iowa, Illinois, Wisconsin, Nebraska, and Missouri. Address 172 and 174 Clark street, Chicago, Illinois.

CANNONS were first used at the siege of Alzerizas in 1781.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, AUGUST 7, 1880.


## What Objections to Christianity?

REPLY TO MR. MAIR'S FOURTH LETTER.

MR. G. M. MAIR, *Dear Sir:* As I will have time, before taking steamer for Europe, to make some reply to your fourth letter, I will avail myself of the opportunity of doing so, though I may not have time to hunt up and quote authorities as much as might be desirable. If I continue my remarks at considerable length, you will have ample time to reply during my absence.

You seem the most displeased because I suppose that Jesus was begotten by the process by which every other being who has had birth and existence was begotten, and appear shocked because I infer that what I regard as the mythical character of his divine parentage was brought about in a similar way to the analogous feats by Jove and other heathen deities. While I wish to treat your religious views with the same deference as those of a believer in Brahmanism, Buddhism, or Mohammedanism, you must not expect I can regard the absurd legend of a spirit, an invisible god, or a ghost begetting an offspring upon the person of a human female with the same awe and veneration which you do, and you must permit me to look at it in a practical, common sense light. I regard the whole story as a crude, bungling absurdity, wholly impossible in fact, and wholly devoid of delicacy, as it is of truth or probability. Unfortunately this Christian myth rests upon the very slimmest possible testimony. We have the narratives, or what purport to be the narratives, of four persons who give to the world all the facts, or what purport to be facts, relative to the reputed founder of Christianity. What then do we see? If Jesus was begotten by the Eternal Father, the "God self-existent, incorporeal, omnipotent, omniscient, omnipresent, immutable Creator, Upholder and Ruler of everything," upon the person of the young Jewess named Mary, to be an incarnate God, a Savior, for the salvation of the world, a propitiation of the anger of God, an atonement for the sins of the world, it was the most remarkable event that ever took place in the world, and should have been related with the most exact particularity, and each narrator should have described the process carefully and minutely, especially as the eternal happiness or misery of countless millions of the human race depends upon whether they believe it or not.

What are the facts in the matter? Two of the narrators say not a word about it, and pay no more attention to it than if there was not a word of truth in it, or that it was not of the slightest consequence; whereas the other two allude to it in the most unsatisfactory manner, and disagree widely with each other. Matthew rests his version of the affair upon a dream which he asserts Joseph had, while Luke bases it upon a vision which he states Mary had. You can hardly deny that dreams and visions are of an extremely unreliable character and afford the poorest proof in the world upon which to found any theory, system, or belief. This is the case when the dream is known to have been dreamed and the vision known to have been seen, which conditions, in this Jesus story, are wholly lacking. Joseph does not tell us that he dreamed a dream, nor does Mary tell us she had a vision. What authority had Matthew for saying that sixty years, or a hundred and sixty years before, Joseph had a dream? And what authority had Luke for saying that Mary, a part of a century, or more than a century before, had a vision, and that an angel spoke to her and told her what the Holy Ghost, or the Highest, was going to do to her? Neither of these worthies make the slightest pretension to having had a revelation in the matter, or that they wrote by inspiration. They simply tell their stories as we used to repeat the nursery story of Jack the Giant Killer when we were young. The incongruities and improbabilities of the story are quite as great as those of little Jack.

Matthew tells us how when Mary was espoused to Joseph, and before they came together, she was found with child of the Holy Ghost; whereupon Joseph thought to put her away, and probably would have done so had he not dreamed the matter out, and thus learned that the Holy Ghost was the author of what had been done while he was away. There are several features of this story very far from being clear and intelligible, and some of them may be mentioned. We are not told who found Mary to be with child. We are not told how it was found to be of the Holy Ghost. We are not told what are the distinguishing features or symptoms exhibited by a young woman when pregnant by the Holy Ghost, not exhibited when the child is of other paternity. We are not told what tests were employed in arriving at the decision. No certificate of physician or midwife is given. We are not informed how it was known that Joseph and Mary had not "come together," nor if he had not *come* there that some other tangible, real person had not done so in his place. The fact that somebody said, two, three, or four generations after the event occurred, that Joseph had a dream that satisfied him that the matter was all right is not wholly satisfactory to incredulous people like the Infidels of the present day. You may be perfectly convinced of the truth of the story, but I am not. You may believe Matthew's yarn, but I do not. There is not the slightest proof that a word of it is true, nor could the person who wrote it possibly know whether it was true.

If an old man in the present day should marry a young girl, and after a few months she should be found pregnant, and he should insist that he was not the father of the unborn babe, but that he had had a dream which explained it all—that a ghost was the father of the child, people would not believe a word of it. You, with all the faith you have, and which you count a virtue, would not believe it. It could not be true. And if some credulous people even did believe it, that would not make it true. Falsehood never becomes truth because it is believed. No, Mr. Mair, a claim of such a conception, of such a parentage, would not be believed now though the girl herself, her husband, and all her connections swore to it before a dozen magistrates. I insist that the story is no more probable, no more possible, to be true of a girl eighteen hundred and eighty years ago, than now. The laws of nature have not changed a particle in that time. If it is impossible to-day for a female to be impregnated by a ghost, or without coming in contact with a person of the male sex, it was equally as impossible eighteen hundred and eighty years ago. If it could be done then, it can now; and I insist that we have no grounds—no right—to believe that something occurred eighteen hundred years ago which can not take place to-day. But even if it did occur then, we have no proof of it whatever. If Joseph dreamed it took place, that would by no means prove it. We have no authority that his dreams were reliable, or that they should be taken as evidence in a matter of such immense consequence as the salvation of the world.

We not only do not know that Joseph had a dream about his wife's pregnancy but we do not know that Matthew said he had. If Matthew had said so, it would by no means amount to proof. Matthew had no more means of knowing what Joseph dreamed than I have of knowing what you dream. If long after you were dead I should write what you dreamed sixty years before, what would it amount to? Could it possibly prove an impossible occurrence? Could a miracle be established on such testimony? No, of course not. It would not amount to anything. But in this Jesus story we have not even as much as that. We have not the word of Matthew that Joseph had a dream. It was not Matthew who said Joseph dreamed. I will be able to show you further along that Matthew is not the author of the gospel in the New Testament which goes by his name. In the first place he does not say he was the author of it. Nobody else in connection with the gospel says he was the author of it. There is not the slightest proof that it was known to have an existence till the last half of the second century—more than one hundred and fifty years after Joseph's apocryphal dream.

When mention is made by the early Christian writers of a legend, called a gospel, which was by Matthew, it was one written in Hebrew, while there is no proof that the one in the New Testament named after Matthew was ever known in Hebrew. It was in Greek, and could not have been written by Matthew who was a Hebrew. It is evidently a compilation made up from legends and the stories of two or more persons, put together in a clumsy and imperfect manner, and was not written by Matthew or any one who was an eye-witness of the events narrated, or who knew anything of the matters detailed. It was in all probability compiled and fixed up in the after part of the second century by some interested priest or designing person, and is no more proof that Mary was impregnated by a ghost, or even that Joseph dreamed she was, than the idle tale that a short distance above the earth is another country occupied by giants, is proved by the story of Jack and his bean-stalk. One is just about as reliable as the other.

You get no more proof from Luke than you do from Matthew. He only relates the account of the vision which he ascribes to Mary, and does not confirm the story about Joseph's dream. There is not the slightest proof that Luke attached any importance to the dream story. He does not notice it at all. If that dream established the manner of Mary's pregnancy why did he not allude to it? The fact that he did not proves conclusively that he either knew nothing about it, or did not consider it of the slightest value. But his story is equally frivolous and unworthy of belief. He was not present when Mary had a vision, and could not possibly know anything about it. He could not know what Gabriel said, or whether what he predicted ever took place. He makes no claim to writing by inspiration, or that he had a revelation. When he sets out at the beginning of his story he explicitly says, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto them in order, most excellent Theophilus," thus showing that he wrote of himself and without divine aid, and simply wrote those things that were matters of common rumor. What he said of Mary's vision, he must have drawn from his own imagination, or committed to writing the vague rumors and legends that were then in existence. As he did not see the angel, as he did not hear what he said, nor what Mary said, as he did not see the Holy Ghost or the Highest, as he knew nothing about what took place between them, he is not a competent witness touching those events he pretends to relate, and would not be so considered in any court in the civilized world. It matters not what he says the angel said or what Mary said, what the Holy Ghost was to do or Mary was to do, it is all hearsay or fiction, and is not entitled to the slightest consideration.

And further, there are slight grounds for believing that Luke wrote the account ascribed to him, or that it was written in the first century. There is no account that Luke's gospel was known in the first century or before the latter part of the second. The probabilities are that he did not write a word of it. If he did write it he attempted to narrate many things which he was not a witness of and knew nothing about. So that all that is attributed to Luke is a rumor of a rumor, a recital of legends and traditions. Such a narrative of a vision—in itself possessing the very slightest value—is not entitled to confidence or belief. So if Luke did write it, it amounts to very little, and if he did not write it, it amounts to still less.

Thus the whole structure upon which you base the salvation of the world, and the hope of escape from eternal torture in hell for billions and trillions of human beings, rests upon the baseless fabric of a dream and the groundless claims of a vision, unsupported by the least bit of evidence in the world. If the story of the miraculous conception of young Mary is true, it is of the greatest importance that the world should know it, and if Mark and John were commissioned to write the truth about the entry of Jesus into the world, they were either derelict in their duty or they did not regard the legend as true or worth repeating. As John is supposed to have been more intimate with Jesus than either of the other three evangelists, better acquainted with his true inwardness than Luke or Matthew, and as he has nothing to say about the wonderful affair of Jesus being begotten by a ghost, he evidently had never heard anything about that godly proceeding, or he thought it was best to have nothing to say about it. It was the same with Mark. He was either ignorant of that overshadowing affair, or did not believe it was true. It is clear he was less in the dream and vision line than Matthew and Luke. On any other grounds it is extremely difficult to account for the silence of Mark and John. They noticed several unimportant events, the same as did the other two, but in not breathing a word about the marvelous paternity of Jesus they clearly prove they did not believe it.

It seems to annoy you to have me suppose for a moment, admitting that Jesus was begotten by Jehovah, the Holy Ghost, or the Highest, that it was done by the same process by which every other case of the kind has been performed. I can hardly understand this. If you admit that Jehovah is the author of the mode of procreation that has ever been in use, that there is no other mode known, and perhaps none other possible, and you insist that he wished to beget a son with a human mother, there is no good grounds for claiming that he condemned his own plan and adopted some other. You have no authority, in the dream or vision story, to come to any such conclusion. There is not a word said or a hint given that the same process was not used in begetting Jesus that was employed in begetting Abraham, Moses, Joshua, Samuel, David, Solomon and everybody else that ever lived. It matters little whether the idea of Jehovah's begetting a child in the same way that every child has been begotten since the morning of time is shocking to your sensibilities or not; you have no good grounds for being shocked that God should make use of his own law, or adopt his own universal plan; and I repeat,

you have not the slightest grounds for speaking disparagingly of it. Until you can show that a human being was ever begotten without the presence of passion, you have no grounds for claiming that Jesus was so begotten. If there is a divine institution in existence, it must be the perpetuation of the human race, and the bringing into existence, new individualities—new persons, new souls. It is extremely questionable whether you are justified in condemning this grand plan, or even in insinuating that Jehovah would be wrong in adopting it and making use of it; and until you can tell us explicitly how it *was* done, you have no authority to declare how it *was not* done.

I, of course, do not wish to be unnecessarily irreverent, or to treat with levity that which you regard as solemn, and very sacred, and I trust you will have the same regard for my views, but I cannot deny that I feel no more veneration for Jehovah than I do for Brahma, Ormuzd, Osiris, Jove, Allah, and several others of those big gods. In fact I think I can show that his reputed record is less respectable than theirs, and that he is much less amiable in temper and deportment. If the account the Bible gives of him can be relied upon he was formerly greatly subject to outbursts of passionate anger and ebullitions of vengeance. There is every reason to believe he abounded in passion and vehemency, so if he decided to beget a son I assert you have not the slightest grounds for claiming that passion had nothing to do with it. I can see no more impropriety in supposing that Jehovah was a passionate deity than Vishnu or Jove.

You also again object to Jesus' being called a demigod. It is not easy for me to see that you do this with good reason. *Demigod* means half-god. If Jesus had a god for a father, he must have been half a god. He certainly derived about half his nature and existence from his mother. She must have sustained him through the months of gestation and for perhaps the same period after his birth. Of course then he was half human. I have heard Christian clergymen ever since I was a child expatiating on Jesus' human nature and his divine nature. It is clear, then, that if he was part god, he was a demigod, and that would seem to be honor enough. There have been a very limited number of demigods who have had a real existence, and it must be regarded as an honor to be a genuine, simon-pure demigod.

I will not deny that you have a perfect right to form your own opinions as to the nature and origin of Jesus, as well as of the mode by which he came into existence, and I claim the same right for myself. Your right may be considered somewhat akin to the party who was once viewing a large painting of Daniel in the lions' den. The painting was not a first-class execution, and the party had some doubt as to the identity of the figures, and meekly inquired of the exhibitor which was Daniel and which the lions. The brief reply was, "Oh, you pays your money, and you takes your choice." So let you and I agree to allow each other to get our money's worth the best way we can and arrive at our own conclusions. If you wish to regard Jesus as all God, I give my consent; and if I am forced to the conclusion that he was not at all God, you will be equally complaisant; and should either of us wish to compromise the matter and agree that he was half and half, a demigod, let us not have any unfriendliness about it. In leaving the subject, however, I will remark that if we accept the story and the theory of the divine paternity of Jesus, we must conclude that father and mother were equally interested in the process. By God's choosing an earthly female to be the mother of his son, he must have adopted his own natural mode of producing a son. Had he wished to perform an astounding miracle, he would have produced this son without the agency or co-operation of a woman at all. He might, perhaps, have brought him direct from heaven, already begotten, already grown up, and ready for business. In that way there would have been far less grounds for supposing that passion, on the part of either father or mother, had aught to do with the transaction, and far less reasons for doubting the whole story.

I beg to assure you that I was aware Sakia Muni was one of the names of Buddha, or that Gautama was another. These were really his names, while Buddha was his title, or office, as the Savior, the Christ, the Messiah, the Redeemer, the Anointed, etc., are applied to Jesus. I am also aware that Alcides was a name applied to Hercules. There were several by that name. The same with Thammuz, Atys, Quirinius, and others of the old mythical divinities and demi-divinities; nearly all of them had more than one name, and in this way possibly they "counterfeited" Jesus, who lived a thousand years later and had some twenty names. Yes, all the gods and demigods had more than one name, and conflicting traditions exist in reference to them. I will not pretend to be responsible for the unity of their names, nor the unity of the tales and pretensions connected with them. Though two names are used for each, it does not follow that it is "slovenly" (you must be fond of that word, as you use it two or three times). If all the names applied to Jehovah, Jesus, etc., were used, it might appear "slovenly" to some, but it would hardly be a proper term, perhaps, to apply to the catalogue. If in speaking of Jesus I should sometimes say Christ, the Redeemer, the Messiah, the Anointed, Emanuel, the Prince of Peace, the Sun of Righteousness, the Lion of the Tribe of Judah, Wonderful, Counselor, the Bridegroom, the Lamb of God, the Captain of our Salvation, Son of God, or the Son of Man, would you deem it specially "slovenly?" In copying the names from any given writer, it is probably well to take the same names he uses, whether it is Sakia Muni or Buddha, Alcides or Hercules, Thammuz or Adonis, and so on. For our argument, also, it matters very little whether all the saviors which the world has believed in were crucified or not, or whether the mothers of them were all virgins or not. As I remarked in my last letter, there are certainly enough of them; you can throw out fully half and still have enough left.

The first proposition I attempt to prove is that the idea of virgin and child was not original with Christianity, that the belief of God having a son by an earthly female was not first devised by Christians, and that the dogmas, rites, sacraments, and ceremonies as held to and used by Christians were believed in and used by pagans hundreds of years before. If I have not yet proved this, I trust I will be able to do so before we are done with the subject.

It does not follow that because I have introduced the names of some forty saviors or demigods, in which some portions of the inhabitants of the world have believed, I must prove that they all had a real existence, or that there are no discrepancies or disagreements in the stories pertaining to them. It does not follow, either, that because I mentioned the names of some sixteen saviors who were believed to have been crucified I should absolutely prove that all were crucified. If I show that a part of them—even four, three, two, or one—were believed to have been crucified hundreds of years before the time of Jesus, I have accomplished what I undertook—I have proved my first proposition. I am not required to give the genealogy, history, and all the traditions of each of these myths. It would be too tedious and voluminous for our purpose. Neither is it necessary to go into a full examination of the old oriental religions with a view to tracing the resemblances or parallelisms between them and Christianity. If the dogmas and superstitions of the latter are shown to have had a place in the former, it is all sufficient. If, however, you wish to enter into an examination of the ancient oriental religions, I will not object, but will suggest that the same will occupy much space and time. Remember, I am not a champion or defender of any system of religion. I have not undertaken to prove that the old systems were perfect or better than the new. I have not undertaken to prove that they were not full of faults and absurdities. I regard all religions as human productions, and think there is no system that has been adopted that has not borrowed more or less from the older systems. Christianity is certainly no exception to this rule.

That the myth of Virgin and Child was held thousands of years ago in many of the pagan systems, I will particularly refer you to Inman's "Ancient Faiths," volume i, pp. 33, 59, 74, 98–105, 159, 399, 531, and 579; volume ii, pp. 254, 257, 397, etc. On the subject of the Celestial Virgin, in chapter viii, volume i, he says: "With the triune male deity we find a single female associated. She is called by various names, and many are the epithets she bears. She is called 'The Virgin,' conceiving and bringing forth from her own inherent power. Now she is wife of Bel Nimrod, now of Asshur, and now of Nin. Then she is the Mother of all the Gods, the Lady, the Queen. Her names are innumerable. She is Multa, Mulita, or Mylitta, or Enuta, Bilta, or Bilta Nipruta, Ishtar, or the bright, pure being; sometimes Ri, Alitta, Elissa, Beltis, Asboreth, Astarte, Saruka, or Sara, Nuna, Asurah. The same great being is recognized elsewhere as Athor, Dea, Syria, Artemis, Aphrodite, Tanith, Tanat, Rhea, Demeter, Ceres, Diana, Minerva, Juno, Venus, Isis, Cybele, Seneb, or Sehen, Venus, Urania, Ge, Hera. As Anaitis she is 'The Mother of the Child,' reproduced again as Isis and Horus, Devaki with Christna, and Aurora with Memmon. [He gives cuts representing the Virgin and Child, or Mother and Child, as taken from the different nationalities.] In modern times she reappears as the Virgin Mary and her Son. There was Ishtar of Nineveh, and Ishtar of Arabela, just as there are now Marie de Loretto and Marie de la Garde. She was the Queen of Fecundity, of Fertility; Queen of the Lands; the Beginning of Heaven and Earth; Queen of all the Gods; Goddess of War and Battle; the Holder of the Scepter; the Beginning of the Beginning; the One Great Queen; the Queen of the Spheres; the Virgo of the Zodiac: the Celestial Virgin; Time, in whose Womb all things are Born. She figures in many ways, and especially as a nude woman carrying a babe in her arms, a group which, if draped, would pass current to-day as 'the Virgin and Child' in any Roman Catholic country."

These ideas were common in the theologies or mythologies of ancient nations, many centuries before the Christian era.

In commenting on the ancient myth of Virgin and Child in another place, he says: "The Roman church, that repertory of ancient heathen belief, rites, ceremonies, dogmas, and practices, has recently adopted the idea that the Virgin Mary was born as immaculate as her son, so that now two virgins are striving for pre-eminence amongst the faithful—the mother and grandmother of God." This same idea was taught in Hindoo mythology three thousand years ago. Lakmy, the mother of Devaki, who bore Christna, was also held to be a virgin. This we get from Sir William Jones, who, I grant you, was a Christian. He translated and reproduced in full the story of the god Christna, his miraculous conception, his virgin mother and grandmother, and all the rest of it. Under the term Hemdan, "the pleasant one," the Persian Artemis, the learned Dr. Inman says, "I am now perfectly convinced that the Virgin with the Child of modern Christianity is the same individual as Artemis, Astarte, Isis, Tanith, Milcom, etc." Again, he says, "The worship of the Virgin Mary is identical with the adoration of Ishtar." In his Vocabulary, under the term Mary, he says: "If there were any other evidence required to prove the identity of the modern Virgin and Child with the Ishtar of Babylon, the Ri of Assyria, the Isis of Egypt, the Sara of Hindostan, the Ceres of Greece, and the Venus of Cyprus, we should find it in the style of ornaments which crowd the Romish churches on the continent. Amongst others, the most conspicuous are the sun and moon in conjunction, precisely the same as we see them on the ancient coins of Greece and Babylon, wherein the sun represents the triad of Mahadeva, and the moon his natural consort." He gives also numerous representations of the Virgin and Child as found on cylinders, sculptures, and temples of the ancients of various nationalities, showing a marked resemblance to our modern pictures of Virgin and Child. Under the name Venus, he says: "The form of her worship is now shorn of much of its grossness. Yet we see, in the jargon talked about the Virgin Mary, and in the dedication of nuns to her honor, a Christianized paganism in honor of the celestial goddess. Venus, like Eve, Sara, Isis, and Juno, represents simply the idea of maternity. She is the great mother from whom all creation springs." He then gives the invocation to the goddess from Lucretius, which is very similar to the invocations of the church to the Virgin Mary. It is only necessary to say that Dr. Inman is among the most learned and elaborate writers on the ancient religions of the world.

It is unnecessary to speak further of the Virgin Devaki, in Hindoo theology, being impregnated by the god Vishnu and bearing the god Christna. As that was fully reported by the Christian writer Sir William Jones, you readily accept it. It is also needless to dwell further on the Egyptian Isis being impregnated by the god Osiris and bearing the Savior and redeemer Horus. This myth is so prominent in all the works on ancient Egyptian mythology you will hardly call it in question. That Buddha was held to have been miraculously begotten on the person of a virgin you don't deny. It is also unnecessary to again repeat the long list of demigods and sons of gods by both celestial and terrestrial females; you will not deny that these were believed in many hundreds of years before the dawn of Christianity. Sir Godfrey Higgins, a great investigator on the subject of oriental religions, says, "The belief in the immaculate conception extended to every nation in the world." Again, he says, "The Supreme First Cause was generally believed to overshadow, or, in some other mysterious manner, to impregnate the mother of the God or personage" (Vol. i, p. 378). It was written of Pythagoras that his mother, Pythais, 550 B.C., conceived by a specter or ghost sent by the god Apollos, or the Sun. Malcolm, in his "History of Persia," gives the myth of Zoroaster being miraculously begotten by a divine ray. The mother of Ghengis Khan of Tartary, claimed that she was miraculously impregnated by the sun-god. Yu, the Chinese Savior, or First Monarch, was claimed to have been begotten by a star.

Thus, when it is known that almost every ancient nation had its miraculously-begotten son of God, and generally of a virgin mother, and that some of the nations had several of them, it will be seen that the writer of the gospel ascribed to Matthew had ample data upon which to get up his imperfect dream story of the Holy Ghost and Mary, as well as had the author of Luke for his vision and interview between Gabriel and Mary. But, unfortunately, both those writers completely destroy all they wished to gain by the story of the Virgin Mary and the deific paternity of Jesus, for in giving his genealogy they explicitly make him to be the son of Joseph. If they told the truth in this, their dream and vision stories are not worth a straw. One or the other was certainly untrue; Jesus could not have been the son of both

(Concluded on page 504.)

## The Political Situation.

To the Editor of The Truth Seeker, *Sir:* I hav read with much interest your editorial in The Truth Seeker of July 17th on the present political aspect, and the designating of the party for which you will cast your ballot. I am glad to see you thus frank, and honor you for so brave and fearless an expression of your views. Why not an editor talk right out what he believes on politics, religion, and all other subjects? It is a shame that all editors cannot thus talk to their patrons and still retain their patronage and good will. Are we never to hav full freedom of opinion without condemnation and abuse? How many editors in our country, conductors of public journals, dare to express themselvs fully upon all subjects, and could then retain the patronage of their readers? You can almost count them on your finger-ends. This is a crying shame, and a disgrace to American journalism. On the other hand, an editor is most frequently arbitrary, and will not tolerate opinions from the patrons of his paper if they differ widely from his own. And so you can almost count the editors in this country on your finger-ends who will publish the opinions of their patrons if they differ radically from those of the editors. This is all wrong, both ways. The editor of a public journal and his patrons should be as a school, in which all are trying to learn from one another—neither teacher nor pupils being infallible. If I could see things through the same political spectacles that our worthy editor wears, then of course I should vote for the Democratic party. Unfortunately, perhaps, I do not look through the same political glasses.

We all desire the same end, but in the method for its accomplishment we differ. I was Republican until I began to see the criminal mismanagement of our finances by that party, and the stealings they were committing on every hand, and the legislation they were enacting in favor of the rich as against the honest laboring poor of our country. Mr. Editor, you hav truly said, "The Republican party in its early days did a good work, and maintained the cause of liberty for all; but for the last ten years it has degenerated into a party of rings, back-pay grabbers, thieves, salary-increasers, swindlers, panderers to the church, monopolists, and robbers." Every word of that is true, and a hundred times more could be said of the derelictions of the Republican party. But you say: "As regards the two parties, there is not much difference in their honor and trustworthiness. Both will doubtless do all the stealing they can without being detected." Now, I ask, if your statement is true in regard to the Democratic party, and it undoubtedly is, how much better off will we be if we should vote for that party and elevate it into power? It could doubtless be no worse, as you say, but would it be any better? We all understand how you and others hav suffered at the hands of the Republican party, and our indignation is at a white heat, but would the Democrats do any better? I own I cannot see it in that light. The Democratic party, for the last twenty-five years, has been arrayed against all liberty, progress, humanity, and reform.

You might just as well, in my humble opinion, expect for yourself and other Infidels justice, mercy, and fair-dealing at the hands of the church as from either of the old political parties. You will find that both the old parties are wedded to the church and to mammon, and, like the churches themselvs, they don't care so much for the religion—only for the influence it givs—as they do for the "almighty dollar." The Catholics are going to support Mr. Hancock, to a man, claiming that they hav the best of evidence that Hancock will support their interests, and they certainly ought to, and most certainly do, know their man.

You say that your sympathies are with the Greenbackers, but that they can accomplish nothing by running a separate ticket; and you further say if you had money you would be willing to bet that they would not carry a single state. I am not of the betting kind, but feel quite certain you or anybody else might get several bets of that kind. Yet that would prove nothing. But certainly the prospects of the Greenbackers are far better than ever before.

Again, you say in voting for the Greenbackers that we will throw our votes away, and that every vote so cast will be a half vote for Garfield, Comstock & Co. Now if I thought this was the true statement of the case, I should most certainly not vote for General Weaver, and thus help General Garfield, for that is one of the things I do not want to do. I hav heard a great deal about this thing of throwing votes away in voting for a man who cannot be elected, no difference how honest and capable the candidate may be for such an office. I own I cannot understand it. Perhaps I can get some light on this subject.

It is said that the ballot is an educator; and when we vote we do what? Why, we express an opinion or preference for certain men and measures. Now, Mr. Bennett, when you express your opinion in The Truth Seeker on religion, politics, or morals, and are in the minority, is not that a vote to all intents and purposes, the same as if backed up by a paper ballot? and are you not throwing it away? Why not vote with the church, if you want to be on the winning side? You hav found it "rough sailing" in the minority, but notwithstanding they hav imprisoned and tried every way to crush you, still you hav stood up bravely in your manhood and integrity for mental freedom, and do not intend to vote for the church because it is popular and numerically strong. Then why adopt a different principle in regard to political parties? Why support a political party that is working against the dearest rights and liberties of our people and the upbuilding of humanity any more than to work for the church that is doing the same thing? For my part I can see no difference. I would just as soon ally myself with the church, and hug it to my bosom, with the hope that I would in some mysterious way get my right to mental liberty, as to hope to get my right by hugging to my bosom or voting for either of the old political parties. The church and both the old political parties are a dead weight on all liberty, all justice, all progress, and all humanity, and the sooner we cease hugging these old dead weights to our bosoms the better. As for myself, I expect to be in the minority until the people are educated up to my standpoint. We chafe very much, I know, at the slow progress we seem to be making; but what better can we do than to stick to principle and educate the people as fast as possible, and bide our time till the right shall triumph? For my part, I see no better way. We want our rights very badly, I admit, and we grow impatient; but certainly it would not be wise to look to present success that would only result in future defeat.

Why belong to and work for a political party that is diametrically opposed to all our views, rights, and interests any more than to unite with the church that is crushing our liberties? And how much worse is it to be deprived of our religious liberty than our industrial liberty, which both the old parties are depriving us of?

Just as well be a slave to the church as a slave to mammon. We might as well be without religious liberty as without bread or the chance to earn it. I own I would take the loaf of bread first, and feel that that would sustain me until I could break the other chains that bound me. I would say, First of all, giv our people bread, or a patch of earth from which to raise it, for thousands and tens of thousands are starving to death to-day in this and other countries. Then let us not support parties that deny the people the natural right to the earth, the right to cultivate it, and the right to liv by the fruit of their toil, as our two old parties are doing to-day, crushing the laborer into the earth on every hand, and grinding them beneath the heel of oppression.

The Greenback party is a new party, and one of progress and of growth and Liberal tendencies, and one that we can mold into representativ proportions—representing all our advanced ideas and material interests. Shall we not take hold of it, then, while it is yet as "potter's clay" in the hands of the workers, and make it a success by which we can secure both mental and material liberty?

*Brush Creek, Kansas.* R. E. LaFetra.

## The Postal Laws.

To the Editor of The Truth Seeker, *Sir:* The editorial, "Politics for Liberals," in The Truth Seeker of July 17th charges the Republican party with enacting postal laws that permit espionage of the mails, interfere with freedom of the press, and permit the conviction of innocent men.

The importation of indecent and obscene prints and publications was prohibited in the twenty-eighth section of the act of Congress of August 30, 1842, regulating customs. The Whig party was then in power. This statute was amended in 1857, under a Democratic administration, prohibiting the entry of any package containing obscene articles. The packages were also subject to condemnation by decree of court. This law did not recognize the right of citizens to import obscene books, prints, or engravings. The revenue officers were empowered to search for and seize them. The same provisions are contained in the revised statutes. The Republican party in retaining these provisions stood by the old landmarks, and left with the United States courts the power to adjudge and condemn to destruction all obscene importations.

Is this a violation of the Constitution? Is this one reason why Liberals should ally themselvs with the Bourbons of the Democratic party?

These statutes were the forerunners of the postal laws against mailing obscene publications. Congress deemed whatever was too indecent to be imported was not to be carried in the mails. The mail system had grown in magnitude, and from the carriage of letters and papers it had been extended to permitting books and other parcels to be carried.

The first enactment against obscene publications being mailable is the act of March 3, 1865, which provided: "That no obscene book, pamphlet, picture, print, or other publication of a vulgar or indecent character shall be admitted into the mails of the United States," and imposed a maximum penalty of five hundred dollars fine or one year's imprisonment for knowingly depositing such publications in the mail.

This provision was incorporated in the revised postal law of June 8, 1872, and further amended by the act of March 3, 1873, which extended the scope of this act in regard to articles designed to produce abortion, and increased the limit of the penalties.

The justice of these provisions is to be determined by the right of a government to prohibit the circulation of obscene matter or articles within its limits. If a state can do this without infringing on the inherent rights of free speech and a free press, the United States can do so too. The United States has not passed a general law making it a crime to publish and circulate obscene publications, but has simply declared them to be unimportable and unmailable, and imposed penalties for importing or mailing them.

Mailable matter subject to letter postage, whether obscene or not, is carefully guarded from inspection, search, or seizure. The law makes no difference between the means to be used to detect the sending of an obscene book paying letter postage and the sending of an obscene letter. These amendments of 1873 and 1876 did not confer any new power upon postmasters and special agents over mailable matter. Comstock obtained no increased authority under them to search the mails, either in post-offices or on post routes.

How, then, can it be said that these amendments hav imperiled civil liberty? Anthony Comstock has no legal authority to open a mail bag, detain the United States mail, or any publications which hav gone into the mail, for the purpose of inquiring into the purity or impurity of the mail matter. He is not a postmaster. If he was, his right of examination would be confined, under §§ 3881 and 3882, to matter not charged with letter postage, and to the simple purpose of ascertaining whether there is upon or connected with any such matter anything which would authorize or require the charge of a higher rate of postage thereon. This givs Mr. Comstock no power whatever.

In 1852 Congress authorized custom officers and special agents of the post-office department, "when instructed by the postmaster-general, to make examinations and seizures" on vessels, and to search them for "letters which may be on board or hav been carried or transported contrary to law." It also provided for seizure and condemnation of packages in which letters were concealed. (10 Stat. U. S., pp. 140, 141.)

In the revision of June 8, 1872, the same provisions were extended to all post routes as well as to vessels, as common carriers were prohibited from carrying letters in cars or otherwise on any post route. United States marshals and deputies were also authorized to search for and seize packages containing letters carried contrary to law. (§§ 235, 236, 237, Act, 1872.) Section 299 of the same act provided that the postmaster-general, "by a letter of authorization under his own hand, to be filed among the records of his own department," may empower special agents or officers of the department "to make searches for mailable matter transported in violation of law" (17 Stats. 322).

This section does not authorize them to search post-offices, postal cars, or mail bags for unmailable matter, even though obscene, but to search the depots and vehicles of common carriers for mailable matter conveyed with intent to defraud the revenue.

Anthony Comstock has no jurisdiction over the mails of the United States by virtue of this section. He can hav no inquisitorial power under the laws of the United States. He is reduced to the level of the common detectiv, and must employ their expedients if he attempts to detect the sending of obscene matter through the mails. He is the special agent of the Society for the Suppression of Vice. His searches and seizures must be made under the authority of the statutes of New York, which giv to that society one-half of the fines imposed through its instrumentality. All fines imposed under the postal laws of the United States are required to be paid into the Treasury. No premium is offered to informers.

The statute prohibiting sending obscene publications through the mails has been sustained in an opinion written by Judge Field, late a candidate before the Cincinnati Convention, and as ardent an advocate of state rights as any member of his party.

I cannot see that a change of party administration will effect a change in the postal laws. If Comstock is stripped of his power under the state laws, he will be shorn of his power to spy upon the liberty of the press. Repeal the charter of the society he represents, and his prestige is at an end. He will hav the same right and power which belong to any other citizen, and no more.

The Democrats hav had the House in three congresses. They passed the amendatory law of 1876, and hav not only refused to repeal or modify the postal laws, but hav in committee treated contemptuously the hundreds of thousands of citizens who petitioned for amendment or repeal. For nearly four years the post-office department has been administered by the Christian Democrat Judge Key, who has enforced the law according to what may justly be deemed the Democratic plan. To desert the Republican or Greenback parties and support Hancock without question is unwise. It will not protect liberty of the press nor break down Bourbonism in the church or the state.

W. S. Bush.

## The Modern Inquisition.

SYNOPSIS OF A LECTURE DELIVERED BY MRS. H. S. LAKE, BEFORE THE LIBERAL SOCIETIES OF CLINTON AND MAQUOKETA, IOWA, ON THE OCCASION OF THE RELEASE OF MR. BENNETT.

I hav thought that it would be unpardonable of me as a public expounder of Liberal thought, and of you as believers, to some extent, in those principles, if I should let the opportunity pass of directing the attention of the community and fixing more firmly in your own minds the fact that we hav here, in this boasted land of freedom, a gigantic system of religious intolerance.

The opportunity of which I speak has arisen out of the fact that within the last three days—*i. e.*, on Thursday, the 29th—a victim of the Young Men's Christian Inquisition was released from a thirteen-months' imprisonment in a Christian penitentiary.

We who hav never been incarcerated in a dungeon, fed upon prison fare, clad in convict garb, and made to march with felons, can hardly realize what this old man has endured during the thirteen months passed, in which he has been shut from the blessed breezes of heaven, separated from friends, and deprived of the privilege of earning an honest livelihood in an occupation eminently agreeable and well adapted to him.

And because he has endured all this for the purpose of enlarging the privileges of his kind, and of augmenting our personal liberty, it is not only fitting and appropriate, but it is eminently our duty, to celebrate his release by informing ourselvs upon the character, influence, and work of the power which imprisoned him, and the objects which are thus sought to be attained.

Its character is like that of its parent, the church; its influence is far-reaching, like hers, and its object is to impose upon the people that system of morals which it holds to be conducive to human welfare, even though that object is secured by torture and tyranny. The better to accomplish

its purposes, it has organized a Vice Society, and put into the field an agent who has full power, authorized by the government, to enter the post-office and open the mail, to enter publishing houses, or newspaper offices, or artists' galleries, or dwellings, where he may claim he has reason to believe what he denominates vice exists, and rudely to seize the property, and hurry off the owner to court and to trial. If this is not a Christian Inquisition, pray tell me what it is?

I know that this is done by and under the sanction of law, but I propose to prove to you that the law is unconstitutional. [Here the speaker introduced a summary of Mr. Wakeman's argument against the law.] Methinks if Jefferson, Franklin, Washington, and Paine—all those intrepid founders of a government which was declared as "in no sense founded on the Christian religion"—I say methinks if they could stand on this platform to-night they would denounce, with irresistible fervor, the baseness and tyranny which, under a pretext of serving the cause of purity, has heaped upon us, as a people, a most monstrous and damnable injustice.

The fact is, my friends, if we are to hav a United States censor over the public mails, we may as well shut up our halls and go home, and surrender ourselvs and the community to this merciless Christian Inquisition. But as I take it that this is just exactly what many of us do not intend to do, I may as well proceed to lay before you some further ideas involved in the passage of this postal law. They are ideas which are daily coming before the people in every conceivable form, and which we may as well face and get used to now as at any other time. Has a portion of the community a right to declare what is moral and what is immoral, and force another portion, through its tool, the government, to accept that definition?

Let us look this matter square in the face, through the medium of a few illustrations.

Here is my Jewish friend; he livs, we will say, in Russia—and, by the way, this is no imaginary case—and Russia, with her hand on a saber, says, "Government has a right to declare that you shall not be a Jew!" and so the Jew, to escape punishment, turns hypocrit, abjures Jehovah, and calls himself a Christian. Are you willing to affirm that old Russia is justified in this? Not one of you.

Well, we are, we will say, in Turkey—and there we should be known as Christian Infidel—and Turkey says, "Die, Christian dog, or confess that Allah is God, and Mohammed his prophet!" What then? Shall we renounce our convictions, and call this intolerance justice?

Or we are in Utah, in the palmy days of the saints, and in some lonely spot we encounter the Danites, and they say, "Acknowledge that God is the Lord, and Joe Smith his prophet, or we will speedily put an end to your heresies!" Shall we therefore meekly acquiesce, and call this right and liberty?

Or, twelve years later, we hav become Mormons, and still in Utah; a U. S. marshal, armed with the authority of the United States, says, "God's will, as expressed through Joe Smith, was a lie, and we demand that you abandon your plural wives!" Do you call that justice and liberty?

Or we are in Massachusetts, and we write an essay on marriage, and are told that that institution is an outcome of the Christian religion, and that if we hav and express any heterodox opinions concerning it, we must go to jail. Is this right or justice?

Or we emigrate to California, turn Chinaman, and are told that Joss must depart, and we must abandon our idols. Is this your boasted American liberty?

Nay, friends, this is all monstrous injustice, as terrible and as destructiv to intellectual progress as was the tyranny of George III. to political progress when he demanded the thirteen colonies to pay duty to keep the royal paupers of Great Britain in purple and fine linen. Let us wake up! Surely the spirit of the Revolution is not utterly extinguished; surely we are all ready to brand, with scorn and contempt unutterable, any man, or any woman, who will assist, for one moment, in depriving his fellow, whether white or black, rich or poor, Jew, Mormon, Christian, Spiritualist, Materialist, Socialist, Chinaman, or anybody else, of the rights which he claims for himself.

Friends, we sleep. As Patrick Henry said, "We lie supinely on our backs, while the enemy of liberty binds us hand and foot." He has added to our burdens of taxation by exempting the churches of some other persons' Lord and Savior Jesus Christ; by imposing chaplains upon us; he has enslaved us with Sabbath laws, and demanded that we adopt the Christian code of morality; and lastly he has denied us the use of the mails to transmit our heterodox literature.

But I remember that Wendell Phillips, in a burst of indignation, once said, "It is honorable to break bad laws, and such law-breaking history records and God blesses!" And if we can prove, as I think we hav, that this postal law is a bad law, then D. M. Bennett, instead of being a criminal, is a hero and a martyr.

The crying need of the age is honesty. I don't mean honesty in dollars and cents, though we need an immense increase of that, even; but I mean honesty of thought, honesty of purpose, honest dealing with ourselvs. This is exactly what the Christian Inquisition is determined to prevent. It is determined to protect God from the doubts of Atheists, and men and women from a discussion of their relations to each other.

Do you want to know when the position of an individual or government is weak? It is when he, or it, fears the candid discussion of that position.

As an illustration, look at Russia, with her special police, prohibiting the press and preventing free speech. Look at the horrible state enginery by which she arrests and transports to Siberia and the islands of the sea thousands of her suffering subjects!

Why is this? It is because justice is lacking in the Russian government, and because the people believe there are better systems than those of autocracy, and they are determined to find them out. And I pray they may succeed, though the czar's palace be blown into ten thousand fragments, and the czar—well, let him retire to private life amid his starving peasantry.

Look at France and Germany, with their suppressed journals and condemned political offenders! Well, all these measures are a confession of weakness; they emphasize the fact that they cannot bear the agitation of thought, just as the imprisonment of Mr. Heywood and Mr. Bennett indicate the fact that the Christian Inquisition fears our social system will go down with a free discussion of its merits. But, with the cry, "Every man his own priest," the tide is rising, and setting with tremendous force against orthodox religion, orthodox politics, and orthodox social creeds; and when D. M. Bennett came out of prison, had you listened with your spiritual ears, you would hav heard a sound like many waters—it was the mighty murmur of thousands of souls declaring that inquisition, and assassination even, can not prevent the march of human minds toward truth and liberty.

## Disappointed, but Not Discouraged.

To the Editor of The Truth Seeker, *Sir:* About three weeks since I sent you, through the hands of Bro. Green, an article for The Truth Seeker appealing to the Liberals of the state of Illinois, and, in fact, to all who are interested in seeing the Liberal League movement advance in the state of Illinois, and I hav been very much disappointed at not seeing it appear in either of the past two issues of The Truth Seeker. I sent a similar appeal to *Mind and Matter* three days later, which appeared in the issue of July 3d, but as yet I hav got to receive my first three-cent stamp to help me in this important work; however, I am not discouraged, and am willing to spend my last three cents for stamps and stationary in order to help along the League movement. But it does seem to me that those Liberals and Freethinkers who are blessed with an abundance of this world's goods might extend to me a little aid in this work. A little from each would make a fund that would enable me to do a good deal for the cause in the state of Illinois.

But in the mean time, as long as the little money I hav or am able to earn holds out, I will send to any one who will address me in regard to the organization of auxiliary Liberal Leagues an application for charter and full instructions how to proceed in order to organize auxiliary Liberal Leagues, and also a copy of the National Liberal League Constitution.

Come, friends of the Liberal cause, let us take hold of this League movement like men and women, and we shall advance the cause of humanity more than can be done in any other way.

Bro. Bennett, I fully indorse your editorial in the issue of July 3d on "The Political Situation." It is right to the point, and should be carefully read and re-read by every reader of your paper.

Many of our Liberal friends will continue to point to the precedent set by the Abolitionist party forty years ago as something that the Liberals of to-day should pattern after. But there is no adequate comparison to be found in the two issues. When the Abolitionist party started there were but two other parties in this country, and they were as firmly set to their separate issues as are the serried ranks of two contending armies, and the antislavery party could gain no encouragement or help from either of them, and they had no alternativ left but to make a separate party founded on better principles than were represented by either of the other great contending parties.

But such is not the case to-day. The Liberal element of our country is receiving recognition from both of the other parties, and by a judicious selection of our candidates for office this fall I verily believe we can accomplish more than the antislavery party did during the first twenty years of its existence. Let us not be governed too much by precedent; it is not always the best thing to do. Truly did Thomas Paine say, in his "Rights of Man," that "every age and generation must be as free to act for itself in all cases as the ages and generations which preceded it." And again he says, "Every generation is and must be competent to all the purposes which its occasions require." This is sound logic, and it never was more applicable than it is at this time in regard to the proper action to be taken by the Liberal voters at the coming fall elections. Let us therefore examin closely the men of the dominant parties (platforms amount to but little in binding men elected to office in these days; they are becoming very much like men of straw, placed in cornfields to scare the birds) and let us select such men as will be most likely to represent our principles. Let the executiv committeeman of each state investigate and ascertain as far as possible who are the best men, and when he has done so let him make this investigation known through the Liberal press, and in this way we can make the Liberal vote tell better at the coming election than we can in any other way. Now, for instance, I know one, the nominee on the Democratic ticket for state treasurer of the state of Illinois. He is a man whom I can recommend, and before the November election occurs I will giv my reasons for recommending him. And in the mean time I will try as far as possible to ascertain the qualifications of all the other nominees for state offices. And to this end I would urgently request all the Liberals of the state of Illinois who are personally acquainted with the different nominees on the state tickets of the different parties to write me as to their qualifications, and more especially as to how they stand as regards the Liberal League platform. Now, Liberals and Freethinkers of these United States, let us be awake to our duty this fall, and coming generations shall rise up to call us blessed.

Yours for truth, justice, and good government,

F. F. Follet,
Ch. Ex. Sub. Com., Ill.

## Sexual Intemperance.—No. 6.

I think the Freelovers hav taken one extreme and the "Alphaites" the other. I hope to keep the happy mean between the two. Sexual indulgence is, like all other intoxicants, alluring, tempting, and dangerous to trifle with. Touch not, taste not, is the only safe rule. Why must a couple here and a couple there be licensed to cohabit for pleasure and all the rest be debarred. If the practice be healthful, right, and proper, it should be free to all. There should be no starved thousands as there now are. Old maids, bachelors, widows, and widowers—all young unmarried people—sailors and their wives, and all whose occupation demands absence and separation for months and years at a time, are compelled and enforced celibates by law. Animals indulge only for procreation. Is man above or below an animal in this? And parents who liv hygienic lives can only indulge now and then a month or so out of a year. Many women bear children every year, or at least every two years, and allowing a month or two for conception, then she becomes unfit for further indulgence as long as she nurses her child. All through pregnancy and lactation the true hygenic mother must be a celibate, and therefore the husband is compelled to be one or to hav more than one wife. Prevention of conception would remedy this somewhat, but it is unnatural though far better than unwelcome parentage.

Alphaites do not advocate sleeping together for the married. Separate beds are most healthful for every one. Each person should hav a personal bed, bedding, and especially pillow. These are as essential as personal clothes or personal face-towels. The effete cast-off matter of one individual should never be absorbed by another, therefore separate beds as a general rule is demanded as a necessity of personal purity. Pure, true love is not naturally sensual, nor are all Freelovers at the opposit extreme of alphaism. I know many of this class who are practical alphaites. The first Freelovers I became acquainted with were believers in non-sexual intercourse save for procreation. This was twenty years ago. Then I thought it unnatural, ascetic, etc. Now I know they were right, and that abstinence (for pleasure) is the only true, safe, and right rule of action. But with perverted passions and indulged appetites, with ages and ages of abnormal practices, the feelings and desires are no rule or guide. Remember the perpetuation of the species is the one great object of all organized existences. How to grow nobler, better, and higher intelligences is the point. All else should bend to this desired end. We want truth and fact. The doctrin of continence may seem cold, dry, barren, and austere, but if it has right, truth, and good for its finality, we must plead for its acceptance. The belief in beautiful heavens peopled with pure and happy spirits, grand, noble, and powerful gods, and all conceivable joys and blisses surrounding them, was a hard thing to giv up. We hated to set all these aside for the cold, empty nothingness of annihilation of personal identity, but when convinced that truth lay there we cast aside the delusion and accepted the inevitable. There can be no "happy mean" between a right and a wrong, and I take the ground that strict continence save for procreation, the true demand of nature, and the only road to real health and happiness. This alone will prevent misbegotten children and undesired and enforced maternity as well as licensed prostitution in marriage and out of marriage, and the whole enormous train of sexual evils, crimes, and horrors.

Very few hav thought up or read up on this all-important question, and therefore it is that so many are living in wrong and know it not.

Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies.—*Longfellow.*

Elmina Drake Slenker.

*Snowville, Va.*, July 4, 1880.

## Sexual Temperance.

To the Editor of The Truth Seeker, *Sir:* Mrs. Elmina D. Slenker, in The Truth Seeker of July 24th, begins an article on sexual intemperance in these words: "You who plead for 'moderate indulgence,' 'a happy medium,' or a 'natural desire,' must remember that every indulgence diverts vital power from the brain, and vital principles from the blood, and continued excesses weaken the whole system, mental and bodily. Also sexual intemperance is the one prolific cause of female diseases and weaknesses, including cancers, tumors, abcesses, etc." Now I think Mrs. Slenker will find that the cause of female diseases and weaknesses of the generativ organs are the result of other causes. Every stomach-full of food diverts vital force for a time, but only to return again with new force for the brain. Why will we never understand that man givs to woman food in every sex act where there is temperance and perfect adaptability. It is a physiological fact that man loses his seed something like once every month, and that too in health. Sexual teetotalism would be no better than what we hav now. But I think temperance and adaptability would bring harmony, and from that condition we soon get health. W. E. Choate, M.D.

*Jackson, Mich.*

A Massachusetts man—now living, to be sure, but who expects to die—has made a will in which he bequeaths one dollar to each man, woman, and child who attends his funeral.

(*Continued from page* 501.)

Joseph and the Holy Ghost; and if Matthew and Luke are guilty of falsehood in either case, their testimony is valueless all around. Your particular attention is called to this.

As to the old belief in the crucifixion of saviors and demigods, it seems hardly necessary to occupy a great deal of space about it. To begin with the Hindoo savior, Christna, we have the authority of Sir William Jones that he was fastened to a tree at the time of his death. Moor, in his "Hindoo Pantheon," explicitly states that he was crucified on a cross. Higgins does the same. The French writer, Guigniant, in his "Religion of the Ancients," testifies that he was nailed to a tree. At Mathura, in India, is a rock temple, in the form of a cross, commemorating the death of Christna. It is also inscribed in the rock relating to the death of the Lord and Savior, Christna, who atoned for the sins of the world by "pouring out his blood as a propitiatory offering" while stretched upon the cross. In view of this it is not strange that Wiseman should have said, "Can we be surprised that the enemies of our holy religion should seize upon this legend as containing the original of our gospel history?"

As to Guatama, or Sakia Muni, the Buddha, different accounts come down to us as to the manner of his death; one that he died a natural death of old age, another that he was crucified by an arrow being driven through his body into a tree—the arrow at right angles with the tree, forming the cross. How much importance is to be attached to this account I will not pretend to say. That such a story had currency is, however, true.

That Thammuz, of Syria, was believed to have been crucified I refer you to Ctesais, author of "Persika," believed to have been written 400 B.C. The poet has commemorated his memory in rhyme, thus:

> "Trust, ye saints, your Lord restored,
> Trust ye in your risen Lord,
> For the pains which Thammuz endured
> Our salvation have procured."

I refer you for an account of it to Higgins' "Anacalypsis," vol. i, p. 246.

Wittoba of Telingonese, another savior who was believed to have been crucified, is also described by Higgins, who says, "He is represented in his history with nail-holes in his hands and the soles of his feet."

Iao, of Nepaul, was another crucified savior. For the mention of him see Gorgius, p. 202.

Hesus, the Savior of the Druids, is described by Higgins as having been crucified between two lambs, and this eight hundred years before Jesus.

Quexalcote, the Mexican Savior, according to the "Mexican Antiquities" (vol. vi, p. 166), was represented by the paintings of Codex Borginarius, as nailed to the cross. Two thieves were represented as crucified with him. Other accounts have it that this god was crucified in the heavens, while another still has it that he was represented as hanging, holding a cross in his hands. This is held to have taken place nearly six hundred years before Christianity became a system.

[CONCLUDED NEXT WEEK.]

## Political.

TO THE EDITOR OF THE TRUTH SEEKER. *Sir:* I wish to giv my views as to who the Liberals shall vote for for president this fall. I am a Liberal Leaguer, a labor-reformer, and a Greenbacker, and I shall be true to my principles and vote for Gen. Weaver. I see that Messrs. Bennett, Wakeman, Leland, Green, and others recommend that we vote for Gen. Hancock. I would like very much to accomodate these brother Liberals, but I can't do it. They tell us we must try and defeat the Republican party this fall, to which I say, Amen. But, gentlemen, how can I giv up my labor-reform and Greenback principles, and vote for the enemies of freedom, justice, and right?

I would ask, in the language of Charles Sumner, who, when asked if he would obey the Fugitive Slave law, inquired, "Is thy servant a dog that he should do this thing?"

In 1854, when I came to this country, the two political parties were Know Nothings and Democrats. The Know Nothings were for freeing the slaves and the Democrats were defending the rights of foreigners. I was a little puzzled which party to join, for I believed in the principles of both parties. But I finally concluded to join the Know Nothings. I said, You may deprive me of the franchise, but I must go for liberating the slaves. And so I now conclude, You may deprive me of my religious rights, but I must go for the rights of the laborer and the destruction of the money rings. I can understand how a Liberal and a Republican can agree to vote the Democratic ticket and *vice versa*. What is the difference between them? they are both hard-money men, they both believe in the national bank swindle All the difference I can see is the Democrats hav not passed the Comstock laws nor put Liberal editors in prison. This reminds me of a definition I once heard given of the difference between rheumatism and the gout, and this is the difference, To put your finger in a vice and screw it up until you could not bear it any longer was defined as rheumatism; and then to giv another screw after that was the gout.

The Democrats would giv us rheumatism, but Republicanism would be another screw after. The Republican party is governed by the orthodox church on religious questions, and would, if it could, put God in the Constitution. In the labor and finance question it is governed by the moneyed men in the party. It is the slave and tool of the national banks. And the Democratic party is but very little better; the moneyed men rule that party too, while the Greenback party is the reform, the labor, and the workingmen's party. I can no more vote for the Republican or Democratic party than William Lloyd Garrison could hav voted for the slavery party in his day.

Let me remind Messrs. Wakeman and Leland that the principles of the political party organized at Cincinnati a year ago by the members of the National Liberal League is almost identical with the Greenback platform, and I repeat that I cannot see how a Liberal and reformer can vote with either of those corrupt parties. I must say that I cannot vote for Hancock, and I will not, and that's an end to it.

*Cambridge, Mass.* J. S. VERITY.

REPLY.—As our good friend Mr. Verity seems to regard the question of Greenbacks as the most important of all others, we readily admit that he and everybody else should vote just according to their convictions. We do not regard greenbacks as the only or the greatest question before the American people. To us liberty is before greenbacks. We feel that by the party in power liberty in this country has been struck a deadly blow, and that for this that same party should be taught a lesson it will not forget. Power should be taken from its hands for a time. It should understand that the Liberals of this country will every time put the heel of condemnation on any party which attempts in any way to wrongfully deprive the people of their liberties and their rights. This has been outrageously perpetrated in the passage and execution of the Comstock laws, and we think Liberals should not forget it nor disregard it. Love of party should not rise superior to love of liberty and right. Without liberty and the preservation of the guarantees of the Constitution, greenbacks will not prove an unfailing panacea. Liberty and right first, and greenbacks afterwards.

It is not that the Democrats are more lovely than other parties, but it is that a Republican Congress, Republican courts, and a Republican President hav committed a crime against Liberty and against the Liberals of the United States, for which they deserve condign punishment. The Democratic party is perhaps no better than the Republicans, but they are the instrument now within our reach, and the only instrument, with which we can punish and defeat the guilty Republicans. We should not forget the wrongs that hav been done us, and this is the year in which they should be redressed.

Greenbacks are very desirable; we prize them for all they are worth, and often wish we had a larger stock of them. We also believe the Greenback party is the party of reform, but evidences are plentiful that demagogs and broken-down and hungry politicians are rushing into it hoping thereby to come into power again. When the party becomes large enough to carry the country, it is to be feared it will contain as many demagogs, as many dishonest politicians, as the older parties. Political parties, it is to be feared, will always be foul, grasping, office-seeking, and dishonest. To our view, the proper course for us this year is to punish the Republicans for their unfaithfulness and after that to continue in helping on other reforms. In our view Hancock is the only man that can beat the Republicans this year. Weaver cannot do it, and if he should be elected he will hav no power to increase greenbacks. Congress will be the power to attend to finance. Let us first sustain liberty and vindicate our rights, and let money be a secondary consideration.

## Ho for Europe Once More!

We did not take steamer for Europe on Saturday, July 31st, as we thought we should do when we made up our last issue. Mr. Rawson was not quite ready to go, and we waited for him. We shall undoubtedly sail on Wednesday, August 4th, and will be in England about the 12th or 13th inst. We shall endeavor to put our time in to the best advantage in seeing what can be seen, besides attending the Brussels International Freethinkers' Congress of August 29th, 30th, and 31st. Letters addressed care Freethought Publishing Co., 28 Stonecutter st., London, E. C., England, will undoubtedly reach us.

We shall not for a moment lose our interest in THE TRUTH SEEKER, and hope it will be the same with our readers. We trust they will remember that expenses are heavy, and that it takes a good many little sums to meet them. Perhaps a wink is as good as a nod. Let all remittances and inclosures be directed as heretofore to D. M. Bennett, 141 Eighth st. We trust that we shall be home again in due time, well fitted for hard work. We shall not forget our readers in our absence, and do not fear that they will forget us.

WE are always glad to distribute sample copies of THE TRUTH SEEKER to those who are likely to become subscribers, and will be grateful to those who send us the names of such probable subscribers; or we will send papers to those who will take an interest in handing or sending them to people who will appreciate them. We hav a large number of last year's papers on hand, which will perhaps answer well for missionary work, and we will cheerfully mail them wherever instructed. We will at all times cast seed upon good soil, trusting the same may take root, grow, and bring forth abundantly. Let the names be sent in for sample copies.

VOLUMES I. and II. of "The Gods and Religions" hav been sent out in pretty large numbers, and so far as heard from every person is fully satisfied with the work. We hav concluded to continue to sell it at $5.00 for two volumes in cloth; $7.00 in leather, red edges; and $8 00 in morocco, gilt edges. The price is very low, and the buyers should be numerous.

MR. H. L. GREEN has sent us one of his splendid posters announcing the five days' mass meeting of Liberals at Hornellsville, beginning September 1st. The bill is gotten up in excellent style, and will doubtless bring hundreds, and perhaps thousands, to the meeting. We are somewhat regretful that we cannot be there and go to Europe also; but according to the law we seem to be governed by, we cannot be on both sides of the Atlantic at the same time. We trust the Hornellsville meeting will be a great success.

WE learn from private sources that Mr. B. F. Underwood is very seriously ill with a severe attack of diptheria. His many friends will learn of his sickness with regret.

THE *Liberal*, a sixteen-page monthly, edited by G. H. Walser, Lamar, Mo., at $1 per year, is a good paper and ought to be sustained. The same of the *Mirror of Progress*, in Kansas City, and the *Rational Appeal*, in Detroit. They are all sprightly, able papers, and ought to liv.

WE hav received "Heads and Hearts," by Rev. George Chainey, of Evansville, Indiana, in tract form. Price 5 cents. Hundreds of them ought to sell. We hav them.

"HISTORY OF THE AMERICAN REVOLUTION," by Thomas Paine, is a pamphlet containing letters from Paine never before published, with extracts from "The Crisis." Published by E. Haskell, 711 Sansom street, Philadelphia. Price, 25 cents.

"WHO KILLED MARY STANNARD?" By William Denton. A pamphlet of 36 pages. It is written in Prof. Denton's able style, and is quite interesting. It givs a brief history of the case, with full reports of psychometric examinations by two sensitivs from hair from the murdered girl's head and a piece of the overalls worn by the Rev. H. H. Hayden, who was undoubtedly her murderer. The result of the examination is curious and interesting, and point directly to Hayden as the murderer. Prof. Denton's summing up and closing remarks are specially interesting. Price 15 cents.

FOUNDATION STONES. A series of sermons by the Rev. George Chainey of Evansville, Ind. Containing opinions not held at the present time by Mr. Chainey, these sermons yet impart many valuable truths. Although a Liberal Christian, the author never was a bigot, and consequently this book is better adapted for reading by Liberals than church members, whom it would displease by its broad and charitable renderings of the scriptures. With Mr. Chainey a text was only an excuse for teaching charity in religious matters, and the pulpit with him was never an unassailable castle. This book is a landmark of where a progressiv thinker was two years ago. Where he is now can better be told by his more recent sermons, one of which we shall publish next week. Price of "Foundation Stones" $1 00. Address Rev. George Chainey, Evansville, Ind.

## A Liberal Offer.

I hav promised our friend Bennett to dispose of one thousand copies of my debate with the Rev. Dr. Ditzler. I will agree to make a *present* of one copy to every person who orders two copies. I want the work to hav a wide circulation among Christians if possible, and care nothing about profit in its sale. Inclose one dollar for two books, and I will send the third free. Address 172 Clark street, Chicago, Illinois. W. F. JAMIESON.

## The Bright Sunlight of Publicity on the Republican Party.

The following statement was prepared just before the meeting of the Third Annual Congress of the Liberal League at Cincinnati last year. It was widely published in several Liberal papers. It is just as true now as it was then with the added light that another year of Republican rule has thrown upon the statement. On reading it over I cannot see that I can state the reactions and the crimes of the Republican party in any other or better terms. There the facts are, and there they will forever remain historically true, as charged. I ask THE TRUTH SEEKER, and other papers if they will, to republish this statement as work already done, and good as far as it goes as a foundation for continued investigation in the same line:

The National Liberal League was organized with the view, among other purposes, to take political action whenever the necessity for it might arise, and whenever it can do so effectivly. With the growth of our organization, now to more than one hundred local Auxiliary Leagues, with their alliances and influences, it would seem that the National League *is strong enough* to make itself felt in the politics and parties of the day; and since the aggressions of the church upon the state hav risen to that point of audacious insolence that her partisans hav power to obtain the imprisonment of our editors on charges that are absolutely false, and for offenses that hav in them not the faintest taint of crime, then it would seem that *the necessity has come* for the contemplated political action.

The League was organized to cast votes—to enlighten, combine, and wheel into line the Liberal vote.

We hav tried petitioning Congress and petitioning the President for a redress of grievances. The right of petition is valuable as a means of expressing opinion and as a persuasiv to rectify wrongs; but the ballot, in the last resort, has creativ power and the right to command that justice shall be done, if it does *ruat cælum*; that is, ruin somebody's pet and private heaven. The pouring in of petitions from two hundred thousand citizens of the United States, together with from twelve thousand to fifteen thousand letters to the President, asking him to pardon Mr. Bennett, was an astonishment to the government and a surprise even to Liberals. It givs us a little census by which we can estimate our numbers and note the progress of Liberal opinion. The *Index* petition to Congress for the separation of church and state took a year or more (1877) to gather up the names, and was signed by only ten thousand six hundred and sixty persons. The petition for the repeal or modification of the Comstock law, supported by the combined influence of

all the Liberal journals except the *Index*, obtained in a few weeks seventy thousand signatures.

Now the recent petition for the pardon of Mr. Bennett, ignored by the *Index* and opposed by two Spiritualist semi-Liberal papers, nevertheless amounted to the magnificent number of two hundred thousand names.

But the prayer of every one of these petitions has been denied. Church and state, united in the ways petitioned against, remain united. The Comstock law is unrepealed. Bennett is in prison at hard labor. The influence of Comstock, backed up by the priests, is stronger with President Hayes than his sentiment of justice—stronger than the petition of two hundred thousand free and Liberal citizens of the United States. What next is to be done? What resources hav we left? What influence can Liberals now bring to bear to obtain an answer to their prayer? Having shied these tufts of grass at the old man in our apple tree who refuses to divide fair and insists on giving all the apples to the goody-goody Christian boys, let us try what virtue there is in a boulder about the size of a ballot. It hath been said, "Knock and it shall be opened unto you." But what if you knock, as we hav done at Bennett's prison, and it don't be opened? Why, let fly the ballot, with the command, "OPEN! or, by the eternal, you shall be knocked out of the offices which the people hav intrusted to you, but which you only abuse and disgrace."

This is a good time to bolt from either of the old parties. They are both torn with dissensions, and there is demoralization among them all. Neither of them hav any principles that they are ready to stand by, and they are all at sea. Their platforms are the work of tricksters, inspired by chance and whim and expediency, to serve the purposes of a campaign—not the dictates of justice, of science, of progress, to be as enduring as truth. Thousands of Democrats are ready to vote with any party who can establish justice and secure the blessings of liberty, honesty, and administrativ ability. Hundreds of thousands of Republicans, belonging to a party once devoted to freedom, are heartily ashamed of the recreancy which has struck their leaders and of the general hopeless condition into which the party has drifted, and are ready for a party of principles and progress—ready for a new deal with higher aims and better capacities. Liberals ought not to remain attached to either of the parties one hour after the principles upon which the republic is founded hav died out of their counsels and find no place in the making or the administration of the laws.

What is needed is a body of voters, half a million of them, say from ten thousand to twenty thousand in each state, organized with thorough effectiv party machinery as soon as possible—a body of voters who will vote solidly and loyally together for a well understood common purpose. That body of voters will need leaders to state that common purpose, to explain the situation as it changes from time to time, and to giv the word of command when the actual tug of war comes. This body of loyal, inflexible, conscience-voters, while in the minority, as they must be for some time, should be used as a whip to crack over the heads of the other parties, making our demands first of one, then of the other; and voting with either as they guarantee compliance with our demands, and then, after election, honestly enact them into laws. Then as soon as we become the majority, of course, we will hav the government; and will conduct it in our own way, which will be for the greatest good of all.

The Liberal League ought to charge itself with just exactly this mission, organize for this special purpose, and carry all this out.

As to the Republican party, who hav had possession of the government for the last twenty years, and who still hold one branch of it, to show how far they hav departed from the principles of the fathers, how far they hav become recreant to human freedom, let facts be submitted to a candid world:

1. In the small hours of a saturnalian Saturday night, March 3, 1873, with all the malignant essence of the priesthood of this country boiled down and concentrated in Anthony Comstock, and he on guard looking out for the priestly interests, and only he asking for the enactment, the Republican Congress, then expiring, passed a law allowing postal agents, and postmasters, and judges and juries of courts to decide what printed matter should be deemed "immoral," "indecent," "obscene," and should, therefore, be denied transportation in the United States mails. Under that law great crimes hav been committed, both against the persons of innocent American citizens, and against freedom of the press.

2. Immediately upon the passage of that law a Republican Postmaster-General appointed Anthony Comstock to the important position of special postal agent, thus putting the enforcement of the law into the hands of the priestly power who procured its enactment; and a Republican administration keeps him in that same position to this day, notwithstanding his demonstrated unfitness to occupy it.

3. In August, 1876, George F. Edmunds, Republican senator from Vermont, in the interest of the "God-in-the-Constitution" party, introduced a fair-seeming amendment to the Constitution, providing against the establishment of any religion by any state, and against the appropriation of money raised by tax for the support of religious schools, but with this provision nullifying the whole amendment: "*This article shall not be construed to prohibit the reading of the Bible in any school or institution, and it shall not hav the effect to impair the rights of property already vested.*" On this proposed amendment, in a Republican Senate, after adoption and recommendation by a Republican judiciary committee, twenty-eight Senators, all Republican, voted for it, and sixteen Senators, all Democratic, voted against it. The amendment thus failed by two votes to obtain the two-thirds majority requisit to pass a constitutional amendment.

4. The priests did not quite succeed in getting their "God in the Constitution," but they did on the *Trade Dollar* chiefly sent to the "Heathen Chinee," and on the dirty Buzzard Dollars issued by John Sherman to disgust, if possible, the advocates of the remonetization of silver. What right had he or his party to send to the Heathen world the statement, "*In God we trust?*" Where is the authority for that in the Constitution, or the theory of our government? If they venture upon this assumption, where is the limit of their power in inculcating their theology on our national coins and documents?

5. The United States district-attorneys in New York and in Boston who brought the indictments and prosecuted the suits against Heywood and Bennett under the Comstock law are Republican officers. The New York attorney is a member of Comstock's Vice Society and has made speeches at his meetings.

6. Judges Clark, Clifford, Benedict, Blatchford, and Choate are Republican judges. The two B.'s are members of churches, and probably the C.'s are also.

7. The United States Centennial Commission, appointed by a Republican administration, were a majority, if not all, Republicans; and this Republican Commission ordered the closing of the Centennial Exhibition on Sunday, thus depriving hundreds of thousands of laboring, poor people of the right and privilege of visiting the Exhibition.

8. President Hayes, Republican, after proposing to appoint Colonel Robert G. Ingersoll to the position of United States Minister to Germany, allowed himself to be bulldozed by the clerical party out of making the appointment because Ingersoll is an Infidel.

9. The Republican party, in convention in Ohio to nominate a candidate for governor, to be voted for in October next, rejected Judge Taft and nominated Foster for the controling reason that Judge Taft, when on the bench, had made certain liberal rulings concerning the Bible in the schools which were distasteful to the clerical party.

10. Governor Talbot, a Republican Governor of Massachusetts, signed the petition of the priestly power *not* to pardon Mr. Bennett. The same bigoted and Republican Governor has just, while this paper is being written, stopped the running of railway trains to Lake Pleasant on Sunday in order to incommode, and, if possible, break up the Spiritualist camp-meeting now going on there. Indeed the general tendency of the Republican party in states and municipalities is to legislate in favor of a rigid puritanic Sunday; to interfere with the people's amusements on that day; to dictate how the people shall spend one-seventh part of their time; to deprive them of the convenience of railroad trains, of public grounds, of exhibitions, concerts of music, libraries, and other innocent diversion which can hav no other tendency than to make and keep the people contented, virtuous, and happy.

11. And now the last crowning act of infamy of this so-called party of freedom is that of its President. With 150,000 names of petitioners then before him, and more pouring in every day, and with thousands of letters, all from perfectly loyal, honorable, and respectable citizens of the United States, asking the pardon of Mr. Bennett, and with piles on piles of proofs that it was a case of sheer persecution with no justice in it, and the President himself conceding that the pamphlet indicted is not obscene and comes not under the meaning and penalty of the Comstock law, he yet refuses to pardon Mr. Bennett, the reason given out to the press being "that he did not like to interfere with the action of the United States Court, and that to pardon Bennett before he had served any part of the sentence would appear like a reflection upon the court in which the trial took place."

In view of all these crimes against liberty, committed by a once true and glorious but now decaying party, because fallen under the poisonous influence of the priesthood, the Liberals of this country, who are or hav been Republicans, hold the Republican party, as we hold an arid, dried-up, worn-out country—to be a first rate party to emigrate from.

In doing this we hav no fear of damage to the republic by bringing the Democratic party again into power. The "sum of all villainies," chattel slavery, being now out of the way, the Democratic party could not prove more recreant than the Republicans hav been to freedom of the press and to general mental liberty; and the vote in the Senate on the Bible amendment shows that they would not. The Democratic party hav learned some useful lessons in their twenty years of minority. The copperhead element is dying out and a Jeffersonian strain of new blood is flowing in. Confront them with an independent, determined, thoroughly organized body of half a million or more of voters, and they will think several times before they will decline to readopt Jeffersonian principles and liv up to them.

Since that list of grievances was catalogued another year of development has still further shown the tendency of the two great parties; steadily toward reaction, as heretofore, on the part of the Republican party, and toward freedom and progress on the part of the Democratic party—just as I predicted last year. In addition to the crimes against liberty committed by the Republican party, then instanced, the past year has developed others. The first of these is that the Republican party hav nominated a strong churchman, ex-clergyman, "Christian statesman," after the pattern of Colfax and Oakes Ames, as their candidate for the Presidency. As one Republican delegate said to another at Chicago immediately after the nomination, "Four more years of psalm-singing in the White House!" And, what is worse, four years more of all that that implies, including Comstockism, Joe Cookism, and the priestly influence generally. Are Liberal Republicans hankering after any more of these "Christian statesmen" to the extent of voting for them and bringing them in as powers either upon the throne, or still more dangerous, behind it?

Second. The "third term," and all that that implies, was only embryonic and not fully hatched, so that we could see all the game qualities of that chicken last year. This year, brooded and fed under the wings of the great Republican party—party of freedom, party that gave liberty to the slave—this foul bird was trotted out a full-fledged rooster just from Shanghai and matched in the pit at Chicago. To be sure he was beaten, but only by a feather. The virus of him still livs and poisons nearly half the Republican party, and is likely to grow and increase and come up again in formidable proportions four years hence. Is a party tainted with that leprosy, indeed, half gone down to the black death of despotism with it; is that the party for Liberals to still foster and keep in power that it may finish its unholy ambitions and make an end of all our liberties four years hence?

On this point some words of Judge Hoadley, temporary Chairman of the Democratic Convention at Cincinnati, are inspired out of the fountain of wisdom and of truth, and Liberals will do well to heed them:

"We hav been spared one great danger. Since the 8th day of June, 1880, it has been certain that the usurper will not be immediately followed by the monarch. But the third term is postponed, not averted, and the real danger is not so much in the third term as in the Republican party, which makes the third term possible. Bonaparte did not crown himself emperor until Bonapartism had corrupted France. When more than three-fifths of any political party invokes a "savior of society," that party is already so poisoned with imperialism that it has become itself a menace to the republic far more formidable than any mischief it professes to fear or any danger it was organized to repel.

"The remedy, gentlemen, for this and for all other ills of state, is in eternal vigilance. This is at once the price and the protector of liberty. This vigilance, already newly quickened among the people from whom you come, continued here and hereafter, is sure to bring victory to the Democratic principle and to the Democratic candidates—a victory so full of hope for the republic that even the 'melancholy days of November' shall be radiant with joy, and on the wings of the strong winds of March shall be wafted blessings."

Here, then, are two important steps toward reaction to be added to the eleven I catalogued last year, and not a single word or deed or vote for freedom to offset and be subtracted to lessen the fearful balance the Republicans hav laid up against the day of judgment for their great promis and small performance since the one praiseworthy act of Emancipation.

Now let us turn for a moment to the Democratic party. Here, as I predicted in my closing paragraph last year, the progress is not only satisfactory, but is really surprising. The candidate, General Hancock, is not only personally satisfactory to Liberals, but he has uttered brave, good words for all the freedoms which we demand, especially the freedom of the press. You hav already published some of them, and I need not quote them—or only the following as a sample of the Liberal whole:

"Woe be to us when it shall come to pass that the power of the magistrate, civil or military, is permitted to deal with the mere opinions or feelings of the people."

"I will maintain that the entire freedom of thought and speech, however acrimoniously indulged, is consistent with the noblest aspirations of man, and the happiest conditions of his race."

"If you deem them constitutional laws and beneficial to the country, you not only hav the right to publish your opinions, but it might be your bounden duty as a citizen to do so. Not less is it the privilege and duty of any and every citizen, wherever residing, to publish his opinions freely and fearlessly on this and every question which he thinks concerns his interest. It is a poor compliment to the merits of a case that its advocates would silence opposition by force; and generally those only who are in the wrong will resort to this ungenerous means."

Then, in addition to these just sentiments, the Democratic platform contains these words, "Separation of church and state for the good of each"—practically the whole of the first plank of the Liberal League platform. What more can we ask as a first step?

Many other considerations arise out of the situation, but these are all I can indicate now. There will be more days in this campaign, and THE TRUTH SEEKER will continue to take a hand.

T. C. LELAND.

## Liberal News Items.

THE posters printed by the *Courier* of Buffalo, New York, to advertise the Freethinkers' Convention, is the finest piece of workmanship of the kind I ever saw. Wherever it is put up it attracts the attention of the whole town. Every friend who sends me an order for one or more of them will hav his or her name registered in my "Lamb's Book of Life."

C. FANNIE ALLYN writes: "I will be present at the Freethinkers' Convention and do my little to help the cause along, till,

"'From Greenland's icy mountains,
From India's coral strand,
To Afric's sunny fountains,'
We claim our brother's hand."

I THANKFULLY acknowledge the following contributions to aid me in the League work for the month ending July 31st, 1880: From George Briggs and S. Block, $4; Samuel Page, $1; O. B. Rollwage, 50 cents; H. T. Wright, 50 cents; L. Rollwage, 50 cents; John W. Cotton, 50 cents; S. C. Wilson, 25 cents; William T. Wilbarn, 50 cents; J. S. Bradley, $3.50; James Seba, $3.50; Charles Baer, $1; P. C. Caryell, 25 cents; John Berry, $1; Susan Reichester, 50 cents; Sarah Conboy, 50 cents; James Brown, $1; Henry Gildemeister, $5; Little Rock (Arkansas) Liberal League, $3; James Bridger, $2; A. H. Pike, $1; Elmina D. Slenker, 25 cents; L. D. Olney, $1; A. Atwood, $1; in all, $30.25.

MISS ELLEN WRIGHT, of Boston, is one of the best impersonators of character in this country. Wherever she has exhibited her wonderful gifts on the stage she has elicited high encomiums from the press. The St. Paul *Pioneer-Press* said of her after one of her entertainments: "Miss Ellen Wright was greeted by a very large audience last evening, and finely did she entertain them. Her personations of famous actresses were thoroughly artistic and were rendered with great power and faithfulness. The praise of the audience was divided between Lady Macbeth and Ophelia, both of which were exceptionally fine. Of her comic selections, perhaps Sarah Gamp was the best, although the Old Maid made the greatest impression upon her audience." The Liberal public will be gratified to learn that Miss Wright has consented to be present and entertain the Freethinkers at the Hornellsville Convention.

THE second volume of "The Gods and Religions of Ancient and Modern Times," by D. M. Bennett, is before me. The last half century has produced many wonderful things, the last being Dr. Tanner's exhibition of living on a water-and-air diet; but to me the most wonderful thing that has come to my knowledge is Mr. Bennett's achievement of writing these two great volumes during his year's imprisonment at Albany. He certainly is the champion writer of the world. And the work is not only great in quantity but in quality. There is not a page among the two thousand but what contains information of value; and it is exactly the information the world is in need of and just the information the church and the priesthood hav always labored to keep from the people. And then another thing is hard to account for—how Mr. Bennett can afford to sell the books so cheap. Possibly because when he wrote them he was boarding at the expense of the state.

H. L. GREEN.

## An Open Letter from Elmina to D. Priestly.

FRIEND PRIESTLY: May I say a few words in explanation? Of course I hav never "been there at the very last," but was once so near there that friends were sent for on the supposition that the "very last" was but a few hours off, and the "unknowable" was the one thing I felt no trouble or concern about. That many do feel concern before the "very last" comes is only too true, and for believers in a future it is no marvel they do feel anxious and concerned as to what they shall experience "in the beyond." But I had reference to the very last, when tired, exhausted, and worn-out nature demands, as the highest and holiest boon, rest, and rest only. Some dread and shudder with terrible forebodings at the thought of the last breath. So many say, "I would not be so afraid to die if it were not for that last breath." I tell them few realize the last breaths at all, or feel them, and it is just the same mentally. They sense so little at the very last that they think and care nothing about a future, or even the present, only as it can giv them rest. And extreme old age is often but a second childhood, and "don't care" comes then. The "aspiring, struggling, and suffering" to reach knowledge, happiness, wisdom, etc., are all right enough, but it is here and now. It is along life's present years that we must realize and enjoy the fruits of our labors and aspirations. Of course I reason from the premises that "the body is the whole human being," for it is all I hav any evidence of. I do not care to die only to giv a good feast to worms, and am glad I did not die when I was a "beautiful child," for life has been pleasant to me, and I hope I hav done a little to make it pleasant to others. As to being happy by and by, that is all well enough, but I want people to be happy now, be happy all the time, be happy in preparing for happiness in the years to come, and not waste present opportunities in longing for what may never come. Some work like slaves, and never rest, never take time to enjoy the beauties and blessings of the day, but save all bright and blissful experience they might hav for some coming day, when they shall hav won riches, power, or fame; and when youth, health, and strength are gone, and the heart has lost its bounding elasticity, and the nerves are dull and dead to joy's entrancing thrills, they find too late that for them there is only age, pain, and incapacity left. If there be a future we shall enjoy it none the less because it comes as a glad and unexpected surprise to us. The now and to-day are what we are called upon to improve, enjoy, and make the best of. If a person wishes to believe in spirits, gods, ghosts, fairies, etc., as a means of happiness, I condemn them not. If men spend life's opportunities digging for pots of gold supposed to be buried by Capt. Kidd, they are free to do so. If they prefer dreams and air castles to real tangibilities, they are at liberty to dwell among them and revel in their own imaginings. I am glad to read all that our Spiritual friends giv us of their experiences, and hope that by and by some plan will be hit upon that will solve the mysteries and make them plain and clear. That all the so-called spirit manifestations are humbug and trickery I do not believe, but that they are connected with those who are gone forever is to me more than doubtful. We are what we are of necessity. We believe as we do from force of evidence, and move and think as we are compelled to do by the circumstances of the past and the present.

"We are no other than a moving row
Of magic shadow-shapes that come and go
Round with this sun-illumined lantern held
In midnight by the master of the show.

Impotent pieces of the game he plays
Upon the checker-board of nights and days;
Hither and thither moves and checks and slays,
And one by one back in the closet lays."

*Snowville, Va.*, July 4, 1880. ELMINA D. SLENKER.

## The True Policy for Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been a little amused and a good deal saddened in reading what you and quite a number of other Liberals hav said during the last two weeks in reference to political preferences Each article bears the unmistakable "ear-marks" of the bias of the writer. You hav been persecuted, outrageously wronged. You feel it keenly. This, together with your opposition to the financial schemes of the Republican party, has made you hate that party. I do not blame you. Self preservation is the highest law of our being. The other writers equally show their bias in their articles, as they prefer the Republican, Democratic, or Greenback parties. Much will be said in favor of both old parties, and very much against them in the next three months. I do not think it in the power of either to inaugurate any useful reform calculated to benefit humanity. Organizations are brought into existence to serve the needs of humanity, to carry out and establish certain theories, desires, or wants. When the purposes for which the organization was built up hav been established, that organization seldom, if ever, takes a step forward, or leads in new enterprises, or progresses, but instead it fossilizes, becomes corrupt, sickens, and dies. New ideas, new possibilities, require new organizations to put them into force. New wine, new bottles.

I predict, upon the strength of history, that no great change will ever be effected by either of the old parties in finance, or in relation to human freedom. I now desire to call attention to one fact, viz., you cannot enslave the minds of a people who are free until after they are materially enslaved. I mean, reduce the people from a condition of plenty to that of want, poverty, and it is then a short and easy road to take away their every liberty and right. Victor Hugo said, "Learn to produce wealth and learn to distribute, and you shall hav material grandeur and moral grandeur combined." I hold that to be a self-evident truth.

A people possessed of intelligence and industry will produce wealth; and if they only know how to distribute this wealth, or exchange commodities cheaply and in the interest of the producer, those people will be a materially and morally grand people, and their liberties cannot be taken from them. The people of the United States are and hav been industrious, but they are not intelligent upon the question of distribution: and how? because they hav allowed the two great agents, money and transportation, to pass into the hands of selfish monopolies, who hav and are using these agents to enrich themselvs and to impoverish the producer. All close and thoughtful observers hav watched with anxiety the building up in the last twenty years of a powerful money oligarchy, as well as imperial railroad combinations. What does this portend but history repeating itself? Democratic America to be subsidized to a monarchical money and railroad ring. How does that suit you, Liberals of America? Do you see it?

Individual liberty is a sacred right, and that is just what it would preserve by preserving, or rather restoring, to the people their material rights. Circumstances hav conspired to attract the attention of some of our Liberals—and especially those located in that sink of spoliation, New York—to individual religious liberty, and I would not hav them lose sight of this "God-in-the-Constitution party," but I do not think there is half so much danger to real liberty from that source as from those imperial forces spoken of above.

Mr. Editor, believing, as I do, that our material interests are much more in peril, and consequently through their first destruction would come the overthrow of all our dearest rights, would it not be well to pay more attention to the bread-and-butter question and let alone, for this year at least, the nomination of a Liberal candidate for President. The Republican party, so long in power, must be beaten, broken, disgraced, or the Democratic party signally defeated, before many of our Liberals can individualize themselvs enough to divorce themselvs from their own old party affiliations. I am *divorced* from the forces that now rule. I hav no relish for "bloody shirt" or "Republican thief." I do not intend to be frightened by the cry of "wolf," especially when the pretended alarmist is carrying the wolf under his own skirt. H. H. MORRISON.

*Charleston, Ill.*, July 18, 1880.

## The Misdeeds of Christians.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am surprised than any one in the Liberal ranks should object to the publication in Liberal papers of items recording the evil deeds of priests and pious members of Christian churches. The principal stock in trade of priests consists in their endeavor to convince their dupes that Infidelity and crime are synonymous terms. With an infinit degree of gusto they roll under their tongues and anon hiss through their teeth the word *Infidel*, expecting thereby to utterly humiliate their opponents. But the world is asking for arguments and solid facts, not base, unfounded assertions and invectivs.

We are told by several thin-skinned individuals among us that we should deal tenderly with the erring shepherds; that their misdeeds should not be published; that it is no argument against Christianity that so many, both shepherd and flock, stray into forbidden pastures. We don't use these items as arguments, or at any rate regard them as of prime importance, but we giv Christians the benefit of doses of their own medicine just to see how they like it and for a warning as well. The secular press all over the country print these items of news, accompanied with scathing comments. Must Liberal papers pass them by as unnecessarily severe and unfit for publication? Is it not their duty rather to show up these wolves in sheep's clothing? I hav often been sick at heart when I hav observed the adulation bestowed on priests, especially such manifestations of it as are exhibited by the gentler sex. The wolves are not slow in taking advantage of the confidence shown by the sheep. If by the publication of the sins of the clergy we can break the power of these wolves, society is benefited thereby.

In the record of crimes committed during the past few years, it has been noticed that the most fiendish, those which required the nerve and brutality of a demon, such as the slow poisoning of a wife or husband, were perpetrated by members of churches. Murders committed in the heat of passion, or while intoxicated, are fearful enough, but what are we to think of the poisoner who, having sworn to love, honor, and cherish his partner all the days of his life, now coolly murders her, as it were, by inches? Standing by the side of his victim from hour to hour, and for weeks, he administers the fatal drug and watches the slow ebbing away of life. When I think of such deeds I experience a deep feeling of humiliation. I must admit that I belong to the genus homo, but I console myself with the reflection that I am not a Christian. W. B. SICKELS.

*(From the Iowa State Independent.)*

## The Intolerance of the Pulpit.

Because the Turners of Des Moines had determined to celebrate the Fourth of July on the fourth, and because they actually did celebrate it on that day instead of the third, they were severely criticised and censured by several of our Des Moines preachers. Well, this is a free country, and they hav a perfect right to find fault with those who believe that a great day like the Fourth of July—the most important anniversary day in the history of the world—should be celebrated on the day it occurs; but in their criticism they should, as good Christians, be more moderate, more charitable, or at least more just. Some of these divines seemed to exhibit none of these qualities—they ranted and tore about in their pulpits, as if they had gone mad. The delightful music of Prof. Robinson's band that led the Turners to the place of the festivities acted upon their ears the same way that a red rag acts upon the eyes of an incensed bull, and they became frantic with rage. The banners that were carried—aye even the banner with stars and stripes that preceded the procession—seemed to them to be the symbol of heretics and moral degeneracy, and they tuned up their lungs and shouted in perfect terror over the audacity of a people that dared to celebrate the Fourth of July on a Sunday.

One of the ministers—we believe it was the Fifth Street Methodist—said he was "sorry that his brother Turners should so desecrate the Sabbath." Now, while we might reply in the same spirit, that we are sorry that our ministerial brother should hav so little patriotism as to want to postpone the celebration of so great a day as the Fourth, we yield to him the right to express his opinion in the manner he did; but when at the Union meeting Sunday evening ministers went so far as to insult the Germans of this country, then we hav cause to object, and if our informant is correct, they did insult them, using language in connection with them that would have been out of place even in a bar-room debate.

Said one of the ministers, and report has it that Rev. D. R. Lucas so far forgot himself, the Germans "should be put down and out!" if they persisted in the desecration of the Sabbath, and violating the laws of God and man in celebrating the national holiday on the fourth.

Never, save in the days of the inquisition, was bigotry and intolerance more strikingly illustrated, and all that is needed is the reintroduction of the rack and the screw.

They will "put us down and out," will they, because we decorate soldiers' graves on Sunday, and because we celebrate the Fourth on Sunday? We will see about that. There were over a thousand adult Americans in Brown's Park on Sunday, and had there been fair weather that day, there would have been four times the number there, all of whom are as good citizens, as liberal, generous, and upright, as any of those whose mission it seems to be to ostracise others because they differ from them in religious matters. These ministers forget that it is not the Germans alone who appreciate the importance of Independence Day, and that they are not the only ones who believe that the day should be observed on its anniversary. There are thousands of Americans, Englishmen, Irishmen, Danes, Swedes, and Norwegians who do not indorse the intolerance of those ministers, and they, too, will hav to be "put down and out."

It seems to us that Rev. Lucas and his confreres hav undertaken a big job, one they cannot very well carry out. And we tell them that these people are not to be intimidated, and declare by the memories of the fathers of the Republic who bled and died for civil and religious liberty, that we are not going to be put down and out, and that we will celebrate all great national holidays on Sunday when they fall on that day. This right we insist upon, Rev. Lucas to the contrary notwithstanding.

## Lecture-Field Notes.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I left Chicago on the 28th of June to attend the camp-meeting of Liberals at Lansing, Mich. Occurring as it did in the busiest part of the year, and getting well soaked with rain, the number in attendance was very small.

Cephas B. Lynn, the versatil correspondent of the *Banner of Light*, Boston, was present. Mr. Lynn is one of the most natural and magnetic orators of this country. His services are in good demand, and he rarely fails in securing overflowing houses. He is a gentleman of liberal, practical, common-sense views. It is a delight to listen to him. He never fails to interest and instruct, and the ease with which he sways his audiences is simply magical. Humor, pathos, terse sentences, crisp as the crackling leaves in November—but humanitarian impulses dominate every expression. The living issues are grasped by his intellect and deftly bound in bundles of golden grain of strength-yielding truth. Month after month in Eastern cities hav crowded assemblies, with great profit to themselvs, listened to this young and gifted lecturer. The church would gleefully capture him, but Mr. Lynn in early days of privation stood by the truth as he understood it, and now in his season of prosperity rings out his silver-toned words in behalf of a broad, catholic liberality, and against creeds, sects, dogmas, and superstitions. I hope that he can be induced to labor in the West at the close of his present series of Eastern engagaments. His address is Boston, Mass., care of *Banner of Light*.

MASON, MICH.

Here reside my sister, her husband, John Lyon, Esq., and the many nieces and nephews. I had thought of spending one whole day to memorize their names. Success only passable. Alice (niece) and Alva (nephew) graduated a year ago at Mason school. Alice is a member of that most useful profession, a schoolma'am. Alva aims to be a lawyer after a four-years' term at Ann Arbor University.

Mr. Lyon is a successful cultivator of bees. Scores of hives yield honey and music all the long summer day. Besides, he has five acres, mostly for berries. Milk, honey, and berries were my portion for a week—a bill of fare fit for the gods.

Brother and sister were anxious that I should deliver a series of lectures at Mason. I called upon the sheriff to obtain the use of the courthouse, the best place in town, but was informed that it could not be used for Liberal lectures; only for temperance. Let us hope that the time is not far distant when Liberals, in hundreds of towns, will quit feeding churches, so that they can hav some means to build and own the best hall in each locality.

HASTINGS, MICH.

I held five meetings here. Hot weather is no impediment to having Liberal lectures. We, however, took advantage of the situation by assembling under the grateful shade of

trees in courthouse square. The congregation grew until we had one thousand listeners, counting those who sat under their own vines and fig-trees within earshot. Mine were the first Materialistic lectures ever delivered in Hastings. My reception was certainly very cordial, and on my departure I received an urgent invitation to come again. Dr. Geo. Wood was chiefly instrumental in getting up the lecture course. Hon. D. R. Cook, Chas. Bauer, Chas. E. Trask, J. L. Reed, J. N. Russell, Dr. Burton, James Dunning, Harry Rogers, Melvin Williams, Enoch Andrus, Cleopatra Geschwind, are a few names of the Liberals of Hastings. I giv their addresses in order to help Liberals to become acquainted with one another. A Liberal League was organized here.

GRAND RAPIDS, MICH.

I here called upon my old-time friends of more than a quarter of a century, Dr. E. Woodruff and wife, and was pleasantly entertained by their daughter and son-in-law, Mr. and Mrs. Weatherly. I crossed Lake Michigan, landed in Chicago, visited my friends Mr. and Mrs. Wick, and from here I hie away to Monmouth, Ill., to giv a course of lectures. W. F. JAMIESON.

## Ten Thousand Gods Wanted at St. Johns, Mich.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. A. L. Butler has been elected a member of the St. Johns School Board in place of Mr. Hurd. And it is possible there may be a change of gods for the school. Therefore I most earnestly desire that every reader of THE TRUTH SEEKER will write the Profs. Yntema, Randolph Strickland, O. W. Barker, George H. Stephenson, Charles Grisson, Josiah Upton, and A. L. Butler a letter upon the subject of the gods. Also send either by mail or express a sample god of glass, brass, wood, or tin, or any god that will stir the soul within.

The accompanying letter might be something like the following:

We this day send a sample god for your consideration. Should you contemplate a change of gods for the use of your school, we shall be pleased to receive your order for one got up far superior in size and workmanship to the one we now send. This god keeps no she-bears for killing little children, and we will guarantee that he will answer prayers as effectually as any other god, and he will feed the hungry as well as did your present god feed the ten millions who hav starved to death within the last few years.

Very truly yours, ———

Let every one send at least one god; even a picture of a god will be better than no god. Let there be such a great inpouring of gods as to surprise even the godly.

*St Johns, Mich.*, July 28, 1880 M. BABCOCK.

## Theologies.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Religiously born and religiously educated, I hav, in my threescore and twenty-two excursions around the sun, passed through most, or all the current *theologies* and *isms* of the period.

Man—as the Rev. Henry Ward Beecher truthfully informs his congregation—begins low down in the scale of being, and is going up.

In his infantil condition, and on each ascending grade, he has, as guiding father and nursing mother, a *theology* or *ism* adapted to his mental expansion—all of which, in turn, must be left behind.

Were we in *Hottentotdom*, at every advance movement, we'd hav a *mother* to flog.

Some years ago, meeting a fair damsel, whose life, from one year of age, had been in Shakerdom, I said to her, "A———, can you tell me where I shall find God?"

After brief reflection, the fair damsel replied, "'Tis not for me to say where you shall find God. I find God in all the work of his hands—in mountains, valleys, and plains—in oceans, rivers, and rills—in trees, plants, birds, squirrels, and flowers—I find God in my brethren and sisters; of more importance still, I find God in my own soul—a law to direct my every action, word, and thought."

Mentally, I responded amen. PRENTISS.

## Slavery and the Political Parties.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is true, as some of your correspondents charge, that the Democratic party has been the ally of slavery. But let them consider how it happened. The question of slavery never got fairly into politics till 1844, when the Liberty party defeated Henry Clay for President, not merely because he was a slaveholder but because he was not personally opposed to the acquisition of slave territory. What stalwart Republican will now rise and condemn the Free-soilers of 1844 for defeating the Whig candidate even at the expense of a Democratic triumph?

In 1852 both political parties squarely indorsed the Fugitive Slave law. Did not the Abolitionists then do right in throwing away their votes on John P. Hale, even though the result was a Democratic triumph?

So then in 1852 the Democrats obtained the ascendancy and the Whig party began to die.

Then, in 1856, when the Whig party was dead and the party in power had become, *nolens volens*, the ally of slavery—just as the Whigs would hav been had they gained the ascendancy—the antislavery or Republican party was born, and in 1860 it triumphed. But while it was composed mostly of disgruntled Whigs, it nevertheless derived some of its strongest elements from the Democracy. For it cannot be denied that the original Democratic party was more in sympathy with human liberty than either of its adversaries, the Federal or the Whig party.

Now my earliest affiliation was with the Whigs; but I was not much of a Clay man in 1844, and refused to vote for Taylor in 1848, and for Scott in 1852.

But while I remember that the Democratic party became the ally of slavery, and thereby lost its character, must I forget that the Republican party perpetrated the gigantic crime of stealing the Presidency?

WM. HENRY BURR.

P. S.—I hav no doubt from what I hav read in the first volume of "The Gods," etc., that it will be a useful book of reference. Many of the works from which it is compiled I hav not read and hardly expect to read; but whatever I want to know about the gods of antiquity I presume I can find in your book. I now inclose $5 for which please send me the second volume. W. H. B.

*Washington, D. C.*, July 23, 1880.

## Our Hymn Book.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I wish to speak a word in commendation of Eliza Boardman Burns' Liberal Hymn Book. I hav had this little gem of a volume now for some weeks, and the more I read it the better I like it. The poems of standard poets are doubly worth the price of the book. To hav the bold, brave, and truthful utterances of real poets, for Liberalism, is a good help to our cause. And the old hymns adapted to progressiv thought are just what Liberals need for League meetings and all other gatherings where music charms the ear and givs sweet voicings to truth. This book is so small it can be carried in the vest pocket, and yet it contains nearly 150 pages, and all for the small sum of 25 cents. Address THE TRUTH SEEKER, New York city.

*Snowville, Va.* ELMINA D. SLENKER.

## Michigan Camp-Meeting.

The Michigan State Association of Spiritualists and Liberalists hav completed arrangements, and will hold their semi-annual meeting at Lansing, on the Central Fair Grounds, and make it a ten-days' camp-meeting, commencing on Friday, Aug. 20th, and closing on Monday, Aug. 30th. Speakers eminent for talent, the best in the lecture field, will be engaged. The world-renowned medium Henry Slade will be present, also his niece, Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Other singers will also be present, and all speakers and mediums who may wish to attend the meeting will be heartily welcomed. MISS J. R. LANE, Sec.

## A Queer Freak of God Almighty.

On the 16th of July God sent rain and hail in large quantities over a strip of territory extending from Fort Amro, N. Y., clear across Vermont to Hanover, N. H. Hailstones weighing a pound were picked up. At Plymouth, Vt., a piece of ice twelve inches long and three inches in diameter was found. From fifteen inches to two feet of water fell, washing out roads, flooding meadows, and carrying away bridges. The hail was thrown by a violent wind, breaking window lights, cutting corn and other crops to pieces, knocking fruit from the trees, and uprooting the largest trees, and blowing down houses. The damage in the various towns along the track is estimated at from twenty to one hundred thousand dollars in each. Thus God wilfully destroyed enough property to build him a finer cathedral than now stands in the state of Vermont, or is ever liable to stand there. It would keep a good smart minister preaching for fifty thousand years. The Baptists at West Pawlet are trying to rebuild their church, recently destroyed by fire, with no insurance. As the members are almost all farmers, and their crops are pretty well knocked to pieces, they don't feel very plucky about "shelling out" to build a house for a God who don't care any more for them than that. They don't seem to want him to settle in this vicinity.

If the hail had destroyed the Infidels' crops, and skipped over the Baptists', they could hav easily accounted for it. But to see it all swept down is indeed hard to account for. The ministers havn't thanked God for it. One shook his head and said, "It's nothing to what you will get if you don't reform." Had it been a storm of doughnuts, potatoes, and lumber for the new church, instead of hail, and communion wine instead of rain, we should never hav heard the last about "his infinit love and mercy on us poor worms of the dust." Just how long it will be before these superstitious Christians will find out that God don't care a snap more for them than for anybody else, and that he is no respecter of persons, is not known. They ought to see that people out of the church fare just as well as those in it, and that God Almighty never heard a prayer, and don't know there is such an organization as the Christian church; that he works by laws that he cannot himself change, and never does anything outside of those laws. * * *

## Obituary.

Died, in Adrian, Michigan, on the 5th of July, after a protracted illness, Edwin Comstock, in the sixty-fourth year of his age. He was born in Niagara county, New York, and came with his mother and his family to Michigan in 1829, and to Adrian in 1840. In 1845 he married Emeline Brown, and commenced a mercantil business, which he continued to near the close of his life. He was among the foremost men of Michigan in the reforms of his time, and assisted in organizing the State Antislavery Society in this city in 1852. Both himself and wife ever gave generously of their time, talents, money, and hospitality to carrying forward that great and benevolent enterprise till the last bondsman was set free and the chattel slavery system was no more. The cause of temperance, too, shared largely in their sympathy, and had no more devout supporters than they, as well by example as by precept. And since Southern slavery was abolished they hav expended all the aids and influences given to that object so long in the cause of woman's social, civil, and political enfranchisement.

Mr. Comstock became early an ardent admirer and supporter of THE TRUTH SEEKER. His subscription was always paid in advance. Nor did he ever fail to bear testimony to the fidelity with which it and its editor-in-chief sustained and defended the principles of Liberal thought.

He was often deeply affected, even to tears, at the cruel course of Bundy, Abbot, Benjamin F. Underwood, and other professed Liberals toward him, as well after as before his deliverance from the Christian bastile at Albany, where religious bigotry, hate, spleen, and spite had so illegally, as well as unjustly, incarcerated him, and gloated over his terrible sufferings while he so patiently endured them.

But our faithful friend Comstock has now gone from human sight, and we can most appropriately say, as of another in an age gone by:

"A worthy man has sunk to rest.
To rise, or sleep, as heaven deems best.
The friend of man, the friend of truth,
The friend of age, the guide of youth.
For hearts like his with virtue warmed,
For heads like his, so well inform·d.
If there's another life, he livs in bliss;
If there is not, he made the best of this."

*Adrian, Mich.*, July 18, 1880. S. D. MOORE.

## Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please allow me to say that the word *promised* should be substituted for "prominent" in the notice of Mr. Bennett's book on "The Gods and Religions of Ancient and Modern Times," July 17th, so as to read, "The significant truth underlying these general statements is in condemnation of the common policy of relying upon the prison punishments of time, and the *promised* torments of eternity for the suppression of original thought," etc. (Second column).

Do me the further kindness to exchange S for L, toward the close of the same notice, that I may giv credit where credit is due, and that your readers may become better acquainted with Jules Soury, the author of some of the conclusions reached in the article of July 17th.

One more, and this the last. Insert *but* after the word nothing in the notice of July 24th, so as to make it read, "Here, as elsewhere, the assumption of a 'providential intervention' must pass for nothing but an attempt to reduce the number of the gods," etc. (first column), and oblige your co-worker and well-wisher, J. H. W. TOOHEY.

## Prof. P. O. Hudson,

The balladist and composer, termed the "Sankey of Liberalism," can be engaged to sing for all Liberal or Spiritual meetings. He will be at the state Convention at Hornellsville this year. His address is 144 Grand River Avenue, Detroit, Michigan. His terms will be reasonable.

ABOUT forty years ago Mr. John L. Stephens published two works on Central America and Southern Mexico. So eager was the public to obtain information in regard to numerous ruins of ancient cities which he described that, though each of the works comprised two expensiv volumes, ten editions of the first work were sold within three months, and the success of the second was quite as remarkable. Other travelers, American and European, hav visited the ruins and hav written deeply interesting volumes in regard to their immense architectural monuments, their elaborate decorations, their singular, uninterpreted bas-reliefs and hieroglyphic tablets, but as yet no light has been thrown upon the origin of the people who built these cities. All the knowledge we can ever expect to obtain of the history of these people must be drawn from the ruins. Recently a well-equipped expedition has been dispatched to Central America, charged with the work of systematically searching for everything that may tend to place within the domain of history the facts connected with a people whose career must hav been one of the most interesting in the general development of the world's civilization. The founders of these cities were our predecessors on this continent; their peculiar civilization and their esthetic development are of the highest interest as regards the question of the origin of man himself; their history is, in fact, the first chapter of the general history of the American continent. Though we are not the lineal descendants of these builders of cities that must hav rivaled even Babylon and Nineveh in some of their architectural features, the results of their culture hav been left to our safe keeping, and from these results it is evidently our duty, as far as possible, to gather the materials for filling up the unwritten first chapter of our own history. A full account of the explorations of the party comprising the expedition is to be published from month to month in the *North American Review*, with illustrations of the most important objects discovered. The August number of the *Review* contains an article by the editor introductory to the series, entitled "Ruined Cities of Central America." Other articles in the same number of the *Review* are "The Law of Newspaper Libel," by John Proffat; "The Census Laws," by Charles F. Johnson; "Nullity of the Emancipation Edict," by Richard H. Dana; "Principles of Taxation," by Prof. Simon Newcomb; "Prince Bismarck as a Friend of America and as a Statesman," by Moritz Busch; and "Recent Literature," by Charles T. Congdon.

THE axiom of our government that "all men are born free and equal" is true only so far as privileges are concerned, for it is sufficiently evident to require no argument that all are not born equal in mental and physical endowments.—*Foote's Health Monthly.*

# Letters from Friends.

MOCKESON, TENN., June 7, 1880

DEAR FRIEND BENNETT: I am glad you are peppering God's ignorant children with common sense. I hope it will make them smart enough to be honest and civil. Sir Jas. Mackintosh says, "Morality admits no discoveries." And Buckle says, on page 132, vol. i, "History of Civilization:" "There is no instance on record of an ignorant man who, having good intentions and supreme power to enforce them, has not done far more evil than good. And whenever the intentions hav been very eager and the power very extensiv, the evil has been enormous. But if you can diminish the sincerity of that man, if you can mix some alloy with his motivs, you will likewise diminish the sins which he works. If he is selfish as well as ignorant, it will often happen that you can play off his vice against his ignorance, and by exciting his fears restrain his mischief. If, however, he has no fear, if he is entirely unselfish, if his sole object is the good of others, if he pursues that object with enthusiasm, upon a large scale and with disinterested zeal, then it is that you hav no check upon him; you hav no means of preventing the calamities which, in an ignorant age, an ignorant man will be sure to inflict. How entirely this is verified by experience we may see in studying the history of religious persecution."

I think the above illustrates the position of your and our persecutors, "ignorant and selfish." If we cannot educate them we may the masses of the people, for they desire to hav the truth and use it. I am a Spiritualist, and must manage to keep THE TRUTH SEEKER with the *Banner of Light* and *Mind and Matter*. The truth shall make us free. We ought to unite and vote for an honest man for president.

Yours truly, J. K. DEORTH.

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MT. PLEASANT, IOWA, July 20, 1880.

D. M. BENNETT, *Dear Sir:* I like your paper. I like your political article in your issue of the 17th. I was a Republican until I saw the party was fast becoming the religious party of the country. I am now voting so as to prevent the ministerial and Young Men's Christian Associations from controlling our president and our Congress. Here is the vital, the life and death point between freedom and superstition. Our present salvation is in a change of administration, and don't you forget it if you wouldn't make a serious blunder. Garfield and Weaver are both preachers. We hav no reason to believe that Hancock will be controlled by superstitious influences. Yours truly, ANDREW GOAN.

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THRIVING DAKOTA.

VOLGA, DAK., July 20, 1880.

D. M. BENNETT, *Dear Sir:* The outside world has very vague ideas about Dakota and the Black Hills. Hav you any objections to my telling your readers something about it? The great difficulty is that THE TRUTH SEEKER, broad as is the field that it covers, is not large enough to hold all I could say. It would take a volume to giv you an idea of the vastness, the resources, and the growth of this wonderful region.

Dakota is an empire of 153,000 square miles—larger than all the New England states, New York, New Jersey, Pennsylvania, and Delaware combined, and in all its vast area there is not an acre that is not rich in resources, agricultural and mineral and pastural. Within her borders are the most exhaustless gold mines, the grandest wheat fields, and millions of acres of the finest pasture lands upon the face of the globe. What do you think of a valley that yields eight hundred bushels of potatoes and eighty bushels of oats to the acre? hemmed in by solid golden hills whose summits kiss the sky. Think of wheat farms, Dalrymple's near Jargo, that last year produced 500,000 bushels of wheat—enough to load 1,500 cars, making a train fifteen miles long—clearing above all expenses $85,000 as the profits of one year's crop. Think of the farms like Grandin's, forty miles north of Bismarck, in the valley of the Red River, who owns and runs a line of steamboats and barges to ship the harvest of his own farm, has his own elevators, and may take a notion any time to build his own railroad to Lake Superior. Think of cities like Bismarck, Fargo, Sioux Falls, and Deadwood, from the savage nothingness of five years ago changed into all the bustling activity, wealth, and luxury of prosperous metropolitan cities, with immense wholesale and retail stores, banks, theaters, hotels, and daily papers that would be a credit to any region of a century's growth. All this in a region that ignorant geographers only a few years ago set down as a frigid wilderness destined to remain forever annihilated, and you can hav a faint idea of Dakota. I hav done some talking for THE TRUTH SEEKER, but money is scarce until after harvest, when I think you can expect some new subscribers, also orders for books, for the people are a wide-awake progressiv class, and where I hav circulated your paper, are eyes to read. Yours,

SARAH KELLOGG.

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CLEVELAND, O., July 20, 1880.

D. M. BENNETT, *Dear Sir:* As you are so busy I will only write a postal card. Your work is herculean; hav wondered how you can accomplish so much. Generous! you are the soul of generosity. I nor no other Liberal can compensate you for what you hav done for us. True, the year of your imprisonment did make an effort to save the mark, There had been no merit otherwise. Now that I did it, do not offer compensation. All thanks to you just the same. I saw all such magnanimity in your face. I do nothing for orthodoxy, besides I hav not paid for THE TRUTH SEEKER as I should. Hav practiced great economy since a widow, but in a year hope to swing my matters in better shape. Am called a good financier. Before I die hope to do something to aid our cause by donation to editor of THE TRUTH SEEKER. Such is my ambition. I wish to put myself on record for truth, brotherly love. The book, "Gods of Ancient and Modern Times," meets the demand so long felt. Every writer, speaker, worker in the Liberal ranks should possess themselves of a copy. How could you collect and produce so much while in prison? Truly the angels do aid you. This prison child of yours is dear to my heart. Your suffering, like death, sanctified it! So great is my regard for it, fear superstition may sink in the same. You know I hav decided convictions, and had I health, pen nor tongue should falter nor rest while life remains. Oh, the need of earnest workers! When one is in earnest they carry conviction and conquest in their march. O, for more "Rev. Chaineys." My good brother, may spirits of light, great wisdom guide you until we meet in the better land.

Yours in love, GRACE L. PARKHURST.

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MONMOUTH, ILL., July 28, 1880.

T. C. LELAND, *Dear Sir:* TRUTH SEEKER of July 24th, "Good for Greene," splendid. I say good for that heathen Chinee, Tee Cee Lee. May he be preserved from forty-horse-power fasts always. Worlds without end, or thereabouts. Your fellow-heathen, W. F. JAMIESON.

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BELOIT, July 20, 1880.

D. M. BENNETT, *Dear Sir:* I noticed a letter in THE TRUTH SEEKER, No. 29, of Col. Ingersoll's political situation. While his views are very good in regard to asking those questions, all is right. But he says he understands that Gen. Garfield is a Christian. If that is a fact, we as Liberals want to be careful how we take their word, for, I understand that President Hayes promised the Colonel that D. M. Bennett should be released, but his word did not prove true. Now I am no party man. I am ready to vote for any man that will come the nearest to supporting the National Liberal League Constitution, and I do know that when I was circulating a petition for the release of D. M. Bennett a number of Catholics did sign the petition and not one of any other church denomination could I get to sign it. I am no Catholic, but I would as soon take their word as any other religious denomination, and I would not giv one cent for the word of any of them. If we can get no better assurance than their word, we had better vote for Robert G. Ingersoll or D. M. Bennett, for we know that D. M. Bennett has been tried, not in the fiery furnace, but in the Albany Penitentiary. Let every Liberal be sure that he don't vote for a damnationist.

Yours wholly for Liberal views, JAMES BRIDGER.

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RICHFORD, VT., July 15, 1880.

D. M. BENNETT, *Dear Friend:* We hav had one hundred years of Federal and Republican, Whig and Democratic, politics, and four hundred years of Catholic and Protestant Christianity; and now men in office are such that we must pay five times our legal postage, and get a post-office order to send two dollars across the state, or hav it stolen.

My folks are controversialists, and I wish they were more definit.

1. (Gen. i.) "God created the skies and the earth." A simple affirmation. I wish some one would giv one particle of good evidence to prove it true; furnish some good evidence that such a character as the Jewish Jahveh-Elohim ever had a real existence.

2. (Gen. ii.) Good evidence to prove that Jahveh-Elohim, or Lord God, did make a garden man-trap, baited with woman and apples, and a devil to attend the trap.

3 Good evidence to prove that the literal eating of forbidden fruit caused all children to be born sinners so depraved that God had to make an endless hell of fire and brimstone to put nine-tenths of mankind into after we are dead?

4. Prove that God did hate man more than all other creatures — before there were any priests—creature, or thing!

5. Furnish good evidence that any living thing ever had knowledge or consciousness after it was really dead!

We offer fifty dollars for good evidence to prove the above assertions. We will not take Bible texts as proof of any real thing, because the Bible says God is a spirit, God is fire, God is truth, God is love, God is loving to every man, and his tender mercies are over all his works. The Bible says the dead know not anything. I am not going to prove by it that they do know anything when dead. Spiritualists do not prove they do by the Bible.

Crime stalks abroad; we all hav fears;
It rages like a storm;
They've preached their hell a thousand years,
And still there's no reform.

J. NOYES.

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PESCADERO, CAL., July 12, 1880.

FRIEND BENNETT: Perhaps you think at times you should hear from me. So it is, but I hav no money yet. Don't be alarmed, I soon will hav money. The paper must and shall be paid for as soon as I get the wherewith.

As I am writing, please allow me a little space to say a few words about the Bible plan of salvation, as set forth by Christian theology. It is said to be an eternal plan, and that it was planned by an eternal "God." Can any man or woman conceive of a plan as old as its planner, or an invention as old as its inventor? Is it not impossible for such a thing to be as an eternal plan, since all plans must hav been preceded by a planner? To my mind, the dogma of everlasting salvation, as well as that of everlasting perdition, with the would-be glorious and beautiful plan which precedes them, and which must of necessity itself be preceded, is all a myth, and, let me ask, where is the beauty in it? I hav heard it said in times of yore,

"There is music in the drum,
And there is music in the kettles;
There is music in the knife and fork
With which you eat your victuals."

By a similar conception of things, we may say,

There is beauty in a snake,
And there is beauty in a spider;
There is beauty in a big mouth,
Because it opens wider;
There is a beauty in a tadpole,
And there is beauty in a frog;
There is beauty in a turtle
That sits upon a log.

To be frank and honest, I must say that it is only by such conceptions as these that I can see any beauty whatever in this would-be great, grand, harmonious, beautiful plan of salvation which hangs mainly upon the single hinge of faith, "He who believeth shall be saved; he who believeth not shall be damned." Just as if men and women could believe just as they pleased; as if there could be any virtue in trying to believe that which is repugnant to reason!

WM. WORLEY.

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CLYDE, KAN., July 20, 1880.

D. M. BENNETT, *Dear Sir:* Your article on the political situation in your issue of June 17th is keen as a rapier and pointed as a gladiator's steel, and hits the Republican party betwixt wind and water. Ring the tocsin bell loud and long, until every Liberal in America shall awake and count one in the loyal army for freedom. Let no Liberal vote for Garfield. The Republican government has planted its iron heel on the neck of our worthy chief, has placed him in bondage vile, has placed an espionage upon the mails. These things are insults to the cause we love, and savor of popery and kingcraft. Yes, "giv us a new deal." But Liberals must not for a moment go back to Democracy. That would be jumping out of the frying-pan into the fire. Let us hav a new party that will scorn Tammany rings, "bar'ls" of money, national banks, bloated bondholders, railroad kings, male suffrage, God in the Constitution—a party that will advocate and carry out the grand principles that Paine, Jefferson, Franklin, and hosts of others now living hav advocated. Let us, in the name of humanity and truth, unite and form a solid front, and carry the war into every town and hamlet, and use our paper bullets where they will wound the enemy in a vital part. Yes, Bro. Bennett, with your arrest the war becomes inevitable, and, in the language of the immortal Patrick Henry, "Our chains are being forged." Their clanking might hav been heard during the past year in the Albany penitentiary. Every gale that sweeps over our beloved country brings to our ears mutterings of the coming storm. But if we can not bring out a new party then let us all unite with the Greenbackers. It is certainly far in advance of old conservativ Democracy or renegade Republicanism. Let us begin to build up the Liberal temple now. Like a band of loving brothers let us work together. Yours, D. C. SEYMOUR.

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BURTON, July 30, 1880.

FRIEND BENNETT: On a cursory examination of the two volumes of your new book, I apprehend they will prove of inestimable value to the scholar, thinker, and searcher after truth, as it has fruited on life's fair tree, struggling up the battling centuries. Simple compilation of two such magnificent volumes is a task. Selecting, arranging, and fitting into the theme on hand requires great effort. I think no penitentiary of this country ever bore such fruit May they prove two powerful battering rams to demolish the walls of superstition, light the torch of truth and freedom, and make flush the pocket of D. M. Bennett. For the accomplishment of this object find inclosed six dollars, amount of bill for books. Very respectfully, D. HIGBIE, M.D.

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GLENBEULAH, WIS., July 20, 1880.

D. M. BENNETT, *Dear Sir:* Two numbers of your paper hav just been received, and here is a little to support it. Glancing over its live pages, I notice it is no "pent up Utica," nor bigoted slogan, knocking every man down who differs.

Reading your lengthy editorial "Politics for Liberals," I can readily comprehend why you are so in earnest, uttering words that burn with the fire of resolution. He who has served under chains can well appreciate human liberty. "The greatest of all are the principles of free speech, free press, and free mails." That's splendid; has the right ring. It means change, as you say. Though some of us may see a plank underneath that, the two together make a stronger platform. But a word of difference as to the means to be used. You advise Liberals to vote the Democratic ticket—Hancock and English—averring that while your sympathies are with the Greenbackers, "they can accomplish nothing by running a separate ticket."

Why, sir, do you not hear the rumble of voices coming up from the toiling millions all over the country, demanding redress, retrenchment, reform? There's a power behind the Republican throne or the Democratic chair. The oppressed millions in workshops, in fields, in stores, in canals, in ship-yards, in all departments of labor, are uniting in solid phalanx to make the "change" a sweeping one, a change that shall abolish tyrannical systems of finance and jurisprudence, a change that shall giv industry leadership to the freedom so long sought. It seems to me that "availability" is not the question of the hour, it is justice. "Not strong enough in numbers to win," is that the idea that should animate the hearts of freemen? A party that had a thousand delegates at its national convention is strong enough to push a re-vamped monarchy to the wall.

"The battle," says Patrick Henry, "is not to the strong alone, but to the vigilant, the activ, the brave." The Greenback movement in our country is the same wave-line, though differently named, that is sweeping over Europe, through Ireland, France, Germany, Russia, round the world. Who accelerates it is the new Abolitionist of 1880. Success, involving protection to free speech, free press, and free mails, does not depend so much on availability as men often argue. Real victory is always moral, educed by agitation. Look into history and note how minorities, composed of best minds, hav ruled after all. What we want is an expression of the wronged, the injured, the persecuted, the ostracized, the enslaved, against anointed tyrannies. Can the expressionless voice through either of the old parties, whose whole sentiment is unquestionably oppressiv? The olden adage is a good one, and ever applicable, "Put not new wine into old bottles." J. O. BARRETT.

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DRAVOSBURGH, PA., July 24, 1880.

I am a German minister, and I think you will not receive many letters from clergymen. Although of course in many things I am of another opinion than you are, nevertheless I want that paper, as I am learning a good deal from it. I of all things try to learn both sides. Of course I am a Free-thinker and a Rationalist in the original meaning of those words. I am against all suppression, from whatsoever side it may come. I hav myself endured many wrongs from Christian hypocrits, and I am sure now that the people outside of the churches are in no way worse generally than the church members are.

I hav left the sects, and I minister now to an independent congregation. Especially I like your present discussion in the paper with Mr. Mair, as both sides are given, and the truth seeker can better learn the truth in that way.

I am very glad that you came out frankly against such men as Comstock and against their manner of working. Your prison experience and your free public confession of your fault concerning those much-spoken-of letters made you dear to my heart. I hav suffered heavier wrongs from church-members than that woman suffered from you—if she indeed suffered in any way—but never one of my Christian enemies confessed his sin or asked forgivness. I esteem you more than such holy people.

Finally, I would like to see a specimen copy of the daily *Truth*, and as I do not know the address of that paper, I would be thankful if you would be so kind as to procure me one copy.

You are free to publish my letter if you will correct my very imperfect English. I seldom write or speak in that language, and I hav learned it only by reading.

Yours for truth and right, L. G. HILMER.

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JEWELL CITY, KAN., July 20, 1880.

D. M. BENNETT, *Dear Friend:* After reading R. G. Ingersoll's letter in your paper of July 17th, in which he advises that questions be drafted and proposed to the candidates for President and Vice-President so that we may know how they stand on the great question of mental, moral, and civil liberty, in order to be able to vote intelligently and for our greatest interests, I feel impelled to say, as one of the outspoken Liberals of the noble state of Kansas, that I heartily indorse what he says, and hope that measures may be adopted at once to gain the desired information. I do not feel like trusting to the Democratic party, who hav always been hand in hand with the Catholics, and they, we

know, are among the greatest foes to civil and religious liberty, and are doing all they can to undermine and break down our glorious free school system. What has the Democratic party done in the past that would encourage us to trust it for the future? On the other hand, it is equally true that the Republican party has advocated and insisted on the fullest and grandest liberty. It is true that for some time the party has been to some extent lately ruled and governed by a lot of bigots, but I hope and believe that their opinions and actions hav not been indorsed by the majority of the Republican party, and that all that will be necessary for us to do in order to obtain the rights which we believe and know we are entitled to under the glorious free Constitution is to arise in our might and help elect to the highest office in the command of the people those men who truly favor free speech and a free press.

Yours for right, E. L. McCLUNG.

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CROSSWICKS, N. J, July 21, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed thee will please find a five dollar United States note on the Little Falls National Bank, which thee will accept to aid thee in defraying thy expenses to the Brussels Congress. Thee will please acknowledge by postal on receipt by return mail.

With best wishes for thy safe return home, very truly thy friend for free speech, free press, and free mails,

CAROLINE S. ELLIS.

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LEXINGTON, KY., July 15 1880.

MR EDITOR: When a man's character and actions are undergoing vivisection, those who take delight in performing the operation little think of the comments passed upon themselvs—the revelation they make of their own sordid natures, incapable as they are of appreciating the good done now, in the midst of tribulation, by the world's great saviors.

Like the meanest of the Jews, they reject the treasure for which their souls hav been longing, their swinish faculties not being able to detect the value of a jewel when it is that under their very noses Such would rend you, while you were opening for them the very gates of bliss.

They will parade before you a long tirade upon the virtues of Savonarola (*Scribner*; August number), when, had they lived in the day of the great reformer, they would hav been the first to insult and hunt him down.

Such are the indications of a common, second-rate constitution of mind. Such persons will devote every thought, energy, and passion of their being to the pleasant task of maintaining in splendor the integrity of their own interests. It may be the circulation of a magazine and their own personal popularity. To effect this object every precious weight of science must be laid aside, every dew drop of nature dashed away, and each spark of Promethean fire extinguished, if these should chance to offend orthodox or other desirable readers.

A man may edit a splendid periodical, and yet the thought will never pass through his thick skull that there is use or beauty in secularizing the human intellect (D. M. Bennett's enterprise), giving the divine powers of man a chance (unencumbered by the slime of sectarian beliefs) to roam through the holy labyrinths of nature's works, every faculty thrilling with joy, every hope and resolution attuned to associations which breathe of purity, philanthropy, industry, and progress.

Dr. Holland knows that the human intellect is dwarfed, distorted, chained down, and degraded by the poisonous influence of prejudice, oppression, poverty, misery, and despair, but were we to depend upon him as a moral engine for the eradication of evil, we might be waiting till the judgment day for a bright streak in the heaven of success.

But D. M. Bennett has decided otherwise. In spite of imperfections in the character of Freethinkers, their zealous efforts should be seconded in every useful work by those who pretend to hav the good of the human race at heart. The first steps of the great reformer are over burning coals. Maligned, misrepresented, maltreated, and persecuted, he pursues his devious and fiery way. Love sustains him. Holy peace of mind is his reward. Accusers, will you do and dare as much? Respectfully, ALHAZA.

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PORT JERVIS, N. Y., July 24, 1880.

D. M. BENNETT, *Dear Sir:* I send you P. O. order for ten dollars, five of which are for your new book, and five to chip in toward your trip to Brussels. I say, Go, by all means, because the Liberals of America will be represented by a true man, who is a genuin type of Infidelity. I am pleased to see that the difference between yourself and Mr. Underwood has been amicably adjusted. I believe the contributions will continue to flow in after your return from Brussels. I certainly will giv as much after as before your trip, and I think you will in time receive enough to fully defray your expenses of the trip.

Truly yours, J. W. WEED.

---

MONTAGUE, TEXAS. July 20, 1880.

FRIEND BENNETT: Inclosed find P. O. order for two dollars, for which please send me the second volume on the gods and religions. I am much pleased with the first volume, but I can't keep it at home long enough to read it through. THE TRUTH SEEKER comes every week full of rich things. I would be glad to help you on your foreign tour, but I hav recently bought a mill here, and hav all I can manage for the present. I will work out of this tight place in a few months, when I will want more books.

Yours truly, GEO. W. CARPENTER.

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ROCHESTER, N. Y., July 27, 1880.

D. M. BENNETT, *Dear Sir:* Permit me to subscribe myself as one of the many friends whose thoughts and good wishes will follow thee during thy voyage and journeyings to a foreign clime, on a mission of both doing and receiving good. Inclosed I hand you ten dollars to help defray your expenses. While waiting and hoping for thy safe return, the incidents and experiences of thy every wakeful hour will be interesting to us, the readers of the indispensable TRUTH SEEKER, whose name is a lesson by itself. Your assured ROCHESTER FRIEND.

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BARRE, MASS., July 27, 1880.

FRIEND BENNETT: The second volume of "The Gods" was received last week all safe and sound. I am delighted with the latter part of the work, the only portion I hav read, on Christianity, Essenism, the Apostolic Fathers, Church Corruptions and Persecutions, Heretics and Heresies, etc. Yourself as frontispiece surprised me. I could never hav believed it you but for the fact—so changed and unlike you. But how young and bright you look—not much like a convict, I assure you, however much you may hav felt like one. Your prison garb becomes you well, and as while in it you produced the two valuable volumes of "The Gods," consisting of nearly 1,800 pages, you may well feel proud of the costume. Hoping you will hav a pleasant trip to Europe, an interesting and useful Congress, and return with good health and with renewed energy and power, I am very consistently and conscientiously your friend and well-wisher, ELLA E. GIBSON.

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VICTORIA, B. C., July 14 1880.

D. M. BENNETT, *Dear Sir:* I commenced subscribing for your paper the first year of its publication, from Cawker City, Kan., from whence I removed to Seattle, W. T. About two years ago I left for Alaska, and in the interval I lost the opportunity of renewing my subscription. As I am now settled here, and as I intend to renew, I here inclose you five dollars, for which please giv me credit. Hoping soon to see your welcome paper, and that you may long continue its publication, I remain,

Yours respectfully, W. HUSEN.

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MCLEAN, ILL., July 26, 1880.

D. M. BENNETT. *Dear Sir:* Inclosed please find ten dollars for Brussels expenses. Hoping you will hav a pleasant trip, and do the cause good, I remain,

Yours with respect. MRS. LOUSIA POST.

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LONG LAKE. MINN., July 20, 1880.

MR. EDITOR: I hav read your article in the issue of July 31, entitled, "The Political Situation," and though I hav no doubt of the honesty of your motivs in advising Liberals to act with the Democratic party, I seriously question the use of their doing so. If the Liberals would hold themselves aloof as a body of political mercenaries, to vote, independent of other considerations, for the party who promises them the most, they would only earn the contempt of all parties. While I know that the Republican party favors church and other hated monopolies, I hav every reason to distrust the Democratic party, whose policy, like Paul's, has been, "All things to all men," with a hard money plank in one state, and a soft money plank in another, just as they thought they could catch votes, a party composed of fiercely antagonistic elements, held together by their leaders in the hope of dividing among themselves ere long the plunder and spoils of political victory. I cannot conceive how the Liberal vote of the country can hav any weight with the Democratic party. It is not to the Liberals they are looking for victory next election, but to John Kelly and Tammany, for. talk as they like, every intelligent Democrat knows that John Kelly, if he chooses, can appoint a political funeral for them next November, and furnish the presidential corpse. As to their platforms, the Republicans are decidedly ahead in their promises to Liberals in proposing that constitutional amendment in regard to schools. But how can we trust either of them, knowing their antecedents? It is true the Democrats opposed some legislativ measures that the church attempted, but I think it was owing more to the fact of their being introduced under Republican auspices than to patriotic and Liberal motivs. If as you admit there is a deep underlying principle sustained and advocated by the Greenback party, why shut our eyes to it, why use the coward's argument that it can't succeed this time? How under heaven can any reform succeed if Liberals and reformers withhold their support, because it is opposed by a far more powerful enemy? "Absolute right is the highest expediency." This should be the Liberal's motto in politics as well as in anything else. I notice of my Liberal acquaintances that a large majority of them are Greenbackers. A man who is clear of unreasonable prejudice in religion is apt to be so in politics, and is generally too intelligent to be lashed into the old party traces by the senseless cries of "state rights" and "rebel brigadiers," on one side, and "troops at the polls" and "centralization" on the other. JOS. H. LYDIARD.

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OTISCO, MICH., July 20, 1880.

D. M. BENNETT, *Dear Sir:* I rejoice that you still liv to enjoy the free atmosphere of liberty. I am a young Infidel and a constant reader of your paper, which is, in my judgment, the best paper published on this side of the world. I regret to see so much inharmony and contention in the ranks of Liberalism. There has been altogether too much powder wasted in our own camp. The indications of the times apparently show us that we need the united workings and co-operation of every Freethinker in the land. Would to heaven, then, that the Liberalists would forever cease that bilious howl in our own camp. And yet, when Bundy, Abbot, Comstock, and others of that stripe undertake to crush you, I conclude that you are justified, when they tread on your toes too hard, to just turn a backward somersault at them, and with trip-hammer blows of logic, not only pay them back in their own coin, but make a world's exhibition of them. Young America will stand by you even though high-cultured saints censure you.

Fraternally yours, FRANK J. LUICK.

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CENTRE BELPRE, O., July 15, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am sorry I put you to so much trouble in calling your attention to the verb *see*, in your answer to "Inquirer," and am also sorry that you supposed I did so critically. With Webster Unabridged before me I could not hav supposed you misused the word. The object I had in view was to call you out in an essay on that faculty of the soul, mind, intellect, brain, spirit, or whatever else it may be, if anything, by which we see, perceive, or take cognizance of, the qualities of goodness, love, wisdom, amiableness, etc, as well as all other virtues and views of ourselvs and fellow-beings. To my mind, essays on this and kindred subjects are of the first importance, and that you hav some good ideas on these subjects I am fain to believe.

I was first induced to take THE TRUTH SEEKER by reading your essays on matter, motion, life. Now, every man has his peculiar field of thought, providing he thinks at all, and mine has much of it been in the psychological, though I hav also tried to comprehend Nature as far as I could in her various departments. And the more I hav studied her the more I hav become convinced, that, absurd as it may appear, she is the father, mother, sister, and brother, parent and offspring, or, in other words, she is the all in all. She is the whole, of which all things are but parts, and in her ample bosom are contained all powers and capacities, finite and infinit, or by any other name by which they may be called. And whatever others may think about spending time on these subjects I hav nothing to say. To me, time is well spent if I hav learned ever so little. I seek knowledge for its own sake, because to me it is more precious than gold. I study nature more than books. I read books to learn what other men hav thought, and when they drop a golden idea I try to pick it up and put it in my casket, and call it mine.

Now, I should be glad to hear from you and your contributors on these subjects. I don't expect you to print a paper on purpose for my reading. Not one in a thousand would take it, for I am desperately ultra, and that is the reason I don't write, for few would care to read, and if I ask a question I am apt to do it in such an awkward manner that persons think I mean no good. And when I think how much you hav been cuffed and kicked about and misunderstood, I don't wonder you are sore from head to foot, for if I had passed through what you hav, I would be more full of boils than ever Job was, and crosser than any man with the gout, and don't believe I could be civil or amiable to my best friends.

If I thought you would take time and room to print them, I would like to show up the other side of cant versus criticism; for, absurd as Spiritualism and Spiritualists may be, the errors and absurdities are not all on their side, and others assert a great many things which they may find as difficult of proof, if put to the test, as any absurdity in Spiritualism. In my experience it is much easier to blow about absurdities than to discover and establish facts. Still in search of truth, B G. LEONARD M.D.

REPLY.—We evidently mistook the purport of our friend's remarks. We will cheerfully giv any crude views we may entertain and our reasons for entertaining them. As to the mind or intellect, we regard it as wholly the result of intricate material organization, and that it can only be perpetuated by the organization being perpetuated. If we are to be favored with a continued existence after death, we can only possess consciousness by possessing an organization capable of producing consciousness. On this basis, and with the demonstration before us that consciousness and intelligence hav an existence outside of and disconnected with what are called crude physical organizations, we hav felt compelled to adopt the theory that this is our rudimentary stage of existence, and that after this form of life is over, we, in harmony with the economy of the universe, enter upon another and more ethereal form, but still material and organized quite as perfectly as in our present life. How many such changes or evolutions may be in the future for us of course is unknown, but that the universe is capable of doing all this and much more, we readily concede.

We think our friend quite correct in the praise he bestows upon Nature or the universe. It is truly the parent of all existences, the cause of all phenomena and all forms of life. It is indeed the *all*, the *whole*, and outside of it there is absolutely nothing. All forces and powers reside within the universe, as do all substance and all forms of life. Without it there is nothing, not even space, for the universe extends wherever space is, and both extend forever without stop or limit.

Our friend is evidently one who thinks, and we will be glad to hear from him again. Any question he wishes to propound to us we will answer according to such ability as we hav.—ED. T. S.

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ANGOLA, IND., July 24. 1880.

DEAR BROTHER BENNETT: I hav now in my possession both books written by you while in prison. I hav as yet read but little in them, but I know they are interesting and instructiv. I see by my last TRUTH SEEKER the difficulty between yourself and Mr. Underwood is now settled, and I sincerely hope THE TRUTH SEEKER in the future will be devoted wholly to the work of defending human rights. I hope all matters between our editors and lecturers and their lady friends can be settled in the future without the aid of THE TRUTH SEEKER.

And so you are to sail for Brussels the 4th. Joy go with you and may peace and prosperity be yours. I hav just been reading "Politics for Liberals" in the last week's paper. I am only a woman, and of course hav no vote and perhaps no influence, but like most woman I like to put in a word now and then and in the present case I hope it may hav some effect. I want to say to every voter that claims to be Liberal, read that article closely, look well to all the acts of oppression that hav been committed in the last eight years by the party in power, and use your influence with every voter of your acquaintance in favor of a change. My sympathies were always with the Republican party until Mrs. Woodhull was arrested, her business broken up, and herself and sister cast into Ludlow Street Jail for doing what had always been done by other editors since my remembrance, and has been done since by the very man that arrested her, and that too within a year, the only difference being, the man she published the scandal about was a pet priest of the orthodox stamp.

Friends of freedom, lay aside your party prejudices, look to principles, and determin in your own minds to look thoroughly into this matter between this and election day, and cast your votes understandingly. The very fact of Mr. Heywood's and Mr. Bennett's imprisonment for asserting their rights as American citizens, being under a Republican *regime*, should be sufficient cause for every Liberal to vote against the Republican party. If the Democratic party wins and do no better, then unite and oust them, but how they can do worse is difficult to imagine. S. J. MINER.

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[*From the Banner of Light.*]

OUTLINES OF PHRENOLOGY. By F. E. Aspinwall, M. D. New York: D. M. Bennett, publisher, 141 Eighth st.

A work intended mainly as a chart for the use of practical phrenologists. It explains the first principles of the science, and will be found useful to students and all desiring to acquire an elementary knowledge of phrenology in a short time. It is the best book of the kind we hav seen, inasmuch as a great deal of information is given in a few words. The author appears to know just what one wishes, and gives it, with no verbose flourishes.

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From the Liberal and Scientific Publishing House of D. M. Bennett, 141 Eighth street, New York, we hav the following: "Pocket Theology." By Voltaire. Translated from the French by Miss Ellen Carroll. A collection of short, pithy, and rather satirical definitions of theological words and expressions. "The Jamieson-Ditzler Debate," between Professor W. F. Jamieson, of Chicago, Ill., and Rev. Jacob Ditzler, D D., of Kentucky. An official report of a debate at Kirksville, Mo., continuing for nine evenings, upon the special inspiration of the Bible and the compartiv tendencies of Infidelity and the Christian religion. "The Clergyman's Victims," A Radical romance, By Mrs. J. E. Ball.

## Her Last Letter.

'Tis but a line, a hurried scrawl,
And little seem the words to say,
Yet hold me in reproachful thrall:
"You quarreled with me yesterday;
To-morrow you'll be sad."

Ay, "you'll be sad," the words are few,
And yet they pierce my soul with pain;
Ay, "you'll be sad," the words are true;
They haunt me with prophetic strain:
"To-morrow you'll be sad."

We quarreled, and for what? a word,
A foolish speech that jarred the ear,
And thus in wrath our pulses stirred;
Then came her letter, "Dear, my dear,
To-morrow you'll be sad."

Few words! half mirth, and half regret,
The last her hand should ever write—
Sad words! learned long ago, and yet
Fresh with new pain to ear and sight:
"To-morrow you'll be sad."

—*Lady Blanche Lindsay in June Macmillan's*

## Woman.

BY CHARLES BRADLEY.

"O woman, in our hours of ease,
Inconstant coy, and hard to please.
And variable as is the shade,
By the light, quiv'ring aspen made,
When doubt and anguish wring the brow,
A ministering angel thou."—*Scott.*

The full-blown beauty of the flower
Crowneth the summer's prime,
The sweetness of the twilight hour
Is not yet known in rhyme.

Veiled by incalculable space,
Cometh a twinkling star;
What hope, what messages of grace,
It bears to earth so far!

Tied to the shrieking storm-torn shroud,
High o'er the plunging bark,
The sailor, through the rifted cloud,
Catches that trembling spark.

"'Tis shining on my home," he cries,
And sees the seas no more.
His eyes are wi h his heart, which flies
Beyond the ocean's roar.

As angel flowers, as twilight hours,
As stars that watch in heaven,
To bless, to save when sorrow lowers,
Is woman's influence given.

## Rhymes for the Times.

BY ELMINA D. SLENKER.

"Oh, believe or be damned!" is what Christians all teach;
They alone hav the truth and God's holy word preach.
They are saved from all sins by prayer, faith, and grace;
At the right hand of God they hav chosen their place;
They work for his glory, seek from hell souls to save,
All else they deem worthless on this side of the grave.
Thus labor is wasted, precious time thrown away,
On dreams that are baseless, on myths worn and gray.
But the "Infidel" true, firm, and loyal doth stand
On a plane that is higher, more noble, and grand,
He follows the spirit and lists to its teachings,
Caring only for right, despising the preachings
Of pious ones holy, who talk, with long faces,
Of high heavens, deep hells, and like mythical places;
Despising and hating pure joys and sweet pleasures,
Happy homes here on earth overflowing with treasures
Of blissful contentment and peace, hope, and love.
Sacrificing them all for air-castles above.
Where, with wings at their backs, and crowned like a king,
For ages and ages, hosannas they'll sing;
Nor pity the billions who, in hell's deep abyss,
Suffer anguish and torment in sight of their bliss.


## NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify he public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and ou rageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are publi-hed by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

3m31 R. G. INGERSOLL.

All of C. P. Farrell's editions of Col. Ingersoll's works, and none others, are sold at this office. D. M. BENNETT.

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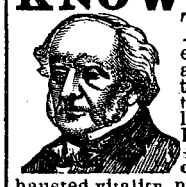
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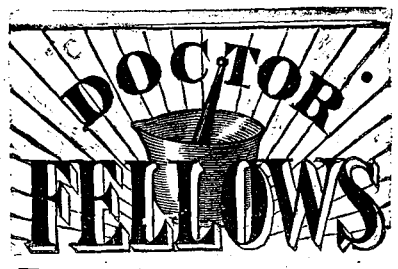
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TO FIND people who believe their religion as a person believes that fire will burn his hand when thrust into it, we must seek them in those oriental countries where Europeans do not yet predominate, or in the European world where it is still universally Catholic.—*J. S. Mill.*

I FULLY coincide with Jacolliot that the only true spirit of tolerance consists in our conscientious toleration of each other's intolerance. I dare avow, with the German philosophers, that as far as opinions and not motivs—principles and not men—I neither am tolerant nor wish to be regarded as such.—*S. T. Coleridge.*

YOU hav no right to tolerate a false opinion in me. I hav no right to tolerate a false opinion in you. Not, please remember, that you hav any power to use, any right to use, force to prevent my holding or uttering my ideas: but that no quarter, no mercy, should anywhere be shown to falsehood in thought any more than in speech.—*M. J. Savage.*

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O MY dear Kepler! how I wish that we could hav one hearty laugh together! Here at Padua is the principal professor of philosophy, whom I hav repeatedly and urgently requested to look at the moon and planets through my glass, which he now tenaciously refuses to do. Why are you not here? What shouts of laughter we should hav at this glorious folly! And to hear the professors of philosophy at Pisa laboring before the grand duke with logical arguments, as if with magical incantations to charm the new planets out of the sky!—*Galileo.*

TO BUY in the cheapest market and sell in the dearest; to be on good terms with the controllers of public opinion and the patrons of influence; to be cautious and complaisant; o vote on the winning side and belong to the dominant party; to join the fashionable church, profess the popular creed, echo the prevailing opinions of men and things, glide skilfully through the mazes of controversy, giving no offense to either party in the dispute, is a first principle in this philosophy of common sense. It is wisdom—but wisdom of the serpent kind.—*O. B. Frothingham.*

To appear respectable in the eyes of the world, how many are there who attend church, say grace, and stick for the Sabbath; and who, if necessary, would change their religion! And yet, if all would be truthful and sincere, we should be saved from much of this fearfully demoralizing hypocrisy and cant; and there would soon be an end to persecution and the reign of terror. . . No wise man will desire that any one thing be true in preference to another; nor that nature should stand still for his special gratification; and when he is in error he will be most thankful for correction and receive the news as gladly as if he had discovered a new truth.—*H. G. Atkinson.*

A MAN is really bound in prudence to do what, upon the whole, appears, according to the best of his judgment, to be for his happiness or what he certainly knows to be so. Nay further, in questions of great consequence, a reasonable man will think it concerns him to remark lower probabilities and presumptions than these; such as amount to no more than showing one side of a question to be as supposable and credible as the other; nay, such as but amount to much less than even this. For numberless instances might be mentioned respecting the common pursuits of life, where a man would be thought, in a liberal sense, distracted who would not act, and with great application too, not only upon an even chance, but upon much less and when the probability or chance was greatly against his succeeding.—*Butler's Analogy.*

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Then said the lass, while Fred was all agog,
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THEY were playing a game they call eucher. She held both bowers and the king and two aces of another suit, but she was a novice at the game. A young man who was teaching her looked at her cards and warmly exclaimed, "What a lovely hand!" She looked him straight in the eye and murmured, "You may hav it if you want it." All the rest of the evening he wondered if he was the victim of a leap-year proposal.

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Landlord—"Has it tried cubebs?"

Tenant—"Cubebs!"

Landlord—"Yes. Giv it cubebs. The chimney has probably got the catarrh, and smoking cubebs will clear the passage."

A BAD BOY INDEED.—One of the little lambs picked up in the streets of New York by Whitelaw Reid and sent West to find a home was adopted by a Detroit family about two months ago, and ere this is published Mr. Reid has received a big postal card announcing that his dear lamb has gone West to fight Indians, and that he needn't mind about sending on another to take his place. The New York lamb was thirteen years old. He said so at the depot on his arrival, and half an hour later he reiterated the statement at the house, and added: "And if you don't believe it, then call me a liar. That's the sort of spring-gun I am, and don't you forget it." They didn't forget it. He gave them no chance to. He ate with his fingers, wiped his mouth on his sleeve, and told the family before supper was over that he didn't come West to hav his hair combed or his face washed as a regular business. On the first evening he slipped out, had three fights, and stole a dog: and when hunted up he was about to take his beer in a saloon. The family expected to wrestle with the boy for a while, and they didn't sit down on him until it became a painful necessity. During his first week he stole five dollars in money, a gold chain, a revolver, and a pair of earrings, and he got drunk twice. When reasoned with and asked to do better, he took a fresh chew of tobacco, and replied: "Oh, you Michigan folks are too soft! If a feller can't hav a good time, what's the use of being an orphan?" On Monday of the second week he sold the family dog to a stranger for a quarter, threw the saw and ax into the alley, and when locked up in a closet he tore a Sunday coat to pieces. It was thought best to hav a policeman talk to him, and one was called in. He put on his fiercest look, and lectured the lamb for fifteen minutes, but as soon as he stopped for breath the young sinner replied: "Now, see here, old buttons, you are wasting time. I know my little gait, I do; and if you think I'v come to a village like this to be bluffed by anybody, you'v missed your train." He was taken to Sunday-school by the hand. He hadn't been there half an hour when he was taken out by the collar. He seemed anxious to punch the head of every good little boy within half a mile; and he told the teacher of his class that when she could stuff Moses in the bulrushes down him it would be after she had bleached out her freckles. They gave him a Sunday-school book to fit his case, but he fitted it to a crack in the sidewalk on his way home. When moral suasion had no effect on the wicked youth his guardian tried the rod. He was bigger than the boy, and he walloped him, but within three hours two of the nuts were taken off his buggy and thrown away. There was a second seance in the woodshed, and before dark a window-glass worth eight dollars was broken.

That orphan was faithfully and duly and persistently wrestled with. He was coaxed and flattered. He was licked and reasoned with. Ambition, gratitude, fear, and avarice were alike appealed to in turn, but as he was the first day, so he was the last. A few days ago he was told that he would be sent to the Reform School at Lansing if there was any further trouble with him. That night he stole five dollars of the cook, a butcher-knife from the pantry, a pie from the sideboard, and departed the house, leaving on his bed a note as follows: "This town ar no place fur a N. York orfun. I'm going out on the planes to fite Injuns. It will be useless to foller me, for I can't be took Alive."

## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 8 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus. D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 3 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
| 44. | Design Argument Refuted. Underwood. | 3 |
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| 46. | Did Jesus Really Exist? " | 2 |
| 47. | Cruelty and Credulity of the Human Race. Dr. Daniel Arter. | 5 |
| 48. | Freethought in the West. G. L. Henderson. | 5 |
| 49. | Sensible Conclusions. E. E. Guild. | 3 |
| 50. | Jonah and the Big Fish. D. M. Bennett. | 1 |
| 51. | Sixteen Truth Seeker Leaflets. No. 1. | 5 |
| 52. | Marples-Underwood Debate. Underwood. | 3 |
| 53. | Questions for Bible Worshipers. B. F. Underwood. | 2 |
| 54. | An Open Letter to Jesus Christ. Bennett. | 5 |
| 55. | The Bible God Disproved by Nature. W. E. Coleman. | 3 |
| 56. | Bible Contradictions. | 1 |
| 57. | Jesus Not a Perfect Character. Underwood. | 2 |
| 58. | Prophecies. | 2 |
| 59. | Bible Prophecies Concerning Babylon. B. F. Underwood. | 2 |
| 60. | Ezekiel's Prophecies Concerning Tyre. B. F. Underwood. | 2 |
| 61. | History of the Devil. Isaac Paden. | 6 |
| 62. | The Jews and their God. | 10 |
| 63. | The Devils Due-Bills. John Syphers. | 3 |
| 64. | The Ills we Endure—their Cause and Cure. D. M. Bennett. | 2 |
| 65. | Short Sermon No. 2. Rev. Theologicus, D.D. | 2 |
| 66. | God Idea in History. H. B. Brown. | 5 |
| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
| 68. | Ruth's Idea of Heaven and Mine. Susan H. Wixon. | 2 |
| 69. | Missionaries. Mrs. E. D. Slenker. | 2 |
| 70. | Vicarious Atonement. J. S. Lyon. | 3 |
| 71. | Paine's Anniversary. C. A. Codman. | 3 |
| 72. | Shadrach, Meshach, and Abed-nego. D. M. Bennett. | 2 |
| 73. | Foundations. John Syphers. | 3 |
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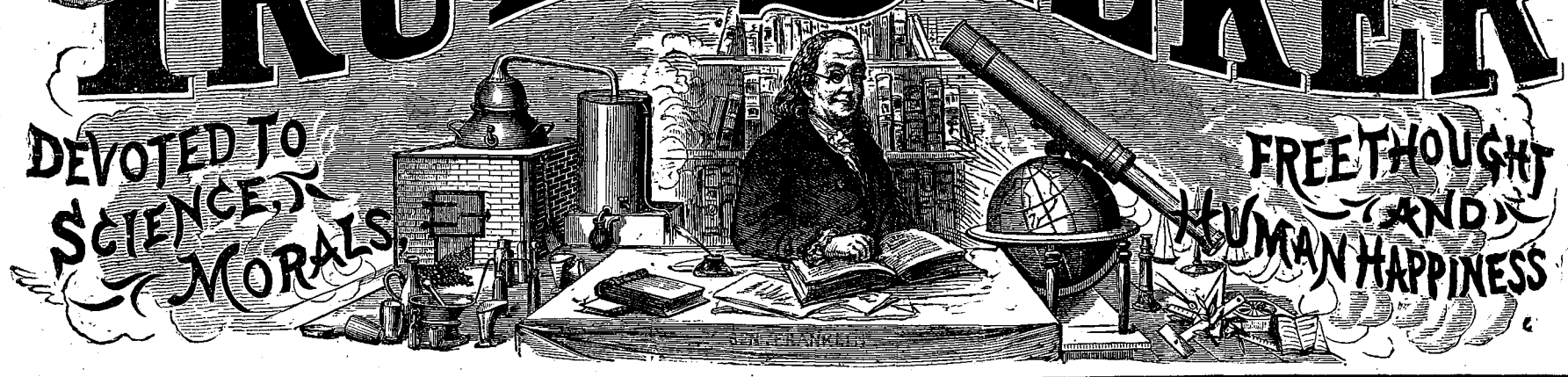
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## Notes and Clippings.

A CARD has been distributed in our streets headed, "Two Roads," and conveying the information that the broad road leads to death, misery, hell, while the narrow road leads to life, happiness, and heaven. One of them recently came into the hands of a wicked wag who indorsed upon it, "Since this card was printed both roads hav been consolidated."

AT the rate of June immigration thus far, 50,000 will be received at Castle Garden during the month. That will make 150,000 for the quarter year comprising April, May, and June. Taking in Boston, Baltimore, Philadelphia, and other ports for the same period, we may expect a total of 200,000 for the quarter. Nearly all these immigrants are sturdy and vigorous; they will increase and multiply. This westward procession of the people of Europe is one of the imposing spectacles and political portents of our day.

THE Jesuit schools in France hav broken up for the holidays, and it is understood that when they reopen in October they will hav nominally or really changed hands. The London *Times* says that they will still be the property of the ecclesiastics; they will be conducted in the same spirit, and some, at least, of the teachers will be the same, but the schools will be the property of secular priests or of one of the recognized orders. The question whether these transfers are colorable or real promises some legal skirmishing, unless, indeed, the government resigns itself to the virtual failure of its decrees which, though first enforced against the non-teaching Jesuits, were mainly directed against the Jesuit schools.

THE *Times* says: "The religious outlook in New England to-day is far from being hopeful; the drift is plainly enough toward Freethought." If this is not an Irish bull it is a blood relation to one. How would it read to say the political outlook is far from being hopeful; the drift is plainly enough toward Freethought; or, the scientific outlook is barren; the drift is toward investigation? There is a great deal of nonsense about the use of the expression "Freethought" in respect to religious matters; but when we come to dissect it and find that it means only the habit of thinking upon religious topics with the same freedom and within the same limits that we think upon other subjects, it is not such a terrible word after all.

THE microscope shows a variation in the thickness of human hair from the 1-250 to the 1 600 part of an inch; but, notwithstanding such fineness, it is a massiv cable in comparison with some other fibers. Thus the thread of the silkworm is many times finer, being from the 1-1700 to the 1-2000 of an inch. This, however, is nothing to the slenderness of the spider's thread, which has been found in some instances to be no more than 1-30,000 of an inch in diameter. The fibers yielded by the vegetable kingdom are also of astonishing minuteness. Thus every fiber of flax is found to be composed of a bundle of other fibrils which are about 4-2500 of an inch in diameter. Similar fibers obtained from the pineapple plant hav been ascertained to be no more than 1-5000 or even 1 7000 of an inch in diameter.

MR. GLADSTONE being one day in the London offices of Mr. Lindsay, the ship owner, making a note of some shipping returns for his budget, a brusk and wealthy Sunderland ship owner who was watching him and was struck by the industrious and intelligent way in which he went to work, without dreaming of who he was, said, "Thou writes a bonny hand, thou dost." "I am glad you think so," was the reply. "Thou dost; thou makest thy figures well; thous't just the chap I want." "Indeed?" "Yes, indeed," said the Sunderland man. "I'm a man of few words, now; if thoul't come over to Sunderland I'll giv thee £120 a year. Now, then." "I'm much obliged for the offer," was the answer, "and when Mr. Lindsay comes in I'll consult him." Mr. Lindsay, when he came in, kept up the joke, saying he would not stand in the young man's way, and the sooner they knew each other the better. "Allow me, therefore, to introduce to you the Rt. Hon. W. E. Gladstone of the Exchequer." There was much laughing.

SOME of the most eminent scientific men now accept the view taken by Adhemar, namely, that continents hav not been depressed, but overflowed by the ocean. Owing to the precession of the equinoxes, the mass of water is transferred from one hemisphere to the other once in 10,500 years, and the sun remains eight days longer in one hemisphere than in the other. At the present time the winters of the Southern pole are eight days longer than with us; the ice continent has consequently formed there and the mass of the ocean is to be found in the Southern hemisphere, and the ice covers a space upon and around the South pole more than twice the area of all Europe. The extreme of cold at the Antarctic pole was reached about six hundred years ago, since which time the climate has been becoming milder, while that north of the equator has been growing colder.

AS WAS anticipated, the Woodsiders refused to allow the Rev. H. H. Brownell, appointed by the Pittsburgh Presbytery, to preach in the Oak Alley church last Sunday. A few minutes before 10. A M., the Rev. Mr. Brownell, accompanied by Messrs. McCutcheon and Munn, anti-Woodsiders, entered the church and marched up the aisle to the pulpit. On arriving there Mr. Barclay arose and said that Mr. Brownell could not preach there. They (the Woodsiders) held the church property, and he spoke on the authority of two-thirds of the congregation. About one-third of those present, in company with Messrs. Brownell, Munn, and McCutcheon, then left the church and went to Allegheny City and held services in the house of one of the members. The Woodsiders being left in possession of the field, the Rev. Mr. McClelland took charge of the pulpit and preached.

A SPANISH peasant, living in the suburbs of Madrid, has long been in the habit of repairing daily to the city, accompanied by a donkey laden with milk for distribution among certain customers. One day, however, the master was taken ill, whereupon his wife suggested that the ass be sent on his customary journey alone. The panniers were accordingly filled with cans of milk as usual, and a bit of paper was attached to the donkey's headstall requesting the customers to help themselvs to their ordinary allowance of milk, and to put back the cans into the pannier. Off started the donkey, and he returned in due course with the cans empty and with everything in order. The master found upon inquiry that the trusty messenger had called at the right doors without missing one, and also that in some instances he had pulled the bell with his teeth when kept waiting. From that day forward the donkey has gone his rounds alone.

HAYES has always had a fancy for Garfield. They are somewhat alike, particularly in their loud professions of morality, and the invariable cowardice and sordidness of their conduct when brought to the test of temptation. According to the Philadelphia *Times*, Gov. Tom Young of Ohio asserts that the sacrifice of Sherman and the nomination of Garfield at Chicago were circumstantially arranged beforehand by Hayes, Garfield, Foster, and Dennison, that precious set of Ohio men who now control the Republican party. Sherman had too much head of his own to suit the Ohio syndicate, and his relations to the old Republican leaders had not been entirely broken off. They wanted a man like themselvs—like Hayes—whom they would own and control. They found such a man in Garfield, who promptly showed the kind of stuff he was made of by betraying the candidate whom he went to Chicago to support, and stepping into his place. Col. Tom Young's story confirms Mr. Conkling's estimate of the moral character of Ohio politicians.—*Sun*.

"THE *National Police Gazette*, of New York, indorsed by the Young Men's Christian Association," is the heading of a circular issued by the journal named, and they print the following extraordinary document in proof:

FORT SHAW, M. T., Jan. 20, 1880.

RICHARD K. FOX, ESQ., N. Y., *Sir*: At a late meeting of the Young Men's Christian Association of this place it was unanimously voted to add your valuable paper to our already immense list of Christian and reformatory periodicals. Hence, as secretary and treasurer of the association, it becomes my pleasant duty to send you post-office money order for $4, for one year's subscription to the *National Police Gazette*. Respectfully, SAMUEL D. SMITH, Secretary and Treasurer Y. M. C. A., Fort Shaw M. T.

As this is one of the papers which an effort was made to suppress under the obscene literature law, the indorsement is a curious one.—*Toledo Commercial*.

PROF. EDISON is still engaged perfecting his electric lamp, and has not lost faith in his carbon horse-shoe burner. He is experimenting with various materials and fabrics for the burner, and when called on recently it was ascertained that the one which has thus far given the greatest satisfaction is a diminutiv square made of bamboo. These bamboo burners will be inserted in the large number of small lamps at the laboratory, from which the air is being drawn by the "mercury" pumps. These lamps, it is expected, will be in position and lighted on the night of October 1st. It is alleged that the bamboo burners will burn for 1,325 hours and supply a flame equal to sixteen candles. A generator of one horse power will, it is estimated, keep ten lights going. To relieve the monotony of incessantly working at the electric lamp the inventor passes an occasional hour in improving his electric motor. His railway is an interesting sight for visitors, but few possess the courage to accept the invitation to take the half-mile ride over the tracks at the rate of forty miles an hour. The rails, ordinary looking, are the conductors of the electric current, and on these rests the queer-looking engine holding the electric machine and the car with its leather banded wheels, by which the power generated by the machine is communicated. The train is controlled by ordinary brakes. The professor anticipates increasing the speed to two hundred miles, and has ordered new rails, intending to lengthen his track to a mile and a half. He will in a few months make a trial trip over a portion of the Pennsylvania road. The advantage of the new motiv power is the absence of dust, smoke, cinders, and noise, and the ease in passing over heavy grades. There are at present sixty-five workmen engaged in the laboratory.

THE Rev. Samuel D. Hinman, who for many years has been a missionary of the Protestant Episcopal church among the Indians in Nebraska and Dakota, has brought suit against the Rev. William H. Hare, missionary bishop of Niobrara in the same church. The libel complained of consisted in the publication by Bishop Hare of a pamphlet entitled "The Rehearsal of Facts," in which he charges Hinman with impurity of conduct, his adulteries being common talk wherever he went. On one occasion while visiting a boarding-school he scandalized the older girls by beckoning to them in a suspicious way from his window in the twilight, and that he had abashed a pretty half-breed young woman, her assistant, by saying to her: "I love you. Won't you meet me to-night? I want to talk with you." The Rev. Hare continues: "In December, 1877, a lady, a communicant long known to me, and for years occupying a place of trust under the same roof with him, sought me in great distress of mind, and confessed to me that Mr. Hinman, under promis of marriage, had betrayed her. At my request she put this in writing and swore to it. In January or February, 1878, the Commissioner of Indian Affairs, in his office, told me that there was a clergyman connected with my mission who was a man of most immoral character, and who was bringing great disgrace upon it. In reply to my inquiries, he said that it was Mr. Hinman, that he was a known adulterer, that he had been seen in a brothel in Washington, and that he ought to be gotten out of the Indian country as a man whose presence was detrimental to the welfare of the Indians. I state, in addition to the above, that one lady helper reported to me that parents, when she asked them to send their girls to the Santee boarding-school, refused on the ground that girls sent there were tampered with by the missionary; that another lady who has been in the mission for seven years put in my hands a written statement that on going suddenly up stairs in Mr. Hinman's house she saw him emerge from the servant's room; that he slunk away covered with embarrassment, and that on going to the servant's room she found her flushed and in a tremor. Notwithstanding my personal conviction of the truth of the charges of impurity made against Mr. Hinman, my official action has been grounded entirely on his reputation. His name is a byword, his reputation infamous."

## Events of the Week.

GARFIELD is electioneering in this state.

THE Rev. Moncure D. Conway, of London, is on a visit to this country.

A YOUNG lady in a Hudson River town recently purchased a husband for a plate of ice cream.

SEVERAL vessels loaded with naptha took fire and burnt to the water's edge in this port a few nights ago.

A VESSEL which arrived in this port from Cuba a few days ago had five cases of yellow fever on board.

STEPS hav been taken by a Canadian railroad company to run a tunnel under the St. Lawrence at Montreal.

THE Rev. Dr. Krohn, of West Troy, N. Y., has suddenly decamped. He is accused of immorality and dishonesty.

TROOPS hav been ordered to Ireland by the British government, as fears are entertained of disturbances there.

ABOUT five hundred messenger boys of the American District Telegraph Company of this city are on strike for higher wages.

Two trains collided near Norwich, Conn., on the 5th. Many persons were scalded and otherwise severely injured, but nobody was killed.

THE English government is again sending out reinforcements to Afghanistan. The Afghans will not remain whipped, but persist in occasionally rising and defeating their conquerors.

THE son-in-law of the Rev. Mr. Stebbins, a Unitarian minister of San Francisco, shot and killed the seducer of his wife a short time since. Mr. Stebbins, the father of the lady in question, expresses sorrow that he himself did not do the shooting.

AN excursion steamer with six hundred passengers on board knocked a hole in her bottom, on the rocks in New Rochelle harbor, near this city, on Sunday last. She was run into shallow water before she sunk, and the passengers were all safely landed.

NO progress has yet been made in recovering the bodies of the twenty victims of the Hudson River tunnel disaster. The water rushes into the tunnel faster than three large steam pumps can take it out, and the work of clearing the tunnel will hav to be commenced anew.

PIETRO BALBO, a young Italian, who murdered his wife some time since, was hanged in this city on the 6th. He had had an altar constructed in his cell, and most of the time since his conviction was spent in prayer, in which he was assisted by several priests. He died a good citizen.

DR. TANNER finished his forty-day fast at noon on Saturday last, and now he is making up for lost dinners. His digestiv powers are as wonderful as his fasting powers, and the amount of food he consumes is astonishing. He gains in weight at the rate of from four to five pounds a day.

A LOCOMOTIV and car jumped from the elevated railroad of this city a few days ago, doing considerable damage, but luckily no one was killed or injured, as the engineer, conductor, and fireman escaped from the train before its plunge to the street, and there were no passengers aboard at the time.

SEVERAL collisions between excursion steamers and other vessels hav lately occurred in this harbor and adjacent rivers, though fortunately few lives hav been lost thus far. A few days ago a crowded steamer collided with a schooner lying at anchor, carrying away the schooner's bowsprit and otherwise damaging her. Several passengers were injured.

A CHILIAN transport was blown up by a Peruvian torpedo a short time since. The torpedo was concealed in a launch loaded with fruit and vegetables. The launch was set adrift at night, and was soon discovered and captured by the Chilians, who thought they had taken a prize. It was taken alongside the transport and partly unloaded, when the torpedo exploded, sinking both vessels and killing one hundred and fifty of the crew.

# The Radical Pulpit

## The Joy of Life.

[Sermon preached in the church of the Trinity, Evansville, Indiana, by George Chainey, who is now kept from preaching by an injunction obtained by a small minority of his congregation.]

By the joy of life I mean an abiding sense of its worth—a feeling of gladness and thankfulness for it as a boon. It is the weight that bears down the scale on the side that it is better to hav lived than not to hav lived.

All men do not feel this. Almost every newspaper brings us word of some one who has decided on the other side, and so, at their own free choice, hav deliberately "shuffled off this mortal coil." Most of these, however, are the result of individual misfortunes in the loss of money, or love, or friends, or health, or sanity. The great majority do, I am sure, prefer to liv. The thought of death is abhorent to them while life is strong. When disease has weakened the body, and made life a burden, to die is as welcome as sleep. Thousands then find comfort in the thought of being hushed into the dreamless sleep of eternal rest. But when life is strong within us, and death confronts us suddenly, it maddens and makes men desperate and selfish. This was seen in the late sad steamboat collision off Long Island. For life men forgot duty, love, friends, humanity, and everything.

It is not in accordance with nature that with the mass of men this should be otherwise. In the estimate of the worth of life there are two extreme positions, both of which are dangerous. We speak of them as optimistic and pessimistic. The thorough optimist is hopeful, buoyant, and finds good everywhere. The pessimist is sad, cheerless, and finds evil everywhere. The optimist is blinded with his rose-mist to the large amount of suffering there is in the world, and so lacks sympathy and interest in the wrongs and woes of humanity. The thorough pessimist is too mistrustful of human nature and hasn't enough faith in the possibilities of progress and improvement to incite him to usefulness. Both these extremes are hurtful.

The men and women who do the most good are those who, though seeing that there is much evil in the world, still feel glad to liv, and that to be is far better than not to be.

Whence comes this sense of the joy and worth of life? What is it that makes the largest number of people in earnest to do and to favor whatever will contribute to the happiness of mankind? This is the foundation of right and wrong.

If not to be is better than to be, is my faith, I shall most likely abstain from anything that will increase the sum total of existence. A thorough pessimist, to be consistent, ought to organize a society for the purpose of bringing about universal suicide. On the other hand, if I believe that life is worth living, right will be to do whatever is conducive to existence. The first great question of every brave and thoughtful man is, How shall I make the world better? Now if it is this feeling of the worth of life that underlies all right or wrong-doing, should we not be in earnest to find out what are the influences or conditions of life that produce this feeling? It is said by many that it is produced by religion. Buddhism is the largest religion of the world, covering, as it does, over one-third of the whole human race. In the struggle after spiritual purity no people are so religious. But the end of all their prayers and struggles is to lose the consciousness of life.

"To them life is long-drawn agony.
Only its pains abide. Its pleasures are
As birds which light and fly.
Sweet is fond love, but funeral flames must kiss
The breasts which pillow and the lips which cling.
Gallant is warlike might, but vultures pick
The joints of chiefs and kings.
Beauteous is earth, but all its forest broods
Plot mutual slaughter, hungering to liv.
Of sapphire are the skies, but when men cry,
Famished, no drops they giv."

The promis to the pious devotee, which he struggles by self-renunciation to gain, is:

"Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe, eternal peace, nor deaths
And lives recur. He goes
Unto Nirvana. He is one with life,
Yet livs not. He is blest ceasing to be.
. . . The dewdrop slips
Into the shining sea."

But many will say this is a false religion, invented of the devil, and that all who believe it are idolators, but that Christianity is divine, and that it is belief in its doctrins that can alone make life worth living. A book has been written to prove this to be a fact. It is acknowledged by the author that to men of intellectual attainments life may hav a certain sense of worth that is quite preferable to annihilation. Still he is quite sure that when common, every-day people lose their faith in Christianity all the perfume and coloring will be found to hav gone out of life. But we who hav lost this faith, whether common or uncommon people, with but few exceptions, feel that life has for us a far higher value.

We are very sure that it would yield us no satisfaction to hav to go back again into the intellectual narrowness and superstitious feelings of our earlier days. Every day yields us some few minutes of exquisit joy when we look back into the pit from which we hav escaped.

But do all who entertain this faith in Christianity feel that life is a joyful thing? Nay. The whole history of Christian faith is one of entire condemnation of life as a worthless bauble. In every possible way its meanness has been described. In prayer and song, all earthly life has been denounced as mean and despicable. Like the Buddhist religion, the highest meaning Christianity has given to life has been to get well out of it, to despise it, and hate it so well that when death comes to the believer his soul will not be wedded to its vanities. Every Christian biography relates the story of how its subject had to constantly trample under his feet the allurements of this world. In order to contemplate God, thousands hav closed their eyes to the beauty of the earth. In order to enjoy a happy death, millions hav renounced all the pleasures of human love and ambition, and in cells and nunneries and ascetic devotions watched and waited for the hour of deliverance from the flesh. It is true that these people tell you that there is a peace and joy in their hearts that the world cannot giv nor take away. But these statements must be acccepted in the light of others. They are fully persuaded that they are going to enjoy a good time by and by when all unbelievers will be suffering eternal pain. Their joy is an illusion to us. I know that it is said that there is more pleasure in anticipation than in realization. But I had much rather eat an orange than imagin for a year how good it would taste. I had a thousand times rather at this moment be on Long Island laving my limbs in the salt waves and feeling the keen delight of their electric power than imagining in this sweltering climate how nice it would be. And who would not rather feel the joyous thrill of an all-conquering love for one week than to hope to do so for any length of time? We must also remember that if what these people say is true the world is a failure. According to their philosophy, those who neglect it will be rewarded, while those who seek, in their love of it, to improve and enrich it, will be punished. We must also remember that thousands who were once as earnest in their devotion to this view of life, having escaped from it into a true enjoyment of nature, say that its happiness was not by any means so rich and full as their present.

I readily acknowledge that the sincere believer often enjoys a certain kind of peace and ecstasy of a mystical flavor that simulates in some measure the more real joys of life. But even this is often born of a spiritual conceit as to a mistaken notion concerning their importance in the plans of God for the salvation of the world.

Then this joy is liable to be marred in so many different ways. Some are beginning to be shaken with doubt through the first intellectual awakening of life. Others are in constant fear and torment lest some of their dear ones should neglect to seek the Savior. The minister may tell them to leave it all in the hands of God, but they are a little too human to be such good Christians as that; their faith balks at the promis that whatever they ask in the name of Jesus shall be granted. Others are constantly at war with themselvs because when they honestly examin into their own lives they find that they don't begin to love their neighbor as themselvs.

Still others are troubled about the conflicting views of religion taught in the churches, and wonder whether they are in the right way. I hav lived and worshiped among the most devout people, and I know that so far as this life is concerned it is not by any means so satisfactory as it is to those who are content with "one world at a time." Why is this? Because the belief in God and immortality necessarily blinds to the real meanings of the present life and world. Close before them stands their real mother inviting them to feast upon her warm and tender love, but they deride her and turn her away that they may look for an ideal parent whom they hav created to suit them in their imaginations. Though they may get a little comfort through fondly dwelling upon the idea of excellence of this production of their fancy, it is not to be compared with the actual love and presence of our real mother.

While men and women expect to liv on forever in a much larger life than the present, it is utterly impossible for them to see the real meaning and beauty of the present. Giv a child a beautiful toy to-day and promise him twenty more beautiful ones to-morrow, and he will fail to enjoy the one given to-day in wondering and thinking about those coming to-morrow. The hours will be numbered. The day will drag wearily and the night will be fitful and feverish, so that the present will be sacrificed on the altar of the future. It is in this way that the dogmas of Christianity spoil the worth and beauty of the present life.

Before I answer the question, What is it that makes life worth living? I want to say that there are many good people who, though destitute of all superstition, still think that it is not worth living. I do not by any means think of this world or universe as perfect. There are so many failures and calamities that to do so is impossible. If any dependence is to be placed in astronomy, there are worlds that are born, liv, and die without serving any good purpose, just as there are many idiots and people born whose lives through no fault of their own are entirely useless to themselvs or the world. Many a flower wastes its sweetness on the desert air. Thousands are crushed to the earth by trampling beasts or destructiv storms. So it is in human life. The belief in a God necessitates a belief in the perfection of all things, but when this delusion fails us we find that things are very far from perfect. What means the wreck of the Narragansett or those numerous tornadoes that go tearing through the land, destroying so many happy homes in one fell swoop of death and ruin? Now there are some people who feel those things so keenly that through sympathy with others or their own misfortunes they are compelled to feel that for them the pains of life outnumber its pleasures. It may be that, taking humanity as a whole, its pleasures outweigh its pains, but that cannot change the balance so far as they are concerned. This is one of the greatest questions of life, To be or not to be. It runs through all literature. It was constantly present to the imperial mind of Shakspere. The fascination of Hamlet and of Lear is largely due to it. What impressed Shakspere so deeply is not to be pushed aside with a few dogmatic assertions. So I will say again that though to me life is worth living, and I believe that it is constantly growing more so to thousands, I still hold in trust, respect, and hav the deepest sympathy for those who think otherwise. One of the tributary streams that contributes to the joy of life is the sense of liberty.

The joy of liberty is better felt than told. The man who has been a slave knows that there is a great difference between his present enjoyment of life and when he was confined by force to a monotonous and weary routine. His life may cover no larger ground. He may hav some troubles now he never had before, but to him the feeling that he is free, that all fields of life and activity are open to him, that the days to come hold for him many welcome surprises, is a priceless boon. But the sense of mental liberty is far larger and keener in its contribution to the joyous feeling of life. When we were confined in our thought to a creed, life was tame and insipid. All wonder and expectation were quenched in its dogmas. The infinit had no power to thrill and move us, and life was simply like that of the slave who knows that each to-morrow will be a repetition of to-day.

In harmony with this, belief has always despised intellectual attainments. Science and knowledge are everywhere spoken against. The wisdom of this world is said to be at enmity with God. Belief and knowledge are as antagonistic as slavery and freedom. There is nothing that orthodoxy fears so much as Freethought. The church talks of liberty, but never means what it says. When I came into the Unitarian body I was promised the largest liberty, and now for taking them at their word I am denounced. You joined this church under the recognition of the sacred right of private judgment with the pledge to advocate freedom of thought and with the distinct understanding that the church was ruled by the majority, and now a few of our friends want to force a creed upon you, and compel you to submit to their arbitrary will in the control of the pulpit and form of service. Liberty, you see, brings its troubles, but the sweet sense of feeling that to us all the broad and rich fields of truth stand open, that every to-morrow is rich with some new vision of truth, fills us with joy that makes us oblivious to these petty obstructions placed in our path. All the creeds, written or unwritten, and all the churches ever built, are not worth to us half as much as this joy of liberty that makes life a perpetual wonder and delight. The imprisoning power of dogmas is responsible for much of the despair and humdrum character of life.

Nothing is so fossilizing as a creed; and as human joy is the inspiration of righteousness, opposition to all creeds is one of the first and highest duties of life. With mental liberty comes the sense of belonging to one's self. There is no longer war between our own desires and the law of life. We enjoy the peace of a definit and consistent law of conduct. In being true to ourselvs we see that we are doing the largest amount of good to humanity. The world needs the healthful and saving influence of sincerity. It can stand a great many blunders when men are honest with themselvs and each other, but when through the influence of popular creeds thousands profess what they don't believe, the stream of life's worth is poisoned at its fountain source.

Another source of joy is the sense of our relationship to the universe. The world in which we liv is a perpetual cause of wonder and delight. It is in itself to us an infinit mystery. We find much more

enjoyment in it than those do who try to explain away this mystery by imagining a still greater mystery. If we must find a first cause it is just as necessary to ask the child's question, Who made God? as it is, Who made the world?

Theism is destructiv of human joy because those who go behind nature in search of omnipotence lose in a large measure the sweet sense of relationship to the world they liv in. Joy is almost synonymous with that quality of life we call naturalness

Wherever superstition clouds the sky of life there is the shadow of a fearful awe upon the heart. No clouds of fear obscure the light of reason. To all who walk by its brightening ray the beauty and perfume of the flowers, the wonder and charm of the changing scenery of the landscape, yield a perpetual delight. The sense of our relationship thrills us with a sweet and poetical pleasure. All its moods affect us. We feel our relationship to it and rest in its truth. There is a power in it which, as Matthew Arnold says, makes for righteousness, that is eternal in its order and harmony; but it is not to us a personal power outside of nature, but Nature itself. As long as men believe that the world has been created out of nothing by a greater power than itself they will fail to see its beauty or feel the worth of life. The upliftings and subduings of feeling that many call religion are not born of any creed or dogma, nor of any forced obedience to arbitrary standards of morality, but they flow down into our lives from the natural hights of beauty and wonder that fade away into the impenetrable infinities of the universe.

When all guesses about the infinit are gone the infinit remains. When all faith in dogmas is gone, and we are brave and honest enough to say so, there remains in life a sincerity that is more than truth, a goodness that is more than justice; and these blend and flow into each other like harmonious colors in flowers, forming a bouquet of indefinable grace and beauty. Another source of life's joy is found in real human love. We are no longer such ascetics that we cannot rejoice in the physical beauty of man or woman. To cultivate physical perfection is to us one of the sacred duties of life. Religion has branded with infamy the sensuous pleasures of life, and for so doing I believe is responsible for most of the sensualism of the world. Sensualism grows largely out of calling impure what is pure in itself. It is born of a false and morbid repression of natural appetites. It is protected by a low moral estimate of the importance of the bodily functions of life. It flourishes and fattens on the dense ignorance that prevails in regard to the relation of physical health to all the other functions of life. Imaginary love of God may grow strong as the body grows weak, but the human loves of the new gospel liv and flourish the best when the body is healthy. One of the first duties of life is to be well. Physical health alone is a source of indefinable joy. No words can express the luxury of living when the pulse beats high and the senses are all awake to contribute, each one its share, to the feast of life. It is in this soil the plants of love bud and blossom in rich profusion. Who shall sing the praise of love? How new and yet how old the story!

The first and last theme of every poet's pen and artist's brush are these. And yet it has been called profane! Sickness and death, according to religion, hav often invaded some happy home, and snatched therefrom the dearest object of love to teach those that remain that they must not be so taken up with love as to forget God. We must preach that nothing is so sacred or givs such worth to life as a love that fills all the days and hours of life with thoughts and deeds of devotion. Let men and women worship each other. Let them idolize their children. What harm can come of it? Let the home be the most sacred temple, and the fireside the divinest altar. We hav been seeking a heaven in the skies; let us now look for one on earth. Thousands of women hav wept and prayed away their lives, crushing down with iron hand of fear the cravings for some human love. How much sweeter and purer the world would hav been if all this earnest devotion had been consecrated to the building up of earthly homes, the rewarding of honest manly hearts, and the training of little children beneath the warm sunny skies of such a brooding tenderness. A life without experiencing a genuin human love, however rich it may be in other directions, has never felt the highest sense of life's worth. Goethe on his dying bed found sweetest consolation in saying, "I hav loved and been loved."

Another source of life's joy is found in wealth. Religion has had much to say against the danger of riches. It is impossible, according to the Christian standard, for a rich man to enter into the kindom of heaven; still I notice that a great many of them expect to do so. The new gospel shall, however, pronounce its curse against poverty; not the poor man, but the conditions that make him poor. We must cease to encourage a belief that says that an order of society that keeps so many ground to the earth beneath the burden of poverty is of necessity permanent. Wealth must be more equalized. There is enough to provide every one with all that is needed of physical good. I hav no sympathy with the leveling principle that all should share alike. That was the doctrin of Jesus, and whenever it has been fairly tried it has proved a failure. But I believe that wealth instead of being a curse is a blessing. I know that the children of the rich are often ruined, but that is owing to other influences than the fact that their parents were above all want. Wealth that is held in the aristocratic spirit, as something that makes one superior to his fellows, independent of any worth of intellect or of character, is bound to work mischief. But wealth rightly used will multiply all the other pleasures of life.

The world is growing happier because it is growing wealthier.

If you want to see human misery, go to a poverty-stricken land like Ireland or Italy. Christianity has pronounced its blessing upon poverty, and to-day these two most Christian countries swarm with paupers.

When we turn our attention to the improvement of this world, to the actual happiness of mankind right here and now, we shall find that this question of wealth is one of the foremost. When we giv the time and thought now given to disputes about God, heaven, and hell, and other things of which we can know nothing, to the questions of the social reformation, of money, and of the relation of labor to capital, we shall be much nearer the universal sense of life's worth than we are to-day.

Let every man and woman be free to think their own thought; let the home be the most sacred temple, pure human love the holiest religion, and wealth increase until comfort shall sit by every fireside, and no one will complain that life is not greatly worth having.

I fancy I hear some orthodox person saying, How will you bring this joy to him who is laboring under the burden of a guilty conscience? In the first place, most of these burdens are of your making and as long as they believe in your doctrins the only relief they can find is by taking liberal doses of faith. But when, through the influence of universal education and science, we hav destroyed these dogmas there will not be so many of these blighted and distorted lives. And if any one walking in this new light of truth shall wilfully do what he feels to be wrong, I am sure that he will learn to respect himself far sooner by manfully bearing his own burden than by shirking off the responsibility on to some one else. Nature cures a wound of the spirit by obedience to her laws in the same way as it does one of the body.

When the true law of conduct is taught in the place of the present false and unnatural ones there will be but little transgression. When sincerity and naturalness abound and every one has a chance without becoming a slave to gain a fair share of the comforts of life, our prisons will be to let, our insane asylums and poorhouses will be empty, and happiness will bloom in every heart. It may be that it will be long before this ideal will be reached, but every approach to it will be made by the preaching and practice of the new gospel of liberty, love, and law.

## Sexual Intemperance.—No. 7.

And what has been done by habits can be undone by reversing the processes or discontinuing the habits. It is now clearly established that the causes of our human degradation and loss, and the means of our elevation and gain, are within us. The way of redemption and ascension to higher life is by a right use of those powers and faculties the perversion of which has resulted in so much suffering and misery to our race. The generativ power must be educated, trained, and guided by the highest wisdom and scientific culture as the only sure foundation of effectiv and permanent reform.—*Loring Moody.*

And habit has led us step by step into sexual intemperance, and now we must "reverse the processes and discontinue the habit." We must teach the world a truer and higher form of general morality than it has yet possessed. To make our position more clear, suppose we take the question of temperance as regards liquor drinking as an illustration of our subject. I hold that all use of liquor for a beverage is harmful, and probably in ninety-nine cases out of a hundred it dees more injury than good even as a medicin; and consequently I am a tetotaler. There was a time when to eschew all fermented drinks was thought to be fanaticism, foolishness, and finicalism. Men then pleaded for gustatory enjoyment as harmless and natural, just as they now ask for sexual enjoyment on the same plea. But as years rolled away, and they saw the continual and increasing demand for liquor, and saw the appetite becoming so depraved that it took cayenne pepper, strychnin, and even vitriol, to make the fiery beverage strong enough to tickle the palate, and as they watched the disastrous and ruinous consequences of intemperance, they began to wonder if it paid; to wonder if there was really more pleasure than pain, more joy than sorrow, in the long train of woes resulting from tippling, tasting, and guzzling. Homes desecrated and ruined, men wrecked in fortune, in mind, and body; crimes increased a thousandfold, and misery, woe, and desolation everywhere along its track, and all for a little temporary exhaltation, amiability, and "enjoyment."

Then was inaugurated a gradual system of temperance reforms that hav revolutionized public opinion, so that now temperance and teetotalism are the rule, and drinking for pleasure is the exception. Slowly but surely the good work will go on till the day will come when liquor will be made only by the government and sold only by the same executiv power, just as postage stamps now are sold. And then, when no man can fill his coffers by offering to his neighbor poisor, he will cease to do so, and intemperance in liquor drinking will be one of the outgrown evils of the past. But, says one, we ought to enjoy all our faculties. Yes, I too believe in getting all the pleasure we can in the right use of every function with which we are endowed.

But what is the right use of the generativ function? Is it not the procreation of the species? And is there really any other use for it? Because a man has made the use of tobacco or rum a seeming necessity to his happiness, is it a proof that he is endowed by nature with an appetite for them, and has a right to get all the pleasure he can from their use?

It is not to man, nor even to woman herself as queen in the department of the affections, to whom this subject of sexual indulgence should be referred. By long ages of false reasoning and improper habits of life, during which the human race yielded to appetites, passions, and desires that grew and increased as fast as gratified, the nature of human beings has become so perverted that now, to right the wrong, there must be some martyrdom endured. A few must suffer "starvation" that the many may be saved. The strong must endure self-abnegation to preserve the weak. When all becomes right and natural, there will be no real starvation or restraint. The celibate saints are no guides for alphaites. They practiced starvation on the mistaken idea that by crucifying the passions and mortifying the body they would, like the pillar saints, inherit purer and holier joys in the world to come, and so they let the mind dwell in the thoughts of lustful indulgence, and on them as crosses borne and sufferings endured for piety's sake, thus increasing desires and appetites; when they should hav been activly employed in happy, healthy, hearty work for the good of the world. Confined in cloistered cells, dwelling amid thoughts gloomy and dark, imagining themselvs hell-doomed if they let in one ray of earthly sunlight upon their lives of penance and mortification, it is no marvel they had disordered brains and withered heads.

When our friends will tell us how many glasses of liquor a man may drink a day without going beyond the "innocent and natural use" of intoxicants, then we will tell them how much legitimate indulgence outside of procreativ purposes may be allowable for pleasure. Tampering with poisons, playing with edged tools, sleeping on a slumbering volcano, are all dangerous pastimes, but misusing and abusing the most tender, delicate, and easily disordered portions of the human body, those designed only for the perpetuation of the race, is ten thousand times more dangerous than all these put together.

Pause, think, and consider before it is too late. Keep on the safe side, for in this there is but one that can possibly be safe—the side of continence, purity, health, and all that is good and clean. Cleanliness is better than all the godliness the world ever knew. Matthew Arnold says, "Excellence dwells among high and steep rocks, and can only be reached by those who sweat blood to reach her." But to be excellent who would not strive to climb? What is life for if it be not for the purpose of achieving excellence? Shall we hesitate, then, to begin our ascent? Humboldt says, "One's business in life is first to perfect one's self by all the means in one's power, and secondly to try and create in the world an aristocracy, the most numerous that one possibly can, of talents and character." So let us perfect ourselvs, and then by precept and example do all we can to perfect as many as we can, thus creating an aristocracy of purity and excellence that shall embrace more and more within its folds, till all the nations rejoice in light, love, and knowledge.

"Gathering strength while we are waiting
For the conflict yet to come,
Fear not, fail not, light will lead us
Yet in safety to our home."

*Snowville, Va.*, July 21, 1880. ELMINA D. SLENKER.

MR. J. B. F. CHAMPLIN, of Little Valley, New York, is entitled to the commendation of the friends of Freethought, not only himself, but his good wife, who has greatly aided him in the good work he has just accomplished. Little Valley is a very pleasant village, but is terribly orthodox in religion. There are a number of churches there where the so-called "bread of life" is dealt out every Sunday, but it is very poor "bread," and the only reason the people eat it is that they were brought up on it and hav never allowed themselvs to change their diet or believe there was anything better than this old moldy stuff. But Mr. Champlin is a reader, an observer, and a traveling man, and has ascertained the fact that there is better diet than orthodoxy. He has put up a fine brick block in the village, and finished off, in fine style, in the third story a magnificent public hall, which was last Saturday and Sunday dedicated to Freethought and mental liberty. And he proposes that hereafter Liberalism shall hav a hearing in Little Valley.

## Bismarck (Kan.) Liberal Camp-Meeting.

Do not fail to attend the second great encampment of Liberals at Bismarck Grove, Lawrence, Kan. This Convention of Liberals will be one of the greatest of the year. Commencing Sept. 1st, it will last seven days. The best speakers of the Liberal ranks will be in attendance. Strong efforts will be made to secure the attendance of Col. Ingersoll. The grounds hav been enlarged and beautified by the owners, the W. P. Railroad Company. The Kansas railroads will commute their rates, and perhaps some others. Accommodations at very reasonable rates can be had on the grounds or in the city. Bring your own provision and bed clothing, if you choose, and camp out. Plenty of good tents for rent cheaply. Do not forget. Come all.

*Lawrence, Kan.*, Aug. 3, 1880. O. A. PHELPS.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, AUGUST 14, 1880.


## What Objections to Christianity?

REPLY TO MR. MAIR'S FOURTH LETTER.—CONTINUED.

Quirinius of Rome is briefly described by Higgins as having been crucified. It is also shown that he was born of a virgin, and his life sought when a child by the reigning king. He was of royal blood; when he was put to death darkness spread over the earth; he also rose from the dead and ascended to heaven.

Thulis, or Zulis, of Egypt was believed to have been crucified more than fifteen hundred years before Jesus. Wilkinson says of him, "His history is curiously illustrated in the sculptures, made seventeen hundred years B. C." After his violent death he was buried, but rose and ascended into heaven, and became "the judge of the dead." He is said to have been full of grace and truth, and to have come down from heaven to effect a great good for mankind.

An account of the myth of the crucifixion of the Thibetan god and savior Indra may be found in Georgius (Thibetinum Alphabetum, p. 230). Plates in this work represent this Thibetan savior as having been nailed to the cross. Five wounds are seen, representing holes made by nails, and also a wound in the side. The myth is of great antiquity. A part of the myth referring to him is that he was born of a virgin and descended from heaven on a mission of mercy. He lived a life of strict celibacy, led a most holy life, and taught the purest of morals.

Alcestos of Euripides seems to have been a female savior who was crucified. An account of this case may be found in the *English Classical Journal*, vol. xxxvii. The period assigned to this savior was 600 B. C.

Attys of Phrygia, another crucified savior, is a still older myth, being placed at 1170 B. C. Higgins mentions it. The Latin phrase *suspensus lingo*, found in his history, indicates the manner of his death. He was suspended on a tree, crucified, buried, and rose again. Different stories are told of him, but this is one.

Crite was the Chaldean savior, an account of whom, according to Higgins, is noted in Chaldean sacred books. He was called "The Redeemer," and was styled "The Ever Blessed Son of God," "The Savior of the Race," and "An Atoning Offering for an Angry God." When he was offered up, heaven and earth were said to have been shaken to their foundations.

Bali, or Baliu, of Orissa, in Asia, is another of these old crucifixion myths. Higgins tells us (Anacalypsis, vol. i, p. 257) that monuments of this crucified god bear great age, and may be found amid the ruins of the magnificent city of Mahabalepore, partially buried among the figures in the temple. He was called the "Lord Second," indicating the second God in the trinity. He was the son of the principal deity, and, as in so many other cases, was the one for a propitiation or atoning offering.

Mithra, according to a Persian myth, as Higgins informs us, was another redeemer, or son of God, to whom Jesus bears much resemblance. He was the son of the great god Ormuzd; he was one of the trinity, and he was born on the 25th day of December. That day was celebrated with great pomp in his memory for hundreds of years. It was held that he was crucified on a tree as an atonement for mankind. Two Christian writers, Faber and Bryant, both speak of his being slain, but avoid mentioning his being crucified, as other Christian writers have done in the cases of other ancient myths. The disposition has often been shown to suppress the idea of crucifixions, lest it be seen what "counterfeits" they were of the crucified Jesus, who came on nearly a thousand years later.

Prometheus was the Grecian crucified savior. Different renditions of his story are given, as many different writers have had more or less to say of this myth. Hesiod sings of him, and Eschylus and Seneca wrote of him, as did also Horace and many others. He was nailed to an upright beam of timber, to which were affixed arms of wood, which constituted a cross, and was located near the Caspian Straits. The learned Mr. Higgins pronounces the modern Christian rendition of Prometheus being bound for thirty years to a rock, where vultures preyed daily upon his vitals, "an impious Christian fraud." "I have seen," says he, "the account which declares he was nailed to the cross with hammer and nails" (Anac. vol. i, p. 327). The New American Cyclopedia (vol. i, p. 157) says of Prometheus, "It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus, crucified on his Scythian cross for his love to mortals." Southwell commemorates the same idea—"He exposed himself to the wrath of God in his zeal to save mankind." The noticeable points in the myth of Prometheus are: 1. He was the son of a God; 2. He wished to benefit the race of man; 3. As a propititation to appease the anger of God, he was crucified; 4. The whole frame of nature was convulsed; the earth shook, the rocks were rent, and the graves were opened.

The story of Prometheus was written by Grecian poets, hundreds of years before the time of Jesus, prominent among whom was Eschylus; and a drama of the crucifixion of Prometheus was enacted on the Athenian stage five hundred years before Jesus was born. The plot was derived from materials, even at that time, of very remote antiquity. The ex-Rev. Dr. Robert Taylor (Diegesis, p. 191) describes this at length. The "Prometheus Bound," of Eschylus is among the most noted ancient poems that has come down to our times. Perhaps Potter's translation is the best. The majesty of the silence of Prometheus, whilst the ministers of an offended God were nailing him by the hands and feet on Mount Caucasus, could only be equaled by the modesty with which he relates, while hanging on the cross (referring to the position of the sufferer), his services to the human race which had brought on him that awful crucifixion:

"I will speak
Not as upbraiding them, but by my own gifts
Commending. 'Twas I who brought sweet hope
To inhabit in their hearts. I brought
The fire of heaven to animate their clay;
And through the clouds of barbarous ignorance
Diffused the beams of knowledge. In a word,
Prometheus taught each useful art to man."

In answer to a call made on him to explain how this philanthropy could hav incurred such a terrible punishment, he continues:

"See what I, a god, suffer from the gods
For mercy to mankind. I am not deemed
Worthy of mercy; but in this uncouth
Appointment am fixed here,
A spectacle dishonorable to Jove!
On the throne of heaven scarce was he seated,
On the powers of heaven
He showered his various benefits, thereby
Confirming his sovereignty; but for unhappy mortals
Had no regard, but all the present race
Willed to extirpate, and to form anew,
None, save myself, opposed his will. I dared,
And boldly pleading, saved them from destruction—
Saved them from sinking to the realms of night,
For which offense I bow beneath these pains,
Dreadful to suffer, piteous to behold."

None remained to be witnesses of his dying agonies save a chorus of faithful women who bewailed and lamented his unhappy fate, but were unable to subdue his inflexible philanthrophy. Overcome at length by the intensity of his sufferings, he curses Jove in language scarcely different in terms, and not inferior in sublimity, to the celebrated *Eloi, Eloi, lama sabacthani?* of the gospel story. And then immediately the whole frame of nature became convulsed, and earthquakes and the rending of rocks followed, "and in a storm that threatened the dissolution of the universe, the curtain fell on the sublimest scene ever presented to the contemplation of the human eye—a dying god."

"Lo, streaming from the fatal tree,
His all-atoning blood;
Is this the Infinite? 'Tis he,
Prometheus, and a god!
Well might the sun in darkness hide,
And veil his glories in,
When God, the great Prometheus, died
For man the creature's sin."

Dr. Taylor continues: "The preternatural darkness which attended the crucifixion of Prometheus was natural enough as exhibited on the stage, and is beautifully described in the language of the tragedy. Nor is there any difficulty in conceiving that when the mighty effort of such a tragedy on the feelings and sentiments of the audience became an inexhaustible source of wealth to the performers, there would he found those who were shrewd enough to discover the policy of enchaining and perpetuating so probable an impression on the vulgar mind by maintaining that there was more than a mere show in the business; that it was an exhibition of circumstances that had really happened; that Prometheus was a real personage, and had actually done and suffered and spoken in as lively a manner as had been set before them; that the tragedy was a gospel put into meter, and that nothing but 'an evil beast of unbelief' would induce any man to doubt 'the certainty of those things wherein he had been instructed.' It is probably no more than a figure of speech, though very injudiciously chosen, in which Origen calls the crucifixion of Christ the most awful tragedy ever acted. But the pretense of the reality of the event would break down, in the judgment of the better informed, from the total want of evidence to support that part of the detail, which, had it been real, could not have wanted the clearest and most constraining demonstration. The darkness which closed the scene of the suffering Prometheus was easily exhibited on the stage by putting out the lamps; but when the tragedy was to become history, and the fiction to be turned into farce, the lamp of day could not be so easily disposed of. Nor can it be denied that the miraculous darkness which the evangelists so solemnly declare to have attended the crucifixion of Christ labors under precisely the same fatality of an absolute and total want of evidence."

In speaking of this subject, and especially of the similar story of the crucifixion of Jesus, Gibbon, in his characteristic ironical style, asks: "How shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? This miraculous event, which ought to hav excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect; both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe" (Gibbon, vol. ii, chap. 15, p. 379). The argument is a strong one; if it was true that earthquakes, rending of rocks, and general darkness prevailed at the death of Jesus, with the dead coming forth from their graves, Seneca, Pliny, Josephus, and others would undoubtedly have had something to say about it. If Matthew drew upon his imagination in this case to get up a remarkable narrative, he is not to be believed in anything he says. Bishop Watson's reply to Gibbon hardly meets the case: "However mysterious the darkness at the crucifixion might have been, I have no doubt the power of God was as much concerned in its production as it was in opening the graves and the resurrection of the dead bodies of the saints that slept, which accompanied that darkness" (Third Letter to Gibbon). Thus the bishop would be glad to prove the darkness by the rising of the dead, and probably the rising of the dead by the darkness. Unfortunately there is nothing to prove either save the unsustained and unreliable story of Matthew.

Taylor further says: "Prometheus, exactly answering the Christian personification, Providence, is, like that personification, used sometimes as an epithet, synonymous with the supreme Deity himself. The pagan phrase, 'Thank Prometheus,' like the Christian one, 'Thank Providence,' its literal interpretation, meant exactly the same as 'Thank God.' Thus in the Orphic hymn to Kronos, or Saturn, we hav this sublime address: 'Illustrious, cherishing Father, both of immortal gods and men, various of counsel, spotless, powerful, mighty Titan who consumest all things, and again thyself against them; who holdest the ineffable bonds, throughout the boundless world; thou universal parent of successive being, various in design, fructifier of the earth and of the starry heaven; dread Prometheus, who dwellest in all parts of the world, author of generations, tortuous in counsel, hear our supplicant voice, and send our life a happy, blameless end. Amen."

The foregoing brief mention of the mythical saviors that have been believed to have been crucified, together with the references and authorities, are from Grave's "Sixteen Crucified Saviors." Much fuller remarks could be made, and much more said showing that belief in saviors and sons of Gods being crucified existed widely in the world many hundreds of years before Jesus. I think you are correct in deciding that one must be a counterfeit of the others. We differ only as to which is the counterfeit. You think the older is the counterfeit, while the younger is the original. I hold directly to the opposite. Let our readers decide which is correct. One thing, however, must be perfectly apparent to every thoughtful person who understands the facts—that there was quite enough of the crucifixion myths in the world, centuries before Jesus was heard of, to afford ingenious manipulators the necessary cue and material to make up the Jesus story. I feel inclined here to repeat what I said in my last, that if our gospel story is true, that God found it necessary to leave his home in heaven and come to earth to make it possible for a moiety of the human race to be saved, what a pity that he should not have been able to originate something new, and not be compelled to follow in the footsteps of the old pagans, and adopt their crude, effete, and worn-out vagaries.

You are unfortunate in your endeavors to prove the truthfulness of the story of Jesus from contemporary historians. Seutonius did not speak of Jesus

or Christ. He did, in 110, speak of Chrestus, a leader in Jewish riots, but it is absurd to claim that he alluded to Jesus. If Christianity has no better proof in its favor than that, it is weak indeed. The passage from Tacitus has been clearly proved by Dr. Robert Taylor to be a forgery, and not very long since an English writer asserted in the *Edinburgh Review* his ability to prove that the entire "Annals of Tacitus," from whence the story emanated, were forged by one Paggia Bracciolini, who died in 1459, having for forty years been apostolic secretary to seven successive popes. He was a good scholar, and in every way capable of getting up the forgery. A proof to show that the passage in the "Annals" is a forgery is that the punishment of the Christians by Nero is plagiarized from Sulpicius Severus, an elegant Christian writer, about the year 400. Passages in the two are almost identical, as could easily be shown if space could be taken to give corresponding passages. Forgeries in the early Christian centuries were of most frequent occurrence, and it is unsafe to attach full importance to much that was then written. This is particularly the case with the celebrated passage ascribed to Josephus, speaking of Jesus. The ablest writers pronounce it a forgery. At best it is of questionable authenticity. The asserted quotation of Pliny stands little better. It is stoutly claimed that he wrote of the Essenes, and not of the Christians proper. The term Christian was not used by any pagan writer till the second century.

I must confess to you that a smile unavoidably came over my face as I read your attempt to prove that there are "governmental archives" referring to Jesus. You gave a quotation from the apocryphal gospel called the "Acts of Pilate," or "Gospel of Nicodemus," as it is also called, which, so far as I am informed, no respectable authority regards as anything else than spurious. The book is made up of the most absurd accounts of Jesus descending into hell, about the conversation which took place between Satan and Hades, of the objections of the latter to Jesus being taken into his dominion, of the shattering of the gates of hell, of the conversations with Adam, Seth, John the Baptist, etc. Much of this *gospel* is too ridiculous for anybody to believe, and no sensible person for a moment supposes that Pilate ever wrote a word of it. Pretty "governmental archives," indeed! Is that the best kind of proof you have to offer? The bungling of the forger who got it up may be seen by the claim that Pilate wrote his letter to Claudius Cæsar, telling about the ministry and death of Jesus, when Pilate had been recalled by Tiberius and was superseded by another procurator, so that when Claudius became emperor, A.D. 41, Pilate was not in Judea at all, and never wrote a letter to Claudius. You might with the same propriety have introduced as "governmental archives" the remarkable story of the handkerchief of the woman Veronica, on which handkerchief Jesus instantaneously photographed his own picture, and which afterward cured the emperor Tiberius Cæsar. If you have a taste for those "big stories," you can find plenty of them in the canonical and uncanonical gospels. There have been doubtless hundreds of them, and gotten up by interested and ingenious forgers.

My reply to your letter has reached a greater length than I intended, and I will needs leave some points unnoticed, but I will take the space to deny your attempt to make it appear that Christianity, or the gospel, is more than nineteen hundred years of age, and I deny that it was preached to Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, or anybody else before the Christian era. The mention that the heel of the seed of the woman should bruise the serpent's head had no more allusion to the religion of Jesus than it had to Mohammed, John Calvin, or Joseph Smith. The serpent story is a simple Chaldean allegory, and the allusion to heels and snakes' heads asserts the natural antipathy which exists between human beings and snakes, if it means anything. When a man suddenly comes upon a serpent, his sudden impulse is to place his heel somewhat forcibly upon the snake's head. The fable recognized this existing abhorrence to snakes. I deny also that there is any prophecy alluding to Jesus in the Pentateuch or in any part of the Old Testament. I am aware several are claimed, but I think without proof. I will pay attention to them when you have cited them.

I have used so much space I will not now take up your idea of God and the creation of everything from nothing, and your pretty little sermon about man's becoming a rebel and falling from God, and his being redeemed by the blood of God's Son. We will get to that subject more fairly after a while. I will remark, however, that I regard the sermon in the latter part of your letter as having very little to do with the subject of the discussion between us. That you can draw largely from thousands of sermons and theological sources I readily grant you, but, unfortunately, they prove little or nothing.

In closing this reply I will briefly continue to show that Christianity has borrowed from the systems of religion that are much older, by showing the points of resemblance between them. First let us compare Brahmanism with Judaism and Christianity. Some of the similar features in each are:

1. A personal creator of all existences.
2. Revelation from the Divine Being to the human race.
3. Profuse sacred scriptures.
4. A divine and inspired law-giver who instructed the people in what God required of them.
5. The doctrine of the trinity—three gods united in one.
6. The sacrifice of animals to appease an angry God.
7. The efficacy and importance of prayer in affecting God.
8. The doctrine of incarnation—God visible to mortals.
9. God cohabiting with a virgin, producing an offspring half God and half man.
10. God's son coming into the world to save it.
11. The conflict between God's son and devils and evil demons.
12. A belief in a holy breath or the Holy Ghost.
13. A belief in animals bearing away sin and its effects.
14. A belief in immortality.
15. Places of happiness and misery in a future life.
16. Expiation—one person atoning for another.
17. A mediator, redeemer, and savior.
18. The Savior performing miracles, and being killed by enemies.
19. The altar used in worship, also the rosary.
20. Baptism both by water and fire.
21. The extraordinary qualities of holy water.
22. The confession of sins.
23. Going on pilgrimages to holy places.
24. Celibacy and chastity to be observed by priests.
25. Belief in miracles and their great efficacy.

These resemblances can be greatly enlarged if necessary.

The believers in Brahmanism are estimated at 150,000,000. Brahmanism has existed a thousand years longer than Christianity.

Among the resemblances between Zoroastrinism and Judaism and Christianity are the following:

1. A personal, unseen, eternal deity.
2. The creation of the earth and all the worlds from nothing.
3. A first pair of parents to all human beings.
4. A belief in a general flood.
5. A lawgiver to receive and dispense God's will.
6. Laws of God given on a holy mountain 'mid thunders.
7. Sacred books divided into chapters and verses.
8. The inculcation of morals.
9. The direct government of God over the world.
10. A priesthood—a mediatorial class.
11. Belief and practice of animal sacrifice.
12. Belief and practice of prayer.
13. Belief in supernaturalism.
14. God's son a mediator and redeemer.
15. Angels and good spirits not of mortal birth.
16. The devil a good adversary of God.
17. Demons and evil spirits of lower grades.
18. A continual warfare between the good and evil.
19. Wonderful miracles.
20. A future state of existence.
21. Christmas festival, commemoration of the birth of God's son.
22. A strong opposition to idolatry.
23. Heaven and hell in a future life.
24. The resurrection of the body.
25. A final day of judgment.
26. The passions to be curbed; purity and chastity enjoined.
27. Love and forgiveness highly approved.
28. Future destruction of the world by fire, and then a new earth.
29. The division into numerous sects.
30. The Persians were forsaken of their god, and dispersed. So were the Jews. Great promises to the contrary were made to both.

There are many additional striking resemblances between the religion of Zoroaster and that of Moses. They shall be pointed out if you desire it. Zoroastrinism is undoubtedly older than Judaism.

Buddha and Jesus—Buddhism and Christianity—characteristics in common:

1. Both miraculously begotten, and a virgin for a mother.
2. Both claimed to be of royal blood.
3. Both lived lives of great self-denial.
4. Both had a band of disciples whom they taught.
5. Both taught orally; neither wrote.
6. Both claimed to have performed miracles.
7. Much that is mythical in the story of each.
8. The doctrines of each spread rapidly and widely; Buddha's most so.
9. Both systems have been embraced by millions; Buddha's far the most.
10. Both have tended to improve the morals; Buddha the most so.
11. Both enjoined works of self-denial and abnegation.
12. Both lived celibate lives and enjoined the same.
13. Both enjoined non-resistance, and the returning of good for evil.
14. Both systems have monasteries and monks.
15. Both have nunneries and nuns.
16. Both have images of virgin and child.
17. Both revere the cross as a symbol.
18. Both have confession of sins.
19. Both use the miter in priestly paraphernalia.
20. Both have the dalmatica and cape.
21. Both use psalmody and double choirs.
22. Both believe in devils and evil spirits.
23. Both believe in the power of exorcising evil spirits.
24. Both have the censer with five chains.
25. Both inculcate their doctrines in regular sermons.
26. Both use benedictions.
27. Both use chaplets in religious ceremonies.
28. Both practice and enjoin prayer.
29. Both worship departed saints.
30. Both have images representing saints.
31. Both enjoin fasting to secure God's favor.
32. Both have religious processions.
33. Both use litanies in worship.
34. Both think much of holy water.
35. Both believe in incarnation.
36. Both believe in God and earthly females begetting a hybrid offspring.
37. Both believe in expiation and atonement.
38. Both believe in a future life.
39. Both believe the righteous will be saved and the wicked lost.
40. Both use altars and temples.
41. Both believe in holy pilgrimages.
42. Both believe in supernaturalism and miracles.
43. Both believed the founders of their systems to be divine.
44. Both teach love to enemies.
45. Both think more of the future life than the present.
46. Both encouraged poverty and mendicancy.
47. Both claimed great love and charity for mankind.
48. Both greatly exalted humility.
49. Both denounce nature and teach its subjection.
50. Both claim their religious systems to be the most divine and perfect in existence.

Buddhism is more than five centuries older than Christianity, and could not well be a counterfeit of the latter.

What Judaism may have borrowed from the Egyptians:

1. Circumcision. The Egyptians used it long first.
2. A hereditary priesthood.
3. The phrase "I am that I am."
4. Linen dress for the priests.
5. The carrying of the sacred ark on poles.
6. Tabernacles and temples to worship in.
7. Inner temples, or holy of holies.
8. Cherubim with extended wings.
9. The Urim and Thummim, symbolical of priestly jewels.
10. Branched candlesticks in places of worship.
11. Animal sacrifice to appease God.
12. The use of the scapegoat.
13. Theocracy or priestly rule.
14. Prayer and humiliation before God.
15. The monotheistic theory.
16. Belief in prophecy.
17. Rites of purification.
18. Necessity of a holy life and moral conduct.
19. Kings subservient to priests and prophets.
20. The use of musical instruments in worship.

What Christianity may have borrowed from the Egyptians:

1. Belief in a son of God being a Savior.
2. Belief in the Virgin and Child.
3. The idea that a God can suffer death.
4. The doctrine of the atonement.
5. The doctrine of the trinity.
6. The government of a personal deity.
7. The necessity of a mediator to insure divine clemency.
8. The belief that one member of the trinity must suffer to appease the anger of another member.
9. The idea of demigods, half god, half man.
10. The cross as a religious symbol.
11. Belief in a future life.
12. Belief in the judgment of the dead after death.
13. God and the devil antagonistic.
14. Belief in angels and demons.
15. Belief in a local heaven and hell.
16. Belief in the resurrection of the body.
17. Observance of the Christmas festival.

(Continued on page 520.)

# Communications.

## "Chatter."

To the Editor of The Truth Seeker, *Sir:* An old proverb says, "Politics is a dirty mud puddle, and he who dabble in it will get his garments soiled." Still, a citizen cannot divest himself of the responsibility that attaches to the right of choosing those who shall make and administer the laws. And if he be a man who cares whether truth and justice or falsehood and tyranny rule, he cannot but be interested in so vital a matter as the choice of a chief magistrate of the nation.

Now that another political crisis is upon us, every philanthropist feels that he ought to do something, but what to do? "Aye, there's the rub." Brothers Bennett, Wakeman, Ingersoll, Green, Truesdell, Walker, Leland, *et al.*, hav spoken, each, no doubt, intent on pointing out the best thing to do under the circumstances, more specifically what a Liberal had better do with his vote in the coming struggle.

Having retired disgusted from the political arena, I had thought to pass quietly through the troublous times ahead without getting my feathers ruffled. But like an old war horse at the first toot of the bugle, I find myself prancing to the front. What is that note of alarm? It is the proposition to turn the Liberals over, soul and body, to the Democracy.

With all due deference to the opinions of such able, clear-headed, and good men as yourself, Wakeman, and Leland, I must dissent from your views, and desire you to consider what that step implies. You say: "The Republican party has trampled upon the liberties guaranteed to us in the Constitution. Let us join the Democratic party in restoring to us those sacred treasures." Mr. Wakeman says: "After the Congress another convention of the National Liberal party should be held, . . and a resolution passed to support Hancock and English. . . From their [the Democrats'] platform and history we may expect that they hav returned to the traditions of Jefferson and real Democratic Republicanism." And even Mr. Leland says, "Just giv them the chance of one Congress to do *something*."

Now, suppose that all you say of the Republican party is true, and I confess that your scathing arraignment is a just one; how are you going to better it by voting the Democratic ticket, and putting the Democracy in power?

We profess a love of justice, truth, liberty, and humanity. If we wish to see these principles carried out we should ally ourselvs (if at all) with those who practice them. Is the Democratic party such a one? Let us see.

The Democracy adopted, defended, extended, and tried to perpetuate that "sum of all villainies," human slavery, and when they failed in having the "divine institution protected wherever the flag of the Union floats," they, with fiendish malignity, tried to destroy the life of the nation itself. Every man that took advantage of his position as "master" to debauch innocence was a Democrat. Every man that sold his own flesh and blood was a Democrat. Every man that stole the labor of another in order to liv in idleness was a Democrat. Every man that trained a blood-hound to track fugitivs from a living death was a Democrat. Every man that fired on the old flag because it would not be responsible for his iniquity was a Democrat. Every man that shot the defenders of that flag was a Democrat. Every man that starved Union soldiers to death was a Democrat. The man that peddled smallpox and yellow fever was a Democrat. The man that shot the best president that ever lived was a Democrat. Every man that inwardly rejoiced at that assassination was a Democrat. Every man that murdered citizens of the United States for voting the Republican ticket was a Democrat. Every man—but why continue the catalog? No crime has been so dark, deep, and damning that it could not find a special champion in the Democracy. "Oh, that was our misguided Southern brethren," says one. Ah, was it? Were Northern Democrats any better? It would require

> "A demijohn of gall.
> A cane reed split with a broadax,
> A sheet of paper large as Congress Hall,
> And vigorous nerves as tough as cobbler's wax"

to enumerate their sins. I will just sum them up as follows: They possessed all the mean qualities of the Southern rebels, without any of their redeeming traits.

How about the Union Democrats? Well, all general rules must hav exceptions, and I suppose they were the exception. But the Democracy as a party never had but one principle, and that appears to be "persistent." Here it is, Office for the sake of the spoils. It was never known to hold, advocate, practice, or defend any of the principles we hold so dear.

Yet, Bro. Leland says, "Let us just giv them a chance to do something." Suppose we did, what would they be likely to do? Do men gather figs from thistles? Will an old dog learn new tricks? Can the Democratic tortoise cast its shell? Who is so childlike and bland as to believe it?

But Mr. Wakeman says, "We may expect that they hav returned to the traditions of Jefferson." Indeed! It seems to me that no expectation could be more unfounded. The Republican party has undoubtedly forfeited our respect and esteem, and we may hav nothing but a feeling of contempt for King Log, but is it the part of wisdom to precipitate ourselvs into the gullet of King Stork?

As to the candidates, there is not much to choose between them. Garfield represents Comstock, and Hancock the "lost cause."

Oh yes, "that plank" in the Democratic platform, put in to catch Liberal gudgeons. Who ever heard of a promis (especially a Democratic one) made before election redeemed after? If any gentleman knows of just one little promis let him step to the front. Fame awaits him.

I now expect to see some Liberal brother rise in his place and explain to me that "the bloody shirt issue is dead." Very well; let that obliging friend bring with him a genuin "repentant rebel," and I stand corrected. Principles never die, and if we hav any they are worth voting for.

Let us not vote with people who do not represent us or our principles, but nominate a man of our own and vote like men.

Now, when "Tee Cee Lee" comes to use his scalpel on me I trust he will recollect that I but acted on his advice—"Now let the chatter go on." Harry Hoover.

*Zanesville, O.*, July 26, 1880.

REMARKS BY T. C. L.

Since our stalwart Harry invokes my "scalpel," let me bare the weak places, and let him submit bravely and without chloroform to the operation. I will be as tender and good natured as possible.

I did say, "Let the chatter go on," but I little thought I should catch him, a veteran Freethinker, in my chatter-box. "Having retired disgusted from the political arena," he seems to hav lost the run of the political cards. "Retired," and especially "disgusted," politicians are hardly up to all the issues that are vital to-day. The old war horse who volunteered out of the pasture, Harry will remember, was not admitted into the new cavalry, marching under modern orders and improved tactics. His intentions were good, his suggestions were humored, his heroic past was venerated, but, in the tenderest manner possible, he was led back to the pasture all the same.

Harry's "note of alarm" is just such a toot as a superannuated cavalry steed would be very likely to imagin he could hear. "It is the proposition to turn the Liberals over, soul and body, to the Democracy!" No wonder he cleared the fence and said, "*Neigh*" to a proposition like that! But there must hav been criss-cross echoes, and undulations of extra reverberatory power in that pasture, confusing to the ear of our veteran steed. What the bugle really tooted was, Turn the great body of activ, working, conscience Liberals over to the project of using the Democracy for the one election which takes place in this one year of grace, 1880, to drive the Republicans out of power. The "*soul*," dear Harry, goes marching on.

There is a celebrated metrical affirmation,

> "He who fights and runs away
> May liv to fight another day."

That sentiment has always been quoted as a sarcasm, but really there is right-down policy and profound science in it. Suppose the Liberals had half a million ballots to cast! Why isn't it practicable and possible for them in their compacted, organized, Leagued capacity to march up to the polls alongside of another independent organized body and fire their ballots (bullets, spelled with an *a*) into the ranks of the common enemy; and, having done so, retire from the field, open new negotiations with both ally and enemy, and prepare to fight either or both together "another day." What's to "hender?" Do please tell us, Harry. This is very far from "turning the Liberals over, soul and body, to the Democracy." Is there really nothing new in the applied science of politics? Does the ring machine know it all? Is there no true art of political engineering, no scientific long-headed calculation and adaptation of political ends, no new tactics, no improved diplomacy? If there really is nothing but goat-headed butting of your own individual sconce into your own old played-out party, with nothing but the musty remains of an ancient record, discounted and drawn to the last pennyworth long ago, to go upon, with the sole and only hope of "reforming it from the inside," there is small outlook for any Freethinker in the United States. One might as well say "die," and make his peace with Joe Cook and Comstock at once.

But Harry, after confessing that our "scathing arraignment of the Republican party is a just one," asks, "How are you going to better it by voting the Democratic ticket?" Well, for one thing, we better it by turning the blarsted Republicans out of power as coming under the condemnation of those culpables—"Ye knew your duty, but ye did it not." Retribution for an evil work is among the eternal veracities, and when it follows immediately, catching the flagrants in the very act, it affords a glowing satisfaction to the victor.

Then next, if we put the Democracy in power, we are "going to better it" by demanding that they carry out their platform to our satisfaction. If they do not do it, then, at the very next election, we will come that same retribution on them, and enjoy another time of feeling good over the discomfiture of ingrates in whom we had confided. And so we will keep doing till all parties find out that no party can *stay* in the administration of the government till they comply with the letter and spirit of the Constitution of the United States made and provided for the total separation of church and state.

Now I could add several dark shadings of black to the dark picture Harry draws of what "every man" did and "was a Democrat" twenty years ago, and then I would hav the right to draw, as I did last week, a comparison picture of what "every man" is doing now, to-day, not twenty years ago, and is a Republican. Shall we allow every man who is a Republican to keep his foot on our necks, and will you, a Freethinker and a Liberal, vote to help him do it, this year when we hav a chance to overthrow him, and liberate ourselvs—shall we allow this to-day just because every man was a bloody Democrat twenty years ago? O Harry! Harry! your logic must hav lost a leg in the war twenty years ago. It limps distressedly. Besides, of those Democrats twenty years ago some millions are dead, and other millions younger, more progressiv, not so bloody Democrats, are born into the party instead. Time works wonders, and every year settles the hash of many of the remaining Bourbon, slavery-defending Democrats.

Curiously enough, just what Harry says of the Democracy is precisely true of the church before the war—the church which now makes up the main body of the Republican party. The church "adopted, defended, extended, and tried to perpetuate that 'sum of all villainies,' human slavery, and when they failed in having the divine institution protected wherever the flag floats, they, with fiendish malignity" captured the Republican party and "tried to destroy" the free intellectual "life of the nation itself." And Harry is a willing captiv and will vote for a continuance of the captivity! It is the mere politician's, spoilsman's "note of alarm" that the old war horse hears, and, dear old veteran in the cavalry of every reform as he long has been, yet now pricking up his ears at the wheezes of a trumpet so brazen as that, he mistakes it for a bugle call to arms in the battle of freedom. Verily, verily, "Old Hoss!" I fear you will hav to go to grass for the rest of this campaign.

## A "Scratcher" on Politics.

To the Editor of The Truth Seeker, *Sir:* Since the Credit Mobilier, salary grab, and whiskey ring scandals, and the Force bill, the beautiful workings of which I had occasion to observe in Southern states, drove me from the Republican party, I hav generally acted with a party that has no headquarters, no literary bureaus, no congressional committee, no torchlight processions nor stump speakers; calls no conventions, nominates no candidates, enacts no "voluntary" contributions, does no pipe-laying, wire-pulling, nor ballot-box-stuffing, but is nevertheless out in full force on election day, and brings every mother's son of them to the polls—I mean the Independent Scratchers. The managers of both political parties know us quite well, and hate to see us moving up to the polls with that dreadful little stub of a pencil in our hands, which, with one fell stroke, makes

> "The best laid plans of mice and men
> Gang aft aglee"—

lays over caucuses, and smashes political slates.

It is as an Independent, then, that I hav examined the four tickets now in the field, and as an Independent speak. Further than that, I am interested in good government, and never confound independence with neutrality. I care not a rush for either of these parties, as my private interests are not influenced by the success or defeat of any one of them. I am not a politician, do not run for office, nor, as far as I know, hav I any particular friends running for any.

To vote for Neal Dow and the Prohibitionists is clearly out of the question for one who believes in personal liberty and is opposed to coercion. The cause of true temperance is dear to every Liberal, but prohibition is not temperance, and the records nowhere show that it has aided or promoted true temperance in any way. On the contrary, it has turned men into hypocrits by assuming a Pharisaical and tyrannical control over men's tastes and appetites, which never yet hav been, nor ever can be, controled by legal enactments. As for myself, I believe in and practice moderation in everything, but I deny the right of any one to defend me from drinking a glass of wine, beer, or whisky where I please and when I please. Sumptuary laws are a relic of the dark and barbarous past.

To vote for James B. Weaver and the Greenback party is equally impossible for one who does not believe in a corncob currency interconvertible with cornstalks; or, to drop metaphor, does not approve of financial vagaries and follies that hav been exploded a hundred times, as often reappeared, and been cried up as something new under the sun by their holders. The "fiat," or irredeemable paper money, as Thomas Benton has well said, "is the greatest curse to the laboring man." Wherever the "fiat" scheme has been fairly tried it has ended by entailing ruin and disaster upon the people. I need only recall the French assignats, the Continental paper currency, the Austrian and Russian paper money issues, and still more ancient attempts to raise one's self over the fence by means of one's own suspenders or bootstraps.

The American people hav too much good, solid, common sense to re-open the financial question, which has been settled in half a dozen square fights, much to the disgust of the Democratic party, which in some states forsook its old and tried convictions on the subject of finance, entangled itself with these financial crotchets, and got soundly trounced for its pains. Take those three Greenback leaders, De La Matyr, Gillette, and Weaver, who secured seats, but, alas! very little recognition in this Congress. How did they do so? They managed to squeeze in, not because the people in their respectiv districts were so much in love with their financial theories, but because they were tired of Republican rule and because the Democrats, despairing of electing a candidate of their own, to borrow a Kearneyism, "pooled their issues" with these men and gave them their support at the polls. De La Matyr cannot be re-elected, for the Indianapolis Democrats hav put up a candidate of their own, Hon. Cass Byfield, and will no longer play tail to this blatant Methodist parson's kite. Gillette will not be re-elected in the Des Moines (Iowa) district, but make room for Hon. John M. Kasson; and no Greenbacker will succeed Weaver in his district, because the Democrats will not be made a cat's-paw again to rake political chestnuts out of the fire for that rabid "blue light" and bigot. These three meteors of the "fiat" constellation will be extinguished this fall, with nothing but the smell of tallow dips remaining. 'Tis a consummation devoutly to be wished! I do not say, remember, that the masses who vote the Greenback ticket are not sincere in their convictions, nor honest in their purposes, nor deficient in any of those qualities which go to make good and patriotic citizens. But what then? So are the masses who vote the Republican or Democratic ticket. But to speak of the Greenback leaders as pre-eminently virtuous, patriotic, and honest, made of different material, as it were, from that of the leaders of the two great political parties, makes me smile. Who are the generality of these lofty paragons? Former Democratic and Republican politicians, wire-pullers, party-hacks, office-seekers, whose greed for fat berths could not be allayed within their respectiv parties, and who hoped, on the wave of demagogism, alias the Ohio idea, alias Greenbackery, which swept over this country a few years ago, to ride into power. A few good crops, the triumph of resumption, and the balance of trade in our favor has silenced the cry for more money, has left this gentry hopelessly tangled in their logic and stranded on the banks of the political Styx, where the undertow will reach out for and claim them as its own in November.

There remain, then, the two larger parties, one of which is absolutely certain to administer the affairs of this country for the next four years, to decide between. Having read both platforms, and examined the records of the four candidates, together with their several letters of acceptance, I unhesitatingly declare—and shall work and vote—for Han-

cock and English. I do this as a Liberal and an Independent, and for the following reasons:

1. I believe in discussing live, not dead, issues. If the Republican party at its birth and during its early career, when it was led by such men as Lincoln, Chase, Sumner, Trumbull, Stallo, and others, was the party of Liberty and great moral ideas, and enlisted the sympathies, the heart and brain, of every intelligent, liberty-loving citizen, it was not such when it robbed the wards of the nation by means of the Freedmen's Bureau, when it inaugurated a system of "Christian statesmanship" which inundated this country with the whisky ring, the District of Columbia ring, the New York Custom House ring, the post-tradership ring, the Credit Mobilier and salary grab, the safe burglary, and kindred abominations. It was not such when it instituted carpet-bag rule, pocketed foreign insults to our flag on the high seas, drove American vessels from the ocean, impoverished the horny-handed farmers of the West for the benefit of a few human sharks, by means of a protectiv tariff, and the wholesale squandering of the public domain to bloated, grinding monopolies; when it stole the presidency in 1876, depriving a majority of over a quarter of a million of voters of their rights, and last but not least, when it imprisoned and fined an editor for sending a foolish but harmless pamphlet through the mail; and when it is now, as it has been since 1860, controled by the Young Men's Christian Association and the Protestant hierarchy, which dictates its enactments and attempts to mutilate the Constitution by forcing its Jew God upon it.

If the Democratic party went out of power with the stench and rottenness of corruption clinging to its garments; if that party held twenty years ago tenets that were repulsiv to every liberty-loving, right-thinking man, it is equally true that in its earlier days it was pure, grand, and patriotic. It should not be forgotten that it it was that extended our territory, filled the oceans with vessels bearing the Stars and Stripes, and that "brooked the eternal devil" before it allowed an American citizen, or even one who, like Kossuth, desired to become one, to be molested.

The two parties, so far as their past history is concerned, are, then, on the same plane. The question is not what one was twenty years ago, and the other at a still more remote time, but what are the positions taken by the two parties on the living issues of to-day?

2. In examining the relativ positions of the two political parties, let me say right here that according to the most reliable information I could obtain, the war of the Rebellion closed fifteen years ago. Incredible as it may appear, this fact does not seem to be generally known, even among some Liberals, or they would be ashamed to prate about and harp on fifteen or twenty years ago, what was then said, held, done, and believed in. Since that time a new generation has sprung up, and the boys of 1860 are the voters of this year. They may even listen with glowing hearts to the tales of valor performed by older brothers and their fathers, and thank them for their deeds of patriotism in crushing out the hydra of rebellion, but they cannot feel the spirit of enmity and contention that actuated and nerved the latter to the conflict, and which spirit, indeed, died out, with the fighting portion of the loyal to the Union at least, after Lee's surrender. The times of the Capulets and Montechis and the Sicilian vendetta are past and not adapted to our clime; the "bloody shirt" is definitly played out as a factor in politics. The man who waves it now is not a patriotic American citizen, and ought to be marked. The non-combatants, stay-at-homes, and chanoins of both sections must become reconciled, or we will tie them in a bundle, with the editors of the Okolona (Miss.) *States* and the Lemars (Iowa) *Sentinel*, and dump them in the Bosporus. The young men of the North hav no enmity against the young men of the South. No, we feel that we are brothers, sons of a common united country, with one flag over us all, and the future is ours.

I oppose the Republican party because it has become the servil tool of monopolies; because it has crippled our shipbuilding, made our navy the laughing-stock of maritim nations, being inferior to that of even third class powers; because it affords no protection to national citizens abroad or on the high seas; because it has made civil service reform a farce; because it enriches a few Eastern manufacturers at the expense and to the detriment of the agricultural classes of the West; because it tends to centralization and imperialism, disguised under the thin varnish of a "strong government" and the *ad captandum vulgus* shibboleth of a Nation with a capital N; because every former Know Nothing belongs to it; because it is controled by the Protestant church; because it is opposed to liberty of conscience, speech, and press, as exemplified in the unjust imprisonment of an Infidel editor; because it stole the presidency in 1876, making a "fraud first triumphant in American history;" because it is sectional, arrogant, and utterly corrupt.

I shall support the Democratic party for the nonce, because it can do no worse, and I am in hopes will do better. I want a change. The Democratic party, having been out of power for so long, has no pet monopolies to provide for; from its former history we are entitled to hope that it will send our vessels again to every part of the globe, and that it will not with impunity let a Spanish butcher, Buriel, massacre American citizens without demanding and obtaining bloody satisfaction; that it will release American citizens, lying in foreign dungeons, at the mouth of the cannon, with the Stars and Stripes nailed to the masthead, as in Decatur's time, instead of having a Hamilton Fish begging them free for the grace of God. I support the Democratic party because it cannot establish a worse civil service than now obtains, but, on the contrary, has already retrenched the expenses of government, because it is unequivocally pledged to free trade, because while a portion of its adherents are Catholics it is not true that the party is controled (owned body and soul like the Republican party is by Methodism, the Y. M. C. A., and God-in-the-Constitution bigots) by the Roman church, or such men as George W. Julian, Judge J. B. Stallo, Judge George Hoadley, and hundreds of others, Freethinkers all of them, would not be found countenancing or giving it their cordial support; because its platform is as sound on the financial and educational question as the Republican, and manlier, bolder, and more pronounced on the subject of separation of church and state; because it has opposed Know Nothingism, favored personal liberty, and been a true friend to the emigrant seeking an asylum on our hospitable shore; because it opposes centralization and imperialism; because it suffered a great wrong rather than plunge the country into civil war; because it is opposed to bringing honest white labor in competition with Mongolian helotism; because its young and progressiv men hav come forward, and the Bourbons and Mossbacks hav been crowded to the rear; because under their lead it has accepted the issues settled by the war of the Rebellion; because it is not sectional.

That is the difference between the two parties, as I see it, and thus must I piece it out. On the one side a party with a splendid record, utterly rotten and corrupt; on the other a party with an equally brilliant record, but obscured and stained with blotches, yet returning penitent after twenty years of exile and two decades of sackcloth and ashes. For my part, I would rather trust the man whom I knew twenty years ago to hav served a term in the penitentiary for a criminal offense than the thief whose hand is in my till at this moment. I feel less bitter against the man who did me an injury many years ago than I do against the villain that has me by the throat now, and more than the former am I inclined to kick the latter under the belt.

3. The candidates are the embodiments of the principles of the two parties. I oppose Garfield because, though he was a brave soldier during the war of the Rebellion, he left his command to electioneer for a political office; because he accepted a $5,000 bribe as Chairman of the Appropriation Committee, as I consider it, or a $5,000 fee as a lawyer before a committee of which he was a member and which had to pass on the merits of a scheme, in favor of which he appeared before himself as a lawyer and prepared a brief that was never read, nowhere filed, seen by nobody, as his friends will put it; because he was mixed up in the Credit Mobilier business and voted for the salary grab; because he helped steal the presidency for Hayes; because his course was ever a vacillating one; because I believe him treacherous to his friends, as shown in his nominating speech of Sherman, which, according to Ingersoll (if I mistake not), consisted of "two words for Garfield to one for Sherman;" because all the pious cusses hailed his nomination with hosannas and are for him; because I am tired of continuing the Ohio regency and the psalm-singing and tract-snuffling at the White House.

I am for Hancock because he was a gallant soldier; because he placed the civil law above the military; because his life and record are spotless and no taint attaches thereto; because he holds public office to be a trust, not a bounty; is not the man to be controled by politicians, or to let them parcel out the spoils, as Garfield, in his letter of acceptance, hints, to appease Messrs. Logan, Cameron, Conkling & Co.; because he is not a church member; because there is no danger of his allowing the fruits of the war to be jeopardized or impaired; and because it is perfectly safe to intrust the government to him who has done so much to preserve it.

I oppose Arthur, because he is a ring politician, and used a great office as an engine of oppression and for corrupt political purposes, so that even the present hypocritical, canting, fraudulent administration felt constrained to remove him. And I support William H. English because he has always been loyal to the Union; because he has fought Know Nothingism to the bitter end; because he is of the people, truly a self-made man, and a square man.

These, then, are my reasons for supporting Hancock and English and favoring a temporary return of the Democratic party to power. I should be pleased to hav the majority of our Liberals think well of them. If the Liberals vote in a body for Hancock, and thus make his election sure, they will be in position to demand that the Democratic promises in regard to questions which we deem essential and which are dear to us be carried out. If that party refuses to do so, there rests upon us no moral obligation to continue our support. At the very next election we can vote the Republican ticket again and dispossess those whom our votes had elevated, but who proved recreant to the trust confided to them. I, for one, shall be as willing and pledge myself to plead as earnestly for a return of the Republicans to power then as I now plead for a change. Let us hav a change!

CHARLES J. HERBOLD.

*Cincinnati, Ohio*, July 3, 1880.

## Those Posters.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My friend H. L. Green informs me that he has had printed a large poster 33 by 48 inches, in red and blue ink, giving notice of the Convention to be held at Hornellsville, and the names of speakers, railroad rates, etc., which he designs for use throughout the country. I write to urge our Liberal friends to sustain him and the cause by ordering a few copies to hav posted in conspicuous places. These are just the thing to giv notice of the Hornellsville meeting. If brother Green gets them up, let us post them up.

W. S. BELL.

LIBERALS who propose attending the Freethinkers' Convention will be pleased to learn that T. B. Wakeman has promised to be present at Hornellsville and deliver a "lay sermon" on "The Church of the World."

## Political.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been amused and interested, but not much instructed, by the remarks of THE TRUTH SEEKER, and the letters of correspondents, on the political question. Now I would like to bet $2.50 that no man fully understands the situation or knows just what party would serve the country best in its present condition. My individual preference is for Weaver, because he represents principles which I consider more national in character than those for which either of the other candidates stands. In fact, about the only difference noticeable in the Democratic and Republican platforms is that the former speaks of the traditions of its party and reiterates the cry of fraud, while the latter stands by its party record in its entirety. Now I happen to know of the Democratic party that its chief "tradition" is that a black man has no rights which a white man is bound to respect, and that ought to be enough for a man who is trying to stand by the Golden Rule of Confucius and Jesus to know of a party to insure his opposition.

As for the Republican party, the way it sat down on Horace Greeley and Charles Sumner, and indeed on every one who was not a bitter partisan, and its long line of iniquities since 1872, hav satisfied me of its utter unfitness longer to control the affairs of this nation. With these feelings, of course, I am in a condition of political orphanage as regards the two old parties, and must vote with the new. True, as you hav said, we are going to be left, and may not get an electoral vote, and this I should consider a good reason for voting with the party which the judgment of each individual tells him will be most likely to giv the country a fair and able administration.

I consider the point made by D. R. Sparks, in a late number of your paper, that while you may be able to sell out the Liberals to the Democracy, you never can deliver them, to be well taken.

The Democratic party, as I understand its position, has no great rallying cry except "opposition to centralization," and while that sounds well, and might mean great good to all the people, yet, in the light of the history of that party, I hav no doubt the real animus of the pretense is a chronic desire to oust the black race and all white men who favor giving them equal rights before the law and seeing that those rights are maintained. The nation ought to do this, and rather than ignore the obligation, I should favor spelling nation with a big N, and bouncing the entire South with a big B.

If a foreign power fires on an American vessel, though only for the purpose of insulting the flag, we are all in arms at once without distinction of sex, color, or previous condition of servitude; but if a "d——d nigger" is killed for trying to vote for the party that raised him from a chattel to the plane of manhood, that is a very small affair in the estimation of many men who would like to be considered "statesmen."

Now it occurs to me that the constitutional guarantee of a Republican form of government, to every state in this Union, means that every man (and it should include every woman under the same general conditions) should vote just as he pleases; and at the risk of being thought extreme, I will say that rather than see the most ignorant negro in all the South with the longest heel and the lowest forehead deprived by force or intimidation of his constitutional right to vote any ticket he may choose, I would hav the entire land forces of the United States, and as much of the navy as the geography of the position would allow, hurled upon that precinct and kept there till that vote was put in and counted, and then the soldiers could come home and vote in peace—for Hancock, if they wished. We can't help being sensitiv when mistreated by outside powers, but it is a good deal more important that we be sensitiv and just among ourselvs.

Truly yours, R. P. LEWIS.

REPLY.—We wish to inform our heated friend that no Liberal that we know of, and certainly not the editor of this paper, ever thought, or proposed, or wanted to propose, to sell anybody's vote. As for the outrages upon the negroes over which our friend waxes so wrathy, we opine that the most of them are manufactured in the offices of New York daily newspapers, or by special correspondents sent down South for that purpose. What genuin ones there are, if there are any genuin ones, are fully offset by the disfranchisement and arrest of a thousand or more Irishmen in this city by Johnny Davenport, United States Marshal, who, by the bye, has, contrary to law, been furnished by United States officials with the census returns of this city to use for that purpose next November. Friend Lewis can vote just as he pleases. We giv him opportunity to express his opinions in these columns, and why should not the editor hav the same privilege? It would be just as fair to accuse him of trying to sell the Liberal vote to the Greenbackers as it is to accuse us of trying to sell it to the Democrats. *Our* vote is not for sale, and we hope Mr. Lewis's is not.—ED. T. S.

ONE thing is certain, where a man does not take even one Liberal paper he cannot be expected to be an efficient worker. He does not know what is going on in the world of advanced thought. The popular press will not tell him. If each man and woman in this land who does not accept the commonly received views concerning religion and the rights and duties of life would take and pay for just one Liberal paper, we should soon witness such a stampede from the churches, such a repudiation of the religion of unnaturalism, as would astonish even the most sanguin of us.

E. C WALKER.

SORE eyes often result from arsenical poison in the wall-paper of our houses.

(*Continued from page* 517.)

18. Observance of Candlemas Day.
19. Belief of Peter and the pope holding the "keys of heaven."
20. Holy pilgrimages.
21. Marriage as a sacrament and the *wedding ring*.
22. Shaving of the priests' heads.
23. Linen surplices worn by priests in religious services.
24. The doctrine of asceticism.
25. Superior knowledge of two worlds claimed by the priests.

It cannot be denied that Egypt contributed its share in making up the Christian system.

Parallelisms between Confucius and Jesus:

1. Both were claimed to be of royal descent.
2. Both were of poor parentage.
3. Both possessed a sincere love of the human race.
4. Both traveled about teaching morality.
5. Both had disciples and followers—Confucius the most.
6. Both enjoined their disciples to be loving and brotherly.
7. Both taught the *Golden Rule*.
8. Both were despised by the proud and haughty.
9. Both have been revered by admiring millions.
10. Both have a great influence in the world.

There are also a few points of difference between Confucius and Jesus, some of which may be named:

1. Confucius married; Jesus did not.
2. Confucius was a father; Jesus was not.
3. Confucius began to preach at twenty; Jesus at thirty.
4. Confucius taught fifty years; Jesus one or two.
5. Confucius gave twenty times as many lessons as Jesus.
6. Confucius was educated; Jesus was not.
7. Confucius taught about the things of this life and to regard them; Jesus to disregard.
8. Confucius had little to say about a future world; Jesus much.
9. Confucius aimed to make man happy here; Jesus hereafter.
10. Confucius pronounced no curses; Jesus did.
11. Confucius said little about gods; Jesus much of the Jewish God.
12. Confucius had little belief in devils; Jesus much.
13. Confucius consigned none to hell; Jesus did.
14. Confucius showed little revenge; Jesus much.
15. Confucius pronounced no damnation; Jesus did.
16. Confucius did not let his anger rise; Jesus did.
17. Confucius told people to love their parents; Jesus to hate them.
18. Confucius did not whip and scourge; Jesus did.
19. Confucius did not teach his disciples to steal; Jesus did.
20. Confucius did not make wine for drunken people; Jesus did.
21. Confucius did not pluck people's corn without permission; Jesus did.
22. Confucius wrote many of his wise sayings; Jesus did not.
23. Confucius was a practical man; Jesus was not.
24. Confucius did not claim to be a son of God; Jesus did.
25. Confucius made no pretense to miracles; Jesus did.
26. Confucius was no supernaturalist; Jesus was.
27. Confucius encouraged industry, agriculture, etc.; Jesus did not.
28. Confucius recommended marriage; Jesus did not.
29. Confucius did not incite persecution; Jesus did.
30. Confucius died a natural, honorable death; Jesus did not.
31. The religion of Confucius has had a peaceful effect; Jesus's not.
32. The followers of Confucius have not persecuted; those of Jesus have, and more bitterly than any other people in the world. Christian nations have shed more blood than all the other religionists on the globe. Paganism has been peaceful; Judaism and Christianity warlike and bloody. Paganism invented no Inquisitions, racks, pulleys, thumbscrews, and crushing iron boots; Christianity has, and used them extensively, relentlessly, and mercilessly.

I will not take the space now to trace the parallelisms between Christianity and the religions of Chaldea, Assyria, Phœnicia, Greece, Rome, Gaul, Scandinavia, and ancient Germany. Should I do so, many points of resemblance could be found; but it would doubtless seem like repetition to name them. One thing, at all events, is very clear—all the material that was needed to get up the Christian religion was already in the world. They had nothing to invent save its modes and apparatus for persecution; everything else was furnished to hand.

You may be able to see the great wrong in Brahmanism, Buddhism, Zoroastrinism, Egyptianism, Confucianism, and the other ancient isms in getting up so many "counterfeits" of Christianity, and—the meanest of all—five hundred and one thousand years before Christianity existed. I cannot see it in the same light, as the religious field was tolerably clear over the world three thousand years ago, and the followers of Jesus had not taken out a patent for his being God-begotten, virgin-born, wonder-working, humility-teaching, man-loving, and all the rest of it. I recognize that the ancients had a right to exercise their pleasure in their religious notions and to borrow from each other and to use their inventive powers as much as they pleased. But this painful reflection inevitably takes possession of my mind—what a pity it is, after these other systems of religion had been in successful operation for from five hundred years to fifteen hundred, and God and his Son took it into their heads to get up a new system of religion—one that would do far more than all the others for heaven, earth, and hell—that they should not have been able to devise some new kind, some untried notion, and not be compelled to follow in the footsteps of the despised pagans and gather up the old creedal garments cast away by them. If I must believe in the firm of God, Son & Co., I like to imagine that they have some originality and are not under the necessity of borrowing their ideas from their enemies. I like to entertain a higher opinion of them than that they were copying plagiarists, imitators, and literary and religious thieves. I'll confess to you, rather than think that of them, I come to the conclusion that they did not get up the Christian system; that a fraud has been played upon the world in this respect; that you and others are laboring under a great error, and that you need to have your eyes opened, that you may see things as they are and have been. Let us hope that such a thick, opaque film of superstition and pious veneration has not so spread over them that ultimately it cannot be removed. I will *pray* for that result, remembering that Theodore Parker said, "Effort is the only prayer that amounts to anything."

Please pardon me for my great length; but you will not be troubled with me again till I return from Europe, some two months from now. In the mean time you can use my columns in making such replies to what I have said as you see fit, and I can review you when I come back (if the waves don't submerge me).

I thank you for my good wishes in my behalf, and trust in my absence you may remain healthy, hopeful, and happy.

I am, very respectfully yours, D. M. B.

## Off to Brussels.

On Wednesday, the 4th inst., Mr. Bennett sailed by the steamer Gallia of the Cunard line for Liverpool, thence to proceed to Brussels to attend the Convention to be held there the 29th, 30th, and 31st of this month. He was accompanied by Prof. Rawson, who is also an accredited delegate to the Convention.

Wednesday afternoon was a little rainy, and the chance for social intercourse and inspection of the steamer was limited. But we had an opportunity to observe, as we stood under a dripping awning, that a large proportion of Mr. Bennett's fellow-voyagers were clergymen. Long nosed, clean shaven, high-cravated, black-coated gentry were thick as bees, and buzzed as incessantly. They did not laugh, and certainly could not be termed jolly, but they had a sort of subdued, sepulchral joy about them to think that they were to get away for a while from the arduous labors of pitching sinners into hell or pulling them out as occasion and the state of their (the sinners') belief warranted. Probably if the ministers had known that their notorious Infidel enemy was among them, their feelings would hav been different. They would hav regarded him as a Jonah whom it would be desirable to get rid of. Perhaps they would hav said the down-pouring rain was the result of his presence. He could retort, however, that perhaps *they* were the Jonahs.

The Gallia is one of the finest steamers that ply between this port and England, and the officers of the Cunard line are justly proud of the fact that no vessel of their line was ever lost. Unless they commence by losing the Gallia, we feel very certain that by the time this paper reaches its friends Mr Bennett will be safely landed in England. He was accompanied to the pier by many friends, but owing to the heavy rain, superinduced by the presence of so many ministers, or some other to be-wept-for cause, we were obliged to leave before the ship sailed. As Mr. Bennett disappeared under cover, he was followed by many hearty good wishes for his safe voyage, pleasant time, and speedy return, refreshed, invigorated, and ready for another campaign with the enemies of mental freedom.

We could not help contrasting this setting out on a trip which will undoubtedly be pleasurable with the departure last year for quite a different place and where the experience could hardly be called pleasant. A little over a year ago we accompanied him to the depot to take a train for the Albany Penitentiary. Then everybody was gloomy, but on this last occasion there was considerable jollity. There were no United States marshals along, as on the former occasion, and Anthony Comstock was for the time forgotten. Then he went alone to a cruel prison, now he goes with friends to meet friends. Taking it altogether, there was considerable difference between the two occasions, and in returning home to again take charge of THE TRUTH SEEKER for a short time we did it with a far lighter heart.

## Three Questions.

MIDDLE FORK, IND., July 26, 1880.

MR. D. M. BENNETT, *Dear Sir:* Will you please inform me through the columns of THE TRUTH SEEKER who the senator was who introduced the measure in reference to an amendment putting God in the Constitution of the United States?

Also please inform me what senators voted yes and no on the above amendment. I want to know so that I can be positiv that no one ever gets my vote for any office who ever voted for so infamous a proposition.

Also let me know who were instrumental in getting that Comstock law through Congress and Senate.

By answering you will very much oblige,

M. H. GARD.

REPLY.—Senator Edmunds, of Vermont, talked of as a possible Republican candidate for the Presidency this summer, was the introducer of the God-in-the-Constitution amendment. The ones who voted for it were the twenty-eight Republican Senators, as follows: Allison, Anthony, Booth, Boutwell, Burnside, Bruce, Cameron of Wisconsin; Christiancy, Clayton, Conkling, Cragin, Edmunds, Ferry, Frelinghuysen, Harvey, Jones of Nevada, Logan, McMillan, Mitchell, Morrell, Morton, Oglesby, Padduck, Patterson, Sargent, Spencer, Wadleigh, West. Sixteen Democratic Senators voted no, as follows: Bagy, Cockrell, Cooper, Davis, Eaton, Gordon, Jones of Florida, Kelley, Kiernan, Key, McCrary, McDonald, Maxey, Norwood, Randolph, Stevenson. Twenty-seven Senators were absent, or paired. The vote was taken August 14, 1876. Senator Windom, also a somewhat prominent Republican candidate for the Presidency at the Chicago Convention, introduced and championed the Comstock law. Parson Newman helped lobby it through. It will be noticed that both these measures were solidly supported by Republicans and opposed by Democrats. Liberals, it seems to us, can hav but one choice between the two parties.—ED. T. S.

IT being promised in our report of the last Fourth-of-July celebration at Philadelphia, when, on the part of a citizens' committee—embracing national Liberals, Free Religionists, and Socialists—a telegram was sent to the committee having charge of the Brussels Congress, greeting the men of Free-thought and genuin morality, and promising that an address should follow, we now publish the latter. The author wishes us to state that he is not as familiar with the English as with the German tongue, but that nevertheless the duty of writing the address was imposed upon him. An article by the same author which should hav preceded the present as an introduction, had, from unexpected hindrances, to lay over till our next issue.

## The Fourth Annual Congress of the National Liberal League.

*To the Auxiliaries and Members of the National Liberal League,* GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary, and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the state should be independent of the church, and the church of the state, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations If the National League has any voice, now is the time to hav it heard. The Constitution under which we liv consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositories of this punishing power, national and state, hav their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic. ELIZUR WRIGHT, Pres.

*Boston, Mass*, Aug. 9, 1880.

## An Unnecessary Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On recovering from a severe illness I learn that the impression has obtained that the report of Messrs. Wakeman and Leland, containing a denial and a retraction by D. M. Bennett of certain accusations against me, implies an acknowledgment by *me* of wrong I hav done him by word or deed, and approval of the condemnation of Mr. Savage, myself, and others who are censured in that report.

I wish to say only that the impression above referred to has no foundation in fact, as I hav never made any such acknowledgment, or given such approval.

*Thorndike, Mass.*, Aug. 7, 1880. B. F. UNDERWOOD.

## Those Postal Laws.

To the Editor of The Truth Seeker, *Sir:* In your last issue there appeared a letter from our friend W. S. Bush, Esq., of Washington, the object of which is to induce Liberals to vote for Gen. Garfield. He puts forth the most remarkable reasons for this course that I hav seen yet. They are, in short:

1. The Comstock postal laws are constitutional.
2. They are not so very bad, after all.
3. The Democrats will not repeal them.
4. The Democrats are retrograde Bourbons of the most villainous, vicious, poisonous, etc., etc., type possible.

Now, before we go for Garfield on these grounds let us think them over.

1. Mr. Bush tries to make out the constitutionality of the Comstock postal laws in this way: Congress has power to prohibit the *importation* of obscene articles, prints, and publications, and this power has been exercised by all parties since 1842 without objection. Therefore Congress must hav the power to prohibit the *transportation* of such prohibited matter, and consequently any matter it chooses, through the mails. This is the point of his argument, or it has no point at all.

The answer to it is very ready to most readers of The Truth Seeker I hav no doubt, viz., there is no similarity in the cases. The power of Congress over commerce and *importations* is absolute, and may be used for governmental or any indirect purpose it may deem proper. The words of the Constitution, Section 8, are, "Congress shall hav power to *regulate* commerce with foreign nations, and among the several states, and with the Indian tribes." This grant follows, and is an adjunct of the taxing and borrowing power. The first Congress after the adoption of the Constitution began to *regulate* commerce for purposes of revenue, retaliation, reciprocity, aiding of home manufactures, etc. Legislation of this sort has been continued ever since from year to year. Under this clause Congress can keep whisky and firearms out of the Indian tribes, and any matter it deems objectionable out of the country—unless it is smuggled.

Nor does this abridge the freedom of the press, for even printed matter, if prohibited, did not originate in this country nor from our press or people.

Now if we turn to the grant and history of the postal power we find a very different state of things. In the old Articles of the Confederation Congress was invested with the sole and exclusiv power of "establishing *and regulating* post-offices from *one state to another* throughout all the United States, and exacting such postage on the papers passing through the same as may be requisit to defray the expenses of the said office."

In our Constitution the above wording was changed to the simple grant "*to establish* post-offices and post-roads."

It will be noticed at once that the words "*and regulate*" are omitted in this grant, and that they are the very words which giv Congress the power to do what it pleases with commerce. The omission of these words is significant, for it took away the power to use the post-offices for governmental or any *ulterior* purposes. It limited Congress to the duty of providing post-offices and post-roads for the people, to use as a "conveniency," as the Federalist says it. The omitted words were, of course, necessary under the confederacy, which was a treaty between the states, and put the post-offices on a commercial basis—in so far that they had to be administered between independent states. This power of regulation created fear and jealousy which, with the disordered state of the country, prevented any great growth of postal facilities until our Constitution was adopted.

Thus the attempt to use the post-office as a governmental instrument, if ever entertained, was abandoned. Mr. Bush can find no instance of such use until the beginning of these postal laws in 1865, after our civil war, and, as I pointed out in my Faneuil Hall speech, in consequence of it. But even this initiativ in 1865 amounted to nothing until Mr. Comstock took up the matter in 1872 and with subsequent legislation reversed the policy of the republic for one hundred years. That policy was to limit postal legislation to postal purposes only, and that the power to establish post-offices did not giv the power to regulate them for ulterior purposes, or to discriminate as to the sentiments or purposes of the printed or written matter transmitted.

If the words "and regulate" had been retained in our Constitution, the case might hav been different. Mr. Calhoun in 1836 might then hav found some ground in the Constitution for the attempt to prevent the mailing of "incendiary" matter. As it was, he could find none, and Mr. Webster and the Senate agreed with him. Nobody had then discovered that because Congress could regulate what printed matter should be imported it could therefore regulate the sentiments and purposes of the matter in our mails by taxing or excluding it or by punishing the sender under terrible penal laws.

The usurpation of this power is one of the steps that must be retraced unless the Republic is to end in Empire.

If Mr. Bush's view is sound, Congress has a great moral duty to perform. It ought at once to establish a postal tariff of literary and moral values, according to which printed matter should be rated for mailing purposes. Perhaps this will be done when Garfield is elected. We may then expect the *Christian Statesman*, which advocates God in the Constitution, to be mailed free; while the wicked Truth Seeker, which advocates liberty for all, may be happy if its postage is less than $1 00 a pound. Certainly, if we remove all taxes from Christian churches, why shouldn't we from Christian literature?

But, lastly, Congress not only has no power under the Constitution to discriminate as to the sentiments and purposes of printed or written mailed matter, but in so doing it directly violates the Constitution, which restrains it from passing any law "abridging the freedom of the press."

The regulation of importations has nothing to do with the freedom of *our* press, as was pointed out above; but a postal tariff or prohibition abridges that freedom and practically ends it. Postal facilities, as the Supreme Court holds, are a necessary part of publication, without which there can practically be no press. For the abuses of publication the press is responsible before the grand and petit juries of the Common Law in every state of the Union; and there, and not with United States postal censors, must the responsibility be left if our constitutional liberties are to be preserved.

To those who hav read my Faneuil Hall Speech and Reply to Judge Hurlbut I hav written too much on this constitutional point, to others not enough. To those who hav not read them let me renew the request that they send to The Truth Seeker for a copy.

The other topics suggested by Mr. Bush's letter I will try to consider in the order above numbered. Next week—it will be whether these Comstock Laws are bad or not. I hope that Mr. Bush will not persist in asking us to vote for Garfield because they are constitutional unless he has far stronger reasons than he has presented.

T. B. Wakeman.

## Book Notice.

Modern Thinkers; What They Think and Why? By V. B. Denslow, LL.D. with an introduction by Robert G. Ingersoll. 1 vol., 12mo, with eight portraits. Cloth, $1.50. Sold at this office.

The work contains critical essays upon Emanuel Swedenborg; and the origin of the Christian ideas of heaven, hell, and virtue; Adam Smith, founder of the school of economists; Jeremy Bentham, the apostle of law reform and of utilitarianism in morals; Thomas Paine and his relations to the Declaration of Independence and democracy in America; Charles Fourier, the philosopher of passional harmony and co-operativ association; Herbert Spencer, a review of his theories of evolution and of morals; Earnst Haeckel, the demonstrator of the doctrin of evolution; Auguste Comte, founder of the Positive philosophy and pontiff of the "Religion of Humanity;" and an essay on the authorship of Junius, as a sequel to the critique on Thomas Paine.

This volume consists of 384 pp. 12mo, and is illustrated by portraits of each of the eight great thinkers, and opens with an introduction from the pen of Col. Robert G. Ingersoll.

This is one of the most fairly written books we hav ever seen. The author is not an enthusiast in any direction, and seems to hav aimed to get at bottom facts. We were especially pleased with his review of the work of Thomas Paine, and also his essay on the authorship of the "Letters of Junius." While this essay fails to convince Col. Ingersoll—who thinks that Junius must hav united in his character the qualities of a "coward, calumniator, and sneak," and that therefore it would be no honor to Paine to prove his authorship—yet, with the exception, perhaps, of one emanating from Washington, Mr. Denslow's is the strongest document that has ever been written on the controversy.

Col. Ingersoll's Introduction, which occupies twenty-two pages of the work, is like all else from his pen, masterly in expression and deep with thought. The Colonel's superficial critics, who say he is an orator but not a thinker, must revise their opinions on reading it. He says of Mr. Denslow's book, "If others who read this book get as much information as I did from the advance sheets, they will feel repaid a hundred times." In this sentence Col. Ingersoll epitomizes the character of the work. It is essentially a storehouse of information, condensed from volumes whose mastery would be a labor of years for the average reader.

These reviews originally appeared in the Chicago *Times*, for the Saturday edition of which they were written at the request of the editor. A general call for them in a permanently preservable form resulted in this work. Each review is preceded by a short biographical sketch of the great thinker to whom it refers, supplying such details of his life as are not already familiar to the reader.

Of the general judgment reached after a careful analysis of the life and work of the several characters treated we cannot giv a better idea than to quote from Col. Ingersoll's Introduction:

"While this book will greatly add to the information of all who read it, it may not increase the happiness of some to find that Swedenborg was really insane. But when they remember that he was raised by a bishop, and disappointed in love, they will cease to wonder at his mental condition. Certainly an admixture of theology and 'disprized love' is often sufficient to compel reason to abdicate the throne of the mightiest soul.

"The trouble with Swedenborg was that he changed realities into dreams, and then out of dreams made facts, upon which he built, and with which he constructed his system.

"He regarded all realities as shadows cast by ideas. To him the material was the unreal, and things were definitions of the ideas of God. He seemed to think he had made a discovery when he found that ideas were back of words, and that language had a subjectiv as well as an objectiv origin; that is, that the interior meaning had been clothed upon. Of course a man capable of drawing the conclusion that natural reason cannot harmonize with spiritual truth because he had seen a beetle, in a dream, that could not use its feet, is capable of any absurdity of which the imagination can conceive. The fact is that Swedenborg believed the Bible. That was his misfortune. His mind had been overpowered by the bishop, but the woman had not utterly destroyed his heart. He was shocked by the literal interpretation of the scriptures, and sought to avoid the difficulty by giving new meanings consistent with the decency and goodness of God. He pointed out a way to preserve the old Bible with a new interpretation. In this way Infidelity could be avoided; and in his day that was almost a necessity. Had Swedenborg taken the ground that the Bible was not inspired, the ears of the world would hav been stopped. His readers believed in the dogma of inspiration, and asked not how to destroy the scriptures, but for some way in which they might be preserved. He and his followers unconsciously rendered immense service to the cause of intellectual enfranchisement by their efforts to show the necessity of giving new meanings to the barbarous laws and cruel orders of Jehovah. For this purpose they attacked with great fury the literal text, taking the ground that if the old interpretation was right, the Bible was the work of savage men. They hightened in every way the absurdities, cruelties, and contradictions of the scriptures for the purpose of showing that a new interpretation must be found, and that the way pointed out by Swedenborg was the only one by which the Bible could be saved."

Of Herbert Spencer the Colonel says:

"Herbert Spencer is almost the opposit of Swedenborg. He relies upon evidence, upon demonstration, upon experience, and occupies himself with one world at a time. He perceives that there is a mental horizon that we cannot pierce, and that beyond that is the unknown, possibly the unknowable. He endeavors to examin only that which is capable of being examined, and considers the theological method as not only useless but hurtful. After all, God is but a guess, throned and established by arrogance and assertion. Turning his attention to those things that hav in some way affected the condition of mankind, Spencer leaves the unknowable to priests and to the believers in the 'moral government' of the world. He sees only natural causes and natural results, and seeks to induce man to giv up gazing into void and empty space, that he may giv his entire attention to the world in which he livs. He sees that right and wrong do not depend upon the arbitrary will of even an infinit being, but upon the nature of things; that they are relations, not entities, and that they cannot exist, so far as we know, apart from human experience."

. . . . . .

"Mr. Spencer is wise enough to declare that 'acts are called good or bad according as they are well or ill adjusted to ends;' and he might hav added that ends are good or bad according as they affect the happiness of mankind.

"It would be hard to over-estimate the influence of this great man. From an immense intellectual elevation he has surveyed the world of thought. He has rendered absurd the idea of special providence born of the egotism of savagery. He has shown that the 'will of God' is not a rule for human conduct; that morality is not a cold and heartless tyrant; that by the destruction of the individual will a higher life cannot be reached, and that after all an intelligent love of self extends the hand of help and kindness to all the human race.

"But had it not been for such men as Thomas Paine, Herbert Spencer could not hav existed for a century to come. Some one had to lead the way, to raise the standard of revolt, and draw the sword of war. Thomas Paine was a natural revolutionist. He was opposed to every government existing in his day. Next to establishing a wise and just republic based upon the equal rights of man, the best thing that can be done is to destroy a monarchy.

"Paine had a sense of justice, and had imagination enough to put himself in the place of the oppressed. He had also what in these pages is so felicitously expressed, 'a haughty intellectual pride, and a willingness to pit his individual thought against the clamor of a world.'"

We would like to quote at length from the Introduction, and from the work itself, but must content ourselvs with the two following extracts:

"Most scientists hav deferred to the theologians. They hav admitted that some questions could not, at present, be solved. These admissions hav been thankfully received by the clergy, who hav always begged for some curtain to be left, behind which their God could still exist. Men calling themselvs 'scientific' hav tried to harmonize the 'apparent' discrepancies between the Bible and the *other* works of Jehovah. In this way they hav made reputations. They were at once quoted by the ministers as wonderful examples of piety and learning. These men discounted the future that they might enjoy the ignorant praise of the present. Agassiz preferred the applause of Boston while he lived to the reverence of a world after he was dead. Small men appear great only when they agree with the multitude.

"The last Scientific Congress in America was opened with prayer. Think of a science that depends upon the efficacy of words addressed to the Unknown and Unknowable!

"In our country most of the so-called scientists are professors in sectarian colleges, in which Moses is considered a geologist, and Joshua an astronomer. For the most part, their salaries depend upon the ingenuity with which they can explain away facts and dodge demonstration.

"The situation is about the same in England. When Mr. Huxley saw fit to attack the Mosaic account of the creation, he did not deem it advisable to say plainly what he meant. He attacked the account of creation as given by Milton, although he knew that the Mosaic and Miltonic were substantially the same. Science has acted like a guest without a wedding garment, and has continually apologized for existing. In the presence of arrogant absurdity, overawed by the patronizing airs of a successful charlatan, it has played the role of a 'poor relation,' and accepted, while sitting below the salt, insults as honors.

"There can be no more pitiable sight than a scientist in the employ of superstition dishonoring himself without assisting his master. But there are a multitude of brave and tender men who giv their honest thoughts, who are true to nature, who giv the facts and let consequences shirk for themselves, who know the value and meaning of a truth, and who hav bravely tried the creeds by scientific tests."

In closing the Introduction, which is really as astute a criticism upon the work as it can hav, the Colonel says:

"The Jewish God must be dethroned! A personal Deity must go back to the darkness of barbarism from whence he came. The theologians must abdicate, and popes, priests, and clergymen, labeled as 'extinct species,' must occupy the mental museums of the future.

"In my judgment, this book, filled with original thought, will hasten the coming of that blessed time."

To the Editor of The Truth Seeker, *Sir:* In "Sexual Intemperance, No. 6," the two sentences, "I think Freelovers hav taken one extreme, and the Alphaites the other. I hope to keep the happy mean between the two," should hav been in quotations, as I took them from the private letter of a friend as a test to my article, and as they now stand they make a flat contradiction of me and the rest of the article, as I am an Alphaite Freelover (in theory). Elmina.

## Democratic or Greenback, Which?

To the Editor of The Truth Seeker, *Sir:* The Liberal voters generally are agreed that there is no hope for us in the Republican party. The question for solution is, The Democratic or Greenback party, which?

It is true that the Democratic party, from the logic of necessity, has changed. It is no longer avowedly pro-slavery, because slavery is dead and buried; no longer anti-war to crush the Rebellion, because the war is ended; but the same instinct is there; the old "leopard" has not changed its spots. It turns back for its basis to the times when the issues were different from those of to-day, erecting its platform on what Jefferson, Madison, and Jackson advocated. "Hurrah for Jackson!" I wonder if the old hero cares for the "liberal" encore, listening to the din from his "better country" in the heavens. He would prefer to hurl bolts of lightning upon men who propose to dig into old political graveyards to make a platform of the coffin boards for Liberals to stand on and build the superstructure of "free speech, free press, and free mails." What! sell ourselvs for availability? giv ourselvs to a party of monopolizing tendencies, not yet converted from ancient ideas, because, forsooth, it has the hardihood to throw a bait wherewith to catch the unwary Liberals—"the separation of church and state for the good of each." This plank is sound, what we want and will hav; but what if it stands alone beside rotten ones? It is another craft of the self-same party, fishing to catch a whole convention of us. The old devil! A few years ago the hard-money lords at headquarters allowed their subalterns to put in a soft-money plank, and thousands of financial reformers swung their hats and hurrahed for Democracy. Such did not see then that the Rothschilds' agents in America were thus secretly forging a chain to bind them hand and foot. But the lesson will not be forgotten; the tried reformers are on the watch for a pit beneath every Democratic plank.

Now, gentlemen of the Liberal jury, if you are willing to be gulled, sold, stuffed, and mummied, vote that ticket!

A little bit of history is in point. During the Abolition times, when the little band of stalwarts breasted the storm of political and churchal wrath, that class of voters was so small that men said: "They can do nothing, Why throw your vote away?" Every Whig said so; every Democrat said so. Hence the battle for liberty was long and hard. Sometimes compromises were made, but these failed every time. The very "divinity that shapes our ends" determined that justice should stand alone, uncontaminated by "dead heads," unsupported by dangerous precedents. You know the result; Abolitionism gained the day, and its heroes who suffered are enrolled among the benefactors of mankind. This is an event that should be remembered by every lover of liberty. The new wave, starting in universal instinct, becomes transcendent law. The life of the world is fed by the fresh and green, the growing and the fruiting. Fossils never sprout.

"Oh, but the Greenback party, in convention at Chicago, had a prayer offered!" Yes, and it was the only one, and should be engraved in gold, for it was offered against the "Levites and the Pharisees of the world, on our own hook." What of the Democratic convention, whose prayers were as thick as at the Republican, whose piety was equally vociferous with spiteful expectoration of profane juice.

The Greenback-Labor platform is, I confess, lame in some particulars, but what there is of it is alive, sound, and safe. No clap-traps, no double gearing; it demands retrenchment, governmental money issues, payment of the public debt in honor, with no transmission of a national legacy in the shape of non-taxable bonds to future lords and masters for rulership over America; a graduating income tax to forestall extreme wealth and extreme poverty; labor bureaus as substitutes for the oppressiv syndicates; protection to the rights of the toiling millions now enslaved to corporate capital; all these and more constitute its platform—a platform which Liberals admire and are in sympathy with. True, the platform is not explicit on the question of a state religion. It should hav been; but where the essentials are included and a special thing is excluded kindred therewith, it is understood that the whole is there. Given the principles, all issues belonging thereto are accepted. Why it was omitted was doubless due to the fact that the question does not present itself in so formidable an array as the relativ issues embodied. It is no party distinction to claim what belongs to the others as well. The truth is patent that American statesmanship is against the union of church and state. Certain ministers want it. I would not by any means delay preparation to defeat the high-priests and bigots in their plot against liberty of conscience, but I would not crowd an issue to the front before the people ask for it or are prepared for it; but allowing said issue to occupy its proper place, giv special attention to essentials, *includnig such issue*, with what the whole heaving masses are immediately concerned.

A word here about "free mails." Not one in a thousand is aware of a covert law allowing sneaking spies to inspect the mails. Whether the Republican party, as a party, is exclusivly responsible for that law is a question. Democrats, too, voted for it. The petitions for Bennett's pardon were signed as earnestly by Republicans as others. The fact in the case is this: It was born in the church, and rushed through by its Congressional tools, like many other bills, not having that due consideration which it merits. Whatever party gets into power, it can and will be righted, for the free-minded people are specially jealous of their liberties when aroused by agitation to the exigencies of the hour. Let that law be further ventilated; let the Pharisaical church that begat it be pounded into submission to just rule.

They, then, who advocate and practice in life the living principles at issue, even if all their policies are not itemized, can be the best trusted in office. Right here stands the Greenback party. Liberal belongs to its rank and file; liberal is its brain and heart; liberal is its leadership; hence Liberals of every name drift to it. It is the popular out-wave from the people's instincts. It is composed of men who hav suffered under oppression. It is the aggregation of the friends of liberty. Can such a party fail? Is it a failure if it does not elect its presidеnt? That is not impossible, sirs, if we can throw the election into the House, as the circumstances portend. But even if Garfield or Hancock is elected, is Greenbackism a failure? Is justice ever killed outright, never to rise again? The agitation we produce, the enlightenment of the masses in their rights, the mighty vote we shall cast, indicating the line of Liberal sentiment, will constitute a brighter, better victory than if we possess the White House, for then we still are free from the temptations incident to the wielding of power. The strongest force is always reserved, driving Congress to justice. Greenbackers understand their duty in this respect, and cordially invite the co-operation of all who aid and abet in the leveling-up of the masses.

J. O. Barrett.

*Glenbeulah, Wis.*, July 28, 1880.

## Let the Chatter Go On.

To the Editor of The Truth Seeker, *Sir:* What has caused this great commotion? Why somebody has advised somebody else to do something, and somebody won't do it; therefore somebody is going into spasms.

D. R. Sparks, of Alton, Ill., under date of July 6, 1880, says, "I hav several times noticed an effort of some of our Liberal friends to drag the noble Truth Seeker into the support of the Democratic party." And Mr. Sparks don't seem to favor the "drag." But I hav not felt the "drag" operating upon myself, as yet, to any great extent. "Why in the name of all that is good," asks Mr. Sparks, "should all Liberals be turned over unceremoniously to the Democrats." I face the same way I hav for many years, and don't realize that I hav turned in the least. And he further says, "You hav already damaged the circulation of The Truth Seeker by such propositions published at least without a protest." The Truth Seeker circulates to me just as it always has. I don't see any damage. He speaks of Mr. Wakeman's ability and Leland's sarcasm, and then adds, "They must not expect every Liberal to march into the ranks of their most bitter enemies." I hav not commenced the march yet, nor set any particular time when I would commence it.

These men favor the Democratic party, and they hav a perfect right to do so. Not only so, but they hav a perfect right to publish their preferences. Nor can I see how Bro. Bennett or any one else should be called upon to enter a protest. The Truth Seeker is the medium through which Liberals speak their ideas. I could not prize it half as highly if this privilege should be curtailed. It is the latitude given in it which makes me prize it above all other papers. I thought the time had come when Liberals could stand a great deal of open free discussion. I think these political suggestions are in order. How the votes of the Liberal element shall be cast is a matter of no small importance. Giv us your ideas, gentlemen, both Democrats and Republicans; they will help us to act intelligently. If Bros. Bennett, Wakeman, Green, Leland, or any one else, see fit to giv their political opinions, I see no reason for any one to feel hurt. Much as I respect the candor and judgment of those men, I am quite sure they cannot compel Mr. Sparks or any one else to vote with the Democratic party unless they can make it appear that it is the most reasonable thing to do.

Because these men hav ventured an opinion in regard to the political party to be supported by the Liberal element, Mr. Sparks and some others seem to regard it as an effort on their part to "drag" or drive Liberals into their measures. I can see nothing of the kind. If any one has a good reason for supporting either the Democratic or Republican party, let us hav it. Bro. Leland givs good advice when he says, "Let the chatter go on." No Liberal should take exception to the freedom of discussion.

Bro. Leland and some others think the best thing to do is to get the best pledges we can from the Democratic party, and then join our fortunes to them. If the party proves recreant to the pledges, then try the other party. Let these experiments be tried five, ten, or twenty years, and in the end we shall find that we hav been on a fool's errand. Please remember that the old political parties hav no soul in them. Either will adopt any measure which will insure success. Neither party will bid more for votes than they are worth. How one element in a party will effect, balance, or neutralize another is closely studied by its leaders. No doubt the Democratic party would like to hav our help; and the Republican party would smile upon us if we would boost them into power; but the question is, What will they do for us? Nearly the entire Christian element of the country will be found voting in one or the other of these parties. And it must not be forgotten that religious prejudices are the strongest known to the human breast. What we desire to accomplish the Christians will naturally oppose, and they outnumber us a hundred to one. The hard thing for the people to understand is that these parties are without principle; that they are run mainly in the interest of those who are working for place, power, and profit. We can reasonably expect nothing from these parties so long as the Christians outnumber us. They can and will neutralize our best efforts and defeat us every time. We may jump from one party to the other, but so long as these relations exist we shall be like the lamb which fled from the wolf only to be caught by the vulture.

Until the wisdom of the Liberal party shall fairly canvass the matter and determine what is best for us to do, let every Liberal dispose of his vote according to his best judgment and highest sense of duty. At the same time no one should be condemned or censured for giving his opinions in regard to these matters. The more light we hav the less liable we shall be to stumble. "Let the chatter go on."

*Naples, N. Y.*, July 28, 1880 John Peck.

## The Federal Law Regulating the Mail.

To the Editor of The Truth Seeker, *Sir:* There are many conscientious persons who suppose that the federal law excluding certain matters from the mails ought to be maintained because it seems to them in a cursory reading to hav been devised for a good purpose. There is a conclusiv argument to satisfy such persons, which I think ought to receive more attention than it does.

History shows that laws apparently designed for good purposes are easily abused and become productiv of serious evils, especially when they are prompted or instanced by any partisan or sectarian feelings.

The old Alien and Sedition laws under John Adams were soon swept away by a torrent of popular indignation, and are now as dead as slavery itself. Yet these laws, or rather this law, was on its face as fair and proper a law as any of our national enactments. It simply proposed to punish "false, scandalous, and malicious writings" which assailed the president, Congress, or government, to injure their reputation or incite sedition. Certainly such writings deserve to be punished even more severely than obscene literature, and if these laws could always be administered in a righteous manner they would be highly beneficial and would do a great deal to check the profligacy of the political press and the grossness of the political campaign.

But the people would hav them repealed, not because they were in favor of the lying and seditious slander, but because no such laws can be enacted without a dangerous encroachment on freedom.

So to-day our wisest citizens wish to see the obscenity laws repealed, not because they favor the obscenity, but because it is already proved that such laws interfere with freedom even more than the Alien and Sedition law.

The old Federal party cared nothing for the interference with freedom, and the church party to-day is equally regardless of human rights. I will venture also to say that the Republican party of to-day is in this respect the lineal successor of the old Federal party, with all its sanctimonious pretenses and its dread of popular freedom—its love of corporate power and centralized government. Jefferson.

## To the Men of Freethought and Genuine Morality Assembled in Congress at Brussels:

On the 4th of July last, at the beginning of the one hundred and fifth year of the history of the United States of America, greeting was sent you of citizens right from the threshold of Independence Hall, at Philadelphia, the very birthplace of the commonwealth, and you were notified that an address would follow.

In complying therewith we intend:

1. To briefly define the position of the American citizen on the ground of his own fundamental law toward the all-important subject of genuine morality, which occupies so conspicuous a place on your programme; and

2. To solicit your co-operation in procuring all the material desired for a general educational plan upon that basis.

### I.—Our Fundamental Law

That created the citizen and the state is, as you will see, intrinsically human, social, moral. It invested the citizen, not with as many or few rights and duties as some other political craft might have seen fit to concede to and to impose upon him after the pattern of any effete polity, but it recognized in him the one and indivisible right and the one and indivisible duty to be a man. Thus it did not lower him down to a servant, an instrument useful to the particular interests of others, the few or even but one; it did not arbitrarily assign him some place within the state; but it paid homage to him for his own self on the exalted station which nature has assigned him; it did not construct the state first and then the citizen for it, but it nobleized, it elevated first the citizen to the rank of man and founded through him, upon him, and for him, the state, the commonwealth, the very *respublica*, one and indivisible.

This the standpoint of the American citizen, borne by the Declaration of Independence of July 4, 1776, and its offspring, the Constitution of the United States in 1787; the former recognizing as self-evident this truth, that all men by the law of nature are endowed with the right to life, liberty, and the pursuit of happiness, that governments are instituted but for the purpose of securing this right; while the Constitution's end is set on establishing justice, promoting the general welfare, and securing the blessings of liberty to the living and the generations to come.

Thus the character of our citizenship is manifest to every right-minded man. Treason only and brutality can oppose, sophistry and jesuitism cavil at, and mere ignorance mistake it. And we hardly need, in the face of our supreme law, mention the incontrovertible truth that our people does not form an exclusive nationality in the common sense of the word. No sensible man—in speaking of the nation for signifying our station among the political powers of the earth—means to hide the fact of its being, so to say, a nation of nations, comprising and constantly receiving men from all parts of the globe and uniting them on the ground of a common humanity; a community which is to show practically the way on to that universal concert toward which all mankind, by its inmost motive power, constantly though slowly is advancing. Thus on a proportionate part of the planet, aptly selected by the genius of the race between the western and eastern shores of the Old World, we are to form the very microcosm, representing society in its lawful pursuit of life's "highest end—happiness general and special."

Now, honored friends, in these our statements we only tried plainly to show the main object of our fundamental law, but we are far from assuming to say that the great problem which it imposed upon the commonwealth at the moment of calling the same into existence, had already been solved, or could be solved without the united exertions of all faithful citizens. And in this respect we gladly can state that there is no lack of attention among our fellow-citizens in the right direction, there being already organized two hundred auxiliary Liberal Leagues, dotted all over our whole land, besides other similar organizations like the Turners, the Union of Radicals, the Socialistic party, and others, all of them uniting in the leading idea of the National Liberal League, which constituted itself at our Centennial (in 1876) in memory of the glorious founders of the commonwealth by adopting a constitution, the entire harmony of which with our fundamental law you will see in the following extracts: "Total separation of church and state, to the end that equal rights in religion, genuine morality in politics, and freedom, virtue, and brotherhood in all human life may be established, protected, and perpetuated." And further, "This country being exclusively dedicated to the natural right of man, all the political and educational institutions are to be more faithfully conformed to the spirit of its fundamental law." In order, then, to verify this unrefutable demand, an amendment to the Constitution of the United States is projected, which shall require "every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without an education conformed to the spirit of the fundamental law."

This law, when properly established as the fundament of the state-school, will evidently settle two vital questions: It will, first, overcome all open opposition to the state school system on the part of priestcraft and other elements hostile to the republic, as such opposition would be regarded and treated as rebellious against the authority of the nation; and likewise will it silence all reproaches, justly or unjustly raised, about the want of moral instruction in the state school. The state can do not more—as it shall do not less—than to provide for such instruction, and this instruction grounded in the first axiom of morality, the natural rights and duties of man, plainly represented by the nation's fundamental law. It will, secondly, and above all, open the way to an educational system in harmony with the dignity and destiny of man.

As to the means of promoting and accelerating the forthcoming of that system, it is deemed advisable, besides all necessary political action, to establish an educational plan, which, strictly based upon the axiom of morality, and scientifically worked through, will preclude all rational objection and serve the true educator as a faithful guide.

II.

And here, honored friends, we have arrived at the point in which your endeavors and ours are so coinciding, that our co-operating on that common ground can become but a most efficient agency in the cause of humanity. We subjoin a project for such co-operation, and hoping for your concurring in the same as well as in the leading principle above set forth, we have to recur on the latter by a few concluding remarks—all comprehensive disquisitions on the subject matter itself are to take their places within the projected working plan.

We hold that the supreme law of the commonwealth distinctly grounded upon the law of nature and thus identifying both, a direction of thought is given the citizen which he dare not disregard. Finding himself placed upon his own right, the natural rights of man culminating in the axiom of happiness being the end of life, he can, for the sake of self-protection, not avoid thinking of this, and arriving through the simple action of common sense, at conclusions which bid him, irrespective of all preternatural notions of his own, to recognize the natural law as the supreme authority for himself, his neighbor, and all mankind alike. He cannot avoid observing that all life, by whatever inner motive power it be, does uniformly impel the individual plant or animal to an activity resulting in expansion, growth, perfectibility, or prosperity, and that man is distinguished from all other forms of life but by this eminent degree of consciousness, involving the faculty of perceiving that course of life and its indissolubility, general and special, or the entire and mutual dependence of the single on the universal life, generic and specific. Thus he finds himself, with all the impulses of life, face to face before the absolute necessity of an activity, individual and, at the same time universal that is an activity inseparably connected with that of his fellow-beings, and for all with his fellow-men, with society. And by the degree of insight into these two elementary conditions of human life, man's dignity, virtue, morality is determined. Morality, therefore, precludes by itself all interference of an unknown and unknowable or preternatural agency. It also precludes all arbitrary or "free will" concerning those conditions, since will principally represents but the cogent activity of pursuing well-being, happiness, thus refusing by itself all voluntary act incompatible with this end.

This, honored friends, being the fundament, on which, to our opinion, a general understanding about morals would be reached, we, at least, standing upon the ground of man's right, as given by the Declaration of Independence, shall do our best for establishing a general educational plan, and we hope for your brotherly co-operation, for which purpose we place the subjoined tabular view to your disposal, in order to distribute as many copies of it among the members of the republic of science as you shall see fit.

In conclusion, we have to repeat that by this address we did not pretend to exhaust the question of morality, but simply to engage your interest in the plan as stated, and to fulfil our promise given you at the Fourth of July last, from Independence Hall in Philadelphia, where, as we expect, arrangements will be made to receive you at the Fourth of July, 1881, and there to offer the result of our common labors to the genius of the Declaration of Independence. With the profoundest brotherly esteem, Yours,

The citizens who sent you their greetings on the Fourth of July last, and in their name, JULIUS REICHHELM.

*Hoboken, N. J.*, July 4, 1880.

SIR: In accordance with our previous communication setting forth the purpose of the subjoined formula, we respectfully send you hereby two copies of it with the request of keeping one for your own disposal, while on the other you will be pleased to point out * the subject which you have chosen to treat upon, and then to return it. As to the treatise itself, we hope that you will kindly send it before January 1, 1881.

.....Sec. of the Educ. Centr. Committee.

His Physiology, comparative with Phytophysiology, Zoophysiology, Psychophysics;
His Descent, prehistoric vestiges; his relation to animals next in kind;
Ethnology and Ethnography.
Ethnical connection of primeval nations among themselves and with modern nations;
His social development through all the vicissitudes of political, religious, and industrial bondage, up to the establishment of the American commonwealth resting upon the law of nature that ties man to man for their united pursuit of their common destiny.
Happiness general and special.

AS STATED BY

MAN:

Phytophysiology, (name.)
Prehistoric vestiges, (name.)

Ethnical connection of primeval natures among themselves, (name.)

American Commonwealth Declaration of Independence, (name.)

| History | Asia and Africa. | | | | | | | Europe. | | | | | | | | America. | Australia. |
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| | Japan | China | India | Persia | Egypt | Palestine—Phœnicia | Asia Minor | Greece | Rome | Spain | Switzerland | France | Holland Belgium | Germany | Great Britany | Scandinavia | Austria | Russia | Turkey | United States Mexico Central America South American States | Colonies of Great Britania, etc. |
| Ancient | | | | | Egypt | | | Greece | | | | | | | | | | | | | |
| Medieval | | | | | Industry, Modern, (name.) | | | | | | | | | | | | | | | | |
| Modern | | | | | | | | | | | | | | | | | | | | | |
| Industry, Art, Science, Philosophy, Manners and Morals, Polity, Religion. | | | | | | | | Philosophy, Ancient, (name.) | | | | | | Gr. Br. Polity, Medieval, (name.) | | | | | | |

* In order to avoid any error on our record, we have on different places of our formula exemplified the way of pointing out the subject, and beg the contributor to take kindly notice thereof.

COL. D. M. FOX and wife will speak at Liberal Hall, Smithville, L. I., Sunday, Aug. 15th, at 10:30 A.M., and then in company with W. C. Bowen will go to Belmore, L. I., and address an audience at the Liberal hall of that place. Col. Fox and his wife are both exceptional speakers, and all Liberals who can attend these meetings will be amply repaid by so doing.

## As to the Democratic Party.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been in the habit of thinking that Liberals were measurably divested of prejudice, but I find myself mistaken. I hav been a voter for fifty-two years; hav voted thirteen times for President. Was a Whig until that party dissolved itself into a Republican party. Voted and worked for it to the best of my ability for sixteen years, then for good and sufficient reasons I quit it, and hav not voted with it since. During all this long time I hav never witnessed a greater exhibition of prejudice—not to call it by a worse name—than appeared in THE TRUTH SEEKER of the 17th inst., on the "Political Situation." My prejudices were never so strong against one party or in favor of another but what I could see and acknowledge good and bad in both.

One of your correspondents says the "Democratic party has lived through twenty years upon the prejudices of the ignorant and the brutal by the open or tacit defense of the slavery of the body." Who ever saw on paper a greater exhibition of spleen than that? The same writer claims that the plank in the Democratic platform that declares for "an entire separation of church and state" means nothing. They did not know what it meant. But as the Greenback party declare for "the taxation of all property and for woman's suffrage," this should be sufficient to secure the support of all true Liberals. O consistency, thou art a lost jewel! He laments that they "hav placed a bigot at the head of their ticket," while other writers in the same paper claim that the Greenback party is *the* Liberal party. What evidence hav they given us of the fact? My experience teaches me that there are three Liberals in the Democratic party to one in either of the other parties, and I am confident that a full investigation will establish the fact.

On the currency question, I indorse the Greenback doctrin, and so do three-fourths of the Democrats of the country. Only two years ago the Democratic speakers and most of the papers were thoroughly Greenback, and these parties to-day would hav been working together had it not been for the constant abuse heaped upon the Democratic party by the Greenbackers. This in a measure has caused an alienation between them.

It is true there are some hard-money Democrats. There are a few bondholders and bankers that are Democrats. They are so because it is for their personal interest to be so. Then there is a very ignorant foreign class that can hav no conception that there can be such a thing as money except gold and silver, because they don't know any better. But the well-informed, live Democrats are in favor of soft money, because they know that hard money means dear money, and that soft money means money brought down to a fair valuation with all other kinds of property and labor.

But there are other issues as important as the money question. Shall the great presidential fraud of 1876 be made honorable or odious? This fall's election will tell. Is the Jeffersonian doctrin of state rights in elections to be perpetuated, or shall our elections be controled by Federal bayonets and deputy-marshals? This fall's election will settle that.

What will our liberties be worth if the old Federalist doctrin of eighty years ago prevails, and the Jeffersonian doctrin be set aside. The power of the government will be centralized at Washington. The states or people will hav no rights the government will respect. Free press, free speech, and free mails will be a thing of the past, and only one short step to monarchy. This fall's election will settle all that.

Now let a Republican speak. That he is a Republican is not to be wondered at. He is a banker, and that explains it all. But that he should write the following displays a depth of prejudice hard to beat: "The Democratic party has always been the party of despotism. They were the defenders of American slavery; the mob party; the opposers of a registry law; the bitter opposers of temperance, and nearly all other reform movements." Was there ever more untruths crowded into a shorter space? "The Democratic party has always been the party of despotism." Wonderful! Strange it was not found out before. Most people thought the boot was on the other foot. "They were the defenders of American slavery." Not true. It was not a political question, but a local one. All parties of the South defended it, and all parties of the North opposed it, but differed as to the manner of treating it. That is all there is of that, "the mob party." If they hav played at the game more than the Republicans they are to blame, but modesty would prevent any one from applying the epithet to any party. "The opposers of a registry law." I think there is a grain of truth in that. It was a Republican hen that laid that egg and hatched in the interest of the Republican party, and been used in their interest, and bas been of no use to anybody else, although of great expense to the government.

"The bitter opponents of temperance." That caps the climax. There are intemperate people and opposers of temperance in all parties, and good temperance people in all parties, but to say that any party opposes temperance is not true, and no one knows it better than the writer who makes the assertion.

"The ignorant foreign vote are nearly all manipulated by that party." All parties do their best to secure all the votes they can, and if one party succeeds better than another, it is not their fault.

You hav surely "stirred up a hornet's nest," and I am glad of it. Somebody will get stung, and it may do them good. Let the good work go on. People will hav a chance to see all sides, which is the only way to arrive at correct conclusions.

If Weaver stood as good a chance of being elected as Hancock, that would be a good reason for voting for him. But everybody must know he stands no chance at all. I shall therefore vote for Hancock, and would advise all Liberals and also Greenbackers to do the same.

*Eureka, Wis.*, July 20, 1880. E. B. ROUNDS.

## Notes by the Way from Iowa.

AT Earlville there are some good workers in a quiet way, and the Liberal sentiment is quite strong. A League can be formed there when the Secularists awake to the importance of organization.

AT Dyersville there are eleven saloons, five churches, two drug stores, one brewery, and one self-styled Liberal, and he don't take any Liberal paper! Beer and sin reign here. Verily, there is room for growth in Dyersville.

OUR veteran Spiritualist friends, C. L. Patrick and Miss Ella Wells, are the only live Liberals I found at Independence, and I could not find that any Liberal papers were taken in that city. Independence sadly needs stirring up and set to thinking.

I FOUND our good Liberal friend and worker, Alexander Risk, of Winthrop, a little disgusted, as he has a right to be, at the apathy and parsimoniousness of so many pretended Liberals, and discouraged, as he should not be; but he is still the same generous, earnest man and humanitarian.

JEROME CARTER is doing splendid work at Randalia and vicinity. The pamphlets and papers circulated by him are shaking up the dry bones of old orthodoxy at a marvelous rate. His accomplished lady, formerly a member of the Society of Humanity, New York, is also deeply interested in reform work.

THE attendance at the state convention at Marshalltown promises to be large from this part of the state. It will undoubtedly be one of the grandest gatherings ever seen in the West. Remember the time and place—August 27th, 28th, and 29th, at Marshalltown. I trust that the friends of the cause in the state will remember that to get up such a meeting necessitates considerable expense for hall hire, speakers, etc., and that they will see to it that no debt will be left as at the Watkins meeting two years ago. Address all communications concerning the meeting to me at Norway, Iowa.

AT West Union there are a great number of non-believers in the old dogmas, but few Liberal papers are taken. None in the city, so far as I could ascertain, and a lamentable ignorance prevails as to the recent encroachments of the church upon the domain of the state and the rights of the individual, and the work and mission of the League. But there are some fine men there interested in Freethought, most prominent among whom I hav met are Messrs. E. A. Whitney, S. B. Zeigler, and S. S. Arnsworth. Mr. Zeigler distributes a good many documents, and takes all the time he can spare from his business to devote to the cause.

MANCHESTER is the headquarters of Liberal League No. 182, and the prospects are good. Messrs. J. N. Schelling and G. R. Buckley are the pioneers in the work there, and are earnest and capable. C. Husted and J. Van Antwerp are also alive to the issues of the day. The vital importance of organization and the pressing necessity that we should devise a substitute for the orthodox Sunday-school are beginning to be realized by Freethinkers, and it is to be hoped that this knowledge will bear practical fruits. To Bros. J. N. Schelling and G. R. Buckley I am under deep obligations for kindnesses bestowed. May the sun of earthly happiness shine for them to the end of life.

AT Fayette we hav the most earnest and able workers in the persons of Daniel Davis and T. S. Davidson. They are sowing the seeds of truth with no sparing hand. Fayette is the seat of a Methodist college, and is reported to be very bigoted, and I was told before I went there that it would be a very hard place in which to dispose of Liberal literature. But I found live Freethinkers there, and they are doing far more to Liberalize their town than are their much more numerous but far less activ brethren in West Union and other places. The missionary spirit is strong among the Liberals of Fayette, and they are not afraid to let the world know the faith that is in them, and they are putting much good Liberal reading matter into the hands of their neighbors.

E. C. WALKER.

## The Teachers' Union.

The following are the resolutions adopted at the annual convention of the Teachers' Union, held last week at Newark, N. J., as published in the *Journal* of that city:

1. *Resolved*, Our public schools cannot do justice to the task of educating our children to be true citizens of our community without making the fundamental ideas on which this community is based the chief aim of public instruction.
2. *Resolved*, The American school in adopting this view puts itself on the basis of perpetual effort toward the perfection of humanity, and is protected in this effort by the act which, on July 4, 1776, created our glorious Union.
3. *Resolved*, That an amendment to the Constitution of the United States should provide that the children of this country shall be educated in accordance with the spirit of the Declaration of Independence.
4. *Resolved*, The establishment of a general plan for popular education upon that basis would eminently promote the great object of the constitutional amendment, as laid down in the foregoing thesis (3).

## Mr. Green's Posters.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I hav just received one of H. L. Green's beautiful posters. It is printed in colors and is pretty enough to hang on the walls of paradise, or to paste on one of its barns. It is ornamented with the names of so many of our brave, good, and earnest workers in the field of mental freedom that it does one's eyes good to rest upon it. I hope every Freethinker will get at least one of these posters just as soon as possible and put it in a conspicuous place where all eyes will see it and all brains cogitate upon it, and all tongues talk about it. The silent, effectiv work each one will accomplish will amount to an immense quantity in the aggregate. We hav very few such workers as friend Green, and I hope all will take a pride in encouraging him. I wish I was able to buy ten of them right off for free distribution, or ten times ten. I never saw so beautiful a "Freethinker" in print as adorns this poster. The artist who designed it must hav loved the work.

ELMINA D SLENKER.

## Book Notices.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. By D. M. Bennett. Two volumes, comprising 1,792 pages.

The work is not original. The gods and religions are old, and consequently nothing new historically can be said of them. The author has culled from the best sources the best things, and has not only organized a large body of matter on these themes but has put the mass of information at a very small price. In this respect Mr. Bennett is a benefactor to humanity. His generosity in this direction, however, I am sure is not duly appreciated by the Liberals at large. The amount and quality of printed matter here offered for five dollars would not cost less than fifteen dollars if issued from any other publishing house, and if the stereotype plates were destroyed by fire some day, every copy of this encyclopedia of the gods and religions now in the hands of the people would command large prices if offered for sale.

As a work of reference it ought to lie on every Freethinker's table. It is refreshing mentally to rise up and shake off the cobwebs of superstition, and as a sovereign individual contemplate the spider's webs from which we hav escaped. In this spirit I turn over page after page of the 1,792 on "The Gods and Religions of Ancient and Modern Times." I read there that the struggle of the race has been and now is to become better than its religions and to escape from the terror of deities and demons.

With this book on our tables, our friends hav an opportunity to see the character of the literature we prefer. They may become interested enough to open and read a few pages relating to the character of the heathen gods, and afterward possibly read gingerly of our borrowed gods. At any rate this book lying around loose in the home of the Liberal will be a magazine from which ammunition can be had in all quantities for all calibers. A few such books as this and "Supernatural Religion" are worth hundreds of smaller volumes on corresponding subjects, because they are, so to speak, the last word of science. In fact it would be an incalculable gain, even to many Liberals, if they would burn up the old Liberal books, which hav become fossilized, and read over and over the two works mentioned. An individual living on the Rocky Mountains, apart from society, could keep abreast with the progress of the age if he had for his companions these books and the Encyclopedia Britannica. As the latter is to science the former is to religion.

People spend three-fourths of their lives in learning from books things which in the last fourth they are glad to unlearn. Mankind does not begin by reading the right kind of books.

A Sunday-school teacher out West sent to Boston for a Sunday-school library, and not having a catalog at hand to check off his selections, and besides not having himself enjoyed a wide literary culture, left the business of selecting to the bookseller, with the proviso that he would send as many Indian and pirate books as he could; "for," suggested the writer, "our boys like that kind of Sunday-school books first-rate." If this is exaggerated and attributed to somebody "out West," it is nevertheless true that the literature circulated among children and youth in this nursery of the church is trash if not poison, even in the city of Boston.

A Sunday-school teacher, now a minister, told me a few years ago, that he could not secure the attendance of his class of boys, or hav their attention when present, unless he took the most of the hour to discuss the merits of star actors and dramatic companies then in the city. The reason is plain; the stage is real, the Sunday-school unreal.

But returning to the "Gods and Religions," we despair of ever giving a worthy synopsis, much less an adequate review of the work. Vol. I. begins with the gods of the Hindoos, which are classified as Vedic and Brahmanic gods, and which, with the Introduction, cover 115 pages. Then follow the gods of Persia and Chaldea, the gods of Egypt, gods of China, gods of Greece and Rome, gods of the Norsemen, with a glossary, gods of the American savages, gods of the Semitic races, and about two hundred pages of criticism on the Christian Bible.

"The following work," says the author in his preface, 'is perhaps more a compilation than an original production. Much of the data necessarily had to be gathered from various sources, and when it was found in better language than I could clothe it in, I hesitated not to quote freely rather than re-dress it in language of my own. The authorities most used are Mrs. Lydia Maria Child's 'Progress of Religious Ideas,' Rev. James Freeman Clarke's 'Ten Great Religions,' Murray's 'Manual of Mythology,' Clodd's 'Childhood of Religion,' 'Inman's Ancient Faiths,' Tuttle's 'Career of Religious Ideas,' Prof. Draper's 'Intellectual Development of Europe,' Tylor's 'Primitiv Culture,' besides others in a lesser degree."

Vol. II. treats of religions, and has a frontispiece of "D. M. Bennett in prison garb," illustrating what one of them did for him. Of the original man D. M. Bennett, I know somewhat physically and mentally, but of him in the frontispiece, shaven and shorn, and disguised as a felon in "prison garb," I seem to recognize no more the editor of THE TRUTH SEEKER than I do in St. Anthony's picture of the bold, bad man, the obscenist.

These two volumes will be a monument to the name of D. M. Bennett, and will point the finger of shame not alone to the man with the little pistol, but to the bulldozers of the church which set him on and backed him up in his mean business.

The volume opens with primitiv religion, which, when once comprehended, leaves no room for unbounded credulity or faith in any religion, no matter how far advanced. Under this head the writer discusses fetichism, metempsychosis, beginnings of religion, polytheism, mythology, and phallism.

The religions of Brahmanism and Buddhism receive their full measure of attention, as do also the religions of Persia, Chaldea, China, Thibet, Egypt, Assyria, Phœnicia, Greece, Rome, of the Teutons and Druids. Judaism and Mohammedanism are treated in an interesting and instructiv manner, while Christianity comes in for nearly four hundred pages of notice.

I feel rich in the possession of this grand work, this encyclopedia of gods and religions, and am profoundly grateful to D. M. Bennett for compiling and publishing it at such a very low price as to put it within the reach of all.

W. S. BELL.

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THOMAS PAINE, the Apostle of Religious and Political Liberty. By John E. Remsburg. Boston: J. P. Mendum. Price, 50 cents in paper; cloth, 75 cents.

This is a pamphlet of 134 pages, divided into three parts, with an appendix. Part I. is devoted to his life; Part II. is a review of his character and works; Part III. is a vindication. The work is largely drawn from previous biographers, and is a condensed statement of the charges brought against Paine, and a complete refutation of them. The testimonials to his worth occupy forty pages. Mr. Remsburg is an able and at times eloquent writer, and he has proved a good editor in this little work, which will be found very useful in combating the gross falsehoods retailed by the clergy concerning Paine. The work is embellished with a fine steel-plate engraving of its hero.

## At His Father's Grave.

The funeral of Sanford Cartwell, an old Liberal philosopher, took place at Colusa, California, March 19, 1880. The funeral was one of prudence and modesty, the following being the beautiful oration by his son, W. C. Cartwell, at the grave:

*Friends:* To-day has brought to me the saddest task that time is wont to bring for man. Under no circumstance save by request of him could I speak the last words at the grave of my departed father. While we linger a moment here to review one of man's and nature's lovers, each word must be of unaffected truth if, like the drum which rolled the dirge march, we speak in muffled sadness.

If the world of humanity had known the throbbings of this now still and pulseless heart; if the world of humanity had known the sublime motivs of this mind which now must giv up its aim, it would realize how great its loss. Justice is one advocate poorer, truth has lost an earnest researcher, and to-day the goddess of mental liberty stands with one less guard. Once taking an infant from its tiny cradle he was heard to say, "This babe had no choice of life or existence, and can it be possible any being of justice and love would condemn it to the torment of flames?" Then placing it back on its pillow he said, "My answer is a thousand times no." It was then and there, standing with tearful eyes over the cradle wherein slept his first child, he broke the creed chains which held him, and like an eagle set free, he soared higher and beyond the bonds of selfishness to the realm of a philanthropist. He would hav bridged the entire world with kindness, over which might pass and repass the messengers of truth, honor, and humanity. To this far-reaching mind there appeared an agency in the tidal rule and government of man which told him the close of the nineteenth century would bring a "sublime or awful change in the affairs in the world." A change, said he, liberating the mind from the shackles and chains which hav bound it in superstitious servitude or the awful closing of the doors of liberty and Freethought to be barred and guarded by the joint strength of creeds. In all his arguments and contentions for the right he stood firm as the mighty oak, his calmness defying the power of his foes, and never for one moment did he sacrifice principle for policy. He has been a true and loving husband, a kind and patient father, and now, while to him the world stands but little more than three score and ten, death has kissed down his eyelids and he has passed to nature's calm repose. We shall look no more on this form, for the innumerable and quiet messengers of time will come and take the elements and replace them in the great labyrinth of the universe. Yes, friends, his task is done; no more for him the cup of sorrow, the load of care, the voice of gladness, or the songs of love. To-day he is at peaceful rest; he is still; he sleeps. The moment has come when on earth we may giv our father our last token of love. Springtime flowers will grow around this mound; the glory of summer will cherish them in their beauty; stars in silence will look down upon this grave. The tears of night will quiver on the marble tomb, but the morning sun will kiss them away. Words cannot contain our love. Let us try to not mourn, for his life has been upright. Now, with love for the past and present and future, we can but say Farewell! Lower down the grave-earth easy, now, for each sound would strike hard upon my heart.

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DR. N. S. DAVIS, of Chicago, says the fattening of beer-drinkers is not due to increased nutrition, but to the fact that it retards the natural and healthy waste of tissues, and causes a retaining of old material after it should be carried away. In this way beer impairs the vital powers and predisposes the system to yield readily to morbid influences of any kind to which one is exposed.—*Fowler's Health Monthly.*

## Letters from Friends.

To the Editor of The Truth Seeker, *Sir:* Your sympathy for the Greenback-Labor party, at the same time proposing to support Hancock, cannot be politic. I was of opinion you would be the last man to desert a truth that you had found; that you would "freeze" to it sooner.

You seem to think General Weaver stands not a shadow of a chance for an election, and a vote cast for him would be thrown away. If all are made to think and act as you propose he certainly will not get an electoral vote. If every voter who believes in the soundness, stability, and truth set forth in the Greenback platform would stand by those principles, General Weaver would be elected without a doubt. Our only hope just now is to bring the election into the House, where General Weaver will stand as good a chance of an election as either of the other two candidates—Greenbackers, so-called, having the balance of power. The fear that Weaver will not receive an electoral vote, or enough to carry him into the House, is erroneous, provided his friends will stand by him.

Every voter should remember that the issue between Garfield and Hancock is simply a struggle for power. There can be no political issue, judging by the platforms. They stand upon the same planks. The issue really is between the two old fossils and the Greenback-Labor party. Those machine politicians propose to divert the attention of the voters from the truths set forth in the Greenback platform by not attacking them. They will not make war upon that platform before the people. Silence is their strongest weapon, and they know it.

If you will define in the crucible of the brain the issue between Republican and Democrat you will find them to be six the one and half-dozen the other.

They hav marched, counter-marched, fought, and bled, and should die in each other's embrace, and be cremated in the same furnace. Just think for a moment what they hav jointly brought upon the country. They armed brothers with daggers, and sent them on the mission of fraternal blood, thereby sending a mourner's bench into every household in the land. They are now jointly riveting chains broken from a few African slaves upon the Caucasians of this country, by playing into the hands of despots.

You speak of the many issues involving the country, yet none nor all can be equal in importance to the financial question, upon which those old parties are a unit.

In a very few years they jointly created and settled upon the country a debt never equaled by any despotism upon earth in the same length of time. Worse; they each demand the people to pay double the amount contracted for. All of which has been done by their joint manipulations with Aaron's bull-calf.

They hav jointly stolen from the people the greatest domain ever known to the world. All has gone for a mess of pottage. They now stand ready to continue their plunder system, with frauds unequaled in the history of man. Would rather operate separately, but jointly if need be.

General Hancock may be an honest man. He is doubtless a good soldier. As a statesman he has no record. One thing however is evident—the party believe they will be able to control him. His companion for office, English, with the indorsement of the Democracy of the Wall street gold gamblers, is quite sufficient for an alarm.

Principles in politics and religion we demand, and they are proper subjects for discussion. So far as the platforms of the old fossil parties are concerned they are like orthodox religion—not to be questioned. They are platitudes, twaddle, not of the people. The honest voter had nothing more to do in the framing of those platforms than Fijis.

The blarney about honest money, money convertible into coin, is as despotic in principle as words can be. All the planks in those platforms are machine made. The Republicans are "plumed upon glory." The Democracy are anything to regain the power, believing, with the Republicans, that the masses of the people are ready for both whip and spur. For the "dear sovereign people" they hav the same love that a greyhound has for a horned ewe, or that Mr. Truesdell has for the opinion of a common man touching national currency, so called.

No, my dear sir, don't "sear your conscience with Democracy." The party leaders would sell our birthright or crawl into a hollow log or upon it for a platform, if they thought it would re-seat them in the saddle. They hav not a Jefferson or a Jackson in the party—but Belmonts.

The Republican party is as cold as an iceberg in the Arctic Sea. Stand by principle, my dear sir, and if defeated, let us pick our flint and try it again.

Very respectfully, M. J. Hines.

Reply.—We hav no particular objection to friend Hines condemning both the old parties. We are not partisan enough to care a straw for that. We hav heretofore been Republican, but feeling convinced that that party has become recreant to its first glorious principles; feeling that it has committed many flagrant outrages upon its constituents, the people; seeing that it has become tainted with the leprosy of aristocracy and priestly dictation; seeing in the attempt to place General Grant a third time in the presidential chair a decided and alarming tendency to centralization and a "strong government;" knowing that Hayes, its representativ, was controled by priests in a matter which should hav been considered only by statesmen; knowing that it is a Republican clique here in New York that gave Comstock his power, The Truth Seeker has felt constrained to sound the alarm.

We would like to see the government administered on a constitutional basis. From the documents put forth by the various parties, it seems to us that Hancock is the one who would come nearest to our idea of Jeffersonian democratic principles.

Our prophecy that Weaver would not get an electoral vote, and that consequently a vote for him is a vote to keep the Republican party in power (which we should regard as a calamity), is likely to come true. Alabama, which he claimed as sure for the Greenbackers, has gone Democratic by something over 50,000 majority, although the Greenbackers united on the ticket with their deadly enemies, the Republicans. Talking of the Greenbackers sticking with Spartan-like courage to their principles really looks a little like buncombe when we see them unite with Republicans and hav their candidates' expenses paid out of Republican pockets in one state (Alabama), and with the Democrats in another (Maine).

The politicians who run the machine of the Greenback party are, we fear, a good deal like other machine politicians, while it would be arrogant indeed for the rank and file of any one party to claim that they alone vote for principle. There are undoubtedly good and true men in all the parties. The Greenback party, too, has put at the head of its ticket one whom the most enthusiastic Greenbacker we know denominates a bigot, and we cannot vote for a bigot. Both the other candidates are far more liberal men than Weaver, and we support the Democratic candidate because we believe that he will abide strictly by the Constitution and not endeavor to centralize the government. We also believe that he will not be controled by ministers, while Garfield, as a preacher, a prominent member of the Disciples' church, and an activ participant in prayer-meetings, would most assuredly be under the influence of the church. Indeed, it is an open secret in Garfield's own neighborhood that he was elected to Congress by the Campbellites and kept there by them. His chief qualifications were that he was a good preacher and prayer, and belonged to that sect. We hav had one goody-good little Sunday-school boy in Washington, and this office has felt the effects of it. It does not want another 'four years of psalm-singing in the White House."—Ed. T. S.

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St. Catherines, Ont., Can., August 1, 1880.

To the Editor of The Truth Seeker, *Sir:* I perceive that the numerous readers of your able paper are about being inflicted with another religious confab—to the exclusion of other and more valuable matter—like unto the one you had some time ago, and against which so many entered their protests.

But methinks you will say, "This will be much more interesting than the other you speak of, for the reason that the combatants are much more able and better posted on the subject-matter under discussion than those you allude to were." I, for one, care not how able or well posted they may be; they can educe for argument nothing more than what has heretofore been educed and repeated thousands upon thousands of times ever since the year one, and that is what I take exception to.

It matters not how good a thing may be, it will make it no better to repeat it a thousand times over. It may be I am the only one on this earth who is so thoroughly disgusted with repetition, but I apprehend all reasoning, thinking, sensible people are more or less disgusted, and take exception to continued repetition upon any subject.

You will, of course, readily perceive that Mair in his various assertions from time to time resorts as usual for proof to that wonderful book that has been so much descanted upon for centuries past, and it may be proof to some, but not to me, and he may hav spent much precious time (perhaps not foolishly) in perusing said book, and with a retentiv memory be able to readily repeat it, but does that make it reasonable, truthful, and reliable?

There are many good sayings in said book (but none the better for being there), and there are very many bad sayings and commands, many of which are attributed to the God of the Jews, but I don't believe in any such God of wrath, vengeance, and inconsistencies, but rather in an all-creativ power which pervades the whole universe; therefore you will readily see why I am not entertained with such debates or discussion. Others may be, if so I feel to pity them. It may be well enough orally and locally for those who are not quite out of the traces yet.

Furthermore, I will venture to say that Mr. Bennett is not entertained with such discussions, for he has to meet him on his own ground, which I think is not pleasing to him. I presume he would much prefer to originate new, philosophic, and instructiv matter, which he is quite capable of doing, to occupy the columns of The Truth Seeker instead of such debates.

His letters from abroad I hav no doubt will be more entertaining to thousands of his readers than said debate, and I, for one, hope that the circumstance of his going to Brussels will be the means of ending that same.

I was much pleased to learn the fact that the ill-feelings between Mr. Bennett and Mr. Underwood had been amicably settled. Mr. Underwood, evidently, has talents which should not be lost to the Liberal cause, and I was grieved (judging from reports) that he had seemingly gone astray, but all is well that ends well. I shall pray that The Truth Seeker and its proprietor may now hav a clear sea, for a time at least; nothing to mar its peace and prosperity.

I advocate forbearance with every one in so far as it can be consistently exercised. Rashness often makes trouble.

Your next Presidential election is a knotty question for the Liberals to get over, and unless they decide to wave old party feelings for the good of the cause I fear not much good will come to them from it, and that will be just what will please your enemies. I take sides with Messrs. Bennett and Leland, for I think them sound on that question. Your Republican party has been in power for a long time—from my observation and experience in politics, too long for any party to be in power, for however honest and reliable they may seem to be at the commencement they will become dishonest and corrupt after the second term if not before, and you all know what the party now in power hav and what they hav not done, consequently what you may expect of them should they succeed to power another term.

I can readily see from my independent standpoint that Messrs. Bennett and Leland's arguments on putting the Democratic party in power for a couple of terms would be quite beneficial to the Republican party by way of purging them of the dishonesty, corruption, and unreliableness which hav been accumulating upon them for a quarter of a century past. And from the two platforms—and the two men made choice of for President—I think it would redound to the good of the Liberal cause if the Liberal party would but fall into line with the Democratic party at your election in November next. Your third political party don't amount to much as yet.

Please overlook my seeming rudeness of expression concerning your politics, the only excuse I can giv being my zeal for the Liberal cause. Hoping the said election may result in the good of said cause,

I remain yours as ever, C. B. Thompson.

Remarks.—With all respect for our esteemed friend we would say with regard to discussions, that they hav a special interest for many readers, especially those who are beginning to examin theological questions. When each side has a chance to say all that can be said in its favor, and then the other to combat it, the readers hav a better chance for deciding where the truth lies than by reading one side only. As proof of the popularity of this species of literature, it may be stated that debates and discussions between Liberals and Christians hav a very good and steady sale. Many prefer to hear what can be said on both sides. Many new subscribers to The Truth Seeker expressly stipulate to hav their time commence with the Discussion. We hope our friend, and others who are not partial to a discussion will bear in mind that many are in favor of it. It certainly may be hoped that arguments will be used on either side that will prove of interest to thousands of readers. It is doubtless difficult to get up much that is really *new* on either side, whether by discussion or otherwise, but the thoughts can be presented often in a new form. At all events, if the discussion is sometimes dull to a portion of the readers, it occupies but a small part of the paper and there is always much besides that is interesting. It is hoped all readers may be suited.—Ed. T. S.

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Cincinnati, O., August 1, 1880.

Mr. Editor: T. C. Leland's political doctrin is neither good nor brave. It looks as if he thought every Liberal should turn hypocrit and vote for spite. But it should ever be remembered that mankind ought to possess a firm principle and never be guided by any sore in a tender spot. Moreover, the Democratic party is corrupt to its core, and no good can ever be gained from it. So getting out of the Republican party into the Democratic would be jumping from the frying-pan into the fire. It won't do. Rather let all the old corrupt parties go and bravely start a new national party, with supreme liberty of thought, and free from every sectarian dogma. What if our party be small and be beaten a thousand times! Better be amongst the fallen braves than thrown in as a tub to the whale with any party that is strong in numbers and much stronger in ignorance. We do not want any man of sword and flame. The gunpowder party is the curse of nations. Let us hav peace, intelligence, and the most progressiv order of things, such as every man of sense, reason, and patriotism would hail with delight and support with the utmost zeal.

Let a Liberal ticket be put in the field at the Hornellsville Convention. We hav the finest material on the globe to run a campaign. Set the ball rolling, and may it land in the White House! T. Winter.

[Reply.—Those who advocate a separate party for Liberals hav little conception of what it costs to organize and run a party. The two large parties in our country will not spend in the present campaign less than five or ten millions of dollars. To get up candidates for electors in every state, and to even make a very slight effort at canvassing before the people, with the electioneerers, ticket-holders, etc., at the polls, would cost $100,000 or $200,000. Who is prepared to furnish the money? Political parties are expensiv affairs to run, and those who recommend Liberals having a separate party of their own are extremely impractical and scarcely know what they are talking about. Even if we could raise $50,000, and be able to get up a feeble little party, what possible good would it do? None whatever. Not half the Liberals would vote the ticket, anyway. We would succeed in being laughed at by everybody, and would never come within fifty miles of electing a single officer. The better way for Liberals is to co-operate with the party they like the best, and when a party wrongs them seriously, to join in with the opposit party and whip them out as punishment.—Ed. T. S.]

## Donations to the Parton Fund.

The following generous donations in behalf of The Truth Seeker hav not hitherto been acknowledged: E. Worman, $1; John Maxwell, $1; R. McIntosh, $5; John McDougall, $6; J. F. Smith, $5; Thomas Reeder, $5; L. Tabor, $1; James Brown, $10; J. S. Shepherd, $1; John Van Valkenburg, 50 cents; John W. Sherry, $1; Thomas Fryer, $1; Gilbert Arnold, $1; Jacob Schule, $2; John Rees, $1; S. R. Shepherd, $1; Mrs. Grace L. Parkhurst, $10; W. W. Dunham, $5; George Williams, $1; a Rochester Friend, $10; Mrs. Letsie A. Allen, $10; Jacob L. Reitzel, 25 cents; J. H. Cook, 80 cents.

We here return our grateful thanks for the kindness of generous friends. We shall endeavor to prove worthy of the confidence bestowed. D. M. B.

## Brussels Donations since Last Report.

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| John G. Kendall, | $1.00 | J. Reithmuller, | 1 00 |
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| James Parton, | 10 00 | | |

The two recipients of these kindnesses express their hearty thanks for the favors thus bestowed. May the generous liv forever.

## The "Posters."

To the Editor of The Truth Seeker, *Sir:* Please publish the following from brother Walser, editor of the Lamar (Mo.) *Liberal.* H. L. G.

Lamar, Mo., Aug. 3, 1880.

*Bro. H. L. Green:* Your poster at hand. It makes a fine show, and ought to be posted in every town in America. They would do more good than a thousand lectures. But few will trust themselvs to hear a Liberal lecture. Send me some as per stamps inclosed. Yours for the cause,

G. H. Walser.

P. S.—How can we, from western Missouri, get the proper reduction to attend your Convention?

Ans.—Get an excursion ticket to Chautauqua Lake, and there get another. H. L. G.

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We thankfully acknowledge a donation of 80 cents from our friend J. H. Cook, of Columbus, Kan., on the Parton Fund. We should hav attended to this much earlier.

## The Skylark.

*A Song for Children.*

BY CHAS. BRADLEY AND WILLIE FEICKART.

"Hark! hark! the lark at heaven's gate sings
And Phœbus 'gins arise,
His steeds to water at those springs,
On chaliced flowers that lies;
And winking Mary buds begin
To ope their beauteous eyes,
With everything that pretty bin—
My lady sweet, arise.
Arise,
My lady sweet, arise." —*Shakspere.*

Nigh to a brook,
Where I mistook
My shadow in the water,
A bluebird sung
When spring was young,
And summer piping after.

Bright April showers
Kissed the wee flowers
With soft and dewy kisses;
By all the powers,
This world of ours
Was made but for the misses!

Just then a lark,
A choral spark,
Flew high above the meadow,
With unseen wing:
Still he did sing,
And this the song he said: "Oh,

"Rejoice, rejoice,
Ye girls and boys;
May sorrow never fright you;
While I can fly
Beneath the sky,
I'll sing for to delight you."

In the sad deeps
Where sorrow sleeps,
To wake to sorrow deeper;
Sorrow would end
If God should send
That tranced song to the sleeper,

Near unshut doors,
Where lovelight pours,
Where waters of life flow,
All silent stand
The angel band;
They're listening below.

Wings pressed to breast,
To the dear nest
A gliding star he falls:
Echo still there,
Through the still air,
To answering echo calls.


## Superstition in all Ages.

**By JOHN MESLIER.**

A Roman Catholic Priest,

Who, after a pastoral service of thirty years at Etrepigny and But in Champagne, France, wholly abjured religious dogmas, and left as his "Last Will and Testament" to his parishioners, and to the world, to be published after his death, the above-named work, entitled "Common Sense."

This is a powerful work, and is attracting much attention from the Liberal public. No more scathing arraignment of the Christian system has ever been made, not even by Voltaire, as he himself confesses. The following is the opinion of a distinguished Liberal concerning the book:

NEWBURYPORT MASS., Sept. 23, 1878.

*To Miss Anna Knoop, Dear Madam:*

The work of the honest pastor, Jean Meslier, is the most curious and the most powerful thing of the kind which the last century produced. Thomas Paine's "Age of Reason" is mere milk and water to it, and Voltaire's "Philosophical Dictionary" is a basket of champagne compared with a cask of fourth-proof brandy. You hav done a virtuous and humane act in translating his book so well.

JAMES PARTON.

Price, cloth, $1.50; paper, $1.60.
D. M. BENNETT, 141 Eighth St., N. Y.

## MODERN THINKERS:

What They Think and Why.

**By V. B. Denslow, LL.D.,**

With an Introduction by

ROBERT G. INGERSOLL.

The work contains critical essays upon Emanuel Swedenborg, and the origin of the Christian ideas of heaven, hell, and virtue; Adam Smith, founder of the school of Economists; Jeremy Bentham, the apostle of law reform and of utilitarianism in morals; Thomas Paine and his relations to the Declaration of Independence and democracy in America; Charles Fourier, the philosopher of passional harmony and co-operativ association; Herbert Spencer, a review of his theories of evolution and of morals; Earnst Haeckel, the demonstrator of the doctrin of evolution; Auguste Comte, founder of the Positive philosophy and pontiff of the "Religion of Humanity;" and an essay on the authorship of Junius, as a sequel to the critique on Thomas Paine.

This volume consists of 384 pp., 12 mo, and is illustrated by portraits of each of the eight great thinkers, and opens with an introduction from the pen of Col. Robert G. Ingersoll.

Cloth, $1.50. Sold at this office.

## NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

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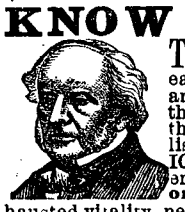
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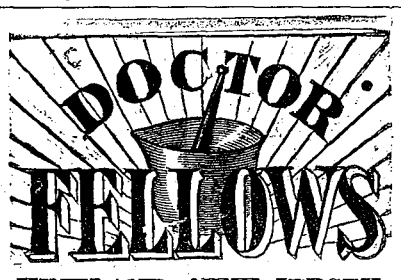
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## Gems of Thought.

Cut out the rotten from your apple;
The apple eats the sweeter. —*Tennyson.*

In the present state of the world it is practically impossible that writings which are read by the instructed can be kept from the uninstructed. If the teachers of mankind are to be cognizant of all that they ought to know, everything must be free to be written and published without restraint.—*Mill.*

In examining the evidences of Christianity, let every prepossession be swept away and room be left for the understanding to expatiate without fear and without incumbrance. . . . No partiality of the heart or fancy is to be admitted, and no other influence acknowledged than the influence of evidence over the convictions of the understanding.—*Dr. Thomas Chalmers.*

In studies, whatsoever a man commandeth upon himself, let him set hours for it; but whatsoever is agreeable to his nature, let him take no care for any set times, for his thoughts will fly to it of themselvs, so as the spaces of other business or studies will suffice. A man's nature runs either to herbs or weeds; therefore let him seasonably water the one and destroy the other.—*Bacon.*

Courage, when it is a virtue, is the sacrifice of our personal safety to the interests of our kind, which rises to its highest pitch in the case of martyrdom. Temperance fits us to perform our duty to society, and spares, while intemperance wastes, the common store. Chastity is, in like manner, a sacrifice of the sensual, animal passions to the social principle, since the indulgence of lust both involves the corruption and misery of its victims, and destroys in the man who indulges it the capacity for pure affection.—*Goldwin Smith.*

Be mine a philosopher's life, in the quiet, woodland ways.
Where, if I cannot be gay, let a passionless peace be my lot;
Far off from the clamor of liars, belied in the hubbub of lies.
From the long-necked geese of the world that are ever hissing dispraise
Because their natures are little, and, whether he heed it or not,
Where each man walks with his head in a cloud of poisonous flies. —*Tennyson.*

Why is it thought so very wicked to be an unbeliever? Rather, why is it assumed that no one can hav difficulties unless he be wicked? Because an anathema upon unbelief has been appended as a guardian of the creed. It is one way, and doubtless a very foolish way, of maintaining the creed, this anathema. When everything may be lost unless one holds a particular belief, and nothing except vulgar love of truth can induce one into questioning it, common prudence points out the safe course; but really it is but a vulgar evidence, this of anathema.—*Froude.*

The end of theological dogmatism is at hand. Less and less will men talk of God "as if he were a man on the next street;" of immortality as if some one had returned with tidings of the land beyond the sea. But if the idea of God loses something of warmth, it will gain something of pureness. If it becomes less familiar, it will become more holy. And the idea of immortality will not be less but more religious when, ceasing to be a dogma, it becomes a tender hope, ever subordinate to a perfect trust that the Eternal knoweth what is best. I fear no more that men will cease to be religious than that they will cease to be moral.—*J. W. Chadwick.*

A MISGIVING.

Past praise, past blame, past joys, and past regrets,
At length thou sleepest cold in thy green grave.
Where the close dew, the mourning cypress wets,
And the wind sobbeth low or frenziedly doth rave.
Is, then, the strife all done,
Is, then, the rest all won.
For which the weary hearts of toilsome mortals crave?

Thrice, oh, thrice blessed thou if this be so!
Soft is the covering of the green, green earth.
Sweet is the sleep that knows not joy or woe,
Remote alike from tears or feverish, restless mirth.
Is, then, the strife all done,
Or but the strife begun?
Vain quest! The dead are silent. Knowledge hath its girth. —*Canadian Spectator.*

The anxious, believing Christian says, "I would be exceedingly glad to get you out of the gloom of Atheism." But there he is certainly in the wrong. Atheism is far from gloomy. It is full of light, brightness, and beauty. It has no "original sin;" no "man was made to mourn;" no dark, gloomy, terrible hells, and no fears of what may be after death. But all is hopeful, cheerful, and pleasant. Atheism sees the loving hand of nature in all that exists. Happiness, health, and joy are the boon of every living being by nature's bounteous, all-giving behest; but as there are exceptions to all rules, the sickness, suffering, and misery that visit one here and another there shadow somewhat the brightness of the picture. Yet perhaps life, as a whole, is no less enjoyable because of the somber clouds that flit across its sunny fields. Contrasts giv one a keener sense of appreciation, for we prize the lovable and the enjoyable all the more by the comparison with their opposits. I would like the believer to show me one Atheist who is gloomy; one who is not more buoyant, more happy, and more full of the joy of living than the average Christian is.—*Elmina D. Slenker.*

## Odds and Ends.

It will take a pretty hard frost to kill the speech crop that is coming on now.

The heft of a woman cannot, with any amount of correctness, be arrived at when judging by her sighs.

Miss Tanner, who recently married a widower named Hyde, with eleven children, says she has given up tanning and is now dressing Hydes.

The young man who dropped a ten-cent piece down his sweetheart's neck and called her a dime savings bank, had a dividend declared on the spot.

A Philadelphia debating society is wrestling with the question, "Can a married man be a Free Mason?" He can provided he is not "lectured" to death at home.

"Julius, did you 'tend de las' meetin' ob de debatin' society?" "Yes, sir." "Well, what wur de fust ting dat cum afore de house?" "Why, it was a charcoal cart."

"Pa," said a six-year old cherub to his paternal ancestor, "when is a locomotiv like a rocket?" "Giv it up, sonny." "When it is fired up," replied the cherub.

A young gentleman was accusing another of having a big mouth. "Yes," said the other, "but nature had to make yours small so as to giv you plenty of cheek."

Teacher: "What is an abbreviation?" Scholar: "A shortening." Teacher: "Yes; giv me an example." Scholar: "Some folks use butter, but mother says hog's lard is good enough for anybody."

A man who was suffering from a boil on his face pettishly exclaimed, "I wish I knew the best place to hav a boil!" to which his little girl responded, "Why, papa, the tea kettle is the best place for a boil!"

Proprietors of hotels at seaside resorts are endeavoring to get up a rush of visitors through skilfully written newspaper articles, hinting that the female bathing costume is shockingly immodest this season.

Harvey Smiggins says that it puzzles him how strange men walk into houses and abstract fifty or a hundred dollars from a bureau drawer. He says he couldn't do it in his own house, and he knows every nook and corner in it.

There are mean men in this world, and in that class may be reckoned John Snedicker, of Jersey City, who, hearing that two of his bragging friends had gone fishing, hied him to the market and bought every trout to be had.

He had one son hanged, another son in the penitentiary, and his wife eloped with a chromo peddler. "Hav you any family?" he was asked by a fellow-passenger. "None to speak of," was the prompt response to the census man.

"I'll teach you to lie, and steal, and smoke, and use profane language," said an irate Galveston parent to his eldest offspring, at the same time swinging a good-sized sapling; "I'll teach you, you young scamp." "Never mind, father, I know all them branches already."

A Yankee stopped at a Saratoga hotel and the landlord charged him $5 a day for five days. "Didn't you make a mistake?" "No," said the clerk. "Yes you did; you thought you got all the money I had, but you are mistaken. I hav a whole purse full in another pocket."

A young man who livs in a boarding-house wants to know how he can play the violin without disturbing the other boarders. Soap the bow, young man, soap the bow, and bathe the strings twice a day in sweet oil. Then you can sit up all night and play overtures, and nobody will mind it.

An Irishman who had a pig in his back yard was observed to adopt the constant practice of filling it to repletion one day and starving it the next. On being asked his reason for doing so he replied, "Och, sure, and isn't it that I like to hav bacon with a strake o' fat and a strake o' lane, aiqually, one after the t'other?"

"Yes," said the witness, "I remember the defendant's mother crying on the occasion referred to. She was weeping with her left eye—the only one she has—and the tears were running down her right cheek." "What!" exclaimed the judge, "how could that be?" "Please, your honor," said the witness, "she was awfully cross-eyed!"

An agent who had sold a Dutchman some goods was to deliver them at the residence of the purchaser. The Dutchman gave him the following directions: "You shoost goes behind de church; den you turns up de right for a while till you comes to a house mit a pig hog in der yard. Dot's me."

A gentleman being threatened with an infectious fever, said to his little son who in an affectionate mood wished to embrace him, "You musn't hug me; you'll catch the fever." Willie, standing back, looked in amazement upon his papa, who, by the way, is a pattern of propriety, and quickly asked, "Why, papa, who did you hug?"

She chucked him under the chin, and then
I saw him seize her hand;
The light from her diamond ring it flashed,
Like a star supremely grand.
I heard him whisper of love and truth,
But she turned away her head,
And told the beautiful smiling youth
She'd rather hav cream instead.


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Vol. 7. No. 34. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, August 21, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

THE eloquence of a Wisconsin divine on the iniquity of any money dealings on the Sabbath had such a telling effect on his enthralled audience that not a cent appeared in the collection plate.

IN the sanctimonious village of Delhi, Delaware county, a man was recently fined $1 and costs for taking a load of hay out of his barn, spreading it out to dry, and then returning it, all on Sunday.

THE Prussian Government, it is said, are seriously thinking of abolishing civil marriage. They profess to be shocked at the wide and rapid spread of irreligion and rationalism, and consider that some step like that contemplated is necessary to recall the people to a sense of their religious duties.

G. M. MAIR and D. M. Bennett, editor of THE TRUTH SEEKER, are debating the questions of the origin of bibles, gods, and religions, and "all that the names imply" in THE TRUTH SEEKER. Mr. Mair handles his side of the case with more ability than has any other of his class of religionists.—*Cloud County* (*Kas.*) *Blade.*

THE *Athenæum* says that the publication of the revised version of the New Testament will not take place until the spring of 1881, when the Greek texts will, no doubt, be completed. The editorial work, as regards the revised English version, has been intrusted by the universities to the Rev. J. Troutbeck, the secretary of the New Testament Company.

D. M. BENNETT, of THE TRUTH SEEKER, is claimed as an accession to the Hancock rank. The Democracy are welcome to him.—*Terre Haute Express.* Now let pagan Bob Ingersoll and Dr. Monroe of the *Seymour Times* flop into our ranks and make it unanimous for Hancock. The Lord is on our side this year and so are all the Christians.—*Albany Ledger-Standard.*

GEN. JAS. A. GARFIELD is the Republican candidate for President. Gen. W. S. Hancock is the Democratic candidate. Gen. James B. Weaver is the Greenback candidate. Gen. Neal Dow is the Prohibition candidate. Gen. Jno. W. Phelps of Vermont is the Anti-Masonic candidate. Gen. Susan B. Anthony is the Female Suffrage candidate. Gen. D. M. Bennett is the Liberal candidate, and the ghost of Gen. Geo. Washington is the Spiritualists' man. Socialists, Babies in long clothes, and the Chinese citizens are yet to hear from.—*Mt. Pleasant* (*Pa.*) *Times.*

RABELAIS, whose statue has just been unveiled at Tours, was some time Doctor of Medicine in the University of Montpelier, monk of the Franciscan Abby of Seuilly, near Chignon, and curate of Meudon, near Paris, where he died in his seventieth year, in 1553. To the French clericals Rabelais, although he was patronized by popes and petted by cardinals, is as much of a "*bete noire*" as the loathed Voltaire himself. Rabelais did the monastic orders of his time in France far greater harm than Henry VIII. had done them in England. The bluff king only turned them out of their convents and robbed them of their land, but the great satirist robbed them of their good name and held them up to ridicule.

ONE of the "tallest yarns" heard for a long time is the story of W. H. O. Billmire, sexton of the Mt. Vernon Methodist Episcopal church of Baltimore, who disappeared last October with $3 000 pew money. He says he was decoyed away from his home, taken into a hack, knocked down, chloroformed, and robbed. Afterwards he says he found himself upon a vessel in Chesapeake Bay, from which, when upon the ocean, he was transferred to a small boat and set adrift. He was picked up by a ship and taken to Hong Kong, from whence he worked his way back. Although Mr. Billmire is very pious, his story is doubted, and he will hav a chance to prove it in a court where romancing is at a discount.

WHILE at mass last Sunday a congregation at Glendore, Ireland, were placed in imminent peril by the good Lord they were worshiping. A freshet swept through the edifice carrying everything before it. Many were drowned, but the priest succeeded in getting on to high ground and was saved, which is regarded as providential or otherwise, according to the bias of the reader. It is curious that the Lord should hav chosen to drown the people who went to church, while the sinners who stayed away were left undisturbed. According to the "fitness of things," he ought to hav pointed a lesson to the worldly by taking them and leaving the worshipers. But "his ways are not man's ways," and if the pious are satisfied with his mode of conducting his business the worldly ought to be.

THE *Cincinnati Enquirer* some time ago had the following bit of political gossip. It is interesting reading since the nominations: Bob Ingersoll, you know, was an applicant for the Spanish Mission, and Blaine interested himself in his behalf, making a direct appeal to Hayes in his behalf. He didn't get the appointment, though, and everybody said it was because Mrs. Hayes put her veto on it. The fact was that John Sherman went to Hayes and interfered in the matter, holding up his hands in holy horror at the idea that the Republican party, the party of morality, the protector of religion, and all such stuff, should send abroad a rank Infidel to represent it at a foreign court. Blaine heard of it indirectly through Schurz, who is as much of an Infidel as Ingersoll, though he does hold a place in Hayes' cabinet, and he put Mr. Sherman's name down in a little blank book to be remembered.

THE Ohio man, says Peck's *Sun*, is always the leader in all new enterprises. Last Sunday a sad-looking young man entered a church at Columbus, Ohio, and whispered to the sexton that he would like a front seat, as he was very deaf. The sexton looked into the faded blue eyes of the applicant for a front seat, and with a sigh led him to the extreme front, where he could gaze down the throat of the reverend expounder. The service proceeded, and the deaf man took it all in. When the orchestra struck up he gazed at the soprano as though her sweet voice was music to his left ear. He took a libretto and followed the course of the opera like a thoroughbred, and when the collection was taken up he chipped in a lead quarter as though it was lead cast upon the waters, which would return in about seven minutes. When the minister asked the conundrum, "Let us pray," and closed his eyes, the deaf man knelt down, the choir went to sleep, and all was quiet as a store that does not advertise. Then the deaf man crawled to the table where the corn-popper was that contained the collection money, emptied the contents into his hat, and lit out, with the sexton and two deacons following him. He was a fraud. Now when a deaf man comes to that church the sexton knocks him down and drags him out on the steps.

THE Commissioners of Immigration of this city a short time ago issued an order which displeases very much the city "missionaries" of the various denominations, who look upon Castle Garden as a fishing ground whereon they catch gudgeons of all sorts and sizes. By this order they were placed upon the same footing as other boarding-house runners, being excluded from access to the Garden till the officers of the Board had finished their connection with the immigrants. The reason for the order was the continued complaints that the "missionaries" were using their privilege to influence the sale of tickets and of land and the exchange of money, receiving therefor commissions from the railroad agents and money brokers. The missionaries admit keeping boarding-houses, where immigrants are charged $1.50 to $2.00 per day, and the taking of commissions for the sale of tickets and lands, but claim they do it for the good of the immigrants, as in their houses religious instruction is thrown in with the hash and beans free gratis for nothing. Just how free prayers and sermons aid the immigrants they do not state, and it is more than probable the immigrants would willingly dispense with them if they could get through New York to the West without being robbed at every turn by boarding-house keepers, religious and otherwise.

MASSACHUSETTS has a rigorous but neglected law that "whoever travels on the Lord's day, except from necessity or charity, shall be punished by fine not exceeding $10 for each offense." This statute was enacted as late as 1836, and is only a slight modification of the statute of 1692, which said, "No traveler, driver, horse courser, wagoner, butcher, higgler, or any of their servants shall travel on that day or any part thereof, except by some adversity they are belated and forced to lodge in the woods, wilderness, or highways the night before; and in such case to travel no further than the next inn or place of shelter on that day, upon the penalty of 20s." The existing statute was habitually taken advantage of by railroad and steamboat companies in case of accidents on Sunday, the defense being successfully made when suits for damages were brought, that the injured persons were violating the law by traveling on Sunday, and therefore could hav no legal status in the proceedings. However, in the case of a man who, while driving in Boston on Sunday, was bitten by a dog, the Supreme Court has just decided that, "though the plaintiff was illegally traveling on the Lord's day, his illegal act was not a contributing cause of his injury, so as to defeat his right to recover." Another recent case was that of a man who, having gone to the funeral of a relativ on Sunday, rode out of his way to call on a friend. He was injured by reason of a hole in the street, and sued the city for damages. The decision is against him.

CHARLES BRADLAUGH is having all the law, it would seem, that one man can handle. Besides being sued by a Mr. Henry Lewis Clarke for sitting and voting as M. P. without having taken the oath (the penalty for which is a fine of £500), he has been obliged to sue a few newspapers for libel. In his proceedings against the *Yorkshire Post* for one very gross slander, he is obliged to answer interrogatories not only as to doctrins he has taught and works he has published during the whole of his life, but also to works he may hav happened to refer to. Although these hav little or nothing to do with the matter they are relied on to warp the minds of religious jurymen, and are calculated to greatly annoy Mr. Bradlaugh by putting him to great expense. In his suit against the editor of another paper, the *British Empire*, he will, probably hav to summon large numbers of witnesses from various parts of England to speak of what happened at lectures delivered as far back as 1860. His friends wish him to sue a few more, but he says he is not rich enough to afford the luxury. He asks his friends to constitute themselvs advocates for him and fight his battles where he is slanderously assailed by electioneering opponents. Mrs. Besant will probably on her own account sue Sir John Hay and the *Glasgow News* for what Mr. Bradlaugh calls an "infamous, most cowardly, and utterly uncalled for attack." Mr. Bradlaugh foreshadows the necessity of severe retaliations on the Tory leaders who permit their followers to make unrebuked these indefensible attack upon himself and Mrs. Besant.

PRACTICAL philosophy, according to the Detroit *Free Press*: "Walkin' ont dis mawnin' to behole de bewtiful in natur'," began President Gardner as he arose "my mind recollected dat I had been axed to splain de true secret o' happiness. In de fust place, when am a man happy? Is it when he has lots o' money—when he has fixed his enemy—when he travels an' sees de world—when he has a good home? An' how many grades of happiness kin you count up? An' what am happiness, when you boil it down? Happiness, as an old black man like me defines it," continued brother Gardner, "am not sto' cloze, a fat wallet, a big house an' ice cream ebery night afore you go to bed. When I looked about me arter a wife I didn't look fur anything gaudy. I knew I mus' ma'ry a black woman or none at all. I knew she'd be away off on her Greek an' Latin, an' so when I got my ole woman I war' not a bit dis'pinted. She am as good as I am, an' what more can I ask? When I war' free to start out I reasoned dat I mus' job 'round at dis an' dat, kase I had no trade. I nebber counted on havin' more dan a cord of wood an' five bushels of 'taters ahead, an' I nebber hav had. I knew I'd hav to liv in a small house, own a cheap dog, liv an' dress plainly, an' keep dis black skin to de grave, an' it has all happened jist as I 'spected. I am happy kase I hav'n't 'spected too much. I am happy kase I doan't figger on what I havn't got. I am happy kase I reason dat de weather can't allus be fa'r, money can't allus be plenty, good health can't allus last, an' yer bes' fr'ends can't allus be counted on. If dar' am any secret of happiness I believe it am dis, an' we will now begin de reg'lar bizness of de occashun."

## Events of the Week.

RICHMOND, Quebec, is a sufferer by a recent fire to the extent of $75,000.

ADELAIDE NEILSON, the celebrated actress, died suddenly in Paris on the 15th.

A SIX-DAY go-as-you-please race between men and horses is announced to take place in Chicago soon.

TWENTY-ONE Nihilists were recently tried at Kieff, Russia. Two were condemned to death, the rest to penal servitude.

THE Jesuits in Spain are accused of instigating a movement to place the very pious pretender Don Carlos on the Spanish throne.

IT is rumored that Russia has been assisting the Afghans in their recent demonstrations against the English army of occupation.

A HOME rule demonstration at Glasgow, Scotland, on the 14th was attended by thirty thousand Irishmen from all parts of Scotland.

SIX men were poisoned by eating watermelons, recently, in Falls county, Texas, dying in a few minutes after partaking of the fruit.

IN a recent contest at Creedmoor rifle range between Canadian and American riflemen, the Americans were victors by thirty-eight points.

Two trotters, Maud S. and St. Julien, made the fastest time on record on the Rochester track on the 12th. Each trotted a mile in 2:11½.

THE well-known English philanthropist and millionaire Lady Burdett-Coutts is about to be married. She is seventy-seven, he is twenty-eight.

FORTY-FIVE young ladies became "brides of the church" at one fell swoop in Baltimore, Md., on the 14th. They hav entered the convent of Notre Dame in Baltimore county.

A RAILROAD conductor on the Northern Pacific Railroad killed his wife and immediately afterward put a bullet through his own head at Minneapolis, Minn., on the 13th.

A LAWYER in Bath, New York, who had been clandestinely married to a young lady against the wishes of her parents, recently shot and killed his wife and then blew his brains out.

A WHARF at Mount Hope, Mass., upon which were standing a large number of excursionists, broke down, a few nights ago, throwing them into the river. How many were drowned is not known.

A PARTY of grain speculators who some time ago purchased sixteen million bushels of wheat in order to make a "corner" and control the market, hav been compelled to sell out at a loss of several million dollars.

THE Hudson River Tunnel Company continue to pay the wages of the twenty drowned men to their widows, and will do so until the tunnel is finished. The bodies of the victims will not be recovered for a month yet.

FIVE hundred workmen are lying idle at Rockaway Beach, unable to leave, and many of them actually suffering for food, because the builders of a new hotel are unable to pay them the money due them for their services.

ONE thousand pounds of powder exploded in the railroad station at Red Hill, Col., on the 13th, blowing the depot and every building in the place to atoms, and killing two men and injuring three others, one of them fatally.

AMBITIOUS young men in different parts of the country are trying Dr. Tanner's plan of fasting for forty days, but generally giv in after a few days' trial. Dr. Tanner is now as strong and hearty and good-looking as ever.

A PARTY of men boarded a vessel at Queenstown, Ireland, not long since, and, after securing the captain and crew, took several cases of rifles from the cargo. It is said to hav been a plan arranged by the Fenians to get the arms landed.

Two loaded passenger trains crashed together at May's Landing, N. J., on the 11th, instantly killing fifteen passengers and injuring fifty others. The trains were going the same way at full speed, and only a short distance apart. The foremost train stopped suddenly and the rear train plunged into it, with the above result.

# Communications.

## The Proprieties which Should be Observed on the Occasion of Birth, Marriage, and Death.

There are in the lives of most persons three events which are recorded in the family register, published in the newspapers, and considered epochs—*birth*, *marriage*, and *death*. Thus we say of a man, such a thing occurred ten years before he was *born;* such another took place the year after he was *married*, and such another five years before he *died*. Our opinions and customs hav all come down to us from our ancestors, modified by the great law of evolution, and we hav a right to sit in judgment on them and thus carry on the process of change and improvement. The writer of this article thinks that in regard to the three events named there is great room for improvement in our thoughts and ways, and hence he calls the attention of those readers of THE TRUTH SEEKER who are Spiritualists to the subject, hoping it will not be considered undeserving of their attention.

The Spiritualists are a distinct class of people in their opinions concerning Man's place and destiny in the Universe; and from those opinions, when they grow into convictions, inferences can be made which are very far-reaching in their beneficial effects upon society. Many customs are founded on dogmas in religion which modern science proves to be false. Spiritualism, in its grand phenomena, makes no claims to supernaturalism, but entirely repudiates it. It needs, therefore, as a reform movement, no priesthood, no church in the ecclesiastical meaning of the word, no revelation written in books, no prospectiv psalm-singing and playing on golden harps in heaven, and no fear of hell-fire where the Almighty Father, for the sins of this ephemeral life, will torment the great majority of his children to all eternity. A people so advanced in thought and so rational in their views ought to bring those views to bear practically on the topics I hav named above, and thus become in a good sense a *peculiar* people. Let us consider them in order:

I. *Birth.*—I migrated with a wife and one child from the East, forty odd years ago, to the spot in what was then called the West where I now liv and where I expect to die. The church we then worshiped with consisted of about one hundred and thirty families, pretty much all farmers. Not ten persons took a newspaper of any kind, and scarcely a house had more books in it than a Bible and psalm book. Vendues and election days gave the men an opportunity to meet and talk over neighborhood affairs, and the birth of a child furnished the occasion for all the old women within the compass of a mile to be present, either voluntarily, if old acquaintances, or on invitations. It was a day or night devoted to gossip, and as every venerable matron knew when such an event was expected, she put in an appearance in her best apparel, and with her pipe and tobacco in her pocket, valued the opportunity of meeting her friends and neighbors to hear and talk about the news that it was not deemed proper to touch upon in the interval of public worship on the "holy Sabbath."

When the first child in my family was born after my settling down as a farmer, the only woman present with my wife, besides the doctor, was her own mother. As no one else was invited, and no one knew that such an event was anticipated, the dear old women all around lifted their eyebrows in amazement at the secrecy observed, as if we expected some monstrosity to be born which we did not want the people to see. The doctor, who entirely approved of this arrangement, said that he had been called in on a similar occasion when the house, consisting of only one room besides the kitchen, was filled by no less than *twenty-three* women, all smoking in turns each other's tobacco pipes, and all ready and willing to help the expected stranger to put in an appearance on the present breathing stage of his existence. If the poor little fellow had been conscious of his rights at that early period how he would hav protested against the contamination of the atmosphere when he took his first breath of it, and thought what a smoky world he had been ushered into. Perhaps it was, and perhaps it was not, this custom which prevailed among the Scotch-Irish population of western Pennsylvania, and which they inherited from their ancestors in the old country, of having their children born in a cloud of tobacco smoke, which prepared them, when they grew up, to believe the doctrins of the Athanasian Creed, which, of all the productions of the human intellect since the world began, is the most remarkable for nebulosity. The fogs of London, and of the Banks of Newfoundland, where you cannot discern an object ten feet before you, are like sunny Italy, when compared to the smokiness of the orthodox creed on the doctrin of the Holy Trinity, where it is taught among other propositions, and expected to be believed on pain of eternal damnation, that a child can be as old as his father, nay, that a child can even beget his own father!

There was a lot more of children born, *seriatim*, in our house, and as no invitations were ever sent out to the neighboring women to be present, the people began to think that the old custom, after all, was more honored in the breach than the observance of it.

In respect to *birth* the lower animals seem to hav a finer sense of delicacy than many people hav. The cow retires from the herd, and goes into the bushes, or some obscure corner of the field, when she is about to be delivered of her offspring; the ewe leaves the rest of the sheep, and so do the hen and other animals, when they perform the duties of maternity. I suppose it is really for the safety of their young that they do so, but it looks so modest in them that I prefer to giv them credit for such motivs.

The custom I hav alluded to, and which prevails so extensivly still in the rural districts of the country, of making the birth of a child a public neighborhood affair should be done away. Nature, who is our teacher in manners as well as morals, dictates that at such a time the utmost privacy should be observed; not that there is anything shameful in the process of parturition, from beginning to end, but for the good of the mother, if she be a delicate, sensitiv woman, and on the score of decency.

II. *Marriage.*—When the child passes into its "*teens*," as our Saxon ancestors called that interesting period of life lying between twelve and twenty, then comes that wonderful desire for giving and accepting *love*, which leads ultimately to marriage. Surely there must be some grand destiny of honor and of happiness for the human family to enjoy in the distant ages of the future, or Nature, which is God, would not, seemingly, lend all her energies to secure the perpetuation of the race by implanting within us the sentiment of love, which is so deep and so omnipotent. If the scheme of the universe is worthy of a God; and if it cannot be carried out without the agency of man; and if man cannot be born without the agency of *love* in all its manifestations, let the ignoramuses quit slandering it by calling it "the baser passion of our nature." It is the most noble, divine, and godlike of all our capabilities. A man or woman incapable of the sentiment of love is hardly human; and those who disparage love, especially in its sexual and creativ manifestations, are blasphemers of God, the essence of whose attributes is expressed in the Bible by the very word "*Love*." Therefore the desire to giv and receive love is as natural, as beautiful, and as lawful as the desire for food and air. Future generations as they roll on, and read the history of this and past ages, and see how little their ancestors understood of the nature and true meaning of Love as a force in civilization, will heap curses, loud and deep, on the church, whose false teachings on the subject hav made her mainly responsible for the terrible results of this ignorance. It was she who has put dishonor upon woman as woman, upon sex itself, and upon the divine institution of marriage. And, but for her planting her polluted carcass in the way of progress, the human race would be to-day a thousand years farther on in intelligence and happiness than it now is.

In ancient times, and in the northern nations from which we sprang, where there is a long struggle with the elements through the whole year to procure a livelihood, marriage was deemed a public event on account of the *property* involved by the new alliance, and because society felt it had a right to know, when a child was born, who were responsible for its *support*. Marriage, therefore, was only a public recognition of a private and natural responsibility. In hot climates, on the contrary, where nature is so lavish of her gifts as to dispense with any energy or foresight concerning the matter of food and clothing, and where a child can be raised to manhood at a very trifling expense, it is not a matter of much importance how many are born, nor who their parents are.

In this country marriage is declared, by the highest judicial authority, to be merely a civil contract, and needs no more publicity than the act of signing any other article of agreement. Taking the law at its word, the proper way of marriage is for the parties to go to the appointed officer of the state, and there read, and hav recorded, the article of agreement, signed by both, in which they simply declare themselves to be husband and wife. The wrong and falseness of the religious marriage service now in vogue is that the clergyman, who is allowed—most inconsistently under a purely secular government—to act as God's vicegerent for the occasion, requires a promis of unqualified *obedience* on the part of a woman to the man; and not only so, but an unqualified promis from both parties to *love each other* till separated by death, when, on further acquaintance, it may turn out to be impossible for them to do so. Love is an involuntary affection, and comes into being under the law of mutual attraction. Belief in a theological dogma is also an involuntary act of the mind, and is governed by the amount of evidence which the mind sees. But as the church in her cruelty and stupidity requires a man to believe a dogma on pain of eternal damnation whether his reason will allow him to accept it or not, so she also extorts the promis in marriage that a woman shall love her husband until death separate them, when she does not know whether it is *possible* to do so or not. She also compels the woman to promis *obedience* to the man, without any qualification, when she may be notoriously superior to him in point of mind and attainments, which alone fits any one to giv advice to, and require obedience from, others! And then, when these blind promises are made, this presumptuous mortal and self-styled "Embassador of Jesus Christ" exposes the arrogance and emptiness of his claims to be such, by announcing in solemn tones that God, the Almighty, has joined the parties together, and that no authority has a right to put them asunder; and all this, when, in the course of a few years, the married pair find that the kind of love which brought them together has turned into such loathing and hate that to relieve them from their domestic hell the civil authorities are invoked to grant them a divorce! What pueril conceptions of God some people hav, that he attends at a wedding, where his embassador officiates as his mouthpiece, and inseparably unites a couple in marriage for life, when in a year or two afterward, the parties seek and procure a divorce, undoing, nullifying, and *falsifying* what God by his clerical agent had done!

In the New York *Nation*, No. 767, is the notice of a book published in Genoa last year, entitled, "Women in the Old Genovese Society," in which this statement occurs which bears heavily in favor of the doctrin we inculcate: "The priests had a large part in arranging these bargains—*matrimonial* bargains—especially, in the later times, the Jesuits. But it is very noteworthy that before the Council of Trent, in 1545, the church had no necessary part in the solemnization of nuptials. There was no religious ceremony whatever. Matrimony was contracted simply by the couples expressing their consent, after which they embraced and kissed and the husband put a ring on the wife's hand. That act completed the ceremony *secundem vitum sanctæ ecclesiæ Romanæ et consuetudinem civitates Ianuæ*. But for the sake of having an indisputable record of the act, it was customary either that a notary should be present or that the event should be fixed in the minds of a large number of persons by the old Roman *traductio*—the passage of the bride from her parents' house, where the ceremony took place, to her husband's, in company with the marriage guests. The witnesses in this case were all the dwellers on the way, and the crowds of idle folk and children attracted by the show, and the showers of nuts, freely distributed, just as in pagan times." From this it appears that the idea of marriage as a *sacrament*, instead of a civil and social institution, was an innovation upon the established customs of centuries and is only of church authority.

One of the customs connected with public marriage which shows the pride, selfishness, and heartlessness of mere wealth is the giving and acceptance of *presents*. Let me state the case. The daughter of a rich man is about to be married, and although it is entirely problematical whether or no the marriage will be a happy one, and not end in uncongeniality, and ultimate divorce, the bride, groom, parents, and friends all take it for granted that it is to be a true wedding of hearts and interests, which is the essential idea of marriage; and therefore, when the time comes, it is made the occasion of great display of fine jewelry, expensiv clothing, and the receiving of *presents* as tokens of love and good will. Sometimes they are very valuable, but seldom fit for use. It is expected that all invited to the wedding should bring their contributions, and as no one wishes to be considered either poor or mean, there is a rivalry whose shall be the handsomest and most expensiv. In many cases the givers feel that it is injustice to their own families to make these presents; but now, especially Americans, who could, without a quiver, face a loaded *cannon* in war, hav not the courage to violate the *canons* of fashion, and be considered poor; and hence they send their useless contributions where they minister to nothing but pride and vanity.

After while, a school companion of the wealthy bride, perhaps a noble, intelligent girl, comes to be married. Her father is not rolling in useless wealth. No church opens its doors to admit to the altar the long train of bridesmaids glittering in gold and jewels; and no crowd of people gather there to see the ceremony performed by the surpliced priest. His daughter is married at home. A very small table will hold the presents that are given on *this* occasion; and the contrast between the splendor of the first marriage and the plainness of this is the subject of observation and remark, both by the bride and her friends; and their feelings are cruelly wounded—all to giv an empty glory to wealth and its fashions. And this leads me to say that, if I were a man of wealth, and had daughters to marry, rather than inflict such suffering on the sensitiv soul of an intelligent, good, but poor girl, I would hav them all married in ten-cent calico dresses. In this democratic country, where one man is consciously the equal of every other man *politically*, the pomposity of wealth rubs roughly on

the sore places of human nature, and its selfishness and heartlessness lay up wrath against the day of wrath. I would rejoice in the wealth of men if they only knew the profound secret of human happiness, that "*it is more blessed to giv than to receive.*" But excessiv wealth always brings into existence its opposit—excessiv poverty, and in this country poverty is armed.

In many cases these favored girls who so thoughtlessly excite the envy of their fellows are the daughters of men who began life poor and uncultivated, both in manners, taste, and intellect, but who suddenly "struck oil" in the East, or found a "bonanza" in the West that made them worth millions. I hav seen some of these parvenus, who, although dining off silver plates, still blow their noses with the thumb and forefingers, and then wipe them on a fine cambric handkerchief. For, to step aside a moment from our track of thought, the highest and last triumph of civilization over barbarism will be to teach a man what to do in an emergency with that part and function in the human body corporate, called in common parlance the *nose*. He will see the impropriety of, and quit squirting tobacco spittle all over the carpet; he will quit picking his teeth at the table with the tine of his silver fork, or the blade of his pocket-knife; he will cease the wholesome practice of eructating the gases of his stomach into the faces of his guests; he will giv up a score of other vulgarities which proclaim aloud his former low condition in the world of decency; but he will not relinquish the natural and God-given right and custom of blowing his nose in his fingers, no matter who takes offense.

The event of marriage ought to be quiet, and to attract no extraordinary attention. Courtship, except by empty-headed fools, although it is a very beautiful and charming thing, always seeks privacy; and marriage is but the sequel of courtship. Marriage, being at best, in our present undeveloped state, a lottery, where the chances are one to twenty whether the parties do not draw blanks instead of prizes, persons ought to protect themselvs against future pungency of remark by those who may remember the pageantry of the wedding day, and contrast its brightness with the gloomy failure to realize its promises.

Besides, delicacy and self-respect, it seems to me, require marriage to be private. What is a public fashionable marriage, announced by a flourish of trumpets, but a proclamation to the whole world on the part of a young lady that now her sweetheart will be allowed, and is about to take, personal liberties with her which he never did before? This is immodest. This invites thoughts and words which are anything else than chaste. If women who are so ostentatiously married only knew what remarks they invite to be made by the vulgar rabble that congregate at the corners of the streets, and around bar-rooms and grocery stores, and other places of low resort, they would shrink from public display on such occasions and imitate the modesty of nature; for all other animals but wealthy high-fliers conduct the whole process of courtship and marriage in *retiracy*. The essential meaning of the word obscenity is, that it desecrates with publicity many acts and things which, although natural, beautiful, and proper in themselves to be done, are in their very nature private and sacred. Fully three-fourths of the doings of life belong to this class.

In Roman Catholic countries, where marriage is considered a religious sacrament, like Baptism, the Mass, or Confirmation; and where the family institution is deemed only the instrument of breeding members for the church, it is consistent enough to make a gala day of a wedding occasion. Our Protestant priesthood, in imitation of the Romish, hav attempted, in their own interest of course, to poison the minds of their people with the same error, by "celebrating" marriage in the church. But when the law of the land declares it to be only a *legal contract* between parties who propose to set up a new family dynasty, involving the realities of property to be disposed of at death, it ought to be treated as a quiet affair unattended with vulgar parade.

III. *Death.*—When a person has performed his part on the theater of life and makes his exit from the stage, the event is called *death*. Then the question arises what shall be done with the remains he leaves behind him in the shape of a dead body which cries aloud for its silent destiny. Here the heartlessness and cruelty of wealth again appear. Rich men, even in this democratic country, are not content with tawdriness and show all through life, but convert death itself into an occasion for gratifying this love of vulgar display; and hence expensiv public funeral ceremonies. All others are compelled to imitate their pernicious example or be exposed to the censure of not caring for their dead, or to the sneer of being poor. Families which hav been impoverished by cases of long sickness and doctor bills, are driven by fashion to wind up the scene by a funeral which costs ten times more than it ought to cost; and the undertakers hav so contrived it that no man, no matter what his pecuniary ability may be, can get into his grave without paying an exorbitant fee to him. A poor man in my neighborhood who owned only one acre of land, and whose small funds were all used up in a long and expensiv sickness, died some time ago; and the cost of a coffin and hearse was so great that the undertaker would not furnish them unless the family would find security for the payment of the bill. The daughter of the man, although in no condition to warrant it, had to tramp through the neighborhood, a very orthodox one, and could find none but a notorious Infidel to giv the necessary security; and so the old man was buried.

When a person dies, unless he is put to death as a malefactor, it is a private event, and ought so to be regarded. The remains, after being prepared for their final disposition, should be placed in a tight room, and the family and friends who hav been exhausted by long watching and sympathy should retire to rest. Why should the corpse be set up with and watched? There is no danger of its going away; and "wakes," as they are called, are mere popish superstitions, and notorious for jesting, drinking, feasting, and other practices, altogether unbecoming a house of mourning.

There are two methods of disposing of the bodies of the dead. First, by *burial* in the earth, where they putrify, then gradually decompose, and return into the original elements out of which they were composed; and, secondly, by *cremation*, which is only a speedy and tidy way of doing what the grave does gradually. When the hour arrives for putting the dead away out of our sight, if the first method of disposal is the one adopted, they should be quietly coffined and buried without a public exposure of the remains, and without the pageantry of a public funeral. The public hav a right to know by its appointed officer that a citizen has died naturally by disease and not by foul means, but beyond this they hav no rights. To expose the person of the dead in his coffin, after sickness and death hav done their worst upon his features, is a *barbarism*. Hundreds flock to a funeral, a few to manifest their respect to the deceased and his family, but the most to gratify an idle curiosity. Propriety suggests that the event, including the antecedent sickness, and the subsequent funeral, should be deemed entirely private. Living men are expected by custom, but without special invitation, to attend the funeral, and the house being full, they are expected to stand outside, often times in the most inclement weather, and expose their health, while an inconsiderate preacher, or perhaps a set of preachers, spends more than an hour in what he calls religious "exercises." Such exercises ought to be punctually begun and ended within twenty, or thirty minutes, unless the deceased person was an eminent public benefactor, whose funeral could be turned to good account to humanity, by holding up his example for the imitation of others.

Nature, teaching the doctrin that it is as natural to die as to be born, prompts all the tribes of animals, when they feel the sure admonition of approaching death, to go into retirement, and die unobservedly. The old buffalo on the prairie, when his time has come, retires quietly from the herd, and goes to the place where the bones of his kindred lie, and calmly, and without complaint, meets the event. Birds, fishes, and insects seek obscure places, and there await their fate without attracting the least attention. Man also, when he becomes old or fatally sick, ought to act in a like retired manner. But superstition, for its cruel and selfish purposes, has in all ages invested death with terror, and the funeral ceremonies hav been so managed as to perpetuate the bondage of fear, and the power of the priesthood over their credulous victims. But since the doctrin of immortal life has dawned upon the world by the advent of modern Spiritualism, the character of funeral ceremonies should be radically changed. Instead of the lugubrious tones of the priest, who seeks every chance to make merchandise for the good of his sect out of the sadness of death, the occasion should be one for the expression of cheerful hope, that the deceased friend has actually taken his first step on an ascending series which aims to reach the perfection of moral character and happiness. This is the doctrin that dries the tears of mourning friends, and encourages all to liv the life of the righteous man so that their last end may be like his.

There is a method of disposing of dead bodies which in time will come into vogue, and which on *many* accounts is preferable to burial in the earth. It is, by consuming the remains in a furnace, and thus reducing them to ashes quickly. The body is made up of more than a dozen elements of matter, and they must, by the eternal law of change, all go back, after death, and mingle with the universe, and enter into new forms of being. Near large towns, where hundreds of dead bodies are carried out to undergo the process of putrefaction in the grave, the soil and the air are tainted by the escaping gases, and the dead, who ought to do no more harm, actually incommode the living. To many people the loathsome destiny of the grave is appalling, when they think of it. If they could witness a case of *cremation*, and see the tidiness of it, they would be converted to the method. What is so pure as fire? How it cleanses and makes sweet everything it touches and consumes! I do not wonder at the old Persians worshiping fire, for it is the emblem of perfect purity.

Besides, this method is cheap. Dr. Lemoyne, late of Washington, Pa., who was the first in this country to erect a crematory for consuming dead bodies, told the writer of this, on the occasion of Baron De Palm's cremation, that the actual expense of a funeral need not be more than ten dollars. A cheap pine coffin to carry the body to the crematory; the wages of a man for his attention to the furnace, and the cost of the necessary fuel, would all be covered by the sum named. Then, if the friends of the deceased wished to preserve the ashes in an urn, to be deposited in the graveyard, no injury would be done to the public health, and the folly and expense of public funerals would be avoided. As for the ashes, Nature, which demands them, will sooner or later get them back for her own uses, whether she finds them in the crematory, or in the grave; for in one or two hundred years who will giv care or reverence to *our* ashes? Our children, and perhaps our grandchildren, may reverence them, but in the generations after them, no one on earth will either know, or care, that we ever lived. The Egyptians of the present day are selling their mummied ancestors as fuel for the boilers of steam engins; and what bones remain in tombs, to the English farmers as fertilizers for their crops.

But in view of the destiny which awaits us all, Spiritualism comes to our comfort by teaching us that our bodies are only the tabernacles of the spirit, and that when the tabernacle goes into ruins at death the soul bids it an eternal farewell, and has no more to do with it, and cares no more for it than we do for an old garment that has been worn out in our service, and is now thrown aside. The custom of cremating, instead of burying, dead bodies would soon come into vogue but for the credulity of the masses of Christians who hav been taught by an ignorant and superstitious priesthood to believe that the identical body which goes into the grave is the one that shall be resurrected therefrom at some day in the far distant future. And as fire seems to them to *annihilate* the matter it consumes they regard cremation as a bold attempt to cheat the Lord out of the bodies of his saints, and put them out of existence. But a greater obstacle in the way of a change of custom is the *feelings* of friends, against which no argument can avail, that the body in the coffin which was so lately and tenderly loved is not, after all, dead and insensible as a clod, but that on being introduced into a furnace of fire will suffer pain. This amiable weakness can only be cured by seeing a frequent repetition of the method. Change is the order of the whole universe of mind as well as matter, and the day will come when the horror of sending the delicious bodies of our friends and relativs down into the grave, there to undergo the loathsome process of decay, the exposure to the body-snatchers who are scattered all over the country, and whose rifling of graves would astound the public if they knew the facts, and the terrible liability, by a hasty funeral, of being buried alive, will get the better of mere feeling, and convince all that the beautiful and cleanly process of decomposing dead bodies by fire ought to become the universal practice.

The preceding considerations are respectfully submitted to the Spiritualists primarily, and to the Radicals generally, with the hope that in regard to the points discussed they will set a laudable example in practice to the rest of their fellow-citizens.

RUSTICUS.

## Creed.

"I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only son, conceived by the Holy Ghost."

The above is the august commencement of the creed drilled into my juvenil cranium, in 1807, by an old Scotch Presbyterian pedagog.

Creed or no creed, 'tis manifest enough that somebody must do the conceiving as well as the begetting.

If we hav a "father in heaven," why not a mother in heaven? But is ghost the prettiest name for our holy eternal mamma?

We wouldn't, for a common sized world, offend, but how would it do to modernize our creed thusly?

We believe in God, father and mother, the vitalizing center of all vitality, and in all their sons and daughters, who by indomitable self-disciplin, squaring their every act, word, feeling, and thought by their divinest ideal of the true dignity of manhood and womanhood, come forth in the likeness of their holy eternal parentage.

We believe in the communion of saints (better not hav any sins) and in the resurrection of the body, clean above all unphysiological, all indelicate appetites and indulgences. And we believe in life everlasting. Amen. PRENTISS.

THERE were more deaths last year from scarlet fever than from the yellow fever, and yet we endure that contagious disease without making any organized effort to stop its ravages.—*Foote's Health Monthly.*

# Discussion.

## What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.

MR. D. M. BENNETT, *Dear Sir:* My last letter was incomplete. In it I endeavored to present the Christian doctrine of God with a view of contrasting with it the several religions from which you say it was derived. I shall resume, then, where I left off.

I might complain that I have more labor placed upon me as regards this than properly belongs to me, because I have to some extent to build up your argument. It seems more appropriate for you to give a portraiture of the religions from which you derive Christianity and show wherein they are similar. This, unless we accept mere assertion for argument and misrepresentation for truth, is in no wise attempted.* Nor should I be solicitous to thus fully criticise the loose, illogical comparisons adduced were it not that unbelievers, as a class, as far as my observation has been, very unreasonably accept the conclusions, assertions, and ridicule of others without any personal, painstaking research—a course which is certainly against the boasted genius of Freethinking. For instance, if Mr. Kersey Graves asserts that Christianity is derived from Buddhism, or you assert what *you* call mistakes of the Bible, hundreds forthwith accept the assertion and immediately imagine, as I once did, that to doubt revelation and scoff at the teachings of the scriptures is the evidence of an enlightened mind untrammeled by superstition—a noble freedom of thought, etc., etc.

It is a truth which is becoming more generally acknowledged and more susceptible of undeniable proof that the primitive religion of man was monotheistic, and that not only in the earliest age of man, but in the earliest Egyptian times, for instance, the true God was alone worshiped. But "when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things . . . and even as they did not like to retain God in their knowledge God gave them over to a reprobate mind." This is the source of all idolatry and false creeds.

Before examining Buddhism, I might just refer to Brahmanism, its predecessor. Professor Max Müller writes, "Buddhism, in its historical growth, presupposes Brahmanism, and however hostile the mutual relation of these two religions may have been at different periods of Indian history, it can be shown without much difficulty that the latter was but the natural consequence of the former." You adduce Indra as a prototype of Christ, but it needs an imagination equal to the monster elephant on which he is painted as riding to discover a similarity. Says the learned authority just quoted, "The ancient religion of the Aryan inhabitants of India . . . started like the religion of the Greeks, the Romans, the Germans, Slavs, and Celts, with a simple and intelligent mythological phraseology." So far from their conceptions being similar to the biblical teaching, I can imagine nothing more unlike. Max Müller continues: "The religion of the Veda is polytheism, not monotheism. . . . There is hardly any part of nature, if it could impress the human mind in any way with the ideas of a higher power, of order, of eternity, or beneficence, whether the winds or the trees or the mountains, without a name or a representative in the Hindu pantheon." The gods were worshiped under many different names, yet which all reveal their idolatrous origin. Thus, of their gods, "Agni was fire; Prithivi, the earth; Dyu, afterwards Indra, the sky; Varuna, the waters. The sun was invoked by many names—Surya, Savitri, Vishnu, or Mitra; the dawn was Ushas, Urvasi, Ahana, and Sûrya; the moon, rarely Kandra, generally Soma, and each of its four phases has received its own denomination."

And this idolatrous superstition we are asked to believe is the source from which was derived that system which commands: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them. . . Take ye therefore good heed unto yourselves, . . lest thou when thou seest the sun and the moon and the stars, even all the host of heaven, shouldst be driven to worship them and serve them."

"The religion of the Hindoos" says Mr. Maunder in the "Treasury of Science," "inculcates a belief in a supreme deity under the name of Brahma, who is an *impersonal* divine substance, the object merely of devout contemplation, not of worship. There is also Brahma, the creator of the universe, and the first of the trimurti or triad of divinities, of whom Vishnu the preserver and Siva the destroyer are others." As to the numerous rites and ceremonies of their belief, the most learned Brahmin is unable to explain them. "Brahma has few worshipers, Vishnu and Siva very many. Of Siva the greatest confusion exists as to his attributes—now he is the Preserver, now the Destroyer. In one of his characters, he delights in bloody sacrifices, and with reference to this the temple of Juggernaut was built and the notoriously cruel rites of the devotees practiced. His consort, Sakti, was the goddess of the Thugs."

This conception is alleged to be an original of which the Christian doctrine of the trinity is a copy. *Credat Judæus Apella.* Those who, having any intelligent knowledge of Brahmanism, receive this would seem fit candidates for Bedlam, and it would be really folly to attempt argument. But I presume that the vast majority know really nothing more of the Brahmanic triad than that it is popularly called a trinity, and therefore must resemble the Christian truth. I will stop to note a difference or two:

There is a superior divinity to the trinity.

It is triad of divinities, one of whom is a demon.

Two of them (Vishnu and Siva) have had several incarnations.

Most of these incarnations were monstrosities.

There is an inferiority between the persons of the triad.

They are not a trinity in unity.

They are of different disposition—in some cases antagonistic.

Their existence has never been alleged to have been proved by miracles.

Nor have they proved it by uttering prophecies.

Your account of Buddha is highly colored and stated with a certainty and circumstantiality to which no scholar versed in Buddhist studies would commit himself. Buddha himself claimed neither miracles, miraculous conception, nor divinity. Such claims bear about the same relation to Buddha's teaching as the immaculate conception and the invocation of saints do to the doctrines of Christ—that is, none at all. They are a foreign element and corruption. Mr. J. Ware Edgar writes in the current *Fortnightly Review:* "After the founder's (Buddha's) death, his legend seems to have grown with the usual rapidity. He was no longer the humanly begotten son of an earthly father, but had been conceived in a dream by a virgin mother and been brought forth with an accompaniment of portents and joyous signs presaging the mighty deliverance which he was about to work. Although his studies were neglected during his youth, yet when occasion arose he displayed more than human wisdom and confounded the most learned doctors by his questions and answers in turn. He was constantly pursued by the wiles of the Lord of Desire and Death, the demon of existence, who, with his three daughters, personifications of hunger, and love, and anger, was finally overcome by Sakyamuni (Buddha) in the great struggle under the holy tree at Gaya. These and many similar legends were not reduced to writing until a period much later in date than that of which I am now writing, and the books which contain them bear marks of having been written with a controversial purpose to meet objections to the authority claimed for the teachings of Sakyamuni, but I have little doubt that the greater part of the myth grew up in the first century after the Nirvana."

Compared with other false religions, it is the purest and best, and if there were the same evidences of its divinity (though of course only one religion can have these evidences) as there are of the divine inspiration of the scriptures, I too would take refuge in Buddha. But as compared with Christ, the most superficial examiners must see palpable differences. Take the myth of his miraculous conception, for instance.

There are no prophecies of it, and of his coming, in the hands of an expectant people years before his birth, describing it, his mission, his doctrines, etc.

It was not held by any for at least a century after his birth.

His conception is alleged to be from a star ray—which is impossible, because there is no such virtue in a star ray, and according to his system there is no God to miraculously produce that virtue in it for that occasion.

Christ's body was formed by the power of God without earthly means, which is neither impossible nor, if true, unreasonable.

A comparison of Christ and Buddha in their claims, lives, teaching, etc., shows too wide a difference to suggest that one is a copy of the other.

Christ was the God-man—God before his incarnation—having "become flesh" he was from his birth the God-man.

Buddha was never more than man; even after his enlightenment he was merely a wise man.

Christ constantly performed miracles and referred to them as proof of his authority and mission. Buddha never claimed miracles for himself.

Christ came into the world first to reveal truth; secondly to die for the salvation of his elect.

Buddha discovered truth as a scientist discovers it, and was in no sense a savior.

Christ never sinned, never erred, and was infallible.

Buddha sinned, made mistakes, and never claimed infallibility.

Buddha wasted the early years of his life in selfish gratification and enjoyment.

Christ never did his own will, but from the moment of his birth thought, said, and did only as God willed.

There were no previous prophecies descriptive of himself to which Buddha referred. Christ constantly referred to old prophecies as being fulfilled in him, proving his mission.

As to the teachings of Buddha, he and Christ are irreconcilably antagonistic, as you must allow. Mr. Edgar writes, in the article already referred to, "Buddha's teaching seems to have been purely ethical and not to have touched on either theology or philosophy." As to the substance of his doctrine Max Müller says, in the first volume of his "Chips from a German Workshop:" "Buddha denies the existence not only of a creator, but of any absolute being. . . There is no reality anywhere, neither in the past or in the future. True wisdom consists in perceiving the nothingness of all things and in a desire to become nothing, to be blown out, to enter into Nirvana. Emancipation is obtained by total extinction, not by absorption, in Brahma or by recovery of the soul's true estate." Can any teaching be more utterly dissimilar to Christ's, who constantly depended on God while on earth, and would not use his own power even to satiate the cravings of hunger until it was his Father's will? who taught immortality, not annihilation? the recovery of the soul, not its extinction? As to Christianity being derived from Buddha's system, would any but a deceiver or madman seriously affirm it? Yet I must give you and many of your readers credit for sincerity at least when you profess their belief in it.

You eulogize Buddhism because, believing (to quote your own words) "in an ultimate state of rest and quiet, I (you) insist that it is infinitely better and more happifying than the belief in endless and continuous torture in the flames of hell for the main bulk of the human race, which Christianity teaches." Did you ever read of the Bedagat? The Baptist missionary whom you call to the defense of Buddhism says of their belief as to punishments before Nirvana is reached: "Of the principal hells, four inflict punishment by heat, and the other four by cold. Each of them is ten thousand uzenas wide. In the sixteen minor hells the wicked suffer every conceivable misery not connected with cold or heat. Worms of vast size bite them, their bowels are torn out, their limbs racked, and their bodies lacerated or beaten with dreadful hammers. They are pierced with red-hot spits, crucified head downward, gnawed by dogs, and torn by vultures. These and a thousand other evils are described with minuteness in the Bedagat, and often depicted in the drawings of native artists. The inhabitants are six miles hight and are continually creeping and roaming about in the vast caves of their dreadful abodes.

"For killing a parent or a priest a man will suffer in one of the hells of fire the whole period of a sakiya system. *To deny or disbelieve the doctrines of Guadama (Buddha) incurs* ETERNAL *suffering in fire.* . . . Merit may be gained by good conduct in any of these hells, so that except the criminality has incurred *eternal* torment, the sufferers may rise again to become insects, beasts, men, nats," etc. (Malcom's Travels in Asia, pp. 187, 188.)

The abhorrence you express for the Christian doctrine of eternal punishment is probably largely based on a misunderstanding of scriptural teaching. It is not an arbitrary penalty, nor is it the positive decree of God, but every man who finds himself in hell will only have to thank himself for it. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live, turn ye, turn ye from your evil ways, for why will ye die?" "God our Savior, who will have all men to be saved and to come unto the knowledge of the truth." "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." Alas! to how many do the words of Jesus apply? "Ye will not come unto me that ye might have life." Yet, God be thanked, that he will not allow his infinite love to be utterly abused, but in his sovereign grace "plucks as brands from the burning" his own elect, who though "by nature the children of wrath even as others," even when they were dead in trespasses and sins he quickens them by his Spirit and bestows faith in Jesus Christ, to the eternal salvation of their souls. Oh that this may be the blessed lot of the writer and every reader.

The quotations you adduce as to the influence of Buddhism and the character of the Burmans, I am sorry to say are garbled and so quoted as to convey what the person thus quoting must have known were

* I see that Mr. Bennett attempts a comparison between several religions and Christianity at the close of his answers to my fourth letter, but after the MS. of this was written and consequently too late for me to revise my remarks without greatly altering the arrangement of my argument.

falsehoods. Let me supply some things which have been omitted: "Gratitude is a virtue of great rarity. They never on receiving a present or any favor make any acknowledgment; nor is there any phrase in the language equivalent to 'I thank you.'" "Thieving and pilfering are common, but perhaps not more so than in other countries, and much less so than we might expect considering the frail and accessible nature of their houses. These crimes, too, are perpetrated by a few of the baser sort, and cannot be regarded as stamping the character of the nation." "Sometimes gangs of robbers circumvent a house, and while some plunder it, others preclude all aid. Boats are frequently robbed. . . . Murder not unfrequently accompanies these depredations.

"Lying, though strictly forbidden in the sacred books, prevails among all classes. They may be said to be a nation of liars. They never place confidence in the word of each other, and all dealing is done with chicanery and much disputing. Even when detected in a lie no shame is manifested; of course there are honorable exceptions to this general character, as there are in the other vices.

"There, perhaps, never was a people more offensively proud. From the monarch, who adopts the most grandiloquent titles he can invent, to the pettiest officer, every man seems bloated with self-conceit."

"In general they are uncleanly. Some regard, to be sure, ought to be had to the light fabrics they wear . . . Burmans are fond of appearing neat, and the better classes when seen abroad are generally very tidy, but their skin, their hair, and their houses are decidedly slovenly. . . Very little is accomplished toward removing the filth from their bodies by their daily ablutions, as they seldom use soap, and their skin is generally more or less moistened with oil. Few are without vermin in their heads, and washing common clothes is done at very distant intervals." "Polygamy is authorized by law, but is exceedingly rare, except among the higher classes. . . . Divorces are shockingly common." So you see, my dear sir, Burmah is not, after all, the Garden of Eden.

[TO BE CONTINUED.]

## The Postal Laws—Should We Submit to Them?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Our friend W. S. Bush, Esq., in your issue of Aug. 7th, tacitly takes it for granted that Garfield and the Republicans will do nothing to release us from the Comstock laws. He thinks we should all go for Garfield, and therefore he consistently makes the burden of his letter an effort to induce the Liberals to giv up their opposition to those laws.

In your last issue I think I proved the futility of the new reasons Mr. Bush brought forward to prove that those laws are constitutional. Now I will try to dispose of his attempts to show that those laws are not very bad after all—are indeed quite tolerable. He urges that as to printed matter, the right of post-office examinations is restricted to ascertaining whether there should be "a higher rate of postage thereon," and that matter paying letter postage, "whether obscene or not, is carefully guarded from inspection, search, or seizure."

### THE MAILS NOT SAFE.

Mr. Bush is evidently too innocent to deal with Mr. Comstock and his friends. They hav, of course, too much of the serpentine wisdom to put upon the open statute what they do or intend. But a slight inspection of these laws will show that they hav practically placed all printed matter, all letters, and even all registered letters suspected of being "objectionable," within the control of the postal officers and agents to do their own sweet will with them without "let or hindrance" or any *punishment whatever*.

Now turn to the statutes. The main act of July 12, 1876, U. S. Statutes 19, p. 90, printed at the end of my Faneuil Hall speech, declares the matter referred to to be "*non-mailable matter*, NOT TO BE CONVEYED IN THE MAILS *nor delivered from any post-office nor by any letter carrier*," and then it provides terrible and unpostal penalties for any one depositing the same in or taking it from the mails.

The reader will notice that "the matter" is not to be conveyed in the mails at all—*i. e.*, under any circumstances! But are not postal officers obliged, under penalties, to forward *all* matter mailed? No; for a part of these very laws provide the exception, thus giving permission to do the contrary.

Section 145 of the Act of June 8, 1872 (17 Stats. 301), provides "That any postmaster who shall UNLAWFULLY detain in his office any letter or other mail matter, THE POSTING OF WHICH IS NOT PROHIBITED BY LAW, with intent to prevent the arrival and delivery of the same to the person to whom it is addressed, shall, in conviction thereof, forfeit and pay not exeeeding five hundred dollars, and be imprisoned not exceeding six months, and he shall be forever thereafter incapable of holding the office of postmaster."

The reader will see at once that "*the matter*" *prohibited by law*—that is, as the law now stands, all matter deemed to be obscene, relating to prevention of conception, to lotteries, or generally all matter deemed to be fraudulent—can be detained without penalty.

But how is the postal officer to know that the matter is of the various kinds prohibited? By the following section of the same law it will be seen how he is to know it:

§ 137. That "Postmasters at the office of delivery may remove the wrappers and envelopes from mail-matter not charged with letter-postage nor lawfully franked, when it can be done without destroying them, for the purpose of ascertaining whether there is upon or connected with any such matter anything which would authorize or require the charge of a higher rate of postage thereon."

Again, § 146 provides "That any person in any department of the postal service, who shall UNLAWFULLY detain, delay, or open any letter, packet, bag, or mail of letters entrusted to him," etc., etc., shall be punished.

Now in all these and similar apparently protectiv clauses of the law there will be found this exception—fatal to the inviolability of the mails—that matter designated as *unlawful, i. e.*, "prohibited," can be detained and even opened *without punishment*. In the case of printed matter the whole mails are open under § 137 above quoted, on the ground that it is necessary to see that a higher rate of postage is not chargeable.

Now, what practical use is to be made of this privilege as to prohibited, *i e*, unlawful and non-mailable matter? The Supreme Court in the *Jackson Case* answers distinctly that it is the duty of the postal officer to detain and confiscate such matter on his own judgment. The words of the Court, referring to prohibitory regulations and laws, are:

"As to *objectionable printed* matter, which is open to examination, the regulations may be enforced in a similar way, by the imposition of penalties for their violation through the courts; and in *some cases, by the direct action of the officers of the postal service In many* instances *those officers* can ACT *upon their own inspection*, and from the nature of the case, must ACT without other proof. . . *In such* cases, no difficulty arises, and no *principle is violated in excluding the prohibited* articles, or REFUSING to *forward them.*" (See this opinion at end of my Faneuil Hall speech, p. 51.)

This decision construing the laws above quoted settles the question. Printed matter deemed to be "objectionable," and therefore non-mailable, may be detained by any postal officer. The laws are so framed that this may be done, and the Supreme Court so decides.

Liberals may understand why it is that "Cupid's Yokes" will go through some post-offices and not others.

It is only a week ago that a case was presented to me in which THE TRUTH SEEKER and all of a Liberal's correspondence was detained by a local postmaster as "objectionable," until he could get instructions from Washington!

While writing this the cases of Dr. Kinget and Mrs. Follett are brought to my notice, and demand attention from all Liberals.

But we are told it is far different as to letters—that they cannot be seized or detained. Let us see.

The laws above quoted show that if letters contain "objectionable" matter, they are non-mailable, and their detention is not *unlawful*.

The Supreme Court in the *Jackson Case* prescribes the practice for seizing letters to be as follows:

"Whilst regulations excluding matter from the mail cannot be enforced in a way which would require or permit an examination into letters or sealed packages subject to letter postage, without warrant issued upon oath or affirmation, *in the search for prohibited matter, they may be enforced upon competent evidence of their violation* obtained *in other ways*, as from the parties receiving the letters or packages, or from agents depositing them in the post-office, or *others* congnizant of the facts."

Your letters, then, if suspected, may be detained until the official, perhaps Mr. Comstock, steps up stairs and gets from his friendly United States commissioner or official a warrant to seize and do what he pleases with your correspondence—and this upon such outside evidence *from others*, as would not hang a cat in a common law court.

But suppose your papers or letters are simply "*detained*" as unlawful and non-mailable on this outside evidence, what becomes of them?

They may be destroyed by the order of the postmaster-general, or be sent *at once*, and at his discretion, to the "dead letter" office and be *opened* there.

And it should be borne in mind that the word "postmaster-general" in these laws dees not mean *the man*, but any agent or official who acts under his general authority, as, for instance, Comstock. That this construction is not forced the following sections show. § 302 of the Act of 1876 provides:

"That all letters, packets, or *other matter* which may be seized or detained *for violation of law*, shall be returned to the owner or sender of the same, or OTHERWISE DISPOSED OF AS THE POSTMASTER-GENERAL MAY DIRECT"—*e. g.*, destroyed.

§ 194 provides: "That the postmaster-general may REGULATE THE PERIOD during which *undelivered* letters shall remain in *any* post-office, and WHEN they shall be returned to the dead-letter office."

Thus when letters are detained for "*violation of law*," they are at the mercy of the postmaster-general; *i e.*, his agents, or they may at once be sent to the dead-letter office and opened *there*, and destroyed or used as evidence!

The postmaster-general may, by § 34 and other sections, appoint any number of special agents. Comstock is only one.

Mr. Bush says that the laws do not permit special agents to "search post-offices," etc., "for unmailable matter even though obscene, but to search the depots and vehicles of common carriers for mailable matter conveyed with intent to defraud the revenue." But the Supreme Court says expressly to the contrary, as above quoted from Jackson's case. Warrants, obtainable as easy as putting on your hat, may be necessary "*in the* SEARCH *for prohibited matter*," we are told, when it is under seal and letter postage, but as to *other* matter even this bit of formality is not necessary. The postal "OFFICERS CAN ACT UPON THEIR OWN INSPECTION!" (See U. S. R. S., § 4026. Also Act of July 8, 1876, §§ 235, 299)

That the court is justified by these statutes in its decision is plain enough. These agents and officials may search for anything and everything carried "in violation of law." The post-office is open to them. Who knows what they do? Our printed matter and letters are entirely at their mercy if deemed "objectionable." They may be confiscated without jury or trial or notice to the owner.

But now suppose you think you will escape all this danger and secure privacy by having your letters registered—can you? No. The same course may be taken with registered letters as with any others; and with two disadvantages, viz., that the pursuing official will surely know who the sender is, and that if he thinks your business is a lottery, or is fraudulent, or in any way "objectionable," he can break it up and ruin you without the slightest danger or responsibility on his part. The above laws are indeed sufficient for this purpose, for a *charge* is equal to execution. But special enactments giv to the postmaster-general, *i. e*, his agents—power to make the inquisition and charge sure death, as follows:

Section 300 of the General Act above quoted has incorporated in it the following:

"That the Postmaster General may, *upon evidence* SATISFACTORY TO HIM that any person, firm," etc.. "is engaged in conducting any fraudulent lottery, gift enterprise," etc, etc., "instruct postmasters at any post offices at which registered letters shall arrive directed to any such person, firm, or corporation, *to return* all such registered letters to the postmasters at the offices at which they were originally mailed with the word '*fraudulent*' *plainly written or stamped upon the outside of said letters*, and all such letters so returned to such postmasters shall be by them returned to the writers thereof, *under such regulations as the postmaster-general may prescribe; provided* that nothing in this Act contained shall be so construed as to *authorize* any postmaster or other person to open any letter not addressed to himself." How kind our paternal government is getting to be! But worse follows.

Section 301 is the most astonishing piece of postal legislation extant. It is too long to quote, but, in short, it provides that anyone *misusing* the post-office by *opening a correspondence* through it *with intent* to defraud may be punished by a fine not to exceed $500, and imprisonment not to exceed eighteen months!

Is not this enough of Comstock legislation for one time? But, before parting, dwell a moment upon the peculiar unction of the "provided" in § 300 above quoted. The grace with which the Act does not "*authorize*," but does not *forbid* any postmaster or any other person to open any letter not addressed to himself, is inimitable in view of the laws and decision we hav above quoted. Where is such conduct prohibited as to "non-mailable matter?" Such blinds and whale tubs deceive no one.

Now let us look at two other important provisions.

By § 304 it is provided, "That all causes of action arising under the postal laws may be sued, and all *offenders* against the same may be prosecuted before the *circuit* or *district* courts of the United States," and they are to hav precedence over other causes. Here the United States obtains an enlargement of its criminal jurisdiction, practically without limit. Congress may make anything non-mailable, and punish the intent and motiv of every paper and letter if it can of one. It places its victim in the United States courts, beyond the common law, and the jury of the vicinage, by a practice foreign to the people, and a jury selected not by their laws, but by the minions of the judges. The guarantees of the Constitution are no protection in these courts, for they hav been set aside by a general construction that givs to Congress and these courts unlimited criminal jurisdiction. The minority, especially the Liberal minority, hav no rights that the majority are bound to respect. The statements made in my Faneuil Hall speech are no exaggerations. They are becoming true day by day. If our post-office is not a mere sieve for the detection of those guilty of Liberal thought it is not because the laws are insufficient, but because on the whole, fair and decent men still run the post-office *in spite* of Comstock and the influences he represents. But as soon as Schuyler Colfax's "*Dear Brother in the Lord*" takes the Presidential chair those influences will be *the* government.

Mr. Bush compels me to refer to one more law in self-vindication.

In the Faneuil Hall speech and elsewhere I hav stated that one-half of the fines of *all* prosecutions under these laws go to the agent-informer. Mr. Bush says on the contrary: "All fines imposed under the postal laws of the United States are required to be paid into the Treasury. No premium is offered to informers." Mr. Bush is mistaken, being probably misled by § 57, which, however, excepts from the treasury such "parts" of fines and penalties "as by law belong to the party informing or prosecuting;" and, § 317 of the Act provides what those parts are in these words, which are conclusiv: "That *one-half* of all pecuniary penalties and forfeitures incurred for the violation of any law in relation to the postal service shall be for *the use of the person informing and prosecuting* for the same, and the other for the use of the United States, except where other disposition thereof is specially provided." There is no other disposition provided.

The New York state Comstock statute is equally conclusiv on this point. See Laws of 1873, chap. 527. § 7. "One-half of the fines collected through the instrumentality of this [Comstock's] society, or of its agents. . . . shall accrue to its benefit."

Mr. Bush's denial that one-half of the postal penalties went to the informer left me in the position of having misled my friends and the public. They will see that my former statements were correct in this regard. They will see, too, that all I hav ever before urged against the Comstock legislation presented but a small part of its dangers and enormities.

In conversation with our Nestor, Hon. Elizur Wright, a few days ago, he said that if one thing more than another made him fear that the Republic would not endure it was the ignorance and indifference of the present and the rising generation in regard to the Constitution and the rights of the minority secured by it. In his young Abolition days people studied the great charter, read the debates upon its adoption, and knew the balance between the states and general government in which our liberties are weighed. "Now," says he, "I hear of people who imagin they are statesmen declaring that they 'don't care a damn whether the Constitution is constitutional or not.' 'They go for things, not documents.' Such people," said Mr. Wright, "are leaving all safe ground for Liberalism. Before long the enemies of liberty will go for 'things' too, and the minority, who hav laughed at the Constitution and construed it away, will hav no restraint for their enemies, and no defense for themselvs." He referred to Gen. Hancock as the only candidate who had given the true constitutional theory of our government and placed emphasis upon it. That his doing so should be taken as a fit subject for ridicule by the Republican press and politicians seems to him an emphatic warning in itself.

I pray my Liberal brethren to listen to him if they will not to me.

T. B. WAKEMAN.

# Selections.

[*From the San Francisco Argonaut.*]

## Saint Pecus.

FOLLOWING THE SHADOW OF THE CROSS.

The name of the church in our parish was Saint Pecus—in honor of God's "cattle upon a thousand hills"—and its sacred edifice was loftily imposing, as it arose from the east line of a quiet street on the opposit side from an open sand-lot. On a summer Sunday morning the shadow of Saint Pecus fell across the street, while the holy cross on the summit of Saint Pecus stretched its shadow over into the sand-lot, and, as the sun slowly went up higher into the sky, the shadow of the cross as slowly drew backward over the sand of the lot toward the street, and shortened its shade as it noiselessly crept home to the real cross on the "house of God."

The street in front of Saint Pecus was one of those quiet streets where policemen are seldom needed at any time of either day or night, and much less needed in broad daylight on Sunday; therefore the sporadic tramp who lay asleep in the sand of the open lot in front of Saint Pecus was not disturbed, nor was he disturbing. He was asleep, or drunk, or more likely he was partly both. He was lying with his face downward, or a little to one side; his bad hat was gaping toward his crown, a few inches away; his arms were outstretched on the sand at right angles with his body; his legs were lapped one over the other, with his toes buried in the sand. The shadow of the cross, veering to northward and drawing toward Saint Pecus, crept slowly upon the houseless sleeper until its arms were upon his outstretched arms, its head-piece flat upon the back of his head, and its main stem lining down his back and covering his feet. He slept on. The shadow of a tragedy over eighteen hundred years old seemed pinning him to the earth. Or was it about to lift him from his sin and degradation and carry him to Saint Pecus and salvation? No. The big bell of Saint Pecus began to clang out. The tramp awoke, wrestled himself away from under the shadow, and sat up, with his dilapidated boot-toes in front of him, and his heels in the sand. As he yawned he bored, with grimy knuckles, the morning sunlight out of his red eyes. Then he looked over the ground about him, and put on his distorted hat, and from under its uncertain brim, gazing around upon the general prospect, as he put his hands carefully through his hopeless pockets, his eyes rested upon the imposing front of Saint Pecus.

The bell was still clanging. The tramp clawed his unkempt hair, and said, "It is time to go to church." Then, as he sat in the sand, under the sun, he laughed—not a good laugh, not a bad laugh, but a laugh that was the echo of something dead.

"It is time to go to church," he repeated; "time for *me* to go to church! Ha, ha! So it is. I hav no place else to go. No money, no bed, no food, no home, no anything—not a damned thing. Everything costs money. Everything *is* money. There is no free show in this world—not a damned one. Unless—unless—it is religion. I've heard say *that* goes without money and without price. I s'pose that big bell is saying, '*Without monee! without monee! without monee! without price!* I'll go to church—be damned if I don't. That's what everybody says. Yes, I'll go to church and hear a sermon, and turn over a new leaf."

He arose, brushed the sand off his clothes, made some effort to straighten up his hat and arrange his hair; tried, in a nerve-shaken way, to bring his shirt together across his red and tanned throat, and was unsuccessful in this latter effort. Then he walked across the street, and up the wide front steps of Saint Pecus.

As he entered the lofty open outer door, the vigilant, gentlemanly usher met him promptly.

"Do you wish to attend service?" asked the well-kempt and rather dapper door-keeper.

"Yezzir."

"Go right up stairs," pointing overhead.

"I can't hear if I go up there. I want to hear the words. Havn't heard a real sermon for years and years—and I'm hard of hearing."

"Well, go right up. You'll hear very well up there."

"Nozzir; no use. Can't hear a word up there. Lost half my hearing in the artillery, fighting for the Union. Let me get up close to the minister," and he made to the inner door as if he would enter the main body of the church.

"No—no—no! My dear sir, you cawn't go in there. The pews are all taken," said the usher, hastily intercepting.

"I don't want any pew. Let me sit on the altar steps, at the minister's feet; then I can hear him. We didn't hav pews in the army when we listened to the chaplain. Or I'll set again' the wall, to one side."

"You don't want to make a laughing-stock of yourself, sir, for the whole congregation?"

"Can't anybody hurt *me*, laughing at me," said the tramp. "And a congregation of religious ladies and gentlemen won't laugh at an old soldier, who has fought for their country, because he wants to get close to a sermon."

"Well, well, my dear sir, I can spend no more time talking to you. You must really now, you know, go up stairs, or go out," and the usher stood aside to let a bejeweled, befeathered, and perfumed family pass the door.

The tramp turned away, passed out through the lofty portal, down the wide steps, and into the street.

Once again in the street, he pulled his hat down to his eyes, tried to button his buttonless coat, as he met the parishioners coming to worship, and went on his aimless way.

Again he went through the hopeless pantomime of searching his pockets. Then he talked to himself:

"There *is* no free show. An empty pocket is outer darkness. If a man has not a dollar to put between himself and the world, his bung is out. If I put my hand in my pocket and find nothing, I'm nothing. If I can pull out a check for a million I am a distinguished citizen. There is no glory in war, no love in religion, no patriots in politics, no fame in big ideas, if you leave out the money. It is all money—all pocket. What account is a soul with an empty pocket?" Here he sneered and laughed. "An empty pocket can't build churches, nor pay preachers, nor own lands, nor influence elections. An empty pocket is only fit to 'rally round the flag' and die for freedom." He stopped in his walk and unconsciously went through his pockets again, with the same hopeless result. "Now, where'll I go?" he said. "I wish I could hav heard that sermon. They say he's a great preacher. I feel serious. An empty pocket's a serious thing. I *could* go out to North Beach and hear old 'Hallelujah' preach at Monkey Corner. No use in that. Old 'Hallelujah' has to hav money; and he is no square man. Heard him preach at Monkey Corner in 1872. I wasn't a tramp then. He was preaching about the marriage feast at Cana—said there was no drunk in that wine that Christ made. Then I asked 'Hallelujah' what was the use of making it; and he told me it was made to show Christ's power. And I asked him if Christ couldn't hav showed his power by making a good quality of pure water in an empty jug. Then 'Hallelujah' told me that it was written how 'one fool could ask more questions than ten wise men could answer.' And that was no fair shot, and no square man would shoot that way. Then, when he finished his sermon, 'Hallelujah' asked if anybody wanted to ask him any more questions. I asked him what made Jesus shake his mother at the feast of Cana. He said he didn't. I said I knew he did. He said, prove it. I said that when Jesus's mother went to him and told him there was no wine at the wedding, Jesus said unto her, 'Woman, what hav I to do with thee?' 'Hallelujah' said that was said because Jesus was devoted to the will of his father in heaven. And I said it didn't make any difference who or where his father was, he had no right to throw off on his mother. But, hell! what's the use of me talking, I've throwed off on everything, and everything throws off on me."

As he resumed his solitary walk, he passed by the half-door, open, of a saloon, and, as he looked longingly into it, he once more searched his pockets.

"No use," he said, shaking his head, "no use. But if I don't get a drink I'm off on the jim-jams—sure—and when I get the jim-jams my dead wife will come after me, with her old, calico, faded dress, and slouch bonnet, and piece of old black shawl, and no stockings on, and old shoes with no strings in them, and she'll shiver, and hav a cough, and ask me to come home. Home!" Here he threw his face up at the sky and gave a sort of whoop or howl, but instantly dropped his chin upon his chest and went on.

"I won't stand it," he said. "I must hav a drink of whisky, or kill myself. I won't stand the jim-jams any more. Go to the hospital? What's the use? When I had property I paid taxes to support hospitals; when I was a soldier I fought for other tax-payers. What does it all amount to now? I'm a dog. Go to the hospital to be treated like a dog, while big-money jim-jams in the next ward is treated like a gentleman. S'pose I go to the Sisters of Charity? I hav a sort of a right to go there. I paid my money to Dutch beer-man for beer; I paid my money to Irish whisky-man for whisky; back of that, long ago, I paid my money to high-toned American saloon-man for fancy drinks; and their wives paid my money to the churches, and churches pay it out to support charities, or maybe the liquor-dealers bought houses and lots from church deacons with my money, and deacons paid it over to build churches."

He walked a long way in silence, gesticulating as he went. Soon he began to talk again.

"Mercy!" he exclaimed. "There is no mercy—it is all strife. Pay or punishment—that's what it all is. There is no such thing as something for nothing. It is all talk when they say it is any other way. Everything must be paid for in this world somehow, somewhere, some time. Yes! Everything except—except—sometimes—a true woman's love for one man. That's the only thing in this world any man can get for nothing—and all men cannot get that. I had it once," he said, slowly, and very sadly; "I had it; and I hav it yet if there is any world where spirits hav the senses which the bodies had. If I knew of such a world I would go there and leave this damned body, with its appetites and its habits, to rot as it deserves to rot. I'll make the only move to go toward that world and take the chances; and I'll make it this day. I must hav death for nothing—for I hav only nothing. Jumping off a high wall is a cheap way to die, but I havn't any wall to jump off. I might steal a jump. Drowning is about the only cheap death, but then if a man has not paid his road-tax, nor his poll-tax, he does not own the right to the road that leads to the water. It costs money to die; it costs money to go to heaven; and it costs more money to go to hell. This life is all money—buy and sell—that's all there is of it; except what is stolen, and stealing costs money. I know what I'll do; I'll go down to the bay on government property—I've carried a gun and faced the foe many a day; the government owes us all the right of way to death—and I'll quietly tumble into the bay and out of the world."

By this time he had reached the slope of the hills which leads down to the restless waters. He approached the bank. He looked about him. He looked a long look up at the sky. Then he said, "If I had a stiff horn of ——no, damn the demon." And then there was the leap of a human body in the air, a plunge, a few bubbles, and the tide flowed in and out, regardless of the tragedy or the tragedian.

What is the use of producing the flinty "daily news" notice of his recovered body at the morgue? Why record the findings of the coroner's jury? It is a daily picture in this world. But the eloquent remarks of the sacred orator in the holy desk at Saint Pecus were very affecting when he pointed a moral with what he imagined was the history of this lost soul. How in the dilapidated pocket of his poor, wet coat was found a photograph of the man in better days, folded inside his honorable discharge from the war-wasted ranks of the armies of the Union. How, most probably, this man—this brave, honorable soldier—had fallen into the ways of unbelief and pursued the hopeless path of the fatalist, who says in his heart, "there is no God," when he could, by coming to the foot of the cross, hav found that hope, that consolation, that encouragement, which is to be found only in Jesus and his cross.

. . . . . .

On the following Sunday the shadow of the cross upon Saint Pecus crept noiselessly over the sand-lot; the big bell clanged; and the accomplished usher, in the vestibule of Saint Pecus, let in the respectable audience as pleasantly as if no desperate soul had ever turned from there to leap into eternity, where the tide comes in and the tide goes out—regardless of what Saint Pecus may say or man in his folly may dare to do.

J. W. GALLY.

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[*From the London Times.*]

## Expulsion of the Jesuits.

*To the Editor, Sir:* Having during the last three weeks enjoyed free converse with a number of French ecclesiastics, secular and regular, gathered, for health's sake, from various parts of France, I hav been much interested in hearing their views on the present "burning" politico-ecclesiastical questions—the expulsion of the Jesuits and the demand made by the government for inspection of the statutes of the other unauthorized religious orders. Some of your readers may, I think, be interested in their views also:

(1) All these priests are of accord in strongly denouncing the government for what they deem its unjustifiable action in expelling the Jesuits and demanding to inspect the statutes of the other orders, in order that their continued existence may be authorized or not. But (2) they fully admit that the government, from its own point of view, is acting in self-defense, though they deny that it has the law-right so to act. They frankly avow that between the present "Atheistical" Republican government, as they deem it, and the Jesuits and all who sympathize with them there exists a "*guerre acharnés*"—war to the knife—so far as a war of principles, aims, and teachings goes. They admit that the pupils trained by the Jesuits, if they remain true to their teaching, must be expected to prove devoted soldiers in this war against the existing government and institutions; that if a favorable opportunity should arise for an attempt to overthrow the present *regime* and set up monarchical or imperial rule in its stead, those trained by the Jesuits would, if faithful to their training, be sure to side with any such attempt. The following instance affords a fair illustration of what is meant: Last year the Jesuits succeeded in passing a large number of their pupils—about 100—into the military college of St. Cyr. I asked my priest friends, "May we not expect that, should a favorable opportunity present itself, these young officers would draw their swords and do their best to lead their men with them in order to overthrow the existing *regime?*" "Undoubtedly, we must expect they would do so," was the reply. Some frankly added, "From this point of view we can appreciate the policy and tactics of the government in getting rid of the Jesuits, as the most efficient trainers of their opponents; only we deny that, on their own professed principles of freedom, they hav any right to drive them out." "We freely admit," they added, "that if the Roman church could dominate, its principles must lead it to treat its politico-religious opponents in the like way. But we claim freedom for ourselvs in every country which professes to base its government and institutions upon political and religious freedom, while our own principles forbid us to allow such freedom to others, wherever we hav power to carry our principles into practice."

Whatever may be thought of the probabilities of this internecine struggle of principles passing from words to warlike deeds, there can be no doubt that the Jesuits themselvs occasionally giv color to the belief that they prepare the minds of their scholars for it. A recent instance shows this. The Jesuit pupils from Toulouse and from their divers colleges in that province recently went on a pilgrimage to Lourdes. Two trains were needed to convey them. The Lourdes journal thus recounts their coming: "They arrived in good order, to the sound of clarions and drums, chanting with all their soul of Christians and Frenchmen the sublime hymn of the 'The Banner of the School.'" This chant speaks for itself; I giv the original:

"LA BANNIERE DE L'ECOLE.

"Sauvez votre peuple de France,
Puissante Reine des combats!
De foi, de savior, de vaillance
Armez nos cœurs, nos levres, et nos bras!
C'est par vous que les fiers zouaves,
Derniers tenants des droits romains,
Pour les venger mouraient en braves,
Pour les prouver vivaient en saints.
Comme eux, nous sommes votre ouvrage;
Faites-nous ce qu'ils ont ete;
Lions aussi par le courage,
Mais anges par la purete."

It is plain that youths so trained are not likely to lack fervor and zeal in using their "arms," as well as hearts and lips, in the holy cause, should occasion arise, as divers of my priest friends feel and say it is sure to do, sooner or later. This aspect of the present politico-ecclesiastical conflict in France should, I feel, be clearly kept in view by all who would fairly judge the present action of the government in France. Much as we may regret that they deem it needful to treat the Jesuits and their supporters as direct foes to the state, we cannot wonder they should do so.

But (3) it is felt that the real range of the present conflict will extend far beyond to-day's question of the Jesuits and of the rest of the religious orders. All the clergy I hav spoken with hav one idea firmly fixed in their heads, viz., that the real aim at bottom of the present "Atheistical" government, as they habitually term it, is to uproot the Christian religion in France. They look upon the assault on the Jesuits as but the first move toward that end; they fully expect that they themselvs and the church at large will be the ultimate object. In proof of such intent they point to the cutting down of the stipends of their bishops and archbishops, and just lately of their French cardinals; also specially they note the action of the Paris and other municipal councils in secularizing the municipal schools by turning out the Christian Brothers and Sisters and substituting lay teachers, as well as by removing the emblems of Christian faith and teaching from the schools. All this, they remark, is done with the sanction of government, if not directly by its authority. They complain of similar efforts to get rid of the religious element from the administration of municipal and other charities, such as the "bureaux de bienfaisance" and hospitals. On this last point I feel their fears are not well founded. The infusion of a larger and more activ lay element in the management of public charities appears likely both to insure more thorough impartiality in their application and also to interest laymen more largely in such good works. Too often in France, where clerical influence has largely dominated in the administration, non-Roman Catholic poor hav hardly obtained their due share of public charities. They fail, however, to specify any distinctly unfriendly action toward the ordinary parochial clergy, but are afraid it will come later on. They take little comfort from reflecting that in bygone days the Jesuits hav been expelled from every Roman Catholic country in turn; that the "Most Catholic" monarchs of France, Austria, and Spain were they who jointly moved Pope Clement XIV. to suppress the order by his famous bull, while the other orders and the parochial clergy were left untouched. They fear times are now much changed; they would fear much less for the future of the church in France if they could feel sure that only the Jesuits, and even the other religious orders, were to be suppressed; but they are gravely afraid the present is a war—a persecution—against religion itself. I need not add that the *Univers* and other clerical journals incessantly do their utmost to cherish this belief and to represent the cause of the Jesuits and religious orders as one with that of the parochial clergy and the whole church. Otherwise, there are not lacking traces that the old medieval jealousies between the secular and regular clergy still are felt among the French clergy to-day. Thus one good *cure*, after strongly denouncing the government for its present action against the Jesuits and the other orders, frankly added: "I try to look at the question on the highest ground as affecting the rights and interests of the whole church; but, personally, I am free to own that if the government should remove the order now in my own parish, I feel that its removal would be good for the parish and myself. Their work often clashes with my own; divisions and jealousies occur; our peace and harmony are marred." He added, "There is room, no doubt, for restraining the number and modifying the action of the religious orders in France. Of late years they hav assumed a dominating position and influence which is not good for our bishops, ourselvs, or our flocks." I may add that, judging from what this worthy *cure* told of his varied experiences in his career, he was a really large-hearted and by no means a careless or idle parish priest.

(4) I will mention but one more point on which I hav touched with my clerical friends. I hav ventured to say to some of them, "Your cry of freedom, your protest against 'persecution' (the heading under which the *Univers* now daily recounts all the incidents of the Jesuits' expulsion, etc.), would surely meet with still more sympathy than it does in all countries were you but able to convince the world that you are not raising a one-sided cry; that you are ready and willing to do to all others as you would be done unto in this vital matter of freedom of conscience, teaching, and worship. But," I am forced to add, "apparently you are not willing so to do." Take one instance which fell under my own notice. Close to the frontier of France, in the little principality of Monaco, there are a few hundred German Lutherans, who during the last few years hav repeatedly petitioned the Roman Catholic authorities there to allow them to build a school and church of their own for the religious instruction of their children and their worship. But they hav asked in vain. Prince and bishop—not to add the large and influential body of Jesuits planted there—resolutely refuse such petitions; no freedom can be granted for such divergence from Roman teaching and worship. Now, it cannot be doubted that if the leaders of the powerful Roman church in France had lifted their voice to urge the prince and his clerical counselors of Monaco to grant to the Protestant minority there the same freedom they are now claiming for their own religious orders, everybody would hav felt that their present cry in France was consistent and sincere. But no such voice has been raised by French Roman Catholics.

Again, only the other day the cardinal-secretary of state in the Vatican vehemently condemned and protested against the action of the Roman municipality in selling a site for an Anglican church; albeit, so little sacred was this old conventual site in the late pope's eyes that he had no scruple in using it for a police-office and prison. Now, such acts on the part of the church of Rome strike outsiders as curiously, painfully inconsistent with her cry for freedom for herself elsewhere. Yet she has had in France large-hearted and illustrious sons—Montalembert, Lacordaire, and others—who would fain hav had this reproach wiped away, and would hav had their church show herself ready to grant to others the same freedom she demanded for herself. My priest friends, I am sorry to say, only smile at this view, and frankly avow their church cannot stand it. They say the school of Montalembert and Lacordaire is a thing of the past; that they are now counted not good Catholics; that Rome, by the Syllabus, has put down such notions; that if among their present ecclesiastical leaders there be any who share such ideas, they dare not utter them, knowing the prompt condemnation they would incur. Hence, they only repeat what I said above, "We must claim freedom for ourselves in free countries, but we must avow that our own principles forbid us to grant it to others, if we can avoid so doing." This gives a sad, hopeless outlook to the present conflict in France. One feels that the really earnest religious Roman Catholics are, by force of their principles, dead against modern principles of religious and civil liberty; that it is hard to see how they can harmonize faith and freedom, religion and country. Were it not for the hardship the government decrees must inflict on some few aged and infirm members of the Jesuit and other orders, one would be tempted to smile while listening to the clamor now raised about "persecution," for those who are most loudly raising it are, in truth, only being gently hoist with their own petard.

[*From the New York Truth.*]

## Bible Revision.

Dr. DeWitt, one of the revisers of the Bible, says that he and his associates are compelled, in pursuing their work, "to decide on other ground than that of inherent fitness, and often to put aside manifest improvements in favor of the more ancient and familiar phrasing."

In other words, the revisers dare not correct errors where they are so radical that correction would appear to the devout to be an alteration of the inspired word of God.

This whole subject of Bible revision presents an anomaly. Children are taught to believe that King James's translation of the scriptures is the true and only revelation of the Supreme Being. Its words and phrases hav been studied, committed to memory, and applied to the affairs of life as divine commands. No wonder, therefore, that a superstitious awe for these, as pearls from the lips of Deity, should be shocked when uninspired men put others in their place, even though the reader is reliably informed that the latter are the better translations from the Hebrew and the Greek.

Ordinary believers do not look upon the Hebrew and Greek text as inspiration. They do not feel them to be divine. The very book that lies upon the pulpit, upon the center-table of the family circle, and from which Protestant Christians daily and reverentially read, is to them the holy book of God. Its very pages and binding are sacred, and, following the channel of their education from infancy, they refer to it as the one fountain of divine wisdom and instruction. No such reverential sentiment influences their emotions toward a Bible in the original text. It is little wonder therefore that a new translation, especially if it differs, though merely in phraseology, from the sacred volume of their childhood, should fail to impress them with an emotional faith in its divine origin.

And it is to avoid conflict with this sentiment that Dr. DeWitt and his associates find it necessary to frequently hold fast to the ancient and familiar phraseology, though at the expense of inherent fitness and manifest improvement.

The Catholic church is the only denomination of Christians that deals consistently with the Bible. It holds that the inspired book must always be explained by inspiration. Accordingly English translations are not put into the hands of the vulgar, but the original is delivered to the believers through oral inspiration. With that church, revisions and re-revisions are not necessary; the holy head of the church deals out divine revelation in the light of the inspiration with which he is officially endowed from on high.

The Jews, too, do better than our Protestant fellow-citizens. They are taught to read from the original, and thus they receive heavenly instruction in the very language in which the servants of Deity were influenced to receive it.

Assuming the Bible, as originally delivered to man, to hav been a work of divine inspiration, and even allowing the heavenly authority of that parliamentary assemblage which decided upon the authenticity of its books three hundred years after Christ, Protestants must yet concede a divine mission to translators and revisers before blindly accepting their work as a perfect transcript of the teachings of God.

These revisers, however, are unwittingly doing the world a service. Their acknowledgment that the book which Protestant Christians for generations hav held to be divinely perfect is in fact full of errors is a valuable contribution to the influence which is rapidly demolishing that superstitious belief in the divinity of the Bible which has in the past given the world bloody wars, persecution, and slavery.

## A Hint.

DEAR TRUTH SEEKERS: Friends of truth, please let me ask you—all who wish to help the Liberal League in the best possible way, save perhaps to set about forming new ones yourselvs—to aid those who are doing this good work. Let us, if we can, do something to help organize the forty-two new Leagues in time for the next annual Congress, by sending money and stamps to our best workers.

Mr. F. F. Follett, of Rockford, Ill., who is going to devote his whole time henceforth to the work, wrote me last week that all the help he has received is one three-cent stamp.

As Leland says, we must organize, and to organize effectually money must be spent. Shall we ask a noble and generous few to bear all the burdens while we share equally in the harvest? ELMINA.

## "A Fit of the Morals."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was once neighbor to a lady who, when she heard of any social or sexual impropriety having been committed, would make a great ado about it, and put on airs of offended purity, when she had no purity of her own to boast of. When she was in these moods a young man used to say, "She has a fit of the morals."

Of course all the orthodox are pure, so they all look for impurity. Impurity is generally understood to mean sexuality unlicensed—among Infidels and Spiritualists. This we expect; but it seems strange and is deplorable that some of the leading thinkers, writers, and lecturers in the Liberal ranks should be—as they seem to be—seeking for sexual excesses, sins, and impurities among those who hav the same high purposes and aspirations they hav.

Abbot & Co. are so *very* pure that they, like my neighbor, are very liable to "fits of the morals." That is not a normal, healthy condition that induces fits of any kind. No man or woman ever became wiser, better, or purer in a fitful way, or made thereby others better and purer. Nature's methods of purification, like all other methods, are slow, regular, constant.

In my long experience and study of human nature I hav found it necessary to look closely to the practical life and conduct of those who make a great ado about some external expression, manifestation, or act of a sexual character not sanctioned by law or custom. If there is any significance to the words of Paul, "Unto the pure all things are pure," then I think some of the professed Liberals, like many of the orthodox ministers, hav no purity to boast of.

I care not how intellectual, "cultured," and respectable those gentlemen may be who hav troubled themselvs about Mr. Bennett's private letters, with the obvious purpose of injuring him and breaking up his business; I say their conduct is mean, cowardly, unmanly, contemptible, execrably infernal, and inconsistent with all their pretensions to liberality and toleration.

Gentlemen, did you ever think of Franklin's words, "If every man's faults were written on his forehead he would pull his hat down over his eyes." By that test where would your hats be? Whose hats would cover the most faults, even sexual faults, yours or Bennett's?

I am one of Underwood's "tag-rag and bob-tail," one of the low and ignorant who advocate THE TRUTH SEEKER and believe in D. M. Bennett, for I hav reasons to believe that he loves the truth and has done and is doing as much to spread it among the people as any other man. Many a man passes for being pure—all right sexually—because his inner desires, feelings, and passions, or outward manifestations hav not been brought to light. As unwise and foolish as D. M. Bennett's letters were, I wish there were no other Liberals who had a worse record. I hav no words to express my contempt and indignation at the course of those who are determined not to forgiv Mr. Bennett for those letters after his noble, manly confession and repentance. If you cannot forgiv him and work for and with him, do not go about and condemn the Bible for its inhuman and unjust doctrins. What better is your spirit than that of the priests, churches, and the Young Men's Christian Association?

O gentlemen, I pray you to cease your mad, unmanly, selfish, cruel, inconsistent course, and let us all unite in "a long pull, a strong pull, and a pull all together," to open and keep open the way of human progress, that humanity may "grow in grace and a knowledge of the truth."

J. H. COOK.

## Report from Rhode Island.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you please giv place for the following report for the state of Rhode Island? H. L. G.

*H. L. Green, Esq., Ch. Ex. Com. N. L. L., Dear Sir:* We beg to thus report for Rhode Island for the year that is now about to close:

Since our appointment we hav neglected no opportunity to make ourselvs familiar with our work. Our correspondence has been numerous, and we shall be better prepared for the new year than we are now.

We shall be unable to attend the grand meeting of the League this year, but we intend to put the expense of attendance upon League work at home. We shall leave no stone unturned to strengthen the cause here, and to achieve this end we hav arranged our business so that we can attend to this line. Our business will be of such a nature that we can feel the public pulse in regard to this very thing.

We see things bid fair to strengthen our cause here, and once let the West warm up and Rhode Island will not be long in the rear. By all odds we are now the most Liberal of all the New England states. We trust one thing will be attended to at our annual meeting, and that is fixing you a compensation, for the time has now come when it is needful to hav a man salaried to do our business for us, and I feel it should not be neglected. We favor Col. Ingersoll's idea of asking each candidate how he stands upon equality for all. Put the question fairly, and demand of them no dodging but a straight answer to a straight question.

With firm wishes for success, and with firm intention to hold on Rhode Island, I remain, Yours,

*Hamilton, R. I.*, July 31, 1880. JAS. N. ARNOLD.

## A Liberal Offer.

I hav promised our friend Bennett to dispose of one thousand copies of my debate with the Rev. Dr. Ditzler. I will agree to make a *present* of one copy to every person who orders two copies. I want the work to hav a wide circulation among Christians if possible, and care nothing about profit in its sale. Inclose one dollar for two books, and I will send the third free. Address 172 Clark street, Chicago, Illinois. W. F. JAMIESON.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, AUGUST 21, 1880.


[*From The Gods and Religions of Ancient and Modern Times.*]

## Judaism.—Continued.

REVIEW AND CRITICISM.

For a consideration and examination of the Jewish God Jahveh and the Jewish scriptures—the Old Testament—the reader is referred to the articles on Jehovah and the Bible, near the close of Volume I. A perusal of those chapters will assist him in obtaining a clearer view of the claims of Judaism as a revealed and divine religion. It may not be amiss to go back and briefly examin a few of the many points worthy of consideration. There has been not a little diversity of opinion as to whether Abraham is a myth, or whether there was once a man by that name, the father of Isaac, the grandfather of Jacob, and the great-grandfather of Jacob's twelve sons, from whom descended the nation of the Jews. He is an important personage, if there was such a person. Without Abraham, no Jews, no Jesus, no Christianity, and no salvation for the world. But some hav asserted that Brahma and Abraham are alike corruptions of Abba Rama, or Abrama, and that Sarah is identical with Saravasti, thus showing a Hindoo origin for the man and woman standing at the head of all the Jews. Abram is a Chaldean compound, meaning Father of the Elevated, or Exalted Father. Abraham is said to be a compound of Chaldee and Arabic, signifying Father of a Multitude. Colenso claims that Adonis was formerly identified with Abram, High Father, Adonis being the personified sun. The phallic derivation of the name and character is not difficult of discernment. Others believe the story of Abraham to be wholly mythical, as much so as William Tell, Robinson Crusoe, or Jack the Giant Killer, and that the story of Abraham and his descendants was not written till after the Babylonian captivity, when a need was felt of a national history of the Jewish people, and a nominal father or head of the tribe from which the people sprung. Others, again, concede that there was such a man as Abraham, and that he was a Bedouin sheik who lived in tents and had a large household, as many of those sheiks hav to this day. They hold, too, that this old shiek lived subsequent to the time of Zoroaster, who taught in Persia the doctrine of one eternal God, the creator of heaven and earth, who was above all idols and other gods of the pagan nations, and who made known his law and will to man to his chosen prophet on the top of a burning mountain—*a la* Moses on Sinai. Whether Abraham took his religious notions from the teachings of Zoroaster cannot be determined now with any certainty, but this is known, that Judaism is a much younger religion than Zoroastrinism, and that there were ample opportunities for the transfer of religious notions from Persia to Chaldea, and again to the land of Canaan.

Whether Abraham is a myth or a real peronage can probably never be known. It is most true his story was not written for more than a thousand years after his time, and much of the details had to be supplied by a fertil imagination, as the writer had no possible way of knowing what conversations Abraham had with Jahveh, Pharaoh, Abimelech, Lot, and all the others whom he is said to hav come in contact with; and while the writer was about it he could draw upon his imagination for all the details as well as a part. As to how it was, however, can never be decided with certainty. If Abraham is a myth—and the chances that he is are at least equal to the belief that there was such a man—then the story about Isaac, Jacob, his twelve sons, Moses, Aaron, Joshua, Samson, Job, Samuel, Saul, David, Solomon, etc., is also mythical. The story of all these was not written till a long time after they had passed off the stage, and what reliable data existed to make the story out of we hav no means of knowing. That an ingenious writer, with fair inventiv talent, could easily write out such a story is as true as that Charles Dickens was able to write the story of "David Copperfield," Eugene Sue the "Mysteries of Paris," Hesiod and Homer compose their songs about the Grecian gods, or the Methodist preacher Spaulding write the story of Mormon, which Joseph Smith is said to hav purchased and introduced to the world as another Bible.

Far more than half the stories, and far more than half of what is called history, are wholly products of human imagination, and never had any existence in fact, though the world has swallowed them with infinit gullibility, accepting them as truths and realities. Whether the ancient part of the Jewish story belongs to this mythical half every person has a right to fix in his own opinion according to the small amount of proof within his reach. That the Jews are a branch of the Semitic race, that they were cousins to the Arabs, that they were a nomadic, pastoral, semi-barbarous people, who once lived in the small mountainous country at the eastern end of the Mediterranean Sea, called Palestine, is undoubtedly true, and that they were taken captiv to Babylon is generally conceded, but whether there ever was an Abraham, a Moses, a Joshua, a David a Solomon, must ever remain an unsettled question. A few facts are very damaging to the theory of the truthfulness, however, of the story:

1. There are no corroborativ proofs, save the existence of such a people, that they could not hav descended from some other source equally as well as their cousins, the Chaldeans, the Egyptians, the Phœnicians, or the Arabians.

2. The Egyptian records on their monuments, temples, obelisks, and on papyrus, contain no account either of the visit of Abraham to that country, when the king was said to hav fallen in love with his antiquated wife, from which cause serious trouble was brought upon Pharaoh and his household; or of the advent of Joseph, son of Jacob, whose ability to interpret dreams was so remarkable as to raise him from being a slave to the second position of power in the kingdom; or of the seven years of remarkable plenty, when Joseph was enabled to fill all the granaries of Egypt, and hav food enough during the seven succeeding years of famin, not only for that populous country, but "all the nations of the earth;" neither of the existence within the heart of that country of a people of slaves who in a little over two hundred years increased from seventy persons to three millions of people, who occupied the part of Egypt known as the land of Goshen, and nothing of the occurrence of those ten remarkable miracles known as the plagues of Egypt, by which the entire water of the country was converted into blood, the land overwhelmed with frogs, lice, locusts, and murrain which killed all the cattle, storms of fire which ran along the ground and killed all the cattle the second time; the locuts that eat up everything the storms had thoroughly destroyed, the killing of all the first-born of Egypt, of man and beast, from the king's household to the humblest resident Egyptian in the land, as well as all the cattle which, by the bye, had been twice killed before—and all this in one night, and no account kept of it. No record of the wonderful departure of this great body of people, after despoiling the Egyptians of all their valuables that were portable, making a forced march to the Red Sea, which in the most obliging manner opened for them all the way down to the bed of the sea, standing up in a solid wall on either side, allowing the millions of Israelites and their numerous live stock to pass over dry and safe, but returning back to its place as soon as the hosts of Egypt were in the heart of the sea, drowning every man of them, as well as once more causing the death of the horses which drew the chariots and had been three times killed before.

The Egyptians, according to the concurrent testimony of Egyptologists and ancient historians, were distinguished for their carefulness to make a record of every remarkable event that occurred in their country, and this habit was cultivated to such extent that they minutely recorded the products of their farms, and even the number of eggs laid by their domestic fowls. They were a literary people, a people that transferred as history to stone and papyrus the thousands of events of far less moment than the existence of a race of millions of slaves, of the wonderful plagues which visited the land, and the slaves making a hurried exit in one night; of the pursuit of the king of Egypt and his powerful army, not one of which survived to return to his home. Is it likely—let the reader decide—that all these marvelous events could occur and not a word about it all be recorded either on the stone monuments or upon papyrus, which was carefully laid away and preserved for the benefit of after generations? The Egyptians made record of the influx of the shepherd kings and people called Hyksos, who subdued them and reigned for many years over the country. This history the Egyptians carefully recorded, but not a word about the hosts of Israelites, of the death of hundreds of thousands of the first-born of the land, of the drowning of their monarch and all his army in the Red Sea. If all this had really taken place, is it not reasonable and probable that the Egyptian historians would hav known something about it, and that some record would hav been made of it?

Admitting the possibility of the Red Sea opening in the manner claimed; that three millions of people could subsist forty years in an arid desert, where water and verdure are the scarcest things known; that their clothes did not grow old nor wear out; that food should daily fall from heaven to keep that vast body of people alive for nearly half a century; that the river Jordan, when at high flood, condescendingly parted its waters, holding, with a firm wall of the aqueous fluid, the flood that must hav accumulated on the upper side, while three millions of men, women, and children, with all their cattle and luggage, could pass over; admitting that at the word of the man Joshua the sun and moon should stop in their courses for nearly the length of a day; admitting all these utter impossibilities, is it likely that this host of three millions of people could enter a land where were numerous kings, nations, and cities, and exterminate them with the sword, taking possession of the land, and no neighboring nations know anything about it, though the Phœnicians, an intelligent literary people, lived in the immediate vicinity, on the northwest, the Egyptians a short distance to the southwest, the Pelasgians and Ionians, who occupied the isles and mainlands of Greece, and who at that time were in vigorous existence, to say nothing of the Moabites, the Edomites, and the Arabians in the southeast? Is it likely, to repeat, that such events could take place and no neighboring nation know aught of them?

And after hundreds of years had passed by, and the glorious reigns of David and Solomon arrived, when a solid, well-organized nationality had been established, when fabulous wealth had been accumulated, surpassed by no other nation, when the gorgeous temple had been built, requiring the labor of 153,000 men for seven years, and an expenditure of wealth in gold and silver amounting to hundreds of millions of dollars; with the erection of the king's palace in keeping with the temple, and when a seraglio of one thousand women were kept for the king's individual pleasure, especially when this king was said to be the wisest man in all the earth, and whose fame and glory were known to all nations, is it likely that all this could exist and neither the Chaldeans, the Assyrians, the Egyptians, the Phœnicians, the Grecians, nor the Romans, all of whom were at that period in flourishing existence, know anything of it? No contemporaneous historian of any nationality, no literary man of any country at that era, seems to hav known anything of the great Jewish nation, of its wealth, numbers, and glory. Not a word of history in any nation existing at that time can be found anywhere. Hesiod and Homer knew nothing of the land of Palestine or the nation which inhabited it, though the latter often spoke of neighboring nations, of the Phœnicians, the Phrygians, etc. Xenophon knew nothing of such a land or people; Pythagoras knew nothing of them, though he passed over twenty years in Egypt, and possessed himself of the literature of the world. Neither Socrates nor Plato knew of such a land or people. Berosus of Chaldea, a cousin nation, knew nothing of them. Herodotus, the famous Grecian traveler, though he twice visited Syria, and must hav crossed the land of the Jews, and soon after the glorious reign of Solomon, when Jerusalem and the temple were in all their glory, yet he never heard of the famous King Solomon, his powerful nation, and all the brilliance which surrounded him. It is certainly most reasonable to conclude that had Solomon, in all his glory as a king of a powerful nation, surrounded by remarkable wealth and affluence, thus existed, some of the nations named and some of the writers pointed out would hav known something of it, and hav given some account of what they knew. Herodotus especially, as he wrote pretty full accounts of his travels and discoveries in Egypt, Syria, and Chaldea, would certainly hav mentioned the nation of the Israelites had they been as far advanced in civilization as represented, possessing a large and wealthy city, with a temple vieing with all similar structures in the world. As Herodotus saw nothing of all this, and said nothing of it, it is but fair to conclude that in his time there was no such people, no such king, no such city, and no such temple. We hav no contemporaneous history to corroborate in the slightest degree the Bible story of the wealth, populousness, and advanced state of civilization of that country. And however anxious we may be to believe all the unknown writers of the Bible tell us, we hav nothing to corroborate it, nothing to assure us it is worthy of our credence.

The diminutiv size of the country is another strong argument that no such nation could hav flourished there with the numbers and power claimed. A broken, mountainous country, filled with useless ravines and steril, rocky summits, but one hundred and forty miles in length, with less than an average width of forty miles, could hardly sustain a population of six millions of people, which, at the very lowest calculation, it must hav done to be able to turn out an army of fighting men numbering over a million and a half, which it is claimed David had in his kingdom, as ascertained by a careful census. It can hardly be possible that such a broken, steril country, containing but five thousand six hundred square miles, could produce such a people, or be able to sustain a loss of five hundred thousand men in battle in a single day as claimed (2 Chron. xiii, 3). These claims are opposed to the experience of mankind, the history of all other nations, and are in every way improbable. It is far more reasonable to believe that these wonderful statements were written out by some big story-teller within a few hundred years of our era, and that they hav not truth for a basis. It is extremely doubtful whether there were such men, even, as David and Solomon; and if they lived, it is very uncertain whether the nation over which they ruled was as populous as claimed, or that they possessed a large and powerful city, as Jerusalem is represented to hav been, or that the structure called Solomon's temple ever existed save in the brains of imaginativ and credulous human beings. There is not a particle of tangible proof in existence that Solomon's temple ever stood in Jerusalem. Prof. A. L. Rawson, who has made four journeys to Palestine, and has traversed every square half mile in the country, spending also much time in Jerusalem, assures the writer of these pages that there is not a stone left of the temple ascribed to Solomon, neither in the foundation walls nor elsewhere. In addition, he says there is not a stone or anything of the kind in the entire country in proof of an ancient Jewish civilized population once having occupied it. He found remains of Egyptian architecture, of Phœnician architecture, of Grecian and Roman architecture, but nothing distinctivly Jewish. He also entertains very grave doubts whether a temple was even built under Ezra, while he feels very positiv that Solomon and his temple are decidedly myths. He holds it as true that Herod built a temple in Jerusalem, and that that was the first of any importance that ever stood in that city. Let it be remembered that it is far easier to write fables and Munchausen tales than to make such wild vagaries truthful and reliable.

## Attend the Congress.

Auxiliary Leagues should pay attention to the call for the Annual Congress issued by the President of the National Liberal League. Delegates should be appointed immediately that they may make arrangements for attending, and alternates should be selected so that if at the last moment the regular delegate should be unable to attend the substitute will be on hand. Matters of moment will come before the Congress. Polities will probably be hotly discussed, and various other questions will come up which will require a full delegation to meet and decide. There are over two hundred Leagues, and a thousand delegates ought to

take seats in the hall on September 17th. Wright, Ingersoll, Wakeman, and Leland will be there, and it will be worth a trip from California to hear these alone. We expect the Congress will be a lively one, and hope all the Leagues will send full delegations.

## The Fourth Annual Congress of the National Liberal League.

*To the Auxiliaries and Members of the National Liberal League,*
GREETING:

The Fourth Annual Congress of the National Liberal League will be held at the West End Opera House, 431 W. Madison st., in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes.

As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the state should be independent of the church, and the church of the state, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations.

If the National League has any voice, now is the time to hav it heard. The Constitution under which we liv consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositaries of this punishing power, national and state, hav their well-defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

*Boston, Mass.*, Aug. 9, 1880. ELIZUR WRIGHT, Pres.

## Wesley and Paine.

Thurlow Weed in a recent article said: "Contrast the labors of Voltaire and Paine with those of John Wesley. Can it be said with truth that the former two made any one better or happier? . . Voltaire and Paine are only remembered for the evil rather than for the good they did."

Voltaire was the champion of the oppressed against the despots and priests of Europe. For this the Calvinists of Ferney remembered him and revered him, as is shown by a recent book by one of the pastors of Ferney, in which he pays tribute to Voltaire.

In 1775 John Wesley came forward to defend the king's demands upon the Colonies, saying: "No governments under heaven are so despotic as the republican. . . Our sins will never be removed until we fear God and honor the king." At that time the king claimed the right to force the slave trade upon the Colonies, to establish slave marts at the courthouses, to suppress manufactures, to impose taxes without the consent of the Colonies, to deprive the Colonists of the choice of their officers, to take away the trial by jury, to establish a condition of vassalage in the Colonies. John Wesley defended these demands.

Paine in 1776, when, in the struggle for independence, the odds were against Otis, Adams, and Franklin, and their followers, wrote and published his "Common Sense." That turned the tide in favor of freedom. It aroused the people, and they demanded their rights. The hesitating and time-serving joined the party of independence. The priests and tories were overmatched and driven to the wall. If independence was valueless Paine lived in vain, and his labors should be forgotten. But American freemen do not so regard it. They honor the man who championed their cause; and when they examin the falsehoods published by the church about Paine for nearly a century, they despise the men who libeled him.

The secret of clerical hate against Paine was that his free principles tended to abolish the sovereignty of the church as well as the sovereignty of the king. As Shirley, bishop of London, said when denouncing the invasion of prerogativ when Virginia attempted to adjust the emoluments of the church, "The rights of the clergy and the authority of the king must stand or fall together."

The church enslaved Indians and negroes on the plea that Infidels had no rights the church was bound to respect. In the New World the notion grew up that baptism freed negroes, but under the legislation inspired by the church it was enacted that baptism did not confer freedom. Gibson, bishop of London, threw the broad mantle of the church over slavery by his assertion that "Christianity and the embracing of the gospel does not make the least alteration in civil property."

Wesley championed the rights of the king; Paine, the rights of man.

## More Comstock Outrages.

In another place we print a letter from H. L. Barter, written from jail, who has been arrested at the instigation of McAffee, Comstock's Western agent, for publishing in the LeClaire *Pilot* "Libra Dawn; a Sequel to Cupid's Yokes." We are not in sympathy with all the sentiments of "Cupid's Yokes," which we hav read, and so probably are not with the Sequel, which we hav not; but if, as one paper says, the *worst* parts are literal copies of paragraphs from the former book, we unqualifiedly pronounce Mr. Barter's arrest an outrage, and hope the sensible people of the United States will rally to the support and vindication of the imprisoned editor.

## Need of Social Work.

A Liberal in a Western city writes us a letter, in which he laments the want of hospitality and sociability manifested by Liberals there and in other places where he has lived, especially toward newcomers. He moved there with his family six months ago, found out a few Liberal gentlemen and called upon them at their places of business, only one or two of whom ever returned his call at his place of business, and not a Liberal lady has called on his family. In marked contrast with their social unfaithfulness has been the conduct of the church people, who called in generous numbers, and extended the right hand of social fellowship, and invited the new-comers to attend church and social gatherings. Not to be outdone in the amenities and civilities of life many of these calls were returned, and invitations accepted, and our Liberal friend is beginning to wonder how long it will be before his family, in outward conformance with the customs of their associates, will want him to say grace at the table.

The church of to-day owes its success largely to social considerations, a fact that Liberals will do well to make a note of. No doubt thousands of Liberal families are annually lost to the cause by the frigid unsociability of some Liberals, and thousands more could be won over to our ranks by a very small outlay of social courtesy and civility. Liberal ladies ought to be as industrious and self-sacrificing in working for truth as the church ladies are in promoting superstition and error. Open your doors and hearts, and go to work, for you hav a grander gospel to proclaim and purer and loftier principles to animate and cheer you on than your orthodox sisters hav.

As long as the church is allowed the monopoly of social conquest Liberalism will work to a disadvantage.

AMONG the brightest of our exchanges is the *American Art Journal*, a paper which is making wonderful strides on its successful course. As an exponent of musical matters it stands without a rival on this side of the Atlantic, and its well-filled advertising pages are a good index of its standing among sagacious business men. Its constantly increasing circulation vouches for its popularity, and is a gratifying indication of the rapidly growing love of things musical in this country. We must thank the indomitable energy and earnest perseverance of its young editor and proprietor, Wm. M. Thoms, for one of the most valuable papers on music and musical literature published. It is published at No. 23 Union Square, New York, at three dollars per year.

## One of Many Such.

DAVISVILLE, CAL., Aug. 4, 1880.

D. M. BENNETT, ESQ, *My Dear Friend:* Inclosed please find postal order for $20, for you to use as you please.

If there are not enough sensible people in the United States to elect a sensible man for President, I would say, let us suffer until we become wiser. We will gain nothing by voting for the party that used every effort in its power to slaughter our republic.

I am neither a Republican nor a Democrat. I am waiting for a Humanitarian party to organize.

Truly yours, G. G. BRIGGS.

## Mrs. Lake in Iowa.

Mrs. Lake lectured in Monticello, Aug. 8th, 9th, and 10th; in Anamosa, Aug. 13th, 14th, and 15th, and is to be at the Marshalltown Convention the 27th, 28th, and 29th; and at Streator, Ill., Sept. 10th, 11th, and 12th.

Parties desiring her services in Illinois, Wisconsin, and Michigan will address her at once at Clinton, Iowa.

## Another Outrage on Personal Liberty.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On Tuesday, August 3, 1880, H. L. Barter, editor and publisher of the LeClaire (Iowa) *Pilot*, was arrested without a moment's warning and taken to Davenport to answer before U. S. Commissioner White to a charge of publishing and sending through the U. S. mails, a story entitled "Libra Dawn, or Dawn of Liberty," a sequel to "Cupid's Yokes," by Mrs. Maria L. Follett. Information was furnished by a Methodist bigot known as a preacher to Comstock's Western agency at Cincinnati. A spy named McAffee, of St. Louis, was dispatched to LeClaire, where he secured copies of the *Pilot*; information was filed with U. S. Attorney Lane of Davenport, and the arrest was made by Deputy U. S. Marshal Dixon. The whole animus of this outrage comes directly through pure malice on the part of so-called Christians of LeClaire, with the view of breaking up a Liberal Freethought paper located in LeClaire. In the absence of bail in the sum of $700, I am held to answer before the U. S. Court that will convene at Keokuk in December next.

I send you this information in advance of the *Pilot*, which will reach you next week.

The enemies of mental freedom in LeClaire are now busy taking advantage of my arrest to secure the foreclosure of a mortgage on the *Pilot* printing office in the sum of $300, and unless relief is obtained the material will pass out of my control next week, which may cause the suspension of the *Pilot*, temporarily, at least.

This infamous outrage on personal liberty leaves me entirely without means of support for my family (wife and daughter), who hav already been compelled to go out and seek employment for subsistence. The stroke has been more than I can bear, and almost complete physical prostration has been the result.

I hav been advised to appeal to the Liberals of the country for relief, but would almost prefer to go direct to prison and suffer the full penalty of the law rather than resort to such source for aid, knowing that Liberals hav already their hands full with cases similar to mine. I hav counsel employed to defend me before the court, the cost of which will be about $150, and I will only ask the Liberal men and women of America to aid me in defraying that one item of expense. Of course the result of the trial is yet to be determined some months hence, but as I hav employed eminent counsel, with no means to pay, I feel that it would not be asking too much if the friends of Freethought would remit such amounts as conscience or inclination might dictate to the editor of the Le Claire *Pilot*, Le Claire, Iowa, all of which will be duly acknowledged, and copies of the paper sent to each during the term of this unjust prosecution or imprisonment.

Liberal papers throughout the country feeling disposed to aid us in this unfortunate affair, will confer a favor by making a copy of the above and sending the bill to the editor of the *Pilot*, which will be paid at the earliest possible moment. H. L. BARTER.

All communications should be addressed to H. L. Barter, editor Le Claire *Pilot*, Le Claire, Scott county, Iowa.

## Liberal News Items.

THE "posters" are going off like hot cakes. Send on the orders.

THE last number of THE TRUTH SEEKER was a very interesting one. "Let the chatter go on."

THERE will be no want for good boarding-places at cheap rates at the Hornellsville Freethinkers' Convention.

I AM pleased to learn that Mr. Thomas, of THE TRUTH SEEKER, will be at Hornellsville with a large collection of Liberal books for sale.

"WHY Don't God Kill the Devil?" by M. Babcock, just published at THE TRUTH SEEKER office, is the best thing of the season. Send twenty-five cents for a copy.

EVERY auxiliary Liberal League in the United States should be represented at the Liberal League Congress that meets in Chicago on the 17th, 18th, and 19th of September.

LIBERALS residing on the line of the Northern Central Railroad should at once send to me for "orders" for excursion tickets on that road to the Freethinkers' Convention.

AN excursion car will leave Salamanca, N. Y., for Chicago September 14th that will convey delegates to the Chicago Liberal League Congress for ten dollars the round trip, with permission to remain in Chicago ten days.

THE Liberals in the various cities of the Union should at once make arrangements for excursion rates of fare from their respectiv cities to the Chicago Congress. By making up a party of ten, fifteen, or twenty, very low rates can be obtained.

THE Northern Central Railroad running from Canandaigua to Baltimore will sell excursion tickets from each of its stations, but the road requires each person coming over that road to first procure an order from me for a ticket. Our Liberal friends from the northern part of the state will find it their best way to go by Canandaigua to Hornellsville.

THE Liberal public can depend on one thing, and that is that the Hornellsville Convention will be made the largest gathering of the kind ever held in this country. From every section I learn of large parties preparing to attend. There will be but few states in the Union but will be represented there, and nearly all of the distinguished speakers in the Liberal ranks will be in attendance.

THE prospects are that the Hornellsville Convention will be the greatest Liberal gathering ever convened on this continent. I hear of parties coming from nearly every northern state and from a number of the Southern states; also from Canada. The arrangements at Hornellsville will be much superior to any ever made for any previous Liberal convention. Liberals everywhere, for a week leave your business and go to the great gathering of the intelligent men and women of America.

I JUST came home from Hornellsville, and I am pleased to learn that the best of arrangements are being made to entertain the thousands who are expected to attend the Convention. The first-class hotels of the city are the Osborn House, the Nicholas House, and the Delevan House. These houses hav agreed to entertain people attending the Convention for $1.00 per day, with the exception of a few persons who may desire their best rooms, and these will be charged only $1.50 per day. The other hotels in the city charge but $1.00 per day, and some boarding-houses will entertain people for from fifty to seventy-five cents a day. There will be many places where meals and lunches can be procured very cheap.

DR. SHATTUCK'S Opera House, in which the Hornellsville Convention is to meet, is one of the best in western New York. It is built of cut stone, and has a seating capacity of about two thousand. It has two large galleries that will accommodate many hundred people. But as it is anticipated that this large building will not accommodate all who will attend, the Hornellsville Liberal League is fitting up in fine style the large park for out-door meetings. This park is well shaded by large maple trees. It will be an admirable place in which to hold the meeting. Along the park is a wide strip of land on which tents can be erected by those desiring to tent out. H. L. GREEN.

# Literary and Political.

## Book Notices.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. A historical work. By D. M. Bennett, 141 Eighth street. 1880. 957. pp. Vol. II.

We hav here the completion of Mr. Bennett's remarkable work, while in prison. The vast and varied field of the religious world is spread before us, not only as other students hav presented it, but from new and original standpoints. Such a comprehensiv survey has not heretofore been given by so radical a thinker, and the old religions assume a fresh importance in the light thus thrown upon them, and the new relations discovered. Fetichism, Polytheism, Mythology, Phallism, Brahmanism, Buddhism, the religions of Persia, Chaldea, China, Thibet, Egypt, Assyria, Phœnicia, Greece, Rome, Germany, and ancient Britain are brought clearly to view, their fundamental thoughts and tendencies outlined, while the whole survey is concluded with a masterly criticism of Judaism, Mohammedanism, and Christianity.

Especially noticeable is the treatment of Phallism, giving the latest results of historical study concerning that obscure yet all-important phase of religious development. The "tidal wave" of sex worship swept through almost every race, and was subtly present in the very highest acts of devotion. This certainly was a natural impulse of the human heart, perfectly childlike and pure, though afterwards degenerating into degrading ceremonies. But the male and female principles of life running all through nature, and quivering in the flesh and blood of man himself, and giving birth to strength and beauty, these must seem to the glowing soul infinitly beautiful and wonderful, and worthy of adoration—and this worship spiritualized will continue in finer expressions; for man is greatest when he bows in reverence to woman, and woman is noblest when she seeks her ideal excellence in manly attributes.

Mr. Bennett's treatment of this subject is exceedingly interesting, although the limits of his book do not allow him to giv more than glimpses of this profound and wondrous element of religious growth.

He shows us Judaism as it really is, not a sublime monotheistic religion, unique among all others, but a simple growth from Fetichism into the worship of a tribal God, and thence through slow degrees to the exalted religious outlook of Isaiah. In this prophet we come to the mountain-hight of Hebrew religion, but before that it passed through many a jungle of barbaric superstition. It was not by any means "fresh from heaven." Mr. Bennett exhibits the different phases through which this religion has passed, from the lowest to the highest, showing that in the lowest it was akin with all other religious developments, and in the highest was not free from many a falsehood. The transcendent idea of Judaism is not the oneness of God, but the glowing image of the Messiah, and through this ideal Judaism has been of immense service to humanity in the undying hope that it has given of the "kingdom of heaven," of the triumph of the beautiful and the good, and the fulfilment of the passionate longing for happiness and progress.

Mr. Bennett portrays with eloquent and facil pen the superiority in many respects of Mohammed to Jesus. The former was really the stronger man of the two, and while he had not the exquisit tenderness of Jesus, he had more sublime, heroic qualities; he was more the master of his circumstances; he had more creativ ability. Mohammed has been looked upon as an impostor, but we see in the picture given of him here, as well as in the pages of the best interpreters of history, that he was the expression of the struggling and tremendous life of his time. The religion of Mohammed triumphed through the natural force it possessed, not through any miracles, for Mohammed disdained miracles; and so deeply responsiv was his doctrin to the human heart that it did not, like Christianity, need a sword to carry it along; and this imperial, natural force of Mohammedanism is seen to-day, for in the East it is making a thousand converts to where Christianity is making one; and in that strange and mighty movement called Babism we see the inward life of this religion manifested anew, and with a wonder and power that puts to shame the most exciting revivals of Christianity. Nothing in the history of the world is so extraordinary as the growth of Babism. It is romantic and glorious as a poet's dream.

Mr. Bennett's exposition of Christianity is the most original and interesting part of the book. He shows in the first place the fabulous nature of the gospels; that they cannot be relied upon at all for authentic history; we know nothing about the authors, and their statements upon any point hav not the slightest outside corroboration. Christianity is evidently the outcome of a myth, and that myth floated down from the primeval world, and from many races and religions. Jesus was simply the starting-point of an "old, old story" retold. St. Paul's career did more than anything else to make him popular. St. Paul was really the founder of Christianity, for his ideal Christ—the creation of his own brain—had much more to do with it than the plain and simple Jesus who lived in Galilee.

Mr. Bennett clearly shows the vast, and indeed fundamental, influence of paganism upon Christianity. In fact there is more of Greek and Roman paganism in Christianity than of the Judaic ideas. Christianity, instead of being, as is popularly supposed, a "revelation" to paganism, owed most of its power to paganism. It was simpy a new paganism. It was a re-creation of the old heathen festivals, rites, doctrins, and institutions.

Christianity was purely the growth of its time, and answered the thought and life of its time and suited the fashion of its time. It was a religion made up from many sources, and was admirably adapted for the success it achieved; but its success was no more remarkable than the success of anything that for the time being answers to the heart and hope of humanity. What it has done it has done; and the end is at hand. Christianity, like all other religions, is a child of the past, and with the dead past it must be buried. It has no living mission. Born of a myth, that myth has now become a lie, and it must perish. The hypocrit takes the place of the martyr, and woe be unto him. Christianity is no longer a *sincere* religion; it is a *respectable make believe*. It cannot endure the wear and tear of modern thought. Its wine is drank up; its bottles must be thrown away.

All this, and many things more, Mr. Bennett shows in his book large enough for a library, the composition of which must hav lighted many a weary hour. What has been a joy to him is a benefit to ourselvs. This is an immensely valuable work, and should be in the hands of every Liberal. The information it contains is of the first importance, and its philosophy and scientific criticism are of the highest order.

SAMUEL P. PUTNAM.

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FRIEND BENNETT: I hav been reading, reviewing, wondering, and admiring thy Volume II. of the "Gods and Religions," until I am actually lost in amazement at the great and truly valuable work thee has accomplished. It is precisely such a book as I hav always desired to possess—an impartial, plain, and comprehensiv yet brief review of all the principal religions of the world, both ancient and modern. It will supply a long felt want of all Freethinking philosophers, and will be a more glorious memento of honor to thee than any medal ever given to the ephemeral hero of the hour by prince, lord, or king. It is a work of such powerful and all-comprehensiv thought as few minds are capable of. Just fancy one's self going back to the childhood of the world and studying the primitiv religions of its wild, savage, barbarous, and scarcely human inhabitants, whose intellectual capacity never rose above the most simple fetichism that imparted personality to inanimate objects, and whose highest morality consisted in revenge for injuries and self-gratification of appetite and passion; and gradually following the slow footsteps of the ages, during which mankind has progressed atom by atom to the present comparativly educated, cultured, and scientific station of evolutionary development, which is slowly but surely eliminating all devils, gods, and religions from the world's great book of life.

Surely the mind that is capable of doing this, and doing it, too, amid such surroundings as our Bennett was compelled to endure, "shut up in a single room, with twenty sick and dying men all around, with a limited number of text-books within reach, with the consequent heaviness of heart induced by the sense of wrongs inflicted by bigoted and deadly enemies in the imprisonment suffered," is one that we should all delight to reverence and respect.

The great biographer, our honored and ever-esteemed coworker for human progress and a broader and freer civilization, James Parton, says of the book these commendatory words, which all Liberals must cherish in memory as a tribute of precious incense offered to our hero and the cause he so nobly represents:

It strikes me dumb with wonder. How you could hav executed such a task, in such unpropitious circumstances, in the space of eleven months, passes my understanding. I should hav wanted twenty-five years for it, and then should not hav been half as interesting as you hav made it. Your work is one long exhibition of the weakness and cowardice of man, and shows how, in every age and in all climes, he has been cheated and plundered through his fears. What fools we hav been and what fools we are! Your example, I hope, will make many men not afraid to touch the idol and help level it with the dust. But when the idol is overthrown, the great problem of human happiness will remain. Never forget that.

I hav been running the leaves of the volume over, trying to decide which part of the book I like the best, and believe I shall giv the palm of interest to the chapter upon Essenism, as it is supposed to be the religion from which Christianity, our prevailing mythology, originated; itself being probably an evolution of the doctrins and beliefs of the Therapeuts of Egypt, as one can see a striking analogy between the three systems, and the gradual merging of identity as you trace them backward along the track of the ages.

A cheaper or more satisfactory work upon the great religions of the earth cannot be wished for than is here given us by D. M. Bennett, the great champion writer and publisher of Freethought literature,

"Who'd rather wear a crown of thorns
With souls that dare be free,
Than own the costliest diadem
At price of liberty."

*Snowville, Va.* ELMINA D. SLENKER.

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[*From the Boston Investigator.*]

The second volume of this great work is quite as interesting as the first volume. It comprises 957 pages, and as the first volume relates chiefly to the gods, the second has reference to the religions of the world. A brief but comprehensiv description is given of the leading forms of faith, from fetichism so on to its culmination and development into popular Christianity, two hundred and fifty pages being given to a candid consideration of the latter form of faith and worship, beginning with its origin and tracing with bold and trenchant pen its many vagaries, interpolations, falsities, quarrels, saviors, persecutions, contentions, etc. This makes a very interesting part of an able and instructiv work that ought to be in every library in the land. Undoubtedly these two volumes contain a greater amount of useful information upon the subject treated than any other work of the kind ever published.

Mr. S. P. Putnam adds closing remarks commendatory of the book, which opens with a portrait of the talented and industrious author in prison garb, worn while a prisoner in the Albany Penitentiary. All who realize the injustice and cruelty of that sentence, whereby a citizen of the United States was locked in prison with criminals of all shades for thirteen long months, will be pleased to secure this work of Mr. Bennett and be glad to aid in its circulation, which should be as wide as the world; and no one can read it without feeling he has obtained his money's worth and much more in excellent and worthy reading, in instructiv and valuable knowledge.

I hav also been looking over a new Liberal hymn-book by Eliza Boardman Burnz. The selections and adaptations are all good and Liberal, the tunes popular and, some, inspiring. The book is in compact form, can be carried in the pocket, type and paper good, and bears the following mottoes: "The one sole sacred thing beneath the cope of heaven is man." "To do good is my religion."

This little book of hymns and songs, I should think, would be welcome to Liberal Leagues and progressiv societies. It may be obtained, I believe, of D. M. Bennett, New York. SUSAN H. WIXON.

*Fall River, Mass.*, Aug. 4, 1880.

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[*From Truth.*]

It is the second volume of a work which was written exclusively in prison by Mr. D. M. Bennett. The author acknowledges in his preface that the disadvantages under which he wrote the book—or rather compiled the materials forming it—were many. He was shut up in a single room with twenty sick and dying men all around, and with a limited number of text-books within reach, and with the consequent heaviness of heart induced by the sense of the wrongs inflicted by bigoted and deadly enemies. Of these disadvantages the last may, however, alone be considered to hav had a direct influence on the work, and that only in a limited degree. Mr. Bennett, as is well known, was sentenced to serve a term of thirteen months in the Albany Penitentiary by Judge Benedict, upon the charge preferred by Anthony Comstock of sending indecent matter through the United States mails. Mr. Bennett was found guilty of mailing a book entitled "Cupid's Yokes," by Mr. E. H. Heywood, which treated physiological questions in regard to the binding forces of human life from a purely scientific point of view. The true cause of the conviction is to be found in the fact that Mr. Bennett was an Infidel editor and publisher, and this, more than anything else, induced a "Christian" jury to return a verdict of guilty against him. Taking these circumstances into consideration, it is hardly surprising that a spirit of resentment at past injuries should hav pervaded the subsequent productions of Mr. Bennett's pen, and that the present work should not only be a history of the gods and religions, but also a determined phillipic against the Christian religion and its supporters. This spirit is clearly betrayed by the comparisons the author draws between the merits of Buddhism, the teachings of Confucius, and Christianity. Speaking of Buddha and Christ, for instance, he says: "Both taught the most severe self-denial, but Buddha went the farthest in this direction. Both hav tended to improve the morals of the nations which hav embraced them. Here again the palm must be accorded to Buddha, for in Buddhistic countries—according to the testimony of a Christian missionary—there exists a higher and more perfect state of morals than can be found in any Christian country in the world. Both are credited with having lived lives of self-denial, but in this respect Buddha has far the advantage in credit."

Of Confucius, the author says:

"He gave at least twenty times as many lessons as Jesus. He was a man of education; it is not known that Jesus was. He pronounced curses on none; Jesus did. He consigned no hapless mortals to hell; Jesus did. He did not manifest a spirit of revenge; Jesus did. He did not order his disciples to steal an ass and colt; Jesus did."

Thus throughout the book the points of difference between Christianity and other persuasions are shown to be in favor of the latter. However just and logical the author's arguments may therefore be, they unfortunately lose a great deal of their weight; that is, they offer weak points by the semblance of partiality in which they are clothed.

In other respects the book may be considered perfect, and fully justifies the hope—expressed by the author—that "it will impart more information on the subject of gods and religions than has ever been embodied in one work before."

The religious beliefs of poor humanity are carefully classed and dissected from the fetichism and animism of hundreds of centuries ago to the more complicated, but equally vague, religions of the present day. Most if not all of the author's information concerning the older religions is derived from works and documents of unquestionable authenticity, and where incidents or statements of any description are open to doubt, the author does not fail to mention the fact.

Passing over the descriptions of the many obsolete religions and coming to the author's treatment of Christianity, we find that the first point impressed upon the reader's mind is the vague origin and unauthenticity of the four gospels upon which the whole system is based. With astounding force of argument and indisputable authority the writings of Matthew, Mark, Luke, and John are shown to be apocryphal and only worthy of credence in as far as they coincide with the authentic historical works of those times. Furthermore, entering into the merits of the tenets of Christianity, it is clearly proved that the system had *not* a divine origin, that it was *not* a dispensation from heaven, and that in every essential particular it is a mere plagiarism. This conclusion will be easily reached by the careful reader who will not fail to observe the innumerable points of resemblance between the teachings of Christianity and those of religions which existed centuries before Christ came on earth.

None of Mr. Bennett's arguments are absolutely new or original, for since Voltaire's time till the present day scores

of men in various public ways hav braved the resentment of popular sentiment and exposed the weak parts of the Christian structure. But in offering the present work to the public the author has compiled and revised materials of the most varied character, and has enabled many to form a really correct idea on the subject of gods and religion.

## Politics Again.

Our good brother Leland has it bad—that is, the Democratic fever. But it is always pleasant reading his spicy articles, and you almost lose sight of his extreme credulity where Democratic promises are concerned in your spontaneous admiration of his unsurpassed command of language and his dextrous use thereof in spiking an incautious opponent upon the horn of a dilemma.

Our friend makes great account of the "sweeping" character of the Democratic plank relating to separation of church and state. It is right here that the trap lies concealed. Those "sweeping" planks do not specify enough. They may mean anything or they may mean nothing. It is far more likely that it is nothing. It is passing strange that a man of Mr. Leland's acuteness of intellect should be so easily deluded by party clap-trap. Does he not know that even the God-in-the-Constitution party stoutly protests against a union of church and state? Does he not know that the phrase, "separation of church and state," is in the mouth of every man in the land, and that not one in ten uses it in the sense that we do? To illustrate: Some few months ago I got into a discussion with an old gentleman upon the relation of church and state. I told him that the mission of the League was to secure the complete separation of state and church. He opened mouth and eyes in astonishment, and stoutly averred that there was no such marriage in this country, that every man stood upon an equal footing with every other man so far as religion was concerned, that our Constitution guaranteed and our laws secured complete freedom and equality here. I mentioned the judicial oath, and called his attention to instances where men had been refused the right to testify in American courts of justice because of their Atheistic belief. "Why," he instantly replied, "a man who does not believe in God has no right to testify; he has no right to vote." And he believed in "separation of church and state for the good of each," brother Leland. His conception of the secular state was a government wherein the Atheist should hav none of the rights of the citizen. Just so with the Democratic party, its voters, as a mass, hav not a whit truer conception of what this much-used and abused phrase means. What does the Democratic declaration amount to, read in the light of the past actions of that party? Will Mr. Leland please tell us just how many millions of dollars the Democratic legislature of New York has filched from the pockets of the people of that state and put into the coffers of the Catholic and other churches? Giv us the figures, brother, please. They will be cool reading this hot weather, and would make a nice Demo-Liberal campaign document.

Brother Leland likes the Democratic plank because its demand is so sweeping, and don't like the Greenback plank for precisely the same reason. This is queer. He says of the Republican Garfield's letter that in specifying one thing he necessarily excluded all others; then he turns around and whacks the Greenbackers because they did not specify one and thus exclude all others, but said, "Tax all property." Sharpen that old goose-quill and try again, my friend.

Our enthusiastic new convert to Democracy says, "Just giv them [the Democrats] the chance of one Congress to do something." Whew! My dear sir, hav you forgotten that they hav had the House for nearly four years, and both Senate and House for nearly two? Don't you know that it was to a Democratic House that your and my petitions for the repeal of the Comstock laws were sent? What did it do? Echo answers: "Do? Nothing" But the President's veto? Was it afraid of the veto when it tacked its riders upon the appropriation bills?

But "Walker sadly confesses that the Greenbackers open their conventions with prayer." Exactly, and if the partisans of the Democratic and Republican parties would make the same frank confession it would be well for them. They would feel better for it. I am sorry that the Greenback party is even to that exrent the slave of the church power, but herein it is no worse than the others; and in other respects it is so much better that no comparison save that of contrast is possible.

Mr. Leland has suddenly accepted the "consensus of the competent" as his political guide. He is going to do just as the Congress of the League shall determin. Well, so am I—if it determins right. But I shall not vote for the party which, through two decades, has sought to make a man's right of citizenship depend upon the color of his skin; the party which in New York and other sections of the country has boldly voted tens of millions of dollars into the coffers of the church, and the party which, dominant in Congress, has done nothing to repeal the infamous Comstock postal laws. As to the Republican party, I am sworn to an unceasing warfare upon it. It is only fit for contempt. On the Greenback ticket, Chambers is a good man, but under our miserable electoral system we can only vote for one national candidate by voting for both. Let us hav a Liberal party or support the only reform party in existence.

*Norway, Iowa.* E. C. WALKER.

REMARKS BY T. C. L.

No, Bro. Walker—a *Liberal* fever, and got it good. I mean to go for the best interests of Liberalism even if every Republican should be turned out of office and the pious Weaver should not get an electorial vote.

Mr. Walker should know that I am no *new* convert to the Liberal political policy I am now advocating. I won't say I proposed, but I concurred in the same plan of action last year. I advocated it and wrote for it, and it was everywhere well received—not a ripple of opposition that I heard. The Astor House meeting was convened with that idea. The annual Congress of the League was fixed at Cincinnati, and called one month earlier than the year before, with the express and avowed purpose, and with general Liberal concurrence in that purpose, of operating on the election in Ohio against the Republicans and in favor of the Democrats. What has happened to make it wrong this year?

If you don't like the word "sweeping" I will say "inclusiv." Granted that all platforms and all planks mean nothing, then the Democratic "separation of church and state" includes more *nothing* than Garfield's "separation of church and state in everything relating to taxation," and includes more *nothing* than the Greenback "taxation of all property." Indeed he Greenback is the least inclusiv of the lot, because under it you can tax all property and then appropriate the taxes to support Sunday-schools and Bible societies. Under Garfield you could tax all but couldn't appropriate a cent to sectarian purposes. Under the Democratic the same, besides several other things hat you couldn't do. If the Greenback folks had just said, "Taxation of all property, including church property," they would hav specified "one thing" without leaving out anything. You see the English language furnishes facilities for various ways of specifying "one thing." Some folks know how to hit just the right way, and some don't. Besides, as platforms mean nothing, the pious Weaver, when he takes his seat as President, can swear by Almighty God that the God he swore by owns his own houses, and so they are not property. Only property that *man* owns is property. That is no more preposterous than the ruling that a Christian is not a sectarian. But to hav planked it down solid, "Taxation of all property, including church property," would hav headed off all dodging. To be sure it all "means *nothing*" anyhow; but then *nothing* is just as important as *something*. You would hav a high old time whirling the crank of your universe if you hadn't *nothing* to whirl it in. Would you like another and an extra fine point to the "goose quill," dear brother?

I never hav said there are no Democrats who believe in Comstock. There are a few, and one or two of them were on the Democratic Committee of the House before whom the petition of 70,000 went for the repeal of the Comstock law. Those one or two blocked the game. The Democratic Committee of this present Congress are made of different timber. Comstock tried to get improvements and extensions on his obscene patent from this Committee, but failed—one of the Committee, a Democrat, going so far as to denounce the admittance to the Committee-room of such a monster as Comstock, and emphasizing his protest by absenting himself from the Committee when Comstock was heard. The Liberals hav asked no legislation from this Congress, and none has been refused, so nothing can be predicated upon that.

Mr. Walker asks me to tell him "just how many millions the Democratic Legislature of New York has filche d from the pockets of the people and put into the coffers of Catholic and other churches." As to that I am an Agnostic—don't know—can't say. I am writing five miles from a statistic of any kind, and don't go around with my memory loaded up with that sort of lumber. Name any sum you like. I will concede it; and then go right on advocating the policy of putting General Hancock in control, not of a state legislature, but of the Republic. Besides, the Republicans are in power now in the state of New York, and are making just as good time exempting church property from taxation, stealing the proceeds of taxation on other property, and putting it into the coffers of the Protestant church as ever the Democrats did. Then when you get all through fooling with a little special pleading of that kind, you hav not made an ounce of impression upon my main proposition to organize a League of half a million or more of voters, then let that body of massed brains, united hearts, and helping hands use the two great parties as clubs to beat each other's brains out. In that process you hav got to begin voting some time and in some way. The best time to begin is now, and the best way is to take the Democratic outs and knock their heads against the Republican ins. Vote always with the outs till the inns get sense enough to respect the traditions of the republic in letter and spirit, then continue to vote with them as long as they are true to justice, equality, fraternity, and not a moment longer. I hav believed, and still believe, that there are well on toward a million of voters who can be stirred up to "such a sudden flood of mutiny" against both the old parties, and who will devote themselvs heartily to the project of voting solidly and loyally together as Liberals for either of the old parties, or for a new and independent one, as the Congress of delegates of the Liberal League assembled in any particular year shall designate. There's where my "credulity" is large, and there is where it *may* be "extreme" and at fault. But I don't believe it.

I see many advantages in uniting with the Greenbackers this fall; and if the Congress shall resolve that that is the best policy this year, I shall cordially submit. I shall not feel hurt or soreheaded in any way if Liberal politics should take that shape. But I think the policy of playing off the two main parties against each other has many more advantages and will secure the most immediate and satisfactory results. I am advocating what I deem the best policy. I could say much for the alliance with the Greenbackers, but I hav no time, nor THE TRUTH SEEKER room, for me to champion all the parties. Mr. Walker must hoe his own row, and he is doing it very admirably. I don't see why he should expect me to hoe mine and his too. Division of labor is the true economy. After the "competent" hav "consensed" and promulgated their decree, if the decree is Greenbacks, I will turn in and dig for dear life with him, though he says he will see the "consensus" teetotally damned before he will touch "de shubble" or "de hoe" for me and my policy. He will go into the Convention to rake in the bets if he wins, but will bolt and swear he wasn't in the play if he loses. The lovers of fair play hav appropriate terms for sportsmen like that, but I will not indicate them. When he thinks the subject all over, they will occur to his own just perceptions.

## "Darkness Covers the Earth and Gross Darkness the People."

*To all those who love truth above church or party these words are addressed:* In the last few weeks we hav seen the amazing spectacle of a man who has been unjustly and wickedly imprisoned and from whom the prison garb has hardly been taken off, earnestly ask the people to support the very power that deprived him of his liberty. I am glad Bro. Bennett has freely spoken his honest feelings in his own paper, for it not only shows the condition of his own mind, but it has shown clearly the condition the people are in who hav responded to his words. Mr. Bennett holds the Republican party responsible for the enactment of the unjust law that put him in prison. It is true the law that imprisoned Mr. Bennett and others was enacted under the administration of the Republican party, but all these unjust laws are but the natural fruit of arbitrary, man-made governments founded in force. There has been but one party in power since the formation of that instrument of death, the United States Constitution, and that party is an unlawful party of oppressors, having no rightful authority whatsoever to rule over their fellow-men.

Cannot Mr. Bennett and all other good men and women see that it was law that has imprisoned and murdered the millions in the past? Not a villainous deed has been done for five thousand years but has been done in the name and under the authority of law. Will Mr. Bennett and the noble army of Freethinkers submit to be ruled by an arbitrary power called legislators? Says Stephen Pearl Andrews, "A liberty which anybody else in the universe has a right to define is no liberty for me; a pursuit of happiness which some despot or some oligarchy or some tyrannical majority has the power to shape and prescribe for me is not the pursuit of my happiness."

Who made the infamous Fugitive Slave law? A slave-holding oligarchy. Who enacted the equally infamous obscenity law? A tyrannical majority. Will Liberalists, reformers, submit to be ruled by an arbitrary tyrannical majority? It is lowering the moral standard to discuss the question for a moment which is most corrupt, the Republican or Democratic party. As Mr. Garrison used to say, "They are sold to the devil (the money power) and paid for."

We hav had but one party in power for at least fifty years, and that is this tyrannical majority ruling other people's consciences, which they hav no right to do. To reinstate the Democratic party in power again is only to allow another hungry pack of political wolves to gorge themselvs from the already depleted ruins of the people. The plea that if we vote for a new party we shall throw away our vote because they may not meet with present success is the selfish plea of policy. What hav we as reformers to do with the question of success? It should be a matter of principle with us, and we should stand by that principle if it take a hundred years to succeed.

There is no party before the people that a true reformer can afford to support. The platform of the Greenback party in moral principle is far ahead of either the other two parties, but even they must open their meeting with a blasphemous lie, a prayer to an unknown God. That one act, in the estimation of those who liv for a great moral principle, is enough to damn any party. Another important thing must not be forgotten: until the people outgrow their love for military glory and are unwilling to hav a military man for a leader, we hav no right to complain of oppressiv laws. The people are not ready for a truly reform party. They hav not suffered enough yet. As my esteemed friend A. H. Wood says, "Nothing short of dire suffering will heal the disease of the people." That is true. Five thousand years of priestly and kingly rule has made the people slaves; and these slaves will submit many years longer to be ruled by tyrants. And the greater the tyrant, the more they are oppressed, the sooner they will rise and demand their rights. Nothing can be done for the good of humanity by working with the old parties and taking an oath to support their blood-stained constitutions. When Charles Bradlaugh consented to become a member of Parliament and then took the oath of office, he became one of a party whose chief business ever has been, and is, to rob the people of every right worth living for. William Lloyd Garrison and Wendell Phillips, two of the grandest reformers the world ever produced, never voted, but stood outside of all political parties, directing the people to a higher condition than joining hands with the worst of thieves and robbers under the false plea of doing good.

To all truly redeemed souls, men and women who hav ceased to hanker after political "flesh-pots," I say: Wait with patience a few years longer; our time has not yet come. Let Christians and politicians continue their war against humanity; ours is a work of love. We cannot take an oath to support their unholy government and blood-stained constitutions. It is ours to teach a higher condition than mere brute force, where the strong devour the weak.

Let us calmly and patiently wait, always earnestly protesting against this tyrannical majority's right to rule over us or set bounds to our right to life, liberty, and the pursuit of happiness. Mankind are not to be redeemed, regenerated, and brought up to a state of true human brotherhood by the force principle. Never until the world is ruled by love will there be peace on earth and good will among men. In the fulness of time men and women, purified by suffering, will come together, not drunk, as were all three of the old-dispensation parties, but calmly, noiselessly, and with a spirit of fraternal feelings, without oath or prayers, form a new order of brotherhood, needing no swords or cannons or other death-dealing implements to support it.

The person who is to inaugurate this grand movement has not yet stepped to the front, but certainly will in the fulness of time. At the present time the people are without a leader. But this painful condition (painful to all but a very few) can last but a few years longer. A few years of suffering and purification will prepare the people for the reign of love which is to supersede the reign of force. For this good time sure to come let us labor and wait.

Yours against all compromise, SEWARD MITCHELL.

# Letters from Friends.

OSHAWA, ONT., July 30, 1880.

D. M. BENNETT, *Dear Sir:* Please find herewith two dollars, for which continue THE TRUTH SEEKER as heretofore.

I notice Mr. W. F. Jamieson figures quite largely in the lecture field, and undoubtedly is doing a good work for the advancement of Freethought. I am unable to see the force of his logic as opposed to the philosophy or facts of Spiritualism. Evidently the process by which we determin the evidence that goes to prove that Spiritual intercourse is possible is somewhat different from that ordinarily applied in the analysis of sensuous subjects.

I remember a few years ago Prof. Mapes supposed he had discovered a good fertilizer, and was somewhat elated with the idea that ultimately the discovery would bring him a large fortune.

He had found a substance that had all the elements of bone, so far as he was able to determin by chemical analysis. Experiments were made in New Jersey, and I believe quite a quantity of this supposed fertilizer was shipped to England. It turned out, however, to be a stupendous failure, and his anticipated fortune suddenly departed. Prof. Mapes learned an important lesson by these experiments. He was taught that there was somethiog in bone that chemistry could not analyze by any crucible test. I presume Mr. Jamieson will not deny that bone dust is one of the best fertilizers.

So far as popular science goes, as understood at the present time, it does not recognize the facts of Spiritualism; indeed their crucible has not the modern improvements essential in the investigation. It seems that Mr. Jamieson not only ignores the facts, but the necessary condition required to get them. A medium must necessarily be a sensitiv person, easily affected by surrounding conditions, which must be all good to be successful; any little disturbance will defeat the whole thing.

Yet enough light has been discovered to convince us that there is a law in mesmerism and psychology which must be respected. A good number among the disbelievers in Spiritual intercourse believe that there are occult forces in nature not yet understood that will finally explain this mystery. Dr. J. R Buchanan has had as large experience in anthropology, probably, as any one in America, and his conclusions are worth considering, at least when we take into account the volume of testimony that comes from all classes.

I think the difficulty with Mr. Jamieson is he does not roost high enough to take in the philosophy of this subject. So long as he holds that spiritual intercourse is a stupendous humbug, he holds a relation to it that prevents candid investigation. A successful investigation of any question requires that we should approach it in childish simplicity rather than boastfully demand that the truth shall be forced on to our understanding. The truth can get along without him as well as he can without it. Yours truly,

H. C. WHITING.

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CARTHAGE, MO., Aug. 1, 1880.

FRIEND BENNETT: As my brother's time is nearly run out, and we do not want to giv up the good old ship, I here inclose one dollar to renew subscription until we can send the full amount.

I hav heard of late quite a number railing out against you because you see fit to vote for Hancock. I do not call that good Liberalism. I say do not vote for party but for principle. If you think Hancock can bring about that which we Greenbackers are working for, why, I say, vote for him. This is yet a free land. Because my friend won't vote as I would like to hav him I am not going to cuss him and quit his paper for that. No sir; giv me liberty. I grant it to every one. If it has come to pass that we hav to be led to the polls like dumb brutes, and can vote only as others dictate to us, I think it is time to turn over a new leaf. I shall vote this fall for that principle which, though it may not win this election, I truly believe will, if it can honestly be carried out, save this nation from ruin.

Fraternally, Z. E. WHITFIELD.

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NORDHOFF, ILL., July 21, 1880.

D. M. BENNETT, *Dear Sir:* I am very glad you are out of the Christian bastile, and as bold and courageous as ever. I don't mind telling you, now that you are safe and well, that I am glad they put you in. I wrote a letter to his fraudulency advising him, if he had any influence whatever in the administration of the government, to use it in getting the law repealed by which you were placed in prison. I was satisfied from the first that your incarceration would do more to advance the cause of free thought and discussion than any event which had happened in the last half century. I would like to order a number of books, but my finances are too low. Yours truly, FRED ROBINSON.

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NEW ALBANY, IND., August 1, 1880.

D. M. BENNETT, *Dear Sir:* My address for the future will be Piedra, Conejos county, Col. We intend to build up a Liberal colony in that section, and if any good Liberals wish information, and are in earnest, they can address me, or J. Allen Evans. We wish to get enough Liberals interested to enable us to establish one of the best societies and a first-class scientific school. No long-faced priest need apply. Yours for light and right, O. C. LITTLE.

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HAMBURG, N. Y., Aug. 2, 1880.

D. M. BENNETT, *Dear Sir:* I hav received both volumes of your new work, and am very much pleased with them. I would not part with them for ten times the amount paid.

As it is time for you to take your departure for Europe, I wish you a safe and pleasant journey, and may you in due time return to the many dear friends you leave on this side of the Atlantic. Yours truly, E. M. SICKMAN.

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PAINESVILLE, O., July 24, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find one dollar to help you and RAWSON over the Atlantic Ocean to the Brussels Liberal Convention. I hav delayed congratulating you on your safe arrival home and the glorious reception tendered you, but from your first start at Paris, Illinois, you know I hav been with you in heart.

Yours most truly, J. SEDGEBEER.

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NORTHFIELD, MINN., Aug. 1, 1880.

D. M. BENNETT, *Dear Sir:* Hurrah for Slenker! Cheers for Elmina, purity, and freedom! How many thoughtful ones will rally round the flag so bravely unfurled by our noble sister and dedicate their best forces to life's holier uses? While we reverently bow before the glorious truth so new to many, we ask the brothers and sisters who secretly scorn to raise a dissenting voice if they dare. Rather shield yourselvs in silence. THE TRUTH SEEKER has no need of that worst remnant of orthodoxy which so fatally retards growth in social and mental freedom. Education is the need of the hour. We feel that man will gracefully yield to the highest law and woman's purer love and finer intuition when the light is shed more luminously around him, and that relic of barbarism, the unhallowed knot, will be forever dispensed with. All hail the coming day!

SADIE RICE.

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HURRAH FOR A REAL LIBERAL PAPER!

BERLIN, N. J., July 31, 1880.

FRIEND BENNETT: I see that you hav opened your paper to politics, and believe you are right. I hav long believed that a real Liberal paper should be open to a free discussion of all sides of all questions relating to the happiness of the race, and hav desired to see some paper pursue that course, feeling assured it would eventually take the lead of all other papers. Hitherto all political papers hav been devoted wholly to articles of a party character, each one advocating only one side of a question and shutting out all else, and consequently such papers hav been like horses blind in one eye and always blundering out of the road into the ditch, some on one side and some on the other, and none of them ever in the middle of the road. You have started on a different method. You are giving articles on all sides. This is right, and if you continue that course you will succeed. But you must expect to meet with grumbling and snarling at best, and perhaps many whom you esteemed your best friends will cry "Stop my paper," and turn back like the "dog to his vomit," for it is a fact that there are as many bigots in politics as in religion, and bigots on all subjects always like to hav their own say and then close the mouths of all who do not agree with them, for they are not willing that all sides should be heard. But if a few such bigots get angry and forsake you, twice their number of better men will rally around your free standard and bring others with them. A true Liberal not only desires liberty to express his own thoughts but is willing for all others to do the same, however different their opinions. Yes, I am glad you hav opened your paper to all sides of the political question, and hope all your readers will suppress their prejudices enough to read all sides candidly and then decide to go the way truth points though they hav to forsake old parties and separate from old friends. This an age of progress. It is not enough for Liberal papers to kill Jonah's whale or point out the errors of the past; but they must lead in the future and be truth seekers in deed as well as in name, and this they cannot be without looking at both sides of every path they attempt to travel. Yours for all truth,

THE DEAF HERMIT.

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BELLOWS FALLS, VT., August 2, 1880.

D. M. BENNETT, *Dear Sir:* I received the second volume of the "Gods," and am very much pleased with the book. I hav now the volume you wrote in Ludlow Street Jail and the two you wrote while in Albany Penitentiary, and value the three volumes more than five times the cost of them.

Yours truly, N. MONROE.

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EDDYTOWN, N. Y., August 1, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find one dollar to apply on my subscription.

I see you are noticed by Mr. Holland in his magazine. I confess I am somewhat surprised at his course in this matter, for I thought him quite too just a man, and somewhat Liberal withal. He has admitted some articles to his magazine of quite a Liberal character, so much so that they subjected their author, a clergyman, to disciplin by his brethren of the cloth. They appeared under the title "Modern Skepticism," and are ably written. The ground taken was that there are fairly two sides to the questions in dispute between the orthodox and their scientific opponents, and that if orthodoxy cannot stand on a scientific basis it must giv up and go under. That was too much for orthodoxy, so the author was called to account. I suppose Mr. Holland thought the Chickering Hall meeting afforded too good a chance to attack you and all your friends, and blacken your and their characters by calling bad names, for the glory of God and the good of his church. And then it gave a good opportunity to laud Anthony and show what a work of good he is doing in prosecuting and persecuting you. Such things make some people happy, and it seems to elevate them so much to see others pulled down!

Mr. Holland thinks, perhaps, that a lie well stuck to is as good as the truth, or he would hav allowed you to defend yourself in his magazine. I am sorry, for I shall not think as highly of him as I did. After all, is it not about what you might expect from his inevitable theological bias, as Herbert Spencer would say?

It will be a long time before Christians will treat their opponents with fairness and that charity they affect so much. The leaders know very well that a fair and plain statement of the facts would not answer their purpose at all.

I am glad your paper is so entirely open for a free discussion of any topics of public interest. I hav been greatly interested in the discussion of Spiritualism. It is a subject that will bear a great deal of discussion and leave something yet to be said. Denunciation, ridicule, and the cry of fraud will not explain anything. The facts remain, and if they can be explained by any other hypothesis than the one Spiritualists offer, let the explanation come. I hav not seen an attempted explanation that came within a thousand miles of it. Getting angry and calling harsh names certainly do not throw any light upon it.

Mr. Jamieson is anxious for a discussion with some Spiritualist. Really I do not see much ground or basis for a discussion. Certainly it cannot be settled by argument merely. At the bottom it is altogether a question of fact. Certain facts occur, or seem to occur. First let us settle this. The facts do occur; communications are received; material forces are manifested, intelligence is manifested not due to any person in the circle. Now all there is about it is for the opponents of the spirit hypothesis to giv an explanation of these facts not embodying that hypothesis. It won't do to cry humbug, fraud, and all that. If Mr. Jamieson is so sure the Spiritual hypothesis is not the true one, if he has any other explanation of the facts, will he please favor us with it in the columns of THE TRUTH SEEKER?

Yours for the right, always and everywhere,

W. H. GLIN.

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MODESTO, CAL., July 25, 1880.

MR. EDITOR; I hav circulated THE TRUTH SEEKER among the friends of our great and fast expanding Liberal cause, with the request that they read and pass to the next neighbor. Let us keep the ball rolling, and let every Liberal friend do all he can to assist Bro. Bennett in his great and glorious cause of promulgating the truths of Infidelity. Sectarianism stands forth to-day as a great black cloud, enveloping the minds of thousands of our men and women. Press forward, Bro. Bennett, and loosen the shackles from body and mind of a poor deluded people that know not of true liberty. Clergymen are the cause of this They draw a line between good and evil, and, with an apostolic license, consign one class to their imaginary regions of darkness, wretchedness, and pain, while the other is elevated to the highest seat in the celestial heaven to hav their enjoyments by contemplating the miseries of damned souls in hell. So long as there exists a sectarian distinction between good and evil, so long will war, persecution, ignorance, vice, misery, and degradation exist. Meanwhile there will be the self-righteous, the self-sanctified, the "born again," and the religious hypocrit whose imperfections will be obscured from the gaze of natural eyes by a cloak of gorgeous wealth and pretended piety. So long as sectarian interpretations are confided in, so long will governments continue to be exclusiv in their enactments and privileges. The clergymau's interests compel him to preserve ignorance and repress the light of knowledge. A latent cupidity is generated through a clergyman's profession, that penetrates through all the recesses of society, and pervades the whole nation. It is the offspring of clerical policy, and the first-born of ignorance and hypocrisy. C. C. LUTHER.

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OPEN LETTER TO CHARLES E. TOWNSEND.

WACONDA, KAN., Aug. 4, 1880.

*Dear Sir:* I hav just read your letter in THE TRUTH SEEKER on the "Eternity of Mind and Matter," and I am forced to acknowledge that I knew nothing about it; it is certainly as E. A. Chapman has told me about the existence of spirits, I am too ignorant to understand it. But then I am willing to learn of either him or you.

Just here will you try to explain to me the great first cause, nothing more. If I could only get that well through my skull I think that a great many other things, now quite obscure, would follow some time. I will just tell you as well as I can my symptoms as a necessity to a proper diag-t nosis of the disease. First, then, I cannot understand that there can be a first where there is no second, and that there can be a second cause for the same thing. Now, my learned friend, if you can just fix up this so that a very plain, ignorant Western man can see it, I shall feel much relieved, if not quite cured. I hav stated it in the shortest and plainest way known to me, so if my ignorance bars me from the solution I certainly am not blameable.

About the next president, it seems to me there is no use flinging the bloody shirt any longer; that is a dead duck Let us hav living issues and look well to them. If we demand a promis of the Democrats and they should giv it, they would lose more than they would gain, and then of course we must fall into the ditch with them. Let us giv them a united support and we shall win in these parts. Some Republicans are leaving their party and going to the Democrats, but it is not likely that Kansas will go Democratic. But it is possible, and if worked up the thing might win. So many are dissatisfied with the existing state of things that they will do almost anything for a change.

G. W. CHAPMAN.

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SAN PEDRO, TEX., July 27, 1880.

EDITOR TRUTH SEEKER: Although never a subscriber to your paper, I hav had the pleasure of reading several numbers of it, and I would be glad that a copy of it could be put in the hands of every honest and truth loving church member in our whole land. I think it would hav a tendency to open the eyes of all such, and probably make them more liberal and tolerant to those differing from them in opinion. I was sorry to hear of your persecution by religious bigots. I am glad to see by your paper that there is a Liberal League at Dallas, Texas. There ought to be one in every town and county. Spiritualism and Liberalism are gaining ground here.

If any of your readers wish to make homes in Texas they will find it to their advantage to write for maps and general information to any of the land commissioners here. I understand that there are from six to eight hundred acres of public land here to be taken up as homesteads.

If any of your readers desire some beautiful shade trees I will send a small package of seeds of the "Umbrella China" to all who will send stamps to pay for mailing the same. This is a tree that I hav never seen outside of Texas. It makes such a dense shade that scarcely a ray of sunshine can penetrate through it. The tree is rather scarce in Texas for I hav been living here ten years and never saw one of them until last year. Wishing THE TRUTH SEEKER success, I remain, Yours truly, ALEXANDER KING.

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BROOKLYN, N. Y.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Through the valuable columns of THE TRUTH SEEKER we see frequently flaunting challenges from prominent trained debaters of the skeptical class to debate the subject of Spiritualism. Now, sir, for one, permit me to say, I like to listen to an intelligent debate with a view of eliciting truth, detecting error, and unfolding the pathways to knowledge; but at the same time I utterly abhor the animus of any debater, however verbose, whose chief glory is more in triumph than in absolute truth. It is in this view of the subject I esteem the challenges of Mr. Underwood and some others. These gentlemen know, as well as the writer or any intelligent Spiritualist, that the philosophy, so to speak, of Spiritualism cannot be decided or much advanced by mere elocutionary agitation, by mere talk, but rests wholly on the eloquence of facts—facts, intelligences, and phenomena demonstrating the truth of a continued existence after death. But these stubborn facts they (the debaters) profess not to hav seen, or flatly declare the testimony of all others in relation to the subject based on delusion or fraud, or when they are hard pressed, merely psychology, mental telegraphy, mind-reading, etc, etc.

There may be money to the debater in this flippant war of words, and no doubt there is; but for the advancement of truth I opine very little progress. I am grieved when I observe any special lecturer wasting his time and energies in so unprofitable a conflict. There may be many honest skeptics to this cheering philosophy, I readily admit—people who hav become skeptics by witnessing some boldly perpetrated, brazen fraud, or who may not hav had the opportunity to fairly test the truth of the subject. The truth seems apparent, the thinking mind has so long been imposed upon by the assumptions and trickery of priestcraft that it is no wonder mankind should be wary. It having been discovered that there is about one individual in fifteen who is absolutely "color blind," that is, who cannot discriminate between the common tints or ordinary pigments in common usage, why should it be thought incredible that even a greater proportion of our fellow-humans should lack the important property of sound discrimination between truth and error, or truth and sophistry?

At the first Spiritual seance to which I was invited many years ago at the house of an intelligent elderly lady, her

pastor remarked to her, "Dear sister Williams, it is all electricity, nothing more, I assure you." "It may be electricity, as you say, doctor," replied Mrs. Williams, "but I am bound to know who is at the other end of the wires." I regret to observe that friend Underwood and scores of advanced philosophers hav not been so successful as sister Williams in finding out who is at the other end of the wires.

Some of your readers hav expressed themselvs so much interested in the few remarks you recently published of mine that I feel disposed to draw upon your kindness again. Like sister Williams, I was determined to find out who was at the other end of the wires. Permit me to add some of my experiences in my endeavors to nab the old fellow, whoever he was, and bring him to justice.

To please some friends who derided the idea of spirits, and asserted that all the communications received were but a reflex of our own minds; that, in fact, by some undiscovered hocus-pocus law in nature, through the tipping of a table, or by taps, or by any other process, we were only talking to ourselvs, etc, etc, I submitted years ago to the idea of trying the following experiment. Acting on this suggestion, I prevailed upon four persons who were rather inclined to favor this hypothesis to form a circle for spiritual investigation. We sat around an ordinary mahogany tea table. Two of the party I had found on a previous occasion somewhat mediumistic. The task I proposed was rather novel in its way. In a bold hand we wrote on a sheet of paper, "God is love." The idea was that we should all place or fix our minds on the above sentence, and if possible influence by our united wills the spelling out of the sentence through the tippings of the table. A tipping of the table soon commenced. Without inquiring for names, I simply asked, "Does the intelligence now present apprehend the nature of our experiment?"

Response: "Yes."

Ques.: "Are you willing to let us test our will power?"

Response: "Yes."

The label with the short, familiar sentence was laid on the table before us. We sat in silence for the space of two minutes ere the tipping recommenced, which was done strong and sharply. The alphabet being called over, to our surprise was given, "You can't come it." I must say I was considerably surprised, as I thought concentrated will power did at times influence all communications. We sat for the space of thirty minutes, but not another movement of the table could we obtain, or any response to our inquiries.

About three weeks after this event I was an attendant at another circle at Greenpoint, L. I., when a spirit through the raps invited me (calling me by name) to sit at the table, which being complied with, it inquired, through the raps, how I liked my trial, "God is love." Here was another surprise, inasmuch as the trial had never been mentioned out of my own house in Brooklyn. I could fill a good-sized volume with remarkable tests, family cures of ailments, friendly cautions, philosophical suggestions, foreshadowings, unfoldments which hav taken and are now taking place in the world. On the other hand, I could transcribe messages from the spirits, some of the most mischievous, ignorant, lying, and diabolical that could be invented to mislead the credulous.

I will state another test of will power. At the circle my friend Joseph Pooler was getting a communication from a Mr. Burns, a friend of his and former editor of the New York *Sunday Dispatch*, which was very satisfactory to him. After a short pause in the tippings of the table, it was tipped out, "No you don't, Joe," at which Mr. Pooler laughed, but explained that he was trying by force of will to compel the spirit to spell out some absurd nonsense, some gibberish of words having no connection with the matter communicated.

I should like it understood that I am a Materialist in the strictest sense of the word; and when our skeptical friends can understand that mind is matter, eternal and indestructible, and that its various manifestations are strictly in accordance with the unfolding laws of nature and are particularly controled by the universal law of attraction and repulsion, they will be surprised that they are wasting so much misdirected energy. DAVID BRUCE.

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BERLIN, N. J., July 19, 1880

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav my dander up, and if you will allow me a little space in your paper I want to show my spunk—the little that has not been crushed out of me by numerous wrongs and outrages.

I hav been reading old Paul's divine revelations where he says: "I suffer not a woman to speak in the church. It is a shame for a woman to speak in the church. Let your women keep silence in the church. Let them marry, raise babies (if they can't contain), wash pots and kettles and dirty clothes, cook food, milk cows, make butter and cheese, sew on buttons, wrap up sore fingers and toes, sleep with tobacco and whisky-soaked husbands, and submit to them in the name of the Lord." This is what old Paul taught, and he has been pretty thoroughly obeyed until not a real healthy wife can be found in all our broad land!

He says if women want to know anything let them ask their husbands at home, but never presume to speak in the church. Heavens and earth! if half the wives never know anything except what they learn from their husbands their brains will never burst with knowledge.

"What did your daddy die of, my dear?" asked the kind-hearted Mrs. Partington of a boy who had lost his father.

"Of inflammation in the head," was the reply.

"Information in the head, oh, that was dreadful; my husband, poor man, died of information in the head, and I was afeared I should die of it too; but the doctor said there was no danger, for heads like mine never had information enough to die of."

Mrs. Partington is one who got her information from her husband, and half the women who look to their husbands for information never will get enough to die of. So I am down on old Paul and in favor of women's rights in all things, and shall speak where I please, whether in church or out, and if you will put this in your paper you will hear from me again. Yours for all truth, SALLY ANN.

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ST. CHARLES, Mo., August 11, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am a constant reader of the Spiritual and progressiv papers. I never was a Democrat or rebel or Roman Catholic, and therefore think I am qualified to answer Mr. J. M. Roberts, who proposes to know all about mind and matter, Liberalism, and everything else.

I read an article in *Mind and Matter* of date August 7th inst., headed, "Are We a Liberalist? If So, of What Kind?" In it Mr. Roberts takes Mr. Bennett and others to task. He makes quotations from T. C. Leland, and tries to criticise them, in his usual bitter and unkindly spirit, and, as I know, very unjustly. Roberts writes some good things in his paper, but he puts me in mind of "the cow that gave the pail of milk, then lifted her foot and kicked it over."

I hav read Mr. Leland's remarks, and agree with him fully. I say further that no man but a knave or a fool would vote the present Republican ticket. Garfield and Arthur are both well known, and any man who reads Gen. McDonald's *expose* of the whisky ring and votes the Republican ticket afterward, I can hav no use for, but must look upon him with grave suspicion. Roberts seems to think, with those of old, "My party, right or wrong," a good dyed-in-the-wool Republican. I hav voted the Republican ticket, but when I found them out to be robbers I quit them, and now vote for greenbacks. Roberts seems to uphold all the villainous acts of his corrupt party, even to the Comstock law. But I hope he will see his folly and act as a consistent man and advocate of honesty and true progress. Why does he try to teach one thing and practice another? I do not consider him a Liberalist, by any manner of means, and he must be told so in plain language. He must learn that he is only one in this community, even though he be editor of *Mind and Matter*.

Yours for truth, J. M. HARRISON.

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OREGON, Mo., August 10, 1880.

MR. EDITOR: The remarks of Mr. Leland on the shameful degeneracy of our politics from those of our British ancestors reminds me to call attention to a remark of Blackstone on the effort made to try offenders out of their counties in England. He says it was found a hardship too intolerable to be borne to compel suitors, witnesses, and jurors to go from Westmoreland to Westminster, and the effort was abandoned. Bear in mind that they never even dreamed of trying men out of their counties unless jurymen from their counties were taken to the place of trial.

Patrick Henry, in "Debates on the Constitution," spoke warmly against the grant to Congress of power to punish even the few offenders therein mentioned. I wish some one would copy from these "Debates" the remarks of Holmes of Massachusetts on that very subject. In what colors of gloom did he paint the times when the abuses we daily read of would occur! I hav not access to the volumes—Elliott's "Debates"—else I would do so. One of the delegates exclaimed, "God forever protect my country from such tyranny!"

Our courts are traps to catch citizens on charges where, instead of the mildest punishments being inflicted for slight offenses, the severest are employed, and often in direct violation of the very laws that create the offenses. An accusation that drags one great distances, and compels him to defend himself, at enormous expense, puts him at wonderful disadvantage, and to think that when acquitted he is not repaid his costs, it is too mean, too outrageous, to be spoken of. The thing is incredible, therefore the world pays no attention to it. Some one ought to get up a volume on the subject, mentioning cases, costs, etc., and then giv a few extracts from the Constitution and the debates on it by the framers, with the resolutions of Jefferson and Madison regarding this power of Congress. Every one of these acts of Congress is unconstitutional, and the tyranny has no parallel among civilized beings. HOLT.

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OSCEOLA, IOWA, July 27, 1880.

D. M. BENNETT, *Dear Sir:* Much diversity of opinion has been expressed as to political action which Liberals should adopt—whether to affiliate with Democracy and help to oust Republican corruption and its long adhesion to office (this is expediency first and principle second), or whether to go on independently as a third party, adhering strictly to principle, and trust to accumulated wrong-doings in the old parties to bring at least a remedy (this is principle first and expediency second).

I would say adhere to principles which both the old parties repudiate. The only great question between the old parties is, Who is to reap the spoils of office? Both are for hard money, which makes hard times. Both uphold bank corporations to control the currency and make it fluctuate to suit speculators. Both are for an aristocracy of weath and for a depressed, slavish labor. Both would perpetuate a national debt rather than pay it. Both would imprison for an opinion. Both would exempt church property from taxation. In short, both are averse to any reform of accumulating and long standing abuses.

If the third party temporize now, it is immediately on a level with the two corrupt factions, and lost for any future good. But if it holds on its way and sticks to what is right and just, Republicans and Democrats alike, who are good and true men, will leave the old parties and swell the ranks of the new, until a majority is in favor of "the greatest good for the greatest number." There is no such thing as an old corrupt party reforming itself. Reforms of any importance must come from a new party. The young party of to-day is growing vigorously, but if it becomes impatient, like the dog in the fable catching at a shadow and losing the substance, then its days are numbered, and premature death awaits it. Energy and time will win where impatience will lose. St. Paul's doctrin of expediency as a substitute for right has done a world of mischief. F. J. EMARY.

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LAMAR, Mo., July 31, 1880.

FRIEND BENNETT: When your mind runs back to the forgery, perjury, and corruption of the prosecutors and court which consigned you to a living tomb, think not that it was a local persecution, stimulated by bad men who are in that vicinity. That same spirit is to be found wherever you find Christianity. Its very nature is to make men exacting, proscriptiv, dogmatical, and mean.

We hav had a little example of Christian love and forbearance here which is worthy of attention, and in itself sufficient to stamp the whole system with that same intolerance which pervaded the church in the days of the inquisition; the only difference is they hav not the power now to burn men for their opinions, but in some places they do hav the power to imprison them and destroy property, and wherever they hav that power they always wield it with as much alacrity as they did in the dark days of priestly rule, and the people will never get rid of that spirit, in the Christian religion, until they get rid of it.

We are starting a Liberal colony here, in Barton Co., Mo. We hav founded a town called Liberal, with every prospect of a grand future. Failing in doing us any harm by preaching against us, and lying about us, as only Christians can lie, they concluded they would destroy our town by petitions to the railroad company to remove the newly established switch and depot, to a point further east, which if done would ruin us. The reasons assigned for their dastardly conduct were that we were Infidels and were inducing that class of people to settle here, and they would not trade in a town where such people controled, as they do in Liberal.

The manager of the road, Hon. G H. Nettleton, quietly replied that he "knew of no reason why the station at Liberal should be changed, and it would not be done," thus squelching them in that effort to harm us and destroy our property by making it valueless. It had the effect to arouse public attention to their meanness, and it has strengthened our cause.

On Saturday and Sunday last, we had a grove-meeting. Four hundred took dinner with us, and all felt, as a person said, morally, mentally, and physically stronger.

Inclosed find three dollars for which send THE TRUTH SEEKER. Fraternally yours, G. H. WATSON.

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MILNERSVILLE, O., Aug. 2, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed you will find $1, for which please send me "Sixteen Saviors or None." I hav just finished reading "Sixteen Crucified Saviors," which is a powerful book and will help wonderfully in destroying superstition. At this place there was only one other person besides myself who believed in Freethought. We had a hard time of it at first, but I tell you we hav done a good work. Now we can count fourteen outspoken ones, and at least three or four times as many who believe as we do but are yet afraid to come out like men and stand up for these principles. But time will fetch them all right. The great trouble so far is that we two hav had to be at all the expense of getting books, tracts, papers, etc. If we could only raise money to pay for some lectures it would open up a fine field. What we need is plenty of tracts, books, and papers to distribute among the people. It would not be two years before the churches here would lose half or two-thirds of their members. Oh, yes, I almost forgot, What does "Superstition, the Religion of Believe or Be Damned" cost? Where can we get information in regard to organizing a Liberal League? Very truly yours,

W. B. ROSAMOND.

["Superstition" costs 25 cents. Instruction for forming Leagues can be obtained of H. L. Green, Salamanca, N. Y., while Mr. Rawson is in Europe.—ED. T. S.]

## Notes by the Way.—From Iowa.

At Elgin, Fayette county, there are some good workers; among those we met, James Cooley and Peter Nicklaus. That stanch friend of the cause, W. M. Bennett, it was not my good fortune to see, he being some three miles out of town. There ought to be a good hotel in Elgin to fit the prices of fare in that village. Our friend Nicklaus kindly took us to Clermont, the post village of Larrabee, Duke of Fayette, who from the window of his ducal castle, perched upon the overlooking bluffs, can view his toiling serfs as they labor in the town and the valley of Turkey River to gather for him the golden sheaves of money. His neighbors wonder how he can absorb interest upon so much and pay taxes upon so little. It is one of the mysteries of Republican legislation. Let us cease to murmur, and be duly thankful that we liv in a Christian land and in a state dominated by the God-and-morality party.

We spent Sunday, the 1st inst., most agreeably in the hospitable home of our Positivist and Greenback friend G. L. Henderson, Esq., of Postville, Allamakee county. Mr. Henderson is a most pleasant conversationalist, and one cannot be lonesome in the company of himself and charming family. He is now writing a series of very interesting and instructiv essays, entitled "Evolution in Politics," for the Independence *National Advocate*. In traveling through this section of the state I find that Mr. Henderson has a fine reputation as a political speaker. Greenback clubs and committees would do well to employ him during the present campaign.

From Postville we proceeded over the Chicago, Milwaukee & St. Paul Railroad to Charles City, stopping only at Castalia, Ossian, and Colman. This is a fine section of the state, but the wheat crop is poor. As the train sped on over the prairies of southern Winnesheik, the views were generally beautiful, and one could but regret that men and women are so bound by the chains of superstition and ignorance that they are unable to derive one-tenth of the happiness from their sojourn in the lovely mother-land that they might under proper industrial, political, and social relations.

Arriving at Charles City we met with a most cordial welcome from that brave worker John Mahara. Many of the best Liberals here I did not see, as they are farmers, and this is just the busiest season of the year. At Nashua we enjoyed the hospitality of the veteran Thomas Tracy, and met some other good men who should be taking some wide-awake Liberal paper. To friends H. H. Hopkins and Mr. Livermore I am under obligations for favors extended.

A. Larkin, Esq., of Plainfield, is a thorn in the flesh of the weak sons and daughters of "Gawd." There are quite a number of people there who are beginning to do their own thinking.

I hav just received a note from Bro. Jamieson saying that he will be with us all through the Convention.

Mrs. Lake writes that Mr. Peck will be on hand to furnish us with some good music, probably assisted by a part of the Clinton Liberal choir.

Letters from all parts of the state are daily reaching me, in which the writers announce their intention of being part of the grand mass Convention.

This week large posters of the meeting will be sent to our friends all over the state, and to good Liberals in other states. Send for some at once, and immediately post them. Do not forget that all these things cost money, and that the committee justly looks to the Liberals of the state to assist in the good work.

A notice of the meeting is being sent to all the papers of Iowa. We mean business. Do you? For particulars, posters, etc., address either the undersigned at Marshalltown, Iowa, until after the Convention, or Col. M. E. Billings, Waverly, Bremer county, or H. W. Mercer, Winterset, Madison county, Iowa. Come up and counsel and rejoice with us. "He who can read the signs of the times, reads in them that the kingdom of man is at hand."

E. C. WALKER.

### Alice Carey.

A poet born, not made;
By nature taught, she knew;
And knowing, still obeyed
The beautiful, the true.

Hers was the seeing eye.
The sympathetic heart.
The subtle art whereby
She hid all show of art.

She caught the primal charm
Of every common scene,
Of river, cottage, farm,
Blue sky, and woodland green.

Baptized in sorrow's stream,
She sang, how sweetly well,
Of true love's tender dream
And sad death's asphodel.

Her pensiv muse has fled
From hill and meadow brook;
No more her footsteps tread
Thy path, fair Clover Nook.

No more may she behold
The dew-crowned summer morn
On wings of sunshine gold
Fly o'er the bending corn.

No more her mournful gaze
On autumn eves shall mark
Red twilight's smoldering rays
Slow westering to the dark.

No note of joyous birds,
Nor April's fragrant breath,
Nor tears, nor loving words
May break the spell of death.

Sleep on, and take thy rest
In Greenwood, by the sea,
Dear poet of the West,
None hav forgotten thee.

—*W. H. Venable in Cincinnati Commercial.*

### To Ingersoll.

Oh, "Reason, Observation, and
Experience"—the three,
Of "Science" they most surely are
The "Holy Trinity."

So says that grand apostle, know,
Brave Ingersoll, the MAN
Who 'gainst black superstition, wars
His banner in the van.

'Gainst Bigotry, Intolerance,
'Tis war unto the knife,
With valiant Ingersoll, who says,
"*Liv now while you hav life.*"

"Stale miracles" he will not bolt,
Rates gods as most unkind;
Believes in reason, common sense,
And will not "go it blind."

All honor to brave Ingersoll.
*The man who dares to speak*
Against the superstitions black
With which the nations reek.

With him we look for that good time—
Good time for us, poor clods—
When "Reason shall be King of kings,"
Shall be the "God of gods."

—*Mamie Luke in Truth.*

### The Amateur Farmer.

I dream of a beautiful time
When the world shall happy be;
When the elephants and hyenas
Shall blossom on every tree;
When tamarinds and potatoes
Shall cease their dreadful roar;
When turnip trees shall blossom
In the garden for evermore.

I dream of a great republic
When the people shall all go West,
Sow plums and reap tomatoes
In the land they love the best;
Where pig iron and molasses
Shall bloom on every hill,
And chickens low in the barnyard
While gooseberries toil at the mill.

I'm weary of seeing the cabbage
Handle the rake and the hoe;
I'm weary of watching and waiting
For the grasshopper bush to grow;
I long for the time when spinach
Shall cope with bread and milk;
When hens shall lay potatoes,
And horses spin raw silk.

Oh! sweet were the vanished hours
When I wandered down the glen,
And wreathed my brow with tomatoes,
Or plucked the ripened hen;
While the donkey twined up the trellis,
And the cucumber chirped in the grass,
And the sweet potato whistled
To its mate in the mountain pass.

But gone are the days of childhood,
And manhood's dreams are mine;
Yet I long for the by-gone hours
As I sit 'neath this Turkish vine.
Oh! wreathe your blossoms about me,
And soothe my aching breast;
While the gooseberry plaintivly warbles
And lulls me to quiet and rest.

—*Philadelphia Evening Bulletin.*

### Correspondence.

A gentleman, "Positivist," desires correspondence with a lady of a genial disposition, having literary, vocal, and instrumental musical accomplishments. Brunet preferred, and object matrimony. Address FAVORITE,
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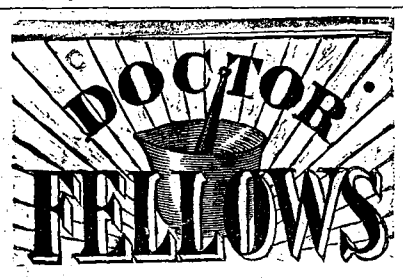
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Cant is useful to provoke common sense.—Emerson. For always the dulness of the fool is the whetstone of the wits.—*Shakspere.*

If I am in the wrong, my errors may set the minds of others at work and may be the means of bringing both them and me to a knowledge of the truth.—*Macaulay.*

When I was a child, I spake as a child. I understood as a child, I thought as a child; but when I became a man I put away childish things.—*St. Paul.*

A child's conception of the stars as angel-eyes may denote a clever imagination. Let him retain that idea when he becomes a man and it denotes idiocy.—*Conway.*

Poetry is certainly something more than good sense, but it must be good sense, at all events, just as a palace is more than a house, but it must be a house at least.—*Coleridge.*

I cannot directly or indirectly sanction the opinion that any particular faith in matters of religion is necessary to the proper discharge of duties purely political and temporal.—*Lord Holland.*

Wise man was he who counseled that speculation should hav free course and look fearlessly toward all the thirty-two points of the compass, whithersoever and howsoever it listeth.—*Carlyle.*

Life is but a day at most—
Sprung from night, in darkness lost;
Hope, not sunshine, every hour;
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Milton went to the unive sity with a design of entering into the church, but in time altered his mind, for he declared that whoever became a clergyman must "subscribe slave, and take an oath withal, which, unless he took with a conscience that could retch, he must straight perjure himself. He thought it better to prefer a blameless silence before the office of speaking, bought and begun with servitude and forswearing."—*Dr. Johnson.*

For the drift of the Maker is dark, an Isis hid by the veil,
Who knows the ways of the world, how God will bring them about.
Our planet is one, the suns are many, the world is wide.
Shall I weep if a Poland fall? Shall I shriek if a Hungary fall?
Or an infant civilization be ruled with rod or with knout?
I hav not made the world, and he that made it will guide. —*Tennyson.*

I doubt if any one could draw a code of morals, a historical record, or a creed of faith from that conglomeration of fact and fiction, myth and fable, proverbs and poems, maxims and sayings, that some other person could not upset, controvert, and disprove from the same flexible, pliant, elastic, accommodating "source of all knowledge, light, wisdom, and truth." Now, my good pious friend, isn't it pretty near time thee gave up as a bad job, a useless job, and an impossible job the bolstering up of such a mass of superstitious nonsense as the Christian religion has been shown to be.—*Elmina D. Slenker.*

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The absence of debtors during the summer season makes it impossible for their creditors to afford to leave town.

That rock and rye was a favorit tipple in the olden days, we know from the fact that David put a little rock in his sling.

They toil and they spin and wash dishes, and yet Solomon in all his glory was not arrayed like—a colored girl at a dress ball.

Sally Jones says when she was in love she felt as if she was in a railway tunnel, with a train of cars coming both ways.

The lady who goes into society to fight the battle of conquest has great trouble to keep her powder dry in warm weather.

Deaf lady: "What's his name?" Young lady: "Augustus Tyler." Deaf lady: "Bless me! what a name! Busthis Biler! Ezra, you must be making fun of me."

A Yorkville woman who was very fat took the medicin of a quack doctor to relieve her adipose, and was reduced sufficiently to enable the average pall-bearers to carry her readily.

"Hole on dar," said a colored man, hailing an acquaintance. "Does yer cross de street ebery time yer sees me ter keep frum payin' dat bill?" "No, I doesn't." "What fur, den?" "Ter keep from being axed for it."

Full many a gem of spurious ray serene
The spotless shirts of hotel clerks do bear;
Full many a simple, ignorant sardine
Believes them purest stones of value rare.
And that's where they're fooled.

AFTER BURNS—AND BITES.

Oh, wad some power the giftie gie us
To treat musketoes as they treat us
It would fra mony a suffering free us.
And giv our nails a chance to grow.

"What are you doing out there, my daughter, in the night dew?" said the kindly old gentleman on the piazza. "Practicing fencing," was the sweet reply, as she leaned over the pickets till her face was dreadfully close to William's.

A young lady remarked that she should like to hav the bicycles so arranged that she and her beau could both ride. Being asked where her fellow should sit, she emphatically remarked, "On the little wheel behind, of course." And still young men go on marrying

Girls, when your mothers attempt to giv you taffy, by coaxing you to learn to cook, think of that young lady of Chicago who took cooking lessons, and the night before she was to be married fried soft shell crabs for her Adolphus. The hot fat spattered in her face, and she had to be painted before she could be married.

"This is a nice time of night for you to be coming in," said a mother to her daughter, who returned from a walk at ten o'clock. "When I was like you," said she, "my mother would not allow me out later than seven o'clock." "Oh, you had a nice sort of a mother," murmured the girl. "I had, you young jade," said the mother, "a nicer mother than ever you had."

THE JILTED BUTCHER.

He tried in drink to drown his cares.
And there found no relief,
But daily grew more woe-begone—
You never sausage grief.

At last his weary soul found rest.
His sorrows now are o'er,
No fickle maid now troubles him.
Pork reacher, he's no more.

It is just lovely to sleep in the country these fine mornings, with a gobbler gobbling under your window, and a calf bellowing like a concert saloon baritone on one side of the house, while a cow, his mother, is hallooing mezzo-soprano on the other, and roosters are crowing, and the milkmaid is playing tambourine with the bottom of the milk pail, and drivers are going by whistling, and the parrot is yelling at the goat that talks back, and a half-dozen boys are throwing green apples on the roof to see them roll down, and the landlord is swearing at his wife at the back kitchen because she has put too many mackerel to soak for "them city hogs." The country is a real quiet place—for cemeteries.

One day last month, when trade was dull, a grocer's clerk procured a piece of sole leather from a shoemaker, painted it black, and laid it aside for future use. Within a few days an old chap from back in the country came in and inquired for a plug of chewing tobacco. The piece of sole leather was tied up, paid for, and the purchaser started for home. At the end of the sixth day he returned, looking downcast and dejected, and walking into the store, he inquired for the clerk. "'Member that terbacker I got here the other day?" "Yes, sir," "Regular plug terbacker, was it?" "Yes." "Well, then, it's me. Its all right here in my jaws," sadly replied the old man. "I knowed I was gettin' purty old, but I was allus handy at bitin' plug. I never seed a plug afore this one that I couldn't tear to pieces at a chaw. I sot my teeth in this one, and bit and pulled and twisted like a dog at a root, and I kept biting and pulling for six days, and thar she am now, the same as the day you sold her to me." "Seems to be a good plug," remarked the clerk, as he smelt of the counterfeit. "She's all right; its me that's failing," exclaimed the old man. "Pass out some fine cut, and I'll go home and deed the farm to the boys, and get ready for the grave myself."

## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
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| 8. | The Old Snake Story. " | 2 |
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| 10. | The Plagues of Egypt. " | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 3 |
| 13. | Arraignment of Priestcraft. | 8 |
| 14. | Old Abe and Little Ike. Syphers, | 3 |
| 15. | Come to Dinner. | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 8 |
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| 25. | Discussion with Geo. Snode. Bennett. | 5 |
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| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. | |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. | 2 |
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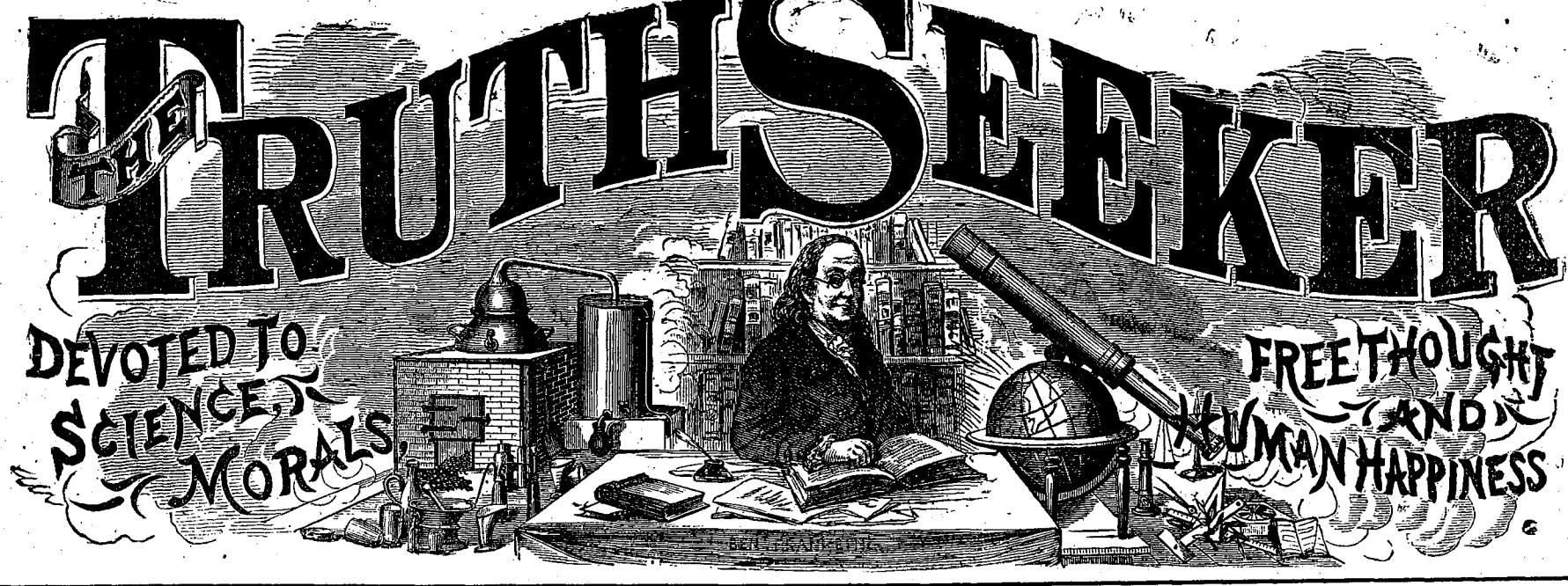
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## Notes and Clippings.

THE Rev. H. C. Peck, of Hanover, Mich., has been suspended from the ministry because he horsewhipped his daughter's suitor.

IT is reported that the Municipal Council of Paris struck "Robinson Crusoe" from its list of prizes for school children because of its religious tone.

THE Rev. F. C. Haddock has resigned the pastorate of the Congregational church at Waupaca, Michigan, for "a cause which it is as well to say nothing about at present."

MR. PROCTOR is now lecturing beneath the southern starry hemisphere and telling Melbourne audiences how much better behaved they are than their knowledge-seeking cousins in London.

IT is notable that, probably without an exception, the religious newspapers which express any preference whatever as to the two presidential candidates are earnest supporters of General Garfield.—*N. Y. Mail.*

ONE of the most surprising comments called out by Dr. Tanner's feat of endurance is this, which we find in the Boston *Congregationalist:* "We were not aware that our Lord's fasting (for forty days and forty nights) is regarded as among his supernatural works."

IT is amusing, very, to see the Republican Christian bigots honey-fugling around Col. Ingersoll just now. They want the power of his eloquence exercised in behalf of their ticket, and then, if successful, what? The penitentiary or the fagot? D. M. Bennett voted for Hayes.—*Cloud County Blade.*

THE judge of the Box Elder county (Utah) court, being applied to for a writ of habeas corpus on behalf of an apostate Mormon, who had been put in a lunatic asylum through Mormon influence, said from the bench, "He is possessed of a devil, or he wouldn't hav left the true church, and a madhouse is the best place for him."

NOBODY need be surprised that one of the first visitors to Dr. Talmage in San Francisco was the Hon. I. S. Kalloch the worthy and esteemed adulterer and begetter of murderers, who is now the honored mayor of the Golden City. Wherever Talmage goes it is safe to bet on one thing concerning him—that he will be found in bad company.

THE Bradlaugh business wears quite another aspect in the eyes of those who saw it enacted, than what it will wear in the eyes of others. It is likely to make Bradlaugh's fortune. Since the row in the House of Commons over half a million copies of a shilling pamphlet by him hav been sold. The pamphlet had been years in print, therefore, and reached the public only to the extent of a few thousand copies.

A CASE resembling that of Bradlaugh occurred in the Hungarian Diet in 1789. Two Protestant Deputies refused to take the usual oath because it contained a reference to the Virgin Mary. Thereupon they were excluded from the deliberations, and proceedings were commenced against them for contumacy. But Charles VI. dispensed the Protestant Deputies from reciting in the oath the clause referring to the Virgin.

FOR participation in the insurrection of 1863-64, eighty-three thousand four hundred and thirty-four Poles were condemned to perpetual expatriation, and transported to Siberia or Russia's outlying provinces. Above ten thousand contrived to escape to foreign countries, but the greater number of these suffered the loss of their entire property, confiscated by the state, and hav abandoned all hope of ever returning to their nativ land. Three hundred and sixty patriots were hanged in cold blood by their captors. Fines to the amount of two million roubles were levied on "the Vistula provinces," and two thousand seven hundred estates were sequestrated and conferred on Russian nobles. All the public libraries were either destroyed or conveyed out of the country by Muravieff's orders, and the outrages committed on defenseless women and ecclesiastics constitute one of the most revolting records of modern history.

THE Salvation Army in England is called to mourn the sudden loss of one of its brightest lights. James Ward, who has been one of the loudest of the leaders, has forsaken his wife and eight children and has cast in his lot with a pretty servant girl, with whom he has eloped. The girl was one who had been in constant attendance on the meetings of the Army, and was considered a hopeful convert. Mr. Ward was considered to hav made great advances in holiness and to be considerably better than ordinary people.

FINANCIAL and social irregularities are what caused Rev. Philip Krohn, of West Troy, New York, to place his resignation in the hands of his church. Some time ago he blossomed out as a mine agent, holding out promises of fabulous wealth in the Antique Gold Mining Company of South America. He got $4,000 from Wm. H. Morse for shares, and now Mr. Morse wants to find the mine. Three months ago some of his parishioners suspected that he was sustaining improper relations toward a young lady of his church who had left home ostensibly on a visit to some Western friends, and the matter was investigated, resulting in finding the aforesaid young lady in a house on Fourth street, where she lived in retirement, receiving regular calls from the pastor. It is said that he has many times made improper proposals to ladies of his congregation, but he only got this one to accede to his requests. Although these charges hav been proved, it is said that he has received and will accept a call from a prominent Methodist church of Illinois.

IF Prof. Robertson Smith had any regard for the establishment of peace within the borders of the Free Church of Scotland, he would at once deliver himself over to the persecutor and bring his explosiv writings for fagots. The last General Assembly was supposed to hav settled all difficulties with him, but the Professor has not ceased to be a stumbling-block and rock of offense. His article on the Hebrew language and literature, in the Encyclopedia Britannica, like all the rest of the articles of this *enfant terrible*, is calculated, they say, to unsettle men's minds. He is even credited with having rent the church in pieces. Something that looks not unlike a preaching crusade is threatened. The Free Church Presbytery of Edinburgh has sat in secret conclave over the Hebrew article and another article in the *Journal of Philology* which has been unearthed by a reverend brother with a keen scent for heresy. The opinions attributed to Prof. Smith "concerning marriage in Israel," "concerning animal worship in Israel," and "concerning the worship of God in Israel," are reported to be gross and polluting, and the profane vulgar were considerately excluded from hearing the Presbyterial discussion.—*Pall Mall Gazette.*

THE National Liberal League, whatever that may be, is to hold a convention in Chicago next month for the purpose of nominating a Presidential ticket. Wonder when the soap-boilers will come to the front with a national ticket.—*St. Paul Globe.* Here is a daily newspaper, speaking for one of the great political parties of the state, which does not know what the Liberal League is. And we question whether there are a half dozen editors of daily papers in the country who hav any intelligent notion of the purposes or the extent of the League, so blinded are men by their partisan intereste. There are about two hundred Liberal Leagues in the United States. Their principal objects are to secure the complete separation of church and state, the secularization of the public schools, the taxation of church property, the inviolability of the mails, and the repeal of the infamous Comstock law; and in short to establish in the United States free thought, free speech, and a free press. To say that we enjoy this freedom now is a lie of the Republicans and the church. The Liberal League proposes to do battle until this liberty exists in fact as well as in theory. At present the Liberals are divided. Some, like Col. Ingersoll, are pronounced Republicans; while others, like D. M. Bennett, who was the victim of the "bloodhound" Comstock, are actively at work for the Democratic ticket. Whichever party can satisfy the Liberals that its policy is best calculated to secure full political, civil, and religious liberty, will secure the bulk of the Liberal League vote.—*Worthington (Minn.) Advance.*

THAT unique institution of the Lord and abnormal excrescence of Christianity, the Salvation Army, are holding forth in Brooklyn with but moderate success against the legions of the devil. It is a noticeable fact that wherever this Salvation Army appear they find it necessary to call in a cordon of police to assist them in their divine work, and it is equally noticeable that one bluecoat has more influence in quelling the imps of Satan than all the hosts of the Salvation Army. In the work the other night three soldiers of the cross defied the devil, toadied to God, and painted the beauties of heaven, and the terrors of hell. Three more different looking soldiers were never enrolled in the same army. If the Almighty ever should, in the days of eternity, wish to relieve his angels from the monotony of harp-playing and riding on damp clouds, by giving them a burlesque entertainment, the Salvation Army will furnish him with all the material that he needs. Wherever this remarkable organization has appeared it has invariably attracted a crowd who regard its members as religious negro minstrels, upon whose faces the absence of burnt cork is freely made up by a mask of Christianity. The three individuals who led the van on this occasion were a wild-looking Dutchman, a ranting fat and greasy-looking Englishwoman, and a saintly-looking female, whose most noticeable features were a long, sharp nose, and exceedingly large pair of spectacles. These were the captain and lieutenants. The non-commissioned officers were a very red-nosed driver of a beer wagon, and the proprietor of a liquor saloon on a neighboring corner. The rank and file were the two policemen, one stationed outside to keep the street clear, and the other inside to compose the risibilities of the audience. The opposing hosts were a half-score of loafers and a building full of boys and girls who had come to see the show. The first speaker was the wild Dutchman, who spoke in such a funny manner that the audience roared and the fat and greasy Englishwoman arose in her fury and ordered the officer to take those people right out of the house of the Lord. This building was the house of the Lord, and she was going to preserve its dignity. The policeman complied with her request, and marched out two giggling little girls. The Dutchman ranted, but utterly lost the sequence of his discourse. He talked about the foolish virgins, and attempted a metaphor. "Der lamp is der profession," said he, "und der oil ist—ist—. Vat is it, you dink." He stopped and scratched his head, and then, as if inspired, sang out, "Der oil is der spirit of der Lord." He declared that hell was opening right under the congregation's feet, and unless they put oil in their vessels they could not "escape." He said that God was "yust," and a "gut bragroom," and that he did not care whether the audience had their names with them or not just so they came forward. The Dutchman was followed by the fat and greasy Englishwoman, who smiled benignly, and ordered a collection to be taken up. She was a spiritual bouncer, and literally bulldozed her hearers into quiet. Whenever she discovered any one laughing, she would call upon the officer and hav the offender unceremoniously ejected, at the same time loudly proclaiming that it was a shame they could not be arrested. On the platform she exceeded even Talmage in acrobatic display, and the fact that she apparently weighs about three hundred pounds, and wore the gaudiest and thinnest bonnet imaginable, totally discounted the holy howler of the Tabernacle. The virgin in spectacles followed, with a discourse by rote, which she had not learned very well, and consequently broke down in the midst of it. A convert from the house next spoke, and declared that God would hurl all sinners into perdition and at the same time cry out, "Ephraim, how can I giv you up?" The fat woman now declared that it was not the young man at all that was speaking, but God himself. This seemed to startle some of the audience, and they got up and left. She then told of many conversations and bargains she had with the Lord, in all of which he acknowledged her wisdom and acceded to her terms. More of such inspired effusions, intermingled with songs and prayers, and the meeting ended, to the intense relief of the two policemen, who had heartily tired of their Salvation Army service. But the work still goes on, and the greasy woman, the Dutchman, and the virgin rake in the pennies.—*Truth.*

## Events of the Week.

TWO murderers were hanged at Santa Fe, New Mexico, on the 21st.

A LARGE paper mill was burnt at East Walpole, Mass., on the 22d. Loss, $75,000.

THE deaf mutes of this country hold a national convention at Cincinnati on the 25th.

FOURTEEN hundred weavers at Bolton, England, are on strike against a reduction of wages.

TWO trains collided at Long Branch on the 23d, severely injuring several persons but killing none.

THE government of Servia has ordered a hundred thousand American rifles of the best make. More war.

A MAN at Sunnyside, Ga., charged with abduction, was recently taken from the sheriff and decapitated by a mob.

EVERY few days, of late, fresh discoveries of gold and silver mines in the northern part of this state are reported.

OVER one million Chinese-made cigars hav been shipped from San Francisco to this city within the past thirty days.

A BOY recently sunk in some quicksand at Kearney, Nebraska, and his two sisters went to save him. All three were lost.

PRESIDENT HAYES and family and Gen. Sherman start on a trip to California, Oregon, and Washington territory this week.

DURING a political riot at Coffeeville, Miss. on the 21st, the Greenback candidate for sheriff shot and killed a Democratic negro.

EIGHT hundred hostil Sioux hav surrendered at Fort Keogh, and one thousand more are said to be on the way to giv themselvs up.

THE largest and costliest flouring mill in St. Louis was destroyed by fire on the 19th. Loss nearly three hundred thousand dollars.

THE five hundred workmen at the Rockaway Beach hotel succeeded in their efforts to get their money and hav been paid off in full.

A DUEL between the Mayor of Norfolk, Va., and an editor, was prevented by the arrest of the Mayor while on his way to the field of honor.

A BALTIMORE clergyman has resigned his pastorate rather than cease making Greenback stump speeches, having been given the choice by his congregation.

OLE BULL, the famous Norwegian violinist, who has been before the public for more than half a century, died at his home at Bergen, Norway, on the 18th, aged seventy years.

THE steamer Dessoug is on a dry-dock at Staten Island having the Egyptian obelisk removed from her hold. A large opening will be made in her bow through which to remove the immense stone.

A GANG of masked burglars, who hav been operating somewhat extensivly in Pennsylvania of late, committing several murders in addition to their other crimes, hav been recently captured at Allentown, Pa.

A PRUSSIAN swam from pier 1, this city, to Coney Island and back last Sunday for a wager of $500, defeating his antagonist, who gave up after swimming part way. The distance is twenty-five miles. Time, ten and a half hours.

FIFTY-SEVEN tramps were recently captured by the police of this city at a single haul. They were sent to Blackwell's Island for six months by a Christian judge, having committed the crime of sleeping in a lumber-yard, being unable to pay for a bed.

SIXTY thousand barrels of oil and much other property were destroyed by fires kindled by lightning recently in the neighborhood of Bradford, Pa. A hundred derricks were destroyed at Monroeville. The total loss will amount to nearly a hundred thousand dollars.

ONE million dollars' worth of property was destroyed by a recent storm along the Rio Grande. In Matamoras, on the Mexican side, three hundred houses were destroyed, and Brownsville, on the American side, fared no better. Several steamers and other vessels were wrecked on the Mexican coast by the same storm, and many lives are reported lost.

# Communications.

## Two Hundred Leagues.

Two hundred points of Liberal crystallization! Two hundred centers of revolt against ecclesiasticism! Two hundred Liberal flags hoisted, flaunting defiance in the face of priestly domination! Two hundred "hotbeds of Infidelity!" Two hundred texts for Christian ministers to preach at, and hold up as horrible examples of men and women who love truth better than sect or party, who love character better than reputation, who love honor better than respectability!

Two hundred Leagues! Now what shall we do with them, and what will they do with themselvs?

In the first place it will be the duty of each League to hold the fort in its own town. It should be activ, aggressiv, influential, right among its own Christian neighbors, and capture all the recruits, officers and privates, from their ranks that can be enlightened away from their standard. It should hold meetings, employ lecturers, start a library, circulate books, papers, tracts. It should amuse and instruct the children, especially on Sundays, make up sociables, keep the men busy and happy, and the women occupied and delighted. It is the sociability of the church that is the main support to uphold it. Outdo the church in the same attractiv influence.

Every local League should take a broad interest in the great world beyond its own little circle. It should hav a care for the progress and development of the great National League as well as its own growth. It should look abroad, for encouragement at home. It should know what is going on in other countries. It should not only take pride in the influence and work of our own Ingersoll, but it should cheer Gambetta and applaud Bradlaugh.

Europe is our country to a degree very near that of the United States, and whatever progress Liberalism makes in Great Britain, France, Italy, Germany, and even Russia, overflows and helps forward our own. Bradlaugh the Atheist is doing more than any devotee of the Lord God Almighty toward vindicating the Second Commandment and putting swearing Christians in back seats and out of power in all kingdoms and all lands.

So much each League can and should do to promote its own growth. Then these two hundred Leagues are two hundred branches centering in a thrifty tree; so many children making up a growing family. Two hundred links to a chain, two hundred companies to be arranged and distributed into regiments, brigades, and divisions. The union and head of the whole is the National Liberal League. Its office is first to cherish and foster all its children, the Local Leagues, and see that they are streng, flourishing, busy, and happy. Second, to co-ordinate the strength of the individual Leagues into a compacted whole and wield its force as occasion offers, to spread light, to secure the blessings of liberty, to obtain good legislation, to prevent bad legislation, and repeal old and oppressiv laws—and for the promotion of all these ends a prime object of the League will be to elect good officers to administer the laws, and prevent the election of bad officers, to break and make them odious.

The League should look to quality, not altogether to quantity. It needs to be only strong enough in numbers to act as a balance of power—as a commanding critic on all administrativ movement and all legislativ action. With due care and culture and development the League may come to that position of influence that the President of the League will hav only to lift his finger to the Speaker of the House of Representatives in Washington to suppress any contemplated piece of sectarian legislation or to promote any project of wise legislation for the general good.

For instance, there is another great World's Fair projected to be held in New York in 1883. Its projectors are now holding daily business meetings, and these meetings are opened with prayer. The question will come up again as it did in 1876 in Philadelphia as to opening the fair for the admission of visitors on Sunday. The League ought by that time to be able to say to Congress, You grant any privileges or appropriate one dollar to that fair unless it opens its doors for admission on Sunday and we will oust you from your places and giv the next Congress to some party who will keep to the spirit as well as the letter of the Constitution, which commands that Congress shall make no law respecting an establishment of religion.

Will it be said that this line of action on the part of the League will eventually rally the whole church to one standard—drive Catholics and Protestants combined into one party? Let that combination take effect. Liberals will like nothing better. A solid church against a solid secular party will soon make an end of any influence of the church upon legislation. We would then hav an absolute separation of church and state for the good of each.

For the first time in the history of the world the science of politics is coming up to guide men's actions. The vote on any extensiv scale is a thing of modern developments. It never yet has been duly, adequately organized. To organize it requires brains, foresight, calculation, appreciation of far-on consequences. That chess-player is best who is not deceived by the immediate capture of an unimportant pawn, but sees and calculates, or perhaps is able to force five or six moves ahead. All the Liberals hav to do is to organize the intelligent vote of the country. Leave to the two great parties the expense, trouble, fuss, feathers, lanterns, shouting, hurrahing, sky-rocketing, bribing, colonizing, and otherwise manipulating the great mass of voters, mostly the dogged partisan, the unthinking clannish-voting citizen held captiv by bosses and paid in promises of inspectorships in the customs with once in a while a hard-wrung performance that comes as unexpectedly as a random twenty-five-dollar prize in a lottery. Leave all this to the two great parties. We Liberals will arrange, co-ordinate, and direct the thinking brains of politics, the upper ten thousand voters in every state, and they, shifted to this side or that, will dictate all political policy.

"Belonged to wind and world the toil
And venture, and to Guy the oil."

Now it remains for every Liberal voter who has got a head on him, an apparatus to think with, to say whether he can take in such an idea. Will you join such a host—you reader, the personal holder of this article before your eyes and peruser of its views—will you drop all partisan, right or wrong, unreasoning devotion to either of the great parties and will you join this elite balance of power?

There must be many towns and neighborhoods where Liberals hav been long talking, agitating, determining, at some convenient season, to organize themselvs into some kind of Freethinkers' association. Now is the day and now the hour to do it. You can now place yourselvs where you can do the most good. Forget not the assembling of yourselvs together. Take out a charter from the National Liberal League and become one of its activ, working auxiliaries. The Annual Congress of the League will meet in Chicago on the 17th, 18th, and 19th of September. It may hav delegates from more than two hundred auxiliary Leagues there. It will be most happy to meet delegates from two hundred and forty-two auxiliaries, just double its force last year at Cincinnati, and it will shout and be delighted to hear from three hundred. Send up delegates from three hundred local Leagues, and this Congress will exert an influence on politics and on moral and religious opinions that will excite attention and command respect. Five delegates are permitted to represent each League, which would giv a representation of fifteen hundred delegates. It will be a grand sight when fifteen hundred delegates from local Liberal Leagues convene anywhere in the United States. It may be done this very year at Chicago if Liberals everywhere will take hold to organize local societies and send up their representativs.

If the Greenbackers are so anxious for our vote and influence, let them organize local Leagues, adopt our platform, and send up delegates. Perhaps they might capture our Congress. Let them try it on. Let Bro. Sparks, too, at Alton, Ill., organize his sixteen Republican Liberals and his two Democratic Liberals into a League and send up a Republican representation to speak for the Republican side of the question and look after Republican interests. It will be a free, orderly, friendly debate, and we are going altogether for the side that makes the best show for general Liberalism. We will talk it over and then perfectly harmonize and agree. We are not like unto other men, these poor Publicans and Republicans and Christian statesmen, for instance, who quit work and go a fishing because our side is not nominated. Since the fellows who once got religion so bad that they couldn't get over it, bolted and left us at Syracuse, there will be no more splits, no more strikes nor lockouts.

Anyhow, we are two hundred Leagues now. Send up three hundred and make it a new Thermopylæ.

T. C. Leland.

## What is Thought?

To the Editor of The Truth Seeker, *Sir:* I hav many times asked myself the question, "What is thought?" I hav read and pondered over the thoughts of others on this subject, but never till now hav I been able to find a satisfactory answer. Men of science, especially those who believe matter comprehends all there is in and of the universe, declare that thought must be substance. Like Christians, they make their proposition, fix their stakes, and then all reasoning, whether logical or otherwise, must harmonize with and sustain the same. I hav pursued a different course. I first reason, and then make my propositions as results. I believe this question is capable of a scientific demonstration.

I too believe that matter is the universe, that there is absolutely nothing outside of matter. Annihilate matter, and you annihilate God. Intelligence, electricity, magnetism, heat, all would be gone. All space would be but a blank, cheerless, desolate void of impenetrable darkness and cold.

Not the faintest shadow of a thought could possibly be found throughout the vast universe of nothingness, for thought cannot exist apart from substance. Thought is simply a manifestation of intelligence, and intelligence is always identified with, therefore a part of, substance. It is claimed that thought is the fruit of intelligence, therefore, like the apple, is as much matter as the parent tree upon which it grew. Now I cannot think so. I do not think thought is substance, nor would I say it is nothing. I believe it is simply a manifestation of intelligence, just as walking is a manifestation of the physical man. Walking or distance is not substance, therefore thought or thinking may not be. I believe that thought is simply a condition, just as sweetness or sourness are conditions of matter. Conditions or properties of matter affect us agreeably or otherwise as they act upon the nerves of sensation. A sharp point or edge is not agreeable. Anything that possesses the power to disintegrate or displace the flesh is not agreeable. Aquafortis would be very painful, for it possesses the power to cause disintegration to a remarkable degree, but power is not substance. Sharpness is not substance, therefore sweetness or sourness may not be. A smooth substance is agreeable, but smoothness is not substance, therefore, properties of matter are simply conditions or modes of manifestation. Milk may be either sweet or sour, first one and then the other; the same identical substance, but with changed conditions or having different modes of manifestation. Wine ripens with age, but the substance is the same. Only the properties or conditions are changed, so that the mode of manifestation to the taste is different.

The universe is dual in its nature. It is visible and invisible, ponderable and imponderable. All properties or conditions belong to the invisible or imponderable. It is utterly impossible to tell how properties or conditions of matter affect the nerves of sensation except by analogy. Sharpness is painful, smoothness is agreeable; therefore we may infer that this holds good as a rule throughout all the nerves of sensation. It is impossible to tell if an apple is sweet or sour by any other sense than taste. Chemical analysis, even, will not reveal the mystery, and yet the lingual nerves very quickly recognize and respond to the difference.

Having, I think, proved that properties of matter are only modes of manifestation and not substance itself, I will now consider man, belonging to whom we find the phenomenon of thought. We find something in him which we do not find in the apple. In man we find organized individualized intelligence, and this intelligence produces thought. Whatever it is within us which thinks, and is not found in an apple, is invisible and imponderable, therefore thought is the manifestation of intelligence. Intelligence, therefore, must be substance. Intelligence is not a manifestation, because thought or thinking would then be a manifestation of a manifestation, or a condition of a condition, which is impossible. We are compelled, then, to conclude that within man is an individualized intelligence which is composed of substance, and we choose to call this the spirit or real man, dwelling within its "tabernacle of flesh."

Having now proved that man is a spirit, and that spirit is substance, it now remains for me to show how the spirit manifests itself, or produces thought, and I am done.

The spirit being invisible to the material eye, is, of course, imponderable, is adapted to and *en rapport* with the invisible and imponderable universe of matter which we believe pervades all space.

I shall now claim, and I think prove, that the spirit excites or impresses the imponderable or spiritual matter precisely as the sun does the universal ether. If light is a condition, then thought may be. Scientists no longer claim that light is substance transmitted from the sun, and the time is at hand when it will no longer be claimed that thought is substance transmitted from the soul. We are now told that light is a condition, a motion, an undulation or vibration of the universal ether, and that these little waves travel with inconceivable rapidity in straight lines from the sun. Throw a stone into a pond of water, and at once is seen a beautiful illustration of the undulations produced by the sun, and which to us appear as light. Nothing is ever transmitted by undulations. A chip would not be moved laterally an inch by the action of the waves alone in a million of years. Waves are simply the alternate rising and falling of the molecules of which the medium is composed. The molecules never travel laterally, but always vertically. In water the molecules move in obedience to the law of gravity. Analogy teaches that the molecules of ether must move in obedience to some similar law. Nothing is transmitted. All we can say is, the original impact required the expenditure of a certain amount of energy. Some would claim that energy is transmitted, but I cannot discover that energy is anything but condition. Analyze it, and my opinion is confirmed. Start a wave, and it travels across the Atlantic. No one, I think, will claim that substance has traveled with that wave across the ocean. Something lifts a molecule, gravity then seizes it and endeavors to restore the equilibrium. In doing so the momentum which it accumulates carries it below its true or original position. This, by the law of hydrostatics, displaces and lifts another to the same distance above as this went below; this new molecule, then, falling, lifts another, and so on, the molecules oscillating up and down, like a pendulum, until the equilibrium is finally restored. If energy is substance, then law and gravity are substances. In steam the energy which drives the wheel is simply the property of elasticity of the compressed molecules. Elasticity is not substance. The energy of a tightened rubber cord, or the bounding of a ball, is elasticity. If we expose ourselvs to the action of the law of gravity, without support, we at once find ourselvs falling in obedience to law. No energy on our part is required to reach *terra firma*. Set up a row of bricks, exactly balance the first so that a hair will cause it to fall, and at once the whole row falls. This is the energy of gravity, and gravity is not substance. Each brick is acted upon by gravity, and gravity alone.

We are compelled, then, to conclude that energy, when analyzed rationally, vanishes like many another myth into absolute nothingness. We must not forget that law is condition and not substance, and not a molecule of matter was ever stirred but in obedience to law.

Having, through fear of controversy, disposed of the myth and stumbling-block, energy, I will proceed with my subject.

Undulations seem to be the rule of the universe. I am not certain but by this law many mysteries heretofore unexplained could be readily solved. Agitate any substance, whether fluid or solid, and at once knowledge of the disturbance by corresponding waves is transmitted to remote distances. The telephone proves that by undulations of the magnetic fluid messages are transmitted over the wires. The brain is the telephone, the nerves electric wires, and, without doubt, by the undulations of the nerve-fluid our spirits receive messages from the outer world. It is a wonderful fact that the peculiar undulations correspond so exactly with the cause that absolute knowledge of the same is conveyed. By the nature of the undulations we can tell, absolutely, whether a pebble, a rock, or a steamboat disturbed the waters. In the atmosphere which surrounds us and the earth this wonderful fact is even more beautifully illustrated. The finer the medium the more wonderful the phenomena which attend the undulations. By the nature of the undulations of the air we are able to read with marvelous accu-

racy of events that are transpiring about us. Every wave or vibration is laden with knowledge. Listen to an orator or a musician, and the air fairly quivers with knowledge and melody. The air of a summer evening is alive with the music of tiny insects. The tinkling of the distant bell tells us of the flocks of sheep or herds of cattle that browse upon the distant hillside. The chirping of the cricket, the croaking of the bullfrog, the rumble of the cars or distant thunder, the singing of birds, the shriek of the steam whistle, the boom of cannon and roar of battle, the blast of the dinner horn, the rush and roar of wind and water, the hum of factories and cities, and melody of music, whether made by fife, drum, brass band, organ, piano, flute, violin, or human voice, all voice to us the wonders of earth by and through the vibrations of the air. The undulations of the universal ether, as excited by the sun and reflected from various substances, convey to us volumes of knowledge. They tell us of the shape, size, color, and nature of all things. Nature is indeed a wonderful teacher. She talks to us with a thousand different tongues. How, indeed, can we help growing wise when we consider how lavish nature is of her wisdom. She has no secret that she would not gladly reveal. Beautiful nature, how like a mother she deals with us, ever bestowing upon us, unasked, her choicest blessings!

In view of all this, may not man, the highest type of intelligence, reverse this process and giv his knowledge back again to nature? May he not manifest his presence and thought, in a similar manner, by this same universal law? Knowledge or thought may be imparted, but his treasures are never diminished. May not the spirit, which is imponderable, excite the atmosphere of spiritual substance surrounding, by thought undulations, which are transmitted precisely like those caused by the sun, the pebble, the bell, or telephone, and all spiritual intelligences within the limit of those thought-waves be able to read their peculiar significance? How grand and beautiful the thought that we are living suns or intelligence, spiritual suns from whence emanate and radiate thought vibrations that illuminate the fields of earth with the glorious light of truth and knowledge!

This is my idea and explanation of thought. As I see it, it is not substance, but condition; and if I hav been able to analyze this wonderful manifestation of the human soul, and find the truth, it is because of the unfoldment of my spiritual nature, which enables me to receive and read the significance of the thought-waves which come to me from the realms of spirit life. E. A. Chapman.

*Lowell, Mich.*, Aug. 3, 1880.

## Dr. Tanner's Fast.—What it Teaches.

To the Editor of The Truth Seeker, *Sir:* The case of Dr. Tanner seems to be so little understood either by the public or the medical profession that I think it proper to offer a few explanatory comments. I hav had nothing to do with the management of Dr. Tanner's fast, as skepticism demanded that he should be watched by the jealous eyes of strangers. I communicated his proposition to Dr. Hammond, to gratify Dr. Tanner, but I regarded it as a waste of time to negotiate with Dr. Hammond in the expectation that he would ever risk a dollar in defense of his pretended skepticism, which proved to be idle bluster when brought to the test.

I regarded the whole experiment of Dr. Tanner as a very unnecessary matter if intended for the benefit of physiologists who really understood the human constitution, and therefore knew that such things had been done before and could be done again. But they are a very small class, and the entire medical profession, under the pessimistic skepticism of medical colleges, has been educated into an artificial and pedantic ignorance of the capacities of the human constitution and the real philosophy of biology.

The medical profession needed an infant school to teach a few of the simplest facts of vitality in a demonstrativ way, and Dr. Tanner has very successfully established his forty days' kindergarten in which he has taught some physiological facts which they might hav found in the books they hav neglected to read. They hav discovered that they were unanimously and marvelously ignorant of the principle concerned in fasting, which, however, I hav not space to explain in a newspaper communication. They can all laugh together over their unanimous blundering, for there is hardly anybody left to remark, "I told you so."

It is all very funny. As *Puck* says, "What fools these mortals be!" Dr. Tanner for fasting six weeks was denounced by many an ignoramus as a fraud, until his anger rose to the boiling point. But he could not find on the whole horizon a foeman worthy of his steel until Dr. Hammond made his thousand dollar banter, which he maintained grandiosely until Dr. Tanner followed him up and compelled him to subside rather awkwardly.

The density of the public ignorance about fasting is amazing. Dr. Tanner was called a fraud, an impostor, a fool, an Infidel, for attempting a performance here which he had already gone through with in Minnesota. All this, however, only added to the eclat of the performance, and now that it is successfully concluded it is discovered that Dr. Tanner has won fame and money so easily, and managed the whole affair so well, that if there are any fools it is not Dr. Tanner, but the millions whom he agitated about a very safe and simple performance.

It is a tempting opportunity to write an essay on medical ignorance, and as the subject is very extensiv (for the great learning of the profession in some directions is mingled with pedantic ignorance in other matters), I shall confine myself to a single specimen—the ignorance of medical editors which was displayed in their super-serviceable zeal to demolish Dr. Tanner.

The editor of the *Medical Record* of this city intimated that the whole fast was most probably a farce, because he could not explain some of the phenomena, which ought to hav been intelligible to any tyro in physiology. The British *Medical News* followed the lead of the New York editor, and made the same remarks, "The supposition is that the whole thing is a farce."

What was it that justified an editor in attacking the honor of a physician in good standing, and either the honor or the common sense of the many highly intellectual physicians, including medical professors, who were watching the case with the most jealous vigilance? Simply that he did not understand how Dr. Tanner could increase in weight without eating, or how his inactiv skin could hav failed to perform a certain regular amount of exertion which is considered the proper average, although the amount of perspiration is known to be the most variable of all secretions, and Dr. Tanner's skin was so inactiv as to need a vapor bath to rouse it.

To gain four and a half pounds in four days was pronounced incredible, notwithstanding Dr. Tanner swallowed ninety-two ounces of fluid more than he discharged. Why was he so irregular and unreasonable as not to throw off these ninety-two ounces through his skin as the editor expected?

The editorial assumption is that the increased weight, independent of eating or drinking, is impossible, and also that it is impossible for the skin of a starving man to become inactiv. Let me quote a little elementary physiology for the benefit of those who may hav been misled by these remarks and prejudiced against an honorable experiment.

The learned Dr. Watson says that a lad whose weight had been reduced to ride a Newmarket race gained nearly thirty ounces in weight in one hour, although he drank only half a glass of wine. Dr. Jurine, a well known physiologist, affirms himself to hav gained eighteen ounces in one night without taking food or drink. Dr. Carpenter, whom none will dispute as a physiological authority, reports the case of a jockey whose weight had been reduced to the proper standard for riding, but who as the time of the race approached was found too heavy. His weight had increased six pounds, although he had done nothing to increase it but drinking a cup of tea.

In all these and similar cases the increase is due to the oxidation of hydrogen in the blood, forming water, which is retained. Such absorption of oxygen generally occurs during the night. In diabetic cases the increase of weight by absorption of oxygen and production of water always occurs. In a case reported in the transactions of the Medico-Chirurgical Society of Edinburgh, the increase by absorption of oxygen and production of water amounted to 113 pounds in thirty-five days (which, however, was discharged), nearly as much in one day as occurred with Dr. Tanner in four days. I need not multiply examples of what is familiar to well educated physicians. To assail Dr. Tanner's integrity because the phenomena of his case were just what a scientific man would expect is a specimen of the general unfairness and ignorance of the skeptical party.

I say the phenomena in absorption were just what we should expect, for there is an excessiv absorption of oxygen in animals living on a flesh diet, as has been proved by experiments on dogs; and in cases of abstinence, when the body is feeding on itself, the predominance of absorption is nearly as great.

There are many interesting aspects of this case of fasting which Dr. Brown-Sequard and other medical dignitaries do not perceive, because they look at it only in a mechanical way, and do not perceive the laws of vitality which it illustrates. Jos. Rodes Buchanan.

1 *Livingston Place.*

## Junius and Paine.

To the Editor of The Truth Seeker, *Sir:* Col. Ingersoll thinks that Junius was "a coward, a calumniator, and a sneak." I apprehend that the Colonel would hav a harder task to prove it than he ever did to maintain a hopeless case in a court of law. There is nothing, I aver, in the authentic writings of Junius on which to base the charge that he was either a coward or a sneak. And it would be easier to prove that Thomas Paine was a calumniator than that Junius was. Every tory who read Paine's Letters to Lord Howe (Crisis ii, 5), and every anti-republican who rejoiced in his arraignment before Congress for exposing the rascality of Silas Deane, doubtless denounced him as a calumniator.

The letters of Junius were printed in the *Public Advertiser*, whose proprietor, Woodfall, never knew who wrote them, but presumed he was a man of rank and fortune. Had he known or even suspected that Junius was a lowly excise-man, living on a salary of fifty pounds and compelled to keep a horse, what chance would the writer hav stood of getting his letters printed? Absolute secrecy was necessary, not only for such a man to get a hearing, but to insure his own personal safety. Discovery would hav threatened his grand purpose, driven him out of office, and endangered his life. His audacious publisher was tried and convicted; and though the verdict was nullified by informality and nothing further was done, yet had Junius been revealed, who doubts that a prison would hav been his fate, unless a violent death had awaited him at the hands of aristocratic assassins?

Junius a coward and a sneak? Then was Paine also; for the two characters parallel in every known particular. But let us see.

When Paine was summoned before Congress in 1779 and asked if he wrote certain anonymous articles about Silas Deane, he answered that he did. He was directed to withdraw, and a motion was made to discharge him from the office of Secretary to the Committee of Foreign Affairs. But the motion was lost. Then Paine asked for a hearing, but it was denied him. The next day he sent in a letter in these words:

I cannot, consistently with my character as a freeman, submit to be censured unheard, therefore, to preserve that character and maintain that right, I think it my duty to resign the office of Secretary to the Committee for Foreign Affairs, and I do hereby resign the same.

Any want of moral courage in that transaction? Any characteristics of a sneak?

Now take an example of physical courage. In a private letter to Benjamin Franklin, dated May 16, 1778, after giving a detailed account of military operations near Philadelphia, Paine speaks of a plan proposed by him to burn the enemy's shipping. He says:

I proposed to him, if he would get a boat properly charged with combustibles and take a bateau in tow sufficient for three or four persons, that I would make one with him and two other persons who might be relied on, to go down on that business. One of the company, Captain Blewer of Philadelphia, seconded the proposal; but the Commodore, and what I was surprised at, Col. Bradford, declined it.

Any lack of physical courage there? Any signs of a sneak? Well, then, if it be true after all that Paine was Junius, won't you be sorry, dear Bro. Ingersoll, that you ever charged Junius with being a coward, a calumniator, and a sneak? Wm. Henry Burr.

*Washington, D. C*, Aug. 13, 1880.

## From a Third Party Dreamer.

To the Editor of The Truth Seeker, *Sir:* Were you not a little too hard on us unpractical ones who dreamed of the creation of a third party? You called us hard names. That was not right toward well-meaning fellows like us. It made us groan in the spirit, and we ask revenge.

Do you not know that in the time of the Revolutionary war tories must hav called the rebels unpractical? It was the day when Thomas Paine's words were ringing through the land. "These are the times that try men's souls!" said he; and the doubts and weakness that were gaining over even the brave defenders of liberty fled away as evil spirits before the voice of the good. Do you not remember that Abolitionists were called unpractical, as well as any other contemptuous thing? When men, fired up by enthusiasm, feel it is time to ride over difficulties, timid ones are always ready to cry, Unpractical! not worth listening to!

You stated in the last Truth Seeker that as much as $100,000 or even $200,000 would be needed for organization. Is that the stumbling-block? Then, indeed, we are unpractical. What, three, four, and even, as some state knowingly, five hundred thousand Liberal Freethinkers in the United States, and can't raise $200,000 to unfurl the banner of independence to the hydra of cant and political corruption combined to throttle us! Well, I will engage for one to giv $5 toward starting the fund, and if more is needed after the hat has passed around, I shall throw in five more. Now let 39,999 more average the same, and at first ballot even we shall hav our budget. If that can't be done, then I say too, Good-bye, National Liberal party or life-spark.

But that is not the soul of what I want to say, so listen: My ideal would hav been, and would yet be, a Liberal party in the full signification of the term—a party that would champion political, social, and religious liberties at once. More, I believe its creation possible. A little heroism would kindle the beacon, and wandering thousands would rally round it. Of course, all Liberals in religion would not follow the party. They do not elsewhere, whether in France or England. Most of them, however, ultimately would. It is not sufficient reason to smother a nascent and needed party for the sake of a half-dozen objectors who may threaten to leave it to its fate.

But, if the sentiment of the "big heads" of Liberalism is found to be against this third party, let me say that for one I shall wave all personal preferences and vote with the Liberal element as directed by the Convention. This I consider my duty, as well as the duty of any far-seeing and truly enlightened Liberal. I shall think that Liberalism has missed the opportunity of the hour—a great one in my judgment—but, if it so chooses, I will trust to the strength of its cause for ultimate victory, and make the best of it by voting for any party, as may be decided, so that my vote goes to show the strength of the Liberal movement. Hav I written to no purpose? I hope not. Yours fraternally,

Edmund Gastineau.

P.S.—Let me add that while I take nothing back of the above, yet among the different parties the Republican is the one that should be tabooed by us. I say this with no love for misnamed Democracy. E. G.

Destructiv Influences.—Doubtless countless myriads of living creatures come into existence of which by far the greater part must be destroyed. One aphis may be the parent of 5,904,900,000 individuals in five generations, and when these are swallowed up by lady-birds and other enemies in mass, it is no minute individual variation that can avert their fate. The unchecked produce of one pair of herrings would stock the Atlantic in a few years, until there was no room to move; and when these are ingulfed by shoals, as a mouthful for the *Balanaptera*, they make as little struggle for their existence as the grass can make that the ox licks up, or the vegetation of a district that is devastated by locusts. It is the unwritten law of nature that one race must die that another may liv; this other, in its turn, subserving the same end, and so constantly until the cycle is completed. Without this law, against which there is no appeal, nature would be a chaotic impossibility. The destructiv influences are so predominant that the carnage is indiscriminate and without struggle.

English steel pens are almost exclusivly made by women.

## The Comstock Laws and Democracy.

To the Editor of The Truth Seeker, *Sir:* The next reason assigned by our friend W. S. Bush, in urging us to vote for Garfield, is that there is no good ground to suppose that the Democrats will repeal or modify the United States Comstock laws. He says:

"I cannot see that a change of administration will effect a change in the postal laws. If Comstock is stripped of his power under the state laws he will be shorn of his power to spy upon the liberty of the press. Repeal the charter of the society he represents, and his prestige is at an end. He will hav the same right and power which belong to any other citizen, and no more."

Now let us reason together and see if these things are so.

First, let us not forget that the above words and the whole letter of Mr. Bush is an admission that the Republicans, who passed those United States pastal laws, will never change them. Nothing of that kind is ever to be expected or hoped for. *A vote for Garfield is a vote for Comstock;* there is no other conclusion. It is greatly to Mr. Bush's credit that he don't try to put us under any illusion. He boldly defends, therefore, the constitutionality and policy of the national Comstock legislation, with what result the reader will judge from my last two letters. Is there not something wrong about the advice that asks Liberals to go to the polls to vote with and for Comstock and his friends? Imagin Howard Crosby and D. M. Bennett, Col. Ingersoll and Anthony Comstock, walking up arm in arm and voting the same ticket for the same policy and the same postal laws! Would you not think of the geese who fellowshiped with the cranes?

Mr. Bush's rejoinder would probably be, Imagin Cardinal McCloskey and Col. Ingersoll voting the same ticket; would the Democratic "happy family" be less ridiculous?

I answer it would not be ridiculous nor incongruous at all for the reason that both parties would hav agreed on the Democratic platform to lay their differences of belief out of politics in this Republic, and to keep the laws so that each should hav equal rights under them in all respects. A union of the most opposit men and beliefs for such purposes is the true triumph of republicanism.

But more on this point in our next letter. Let us now see what Mr. Bush's actual remedy for Comstockism is. He says "if Comstock is stripped of his power under the *state* laws" he will no longer be a "spy," etc.

But it is plain to everybody, and practically admitted by Mr. Bush, that the Republicans are not intending to "strip" Comstock of his power under the state laws. Mr. Bush's remedy, then, is that we should vote for Garfield and the Republicans in national affairs, and vote for Democrats for state governors and legislators, so as to get the state Comstock laws repealed. Let the reader think how impracticable and ridiculous this is!

Everybody knows that the Republicans will not repeal the state laws and leave the others. Besides, how can we elect the *state* Democratic ticket in the "pivotal" state of New York without great danger of electing Hancock too? Even if we could get the state laws repealed by the Democrats, and the national Comstock laws sustained by the Republicans, would we not be doing an absurd thing in thus turning over the whole of this peculiarly *domestic* subject to the general government? What the Liberals hav been contending for is that this subject is one that the states ought to administer, as it does other criminal laws. It is claimed that the general government should not use the post-office as a trick and trap to get offenders under a United States jurisdiction, and that in so doing it usurps an unconstitutional and most dangerous power. Are we ready to giv up this position? Shall we giv up everything to a rudimentary empire?

This brings up the main reasons why I think the Democratic party will at some *reasonable* time revise this whole subject and put it upon constitutional and safe grounds. In a word, that party adopts our premises as to the general government's jurisdiction, and the conclusion we draw must in time be drawn by them. General Hancock and the Democratic press generally place the greatest emphasis upon the view of the government opposed to centralization and the enlargement of federal criminal jurisdiction by indirect construction of the Constitution. For example, in this morning's New York *Herald* Ex-Governor Hoffman, now absent in Europe on business, expresses the position of his party as follows:

"I cannot express merely partisan views of men and things, for I hav passed out of activ politics. I must speak, however, if at all, as a Democrat, for I hold fast to all my Democratic principles, which include home rule, honest money, free ships, a tariff for revenue, freedom of elections from the control of centralized power at Washington, whether Republican or Democratic. No soldiers at the polls. To the states and to the federal government all the rights the Constitution givs to each—no more and no less. In other words, a government as strong as the Constitution and no stronger, and to the Supreme Court the respect due to it as the expounder of the Constitution, as long as it does not attempt, under cover of judicial interpretation, by partisan decisions to revolutionize the government itself."

"The real danger to American affairs is the tendency to centralization—to hav a government stronger than the Constitution. The Republican party has allied itself to and encouraged the growth of this tendency. It looks first to placing in the hands of the government administration at Washington, which happens now to be Republican, absolute control over the machinery of elections, with a view to perpetuating party power. Next, to enforce its authority and protect its partisan officials by the aid of the army, which has no proper place in a republic except it be remote from the polls. After that it looks to the control of telegraphs, savings banks, railroads, and other great corporate and business interests heretofore free from governmental interference, and then—a strong man at the head of the government. It is strange this tendency to centralization exists only in the American republic. All over Europe the people are fighting against it and crushing it out, and in its best fortified places the life of the 'strong man at the head of the government' is hardly worth a day's purchase now. It is time this danger to popular rights had a check in America."

Every Democratic paper and politician takes this ground. When these views prevail in the national councils consistency requires that the postal laws should be limited to postal purposes. It will be necessary, of course, to show that provision has been made to punish real offenses by the state and common law tribunals, and that there is a general recognition of the fact that the law can be safely repealed. This it will be the duty of the Liberals to show, and then I believe the Democrats will repeal those laws or modify them to what may reasonably be called postal purposes. They cannot admit the premises and avoid this conclusion if they are held firmly before the country on that issue, as the Liberals can hold them if they will.

Another reason why I think the Democrats will at a reasonable time revise those laws, is that they are not *their* laws, nor is Comstock their pet or appointee as United States special agent, nor under any state laws. The Democrats hav never gone into this business of uniting church and state in a moral censorship over the mails, either in the nation or the states. Comstock is the child of Calvinistic theocracy, adopted and appointed to office by the Republican party only. The Democrats hav every reason of party custom and policy to make a clean sweep of the old party office-holders and policy.

A still further reason for thinking that this may be done is that the Democratic press and many prominent Democrats are really capable of intelligent reasoning on this subject. I do not say that no Republicans can reason on this subject, but they are very rare birds, and I am not sure that they exist at all. Let me illustrate their logic and apply it to the last prosecution under these laws.

It seems that a Dr. Buchanan has been running a bogus medical college in Philadelphia for the purpose of issuing medical diplomas giving the title of "Dr." without any substantial medical education back of it. "*The United States* of America" had him arrested and held to bail in an enormous sum. The Doctor started to visit his daughter in New Jersey, and on the way jumped off of the ferryboat in mid-river and is supposed to be another case of suicide. The New York *Herald* of the 18th continues the story thus:

"But whether he is dead or not, it is now conceded that he is out of the jurisdiction of the United States District Court. He was held in $10,000 bail on the 10th of June last by the *United States* Commissioner, and a true bill was found against him yesterday by the Grand Jury for *using the mail to assist in his bogus diploma trade.* The *United States* District Attorney applied to Judge Butler in court this morning to hav Buchanan's bail forfeited."

It seems that under these laws death is an ordinary result We are told that Comstock boasts of 15 cases—"better dead than alive," but this "Dr." is supposed to hav escaped, being a worthy pupil of Comstock in deception.

But to our point. Suppose that a Liberal citizen begins to inquire what part of the Constitution givs the *United States* the jurisdiction over the medical college business in Pennsylvania? It occurs to him that these colleges, being organized under state laws, or, at least, being *in* that state, should be suppressed by *its* authorities. He thinks that if the United States gets its jurisdiction because its mails hav been used to "assist" in this crime, it has, or ought to hav, jurisdiction in all other crimes in which the mails "assist" or are "misused."

He ventures to ask a distinguished Republican orator and statesman if these laws giving the United States this power to discriminate and punish according to the sentiments and purposes of mailed matter are not unconstitutional, and abridgments of the freedom of the press. Does the statesman undertake to reason and show that such laws are Constitutional and safe? No. He replies with the knock-down argument, "I don't care a damn whether the Constitution is constitutional or not. I never appeal to state rights. The doctrin of state rights has been the excuse for every outrage since the government began. It repudiated the paper money of the Revolution. It was the mother of secession and rebellion; anybody who appeals to it is the abettor of traitors and rebels; I am going to vote for Garfield. Democrats are Bourbons!" If our inquiring friend survives this and applies to a distinguished semi-Liberal Republican editor, he gets set down upon in this way:

"You ought to encourage all laws and efforts to put down this 'bogus' college business instead of trying to excuse it. You know very well that the mails were never designed to carry bogus diplomas. They are contraband everywhere. The states cannot get at them in the mails, and therefore the United States must get at them there, and punish the senders. You are the abettor of swindlers and rascals, and probably no better than they. If you hav a diploma as lawyer, or doctor, it is probably bogus, and thus *your* interest in this precious scoundrel is accounted for. I leave all Leagues and societies of which *we* are members. I am holier than thou. Never dare to let your shadow cross my path again."

If the inquirer, leaving the "Liberal" *Republic* statesman, and press, turns to the "religious" Republican press, *e. g.*, the New York *Independent*, he gets the "true indignation of righteousness." Joe Cook, the favorit bulldog, is let loose in columns of blackguardism and falsehood, accusing the poor inquirer of indecencies and crimes unspeakable. If a modestly-worded denial of these offenses is sent in to that paper with the deprecatory plea for, at least, a hearing, the denial goes to the waste-basket without a word, the bulldog is called right out again, and the poor fellow is told that he is merely "vermin," or vermin excuser, and ought to hav been in hell long ago.

These illustrations scarcely exaggerate the kind of treatment I and others hav received from Republicans in trying to get this Comstock legislation understood. From beginning to end we hav been treated by Republicans as though we were not human beings, much less free and equal citizens of the republic. We hav stood it all calmly from the assurance that we were right and that the day of justification would come. It will come in time, and from the Democracy, and I believe *only* from them. I believe so because their papers and statesmen hav generally treated us decently and hav largely agreed with us. Take the Democratic press of this city as an example. The Democratic paper of largest circulation is the *Sun*. It has never failed to bear witness against these laws, and demands their repeal on the grounds that they are unconstitutional and unsafe.

The sprightly little paper, *Truth*, is next in circulation, and it takes the same grounds, and is a constant thorn in the side of Comstock and his theocracy.

The *World*, *Express*, and *Star* hav repeatedly taken similar grounds; while the daily *Eagle*, of Brooklyn, is as clear as a bell on the subject.

The Republican papers may occasionally criticise some of Comstock's doings unfavorably, as the *Tribune* has done but when the test comes they always side with the theocracy and their laws.

As to the Democratic statesmen, they are generally outspoken in regard to the unconstitutionality of this indirect way of extending the criminal jurisdiction of the general government. The committee who waited upon Congress in this matter assure me that with few exceptions they had no friends there but Democrats. The names I could giv, but it would be invidious to name a few among many.

Well, but says Mr. Bush, "Why didn't they then repeal or modify the laws?" I answer that it was not a reasonable time to agitate or pass upon the subject. The members generally could not in the stress of business be brought to consider a minor matter over which a veto certainly impended from a Republican president. The people were not educated so as to demand or sustain action in the subject at all. Even the Liberals (and alas, Mr. Bush!) were not clear on the subject, and could not unite upon what should be done, and had not educated the people up to the question.

But the *reasonable* time will come. It will be when a Democratic Congress *revises* the whole postal laws and system, which must be done in a few years. Then the views of the Democratic press and statesmen we hav referred to will be heard effectivly if the Liberals stand together and giv them support. Then the postal laws of our country will be for postal purposes, and not a general criminal bureau.

The people and the states will by that time learn to protect themselvs from obscenity and frauds, and even bogus colleges, without the trick and device of making them United States offenses through the post-office.

But why does Mr. Bush say we must not try to help the Democrats to do these things? Because they are "Bourbons!" We will consider that next week.

*New York*, Aug. 20, 1880. T. B. Wakeman.

## The Religious Amendment.

It has been claimed that the Republican party attempted to put God in the Constitution, and were prevented by sixteen Democratic Senators who voted against the joint resolution. This statement is neither fair nor true. Dec. 14, 1875, James G. Blaine introduced a joint resolution in the House of Representatives, as follows:

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein),* That the following be proposed to the several states of the Union as an amendment to the Constitution, namely:

Article XVI. No state shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by taxation in any state for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised or lands so devoted be divided between religious sects or denominations.

This was referred to the Judiciary Committee, and was not reported back to the House until Aug. 4, 1876, after Mr. Blaine ceased to be a member of the House. It was amended, adding this sentence, "This article shall not vest, enlarge, or diminish legislativ power in the Congress" On its passage in the House the vote was, ayes, 180; nays, 7; not voting, 98.

Gen. Garfield voted aye, while Blackburn and J. Proctor Knott and other Democrats voted nay.

It was referred in the Senate to the Judiciary Committee and reported back; amended, and as amended was lost by a vote of 28 yeas to 16 nays.

The proposed Art. XVI. thus defeated is as follows:

Art. XVI. No state shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no religious test shall ever be required as a qualification to any office or public trust under any state. No public property, and no public revenue of, nor any loan of credit by or under the authority of, the United States, or any state, territory, district, or municipal corporation, shall be appropriated to, or made or used for, the support of any school, educational or other institution, under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination shall be taught. And no such particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or to promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution; and it shall not hav the effect to impair rights of property already vested.

Sec 2. Congress shall hav power, by appropriate legislation, to provide for the prevention and punishment of violations of this article.

It was not defeated because it provided that "this article shall not be construed to prohibit the reading of the Bible in any school or institution," but because the church was a

domestic institution, and like slavery, ought not to be interfered with by the nation. In short, the proposed article interfered with state rights.

Senator Kernan preferred to "leave the states to manage their domestic institutions as the people of each state may choose." Whyte, of Maryland, Stevenson, of Kentucky, Bogy, of Missouri, concurred. Eaton, of Connecticut, insisted the question was a state right, "one of her sovereign rights." Salsbury, of Delaware, protested against the amendment "in the interest of Christianity." No Democrat voted for it. The immortal 16, who voted "No," are Senators Bogy, Cockrell, Cooper, Davis, Eaton, Gordon, Jones, of Florida, Kelly, Kernan, Kay, McCrary, McDonald, Maxey, Norwood, Randolph, and Stevenson.

The Democratic platform, interpreted by the men who made it, means nothing. They deny one of the cardinal demands of the Liberal League. The tendency of the party is shown by a bill passed last winter in the Senate, reported by Wade Hampton, to transfer the arsenal property of the United States at Charleston, S. C., valued at a very large sum of money, to the Institute of the Church of the Holy Communion, an aristocratic and sectarian school. The Democratic party is not in favor of Freethought. Its statesmen, holding that religion is a state institution, hav disfranchised Infidels from the witness stand and from office. In Arkansas, a person who denies the being of God cannot hold any civil office in the state, nor be competent to testify as a witness in any court. In Delaware, unbelievers are not allowed to testify. In Maryland, a witness is competent provided he believes in the existence of God, and that under his dispensation such persons will be held morally accountable for his acts and be rewarded or punished therefor, either in this world or the world to come. No person can hold office who does not believe in the existence of God. In Mississippi the Constitution provides that no person who denies the existence of a Supreme Being shall hold any office. In North Carolina it is provided that all persons who shall deny the being of Almighty God shall be disqualified for office. In South Carolina a person who denies the existence of a Supreme Being is not permitted to hold any office. The Constitution of Tennessee provides that no person who denies the being of a God or of a future state of rewards and punishment shall hold any office in the civil department of the state. In Texas the Constitution provides that no religious test shall ever be required as a qualification for any office of public trust, nor shall any one be excluded from holding any office on account of religious sentiments, provided he acknowledges the existence of a Supreme Being.

The party which has, in the most solemn form of legislation, stripped Infidels of their equal rights with other men in most of the Southern states has nominated General Hancock, and the vote of the solid South is relied upon to elect him. Liberals, as such, hav nothing to hope from such a party, nor from the candidate who has said in his letter of acceptance that the President is simply to execute the will of Congress.

The Liberal League has framed a broader platform than this. At the last Congress it

*Resolved*, That we deem it expedient for the Liberals of this country to act as a political organization for the accomplishment of the following objects:

1. Total separation of church and state, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2 National protection for national citizens in their equal political, civil, industrial, and religious rights, irrespectiv of race or sex; to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3 Universal education the basis of universal suffrage in this secular republic; to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

This resolution cuts up by the roots the dogma of states' rights. If then the members of the Liberal League are to be committed to the support of Hancock and English, and to follow the lead of Eaton, Stevenson, Wade Hampton, and Whyte, of Maryland, it will be necessary to recast its platform, re-unite its principles, and avow that the regulation of religious matters is one of the sovereign rights of each state. Are the Liberals ready for this change?

The Republican party alone has proposed to separate church and state by an amendment in the Constitution blotting out the sectarian and bigoted limitations of state constitutions and laws. It is not honest to charge that party with voting to put God in the Constitution. The rights of man, if worth protection, are entitled to national protection. They should not be left at the mercy of the Southern Democratic states, where the shot-gun and fraud determin who shall make and enforce the laws. In many of these states the Infidel has no protection for person or property. He can neither make the laws nor obtain a standing as a witness in the courts. I know of no better way to redeem them than to stand by the party which has put itself upon record in favor of the broadest enjoyment of personal and political rights. A party whose leader in the House in 1876 introduced the Blaine amendment, whose leading Senators advocated it in essentially the same form in the Senate, and would hav carried it but for the adverse votes of the Southern Democratic Senators.

Liberals know where Garfield stands. Will they support Hancock, who has put himself in the hands of their South-

W. S. Bush.

## Two New Innocents Abroad.

To the Editor of The Truth Seeker, *Sir:* Half seas over—wholly seized is what we hav been—and here we are in company with nearly two hundred mortals—some of whom think they are, or ought to be, immortals—everyone trying to look and act as if a trip at sea was a very charming experience. "My doctor said a voyage would be just the thing to build me up [she was already built up by her dress-maker] and so I took passage in a Kewnarder; and, oh dear me, I left my darling little Poody Poody at home." Poody was a dog three months old.

Old gent with gray hair had run away from business just to rest, and meant to take a run through Ireland, a turn among the cathedrals of England, a week or two in Paris, skip up the Rhine, slip through the Alps into Italy, and then a few days in Switzerland, and then home again. He evidently meant to squeeze half a lifetime of good sight-seeing into a poor little month of thirty-one days or so. "My church sends me hover hevery year, you know, and it is quite the correct thing;" and so he is going for the seventh time to pick up a few more airs (not musical) with which to muddle the brains of his people, who pay him to gather spiritual food. He gathers—he knows what—and nobody else need inquire.

We hav a goodly host of notables on board. A real live baronet, Sir Bache, who did not leave his dog, and the steward said, "If it had been henny one helses dog there would hav been a 'ell of a row, you know." Then Peter Cooper's son-in-law, Mr. Hewitt, ex-Postmaster-General Cresswell, Hon. Washburne, ditto Pratt, doctor this and that, parson this and that, with wives, daughters, dressing-maids, and steamer chairs.

Poor Bennett tried to do his duty and eat his money's worth, but failed on the very first trial. He took a hasty step to the side of the boat and spent the better part of three or four days in quiet contemplation in the retirement of his birth. It is an old trick of the steward to tempt passengers to stuff—in the interest of the fishes—when of course they tax the ship's provisions very lightly the rest of the voyage. Rawson is a more sly old fox, and eats his grapes and chickens quietly, moderately, but very surely, not having failed to be in his seat at the table at every sound of the gong. He also does regular duty walking up and down the decks, generally escorting some lady, and eloquently orating to the great disgust of several younger and better dressed men, who are sour with envy. He varies the exercise by hitching arms with the Jesuit father from Naples, and horrifying him with glowing accounts of the progress of the Freethinkers' Federation of Belgium, and the great Congress to assemble there soon; and also by cornering Mr. Hewitt, Mr. Cresswell, and other old wise politicians, and startling them with the magnificent array of two hundred Liberal Leagues in English and one hundred and ninety-eight in the German language, and the glorious prospects of the secular idea in the country.

My duty has been to watch over the manifest destiny of three women, four chairs, fourteen shawls, wraps, umbrellas, and the numerous fixings usual and necessary to do a trip in the ocean steamer, and to engineer them into places where the drizzling rain will soak them and the wind shake their bones—a line of conduct no one in their senses would follow at home. Think of my wife going on the roof of our house in Thirty-eighth street, sitting on one side of a chimney in a waterproof, under an umbrella, in a stiff wind and a driving rain! She would say I was an idiot to do it in New York, but everybody does it here. There is another thing that everybody does, or does not, which is to walk with ease and dignity. Such wild dives into your neighbor's ribs, tumbles into the side of the passageway, or rushes at the dining table, would be queer anywhere else but on board ship. Mr. Bennett looks wise, with paper pad and pencil, coaxing his wits for an idea; but he is probably watching for porpoises that sometimes tumble over the waves near the vessel, or trying to count the flocks of gulls or Mother Carey's chickens, that are always in sight. Of course he varies these duties by watching the games of checkers, dominoes, and chess, in the smoking room.

The Spaniard's violin, with piano accompaniment, is a delightful addition to the evening's pastime; and Dominie Maynard's lecture on cathedrals added something to the cash-box of the Sailors' Orphans' Home. We are a busy world here "on the briny." Up with the daylight, watching for sunrise, with which we hav been favored only twice in eight days, with only one real sunset with a clear golden orb; looking for vessels which come along one, two, three, or more a day; and for meals that are a tediously long time between; studying the bill of fare that outdoes the Brevoort House; answering the leading questions of the gentleman from Connecticut, who is evidently in duty bound to biograf every one of us, and boring the ship's officers with questions they hav answered to other green passengers many, many times before. Well, what do you suppose we can do? We can't go round the corner to the drug-store for candy or perfume (the bar is really down stairs near the engine), nor to the next block to drop a letter (the purser says Queenstown is the first letter-box on the route), nor can a poor man go to the store "to meet a man." All those quiet games that I hav played on the wife for years—or until she grew too knowing in city ways to accept my announcements without a provoking smile—are here of no avail. She feed the stewardess and was shown all over the ship within the first two days, and is always ready to inform me where this and that place is to be found; she knows the catalog of books in the library, how to get a cup of coffee early in the morning with an orange (which she insists is a rational morning toddy), how to quietly drop into a snug corner of the saloon when the ship is plunging and rolling like mad, and pretend to be deeply engaged in a book when she is really trying hard to "keep it down." She knows just when it is safe to try a walk up and down the deck, or a game at shuffle board, having studied the roll of the vessel. She is a treasure. I believe I said before that she is my wife.

She tells me the Vanderbilts are represented here. Awful to think of—so many millions—not of the family, but of money. And other notable families, for instance, the Beecher's. Awful to think of—not the family, but what they hav done; and the Washburnes—awful to think of—not anything they hav done, but their number and ubiquitous presence everywhere; and the preachers, both for their number (five in this one boat), and what they might do if they tried; that is awful to think of; and the doctors—but they are really too awful to think of as to what they might do.

Well, here we are, Friday morning, on the coast of Ireland; and it is a great relief to see something solid after seeing so much movable stuff in the shape of sea water. The coast here is rocky, with a thin coating of soil, few houses, fields divided by stone walls, and no trees. We passed a watch-tower built by Oliver Cromwell, now looking like a deserted castle, with two towers and gables, securely walled in, on a high rocky point. The telegraph station signalled us at 4:30 this morning, and probably our arrival will appear in the New York *Herald* this morning, of course five hours later, or 12:20 Thursday. A goodly number of our company go ashore at Queenstown to do Ireland, I among the rest. I hope to see our pilgrims, Bennett and Rawson, at Brussels, but, if not there, in New York later in the year.

Viator,
A Fellow-Passenger of B. and R.

## George Chainey.

To the Editor of The Truth Seeker, *Sir:* I predict that the Liberal cause has recently gained a most valuable acquisition in the person of George Chainey, who has so bravely dared to be true to his own convictions and leave a lucrativ position in the Christian church and step out on to the platform of Freethought, where he can be free to utter his honest convictions. And I do hope that the Liberals of America will giv our noble brother a hearty welcome and keep him constantly engaged in the lecture field.

I am pleased to announce that Bro. Chainey will be at the Hornellsville Convention, and there giv his new and remarkable lecture entitled, "Theology is all the Baseless Fabric of a Dream."

I take the liberty of quoting the following from a letter I just received from Mr. Chainey. It is evident by this letter that he "means business" and will not be idle. He writes from Sturgis, Michigan:

*Dear Friend:* I left home August 7th on a lecturing expedition. I spoke twice at Covington, Indiana, August 8th, to two very fine audiences. Liberalism has captured the very best people of the town, and they are talking of organization. I spoke at South Bend, Indiana, August 12th, to a fair audience. Learning that the meeting at Schoolcraft was postponed, where I was expected to speak on Sunday, the 15th, and hearing that Sturgis was a Liberal town, I came out here. I found the Spiritualists and Liberals in possession of a fine church building, in which I arranged to speak morning and afternoon, and at the close of the second lecture they requested me to speak again in the evening. A representativ of the Burr Oak League being present, I was induced to pay them a visit, and last night spoke to a schoolhouse full of people in the district where they hold their meetings. I hav been delighted in finding the Liberals in all these places to be the best people in point of character as well as intelligence. I intend to work my way on from here to Hornellsville, calling at such places where there are Leagues. Can you refer me to any places around Hornellsville where I might secure engagements if I should arrive before the Convention?

I refer the latter portion of the above communication to our Liberal friends of central and western New York.

H. L. Green.

The Fourth New York Liberal League will hold a meeting at 231 West 37th street, Tuesday evening, August 31st, for the election of officers and the appointing of delegates to the Annual Congress of the National Liberal League. A full attendance is specially requested.

E. M. Macdonald, Sec.

New Theory of Lightning Strokes.—Prof. Colladon, of Geneva, has made some interesting observations on the course of lightning when it strikes trees and houses. He holds that the great discharges which injure trees and houses seldom or never happen while the lightning has an unobstructed course—which it has along the thin upper branches of the trees, where birds and their nests are often left quite uninjured by its descent. But it is where the electric current reaches the thick stem that the tree becomes a worse and worse conductor, and it is here, therefore, that the tree is what is called struck, *i e*, here that the electricity, failing to find an unobstructed channel to the earth, accumulates in masses, and gives out shocks which rend the tree. And the same is true of houses whose lightning-conductors stop short of the ground. Prof. Colladon has also shown that the close neighborhood of a pool of water is a great attraction to the electric current, and that the electricity often passes down a house or tree till it is near enough to dart straight across to the water; and he thinks that, where possible, lightning-conductors should end in a spring or pool of water. Prof. Colladon believes that lightning descends rather in a shower—through a multitude of vines, for instance, in the same vineyard—than in a single main stream. It divides itself among all the upper branches of a tree, and is received from hundreds of atmospheric points at once, instead of, as has been usually supposed, from one. Electricity is a rain, a number of tributaries from a wide surface, not a single torrent.

In 1845 the first telegram was sent.

# Discussion.

## What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONTINUED.

Pardon me if I tire your patience by quoting Mr. Malcom's concluding remarks on the religion of Buddha and its influences:

"No false religion, ancient or modern, is comparable to this. Its philosophy is indeed not exceeded in folly by any other, but its doctrines and practical piety bear a strong resemblance to those of holy scripture. There is scarcely a principle or precept in the Bedagat which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are in all cases either really beneficial to mankind or harmless. It has no mythology of obscene and ferocious deities; no sanguinary or impure observances; no self-inflicted tortures; no tyrannizing priesthood; no confounding of right and wrong by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, etc., it seems to have followed genuine traditions. In almost every respect it seems to be the best religion which man has ever invented.

"At the same time we must regard Buddhism with unmeasured reprobation if we compare it, not with other false religions, but with truth. Its entire base is false. It is built, not on love to God, nor even love to man, but on personal merit. It is a system of religion without a God. It is literally Atheism. Instead of a heavenly father, forgiving sin and filial service from a pure heart as the effect of love, it presents nothing to love, for its deity is dead; nothing for the ultimate object of action but self, and nothing for man's highest and holiest ambition but annihilation.

"The system of merit corrupts and perverts to evil the very precepts whose prototypes are found in the Bible, and causes an injurious effect on the heart, from the very duties which have a salutary effect on society. Thus, to say nothing of its doctrines of eternal transmigration and of uncontrolable fate, we may see in this single doctrine of merit the utter destruction of all excellence. It leaves no place for holiness, for everything is done for the single purpose of obtaining advantage.

"Sympathy, tenderness, and benevolence would become extinct under such a system had not Jehovah planted their rudiments in the human constitution. If his neighbor's boat be upset, or his house on fire, why should the Buddhist assist? He supposes such events to be the unavoidable consequence of demerit in a former existence; and if this suffering be averted there must be another of equal magnitude. He even fears that by his interfering to prevent or assuage his neighbor's calamity he is resisting established fate and bringing evil on his own head.

"The same doctrine of merit destroys gratitude either to God or man. If he is well off it is because he deserves to be. If you do him a kindness he cannot be persuaded that you have any other object or reason than to get merit, and feels that he compensates your generosity by furnishing the occasion. If the kindness be uncommon, he always suspects you of sinister designs. In asking a favor, at least of an equal, he does it peremptorily, and often haughtily, on the presumption that you will embrace the opportunity of getting merit; and when his request is granted retires without the slightest expression of gratitude. In fact, as has been already stated, there is no phrase in his language that corresponds with our 'I thank you.'

"The doctrine of fate is maintained with the obstinacy and devotedness of a Turk. While it accounts to them for every event, it creates doggedness under misfortune and makes forethought useless.

"Buddhism allows evil to be balanced with good by a scale which reduces sin to the shadow of a trifle. To sheeko to a pagoda, or offer a flower to the idol, or feed the priests, or set a pot of cool water by the wayside, is supposed to cancel a multitude of sins. The building of a kyoung or pagoda will outwipe enormous crimes and secure prosperity for ages to come. Vice is thus robbed of its terrors, for it can be overbalanced by easy virtues. Instances are not rare of robbery, and even murder, being committed to obtain the means of buying merit. All the terrors, therefore, with which hell is represented do but serve to excite the observance of frivolous rites. The making of an idol, an offering, or some such act, is instituted for repentance and reparation for all inward excellence and every outward charity.

"It ministers also to the most extravagant pride. The Buddhist presumes that incalculable merit in previous incarnations has been gained to give him the honor of now wearing human nature. He considers his condition far superior to that of the inhabitants of the other islands in this system and his chance of exaltation to be of the most animating character. Conceit therefore betrays itself in all his ways. The lowest man in society carries himself like the 'twice-born' Brahman of Hindostan" (Travels in Asia, pp. 213, 214).

Egypt, in whom Infidels have so often reposed confidence, has invariably proved a dangerous witness against their cause. It seems a fatality that you should have chosen to array her polytheistic conceptions as a source of the monotheism of the Bible, and the many names you quote with their transparent mythological meanings would cause their immediate rejection by every reflecting mind.

If you had adduced the ancient Egyptians, those who were her merchants and princes in the time that Joseph wielded an authority next to the king, and those who before his time helped to highten her wonderful civilization and heap her shrines of opulence and luxury; if you had adduced their religion as very similar to the religion of Abraham, Isaac, and Jacob, I would admit that you had sound scholarship and Biblical truth on your side. I have not a particle of doubt of it myself; it is the teaching of the book of Genesis, and is amply supported by the inscriptions on the monuments and many of the papyri texts. But if you allege this as the source, you must admit either the antiquity claimed by Jews and Christians for the Pentateuch, or its complete originality, because the knowledge that the Egyptians once were monotheistic was not known for from at least fifteen hundred years before Christ, until its discovery by recent Egyptologists.

For the proneness of the human race to idolatry and neglect of the true God soon effaced all knowledge the early Egyptians had of him. Temples to the honor of false gods, and prayers to the sun, moon, and the forces of nature, became the "rising faith," with abominable rites and ceremonies, books of superstition and priests of idolatry, and all knowledge of him who was still providentially watching Egypt was blotted from their minds and hearts for over a millennium of years. And it is to this dark period of the grossest superstition and polytheistic pantheism that you recur and derive Christianity.

There is the parade of the names of Neph, Ammon, Pthah, Khem, Ra, Set, Osiris, Isis, Horus, and Typhon. It seems to be a fixed principle with you that if there exists any country with a mythology (and what country has none?) you have immediately discovered a source of Christianity, and the more unlike the conception the more certain the origin. It is scarcely patriotic for you to have so sadly neglected the Cisatlantic gods and myths. Our own aborigines would have supplied you with many equally certain derivations, while Mexico and Peru would conclusively prove that Christianity sprang from their inventive faculty.

One would think the mere repetition of the myths of Egypt, even aside from the tracing of their origin and meaning, would show your assertions untenable; in fact, to be the most grotesque absurdities. Let me quote from P. Le Page Renouf, an Egyptologist of no mean authority. He says, in the Hibbart lectures for the past year: "The Egyptian deities are innumerable. There were countless gods in heaven and below the earth. Every town and village had its local patrons. Every month of the year, every day of the month, every hour of the day and of the night, had its presiding divinity, and all these gods had to be propitiated by offerings. I several times made the attempt to draw up an index of the divine names occurring in the texts, but found it necessary to abandon the enterprise. What can all these gods mean?

"Nothing can be more clear than that under the name of God the Egyptians did not understand, as we do, a being without body, parts, or passions; they are described as suffering from hunger and thirst, old age, disease, fear, and sorrow. They perspire, their limbs quake, their heads ache, their teeth chatter, their eyes weep, their noses bleed, 'poison takes possession of their flesh, even as the Nile takes possession of the land.' They may be stung by reptiles and burnt by fire. They shriek and howl with pain and grief. All the great gods require protection. Osiris is helpless against his enemies, and his remains are protected by his wife and sister. . . . All the gods are liable to be forced to grant the prayers of men through fear of threats which it is inconceivable to us that any intelligence but that of idiots should have believed. . . . The entire list of the gods of the first order is easily reduced to two groups, the first representing the sun god Ra and his family, and the second Osiris and his family. It is most probable that neither Pthah nor Ammon were originally at the head of lists, but obtained their places as being chief divinities of the capitals Memphis and Thebes. Both these gods are identified with the sun god Ra, and so indeed are all the chief local divinities. The whole mythology of Egypt may be said to turn upon the histories of Ra and Osiris, and these histories run into each other sometimes in inextricable confusion, which ceases to be wonderful when texts are discovered which simply identify Osiris and Ra. . . . Whatever may be the case in other mythologies, 'I look upon the sunrise and sunset, on the daily return of day and night, on the battle between light and darkness, on the whole solar drama in all its details, that is acted every day, every month, every year, in heaven and in earth, as the principal subject' of Egyptian mythology.

"There can be no controversy about the meaning of Ra. Ra is not only the name of the sun-god but is the usual word for the sun. In other mythologies the sun-god is borne in a chariot or on horseback; in Egypt his course across the sky is made in a boat. The sky (*Nu*) is accordingly conceived as an expanse of water, of which the Nile is the earthly representative. Ra is said to proceed from 'Nu, the father of the gods.' His adversary is Apap, who is represented as a serpent pierced with the weapons of the god. The conflict is not between good or evil, but the purely physical one between light and darkness. . . . The myth of Osiris, though much more elaborate, has the same meaning. Osiris is the eldest of the five children of Seb and Nut. 'He is greater than his father and more powerful than his mother.' He wedded his sister Isis whilst they were yet in their mother's womb, and their offspring was the elder Horus. Set and Nephthys, another wedded pair, are their brother and sister. In this myth the antagonist of Osiris is Set, by whom he is slain, but he is avenged by his son Horus, and he reigns in the nether world, like the Indian Yama, and judges the dead from his throne in the hall of the Two-fold Right. And this he does daily. . . . . The parents of Osiris are Seb and Nut. Seb is the earth, Nut is heaven. Seb is identified with the earth in the older texts, and in the later ones 'the back of Seb' is a familiar term for the earth. . . Nut is the name of a female goddess, frequently used synonymously with other name of the sky, and she is as frequently pictured with her arms and legs extended over the earth, with the stars spread over her body. The marriage of heaven and earth is extremely common in mythologies. . . . From the union of Seb and Nut sprung the mild Osiris, the sun, Isis the dawn, wedded before they were born, and the fruit of their marriage was Horus—the sun in his full strength. Set, the destroyer, is also the son of Seb and Nut, but his triumph is in the west; he is Darkness, and his spouse Nepthys, a deity of mixed character is the sunset. There are traces of a legend according to which Osiris mistook Nepthys for his wife Isis. Nepthys, who loved him, encouraged the illusion, and from their embraces Anpu (Anubis) was born. Anubis, like his mother, is a deity of mixed character, partly belonging to the diurnal, partly to the nocturnal powers. It is said of him that 'he swallowed his father Osiris.' I believe that he represents the twilight or dusk immediately following the disappearance of the sun. . . But Horus also is one of the names of the sun, and had his myths quite independently of Ra or Osiris. The most prominent ones in comparatively later times describe his victory over Set or the monster Tebha (the Typhon of the Greeks). But the victory of darkness over light was appropriately represented by the myth of the blind Horus. An ancient text speaks of him as 'sitting solitary in the darkness and blindness.' He is introduced in the royal ritual at Abydos, saying, 'I am Horus, and I come to search for mine eyes.' According to the 64th chapter of the Book of the Dead 'his eye is restored to him at the dawn of day.' . . . The conflict of light and darkness is represented in many other mythical forms. . . Set, though the antagonist of light in the myths of Ra, Osiris, and Horus, is not a god of evil. He presents a physical reality, a constant and everlasting law of nature, and is as true a god as his opponents. His worship is as ancient as any. The kings of Egypt were devoted to Set as to Horus, and derived from them the sovereignty over north and south. . . . It was not till the decline of the empire that the deity came to be regarded as an evil demon, and that his name was effaced from monuments, and other names substituted for his in the ritual."

These myths are, according to my opponent, the sources of the worship of Jehovah, and suggested the idea of the conception of Christ, who is also probably a mythical personage. I fear that the thoughtful reader will find his patience exhausted ere this, and perhaps suspect that we are trying to see how far we can impose upon him.

For what strength or purpose is there in an argument by an analogy of which I could prove that Thomas Paine derived all his theology from the Bible. And as regards the argument for the Buddhistic origin of Christianity, an exactly similar treatment would prove that you also derive your creed from that book which you hate. Jehovah distinctly expresses his abomination of the gods of Egypt, commands the Israelites not to worship them, and it is to some extent part of the design of the miracles of Moses to prove the superiority of Jehovah over the gods and idols of Egypt. The Israelites, ever ready to disobey his commands and worship the Egyptian gods, suffered many judgments on account of these idolatrous passions and practices, and yet, according to you, sir, they derived their idea of Jehovah from these very idols and gods, conceived a character opposite to their thoughts, made him issue commands contrary to their desires and natures, and taught their children to look upon their breaking these commands as a shame and lasting disgrace on themselves, etc., etc., and *your* argument is sound reason, while a belief in Christianity is either hypocrisy or credulousness.—[*To be continued.*]

## Is not Comstock the Man—of Truth?

COMSTOCK DEFENDED AND THE VAIN ATTEMPT OF THE NEW YORK "HERALD," DAILY "TRUTH," AND OTHERS TO TARNISH HIS CHARACTER REBUKED BY A WESTERN FRIEND.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In THE TRUTH SEEKER of July 10th, I find the following, quoted from the New York *Herald:*

In an interview published yesterday Mr. Anthony Comstock, agent of the Society for the Suppression of Vice, is thus quoted:

"Why, sir, in one school up town I found in the possession of fifteen boys pictures and books that I would blush to show you. In another school I found a number of girls, from ten to fifteen years old, whose minds had been debauched by these obscene books and pictures. And when I find such things I go to their fathers and tell them about it, but even they refuse to believe it until I show them the very books and pictures I hav taken out of their childrea's hands. And when I make charges against these men I cannot take the young boys and girls out of the schools and put them on the witness stand. No; I take their place and appear as the complainant."

Upon the same subject the daily *Truth* is quoted as follows:

A few days ago Anthony Comstock stated, in conversation with a *Truth* reporter, that he had found in the hands of many school children books of the most obscene nature. He even went as far as to say that he had taken some of these books away, and had shown them to the children's parents. These statements, appearing in *Truth*, aroused a veritable sensation, and since the commencement of the week the matter has been vehemently discussed by the daily papers.

Then follows several interviews with Mr. Jasper, Jr., Superintendent of public schools, in which he joins with the papers to discredit Comstock's statements and proves him to be a liar in claiming that obscene pictures and literature circulate among certain young people.

I believe this attempt to discredit Comstock does him a cruel wrong that should be corrected in the public mind by a fair statement of facts and circumstances which go to prove that this attempt is not well founded, and as no one else has come to the front to defend him I will feebly try to do so in my own crude way, typical of that generous hospitality and friendship, void of dissimulation and hypocrisy, which is so characteristic of Western home life.

In the first place, Comstock is the immaculate conception of the Young Men's Christian Association, the blazing star of Protestant Jesuitic conspiracy against liberty of thought and speech and press; the agent at four thousand dollars a year, with a smart chance for twice as much more in blackmail, for suppressing "obscene" books and pictures, or peradventure, in squinting at the free sale and circulation of "Nana," or any other alleged "obscene" publication by a wealthy publisher, for a consideration. I do not charge or believe this to be the case with him—only point to it as among the possibilities of any one holding his office. Comstock must make a show for his money. The society that employs him, even with the pure Colgate at its head, would rather somebody else should raise the money to pay the salary and expenses. So Comstock must raise some outside funds. To do this he makes frequent pilgrimages to the large towns and cities of the West. He was in Cincinnati and Chicago a few months ago, and it was reported that liberal sums were subscribed for the use of his mission. He takes with him the budget of obscene pictures for exhibition and use (as he does when he goes before a committee of Congress). He calls special public and private meetings, at the latter only the invited come, and he knows how to pick out the right ones. He tells his horrid story of how the youth of pious parents, and especially students of female seminaries are being corrupted by having sent to them through the mails such obscene pictures and reading as he represents and has in stock. He tells how it is supposed to be done. Some scoundrel by some means gets a catalog list of the female seminary students, or the names of the children of wealthy pious people, and then sends along the vile stuff to their address. Then when Comstock comes along and calls his meetings the parents of the victims of infamous practice and others are sure to attend, and when Comstock portrays the impending ruin to the children by the receipt of such vile literature, and impresses the importance of shelling out the contents of their bocket-books to help him suppress the stuff, they are pretty sure to come down handsomely enough to keep him in the field.

Now begins to loom up several important queries as to who sends this obscene matter, and for what purpose. Let us consider the matter in the light of reason, facts, and motivs. First, the publication and sale of vile pictures and reading matter is unlawful, and hence such matter with limited and clandestin sale has to be sold at high figures to make it pay the cost, and is not published, with all the risks, to be given away in the manner Comstock represents it to be, and sent broadcast to students and female seminaries and schools, and to others. Not much.

Second, It is not at all reasonable that the publishers of obscene pictures and reading procure the catalogs of Christian female seminaries to send their matter free to, especially to those seminaries where, if the teachings of Christianity are of one-half the beneficial influence claimed, the publishers would be the most likely to be promptly exposed. They must tell where more of the stuff can be got, and thus expose their nefarious trade and place of business, for the giving away a few copies to create a greater demand would be of no avail unless they told where more could be had, and thus deliberately and designedly invite Mr. Comstock or some one else to prosecute them.

The act of sending this kind of matter in the manner it is sent does not look like the work of those who hav such stuff for sale, and hav to hunt their customers on the sly. Even the American Bible Society never sends out or givs away any of its publications unless a fund is raised for that purpose, and other publishers act from the same standpoint of interest to make the business pay. This is business from a business standpoint.

Then the important question is, Who is the party or parties that sling obscene matter over the country through the mails as a free gift, and especially in places where it would most likely not be wanted, like a female seminary, or to the children of "first class" pious families, the very places that would most likely arouse alike both public and private indignation of a most influential character? It does not look like the work of the publishers of such matter, for their interest would be to avoid publicity while they operated in quiet, secret ways, and through clandestin agencies to work their stuff off. In fact, this is the very way Comstock reports them as operating "on the sly," mostly.

Now can anybody assure the public that Comstock is not the "broth of a boy" that does this free circulation of obscene literature, or by his pals, to help work up his meetings and booms, and his salary for suppressing obscene things? Is not this the very thing, this stuff going to such places, that causes parents to plank down the cash to pay Comstock's salary, and keep him in the "obscene" business, while he uses his powers through a corrupt court to persecute men solely for their opinions as Infidels, in the name of his "obscenity" mission?

Can anybody show that anybody else has any equal motiv or interest in circulating such stuff as a free gift to the youth of the country? And is not this the very lever power by which Comstock livs and raises his salary? Does any one else secure any benefit in *any* way by the *free* circulation of this vile stuff?

I think Mr. John Jasper, Jr., the Superintendent of Public Schools, and the daily press are all mistaken in trying to show that Mr. Comstock did not find vile literature with certain youth. Perhaps, as stated, he has no authority to enter a school and search the scholars and take the matter from them there; but suppose he had sent it to certain ones whom he knew, and should accost them on their way home from school, or in other places, and find the stuff with them, would not his statement remain true and Mr. Jasper and the papers be in the wrong? Of course they would. Hence I defend Mr. Comstock against the attempt to discredit his word in the matter referred to. Those jealous of him, or envious of his exalted, pure life, and Christian example, or his bitter enemies, might say that any man who, like Comstock, would go to a New York Greene street bagnio and hire prostitutes to strip naked and dance and posture before his ravishing eye for more than an hour to gratify his peculiar and refined taste, while he was enjoying his $4,000 salary for "suppressing obscene" exhibits, would be just the man to falsely claim that he had snatched obscene books and pictures from schoolboys and girls.

Some vicious-minded people might claim that Comstock would be just the man to make these charges and travel over the country exhibiting his stock of obscene pictures to confiding parents of pious youths (who had mysteriously got a picture through the mails) in order to hoodwink the said confiding parents into hunting for their bottom dollar to shove into the fund from which he drew his salary and expenses.

When Comstock's pal and right bower in the suppression of obscene pictures goes to a photographer and tries to hire him to take pictures of nude females, offering to furnish the subjects for the pictures, there are some people vile enough perhaps who might suggest that the stock of obscene pictures to send free over the country was getting short. But these things would only show that there were jealous, or envious, or bad people yet in the world, or that Mr. Comstock has made enemies in the duties of his office. It will not do for Mr. John Jasper, Jr., Superintendent of Public Schools, nor the daily press of New York to impugn the character of Mr. Comstock for truth unless they can offer something better than they hav yet done. They seem to forget that he is the agent of Colgate's anti-vice society and the pet of the Y. M. C. A., and that those parties would not employ an improper agent to punish and suppress Freethought and "Infidelity" by using the "obscenity" dodge through a corrupt judiciary. Such things can't possibly be and right and justice endure.

All this effort of Mr. Jasper, Jr., and the *Herald* and other daily papers, to discredit the agent of the Y. M. C. A.—on a $4,000 salary to suppress vice—undoubtedly comes from their forgetting who Mr. Comstock is—that he is an improvement on David of old, who was "a man after God's own heart." If you will read in holy writ, second Samuel, chapter vi, you will find that old David performed a grand old bare-back dance before the Lord to such a disgusting point that even the concubines of his harem severely chided the king of Israel for "shamelessly uncovering himself in the eyes of the handmaids of his servants." But David told them to mind their own business, for he would even be more vile than that. It is very probable that the king of Israel—servant of God, and the "man after God's own heart"—was slightly drunk at the time. But not so with the agent of the Y. M. C. A.; he did not strip and dance before the prostitutes to be rebuked by them for "obscenity," but he went, like a little man, and hired them to strip and dance before him—his royal highness, the agent of Colgate's Society and the Y. M. C. A. This surely indicates a great improvement on David of old, and shows that Comstock, the agent, etc., must be purer and more refined, and more "a man after God's own heart" than old David, the king of Israel, was. Such a man ought to be free from the sinister attack of Mr. Jasper, jr., and the New York *Herald* and *Truth* and other papers unless they can show something more inconsistent with Mr. Comstock's acts, motivs, interests, or character.

The poet says:

"But we are all men,
In our own natures frail; and capable
Of our flesh, few are angels."

Yet in all ages of the world nature has produced here and there what seems to be exceptions to the general rule, brilliant meteors shooting across the dim vista of thought with horoscopes that left indelible lines in the destinies of nations and peoples, Socrates, Aristotle, Plato, Lycurgus, Pythagoras, Apollonius, and so this age has produced a Comstock, agent for the Society for Suppressing Vice, including obscene pictures, Infidelity, and all kinds of heresy in theological dogmas.

"His life so gentle, and the elements
So mixed in him, that nature might stand up,
And say to all the world, *this is a man!*

Shakspere, with only one amendment, had a further just appreciation or vision of him, in Romeo and Juliet:

"He bears him like a pretty gentleman.
And to say the truth, the Y. M. C. A. brags of him,
To be a virtuous and well-governed youth.
. . . . . .
He was not born to shame;
Upon his brow shame is asham'd to sit,
For 'tis a throne where honor may be crown'd.
. . . . . .
If you were men, as men you are in show,
You would not use a gentle lady so.
. . . . . .
Take him for all in all,
We shall not look upon his like again."

Comstock will outliv this last concerted onslaught by the *Herald, Truth*, and Jasper, on his character, for

"Chaste as the icicle
That's curdled by the frost of purest snow,
And hangs on Dian's temple."

"Truth crushed to earth will rise again," *you bet*, and the glorious work of suppressing Infidelity, free thought, a free press, and free speech will go on in the name of suppressing "obscenity." Let the *Herald* and Jasper & Co. desist in their efforts:

"Gnats are unnoticed wheresoe'er they fly,
But eagles gazed upon by every eye."

In some of his methods the agent may be misunderstood by the present generation; but

"The sweet cordial we receive at last,
Is conscience of our virtuous actions past."

Comstock has been wrongfully interpreted in reviving the exploits of old David king of Israel—his motiv has not been comprehended as part of his mission in suppressing obscenity, while

"Bold in the cause of God he stood
Like templar in the Holy Land;
And never knight of princely blood
In lady's bower more bland."

He stood to witness "obscenity" and inspire him on in the necessity and duty of suppressing it. And has he no other friend who dares to publicly defend him? As Shakspere says:

"Such a house broke!
So noble a master fallen! all gone! and not
One friend to take his fortune by the arm
And go along with him!"

High heaven forbid! and I rely upon your liberality in giving both sides a hearing on all questions to publish in your own columns a friend's defense of one you deem an enemy. Yours for truth and justice, W. S. WOOD.

## Attempts to Suppress Dr. Kinget's "Health Journal."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* No. 1 was pronounced by the Young Men's Christian Association as obscene, and the printer, Mr. Bramwell, doing business corner of Canal and Center streets, New York, with whom a contract had been made to set up and print said *Journal*, being intimidated by the above false representation, and advised by that Association to abandon the contract, rejected the work after detaining the form and manuscript for nearly two weeks, thereby incurring considerable loss to the owner of the *Journal*.

No. 2 of the *Health Journal* was presented at the general post-office with the request to the officer in charge of the department, Mr. Blakesley, to register the *Journal* as second-class mail matter. A copy of the paper was detained for several hours and then returned, Mr. Blakesley informing our messenger that the *Journal* was rejected as improper or unfit for publication, or words to that effect. We desire to know why we should be persecuted and our business interests injured. Our paper is devoted to popular physiology, to sanitary and social reforms. Its object, on every page manifest, is to elevate and improve the popular mind and stimulate it in the pursuit of lofty and ennobling subjects calculated to improve the morals and better the condition of the people. T. R KINGET, M.D.,

317 *East Fourteenth St., N Y.*

## The Liquor Traffic.

D. M. BENNETT, *Dear Sir:* I feel a deep interest in the welfare of the human race. I consider there is no work more noble, more important, that a human being can be engaged in than to try to improve, to elevate, the human race. I consider your paper a powerful weapon against superstition.

I am sorry to say that I fear some of the Liberals are in favor of too much liberty. I think there is not enough pains taken to root out the liquor traffic. We cannot hav any where near a perfect state of civilization as long as the liquor traffic exists. The Liberals must all know as well as I do that anything that causes as much crime and suffering as strong drink should be discouraged and abolished. We cannot say too much against it. I remain yours for the cause of truth and justice, J. A. CHANTLER.

*Welland, Ont.*

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, AUGUST 28, 1880.


## Letter from the Editor.

MIDDLE OF THE ATLANTIC,
1515 MILES EAST OF NEW YORK,
MONDAY, Aug. 9, 1880.

DEAR FRIENDS AND READERS: This is perhaps a fitting place for me to begin my first letter to you. We have now made half our passage to Liverpool, and I have had a little taste of ocean life. It has not been the most pleasant that could be imagined in the way of weather, it having rained every day so far, and to-day the worst of all. On Saturday night last the sun set rather pleasantly, and a rainbow was plainly visible for half an hour in the eastern horizon, which, according to the old adage, "A rainbow at night gives sailors delight," betokened better weather, but probably all signs fail in wet weather as they do in dry. The wind was not in the right direction, blowing strongly from the northeast, it having been in all the different points of the compass during the day. Previous to this it had mainly been southwest and warm since leaving New York. The northeast wind has continued up to the present time. Yesterday, Sunday, was quite rainy, during the early part especially, and this morning the nor'easter was most decided, and the rain came pouring down in great profusion. It ceased, however, before noon, but the clouds were low and threatening afterward.

We embarked in the rain when we left New York. The friends who accompanied us to the steamer to see us off had a good chance for the damp. They mostly bid us adieu at about 3 P.M., supposing the steamer would soon leave the dock; but as some one on the way from Philadelphia had telegraphed for the steamer to wait, it did so, and it was fully half past four when the iron leviathan was loosed and backed out in the current and began moving down the bay.

We have a goodly number of passengers, nearly two hundred in all; about one-third the number are ladies, twenty are children, and the remainder belong to the coarser part of creation. You must understand, too, that we have some distinguished characters aboard, among them may be named Sir Bache Cunard, Bart., Hon. John A. J. Cresswell (formerly Postmaster-General) and wife, Judge O. C. Pratt, wife, and daughter, of California (the Judge was one of the possible dark horses at Chicago in the Republican convention), W. B. Washburne and wife, Hon. Abram S. Hewitt of New York, Dr. H. F. Biggar of Cleveland, with several other doctors of medicine and doctors of divinity. Conspicuous among the latter are the Rev. Newland Maynard, D.D., F. R. H. S., of St. Paul's Episcopal church in Brooklyn, Rev. H. F. Allen, Rev. J. W. Backus, Rev. H. P. Gurney, Rev. A. H. Vallete, a Jesuit, besides several fledglings in theology who have yet hardly taken the prefix Rev. Among the doctors of medicine are Dr. H. L. Cooke, Dr. H. C. Haven, Dr. C. W. Haddock, Dr. A. F. A. King, etc. Among the jovial passengers is Mr. L. Bravo, Consul at Porto Rico, accompanied by his wife, daughter, and son. A majority of the passengers are Americans, while a goodly proportion are English, the most of whom are returning from a visit to America. There are also a number of Spaniards, with a Frenchman, Italian, and German now and then. Thus it will be seen we have a diversified company, with a due amount of professional talent.

This steamer, the Gallia, is said to be one of the best that traverses the ocean. It is the latest in the Cunard line, has been running some sixteen months, and is now making its fourteenth trip. It can comfortably accommodate over three hundred saloon passengers, and all its appointments are first-class. Its length of hull is 430 feet, the deck 450 feet. The motive power is furnished by three large cylinders fully six feet in diameter, and its engine is 700 horse-power. The screw which propels it weighs fifteen tons. The steering is done by steam, thus saving the heavy labor of four men turning the large pilot's wheel. The capacity of the steamer is 3,080 tons. There are thirty-two seamen, besides the officers, to attend to the sails and do the work of sailors. Including stewards, cooks, waiters, and dining-room men, the entire force of the steamer consists of one hundred and sixty persons; three of these are women, stewardesses, who attend to the wants of the female passengers, looking after their rooms, etc.

The board afforded the passengers is equal to the first-class hotels. We have beef, veal, mutton, chicken, turkey, snipe, reed birds, four or five kinds of fish, oysters, eggs in all styles, with all the fruits and vegetables of the season, including pears, plums, peaches, apples, grapes, blackberries, bananas, etc. They must be kept where it is cool, for they come upon the table every day fresh as anywhere in New York. The milk, also, is sweet and fresh, and is said to be the same all the way over. Waiters are in abundance at the table. The dishes are changed three or four times at dinner—first soup, followed by various courses. Breakfast at 8 A.M., lunch at 1 P.M., dinner at 6 P.M.

The Cunard line must be very wealthy. They have now twenty five steamers in service, including the New York and Boston lines, the Gallia alone costing over a million dollars. The John Bull element is very perceptible among the officers, sailors, waiters, and all. Nearly every one is English, and they appear to discharge their several duties faithfully. No line, probably, is better managed than the Cunard. It has been running steadily for forty years, and it is claimed they have not lost a passenger in that time, so we can naturally feel rather safe, though storms do prevail.

I experienced my installment of the inevitable sea-sickness rather early. We took our first dinner while passing out of New York harbor through the Narrows and past Sandy Hook. When dinner was over we went up on deck and found the steamer, obedient to command of the waves, was already rolling, rising, and falling, etc. Mr. Rawson and myself seated ourselves to take a good view of Jersey and Long Island as they retreated from sight. Several ladies were soon attacked with sea-sickness, and one after another made rapid steps to the ship's side and paid tribute to the vasty deep. Perhaps I am of a sympathetic nature, for it was not long before I felt the premonitory symptoms that I would be compelled to join in the same unpleasant exercise. I struggled to suppress these symptoms, but suppression was out of the question. I too, was compelled to visit the ship's side and over the railing make a heave-offering to Neptune. Having eaten a hearty dinner my offerings were repeated and somewhat profuse. I could not desist till my stomach was completely empty, and still retching continued. I cannot say I hugely enjoyed the sport. But misery loves company, and I therefore was not utterly wretched, for many others were similarly engaged. I rather begrudged Mr. Rawson's equanimity of stomach. His stomach did not rebel, and he felt but very slight sickness. He, however, has crossed the ocean eight times before and is far more used to the tossing of the waves than myself, who never was on the ocean proper before.

I found the recumbent position was best for me. When I descended to our room and took refuge in my berth, I soon became quiet. I continued this on the following day, as the sea still continued rough. I also subjected myself to Dr. Tanner's course of self-denial. I did not go to the table during the day, and, save a roll which Mr. Rawson brought me, I fasted. I still had company. While occupying my berth I could occasionally hear others heaving and retching in a way to awaken my sympathy. But on Friday we were all better, and nearly all were able to go to the table. I had no more sickness until to-day, when the increased disturbance of old ocean brought back the sickness again. I ate but one meal—lunch—and could not retain that; I gave it to the fishes and concluded to go without.

Tuesday 10th. This is the first pleasant day we have had. The sun rose brightly this morning, and has shone pleasantly all day, though the northeast wind still prevails. The passengers have mostly been on deck, though the air has been cool and overcoats rather pleasant. This wind is direct from Spitzbergen and Nova Zembla, and is very different from the oppressively warm air of New York and vicinity. The change is marked.

The passengers resort to various expedients to while away the time. Many read, more converse and walk the deck, while numerous games are resorted to by others. Among the games are cards, chess, checkers, dominoes, with the more active games of quoits, shuffle-board, etc. When a vessel or steamer heaves in sight (which is rather seldom) all hands are occupied in seeing as much of it as possible. Those who have glasses use them to discover the name of the stranger, if visible. When within two miles or so signal flags are raised by each vessel, designating the nationality. On some days we have seen but a single vessel during the entire day; to-day we had three sailing vessels and a steamer all in sight at one time. One passed within a mile of us—a French schooner. I almost wonder that, on this vast highway between nations over which so many constantly pass, we do not meet ships and other vessels more frequently. It would seem that one, at least, should be in sight nearly all the time; but the highway is so vast, and there are so many chances for vessels just beyond the reach of our vision, that it is perhaps not strange that we see so few of them. From the deck we can probably see the water fifteen to twenty miles all around us. Ships can, of course, be seen at a greater distance—large ones perhaps twenty-five miles away. The most that can be seen are the crested waves unceasingly tossing in every direction. To change the monotony of this we can, as often as we wish, watch a dozen or two of Mother Carey's chickens, a black active bird but little larger than barn swallows, which at nearly all times may be seen in our wake, occasionally picking up crumbs and bits that are thrown from the steamer. These birds are something of a puzzle to me. Here they are, fifteen hundred miles from land, and here they live, constantly on the wing. Where they make their nests, and where and how they lay and hatch their eggs and rear their young, is hard to say. To-day we saw a large, dark bird, like a turkey-buzzard, sailing around near the vessel. Some thought it was a species of gull, which abound in portions of the ocean, and I could not decide to the contrary. They are also ever on the wing Tireless indeed must be their pinions! I have heard it remarked that sharks were seen following us, their fins occasinally rising above the water, but I did not see them. The only fish I have seen were on the table, and those were brought from New York. I have looked several times down into the blue sea as far as possible as we pass along, but have seen no fish. I apprehend they are not plentiful in these deep waters.

Heaving the log is attended to every few hours. This old-time process tells the speed with which we are traveling. The log is a thin wooden quarter-circle of five or six inches radius, loaded with lead on the arc, to cause it to float upright in the water. This log is attached, kite-fashion, by three cords, to the log-line. When the log is thrown overboard it remains stationary in the water, unwinding the log-line from a reel held by one of the sailors. An officer holds a minute-glass and times the log-line as it runs over the stern of the vessel, thus learning the speed of the vessel. Our speed varies from thirteen and a half to sixteen knots, or nautical miles, an hour. To-day a sweepstakes bet was gotten up by several of the passengers as to the number of miles the steamer had made in the twenty-four hours ending at twelve o'clock, noon. Each man "chipped in" half a crown—which is about sixty cents—on the result. A high and low limit is set, and the intervening numbers marked on bits of paper and put into a hat. They are then picked out, one at a time, by one of the party, for each of the persons entering into the sport. The fortunate holder of number 342 drew the sum of twelve dollars, which formed the "pot"—342 being the number of miles the captain announced had been made within the preceding twenty-four hours. Considering the strong head wind, it was very fair speed. Some days when the wind was southwest and the sails were set we made three hundred and sixty miles in twenty-four hours. The attraction of risking half a crown was not sufficient to induce me to embark in that species of lottery gambling. It, however, served to amuse the young sports, who are constantly seeking something to enliven the tedium of the passage.

One thing is very observable, and that is that our watches all fall behind every day, however well-behaved they may have hitherto been. My watch, though low-priced, has been a good time-keeper, but now I have to set it forward twenty-five minutes or more every day, to keep up with the ship's time. This is because we are traveling toward the rising sun, and every day is shortened nearly half an hour. When we return the days will be correspondingly lengthened, and our watches will have to be set back as much as they now require setting forward. If we were traveling due north or south no change would be required. If we did not change our watches, upon arriving in London we would find ourselves more than three hours behind, as that city is more than three thousand miles east of New York. Still the earth will keep up its constant turning for thousands of years to come, as for thousands of years in the past.

On Sunday, at regular church time, we had religious service in the dining-room, which is sixty or eighty feet in length, by the width of the ship the other way. The larger portion of the passengers gathered in, I among the number. The ship's second officer read the regular Episcopal service from the prayer-book, the more devout of the passengers uniting in the responses and in reading the alternate passages. Two chapters in the Bible were also read, and numerous prayers as well. No singing or sermonizing was attempted; but from all that could be discerned, God was just as well satisfied with the effect that was made as though a quarter of a dozen hymns had been sung and a long sermon delivered. He is doubtless less difficult to please than many imagine. If even the Episcopal service had been omitted he would hardly have complained or showed any anger.

Last evening at 8 o'clock the Rev. Newland Maynard interested the passengers by a summary of his

lectures on the cathedrals of England, this being the subject of some five or six lectures which he recently gave in Chickering Hall in New York. He is a good speaker and made himself quite interesting in describing the ancient Episcopal edifices with their numerous statues and paintings of the saints, and sketches from church history treasured up in their sacred repositories, and regarded with so much veneration by thousands. At the close of the dominie's lecture a collection was taken up in behalf of the widows and orphans of the sailors and mariners. It was cheering to see greenbacks and gold pieces helping to form the liberal sum thus collected from the audience.

It must be remarked with reference to the Rev. Newland Maynard that he is a very genial, companionable man, and by the zest with which he enters into pitching quoits, playing shuffle-board, and chatting in the most lively manner upon all subjects, he would not be taken as an ultra-pious individual, but as an ordinary man of the world. I'll venture he has but slight faith in the superstitions and flummeries of religion, and believes in making life pleasant and jolly. He has a fat position in life. His congregation is rich; they pay him a good salary, and send him to Europe every year, with an occasional trip to Egypt and Palestine. He manages to find his full share of the pleasures of life, and is evidently no anchorite or whining devotee. So long as it pays him to be religious, and to preach to a fashionable congregation, he will doubtless continue it, but when the pay stops he will stop also. I doubt very much whether he really has much more faith in the huge nonsense than I have.

Wednesday, 11th. I arose this morning in time to see the sun coming up out of the ocean, but the sight was somewhat marred by a cloud which provokingly hovered over the glorious orb, obscuring it for a quarter of an hour. The ocean sunrise has often been described in most glowing terms, and it is quite possible the subject has been slightly overdone, still it is beautiful; but a stiff, cold wind, like that which prevailed this morning and has continued all day, detracts somewhat from the interest that would otherwise be felt. The wind continues steadily from the northeast, but the sun is visible most of the time. The sea is rough to-day, but otherwise it is pleasant. Schools of sharks are reported as having been seen in our vicinity, but I was in the cabin and did not see them. One sail was seen to-day.

Judge Pratt's daughter got wet on the day we sailed, and took a severe cold, which resulted in fever. She was thought to be in considerable danger for a few days, but she is now reported better, though still unable to leave her room. The officers of the steamer report more seasickness on this trip than is usual at this season of the year. I could wish the ocean was calmer, with less rocking and tossing. I am able to say, however, that friend Rawson takes it all very philosophically, putting in a regular appearance at every meal, and yielding very slightly to seasickness. He is evidently resolved to obtain, so far as possible, his money's worth. The company charge us, for carrying and feeding, fifteen dollars a day. He does not wish them to make a fortune on him during this trip alone. I have been more considerate and have several times spared them the expense of a meal. I think, however, it arose more from a condition of the stomach than any good quality of the head or heart.

To-day has been tolerably clear, but windy, rough, and cold. The steamer has tossed more than on any day before; the water of the ocean has many times dashed over the sides and washed the deck pretty thoroughly. Sitting and walking upon the deck has been rather unpleasant. Many have kept their rooms pretty closely and I have been one of the number. In fact, this constant tossing has stirred up my rebellious stomach not a little.

"Life on the ocean wave" has been much sung, and many doubtless have a great fondness for it. It of course has its advantages and uses. It gives one an increased idea of the vastness of our globe and of the body of water which helps to form it; it enlarges one's idea of the grand system of the universe of which this globe is an infinitesimal part; but as far as comfort and enjoyment are concerned, give me *terra firma* every time. An ocean voyage of moderate length may do very well now and then, for a holiday excursion, but for "steady wear" give me the solid land every time. If the weather is unfavorable, a sea voyage becomes a punishment. I am quite glad for my part that this is not one of the six or eight weeks' voyages that a trip to Europe often necessitated forty years ago. I think I much prefer London, Paris, or New York, or still more perhaps, the rural districts in either country.

Thursday, 12th. The wind abated in the night and old ocean became much milder, and the steamer has much less motion than on yesterday. I was on deck quite early and found it raining, with the atmosphere thick and foggy. The wind soon changed to the south and the air became warmer. The boatswain with his whistle was around ordering the sailors to shift the sails to suit the new wind. Schools of porpoises were seen in considerable numbers, jumping and rolling, looking after their breakfast. They are a clumsy looking fish, from four to six feet in length, and cannot make much more than twelve miles an hour. On the crest of the waves they jump about half their size out of the water, which gives them the appearance of rolling along like a wheel. Gulls were also occasionally seen looking for their morning meal; some of them are light in color. We are now nearing the coast of Ireland and gulls will grow more numerous as we go along. The sun has pierced the clouds and good cheer is visible on the faces of all and a general wish is expressed to reach Queenstown, where many will leave the steamer to make a tour through Ireland, Scotland, etc. We will continue on to Liverpool and take cars for London. The steamer will probably reach Queenstown tomorrow morning and Liverpool on the following night. I will mail this letter at Queenstown so it may take the first mail for New York.

I have become well acquainted with Mr. S. B. Brague, attorney, of New York, and find him a very affable gentleman. He knows many with whom I am acquainted. Himself, wife, and two or three friends are in company. Their staterooms are adjacent to the one occupied by Mr. Rawson and myself. Politics has been something of a topic with us. He has been a Republican, and afterwards affiliated with the Greenbackers, but finding so many of them dishonest and designing, he has rather subsided into a state of indifference. Politics is unquestionably a dirty pool, and one can hardly lave therein without becoming defiled.

I have also become pretty well acquainted with an English druggist who resides near Manchester, who has been over to America to visit a brother who has been residing there over twenty years. It was interesting to compare notes with him as to customs of America and England.

This has been the pleasantest day yet, the sun being out the most of the time. Five ships and steamers have been in sight, some of them tolerably near. We had a beautiful sunset; the sun, golden and rich, gently dropped into the water, and it was most interesting to watch its latest glimmering rays until a mere dot of fire seemed to rest upon the surface of the ocean. A more beautiful sunset I hardly ever saw. But within an hour the sky was completely overcast, and a thick fog set in, which necessitated the frequent use of the fog-horn or whistle. This fogginess is common near the British Isles. It tends to moderate our speed somewhat, as a collision in the fog with another steamer would be a most fearful thing. This fog, then, inevitably holds us back, for we want no repetitions here of the Narragansett affair on a large scale. Oh, no!

It is now 10 P.M. One hundred of us are in the dining hall. It is brilliantly lighted, and the four tables, running lengthwise, are occupied; many writing to friends at home, several reading, and more chatting and drinking fancy liquors. The amount of liquors sold on this steamer on a single trip is decidedly large. Being, however, so impregnable to temptations, I do not indulge. Almost every one save myself has his bottle of wine, ale, or something of the kind at meals, but I have no use for it.

A Spanish couple discoursed some excellent music in the dining hall, she on the piano, he on the violin.

I omitted to mention the testing of the ocean for icebergs. A vessel full of water is drawn up with a rope and tried with a thermometer. If it is below a certain point an iceberg may be known to be within a few miles, for it cools the water for miles around. Fortunately we have been troubled with no icebergs.

Friday, 13th. Land ho! The rocky hills of old Ireland on our left. Before the sun was up this morning several of us were on deck betimes to see the welcome land of Mickeys, Bridgets, and potatoes. It was indeed pleasant after eight or nine days of tossing on the ocean's bosom to set eyes on land once more. The southern coast of Ireland is very broken, rocky, and bare. Not a tree can be seen from the steamer for fifty miles along the coast, but all sterile piles of rocks, interspersed here and there with what look like patches of tillable land, the yellow grain fields being most plainly seen. A few houses are seen, but they look small and inferior. So far, Ireland does not present the green and fertile appearance one would expect from the Emerald Isle. After we pass Queenstown and pass up St. George's channel toward Liverpool, I am told, the Irish coast presents a more lively appearance, but both the Welsh and Irish coasts are rough and wild. Signal stations are on the most elevated positions on the rocks, and our coming has doubtless already been telegraphed to Queenstown, London, and very likely to America to appear in the morning papers in New York, the time being over three hours later there than here. We have not made a remarkably quick trip. The head winds and fogs have conduced to this, and I learn that one of the steam pipes had partially given out. But, all things considered, we have had a satisfactory passage, and the weather this morning is mild and pleasant. Many sails are seen around us, and the sea-gulls abound in great numbers. Flocks of them have followed us thirty miles or more, occasionally diving down to pick up the crumbs and bits of food thrown from the steamer's kitchen. They fly over the after part of the vessel, and sometimes seem not more than fifty feet from it. They seem almost tame and friendly, but their cry or squeak has a wild-goose sound. Some of them are more than three feet from point to point of wings. Most of them are white. How they can be constantly on the wing is quite a mystery.

I have just been taking another view from the deck at the coast as we pass along at a distance of four or five miles, and it improves most decidedly. In looking through a field-glass the farms and farmhouses can be seen in large numbers. The houses are mostly white and look cosy. Hundreds of grainfields are ready for the harvest. But there is still a great absence of forest trees; none are visible. In the interior it is different, and trees are more abundant, as in our own country.

We are rapidly nearing Queenstown, where several of the passengers disembark for a tour through Ireland. As the mail is taken ashore there, I will close this letter in time for its departure. I will let you hear from me from time to time, as we pass along. We will arrive in Liverpool in the night, having doubtless a good view of the Welsh and Irish coasts as we bear northward toward the Irish sea. To-morrow we will whirl along from Liverpool to London, possibly stopping at Stratford-on-Avon to visit the home of Shakspere.

Kindly adieu, D. M. Bennett.

## The Fourth Annual Congress of the National Liberal League.

*To the Auxiliaries and Members of the National Liberal League,* Greeting:

The Fourth Annual Congress of the National Liberal League will be held at the West End Opera House, 431 W. Madison st., in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes.

As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the state should be independent of the church, and the church of the state, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations.

If the National League has any voice, now is the time to hav it heard. The Constitution under which we liv consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositaries of this punishing power, national and state, hav their well-defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

*Boston, Mass.*, Aug. 9, 1880. Elizur Wright, Pres.

We hope all our friends who can will attend the Hornellsville Convention. H. L. Green, the indefatigable worker for Liberalism, called upon us for a few moments last Monday and informed us that the meeting is going to be a great affair. People from everywhere write to him that they shall attend. Mr. H J. Thomas, from this office, will hav a large stock of our own and other publications for sale there. He will also receive new subscriptions and take the money for renewals if any be offered.

T. L. Brown, M. D, President of the New York State Association of Freethinkers, will speak at Hornellsville on "Knowledge and Belief Contrasted."

## Reduced Railroad Rates to the Chicago Liberal League Congress.

Arrangements hav been made for greatly reduced railroad fare from stations on the line of the Erie and Atlantic & Great Western Railroads to persons attending the Liberal League Congress that meets in Chicago, Sept. 17th, 18th, and 19th. Any one desiring information on the subject will please inquire of H. L. Green, Chair. Ex. Com. N. L. L., Salamanca, N. Y.

## How to Get to the Hornellsville Convention from the East and North.

The nearest and the cheapest way to go to the Hornellsville Convention from north and east of Geneva, N. Y., is to go to Geneva and there take the Syracuse, Geneva & Corning Railroad.

The round trip, from Syracuse, is $6 00; from Geneva, $4.64. H. L. Green.

# Miscellaneous.

## Our Next President.

[The following somewhat amusing prognostications as to the result of the present political campaign will perhaps be read with interest by some of our readers. How much the planets hav to do with the affairs in our world is perhaps a question upon which there is much doubt. The astrologer, however, in this case is a special friend of ours, and we know that he is positiv that the stars do govern and portend much that relates to the inhabitants of earth. This appeared in the *Mercury* of the 1st inst.—Ed. T. S ]

On the 17th of March, 1879, there was published in these columns a remarkable series of astrological predictions concerning the future of eminent American politicians. Among those whose horoscopes were "cast" were Senators Blaine and Sherman, ex Governor Tilden and General Grant. The predictions of the astrologist in regard to the position of these gentlemen in the political field in 1880 hav been verified with literal exactness, and in none more fully and completely than in the case of General Grant, whose candidacy and rejection at Chicago were prophesied with minute accuracy. From the same venerable source a *Mercury* representativ has obtained the verdict of the stars regarding the prospects of the two rival candidates for Presidential honors.

"That which is written in the heavens, which is to man the book of fate, can neither be effaced nor changed. The pen that has impressed on the starry firmament the future of each earthly atom of humanity, is a diamond one, and its writing remains unchanged; for the stars that governed and watched over birth through life, watch over and accompany man to the grave; their watch is ceaseless, and fate's immutable decrees, of which they are but the servants, are carried out inexorably by them." Thus spoke the venerable astrologist, as with compass in hand he prepared to mark the magic circle with its inner series of dissecting lines that formed the outside maserial form of the horoscope of fate. The circle was completed, and then after consulting a slim piece of paper which the reporter handed him, and which contained the name of General James A. Garfield, born 19th of November, 1831, in the early morning, the astrologist inserted the name, together with the date of the nativity, in the middle of the chart, and after consulting a book at his hand, made certain mystic signs which the astrologer said represented signs of the zodiac. In the inner circle, between the bisecting lines, he also drew strange hieroglyphics. Finally, having worked out the problem to his satisfaction, he turned to the reporter and signified that he was ready to be questioned.

"Tell me," said the reporter, "What the heavens say about General Garfield." "General Garfield," the astrologer answered, "in his 'astrological significance,' is a somewhat striking, though uninviting character. His mentality, what there is of it, is perchance a share above mediocrity, but nothing exceptional; there is far more outward show than sterling worth or depth. He has perseverance, and also more than an average amount of human luck. He was born under the sign 'Libra,' which makes Venus his significator astrologically; she was at home in the house of his birth at the time that that took place. Strangely enough, the only two planets above the horizon at the time of his nativity were the moon, the vacillating moon, and Saturn, stubborn as old Nick; all the other stars were already beneath the horizon. Now the peculiarity of this horoscope is that, while being born under the ægis of the moon and Saturn, as it were, insures a certain elevation in the world, their conjunction betokens that that career will never be a pre-eminent one, though at the same time the proximity of the moon and Saturn at the time of his birth, and the fact that they alone watch over and exercise malign or favorable influences over him, indicate that he would rise out of the common rank of those among whom he was born, and the first planet that made mid-heaven proves that whatever popularity, power, or eminence he may obtain would not be lasting, but, on the contrary, would pass away.

"When General Garfield was nominated for President on the 8th of June last, between the hours of one and two in the afternoon, I felt interested and wished to cast his horoscope. I didn't do it then, but will do so now. Anything, therefore, that I may find written therein, will be equally new to me as it is to you."

Again the magic circle was deftly formed, the bisecting lines "run in," the zodiacal signs placed, and hieroglyphic figures scattered over it. Then the astrologist pondered for a while, thinking deeply.

"What do you find?" at length the writer ventured to ask. The sage awoke from his reverie. "I find that at the hour of his nomination the stellar influences were strongly against him. For on casting the figure for the hour of his nomination I find that the stars prognose a powerful opposition. The planets that are opposed to him are much more powerful as they are much more numerous than those that are in his favor, and still from the fact that Saturn, stubborn Saturn, as I hav already called it, is on his side, and, astrologically, is never known to yield with a good will but hold on to the last, I declare that there will be a hard fight made by Garfield. Curiously enough, all who are born under the influence of Saturn; that is, while Saturn is in the ascendant and not in conjunction either in sextil or in square with some other star, are unfortunate. There is a malign astrological influence that haunts their footsteps, and in the end, whatever fortune or favors they may hav enjoyed, their lives at the last are embittered by loss, by misfortune, or by ill health. As for General Garfield, the significance of his horoscope is plain. Astrologically, his friends will go over to his enemies; that is, the signs show that his friends hav found habitation in the homes of his enemies. Mars, the god of war, has already found entrance into the house of his friends, and, all-powerful in its 'dignities,' is rapidly approaching the meridian, while Venus, his governing and guiding star, sinks equally rapidly beneath the western horizon. And, as if this was not enough of bad luck for the Presidential candidate, just at the hour of his nomination, I find that Jupiter was in exact opposition to Venus, his significator at birth, showing that opposition strong and powerful, because coming from unexpected and financially powerful sources, would spring up against him when and where least anticipated. Uranus also, tricky, shifty Uranus, I find here is in the eleventh house, which is the house of his friends, and in close square to Venus, his significator. This denotes treachery even more strongly than anything else. He will be sold out by his friends. That's what it amounts to. Now, observe that the moon, which represents the body politic, is void, leaving Venus weak and helpless. This clearly indicates that the nation has nothing to giv him beyond the barren honor of the nomination. He will not be the elect of the people of this great nation. I only wish I was as sure of heaven as I am that this prognostication will prove correct."

Worn out with exertions, the venerable sage leaned back for a few minutes without speaking. Rousing suddenly, as if recollecting that he had but half accomplished his task, he took from the writer's hand another slip of paper, on which was written the name of General Winfield S. Hancock, born February 15, 1824, with the words, "soon after midnight." The horoscope was cast, and carefully considered. Then the learned doctor spoke sapiently, as follows:

"When General Hancock was born, Mars, his significator, was in Libra; Scorpio, too, was rising to the zenith, while the moon was also nearing the center in the sign Leo. These signify and depict the aspect and character of the man; large of person; in middle life becoming stout and heavy. Characteristically, we hav good-tempered, generous, sound of sense, brave, discriminating, little of a speaker, though capable of writing an epistle replete with common sense. In fine, a representativ man. Observe that here we find the moon and Mars in sextil, denoting that popularity belongs to him after reaching middle life. Mercury and the moon face each other; that is, they are opposit; suggest thoughtfulness, quietness, and decision. Mars and Mercury being in juxtaposition, the fact that the former is apparently trying to out-run the other in the race for the zenith, indicate sharpness, natural acuteness of perception, and logical discrimination, while Mar's position, so near the zenith of the heavens, denotes exaltation, success, and permanent fame. He was born a natural soldier. His path in life was laid out for him long ere he was able to act for himself, and heretofore he has simply been fulfilling his destiny.

"Let us cast his horoscope at the time of his nomination. Remark this wonderful coincidence. Mars, his significator, his watch-dog, favorit star, is again in the ascendant in exactly the same relativ position as it was in the realms of space to a second at the hour of his birth. Astrologically speaking, Mars is what is termed Lord of the Ascendant. It is approaching mid-heavens, denoting extreme power, popularity, and success. Its aspect, too, toward Jupiter. Saturn, and Venus is favorable, while the moon is on the "cusp" of the fourth house. Significant all this of ultimate permanent triumph. Mars, in the ascendant, speeds through mid-heaven, his relativ position to Jupiter and Saturn, which are under the earth, being what is astrologically called in good aspect. Thus the three great planets are in unison, and augur magnificently. This on the one hand; on the other Jupiter and Saturn are just below the crest of the earth. They are rising above the horizon, and will be in it about the same time that Mars reaches mid-heaven. They will be in sextil and square respectivly. Indicativ this of strength and force unconquerable. These are the favorable aspects. What are the unfavorable signs written in this book of fate? I see none. The only malign influence that could be exerted against him is that of Venus. She, however, is in the eighth house, the house of his friends, and therefore is, of course, weak and powerless."

"Let us now cast his horoscope for the date of the election." For the last time the magic circle was deftly drawn and the intricate series of signs and bisecting lines inserted. "When the balloting commences," said the white-haired sage, "Mars, General Hancock's significator, will be in close conjunction with the sun, the most powerful of the planets. Now the sun represents magnitude, acquisitivness, and fame, signifying distinction and power, and in conjunction with Mars is significant of irresistible force, carrying everything before it. Venus, his only malign influence, again has her hands tied, being in square with Uranus, whose power is greater than her own, meaning defeat and disaster to her. On the contrary, Mars, the General's watch-dog, is in benign aspect to Uranus. The reading of the stars is favorable. The General's destiny to reach power and to use it for the good of others is written on the plane of heaven. That destiny he will fulfil. There are no sinister lines drawn across his pathway. Nothing either to corner him into doing that which is wrong or to interfere with or depreciate his influence for good. His elevation is a certainty. There is no misinterpreting the writing in the book of fate. The stars hav said it, and General Hancock will be the President of these United States in the year 1881.

"His future life beyond that period will be one of honor and distinction. There are no malign influences that hav sufficient power to mar his life. It will be serene and useful, and well prolonged."

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The old saying that lightning does not strike twice in the same place will not always hold good, for on the farm of Alexander Loucks, of York, Penn., is a walnut-tree that has been struck no less than five times during a single season.

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Gunpowder is one thousand times denser than the atmosphere.

## The Gospel Jesus a Myth.

To the Editor of The Truth Seeker, *Sir:* In Mr. Bennett's last reply to Mr. Mair, he says that recently an English writer has asserted his ability to prove that the entire "Annals of Tacitus," containing the reference to Christ crucified under Pontius Pilate, were forged by Poggio Bracciolini, a papal secretary, who died in 1459. If Mr. Bennett had looked at the last two pages of "Revelations of Antichrist" he would hav seen that the forgery has been proved. The book is entitled "Tacitus and Bracciolini" (London, 1878). Having procured a copy at considerable cost and given it a careful examination, we hav no doubt at all of the forgery of the "Annals," by Poggio.

A short time before the existence of that scholarly work was known to us we had made the astounding discovery that Paul flourished before the Christian era, and that Simon Kepha, afterward called Peter (which was only a translation of the Syriac word Kepha, meaning "rock)," was contemporary with Paul, and a disciple of a Jesus who was stoned and hanged for sorcery about 75 B C. (See Sepher Toldoth Jeshu and the Talmud.) Having previously proved that Paul knew no Peter, but that he always referred to his rival apostle as Kepha (Cephas), this completed our demonstration of the non-existence of Jesus Christ or any of his apostles in the reigns of Tiberius, Caligula, Claudius, or Nero.

That the story of the crucifixion under Pontius Pilate is a fiction we proved most positivly in various ways. For instance, the testimony of the gospels that Christ was crucified on Friday, the great feast of the Passover, is impeached by the fact, well known to every learned Jew, that no court-session, trial, or execution could possiby take place on that day according to Jewish law and custom; and again by the fact that the first day of the Passover never could fall on Friday, according to established principles of the Jewish calendar. (Wise's Origin of Christianity.)

But again, it is admitted in Mc Clintock & Strong's "Cyclopedia of Religious Literature" that *no full moon occurred on a Passover Friday between the years* 28 *and* 33 *inclusiv, except in the year* 29, *when it would be the* 18*th of March.* But the 18th of March is too early by several days. The Jewish Passover, says Chamber's Encyclopedia, never occurs before the 26th of March, nor Easter Sunday before the 22d.

We hav endeavored in a book of 446 compact pages to answer every material inquiry into the historical existence of Jesus and his apostles. We hav devoted to the subject years of research and study, with facilities never before afforded, and we never expect to be compensated, except by the satisfaction of having done a good work. For the benefit of students and inquirers we hav made an elaborate and complete index. And now we challenge all the champions of Christianity to refute our demonstrations that the gospel Jesus is a myth.

Antichrist.

## True Reform.

To the Editor of The Truth Seeker, *Sir:* We hav read with a good deal of pleasure many things from the pen of Elmina D. Slenker. She is a prolific as well as a courageous writer, and, in the main, I heartily indorse her conclusions. What she says about this life ending all I consider weak. What she affirms regarding most that is necessary to make the present life true and beautiful appears to me very strong.

Her articles on sexual intemperance though only a restatement of old truths or opinions, is a defiant agitation of a subject that needs complete ventilation.

Comstock and Benedict must be exercised at this brave woman's defiant attitude, and truly if the judge's construction of the law in relation to "Cupid's Yokes" was correct, there will be need of another jury.

It was hoped some other pen than mine would take up this matter and see if it be true that all of Sister Slenker's positions are tenable.

Were I to object, however, it would be difficult where to begin, and were I to commend it it would seem out of place, after a married life of thirty-five years, neither better nor worse, perhaps, than the average class of men, with the usual amount of passions and the usual education or want of education in this direction.

The matter is a delicate one, and Mrs. Slenker handles it in a very practical manner. She upsets, however, all our old religious notions, all the relations of the sexes, and seems to impress us with the idea that while we are purely earthly (beginning and ending all here) we can by a mental and moral process entirely subject, and as it were, blot out the very strongest earthly passional desires of our nature if necessary.

Coming as all this does from a woman who is equally bold and honest in saying all of life we hav is in these very bodies that are the seats of these very desires and passions, it is indeed strange.

What shall be thought of a woman that so outrages our holy religion? Here is a conflict between Bro. Paul and Sister Slenker. He said, "If there be no resurrection let us eat, drink, and be merry for to-morrow we die," of course this merry business included all forms of merriment.

Again he says, "Suffer not a woman to teach. Wives subject yourselvs to your husbands. Let the women keep silent," etc., etc.

Sister Slenker does the very opposit; she speaks right out in church, and she talks to us. She tells how we can be good, and what we must do to be so. It is very evident that she purposes to organize a rebellion in our households, if we don't mend our ways and behave as truly reformed human beings should.

We hav no doubt but that there is a vast army of old men who will think Sister Slenker is just right, and are ready to confess, after the form of the Episcopal formula,

that they "hav done those things they ought not to hav done, and left undone those things they ought to hav done." Of course they will seek consolation from the blessed gospel, and say with the beloved Paul, "The things I would do I do not, and the things I would not do, do I."

Then, again, her theory upsets the divine injunction to "multiply and replenish the earth," which, of course, meant that every woman should hav as many children as possible, regardless of the fact of "total depravity," and the danger of endless damnation.

It is plain to be perceived that the author of "Sexual Intemperance," in THE TRUTH SEEKER is a convert to Mr. Preston's notions of "fewer children and better ones," which we are pleased to admit make strong points in defense of his positions, and yet it is hard to hav a woman so iconoclastic in her work as to shatter in a few well-directed blows the habits, customs, and opinions of ages. It is especially hard on the men who hav been imbued with the idea that marriage, viz., "holy matrimony," was a legitimate license to let loose, and very loose, passions that it were dreadfully wicked to gratify in the smallest degree before this legal form was complied with.

There is nothing more sure than the fact that Mrs. Slenker has raised a spirit that will not down at anyone's bidding; no amount of Comstocks or Benedicts can stay the tide of agitation. Mrs. Slenker will find many friends, and a large body of opposers.

Her main positions are doubtless true, some I think are false.

I think she is wrong when she says that the parents are the losers in the relations that beget a child. If this is true it strikes me as an exception to all other departments of our being. Proper exercise of any of the functions of the mind or body develops strength in that part, and by virtue of its relations strengthens all other parts. Use in obedience to law is development. Now if this act can ever be performed in harmony with law, it is not loss, it is gain.

By well authenticated statistical and physiological facts it is proven than married men liv longer than single. Married women quite as long as unmarried women, even in spite of sexual violation, so that Sister Slenker, while she cuts deep and scatters her chips profusely on every hand, may find that the discussion has at least two sides, and that some trenchant pen will enter the contest and do something even for a class of men that in the present state of matters seem without a shadow of justification.

*Lockport, Ill.*, Aug., 1880. GEORGE LYNN.

## "Sexual Intemperance."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mrs. Slenker is a very persistent writer, and some of her communications are readable and instructiv. As long as she kept within proper bounds no one would desire to find fault with her propensity, for on the whole she has been trying to do good. Lately, however, she has commenced to try her hand on a peculiar subject, one which I think a woman of delicacy should let alone, and has given us in THE TRUTH SEEKER several communications on a most nauseous topic, "Sexual Intemperance." Without the least inclination to grumble merely for the sake of doing so, I think Mrs. Slenker ought to hav left experts of the other sex to deal with such a matter. Already numerous books and pamphlets in cheap form hav been published by persons perhaps far better qualified than she to deal with the subject of which she has ventured to treat, and I therefore think that there was not the least necessity for Mrs. Slenker, or anyone else, to befoul the columns of what, in a certain sense, may be called a family paper, by deliberately commenting on a theme which has already brought the blush of shame to the cheeks of some of your readers.

There is unquestionably something very indelicate in a woman volunteering to dabble publicly with this sexual affair. Able and popular as Mrs. Besant, of England, was before she joined Bradlaugh in publishing a pamphlet on "Marriage," and on the "Law of Population," she was subsequently lowered in the estimation of many of her friends, and, no matter what may be said to the contrary, she has never resumed her former status, and probably never will.

I hav lately heard many unfavorable remarks on Mrs. Slenker's recent display of taste and judgment, with which I hav been obliged to concur. I generally giv my copy of THE TRUTH SEEKER to persons who like to read it, but who cannot afford to subscribe, and lately the father of a family of grown up daughters told me that he had to cut out and destroy Mrs. Slenker's communications before leaving the paper for perusal with his children. Without any unkind feeling to her I must condemn her course in writing matter so uncalled-for.

As Mrs. Slenker claims to be a reformer, why in the name of common sense does she use so often the quaint and clumsy "thee" and "thou?" THE TRUTH SEEKER has taken a proper step in advocating an improvement in orthography and in an endeavor to make the English language more clear and simple, and yet it seems strange that Mrs. Slenker, knowing this, should cling to an almost obsolete and rather ungrammatical form of expression, and write "Thee knows." I fully appreciate what Mrs. Slenker has attempted in behalf of the Liberal cause. Only a sense of duty alone urges me to say anything in disparagement of what she has written.

What has become of Mrs. Margaret Chappellsmith? She was by far the ablest and most educated lady correspondent of the *Investigator* and, I believe, other Liberal papers.

Yours, A. M.

FINELY-POWDERED charcoal, mixed with the food of fowls, makes them fatten more quickly and givs the flesh a better flavor and makes it more tender; and charcoal in lumps should also be placed in chicken-houses.

## Lecky on Wesley.

He was a man who had made religion the single aim and object of his life, who was prepared to encounter for it every form of danger, discomfort, and obloquy; who devoted exlcusivly to it an energy of will and a power of intellect that in worldly professions might hav raised him to the highest of honor and wealth. Of his sincerity, of his self-renunciation, of his deep and fervent piety, of his almost boundless activity, there can be no question. Yet with all these qualities he was not an amiable man. He was hard, punctilious, domineering, in a certain sense even selfish.

A short time before he left England, his father, who was then an old and dying man, and who dreaded above all things that the religious fervor which he had spent the greater part of his life in kindling in his parish should dwindle after his death, entreated his son in the most pathetic terms to remove to Epworth, in which case he would probably succeed to the living, and be able to maintain his mother in her old home. Wesley peremptorily refused to leave Oxford, and the reason he assigned was very characteristic: "The question," he said, "is not whether I could do more good to others there than here, but whether I could do more good to myself, seeing wherever I can be most holy myself, there I can most promote holiness in others." "My chief motiv," he wrote, when starting for Georgia, "is the hope of saving my soul. I hope to learn the true sense of the gospel of Christ by preaching it to the heathen" (Tyerman's Wesley, i, 96, 115).

He was at that time a High Churchman of a very narrow type, full of exaggerated notions about church disciplin, extremely anxious to revive obsolete rubrics and determined to force the strictest ritualistic observances upon the rude colonists, for whom of all men they were least adapted. He insisted on adopting baptism by immersion, and refused to baptize a child whose parents objected to that form. He would not permit a non-communicant to become a sponsor; repelled one of the holiest men from the communion table because he was a Dissenter; refused for the same reason to read the burial service over another; made it a special object of his teaching to prevent ladies of his congregation from wearing any gold ornament or any rich dress, and succeeding in inducing Oglethorpe to issue an order forbidding any colonist from throwing a line, or firing a gun on Sunday.

His sermons were all satires on particular persons. He insisted upon weekly communions, desired to rebaptize Dissenters who abandoned their Nonconformity, and exercised his pastoral duties in such a manner that he was accused of meddling in every quarrel and prying into every family. As might hav been expected, he soon became extremely unpopular in the colony, and a disgraceful episode terminated his stay.

A connection, which was at first purely religious, between himself and a young lady of his congregation, gradually led to feelings of a different order. Considerable approaches—according to the lady's account they amounted to a distinct proposal—were made toward a marriage, but before finally deciding he thought it necessary to consult the authorities of the Moravian church, who ordered him to proceed no further in the matter, and whose judgment he accepted as the command of God. The lady soon after married a Mr. Wilkinson—"a person," Wesley very bitterly complained, "not remarkable for handsomeness, neither for greatness, neither for wit or knowledge or sense, and least of all, for religion." Wesley continued, in spite of her husband's express command, his pastoral attentions to her, forced himself repeatedly into her presence, and ended by expelling her from the communion.

It was said among his followers that the lady had made the first overtures to Wesley, and had feigned a greater devotion than was real to her in order to attract him; but the only specific charge alleged against her was that she had not communicated more than three times in three months, and had not intimated her intention to the clergyman before coming to the sacred table. Her husband was naturally and greatly incensed at the stigma thus publicly inflicted on his wife, and he brought an action against Wesley for defaming her character.

It is not surprising that the worst construction should hav been put upon the motivs of a clergyman who acted in such a manner. The grand jury were divided in their opinions, but the majority pronounced his conduct wholly unjustifiable, and took the opportunity of censuring the ritualistic innovations and severities which he had introduced. A trial was impending, but owing to different causes, and in spite of the ardent desire of Wesley, it was repeatedly and almost indefinitly postponed. In the mean time, popular feeling ran violently against him. His position had become intolerable, and his usefulness was almost destroyed. Under these circumstances Wesley, by the advice of his friends, fled from Georgia, and arrived in England on February 1, 1737-8.

The above is copied from Vol. II, pages 602-5 of Lecky's last work, "England in the Eighteenth Century." The account is not very flattering to the great founder of Methodism. But it must be remembered that all this time John Wesley was "in the gall of bitterness and bond of iniquity," and in the subsequent pages Mr. Lecky givs an account of the preacher's conversion to Christ through the instrumentality of a Moravian priest, which took place on the 24th of May following. Therefore all the wicked conduct of John Wesley as a son, a preacher, a lover, a mischief-maker, and a skedaddler must be charged to the account of the Old Scratch. ANTICHRIST.

## A Liberal Offer.

I hav promised our friend Bennett to dispose of one thousand copies of my debate with the Rev. Dr. Ditzler. I will agree to make a *present* of one copy to every person who orders two copies. I want the work to hav a wide circulation among Christians if possible, and care nothing abo ut profit in its sale. Inclose one dollar for two books, and I will send the third free. Address 172 Clark street, Chicago, Illinois. W. F. JAMIESON.

## Camp-Meeting.

The first annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held at the Lansing Central Fair Grounds from August 20 to 30, 1880. The Executiv Board hav secured the best talent in the country to address the people during this meeting. The following noted speakers are expected to be present: Giles B. Stebbins, Detroit, Michigan; Mrs. E. C. Woodruff, South Haven, Michigan; J. H. Burnham, Saginaw City, Michigan; James Hay Applebee, Chicago, Illinois; A. B. French, Clyde, Ohio; Charles A. Andrus, Flushing, Michigan; M. Babcock, St. Johns, Michigan; Dr. A. B. Spinney, Detroit, Michigan; also the world-renowned medium, Henry Slade, who has just returned from Europe, has been engaged, and will be present during the entire meeting. Other noted mediums hav been invited, and are expected to be present.

A large and magnificent tent will be erected, which will be devoted to seances during the intermission from speaking. A dancing pavilion will be provided, and dancing, with good music, and other amusements, will be in order from four o'clock each afternoon, and specified evenings during the week.

Dr. Slade will also be accompanied by his niece, Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Dr. C. H. Dunning, of Marcellus, and others, are also engaged as singers.

Excursion trains will be run on the Chicago and Grand Trunk Railroad, both from the East and West, giving ample time to hear the speaking and attend the seances.

Ample accomodations hav been provided on the ground for those wishing to tent free of charge. There will be a first-class restaurant on the ground, where persons can procure good board, also lodgings, and hay and grain for horses, all at reasonable rates. Reduced hotel rates at Everett and Revere House. Reduced railroad rates two cents per mile each way on the Chicago and Grand Trunk Railroad from August 19th to 31st; also reduced rates two cents per mile on the Michigan Central, and Detroit, Lansing, and Northern Railroad.

Committee on Reception: Dr. A. W. Edson, A. E. Nugent, Mrs. G. Merrill, Mrs. S. P. Buck, Mrs. J. M. Potter.

Committee on Grounds and Tents: J. M. Potter.

Committee on Transportation, Renting Privileges, Music, and Dancing: S. P. Buck.

Committee of Arrangements and Corresponding Committee, the Executiv Board: A. B. Spinney, M.D., Detroit, Michigan; B. F. Stamm, Detroit, Michigan; Hon. J. H. White, Port Huron, Michigan.

L. S. BURDICK, President,
Kalamazoo, Michigan.

MISS J. R. LANE, Secretary, Detroit, Michigan.

## Book Notices.

I hav just read Remsburg's "Life of Paine, and the Testimonials as to his Character and Good Works." It is well written and very interesting. It is printed on good paper and in clear type. It is a good digest of former biographies of this great man, and is made doubly interesting by testimonials from the writings of one hundred men and women of honorable merit and distinction. This portion of the work is alone worth the price of the little book. To read the tributes of all these writers (men and women, many of whose names are as household words to us) is a treat we rarely hav given to us in so compact and excellent form. I truly hope Liberals will be liberal in their orders for this new book, which is published by the proprietor of the good old Boston *Investigator*, and beneath the roof of the Paine Memorial Building, a fitting birthplace for the volume. Address, J. P. Mendum, Paine Memorial Building, Appleton street, Boston, Mass. Price 50 cents.

I hav just read M. Babcock's unique little pamphlet, "Why Don't God Kill the Devil?" It is a literary gem "of purest ray serene." The delineation of the startling and impressiv form and features of his Satanic Majesty on the cover is certainly the work of a true artist who was in love with his labor. He must hav recognized how impossible it would be for any intelligent person in this day and age to believe in the real *bona fide* existence of such a monster. The picture itself is worth, as a devil-destroyer, a whole pile of anti-devil sermons. It speaks to mind, reason, and fancy all at once. The pen-pictures of the "bad man" and his sayings and doings are as sharp-cut and effectiv as the penciled sketch of his outward appearance. There is wit, human, and stirling good sense all through it, and it sweeps away both gods and devils as bad, wicked, demoralizing myths. I should not be at all surprised if "the honorable School Board of St. Johns" should some day raise a monument in honor of the brave, fearless, and good man who is so earnestly and persistently endeavoring to put down obscene and satanic literature as school books for the young. I hope Liberals everywhere will encourage him in his noble work by sending in twenty-five cents each to D. M. Bennett for this splendid specimen of human wit and wisdom. ELMINA D. SLENKER.

*Snowville, Va.*

THE Falls of Tequendama, the single outlet of the waters of the table land of Bogota, are six hundred feet high, and leap down from the temperate zone to the torrid, from rich crops of wheat to a few scattered palms.

# Letters from Friends.

SANDUSKY, ILL., Aug. 9, 1880.

D. M. BENNETT, *Dear Sir:* I hav distributed TRUTH SEEKERS as much as I could, also "Truth Seeker Tracts," and hav done all I could by lectures and debates to destroy superstition and build up Liberalism, and I think Liberal thought is on the rise, though it is slow. Three years ago I commenced the war with superstition by lecturing on phrenology and physiology, and the leaders of Christianity, knowing I was a skeptic, watched me closely; and as soon as they saw their superstition was in danger, they kicked up and spread out a large quantity of lies, and succeeded in stopping our meetings. Since then I hav lectured at intervals to small gatherings. I think if some Liberal speaker would come here now, besides myself, we could hav a revival of Liberalism. One outspoken Frethinker can do but little against so many preachers, unless they could be got into debate, which I can't get them to do. Last winter a school teacher debated a few times with me and got mad and quit. He did my cause more good than his own.

Let Liberalism organize somewhat like the M. E. church, send out its missionaries, and it would soon clear up this country. If one man comes out openly to advocate Freethought in his community, others see how he is treated and therefore keep still.

I hope Liberals will become more united in pushing forward science; and politically let us hav our candidates in the field; it will show our strength more than anything else.

L. MCDANIEL.

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BUNKER HILL, ILL., Aug. 9, 1880

D. M. BENNETT, *Dear Sir:* Inclosed please find $1 00 as a contribution to the Brussels trip, which I hope will do good to Mr. Bennett and the Liberal cause.

Friendly yours, HENRY GILDEMEISTER.

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NORWICH, ENG., July 29, 1880.

EDITOR TRUTH SEEKER: Yesterday, after "doing" the city of London ten days, my wife and self came to Norwich. This is a great old city, 150 miles from London, situated near the sea in a southwest quarter of the realm. Just before leaving London we received, through the thoughtful kindness of Mr. Bennett—and all unexpected to me—a copy each of the two issues of THE TRUTH SEEKER since we left, and to-day also a kind, cheerful letter from Mr. Bennett, mailed at New York on the 17th inst., and forwarded to us here from London. Mr. Bennett informs us in the letter that he had mailed two fresh copies of the paper, and very appropriately remarks that he thought I might be glad to see the *wicked* sheet when so far away from *home sweet home;* and I assure you that Mr. Bennett guessed exactly right The English papers hav very little American news, and the two TRUTH SEEKERS, and a copy of the New York *Tribune*, "all about Garfield," kindly given by Prof. L. N. Fowler, of London, is about all I hav seen from "ome." Mr. Bennett says he will be detained till the 28th or 31st inst., in waiting for Prof. Rawson, before embarking for these shores and Brussels. His kind, thoughtful words to me are cheerful and pleasant. We find religious Liberals here, and also many republicans politically.

Fraternally, DR. T. S. ANDREWS.

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PATERSON, N. J., Aug. 15, 1880.

D. M. BENNETT, *Dear Sir:* Since the nominations for the Presidency the letters and articles, both editorial and otherwise, hav been numerous, very numerous, too numerous to mention, and the opinions and advice on "the true policy for Liberals" are almost as numerous, and more to come. I can imagin what a trying time this is to our venerable friend and co-worker the editor of THE TRUTH SEEKER, who always does his level best to please his patrons and the Liberal public, and desires to giv every one a chance to be heard that has got anything to say and knows how to say it. But as this question is of almost, if not quite, vital importance, not only to the Liberal element of society, but to the toiling millions of this highly-favored land, our genial editor must possess his soul in patience and get through the ordeal in the easiest way his wise head can suggest, but giv us all the opinions coming from known Liberals that you can between now and November next. And now permit me to put in an oar by submitting to your readers what I consider an important fact or two, which to my mind has a direct bearing on this, what at present appears to be a much vexed question. First I would state that with all due deference to the opinions of our chiefs, Wakeman, Leland, Bennett, and others, I cannot agree with them in this matter, for the stern matter of facts, both political and social, forbid me. I think it is a well established "fact" that ignorance is the father and mother of superstition, which is inseparable from religious worship of some form or other. And where do we find the most "ignorance?" Not amongst the rich or well-to do, as a rule; no, no, but among the toiling poor, where it is a continued fight to keep the gaunt wolf of hunger from the door. Now this being the case, for I presume it will hardly be questioned, what is the first and most essential work to be done before we can reasonably expect Liberal ideas to grow and permeate the minds of this class? To me there only comes one answer, and that is, banish the "wolf" from the door, relieve them of poverty and distress, make their homes cheerful and comfortable, and this, with a large majority, will produce studious and thoughtful habits, which in turn will expand and develop their minds and lead to that culture and refinement which is absolutely necessary before the most attractiv forms of Liberal thought can take root and grow there. But by whom and how is all this to be done? I think I hear some one say. I answer, "Themselvs; for they alone can do it." But they must be told "how," for at present they, politically, seem to be in a state of helpless ignorance, and I claim that it is the bounden duty of every Liberal, humanitarian, and philanthropist to not only by example show them what to do, but giv line upon line, and precept upon precept, until they can plainly see that their only salvation is in the total annihilation of the old political parties; and this can only be done by an entire separation from them, and the sooner it is done the sooner will we abolish that class legislation which has brought about that unequal distribution of the wealth of the country that is making the rich richer and the poor poorer. But suppose for this or that reason we keep on voting for one or the other of these parties who are now struggling for office and pelf, what will be the result? Why it is simply this, that you vote to keep in power those who for the last twelve or fifteen years hav never shown the least sympathy with either Liberal or labor reform ideas; and in my estimation there is nothing too mean or despicable for either party to do, in the way of legislation, if only the bid is high enough.

I honestly think that if the Democratic party were put in power to-morrow they would be just as much at the beck and call of the church and the banks as the Republicans ever hav been and are to-day. And this is the party that our chiefs ask us to put in power. I tell you it can't and should not be done, because you will be only jumping out of the frying-pan into the fire. It has been argued, editorially, that we must (or should try to) put one unpatriotic and corrupt party (the Republican) out of, only to put another in.

I hope that I hav shown it sufficiently clear that if we, the toilers of these great United States, follow out this advice we shall be simply asking them to draw the chains that they hav helped to forge upon us tighter still. So Messrs. Bennett, Wakeman, and Leland, I shall be compelled to take sides with Messrs. Verity, Morrison, Semmendinger, LaFetra, and others, who believe that the Greenback-Labor party is the only party who are disposed to grapple with the financial and labor reforms, which, in my estimation, are the prime issues of the hour. Let us be successful in these, and the rest is easy.

In conclusion, I must tell all Liberals and reformers, both financially and otherwise, that you cannot consistently vote for either of the old parties. Their mission is ended; now they are only playing the role of the barnacles on a ship, and they should be swept off and sunk in the sea of oblivion as far as this generation is concerned, and the party with the new ideas, new issues, and humanitarian principles put in their places. This is the only party that we can expect to establish that justice and equality which is so essential to the growth of Liberalism.

I am yours for the Greenback platform and the success of its nominee in November next, JOHN WARR,

Sec. Paterson L. L.

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CINCINNATI, OHIO, August 17, 1880.

MR. EDITOR: No man knows better than T. Winter that politics cost money, but it should be remembered that all political parties were once young and weak both in numbers and cash, and they had to begin somewhere, or they could not exist to-day. They rolled their little political ball with energy, and it gathered strength. So also could we, as Liberals, become strong and push our way to the front. The chief requirement is union; that alone is strength; and if all Liberals would firmly unite in one solid phalanx, their numbers, their free principles, and honest intentions, together with some cash, would develop something that would surprise themselvs and startle the old corruptionists If the Liberal party never set up their own banner, they will ever be a tail to another man's kite.

Let us hav a Freethinker's kite, and fly it high, disregarding the laugh. If it be, as some say, that the Liberal party is a very small party, destitute of either money or pluck, it would be a poor help to any party. I believe otherwise. The Liberal party in this big nation is numerous, and, if put to the test, it would display itself in a most formidable manner. Giv it a trial. T. WINTER.

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FERNDALE, CAL., July 29 1880.

EDITOR TRUTH SEEKER: In your paper of the 17th inst. is an article from the pen of our worthy friend D. M. Bennett, on politics for Liberals, and another on the same subject from R. G. Ingersoll, and, feeling a deep interest in the matter, I take the liberty to giv my views in regard to the matter, which differ from both the above named gentlemen. I believe the time has come to reform the financial affairs of our country, and that both old parties hav failed to offer the required reform. In short, I believe that James B. Weaver stands a better show for election than either of the other candidates. This state is well organized in the Greenback cause, and will giv Weaver and Chambers a large majority. I see by the papers that the Greenback element is spreading like a tidal wave over our fair land, and that next November will roll up a majority for the Greenback ticket that will surprise the world. The platform of the Greenback party does not conflict with that of the National Liberal League, and the fourteenth plank is the same in substance as one that is in our Liberal League platform. I agree with Bro. Bennett that we want a change. I want no more Republican in mine. I hope you will keep the hornet's nest stirred up. I think that Bro. Ingersoll has got the bull by the tail instead of the horns, on the money question. My opinion may not be worth much, but there are hundreds of abler men than I who entertain the same views.

I suppose that Bro. Bennett is on his way to Europe ere this. We feel a pride in being represented by such a noble champion of Freethought, and hope he will be crowned with the honors he so richly deserves

Respectfully, H. SWEET.

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FARLEY, IOWA, Aug. 10, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* We often hear Liberal men say, "If the women would only leave off their attendance at church in the same proportion that men do, orthodoxy would die in five years." In connection with the above expression they also manifest a desire that the ladies would cut loose from the fables of the church and embrace the more elevating teachings of Liberalism, of nature, of science. We must remember that women are strong, social beings, that they delight in attending parties, sewing circles, donations, prayer-meetings, festivals, etc. The priest, recognizing this prominent characteristic in the female portion of the human family, has originated these gatherings in the name and for the benefit of the church. We cannot expect our wives, our mothers, sisters, or daughters to break away from these pleasant gatherings, and be content to remain at home, out of society, as it were. If we wish them to cut off their patronage from these church gatherings we must form other pleasant resorts, other places of attraction, other and more pleasant ways of spending Sunday. On the very day and hour that our orthodox neighbors are bending the hypocritical knee to an imaginary God let us, with our families and friends, and a basket well filled with something to refresh the inner man, go into a shady grove by the cool and sparkling brook, and there enjoy the beauties and sweets of nature. Let us by these and other "wicked" ways gradually, but effectually, draw our female friends from under the yoke of the church. I venture to say that by proper effort one-half of the ladies who now habitually attend church could be entirely and forever drawn away from it. Liberals, giv this matter a serious thought. If you can form no larger company than your own family, take them, and make Sunday, away from the church, the pleasantest day of the week. H. G.

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ADRIAN, MICH., Aug. 16, 1880.

EDITOR OF THE TRUTH SEEKER, *Sir:* I noticed in your issue of August 7th a statement that Rev. Ira C. Billman, of Jackson, Mich., had deserted his wife, eloping with another woman. Now as this is false, and you profess to be a truth seeker, you will doubtless be glad to learn the truth in this case, and do Mr. Billman the justice to make the correction as public as the libel.

Mr. Billman has declined to longer liv with his wife, with the approval of his church and all who are acquainted with Mrs. Billman. She went home on a visit to her parents, taking her children, and he sent after her their furniture and a letter refusing to longer liv with her for reasons which she already knew, and agreeing to giv her half his salary, and keep two of their children, she keeping the other two. Mr. Billman has the sympathy of the communities in which he has lived, viz, Toledo, Adrian, and Jackson. Mr. Billman is a Liberal thinker, too much in harmony with your own class for you to desire to traduce him, and I hope in your next issue to see full justice done him. He still continues to preach for his congregation.

A TRUTH SEEKER.

[We would state to our correspondent that we desire to traduce no one. We found the item in the daily papers, and as it is such a common thing for ministers to leave their wives for other women we presumed it was true. If it is not we are glad for humanity's sake.—ED. T. S.]

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ST. CATHARINES, ONT., Aug. 16, 1880.

D. M. BENNETT, *Dear Sir:* It is amusing, interesting, and instructiv to read the various views of your correspondents upon the subject of your next presidential election. Not two of them agree.

It seems hard for some of them to dissolve partnership with the party they hav served for years past, perhaps for a lifetime, for any consideration whatever. But good and weighty principles both for individual and public good cannot be secured without the sacrifice of other ones which hav served their time out.

Nor will it do to estimate political parties more than a thousand and one other things by what they hav been, but by what they are now. All things are liable to change, if not always for the better, else progress and improvement would be annihilated.

I notice that many of your correspondents who decidedly favor free thought, free speech, free press, and free mails, although having been supporters of the Republican party ever since it has existed, do not hesitate to say that it has become extremely corrupt in its various principles of administrations, no doubt, from its long-continued term of service, even to the detriment of the above-mentioned principles.

I therefore quite agree with you in your views, as also some others, that it would be policy on the part of your party to thoroughly unite in ousting the Republican party, and place the Democratic party in power for the next term, as you evidently are numerous enough to do so. And if they prove an improvement for your party and the country at large, put them in for another term; if no improvement, then set them aside again. Accomplishment in anything requires experiment, and purging proveth beneficial to parties even as unto individuals.

Although not inclined to adopt others' property for my own benefit and use, please allow me for the once to imagine myself an American citizen, and appendix this with a selection from a recent number of the priceless TRUTH SEEKER: "A scratcher on politics," and a first-rate scratcher he is too on that subject.

Having been somewhat familiar with your politics for years past prepares me to adopt his views almost *verbatim et literatim.* Although you do not require to republish that article, I would advise all who are interested in THE TRUTH SEEKER cause to carefully read it, if not having done so already; and after you hav done so, do, I pray you, unite in one solid phalanx and giv battle to the enemy, for united we stand, divided we fall.

Hoping Mr. Herbold will excuse my boldness, I subscribe myself yours as ever in the interest of truth and progress forever, C. B. THOMPSON.

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ROCK FALLS, ILL, Aug. 8, 1880.

D. M. BENNETT, *Dear Sir:* The best, most logical article I hav read in your paper for many months is that in a recent number by R. E LaFetra. I hope every reader of the paper will study it well. If I were in your place I would not on any account vote the Republican ticket, though I hav heretofore voted with that party. But I am unable to see how we can better it by supporting the Democratic ticket. If we vote the last named ticket to keep the Republicans out, without agreeing with the principles of the party, we are strengthening the opposition to our most cherished ideas of reform. A vote is simply giving our opinion of the matters in controversy, saying how we wish matters of the highest importance settled. But if we vote contrary to our own convictions of right the vote is a solemn lie. We cannot hav a true Republican government unless our votes reflect the true will of the people. But to vote against our settled convictions for what we suppose to be the strongest party, is to me the most childish thing a man can do. But please read the article I refer to. I hope he will continue to write.

W. E. LUKENS.

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SENECA, S. C., Aug. 16, 1880.

FRIEND BENNETT: The Utica *Herald* says a singing campaign is proposed by the Republicans this year. Gen. Garfield will hav a good following from the Young Men's Christian Association no doubt, as he is a frequent attendant at their meetings, but you may put it on record that many Republicans in this Piedmont county will vote for Hancock if never again for the Democratic party.

Yours truly, SENECA.

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LEAVENWORTH, KAN., August 9, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I, too, accept D. M. Bennett's solution of the political problem, and hope all true Liberals will do the same. Anthony Comstock has been President long enough. Whoever votes for Garfield votes to re-elect Anthony. I dislike to vote for either of the old parties, but being more a Liberal than a partisan I shall put my ballot where it will do Liberalism the most good. For the infamous treatment Liberalism has received from a Republican administration let us defeat that party, as a wholesome chastisement. It will do it good.

If any Liberal feels like licking the hand that smites him let him do so, but I believe in giving our smiters another kind of licking entirely.

A party that will violate sacred principles and trample the Constitution into the dust to please the clergy and the Young Men's Christian Association cannot receive my vote any longer.

The Liberals can swing New York and Indiana, and perhaps two or three other states, for either candidate. Let us giv them to Hancock, and break up this church and state betrothal. No clergyman is fitted to be President.

S. R. SHEPHERD.

BALTIMORE, MD, Aug. 13, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I do not see how any Liberal can vote for either of the political parties. You favor the Democratic candidate. It is well known they favor and cater to the Catholic element. Here in Baltimore, where they control city affairs, they hav ignorant Irish police, stop Sunday travel, and vote the people's money to keep up their institutions. The Democratic papers berate Ingersoll when he lectures here; and I would sooner vote for the Christian's devil than for them. On the other hand, the Young Men's Christian Association, God in the Constitution, and Comstockism are upheld by the Republicans, so I hope the Liberal Congress about to meet in Chicago will giv us another candidate for some of us to vote for, even if they should not get one thousand votes. We want no vast amount of money. Giv us the candidate, and let the Liberals in the various localities attend to getting their tickets as we did down South when Lincoln was first run for the Presidency. I was one of three that voted the Lincoln ticket in a Congressional district. I think, as a Liberal, I "know what I am talking about" when I say no Democrat or Republican can hav my vote at present. Co-operating with either party is not my plan; they would scarcely know that a Liberal existed.

Yours respectfully, E. LIVEZEY.

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JASPER, FLA., August 9, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A word or two in regard to the political situation: From the general tenor of letters and communications published in the Liberal papers, one cannot resist the conviction that Liberals are irreconcilably divided as to the proper course to be pursued in the approaching political campaign—two of our leading men, D. M. Bennett and Col. Ingersoll, advising or prescribing diametrically opposit courses, and so on to the end of the chapter.

Under the circumstances it is not only proper but highly necessary for each and every Liberal to express his sentiments, freely and above-board, in regard to the political situation, that is to say, in regard to what he, individually, thinks ought to be done in order to unite Liberals, and thus enable them to cast their votes in an intelligent and effectiv manner. The only way to do this, in my humble estimation, is to concentrate our forces by casting our votes *en masse* in favor of candidates nominated by our own party; or else hold ourselvs in reserve, as an independent political organization, ready to co-operate with that party whose candidates shall pledge themselvs, publicly and formally, to carry out the Nine Demands of Liberalism. This requirement should be our ultimatum; and in case the respectiv candidates decline to comply with our reasonable request or requirement, let us adhere to the nominees of the National Political Liberal Convention, soon to assemble at Bismarck Grove, Kan., or such other place as may be designated by the Board of Directors of the National Liberal League.

It is pretty generally conceded, I believe, that a majority of the Liberals hav hitherto voted, and will still vote, the Republican ticket. If so, by voting for our candidates we will withdraw our support from the party in question and virtually co-operate with the Democracy, as we are requested to do by such men as Elizur Wright, D. M. Bennett, T. C. Leland, T. B. Wakeman, H. L Green, and others, whom we hav been accustomed to regard as our leaders, and whose influence with Liberals is confessedly great, and patent even to the mind of the most casual observer.

Brethren, speak out, and proclaim, freely and fearlessly, your innermost thoughts in regard to the question under consideration.

A. J. OLIVER.

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SOLEBURY, PA., July 10, 1880.

EDITOR TRUTH SEEKER, *Sir:* Though the word grates rather hard or harshly on my educated Quaker proclivities, hence I would say:

Oh, how hard for human nature
All prejudice to shun,
And never use proscription
As saintly souls hav done.

I fondly hoped in my old age I had found in THE TRUTH SEEKER an open door for all honest souls to express themselvs in their own peculiar way, without having on "the wedding garment" of fashionable speech to please the book-learned literati consensus of the competent, but as my two or three former articles hav not appeared in THE TRUTH SEEKER, I must conclude that the demon of proscription stands guard ensconced behind the portal gate of true democracy that seeks untrammeled expression in your valuable paper. Now here is where true Liberalism is "wounded in the house of its friends."

Respectfully, E. W. ALLEN.

WHY DON'T GOD KILL THE DEVIL?

If God should kill the devil
What would the clergy do?
Their trade would then be gone;
Their bread and butter too.

Their saving plan would be upset,
With all its cunning wit;
And hell without a devil
Would be an empty pit.

Self-righteous saints would mourn,
Their hapless fate bemoan,
To miss the pleasant pleasure
To hear the wicked groan.

Hence we see it would be hard
To spoil their saintly revel,
And that's perhaps the reason why
Their God don't kill the devil.

E. W. A.

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PRATT, ILL., July 19, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I like your article on the political situation in THE TRUTH SEEKER of July 17th. My course has been similar to yours. I had always been a Republican until after the election of Hayes, but now as all the old issues are past, dead, and gone, I do not think that either of the old parties should take credit or blame to obtain office at the present time, as many of the old Democrats now belong to the Republican party, and many of the old Republicans now belong to the Democratic party, so that it would be unjust for either of the parties that now exist to claim all the merit of saving the Union and doing away with slavery. And as there is no difference in the issues in the Democratic and Republican platform, I therefore agree with you that a change would be the means of burying the bloody shirt and putting a stop to this bitter sectional strife. But while I am perfectly willing that you or any one else should vote as you please, I shall vote for Weaver, as I believe there is a principle involved in this matter that must eventually win, or else we will hav a worse slavery among the poor whites than the negro slavery was.

I see by Ingersoll's letter to H. L. Green, that unless Garfield will extend to Ingersoll every right that he asks for himself, he (Ingersoll) will not vote for him; but Ingersoll thinks he will. Now, friend Ingersoll, let us see about this. In what estimation do Christians hold unbelievers? As traitors, rebels against God, fit subjects for an eternal hell; and don't you forget it, that if Garfield should be willing to grant you your rights his party will not allow him to do it. How about Hayes? He knew Bennett was unjustly condemned, and he knew it was his duty to pardon him, but his party would not let him; and so it would be with Garfield when you come to the Liberal element. I believe that you will find five Liberals in the Greenback party to each one in any other party, and for this reason I believe that the Liberal element, if it would join this party, might eventually succeed, and could hav a working majority in the party. Why is it that R. G. Ingersoll, with all his brilliancy, honesty, and good sound judgment, and his great work for the Republican party, can get no office? He is above the seeking of office, and for the very reason the office should seek him, but it never will from that religious Republican party. But if Ingersoll should giv the financial question an investigation, and become convinced that the finance should be run by the government and not delegated to wealthy corporations, I will venture the assertion that in four years more Ingersoll will be President of the United States.

Now I would like to ask G. M. Mair one question: Did he ever know a coin to be counterfeited before its existence? Is not the counterfeit always of later date than the one counterfeited? and if the other religions are more ancient than his, then if any is a counterfeit, must it not be his?

Respectfully, JAMES M. PRATT.

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RICHLAND, July 25, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would like to say a word or two upon the question, How should Liberals vote this fall? I find a great diversity of opinion. Some stand by one party and some by another, and some want a new party. I see no need of a new party; we hav one now that is composed of honest men, who earn their bread by honest toil, very many of them Liberals. Spiritualists, and Freethinkers, and many more with no fixed belief, who being too poor to belong to a church of God, hav been left to think and reason for themselvs and are fast becoming the foundation of the future ruling power of this government, and to them we must sooner or later turn for our liberty. They hav declared for the equal taxation of all property; the right of suffrage to all citizens of the United States, and a government of the people, by the people, and for the people; and they hav done this without the influence of an Ingersoll, Wakeman, or any prominent Liberal. Now, what more can we ask at this time? Which of the old parties promis as much?

There is a sufficient number of Liberals and Freethinkers in the United States to make their power felt if they will but act in concert, and since our only danger now lies in the legislation of our country, and our only hope of entire freedom comes from the same source, is it not right and proper that we should take a deep interest in the politics of the country, and is it not for our safety that we should unite as against a common enemy? I am surprised at the position taken by Col. Ingersoll; how any Liberal can vote the Republican ticket I cannot see, much less lend his influence to help forge the chains that are fast binding us down in religious bigotry, superstition, and degradation. What do we care what Gen. Garfield's expressed views may be? It is the party that backs him, the power behind the throne, that we hav to fear—the one from which all our troubles hav arisen. Did not Hayes say that you had committed no wrong, broken no law, and still he had not the courage to do justice, denying the prayer of nearly a quarter million of the people of his government? Would Garfield do more? I can see why some would vote the Democratic ticket, for they hav in nomination one of our country's noblemen, a brave, true man, and one that I had a chance to study, through three years of strife and bloodshed; and there is a hope in the party and a strong presumption of success, and it is a step in the right direction. But, fellow-laborers, of whatsoever name you may be called, the time is near at hand when will be decided what our future status is to be. Is it not folly to be halting. Let the dead past bury its dead. Arise, gird on your armor, and strike for the present and the future, for those to come after us. Let every man and woman look calmly to the issues and then decide for themselvs. There are yet three months to think. The National party is growing every day. It has come to stay, and to that party will we be indebted for our emancipation. Then let us hew to the line, and take such course as will pass the inspection of our consciences in future years. I am truly thankful that you passed so well the time of your martyrdom. Who knows (should we hav another four years of the rule) who will be the next victim? I am glad you do not propose to risk money on our not getting an electoral vote. I am confident you would lose.

Yours for universal liberty, WILLIAM J. LOGAN.

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NORDHOFF, CAL., Aug. 4, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Jesus is reported as having said, "He that believeth in me shall be saved, and he that believeth not shall be damned." And old Paul, "If any man teach a different doctrin from that I preach, let him be accursed." And then we hav sixty or seventy thousand ministers and priests—not including F. E Abbot—who tell us if we do not accept their interpretation of God's word, they will send us all to a fire and brimstone hell to be eternally punished. Now an unsophisticated wretch like me would naturally suppose that poor humanity was sufficiently environed with difficulties without anything more, but here comes Charles E. Townsend in THE TRUTH SEEKER of July 24th, under the heading "Equal Eternity of Mind and Matter and their Characteristics," and promulgates an entire new theory, and very gravely tells us that all who reject his conclusions, need not in future lay any claim to intelligence. Now I do not propose to antagonize Mr. Townsend's theory, but in all humility would like to ask what use he has for a first cause of that which never had a beginning. You see my early education was sadly neglected, and my subsequent opportunities hav been limited, hence my desire for information. Fraternally yours,

FRED ROBINSON.

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SAVANNAH, GA, Aug. 10, 1880.

MR. EDITOR: We, as a band of brotners organizing Liberal Leagues to resist the encroachments of the church and state power, must harmonize as one man and look at the situation in which we find ourselvs and govern ourselvs accordingly. The work which we hav in hand, and to which some of us are devoting the best energies of our lives, is worthy the candid and unselfish consideration of every Liberal in the world. For a century and more has the republic of North America been the refuge of the oppressed from every land, and the eagle of liberty has spread her wings over the land of the free and the home of the brave, and not until within a year or two has the emissaries of ecclesiasticism endeavored to plant the noxious seeds of sectarianism in the minds of the rising generation. God in the Constitution, Bible in the public schools, espionage of the press, tampering with the mails, ostracism of freemen for opinion's sake, Sunday laws, and many more abuses hav aroused free thought and speech, and freeborn citizens hav been sent to prison for no other reason than the honest publication of their opinions and thoughts upon subjects which most interest humanity—their happiness and destiny.

Now we, the people, by right of power invested in us as free citizens of a republic, knowing no higher tribunal than our collectiv franchise, do rebel and solemnly declare that we will not brook the encroachments of Anthony, and, united as one man, we will vote for the candidate who will pledge himself and party to carry out the reforms necessary to the secularizing all the laws of our land and giving the franchise to every person who is capable and willing to reason. And, furthermore, we are determined that when the dominant power will not giv us these pledges and carry them out we will organize a new political party, and by this means defeat their success, for we are a power in this land.

I should advocate the propriety of all our Liberal Leagues uniting with the Democratic party to destroy our deadliest enemies, the Republican party, and the mother of all abominations, the orthodox church, for the first stole our government, usurped the chief magistracy, and imprisoned our citizens for no crime; and the second has endeavored to set up a mythical ruler over the people, who are guaranteed the right to rule themselvs by making their own laws and bowing down to no higher tribunal than reason and common sense.

The founders of our republic, and the authors of the Declaration of Independence, knew too well what they and we might expect if they left a loophole for superstition to enter, and they closed all the avenues where priestcraft could enter, and lopped off all the limbs on which could grow the parasites of rotten and decaying theology. The Fathers founded a secular government and gave us a liberal Constitution, and the states delegated to the Congress of the United States such power as the people, in their wisdom, saw fit as a check, on the one hand, and a safeguard on the other, against the usurpation of power by ambitious demagogs and an interested and cunning priesthood, who hav ever been the enemies of progress and Liberalism.

J. EDWIN CHURCHILL.

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CINCINNATI, O., Aug. 14, 1880.

MR. EDITOR: I must express my surprise that New York Greenbackers, who talk so unctiously about "principle," and how much better they are than the rest of us, should so foolishly let the cat out of the bag by hinting ever so gleefully that they may succeed in throwing the election into the house. They know they hav no earthly show before the people in the election, but the states being equally divided among both parties in the House, with De La Martyr in possession of the casting vote of Indiana, they hav an indistinct feeling that they might gobble up something handsome in the event of the failure by the people to elect. In other words, they hope that the Indianapolis parson may be so placed as to elect the President for nearly fifty millions of people. Well, that contingency is far off. The people will elect Hancock or Garfield absolutely, and sit down on the Fiatists besides. (See record of Alabama's vote.) But it shows what these reformers and friends of the people are really after—spoils and a grab at the public crib with their brethren of the other parties. Yours,

CHAS. J. HERBOLD.

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PORTLANDVILLE, N. Y., Aug. 5, 1880.

MR. EDITOR: The monotony of our neighboring towns were somewhat disturbed last week by the presence of Anthony Comstock, who arrested a lady on the charge of a misuse of the mail privileges. In another town a barber was fined twenty dollars for shaving a man on Sunday morning. But the best of all is to be stated in the following:

One of our neighbor farmers while drawing a load of hay to his barn on Saturday was caught in a brisk shower. Sunday morning he backed the wagon load of hay out of the barn and shook up the top of the load in order that it might dry out and keep from damaging. The villain was arrested, and he had the choice of paying a fine or going to the county jail.

In another village a wagon-maker of Liberal views mildly expressed his doubts as to the reality of Christianity while under examination by a clergyman. There was a Christian secret combination formed against him and carried into his business, and he was compelled to leave the town or starve.

I hav been informed by a friend that this is what they propose to do with me. I cannot doubt it, as about three-fourths of the public patronage has been withdrawn from me since they hav learned my peculiar views and Liberal sentiments. They hav been quite willing to accept my gifts for their Christian poor, and now they are quite as willing to snatch the last morsel of bread from my children's mouths to compel their father to hold his tongue or proclaim Christianity. But they will find they hav a hard nut to crack. They may starve me and my children, but I shall never, *no, never*, hold my tongue nor bow before their superstitious, dogmatic altar. I am at a loss to know which I would prefer, death by the *gibbet* or by *starvation*. So far as I am concerned personally, I would care but little for this Christian persecution, but it does rather prick a father's heart when they fasten the penalty upon his helpless children. But such is the Christianity of to-day, and the power of the church in its way. There are some exceptions to this stigma. But remember, my friends, that this is but the leading step. Then may I ask, What shall the last be?

Just let us allow ourselvs to fool a little longer with party politics and Greenbackism, and we shall soon learn that we hav lost something that greenbacks cannot buy.

Truly yours, PETER SOULE.

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GREEN ISLAND, Aug. 7, 1880.

D. M. BENNETT, *Dear Sir:* T. C Leland has expressed my mind exactly with regard to how Liberals should vote in the coming election. Although I hav been a radical Republican ever since the party had an existence, and in fact long before, nevertheless I am willing to sacrifice my preference for party when I see, as I do, that it has done its work of reform, which it was organized to do, and instead of continuing to be the reform party, it becomes the church party, and opposes the Freethinkers with all its power. Whatever the Democrats may do we know not; but can they do worse? I trow not. Their record is much better, so far as it affects our principles, and I, for one, would be glad to giv them a trial. Nevertheless I will vote as the Liberals decide to vote at the convention. I believe it is our only salvation to vote together in a body.

Yours in hope we will not split, HIRAM WILBUR.

## A Summer Idyl.

Beneath the green boughs of summer-robed trees
I sit and muse in fitful lyric thought—
See the changing clouds, hear chirpings in the breeze,
Studies of sky and grove by nature taught;
What radiant light is over the land,
Showing so brightly all that God hath made.
Most unseemly creations of his hand,
And the color of the flowers his hands hath laid.
In forest recesses the golden light
Drives away the darkness from den and lair—
Makes the bands of Orion sparkle bright,
And casts its refulgence everywhere.
God is great and good, without sin or guile;
Through infinit ages of grand old time
He has stayed not his golden light the while,
Nor hidden his glory from any clime.
Who hath not thought in soul to meditate
Upon the sky, the rocks, the passing day,
Asking the better faith, willing to wait
Till truth alone shows the more perfect way?
Oh, how long and patient hath been the race
Of man! To-day touched by some new bright hope,
To-morrow onward still with brighter face,
And upward, advancing, with wider scope,
As if the innermost secrets of God
Were yielding up at last the final key
That unlocks the way of the celestial road
To show mortal how the immortal shall be.
Oh, the springing tide upon which this age
Moves out to explore the farthest sea!
Science, siren-voiced for poet and sage,
Pleads sweet necessity, but not decree.
Come, go where the uttermost reach is made,
Thrice beyond the polar star and upward;
Analyze the golden light that ne'er can fade,
But shines as bright as when the Syrian shepherd
Watched his flocks till eve on the sacred hills
Of old Palestine. Oh, the patient stars,
More patient than frail man can be or wills,
Triumphant over time and human wars.
Oh, thought divine, mixed with human sadness,
Sweet melancholy, touched with human joy!
O happy faith, that saves the brain from madness,
That the Infinit One shall ne'er destroy
One human soul he's given life and form
On this beautiful earth! Nature's sweet voices
Speak through all her symbols, in calm and storm,
To the spirit of man. The sea rejoices,
And the rocky coasts echo back the sound,
Far over and under the deepest main.
And the voices of nature go round and round
Till faith and hope grow strong—inspired again—
Inspired with the grand truth that man alone
Is conscious of—that he alone shall liv
Till the uttermost work of God is done.
As long as he endures has power to giv.
And is not his life and power infinit?
And can he not do with man what he will?
Make him his own and immortal, despite
The doubt and evil that hang around him still?
He shall not die and molder all the ages
In the grave with all his grand desires and dreams;
His name a blank in eternity's pages,
All else just and real, he's not what he seems.
Come, go with me into the open air;
Smell the delicious fragrance in the breeze;
See beauty around thee everywhere,
With the richest gifts he hath made to please:
Gather fresh hope as fragrant as the flowers,
And inlay thy soul with fancies sweet:
Make love with nature in her sunny hours,
'Neath the blue sky or in the sylvan retreat;
Wrap about thy soul sweet thoughts as a flame
Of living light; gather in all bright gleams
Of thought of whatsoever hue or name,
And stamp them on thy soul as more than dreams
Of thy fitful life fast passing away.
So act thy part upon the stage of life
It may be said after many a day
Thou wast not a mock hero in the strife.
At last the showy pageantry goes by,
Moves with lightsome speed on the summer hours.
The deepening gray clouds gather in the sky,
And time and frost hav come upon the flowers.
Go, then, to thy silent home in the earth;
Return to its bosom thy borrowed clay;
Find in the quiet grave thy nobler birth—
The coming of night, the breaking of day.
The lapse of years shall for thee not be in vain,
Thy gilded dreams, brighter than sun or gold,
Shall waken in thy soul and liv again,
And light thee on when the ages are told.

—*Welcome O. Spencer.*

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THE American Bible Society is an exceedingly lively organization, with no political affiliation. Whether it is for Hancock or for Garfield, as a body, we are not aware, although its political leanings may be surmised from the fact that at its last "stated meeting" report was made that Mr. Rutherford B. Hayes had accepted the post of Vice-President of the society. What will more vividly stir the readers of *Truth*, however, is the announcement in the annual report of the society, that communications hav been received concerning the reprinting of the Bible in the Bengal language, the cost of colportage in Siberia, and the progress of the translation of the Old Testament into the Zulu language. What on earth the Old Testament should be translated into Zulu for we are at a loss to imagin. How, for instance, would the following "verse" from Genesis look in Zuluese? "And Mizraim begat Ludim, and Ananim, and Lehabaim, and Naphtutium." Can any one blame the irate Zulus for revolting against a system of civilization that imposes on them compositions like that?—*Truth.*

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THE great principle and foundation of all virtue and worth is placed in this: that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what his reason directs as best, though the appetite may lean the other way.—*Locke.*


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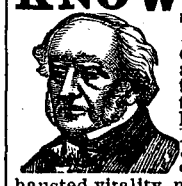
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# NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

3m31 R. G. INGERSOLL.

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TRUTH only smells sweet forever, and illusions, however innocent, are deadly as the casher-worm.—*Froude.*

There livs more faith in honest doubt,
Believe me, than in half the creeds.
—*Tennyson.*

INVESTIGATION frequently leads to doubt, where there was none before. So much the better. If the thing is not true, inquiry can do no possible harm.

TRUTH at the bottom of her well is of about as much use as water there, and is of very little use without some appliances to bring it to the lips of the thirsty.—*Henry Rogers.*

THE number of those who believe in a system already established in the world, does not, in the least, add to its credibility; but the number of those who doubt it, has a tendency to diminish it.—*Fontanelle.*

THE master said: "Shall I teach you what knowledge is? When you hav a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it, this is knowledge."—*Confucius.*

Now this, overdone or come tardy off, though it make the unskilful laugh, cannot but make the judicious grieve; the censure of the which one must, in your allowance, o'erweigh a whole theater of others.—*Shakspere.*

NO REAL greatness can long co-exist with deceit. The whole faculties of man must be exerted in order to noble energies; and he who is not earnestly sincere, livs in but half his being, self-mutilated, self-paralyzed.—*Coleridge.*

PERHAPS there are few less happy than those who are ambitious without industry; who pant for the prize, but will not run the race; who thirst for truth, but are too slothful to draw it up from the well.—*Sharpe's Letters and Essays.*

LET there be no violence against the superstitious or unbelieving. Let him who believes draw near, and let him who does not believe stand aloof. Nobody is to be constrained; liberty is essential to faith and all that belongs to it—*Luther.* (*See Romans* xiv, 5 7.)

AS FOR our mis-education, let us not make bad worse; waste not the time yet ours in trampling on thistles because they hav yielded us no figs. Here are books, and we hav brains to read them; here is the whole earth and the whole heaven, we hav eyes to look on them.—*Carlyle.*

DOUBT, instead of being crime, we regard as true wisdom. Without doubt, there will be no investigation. Without investigation, there will be no advancement. Doubt is the handmaid of progess. Our motto is; "In all things that can be demonstrated, unity; in things that admit of doubt, free diversity; in all things, charity."—*B. F. Underwood.*

WHAT does an ascertained imposter deserve but to be denied, exposed, insulted, trampled under foot, danced upon, if nothing less will serve, till the very geese take courage and venture to his derision? Are we to wreathe aurities round the brows of phantasms lest we shock the sensibilities of the idiots who hav believed them to be divine?—*Froude.*

IF, after a deliberate and impartial use of our best faculties a professed revelation seems to us plainly to disagree with itself or to clasp with great principles which we cannot question, we ought not to hesitate to withhold from it our belief. I am surer that my rational nature is from God than that any book is the expression of his will.—*Dr. Channing.*

A PERSIAN lad, Herodotus tells us, was educated in three especial accomplishments. He was t aught to ride, to shoot, and to speak the truth; that is to say, he was brought up to be brave, activ, valiant, and upright. When a man speaks the truth, you may count pretty surely hat he possesses most other virtues. Half the lies in the world rise out of cowardice, and one who is afraid of lying is usually afraid of nothng else.—*Froude.*

WE may now ask, Who is he that yields to the world but he that believeth that Jesus is the son of God? That man swims with the current. Were Jesus in Christendom and heard one name him the Messiah, he could no longer say the compliment came not of flesh and blood; but to any one amid the crowd who should say, Thou art a man, a right and true man, than whom none do I love more his hand Christ must surely clasp and say, Blessed art thou, my brother! Flesh and blood did not tell you that, neither conventional opinion nor priest, nor your own interest; but the spirit of truth and patient thought. Blessed are thou!—*Conway's Idols and Ideals.*

THE day is fast coming when the Bible, with its mythical God and Savior, will be relegated to the encyclopedias, to the poets, the painters, and the curiosity hunters—along with Jupiter, Baal, Pluto, and other mythical deities of the ancients. There is nowhere on record an account of a single religion in the past that ever came to life or was ever revived and renewed after it had once died out and people had learned that the universe could move along quietly and harmoniously without it. Not even a part of a religion once outgrown is ever again taken up afresh. The old fire and brimstone hell is departing little by little from Christian churches all over the land. In the minds of all cultured preachers you cease to find its shadow. The low, ignorant whites and credulous blacks still dream of devils with horns, hoofs, and forked tails, and smell the sulphur and dread the fire; but the happy few who are science-taught hav forever given it up, and many declare that the Bible does not teach it.—*Elmina*

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A LITTLE girl who was sent out to look for eggs came back unsuccessful, and complained that "there were lots of hens standing around and doing nothing."

"WHERE is my bow?" asked a fascinating little female archer, when seventeen sprig swells sprang forward and said, with an idiotic smile, "Did you call me?"

"JOHN, how many times hav I told you always to eat bread with your meat?" "Papa, how many times hav you told me never to do two things at a time?"

AN army officer is retired when he goes out of service, and a wheel is retired to go into service again. When a sheriff releases a prisoner he loses possession of him, and when he releases a house he regains possession of it, and this is a howling old language of ours, ain't it?

A LADY recently married was detailing to the girl she wished for a servant the advantages of the place. "The work is very easy. There are but two of us, and we hav no children." "Oh, madam," cried the girl, "I pray you will not inconvenience yourself on my account. I adore children."

THE master of a negro in Virginia threatened to giv his sable attendant a flogging if he boiled his eggs hard again. "You rascal," shouted the enraged planter, "Didn't I tell you to cook those eggs soft?" "Yes, massa," said the frightened negro, "an' I got up at 2 o'clock dis mornin', and biled dem five hours, and it seems to me I never kin get dese eggs softer."

"YES," said an old undertaker, talking to a careless assistant, "that's just your way, you sling the loose tacks all around the inside of the coffin when you are tacking in the lining, and when you are done you just leave them there to stick a corpse almost to death. Why don't you hav some feelin' about you?" And the good old man laid his arm affectionately on a rosewood casket and sighed.—*Steubenville Herald.*

MR. SPOOPENDYKE'S PRAYER-BOOK.

"Now, my dear," said Mr. Spoopendyke, cheerfully, "be lively. It's twenty minutes past ten, and we mustn't be late at church. Most ready?"

"Yes, dear," beamed Mrs. Spoopendyke, "I'm all ready. Got everything?"

"I think so. Hymn-book, umbrella, and—where's the prayer-book? I havn't got the prayer-book."

"Where did you leave it?" asked Mrs. Spoopendyke, turning over the volumes on the table hurriedly.

"If I knew where I left it I'd strut right to that spot and get it," retorted Mr. Spoopendyke. "I left it with you. Where did you put it? Can't you remember what you do with things?"

"I havn't seen it since last Sunday," retorted Mrs. Spoopendyke, faintly. "I know," she continued; "perhaps it is at church."

"Perhaps it is," mimicked Mr. Spoopendyke; "perhaps it got up early, took a bath, and went ahead of us. Did you ever see a prayer-book prowl off to church all alone? Ever see a prayer-book h'ist up its skirts and strike out for the sanctuary without an escort? S'pose a prayer-book knows the difference between a church and a ham sandwich? Where did you put it?"

"I mean you may hav left it in the pew-rack. You know you did once?" suggested Mrs. Spoopendyke.

"I didn't do anything of the sort. I brought it home and gave it to you. Where do you keep it? What did you do with it? S'pose I'm going to swash around through that service without knowing whether they are doing the apostles' creed or an act of Congress? Spring around and find it, can't you? What are you looking there for? Don't you know the difference between a prayer-book and the Wandering Jew? Find it, can't you?"

"Never mind it, dear," fluttered Mrs. Spoopendyke; "I know all the responses, and I'll help you along."

"Oh, yes, you know them all. What you don't know about religion wouldn't wad a gun. All you want is a bell and a board fence to be a theological seminary. Think you can find that prayer-book between now and equinoctial?" howled Mr. Spoopendyke. "Got any idea whether you sold the measley thing for china vases or stirred it into the wheat cakes? Hav I been chawing divine grace all the morning? Where's that prayer-book? Going to get the prayer-book before the Revelations come to pass?" and Mr. Spoopendyke plunged around the room, tumbling books about and breathing heavily.

"I don't see the use of making such a fuss over a thing you don't really need," sobbed Mrs. Spoopendyke through her indignant tears.

"Oh, you don't?" raved Mr. Spoopendyke. "You don't see any use in putting things where they belong, do you! How d'ye s'pose I'm going to keep up with religion without a prayer-book? How d'ye s'pose I'm going to know when it's my turn to show what Christianity has done for me unless you can find that dodgasted book for me between now and the resurrection?" and Mr. Spoopendyke spun around on his knee like a top, and knocked over a Parian jar.

"Wait a minute, my dear," said Mrs. Spoopendyke, looking at him earnestly. Then she went behind him and fished out the prayer-book.

"Got it, didn't you?" he growled. "Had it all the time, I s'pose. Where was it, anyway?"

"In your coat-tail pocket, dear," and Mrs. Spoopendyke jabbed the powder puff in her eyes, and stalked down stairs, leaving her lions

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# THE TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 6. No. 37. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, September 4, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

Look out for a clergyman of medium size, fair complexion, smooth face, very light moustache, and about 30 years old. He is the Rev. C. L. Crowther, a swindling fugitiv from Findlay, O.,

A CHURCH warden, in taking up a collection on a certain Sunday not very long ago in a western village, handed the plate to a stranger, who said, "Go on, I'm a deadhead; I've got a pass."

CORA L. V. RICHMOND, the spiritual clairvoyant, explains that the spirit after death is not clothed in external garments, fashioned as earthly garments are, but affectionate friends, spirits who are in sympathy, gather around and adjust the raiment. Garments are woven of atmospheric conditions and spiritual substances surrounding the individual.

HERE is something singular: Rev. J. W Grieberson, residing at Santa Paula, California, was last week bitten by a rattlesnake, and, strange to say, the minister died while the rattlesnake lived. Eminent scientists are about to examin the contents of that snake to see what preparation he used before engaging in this singular encounter.

THE *Central Presbyterian* has this: "'She outsatins them all,' remarked a witty lady, as one of the belles at one of our fashionable watering places sailed by in her *decollete* dress." How these sacred cusses do like to come just within an inch of losing their immortal souls!—*Commercial Advertiser*. Some of them like to get closer than that.—*Truth*.

THE call for the Fourth Annual Congress of the National Liberal League will be found in another column. The object of the Convention is set forth in the call. The League has the power to say which of the two shall be the next President, Garfield or Hancock, and it ought to speak with no uncertain voice. The present is its opportunity; it should make the most of it. —*Cloud County Blade*.

D. M. BENNETT, editor of the New York TRUTH SEEKER, who served thirteen months in the Albany Penitentiary ostensibly for sending a book through the mails, but really for publishing a so-called Infidel paper, sailed on the 4th inst. to represent the Liberals of the United States at the Brussels Congress. We hope he will be received in Europe as we in America are in the habit of receiving those Europeans who suffer for human freedom and human rights.—*Worthington Advance*.

A LETTER has been received at Troy from the Rev. Dr. Krohn (whom we referred to last week as being a swindler and libertin), in which he says he will not return. It is understood that charges will be preferred before the Troy Conference charging him not only with financial irregularities, but with immoral practices. Members of the West Troy church declare that he kept a mistress in Troy, another in Albany, and a third in Watervliet. The probable action of the Troy Conference will prevent him from accepting the pastorate in, or in the vicinity of, Chicago, for which he was a candidate.

NO ONE who walks the streets of New York and Brooklyn can ignore the fact that the Chinese are becoming exceedingly numerous. At present, it is true, they confine themselvs to the art of washee washee, but there is no telling how soon they will do in New York what they did ten years ago in Massachusetts, and throw out nativ born laborers by underbidding them in prices. There is little use in attempting to ridicule the great Chinese problem: either America is and must be open to all who come within its borders eager to earn a living or the Chinese must go. When a nation of hundreds of millions is the subject of this discrimination, it is difficult to see how the tenets of our forefathers are to be logically carried out. If the Chinese come here proportionately in as great numbers within the next twenty years as they are coming now, "melican man" will hav to go.—*Truth*.

THE revision of the Bible givs rise to an interesting question of literary property. The literary work has been done both in England and America. In England Macmillan & Co. will hav the copyright, they having largely borne the expense of the revision. They naturally also desire to control the business in this country. Should they be protected, another question still more interesting will occur. Where do the royalties go? The book is God's book, so, at least, we are told, and on principles of equity, some part of the profits, therefore, ought to go into the exchequer of heaven. But it may be said that Macmillan & Co. are the proprietors. That, however, helps the matter very little. How do they become proprietors? Do they hold heavenly letters patent? Is the monopoly conferred upon them as a favor? or hav they paid for it? and if they paid for it, when and whom did they pay? But seriously, can anything be more absurd than to confer upon any individual a proprietary control of a divine revelation?

THE Massachusetts Board of Health reports that adulteration of staple groceries are not as common as the public hav been led to suppose. For the purpose of test, the expert of the Board took samples of flour, sugar, bread, soda, cream of tartar, and baking powders, obtained in stores in forty cities and towns. The flour was found in all instances to be wholly free from foreign substances, and, with the exception of one or two coarse varieties of brown sugar, no adulteration was perceptible in that article, and in these isolated cases there was reason for thinking that the defects were due to imperfections in the process of manufacture. The soda examined, although sold under a variety of names, such as saleratus, bicarbonate, supercarbonate, and cooking soda, was all found to be much the same article, and nearly all of it good. The poor soda was that which had not been properly purified of the crude soda ash, but this sulphate is not injurious to health. Baking powders were found pure in twenty-four instances out of thirty-three. The adulteration consisted in an excess of flour or starch over that needed for mixing the soda and cream of tartar. There was also some alum found. In cream of tartar a considerable amount of adulteration was detected.

ABOUT 8 o'clock on Thursday evening of last week, Prof. E. C. Pickering, Director of the Harvard Observatory, was so fortunate as to make a discovery which has been characterized as one of the most important discoveries in stellar physics of the present century. Prof. Pickering uses in some of his investigations a prism, placed between the object-glass and the eye-piece of his telescope, and this apparatus, of his own device, has led him to the following observations: In the ordinary telescope a star is seen as a point of light, hardly larger than it appears to the naked eye. With the instrument containing the prism a star, instead of giving the appearance of a point of light, is drawn out into a continuous band. When, however, the telescope with the prism is directed to a planetary nebula, the light is collected into a star-like point without any band, and these facts enable the astronomer to distinguish instantly between a star and a planetary nebula. This principle has already enabled Prof. Pickering to discover several planetary nebulæ. On Thursday evening (Aug. 25th) an object was observed which presented the appearance of two star-like points within the band, in the modified telescope. Astronomers do not venture to express any decided opinion as to what the newly-discovered object is. It is entirely different from anything heretofore observed in the telescope, and is regarded as a very important object for investigation.

THE extent to which Mr. F. E. Abbot is acting as the ally of the orthodox malignants may be judged by the appearance of the following article in the weekly *Witness* of this city—the most malignant and querulous of all the organs of orthodoxy: "F. E. Abbot, the leader of the so-called Liberal party, but really Atheistical party, says, 'I hav been a keen watcher of the weather-signs in the sky of reform for years, and an editor has better opportunity than others for this kind of watching. There is a thunder-storm brewing ahead, unless Liberalism is indeed the morally rotten and worthless thing that orthodoxy says it is. I do not mean a storm from without. That is to be expected at all times. But I do mean a storm from within. Liberalism has got to-day to show what stuff it is made of; it has got to come to a fair and square understanding with itself. For two years and a half the very worst elements in society (outside of the distinctivly criminal classes) hav been seizing more and more the control of organized Liberal movements; and their ambition is to seize them at last. I look about me and ask: What is to prevent their success? Nothing at all, in the present apathy of the Liberals at large. Healthy organization has come to a complete standstill; unhealthy organizations are springing up like mushrooms all over the land. To go into the work of Liberal organization to-day, without the keen vigilance of which I see no sign at present, would be to play directly into the hands of a party that is an incarnate moral pestilence.' Bennett, the vender of obscene literature, is a prominent light among these people, and their great apostle is Ingersoll. Mr. Abbot's testimony deserves to be noted."

THERE it goes again! A nephew of ex-Governor Hunt, of Colorado, kills a gambler from New York, in a dance hall at Albuquerque. Charles Hunt, a gambler, shot and killed another gambler. The papers say that there was a quarrel between those two gentlemen over a "depraved woman." Now, what is a depraved woman? She is one who is looked up to by that noble animal, man, when he is lower in the scale of life than the one who made her a victim. A woman who has had her passions overheated by a man; who has been ruined by the gossips of her own sex, who being bloodless are therefore passionless, or who being ignorant are therefore garrulous and gossipy. She is the victim who by the hand of lust has been thrown from a home into a ditch, and who being helpless is therefore depraved. Men are never depraved. They are gentlemen. They get roaring drunk, foolishly besotted, wickedly inhuman, but are never depraved. They make love to unfortunates whose nature is to cling to somebody, who are thrown into hell by the religious element, who hav no society to enter save that of the wild and fearful, who do openly what many real nice folks do in private, who do without the marriage ceremony what many others do with it as a protection, who liv upon men who are willing to support them, and, therefore, are depraved. Well a well! The world is full of those who are willing to be supported. Bloodsuckers of church, state, politics, enterprise, society, and the so-called affections; but none are depraved except those who are openly or secretly hired and supported by that noble animal—man. Depraved woman! There must be something good in a woman over whom a quarrel is waged by gentlemen, therefore we doubt the correctness of the statement as to the character of the woman who, if she has lived to no other good purpose, has indirectly rid the earth of one useless being.—*Denver Great West*.

IT is refreshing to find an expression in one of Talmage's sermons having the advantage, which his sermons do not generally enjoy, of combining good sense and fact. Last Sunday he said, "Instead of the church converting the world, the world is converting the church." This remark is strictly true. The world is converting the church, and it has been converting the church for centuries. With greater success, however, during the few years just past. The church taught that the earth was flat and that the sun daily moved over it. This teaching was based upon the Bible. The world taught the church better, and the church teaches that nonsense no more. The church taught that the world was created six thousand years ago in six days. This teaching was also based upon the Bible. The world again taught the church better, and now the church concedes that the world was long ages in reaching its present condition. The church taught the divine origin of slavery. This is also based upon the Bible, but the world again showed it its error, and now slavery is reckoned by the church a curse and a sin. The church taught that men ought to be persecuted and massacred for unbelief. The world taught it to respect the sanctity of the human person and of human life. And now the church is teaching threadbare, though harmless, creeds, which the world is rapidly teaching it are false and barbarous. And while all this is going on the church is really making no progress, unless its following the lead of the world may be called progress. It spends thousands in its foreign missionary enterprises without making any inroad into the faiths of heathendom. It spends thousands in home missionary efforts without converting any but those whose early education has prepared them to be converted, and who in belief hav never been away from the church, but only out of its recognized membership. Verily, Talmage is right. "Instead of the church converting the world, the world is converting the church."

## Events of the Week.

GRANT is out for Garfield.

BUTLER is out for Hancock.

HAYES is going to California.

THURLOW WEED is in very poor health.

JOHN SHERMAN has taken the stump for Garfield.

THE ribbon weavers of Patterson, N. J., are on a strike.

TWO firms of St. Paul, Minn., lost $525,000 by fire last week.

DR. CHARLES T. JACKSON, the eminent geologist, died last Sunday.

CHIEF OURAY, of the Utes, has gone to the happy hunting grounds.

PREMIER GLADSTONE is making a tour of the English coast for his health.

THE Hornellsville meeting commenced on Wednesday to last five days.

ST. JULIEN, the wonderful trotter, made a mile in 2:11¼ at Hartford last week.

T. C. LELAND has gone West and will attend the Marshalltown, Iowa, camp-meeting.

SANFORD R. GIFFORD, a prominent artist of this city, died on the 29th, of pneumonia.

TWO MEN were hung in Texas the other day. They were to hang a third, but he escaped.

GREECE has doubled its army. The chances for a "European complication" are improving.

THE steamer Marine City, of Detroit, was burned to the water's edge last Sunday. Eight persons were lost.

THE St. Louis and Southeastern Railroad owes between $12,000 000 and $13,000,000, and is to be sold to satisfy the debt.

VENNOR predicts hot weather the first of September, to be followed during the month with rainy and cold weather.

THE Spanish government has banished several hundred Cuban patriots to the islands of Mariana, a most unhealthy place.

LAWYER MUNDY of Crosby's Society has commenced to wage a war on the hotels of Coney Island which sell liquor on Sunday.

SUPERINTENDENT WALLING reports to Mayor Cooper that ninety-one arrests of lottery men hav been made in this city since last December.

THE French Chamber of Deputies desires that the religious decrees be enforced; and M. Lepere, a friend of Gambetta, says they will be carried out to the letter.

THE census takers of this city hold daily meetings to protest against the action of the government in cutting down their pay for services performed.

AN excursion train on the Housatonic Railroad collided with a freight train. The engineer of the excursion train was killed, but the passengers escaped.

GEN. GRANT'S cousin has been taken to Colorado by a United States marshal, where he is wanted for $18,000, being that much short in his account with Uncle Sam.

IT is said that over 28,000 persons are destitute in Kansas, and in danger of starving. A meeting was held in St. Louis last Saturday to take measures for their relief.

FIVE young men were crushed to death by a low bridge while riding on the top of a car on the Lowell and Lawrence railroad, about three miles below Lowell, on the 28th.

THE Democrats of Kansas hav nominated Miss Sarah E. Brown for Superintendent of Public Instruction. She is at present Superintendent of Public Schools of Douglass county.

THE regular Democratic State Committee of New York has called a convention to nominate a candidate for Judge of the Court of Appeals. Tammany will withdraw its candidate, and the Democratic family is once more united.

A TERRIFIC hurricane swept over the island of Jamaica last week. Shipping, dwellings, public buildings, and plantations were destroyed. It is estimated that the island has been set back two years by the storm.

# Communications.

## Mr. Wakeman on the Postal Laws.

To the Editor of The Truth Seeker, *Sir:* Mr. Wakeman concedes the power of Congress to pass laws against the importation of obscene publications, but denies that it has the same power to "regulate" the mails, on the ground that it is authorized to "establish post-offices," but not to regulate them. This is very strict construction. Under that rule, Congress has no right to fix the rates of postage; it cannot "regulate" the transmission of mailable matter; it cannot enact that it has exclusiv power to carry letters or to prosecute common carriers for carrying them. His rule proves too much.

The colonies never had separate colonial post-office establishments. The people never delegated them the power to establish or regulate them. In 1775 the Continental Congress abolished the royal mail, and established its own post-office system, as a national matter. It has been so since. Congress before the adoption of the Constitution "regulated" the mails. Since then it has passed acts entitled acts to "*regulate* the post-office establishment." From the days of Chief-Justice Marshall to the Jackson case, the power of Congress to regulate the mails, the rates of postage, the classes of mail matter, and the creation of new classes of mailable matter, has been conceded. In the Jackson case it was expressly upheld. This disposes of Mr. Wakeman's constitutional argument on the power of Congress to regulate the mails.

He argues as though the law givs a terrible and unwarrantable power, because in general terms it declares obscene publications unmailable, and claims that this makes every postmaster and postal agent an inspector of the moral character of publications.

Mr. Wakeman knows that there is a general knowledge among men as to what is and what is not obscene. He knows that one class is obscene—"works written for the single purpose of corrupting the morals of youth and of a nature calculated to shock the common feelings of decency in any well-regulated mind." Of this class of books he said in the Bennett trial, "The publication and circulation of this class of books . . . are conducted in a secret, obscure, and covert manner, and not openly."

Another definition he indorsed was that that was obscene "which offends modesty and is indecent, lewd, and tends to the creation of lascivious desires."

This class of books is undoubtedly meant in the declaration of Congress that obscene books are unmailable. Is it a violation of the freedom of the press to prohibit the mailing of such matter? Let the discussion be kept down to the issue actually made. I hav not taken up the question of merchandise made for lewd purposes, nor lottery tickets, nor articles or medicins for the procurement of abortion. These come under a different head from "publications" as such, and the constitutional guarantee of the freedom of the press has nothing to do with them. They come under the head, more properly, of commerce; the nation stepping in as a common carrier, taking these parcels at cheap rates, has under its general power to regulate commerce the power to define what it will carry under the head of third or fourth-class matter; also to make regulations to determin whether letters are being carried under the guise of second, third, or fourth-class matter. The espionage over this matter is by law confined to postmasters at the office of delivery. Mr. Wakeman should keep to the point, and not go off in a general tirade about the regulations against abortionists, lottery dealers, and persons who employ the secrecy of the mails to defraud their fellow-men.

Anthony Comstock and his work call forth the ire of Mr. Wakeman, and he charges that what he does he does as a limited special agent, and that he exercises an espionage over the mails. This matter has been tested in open court. Mr. Wakeman cross-examined Mr. Comstock. He answered that he was "chief special agent" for the Society for the Suppression of Vice; that he was authorized to seize obscene books or prints "under the law of the state of New York" with a search-warrant "based on affidavit;" that in serving out search-warrants he acts "generally as executiv officer of the Society."

Mr. Comstock further testifies to what he did in that case as special agent of the Post-Office Department. He said he sent an "official order to the Granville postmaster, as *a special agent of the Post-Office Department for the purpose of detecting crime in the Post-Office Department*, that I would use a certain box in his office for that purpose, and he was to forward to me in an official envelope anything that came to that box." Also that he procured an envelope from that post-office postmarked with its stamp, which he registered in New York and sent to Mr. Bennett.

If Mr. Comstock had the large power of espionage claimed by Mr. Wakeman, it would not hav been necessary for him to use such circumlocution to obtain evidence. All he did as special agent was to use the means allowed special agents for the ordinary purposes for which they were appointed. Neither the postmaster at Granville nor the clerk in New York who registered the letter, so far as the evidence shows, knew that Mr. Comstock was ordering an unmailable book. The law prohibited them from knowingly aiding or abetting "any person engaged in any violation of the provisions of law prohibiting importing, advertising, dealing in, exhibiting, or sending or receiving by mail obscene or indecent publications" (Sec. 1, 253, R. Stat.).

It was a penitentiary offense for Comstock to order obscene publications to be sent by mail. He caused them to be deposited. He aided and abetted Bennett, if Bennett was guilty under the law. He knew that the post office officials could not lawfully aid him if they knew he was ordering an obscene book.

The evidence shows that if Bennett was a criminal, Comstock surreptitiously and criminally used the appliances of the department to further his schemes as "chief executiv agent" for the Society for the Suppression of Vice.

Mr. Wakeman, after the testimony was in, made his opening speech, in which he said that society had "suffered from the exuberant zeal of their chief executiv agent."

"Who is it," he asked, "that stands here directly responsible for the inauguration of this charge, for the arrest of this citizen, and for putting in motion the machinery of this court? Why, it is the chief executiv agent of this society, Anthony Comstock, and no one else."

This disposes of the present charge that Comstock did what he did as special agent of the post-office department.

Having proved that the Society for the Suppression of Vice had set on foot this trial, and furnished the evidence for the prosecution, Mr. Wakeman spoke of that society with a tenderness and respect the converse of his present denunciations of the administration. He said in regard to the charter of that society: "Well, there may be a diversity of opinion as to the propriety of such legislation, but your representativs hav made the law, hav incorporated this society, and I think and I know for a good purpose, with a good design, with a most commendable intent, and I wish them in the performance of the specific duty placed in their hands by the legislature every possible Godspeed, and we are not here. I am not here, gentlemen, to find fault with that society if it keeps within its bounds and executes its duty and its trust and its powers with all the care that is possible. I am here to say that they hav done hard work, great good, and for which we owe them our sincere and hearty thanks; but it is a fact that that society has in it imperfections, like every other organization, whether individual or corporate."

This is a full indorsement, not only of the law chartering this society, which in general terms authorizes it to suppress the trade in or circulation of obscene literature and articles of indecent and immoral use, as "forbidden by the laws of the state of New York or of the United States," and givs its agents large police powers and one-half the fines imposed in prosecutions it may bring.

Contrast that with Mr. Wakeman's present comments on the postal laws.

He said further of Comstock: "If he, the chief executiv agent of this society, wished to hav suppressed this book, wished to hav put this publication out of existence, so far as this defendant is concerned he could hav done it without the least difficulty if he had only adopted the machinery which he states to you was within his power. He could simply hav made an affidavit, obtained a warrant, and (taking the responsibility) walked into the store of my client and taken possession of every one of the copies of this pamphlet and had them destroyed; or he could hav had this gentleman arrested and tried in our county court without the aid of the judiciary of the United States, without calling our people here in this capacity. *The state statute is the proper law* That authorized him to go into this shop and take these pamphlets and destroy them, and if he chose to hav him punished by state authority it could hav been done if the charge against the pamphlet is a true charge."

The arbitrary power of an agent of this society to arrest a bookseller, confiscate and destroy suspected books, is conceded by Mr. Wakeman. This purpose he says is a proper purpose. When Mr. Comstock as its agent makes a mistake or is guilty of oppression, and is notified by the Attorney-General of the United States that indictments will not be found for printing an "Open Letter to Jesus Christ," Mr. Wakeman kindly calls it "exuberant zeal of the chief executiv agent." Mr. Wakeman does not denounce the charter which givs Mr. Comstock authority to prosecute for violations of United States laws against obscene publications. His authority to act as informer, to search and seize suspected property, is confined by state law. Mr. Wakeman is satisfied with this. He says in effect, as he said in Heywood's case, "You hav long-standing and sufficient laws on the whole subject in Massachusetts, and if *Mr. Heywood had been found guilty under them I should hav left the matter to you as her citizens; I should never hav come here to enter a protest.*"

The sum of Mr. Wakeman's loud shriek about the invasion of free speech is that he is a state rights man, and don't want the right of the state trenched upon by United States officials. He wants the state to enforce all laws against obscene literature; the United States to enforce none. The right of another to print and own books which may by mistaken zeal be deemed obscene may be impeached by the state. He will enter no protest. But let the United States simply declare obscene books to be unmailable, and he cannot find words strong enough to condemn this invasion of state rights. The state of New York, in carrying out the provision of the Constitution, that "no law shall be passed to restrain or abridge the liberty of speech or of the press," has given the Society for the Suppression of Vice extraordinary powers, and creates its special agents sleuth-hounds on the trail of obscene literature. This is an eminently "proper statute," which, as well as the society itself, Mr. Wakeman gushingly indorses.

All this talk on his part about the invasion of free speech by the postal law is shown to be sheer cant.

I cannot accept Mr. Wakeman's plea of ignorance on my part in regard to the law covering all fines imposed under the postal laws into the United States Treasury. The distinction between *fines* and *penalties* and *forfeitures* has been well defined since 1812, when Judge Story held that "penalties and forfeitures" must be restrained to such as might be recoverable by civil process *in personom et in rem.* (*United States vs. Mosun*, 1 Gall., 186.)

Sec. 57 of the Act of 1872 required all fines and penalties to be paid into the Treasury except "such part thereof as may *by law* belong to the party informing or prosecuting for the same."

Mr. Wakeman has not cited the United States statute which givs a moiety of the fine for mailing obscene publications to an informer. Such a statute never existed.

Sections 234 and 237 gave a moiety of the pecuniary penalty imposed for breaking bulk on ship before delivering all the letters on board or for concealing letters in packages on ship board, or on cars, or other vehicles, for the purpose of defrauding the revenue. In these cases questions of revenue were involved. Sec. 317 provided for the moiety of seizing-officer in such cases.

The law of 1872 is not in force. Secs. 234 and 237 hav been embodied in the revised statutes. Secs. 57 and 317 hav been consolidated and materially amended, and now constitute Sec. 4,059 R. S., which reads:

"All penalties and forfeitures imposed for any violation of law affecting the Post-Office Department for its revenue or property, shall be recoverable, one-half to the use of the person informing and prosecuting for the same. . . . All fines collected for the violation of such laws shall be paid into the Treasury for the use of the Post-Office Department."

Sec. 4,050, R. S., provides that "all fines and penalties imposed for any violation of the postal laws, except such part as *may by law* belong to the informer or party prosecuting for the same, . . . shall be deposited in the Treasury under the direction of the Postmaster-General as part of the postal revenue."

Laws imposing a fine for mailing unmailable matter are not laws which affect the Post-Office Department for its "*revenue* or *property*." The law expressly prohibits revenue from obscene prints or pamphlets.

Mr. Wakeman in his devotion to state rights seems to hav neglected a careful study of statute law as well as judicial decisions.

W. S. Bush.

## Liberals and Politics.

To the Editor of The Truth Seeker, *Sir:* In theory ours is a government of the people, but in practice we are governed by the party politicians and the machine. This fact is so notorious as to need no proof, and will be accepted as true by Liberals of every shade of opinion. It makes no difference which party is in power, the wire-pullers and machine managers control the government. The evil is in the *system*, and is too deep-seated to be cured by any change of parties.

Of course the "machinists" are forced to pay a certain amount of attention to the wants and notions of their constituents, and in a great crisis like that of the war the people dictate the policy of the country, and the politicians obey the popular will enough to keep possession of the machinery and run it in the interest of patriotism until they can run it, as before, for their own benefit.

While the system remains as it is and has been ever since the doctrin, "To the victors belong the spoils," and the practice based upon it, hav prevailed, the politicians are sure to defeat any attempt at reform on the part of Liberals and Progressivs, for the reason that in the game of politics the former are professionals; and amateurs are always beaten in contests with those who make such things a business.

If, however, we can discover what creates and maintains the party politician, we, the people, may be able successfully to escape his baneful influence by abolishing the cause and him with it.

Albert Stickney has written a book called "A True Republic," which ought to be read by every Liberal seeker of the truth, who is determined to follow it whithersoever it may lead, in which he considers and discusses this question in a very able and vigorous manner, and comes to the conclusion—and, as I think, correctly—that the root of the evil is the "term system."

So long as our public servants are elected or appointed for a term of years, and depend for continuance in office upon the success of the party which put them there, with little or no reference to their fitness for the discharge of its duties or their actual conduct of the business of the office, so long inefficiency in the work they ought to do, and efficiency in the party machine work which they ought not to do, will be the rule.

Perhaps all my Liberal friends will not agree with me that the term system is, as Mr. Stickney believes, at the root of the difficulty, but I beg any who doubt to read his book before deciding that it is not, and after that, if they still differ, to favor us with a criticism of the book, and a statement of what the evil is caused by, with hints of a remedy, since we all agree that a monstrous wrong does exist, and that we are somehow virtually cheated out of a voice in the selection of our lawgivers and rulers.

It seems to me that this would be a much more profitable work for Liberals to engage in than any party politics whatsoever. Especially do I regret to see our friends waste their energies or their hopes for any good to the Liberal cause in an attempt to bring back to power a party whose past history, recent and remote, proves it to be democratic only in name; a party which manages to be on the anti-Liberal side, or the side of oppression, and against the rights of the people at every critical period of the nation's life; a party which, during its long career of power, was governed by the Southern oligarchy, the most ignorant Northern vote, and the Catholic church. It is still so governed. No Democratic wire-puller, however honest and Liberal he may personally be, can retain his hold of power or be allowed to run the machine unless he runs it in the interest of those elements.

All our political parties tend to the level of their most numerous and lowest constituents, and it is because the masses of the Republican party are more intelligent and think more for themselvs that their leaders are forced to giv more heed to the real interests of the country than the Democratic party can do.

Can any Liberal believe that the Democratic party would ever carry out a policy or seriously advocate measures not approved by the Catholic church? They never hav done so, because to do it would be suicide, and they will never die in that way. Neither would or could they commit suicide by doing anything not desired by the South, since the majority of their electoral votes come from there, although it is notorious that this would not be so if the negro vote could be freely cast and honestly counted.

It was, in my opinion, a great political blunder to giv the freedman the vote in the way in which it was done. It was certain to end in a hollow mockery, a travesty of justice and suffrage. But as it was done, it is a gross outrage to render that vote nugatory, as is done by the Southern Democrats; and this crime against liberty furnishes a sufficient reason for not striking hands with the party whose only hope of regaining the power which they abused is through that monstrous violation of the first principles of democracy and human rights.

Of course, under a system so inherently vicious as ours, the party in power must always be open to severe criticism; and the Republicans, while they hav carried the country through a great war and the consequent hard times, are by no means to be defended for all their acts. But it would be the greatest unwisdom, in order to punish the leaders who hav done wrong, to throw open the offices and the treasury to a crowd of hungry office-seekers and starved politicians whose only idea of reform is a change in all officials and a free distribution of the public funds to partially compensate the South for their losses during the war. If the spoils belong to the victors, they would certainly in this case belong to the South, for they would hav furnished the great majority of the votes, and would necessarily dictate the policy of the administration.

This is not saying that they would attempt to restore slavery or to secede, but it is inconceivable that they should favor secularization, or separation of church and state, or civil service reform, or any measure desired by Liberals. Perhaps the Republicans will not do much either, but at least they will not undo what of good has been done in the direction of civil service reform, for the great majority of those who favor better methods of administration of the government are in that party. They will not check our financial, and industrial, and commercial prosperity as the Democrats of the South would be very apt to do if the utterances of Wade Hampton in Virginia are correctly reported. Whether he actually used those words or not, and as yet they stand uncontradicted, all who know the South recognize the sentiments as those sincerely held by that section of the country. I quote: "Consider what Lee and Jackson would do were they alive. These are the same principles for which they fought for four years. Remember the men who poured forth their life-blood upon Virginia's soil, and do not abandon them now. Remember that upon your vote depends the success of the Democratic ticket." Has the South ever inaugurated any progressiv idea, or when they had the power ever passed any measure in aid of progress—free men, free speech, or free thought? Not one. Why should they? How could they? Their great claim is that they are conservativ, that they hav no isms, and who will dispute their claim? Is the other great controling element in the Democratic party, the Catholic church, likely to advocate any progressiv measures? Are they the chosen champions of the Liberals, to advance and maintain for us free government, free speech, and free thought? Do the people flourish where the church rules? In our country are the voters whom the church controls the most intelligent, the best educated in American ideas, and therefore the most fit to govern us?

Is any Liberal fresh enough to suppose that in the improbable event of the success of the so-called Democratic party the Liberals would hav any voice in shaping its policy? I cannot believe it. It is true that we hav little to hope directly from either party. But that is no reason for destroying the little good we hav and postponing the chances of forming a real party of progress for no one can tell how long. Let us work in our own way, promulgating the truth as fast as we see it, and when the time comes let us unite our forces and put forward those principles and men representing them which will make our country really free.

F. S. Cabot.

## Whom Shall We Vote For?

To the Editor of The Truth Seeker, *Sir:* This is the question now before the country? It is well, therefore, for every one to define his position. And I am more proud of The Truth Seeker now than ever, because it permits everybody to define the color and complexion of his politics. For several weeks past I hav read the correspondence in its columns relating to the party issues with great interest. I am not disposed to be a partisan. I want no party to own me. As I now view politics and politicians, I can look upon the scrub partisan, the party hack, only as a dog under the wagon.

Ever since I hav had a vote I hav cast it for the Republican ticket. But that party has received its last vote from me. Since it has sold out to capital, creed, and corruption, it is beyond redemption. I am glad to know that thousands of Liberals who, like myself, hav supported this party now turn from it with utter abhorrence.

But if I leave my party, or it has left me, for whom shall I vote in the coming presidential election? I am in principle a Greenbacker. I regard reform in our monetary system as of most vital importance. But we cannot succeed in achieving this reform immediately. It is doubtful whether the Greenback ticket will carry one state. It certainly will not carry any state without uniting with the Democratic party. Greenbackers will *show* their strength by voting their ticket solid, but they will *exert* their influence practically by uniting with the Democrats. In the history of the Greenback cause in Maine we hav an illustration of the practicability and utility of this alliance. No state in the Union ever made the Republican Belshazzar tremble as did Maine two or three years ago. The Greenbackers and Democrats united and were victorious. Nor has such union tended to disintegrate the Greenback party. It is stronger there to-day than ever before. The Greenback principles will keep, and will constantly grow more popular. Let us remove the present party from their arduous labors, and giv them a rest. It will teach them, besides, that this is the people's government, and while they are meditating on this in retirement their condition may teach the new administration the necessity of listening to the voice of the people, the necessity of dispensing justice. My voice and vote are for Hancock.

W. S. Bell

P. S.—In all my lecturing in the West I never received a good friendly notice from a Republican paper, but I hav had scores of candid criticisms of my lectures in Democratic papers. Wherefore this thusness? W. S. B.

## Some More "Chatter."

To the Editor of The Truth Seeker, *Sir:* As an admirer of the The Truth Seeker I acknowledge a good deal of solicitude as to the effect its "new departure" will hav upon its prosperity. Many of its best friends hereabouts doubt the wisdom of its course. Still we may hope for the best when we find that both sides are granted a full hearing, and no Liberal ought to oppose the fullest discussion of all subjects.

I am not a partisan. I care nothing for a name. I claim to be utterly independent of all cliques and parties. Yet I feel constrained to offer a vigorous protest against tendering to the Democratic party the support of the Liberals as a body.

It is not to be wondered at that Mr. Bennett, smarting under the indignities put upon him, should fight the Republican party so warmly. Yet many persons will look upon it as a personal warfare and not altogether one of principle. I hav read all his arguments, and rise from their consideration unconvinced. As for "Tee Cee Lee," I always devour his sparkling sentences, and then, like Oliver Twist, ask for more. But on this subject his bright sayings are very like, in the language of the negro hymn, "bright sparkles from de churchyard," the phosphoric gleam of decay. I am still unconvinced, and I will tell you why.

As regards the two great parties, the Republican has always represented the party of progress, while the Democratic party represents the conservativ element. One has always pulled ahead, the other has always pulled back. It is impossible, in the very nature of things, for the most progressiv element in society to unite itself with the most conservativ; hence the inconsistency of Liberals uniting with the Democratic party is almost too great to speak of.

Next, the Republican party is not alone responsible for the objectionable Comstock laws, for if a Republican Congress with the aid of Democratic votes passed said law, a Democratic Congress has made no move to abolish it. Consequently you hav no reason whatever to expect any better things of that party should you assist it to power.

Bro. Leland proposes to defeat the Republican party in order to rebuke it, and unblushingly proposes to "use" the Democratic party for that purpose.

What consternation would there be in the Democratic camp were they aware of this fell purpose of T. C. L. to use their cat to pull the Liberal chestnuts out of the fire! How it would worry them! No one supposes for a moment that the aforesaid cat would appropriate the spoils, but would surrender them incontinently without a murmur. I think I see her doing it. Bro. Leland talks very confidently of our ability to kick them out again at the next election if they persist in refusing to toe the Liberal scratch. You remember the fisherman in the oriental tale who liberated the monster from the iron chest, and then found, when too late, he could not get him back. Had we not better go a little slow before we get ourselvs into a similar predicament?

I don't say that this leopard cannot change his spots, but I do say we havn't any evidence that he has done so to any perceptible extent as yet. Look at the last election in Alabama and see the record it bears of him. It is very easy to return the stereotyped Democratic answer, that these reports are manufactured in the North, but that answer won't do now any more than in the palmy days of slavery and the lash; they are too well authenticated. The Greenback orators who went down there to stump that state are unanimous in agreeing that free speech is unknown in the South, and some of them were compelled to leave in order to escape personal violence. They were stigmatized as "white men with black hearts who came down here to divide the Democratic party."

I realize as much as any one how desirable it is that sectionalism should cease. But before the marriage can be completed between the North and the South, you hav got to get the consent of the latter. And, just now, that seems to be an impossibility unless the former will agree to return to the condition—in a measure—of ante-bellum days and giv the South the inside of the house while the North browses around in the yard or sleeps in the stable.

My dear fellow-sinners, the best of us are too prone to look at questions from a too circumscribed point of view. Standing on a plain or in a valley, our horizon is very narrow. We can see but the most immediate objects. Let us climb a mountain, metaphorically speaking, and get a broader mental vision.

We hav suffered some indignities at the hands of a Republican administration; true, but what do they amount to compared to the wrongs that are even yet inflicted upon a portion of our citizens in a part of the country now under Democratic rule? Nothing. True, we hav a Comstock, but that frisky individual is not unknown in the South, and he is supplemented with the shot-gun. Until in every portion of our country, every citizen, no matter what his color, condition, or belief, may exercise his prerogativs freely and without let or hindrance, the mission of the party that antagonizes Bourbonism is not ended. All other reforms may and will come after.

What reason hav we for hoping for anything from the Democratic party?

Do we not know that the states that giv the largest Democratic majority are the most dominated by religious bigotry? Do we not know that in comparison with the Republican North, Infidelity and Freethought are almost unknown in the Democratic South?

Do you know of a Republican state where an Infidel would be subjected to the brutal treatment inflicted by a band of Christian ruffians on Dr. Bell, in the stanch Democratic state of Texas, last summer?

I look upon the "Liberal plank" in the Democratic platform with a good deal of suspicion; as some one expresses it, "a dodge to catch gudgeons." Bro. Leland goes into ecstasies over Hancock's proclamation in Louisiana. I hav nothing to say against that, but why does he so carefully refrain from any allusion to the "Liberal plank" in his letter of acceptance? For the reason that nearly one million of the voters upon whom he depends for his election are members of that church which holds it as its first principle that the Catholic church is superior to the state; and, in the language of one of its brightest lights, "The state must be subservient to the church."

Though T. C. L. strives hard to pierce Col. Ingersoll with his poignant quill, that gentleman's wisdom and consistency are still plainly apparent. If the Republican party has neglected Ingersoll and failed to reward his eminent services, he, by his steadfast support of that party, shows that he is actuated by principle, and not by self-interest; and, apropos of the questions he proposes to ask the rival candidates, allow me to quote the following extract from a speech delivered by Gen. Garfield, in Congress, June 22, 1874:

> The divorce between church and state ought to be absolute It ought to be so absolute that no church property anywhere, in any state, or in the nation should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community.

Liberals, what more can you ask of a man than that? No one could hav stated the position of Liberalism upon this question more fully or pertinently. And this alone proves that Gen. Garfield is a man of broad and generous ideas and instincts. What if he is a Christian? Liberals cannot consistently ostracize a man on account of his religion. For my part I am willing he shall indulge in all the "psalm singing" he chooses so long as he exercises the broad liberality manifested in the above extract.

My political sympathies are with the Greenbackers, and I propose some day to cast my lot with them; that *is*, providing they survive Herbold's assault. But for the present I confess my duty seems to counsel me to put my vote where it will do the most good in the way of defeating the Democratic party. When that is finally accomplished there will be a chance for the new party.

I am aware that I hav laid myself out for an operation by the great American scalper, but I shall "grin and bear it," however severe. Come on with your "kyarving" knife.

*Clinton, Iowa,* Aug. 15. W. F. Peck.

## Mrs. Briggs to Mrs. Slenker.

Sister Elmina: I hav just finished reading your fourth article on "Sexual Intemperance." I am more than ever convinced that no one person can know all things. I was so delighted with your first article, and that you were strong enough to write upon the subject, that I felt like taking pen in hand and congratulating D. M. Bennett for the opportunity and independence to publish that and future articles from your pen on that subject.

Once I believed as you do; now I do to a certain extent. But you go to the opposit extreme. It reminds me of an interview between Henry C. Wright and a friend living in Boston. Henry taught the same as yourself, and this friend said to him, "Henry, do you believe what you write thus and so?" "Well, no, but by teaching, as I do, one extreme I hope to bring people to an equilibrium." I believe this is not your case, judging from my own past opinions. I hav talked with hundreds upon this subject, listened to scores of experiences, and hav had to change my mind. Much that you say, if not nearly all, in your first three articles I indorse, but one fact you do not understand. Man and woman represent a perfect globe; either alone only one-half. If properly mated they are positiv and negativ, and by coming together temperately, spontaneously, and mutually, both are benefited. If there is a loss of vital force it is more than made up to both by the blending of the positiv and negativ elements. The sexual act can be made the highest or lowest act in life, also the most beneficial or damaging, according to the intelligence or ignorance of the parties.

I am more than pleased that this important subject has a hearing, and only hope that these hastily-written lines (after all our household are in bed) may inspire some others to continue the subject and giv light upon the one subject of all others most important to be understood by the people.

Fraternally thine, Ruth W. Scott Briggs.

"Rather hot, isn't it?" said a Sunday-school teacher to one of his "heathen Chinee" pupils, the other day, by way of salutation. The wash-man looked up at the teacher with a face illuminated by a cherubic smile, and emphasized an affirmativ nod, "Yes, damee hotee! damee hotee!"

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, SEPT. 4, 1880.


## Letter from Europe.—No. 2.

LONDON, Sunday Morning, Aug. 15, 1880.

MY DEAR FRIENDS: Here I am in this the greatest city of all the earth, and I don't know of anything I can better busy myself at before breakfast than dropping you a few lines to tell you what progress we have made thus far.

I closed my first letter as we were nearing the port of Queenstown in the south of Ireland. The Gallia did not enter the harbor, but came to anchor two or three miles off from shore, where a small steamer belonging to the Cunard company came out to us, bringing us twenty or thirty passengers and taking thirty or forty of ours in exchange. Among those who disembarked at Queenstown were my friend S. B. Brague, wife and two sisters-in-law, Hon. John A. J. Creswell and wife, Dr. Biggar, Mr. Burnham, and others, who went ashore there in order to make the tour of Ireland before visiting other parts of Europe. They will go to Cork, which lies a few miles up the harbor, to the Lakes of Killarney, Dublin, Belfast, the Giants' Causeway in the extreme north of the island, and other places of interest. Some of them may likely kiss the "blarney stone" before they leave. We would like to take a run over the Emerald Isle before we go had we time, but we delayed our departure from home so long we cannot "do" Ireland and Scotland now, but will have to leave them till the last thing before our return. The Brussels business cannot be deferred, and we must be there betimes.

We put off at Queenstown one or two hundred bags of American mail for the different parts of Europe, and took some aboard as well. By landing the mail at that point it goes at once by rail, crosses St. George's Channel by steamer to Holy Head, and reaches London half a day earlier than if taken to Liverpool; and every hour counts in this world of ours.

We also took on from the little steamer a quantity of vegetables, milk, eggs, etc., to keep us in eating materials to the end of our voyage. Thirty or forty minutes sufficed for the transfer, and we were again upon our course, all hands gazing after the little side-wheel steamer, as she made her way back into the harbor. The waving of handkerchiefs was long kept up by people on board both boats, many of whom, perhaps, may never meet again.

The day was lovely, and sitting on deck and watching the passing vessels and fishing-boats as we made our way into St. George's Channel was decidedly pleasant. We had arrived at Queenstown about 10 A. M., and to reach Liverpool, two hundred and eighty miles distant, required some twenty hours more. In the afternoon the wind grew stronger and colder, and soon became too fresh to be agreeable on deck.

St. George's Channel is wide, and we were again out of sight of land, seeing far less of the Welsh coast than I expected. We retired to bed for the last time on the Gallia, knowing that we would be at Liverpool some time during the night. We reached the mouth of the harbor at about 2:30 A.M., but the fog was so dense that we lay to for two or three hours until daylight made its appearance, when we slowly moved up the harbor toward the city, going very cautiously, lest we might run into some of the steamers or other craft constantly passing out into the channel. It was a regular English fog, and did not rise till four hours after daylight, though the sun rose pleasantly and tried its best to penetrate the British opaqueness. We were constantly on deck trying to pierce the obliquity and see what we could of the extensive harbor, the miles of dock, the piers, etc., for which Liverpool is justly noted.

The city has a splendid harbor, extending for several miles, formed by the river Mersey (the *s* having the sound of *z*), as it enlarges when entering St. George's Channel. The docks of Liverpool extend for five miles, occupying a water area of three hundred acres, and are of the most solid and permanent description, being built of granite from Scotland. They are at a considerable distance from the mainland, so that vessels can pass around inside of them and unload, the cargoes being placed in the numerous warehouses which line the shore and stand upon the docks. In front of the stationary docks are floating piers made in compartments, the solid floors being of Norway pine. Everything connected with the docks is of the most permanent character, and is in striking contrast with the New York piers, composed of piles and presenting a very wooden appearance. The docks of Liverpool were made to last, and will be permanent one thousand years from this time. They are superior to anything of the kind in the world.

Liverpool is one of the principal ports on the globe, and has an immense shipping trade. Several lighthouses are about the mouth of the harbor, and numerous buoys are on either side of the passage to tell mariners where the rocks are which must be shunned. On the docks are several towers fifty feet high, perhaps, many of them having clocks in them. These towers are all of granite, and are neat and handsome, as well as solid.

We had an early breakfast, expecting to make an early landing, but the fog deranged our plans. The Gallia cast anchor in the middle of the harbor, and as the tide was out, we waited nearly two hours for tenders or lighters to come and take us to the dock. This time seemed long, and we were all a little impatient. But after a time the two small steamers had all the passengers and their baggage on board, and we soon steamed a mile or two up to the dock. And here another ordeal had to be undergone—passing through the Custom House inspection. The baggage was all taken into a large room, about 150x60 feet, and arranged alphabetically in piles on one side. The passengers occupied a room adjoining, and quite anxiously waited for the examination. The room was well filled, and a hundred or more stood upon the floating pier outside. We could not reach the main land until duly examined. A door connected the waiting-room with the large one in which were the trunks, etc. Once in fifteen minutes or thereabouts this door was opened, allowing, say forty persons, to pass in where the baggage and Custom House officers were, when a hurried examination was made. Each passenger, finding his baggage in the alphabetical manner in which it was arranged, opened his trunk or trunks, when the officers very courteously made what seemed a rather superficial or unthorough examination of the contents. The clothing was carefully raised to see if anything contraband was discoverable. Whisky, brandy, tobacco, and cigars are the main articles sought for, and if found in excess of the quantity allowed for individual use, the regular duty is imposed. The question, "Have you any whisky, tobacco, or cigars?" is put to nearly every person, and if the answer is in the negative the passenger is allowed to pass with a hurried examination.

It was easy for me to answer in the negative, as I make no use of the articles named, and have no occasion to carry them. When I replied to the question the official placed a label upon my satchel without its being opened, and that gave us egress to the outer world, where we were free to go whithersoever we pleased. This custom-house examination is something of a bore in entering all countries, but the only way to avoid it is to stay at home and never travel "foreign countries for to see." I saw in the waiting-room a lady just from New Zealand *via* the United States. She was not a little annoyed by the custom-house delay and examination, but endured it without murmuring. By a little past 9 A.M. all had passed examination and scattered in various directions to see what is to be seen.

Mr. Rawson and myself passed some little distance up the docks and saw numerous fine ferry-boats well loaded with passengers coming in from Birkenhead, Bromborough, Eastham, New Brighton, Rock Ferry, etc. Birkenhead is immediately opposite Liverpool and is noted for its shipbuilding. With the rapid development of the shipping trade of Liverpool it sprang suddenly into existence. Laird, the great shipbuilder, is there, and there the Alabama was built which so troubled our shipping in our late civil war. The docks of Birkenhead occupy an area of 500 acres, 170 of which are devoted to floating docks, the remainder to quays, wharves, and warehouses.

Liverpool has a large trade with America, consisting of imports of cotton, corn, and timber, and heavy exportations of Manchester cotton goods, etc. Nearly all the cotton imported into England comes to Liverpool. It has a population of about 450,000 and is a very thrifty town. Its former name was Litherpool, but long ago its *th* was changed to *v*. In educational matters it holds a distinguished rank, boasting several colleges and institutes. It is well supplied with public parks and public edifices, among which are St. George's Hall, the New Town Hall, the New Exchange, Corn Exchange, Custom House, Post-office, Art Gallery, Public Library, hospitals, etc.

Liverpool is not so old as many towns in England, but there has been something of a town there for over five hundred years. When the patriotism of British ports was invoked to volunteer ships for the siege of Calais in 1838, Liverpool contributed one sloop with a fighting crew of six men. In 1619 it was constituted a separate parish, having previously been a chapelry to the parish of Walton. Now there are near seventy-five churches in the town, but not a cathedral of any note. It has only recently been able to boast a bishop. There are many Catholics, Presbyterians, and Nonconformists. In 1710 it obtained an act authorizing the construction of a dock, but for nearly half a century two wet docks sufficed; they now stretch along a range of fully five miles, from Toxtheth Park to Kirkdale, and are of enormous capacity. As late as 1764 more than half the African slave trade was carried on by ships fitted out by the merchants of Liverpool. It has since made good atonement in the promotion of a legitimate, healthy commerce.

We passed up Church street, which is one of its principal business streets, and watched with interest the lively scenes transpiring before us. We made our way to the Central Railway station (they rarely say *railroad* here or *depot*), an edifice with an arched iron and glass roof, and is 680 feet in length by 270 to 110 in width.

After securing our seats in the next train for London, we had time to examine, rather hurriedly, some of the more prominent features of Liverpool. We first visited St. George's Hall, an imposing and extensive structure, in front of which are four very large lions made of red stone. They are larger than oxen, and their size, perhaps, might make them dangerous, but Rawson assured me they were perfectly tame and harmless. Very near by is the Duke of Wellington, standing much larger than life on a beautiful column a hundred feet or more in hight. He and the lions appeared to agree very well, and one does not move till the others do. They have an immense amount of dignity about them.

We visited the art gallery, free reading-room, and museum—two fine buildings standing in close contiguity. In the first are two stories, divided into many capacious rooms filled with magnificent paintings and statuary. Enough is there to keep an admiring critic in deep study for weeks. But we did not spend that much time over them. In the museum are untold thousands of rare and startling curiosities in all the different departments of wonder which compose first-class museums. I was particularly struck with the splendid collection of fossils and relics of past ages of the earth—the miocene, pliocene periods, etc. There were huge saurian reptiles, with enormous heads, bodies, jaws, feet, teeth, and all the rest of it, in quantity and variety sufficient to make up a large catalogue, but we did not take the time to note down a single specimen. We rather rushed through as though doing the job by contract. Neither could we take the time to do justice to the library, not reading nor even opening a single volume. Though I will readily admit there is much in the large collection worthy of notice, yet I am compelled to leave that pleasant duty for some other pen than mine. I must say, however, that there is one feature about the Liverpool art gallery—and also the library, reading-room, and museum—of which I can hardly speak in too much praise, and one I am always in favor of patronizing—they are *free*, and every well-behaved person has access to them without paying a penny. The art gallery and building were the gift of a single Liverpool individual, their cost amounting to £50,000, or $250,000. I am afraid there are many who, if they possessed that amount of money, would not give it away to those who would hardly thank them. But that man undoubtedly had a big heart. I wish every city and town had men with such hearts and purses.

We saw the exterior of the Northwestern Hotel, a magnificent structure; the Exchange, the Custom House, the Town Hall, the Sailors' Home, the Nelson monument, the Seamen's Orphanage, the Blue Coat Hospital, etc., but so hurriedly that I will not undertake to describe them. Suffice it to say they are all about what they should be, and do credit to the rich and enterprising city of Liverpool.

The last exhibition we stopped to look at was a free Punch and Judy show on the street, or at least everyone could give just what they pleased. It consisted of puppets of Punch and Judy operating on a rather diminutive stage, talking and cutting up pranks peculiar to themselves. If Rawson had stopped one more minute to look at them we would hav been too late for the London train, and would have had two or three more hours to inspect the Liverpool sights. But we wanted to go away.

We intended to have come by the way of Birmingham and Stratford-on-Avon, and stop and pay our devotions to our esteemed friend, William Shakspere, who is said to have lived at Stratford over three hundred years ago, but we could not make it convenient without bringing us too late on the route to this great city. So, being quite well assured that we would not find Willie at home if we called on him, we deferred the visit till a more favorable opportunity. Could we have been assured that the author of Hamlet and a few other little pieces was to be found at Stratford, we would have gone, had we been all night in getting there, and been under the necessity of nearly walking our legs off in the attempt. But alas, William has not been visible there

for a long time, and nobody knows for certain where he is. The little church, containing a rather poor bust of the great man, the house in which he was born, but in a modified form, are about all that are now to be seen. But his glorious memory lives, undimned in the hearts of millions of admirers, and will continue to do so as long as the English language is spoken, which, from present indications, will be a good many years yet.

English railways, their cars, etc., have peculiarities of their own. The roads are very solid and good, the cars are about half or two-thirds the length of ours, and are divided into compartments, crosswise, about six feet in width with two seats running crosswise of the cars and facing each other. These compartments are first, second, and third class according to the quality of their cushions. The first class has fine cushions; the second class has a cheaper style of cushions, while the third class has plain cushions, and not profusely stuffed. These classes are in the same train, and even over the same set of wheels, so the third class man gets from Liverpool to London just as rapidly as the second or first class. We did not take the first class nor the second, and I will, from this little hint, leave you to infer which class we did take. I heard a man on the steamer say there were only three classes of people who rode first class on English railways, and those were dukes, fools, and Americans. As we deny belonging to the first two classes, we concluded to forego the danger of being thought not of the last by showing that we had some slight regard for pounds, shillings, and pence. I was glad to learn that it is not considered disgraceful in England for a man even from America to show that he does not wish to throw his money needlessly away. There are many here who think a man is a fool to pay ten pounds for a finely cushioned seat when a plainer one for five pounds will answer just as well; and I am glad it is so. The prices of these classes of car seats are about like these: First class from Liverpool to London, over two hundred miles (I will state it in American currency), $10; second class, $7; third class, $5. Need any further explanation be made why we did not take the first class?

One way they have here that I cannot specially commend, and that is the locking of passengers in their compartments, and virtually making them prisoners, making it impossible for a person to get out of the cars, of passing from one car to another, or from one compartment to another. For instance, Mr. Rawson and I were locked in a compartment, and there we had to stay, *nolens volens*. We were by ourselves for a hundred miles or so, after that we had four or five male companions, and when they left, three ladies and some children were put in with us, at all of which we made no complaint. We are nearly as meek as Moses was.

As soon as we took our seats the train began to move, and I had my first railway ride on English soil. We whirled first through a series of artificial tunnels, until without the city limits, when we struck out into what seemed to me a beautiful country. I was eager to see all I could of English life and scenery, and was prepared to take in as much as possible. I liked the country very much, and thought I had never seen one so beautiful and well finished. The peculiarities that struck me in the English country homes were the neatness of the farms, the neatness of the hedges, the snugness and neatness of the farm houses, barns, etc. The land is divided into much smaller fields than our American farms. They seem to run from an acre to three, five, and six acres, not many larger. There is no waste land; every foot is occupied, and made to produce all that is possible. The main crops on the route are barley, wheat, oats, hay, turnips, beets, beans, cabbages, etc., but I did not see a single hill of corn in the two hundred miles from Liverpool to London. The entire country looks almost like a continuous garden. The crops are abundant in quantity and appear good in quality. The hay harvest is pretty well over, and the grain harvest is about half done. From the hay lying cut and partly cured in the fields, I judged the yield is about three tons to the acre. The shocks of grain are close together, and the yield of wheat ought to be from twenty to forty bushels to the acre. The weather has been most unfavorable for harvesting, it having rained a great deal within the past three weeks. Much of the wheat has sprouted, and a great portion of the cut hay has been nearly ruined by the continued wet. In some countries the rain season only lasts six months, but here it usually continues the year around.

Reapers and mowers are in use here, but they are smaller than those in our country. Some of them are operated by a single horse. The hay and grain is also hauled in by a single horse and cart, the latter having ladders before and behind, with something similar also at the sides. The loads are, of course, much smaller than I have usually seen in America. Stacking is also followed, for hay especially, the stacks being in all cases an oblong square. I did not see a round stack. The barns, usually of brick, are small. I saw no such large barns as are common in New York state and Pennsylvania. The farm houses are also of brick, with one occasionally of stone. I don't think I saw a frame house between Liverpool and London, either in town or country. It is very noticeable how little wood and lumber is to be seen, no sheds, no hovels, no corn-cribs; nothing scarcely made of wood; no fire-wood even. Coal is everywhere used for fuel. I saw no woods except in two or three instances, and those on pretty hilly land. The country is wholly cleared, and every foot in cultivation. Shade trees are abundant on all the farms and many of them beautiful, but very few groves and no woods, to say nothing of forests. There is no rail timber and not a rail-fence in two hundred miles. The fences are largely hedges, neatly trimmed, with some board fences, some iron fences, and stone in places where stones are to be had. The most of the country is quite free from stone and of gently undulating surface, but in the vicinity of Peak Forest and Chapel-en-le-Frith, there were considerable stone and rough hills. An immense business is done in that locality at burning lime. The kilns are large and on the improved plan, unlike any I had before seen. There are great numbers of them, and hundreds of men are employed in the business. I saw in the distance a large granite quarry where six hundred men are employed in quarrying the stone. A large excavation had been made.

I saw women working in the harvest-fields in several instances, some raking and binding grain. The men and women looked ruddy and healthy, though I cannot deny I saw several who looked thin and dyspeptic.

The weather tried to be pleasant, mild, and quiet, but the sun seemed to be shining through a blanket, and the clouds looked as though they could weep at a moment's notice. It would not be called good haying weather in our country. I have not yet seen an hour's bright sunshine since I have been in England.

I could not help noticing the splendid character of the roads in the country; all are macadamized and as smooth and perfect as could be wished, but I saw but few carriages upon them; not much riding about for pleasure; I judge every man is working to secure the crops.

The horses are large and strong, but I did not see many that looked like roadsters. In Liverpool and in this city the horses are very large and strong, somewhat like the brewery and heavy truck horses in New York. I noticed, also, quite a number of small donkeys, not larger than Newfoundland dogs, harnessed into carts suited to them. There are more in the cities than in the country, and in the aggregate amount to a large number. I see in this city many pony horses for light wagons and carriages.

The profuse rains with which England has been recently visited are made apparent in various ways; first, by the throwing down of the heavy wheat and grass, rendering it difficult to cut them with a scythe; second, by the carrying away of bridges and the standing water still to be seen in low places in many fields; third, by the striking greenness which the country presents. With the exception of the ripening grain fields, everything is as fresh and green as in the middle of June. With us at this season of the year we very often have protracted drouths, which parch up our pastures and fields and make everything look sunburnt and yellow. Nothing of that kind is seen here. Every pasture looks vigorous and abundant.

The fine blood cattle and sheep looked fat and hearty, and were so often seen reclining upon the soft sod that one easily comprehends that they do not have to be working all the time to fill their paunches with the succulent grass. I have seen many pastures in our country in August and September that were so bare of grass that cattle, sheep, etc., were required to use the utmost diligence to pick up enough during the day to satisfy the desires of their appetites. I have not yet seen here an impoverished, emaciated specimen of the bovine species, or a poor sheep; all are fat and heavy. I must say, too, that I think more attention is paid here to the breeds of cattle and sheep than with us. Here they look to be of the first class; not long-legged and slab-sided, but large-bodied, square, and smooth. I am not sufficiently an adept in blooded cattle to undertake to say what breeds are most grown here, but I am quite sure that the Texas breed has not been largely introduced. I have seen several flocks of sheep driven into this city for the butchers, and I was struck with their fine, plump appearance.

The English, probably, beat the world in mutton, it being fine in quality and flavor. I have tried several mutton chops, and will have to say it surpasses much American mutton I have tasted. Mutton is almost a national viand here.

The first large town after leaving Liverpool via the Midland Railway, which was the route we patronized, is Manchester, on the river Irwall, a flourishing manufacturing city, including suburbs, of eight hundred thousand inhabitants. There are more cotton spindles and looms running in that town than any other in the world, or perhaps any five cities in the world. It is emphatically the *cottonopolis* of the planet. The fabrics are largely calicos, muslins, velvets, fustians, dimities, checks, tickings, jeans, and almost every kind of cotton and silk goods, and these go to almost every country in the world, and largely all through central and southern Asia. There are also large iron foundries and chemical works, and manufactories of hats and various other commodities.

Manchester is a city of considerable antiquity, and like many of the towns in England, its name has been changed. In Druidical times it was called *Mancunium*, and afterwards *Mancestre*, and was one of the principal stations of the priesthood. The British tribe, the Brigantes, made upon a place near the confluence of the *Irwell* and the *Medlock* a stronghold which they called *Mancession*, meaning "the place of tents," the site of which is still called "Castle Field." After the departure of the Romans, the Britons occupied the station for nearly four centuries, and it was the scene of many struggles between the Britons and Saxons. Its more definite history begins about the year 620, when Edwin, king of Northumbria took it, annexed it to his dominions, and founded a colony of Angles. In later times it suffered in the conflicts between the Saxons and the Danes, and in 920 was taken by Edward the Elder, who rebuilt the town and strengthened the castle. During what is called the civil war it was the scene of bloody contentions which may not be now repeated. Upon the establishment of the commonwealth under Cromwell its walls were thrown down and its fortifications demolished. The restoration was hailed there with acclamations of joy. In the reign of Henry VIII., Manchester had risen to a populous and thriving town and has never receded since that time.

It has an old cathedral and numerous churches, which cost a mint of money to sustain. The same effort to keep up the almost senseless system called Christianity exists here that prevails all over Christendom. The churches, the bishops, the priests, and all the appliances hav to be paid for by the working classes, but yield them a very poor recompense in return. In institutions of learning, from colleges down to high schools and grammar schools, Manchester acquits herself most creditably. Among her public buildings are the Royal Exchange, Corn Exchange, Stock Exchange, Free Trade Hall, commercial buildings, assize halls, various markets, etc. I noticed particularly the residences of the working class. They are all plain brick buildings, joining each other, of two stories mostly, of rather narrow dimensions and uniform in style for a hundred squares together. There is a small yard belonging to each dwelling, but no grass, no shrubbery, and not a shade tree for miles. I cannot see how people can be fully happy with such surroundings. It is a hum-drum, work-away life they lead, with but little to cheer and enliven.

The people in the country are undoubtedly the happiest, but a mournful fact is that none of the tillers of the soil are the owners of it. The land is owned by the lords and a few heavy land owners, and the rents are so high that the poor toilers have all they can do to come out even at the end of the year, and when the crops are damaged, as they are this year, it makes it very hard on them. The next great reform for this country is the land reform. The present system of land tenure and entail must be supplanted by the more just system of the land being owned by the people and every man being made to earn his own living. The curse of what should be happy England is that the working classes are bound to support a great, idle, opulent class of nobles, bishops, and priests, who yield them no good in return. May some of us live long enough to see the working classes here become intelligent and wise enough to comprehend the situation and take in their own hands the legal means to redress their wrongs! These remarks may also apply to our own grand and loved America.

I will not mention all the towns we passed through nor stop to write their history. There are so many of the small towns and villages on all the railways of England that it would become tedius to even mention all on any single line. They are near together everywhere, not more than one or two or three miles intervening between them. Before we hardly leave one village the tall chimneys of some manufacturing establishments in another comes in sight; but our train whirled by them so rapidly that I could scarcely read the names of the stations at the depots. England is almost a continuous city, with surburban villages, all looking pretty thrifty, snug, and cleanly. But I am sure the people are entitled to be far happier than they are. I am sure, too, there is no being above the clouds who has the least objection to toiling humanity's being just as happy as possible, and it rests with humanity itself whether it shall be happy or not.

We passed through Stockport, Warrington, Derby, Trent, Leicester, and Bedford. Near Leicester is Bosworth field, where Richard III. fought that famous battle of his, and at Leicester his bones repose. It is an old town. It is said to have been founded by King Lear, 800 B.C., and was afterward a Roman station of importance. Under the Saxons it was

(*Continued on page 568.*)

# Discussion.

## What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONTINUED.

I have referred to the design of the miracles of Moses. Perhaps I should not bring it in here, as miracles is the subject of our second thesis; but while I refer to them now I wave the point of their truth or falsity, referring only to one of their designs, to show how utterly absurd is the thought of any affinity between Jehovah and the gods of Egypt. I quote from a little book called the "Philosophy of the Plan of Salvation," written by a converted Infidel, and describing the processes of mind through which he passed from Infidelity to a belief in Christ. I would affectionately commend the book to any real seeker after truth, anxious to impartially judge both sides.

The following is from a chapter proving that the only way the Almighty could reveal himself to men—as human nature is constituted and the world then existed, morally—was by the means which the book of Genesis declared he used, thus forming a moral demonstration that if there is a God, and he ever did reveal himself to men, the Pentateuch is true. Speaking of the miracles of Moses, the author writes:

"The first miracle, while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship. Thus evincing in the outset that their gods could neither help the people nor save themselves.

"The second miracle was directed against the river Nile, another object which they regard with religious reverence. . . The water of this their cherished object of idolatrous homage was transmuted to blood, and its finny idols became a mass of putridity.

"The third miracle was directed to the accomplishment of the same end—the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land and became a nuisance and torment to the people. Thus their idol, by the power of the true God, was polluted and turned into a source of pollution to its worshipers.

"By the fourth miracle of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. 'Now, if it be remembered,' says Gleig, 'that no one could approach the altars of Egypt upon whom so impure an insect harbored, and that the priests, to guard against the slightest risk of contamination, wore only linen garments and shaved their heads and bodies every day, the severity of this miracle as a judgment upon Egyptian idolatry may be imagined. Whilst it lasted no act of worship could be performed, and so keenly was this felt that the very magicians exclaimed, 'This is the power of God.'

"The fifth miracle was designed to destroy the trust of the people in Beelzebub or the fly-god, who was venerated as their protector from visitations of swarms of ravenous flies. . . . The miracle now wrought by Moses evinced the impotence of Beelzebub and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering.

"The sixth miracle, which destroyed the cattle, excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull and ram and heifer and goat and many others, all of which were destroyed by the agency of the God of Moses. Thus by one act of power Jehovah manifested his own supremacy and destroyed the very existence of their brute idols.

"Of the peculiar fitness of the sixth plague (the seventh miracle), says the writer before quoted, the reader will receive a better impression when he is reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered when they desired to propitiate Typhon, or the evil principle. These victims being burned alive, their ashes were gathered together by the officiating priests and thrown into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah Moses took a handful of the ashes from the furnace (which very probably the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten), and he cast it into the air, as they were accustomed to do; and instead of averting evil, boils and blains fell upon all the people of the land. Neither king nor priest nor people escaped. Thus the bloody rites of Typhon became a curse to the idolaters, and the supremacy of Jehovah was affirmed."

The author continues to show that the ninth miracle proved the impotence of Serapis, the locust god, and the eighth and tenth miracles the superiority of Jehovah over Isis and Osiris. Thus the very miracles of Moses were designed to show the difference between Egyptian mythology and zoolatry and Jehovah. There are some readers who may still insist that they were essentially the same. I can only pity them. They will find some day a more convincing argument; but alas! truth which if received now will lead to eternal life will then be the awful prelude of eternal judgment and punishment.

There is nothing new in Egypt being called to the help of Infidelity, but ever with the same damaging testimony against its cause. Even now, as in the days of Israel's king, "Pharaoh is a broken reed," a poor defense to rest on. It may not be inappropriate to recall the following anecdote of the discomfiture of those who sought to prove from Egyptian monuments a disproof of biblical chronology. Says Dr. Hawks in his little work on the "Monuments of Egypt:" "Among the monuments which had in an especial manner attracted the notice of the French savans who had accompanied Napoleon to Egypt, none had excited more learned controversy than the zodiacs, the one sculptured upon the ceiling of the temple of Dendera, and the other upon that of the temple at Esneh, in upper Egypt. For these monuments there was claimed an extraordinary antiquity, and it was confidently asserted that they completely exploded all scriptural chronology. M. Jomard made them at least three thousand years old when the Christian era commenced, while M. Dupuis would not abate a second of four thousand years, and M. Gori was very sure that they could not be younger than seventeen thousand years. 'Like birds of the night,' says Osborn, 'hovering over or perching upon the uncouth remains of ancient superstition, they filled the air with their dismal forebodings of the downfall of Christianity, or with shrieks of laughter more revolting when they thought their object was accomplished. All these, however, were soon to be put to flight by that of which they professed themselves to be all the while most devoted worshipers—the light of truth.'

"When Champollion, in the course of his researches into royal rings, came to read that upon the zodiac of Dendera he found the title of Augustus Cæsar, while on that at Esneh he read the name of Antoninus. That temple, therefore, which M. Dupuis had declared to be four thousand years older than the Christian era proved to have been built about the time of its commencement, and the edifice at Esneh, which had been profoundly demonstrated to be seventeen thousand years old when the Savior came, was shown to belong to a period one hundred and forty years after his advent."

I have taken too much space with Hindoo and Egyptian superstitions to make a full examination of those of Greece and Rome, which you allege to have also contributed to originate Christianity; the merest glance, however, would satisfy a mind capable of ordinary discernment of the absurdity of the derivation.

It has been conclusively proved that all mythology sprang from the same source, whether among the Hindoos or the Egyptians, in Babylonia or Persia, or, nearer home, among the Greeks and Romans, even to the frigid, inhospitable clime of the Norseman, the ever-varying changes of that manifestation of the workings of God's laws and powers, which we thoughtlessly call "Nature," furnished the physical facts and appearances which in process of time grew into the most intricate and often beautiful conceptions.

As to Greece Mr. Cox in his "Tales of Ancient Greece" bears especial witness to this, in an introduction which Prof. Max Müller admires and approves. I will quote a short paragraph: "The mythology of the Greeks exhibits the impressions made by a vast range of phenomena, although the climatic conditions of the Hellenic land would necessarily bring into prominence the career of the sun in his daily journey through the heaven rather than the interchange of summer and winter. That nothing more would be needed for the growth of legends capable of being expanded into any number of epic poems, the history of Greek epical literature abundantly proves; and we have only to see now that the most intricate myths have earlier forms in which the physical meaning of the phrases employed is no longer a matter of doubt." And you do not doubt it. It is difficult for me to persuade myself that you are not striving to create a laugh at my expense in my undertaking to seriously refute the comparisons you have adduced, especially when I consider that you know that the conjugal infidelities, etc., with which the Olympian gods and goddesses are so gravely charged are merely poetical personifications of the love of the sun for the dawn, the affection of the earth for the summer, the transient continuance of the dew, the embrace of the clouds, the capriciousness of the wind, etc., etc.

I have briefly traced the origin of the Vedic legends, and the Veda, according to Max Muller, is the source of Zoroastrian mythology. Of Zoroaster he says, "He is merely a wise man, a prophet favored by God and admitted into God's immediate presence, but all this on his own showing only and without any supernatural credentials except some few miracles recorded of him in books of doubtful authority" (Chips, vol. i, p. 171). As to his being a savior or his doctrines at all teaching a salvation similar to the Christian gospel, no one with any familiarity with the religion would, unless he possessed an utter disregard for truth, affirm. The following is a quotation from the Parsee Catechism, quoted at more length in the work just referred to:

"There is no savior. In the other world you shall receive the return according to your actions. Your savior is your deeds and God himself. He is the pardoner and giver. If you repent your sins and reform, and if the Great Judge consider you worthy of pardon and would be merciful to you, He alone can and will save you."

Alas! "by the deeds of the law shall no flesh be justified," and except a substitute be formed, no one can be saved. Men can shut their eyes to the sun and cry there is no light; they can resist proof, can disbelieve truth, but oh, the awful blindness of those who reject the only savior, the crucified and risen son of God, and dare stand before a just and holy God against whom they have sinned with the dreadful accusations of their own sins against them, and, more damning than all, the wilful and perverse rejection of the offered mercy of God. At that time no quibble of pretended learning or science will avail; no confident assertion of self-righteousness will save; no glib-tongue will dare to blaspheme its maker; men will see themselves as they are; hell will be a reality, and, like the man in the parable, without a wedding garment, they will be *speechless*.

But I must hurry. If further proof were wanting of the total dissimilarity between Christianity and every other religion, the reception it has met with by them would supply it. It has ever been, as it is now, rejected, scoffed, and written against, has ever been denounced as antagonistic to the popular faith, and yet you would have us close our eyes to facts, forget history, and believe that Christianity originated in those religions whose beliefs and rites it condemns as utterly abominable, and further, that a handful of Jews, who, of all people, were the most bigoted and had scarcely any dealings with any other nations, were so acquainted with the myths and religions of all other countries, that leaving out the vile, lascivious rites, the unreasonable doctrines, false morality, etc., of them all, they constructed the most perfect and heart-satisfying religion that ever existed from the fragments. It is strange if this is so that the plagiarism has not been discovered before. But I have not space to elaborate this part of the argument. I shall crave room though to quote the judgment of two ancient heathens as to the originality of the scriptural religion. If you still insist on your assertion you do it contrary to all common sense, reason, and history.

The satirist Lucian says of the Christians: "They still worship that great man who was crucified in Palestine, because it was he by whom the initiation into these new mysteries was introduced into human life. . . Their first law-giver has persuaded them to believe that as soon as they have broken loose from the prevailing customs and despised the gods of Greece, reverencing instead of these their crucified leader and living after his laws, they stand to each other in the relation of brethren. Thus they are led to despise everything alike, to consider everything else as profane."

The second quotation shall be from the fifth book of the history of Tacitus, and is bitter enough to be received by an Infidel. Writing of the Jews he says: "Their vile institutes became prevalent only through an excess of depravity. Every worthless character despising the religion of his forefathers contributed his share to the common stock. Hence the Jewish republic gradually increased, and their obstinate fidelity to each other, united with domestic good offices to themselves and hostile hatred toward all the rest of mankind, had a similar tendency to advance their prosperity. Separated in their banquets, severed in their beds, this race, though most detestably prone to lust, carefully abstained from all commerce with foreign women. Among themselves, however, no abomination is counted unlawful. The first lessons which they learn are to contemn the gods, to renounce their native country, to hold equally cheap both parent and children and brothers. Yet they anxiously study the increase of their numbers, and on that account deem it impious to put any one of their offspring to death. In short, their law-giver Moses, that he might more effectually bind the nation to himself, gave them rites *wholly new and altogether contrary to the rest of mankind.*"

If the reader will take the pains to compare the complete scriptural revelation of God with the different sources from which you have alleged Christianity sprang; if he will take the conceptions of the different pagan nations, the polytheism, pantheism, Atheism, zoolatry, hero-worship, etc., which cast their dark shadow over the intellects of even the greatest minds, and compare them with the pure, spiritual doctrines of the old and New Testaments, he cannot escape from the conviction of Tacitus, that the teachings of Moses were "wholly new and altogether contrary to the rest of mankind," and will agree with Lucian that the truths of Christ were "new mysteries introduced into human life." And this conviction will grow more irresistible when he considers that the only comparisons which Infidels have now to oppose to Christianity are those which a former race of skeptics would

have blushed to have produced; and the highest reason now is to believe that a spiritual conception of a Personal Cause who exists apart from the universe which he created, and which is under his control and providence, is similar to a belief in the personification of the different forces of nature, the sun, moon, stars, etc., and was evolved from the latter, and that the incarnation of the Son of God is a feeble imitation of the numerous offspring and half bestial, half human progeny of the wine and lust-inflamed amours of gods of human form, human infirmities, and human passions.

This brings me tardily enough perhaps to the list of doctrines, rites, festivals, etc., which you allege were copied by Christianity from heathendom. As some of them have no place in Christianity I will point out some misconceptions, make some admissions, and call for some proofs. I should like some proofs for the assertions numbered 1, 2, 3, 4, 7, 8, 12, 14, 15, 16, 17, 22, 23, 24, 30, 35. When I say proofs I mean an intelligent statement of what was believed, in what heathen books it is contained and upon whose authority it is asserted. The *ipse dixit*, though, of obscure and valueless authorities, like Kersey Graves, for instance, are not worth wasting space to quote and only show the poverty of support to the assertion.

Now as to some admissions, and I make some of them with unfeigned regret, that *Christendom* is so low and degraded. Your 5th allegation is true. I do not know whether what you say about the 25th of December being the birthday of several gods, etc., is actually so; if it is it only shows how Christendom has departed from scripture; but I know this, that its celebration, the evergreen tree, copied from the ancient Druids, the lighted taper, the giving of presents, etc., are heathenish in their origin. But it is one of those corruptions for which Christendom will be spewed out of the Lord's mouth at his coming, for thousands who celebrate the day to commemorate the birth with a hypocritical though festive joys of one whom they hate and would dread to meet.

No. 6 has no weight one way or the other. No. 9 we will discuss in our next thesis. In Nos. 10 and 11 if you substitute philosopher or teacher for "savior" I will admit it. I do not see the weight though of this objection since it was the universal custom of the time and is about equivalent to insisting that Prof. Tyndall borrowed his teachings from Mr. Spurgeon because he sometimes lectures on a platform. No. 13 shows more acquaintance with the ancient creed falsely called the "Apostles'," than the Bible. Scripture never asserts that Christ after his crucifixion descended into hell, but intimates the reverse. This is a dissimilarity then, not a likeness. No. 19 amounts to very little. Scripture is against the use of a material representation of the cross, still it would not be uninteresting to have you prove your assertion. No. 25 I do not care to dispute. No. 26 I willingly admit, as also No. 27, which is an antichristian corruption which the Scripture abhors. Nos. 33, 36, 37, and 38 are directly against the Scriptures, and I as utterly reject them as you do.

I will deny, however, No. 21. You cannot prove that "logos" was copied from Plato by the evangelist John. I admit that Plato used the word before John, but I deny that John copied it from him. There can be no more proof one way or the other than what I have just admitted or denied.

As to the others which I have not particularly enumerated, I allow that they were imperfectly taught before the time of Moses. I believe though that their weight of proof is on my side, because they prove the universal consciousness that there is a Great Personal Cause, that man is a fallen creature, that he needs a savior, that he is responsible and will be judged for his actions, etc., etc. I believe, too, as to the reason of this consciousness, that it is implanted by God in human nature, and secondly that it arises from transactions in the Garden of Eden, and afterward more fully revealed by the communication of God with Noah and his sons, and by them taught to their descendants in the different lands they settled, and so spread over the whole earth. Of course you can sneer and ridicule, but all you can prove against this is your own disbelief.

[TO BE CONTINUED.]

## Book Notice.

WHY DON'T GOD KILL THE DEVIL? is the pertinent query which forms the title of a book of 52 pages by Mr. Babcock, and is dedicated to the School Board of St. Johns, Mich. Whether it is intended for use as a text-book in the schools of that place we cannot say, but we hope not, for we agree that "the public school should attend to the things of this world and let the churches attend to the things of the next." The book is illustrated with pictures of devils of various sizes, one of whom is in the pulpit cursing the rest. The writer wonders why Satan was created, in the first place, but since he was created why didn't his creator end him, as he might, and save the world an endless amount of evil and suffering? This is a bright little book and ought to be very popular. Published by D. M. Bennett, 141 8th street, New York city.—*Winsted Press.*

FRECKLES are not so bad. It is said that one girl does not object to seeing them on another girl's face.

## The Citizen and his Claim to Education.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The writing out of my treatis on the above-named subject, as announced in No. 19 of THE TRUTH SEEKER, has been greatly interfered with, partly by correspondence more or less intimately connected therewith, and taxing upon my time and working power—limited as they are by my high age, wavering health, and the daily duties of a teacher—and partly by other incidents, of which the somewhat late appearance of the call for the Brussels Congress stands foremost. This matter forms, methinks, too conspicuous a sign of the times in Europe to be overlooked by any earnest Liberal—or, as I might prefer to say, upright citizen of the United States. Under this impression, I felt myself compelled to modify the plan of my work, and lay aside an introduction comprising—when completed—a review of the history of the National Liberal League: its aims and means, its oratorical achievements, its discussions in the press—especially in THE TRUTH SEEKER, which is so eminently interesting, and useful just—by those voices of concord and discord, contention and conciliation, in regard to vital questions like those on marriage laws (Clara Neymann, Elmina D. Slenker, etc.), Spiritualism (Charles Herbold, E. A. Chapman, W. F. Jamieson, Elmina D. Slenker), Socialism (Mrs. Dr. Lawrence, Charles Sotheran, Robert Gunther), and our yet inveiled status as a political party (A. Allen Noe, Edmond Gastineau, etc.). Besides this, my original plan experienced another alteration, respecting the order in which the subject proper—consisting of two parts—was to come out. That one which—after the introductory review—should hav appeared first, treating upon the moral truths of the Declaration of Independence as the very beacon light for all mankind, has been retained, for the purpose of adapting it to an address that, with other treatises coming from our side, should be delivered by our representativs to the Brussels Congress, which has on its program the coincident question of "Morality Independent of Religious Tenets." The other part, however, treating upon the educational amendment to the United States Constitution, has now become the first to be brought—as heretofore done—before the members of the National Liberal League, in order to enable them to take the subject—in view of our own next Congress—into early consideration. I hereby cannot suppress a conviction, which I think will be shared by every earnest citizen in our League, namely, that each member should hav ample time for considering all important topics which are to be decided in the next annual Congress, that, lasting perhaps not longer than one or two days, offers but a space of time apparently inadequate for realizing much important work, unless the participants are well prepared.

The subject-matter having been introduced, as above stated, in No. 19 of THE TRUTH SEEKER, offers the following three theses, of which the third one, in combination with the subjoined resolution of the National Liberal League, takes the lead:

1. Our public school system cannot come up to its avowed end, of educating the young up to the station of American citizenship, unless the ground in which this is rooted becomes the foundation of the school, and thus the leading thought of all popular or national education, whereby

2. It emerges out of the narrow limits of a single nationality, and freed from all laws shielding but particular interests, it enters the unmeasured realm of the interests of all humanity, protected there through the eternal law, which, in the creativ act of July 4, 1776, calling this grand commonwealth into being, was recognized to be its only possible foundation. And therefore

3. The Constitution of the United States of America should be so amended as to guarantee the youth of the land an education in the spirit of the Declaration of Independence and the preamble to the Constitution itself.

The resolution of the National Liberal League of September 13th last, proposing an educational amendment to the Constitution, declares:

"Universal education the basis of universal suffrage in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education."

As to the preliminary question, why I propose—in the third thesis—an amendment containing but the same substance, on which the National League has already passed its resolution, that, by referring to suffrage, appears to be of a more stringent character, I hav to state that when I wrote out the thesis, said resolution was not at hand—it first coming under my eyes again in THE TRUTH SEEKER of June 5th, in which it is reprinted—else I, of course, would hav referred to it, and offered my thesis as a supplement.

In retrieving this now, I propose to move in the next Congress of the National Liberal League that the above resolution be amended so as to read—after the words "and to permit"—"no child within its limits to grow up without an education faithfully conformed to the spirit of the Declaration of Independence and the preamble to the Constitution of the United States.

The reasons for so scoping the projected amendment are these:

1. We cannot afford to leave the standard of "a good elementary education" to the mere arbitrament of the schoolboard. Perhaps none of them would admit that the elementary education of those under their care was not a good one, notwithstanding the unanimity of all competent persons in demanding and striving for a thorough revision of our educational system, and especially in regard to the effete methods of practicing the several branches of the so-called elementary education. But granted even, for a moment, the sufficiency of that praxis—and its expediency is gladly accepted by all who are opposed to a higher standard of popular education—does then a good elementary education in the common conception of this term, cover the whole ground of education? Does it embrace those elements of ethics, so plainly, so inseparably, constituting the lawful character of United States citizenship, for which evidently our young are to be trained by the very means of our schools? Or can this end be secured alone by "thoroughly secularizing the school system," as justly required by our last year's resolution? That is to say, will genuin morality go by itself into the school and replace there the tenets of any supernatural creed at the moment when every vestige of them shall hav been cleared out? We, and every sensible man, every faithful citizen with us, will, to these questions, answer with an emphatic No! Because we know too well the difficulty of removing old customs out of their beaten paths, and that they cannot be overcome by merely decreeing that a certain work shall be a "good" one, but by demonstrating the end of the work and the means of securing its becoming a good one. And also do we know that long seated prejudices cannot be extinguished by mere contradiction or negation, but rather by pronouncing the sound judgment resting on the invincible authority of truth.

No prudent husbandman will fail to plant his seed in the ground right after having cleared the weeds from the latter, counting thereby much less on a rich harvest for the first time than on the weeds' total eradication, which follows by itself the proper culture of the plant. And has not our League taken exactly the same standpoint by its constitution—that imperishable monument of the centennial year—which declares the object of "total separation of church and state being to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood in all human life may be established, protected, and perpetuated?" And further, "that the liberty of the citizen and the most precious interests of civilization alike require that all the political and educational institutions of the nation . . . should be more faithfully conformed to the spirit of its fundamental law;" which "dedicates this country exclusivly to the natural rights of man," tending "to universal brotherhood on the ground of a common humanity." This being the essence of genuin morality—the very genius which led us a hundred and four years ago into political existence, it has to become the soul of the school system throughout the land in order to insure the conformity of our political institutions to the fundamental law faithfully and perpetually.

And whereas in that system, and therein alone, an elementary education can become a good one, because of its embracing therein the principal elements of truly human—that is moral—conduct as the basis of American citizenship and universal suffrage; and whereas, in order to promote that system, the promulgation of an amendment to the United States Constitution is deemed necessary, said amendment should be so explicit in its demands that misconstruction or evasion may as far as possible be prohibited. Overt opposition to the national authority is certainly out of question, but not so the unwillingness of acting in the spirit of the fundamental law, which will manifest itself wherever it can find room enough for doing so. Such room, however, may be at least narrowed down to a minimum by plainly demanding, as above stated, that our children shall be educated according to the dictates of the Declaration of Independence, and its offspring, the preamble to the Constitution of the United States. For,

2. When teacher and law are thus brought face to face, there can be no doubt that the former is necessitated either to thoroughly study the latter, and to show his ability to faithfully work in its spirit, or to giv up a station—the most important of human vocations—for which he is unfit.

All pretexts for quarreling with the public school on the ground of its deficiency in moral instruction drop down in themselvs at the moment when the genius of American citizenship takes permanent abode in the schoolroom, revealing himself to the young as their infallible guide to virtue and happiness. JULIUS REICHHELM.

112 *Garden st., Hoboken, N. J.*, June, 1880.

Since the forgoing was written, the three theses above set forth hav, in the form below, been adopted by the Teachers' Association, an association of eleven years' standing, which, in its constitution, states its principal object to be "the education of true, liberal American citizens." It requires of all teachers and students at the Teachers' Seminary, in Milwaukee, Wis.—an institution of its own—"faithful adherence to the principles of the Declaration of Independence," and "spotless conduct of life," and precludes all instruction in religious tenets and all religious exercises. At its annual convention, held at Newark, N. J., on July 28–30th last, it

1. *Resolved*, Our public schools cannot do justice to the task of educating our children to be true citizens of our community without making the fundamental ideas on which this community is based the chief aim of public instruction.

2. *Resolved*, The American school in adopting this view puts itself on the basis of perpetual effort toward the perfection of humanity, and is protected in this effort by the act which, on July 4, 1776, created our glorious Union.

3. *Resolved*. That an amendment to the Constitution of the United States should provide that the children of this country shall be educated in accordance with the spirit of the Declaration of Independence.

4. *Resolved*, The establishment of a general plan for popular education upon that basis would eminently promote the great object of the constitutional amendment, as laid down in the foregoing thesis (3).

Referring to these resolutions, and especially to the fourth, I intend, at our next Congress, to be held in Chicago on the 17th, 18th, and 19th of next month, to lay the same before the National Liberal League and move that a committee be appointed which shall take care of the matter of establishing a general educational plan. J. R.

August 20, 1880.

(*Continued from page* 565.)

made a bishopric in 680; conquered by the Danes in 886; retaken from them in the reign of Edmund the Ironside in 1016. Roman remains, coins, tesselated pavements, stone walls, etc., of former times have been found there. Cardinal Woolsey, while being conveyed a prisoner to London by the Duke of Northumberland, was there seized with sickness and died in 1530. It has played its full part in the momentous history of England. In the reign of Henry V. a parliament was held there which enacted a law whereby the burning of heretics was authorized. Its cathedral and numerous churches are now doing service in the same cause, though, fortunately, owing to the increase of civilization, the burning of heretics is not as fashionable as it formerly was.

It stands in the center of the county of Leicestershire, which is as beautiful a county as the sun shines upon. Its teeming fields are a pleasure to look upon. While riding through this country we had as fellow-travelers some laboring men in the rural districts. I tried to learn as much from them as I could, but found we had been reared in different parts of the world and did not speak our language precisely the same, which prevented our understanding each other quite as well as might be desired. After getting their remarks for the second time, and not then succeeding in understanding them, I said, "O yes, I presume so; I had about the same opinion all along," or something of the kind. I was led to regret that people who had been born and reared in this country should be unable to speak the English language better. What a fine thing it would be for some of them to live for twenty years in America and learn to speak the English language properly!

At Bedford, fifty miles from London, our male companions left us, the females and children before mentioned taking their places. They were hardly as sociable as I desired, but being of a very modest turn I did not like to obtrude myself upon their attention. Some little conversation, however, was kept up.

Bedford is situated on the river Ouse, near an ancient ford, from which the name of Bed-ford originated, meaning *town on the ford.* It had its share in the troubles in the time of the early Britons, Saxons, and Danes; it was frequently attacked by the latter in the tenth century, and was burnt by them in 1010. The various dukes of Bedford which England has owned had this or its vicinity for their home. It is also a most beautiful country, and I can hardly describe with what pleasure I looked upon the gently undulating surface, the slight hills and valleys all teeming with luxuriance and beauty.

We passed in view of some of the halls of the nobility, where Lord This and Earl That used to live and others still have succeeded them, but I took quite as much interest in viewing the homes of the poor and laboring classes. I wish the latter were more comfortable, and more replete with the improvements and comforts of the age.

I cannot speak too highly of the excellent character of the railways in England. The road-beds are solid, the rails are good, and the cars run evenly. The embankments and excavations are much smoother and more finished than in America; in places where excavations were made walls are built up on either side to hold the earth from sliding down, and the sides and embankments are grassed over. I saw men mowing very fair grass from the sides of the excavated places where the railway passes through. The depots are of brick, neat and commodious. They do not use the word "cars;" they say "coaches." I cannot help wishing, however, that England would send to America for missionaries to teach them how to get up cars, how to run them, and how to use the check system for baggage. They would be largely the gainers. With us a single conductor will run successfully a train of a dozen cars; here they have no conductor, but at every station there are from two or three to a half a dozen men in uniform to attend to locking travelers in their small compartments, etc., and the baggage is never checked, as in our country. When a passenger arrives at a station, as soon as he can be set at liberty by the door being unlocked, he has to run and look up his baggage, but he has no check by which to claim it.

The speed made on the roads is very good. I think we traveled faster than I ever rode on cars before. It is over two hundred miles from Liverpool to London, and we were not quite six hours in making it. One train comes in five hours. One custom seems odd—the trains all take the left hand track, instead of the right hand, as with us, and it is the same with the carriages in the street. John Bull is a left-handed old cove.

A little before 5 P. M. we rolled into a capacious depot, and soon chartered a cab to take us to Parson's private hotel on Great Russell street, directly opposite the British Museum. Bro. Rawson had stopped here before, and liking the place his inclinations led him here again. It is very comfortable and quiet. We have rooms, take our breakfast and tea here, and get our dinners or lunch where we choose. After taking a bath and something to eat we started out to see a little of London, the city of over 4,000,000 people, the largest city in the world.

We called first on the venerable Edward Truelove, Liberal publisher and bookseller in High Holborn street, who was sent to prison four months for selling Robert Dale Owen's "Moral Physiology." He had gone out into the country, but we had a few minutes' conversation with his daughter, who was in attendance at the store. I next took an omnibus for Islington, in the northern part of the city, to ascertain if my friend Dr. T. S. Andrews, of Kipton, Ohio, was now in London. I found his relatives here, but learned that he was in Norwich, in the northeast part of England. On inquiring my way to Islington, I was told to go to *The Angel,* and then go up a certain street to a certain other street, etc., etc. I supposed *The Angel* meant an angel, and I was looking for the figure of an imposing seraph, probably of the female sex, ready perhaps to take me up to the celestial regions, but, to my dismay, I found only a "gin-mill," kept by a man by the name of Angell. I did not gather to that angel worth a cent. I spent the balance of the evening in looking around to see the fashions, manners, and customs of this great town. But my letter is long enough. There is a great deal to be seen here, and I want to tell you considerable about this place, but will not tire you entirely out now, and will renew the subject again soon. We will stay here three or four days more, then go to Paris, Brussels, and other places on the continent, and then return here and finish up this town.

In the mean time, good-bye, D. M. B.

## State Rights and the League.

To the Editor of The Truth Seeker, *Sir:* Now let us look a little after Mr. Bush's "Bourbons." He alleges that the Democrats are "Bourbons," that is, stupid retrogrades who can never learn nor forget anything, and this he alleges as to

1. State rights,
2. Politics,
3. Religion.

In regard to state rights he argues in his letter in your last issue that the Platform of the National Liberal League "cuts up by the roots the dogma of state rights."

In this matter I think that Mr. Bush is entirely mistaken, and the reader will be able to judge after comparing the League Platform with the Constitution. Mr. Bush cites the League Platform correctly thus:

1 Total separation of church and state, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. National protection for national citizens in their equal political, civil, industrial, and religious rights, irrespectiv of race or sex; to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. Universal education the basis of universal suffrage in this secular republic; to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

Now standing on this platform let us look at the Constitution and see what "rights" the states and people hav. By amendments 9 and 10 we learn that they hav *all* the "rights" and "powers" that hav not been delegated to the United States, or prohibited to the states by the Constitution itself. That is, a few of the most important and general powers of government are delegated to the United States, and prohibited to the states. But the states and the people, (who must execute these rights and powers through the states) hav all other rights and powers whatsoever!

It is plain, then, that both the general government and the states hav "rights" and "powers" and are each supreme and independent as to them in their respectiv provinces under the Constitution. They *together* make the nation.

As to the great body of civil, criminal, and political law by which society is conducted and preserved, the states hav rights various, indispensable, and unlimited. The United States hav nothing to do with them. As to all dealings with foreign nations, war, and general administration the United States are made supreme and therefore sovereign. The people owe allegiance to both governments in their separate provinces and the U. S. Supreme Court is the arbiter until overruled by the people in their political action, or by amendments to the Constitution.

Now that these constitutional and legitimate rights and powers of the states are "cut up by the roots" by the Liberal League platform is simply preposterous. It might just as well be said that they were all "cut up" by the 13th and 15th amendments which guarantee to colored citizens their equal rights as citizens and voters in every state of the United States. Indeed, all that the platform of the League contemplates as far as the general government is concerned is to hav Liberals emancipated and protected in their civil rights as well as colored people. In order to do this the Liberal who cannot believe in God and is liable to be stripped of his rights and property—who might be roasted, like Servetus, in Vermont—must hav the protection of the general government just as his colored brother must hav it in Texas. Just examin the platform above printed and see how true this is.

That is, the second plank of the platform means protection in equal civil rights. To secure this protection it will be seen that the first plank is indispensable, for no Liberal can hav equal rights if either the state or general government violates them by excluding him from office or roasting him or robbing him to support churches, etc. To secure this protection it will be seen that the third plank is necessary, for how can superstition be kept out of politics and the Liberal hav his rights except in a well ordered state of intelligent fellow-citizens? Therefore, universal education is the necessary basis of a universal suffrage which shall be *safe* to all. But in order that this education should not interfere with *state rights* it is provided that this education shall be given by the states, but that the general government shall hav the right to require it of every state. The general government is not to go into the general education business in the states, as President Hayes recommended in his late speech, but is to hav the power to make the states do it—for example, by lessening their representation if they fail to do it or by any other practical means.

How are the rights of the states cut up root and branch by giving and securing to Liberals, equal rights in the states, as has been done in case of freedmen? Certainly those who hav been emancipated from theology should hav the same chance as those emancipated from slavery. But in nearly every state of the Union they are discriminated against in some underhand way by the union of church and state. For instance, they are deprived of the right to hold office, to vote, be a witness or juror, or to hav property without paying church taxes, etc.

We hav protected the Freedmen; now, says the League, let us take in the Liberals and make the amendments broad so as to secure the safety of both. State rights will then remain on a securer basis than ever, for they will rest upon equal, impartial, intelligent citizens—the substance of a true state, *Men* who "know their rights and dare maintain them."

But Mr. Bush says that a proposed 16th Amendment, called the Blaine Amendment, looking somewhat towards these ends, was proposed by Mr. Blaine, and was passed by the House, but was voted down by the Democrats in the Senate in 1876. The facts are that this amendment, in my judgment very insufficient, was reported favorably and was passed by a *Democratic* House almost unanimously (only 7 nays), and was referred to a Republican committee in the Republican Senate, and there slaughtered by unnecessary verbiage and additions permitting the Bible to be read in schools, etc., so that no sensible Liberal or Democrat would ever vote for it. As soon as these changes became known, Mr. Abbot, then President of the Liberal League, and indeed every Liberal who understood the matter, joined in urging its defeat. *Then* the Republicans all voted for it, and the Democrats very properly against it. As reported from the Senate Committee it was objectionable to everybody who had originally favored the proposition. It is enough to say that no amendment covering the platform of the League has as yet been passed upon by Congress, but when it is proposed the action of the Democrats in this very matter referred to by Mr. Bush is the best evidence that they will grant protection and equality to Liberals. They expressly said in their report of the Judiciary Committee that "while there may be a difference of opinion as to the necessity of such a constitutional amendment, all agree that the underlying principles are right and in accordanee with the spirit of the age" (Congress. Record, 1876, p. 5189).

It is enough to answer Mr. Bush to say that in the very instance cited the "state-rights" Democrats by their committee, and a House in which they had a large majority took up and passed a proposed amendment introduced by their opponent, Mr. Blaine, and did it almost unanimously, the 7 nays being about equally divided between the Republicans and Democrats, and that this very amendment was smothered to death by verbiage in a Republican Senate, under the hand of Senator Edmunds of Vermont, so that no intelligent Liberal wanted it passed. That a few Democrats objected to the transformed amendment on the ground of state rights was reasonable enough when we look into the details of this verbiage with which it was loaded up. In neither shape, however, was it ever a proper amendment to secure the objects of the League.

There can be no denial of the fact, then, that "state rights" do exist under the Constitution, and can only end with it. The Liberal League platform does not and cannot cut them up, but roots them deeper than ever in universal justice and education.

Does Mr. Bush propose to abolish these "rights" and "powers" reserved to, and exercised by, the several states, and to merge them into the general government? Certainly not! What, then, does he mean? Simply *nothing*—unless it be an appeal to sectional prejudice, or the ignorance that confounds constitutional state rights with secession or "state sovereignity," claimed to be above the Constitution, and which is another way of saying secession and rebellion. Such appeals, it seems to me, he should be above making. He should leave that to those whose living depends upon flaunting the "bloody shirt" before the ignorant and the prejudiced. Is it right and is it good policy to mislead and "fire the Northern heart" by such and similar misrepresentations? This will be answered in my next on Bourbon politics.

As to the Democrats (not the secessionists) from Jefferson, Madison, and Jackson down, they hav held the true position as to "state rights," never better stated than in Jefferson's Inaugural, and which can never be too deeply impressed upon the head and heart of every American:

"The preservation of the general government in its whole constitutional vigor, as the sheet anchor of our peace at home and safety abroad."

"The support of the state governments in all their rights as the most competent administrators of our domestic con-

cerns, and the surest bulwarks against anti-Republican tendencies."

"Equal and exact justice to all men, of whatever state or persuasion, religious or political."

This is the position of the Democracy of old—and *now*, and it is mine. T. B. WAKEMAN.

*New York*, Aug. 27, 1880.

## The Excursion Train to the Chicago Congress.

The excursion train to the Chicago Congress from New York city is train No. 3 on the Erie Railroad, and leaves New York city Sep. 13th, at 7 o'clock P.M. The same train leaves Salamanca Sep. 14th, at 12 o'clock M. It will arrive at Chicago about 9 o'clock Sep. 15th. Low rates of passage can be procured at any station on this route where this train stops. For particulars inquire of H. L. GREEN.

*Salamanca, N. Y.*

## Northern Wisconsin Spiritual Conference.

We hav the pleasure of announcing that we hav secured as speaker for our next quarterly meeting, to be held in Omro, Wis., September 17th, 18th, and 19th, 1880, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers invited to participate. Good vocal and instrumental music. Officers will be elected for ensuing year. Let all be present the first day of meeting. Please notify the secretary of your intentions to be present, that provision may be made by the Omro friends to entertain all free, as far as possible. Fare at Northwestern House, per day, $1.

WM. M. LOCKWOOD, Pres.

*Omro, Wis*, Aug. 27, 1880. CORA B. PHILLIPS, Sec.

INGERSOLL IN CANADA. A reply to Wendling, Archbishop Lynch, "Bystander," and others. By Allen Pringle. Price 10 cents.

This is a reply to the attacks upon Col. Ingersoll by the gentlemen named, which were made upon him after his lecturing tour in Canada. Although, as the author says, Col. Ingersoll is amply able to defend himself, should he deem it necessary, this little work of fifty-six pages is not out of place. Mr. Pringle is a widely-read scholar, and presents his answers in the shape of an argument against Christianity, which is conclusiv. He has followed the example of the Tract Society and illuminated the covers of the work with extracts from the sayings of the most eminent writers, which are much more sensible than the scriptural quotations which adorn the works and walls of Chistianity. The work is written, Mr. Pringle says, more for quasi-Liberals than for advanced Materialists, but we do not think it would hurt even them to read it. As a "campaign document," we commend this to all Liberals. Let them circulate it extensivly, and we will guarantee that good will follow.

[*From the Winsted Press.*]

## "The Gods and Religions of Ancient and Modern Times."

The second volume of D M. Bennett's "Gods and Religions of Ancient and Modern Times" is now out, and is a worthy companion of the first. It is a book of 957 pages, handsomely bound, and containing an engraving of its author in prison garb. The object of this work, as stated in the preface, is "to giv to the public the best information to be had on the subject of the gods and religions which men hav believed in in all ages of the world." The book is largely a compilation from the writings of those who hav made the subject a special study, and was the work of Mr. Bennett while in prison under unjust punishment for sending through the mails a pamphlet by E. H. Heywood, of Princeton, Mass., entitled "Cupid's Yokes," the price of which pamphlet is fifteen cents. Like all history, this religio-historical work of Bennett's is a compendium of events, in which the poor, ignorant masses of humanity are continual victims of poverty, persecution, and horrible injustice. The amazing fortitude of the people, their patient endurance of pain and privation, and their marvelous sincerity of belief in the most outrageous falsehoods and absurdities are nowhere so strikingly revealed as in books like this. We get a glimpse of the ignorance and wretchedness of the common people of other days and the intolerance and cruelty of their religious masters, and wonder that men could hav endured the horrors of existence with imaginary fiends clutching at their souls on the one hand and worse than fiends tormenting their bodies on the other. It can be no ordinary book of which James Parton would write as he has to its author of this one. Mr. Parton says:

It strikes me dumb with wonder. How you could hav executed such a task, in such unpropitious circumstances, in the space of eleven months, passes my understanding. I should hav wanted twenty-five years for it, and then should not hav been half as interesting as you hav made it. Your work is one long exhibition of the weakness and cowardice of man, and shows how, in every age and in all climes, he has been cheated and plundered through his fears. What fools we hav been and what fools we are! Your example, I hope, will make many men not afraid to touch the idol and help level it with the dust. But when the idol is overthrown, the great problem of human happiness will remain. Never forget that.

Volume second of the "Gods" opens with a review of primitiv religion, including fetichism, polytheism and mythology, and phallism. This is followed by the religion of the Hindoos, including Brahmanish and Buddhism. The balance of the table of contents relates to the religion of Persia, of the Chaldeans, of China, of Thibet, of Egypt, of Assyria, of the Phœnicians, of Greece, of the Romans, of the Teutons, of the Druids, of Judaism, of Mohammedanism, and lastly of Christianity. As each of these systems is treated at length the unusual size of the volume is explained, but nothing has been put in that could well hav been left out, and the interested reader will not complain that the book is too large.

## The Modern Spirit.

BY V. DE P.

To the conservativ religionist the "modern spirit" is synonymous with evil. It

"Is a monster of so frightful mien
That, to be hated, needs but to be seen,"

It recognizes no authority but reason. It considers nothing sacred but truth, and holds nothing true except that which, by observation and experience, has been proved to appear under all circumstances the same. It is an examiner of motivs, and is not satisfied by effects or external appearances. Looking forward to universal happiness, it scorns to consider aught that conduces but to present contentment.

As to the origin of the modern spirit, there is no time, however ancient, but that bears testimony of its manifestation. Wherever there hav been men anxious to know aught of the purpose of their being, or where superstition has raised itself to dictate and say what was holy and what evil, and what forms were subservient to the propitiation of God and to the discomfiture of evil powers, or where it has been said that thought should run only in certain defined directions, there hav we seen the modern spirit rise with iconoclastic hand.

Such is the more usual conception of the modern spirit. The general mind sees it only as a rebellious manifestation against old and, especially, "sacred" objects and institutions. To the unprejudiced and thoughtful it appears as the champion of truth and right. It is a champion of truth because it is tolerant, and of right through principle, or rather law. It sees and declares that all things in their ultimate development rectify themselvs and become right. It givs its followers but one truth as a rule of conduct—"Action and reaction are equal and in opposit directions." From this all other rules are derived, and by this all actions must be judged. From this simple truth we draw the declarativ commandments:

"Every excess causes a defect, every defect an excess."

"For everything we gain we miss something; for everything we lose we gain something else."

The natural reaction of evil is unhappiness, and evil is aught that in its development produces misery. We pay for our crimes in misery; the sunshine of our laughter is followed by the shadow of tears. Each wrong furnishes an addition to the necessary balance of pain that accompanies our pleasure. Truly it behooves us to do good; and yet it has been said that the modern spirit offered no inducement for right action, no punishment for evil.

These truths hav a most benign influence on the individual. They compel him to carefully scrutinize all the circumstances of his life, and cause him to set a just estimate on his own powers. The individual man is led to see that his powers hav definit causes; that his whole life is filled with the harmony of law and order, which he can direct in so far as he is able to grasp the mainsprings of his power and look backward to the unpropitious elements that hav been his hereditary inheritance. These things cause a man to see himself but as an atom in that strange compound called humanity, the characteristics and uses of which in relation to the universe are still so vague and uncertain because of its insignificance.

Toward religion the modern spirit bears no equivocal relation. It can not be accused of bigotry in its espousal of any. It is not sectarian. This is because it is the outgrowth of no particular religion, but a general rebound from the trivial and mean in all departments of thought and action. The modern spirit seeks and honors the best parts in all religions. It sees that all religions are a part of humanity and substantially the same, having the same aim and holding power by the same means. The modern spirit does not seek to destroy any religion. It does not wish to annihilate from their position in the literary world the conceptions, dreams, ideas, or doctrins of the Christian theology. It only desires to show with all candor and gentleness that these ideas are no more worthy of belief or confidence, no more divine, than the ideas of pagan theology as transcribed by the philosophers. It wishes to demonstrate that the whole Bible—the history of Moses, the psalms of David, and the drama of Job—so far as divinity is concerned, is no better than similar subjects by Zenophon, Homer, and Thucydides. The writings of Christian theology hav indeed added to our esthetic natures; they hav been important factors in our intellectual growth; they are, no doubt, the outgrowth of honest conviction, and are—so far as they are such, and no farther—worthy of respect. Time, however, is an argument more subtle than any in metaphysics. It destroys so gradually and yet so surely that men can but stand aside in awe, powerless to save. Time has said the Christian theology of the past has served its purpose. This verdict cannot be gainsaid. The only alternativ left is to cast aside the old habiliments of thought, and send them to the junk shop of the past, where they may lie in the dust of forgetfulness only to be occasionally disturbed by some intellectual antiquarian.

Toward practical life the modern spirit directs a most beneficial influence. It teaches that mind and matter are indissolubly united, that inner consciousness is dependent upon outer circumstances and influences. This causes it to be seen that the discoveries of science not only affect life indirectly through making the means of living different, but also directly by giving us a more thorough knowledge of its powers. The arts being the application of the principles of science, and tending to the promotion of the corporal, become honorable, because while making the means of life easier and better they tend to make thought purer and nobler. Verily the modern spirit must needs be strenuously combated.

What the ultimate outgrowth of the modern spirit shall be, no man would be rash enough, from present data, to formulate an opinion. On it depend all the inventions and discoveries that adorn and ameliorate the present; on it does the next cycle of progress rest. It holds in its thought the religion of the future. It has already given birth to the components of its philosophy. Science blesses it as a guardian influence, and art sees in it a tolerant patron. Thought under its patronage wanders unconstrainedly over the fields of investigation and fearlessly exposes to view its discovered treasures; while faith, in smiling simplicity, fearlessly regards it as a friend. Everywhere there are seen through the new impulse given to all the springs of action indications of its beneficent power.

[*From the New York Times.*]

## The Norwich Blue Laws.

The spirit of the old Connecticut "Blue laws" survives in Dr. Leonard W. Bacon, Mayor Osgood, and "twenty-four other prominent citizens" of the city of Norwich. Historians profess to hav disproved the existence of any special code under the name of the "Blue Laws," but they hav evidently been deceived. If, in the year 1880, the citizens of Norwich are forbidden to seek recreation and health by a quiet sail on the Sound of a Sunday afternoon, we may with measurable certainty infer a state of public opinion in the New Haven Colony two hundred years ago which would hav made it a grave offense for a man to kiss his wife or spank his child on the Sabbath. Dr. Bacon, a New England pioneer of the seventeenth century, transported by some caprice of nature into a day and generation with which he is not in sympathy, raises a discordant note of protest against a practice which seems to him a desecration of the Sabbath. A year ago this present month he made an unsuccessful attempt to stop the Sunday excursions of the steamer Ella from Norwich to Watch Hill. A week ago to-day he returned to the attack in his morning sermon, delivered before a union meeting of the three principal churches of Norwich. The pastors of two of these churches were absent on their summer vacations. It is not improbable that they were at Watch Hill enjoying the health-giving surf and the invigorating sea breezes. Dr. Bacon denounced the owners of the steamer Ella "in the most scathing terms," we are told, "not only for violating the sanctity of Sunday in a flagrant manner, but also for aggravating their alleged offense by carrying women of known bad character, tolerating the sale of liquor on board, and thus promoting gross debauchery in connection with these pleasure trips, besides having bands of music to add to the secularization of the day."

The pious Doctor did not content himself with denunciations. He drew up a petition to the managers of the Ella, and invited signatures. A brother pastor declined to sign the paper, declaring his lack of sympathy with its terms. A member of Dr. Bacon's church remonstrated with him, and informed him that another petition "of a more temperate and less offensiv character" was to be put in circulation. The clergyman recalled his petition, therefore, and the guardianship of the holiness of the Sabbath in Norwich was transferred to other hands. Another petition, or letter, signed by Mayor Osgood and "twenty-four other prominent citizens," was presented to the manager of the steamboat by the Mayor himself, "who, in a brief informal interview, expressed the sentiments of the best people of the community, and obtained a ready promise to abandon the Sunday excursion for the rest of the season."

Who are "the best people of the community" in this Connecticut city? Do they dwell in close, small-windowed houses in the crowded quarter, where the streets are narrow and not over clean, where the blazing sun by day and the stifling heat by night torture grown men and women and burn the life out of the little babies? We cannot believe that the "best people of the community" inhabit such a quarter. Surely the poor man who works from sunrise to sundown on six days in the week would not petition against the privilege of a delightful trip up the Sound with his wife and children on the only day he could call his own. These poor folk know that the heat and foul air of the city are fatal to infant life, and they love their babies as fondly as chough they were "the best people of the community." They know, too, that a trip on the Sound is cheaper than a funeral. Was it clerks and shop-girls who signed the petition—young men and women who hav no home but a hall bedroom in which they all but suffocate these hot nights? This cannot be, for they would look forward to Sunday, with its breezy sail to Watch Hill, as the bright day of their lives. As the signers of the petition could not hav been working men, clerks, or shop-girls, we are forced to conclude that they are the rich people who own and liv in spacious mansions on the Hill and along the shaded avenues. It is obvious that they would care nothing about the Ella and her trips to Watch Hill. Their houses are roomy and comfortable. They get pure and grateful breezes at home; or, if they feel the need of sea air, they can go out on the Sound in their own or their friends' private yachts, or they can pack their numerous and large trunks full of costly clothes and go to Newport, Narragansett Pier, Block Island, or some other fashionable resort. They are the "best people of the community," and with light hearts and pious souls they sign away the liberties of the poor, vulgar, ignoble herd.

This outburst of austere and sour-faced Puritanism is not a pleasant spectacle to contemplate. Mayor Osgood and the twenty-four "best people of the community" probably blame Dr. Bacon for the violence of his language, but flatter themselvs that they hav done a praiseworthy action. The censure of just-thinking men will fall more heavily upon them than upon him. He overreached himself through too much zeal, but his method was straightforward. They went to work with a smooth-tongued, oily persuasivness, and, being deacons, pillars of the church, rich men—in short, the "best people of the community"—they made the proprietors of the Ella feel that they were really malefactors. If these most excellent people disapproved of Sunday excursions, they reasoned, the Lord must disapprove of them too. Mayor Osgood and his twenty-four fellow-pietists must base their objections to Sunday excursions to Watch Hill on precisely the same ground as Dr. Bacon—that is, that they violate the sanctity of the Sabbath, that women of bad character are taken on the boats, and that liquor is sold. But the people who go on the excursions must be somewhere, the bad women must be somewhere, and the liquor will be sold somewhere. It is the experience of this city, and it is the opinion of every man whose Calvinism does not get the better of his judgment, that the Sabbath is much better kept by an excursion to the sea-side than by an idle day in the city. The public peace and the morals of the community in New York gain to an immeasurable extent by the Sunday trips to Coney Island, Rockaway, and Glen Island. Do the "best people" of Norwich believe that their city will be more holy and righteous now that the Ella will be moored to her dock on future Sunday afternoons? They hav set up one law for the rich and another for the poor. They declare that all who do not think and act as they do are godless and wicked. They can go to Watch Hill on week days, so they stay at home on Sundays, and declare that everybody else must do the same. Will they build a pillory in Norwich, cut off the ears of unbelievers, and burn witches?

## The Fourth Annual Congress of the National Liberal League.

*To the Auxiliaries and Members of the National Liberal League,*
GREETING:

The Fourth Annual Congress of the National Liberal League will be held at the West End Opera House, 431 W. Madison st., in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and al annual members of the National League are entitled to seats, but not to votes.

As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the state should be independent of the church, and the church of the state, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations.

If the National League has any voice, now is the time to hav it heard. The Constitution under which we liv consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositaries of this punishing power, national and state, hav their well-defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

*Boston, Mass.*, Aug. 9, 1880. ELIZUR WRIGHT, Pres.

## Michigan Grove-Meeting.

The Liberalists and Freethinkers of Michigan and northern Indiana will hold their annual grove-meeting at Schoolcraft, Mich., Sunday, Sep. 12, 1880, in Island Grove. Col. R. G. Ingersoll and Prof. O. A. Phelps, will positivly be present and address the meeting. James Parton is also expected. This will be the largest meeting ever held under Liberal auspices. Railroads will run trains to this meeting at very low excursion rates. Arrangements hav been made to receive twenty thousand people. ALBERT BURSON,
Managing Sec.

D. M. BENNETT's letters from Europe will be issued in book form.

## Fair Play.

Not long ago one of the best of women said to me, "I tell you, Bro. Lynn, T. C. Leland is a captain." This was just after reading one of his short, practical, and pungent articles wherein he placed before the vision of F. E. Abbot the Eighth Demand of Liberalism. I was quite as well pleased as the lady referred to, and instead of giving the author the title of captain, it seemed more befitting to call him a major-general.

In spite of these well-merited compliments, we are not going to accept all the author says as law and gospel, and do not think him a good representativ of the Liberal idea or spirit in his late article, "Good for Greens." We agree with him regarding the farce of a Liberal party as inaugurated at Cincinnati, and the part played in that performance by R. G. Ingersoll, in connection with his voluntary offering (not allowed) at the Chicago Republican Convention. Ingersoll's love for the Republican party is on a par with T. C. Leland's for the Democracy, all right and proper, doubtless, if they think so. As representativ Liberals they will not object if others of less ability, though equally honest, take exception to their conclusions.

Friend Leland tells us that Bro. Walker is sadly disappointed with the action of the Greenback Convention, with its "farce of prayer and a religious bigot at the head of the ticket." I was present at that same Convention, and by committee work missed hearing that *peculiar prayer*. After learning of its character and the manner of its reception, my absence caused me some regret.

Among the members of the Convention, THE TRUTH SEEKER had a large number of its activ friends, and the Convention treated the women more generously than any political body had ever treated them before. As a whole, it was generous to a fault in going outside of its legitimate work. It is a political organization established for currency reform, and the principles of equity between the producers of wealth and the owners of capital, and also the regulation and control of all corporations within such limits that, while it does not seek to infringe on their right of franchise, will guard the people against all corporate infringements of their rights.

It seems to me that Liberalism is getting pretty low when it gets into spasms over a simple prayer at a political meeting or an invocation at a Spiritual meeting. Speaking for myself, I wish it were otherwise, and I confess there are times when for a second I feel annoyed with these things, and yet the sense of shame that follows assures me that I can preach better than practice.

What do Liberals want? What do they expect? A beer-drinking Liberal should not expect a total abstinence society to justify his use of lager. A teetotal Liberal would not expect this same beer-user to accept his platform. Could not both parties be liberal enough to allow all the freedom they claimed, and yet treat each other courteously?

A man is not necessarily a bigot because, like Mr. Weaver, he is a Methodist. Mr. Clark, the Methodist minister who spoke so kindly of Ingersoll, was a more perfect Liberal than most of those of my acquaintance, by personal reputation or otherwise. Whenever a person manifests any degree of irritation or petulance because representativ men of any party whose principles he admires, does not happen to belong to his particular phase of intellectual, religious, or scientific thought, whether he knows it or not, he has the unmistakable signs of bigotry that are much worse in a professing Liberal than any one else.

I hav about come to the conclusion that bigotry is about as general as "total depravity," and that Liberals hav the distemper very general, even if it is in a milder form. I venture the assertion that that farce of a prayer suited nine-tenths of the members of that convention; and only think what good liberal souls the other one-tenth must hav had to feel so exercised at having their pet notions and feelings so outraged. Liberals said to me, "You ought to hav heard it. We said Amen to it with a vim."

We take exception to the charge of bigotry against Mr. Weaver, because we esteem it unjust, untrue, and unfair. His being a Methodist does not make him a bigot. On this point I go back on my experience and the principles of justice and equity. Mere intellectual conclusions regarding science, morals, or religions, do not make possessors bigots or Liberals. Sometimes those entertaining the broadest views and possessing the most scientific research are the most ready to find fault with others because they see not as they do, while minds the most childlike, the most credulous, are entirely free from this despotic and cruel arrogance. Belief is not bigotry; intolerance of the opinions of others, and arrogant claims for your own is the trouble.

When we heard J. B. Weaver was a Methodist we were pleased, for it would be the cause of more gratulation in the party than were he a follower of Ingersoll, and I was quite willing to forego the present gratification of a Liberal Spiritualist in having the larger number gratified. He represents principles we deem essential for the well-being of the government. He has proved his ability and integrity in this respect. We consider very important the "bread-and-butter question;" it is first for the toiling, laboring community. When well fed we may reach them then with Liberal ideas and scientific truth.

We accept the platform as the best possible under the circumstances, and I am quite sure that there were more TRUTH SEEKER readers who cheerfully ratified it than were found in the Republican and Democratic conventions. We fail to see where the Democratic platform at all compares with the National Greenback-Labor platform, so far as the interests of the producing classes are concerned; and while I thus see, there is no danger of my grumbling over the phraseology when the spirit is all right.

We are entirely sick of the present political mismanagement; it is time the Republican party was out of power. And as the Cincinnati *Times-Star*, a Republican daily, says in speaking of the two platforms: "What material question remains, then, upon which a direct national issue can be gained? In all sincerity it might be said that so far as the actual substance is concerned, the Democrats and Republicans might swap platforms and candidates, and proceed in the campaign with entire consistency."

It is because such are the facts that we oppose both the old parties. They are in league with the national bankers, the bondholders, land and railroad corporations, that work injury to producers and consumers. They seek to control the finances of the nation; fund, instead of pay, the national debt; farm out the public lands to great landlords, and giv entire control to railroad corporations, who pool their earnings in order to charge what they please for freight and passengers. We urge the correction of these evils. We are conscious that J. B. Weaver is well worthy our support, and even if the "crowd is meager," we shall make one without any fear of the bigotry of Mr. Weaver or getting into a fever over the prayer of the Iowa Methodist preacher. Bigotry is very unpalatable, narrowness is distasteful, and while some Liberalists will vote the Republican ticket, others the Democratic, and some not at all, it is equally sure that a goodly percentage will vote for Weaver and Chambers, despite the fear and charge of bigotry from those who profess to be our teachers. GEO. LYNN.

## Michigan Liberalists and Spiritualists.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Thinking that many of your readers would be interested to hear of the progress of Liberal thought in southwestern Michigan, I send you a dim outline of one of the best Spiritual gatherings ever held in that portion of the state. It was the annual convention of the Spiritualists and Liberalists of VanBuren and adjoining counties, held on Saturday and Sunday, Aug. 7 and 8, 1880, in the apple-orchard grove of Robert Nesbitt. Some who came on Saturday brought their tents and other paraphernalia for camp life, and the faces of all gave evidence that they had met for a good social time, as well as earnest work. At 3 o'clock P. M. the convention was called to order by the President, L. S. Burdick, when Mrs. E. C. Woodruff, of South Haven spoke one hour on "The Moral Order of the Universe."

Adjourned till half past six, when Dr. A. B. Spinney of Detroit spoke on "Intuition and Science as Educators from the Primitiv." At an early hour on Sunday morning the people from the surrounding country began to gather at the gate, and it was not long before eight or nine hundred had assembled in the beautiful shade of an old farm orchard. Convention was called to order at half past nine, devoting one hour to conference, when Mrs. Woodruff occupied the morning session, subject, "What are your Basic Ideas?—The dignity and supremacy of the human mind."

At two o'clock the convention elected officers as follows: President, L. S. Burdick, of Texas; Vice-President, Mrs. Elvira Chidester, of Bangor; Secretary, E. L. Warner, of Paw Paw; Treasurer, Mrs. Roxina A. Sheffer, of South Haven. Dr. Spinney then spoke from the interrogatory, "Will you hav Rationalism or Superstition?" It would be futil to attempt to giv a faint outline of the flights of oratory and showers of inspiration that came from the lips of the speakers at each session, and I can only say to those who are conversant with them that the associations present conspired with the mystic forces wafted thither by celestial oxygen, to place them in the most receptiv condition as instruments to be acted upon by the subtil elements in the realm of the invisible. A choir was selected from the audience that rendered fine vocal music, and an amateur brass band did themselvs much credit in rendering instrumental music, which was appreciated by all present.

And when I come to speak of the hospitality of Mr. Nesbitt and his amiable wife, and their three daughters, my pen falters, and the definition of a Webster fades into oblivion, for one must be a recipient thereof to fully comprehend the significance of the term, and I can only say that they opened their spacious house and barns and the contents of them to over one hundred guests who lodged on the premises on Saturday night, and took breakfast at their table on Sunday morning. My pen can pay Mr. Nesbitt no better tribute than to say that he is a man of strong convictions, and will dare all he has for the right, taking his life in his hands and risking everything for his family and friends. He was one of the pioneers of Van Buren county, purchasing a large tract of densely wooded forest, several hundred acres of which he has made to "bud and blossom as the rose," still owning quite a tract of the primeval forest in its primitiv condition, heavily wooded with valuable timber. A national flag was floating from a pole about thirty feet high, which was suggestiv of the mental liberty for which we are so earnestly contending. The name of the association is informal, and it has had an existence since 1868, passing through the alternate lights and shades incident to the progress of Freethought during that period, and it has been maintained only by the persistent efforts of a few determined workers, some of whom hav removed from the county, while many hav passed to the other life, whose memory still livs, and their works do follow them.

The first organization of the "Van Buren County Circle," so called, was by the personal efforts of S. F. Breed, now in California, at the time when Col. D. M. Fox was organizing the state, and each county had an organization auxiliary to the state association.

Owing to the lack of a financial basis, and the fact that a few became overworked, the county societies became disorganized, and the best workers from adjoining counties sought a union with us, until now we hav the strongest band of harmonious workers in the state. The contributions for the support of this society hav been voluntary, and the struggle has been intense to keep the vital spark from entirely dying out, but we advertised well, and took an admission fee of ten cents at the gate on Sunday, and find the society has a balance on hand of $69.44, thus placing us above the terror of financial failure for the present.

The convention adjourned about four o'clock, and every one went away happy, their faces denoting that no one was any more afraid of an angry God or ugly devil than when they came there. E. L. WARNER, Sec.

*Paw Paw, Mich.*, Aug. 13, 1880.

## A Letter from Oregon.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As it is a real impossibility to make the most distant allusion to the depravity of the Christian church and her "white necktie and black gown wearers" through the columns of our Oregon press, I hav to take refuge in your independent Liberal paper. Open words and open doors, the demands of civilization and culture, cannot be found among the press of Oregon for the present. The Oregon *Staats Zeitung*, a German journal, edited by Dr. J. Folkmann, makes in this respect the only exception, while our English papers are altogether under the control of the clergy—those usurpers of the Christian name, who teach a counter religion, made up of the deliria of crazy imaginations, as foreign to Christianity as is that of Mohammed or Brigham Young.

Since the unity of the Supreme Being was ousted by the force of the sword of the civil government, wielded at the will of fanatic priests, that creed dug the first shovel-full for its own burial. The sooner they get their tomb finished, the sooner the glorious age will dawn upon us.

> "From the lips of truth one mighty breath
> Shall, like a whirlwind, scatter in its breeze
> The whole dark pile of human mockeries."

As long as such sentiments as the Bible produces on the minds of our Christian flock find currency, and are esteemed as the *ne plus ultra* of moral worth, our morality will remain, as hitherto, a system of organized hypocrisy, an unblushing caricature of all that is virtuous, noble, generous, and faithful. The Christians ought to blush when they look at the simple excellences of people who can afford to be moral without the spurs of heaven or hell. It would be time for those braying asses, the Christian clergy, to cease fulminating from their pulpits their atrocious calumnies against such men as Thomas Paine, Bob Ingersoll, D. M Bennett, and thousands of others, who were and are yet the pride of candid manhood, because the Infidel's position is substantiated by having shown the *reductio ad absurdum* to which the reasoning of the theologian infallibly tends. No compacter body of liars and hypocrits than the Christian clergy ever existed. Jesus himself deceived his disciples, by telling them he would not go to the Passover,

and yet he went there before they did. Namby Pamby Peter, and the greatest fraud of all the frauds, Paul, played the hypocrit. The last named was even punished for it by one of his returns to Jesusalem by his senior usurper. All the Christian Fathers of the early Christian period, especially the composers of the New Testament, before and during the reign of that monster emperor, Constantine—the blood-thirstiest hyena that ever sat on a throne—recommended lying in behalf of God and his word. Their Almighty Jehovah had to be upheld by lies, and Jesus was by Constantine's sword placed in a line with old Jehovah. If God, when he, according to the Bible, dabbed up man, had clapped a bell or clicker within him, which would giv the alarm whenever he told a lie, he would hav avoided much crime in the world, because none of those temple orators could hav been understood by their auditors, on account of the constant bell-ringing within them. And as we read Luke xv—"I say unto you that joy shall be in heaven over one sinner that repenteth" etc.—I recommend to the clergy the words of Peter Pindar,

"Repent then, all ye rogues;
Ye'll be forgiven.
And giv the saints a holiday
In heaven."

Every one of them, from Comstock down to the most ignorant mouthpiece of the Bible in the backwoods of our Coast Range, ought to take these words to heart. In our Coast Range, the Philomath *Crucible*, a United Brethren sheet, figures as the most celebrated family literature. The Rev. Mr. Becker, the present trumpet of that cheesy sheet, met with a total failure in editing the Sacramento *Telescope*, and came to seek his bread and butter—totally depending on the perspiration of our mountaineers—in our midst. One of the first commandments of this new editorial light reads, "A little more sleep, a little more slumber, a little more folding of the hands," etc. Simultaneously, in the same article, he holloes: "Wake up! wake up! Every activ hand to work to double the subscriptions of the *Crucible*." Every candid reader will understand his whining and holloing thus: Stay lazy, dreamy, sleepy; we want you poor. The poor are easy to bend. But should you make a dollar or two, use it for the support of us—seventy thousand mouthpieces depending on the charity of the people of the United States.

This is the true spirit of our Christian holy men. John Wesley said: "You who hav two hundred dollars a year, and spend but one, do you giv God the other hundred? If not, you rob him of just as much. Oh, bring all! You cannot bring too much. Leave nothing behind you," etc.

In the same number of the *Crucible* Mr. Boeker said, "The subordination of the woman to man, in fact and as in form, is universal and unchanging for the last eighteen hundred years; and as long as the Bible stands we fear no change." Ought not every true woman punish a wanton parson who dares utter such degrading words to women, with outspoken contempt?

What candid man could deny that woman is far superior to man in morals? Therefore woman must be made to stand side by side with man, his equal and his peer in everything.

True morality is physiological instead of theological. Giv woman, as the superior moral being, a political status equal with man, enfranchise her, and we will soon hav such reforms inaugurated as the world needs. But alas! men like Becker and his associate, Prof. Walker, who even deny that our government guarantees equal rights, both civil and religious, to all the people, and sneer at the Constitution, which states, "Congress shall make no law respecting the establishment of religion or the free exercise thereof," can not be expected to allow woman the same natural and inalienable rights, and the same common interest, as men. Nay, our clergy want women to remain subordinate, so they may use them for their playthings in a hundred different ways and manners. Prof. Walker has given proof how artfully he can metamorphose his lady students into dolls. A few months ago the *National Police Gazette*, of New York, had an illustration of Walker teaching his female students kissology. Walker, however, managed, I presume with the help of Comstock's law, to prevent the appearance of that number of the *Gazette* in Corvallis and Philomath, and only one copy found its way from Roseburg to Benton county seat.

The Bible says God has foreordained whatever comes to pass. Then God has foreordained that I should not believe in the Bible, and that I should write this letter to THE TRUTH SEEKER.

Under the shelter of my banner, which bears the inscription, *Si populus vult decipi decipiatur*, I remain,

Yours fraternally, E. W. FITZNER.

## Various Things.

NATIONAL LIBERAL LEAGUE.—SUNDAY CONCERTS IN SOUTH PARK, CHICAGO.—SUNDAY NIGHT THEATERS.—REV. JOHNSON ON DESECRATION OF THE PARK.—A PROTEST.—"PUCK" AND THE CAMP-MEETING.

T. C. Leland wields the pen of a ready writer and says many timely, good things. He comprehends the aim and power of the National Liberal League—may its members increase, its power to combat intolerance be intensified, until it shall, in truth, become an "organization which shall emancipate the masses of mankind from all the remaining slaveries!" Chief among these slaveries may be enumerated those springing from priestly or churchal rule. The late clamor for God in the Constitution; exemption from taxation of church property and ecclesiastical schools; odious Sunday laws which deprive people of their time and debar their pursuit of happiness; chaplaincies supported by the people; the judiciary oath as now administered; reading of Scriptures and prayer forced on secular schools; employment of Christian teachers and refusal of schools to any known to be Infidel; the spirit of ostracism rampant in a churchal community against an honest, intelligent unbeliever; slanderous, false attacks from the pulpit upon Thomas Paine; the standard of morality prescribed by Christianity—these and the like are the prevalent wrongs which it is the mission of the National Liberal League and like organizations to eradicate, and to rear above their ruins a grand brotherhood, the fruitage of which shall be love, worship of humanity, which shall secure to each and all the fullest, broadest freedom, and sweep forever away that spirit of ostracism which would proscribe those who dare to think and proclaim their convictions.

In the 14th issue of the *Commonwealth*, a Topeka, Kansas, paper, is found "A Protest," disclaiming against excursion trains running on Sunday, and calling on the Christian people to discountenance such excursions. This protest is signed by some sixteen clergymen of different evangelical denominations. What a presumptiv interference and insult this to the majority of city people, who prefer to spend the day of rest and relaxation from duties in some delightful grove—nature's fair temple—where man can hold communion with tree and bud, with vine and flower, and streams and tuneful birds, and for the time become oblivious of oppressiv cares—freedom from intense mental application!

These self-appointed guardians who presume to dictate where people shall go, what they shall think, talk, and do, are intolerable; they need to be informed that this is a land of freedom. Down with these oligarchists!

The Chicago *Times* of the 2d inst. contains a long article apropos, headed, "Blest with rest.—Tens of thousands of people spend a day in God's first temples," etc. The writer breasts the progressiv tide in which "old things are done away," particularly the New England Puritanical Sabbath. It seems that in the 16th century the early morning hours of the Sabbath were devoted to mass, the remainder of the day to merry-making, that Luther and Calvin were not sanguin as to Sabbath observance as was Edwards, who made of the Sabbath a "very solemn day for adults and a very tedious one to children." The writer alluded to the opening of theaters on Sundays, which has horrified the evangelical clergy. In conclusion he says: "Whatever may be the merits or demerits of Sunday theaters, there hav been fewer Sunday night's rows here since theaters were opened Sunday nights than there were before." The Sunday theaters appear to draw from the saloons and not from the churches.

Speaking of the great crowd of people who throng Randolph, Clark, Madison, and State streets, the writer says: "There is nothing in the appearance of the city 'down town' on Sundays to suggest holiness, prayer, fasting, or any of the orthodox observances of the Sabbath of olden time; the city has on its holiday garb, and the citizens are similarly attired. It is a day given up by nine-tenths of the people to rational and material rest and enjoyment, and not to worship, humiliation, and unnatural repression and self-torture elsewhere practiced."

Outside of New York city and San Francisco no other American city is more cosmopolitan in its character than Chicago. The writer well remarks, "It would be the rankest folly to attempt to prescribe rules for the observance of the Sabbath and expect people to liv up to them."

Notwithstanding this cosmopolitism, the Rev. David Johnson preached a late sermon on "Desecration of the Park," because, forsooth, the commissioners of South Park hav arranged to giv the people free Sunday concerts; they are also planning for a large shelter, sufficient in size to accommodate 5,000, the pavilion to be built of wood and hav a smooth floor for dancing. These park attractions make wrathful the holy ones, for they materially affect the *purse*. The salary of the clergy depends upon their "drawing" capacity, and if people prefer to "pay the fiddler," who are to furnish the "yellow-legged spring chickens" and the broadcloth? Who would not prefer an excursion, a ramble in a delightful park or grove, to listen to sweet-toned music which renders the soul worshipful, and witness the mazy dance, to sitting bolt upright in church and listening to the old, old story of *believe* or be *damned?*

The cosmopolitan Sabbath of our great cities obtains not in country hamlets, neither is it of individual application in large cities. Let an individual dare to abide by his own convictions as to how the Sabbath may be devoted, and if in the exercise of the same, prescribed rules are disregarded, a whole church will unitedly oppose the success of his business, or if a politician, they will cast a solid vote against him. This is practical freedom with a vengeance!

In the St. Louis *Globe-Democrat* of the 15th inst. appears "The Intolerance of Unbelief." *Puck* is now the target for religionists, because, forsooth, his cartoon of the Marvin camp-meeting is not travestied to suit orthodox esthetics. Wonder if any "obscenity" is scented in *Puck?* The writer of this "Intolerance" article consoles himself by the unctuous reflection that "the Infidelity but a short time ago so rampant in this country has not profited by its excesses." Wonder if he refers to the Christian incarceration of D. M. Bennett? If so, we beg to demur at his inferences, for no act of Liberals or Christians within the last decade so advanced the cause of Freethought and Infidelity as did the imprisonment of the hero D. M. Bennett. Why, he didn't crush worth a cent! Look at the mammoth work, "Gods of Ancient and Modern Times," containing about 2,000 pages, collected, compiled, written, and one volume even issued from the press during his year of imprisonment! Why, his incarceration was the grandest strike for freedom's cause that the world has witnessed for years. A prisoner one year, an honored, loved, revered delegate to the World's Convention the next. Ah! Hamlet's ghost will not avaunt. Eternal truth, though crushed to earth and bound in chains, will rise triumphant yet.

*Cleveland, O., Aug. 20, 1880.* GRACE L. PARKHURST.

## "Our Heavenly Father."

AN EXAMPLE OF HIS "LOVING KINDNESS AND TENDER MERCIES"

BY M. BABCOCK.

This world has a population of some fifteen hundred millions of inhabitants, who are said to be the children of a heavenly father. Not one of them has ever seen their heavenly father, nor can they of their own knowledge truthfully declare him to hav an existence except in their imagination.

This invisible being is called God. And we are told that he possesses unlimited power, that he knows and sees all things, past, present, and the future. and that he loves his children and would like to see them happy.

We will now present a case for the consideration of such as are continually prating about God's goodness and watchful care over his children.

But a few days since the steamer Seawanhaka was burned, and some seventy persons, "God's children," were either consumed in the flames or drowned in their attempts to escape. There were innocent babes and helpless little children struggling in the water and crying for help. But where was God and the evidence of his love and power?

Now, I want to say right here that there is not a whisky-seller nor a wild Indian in the world who would not hav saved those poor, pitiable creatures if he had been able to do it. But according to the Bible, God, who could blow a hole through the Red Sea that the children of Israel might escape by crossing over on dry land, was there and able to hav performed the same trick by blowing a hole through the water and enabling his children to escape on dry land. Why didn't he do it?

Do you, my orthodox friends, say the day of miracles is past? Who told you so? Then why do you every day ask God to perform a miracle by asking him for daily bread and to heal the sick and do a thousand things that could only be done by a miracle? If God wished to establish a reputation for goodness and love, we must insist that he makes a mistake in not helping a fellow when he needs help. In the case above alluded to, the prayers of mothers and children might just as well hav been addressed to a horse as to the Christians' God. Even the prayer of an old minister of the gospel was of no use. It was a sad, sad case, the case of Dr. Diller. "The circumstances connected with the death of this venerable clergyman were peculiarly sad. He was nearly seventy years old and feeble. He stood with his devoted daughter, Lillie, at the bow of the Seawanhaka, hemmed in on one side by the spreading flames. Miss Diller clung to her father and succeeded in fastening a life-preserver about his body. But he was afraid to move, though the flames were consuming everything near them. His daughter pleaded with him to trust himself to the water; she prayed men who were near by to save him; she tried with her own strength to help her father over the guard-rail. But he appeared dazed and hardly conscious of her efforts to save him, and without power to move, His daughter clung to him as long as she could. The flames had already burned her face and shoulders, and when she was still unable to save her father, she kissed him, said 'Good-bye,' and jumped into the water. The old man, paralyzed, stood where he was as the flames surrounded him and he was hid from view. His body was found unrecognizable save by a set of artificial teeth. His devoted daughter lies in a precarious condition in the hospital on Randall's Island. Dr. Diller was born in Lancaster, Pa. His first clerical duty was performed in Brooklyn as assistant rector to Dominie Johnson at St. John's church. He removed to Middlebury, Vt., but afterward returned to Brooklyn and took charge of St. Luke's. He leaves a wife, four daughters, and a son. Miss Lillie Diller, who was with him on the Seawanhaka, was his eldest daughter, and was 45 years of age. For 39 years, ending in June of last year, Dr. Diller had been the activ rector of St. Luke's parish. Owing to declining health the congregation of St. Luke's decided on the 1st of January to make him their pastor emeritus, calling Rev. Dr. George Vandewater to the activ work, and giving Dr. Diller a salary and the rectory to reside in for the rest of his life."

Now it seems a little tough that this old man who had worked for God so long in trying to save sinners from the fires in another world should himself hav to roast in this world.

We are told that God could hav saved this helpless old man if he would. But no; by his refusal he seems to hav said: Well done, thou good and faithful servant; thou hast worked well for me in this world, and as a reward I'll save you from fire in the next world, but I'll not save you from fire in this world. I so love my children that I can't bear to see a good man suffer in the next world, but I can look on with the utmost indifference and see him writhe and roast in torment in this world; and although I could save him just as easily as the raising of my little finger, I won't do it.

Splendid! His "loving kindness," how great! And if this good old man at the last moment shall hav lost his faith in God, theology says that God will tell his angel to shove him into hell and let the roasting be continued. His forty years of working for God will count for nothing. When he dies he "must believe or he shall be damned," Now I hav no respect for any God, book, or religion that will damn a man on account of his honest opinions and under such circumstances.

But a week later we get the news of the daughter's death also. She had stayed by her old father too long, trying to giv him comfort and aid him to escape, before she would desert him and save herself by taking to the water. She was so badly burnt that although rescued from the water she died soon after.

Now if she died an unbeliever, theology says she must be cast into hell, and if her father was so fortunate as to reach heaven he can look down into hell and see the daughter who sacrificed her own life in trying to save his, without diminishing his happiness. And if this is true, heaven must hav brutalized the father; and I pronounce such a religion unsuited to the wants of the civilization of the nineteenth century.

# Letters from Friends.

BARKERS, N. Y., Aug. 10, 1880.

D. M. BENNETT, *Dear Sir:* I received the first volume of your book, but I am not satisfied. What's the matter? Well, the book is well worth the $5.00 and ought to net you that amount for every copy sold, and to ask me to allow you to pay a dollar or more out of that for postage is an outrage which I feel just like resenting. And now, sir, to be even with you, I inclose to you $2.00 more to help you on your trip to Europe, or in any way that suits you.

You did not publish the piece I sent, inclosing the $5 00. Perhaps it was too lengthy or unsound. Still I take issue with you on the materiality of sensation, thought, mind, etc., and regard them as phenomenal or functional, and not as entities at all. Sensation and thought are one and inseparable, except that sensation may commence in a nerve and a thought in the brain; and with living nerve and brain-action given, we hav feeling, sensation, consciousness, thought, mind, all one, all physical nonentities, and nowhere to be found outside of sentient brain-action. Take away that action and see how much you will hav left.

You say "thought is matter because it takes matter to produce it, and all that matter *is* or *does* is material." Now, a sentient action of the brain involves sensation, and you say truly that "where there is sensation there is thought," and you might also hav said, where there is sentient brain-action there is sensation, for they are one and inseparable. The living action is in the material brain, and that action involves sensation, consciousness, thought. Stop that action and all the thought (material or otherwise) which you hav been stowing up in your "material" mind will vanish in an instant—mind and all; and if the motion or action of matter is also material, then you hav the argument. If not, not.

I hav much more to say on this subject, especially in regard to the materiality of sound, but I don't know as you would publish it if I should say it. So, wishing you success and a joyful trip to Europe, I remain,

Yours as ever, F. N. ALBRIGHT, M.D.

REPLY.—Thanks to our friend for his appreciation and his generosity. We beg his pardon for not publishing his former communication; it accidently got mislaid or covered with others as many do. It was not because it was regarded as unsound. According to our view our friend is sound, and there is not very much difference between us, save perhaps in the meaning of terms. We think whatever is produced by matter is *material*, even if it may not properly be called matter itself. Every motion, every movement of a muscle, every perception of the eye, every thought or movement of the brain is of this character. We hardly intend to say "thought is matter," though we regard it as material. It is a form of matter in motion, and undoubtedly necessitates a certain expenditure of food or vital force, the same as the action of a muscle or any organ of the body. It seems hardly proper to call the action of an organ *matter* though it is strictly *material* and requires matter to produce. Whatever pertains to matter may properly be termed material.

What our friend says about sensation, nerve action, etc., seems quite reasonable. We trust he will let us hear from him again.—ED. T. S.

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BERLIN HIGHTS, OHIO, July 20, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav a question to ask which, yon will please answer through THE TRUTH SEEKER and settle a dispute which has arisen with our postmaster of this place and myself, as to the extent of power delegated to one man, Anthony Comstock. Can he, under the plea, "hunting for obscenity," open a sealed private letter, or letters to be delivered to whomsoever through the United States mails under any circumstances whatever?

N. B.—Our postmaster says Comstock's jurisdiction only extends to printed papers and those only, positivly, and he knows so; we hav left it to you as umpire, so we will patiently wait. All hail to truth! M. M. FISH.

REPLY.—Comstock has no right or authority to open sealed letters or packages, though it is charged that he has done so. It is most certain that he has caused the arrest and prosecution of persons for mailing matter in sealed envelopes. Dr. E. B. Foote was prosecuted, convicted, and fined heavily for mailing perfectly legitimate information in a sealed envelope.

Comstock's legal province is over second and third-class matter. Assistant-Postmaster Pearson in the New York post-office informed us that Comstock, as special mail agent, has the right to enter that post-office or any other and examin any second or third-class mail-matter he chooses, and throw out such as he chooses. Your postmaster is mainly right, second and third-class matter being printed papers, books, pamphlets, etc. At all events, Comstock's power is too great for any one person to possess, and amounts to a censorship too irksome for Americans to submit to—too much of a system of espionage to be popular in a free country. The law authorizing it has been in existence quite long enough, and should be condemned and repealed without another year's delay.—ED. T. S.

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BRODHEAD, WIS.

EDITOR TRUTH SEEKER: There are now four tickets for the offices of President and Vice-President in the field, and as none will be presented by the Liberals of the country, as was hoped by many, I suggest that you publish at an early day in THE TRUTH SEEKER the religious convictions or opinions held by both candidates of each and every nomination made.

I am puzzled and sorry to see so many of our leading and professed Liberals talk and act indifferently and unconcerned as to the religious opinions those men hold who may be called to fill the offices, as though there was no danger that serious consequences may result therefrom, when in truth and fact the real principles of freedom and liberty are anchored at the very foundation of a nation's religious belief.

I hope you will make some effort to find out the real and honest opinions of all the candidates upon this subject, and publish the same in due time to the readers of THE TRUTH SEEKER. Yours, E. P. HASSINGER.

REPLY.—We hav no special opportunities for learning the religious views and prejudices of the presidential candidates. The information we hav is that Garfield is a Campbellite, or Christian, and that he preached some in early life. Friends write us that he has become Liberalized, and may be regarded as a Liberal sort of Christian. Weaver is noted as a very pious type of Methodist, and is called one of the bluest of the blue, being ultra-religious. Hancock can hardly be called a religious man. It is a disputed matter whether he belongs to any church, though he sometimes attends the Episcopal church with his wife, to which she belongs. We hav not learned whether Dow has any religion or not.

But, after all, it is not what the religion of the several candidates is, nor what their personal views are upon any subject. The matter must be looked at is the tendency of parties, and what we hav to expect of them if they are placed in power. The tendencies of the Republicans hav been very clearly shown in affiliating with the church, the Y. M. C. A., and in trampling upon the most vital principles of American liberty. For this, we think, they deserve condemnation and removal from power for at least four years. Those who think differently will of course continue to vote for them to retain power for another quarter of a century. As for us, we wish to see a change.—ED. T. S.

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MAPLETON, IOWA., Aug. 15, 1880.

MR. EDITOR: The wide exchange and conflict of opinion from the entertaining writers contributing to each number of your valuable paper are features at once commending it to the favorable consideration of all who possess sufficient impartiality to be willing to investigate and giv a fair hearing to both sides of any given subject. It is a feature of great value, that while free to express your own convictions and ideas you should be equally free and willing to allow your opponent on any subject to express and maintain his or her ideas and opinions without abridgment or denial.

The assumption and presumption of many of our Christian professors and writers is truly astonishing. For instance, in just glancing over a single page of Mr. Mair's argument with D. M. Bennett, without litting to read, I see in one column the assumption or supposition that a human body was, once upon a time, created by (a miracle of) God, in a virgin's womb, for the most exalted purpose, and then a little further on he assumes to inform a sinful world that the human body so formed was not human. No, not even so much as half human. He insists that we shall not call it demi, or half God, because "scripture does not teach it." Then why did God use the human virgin at all? The scriptures teach that he could and did create people before a virgin was known, and if one was wanted without a bit of human composition about it, isn't it a trifle strange to the ordinary mind that he should giv up the old process of creating the work of his hands in an entirely original way, and then after adopting the human, or, at the very least, one-half of the human plan for such creation, turn around and deny the whole thing?—and inform us, through this wonderful Christian system that Mr. Mair is defending, that the mother of the child is not the child's mother? But this is but one sample, and I think a fair one, of the whole system of assumption, presumption, mental degradation, and fraud upon common sense known as modern Christianity. And when you get them cornered they are just honest enough to flippantly inform you that "theologians do not hold so," and then go on as usual praying to the virgin's child, who never had a human mother or (hardly ev . .) a human father either.

Now, Mr. Editor, while I wish in all candor to respect the right of these people to believe, or profess to believe, thus and so, yet, sir, when one of them presumes to tell me that "it is a gross perversion of scripture to suppose that there was any physical action in the begetting of the human body of Jesus Christ," and then goes on to the further extent of terming all thought upon the grand sources of human life as "abominable," I feel very much like answering the gentleman that I consider him exceedingly silly if he supposes we will giv up and deny known facts for that which we can neither know nor find out.

That is a noble, manly letter of Peter Soule in your issue of July 31st. While deprecating too much heated discussion among the good brothers, he does not fail to know where the enemy to our cause and liberties is intrenched.

Yours, B.

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DUXBURY, TEXAS, Aug. 20, 1880.

MR EDITOR: We, the undersigned, believing in a fair representation, do regret that Elmina Drake Slenker, preeminently a representativ woman of American Liberal thought, is not a delegate to the Brussels Congress.

ROSENKRANS & HITCHCOCK.

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WESTFIELD, N. Y., Aug. 20, 1880.

EDITOR TRUTH SEEKER, *Sir:* It should be evident to all who are capable of doing their own thinking that it is useless to try and agree on the solution of any problem until a law is first agreed on, by which that solution is to be effected. In mathematics we hav a law on which all agree—a law that never fails when correctly applied. Why this law is left for metaphysics, a law that has always failed, and is leading our republic with rapid strides to sure and certain destruction, is a problem that needs solution. Are the citizens of this republic so completely under the influence of a degrading superstition that they cannot see the precipice on which they are standing? Are the scenes of blood and carnage that blot the pages of past history to be repeated in the not distant future? Will the leaders of thought never outgrow the superstition or stupidity, call it which you please, that a few centuries ago made our little world the center of the universe, flat and stationary, and now makes it the creation of a supreme invisible being? Will not experience, bought in the blood of untold millions, teach us that worlds, as a whole, are subject to the same organic law as their constituted parts, and are alike subject to birth, growth, decay, and transition? That all worlds that exist to-day are offsprings of worlds that hav preceded them, as we are of parents that hav preceded us, instead of being the creation and subjects of a being that is supreme, over and independent of them? If all higher numbers are combinations of lower ones, and could not exist independent of them, why are not all higher conditions of being subject to the same law? If, like ourselvs, every grade of being tangible to our senses exist in forms evolved from central germs, and those germs the product of sexual unions in any case, why not in all? Are not organic laws universal in their application? With worlds as a whole subject to the same laws of production and reproduction as ourselvs, the problem of existence is divested of much of its mystery, and in a fair way of solution with worlds, the creation of a being that is independent of them, the problem is complicated beyond the power of solution, and of this fact, the history of our world givs ample evidence. Hoping that more able pens than mine will giv the subject a thorough airing, I remain, J. TINNEY.

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SAN JOSE, CAL., Aug. 1, 1880.

MR. EDITOR: Although at the eleventh hour I now forward my five dollars toward the Brussels trip, and although our good Bro. Bennett is gone, it will come handy when he returns. I would like it if I could send five dollars to that indefatigable worker, H. L. Green, five to our good sister Elmina, five to Sarah B. Chase, and five to our Bro. Underwood, even if he did call us "rag tag," for he is a noble worker; and how glad I am that he and Bennett are reconciled and their differences settled! Now work together, you noble fellows, and move forward the car of truth.

Right here I would ask, What means all this rumpus about politics? Are you going to drag all of us Liberals into a regular row over the presidential candidates? I blame not only Bennett, but Wakeman, Green, Leland, and others for this bone of contention. Do you think, gentlemen, to electioneer old Republicans to "jump from the frying-pan into the fire?" Shall we vote the old pro-slavery ticket, copperhead ticket, solid South ticket, Hancock ticket with men who rejoiced over every victory gained by the rebels over our boys in blue? For heaven's sake, don't ask me to leave a party who saved our country and government and join a party who did all they could to destroy both! It is an insult to my understanding. All vote as you please till the National Liberal League starts candidates of our own.

The letter of D. R. Sparks, of Alton, Ill., has the right ring to it. Read his protest, and take his advice, but don't destroy the good TRUTH SEEKER by making it an arena for political squabbling.

D. R. Burt's letter speaks my mind about the mean moral assassin, J. Holland. But I close now after this much ventilation, wishing well to the cause of Freethought.

SAMOS PARSONS.

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BAXTER SPRINGS, KAN., Aug. 16, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I should hav sent this inclosed order for two dollars long ago, for it was not because I had it not, but rather through neglect. Nor was it because I lacked appreciation of your paper, for I really think it the best paper in the world. I rather like its course in almost every respect, particularly on religion and politics.

I hav acted with the Republican party till I hav become worn out and disgusted with its corruptions, and I see but little hope of a reformation. Ho, for Gen. Hancock for a change! although that change may only be from the fire to the frying-pan. When Chase, Stevens, Sumner, Trumbull, Greeley, all, and more than these honorable statesmen, forsook the party after Grant's first administration, it is high time we were getting our eyes open for a change. I would like to express my approbation more at length of your great paper's course, but enough for the present.

Very truly yours, J. D. MCCLURE.

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NEW BLOOMFIELD, MO., Aug. 9, 1880.

D. M. BENNETT, *Dear Sir:* With pleasure I acknowledge the receipt of the "Truth Seeker Tracts." They were read with pleasure and gave me more light toward the truth than a ton of American Sunday-School Union tracts would. For fifteen years I hav been hunting for the truth. I tried the Bible, and Sunday-school papers, and religious journals, but they only mystified and proscribed reason, and I think it is a poor way to find truth by proscribing reason. At last a friend of mine handed me a copy of your paper and a few tracts, which were read with a pleasure that cannot well be described. I think I hav now found the road to truth. I send herewith twenty-five cents for a few copies of the paper commencing with July 10th, as far as it will go. Will remit again as soon as possible. Since I hav lost faith in old theology I hav to depend upon my own exertion for means of support for myself and family instead of prayer. So I do not always hav an over plus of the needful, but as I get it I shall devote a portion of it to the interest of enlightenment by sending for tracts, and as soon as I can spare the money I will send for the "Gods and Religions."

Yours most truly, A. W. DYER.

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MAPLETON, IOWA, Aug. 16, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I can't help thinking the management of THE TRUTH SEEKER is on the right track, for if we all join we may strike back at the last foe who ruthlessly struck at our rights with such force, perchance, as to be felt by the stalwart crew who propose to giv us a still stronger government, if we are so unwise as to let them succeed. For the right, D. W. BUTTS.

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BOSTON, MASS., Aug. 16, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hail with joy the advent of the honored and heroic editor's visit to Europe. The old world has learned to smile upon such heroes. Voltaire, Paine, and Bradlaugh hav done a great service in the Old World. Bennett will rank with such saviors. I inclose my mite. Ingersoll's card exposing literary thieves sent fifteen copies published by Baldwin to the fire. I did not like the portraits; they seemed to me bad, and now I pronounce them false copies of a good man. What a passion the world has to falsify, lie, and steal! Martin Luthers and Ingersolls are all too scarce, but still they get the world along a little despite the priestly incubus, which would "climb up some other way." Public sentiment is being molded, and what is working in the minds of the young is prophetic. Truth will stand when Bibles and steeple-houses are known only in history as monuments of superstition.

Sister Slenker is among the saviors, whether Christian or Infidel. Christians fight and destroy life; let us Infidels continue to pursue peace and save life. The inclosed money is for the tour of D. M. Bennett to Europe. THE TRUTH SEEKER will liv, and those who oppose it had better engage a heavenly lodging with Jeff. Davis and his rebel race.

Remembering the test is works, JOS. L. SPINNER.

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CHAMPLIN, MINN., Aug. 18, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been interested in the discussion of the political question that has occupied considerable space in your paper of late. It reveals the fact that the editor and some prominent contributors of the paper hav not outgrown the old parties.

Pray, gentlemen, do not waste too many words in discussing the question whether the Republican or Democratic nominees shall hav your suffrage. For do you not see that the only essential difference between the parties is that the one is in and the other out? Is anything plainer than that

the contest between them is simply a struggle for the spoils and emoluments of office? And do you not know that with either party in power legislativ reform is out of the question? Mr. Bennett acknowledges that there is a deep underlying principle in the Greenback movement, but stands aloof from it because present success is impossible. I am older than he, and I remember, if he does not, when the Abolitionists put up James G. Birney as their candidate for the presidency. There was no possible show for Mr. Birney to be elected. The most sanguin never dreamed of his getting one electoral vote. But there was a deep underlying principle there; that principle was carried to the ballot-box and everywhere else, and the whole world knows the result.

For thirty years I hav been as deeply interested in woman suffrage as is Mr. Bennett in Liberalism. If it were possible for a sudden turn of the political wheel to put the Greenback party in power, it is not likely their first work would be to take up and adopt either his hobby or mine. But by the progressiv principle of the new party controling the government the foundation would be laid for every reform that could be effected by legislation.

Here in the northwest the Spiritualists and Liberals take to the Greenback party like ducks to water. This is the rule, and the exceptions are very rare, so far as my knowledge extends. And the zeal and self-sacrifice with which they work for it shows that their convictions are too deep to be easily moved. If the party elsewhere is composed of the same material as that which enters into it here, no reform will suffer at its hands. Where all sides hav a hearing, as they do in your paper, it is to be hoped the wisest counsels will prevail. Yours for the right and the true,

ABBIE J. SPALDING.

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MAPLETON, IOWA, Aug. 9, 1880.

D. M. BENNETT, *Dear Sir:* I hav been not a little amused to see the "fire fly," in some quarters, since the manly avowal of Mr. Bennett and other prominent Liberals of their intention in the present campaign to fight their known foes (the church leaders of the Republican party) even to the extent of voting the Democratic ticket for the defeat of the "stalwarts." The political smoke is getting dense, and I think some errors are getting into print, as is nearly always the case when men are full of prejudice. For instance, in your issue of July 24th one brother, D. R. Sparks, Alton, Ill., refers to the Democratic party as the "most bitter enemies of Liberalism." I think the fellow who hit me last is my most bitter enemy, and if a man, or set of men, or church, Young Men's Christian Association, or party, will undertake to arrest and put me in the penitentiary for nothing, and then refuse the prayer of a monster petition by my fellow-citizens, and keep me there in violation of the Constitution and laws of my country, I propose to oppose, defeat, and destroy the power of such a dangerous enemy, so far as I can, as the first and foremost duty of my political life. This much is plain and appears to me to show unmistakably the present duty of all clear-headed Liberals. What the Catholics will, or may, or would do if they had the power is not to determin my course in this campaign. Let us slay the front foe first, and the others in turn. But the good brother further says, "There is neither sense nor logic in this, and we will not go, believing as we do, that there are more liberty-loving men in the Republican ranks than there are in the Democratic." I think Bro. Sparks mistaken in this statement also. D. W. BUTTS.

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RENOSHA CO., WIS., Aug. 14, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed you will find eight dollars, three for the paper, and five for the "Gods and Religions of Ancient and Modern Times." I want to see the work written by you while in a Christian bastile. I should suppose that after the heat of combat was over, every one connected with that miserable farce of a trial of yours would be so ashamed of themselvs that they would want to hide their heads from the sight of sensible men. "Truly the mountain labored and brought forth a mouse." It was a trying ordeal for you, but what hav they gained? Nothing but the utter contempt of all honest and fair-minded men and women. The cloud of superstition hangs like a pall over the most of the human race. Even President Hayes could not rise above it and do what he must hav known to be a righteous and just act—grant you an unconditional pardon. The cohorts of superstition raised the cry of "Crucify him!" and the President dared not resist the cry. So you had to suffer to the end that the Christians' hate might be satiated.

I remember a parallel case to yours that took place in the early days of the antislavery movement. Charles F. Torry, being moved by a spirit of true humanity, aided a colored man to obtain what was his natural right—his freedom. He was arrested under the Fugitive Slave law, had a farce of a trial in a slave state, was convicted, and thrown into a prison. This imprisonment proved to be more than he could endure. Consumption set in, and it was plain to be seen that death was approaching. His friends—and they were many—by this time made a desperate effort by petition and letters to induce President Polk to pardon poor Torry. But no. The hate of slavery demanded his sacrifice, and President Polk failed to sign a paper that would hav placed his name in history as a humanitarian high on the roll of honor. Slavery beclouded the vision of President Polk as the myths and mysticisms of Christianity hav beclouded the vision of President Hayes.

But slavery is gone, and only leaves its sting behind—but it is gone. The myths are as sure to go as that slavery is gone; and the time is not far distant when the last man will be imprisoned for opinions on morals or theology.

Free discussion and free investigation are the two-edged swords that will rend the veil of superstition and let in the pure and lovely light of freedom. Let it come! is the prayer of all good and well-developed men.

I wish to congratulate THE TRUTH SEEKER in outliving the jealousies and hate it has encountered since it first saw the light at Paris, Illinois. May its shadow never grow less! A. D. CORNWELL.

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HARRISONVILLE, MO., Aug. 14, 1880.

D. M. BENNETT, *Dear Sir:* I hav contemplated writing for a long time, and hav neglected to do so. I hav watched with lively interest the progress of your paper since its first issue. I never fail to ask for it at news depots in every town I visit; sometimes I get it, and sometimes asking for it nearly paralyzes the boss of the establishment and all the clerks.

The League that once flourished here is now defunct. No one remembers when the last meeting was held. The churches, by operating through the female element, hav succeeded in making cowards of the once aggressiv Liberals. The wealthiest and most influential citizens of this community are Infidels, but inactiv and reticent. They are Liberal in all that the term implies, but hav no desire to hav it known. They subscribe liberally to pay a lecturer when one comes along, but object to their names being enrolled. Few of them attend church in person, but all send their money. That is about the condition of Liberalism in Cass county, Missouri.

I lectured to appreciativ audiences in several towns during my travels, and became acquainted with a number of your earnest supporters and friends. Lecturing was an experiment with me, and my success a surprise. This season I will push forward with advantages I never before enjoyed, with the high hope of accomplishing all I aspire to.

May you liv long to enjoy the liberty (belonging to every person) to speak and write your thoughts upon any and every subject in which you feel interested! I hope it may be the lot of those who endeavored to kick you when you were prostrate to suffer twice what you suffered. They certainly failed to injure you in the estimation of the Liberals throughout the country.

Your opinion on the political situation and duty of Liberals I hav carefully read and considered. If you lived in this state you would not advocate nor hope for the success of the Democratic party. You know what it is to be persecuted for opinion's sake. There is but one difference between the North and the South on that subject. The one persecutes Infidels, the other Republicans. There is no use denying this fact. Experience teaches severe truths. What we need is an outside, distinctiv, aggressiv political element composed of intelligent men and women who think more of Liberalism than politics, but willing to concentrate their force and apply it where it will be instrumental in producing something beneficial to Liberals as such. It seems to me this should be the first and principal object in organization. An organization can accomplish nothing if it disorganizes just at the time an opportunity is offered to act. As all changes in national affairs are brought about by political parties, the Liberals should be a united party, independent of all other parties, but willing to act as a wing to any that will accede to some, if not all, of their demands. In short, Liberalism should be to political parties what individual Liberals are to communities, whose votes are cast irrespectiv of politics, but where they will do most to promote the interests of all.

It is impossible for me to entertain other than a feeling of contempt for the Republican party, though an ardent admirer of many of its prominent members.

How Col. Ingersoll, with his splendid courage and independence, can continue to work with and support a party that refused him the nomination for the governorship of Illinois, forced him to decline an opportunity to succeed Bayard Taylor as minister to Berlin, and whose President gave him a direct slap in the face (in commemoration of his services in 1876) when he presented a petition containing the names of two hundred thousand petitioners asking for the pardon of an innocent and honest man convicted for exercising a constitutional right, is something I cannot understand. M. FILLMORE GREEN.

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OPEN REPLY TO G. W. CHAPMAN.

LOCUST VALLEY, N. Y., Aug. 24 1880.

G. W. CHAPMAN, *Dear Sir:* In THE TRUTH SEEKER of August 21st you ask my further explanation of a first cause, as treated in my paper on "Equal Eternity of Mind and Matter," in the same journal of July 24th.

My basis of reasoning is the view that the universe is compounded of intelligent and non-intelligent materials; the former as the controling factor for all the coherent acts of the latter in nature; and when such cosmic mind-matter is individualized in organisms they become invested with finite minds as the controling factors for the coherent acts of their bodies.

Finite minds exist, which many claim to be the mere functions of gross brain matter; then it might as well be the function of some more subtil matter. I accordingly claim—it seems to me more logically—that all finite minds are the function of subtle cosmic mind-matter individualized by attraction of sensitiv nerve organizations (in proportion to such sensitivness), and is, therefore, only in temporary association with such organizations when their death allows such minds to coanect with other bodies elsewhere. Such subtil cosmic mind-matter has all the functions of mind, and, in its cosmic entirety, constitutes the universal infinit mind, whose will-force givs laws of action to all unintelligent matter, which is its metaphorical body for all expressions and impressions, as our bodies are to our minds. Such cosmic mind-force, being material, acts mechanically, and which I designate as the Great First—*i. e.*, primal or ultimate—Cause, or origin of the coherent actions of all unthinking universal matter in the production of all phenomena for an intelligent purpose, as our minds coherently control the unthinking actions of our bodies for intelligent purposes. Without such co-operating, intelligent control, neither universal unthinking matter nor our unthinking bodies could, by possibility, act for a purpose with their wondrous accomplishments everywhere exhibited in nature and art, otherwise all matter must be intelligent—which we know it is not—to act thus coherently.

In further elucidation of causes in nature, the First—*i e*, primal or ultimate—Cause must be an intelligent invention or impress originating a force by will-power, to which succeed an indefinit number of secondary causes, as the effect of the First Cause becomes a cause to a succeeding effect, *ad infinitum*, to the end of producing all phenomena for an intelligent purpose, using his metaphorical body of unintelligent matter as the unthinking materials.

Science can trace in nature cause back of cause, as attraction and repulsion to electric action, that to heat, to friction, and preceding motion, as the motion of nebulæ; but here science ends its search for antecedent physical causes unless it has recourse to my theory of the primal inventiv impress or force of a material intelligence, just as our minds invent and impress by will force, and thus set in motion other matter, as the primal cause of a desired machine or other artificial accomplishments. All such chain of subsequent secondary causes or forces, to execute our behests, are thus made to perform the work for our intelligent purposes, using our bodies and other unthinking matter for such ends, the primal or inventiv force being the adequate cause for all the working secondary causes and their effects.

Here is portrayed a necessary intelligent author for all acts of unintelligent matter in the production of every coherent phenomena, clearly proved to every intelligent mind from finite analogy as the logical deductions from known mental acts here given, which do not admit of any other explanation or conclusion than that of an Intelligent Great First Cause for all phenomena in nature.

There is no conceivable form or personality to our minds but there is an individuality; so there is no conceivable form or personality to God's mind but an infinite individuality. All minds, being material (for reasons given in my books and papers), are traceable for their origin to intelligent subtil cosmic matter as the Great Function and prime mover of all unintelligent matter in the universe. Dreams prove the separate entity of finite minds, as the organization, including the sense-nerves, are then dormant and so unimpressiv. Hence such entities, when freed from present organizations, are equally capable of connecting with other organizations elsewhere; and as such minds are herein proved to be material forces, so, like all other material forces, are indestructible. Hence all minds are as immortal as is cosmic mind-matter, and all other matter; the latter being unintelligent, and so unthinking, must be purposeless and of itself incapable of executing existing coherent things.

Herein I hope your question and its necessary connections are fully answered to your comprehension and approval of the only understandable explanation of the character and association of mind with other matter. I hope soon to hav my second paper, "Subtil Materiality of Mind and its Individualized Development," appear in THE TRUTH SEEKER, as promised by its kind and truly Liberal editor.

Yours truly, CHAS. E. TOWNSEND.

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PRESCOTT, IOWA., Aug 11, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I want to giv you my idea of politics for Liberals. We can never join one of the old parties for the reason that we are divided among all of the old parties. Republicans can never support a Democratic nominee on account of their belief that the Democratic party is accountable for the late Rebellion, and that they still cherish the principles for which they fought. And after all of the political strife of the past and the strong feeling which it has created, some think we can join one of the old parties. That can never be. We may harmonize Republican, Democratic, and Greenback Liberals by standing them on a purely distinct Liberal platform, but you can never induce a Liberal who has been a Republican to vote the Democratic ticket, or a Democrat to vote for any Republican nominee, and we will apply the same to any other one of the parties. Whenever we try to join one of the old parties then falls through what should hav been the Liberal party. "A house divided against itself cannot stand." And to try to coalesce with any one of the old parties is to divide the Liberal house.

Tee Cee Lee givs us the right logic on the subject, that is, we should build up the Liberal party. It is growing with a steady and sure growth, and it will grow faster if we work with a will. We can make it a great power at the end of another four years. While the Liberal party is growing, and before we see fit to try to make our power felt, each one of us should vote for our individual choice of the old parties. And we need hav no fear, when we do organize, construct our platform, and make our nominations, but what all Liberals will vote as they should. And remember that when we try to affiliate with one of the old parties we disrupt and destroy the power of the Liberal element.

Yours truly, ELMER CLARKE.

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SOME POLITICS.

NORDHOFF, CAL., Aug. 15, 1880,

DEAR TRUTH SEEKER: It is a long time since I had my say in your friendly columns, so here I go with a Shakspere start:

> Black spirits, white spirits, red spirits, and gray;
> Mingle, mingle, mingle, you that mingle may.

The political cauldron seems boiling all around. Let us make the campaign a holiday, and agree to disagree, shout good Lord, good devil, or stick to the Liberal pledges, nominate our principles, set our candidate on them, and force the incubation by open, honest appliances, else like Christians swear to be hypocrites and adopt their rules of faith, set the other parties to fighting, and then steal the spoils. The fact is, Liberals need never expect any favors or concessions from any priest party, unless they enforce them. The Protestants, as a body, seem not only willing but determined to cut their own throats, and the Catholics are trying to help them. The former wish God, Bible and Christ in the Constitution, and the latter say Amen! and wish a pope in the Presidential chair, both working like beavers to destroy the Constitution because it upholds truth, justice, humanity, and liberty to all. Now, if the majority are determined to go to hell, and nothing else will satisfy them, perhaps the better policy would be to bear a hand and hasten on the inevitable revolution and confiscation, and out of the debris commence anew, hoping for the better in the coming generation.

When we review the past, we find that the priests hav ever been a deadly *upas* in all good governments, eating up, with bleached hands, the substance of the poor and riding their skeletons to hell by moonlight. Giv us, then, a government without a priest or any other coming member of a secret organization; one that is open, free, just, and true; but such is an *Utopia* of the age, and ever will be so long as educated ignorance rules the roost. Both the great parties are in for the spoils, and consider the government crib legal plunder, and the laboring classes are serfs and slaves, while they hav buried the blind goddess of justice, with her scales, where she must await the resurrection of a just people.

My last vote was for Lincoln. Sixteen years then hav I waited for a candidate with principles and integrity worthy of my confidence. Indeed, I never expect to vote again, though I may still look on the strife like the woman on her husband and the bear.

Talk about reforming the old parties when there is nothing left of either worth the trouble! They are both living lies, and in open rebellion against truth, justice, and humanity. No, there is not enough of righteousness in both to save even a small *Sodom*, much less a national one like ours, and I often wonder if the Christians hav not mistaken the devil for the Lord in their prayer, "Thy kingdom come," and forgotten that children must suffer for *their* physical and political sins. Both parties are spoiled in material and make-up, and their best members must all be thoroughly born again of truth, in justice, and humanity before they can even enter the tail end of the true. The talk about political honesty and reform in a set of government thieves, kept in place by fraud, a monied aristocracy, and the priesthood, that holds honesty at a discount, truth at a distance, humanity in prison, and justice in the dust, is only worthy of old Blaky himself. As well might we try to turn a Roman Catholic hell into a reformatory, and old Deacon Edward's infant asylum into an ice house. I advise no one; I hav no ax but truth to grind at seventy-two.

ABRAM BRONSON.

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THE PHYSIOLOGIST can be found at Hornellsville for sale by Mr. H. J. Thomas.

TO CHANGE dark hair to sandy, go into the surf after a storm.

## The Holy Loom.

BY ALHAZA.

Weave, maiden, weave, our chief has gone;
His bark flew swiftly o'er the sea.
Let fall thy threads of richest dye,
Weave out the scene his eye may see.

Weave out, weave out, the cold, white cliffs,
The wreathing mist of Albion's isle,
Where furious Knox oppressed a queen
And chilled poor Mary Stewart's smile.

And did his coward bloody wrath
For his own priestly brethren burn.
Oh, sadly weave that gory spot.
In the land of Bruce and Bannockburn!

Weave out, weave out, a fearful shade,
Where darkly rises London's Tower,
Where rack and screw and flaying-knife
Display religion's awful power.

Or Spain, where burning, cruel blades
Surround and gash the martyr's form;
Or Antwerp's rain of murderous fire,
Thou canst not weave that bloody storm.

O heavenly chime of darkest tower!
O richest gloom of sacred fold!
Where a false symbol cheats the eye,
A dark-brown bird with breast of gold.

Then, hasten, pilgrim, on the wave,
And bring that dove of peace with thee.
There human hearts are not all seared,
And many a burning thought is free.

---

AN Elizabeth girl had her corset torn off by a stroke of lightning and was uninjured, but the young man who called to borrow a book had his right arm shattered, and a piece of corset steel blown into his liver. He said he didn't know that she was loaded.

---

"BILL, spell cat, rat, hat with only one letter for each word." "It can't be did!" "Can't, eh! Just look here—c 80 cat, r 80 rat, h 80 hat."

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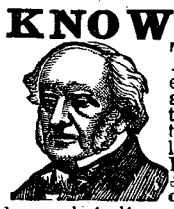
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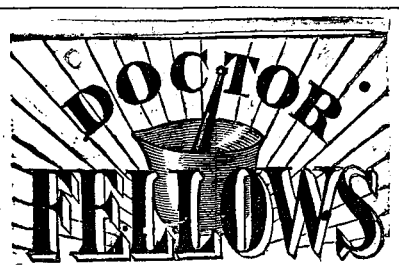
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EVERY miud is unwilliogly deprived of truth. —*Plato.*

SUCCESS and virtue do not necessarily go together.—*Dr. Johnson.*

I AM in that place in which it is demanded of me to speak the truth; and the truth I will speak, impugn whom it liste.—*John Knox.*

LET who will be angry—of an impious silence will not I be found guilty, who am conscious that I am "debtor to the truth," howsoever unworthy.—*Luther.*

THE reformer's chief business always is to destroy falsehood, to drag down the temple of imposture where idols hold the place of the Almighty.—*Froude.*

THE Jesuits appear to hav discovered the precise point to which intellectual culture can be carried without risk to intellectual emancipation.—*Macaulay.*

ONE man's "down" may be another man's "up," and if truth lies at the bottom of a well, as the old proverb says it does, the truth-lover will go where truth is, if it takes him "down" to the infernal regions.

THE church is always trying to get other people to reform. It might not be a bad idea to reform itself a little, by way of example. It is still clinging to one or two things which were useful once, but which are not useful now, neither are they ornamental.—*Mark Twain's Tramp Abroad.*

NOTHING shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. Could it be received into the common belief, suicide would unpeople the planet.—*Emerson.*

PLUTARCH says that when Cicero, as a young man, visited the Oracle at Delphi, the advice given him was to make his own genius, not the opinions of others, the guide of his life; and Niebuha thinks that, if so, this is one of the answers which might induce us to believe in the actual inspiration of the priestess.—*T. W. Higginson.*

CATHOLICISM was at one time the friend of education—of an education sufficient to make a Catholic out of a barbarian. Protestantism was also the friend of education—of an education sufficient to make a Protestant out of a Catholic. But now, it having been demonstrated that real education will make Freethinkers, Catholics and Protestants both are the enemies of true learning.—*Ingersoll.*

SWEDENBORG did one thing for which I feel almost grateful. He gave an account of having met John Calvin in hell. Nothing connected with the supernatural could be more perfectly natural than this. The only thing detracting from the value of this report is that if there is a hell, we know, without visiting the place, that John Calvin must be there.—*Ingersoll.*

I KNEW of a woman who worked three years in acotton factory under an overseer who asked her to be his wife. They were poor, and after their marriage for three more years toiled in the same way. "Did it make any difference in your happiness," I asked her, "between the first three years and the last?" "All the difference there is between a cotton factory and the kingdom of heaven," she answered.—*John C. Kimball.*

THE couples which hav no family, or which cannot provide for the children they hav, in as far as justice requires, do well to separate rather than continue to liv in perpetual warfare. The consequences which follow ill-assorted unions are much more serious to the parties, to their children, and to society at large than such as attend on divorce. Were the sexes what they ought to be, there would indeed be no occasion for divorce. The conjugal union would then terminate only with life.—*Spurzheim.*

WHILE thinking cannot be done without a certain degree of leisure, it is still a variety of hard work; and the best of it is done, not by priests, for they are so taken up with worship that they hav no time for work, but by the working classes themselvs, whose activ and aggressiv thinking has compelled the priesthood to do what little thinking they hav done in self-defense. In saying that the least inventiv, original, and progressiv class of men hav always been the priests, we only charge them with fidelity to their calling.—*Denslow's Modern Thinkers.*

AND there were doubters and skeptics, too, in that old time just as there are now, and generally these unbelievers were then as now—the philosophers the scientists, and the rulers. Protagoras was banished from all the territories of the Athenians, and his books were burned as infamous and impious because he said in the beginning of one of them: "Whether the gods do or do not exist, is a question which I know not whether I ought to affirm or deny, for our understandings are too much clouded, and the life of men is too short, for the solution of so nice and difficult a point."—*Elmina D Slenker.*

THE question of card-playing is fully considered in Goethe's "Autobiography," and the conclusion is that, instead of avoiding games, young people should try to acquire skill in them. "Time is infinitly long, and each day a vessel into which a great deal may be poured if we will actually fill it up." Dr. Johnson laid down broadly that there are few days without hours when time hangs heavy upon hand, and told Boswell, "I am sorry I hav not learned to play at cards. It is very useful in life; it generates kindness and consolidates society." Burke expressed the same regret.—*Hayward's Goethe.*

## Odds and Ends.

A PHOTOGRAPHER lately took the portrait of a lady so admirably that the husband preferred it to the original.

A FAMILY of young ladies who reside at 126th street, so often entertain their company on the front steps that they hav gained the title of the step-sisters.

SMITHERS believes in unlucky numbers. For instance, he says, it's unlucky to hav thirteen persons at the table when there is only dinner enough for ten.

"HAV you got the rent ready at last?" "No, sir; mother's gone out washing, and forgot to put it out for you." "Did she tell you she'd forgotten?" "Yes, sir."

AN English gentleman was coming out of a shoe store on Monday morning with a little boy, when meeting a friend he explained, "I've just been inside to hav my h'Ed measured for a pair of shoes."

THEY were at a dinner party, and he remarked that he supposed she was fond of ethnology. She said she was, but she was not very well, and the doctor had told her not to eat anything for desert but oranges.

ROBINSON (after a long whist bout at the club), "It's awfully late, Brown. What will you say to your wife?" Brown (in a whisper): "Oh, I sha'nt say much, you know. "Good morning, dear, or something of that sort. She'll say the rest."

FARO is a game of considerable antiquity, it appears, for we read in the Bible, Isaiah xxiv. 16, that "the treacherous dealers hav dealt treacherously." And the average dealer has not much improved since the time when the prophet played.

QUITE a number of darkies, young and old, were fishing down on Kunn's wharf recently, when a boy of about twelve fell off and would hav met a watery grave had it not been for the energy and presence of mind of old uncle Moses. After the boy was safely landed a bystander took occasion to praise old Moses for the heroism he had displayed. "Is the boy your son?" asked the sympathetic spectator. "No, boss, but ee mout jess as well a been. He had all de bait in his pocket."

PARTED LOVERS.—They were very fond of each other, and had been engaged; but they quarreled, and were too proud to make it up.

He called a few days ago at her father's house, to see the old gentleman on business, of course. She was at the door.

Said he, "Ah, Miss Blank, I believe; is your father in?"

"No, sir," she replied; "pa is not in at present. Did you wish to see him personally?"

"Yes," was the bluff response, feeling that she was yielding, "on very particular personal business," and he turned proudly to go away.

"I beg your pardon," she called after him, as he struck the lower step, "but who shall I say called?"

He never smiled again.

IT is said that once, during the high water at Prairie du Chien, the Dousman House was full of guests, the water was up to the second story, and they could not get away. Williams, the proprietor, made the guests catch fish for their board. There was a fish-pole out of every window, and Williams had a corner on fish-bait. He had a place where he could dig worms, and no one knew where it was but himself. It was said to be a touching sight to see him go around to the different rooms with an old oyster-can, and sell angle-worms to the traveling men. The guests finally struck on buying worms. They opened the windows and let the fish into the rooms, and then chased them under the beds, and caught them in he washbowls. One traveling man says Williams is awfully heartless. A mud-turtle came along and roosted on the second-story window-sill, and Williams pushed him off into the water because he hadn't any baggage and wouldn't pay in advance. Some of these stories against Williams are told by Col. Johnson at the eating-house here, who is down on Williams on account of some game played at Hot Springs; we believ they call it a "John Por." Williams says he turned the mud-turtle away because he thought it was one of Johnson's bed-bugs.

"Las' nite, as de ole woman an me sot on de back steps to cool our feet," began brother Gardner, "Uncle Febus cum rushin' in wid his hat in his hand, and his eyes as big as dollars. Uncle Febus am a Republikin, and some Demercrat had got at him an' made him believe dat Garfeel used to saw niggers in two at so much per head. De ole man's garden patch am all chocked up wid weeds, an' he's purty hard up for clothes, but he couldn't put his hand to work until he found out if dat story was true. He hadn't been gone away an hour before ole Daddy Smith cum whoopin' in by de alley gate lookin' as wild as if a b'ar was arter him. He am a Demerkrat, an' some Republikin had got at him an' made him almos' believe dat Gineral Hancock would sell all de cullud folkses into slavery if he war 'lected President. Ole Daddy lost half a day on a cash job to trot aroun' wid such a fool-story on his tongue; an' he needs money if anybody does. It makes me discouraged when I see what fools some niggahs be. What's de reason dat Daddy Smith, Uncle Febus, an' ebery odder daddy an' uncle 'mong de cullud tribe can't sot on de fence an' let de white folks fight dis out? It ain't our muss, we can't gain nor lose a single shillin', no matter who am President. I tell ye agin, an' I'm gwine to keep on tellin' ye dat de cullud man who goes into polytics am de white man's fool. He may count one in a torchlight procession, but he will also count one in de crowd befo' de poormaster nex' winter. Polytics hain't in us. We hain't got de meanness to stan' up an' promis' an' lie an' cheyt, an' deceive. Our skulls am too thick an' our tongues dean' move fast 'nuff."

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Graduate of the Hygeio-Therapeutic College and the New York Phrenological Institute.

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# THE TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

A SYNAGOG at Jackson, Mich., is to be cleared of debt by means of a ball and lottery.

A LARGE number of Jewish negroes hav been found in Africa, near the boundary of Barbary.

THE Rev. Samuel Wilson of Onarga, Ill., intending to visit a Methodist conference, got down his revolver and began to polish it for the occasion. It was accidentally discharged and he was killed.

THE Superintendent has forbidden religious services in the poorhouse of LaSalle county, Ill. He says that two-thirds of the inmates are insane, and the rest hav "as much religion already as is good for them."

BISHOP CHATARD, of Indianapolis has given the Hibernians, who recently danced at a picnic in direct disobedience of his pastoral, the alternativ of being disfellowshiped or of expelling its wayward members.

THE *Catholic Telegraph*, of Cincinnati, says that, according to Scripture, man was made but little lower than the angels, but priests are higher than angels, for they hav power to forgiv sin, which the angels hav not.

"IN what condition was the patriarch Job at the end of his life?" asked a Brooklyn Sunday-school teacher of a quiet-looking boy at the foot of the class. "Dead," answered the quiet-looking boy. From this answer no appeal was taken.

DANIEL SHEFFIN, the sexton of St. Cecilia's church, of this city, charges the pastor, Rev. Wm. P Flannelly, with having openly slandered him before the congregation, and thereby injured him in his character and business to the extent of $2,000, to recover which sum he has brought a suit in the Marine Court.

MR. LELAND of New York lectures this evening in the Christian church of this city. Mr. Leland is a Freethinker, and this is the first instance in the history of the Liberal movement that an orthodox church has been opened to an Infidel. Revs. Lane and McConnell will be there, and we predict an interesting occasion. —*Marshall own (Iowa) Times.*

AT Springfield, Mass., the Rev. Father McDermott told his congregation that, though it was wrong, they could send their children to the public schools, but he warned them against saying that the public schools were better than the Catholic parochial school. If any did so claim, he said he would read their names in church, show from the school rolls the stupidity of their children, and "make them wretched."

ON seeing last Sunday a horseman herding cattle we inquired in whose employ he was and found that he was working for one of the most prominent members of the Methodist church of Concordia. Perhaps it isn't our "put in," but we would just like to know how this good and pious Methodist can reconcile with his duty to God and man his course in sending this young man's soul to hell while he is saving—or trying to save—his own?—*Cloud Co. Blade.*

A MAN under the assumed name of Helix has started a new sect in New York. He calls them "Solid Backs." He says he calls them that because he expects to suffer persecution and has a pretty solid back. The Bowery, the wickedest place in New York, is the scene of his operations. The heathen rage, the small boys dance around and yell during prayer, and pandemonium wouldn't be much worse than the din Helix and his audience raise. The "Solid Backs" are few and the opposition numerous, but Helix says he will hold on.

THE English correspondent of the *Churchman* has the most dismal forebodings in regard to the effects of the Burials bill when it becomes a law. He says: "All protection to the church in its churches as well as church-yards is gone forever. This is, of course, the beginning of disestablishment, and with the Established Church will go old England. The peerage and crown will go next; India and the colonies after that." Well, let them go. England would be better off without a state church, and the Crown don't amount to much except to draw immense sums of money from the people to support royal libertines like the Prince of Wales.

THE Rev. Dr. Williamson, of the First Methodist church of Chicago, found that his congregation were relaxing their belief in a hell of literal fire. He therefore preached last Sunday on the subject, making the following points: 1. That if those scriptures that relate with such apparent clearness to the fact of an endless hell are meaningless, no other part of the Bible can be depended upon; 2. That unless men dying in sin are doomed to awful and endless suffering, the humiliation of Pilate's court, the agony in the garden, and the final, bitter expiation on Calvary must be regarded as means utterly disproportioned to the end to be accomplished; 3. That, if Bible language was written to be read, and if, like all other serious speech, it mean anything, so plain and so repeated are its statements on this subject there can be no doubt that an awful and eternal reality of punishment for unpardoned sinners exists in the universe of God; 4. That hell is a definit locality: 5. That the torture of hell is by literal and endless fire.

A DISTINGUISHED follower of Mars, a favorit comedian, and a well-known ex-reporter composed the happy trio seated in a cosy room, enjoying themselves with fragrant Havanas and strong lemonades. An hour or two thus passed pleasantly by, when a fourth one entered upon the scene, a knight of the razor, and one who has no equal in Montana in knowledge of the dead languages. His memory is marvelous, but being a German, with a poor pronunciation of our language, his translations would not be accepted as the pure quill by a college professor. To test his knowledge, the reporter gave him a few Latin sentences, which were correctly translated. The son of Mars essayed to catch him napping on the Greek, but without avail; while our jolly Thespian friend bombarded him with Hebrew. The last sentence he gave were the dying words of the Savior. This is the translation as given by the tonsorial artist and scholar: "Mein Gott! mine Gott! why in h—ll you leave me left for, anyhow?"

THE Rev. Mr. Handford of the Bond street church of Toronto, Ontario, is another fallen shepherd, Mrs. Gorham, of his church, accuses him of having seduced her and then cast her off. Having been cruelly thrust aside by Handford after ministering to his selfish and lustful wishes, and being a woman of determination, she has now come forward and put her story in writing, which she has duly sworn to in the presence of two witnesses. In the document she says: "I first met Mr. Handford about two years ago at my brother's. He first visited our house Tuesday, August 20, 1878, and from that on for about a year was a very frequent visitor, and we often visited his house. I often walked with him in the fields and woods. On August 8, 1878, before he commenced to visit at our house, he seduced me, in his own house, in his study. After that he frequently had criminal connection with me at various places." Yet this reverend wretch is still preaching the gospel to an admiring congregation. In a recent sermon he held up David as his *beau ideal* of a man, and judging from Mrs. Gorham's confession, we must say we think him sincere.

A BALTIMORE clairvoyant gives the following description of the North Pole: "The pole is situated on an island, having a gradual rise from the water's edge to about the middle of it. On some parts of it appear only bare rocks; on other parts it has an abundant vegetation. About half of it, the east side, is covered with fruit trees. In some parts they grow in dense thickets, in some they grow not so close together, and hav grass thickly interspread among them. The fruit consists of oranges, lemons, bananas, cocoanut, and other tropical fruits. This part of the pole is inhabited by beetles, white and black ants, grasshoppers, and many other kinds of insects, all unusually large; also by many different species of the monkey tribe. On the west side of the island the vegetation is not so dense. It has many tropical fruits, but the trees are small. Among the natural products are the gooseberry, blackberry, grape, currant, raspberry, and mandrake But it differs from the east side in having no monkeys, and in having vast numbers of birds of every size and plumage. Among them are the ostrich, swan, goose, duck, quail, robin, and humming bird. On both sides are many small streams."

FOR the last two years a well-to-do manufacturer named Issajeff, residing at No. 281 of the Ligovka, St. Petersburg, has enjoyed among his friends and acquaintances the reputation of being a prophet sent from heaven for the especial purpose of announcing the exact date of the Redeemer's final reappearance upon earth preparatory to the last judgment and general winding-up of mundane affairs. Ever since his gifts of prescience first obtained recognition, Issajeff—English Isaiah—has been so profuse of prophecy that his vaticinations, carefully taken down and collected by his admirers, already fill four large quarto volumes, recently dedicated by him to the venerable Metropolitan Isidor, who has submitted them to the inspection of M. Janischeff, Director of the Ecclesiastical Academy. But until a fortnight ago Issajeff had maintained a discreet silence with respect to the great event, the foretelling of which he alleged to be his peculiar mission. One day, however, he informed his followers that the end of all things had been fixed for the 15th ult., and proceeded to prove his own faith in that vaticination by selling his manufactory, houses, etc., and distributing the produce of their sale among the poor. His example was strictly followed by his disciples, who, in accordance with his special instructions stripped to their shirts early on the morning of the 15th, and in that uncommonly light marching order waited patiently all day long for the sounding of the last trumpet. As nothing of the sort came to pass, Issajeff's impoverished flock has renounced its belief in that prophet's predictions, all but nine unchangedly faithful sheep, who still regard him as divinely-inspired, and to whom he continues to foretell future events as freely as ever.—*London Telegraph.*

THE N. Y. *World* wants to know why a Freethinker should find it necessary to meet with his kind. This is in reference to the late Convention at Hornellsville. Now, really we never thought of that. Sure enough, why should he? The *World* imagines that he can think free in his private apartments and that there is no common object for Freethinkers to attain by assembling together. Of course! But then, why do Christians meet together? Can't they pray in their apartments in private, and won't such prayers penetrate the steel plate with which deity is supposed to hav armored his heart just as well as the prayers of a multitude impelled by a varied selection of stentorian "Amens!" And since in the scheme of salvation every sinner must stand upon his own merits of faith and sanctity, why congregations, and conventions, and popular sermons, and public psalm singing? It may be said, in reply, that the church has a mission to spread the gospel; but if that gospel, which demands implicit belief in its manifold absurdities as the price of a reserved seat in Paradise, is a false gospel and a libel upon the creator, hav not the Freethinkers a more righteous mission to hold its pretensions up to public scorn? It is natural for men who think in the same channel, whether upon politics, religion, business, or social subjects, to meet together and exchange courtesies and opinions. And that is why both Christians and Freethinkers meet. This caviling over the word "Freethinker," in which the orthodox are now indulging, comes with a bad grace from people who invented it as an epithet of derision and condemnation. Once we were told that a Freethinker is an individual who asserts the damnable doctrin that men should use their reason in considering religious claims—a rationalist; but now that unbelievers in the faith scheme hav accepted the epithet as a title to be proud of, the religious press (including the *World*, of course) coolly proceeds to tear the title to pieces and show that everybody is a Freethinker, because thoughts cannot be restrained—nature makes them free. The fact probably is that the late Convention, which promises to centralize and giv wide-spread expression to common sense views about religion, is a nightmare to the leaders of orthodoxy. Infidelity, so called, is no longer to be an individual sin; it is taking shape, organizing and preparing to be aggressiv. It will make the world better. And when we look about, and see the wickedness which thrives under the cloak of religion, we cannot but hail the rapidly approaching time when men will devote their time and energy to the improvement of this world and leave the next to take care of itself.—*Truth.*

## Events of the Week.

GEN. ROBERTS has defeated the Afghanistans.

A TELEPHONE convention was held at Niagara last week.

THE steamer San Salvador is reported lost in the Carribean Sea.

MORE Sioux Indians hav surrendered themselvs to the United States authorities.

GEN. GRANT is coming to New York to preside at a Republican campaign meeting.

THE naval demonstration, to scare Turkey, it is understood will begin on the 15th inst.

RILEY won the three-mile professional boat race at Geneva, N. Y., on the 3d. Time 21:25.

SALAMANCA, N. Y., has been visited by a destructiv fire. H. L. Green's office was burned out.

THE Democratic factions of this city hav further coalesced and now present a united front to their opponents.

FIVE horses and fifteen men started at noon Sunday in the test race of 156 hours, "go as you please," at Chicago.

A FULL RIGGED ship, junk shaped, is said to hav been found in a cavern in Colorado, far away from any water.

BUCK, the Texas cadet, who shot a schoolmate at the preparatory school last summer, has been admitted to West Point.

THREE colored men were recently empaneled on a jury in Kentucky—the first time such an event ever happened in that state.

A MAN was hurled to the ground from the elevated railroad last Saturday, by a train striking him. He was severely injured.

FIFTEEN passengers were rescued from drowning by a thirteen-year-old boy on the Morris Canal at Jersey City last week.

ON a recent journey of the Czar the line of railroad was guarded by forty thousand troops. Happy Czar! Must enjoy the confidence of his people.

JUDGE RIX of San Francisco decides that the anti-Chinese ordinances recently passed by the board of supervisors of that city are unconstitutional.

WHILE testing a pontoon bridge over the river Ebro in Spain on the 2d, ninety-seven men were drowned by the giving way of the structure.

A REPORT that the Jeannette, sent to explore the North Pole, is lost is denied by the New York *Herald*, whose proprietor fitted out the expedition.

IT has been so hot in this city and Brooklyn for the last few days that the Boards of Education of both cities hav extended the holidays, refusing to allow the children to study. Sensible boards.

A HURRICANE visited Kingston, Jamaica, Aug. 18th, which lasted six hours. Every vessel in the harbor was sunk or driven ashore and wrecked. Many houses were blown down and some lives are reported lost.

A SEVERE shock of earthquake occurred at Valpariso, Chili, on July 21st. The floods in the province of Coquimbo are the greatest experienced for thirty years. Seventy persons were swept away and drowned in one night.

THE steamship City of Vera Cruz, plying between here and Havana, was caught in a cyclone off the coast of Florida on the 29 h ult. Seven of the crew and four of the passengers were washed ashore. All the rest, about thirty seamen and eighteen passengers, were drowned. The Vera Cruz was owned by F. Alexandre & Sons, of this city, and was insured in fourteen companies.

THE London *Daily Telegraph* reports that a preliminary treaty of peace has been signed at Lima, and the following are its principal articles: Peru surrenders the monitors Mancocapac and Atahualpa, razes the fortifications of Callao, surrenders all the artillery of Callao, engages to not augment her navy for thirty years, and will reimburse to Chili the cost of the war. Chili engages to pay half of the exterior debt of Peru.

## Persecutions of Unbelievers and Freethinkers.

BY D. M. BENNETT.

[The following is Mr. Bennett's speech at the Brussels Congress. In looking over the MSS. left by him, we find it in rough draft, and thinking that our readers would like to see it, take the liberty of laying it before them.]

Ever since Flavius Valerius Aurelius, better known as Constantine, after murdering his father-in-law, his brother-in-law, his nephew, his son, and his wife, made his grand *coup d'etat*, and pretended to see a heavenly vision and to be converted, Paul-like, to Christianity, thus becoming the first fighting, murdering Christian emperor, the church has been persistent in her persecutions toward all who dared dispute her power or deny the truth and infallibility of her teachings. As her power has increased, her enemity has increased also to all who would not bow in submission to her commands. Those who were free enough to think and act as their own consciences dictated hav been made to feel her most cruel tortures and to encounter the most agonizing deaths her ingenuity enabled her to inflict. This church, which was under the necessity of looking to pagan nations for her creeds, dogmas, rites, sacraments, ceremonies, and paraphernalia and gewgawry of worship, exhibited originality and invention enough to get up the most infernal tortures, machines, and appliances for causing the most excruciating pains for all who dared be free enough to do their own thinking on any point of faith.

As Ingersoll forcibly says: "In the name of God every possible crime has been committed—every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babes hav been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy no heretic has been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured; pitiless as famin, merciless as fire, with the conscience of a serpent, such is the history of the church of God. . . . Every nerve in the human body capable of pain has been sought out and touched by the church. Toleration has increased only when and where the power of the church has diminished. From Augustine until now the spirit of the Christian has remained the same. There has been the same intolerance, the same undying hatred of all who think for themselvs, and the same determination to crush out of the human brain all knowledge inconsistent with an ignorant creed.

"Men and women hav been burnt for thinking there was but one God; that there was none; that the Holy Ghost is younger than God; that God was somewhat older than his son; for insisting that good works will save a man without faith; that faith will do without good works; for declaring that a sweet babe will not be burned eternally because its parents failed to hav its head wet by a priest; for speaking of God as though he had a nose; for denying that Christ was his own father; for contending that three persons, rightly added together, make more than one; for believing in purgatory; for denying the reality of hell; for pretending that priests can forgiv sins; for preaching that God is an essence; for denying that witches rode through the air on sticks; for doubting the total depravity of the human heart; for laughing at irresistible grace, predestination, and particular redemption; for denying that good bread could be made of the body of a dead man; for pretending that the pope was not managing this world for God and in place of God; for disputing the efficacy of a vicarious atonement; for thinking that the Virgin Mary was born like other people; for thinking that a man's rib was hardly sufficient to make a good-sized woman; for denying that God used his finger for a pen; for asserting that prayers are not answered; that diseases are not sent to punish unbelief; for denying the authority of the Bible; for having a Bible in their possession; for attending mass and for refusing to attend; for wearing a surplice; for carrying a cross and for refusing; for being a Catholic and for being a Protestant; for being an Episcopalian, a Presbyterian, a Baptist, and for being a Quaker. In short, every virtue has been a crime, and every crime a virtue. The church has burnt honesty and rewarded hypocrisy.

"Protestants and Catholics vied with each other in the work of enslaving the human mind. For ages they were rivals in the infamous effort to rid the earth of honest people. They infested every country, every city, town, hamlet, and family. They appealed to the worst passions of the human heart. They sowed the seeds of discord and hatred in every land. Brother denounced brother, wives informed against their husbands; mothers accused their children; dungeons were crowded with the innocent; the flesh of the good and the true rotted in the clasp of chains; the flames devoured the heroic, and in the name of the most merciful God his children were exterminated with famin, sword, and fire. Over the wild waves of battle rose and fell the banner of Jesus Christ. For sixteen hundred years the robes of the church were red with innocent blood. The ingenuity of Christians was exhausted in devising punishment severe enough to be inflicted on other Christians who honestly and sincerely differed with them upon any point whatever. . . . For thousands of years a thinker was hunted down like an escaped convict. To him who had braved the church every door was shut, every knife was open. To shelter him from the wild storm, to giv him a crust of bread when dying, to put a cup of water to his cracked and bleeding lips, these were all crimes, not one of which the church ever did forgiv, and with the justice taught of her God, his helpless children were exterminated as scorpions and vipers.

"In 1208 the Inquisition was established. Seven years afterward the fourth council of the Lateran enjoined all kings and rulers to swear an oath that they would exterminate heretics from their dominions. The sword of the church was unsheathed, and the world was at the mercy of ignorant and infuriated priests, whose eyes feasted upon the agonies they inflicted. Acting, as they believed, or pretended to believe, under the command of God, stimulated by the hope of infinit reward in another world, hating heretics with every drop of their bestial blood, savage beyond description, merciless beyond conception, these infamous priests, in a kind of frenzied joy, leaped upon the helpless victims of their rage. They crushed their bones in iron boots, tore their quivering flesh with iron hooks and pincers, cut off their lips and eyelids, pulled out their nails, and into the bleeding quick thrust needles; tore out their tongues, extinguished their eyes, stretched them upon racks, flayed them alive, crucified them with their head downward, exposed them to wild beasts, burned them at the stake, mocked their cries and groans, ravished their wives, robbed their children, and then prayed God to finish the holy work in hell."

The word Freethinker is a relativ term. It means one who dares to think in opposition to what the church prescribes; one who holds that his mind and his thoughts are his own, and that he possesses the right to use them as nature dictates. It has been applied as a term of opprobrium to those who differed slightly from the prescribed formula, as well as to those who denied the false creed altogether. The terms Freethinker and heretic were often synonymous; both dared to disbelieve and dispute the dictum of popes, bishops, and priests, both dared to conform their belief to the dictates of reason and common sense.

In the middle of the twelfth century Peter Waldo, a worthy citizen of the town of Lyons in France, had the temerity to entertain certain views not exactly in harmony with the doctrins which the church prescribed. He expressed his disapproval of mixing holy oil in baptism; he held that prayers said over inanimate things were superstitious; that the flesh of animals might with propriety be eaten in Lent; that the clergy should be permitted to marry; that auricular confession was unnecessary; that confirmation was not a sacrament; that obedience to a corrupt and sensual pope was not required; that it was not right for one set of the clergy to be placed above the rest; that the worship of images is absurd and idolatrous; that the pretense that miracles had been performed was false; that fornication and public brothels should be condemned; that purgatory is without proof; that dead people, called saints, should not be prayed to; that extreme unction is not a sacrament; that masses, prayers, and indulgences are of no use to the dead. But for the moderate Freethought which he thus indulged in, himself and his followers were most cruelly persecuted. They were compelled to seek refuge in the mountains of Dauphiny, where men as savage and merciless as bloodhounds persistently hunted them down. For decades and centuries this bitter persecution was kept up against them. They were hunted down like wild beasts, and thrown into dungeons, the Inquisition, and most wretched places of confinement. Large numbers of them were tortured in the most heartless manner, and unknown hundreds of them were put to death in the most cruel modes that Christian ingenuity could devise. After hundreds of years of such persecution the remnant that was left fled to the valley of Piedmont for security, but only for a limited time were they allowed to enjoy it. They were again sought out by the minions of the church. Their homes were taken from them, their property was seized by bishops and priests, and they were compelled to flee to the mountain fastnesses for their lives. But here also the bloodhounds of Rome followed them and hunted them down. Great numbers were caught, thrown from precipices and dashed to pieces. The women and children crawled into caves and recesses of the rocks, but these Christian disciples would not let them thus escape. Piles of fagots were placed at the mouths of the caves and fired, the smoke and heat strangling them to death. Four hundred dead infants were picked up, many of whom had died in their mothers' arms, parent and child sharing the same fate. Over four thousand innocent, industrious people were thus put to death in this one holy fray at the command of God's vicegerent at Rome.

The persecutions carried on against the Albigenses, another peaceful people who dared to entertain certain opinions of their own, were prosecuted in the same cruel and inhuman manner. Because they presumed to do a little of their own thinking, and to adopt some views which the church did not approve, the pope of Rome, Innocent III, pronounced anathemas and issued his pronunciamentos against them, and he sent his angels of blood and dire persecution to exterminate them from the face of the earth. They were slaughtered in great numbers and with inconceivable cruelty. Nothing was to be heard on some occasions but the groans of men who lay weltering in their own blood, the lamentations of mothers, who, after being violated by their persecutors, had their children taken from their arms and dashed to pieces before their eyes. When this sort of carnage was being carried out in the town of Beziers a legate of the pope seemed to enjoy the bloody work with fiendish pleasure, for he frequently cried out to the men who were red with the blood of the slain, "Kill them! kill them all! kill every man, woman, and child! kill Roman Catholics as well as Albigenses, for when they are dead the Lord knows how to pick out his own!" Sixty thousand innocent persons were there murdered in cold blood.

A bloody monster, called Simon de Montfort, was specially commissioned by the pope to exterminate these harmless people, and most savagely did he execute the abominable task placed in his hands. This de Montfort was called the "avenger of the church," and his army of bloody murderers, which he drew from the various Christian nations of Europe, was termed the "Holy Army." He visited many towns and localities, spreading death and destruction wherever he went. He performed all conceivable enormities, and executed those unfortunate people in every imaginable way. He caused the brains of men, women, and children to be dashed out by hurling them from precipices; many were burnt to death, and great numbers of them were thrown into wells and heavy stones thrown upon them. The noses of many were cut off, their eyes gouged out, their bones broken in many cases, and their bodies mutilated in the most shocking manner. Farmers and laborers were slaughtered in the fields where they were at work, and the women were killed in their own homes after the brains of their little ones were dashed out before their eyes or their bodies slashed with knives. This bloody persecution was kept up by this incarnate fiend for over twenty years.

The Duke of Alva laid waste the Netherlands, and literally deluged that land with blood. Fifty thousand people, it is estimated, were there cruelly murdered in the name of religion.

But probably the massacre of St. Bartholomew in August 1572 was the most bloody and infamous of all the persecutions of a bloody church. In Paris alone 60,000 Huguenots were massacred in three days' time, and in all France not less than 100,000 were murdered in the name of Jesus and his religion. The Seine was literally filled with dead bodies, and the blood of men, women, and children absolutely flowed in streams. But that carnival of blood pleased Pope Gregory XIII. immensely. Rome rang with rejoicings. The guns of the Castle of Angelo gave forth a joyous salute. Bells sounded from every tower, and bonfires blazed in every street throughout all hours of the night. A *te deum* of thanks was chanted in the church of St. Louis, and the pope ordered a medal to be struck to commemorate the glorious Christian achievement.

The same persecuting spirit found its way in England and Scotland and Ireland, and was encouraged by first the Catholics and then by the Protestants as they chanced to be in power. In the short reign of "bloody Mary," in England, continuing less than six years, she signed the death warrants of nearly three hundred people. Conspicuous among them were John Rogers, Bishop Hooper, Bishop Latimer, Archbishop Cranmer, Bishop Ridley, and others. But fortunately death executed her own death warrant, and she went where she afflicted the people of the earth no more.

In the reign of her sister, Queen Elizabeth, the tables were turned; the Protestants came into power and then the Catholics were compelled to take their turn at suffering. She who was called "good Queen Bess" signed about the same number of death-warrants as did her bloodthirsty sister. The torture rack, the block, and the stake were brought into activ service, the most unjust and unequal legislation was enacted against Catholics. The penalty was death to make a new Catholic priest within the kingdom. It was death for a Catholic priest to come into the kingdom from abroad. It was death to harbor a Catholic priest coming from abroad. It was death to confess to such a priest. It was death for a priest to say mass. It was death for anyone to hear mass. It was death to deny, or not to swear if called on, that this woman was the head of the church of Christ, and so on to the end of the chapter.

The persecutions in Ireland, alternately from each branch of the church, were most terrible. Thousands of families were slaughtered within their own houses. In thousands of cases the brains of innocent children were dashed out before the eyes of their parents and then the parents made to meet a horrible death. Thousands were burnt, thousands were thrown into rivers and drowned, and great numbers were buried alive. Ripping open the bowels of women was a favorit source of amusement to those bloody-handed Christians. And most unjust and oppressiv laws were passed against adherents of the parent church.

It was much the same in Scotland, though the number, of the slain in that country were not so great as in Ireland.

It was the same in Germany; thousands were there put to death in the most cruel manner at the command of the church. It was the same in Spain and Portugal; here the holy Inquisition did its infernal work. Under the ministration alone of Inquisitor-General Torquemada it is estimated that 97,371 were executed in the various horrible modes which those Christian persecutors knew so well how to employ; 10,220 were burnt alive; 4,000 were killed in secret dungeons; besides as many as 100,000 were most cruelly tortured but whose lives were not absolutely taken, but who were left in a condition worse than death. Some of the successors of this church butcher were nearly as bad. The *auto da fé* was an appendage of the Inquisition, and in the aggregate many thousands of innocent people were by it burnt alive.

Under the name of witchcraft inconceivable enormities were committed and kept up by the church for hundreds of years and in nearly all the countries of Europe. Thousands upon thousands of unfortunate people were subjected to the most inhuman cruelties and deaths because somebody had charged them with being witches or bewitched. The horrors thus perpetrated can never be fully known.

The case of the unfortunate physician Michael Servetus, who was cruelly burnt to death by a slow fire of green wood by John Calvin in Genoa, October 27, 1553, is well remembered. His crime was indulging in a certain amount of free thought and free speech He said he did not believe Jesus was the eternal God, the creator of heaven and earth.

Giordano Bruno was an eminent Freethinker, scientist, and philosopher—just such a wise and good man as the church would not tolerate. For this, and this only, he was condemned and burnt at the stake in the year 1600, after languishing two years in the torture dungeons of Rome.

Lucilio Vanini was another eminent philosopher and Freethinker who felt to the utmost the cruel power of the church. Because he dared to be true to his own convictions he was denounced by "holy" Father Garnasse. He was brought to trial before the Inquisition, condemned to hav

his tongue cut out and he burnt alive. This terrible sentence was carried into execution February 19, 1619, in the Place St. Etienne, Toulouse, and while he was still a young man.

The great astronomer and philosopher, Galileo, came near meeting the same cruel fate. His clear mind had readily embraced the truth brought to light by Copernicus—that the earth is a globe, turns daily on its axis, and annually makes a circuit round the sun, which is the center of the solar system. This is one of the grandest discoveries ever made, and Galileo's accurate mind and scientific investigations threw much additional light upon the subject, and he became thoroughly convinced that Copernicus was right. But the church seeing that the promulgation of that great truth must ultimately strike a death blow to the central superstition upon which it is established, undertook to crush it and its advocate by the cruelties and terrors of the Inquisition. Thus the inventor of the telescope was charged with being a heretic, and was, in his old age, summoned before the Inquisition in 1633. By the most cruel course of conduct the good old man, after months of cruel confinement, and at the threat of torture and death, to save his life, was compelled to abjure the truth that the earth moves round the sun. But as soon as he was released from his terror he reiterated the great truth that the earth moves.

In enlightened England, many men in later years who dared to exercise freedom of thought, and to publish and sell Freethought books, hav been subjected to cruel imprisonment. If the punishment of death was withheld, it was not because the spirit of persecution had left the church, or that her hatred toward heretics and Freethinkers had materially lessened, but because of the increase in intelligence and education and the advance civilization had made; not that the spirit of the church had changed, but that her power was grown less. Since *heresy* has somewhat ceased to be a crime punishable with death, *blasphemy* has been a favorit charge upon which to arraign Freethinkers.

Rev. S. Johnson was whipped from Newgate to Tyburn, London, and pilloried, for blasphemy, December 1, 1683.

Mr. Patmon was brought to trial for having a copy of Thomas Paine's works in his possession, July 15, 1789.

Thomas Paine was tried in London for writing the "Rights of Man," December 18, 1792. Mr. Phillips was sent to prison the next year for selling the same work.

Messrs. Holt, Payne & Waldron, Robinson Brothers, Pearl & Bilcher, were about the same time brought to trial and conviction for selling some of Paine's works.

Richard Carlisle was convicted of blasphemy November 16, 1819. Seven persons were convicted in the same year for selling the books he published—mostly Paine's works. Carlisle in the same year was convicted and sent to prison for selling Paine's "Age of Reason." Mrs. Jane Carlisle, while her husband was serving out his sentence in prison, was tried for the same offense in 1821. Then Miss Carlisle, sister to Richard, was tried for the same offense.

T. Davidson was convicted of blasphemy in 1850.

J. Watson was convicted for selling Palmer's "Principles" in 1823.

Robert Taylor, a learned Freethinker, was convicted and imprisoned for blasphemy in 1827. He was sent to prison twice.

Richard Carlisle was again sent to prison in 1831 for publishing the *Prompter*.

Charles Southwell was sent to prison for blasphemy in 1842.

George Jacob Holyoake was tried, convicted, and imprisoned on a charge of blasphemy in 1842. W. Finley was sent to prison on the same charge in the following year.

Matilda Roulfe was imprisoned for blasphemy in 1844.

Edward Truelove, an old bookseller nearly seventy years of age, was, as late as 1878, tried, convicted, and imprisoned for selling Robert Dale Owen's "Moral Physiology," a useful and unobjectionable work. But as he is a Freethinker, and as it is rather late in the day for arrests and trials for *blasphemy* the charge of *obscenity* was urged against him. On a similar charge and in the same year the Hon. Charles Bradlaugh and Mrs. Annie Besant were tried and convicted for selling Dr. Charles Knowlton's little work, entitled, "Fruits of Philosophy," a medical and physiological essay. They were sentenced to fine and imprisonment, but fortunately through a defect in the indictment the sentence was set aside and the ignominy and suffering of prison experience was spared them. Mrs. Besant's little daughter, six years of age, was cruelly taken from her, by one of the first courts of London, because she is an athelst.

In the free country to which I belong—the United States—we hav also something in the line of Christian persecution. Abner Kneeland, the founder of the Boston *Investigator*, was convicted and imprisoned in the city of Boston in the year 1838 for simply saying "he did not believe in the same kind of a God that the Universalists do."

E. B. Foote, Sen., M.D., of New York city, was arrested by Anthony Comstock, the activ agent of the sectarian society, professedly for the Suppression of Vice, but really for perpetuating vice. The Doctor's offense was sending in a sealed envelope by mail such physiological information as every physician is entitled to giv his patients. He was prosecuted under the false charge of *obscenity*, which both in Europe and America has become the pet charge upon which the church persecutes unbelievers. The Doctor was fined $3,500, the part of the sentence imposing imprisonment, at the urgent request of a large number of his personal friends, being withheld.

John A. Lant was arrested and prosecuted by the same Comstock and the same Vice Society. He was sent to prison for eighteen months at hard Labor, besides to pay a fine. He was the publisher of a weekly radical paper. The offense falsely urged against him was also *obscenity*.

E. H. Heywood, Massachusetts, also editor of a radical paper and author and publisher of several small works of a radical character, was arrested by the same officious agent of the Vice Society, upon the same charge and with the same result. He was sentenced to prison at hard labor for two years and a fine of two hundred dollars. The President, however, pardoned him out at the expiration of seven months, being fully satisfied that the pamphlet upon which he was convicted was *not* obscene.

I hav myself also been a victim of the same meddlesome Christian agent, and hav been persecuted by Christian agents. It will, perhaps, be excusable in me if I giv the details of this case.

I am the publisher of a weekly radical paper called THE TRUTH SEEKER, and quite a list of radical books, pamphlets, tracts, etc. I hav been sufficiently outspoken to stir up the ire of the clergy and leading Christians in our country, and they had long entertained the desire to silence me and destroy my business. The best way how to do it, was discussed in the meetings of the Young Men's Christian Association. This same dishonorable meddler, Comstock, of the Vice Society undertook the contract of destroying me. He called at my place, looked over my tracts and pamphlets to see what he could find upon which he could base his favorite charge of obscenity. He selected two tracts—an Open Letter to Jesus Christ, of a polemic character, and small scientific tract on the propagation of marsupials. These he deemed sufficient. They were ordered by him in a false name and they were sent to him by mail. In due time a warrant was taken out for my arrest and on Nov. 12, 1877, a United States marshall took me before a commissioner of the U. S. court. I was placed under $1,500 bail, which was given, otherwise I should hav been locked up in prison. A day was set for the examination, which was once or twice continued. The matter of the arrest being brought to the knowledge of the government at Washington, the case was ordered to be dismissed.

Comstock was offended that he was thus foiled and he was not long laying his plans for another arrest. Being a bookseller and having calls for Mr. Heywood's pamphlet, called "Cupid's Yokes," I kept it for sale—a semi-physiological essay on the relations of the sexes, much of the same character as the one upon which Mr. Bradlaugh and Mrs. Besant were arrested and convicted in London. I sold them as freely as any book, to all who called or sent for them. Comstock in another false name sent for one and duly received it, and in due time I was again arrested, an indictment was found against me by the grand jury of the U. S. court. My trial was set for March 1879, but was put off for one month, when it took place, before a Christian judge and jury and I was allowed to introduce no evidence to prove by authors, publishers, booksellers, writers, and literary men that the book was not obscene, my conviction was easy. My conviction was undoubtedly a foregone conclusion, I was found guilty. The case was appealed to a higher court, but the three Christian judges, one of whom was Judge C. L. Benedict before whom I was tried, refused me a second hearing. I was accordingly sentenced to imprisonment in the Albany Penitentiary for thirteen months at hard labor, and to pay a fine of $300, although there is not an obscene word in the book I sold and though thousands were sold openly before I was arrested, and thousands of them hav been sold since. I was at once taken to a city prison, and my friends made a great effort to secure my release. Petitions to the President were circulated in various parts of the country. These were signed by over 200,000 people and nearly 10,000 private letters were written to the President asking him to release me. Probably there were never petitions with so many names ever sent in to any president or ruler asking for any man's pardon, and never so many letters written for a similar purpose. But it all did no good. My Christian enemies were also equally activ. Counter-petitions, asking that I be not released flowed in from every direction. Bishops, preachers, churches, Sunday-schools, etc., etc., interested themselvs against me. My enemies were more numerous and powerful than my friends; they demanded that I be kept in prison and the president listened to them and treated my friends with disregard. I was consequently, after waiting in the New York prison nearly eight weeks, transferred, to the penitentiary at Albany, where I was set at work at shoemaking. Cell life was very irksome, and I easily felt the great injustice that had been done me in taking me from home, wife, friends, and business. But after all though the prison in which I was confined is called the most severe in the United States my sufferings were slight compared with what hundreds of thousands before me hav been compelled to endure.

It has been said by some of my friends that I was sentenced to prison to silence my pen for a year at least, but that they failed in their object, for I wrote far more than I would hav done had I remained at liberty, and I trust it is not a little damaging to the cause of superstition. I wrote a series of letters while in Ludlow-street jail, which made a volume of six hundred pages. After being removed to the Albany prison I wrote two octavo volumes of nearly a thousand pages each, on the "Gods and Religions of the World," probably the largest work ever written in prison. Friends are speaking highly of it. Four months hav passed by since I served out my sentence. Hundreds of copies of the work hav been sent over my own country, and all who hav read it speak of it in the kindest terms.

Let it be hoped that though my enemies intended that my days would be ended in prison, what I produced there will liv many years after I am dead; that the cause of Freethought and Rationalism will increase in all parts of the civilized world, and that the rule of priestcraft, intolerance, and religious oppression will be banished forever from the earth.

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**How can we expect a harvest of thought who hav not had a seed-time of character?**

## Sexual Intemperance.—No. 7.

"I believe every word you write on this subject," says one correspondent. "I believe every man who commits a rape upon a woman, be he her husband or any other person should be deprived of his power to do so in future by the surgeon's knife," writes another. "All sexual intercourse is a sin," says a third. "The sexual functions ought to be enjoyed and used as not abusing them, but people ought to be wise enough to govern the times of conceiving," is the verdict of the fourth. And each is right as viewed from his standpoint. And the man who takes the advantage of a woman's all-absorbing affection and love for him by asking her to submit to what she knows and he knows saps the foundations of life, vigor, strength, and joy, is but little better than than he who compels by brute force. And it is only by teaching real sexual physiology and temperance that this thing can be brought under subjection. Some few must sacrifice even harmless pleasures (if to them they are harmless) that others may be saved. Thousands might drink an occasional glass of pure wine, beer, or brandy with comparativly little injury to them, and a great amount of gustatory enjoyment, but if by sacrificing this pleasure, and joining a band of teetotalers one can influence hundreds of others, or even one real intemperate, to forsake his cups and become once more a man among men, is it not a grand and admirable self-sacrifice? Now if those noble women of "The Alpha," who are ridiculed and sneered at, who are called "interesting dames in their dotage," "cold, spiritless, dried-up spinsters, looking through the spectacles of impotency or withered age" can create a new era of thought and action that shall save wives and mothers from sickness, disease, and death, and cruel impositions; and husbands, sons, and fathers from being brutes and sensualists, filled with disease and lust; they can well afford to be slandered, maligned, and held up as objects of ridicule; and right here let me say that those I know personally of those Alphaites, are as fresh, sweet, lovable, and attractiv as any class of women I hav ever beheld, and are to be matched in intelligence by few of their sisters in the outside world. No, no, my readers, it will not answer to stifle this great question under a cloud of bantering ridicule. It must come to the front, and be met by fair and square arguments. Stand or fall on its own merits. We all know intemperance always grows out of temperate tippling, out of "enjoying" with the proviso of not overstepping the bonds of "moderation." But read the record and ask yourselvs if there must not be bounds set and adhered to if safety is expected. And in this question of sexuality there is but one possible boundary, and that is, the legitimate and natural use of the function—propagation of our kind! But while the few who see this, and for their own sakes, and for the hope of endowing their children with pure minds and setting a good example to others, liv out the real law of nature in all its fullness, we do not expect this to be done by the masses any more than we think it probable that the millions who daily overeat will abstain for health's sake when the tempting viands are before them, and appetite craves, and the taste enjoys. But we believe in disseminating facts and giving all a chance to slowly improve, and some few to accept in its entirety the system of sexual perfection.

Perhaps the correspondent who says "people ought to be wise enough to govern the times of conceiving," has given us the one point that will work most present good under present circumstances. The great need of some check to over-population is what is now agitating all philanthropists and thinkers who hav ever given the question any sober, earnest thought. Matthew Arnold, a good scholar and deep reasoner, a man of culture, of tenderness, and broad, wide charity and benevolent feeling, says:

"A man's children are not really *sent* any more than the pictures upon his wall, or the horses in his stable are *sent*; and to bring people into the world when one cannot afford to keep them and oneself decently and not too precariously, or to bring more of them into the world than one can afford to keep thus, is by no means an accomplishment of the divine will or a fulfilment of nature's simplest laws, but is just as wrong, just as contrary to reason, as for a man to hav horses, or carriages, or pictures when he cannot afford them, or to hav more of them than he can afford; and in the one case as in the other, the larger scale on which the violation of reason's law is practiced, and the longer it is persisted in, the greater must be the confusion and final trouble. . . . For every individual man, and for every society of men, the possession and multiplication of children, like the possession and multiplication of horses and pictures, is to be accounted good or bad, not in itself, but with reference to this object and the progress toward it. And as no man is to be excused in having horses or pictures, if his having them hinders his own or others' progress toward perfection and makes them lead a servil and ignoble life, so is no man to be excused for having children if his having them makes him or others lead this."

Plain thoughts of this kind are surely the spontaneous products of our consciousness, when it is allowed to play freely and disinterestedly upon the actual facts of our social condition. As Mr. Arnold is largely read by both Christian and Infidel, we may be excused from quoting him at length, but it is to be regretted that he gave us no glimpse of his idea how we were to best avoid having children and best to regulate the size of our families. Still we hav his verdict that it is wrong to bring any child into existence if its being hinders our own or others' progress toward perfection; and as to the means of prevention, we must let science and the will of the people decide upon them. Liberty of speech and free press, free mails and study, thought and agitation, will giv us the desired boon in their own good time.

"In all thy ways hast thou e'er done
The best thy hand can do?
If so, I'm sure thy crown is won,
Fadeless and pure and true."

*Snowville, Va.* ELMINA D. SLENKER.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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## Letter from Europe.—No. 3.

LONDON, Aug. 18, 1880.

MY DEAR FRIENDS: I will tax your time to read something more of what I view in this great city. I find a great deal to be interested in, and only hope I may interest you a tithe as much in the description of it as I am in the seeing. But that is not to be expected. I write you in haste, almost taking the hours that should be devoted to sleep; for I am out every day till 9 P.M., or later, and return to my hotel as thoroughly wearied as one could desire to be. There must also be a great difference between seeing curiosities and reading dull descriptions of them.

I think I said near the close of my last letter that I went out into the district of Islington to find Dr. Andrews. I will say here that the city is divided into districts something like the wards of our cities, and the names of these districts are constantly used to indicate the locality. Thus our hotel is in Bloomsbury, the other districts being Finsbury, Southampton, Stepney, Bethnal, Old Ford, Bormondsey, Camberwell, Newington, Lambeth, Walwor, Kensington, Paddington, Pimlico, St. John's Wood, etc. As the streets are mostly short and irregular, not running straight for any distance, and hardly ever at right angles, this division seems necessary. The original city of London was small, comparatively, and the additions that were made retained the names by which they had been previously called. It is much more difficult to find one's way from one part to another than in New York or Philadelphia. The street corners are only occasionally marked, as with our cities, and to increase the difficulties some streets change their name every few blocks. And what seems strange is that of the thousands of people you may ask where certain streets are none can inform you. They know well the location of the districts named, but are in an English fog as regards many of the minor streets.

We started out on Sunday morning for the South Place Chapel to hear Moncure D. Conway. It was some three miles distant, and nobody could tell us where South Place was. We asked numerous persons to direct us, but they could not until we learned that it was in Finsbury, to which place any one could easily direct us. We hav now provided ourselves with maps, and find our way more readily.

While in Islington on Saturday, though I did not see Dr. Andrews, I succeeded in finding a good many other people. On my return I strolled through the market-places, and was much interested in observing the manners of the natives. Thousands were out, it being Saturday night, to buy their supplies for Sunday. The vegetables, meats, fruits, etc., are sold on the street, much as in our Vesey street near Washington Market. Every dealer had a stand or table whereon his goods, which he was trying his utmost to dispose of, were displayed to the best advantage. Almost everything in the way of fruit and vegetables sells by the pound. Apples are twopence a pound; plums, twopence to fourpence, according to quality; tomatoes, a penny per pound; potatoes, three pounds for twopence; onions, a penny a pound; three eggs for twopence halfpenny; roasts of beef from sixpence to ninepence; pork about the same; mutton some cheaper. The money, of course, seems odd to a stranger. A penny is two cents of our money; a shilling equals our quarter of a dollar, so twopence halfpenny is our five cents.

Our coin is passed with much difficulty here. We have to supply ourselves with the coin of the realm, and then we can get rid of it just as fast as we please. They have here a lively appreciation of money, and once paying does not always suffice. If you go into a restaurant for a meal you pay the price, but the waiter who serves you invariably expects his fee for attending to you; he has to be paid the same as the proprietor, and he demands it with the same authority. The sums thus picked up by them often amount to more than their wages. I was told of one waiter in a good restaurant who pays the proprietor two pounds, or ten dollars, per week for the chance of working there, his perquisites being ample to justify his doing so. Everybody is expected to pay the waiter at eating-houses, hotels, boarding-houses, and almost everywhere; even the conductors on the omnibuses expect an extra fee for themselves. I inquired of a man the way to a certain place, and he followed me and asked me what I was going to give him for telling me.

The marketers in Islington were very anxious to sell me their onions, tomatoes, cauliflowers, beans, and squashes, but I could not make it convenient to buy. Could I have done so I would gladly have bought them all out and let them go home. The vegetables looked fine. The onions were unusually large and fair; the potatoes looked well; the cauliflowers were magnificent; the squashes were good; the cucumbers were nearly a foot long, but were crooked and ill-shaped. They are not the same variety cultivated with us. In fruits the English are immensely behind us. I have not seen an apple fit to eat; the pears are indifferent, and not a peach nor a melon have I seen. When I think of the thousands of bushels of peaches now pouring into New York every day, with the hundreds of wagon loads of melons of all kinds, I cannot help commiserating the Londoners for their deprivations. The fruit-stands here are miserable institutions, and compare very poorly with ours. Plums are tolerably abundant at fourpence a pound, but they are rather small and flat in favor. I was so reckless as to buy two apples, and I am sure they would make any American pig squeal, they were so sour. The English beat the world in gooseberries, but they are not in season now, which I regret. I am told their winter apples are good in flavor, but their early fruit is certainly most inferior. The better and larger portions they receive come from France, also a large share of the eggs and butter sold in this market are produced in France. The English eggs, however, are freshest and command better prices. In my Saturday night stroll I saw what I never saw before—two female auctioneers. They were selling articles of female apparel, both new and second-hand. Women only were listening to them. However, being somewhat interested, I made one of the group for a short time; but as I did not see that I could make any use of skirts, polonaises, dresses, petticoats, etc., I did not bid nor accept any of the good offers made.

Let me just here say a word about the fashion of ladies' dresses here. They seem to use just as little of the material in making the skirt as possible—so much so I would think it would impede their freedom in walking. Our ladies have the "pullback" fashion, but the style here is not just like it, though perhaps the same result is reached. The skirts are very narrow, the body is closely fitted, and the underwear seems scant in quantity. The outline of the form is well displayed. The ladies walk in a very business-like way, with head erect, like a steer in a cornfield, and they take rather long steps, amounting sometimes almost to a stride. They undoubtedly get on the faster for it, and are good walkers.

The ladies here indulge in some habits that many American ladies would not be seen practicing. There are great numbers of drinking places, called public bars, which are in part attended by female bartenders, and ladies go in and take their brown stout, ale, gin, or Scotch whisky side by side with men, the same as they would make their purchases in a grocery or dry-goods store. It seems to be regarded here just as proper for a woman to go into a drinking place as a man. All the restaurants have liquors of all kinds, and ladies patronize them the same as gentlemen. It is also extremely common here in hotels, boarding-houses, and families to have from one to half a dozen kinds of liquors on the table at dinner, and for ladies as well as men to make use of them. Our hotel, however, is a temperance house of the strictest kind, and I have not seen a spoonful of wine or spirits here. It is very common to see respectable women going into the drinking-places, either with vessels or to take a "sniff," the same as men. This almost shocked me at first, but they certainly have the same right to drink that men have, and it, perhaps, is not improper that they should be equally open about it. I think far more liquor is drank here than with us. People have it in their families and take it with them when they travel, and even on short trips. I have seen a mother giving her child a taste of the bottle while waiting in the depot for the arrival of a train. This does not seem right, but still I see very little drunkenness here. All seem to use the article, though often in moderation. The drinking-houses are fitted up neatly, and are very orderly conducted. The bar occupies more than half of the room, and the places for customers are divided into three or four compartments surrounding the bar, so that a company occupying one compartment are not seen by those in another compartment. Boisterous talk and uproars in these places are not common here. If a man becomes disorderly he is taken in charge at once by the police. Law and order are in the ascendant, and the city is remarkably quiet for so large a place. But too much intoxicating liquor is drank, too much money is expended in that way. Long steps will have to be taken before total abstinence is the rule here. It will not be seen till another age.

It was a disappointment on Sunday morning not to be able to hear Mr. Conway. I listened to him in Cincinnati over twenty years ago, and I wished to hear him in London. I learn that he is on a tour to America. Instead of hearing a sermon we saw some of the sights of the town, among which was the city monument, build in the district which most suffered by the great fire over two hundred years ago. We also saw the exterior of the Royal Exchange, the Bank of England, and other banking institutions. Some of them are fine specimens of architecture.

A word as to the buildings of London. Many of the public edifices are very fine, but as a rule they seem low and of but few stories. As valuable as ground is here, it would seem the builders would be well justified in carrying the buildings higher. Three stories is the average height; some are four, and a few more. In capacious, fine-looking stores, our American cities are far ahead of London. The show-windows are gotten up in good style, but the rest of the stores is not strikingly attractive or large. There is nothing in London in the way of business houses that begins to compare with Broadway or with the better parts of Philadelphia, Chicago, and other American cities. The dwelling-houses here are decidedly inferior in appearance. They are usually three stories high, of brick, and built in the plainest possible style. One may ride for miles in many quarters of the city and not see a house with stone window-copings, caps, or a cornice of any kind. There is not one dwelling in a thousand that has anything else than a plain, square window, without the slightest ornamentation.

The color of the buildings is also peculiar. They seem brushed over with such a stain as half a pound of lampblack in a gallon of linseed oil would make; this gives the building a dark lead color, monotonous and uniform. But few buildings are painted with two or three coats; no red paints, but few yellow, and no brown stone fronts, as with us. I presume the lead color stain or wash I speak of is best adapted to this city, for from the humidity of the atmosphere, smoke, etc., the stone public buildings become of the same dark, dull color, bordering on black. In cheerfulness, brightness, highth, taste, and richness the dwellings in the better parts of New York, Philadelphia, and other American cities far excel those of London. There are fine residences in the West End, but the proportion is small when compared with the total number of buildings.

The streets and sidewalks are excellent. The streets especially are smoother than ours, some having the Ross pavement, some the wooden blocks, and some a kind of concrete. The stone blocks are the most used, and make a very smooth street. The carriages run much more quietly than ours. New York is a much noisier city than London.

There are no street railroads in London proper. In the outer districts there are a few, which are called *tram*-ways. The cars have seats on the top, and as many ride there as below. Omnibuses are very numerous, and lines run to all parts of the city. They also have a deck, and more ride on the top than inside. Iron ladders in front and rear afford the means of getting up and down. Ladies often ride on deck. The chance for sight-seeing is there far better than inside. There are also thousands of cabs and hansoms. I have seen their numbers as high as 12,000. Hansoms are two-wheeled carriages with a top. The driver's seat is behind and well elevated, so that his body is above the top. They carry two persons. They are on springs and ride easily. A large proportion of the travel in the city is by the Metropolitan Railway—the underground railroad. This makes a circuit on the north side of the Thames, of some twelve or fifteen miles or more, under the most populous parts of the city, and is decidedly a great institution. Trains of eight of ten cars pass every two or three minutes, and an immense amount of passenger and freight business is done on them. Depots are all along at regular distances, and are well-lighted by sunlight when it can be let in, and by gas if the sun cannot be made available. The ascent and descent to the depots are by stairways of commodious dimensions. The road is double track, of course, and the trains are constantly going in both directions. The cost of construction was enormous, being £1,000,000, or $5,000,000 per mile, but it is a great success. London could hardly get along without it. Our elevated roads in New York, are, however, much more cheerful. Riding in the earth is a gloomy mode of conveyance. The fares are not unreasonable. Third-class is about two or three cents a mile.

In addition to the underground railway are many miles of railway above ground, and generally occupying a circuit outside the first mentioned, though crossing the Thames on bridges at different places. The entire railway travel of London is indeed immense.

There are so many things of great interest to be seen that one hardly knows where to begin to look, and I scarcely know where to begin to write about

them. Let me say that the city of London is about twelve miles across from east to west and from north to south, and is still growing. It has fully 4,000,000 of people. We think New York is a pretty good sized city, but it would require nearly four such cities to make one the size of London. The Thames, running irregularly from the west to east, divides it into two halves, but not equal in size. The northern side is the largest, and contains the most objects of interest. The river is spanned by six or eight bridges at a distance of half a mile or so from each other, resting on five to nine heavy pieces each, some of them being of very solid and rich stone work, and some round columns, looking like iron, probably eight feet in diameter. London bridge is the lowest down the river, and is the heaviest and strongest of all of them. It has five piers in the river, the spans being about 200 feet each. On the old London bridge were many large houses, but when the new bridge was constructed these were omitted. It is of gray granite, and is one of the firmest and grandest bridges in the world, though not nearly as long as many bridges. The Thames is a noble river, and is of immense value to London, both from a business and pleasure point of view. On a New Yorker's approaching it, his first impression will be that it is vastly inferior to the Hudson, between New York and Jersey City, and the East river between the Battery and Harlem. I judge it would require about twenty of such rivers as the Thames to make a river equal to the Hudson at New York. But the Thames is sufficient to bear to the great city of London the largest amount of shipping received by any one city in the world. None of the masted vessels or large steamers ascend above London bridge, but for over five miles below there are constantly an immense number of ships, barks, schooners, and steamers loading and unloading for and from all parts of the world. The heavy ships can only come in with the tide, which is very great at London, being twelve to fifteen feet, which I think is much more than with us. Why there should be such a difference I am not prepared to say. I think London is some fifty or sixty miles above the mouth of the Thames.

Not far from the river, among many distinguished buildings, St. Paul's Cathedral is prominent. It is the largest cathedral of the Protestant church. The interior is more plain than many Catholic cathedrals, but the decorations are extensive and consist of a remarkable amount of statuary and memorial tablets. Of these may be mentioned those of Howard the philanthropist, Turner the painter, Sir John Moore, Sir Christopher Wren, Benjamin West, and Sir Joshua Reynolds. In the crypt are the remains of the Duke of Wellington, and the pharaphernalia of his funeral, including the funeral-car made of captured cannon, and weighing many tons.

The tower of the cathedral is said to be three hundred and fifty feet in highth, and the body of the building is about four hundred feet in length. Mr. Rawson attended service there in the afternoon while I was seeing the beauties of nature at Kew Gardens, which interested me far more than anything Canon Lyddon, who presides at the cathedral, could possibly say. Mr. Rawson represented the speaking as being dull.

The approaches to the cathedral are noted. The thoroughfare immediately around it is known as St. Paul's churchyard. It was a burying-ground, but long after being filled with bodies the monuments and tombstones were removed and the earth leveled for practical use. Many of the bodies were doubtless removed. The longer side, a carriage way, is the *Bow*, the shorter, a foot passage, is the *String*. Between the churchyard and Newgate street is Paternoster Row, greatly distinguished for hundreds of years as the headquarters for publishers and the book trade. Here are the offices of Thomas Nelson & Son, and *Blackwood's Magazine*, and in this vicinity most of Shakspere's plays were originally published. Many of the old publishing houses have now removed from this very narrow street, and the place is not so noted for publishers as it once was. It is so narrow that horses and drays are seldom seen there, the larger portion of the goods being moved by hand-carts. In close vicinity to St. Paul's is the quiet little nook called the "Amen Corner," and not far away are the Old Bailey and Newgate, places for holding criminal courts immortalized by the pen of Charles Dickens. Many thousands of poor wretches have been convicted aud sentenced there. Going up Cheapside, one of the noted retail streets of London, is the great building known as the General Post-office; but great as it is, it does not equal ours in New York. Still further on towards the west is Fleet street, where are also a great number of publishers, and among them Charles Watts & Co., Freethought publishers, including the *Secular Review*, founded by George Jacob Holyoake, Fleet street, runs into the Strand, also noted for its publishing houses. Running from it is a narrow passage called Johnson's Court, where Samuel Johnson once lived and did much of his literary work. Continuing up Cheapside, the Royal Exchange is reached, and this is decidedly the business or monetary center of London. A great amount of travel, both by foot and in busses and carriages, passes constantly through this quarter.

The Bank of England covers eight acres of ground, and the other banking buildings in the vicinity must occupy as much more. The Bank of England is a fortress within itself, it having no windows. It is guarded constantly by national soldiers in red coats. At night forty or fifty are stationed there, many of them being on the roof. In case of an insurrection the Bank of England would naturally be one of the first places attacked. As there are many wagon loads of gold coin in its cellars and vaults it is guarded with the greatest care. The capital of the bank is $70,000,000, and it employs nearly a thousand clerks. In the vaults are piles of gold like iron in a large iron store. The gold is conveyed in kegs and sacks, and is loaded into wagons or drays by means of machinery. In one of the many rooms is a wonderful little machine which weighs 35,000 gold pieces per day and picks out every one which is deficient in weight.

In the Royal Exchange are some of the oldest insurance companies in the world, and among them "Lloyds," the great ship insurers, whose "List" is authority everywhere in shipping circles. Near the Exchange is a fine statue of George Peabody, the distinguished American merchant and millionaire. On the opposite of the open space is the Mansion House, the official residence of the Lord Mayor of London. At his princely entertainments the highest nobles of the land are wont to gather.

But I must pass over many noticeable features in this locality and return to my Sunday excursion up the Thames. Mr. Rawson, not feeling very well, and being somewhat familiar with the river scenes, returned to our boarding-house while I took a Thames river steamer at London Bridge up the river for Chelsea, a distance of four or five miles. These steamers are open and well supplied with seats, giving the passengers the best of opportunities of viewing all the objects of interest lining the banks of the river on either side. It is perhaps hardly proper to say *banks* of the river; *walls* would doubtless be more correct. The walls are massive, twenty feet in hight, and of hewn stone. On the north side this wall continues for a long distance, and is called the Embankment. It is a great place of resort. Many trees are growing there, and it is much like a long, narrow park. Thousands go there to watch other thousands constantly passing up and down the river, and among them boat club men in their swift rowboats. Here they are practicing and racing much of the time, especially on Sundays. Some great boat-races have taken place on the Thames. I saw many of these fancy rowboats, fully manned and indulging in their favorite sport.

The steamers pass under all the bridges, the pipes being low enough to allow it. They have landings at short distances, and people are coming on and getting off all the while. In ordinary cities which stand upon rivers the immediate vicinity of the river is the most undesirable part, but it is not so in London. The House of Parliament stands close to the river, as also does Westminster Abbey. The House of Parliament is many hundred feet in length, with wings at each end; it is of a peculiar kind of architecture, and abounds in external ornamentation and decorations carved in stone. It has a very ginger-bread appearance, but is very pretty. The main part, fronting on the river, has five minaretted towers, but the tallest towers are on the wings; they are square, massive, and ornamental. The taller one has a town clock and a chime of bells. There is much about this noted structure to admire.

We passed the obelisk, called Cleopatra's needle, brought from Egypt, which stands close by the side of the river. It is a square monolith, I should think somewhere about one hundred feet in highth and covered with Egyptian hieroglyphic inscriptions. Its great antiquity and the distance from which it was brought invests it with great interest. Upon arriving at Chelsea I found a steamer about to leave for Kew, where the noted botanical and floral gardens are located. This was a ride of nine miles more, taking us without the city. I can never describe with appropriate accuracy the beauties and wonders of the Kew Gardens. I judge that they comprise, including the grounds occupied by ornamental and deciduous trees, flowering beds, ornamental grounds, shrubbery, greenhouses, museums, etc., not less than two or three hundred acres. It is beautifully laid off in straight and serpentine walks, lovely beds of variegated flowers, plots of curious plants, far too numerous to mention, even had I it in my power to do so. The science of landscape gardening is there carried to its highest perfection. We New Yorkers think our Central Park possesses very attractive features, but it does not compare in exquisiteness and beauty with the Kew Gardens. The most lovely contrasts are produced in the numerous beds by plants of different colors. Many of them are on mounds, oblongs, parallelograms, serpentine beds, etc. A mass of scarlet flowering geraniums in the center, a treble row of flowers of another color, then perhaps a row of the deep crimson colored plant, Iresine, with a row again of the most curious, light-green, thick-leafed, and very clean-looking Eschevaria. The contrasts are beautiful and all the plants most interesting. Again, were large beds of Dahlias in all their magnificent varieties, and numerous other beautiful flowers and plants whose names I cannot give, embracing all colors, styles, and varieties, and all most tastefully arranged.

In the department of medicinal plants I found much to interest me. The assortment is most extensive, embracing, I judge, nearly all the herbs and plants used in medicine. I found many varieties which I knew, but more that were new to me. The artificial fountains or ponds where plants that grow in water can have their natural element were very interesting. Some of the pots containing such plants stood on ledges, allowing but part of their earth to be in water, while others were completely submerged in water, just according to the proportion of water they require.

The plants and flowers so far named are those which flourish in the open air; besides these are many large greenhouses, extensive and beautiful, where are found, in the highest degree of perfection all the rare and beautiful exotics imaginable. I would like to give something like a correct description of these several greenhouses, but I am not able to do so. I have visited the greenhouses connected with the extensive nurseries in Rochester, N. Y., and which are esteemed marvels of curiosity, but they pale into insignificance compared with those of the Kew Gardens. While passing through these magnificent structures of glass I could hardly help thinking how far the whole place transcended in loveliness any description I ever read of Paradise or the Christian heaven. I was completely charmed during the pleasant hours spent on that most interesting occasion. Let me try to giv a matter-of-fact description of some of the conservatories through which I passed.

The first is the Grecian Conservatory, or Archidious House, so called because it is mainly occupied with this family of plants, many of which are remarkable for their esculent properties, though sometimes combined with a powerful poison. The chocolate or cocoanut tree is found here in various stages and varieties, also the arrow root.

The Temple of the Sun is the name of one of the beautiful conservatories. It was designed by Sir William Chambers; it is of the corinthian order, having eight fluted columns, the frieze and other portions being richly decorated with lyres, laurel sprigs, and wreaths of flowers.

The Tropical Ferney is particularly interesting. It contains a varied and interesting collection of tropical and tree ferns, and nothing can exceed the varied beauty and elegance of their leaves or fronds. Among them are several species of the beautiful Adiantum, or Maiden-hair Fern; also the bird's nest fern of New Holland, in which the cockatoos lay their eggs. Conspicuous on entering may be observed the Great Stag's Horn fern (*Platycerium grande*), a native of Australia, where it grows on the trunks of trees. All the ferns in this house were very luxuriant, and many of them more than twenty feet in hight. It has to be kept very warm, and the doors are kept carefully closed, even on a warm day. The heat in there was almost oppressive, and is kept up by artificial means.

The next house is for ferns of more temperate climates. It contains a choice collection that do not require such a high state of heat.

Conservatory No. 4 is remarkable for the exquisite beauty and variety of foliage, and the gorgeous splendor, artistic combinations, and skilful contrast of colors of the various and costly plants which here blossom, garlanding, festooning, and adorning the crystal walls, roof, and center of this most beautiful and unique "Temple of Flora." I saw many magnificent fuchsias more than twenty-five feet in hight and in full flower. A more beautiful sight can hardly be imagined.

The Succulent House is a very large structure of glass in iron frames, erected in 1856, and is largely occupied with a great variety of aloe, agave, and cactus class of plants, which form three magnitudes, and the imposing appearance of their pyramids of flowers arrest the eye, and form a singular and characteristic feature of the tropical regions in which they are found. The cactus tribe is perhaps one of the most singular of all vegetable forms. It is almost exclusively American, and presents a most striking contrast to the vegetation of the tropics, and includes plants of the most different forms and magnitude, from gigantic masses of vegetable matter weighing more than a ton to species so small as to get between the toes of a dog. Some are vegetable fountains, others yield wood that is incorruptible. The plants of this large class are leafless, and the stem which is developed in the most varied and eccentric shapes, apparently to supply the place of foliage, presents a character little in accordance with the usual idea of plants. I noticed some of the slimmer varieties, ten to fifteen feet in

(*Concluded on page 584.*)

# Discussion.

## What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONTINUED.

I have not yet been able to take up your last letter. I will follow it paragraph by paragraph, although a great portion is entirely out of place and belongs to future propositions. You say, "We have the narratives, or what purport to be the narratives, of four persons who gave to the world all the facts, or what purport to be facts, relative to the reputed founder of Christianity. What then do we see?" We see in the first place that this is a false statement. Besides the gospels of Matthew, Mark, Luke, and John, we have also the independent testimony of Paul, and also as to the translation, crucifixion, and resurrection of Christ, the separate testimony of Peter. If you are thus careless in your deductions from things which you can see with your own eyes, we need not be surprised at greater blunders in things that are "spiritually discerned," and I might remark that the Christian has infallible testimony, above the testimony of men, in the witness of the Spirit of God with his spirit of the certainty "of those things which are most surely believed among us." You are right in believing that the conception of Christ (if true) "was the most remarkable event that ever took place in the world," but that the process of his conception needed to be described "carefully," "minutely," and "with the most exact particularity," I deny. It would not benefit you to know any thing more about it than what is revealed in the Bible, which was not at all written to satisfy human curiosity. You cannot reason out your own conception "minutely" and "with the most exact particularity," yet I presume that does not make you doubt your birth or existence, or make any change whatever in your calculations or actions.

You go on to say as to the miraculous conception of Christ, "Two of the narrators say not a word about it, and pay no more attention to it than if there was not a word of truth in it, or that it was not of the slightest consequence, whereas the other two allude to it in the most unsatisfactory manner and disagree widely with each other." I shall have to say that your charge of a wide disagreement between Matthew and Luke is false also unless you bring proof. Perhaps, though, your proof is this, "Matthew rests his version of the affair upon a dream which he asserts Joseph had, while Luke bases it upon a vison which he states Mary had." Well this is not true either. Matthew does not "rest" nor Luke "base" his version as alleged. The fact would have been just as true if neither Joseph nor Mary had had their dream and vision. The Evangelists state the fact of Christ being conceived by the virgin Mary without connection, by the power of the Holy Ghost, and Matthew relates in addition as explaining, not the conception of Christ but the conduct of Joseph, the dream which influenced him, and Luke relates the appearing of an angel to Mary announcing that she was to conceive by the power of the Spirit of God and that "the holy thing which shall be born of thee shall be called the Son of God," which appearance was not a vision. As to the "unreliable character" of his dream, that was for Joseph to determine, not you or me, and I certainly do not found my theory, system, or belief of the conception of Christ either upon Joseph's dream or Mary's "vision" as you call it. The several paragraphs seem to be an attempt to display searching criticism and profound analysis while in reality they are merely shallow sophistry. "Joseph" you say "does not tell us that he dreamed a dream, nor does Mary tell us that she had a vision." Well suppose they had, do *you* think it would have been any more proof? Then why use the quibble? You ask "what authority has Matthew for saying that sixty years or a hundred and sixty years before, Joseph had a dream? And what authority had Luke for saying that Mary a part of a century, or more than a century before had a vision, and that an angel spoke to her and told her what the Holy Ghost or the Highest was going to do to her?" If they had told you their authority would it have made their narrative any more credible to you? It would not have to me. If the gospels are not their words, but God's, I do not need any further authority if they are not God's words human authority is valueless. But, then, Luke really answers your question as to himself, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us *even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seems good to me also, having had perfect understanding of all things from the very first, to write.*"

You continue, "Neither of these worthies make the slightest pretension to having had a revelation in the matter, or that they wrote by inspiration," and you are more happy in your remark this time than heretofore. But is not this silence remarkable? If they had been enthusiasts they would certainly have blazoned forth, like Mohammed and Joseph Smith, for instance, marvelous tales of their inspiration and the revelations given them. They wrote, and millions of millions coming after them found the books they wrote to be divine, and so preserved them. And this is really the argument. If they had claimed to have been inspired, their claim of itself would be no proof. It could not be of any more value than the rest of their writings. If what they wrote is truth, those who are of the truth will recognize and receive it, and God will surely certify his own word. The would-be-witty assertion that "the incongruities and improbabilities of the story are quite as great as little Jack," the giant killer, is filched from Thomas Paine, but neither you nor he can support it.

Your third paragraph reads: "Matthew tells us how when Mary was espoused to Joseph and before they came together, she was found with child of the Holy Ghost, whereupon Joseph thought to put her away, and probably would have done so had he not dreamed the matter out," which, not to be too captious, I will admit as a summary of several verses of Matthew. You then go on: "There are several features of the story very far from being clear and intelligible, and some of them may be mentioned. We are not told who found Mary to be with child." What value would it be if we were? "We are not told how it was found to be of the Holy Ghost." What have we to do with this anyway? If Joseph did not believe the angel that might have been a question for him to have put, as it was of some concern to him, but to us not the slightest. For if God assures us that the fact was, I, for one, am not solicitous to pry further than is revealed; nor is it of the slightest moment how the angel knew. You follow on with a series of questions in a spirit of disgusting levity—which I may be excused from quoting—and conclude as follows: "The fact that somebody said two, three, or four generations after the event occurred that Joseph had a dream that satisfied him that the matter was all right is not wholly satisfactory to incredulous people like the Infidels of the present day [It would not be to me either, unless that "somebody" were God]. . . . There is not the slightest proof that a word of it is true, nor could the person who wrote it possibly know whether it was true." What you are asked to believe as to the dream is that Joseph in a vision saw an angel come to him and tell him certain things which he believed and which controlled his actions. As to whether the scriptural statement is true or not I may defer taking that up now. You have not shown that it is not, and your assertion that "the person who wrote it could not possibly know whether it was true," is a mere gratuitous assumption, and really it does not concern me whether he knew so much as whether I know.

Your illustration of the old man and a young wife I am willing to let go for what it is worth. Some of your conclusions though, while totally irrelevant, are correctly drawn, which is a pleasant thing to experience once in a while in reviewing them. I admit that "the laws of nature have not changed a particle in that time, eighteen hundred and eighty years. If it is impossible to-day for a female to be impregnated by a ghost, or without coming in contact with a person of the male sex, it was equally as impossible eighteen hundred and eighty years ago. If it could be done then it can now." I presume the word "ghost" is a flippant allusion to the Holy Ghost (as he is often named in our authorized version, which, in this instance, is not a happy translation of the Greek, I prefer Holy Spirit), by whose power the Virgin Mary conceived. The force of your objection would be, then, that if God cannot now cause a female to conceive without commerce with man, he could not do it eighteen centuries ago. I admit it, as I said. God is certainly no more limited in his power to-day than he was at the commencement of our era. But what is the weight of the objection?

Your next remark, taking it literally, is peculiar. "I insist," you write, "that we have no grounds, no right, to believe that something occurred eighteen hundred years ago which cannot take place to-day." The assassination of Julius Cæsar is popularly supposed to have occurred about that space of time ago—but no, "we have no grounds, no right, to believe it," because "it cannot take place to-day." Past histories have taught that Titus sacked Jerusalem eighteen hundred years ago, but the future historian, in the light of your brilliant discovery, will erase this tradition from his scientifically truthful page, "for," he will argue, "I insist that we have no grounds, no right, to believe it, because it cannot take place to-day." Oh, fie, Mr. Bennett! After insisting on this, you say, "but even if it did occur then, we have no proof of it whatever;" to which I demur; if the Bible is of divine origin, its statement is infallible proof. But "if Joseph dreamed it took place, that would by no means prove it." Of course it would not. Has anybody been trying to persuade you it would? I have never yet heard of even a Christian who was fool enough to believe that. The conclusion you conduct your reader to, though, is really your side of this discussion—"we have no authority that his dreams were reliable." If the Bible is the word of God, that is authority, is it not? It is extremely unfair for you thus so often to assume as proved and use as argument the points we are discussing.

Your next remark has equal weight with the one preceding the last. No one takes Joseph's dreams "as evidence in a matter of such immense consequence as the salvation of the world" except Infidels who wish to "forge a fault."

To the next paragraph I will not reply. The unfairness of smuggling it in here when it is mapped out for discussion in future theses must be manifest, and I can only excuse you on the supposition that a hurried departure and preparations for your voyage made you overlook the impropriety. The next one, too, falls under the same condemnation, but in one sentence you have shown such marvelous wisdom that I cannot pass it unnoticed. You say "when mention is made by the early Christian writers of a legend, called a gospel which was by Matthew, it was one written in Hebrew, while there is no proof that the one in the New Testament named after Matthew was ever known in Hebrew." Now, this is mere bastard learning, and I deny the assertion. I could state the truth of the case, but prefer to wait until the proper time. I hope you will be content to let my denial balance your affirmative and wait further remarks on this until then. Further evidence of your knowledge of the text of Matthew is shown in the following assertion: "It was in Greek, and could not have been written by Matthew, who was a Hebrew." Any Hebrew and Greek scholar would have assured you that our gospel of Matthew must have been written by a Hebrew on account of its numerous Hebraisms. And now, before I take up your strictures on Luke, let me lay before your readers the verses from Matthew which you have so exhaustively analyzed. Their simplicity and artless style must, it seems to me, attest the sincere belief of the person who wrote them to every candid reader, whether he believes them or not.

"The birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying:

> Behold, the virgin shall be with child,
> And shall bring forth a son,
> And they shall call his name Immanuel,

which, being interpreted, is God with us.

Then Joseph being raised from sleep, did as the angel of the Lord had bidden him" (Matt. i, 18–24).

You open your criticism on the third gospel by saying: "You get no more proof from Luke than you do from Matthew. He only relates the account of the visions which he ascribes to Mary, and does not confirm the story about Joseph's dream. There is not the slightest proof that Luke attached any importance to the dream story. He does not notice it at all. If that dream established the manner of Mary's pregnancy, why did he not allude to it?" I have already shown that the dream did not establish "the manner of Mary's pregnancy" to anybody but Joseph. No Christian believes the miraculous conception of Christ because Joseph had that dream, and it is not related by Matthew with that aim. But I follow you further: "The fact that he did not [allude to it] proves conclusively that he either knew nothing about it, or did not consider it of the slightest value." Hum! as Mr. Paine says, your penetration borders on the marvelous. But ere we are entirely overcome by such overwhelmingly convincing logic, let us apply it to other cases. Josephus in his works gives an account of the Jewish sect called the Essenes, a sect of no inconsiderable number and importance, whose existence has never been called into question. Tacitus and Strabo, equally eminent historians, have particularly noticed the Jews in their histories and yet never utter a word about the Essenes. Will any one believe, on the strength of a negative argument founded on the silence of the latter historians, that no such sect ever existed? Or take this—Josephus mentions the Essenes in his "Wars of the Jews," but in his work against Apion where one would certainly look for some mention of them, he does not write a syllable about them. The inference is irresistible. "He either knew nothing about" them, "or he did not consider" the story of their existence "of the slightest value." Will you abide by your own logic? The objection is one that has often been made, and as often refuted. In noticing a similar quibble, Hartwell Horne writes: "In Xiphilon and Theodosius the two abbreviators of the historian Dion Cassius, may be observed the like agreement and disagreement, the one taking notice of many particulars which the other passes in

silence, and both of them relating the chief and most remarkable events. And since from their both frequently making use of the very same words and expressions when they speak of the same thing, it is apparent that they both copied from the *same* original, so no person was ever absurd enough to imagine that the particulars mentioned by the one were not taken out of Dion Cassius, merely because they were omitted by the other. And still more absurd would it be to say (as some modern opposers of revelation have said of the Evangelists), that the facts related by Theodosius are contradicted by Xiphilion because the latter says nothing of them. But against the evangelists it seems *all kinds* of arguments may not only be *employed* but applauded. The case, however, of the sacred historians is exactly parallel to that of these abbreviations. The *latter* extracted the particulars related in their several abridgments, from the history of Dion Cassius, as the *former* drew the materials of their gospels from the life of Jesus Christ. . . . And why the fidelity of the *four* transcribers should be called in question for reasons which hold equally strong against the *two* abbreviators, we leave those to determine who lay such a weight upon the objection" (Horne's Introduction, vol. i, p. 577).

[TO BE CONTINUED.]

[*From the Boston Investigator.*]

## Bigotry.—"Scribner's Monthly."

MR. EDITOR: A certain incorporated body of Christians in this country, professedly for the purification of society, employ at a high salary a man who was driven in disgrace from a police court in the city of Brooklyn, for having brought before it for punishment three poor women whom he had himself hired to commit a criminal indecency. This man was lauded in the highest terms by no less a journal than *Scribner's Monthly*, of last July, and his incredible boasts of Christian usefulness, in suppressing obscenity, were reported as indubitable facts! At the same time, a large public meeting in New York assembled to welcome from prison an Infidel editor, was reviled in the most loathsome terms, under the heading of "The Apotheosis of Dirt," and the basest motivs were attributed to all who attended or expressed any sympathy with a man who had been imprisoned for a year for an offense of which he was not guilty. Having been myself in attendance at that meeting, and seen on its platform some of the most honored of the early abolitionists of both sexes—friends of liberty who hav never yet abused it—I felt like offering a reply, and addressed a letter to the editor to know whether there would be any chance of its insertion. Here is the answer I got from him:

BONNIE CASTLE, ALEXANDRIA BAY, N. Y., July 5, 1880.

*My Dear Sir:* You hav been an editor yourself, and hav many times had your own sharp "say" about things that displeased you in the conduct of men and of public bodies. You are therefore capable of judging—no one better—how difficult it is for me to say that I will publish whatever you may send to me in reply to the article which displeases you. I shall be glad to get your proposed communication, and then to decide whether I am bound in candor and honor to publish it. I shall certainly do so if I feel convinced that I hav done any man or any cause injustice. You are an older man than I am, and I hope you will forgiv me for saying that while I hav always entertained a great deal of respect for you, I hav regarded Bennett as a very nasty man, and it was a great grief to me to see you personally in his company. Yours truly, J. G. HOLLAND.

Sorry as I was to hav occasioned Dr. Holland's grief, I concluded to send him the following communication, which, as his publisher had the kindness to send me the proof some time ago, I suppose will appear in his pages as soon as he can find room for it. As Thomas Paine, another "nasty man," has at last found a place of honor in *Scribner's*, I am not without hope that Mr. Bennett may hav honorable mention made of him in that journal in about one hundred years. Yours, etc., ELIZUR WRIGHT.

*Boston*, Aug. 20, 1880.

"THE APOTHEOSIS OF DIRT."

*To the Editor of Scribner's Monthly:* The appearance of my name under the above sensational heading in your issue of July, page 463, induces me to offer a remark or two to your readers, rather to set the facts right than to justify myself for the part I took in the meeting there referred to. That I did, in the words I there uttered, which I should not be ashamed to see in your or any other journal of civilization. I am very far from promoting the apotheosis of Mr. Bennett or any other man, having never yet found any man, either in life or history, sacred or profane, who did not fall far short of an easily imaginable perfection. But having read Mr. Bennett's writings with care, and pretty extensivly; having attended his trial, and candidly considered the attacks made upon him after his unjust conviction and imprisonment, and his replies to them, not to honor him, after all, as a brave, truthful, and nobly useful man, would be to dishonor myself.

It is not true that he was convicted of sending obscene matter through the mail, if the opinion of the Attorney-General of the United States on the character of the matter he sent, is worthy of any respect. Now, whatever Mr. Bennett may hav in his life done, said, or thought, which was not embraced in the indictment against him, is no justification for his imprisonment. The less he was a saint, the more inexcusable was the jury for convicting him of that of which he was not guilty, and the more execrable the Judge for the rulings which upheld them in it. If there is in English or any other history a more palpable outrage on justice than that perpetrated by Judge Benedict in the trial of D. M. Bennett, I am sure I do not know where to find it. I felt deeply mortified by the whole proceeding, the law, and the Society which led to it, as well as the deplorable result. If we cannot repress clandestin literature without a clandestin law and a professional liar, we had better not attempt it. I believe the Rev. Sydney Smith was a tolerably clean as well as a very sensible man, and I heartily agree with what he wrote in the Edinburgh *Review* about as long ago as I was born. He said then, among other very important things:

"Though it were clear that individual informers are useful auxiliaries to the administration of the laws, it would by no means follow that these informers should be allowed to combine—to form themselvs into a body—to make a public purse, and to prosecute under a common name. An informer, whether he is paid by the week, like the agents of this Society—or by the crime, as in common cases—is, in general, a man of a very indifferent character. So much fraud and deception are necessary in carrying on his trade—it is so odious to his fellow subjects—that no man of respectability will ever undertake it. It is evidently impossible to make such a character otherwise than odious."

A good farmer, in radicating weeds, takes care not to destroy his corn, and does not set his barn on fire to exterminate the rats. It was perfectly plain to a vast number of people, not fanatically inclined, that the persecution of Bennett was nothing but the old Christian blunder of punishing where it is impossible to refute.

The discovery of personal delinquency not covered by the indictment, and indeed not indictable, was based to mitigate an adverse public sentiment. I do not envy the praise lavished by bigots and fanatics on those Liberals who were too timid or jealous either to stand by the victim or reprobate the judge. Inasmuch as Mr. Bennett acknowledged his fault in the matter, for which he was not punished, and had been forgiven by the only party liable to be injured, the publication of the objectionable letters written by him was a gross infraction of the very law which professes to protect the decencies of society, and stamp with hypocrisy the whole movement against him.

Let us see. Supposing Mr. Bennett was, as I think, unjustly convicted, so far as obscenity is charged on the matter he mailed, there is no doubt that he attacked Christianity with the utmost vigor and contempt, and you say, "The safety and purity of society rests, as it always has rested, with the believers in and professors of Christianity," as a reason why his punishment should be acquiesced in and accepted as righteous. This is pouring contempt on the law which no longer permits heretics to be burnt, and on Christianity which is obliged to resort to imprisonment on false charges to protect itself against an Infidel press. It surely is to be hoped that the great bulk of Christians do not intend or expect to repel the contemptuous assailants of Christianity by a contemptible indirection, which makes the law a laughing-stock. It would be better to resort to the old direct method which was applied to Giordano Bruno, effectually as to the man, though ineffectually as to his opinions. I presume there were not a few Christians present at the Bennett reception in Chickering Hall who sympathized as heartily with the indignation expressed at the unjust imprisonment as the Infidels did.

For a Christian journal to refer to that great meeting as an "apotheosis of dirt," was to make use of a most unfortunate figure of speech, a sort of rhetorical boomerang. Dirt is none the better for being really apotheosised, and there happens to be in the same book where Moses Stuart found a justification of slavery, a good deal of *dirt*, also. Even our "Freelovers," I think, would be ashamed of the doings of Saint Mordecai. Moreover, it reminds one how the "purity of society" has depended on a hole in a wall, with a priest on one side and a spell-bound female on the other. I shall not enter on the question, though I think it is an open one, whether society is as much indebted to Christianity as Christianity is to skepticism for its "purity."

I hav lived to be ashamed of having been used by Christians to propagate a set of dogmas which are essentially immoral, and if the "Freelovers" hav made use of me to deepen that degradation of woman which Christianity found her laboring under and attempted to perpetuate, I shall liv to be ashamed of that. But I do not think they hav intended to use me in that direction. If so, they hav mistaken their man as much as the Christians did.

*Boston*, July 12, 1880. ELIZUR WRIGHT.

## To Friend "A. M.," or Authority on Modesty.

I am not at all surprised that the great majority of people think I am going beyond "proper bounds" when I attempt to show up the injuries caused by sexual intemperance, and the almost universal prevalence of this abomination. It is customary for the masses to oppose all reforms that they do not understand, and especially if these reforms seem to deprive them of long established rights or privileges. Now you men hav assumed the sole right to decide as to woman's sphere all along through the historical ages, and probably as far back as the actions of the race can be traced. You hav been self-constituted judges, "A. M's.," or authority on modesty, during the centuries, and what is the result? A world where lust is running rampant, where rape, prostitution, and enforced maternity are the rule, and virtue, continence, and purity the exception.

A man might ride rough shod over all the proprieties and still be received in the best society. He might father the children of his black slave-women, and yet hold the highest offices in the gift of the nation. He might marry the purest and most delicate and modest of women, and subject her to infinit tortures, and even when death was the result it was all done "decently," and under the sanction of the law. But if woman once steps aside from her "proper sphere," she is lost forever. She must not even mention the word "sexual" if she wants to retain a spark of "womanly delicacy." She may see her mother, sisters, and all her female friends sacrificed at the shrine of man's lust and power, and know that nine-tenths of all they endure is the result of ignorance in both sexes, and that the door of knowledge has been opened for her, but she must not invite one of these sufferers to enter therein, lest she "befoul" herself and all she touches.

But, after fighting the demon of rum, of slavery, and of theology all along the years when these were unpopular reforms, I do not fancy I shall be frightened off the track by a few epithets of condemnation. When friend "A. M." will prove that the work itself needs not to be done, or that I am teaching error instead of truth, then he may hav some ground for real complaint. "Experts of the other sex" hav had the field long enough to test their power or ability to deal with this matter, and now woman herself claims the privilege of attempting the work.

Mrs. Besant may hav lost a few over-prudish friends by her firm stand for the right of her sex to determin when she will be a mother and how often, but she has gained two friends from the soundly sensible for every one she has lost from the other class.

A man who is afraid to hav his daughters physiologically instructed is really not fit to be a father. My father was a Quaker preacher, and brought up his girls in the beautiful quiet, unobtrusiv modesty of that pure and undemonstrativ sect, yet he furnished us with all the works on sexual physiology he was able to procure, and if thy TRUTH SEEKER mutilator has as favorable a record to show of his daughters when they are forty or fifty years of age as is shown by these, he may be very glad indeed.

I do not deny that others are "far better qualified" to write upon this subject of sexual intemperance than I am, and I trust they will do their duty also in this. I do not doubt but there are better cooks, housekeepers, and gardeners than myself, but I shall nevertheless do my best at these things even if others better skilled do better work.

We hav very able writers upon sexual reform, and a few papers like the *Alpha*, *Physiologist*, and Le Claire *Pilot*, which treat very plainly upon these topics; and there is Dr. Foote's *Health Monthly* and Dr. Kinget's *Health Journal*, but THE TRUTH SEEKER reaches thousands who never see any of these publications, or the "numerous books and pamphlets" that they speak of, and it is for these that I write, hoping to sow a few seeds of truth, even though I may soil my hands by clearing the ground of noxious weeds and thorny thistles.

As to the "clumsy thee and thou," I confess them to be a little odd, yet our best poets use them, and is it not more correct to say thee to a single person than "you?" It is certainly more distinctiv. And we Quakers think it almost as disrespectful to say "you" to a parent as a pious devotee would feel it to be to address his fetich in the same manner. What would be thought of a man if, when making a public prayer in some of the churches, he should say "O *you* who number the stars and call unto each one through the celestial spaces, and they obey *you*. Universal power, we praise *you*, and to *you* we pray," etc., etc., would it not be deemed almost blasphemous? And is not man, who creates the gods, more worthy of respect than the works he has made? If it be an honor to call the gods thee and thou, is it not still more honorable to style man thus? No one would more gladly welcome a word that would supersede both thee and you as addressed to a single individual than myself, but in writing I find "thee" the more satisfactory of the two. I believe in all reforms, spelling reforms as well as sexual reforms, and shall try and giv my highest, truest, and best thought for each and all so long as I find an appreciativ reader or publisher.

"The star of the unconquered will
He rises in my breast,
Serene and resolute and still,
And calm and self-possessed.
Oh fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong." —*Longfellow.*

ELMINA DRAKE SLENKER.

*Snowville, Va.*, Sept. 1, 1880.

THE September number of the *North American Review* contains seven articles. The first is the initial paper by M. Charnay on "The Ruins of Central America." This article is illustrated from photographs, which aid materially in the study of the text. An expedition under the auspices of the American and French governments, of which M. Charnay is in charge, is now operating in Central America, and the explorations are likely to create an interest more profound, and to be attended with more valuable archæological results, even than came from the researches of Champollion in Egypt. They promis a new chapter in American history that shall establish the origin of the remarkable race of which nothing but splendid ruins were left when Columbus discovered the new world. Following this article is one on "The Perpetuity of Chinese Institutions," from the pen of S. Wells Williams. The writer has been a resident in China for many years, and is thoroughly conversant with the language, institutions, and social conditions which he discusses. Gen. John W. Clampitt, the surviving member of Mrs. Surratt's counsel, writes upon "The Trial of Mrs. Surratt." The author sincerely believes that Mrs. Surratt was innocent of the crime for which she suffered death, and expresses himself feelingly. "The Personality of God" is treated by the metaphysical writer W. T. Harris. R. B. Forbes gives some valuable suggestions in reference to "Steamboat Disasters." The Rev. Edward Everett Hale follows with a paper upon "Insincerity in the Pulpit," that will hardly fail to draw some protests from his brother clergymen. The number closes with a review of several recent works on the brain and the nerves, by Dr. George M. Beard.

(*Continued from page* 580.)

hight. The agaves and aloes were far the largest and most splendid I ever saw.

The Victoria House, or Tropical Aquarium, contains tanks of mason work for the cultivation of the Victoria Regia and other rare tropical plants, all of which are beautiful. My attention was particularly attracted to numerous plants of Azallo. The stem is three feet in hight, at the top of which is a single leaf two feet in diameter, and is of a beautiful bright, clean, glossy green. The stem joins the leaf in the center, which is horizontal like a disk supported by a rod. The flower stalk is five feet in hight, and the flower resembles a little the tulip, only it is double and three times as large. It possesses great beauty.

In the Heath House is a fine collection of heaths from the Cape of Good Hope, as well as a miscellaneous collection of Australian and South African plants, many of which are of great beauty.

The Archideous House No. 2 is devoted to plants of this family, distinguished by their bright-green and succulent leaves and flowers of many colors and strange shapes, which in warm climates not only clothe the rocks, but cover the trunk and branches of trees, and give a distinct character to the scenery by the imitative forms as well as brilliant colors of their flowers. One cannot help being struck with the remarkably fine specimens of the pitcher plant, occupying one side of the apartment, especially the Rafflesia Anoldi, "the greatest prodigy," says Sir Thomas Raffles, who discovered it, "of the vegetable world." The one he saw measured a full yard across the flower, the nectary would hold twelve pints, and the weight was calculated to be fifteen pounds. The humble or sensitive plant also attracts much attention. It drops its leaves at a slight blow, as if pained by the injury or insult. The butterfly plant or moving plant is a curiosity. It keeps its smaller leaves almost entirely on the move. Here is the remarkable pitcher plant of Australia, which exhibits a stoup, cover, and twisted handle, as elaborately perfect as if constructed by art. Also the American or Venus' fly trap, whose leaves or petals instinctively close as soon as any insect has lighted upon them, and open not until the unfortunate insect is crushed to death.

In the Economic Plant House are a variety of specimens of plants, the production of which is turned to beneficial uses. Prominent is the bread-fruit tree of the Pacific Islands. The banana is a beautiful curiosity. It is twenty feet high, with leaves eight feet long and two feet wide in the center.

The Palm House contains, perhaps, the greatest curiosities of all. This great structure is chiefly composed of wrought-iron beams and glass, and consists of a rectangular central part, 137 1-2 feet in length and 100 feet wide, with projecting wings, each of which is 112 1-2 feet in length and 50 feet in width. The entire length is 363 feet. The hight of the central portion is more than sixty feet. On entering this house the visitor finds himself transported into a magnificent tropical forest, though each walk presents a different class of vegetation to the beholder. Here is a great variety of palms. A specimen of the wax palm is twenty feet high to the leaves, which are long and numerous. I also noticed the date palm, the fan palm with large, pendant leaves. A specimen of the white palm is more than fifty feet in hight and presents a majestic appearance in the greenhouse. I noticed a most singular plant or tree. Its trunk is one foot in diameter, but looks more herbaceous than woody. The leaves are ten feet long, spear-shaped, and leave the ends of the limbs in clusters of at least a hundred. The tree is fully forty feet in hight. I cannot, however, begin to describe the beauties and curiosities in this house; the task is beyond my ability. By climbing the circular iron staircase to the dome in the center and looking down upon this rare, strange, and beautiful growth, one is filled with awe and admiration. He cannot help thinking that dame Nature is decidedly a great institution.

Among the climbing plants in one of the greenhouses my attention was attracted to a most beautiful specimen of the Lahegeria. It had climbed fully thirty feet, and was profuse in a trumpet-shaped scarlet blossom two inches in length and lovely to the view.

Of the palms it is said "they are the loftiest and noblest of all vegetable forms. They have been characteristically called 'kings among the grasses,' and to them the prize of beauty has been assigned by the concurrent voices of all nations. Their tall, slender, ringed, and sometimes prickly stems, covered by elegant feathery or fan-shaped foliage, composed of a few gigantic leaves, cause them to differ in appearance from all other trees. Rearing its stem and expanding its broad and beautiful shade where there is nothing else to shade man from the burning rays of the tropical sun, the palm tree is hailed by the wanderer in the desert with more pleasure than he greets any other tree in any other situation. In South America one species throws out its magnificent shade over a trunk a hundred feet high. As they advance toward the temperate zone this family of plants diminishes in grandeur and beauty, and Humboldt says that those who have only traveled in the north of Africa and in Sicily cannot conceive how the palms should be the most imposing of all trees of the forest."

I should have said, also, that in the Palm House, besides all the noble forms of the gigantic palms and bananas, are the lofty bamboo, the huge foliage of the travelers' tree, the numerous fig trees, the great variety of the Zamia tribe, with bulky stems and feather-like leaves; the mango trees, bearing flower and fruit; the papyrus, the coffee, the Assam tea, the cinnamon, cassia, banyan tree, the pepul, the sycamore of scripture, etc. The wonders, however, are so near endless that I might as well stop in one place as another.

The New Victoria House is an unpretending, roomy, commodious greenhouse, in which are to be seen all kinds of lovely lilies that are rocked on the silvery streams of India, and that rest pleasantly on the calm creeks of America. Here, above all, is to be seen the wonderful plant of quiet taste found only in the lakes and wide rivers east of the Andes —the great water lilies—the Victoria Regia, called by the natives, *yrupe*, meaning, literally, water-platter, and perhaps well named, for each leaf, like an enormous green dish, spreads on the surface of the water large enough to support a child afloat. The leaves are deeply channeled on the under side and traversed with veins, beset with prickles, and their width fully six inches. The flower is of a lovely snow-white externally, and crimson within, and measures nearly a foot across.

In addition to the objects of interest already named, are four museums filled with numerous curiosities and interesting exhibitions. The first I entered contains specimens of all the curious ornamental and valuable woods and timber from all parts of the world. Many of them are in plank twenty feet long, three inches in thickness, and some of them of great width, carefully planed and varnished. I saw some ornamental woods seven or eight feet in width. This exhibition is a most interesting study. A large portion of the timbers are from the International Exhibition of 1862. Among them are timber from Australia, India, China, Persia, Thibet, Africa, Canada, etc. Some kinds of curious woods were cut crosswise in sections. There were many hundreds of the specimens deserving of particular attention, and several specimens of *Welwitchies Mirabilis*, one of the most extraordinary of vegetable productions. It is a dwarf tree, seldom rising more than a few inches above the ground, with a diameter often of several feet, and a single pair of leaves which spring from the trunk and flourish through a period which is estimated to reach one hundred years. I noticed most curious trees, apparently made up of small fibers and twigs, but which was a natural growth. They are wholly unlike anything I saw before. I will not, however, undertake to further describe the very curious woods and timbers and their products in this museum.

Museum No. 2 containing many rooms, is filled with specimens of dried fruits and seed, and, in short, all interesting vegetable products, particularly those that are useful to mankind in the arts, in medicine, and in domestic economy—substances which neither the living plant nor the *horlus siccus* can exhibit.

The other museums are filled with similar vegetable productions. Every kind of corn, every variety of acorn, all sorts of nuts and seed, all kinds of barks, leaves, and woods, are found there, with probably tens of thousands of vegetable curiosities, far too numerous to mention.

Among the curiosities of the grounds is a beautiful sailing lake covering several acres, and floating on which are many varieties of ducks and other water fowl. The Syou Vista, completed thirty years ago, looking west extends to the river nearly three-quarters of a mile, and has a broad gravel walk, bordered with deodars alternating with limes. To the left is a spacious lake with islands, containing four and a half acres, which communicates with the Thames. There is also a cedar vista leading off to the west.

The Chinese pagoda is very conspicuous. It is approached by a vista 2,800 feet in length, and bordered by a line of scarlet thorns alternating with lovely intergreens. The great pagoda is composed of ten stories, each of which is an imitation of the Chinese mode of roofing and finishing, with balconies. The pagoda is an octagon, and is one hundred and sixty-three feet in hight. The base is fifty feet in diameter. The staircase is in the center, and there is a landing on each story. In ascending the interest of the view is increased. From the top a very extensive view is obtained of the surrounding country for forty miles around, including many villages.

But I know you will excuse me from dwelling any longer upon the beauties of Kew Gardens. I could write a week and not exhaust the subject, but long before that I am sure I would weary you as greatly as I was that Sunday night when I returned by rail to the city and to my hotel, for I assure you I was as completely tired out as a person could possibly wish to be.

Right here is a good place to bring this letter to a close. Truly yours, D. M. Bennett.

## Our Reasons.

Syracuse, N. Y., Aug. 24, 1880.

The attitude of The Truth Seeker on the presidential canvass has led some evil-minded persons to circulate the story that The Truth Seeker has sold its influence to the Democratic party. As we do not believe this possible, we ask you to state fully your reason for sustaining Hancock in the canvass. R. R. Tourley,
John P. Phillips.

The above card is our apology, if apology be needed, for again editorially referring to politics. We had thought as long as we gave our many able political correspondents a full chance to discuss pro and con that we might be excused from saying any more than Mr. Bennett has already said. We can add little, perhaps nothing, to his very full reasons for deserting the Republican party, to which he has so long been loyal. But when anybody, no matter if it be but a mere Christian, accuses The Truth Seeker of being *sold* to any party we *must* rise to protest. The impartiality shown heretofore and which will continue to characterize the conduct of this paper ought to place it above such suspicion. If the paper was an "organ" of the Democracy, can any think that we would allow views to be given that, if they hav any influence, would lead in the very opposit direction? Does any Democratic paper allow all the Republicans who take the trouble to write free access to its columns? Would the New York *World* giv the Republican campaign committee a large share of its space to refute and defeat the principles and men it would like to see triumph? We opine not. But The Truth Seeker would, and although no member of the Republican committee has yet honored us with his views, their friends all over the country hav not been backward in doing so, and we hav been prompt to giv them room.

This paper is not an organ for any political party. But the editor has his opinions on all subjects which concern the welfare of the country, and deeming the Republican party false to its best interests, has said so. Able reasons for so thinking hav been given by Mr. Bennett, Mr. Wakeman, Mr. Leland, and others, but as every day brings forth something new, there may be some additional ones. Let us see.

In the first place, it becomes more and more apparent as the campaign progresses and the distinctiv principles of the parties and their candidates are known that the Republican party is the party from which the church expects to derive its emoluments and power. The interests of the church are not the interests of Liberalism. The church is the deadly and implacable foe of progress, reform, and liberty. It is through the Republican party the church expects to get God grafted into the Constitution, an unsightly excresence upon the tree our heretical forefathers planted and nourished with such jealous care. Nearly every minister in the country is working for Garfield's election, and every religious paper which has expressed a preference (and most of them are activly partizan) has declared for Garfield. Of course the interests of Liberals lie in exactly the opposit direction. It may be said that the Catholics are all the other way, but it must be borne in mind that on several things they are one with the Liberals. Of course it is from a different and wholly selfish motiv that they oppose Bible-reading in the schools, Sunday-laws, and other things which the Protestants are fighting hard to retain, but just so far as any sect asks for justice and equal rights the Liberals will agree with it. People are and with good reason, afraid of the Catholic church. But they hav exactly the same reason to fear the Protestants. In the times when the church ruled the state, and the priest was the confidant and adviser of the king, the Protestant church was as intolerant as its opponent. A Protestant fire is as hot as a Catholic flame, and as the Protestant church is the aggressiv wing in this country at the present time we feel it our duty to oppose them with all our might. When the Catholics become oppressiv we shall fight them particularly hard.

We oppose the Republican party because it has usurped power which was never given it by the Constitution.

Because it has allied itself with the Protestant church.

Because for the last four years Christians hav been all-powerful in the White House, influencing a Republican Executiv to refrain from performing an act which he himself admitted was just, thereby depriving an innocent man of his liberty.

Because this same Republican Executiv, at the demand of this same church, disregarded the petition of two hundred thousand true and loyal citizens of the United States.

Because nearly all the clergy support the Republican party.

Because the Republican party has for the last twelve years derived its power from the church.

Because the Methodist church has virtually run this government for twelve years.

Because the Republican Congress eight years ago enacted laws which are destructiv of freedom of thought and of the press.

Because a Republican President signed those laws.

Because Republican officials hav religiously carried them out without a word of protest.

Because these laws were enacted at the behest of the church.

Because the Republican party has aided the church in its persecution of Liberals by this enactment and execution of oppressiv and unconstitutional laws.

Because a Republican Senate was in favor of keeping the Bible in the public schools.

Because Garfield is the embodiment of this same Christian spirit. As Hayes has been the tool of the church, so will

Garfield be. He is a preacher of the Campbellite church, whose creed is as follows :

We believe in God the Father.

We believe that Jesus is the Christ, the son of the living God, and our only Savior. We regard the Divinity of Christ as the fundamental truth in the Christian system.

We believe in the Holy Spirit, both as to its agency in conversion and as an indweller in the heart of the Christian.

We accept both the Old and New Testament scriptures as the inspired word of God.

We believe in the future punishment of the wicked and the future reward of the righteous.

We believe the Deity is a prayer-hearing and a prayer-answering God.

We observe the institution of the Lord's Supper on every Lord's Day. To this table it is our practice neither to invite nor debar. We say it is the Lord's Supper for all the Lord's children.

We plead for the union of all God's people on the Bible, and the Bible alone.

The Bible is our only creed.

We maintain that all the ordinances of the gospel should be observed as they were in the days of the apostles.

Does any one want a man in the White House who will observe "the ordinances as they were in the days of the apostles?" It seems to us that the Christianity practiced by Mr. Hayes is sufficiently like the good old times when heretics were imprisoned and burnt, without getting back to any more primitiv times. Keeping a man in prison for a year for being an Infidel is good enough religion without burning him.

Because from long continuance in power the party has become non-progressiv, conservativ, and intolerant.

Because "in giving freedom to the slave it seems to hav exhausted its force in favor of liberty, and to hav developed into an organized political despotism." Since the war the party by its crusade against state rights and the endeavor to supplant local self-government in the south by military rule and to consolidate power in the general government has been moving steadily toward a despotic government.

Because, as a writer—Hon. E. W. Barber—aptly puts it:

"Already it has gone so far in its postal legislation as to undertake to regulate the morals of the people by law, and has sent men to the penitentiary who have committed no crime, unless it be a crime to discuss the marriage question in a foolish manner, and to send a printed copy of the discussion, in pamphlet form, through the mails—the printing of the same matter in a newspaper and sending it through the mails not being treated as a crime. All along the line the direction of Republican legislation, though in the name of God and liberty, is clearly towards centralization; and centralization and tyranny are synonymous terms. This tendency is not an unnatural one. It is rare indeed that a party used to the exercise of arbitrary power in war is the best one to govern a country in time of peace. In our own time we hav seen the thirty-six provinces that compose the German empire surrender their separate political existence, and under the captivating plea of German unity become consolidated into a single paternal government, and that government has already grown to be an almost unbearable military despotism. This is the inevitable result of all centralizations of power, as sure here as in Germany. The national enforcement acts, the national election laws, (which place elections partly under control of the hirelings of the party in power) the national educational schemes, the attempted national control of telegraphs, than which nothing could be used with more terrible effect by a party in power, and many other things which hav had their origin with the Republican party, as well as its general denunciation of the rights of the states and its ever acting silent forces are, it seems clear to me, movements that tend rapidly toward the estalishment of irresponsible power."

Because the corruptions of the party hav been great; they hav made all public service dishonorable in the minds of vast numbers of the people; they hav made our form of government seem less to be desired by thoughtful men, and they hav been so great that further continuance of the party in power would imply our unwillingness to rebuke them. The performances of its Robesons, Belknaps, Shepherds, and Babcocks, its freedmen's bank robberies its Credit Mobilier infamies and perjuries, its Sanborn contracts, its DeGolyer business whereby the streets of Washington were paved with rottenness; its whisky rings and Indian frauds hav all passed into history and are ineffaceable blots upon its record.

Because Garfield allows his religion to be dragged into the political arena and paraded for the delectation of the saints and as a bait to catch pious votes. The fact that Hancock swears while Garfield prays is used as an argument why all church members should vote for the borrower of $329—our "Christian brother in the Lord," as he was called at the Chautauqua camp-meeting.

Because Garfield opposes woman suffrage.

Because he believes in exempting churches from taxation for the same reason that he would exempt the property of a poor widow—because if not exempted the state would hav to support her. What business under our Constitution the state has supporting churches this brilliant preacher does not say. "If Gen. Garfield is elected," says the *Church Union*, "he will be the first President of the United States since Washington's time who has been or is a professing Christian and member of an evangelical church of Christ." And that is what is the matter. He is more of a Christian than Hayes, and it logically follows that he would go further to serve the "cause of Christ" than the vertebrateless individual who now occupies the White House and is by courtesy (8 to 7) called President. Query: If Hayes would let a man stay in prison thirteen months for being a heretic, how long would Garfield let him stay?

The foregoing are a few of the reasons why we oppose the Republican party, to which we may add the hardly disputed fact that the records of both the candidates are very far from snow-white. Garfield is at least $5,329 ahead of fair dealing, and Arthur was removed that "his office may be honestly administered." Taking all these things into consideration—the record and tendency of the party and the records and principles of the men—THE TRUTH SEEKER is convinced that the best interests of the country will be subserved by turning the government over to another party. The man who accuses it of receiving one cent, either directly or indirectly for supporting the Democrats, simply lies, and only shows the principles which govern him in his advocacy of men and parties.

## The Marshalltown Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There's music here! The trouble began yesterday and will be continued to-day—yea, and into the holy Sabbath to-morrow.

To-day opened brightly after a preparatory rain of two days which laid the dust and cleared the air. Verily God is good to those who "ain't" afraid of him, who love him wisely but not too well. And he receives great consideration here for his divine favors.

The Convention opened with the usual forms—I need not detail them, Mr. Matthew Farrington was elected to preside, and Dr. S. Harris to act as Secretary. Mr. E. C. Walker was the busy bee who flitted everywhere, looked after details and gathered money all the day from every opening pocket, to pay expenses.

The morning session was one of routine organization and committee making; but the afternoon brought in more recruits and the ball opened in earnest. Forty-five minutes were devoted to five-minute speeches on any subject the speaker felt moved to bring up. Mr. Walker led off on the question, "What Shall Liberals do with Sunday?" and urged that we should hav Sunday-schools of our own, and keep our children away from those of the Christians. Mr. Leland said his own practice had been to let his children go to the Christian Sunday-schools when their mates invited them. Then when they came home question them as to what they had learned, and set them right as to any errors. In this way before long the little Infidels became inciters of doubt and revolt in the bosom of the church school itself. Another Liberal also said he had pursued a similar course and with good results. Other speakers made other suggestions and Mr. Walker's main idea of Liberal Sunday-schools for Liberals was sustained.

After this discussion Prof. Phelps of Kansas addressed the Convention making a vigorous and masterly statement of the general aims and purposes of Liberalism.

*Marshaltown, Iowa*, Aug. 28, 1880. T. C. LELAND.

[*From the Marshalltown Times.*)

SATURDAY AFTERNOON SESSION.

Convention convened at 2 P.M., and the minutes of the forenoon session were read and approved. The committee on the nomination of officers for the ensuing year reported as follows:

President: Matthew Farrington, of Denver.

Vice-Presidents: Dr. Shorland Harris, of Cerro Gordo; Dr. A. B. Dennis, of Linn.; Col. M. E. Billings, of Bremen; C. P. Robinson, of Story.

Chairman of Executiv Committee: E. C. Walker, of Norton.

Treasurer: Mrs. Cornelia Boeklin, of Des Moines.

Finance Committee: Daniel Davis, Andrew Goan.

Directors: C. N. Dibble, of Clark; Leroy Dutton, of Clinton.

Report of the Committee adopted and above-named persons elected to the respectiv offices. Dr. Harris then read a poem entitled "Eternal Justice."

Prof. Jamieson followed with an eloquent and earnest address on the subject, "Is This a Christian government?"

Convention adjourned.

SATURDAY EVENING SESSION.

The Convention was called to order at 8 o'clock, and Mr. Peck sang the song, "No Hell," amid much applause.

Mrs. Parry, of Beloit, Wisconsin, recited a poem called "The Christs of To-day." As a recitationist, Mrs. Parry is a success; her reputation as a speaker and thinker has already extended beyond the limits of her own state.

The lecture of the evening was by Prof. Phelps, of Kansas. His subject was "The Garden of Eden." He had rather more to say of the "Gardener," however, than of the Garden. Many of his "terms" and conclusions were very ingenious to say the least. He held his audience in the closest attention until a late hour, and at the close no one appeared to be weary.

The Convention assembled at 9:30, and opened with a song by Mr. Peck entitled "The Little Ones at Home." The Convention then proceeded to elect delegates to the Chicago Convention. A. T. Hisey, Mrs. H. S. Lake, and Mrs. M. L. Follett were chosen. The case of H. L. Barter was then taken up and explained by E. C. Walker, showing that Mr. Barter was incarcerated for publishing a serial by Mrs. Follet in the Le Claire *Pilot*.

Dr. Harris introduced a resolution condemning the authorities and charging the whole proceeding as an invasion of constitutional right.

Mr. Walker introduced a resolution of a very sweeping character, declaring, among other things, the "natural right of every one to eat, drink, wear, etc., what he pleased," as an amendment.

Dr. Harris's resolution was withdrawn, and the consideration of Mr. Walker's amendment as the main question digressed into a discussion of prohibition, participated in by Walker, Leland, Jamieson, Farrington, and Mrs. Parry. The resolution was lost.

Mrs. Lake then addressed the Convention upon the subject of "After Liberalism, What?" Mrs. Lake is a very forcible and impressiv speaker, and many sentiments expressed by her are entitled to a careful consideration and even commendation.

Sunday afternoon the Convention opened with a song by Mr. Peck. By request, Mrs. Lake recited a poem, "Peter Maguire, or the Grace of Nature." It was rendered with fine effect, and the sentiments were received with much favor.

Prof. Jamieson took the rostrum, and, by way of introduction to his lecture, recited a poem entitled, "I Wish it Were Respectable." The leading features of all these poems are the many hits interspersed through them. Prof. Jamieson is a lecturer and debater whose reputation is national, and a large audience assembled to hear his lecture upon "The Conflict of Religion with Science."

FRIDAY EVENING SESSION.

Number in attendance small. The exercises opened with a song entitled "Jesus Paid it All." Mrs. Lake then followed with an eloquent address upon the subject of "Infidel Integrity, as Contrasted with Christian Belief." The frequent applause elicited seemed to indicate that the lady's remarks were acceptable to a large portion of the audience.

Dr. Peck then awoke the risibles of the Convention with the song, "Yacob Found it Out."

The Chairman announced that Mr. Leland of New York would address the Convention. Mr. Leland's subject was, "Organization of the Liberal Forces Necessary to Accomplish Desired Results." This address was confined almost entirely to the dry details of organization, and consequently was not so interesting to the audience generally, but the thought and care of the organizer were manifest throughout.

At the close of Mr. Leland's address, Mr. McConnell, one of the clergymen of this city, occupied the attention of the Convention. To say that everybody generally in the locality was getting interested would be "putting it" mildly. Prof. Jamieson of Chicago followed Mr. McConnell, and the Convention closed a very interesting session.

SATURDAY'S PROCEEDINGS.

Convention assembled at 9:30 A.M.

Constitution for state Liberal League read and adopted.

Committee on nomination of officers for the State League appointed, consisting of Messrs. Walker, of Norway; F. J. Emary, of Osceola, and Rose, of Washington. Ten minutes' recess.

Convention again called to order by the President. Mr. Peck of Clinton made a powerful ten minutes' speech in defense of his song, "Jesus Paid it All." Reply by Rev. McConnell, in which he attempted to lay some charges upon the Liberals, which, Mr. Jamieson said, properly belong to Rev. Bundy. Reply by Prof. Phelps of Kansas. McConnell then made a reply to Prof. Phelps, and was followed by Prof. Jamieson.

## The Fourth Annual Congress of the National Liberal League.

*To the Auxiliaries and Members of the National Liberal League,*

GREETING:

The Fourth Annual Congress of the National Liberal League will be held at the Hershey Hall, in Madison street, in the city of Chicago Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and al annual members of the National League are entitled to seats, but not to votes.

As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the state should be independent of the church, and the church of the state, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations.

If the National League has any voice, now is the time to hav it heard. The Constitution under which we liv consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositaries of this punishing power, national and state, hav their well-defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

*Boston, Mass.*, Aug. 9, 1880. ELIZUR WRIGHT, Pres.

## Hall and Hotel at Chicago.

On arriving at Chicago I find the hall named in the call for the Congress not adapted to the purpose of the meeting of the League. It is not large, comfortable, nor central enough. It is, as its name indicates, at the West End, and two miles from the center of business. I hav engaged HERSHEY HALL in Madison street, between Dearborn and State streets. It is new, spacious, and central located near the hotels and newspaper offices. The Congress will meet there on the 17th, 18th, and 19th of September.

Then in Madison street, very near Hershey Hall, is the Brevoort House, an excellent hotel on the Europ an plan. Rooms, $1 per day, or, with two or more in a room, 75 cents each per day. Good restaurant in the basement, and others near by and cheap. The Brevoort House will accommodate five hundred guests, and I recommend the delegates to concentrate in a body in that house. T. C. LELAND.

*Brevoort House, Chicago*, Sept. 3, 1880.

# Selections.

[*From Mind and Matter.*]

## A New Exegesis (or Exposion) of the Gospel of St. John.

BY STEPHEN PEARL ANDREWS.

*Revised by the author for The Truth Seeker.*

### FIRST PAPER.

PROEME.

A notable progress has been made within the last decade in the understanding of the mythologies of ancient peoples, especially the Hindoos, Greeks, and Romans, and in founding a new science to be known as the Comparology of the different Religions of the world. Max Müller, Coxe, and others hav done wonders in the application of the new principles of criticism to the so-called Heathen Mythologies; and the results of their investigations hav been appreciatingly and gladly accepted alike by Christians, Infidels, and Scientists. Heretofore, however, this new critical style of investigation has stopped short of the Jewish and Christian scriptures. Probably the lingering veneration of writers, and still more their sympathy with or dread of disturbing the tender regard of others, has hindered them from treating our own traditional scriptures with the same severity which they apply, without any such reserve, to other ancient books of literature.

But Science has, properly, nothing to do with reverence. It is simply a fearless inquirer into *truth*—irrespectiv of consequences. It is neither infidel nor faith-giving, except as the truth is revealed and demonstrated. The God of Science is Truth; and it is hoped and believed that the religion of the future will be *devotion to the truth, lead where it may;* even to the crucifixion of our most cherished beliefs and prejudices. Infidelity and Atheism to that religion will be any doubt that the truth must ultimate in the supreme good; or any supposition that the exposure of error can bring any permanent disaster to the world. The scientо-philosophic basis of the future harmony of mankind is in the following motto: IN THINGS KNOWN, UNITY; IN WHATSOEVER CAN BE DOUBTED, FREE DIVERSITY; IN ALL THINGS, CHARITY.

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I propose to show in this critical review that the third gospel, which bears the name of St. John (as, also, by a general parity of reasoning, the remaining three gospels), is of a three-fold structure. The three parts are: 1. A Cosmical Recital (semi-poetical); 2. A Personal Recital (historical or biographical in form, but partially mythical in fact); and 3. A Spiritual Recital (or theological recast or gloss). That there are the two last mentioned, a personal relation, and a spiritual relation, running through the whole account, and blended into one, is the admitted and orthodox idea. In the beginning of the second chapter, for instance, an account is given of the attendance of Jesus at the marriage at Cana, of Galilee, and what transpired there, which is understood to pertain to the personal biography of the man Jesus; or to hav, in other words, an ordinary historical character. On the contrary, in the opening of the first chapter, "In the beginning was the word," etc., the account is transcendental, metaphysical, and spiritual; belonging, therefore, to a very different order of literature. So when (chap. iv, 14) Jesus says to the woman of Samaria, "Whosoever drinketh of the water that I shall giv him shall never thirst," etc., the recital is of a mixed character. It purports to be historical so far as the fact is concerned that he said to her those words; but the entire meaning of the words is of a spiritual nature.

The point, therefore, which is new in what I shall hav to show is, that there is, in addition to the personal and spiritual recital, a Cosmical Recital, of a very important and peculiar character, underlying and being, as it were, the foundation of the other two. It need only be said here that by this term is meant a series of statements respecting the physical constitution of the world, the sun, the dawn, or twilight, the light of the day, the light of the night, etc., taken in the most literal mundane sense—sometimes elevated into a poetical form of expression; ideas such as modern science has discovered in connection with the religious writings of other ancient nations, but the presence of which, in the gospel history, has heretofore, in a great measure, escaped observation. It should be added that this cosmical or mundane recital is of a much older date (probably by several thousand years) than the personal elements of the story of which it has furnished the substantial framework—somewhat as the traditional tales of the folk lore furnished to Shakspere the framework of his dramas.

In a word, the basis of this gospel (and substantially, consequently, so of the other three gospels) is a simple philosophic and scientific treatis, by some early writer or writers, far back in the dim recesses of antiquity, on what the Germans now call *Erdkunde*, or the theory of the constitution of the earth or world. With the long transit of years through many centuries—the original treatis or treatises being lost, and their contents obscurely remembered and partially transmuted by popular misapprehension—the objects in nature, and the features of nature, so discriminated, in a purely rational and cosmical way, ceased to be remembered, as objects and features of nature, and were converted into mythical personages, half human and half divine; in accordance with the method, now so well understood by scientific men, in which myths hav arisen. The circumstance which most favored this transmutation of things and the properties of things, into mythical and traditional form, was the imperfection of language in its early stages of growth, and its consequent incapacity to describe natural features and relations otherwise than by copying human attributes and relations. For example, when there were no words for such abstract ideas as cause and effect or source and emanation, they could only be alluded to, or described at all, by calling them father and son. The names of the objects or features, so called, could then hardly fail to be confounded, at a later day, with supposed persons who held that relation (especially as some similarity in the sound of the words used often favored the illusion). In this manner a whole vocabulary of ready-made, half-mystical or mythical names, with an extensiv system of their relationships, floated for ages in the traditions of the world, ready to be appropriated and modified, within each particular nation, according to its local and historical circumstances. These transmitted words were, in turn, naturally adopted as the names of successiv generations of children, yielding real personages, bearing the identical names in question. The whole treatis will be, in great part, an illustration of actual happenings of the kind in question, guaged to the conditions of time and place in Judea; so we may dispense with any further general discussion of the principle.

In this manner it will be shown that the leading personal names employed in scriptural history, especially, now, of the New Testament, and more especially of this particular gospel, were not, in their origin, personal names at all, but grave scientific terms instead. But before coming to the actual namings of persons, let us apply our principle of interpretation to the spiritual recital, at the opening of the book, thus:

EXPOSITION.

| THE COSMICAL RECITAL. (RESTORED.) | THE CANONICAL RECORD. (KING JAMES' TRANSLATION.) |
|---|---|
| At the origin of things we find the Solar Ray- or bundle of rays; the effulgent emanation, or emanating effulgence from the Sun. | 1. In the beginning was the word. |
| This is, in *its origin*, *at* the sun, or sun's surface; | And the word was with God; |
| And *is*, virtually *the* Sun (although to be discriminated from it). | And the word was God. |
| *It*, this effulgence, is, I repeat, at the very sun itself; if we speak of its *beginning*, source, or origin. | 2. The same was, in the beginning, with God. |
| All things are made from this Solar Ray: | 3. All things were made by him; |
| Without it, nothing whatever is produced. | And without him was not anyt hing made that was made |

COMMENT.

"The word" (Greek, *logos;* Latin, *verbum*) meant, originally, no more than the general idea of *outer*-ance or *utter*-ance; and was applied to whatsoever *proceeds, flows*, or *gushes forth* from something else; as water from its source or fountainhead; light from a lamp, the sun, or a focus (a fireplace); or language (word, or words) from the mouth of a speaker. The word, in the singular form, is used, (the part for the whole) to mean words, discourse, the whole outpouring of the voice, and so emanation, generally; quite as the solar ray is used, above, meaning all the rays of the sun, with their characteristic effects. The vulgate (Latin) *verbum* which renders the Greek *logos* (English, verb) is from the Græco-Latin root-word var (vardha) which means *to flow*, as water in a channel; the *flow of words in speech, to publish to promulgate* (1). The Greek word *logos* is a later adoption, in the growth of language, meaning, rather, the *lay* or *level* of that which *flows;* and so referring to the *plainness* and *clearness* of meaning of the utterance; and hence to the pure reason, in the more spiritual and metaphysical sense. The original idea, here, in the Cosmical Recital, is the out-gushing effulgence, or out-streaming radiance of the sun; especially, as we shall see, at the time of its rising or setting (2) This it was which gave rise to the celebrated emanation-doctrine of pre-Christian antiquity (3.) "The word" means therefore, in this earliest cosmical sense, no more than, simply, solar ray; the effulgence or outstreaming radiance of the sun.

In the same manner, *the original material type* of the later spiritual conception termed God was the sun itself. It is well-known that the doctrin of the sun-god pervaded, in the earliest times, all the nations of the world, and that it was, in fact, the dominant idea of all the early religions. The vulgate or Latin word for God here employed is *Deus*, etymologically the same as the Greek *Zeus* (used for *Jupiter*), and the Sanskrit *Dyaus* or *Dyu*. This must originally hav meant the *literal sun;* the *beam*-er, the *shin*-er, the illuminator of the world; the bright heavenly deity, in the cosmic or natural worship of those early times. Müller, it is true, cites chiefly cases in which *dyu* was applied to the general brightness of the sky, made bright by the sun itself (4); but it is the habit of developing language to apply the same word to a cause and its effect; the cause, and especially when a distinct prominent object, as in this case, being sure to hav loaned its name to the effect, rather than the other way. With our perfect knowledge of the general prevalence of the sun-god worship, in the earlier times; with this new approach to that idea in the actual etymology; and with the rational certainty that the sun was the object in the heavens which must first hav fixed the wondering and worshipful attention of mankind, in the infancy of the race, we hav a virtual demonstration that that which came, afterwards, in the spiritual sense, to be called and thought of as God, was no other, as to the prior cosmical aspect of the subject than the sun itself.

Or, if the difference be insisted on between the general brightness of the sky and the sun itself, in respect to this root *Dyu* and its derivativ *Deus*, then it would merely appear that already the analogy of the difference between God the son (the effulgence, the word) and God the Father (the sun itself) had begun to be felt.

But in turning to the consideration of the Greek word here used, *Theos* (God), no such ambiguity occurs, and we are clearly carried back to the analogy of God in his primitiv personality (God the Father).

This Greek word is derived from the Hindoo-Germanic root-word *Dha*, through the secondary form *Dhas* (*thes os the-os*). Such, at least, is the prevalent etymology. Dhas is, however, the smelting of two roots, dha and sp (spe, sep, sak) (5), which enter into the composition of *The-sp is* (*dha sak*), God-bespoken; but not into *The-os*, God. Nor could so primitiv a word as the name of the supreme God, or primal *over-ness* or government of the world, be expected to be derived from a secondary and compound root. The God idea is not, therefore, *the-prayed-to* (as Vanicek givs it), a secondary and accidental idea; but is all contained in the single primal root word *dha*, to put or *make firm;* in a word, the firmament, or universal space; as *Chronos*, the other primal God-idea, was time, universal time; the Eternal, as the space-god was the Infinit. We are here, therefore, at the fountain head of theological, as we are of etymological ideas; and logically speaking, *Theos* and *Chronos* are prior to *Sol, Jam-et-non-us*, and *Jas-us Kryst os;* although, historically, it can hardly be doubted that the Sun-god doctrin was, in some way, the first to be formulated. (See what is said subsequently of the meanings of the names John and Jesus Christ).

| COSMICAL RECITAL. | CANONICAL RECORD. |
|---|---|
| In the Solar Ray (the sun's emanation) is the Life-producing principle, the vivifying Heat; | 4. In him (the word, the utterance, the emanation) was Life; |
| And this same principle is also the Light which shines upon the world. | And the life was the light of man. |
| The Light shines into the surrounding darkness; and in so far as the darkness does not fully receive and appropriate or assimilate the light, it remains darkness. | 5. And the light shineth in darkness, and the darkness comprehended it not. |

COMMENT.

Little need be said in regard to the striking parallelism, here, of the two recitals. The statement in regard to the partial absorption of the light into the sphere of darkness is an allusion doubtless to the phenomena of color.

| COSMICAL RECITAL. | CANONICAL RECORD. |
|---|---|
| First, there is a dubious emanation sent forth from the Sun; which may be called *Yes* and *No*, a half-light, twilight, or twixt-light. | 6. There was a man sent from God, whose name was John. |
| This comes as a preliminary intimation, or witness of the coming light; | 7. The same came for a witness, to bear witness of the Light (that all men through him might believe). |
| It is not the light (of day, properly so called); but merely an assurance that the light is about to appear. | 8. He was not that Light, but was sent to bear witness of that Light. |

COMMENT.

*Yes and No* (concurring with affirmativ light, the day, and negativ light or the negation of light, the night) is a natural and striking, if not the only possible original way of expressing the idea of *dubiousness* or *vacillating uncertainty*, the true character of the *matutinal crepuscule*, or twilight, which precedes the day. This terse expression, and its meaning in this connection, as a dubious somewhat, sent before to announce what was to come, was subsequently and traditionally converted or transmuted into the idea of a personal being sent from God, as an usher, to announce the coming of another personage of a higher rank; and the phrase meaning *Yes-and-No* was molded by successiv mutations into the personal name which we call John. The current word for Yes, or Affirmation, occurring variously in our family of languages, is in Latin *Iam, Jam, Et iam* (German *Ja, Yah*, English, *Yea* and *Yes.*) For No or Negation, the Latin is *Non*, (German, *Nein*, English, *Nay* and *No*). The Latin *et* means *and*. The Latin form for the name *John* is *Johannes*, which is only half-way changed from what we shall see was the primitiv form, in comparison with the greatly modified modern forms, French *Jean*, Spanish, *Juan*, English, *John*, etc. The original form was *Jam-et-non* (*Yes-and-No*) with the subsequent addition of *us* or *es*, used in Latin as the personal ending. The prior series of modifications (leading to the Latin proper name) when this term had been transmuted into a personal cognomen was then as follows:

*Jam-et non us*—(Jam, *Ja, Jah, Joh.*)
*Joh-a-non-es.*
*Jo-han-nes.*

The loss of the vowel in *non* accounts for the doubling of the n, which is so peculiar as to call for some special solution. The Greek form is *Ioannes*. The loss of the *h* indicates that the Latin form is the older one. Indeed, the formerly prevalent idea, that of those two sister languages the Greek was older than the Latin, is now reversed among Glottologists, and the Latin is regarded as the more ancient.

In this manner this coupling of opposit ideas which first occurred cosmically, in connection with the great governing

(1.) See *Griechisch Latienisches Elymologiscoes Worterbuch von Aloes Vanicek*, word, 3, 4, var; pp. 892-3.

(2.) There is a remarkably large number of the root words of the Hindoo-Germanic family of languages which mean both *to pour forth, to enane, and to shine*, and again to *speak* and *utter*, applying the same name to the several kinds of emission, or sending forth.

(3.) See my index series of Universological articles on the emanation doctrin.

(4.) See Science of Language Second Series; Max Muller, pp. 444-6.

(5.) Vanicek, dha p. 376, and 4 sak p. 997.

differences in Nature, between Light and Darkness, or between Day and Night, and which next appeared, by the feeling of an inherent analogy, in the equally fundamental metaphysical discrimination between Affirmation and Negation, or the affirmativ and the negativ spheres of the Universal Being, finally occurs in the historical, theological, and dogmatic arena, as the name of a particular individual, who retains, in his character and office, by another stretch of analogy, the characteristics which belonged to the two former stages of the idea. *Daphne* and *Dawn* are allied words with Johannes and John. The clauses which I shall throw into parenthesis in the text of the canonical record are evidently, or such as are supposed to be, later additions; after the theological and religious treatment of the original recital had fairly begun. The ending of the seventh verse, "that all men through him might believe," is obviously of this character. There is nothing in the primitiv recital which relates to belief, on anything by anybody. It is a mere treatis on natural facts.

And so, with the process of time, Johannes or John became "a *man* sent from God," instead of the morning twilight premising (or *premonition*-izing) the day.

| COSMICAL RECITAL. | CANONICAL RECORD. |
|---|---|
| The Light so foretold and ushered in is the true Light; (of the Sun, itself,) which fully illuminates the world. | 9. That was the true Light, which lighteth every man that cometh into the world. |
| The darkness, as already stated, is not completely dispelled by the sun's rays; | 10. He was in the world, and the world was made by him, and the world knew him not.<br>11. He came to his own, and his own received him not. |
| But every object upon which they fall is illuminated by them and has a power to reflect them back; so that all such illuminated objects become *secondary suns, or Sons of the Sun.* | 12. But as many as received him to them gave he power to become the *Sons of God.* (Even to them which believe on his name.) 13. (which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.) |
| And, now, this Solar Ray, or radiation of Heat and Light, from the Sun undergoes an actual transformation into living substance or products; | 14. And the word was made flesh and dwelt among us, |
| Even while we are contemplating its resplendent glory, simply *as one single sheaf of effulgent rays outstreaming from the Sun itself.* | And we beheld his glory, the glory as of the only begotten of the Father; |
| And merely as full of warmth and of its illuminating and penetrating energy. | Full of grace and truth. |

COMMENT.

In the twelfth verse, all who receive the Light are called the "Sons of God; but in the fourteenth and eighteenth verses we are introduced to the idea of an only begotten or single Son of God, as if excluding the idea of all others. This seeming contradiction is removed if we refer to the cosmical recital. The objects which receive the light of the sun and reflect it back, and thus become secondary suns, and sons of the sun, are many; but taking the whole outstreaming sheaf of the sun's rays, its collectiv radiancy is one, and we hav another aspect of the subject. The singleness of the idea is then adhered to. It is this latter conception which is expressed by the name Jesus Christ (as will be subsequently explained); and this is the reason why he is called Only begotten; as he is also SON or Issue of the backlying producent orb, which is the Cause, or FATHER.

| COSMICAL RECITAL. | CANONICAL RECORD. |
|---|---|
| The twilight in advance of day had predicted all this; saying, as it were: | 15. John bare witness of him and cried, saying: |
| That which comes after me is to be ranked as before me; | He that cometh after me is preferred before me; |
| For it was, all the time, back of, that is to say, before me. | For he was before me. |
| And of the wonderfully benign influences of this Solar Radiance we all continually partake; bounty upon bounty. | 16. And of his fulness hav we all received, and grace for grace. |
| For, while the rigid discrimination of the Yes and No (of Day and Night, and, metaphysically, of the Affirmation and Negation) comes from the *Hard Geometrical Line of the Horizon,* which parts and rules them, the bounties of Nature and the true Visible Appearance of things are furnished by the *Full and Half-full radiance of the Sun itself* (6). | 17. For the law was given by Moses; (the context would lead us to expect John, instead of Moses); but grace and truth came by *Jesus Christ.* |
| I say *the full and half-full radiance;* merely, for we do not and cannot actually see the Sun itself. *No one has ever really seen the sun. The single collectiv sheaf of Solar Rays,* which rests, for its basis, on the Sun's surface (or bosom) manifests the Sun to us. | 18. No man hath seen God at any time: The only begotten son which is in the bosom of the Father he hath declared him. |

COMMENT.

The sudden and unexpected turn by which Moses and Jesus Christ are here introduced (v. xvii), when the discourse has previously related to John, is somewhat startling. Still more so is the fact that Moses seems, by the connection, to be in some way identified with John; and Jesus Christ to be contrasted with both these taken as one personage. The solution of this identification of Moses and John is important, and profoundly interesting. They too hav, at bottom, the same origin; or are, at bottom, or in respect to the cosmical recital, nearly the same. Moses is merely another outcome of the great original discrimination of the Yes-and-No of universal things. Besides the *Jam* or *Ja* and the *Non* or *No* for Yes and No, there was another related primitiv pair of primitiv words, *Ma* and *Na* (more radically 'M and 'N) having the same meaning. These forms were capable of being inverted, and so of becoming *am* and *an* (7); and the direct and inverted forms might then be combined as *Mam* and *Nan* (for *ma am* and *na-an*)

Again, there are are quite diverse aspects of the phenomena of (morning) twilight. The one previously noticed is that of the diffusiv uncertain light of the morning, half day and half night, but with no sharp line of distinction between them; the other is that of the half risen sun *stricken across* by the line of the horizon; the light and the dark hemispheres of the orb rigorously sundered and defined. Both concur, however, in *prophesying* the full light of day. Johannes or John was the undefined twilight; and hence, as a person, he was conceived of as a prophet, but not as a law-giver. Moses, on the other hand, was the exactified lay or law; the sharp edge of the horizon between the hemisphere above and the hemisphere beneath; and hence the Defined Twilight; and the foundation-layer of all legal and intellectual; that is to say, of all exact distinctions. Moses, as a person, was then both prophet and law-giver.

All the nations of antiquity had the widely-diffused and ingrained tradition of a great primitiv law-giver, whom each claimed as the founder of their social polity and the hero of the pure intellect, as contrasted with their physical heroes. All of these characters, it will now appear, were one and the same, and all go back for the origin of the abstract idea, and of their supposed personality, to the semblance of Law in the sharp, hard, exact, level line of the horizon, cutting the orb of day and furnishing the universal type of law, precision, and legal severity, and so, again, of pure intellection. These properties are then contrasted with the diffusiv light and the gracious or pleasant warmth of the radiance, at large, of the same orb.

In the following list of word-forms for Yes-No; *Affirmation, Negation,* and their intermediate *Limitation;* they three (being what Kant calls the factors of quality) lie at the fountain head of thought and being. The words within brackets are hypothetical intermediate forms, thus:

| YES. | NO. |
|---|---|
| Ma ('m, used for yes.) | Na ('n. Eng na-y.) |
| Am; (Lat. Gr. root, to be strong.) affirmativ (8) | An (an, a—Sanskrit and Greek Privativ. |
| Ma-am, Mam } Mem. | Na-an, Nan } Lat. non; Ger. nein |
| MEM-NON (Yes—No) Egyptian (9). | |
| [Mem-non-us.] | |
| [Mem-nen-es.] | |
| [Mem-n-es.] | |
| Menes, Egyptian founder. | |
| Minos, Greek, law-giver and founder. | |
| Manas, Menu or Manu. } Hindoo, law-giver and founder. (10.) | |
| Mane, Latin for morning; Latin, Nox; German, Nacht, Night. | |
| [Manesa.] | |
| [Mansa.] | |
| Mousa, Mosa, Moisa, } Greek for the Muse of poetry and thought. | |
| Musa, Latin for the Muse of poetry and thought. | |
| MOSES, the Hebrew founder and law-giver. | |

(6.) The full radiance of the completely risen sun; the half full rising sun.

(7.) The root ma means to mow, harvest, gather, whence, in idea, (or rather from the idea of) *affirm*-ativ mass or quantity, a heap, pile, mass; reality, exhuberance, the affirmativ mass, as contrasted with the negativity or absence of matter; ma and na, the matter and no matter of being, or affirmation and negation, respectivly. But the further outworking of these ideas, and this contrast, belongs to the newest department of etymology. See my paper on "Ideological Etymology," notice of, "Transactions of the American Philological Association, 1879." "Annex, Proceedings, at Newport, p. 4.

(8.) Whence to strike hard, "to befall" or fall upon and "injure."

(9.) Vanicek; roots man; men, mon, pp. 660, 661.

10.) Johnson's New Universal Cyclopedia. w. Menu or Manu. (great and small) as allied ideas to yes and no; a slight further contribution to Ideological Etymology.

[*From the National Reformer.*]

## Sir J. D. Hay, Bart., M.P.

In the course of the election campaign at Wigton, this person, who holds a commission as Vice-Admiral in Her Majesty's navy, on July 21st, used words in reference to Mrs. Besant and Mr. Bradlaugh which the *Scotsman* and Glassgow *Herald* refused to print, but which the editor of the *Scotsman* described as "language so coarse that it could hav hardly dropped from a Yahoo."

On the 23d of July Mr. Bradlaugh wrote and sent the following letter:

"July 23, 1880.

"*Admiral Sir John D. Hay, Bart, Sir:* I beg to ask you whether the report of your speech in the Glassgow *News* of July 22d, and in the *North British Daily Mail* of July 22d is accurately given. I hope you hav been incorrectly reported, because your suggestion is so infamous, and your statement so untrue, that I feel loth to believe that one whose rank and name favor the presumption that he has, during his life, at least come in contact with gentlemen, could hav been at the same time so cowardly and so untruthful.

"Yours obediently, (Signed) C. BRADLAUGH."

Having received no reply, although by a speech made on July 26th it was clear the letter had reached Sir. J. D. Hay, Mr. Bradlaugh on August 2d wrote as follows:

"August 2, 1880.

"*Admiral Sir John D. Hay, Bart, M. P., Sir:* On the 23d July I wrote you with reference to a speech reported to hav been made by you in the course of your election campaign, on the 21st July, and which speech, as reported in the *North British Daily Mail* and other journals of July 22d, contained some grossly foul and infamous suggestions against myself and a lady named in your speech, and this, though both of of us are strangers to you and neither directly or indirectly concerned in your election. I hav received no reply to my letter, but from the report, in the *North British Daily Mail* and other journals of July 27th of a subsequent speech by you, I hav reason to suppose that you received my letter, and that you did deliver the speech of July 21st as reported. It is impossible the matter can rest in the present state, and unless, within three days, I hear satisfactorily from you I must place your original speech and copies of my lettters before the Speaker, whom I shall consult as to the proper means of bringing the matter before the House. I shall to-morrow forward a copy of this letter to Sir Stafford Northcote, to whom, as leader of the Conservativ party, I hav already sent a copy of your speech of July 21st.

"Yours obediently, C. BRADLAUGH."

As the rules and orders of the House of Commons prevent the matter from being brought before the House, as the law affords no remedy, and as Sir John D. Hay's age and Mr. Bradlaugh's superior physical strength preclude the personal chastisement his cowardly falsehood merits, the above letters are submitted to the public.

The following letter was also sent to Sir J. D. Hay:

"OATLANDS, August 2, 1880.

"*To Vice-Admiral Sir J. D. Hay, M. P., Sir:* A friend has sent me two papers, in one of which you, in the coarsest language, accuse me of conduct which would entitle Mr. Besant to a divorce, and in the other you admit the language and make a sort of clumsy apology.

"You are aware that a man is not legally punishable for slander, however vile, provided he do not impute an indictable offense. There is, however, a court of public opinion before which such slanderers may be brought. I shall be glad to know from you, first, whether you think it the act of a gentleman to accuse a woman who is a stranger to you of adultery; secondly, whether you consider it the act of a gentleman to make such an accusation without a shadow of evidence; thirdly, whether you will write to the papers which hav printed your cowardly falsehood, admitting that you slandered a woman who had never injured you?

"I see that you object to Mr. Bradlaugh characterizing your language as cowardly and untruthful. But would anyone, save a coward, attack a woman who had never wronged him? And if the statement be false, as it is, why should it not be stamped as untruthful? If Mr. Bradlaugh alleged that Lady Hay had been guilty of the same crime, would either you, or the gentleman implicated, hesitate to characterize the slanderer as a coward and a liar? Yet the accusation would be as justifiable as the one you hav made.

"I know that Christians and Tories care little for honor and truth when Radicals are to be injured, but I did not dream that an English officer could stain his lips with language so foul as you, unprovoked, hav used against myself. No apology can atone for the offense, but before taking any steps toward punishment, I wait to hear your excuse.

"Obediently, ANNIE BESANT."

To this no answer was sent up to August 11.

## A Defense of Mrs. Slenker.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read in your paper of August 28th an article signed A. M, in which Mrs. Slenker is criticised quite sharply for writing upon a "subject too delicate for a woman to touch," namely "Sexual Intemperance." I hav not heretofore felt called upon to enter the list in this contest, not because I shrunk from any opprobrium which a discussion of the subject might giv to me, but because of thinking Mrs. Slenker was equal to the work without my help; but if it has come to this, that my sex is to be debarred the privilege of speech or pen upon a subject which interests us almost beyond measurement, then, indeed, I must speak aloud. What, indeed, do "experts of the other sex" know more than my own sex of this subject which A. M. thinks so "unclean as to befoul the columns of a family paper."

Now, Mr. Editor, this cry of delicacy, this dictating to woman what it is proper for her to talk about, and threatening her with loss of "social status," if and if, is very disagreeable, but it does not frighten me in the least. The wrongs which woman has suffered, and is still suffering, because of ignorance upon this subject of the relations of the sexes is not longer to be tolerated. Is the relation of parent and child an obscene relation? Do husbands and wives commit acts that bring the blush of shame to their brows when discussed in regard to the physiological effects? If such is the case, what shall we do? If the laws of nature are vulgar and obscene, surely it is not strange that the effects of the use of the law should be obscene men and women. I cannot admit that the discussion of any subject relating to the physical health or the "law of population" is improper in even a family paper. I pity the father of the grown-up daughters who could not trust them with a treatis on sexual intemperance. I trust their innocence and ignorance upon the relations of the sexes may not result in the doing of any act that shall cause that father to blush for them.

I wholly disagree with A. M.; on the contrary, believe and know that "knowledge is called for" on this subject. I hope Mrs. Slenker will continue to write, and that her opinions may be met with arguments against her ideas if any there are. But let no man or woman presume to deny the right of woman to speak or write upon any subject of which she knows by bitter experience so much as "sexual intemperance."

A. M. seems quite disturbed by Mrs. Slenker's use of the friend's language. Language is, I think, for the expression of thought, and though the pronoun *thee* might hav been used by Mrs. Slenker ungrammatically, she evidently made herself understood. Faithfully, LUCY N. COLMAN.

August 28, 1880.

NEVER permit the most resolute curiosity, or the most friendly concern, to find the lowest depth of your character. Gain the reputation for reserve power by reserving it.

# THE HORNELLSVILLE CONVENTION.

## A Great Success in Spite of the Prayers Kindly Offered Up for its Failure.

The Hornellsville Convention is a thing of history, and I hasten to send you these few impressions left upon my mind.

It is only a short time since I cut the last tie that bound me to supernatural religion. With Harriet Martineau, the happiest day of my life was when I got through trying to save my soul, and found myself a free rover out upon the broad, bright, breezy common of the universe. It has been to me a great and unspeakable joy to make the acquaintance of so many other free rovers and citizens of the world—noble men and women, who, weary asking of a God (who heeds not their prayers) to mend all, are determined to do their level best to mend all themselvs; who, having grown tired with lying and rotting by an old crumbling, decaying theological wharf, hav launched their barks bravely out upon the shoreless sea, and so are daily discovering some fresh island of beauty, wonder, and light.

The church people of Hornellsville hav had a great fright. They hav acted very much like hens disturbed in their nests by a marauding fox. Though the eggs on which they are setting hav been this long time addled, still they make a great to do over them. The ministers said they would rather hav been visited by the yellow fever or cholera. Probably if their humane preference had been realized, they would hav been the first to flee the town. They and their flocks assembled every night in their churches to pray away the black plague of Freethought that had come among them; while the Young Men's Christian Association littered the streets with silly, lying tracts for our conversion and to act as an antidote to the poison of truth.

But in spite of fears and prayers, ignorance and superstition, liars and hypocrits, gods and devils, the Convention was a great success.

From the opening to the closing the interest, enthusiasm, and delight rose higher and higher. At the close of every meeting men and women, whether acquainted or not, clasped each other by the hand to congratulate one another on their good fortune in being present to enjoy such a feast of wit, poetry, eloquence, and intellectual and moral quickening.

I never saw a more interesting assembly of people They were not remarkable for good looks. Most of their foreheads looked as though somewhat overgrown, and so spoiled that fair and placid symmetry you behold in the true orthodox face. You never mistake Mrs. Brown for Mrs. Smith, nor Mr. Jones for Mr. Gray, as you do in an orthodox assemblage. Every man and woman had a face and dress of their own, thus revealing the healthful influence of freedom of thought in the development of individuality of personal appearance as well as of mental independence. I could'nt help being struck with the fact that there was not a single butterfly of fashion in the whole crowd. Mrs. Tillotson was present in her bloomer costume bearing a somewhat extreme but still tender and brave protest against the curse and folly of abject slavery to fashion in dress. Every woman present was in herself the strongest argument in favor of woman suffrage, by looking as noble, intelligent, and self-reliant as the men.

This convention has made no great noise through the country, as there were no reporters present to give it the world for an audience, and the managers were too busy to heed the prayers of various papers willing to report if furnished with a report. Still, many of the most remarkable men and women in America met together and beneath the inspiration of the occasion vowed by the eternal Right that truth shall yet triumph over error; the church yet be wholly separated from the state; every child born into the world hav a chance to grow in the sunlight of truth; the gloomy caverns of superstition be destroyed; universal mental liberty be assured to all; the constitution of this republic be vindicated; woman be made free and equal with man, and the immortal Declaration of Independence be carried out in the economy of our government, so that this government for the people and by the people may not perish from the earth. The church may pretend that the principles of the Liberal League are the fancies of brain sick fools bent upon destroying the foundations of truth, morality, and happiness, but the day is not far distant when they shall find that while they hav slept we hav undermined their fortifications and captured their every defense. The results of this convention will not be seen to-day nor to-morrow, but a to-morrow shall come when upon its platform shall stand the men and women who will rule the world, not by power but by love and wisdom greater than that of all the Gods and Bibles.

One of the striking things about the convention has been its entire harmony and good-fellowship, though about equally divided between Spiritualists and Materialists, so called Though the speakers were about equally divided, each address seemed to be the complement of all the others. All showed that they were true children of the liberal heart as well as of the free mind. Dr. T. L. Brown, of Binghamton, gracefully presided and meted out impartial justice to all The motto of the President, which he brought with him and had hung above his head, is "Damn others as you would liked to be damned yourself," and so not desirous at all of being damned himself he damned no one. His happy introduction to the speakers, and unbroken good nature and mirthfulness contributed much to the enjoyment of the occasion. His opening address was an able and piquant presentation of the superiority of knowledge over belief in decreasing the sum of human suffering and increasing that of its joy.

Mr. Lyman C. Howe, Miss C. Fanny Allyn, and Mrs. Amelia H. Colby spoke for the Spiritual side in part, while the remaining speakers were content with one world at a time. Mr. Howe is an earnest and forceful speaker, and also a man of fervent and clear moral perceptions. He seems to be a little nearer the old interpretation of the universe than the other speakers, as he was the only one who prefaced his address with an invocation to a conscious power outside of him. So our Convention was redeemed in the sight of the orthodox by one prayer.

Miss Allyn is a prodigy of fluency. Her addresses lacked the mental consistency and logical sequence of those that are thoroughly prepared and thought out before hand. Still this was atoned for by an increase of fervor and passion. Her intellect is quick, fiery, and versatile. She would hav made a grand success on the stage. In her most startling and impassioned utterances there is a beauty and grace of sincerity and naturalness that charms all. Her power to improvise is a rare gift of genius for which I intend to honor her instead of any ministering spirits. To those unacquainted with this power in the history of genius her ability to put into verse her thoughts on the moment upon subjects presented to her from the audience dazzles and confounds the judgment. While Miss Allyn believes in Spiritualism, she never dogmatizes nor crowds it upon the attention of any one. Mrs. Colby is the complete complement of Miss Allyn. Her presence is majestic and commanding. The poise of her head with every feature revealed a majestic and imperial mind. Whatever may be the source of her power, I cannot but admire and be thankful for the presence among us of such a storm and tempest of thought. Her audacity takes away the breath almost of ordinary people. In referring in one of her addresses to the political situation she trod so hard upon the toes of some of the partisans in the audience they forgot themselvs and hissed; but she thanked them for acknowledging that they were hit, and passed on to hit somebody else. Her logic sometimes limps, and occasionally she begs the question with an assumption. Still these are only as a few dead limbs upon the great all-powerful stream of passion, sarcasm, and eloquence with which she bears the freighted vessels of thought to every mind. I care not whether she speaks from her own splendid intellectual and moral power or by the help of the spirits I am only too thankful to know that wherever she goes she cannot help but do much to purify the dead calm of ignorance and faith.

Mrs. Lucy Colman and Miss Marion Slusser were the only other feminin speakers, and they did not try to lift the veil that hangs between this life and any possible future. Mrs Colman looks as though she could be a mother to the whole world, and all her time and talent was given to make some one else glad, while Miss Slusser tried to show us how rich and beautiful this present life is and worth the living even if death be the dreamless sleep of eternal rest. Her address was as chaste as snow, as clear as crystal, and as beautiful as a lily.

Mr. Burnham from Michigan was a strong force in the Convention. His masterly argument against the idea that there is design in the universe was unanswerable. He wields the hammer of the iconoclast and the idols of superstition receive no mercy from him. One of the speakers in the Convention was a surprise party. He came professing to be a Christian evangelist, sent to convert us to the true faith and so we all came out, to be led back as meek as lambs to the fold. He was a dapper little gentleman with a very round and small head, neatly dressed, and with gloves on and wearing a cane as though he had been put up in a band box and sent to us for the occasion directly from the Young Men's Christian Association. If he had been provided with a pair of eye glasses to balance occesionally on the bridge of his nose and parted his hair just a little nearer the middle nothing would hav been wanting in his personal appearance. He commenced trying to feed us taffy by announcing himself as a Freethinker. His discourse was made up principally of driviling trivialities which are not worth noticing. For a time we all supposed him to be a member of that Protestant Jesuit Society, better known as the Young Men's Christian Association when all at once he began to call Luther a scoundrel and arch-fiend and then he stood revealed as a Jesuit of the Catholic order, who had come to lead us back to the gloomy cloisters and chambers of the inquisition of Rome. It was a comedy from the beginning, but from that time on it was a screaming farce. Parker Pillsbury was appointed to do the butchering, and one or two little stories slipped in between the lines of a carefully prepared discourse did the whole business so gently and carefully that that the poor little fellow actually enjoyed it and smiled like Isaac beneath the sacrificial knife. This grand veteran of anti-slavery days, though somewhat scared with former battles is still young for liberty, and his presence with us alone ought to wake the slumbering conscience of the American people to the fact that ours is the cause of justice, humanity, and liberty. Elizur Wright was also with us and spoke as clear and strong words in behalf of universal mental liberty as he was wont to long since for universal physical liberty. And is it not a sure omen of victory that his white locks are found marking, like the white plume of Henry of Navarre, the place were the conflict rages the thickest.

His gifted daughter Ellen entertained the Convention with her character delineations. Her power to change her whole appearance and to sink herself into the personality of the characters impersonated is truly marvelous. She is a host in herself, and all who saw and heard her were more than delighted.

Sunday evening we enjoyed a grand and comprehensiv discourse from T. B. Wakeman on "The Church of the World." While somewhat dull to some of the dull minds who had straggled in, it was in breadth of vision and perfect grasp of all that religion, Christ, Bible, God, and man mean, or can mean, the grandest discourse delivered during the Convention. Mr. Wakeman is evidently a perfect master of the situation, and would shed the clear light of truth on the fallacies of such a masterly sophist as Joseph Cook. His discourse should be printed, for it is one of the best contributions ever made to religious thought. Much such work needs to be done before the true church of humanity will be placed upon its enduring foundations to stand for the rights and joys of all; to wing the truths of science with the bright plumes of poetry and romance; to substitute theology, the barbarian's interpretation of the universe, with science, the interpretation of the civilized man; to teach men to be content with the knowable; to giv his reverence and trust to invariable law instead of to the arbitrary and changing will of a Creator; to consecrate his devotion to suffering human flesh and blood instead of to a phantom; to look upon this world and its truth, its love, goodness, and beauty as an end worthy of all his devotion instead of singing such doleful songs as

"Oh tell me no more
Of this world's vain show."

Of course the grand event of all was the lecture of Col. Robert G. Ingersoll. He is the sun about which all the others revolved. He is the splendid child of genius who shines in his own light, giving to all, but borrowing from none. His lecture was a tragedy and comedy, a mingling of laughter and tears, of passion and gentleness, of eloquence, and wit, humor, and pathos. He spoke for two hours and a half without losing the interest and control of the audience for a single moment.

Many thanks are due from the Liberals of the country to H. L. Green, the indefatigable worker without whom there would hav been no Convention.

The Liberal Leagues ought to arrange to employ Mr. Green on a salary. Our work is first a labor of love. We must teach and agitate, destroy and build. We ought to organize Liberal Leagues or clubs in every city, town, village, and country school district and scatter Liberal tracts and pamphlets as thick as leaves in autumn. We ought also to hav a lecture bureau to assist speakers in getting before the Liberal public. No man could do this so well as H. L. Green. He ought to be paid a regular salary. We hav two hundred Liberal Leagues. Suppose each League should pledge itself to pay $6.00 a year and employ his whole time to work in this field. I believe that it would be the very best thing that could be done now for the League movement.

In conclusion, I should like to express my unbounded satisfaction with the Liberal people of the country. I was warned by many that I was going among a bad set; that hey were wild and extreme, most of them Freelovers and Socialists. I hav attended Methodist and Unitarian conventions, but I never met a better, more intelligent, appreciativ, and sympathetic body of men and women. Those who associate Freelove and licentiousness with Liberalism should be treated with the scorn and contempt of every brave and thoughtful man and woman.

We are told that we Liberals and Infidels are all going to hell together. Now, since I hav become acquainted with these people, I hav made up my mind that while heaven may hav the advantage of a good climate, hell will hav at least the best society; and as I am rather fond of warm weather, I will take the good society and risk the climate for the sake of the company.

Laying aside joking, these conventions do great good by bringing so many splendid men and women together of like thought and purpose in life. The human heart craves companionship with those who can sympathize with our ideas and emotions. In such meetings these desires are fulfilled. We find that we are not alone, but that there are thousands upon thousands who hav abandoned theology as the baseless fabric of a dream consecrating themselvs to the service of reason and science as the only light-givers resolving through honor or dishonor, poverty or wealth, to seek only what is true and do only what is right. So I am glad that through the kind and generous offer of Dr. Shattuck of the free use of his magnificent Opera House that the Convention is to meet again at the same place.

With many pleasant memories and profound gratitude for the good I hav received from the past one, I shall look forward with anticipations of renewed pleasure, more abounding joy, and larger usefulness to the coming one in the month of September, 1881. GEORGE CHAINEY.

### CORROBORATIV TESTIMONY.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As I was at the Hornellsville Convention I should like to say a few words about it. My duties at the Truth Seeker Bookstore, in the vestibule of the Shattuck Opera House, prevented my hearing the many eloquent addresses made, so I can only speak of what I saw and heard outside.

Several of the prominent Liberals who were expected to be present were conspicuous by their absence, but the number present filled the time pleasantly and profitably, judging by the happy faces and enthusiastic exclamations of the intelligent looking Infidels as they poured forth from the doors of the theater at the close of each session. Many inquiries were made about Bennett, Mendum, Seaver, Mrs. Slenker, Bell, Jamieson, Bradlaugh, and others, by their numerous admirers, and much disappointment was manifested at their absence. It was hoped that the Convention would be a grand reunion of the representativ Freethinkers of the country, and such it was to a certain extent. But nothing is perfect, and the Convention was as near perfection as ought to be expected.

The good Christians of Hornellsville exerted themselvs to the utmost to destroy the influence of the Convention, but their weapons were old and blunt, their God was deaf to their prayers, and their mode of warfare betrayed the miserable weakness of their forces. The old lie about Paine

submitting the manuscript of his "Age of Reason" to Franklin for his opinion was revamped and circulated in tract form by a pious ice cream peddler; and notwithstanding the well-known fact that Franklin died long before Paine wrote the first part of that great epitome of Infidelity, the tracts were distributed with as much brazen effrontery as if their contents were not self-evident falsehoods and their distributors not shameless hypocrits. That masterly combination of profound ignorance and pueril assumptions known as "Thurlow Weed's Letter on Ingersoll" was also freely circulated, furnishing food for mirth to those into whose hands it fell. When it was found that Christian tracts were being distributed at the door of the Opera House it was proposed to retaliate by distributing Liberal tracts throughout the town; but when the nature of the tracts was discovered, every facility was afforded for their thorough distribution, and no antidote was deemed necessary, as their childish blunders and silly lies were apparent to even the most superficial reader.

Judging by the comments of those who thronged the vestibule between the sessions, next to Ingersoll, the Rev. George Chainey, our latest accession from the Christian ranks, made the greatest impression on the minds of the audience. Indeed many said that could he dispense with notes during his address, his power over an audience would equal that of Ingersoll. An Episcopal lady who had the courage to hear one of his discourses was heard to exclaim, "What a pity! what a pity! what a pity that you hav fallen from grace, when you might hav accomplished so much good in the world!" Mr. Chainey is an eloquent speaker, and combines a ready flow of good ideas with a marvelous command of words in which to dress them. The cause of Freethought has gained a stalwart warrior in Mr. Chainey; and the cause of Christ has reason to mourn.

H. J. Thomas.

## Bushwhacking.

To the Editor of The Truth Seeker, *Sir:* In my last letter I promised to take up next the alleged political "Bourbonism" of the Democratic party. That the good of our whole country in the long run called upon us as patriots in the highest sense of the word to support Gen. Hancock was the point to be shown. That subject rises immeasurably above the Comstock laws, important as they are. I hav used them merely as a suitable means of introducing to the Liberals the main issues of the canvass.

Mr. Bush, however, does not wait for the end of the story, but in your last issue strikes *in medias res* with a long letter of underbrush which will be forgotten and lose all possible interest unless it is cleared up at once. Clearing up is all that Mr. Bush needs as to persons, state and federal rights, and indeed generally everything connected with the subject. He is in a state of obfuscation the reverse of delightful. To begin with, he is a Buttercup in regard to his persons, he has "mixed those children up." A large part of his letter is occupied in trying to cipher out some inconsistencies in "Mr. Wakeman's" utterances about the Comstock laws, and especially between *his* speech at Faneuil Hall and *his* address to the jury on Mr. Bennett's trial.

Now if this personal matter was worth referring to at all (as it was not), it was worth finding out and stating the truth about it. If Mr. Bush had looked at the speeches he quoted from, he would hav seen that the Faneuil Hall speech was made by T. B. Wakeman, Aug. 1, 1878, and that the address to the jury in the Bennett trial was in May, 1879, by Abram Wakeman. He should hav inferred that they were two different persons; that their addresses were entirely independent of each other and for entirely different purposes, and that one person and address should not be taken for the other.

This confusion of Mr. Bush may justify a few words of personal explanation.

Abram Wakeman was the sole counsel for the defendant in the Bennett case. His name only appears on the record and the appeal book. The insertion of my name after my brother's in the beginning of Mr. Bennett's report was a mistake. I took no part in the trial because I thought it would be indelicate after what I had said publicly on the matter, and would professionally limit my freedom of criticism afterward. My brother is often employed solely as counsel in cases in this way In such cases neither Mr. J. J. Latting nor myelf, his office partners, are in any way responsible. Nor were we in this case. I made several suggestions during the trial, of which some were adopted and others not. The sole responsibility rested upon the counsel, who accepted it, and did his best under the circumstances.

Instead of being "two in one," as Mr. Bush supposes, my brother and I are about as different as two brothers can be, and we agree to differ. He adheres to the traditions of his fathers in religion, and to the Republican party in politics. As to the party—habit and gratitude may hav something to do, for he held offices under that party for years as Congressman, Post-master of New York, Surveyor of the Port, etc., so they call him "Hon." Some people address me in the same way, but mistakenly, for I hav never held office at all. He seems to think that no gentleman changes his religion or politics—I think one may to get higher and clearer. I do not adhere to exploded traditions in religion, nor to the mission-performed Republican party. I am a constructiv Liberal as to one, an independent voter as to the other, although for twenty years (beginning with Fremont), when the fate of the Union seemed to depend upon it, I voted the Republican ticket without a scratch or a murmur.

Nor as to the Comstock laws has there been any concerted action between us. He never knew what I would say or had said at Faneuil Hall until it was printed, nor did I hav anything to do with the jury speech in the Bennett case; he and not I corrected the published report.

But Mr. Bush is under still worse confusion in supposing that those speeches are inconsistent with themselvs or with each other. My brother, as a lawyer, independently arrived at similar conclusions with myself as to the constitutionality of this legislation. I, who know him best, feel confidence in his opinion, for there are few in the United States more competent to form a correct conclusion on such a subject.

Now, as to myself, Mr. Bush undertakes to make me indorse all of the recent Comstock state legislation in Massachusetts, but I do not, and did not. In the Faneuil Hall speech I said: "You hav *long-standing* and *sufficient* laws on the whole subject in Massachusetts, and if Mr. Heywood had been found guilty under them I should hav left the matter to you as her citizens. I should never hav come here to enter a protest."

This is no indorsement of the Comstock laws *since* surreptitiously (as I am told) passed in Massachussits. I had examined the old statutes of that state as to obscenity, etc., and knew whereof I spoke. I never said that the state Comstock law was a "proper statute," nor did my brother, to my knowledge. How far my brother (now in Colorado) really approves of the New York state Comstock laws I do not know. I am not responsible for any expressions looking that way in his Bennett jury address, if such there are; but there are no expressions which go to the extent claimed. His (my brother's) point was to show the jury that after the state of New York had given laws, a Society, and an agent to punish Mr. Bennett for the alleged offense committed within her own borders, the matter should be left to them, and that the trick and device through the post-office to get the United States to interfere was not in good faith and not to be encouraged by a conviction of Bennett. He therefore properly enlarged upon the extent of those state laws and society and the good that had been done by them, which has been often admitted even by Mr. Bennett. But he is careful to say that "there is a diversity of opinion as to the propriety of such legislation." "Your representativs," he said, "hav made this law, hav incorporated this Society," and he thinks with good purpose and intent, and he wishes them, since the duty is placed in their hands, God speed, and he is not *there* to find fault with that Society, etc.

Of course he was not *there* to "find fault with that Society," but to use it to get Mr. Bennett justice, if possible; and he sailed just as close to the wind as he could to get the benefit of the state laws and society without really admitting their legality or even their propriety.

That was the proper position for skilful counsel to take, but he let slip no word that actually committed him to that legislation, although praising, as Mr. Bennett has done, the good that had been done under it.

But this botheration about persons and their speeches is the merest trivial bushwhacking, only if Mr. Bush does go into it he ought to be correct and know his persons apart, and what they were about.

But when Mr. Bush gets nearer to the real subject his confusion is more lamentable, because the subject is more important. Anywhere we take him we hav a fog; for instance:

He argued that because Congress had power to "regulate" commerce, it must hav to regulate the meaning of mailed matter. I showed that the power to regulate commerce was for general governmental purposes and had always been used as such from the first Congress down. But that the power to establish post-offices was a power for a special object, and did not include regulation of meaning of mailed matter for governmental purposes, and that Congress had never so acted or supposed until enlightened by Comstock after one hundred years. He replies, "Under that rule, Congress has no right to fix the rates of postage, nor regulate the transmission of mailable matter." Certainly this don't follow. The right to use and regulate the post-offices for all *postal purposes* has never been disputed. But the right and power to use them for ulterior and general governmental purposes is another matter and gives us at once a censorship, abridgment of the freedom of the press, and the spy and espionage systems. None but a Republican would fail to see this distinction.

Again, Mr. Bush seems to think that because, as we all know, the colonies never were states before the Constitution and so could not hav had post-offices *as such*, and because since the adoption of the Constitution, Congress has passed laws to "regulate the post-office establishment," therefore, it has power to regulate it for non-postal purposes. But there is nothing in this idea simply because the regulation has always been limited to postal purposes, as above remarked.

Again, Mr. Bush says, "Mr. Wakeman knows that there is a general knowledge among men as to what is and what is not obscene." He then with his usual confusion attributes to me what counsel quoted from Lord Lyndhurst, and tried to use as a definition on the Bennett trial. In attributing to me this "general knowledge" Mr. Bush is too generous. I hav tried to find such *general* knowledge, but with poor result. As a good example, take this: On this very Bennett trial I handed up to counsel a definition of obscenity which I had prepared with great research and care. The counsel shook his head and said, "No, that isn't it. It is safer to stick to Lord Lyndhurst." But to the dismay of the defense the court had also fished up a definition of its own, broad enough to condemn nearly everything from the Vedic hymns down to the morning *Herald*. The counsel argued and protested, but the court sent its definition to the jury as the law embodying the "general knowledge" of mankind. This is the kind of knowledge which is visible only as fog, yet Mr. Bush would leave this fog to the postmasters to determin and act upon at "the office of delivery!" Need I say more?

Again Mr. Bush is in utter confusion as to the difference and danger between the United States and the state laws on this whole subject. He seems to think that because the states can punish obscenity, lotteries, and frauds, therefore it is just as innocent and constitutional for the general government to do it through post-office trickery.

This difference has been gone over repeatedly, but Mr. Bush is as innocent as on the "first day" The common law regulates: The jury trial by peers of the vicinage. The accusation only before a grand jury bound to secrecy. The arrest without warrant only in case of injury to person or property, these are stricken down. Instead of them we hav a censorship of the press *before* publication by a thousand postmasters and special agents, utterly irresponsible, except to God. The espionage and spy systems as a regular part of the U. S. service and arrests practically without a warrant, much less an indictment; accusation without a grand jury, and a trial in a court and under rulings so constitu ed and prearranged that the "agent" is sure to convict. All this and much more is done to effect what any state, police, or sessions court can do. The result is a precedent that if followed utterly abolishes the distinction between the states and the general government in all criminal jurisdiction.

This brings up another topic as to which Mr. Bush seems to delight to illustrate his confusion, viz, "*state rights.*" He seems to think that I am a fanatic on that subject. Nothing is further from the truth, as my letter in the last Truth Seeker will show. I hold to the old orthodox Jeffersonian position as there quoted, and to which I beg prayerful attention. The powers, rights, and duties of the states and of the general government are balanced in the Constitution, and when that balance is overthrown the republic ends. Upon one side of that safe and solid middle ground the nullifiers and secessionists hav arisen and tried to overthrow it by war. On the other side the monarchial and imperial Federalists are trying to consolidate all possible power into a strong general government with a "strong man at its head. They speak of the general government as "the nation," forgetting that the states are a part of the nation as well, and that there is no nation except *E Pluribus Unum.* But I must not repeat my last letter. There are in short but three positions on this subject, the Secessionist, the Democratic, and the Empire. Mr. Bush in his horror at the first is going to the latter extreme. The middle, or democratic, ground only is safe.

As to the question whether half of the fines and penalties under the U. S. laws go to the informer, I hav not the statues at hand now to review the matter, but Mr. Bush does not convince me that the statute I quoted does not apply because these and all fines are by another statute made part of the revenue. It is admitted that half of the fines under the state laws go to the informer. If the section I quoted from the U. S. laws does not apply—that is a small matter in relation to the whole subject—except to show that I was half way mistaken in saying that half of *all* of the fines, etc., went to the informer. If I was misled it was by the words of the statute I quoted, and I will acknowledge the error when discovered—"honor bright."

The important fact is that Mr. Bush does not dispute any of the remarkable quotations from the statutes by which it was proved that the United States mails and their contents are at the mercy of the United States officials. He merely tries to show that in the Bennett case Comstock did not hav the aid of the post-office people to do all the wickedness he might hav done. This is confusion again, for I expressly said that these most dangerous powers were not used because the post-office officials were mostly fair and decent men, and will not yet submit to Comstock and the influences that sustain him. This I know to be the fact in New York and elsewhere. But wait until "this issue" has been decided in favor of theocracy by the election of Garfield! When that "dear brother in the Lord" is at the head of a strong government how long will these undisputed powers remain unused? How long will the officials hold out?

Lastly, Mr. Bush seems to think that those who oppose these United States laws are ignorant of the United States decisions to which he thinks we ought to submit at once. Will it do for Liberals to accept the decisions of those courts or of any court as final on moral, religious, or political questions?

In the Faneuil Hall speech I showed that an appeal has been taken again and again to Congress and the people from those courts and been carried, and it must be carried again. That is the whole object of Mr. Bennett's protest. We know the decisions as well as Mr. Bush, and that it is useless to go before these courts. The object of Mr. Bennett in suffering his prosecution was to hav these facts known and these laws illustrated. At the trial no time or effort was wasted upon the question of the unconstitutionality of the law. That was a foregone conclusion *there*, and upon any appeal that could hav been taken. The appeal was really to the press, to the people, and especially to Liberals, to understand this question, and prepare to secure an inviolable mail, the right of publication without previous censorship of any kind, and the accusation and punishment for any abuse of that right by a grand and petit jury only and in the common law courts.

Will they listen to this appeal, or allow their most precious rights and liberties to be filched by the "agents" of God? They refused to follow Mr. Abbot, and I hope they will now refuse to follow Mr. Bush to the same conclusion Indeed he goes far beyond Mr. Abbot. T. B. Wakeman.

*New York*, Sep. 4, 1880.

## Personal.

Before I return to Evansville I hav yet some spare time to devote to lecturing in the state of New York. Address me care of Truth Seeker office.

George Chainey.

### To Mrs. R. E. Munsore

[WHO HAD ASKED FOR SOME POETRY.]

BY C. M. OVERTON.

Yes, they speak and I do hear it,
This they speak, or something near it;
Thou hast said, and I believe thee,
I hav something now to giv thee;
So I giv in full fruition,
Simple word of recognition.
Words are cheap, yet hearts hav broken
That a word has not been spoken;
Words are cheap, yet men are dying
O'er a cold and hard denying,
Should we speak what might be given,
Sorrowing earth were changed to heaven,
Now we walk a world of dangers,
Mute like unrelated strangers
Frozen stiff, yet hearts are bleeding
For one word the soul is needing.
Words are cheap; while man is dying,
From a cold and hard denying.
Thou hast asked and I will giv it,
If thou wilt deign to receive it.
Little gift to thee I proffer;
Nay, 'tis great, my all I offer;
But I giv to all that's human,
Giv alike to man and woman;
Not a soul, howe'er degraded,
Not a soul so sunk and shaded,
But I giv in full fruition,
Kindly word of recognition,
Would'st thou share this gift so common?
Share my gift with all that's human?
Take the word, my gift so royal,
Keep it in a spirit loyal;
Send it on its glorious mission,
Bid it take its true position;
Word so broad that none can span it,
Wealth that shall redeem a planet,
Now I giv in full fruition,
This small word of recognition;
Gift so great earth needs no other,
Sister soul, I am "thy brother."

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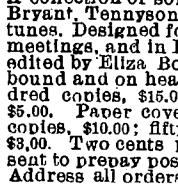
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To the Editor of The Truth Seeker, *Sir:* I hav been and gone and done it. I hav preached! I hav stood on praying ground, interceding for terms of mercy—or words to that effect. I hav pleaded the cause of the anthropomorphic ape *vs.* Adam, before a Christian audience! I took my text outside the "leds of the Bible," and discoursed. In short, I hav pounded a pulpit "drum ecclesiastic" very gently.

And this is how it came about. The Rev. Mr. McConnell came into our convention the first and second days, asked questions, offered objections, and made little interlocutory speeches. We freely let him hav his say. After a while we taunted him with the fact that the clergy would grant us no such privileges. He made a sort of claim that they would, and cited one instance in his own practice. Finally W. F. Jamieson dared him to invite one of the speakers of this convention to deliver a lecture in his church. He flatly declined—backed square down. Meantime I had heard of his complimenting, while at the same time deprecating, my address of the night before, and I got up and made him a specific offer to deliver my lecture on "Social Evolution," describing to him briefly the tenor of it, and assured him he would get fifty dollars' worth of idea out of it, and I would giv it to him and his people for nothing. Upon that he began to wilt; still made objections; said that his church was small and he hadn't control of it, and offered, if I would go one hundred miles away, to get a larger church for me.

I replied that I didn't mind the small church nor slim audience; I wanted him to establish the principle of giving a hearing to Liberals in his church and before his people as freely as we do the clergy; and a small church was as good for that purpose as a large one. Finally he said he would consult his people. Then he left, and in the afternoon returned to the hall for a moment, came privately to me, and said, "Our church will be lighted [not delighted] and ready for you on Monday evening." Jamieson was speaking; and when he closed I announced the decision to the Convention, and it was received with hearty and heartfelt applause.

This is a triumph of right, reason, and free speech in an unexpected quarter, and all credit and honor are hereby rendered by the speaker and by the Convention for the unexampled liberality on the part of the reverend gentleman and of his church. It was the talk of the town after the announcement that an Infidel is going to deliver an Infidel lecture in a Christian church! And people here told me, "There will be a jam in the little church.

Well, everything came gloriously off to-night. The house was crowded as predicted. The audience seemed intelligent and appreciativ. I feared in advance that my application of the law of evolution to social development might shoot over their heads, but I think they understood it. I was in good trim myself, and waded in regardless of the depth of the orthodoxy. The clergyman did not offer to introduce me nor to open with prayer nor to make me feel at home in any way. I asked a suggestion about the proper time for the trouble to begin. "Oh," he said, "begin when you like The affair is yours; run it as you please."

After it was over the dominie went for me and hedged and sheltered his flock from the effect of the poison of my Infidel science to the best of his ability, but it was not a formidable performance. I still liv, and the audience livs still; and an idea or two I think will remain and abide with both pastor and people for at least forty days. I closed, cordially thanking him for inviting me and them for coming out and listening. He opened, disclaiming that he invited me—said that the Liberal League invited me—and seemed to wish to shirk the responsibility of my being there. He injected a blessing for me into the middle of his speech and hoped that I might be jerked from the phalanstery I had pictured on earth to the house not made with hands eternal in the heavens. And at bottom there is an honesty about the man and an effort to be just and do the liberal thing in his bruque, blunt way that I rather liked. All honor to the progress that the Rev. McConnell is making. I shall always remember him with pleasant emotions.

*Marshalltown, Iowa.* T. C. Leland.

## The Liberal League Congress Hotel Rates and Railroad Rates.

Messrs. P. A. Seymour & Co., proprietors of the Parker House, in Chicago, writes: "We will make the terms $1 25 per day for your delegates. Probably if you will cot-up in good rooms we might do better."

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H. L. Green.

## The Universal Federation of Freethinkers.

Dr. Cæsar DePaepe, one of the secretaries of the Brussels Congress, has sent a preliminary acknowledgment of the address (Truth Seeker No. 33) concerning the "Universal Educational Plan," by the following cable-telegram:

*Brethren:* Thanks to all concerned! Triumph of science over prejudice! Fraternal salutation. C. DePaepe.
*Brussels,* Sept. 3, 1880.

John Swinton, of the New York *Sun*, having visited France, writes as follows concerning the people: "The extent and intensity of the opposition to the church among the Parisian masses can hardly be overstated. At a Sunday meeting of many thousands, which I took a look at, the dogmas of modern religion were assaulted and ridiculed out and out; and of this sort of thing you can find any quantity."

# Letters from Friends.

"UNITED WE STAND, DIVIDED WE FALL!

To the Editor of The Truth Seeker, *Sir:* I am very much interested in the political arguments in The Truth Seeker of July 31, 1880, and I say "Let the chatter go on." Liberals should fully understand both sides of this question, and the best way to arrive at the truth is to perfectly ventilate the subject. When both sides are fully understood, then will be the time and opportunity for all Liberals to unite together in one common cause, and in solid phalanx vote as one man in order to insure success. Then, as sure as America gained her independence by being united, so sure will victory finally crown our united efforts to regain the lost liberties for which our noble fathers bled and died.

Perhaps no man in this nation realizes more fully the true inwardness of the Democratic party than the writer, but of two evils always choose the least. For the life of me (so far) I can see no good reasons why all Liberals should not adopt the philosophical plan of Leland, Bodge, Bennett, and all others of the same opinions. If in union there is strength, let us as Liberals all unite with the party which is most likely to giv aid and comfort to the cause of Liberalism. Union at the ballot box is indeed our only refuge.

If we can succeed in any other way than by organization and perfect union, will some writer for this paper kindly make it known to us?

Nearly 73 years old, I hav never voted the Democratic ticket, but I am now determined to follow where the Liberals lead, having learned that only in organization and union is there strength and victory.

Should all Liberals vote for his Satanic majesty, the devil, I would unhesitatingly follow their example, knowing as I do that that is the only reasonable hope of accomplishing our objects and regaining our freedom. "A word to the wise is sufficient for them." "United we stand divided we fall." E. N. Kingsley.

P. S.—I forgot to say that every Liberal who leaves his ranks, and separately votes for the enemy absolutely assists in riviting his own chains tighter, and thus keeping himself forever in bondage. E. N. K.

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Piedra, Col., Aug. 11, 1880.

Dear Friend Bennett: Hav had no mail since first of this month, but my last Truth Seeker dated July 17th is of more than usual interest in consequence of the bombshell you, Mr. Wakeman, and others hav thrown into the Greenback camp. I rob sleep from its just dues, after a hard day's labor in the hay-meadow to put in my protest against the attempts to giv the strength of the Liberals in the forthcoming election to the Democratic party. I hav no sort of doubt of your good intentions in advising and recommending such a course, but as you hav heretofore proved yourself superior to ordinary living individuals by frankly disclaiming infallibility, I trust you will reconsider your resolve to support a party whose promises mean no more when made to Liberals than those made by the Republican party. It may be news to you and Messrs Wakeman, Leland, and Ingersoll, to learn that the great majority of the Liberals and supporters of The Truth Seeker are Greenbackers. I hav always felt that the attempt of Col. Ingersoll, Mr. Wakeman, and others to organize a political party to be composed of Liberals was premature, and that it would prove a failure, but am just as confident as I ever was of anything in my life that if they had decided to throw their strength and influence into the scales with the great mass of reformers embracing every phase of political, religious, and labor reformers including the Socialists, with the Greenback party at the head and front as the largest and best organized party of all the dissatisfied factions, that we would not hav long to wait for a complete victory for every principle for which we contend. Col. Ingersoll could have occupied the presidential chair as our next president, and Leland and Wakeman might hav been members of his cabinet; but Col Ingersoll is wedded to his idol, the Republican party, and will vote for Garfield. Hundreds of letters from his friends and admirers all over the country hav been addressed him both publicly and privately in a vain endeavor to draw him out on the questions of finance and labor, but he has studiously avoided committing himself on these great questions, and has ignored the communications of a host of friends who would be glad to cast their votes for him for any office within the gift of the people. Talk about drafting questions to be propounded to Garfield and Hancock, I wonder if he is willing to giv Weaver an opportunity to wrestle with his questions; if so, I'll wager my existence that he will receive satisfactory replies to them. So far as the great body of the Liberals are concerned, I guess, however, that Weaver's responses to the Colonel's hard money questions would hardly prove satisfactory. I presume that the great majority of the Liberals would prefer the success of the Democratic party to that of the Republican, but it would be hard to convince them that to vote the Greenback ticket would defeat that end, since by your own confession, the majority of Liberals are or hav been Republicans. I was, until I became a Freethinker, a Democrat (died in the wool), but I find little difficulty in renouncing my fealty to a party who hav as little love for an Infidel as the Republican party, notwithstanding their outspoken recommendation of the separation of church and state (for the good of both,) that pleases friend Leland so well. I had rather risk the little obscure reference to this matter contained in the Greenback platform than a whole chapter from a party whose only object in incorporating such a plank in this political rostrum was thrown out as a mere bait to catch such Infidel gudgeons as would swallow it. Trust them not, fellow Greenbackers and Liberals. The Methodist, the Catholic church, and the money-changers will hav a finger in that pie when it is served up, and the Infidel, the Greenbackers, the Socialists, the Woman Suffragist, and others of that stripe, will be shown a back seat, with the publicans and sinners, as heretofore, should either of the old parties get into power again. Why, gentlemen, the great mass of the Liberals hav already fallen into line under the Greenback banner; politically, we hav taken to it as naturally as ducks to water, and we are none the less good Freethinkers, Liberals, and Infidels, notwithstanding Bro. Ingersoll informed God that we had come to him on our own hook, and I believe I speak truth when I say that the great majority of the members of the Greenback convention were resolved to fight the battle though on their own hook, God to the contrary notwithstanding. If I am correct I guess the Greenback platform can be widened out so as to giv that diminutiv church and state plank a chance to spread. Yours truly, J. Allen Evans.

Washington, D. C., Aug. 29, 1880.

D. M. Bennett, *Dear Sir:* I notice in a late issue of your paper a growl from a subscriber in reference to the discussion now going on between you and Mr. G. M. Mair in the columns of The Truth Seeker. Now, speaking for myself (and I think a majority of your readers als'), I will say that I regard this feature of your paper, viz, the presentation of both sides of all the questions it discusses, either political or religious, as the one that has contributed more than any other to its present success.

While your correspondent and a few others may hav been enabled, by possessing superior advantages, to acquire a thorough knowledge of both sides of religious questions, and consequently can learn nothing new from reading discussions, I am sure it is quite otherwise with the greater part of your readers. Engrossed with the duties and cares of life, they hav neither time nor inclination to pour over deep and learned disquisitions on the subject, and therefore receive information in this way they might not otherwise obtain. It was from a perusal of the "Humphrey-Bennett Discussion" that I was first led to doubt the truth of old orthodoxy, and emerge from the darkness of error into the glorious light of Freethought and mental liberty. I therefore say, Mr. Editor, let discussion, free and untrammeled, go on, and it will do more toward showing the weakness of religion and upbuilding the cause of humanity than anything else you can possibly publish.

As I am reminded that my subscription has expired, please find inclosed $3, for which please send me Truth Seeker Tracts, etc., as per order. Your sincere friend.

Wm. H. White.

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Sylvester, Wis, Aug. 18, 1880.

Editor Truth Seeker, *Dear Sir:* I hav been a reader of your paper since March, 1879, and hav felt, as hav a majority of Western Freethinkers, that the imprisonment of D. M. Bennett was a disgrace to the civilization of the nineteenth century, for however objectionable the book he was entrapped into selling, it is certainly no worse than that holy book we hav been trained to venerate.

When at last Mr. Bennett's days of bondage had passed, and he returned to his home, many of his friends assembled to gree him and express their joy at his safe deliverance; so they brought wine to set before him, of which he tells us he "drank a glass," not having drank any for a year, and he adds, "it did me no harm" I hav been waiting a long time, hoping that some of the numerous correspondents of your paper would utter a protest against this wine bibbing, but so far, I am sorry to say, they are all dumb. Yet the churches which Mr. Bennett so berates would consider the drinking of a glass of wine a grave offense in one of their members—an offense which, if repeated, would subject the offender to excommunication. Is the morality of Freethinkers below that of the churches? The Truth Seeker has denounced Mrs. Hayes in no very gentle terms, yet with all her bigotry she has, be it said to her everlasting honor, thrown her influence on the side of temperance.

There can be no doubt that the orthodox house is getting a little shaky; but before pulling it down, would it not be well to be able to build more stately mansions rather than go back to the wigwam of the Indian, or, worse, the cave of the troglodyte? C. L. Morgan.

[Reply.—Our friend seems to be an ultra temperance man, and as we are not, it is not probable we shall agree. The "coiled and poisoned worm" that crawls from the still never gave us the jim-jams. If we want a glass of wine we take it, and if we do not we let it alone. Intemperance has done a great deal of harm in the world, and no intemperance is worse than intemperate use of stimulants. Intemperate eating is about—if not quite—as bad, and sister Slenker would hav us believe that intemperate use of the procreativ faculties is a common and hideous vice. Undoubtedly "what is one man's meat is another man's poison;" and if any one injures himself by intemperance in any direction, he should restrain himself; but when he attempts to interfere with those who never injured themselvs or others, he becomes a fanatic, and should be treated as such.

Our friend has evidently not read the Bible very thoroughly, and is not well acquainted with church-members and their practices, or he would not say they denounce the use of wine. They publicly use it at communion, and privately to a great extent. Neither is the use of wine immoral any more than the use or practice of any luxury. Eating has killed a good many; and reading, a highly commendible recreation, might be carried so far as to ruin one's eyesight. Yet we hardly think our friend would prohibit food or taboo books and newspapers.

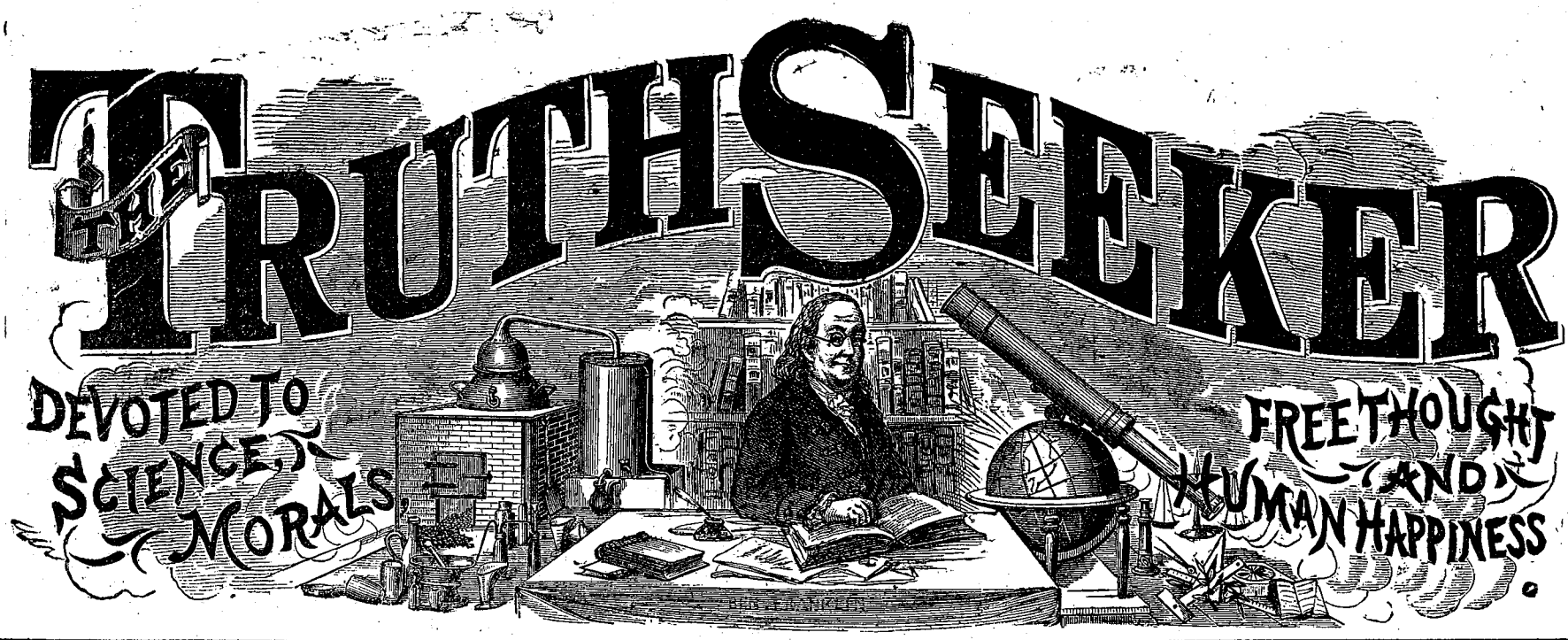
Moderation should be kept in all things. Temperance fanatics like Mrs. President Hayes only succeed in making their cause ridiculous. People do not hav much respect for those who hav to be forcibly restrained from making beasts of themselvs. A man who rises after a fall into the gutter should be encouraged; but the man who never tumbles into the ditch is the one who commands our respect.—Ed. T. S.]

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Mr. Editor: Rev. Mr. Merifield, the Methodist clergy man residing at Oswego Center, N. Y., told one of his congregation to write down and hand in "his objections," and in a week from that time he would answer them. Accordingly he (the objecter) handed in a long list. The result was a private meeting of the brethren and a crowded house at the public service, when he (the elder) slunk square out by saying that he "agreed to answer written arguments," and not "objections," and "he should hav nothing to do with them," and then went on with his sermon to prove the Bible true because there was evidence of a flood some time on the face of the earth. When he (the clergyman) got through with his sermon, which consisted almost wholly of assertions, every one of which were positiv misrepresentations (not to say falsehoods), he gave invitations to "speak" with the injunction "not to say anything against what had been said nor against Christianity," and remarked that "the obscene Bennett was imprisoned for sending dirty, obscene matter through the mail, and he ought to hav been imprisoned for life; he ought to hav been hung," and one old sister got so happy she singsonged out, "Amem, bless the Lord!" and so the whole evening was filled up with just such balderdash, and the elder claimed all new and useful inventions, even the printing press, for Christianity. It seems strange, but so it is in this land of Bibles, that intelligent persons will listen to such d—d nonsense.

This same man (the elder) is the one that sold the service plates last spring for old junk to a peddler, and your correspondent bought them from the peddler to make solder, they being principally block-tin. Selah.

# THE TRUTHSEEKER




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## Notes and Clippings.

"WHO was it that said it is not good for man to be alone?" asked a Sunday-school teacher of his class. A bright boy answered, "Daniel, sir, when he was in the lion's den."

THE Smithsonian institution has received from the observatory of Paris an announcement of the discovery of Coggia, at Marseilles, on the 30th of August, of a planet of the eleventh magnitude.

MR. EDISON says he has completely solved the problem of electric lighting. In the October number of the *North American Review* he will state the advantages of electricity over gas, and explain how the new light is to be introduced.

MISSIONARY CALHOUN writes from Tripoli to Syria, saying that as the Greek priests of that place could do nothing else to hinder the mission work, they cursed the missionaries and their dolings, as well as the rooms they occupy and the people who enter them.

A WOMAN has been Lelected ecturer of Modern Literature in the University of Webster, Ohio. She is Miss Irish, the translator of several volumes of German literature. She has had entire charge of the foreign correspondence of Secretary Carl Schurz during Hayes's administration.

MR. HOLYOAKE, in a recent account of his American experiences, lays stress on the fact that while he could in Chicago get a good cup of coffee, comfortably served, for five cents, he had to pay ten to hav his boots brushed. The bootblack charge is almost the last survivor of war prices.

AFTER Col. Ingersoll had spoken an hour and fifty minutes to a Boston audience somebody asked him, "How long are you going to keep us?" The reply was: "You can go as soon as you want to. I always notice that a person generally goes as soon as he gets his head full." The audience broke out in roars of laughter.

MRS. FLETCHER, the Spiritualist, charged by Miss Davies of England with obtaining a large amount of property from her by false representations, was arrested in Boston, and a large amount of diamonds and other property was recovered. Mr. Fletcher was also found, and promises to restore the property in his possession.

SO UNEASY did the Rev. George C. Miln become under the theological fetters which bound him that he has broken loose from them by resigning the pastorate of the East Congregational church in Brooklyn. He intends to devote himself to the study and practice of law. His principal difficulties are with the doctrin of the Trinity and with that of everlasting punishment. He confesses himself unable to accept a creed which admits of the existence of hell-fire.

ACCORDING to *Land and Water* the Norwegian fishermen always carry with them on their expeditions a kind of telescope called a water telescope. This is a tube three or four feet long, with an eye-piece at one end. The other end, which is open, is placed in the water over the edge of the boat, and a little practice easily enables the observer to distinguish objects at a depth of from ten to fifteen fathoms. The fishermen are thus enabled to discover shoals which would otherwise go unnoticed. They then giv the signal, their comrades surround them with seines, and they frequently make wonderful hauls in places and under circumstances that would never hav been suspected but for the use of the telescope.

AT a co-operativ meeting of the churches of Jewell county, Kansas, June 19th and 20th, it was moved by Mr. Harwood that this body appoint a committee to investigate the Wilson scandal. The above commission sat Aug. 30th on the business for which it was created, and found as follows: The honorable committee chosen to investigate the charge made against Bro. J. A. Wilson, of being in criminal intimacy with one of the sisters of the Jewell City congregation, after a careful examination of the witnesses and the correspondence between the parties accused, find the evidence so overwhelming that it cannot be set aside by any that may ever appear. Therefore the committee hav decided that said Wilson is guilty of said charge in the highest degree.

THEY hav had something like the Salvation Army in St. Louis. An ex-circus clown, who claimed to be converted, began his evangelical work in East St. Louis. Having had fair success in gathering crowds there, he crossed the Mississippi and procured the services of half a dozen other enthusiasts, chiefly girls. These he organized into a band, with himself as Generalissimo. He held a number of meetings in St. Louis, which were considered more clownish than religious. These meetings brought forth no fruit in the way of conversions, the only definit result as yet seen being two suits by members of the Army against the Generalissimo for their wages. The Army is supposed to hav disbanded, as no more meetings are announced.

A CENTER street mother is training her little boy to sit still in church, by making him sit still in his chair at home fifteen minutes every day. How the little martyr stands it we don't know, but he has our warmest sympathy. We venture to say that if the mother will take him to the next circus his untutored mind will there see God in the ringmaster and hear him in the band, and she won't hav the slightest difficulty in making him sit still fifteen minutes or four times that length of time. If we had a boy, and he could or would sit still—unless in philosophic sleep—through the dry prosaic Sunday servic s in any of our Winsted churches, we would accept it as proof conclusiv of lamentable weakness either in his head or his legs.—*Winsted Press.*

THE report of the membership of the Northern Presbyterian church for the last three years are: 1878, 567,855; 1879, 574,486; 1880, 578,671. The number of churches is reported at: 1878, 5,269; 1879, 5,415; 1880, 5489. The increase of the membership over all losses during the twelve months reported in 1879 was 6,631 in over 5,000 churches. A gain of a trifle over one member by each church. The increase of the last year was only 4,185, or an average gain of less than one member by each of the nearly 5,500 churches of the denomination. These figures show how little real hold Christianity now has upon the masses of the people. All the cumbersome machinery of a church, with all the thousands of dollars of yearly outlay, for one convert! It must be discouraging to the brethren.

THE Worthington *Advance*, in commenting upon the Barter case, says this of the Comstock laws: "It is such legislation as this which is disgusting thousands of voters with the Republican party. The principle of the inviolability of the mails was considered established until this law was passed whereby a spy or informer can hav any editor arrested, dragged from his home, and held until his business is ruined. It was passed by a Republican Congress, and is executed by Republican officials. It was a cowardly Republican President who failed to do his duty in pardoning one of the victims when he knew great injustice had been done. This is one of the steps toward centralization and imperialism in the Republican party of which so many complain. Even so strong a pro-slavery man as John C. Calhoun refused to join the fire-eaters in demanding that 'incendiary matter,' or abolition documents, should be excluded from the mails, because he held, as did all the earlier statesmen of our history, that the mails were inviolable. It was reserved for the Republican party to violate this fundamental principle, and its tendency is constantly in the direction of a violation of the Constitution and of making the general government the vehicle for punishing crime. We do not know that the Democratic party would giv us relief from such odious and infamous legislation. A Democratic Congress has been in power for four years and has not repealed nor amended the law. But if we were sure of getting relief through that party, and of checking the tendency to such legislation, the Republican party would never get another vote from us.

WHILE the Convention was in session in Hornellsville, the daily *Truth* of this city had the following: "The church people of Hornellsville are acting toward the Freethinkers now assembled in Convention there after a very characteristic fashion. The clergymen admonish their congregations to avoid attendance at the meetings of the Convention, very much as a parish priest might forbid the credulous and superstitious lambs of his flock from attending a Methodist prayer-meeting; the Young Men's Christian Association are liberally circulating Thurlow Weed's pious letter to the *Herald*, which was designed by him as a sort of peace offering to heaven, and prayer-meetings are being held nightly as a counter-attraction to the bigger show. We certainly find no fault with this conduct of the good people of Hornellsville. The clergymen are doing no more than any man would do to defend the pursuit by which he earns a livelihood; the prayer-meetings are no doubt edifying to those who attend them, while those who are not interested (henpecked husbands and little children excepted) may stay away; and Thurlow Weed's twelfth-hour letter is really one of the most harmless productions he ever published. Nor do we conceive that the Freethinkers hav any just cause to complain. Indeed, they ought to be grateful that the religious inhabitants of Hornellsville and vicinity so far restrain their righteous indignation and godly wrath as to permit such unsanctified innovators to pollute the place with their terrible blasphemy. They ought to be thankful that their leaders are not burned at the stake and their followers fed with burning oil, drawn, quartered, and drowned in bags. These are legitimate punishments for denying so probable a theory as that of the immaculate conception or the divine loveliness of a being that tempts men to think and inflicts them with eternal torment for thinking. But, we ask seriously, is not this an exhibition of moral and intellectual cowardice unworthy any people who make pretensions to intelligence? This Convention politely offered the orthodox an opportunity to be heard before it through any twelve respectable clergymen whom they might select, each one of whom was guaranteed a courteous, respectful hearing for two hours. This was no flippant or insulting proposal. It was made in good faith, and the character of the leaders in the Convention is an assurance that it would hav been scrupulously observed on their part had it been accepted. The orthodox clergy claim that the arguments of Freethinkers are specious and pueril. They claim that no logic upon religious topics is sound unless it begins with accepting as indisputable the fundamental doctrins of the Christian church that the Hebrew God is the architect and ruler of the universe, that the Galilean Jesus is his son, one with himself, both man and deity, and the Hebrew Bible and the Greek Testament are divine revelations. They also claim that unbelievers are the worst sinners and are certain to suffer the warmest displeasure of heaven. At the same time they profess that it is their mission to save the souls of sinners, even the worst of whom may find salvation through faith. What higher duty can devolve upon men entertaining these views and making these professions than in a proper way and at a proper time to preach the truth to unbelievers? And what more appropriate time, what better place can there be, than before an assemblage of unbelievers who invite it, as did these Hornellsville Freethinkers, with a sincere desire to be instructed? Instead of going to this Convention, where they would find intelligent and cultured people to sift their doctrins, and there giving their reasons for the faith that is in them, these clergymen hunt their burrows and chatter to the little knot of believers around them about the enormous wickedness of people who presume to dispute the divinity of the deity whom they profess to serve. They gather their flock in prayer-meetings to pray for men so infinitly their intellectual superiors that they dare not meet them in frank, courteous, and fair debate. They drivel at the public for attending the Convention, and urge them to stay away lest the poisonous arrow of reason may penetrate the armor of superstition with which priestcraft has invested them. And in place of meeting argument by argument, they prompt pious babes just out of their swaddling-clothes to hurl at the heads of impious Infidels the disjointed letter of a poor old man, written on the verge of the grave, to court the esteem of pietists and appease the wrath of an easily-angered God for the transgressions of a long and scheming life. The way in which the orthodox avoid the assaults of rationalism and shrink from all intellectual conflicts with its leaders must be little less than disgusting to men of thought on both sides of the theological fence.

## Events of the Week.

BARNUM'S bearded woman died on the 12th.

THE New York State Fair was opened at Albany on the 13th.

ARKANSAS has gone Democratic by about forty thousand majority.

GEN. GRANT will spend the winter in New York and Washington.

THE Cathedral of Notre Dame, in Paris, was struck by lightning last week.

VERMONT went Republican by the usual majority in its state election.

G. W. KNAPP, of Utica, committed suicide on the 6th by leaping over Niagara Falls.

MARSHALL O. ROBERTS and E. J. O'Reilly, two well-known journalists, died last week.

G. B. WILLIAMSON, a Georgia legislator, committed suicide this week. Ill health was the cause.

A TWO hundred thousand dollar fire was the sight which met the eyes of the St. Louisans on the night of the 12th.

CHAS. LIVINGSTON, a Brooklyn man, is trying to outstarve Tanner. He would like to go forty-two days without food.

THE Emperor William of Germany was serenaded by thirteen hundred musicians on the 9th. They were army bands.

GEN. WEAVER, Greenback candidate for President, spoke last Monday night at Cooper Union, this city, to a crowded house.

THE ocean steamer Bermuda, while crossing New York Bay on the 10th, ran into and cut in two the tugboat Edith Beard.

A LIBRARY table and writing desk which formerly belonged to "Boss" Tweed were sold for thirty dollars in this city last week.

THE storm which wrecked the Vera Cruz last week, destroyed about a dozen other vessels. The coast of Florida is strewn with wrecks.

THE Republicans of New Hampshire hav nominated Charles H. Bell for governor. He is a mediocre congressman, and very pious.

IN the recent walking contest at Chicago between men and horses the men triumphed over the brutes. Byrnes made 541 miles in 140 hours

DR. TANNER lectured on "What I Know about Fasting" at Booth's Theater on the evening of the 9th. Only about two hundred people attended.

A BATTERY gun was tested at New Haven, Ct., on the 9th, that fired 12 828 shots per minute. It was invented by Myron Colony, and $15,000 were spent in perfecting it.

DR. BUCHANAN, the Philadelphia medical diploma manufacturer, has been sent to prison and the man who swore he saw him jump overboard is held for perjury.

THE Manhattan Market, in this city, was destroyed by fire on the 8th. The building covered a very large block, and cost over one million of dollars. Insured for $100,000.

AT the fat man's clambake last week the president of the club was so heavy as to be beyond the capacity of the scales to weigh him. The limit was four hundred pounds.

AN explosion took place in the Seaham coal mine, in England, on the 9th, by which 162 lives were lost. Most of the victims were single men, but 76 widows and 284 orphans were created in an instant.

ABOUT one hundred families were left destitute by a forest fire which spread over a large territory in Quebec last week. An immense amount of lumber, hemlock bark, and grain was destroyed.

SIX million dollars is the estimate of the loss of property by the recent earthquake in the Philippine Islands. Six millions more would hardly cover the loss in Jamaica and the other West India Islands by the recent gales.

AT the Maine state election, held last Monday, Plaisted, the Democratic-Greenback nominee, was elected by a small majority. The Republicans lost also three congressmen. This is a serious loss for them, and places Maine among the debatable states in the presidential contest

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, SEPT. 18, 1880.


## Letter from Europe.—No. 4.

LONDON, Aug. 18, 1880.

DEAR FRIENDS: There is so much I wish to tell you I will not delay my duty longer, lest I forget much I ought to say. I will begin another letter now and continue and finish it as I can.

On Monday morning Mr. Rawson and I commenced the week's work by walking down to Mr. Truelove's place on High Holborn street, one of the pleasantest business streets in the city, and also a general thoroughfare, being, in connection with Oxford street—which is another name for the western part of the same street—one of the longest and widest in the city. Finding Mr. Truelove's place of business not yet open, we continued our walk to Stonecutter street, to the office of Mr. Bradlaugh's *National Reformer*. Finding that place also still closed, we were able to realize that Londoners do not commence business as early as we do in New York. After looking at the market opposite, walking out into Farrington street, calling at Thomas Cook's place, buying tickets to Paris, and disposing of one of our circular notes, by which we obtain our funds to meet expenses, we returned to the *Reformer* office, where we found two very pleasant gentlemen, who seemed glad to see us, and gave us some mail that had arrived there for me. Mr. Bradlaugh seldom goes to the office of the *Reformer*, his place being in St. John's Wood, several miles away, in the northwestern part of the city. Being aware that the fore part of the day is the best time to see him, we took the Metropolitan Railway, which is the underground road, and in less than an hour were at St. John's Wood depot, and by walking a few squares we were at his place, which is over a music and musical instrument store. This is comparatively a new part of the city, and very pleasant; the streets are wide; but few business houses; the dwellings neat and commodious, not jammed up together, with neat front yards, in which were a profusion of brilliant flowers. A young woman met us at the door, to whom I handed my card. She took it to Mr. Bradlaugh, and immediately returned, inviting us upstairs at once. We found Mr. Bradlaugh in his study up to his elbows in business, examining his correspondence, etc. His study is a room about fifteen by twenty feet, well lined with shelves full of books, and piles of others on the floor. He rose as we entered, and received us very cordially. He informed us he had just returned from Manchester, where, the day before (Sunday), he had spoken to fully three thousand persons, once in the day and once in the evening, riding back to the city by night and sleeping but little. He is undoubtedly overworked; in fact, he admitted as much. Parliament, being still in session, requires much of his attention. He is attending very closely to his duties in that direction, and scarcely is absent an hour when the Commons is in session.

We conversed about the Congress at Brussels and various other subjects. He gave us copies of the *Reformer* containing his first speech in Parliament. He will be at Brussels, but his duties in the House of Commons will not admit of his being there during the entire three days the Congress will sit. He seems not at all disposed to be away from his seat in the House whenever it is in session. He informed us that his daughters were with Mrs. Besant at Jersey, on the coast, for their health. Mrs. Besant has been applying herself too closely to business and needs recuperation. One of Mr. Bradlaugh's daughters is also somewhat complaining. He gave us much hope that we would be able to meet them in Brussels. He kindly wrote us letters of introduction to two friends in Paris, deputies, that is, members of the national legislative body of France.

Mr. Bradlaugh is a very genial man in conversation, though he is a person of great presence. He is a large man, has a large head, is six feet in hight, and weighs considerably over two hundred pounds. He is doubtless destined to greatly distinguish himself in Parliament, and it is to be hoped he will be able, with the aid of other able members of the House, to bring about a change in the land tenure system of England, and have it so it cannot be held in immense tracts by a few men, but be more equally distributed among the masses, allowing those who till the land, in some cases at least, to be the owners of it. He also entertains hopes that England may become a republic before this generation passes away. He invited us to visit Parliament in the after part of the day, and said he would see that we had good seats. It seems no person can gain admission into either branch of Parliament save by invitation or permission of one of the members.

Not wishing to obtrude ourselves too long upon Mr. Bradlaugh's time and attention, we withdrew after an interview of thirty or forty minutes, as others were in waiting for an audience with him, much pleased with our visit with him and highly impressed in his favor as we went away.

From this point we took a hansom to the British Museum, a good long ride. There we found sights enough to engage our attention for a long time. I would be glad to give you a full description of the hundreds of thousands of curiosities on exhibition at this the greatest museum in the world, but the number of articles worthy of notice is far too great and my ability wholly inadequate to the task. The great museum of art, natural history, and literature has been of gradual growth for many years. It dates its foundation from 1753, but for the better part of a century the collection grew slowly, although steadily. The building has been enlarged from time to time. It is now an immense structure of hewn stone externally decorated with sculptures. I do not understand architecture well enough to describe the style of the building, but will say the front is two or three hundred feet in length, and stands one hundred and fifty perhaps from the street. On either side are two extensive wings which come within fifty feet of the street and join the front. Though the edifice covers eight or ten acres, the room is still insufficient to display all the wonders they have in store, including extensive antiquities which are now stored away in the basement of the building. A bequest of £60,000, or $300,000, has recently been made to the Museum, and with this sum another large addition is to be made to the building on the north to hold the articles they now have not room for. The present edifice and the vast collection of all conceivable curiosities are the result of the munificent donations that have been made by the rich men of England since the Museum was commenced, and who amount to hundreds of persons.

Upon entering, one is struck with the view presented in the main hall, filled for two or three hundred feet with a vast number of antiquities from Egypt, Assyria, India, Babylon, Lycia, Greece, Rome, etc. These consist of sculptures of gods, heroes, architectural models, remains, tombs, sarcophagii, monuments, obelisks, sphinxes, vases, models of temples, columns, tablets on which are inscriptions engraved three and four thousand years ago. There I saw ancient statues of gods and kings cut from stone, four or five times as large as life, and weighing tons; sarcopagii and tombs almost without number, cut out of stone, some so large as to weigh two or three tons; images of huge oxen or bulls with a man's head which stood before the temples in Assyria in the long ago; these are of immense size and have been well preserved. The Egyptian sarcophagii are many of them elaborately engraved, and could I only read the inscriptions they doubtless would tell much about the ancient history of Egypt. These antiquities are very extensive and fill many large rooms, halls, and galleries. Enough is there to study over for months, but in passing through and taking a hurried view I of course could take note of but a small portion that is there displayed. I saw hundreds of ancient gods of all grades and sizes, and among them Isis and Horus, one of the prototypes of the virgin and child, from which the Christian idea was taken. I saw the celebrated Rosetta-stone filled with inscriptions, which has attracted so much attention from the learned, and was the key by which Egyptian hieroglyphics were read.

I saw a tomb of a satrap of Lycia, elaborate and large in size; a restored model of the edifice of the Neried monument discovered at Xanthus; numerous friezes taken from ancient temples, showing warriors, battle scenes, etc. These were very nuerous and extensive. In one long gallery, for hundreds of feet, were Assyrian representations, in stucco work, or something of the kind, on the walls, of wars, soldiers marching to battle, deadly conflicts, honors bestowed upon the victors upon their return, King Shalamanser superintending various public works, drawn in state in his royal chariot, etc., etc. It was a great curiosity to look at all these.

With peculiar interest I examined the tablets, cylinders, etc., found by Sir George Smith and others on the sites of Babylon, Nineveh, and other points, full of cuneiform inscriptions made fully four thousand years ago. I saw the tablets giving the Chaldean account of the creation of the world, the adventures of the first human pair in the Garden of Eden, of the temptation by a serpent, of the flood which covered the whole earth, the building of the tower of Babel, etc. It was undoubtedly from this source that the Jews obtained their ideas of cosmogony, when they were held as captives in Babylon. It is now well known that the book of Genesis was not written till after that captivity, and the source whence they drew their inspiration is most apparent. The tablets on which these inscriptions are made are of various sizes, generally six, eight, or ten inches square, and about an inch in thickness. They appear to have been made of clay in a plastic state, and the impressions made with dies, or something of the kind, when they were put in ovens and baked similar to ordinary earthenware, when they were calculated to keep forever. The cylinders are eight or nine inches long and some four inches in diameter, being larger in the middle than at the ends. They are full of the cuneiform inscriptions, and were baked in the same way as the tablets. Some of the latter are no larger than two or three inches square. Historical matters were inscribed on them, as well as deeds, contracts, agreements, and everything of the kind. I was glad to view these relics of the literature of an age and people long since passed away.

The Indian sculptures consisted largely of Buddhistic figures, comprising a large number of Buddha's alone. There were many relics from Buddhistic temples and monasteries, particularly from the temple at Amravati, on the river Kistna, in southern India. In the Grecian and Roman gallery are great numbers of sculptures of ancient gods, goddesses, heroes, warriors, and celebrated characters; here are numerous Jupiters, Junos, Minervas, Venuses, Mercuries, Apollos, Hercules, Ceres, Dianas, Bacchuses, Cupids and Psyches, satyrs, the Muses, and all the rest of those old fellows, to the heart's content, some very large, and others of human size. There were also heads of Homer, Orpheus, and many other distinguished Grecians, and all the Roman emperors in full figure, together with authors, writers, and statesmen. These are all ancient productions, and were brought from Greece and Rome. A great many artists and students of both sexes were busily copying many of these works of ancient art. It would require a large catalogue to name the wonders in this department, including the remains of heathen temples, etc., and I must pass them over in silence.

Of archaic sculpture there is a great variety and quantity of figures, seated, standing, and in all imaginable postures and attitudes; some in chariots and some on horses. The friezes in the Greco-Roman department are extensive, and represent armies, battles, and triumphs. In the Mausoleum room are arranged the remains of the mausoleum at Halicarnassus, erected by Artemesia over the remains of her husband, Mausolos, prince of Caria. The whole structure, according to Pliny, was one hundred and forty feet in hight, and crowned by a chariot group in white marble, in which stood Mausolos himself, represented after his translation to the world of demigods and heroes. Here are portions of colossal horses, statues, colossal figures, parts of temples, and far more than I can remember or have room and time to mention.

The Elgin room contains the sculptures from the Parthenon, a portion of the frieze of the temple of Wingless Victory at Athens, some architectural remains from the Erechtheum, a statue of Bacchus from the Choragic monument of Thrasyllos, together with numerous fragments of casts, all from Athens. The Parthenon, or temple of the virgin goddess Minerva, was constructed by Ictinos, 454 B.C., under the administration of Pericles. It stood on the Acropolis of Athens, on the site formerly occupied by the more ancient temple of Minerva, called the Hecatompedon, which was burnt when the Persians sacked the city of Athens, 480 B.C. The Parthenon, a correct model of which is presented, was of the Doric order of architecture and was of the form termed peripteral octastyle. The sculptural decorations were executed under the superintendence of Phidias. In this room are many groups and statues too numerous to give in detail, even could I remember the one half of them, but nearly all the gods and goddesses are represented there.

In the Hellenic room are marbles exhibited that have been brought at different times from various parts of Greece and its colonies, also as well, many casts of important monuments of the period preceding the marbles.

The Assyrian galleries, more than 300 feet in length, contain the antiquities that were principally discovered by Layard in Ninevah, Hormuzd Rassam, Loftus, Rawlinson, Smith, and others. They were mostly found in extensive mounds, formed by the natural accumulation of soil over the *debris* of ruined edifices, particularly at Nimroud, Khorsabad, and Konyunjik, still indicated by local traditions as the site of Nineveh, nearly opposite Mosul, on the Tigris. The monuments of Nimroud date back as far as 885 B.C. Those from Khorsabad, 722 B.C., while those from Konyunjik are 721 B.C. Among them are the palace of Sennacherib, who closed his reign 705 B.C. A great variety of sculptures are in this department, and one inevitably be-

comes overwhelmed with the *muchness* of the whole thing. Here are massive statues of old Nebo in stone, and representations of Nimroud, Sennacherib, and others, with their valorous exploits. The bronze bracelets, anklets, fetters, etc., together with the swords and weapons of warfare, are numerous. The bas-reliefs here relating to battles, representing them as they used to be in antiquity, are most extensive. These bas-reliefs present a vast amount connected with their system of mythology, their gods and goddesses, as well as of the history of their wars, conflicts, etc. The ancient ivory carvings in this part of the Museum would keep one studying for months together. Among the inscriptions is the account of the defeat of Nebuchadnezzar, by Cyrus, as well as many other events in ancient history. There are roomfull after roomfull, gallery after gallery, of these antiquities of various nationalities, but I am compelled to pass them by in silence. To form any realization of them they must be seen.

In the Egyptian department are many carved and sculptured coffins and numerous mummies preserved from the older dynasties four or five thousand years ago, together with sepulcher vases, emblems, etc. There are also great numbers of specimens of Egyptian glassware made in the long ago, and many of them still possessing brilliant colors. There are several rooms filled with Egyptian vases. Some are called painted Fictile vases, discovered in the tombs of Italy and Greece. Many are of porphyry and terra cotta. The amount of bronzes is great, and largely diversified, being figures of all the old gods, heroes, celebrities, etc.

In the Ethnographical room are cases filled with far more objects than I can name, including smaller idols, implements, musical instruments, weapons, dresses, costumes, and a great number of articles from the American continent belonging to savage life, comprising bows and arrows, dresses, utensils, baskets, show-shoes, etc. Mexico, ancient Peru, New Zealand, Polynesia, and Malaysia are also fully represented in ancient relics and curiosities.

When we had gone over but a part of the territory here indicated, Mr. Rawson, having business with some of the publishers of the city, left me to make my way alone through the labyrinth of wonders and relics and antiquites, with all else that is to be seen in this vast collection.

Perhaps one of the most important features in the British Museum is the wonderful library of 1,400,000 volumes. One's awe is thoroughly aroused in wandering from room to room filled with immense tomes, about as large as a man would wish to lift, and printed in all the languages of Europe. The most important of the collections that have been presented to the museum are the *Old* Royal Library, presented by King George II., in the year 1757; bequests from Sir Joseph Banks, C. M. Cracherode, and especially the immense library formed by King George III., and transferred to the Museum in 1823, known as the King's Library. In addition are many choice collections from numerous generous persons, running over a term of more than a hundred years. I was surprised to see so many large folios, and was not aware that so large a portion of the books of olden times were made in such huge volumes. I walked up to many cases in King George the Third's Library and read the titles. Many are histories of European countries, many contain the legislative proceedings in various countries. Some are in French, some in Spanish, some in German, some in Italian, and many of course in English. I could not read even one thousandth part of the vast collection of books had I taken a whole day for it. To pass through one vast room with eight or ten tiers of shelves, all filled with large volumes, is perfectly overwhelming. One is filled with wonder that man has written and printed so much.

In the center of the library rooms are rows of cases filled with curiosities in typography since the days of Faust and Guttenberg.

In case 1 is the *Biblia Pauperum*, or Bible of the Poor, once a popular manual of devotion, and supposed to be the earliest of the "block books." The cuts are colored by hand. Many other specimens of antique printing are in the same case.

In case 2 is *Speculum Humanæ Salvationis*, also a block book, one of the oldest books printed, *Temptations Demonis*, a single page printed from a block, showing the seven deadly sins and the minor sins which sprung from them; a German almanac, by Johann Müller, for 1474; also an impression from a block representing the seven ages of man, with the wheel of fortune in the center. Date about 1460.

Case 3 contains rare specimens of the earliest productions of the printing press in Germany, and every article in it is worthy of special attention. In looking at these we stand face to face with the first efforts of that marvelous art which has proved to be the most powerful engine of modern civilization, and one is justly astonished at the wonderful perfection which is reached in its very infancy. In many instances the initial letters of chapters, etc., are in red, and in other instances the lines or words are alternately in black and red; and the neatness and perfection with which they were executed are wonderful indeed. Here are Bibles in Latin, a bull of indulgences, a psalter in Latin, a psalter on vellum, the works of Cicero, etc., and all from the earliest periods of the typographic art.

Case 4 contains more Bibles, psalters, etc.

Case 5 contains a series of early German books, and some from the low countries.

Case 6 contains specimens of the earliest letter-press in Italy, among which are Lactantius' Opera, printed in a monastry, in 1465, the first printed in Italy with a date. Also the works of Livy, Dante, Lascaris, and Virgil.

Case 7 is a continuation of the same.

Case 8 contains specimens of the earliest productions of the printing press in England. Prominent among them are the works of Caxton on the game of chess, the siege of Troy, etc.

Case 9 contains specimens of fine and sumptuous printing, among which are Petrarch, Herodotus, Dante, Bourasse, etc.

Case 10 contains specimens of beautiful illuminations of a most perfect character, considering the age in which they were executed. Among them are Virgil, Martialis, Boccaccio, etc.

Case 11 contains illustrations on wood and copper-plate, and the wonder is how they could have done so well when the art of printing was so young.

True, the copper-plate engravings are not as fine as the copper and steel engravings of the present day, but they are very good.

Case 12 contains numerous books containing autographs of distinguished and remarkable persons, as Lord Bacon, Michael Angelo, John Calvin, Luther, Melancthon, John Milton, Cecil, Lord Burghley, Queen Catharine, Parr, Sir Isaac Newton, etc. It also contains some remarkable "broadsides," among which are copies of the indulgence issued by Pope Leo X. for the rebuilding of St. Peter's at Rome, on vellum. This indulgence was extensively sold by Tetzel and Samson, and aroused the indignation of Luther and started the Reformation. Luther's appeal to a general council against the proceedings commenced against him at Rome, etc.

Case 13 contains typographical and literary curiosities, among which are the following: Henry VIII. of England, printed in 1521; the Great Bible, on vellum, 1539; Shakspere's Romeo and Juliet, 1597; Shakspere's comedies, histories, and tragedies, 1623; Defoe's Robinson Crusoe, 1719, etc.

Case 14 contains samples of book-binding, many of which are beautiful, though antique.

The department of manuscripts is extensive, and the saloon devoted to them possesses peculiar interest. Here are specimens of ancient and illuminated manuscripts, bindings, autograph letters, charters, and seals. On one side are English and foreign charters in glazed frames. Near them are specimens of calligraphy, or copy books, written in their youth by Edward VI., Queen Elizabeth, Charles I., when prince, the handwriting of Lady Jane Gray, said to have been written by her on the scaffold. Part of the original will by Mary, Queen of Scots, an inscription by John Milton, a diary kept by John Locke in 1679, a volume of the original draft of the translations of Homer's Iliad, and Odyssey by Alexander Pope, Ben Jonson's "Masque of Queenes," 1609. The corrected draft of "The Sentimental Journey," by Laurence Sterne, Dr. Johnson's tragedy of "Irene," a volume of the writings of Frederick the Great, a dialogue written by Jean Jacques Rousseau, an autobiography of Robert Burns, a novel by Walter Scott, etc., etc.

Here is also a photograph of the deed from William Shakspere whereby he mortgaged some London property. It bears his signature. The original articles of agreement between John Milton and his publisher for "Paradise Lost;" a document in the handwriting of Edmund Spenser; an enumeration of the British cavalry at Waterloo, in the handwriting of the Duke of Wellington. There are also four frames containing forty-nine letters of English and foreign eminent men, from the sixteenth to the nineteenth century, among whom are Luther, Calvin, Melancthon, Erasmus, Wolsey, Cranmer, Sir T. More, John Knox, Sir Walter Raleigh, Sir Phillip Sidney, Lord Burghley, Sir Francis Bacon, John Hampden, William Penn, Sir Isaac Newton, Sir Christopher Wren, Michael Angelo, Reubens, Rembrandt, Galileo, Molière, Racine, Voltaire, Dryden, Swift, Addison, Byron, Pitt, Burke, Fox, Washington, Franklin, Wellington, Nelson, etc. There are also two frames containing autographs of English and foreign sovereigns, from Edward IV. down to George III. The foreign sovereigns include many of Germany and France, Spain and Italy.

In the center of the room are three tables containing illuminated manuscripts and others of great interest. They are very curious and interesting, but too numerous to even name. On the east side of the room are exhibited in frames attached to the screen a series of photograph prints from early illuminated manuscripts and from Anglo-Saxon characters of periods from 692 to 838. On the west and south sides are placed four upright glazed cases containing early biblical manuscripts, among which are the Codex Alexandrinus, the Bible in the vulgate Latin text, a double roll of the Pentateuch, a volume of the Koran in Arabic, written in gold. The display of papyri is large. At the north end of the room are two table-cases, in which are displayed impressions of royal, ecclesiastic, monastic, and baronial seals, the greater number being attached to original documents. The table on the west contains the great seals of the British sovereigns, from Edward the Confessor to Queen Victoria. The east table contains, in its several compartments, seals of ecclesiastical dignitaries, chiefly archbishops and bishops of different sees of England and Wales, from the close of the eleventh century to the eighteenth; and of the abbots and abbeys of England, and of noble knights and ladies of rank from the eleventh to the sixteenth centuries.

The department of prints, engravings, and drawings is most extensive, but I cannot take the time to say much of them; suffice it to say, there are enough of them to satisfy the most extravagant tastes, embracing all conceivable subjects. The portraits of dignitaries and celebrities are very extensive. The historical list is great indeed, but I must pass them by.

I looked into the vast reading-room of the Museum. It is a round room under the largest dome in the world, save the one on St. Peter's in Rome, which is of the same size, 148 feet in diameter. In the center are several desks where clerical work is being performed by a large force of clerks. On seats outside of these are numerous persons who go there to examine the 80,000 volumes in that room alone, which fill some twelve or fifteen shelves running all around that vast room. It is free to every person who brings a recommendation as to good character. Some were copying from the volumes before them, while others were simply reading. Outside of the circular area is a passage some ten feet wide, with seven shelves of books on either side. In that passage alone, running all the way around, are twenty-five miles of shelves filled with books.

The department of coins and medals is a most extensive one. It is an interesting collection of coins from the earliest times, and from all nations down to the present time. Many of the older coins are grotesque and odd looking enough, but they served for money, and were a great convenience to the hundreds of thousands of people through whose hands they passed. They were in cases arranged chronologically from 700 B. C. to our own century, comprising some seven different classifications. They are a study to which days could be properly devoted.

The department of zoology is on the upper floor. It is a vast collection of specimens selected for exhibition from the existing classes of animals, and is contained in three galleries, and arranged in two series. The beasts, birds, reptiles, and fishes are exhibited in upright cases against the walls. The hard parts of the molluscous, radiated, and amulose animals (as shells, corals, sea-eggs, star-fish, crustacea, and insects, and the eggs of birds, are arranged in the table cases in the middle of the several rooms. The names and numbers of the rooms are placed over the doorways in each apartment, and the numbers of the cases of the glass frames. The specimens are labeled with the scientific names, the English name when they have one, the country whence they came, and when they have been presented, with the name of the donor. The general collection of mammals, or beasts which suckle their young, is arranged in three rooms, the hoofed beasts being contained in the central saloon and southern zoological gallery, and the beasts with claws in the mammalia saloon.

In the wall cases of the central saloon are exhibited antelopes, goats, and sheep. The cases between the doorways contain bats. Some of the larger mammalia are placed on the floor, such as the giraffes, the walrus from the Arctic ocean, the Rhinoceros, the hippopotamus, the elephant, all in different varieties. In two large glass cases are stuffed specimens and skeletons of those apes or monkeys which bear most resemblance to man, called "anthropoid apes." To this group belong the gorilla and chimpanzee, inhabitants of western and central Africa, and the two kinds of ourang from Borneo and Sumatra. These animals live chiefly on fruits, and possess great strength.

It will take too much time and space to even give the names of the animals represented, but it is perhaps enough to say that everything in the animal kingdom is represented there, duly classified. There are representations from all quarters of the globe and from every country on it, including all birds, reptiles, and insects, great and small, and thousands in number. Here the most devout student of natural history has an excellent opportunity for studying nature.

In the upper part of the building, in the north gallery, is a wonderful assortment of geological specimens and fossils. The latter are partially arranged in zoological order and prrtly in geological sequence. Thus the species of the natural families are grouped together, but each family commences with the most recent examples of the group and ter-

minates with those of the older rocks. The series of the remains of *vertebrata*, or animals with a backbone, commences with the fishes, is continued on the walls facing the windows from room No. 2 to room No. 6, and there returns in the wall-cases near the windows to terminate in room No. 2.

The smaller objects are in the table-cases. In the lobby, between the bird gallery and the gallery of minerals and fossils, is a restored model of an extinct fossil tortoise of gigantic size from the Siwalik Hills in India.

In room 1 are fossil plants in great variety and too numerous to name. They run from the smallest seaweed to the trunks of trees.

Room 2 contains fossil fishes in almost endless numbers.

Rooms 3 and 4 are devoted to the reptilian classes, which are in themselves a most extensive study. Among them are crocodiles, huge lizards of every conceivable variety, with many varieties of birds.

Room 5 is occupied by the mammal fossils, including the cave-lions, hyenas, and wolves; the cave-bear, rhinoceroses, monkeys, bats, and beavers, gigantic deer, etc., etc. On some of the tables are seen corals in great variety; worms, sea-urchins, fossil insects, crabs, lobsters, fossil shells, bivalves, etc. Here are tertiary fossil shells of the newer pliocene, the older pliocene, the miocene, or middle tertiary, chalk, gault, etc.; the pearl oyster, scallops, etc.; Jurassic, or Oolitic shells, shells of the Triassic system, Palœozoic shells of the Magnesian, Carboniferous, Devonian, and Silurian systems. All these specimens of the former life on our globe hundreds of thousands of years ago tell in thunder tones that the silly fables upon which current theology is founded are wholly false and unworthy of credit.

The department of mineralogy is extensive and most interesting, but I had not the time to give it investigation.

The department of botany is complete; everything pertaining to the vegetable kingdom is there represented and scientifically classified and arranged. But I must confess that before I got around I was completely wearied both mentally and physically. I had seen more than I could comprehend and duly digest. Perhaps I felt a trifle as Artemus Ward did when among the Mormons of Salt Lake City, and when some seventeen damsels of uncertain ages approached him and wished him to marry them. He felt constrained under the circumstances to say "No," he could not marry them, whereupon they wrung their hands in great distress, bewailing their sad fate, saying, "O, this is too much, it is too much!" "Yes," replied Artemus, "that is just the trouble with me, it is the muchness of the thing that overpowers me." So it was with me in the British Museum, the muchness of the thing completely overwhelmed me and caused me to go across the street to my hotel and rest.

I soon fell asleep, but was awakened by the intelligence that Dr. T. S. Andrews, of Kipton, had called to see me. I soon joined him and his London friend, John S. Dryden. After chatting for about an hour we started out and called first upon Mr. Edward Truelove; this time we found him in, but so busy at getting a lot of books ready to send away that we remained but a short time, intending to call again. We then kept on down to the rooms of L. N. Fowler, the phrenologist, brother of O. S. Fowler. He has been living in London twenty years. He is very affable and courteous, and entertained us pleasantly. He examined my head in New York nearly forty years ago, and I felt a little curiosity to see how an examination now would agree with the former one. He accordingly put me through a phrenological examination. He said I was not a felon even if I had been shut up with them, and that my love for truth and justice is strong, that my bent of mind is more philosophical than scientific, that while I have not love for combats and contentions, I would defend myself if attacked. He said my defects consisted in a want of self-esteem, mathematical calculation, and memory of details, and with these exceptions I have a pretty well balanced head. What else he said is not worth while to repeat; suffice it to say I deemed his description as very correct.

It was time now to return to our hotel for dinner. (Londoners, like many New Yorkers, take their dinners at 6 P.M.) After dinner we took an omnibus for the House of Parliament. The entrance to the House of Commons is through a vaulted hall probably sixty feet in hight and forty or fifty feet in width, built many hundreds of years ago; after this we passed two or three other spacious halls or entrances embellished with statuary of England's favorite sons, also historical paintings of noted events in English history. We found several dozen in waiting for an order for admission, and I could not help being struck with the red-tapeism which rules them. I sent in my card to Mr. Bradlaugh who soon came out and bid us follow him. He had secured from the Speaker the privilege of occupying seats in the space reserved for distinguished strangers. These seats are on the same floor (but somewhat more elevated) with the seats of the members, and but few have the honor of being seated there, the major part of the spectators being sent up into the galleries. The House of Commons consists of a room about 150 feet in length and 75 or 80 in width. The Speaker's seat is at one end and those of the members on either side of the room, being continuous seats with wide cushions and not separate or independent seats as are usual in legislative bodies in our country. No one has a steady seat of his own as with us, but occupies for the day the seat assigned to him when the House sits. The House is richly fitted up, the seats being of mahogony, rosewood, or some dark wood. The light used is a gaslight, which shines through an immense skylight of ground-glass nearly as large as the room. The light thus furnished is not strong, but sufficient to enable one to read, and it is very soft and mellow. Upon the whole the room has a somewhat heavy or semi-gloomy appearance, not by any means equal in cheerfulness to legislative halls I have seen in my own country. There was not a full attendance at the time we were there, the work on hand being committee work, and in reference to insane asylums, the salaries of keepers, chaplains, etc. The style of speaking of the members is mild and unimpassioned, they making but little effort to be ornate or to display oratorical ability and power. Some of the members were in favor of the bill under consideration, and some were opposed, of course. We listened with interest to what the different members had to say, though we but imperfectly understood the merits of the case. We observed that a Scotch member was quite witty in his remarks, and frequently caused the members to cry out, "Hear! Hear!" The terms "my noble friend," "the learned gentleman," and "his noble lordship," were very frequently used, there being several lords in the House. It was gratifying to see the Atheist Bradlaugh sitting there on an equality with other distinguished members. I trust he may eventually be able to effect the great reforms in the government of England upon which he has placed his heart. He came to us two or three times and conversed with us on matters pertaining to the rules of the House, and pointed out to us several of the members, giving their names—Lord this, Secretary that, etc. Gladstone was not present, neither was John Bright. The House of Lords had risen, so we did not see them.

When we felt that we had viewed the proceedings of the law-making body of England long enough we returned to our hotel to retire to rest. I assuredly felt that I had put in a good hard day's work, and know I was thoroughly weary.

On Tuesday morning Dr. Andrews and his friend Dryden called upon me to accompany them to some points of interest, Mr. Rawson having other matters to look after. We first called again upon Mr. Edward Truelove, and had an excellent visit with him. He narrated the particulars of his two trials for selling Robert Dale Owens' "Moral Physiology," the first trial being a disagreement of the jury. On the second trial he was convicted and sentenced to four months' imprisonment. His experience in prison was more severe than my own, he being compelled to sleep for several weeks upon a hard plank for a bed, his food was of the most undesirable character, and he was not allowed to see any of his friends, or to communicate with them for the first three months. But he thinks his imprisonment has done good, and that the prosecution has done more toward bringing the work into notice than the opposite course would have done. He took us up stairs in his dwelling, and showed us the handsome testimonial gotten up by his friends upon his discharge from prison. It is neatly executed and is in a gilt frame. He also showed us the table on which Thomas Paine wrote the "Rights of Man." It has on it an engraved silver plate, placed there by Paine's true friend, Thomas Clio Rickman, who wrote a life of Paine, and valued the table very highly. I should judge by Mr. Truelove's description that the Comstock of London, Mr. Collette, is another just such a meddler and unprincipled person as we have in New York, attending to the dirty work of the Society for the Suppression of Vice, and it is believed he is doing more harm than good. He is evidently come a good deal into disrepute, as he deserves to be.

The next point visited was St. Marguerette's church and Westminster Abbey. A military wedding had just taken place in the church, and a company of very finely dressed soldiers were in attendance. The church is built in the style of the cathedrals, high and lofty, with heavy stone columns, and no wood work. Around the sides were numerous paintings and statues of saints, kings, and queens. Under the aisles and passages were buried distinguished individuals of the past centuries, and on the flat stones forming the floor were inscribed their names, date of death, etc. The dead were said to be resting all over the church beneath every part of the surface. It seems to me an unfit place for burial. The idea of a church being made a charnel house is a repulsive one.

Westminster Abbey is in close proximity, and we soon entered its lofty-vaulted nave, and walked slowly through its aisles, transept, chancel, cloisters, and chapels. It is one of the most remarkable edifices I ever entered. There is a legend that it was built on the site of an ancient pagan temple. This was built by the Catholics, and partakes of all the grandeur characteristic of Catholic abbeys. The first building on this ground was built by the early Britons who became converts in one of the early centuries. This was burnt, but in the reign of Edward the Confessor the debris was cleared away, and a most magnificent structure was built in its place. He did this to ingratiate himself with the clergy. He also renewed their charter, and granted them new and additional favors.

Henry III. in his day pulled down the edifice built by Edward, and enlarged the plan of the ancient abbey. He also added a chapel, which he dedicated to the "Blessed Virgin." But it was not till the time of Henry VII. that the present stately chapel now known by his name was planned and built. The abbey seems to have fallen into some neglect, and Henry VIII. robbed it of some of the valuables. After this Sir Christopher Wren was deputed by Parliament to repair it and decorate it, and he skilfully and faithfully executed his commission.

The Abbey is built in the form of a cross. The length from west to east is 375 feet; from north to south, 200 feet; breadth of nave and aisles, 75 feet; hight from pavement to inner roof, 101 feet; hight to the lantern, 140 feet. The stone columns are heavy and carved. There are two dozen or more of these massive columns nearly a hundred feet in hight and six or eight feet in diameter, fluted or cut outwardly in rolls. But it is what is in the old Abbey that invests it with great interest. Here hundreds of the kings, queens, and notables of England were buried. There are large numbers of tombs in the south portion of the Abbey. These consist of more or less elaborate masonry, carving, and ornamentation of the olden style. A recumbent figure of the departed, in stone, bronze or other metal, the size of life or larger is upon the tomb. They lie with their faces upward, the palms of their hands together in a devotional attitude, apparently waiting for Gabriel to blow his trumpet to call them to arise. But, however full of contention they were during their lifetimes, they have now for hundreds of years lain very quietly together; and it is my opinion Gabriel will have to blow his horn extremely loud, and keep it up a long time, before he can make those old decayed bones change their position.

In the Abbey are buried thirteen kings and fourteen queens, to say nothing of dukes, earls, marquises, knights, warriors, statesmen, and authors—one of the latter being Charles Dickens.

In the chapel of St. Edmond repose the bones of John, son of Edward II., 1331; the Earl of Stafford, 1702; Monck, bishop of Hereford, 1661; the children of Edward III.; Lady Jane Seymour; and many dukes, duchesses. right honorables, bishops, etc.

In the chapel of St. Nicholas are buried some sixteen other notables of "ye olden time."

In the chapel of Henry VII. are hardly as many tombs.

In the north aisle is a monument to Queen Elizabeth, Mary, daughter of James I., Edward V., and several more.

In the chapel of St. Paul repose the bones of a dozen more.

In the chapel of St. Edmond are Henry III., Queen Eleanor, Henry V., Queen Philippa, Edward III., Margaret, daughter of Edward V., Richard II. and queen, and others.

So in numerous other chapels lie various other dead kings, queens, dukes, duchesses, lords, ladies, generals, etc. Some of them were extremely turbulent and dishonorable when alive, but they are all extremely quiet now. The chapels are comparatively smaller rooms or little churches that partially surround the Abbey or the cathedral as the case may be. They are dedicated to some particular saint, and are large enough for two or three hundred to worship in, and some of them are double that capacity. In one of the chapels of Westminster Abbey the walls of which were painted in antique style, the House of Commons at one time held its sessions. Much of the decoration has perished, although considerable still remains.

Besides the distinguished personages buried in the chapels, the aisles, transepts, etc., are said to be full—or rather the earth beneath them—of the dead bodies of knights, sirs, and honorables who bustled and bustled on the stage of life one, two, three, and four centuries ago. There is a great deal of history connected with this grand, gloomy old abbey, but I will not undertake to give it to you, for I am not sufficiently familiar with it; but there the coronation of many of England's kings and queens took place; there royal weddings and funerals were celebrated, and there great numbers of England's distinguished dead were buried, as I have already stated. No persons could have the honor of being buried there unless they were of the royal family or the nobility, or had conferred some distinguished services upon their country.

Ralph Waldo Emerson, upon the subject of this old abbey, wrote these lines:

"O'er England's abbeys bends the sky,
As on its friends with kindred eye,
For out of thought's interior sphere
These wonders rose to upper air,
And nature gladly gave the place
Amongst the glories of her race,
And granted them an equal date
With Andes and the Ararat."

Sir Walter Scott penned the following on the same subject:

"Here, where the end of earthly things
Lays heroes, patriots, lords, and kings;
Where still the hand and still the tongue
Of those who fought and spoke and sung;
Here, where the fretted aisles prolong
The distant notes of holy song,
As if some angel spoke again,
'All peace on earth, good will to men.'
If ever from an English heart,
O here let prejudice depart;
. . . . . .
Where, taming thoughts to human pride,
The mighty chiefs sleep side by side,
. . . . . .
The solemn echoes seem to cry,
Here let their discords with them lie."

In one of the chapels, among the tombs of the fallen great, I noticed a striking representation in sculpture of Death striking his dart into the wife of a doting husband. The man and wife were on a marble table some three feet from the pavement, and Death, a horrid skeleton with a blanket drawn around him, and javelin in hand, was, with deadly aim, directing it at the lady, while the husband stood appalled with horror and dismay. It was most striking.

The statuary and paintings in the abbey are the most pleasing features in it. One can walk around there for hours and view with rapture the works of art there displayed before his ravished gaze. I will not undertake to give the names of the statues or fine large paintings, but they must amount to several hundreds, and they are a great study for the students and for every appreciative person. The trouble is, one has so much to see and wonder at that his little vessel is soon running over, and he is unable to fully comprehend all the beauties presented before him.

At the end of the south transept is what is called the poet's corner. Here are finely wrought statues and busts of the most distinguished writers, poets, and historians of the realm. There may be found Shakspere, Chaucer, Grote, Thirwell, Garrick, Grabe, Camden, Casaubon, Coxe, Wordsworth, Burns, Wyat, Wetenhall, Hobbes, Addison, Macaulay, Thackeray, Campbell, Mackenzie, Goldsmith, Gay, Dickens, Pope, Thompson, Southey, Johnson, Pritchard, Rowe, Scott, Sharp, Prior, Milton, Gray, Butler, Spenser, Johnson, Drayton, Cowley, South, Dryden, and many others whose names I do not retain.

Let me repeat again that all along the walks are paintings and statues in great numbers. It doubtless would be interesting to read the names of all the subjects, but I cannot give them; they, however, consisted of statesmen, generals, nobles, and big men in all the walks of life. It is a great honor, of course, to be commemorated by painting or statue in Westminster Abbey.

The stained windows are a marked feature and cost a large sum of money. These are at the ends of the nave, transepts, and aisles, and are large and brilliant. They are full of figures and designs in the brightest colors.

The organ is very large, and doubtless sends forth sonorous sounds when the saints assemble there to worship, which is every Sunday. Service may be held in the main aisle, in the chancel, or in the transept, or in some of the chapels, according to the numbers; but with all its magnitude, with all its loftiness, all its magnificence, all its great expense, it seems like a cheerless, gloomy place in which to assemble for a meeting. A snug little church, or even a good country schoolhouse, would seem preferable, especially in cold weather.

As I traversed the cloisters and walks where the monks used to do penance and pass hours in meditation; as I looked at the places where they used to say their prayers and count their beads, when I looked at the cells where they lived, when I took into consideration all the errors in the system of religion the old Abbey was built to perpetuate, and the many years of toil and tears and groans it has cost on the part of thousands—for it is at last the laboring classes that build all the abbeys and cathedrals—I pronounced it a monument of human folly, and nothing less.

We next made our way to South Kensington Museum, four or five miles away. It has most beautiful grounds of several acres, laid off and decorated elaborately in beautiful plots, walks, fountains, lakes, etc., with a profusion of flowers everywhere. The day was pleasant, and for the first time in London we had a view of the sun.

The Museum is most extensive, occupying many hundreds of feet of buildings and covering twelve acres of ground, and cost £60,000, or $300,000. In many respects it is fully equal to the British Museum, and contains many things not found in the latter. But I know you will excuse me if I do not enter into anything like a detailed description. I am too weary to undertake it, and I am not certain but that so much detail has become irksome to you.

We passed first through the Indian and oriental departments, where we saw almost everything pertaining to oriental life in the past and present, including the rude and imperfect plows with which they till the ground, the vehicles and carriages in which they ride, the style of houses in which they live, the clothes they wear, the boats and ships which sail upon their waters, the coins they use for money, as well as the gods they have worshiped and still continue to bow down to. There are hundreds of idols and gods used in Asiatic countries, Egypt, Greece, and Rome. These are of all sizes, kinds, and varieties. Some are pocket gods, and some twice as large as a man; some made of stone, some of wood, some of bronze, and some of gold. I am sure there are gods enough in that museum for all the people in the world.

The collection of Indian, Assyrian, Egyptian, Grecian, and Roman antiquities is very large, and in viewing them one is lost in wonder how so many articles from the olden times could be procured, and even how the people of old should find time to make so much. I was impressed with the conviction to what extent England has robbed India. The rich fabrics, wares, and various articles of manufacture of all conceivable kinds are perfectly astounding. It seemed as though we must have walked at least a mile viewing the rich carpets, tapestry, robes, laces, scarfs, shawls, silks, satins, with vases, work boxes, cabinets, inlaid boxes, musical instruments, porcelain wares, swords, guns, spears, in all conceivable varieties, battle axes, gewgaws, curiosities in metal, wood, glass, porcelain, and thousands of things I cannot begin to remember. Enough is there to study for weeks, and thousands of great curiosities may be passed wholly unnoticed.

The department of statues is large and most interesting. It would require quite a pamphlet to give a catalogue of what is there. The subjects are both pagan and Christian, and which contain the greatest absurdities is a matter of question. Many of the statues are of fine marble, while some are plaster casts from celebrated pieces in various parts of the world. Among the casts were two sections of what I think is called Trojan's Pillar, from Rome. The diameter must be fully ten feet, and the hight of each section forty feet, the surface covered with sculptured designs, such as battle scenes, etc. They are very imposing.

One large, long hall is devoted to the display of keramic pottery. Here is arranged in cases the whole of the museum collection of earthenware, stone ware, and porcelain. Here are fine specimens of pottery of the past few centuries, with an interminable variety of patterns, models, and designs, and from different countries.

The picture galleries are most extensive and attractive. Here are numerous paintings by the old masters, among which are Raphael's cartoons, pieces by Burnet, Callcott, Carpenter, Clint, Collins, Constable, Cooke, Cope, Creswick, and scores of other celebrated artists. The subjects of the paintings are widely varied, but quite a portion are Christian, while there are numerous landscapes, historical events, battle scenes, marine pieces, portraits, poetical and imaginative designs, in short, embracing almost everything attempted by art. A large proportion of the paintings are large and brilliant, and one may wander through chamber after chamber, from gallery to gallery until his head is weary, turned, and confused with the wonders and beauties he has seen.

Here are also a large collection of books, but not as many as at the British Museum. Great facilities are extended to classes and students in the various departments. I saw many copying statues, portraits, landscapes, etc. But I could not tell you all were I to write a week. I may as well quit right here as anywhere. At a little past nine in the evening, being greatly wearied, I was glad to take an omnibus to reach the hotel, arriving there about 10 P. M. I was so fatigued that sleep soon came to my eyelids, when the statues, the antiquities, the paintings, the gods, were for the first time fully forgotten.

On Wednesday morning I made my way, in company with Mr. Dryden, through the Strand, Fleet street, Cheapside, etc., to Billingsgate. This is the great fish market of London, once so noted for its coarse, vulgar women, but which has become changed, and is now wholly attended to by men, and everything is conducted as well as possible. The building is a large substantial stone structure, far superior to Washington Market in our city. I saw a great quantity of fish of many varieties which I never saw before, and which seemed to be changing owners pretty rapidly. They were selling by auction, and the stock went off rapidly. I saw large turbot, a flat, singular looking fish; periwinkles, a kind of sea snails. These are boiled, and the meat picked out. They are much used by the poor. I saw here many other singular looking marine animals, whose names I can not remember. The oysters were from Dutchland, and look differen from their American cousins, being shorter and stouter looking. I have tasted of none of them.

I then made my way to the celebrated Tower of London, which for many centuries has had a bloody, cruel history. Here many princes and princesses have been shut up, here many a brave man has been made to drag out year after year, here many have been sentenced to death, and here many hapless human beings have been executed.

The tower is not one building, but a series of grim looking buildings of varied appearances and sizes, more or less joined together by walls, and surrounding an area of three or four acres. It was not all built at one time, but in different centuries. The older part is said to have been erected at the time the island was in possession of the Romans, other portions under the Saxons, and later under the Normans. It is of massive stone, some of the walls being fifteen feet thick.

Joing a company which had formed by paying a shilling—twenty-five cents—a guide accompanied us and explained, in unintelligible English, some of the events which have transpired within those walls, as well as the relics, arms, etc., which are stored there. He first pointed out what used to be the moat surrounding the tower, but which half a century ago was filled up.

He next pointed out the Traitor's Gate—two heavy, cumbrous leaves, nearly on a level with the walls of the Thames, and which gate has swung open to receive many unfortunate wretches, who rarely escaped with their lives. When the tide is high, small boats could pass through the gates and bring the prisoners to the castle steps.

We entered the fortress by the Middle Tower. This is a strong portal, flanked with bastions, and defended by gates and bastions and a portcullis. The latter is a most formidable looking affair, being a heavy gate of iron with huge pointed bars, which falls suddenly, when desired, upon man or horse, causing instant death to all who stood under it. Heavy metal gates were also used to shut and protect the tower against invasion.

The Byword Tower stands at the southwest angle of the fortress, and forms the principal entrance to the exterior line of fortifications.

Of the Cradle Tower, only the lower part of the original structure remains. It forms a curious vaulted gateway, which in former times led to a drawbridge.

The lower part is all that exists of the original Wall Tower. It consists of a vaulted chamber 15 by 10 feet.

There is but a relic left of the ancient Develin, or Inner Gate Tower, much of it being of modern date.

The larger portion of the White Tower buildings was erected under the Normans some eight hundred years ago. This is a quadrangular structure, and occupies the central portion of the inner ward. It measures 116 feet by 96 feet, and is 92 feet in hight. It is embattled, and has watch-towers, or turrets, at each angle. The roof is covered with lead. It consists of three lofty stories, besides the spacious vaults in the basement floor. The outer walls are fifteen feet thick.

The first apartment we entered was filled with figures of footmen and horsemen in the armor that was used then—more than four centuries ago. We saw the armor used by many of the kings, and as the heavier sets weigh one hundred and twelve pounds, we could easily comprehend that a man must feel extremely clumsy to fight in such a garb. The whole front of the body was covered, including legs, arms, hands, and face, when the front piece was lowered. Among the sovereigns represented was Queen Elizabeth on horseback, as she appeared when she went to Westminster Abbey to return thanks for the destruction of the Spanish Armada. Her horse was led by a page. She was buried in Westminster Abbey, where I saw her tomb and a figure of herself, life-size, or larger, on the top of it. There must have been forty or more figures of knights, princes, and kings on horseback and on foot representing the king, and nearly all were clad with the armor peculiar to the times in which they lived.

On the walls were numerous ornamentations, as suns, rosettes, etc., composed of swords, spears, lances, sabres, bayonets, and knives. These murderous implements were bright and very artistically arranged. There were great quantities of them. One is filled with wonder at the great number of them, and that man should ever be led to use such deadly weapons upon his fellow-man. Some of the swords were nearly four feet long and heavy enough for a giant. We saw, also, all conceivable manner of firearms used three centuries and more ago. In the time of Henry VIII. they had revolving guns with four chambers. The most of the guns were heavy and unwieldly. Different kinds of shot were exhibited, and, among others, round-stone shot of various sizes, the largest being nearly twelve inches in diameter. In the same room were the old implements of torture with which many poor wretches.

(*Concluded on page 600.*)

# Communications.

## Politics Once More.—A Voice from the West.

To the Editor of The Truth Seeker, *Sir:* Your correspondents differ very materially upon the political situation. There is nothing wrong in an honest difference of judgment, which is the case in this instance. I hav no doubt about the honesty of Messrs. Bennett, Leland, Wakeman, and others in desiring to hav the Liberalists vote the Democratic ticket. It is as unkind and ungenerous to charge them with dishonesty, as some hav seemed to do, as it would be for them to charge us with dishonest motivs because we do not see as they do politically.

The popular political feeling among Liberalists, so far, seems to be expressing itself in three directions, namely, in favor of supporting the Democratic ticket, in favor of supporting the Greenback ticket, and in favor of running a separate or independent ticket. The vital point is, which will be the best for the cause? Mr. Leland is showing up the advantages of voting the Democratic ticket as well, I think, as any one can who entertains that position, and others are showing up the advantages of running an independent ticket as well, I think, as can be done.

With your permission, Mr. Editor, I desire to present in an impartial manner, as I hope, the advantages that would result from using our forces with the Greenback party. Before I do so, however, I desire to notice Mr. Leland's position and the arguments he and others offer on that side of the question. Mr. Leland says, "Vote the Democratic ticket this time, and if we cannot get what we want of that party, then vote the Republican ticket next time and defeat the Democrats, and so on." This is what is termed, in the science of politics (if there be any science in politics), "policy." Is it true that policy is a stronger basis on which to work or build than principle? When did friend Leland make that important discovery? Does history prove it? If so, when and where? That a scheme may succeed sooner sometimes by this method or short cut is perhaps true, but its very success, so-called, is mostly a defeat, and the worst kind of a defeat too. Yes, it is the old theological dogma that the end justifies the means. But you get persons to adopt this policy business generally, and how long before the sense of justice and truth and goodness in the human heart is deadened, and principle itself succumbs to the mastery of the devil? If you want to demoralize the forces of Freethought, feed them on policy and I fear you will do it, and that, too, in a short time. Given a general and an army inspired by policy instead of patriotism and principle, and how long before demoralization and utter defeat will overtake him and his forces? I ask if there ever was any other road yet found to real permanent and lasting success but that of principle? If so, where is it? I own I hav never found it. No, the true and lasting basis of all political, moral, or social revolutions or reforms in this world is principle. Establish your movements upon this basis and they can brave the flames of hell, and will liv and prosper and bless humanity; but you build them upon policy and you build upon the sand, and the first gale that sweeps by will level them with the earth. Oh, yes; I know what Mr. Leland will say, that he proposes to stand to principle; that he will be true to the principles of the League. Are you sure of that, Mr. Leland? You come to me with principle in one hand and policy in the other. What am I to think of you playing good God with one hand and good devil with the other, and, like the traveler in the "satyr's cave," first blowing hot and then blowing cold? You say this is the true method of reformation, and you no doubt honestly believe it, and maybe your method is the true one, but if so, I honestly own I cannot see it. You know good old dog Tray was badly beaten for getting into bad company, and will not we be badly beaten if we get into the Democratic party? At least, I think we should canvass this ground thoroughly in all directions before we conclude to do so.

If you believe in policy as above principle, why not join the Catholic church to defeat the Protestants, and if the Catholics will not giv you your rights then join the Protestants to defeat the Catholics? Why not alternate in this manner and see-saw until you obtain the end in view?

I hav serious fears that Liberalism will be murdered in the house of its friends. Most certainly I am apprehensiv that if this great movement is to be based upon policy, it will be short-lived and soon pass to its merited oblivion.

One word about throwing our vote away—unless we vote for the winning side. Suppose Jesus Christ was really what our Christian friends say he is—a bona fide Savior—and was running for the Presidency of the United States to-day, and his Christian satanic majesty, the devil, was the opposing candidate. Well, our Christian friends say that ninety-nine hundredths are already voting for and bound for the Devil. Now we say that we will not vote for Christ, though he would save us and bless us all, because he cannot succeed; but we will vote for his satanic majesty, because he is the winning man, and we thereby elect him; and then we burn our tar barrels and fire off our sky rockets and shout ourselvs hoarse over our grand success. Yes, a glorious success indeed—a boomerang, for which we are roasted alive, punched up with a long pole, and suffer indescribable torments to all eternity—all the untold agonies of an undying hell! This is political success, is it? "O consistency, thou art indeed a jewel!" Save me forever from such political success.

Yet this is a parallel case with those who talk about voting for either of the old parties because they can succeed. What boots it to succeed when success is irretrievable ruin? Yet this is the philosophy of that *ignis fatuus* dogma of success without principle. I only speak for myself when I say that I would just as soon vote for the devil outright as for either of the old political parties. I do not believe his satanic sovereignty could inaugurate a worse policy or enact worse laws than both the old parties hav done.

Mr. Leland says in his reply to Mr. Hoover in The Truth Seeker of August 14th, "Besides, of those Democrats twenty years ago, some millions are dead, and other millions, younger, more progressiv, not so bloody, Democrats are born in the party instead," etc. Will friend Leland tell us how honest, progressiv young men voting for a political party is going to change the policy of that party? If Mr. Hoover's logic has lost one leg, has not friend Leland's lost both? The honesty of the voters has nothing at all to do with the case; it is the leaders who run the party, not the voters. I say that the leaders of both the old parties are dishonest, but I would be far from saying that all who vote for them are dishonest, or that all the candidates are, but I mean to say that the party machinery of both the old parties is as corrupt and rotten at heart as hell itself. All the manipulators of the wires think of and care for are the spoils of office, and these facts are admitted by Mr. Bennett himself and nearly all the former Republicans who propose this season to vote the Democratic ticket. I ask, then, what good can Liberalists secure in helping either of the old corrupt parties into power? Try your policy, gentlemen, of supporting political vice (a party that is full of it) to obtain political virtue, of supporting an infamous load of dishonesty to obtain honesty, and see if you do not get your own virtue and honesty a good deal tainted, your forces demoralized, and the Liberal cause seriously injured, if not entirely defeated, before you get through. Rather giv me a thousand honorable defeats than one ignoble or corrupt victory that will engender a deadly political pestilence that will bring ruin in the end.

Principle will eventually spike our enemies' guns and silence their batteries forever. But try policy in one direction, and you will begin to court it in other cases, and still on, until it will permeate and infuse itself into the whole organization and bring speedy and inevitable ruin. I am very sorry to see almost every great movement of our age truckling to policy, for to me it argues future ruin and death.

I desire to notice Mr. Herbold in some of his declarations in The Truth Seeker of August 14th. He says, "To vote for James B. Weaver and the Greenback party is equally impossible for one who does not believe in a corncob currency interconvertible with cornstalks, or, to drop metaphor, does not approve of financial vagaries and follies that hav been exploded a hundred times, as often reappeared, and been cried up as something new under the sun by their holders." How does it occur that this gentleman has made such a grand discovery as all that? Where did he get his clairvoyant powers from to see so much humbug lying in the folds of the swaddling-clothes of the young "rag-baby." Many of our countrymen, possessing the ablest minds, hav examined very thoroughly the pedigree of the "rag-baby," hav examined the claims of its parentage, and the place of his parentage, and they say it is of legitimate birth, born in the natural way, not sired by the "Holy Ghost" nor any other ghost; and, further, they hav examined the child from the "crown of its head to the sole of its feet," and declare that it is sound every way and without blemish. How, then, I ask, does it occur that one Charles J. Herbold, hailing from the "queen city of the West," has made such a wonderful discovery of the "spots" and "blemishes" in the body of this modern prodigy, the rag-baby?

Ought he not to get his discovery patented and sell it out by states, counties, and townships, or pass it over to Barnum? He further says, "The American people hav too much good, solid common sense to reopen the financial question, which has been settled by a dozen square fights, much to the disgust of the Democratic party, which in some states forsook its old and tried convictions on the subject of finance, entangled itself with these financial crotchets, and got soundly trounced for its pains." And so we hav another important discovery—that the financial question is now entirely settled by the American people, and that the Democratic party got its fingers badly burnt for meddling with it. Then I can only say, Served it right. It had no business to meddle with it, when it was doing so in bad faith, simply to catch votes. But it will be remarkable and startling news, I apprehend, to thousands and tens of thousands in America to-day to learn that the financial question is now permanently settled by the American people. I own it is startling news to me. One of the greatest questions that ever appealed to the statesmanship of any age or any country for adjustment is now permanently settled. Since there is a political oracle to go to now, will it not be wise for Mr. Weaver to go home, draw off his forces, quit canvassing, and disband his political organization, for we are told that we cannot succeed as a party?

Again, this friend and brother—for such I believe he is, and I desire to only attack his political views and not the brother himself—says he is going to vote for Hancock, and giv his reasons, and also says he is going to vote for English "because he is one of the people, a self-made man, and a square man." Let us see about that, my good brother, for a moment. It is not denied by the Democrats that this man English is, or has been, a bondholder and banker, and that he is worth about a million of dollars. Is such a man "of the people and for the people, a self-made man, and a square man?" I can say at least that there is one vote Mr. English will not get. "Square man," is he? "self-made and of the people?" and yet worth a million of dollars, and made it by government bonds and banking! No honest man was ever worth a million of dollars. No man can make that much money and make it honestly. When you support Mr. English you support a bloated bondholder, a thief, a robber, and I hav no doubt a murderer too, for robbery produces starvation, and starvation is murder. And these are the candidates we are called upon to support for the highest office within the gift of the American people—men who liv on government spoils and rob widows and orphans, men, women, and children, on every hand by taking advantage of their necessities. I do not blame the men so much as I do the corrupt system under which we all liv, but I can never support the system or the men while I hav my senses.

But it has been said that the Greenback party has some dishonest men in its ranks. Yes, that is true; all parties hav them, and if we wait to support a political party until we get all the dishonest men out of it, it will be some time before we cast another vote. But I can safely say that the Greenback party has not so many dishonest men yet, besides its platform and principles cut off the spoils of office, and hence destroy the opportunities for stealing; and if honest men would all take hold of it they could soon make it a political organization that would secure all the rights of the people and destroy the arbitrary and unjust exercise of power in all directions. No one but a political fanatic would claim that the Greenback party, or the men who compose it, or its platform, or its principles, are perfect, but in every respect think this new political organization is ahead of either of the old parties except in numbers, and the history of the old Abolition or Free-soil party shows what has been done by a strict adherence to principles can be done again. Then what need we fear while we stick close to principles and hav the bright and glorious example of the old Abolition or third party before us?

Now it is possible that I shall be throwing a big bomb-shell into the Liberal camp, and perchance get badly trounced for it, if I should say that I think the Liberals hav got "the cart before the horse," and yet I honestly believe that such is the fact. The Liberals think, as I apprehend, that the Liberal League movement is the greatest reform in the world, and of the most vital importance. Now is this true? I think not. I hold that the Labor Reform is far ahead of it in importance. Do not the child's necessities require food, clothing, and shelter long years before it knows whether it is a slave or not to any religion, church, or dogmatism? Food, clothing, and shelter, a spot of earth to call a home, and land on which to earn a living, are first and always our most pressing necessities. These necessities and blessings the Labor Reform advocates are endeavoring to furnish to all persons who are willing to labor for them. These are inalienable rights and prime necessities to all human beings, and should be guaranteed to all who will lend a helping hand to obtain them. Those who labor should hav the full proceeds and fruits of their labor, which is not in any sense the case now. Secure these advantages to the people, and you can get a hundred and I believe a thousand subscribers to The Truth Seeker to where you now get one; your tracts, papers, and Liberal publications would be spread all over the land like the leaves of the forest, and be read, digested, and appreciated; your Liberal Leagues would spring up everywhere; your camp-meetings and conventions would be attended by thousands of truth-seeking, earnest souls, not one of whom goes now, because they hav not means to go with; your public lecturers would be supported with a lavish hand, and the good work go bravely on. I know whereof I speak. I know a large number of Liberals here in this vicinity who desire most earnestly to go to the Bismarck Camp-Meeting commencing next week, but cannot do so on account of lack of means, myself among the rest. And so I know many who want to subscribe for The Truth Seeker and would like to send for the many able and excellent works published at the office, and they would like to listen to the many eloquent Freethought lecturers now in the field, and would pay liberally for such rare feasts and blessings, but they cannot do it for lack of means, and still they are literally starving to death for this kind of food.

Do Shylocks say they do not labor and economize to get along. Then I hurl the charge back into the teeth of those Shylocks, and deliberately say they lie. The people are civil, industrious, and economical. Don't tell me, Mr. Shylock, that it is their fault, for you lie when you say so. What, then, is the matter? Do you wish to know? Then I will tell you, and would to God I could write it upon your hearts with a ray of light snatched from the meridian sun, that you might realize its full and true import: The honest and industrious laboring classes, the producers of wealth, of ours and all other countries of our globe, are slaves to the infernal money power, the most damnable tyranny that ever cursed this or any other planet in the realms of space. There is no tyranny, no monarcy, no despotism, no hierarchy, no priesthood, no church, no despotic government, no king, no potentate, no pope, nor combination of them all, can equal the diabolical tyranny of the money power that prevails to-day in the land of Columbia and every other country beneath the sun. It is a hydra-headed monster—a million devils in one. I do not desire to underrate the influence and power of money for human good, and the world-wide blessings that would result to humanity from the legitimate use of money, for those things are too self-evident to be denied, and no one would desire them more than myself, but it is the abuse of money that I complain of. Take the money basis from the church, and everybody knows it would soon tumble. Take it from the two political parties, Republican and Democratic, and how soon they would fall to pieces. These two old parties sold themselvs, soul, body, and estate, years ago to the god Mammon, and if they had sold only themselvs to this god, and if he had foreclosed the mortgage, and they gone into everlasting bankruptcy, it would hav been a glorious good thing, but unfortunately they hav sold the people too. I said the two parties, Republican and Democratic, but I say here and now that they constitute but one party, including the bondholders, the bankers, the Shylocks, and money-getters on every hand, but not money-earners or producers. I mean

the leaders and manipulators of the political machinery. Banks, corporations, and innumerable swindling institutions of every character hav grown up and grown rich, tyrannical, and oppressiv from the toil and sweat and industry of the people under these two parties, if you propose to call them two instead of one, while many of our citizens are houseless, homeless, foodless, and in rags. I can take you, within an hour's ride of the place where I am penning this article, into the mining towns of this county, where you can see every day men, women, and little children begging in the streets, in the depth of ignorance, dirt, filth, and rags, until you could scarcely believe the picture of destitution a reality. They are everywhere. You say, Shylock, that it is their own fault. I say you lie. The time has come for square talk, and I shall not mince language. It is the infernal money power that has usurped all the lands, all the railroads, all mining operations, all trade, all commerce, and has even bought up the wheat and corn, and established a corner, holding it for speculation, thus making merchandise of the bread of life; and it makes all our laws, and controls all legislation and governmental operations. Well might it say,

"I am monarch of all I survey.
My rights there are none to dispute."

This land on which I am writing is known as the "Joy purchase," a rascally swindling operation that cheated the honest settlers out of it to whom it belonged, and now they hav to buy it of the railroad company at its own figures, mortgage it, and borrow money at a heavy interest; and the most of them will lose their places after working hard to improve them, hoping to make permanent homes of them. It is a sorrowful picture to see men, women, and little children striving and laboring and economizing to the last penny to try to secure a home, and then lose it and all they hav paid on it, most likely, and all the labor they hav done. And it is not only here, but everywhere the same. At least one-third of the farms in Kansas are to-day under mortgage to the Shylocks. So in Indiana and many other Western states. Yet Mr. Herbold says resumption has taken place, and that we are having good times. Yes, it is the resumption and good times of bankruptcy and ruin. Millions on millions of acres of the public domain hav been given away to railroads, private enterprises, and individuals. Everywhere the rich are growing richer, getting special privileges at the hands of the government, by which they soon become millionaires, while many poor, honest, laboring families get only a crust of bread, a hovel not fit for swine to liv in, and a few rags to cover their wretchedness.

We pitied Mr. Bennett when he was incarcerated in the Albany Penitentiary for no crime he had committed; but bad and unjust as that false imprisonment was, was it to be compared to this wholesale incarceration in poverty's bastiles for a common lifetime, as millions of human beings are, men, women, and children? I know a soldier of the army, who fought for his country and contracted a disease while in the line of his duty that has disabled him for life, and in consequence of which he has lost his farm, worth $2,000, and other property worth one thousand dollars, and has been separated, through no fault of his, by the loss of his home, from his family and children for four years. He has applied for a pension, and though he has furnished as good proof of his disability—and that it was contracted in the army—as any soldier has furnished, he does not yet get any pension, and perhaps never may. This is how the government is treating this one, and many others of her soldiers. What does it care for its soldiers, now the war is over? And what do the two old parties care for the soldiers only to get their votes? The above case is not the only one, for I am acquainted with a number of cases of a similar character. Now is it to be supposed that I would vote for either party—if you say there are two—that has bankrupted many of our soldiers, and many of our most worthy citizens, by a financial policy that was gotten up by the Shylocks and money thieves to play into their own pockets at the expense of the industrious wealth producers of our country? Thousands and tens of thousands who voted the Republican ticket voted themselvs out of house and home, and into a state of hopeless bankruptcy, and now they ask the soldiers and others to vote the Democratic ticket, which would result in the same thing to thousands and thousands more.

The policy of both parties is the same. It is hard money! hard money! hard money! There is no difference in either party, for I still insist they are both one, and that it is working for the banker, the bondholder, and the millionaire, for palaces with stone fronts furnished with all the modern appointments on one side for the rich; with hovels and dug-outs on the other side for the laboring poor. I hav sat at the hearthstone of many a ruined home and hav seen the tears trickle down the face of bearded manhood and down the face of doting, loving, grief-stricken mothers over the loss of their dear home, taken by merciless Shylocks, and the mother, father, and children driven out bare-headed to subsist on the cold charities of a merciless world. The Republico-Democratic party has destroyed thousands and tens of thousands of those homes in our land and sent the inmates adrift upon the world. The Democrats need not say that the Republicans hav done all this mischief, for the Democrats hav held Congress for three years, and they could hav undone some of the bad Republican legislation and done something for the people had they felt an abiding interest in the public welfare. No; you can just as well hug a boa-constrictor or an anaconda to your bosom as to vote for or embrace either of the old parties. When you do so, according to my view of the political situation, you seal your own financial death warrant (that is, if you are a laboring man) and foreclose the mortgage that the money-power holds against your worldly goods and chattels, and which will take your home in time, if you hav one, and send you and your family adrift in the world. I ask, What will the Liberals do? Will they stand in defense of human justice, right, and humanity; in defense of our homes, our firesides, and the laboring interests of our country as against the invasion and encroachment of capital? Or will they support the Republico-Democratic party that is continually robbing the people of their homes and dearest interests? The Greenback National Convention at Chicago unanimously adopted the following resolution:

*Resolved*, That land, light, air, and water are the free gifts of nature to all mankind, and any law or custom of society that allows any person to monopolize more of these gifts than he has a right to, to the detriment of the rights of others, we earnestly condenm and seek to abolish.

I ask all true Liberalists, and all just and liberty-loving persons, if there was ever a resolution passed by any political convention since our country was first settled that contained more of human equity and justice than that? It is the quintessence of justice itself. Also the resolutions in regard to money and woman suffrage, which I cannot here quote on account of space. Those three resolutions alone, of land, money, and woman suffrage, contain more real truth, justice, equity, and humanity, in my judgment, than all other political platforms put together since our country was inhabited. Yet these do not by any means cover the whole ground, but they are good as far as they go, and other vital matters can be secured in the future. If the Liberal League movement is going to work for truth, justice, equity, and humanity by enlarging the boundaries of Freethought and human liberty, then why not extend the hand of fellowship and ally itself with the land, labor, money, and woman suffrage reforms, and present a wall defense for human justice that cannot be broken. Do not suppose, good friends, that I am endeavoring (if I had the power to do so, and I know that I hav not, nor the desire either to drag anybody in that direction) to drag the Liberal movement into the Greenback party, as it has been charged that Bennett, Leland, and others wanted to drag it into the Democratic party. The political action of the League will be a most vital matter. To make a mistake now politically would doubtless result in a lasting injury to the cause, hence I sincerely desire before we take a decisiv step that we should look at this vital matter impartially from every standpoint, and then vote as our honest and highest convictions shall dictate. I am sure I hav no interest in this matter but the good of the cause, and I believe that is true of a large majortty, if not the entire membership, of the League. No one is trying to drag the movement in any direction, but what all desire is to see it crowned with a permanent and lasting success.

*Brush Creek, Kan.* R. E. LaFetra.

## Another Greenbacker Heard From.

To the Editor of The Truth Seeker, *Sir:* It is very amusing to observe how well "the chatter goes on." In your issue of the 14th Chas. J. Herbold leaps over into the support of the Democracy, but not before he has "utterly demolished" the poor Greenbackers with their "corncob currency," "interconvertible with cornstalks"—which he says is a "vagary and folly that has been exploded a hundred times," as often reappeared, and been cried up as something new under the sun by its holders—the fiat or irredeemable paper money "Wherever the fiat scheme has been tried it has ended in ruin and disaster to the people." So then, Mr. Herbold, it is nothing new that these silly Greenbackers are advocating? It is the same "old coon," or "assignat and continental currency," you say. Are you quite sure of this? You ought to know, for you are well versed in the history of the French Revolution. The history of the assignat, as I read it, made it a redeemable paper money, its redemption unjustly based on the confiscated property of the Catholic church and clergy, instead of being based, as it ought to hav been, on the entire property and credit of the nation. It is true that the bottom of the assignat "fell clear out" when Bonaparte restored to the church the confiscated estates. But a word might be said in favor of the assignat, though it was improperly based. It enabled the revolutionists (destitute as they were of gold and silver) to arm and equip a vast army and to hold at bay the combined armies of Europe—giving material prosperity to France, such as she had not enjoyed for many years. And it must be remembered that all the hard-money advocates of the day were stirred up, as they are now, to cry down the people's money. It is said that no less than eighteen printing presses were engaged in printing counterfeit assignat money in the city of London to flood France with their spurious emissions. In Belgium they were engaged in the same effort to explode the assignat by counterfeiting it "to death." We find a British court refusing to convict for this crime against the people of France. The continental currency was redeemable in Spanish milled dollars (they said so on the face of each bill). They also being printed on coarse paper, before the art of engraving, were easily counterfeited, to their utter ruin; and the states making no provision for redemption, they "came to grief." So, dear brother, the assignat of the continental and "wildcat banks," with their promises to pay specie when they cannot hav but one dollar back of ten of their issues, is not the kind of money advocated or desired by Greenbackers; and although you may rejoice that De LaMatyr, Gillette, and Weaver "are to be extinguished" this fall through the Democrats withdrawing their support—and as you say, "the Democratic party hav always got 'trounced' for its forsaking its old and tried convictions on the subject of finance"—what do you say to the seventy-five Democratic members of Congress who last spring voted for that "blue light and bigot," Gen. Weaver's, resolution, embodying substantially the Greenback platform, when they were so frantically appealed to by Garfield to come forward to then and there end this fanatic Greenback party, and only thirty Democrats could be found to respond to his call? I respect and honor the courage and manhood of those seventy-five Democratic members for standing up in opposition to the demands of the "money power." I hav faith to believe if the Democratic party will not throttle the grasping and grinding monopolies that are crushing labor, they will at least furnish the men that will do it. And I hav nothing so say against many of the reasons given by Mr. Herbold for his support of Hancock, and were I a citizen of New York I would be tempted to vote for him myself for the sake of a change of administration; but as Hancock can't carry Ohio (and if he could he does not need it), I will vote for Gen. Weaver, to swell the number of those in favor of his policy, and keep alive the party that will some day do the work.

In conclusion I will say for the encouragement of brothers Herbold and Truesdell that one man has made his fortune by writing a campaign document trying to prove that the French assignat was identically the same with our national greenback money; he has received a foreign mission from this government. I refer to President White of Cornell University. So, gentlemen, keep on repeating the "assignat argument."

G. B. Purdy.

*Salem, O.*

## The Responsibility of Law-making.

I think few worth damnation save their kings.—*Byron.*

Such are the words Byron puts in the mouth of Satan when he speaks of this our earth and its people. If we hav any persons in the Union who may be called kings they are our legislators, the men we choose to make laws for us, and surely, to continue the poet's idea, the miserable creatures we generally choose for members of legislatures are hardly worth a d—n. One need only visit a state capital while the law-makers are in session to assure himself of that. To be a law-maker for the people of a state is to be vested with an awful power when one reflects seriously upon it. Yet under our party management the people hav grown utterly indifferent about the matter, and almost any miserable, broken-down idler is deemed good enough for that office. To hav the power to make laws—what is that but to hav a power almost godlike? The statute book contains the wisdom of ages, for it has all that ages of experience hav shown a nation is needful for its life, safety, and comfort. There is no state in the Union but could liv all the better under the laws in its statute books to-day were they unchanged for twenty years to come. Yet every year these fellows who are picked up at random for legislators assemble together and make several hundred new laws. If a member does not get up some law his constituents grumble and say he does not earn his wages! Thus the blind, ignorant constituency regard the duties of the still more blind, ignorant members they hav chosen. Never will this condition of things be remedied until the people insist that no bill shall ever become a law until after they themselvs hav voted for it. A great authority has shown that nearly all the evils of modern nations hav come from too much law-making, and that the greatest service that legislatures generally do is when they repeal some act made by their predecessors. See Buckle's "Civilization," vol. i. Spencer and Mill and others hav said to the same effect. A few hundred men picked at random over a state are sent to some point to make laws. Raw, ignorant, crafty, avaricious, they fall into the hands of agents of corporations and individuals who hav schemes on hand. They begin to enact laws at their instigation, and this is legislating. All is well in the state, or if any ill exists it is because of something that a previous legislation has done. No wonder the country goes from bad to worse.

We all know that man is a being utterly unfit to hav great power put into his hands unless he be made answerable to some other men for its use. The most pious, best men and women are not fit to hav irresponsible power over their fellows. And when this power has been given to them, oh, how cruelly they hav used it! How they hav made their poor fellow-mortals suffer, either by their carelessness and neglect or by their cruelty and hatred! Woe unto those whom they hav had cause to hate. Woe unto those whom they desire to blackmail for their money. Only the most harmless and contemptible of men and women hav escaped their notice and cruel treatment. Cruel as individuals may be, their oppression is nothing nearly so severe as that of associated crowds. A society or body of men banded together is the most frightful of all despotisms. When a nation is rich and prosperous, and several thousand citizens get control of government and rule the army and oppress the people with heavy taxes, and when they grant out to each other special privileges under the name of franchises, corporations, etc., by law, it is dangerous to resist them. The single person who dares to resist them becomes a marked man and will be imprisoned on some charge, or will be assassinated finally.

Many governments of the kind hav existed. Such were several Grecian governments and the republics of Venice, Milan, Genoa, and many others. The statute-making power makes laws to increase the officers and army. These laws are made to protect commerce, morals, peace; promote virtue, etc. Judges are appointed for new courts, detectivs and sheriffs abound, spies reside at every central town and giv names of dangerous persons—the most dangerous persons being those who tell the people of their rights, or who, in a word, talk and write freely.

In the United States to-day several thousand men are banded together to preserve certain institutions, corporations, or laws unchanged. Like the old slave oligarchy they are a host in themselvs. They hav all the legislation they need. Woe be unto him who falls into their snare! Accusation is all they require, for it is ruin to be accused, as all lawyers know. The machinery is all ready. All that is needed is an organization with a center somewhere to direct. There is not one county in the Union where spite may not each a man and ruin him.

Holt

(*Continued from page* 597.)

were most cruelly tormented. Here were the thumb-screws which pressed points into the thumb, causing most acute pain; here were the iron collars, weighing fourteen pounds, with pointed irons within and without. These were worn on the naked neck, and the pointed iron would penetrate the flesh and bring the blood, though the points were somewhat dull.

Here was also the "Scavenger's Daughter," a horrible iron instrument of torture which holds the neck as in a vice, and the hands and feet at the same time and in the most uncomfortable positions. A model was also exhibited of the rack upon which persons were stretched out, a rope being attached to each wrist and ankle and then by a windlass stretching each till the joints were often torn asunder—a pretty occupation, indeed, for Christians to be engaged in!

We ascended into the next story by a solid circling stair-case, where we found rooms three stories high, full of the latest army rifles, standing upright, in frames for the purpose. Even those deady weapons looked pretty, but still one could not help thinking of the suffering they are capable of producing. We saw 104,000 rifles thus tastefully put away so that every arm could be seen. The number of swords, bayonets, and other weapons was truly appalling.

The Tower was used as a palace for the royal family at one time, and we visited the banqueting room, the council chamber (Parliament also held its sessions there), and various other vaulted capacious rooms, including St. John's chapel, built by the Romans eight hundred years ago. It is a neat chapel, considering there is no internal finish save hewn stone. The columns are two feet and a half in diameter. It is not used now save occasionally by a regiment of Scotch soldiers which have quarters in the town, as is the case at present. The newer portion of the tower is now used as barracks for soldiers. There are large numbers of soldiers on guard in various parts of the Tower, on the grounds, etc. In fact in many parts of the city you will see the red-coats on duty. I judge the British keep up a pretty large standing army, for which the people have the privilege of paying.

In the Tower yard we saw a large number of heavy bronze cannon, some brought from India and some from other countries, where the British have been victorious. The Indian cannon were gotten up more or less in the form of savage beasts. I noticed a mortar in the form of a tiger supported on its front legs.

We climbed up a narrow stone winding stairway into the upper apartments, where prisoners of state used once to be confined. In one room especially, which was the prison of many unfortunate political prisoners, we saw the inscriptions they had made in the stones of the wall. Here are the names of Walter Paslew, Robert Dudley, Johan Decker, Robert Tider, Thox, Jenkins, Marmaduke, Nevill, Wm. Beveridge, Wm. Tyrrell, John Dudley, Ro. Bainbridge, G. Gyfford, Charles Baily, John Store, Thomas Migah, Lawrens Mylford, Wm. Dollard, Wm. Rame, Henry Cockyn, Edward Smalley, T. Salmon, Richard Old, B. Lassals, Hugh Longworthe, John Ireile, Thomas Fitzgerald, W. Wodbus, Anne Boleyn, Thomas Abel, Thomas Calhoun, John Marten, John Seymour, Thomas Steven, James Rogers, Inggram Percy, John Prim, France Owdal, Lady Jane Gray, George Ardun, John Colliton, Thomas Talbot, besides many others. Many of these inscriptions are accompanied with various sentiments, quotations, passages of scripture, etc. Some of them were very quaint.

In that room the beautiful and amiable Lady Jane Gray was immured, and from the narrow window of that cell she saw her husband carried by in a cart to execution, and in a short time afterward his headless body brought back. We stood on the mound within the yard where she was beheaded, and saw Tower Hill, one-fourth of a mile away, where many persons were publicly beheaded. We saw also the beheading axe and block last used in England. The blade of the axe was ten or twelve inches in width.

There is much that I saw in the Tower which I cannot now call to mind and which must remain unmentioned. There is much of great interest connected with the old pile. I wished to see the room where Sir Walter Raleigh was confined many years, and where he wrote his work, "A History of the World," but the stairs leading to that part were deemed unsafe, and we were not taken up to it.

One of the most interesting sights connected with the Tower were the crown jewels. These are in a room by themselves, and in what may be called a large iron cage. No one can get at these jewels and crowns save with a key that will unlock the door; and as they are of immense value, the key will not likely be passed around very freely. The collection of crowns and jewels are on a pyramidal table. First, the Queen Victoria is at the top. It consists of a cap of purple velvet, inclosed with hoops of silver, surmounted by a ball and cross, all of which are resplendent with diamonds. In the center of the cross is the "inestimable sapphire," and in front of the crown is a heart-shaped ruby, said to have been worn by the Black Prince. The whole is valued at many thousand pounds, but I do not retain the amount.

2. Is St. Edward's crown, rich and elaborate.

3. Is the Prince of Wales' crown, formed of pure gold, unadorned with jewels.

4. The ancient queen's crown, used at coronations for the queen's consort.

5. The queen's diadem, made for the wife of James II. It is richly adorned with large diamonds and pearls.

Among the royal scepters are St. Edward's staff, four feet seven inches in length. It is surmounted by an orb, and is said to contain a portion of the "true cross," but that is extremely apocryphal. There is doubtless wood enough in Europe said to be of the cross Jesus was crucified upon to make a good-sized house. This scepter is carried before the king or queen at coronations.

2. Is another royal scepter of a similar kind.

3. The rod of equity, or scepter with the dove. This is placed in the hand of the sovereign at coronations. It is ornamented with diamonds.

4. The queen scepter is somewhat smaller, and is ornamented with precious stones.

5. The ivory scepter which was made for the queen of James II., Maria d'Este.

6. Another richly wrought golden scepter, supposed to have been made for Mary, Queen of William III.

In addition to the foregoing are, 1. The Curtana or pointless sword of mercy. 2 and 3. Swords of justice, temporal and ecclesiastical. They are also borne before the sovereigns on coronations. There are also coronation bracelets and spears, the anointing-vessel and spoon used at the coronation; a baptismal font used at the christening of royal children, various dishes, spoons, a beautiful service or sacramental plate used at the same august ceremony; an elegant silver wine-fountain, given by the Corporation of Plymouth to King Charles II. on his restoration; the most ancient and noble Order of the Thistle, with collar, badge, and star; the Victoria cross; most noble Order of the Garter, complete, with garter, collar, George, and star. Besides these there was much else of the same senseless character. What can be more foolish than such insignia of sham royalty and majesty?

I never saw one-tenth part so many diamonds before, nor so large ones. I "hardly ever" saw so much gold before. I dare not say how much the guide said all those trappings are worth, but I think it was into the millions of pounds sterling. How much more sensibly it would have been used in making poor unfortunate people comfortable!

From the Tower we went to the great wine vaults of London, and they are also a marvel in their way. They are immense cellars for storing wine. They even extend miles in a given direction. They are of brick, built in arches, and supported by columns or pillars about every twenty feet. The whole is laid off in streets at right angles, with lights occasionally. In the center of what may be called the street are two rails for rolling the casks upon. I was informed there were twenty-five miles of these rails, and on either side, all the way, are tiers of casks of wine, two and three stories high. Just think of it, what a vast quantity of wine! I doubt if the United States altogether has one-hundredth part of the wine now in those vaults. The sherry is in one locality, the port in another, and other varieties in other places. All the casks are marked and numbered, and a record kept of them, so they are easily found. The wine belongs to various individuals, who place it there for storage, paying a certain tariff per month, per quarter, or per year. I saw some casks which have been lying there nearly twenty years. Sometimes the expenses amount to so much that the owners decline to pay them and leave the casks to rot down and the wine to be wasted. Two casks were tapped while we were there, and under the circumstances I did not object to taking a moderate-sized glass of good sherry and port. I am also compelled to say that, according to my judgment, the quality was very fine. It made me so slightly dizzy-headed that no person would have suspected me of drinking. These vaults are owned by companies. They cost largely, and afford a handsome income. We each took a lamp fastened to a stick two or three feet in length. With them we could overcome the darkness enough to enable us to see the objects immediately around us. There was a curiosity in the form of a fungus growth on the roof all over the vaults, which arises from the vapors from the wine. Sometimes these hung in beautiful festoons, drops, and curious formations, as though the work of art. The air in the vaults is by no means oppressive, and is rather an agreeable retreat on a warm day.

From the vaults we went to the docks, where goods and wares from all parts of the world are stored as taken from the ships. They are large, substantial, stone buildings, which look as though they would stand for ages. I was particularly interested in the building where gums, drugs, etc., are received and classified before being sold. I was also particularly interested in the dock building where Peruvian bark and ivory are stored, examined, and sold. A vast quantity of bark and ivory were on hand, though a sale of the ivory had taken place not long before, and much was taken away. I saw the ivory from Asia, and much more from Africa, the tusks of which are much larger than the Asiatic. A large share of it comes from the Zanzibar coast. My attention was also called to a lot of ivory from the frozen part of Siberia, and were the product of the Siberian elephant or Megatherum. These lived before the glacial period, and are found in immense bodies of ice. How many hundred thousand years ago no one can tell, but that it was more than a hundred thousand years ago there is scarcely room for doubt.

From this point we took cars for the Victoria docks, five miles down the Thames, where the wheat from America is unloaded, and where the large steamers plying to all parts of the world have their docks. We went on one of the large steamers.

On our return we called upon Mr. Charles Watts, editor and publisher of the *Secular Review*, and publisher also of various Liberal books and pamphlets. He is on Fleet street. He extended a cordial reception to us, and we had a pleasant chat of more than half an hour, and in that time became very well acquainted. He will be at the Congress in Brussels, when probably we will see more of him.

Now I have about finished my first instalment of London. Mr. Rawson and myself have concluded to go to Paris and do that city before we go to Brussels, so as not to have to return to Paris after the Congress. We shall return to London again after we have finished on the continent, and will spend a few more days in looking up the sights not already attended to. London is truly a great city, though, of course, it has its drawbacks. It is said to have a constant foreign population of 200,000; to have more Catholics than Rome, and more Jews than the whole of Palestine. It is a great city for business. Its people are more distinguished for struggling for money than seeking for pleasures. John Bull is a grave, conceited old fellow, and thinks his modes and manners better than other people's. He is very slow to adopt American customs and improvements, even when much better than his own.

Forms of expression are often quite different from what they are with us. Instead of saying, "Go to the head of the street," they say here, "Go to the top." In place of the "foot of the street," they say "the bottom." If, in conversation, they fail to understand a remark, instead of saying they did not understand, or asking what was said, they simply say, "I beg pardon," etc., etc.

But enough of London for the present. You will next hear from me in Paris. Au revoir,

D. M. B.

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W. F. JAMIESON is engaged in the political campaign in Illinois, tenth district, stumping for Weaver and Chambers; A. J. Streator for governor, and Robert Holloway, the Democratic-Greenback nominee for Congress. His engagements extend to June 1st.

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## One More Fight with Comstock.

Again the Liberals of this country are called upon to defend an innocent victim of this monster spawned out of the ooze of modern Christianity. Another Liberal editor is attacked, without the slightest reason or justice, under a stretched and perverted definition of the word "obscene."

The Comstock crowd hav made so little and the Liberals so much out of the late prosecutions that we did not suppose they would continue in the unprofitable business of arresting Liberal editors. Doubling the circulation of Liberal newspapers and increasing by tenfold the sale of "Cupid's Yokes" must be a source of more joy in heaven than over ninety and nine sinless Sunday-school tracts, else why do they advertise the business and urge the sale? It has been given out that the government at Washington were tired of this sort of thing and ordered it stopped. The National Defense Association thought they had defended their last case and had adjourned *sine die* But here is a new and unexpected demand for their intervention to see that justice is done.

This time it is a citizen of Iowa who is attacked, a state where the Republican majority is so large that the priestly power who runs that party thinks it can commit any infernal act of oppression and yet not lose its hold upon the state. It may hav been intended, too, to smooth down brothers Walker, Farringon, and Peck, lull them into security, and lure them to return from the Greenback departure. I wonder if it *will* hav *that* effect!

Anyhow it seems that the Western branch of the Vice Society, envious and emulous of the Comstock prowess in the East, desires to try its hand at regulating the Liberal press. So McAfee plunges into the obscene pool and shouts to Comstock, "Look, now, how *we* rotten apples can swim!" Well, all the world will note what the end shall be of that regatta.

Mr. H. L. Barter, editor of the LeClaire *Pilot*, Iowa, is the last editor arrested and imprisoned under the Comstock laws. He is now out on bail awaiting trial, which will probably take place in November next, at DesMoines or Keokuk, and will be pushed on mercilessly. He is a man approaching forty years of age, slight of figure and build, and little able to stand a term of imprisonment. He says a year of it would finish him. He has a wife and children to support, and they would suffer. He has been an acceptable

editor of the *Pilot* for several years. He espoused the temperance cause with the people of LeClaire, and carried in a local administration opposed to license. He aimed to publish a reputable business and family newspaper, and united with the citizens in all good works. Though Liberal in his own personal sentiments, he strictly avoided giving offense to his religious patrons. But it would seem that the path of strictest rectitude, according to the straitest sect, has its pitfalls. In an unsuspecting hour that seems now inauspicious, he heard that Mrs. Maria L. Follett, a respectable citizen of LeClaire, was writing a novel. This *was* novel for a backwoods country town, and, on the alert always as enterprising editors are for new features to please their patrons, it occurred to him that it would be a fine stroke of business, and attractiv to subscribers, to publish an original story, especially a local story, in series, in his columns. So he applied to Mrs. Follett, and obtained permission to publish her work in his paper.

Now who is Mrs. Follett? This time it is a woman who writes a prosecuted story. It is no varlet of a man now, who did eat and write a little book sweet in the mouth but bitter in the belly to the exteat of sending three men to jail, no man so corrupting and obscene that woman could not read him. No, this time it is Eve herself who brought death into this Western world and all our Comstock woe. Mrs. Follett is a true, gentle, genuin woman, a citizen of Le Claire from her youth up, a trifle over forty years of age, owns her own house and grounds, having her young daughter and aged mother with her, who also owns a farm adjoining the village and is a substantial citizen. She has been twice married, and has reared a family of children, some of whom also are married. Not three years ago she was a shouting Methodist, aiding in revival work, and had been a member of that church more than twenty-five years. If she is a corrupt woman, from what influence could her corruption come? But her real sin is that she left the bosom of the church, got weaned, as it were, and don't hanker after its milk for babes any more.

Well, this godly, pious woman, daughter of the church and unspotted from the world, was overshadowed by the Holy Ghost (or something), inspired with a mission and impregnated with a word which she *must* say to her suffering sister women. In an unsuspecting hour, which seems now inauspicious, she too was tempted to write a book. The church reads and hopes, "O, that mine enemy would write a book!" and she did it. She had suffered much in her two marriages, has refrained ever since from contracting a new marriage through fear of further suffering, and had known of unknown outrages among her friends and acquaintances worse than any experiences of her own. So she sat down and told all these stories in a book. She calls it a novel, but she has brought very little imagination to play in it. The story is only a thin clothes-line on which to hang out her foul married linen to air and dry and disinfect itself. It is too fearfully realistic to be pleasant reading, but it is true; and can't we men stand anything a women of this character chooses to say on this subject? Can't we survive without imprisoning her publisher? With a strong grip on the planet, I really feel like taking the chances myself. Don't believe anybody will be blowed into the abyss of thereal space the morning her work appears in book form.

But Mrs. Follet has a remedy for the evils that are endured in marriage, and she publishes her remedy openly and without charge in her book. And now, dear reader, what can you suppose that remedy may possibly be? What is the desperate, dangerous medicament she would apply to the great, widespread social disease? Shut your eyes, stop up your ears, open your mouth, and listen! And then don't tell anybody! It is, "*No sex union except for generativ purposes!!*"

Just think of it. Consider the effect of that remedy upon the social state. If that sin of omission should be universally committed it would make saints of all the fourteen hundred million inhabitants on this planet. Not a rape, not a seduction, not an incest would ever be committed. It would prevent half the murders and nine-tenths of the suicides. Apply it to prostitution, and it would probe and scalpel out that moral cancer from the social body, root and branch. Desdemona would then be equal with Othello, and *that* occupation would be gone. Think of the distressed state of society that remedy would bring upon us—girls removed from almost all the dangers that attend their path; unhappy, suffering wives unknown; saloons in cities without pretty waiter girls; assignation houses without tenants; ministers without mistresses, and infamous dens without a devotee the whole world over.

And this is the book, with doctrins of this kind, and results of this happy character, that this Western Comstock is prosecuting as obscene. And this is the book and these the doctrins that the Liberals of this country are called upon to defend the right of their author and her editor to publish if they see fit. These short-sighted pietists might as well attack the writings and doctrins of Mary Ann Lee, and set their dogs on a community of Shakers on a charge of sex immorality, as to arrest and imprison the publisher of this story of Mrs. Follet's. Never did a set of blind guides fall into a more open and obvious ditch. They are in a false position, and if they hav any grains of sense left they will soon find it out.

The main inculcation of Mrs. Follet's book is the same that Mrs. Slenker is publishing, without let or hindrance, through THE TRUTH SEEKER, and that Mrs. Winslow is advocating in her *Alpha* in Washington, right under the nose of the immaculate Mrs. President Hayes—and Comstock in the East don't smell a rat nor peep a word. He says to his coadjutor, McAfee, "Go West, young man; go West! There the Liberals havn't been raided. Besides, they are green and unsophisticated, and you shall find obscenities in literature worthy of your steal. No National Defense Association exists there, and you can steal a march and whisk a defenseless backwoods editor into prison before anybody knows it." Well, we shall see if this little game will work.

It is curious to note the criss-cross way in which things many times double up and evolve in this world. Over in England it devolves upon Bradlaugh, the Atheist, to defend the second commandment, and now it seems the Infidels of this country must come to the rescue of the seventh. At this rate the whole decalog will hav no friends in the church, and the Liberals will hav to accept the abandoned responsibility of maintaining social order by enforcing the whole ten, including even, "Thou shalt hav no other gods before me." Well, this wonderful world turns on several other things besides its axis!

Now, Liberals of the United States—yes, and of Canada—I appeal to you on behalf of Mr. Barter and Mrs. Follett to come to their defense. I hav been personally to Le Claire, interviewed these so-called obscenists, questioned and cross-questioned them, read the book, and examined into the situation—and these are the facts as I hav stated them. You can hav no worthier cause, you can protect no worthier people than Mr. Barter and Mrs. Follet. It will take five or six hundred dollars to defend Mr. Barter in court. There must be many Liberals who are able and willing, indeed, who will feel themselvs honored by the privilege of contributing to defend so noble a cause against *such* prosecutors.

It costs *something* to spread Liberal principles, but not nearly so much as the other side hav to expend to spread illiberal ones, and after all these latter don't spread to any alarming extent. One of our dollars will go farther than ten of theirs, because theirs hav to roll up hill and against gravitation, while we hitch our wagons to the stars and get them in their courses to fight for us. These prosecutions are really the best and cheapest way to sap and mine Christianity, blow up the church, and spread Liberalism everywhere—they furnishing the blasting powder at their own expense. We ought to welcome every such arrest as those of Lant, Foote, Heywood, Bennett, and Barter—you see they are getting very respectable in number now—and joyfully pay the little they cost us in view of the good they do.

We do indeed sympathize with the individuals who are called upon to bear the vicarious suffering for our salvation and atonement, and we must alleviate their lot and make it as endurable as possible; but even to them there are great compensations. Remember that when Mr. Bennett stood before that splendid applauding audience assembled in Chickering Hall to receive him back from prison, he said that that reception alone paid him for all the sufferings of his trial and imprisonment. Let Mr. Barter, too, hav the assurance, as well as every other Liberal editor they choose to prosecute in the future, and let the church take notice, that if he is condemned to a felon's cell and livs to emerge from it, he too shall be greeted with such a reception from the Liberals of the West and of the whole Union as shall do him honor, pay him for all his sufferings, and teach the Comstock party that the whole shameful proceeding has been their loss and our exceeding great gain.

From LeClaire I went to Davenport, the county seat, and had an interview with W. A. Foster, Esq., the attorney whom Mr. Barter had engaged in the preliminary proceedings in his case. He is a man of first rate reputation as a criminal lawyer, is influential with a jury, and will conduct the case ably and on Liberal principles. He thought at first that he ought to hav five hundred dollars for defending the case; but in view of the poverty of Mr. Barter and the need of contributions to make up the sum, I finally negotiated with him to do it for three hundred dollars. Then there will be other court expenses, the attendance of witnesses, etc. Also a report of the trial ought to be made and published, and that will cost something. Also Mr. Foster expressly wished that I, or some representativ of the National Defense Association, should attend and assist him on the trial. I am willing to go, but the journey and expenses from New York will cost $75 or more. The trial may come off as early as November, in Keokuk or Des Moines.

Now, Liberals, the case is in your hands. "He givs twice who givs quickly." All contributions may be sent to H. B. Brown, Treasurer of the National Defense Association, 141 Eighth street, New York, or to the editor of THE TRUTH SEEKER, and he will hand the money to Mr. Brown. All sums sent will be acknowledged in THE TRUTH SEEKER under the head of "The Barter Trial Fund."

The Liberals of Iowa, I am assured, will do their share for the vindication of one of their fellow-citizens. For unity of action and for correct account-keeping, they will do well to send their contributions to the same fund. The Defense Association is national—knows no South, no North, no East, no West—or rather it does know them all equally and is ready to defend impartially any citizen of any state who is prosecuted or persecuted for opinion's sake.

Mr. Barter has been already greatly damaged and broken up in his business—already two weeks in prison awaiting bail. He wishes to move his paper to Davenport and make it more distinctivly Liberal. Any contributor who wishes to make a special gift for Mr. Barter's personal indemnity and support may so designate, and the money will be sent to him. He greatly needs it, and these gifts, too, will teach the church that she persecutes in vain. Another, and perhaps best, way to promote his interests is to subscribe for his paper. Price $2 a year. Address H. L. Barter, editor of the *Pilot*, Le Clare, Iowa.

If the Liberal papers generally will please copy this statement, or make an abstract of it, or find out the facts for themselvs and make report on them, they will aid a worthy cause, receive the thanks of those in bonds, and forward the general work of Liberalism. T. C. LELAND,

*Chicago, Ill.*, Sep. 8, 1880. Ch. Ex. Com. N. D. A.

## Liberal News Items.

THE expression everywhere is that the Hornellsville Convention was a great success—that in many respects it was the most important Liberal Convention ever held in this country.

THE full receipts at the Hornellsville Convention were one hundred and ninety-one dollars and ninety-one cents. The expenses were three hundred and forty-one dollars and twenty cents. The balance of the expenses—$149 38—was paid out of the receipts of Col. Ingersoll's lecture.

COL. INGERSOLL gave his lecture at Hornellsville for the benefit of George Chainey and your correspondent. The full receipts of the lecture were $395.25. After deducting the above-mentioned $149.38, the balance was divided between the persons above named, giving each $122.99.

AT the Hornellsville Convention seventy-two persons joined the Association and paid into the Association twenty-five cents each, which leaves a fund on hand for next year to the amount of $18. We are all learning that it is a very convenient thing to hav Col. Ingersoll around at our conventions and congresses to pay up the expenses.

I THANKFULLY acknowledge the following contributions to aid me in my Liberal League work for the month ending August 31st: B. M. Knap, 25 cents; Wm. Hart, 50 cents; A. Johnson, 50 cents; George Wood, 75 cents; H. W. North, 50 cents; F. A. Albright, 75 cents; Peter Keyser, 85 cents; L. Sevaly, 75 cents; St. Johns Liberal League, $2 50; J. H. Northrup, $5; Duncan McLaron, 50 cents; J. G. Deshler, 77 cents; Eustus Jackson, $1; J. H. Burnham, $1; Lewis Masquerier, $2; Wm. Holgate, $1; Caroline Broecklin, 75 cents; J. E. Baum, $20 00; Mrs. J. T. Brown, $1; L. Johnson, 75 cents; Samuel P. Putnam, $1; Wm. T. Carter, M.D., 50 cents; James Bridges, $2; the Utah Liberal League, $3; in all, $47.85.

At the Freethinkers' Convention all the old officers were re-elected, with the exception of the following changes, which were made: Dr. A. Robinson, of McLean, N. Y., was elected in place of Charles A. Gurly, and Mrs. Asenath Macdonald in place of Clara Neymann, on the Executiv Committee. Edgar M. Sellon, having promised to be present with the Association at its next annual meeting, was re-elected Recording Secretary, notwithstanding the fact that he is now a resident of Colorado.

THE Convention voted to hav the Corresponding Secretary appoint the Vice-Presidents for the next year. And I now request that the Liberals in each county select their best man or woman for that place and send me the name. Until changes are made the last year's officers will please retain their places. What we want is to get appointed the persons who will do the most for the cause.

I DESIRE to ask pardon of my many correspondents for my negligence in answering letters during the last month. My time has been so much occupied in preparing for the Hornellsville Convention and the Chicago Congress that I could hardly find time for anything else. So soon as the Congress is over I hope to be able to again get to work and make my items for the Liberal papers more interesting than they hav recently been. H. L. GREEN.

## The Brussels Congress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Congress of Freethinkers met at this city on the 29th, as announced, with 225 delegates in attendance, representing nearly every nation in the civilized world. The great thinkers of the world are in the work, and some of them are here. Prof. Ernst Haeckel, Prof. Louis Buchner, Charles Watts, Annie Besant, and a long list of names well known in their various homes, of scholars and instructors, are here to form a union and devise a plan for warring against prejudice and for mental liberty.

Our delegation was received with cordiality, and our reports of work done in the United States with enthusiasm.

I regret the necessity of closing this brief notice in time to send by one of our returning delegates, Mr. Edmond Gastineau. A. L. RAWSON.

*Brussels, Belgium*, Aug. 31, 1880.

## Forgot His "Kyarving-Knife."

Messrs. Peck and Lynn hav both had a say at Mr. Leland in THE TRUTH SEEKER, and that free lance has seen their articles. He wishes us to say to them thus:

DEAR EUGENE: Please say to brothers Lynn and Peck that "when the cat's away the mice may play." I can't cut off their heads with a "kyarving-knife," 'cause I left mine at home. And, when I return, the Congress will be over, its decrees proclaimed, and the sun will hav gone down on my wrath. Retribution will not then follow immediately upon an evil work. Lucky for them! TEE CEE LEE.

*Chicago*, Sept. 9, 1880.

BULLION IN THE CAMPAIGN OF 1880; OR, SHYLOCK IN VERSE. By A. B. Brown. Published by the author at Worcester, Mass. Price, 15 cents singly; in quantities of ten or more, 6 cents each.

This little work of thirty-three pages is a Greenback document, and recounts the evils which in all ages hav overtaken the nations that hav taken gold and silver for the basis of their money. It deals particularly hard with banks and other "bloated corporations," and shows in pleasant jingle how they hav filched money from the pockets of the poor. The squanderers of the public lands come in for their share of poetic vengeance, and the Credit Mobilier, whisky rings, and other thieving jobs performed by such immaculate statesmen as Garfield and Grant are touched with no light hand. Mr. Brown is an able thinker and writer, and if his verse is sometimes a little awry in its construction his arguments are not. Send to him for as many of the books as you can use advantageously in your neighborhood.

# Communications.

## Ingersoll and Denslow on Paine and Junius.

We hav read "Modern Thinkers," by Van Buren Denslow, LL.D., and agree with Col. Ingersoll in his enthusiastic praise of the work. But as the author freely criticises his "Thinkers," so we venture to criticise both him and his eulogist, Ingersoll, on the question of the authorship of the letters of Junius. He names eleven works that lie before him on that subject, the last of which, published in Washington, D. C., in 1872, he says, "is hastily written, but its argument, derived from unity of literary style, mental characteristics, identical beliefs, and other internal evidences. *is conclusiv.*"

Col. Ingersoll is "inclined to think that Paine actually wrote the Declaration of Independence," but not the letters of Junius, although he says that the two critiques of his friend Denslow "make by far the best argument upon that subject he has ever read." And he raises four objections to the identity of Paine and Junius, which we quote and answer as follows:

"First. Paine could hav had no personal hatred against the men so bitterly assailed by Junius."

Answer: Nor against the men he so bitterly assailed in his "Common Sense," "Crisis," and other writings.

"Second. He knew at that time but little of English politicians, and certainly had never associated with men occupying the highest positions, and could not hav been personally acquainted with the leading statesmen of England."

Answer: Six years ago James Parton, in a private letter, said, "When I was writing my 'Life of Franklin,' I had to become familiar with the men whom Junius descanted upon, and I discovered that *he knew them not—that he was not within the circle of the well-informed.*"

"Third. Paine was not an unjust man; he was neither a coward, a calumniator, nor a sneak. All of these delightful qualities must hav lovingly united in the character of Junius."

Answer: If Junius was a calumniator, so was Paine, as shown in many of his writings, particularly in his letters to Lord Howe and George Washington. But that Junius was a coward and a sneak we now challenge the great calumniator of Jehovah, John Calvin, and Joe Cook to prove.

"Fourth. Paine could hav had no reason for keeping the secret after coming to America."

Answer: He had the very best of reasons. Almost the last words that Junius wrote were these, "I am the sole depositary of my own secret, and *it shall perish with me.*" Had the writer broken that solemn and deliberate promis, he would hav been worse than a coward and a sneak.

In Dr. Denslow's first critique he finds the argument of "Junius Unmasked" *conclusiv.* But in his second he raises "four reasonable objections to the theory that Paine was Junius." It looks as if some one had seen him and said what Col. Ingersoll says in his Introduction—that it would not add to Paine's reputation as a writer to prove that he was Junius. Well, of the "four reasonable objections," the author says that only one is "well taken," and that is "that Paine's means of knowing the state and court secrets were inadequate to the demands of Junius." This is precisely the second objection raised by Col. Ingersoll, neither of whom is aware how little Junius really knew of state secrets. But Dr. Denslow goes on to argue from this false assumption that Junius must hav been inspired and posted by leading statesmen, and that "probably Lords Sackville, Chatham, and Shelbourne were in the secret."

The fact that Junius was not within the circle of the well-informed is proved from his private letters to John Wilkes, which were first published in 1812. We quote:

"Not venturing to consult those who are qualified to inform me, I am forced to collect everything from books or common conversation. The pains I took with that paper upon privilege were greater than I can express to you. Yet after I had blinded myself with poring over journals, debates, and parliamentary history, I was at last obliged to *hazard a bold assertion*, which I am now convinced is true—as I really then thought it—because it has not been disproved or disputed."

"I willingly accept as much of your friendship as you can impart to a man *whom you will assuredly never know* Besides every personal consideration, if I were known, I could no longer be a useful servant to the public. At present there is something oracular in the delivery of my opinions. I speak from a recess which *no human curiosity can penetrate*, and darkness, we are told, is one source of the sublime. The mystery of Junius increases his importance."

"I am much obliged to you for *your information about Eyre.* The facts are as I *understood them*, and with the blessing of God I will pull Mansfield to the ground."

That Junius could not hav been known to Lord Chatham, as Dr. Denslow supposes, appears from a letter addressed to that lord inclosing proof slips of Junius's last public letter. This private letter, marked "most secret," came to light only a few years ago. (See Bohn's edition, appendix.) In it is this sentence:

"Retired and unknown, I liv in the shade, and hav only a speculativ ambition."

We were but little surprised when Mr. Parton first wrote to us, "Junius *was* nothing and *knew* nothing." And yet Mr. Parton must admit that *Paine* was something and knew something. As Junius he failed to effect a revolution in England, but he succeeded in America. We dissent, therefore, from Parton's opinion that Junius was nothing, and most decidedly from Denslow's assertion that Paine's life was "unsuccessful."

But the lamest part of Dr. Denslow's work is the attempt to prove that both Junius and Paine were prone to scurrility and blackguardism. To prove Junius a blackguard, he quotes from a letter signed "Correggio," and written a year and a half before the first Junius letters appeared. This letter *is* scurrilous, but there is no evidence that Junius wrote it, and it was never attributed to him until forty-two years afterward, when Woodfall's son collected numerous so-called "Miscellaneous Letters of Junius," most of which are spurious, this among the number. Another quotation is from a letter which, though signed "Junius," was expressly disavowed by him in his preface, saying, "This edition contains *all* the letters of Junius." The only other extract adduced is from a genuin Junius letter, and it is this, "But to become the stalking-horse of a stallion; to shake hands with a Scotchman at the hazard of catching his infamy." This, we apprehend, would not be adjudged scurrilous, at all events, not half so much so as this sentence in Col. Ingersoll's reply to Dr. Prime of the New York *Observer*, "You hav eaten your words, and, for my part, I would rather dine with Ezekiel than with you." (See Ezek. iv, 12).

But the attempt to prove Paine a blackguard is a still worse failure. "Stalking-horse" in his letter to Washington, and "Scotch and foreign mercenaries" in the Declaration of Independence, find their parallels in Junius; but they fall so far short of scurrility that when the critique first appeared in the Chicago *Times*, the writer added the following:

"*Editor's note.* We had intended to set opposit this sample of scurrilousness and blackguardism some equally authentic and equally scurrilous sentences from Thomas Paine's acknowledged writings, *but we cannot find them.* To those who apprehend that Junius excels Paine in moral dignity or cleanness of speech, the foregoing *should be conclusiv* (!!) Paine was frequently scurrilous (!), and at times indecent (!!), but not so recklessly so as Junius (!!!)."

And now, after having a whole year to find scurrilous and indecent sentences in Paine's writings, what do we see? Two extracts from the "Age of Reason," one in which Paine says that "Matthew should hav told us who the saints were that came to life again . . . whether they came out naked and all in natural buff, he-saints and she-saints . . . whether they reclaimed their wives . . . or brought actions of *crim. con.* against the rival interlopers." And another in which he describes Mary Magdalene as "a woman of large acquaintance," of whom the apostles "appear to hav known most," and of whom "it was not an ill conjecture that she might be upon the stroll."

When the cultured Rev. W. H. Channing, in a Free Religious convention, called Paine a "turkey-buzzard," he was not aware that he was outdoing in *fowl* epithets the man he calumniated. To the believer in the story of the resurrection Paine's comments are of course shocking, but it is prudish to call them indecent.

That "Junius Unmasked" was "hastily written," as the learned editor of the Chicago *Times* and author of "Modern Thinkers" remarks, we do not deny. Perhaps he would be astonished to be told that one year prior to its publication the author had never read twenty pages of either Junius or Paine, yet it is true. Nevertheless, the author of "J. U." is willing to stand a comparison in point of care and accuracy with the accomplished editor, who has had eight years to produce his two short essays.

There are several important dates in Dr. Denslow's essays which are erroneous and could easily hav been corrected from the newspaper articles. He has forgotten to answer the fourth objection raised to the theory that Paine was Junius, namely, that he had not the leisure essential to the composition. And while he was about it, why didn't he tell us in what sense an objection could be "reasonable" which was "not well taken?" He forgets to go back and erase or amend his first statement that the argument of "Junius Unmasked" is conclusiv. He asserts that Paine was twice dismissed from the excise service for smuggling. Paine's petition to the Board of Excise in 1766 for reinstatement negativs the first instance, for he says, "No complaint of the *least dishonesty* or intemperance *ever appeared* against me."

But with all these defects, we hail this work as an able supplement to "Junius Unmasked." The day is dawning upon Thomas Paine, and soon no competent critic will dispute that he wrote the letters of Junius and the Declaration of Independence. Nor do we fear that this will detract from the merits of Paine, or that the self-evident truths enunciated in his Declaration of Independence will be generally denied in spite of the assertion of the astute Chicago editor that they are self-evident lies. WM. HENRY BURR.

*Washington, D. C*, Sept. 8, 1880.

## Liberal League Notes from Illinois.

In accordance with my promis on accepting the arduous task of trying to awaken an interest in the Liberal League movement in Illinois, I will make my first monthly report of the amount of money sent me to help defray the necessary expenses incurred by the undertaking.

My appointment on the Executiv Committee of the National Liberal League dates from June 15, 1880, and I immediately set about arranging my affairs, so as to giv my whole time and attention to the Liberal work. Since receiving my certificate of membership in Executiv Committee of the National Liberal League I hav promptly, on the reception of calls for instruction how to organize auxiliary Leagues, sent to all such applicants the National Liberal League circular pamphlet of instructions, containing both the National and the Auxiliary League constitutions, and other needed information in regard to the purposes and objects of the Liberal League movement. I hav also sent blank applications for auxiliary League charters, and given all other necessary written instructions in regard to the League work and how to properly organize auxiliary Liberal Leagues.

I hav thus far expended for postage and stationery alone, exclusiv of everything for incidental expenses, about ten dollars, and I hav received in contributions to assist me in the work as follows: G. K., of Chicago, in postage stamps, 30 cents; A. F. Benedict, stamps, 24 cents; Dr. A. J. Clarke, $1; J. B. Beel, stamps, 45 cents; Mrs. J. A. Miller, stamps, 30 cents; Sarah Canboy, stamps, 27 cents; Henry Gildemeister, $1; Mrs. M. E. Hall, for Thomas Goddard, 50 cents; O. Richardson, stamps, 24 cents; L. G. Burns, stamps, 45 cents; total, $4.75.

I am endeavoring to make my traveling expenses out of the sale of Liberal books, but thus far hav not been able to do so. I hope to do better after the people hav marketed their crops.

I broke camp in Rockford three weeks ago to-day with the expectation of giving my entire time and attention to the Liberal work in the state of Illinois as long as I am able to procure pecuniary aid enough to do so. But I am very sorry to see such a lack of enthusiasm in a large majority of our professed Liberals and Freethinkers in a cause that should arrest their most earnest attention. A large proportion of them take no Liberal papers, and seldom read any Liberal books, and, as a consequence, are ignorant of what is passing in the world for the spread of Freethought, or what is being accomplished toward lifting humanity out of mental bondage and into the light of a living truth and freeing the world of the fogs of religious superstition and bigotry. If the Freethinkers of this country could only be enthused with one-half the zeal that is shown by Christians to promulgate their false dogmas, nothing could impede their onward march to complete and unobstructed mental liberty.

I hope to meet full delegations from all of the League organizations of this state at the coming session of the National Liberal League Congress, which meets in Chicago on the 17th, 18th, and 19th of September. There will be a good deal of important work to be done at this session of the Congress; and on the action that will be taken there the future success of the Liberal League movement will largely depend.

I hope to hear from all who are willing to extend a helping hand toward carrying forward the League movement in this state as soon as they can conveniently write me, as on their doing so or not must rest my success or failure in the work I am undertaking. Those desiring to write to me, either to send me pecuniary aid or applications for charters and instructions about organizing Leagues, will please address me at Rockford, Illinois, P. O. Box 263, and their letters will reach me.

F. F. FOLLET,
Ch. Ex. Sub.-Com., Ill.

## Obituary.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I send you herewith the obituary, as published in the Grant county *Herald*, of Mr. Jno Woolstenholme, a zealous, hard-working Freethinker, and a subscriber to your paper. His broad and logical views, and his upright and honest life, made him an honor to our cause and a most potent worker for reason, mental freedom, and truth. In him and the Hon. Jared Warner, Grant county has lost two of its most worthy and best citizens, and the great cause of Freethought and free action two of its most determined and creditable supporters. They came to Grant county in the early days, when ignorance and superstition reigned, and when to be a Liberal was to be ostracized, hated, and even persecuted. They braved all insults and abuse, untiringly advocated and fearlessly defended the infant Freethought; they sustained and nursed it until it became respected and predominant, and they died surrounded by many disciples, and mourned and respected by all.

The *Investigator* will confer a favor upon an old subscriber by copying this.

F. J. SCHELL.

*Bloomington, Wis.*

[*From the Grant County Herald.*]

DIED.—At his home in the city of Lancaster, Wis., August 20, 1880, at 3:30 P.M., John Woolstenholme, aged 46 years, 1 month, and 22 days.

The deceased was born in the city of Philadelphia, June 28, 1834, of mixed parentage, his father being English and his mother German. After his birth his family resided in that city some four or five years, and then moved to the West, living for a short time near Dubuque, Iowa, and at New Diggins, Lafayette county, Wisconsin, engaged in mining.

Thereafter they moved to Grant county, Wisconsin, and settled upon the Fennimore prairie, in what is now the north part of the town of Liberty, in this county, being then the only settlers in that part of the county west of Wingville. The deceased was engaged with the family there in farming, and, by hard work and industry, succeeded in opening an extensiv farm and prospered, and was so engaged until after the death of his mother and until his marriage in February, 1859. For several years after his marriage he was also engaged in farming, but since the war, where he contracted disease, he has been engaged in merchandizing in Lancaster.

In his business relations with his fellow-men he was ever upright and honest, as all who knew him best will testify, and there is no man who had fewer enemies than he. In his religious views he belonged to what are called "Liberals." He believed in a controling spirit governing the universe; did not believe in the atonement of Christ or in his divinity, but believed that every man was responsible for his own acts. He inculcated his views in his family, on the minds of his children, ever exhorting them to liv honest, upright, moral lives.

The deceased was married, February 25, 1859, to Henrietta Nathan, daughter of Jacob Nathan, of this place. He leaves her and their four children surviving him to mourn his loss. The funeral services took place Sunday afternoon, August 22d, and the esteem in which he was held by his neighbors and friends, near and far, was attested by the long concourse of people who followed his remains to their last resting-place. No religious services were held, except by request of the family Mr. Cook offered prayer at the house, from whence the remains were taken to the cemetery, where, by special request of the deceased, Col. J. G. Clark delivered an address, giving an outline of the religious views of the deceased, and in the course of the address appropriately extolling his virtues and worth. Peace to his ashes.

S. D.

## Special Pleading for the Republicans.

To Members of the Liberal League Convention: Soon you are to assemble to discuss and devise means for the promulgation of free thought, free speech, and free press. Will you listen to the words of one who has no voice in your meeting, but bears a deep interest in your cause, and awaits with much anxiety to know what course you shall take?

While I place the most implicit confidence in your honesty and integrity, I trust you will deeply weigh this matter with all the gravity its importance demands. Weigh it not in the balance of blind bigotry or malignant hate, but by the scale of justice let your actions be determined. Think not of the persecutions we may endure, but of the happiness, peace, and prosperity of the ten millions of firesides in our land. Better it would be for us that we should suffer all the pain of an Inquisition than that we should deteriorate the condition of one human being. Better that we spend our days in the slimy dungeon than hav it said of us we helped to rob one household of its sunlight, or took from one child its happiness.

If you think of organizing a political party, pray do so only when you hav matured well the subject in all its phases. There are serious objections to a separate party. Let friendship, truth, and love be the interminable links which shall bind us one to another, in every clime, but let it never be said we united our strength to oppress the weak. Reason, humanity, and the undying principles of right hav placed us beyond the bane of superstition, and honesty will ever secure for us the admiration of even those who know not of this boon. Thousands are coming daily to quaff the thirst for knowledge at the rivulet of Freethought, but when its waters are made murky by a political party set over the fountain-head they must turn away in disgust. Shall the only people in the world who hav the courage to battle for intellectual freedom bind themselvs to a creed?

If you do not see fit to form a new party, do not indorse any of the old ones. Let every man settle his opinions with himself. If you indorse one party above another let that party be the Republican party. I will tell you why. It is the better party of the two great organizations, one of which must succeed in November. It is the party of progress. It is the party which carried the nation through the most critical period in her history. It carried us through the panic which inevitably must follow every inflation of paper currency. It has made the promis of our government worth one hundred cents on the dollar, and given us the best currency on earth. It took the nation at a time when everything was dark, and secession threatened an imminent dissolution of the Union, when but one other nation of all the mighty powers sent to us a ray of hope. It fought four long years for a federal government. It shook the shackles from four million blacks, and forever banished the hydra-headed monster of human slavery from our land. At the end of twenty years it is all that the most fastidious could consistently ask. Our growing fields are overspread with a network of railroads, our ships of commerce go to every port on earth, while the Stars and Stripes float above the waters of every sea.

We should ever be hopeful for the future; but there is no better criterion of the future than the experience of the past. Not until the maimed soldiers we every day meet hav been laid away to rest; not until children hav forgotten loved parents; not until we cease with the return of each May to decorate with sacred flowers the hallowed graves of our nation's dead, can we forget the war. But overlooking the past, the great issue of to-day must be upon finance. The Greenback idea (if Greenbackers can be said to hav an idea) is impracticable, and if put in vogue would engender the loss of public credit abroad; in fact a currency at variance with the established idea of the world is preposterous, at least.

The Democratic party has ever been wrong on the subject of finance. During the war, when we issued the Greenback dollar, it was a negativ party. It shook its empty head and said, "The thing can't be did." What are the facts concerning that issuance? Our resources were exhausted by war; we had bonded ourselvs to foreign capitalists until our credit was gone. The noble boys in blue said to our Congress: "We honor the government established by our forefathers and love the sunny land in whose defense they spilled their life's blood; every throb of the nation's heart sends its pulse-beats through our veins; we rejoice with her in prosperity and fly to her rescue in times of danger, and if you will giv us a little hard tack for ourselvs and send the greenback dollar to wipe the tears from our mothers', wives', and children's eyes, we will sustain the Constitution now and pay the debt when the war is over."

When we issued our paper currency we were in the midst of a civil rebellion. Fathers had kissed their children and hurried to the field of battle; sons had wiped away the mother's tear dropped upon their cheek and received the last blessing of fathers; husbands had embraced their wives for the last time perhaps, and all had buckled on the sword and hurried away to maintain the Union or die in its defence. They were issued when the destiny of the grandest nation on earth hung upon the slender thread of hope; issued when every gale which swept from the South bore sadness to the hearts of weeping mothers, sorrowing sisters, disconsolate wives, and starving children; issued when every dispatch from the South was the news of a battle, together with its victory or defeat; issued when every letter borne northward was, not a missiv of love, but a messenger of death; issued when iron shot and leaden hail mingled with the summer rain, when the saber's gleam and lightning's flash united to light the scene of death; when bivouac fires on the distant hillsides seemed only fire-bugs reveling in the gathering shades of night; when the sentry's night call echoed to the scream of the nighthawk; when on every Southern field lay the dead bodies of Federal soldiers—the bright buttons on their coats of blue glistening in the sunshine, or their bones watched over by the stars, silent sentinels of heaven; they were issued when the nation's heart was palsied and the blood within the public vein stood still. We then promised when the war was ended, when the sword was hung away as a memento of the past, when our muskets were put aside, when our cannons rang out no more in battle but in the silvery tones of new school bells, when a million yeomanry should settle down in honest toil, to pay them off in gold, and by the undying memory of our three hundred thousand honored dead, if left alone, the Republican party will keep that pledge.

Avaunt! Away with your cowardly repudiators, the crawling, sneaking, slimy vipers who denounce that debt! The obligation is an honest one, and the promis must be sacredly kept.

In 1872, when it was an impossibility, the Democratic party said, "Let us resume specie payments" (at no time and place). In 1876 they said again, "It can't be done." In 1880 they say, "Resumption is a failure." In 1876 the Republican party said, "On the first day of January, 1879, we will resume specie payments." When that auspicious day arrived the vaults of the sub-treasury in New York were thrown open and every man with fifty dollars in greenbacks was invited to exchange them for two and a half double eagles. Does this look like a failure? I appeal to you as business men—can you conscientiously abet a party whose every policy has been proven by the logic of events to be damnably corrupt? Such, my friends, is the undying record the Democratic party has made for itself during the last twenty-five years. I appeal to you as husbands, fathers, and sons, with wives to cherish, children to make happy, and parents to comfort; as lovers of liberty; as believers in the purity and freedom of the ballot-box; with peaceful, quiet, and happy homes; with all our works of art and science; our institutions of learning; with a hallowed and undying reverence for the unsullied honor of our country, can you support the party whose every action has been to rob us of all we love? Such is the living monument of the Democratic party.

We hav just passed through the most deadly maelstrom on all the seas of human life, and the ship of state is righting herself from the shocks she has received. We are paying our debt at the rate of about one hundred million dollars per year. With a remembrance of all these things, I ask you to consider the feasibility of committing yourselvs—if commit you must—to the party of progress; the party of abolition, whether it be to a master or a creed; the party which is of itself the embodiment of all that is noble in American politics—the Republican party. M. Watson.

*Terre Haute, Ind.*, Aug. 24, 1880.

## Neither Will I.

To the Editor of The Truth Seeker, *Sir:* So there's "an end to it" for another. J. S. Verity is out of political moonshine and is living in the solar light of day when he says, "I cannot vote for Hancock, and will not, so that's an end to it." Better yet if he had added, as I do, Neither will I be cajoled, wheedled, or driven by sophistry, multiplicity of words, or to spite anybody, into voting for the other fellow, Gar-cock, or anything like either or both. It is precisely what these two old rotten party-hulks are aiming at—that if one fails, the other shall be sure to win.

The leaders of both old parties are Shylocks; a subsidized press kept blowing for t'other and which; a reserve fund stolen from honest labor for backing; a bandit's swindling banking gouge, which both like and approve; a two billion national bonded debt, every cent the people's stolen credit, and in possession and under control of the fuglemen of both these old hangers-on; a centralization of the distributing agent called money, belonging equally to fifty million citizens, all in the hands of a self-constituted syndicate of both these old party parasites; a set of thieves, swindlers, and robbers of the people's domain, sufficient to make an empire; all of both in favor of no tax for rich thieves; all of both in favor of the robbery of honest toil through corporate wealth, dear transportation, and exorbitant tax; all of both determined, when either wins, to choke the wind-pipe, as usual, of productiv wealth until it gapes for breath like a suffocated rat, and thus force, through a tax-released oligarchy, the tale of ruined plebeians of ancient Rome to repeat its tricks on American soil.

Has history no lessons to teach American "dam-phules" how and when to shoot? Blaze away with your ballot-wads, leveled horizontally at the pit of the stomach of both the old hypocritical party cormorants!

The only dispute between them is which shall rob the trap of the feathers which both are alike guilty in setting and baiting.

See the figures on the horolog! It needs no telescope nor microscope to bring them in sight. All it needs is to open the left eye (the other being blind) and look straight ahead. If your eye blurs, then stand back; you are too close to see, and confusion is what's the matter. Get among the tomb-stones back yonder and see alphabetically chiseled on used-up nations' monuments the unmistakable epitaph that with extraordinary power and fees conferred to any individual class, both they and it become the nucleus around which the hell-hounds of devastation and ruin are always generated and hatched. The Gothamites stand so near to this nucleus they seem not to realize that the target of equal rights to all has but one center to it. Where is that center now? A few heartless and shameless scamps, pets of Demo-Republican nondescripts, with millions a year income at the expense of productiv labor, with the power of creating and disposing of a million officials to fatten on others' sweat and toil, hav scattered it worse than Beecher's "throne of grace."

Are the liberties and rights of wealth-producers not in limbo with the balance-wheel and center gone? Here we are, with one of the most vicious systems of political economy, being choked down the throat of the nation, known to history by both old parties alike, and men disputing which to vote for. With either to administer, the government will become more and more the guard and protection of all minor rascalities and abuses. Large bodies of water will run down hill. It is only when scattered into mist that it ascends. The law is imperativ. The nabobs of corrupt old parties, being the recipients of millions yearly, are the last people on this earth to look to to encourage or advance a system of reform in anything.

Don't deceive yourselvs with the juvenility that to put one out and the other in will scare either, or cause the outs to help reform the ins, or vice versa. In that event, reform would be in danger of reaching the reformer. Both being corrupt in every fiber, it is to their interest to screen, uphold, and protect each other in all political and ecclesiastical plundering so as to be in condition to defend the common citadel which both hav erected—for Christ's sake; *i. e.*, their own.

Who are the defenders and in-dwellers of that citadel but the Randalls, Garfields, & Co.? Is it not patrician lords *vs.* plebeian serfs? A nation's credit gobbled; a squeezing bank robbery, baited with honest money, which pulls as one man from three thousand centers a stipend of fifty millions a year; a robber class of foreign noodles keeping time and giving orders. Thus, step by step, the once bequeathed inalienable rights of American freemen are being throttled. The plebeian's credit of a nation gone to roost in the money bags of foreign and home gobblers, the money prerogativ in the hands of a few, and the war and taxing power will soon consummate the epitaph of liberty's ruined bulwark.

Nod after nod, wink after wink, for the two decades past our children, little and big, hav been taking lessons how gracefully they can submit to a domestic married to a foreign tyrant's demands without offending either or smelling powder.

At home and abroad tories and imperialists in church and state hav "soured" on representativ government; hav succeeded so far as to induce Demo-Republican voters to yield up the most important sovereign prerogativs to clans, cliques, and combinations of moneyed capital; hav already so weakened our government that these clans, cliques, and combinations boast that they can easily control it to carry on their schemes of plunder. Aha! say they.

Both Garfield and Hancock are the figureheads only of these clans, cliques, and combinations. They know their men. The people had nothing to say, but are being prepared to yield submission to the demands of old party clans, cliques, and combinations by clothing one of these figure-heads with executiv power. Thus our people are quite ready to surrender representativ government and popular liberty into the keeping of clans, cliques, and combinations composed of foreign and domestic money kings, combined with European royalty and a home nobility.

How vividly the lines of Byron on the downfall of Rome come to mind! Niobe, the daughter of Tantalus, it is said, wept herself into a stone through grief for the loss of her children:

"See! the Niobe of nations! There she stands,
Childless and crownless in her voiceless woe!
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
A Scipio's tomb contains no ashes now;
The very sepulchers lie tenantless of their heroic dwellers.
Dost thou flow, old Tiber, through a marble wilderness?
Rise with thy yellow waves and mantle her distress.
The Goth, the Christian, time, war, flood, and fire
Hav dealt upon thy seven-hilled city's pride.
She saw her glories, star by star, expire,
And up the steep barbarian monarchs ride
Where once the car climbed up the Capitol.
Far and wide, temple and tower went down, nor left a site.
O chaos of ruins, who shall trace the void
O'er these dim fragments casting lunar light
And say there was, or is, where all is darkly night?"

Well, boys, it will take a sharp lookout of the people to prevent history from repeating itself with us. The clans, cliques, and combinations, ecclesiastical and political, are on the track, straight as a string. The people are yet the sovereign power; the ballot yet remains. Figures tell me, minus fifty years, the present rate of usury on debts, national, state, county, township, corporate, and on "honest money" (national bank script swindle) will swallow down, or up, every agricultural freehold on American soil. Figures, you know, are hard to beat for telling truth. How's that? Because, to do their prettiest, the outs of the farmer are greater than the ins. It is only a speck of time, and the devil-fish know it. It is the same "Old Man of the Sea" that has ridden to death productiv labor everywhere else, and is now getting the "heels" of us.

Now, "men and brethren, what shall we do to be saved?" Vote for Garfield? For Hancock? We might as well take a dose of Helmbold's buchu. Their traps are all set; they must be sprung.

Only this and nothing more. No power or issues on this continent are so dreaded and feared by combinations in church and state to rob labor as are those presented by Greenbackers. A united fire in that direction would bring the rascals to "terror-pitch" in double quick. Let us try it a thwack. Yours, A. Bennett.

The pebbles in our path weary us and make us footsore more than the rocks, which require only a bold effort to surmount.

Work is a necessity in one way or another to all of us. Overwork is of our own making, and, like all self-imposed burdens, is beyond our strength.

## The Union the Controling Issue.

To the Editor of The Truth Seeker, *Sir:* Your article, "Our Reasons" for supporting Gen. Hancock, in your last paper, quoting the opinion and admonition of Hon. E W. Barber, is abundantly sufficient to relieve me from further pursuit of Mr. Bush. If those reasons and that opinion do not open his eyes to the present and dangerous "Bourbonism" of the Republican party, it may be safely concluded that his eyes are so nearly "got" by the petrifying influences of party as to be beyond the reach of anything short of galvanism.

This unexpected lift from your pen leaves me free to conclude these letters by stating concisely the issue which, it seems to me, should be the controling one to all independent voters, such voters as I take most of the Liberals to be.

The fact is that the Democratic party is now the only party that can become a Union or National party in the proper and only real sense of that word—*national*. This I will endeavor to show.

We are bound to throw our votes for the best interest and welfare of the whole country in the future, in the long run. We must rise above party, section, church, or trivial issues of prejudice, hate, or spite, and vote as patriots, or we are not worthy to vote at all.

From this, the only true because the highest point of view, we can see at a bird's-eye glance where we belong. It is on the side of a substantial union party as against sectional feelings and interests. The Union can only be really consolidated by the incorporation into it of two great and very diverse elements, viz., the white and the colored people of the Southern states. This can only be done by a party with which they will and can affiliate, and which has strength and many votes in every part of our country.

The inhabitants of the South cannot safely nor properly be kept permanently as a conquered people. They can only be effectivly, that is, in heart and soul, re-incorporated into the Union but by receiving them to share the duties, responsibilities, and honors of some political participation in the general government. This is the opportunity to hav that work of peace safely accomplished. Now, and under Hancock, a Union general, this can be done without humiliation or danger. Those people are after all much like ourselvs—proud and sensitiv to injustice. For their part in the Rebellion they hav suffered the bitter consequences bravely and without complaint. They hav had, under Republican auspices, a probation of twenty-one years. During that time a new generation, who had no part in the Rebellion, has come to manhood, and will appear this fall at the polls. For twenty-one years, the usual term of minority, the Republican party has practically excluded their fathers from participating in public affairs. During that time the business of the Southern states has revived to an astonishing degree. The population has also increased, so that the census-takers seem to hav found a new South. Is it not the proper time to incorporate that South safely into the Union?

But this is not all. The Republican party under President Hayes has withdrawn its carpet-bag governments and the U. S. troops, and has wholly committed to those Southern white people the necessity of living with, and to a great extent the necessity of taking care of and educating, the freedmen who were left by the war as the wards of the Union.

Now, how does any rational man suppose that these sensitiv people can be made good, patriotic, American citizens and co-workers in the care and elevation of the freedmen? Can it be done by visiting the sins of the fathers upon the children? No. If we keep the position and tone of conquerors we shall compel them to keep the position and tone of rebels. We shall deepen into a smothered but hereditary feud the feelings of difference of race and of section, which, as sure as fate, will in time break up our Union, or else compel it under "Republican" Presidents to become an empire. If you make an issue of the "lost cause," you must keep it down by political ostracism, then by legislation, then by force, and then by empire! Each of these steps inevitably leads to the other.

What Ireland and the Irish people hav become to England, and Poland to Russia, we shall hav repeated in America. "The sense of injustice is intolerable to man," says Carlyle. Shall we for the selfish object of keeping the general government in the hands of a few at the North bury the seeds of injustice and hate to revive and curse us for an indefinit future? England and Russia keep down their conquered provinces from generation to generation by sheer weight of brute force. Do you think that such a thing can be done in a popular or federal republic? No. In order to do it the republic must become practically an empire. The Republicans know that by instinct, and so they are for centralization, a strong man and a strong government, and finally an empire.

There is but one way a republic can really conquer, and that is by *assimilation*. The people must become as brothers, with the fullest equal rights, duties, responsibilities, and honors of citizenship, suffrage, and office. There must be fraternity and equality or there is no liberty and no republic. The wiser monarchs know enough to take this course. This is what Prussia did with part of Poland, and the people became patriotic Prussians. So did France with her conquered provinces of Alsace and Loraine two hundred years ago, and when lately they were reconquered by the Germans they were French to the core, and their people who hav not emigrated, long for the French republic and will become a part of it in time. Such a reconciliation and incorporation into our Union is the only good statesmanship, and it is only possible by political as well as a legal amnesty to be followed by a social and material union and prosperity. The French statesmen hav just illustrated the wisdom of this course in their complete amnesty to the Communists. Thereby they founded the republic in the hearts of the whole people, and to-day it is invincible at home and abroad.

Such should be the result with us, and it can be achieved only by the party which is powerful in every state and which can cement the Union by the victories of peace instead of boasting of its victories of blood.

The Republican party is no longer to be the party because it has made itself a *sectional* and an *exclusiv* party, and seeks to remain so. It is practically an empire within itself, by which the Republic is administered, and largely for party benefit and perpetuation. If one does not belong to that party, and belong subserviently too, he has no more lot and part or say or influence in this Republic of the people, for the people, and by the people, than a subject of the Czar has in his government—that is, he has only the duty of obedience. For twenty-one years this party has consolidated itself in the North and in the hands of a few politicians with a large dependency of office-holders. They hav failed to do justice to the freedman and hav resigned the undertaking. They hav made the South solid against them by gross robbery and mismanagement, and they are glad to keep it solid against them now merely for political effect. In this present canvass the Republicans hav abandoned the negro and the South. They hav made the South solid and are yet trying to fire the Northern heart on account of it by waving the bloody shirt, and by clamoring about Southern claims and state rights.

Thus they hav made themselvs intensely sectional. They do not expect to carry the majority of the voters of the country any more than they did in 1876, when they were half a million in the minority. They hope to carry barely enough of the Northern states to get a small majority in the electoral college. Thus they expect to leave a majority of the people, viz, nearly half of the people in the Northern states and practically all of the people of the Southern states, with no more part in the general government than though they lived in Europe.

If this result seems to be overdrawn, you must remember that this old party has become not only a sectional but an exclusiv party—in fact, a close corporation of office-holders and their leaders. They became sectional when they gave up the negroes and the South. They became exclusiv when they gave up the civil service reform. This is the next important point to be considered.

In order to carry the election of 1876 they put forth the pretense of inaugurating that most needed of all reforms—an impartial, non-political civil service reform. That pretense was simply a fraud. Their singular mixture of cowardice and hypocrisy, President Hayes, immediately after he was seated in the Presidential chair, threw off the mask at once by rewarding those who stole the office for him and his party. The party now make no pretense in regard to that reform. They repudiate it entirely. They go for the spoils, and not only for two terms, but as many terms as they can get, from tide-waiter up to President.

This means a permanent consolidation of the general government into the leaders of that sectional party. Thus it will be their interest to excite the Southern people to imprudent acts and expressions, and to keep alive the old feelings of hostility. That will be easy enough with a little injustice, and with Northern interests and pride eagerly listening in order to keep a preponderance in the government. Thus the Republican abandonment of the South and of civil service reform leaves us an inchoate Northern party empire. Are we ready to merge the government into that?

Now let us look at the other party. The Northern politicians hav had the Southern people, white and black, in training for twenty-one years to prepare them to come into the full enjoyment of citizenship. They ought to be of age now if they ever are to be. Certainly, under an unexceptionable Union general, and with a large Democratic vote in the North, which is absolutely necessary for that party to keep, the experiment can be safely tried, if ever, of a perfect amnesty. The time has come to try it or to prepare for the end of government by the people.

I hav weighed carefully the principal objections to this course, and I find that they hav really little weight if fairly considered, for instance:

1. *Southern barbarism.* If the Southern people are barbarian and cruel, as is often alleged, they will certainly be made more so by being treated as rebels. The responsibility for good government is the best inducement to them to obtain it. The Democratic party will practically giv bail for their good behavior. The revival of business and prosperity will banish barbarism from the *new* South, for it will be in every way, then, their interest to hav it banished. This is the true and only effectiv motiv to appeal to. Ostracism, troops, and carpet-baggers hav proved to be worse than useless.

2. *The protection of the freedmen.* The freedmen ought to hav been the wards of the Union, but they hav been abandoned by the Republican party, with nothing to help them but their own efforts and such aid and good will as may be found or developed in the Southern people. The proper thing to do is to make it the interest of those people to do well by their colored fellow-citizens. This can only be done by doing well by them. If, after full trial, it is found that the two races cannot dwell together with mutual advantage, then the Democratic party is the only power that can obtain the West India islands for them and make it an object for them to remove there when dissatisfied, and, perhaps, to found there a republic which shall be the salvation of their race. Gen. Butler, in proposing annexation there, may be the Moses to lead his "contrabands" to their true Canaan on this continent.

3. *The fruits of the war will be lost.* Revolutions never go backward. The new South are not Bourbons, and they control. They accept all the results of the war and the constitutional amendments. If they fail to do so the Democratic majority will disappear like the morning dew. On those issues the North is an overwhelming majority, and must become more and more so by the admission very soon of nine new states. But the new South has and will hav no interest or motiv to reverse its own progress. It is the Northern Bourbons who will not see the new South who make this talk about southern Bourbons. They wish to hav and to keep up an old South so that they may keep in power—that is the true story. The few fossils whose extreme statements are kept alive in Republican papers can only be reanimated by Republican injustice and partisanship. If Gen. Hancock is elected, these few quasi-rebels will be as powerless as those who fell before him at Gettysburg. I envy neither the head nor heart of that man who now for partisan purposes tries to impose upon the ignorance and prejudice of northern voters by stories about four new states to be made at once out of Texas, about a rebel senate, and a secession majority in the Supreme Court.

Let any one look at the relations of the business and people of the new South to the whole Union, and realize how wicked and foolish all this talk really is. These partisans are the Bourbons, who never can learn that slavery, the motiv of the old South, has forever disappeared.

4. *Financial ruin.* But if the Republicans go out our finances and business may be ruined. If there is any danger of that the sooner they go the better. It is just an instance of the danger of having a party become so nearly perpetual that people begin to think that it is the republic and the only safe or possible government. If the change cannot be made now in the rising tide of prosperity, can we ever expect it to be made in adversity.

The Democrats propose reform, economy, and honest money. They hav been from time immemorial the advocates of this policy. Their success in the future depends upon their doing it so well as to eclipse the Republicans if possible. This is the best security that they will do it. The productiv enterprise and needs of the country are so great that no party can stand in the way of its prosperity, nor has any party been the cause of it. When foreign nations see that it is the republic that is strong, independent of any one party, then the finances and business of the people will be on a surer basis than ever. It is time for these objectors to learn that when the government is sustained by the hearty good will of the whole people it will not shake its credit if Bayard instead of Sherman should be at the head of the Treasury.

5. *Inexperienced officials.* Can the government be run as well with raw hands? That there will be a sudden and entire change of the 100,000 officials is not to be supposed. But some changes should be made, unless we are to hav a continuous bureaucracy utterly inconsistent with a republic. It is announced in the influential Democratic paper, the *World*, that Gen. Hancock strongly favors the Civil Service reform. If this is so, it is one of the strongest reasons why independent voters should giv him their hearty support. It is evident that a reform of that kind can be best instituted by an incoming administration, and we may reasonably hope that the effort will be made by an arm strong enough to put an end to the trade of politics.

But if we are not to hav such a reform, the next best thing must be short terms and frequent rotation in office. The official duties will then be kept simple, and those who can perform the duties will be many; the advantages of office will be more generally and equally enjoyed, and the dependence upon government pap for a livelihood will not be encouraged. The government by the people will be for the people. That may be the best way, after all, under proper civil service regulations. Bureaucracy is properly the child of empire.

The above are sufficient examples to show how the principal objections fade away in the light of the Union as the controlling issue. The frequent disputes about the past of parties or candidates are of still less importance. Whether General Arthur was dismissed from office so "that it might be honestly administered," or whether Mr. English is an Indiana Shylock, is of little moment; for the Vice-President is a cipher, and will hav little or no influence upon the future welfare of the country. The record of the Presidential candidates is more important in that view. It would certainly seem more honorable to our country to hav a President with an unquestioned past, but that is a matter largely of taste. To argue with a man who does not feel it, is useless.

As to the past of the parties, each has rendered glorious services, and had serious defects and shortcomings. The past is not to be judged and paid off in our elections. Of that history will award the glory and the shame. We are to consult for the good of the present and the future. In that view for over twenty years I supported the Republican party unflinchingly: it was the party of "Liberty and Union, one and inseparable." Then the Union could be maintained only by war, and I sustained it. But now that Union must be perfected and crowned by the victories of peace, the Democratic party only is able to close up the bloody chasm left by war. This is the needed victory. It will be a greater victory than Gettysburgh, for it will be the perfected union—the final victory of peace and brotherhood—for which that battle was fought. Unless we can gain this higher victory, that battle and the whole sacrifice of the war will hav been substantially lost. We shall hav conquered provinces, but the Union, as our fathers wished it and left it, we shall never see again.

T. B. Wakeman.

*New York*, Sep. 10, 1880.

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W. S. Bell's address is 38 Upton street, Boston, Mass.

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Somebody says: "God means good; damn it means condemn it; hell means a place to purity things; so 'God damn it to hell' means, 'Good condemn it to purification'—thus, elevating the use of language, we discover in seemingly useless words a scientific prayer addressed to God, in the New England business-like way."

## Letters from Friends.

RIO VISTA, CAL., Aug. 23, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A writer in your paper of August 14th says, "The Democracy adopted, defended, extended, and tried to perpetuate that sum of villainies—human slavery; and when they failed in having the 'divine institution protected wherever the flag of the Union floats,' they, with fiendish malignity, tried to destroy the life of the nation itself."

By the "Democracy" he evidently refers to the South. I say the Republicans adopted, defended, and extended slavery just as long as it paid them to do so. As for perpetuating slavery, they are doing all in their power to perpetuate slavery by protecting and encouraging Chinese immigration.

Slavery was as firmly and rigorously established in the North as in the South, and with even more severity, until it was found that slaves did not thrive well on Northern soil, and not till then did the North commence to pass laws for the extinction of slavery. In New York, prior to the Revolution, it was declared by statute that no slave should be a witness for or against any freeman in any matter, civil or criminal. It was also enacted that if any slave talked impudently to any Christian, he should be publicly whipped at the discretion of any justice of the peace, not exceeding forty stripes. The master and mistress were authorized to punish their slaves at discretion, not extending to life or limb, and each town was authorized to appoint a public whipper for their slaves, to whom a salary was to be allowed. If guilty of any of the numerous capital offenses of the day, they were to be tried by three justices of the peace and five freeholders, and were denied the benefit of the testimony of their associates, though it might be used against them, and they were to be put to death in such a manner as this formidable tribunal thought proper. They were occasionally adjudged to the stake; and an execution of this kind, and probably the last, was witnessed at Poughkeepsie shortly before the commencement of the Revolution.

So much for adopting and defending human slavery; and as for extending it, it cannot be denied that the importation of slaves was carried on by Northern shipmasters.

In 1740 it was observed by the Legislature of New York that all due encouragement ought to be given to the direct importation of slaves, and all smuggling of slaves condemned as "an eminent discouragement to the fair trader."

Such was the tone and policy of the statute laws of New York on the subject of domestic slavery during the whole period of the colonial history, and doubtless the same general regulations prevailed in the other Northern states.

It was nearly thirty years from the time that New York commenced passing laws to provide for the abolition of slavery down to the time when slavery was finally abolished in 1827, thus giving ample time for slaveholders to dispose of their slaves down South.

In the North slavery died out simply because it was unprofitable. In the South, on the other hand, slavery was so closely connected with domestic affairs that it could not be abolished unless it were done gradually, as in New York and other states, without breaking up and ruining the business of the whole of the Southern states.

If the Northern people could only hav minded their own business and let the South alone they would doubtless hav made laws for the gradual abolition of slavery, and that in such a way as to do comparativly little harm to the business interests of the country; but the North, having grandly and heroically abolished slavery within her own limits because it was of no use to her, commenced a regular crusade against slavery in the South, and kept it up until the South undertook to secede from the Union for the sake of being allowed to govern herself.

There were many slaveholders in the South who would hav rejoiced to be able to free their slaves; but what could they do? Ohio, Indiana, Illinois, and other states passed laws prohibiting free persons of color coming into their state under penalties, and all the while they were clamoring for abolition with might and main. The very fact of a large number of slaveholders being anxious to giv their slaves their freedom, and being unable to do so, owing to their inability to enter the free states, and thus secure their liberty, would hav led to abolition, and that, too, by peaceable means and without injury to either the white or the colored race.

But why say more? Slavery is dead; but it cost one million men their lives and saddled a debt of $2,749,000,000 on the nation. And all this to free four million of slaves; and now it is universally admitted that these people are much worse off than before the war. Before the war they had happy homes, were provided for, and they were perfectly free from the cares and troubles of life; now they are emigrating to Kansas and Indiana in search of homes.

Toward the close of his article Harry Hoover says, "Garfield represents Comstock, and Hancock the 'lost cause.'" Garfield undoubtedly does represent Comstock and the rest of the bigots in the God-in-the-Constitution party; but the assertion that Hancock represents the "lost cause" is perfectly absurd and ridiculous. Hancock was a Union general, as every one knows. It is true he will obtain many votes from the champions of the "lost cause," but does that make it that he represents the "lost cause?" Hav those who once favored a separation from the Union no right to hav a hand in the administration of the government after being compelled to remain subject to it? It looks very much as though Mr. Hoover was an advocate of slavery, after all.

LAW STUDENT.

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LONG LAKE, MINN., Aug. 18, 1880.

MR. EDITOR: I do not wish to open a financial discussion in your columns, but when a man, in advising others to vote the Democratic ticket, goes out of his way and gratuitously abuses and misrepresents the Greenback party with all the venom of a bondholder's partisan, as Mr. Charles J. Herbold has done, I think it only fair for you to allow at least one protest.

Who are these men that Mr. Herbold flippantly and falsely stigmatizes as played-out politicians, "wire-pullers, and party hacks?" The Chicago Convention, that nominated Weaver and Chambers, was the peer in intelligence and moral worth of any assemblage of the kind ever convened in this country, and acknowledged by some of their bitterest enemies to be as fine an assemblage of brain and brawn as the country has shown. People of any observation in the matter know that wire-pullers and party hacks do not flock to a weak and struggling party.

The sublime flourish with which he disposes of Greenbackism by his allusion to the French assignats, continental currency, etc., is highly edifying, but it unfortunately happens that those who hav read the history of these things know that they hav no bearing or analogy to it. It is comforting, however, to know that we who compose the "masses" of the Greenbackers hav Mr. Herbold's lofty pity—being led by knaves, we must necessarily be fools. I am glad to know Mr. Herbold is not unnatural enough to hate that class of people.

As to Mr. Bennett's course in advising Liberals in a manly, modest way to support the Democratic party, although I will probably not follow it, I think he is to be commended for frankly advocating that which he believes best under the circumstances, and a man must indeed be narrow who will take offense at it. He admits that he has no particular admiration for the Democratic party, but by supporting it he considers it the most effectiv way to destroy Republican supremacy. I believe if any of us had been in Mr. Bennett's place the last year or two we would feel like taking the shortest road to cripple the Republican party.

JOS. H. LYDIARD

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BROOKFIELD, Mo., Aug. 27, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Out here in Missouri we are watching the respectiv positions assumed by the Liberals in political matters, and concluded to make our statement and giv our position. First, this fall will be the first vote cast by the undersigned for a President. Second, the parents hav always been Republicans, and of course his education has been in that direction. Third, thought and honesty compel him to say that the Democratic nominee and the necessary result of Democratic success sought, to convince the men who love liberty and constitutional freedom, that in the success of that party many of the objectionable laws, the work of the Republican party, will be repealed, and many of those who hold federal offices under the present administration will be removed, among them that "righteous overmuch," Anthony Comstock.

Those who object to the Democratic party because the Southern states, lately in rebellion, are all Democratic, are controled, it would appear, by passion and prejudice rather than thought. We do not consider it a conclusiv argument that because the South twenty years ago favored slavery and attempted secession, it to-day is an enemy to our government, and to believe it we must deny their action, their resolutions, their platforms, and the declarations of their leading men. They hav nominated as their candidate for the chief executiv a man who for us to believe false to the principles of the Constitution and its amendments, would demand of us to giv the lie to the conduct of a lifetime and to confess that the Republican party for twenty years has tolerated a man in the army of the United States who was unfit to be trusted. We stop right here, considering it weakness to attempt the defense or vindication of a man whose name left out of the constitutional and patriotic side of American history leaves that history false and incomplete.

Again, the time has arrived for a return of fraternal feeling among the people of the states of the Union, for we cannot make that progress and reach that destiny to which we aspire so long as one section of the Union is regarded as an enemy to the government. Those principles which the Rebellion settled are as certain and irrevocably settled as though they were incorporated into the Constitution. The payment of the Southern war claims can only be accomplished by constitutional amendment. So there need, it appears, be no fear about the perpetuity of the results of war. Those arguments ought to be used by the political demagog alone. In the history of the world one faction or party which for a time may hav been the friend of the people, their rights and freedom, when by revolution or rebellion they are placed in power, and become rulers, they hav become as venal and oppressiv as those whom they swept from power; and why should the rule of the majority, or parties long entrenched in power, be an exception in this country? To-day one party may be the friend of freedom; to-morrow its enemy. Let us try and wipe out the passions and prejudice of the war, and favor in this campaign that party who will repeal some, at least, of the obnoxious laws passed during the notorious salary-grab Congress. The success of Hancock will oust the inquisitorial court that has confined the bodies of some of the free and profound thinkers of the day (vain attempt to stay the mandates of thought), and by proper effort repeal or amend the unjust, unfree, and unconstitutional act under which Comstock (that monstrosity your state supports) persecutes by direction of the Y. M. C. A.—the Young Men's *Cowardly* Association—those who, like Galileo, say the "world moves."

Believing, then, that the Democratic party will for the next four years be the greater friend to those who believe in free mails and free press, and will rid New York of Comstock, we vote for Hancock. Missouri has been cursed with the James boys for some years, but we would rather hav a whole regiment of James boys than one Comstock.

This letter has grown already too long, so we close by hoping that the Liberals of the country will be as free from passion and excessiv mind in considering this political question with the same freedom they do about religious matters.

With the best compliments to Mr. Bennett, his associates, and the men and boys in and about THE TRUTH SEEKER office, I am yours for freedom in politics the same as in all other matters.

M. M. CRANDALL.

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KALAMAZOO, MICH., Aug. 30, 1880

MR. EDITOR: The ten-days camp-meeting of Spiritualists and Liberalists at Lansing, Mich., closed to-day. The meeting was throughout harmonious, and a good degree of interest was manifested in all the exercises, and we trust that some good has been done in the way of advancing the great cause of human freedom in which we are all engaged. The Liberal element proper was ably represented by J. H. Burnham, who is truly a power which cannot but be felt wherever he may labor. He is truly a host in himself, and is very courteous toward, and considerate of, the feelings of the Spiritualists with whom he fraternizes. Though a professed Materialist, he demonstrates immortality by an unanswerable logical argument, and speaks with great earnestness, and the Spiritualists say he is inspirational, and clairvoyants claim to see hovering over him on the platform bright spirits who are urging him on, so that at times he goes behind himself and giv forth sweet morsels of spiritual truth, and they confidently expect to see Bro. Burnham at no distant day come out fully into the liberty of the blessed gospel of immortality and spirit communion.

The dominant interest of the meeting was evidently in the Spiritual element, and the circles, seances, and numerous manifestations through the many excellent mediums present. Some of the most confirmed Materialists got such evidence through Dr. Salses and others that they were forced to a frank acknowledgment of their utter discomfiture and inability to explain or account for the manifestations which they know to be genuin, and which to the intelligent Spiritualist are simple and in perfect accordance with nature's laws.

I hav not time to giv a full account of this meeting, and presume you would not care to occupy space with one. I thought your numerous readers might be interested to hear this much of this very interesting meeting. One feature was plainly noticeable with all, viz, a bold, fearless, outspoken, and unequivocal defense of free speech and free thought, equal rights to all, regardless of sex, and a manly and womanly determination to stand firm in the cause of human progress, liberty, and equality. Onward is the watchword.

BETA.

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MEMPHIS, Mo, Aug 30. 1880.

MR EDITOR: I think it a great mistake to suppose there is more Liberalism or toleration in the leaders or rank and file of the Democratic than in the other old party. On the contrary, I regard it as lower down in the scale of civilization, more bigoted, and more under priestly rule.

I giv a straw from this place. A hard-shell Democratic Baptist neighbor presented your humble correspondent to the grand jury for quietly laboring on Sunday on his own premises, and but for the influence of a Greenback neighbor he would undoubtedly hav been indicted, and as his trial would hav been before a pious Bourbon judge, he would, no doubt, hav had to pay a heavy fine, as there would hav been several counts. I find the Democratic county officials think that the Sunday laws should be enforced. But the Greenbackers are multiplying here, and we expect to elect our Congressman this fall. The Bourbons charge the Greenback party with containing all the Spiritualists and Infidels in the place, which is substantially the case

I voted for Tilden, but will lose my right arm before I will again cast a vote for either of the old parties.

The New York *World* claims to be the leading Democratic paper of the nation, and here is what it enunciates: "The American laborer must make up his mind henceforth not to be so much better off than the European laborer. Men must be contented to work for less wages. In this way the workingman will be nearer to that station in life to which it has pleased God to call him." Still more fiendish sentiments might be quoted from Republican organs. It is amazing that Col. Ingersoll, or any other intelligent Freethinker, can support either of the old parties, when such a Liberal, progressiv party has reached such an advanced point as the Greenbackers now occupy.

Some of your contributors call casting a vote for Weaver throwing it away, because he probably cannot be elected. What logic for progressivs to use! Such reasoning, or to use Carlyleism, unreasoning, if carried out, would not only block the wheels of progress, but would roll them back to barbarism. Old parties never reform. The more votes the Greenbackers cast in November the more restraint the successful party, whichever it may be, will feel; and if all Liberals, Spiritualists, Infidels, and Freethinkers were to cast their votes for the Greenback candidates, both the old corrupt candidates would soon cease to taint the political atmosphere. But in any case, the Greenbackers, the only party of really republican and democratic principles, are bound, sooner or later, to win, and wrench the republic from the clutches of a soulless oligarchy. And the sooner this is done the sooner will the masses be emancipated from the serfdom in which the money power, which inspires the New York *World*, and nearly the whole press, holds them, and reach a competence which will giv them time and inclination to think for themselvs, when the church bonds will be broken, and all will be allowed to liv the Declaration of Independence.

Admitting that Hancock is all that a subsidized Democratic press claims, were he to be elected he would be bound by the Shylocks and shorn of his locks like the fabled Samson.

Some of your correspondents seem to exult over the defeat of the Greenback ticket in Alabama. But how was it defeated? Simply by the throwing out of the ballots of Greenbackers, and substituting those of the immaculate Bourbons. [Q. E. D.—ED. T. S.]

F. C. Leland likens the Greenback to French assignat, and continental paper, whereas it has nothing in common with them except the material of paper of which they are composed.

STEPHEN YOUNG.

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YANKTON, VA, Aug. 25, 1880

MR. EDITOR: I write to you to ask if you know of any physician of your acquaintance that would like to settle in this country, and in our town, as we think it a good chance for one that is not afraid of work. I would like to correspond with such, giving description of country and prospect. If you could do so you would confer a favor on a brother Liberal. Yours, E. D. ROOT.

[We refer our friend to our readers. If any one knows such a person, will they kindly write to Mr. Root?—ED. T. S.]

---

*[From the Liberal.]*

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Ye saints, rise up and sing;
From every land and every clime,
Your hymn of praises bring;
From every debt of sin or crime,
Committed since "the fall,"
You are discharged, no man you owe,
For Jesus paid it all.

No matter what the sin has been,
How great the debt may be;
Only believe, and then be set
From obligations free.
Deprive the widow of her mite,
Nor heed the orphan's call;
You've no concern in things like these,
For Jesus paid it all.

So wallow in the sinks of vice;
Rob virtue of her gold;
With slander sting your brother's name,
And spare not young nor old;
Play with the devil hide and seek,
Hell need not now appal,
For Satan's might is broken quite,
Since Jesus paid it all.

Let Winslow keep his Christian charge,
And every Sunday preach;
To congregations rich and large
The truths of gospel teach;
What though by forgery he made
A hundred thousand haul,
He owes no man a dollar now,
For Jesus paid it all.

If Christian tires of his wife,
And craves another's charms;
If strychnine powder takes her life,
That gives him no alarm;
On bended knees, in felon's cell,
He on the Lord will call,
And that will balance his account,
For Jesus paid it all.

From every gallows in the land
The blood-stained wretches go,
To sit at once at God's right hand
(Their victims down below);
And there they sit and claw their harps,
And each will loudly bawl,
"We owe nobody anything,
For Jesus paid it all."

The presidents of savings banks,
Defaulting cashiers, too,
And all the rogues whose swindling pranks
Delight the scurvy crew,
Will look their victims in the face,
And each will caterwaul,
"We owe you not a single cent,
For Jesus paid it all."

And so throughout the catalog
Of rogues and scoundrels all;
Preachers, laymen, sinners, saints,
All "ransomed from the fall;"
For every debt contracted here,
However great or small,
Expect to 'scape the just demand,
With "Jesus paid it all."

But when the day of reckoning comes,
With due bills thick and fast,
Ye truckling knaves and trembling sneaks
May well stand back aghast;
For every debt, with interest, too,
For settlement will call,
And to the utmost farthing you
Will hav to pay it all.


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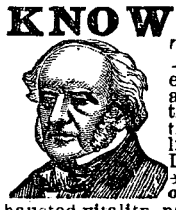
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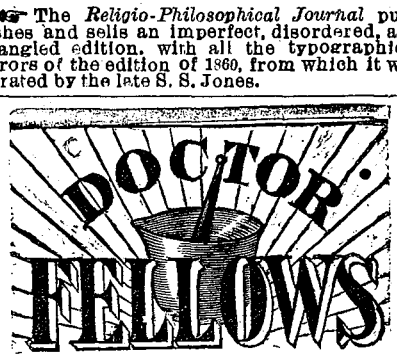
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THE Bible cannot be the same to any two people, but each one must necessarily interpret it for himself. Now, the moment the doctrin is established that we can giv to this book such meanings as are consistent with our highest ideals; that we can treat the old words as purses or old stockings in which to put our gold, then each one will, in effect, make a new inspired Bible for himself and throw the old away. If he has a little courage he will doubt, and the doubt will, with new interpretations, modify the literal texts, but if his soul is free, he will scorn, reject it all.—*Ingersoll.*

LAVATER'S conception of his own humanity so completely agreed with his conception of Christ that it was impossible for him to understand how a man could liv and breathe without being a Christian. Here the new friends Lavater and Goethe were on the point of splitting, and at last Lavater broke out, "Either Christian or Atheist," "I then," says Goethe, 'declared that if he would not leave me my Christianity as I had hitherto cherished it, I could just as well decide for Atheism, especially as I saw that no one rightly knew what either exactly meant."—*Hayward's Goethe.*

ALL religion is paradoxical to reason. God hates sin, yet sin exists. He is omnipotent, yet evil is not overcome. The will of man is free, or there can be no guilt, yet the action of the will, so far as experience can throw light on its operations, is as much determined by antecedent causes as every other natural force. Prayer is addressed to a being assumed to be omniscient, who knows better what is good for us than we can know, who sees our thoughts without requiring to hear them in words, whose will is fixed and cannot be changed. Prayer, therefore, in the eye of reason, is an impertinence.—*Froude's Bunyan.*

SHOULD banded unions persecute
Opinion and induce a time
When single thought is civil crime,
And individual freedom mute;

Though power should make from land to land
The name of Britain trebly great:
Though every channel of the state
Should almost choke with golden sand:

Yet waft me from the harbor mouth,
Wild wind! I seek a warmer sky,
And I will see before I die
The palms and temples of the South.
—*Tennyson.*

## Odds and Ends.

"I'LL make it hot for you," as the cayenne pepper said to the man who was putting it into his soup.

"BRAINS are wanted," says the Kansas City *Times*. Ahem—ah—let us know the salary, please.—*Vall jo Chronicle.*

THAT many ladies indulge in the fragrant cigaret is an open secret.—*Yonkers Gazett* And a burning shame.—*N. Y. Times.*

A RURAL correspondent writes to us to inquire: "What is an editor's easy-chair?" Well, my poor innocent, it's an undressed grub plank held up at each end by a candle box.

ETIQUET requires that a call should not be more than fifteen minutes. This rule does not apply to newspaper offices. Editors don't hav anything else to do but receive visitors.

A YOUNG lady wrote some verses for a country paper about her birthday; she headed them, "May 30th." It almost made her hair turn gray, when it appeared in print, "My 30'h."

DEUCED queer how men differ about different things. When a man hooks a lot of fish he will brag about it for three days, and when he hooks a lot of apples he has not a word to say about it.

AN eminent barrister, when he was in a facetious mood, being asked to define a lawyer, said, "A lawyer is a learned gentleman who rescues your estate from your enemies and keeps it himself."

"I AM an independent voter, and I can't support you until I've seen your platform," she said as he finished proposing. A couple of hours later it dawned upon the young man's mind that she wanted to know the amount of his salary.

JOSH BILLINGS says that "a lady born in August will be mistress of the situashun. She will hev menny admirers, but will lead them a dusty chase. After a while she will marry and bekum az serius az a white mouse in a wyre trap. Her husband will be az proud ov her az a 2d Lieutenant (of the Light Guard) of his first shoulder strap."

THE latest and worst case of lover's revenge comes from Australia. A young man whose affianced went back on him and broke off their engagement received a note from her asking him to return the lock of her hair which he had. He looked over his trunk, collected a heap of tresses culled from various sources during his love-making career, and forwarded them in a bundle to his late lady-love, inclosing a note to the effect that he had really forgotten which was hers, but she might select it from those forwarded and return the rest at her earliest convenience.

"WOULD you mind standing here till I go in and get a cigar?" he asked.

"Of course not," she replied; "but don't you think, Henry, that smoking is offensiv and that it will be easier practicing economy after marriage if it is practiced during courtship?"

"You're right," he said, "I shan't smoke any more, sweet," and she looked unutterable love at him as they resumed their stroll. Just then they came to an ice-cream saloon, and he said:

"There, now, I meant to treat you to ice-cream, but, as you say, it is best to practice economy during courtship. Ten cents for a cigar, thirty cents for two ice-creams—forty cents saved in a single night. Let's go over to the fountain and take a drink of water."

THE cucumber graceth the festal board,
Enshrouded in condiments rare,
And the epicure gleefully rubbeth his paunch
At the sight of the treasure there.
The doctor smileth a sad-like smile
And giveth a crocodile groan,
And the marble man goeth out the while
And polisheth up a stone.
The undertaker mournfully asks,
"What will his measure be?"
And the sexton marketh a spot "reserved"
All under the willow tree.
'Tis hard the times and 'tis scarce the cash—
And so with a zestful joy
We welcome waft to the fitful fruit
That giveth the folk employ.

LAW IN VERSE.

The New Jersey *Law Journal* givs the following midsummer law in verse, reporting the cases of Kuhn vs. Jewett:

The shades of night were falling fast
As o'er the Erie railroad passed
A locomotiv laden down
With crude petroleum near the town
Of Patterson.

A piercing shriek, a blinding flash,
And then an instantaneous crash—
Two trains collided—down the banks
The oil was emptied from the tanks
Immediately.

The oil igniting, sparkling, flowed
Down the embankment, across the road,
Into a bubbling brook that pours
Its waters on the fertil shores
Of the Passaic.

The barn of the complainant stood
Beside this unheroic flood,
And thus the floating flames of fire
Consumed it and produced a dire
Calamity.

His honor, the vice-chancellor, says
That if a devastating blaze
Is negligently started, still
The defendant is responsible
In damages.

If no obstructions intervene,
As a new agency, between
The cause and its effect as here,
The rule is singularly clear
And logical.


## Truth Seeker Tracts.

| No. | Revised List. | Cts |
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| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
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| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
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| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
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| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. E. F. Underwood. | 2 |
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| 31. | Gods and God-houses. | 2 |
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| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
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| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
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| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry, Bennett. | 3 |
| 42. | Elijah the Tishbite, " | 3 |
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

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## Notes and Clippings.

BUFFALO'S *Courier* refers to lawn tennis as Presbyterian base ball.

THE costs were $600 in a suit over a hog to two farmers of Moniteau county, Mo.

FROM a single potato planted by David Brown of Princeton, Pa., the product was 537 fine potatoes.

IF Eve was not afraid of a serpent, the Elmira *Advertiser* cannot understand why her daughter should scream at a mouse.

A SCHOOL meeting in the city of Manistee, Michigan, ordered the discontinuance of reading the Bible in the schools by sixty majority.

THE Presbyterian Ministerial Association of Philadelphia has voted that the opening of the Pennsylvania State Fair on Sunday was sinful.

WORK is the weapon of honor, and he who lacks the weapon will never triumph. Gratitude is the music of the heart when its chords are swept by kindness.

THE expedient of charging ten cents for admission to the Ohio State camp-meeting of colored Methodists, at Caldwell, might hav served to pay the expenses if the treasurer had not absconded.

IT is estimated that there are at present in New York city 135,000 children requiring to be educated, of whom ten thousand cannot be received into the public schools through lack of proper accommodations.

A TEXAS clergyman, about to become chaplain of a penitentiary, preached a farewell sermon to his congregation, who had ill-treated him, from the following text, "I go to prepare a place for you, so that where I am ye may be also."

ALBANIAN women walk over rough mountain pathways with sixty pounds of fagots on their backs and spinning with distaff and spindle as they go, while the men shoot at a mark and the boys turn somersault races on the gentle slope of the mountain sides.

SUNDAY-SCHOOL children are no longer taught to believe that Lot's wife was turned into a pillar of salt; but in the "International Bible Studies" for Sunday-schools it is said that she was caught in a storm, which "suffocated her, incrusted her, and possibly burned her to a cinder."

A BAPTIST clergyman in Magoffin county, Ky., preaches against supporting missionaries because, as he says, the Bible gives assurance that whenever the gospel is preached unto all people the end will hav been reached, and God forbid that he should contribute one cent toward hastening that portentious period!

ALLEGANY county's *Reporter* tells of a negro who, suspected of surreptitiously meddling with his neighbor's fruit, being caught in a garden by moonlight, nonplussed his detectors by raising his eyes, clasping his hands, and piously exclaiming, "Good heavens! dis yeer darkey can't go nowhere to pray any more without bein' 'sturbed."

THE date of the earliest eclipse of the sun, recorded in the annals of the Chinese, when "on the first day of the last month of autumn the sun and moon did not meet harmoniously in Fang," or in that part of the heavens defined by two stars in the constellation of the Scorpion, has been determined by Prof. Von Oppolzer, of Vienna, to hav been the morning of Oct. 22, 2137, B.C.

BENEATH a shady tree they sat,
He held her hand, she held his hat,
I held my breath and lay right flat;
They kissed, I saw them do it.
He held that kissing was no crime,
She held her head up every time,
I held my peace and wrote this rhyme.
While they thought no one knew it.

THE evidence is conclusiv that some brother uttered a profane oath in a meeting of the Universalist church at Reading, Pa., but it is not clear who he was. There was a great deal of confusion; a charge of falsely counting the vote on the resignation of the pastor having been made, and the highly objectionable words were among the many ejaculations. An investigation is to be held.

A GIRL was found nailed to a plank so that she could move neither hands nor feet and floating on the Yangtse River, in China. Beside her was the head of a Buddhist priest and some coins. An inscription said, "This money is provided for her coffin when she is dead." She belonged to a wealthy family, and her two brothers, petty mandarins, used this cruel treatment because she married the priest whose head was on the plank with her.

THE Rev. Father Crude and Zoe Allerd simultaneously disappeared from Brown county, Wisconsin. He was a respected Roman Catholic pastor, and she an accomplished, lovable girl. They were traced to Covington, Ky., where they were found keeping house in a pretty little cottage. They had told the neighbors that they were married, but to their friends from Wisconsin the priest declared that he had simply taken Miss Zoe away from home for religious instruction.

DO YOU ever think of it? Every dollar that enters into a church building withdraws a dollar from taxation, and its quota has to be made good by a corresponding increase of the levy upon other property. Thus it is that every property owner is compelled indirectly, and in violation of the Constitution of the United States, to giv a portion of his property to the support of churches. Is it right? Whoever thinks it is can hav the free use of our columns to defend it.—*Cloud County Blade.*

MARRIED men are beginning to get their rights from courts and legislatures. The women hav had things their own way long enough. A Connecticut wife and daughter left the church which the husband and father attended, and hired a pew in another. He refused to pay the rent, and was sued, and a just judge has decided that the husband was not liable for the rent. It is to be feared that none of the family hav been much benefited in their tempers by church going, nor has the church which sued for its pew rent much claim for sympathy upon Christian people.

PIOUS people hav often said that there is no redemption for the poor drunkard except through saving grace. Brother Bunting has given practical illustration to the doctrin. He reclaims drunkards by the inculcation of piety, relying upon roast beef and delicate puddings for his own salvation. The difficulty about pious philanthropy seems to be that it always leaves the stomach out of consideration. As one of Bunting's boarders, a German, remarked to a fellow-boarder, when he dropped upon his knees, according to the rules of the place, "No matter if you eat wind, it ish all for Shesus."

AN English vicar recently caught a small boy in the act of stealing fruit from his orchard. He called in a constable and had the child arrested for theft. The parents of the little fellow begged hard to hav the case dismissed, but the vicar was inexorable and the child was tried before the magistrate. The counsel for the defense made so strong a point of the unnecessary zeal of the vicar in dragging a little urchin into prison where he would run the risk of associating with criminals that the magistrate dismissed the case by imposing a fine of five shillings.

THE Rev. Father Kemper, of St. Louis, started a Roman Catholic school in his parish, and from his pulpit warned his congregation against sustaining irreligious schools. James L. Brackett, the principal of an academy, regarded this policy as injurious to his business, and when they met Brackett used a whip on the priest. For that offense the principal was excommunicated. On a Sunday soon afterward he went to worship in the church, and Father Kemper ordered his expulsion, which was effected. Again Brackett entered during a mass, and again the pastor requested the ushers to eject him. They did not obey, and the services were therefore left unfinished.

IN his inaugural address at the meeting of the British Association at Swansea, Professor A. C. Ramsay, Director-General of the Geological Survey of the United Kingdom, dwelt at length on the recurrence of various phenomena in geological time. His final conclusions as to the origin and age of mountain ranges were thus summed up; "If the nebular hypothesis o astronomers be true (and I know of no reason why it should be doubted), the earth was at one time in a fluid condition, attended by intense heat. By and by consolidation, due to partial cooling, took place on the surface, and as radiation of heat went on, the outer shell thickened. Radiation still going on, the interior fluid matter decreased in bulk, and, by force of gravitation, the outer shell being drawn toward the interior, gave way, and, in parts, got crinkled up, and this, according to cosmogonists, was the origin of the earliest mountain-chains. I make no objection to the hypothesis, which, to say the least, seems to be the best that can be offered, and looks highly probable. But assuming that it is true, these hypothetical events took place so long before authentic geological history began, as written in the rocks, that the earliest of the physical events to which I hav drawn your attention in this address was, to all human apprehension of time, so enormously removed from these early assumed cosmical phenomena that they appear to me to hav been of comparativly quite modern occurrence, and to indicate that, from the Laurentian epoch down to the present day, all the physical events in the history of the earth hav varied neither in kind nor in intensity from those of which we now hav experience."

THE announcement by Octavius B. Frothingham of his intent to relinquish his calling as preacher, and to pursue henceforth the profession of literature exclusivly, has caused great surprise and disappointment to the members of his society in this city and to many of his friends and admirers throughout the country. It can hardly be a surprise, however, to some of his intimates, who hav long been aware of his strong leaning to letters, pure and simple, and of his belief that in that field he could do more good than in the pulpit or on the platform. Repeatedly during the last fifteen years he has been, it is said, on the point of taking the step on which he has just decided. His present sojourn abroad has, as he writes to his friends, crystallized his purpose, and enabled him to see more clearly the superior advantages of the written over the spoken word. He confesses that it is very hard for him to sunder the ties that hav bound him for so many and fruitful years to his society; but he is perfectly confident that he can help the cause of Liberalism and humanity, substantially one, by the change he is about to make. Frothingham's instincts are unquestionably literary. He belongs to the study rather than to the rostrum, to the department of thought and scholarship more than to the world of action, and he will now be more in his own atmosphere than he has ever been. It may seem to some persons somewhat late for him to alter his profession. But he is barely fifty-eight, and, with his health much improved, he ought yet to hav years of valuable work and development before him. His father, Dr. Nathaniel Langdon Frothingham, was seventy-seven when he died, and his mind was clear and vigorous to the last. It is twenty-one years since the son removed to New York from Boston, and for nineteen of these he preached to the society of which, until lately, he had ministerial charge, steadily growing out of Unitarianism into Rationalism. He dropped a good while ago the prefix of Reverend, and has since aimed to be a lecturer, a guide in ethics and life, not a clergyman or pastor. As he is pecuniarily independent, he can better afford than most literary men to follow the financially unremunerativ trade of authorship. He has long had several literary plans on hand, which he has never had time to carry out, in conjunction with his ministerial duties, and those plans will, no doubt, claim his earliest attention. Under the circumstances, many of Frothingham's followers, who hav been called Frothinghamites from their ardent faith in his teachings, will, in all likelihood, attach themselvs to the Society for Ethical Culture, of which Prof. Felix Adler is the front and foundation, and has been from the first. A number of them hav been attending Professor Adler's lectures since Frothingham's departure for Europe, some eighteen months since. No new society will be formed at any rate. The bulk of its members are too individual in opinion and character to care for any organization now that the man they so much admire has surrendered his office and returned them, so to speak, to their purely philosophic selvs.—*N. Y. Times.*

## Events of the Week.

MR. HAYES and party are about to visit Washington territory.

THE French Prime Minister, de Freycinet, has resigned.

ONLY twelve persons were saved from the lost steamship Vera Cruz.

THE Maine Republicans are trying to count out Plaisted, the newly-elected Democratic governor.

THREE members of a family at Patchogue, Long Island, recently died of diptheria caught from a cat.

THE foreign powers interested in Peru hav forbidden the contemplated invasion by the Chilian army.

THE Pope is piteously begging for more Peter's Pence from the faithful. Times are hard with him.

THE Rev. Mr. Kalloch, of San Francisco, has been renominated for mayor by the workingmen of that city.

A BELGIAN baron recently died in prison on Blackwell's Island. Drink had reduced him to beggary and crime.

THE German government has ordered the expulsion of the French Jesuits who emigrated to Alsace-Lorraine.

THE police made a raid on a notorious gambling-house in this city a few nights since, arresting fifty gamblers.

HERR HASSELMANN, the well-known Socialistic member of the German Parliament, is lecturing in this country.

ONE hundred thousand operativs are interested in a strike at the Accrington cotton mills in Lancashire, England.

THE steamer Aurora, from Oporto, Portugal, to Southampton, England, recently foundered, carrying down fifty persons.

THE excursion season here is about over, and the many boats engaged in that business are being laid up till next season.

SENATOR L. S. FOSTER, who was acting Vice-President after the assassination of Lincoln died at Norwich, Conn., on the 19th.

THE fastest trotting time on record was made a few days ago on a Chicago race-course by Maud S. She made a mile in 2:10¾.

A NEW fifty million gallon reservoir at Jersey City was recently finished, and is now being filled with water for the thirsty Jerseyites.

THREE acres of coal mines at Scranton, Pa., caved in a few days ago. Luckily the miners had left the mines before the cave occurred.

IN a fight between a preacher and wheelwright at a fishing excursion near Ramsey's, N. J., the dominie was knocked out of time in the seventh round.

THE wife of a wealthy farmer near Reading Pa., recently went crazy through religious excitement, and a few days ago she committed suicide.

SEVERAL pounds of fulminate exploded in a Bridgeport cartridge factory on the 17th, demolishing the building and dismembering four men and a boy.

A BALLOONIST who ascended from Montreal on the 18th, after going to a hight of four thousand feet, descended into the St. Lawrence river, but escaped with a ducking.

THE striking miners at Corning, O., are causing some trouble. The militia hav been called out, and several skirmishes hav already taken place. Several of the miners hav been shot, and serious disturbances are apprehended.

BOSTON celebrated its 250th birthday on the 17th. Regiments of militia from this and other cities took part in the festivities. The Thirteenth New York regiment, of which Beecher is chaplain, one of the visiting regiments, was quartered in Paine Hall.

THE Nihilists are operating in England. A plot was recently discovered by which a train on which the heir to the Russian throne—who is on a visit to England—was to ride, was to be blown to pieces. Four pounds of dynamite were found under the railway track.

# THE TRUTH SEEKER.

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NEW YORK, SATURDAY, SEPT. 25, 1880.


## Letter from Europe.—No. 5.

PARIS, FRANCE, Aug. 22, 1880.

DEAR FRIENDS: We have reached the capital of France, and no excitement was caused by our arrival. So far as we are able to judge, everything is moving on just as quietly as though we had not entered this gay city. The people manifest no uneasiness at our presence, and I see no indication that they are not willing we should remain just as long as we wish to, which we shall proceed to do

We took cars from London to New Haven on the British Channel coast. The moon was full, and gave us light enough to obtain considerable of an idea of the country we passed over. I judge it to be a good farming country, and it presents an appearance similar to the country between Liverpool and London, though, perhaps, it is in places more low and flat. Two hours brought us to the port of New Haven on the Channel. I think it not a large place, though we saw nothing of the town. About midnight our small steamer, after loading with freight, left the British coast for Dieppe, France. It rained before morning, and the channel was rough enough to make a good many sea sick. Wash bowls were distributed around the cabin to accomodate the miserable passengers, a part English and a part French, who could not enjoy the passage. I was rather amazed with the way in which some of them took it. One poor Englishman groaned out: "Oh, blost it! what makes it go up and down so? O dear, I wish it wouldn't be so lumpy!" While others around me seemed to be making an effort to throw up their very boots, I for a long time remained pretty passive, and I felt like giving my stomach a certificate for good behavior; but, alas! after a time I too began to feel unpleasant. It was so "lumpy" that I could not maintain my equanimity and was compelled to join the others.

Dieppe is an old town, and makes a pleasant appearance from the Channel, though it has a decided foreign appearance. The British Channel is probably fully three times as wide between New Haven and Dieppe as it is between Dover and Calais, but as the fare is considerably cheaper by Dieppe we decided to come that way. One of the first things that attracted our attention as we were entering the narrow harbor was a cross fifteen or twenty feet high, standing upon an eminence, with Jesus stretched upon it, as large as life, or larger, with his mother, as I inferred, fastened to the upright part of the cross below him. I do not presume that they meant to crucify her, but at all events she was upon the cross. When I saw this I knew I was in a Christian country. I am told that these crucifixes, with their God exposed upon them, out of doors, is not an unusual thing in this country. I certainly cannot admire their taste, but if they expect to get to heaven by it let them crucify away.

The landing and disembarking probably required half an hour, when we had a similar Custom House examination to pass through that we had at Liverpool. The officials merely poked slightly into the trunks and satchels, looking more for whisky and tobacco than anything else. Adjoining the building which is used for examining baggage is an eating and refreshment room, and over the door was the word "Buffet." After the night's experience I felt as though I could endure some of that kind of buffeting, so we entered and took a good wash, for which we paid six sous each, and were buffeted to the tune of three francs apiece, which is about sixty-five cents. I presume the word "buffet" means refreshments, as I have noticed it several times connected with station-houses or depots. We relished our first meal in France very well, and after this was dispatched we found we had two hours to look about the town before train time. We accordingly sauntered up the quay, Mr. Rawson, a Mr. Linton, from near Pittsburgh (also going to Paris, and who remained with us till last night), and myself. It was not at all difficult for us to see that the manners and customs of the place were different from those of our own country. The doors of the shops and dwellings all along the street stood open, exposing to view all the internal arrangements. Many women with patens or wooden shoes were out sweeping the streets. We saw also young women from the rural districts, driving little old-fashioned donkeys, not taller than a yearling calf, with panniers loaded with various country produce. The panniers are two oblong baskets fastened by a wide band, which rests on the little donkey's back, the baskets coming down on his sides, much as I have seen them pictured. Sometimes the damsels led the donkeys and sometimes drove them along with a slight stick. Both seemed extremely well disposed. We passed through the market where women were selling to women numerous vegetables, fruits, and fish. Here we saw peaches and melons—the first since leaving America—and invested in some peaches, which we found very good, the meat being somewhat more solid than with us. The only melons are of the musk variety. I have not seen a watermelon since we left the ship. The muskmelons look like squashes on the outside, but are rather stout, rich, and thick-meated inside. The plums are also fair, but the apples still remain small and indifferent.

We visited the old cathedral in Dieppe, and it is an old-timer sure enough; the stone columns and door posts have crumbled away by the effects of time and the weather. All around the entrance and in the walls above are niches wherein are sculptured figures of saints in plentiful numbers. Above these were the heads of monsters with long necks, and we called them devils, some representing the heads of birds of prey and others wild beasts. They seemed to be stretching out their heads as far as possible to see what was going on below and to watch those who entered the gospel shops over which they presided. These horrible objects were probably placed there for some purpose, but I cannot imagine what it could be. It certainly could not be their good looks or the beauty they add to the structure. Since then I have noticed the same vile-looking figures on other cathedrals and churches in considerable profusion. They must have been special favorites with the French people from five to ten centuries ago.

The cathedral at Dieppe is of large size and is gotten up on the same general plan that are all the cathedrals and churches I have seen here. They are built in the form of the cross. The main aisle or nave is long, wide, and high, with a row of very heavy, tall stone columns on either side. The transept crosses the nave about one-third of the distance from the main end. At the junction of the main aisle and the transcept is the altar, very large, rich, and imposing, with a great deal of gilt work and many images of Jesus and his mother in various positions and representations, and with six or eight holy candles, six feet long or more, standing in immense candlesticks on either side, with all the other mysterious paraphernalia pertaining to the worship of the Virgin and the rest of the firm. Sometimes these altar-pieces are thirty feet in hight, elaborate and very rich. Behind the altar—the nave beyond the transept—is the chancel, with another altar at the end of it, and also at the end of the transept, and at other points. The chancel, perhaps, may be considered the holy of holies where special services are performed. At the crossing of the main aisle and transept is a large dome with stained glass of costly and exquisite workmanship. This dome is the highest part of the inside of the cathedral, and is sometimes one hundred and fifty feet or more from the floor. The whole affair is vaulted, usually as much as a hundred feet high. The windows at the end of the naves, transepts, side aisles, and dome, and over the columns, are of rich stained glass with all the saints portrayed on it, and they are the most doleful looking beings you would ever wish to see. I am not partial to kings. I don't like the bloody butchers called warriors, but either suit me better than these everlasting saints, which you see in endless profusion outside and inside all the cathedrals and churches. They are a long-faced, idle, useless, hypocritical set of meddlers and mischief-makers for whom I have neither love nor respect. They have helped to enslave mankind, and have made the world worse instead of better.

You see, then, that these cathedrals and churches are large, vaulted, cold, dreary places. The floors are stone, the pillars are stone, the walls are stone, the religion, even, is stone; everything is stone, with no plaster, no wood, to be seen. To me they seem very dreary and uncheerful, and I judge it must be very difficult for the bishop or priest to be understood in such a deep-vaulted place. But probably it matters little whether the worshipers understand much or little. If they dip their fingers in the holy water—a font of which is always to be seen on each side of the entrance—if they kneel at the time indicated, if they bow devoutly before the image of the Virgin, if they listen with due reverence to the priest or bishop when he chants in Latin, and, last of all, if they are faithful to giv the priest and the church a quarter of their earnings, it is all that is necessary, and it does not matter whether they understand what is said or not; it is all sanctimoniousness and holiness to them, and the fact that they go there, bowing thier heads and spirit, acknowledging the power of the priest, they are fulfilling their duty. They have nothing more to do when they pay roundly for it all.

The big organ, usually at the entrance end of the main aisle, or the opposite end from the altar, is an indispensable factor in the worship business. When its sonorous tones reverberate through those sacred aisles and vaulted domes, when the priest chants his Latin domini, dominum, dominorum, etc., with the rich and extensive paintings and statuary of the Virgin, Jesus, and all the saints all around him, the devout worshiper can easily imagine that he is in the presence of the Most High and that he has discharged his duty in worshiping him. Thus the priests hold their power over the masses. The cathedral and the trappings are all very grand and expensive. As the devout worshiper has but little thinking to do, it becomes easy for his mind to accede to what he is told. Thus he is chained and wheedled; thus the rich cathedrals help greatly to build up and perpetuate the strong power which the church holds over the masses, and thus it will probably be until science and reason dispel the myths and vagaries upon which the Christian system rests.

The cathedral at Dieppe is bountifully supplied with pious paintings and statuary along the side aisles, on the walls, and in the little chapels still outside of the side aisles are numerous paintings of holy saints with the palms of their hands pressed together, and their eyes, like those of a dying calf, rolling heavenward, looking all the world as though they were the most unhappy beings in existence. If holiness and deep piety make people wretched, I don't want any of it.

The chapels are each dedicated to some special saint, whose painting, of life-size, is the most prominent object in it. These chapels may be considered as shrines where the worship of the special saint presiding there is performed. Thus, there is always a chapel to the Blessed Virgin, one for her son, one for St. Peter, St. John, St. James, St. Joseph, and as many more saints as the bishop deems best. In several of these chapels we saw persons sitting in chairs reading from the breviary or missal, or kneeling before the special saint aforesaid. In many of the chapels were large bouquets of flowers, in others the flowers were artificial, and in some very cheap ones at that, made of colored paper. Many ancient dignitaries are buried beneath the cathedral floor.

The cathedrals and churches are open at all hours of the day, and any one may enter who chooses and worship on his or her own hook if preferred. Mass is performed, or "celebrated," early in the morning, then again later, and finally three or four times through the day, and every day in the week. Thus Catholic priests have to do a good deal more to earn their money than do Protestant priests. The Catholic religion is more of a constant, every-day affair than that of Protestants, who attend to it only on Sundays, and cheat and swindle their neighbors the remaining six days of the week. It is the women, however, who mainly attend to the religious observances of the church here. They go to early mass, they go to later mass, they do the principal part of the praying, the counting of beads, and the worshiping. The men are very indifferent to the flummery. In fact, it is the women who keep up all the churches and sustain the priesthood; without their aid the whole thing would collapse in twelve months.

We noticed the confessional boxes in the chapels, and thought of the many criminal relations that have been oft told there. A funeral was about to be held in the cathedral when we were in, and an old man with a large white cotton smock over his clothes was vigorously pulling away at the bell-rope to call the faithful together to help attend to the last rites. Priests are numerous enough in every place we have visited, their long black gowns coming to their feet, and their priestly hat, with a wide disk for a top-piece, like a black platter stuck upon the top of their heads, easily distinguishing them from all other people. We frequently see them passing around from place to place, seeming intent on what they have on hand. We marvel at their numbers, and wonder why the people are willing to forever support such a useless, worthless, unproductive, idle set of men who pretend to be doing God's work for him. I hope it will not ever be so, but realize the vast work of enlightening the people that has still to be accomplished.

After leaving the old cathedral at Dieppe—perhaps nearly a thousand years old—we looked about the old town. There were a large number of ships and vessels in the harbor, and a fair amount of business was being done at the numerous stores. All seemed quiet and industrious. We saw but one drunken man. He seemed to be making a disturbance. Two policemen were leading him along the street; finally he got tired, or stubborn, and resolved to go no further; he dropped upon the ground, refusing to rise or take another step. At this a third policeman came up; the three picked him up and carried him bodily to the lock-up, showing not the least severity.

In wandering around the town the difference in the language spoken, the difference in the appearance of everything, the inability to read the signs even, kept one reminded that we were in a foreign country. Yes, everything had a foreign look, but

all rather cleanly and pleasant, and amusing at all events.

Dieppe stands on a chalky formation; the whitish bluffs show their colors to an observer far out in the channel, somewhat as do the high chalk banks of Cornwall in England. This chalk seems to modify the color of the sea water, giving it a light pea-green. The water of the oceans is not always of the same color. Sometimes it looks blue, sometimes dark-green, and as night approaches it becomes more somber. Light undoubtedly contributes to making these apparent changes of color.

We were back to the depot, or the *gare* as the French call a railway station, in time, and soon we were in our little compartments, the same as in England, whirling southward toward Paris, over two hundred miles away. We found a truly beautiful country, and under a high state of cultivation. Sometimes in the distance we saw moderate hills, but the most of the country through which we passed is gently rolling, and many times we saw extensive plains, bearing quite a resmblance to the prairies of Illinois. The country is teeming with good crops, which are now being harvested. The wheat and hay are already largely secured, but much of the oats is still standing, and some badly thrown down. There is also much clover still to cut, but I judge it is the second growth. Beets are very largely grown. In the aggregate we saw hundreds of acres of them. These are for sugar-making. The French manufacture their sugar from beets, because they can keep in their country the very large sum of money required to buy the great amount of sugar needed by the people. Sugar cannot be as cheaply manufactured from beets as from suguar-cane, but the French government finds it to the interest of the country to give a premium on the sugar produced, so as to enable the beet sugar to be sold at the same price at which cane sugar could be imported. We see it in the refined state, and it seems equal to the best refined cane sugar. The French are not extensive importers. Their policy is to produce everything among themselves so far as possible, and this is the reason why they are a wealthy, independent nation.

The beets are cultivated in rows about sixteen inches apart, and invariably looked to be well tended. For scores of miles the country looks like a vast garden. It is very different here from what it is in England with regard to fences. There the country is cut up into small fields, averaging not more than five acres; here there are very few fences. You can sometimes ride for twenty miles without seeing a fence, save by the side of the railroad. This saves a great deal of ground, a great expense, and a great amount of labor. In districts, however, where stock raising and pasturage is the course of farming pursued, the land is fenced. In other places we noticed cattle feeding in considerable numbers, but attended and watched by a herder. I think sheep are not as much raised in the part we have seen of France as in England. The fences we saw were sometimes hedge, neatly trimmed, sometimes iron, and sometimes stone, in localities where stone is to be had. In the immediate vicinity of villages or chateaux we saw many stone walls laid smoothly in mortar, the same as the walls of a house.

The country houses generally present an antique appearance. They are not very large or beautiful. They are generally built of stone or brick, with very steep roofs of heavy earthen tile, and some with thatch or straw. The more modern and better buildings are roofed with slate. I saw no shingles. It is quite common to see country houses, and, in the old villages, buildings, partly frame and partly brick, the latter being laid between the timbers, studs, etc., leaving the wood in view, even with the brick. Such buildings do not present an attractive appearance, and have not been built much of late years. I saw many all stone houses, which looked as if they had stood five or six centuries. These generally have the thatch roof, unless replaced by the heavy tile. In some comparatively new buildings the tile roof is common, especially with the cheaper class of buildings, but on all good buildings the slate is mostly used.

There is a profusion of flowers all along through the country; we see them in patches around the farmhouses and in the chateaux, with numerous pots of flowering plants in the windows. They give a cheerful, happy appearance. The cultivation of flowers is most commendable. They are nature's beauties, and conduce to happiness. The fields and by-places also abound in wild flowers, many of which were new to me. The scarlet poppy grows wild here, and some fields are fairly red with them. There are few forest trees to be seen save those which have been transplanted, and they are almost invariably placed in rows, like orchards. The carriage roads are excellent, as in England, but seem not to be extensively used. I noticed but few carriages upon them. It is very seldom here, as in England, for carriage-roads and railroads to cross each other on the same level. Almost invariably one is above the other. The viaducts in England, and also to some extent in France, are decidedly an institution. They are built of brick or stone, and with architectural stateliness. This is much safer than having the carriages driving over the railroad tracks, as in our country. Here and in England where one railway crosses another railway, it is often done by a viaduct, one road being ten feet or so above the other.

In some rather hilly country we passed through are several tunnels, one of them one thousand feet in length. I think I did not mention the tunnels in England in our ride between Liverpool and London. We passed through several of them, one nearly a quarter of a mile in length.

As we came rolling pleasantly on our road to Paris, and the country opening before us like a beautiful panorama, vista after vista, view after view, I easily appreciated why the Frenchman so enthusiastically exclaims, "La Belle France," and why he so seldom wishes to emigrate from it. It is indeed a lovely country, and is surpassed by few countries in the world.

We stopped off three hours at the old town of Rouen to look at the city and the noted old cathedral, for which it is celebrated. Rouen has been a good-sized city for about a thousand years. It is situated in the beautiful valley of the Seine, and may be considered the head of navigation for large shipping. It is a pretty city of one or two hundred thousand inhabitants. Some of its houses look antique, but it is mainly well built, the streets well paved, and all very cleanly. They must have an abundant water supply, for it poured down the gutters in great profusion. We saw a stream of waste water large enough to carry a mill.

The great point of attraction is its old cathedral —eight hundred or one thousand years old. It is immense in size. I think it is over three hundred feet in length; the top of its dome is nearly two hundred feet from the floor, and the iron spire is four hundred and fifty feet in hight—one of the very highest in the world. The great hight of this can be appreciated when it is remembered that Trinity steeple, in New York, which we think is pretty tall, is but two hundred and twenty feet high. It requires nine hundred steps to reach the summit of the Rouen steeple; and as the day was warm, we did not feel enterprising or ambitious enough to undertake the ascent, for which privilege we would have been permitted to pay two francs, and would have obtained a splendid view of the city, the river, and the beautiful surrounding country. I will not undertake to say how many hundred tons of material were required to construct that very elevated steeple, but it was a great many. The number was stated to me, but I did not retain it.

This old cathedral must have cost a "mint of money." Its great size, its hewn stone and intricate workmanship, would necessitate in any age a great outlay of wealth. In the outer walls are some hundreds of niches in which have quietly stood for centuries the same everlasting grim old saints that are seen in and on all the cathedrals and churches. They are generally of stone, skilfully sculptured, but occasionally they are of bronze. The latter, for certain reasons, secure the greatest safety to the useless old vagabonds. I noticed the noses, ears, and eyes of the godly images had been knocked off or materially damaged by wicked boys who had thrown stones at them. Over the grand entrance, which is made in the form of a high gothic arch, is a great amount of sculptured work in bas-relief or rilievo, containing half a hundred holy figures, some of life size and some smaller. A network of iron wire had been placed in front of these to prevent their injury from the little urchins stoning them. Above the saints, and perhaps fifty feet from the ground, were great numbers again of those same demons or devils which we saw in the cathedral at Dieppe. They were stretching out their vile-looking heads and exposing their long necks as though their anger was greatly aroused. I am not sure but that these devils are appropriate symbols for these old churches and cathedrals. What is understood to be the devilish spirit has been so rife in them for hundreds of years, and so much of the devil has been raised in connection with the system to which they belong, that perhaps the devils are the most fit monsters to be placed on guard over them. The whole thing is too devilish to suit my prejudices.

The inside of the Rouen cathedral is truly magnificent, if immense pillars, vaulted naves and transepts, fine old paintings, statuary, elegant stained windows, a dome two hundred feet in hight over the meeting place, constructed of the same stained glass (all being representations of saints in prayer and other positions of wretched misery), constitute magnificence. It is a moderate estimate that one such cathedral as that at Rouen cost more than one or two hundred reasonable churches ought to cost; and unless God is better pleased to have one grand old stone pile to receive adoration in than to have two hundred decent, respectable places for that purpose, his professed friends have doubtless made a mistake. How much better the money would have been spent in erecting schoolhouses and colleges, of which there are far too few!

The paintings on the walls of this Christian temple are large and of the most artistic character, and many of them by the old masters. But what spoils them for my use is the fact that they are religious, showing Jesus at all ages from the time he was born and before the swaddling-clothes were wrapped around him, when he was a neatly dressed baby in his mother's arms, and the wise men of the East came to worship him; when he was a little two-year old, playing on the ground; when he was a good-sized lad, discussing with the doctors in the temple; when he was a young man at the carpenter's trade, up to the time when Mary and Martha were washing his feet and wiping them with their hair; when he turned water into wine at Cana of Galilee; when he cured the halt and the blind; when he drove the devils out of the insane and into the swine; when he fed the five thousand with five loaves and seven fishes; when he was baptized in the Jordan by John the Baptist, and the celestial dove descended upon his head; when he was tempted of the devil in the wilderness; when he was transfigured; when he prayed and sweat blood in Gethsemane; when the bad Judas betrayed him; when he was arraigned before Caiaphas the high-priest, and then Pontius Pilate; when the crown of thorns was placed on his head; when he was scourged with thorns; when he was made to bear his cross up on to Mount Calvary, sometimes falling down with the weight, the sweat pouring from his face; when he was made to get up and go on again (I think twelve different stages are represented where he toiled and fell in getting his cross to the place he was to be executed); when he was nailed to the tree; when the gall and vinegar was administered to him; when he cried out in agony and despair, "*Eloi, Eloi, lama sabacthani?*" where the soldier thrust the spear into his side; where he conversed with the thieves on either side of him, promising one to heaven, the other to hell; where he spoke to his mother; when at the ninth hour he gave up the ghost; when he was taken down from the cross; where Joseph of Arimathea put him in his new sepulcher; where the women looked on and wept; when he arose after two nights and one day; how he appeared to his friend Mary Magdalene and then the gardener and then to a few others, and then his ascension up into heaven. Besides all this the holy and blessed Virgin is painted in all conceivable attitudes and positions, and so on to the thousand and one saints, always looking as sorrowful and wretched as it is possible for human beings to look. I wonder why it is that to love and worship God makes his devotees so utterly wretched. Among all the saints and holy people I have seen painted and sculptured I do not remember one who looked happy or as though life were a pleasant existence to him. All look sorrowful, wretched, and utterly woe-begone. I have concluded I shall not join their band. Oh, what a mistake it is to think God is pleased with our making ourselves wretched, to think he is made happy by our making ourselves miserable, and that to secure happiness in the world to come we must make ourselves as unhappy as possible in this! I enroll myself as one who will be as cheerful as possible in this life, with an equal chance for good cheer in another life, if there is one. As "a bird in the hand is worth two in the bush," so happiness *now* is far more valuable to us than the promise of it a thousand years hence in some other place of abode. There is no better way to be always happy than to secure happiness in the present. If we take the means to be happy in the *now*, and not defer it till the *future*, we may always have happiness. Whereas, if we make ourselves unhappy *now*, with the expectation of being very happy in consequence at some indefinite time in the future, we have no positive assurance of happiness at all. It is a poor consolation when a person is very hungry for a good meal to put him off by saying he may have an excellent dinner, or a multitude of them, one year, five years, or twenty years in the future, and that if he will starve now he may have a plenty after he gets over being hungry. Verily, one *present* is worth two *futures*, and it is far more sensible to take the steps to be happy now than to defer it to an indefinite by and by. A "good time" here is better than for it to be put off and always "coming." If we can form the habit of being happy here, we may always find it easy to be happy, while if we accustom ourselves to being wretched in the present we may always be wretched. A rational, prudent, sensible life is more conducive to happiness than one made up of long faces, long prayers, and severe penance. A life of frivolity and vice is not the way to secure happiness; but cultivating temperance, benevolence, cheerfulness, good deeds, and contentment will do it.

The church in the past centuries monopolized all the talent, and there was little or no field for painters and sculptors save in making the images of the Virgin, her son, and a great number of long-faced and doleful-looking saints, who passed their lives in the most conceivably useless manner. The church paid the old masters liberal prices for their pious productions with which to decorate their numerous cathedrals and shrines, and this was by far the best market the artists found for their productions. The

church had the better share of the money, and was able to pay the most munificently. This is why nearly all the meritorious works of art of five or ten centuries ago were madonnas, holy annunciations, the son without a father, the worship of a babe by wise men; a very sedate mother, with a fat, chubby child; the baptism in Jordan; the temptation; the transfiguration; the trial and condemnation; the crucifixion, the ascension, and all the interminable saints. These were the subjects in demand, these were what paid the best, and hence the dearth of sensible artistic productions from the tenth to the eighteenth century.

I do not say we saw in the Rouen cathedral all the paintings and statues above indicated, but we saw many of them there and in other places, many of them over and over again, until I became tired of them. I had far rather look upon Venuses, Minervas, Jupiters, Appollos, Mercuries, Herculeses, Bacchuses, the muses, graces, etc., and still more upon the paintings and statues of real moral heroes, sensible, good men and women, historical paintings, landscapes, high mountains, works of a healthy imagination, and all that. I have seen so many saintly, holy pictures that I would not care if I never saw another.

At the entrance of the Rouen cathedral, as at all others, sat miserable beggars, cripples, eyeless unfortunates, and dried-up crones, holding out their cups for the sous and half francs to the generous visitors to the holy shrines. Doubtless many of them are needy enough, but begging is one of the constitutional evils of these European countries, and a sympathetic person will soon find objects on whom to bestow all his spare change. The cry is constantly, "Give, give, give!"

The cathedral at Rouen, as I said, is one of the oldest, largest, and richest in the country. Its columns are massive and high. Its nave, transept, and chancel are vaulted and very high. The dome is especially rich and lofty. The stained windows are extensive, and have more saints, if possible, than the calendar contains. The paintings are antique and highly valued. The statues are all that saints, popes, cardinals, archbishops, bishops, priests, and hermits can be. There are twenty-five chapels outside of the side aisles, and these are all richly decorated with gold and paintings, with a profusion of flowers, real and artificial. In each chapel is a private altar for the worship of the saint to whom it is dedicated, and in many of them are confessional boxes. The main altar is near forty feet in hight, and gold enough is used on it to make a man very wealthy. The altars in the chancel and at the ends of the transept are also gorgeous. The organ is of the largest dimensions, and everything there indicates that in that establishment the worship of the being who planned the ignominious execution of his only beloved Son is carried on in the most approved orthodox Catholic manner. I could not help pitying the poor penitents and devotees whom we saw in the various parts of the church performing the rites of their religion and going over the various meaningless mummeries by counting beads, repeating prayers and Ave Marias, which, to their ill-informed minds, make up the acts of a righteous life.

Rouen does a large manufacturing business in various lines and enjoys a large trade; and as it is surrounded by an excellent farming country, it has all the requisites for a flourishing city. It has many fine looking stores, and the appearance of thrift and prosperity is on all sides. There are in addition to the cathedral several other churches, some of which are rich and expensive. In one of the public squares, opposite the Hotel de Ville, or City Hall, is a fine bronze equestrian statue of Napoleon Bonaparte, considerably larger than life-size. In another square is a marble statue of Joan of Arc, the brave fanatic who, in the fifteenth century, was burnt on the very ground where her statue now stands. She is represented dressed in her military costume, with a wreathed and ribboned sword beside her. Her cruel death was a sad commentary on the religious folly which prevailed in that age.

There appears to be a profusion of priests in Rouen. We saw them in the city; we saw them at the depot in considerable numbers; their long, black gowns, and flat-topped black hats might be seen here, there, and everywhere. I could not help realizing the burden they are to society. The people of this country are indeed struggling under a heavy priestly load. If the money that the cathedrals and churches cost, and what it takes to keep up the great numbers of men who pretend to do God's business, could be devoted to giving the people such information as they need, in providing them comfortable homes, and in making them virtuous and happy, the world would be much the better for it, and God would not suffer the slightest inconvenience. It may be well known that I am not a special friend of the priestly class, and hope the time will come when the world will learn to dispense with their services, and leave them to pursue an honest, useful course of life, in place of the fraudulent claims they now set up that they understand the secret will of the king above the clouds, and that he has commissioned them to be mouth-pieces and prophets for him, to make known his wishes and to pronounce hell and damnation upon all those who do not "come down" munificently with the shillings, francs, and thalers to support them in lives of idleness and hypocrisy. It almost makes my blood boil to see these insidious, canting, ingratiating, hypocritical knaves gliding around from place to place, and the obsequiousness accorded them by the sisters and a certain portion of the brethren, in public as well as private. They have proved enemies to the human race. and I will gladly see their numbers grow less.

The ride from Rouen to Paris was of the same pleasant character as before described. In stretches as far as the eye could reach we saw the most beautiful and productive country the mind of man could wish. Towards night it became quite showery for a distance of fifty miles, and when we entered Paris it was just as the rain was subsiding. We soon secured a cab and directed the driver to convey us to Madame Feron's hotel at No. 59 Rue Neuve des Mathurins (where many Americans are in the habit of stopping), hoping to find there Mrs. Dr. E. B. Foote and Augusta Cooper Bristol, but we learned that the former was spending a few weeks for her health at Mount Dore, in the mountainous district of southern France, and that Mrs. Bristol was at the Familistere of M. Godin, at Guise, between Paris and Brussels. Thus here we find ourselves in the grand capital of the French nation, probably the finest city in the world, replete with everything that talent and industry can produce—a city of gaiety, grandeur, taste, and luxury, containing two millions of inhabitants who seem to know quite as well how to get the full measure of happiness out of existence as any people I ever met with. They are gay, joyous, light-hearted, and happy. They do not believe in making life a sad, gloomy existence. With Parisians pleasure is the object of life, and they manage to make it yield as much of the desired article as possible. In this respect there is an obvious difference between the inhabitants of London and Paris. In the first city they are grave, serious, matter-of-fact people, intent on pounds, shillings, and pence; the Parisians, while not unmindful of the franc, make it conserve to their enjoyment.

But I will give you more of Paris in my next, and here draw this letter to a close.

Amicably yours, D. M. B.

## Letter from Europe.—No. 6.

SOMETHING ABOUT PARIS.

PARIS, Aug. 24, 1880.

DEAR FRIENDS: There is a great deal in this beautiful city of Paris that I can never tell you anything about. There is far too much here to include in one, two, three, or a dozen letters. I have fully come to the conclusion that it is a great city—the biggest of its size in the wide world. It is the prettiest city I ever saw, or ever will see. It has been wonderfully improved within the last twenty years. Louis Napoleon is entitled to much of the credit of this. He caused thousands of old rookeries—some of which had stood for centuries—to be leveled to the ground, and a great number of crooked, narrow streets to be made wide and straight. The buildings are of a light-gray colored sandstone, much taller than the great bulk of the buildings in London, and, as a general thing, are five to seven stories high, counting the mansard or attic story. I have scarcely seen a brick building in the entire city. This cream-colored stone is almost entirely used, and the atmosphere being so much clearer and freer from fogs and smoke than in London, the stone does not turn to a dull black or brown, as there. This stone is quite soft when taken from the quarries, and cuts easily, but upon exposure to the sun and weather becomes hard.

The city is laid off peculiarly, there being many general centers or places from which the streets radiate in all directions, like rays or the spokes of a wheel. There are very few streets that run in one direction for any great distance, and it is therefore far more difficult to learn the streets and points of compass than in other cities, especially as the names of the streets are so outlandish to one who cannot speak a word of French. There are no crooked streets in any part of the city I have seen, but very few of the corners are right angles, and no attention is paid to points of compass. The streets of Paris are like Daniel Webster—they "know no north, no south, no east, no west," but they know how to run straight and to be wide and beautiful. There is a great uniformity in them, one looking just as fine as another, if not more so. This spontaneity of beauty and external appearance helps to bewilder a stranger and cause all the streets to look alike to him. The fronts of the buildings are beautiful, many of them are carved with exquisite skill, and the public buildings are profusely supplied with statuary of royal characters, warriors, marshals, eminent statesmen, scientists, authors, poets, and artists, as well as Grecian and Roman divinities, heroes, and myths. A great deal of stone in Paris has been finely hewn and chiseled into human shape. It is perfectly astonishing and overwhelming to realize the extent to which this has been carried. The *places*, the public squares, the gardens, the public grounds, the fountains, the public buildings, and all the places of general resort, are supplied with beautiful statuary with a munificence that can only be understood by being seen.

The fronts of some of the buildings are ornamented extensively with gold. No expense has apparently been spared to make the city the finest of all the cities on the globe. The streets are evenly and splendidly paved, and carriages roll over them as smoothly as upon a barn floor. The pavement is pretty evenly divided between true and even blocks of stone and the asphalte, a species of concrete cemented together with hot coal-tar and pitch. This kind of pavement appears a perfect success here, and is remarkable for its smoothness. It seems, also, to be very durable, far excelling, in this respect, the attempts made with asphaltum pavement in America. I also bear evidence that the streets of Paris are kept very clean for so large a city. I learn all the principal streets at this time of the year are cleaned every night.

The stores are rich and attractive. The goods are tastefully arranged in the show windows and otherwise, and show a richness and exquisiteness of quality. Almost everything is of French manufacture and of good quality. Watches, jewelry, pictures, views, photographs, fancy goods, etc., seem to be in larger proportion than with us. Both London and Paris are extremely well supplied with watch and jewelry stores; very many large, elegant show-windows are half full of beautiful watches, gold chains, and gold ornaments. They all speak emphatically, *This is a golden age.* If the Paris stores are not as large as in New York and many American cities, I am compelled to admit that they are neater and more tastefully arranged. It is a perfect museum to walk leisurely along many of the boulevards and view the show-windows and take some account of stock of the richness thus displayed. A large proportion of the shopkeeping or clerking is done by women, and I judge it is very well done indeed. If one only had lots of money and could *parley vous* with these French shopkeepers, it would be pleasant to patronize the Parisian clerks extensively. I am afraid, however, that there is too much truth in the statement that the shopkeepers of Paris are disposed to take advantage of poor, unsophisticated Americans, and charge them more for what they buy than their own people. A Frenchman looks upon an American sight-seer as his lawful prey, and he holds it right to get all the francs out of him possible. Their consciences are very elastic in this direction, and as a matter of fact I am not sure that it has been fully demonstrated that a French shopkeeper has such a thing as conscience about him.

The changes in counting money in passing from one country to another is a constant perplexity to the uninitiated. In England it was pounds, shillings, and pence, with sovereigns, crowns, etc. As when a boy I used to cipher in sterling money, the English circulating medium was not difficult to understand. The shilling is the greatest sum of convenience. A pound is so much money that it seems too much for poor people to use with frequency. In Paris you hear nothing about pounds, shillings, and pence, and the circulating medium becomes francs and centimes. A franc is nearly twenty cents of American money, and is the great measure of value here. Gold pieces of twenty francs, called Napoleons, are very common, but in stating amounts they are scarcely ever used. The centime is the hundredth part of a franc, but they have no coin so small as to represent it, or at least I have seen none of them. The smallest coin I have seen is sou, or five centimes. The one and two sou pieces are copper, and are of the value of one or two cents with us. In reckoning money the sous are not used half so often as centimes. Their decimal is easily understood; seventy-five centimes is three-fourths of a franc, or fifteen cents of our money. One soon becomes familiar with it. Half-francs—silver pieces—are of the value of our dimes. Two franc and five franc pieces (dollars) are much used. The Bank of France issues paper money not nearly as pretty as ours, but it seems to be little used in ordinary small trade; gold, silver, and copper are the principal circulating mediums, and it is almost astonishing to realize what slippery stuff it is, and how readily it gets away with itself. Out here it is very much as it is in our own country, hard to keep. The French dealers will not take American money, and do not like to take the English, so in coming here we found it necessary to get our money exchanged, and the same will be necessary when we pass from here into Germany and Switzerland.

Street cars, called tram cars, five hundred in number, are not quite so much of an institution in Paris as in New York, though more than in London, where they are not permitted in the city proper. In Paris they traverse the city considerably, but not to the same extent as with us. The street cars are very heavy and have two stories, the deck being quite as much used as the lower story. It is the same with the omnibuses or stages, seven hundred

in number; they are also large and heavy, having the two-story arrangement, and weigh at least as much as two New York stages, and with both stories hold three or four times as many passengers, requiring a conductor as do the street cars. The omnibuses require three strong, large horses, which work abreast. But on the heavy carts, stone wagons, drays, etc., they work tandem, or one before the other. I often notice, in heavy hauling, four or five horses in a single line, one before the other. The heavy team horses are large, stocky, strong animals, and march along with the dignity of a military officer, and appear remarkably well trained. The streets are so level and smooth that they haul immense loads. There are no elevated roads nor underground roads in Paris. All the traveling is done on the surface of the earth. The favorite mode of riding is the cab—Paris has twelve thousand of them—an open carriage with one or two seats, which is very pleasant to ride in. The body of the carriage hangs low between the wheels, and it is but a step into them. They are usually provided with a calash top that can be raised when it rains. The English hansom, so common in London, seems not to find favor with the Parisians. The usual price of the cabs is two or two and a half francs an hour, or for a shorter time, but the driver invariably expects his *pourboire*, or fee, for himself. The custom is much the same here as in London, every servant or waiter expects a fee if he does anything for you. If the *pourboire* is not forthcoming insolence is likely to follow. The cabmen wear a uniform, a distinguishing feature of which is a glazed hat, looking as though made of patent leather or japanned tin. I am told the cabs all belong to one company, and the omnibus lines to another. The drivers never own the establishments they drive.

The Seine at Paris is not so large as the Thames at London, and seems not to be used one tenth part so much. A few small steamers ply on it, and that is all the craft I noticed on it. It is nowhere near the source of life and animation that the Thames is with Londoners. No vessels of size reach Paris from the ocean.

The natural politeness of the Frenchman is proverbial. This the visitor is made conscious of at every moment. "*Mousieur*," "*Madame*," and "*Mademoiselle*" are used every few words when addressing each other. The hat is raised a thousand times a day, when one addresses another, when a store is entered, or a favor of any kind requested. The *Oui, monsieur*, is heard an innumerable number of times every day. The Frenchman who is not polite is not a true Frenchman. The ladies are neatly dressed, and many of them are beautiful of course, but as a class I do not think they look so well as the English or American women. Many are too deeply brunette, and there is a marked tendency to *embonpoint* or corpulency—more so than the idea of a true Venus allows. I will cheerfully state that as a class they are very modest, more so than I was led to expect from accounts I have heard. I think well of the Parisian ladies.

Hot and cold baths may be had in every quarter of Paris, at prices varying from half a franc to a franc; towels and soap extra. Soap, even, is not furnished in the hotels, and it is the same with candles, which are extra. There are many excellent swimming baths for ladies and gentlemen in the river Seine. The charges of admission to these floating establishments vary between twenty centimes and one franc. Swimming dresses, towels, soap, etc., extra.

The cafés of Paris are an institution of themselves. They are daily and almost hourly the resort of citizens and strangers. They abound in all quarters of the city, especially on the boulevards, which are the widest and most gay and beautiful streets. Many of the cafés are fitted up with splendor, rather ahead of what we see in America. It is very common for ladies to assist in attending them. The cafés furnish coffee, tea, or wine, as desired, with the viands they prepare. Stronger liquors may doubtless be had, but wine is the great beverage here and is used most freely. The cheapness of the ordinary qualities of wine is very noticable. A quart of *vin ordinaire* is furnished at the moderate-priced cafés at 1 franc. A dinner table is never set in Paris without the wine bottle to every set of four persons, and water is seldom drank at the table unless with wine in equal quantity. Everybody, men, women, and children, drink wine, and that several times through the day. I hav noticed ladies when traveling by rail have the wine bottle in their satchel and occasionally resort to it as openly as we would eat an apple or peach. And yet I do not think I have seen a drunken person in Paris, or one who seemed even slightly intoxicated. The people are fond of their wine, but they do not use it to excess. It is very common to see twenty or more tables and chairs sitting on the sidewalk in front of restaurants and wine houses, at which gentlemen and ladies sit and quaff their wine and eat their cakes as openly as ladies in America partake of ice cream or soda water. It is not an unusual thing for hotels to be back fifty or one hundred feet from the street, with a wall or shallow stores in front and a beautiful area in rear for tables, eating, and wine drinking, with always a profusion of beautiful flowers. It seems not the most disagreeable thing in the world to sit in one of those cozy little places and drink a glass or two of wine. Some of the finest hotels have these courts with a glass roof forty feet or more from the ground, with orange trees, exotic plants, and brilliant flowers all around. The French are lovers of flowers, and they are seen almost everywhere. If flowers do not help to make up Paradise I do not know what does.

Policemen, or *gardiens de la paix*, are numerous, and are to be found in all parts of the city. They are dressed in military uniform, and are ready to impart information about places and distances to those who are fortunate enough to know how to speak and understand French. Policemen are also seen on the railroads in the country.

Paris is said to have been founded by Julius Cæsar before the Christian era, before which time this immediate country was inhabited by barbarians. After the advent of the Romans, who made it their headquarters, it gradually rose in importance, and from the period of the Emperor Julian, the remains of whose palace still exists here, it became recognized as the metropolis of Gaul, and was accorded special privileges by its masters. From this epoch to the advent of Clovis, the first king of the Franks, in 481, history makes little mention of Lutetia, the original name of Paris. But Clovis, having married a Christian lady, was, by her influence, induced to erect a cathedral church, which was dedicated to St. Genevieve. He added to the fortifications and buildings of the city. It was not, however, until the twelfth century, in the reign of Louis Le Jeune, that public buildings were undertaken on an extensive scale. The next monarch who greatly improved the city was Phillippe Auguste, who caused the streets to be paved, the works of Notre Dame and the Louvre to be proceeded with, and the whole of the Faubourgs to be surrounded with ramparts and defenses. Then followed the improvements of St. Louis, who added much to the city's importance. In this prince's reign Robert de Sorbonne founded the famous school which still proudly bears his name and which has served for a model to many similar institutions throughout Europe.

Owing to the constant invasions of the English during the government of Charles V., the suburbs were enlarged and fortifications thrown around them. During a long time after this the middle classes continued to increase in intelligence and influence. Paris became more and more the resort of all who sought literature, art, or mere pleasure. Louis XIV., with what may be justly said against him, is entitled to much of the credit of embellishing Paris and its environs and making it the most fascinating city in the world. He improved the streets of the great city, he established the Institute of France, the Invalides, the Observatory, and other public institutions. It was he who made the Boulevards public promenades. In his reign the beautiful public palace and park at Versailles were constructed. Napoleon I. is also entitled to much credit for adding greatly to the beauty of Paris, for restoring much of the damage done during the Revolution, for projecting many public works, and for enlarging the Place du Carrousel and the Louvre. To him Paris is indebted for the magnificent Arc de Triumphe, the Column Vendome, several handsome bridges across the Seine, and the designing of manifold undertakings subsequently carried out. Considerable was also done to beautify Paris in the reign of Louis Philippe. But, as observed, to Louis Napoleon III. a still greater meed of praise is due; his was such an era of improvements as Paris had never known before. He made away with all that remained of "Old Paris," and replaced by superb thoroughfares the dingy alleys and miserable narrow streets that previously existed. He restored, enlarged, and beautified almost every public building and place. He constructed new bridges wherever they were required, and opened all of them free to the public. He remodeled and repaired every building that was defective, and really made Paris the most attractive city in the world.

Much of all this was marred in the terrible days that followed the invasion of the Prussians ten years ago. For five months the hated Teutons had possession of the hills which surround Paris, and with their huge seige guns they could have made Paris a heap of ruins. As it was, their shot did not a little harm, but the opportune treaty of peace saved the utter destruction of the city, and her inhabitants from starvation. Her supplies of the very commonest material for bread and horse flesh were exhausted, and she was compelled to surrender to her hated oppressors. But the wars of Paris were not yet ended. The Commune was proclaimed on March 18, 1871, and once more a siege was sustained, and this time from a French army. After more than two months stubborn resistance the Communists in their despair and frenzy set fire to many public buildings, where blacked walls for years afterward bore grim witness to their reckless conduct. For a time the populace relapsed into their old fury of 1793. Women and children paraded the streets, and barricades were raised and desperately defended upon the entry of the government army. Truly, Paris, which Victor Hugo aptly describes as the vast pendulum of civilization ever oscillating between Thermopylæ and Gomorrah, had then reached the uttermost point of that mythical City of the Plain. Two hundred and thirty-eight buildings, including thirty-one public edifices, were destroyed by the Communists, whose Reign of Terror lasted seventy-three days, and cost the city $200,000,000.

Paris with wonderful recuperative power, in the short time that has intervened has almost completely recovered from the heavy series of disasters which occurred during the terrible days of 1870 and '71, and has resumed her social sovereignty of Europe. The glory of the new Paris may be justly ascribed to the enlightened republic which now presides over the destinies of France. Everywhere may be seen the good fruits of its interposition. Nearly the whole of the ruins have been cleared away, and other and handsomer buildings have arisen in their places. It is safe to say the new *régime* has done even more than its predecessors, and therefore merits the most hearty praise that a grateful people are able to bestow.

The French people are undeniably a great people, and I have but one serious fault to find with them, and that is they use a language that I can neither speak nor understand. There is a great sense of inability and loneliness that creeps over a man in a strange country where a language is spoken that is as incomprehensible to him as Greek or Choctaw. It matters little to a man how mellifluous and liquid the French language is, or how rapidly those who were brought up on it can r-r-r-roll it off, or how sweetly they may say *Oui, oui, oui*, if a man cannot speak a word of it, or understand a word of it, of what possible use is it to him? This train of thought, and a longer train, too, ran through my mind on my first half day in Paris. I stopped in my room after breakfast to finish a letter or two, which I wished to post at the earliest moment. Messrs. Rawson and Linton became a trifle impatient with me, and said they would go on and leave me if I did not drop all at once and go with them. I finished my letter, and thinking they had gone I rushed out to overtake them, and hurried on to do so.

The fact is, they had not left the hotel and were waiting in Mr. Linton's room for me to join them. I rushed on, consequently we were separated, and I was alone, a perfect know-nothing of both the city and its language. I wished to buy some stamps and mail my letters. I knew not where to get the stamps or to deposit my letters. I wished to find Thomas Cook's office, and knew not where it was. I wanted to go to the Louvre, and knew no more where it was than the man in the moon. By pantomime, pointing, and sundry ejaculation, I found out that the stamps were sold in a tobacco store. I held up my fingers to let the seller know how many I wanted. I gave a two franc piece in payment and let the madamoiselle give back such change as she pleased. I found Cook's office rather by accident. Then I wished to set my face toward the Louvre, that most magnificent of all places. When I saw a person with a benign countenance, and to whom I dared to appeal, I would approach him, raise my hat, and simply speak the word *Louvre* with a sort of interrogation point at the end of it, to imply that I wished to know where it was. My pronunciation was so bad (for there is not a word in the entire French language that an American can speak correctly until he learns how) that he could not comprehend my troubles. I continued to say appealingly, *Louvre*. Some of the more astute and kind-hearted comprehended the desire of my heart, that I wished to find the Louvre, and gave me the general directions—very clear to themselves, doubtless—how to go there, but not being able to understand a word of the inimitable French, I could only take the direction they pointed to and go on till I ran out of instructions, when I made another appeal to another kind-hearted person, woman or man, as the case might be. It seemed to me they gave me conflicting directions—they certainly pointed in different ways, and I pursued devious ways, but at length I reached the haven of rest I was looking for. It is probably about a mile and a half from the place I started from, but owing to the multiform directions in which the streets run, the diversity of instructions I received, and my stupidity in understanding them, I am sure I walked three miles in reaching the Louvre. But I entered its palatial halls, marched through miles of its resplendent galleries of paintings, statuary, antiquities, and innumerable curiosities, and being wearied in more ways than one, had seated myself to rest and read some New York dailies I had received that morning, when Messrs. Rawson and Linton arrived with a guide. I received them with all the dignity I could command under the circumstances, and told them I had examined the Louvre, was much pleased with it, and was about to buy it if the price could be agreed upon. They had felt very uneasy about me, and had given me up for lost. They had the benefit of a guide, but I had the felicity to retrace my steps with

(*Continued on page* 616.)

# Communications.

## Some Bible "Facts."

HALIFAX, N. S., Aug. 29, 1880

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As we both are truth seekers and free thinkers, only in different directions, pardon my addressing you. I happened to get hold of a copy of your paper one Sunday morning by the merest chance from a friend who is a subscriber to it. I hav had the loan of several copies of it, and now wish to write a few words for mutual information.

Frederick the Great once asked his chaplain for a proof of divine inspiration or revelation. The chaplain replied, "The dews, your majesty." Now, brother Bennett, I want to ask you, and all your brethren and sisters, my question or questions, which are open to all to answer, it, them, or me. The Israelites, to the number of seventy souls, or living persons—breathing frames, the word soul in the Hebrew language simply meaning a living, breathing frame, composed of flesh, blood, bones, sinews, nerves, breath, or everything that constitutes man—emigrated to Goshen, in the land of Egypt, where they increased to a very great multitude. There is no denying this fact, or facts, for facts are stubborn things; even a single fact is a stubborn thing to contend with. They were driven out of Egypt in great haste after celebrating the Pasch or Passover; and under the leadership of Moses, or the first Washington, came down to the brink of the Red Sea, flanked with mountains. If I am not mistaken, from the geography of the country, the sea before them, and a hostil enemy in hot pursuit, no corps of engineers to throw pontoon bridges over the waters, this was a very trying situation for Moses to be in with a helpless multitude; but the Israelites had a general with them equal to the emergency. *En avant!* (forward) and the order was obeyed, both in the spirit and in the letter. The Israelites passed over—how they got over I shall not say—but the Egyptians were drowned. You can no more deny this than the landing of the Pilgrim Fathers upon the barren rocks of Plymouth, on December 21, 1620. With the utmost respect to your brethren and sisters, I defy and challenge refutation.

The Jews exist to this very day. They were fed in a remarkable manner. There was no food for them in the desert, and they could not receive supplies or renewals from the adjacent countries. The provisions they brought with them out of Egypt were soon exhausted, and the "manna," or "what is it," the name they gave it, ceased on the morrow after they had eaten of the old corn of the land of Canaan, that year. A pot or omer of the manna or angels' food was preserved as an evidence or witness for future generations, and never putrefied nor bred worms—the punishment of disobedience of orders. That which was ordered to be kept until the Sabbath day did not putrefy nor breed worms—the result of obedience of orders. The Israelites did not fast forty years like Dr. Tanner fasted forty days.

Brother Bennett, how will your brethren and sisters deny or disprove these facts; the Jews are a living proof of it to this very day. You might as well deny that the Yankees eat brown bread, pork, and beans, as to try to deny that the Hebrews ate manna and quail in the wilderness. I only wish I could shake hands with you upon the subject, and I would become a Freethinker myself according to your own view or views, for I am totally disgusted with the Christianity of the nineteenth century. Both church and state are rotten. With us it is fiddle to me and I will dance to you. Rogues preach, and fools believe. I entertain nothing but the most supreme, unmitigated, and ineffable contempt for the clergy of all denominations. Catholics hav burnt Protestants, and Protestants hav burnt Catholics, and then called it *auto da fé*, an act of faith. Jesus Christ, as a philosopher, viewing him in that light, and his twelve disciples, never did burn any one who did not agree with them. Witness the horrible massacre of St. Bartholomew. The saint must hav been very fond of blood when the priests ran through the streets with a crucifix in one hand and a dagger in the other to encourage the murderers to more blood and murder. Look at the capture of Beziers. "Kill all!" was the command; and the Catholics as well as the Protestants were all put to the sword, the cry being, "The Lord will know his own." Look at the martyrdom of John Rogers by Queen Mary, commonly termed the bloody Mary. The spot is marked where the old hero perished. Look at the martyrdom of Michael Servetus by John Calvin, sometimes termed the Robespierre of Geneva, and yet both Catholics and Protestants cry, "Our holy religion," and hav the cheek and assurance and impudence to ask us to join their blood-thirsty systems and unholy organizations. We hope they do not think we are fools and rogues like themselvs. Our clergy, with a few honorable exceptions, are the most greedy for money of any of the professions; and it will be a glorious day for the human family when their accursed system shall be swept from the earth and secular creed become the order of the day. Equality, liberty, and fraternity will then be triumphant, and the great desideratum for the afflicted sons and daughters of our race shall at last hav become realized, and crowd human nature's temple gates with songs of prayer and praise. The wisdom of the clergy, which is only folly, will be proved false.

The great French Revolution of 1793 was one of the noblest attempts on the part of the people to disenthral the public mind. The French army having returned from America to Europe, soon manifested itself as an American party in French politics. The kingdom was overthrown and a republic established. Seven titles or orders of nobility were abolished and the reign of terror was established. One good act they did to the descendants of the Houghnots, or Huguenots, who had been most cruelly massacred in the civil wars. The National Assembly, having repudiated their former name of the States General, or the three estates of the kingdom, declared all Frenchmen who were not Catholics to be eligible to all offices, civil, military, and naval. This was only an act of justice to the heirs of their murdered ancestors and brothers-in-arms, who had fought for liberty, equality, and fraternity in the war of the Dragonades. The cruelties, sufferings, and hardships endured on that occasion will always liv in the memory of Frenchmen as a fearful memento of bygone days of kingly tyranny and priestly rule. I hav stood at my mother's knee and heard her talking of the reign of terror. The people addressed a pamphlet containing an alarming and spirited address to the inhabitants of Great Britain, entitled, "Popery Always the Same," which Voltaire, the brilliant Frenchman, and his school of philosophy, had been endeavoring to overthrow and destroy. The church miscalled it Christianity, just as if the philosophy of Jesus Christ and his followers—I am only speaking of Jesus Christ and his followers as historical characters—had the remotest affinity to that of Sodom and Gomorrah or Egypt. The chapels or churches were shut up; the superstition of the day was abolished. The clergy were destroyed and their Christianity was abolished and declared an imposture, and death an eternal sleep. Their eucharist or sacrament, the real body and blood of their cannibal view of the subject, rammed down the throats of donkeys or asses, the fit and proper place for it. You will pardon me for saying that I am a firm believer in the simple elements of bread and wine as a keepsake or a memento delivered by the great philosopher to his followers—a sort of a first declaration of independence that he came as a mighty reformer to reform the Jewish state, politically and ecclesiastically, especially as I accord to you and your brethren and sisters equal rights and privileges.

GEORGE FITZ.

REPLY.—Our friend seems to think he has propounded some "posers" for the consideration of Infidels, but it does not seem so to us. Frederick the Great must hav been very easily satisfied if he accepted his chaplain's proof. How the fact that dew gathers on leaves and grass proves a divine revelation is what we, skeptical heretic that we are, cannot see. Dew is a natural phenomenon, and no more proves that God wrote the Bible than does the fact that water runs down hill. When we see water of its own accord run up hill we will look around for the cause of the miracle, but dew is no miracle, any more than rain. When the temperature of the atmosphere is lowered to a given point a quantity of aqueous vapor is set free and forms what is called dew. Vegetable fibers are radiators of heat, and are cooled soonest, consequently the dew is deposited upon them first. It is a natural phenomenon, easily explainable, and known to every schoolboy. It does not by any means prove that the Red Sea divided and let the Israelites over dry-shod, while the pursuing Egyptians were drowned.

Just how these Israelites *did* get over, our friend does not like to say, but he is *very* certain that the Egyptians got drowned. These points he dares us to deny and refute. Now, with all deference to his *ipse dixit*, we do deny them. We are just so perverse. Our friend finds in an old book a very improbable story, supported by no outside evidence, and then says it is undeniable and challenges us to deny it. It seems to us that the common sense rule would be for him to prove that it is so. He, or his Bible, makes the assertion; let him and his Bible prove it.

Seventy people went into Egypt, staid there 215 years, and when they came out had 600,000 men of war, counting all the different branches of arms in the service. This necessitated a population of something over 3,000,000, which is, our friend must allow, an unprecedented increase. Since the Revolution the population of this country has doubled about four times. To do this it has drawn hundreds of thousands from the older countries. The Hebrews did not gain any from foreign immigration, being sort of anti-Chinese people, yet they had 42,859 and a fraction times as many people in 215 years as they started with. After a hundred years the United States has only about 18 times as many as it started with. Statistics, which we believe it is admitted are a little more accurate now than in the time of Moses, show that population, under the most favorable circumstances, doubles about once in 25 years. According to all decent ciphering, at the end of 215 years they would hav had 28 672 people, or 571,328 less than the number of the men of war. When the Jews counted noses—and a Hebrew nose is so easily counted that we shouldn't think the district enumerators could hav made mistakes—there were 22,273 first-born males. Now in Massachusetts the females exceeded the males by some 45,000, so we will say there were as many first-born females as males, which would make the number 44,546 first-born children. Naturally there were as many mothers as first-born children. If there were only that many mothers, each one, to get up a population of 3,000,000, must hav borne 67 children and a fraction apiece. As the child-bearing period in a woman's life only extends over about 30 years, they must hav borne a child once in a little less than six months, and kept it up steadily for 30 years, which would be very trying to their health.

Now, having got all these people, who were kept slaves to the Egyptians, the Lord, through Moses, undertook to get out of Egypt. He had a good deal of trouble with Pharaoh, whose heart he hardened, to get him to let them start, and some remarkable feats of prestidigitation were performed. Perhaps our friend will challenge us to deny that these miracles were worked, but still we do. We do not believe that a stick was ever changed into a serpent, and more proof than we hav at hand will be necessary to convince us that the rod Aaron cast down before Pharaoh became a snake. But one night they got out of their beds—3,000,000 of them—and took all the jewelry and raiment they could lay their hands on, and started, with their flocks and herds, which were so numerous that at one time they sacrificed 150,000 lambs. Although all the horses had been killed, Pharaoh, when he awoke in the morning and found them gone, took 600 chariots and went after them. How he expected to bring back 3,000,000 of the people, or overcome 600,000 men of war with 600 chariots is not explained by holy writ. The Hebrews must hav been the greatest cowards alive to let him do it. But they were afraid and cried out to Jehovah to protect them. And right here comes in the wonderful feat which we are dared to deny. The Lord divided the Red Sea and the waters stood up like a wall. The Israelites went over, and the Egyptians, on attempting to follow, were drowned. This, our friend says, there is no more occasion to doubt than that the Pilgrim Fathers landed in this country. We wonder if he depends for his proof upon the story that a sailor once lost his anchor in the Red Sea by its getting foul of one of Pharaoh's chariot wheels. The wheel was never brought to light, but the story is all there is to corroborate the scripture. If there is any more evidence we respectfully call upon our friend to bring it forth, otherwise we imagin the story will still be doubted.

Now the Jews, having increased from seventy to three millions, having got out of Egypt with their neighbors' jewelry and clothing, having got across the Red Sea, the hosts of Pharaoh having been drowned by a merciful God, having got through all these difficulties, were in the wilderness with nothing to eat and only bitter water to drink. But "it came to pass in the morning the dew lay around about the camp; and when the dew that lay was gone, behold, upon the face of the wilderness lay a small round thing, small as the hoar-frost upon the ground. And Moses said unto them, this is the bread which the Lord hath given you to eat." And then for forty years, as some say, the Jews had manna for breakfast, dinner, and supper. It must hav been a monotonous diet, as bad as Beecher's "bread and water for breakfast, water and bread for dinner, and good bread and water for supper." After a while the Jews "kicked" and called for meat. So the Lord sent them quail on toast—at least he sent them quails, and Moses could easily hav got the toast. They had the quails for a month, but they got sick of them, for while they were eating them God struck them with a plague. Our friend says the Jews lived on manna and quails, but it seems, according to the only authority on the subject, that to say they *died* on them would be nearer the truth, for the Lord, after promising them a land flowing with milk and honey, fed them on dry manna, stinking quails, with bitter water to drink, till they died. If the Lord keeps his promis of heaven no better than he did that of the promised land, the Christians, after wandering through the world, will, like the tramps from Egypt, hav to leave their bones in the wilderness with none but the Gentiles to giv them burial. And we would like to get a glimpse of that omer of manna which was preserved as a witness for future generations. Where is that omer now? if it is not irreverent to inquire.

We do not think it necessary to believe all these monstrous absurdities. In fact, we cannot believe them. To be the chosen people of God was a national misfortune for the Jews. All sorts of punishments were visited upon them. No one who reads the Pentateuch can help feeling that it is untrue. Such impossible things are recorded, so much that is horrible is written, that we cannot find it in our nature to accept it. It is repulsiv to our heart and repugnant to our reason. There is nothing outside of it to support it, and within itself it falls to the ground. One chapter destroys the preceding one, and almost every verse giv the lie to another. It is false in all its explanations and theories. If such a character as Moses ever lived, it is impossible for him to hav ever written it. No man ever wrote an account of his own funeral, and no man ever accurately described events that occurred a few hundred years after his own death. The man who wrote the book of Joshua could hav known little of astronomy, and the writer of Genesis cannot be called a strictly scientific person. The Old Testament is a crystallization of barbarous ignorance; the New the outcome of an aspiration for a better life common to all people. It is not original, and is no improvement on systems hundreds of years older. It is unsatisfactory, illogical, and some of it bears internal evidence of having been written by men who had gone stark staring mad by dwelling on their future prospects. If Aaron *did* change a stick into a serpent—which he didn't—it would not prove that Christ was begotten by the Holy Ghost, or that the world was made in six days. A shower of quails—which never occurred—does not prove the reality of heaven, the existence of hell, or that a merciful God ever perpetrated such monstrous barbarities as are recorded in the Bible. And last of all, our Nova Scotian friend's affirmation is not by any means conclusiv evidence that the wonders told of the flight from Egypt ever took place. The impossibilities of the story stamp it a lie, and all Christendom—aided by all the commentators who ever wrote—cannot make it appear other wise.—ED. T. S.

## Rev. J. H. Burnham.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Permit me, through your paper, to speak a good word for the cause of Liberalism by calling attention to the services and abilities of Rev. J. H. Burnham, of Saginaw City, Mich. This act of justice to him and the good cause I hav long meditated. I believe in my very soul no abler advocate ever stepped upon the rostrum, and when H. L. Green wrote a short time ago that in his judgment Mr. Burnham was the equal of Ingersoll, he said what thousands in Michigan will testify to who hav heard both. His researches in science and history he has pushed to the uttermost. He goes to the bottom of every subject he handles, startling his audience with the originality of his thought and methods, moving them by the power of his logic and eloquence, like the great master that he is. No man or woman who loves knowledge, purity, and truth can listen to Mr. Burnham and not be progressiv. He has helped me more to sort and sift my education, get rid of more errors, and helped me to more real progressiv knowledge than any man I hav ever met.

The title of "Rev." still clings to him because of his connection with the church years ago; the creeds, dogmas, bigotry, superstition, hatred of progressiv truth, and black bloody history of which (the church) he loathes and spurns with all the powers of his great heart. Mr. Burnham is too diffident. He lacks those peculiar gifts which would bring him to the front as a great lawyer. With all the shrinking sensitivness of a child, with a heart ever overflowing with sympathy, kindness, and love, yet possessing the wonderful attainments of the great scholar and orator, he moves in the world above all suspicion, loved and respected by all who know him. Mr. Burnham should no longer be cooped up in Michigan. His loyalty and love for family and home must no longer be permitted to hold him within the narrow circuit which he has hitherto so ably filled. If the Liberal public knew him as I do, he would be compelled to compete with Ingersoll before his grand audience for the high honors and laurels which he now so imperially wears.

One object of this article is to call attention to the singular course taken by the Lansing *Republican* in reference to Mr. Burnham during the camp-meeting just held at Lan-

sing. That paper gave a daily report of the meeting, and its reporter, a Mr. Clark, persisted in reporting Mr. Burnham's remarks and speeches just the reverse of what he said, and when expostulated with gave the most trivial, evasiv, and unsatisfactory reasons for his course. It was exceedingly annoying to Mr. Burnham and his friends. I regard it as a piece of newspaper impertinence which should not go unrebuked. Mr. Burnham is theoretically a Spiritualist, although he never yet has proclaimed his belief. Practically he is not a convert, because he as yet lacks the personal evidence. He says, "I would be glad to know it is true." His labors are confined to the dethroning of the God of orthodoxy and the promulgation of science.

*Lowell, Mich.* E. A. CHAPMAN.

## Is Cremation Best in all Cases?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In common with many of your readers, I doubt not, I enjoyed a thoughtful study of an instructiv article on "The Proprieties Which should be Observed on the Occasion of Birth, Marriage, and Death," in your issue of Aug. 21, 1880, and hasten my acknowledgments. The subject matter could hardly fail to interest, as the animus of the thinker and the logic of the writer contributed to that end, making the ministrations of art and science alike necessary to the best uses of life and death. The outlook was critical and the analysis practical, but the conclusion was constructiv in spirit and fraternal in results.

In making these acknowledgments I exercise the freedom of a "truth seeker." and ask such questions as may aid in bringing out the larger and more reliable conclusions of an ultimate philosophy, knowing that the logical sequence in sociology must cover all cases before there can be a social science broad enough and good enough to educate all classes of mind and to construct the usages of society.

In the present instance I so generally approve of the conclusions of "Rusticus," on the proprieties to be observed on the occasion of birth and marriage that I will omit further notice of those departments of the essay, confining what follows to the answering of the question, Is cremation best in all cases? realizing that what is offered will show plainly enough how much need there is for other methods than cremation in dealing with the dead. And even here there is so much to approve that what I offer may be additions rather than corrections, although I cannot at present see how the ends of art and science are to be served by the universal use of cremation, to say nothing of the saving of human life in cases of catalepsy and trance. In fact, it is the weak point in all the discussions of cremation I hav read, that no attention or provision is given or made for that class of phenomena now generally known as "trance," and that there is such a need, I submit the following brief but significant statement of facts. They were originally given to the English reading public in London by Henry Belinaye, Esq., "Surgeon Extraordinary to Her Royal Highness the Dutchess of Kent," in support of the hygienic conclusion that the homes of the living should be freed from the "effluvia of dead bodies," a conclusion fully and forcibly made plain by the essay under review,

Mr. Belinaye says, "Before we show that accidents of this nature ('torpor' or 'trance') probably still occur in England, we may advert to the many instances on the continent of persons sacrificed by a premature opinion of their being dead."

From Bruhier alone we learn the following facts: "Out of one hundred and eighty examples of persons erroneously supposed to be dead fifty-two had been buried alive, four had been opened after supposed death, fifty-two had spontaneously revived after being put into their coffins, seventy-wo more discovered to be alive after having been deemed dead" (The Sources of Health and Disease in Communities, etc., etc. Boston edition, 1833, p. 98).

Should this statement appear to the reader more startling than convincing, an additional item from the same authority may deepen conviction and suggest the need of further investigation. He says: "Surgeons hav, through inadvertance, opened bodies which hav only parted with life on the application of the scalpel; this occurred to Vesalius. Again, in 1763, a clergyman, supposed to hav died from apoplexy, emitted a groan at the first incision of the knife by a surgeon deputed to investigate the cause of his death. LaPlace, being informed of the circumstance, and asked what was to be done, replied, '*Gemir et se taire*' (Lament and conceal it)." (Ibid, p. 99.)

A full consideration of all phases of these phenomena would make this article longer than is desirable at present, so I submit this extract from the same authority by way of conclusion. He says: "So deeply and awfully hav some people been impressed with the horrors of premature interment that in one of the old imperial towns of Germany a plan has been devised and adopted as a security against this as well as all other evils we hav enumerated. Every person after death is carried to a well-ventilated room constructed for that purpose near the church. The corpse is warmly covered and laid upon a table, the hands connected with strings communicating with bells suspended in an adjacent room, where a watchman is constantly on duty. To insure his vigilance he is compelled every quarter of an hour to advance the finger of a dial which will move only at that interval of time. . . . Two persons were saved by this expedient" (Ibid, pp. 101, 102).

The logical bearing of these phases of experience shows that we are likely to make similar mistakes, not knowing how to detect the presence of life where and when all resemblances unite in a "supposed death;" and that in all cases of "torpor," "trance," or "catalepsy," when cremation is used we learn our mistake only when too late to save the subject from suffering, or such hellish torture as waits on being burned to death. With such possibilities in any case, natural or educed, the most earnest advocate of cremation would shrink from the consequences and giv the subject in all cases the benefit of the doubt.

After this circumstantial statement, the issue in few words is human life *vs.* cremation, and must remain so until it can be made certain beyond the possibility of mistake that the apparent dead are really so and not in trance or torpor. The growth of science may remove this objection to cremation, but for the present, and until a perfected philosophy of life and death hav so educated the doctor, the surgeon, and other experts, to say nothing of the "common people," the question that heads these few lines must be answered in the negativ, and all the more as art, science, and the "law" hav each something to urge against cremation as a general custom. Of these anon. Fraternally,

*Chelsea, Mass.* J. H. W. TOOHEY.

## Bible in the Schools.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Allow me to call the attention of Liberals to the following plan which we hav adopted to suppress the Bible and religious instruction in our public schools. It is an outrage upon our rights to compel our children to receive instruction against our wishes in the Christian superstition, and the only consistent way for us is to call on the government to make good its pledges of equal rights. This government is the supreme power and will be till the Christians get God in the Constitution, and then good-by liberty, justice, and all our forefathers fought for one hundred years ago.

Christians are bound to steal away our rights, and we must not forget, when such cut-throats are around, that "eternal vigilance is the price of liberty." We published the following cards, one in last week's *Journal*, the other in this, and hav now received a proposition to hav the Bible read to those who desire it out of the regular school hours. A good beginning, Liberals. Go thou and do likewise.

*Lowell, Mich.* E. A. CHAPMAN.

A CARD.

*Editor Lowell Journal:* The following will explain why the question in reference to the use of bibles and the practice of religious ceremonies, which was laid on the table one year ago, was not called up at the annual school meeting Monday night:

We, the Liberals of Lowell, hav ascertained on the very best authority that it is a violation of law and the Constitution of our government to make religion a branch of study in our public schools contrary to the wishes of any individual who pays taxes and is a citizen of the United States. The Constitution guarantees equal rights, both civil and religious, and no law ever has been or can be established which will permit government employees or any other individuals to force against the wishes of the people the religion, Bible, or God of any sect upon ourselvs or children.

Therefore we announce it as our unalterable determination to prosecute any teacher or individual who reads any bible or givs instruction in any religion in our public schools. We will no longer beg for rights which this government guarantees. LIBERALS OF LOWELL.

ANOTHER CARD.

*Editor Journal:* We desire through the *Journal* to make a candid, respectful statement of facts and motivs in reference to our proposed action in the matter of imparting religious instruction in our public schools. We shall try this question on the principles of justice and equal rights, and not on the merits of any bible, sect, or creed. This government, we believe, is the supreme power, and stands solemnly pledged to protect all people of all denominations and beliefs in their equal, civil, and religious rights. No man, woman, or child is obliged to hav a religion or to indorse any creed, belief, or bible. We can believe in one, all, or none, as we please, and no man or power has the right to compel us or our children to accept any against our wishes. The Constitution says "no law shall ever be enacted regarding the establishment of any religion."

There is a wide diversity of beliefs in regard to religion and a future existence. There are many bibles and many beliefs. The government never has decided and never can decide which is right. Therefore when school boards or teachers, who are officers and employees of this government, decide which is right, they do it without authority and contrary to law.

The government has provided a school system in which the children of all sects can be educated—Atheists, Infidels, Spiritualists, Catholics, Protestants—and all alike pay taxes for the support of the same. Three-fifths of all the taxes are for the support of the schools. Those who desire their peculiar beliefs taught should, like the Catholics, start separate schools, and then the taxes should be divided. The schools are a part or arm of the government; the church is not, and never can be, till the Constitution is changed. James A. Garfield, in his letter of acceptance, says, "The separation of church and state should be absolute in all matters pertaining to taxation," and that "no public money should ever be appropriated for the support of sectarian schools."

We do not want the matter of religion decided by nor for our children till they are old enough to reason and decide for themselvs. It is unjust and not according to law for our neighbors or the employees and officers of this government to decide for and to force upon our children their peculiar beliefs, against our wishes. We do not propose to withdraw our children from the schools, as the Catholics hav done, to keep them from being instructed in what we regard as errors.

The question is not who is right or who is wrong, but it is right, it is justice. If we want our children to believe as the Methodists or Catholics do we will send them to their meetings or Sabbath-schools. Our firm belief is that they should not hav these matters decided for them. Wait till they get old enough to decide for themsevs. Teach them to be pure and "do right;" develop their reason, giv them knowledge, and then they will be able to choose the right without adopting the errors. "Do right" is the religion that should be taught in our public schools. If all would harmonize with this grand principle, this world would be far better. Jesus Christ taught it, Ingersoll teaches it, and it should satisfy all friends and followers of the "Golden Rule." All we ask is justice. We giv all we ask. We would deprive no one of their rights. We are doing as we would be done by; and knowing that we are right, that this government will sustain us, with "malice toward none" and friendship and justice for all, we again announce our fixed determination to hav this matter settled, and for all, by the tribunals of this government. Few people know that fifteen minutes of each day amounts to one twentieth of the entire school term. Yet it is a fact, and we think, when the matter has been duly considered, no one will be so unjust as to require this of our children against our wishes.

MANY LIBERALS.

## "What Is Thought?"

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In a recent number of THE TRUTH SEEKER I noticed an article with the above heading from the pen of our good Spiritual friend E. A. Chapman, whose articles on Liberalism I think are sound in the main, while his essays on Spiritualism are less interesting to me, though I read them all. Modern Spiritualism, like other isms, is taken by me for just what it is worth, and no more. I was a student in this school for about ten years, but failing to find anything in it that was a help to me, I dropped it, as I did my faith in the Christian scheme of salvation—though I think now that Spiritualism is a good long step out of that old superstition. What we want, it seems to me, is more unfoldment of thought from the region of causality and comparison; in other words, from the intellectual powers in front. Not that I would wish to undervalue spirituality, veneration, and hope, on top, but if we don't bring them under the leadership of those faculties in front of them they will most surely lead us into the fog. Therefore in order to build up to ourselvs a good, sound, healthy, and intelligent manhood, on which to base our Liberalism, we must think and reason for ourselvs individually, and thus get knowledge, and then be wise in the use we make of that knowledge; and this is the direct road to human progress and human happiness and a broader Liberalism.

But to return to my text—What is thought? Our friend Chapman says thought is simply a manifestation of intelligence. I guess our friend Chapman must look over this subject again, and see if he will not find that thought is simply a function of the brain, and always comports with the faculties that gave it birth. If it has its parentage in the intellectual, then, to the extent that those faculties hav been cultivated and unfolded, the thought will be a manifestation of intelligence, and no further. If they hav their origin in and from the back brain they may be everything else but intelligent. And so of the various divisions of the brain. Much of friend Chapman's thought, when writing on Spiritualism, has its parentage in those faculties I hav spoken of in the top head, without those in front being consulted sufficiently.

We will agree with Mr. Chapman that thought is not substance. Now comes his next proposition, that "intelligence is always identified with, therefore a part of, substance." Is this indeed true, that intelligence is substance—that is, matter—or is it truly and properly speaking a property of substance or matter?—the same as he says of walking, that it is a manifestation of the physical man, and is not substance.

In the winding up of this part of his article he says: "We are compelled, then, to conclude that within man is an individualized intelligence which is composed of substance, and we choose to call this the spirit, or real man, dwelling within its tabernacle of flesh. . . . Having now proved that man is a spirit, and that spirit is substance, we will now build on this, and show how the spirit manifests itself or produces thought." Now it may be that friend Chapman has made out his case, and proved that man is a spirit, and that spirit is a substance, but we fail to see it in just that light. I can understand his logic in regard to thought being simply a manifestation of matter, and is nothing in and of itself. On this he reasons like a scholar, which I reckon he is, and thus he has the advantage of his humble critic.

We take the same position in regard to intelligence, soul, spirit, and mind that our friend does in regard to thought, viz., that they are all void of matter or substance in and of themselvs, and like thought, as established by our friend Chapman, they are merely terms used to express a function of the brain. It is now a well-settled proposition by all well-informed and sound thinkers that the brain is the organ of the mind; that mind, spirit, and soul are synonymous terms; and that they all mean, as far as they mean anything, simply a function of the brain—the same as sight means the function of the eye, or as hearing means the function of the ear, or as walking means the use of our lower limbs. So we can see that walking is nothing of itself, as our friend truly says, but simply a term of speech we use to express the action of the lower limbs; that hearing is nothing of itself, but that it is a word we use to express the function of the ear; that light is nothing in and of itself, but is simply a word we use to express the function of the eye.

And just so with soul, spirit, and mind; they are all terms we use to express the function of the brain in its different unfoldments and manifestations. S. D. MOORE.

*Adrian, Mich.*, Sept. 1, 1880.

W. S. BELL'S address is 38 Upton st., Boston, Mass.

(*Continued from page* 613.)

them to many of the halls and rooms and galleries I had visited and point out many of the marvels of beauty and art I had so much admired. I must confess, however, that I that morning had occasion to realize and regret that my early education had been so much neglected that I had not been taught a word of French. I truly envied the little street urchins who knew so much more than I did, that they could spin out yards of the coveted language.

On that occasion, as well as others, I deeply sympathized with the Englishman who once upon a time yielded to a daring spirit of enterprise, and visited Paris alone, without knowing a word of French. His sorrows were innumerable. He could find out nothing he wanted to, nor could he make his own miseries known. He many times bewailed his unhappy condition, and thought he must leave the country and go where he could understand and be understood. He thus mourned through the day, and thought many times how glad he would be could he only meet a person who could speak English. He also bewailed his unhappy condition in the dead hours of the night, when nearly every thing was still around him, and he felt even more lonely than through the day. "Oh," said he "I must leave this country where I can find no person who can speak the English language or where I can be understood; I must haste away to my own land, for I will surely die here of grief and vexation. Oh, that I could once again hear the English language spoken! how it would happify me! how it would soothe the anguish of my breast! I must take me at once to my dearly loved isle, where the only language in the world fit to be spoken is used. Yes, I must go where I can again hear English spoken." Just at that moment two cats on a roof in close proximity to his window broke out in the unearthly concerts or social caterwaulings for which the feline species are noted. It may well be supposed it was terrible to hear; but not so with that hapless man from Albion; he fairly leaped with joy. "Thank God," shouted he, "there is one being in this country that can speak the English language. Those sounds are familiar to me; I have heard them before. Yes, thank God, there is something here that can speak English."

I could easily hav taken a cab, said "Louvre" to the driver, paid him his franc and a half, and he would have set me down at the door, but I wished, Yankee fashion, to kill two birds with one stone—reach the Louvre and see the city also. I accomplished my purpose.

[TO BE CONTINUED.]

## An Appeal to the Freethinkers of Nebraska.

The time for action has arrived. In Kansas, Iowa, and Colorado the Liberals are wide awake, and organizing activ Leagues. In Kansas they hav a Liberal organization in each county and a Liberal League, while we hav but three Leagues in the state. Many Liberals ask, "Of what use to organize Liberal Leagues?" We answer, To preserve the religious freedom which you now possess; to transmit to your children this precious liberty, which was obtained for you with so much difficulty; to organize the Liberals in our state while society is yet new and progressing, and consequently making it much easier to organize now than it will be after the lines hav been drawn, and the people hav been committed on one side or the other of religious questions; and to be prepared to take part in deliberations of the National Liberal League Congress, which meets in Bismarck Grove, Kan., next Autumn.

The enemies of Freethought are well organized. They use your money to build churches and support their preachers; they tax you to carry on a work which you believe to be demoralizing; they denounce you as Infidels, and use every effort to make your children as superstitious as themselvs. Unless we are organized they will succeed and fasten upon us the chains of a religious despotism. They spend time and money to secure control of schools, society, and politics, and to make Nebraska an orthodox state. Will you wait till they succeed?

The National Liberal League is engaged in separating church and state; guaranteeing freedom of thought and speech; freeing the schools from sectarian control; taxing church property, and committing the nation to free thought. Do you think such a work needless? Note the attempt to pass a God-amendment to the United States Constitution; sectarian instruction in our public schools; the arrest of Freethought editors; the attempted suppression of Freethought journals; the attack on the Liberal regents and professors of our state University; and the rapid accumulation of untaxed church property.

The danger from religious despotism is no imaginary, but real danger. Organize before it is too late. See your Liberal friends, and, if possible, organize a Liberal society in your town. All can do something toward forwarding our grand movement for the regeneration and up-building of society. Send the names of all the Liberals in your county to any member of the State Executiv Committee. Those that cannot contribute money can spend time to forward the movement, and vice versa. Above everything else send any amount from twenty-five cents upward to L. W. Billingsly, Treasurer, to do necessary organizing work with.

Clayton F. Woods, Palmyra; Wm. E. Copeland, Omaha; L. W. Billingsly, Lincoln; V. C. Utley, Syracuse; Z. Shed, Fremont; Executiv Committee of N. L. L. of Nebraska.

# NATIONAL LIBERAL LEAGUE CONGRESS.

## Its Fourth Annual Meeting, Held in Chicago.

The Fourth Annual Convention of the National Liberal League began its labors on Friday, 17th, at Hershey Hall, in accordance with a resolution adopted at the meeting held a year ago. By actual count there were 138 delegates present, among whom were the Hon. Elizur Wright, of Boston; Parker Pillsbury, of Vermont; A. L. Rawson, of New York; F. F. Follett, of Rockford; J. P. Mendum, editor of the *Investigator*, Boston; T. B. Wakeman and T. C. Leland, New York; Mrs. Amy Post, Rochester; Mrs. Lucy N. Colman, Syracuse; E. C. Walker, of Iowa; J. H. Burnham, Detroit, Mich.; and R. C. Spencer, Milwaukee.

Owing to the failure of some of the officers of the League to reach the city in time for a morning session, the formal gathering of the Convention was postponed until the afternoon.

The Congress was called to order at three o'clock in the afternoon by the Hon. Elizur Wright, who said:

The hour has arrived to which the League adjourned. This morning I was unhappily prevented from being present to greet you by a detention of the train. It is a great pleasure now to greet this assembly—to welcome them to the Fourth Congress of the National Liberal League. This association is one of perfect human liberty. Various as our opinions may be on a thousand subjects, we are united here in a League to make practical the self-evident truths on which the government of our republic is founded. [Applause.] It is for us to show that human charity of opinion only can make this world worth living in. [Applause.]

We must hav freedom of thought. On that all virtue, all human happiness, is founded. [Applause.] The slave can never be happy—whether it is merely his physical frame that is in bondage or his soul. His mind, the center of his consciousness, is really him or her, and every individual should hav the right of thought; and it is for the right of thought that we assemble here. And the first thing for us to consider is to accord to others all that we ask for ourselvs. [Applause.] I need not remind you of the great object for which our League was organized, nor of the means by which we expect to realize that object. It is the separation of church and state. In nine propositions we say distinctly what we mean; and when we go abroad and meet the leaders of the political parties we present to them these nine propositions, every one of which is founded in reason, appeals to the conscience; however we may differ from them or they from us in other things, on this they must agree with us if they are honest and free. But they are, unhappily, enslaved. Mental liberty is a thing which is only just spreading in this country, which has only just budded; and it is for us to develop the great germ till it becomes an overshadowing tree. [Applause.] On a later occasion I may wish to address you a little more at length, but I can't well do that until we complete our organization. We must hav in an assembly of this kind some definit order or we shall not get through with our business; we shall effect nothing.

In closing, the President suggested the appointment of Committees on Credentials and Business, in order that the League might know who were properly authorized delegates and proceed with whatever it had to do in an orderly, business-like manner.

Mr. T. B. Wakeman moved the appointment of a Committee on Credentials and Members, and that, on its report, the League further appoint Committees on Order of Business, Nomination of Officers, Platform and Resolutions, and Future Business. He also moved to add to the committees thus to be appointed the President of the League and "our well-known well-wisher and friend Col. Ingersoll [applause] as advisory member thereof."

The motion prevailed, and the President appointed Messrs. A. L. Rawson, H. L. Green, and F. F. Follett a Committee on Credentials.

The President said there were doubtless ladies and gentlemen present who were in the habit of addressing auxiliary Leagues and other assemblies in behalf of the League, and inquired if Mrs. Lake or Robert C. Spencer was present. Neither responded.

There were loud calls for Mr. T. B. Wakeman to make a speech, but he declined the invitation.

Mrs. Lucy N. Colman, of Syracuse, N. Y., hoped that the time would not be wasted, but that somebody would open the ball. She thought it impolitic for the Convention to call upon her, for she was a perfect firebrand, and always starting trouble. She believed the mission of the League was not only to proclaim freedom, but to act; not only willing to sacrifice others, but themselvs, on the altar of liberty. The Convention met to settle the question that men and women could say what they pleased and send through the mail just what they pleased. [Applause.] There should be no subject so sacred, so delicate, that men and women could not write upon it, and, having written on it, they should hav the right to send it where they pleased.

There was a woman present in the Convention who had written a book for which her publisher was put in jail, as was Bennett, their friend and co-worker. When the speaker was a girl the question of the sexual relations was kept concealed from her. It was left entirely alone to the discussion of the men. But times had changed. Women were discovering these things because they were the mothers of America, and, so far as she was concerned, she would talk on the subject when she pleased. She had been mobbed, but that made no difference. She would persevere in the exercise of her personal liberty. Look at the jails, poor-houses, hospitals, and other public institutions. They were what the preachers called the outgrowth of Christian civilization. She was glad they called them Christian, and she hoped they were filled with Christians.

But a new era had come. When she was a girl she read the Bible, and one text she always remembered, "It is not good for man to liv alone." She would amend it by making it read: "It is not good for men nor for women to liv alone. The one was necessary to the other." She was glad that the laws as they existed were the work of men. She was glad that no woman had a hand in making them. She did not believe that women alone could make better laws than men. The experience of both was needed to make good laws. The question of the sexual relation was the question of the hour, and when that question had been determined by the law produced by the j int labor of men and women, there would be an end of the obscenity laws. This law to put down the right to speak and write would then pass away. Many of those present undoubtedly remembered when the temperance movement began to denounce what is called alchoholic intemperance. Thirty years or so ago it was shocking for a church to open its doors to a temperance lecturer. Now they gloried in it and did it every day. But we had to encounter a greater evil than alcoholic intemperance. It was the evil of sexual intemperance. This was the question of the hour, and as soon as the horrible extent of the evil was understood then would come the beginning of the time when obscenity would be no more.

The speaker at this juncture called Mrs. Amy Post, of Rochester, to the platform and introduced her as the "original Abolitionist, woman suffragist, Spiritualist, Liberal Leaguer, and everything else."

Mrs. Post: Except speaker.

Mrs. Post was the recipient of many cheers.

H. L. Green, Chairman of the Executiv Committee, was called upon. He sympathized with the League and its objects. Said he:

The fathers intended this to be a free country, but it took a long war to make it free. Now there is another tyranny to be gotten rid of—the union of church and state. Churches are exempt from taxation, and the taxes thus lost are thrown back on the people. Protestants are thus compelled to support Catholic churches, and Freethinkers to support all kinds of churches. More than that, the Bible and the Lord's Prayer are introduced into the public school and I and all others are compelled to pay taxes to support this mummery, for it is nothing else. Church and state are also united in war, as was seen in the late Rebellion, where the people on one side paid the chaplains to pray for Jeff Davis and on the other side for Abe Lincoln, while the same chaplains skulked in the rear, abstaining from fighting, but coming out strong on the praying business.

While the hobbies of the members of the League are many, they can all unite on the one great and pressing question of freeing the country entirely from the dictation of the church, leaving every man to worship or not worship, pray or not pray, read this book or that book, go and hear whom he pleased, and giving perfect mental liberty to everybody. My own sister, for instance, holds and promulgates views with which I hav no sort of sympathy. But on this great subject of separation of church and state we are all united. Its justice is so apparent that nobody can oppose it, and it will cut alike on all classes. Christians argue that where they are in a majority they hav a right to hav the Bible read in schools. The Freethinkers, on the other hand, might claim with equal force the right to hav Paine's "Age of Reason" read in places where they were in the majority every morning on the opening of school. The only justice lies in entirely separating church and state and placing all on an equal footing. But it is said that the churches are God's property and ought not be taxed. Shouldn't God Almighty pay taxes on his own property, if that be the fact, just as well as the poor man? What we want is simple justo all, injustice to none.

The remarks were highly acceptable to the audience, who applauded vigorously.

Mr. Rawson, from the Committee, reported that representativs of eighty-two Leagues had passed in their credentials, but there were others present who were withholding the documents because they expected other delegates. He had also received twenty-five proxies. Some fifty Leagues had requested him to supply proxies, and he would be glad if persons willing to serve would report to him. There were in all two hundred and nine Leagues; about one hundred were represented.

The President announced the following committees:

Resolutions—T. B. Wakeman, Parker Pillsbury, Mrs. O. M. Hechtman, S. B. McCracken, Mrs. Amy Post.

Order of Business—T. C. Leland, Matthew Farrington.

Nominations—H. L. Green, E. C. Walker, Mrs. H. S Lake, Lucy N. Colman.

Future Work—R. C. Spencer, J. P. Mendum.

Messrs. Elizur Wright and Robert G. Ingersoll were appointed advisory members of all committees.

Mr. Woodhouse, of Iowa, moved to reconsider the vote by which Col. Ingersoll and President Wright were added to all the committees. While he had great respect and esteem for the gentlemen, he was entirely opposed to the principle of their being put as advisers to every committee.

Mr. Wakeman said there was no such thought or purpose; the object was, on the contrary, simply to honor those who had been serving them.

H. L. Green believed the President was capable of giving good advice. As Chairman of the Convention, he could not be one of the Committee, but he could giv it the benefit of his long experience. This same was also true of Col. Ingersoll. Both were towers of strength, and it was just and proper that they should be given the honorable position.

Mr. McCracken did not believe in making lords of any one. But Col. Ingersoll was recognized throughout the country as one of the leaders of free and progressiv thought, and for this reason he hoped the reconsideration would not prevail.

The President stated he would be glad to giv whatever advice he could. Had Col. Ingersoll been present, he would hav put him on the most important committee.

E. C. Walker, who fought the appointment of Col. Ingersoll on any of the committees on the ground that he did not want any advice until he asked for it, made a "big kick," and ordered the Secretary to erase his name as a member of the Committee on Nominations.

Mr. Leland announced that Mrs. Lake, of Iowa, would address the Congress in the evening on "After Liberalism, What?" and that she would be followed by Parker Pillsbury.

Mr. Green said he thought it would be well before adjourning to hav a kind of benediction. [Laughter.] He saw on the platform a reformed Methodist preacher from Michigan, the Rev. Mr. Burnham, and moved that, after hearing from him, the Congress take a recess until 8 o'clock in the evening, which was done.

FRIDAY EVENING SESSION.

The President called the Assembly to order at 8 o'clock. Mrs. H. S. Lake, of Iowa, was introduced, and said that the subject of her address was "After Liberalism, What?"

PARKER PILLSBURY.

Mr. Parker Pillsbury was the next speaker, and opened his speech with a graceful tribute to Mrs. Lake's address, in which he quoted largely from the Bible, particularly those passages describing how the young women engaged in the work of prophesying. After this he drew from his pocket a roll of manuscript and began to read.

The subject of the lecture was "Evolution in Morals and Politics," as illustrated in the history of the United States. The essay was devoted to the two themes of "Woman's Rights and Female Suffrage" and "God in the Constitution."

After a brief allusion to the doctrin of evolution, as described by Darwin, Huxley, and other philosophers, Mr. Pillsbury said there was in this country a National Board of Health which was trying to vaccinate the Constitution [laughter]—to inject a cowpox into it with the hope of eradicating imaginary evils; but the actual evils existing under the Constitution this National Board of Health studiously avoided. Although it was claimed to be a government of the people, for the people, by the people, yet one-half of the inhabitants, and the best half at that, were denied the right of suffrage and kept in a state of serfdom. Suppose women were people, a part of the people mentioned in the Constitution, why were they not elected as well as electors? [Cheers.] Women paid taxes and were liable to be hung, but they had no voice in the making of the laws. The doctrin of liberty said no taxes should be levied unless with the consent of the taxed. Had the consent been asked? Women were sometimes diabolically divorced as they were sometimes diabolically married. Women made no divorce laws. In some countries there were laws regulating houses of prostitution, to which many poor women were unwillingly driven because they could not earn enough to liv upon. These women were registered, but were their male visitors registered at the City Hall? In the city of Hamburg there were ten thousand licensed women of the town, yet they were obliged to produce certificates showing that they regularly attended church and partook of the sacrament. [Laughter.] These women of the town were subjected to occasional surgical examinations, but their male visitors were exempt.

Why was it that women were so treated? The hod-carrier got twice the salary of the skilled housemaid. The woman who suffered the pangs of maternity without the rites of the church was never forgotten. The man whose wife died could marry and use the funeral baked meats for the wedding feast. The woman whose husband died could not do so without being made the subject of satire and scorn. Women were taxed, but they had no voice in determining the amount of the taxes to be raised. If the Smith sisters of Glastonbury had the moral support of a Lafayette, as in the days of the Revolution long ago, would the tyrant man hav found his Lexington? [Cheers and laughter.]

Dr. Cummings, one of these doctors of divinity (and God help such divinity), had said that some Infidels had set up a claim to the right of protection in their belief. The good Doctor denied any right to such claim, and was in favor of crushing any such fellows attempting to overturn society like a viper. [Cries of "Shame!"] The viper-crushing had already begun. One victim had gone to Europe, he was sorry to say—sorry, because a trip to Europe reminded him too forcibly of the proverbial ministerial sore throat, of which he had never heard of so desperate a case but that a trip to Europe would cure it, provided the parish paid the expenses and supplied the pulpit during the minister's absence. [Great laughter.]

But why this talk about God in the Constitution? Certainly in fact, if not in form, he was already there; and woman, he supposed, by the grace of God and Garfield, was to be kept out, if possible. [Loud laughter.]

Mr. Pillsbury next turned his attention to the question of church taxation, pointing to the fact that in his own nativ state of Massachusetts one-eleventh of the entire taxation of the whole commonwealth was placed on the women of the state. What did the church know about hard times? God was rich, and his children seemed to be heirs to the estate quite before their father's death. [Great laughter.] Christianity ruthlessly plundered the people and picked their pockets of millions and millions of dollars every year for its own exclusiv use and benefit. Forty years ago this very month he began publicly and privately to warn this nation against impending peril as a just punishment for the crimes and cruelties of Southern chattel slavery. No word of his, no thunder tone of Garrison, no mellow eloquence from the golden lips of Wendell Phillips, no softer persuasion of woman's heart and voice availed. The church, the priesthood, both the then great political parties, every public religious denomination, every college and university, and especially every well-endowed theological seminary, was committed to slavery, and welcomed slaveholders to its pulpits and sacramental feasts, as well as to the public civil offices in the gift of the people. But the flash of cannon and columbiad, the peal and the appeal of millions of musketry, and the blood and the groans of hundreds of thousands of dead and dying young men availed at last and converted at least the North. Then who was right? Garrison, who was denounced as an Infidel all those thirty years, was he right or was he wrong?

"Do you remember," continued the veteran agitator, "when he appealed for a spot to stand on to plead the cause of the oppressed, and was denied every place available, and when he advertised that he would address the people from Boston Common? Do you remember who it was that sent him word, 'We hav a little room; it's a humble place, but the best we hav, and if you will accept it it is yours for anti-slavery lecture.' It was Abner Kneeland who made that response. [Great applause.] And Garrison and Kneeland from that day until slavery was abolished were only known as Infidels. God be thanked for that." [Great applause.]

But now the people were asleep again, and a worse than Southern slave power was clutching at the national heart-strings. [Applause.] Senator Edmunds, of Vermont, who was not long ago one of the aspirants for the Presidency when there was such a flood-tide of patriotism, and whole platoons of them were ready to come forward and serve the country for $50,000 per annum, introduced an amendment to the Constitution in 1878 favorable to the God-in-the-Constitution society, which indorsed him by resolution at its next meeting, and declared that the adoption of his amendment would settle forever the Christian character of the Constitution. That amendment was lost in the Senate by only four votes, all the votes against it being Democratic, and all in its favor Republican- [Applause] "You needn't tell Gen. Hancock and Gen. Garfield anything about this," continued the speaker, "because that might express a preference for one or the other of them." [Laughter.] The saints presumed that the sinners had no rights that they were bound to respect. Their authority, as they asserted, reached up to the great white throne. But it was time the people took the part of plaintiff, and he, for one, proposed to commence a suit forthwith.

Was it not as great a sin to enslave ourselvs as to enslave anybody else? It seemed to him that freedom was as much a duty as was penitence or prayer. [Applause.] We were told ten thousand times that the negro didn't know enough to be free, but the white voter to day didn't know too much to vote himself a slave and execute the law of his own making. The state supported the church for votes, and the church ministered to the state when it wanted indulgences. Sunday legislation, Bible in the public schools, God in the Constitution, non-taxation of church and other religious property—in such mills the people were grinding themselvs to powder—in the name of a sorcerer called legislation, were grinding themselvs to powder in the name of religion and for the honor of their God. He spoke of the construction of non-church taxation laws. Men bought valuable city lots and reared on them cheap little shanty churches, which, by the solemn mockery of a dedication to God, were exempted from the visits of the assessor and tax-gatherer; holding such property until the growth of the city and the rise of real estate enabled them to realize fortunes on the very smallest investments. He hoped a man from Milwaukee would tell about the acres upon acres there, where half a-dozen buried bodies kept all the devils and tax-gatherers off that holy ground. He spoke of Tremont Temple, which, however, since 1873 had been taxed for $100,000—only one-sixth of its appraised value, and not more than a tenth of its actual value. Adverting to a meeting of Abolitionists there, in honor of John Brown, he said that the death of Brown, executed by the government and religion, was more heroic than anything since the tragedy enacted at Mount Calvary.

Churches escaped taxation, while the humble homes of widows and orphans had to pay their share of the public burden, and some of them were sold every year by the tax-gatherers. Town, county, state, and nation must annually take their terrible toll of all available taxable property, from rich and poor, from men and women, all alike; yet lands and houses stamped by the Christians' signet, millions on millions in cash amount, were with few exceptions billeted toll-free, fare-free, tax-free, all down the ages, under the monstrous pretense that they all belonged to an invisible and unknowable God. But the hour for the people will come at last. They might wait long, but it would come. It came in France less than a hundred years ago. "Let the nations, let this nation, remember it well, for it knows not yet the full meaning of that dread catastrophe." If it did, it would not be so soon entering on a return to slavery. We never emancipated the slaves through justice nor through mercy. It was to save ourselvs. They were our forlorn hope. By their blood and their valor our nationality was healed. Jefferson, Washington, Patrick Henry, were less enslaved than was the wife of the President of the United States at the present hour. If our law-makers, whatever their party name, were such vassals to any foreign power as their wives and mothers were to them, they would wage warfare to be free, and deluge both hemispheres in human gore. And human blood might yet be the price of woman's emancipation, as it was of the emancipation of the slave. "Yea, and it may—I wish I did not feel impelled to say it must—be be the price of our deliverance, too, from the dominating despotism of a merciless religion and its remorseless priesthood. And blood will continue to be the lawful tender for liberty at every counter, till tyrants temporal and tyrants spiritual shall learn to know that the gods made the human soul volcanic; and wo to that tyranny that dares uncap its deepest fires!" [Applause.]

After the reading of several announcements the Convention adjourned till ten o'clock Saturday morning.

[A reliable report of further proceedings not having reached us in season for this issue, the remainder will be given next week.—ED. T. S]

## Final Resignation of Mr. Chainey from His Church.

A temporary injunction restraining Mr. Chainey from preaching in his church till the September term of court, when arguments on both sides could be heard, was granted last July. At the term just held a perpetual injunction has been granted, and Mr. Chainey is now churchless. He has been driven by due process of law from Unitarianism into Rationalism. He now proposes to preach to the broad church of the world, which never uses injunctions, and will receive calls from all who wish his services. The following is his letter of final resignation:

Sept. 21, 1880.

*To the Trustees and Members of the Church of the Unity, Evansville, Ind.,*

DEAR FRIENDS: What was foreseen has come to pass. The church of the Unity is no more. Though hitherto the fresh, warm blood of progress and the breath of liberty filled it with life and painted it with beauty, so that it won the hot, passionate love of our hearts, it has now been touched with the icy hand of death. Buried in the cold, damp vault of a law court it has been resurrected a petrified orthodox corpse. The law may hav called for a pound of flesh, but the higher law of eternal truth and justice stood by and said, You must not shed one drop of blood. The court has been deaf to the cry awarding the pound according to its letter, and so become the murderer of a church. Our beloved, the pride of our hearts, cherished with our holiest enthusiasm, is dead. Many of us see no beauty in her that we should desire her any more. I hav no right to dictate to any one else, but my own conscience, were I simply a member, would compel me to be done with a church that had thus blindly made a compact with the grave. As a teacher I know that I would not occupy its desk if all the courts in the land should command me to do so while that decision remained in force, and as it is to be perpetual I suppose that means forever and the day afterward. You must bear with my earnest words. I call you to witness that whenever I hav stood in its pulpit I hav been in earnest, preaching that which to me appeared to be true, unmoved by any fear or favor of man, gods, or devils. I would ask you all to go over in your minds my relation with the society for the past three years. I came to you with the express understanding that I was to be entirely free. I hav stayed with you under financial embarrassment when far better support invited me elsewhere, simply because with you I thought I could be always true to my highest thought and noblest aspirations. You know that I hav always proclaimed sincerity to be the essence and shield of all virtue, public and private. I hav shown this to be the heart-blood of Jesus, Buddha, Confucius, and all the truthful, noble souls of history. From the beginning you that were members of the society when I commenced my ministry encouraged me to swell your numbers with those of all shades of opinion, extending them equal rights with yourselvs. Almost all who hav come to the church under my teaching believe in this principle. You hav violated the most sacred rights of hospitality and good faith by inviting them to a feast of life and then filling their plates with poisoned food. Luckily, the label has slipped into the dish and they are warned in time. You hav, in spite of the request of a majority, obtained a decision from a court of law that makes it a crime for me to continue their teacher save with the sacrifice of the property they hold in common with you. The decision of the court that the members be forever restrained from altering the constitution, while the constitution givs them that right, renders the whole proceeding a farce. Any action after that was unnecessary. You all know that I would never consent to be for a moment the pastor of an orthodox church. Orthodoxy is a principle. It means stagnation. Unity church by being made stationary has become a stagnant pool of death. I hav, ever since I first became your pastor, done my level best to destroy every orthodox church. I hope to liv to see them become heaps of confusion—a shame and a reproach to all who sustain them—houses of intellectual and moral ill-fame that blast with their pestilence and poison all who go near them. Hence I hope the church of the Unity will be numbered with them.

I write these words hissing hot out of my heart to help on the good work. I shall be more than glad to see any effort to maintain that a corpse is a live, healthy body prove a failure. I assure you that if ever you invite a man to play that fool's part my words will come back to you. They will echo from the silent walls, and gleam at you from the motto over the desk, "We seek the truth in love." Remembering them, his will sound hollow and heartless. You will say,

"Hark from the tomb a doleful sound."

O my church, the beloved of my heart and the object of three years of untiring and unstinted devotion, I could weep for you. It is most sad that you, too, after having borne the burden of the reproach for daring to be a real lamp of intellectual life, sending your bright beams far and near, must now go to join the already overcrowded ranks of the blind leaders of the blind. In these words, I wish to blame no one.

Orthodoxy is a disease. There is plenty of it in Evansville to make it catching. I remember with the warmest feelings of gratitude the unfailing devotion of all. It is none the less one of the tragedies of life that this curse of orthodoxy, no matter in what form it appears, whether Catholic, Methodist, or Unitarian, does blast many of the fairest flowers of friendship in our garden of love. Having been loyal to you under fear of want, you hav yet in your blindness called me traitor, turned all my honor into contempt, my unchanging, sincere dealing with you into fickleness, and thus you who were once to me noble hav in your narrowness and failure to see into the large spiritual meanings of life become ignoble. I speak this only of those who hav failed to see the mission and opportunity of Liberalism. To you who do see it I turn with the heart's and mind's full honor. I am unspeakably sorry that this blow will for a time suspend outward activity. It would hav been a great pleasure for me to hav labored with you in trying to turn this defeat into a victory. But duty to myself and a far larger opportunity to be useful calls me elsewhere. Where I hav spoken the word of life to one in Evansville I hope soon to be able to reveal it to a thousand.

Though I must now again tender my resignation, and this time beyond repeal, I shall stand ready to giv you any assistance in my power. I hope to come to you all constantly in the written word if no longer in the spoken. If fortune favors me I will do much to help to destroy the evil influence of this disaster.

If you would accept of my advice it would be to withdraw from a church where the words "freedom of thought and right of private judgment," as written in the constitution, hav become a fraud and a mocking lie. Strive together to adorn your lives with all truth, beauty, and goodness, and in the opportunities of social life and intercourse with others to do what you can to free them from the superstition of belief in the supernatural and the degradation of worshiping a phantom. Do not be discouraged. Theology, the barbarian's interpretation of the universe, must go down before science, the interpretation of the civilized man. Every sign of the times is hopeful. The eternal truth has ordered Christianity to quit some time since, and all the courts in the land cannot keep it from going when its time is fully come. The gods must go down and man come to his own, for the kingdom of man is at hand.

Though sundered by space, I shall still feel your love and truth, and shall ask for no higher joy than to do so. Our cause is the same, and so must our love and purpose ever mingle and flow together. The future will justify us. The years speed swiftly on, but many of us will see great things before the last sweet sleep of death shall smooth our couch with the soft hand of eternal rest.

Yours always and afterward, GEORGE CHAINEY.

# Miscellaneous.

## The Michigan Camp-Meeting.

The First Annual Camp-Meeting and Semi-Annual Convention of the Michigan State Association of Spiritualists and Liberalists was held at Lansing, on the Central Fair Grounds, commencing on Friday, August 20th, and closing on Monday, August 30th. No better location could hav been secured for holding a camp-meeting, Lansing being a central point and a convenient railroad center, and the Central Fair Grounds in every way arranged for the comfort and convenience of as many as might wish to attend. A rain on Thursday laid the dust and put the grounds in excellent condition, and on Friday and Saturday people were seen gathering from all parts of the state and adjoining states, and making such preparations as showed that they had come to stay.

Everything was done by the Committee of Arrangements and Reception Committee to make everybody comfortable and happy and feel at home. The large and commodious tent owned by the Association was erected and devoted exclusivly to the use of mediums. Another large tent was arranged expressly for dancing, where many feet beat time to the music afternoons, from four o'clock, and many evenings during the meeting. Refreshment rooms were provided on the grounds, also lodgings for all who preferred stopping on the grounds to going to a hotel. The Everett House seemed to be headquarters, and a free buss was kept running constantly to convey guests to and from the grounds.

The regular exercises commenced on Sunday forenoon, August 22d. The meeting was called to order by L. S. Burdick, President. The morning was fine, and the exercises were conducted in the grove. The exercises were opened with a song by Miss Agnes L. Slade, niece of Dr. Henry Slade, the world-renowned independent slate-writing medium. Miss Slade has a fine voice, which shows rare culture and great powers, and her music, both vocal and instrumental, was well executed, and added much to the harmony of the occasion. The hour for conference before the regular lecture was all occupied and made unusually interesting. The conference meeting is to the Spiritualists what the class meeting is to the Methodists, and givs such opportunities as are given in no other way for an exchange of thought, and are considered by many by far the most interesting part of the camp-meeting.

Bro. P. C. Mills, inspirational speaker, formerly of Massachusetts but of late pioneering in Michigan, gave the address in the morning, taking for his subject, "What Shall We Do to be Saved?" J. H. Burnham, of Saginaw City, gave the address for the afternoon, after the usual conference, taking for his subject, "Halfway Houses," which he handled in his usual interesting and instructiv manner. The evening session opened with a song by the Lansing choir. An invocation by Dr. Slade was followed by an address by Mrs. Sarah Graves, of Grand Rapids, taking, as she said, "that subject of all subjects, Spiritualism." She spoke with zeal and earnestness, and was attentivly listened to.

Monday forenoon was devoted entirely to conference. In the afternoon M. Babcock, of St. Johns, spoke upon, "The inconsistencies and adsurdities contained in the Bible." His style is peculiarly his own. His remarks called forth great applause.

Mrs. E. C. Woodruff arrived on Monday evening and addressed the audience on Tuesday morning, after the usual conference. C. H. Dunning, of Marcellus, having arrived, greeted the audience with a song, which closed the morning session. Dr. P. T. Johnson, of Coldwater, inspirational speaker, gave the afternoon address, and closed with a very fine inspirational poem. There were two sessions each day, morning and afternoon, and on Thursday, Friday, and Sunday there were evening sessions held. The other evenings were devoted to seances and dancing.

The speakers present who gave regular lectures were P. C. Mills, J. H. Burnham, M. Babcock, Dr. P. T. Johnson, Giles B. Stebbins, Charles A. Andrus, Dr. A. B. Spinney, Mrs. E. C. Woodruff, and Mrs. S. Graves. The weather was very unfavorable on Wednesday, and somewhat interfered with the exercises, but the time was occupied mostly by the mediums. Seances were held, and the day pleasantly and profitably spent. Thursday afternoon J. H. Burnham, of Saginaw, again addressed the audience, taking for his subject "The Relativ Value of Man's and Woman's Share in Life." The subject was well handled, and called forth frequent applause.

Giles B. Stebbins gave an address in the evening upon the same subject which Bro. Burnham spoke upon in the afternoon.

Friday morning Bro. Babcock of St. Johns again entertained the audience in his usual interesting and amusing style, after which he offered his picture "for sale at auction to the highest bidder for the benefit of the Association," which created considerable merriment.

Mrs. E. C. Woodruff, of South Haven, was the first for the afternoon after the usual conference, and was followed by Bro. Stebbins on "The Progress of Spiritualism."

Friday evening the rostrum was occupied by Dr. Henry Slade, the independent slate-writing medium. After a song and an invocation he gave an outline of his life and experiences from boyhood, relating many scenes and incidents relativ to his mediumship, which were both amusing and interesting, so much so that he spoke for an hour and a half, but no one seemed to note the lapse of time.

A portion of the conference hour preceding the Doctor's address was made very interesting by Rev. Mr. Wilbur, of Greenville, an Adventist, who came among us in the early part of the week. He said he was impressed to come to this camp-meeting, as he now firmly believed, by the spirit of his father. He was *firm* in his own belief, but thought he would come and see what the Spiritualists did teach and believe. After a few days, he said, "If the Spiritualists hav anything better than I hav I am willing to accept it." And, said he, "I am here to-night to tell to this audience that I hav found something better than my former faith, for now I hav knowledge, and I am here to testify to the proofs which hav been given to me." He said he had received test after test through different mediums on the grounds, and this afternoon he had been to see Dr. Slade, and, said he, "the proofs given me through him of the presence of my father and other friends now in spirit-life leave no room for doubt." He related how a lady in the room had her handkerchief tied in a knot by unseen hands, and after seeing that done he had made this mental request, "If my father's spirit is present, will he tie my handkerchief in like manner?" Very soon after, he said, "I felt a heavy hand placed on my knee, and, looking down on my knee, there lay my handkerchief; it had been taken from my pocket and tied as I had mentally requested;" and holding it up before the audience, he said, "There it is, and I shall never untie it." He said, "For the last few weeks I hav been at Fowler preaching against Spiritualism, and now the next thing I do will be to go back there and try and undo the wrong and injustice I hav done, for I am fully convinced of the reality of spirit communion and the truths of Spiritualism."

Saturday morning the friends were greeted by Giles B. Stebbins, who gave the first address, and was followed by Mrs. Hubbard, a medium and inspirational speaker, who gave a short address.

The afternoon was occupied by Bro. Babcock, after a short original poem by Mrs. Bird, of Lansing, on "Inspiration."

Saturday evening session was devoted to the mediums, trance, and inspirational speakers exclusivly.

Sunday morning, August 26th, after the usual conference hour, Bro. Stebbins gave the first address, and was followed by Charles A. Andrus, of Flushing, speaking from the subject, "What Are We? or, Physical and Practical Religion."

Sunday afternoon the usual conference was omitted. S. B. McCracken made a fifteen-minute speech, and Mrs. Woodruff followed on the subject, "The Question of Life and Death." Charles A. Andrus spoke on "Mental Science"—those three occupying the hour.

Bro. J. H. Burnham, of Saginaw, gave an address, taking for his subject, "The Church is Growing Better," a statement which, he said, would scarcely be accepted by the majority present, but which was clearly proved by his argument, which was deep and logical.

After Bro. Burnham's speech the audience was requested to present subjects for a poem by the Scotch poet, Frazier, given through Bro. Andrus. Two subjects were given, "The Universal Brotherhood of Man," and "The Life and Character of Thomas Paine." A poem was given on each subject, which called forth great applause.

Sunday evening Dr. A. B. Spinney occupied the rostrum, and gave the closing address. He was expected to be present and giv the opening address on Sunday morning, August 22d, but an engagement at the Cassadaga Camp-meeting prevented his doing so. He took for his subject, "What Are We, Whence Came We, and Whither Are We Going?" He spoke for over an hour, and the appreciation of the audience was shown by their marked attention, deep interest, and frequent applause. His discourse closed the regular lecture course.

A business meeting was held on Monday morning, at which the following resolutions were offered:

*Resolved*, That this Association will accredit one or more delegates to the Fourth Annual Congress of the National Liberal League, to be held in Chicago, Illinois, on the 17th, 18th, and 19th of September, 1880; and that J. H. Burnham, of Saginaw City, M. J. Matthews, Detroit, and Mrs. E. C. Woodruff, South Haven, be appointed such delegates.

This resolution was adopted. It was also

*Resolved*, To hold a State Quarterly Meeting the last Friday, Saturday, and Sunday of November, at a place to be designated by the Executiv Board.

The place for holding the next Annual Convention was also left in the hands of the Board to decide.

At a special meeting of the executiv officers of the State Association, held in Detroit on Tuesday, July 20, 1880, said meeting being called for the purpose of considering the resignation of the President, Dr. A. B. Spinney, which was tendered July 1, 1880, there were present Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary, Detroit; L. S. Burdick, Kalamazoo; Hon. J. H. White, Port Huron, Directors. On motion, the resignation of the President, Dr. A. B. Spinney, was accepted, and L. S. Burdick, the Director having the shortest time to serve, was thereby made President until the next annual election of officers in March, 1881. On motion, Dr. A. B. Spinney was appointed Director to fill vacancy till the next annual election of officers. The following committees were also appointed to serve each in their respectiv capacity until such time as the Board shall appoint others in their place:

Committee on Organization, Revision of Principles, Constitution, and By-Laws: Chairman, J. H. Burnham, Saginaw City; Daniel Earle, Plainville; E. Chipman, Nashville; Mrs. M. A. Jewett, Lyons; Mrs. L. A. Pearsall, Disco.

Committee on Literature: Chairman, M. Babcock, St. Johns; E. A. Chapman, Lowell; J. Straub, Dowagiac; Mrs. E. A. N. Rich, Jackson; Mrs. A. E. Sheets, Grand Ledge.

Committee on Publication of Records: Chairman, Miss J. R. Lane, Detroit; M. J. Matthews, Detroit; Mrs. H. M. Smeadley, Kalamazoo; A. A. Hitchcock, Battle Creek; Mrs. M. E. French, Greenville.

Committee on Resolutions: Chairman, J. M. Potter, Lansing; W. M. Wooster, Decatur; S. B. McCracken, Detroit; Mrs. C. M. Putnam, Nashville; Mrs. Amy Harding, Milford.

Committee on Finance: Chairman, Mrs. R. A. Sheffer, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit; J. M. Haslett, Charlotte; Mrs. Gertrude Merrill, Lansing.

Committee on Memoirs: Chairman, Charles A. Andrus, Flushing; Frank J. Luick, Otisco; E. H. Crane, Colon; Mrs. S. H. Taylor, Buchanan; Mrs. S. Graves, Grand Rapids.

Committee on Seances and Mediums: Chairman, Giles B. Stebbins, Detroit; J. P. Whiting, Milford; Alfred Heyser, Kalamazoo; Mrs. H. Titus, Detroit; Mrs. Edwin Weston, Lapeer.

Committee on Delegates: Chairman, C. H. Dunning, Marcellus; N. P. Wadsworth, Lapeer; S. C. Allen, Flint; Robert Baker, Vicksburg; Mrs. Mary McCain, Milford.

Committee on Music: Chairman, A. A. Whitney, Battle Creek; Dr. A. W. Edson, Lansing; Levi Wood, Kalamazoo; Mrs. F. E. Spinney, Detroit; Mrs. E. Towers, Mattawan.

The Committee on Memoirs, C. A. Andrus, Chairman, reported on Sunday, Aug. 29th, the following Spiritualists and Liberalists who had passed to spirit life since the annual meeting in March last: Mrs. Belle Wright, Spiritualist, of Lowell, Mich., passed over in May. Mrs. Dr. Nesbit, of Ionia, a clairvoyant and magnetic healer, Spiritualist, passed away July 17th. Mrs. John Hall, of Carlyle, in July. Cooper Davis Caswell, Eaton Rapids, in April. Timothy Snow, of Battle Creek. Mrs. Jane Gooding, of Alpine. John Weston, youngest son of Edwin Weston, of Lapeer, July 3rd, aged 13 years. Mrs. Edgar, of Lansing, Spiritualist, passed away in June. Brother N. B. Starr, spirit artist, June 18th, from his home in Port Huron. John C. Dexter, formerly of Ionia, passed over from his home in Evart, July 21st. He was an outspoken Freethinker and worker in the ranks of Liberalism, also one of the earliest Spiritualists in Michigan. Mrs. Hattie True, daughter of John C. Dexter, passed over from her home in Evart, June 28th. John D. Zimmerman, of Union City, passed to the higher life but a short time since. Bro. Andrus made some very appropriate and feeling remarks relativ to the departed ones, dwelling at some length upon the noble, pure, and good Bro. Starr and his wonderful gift of mediumship. Bro. Stebbins followed with good words for all, but of Bro. Dexter he said he was a great and good man who to be known was to be loved, respected, and admired, one of the true and noble workers in the cause of Spiritualism, and what was true of him was also true of Bro. John D. Zimmerman. He paid a high and noble tribute to the memory of both departed brothers.

The exercises during the entire meeting were varied and very interesting. The music and singing was of a superior order. Miss Agnes L. Slade and C. H. Dunning, two very fine independent singers, were present during the entire meeting and sang whenever called upon, to the gratification of all who heard them. The Lansing choir also did good service and rendered some very fine music. Several volunteer singers also assisted in singing, among them was Mrs. M. Babcock, of St. Johns. She also gave some recitations, "The Death of Little Joey," and "The Gambler's Wife," which were well received. There were also several poems worthy of mention, especially those of Mrs. Bird, of Lansing, and Mrs. Bailey, of Battle Creek. Among the many interesting questions propounded and discussed during the conferences were the following: "What are we made of and what are we to be in the life to come, or the continuation of this life? If we are immortal, hav ever existed and ever will exist; do we in the future life retain a consciousness of this life? If so, why do we not retain a consciousness of the previous existence? What has Christianity done for the world? What has Spiritualism done for the world? What shall we do with our mediums?" They were responded to by brothers Burnham, Babcock, Butler, Mills, Woodworth, Bigelow, Wilbur, Mack, Stebbins, Andrus, McCarty, McPherson, Johnson, Marvin, Darling, Potter, Matthews, Harrison, Champion, and sisters Graves, Woodworth, Hubbard, Dunham, Parker, and others, in such a manner as to awaken the attention of thinking minds to these all-important subjects. Altogether the meeting was a very interesting and successful one; successful, notwithstanding the many predictions to the contrary and the very unfavorable weather which prevailed a greater part of the time, many persons in the immediate vicinity driving through a drenching rain to and from the grounds. There were good audiences from first to last, all parts of the state being represented in a greater or lesser degree, and a lively interest manifested throughout the entire meeting. The most perfect harmony prevailed, and as the friends separated the "good-byes" were said with the feeling that "a good time" was "the verdict rendered," by every one present.

MISS J. R. LANE, Secretary.

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MR. THOMAS A. EDISON contributes an article to the October number of the *North American Review*, in which he states that he has succeeded in making the electric light entirely practicable for all illuminating purposes. He shows the advantages of electricity over gas, and explains how his system is to be introduced. He comments upon the unfavorable opinions that hav been passed upon his work, and says that similar judgments were pronounced upon telegraphy, steam navigation, and other great discoveries. Other articles in the October number of the *Review* are: "The Democratic Party Judged by its History," by Emery A. Storrs; "The Ruins of Central America," by Désiré Charnay; "The Observance of the Sabbath," by Rev. Dr. Leonard Bacon; "The Campaign of 1862," by Judge D. Thew Wright; "The Taxation of Church Property," by Rev. A. W. Pitzer; and "Recent Progress in Astronomy," by Prof. E. S. Holden.

## A Mealy and Toothsome Sermon.

Dearly belubbed, highly perfumed, an' regenerated sinners an' sinneresses: I'se had pow'ful 'flictions rained on dis head since las' I 'spounded to you an' pounded de pulpit in de same strong breff—since I spoke ob de lamb an' lammed de hymn book out'n its kiver in de same sneeze, an' at las' worked way on to de tooty-toothy, an' out ob de sarmen, an' into de firstly class in de preparatory apartment ob preperspiration an' fevah. In de secluded bustle ob de parsonage I done wrassled wid dat fevah, an' wore him out, but den, alas! dar came a relapse in de shape ob dat deep set an' mechanical affliction—de lockjaw.

De way ob de transgressor am mighty rough, suah, as your belubbed pastor duly found out to his cost. When de fevah was a humpin ob itself into de dim pas', an' I was convalescing a gentle convalesce, a blue-backboned an' magenta-nosed Presbyterian he-pelican handed me a volume wherewith to beguile de weary hours.

Dat's de way he 'spressed it.

O, how I longs to beguile his weary hours wid a pick handle! But I am a wanderin' from de subjeck. I took dat book. I perused aloud. I red jes' a half page, an dar was only sixteen words on de whole page, an' dey was all in one sentence. I jes' got half ways froo de eighth word when crick! snap! crick! went my old jaw, an suah as glory, I done cotch de lockjaw a readin' dat 'ligious essay fur de young, by dat howlin' Boston dervish, Joe Cook. I thought it my bounden duty to 'splain de cause ob your pastor's absence.

Prob'ly dar aint much ob a moral to dis, an prob'ly dar am. In lookin' at it in de achin' light ob 'sperience I am led to reflect dese noble reflexes: Firstly, dat your pastor nigh a'most busted his jaw while tryin' for to read Joe Cook's telescopic words; an' secon'ly, dat if any ob my flock goes an' do likewise in de face ob dar pastor's sad 'sperience dey ought fur to hab dar backs busted. An if dat don't fix dem den cave in dar craniums, for dey's gwine to grow crazy suah, readin' sich trash.

Now, belubbed, skin your eyes up heah to de feed box, while your shepherd chucks out dis mealy an' toothsome tex':

"An' he call unto him his 'sciples, an'say to dem, Verily I say unto you, dat dis heah poor widder has slung mo' in dan all dey which hav slung into de treasury.

"For all dey done cast in ob deir 'bundance, but she ob her want did cast in all dat she had, even all her libin'."

Doan yon know, my guileless hearers, dat dis heah tex' has bin de corner-stone ob ebery one ob de hide-boun' Christian churches? Doan you know dat more misery and poverty spring from dis dan from all de laws 'nacted by civilized man? Doan you know dat de white chokered and livered, black-gowned and hearted wolves watchin' over Israel's superstition-stuffed an' soft-pated lam's think ob nuffin but takin' ob deir fleeces under de shade ob dis yer tex? Doan you know dat dey keep a watchin' de lam's eben down to deir dyin' beds, an' take deir las' cent for de Lord, an' let deir children run loose in de streets, to finally lan' in jails or de poorhouse, an' sometimes for which dese chosen ones ob God am 'sponsible—dey fly to etarnity, not on angel's wings, but at de end ob a rope? Doan you know all dis? Of course you duz. Ain't it monstrus! Jess think ob God's own son, one-third son, one-third father, dove-tailed togedder by de boss ghost—jess think ob dis immortal standin' by an' seein' a poor widow, a Judea washwoman, probably, giving up her last nickel to de gospel shop, an' he not only not stopping her, but wanting others to follow her example an' go broke on de gospel game. An ain't it a shame to know dat for nearly 2,000 years de gospel sharpz hav been playin' de same ole game on Zion's flats wid dis ole widow tex' invariably turned up for trumps. See de different combinations enterin' into de game: Fust dey try de ole mite dodge by passin' de sasser or sendin' de sisters 'roun', or perhaps de boss sheppard hisself will tackle dem outright for a cash donation. Den dey luf up on dem for a few days, when up dey springs a dance for de church, but dey calls it a fair. Den cums festivals for de Lord, Jarley's wax works for Jesus, Mother Goose for the Sunday-school, tableaux for God, lawn parties, donation parties, candy pullings, maple sugar shindigs, strawberry fiascuz, peanut barbecues, etc., etc., for de young man wid de knock knees, watery eyes, large feet, fifty cent spectacles, a hump-backed second Richard, another Uriah Heep in broadcloth and white choker, an' who is styled the sheppard of the flock.

They are not only fleeced, but if they remain in the pens of Zion any length of time they must also submit to de skinning process.

But, belubbed, de trail am growin' broad between Zion's tumble down shocks, an' dose whose eyes am bein' opened is a hoofin' it to de spacious and cool retreats in Liberal lan'. Let 'em come. We want all de good and pure, whether dey hav a million or only ten cents, and dat borrowed. Now, I must close, I reckon you all agrees wid me in de summin' up which is dat widout money de church falls. It is dar norf star, dar rudder, dar compass, dar eberything. In dis church de sassar aint a gwine to be passed roun' to-day, cause dar's no 'cessity for it. We is out ob debt, don't owe a cent, an' consekently don't want to beg from you. We isn't got down yet to dat dirty lebel where folks take de very last kale seed a poor lone woman haz an' den go roun' braggin' 'bout it. No, we isn't gwine to pass de sasser. So dose little boys who brought along money for de benefit ob dar pastor, can buy taffy wid it on dar way home, for it is better dat one boy keep his nickel for candy and gum, dan for free fousand young unz to come up to de contribushun sasser wid ole buttons, bankrupt beer tickets, an' broken brass candlestick shove-ups.

While your pastor is puttin' on his ulster an' a lookin' for an absent overshoe, you will please jine together in a singin' dat noble an' scrumptious ole hymn, startin' off as thusly:

Sweet hour of prayer, sweet hour of prayer.
When fust I heard ole deacon swear.
An' bid me at his canting throne
Lay all my hard-earnt kale seed down.
In seasons when I longed for beef.
He said the church must hav relief.
An' then I've heard him rant and tear.
Then lift his voice in sweetest prayer.

Sweet hour of prayer, my God I view.
. . . . . .
You's dismissed. I've found dat obershoe.

## The Fable about Abraham and his God.

The false preaching about Abraham's faith has resulted in great harm to thousands of poor, pitiable, deluded creatures, who hav imagined that God desired them to giv some evidence of their faith in the God of Abraham. The case of Charles F. Freeman, of Pocasset, serves to illustrate the evil of preaching such nonsense. Freeman had heard a great deal about Abraham's bosom, and was told time and time about Abraham's faith. So he honestly imagined that God wanted him to sacrifice his child, the same as he wanted Abraham to roast Isaac. He determined to giv an evidence of his faith. So he takes his little child, believing that God would save it, just the same as Isaac was saved, by the cry of "Stay thy hand, for now I know that thou fearest God." (He didn't know before.)

Now if this account about saving Isaac is true, why, I ask, didn't God save little Edith by crying, "Stay thy hand, Freeman!" What a picture for a God to gaze at! A mother and father on their knees, praying and begging that God would direct them as to their duty, and that they might make no mistakes. Did God answer their prayer? and if not, why?

And there lay the innocent little child, unconcious of the terrible fate awaiting her. But where, oh, where were the guardian angels that are said to watch over sleeping little children? It would seem that they were off duty just at the time little Edith most needed them. There were no angels and no God to help that sweet little child. And yet we are told that God could hav saved this innocent little child just as easily as raising his little finger if he had wanted to. I don't believe it. And I don't believe that God ever saved Abraham's son in the manner described in the Bible.

After the prayer, the mother holds the lamp, and the father, grasping the knife in his upraised hand, stands ready to strike the fatal blow. But he waits and waits, to see if God wouldn't say to him, as to Abraham, "Stay thy hand, Freeman!" But God refused to call. He preferred the work to go on; so the father plunged the cruel knife into the heart of his little innocent babe. She opened her eyes and said, "O papa!" and placing her little hand over the wound she died almost instantly.

Now I want to say right here that I hav no respect for any God or being who, having the power to save that little child, refused to do it. I would prefer a God, if there is any such God, who has the power and the will to help a fellow when he needs help in this world. We are told that God said to the Jews, "I will send hornets before you to drive out the Canaanites." But why didn't he send some hornets and inspire them to do their level best, and attend strictly to business, until they had driven Freeman out of the house? Well, I'll tell you why. The hornet story, like the story about Abraham, is untrue, for if it be true, the Christians' God must be worse than a demon.

M. Babcock.

[*From Truth.*]

## A Poor Defense and a Bad Defender.

The Freethinkers' Convention, lately assembled at Hornellsville, deserves great credit for the wonderful patience they exhibited in listening to the Rev. F. Egbert's address to them in defense of the orthodox faith.

We shall not attempt to rescue from the mass of illogical verbiage in which he imbedded them the few points which Mr. Egbert endeavored to make. But the wilfully false statements of fact of which he was guilty we will attempt to nail.

Mr. Egbert says that "there are two opposing systems professing to be true, namely, Christian faith and Infidel faith." It may be that Mr. Egbert has never heard of the other systems professing to be true, or it may be that, with the calm conceit of the Christian clergy, he thinks them unworthy of Christian notice. But the Jewish faith, the Mohammedan faith, the Buddhist faith, are all entitled to respectful consideration in any discussion of religion—that is, at the hands of competent debaters. While these facts remain, the Christian faith cannot claim to hav been vindicated, even if it prove the "Infidel faith," as Mr. Egbert calls it, utterly false.

Mr. Egbert asserts that the "foundations of Infidel faith are moral chaos and corruptions of individual opinions." This is a clerical fiction long since exploded. In the year 1876 more than thirty ministers were publicly arraigned for infamous crimes and misdemeanors, including adultery, pecuniary dishonesty, and drunkenness. Will Mr. Egbert name a small fraction of as many teachers of the "Infidel faith" whose lives hav given evidence of a similar "moral chaos?"

Mr. Egbert says: "Bind the criminal statistics of the world into one ponderous volume, and you will hav the aggregated logical fruits of Infidel faith; and on the other hand, the lives of the saints and holy men, deeds of goodness, justice, charity, and mercy, into another volume, and you hav the same of the divine faith."

This is a lie.

This is the only way to characterize it. The statistics of crime prove it to be a lie. The experience of every prison official in the country proves it to be a lie. Far from improving the moral condition of the people, the Christian church everywhere makes it worse. It is in the Christian city of Brooklyn that the most flagrant social immorality flourishes; it is in Christian New England that the vilest crimes are committed; it is in Christian Sunday-schools that the seeds of sexual crime are scattered, and it is in Christian church circles that they bear fruit. Christian statesmen, like Schuyler, Colfax, O. O. Howard, and James A. Garfield, hav corrupted our political life. Christian merchants, like Wm. E. Dodge and Lloyd Haigh, hav imported leaden statues and forged notes into our commerce. Christian philanthropists, like Shepherd Cowley and Pastor Robertson, hav made charity a cloak for crime and benevolence a cover for brutality. Devout Christians support Comstock. And pious Christians own the buildings used as houses of prostitution in New York, as shown by the report of the Assembly Committee on Crime.

Christians contribute not only more than the Infidels to the criminal population, but they contribute immeasurably more than other religious sects. Thus, of 1,037 convicts whose cases were investigated by the Prison Association in 1876, there were 605 Catholics, 424 Protestants, and eight Jews.

The Jews number between eighty thousand and one hundred thousand in this city, or about ten per cent of the population, and yet, according to these figures, they contribute less than one per cent to the criminal classes, leaving to the two Christian sects more than ninety-nine per cent.

Mr. Egbert says, "Contrast the fruits of Infidel faith today ruling proud, licentious England with those of the divine supreme in the oppressed and persecuted land of saints—Ireland."

Really, in the two countries there is little to contrast. The established church in England has not prevailed to prevent the people from becoming (at least so far as the lower classes are concerned) a nation of drunkards and wife-beaters. In no other country will you find drunkenness so common among women, brutality so frequent among men, and bestiality among both, as in England. The Catholic church in Ireland has been the curse of the land. The priest-ridden people hav sunk to a level below that of any people in Europe, excepting, possibly, the equally priest-ridden Spaniards. The Catholic church in Ireland has not prevailed to prevent the crimes of murder and drunkenness, which hav rendered the land a waste-place and its name a by-word.

What Mr. Egbert means by "the Infidel faith ruling proud, licentious England," we cannot imagin, unless by the word Infidel he intends to designate all non-Catholics. Nowhere is Christianity stronger than in England to-day; nowhere has its influence been more persistently exercised or more woefully felt than in that land.

The Liberal party is to be congratulated upon the possession by the orthodox church of an Egbert. If Egbert will continue his defense of orthodoxy, the Liberals can rest for a time from their labors, for his defense is, in effect, a better attack than many of the Liberals themselvs hav yet made. Still, let them not envy the church this useful man. He is more useful to them in the church than he would be out of it, and besides, we are commanded in Egbert's Bible, "Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his"—Egbert, for instance—"nor anything that is thy neighbor's."

## Music at Hornellsville.

To the Editor of The Truth Seeker, *Sir:* A distinguished feature of the Hornellsville Convention was the congregational singing, led by Prof. Suffern of this city. The "Liberal Hymn Book" was used throughout the meeting; several hundred copies were in the hands of the audience, who sang with a will the familiar tunes of "Sweet By and By," "Hold the Fort," "Auld Lang Syne," and others, to the sensible and Liberal sentiments contained in the 31st, 32d, 55th, and accompanying songs. At the beginning of the meeting Mr. Chainey read the 38th hymn, beginning,

"My faith looks up to thee,
Light of the living free,
Science divine."

He said the lines of that hymn sounded the key-note of the Liberal movement. They were sung with animation to the well-known tune "New Haven."

On the last evening of the Convention Mr. Wakeman stepped forth on the platform with the hymn book in his hand, to deliver his profoundly logical and thought-awakening lecture on the "Church of the World," and he indicated the singing of that very appropriate song, No. 71, entitled, "A New Faith." Even the Christian evangelist, that Catholic brother, who tried so hard to persuade the Protestant Infidels and Freethought Infidels present alike to return to the Roman sheepfold, bought a "Liberal Hymn Book," and it is to be hoped that the perusal of its pages convinced him that the morality of Liberals, as therein set forth, is as pure as any so-called Christian morality.

The example thus set at Hornellsville should be followed generally at Liberal meetings. The religion of humanity must be practiced as well as preached. Grand and noble thoughts can be fixed in the minds of people by marrying the words which express those thoughts to pleasant music. And let those who cannot sing still memorize these Liberal songs and hav their children memorize them, encouraging the little ones to do so by suitable rewards. Then will just and true sentiments make constant melody in the souls of men and women, and attune their lives to harmony with nature's laws and to the rythm of the universe.

Eliza B. Burnz.

## Where, oh, Where?

To the Editor of The Truth Seeker, *Sir:* Lost, somewhere between the heaven of "culture" and the "hell" of reason, the National Liberal League of America. Can you tell us of its present hiding or shouting place?

*Princeton, Mass.*, Sept. 6, 1880. Ezra H. Heywood.

# Letters from Friends.

BART, PA., Aug. 21, 1880.

EDITOR TRUTH SEEKER: I hav received Volume II. of "The Gods," and am much more pleased with it than with the first volume. It is a work of great value—and so marvelously cheap! I was never much of a believer in miracles, but if the compiling and getting up of this work is not a miracle, it comes the closest to a real, genuin miracle of anything I hav yet seen.

Here I must say a good word for a little book called "John's Way" that I hav lately read, by Elmina D. Slenker. If this little work could be generally read, especially by the young, I think it would do more to open people's eyes to the delusions of Christianity than many a larger book. Every Liberal should get this little book—it is only fifteen cents—and lend it to his friends and neighbors.

The political question, it seems, is waxing warm in THE TRUTH SEEKER. Well, let it rip; it will, perhaps, do some little good in the way of lessening the bigotry and prejudice of politics, for there is a vast amount of bigotry and prejudice in politics as well as religion. It is no wonder that friend Bennett is going to make use of every means in his power to defeat the Republicans. That is not only clearly his right, but it is his duty to hurl from power, if possible, the authors of the outrages that hav been heaped upon him and others.

I say amen to making use of the Democrats to knock the brains out of the Republican party, and then, if the Democrats are no better than the Republicans, turn about and knock the Democrats all to smithers—if all this can be done, but here is the rub.

Mr. Leland's plan is a good one if, in practice, it will only work well. I am afraid we poor Liberals and Infidels will get tired of wielding the club over the heads of these two old parties before we knock into them any rights that they are bound to respect in us. I am thinking there will be a great clatter and a great many clubs worn out over these two old parties before we school them sufficiently to allow us to graduate and get our rights.

Although these two old parties hate each other politically, and could cut each other's throats, in religion they are in most perfect harmony. If the Democrats are less religious and more Liberal than the Republicans, I hav not discovered it.

It is said Hancock is a Liberal. Don't he say in his letter of acceptance "with divine favor" he will do so and so? No true Liberal, or, in other words, Infidel, could talk that way. If he should be elected (but that is not likely) he will appoint thanksgiving days and go into partnership with Providence to run the government just like all the former Presidents, with the exception of Jefferson. I tell you, gentlemen, there is little difference between these two old parties.

I don't profess to understand this financial question, but it seems to me the Greenback party is pretty near on the right track. The Greenback party is the workingman's party, and is deadly opposed to the great aristocratic money power.

I shall from this out hav nothing to do with these old parties that deny men's rights on account of difference of opinion on the one hand and difference of color on the other, but will vote the Greenback ticket if I vote at all. Brother Infidels, go and do likewise, or do as you please.

J. KING.

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MODESTO, CAL., Aug. 28, 1880.

D. M. BENNETT, *Dear Sir:* I am highly pleased with the contents of your noble seeker after truth this week more than usual. In fact, every week seems to improve on the previous one. Such a diversity of opinions touching the questions of politics, Materialism, and Spiritualism!

I say, Hurrah for Sally Ann! I like and admire her tone and temper. I believe a woman should hav every right a man has; and, in fact, I don't think it is fair for a man to hav the good things of this world that a woman can't share with him.

I am inclined to believe, and, in fact, subscribe to, the theory of Materialism, but really hope that I am in error and that our Spiritual friends hav found the true philosophy. There must be something eternal. The first cause of all effects, or God, duration, and space, exists of philosophical necessity, and that space was eternally filled with primeval matter. When I say that they exist of necessity, I mean that the contrary of space and duration cannot possibly be conceived. If infinit space were filled with an infinit globe it would be space filled. If that globe were struck out of existence it would be space empty. Filled or empty, it would still be space. As space exists of necessity, it is absolutely and positivly eternal, and hence could never hav been created nor changed. The same is true in relation to duration. Duration must hav rolled on, even if there had been no revolutions of suns and worlds to mark its periods. The contrary cannot possibly be conceived, hence duration and space both exist of philosophical necessity and are absolutely eternal. Endless duration is the age of the first grand cause, or Jehovah, and space is the empire in which it dwells and reigns. This space was also eternally filled with mind and invisible matter in its original state. They both exist of philosophical necessity. Hence matter is eternal, because if there ever had been a period when there was nothing in existence, as it regards matter, then nothing would now hav been, for nothing cannot create itself into something. The same is true in relation to mind. If there ever had been a period when there was no mind in existence, then no mind could now hav been, for mind could not hav created itself, as this would be admitting mind to hav acted before it existed. Hence mind and primeval matter are both co-existent and co-eternal.

The most important question at issue is, What constitutes the testimony sufficient to substantiate the fact that man will enjoy a second life? Our Christian friends say that they will enjoy this boon to the exclusion of all the rest of the world; but the idea is a fallacy on its face. In my humble opinion, it will be very fortunate for the masses of so-called Christians that their theory of faith proves to be a sounding brass and a tinkling symbol.

I hav heard of one Liberal among the clergy of Christendom. As pastor of a Presbyterian church in Missouri, he invites Liberals of all shades to communicate with his paper. Success to liberty. Yours truly,

C. C. LUTHER.

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CAMPTOWN, PA., Sept. 7, 1880.

MR. EDITOR: I am sixty-five years of age. My first two votes were given for President Harrison; for the next sixteen years I voted with the Abolition party. When the Republican party was formed they confiscated every plank in our platform. I was for Fremont, for Lincoln all the way through, and for Grant once, but he was not smart enough to fool me the second time. Since then I hav been a Greenback Liberal. Greenback first, Liberal second. Why? Because Greenbackism pertains to bread, and Liberalism is the outgrowth of a full stomach.

Don't talk to me of the Liberal growth of our people, or of the evolution of our nation to a higher plane of humanity, when our national government is robbing the whole mass of our honest laborers of the largest share of the products of their own toil to pay a tax on bonds and interest on national bank note paper. It does not take a very wise head to see the influence of this policy. It reduces our laborers to poverty, poverty reduces them to ignorance, ignorance to vice and brutality.

Don't talk to me of Liberal growth under such conditions. Hav our millionaires ever thought of this? Hav they ever read of the Revolution in France? of the guillotine, where the heads of thousands of the would be influential citizens were severed from their body? Do they know of the large landed estates of France before this epoch, and the small farms and happy homesteads since? And do they know that France stands at the head of civilization to-day? and if the pope of Rome would take his oppressiv finger from off the nation that it would speedily eclipse all others? And why? Because France protects the laborers in the right of the fruit of their own toil.

I yet hav the privilege of the ballot, and with that I can enter my protest against this governmental robbery. I want it recorded where it can be seen of all men, and especially by the robbers; and if brothers Bennett, Leland, and Wakeman can convince me where I can appropriate my vote to better advantage, I am at their services; but don't ask me to drown or obliterate this sacred privilege in the filthy pool of Democratic or Republican politics, where it can never see the light again.

An honest, intelligent man is the highest development of earth, but a policy man is an arrant hypocrit. The honest man acts from principle, has a rule of life and a line of duty, and hews to that line regardless of where the chips fall; but the man of policy has no line; his blows are haphazard, with the foolish notion that the chips may fall into his chipyard, which they never do. It is not in the history of chipyards that chips of any value ever fell from a policy axe; but there is a trite saying that "a blow for revenge always rebounds hardest on the head of the giver."

When men tell me they are Greenbackers at heart, and all their sympathies are with the party, and then say they are going to vote with either of the old rotten parties, I hav to exclaim, "O Consistency, thou art a jewel!"

I think the times are ominous in future events. Is not our country big with labor? and is not something to be brought forth in the near future. If so, I elect the Greenback party as midwife. And if it should be a new birth of freedom, they would be the most interested and competent to protect and cherish the new savior; and if it should prove to be a monster of despotism they would be just the fellows to shut off its wind before it should giv the first yell of "Down with the traitors," which has always been the familiar cry of despots. Yours respectfully,

J. S. THOMSON.

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THE PRO TEM. EDITOR TAKEN TO TASK.

ROSE, N. Y., August 18, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* THE TRUTH SEEKER is a splendid paper, and I am sorry to see it leading politically in the wrong direction, into the camp of "the unterrified Democracy." Perhaps it is not surprising, in view of the late experience of its chief, but it appears to me that your last issue givs evidence of your zeal having outstripped your discretion. In your reply to R. P. Lewis you use these words: "As for the outrages upon the negroes, if there are any genuin ones, they are fully offset by the disfranchisement and arrest of a thousand or more Irishmen in this city by Johnny Davenport, United States marshal." Whether or not the practical disfranchisement of a large proportion of the voters of the South was accomplished without any "genuin outrages upon the negroes" we will not now discuss, but I wish to be more fully informed in regard to the outrages perpetrated upon those Irishmen in your city by Johnny Davenport.

In order to get a correct understanding of the case it is necessary to go back to the year 1868. In that year the Democratic party determined to make a desperate effort to regain control of the government. Tweed was then in his glory, and Tilden was chairman of the Democratic State Committee. An immense number of fraudulent naturalization papers was issued in the city of New York, chiefly through Judges Barnard and McCunn, by means of which the will of the people was overborne and the great state of New York—in a political sense—lay bound and helpless at the feet of Wm. M. Tweed and his coadjutors, and John T. Hoffman was installed as governor, and the electoral vote was given to Seymour and Blair. Horace Greeley often declared that Grant and Griswold received a majority of the legal votes of the state. So much for Democratic regard for "the right preservativ of all rights."

It was useless for the people to attempt, through state action, to arrest this monster evil of fraudulent voting, as the officials who only had power to apply the remedy were parties to the crime. At length the general government came with necessary laws to our assistance, and appointed John I. Davenport chief supervisor of elections in your city. His business was and is to hunt this fraudulent element from the polls. How well he has performed it let Democratic howls answer.

Now, Mr. Editor, assuming as you do that Mr. Davenport has disfranchised a thousand or more legal voters in your city—no persons except legal voters can be disfranchised—I most respectfully ask you to giv the names of those voters, and also the number that hav been killed, because the outrages inflicted upon them being fully an offset to the outrages upon the negroes, a large number must hav suffered death. If Mr. Davenport has disfranchised and arrested a thousand or more legal voters, and inflicted outrages upon them equal to the outrages upon the negroes, he deserves to be "damned to everlasting fame," and if there is any stronger damnation he deserves that too, together with the party that sustains him. But if, on the other hand, he has punished only the miscreants that hav preyed upon "the right preservativ of all rights," he deserves the thanks of all honest men.

Mr. Editor, I hav endeavored to be perfectly respectful, but I felt that in your reply to Mr. Lewis you had assumed a wrong position, and I hav toiled to make it apparent. I hope I hav succeeded in doing so. As this is a free conference I trust you will giv all sides a fair hearing.

Yours for mental liberty, CHARLES LYMAN.

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BARRE, MASS., August 25, 1880.

MR. BABCOCK: The receipt of your "Open Letter to the St. Johns School Board" should hav been acknowledged before and a word said in its favor. I wish every person in favor of retaining the Bible in schools was compelled to giv it a thorough reading, under the penalty of forfeiting a seat at the right hand of God if they resisted. It is strong, logical, and convincing. Success to you!

"Why Don't God Kill the Devil?" came on the heels of the other, being a clincher to the former. My improper answer is that he would kill him, if he was a sensible God, to expedite matters, rather than by the slow conversion of sinners to place them above his reach. But with a little forethought, as a wise designer, he would never hav made him; but he must hav become fatigued, and therefore not accountable for making a devil in his weariness. Your cuts are refreshing, and must to the Christian, illustrate their God with a vengeance. Yours truly, ELLA E. GIBSON.

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DENVER, IOWA, Sept. 1, 1880.

TO ROBERT G. INGERSOLL AND OTHERS: You profess, as we understand, to be in favor of the success of Garfield and the Republican party. You profess opposition to the Comstock act, and the proposed "God in the Constitution" amendment. You profess sympathy for D. M. Bennett, who fell a victim to the cursed Comstock act of 1873. Now did not that act pass both houses of Congress while those houses were strongly Republican? and receive the approval of the Republican executiv, Gen. Grant? Is not Judge Benedict a Republican? Is not Anthony Comstock a Republican? Could he hav received or held the appointment had he been otherwise? Can you conceive of an act more emphatically Republican, in its modern acceptation?

Again, when Senator Edmonds, of Vermont, a Republican, introduced the proposed "God in the Constitution" amendment to the Republican Senate of the United States, in 1876, did not every Republican senator therein, entitled to vote, vote in favor of such proposition? Can you conceive of a more contradictory position in which a man can place himself than to profess Liberal principles while working for the continued domination of a party marked with the most shameful acts of oppression that ever disgraced this nation since the establishment of African slavery? Would it not be proper to place on the tombstone of such a man:

"With one hand he put a penny in the urn of poverty,
And with the other took a shilling out?"

M. FARRINGTON.

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TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I hav heard most of our female Spiritualist and reform speakers for forty years, but I hav not heard one who can both charm and convince as can Mrs. Parry. Her mental organism is a happy and harmonious blending of the intellectual, spiritual, and intuitional. Her discourses on Sunday, on "The Evolution of Thought and the Progress of Ideas," was a masterly chain or fabric of logic, impregnable and irrefutable. Like a wise builder, she clears away all rubbish, and lays her premises on a firm, immovable basis of nature. Her clear, precise definitions, her pertinent facts and illustrations, her rigid and unsparing analysis of old, absurdities, assumptions, and dogmas, her pointed, emphatic, earnest, most impressiv manner, at once convince the intellect and inspire and thrill the spirit of the developed and impressible hearer.

If she is not now a Spiritualist, she is spiritual, or refined, which is more than can be said of many who call themselvs Spiritualists. If she doubts a spirit world, she has one in her own organism and life, and her far-seeing mind sees the infinit possibilities of nature to make the "summer land" on earth by human evolution, growth, and refinement. If you want a "feast of reason and a flow of soul," hear Mrs. Parry. May she be constantly employed in her great humanitary work! J. H. COOK.

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IOWA CITY, Aug. 16, 1880.

D. M. BENNETT, *Dear Sir:* Please find inclosed $5.00, $3.00 of which are for subscription, the other $2.00 for your expenses to Brussels, $1.00 from Jessie Strawbridge, and $1.00 from myself. I think brother T. C. Leland's arguments are good and timely, and should be well considered by every well-thinking Liberal, but I see there are some in our ranks that call themselvs Liberal who hav not outgrown the coat they wore when a child.

Yours in truth, J. J. DIETZ.

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PORTSMOUTH, O., Sept. 10, 1880.

DEAR FRIENDS OF TRUTH AND LIBERAL THOUGHT: Nothing givs me so much assurance of your liberality as the manner in which you hav given the columns of THE TRUTH SEEKER to those who wish to discuss the religious and political questions of the day.

I am not a subscriber to THE TRUTH SEEKER, but for a long time hav bought it as regularly as I take my meals, and thereby not only help the publisher, but also the man who sells it, and realizes that much more toward the support of a family.

I hav read about all of the interesting articles on the political issue since the two nominations were made, and take pleasure in reading the arguments on both sides, but hav until now withheld my say on the subject. To giv the reader some idea as to how I stand to-day I will tell them how I hav stood for the past twenty-five years. I became a voter in 1855, and voted the following year for John C. Fremont. This, I think, was my first vote. In 1860 I voted for Mr. Lincoln, and in 1864 I think I did not vote at all; in 1868 I voted for U. S. Grant, and in 1872 and 1876 I did not vote at all, so that in six presidential elections I have voted three times and hav helped make but two Presidents, Lincoln and Grant.

And now as the two great political parties seem to be getting us Infidels all tangled up, I hav thought that it might be of some interest also to know how I stand religiously as well as politically, and how I hav stood for the past twenty-five years on that question.

I think all who hav known me from my boyhood will bear me out in saying that I hav always been friendly to any move having a tendency to better the condition of earth's inhabitants. The church holds, and always has done so, that there is no moral teaching outside the church unless the same was stolen from the church, and like many others I was fool enough to believe it. But when I commenced to investigate for myself the scales fell from my eyes and I began to see things in their true light. And now when I turn my eyes back to the church and see the millions of misguided beings who do not allow themselves to think, act, or even hope for themselvs, I thank my God that the Infidel portion of this world is waking up and offering something far superior to old theology to the sons and daughters of man as food for the hungry soul.

When we see the hypocrisy, vanity, and evil doings of the priesthood and their dupes of to-day, it reminds us that every church spire is but an index to an unknown world where they expect to find a visionary God with whom they can compromise for their diabolical intrigues.

These things hav made me sick at heart, from which I found no relief until I became an Infidel and a Spiritualist, and even now, when I read of the devilish doings of these hypocrits, it brings on a sudden attack of palpitation.

And now as to the political pot from which either of the leading parties are ready to dip up pottage to the voter, in exchange for which he is expected to surrender up his birthright, and in many cases his manhood also, I hav just this much to say. I hav never before voted for a Democratic candidate for the position of high cockalorum in the White House. And how now? How about Garfield? did he take the back grab of the salary pay? He says, No. Then how could he offer to donate the five thousand dollars of your money and mine to a Campbellite college at Bethany, in West Virginia—the very thing we are opposed to, being taxed to support theological colleges and churches. But here is a case ten times more aggravating, for the money was stolen directly from you and me and offered to Bethany College. What was their answer to Mr. Garfield? They were more honest than he was, for they said that they could not accept money that was not honorably obtained. How can the Republican party find fault when their enemies accuse him of taking the back pay when his friends said that he had no right to the money, and that they could not accept of it? Can I, as an Infidel, support a man that robs me of my money and givs it to a church?

We find fault with Mr. Hayes for refusing to pardon our standard-bearer, Mr. Bennett; then I ask my brother Infidels, What can we expect from a man like Garfield, whom I consider to be the very worst enemy we would hav to contend with? Mr. Garfield can in no way exonerate himself from the back-pay grab. If he did not take it, how in God's name could he offer to donate to Bethany College? And if he did take it, and considered that there was nothing wrong in taking it, why does he leave it in the treasury?

Now, my friends, I am called a sorehead, and I accept of the term; I hav it bad, so very bad that I am becoming bald-headed, and if we fail to elect Hancock I fear I will lose every hair in my head. For if we are to be ruled by stealing preachers, who donate the spoils to churches and theological colleges, and to support such men as Comstock to mind other people's business, then we Infidels might as well throw up the sponge and go in sackcloth and ashes, and then the less hair we hav the better.

But what surprises me most is that Mr. Ingersoll can ignore all that has been proved against Mr. Garfield, and yet support him when he knows that he is one of the most dangerous enemies to our Liberal cause.

With malice toward none but a knave, and charity for any who may steal to subdue hunger, I am, respectfully,

W. A. Faze.

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Pike, N. Y., Sept. 18, 1880.

Editor Truth Seeker, *Dear Sir:* I hav just finished reading Mr. Chainey's report of the Hornellsville Convention, and I want to congratulate the many readers of The Truth Seeker who were deprived of the privilege of enjoying that rare intellectual and social feast upon being favored with so fair and impartial a report of it as the one furnished by the pen of our gifted and newly-converted brother.

As our reporter was too modest to mention his own contributions to the interest of the occasion, I was very glad of Mr. Thomas' "Corroborativ Testimony" on that point, to which it is not necessary for me perhaps to add a single word, yet I will simply say that Bro. Chainey's numerous gems of thought and truth, presented in their marvelously beautiful word settings, were a treat to every cultured and esthetical ear that listened. Those of us who had made Mr. Chainey's acqdaintance through The Truth Seeker found him "all our fancy painted him," and well may the church mourn over the loss of so able a champion. Now that his quest of truth has led him into the Liberal ranks, I hope he may be activly employed, and his services to the cause of Freethought and human progress be thoroughly appreciated and generously remunerated, and that neither himself nor his noble wife, who declared herself willing to liv on a crust rather than hav him preach what he did not believe, may never regret having cut loose from the old ties and associations. Remember, friends, that 'tis these brave men and women that are publicly fighting for freedom of thought, speech, and conscience who are the targets for the enemy; and do not fail to stay up their hands with cordial sympathy and substantial support. While you remain in your shops, warehouses, and on your farms quietly reading your Liberal books and papers, or holding a friendly discussion with a neighbor, it makes very little difference with the current of your daily lives whether you are Christian or Infidel, but the moment you step on to the rostrum or take up your pen and publicly espouse an unpopular cause, you are made to feel the difference in its full significance. Yet even such a transition as this cannot, I think, test one's courage and loyalty to truth and duty as much as the one which brothers Bell, Burnham, Chainey, and many others hav hav made from a popular to an unpopular cause.

Having been shut off the temperance platform, where I had earnestly and honestly wrought for nearly three years to advance the cause of morality and physical purity, because I chose to publicly announce myself a Freethinker, I think I can speak intelligently upon this subject. And though many of my Christian friends marvel much that I can "affiliate with the coarse and vulgar blasphemy of R G. Ingersoll," I do not feel at all disgraced, but consider myself honored in having the warm hand of fellowship extended to me by the noble men and women whom I met at Chautauqua and Hornellsville. And though this great Freethought movement may attract to it some who are not true exponents of its principles, until the Christians hav cleared their ranks of every discreditable individual they should be less lavish with the opprobrious epithets they apply to us.

I want also to say "Amen" to Mr. Chainey's suggestion in regard so paying Mr. Green a salary. Ever since coming to understand the amount of labor performed by him in behalf of Liberalism, I hav felt that his dependence upon voluntary contributions of societies and individuals was precarious and inadequate. I sincerely hope every League member will take a personal interest in the matter and see that at least the sum suggested by Bro. Chainey is raised for him during the present year. Six dollars annually is a small sum for any live League to pay, the pockets of whose members are not depleted by a few cents or contributions to foreign mission societies, and if we hav any dead ones in the country, let me advise them to engage the services of some live Liberal speaker and proceed to the work of resurrection at once. "Honor bright," Mr. Editor, I am not speaking "two words for myself," as I am not as yet a competitor in this great field of honor and usefulness.

Please find inclosed $1.00, for which send me a copy of Ingersoll's "Gods and Other Lectures," one of the "Pocket Theology," and one of Paine's "Age of Reason." I want them to lend.

Marion Slusser.

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Toronto, Ont., Sept. 9, 1880.

Mr. Editor: What can a fellow do when his letters go astray? On your (our) side if they do not go into the hands of thieves they go to the Dead Letter office, and are opened and returned if found valuable. Maybe my letter containing a small remittance for a few tracts will yet turn up. In this I wish to say that I accepted Mr. Jamieson's challenge, and urged him to fix the time and place for the discussion, and that this proposition stands good for all coming time unless sooner accepted. And you will please say also that arrangements hav been consummated for a public debate to take place in this city on the 26th, 27th, 28th, and 29th prox, between a distinguished defender of Christianity from Scotland, by the name of H. A. Long, and myself. The resolutions to be debated are:

*Resolved*, That the universe and all that in it is were created by a personal, omnipotent, omniscient, and benevolent being whom we call God. Mr. Long affirms; Dr. Taylor denies.

*Resolved*, That the universe and all that in it is are the result of natural causes. Dr. Taylor affirms; Mr. Long denies.

*Resolved*, That the Bible, King James's version, is the infallible inspiration of God and of absolute authority as a rule of faith and practice. Mr. Long affirms; Dr. Taylor denies.

*Resolved*, That the Bible, King James's version, is of human origin, and therefore of no authority only as sustained by collateral facts and modern observations. Dr. Taylor affirms; Mr. Long denies.

After this discussion is over he proposes to meet me at Buffalo for the purpose of defending the orthodox God-book in that city as well. I shall take pleasure in measuring swords with him at any point he may name this side of Hades. Respectfully, T. B. Taylor, M.D.

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Solebury, Pa., Sept. 1, 1880.

D. M. Bennett, *Dear Sir:* Permit me, if you please, to say a few more words in your valuable paper as a reply to G. W. Chapman's query in his open letter to Charles E. Townsend, in your issue of Aug. 21st.

Not being given to much formality, I will say, unacquainted brother-man, let the immortal mind of man soar aloft above the sublunary things of time brought forth by invisible power in the ethereal regions of endless space, as insects germinate in the element of water according to the ever immutable, self-existent, mathematical, chemical laws of science, God inherent in the constitution of nature.

Now it must be conceded that there can be no such thing as nothing, and that all visible things come from invisible substance in endless space, governed by those specified laws propelled to action by invisible force or power that permeates the universe of endless space and which is the original, great, first, activ, effectiv cause of all subsequent causes that occur in the constitution of nature; hence we see the non-necessity of an individual god in nature, and one outside of nature would be impossible, for nature includes all that is; consequently, to sum up the argument in as few words as possible, the great first cause of all causes is force or power, which is the cause of all action, which is the cause of all life—manifested as motion in the mineral kingdom, life in the vegetable kingdom, sensation in the animal kingdom, and intelligence in man—the keystone of the arch of progress from nature up to nature's gods, as written in the eighty-second Psalm, "I hav said, Ye are gods; and all of you are children of the Most High"—destined to hav dominion over all the creatures of Father Science God and Mother Nature, the great parental cause from whence contingent causes flow.

The world it moves, all nature, too,
In vast, unbounded space:
The old must succumb to the new,
In time's eventful race.

As mighty orbs go rolling round
In vast, unbounded space,
With scientific, mighty power
To keep them in their place.

Mathematical chemical science,
For evermore the same
Great ruler of the universe,
We call it God by name.

Its ever-activ, mighty force
All nature must obey.
From good to better and to best
It works its onward way.

From good to better and to best
All things in nature run.
Until the right comes uppermost,
And justice shall be done.

Respectfully, E W. Allen.

## The Freethinkers' Convention.

The following resolutions drawn up by our distinguished friend, Lewis Masquerier, for the Freethinkers' Convention, I would like to hav published in The Truth Seeker.

H L. Green.

Whereas, A religious and political priesthood are in a universal conspiracy throughout Europe and America to extinguish all free thought in religion and government; they are suppressing all Liberal presses, books, societies, and institutions; they are extorting enormous contributions, taxes, and rents to be squandered in exorbitant salaries that pauperize the people, produce famine, increase standing armies and police to fight for dynasties, to depredate on unoffending nations, to hold the balance of power and to force one-half of the people to slaughter the other half whenever they rise to redress their grievances;

*Resolved*, therefore, that the religious sentiment in its frantic worship of unknowable gods and deluding hope of a future life, can only engender bigotry and persecution, or hypocrisy. It sits like an incubus upon humanity, extorting millions of contributions for the support of the clergy in their ignorance and false pretenses in pretending to convert its so-called own and foreign heathen, instead of dedicating its churches as lyceums, museums of Freethought and instruction.

*Resolved*, That all office-holding governments, whether hereditary or electiv, are but different forms of the usurpation of the sovereignty of the people, which never has been, nor ever can be, delegated or represented, any more than volition, eating, sleeping, or reproduction can be done by proxy. In voting, therefore, for a so-called representativ or officer the voter only confirms, instead of delegating his sovereignity, which is already alienated by the institutions of society and government. And accordingly all constitutions provide for the election of officers more than for the establishment of the thorough rights of man.

*Resolved*, That all landlordism and monopoly of the soil beyond a proper share are merely legalized robbery, and should be restored to the landless and producing masses, declared as inalienable during life, held in individual and equal shares, and guaranteed free from all traffic, debt, tax, mortgage, wills, communism, etc., but may only be exchanged with each other for emigration, but never sold for money or other moveables any more than the bodies of men, for the soil and appurtenant elements of air, water, and light are man's outside body.

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[*From the Banner of Light.*]

## New Publications.

The Gods and Religions of Ancient and Modern Times. By D. M. Bennett, editor of The Truth Seeker, author of the "Champions of the Church," etc. Vol. II. New York: D. M. Bennett, 141 Eighth street.

We hav received the second volume of this large and comprehensiv work, the first having been noticed by us some time since. It contains 957 pages, from which it may be inferred that the author has brought together a vast number of historical facts in furtherance of his purpose to supply all information possible to be obtained relating to the gods and religions of all nations and tribes of men, from the most remote period to the present. Commencing with the earliest known form of religion, fetichism, the worship of stocks and stones, bones of animals, shells, pieces of wood, plants, etc., in the belief that they were endowed with life and a sort of divinity, the long and broad panorama of strange, cruel, and grotesque religious beliefs passes before the reader, showing to an observant and thoughtful mind that they possess, in greater or less degree, one thing in common pointing to a common origin for all. So long as these beliefs cling to earth and partake of an earthly nature they are grossly material, and hang like millstones on the necks of the people. Those religious beliefs are the highest that contain the most of the spiritual, and the further removed they are from "stocks and stones" the more closely are they related to the life and the spirit.

The various forms of primitiv religion being considered, the work passes to a complete review of the religions of the Hindoos, Persians, Chaldeans, Chinese, Egyptians, Assyrians, Phœnicians, Grecians, Romans, Teutons, and Druids; then follow Mohammedanism, Judaism, and Christianity, nearly the entire latter half of the book being devoted to the latter—which being the form of religion most known and worshiped by those most likely to become the readers of the book, the author considers of primary importance in his work. A very thorough investigation into its origin is instituted, and such historical testimony as is obtainable respecting it is brought to light. Its rise and progress are then shown, likewise its teachings and the influence they hav exerted upon the progress of mankind. Comparisons are made between these and those of other religions, especially Buddhism, Mohammedanism, and the doctrins of Confucius. As the main features of all religious systems are given, and a sufficient number of extracts from the sacred books of each presented, the reader is enabled to be his own judge of their respectiv merits, independent of the views held by Mr. Bennett. For this reason the work is a valuable one, and cannot fail to be appreciated by all who are not bound by creed or shackled by prejudice, but desire the truth, and the whole truth, come whence it may.

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## Mr. Stevens's New Book.

"Faith and Reason" is the name of a remarkable book which is entitled to a more worthy and extended notice than the limited space in our columns will permit. It is the result of laborious investigation and earnest inquiry concerning the Christian religion and all the prominent systems of religion which hav preceded and followed the advent of Christianity.

It will be a surprise to many believers to learn that thousands of years before the birth of the Savior not less than ten different systems of religious belief had so possessed the human mind as to impart an immediate significance to the question, "Canst thou by searching find out God?" The earnest longings of the human soul to penetrate the mysterious future is indeed coeval with the human race.

The followers of Confucius, Brahma, Buddha, Zoroaster, and Moses, as well as Mohammed and later enthusiasts, built their doctrins on the Christian corner-stone, "What shall I do to be saved?" as did the apostles of Jesus of Nazareth, but the practical results therefrom are but little known except by contrast, and to the professed theologian.

This little volume of less than four hundred and fifty pages constitutes in its condensed form a perfect encyclopedia of the religious beliefs of the human race from "the beginning." The author is one who believes in the free interchange of opinions, and in the right to interrogate without timidity any religious system in which the handiwork of man overrides the injunction, "Deal justly, love mercy, and walk humbly before God."

To those who pursue the old beaten pathway, and whose ideas of the future state are derived from association and contact, and not from patient investigation and research, this volume will be especially interesting. Its author, like Mr. Beecher, believes in the firm maintenance of everything which leads to good works, promotes love, mercy, and truth, or in any way increases the happiness and stimulates the human race.

The preparation of the work has involved a prodigious amount of labor, undertaken under sore affliction and disappointment. The author is possessed of erudition, modestly but independently expressed. The acuteness of his remarks and his clear and concise method of putting forth his views convey the impression that he is indeed an earnest seeker after truth. We regret our space does not permit copious extracts to illustrate his object.—*Newburgh Daily Register.*

The author of the work is Halsey R. Stevens, of Newburgh, N. Y., and it is for sale at this office.—Ed. T. S.

---

A. L. Rawson arrived in this city, from Europe, the 15th.

## Abigail, King David's Victim.

BY ALHAZA.

She rode with careless grace upon a milk-white beast,
Her jeweled bosom trembled 'neath the gleam
Of evening's light; her ripened, sun-dyed arms,
Disdained her robe empearled, her scarlet vest;
Her eye, a memory, steeped in tender flame,
Her voice was mellow as a Southern dream.

He came; a stolen crown adorned his brow.
Nor from her beauty moved his greedy eye;
"Such is the glowing fruit that falls to me,
Thy drunken spouse must be as naught to thee.
No power shall snatch thee from me, high or low;
And for his small dominions what care I?"

He bowed his head with kingly, barbarous grace;
The wild wind sweeping by them gave a moan
As the foul villain kissed her lovely face,
Tearful and pale, how could she bear her grief?
The scented passing breeze brought no relief,
She knew her husband's heart would turn to stone.

The shrieking wind woke Nabal from his sleep;
He wildly staggered, heard the bitter tale,
Then sobbing, hid his wretched, bloated face.
"My Abigail, my beautiful, for thee I weep;
Drown me, Jehovah dark, in deathful sleep."
He reeled and fell mid golden cup and vase,
His treasures rich were withered, black, and stale.

THERE was an article in the *North American Review* recently from "a striker" in which capital is thus warned: The capitalist must not gamble with the bread of the workingman, or if he does, let him regard where that speculation led France one hundred years ago, when financiers made a corner in flour and the people broke the ring with the ax of the guillotine.

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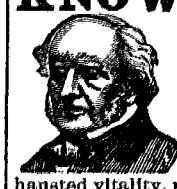
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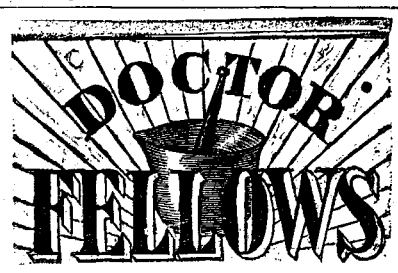
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TO CATCH dame Fortune's golden smile;
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And gather gear by every wile
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Not for to hide it in a hedge,
Nor for a train attendant;
But for the glorious privilege
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GOETHE complained of people treating as if the most inconceivable, sublimest of beings were their equal. Otherwise they would not say the Lord God, the dear God, the good God. He becomes to them, especially to the priests, who hav him daily in their mouth, a phrase, a mere noun. If they were duly impressed by his greatness, they would be mute and refrain from naming him out of reverence.—*Hayward.*

SOME things I hav said of which I am not altogether confident. But that we shall be better and braver and less helpless if we think that we ought to inquire than we should hav been if we indulged in the idle fancy that there was no knowing and no use in searching after what we know not—that is a theme upon which I am ready to fight, in word and deed, to the utmost of my power.—*Jewett's Plato.*

HAD Jesus said, "Blessed are both the poor and the rich, for both will enter the next world on the same terms," the remark would hav been one which nobody would hav had an interest in propagating. But, by withdrawing the benediction from the rich, the poor, who are by far the majority, acquired an interest in propagating the implied censure on wealth and its possessors.—*Van Buren Denslow.*

FOR deeds doe die, however noblie donne,
And thoughts of men do as themselvs decay;
But wise words, taught in numbers farther runne,
Recorded by the muses, liv for ay;
Ne may with stormy showers be washt away,
Ne bitter-biting windes will harmful blast,
Nor age, nor envie, shall them ever wast.
—*Spenser.*

WHAT can it profit any mortal to adopt locutions and imaginations which do not correspond to fact, which the most orthodox of mortals can only, after infinit and essentially impious efforts to put out the eyes of his mind, persuade himself to believe that he believes? What is incredible to thee thou shalt not, at thy soul's peril, attempt to believe. Go to perdition if thou must, but not with a lie in thy mouth; by the eternal Maker, No!—*Carlyle.*

THEOLOGY is in no sense a science. As to any knowledge of infinit will, the being and attributes of God, all men are, and forever will be, on the dead level of absolute nescience. The highest priest, pope, or Pontifex Maximus knows no more of what is outside of nature than the babbling infant. They only imagin more. . . . When priests commit themselvs to the wings of imagination they should do it with the modesty of not pretending that they know more than others, or that they can soar beyond the atmosphere of the finite.—*Elizur Wright.*

THE *Christian* says, "Even if my belief be false what can it harm me?" I suppose it was no harm for the Jews to worship a golden calf, or Baal, or any of the gods of the nations around them. Perhaps it is no harm for the savages of Africa to worship the brass gods that are made and sold right here in the land of Christians. It is only a waste of time and a degradation of the intellect. If that be harm, then is it not equally a harm for the Christian to waste his time and degrade his intellect by worshiping the old Mosaic God and the Bible myth called Christ? Is it no harm to teach falsehood and fiction to the world, and perpetuate it on through the ages? Ah, my Christian friend, it is beyond thy power to compute the vast and immeasurable harm and wrong thee is doing to thself, to thy friends, and to the whole present and future generations of man, by teaching this old mythological, dogmatic superstition called Christianity!—*Mrs. Elmina D. Slenker.*

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DID you ever know a man who talked much of himself who did not hav a poor subject for his conversation?

A MAINE school teacher captured thirty-three cuds of gum from her pupils in one day, and it was a rainy day at that.

"GOOD morning, Mr. Brown; you're first at last; you used to be behind before, but I notice you hav been early of late."

A CITIZEN of Davenport who prevented a girl from committing suicide, was arrested for assault and battery and fined ten dollars.

THEODORE THOMAS says that the Cincinnati College of Music must add a lager beer saloon before it can expect to become a success.

IT is said that the oyster is poor and thin. This comes of spending their season at the wateribg places. Nearly everybody is poor after sojourning at one of these resorts a few months.

THOSE who hav a few feet of land, such as is by courtesy called a garden, should improve these cool summer nights by agricultural pursuits. It is the right time to plant cats, and he who delays will regret it after he has depopulated his chamber of the small articles which come in useful for throwing.

"WILL you be so kind, my little friend, as to tell your grandmother that the man who is taking the census would like to see her?" said an up-town census taker yesterday to a young miss of seven summers. The little one hesitated an instant and then replied, "Yes, sir; I'll tell her, but I don't believe she has any."

A HIRED man who had been employed on a farm in this country for several months entered suit against his employer the other day for balance of wages, amounting, as he claimed, to $32. The suit was on trial in Justice alley the other day, and it looked at first as though the plaintiff had a clear case. He gave dates and figures in a straightforward way, and seemed a very honest young man. When the farmer took the stand he said:

"I claim an offset for that $32. No man need sue me for what I honestly owe."

"What is your offset?" asked the lawyer.

"He's an unbeliever."

"In what?"

"Why, in the Bible."

"What has that to do with your owing him $32?"

"It has a heap to do with it. I had six hands in my employ, and we were rushing things when I hired this man. He hadn't been with us two days when they stopped the reaper in the middle of the forenoon to dispute about Daniel in the lion's den, and in three days we had a regular knock down over the whale swallowing Jonah. The man who run the mower got to arguing about Samson and drove over a stump and damaged the machine to the extent of $18, and the very next day my boy broke his leg while climbing a fence to see and hear a row that was started over the children of Israel going through the Red Sea. It wasn't a week before my wife said she didn't believe that Elijah was fed by the ravens, and hang me if I didn't find myself growing weak on Noah and his flood. That's my offset, sir; and if he was worth anything I'd sue him for a thousand dollars besides."

The court reserved its decision for twenty-four hours.

A LITTLE round-shouldered man with a large beak nose and long black hair stood before the railing of the Jefferson Market Police Court yesterday in a pair of shoes which had recently been introduced to each other. The prisoner was informing a court-officer that the country roads were in good condition for walking, when his remarks were interrupted by Justice Smith.

"Richard Tub, who are you?" asked his honor.

"Well, Jedge," said the little man, "I might be a wire puzzle peddler or a boss millionaire, but I ain't. Who d'ye s'pose I am?"

His honor gave it up.

"Why, I'm Dick Tub, a wanderin' tourist, wot hain't got nothin' to do but travel for my health. I worked in Chicago for a while, but made so much money I had to stop so's I could spend it."

"You must be getting rich?"

"That's where your head's level. I've been collectin' the dust in heaps right along. My clothes are full of it. Why, I've walked all the way from Oil City to New York by way of Erie."

"Took a roundabout way, didn't you?"

"Kinder. You don't get me in Jersey if I know myself. I would not be caught there for a good deal. I'm too well posted on the law. Cold wittles and sleepin' in a hayloft suits me well enough 'thout runnin' myself in a Jersey jail for six months. P'r'aps the melons ain't good, and maybe I hav'nt prospected so's to know where they're getting 'ripe.'"

"Studying farming, no doubt?"

"That's just it, Jedge. I never see a man like you. Why, yer seem to read my thoughts like a book. Yer orter hear the insinevations of some jedges."

"Oh, then you hav been in court before?"

"Only a few times."

"Richard, I'm afraid you're a hard case," said Justice Smith. "What hav you to say to the charge of drunkenness and vagrancy?"

"I'm N. G. for sure,"

"So I thought. You can prepare to devastate the melon patches for fifteen days on the Island."

As the prisoner was led away he muttered mournfully, "That's just the way. We ain't got educated men on the bench. Any man orter now that N. G. stands for not guilty."

## Truth Seeker Tracts.

Revised List.

| No. | | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. | 2 |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus, D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 3 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
| 44. | Design Argument Refuted. Underwood. | 3 |
| 45. | Elisha the Prophet. Bennett. | 2 |
| 46. | Did Jesus Really Exist? " | 2 |
| 47. | Cruelty and Credulity of the Human Race. Dr. Daniel Arter. | 5 |
| 48. | Freethought in the West. G. L. Henderson. | 5 |
| 49. | Sensible Conclusions. E. E. Guild. | 3 |
| 50. | Jonah and the Big Fish. D. M. Bennett. | 1 |
| 51. | Sixteen Truth Seeker Leaflets. No. 1. | 5 |
| 52. | Marples-Underwood Debate, Underwood. | 3 |
| 53. | Questions for Bible Worshipers. B. F. Underwood. | 2 |
| 54. | An Open Letter to Jesus Christ. Bennett. | 5 |
| 55. | The Bible God Disproved by Nature. W. E. Coleman. | 3 |
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| 57. | Jesus Not a Perfect Character. Underwood. | 2 |
| 58. | Prophecies. | 2 |
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| 65. | Short Sermon No. 2. Rev. Theologicus, D.D. | 2 |
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| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
| 68. | Ruth's Idea of Heaven and Mine. Susan H. Wixon. | 2 |
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| 71. | Paine's Anniversary. C. A. Codman. | 3 |
| 72. | Shadrach, Meshach, and Abed-nego. D. M. Bennett. | 2 |
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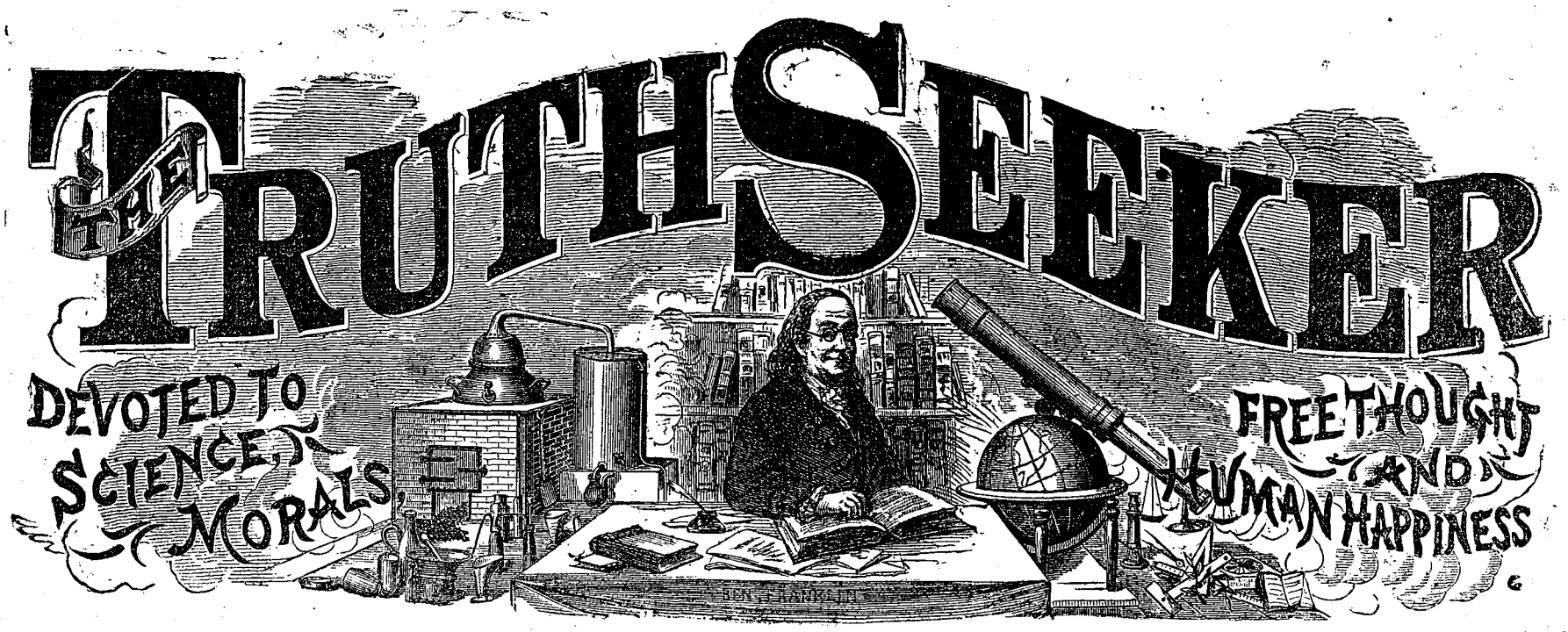
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## Notes and Clippings.

THE Rev. Benjamin F. Cooley, an Episcopal clergyman at Chelmford Center, Mass., has been sued for damages by the father of a boy, whom he, it is said, induced to get drunk.

BROTHER WILLIAMS, who used to exhort and pray most fervidly in the Broad street church, Columbus, Ohio, has gone to the penitentiary. He was caught stealing from the contribution box.

THE Vicar of Tarwin, England, has caused considerable commotion in that town by seizing and distraining upon the goods of an incoming tenant for arrears of tithes due from the outgoing tenant.

A LEADING religious organ, speaking of the conduct of some meetings, says that in former days it was a miracle for an ass to speak; whereas it now seems to be a miracle for one to keep quiet in meeting.

LOTTERIES having been resorted to by certain chapels in Wales in order to pay off burdensome debts, the government has interfered in the interests of morality and announces that persons concerned in such schemes will be prosecuted.

THE bishop of Manchester, at a recent art exhibition, remarked that he did not consider it a desecration of the Lord's day for such an exhibition to be opened on Sunday afternoons. People were not made saints necessarily by singing songs about heaven.

THE *Methodist* says that "Calvinism is hunting with a double-barrelled gun, a college barrel and a pulpit barrel. The college barrel is loaded with predestination, and the pulpit barrel is loaded with free salvation," and it asks if the divinity students are not taught one thing in theory and told to do another in practice.

FATHER KEMPER, in East St. Louis, undertook to organize a Catholic school, and James L. Bracket, also a Catholic and teacher of the village school, took great offense at what he considered an interference with his privileges. On meeting they had some words, when the teacher spit in the priest's face. Excommunication of the teacher followed, but the trouble is not ended.

WHILE the Burials bill was pending, the Bishop of Lincoln, one of its most activ opponents, was asked to consecrate an addition to a graveyard. He replied, "No, excuse me; I cannot now. If the Burial bill passes, consecration would be a mockery, a nullity." He said subsequently that he feared the House of Commons would be ready shortly to disestablish bishops, priests, and deacons.

AT Pala, in southern California, the anniversary of Saint Louis is celebrated by religious ceremonies and bull fights, all under the auspices of the monks belonging to the mission of San Luis Rey. This year a great concourse of Spaniards and Indians gathered. After each day's mass for the week there was bull fighting in the churchyard. These encounters did not amount to much, but a fight between a bull and a bear proved more interesting.

THERE has been another outbreak of Roman Catholic fanaticism in Mexico against Protestants. On a Sunday appointed for the opening of a Protestant church at Salatidian, near Guadalajara, a mob, headed by the curate, attacked the congregation and killed several persons. The curate generously offered to confess the dying and save their souls. The curate and his associates in the crime will probably be punished.

THE sum voted yearly for the Catholic clergy in France is 51,000,000 francs. Of this sum 45,000 francs goes to the Archbishop of Paris and 20,000 francs to the Archbishop of Algiers. Sixteen other archbishops get 15,000 francs each, and sixty-nine bishops each 10,000 francs. Toward the expenses of diocesan visitations 97,000 francs are contributed. The Vicar-General of Paris receives 4,500 francs, eighteen metropolitan vicars-general each 3,500 francs, and 167 other vicars-general each 2,500 francs. Minor grants, varying from 2,400 francs to 450 francs, go to canons, cures, and other members of the ecclesiastical body. Pensions and aid to infirm and aged priests amount to a total of 887,000 francs.

PROF. SILVESTRI, of the Observatory, Etna, has recently made an ascent of that vast volcano. He finds that the edges of the central crater hav undergone considerable change, and the core last formed has diminished no less than 36 feet The circumference of the crater was about 1 300 yards previous to the eruption of last year, but it has now increasd to 1,800. Many other interesting alterations in the conformation of the mountain were also apparent. It was visited by the Italian Alpine Club from Catania on the 15th of September.

A GOOD story comes from our neighboring city of Newark. The German Lutheran congregation being short of a minister, an occasional brother would supply the pulpit. So it came the turn of a prominent ex councilman of the second ward, whose characteristics as a speaker are more forcible than refined. After entering the pulpit he rummaged his pockets over and not finding the sermon he had prepared for the occasion, unconsciously broke out in good "square Dutch," "Vat in ter tevil did I do mit dot tam sermon?"

AT the coming "Church Congress" in England the question of the communion of saints is to be discussed by five clergymen. Two of these are of the variety known as evangelical, and the other three are high churchmen, who hardly consider the evangelicals as worthy the name of saints. These three gentlemen would limit the privilege of saintship to a select few. Dean Close, of Carlile, says that it is a strange thing that such a subject should be discussed by men of three parties, neither of whom would allow either of the others to preach in his pulpit.

THE Presbyterians who are holding their convention are awake to the fact that the Rationalists and scientists hav made great inroads upon the faith of Christendom. The ablest among them. Dr. Watts, was chosen to uphold the plenary inspiration of the scriptures. The delegates seem to be anxious to carry the war into the ranks of the scientists, and it is to be hoped that they will put forth some of their number to meet the Rationalists in debate. It is plain that the attacks upon the inspiration of the Bible are felt by the Council to be severe, and that unless warded off they would undermine the very foundation of the church.

GEORGE B. WENDLING, preacher, prayist, and blatherskite, and who believes that the universe and all that it contains was made in six days; that all the people of the earth, Caucasian and Negro, Mongolian and American, all sprung from a single pair; that fair girl and boy were seduced by a snake which walked upon its tail, and because of said seduction ninety-seven per cent of said people are condemned to eternal misery, says to the editor of the Topeka *Commonwealth* that he favors the election of Garfield, not Hancock, as reported. Well, what of it, Mr. Wendling? Most of the ignorant preachers of your stripe do the same. It is fit and proper that they should. It is simply "birds of one feather."—*Cloud Co. Blade.*

I READ a few days ago that the bishop of Cincinnati had forbidden "banged" or "frizzled" hair to be worn in his diocese. A large confirmation was held lately in St. John's church (Romish) in this city. The young girls were told beforehand by their minister that the bishop would not lay his hand on any "frizzled" or "banged" heads. I am afraid in many instances the "banged" and "frizzled" heads disappeared only for the time of confirmation. Lately, too, the ecclesiastical potentate of Montreal issued an edict against the female members of his congregations appearing in church without a shawl or some kind of flowing drapery to screen their forms from public gaze. When we were in Rome in 1841 no lady was allowed to go without a veil over her face into any church where the Pope was to officiate. I remember one day in driving out we suddenly met the carriage of the "Holy Father," Gregory XVI., and found he was to hold some sort of a service in a neighboring church. We gave orders at once for our carriage to follow, but were respectfully told the "signora" (myself) could not go in without a veil, which appendage I did not hav at that moment. To rush to a shop and buy a strip of black lace and tie it on over my bonnet took only a few minutes, so that I was soon armed and equipped according to law.—*Providence Journal.*

THE parish priest of Montanaro, a village in Upper Italy, was very much in need of an altar for his church, but could not induce the male members of his flock to contribute to that end. He then resolved to experiment upon the softer natures of his female parishioners. Ascending the pulpit after high mass, one Sunday morning, he concluded an eloquent sermon by exhorting the women present to devote their hair to the sacred purpose he had so frequently and unsuccessfully recommended to the attention of their natural protectors. So saying, he produced from the bosom of his cassock a large sharp scissors, and retired to his sacristy, impressivly summoning matrons and maidens alike to follow him thither. No fewer than two hundred and twelve submitted their locks to his pastoral shears, and when the sacrifice had been fully accomplished the female population of Montanaro found itself as short of hair as a well-worn blacking-brush.

A RECENT Michigan decision bears pretty heavily upon Anthony Comstock's system of making crime. A lawyer who was being prosecuted, desiring to steal some documentary evidence against him from the court-room, asked an officer to aid him by leaving the door unlocked. The officer, to detect him, did as he desired, and the thief was caught in the act. One of the judges pronounced the course of the officer "scandalous and reprehensible," and another one said, "If we cannot prevent another from violating the law, we at least should abstain from any activ efforts in leading him into temptation." Comstock habitually does worse than this officer did. His whole business is to tempt men to get them into his clutches. And in more than one instance he has induced people to send him indecent articles who never thought of doing such a thing until seduced by his tempting offers. A promoter of crime and manufacturer of criminals may be a valuable appendage to the Young Men's Christian Association, but he is of very little benefit to the community.

A FEATURE of the Moody Prayer Convention hardly less remarkable than the prostration in the straw was the style of confession in which some of the brethren indulged. Some said that they had discovered themselvs to be exceedingly vile, others said that they had not up to that time known what bad hearts they had. Brother Moody himself made confession that he was dreadfully self-willed, and he said that Sankey knew it. Some admitted that they had not properly studied the scriptures. Brother Sankey said that he had at times wasted his talents in singing worldly songs, but that he would henceforward sing only the songs of Zion. The brethren who confessed their vileness and general badness did not specify the particulars of their iniquity, but only mentioned their shortcomings in a general way. No specific inquiries were made as to what sins these brethren had been committing, and no steps were taken toward instituting ecclesiastical proceedings against them in the churches to which they belong. Everybody was content to generalize, and as most of the brethren were on an even footing in regard to the grievousness of the sins confessed, there was no disposition on the part of any to call the others hard names.—*Sun.*

THE diary of a dollar:

I was once $1.

Subscribed by private charity for the Home of the Hungry, Friendless, and Needy.

But, in trying to get to the poor, I hav grown very poor myself.

| | |
|---|---|
| Thus, expense being collected | .10 |
| For salary minister in charge of Home of the Hungry I pay | .20 |
| For rent of Home of the Hungry I pay | .10 |
| For salary of Secretary I pay | .05 |
| For prospectus and yearly report of the Home of the Hungry I pay | .05 |
| For getting up the yearly dinner, celebrating the Home of the Hungry, I pay | .05 |
| For current expenses of running the home I pay | .05 |
| For baker's and butcher's bill, employees of the Home of the Hungry, I pay | .05 |
| For extra polish on knocker on big front door, I pay | .05 |
| For insurance and taxes on the Home of the Hungry, I pay | .05 |
| Total | .75 |
| Balance due in treasury Home of the Hungry, Friendless, and Needy | .25 |

Which may go to relieve the hungry, friendless, and needy, if not otherwise called for.

## Events of the Week.

FOUR inches of snow fell on the 25 h, at Lookout Station, Wyoming.

A SMALL but genuin sea-serpent was recently caught in British Columbia.

EIGHT men were recently killed by the breaking of a cable in a Nevada mine.

TWO MEN were burned to death in a saloon at Buena Vista, Cal., a few days ago.

SOME of the heretofore stanch Greenbackers of Indiana are coming out for Hancock.

JESSE GRANT, the third son of the General, was married in San Francisco on the 21st ult.

THE Maine election has at last been decided in favor of the Democratic governor, Plaisted.

THE leader of the Greenbackers in Pennsylvania, J. W. Hughes, has come out against Weaver.

TEN bodies hav been recovered from the ingulfed Hudson River Tunnel thus far. Ten are yet to be found.

AN editor was shot and killed recently in Santa Barbara, Cal., by a politician whom he had attacked in his paper.

FIVE persons were poisoned—one of whom has since died—by an accidental dose of arsenic in their porridge in this city a few days ago.

THE Coney Island season closed on Sunday last, much to the regret of the steamboat and hotel proprietors and the delight of the festiv clam.

HAYES pardoned a Christian mail robber about two months ago. On Sunday last the pious thief was caught in the act of robbing the letter boxes again.

THE Irish anti-landlord movement is gaining ground in Ireland. Parnell, the agitator, recently addressed a meeting of twenty thousand persons at a land meeting.

LORD MOUNTMORRIS, an Irish landlord who was about to evict some of his tenants, was found dead, a few days ago, near his residence with six bullet holes through him.

THE Woman Suffrage State Committee of this state hav issued an address to the women requesting them to vote at the school meetings on the 12 h, as permitted by the new state law.

THE Pope has made a magnificent present to the child recently born to the queen of Spain; meanwhile the begging for the generous old gentleman goes vigorously on in this country.

GEN. HANCOCK denies all intentions of the Democrats to pay the rebel war claim in case he should be elected, and shows a statesmanlike comprehension of the duties of the government in his letter of denial.

A TWELVE-MILE swimming match, presided over by Harry Hill, was one of the religious exercises of this city on Sunday last. The prize of $100 was won by George Fearn, an English swimmer, in two hours and fifty-five minutes.

A COUNCIL of Presbyterian clergymen is in full blast in Philadelphia, and everything looks blue in the Quaker city. They are trying to determin how the Almighty wants the world run during the next twelve months. The revision of the Bible, religion and politics, the vicarious sacrifice of Christ, and future retribution are among the topics discussed.

THE Virgin Mary and several other ghostly personages are astonishing the natives of Ireland by suddenly appearing and disappearing in various out-of-the-way places. On a recent occasion the Virgin performed the rather difficult feat of appearing in two or three different places at once, and it was not a good day for such performances either. Several miracles are reported from England also.

A $329 fever has broken out among the Democrats. Garfield is accused of having received $329 as a dividend on his share of the Credit Mobilier stock, and now every Democratic small boy carries a piece of chalk and writes the unlucky figures everywhere. Sidewalks, curbstones, ash barrels, street doors, and even the backs of incautious Republicans, hav blossomed out with what threatens to seal the doom of the Republican party—$329.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

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NEW YORK, SATURDAY, OCTOBER 2, 1880.


## Letter from Europe.—No. 6.—Continued.

But, my friends, I fear I cannot easily give you a fitting description of the Louvre, which, with the Vatican in Rome, contains the greatest collection of works of art in the world. Some authorities date the origin of the Louvre from the first French kings, whilst others say that it was erected in the center of a forest by Philip Augustus, in 1217. It is quite sure that the building was not considered as being within the town of Paris until 1385, when a new inclosure was made by Charles VI. It is said the palace was originally designed for the reception of foreign monarchs during their sojourn in the French capital. In 1528 Francis I. pulled down the old building to put in its place a new and finer edifice, which was finished by his son, Henry II. A part of the modern structure was erected by the order of Louis XIV.; and it was during the life of this king that the superb eastern colonnade was executed. This masterpiece of architecture yields in nothing to the most beautiful productions of antique art. The Louvre stands upon the banks of the Seine; the side facing it is decorated with most admirable carvings in stone, and the pavilions of Rohan and Lesdiguieres are marvelous instances of the power of the sculptor's chisel, while the innumerable monumental statues which decorate the building in great numbers are very attractive features to the beholder. We see nothing of the kind in our own country—a building having a total frontage or grand wall of magnificent architecture inclosing two grand and extensive squares, areas of some acres each of thousands of feet, with two tiers of niches in which are sculptured statues of kings, dukes, counts, generals, statesmen, together with the heroes and notables of antiquity. The entire building is of finely hewn stone; two galleries in hight all the way around and much of the way three floors, all well filled with the highest works of art in the way of large and beautiful paintings, by the first artists for the past five centuries, magnificent statuary, including great numbers of the Grecian and Roman gods, goddesses, heroes, warriors, statesmen, poets, classic and fancy pieces, etc., etc., besides very many distinguished persons of more modern date.

Among the thousands of the first-class paintings which line the walls for seeming miles very many deserve special attention, but that cannot be given here. I can only say the quantity and quality greatly excelled everything I have ever seen before. The treasures of this collection are distributed through one hundred and thirty rooms and many of them of great length. One gallery being a thousand feet in length, and the descriptive catalogue of which fills thirty bulky volumes. This will give some idea of the immensity of the collection. Many of the pictures are of very large size being forty or fifty by thirty or forty feet. Some are battle scenes, some landscapes, some ocean scenes, many life-size portraits of distinguished characters in all ages of the world, including kings, emperors, etc., etc., with great numbers of historical pieces; others in all branches of natural history and a far greater number of religious subjects, giving the sad-looking Jesus in all conceivable conditions and circumstances; the same of the Virgin, and the whole category of the dismal saints before alluded to, who neither want to be happy themselves nor suffer anybody else to be so. The ceilings of many of the galleries are richly and exquisitely decorated by beautiful paintings by celebrated artists; even if there were nothing else in the galleries where these decorations appear, it would well pay the visitor to walk through them and admire.

A very important feature of the Louvre collection is the antiquities. They fill several extensive galleries, and embrace Egyptian, Indian, Chinese, Chaldean, Assyrian, Phœnician, or Carthagenian, Etruscan, Grecian, and Roman rare and beautiful antique curiosities, embracing of course the gods and idols of the various nations, ancient sculpture, Egyptian sarcophagii of immense size, weight, and elaborateness of sculpture, coffins of wood and papyrus, highly decorated with hieroglyphics, paintings, etc. Some of the Assyrian antiquities of large size are the originals from which copies were made which are now in the South Kensington Museum in London. These mythical godly antiquities are of immense value.

On the third floor are several galleries filled with elaborate models of ancient and modern boats, sloops, ships, and steamers of various nations, and everything that pertains to the maritime service. It is wonderful how so much could be produced and collected. All this was most curious and interesting. There were also in the same rooms large bird's-eye or topographical views of different cities and countries, showing the relative altitude of hills, mountains, buildings, etc.

On the first floor are the paintings of various schools, enamels, and bronzes, showing the progress of the naval art through many long centuries. America is also represented in the antiquarian department, especially in the sepulchers and mummies from Peru, Bolivia, Mexico, etc. A vast amount of interesting matter could be written about the curiosities and wonders of the Louvre, but it is not my purpose to undertake it. I must hurry on to the mention of other interesting places and other collections of works of art, but will say that the Louvre contains one of the most wonderful collections in the world, and that within its walls are thousands upon thousands of the most valuable and interesting works of art, sufficient to occupy and interest an observing student for weeks and months together. A person cannot begin to do it justice in a single day or the part of a day.

The floors of the Louvre are of oak, composed of short pieces, running only from one joist to another, and laid diagonally and changing with each course. The floors are polished or waxed, and are so smooth that one could easily fall if he was not a little cautious. The surroundings of the Louvre are interesting, and the views from its windows are beautiful and interesting as one looks out either on the river, the bridges which span it, the beautiful grounds in the vicinity, or the thousands of people hurrying in all directions. Take it all in all, the Louvre is one of the most remarkable places in the world. Issuing from it, after having peeped through its glorious and boundless wealth, one finds himself in a large square known as the *Place du Carrousel*. The magnificent pile of buildings which surrounds it is formed by the conjunction of the Louvre with the wings of the Tuileries, and presents an architectural *ensemble* hardly equaled in Europe. Before us stands the *Arc de Triomphe du Carrousel*, erected by order of Napoleon I., in 1806, in imitation of the Arch of Severus, at Rome, and at a cost of 1,400,000 francs. On the colored marble columns stand eight statues or soldiers of the first empire, in the uniform of their different corps; and on the four faces are marble reliefs, representing battles of the imperial period. The arch, forty-eight feet in hight, is surmounted by a bronze group by Bosio, designed to represent the restoration.

The Palace of the Tuileries, which occupied the ground beyond the triumphal arch, was built by Catherine de Medicis in 1564, and the celebrated Philibert Delorme was its architect. On May 22, 1871, the Communists set fire to the Tuileries with the aid of petroleum and gunpowder. The conflagration soon assumed the most terific dimensions, and the whole building was reduced to ruins after burning three days and nights. The walls, however, are still standing, and are about the only ruins left by the excesses of the Communists, and, by a cursory examination, it would appear that they might again be utilized and the magnificent palace be again restored. But as France has now no crowned head, the palace is no longer required as a home for emperor, king, or queen. In due time it is presumed that the damages of the fire will be replaced by refilling the standing walls or removing the whole and erecting new buildings in their place.

The discovery of the papers concealed in the Tuileries in September, 1870, stripped the imperial despotism of its tinsel and revealed the vile and contemptible arts by which a great and gallant nation had been enslaved. The government of Napoleon III., as Mr. Gladstone said of that of Bomba, was perhaps a negation of God upon earth. His counselors were bold, bad men, ever plotting against each other, and uniting alone in a common conspiracy to grow rich at the expense of their country. The Tuileries was the El Dorado of pimps and parasites and wantons. For eighteen long years Louis Napoleon retained the power which he had acquired through perjury and violence, by pandering to the baser passions of his subjects and by an organized system of fraud, mendacity, and espionage. Beneath his blighting rule French women only sought to surpass each other in reckless extravagance, and Frenchmen lost the courage which had half redeemed their frivolity. Honest citizens there were, indeed, who protested against these saturnalia of successful villainy and rampant vice, but few listened to their warnings. What were the consequences of all this vice and extravagance? The armies of France were scattered to the winds; the man who knew not how a Cæsar should die, taken prisoner; his despera-does enjoying their booty in ignoble ease, not having the courage or manliness to fight for the country they had basely betrayed. The gay crowd took to itself wings, and Paris, the vaunted ornament of civilization, abandoned to the iron grasp of the German legions and the culpable designs of the reckless, maniacal Communists, sunk to a state of humiliation and deep distress. Such is the legend of the Tuileries.

The *Jardin des Tuileries* are the most beautiful grounds I ever saw. They extend west of the Tuileries as far as the *Place de la Concorde*. I should judge the grounds contain nearly fifty acres, a goodly portion of which is most beautifully laid off in grass plots, beds of beautiful plants and flowers grandly interspersed with a profusion, along the walks, of marble and bronze statuary. Here I noticed my old friends Jove, Mercury, Hercules, Apollo, Venus, Bacchus, Minerva, Esculapius, Leda, the muses, the graces, and many others of those mystical conceptions. Conspicuous among them was poor Prometheus, chained to the rock, undergoing the severest sufferings for the good of mankind. I viewed the figure with interest, and while I remembered that the legend had been modified—chaining him to the rock in place of his being crucified—I could see there one of the sources whence the idea of the crucifixion of Jesus—the Judean Prometheus—was obtained, the representation of which I have seen over and over again in the cathedrals, churches, picture galleries, etc., etc. Thus are myths and superstitions handed down from age to age; thus are falsehoods perpetuated and venerated until they are looked upon as the most sacred of all things and the salvation of the world is thought to depend upon accepting and believing them.

Among the beautiful plants and flowers of this garden were a hundred orange trees about fifteen feet in hight, uniform in size, and the tops carefully trimmed in the shape of a globe. These were in large boxes and are taken in when cold weather comes, as are also many others of the tender ornamental plants now so beautiful and luxuriant.

The Garden of the Tuileries was designed by Le Notre, a distinguished landscape gardner, in 1665, but it has undergone various modifications since that time, as it originally was an orchard. The bands of the various regiments quartered in Paris play here every day through the summer when the weather will admit from 5 to 6 P. M. They were playing when we passed through the garden, and we estimated ten thousand persons were present, the greater portion of whom were seated immediately around the band. It was a pleasant afternoon and it seemed a very rational species of enjoyment. This is in the very heart of the city, and here every day large multitudes gather to take the air, to exercise, and to hear the fine music dispensed. Here in snug corners and retreats, sheltered from the rude winds, delicate invalids, prattling childhood, and tottering old age bask themselves in the genial sunshine and renew the pleasures of life and health. Lovely *Jarden des Tuileries!*

The *Place de la Concorde* is in close proximity to the garden, and is said to be the finest and most imposing square in Europe, and is the culminating point of the splendor of Paris. Here is erected on a beautiful pedestal the celebrated obelisk of Luxor from Egypt, entirely covered with prominent hieroglyphics and inscriptions, erected in its present site under Louis Philippe in 1836. This obelisk ornamented the palace of the kings of Egypt at Thebes not less than fifteen hundred years before the Christian era, and was a gift of Mehemet Ali, Pacha of Egypt, to the French government, at the same time he gave a similar one (Cleopatra's Needle) to the English, which I saw standing by the banks of the Thames. The obelisk of Luxor, a monolith of solid reddish granite, is seventy-six feet in hight, besides the pedestal; it weighs 500,000 pounds, and cost to remove it from Egypt and place it where it now stands 2,000,000 francs. The pedestal on which it stands is a single block of gray granite, weighing 240,000 pounds, upon the northern side of which is represented the apparatus employed in the removal and embarkation of the beautiful Egyptian relic, and on the opposite side that used in raising it into position.

On either side of this magnificent monument is a large, beautiful, elaborate, and expensive bronze fountain. Above an elevated basin, fifteen feet from the ground, are figures from which streams of water are sent forth into the basin. Under it are several large figures sitting in seeming repose. In the main fountain below were female figures with the tail of a fish, holding a fish in their arms, from the mouths of which shot upwards into the basin a generous stream of water. They are the prettiest fountains I ever saw, and must have cost large sums of money.

Around the place are eight statues, representing the chief cities of France—Lyons, Marseilles, Bordeaux, Nantes, Rouen, Brest, Lille, and Strasburg. At the entrance of the Champs Elysees are the famous *Chevaux de Marly*, the two equestrian groups by Guillaume Coustou, which were brought from Marly Le Roi by order of the National Convention.

On the precise spot where the obelisk now stands, the guillotine was raised for the execution of Louis XVI. Here, also, many other distinguished persons were executed. Among those who terminated their career upon this awful spot during the Reign of Terror were Charlotte Corday, the beautiful and courageous patriot; Brissot, chief of the Girondists; Queen Marie Antoinette, a model of grace and beauty; Philippe Egalité, Duke d'Orleans; Madame Roland, whose dying words were, "O liberty, what crimes are pepetrated in thy name!" Herbert, editor of the famous Jacobin *Pere Duchéne;* Danton, the rival of Robespierre; Camille Desmoulins, and his young and noble wife; Chaumette; Madame Elizabeth, sister of Louis XVI; Robespierre himself, chief of the Mountain, and his friends Couthon and St. Just, besides upwards of three thousand nobles and royalists. Here a vast amount of human blood has been spilt. Here Thomas Paine would doubtless have yielded his life had not a fortunate though trivial circumstance saved him.

The *Champs Elysées* is called the promenade in Europe, and on every pleasant day is thronged with such numbers of carriages that London itself cannot equal it. It also presents a very gay appearance at night when brilliantly illuminated.

On the left stands the *Palais de l'Industrie*, which was used in 1855 for the great international exhibition. On the outside are busts of celebrated men of every nation, the French of course being in excess. About half way up the avenue is the *Rond Point*, where six fountains, conceived in a very original spirit, are usually playing. Not far from this place, in the Faubourg St. Honore, is situated the *Palais de l'Élysée*, erected in 1718, and inhabited in 1745 by Madame Pompadour, the mistress of Louis XV. This splendid mansion afterward became the property of the state. During the "Hundred Days," in 1815, it was occupied by Napoleon I. After the battle of Waterloo it was occupied by the Duke of Wellington and the Emperor Alexander.

The *Arc Triomphe de l'Etoile* must next be mentioned. It is the largest and finest structure of the kind in the world. It stands on a gradual eminence perhaps half a mile from the *Place de la Concorde*, and is visible from almost every part of the environs of Paris. It was commenced by order of Napoleon I. in 1806 to perpetuate the glories of his campaign, but was not completed until 1836. This noble monument of solid and beautiful masonry is one hundred and forty-seven feet broad, and seventy-two feet thick. It cost nearly 10,000,000 francs. On the two sides are elaborate conceptions of battle scenes and victories in relief, which rank high as works of art. The arch is double, having a passage way east and west, north and south. We ascended its two hundred and eighty-one steps, and from its top had a fine view of Paris and its environs. On the night of May 20, 1871, the Communists succeeded in raising, by steam power, heavy artillery on the top of the arch, from whence they bombarded, with murderous effect, the citadel of Mont Valérien, the most powerful detached fort around Paris.

The beautiful promenade of *Bois de Boulogne* is one of the most picturesque of the city. Before the hour of dinner (6 P. M.) all kinds of fashionable equestrians crowd to this favorite resort. Here are to be found shady and deserted alleys for those who prefer them to excitement and pleasure. Here the great military reviews and parades take place.

The *Colonne Vendome*, a beautiful bronze column 135 feet in hight and thirteen feet in diameter, rears its head at the end of the Rue de la Paix. It took its name from the hotel of the Duke of Vendôme. It was begun by Napoleon I. in 1806, to commemorate the successes of the French army in Germany, and completed in 1810. It stands in a perfect octagon 420 by 450 feet; it is in imitation of the pillar of Trojan at Rome. The pedestal is a masterpiece of composition twenty-five feet high and twenty square. On the top stands a figure of the hero of Austerlitz, sixteen feet in hight, and dressed in a Roman toga. The summit is reached by a winding staircase of 176 steps, and from it a good view is obtained. The column is covered with reliefs in bronze, composed of four hundred and twenty-five plates, made out of 1,200 cannons captured from the Russians and Austrians during a campaign of three months in 1805. There are over two thousand figures three feet in hight, and the total weight of the metal employed is 1,800,000 pounds.

The Communists, considering the column a monument of barbarism, a symbol of brute force and false glory, a negation of international law, a permanent insult cast by the victors on the vanquished, a perpetual attack on one of the great principles of the French Republic Fraternity, passed a decree that the Place Vendome should be demolished. On May 16, 1871, a dense multitude assembled to witness the prostration of the lofty column. The excitement was intense. Several ropes were fastened around the top and which communicated with a windlass and anchor in the *Rue de la Paix.* The tricolored flag of France was tied to the hand of Napoleon, and then at a given signal the insensate work of destruction began. Very soon the great mass tottered and fell, breaking, as it reached the ground, into a thousand pieces. Napoleon's figure had been separated from the lantern and lay a wreck, with the head severed from the body and one arm broken. The fragments of the column, however, were preserved, and ultimately the whole was resurrected nearly as beautiful as ever.

The *Palais Royal* was built in 1629 by Cardinal Duke de Richelieu, the celebrated prime minister of Louis XIII., who died in 1642. It was originally called Palais Cardinal. It is constructed in a parallelogram form, and a large garden occupies the center. On May 24, 1871, the Communists set fire to the Palais Royal, and the entire south wing became a prey to the flames. The garden of the Palais Royal is known over the habitable globe, though it is not so rich and beautiful as many more modern grounds of the kind.

The *Hotel de Ville*, or City Hall, is now being rebuilt, and will be a magnificent structure.

The *Place des Vosges* is a large, gloomy, and old-fashioned square. The center is occupied by an equestrian statue in white marble of Louis XIII. There are also trees and fountains. This nook preserves the exact appearance it did nearly three centuries ago. For generations it was one of the most fashionable resorts in the city, when plumed knights and gallants and masked ladies of high rank here fluttered in brilliant gayety.

Let us proceed to the *Place de la Bastile*, which, as its name indicates, was the situation of the famous prison of state, and where many unfortunates have unjustly suffered. The Bastile was begun by order of Charles V. in 1369 and finished in 1383. The darkest features of French history were stereotyped on the gloomy walls of the ancient fortress, and its name was long a terror to all classes of the community. The deeds of violence and injustice which were perpetrated within its walls during four centuries will ever serve to keep in abomination the term *king* in France. On July 14, 1789, the incensed people of Paris attacked the Bastile with such irresistible force and determination that the garrison soon yielded, and in a short time all that remained of the old state prison was a heap of shapeless ruins. Thus fell this formidable place of horror after a seige of three hours only—a fortress that the most experienced generals of the age of Louis XIV. had deemed impregnable. The fine bronze column at present standing in the Place de la Bastile is called the *Colonne de Juliet*, and was erected in remembrance of those who feel in defense of liberty in July, 1830. It is one hundred and sixty-five feet high, and the figure emblematical of liberty crowns it. On the sides of the monument are engraved the names of five hundred and four patriots whose remains are deposited in the vaults beneath. Two hundred and five steps take one to the summit, which commands a fine view of eastern Paris.

But, my friends, I perceive I will not be able to tell you all I want to about Paris in this letter, so, as this is quite long, I will close and write you another on the same subject soon.

I am doing well, and hope you all are engaged in a similar occupation. I am yours truly,

D. M. B.

## Letter from Europe.—No. 7.

MORE OF PARIS.

PARIS, August 15, 1880.

MY DEAR FRIENDS: I will continue my imperfect descriptions of this beautiful city. One of the most interesting places I have visited within its bounds is the Palace of Luxembourg and Garden of Luxembourg in front and on one side of it. The Garden rivals that of the Tuileries, and it is difficult to decide which is the more beautiful of the two. The twenty statues which adorn the terrace represent women famous in history, among them Mary Stuart and Petrarch's Laura. The other statues are chiefly copies from antiquities. Those on the grass-plots near the large fountain are of Italian workmanship, of the sixteenth century. On the eastern side of the Garden is the beautiful Fontaine de Medicis, built by Desbrosses, and, as some say, designed by Rubens. Cafés and kiosks are interspersed in the western grove of chestnuts. The Rosary, situated in this direction, is the finest in Paris. Here invalids and elderly people may be seen basking themselves in the vivifying sun, while a very different sight is the open space before the orangery (where are scores of beautiful large orange trees) at the other end of the garden, where the gamins usually congregate and play with that life and animation so characteristic of the French nation. Bands of music often play here.

The Palace of Luxembourg was built in 1615–20, by Jacques Desbrosses, and served as a residence to Marie de Medicis, second wife to Henry IV. Here Rubens in 1621 painted the sketches of his series of large allegorical pictures now in the Louvre. Like other places in Paris, it has undergone not a few exciting transmutations in its time and at different periods has served as a palace, a prison, and a parliament house. Yet notwithstanding half a dozen names in which the palace at different times has rejoiced, it still continues to be called by that of the first party who, four hundred years ago, built a mansion on this site, the Duke d'Epinay Luxembourg.

The interior is divided into two sections, the *Prèfecture de la Seine*, or civil administration, and the *Musée*, or galleries of painting, open daily, free, containing the works of contemporary artists, or those who have not been dead more than ten years. After the Louvre the Luxembourg paintings are the most interesting in Paris, and as they are modern they look still more brilliant than many in the Louvre collection. We highly enjoyed our visit to this brilliant edifice. On the lower floor is a fine collection of statuary, including more of the old gods, whom, by this time, I begin to feel pretty well acquainted with. Both in this department and in the galleries on the next floor, the pictures are very noticeable for their fidelity to nature. There are numbers of figures and paintings in precisely the same condition that our first parents are supposed to have been in before they made themselves aprons of fig leaves. They are guiltless of drapery of any kind, and nothing is omitted from a feeling of squeamishness or mock modesty.

I do not know what Greene-street Comstock would do with himself could he see these statues of Luxembourg or should some of them be imported into the United States. It is well known that he has endured for years without taking the lockjaw or hydrophobia the vilest collection of infamous pictures and books in the world, without becoming any more contaminated and corrupt than he was before. But if the viewing of these statues and pictures would make him a decent, respectable man, I would willingly pay the expense of his passage over. Still the best of ladies and gentlemen, both of Europe and America, look upon these works of art with pleasure and propriety, and scores of scholars and students of both sexes daily throng these galleries and copy openly and innocently the very statues and paintings which Comstock would like to send people to prison for looking at or having in their possession—infinitely more objectionable than the copy of Hans Makart's picture of Charles V. entering Antwerp, which Comstock made such an ado about on Fulton street, New York, two years ago. It is very well for the city of Paris that they have not such a man as Comstock to poke his dirty nose into the art galleries in all parts of the city. It is to be hoped that the Comstocks and Collettes will not always be the ones to decide what pictures people may or may not look upon, and what books they may or may not read.

One of the features of the Luxembourg and Louvre galleries is the number of students, men and women, youths and gray-bearded veterans, who, mounted on scaffolding, or merely standing before a low easel, spend whole years of their lives in copying the countless masterpieces of the collections. Zealous Sabbatarians, also, might learn a profitable lesson from the aspect of the Luxembourg and Louvre on Sunday, where they could see hundreds of the humbler classes heartily enjoying the various works of art, and moreover frequently showing themselves capable of appreciating these beauties far beyond many of Puritanic proclivities. In this respect Paris is much in advance of London. An effort has been made in the latter city to have the museums and picture galleries open on Sundays, but it has not as yet been successful. There is no doubt that those who spend their Sundays in studying works of art pass the time far more innocently than the average classes who roam the streets or use the day in elongating their faces and playing the hypocrite generally. Indeed there is little doubt that the great superiority, as far as artistic taste goes, which the Parisian workman possesses over his London brother is owing to the facilities which the state places at his disposal for studying art in every form, from antique furniture in the *Musée de Cluny* to modern paintings in the Luxembourg. Even in walking through the galleries his eye becomes unconsciously educated as to what is or is not good taste.

Turning into the *Rue de Vangiard*, on the right, is the Odeon, one of the monumental theaters of Paris, largely patronized by students.

Another place of great interest is the *Bibliothèque Nationale*, the oldest, rarest, richest, and most extensive library in the world, founded by Charles V., a patronizer of literature. The three million books and two million manuscripts contained in this library would, if placed in a continuous line, extend to a distance of forty-eight miles. I was under the impression that the immense library in the British Museum is the largest in the world, but it appears I was mistaken; the *Bibliothèque*, in Paris, contains more than twice the number of volumes. The heart of Voltaire, that illustrious philosopher and prolific writer, is preserved here. The reading-room is still more splendid than the grand dome in the British Museum; instead of being under one plain dome, the overhead or complex arches are rich, beautiful, and finished in the most magnificent manner. Here we also saw many more antiquities and ancient manuscripts, inscriptions on stone, maps, etc. I saw there large globes ten or twelve feet in diameter, as well as much else that I cannot now call to mind and

name. I will merely say, however, that the entire institution is a great credit to Paris and to France.

Between the *Bibliothèque* and the *Louvre*, on *Rue Richelieu*, on the corner of *Rue Moliere*, is the beautiful *Fontaine Moliere*. This monument was erected by public subscription to the memory of the man whose immortal names it bears. "The father of French comedy" is represented in a sitting posture in an attitude of deep meditation. Below are two allegorical figures holding scrolls, on which are inscribed in chronological order the name of all the works of this great genius. Moliere died in the house opposite in 1673. Then took place that famous supper when, together with Boileau, La Fontaine, and a few other boon companions, Moliere and his guests having extended their libations beyond the bounds of prudence, decided there and then to drown themselves in the Seine upon the plea that the greatest happiness is never to have been born, while the next is to die with as little delay as possible. On their way to the river, however, Moliere suggested that so doughty a deed should not be performed in the dark, but that it merited the blaze of noonday sun. "He is right!" cried his companions, one of whom, Chapelle, added, "Well, as we are not going to drown ourselves till to-morrow, let us go back and finish the wine."

I visited the *Jardin des Plantes* by myself. It is a zoological garden, a botanical garden, combined with most extensive anatomical, antiquarian, botanical, geological, and chemical museums. Among the animals are all that are procurable, from the elephants, lions, tigers, hippopotamuses, rhinoceroses, of Asia and Africa, down to the Guinea pig; from the largest ostriches, condors, eagles, pelicans, storks, cranes, flamingoes, down to cockatoos and quails.

The dangerous animals are in cages in a secure building, while the others are in lots of different sizes, surrounded by iron fences, in all parts of the grounds. The antelope and deer family were fully represented, there being many varieties of them; the same of bears and all other kinds of beasts and birds. The collection is most extensive. The monkey-house attracts great attention. It is a huge cage of wire perhaps sixty feet in diameter and two-thirds as high, with plenty of facilities for sportive exercise on the part of the active, comical animals. The snake house is a curiosity. The bear-pits, in which were black bears, white polar bears, grizzly bears, cinnamon bears, etc., also drew many observers; and the same may be said of the beautiful zebras and many others of the birds and animals.

The botanical garden is extensive and well arranged. The greenhouses and exotics are extensive, but neither the garden nor greenhouses excel those of Kew Gardens in London. Perhaps the botanical museum does not come up to those of Kew Gardens, but the geological and mineralogical collection is most full and extensive, containing tens of thousands of specimens of all forms and combinations of minerals, ores, sulphates, sulphides, sulpherets, carbonates, nitrates, chlorates, chlorides, acetates, oxides, ect. Here the genius, industry, and thorough investigation of Cuiver and Huay are manifested, and fine marble statues of them are in the museum. The anatomical and antiquarian museums far excelled anything of the kind I ever witnessed. There are thousands of anatomies, from the mammoth saurians of thousands of years ago, forty feet in length, with a head and jaw six or eight feet across, down to the tiniest animals. There are probably a thousand skeletons of the human race carefully wired together, and embracing all races and nations; also many hundreds of busts in some kind of composition, representing accurately every conceiveable variety and variation in the human race, embracing scores of the African, Asiatic, European, and American types of humanity, affording an excellent opportunity of studying ethnology. The Hottentot Venus, life size, fell very far short of the Venus of Milo. The Hottentot article has very few attractions for a connoisseur of European nations.

The collection of monstrosities, or *lusus naturæ*—children born double in all conceivable forms, with two heads, four arms, four legs, joined at the back, at the sides, in front, and in all kinds of positions—went far beyond anything of the kind a person could possibly conceive of. There are scores upon scores of them, and in nearly all cases the identical subjects that were really brought forth, and the same preserved in alcohol. I saw there, also, numerous doubles of a similar character in the animal kingdom. I was struck with the numerous mistakes which nature has apparently made. But in every instance of this kind there was a sufficient cause or reason which produced the result, and nature was not really to blame for it. The library contains 60,000 volumes of scientific works, which may every day be consulted by those who desire to do so.

In 1626 Guy de la Brosse, a physician of Louis XIII., prevailed upon the king to establish a garden for the cultivation of foreign plants, the superintendence of which passed into several hands, until 1739, when the direction was confided to the immortal Buffon. Under Napoleon I. the collection was much enlarged. The garden is open free all day, and is visited by thousands. It is a most commendable arrangement to make institutions of this kind free to the public, as thereby every person who chooses can visit and obtain the most valuable information. America has yet considerable progress to make in this direction before it will equal what has been done by the leading cities of Europe.

During the seige of 1870–71 the various animals contained in the Garden des Plantes were sold by auction at fabulous prices. Bread was plentiful for the first two months, but after that time it became terribly scarce, and the daily allowance was only ten ounces per head. Only one kind was manufactured, and very poor stuff at that, dark in color, heavy, pasty, and gritty, with very little grain in it fit to eat. Horses, donkeys, and mules averaged fifteen francs per pound. Horse flesh is said to be excellent, and with the exception of being a little sweeter than beef is otherwise much like it. The flesh of the donkey is said to be perfectly delicious, much the color of mutton, firm and savory. A leg of mutton could not be obtained in the city at any price. In the cellar of the British Embassy, however, were three live sheep. Never did the rich man lust more after the poor man's ewe lamb than many of the Parisians lusted after these three sheep. It is said they went to look at them frequently, much as a London Arab goes to smell at a cook shop. Kangaroo, a decided luxury, currently sold for twenty-five francs per pound. A goose cost 250 francs; a fresh egg six francs; a pint of milk four francs; fresh butter eighty francs per pound; a ham weighing four pounds 200 francs. Elephants, bears, camels, hippopotamuses, giraffes, lions, and tigers were sold at the rate of twenty-five francs per pound. The trunks of the elephants brought forty-five francs per pound. They were tough, coarse, and oily, and could not be recommended as a diet except in cases of great necessity, as in the case alluded to. Elephant meat will hardly be much used for food so long as beef or mutton are procurable. Some 50,000 cats, called rabbits, were also sold for food, a good fat one bringing seventy-five francs, minus the skin. All were eaten, save those so wild they could not be caught. Cat is said to be a great luxury, especially when nothing else can be had. It is said the cat, as a viand, occupies a position equidistant between the squirrel and the rabbit, with a flavor peculiar to itself. As cats have philoprogenitiveness 7 plus, with a decided tendency to large families, possibly nature designed them as an article of food for the human race. A common rat cost two francs; if from the drains and sewers three francs. Dogs were marketable all the way between twenty francs and two hundred francs, according to size and species. Epicures in dog flesh most solemnly assert that a slice of spaniel is by no means to be despised, and is in fact most excellent when no other meat can possibly be procured; bull-dog, however, is said to be rather coarse, tough, and strong. It was thought dogs during those hungry days had some means of communicating with each other, and that when old friends wished to devour them they grew extremely suspicious and growled fiercely when any one looked at them longingly. There is a story that a man was followed for a mile by a party of hungry dogs, barking continually at his heels. He could not think why they should thus pursue him, until he remembered he had eaten a rat for dinner. It is also said that another man who had partaken of a dog by the name of Rover felt an irresistible impulse to jump up whenever any one whistled or called "Rover."

At No. 1 Rue de Beauve, at the corner of Quai Voltaire, stands the house in which Voltaire resided some time previous to his death. The life of this great and remarkable man is full of interesting actions, varied incidents, and trying vicissitudes. He wrote history, poems, dramas, and works on anti-theology amounting to nearly a hundred volumes, and of such characteristic ability that no one who has written since has equaled him. At the age of eighty-four, yielding to the importunities of his niece, Madame Denis, who grew sick of the dull monotony of Ferney, where he had passed over twenty years in almost unbroken application to literary work, he once more visited Paris, and his whole journey and his reception in the city was one continued splendid triumph. Crowds attended upon him; he occupied the director's seat in the Academy, was crowned at the theater, and then exhausted by the excitement and want of sleep he took opiates, and after much suffering fell into a lethargy, and quietly passed away in this house, May 30, 1778. His apartment upon the first floor was kept closed afterward, out of respect to his memory, and was not reopened till he had been a century in his grave. His masterly works will continue to be revered so long as men value talent, erudition, and unquestioned ability. It is my wish within the next six months to bring out a large octavo volume of Voltaire's theological writings that have never yet been published in English.

"His land is one vast monument
Bearing the record high
Of a spirit in itself content,
And a name that cannot die."

It will hardly answer for one to visit Paris without going to the *Champs de Mars*, a space of ground in front of the *Ecole Militaire*, or Military School, commenced in 1752 for the education of the sons of gentlemen without fortune, and completed in 1763. The entrance is ornamented with sculptures of a beautiful character. The entire building occupies an area of 1,408 feet by 797. The *Ecole Militaire* now serves as a barrack for a garrison of six thousand soldiers in various branches of the service. The *Champs de Mars* measures 3,084 feet by 2,290, and is chiefly interesting on account of the grand ceremony which was performed here in 1804, when Napoleon I., surrounded by his newly-created marshals, distributed eagles to the whole army. This immense site was covered by the Exhibition buildings in 1867–68, which renders the *Champs de Mars* not only illustrious to posterity as a spot where the world's shows were held, but as a sacred soil where the enmity of nations first gave way to friendly emulation.

A very short walk along the *Avenue de Tourville* (on the left) takes one to the church of *St. Louis des Invalides*, located at the back of the *Hotel des Invalides*. This edifice was commenced in 1680 and finished in 1706. The dome—one of the most conspicuous landmarks of Paris and distinctly visible from almost every part of the environs—pierces the air to the hight of 345 feet. It was regilt in 1861 by the electro-plating system at a cost of 1,800,000 francs. All parts of this building are superlatively beautiful and grand. The courtyard in front; the ascent; the portico, with its statues of Charlemagne and St. Louis, its Doric and Corinthian columns, and its triangular pediment; the attic and its colonnade, and the dome, with its lantern and spire, crowning the whole, afford a very august and surprising prospect. In surveying this stupendous monument the imagination is filled with a lofty kind of admiration which no structure of less elegance and majesty can excite.

Here are the tombs of Jerome Bonaparte, his eldest son, his second wife, Henri de la Tour d'Auvergne, Viscount de Turenne. There are in the chapel many fine paintings by Louis Boulogne. On descending the white marble staircase, to the left of the magnificent altar, is the tomb of the great Napoleon. On each side stands a colossal bronze statue, emblematical of civil and military honor, by Duret. Opposite is seen, through a glass screen, the chapel of the Invalides, not accessible from here. And here are the tombs of Marshals Duroc and Bertrand. The first was killed at the battle of Wurtzchen in 1813. Napoleon wept over him on his death-bed, and perhaps he never had to lament the loss of a more faithful friend or braver soldier. The second would have earned a bright name on the page of history merely by his military achievements were not those achievements cast comparatively in the shade by the steadfast fidelity with which he clung to Napoleon. Aiding him to gain some of his most splendid victories; covering him when in retreat and peril; following him to Elba; returning with him to share all the perils of the "blood-stained Waterloo," he, the brave and steadfast Bertrand, feared not the terrible imprisonment of St. Helena, and abode there until his sincerely-worshiped human idol had breathed his last. Honor to fidelity! Further on is the tomb of Marshal Sebastian Le Prestre de Vauban, one of the greatest of military engineers, and inventor of the present system of fortification. He had the conduct of fifty-three sieges, was present at one hundred and forty battles, erected thirty-three fortresses, renewed the works of three hundred old ones, and left no less than twelve folio volumes of manuscript memoirs. He was, besides, the most upright, simple, true, and modest man of his age. The last chapel contains the monumental tomb of Joseph Bonaparte, king of Spain, the elder brother of Napoleon.

The dome is profusely decorated with frescoes and sculptures by Jouvenet, Nicolas Coypel, Bosio, and Cartelier, and the cupola contains a most elaborate composition by Charles de la Fosse, St. Louis presenting to Christ the sword with which he conquered the Infidels. Beneath the dome, a circular balustrade in Italian marble encircles a depression nineteen feet deep, in the center of which stands the tomb of Napoleon, an imposing sarcophagus in phorphyry from Finland, weighing 135,000 pounds. Visconti, who was charged with the erection of this tomb in 1840, had a great difficulty to contend with in order not to spoil the effect of the work of Mansart. His scheme does not intercept the view of the altar. The sepulcher was inaugurated in 1851 and cost 9,000,000 francs. On the mosaic pavement are inscribed the victories of Rivoli, Pyramids, Marengo, Austerlitz, Jena, Friedland, Wagram, and Moscow. Around the immense monolith wherein rest all that remains of the great warrior, twelve colossal caryatides by Pradier, symbolizing twelve chief victories, keep guard, while between these silent sentries hang fifty-four banners—trophies of Austerlitz. The vivid golden glare admitted from the monster canopy, mingling with the dark bluish tint from the colored glass, lends an additional sanctity to the majesty and grandeur of the scene. The visitor can scarce-

ly look upon this sombre monument, and reflect upon the moldering dust of him who lies within, without experiencing some fitting emotions. Napoleon, "The Corsican Usurper," with all his faults, and they were many, is yet the grandest warrior of modern times; and however his wanton ambition may be deprecated, with his insatiate thirst for conquest, we must still pause awhile to breathe a sigh of sorrow and compassion upon the soldier's grave.

In this connection it may not be amiss to restate what recently appeared in one of the New York dailies, that the statues and ashes of the Napoleons have suffered strange vicissitudes. Twice has the statue of the first Napoleon, which stands in the Place Vendome, been dragged to the ground, first by Royalists, then by Radicals, only to be re-erected, while his ashes were restored to France on the demand of another dynasty, to be respected even during the Commune. Louis, the ex-king of Holland, removed the remains of his father from Grenoble to St. Lou, to which place his own ashes were in time removed from Italy. The oldest son of Louis, regarded by Napoleon as his heir, and who died when but six years old, was at first laid in St. Denis, but the Bourbons, when they returned to France, had the body translated, and the "little Napoleon" now rests in the same vault with his father and grandfather. Jerome reposes under the dome of the Invalides with his great brother; the ashes of the other Bonapartes lie scattered here and there, and are to be found at Rome, Florence, Vienna, and Chiselhurst, and somewhere in Calabria.

The cathedrals and churches of Paris are worthy of some attention, though they abound with the same old superstitions and follies which are so distasteful to me. Here we see the same grand extravagance in piling of massive rock in commemoration of the relics of paganism, and here the same saints and dying God with the same doleful countenances, more calculated to fill the beholder with gloom and horror than with any cheering rays of promise for happiness in the present or in the future for struggling humanity. Here the same extravagant outlay of wealth, which, if it had been expended in furnishing workshops for the idle, comfortable homes for their families, and schools for their children, would have been far more conducive to the welfare and happiness of mankind.

We first visited the Pantheon, a monster sample of modern architecture. It is the patronal church St. Genevieve. The first stone of the temple, constructed after the designs of Soufflot, was laid in 1764, and forty years were consumed in its construction. The cost of it amounted to 30,000,000 francs. The plan of the edifice represents a Latin cross, and is three hundred and sixty-one feet long, and two hundred and sixty feet broad. In the center rises a majestic dome, supported by thirty-two Corinthian columns, and surmounted by an elegant lantern sixty-six feet in diameter and two hundred and seventy-three feet in hight. The porch is approached by a flight of eleven steps and rests upon twenty-two columns, sixty-four feet high by six feet in diameter. The pediment above contains a magnificent composition of David d'Angers, ranging from groups of such citizens as Mirabeau, Voltaire, and Rousseau to sculptures of Napoleon and his republican and imperial soldiers. The form of the Pantheon is said to be like St. Peter's at Rome, the Capitol in Washington, and St. Paul's in London.

The church of St. Genevieve was hardly completed before the outbreak of the Revolution, when the National Assembly decreed that it should be called the Pantheon, and serve as a sepulcher to those citizens who had deserved well of their country. Hence the inscription upon its frontispiece, *Aux grands hommes la patria reconnais sante.* Whether, however, it be considered a temple of fame or church, Pantheon or St. Genevieve, the monument is one of the handsomest with which the eighteenth century endowed Paris. The interior presents a cold though grand appearance. The frescoes are worthy of scrutiny and praise. The apotheosis of St. Genevieve, which decorates the cupola of the dome, is the work of Baron Gros. It was executed in 1824, and cost 100,000 francs. During the siege several shells, fired from the Prussian stronghold of Chatillon, pierced through the dome—sixteen kilometers, or ten miles. The lantern is reached by four hundred and twenty-five steps, and affords a magnificent panorama of the huge sea of houses in the city below.

Here are buried the remains of François Marie Arouet de Voltaire. The sarcophagus bears this inscription: *Aux manes de Voltaire. Poëte, historien, philosophe, il agrandit l'esprit humain et lui apprit qu'il devait etre libre. Il defendit Calas, Sirven, de la Barre, et Montabilly; combattit les athées el les fanatiques, il inspira la tolerance, il reclama les droits de l'homme contre la servitude de feodalité.* Here also reposes the ashes of another of our great writers and one of humanity's great lights, Jean Jacques Rousseau, the great philosopher and Freethinker. Upon his tomb is this epitaph, *Ici repose l'homme de la nature et de la verité.* In view of what these men have done for their kind, it is almost worth a journey across the Atlantic for the privilege of standing beside their tombs and meditating upon their moral bravery and great worth. In the vaults beneath the Pantheon are deposited the bones of other distinguished personages, but as their names do not possess the same interest to us as do those given, they may be omitted here. On the north side of the Pantheon stands the *Bibliothequa St. Genevieve*, founded in 1624, and comprising 160,000 volumes, 3,500 manuscripts, and 6,000 engravings.

We also visited the world-renowned cathedral church of Notre Dame, the most remarkable of ecclesiastical monuments of Paris. About the year 250 of our era the inhabitants of Paris are said to have put to death St. Denis, on Montmartre, for attempting to convert them to Christianity, but in 365 a cathedral church was erected on the extreme eastern part of the Isle of LaCite, on the site of the temple of Jupiter. When, however, Clovis, the bloody victor of the Talbiac, made Paris the capital of his kingdom, the cathedral came to be considered too insignificant for so important a see, and in 555 his successor, Childebert I., built on the northern side of the island a magnificent edifice dedicated to St. Etienne, which long shared the title of cathedral with the original church. The latter, however, was never actually superseded. It was at the high altar at Notre Dame that Fredegonda, the wife of Chilperic, claimed and obtained refuge after murdering her husband. In 1160 Archbishop Maurice de Sully determined to unite the two cathedrals in one, and in 1163 the first stone was laid by Pope Alexander III., then a refugee in France. It was not till 1236 that the cathedral was completed. For five centuries the building remained unchanged. In 1699, however, Louis XIII., in execution of a vow, began a series of alterations and additions which greatly changed the original appearance of the cathedral—some said for the worse. In 1793 it suffered from the excesses of the Revolution, the statues being removed and the cathedral transformed into a temple of reason, while in 1801, it being feared that the spire endangered the safety of the edifice, it was removed. In 1843 Montalembert urged that the cathedral should be completely restored, and Viollet Le Duc, the talented architect, was charged with the work, which was completed in 1864, in May of which year the dedication of Notre Dame, which in the middle ages had never been formally performed, was celebrated by Archbishop Darboy. Victor Hugo vividly describes this grand old edifice with two towers in his "Notre Dame de Paris," and immortalized it.

The interior of the Cathedral fully justifies the expectations aroused by the external appearance, and is well calculated to arouse a feeling of awe in the visitor, whether he has faith in the dogmas of Christianity or not. The memories connected with the old edifice, combined with the stateliness of the surroundings, are conducive to this.

Notre Dame is built from stone cut from quarries in the neighborhood of Paris, and notwithstanding its enormous weight, rests on piles; the river running underneath. It is 416 feet in length, 164 feet in width, and 111 feet in hight of vaulting. It contains twenty-six lateral chapels and is capable of holding 21,000 persons. The towers are 223 feet high (or 388 steps). The great bell in the southern tower weighs 16,000 kilos or 36,000 pounds. The organ is one of the best and largest in Europe, and includes eighty-six stops, 5,246 pipes, twelve registers, and twenty-two pedals. High mass is performed here Sunday at 10 A.M.

The relics of Notre Dame must be mentioned. Fifty centimes are required to see them. Among the treasures accumulated here are the crown of thorns, purchased by St. Louis from Jean de Brienne, king of Jerusalem, and his son-in-law, Baudoin II., emperor of Byzantium, for the sum of 2,000,000 francs (bogus of course); a piece of the true cross, one of the nails used to fasten Jesus to the cross (bogus again). Besides these there are many other relics and mementoes, consisting of articles owned by noted kings and bishops, which I will not take the time to repeat. Great is Notre Dame.

The church of St. Augustine is one of the holy ornaments of Paris. It is of the bold style of architecture and stands at the head of the Boulevard Malesherbes. It is surmounted by four octagonal towers flanking a huge central cupola 164 feet high. In front are three entrances, above which rises a large circular window, crowned with a gable. The interior is elegant and contains many fine paintings by Bougereau.

There are also many other fine churches in Paris which we did not visit, but among them are St. Ambroise, St. Chappelle, St. Clotilde, St. Eustache, St. Francis Xavier, St. Paul, St. Louis, St. Sulpice, and a dozen or twenty more saints equally well provided for. The saints may be considered fortunate in having such elegant churches erected for their use, though they do wear such doleful countenances. Many of these churches cost from 3,000,000 to 6,000,000 francs each.

The *Tour St. Jacques la Boucherie* is a handsome square gothic tower 187 feet high, the sole remnant of a church which was destroyed in 1797. It occupies the center of a small square where hundreds of the victims of the Revolution of 1871 were interred. It is an exquisite specimen of architectural beauty. It is visited by every stranger visiting Paris.

Paris has a splendid opera house of comparatively recent construction, having been commenced in 1861 and finished in 1875. It was estimated that it could be built for 16,000,000 francs, but it absolutely cost over 60,000,000. It stands on one of the principal boulevards and at the head of Avenue de l'Opera, one of the most magnificent streets in Paris; and the fine edifice is most conspicuous for a distance of half a mile. I have seen no statement of its dimensions, but it is a large, magnificent structure—a truly wonderful monument well worthy of the artistic purpose to which it is devoted. Its exterior is profusely decorated with marble busts of celebrated composers, bronze statues, and four elaborately-sculptured groups, executed in the most magnificent and artistic manner. The figures look most animated and life-like, though "they neither breathe nor stir." I was not inside, but the interior is said to be of such a grand and sumptuous character as to absolutely baffle description, the effect being almost magical. I think it is not the opera season now. When I return here I may venture to enter it and regale my organs of sight and sound with the perfections that abound in that temple of beauty and art.

We were much interested by a visit to the *Trocadéro*, or the palace which crowns the summit where the last World's Exhibition was held, the buildings of which are still standing. The palace is a most imposing structure, and is the great work for which Paris strained every nerve in order to insure success. It was commenced by Davioud and Bourdais in September, 1877, and was completed in the short space of ten months—an accomplishment without precedent in the annals of architecture, and may be said to bear some resemblance to the mythical feat of old Jove when he struck his head and Minerva came forth in full perfection and glory. The palace has two beautiful towers, between which rises a huge dome, crowned with a bronze statue of Mercié, emblematical of Renown. The towers are 229 feet in hight (437 steps). The rotunda adds materially to the grandeur and beauty of the structure. It has circular wings from the exterior of the palace and ending in domed pavilions, somewhat in advance of the front of the palace. The rotunda is 1,312 feet long. Four smaller pavilions intervene between the central portion and the large terminal pavilion. To stand in front, a few hundred feet away, the view of the entire edifice is of the grandest conceivable character. The view is imposing in the extreme. One can easily imagine that he is in dreamland, and that the beauty and grandeur before him can hardly be a reality. The facade opposite Pont d'Iena and Champ de Mars forms the rotunda, composed of the two superposed galleries, with a series of arcades, fully arched, surmounted by an outside gallery, decorated with thirty colossal statues representing arts, sciences, and trades. The interior of the palace fully corresponds in magnificence to the exterior. This great festival hall is a marvelous conception and is capable of containing more than 5,000 spectators. The organ is of monumental proportions and immense power, and ranks immediately after that of Notre Dame. The decorative work throughout the building is truly remarkable, the chief material employed being mosaic. The grounds in front of the palace are of the same magnificent and beautiful description. The cascade must be acknowledged as a masterpiece of tasteful art. It cost over 650,000 francs. Starting from the center of the palace which commands the summit, it descends from thence, step by step, into the vast basin at the foot of the slopes. The angles of this basin are occupied by enormous gilt figures—the ox, horse, elephant, and rhinoceros. A profusion of beautiful flowers are luxuriating in the beautiful grounds in front of the large basin. The entrance to the exhibition building is guarded by immense equestrian statues in stone. The Trocadero palace cost 12,500,000 francs. It is not singular that it was the grand attraction of the exhibition of 1878.

Upon the palace grounds, or rather under the grounds, is a beautiful aquarium. Though artificial it presents the appearance of a beautiful natural grotto with columns of apparent stalagmite or stalactite, forming pillars to sustain the roof. It is laid off in avenues and streets, like a minature city, those fantastic columns being the divisions. Near the entrance is a beautiful cascade, and all along the walks or streets are the resevoirs or deep basins with heavy plate glass in front, giving an excellent view of the fishes inside. Thus it may be understood that the whole thing is a series of aquariums, in each of which is a variety of fish different from the others. In one were trout, in another pickerel, in another salmon, in others fishes of other kinds, and in one compartment were a hundred eels, and it was curious to see them gather together in clusters and entwine themselves almost into one big knot, while a few were swimming around for diversion or on a voyage of discovery. Eels seem to be of a very friendly, social character.

[TO BE CONTINUED.]

# Communications.

## A Shameless Editor.

The editor and proprietor of the daily Washington *Post* is Mr. Stilson Hutchins. Successful as an editor, he aspires to high office, and has just missed a Democratic nomination for Congressman in New Hampshire. In last Sunday's paper appeared an editorial article headed, "A Free-Thinking Confederation," from which I extract a few sentences:

"The Free-Thinker is not an easily definable quantity. He is about as near a myth as anything possessing the entities of flesh and blood possibly can be. There are alleged 'Free-Thinkers,' of course, who do no thinking at all, but there is a multitude of others who think a good deal and in a multitude of diverse, conflicting ways. This is abundantly shown in the Brussels Congress.

"There were those who upheld the wildest schemes of revolution, others who would cut loose from the restraints of society and set up a saturnalia of self-license in its place. . . . The only point of harmony around which they all seem to revolve was the slip-shod morality of the free-thinking and obscene English woman, Mrs. Besant."

On reading the above I sat down and wrote to the editor as follows:

"SIR: The ignorance of the writer of the editorial on Free-thinking, in to-day's *Post*, is surpassed by his malignity and calumny. Freethinker is one word, not two, as he writes it (see Webster). But his ignorance is betrayed throughout his article; he deals it out wholesale and embitters it with the grossest calumny. Shame on the man who styles the scholarly and refined Mrs. Besant an 'obscene English woman.' Surely you, Mr. Hutchins, cannot hav written or even approved of such language. And if you are not devoid of magnanimity you will, in justice to that philanthropic and persecuted woman, print her letter, which I subjoin, to a slanderer who flourishes a 'Sir' at one end of his name and an 'M.P.' at the other. VICTOR A. OSBORN."

The subjoined letter of Mrs. Besant to Sir John D. Hay, M.P., I cut from THE TRUTH SEEKER of September 11th, as follows:

"OATLANDS, Aug. 2, 1880

"*To Vice-Admiral Sir J. D. Day, M.P., Sir:* A friend has sent me two papers, in one of which you, in the coarsest language, accuse me of conduct which would entitle Mr. Besant to a divorce, and in the other you admit the language and make a sort of clumsy apology.

"You are aware that a man is not legally punishable for slander, however vile, provided he do not impute an indictable offense. There is, however, a court of public opinion before which such slanderers may be brought. I shall be glad to know from you, first, whether you think it the act of a gentleman to accuse a woman who is a stranger to you of adultery; secondly, whether you consider it the act of a gentleman to make such an accusation without a shadow of evidence; thirdly, whether you will write to the papers which hav printed your cowardly falsehood, admitting that you slandered a woman who had never injured you?

"I see that you object to Mr. Bradlaugh characterizing your language as cowardly and untruthful. But would any one, save a coward, attack a woman who had never wronged him? And if the statement be false, as it is, why should it not be stamped as untruthful? If Mr. Bradlaugh alleged that Lady Hay had been guilty of the same crime, would either you, or the gentleman implicated, hesitate to characterize the slanderer as a coward and a liar? Yet the accusation would be as justifiable as the one you hav made.

"I know that Christians and Tories care little for honor and truth when Radicals are to be injured, but I did not dream that an English officer could stain his lips with language so foul as you, unprovoked, hav used against myself. No apology can atone for the offense, but before taking any steps toward punishment, I wait to hear your excuse.

"Obediently, ANNIE BESANT."

No notice being take of my communication nor any apology being made by the editor, I sent him the following successiv postal cards:

"Sept. 20.

"I see no apology this morning for the editorial slander of Mrs. Besant in yesterday's *Post*. V. A. O."

"Sept. 21.

"Again I look at the *Post* and see no apology by its editor for calling Mrs. Annie Besant an 'obscene English woman.' V. A. O."

"Sept 22.

"No apology nor any attempt to prove that Mrs. Besant is an 'obscene English woman.' Shame on the editor of the *Post*. V. A. O."

And so, dear TRUTH SEEKER, I shall keep on sending the cards day by day, despite Saint Anthony and all the pious or impious powers that be. V. A. O.

## History Boiled Down.

"History is not one of the exact sciences." So said the great Napoleon."

Fragmentary as it is, history furnishes *prima facie* evidence that in all ages and countries an ecclesiastic dynasty has run, or tried to run, the government machine.

In Judea, under Roman rule, the democratic idea began to germinate. Too early in the world's history for a republic, the people wanted a king, a man of their own choosing. Casting about for a candidate, they lighted upon a Nazarene. His name was Jesus. They mounted him on a donkey, rode him into Jerusalem, and with what *eclat* they could muster, hailed him "King of the Jews."

But alas! before they had time to anoint him, to pour the oil on his head to make him a Christ Jesus—a savior, to save the people from the everlasting hocus pocus legerdemain—the reverends were down upon them with such a hoodle-um-loo, in the name of treason, that poor little Pilate, against his own convictions and contrary to the council of his better moiety, let the reverends crucify the King of the Jews.

Time rolls on. The reverends watch the popular current as is their wont—to avail themselvs of it, take the ghost of the crucified, make him into a God—the very God—place him on a throne heaven-high above human perception, make a stalking-horse of him, get behind him, and run, or try to run, the government machine.

Behold, the day cometh, has come, that shall burn as an oven. Humanity, especially the better moiety, will be so intellectually developed that the sovereign people will be able to say to the reverends: "Much obliged to you, gentlemen, for services graciously vouchsafed in our ministry. Having attained a majority, we hav the honor to say to you, gentlemen, your paternal guardianship is no longer needful."

Good bye, PRENTISS.

## Weed and Ingersoll.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* When Thurlow Weed's letter against Ingersoll first appeared, I was disappointed at not seeing the whole of it in your paper with appropriate criticism. Probably you thought Ingersoll could take care of himself, and undoubtedly he can, but as he has not condescended to answer Mr. Weed, and as the orthodox, not content with scattering the veteran journalist's words all over the country under the name of news, hav got to circulating them as a tract, I feel moved to do my little best toward exposing the transparent fallacies of this now famous letter. Mr. Weed begins by saying that there is nothing in the religion of our day to provoke antagonism. Clergymen do not now preach about the damnation of infants a span long. I should like to know why they don't.

The execrable, infernal doctrins of infant depravity and everlasting torture either are in the Bible or they are not. If they are, there is no reason why infants should not be damned (always supposing the Bible to be true). If they are not, then the church, which for eighteen centuries preached this horrible aggravation of the deepest among human afflictions, should repent in sackcloth and ashes her enormous blasphemy and inhumanity. Does she do so? Not a bit of it. Infant damnation was a useful doctrin in its time. It is worse than useless now, because, owing to the progress of Infidelity, it is more likely to excite indignation or ridicule than terror. The church accordingly dodges this logical consequence of her fundamental dogmas, but she has never formally repudiated it. And yet Christians hav the brazen impudence to talk of the consolation their horrible superstions bestow on the bereaved and dying.

What, says Mr. Weed, would Col. Ingersoll offer to comfort some dying friend or relativ? Probably not much; neither can any one else. But it would be easy to say what Col. Ingersoll would not offer. He would not tell a dying mother that her baby was roasting in hell-fire within sight of the heaven to which she hoped to go. He would not even tell her, like a modern Catholic, that it was shut up in the dark where she would not hear it cry. He would not tell her that her son, whose life had been rather censurable, or her father, who, though blamelessly virtuous, was not pious, had gone to a place of awful and eternal suffering over which she would be required to rejoice; or if she had any fears of the dark valley for her own sake, he would at least not aggravate, if he could not, as he perhaps could, allay them.

No act or word of Jesus, says Mr. Weed, can be tortured into hostility to the welfare of every member of the human amily. I think no torture is necessary to obtain unadulterated fiendishness from such of Jesus as the following: "Many are called, but few are chosen;" "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it;" "he [Jesus himself] shall send forth his angels, and they shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth;" "he that believeth not shall be damned." I hav not quoted half the diabolical sentiments of the meek and lowly Nazarene, but the above are enough to show that he proposed to take a fearful vengeance on his enemies, and that among these he included all who did not believe in him, and all who did believe but did not serve him faithfully, and these a great majority of mankind.

The asssertion that Christianity is the cause of modern civilization is utterly false. Science under the pagan Roman empire had entered upon a promising career. Christianity entirely crushed it, and produced the Dark Ages. When secular learning revived among the Spanish Mohommedans, Christianity opposed it stoutly, and to the present day has fought it point by point. The breaking to pieces of the Christian church by the Reformation is the cause of the rapid progress which has taken place since. Where the church is still united and powerful, she is quite as great an impediment to progress as Brahmanism could be; and that, I admit, is saying a great deal. This disposes of what Mr. Weed says about humanitarian efforts in the Five Points and elsewhere. It is modern civilization that dictates these efforts. Christians hav borne a very honorable part in them, but certainly not any more so than Infidels. The majority of the Abolitionists were skeptics, and Mr. Kneeland was the first proprietor of a hall who would allow William Lloyd Garrison to use it. I hav heard something of Mr. Weed's record in this connection, which perhaps it would be unkind to revive. Nor is the comparison of Paine and Wesley very fortunate, for Paine created the American republic, which Wesley did his utmost to destroy.

*Eau Claire, Wis.*, Sept. 15, 1880. C. L. JAMES.

## Trouble in the West.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A member of our church was requested by a country brother to send him a book by mail, as was supposed. Our good parson took interest enough in the matter to send it. Ere long our parson was indicted for sending the book. It seems a spy had sent for it and not a brother. Our parson was tried for the crime of sending this book by mail. The book is one we all think is good, except that it has some verses occasionally that are smutty. But what are those few verses to page on page of some poems and stories everybody buys, sells, and reads, such as "Decameron," "Heptameron," "Yahoo," "Don Juan," etc., etc.? Yet nobody was ever molested for it But would anybody believe me when I say that while our good parson was tried he was not allowed to show what book it was or even the chapter? No! The prosecuting attorney marked a few verses; thus he marked verse 12, chap. xxxvi. of the book of our holy prophet Isaiah; also some verses of Solomon's Song; also a repetition of the excellence of the prophet in 2 Kings xviii, 27; Job xxxi, 10; Genesis xix, 30–38; also Numbers xxi, 1, 18, 32, 35, and 40; Matthew i, 18, 19, and Luke i, 26, 27, 28, 34, and 38. Now when our parson desired to show that the book these marked verses are in is the Bible of Christians, and that by the context these texts marked, though extremely obscene and indecent, are not intended for lewd, lascivious purposes, do you believe me? he was not permitted to do so. No: he had to stand or fall by the verses marked. O angels and ministers of grace, defend us! The fact is these officers were determined to imprison our good parson.

But the worst of it was he was dragged several hundred miles for trial, and for every witness he subpenaed he had to advance railroad fees to go and come. Each witness cost him fifty dollars, and the government advanced liberally large sums to hunt up and board at first-class hotels those who were designated as witnesses against him. As to the jurors, grand and petit, they fairly trembled when the judge in broken English, spoke louder than usual. This judge, like necessity, knows no law, although his face shows him to be deeply *red*. As the Grand Jury is the highest tribunal in the United States while it legally sits, I hav wondered why this man did not tremble instead of his grand juries.

HOLT.

## An Open Letter to George Lynn.

FRIEND LYNN: I, too, "hav read with a great deal of pleasure many things from thy pen," and am pleased that thee deems my humble efforts at the world's enlightenment worthy of criticism either for or against.

My opinions as to a future life may be "weak," but they are founded upon what, to me, seem truth and common sense.

The mind and soul are something of a mystery to us all; but as we hav no memory or proof of a pre-existence, and as all that has a beginning must hav an end, it is the most direct conclusion that we can arrive at that death ends all. I think that by and by the mysteries of clairvoyance, clair-audience, mesmerism, psychology, together with all the phenomena of Spiritualism which are developed upon them, will be explained on simple and natural principles and be found to be outcrops of this life alone. How these things are produced is an unsolved question, but that they are caused by the agency of the departed I very much doubt. A clairvoyant was near here with a circus last week. She could tell any person's age, what they held in the hand, what the pocket contained, and what the amount of several figures multiplied by several others was, and also the number and position of any figure in the sum, and yet she saw none of the work herself, as a go-between was between her and the audience, and too far from her to convey to her the replies. Thaumaturgists hav performed seeming miracles in all ages, but never one has yet brought the dead to life or proved that they who die liv again.

I do not claim to giv "new arguments" on any subject, but only to tell my readers how things appear from my standpoint.

On this question of sexual intemperance I am as yet only a learner; but as fast as I learn and feel assured it is truth, I feel impelled, by an irresistible impulse, to impart the facts for the benefit of others. If I make one false or untrue statement, I'll gladly greet the argument that upsets my position. I want truth, and hope to teach "only that and nothing more."

Nor do I wish to "blot out the sexual feeling," for I prize every part of the human being, and none more than the reproductiv functions of the race. The love that culminates in the sexual embrace is a pure and holy thing. I do not plead for less love, less affection, less friendship, or even less pure and holy passion, for these are all beautiful and desirable things. But I want a love that leads us higher than mere animal passion and self-gratification. I want man to think more of woman than he has ever yet done. I want him to treat her as a full equal, and let her decide always as to whether she wishes to become a mother or not.

I am well aware of the "divine" injunction "to increase and multiply," but if this was ever necessary, it is not so now. "Fewer and better children" is the cry of the present. And I think a little reflection will convince thee that "to beget a child is really a loss of vital force in the parent."

Many a plant and many an insect sacrifices all its vital force in a single begetting of offspring. Clip the seed-pods from flowering plants and they liv and bloom much longer than if allowed to produce their kind! Fewer apples and better is a well-known saying. Less stock and better cared for is the rule of good farmers. The law of compensation often makes the loss of one sort a pleasure of another, so all is not loss. Suppose a man has some three hundred wives and begets a child daily, would he not soon begin to show a lack of vitality? True, also is it that all excesses are injurious, while a temperate use of a function is generally healthful and pleasing. I, too, believe, that under proper conditions the married life is most natural, happy, and healthy. Yet as social customs now are I think more married die than single. Of one hundred men and women selected from the strong and robust and middle aged, let fifty marry and fifty liv celibate lives, and the latter would produce the greater number of aged persons.

Mr Preston, in his excellent article, "Fewer Children and Better," in the September number of the *Physiologist*, says that of parturient women, even when they hav the best of care, "about one in twenty-eight die;" and of the twenty-seven who liv, how many enjoy even passably good health? I don't know that during my eight years' residence here I hav ever heard a woman say, "I am well." Ask, "How are you?" and the reply is generally, "I am tolerable," and the exceptions are full of "misery in the back," "misery in the head," "misery in the breast," and misery all over, and ninty-nine one-hundredths of this comes from sexual intemperance in the persons themselvs or their ancestors. Many who ridiculed the idea when I first began to broach it, now acknowledge that I am right.

Shaker life is unnatural, and in some respects austere, and yet Shakers hav far more aged people among their ranks than hav any other class. If they would be free, frank, cordial, and loving, one sex with the other, and mingle together as boys and girls do, and taste the pure bliss of friendship between the sexes, even were there no sexual commerce, they would be far better, happier, and more long-lived than they now are. But one cannot hav all the good out of all the sects and so build up one perfect community that has no bad in it. But we can each do a little toward searching for the best, learning it and teaching it, and thus giv the car of progress one shove after another till we reach such sublime hights of goodness and purity as the race has never yet dreamed of.

Yes, do the work; it shall succeed
In thine or in another's day;
And if denied the victor's meed
Thou shalt not lack the toiler's pay.—*Whittier.*

*Snowville, Va.* ELMINA D. SLENKER.

## The Right of Women to Discuss the Sexual Question.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The different articles upon the sexual question, and the criticisms upon them, hav been read with interest by one who has long considered this question as the most important which can engage the attention of thinking men and women. One criticism by "A. M." I cannot forbear noticing, although it is scarcely nothing, its absurdity is so very manifest, still it might hav some weight with those who hav thought little or only superficially upon this subject. I should like to ask a few questions and make a few comments upon some of his statements. He says a woman should not dabble with this sexual affair. Does "A. M." know of any one that the sexual question concerns more than it does women? Why should the other sex hav the monopoly of this question, when it is a subject in which both are mutually concerned? Not until God and nature intrusts the sexual powers and manifold interests and burdens involved in the bearing and rearing of children to man alone, will it be proper for him to decide upon this question regardless of the voice of woman. Such an obsolete argument and from a "Liberal!"

So Mrs. Besant has lost much of her popularity by her course in this matter. Did "A. M." ever know of any one who advocated a cause in advance of the time to stand quite so high in the opinion of those who pander to the popular prejudices of society? Is that any reason why reformers should not giv to the world the divine truths with which they are inspired? Had such an argument prevailed, where would hav been the Liberal cause to-day? The human mind would now hav been enslaved by bigotry and superstition equal to that of the dark ages. Does the "father of a family of grown-up daughters," who is obliged to cut out said articles. ever expect them to become wives and mothers? If so, why should he object to their learning something of a subject with which they may soon hav to deal. There must be some mistake. Old Dame Nature must hav made some dreadful blunder. Now if "A. M." would only invent some new patent process by which the race could be propagated, what a blessing it would be, thus doing away with all necessity of the sexual relations and consequently all discussion of them! But seriously, when will the false ideas of modesty be done away with and a common sense view be taken of this subject as well as any other other? This is a delicate subject, not because of its being indecent, for in the right use of any function of mind and body there is nothing to be ashamed of. The power by which a human being is brought into existence is one which should be treated of with respect, yes, even with reverence.

There is no more important subject than the right relation of the sexes and the proper generation and rearing of children. It is one that lies at the foundation of all reform. We may try to improve the race in other ways, but it will amount to very little. Until we begin at the foundation, and lay that well, we shall never hav a perfect social structure. The very subject which most vitally concerns every human being is the very one of which we are the most ignorant. Look abroad in the world and behold the disease and misery and crime, the broken wrecks, the blasted hopes, the wasted lives, caused by the violation of sexual laws.

I hav no theory to advocate, but I do declare not only the right but the necessity of women to write and speak upon this topic. And the ones who dare to discuss this subject and seek to find a solution of this great question, are among the benefactors of mankind, and posterity will "rise up and call them blessed." MATTIE C. MITCHELL.

*Jackson, Mich.*

WHEN you hav occasion to utter a rebuke let your words be soft and your arguments hard.

IT is with our good intentions as with our days; to-morrow is but too often the hash of to-day.

## Christian vs. Natural Marriage.—No. 2.

BY A. C. STOWE.

Christian marriage is that relation of the sexes adopted by and existing among Christian people and nations—a system said to hav been ordained of God. According to the Jewish scriptures, which Christians accept, marriage was first instituted in the Garden of Eden. After looking over and contemplating the work of his creation, God discovered that he had made a mistake—the animals he had created male and female, but man he had made after his own image and likeness, male. He saw that it would not be good for man to be alone, that it would be difficult to people the earth with his own creations as he had already exhausted the material. And no doubt he looked down the vista of the future and saw that without woman there would be no transgression, and hence no need of a plan of salvation nor of a priesthood to expound its intricate mysteries—no need of begetting himself in the person of his son in the womb of a virgin—or perhaps in a spasm of wisdom and goodness he saw that t would be utterly impossible without woman to raise man above a state of barbarism. It would be a pleasing reflection to believe that such noble and benevolent considerations was the motiv that actuated this God in the creation of woman, but subsequent events in his curse upon her show that everything he did was in the interest of the priest. At any rate he concluded she would be an indispensable "helpmeet" for man, and he chloroformed Adam, took from his side a rib, out of which he formed the woman. The presentation of this last, best work, the afterthought of God, this rib bone which has ever since been a bone of contention among men, is said to be the origin of marriage. But this is not all of it, though this much conveys the idea which has ever since borne fruit in the enslavement of woman, namely, that man was first and superior, that she was taken out of the man and dependent upon him; but the crowning act in this God-ordained institution is in the closing scene in the ceremony.

God knew that if man had knowledge, was intellectual and educated, he would delve into the mysteries of his creation, ascend the hights of knowledge and wisdom, and perhaps aspire to the very throne itself, as formerly a portion of the inhabitants of his heavenly kingdom had done; therefore he took the precaution to prohibit the man partaking of the fruit of the tree of knowledge. But the woman became restless in such listless ignorance, and desired to be wise; not having herself been forbidden, she boldly reached forth and partook of the fruit and gave it to Adam also, and their eyes were opened, they became as gods, knowing good and evil, just as the serpent had told them. Here is exhibited in the woman a noble ambition and aspiration quite in contrast with that of the man. He no doubt would be toiling yet in blissful ignorance that he needed even as much as a fig leaf to cover his nakedness but for her, and I am sorry for my sex to be obliged to say that he acted the mean coward when his guilt was discovered—and he alone was guilty, for he alone had been forbidden to eat the fruit. When God confronted him with the charge of disobedience he said, "The woman whom thou gavest to be with me she gave me of the tree and I did eat," instead of saying in a brave and manly way: "Yes, sir, I hav taken the responsibility to partake of the fruit. Satan, who appears to be wise and learned, said to Mrs. Eve, 'Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' And she saw the tree was good for food—she has to prepare my meals you know—and that it was pleasant to the eyes and a tree to be desired to make one wise. She gathered a little for our evening meal. But, please, Mr. God, if any one is to receive punishment, let it fall upon my head. Spare the woman, for I alone hav disobeyed." But alas! Adam was unequal to such nobility of character, and shielded himself behind the woman.

For this transgression God curses the three—the serpent above all cattle, to go henceforth upon his belly and eat dust, the man to eat his bread by the sweat of his face and to toil amid thorns and thistles. But the woman he cursed with a malignancy and severity characteristic of this God, and this curse is the closing act in the God-ordained Christian marriage: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, *and thy desire shall be to thy husband and he shall rule over thee.*" Italics are mine. The serpent and the man, though cursed, had their liberty. The serpent could crawl where he pleased and hav his choice in the dirt he ate. The man also could choose his thorns and thistles, and sweat and eat bread where he pleased: but the woman was abandoned by God to man's power and unbridled lust, and doomed to multiplied sorrow, conception, and child-bearing in perpetual bondage to her husband. This is the *infinit indignity* to womanhood and motherhood! The crowning infamy of Christian marriage!

It matters not whether this story is true or false, it is *believed* by all Christendom, and the effect is just as pernicious if false as if true.

In this marriage in its origin and practice through all the ages woman has no choice but submission, she cannot even choose the man who shall rule over her—her lord and master. She merges her individuality into his, and after his death she is but his *relic.*

Let us examin this *curse* institution and see the underlying principle. The woman's sorrow and conception were to be multiplied. How could God execute this decree except he make her a submissiv slave to man, to administer to his sexual demands? He should multiply her conception and her sorrow. He could at his pleasure impose upon her undesired maternity.

God knew—or his priests did—that if woman was free *multiplied* conception would not be her lot, that *desired* maternity only would be accepted, and sorrow and all the evils resulting from woman's enslavement would not curse the world, and hence there would be no need of the plan of salvation, priests, etc.

In the enslavement of women to man's inordinate passion and lust, Christian marriage becomes a monster evil that poisons the very fountains of life, and spreads its virus throughout society, generating crime, intemperance, disease, and death.

Christian marriage is the assumption of the priest that he is ordained of God to hold the key to man's and woman's sexual nature, and until this is unlocked by him its exercise is a crime. Christian marriage makes it a virtue for the licensed pair to cohabit together, however incompatible they may be, though no love, no conjugal union or affinity, exists, though all the laws of harmony, sexual attraction and adaptation, of true or natural marriages are outraged, and to continue this unhallowed relation until death shall separate them, with no power of release from the unholy alliance except for adultery on the part of one of them. The divorce laws dissolving the matrimonial bonds for other causes are an Infidel innovation and are the result of the demands of natural marriage. Christian marriage makes it a virtue for this pair to reproduce themselves *ad libitum*, for the man to multiply the conception and sorrow of his wife. Though the result be a criminal, diseased, imbecil, or idiotic progeny, though the multiplied sorrow and conception consign the wife to a premature grave, it licenses the husband to *monogamously* appropriate as many editions as he has virility or vitality to dispose of in the same way.

The sexual morality of Christian marriage makes a small sum of money stand between a great virtue and a great crime—the marriage license fee. If it does not make it a virtue, it certainly does not make it a crime for men to sow their wild oats, even though the sowing bear a crop of "soiled doves" and ruined lives, and permits society to open its arms and receive the seducer to its bosom, while it drives his victim into the street and to suicide. It winks at and apologizes for the sin in the man, and condemns and stones the woman. Its verdict is, "The man is innocent, but the woman is guilty!" Christian marriage makes the brothel and house of assignation public necessities. Indeed, they are auxiliaries to the God-ordained institution, its safety-valves, indispensable to the protection of "our wives," and in many a Christian city they hav a legal existence by means of licenses granted them by the municipality. And as they are patronized largely by married men, the plea of their necessity is well taken. Christian marriage, then, is that divinely instituted and authorized relation of the sexes which before entered into must hav the sanction of the priest, God's vicegerent on earth, a relation that exacts no conditions except that the parties entering it shall be male and female and of proper age, and pay for the license and the priestly blessing, no matter how unfitted for each other, nor how diseased and tainted with scrofulous and syphilitic tendencies, nor how much their blood is poisoned with alcohol and tobacco, which they will surely transmit to their children. No matter how intemperate, drunken, or even bespotted they are if sober while receiving the divine sanction. No matter what the immoral and criminal tendencies or practices are, this divine institution opens its arms to receive them and binds them in perpetual bondage to each other without hope of release, however hateful, repugnant, and abhorrent the bondage may be, except through the door of adultery or death.

Christian marriage enforces prostitution within its sacred limits and makes it a necessity outside of it; it makes woman a slave to man's lust; it imposes upon her undesired maternity and peoples the world with beings, one-half of whom die before five years of age, and the other half go through life cursed with some inherited disease. Its command is, "Increase and multiply." Quantity, not quality, is its demand. As in matters of religion, it repudiates all reason, judgment, and common sense, and giv no heed to nature's laws either in mating or in the propagation of the race. Its devotees, no doubt, pay great regard to the improvement of horses, cattle, and hogs. No time nor expense is spared to select the best breeds and the best specimens of the best breeds. The laws of nature are interrogated and science is applied to produce the best results, but man is taught that nature and reason are carnal and wrong as far as they relate to religion or its ordinances, and he must look to revelation through a book and the priest for his instruction; but neither the book nor the priest teaches anything upon the subject except to marry (paying the usual fee to the priest, of course) and increase and multiply.

The people are bound up in indissoluble matrimonial chains with no knowledge of themselvs nor the relation they hav entered into, for Christian marriage is at war with all investigation and punishes with severe penalties all who dare investigate and teach the true nature and science of the relation of the sexes, and hence the people hav no alternativ but to shut their eyes and go it blind. And this is Christian marriage!

Each soul must accept as a mate whom parents, society, fashion, passion, or some other interfering providence shall select; and superstition, inordinate passion, and lust take the helm and guide the family ship over the stormy sea of life, while love, true, conjugal love, sweet bird, if she ever nestled in their bosoms, or perched upon the family altar, has now flown to a warmer climate, never to return.

Let not the reader infer from the foregoing that the writer is opposed to marriage. He believes in marriage—in *natural marriage*—a relation as much above Christian marriage as heaven is above the earth, or virtue and purity are above vice and prostitution, as his next will clearly show.

FORTUNE does not change men; it only unmasks them and shows their true character.

# Editorial.

## The Liberal League Congress.

The fourth annual session, which closed September 19th, was in some respects the most valuable for practical work of any that has yet been held. The only thing which any Liberal can regret is that Col. Ingersoll should hav deemed it incumbent on him to resign as Vice-President. The expulsion of one Spencer, of Milwaukee, was, in view of his insulting resolution, the only means the League had of maintaining its dignity, and was a very proper and prompt rebuke to the fellow's insolence. It will be a lesson not soon forgotten by illiberals of his ilk. As to Mr. Green's defection, we do not know what to make of it. He is in favor of repealing the Comstock laws, and told several members of the League while the discussion was in progress that though he should vote to lay the resolution over, yet if it came to a vote on the resolution itself he should vote in favor of repeal. To now resign because the League has done precisely as he would hav voted for it to do is slightly inconsistent. He ought to rise and explain why he changed his mind. If, alone and unaided, he is unable to do it, perhaps Col. Ingersoll can help him.

When the League magnanimously laid the resolutions regarding the Comstock law over at Syracuse it was felt by the majority to be an evasion of the expression of the League's opinion for a short time only. It was done that the Liberals of the country might become more familiar with them and their workings, and be more competent to express an intelligent opinion upon them. At Cincinnati last year they were again laid over out of deference to some of the members, who, while they denounced the acts committed under their sanction, thought that the general government had a right to regulate the moral tone of the literature conveyed by the mails.

At this session, the case of Mr. Barter being fresh in the minds of the delegates, it was impossible to longer delay an expression of the League upon these laws, and the Committee on Resolutions reported one urging their repeal, which was passed by the League.

It was, in view of all the circumstances, an eminently proper thing to do, and we congratulate the members upon their determined stand in favor of depriving the church of the censorship it is exercising over the mails.

The real reason why Col. Ingersoll could not sanction this resolution is not because he believes the League to be in favor of licensing obscenity, but because his ideas of government are radically different from those of a majority of the members. He is a Republican, and is drifting with his party toward centralization and a "strong" government. The difference between him and the other members is that he believes that the government should run the people, while they think that the people should run the government. On this question we are emphatically in favor of the last proposition. That the government derives all its just powers from the consent of the governed is an axiom of the people of this country. Officials are nothing but the administrators of the people's will, and should be their servants, not their masters. The federal government is composed of men who are chosen by the people to make and execute such laws as are in accordance with the Constitution and guarantee the perpetuation of civil and religious liberty. That literature which is in no sense obscene, but which advocates opinions opposit to the views of the religionists, has been deprived of the privileges of the United States mail is a fact no one can dispute. The League declares as its opinion that the laws under which this has been done are at variance with our Constitution. Col. Ingersoll believes that these laws, in so far as they suppress real obscenity, are good, and does not care whether they are Constitutional or not. In this the League differs with him, and because it does he has seen fit to withdraw. He has a most undoubted right to do this as has any other member, but we regret that he should hav used the threat of his displeasure and resignation as a reason why the League should not pass the resolution. We should not hav expected it of him.

This question of government is bound to come up in this country sooner or later. The indorsement by Garfield of the Hamiltonian theory that senators should hold their office for life and that the governors of the states should be appointed by the president shows whither his party is tending. The attempt to nominate General Grant as the only *safe* man to intrust the reins of government with is another straw indicating the direction of tide of opinion within the party. The resolution passed by the League was urged on political grounds. The majority of the members contend that, however beneficial a law might be, the church is not the proper authority to enforce it. Geneva was a theocracy and the result was that Servetus was burned. The church has enforced the Comstock law and the outcome was the imprisonment of Bennett, Heywood, Lant, and the arrest just now of Barter. Col. Ingersoll's point that because some men had been unjustly convicted of larceny we should not urge the repeal of the laws against theft was well met by Mr. Wakeman's saying that though he might be in favor of punishing murder by hanging he was not in favor of the church being the executioner. No member of the League is in favor of crime of any kind, but no one wishes to see the church the punishing power. This is the place where the ways of Col. Ingersoll and the League divided. He says if the church is doing a good thing he is with her. So are we if it is her province to do it, but when she exercises the powers belonging only to the civil government then we are unalterably and eternally opposed to her. The church must forever be an intruder in the halls of justice. She has no right there, and if she be admitted it must be as a spectator and not as the prosecuting attorney. She has no right in the district-attorney's office before the trial and no right in the prison after conviction. But this law of Comstock's puts her in the jury-box and on the bench, makes her prosecutor and punisher, and it is from these places the League is trying to expel her. That it cannot hav the powerful aid of Colonel Ingersoll's broad shoulders makes the struggle longer perhaps, but no one man is essential to the cause founded on eternal right. What the individual members of the League lack in strength will be made up in numbers; and at the ballot box, where this battle must be fought out, numbers count. We do not imagin the League will lose any of its power for doing good by the defection of the gallant Colonel, for it still has leaders just as able if not as eloquent. Wright, Wakeman, Pillsbury, and hosts of other determined spirits, are foemen of which the church may well be afraid. There is no danger of the work slacking or being less vigorously prosecuted in the future than in the past.

## Pay Up.

We hav been looking over our list and we find too many of our friends are in arrears for their paper. The summer is a very dull time in the newspaper business, and our receipts for the past two months hav been less than the expenditures. This state of things cannot continue, and we hope our subscribers will at once pay up. We need these little sums, and hope we shall not hav to ask twice.

# Communications.

## Mr. Wakeman's Replication.

Mr. T. B. Wakeman takes exception to my statement that he cross-examined Anthony Comstock and made the opening speech in the Bennett trial. I was misled by Mr. Bennett's report of his trial.

Mr. Wakeman says that "Mr. Bush undertakes to make me indorse all of the recent Comstock state legislation in Massachusetts, but I do not and did not." After quoting from his Faneuil Hall speech, he says, "This is no indorsement of the Comstock laws since surreptitiously (as I am told) passed in Massachusetts."

He is not careful of his facts. He should hav given the date of those recent Comstock laws, and the changes made by them. I find no statute in reference to obscene publications later than the revision of 1873, which contains the "old and sufficient laws" of 1860 on obscene publications. Section 15, chapter 165, general statutes, is as follows:

"Whoever imports, prints, publishes, sells, or distributes any book, pamphlet, ballad, printed paper or other thing containing obscene language, or any obscene prints, pictures, figures, or descriptions manifestly tending to the corruption of the morals of youth, or introduces into any family, school, or place of education, or buys, procures, receives, or has in his possession any such book, pamphlet, ballad, printed paper, or other thing, either for the purpose of sale, exhibition, loan, or circulation, or with intent to introduce the same into any family, school, or place of education, shall be punished by imprisonment in the state prison not exceeding five years, or by imprisonment in the jail not exceeding two years, and fined not exceeding one thousand dollars."

To do Mr. Wakeman complete justice I hav examined his references to the postal laws, and the laws and regulations, and cannot agree with him that they place all postal matter, letters and printed matter, "within the control of the postal officers and agents, to do their own sweet will with them, without any let or hindrance, or any punishment whatever."

1. Under the act of July 12, 1876, no letter or postal card is declared unmailable on account of obscenity except those "upon the envelope of which, or postal card upon which indecent, lewd, obscene, or lascivious delineations, epithets, terms, or language may be written or printed."

Does Mr. Wakeman deny the right of the government to exclude such letters?

2. The law does not authorize the examination of any postal matter subject to letter postage. Section 24 of the postal act of March 3, 1879, provides that "no package the contents of which cannot be easily examined shall pass in the mails or be delivered at less rate than for matter of the first class."

Section 3,882, R. S., authorizes postmasters at the office of delivery alone to "remove the wrappers and envelopes from mail matter not charged with letter postage."

The postal regulations provide:

"Section 434. First-class matter not to be held unmailable on mere suspicion.—Postmasters are specially warned that they hav no right to detain first-class matter on the mere suspicion that it contains articles forbidden to be sent in the mails. Neither will they under any circumstances be justified in breaking the seal of any letter or package to ascertain whether or not unmailable matter is inclosed."

"Section 530. Sanctity of seals inviolable.—The several enactments of law defining crimes and offenses against post-office establishment to which reference should be frequently made by special agents admonish every person in the employ of the department that the law-making power intends to throw around the privity of correspondence the solemn sanctity of its protection. One of the highest obligations of the department to the people is to preserve by all the means in its power the absolute sanctity of a seal. The enactments referred to are entirely explicit. Special agents are required to impress on postmasters and their subordinates, at all times, that the postmaster-general will visit with punishment to the full extent of the law any violation of the law in this particular."

Section 3,929, which authorizes the return to the writers of all letters sent to lottery dealers, or other persons engaged in schemes of fraud, provides, "But nothing contained in this title shall be construed as to authorize any postmaster or other person to open any letter not addressed to himself."

Section 4,041, for the return to senders of postal orders, concludes, "But this shall not authorize any person to open any letter not addressed to himself." This shows that all correspondence is carefully guarded from the spy system All matter which the government claims the exclusiv right to carry is neither subject to inspection nor to search.

The conveyance of newspapers, books, and merchandize in the mails is not exclusiv. They may be carried by private carriers on such terms as those carriers may impose. The government competes with them on certain classes, and refuses to compete on other classes. If it has the right to engage in this class of commercial business, it may adopt its own rules and regulations. It can exclude matter which is openly obscene as well as liquids and poisons, live insects and reptils, and provide for the disposition of such matter.

Obscene prints and books are by the customs laws, and by the laws of most of the states, denied the right to be classed as property. They are liable to seizure and destruction as published contrary to law. It is no invasion of the rights of property to exclude them from the mails. It is absurd to contend that a man who violates law in publishing an obscene book shall hav the sanctity of the mails to aid him in his illegal traffic. The United States adopts the old common law rule of the courts, We will not assist an illegal transaction in any respect.

I hav shown that the law and the regulations carefully guard the privacy of first-class matter; that the government is a common carrier as to other kinds of postal matter, and is thus engaged in commercial business; that under the power to regulate commerce it prohibits the importation of obscene publications; that its power to regulate commerce gives it full power to establish the terms on which it will carry the matter other than first-class matter; that it has power to regulate the mails as incidental to its power to establish post-offices; that it has provided for no examination of mail matter except to detect frauds upon the revenue by mailing first-class matter at lower rates than letter postage. The examination of letters in the dead-letter office, which Mr. Wakeman fears destroys the privacy of the mails, was authorized in 1810. The examination under the sections authorizing postmasters at the office of delivery to examin mail matter other than first class was authorized by the law of March 3, 1863 (12 Stat. U. S., p. 707). They are no part of the so-called Comstock legislation, and do not infringe the freedom of the press. Neither Heywood, Bennett, nor Barter hav suffered through these provisions.

It is useless to follow the misrepresentations of Mr. Wakeman in his replies to my articles. I stand by what I hav written, and not by his pettifogging statements. He has proved the truth of Channing's remark, that "there is nothing that will lie worse than figures, unless it be facts."

W. S. Bush.

## Our Proofs.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of June 26th, W. F. Jamieson renews his challenge to debate the proofs of Spiritualism. He says, "Convince them in *any way* they hav no proofs, and they will join the Materialists in making the world pleasanter." Now, if we are in error, if our proofs are "imaginary effects," if we are deluded and deceived, if annihilation is pleasanter than continued existence, if the "death-ends-all" theory will make people happier and better, by all means let us be convinced as soon as possible. I for one want the truth divested of all error. But I respectfully decline to be convinced "in any way" but that which appeals to my reason. He may declare from now till doomsday, as he did in Lansing at the Liberal convention, that "a fact may be a lie," and I cannot believe it The "exact science" of his logic in his illustration of the above, "as for instance when a man commits perjury," will not answer my purpose. Neither will it serve his purpose to tell us as he did that we are "intellectual blanks." We *are* rigid investigators of science. We *do* go to nature, the original fountain of all truth, notwithstanding Mr. Jamieson's assertions to the contrary. But no Spiritualist has ever yet, to my knowledge, in this world or the next, become so profoundly wise as to discover that "a fact may be a lie;" and we advise him, unless he has something better to offer, to desist, for with such arguments he certainly will fail "to convince us." I hav waited, hoping debate would not be necessary. If Materialism of the "death-ends-all" kind "will make the world so much pleasanter," and if he can so easily demolish our proofs, he should, if he is a true reformer, proceed to do it without waiting for debate. Most assuredly if I could place such men as Zoellner, Crookes, Wallace, Victor Hugo, Sargent, Buchanan, Tuttle, and Kiddle under obligations to me by "convincing them they hav no proofs," that they are blindly groping after an *ignis fatuus*, I would do so very quickly. If friend Jamieson will do what he promises millions will bless him, and his name shall be emblazoned in letters of living light on the imperishable monument erected to the wise and good of earth. Fearing, however, that this Jesus of Nazareth will pass by, and the golden opportunity be lost forever, I hav resolved to do all I can to secure the "falling mantle." No one shall truthfully accuse me of being a stumbling-block in the way of erring mortals. And now, before I proceed with my task, let me quote from God's Holy Bible a most fitting text or passage—1 Cor. iii, 18, 19: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God." Mr. Jamieson is assured that the above quotation is not intended for Materialists or Spiritualists, but Christians; furthermore that personalities will not be offered by us or accepted as arguments, therefore if he will follow our example we shall get on very harmoniously. If he should, perchance, reduce our science to zero, should call us "intellectual blanks," or "brainless vacuums," we shall pass them by as being the technical

terms of Materialistic science, not yet found in our vocabularies.

The proposition which I now ask Prof. Jamieson to disprove is, Spiritualism is a demonstrated fact, or, Spiritualists hav absolute proofs of spirit communion and future existence, therefore "death does not end all."

Now, in arguing this question I should not offer my mind as the ultimate standard, nor shall I permit Mr. Jamieson to decide a point by saying, "To my mind this is not evidence or absolute proof." That would be no reason or argument whatever. If he cannot demolish my facts or proofs by others more convincing, then mine must stand.

The world does not care how a fact may strike his mind or mine. The world wants facts, and if he thinks he can wipe out Spiritualism by demolishing our facts and substituting his, he shall now hav the opportunity.

Now, I affirm that Spiritualism is a demonstrated fact, that we hav absolute proofs of spirit communion, and the existence of our friends in spirit life; therefore, because our friends liv beyond death, we shall liv also.

The universe is divided into the visible and invisible, the ponderable and imponderable. All scientists admit that by far the greater portion of the material of which the universe is composed exists in so refined and ethereal a condition that the five senses can take no note of it whatever. All matter has been at least once invisible, and may be so again. The two conditions are interchangeable. Matter is not a result or effect. It never had a cause, but every change or new condition must hav a cause, and all causes are invisible. It will not be denied that the universe is made up of the visible and invisible; and those who attempt to fathom, define, or limit the boundless realms of the invisible need more facts than science has ever yet furnished the world.

Intelligence, the result or effect of which is knowledge, belongs to the invisible universe, and we always judge intelligence by the knowledge it manifests. This we can do as absolutely and unerringly as we can calculate the existence of invisible worlds, and we think no man can successfully refute it.

The visible and invisible are interblended everywhere in and on this earth. The essences, life-forces, and properties of matter are never seen. Man is both visible and invisible. We see the flesh, but not the spirit. We think, but no mortal eye has ever seen a thought. Knowledge, intelligence, thought, magnetic and life-forces are all invisible. No mortal eye has ever seen them or the power which conserves, creates, or generates them.

Spirits, therefore, both in the flesh and out, belong to the invisible world, and must, under all circumstances, use the same means to identify themselvs to each other. There are and can be but two means of proving existence and identity, to wit, the physical and intellectual; by sensation, the visible, or, by intelligence, the invisible. Here we identify ourselvs not so much by sensation as by what we know. Physical tests are good, but, except by scars, birth-marks, etc., are unreliable. Intellectual tests are by far the most convincing. They satisfy when all others fail.

Throughout life the body is continually undergoing transformations. From childhood to old age the variations are infinit. People often resemble each other so much that they are taken for each other. Wives hav been imposed upon by impostors through resemblance, when, by rigid intellectual tests, the fraud might hav been detected.

It is only by knowledge—what we know and others know we know—the result of intelligence, that we are able absolutely to identify ourselvs to our friends and our friends to us. Strangers cannot identify themselvs to us, because they cannot giv facts which others may not know. Only those who hav been intimately acquainted can ever absolutely identify themselvs to each other, and then the only way it can be done with absolute certainty is by the knowledge they possess. Again, people can prove their existence absolutely by giving facts which no others possess and then having them subsequently verified.

This is precisely what spirits do in proving their existence and identity; and if this has not and cannot be done, then it is impossible for people here yet in the flesh to prove their identity or existence, and very much of what the scientific world to-day accepts as absolute knowledge must be called by another name. People can identify themselvs by letters so as to be absolutely certain of identity. If this is not true, then identity is incapable of proof, and of course Spiritualism, so far as it rests on intellectual tests, must go down.

With these premises, I shall now consider some of the proofs which millions of intelligent people, many the wisest of the race, hav accepted as absolute proofs of our existence beyond death. I shall ask Prof. Jamieson to visit Rochester, the birthplace of modern Spiritualism, where occurred for the first time, thirty-two years ago, the celebrated "spirit rappings" in the presence of the "Fox girls." These rappings hav since occurred in the presence of millions, and are to-day heard all over the world. No mortal has ever yet been able to tell how those rappings were produced. People sometimes attempt to tell how they are not produced, but everything that has yet been offered has been assumption or speculation. The secret never yet has been divulged to mortal man. If Prof. Jamieson can explain how they are produced, and if he will do that, and explain the process so that others can also produce them, then we shall consider this proof of Spiritualism disposed of. But another difficulty will here present itself to friend Jamieson. Those rappings are invariably accompanied by intelligence as marked and positiv as messages that are received to-day over the telegraph wires. Those messages purport to come from people dwelling in the invisible realm of spirit life, and are spelled out just as the operator spells out messages which come to him over the wires. If there is another operator at the end of one line then there must be at the other. Messages in both instances hav to be verified, and many times hav little or no significance to the operators but to the person receiving them are of deep significance.

Those Rochester rappings, those little telegraphic signals, spelled out a message, explaining that the person communicating was murdered and the exact locality in the cellar where the body would be found pointed out, all of which was verified. Search was made, the body found, and the message proved absolutely correct. Now those rappings did occur, accompanied by a knowledge which could come from no other than an unknown, invisible, organized intelligence, and I demand that Prof. Jamieson prove that they did not occur, or if they were not produced by spirit power, prove how they did occur, what caused them, and where the intelligence or knowledge came from which accompanied them, or for ever hold his peace.

Prof. Jamieson has twice begged to debate the proofs of Spiritualism. Now let him answer this, and I will favor him with another trial. He says, "Convince them in any way; they hav no proofs, and they will join the Materialists in making this world pleasanter." E. A. CHAPMAN.

*Lowell, Mich.*, July 22, 1880.

[*From Truth.*]

## Orthodox Unfairness.

Here is a specimen from the usually fair *Christian at Work*:

The misnamed Freethinkers are to hav their little convention at Hornellsville, Pennsylvania [sic], when the September breezes blow. We say they are misnamed Freethinkers because in reality every man and woman and child in the world is free to, and does, think exactly what he pleases. The world is a free-thinking world. But in truth Freethinkers they are not, but *free-doers*. Hence they would abrogate all laws restraining the free action of the individual except so far as it trespasses on life or property. The Freethinkers believe in free vice with a vim; they would dissolve the marriage tie, open the door to free licentiousness, free rum, free blasphemy, and make the post-office a government express company for the circulation of licentious literature. They will miss, though, some of their principal speakers and co-religionists, who just now are doing the state some service behind prison bars.

At last the orthodox hav come to recognize that "Freethinker" is not a term of reproach. It is not ten years since Freethinker and Infidel were synonymous terms to the religious community, and in its estimation all who professed to be either were consigned to everlasting perdition. Now, however, we learn for the first time that the world is a free-thinking world. The *Christian at Work*, we presume, is a Freethinker; Dr. Hall is a Freethinker; Dr. Crosby, Dr. McCosh, Elder Love-God-and-be-blessed Smith, and Deacon Refuse-to-believe-and-be-damned Jones are Freethinkers.

Now our contemporary must not misunderstand us. We do not claim that a man must think as we do to be a Freethinker. It is a part of our religion that a man may be a conscientious Catholic, Protestant, Mohammedan, Jew, Spiritualist, or Infidel, and yet be a Freethinker. The designation does not refer to the conclusion at which the mind arrives, but to the process by which the conclusion is reached.

He who givs full play to his reasoning faculties, considers every fact bearing upon the question before him, takes nothing for granted that is not strictly axiomatic, and thus arrives at a result, is a Freethinker as well after he has come to a conclusion as while he is searching for it. But he who takes his creed from others, who believes because he is told to believe, who will not reason because to reason is wicked, who would commit murder as soon as he would merely inquire into the divine origin of his faith, is not a Freethinker, and it is a mangling of language to call him one.

Now, is that part of the world which is found in the church a free-thinking world? We shall consider the Protestant church, because it is that to which our contemporary is attached, but all the other churches are the same.

Faith is the great requirement of church fellowship. Unquestioning faith in the divine origin of the Bible, in the fall of man, in the atonement, in the immaculate conception, in a physical resurrection after actual death, and in a heaven for the believer and a hell for the unbelivers, is the beginning and end of the Christian religion; and but for the fact that to meet emergencies it has gradually allied itself to an approved system of morals, it would already be a thing of the past.

Will the *Christian at Work* make a rational inquiry into the alleged divinity of the Bible, into the traditional fall of man, into the doctrin of the atonement, into the miraculous birth and resurrection of Jesus, or into the doctrin of heaven and hell, throwing aside educational bais, and regardless of the result at which they may arrive, seeking only truth?

No.

Nor will any of the churches it represents. They all shun investigation, thought, and reason, making blind faith their foundation, and preachtng that salvation comes through faith alone.

Then so much of the world as is in the church is not a freethinking world.

The slur that so-called Freethinkers are but free doers is a libel which would be unworthy reply did it come from a less respectable source. So is the assertion that Freethinkers believe in free vice, that they would dissolve the marriage tie, and open the door to free licentiousness and free rum.

The body of Freethinkers will compare more than favorably with religionists. They are not found in our state prisons (unless we except Bennett, who was sent to prison because he was an unbeliever, for any unprejudiced mind familiar with the facts will concede that the pretense of his imprisonment was false); our jails are free from them, and none hav ever graced our scaffolds. But Christians and even clergymen hav kept the machinery of the law from rusting because of their crimes, which range from petty larceny to capital offenses.

Let us refer our contemporary to a few statistics: In 1873 in England among 100,000 Catholics, 2 500 were criminals; among 100,000 of the Anglican church 1,400 were criminals; among 100,000 Dissenters 150 were criminals, and among 100,000 Freethinkers 6 were criminals. Thus, of 300,000 believers over 4,000 were criminals; while the proportion of unbelievers who were criminals was as 18 to 300,000. Eighteen against four thousand makes a bad showing for the believers.

Again, in 1858, of 2,000 abandoned women in the city of New York, 1 937 were children of believers, 1,949 were trained in the Christian religion, and 1,909 professed the religion in which they were trained at the time the statistics were made up. Rather bad again for believers.

The conclusion of the paragraph we quote, to the effect that some of the principal speakers of the Freethinkers will not be at the Convention at Hornellsville, because they are in prison, is a lie. We know that is an impolite expression, but none other will so appropriately characterize the assertion.

We hav devoted this space to the unfair and in some respects false statements of our religious contemporary, not because *Truth* cares about the matter one way or the other; but because the article is a libel upon a large class of the better part of the community which seldom intrudes itself upon public notice, and in whose interest the Convention at Hornellsville will be conducted by men and women whose intelligence and virtue it does not lie in the mouth of an organ of that branch of the community from which our jails, prisons, brothels, and scaffolds are almost exclusivly supplied to impugn.

## God Pickles a Woman in Salt.

Unlike the bosom of Abraham, the bosom of Mrs. Lot is located in this world. When Lot's wife died she didn't turn to dust, but turned to salt.

Mrs. Lot was not a righteous woman. They didn't hav many righteous women in those days. The righteous were mostly men. There was righteous Lot, who got so righteous drunk that he didn't know whether he was a married man or not. But God saved him, and killed his wife, and salted her on the spot. And when all dust shall rise again, Lot's wife, being salt, will remain undisturbed at the sound of Gabriel's horn.

According to promis, God got up a big roast in Sodom and Gomorrah, but Lot being righteous, he sent two dirty foot-angels to save Lot, and as a special favor he also concluded to save the girls and the old woman.

Lot didn't know that the angels were angels, and noticing that their feet were pretty dirty, he told them to go in and wash their feet. And the angels went in and washed their feet and took supper.

The account doesn't say if the angels took a little something before eating to help their digestion or not. But as Lot was very fond of taking a little something himself, it is presumed that he at least advised that the angels "take a nip" as a sort of regulator. It would seem that the villagers had mistrusted that something was going on in Lot's house, and as Lot had two daughters, they determined to see the two tramps that they might know more about them. Lot went out, and, being a righteous man, he offered them his two daughters, and said they might do unto them as they liked if they would not insist on seeing the strangers.

Well, in the morning, just as God was about to burn the city, "the angels took Lot and his wife and the girls and told them to flee for their lives and not look back." But as Lot's wife thought of the terrible fate of her friends, her bosom swelled with emotion; and when she smelt the brimstone, she turned back and gave a look of sympathy, pity, and sorrow at her old home and the thousands of men, mothers, and innocent little children who were being burned alive. For this manifestation of her noble heart God got mad and pickled her on the spot—killed her and turned her into a pillar of salt. This salt arrangement, no doubt, was very nice for the sheep and cattle, but it was a little tough on the woman. If the account is true, it shows God to be a heartless monster who has neither love, mercy, nor reason in his composition.

At the outset God might hav made the world better by killing the devil. But he preferred to drown his children as a means of removing wickedness. Next he tried fire and brimstone on the children of Sodom and Gomorrah, and as this great, grand roast proved no better than the water experiment, he concluded to get up a cross between himself and the human family. The cross was a good one, for the child was a great improvement on God the Father. And although the son believed in damning a man on account of his honest opinions, he never, like his father, made use of fire and brimstone in this world; he only threatened its use in the next world. M. BABCOCK.

## Suspended.

We are in receipt of the following card, the facts stated on which fill us with sincere regret. We trust that after politics hav subsided the *Appeal* will flourish more than ever:

DETROIT, MICH., Sept. 26, 1880.

*Dear Sir:* The *Rational Appeal* is under suspension at present. I hope to resume it after the Presidential election.

Very truly, S. B. MCCRACKEN.

PEOPLE seldom improve when they hav no other model than themselvs to copy after.

BY taking revenge a man is but even with his enemy; but in passing it over he is superior.

# Letters from Friends.

TREMONT, O., Sept. 18, 1880.

D. M. BENNETT, *Dear Sir:* It is now nearly one year since I first subscribed for THE TRUTH SEEKER, taking it most of the time under considerable embarrassment by reason of my moving around, but now that I am settled I intend to be a constant subscriber to it so long as it is ably conducted, as it is at present and has been. I would be lost without it and it never was more interesting than now.

I hav been much interested in the expressions on politics through its columns. In this state it is greatly mixed. The Republicans claim it of course, but it seems more and more, from the way I view it, uncertain, and I cannot help believing that each succeeding day injures the chances of Garfield. I hav always been a Republican, *i. e.*, as a choice between the two parties, but I am so thoroughly Liberal I am always ready to throw my vote in behalf of reform and right, even though the effect be to crush the Republican party, although it is not with a happy heart nor any relish that I vote for a Democrat to do it. Yes sir, it is hard, and not that I hav such love for the old hulk of a once grand party, but that it is necessary to join hands with such undesirable company—as a party. And if I should vote for Hancock, as it is likely I shall, it will be with many regrets that such a step is necessary. This is the home of President Hayes. There is but little warmth of feeling here for him among his Republican friends. He ignored them after his election, and now, sir, it is a fact that when he comes home, it is oftener than otherwise that there are none at the depot to welcome him. His hold upon the hearts of the people is slim indeed.

Yours in fullest sympathy, E. B. WILLIAMS.

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ALTOONA, PA., 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been away and spent a week at the Hornellsville Convention. It was the first time that I ever had the pleasure of attending a meeting of Freethinkers' and it was to me a source of great joy as the meeting was of the greatest interest from the time it commenced until it closed. The speakers we had were all stars, but I was pleased much better with some than others. The very first person whom I met and had the pleasure of taking by the hand was the Rev. George Chainey, of Evansville, Ind. He is an elegant speaker and still a very young man, and I sincerely hope that all his future years may be bright and prosperous so that he may do a noble work in the cause of Liberalism. I do not think that a better person could be chosen as chairman than Dr. T. L. Brown. He always kept the audience in a good humor and his opening address was a very able effort. I was very much pleased with the female speakers, but thought that the address of Miss Marion Slusser was superior to any. The Rev. Mr. Burnham, of Michigan, is a regular thunderbolt. On Sunday afternoon we enjoyed the pleasure of listening to the most brilliant orator of the age, Col. Robert G. Ingersoll, who for two hours and thirty minutes kept the audience almost spell-bound by his inimitable lecture, "What must we do to be saved." On Sunday evening we had the pleasure of hearing one of the ablest addresses of the Convention by T. B. Wakeman, I had the pleasure of meeting Mrs. H. L. Green, who is a very earnest worker in the cause of Freethought, and Mrs. Burnz, the compiler of the "Liberal Hymn Book." I was also very glad to see present that handsome little lady, Miss Josephine Tilton. We had a choir of five young ladies assisted by a very able musician who rendered some excellent music during the meeting. On Saturday we had an address by a man who styled himself a Christian evangelist and whose name was Egbert F. Cleve. This same man, Cleve, lectured in Altoona last winter, his subject being "Why I Became a Catholic." He was denounced by the Episcopalian minister at this place as being an apostate of the Episcopal church and a dishonorable man. A controversy at last arose between them through the press, in which the Catholic priest took part and defended Cleve, but he was not allowed to lecture in the Catholic church, and many of the Catholics are opposed to him, claiming that he will do almost anything for money. I think it is very seldom that he encounters such an intellectual giant as Parker Pillsbury.

One morning while Mrs. Amelia Colby was delivering one of her eloquent orations, and as I was about to express my feelings by stamping of the feet, a dog which was lying under one of the chairs rushed out and bit me severely. I, at first, thought that the "tiger was unchained," but I think it was only an orthodox dog, that perhaps, belonged to the Young Men's Christian Association. And now, in closing, I will say that New York is a grand state and Hornellsville a very beautiful town. The people there are not so bigoted as in my own state, and I was treated very kindly during my short stay; and as I look back to the years gone by, and turn with pleasure memory's pages, I shill never forget the happy days I spent at the Hornellsville Convention.

W. J. BURNS.

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WAYLAND, N. Y., Sept. 12, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The only way to get such independent people as the Liberals are to act together for any purpose is to convince their judgments. This and the discussion of the political situation in the columns of THE TRUTH SEEKER has not been without salutary effect.

I was a Republican before I was old enough to vote. Since then I hav acted with that party, believing that under its guidance the union, for which I hav bled and still suffer, was most secure. Uninfluenced by the opinions of others, I reached the conclusion not to vote for Garfield, for the following reasons:

1. A candidate for the highest office in the world should hav a clean record. The charges made against him hav not, in my judgment, been successfully answered.

2. For several good reasons I am not in love with the Ohio ring, with Hayes at its head, and hav no reason to suppose that it will be any better with Garfield at the front.

3. Garfield being a "brother in the Lord," and a sympathizer with the objects and aims of the Young Men's Christian Association, it might well be worse.

4. When Gen. Grant returned home through the South he spoke highly of the patriotism of the people of that section. There can now be no good reason for keeping alive the dying embers of a war that ended fifteen years ago.

5. It is no longer necessary that the Republican party should be continued in power, but it is important that every portion of our common country should enjoy peace, tranquility, and prosperity, and cultivate charity and fraternal love.

6. Power too long continued in the hands of one man or one party or set of men breeds corruption. This is but too evident this fall in the expenditure of vast sums of money wrested from the people, and the intimidation of employes by employers and of debtors by creditors, for the purpose of continuing in power a set of corrupt politicians.

I believe that free institutions, securing individual liberty, can only be maintained where elections are decided by pure and intelligent voters. The most important political question of the time seems to me to be how best and quickest to take the balance of power between the two great parties out of the hands of a class of men who can be bought or intimidated. As long as such men hold the balance of power, their votes being necessary to the success of either party, the political aspirants will use money or undue influence—the only means to get such votes. In corrupting others they corrupt themselvs. They dare not do right if they would. In cases like the imprisonment of Bennett they are the tools of the men whose votes are necessary to secure party success. No considerable body of men of principle hav as yet cut themselvs off from party fealty, as it has become the study and aim of the leaders to secure the votes of unprincipled men by doubtful methods.

To vote for a third or fourth or fifth candidate is to draw alike from both parties without weakening or alarming either. Such votes are wasted. To make our votes count we must choose between the two leading parties. If the party in power does not do right, vote with the other. Change often. The Liberals in this way would soon be strong enough, by acting together, to defeat either party. Soon both parties would begin to ask what they must do to be saved Conscientious voters instead of commercial voters would be estimated in the doubtful column. The era of corruption would be over, for officials would hav to stop stealing, and the votes that tell the story could not be bought up. The era of bulldozing would end, for Liberals are not easily frightened. The era of great promises would be ended, for Liberals hav little faith. The era of religious persecution would be over, for neither party would care to commit suicide. No religion or class would be favored, for liberal-minded, intelligent, and conscientious men and women would control the supply of bread and butter.

The Republicans hav proved unworthy. Our first and wisest move is to elect Hancock—an eminently safe man. If after four years' trial there should not be the improvement that would naturally be expected, then giv the other fellows another chance.

The parties, like young pigs, are both hungry, no doubt, but by first restraining one, then the other, we can soon teach them so they can take their rations without jeopardizing the rights of people who stand aloof from unseemly scrambles for party favor, and who are earnestly working for the elevation and happiness of the human race.

G. W. MOREHOUSE.

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CORDOVA, ILL., Sept. 13, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* The editor of *Mind and Matter*, in his issue of the 28th ult., in his article on "Critics Answered," published the so-called Comstock law, and boasts that the opponents of the law hav not dared to do the same.

There are other evidences besides the above that Mr. Roberts has just awoke from a long and profound Rip Van Winkle sleep. THE TRUTH SEEKER long ago published the act on sheets which were scattered all over the country. It was to this fact more than anything else that made it so easy to get signers to petitions for its repeal. I always carried the act with me when I solicited signers to petitions for its repeal. Nearly every one who read the act comprehended the Jesuitical character and intent of the thing, and would most willingly sign petitions for its repeal.

But again he says, "The petty personal squabble between D. M. Bennett, Judge Benedict, and Anthony Comstock has no proper relation to this statute, so far as its general scope and operation is concerned." Can it be possible that Mr. Roberts is sincere in calling that a personal squabble, when the United States, through its agents, does what has been done to Mr. Bennett for no crime, and for no other reason than that he is a Freethinker? The inception of this act was for the suppression of Freethought.

In the neighboring town of Le Claire, Mr. Barter, editor of the Le Claire *Pilot*, has been arrested and imprisoned under this same act, but it too, I presume, was only a personal squabble, and has no relation to the general scope and operation of this act. He, too, is a Freethinker, and bigots invoke the power of the United States to suppress him. It has come to that. The obscenity dodge is too thin; it is aimed at heretics and heretical opinions, Mr. Roberts to the contrary notwithstanding. He says, "The law is a most proper and beneficent one, and should not be repealed," and those who are in favor of its repeal are loco-foco Liberals. There is no bigotry about that. Oh, no! If you believe as I do you are a good fellow; if not, why then you are a loco-foco. The other bigot says, if you believe in God, Jesus, and the Bible, you are all right; but if you don't, why then you're damned. Yours, J. HOKE.

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BLOOMFIELD, N. J., Aug. 24, 1880.

TO THE LIBERALS OF THE UNITED STATES: So the bigots of the church are trying to wipe out a Freethought journal at Le Claire, Iowa, another persecution for opinion's sake. Let us rally to Mr. Barter's support, and show these religious bigots that he and his opinions hav friends all over the country. Money will enable Mr. Barter to publish his paper in spite of them. If each Liberal will send from 50 cents to $2, he will be enabled to make a creditable defense and come out best in the end. I send him $2 by this mail. Don't neglect this duty, for we are all concerned in this prosecution. H. B. SHEARS.

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BURR OAK, MICH., Sept. 15, 1880.

D. M. BENNETT, *Dear Sir:* Mr. M. K. Wilson, of Auburn, Ind., has been giving us some lectures here in our rural district upon the "Origin of the Bible," and in our opinion the multitude of facts which he has collected from ecclesiastical history in relation to where, when, and how the Bible came into being, and the character and ability of the men to whom we are indebted for all we know of its origin, should be more generally understood by Liberals in general, and to all Christians this knowledge would be invaluable. Mr. Wilson makes no quotation from any other than Christian authors, and from such Christian authors as were never accused or suspected of heresy, and all Christians who hear these lectures will learn many important facts which they will not be likely very soon to learn from their own chosen guides and instructors; and one of not the least important facts which they will learn from these lectures is this, that all the historical knowledge Christians hav of the origin of their religion is on the testimony of the priests or Christian Fathers of the first three centuries, every one of whom hav been impeached and convicted of practicing fraud and deception for the purpose of making proselytes to their superstitions; and the undersigned members of the Burr Oak Liberal League, No. 167, wish to say through the columns of THE TRUTH SEEKER to all Liberals everywhere, Giv the people a chance to hear those lectures. And we would further say that Mr. Wilson will make his terms so low as to be within the reach of all Liberal organizations, and will speak when desired on any other subject connected with the cause of Liberalism. Mr. Wilson can be addrssed at Auburn, Ind. M. P. Thurston, M. A. Dexter, Huldah Dexter, Anna Hoyt, J. O. Warren, A. H. Thurston, Chas. Washburn, and others.

Respectfully, M. P. THURSTON.

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CLINTON, IOWA, Sept. 12, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Marshalltown Convention is a thing of the past, yet as the report in your issue of the 11th is so meager, I take the liberty of adding that it was a success, owing to the fact that Profs. Jamieson, Phelps, and Mrs. Parry were on the platform to enunciate the principles of Liberalism and the League, W. F. Peck was there to sing their truths into the hearts of the people, and E. C. Walker was on the ground, early and late, and everywhere present.

Mr. Walker is not a large man, neither was the immortal Napoleon; but if anybody was ever called to conduct a campaign for the honor of the state and the glory of principle, E. C. Walker is the man, and Iowa ought to be counted out in the great fight coming if she does not march up and follow the lead of this, her most valiant son. The worker is the hero. Most of us can talk, but he who can do is the strong staff upon whom to lean.

As for talk, if you want it in one continuous, limpid, silvery shower, just sit under the ministrations of Prof. Jamieson. Those who hav heard him for these many years do not need to be reminded of his magic voice, the smile like a sunbeam, the keen, clear-cut sentences, unsparing logic, eloquence, and power with which he holds his audience. His presence in the Convention was enough to insure its success, and his appearance was always the signal for a hearty outburst of applause. Long may he liv to combat with merciless sarcasm and inimitable courtesy the enemy spoiling for a fight!

One of the events of the Convention was the lecture of Prof. Phelps on "The Garden of Eden." It would be natural to suppose that this subject would, at the present day, be considerably dull to a body of Freethinkers, but if you could hav seen, Mr. Editor, the hundreds of people convulsed with laughter who sat and listened to his sallies of wit, if you could hav heard the spontaneous yells and cheers which rose in the throats of the people as, one by one, the Professor drove home his arguments against the need of such a garden and such a gardener, you would hav been glad that such a story had been invented to furnish food for such a mind.

No Ingersollian wit can excel the side-splitting humor of Prof. Phelps, and his grave thought is of the very best and most impassioned quality. When we take into consideration the fact that he has marshaled Kansas into line with her many Leagues, he should be heard in every state in the Union.

The good people of Marshalltown were not very friendly when the Convention began its work, but ere the closing session thought was up to the boiling point; and on the last evening (Sunday) Mrs. Parry had a large and interested audience to listen to her able lecture on "The Religion and Church of the Future." As a speaker she is dignified and logical, and held, with ease, the attention of her many listeners.

Not a little praise is due to Mr. W. F. Peck for the enlivening of the sessions with songs, humorous and pathetic, sung in excellent voice, and stirring the people with the enthusiasm which music always produces. Most of the songs and music were original and well adapted to the needs of liberty-lovers.

Altogether the Convention, as I said in the beginning, was a success, as a State League was organized, your correspondent, T. C. Leland, having, by his scholarly and comprehensiv arguments, early set before us the necessity for a work of this kind; and on the 17th the Iowa delegates will swell the ranks of the National League Convention and add their Western slogan to the cry for repeal and no compromise with bigotry. Yours, etc, MRS. H. S. LAKE.

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CAWKER CITY, KAN., Sept. 14, 1880.

EDITOR TRUTH SEEKER: I had hoped that in your discussion with Mr. Mair he would be able to show some tangible proof, if not historical, that such a person as Jesus Christ once lived. In his "Fifth Letter," as continued in THE TRUTH SEEKER of September 11th, there is, to use a Western phrase, a complete let-down. The spiritual discernment he speaks of, that worldly minds cannot comprehend, is the very argument used by Mormons when you get a clinch on them. What is the use to lie to old liars? A man of good judgment ought to know that in these times such sophistry is equivalent to yielding the point.

Mr. Mair claims that God is the author of the story as told by Matthew that God is the only infallible being in existence. Now, if this is true, it seems a very easy matter for him to tell the story twice alike. He has failed to do it in more instances than one. Here, in my mind, hangs the whole story Such an imperfect history of so much import could not come from a perfect source. I do not believe God has created this world, with all it possesses, without being able to giv a correct history of it. The God that created this world has but one way of corresponding with us; we are learning day by day through works of nature the language he uses.

I used to honestly believe there were good, honest, well-informed men that were sincere in their Christian profession, but I am all over it now. I hav failed to find one when put to the proper test. The proper test is this: Take him away from everyone, then pump all his hypocrisy and cant out of him (which you can do if your pump is steel-lined), and ask him if he honestly believes the Bible to be the word of God. They do not in their heart believe it; the ignorant may, but the learned do not. If it were not for the money and other pleasures sought by the clergy the old ship of Zion might go to bedlam for all they would care.

I am glad truth, so long crushed to earth, is rising in its might, and ere long the human mind will be free.

The great theologian, Mr. Mair, is a failure. I read the debate between Ditzler and Jamieson, which was very interesting, and made Freethinkers by the thousand. As the subject matter between Mr. Mair and Bennett was of such vast importance to orthodox believers, I looked for more light than has yet been thrown on the subject. I hav, as usual, been disappointed. The old fountains from which they draw their arguments are drying up as intelligence advances. Why do they hate Voltaire, Paine, Ingersoll, Bennett and other Infidels if their doctrin is true? It hurts no good man to slander him; but yon twit a man on facts, and then he kicks at once, the same as Christians do. They do not want their little pet scheme of having a good time interfered with. Respectfully, T. F. H.

# NATIONAL LIBERAL LEAGUE CONGRESS.

## Its Fourth Annual Meeting, Held in Chicago.

SATURDAY MORNING SESSION.

League opened at 10:20 at Hershey Hall, the Hon. Elizur Wright presiding.

In calling the gathering to order the President explained that he had lost a little time in meeting Col. Ingersoll, who would be with them in the afternoon.

A DEFENSE COMMITTEE.

Reports of committees were called for, and Mr. Green proceeded to deliver that of the Committee on Nominations. The first recommendation was that Prof. A. L. Rawson, of New York, act as Chairman of a Defense Committee, whose duty, as defined by the Constitution of the League, is "to defend through the courts, by the combined efforts and means of the Liberals of the country, any American citizen whose equal religious or moral rights are denied, or who is oppressed on account of any opinions he may hav held or expressed on the subject of religion or morals."

The Committee further submitted a list of officers for the ensuing year—Elizur Wright for President, Col. Ingersoll for senior Vice-President, and Mr. T. C. Leland for Secretary.

The report was accepted and Mr. Wright was re-elected.

Prof. Rawson, of New York, gave an account of the Confederation of Freethinkers, which met at Brussels in August, and of the progress of Liberalism on the Continent.

Louis Wilhelm, of Chicago, read an address to the League from an organization known as The Union of Radicals. It demanded separate political action on the part of Liberals in opposition to the two great political parties of today, and a thorough breaking away from old party practices, to the end that the people at each election might divide on certain principles or issues, instead of on the questions of persons and spoils. Such a party, it was asserted, would, after a few defeats, soon draw into its ranks the most intelligent, moral, and patriotic men of the nation. The organizations set down as ready to assist in forming this new party of progress were the Liberal Leagues, the Turners, the Woman Suffrage Associations, the Freie Gemeinden, the Free Religious Associations, the Union of Radicals, and the various Labor-Reform organizations, provided the latter were ready to desist from attempts to force Communism into the platform.

Mr. A. J. Grover read a paper on the duty of the League, as it appeared to him. It was a very able document, and we regret that we hav not room to print it in full.

He was succeeded by Mr. McCracken, of Michigan, who presented the report of a Liberal Congress held at Detroit.

After some further speeches by the delegates the Congress took a recess for lunch.

On reassembling, Mr. Spencer, from the Committee on Future Work, reported that it should be—

1. The total separation of church and state, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

National protection for national citizens in their equal civil and religious rights, irrespectiv of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

Universal education the basis of universal suffrage in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

It was, said the Committee, the duty of the National Liberal League and auxiliary Leagues to direct their efforts toward carrying out these needed reforms by seeing to it that such men were elected to the Legislatures, and Congress, and other offices, executiv and judicial, as favored them and had the ability and the courage to maintain them in their several capacities; that existing laws favorable to these objects were properly enforced; that suitable pecuniary and other means were provided in case of need to defend citizens who were unjustly subjected to prosecutions and other injuries and annoyances on account of exercising rights reserved to the people; that auxiliary Leagues were multiplied as rapidly as responsible, intelligent, judicious, and earnest persons could be found who would assist their organization and carry them forward in a manner consistent with the importance and dignity of the reforms demanded; that it should be the purpose of the National and auxiliary Leagues to consistently maintain absolute neutrality as to theological opinions; that they should neither seek to pull down nor build up any form of religion or irreligion, but confine themselvs in this matter strictly to eliminating from the government whatever was of a religious or anti-religious character, to the end only that the government should be limited in the exercise of its powers solely to secular purposes; that the Leagues should do what they could to protect the freedom and purity of elections, and to cultivate a sacred regard for the rights of suffrage.

They recommended that the Executiv Committee be instructed to invite, as soon as possible after the fall election, all kindred organizations and all independent men and women who are dissatisfied with the old parties, to attend a National Convention for the purpose of forming a new party: that no Presidential candidate be nominated this year.

Action was deferred until the Committee on Resolutions had reported.

President Wright then read a paper, in which he reviewed the history of the Republican, Democratic, and Fiat parties, saying that none met the wants of the Liberals, who could vote as they pleased, or put up a ticket of their own.

Five-minute speeches were called for, and Mrs. Woodruff responded, pleading for more light everywhere; also Mrs. Severance, who deprecated getting stirred up because some one expressed his honest thought. Addresses were also made by several others. Two of them were devoted to masonry, the speakers having withdrawn from the lodge because it was too religious—one, also, because women were excluded. Several others were in favor of female suffrage.

The Committee on Resolutions then came in.

Col. Ingersoll moved that in all votes upon the adoption of any resolution, the roll be called and the vote taken by yeas and nays of delegates or regular proxies.

Mr. Green moved that the subject be laid over until the evening session.

The motion of Col. Ingersoll was agreed to.

Mr. Green renewed his motion, but did not press it on account of the opposition.

Mr. Wakeman, from the Committee on Resolutions, submitted their report, saying he hoped it would be received in the spirit of compromise in which it had been necessary to make it.

Appended is the platform:

We reaffirm and declare the main purpose of the National Liberal League to be the realization in the states and general government of the objects stated in its *standard platform*, to wit:

[For No. 1 see report by Mr. Spencer from Committee on Future Work]

2. We claim it to be the duty of every citizen, man or woman, to extend to all others every right and liberty that he claims for himself; that there should be, therefore, no legal, political, or social disabilities, discriminations, or ostracisms against any person on account of religious belief, or of any absence of such belief; that all laws of the states or general government making any so-called religious tests, in order to qualify any person to vote, or to hold office, or to testify, or to sit on a jury, or to do any public or governmental act, should be repealed as relics of barbarism, and that all laws in regard to marriage, which should be a civil contract, and in regard to divorce, births, and burials, should be placed on a purely secular and scientific basis, and hav their justification only in their use to society.

3. We deem it expedient for the Liberals in all portions of our country to act, or to co-operate with others, as a political organization for the accomplishment of the objects of the above platform, and to nominate candidates for office for that purpose as soon as they hav organized in sufficient numbers, and hav developed sufficient political agreement to do so effectivly; that such nomination should be first made in Assembly, and Congressional districts, and that we hope and urge that four years from this time we shall hav a Presidential ticket in the field. In the mean time we mutually pledge each other that we will cast our votes and use our political influence for such candidates for office as we honestly believe will most effectivly further the objects of our League.

4. In the spirit of our platform we also demand such state and United States laws as will securely guard the freedom of the press and of speech, and the inviolability of the mail, and will allow free circulation, by mail or otherwise, of all books, pamphlets, papers, and letters, irrespectiv of the religious or other views they may contain, so that the literature of science and general knowledge, and thought and the expression of thought, may be placed in no restraint except to answer for any abuse or injury done by it before regular courts and juries of our people.

5. While we demand equal rights for all, and the consequent freedom of the press and of speech, and the inviolability of the mails, we do not do this to aid, abet, or encourage obscenity, lotteries, financial frauds, bogus medical diplomas, nor any form of immorality, crime, or wrong-doing whatsoever; on the contrary, we are utterly opposed to the dissemination through the mails, or by any other means, of obscene literature, whether inspired or uninspired, and hold in measureless contempt and disgust its authors and disseminators, and we therefore call upon the so-called Christian world to expunge from the so-called sacred Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame, and until such passages are expunged we demand that the laws against the dissemination of obscene literature be impartially enforced. But we are in favor and guarantee our efforts and influence to enforce reasonable and effectiv laws in aid of the common law against obscenity, lotteries, bogus diplomas, financial and other frauds; but we believe that such offenses should be and can be effectively punished and repressed in the same way that other offenses are, that is, by the common criminal laws and the courts, aided by police and detectiv officers, who shall be responsible to the people or their elected officers, and not to churches or amateur theological criminal societies.

6. Upon the grounds before stated we are unable to approve of the so-called "Comstock legislation," in either the state or general government, and we believe the results hav proved it to be fraught with serious danger to the equal rights and liberties of our people:

The incorporation within the several states of amateur semi-criminal, semi-theologic societies, and the employment of their agents in no way responsible to the people to make accusations and arrests under laws enacted at their instigation, is an exhibition of theologic assumption and governmental interference hostil to the impartiality and equality of secular and popular government, which should be of the people, for the people, and by the people; that such laws and administration of criminal affairs practically deprives the citizen of his common law right of liberty until he injures another person, or property, or is accused in the first instance by a grand jury of his peers.

The general government as the agent of the states and people in providing the postal service holds in time of peace substantially the relation of a common carrier; that to admit its right to discriminate as to the meaning of matter which it will carry would be to admit a power that may be used arbitrarily for the suppression of particular classes of thought on political, religious, social, and moral subjects, and would, therefore, be inconsistent with the total separation of church and state, which is the prime demand of the National Liberal League.

We, therefore, urge the repeal of the present United States postal laws known as the Comstock laws, for these, among other reasons:

That, in the view of many whose judgment we respect, such laws are unconstitutional; they giv to the United States a criminal jurisdiction, dangerous and unlimited, extending to every offense as to which it may be claimed that the post-office may hav been misused in its commission; such laws make the employment of decoy letters, deceit, and espionage a necessary and recognized process of our criminal law, and so break down all confidence in the inviolability of the mails, and in the public morality of the government and the people; under such laws printed and other matter may be condemned and confiscated before publication and without trial; that thus practically a postal censorship is constituted which violates the freedom of the press and speech as well as of the right of property; that by the trick of getting a letter or paper sent through a post-office, even within the same state, the agent, under these laws, gets jurisdiction in the United States Court over common law offenses, so that a trial is had before a judge appointed for life and not responsible to the people, and a jury who are not practically the peers nor of the vicinage of the accused, and where the definition of the court may leave the jury no alternativ but to convict. That while therefore we do not approve of any offenses that may hav been committed by Lant, Train, Dr. Foote, Heywood, or Bennett, or others, we regard their accusations and convictions as outrages that far exceed in enormity any offenses charged upon them. We regard such cases as attacks upon our common law and constitutional rights and liberties, which must be resisted hereafter to the uttermost, and we recommend the appointment of a special Defense Committee of this League, under Article III, Section 4, of its Constitution, to which all questions of this kind, and all others within the meaning of that section, may be referred.

We also demand a change of the administration of the law in regard to such cases, so that the jury, and no judge or censor, may make and apply in each case the definition of obscenity, and so that the jury may be the judges of both the law and the fact in all cases of obscene libels, as they are now in all other cases of libel; that all laws necessary in regard to these subjects be enforced by officers responsible to the people and to the secular government only; that all special amateur societies above referred to shall be abolished, and that Anthony Comstock and similar agents should be dismissed and hav no pretense of legal sanction and protection in the course of inquisition, falsehood, and outrage.

This League upon the invitations heretofore received, heartily affiliates with the National Secular Society of England, of which Charles Bradlaugh is President, and Annie Besant and Edward Truelove are Vice-Presidents, and also with the Federation of Freethinkers which lately held its session at Brussels in Belgium. That we join hands with them because we believe that although those societies may hav other special objects, yet they seek to accomplish substantially the objects of our League, and we hereby authorize our Board of Managers to attend any meetings of those bodies as delegates in their discretion, or to appoint other delegates thereto, who may act with the delegates which may also be sent by any of the auxiliaries of this League.

When the reading of the platform was concluded Col. Ingersoll arose from his seat, holding a paper in his hand, and was about to speak when a dozen shouted "Platform," and a score or more applauded him. When he reached the platform he said:

Mr. Chairman, I wish to offer the following resolution in place and instead of resolutions numbered 5 and 6:

*Resolved*, That the Committee of Defense, whenever a person has been indicted for what he claims to hav been an honest exercise of the freedom of thought and expression, shall investigate the case, and if it appears that such person has been guilty of no offense, then it shall be the duty of said committee to defend such person if he is unable to defend himself.

Now allow me one moment to state my reasons. I do not, I hav not, I never shall, accuse or suspect a solitary member of the Liberal League of the United States of being in favor of doing any act under heaven that he is not thoroughly convinced is right. We all claim freedom of speech, and it is the gem of the human soul. We all claim a right to express our honest thoughts. Did it ever occur to any Liberal that he wished to express any thought honestly, truly, and legally, he considered immoral? How does it happen that *we* hav any interest in what is known as immoral literature? I deny that the League has any interest in that kind of literature. Whenever we mention it, whenever we speak of it, we put ourselvs in a false position. What do we want? We want to see to it that the church party shall not smother the literature of Liberalism. We want to see to it that the viper of intellectual slavery shall not sting our cause. We want it so that every honest man, so that every honest woman, can express his or her honest thought upon any subject in the world. And the question, and the only question, as to whether they are amenable to the law, in my mind, is, Were they honest? was their effort to benefit mankind? Was that their intention? And no man, no woman, should be convicted of any offense that that man or woman did not intend to commit. Now then suppose some person is arrested, and it is claimed that a work written by him is immoral, is illegal. Then I say let our Committee of Defense examine that case, and if our enemies are seeking to trample out Freethought under the name of immorality, and under the cover and shield of our criminal law, then let us defend that man to the last dollar we hav. But we do not wish to put ourselvs in the position of general defenders of all the slush that may be written in this or any other country. You cannot afford to do it. You cannot afford to put into the mouth of theology a perpetual and continual slur. You cannot afford to do it. And this meeting is not the time to go into the question of what authority the United States may hav over the mails. It is a very wide question. It embraces many others. Has the government a right to say what shall go into the mails? Why, in one sense, assuredly. Certainly they hav a right to say that you shall not send a horse and wagon by mail. They hav a right to fix some limit; and the only thing that we want is that the literature of liberty, the literature of real Freethought, shall not be discriminated against. And we know now as well as if it had been perfectly and absolutely demonstrated, that the literature of Freethought will be absolutely pure. We know it. We call upon the Christian world to expunge obscenity from their book, and until that is expunged we demand that the laws against obscene literature shall be executed. And how can we, in the next resolution, say those laws ought all to be repealed? We cannot do that. I hav always been in favor of such an amendment of the law that by no trick, by no device, by no judicial discretion, an honest, high, pure-minded man should be subjected to punishment simply for giving his best and his honest thought. What more do we need? What more can we ask? I am as much opposed as my friend Mr. Wakeman can be to the assumption of the church that it is the guardian of morality. If our morality is to be guarded by that sentiment alone, then is the end come? The natural instinct of self-defense in all mankind and in all organized society is the fortress of the morality in mankind. The church itself was at one time the outgrowth of that same feeling, but now the feeling has outgrown the church. Now, then, we will hav a Committee of Defense. That Committee will examin every case. Suppose some man has been indicted, and suppose he is guilty. Suppose he has endeavored to soil the human mind. Suppose he has been willing to make money by pandering to the lowest passions in the human breast. What will that Committee do with him then? We will say, "Go on; let the law take its course." [Applause.] But if, upon reading his book, we find that he is all wrong, horribly wrong, idiotically wrong, but as up our minds that he was honest in his error, I will giv

much as any other living man of my means to defend that man. And I believe you will all bear me witness when I say that I hav the cause of intellectual liberty at heart as much as I am capable of having anything at heart. And I know hundreds of others here just the same. I understand that. I understand their motiv. I believe it to be perfectly good, but I truly and honestly think they are mistaken. If we hav an interest in the business, I would fight for it. If our cause was assailed by law, then I say fight; and our cause is assailed, and I say fight. They will not allow me, in many states of this Union, to testify. I say fight until every one of those laws is repealed. They discriminate against a man simply because he is honest. Repeal such laws. The church, if it had the power to-day, would trample out every particle of free literature in this land. And when they endeavor to do that, I say fight. But there is a distinction wide as the Mississippi—yes, wider than the Atlantic, wider than all the oceans—between the literature of immorality and the literature of Freethought. One is a crawling, slimy lizard, and the other an angel with wings of light. Now, let us draw this distinction, let us understand ourselvs, and do not giv to the common enemy a word covered with mire, a word stained with cloacs, to throw at us. We thought we had settled that question a year ago. We buried it then, and I say let it rot.

Mr. Leland: We buried it then, but there has come up a new case—a new arrest here recently of an editor.

Col. Ingersoll: If a case has come up, we here are not well enough acquainted with it to say whether the man is innocent or guilty, and, if my resolution is adopted, the Committee of Defense will examin that case. And that Committee, having the facts before it, will do what in their judgment is right; but if we commit ourselvs to the case before we understand it, it may turn out that the man is guilty, and then the whole world will say we were in favor of upholding immorality.

The President: I would remind my friend that if there is anybody guilty it is a woman, and such is the iniquity and idiocy of this law that under it you can get hold and punish perfectly innocent persons.

Mr. Leland: I hav written a report of that case, which I will submit to the Convention.

Col. Ingersoll: I am willing to help defend that case.

This question is of great importance. It is the most important one we hav here. I hav fought this question; I am ever going to, and I will not allow anybody to put a stain upon me. This question must be understood if it takes all summer. Here is a case in point. Some lady has written a work which, I am informed, is a good work, and that has nothing wrong about it. Her opinions may be foolish or wise. Let this Committee examin that case. If they find that she is a good woman, that she had good intentions, no matter how terrible the work may be, if her intentions are good, she has committed no crime. I want the honest thought. I think I hav always been in favor of it. But we havn't the time to go into all these questions.

Then comes the question for this house to decide in a moment whether these cases should hav been tried in the state or federal court. I want it understood that I hav confidence in the federal courts of the nation. There may be some bad judges, there may be some idiotic jurors. I think there was in that case [of Mr. Bennett]. But the Committee of Defense, if I understand it, supplied means for the defense of that man. They did, but are we ready now to decide in a moment what courts shall hav jurisdiction? Are we ready to say that the federal courts shall be denied jurisdiction in any case arising about the mails? Suppose somebody robs the mail. Before whom shall we try the robber? Try him before a federal judge? Why? Because he has violated a federal law. We hav not any time for such an investigation as this. What we want to do is to defend free speech everywhere. What we want to do is to defend the expression of thought in papers, in pamphlets, in books. What we want to do is to see to it that these books, papers, and pamphlets are on an equality with all other books, papers, and pamphlets in the United States mails. And then the next step we want to take, if any man is indicted under the pretense that he is publishing immoral books, is to hav our Committee of Defense well examin the case; and if we believe the man to be innocent we will help defend him if he is unable to defend himself; and if we find that the law is wrong in that particular, we will go for the amendment of that law. I beg of you to hav some sense in this matter. We must hav it. If we don't, upon that rock we will split—upon that rock we will again divide. Let us not do it. The cause of intellectual liberty is the highest to the human mind. Let us stand by it, and we can help all these people by this resolution. We can do justice everywhere with it, while if we agree to the fifth and sixth resolutions that hav been offered I say we lay ourselvs open to the charge, and it will be hurled against us, no matter how unjustly, that we are in favor of widespread immorality.

Mr. Clarke: We are not afraid of it.

Col. Ingersoll: You may say we are not afraid. I am not afraid. He only is a fool who rushes into unnecessary danger.

Mr. Clarke: What are you talking about anyway?

Col. Ingersoll: I am talking with endeavor to put a little sense into such men as you. [Applause and laughter.] Your very question shows that it was necessary that I should talk. [Applause] And now I move that my resolution be adopted.

Mr. Wakeman moved that it be added to that portion of the sixth resolution which recommended the constitution of the Committee of Defense.

Col. Ingersoll: I cannot agree to the sixth resolution. I think nearly every word of it is wrong in principle. I think it binds us to a course of action that we will not be willing to follow; and my resolution covers every possible case. My resolution binds us to defend every honest man in the exercise of his right. I can't be bound to say that the government hasn't control of its morals—that we cannot trust the federal courts—that, under any circumstances, at any time, I am bound to defend, either by word or money, any man who violates the laws of this country.

Mr. Wakeman: We do not say that.

Col. Ingersoll: I beg of you, I beseech you, not to pass the sixth resolution. If you do I wouldn't giv that [snapping his fingers] for the platform. A part of the Comstock law authorizes the vilest possible trick. We are all opposed to that.

Mr. Leland: What is the question?

Col. Ingersoll: Don't let us be silly. Don't let us say we are opposed to what we are not opposed to. If any man here is not opposed to putting down the vilest of all possible trash he ought to go home. We are opposed to only a part of the law—opposed to it whenever they endeavor to trample Freethought under foot in the name of immorality. [Applause.]

Mr. Wakeman: You hav heard Col. Ingersoll at great length without regard to the ten minute rule. Now let me say a few words.

First, We do not oppose the punishment of obscenity. There is no issue between the Colonel and me or you about that. We differ only as to the ways and means by which it should be done. We are opposed to the course of the churches in practically taking this kind of offenses out of the ordinary courts and officers of the law and by trick and device putting them in the hands of church committees for punishment through agents for whom a legal or legislativ sanction has been obtained. We are going to hit this church impudence, and will, and the Colonel should let us alone until he understands us.

Col. Ingersoll: I am in that hitting business myself. [Laughter.] We are made to say in the first place in these resolutions that we are a little down on the federal courts—that we do not want to trust the United States courts. Now we turn right around and say we are opposed to the state societies. Now, if you are also opposed to what the state societies do, that covers pretty nearly the whole ground. Don't it? [Applause.]

Mr. Wakeman: No; Col. Ingersoll don't understand us. We are willing enough to trust the states, their laws, courts, and officers, to punish these offenses, just as they punish murder and other crimes and offenses. But we are not willing that special Comstock societies should be incorporated in the several states under church influences to take charge and investigate the punishment of any class of offenses. This is a plain case of the union of church and state in the most dangerous and offensiv form. [Applause.] It is these state Comstock societies and their doings that we oppose in the states. We say that those offenses should be punished by secular laws administered and enforced by officers and judges responsible to the people only, just as they were punished for one hundred years before this Comstock legislation was begun in either the states or the general government. Let us hav the regular officers, courts, and juries of the country. We are ready, and we guarantee in the fifth resolution to help the states and the common law officers to punish these offenses effectivly. I hav as much at stake in this matter as Col. Ingersoll. I will do all I can to make the common and state laws effectiv against these offenses as I would against murder or any crime. But if, after all possible effort, it cannot be done (which is ridiculous to suppose), I would not hand this delicate matter over to the churches or their minions. Let us rather hav a vigilance committee; anything rather than to abdicate the secular government and laws in favor of a church inquisition with such men as Comstock at its head in order that they may be used ostensibly for a good purpose, but really that they may hold it as a hetchel over the Liberal thought of the country for all time. [Applause.]

Col. Ingersoll: I don't know how any laws against vice can be held as a hetchel over us.

Mr. Wakeman: They can, because they put in the hands of the churches the power of instigating and controling these prosecutions instead of the common officers of the law, and because the instigation of such proceedings is practically ruin and even death to the victim. The churches can use this instrument to bring down a Liberal editor whenever they wish, and they do it. It is simply astonishing to me that Col. Ingersoll should stand here and ask us to submit to it. [Applause.] It is as a threat to Liberal thought; and the churches are having these Comstock societies incorporated as fast as possible in the several states from Massachusetts to Iowa. They are all wrong, against the common law and the spirit of the institutions of our country. We are not equal before the laws as long as we hav a semi-clerical aristocracy to punish whom they please and let alone whom they please. We are equal when the common law is impartially executed by secular officers. Consider a moment how effectiv in punishment and yet how careful of liberty the common law is. If a person injures person or property he may be arrested at once and held to bail. If he has committed such an offense and is liable to escape he may be arrested upon warrant obtained upon affidavit before a magistrate. But in all other cases the charge against any one must be presented in the first instance before a grand jury who are sworn to secrecy, and if they find it unnecessary to make an accusation by indictment the matter drops and no injury to the accused is done, and the innocent is thus wisely protected. If they find a true bill the trial is had before a petit or trial jury of the neighborhood who are the equals of the accused, and there is no great church influence to make a horror and a prejudice through the religious and secular press which generally overwhelms both court and jury.

The experience of ages has proved this to be the wise, safe, effectiv, and only true way of punishing crimes and offenses of all kinds. In case of libels, obscene or other, the jury should be the judges of the law and the fact and of the definition of obscenity. For there can be no absolute definition of such a relativ word. The jury must decide what it is and apply it in and according to the nature and necessities of each case. A cast-iron definition like that of Judge Benedict will work unspeakable hardship, wrong, and mischief.

A return to this American state secular administration of the law is called for in the fifth and sixth resolutions. It is sound, just, effectiv, and healthy—in accordance with the immemorial usage of our ancestors and the constitution of every state and of the United States. The question is, Shall we substitute a Comstock theocracy in the place of it? Your Committee on Resolutions say they will not consent to do it. [Applause]

Now let us pass to the second part of the 6th resolution, which refers to this Comstock legislation in the United States or general government. These resolutions are drawn so as to carry their reasons with them, so that a child can understand them if he reads them carefully and honestly. This was done so that if any one chooses to misrepresent us and say that we were in favor of these offenses instead of saying that we were against Comstockism, then these resolutions would tell him and the world that he is a liar and a slanderer, and that the truth is not in him.

Now, notwithstanding all this care, my learned friend Colonel Ingersoll seems to be in a sad state of confusion. There is no question but that the mails are to be run by the general government—but what for? I answer, For postal purposes only, and not as a censorship of the press or of morals or of politics. My friend asks, Can't the federal government do what it pleases with its own post-offices? I answer, No. They and the whole government belong to the people under the Constitution. He asks, Can't they send a horse and carriage by mail if they choose? I answer, They cannot, because it is impractical, inconvenient. But they cannot refuse to send Paine's "Age of Reason," because that would be unconstitutional, unequal, unpostal, and contrary to the spirit of our republican democratic government. [Applause.] Just as soon as you admit of postal discriminations as to the meaning of what is mailed, your liberties are lost. [Applause.] There is no power granted by the Constitution to the federal government which allows its officers to do what they please with the post-office without regard to the liberty and equality of the people or the freedom of the press. Our friend speaks as though the federal government owned the post-offices as private property—as *theirs*. He has let some bad law and bad politics get hold of him. There is no safety for Liberals and a free press under such views as he has expressed. The resolutions name but a few of the editors who hav been stricken down under his version of the Constitution. Indeed who is safe? Is Mr. Mendum or Mr. Underwood? Now here in the West the United States courts hav Mr. Barter in charge, and who next? [Applause.] There was much sense in that speech of Mr. Grover this morning about the return of our Republican leaders to the centralizing traditions of Hamilton and the old Federalists in regard to what they call the Nation. They want to make the federal government the supervisor and censor of the morals and literature of the people through *its* post-office. We must not follow our friend there. We must remember the lessons of Thomas Jefferson and Thomas Paine. The general government is to be made no stronger than the Constitution made it, and the people are to be made self-reliant in executing their laws, so as not to need its censorship or espionage either in the mails or out. Politicians talk as though the people and states were merely the appendages of the federal government, and everything should be committed to it. That is a dangerous tendency. [Applause.] Let me take an example not affected by the disgusting subject of obscenity:

There was a few weeks ago a "Dr." Buchanan charged with running a bogus medical diploma college at Philadelphia. Now who is in favor of bogus diplomas? Not I nor you, not a bit more than we are in favor of obscenity or lotteries or financial frauds, but I believe that the way in which he was broken up was worse than his diplomas and will in the end do more harm. Was there not iron enough in the great state of Pennsylvania to make a pair of tongs large enough to put this wretch into the Delaware? It seems not, for that great state had to abdicate its criminal laws in favor of the United States. Even they had to proceed indirectly, by authorizing through these U. S. Comstock postal laws, an "agent" of one of these church societies to decoy the "Dr." to send a bogus diploma through the United States mail in Philadelphia, and then he was arrested, not for his real offense, but for a "misuse of the United States post-office," and held to bail for trial in the sum of $10,000, by a United States commissioner.

Was there ever anything more absurd or ridiculous? or in its final results as a precedent were dangerous? [Applause] Now let them howl that I am in favor of bogus diplomas, because I would hav had this man detected and punished squarely and honorably for his real offense by the state in which he lived and by its secular law detectivs, courts, and juries. We all want him punished if guilty, but there are some ways of punishing an offense far worse than the offense itself, and this church trick of extending unlimited federal jurisdiction over common law offenses is plainly one of them. [Applause.]

Then again we are opposed to the sending of decoy letters. This must necessarily be resorted to by these United States church agents in order to get this federal jurisdiction. That should not be the process of the law in any free and decent country. It makes the accused commit the offense and then furnish evidence against himself. It is in every way debasing. It makes us feel, and we are justified in feeling, as I hav proved in late numbers of THE TRUTH SEEKER, that there is no safety in the United States mails. We demand laws that shall make the mails inviolable, even against the postal officials and the churches. There is no such thing as freedom of speech or of the press until that is done. It is time to look out for the safety of our press. That one woman who sits among us and whose publisher is in jail under the ban of these clerical bloodhounds appeals to us with a much higher eloquence than ever fell from the lips of our gifted friend. [Applause.] I hav shown that the laws now on the statute book with the Supreme Court interpretation of them leave it to special agents and officials of the post-office to open and discriminate as to the meaning of mailed matter and to refuse to forward it upon their own judgment and inspection if contrary to this legislation, and thus to confiscate it and destroy it without any knowledge of the party sending it.

Such legislation was never thought nor dreamed of as possible or constitutional under our government until this theological coterie recently introduced it into the laws of the states and the Union. We shall never be men until we take those laws out, and return to the equality of the common secular law. We must say to the churches, This sort of trickery, inequality, and espionage—this impudence of yours—must stop now and forever, in this secular republic. [Applause.]

Now turn to another point. By this post-office trick the accused is thrown into the United States courts. Is that safe or right? It is a cheap thing for lawyers to compliment the federal judiciary. Many of them hav been and are doubtless good, learned, and honorable men, but their irresponsible power is the anomaly in our republic. He alone never has need to think of the people. His office and pay are for life. He cannot be impeached except by a process that can't be successfully gone through with once in a century. Need we wonder that, as the fact is, the greatest outrages hav been perpetrated by such judges?

Then the juries in those courts are the minions of its marshal and clerks selected from a large extent of territory, in no sense the peers nor of the vicinage of the accused. Neither he, his family, nor condition nor motivs are known to them. He is a mere victim, a sacrifice. For under such circumstances the church influences are simply overwhelming. The jury not being judges of the law or of the definition hav nothing to do but to record the verdict practically made for them. That is the general result in the federal courts. Comstock justly boasts that he never is defeated in those courts, and why should he be?

Need I go further? Need I say that such irresponsible societies and agents hav unlimted opportunities for blackmail and terrorism, and they practice them both?

Now, if you take Col. Ingersoll's proposition as a substitute instead of an amendment, as I offer it, what do you do? You are made to approve of Comstockism from root to branch. All of these Comstock societies, this abandonment of the common secular law and the states, all of the trickery jurisdiction of the federal courts, all of this censorship, decoy, and espionage, in short, this whole enormity becomes yours! You are asked to father it all, and simply ask the position of becoming a critic over it, when it may take up an innocent case.

I don't want to compete with Comstock as a judge or censor. I want him to return that business to the officers, courts, and juries, those to whom it legally and constitutionally belongs. I say to him, Your legislation is wrong in

principle. Go back to the common law and its secular administration by officers of the people. Let them pull up the offender, and if he is found guilty by a jury let him be punished; let him go to hell where he belongs.

A lady: What right has a Liberal to send any one to hell?

Mr. Wakeman: Let him go to the bad—the eternal bowwows if you prefer.

What I mean is that if a person is properly convicted of these offenses by the secular law and its jury I am the last one to object. They are the final umpire as to such offenses in all popular government. But I will not vote to hav this League indorse Comstock and his legislation and influence and methods, and then set up a committee of defense simply to hold him in check. I don't propose to admit church government in criminal affairs and then see if we can't limit it to punishing the guilty only. I insist upon rooting out the upas tree root and branch. [Applause] The effect of Col. Ingersoll's substitute is to make us a Comstock society. I don't say that he means it, but he does it effectually. Do not vote for his substitute unless you want to sustain Comstock, his churches, and their dictation, as your accuser and censor instead of the law of the land. [Applause.] This is not a question of eloquence or personal influence or admiration. It is a question of statesmanship, of duty, and of right. The consequences may reach far into the future. The friends of liberty will stand firm. [Applause.]

Col. Ingersoll: You know as well as I that there are certain books not fit to go through the mails—books and pictures not fit to be delivered.

Mr. Wakeman: That is so.

Col. Ingersoll: There is not a man here but what is in favor when those books and pictures come into the control of the United States of burning them up when they are manifestly obscene. You don't want any grand jury there.

Mr. Wakeman: Yes, we do.

Col. Ingersoll: No, we don't. When they are manifestly obscene burn them up.

A delegate: Who is to be judge of that?

Col. Ingersoll: There are books that nobody differs about. There are certain things about which we can use discretion. If that discretion is abused, a man has his remedy. We stand for the free thought of this country. We stand for the progressiv spirit of the United States. We can't afford to say that all these laws should be repealed. If we had time to investigate them we could say in what they should be amended. Don't tie us to this nonsense—to the idea that we hav an interest in immoral literature. Let us remember that Mr. Wakeman is sore. He had a case before the federal courts, and he imagins, having lost that case, you cannot depend on them. I hav lost hundreds of cases. I hav as much confidence in the federal courts as in the state courts. I am not to be a party to throwing a slur upon the federal judiciary. All we want is fair play. We want the same chance for our doctrins that others hav for theirs. And how this infernal question of obscenity ever got into the Liberal League I could never understand. If an innocent man is convicted of larceny should we repeal all the laws on the subject? I don't pretend to be better than other people. It is easy to talk right—so easy to be right that I never care to hav the luxury of being wrong. I am advocating something that we can stand upon. I do not misunderstand Mr. Wakeman's motivs. I believe they are perfectly good—that he is thoroughly honest. Why not just say we will stand by freedom of thought and its expression? Why not say that we are in favor of amending any law that is wrong? But do not make the wholesale statement that all these laws ought to be repealed. They ought not to be repealed. Some of them are good. The law against sending instruments of vice in the mails is good, as is the law against sending obscene books and pictures, and the law against letting ignorant hyenas prey upon sick people, and the law which prevents the getters-up of bogus lotteries sending their letters through the mail.

Mr. Green moved to lay the substitute on the table.

Parker Pillsbury moved to adjourn until 8 o'clock, and the motion prevailed.

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EVENING SESSION.

The evening's session opened with singing. After this introduction Mr. Green got up and made a plea for toleration and harmony, and in favor of laying on the table the firebrand resolutions which had disturbed the peace of the afternoon's session—those in relation to the Comstock business, together with the amendments thereto. The motion to table was lost by a vote of 58 to 25. Col. Ingersoll then withdrew his amendment, offered at the afternoon session, and moved to lay on the table resolution No. 6. On that resolution he called for the yeas and nays.

"I am going to do what I can to keep this League from destroying itself," said Col. Ingersoll. "We hav 1,050 votes, and are endeavoring here to-night with 25 yeas and 58 nays to saddle upon 1,050 votes a doctrin that may be of infinit importance."

The motion to lay on the table was lost by a vote of 62 to 26. Many delegates charged Col. Ingersoll with "filibustering."

"I am not filibustering," said Col. Ingersoll, "and I now move to strike out of resolution 6 the words, 'We therefore urge the repeal of the present United States postal laws,' and insert therein, 'that we appoint a committee of five to examin said laws and report to a future Congress wherein they should be amended so that perfect freedom of the press and of conscience shall not be endangered.' And on that motion I call the yeas and nays."

But the question was a debatable one, and the discussion which followed was lively. Mrs. Dr. Severance, of Milwaukee, had something to say against filibustering and in favor of voting on the resolution as it stood.

W. B. Jarvis, of Chicago, denounced the movement to flood the mails with the stuff which the vilest scoundrels were writing and printing. He had daughters, and objected to anybody sending them any of this sort of stuff.

George Lynn, of Rockford, wasn't afraid of being contaminated by an association with a bad man or a bad woman, and informed the Convention that his girls were equally strong minded.

Mrs Colman told the Convention that if Mr. Jarvis would take care of his sons, his daughters would take care of themselvs. The thing to do was to let the girls read the scientific literature about themselvs — obscene, as some called it—that they might take care of themselvs.

Prof. Rawson said the church couldn't afford to destroy obscene literature. It reaped a harvest out of it. The fact was that the Comstock laws, instead of destroying this class of literature, were used as a means of oppression against Freethinkers.

The Rev. Mr. Burnham, of Michigan, asked the very practical question what difference it would make to gods or devils whether the resolution was adopted or not, and intimated that it would be good sense to unite on essentials and let the hobbies go.

Mrs. Lake wanted to know what all this talk about separation of church and state amounted to unless they took a decided stand against the church and its favorit Comstock laws. It was well enough to meet and talk year after year, but it was time to do something toward actually separating church and state.

Mr. Hall, of St. John, Ill., didn't care what the newspapers or anybody else said about him. He was opposed to Comstock and Comstock's laws, the church, and about everything else, including the Republican party.

W. Gorsuch, of Baltimore, wanted anything and everything sent through the mails, no matter how vile and polluted it might be, and was everlastingly opposed to the Comstock laws because they were unjust, and were used as engines of opposition against such good and pure men as D M. Bennett.

Mr. McCracken, of Michigan, objected to that portion of the resolutions placing the League on the defensiv, and to the use of the word "obscene." The organization was not the advocate of immorality and obscenity, but the charge that it was could not be removed by resolution. It could only be removed by correct lives on the part of the Liberals. In conclusion, Mr. McCracken offered the following substitute for the sixth resolution:

*Resolved*, That we denounce all laws which, under the pretext of conserving the public morals, are placed as weapons in the hands of superstition, to be wielded by modern Protestant Jesuit inquisitors, their spies, and informers, for the suppression of Freethought; and that, as regards the so-called Comstock postal laws, while a large majority of the Liberals of the country believe them to be in conflict with the spirit of the federal Constitution, yet, waving that question for the time being, we demand that they be so modified as to remove all ambiguity as to their meaning, and that their execution be surrounded by such checks and guards as will protect citizens in their right of freely publishing their opinions and circulating them through the mails.

Parker Pillsbury objected to Col. Ingersoll's presence on the platform during the previous voting and to his alleged filibustering motions.

Col. Ingersoll rose and said, I wish to say one word in defense of my motion. I moved to strike out that part of the resolution No. 6 which calls for the repeal of the postal laws, and I wish to giv my reasons.

I am not in favor of the repeal of those laws. I hav never been, and I never expect to be. But I do wish that every law providing for the punishment of a criminal offense should distinctly define the offense. That is the objection to this law, that it does not define the offense, so that an American citizen can readily know when he is about to violate it, and consequently the law ought in all probability to be modified in that regard. I am in favor of every law defining with perfect distinctness the offense to be punished, but I cannot, I hav the cause of Freethought too much at heart, to say by wholesale these laws should be repealed. Neither will I consent to the repeal simply because the church is in favor of those laws. In so far as the church agrees with me, I congratulate the church. In so far as superstition is willing to help me, good! I am willing to accept it. I believe, also, that this League is upon a secular basis, and there should be nothing in our platform that would prevent any Christian from acting with us. What is our platform? And we ought to leave it as it is. It needs no amendment. Our platform is for a secular government. Is it improper in a secular government to endeavor to prevent the spread of obscene literature? It is the business of a secular government to do it, but if that government attempts to stamp out Freethought in the name of obscenity, it is then for the friends of Freethought to call for a definition of the word, and such a definition as will allow Freethought to go everywhere through all the mails of the United States. We are also in favor of secular schools. Good. We are in favor of doing away with every law that discriminates against a man on account of his belief. Good. We are in favor of universal education. Good. We are in favor of the taxation of church property. Good—because the experience of the world shows that where you allow superstition to own property without taxing it, it will absorb the net profits. Is it time now that we should throw into the scale, against all those splendid purposes, an effort to repeal some postal laws against obscenity? As well might we turn the League into an engine to do away with all laws against the sale of stale eggs. What hav we to do with those things? Is it possible that Freethought can be charged with being obscene? Is it possible that, if the charge is made, it can be substantiated? Can you not attack any superstition in the world in perfectly pure language? Can you not attack anything you please in perfectly pure language? And where a man intends right, no law should find him guilty; and if the law is weak in that respect, let it be modified. But I say to you that I cannot go with any body of men who demand the unconditional repeal of these laws. [Cheers.] I believe in liberty as much as any man who breathes. I will do as much, according to my ability, as any other man to make this an absolutely free and secular government. I will do as much as any other man of my strength and of my intellectual power to giv every human being every right that I claim for myself. But this obscene law business is a stumbling block. Had it not been for this, instead of the few people voting here—less than one hundred—we would hav had a Congress numbered by thousands. Had it not been for this business, the Liberal League of the United States would to-night hold in its hand the political destiny of the United States. Instead of that, we hav thrown away our power upon a question in which we are not interested. Instead of that, we hav wasted our resources and our brain for the repeal of a law that we don't want repealed. If we want anything, we simply want a modification. Now, then, don't stain this cause by such a course. And don't understand that I am pretending, or am insinuating, that any one here is in favor of obscene literature. It is a question, not of principle, but of means, and I beg pardon of this Convention if I hav done anything so horrible as has been described by Mr. Pillsbury. I regret it if I hav ever endeavored to trample upon the rights of this Convention.

There is one thing I hav not done—I hav not endeavored to cast five votes when I didn't hav a solitary vote. Let us be fair; let us be fair. I hav simply given my vote. I wish to trample upon the rights of no one; and when Mr. Pillsbury gave those votes he supposed he had a right to giv them; and if he had a right, the votes would hav been counted. I attribute nothing wrong to him, but I say this: I hav the right to make a motion in this Congress. I hav the right to argue that motion, but I hav no more rights than any other member, and I claim none. But I want to say to you—and I want you to know it and feel it—that I want to act with every Liberal man and woman in this world. I want you to know it and feel it that I want to do everything I can to get every one of these statutes off our books that discriminates against a man because of his religious belief, that I am in favor of a secular government, and of all these rights. But I cannot, and I will not, operate with any organization that asks for the unconditional repeal of those laws. I will stand alone, and I hav stood alone. I can tell my thoughts to my countrymen, and I shall do it, and whatever position you take, whether I am with you or not, you will find me battling everywhere for the absolute freedom of the human mind. You will find me battling everywhere to make this world better and grander; and whatever my personal conduct may be, I shall endeavor to keep my theories right. I beg of you, I implore you, do not pass the resolution No. 6. It is not for our interest; it will do us no good. It will lose us hosts of honest, splendid friends. Do not do it; it will be a mistake; and the only reason I offered the motion was to giv the members time to think this over. I am not pretending to know more than other people. I am perfectly willing to say that in many things I know less. But upon this subject I want you to think, no matter whether you are afraid of your sons, your daughters, your wives, or your husbands. That isn't it. I don't want the splendid prospects of this League put in jeopardy upon such an issue as this. I hav no more to say. But if that resolution is passed, all I hav to say is that, while I shall be for liberty everywhere, I cannot act with this organization, and I will not.

Mr. Wakeman: In a few minutes this discussion must close, for we cannot hav this house after midnight. Most of Col. Ingersoll's objections hav been ably answered by the friends who hav spoken on the amendments which hav been voted down.

His last speech has given us in substance a confusion and two threats. I call you to witness that not one of the arguments for the resolutions has been answered. The confusion, which he persists in, is that we want all laws against improper literature, lotteries, and frauds repealed. That is not so. Our resolution favors the repeal of Comstock legislation only. There are laws in every state on these subjects which, in the fifth resolution, we expressly guarantee to amend if necessary and to enforce effectivly. Those laws we do not ask to repeal nor wish to repeal. They hav nothing to do with this Comstock legislation. That legislation only it is which brings the church into the district-attorney's offices of the states as prosecutor, and into the post-office as a decoy and censor, and givs the United States courts jurisdiction over common-law offenses, in committing which it is claimed that the post-office has been "misused."

We are opposed only to these new fangled Comstock notions, and we mean to hav them checked and finally removed; but we are not opposed to proper and efficient laws on all these subjects.

If the Colonel cannot stand with us in our opposition to Comstockism, we must stand alone. He says we cannot afford to hav the League heralded as the champion of obscenity, though he admits the charge would be false. He cannot afford to hav his name smirched, even falsely, and so he must withdraw. But these charges are false, and he admits them to be false. How idle, then, are his final arguments, which amount to this: The churches and newspapers will abuse us, and he must withdraw?

Threats are the poorest arguments possible. He has mistaken the spirit of this League and the people before him. Certainly the storm of abuse and falsehood will come, and all the stronger if he withdraws, for that will be a pretext that will be used to justify an avalanche of obloquy. We know it all; but will that change one of your votes? It would be an insult to suppose so. Sunshine Liberals are of little use in this world. You are evidently not of them.

Let the storm rage; we will stand firm and look aloft! We can do no other way. We know that the sun of truth will not be extinguished by the clouds. Its day will come.

As to his withdrawal, it will be unfortunate to him, perhaps, to us certainly. But this question immeasurably transcends all personal interests and affections. Though we love this man as our brother, shall we hesitate a moment on this account? Would he respect us if we did? or, what is worse, could we ever after respect ourselvs? I am sorry he has presented the issue in this way. Ingersoll is great, but liberty, truth, and duty are greater. He has placed himself against fearful odds. We can stand it if he can.

But can he really withdraw from us? He agrees with us as to everything except our opposition to Comstockism. That is the chasm between us. But what can he do if he withdraws to the other side of that murky river? He can only run over there on a line parallel with us and having the same destination. But in doing it he and not we will be out in the dark and the cold. He will hav to call to us to know what of the night, and must regard us as allies, or else he must wander off into the bogs of theology. No; he will find us his truest and best friends after all. The eternal laws of truth and liberty bind us together. They are the basis of a union between us even he can never destroy. "Honor bright" is his motto and should be ours. I could wish that it had admonished him not to burden or influence us with this threat or announcement of withdrawal in this crisis. Had he quietly folded his tent and stolen away like the Arabs after the vote he would hav saved many of us a pang of personal grief, and left the result the same. Yet this laying aside of our dearest ties in devotion to the liberty that has called us together will unite, inspire, and raise us higher than ever. It is an ennobling consecration to sacrifice for the right. Let us, then, fearlessly make the risk of our good name and our friendship if need be—thankful that liberty, so often served by blood, demands no more terrible sacrifice from us.

Now, Mr. Chairman, I ask for the question upon the adoption of the report.

Mr. Green also threatened his resignation in case the resolution was adopted. The threat was greeted with derision and suppressed cries of "Good riddance" from the Iowa branch.

Mr. J. P. Mendum, of Boston, held that the Infidels had made their name respectable—more so than it was to be called a Republican, a Democrat, or a church-member. They were the young, Liberal America, and they would, when they got into power, ameliorate the legislation of the country. They were not licentious, as had been charged upon them, and they would not stoop their backs to receive the burden which the churches were trying to buckle upon them. The old Abolition party had been opposed as Atheists, but they stood up manfully against it, and the church to-day was reaping the benefit of their manfulness. And now they would not back down on account of anything which Comstock, backed by all the churches, chose to say against them.

The amendments of Mr. McCracken and Col. Ingersoll were lost, and the resolutions as reported by the Committee adopted almost unanimously.

(*Continued on page* 640.)

### Jael and Sisera.

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Worn and weary, loveliest maiden,
Almoned-eyed, sweet, let me in,
That with gold thy tent doth glimmer,
Burning jewels flash within."

Enter; now command thy servant,
I will heed thy lightest wish;
Here are grapes and choicest fatling,
Butter in a lordly dish.

Fragrant are thy robes with spices,
Like the night flowers, scent divine,
Take my head upon thy bosom,
Lull me with delicious wine.

Glorious forms seem hovering round me,
While this precious draught I sip;
Serpent woman, thou hast drugged it,
Let me die upon thy lip.

Now I sink and fall from heaven,
While the iron enters deep;
Smiling serpent, still caress me,
Dark Jehovah, bring me sleep.


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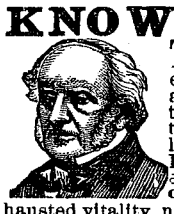
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Col. Ingersoll then arose and asked, "Hav the present officers of the League been elected?"

"Yes," responded the Chairman.

"I hear that I hav been elected one of the Vice-Presidents of the Association."

"You were so elected."

"I differ with the League in this one thing, although in all others I am in harmony with them. It is with me a thing of so great importance that I cannot remain longer with the League. I do not wish them to be my enemy or me to be theirs; I simply wish to resign. I cannot act with the League on this account, and I hope some one will be elected in my place."

On motion, the resignation was accepted.

On motion, Mrs. Julia H. Severance, of Milwaukee, was elected Vice-President to fill the vacancy just made.

The meeting then adjourned until 9 o'clock next morning at Grow's Opera House.

SUNDAY MORNING SESSION.

The third day session was held at Grow's Opera House, on West Madison street. The morning session opened at nine o'clock, when, in the absence of President Wright, the chair was taken by Mr. Parker Pillsbury, of New Hampshire, but Mr. Wright soon came in and took the chair.

Mr. Spencer, Chairman of the Committee on Future Work, being called upon to report, made a somewhat lengthy speech, in which, after reviewing carefully the recent action of the League, he begged leave to report as to his own future work in connection with the Liberal movement, and for which he himself was responsible. He was prepared to subscribe to all the principles embodied in the report. As to the means most likely to be successful in carrying them out there might be some question.

Before he concluded his remarks he intended to use that freedom of speech in which they all believed. His connection with the organization had been for the purpose of advancing these principles, and in resigning from the society, which he intended to do, he would simply be carrying out these principles.

The Chair: Do I understand that the gentleman has withdrawn from the League?

Mr. Spencer: I hav not.

The Chair: I do not think that the gent'eman has any right to speak now that he has announced his intention to secede from the organization.

Mr. Spencer: I hav not so withdrawn from the organization.

The speaker went on to say that in preparing the report of the Committee on Future Work he had the best objects of the League in view, and now he was of the opinion that the means best adapted for the accomplishment of these objects are different than those believed in by many, and he would call the attention of the body in the direction of the methods in which that work must be done. He had made up his mind as to the course of action which he intended to follow.

The Chair ruled that personal explanations were out of order in speaking upon a report of a committee.

Mr. Spencer went on to speak, when it was discovered that the report, which was laid on the table on Saturday, had not yet been accepted. It was then, on motion, accepted, and the speeches on the question of its adoption were limited to five minutes' duration each.

Mr. Spencer went on to say that since the report was prepared he had changed his mind upon one of its points, and now opposed the calling by the President of a national convention for the purpose of starting a new party, and moved that the resolution recommending it be stricken out.

Mr. Spencer went on to say that he believed in his innermost heart that, if the proposed movement came from the present Association, the public would look upon it with such suspicion as to damn it from its birth.

A voice—"Why?"

"I hav my private reasons."

The speaker was urged to supply them, but he declined.

The report was adopted.

The following resolution was offered by Mr. Gorsuch, of Baltimore:

*Resolved*, That this Convention express its hearty sympathy with and through indorsement of all labor organizations whose object, aim, and intentions are the dethronement of capitalistic monopoly and the emancipation of the wage-workers from the galling chain of industrial slavery; and perfect religious freedom is an impossibility while the bodies of men and women are enthralled under the despotism of capital.

The resolution was supported by its presenter, and opposed by the Chair and Mr. Spencer, who both held that it went too far and took in organizations which had damaged the labor interests by being too impetuous in their attempts to ameliorate the condition of the wage-worker.

An amendment to the resolution was offered by Mr. Doerflinger, of Milwaukee, and lost, and the resolution was adopted.

On motion, a number of papers, consisting mostly of resolutions handed in by a number of members of the League, were referred to the Executiv Committee, and Mr. Doerflinger was added to the Committee for the purpose of advocating the principles set forth by the Wisconsin Radicals.

Mr. W. W. Hall, of St. John, Ill., moved the recommendation of the following amendment of the Constitution to the next Congress:

*Resolved*, That the members of the Executiv Committee and Vice-Presidents be admitted to vote in the future Congresses of the League.

The motion was carried, and the meeting adjourned until 2 P. M.

AFTERNOON SESSION.

Mrs. Julia Severance was elected to fill the Chair in the afternoon session, whose opening business consisted of the passage of a resolution instructing the Executiv Committee to draft a set of rules and by-laws for the guidance of auxiliary Leagues.

Mr. Spencer offered the following insulting resolution:

*Resolved*, That the Fourth Congress of the National Liberal League recommends to the consideration of the auxiliary Leagues and kindred organizations the propriety and wisdom of turning over the management and control of this organization to a religious sect of Spiritualists and to a squad of avowed and practical Freelovers.

The resolution failed of a seconder, but not of a liberal round of hisses, during which Mr. Spencer sat down.

Mr. Gorsuch, who was the first upon his feet of a dozen who rose with apparently the same object in view, moved that the meeting expel Mr. Spencer from the League.

Mr. Spencer asked for the indulgence of the meeting for a moment, but it was not accorded, and the cry of "Question, question," was only abandoned when Mr. Wakeman took the platform, and, much to the delight of the audience, treated Mr. Spencer to ten minutes of verbal castigation. He closed by seconding the motion for expulsion, which was carried unanimously. As soon as the result was made known, Mr. Spencer turned to the Chair, bowed, and with the remark, "I must respectfully retire," walked slowly from the room.

Speeches upon various Liberal topics were made by a number of speakers. Among them were Mr. Phelps, of Kansas; Mr. Woodhouse, Mrs. Amy Post, of Rochester; Mr. Walker, of Iowa; F. F. Follett, of Rockford, and Mrs. Maria L. Follett.

The meeting then adjourned until 8 P. M.

A full attendance was present at the evening session, The evening was passed in recitations and speech-making upon the popular Liberal topics of separation of church and state, protection of the coming generation, woman's rights, the vicious habits of the clergy, the shortcomings of the non-Liberal Presidential candidates and others. The Convention adjourned at about 10:30

SPEECH BY MRS. H. S LAKE, FRIDAY EVENING.

The subjoined speech by Mrs. Lake should hav appeared last week in the report of Friday's proceedings, but was omitted for want of room:

"AFTER LIBERALISM, WHAT?"

Mrs. Lake had two reasons for asking the question, the first being the absolute success of the cause and the second being the spiritual paralysis that many say is likely to follow. Suppose the community should change into one of Liberalism only; there would be no church; the Bible be laid on the shelf along with the Hindoo Vedas. Suppose the old superstitions and the Christian religion thrown overboard, then, "After Liberalism, What?" What then should we do? Did they ask for more than the enjoyment of physical pleasure? Did not the white-robed angel of thought beckon us on to an improved growth and culture?

"If so," she went on, "then we need thought, speech, converse, song, times, and places for growth and culture. [Applause.] And beyond this, hav we no obligations? Are there adulterated groceries in our markets? Do we keep any? Are there unsound fabrics, and are these articles of trade in our stores? Hav we shrewd and unscrupulous tradesman? Hav we any poor, sick, forlorn, or dead in our midst? Is every man's and woman's word as good as a bond? Hav we anybody in our jails? Is anybody hungry down the street? Are we conscious of even moderate indifference to the interests of our fellow-beings? If so, and these things are facts, if these exist with a Christian superstition swept entirely away, then I affirm without fear of contradiction that after the triumph of Liberalism, after your separation of church and state, of which we hear so much, there is work, honest, earnest, intelligent, persistent work for ourselvs and for others. [Applause.] We must cultivate by the impulse of association, honesty, charity, sympathy, friendship, generosity, justice, unselfishness."

She could not conceive of a worthier object upon which Liberals could bestow their attention than the pressing needs of humanity which were to be supplied by this brotherhood, this fraternity. These needs were the elimination from the world of poverty, of crime, of ignorance, of disease, and, possibly, of death. [Applause.] When a body of people engaged in this, they passed out of the old into the new era. The old era had taught from the pulpits that the ills which destroyed the harmony and perfection of the world must be endured, because, in the providence of God, they were never intended to be removed. [Laughter.] We had nowhere a pulpit in the land which taught the poor man anything else than that he must accept his poverty as a part of God's non-understandable beneficence.

It was to the Liberal tendencies of the age that we owed Socialistic, financial, eight-hour, and other Liberal reforms. [Applause.] To Liberalism we owed the recognized fact that the things of this world were not made more for the shrewd and the calculating, the close, and the dishonest, than they are for the good, and the true, and the spiritual, who, largely developed in this faculty, lack correspondingly in the organ of acquisitivness. And it was, she believed, to the last Liberal Convention at Cincinnati that they owed the first public proclamation that hereafter immense wealth accumulated and owned by one individual, or a few, would be considered by the intelligent not as a merit, but as a reproach and a crime.

The voice of the breadless, the voice of the houseless, in short, the voice of the majority, rose up against the voice of the minority, saying: "We can get nothing. What shall we take?" And it was for the Liberals to study and answer these questions. There was something in the demand, but not everything, to know when and where Infidelity had established and maintained hospitals. Where Christianity insulted the human race with charity, it was the ultimate purpose of Liberalism to substitute justice. Religion was responsible for most of the extremes at both ends of society, for it had ever cultivated charity and ignored justice. It reared churches upon which God paid no taxes, and pinched the poor to propitiate an angry Jehovah. It levied tithes on everybody and everything, making the poor poorer, and God, who owned everything, richer. [Applause.] Liberalism—Infidel morality, if anybody choose to call it.—emphasized man's obligations to man. It told men to build better houses, to obey the laws of health, and to liv cleanly lives, until man took his place as the recipient of favors hitherto bestowed upon God. The Liberal must carry his convictions into political life, and there was no principle that could be established in this country except through the ballot-box. Every Liberal who desired the elevation of the race would find himself face to face with the great question of the rights of labor as well as the separation of the church and state. [Applause.]

[*From New York Truth.*]

The full report of the circumstances under which Colonel Ingersoll resigned the Vice-Presidency of the Liberal League places his action in a different light from that in which it was presented by the meager telegraphic reports. The inference from these was that an objectionable element had crept in and got control of the Convention, making it a defender and protector of obscenity, from which it was the duty of all pure-minded Freethinkers to withdraw. Naturally, therefore, Colonel Ingersoll's supposed resignation from the organization commanded approval.

It appears, however, that so far from proposing to protect or defend obscenity, the very resolutions which Ingersoll condemned are unequivocally opposed to it, and that Ingersoll did not withdraw from the Association, but only resigned an office.

Ingersoll's opposition, too, was of a political nature purely. He is a centralizationist, believing that all power, even police regulations, should be concentrated in the general government. Therefore, he approves Federal laws for the regulation of public morals, and hence his opposition to the resolution which called for the repeal of the Comstock laws of Congress.

The resolutions adopted are a well considered proclamation, and we shall be better governed when their essense is incorporated into our laws, and become a part of our system of government in *fact*, as many of them already are in theory.

In the 6th resolution adopted by the Liberal League occurs a typographical error which alters the meaning of the language. As printed it reads, "That while therefore we do not approve of any offenses *committed by* Lant, Train," and others. It should read, *charged upon*, as the gentlemen named had committed *no* offense.

## Acknowledgments by H. L. Green.

To the Editor of The Truth Seeker, *Sir:* Since September 1st I hav received contributions to aid me in Liberal work as follows: J. T. Brown, $1.00; J. H. Northrup, $5 00; W. R. Cameron, $2 00; Mrs. A. Everett, 50 cents; Clara Thomson, and others, $1.45; Wm. McJilton, 25 cents; W. W. Wright, 25 cents; C. H. Berkdell, 50 cents; D. E. Pendleton, 25 cents; Thomas Lee, 25 cents; Emily G. Taylor, 25 cents; friend at Chicago Congress (name forgotten), $1 00; Wm. Chestnut, Sr., $2.60.

And allow me, Mr. Editor, to sincerely thank these kind friends for their donations, and more than that, allow me to say that the hundreds of warm friends that I hav made since I became connected with the Liberal League movement will never be forgotten. Their encouraging words and generous support shall be remembered so long as life lasts. It is with feelings of sadness that no words can express that I withdrew from the National Liberal League. H. L. Green.

## The Stenographic Report.—Ways and Means.

Arriving not till to-day from Chicago and stopping-places by the way, I hav neither space in this Truth Seeker, nor time before its publication, to comment as I would like to do on the recent Congress of the League and the situation generally. I will write more fully for the next number.

I can only say now to the local Liberal Leagues that the stenographic report of the proceedings proves too full, too bulky, and too expensiv to print. It makes over two hundred and fifty foolscap pages, and will cost more than two hundred dollars to put it into book form. In my absence Mr. Wakeman and Mr. Macdonald hav made a clear and connected condensation of it for this number of The Truth Seeker, which will be sufficient to guide the Leagues in their action upon the proceedings of the Congress. Farther on in the season, with more money in the treasury, the full report, if there is a demand for it, may be published.

The first duty to which the newly-elected Treasurer, Secretary, and Finance Committee must address themselvs is to replenish the Treasury of the National Liberal League. Some money is necessary for the effectual conduct of its enterprises. We need to print documents, hold meetings, put agents into the field, and defend our friends and adherents against attack. Henceforth the secular work proper for the League to undertake will be one and not divided. All contributions, then, for defense, for the support of agents and workers, and for all other expenses of whatever nature, will go into the Treasury of the National Liberal League, to be disbursed therefrom in regular authorized ways, upon proper vouchers, for necessary expenses and for important objects and ends.

The central administration is dependent upon the local auxiliaries for the means to prosecute its work. Will they be kind enough to discuss among themselvs how best they can supply these means? There are now two hundred and ten auxiliary Leagues. Even so small a contribution as five dollars per annum from each would giv the National League a working revenue of $1,050. That would do more and better work than $10 000 in the hands of a missionary at Boori Boola Gha. T. C. Leland, Sec. N. L. L.

201 *East 71st st, N. Y*, Sept. 27, 1880.

## Farewell!

To the Editor of The Truth Seeker, *Sir:* At a called meeting of the Haeckel Liberal League the following resolution was passed, which please print in the next issue of The Truth Seeker, and much oblige, C. P. Farrell.

*Washington, D. C*, Sept. 23, 1880.

Whereas, The Fourth Annual Congress of the National Liberal League held at Chicago last week has pledged itself to the repeal of the postal laws against obscene literature, and denies to the United States the right to try offenders against its laws in its own courts, therefore,

*Resolved*, That we cannot longer remain as an auxiliary to the National Liberal League, and dissolve our connection therewith. C. P. Farrell, Pres.

Mrs. Colby and Mrs. Smith are engaged for October in Rochester, N. Y., at which place they can be addressed during that month.

ACADEMY OF MUSIC. NEW YORK CITY.

M. CONSTANTIN STERNBERG.
M. CONSTANTIN STERNBERG.

THE RUSSIAN PIANO VIRTUOSO.
THE RUSSIAN PIANO VIRTUOSO.

Will make his debut
ON THURSDAY EVENING, OCTOBER 7.
ON THURSDAY EVENING, OCTOBER 7.
When he will perform
SCHARWENKA'S GREAT CONCERTO.
SCHARWENKA'S GREAT CONCERTO.
Assisted by
CARLBERG'S
GRAND ORCHESTRA.

# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 4. { PUBLISHED WEEKLY BY D. M. BENNETT } New York, Saturday, October 9, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

A CHURCH gallery in England has fallen, and several lives were lost. What would our pulpit orators hav to say next Sunday if it hed been the gallery of a theater?

THE Rev. A. A. Hoskin, who had been deposed by the Methodists for heterodoxy, was denied permission to perform a marriage ceremony in his former church at Milwaukee.

A RELIGIOUS maniac named Eggleston, residing at Rockport, Indiana, recently killed his infant child by dashing it against the wall, claiming the Lord commanded him to murder it.

"MA, has aunty got bees in her mouth?" "No, my dear. Why do you ask?" "'Cause Captain' Deanse said he was going to taste the honey from her lips, and she said, 'Well, make haste.'"

THE proportion of Infidels in France, Germany, and Scandinavia is greater than in any other countries on the globe, and the per cent of uneducated persons is less there than in any other country.

"CHRISTIANITY is a dead thing in this city," said the Rev. Dr. Platt of San Francisco, and some of the people are demonstrating the living force of their Christianity by being full of righteous indignation at him for saying so.

ALBERT GRAY, of Dallas, Texas, had lately been converted to Christianity, and, therefore, when William Young swore profanely in his presence, he was dreadfully shocked. He drew a revolver, implored the blasphemer to stop, and then shot him dead.

THE Bishop of Manchester says there are too many churches in Manchester not half filled. One of his clergy, who had a parish containing 1,233 houses, with a population of about 6,000 people, found from a house-to-house visit that out of 1,233 no fewer than 900 families professedly never attended any place of worship.

THE *Christian Index* believes in the doctrin of "poor preach, poor pay," and says that if a church pays twenty-five dollars a year for its preaching it will get a twenty-five-dollar man. This seems a very low price; and yet if such a church were vacant after having starved its twenty-five-dollar man to death, there would be a wagon load of twenty-five-dollar men applying for the vacant pulpit.

THE Mormons hold their own pretty well and more too. The Supreme Court out there has decided the law allowing women to vote to be constitutional, and the Gentiles are very much put out about it, as the decision givs the Mormons a clear gain of 10,000 votes in the territory. This assures the preponderance of Mormon influence in Utah for years to come, and will render the problem of the extirpation of polygamy a more difficult one than ever.

IN one of Comstock's lottery cases he lost the exhibits which he intended to use as proof against the prisoner. His maneuvering when he discovered the loss is highly characteristic of the man. Going to a friend of the defendant and assuming an air of compassion, he said, "I don't want to push this man to the wall. He is poor, and if he will plead guilty, I will consent to hav him only fined." True to his instincts he wanted a conviction—a sentence—and to get one in a case where he had no evidence, he clothed himself in the mantle of charity. His Godlike compassion was surpassed only by his assumption of omnipotence in respect to matters which are popularly supposed to rest in the conscience of the court. It has been alleged that an undue intimacy has arisen between Comstock and Judge Cowing, and this offer of Comstock to fix in advance the sentence which Judge Cowing would be called upon to pass givs color to the rumor. It is to be sincerely hoped, however, that Judge Cowing will not place an indelible blot upon an excellent judicial record by admitting to his confidence a man who sustains confidential relations with the noted professional blackmailer, Marcus Cicero Stanley; and before we believe that he has, we shall require something more than the pretensions of Comstock, whose uncontradicted testimony upon oath six jurymen out of twelve refused to believe in a trial before Judge Gildersleeve last winter.—*Truth.*

A MUSCULAR and splendidly energetic negro revival is now in progress in Little Rock, Ark. The preachers are really doing God's service, and in an original and interesting way. One of the ebony divines thus commenced his discourse: "I sees a good many ole tuffs in dis house, an' I wants 'em ter come up ter de mourner's bench right now. Dey's got ter come. De Lord doan say, I wish you would do anything, but says you's got ter do it. Firmness is religion. De rock of ages is made outen flint. Mr. Johnson," said the preacher, addressing a sinner, "come up an' put your head on dis bench. I'se played kyards wid yer, but you'se got ter reform. Come on. I tells yer! Is yer comin'?" "No, I isn't," said Mr. Johnson. "Den I'll fetch yer. You'se been standin' off de preachers long 'nough." The preacher left the pulpit, advanced to where Mr. Johnson was standing, and caught him by the collar. The two men began struggling, and confusion prevailed; but Mr. Johnson was finally dragged in triumph to the mercy seat.—*Argonaut.*

THE Public Prosecutor has under consideration a painful elopement case. James Ward, married, and the father of eight children, was well known in Sydenham, and he had been a prominent figure in religious matters in the neighborhood, belonging, as he did, to the Salvation Army. He became some time ago acquainted with a domestic servant living at Sydenham Park. The girl bore an excellent character, and attended the same services as did the man Ward. The girl, as arranged between Ward and herself, left service, informing her employer that she was about to get married. At the same time Ward left home, informing his wife that he was ordered to conduct religious services in London. He met the young woman, and they proceeded to Beckenham church, where the ceremony of marriage was gone through in the real names of both parties. From Beckenham the pair proceeded to Plymouth, where they sailed for Port Adelaide, and were due at the latter place on Saturday week. The girl must hav known that Ward was a married man, inasmuch as she had been frequently entertained at his house by Mrs. Ward. The girl's employer, who has received letters from the girl since her departure, has communicated with the Treasury and been informed that the matter has been placed in the hands of the Public Prosecutor.—*English paper.*

MR. T. B. WAKEMAN, of this city, and Mr. W. S. Bush, of Washington, hav been quite extensivly discussing the postal laws in the columns of THE TRUTH SEEKER. Mr. Bush, who claims to be a Liberal, seems to take grounds in favor of a modified postal law for the prevention of the circulation of obscene literature through the mails, while Mr. Wakeman stands out stoutly for the regulation of such matters by the state rather than national authority. There can be no question in the minds of the readers of this controversy that Mr. Wakeman seems to hav the best of the argument, so far as the unconstitutionality of these laws is concerned. Mr. Wakeman's argument at the Faneuil Hall Indignation Meeting has never yet been really answered, and everything which Mr. Wakeman adds in meeting his critics seems to fortify the position he assumed at that time. For the enlightenment of the public on these peculiar statutes injected into the postal regulations during the turbulent expiring hours of the 42d Congress, it would be well to publish this discussion in pamphlet form and giv it wide circulation. Mr. Bush seems to present the best that has been said on his side of the question, and by a careful perusal of the discussion it is not difficult to see that Mr. Wakeman has the advantage of his opponent in every instance.—*Dr. Foote's Health Monthly.*

THE Pan-Presbyterian Council at Philadelphia furnishes evidence of the growing disposition to question those hitherto accepted religious doctrins which hav so long constituted the groundwork of Christianity. Not that the reverend gentlemen are themselvs skeptical, but that they defend their faith with a controversial fervor that marks their recognition of the necessity for making a defense. It cannot be denied by any intelligent observer that the revelations of modern science hav seriously disturbed the convictions of many professing Christians, and widely influenced the views of the rising generation touching the supernatural authority of the scriptures. The number of young men who reject the idea of a personal God, who disbelieve in an overruling Providence, who discredit the miracles, and who even doubt the life beyond the grave, is on the increase, and it is this fact which accounts for the prominence given by the Presbyterian Council to considerations involving the relations of science and religion. The tendencies of the age are rationalistic. It is the fashion to question, analyze, and examin all beliefs, no matter how strongly intrenched, and to ask the why and wherefore of every creed. Dr. McCosh suggests a way of meeting this condition of things which is eminently characteristic of him. He would hav less dogmatism and more judicious instruction. Our religious teachers must accommodate themselvs to the altered circumstances which the intellectual activity of the age has produced. They must regulate their methods by the requirements of the new era, and win over the minds and hearts of their pupils by careful persuasion, rather than seek to compel them to submit to any inexorable standard. Certainly, the danger is imminent enough to demand the thoughtful attention of all Christians, and they cannot too soon address themselvs to the work which seems appointed for them to do.—*Star.*

THE last reverend worshiper of the golden calf who displayed his fantastic literary gymnastics in our pulpits, at one dollar admittance, has returned to his Eastern home with his bronchial tubes so much improved that he has been able to resume his business of misrepresenting the Pacific coast and its people. We quote from an Eastern journal: "The Rev. T. DeWitt Talmage made a warm defense of the Chinese in his evening address in New York on the 19th of September, and said that, when he saw the anti-Chinese plank in the Republican platform, he wondered if the scepter were not departing." We comment leniently upon this clerical mountebank, lest we hurt the feelings of some good people in this city who still hav faith in this pious fraud. This blatant and fantastic pulpit-clown came to San Francisco for a speculation. He was billed and advertised like a prestidigitator. He was taken up by certain very good men, and in aid of his money-making scheme—as an advertising dodge—pushed himself into at least one respectable pulpit in this city. Finding that his repertoire of stale old lectures would not draw, he precipitated himself one night into the slums of the Chinese quarter, and came out with one dollar's worth of ready-made advice as to how to cleanse the nasty spot. He made an out-and-out anti-Chinese speech. It is true that it was senseless and absurd; it contained no germ of original thought; it was the flippant utterance of an empty-headed adventurer in search of coin. The question he did not understand. All we who oppose Chinese immigration admit that it is a two-sided question, and one upon which, from certain standpoints, a strong argument may be made in favor of Chinese presence among us. Talmage did not grasp the idea, and advanced no argument upon the subject, but, in a sort of Tom-fool way, catered to the anti-Chinese sentiment of the Sand-lot as expressed in the brutal formula, "The Chinese must go." When he returns to Brooklyn he becomes, all of a flop, a Chinese advocate, and finds in them virtues never denied them. Such business as this is a crime, and it must not be exposed the less because it is a crime of the pulpit. A class of itinerant quack preachers are spreading themselvs abroad in the land who are a reproach to their calling. Theirs is a sensational, clap-trap method of money-getting. We find but little favor for the traveling revivalist. We question whether any permanent good comes from the excitation of the sensational evangelist who goes up and down the land with song and shout to preach and pray. But, leaving this question an open one till Moody and Sankey demand our notice, we do not hesitate to denounce such men as Rev. DeWitt Talmage as hurtful. We say this, not in hostility to the pulpit, nor in disregard of the claims of those earnest, pious, and godly men who hav consecrated their lives to the preaching of the gospel. In the political parson, the ranting sensationalist, and the traveling showman of the church, we find nothing to commend.—*Argonaut.*

## Events of the Week.

THE crops in portions of Texas are being destroyed by grasshoppers.

A RECENT steamer took 7,500 barrels of apples to Europe as part of her cargo.

GEORGE BANCROFT, the historian, celebrate his eightieth birthday on Sunday, 3d.

A MINER fell two hundred feet down a shaft, near Uniontown, Pa., a few days ago.

A BICYCLE tournament came off in this city on the 2d. There were sixty riders on the track.

A GIRL in Brooklyn, only fourteen years of age, is under indictment for three burglaries.

A MAN died in this city recently of hydrophobia caused by a dog-bite received twelve years ago.

ARCHIBALD FORBES, the famous English war correspondent, is on a visit to this country. He will lecture.

A COMET was discovered on the 29th ult. It is some distance off yet, and is not discernible by the naked eye.

THERE are six thousand horses sick with the epizootic in this city at present, and the disease is still spreading.

BISHOP CORRIGAN, of Newark, has been appointed coadjutor to Cardinal McCloskey, with right of succession.

No less than 350 lives were lost at the mouth of the Columbia River during the salmon fishing season just ended.

THE steamer Isaac Bell, with a valuable cargo, was destroyed by fire at the wharf at Portsmouth, Va., on the 2d.

A STATUE of Robert Burns was unveiled in Central Park, on Sunday last, in the presence of five thousand people.

MR. HAYES is earning his presidential salary by making speeches in Oregon, and they are not Democratic speeches, either.

THE publishers of six daily and those of three weekly papers in this city hav been indicted for publishing lottery advertisements.

THE driver of a bread wagon in Montreal has fallen heir to a fortune of $200,000 a year, left him by a deceased relativ in Ireland.

THE Chilian man-of-war Covadonga has been sunk by Peruvian torpedoes. The Chilian fleet has commenced for the second or third time to bombard Callao.

THE famous ironclad known as Stevens' Battery, which was bequeathed to the state of New Jersey by Mr. Stevens, was recently sold at auction, realizing $55,000.

DYER D. LUM, one of the secretaries of the National Committee of the Greenback party, charges Weaver with being in the pay of the Republicans to draw voters from among the Democrats.

THE Rev. Mr. Fulton, of Brooklyn, has stirred up quite a breeze in his church by dragging too much politics into the pulpit. Some of his congregation think he is working harder for Garfield than for God.

THE Oneida Community is undergoing great changes. In addition to the abolition of the complex marriage system and the adoption of the orthodox plan, the common property is to be turned over to a joint stock company.

THE pastors of the evangelical churches of the District of Columbia hav issued a call to all Christians for prayer to the Almighty, respectfully but firmly urging upon him the necessity of his taking a hand in the coming election.

THE great Presbyterian council in Philadelphia closed on the second. Business of much importance to the dead was transacted, but references to live topics were discouraged, and the revised edition of the New Testament as a subject of discussion was studiously avoided.

THE $329 fever is spreading rapidly over the country, and the Republicans are correspondingly depressed. Wherever there is a Democratic small boy and a chunk of chalk the mysterious handwriting on the wall, the *mene, mene, tekel upharsin* of the Republican party—$329—is sure to appear.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

*Entered at the Post-Office at New York, N. Y., as Second-Class Matter.*

NEW YORK, SATURDAY, OCTOBER 9, 1880.


## Letter from Europe.—No. 7.—Continued.

The day we spent at Versailles and in going to and from there was most agreeable. We took the tramway (horse-car) on a beautiful Saturday morning, and stopped at the old town of Sevres, some five or six miles from the city, on an excellent road, lined the whole way with river scenery on the one side, at a short distance, with residences and interesting sights on either side. We rode on the top of the car and had an excellent view of all around us. Sevres is said to have existed in 560. It is prettily situated on the Seine, where the hills close on each side. The first house on the left, across the bridge, is the one where Bismarck and Jules Favre held their interview for the signing of the armistice in 1871. We saw the room where the treaty was signed. It is now a wine-room.

Sevres is chiefly famous for its *Manufacture de Porcelaines*. In this establishment of world-wide renown we saw works of priceless value—tea and dinner services, vases of the largest and grandest description, cabinets, porcelains of every kind and name—fit presents for kings and princes. These are skilfully arranged in fine cases, and dispersed through large rooms and galleries. The tableware thus displayed was enough to be the envy of any housekeeper in the world. There are also many copies on porcelain of celebrated pictures; but the prices these works of art command are almost fabulous, and render the manufacture unproductive from a pecuniary point of view, the government making up the deficiency. There are some five or six hundred workmen employed in transforming clay into these beautiful specimens of porcelain ware. Many of the kings of Europe obtain their table sets from this establishment. Stained glass and mosaic are likewise manufactured here.

After punishing a bottle of *vin ordinaire* (ordinary wine), *pain*, and *fromage* (bread and cheese), we continued our ride to Versailles, about twelve miles from the center of the city. The road is all the way lined with cosy, old-fashioned residences, with a profusion of flowers, ivy-vines, grape-vines, etc., along. The people seemed to be in the enjoyment of happiness; though many were at work, none seemed to be toiling very hard. As we approach Versailles the beauty and interest increases. The avenue is fully two hundred feet in width, with two rows of elms between the road-bed and the capacious side, and there are walks on either side. The trees—the rows of which are twenty feet apart—are so trimmed that the branches touch, the opposite sides being trimmed even with the trunk, giving a beautiful and peculiar appearance. The town contains sixty-five thousand inhabitants, but is most noted for its palace, the former seat of government, its extensive picture galleries, its statuary, and its magnificent grounds, parks, etc. There is indeed a wonderful amount of beauty at Versailles—a marvel of creation. Truthfully has it been said, "Were Paris blotted from the face of the earth, leaving nothing behind it but the palace of Versailles, the journey to this fairy-like structure would alone well repay the visitor." It was originally a mere hunting seat of red brick, erected by Louis XIII., in the midst of a forest. It was his prodigal successor who, tired of his other residences, converted that small capital into the most magnificent palace in the whole world. Jules Hardouin Mansart was the architect, Le Notre the gardener; and though sometimes as many as thirty thousand soldiers were simultaneously at work, yet it took twenty-one years before this modern palace of another Sardanapalus was finished. When the labors were completed the cost was found to amount to such an enormous sum that even the profuse "Louis Le Magnifique" thought it advisable to burn the accounts in order to destroy all records of it, that it might not be known what the expenses had been. In 1681 Louis XIV. for the first time occupied his new residence. Then commenced that succession of splendid *fetes* which have spread the name of Versailles through every part of the civilized world as synonymous with magnificence and extravagance. But in due time, as with all other mortals, the gayety of this gay king was over. Old age and adversity came upon him, and he comparatively retired from the world, and soon to his grave. Here, also, Louis XV. was born and died; and here, too, Damiens made his attempt to assassinate this monarch in 1757. Louis XVI. resided here until 1789, when he was removed by force to Paris and finally executed. In 1715 the palace was pillaged by the Parisians. Louis XVIII. and Charles X. occupied it. In 1855 it was used by Napoleon III. for the reception of Queen Victoria. In 1870 it became the headquarters for the German army, and from here the king of Prussia wrote, in one of his interesting letters to his dear and pretty Augusta, as follows:

"I write you word, my dear Augusta,
We've had another awful buster—
Ten thousand Frenchmen went below;
Praise God from whom all blessings flow."

Versailles then formed the great center of the operations of the most remarkable war ever witnessed in the world's history, while a little later, when Paris was seized by the Communists, it became the seat of the legal government.

In front of the palace is the Cour d'Honneur, separated from the Palace d'Armes by stone parapets flanking a heavy iron railing richly ornamented and gilt. At the extremities of this railing are groups representing, on the right, France victorious over Germany, on the left, France victorious over Spain. In the court are placed two rows of colossal statues, to the right, Richelieu, Bayard, Colbert, Jourdan, Massina, Tourville, Deiguay, Trouin, and Turenne; to the left, Suger, Du Guesclin, Sully, Lannes, Mortier, Suffren, Duquense, and Condé, the great marshals and admirals of France. In the upper part of the Cour d'Honneur stands a colossal equestrian statue of Louis XIV., made of cannon brought from the Rhine. In front of this statue William of Prussia was proclaimed Emperor of Germany in the midst of his victorious generals and soldiery Jan. 18, 1871.

Our visit to Versailles was extremely enjoyable from the collection of historical paintings in its numerous rich and sumptuous galleries. Some idea of the extent of these galleries may be had when I state the fact that at a good walking gait it requires forty-five minutes to walk through them without stopping to admire, and consequently they must reach nearly two miles in extent. Many of the pictures are very large and many of medium size, being representations of noted battles, coronations of kings, life-size portraits of kings, queens, princes, generals, admirals, etc., etc. There are 5,000 of the paintings, which are said to have cost 25,000,000 francs. They are rich and brilliant in character, and were executed from fifty to one hundred years ago, and by the best artists. We spent most agreeably several hours in looking through this most magnificent palace in all the earth. The banqueting and dancing hall of Louis XIV. is by far the most sumptuous room I ever entered. It is about 240 feet in length by about 50 in breadth, and 40 or more in hight. It has some most beautiful life-size paintings—by Lebrun—of France's greatest heroes, but the walls are mostly polished variegated marble, gold, and mirrors, with statues of Venus, Minerva, etc. I think the surface of the walls and the richly frescoed arched roof must be fully half in gold. Here a grand fete was given to Queen Victoria in 1855, and here took place the coronation of Emperor William in 1871. The seventeen arched windows, large and splendid, look out upon the most beautiful grounds mortal eyes ever rested upon, consisting of many acres of fountains, beautiful beds of splendid flowers, trained vines, orange trees, scores upon scores of compact evergreen trees fifteen to twenty feet high, carefully trimmed in the form of cones, both round and square, beautiful hedges of glossy growth, trained ivy, etc. The walls, steps, fountain basins, are made of hewn granite or marble, and everything presents the richest appearance. These gardens, termed by Voltaire *l'abime des despenses*, are still laid out according to the original plans of Le Notre, and are a perfect specimen of what that celebrated gardener could do when he had unlimited sums at his command. The view is a most magnificent panorama which is opened to the vision of the beholder; the superposed terraces, the numberless flower-beds, the groups of statuary most elaborately sculptured, the vast number of single statues and vases, the superb trees, several centuries old, the flowers, resplendent with beauty and odor, that border the marble stairs, the avenues of arched foliage, the grottoes and rotundas, with the large and beautiful fountains, form a series of fine prospects which I confess myself utterly unable to do full justice to. The fascinated eye dwells upon colonnades, pilasters, and pavilions ornamented with exquisite sculptures, upon mysterious groves and trembling pieces of water, upon flights of steps embroidered with heliotrope plants and dying roses. This rich and varied bewitching scene extends over an immense expanse of ground, ever varied, ever beautiful. Adjoining these gardens, on the north, are beautiful and extensive parks, consisting of trees of natural growth, with carriage ways and footpaths running and winding in all directions. Along some of the roadways trees resembling elms were set in regular rows on each side more than a hundred years ago, and there they are now, tall and majestic, and their boughs are curiously trimmed and interlocked so as to make a most fascinating bower beneath which to drive or walk. Musical concerts are often held in these parks in pleasant weather; one was being held while we were there, and the music discoursed was very fitting to the place and the occasion.

But let us return to the palace. We strolled through the rich and gorgeous rooms, large in size and many in number, occupied by Louis XIV. and his successor. Such richness cannot be found in any other palace in the world. One becomes filled with the conviction that Louis XIV. had more gold than he knew what to do with and that he spread it with a lavish hand through all the rooms of his palace. The stately room designed for receiving other crowned heads is most magnificent; so are the dwelling rooms, the breakfast and dining rooms, and the bedrooms, which themselves must be twenty feet each way, including hight. And in these rooms the German army in 1870–1 made their homes for a long time. The banqueting hall they used for a hospital, and I could only wonder that it still remained so beautiful and uninjured. The floors are of polished oak, and laid in short pieces and diagonally, as described in the Louvre.

We were shown into the room where Louis XIV. died, with the same stately bed there upon which he breathed his last. The room, though extremely rich and pleasant, has remained unused since he left it. We were also shown into the bedrooms of queen this, queen that, Madame Pompadour, where this person of royal blood once slept, and that one. All seemed a mass of magnificence and great splendor. We were also shown into the senate chamber and where the deputies assembled, debated, and passed laws. But my descriptions are too detailed, and I will not stop to describe more now; suffice it to say all is in keeping with that already described.

I must not forget to mention that in one of the picture galleries we saw the celebrated white marble bust of Napoleon I. as he is said to have appeared at his death. He looks feeble and troubled and careworn, a map of Europe is lying on his knee, which he has just been examining, but his eyes are closed in death—the greatest of warriors, a most able statesman, but a most unconscionable butcher and disseminator of human wretchedness. Much more could be said of the vast galleries of the dying scenes of French marshals, admirals, constables, and soldiers, in this Gallican Walhalla, but I know you will excuse me. It is all bloody ground, and tells the story of man's oppression.

On the ground floor of one wing of the palace we saw much statuary, largely of Grecian and Roman gods, heroes, etc. I must say a word of the numerous fountains which surround the palace; they are one of the grand elements of the place and are truly magnificent. There are fully half a dozen of them large and grand. In one large one were fully a dozen figures and jets throwing streams of water. They only play once a month, as the expense of pumping up the water is four thousand francs each time. Fortunately for us the playing of the fountains was to take place the next day, and as it was necessary to test them to see that all was right, we had an opportunity of seeing them in operation. The streams played in all directions and were beautiful.

We visited the Royal Chapel where the voluptuous and princely Louis XIV. and his successor did their worshiping, to atone for their sensuality and wickedness. It is very rich and contains beautiful paintings and statues. It is to be presumed by those lecherous monarchs entering into this holy place once every week or two they would be entitled to act as basely as they pleased the remainder of the time. That is also about the way many more modern Christians judge their conduct.

We did not have time to visit the Grand Trianon, about a mile from the palace. It is also a place of great magnificence, and was built by Louis XIV. for his elderly sultana, Mme. de Maintenon. It is said to have grand rooms, galleries, and rich paintings. The Musée des Voitures is a small building containing the carriages of state, used by the kings in former times. The Petit Trianon is a short distance to the east, and was built by Louis XV. for a favorite mistress, the notorious Countess de Barry, but it was more a house of debauchery than a temple of love. Marie Antoinette passed here some of the happiest hours of her life. Marie Louise also resided here. The grounds are said to be very beautiful.

But enough of Versailles. We returned to the city by steam-cars in about thirty-five minutes, feeling that we had seen grandeur enough for one day.

Paris is well supplied with market-houses; and as I viewed the tall, commodious, light, and airy buildings for the purpose I could not help thinking of our Washington Market in New York and feeling ashamed of the same.

Now, as I am about ready to leave Paris for the present, I will detain you no longer with descriptions of its gayeties and animation. I have given you the day-view of some of its more noted places,

but Paris has also a night-side. It has its gardens and variety theaters, where damsels not quite so modest as they should be dance the can-can and go through various unmentionable evolutions either very scantily dressed or not dressed at all. I will, however, leave it for such reverend harlequins as T. De Witt Talmage to look up and describe the delinquencies from virtue of this great city. All I know of the nightside of Paris I get second-hand. I get wearied enough every day to be willing to retire at an early hour at night; besides I feel the great responsibility that rests upon the editor of THE TRUTH SEEKER and the necessity of maintaining the untarnished reputation he is the possessor of. It would not answer for me, though on this side of the Atlantic, to do anything to tarnish, even in a small degree, that reputation. I must say, in this connection, that whatever facts may exist, whatever naughty practices may be indulged in between those who reside here and those who sojourn here, so far as my knowledge and observation go, it is one of the most virtuous places in the world. That I have my doubts and fears to the contrary I will not deny. To inform you, however, to what extent the proprieties are here observed, I will narrate an incident related to me. An American gentleman was stopping at one of the first Parisian hotels, and feeling lonely, etc., he had induced a young person of the female persuasion to bear him company. It is said they were seen and observed by somebody outside and were complained of. The gentleman was requested to change his hotel. He remonstrated at this, and said he thought in Paris a man had a right to do what he pleased, and that he had done no more than others. The reply to him was that if his room had opened on the court it would have made no difference who he had had with him, but his room opened on the street, and the proprieties must be observed. I think I mentioned that many of the hotels have courts of considerable size, the hotel being built on all sides of it, and the court being covered with a glass roof. The man was compelled to leave. It is presumed he next took a room opening on the court. So much for Parisian morality.

I do not like Paris for its scarcity of ice, ice water, ice cream, and soda water. These are seldom met with. We saw a few pieces of ice at the hotel about once a day, two or three small lumps about the size of chestnuts being dropped into the wine glasses once, but never being added to the water pitchers or bottles. When I called for ice the second time the intelligence was brought to me that it was "out." I have hardly seen a regular soda fountain in the city, and only one or two ice cream saloons. Carbonated water is put up in quart bottles, and by opening the valve the stream pours out nicely, but it is always warm and insipid. Oh, what a luxury is ice in hot weather!

In settling up our hotel bill we received what is called *l'addition* (bill). This is put in a sealed envelope and handed us. Mine reads as follows:

| Mr. Bennett. | | | Dr. |
|---|---|---|---|
| Aout (Aug.) | 19. | 1 Bougie (candle) | .50 |
| " " | 22. | 2 Timbre (postage) | .40 |
| " " | 25. | 1 Bougie (candle) | .50 |
| 6 jours (days) dejeuner et diner (breakfast and dinner) | | | 54.00 |
| | | | 55.40 |

Meaning 55 francs and 40 centimes (pronounced sonteems), or $11.08.

Now the bill is paid, and we are off to the *gare* (depot) on our way to Brussels.

Au revoir, D. M. B.

## Letter from Europe.—No. 8.

A VISIT TO GUISE.

DEAR TRUTH SEEKERS: I will in this letter give you some account of our visit to M. Godin's Familistere or Social Palace, of Guise, France. I have for considerable time felt a desire to visit the place and witness the practical working of the institution, and more particularly at this time, because Mrs. Augusta Cooper Bristol, of Vineland, N. J., one of the delegates to the Brussels Congress, has been visiting the place for a few weeks, and being still there our visit would be more pleasant.

The morning on which we left Paris was a pleasant one; after spending a few days in the crowded city the pleasant country scenes were a delightful change. We swiftly rolled by thrifty farming districts, tidy looking villages, manufactories, churches, etc., and viewed all with delight. It is a beautiful farming country, and the crops of oats, hay, etc., were industriously being secured. The country, as a rule, is nearly free of fences, none being used by farmers as a general thing. The hedges along the railway (*chemin de fer*) were about all the fences we saw. The beet culture is extensively prosecuted in this part of France, hundreds of acres in the aggregate being seen during that day's ride. It gives the little farms the appearance of gardens, so the country for scores of miles looks like a continuous garden. The patches of wheat, oats, clover, etc., are in square form and present the appearance of garden plots. We saw many plowing for fall wheat, and sowing and harrowing in the same. The land is very free from stones, and plowing is easy and pleasant. The ground is rolling but gradually. You often obtain a beautiful view of thousands of acres of this beautiful country, all in cultivation and dotted thickly with farmhouses, barns, and villages. The appearances of thrift are seen on every side. The farmhouses are generally of brick, with tile roofs, always very steep, and sometimes the old thatch roof is still noticed. The farmhouses are not large nor imposing, and, as in England, the barns and stables are unpleasantly close to the dwellings, often being joined together. The almost universal flower-beds in proximity to even the humblest dwelling gives the country a pleasing, cheerful appearance to the passer-by. I think American farmers and the dwellers in the country would do well to give more attention to growing flowers around their homes. They add an amount of beauty and cheerfulness which far more than compensates for the trouble they cost. We passed some extensive stone-quarries where the soft, light-colored building-stone is obtained in large quantities, and much of it doubtless taken to Paris.

At St. Quentin (pronounced Sonn Kontan), 125 miles from Paris, we stopped to take a diverging road to Guise. We were obliged to wait two or three hours for a train, which afforded time for dinner and to look at the old town, named after an old Frenchman of many hundred years ago, who was canonized as a saint. I judge it to be a city of 50,000 inhabitants or more. It has very extensive cotton manufactories, and is said to come next to Manchester, England, in the manufacture of cotton goods. We visited the old cathedral, venerable with the age of several centuries, and saw more altars, shrines, aisles, transepts, chancel, chapels, organ, pulpits, statues, saints, paintings, tombs, etc., the regular paraphernalia of all the cathedrals. This one is old, large, high, vaulted, and of course grand. Pious females were occasionally seen inside muttering their prayers, counting their beads, etc., and the sacred candles were burning. Around the doors were the irresistible and omnipresent beggars, holding out their hats or tin cups asking for alms. We visited the Hotel de Ville (town hall) a building of imposing appearance where the mayor and the city officials transact the public business. We also strolled through the markets in an open square, out of doors, where women were selling vegetables, fruits, goods, and wares of various kinds. Plums and pears are the main fruit met with, and the latter are not good. They are dry and puckery, and not soft, juicy, and luscious like American pears. The French muskmelons were too dear to encourage us to buy. The town stands on a hill, and some of the streets are pretty steep. Water must be plentiful with the St. Quentins, for it came rushing down the gutters in sufficient quantity to run a mill. The town has not much beauty, but looks solid and antiquated.

Guise is some twenty-five miles east of St. Quentin; and as the train running there is a mixed one—freight and passenger—and travels slowly, we were two hours in making the distance. The river Ouise, on which Guise is built, is a very crooked stream, and meanders charmingly through the low meadow land on either side of the railroad. We saw many fine herds of cattle feeding in the pastures, but under the care of an attendant. I was sorry to notice all the apple trees in this section were killed by last winter's severe weather.

There are many pleasant little villages within this space of twenty-five miles. The railroad terminates at Guise, an old town of some twelve thousand inhabitants, named after the Duke of Guise, who, I believe, was one of the terrible men of his time, noted for warlike deeds and personal valor. The town makes no pretension to beautiful attractions, but is cleanly and of the old time. It reminded me of pictures of European towns which I used to look at in my childhood. There is a public square and a *mairie*, or town hall, where the municipal council hold their meetings and pass their ordinances. On a slight eminence is the remains of an old castle where warlike encounters doubtless once took place. It has been repaired and modernized, and we did not learn much of its history. I learn there are convents and monasteries in the vicinity where men and women lead most useless lives. Our hotel was very cleanly. The landlord was once a soldier, and had several badges and testimonials of personal bravery in service. His wife understands how to run a hotel. The female attendants were dutiful, and blacked our shoes and brushed our clothes in fine style. Had we a week to spare in the place, such a cleanly, quiet hotel would be very pleasant. The main fault we had to find was the so frequent changing of plates at dinner. We ate but a few mouthfuls before our plates were taken and clean ones given in their place. I think they were thus changed six times during one meal. I don't believe the women mind washing dishes much in this country.

But it is of the *Familistere*—M. Godin's wonderful experiment in co-operative labor and interest—that I wish to tell you. This social palace stands at one end of the village and a little away from the station, in a bend of the Ouse, which here is not a large stream. The residence, for four hundred and twenty families or over twelve hundred people, is a large building, or series of buildings, of red brick, the main part being perhaps two hundred feet in length, and the two wings, one at each end of the main building, being of nearly the same size, and all four stories in hight. No attempt at architectural beauty was made, everything being plain and practical.

We found Mrs. Bristol in good health, and remarkably well pleased with her surroundings at the Familistere. She introduced us to M. Godin and his companion, Madame Marie. The Monsieur being unable to speak English, we could not converse with him; but the Madame being able to talk a little in our language, we could make out better with her. They are indeed a remarkable pair. There are probably few men living with more efficient practical administrative talent than M. Godin, a man of about sixty-five years. He was formerly a member of the National Assembly, and is a man who would distinguish himself wherever placed. It is twenty years since he commenced this co-operative enterprise on a small scale. The experiment was undertaken under the most disadvantageous circumstances and with an illiterate class of people; but, being thoroughly imbued with the conviction that co-operation between capital and labor is susceptible of being made a practical success, he pressed on through all discouragements and obstacles until it may be declared a perfect success. The authorities of the town were for a long time opposed to him and his enterprise, and embarrassed him in every way they could. This they did especially in the way of schools, not recognizing the schools which he established. The church (Catholic) also regarded his enterprise with great jealousy and apprehension. The priests conceived the idea that he was gaining a power over his people decidedly inimical to their own, and they thwarted his efforts in every way they could. He is not an orthodox, and takes no stock in church nonsense. He is a Spiritualist of the Swedenborgian type, but does not interfere with the religious opinions of any of the persons comprising the Familistere. Those who do not wish to attend church at all are regarded with as much favor as those who do. Those who are Catholics and wish to attend to confession and the other services of the church are entirely free to do so without a word being said to the contrary. He neither interferes with the religious opinions nor social relations of his twelve hundred employes. Those who wish to marry do so, and those who do not wish to marry have the same right. There is the fullest freedom allowed save in such practices as may interfere with the rights and privileges of others; in that domain there are regulations that have to be attended to.

We were soon on our way to and through the workshops, within five minutes' walk of the dwelling. The principal work done is the manufacture of stoves of all kinds, hollow ware, various household articles of japanned ware, etc. The iron is taken in the pig, and worked up into hundreds of shapes in these elaborate and well managed workshops. The molding rooms are very extensive, and the number of patterns immense. Many were molding in the old-fashioned way, by hand, while many others were using M. Godin's improved process, which I will attempt to give an imperfect description of. On a turn-table, perhaps fifteen or twenty feet in diameter, are six or eight molding frames or stands, about five feet long by two and a half feet in width and five inches in depth. In the bottom are permanently fixed a series of iron patterns for the different parts of stoves or whatever else may be required. On these a little ground plumbago or stove coal is sprinkled, and as the turn-table moves to a certain point the moistened molding sand comes down from a floor overhead, and fills the frame. I should say, before the sand is let in a man attaches to each pattern the apparatus that leaves the opening for the melted iron to be poured in. The turn-table moves again, and the frame goes under a press, and by the action of the machinery the sand is firmly pressed over and around the patterns; as soon as the frame moves another degree two or three men stand ready with spatulas or little trowels to make the openings where the iron is to be poured in, and the apparatus is removed which connects with the patterns. A large crane then takes the entire frame, sand and all, and lifts it from the part to which the patterns are attached, all dust, etc., is brushed away, and that frame is then attached to another to correspond, prepared in a similar way, and when fastened together by a simple arrangement another set of men pour in the melted iron, and the castings are made. As soon as the iron has become cold enough, which is but a short time, another crane lifts the double frame to a large table, with slats or bars a little way apart, for a top. Here three or four men take the clasps off the frame, the sand is broken up and falls through the bars to a wide endless apron which takes it to the floor overhead, where it is passed through a sieve or rid-

dle, by machinery, ready to descend again upon other molding-frames. In a shorter time than I use in telling this, half a dozen of these frames are filled, manipulated, molded, adjusted, cast, the castings picked out of the sand with tongs for the purpose, and, as soon as they become cold enough, are taken in cars on a little track to another part of the establishment to be cleaned and finished. The adjusted frames, the permanent patterns, the turn-table, the fires, the sand being taken up and sifted by machinery, this altogether is a great labor-saving arrangement, and facilitates the work very much, and makes it light for the workmen. All the lifting and heavy work is done by the engine. The turn-table moves about the sixth part of a circle each time, and just the right number of hands attend to each branch of the business, so that as the turn-table makes its regular circuit each share of the work is done just at the proper time, just as the sprinkling of the sand is done, and the due amount of pressure applied. It seemed like "clock work," and was interesting to witness. This invention is of great value to the establishment, and I think it could be introduced into some of our American foundries with benefit.

The works consist of many large rooms, two hundred feet in length, some of them, and in all of them constant industry seemed to be the rule. The men were working as though they felt that they had an individual interest, as they have, to get as much performed as possible. But little talking is done by them, and that in a low voice. In the cleaning department, and other branches where suitable, were many women at work with the men, and they seemed just as industrious as the men. True, the work is rather black and dirty for women, but the branches they attend to are not very hard. They wore dresses suited to the work, and I was told they were paid the same wages that were paid to men for the same services. In packing up the smaller articles for market the women were employed, and can do it as well as men.

The enameling room was quite interesting. The wares and articles to be enameled are put into an oven and brought to a red heat, when they are taken out with long iron forks, and the glazing material, composed of finely-powdered flint glass, lead, etc., is sprinkled on, and the articles are again replaced in the oven. I think this process is repeated. The glazings are of different colors, as desired, and when completed they look very pretty. Light articles of hollow ware, basins, mantles, fireplace pieces, etc., are the articles glazed and colored.

The whole establishment, having twelve hundred workmen all busily engaged, seemed a perfect beehive of industry, and all looked happy and contented. A more peaceable, quiet, industrious set of men and women I have never seen, and I am glad to say they are doing a flourishing business. The sale for their wares has greatly increased; they have orders from all parts of France and the adjoining countries, more even than they can fill. I learned that orders were in hand that would require some months to fill. It is a very extensive business that is being done there, and something like a quarter of a million francs in profit is made by the association.

After seeing the shops we visited M. Godin's garden. As I am interested in all the gardens, I was particularly so with this. He has in it a large variety of flowering plants, ornamental plants, fruit trees, etc. It is well laid off and is a pleasant place to pass an hour.

We also visited the nursery—that is, the baby nursery. It consists of two good-sized rooms where babies from a few months old to a year or two of age are kept through the day and returned at night to their mothers. A sufficient number of nurses are delegated for this purpose to give the babes all due attention, and the mothers can visit them during the day as desired. None are required to send their babies to the nursery unless they choose to do so. It certainly relieves them from a great deal of trouble, and the babies are well taken care of. It was curious to see the arrangement for the little cradles, thirty or forty in all, arranged in rows and duly numbered, each child bearing a certain number. The beds for the little fellows are made of bran; this is put loose in the bottom of the cradles, and when necessary to be renewed it is taken out and disposed of and more clean bran substituted. A cloth is placed over it, so the child does not come in contact with the bran. The babies all looked clean and healthy, but I presume some of the little fellows were getting hungry and tired, for I noticed they were able to use their lungs with considerable force, and that is a very fine provision of nature; crying strengthens the lungs as well as other parts of the system; it is a necessary exercise for the miniature men and women. If they did not cry they would be feeble and puny.

In another department of the nursery were children from two to four years of age. This is conducted on the plan of a kindergarten school, and a rudimentary course of education is blended with the exercise. Here the little boys and girls are looked after through the day, and here they learn the alphabet and how to spell simple words. The children still older have suitable playgrounds, where we saw them exercising in various ways, sportive and happy.

The children from seven to fifteen attend school in a regular schoolhouse, apart from the little fellows, where boys and girls attend together. We saw them return from school at the close of the day; they march in two columns, side by side, boys in one and girls in the other, singing a lively air as they march along. Inside the dwellings are courts, say fifty feet or more square, inclosed by a glass roof. The children march into these courts according to the part of the large establishment in which they live, then arrange themselves in rows, complete their song, and repair to their respective homes. Everything seems to move like clockwork without jarring or clashing. In the morning the children, when schooltime comes, gather into their courts, sing a song, and in time to their own music march in the same order, boys and girls side by side, to the schoolhouse. Mrs. Bristol, who has been a schoolteacher, informed me that she had never seen a body of children more proficient in their studies or any better behaved than these children of the Familistere.

The rooms occupied by each family are in proportion to the needs and tastes of the individual families. The buildings are so arranged that rooms may be had according as required. Some suites are more desirable than others, and command a higher price. The rooms on the upper floor are less desirable than those lower down, consequently they are cheaper; so every family can rent such rooms as they prefer, just as people do elsewhere, only paying in proportion to what they have. If any prefer to live in some other part of the village in place of the Familistere they are at liberty to do so. A small number avail themselves of this liberty, though by far the greater number prefer the Familistere, finding it more economical and pleasant. Water is taken into each hall, and places provided for emptying the waste water. Necessary rules for cleanliness of course have to be observed. So far as I saw, the entire establishment appeared clean and orderly. People soon learn to adapt themselves to the requirements, and seem to show a disposition to do that which will prevent their being disagreeable to their neighbors.

It would seem that the establishment must be crowded, and too compact for comfort, but they have a plenty of air and room for exercise. Each story or floor has a wide piazza running around the entire court, and there is no necessity for collision. Here they can walk and exercise to their heart's content. They are not as much crowded as are the average tenement houses in New York. But I apprehend this manner of life would not suit all tastes. I must say, however, that the members of the association seem to be contented, and it is very seldom that one withdraws. If they are immoral or misbehaved they can be expelled from the association by the votes of a majority of the members. Candidates for admission are also acted upon in the same manner. None are admitted unless so decided upon by a majority.

M. Godin is the capitalist of the concern, and the men and women furnish the muscle or labor. The association is a partnership on this basis: The nominal capital is 4,600,000 francs. M. Godin assumes the position of manager and general director. A managing committee elected by the association assist him in conducting the business. The members of the association are divided into four classes, called *associes, societaires, participants,* and *interesses.* All members twenty-five years of age who have lived in the family five years or more, and who can read and write, may, if they are owners of a share of the general fund amounting to not less than 500 francs, become *associes.* They have certain stipulated privileges, and are entitled to a larger share of the profits than the *societaires, participants,* or *interesses.* The *societaires,* like the *associes,* must reside in the Familistere and have been members of the association not less than three years. They must not be less than twenty-one years of age. *Societaires* have a larger share in the profits than either the *participants* or *intresses.* The *participants* are members who have been with the association not less than a year. They must be twenty-one years of age, but need not reside on the premises unless they prefer to do so. Such persons as have become owners of a share by the death of a relative, or otherwise, are entitled *interesses,* and have only a money claim on the association.

M. Godin receives for his services as general manager the annual salary of 15,000 francs, which is paid from the general fund of the association. In addition he receives interest on the capital he has invested in the enterprise (4,600,000 francs) at the rate of five per cent per annum. M. Godin could easily have received a higher rate of interest on his capital, but this low rate of interest is perfectly satisfactory to him. A certain sum, fixed by the committee, is set aside for the support of the sick, aged, and infirm, and their wives and children. I was informed that there are in the association at the present time two or three members too old and feeble to toil longer, and they receive a pension sufficient to sustain them. Every member, after toiling a certain number of years (I think thirty), is entitled to this pension.

Another fund, amounting to 20,000 francs yearly, is set apart for the purpose of educating the children of the members. It is obligatory upon all that their children have the proper time for education. No religious dogmas are taught in the schools.

A third fund is reserved for the payment of interest on the shares and certificates held by members. Again, ten per cent of the annual profits is reserved for a sinking fund.

After this the net profits are divided as follows:

| | |
|---|---|
| Reserve fund, | per cent, 25 |
| Capital and labor, | " 50 |
| Capital is paid its division in cash, labor receives its division in credits in form of certificates called *titres d'epargne,* | " 75 |

The remaining twenty-five per cent is distributed in credit notes; twelve per cent goes to the manager; nine per cent to the other members of the managing committee, and two per cent to the members of a committee for managing certain internal affairs, called the *Conseil de Surveillance.* Two per cent is also set aside for rewarding any workmen who may have specially distinguished themselves, and for inventors. Thus the entire earnings are provided for.

HOW IT WORKS.

This system will perhaps be better understood by restating it as follows:

| | FRANCS. |
|---|---|
| The capital invested in the establishment | 4,600,000 |
| In the course of the year 1,100 workmen have been paid five francs per day each for three hundred working days, total, | 1,650,000 |
| Five per cent interest to M. Godin on 4,600,000 francs, | 230,000 |
| Net profits of the year amount to | 200,000 |
| These profits are divided thus: | |
| Reserve fund of twenty-five per cent, | 50,000 |
| Fifty per cent capital and labor, | 100,000 |

Capital being represented by 2,300,000 francs and labor by 1,650,000 francs, about six-sevenths of the 100,000 francs would be credited to labor and the other one-seventh paid over to capital. Capital would thus get about 14,000 francs and labor about 86,000 francs. The remaining twenty-five per cent would be divided by the manager, the committee, the inventors, etc., as stated.

The amount credited to each individual workman and employee of course depends upon the amount of the wages he earns and his social status as an *associe, societaire,* or *participant.* An *associe* earning 2,000 francs a year, for instance, would be entitled to a credit note of 150 francs. A *societaire* also receiving 2,000 francs wages would be credited by 100 francs, and a *participant* only 50 francs. It will be seen that M. Godin receives in cash a salary of 15,000 francs; interest on his capital, 230,000 francs; a share in the net profits, here supposed to have amounted to 16,000 francs; and is, moreover, as manager, entitled to a credit note for twelve per cent of said profits, say 16,000 francs more.

The sums credited to the workmen and employees gradually accumulate, so that the employees, too, become capitalists. At the end of twenty years it is estimated that the sums so accumulated will equal the amount invested by M. Godin, and that the workmen will thus become owners of the establishment.

The capital, 4,600,000 francs, is the estimated value of the entire establishment, together with another smaller establishment in Belgium, not far from this city.

A fine bathing house, with shower baths, plunge bath, or swimming bath, belongs to the establishment. During certain hours of the day it is reserved for the use of the men, and certain other hours for the women. No washing of dirty clothes is done in the dwelling rooms, but in the laundry or washhouse for the purpose.

Opposite the dwelling is a building called the theater, in which there is a stage, scenery, seats, etc., like any theater, and theatrical performances are occasionally held there. The members formerly got up amateur companies, but as it was found to interfere somewhat with their work it was discontinued.

The night we were there it was used by the brass band of the Familistere, who met there for practice. We stepped up, M. Godin, Madame Marie, and Mrs. Bristol with us, and listened to some very good music. Thus the men who two hours before we saw molding, cleaning, casting, etc., were now playing the cornet, the French horn, the clarionet, the bass viol, etc. There were some thirty members in the band. It seemed to me a very sensible way of passing a few hours in the evening. Those who prefer to read can do so. Besides this they have a lecture room, where lectures are listened to as often as the wishes of the association dictate.

I judge that the members of the association are a moral class. There is said to be no drunkenness among them, and an illegitimate child has not yet

been born in the Familistere. I do not know where there is another community of the same size of which the same can be said in truth.

A store where the ordinary necessaries of life may be obtained a trifle above cost belongs to the association, and is patronized by the members. The purchases are made at wholesale prices by a committee for the purpose. They have no priests or spiritual teachers among them, but those who wish to attend the churches in the village are at perfect liberty to do so. M. Godin makes no effort to influence the religious notions of any of the members. It comes as near being a community of mental freedom as can easily be imagined. The majority, however, having been brought up in the Catholic church, still adhere to it.

M. Godin prefers in cases of death to have a secular funeral only, but if the friends of the deceased wish the services of a priest he does not object. A few weeks ago one of his own relations died, and he dispensed with the services of the priest at the funeral altogether. Each member who wishes it is entitled, upon the payment of a small sum, to the use of a piece of ground belonging to the association, of which they own nearly fifty acres, for a garden. Many avail themselves of this provision.

Take it all in all, I think it a very happy, industrious, and virtuous community M. Godin has certainly made his enterprise a great and practical success, quite beyond anything that has been accomplished by others in the same direction. This has undoubtedly been owing to the great ability and executive talent of the founder, and the deep, persistent, and unfailing faith he has all the time had in the ultimate success of the undertaking. There is not, perhaps, one man among ten millions so well calculated for such on enterprise as is M. Godin. He has not been actuated by a sordid, selfish principle to benefit himself alone, but has been moved from the first by the high and holy purpose to do good to his fellow-men.

It is thought he has had many disadvantages to labor under at Guise that he would not have had to contend with at many other places. First, the people of the town, though he was establishing a very considerable industry among them, threw every obstacle in his way possible. Second, he was not on a general thoroughfare, and his freights on the iron for his use and on his wares when made are much heavier than they would be in many other localities. Third, his members are not from an intelligent, enlightened, thinking class. In fact, they might be called the ignorant, stupid class, not quick to perceive the advantages to be gained from coöperation, but they are slowly changing and gradually becoming better enlightened. Mrs. Bristol gives it as her opinion that M. Godin is decidedly the greatest and ablest man she ever became acquainted with. He is a scholar of no mean ability, and has written and published several works on Socialism and coöperation. A paper devoted to the same cause is published by the association, and Mr. Godin contributes largely to it. The editor, M. Chambly (or something near that), is an intelligent gentleman, speaking English with some difficulty, however. He paid us very polite attention and showed us through the workshops, etc.

Our visit to the Familistere was an interesting one, and I hope many similar institutions may be established in many other places and prove equally as successful. M. Godin has worked out a problem in coöperation of great use to mankind, and it is to be hoped many will profit by it and go and do likewise.

The question arises in my mind as to how far such an enterprise may be successful in America. Coöperation and a united effort and interest have many advantages over individual effort, and of course there are also some disadvantages and drawbacks. Our people are restless, impatient of control, and decidedly selfish. Whether a Familistere could be successfully managed with the average American I am not by any means certain. If this selfishness and restlessness could give place to earnestness, unceasing enthusiasm, and willingness to work for our brothers and sisters of humanity, I should indulge in great hopes of success. Let hopes be indulged in by all. Mrs. Bristol came to France to especially inform herself as to the actual workings of the enterprise, and she is highly pleased with what she has seen and learned. She will return to America well posted on the subject of coöperation, and will undoubtedly lecture upon the subject. Connected with her are persons deeply interested in the same subject, and it is to be hoped some noble minds, with necessary pecuniary ability, may be interested in the cause and do in America what M. Godin has accomplished at Guise.

On Friday morning of the 27th we left Guise for Brussels, leaving Mrs. Bristol and Mrs. E. B. Foote—who will join her at Guise—to follow in a couple of days. We were detained two or three hours again at St. Quentin and arrived at Brussels at about 6 1-2 P. M. The country all along from St. Quentin is of the same beautiful, highly cultivated character as that we had seen before, with perhaps some increase in the hight of cultivation reached. We came to the frontier of Belgium at Erquelles, where we changed cars and were subjected to the usual Custom House overhauling of baggage, to see that we had nothing contraband in our possession.

Belgium, called here and by the French Belgique (pronounced Belgeek), is a small country, containing about 11,400 square miles (about one-fourth the size of the state of New York), and sustaining a population of 5,000,000—250 people to the square mile—and, after China, is said to be the most densely populated country on the earth. It is almost entirely a continuous garden, and almost every foot of land is in a state of high cultivation. The Belgians are truly an industrious, thrifty, talented people, and probably manage to get about as much happiness out of existence as any people in the world. For a Catholic country I think it may be called one of the most prosperous in Christendom. The inhabitants are made up of three nationalities, the French, Dutch, and Germans, the first predominating. The language spoken is usually French, though it may be called a patois, not a pure French, and partaking in some degree of the languages of Holland and Germany. Belgium was formerly united with Holland, and the two were the Flanders of a few centuries ago. The lines hav often been changed; war has had much rule here in the times when war was more common; and often has this small, rich country changed owners, belonging first to one government and then to another.

Fifty years ago a revolution took place, and Belgium separated from Holland and had a king of her own, Leopold I. He passed away, Leopold II. had his time, and now Leopold III. is upon the throne—a tolerably amiable, harmless, useless sort of fellow, but one whom it costs the Belgians a good deal of money to support. But these Europeans think there is nothing like royalty, and they hug it to their hearts like a choice treasure.

Upon arriving in Bruxelles, as it is written in France and here, we called first on Dr. Cæsar De Paepe, the Secretary for the English-speaking delegates to the Freethinkers' Congress. We met with a very cordial reception from him, and found him a genial gentleman and an excellent scholar. He has distinguished himself in medical science, and stands high with the people of Brussels. We took supper with him and his interesting family, after which we looked around town and took rooms here in the *Nouvelle Cour de Bruxelles*, which, I believe, means the New Court of Brussels, the building in which the Congress is to be held, so we will be handy on the ground.

In the evening the committee on organization held a meeting, which we were invited to attend, and met with another very kind reception. Nine of the committee were present, among whom were Dr. De Paepe, M. Nicholas Goffin (President), D. Brismee, A. Vancanbergh (Secretary), N. Coulon, Ch. De Buyger, A. Standart, and others. An hour or two were passed as pleasantly as could be expected where one language is not spoken in common. Dr. De Paepe speaks English, but not fluently; President Goffin speaks it some also, but the others do not. I wish Stephen Pearl Andrews would hurry up that universal language of his, so we need not always labor under such difficulties.

We arose in good season this morning, and as our room fronts on the street we were interested in looking at the movements of the people. We especially noticed the great number of dog-carts that are in use. I think we must have seen a hundred of them before breakfast going in all directions, generally under the drivership of women and lads, though occasionally men. I was surprised to see what big loads they managed to get along with. They had all kinds of loads, though I think more were in the milk trade than anything else, two or three big cans of milk usually making a load. I saw some with loads of cabbages, etc., half as large as a horse could draw.

I do not know that I disapprove of making the dogs work. As a general thing they are nearly a useless animal, and if they can be made to earn their living in an honest way I have not the slightest objection. There are hundreds of thousands of dogs in America which might well be employed in some useful occupation. I see no reason why horses, asses, and mules should be made to work constantly and dogs allowed to go scot-free. Give the dogs a chance to be industrious; let them work their way through the world as honest men, women, horses, asses, and oxen have to do. The little donkeys, not much larger than some dogs, are also common here. The poorer people wear wooden shoes largely, and the way they go clattering around is funny.

Brussels is a beautiful city, and is probably more like Paris than is any other city in Europe. Had I not seen Paris I could readily have believed it to be the most beautiful European city. But though it is called "the second Paris," and "Paris in miniature," it still falls far short in extent and magnificence of the French capital. Brussels contains about 200,000 people, while Paris has 2,000,000. Brussels is the capital of Belgium, and is the largest city in it. The style of the buildings is much after the manner of Paris, only they by no means reached the point gained in that larger and wealthier city. The buildings here are of the same light-colored stone, and are usually four, five, and six stories high. The roofs are very steep, and almost invariably of the red or black tile. The streets are clean, but not as smoothly paved as those of Paris. I see very little of the asphalte pavement here.

The city is situated on the river Senne a stream of no great consequence. It is divided into the upper and lower town, the fashionable world taking possession of the former, and the merchants and tradespeople the latter. The more modern portions of the city are well laid out, but in the older part the streets are narrow, crooked, and irregular. The higher and newer part is not less than a hundred feet above the lower or flat part. The ground is not quite so favorable for a city as is Paris. The older part of the town is crowded with narrow thoroughfares, abounding with houses of the ancient Flemish type. The shops or stores are numerous, and many of them very attractive. Like the stores in Paris, they seem small to a New Yorker, but are neatly arranged.

The history of Brussels dates back to the seventh century, when St. Géry built a castle on the island of that name, formed by the Senne, which Otho II. inhabited in the tenth century. The manufacture of cloth and firearms raised it to prosperity in the fourteenth century, and from that time to the present it has nearly always been a prosperous city. In common with all this country it has been the scene of many vicissitudes. It was besieged and taken by the English in 1213; by Philip of Cleves in 1488; bombarded by the sacrilegious Marshal Villeroi in 1695, who demolished the churches, and over four thousand dwelling-houses, besides, again, in 1708, by the elector of Bavaria; and by Marshal Saxe in 1746. The treaty of 1814 made it one of the capitals of the Netherlands, and when at length the separation took place in 1830 of Belgium from Holland, Brussels became the capital and the seat of government.

Probably the most bloody and cruel time ever seen by Brussels and Belgium was when that cruel, merciless Christian tyrant, the Duke of Alva, in 1567, roamed over this fair land like a wild beast with his murderous army, putting thousands to death because their belief did not quite tally with that prescribed by the established church. Many were thus put to death in this vicinity, and ten thousand artisans from this city alone were driven to seek refuge in hospitable England, from whence the larger portion of them never returned, thus England gaining largely by what Belgium lost. The citizens of Brussels are proud of the institutions of their ancestors, and there are still existing here many admirable foundations and corporations which had their origin in the middle ages. Counts Egmont and Horn, those distinguished heroes, for opposing the power of the religious king of Spain, were executed and met their fate here. The cruel policy, of which this deed was one example, has left an indelible, horrible blot on the execrable memory of Philip II. and his bloody, tyrannous general, the Duke of Alva. A splendid monument formerly stood here to the memory of the martyred heroes, directly in front of the ancient Broodhuis (Bread House), or Maison du Roi, from the windows of which the ferocious human tiger, Alva, grimly gazed on the sickening tragedy. It is thought and hoped the monument will be restored; but the church is so strong here it looks discouraging, and it may wholly prevent the restoration of any monument commemorative of its own heartless, bloody cruelty and oppression. Goethe, in his "Egmont," does full justice to the churchly scenes enacted here.

Yes, the church is powerful here. The Catholic power is almost unlimited. The priests—and the country is full of them—are paid by the government, and the churches are also furnished by the state. A great work has to be done here before this is a free country in a religious point of view. But here are a brave band of Freethinkers, and they are steadily and wisely pressing on to the great work before them. They do not expect impossibilities, but they do hope and expect to make gradual inroads upon the power of the pope and his minions, who for centuries have been the great incubus—the *curse* of this beautiful country.

There are many points of interest in Brussels—much to be described. I have spent several days in sight-seeing here, and have been highly pleased; but before going into a general description of the same I will in my next give a brief account of the Freethinkers' Congress, the main object which brought us here.

Believe me, dear friends, I bear you in constant remembrance.

D. M. B.

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THE third Annual Convention of the New England Anti-Death League meets in Science Hall, 718 Washington street, Boston, Mass., Sunday and Monday, Oct. 17th and 18th, three sessions daily. Dr. B. T. Clarke, A. D. Wheeler, Moses Hull, Angela T. Heywood, C. M. A. Twitchell, Dr. J. H. Swain, J. W. Stillman, Prof. A. P. Barnes, E. H. Heywood, and other speakers expected.

# Communications.

## "And Ever the Right Comes Uppermost."

To the Editor of The Truth Seeker, *Sir:* The fact that Col. Ingersoll has withdrawn from the Liberal League is out, and the telegrams of Saturday night and Sunday hav "gone and done it." Indeed, the Colonel had hardly concluded to hang by the bias of the politician and lawyer, and part company with the agitator and reformer, before the fact was known in Boston, and an editorial (the one I send) "got up" for the morning issue of the *Sunday Herald.* Quick work! but then this is a fast age, particularly when and where interested parties hav control of the wires. Since then the "Associated Press" has added a few details, but the truth and the whole truth of Col. Ingersoll's issue, it is hoped, will appear in the columns of The Truth Seeker.

Passing the minor reports, the following is worthy of attention for its lack of intelligence and its attempt to make capital for Comstock & Co. The association of the Boston *Herald* with some of the most selfish and cowardly phases of conventional cant and commonplace is not new, but to hav such a man as Col. Ingersoll complimented by such a sheet on the score of his "moral and religious opinion" is a surprise. "Morals" and "religion" in the pulpit and other party places may hav a conventional *fitness*, and thoughtful hearers and readers excuse the "overdone" part on the score of habit, professional duty, and such other make-shifts as come to the mind of the charitable and the merciful, but for the *Herald* to put on such airs is simply disgusting, and can hardly fail of reminding Col. Ingersoll of the broad and commanding Liberalism that characterizes the consistent reformer in contradistinction to the political trimmer and the party hack. But here is the article entire, an article entitled to the bad pre-eminence of containing more falsehood and cant than common, even in the columns of the *Herald*, and that means "muchly:"

The action of Col. Bob Ingersoll in withdrawing himself from the National League shows an independence on his part that is in every way commendable. By their unreserved condemnation of what are commonly known as the Comstock laws, the Liberal organization, and the Liberals individually, hav brought themselvs and their cause into contempt. We are quite willing to admit that, in his enforcement of the law, Mr. Anthony Comstock has far exceeded the spirit of the statute, and has sometimes acted as though his function was to suppress literature which bore hardly upon the doctrins of Christianity. In thus doing he has made a grievous mistake, and we should be the last to uphold him in such a course. But the members of the Liberal League make no such discrimination. Because Mr. Comstock has in a few cases acted unwisely, therefore his whole work should be condemned, is the way they argue. Because one of their number was put in jail for circulating through the mails literature much too feeble to be dangerous, they cry out for a repeal of a law which is indisputably wise in preventing the free circulation of all manner of articles and literature of a filthy and debasing character, wholly designed to corrupt youthful minds. Col. Ingersoll, whose devotion to his own children is known, has, on this account, a tender regard for the children of others; and this accounts for his unwillingness to be, even in theory, a party to the removal of restraints which certainly prevent the commitment of lasting injury to them. When the use of the mails has been so far taken advantage of that it is no longer safe for the principals of schools for young women to giv out catalogs containing the names of their pupils, it is absurd to say that the danger is an imaginary one. If a man of Col. Ingersoll's moral and religious opinions could be obtained, who would take upon himself the work of executing the law, we should hav much more faith in its proper administration than we now hav, when the executiv power rests in other hands. But, in striking a balance, the good obtained so far outweighs the evil that we are willing to excuse quite a little undeserved persecution on the part of Mr. Comstock. By driving Col. Ingersoll out of the League, the Liberals hav shown themselvs false to their name. Liberality is not license, but this is what, in one way, would be secured by the total repeal asked for of the Comstock laws.

The best answer to this systematic misrepresentation will be a full report of the proceedings of the Congress itself, but it may be well to remind your readers that Mr. Bush, of Washington, has put on file in the columns of The Truth Seeker all that is necessary at present to correct the most prominent falsehood in the above. Mr. Bush is attempting to convict Mr. Wakeman of logical inconsistency, and adds, "Mr Wakeman spoke of that society [the Society for the Suppression of Vice] with a tenderness and respect the converse of his present denunciations of the administration" (Truth Seeker, Sep. 4, 1880). The *Herald* says, "The Liberal League makes no such discrimination."

The fact is, the controversy, with the *Herald*, turns on political interests, and that just now means support the existing government and the Republican party, and all the more in this case, as the political significance of the Liberal League in the impending campaign has not been lost sight of. Indeed there is something more than commonly suggestiv in the sameness of attitude and the line of argument used to support it in the articles of W. S. Bush and in the speeches of Col. Ingersoll; and both were understood by not a few Liberalists in the East to foreshadow the policy Col. Ingersoll would urge on the consideration of the incoming Congress. That it was talked up and agreed upon as a line of policy is not asserted, but it would not be difficult to show that Col. Ingersoll intended from the first to make the policy of the Liberal League Republican—if he was to be identified with it. That he failed, and has left, will therefore surprise none acquainted with the management of the Cincinnati Congress.

A large class, however, not identified with the Liberal League, not particularly interested in the issue of "repeal," will look with attention to find how far Mr. Ingersoll's future conduct as a politician will agree with the policy of the *Herald* when it strikes a "balance" in favor of Comstock & Co., for the power of example is well known and fully appreciated. Ever since the days of Pythagoras it has been said and sung,

> "Evil habits form by unseen degrees,
> As lakes form rivers, and rivers run to seas."

And Col. Ingersoll is not beyond the reach of such inference, his "moral and religious opinions" to the contrary notwithstanding.

In reaching this conclusion there is no intentional disrespect to Col. Ingersoll, nor need there be. It is not the first time in the world's history that good men differed about policy, nor will it be the last; but the noticeable fact always is that some one grows strong, heroic, and *consistent* just in proportion as others become timid and *unequal* to the issue. Bolingbroke, Hume, and Gibbon were conservativ, but Wilkes, Paine, and Bradlaugh are radical in politics no less than religion. In France, as in England, the law holds good; and just in proportion as Louis Blanc insists on *prudence* there will appear a Gambetta to demand justice and plead for reform. A Holyoake may become overcautious, but a Bradlaugh will become correspondingly bold, and the essential and radical truth will grow into favor with the more thoughtful and truth-discerning members of society.

Therefore, Liberalist, whosoever or wheresoever you may be, be of good cheer. Ingersoll may decline the proferred honor of showing himself the grand man and the heroic leader the occasion calls for, but that is his misfortune. Reform had become a power in the land before the Colonel left his law office, and reformers will not be less faithful to the issues of the times though he should return to it. The *Herald* will continue to "blow hot and cold" so long as it can get a living by playing the "independent;" but the real reformer and radical thinker will ever and always demand the repeal and abolition of all laws and usages opposed to the reign of justice and the growth of true civiliza tion.

Co-operativly, J. H. W. Toohey.

*Chelsea, Mass.*

## What Is Truth?

No interrogation is of larger consequence than "What is truth?" The object of all scientific investigation is to find the truth. Imagination and faith may build castles in the air, and even cities, and pave those cities with gold and silver, and embellish their gates with pearls, diamonds, and precious stones. What a place to liv! How glorious to drink of the sweet waters of that crystal river that issues from a mountain of light, and eat of the luscious fruit that grows upon its banks. In hopes of such a city, who would not shout hallelujah? But my reverie is breaking. I look around and find myself environed by stubborn facts with which I am forced to grapple. My children are hungry, but neither fancy nor faith will feed them, and at last I am forced to inquire, What is truth?

Only what is demonstrable to the senses is known to be true.

Many truths doubtless exist in the universe beyond the possibility of our apprehension. We are morally bound to know only what is cognizable by the senses. Facts alone are the test of knowledge. All our knowledge of natural philosophy is drawn from discovered facts.

Truths are allowed to consist of three kinds—physical, moral, and metaphysical. Physical truths embrace the whole phenomena of nature. Moral signifies manner; good manners are good morals. The whole object of the civil law is justice, and therefore is moral law, the great cornerstone of which is, Do as you would be done by.

*Meta* is a Greek word, and signifies *beyond.* Physical is also a Greek word, and signifies substance—hence *beyond-substance.*

But as we know of no metaphysical facts, we must suppose them to agree both with physical and moral principles or we know nothing about them. Our metaphysic is our soul or spirit; and if it is a consciously existing entity, it must exist everywhere in the universe, or only somewhere. If the latter, then that *where* has extension, and that extension is divisible; extension and divisibility are properties of matter. We know matter only by its properties. If we cannot apply this rule to whatever exists, what do we know about it?

Religion comes under the head of metaphysics, and if what is claimed for it be true, that at the end of this short life we are to enter a state of eternal bliss or eternal woe, and that upon a question of fact, no question of this world can bear any comparison with it in importance. At every step we should ask, What is truth? In this inquiry my first question is, Can the innocent be justly punished? Mark, the question is not, Do the innocent ever suffer for the guilty? but, May punishment—pains and penalties—be justly inflicted upon the innocent?

The consideration of this subject involves the question of justice.

It will not do to assume that justice when applied to God means one thing, but another thing when applied to man. Justice is a principle, and must mean what our dictionaries say it means, or we are none the wiser for being told that God is just.

It is well known by the readers of history or the Bible that various religions existed thousands of years before Christ, as the Bible speaks of lords many and gods many. The Jews were forbidden to worship the gods of the land, near at hand or afar off. One of three things must be true—that God or man or the devil originated these religions. If man or the devil did it, one would think he was not quite totally depraved, for many good things were incorporated in them all. But if God originated them, they were what he wished them to be. It is assumed by standard theology that Adam and Eve were created perfect. It is reasonable to suppose that God made them as good as he could, unless he preferred a poorer article to a better one.

They had not lived long enough to learn much, as we hav no intimation that they had spent one night in the garden, and therefore what transpired must hav been in the first day of their existence. What time is that to learn a language and the ideas a language is designed to convey? They saw no impropriety in being naked, nor had they the least idea of right or wrong. Nor did God wish they should hav, for he had interdicted the fruit of the only tree in the garden that would giv them any knowledge of good and evil. But the snake or serpent thought it a pity that so nicely made and perfect people should remain so ignorant. Knowing God, and apprehending the facts in the case, supposing that God had left the garden on purpose to giv him a chance to tell them what he knew, he says to Eve: "This fruit won't kill you. God knows it will open your eyes and make you to be as gods, knowing good and evil." Now here is a question of veracity to be settled between God and the serpent. This will require at least three witnesses; first, the history of Adam and his race is sufficient proof that they didn't die in the day that they ate the fruit.

But it is said they did die in trespasses and sins. That is an afterthought. That is theology. God didn't think to put that in when he inspired the narrativ.

The second witness is Adam. He says his eyes were opened, and he knew he was naked, and God did not contradict him.

The third witness is God himself. He said, Behold the man is become as one of us, to know good and evil.

The propositions of the serpent to Eve are therefore sustained by three unimpeachable witnesses.

The snake, for an animal, must hav been very sharp to hav learned a language in so short a time, and know so much of what God knew.

But it is said by preachers that a spirit called Satan, or devil, entered into the snake, and made him his medium, as spirits do nowadays, and so used the snake's speaking organs, which were better than his own. It is not intimated that the snake had invited the devil to take possession of him, but it would be more natural to suppose, from what we hav heard of the old fellow, that he, a sub-infinit being, had just taken possession of him without leave.

But then there is another idea which conflicts with this, for it cannot be possible that God would inflict curses on a medium. He could but be passiv in the hands of a semi-infinit being. Yet God did curse this snake, causing him to crawl on his belly all the days of his life, and his posterity after him. But did this snake sin? Did he violate any known law? Had God ever told him he must hav no conversation with those people? Unless God did tell him so, or something like it, the snake did not sin; for sin is a transgression of the law, and where there is no law there is no transgression. So God punished or cursed him simply for telling Eve the truth, the result of which was the knowledge of good and evil.

Old religions hav something in common, and each has some peculiarity which constitutes the difference between it and other religions, and constitutes its *ism.* So the Christian religion has its peculiarity which constitutes its "ism" or "ianity." The fall of man and his redemption by Jesus Christ constitutes the ism of the Christian religion. Morality is not Christianity. That is common to all religions.

With my motto before me I inquire, What is truth in this case?

Christian theology teaches us that by Adam's offense all mankind became totally depraved. This we learn by consulting the creeds of orthodox Christendom.

The church of England creed and that of the Protestant Episcopal and the various Methodist churches are very nearly the same: "Original sin standeth not in the following of Adam, but it is the corruption of the nature of every man, whereby he is of his own nature inclined to evil and that continually."

The Presbyterian church says: "Our first parents sinned in eating the forbidden fruit. By this sin they fell, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature was conveyed to their posterity. Original sin doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal."

The above is the foundation-stone of Christianity, and teaches that Adam's offense not only made him guilty, but radically changed his physical, moral, and spiritual constitution.

Nothing in the narrativ intimates, nor has it ever been suggested by the clergy, that there was any particular quality in the fruit that produced so direful effects on Adam and Eve. The fruit did it, or something else did it. If the fruit did not do it, what was it that did do it? Would the guilt, *per se*, produce such effect? If it would, and did, would not every offense from that day to this produce like effects? Is it true that a violation of moral precept can vitiate and totally deprave the mental, moral, and physical constitution? Fathers and mothers, did you ever suppose that your little boy, for eating a prohibited fried-cake, became totally averse to all your wishes after that? Did you ever suspect his disposition worse after that than before?

Adam, in age, was a little boy, not more than a day old, knew nothing of right or wrong, of good or evil. Yet his crime was such that it degenerated, changed the very constitution of soul, body, and spirit, rendering his whole posterity, to the end of time, justly liable to eternal agonies. Is it possible for one moral offense to involve such a disaster?

Peter being accused of being a disciple of Christ, denied it, and on its being urged upon him, he swore he wasn't. Peter violated the law, "Thou shalt not lie;" second, he violated the law, "Swear not at all;" third, he committed

perjury; he told a lie and swore to it. Does any theologian suppose that Peter became disqualified for a bishop in Jerusalem? Which was the worst—eating an infinit godfather's apple or swearing to a lie? Paul was educated a doctor of the law, and yet gave his consent to the murder of Stephen. Here were two men—a perjurer and a murderer. Were their natures corrupted, or were they so low they could sink no lower? Yet they became apostles. Which was most degrading—to swear falsely, to kill a man, or eat an apple, all being equally prohibited? A duty omitted is as criminal as an offense committed. If the offense of Adam, first, could hav no effect upon his physique, then all suffering resulted from the curse of God. Therefore man is what he is because God made him so. Can God create a being justly liable to his infinit wrath for an offense never committed? Is a man justly liable to judicial penalties for what he is by nature? It follows that Adam's offense was the occasion, and God's curse the cause, of all the depravity and suffering in this world and that which is to come.

After thousands of years of observation God concluded to provide some way by which he could rescind his unjust judgment and make man believe it an act of infinit mercy. And so he produced a baby, who is Christ the Lord. By all self-styled orthodox churches this child is called the Almighty and eternal God, making Mary the mother of God Almighty, he depending on her for being washed and fed and clothed.

What an idea for men of the nineteenth century to entertain! But so it is. This child came to redeem us from the curse of the law. This curse caused all the sickness, pains, anguish, starvation, wars, floods, tornadoes, fires, murders, and savagery of the world; it caused the teeth of lions and tigers, of bears and wolves, to grow sharp so as to tear other creatures to pieces; it caused the fish to devour their fellows; it caused strong talons to grow on the feet of eagles and hawks, and bent their bills to tear the flesh of lambs and chickens, and gave the chickens a relish for grasshoppers, bugs, and worms, and final death to all, as by one man sin entered into the world, and death by sin. Oh, what a curse!

But Christ came to redeem us from the curse of the law. When will he do it? Has he done it to any individual that the world knows of? Does anyone know of any man, woman, or child that has been saved from sickness, sores, pains, and that since the Christian era began? Take those who hav been rejuvenated, born of God, children of God, and, if children, then heirs of God and joint heirs with Jesus Christ, old things having past away and all things become new (He that is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God), does anyone know of such a one ever being redeemed from the curse of the law? If not, what does the redemption amount to?

If, as the churches say, Christ hath made a full and sufficient satisfaction for the sins of the world, why should the world yet be prosecuted even unto death? Babes that never sinned, and children of God that cannot sin, are still suffering under the curse of the law. If no one is redeemed in this world from the curse of the law, what assurance has he for another?

A. B. PIKARD.

## Extracts from Remsburg's Non-Credo Speech at Bismarck.

I do not believe in the faith that requires a father to burn his child upon a bloody altar. Extol the faith of Abraham and condemn that of Charles Freeman! O Consistency, thou art indeed a jewel! But then Christians will part with their jewels in order to propagate the gospel.

I do not believe that Jacob was ever permitted to ascend that ladder of his. A man that will deceive his old blind father, rob his brothers, cheat his uncle, and squander his son's mandrakes as he did, can't get to heaven even with a ladder.

I do not believe that "Moses was the meekest man that ever lived." The meekest man that ever lived did not boast of his own humility; the meekest man that ever lived was not the greatest robber of his age; the meekest man that ever lived did not butcher in cold blood twenty thousand grief-stricken widows; the meekest man that ever lived did not snatch innocent babes from the breasts of dying mothers and dash them to death against the earth; the meekest man that ever lived did not take thirty thousand sweet and tender girls and giv them over to the savage lust of a brutal soldiery. No, not until meekness and villainy became synonymous can I admit this fiendish monster's claim.

I do not believe that God used Balaam's ass for a speaking-trumpet. True, much of the Bible bears unmistakable evidence of having issued from a similar source, but don't mistake an ass's braying for the word of God.

I do not believe that Samson could hav slain a thousand Philistines with the jawbone of an ass, because I hav seen a thousand theological Samsons employ the same weapon without being able to slay one Phillistine.

I do not believe that a whale swallowed Jonah, but am rather inclined to believe that Jonah swallowed the whale. I accept this theory the more readily because I find so many men capable of swallowing both Jonah and the whale.

I do not believe, with an eminent divine, that "David is one of the grandest characters in all human history." Who is this saintly David? A vulgar braggadocio, using language to a woman the mere quoting of which sent George Francis Train to the Tombs; a traitor, desiring to lead an enemy's troops against his own countrymen; a thief and robber, plundering and devastating the country on every side; a liar, uttering wholesale falsehoods to screen himself from justice; a fiendish butcher, torturing and slaughtering thousands of men, women, and children, making them pass through burning brick-kilns, carving them up with saw and axes, and tearing them to pieces under harrows of iron; a polygamist, with a harem of twenty wives and concubines; a drunken debauchee, dancing half naked before the maids of his household; a lecherous old libertin, abducting and ravishing the wife of a faithful soldier; a murderer, having that faithful soldier put to death after ruining his home; a hoary-headed old fiend, foaming with vengeance on his dying bed, demanding with his last breath the death of two aged men, one of whom had most contributed to make his kingdom what it was, the other a man to whom he had promised protection. History does not furnish a more infamous character than this.

I do not believe it possible for society to be blessed with pure morals so long as it recognizes as its moral code a book which sanctions murder, theft, falsehood, drunkenness, adultery, and slavery, and which presents the most notorious villains as the highest models of human excellence.

I do not believe that a lie is any better for being inspired, that a vice becomes a virtue with age, or that a dead rogue is any better than a live one.

I do not believe in the doctrin of vicarious atonement. I do not believe that another's sufferings can mitigate my pains. How credulous must Christians be to rally round the blood-red cross of Christ, to suppose that a little blood can cleanse the earth from sin, when they admit that twenty thousand feet of clean rain-water failed to make it pure.

I do not believe in the doctrin of a change of heart, as popularly understood, because it affects none but the smallest hearts, and these it does not better. After protracted wallowings in the filth, undergoing the manipulations of a cunning priest, and suffering the most violent contortions, the "mourner's" heart becomes fearfully distended, and for a moment feels large enough to hold the world; but, like a bubble, it collapses, and there is left naught but a sordid, selfish, soulless being, whose chief occupation, henceforth, is laying up treasures above by levying tribute below.

I do not believe that damned, degrading doctrin of eternal woe. I do not believe that dimpled babes and loving women will roast in lurid flames, while their red-handed murderers, in linen shirts and tinsel crowns, parade the gold-paved streets of Paradise.

I do not believe in the efficacy of prayer. A bullet patch will come nearer clothing a man than forty yards of the best orthodox prayer. Who is this God, my Christian friend? Is he a being incapable of managing his own business that you must advise him what to do? or is he a roguish urchin taunting his hungry dog with a cold potato, and shouting, "Beg, Tray, beg!"

I do not believe that the iconoclast can be overwhelmed with such doleful exclamations as "our faith is gone," and "what are you going to put in the place of it?" A dead mule lies before your door, and the stench from its decaying carcass is becoming unbearable. The authorities discover it, and at once proceed to remove it. As they do so isn't it ridiculous in you to frantically rush into the street and exclaim, "What are you going to put in the place of that mule?"

I do not believe that Christians are aware of the real strength of Liberalism, or of the rapid progress it is making. The fact that Liberals do not think in herds, employ shepherds, and do a great deal of bleating, is no evidence of its weakness.

I do not believe in Christians manifesting such self-satisfaction in consigning Infidels to hell, particularly those Christians who are so prone to violate even the commandments of their own law; for should the doctrin of future rewards and punishments prove true, it may be that what a man *does* in this world is of as much importance as what he *believes*, that a reverence for the good, the true, and the beautiful, because it is *right*, is as meritorious as a professed reverence for the bad, the false, and the ugly, because it is *fashionable*; and that many who are so ready to thank God that they are not as other men hav less occasion for gratitude than they suppose.

I do not believe that Infidelity need blush for the deeds of her master spirits, while Christianity, with such complacency, parades her leading characters before the world. The reputations of Buddha, Confucius, Socrates, Seneca, Mohammed, Franklin, Humboldt, Lincoln, Comte, and Ingersoll will not suffer from a comparison with those of Abraham, Jacob, Moses, David, Paul, Constantine, Luther, Calvin, Laud, and Beecher.

I do not believe that the Christian millennium is yet to come, but that it has already passed. That dark blot on the page of history, that withering pall stretching across the centuries from Constantine to Luther, constitutes the thousand years of Christian rule foretold in the Apocalypse. But that has come and gone, and the power of Christianity is vanishing never to be restored again. From the ashes of that dauntless hero, Giordano Bruno, young science, phœnix like, arose, and in the soil prepared by Luther, sowed the seed whose harvest is her death. Even now I hear her death knell ringing; even now I gaze into a sepulcher where soon must lie her Bibles and her creeds, her stakes, her gibbets, and her racks; her gods, her devils, and her priests. And when the last hav been entombed, then gather up the bleached and crumbling bones of the one hundred million human beings who hav perished at her hands, and let this ghastly pile remain, a most befitting monument to her unbounded cruelties and crimes.

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WHAT we want is to find out what every one is fit for, and to put them to that work which they naturally lean toward. There is a niche for every one; the trouble is that in dealing with people we want to drive them into lines and batallions by wholesale, instead of finding for everybody his natural place.

## Prof. Robbins's Dream.

As I was plowing in the field one day in the month of May, the rays of the sun beat down upon me and my team so hard I was obliged to rest; and as my nerves calmed down I fell fast asleep; and as I slept I dreamt a dream; and behold I soared up into an imaginary heaven, in the presence of the orthodox God. There he sits upon a throne of nothing. He was about three feet thick and nine feet high. He had a crown of gold upon his head, and was robed in a white garment, with a black book and a white book, taking down the deeds of men. My vision grew keen, and I looked; and lo! thousands of angels floating to and fro promiscuously. Every one was like unto a beautiful young girl, with eagle's wings on the back of its shoulders. I did not see a wrinkle-faced old woman among them, neither did I see any with whiskers. I think there was only one kind there. And as I looked, lo! there was a street of solid gold. Thinks I to myself, this is the street of the new Jerusalem; thinks I to myself, I will take a walk along it. And as I traveled along the street I soon came to the big cow-pasture, where thousands of cows were being milked by perpetual motion, and the milk was flowing down a golden gutter. After looking for awhile I crossed over the way. I looked, and lo! there were thousands of bee hives. The bees were gathering honey from the never-withering flowers, in those extensiv fields of living green, and the honey was flowing down another golden gutter. Thinks I to myself, I must hav passed through death, for I hav awoke in a land where milk and honey flow. I rejoiced to think that I was so fortunate as to dwell in the presence of angels, where I could liv on such rich food forever. It is neither hot nor cold, never any sickness enters here, nor do thieves break through and steal. I will go back to my seat, for I do not want to return to the earth again.

And as I sat down I cast my eyes toward earth, and was about to say, Farewell, vain earth, with all thy sickness and sorrow, hypocrisy and superstition! when I was struck with surprise by observing a large funnel bottom side up. It was about six inches in diameter at the top, and it grew so large when it reached the earth that it covered the whole globe. Thinks I to myself again, What is this funnel for? and, being a little inquisitiv, I inquired of the Lord, and he answered and said: "That is for the prayers of all nations of the earth to come through. If it were not for that funnel they would spread out over the other planets so we could not hear them; for this is my seat. Now, Robbins, put your ear down and listen to it." This excited my curiosity and I put my ear to the mouth of the funnel. You may imagin my surprise when I heard the voice of men praying to God to make it rain, while others were praying for dry weather. Thinks I to myself another time, Which prayer will God answer? But I had no time to reflect, for I heard all the ministers of the North and northwestern states praying to God during the rebellion to assist us in the bloody work, calling aloud, "O Lord assist us in this great undertaking, that the victory may be ours, and the praise shall be thine, both now and forever. Amen!" But I had no time to reflect, for I heard all the ministers of the Southern states and the chaplains of the Southern army tell God that the Yankees were stealing away their property and burning their dwellings; "and we pray thee, O Lord, to let justice prevail in our nation. Stretch forth thy mighty arm and assist us in our great undertaking, that the victory may be ours, and the praise shall be thine, both now and forever. Amen!" Boom, boom, goes the cannon. I hear the beating of drums and the playing of bands of music. I hear the cracking of thousands of muskets, and the whistling of minie balls, and oh, what a chill of horror seized my frame when I heard the dying moan of my fellow-man! Oh, how I felt for the wickedness of man when I heard one army charging the other, with flaming eyes and vengeance in their countenances, calling upon God to damn their enemies' souls to hell, while the ministers in the background pleaded with God to take their side. I heard all the ministers of France and of Germany offering up the same kind of prayers during their bloody war. I heard all the ministers of Turkey and Russia doing the same. I heard thousands of Arabs worshiping God through Mohammed. I heard such a pandemonium that my pen fails to describe it. Thought I, I would not be God for the world. If I had five hundred children and they got into a quarrel over their little property, and being divided, both parties called upon me, their father, to assist them in their bloody work, I would say: "Children behave yourselvs. It is your love of money and your wickedness. Not I will assist in your bloody murders. You are all my children." But what are five hundred compared with millions upon millions that are daily calling upon him in a similar manner? I raised my head from the funnel in disgust and looked up. And the Lord said, "Robbins, what do you think about it?" "O Lord," said I, "I do not understand it." "Well," said the Lord, "did you hear that old grave-faced Deacon Jones asking my blessing on his dinner just now?" "Yes, Lord, I did," said I. "Well," said he, "I hav known him ever since he was a little boy, and nearly all the property he has he got by illegitimate means—by cutting cord wood three feet and nine inches in length and selling it for four feet; by putting the tailings of wheat in the middle of the sack and selling it for good wheat, and by putting rotten corn in the bottom of the wagon and the good on top." "Robbins," he continued, "I hav heard him tell his wife to put lots of salt in the butter, for salt was worth one cent and butter twenty-five. I hav seen him go to the railroad and get two or three rides on one ticket. Now, Robbins, the men that will rob the railroad company will plunder the stores at the midnight hour if it were not for the law. Take away the law, and Deacon Jones is a thief. Then he loans money at unlawful interest, although I gave instructions though Jesus Christ, my son, that he should not take usury money. The laws of the nation say he shall take but ten per cent, but he dodges the law by drawing a note for one hundred dollars and giving his neighbor only ninety dollars at ten per cent; and he goes to church and tries to work it off every Sunday in long prayers and hypocritical groans." This so excited my nervous system that I awoke out of my dream.

ISAAC L. ROBBINS.

# Editorial.

## Changeable Contemporaries.

The recent Congress of the National Liberal League has, as we expected, furnished the occasion for a number of editors of journals of assorted views to air their ignorance, which they hav proceeded to do with a promptitude to be commended or otherwise according to the predilections of the readers. Mr. Monroe of the Seymour *Times* (a paper which extensivly advertises itself—and correctly we are forced to believe—as having "few principles") says its (the League's) "purposes are not the purposes of intelligent, law-abiding, peaceable, moral people," a statement which we imagin calls for no comment on our part further than to say that the man who could write that sentence has an obliqity of his moral vision equal to the most advanced Christian or an editor of a "Free Religious" paper. Mr. Monroe wants no fellowship with the organization, which thrust is the more cruel as we hav never heard that the League yearned for him to any appreciable extent. Yet we cannot see why Dr. Monroe should object to the League asking for the repeal of a law of which only so long ago as last summer he wrote, "That the law under the operation of which Mr. Bennett suffers is unconstitutional no candid, intelligent, clear-headed man can doubt; nay, more, it is undemocratic, tyrannical, and odious."

The *R.-P. Journal* also comes to the front as the champion of morality. When the peculiar circumstances regarding the transplanting to spirit spheres of Mr. S. S. Jones, the former editor of the paper (and who it will be remembered bitterly denounced Mrs. Woodhull for being a Freelover) are called to mind the reason of this tergiversation on the part of the present editor is at once apparent. It also furnishes us a pair of scales in which to weigh his words.

But *Mind and Matter* must be awarded the palm for either culpable ignorance or malicious falsehood. In its issue of Oct. 2d we find this:

"We dare Messrs. Bennett, Wakeman, and Leland to publish the anti obscenity law in THE TRUTH SEEKER, and declare over their own signatures that they are in favor of its repeal, and so much so, that they will not affiliate as Liberals with those who insist that it is a most wise and proper law. *These men hav never dared to publish the statute in question.* If there is any part of that statute that is not proper, we ask these so-called Liberalists to point it out, quoting the word of the act to which they object. *Mind and Matter* is at their service. If they do not avail themselvs of our offer, or through THE TRUTH SEEKER, their organ, respond, we shall conclude that it is license they seek, and not liberty—licentiousness, and not the good of society."

If this had been the first time Gen. Roberts had uttered this remarkable "dare," we should, as we did on a former occasion, call it one of his mistakes, but as it is the second time we conclude he really believes it to be truth. It is needless to say that Gen. Roberts is not at present in favor of repeal. We wonder sometimes if he does not recall the letter he wrote to John A. Lant while that person was in Comstock's toils, in which occurred the vigorous and commendable expression that he (Gen. Roberts) should not rest until the law under which Lant was convicted was wiped from the statute books? Gen. Roberts has changed his mind since then.

But we will inform this changeable editor that in his zeal for morality he has made a slight error in supposing that the readers of THE TRUTH SEEKER are not familiar with the statute in question. It was printed in the "Trial of D M. Bennett," of which a few thousand copies were circulated. It was printed in THE TRUTH SEEKER of November 24, 1877, in December 1, 1877, in January 19, 1878, in February 8, 1879; the obnoxious section in Judge Benedict's charge to the jury in April 12, 1879; as also the Massachusetts law, which is substantially the same, in April 12, 1879. And now to make it stronger we will reprint it here, and giv a few of our reasons why we ask for its repeal. We do not speak for either Mr. Bennett, Mr. Wakeman, or Mr. Leland, but we imagin their reasons are substantially the same as ours. Here is the law:

Chap. 186.—An act to amend sections 3893 and 3894 of the Revised Statutes providing a penalty for mailing obscene books and other matters therein contained, and prohibiting lottery circulars passing through the mails.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section thirty-eight hundred and ninety-three of the Revised Statutes shall be, and is hereby, amended so as to read as follows:

"Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, or other publication of an indecent character, and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent or immoral use, and every written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where, or how, or of whom, or by what means, any of the hereinbefore mentioned matters, articles, or things may be obtained or made, and every letter upon the envelope of which, or postal card upon which, indecent, lewd, obscene, or lascivious delineations, epithets, terms, or language may be written or printed, are hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post-office nor by any letter-carrier; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be non-mailable matter, and any person who shall knowingly take the same, or cause the same to be taken, from the mails, for the purpose of circulating or disposing of, or of aiding in the circulation or disposition of the same, shall be deemed guilty of a misdemeanor, and shall for each and every offense be fined not less than one hundred dollars nor more than five thousand dollars, or imprisoned at hard labor not less than one yera nor more than ten years, or both, at the discretion of the court."

The reasons why we ask for its repeal are:

1. The Constitution givs Congress no right to legislate upon the morality of the matter transmitted in the mails.

2. These laws can be, and hav been, used to abridge the freedom of the press.

3. Every U. S. judge before whom alleged offenders may be brought has the power to define obscenity, and his definition must be taken by the jury. This places every book, paper, or person who may be arraigned, at the mercy of one man, whose ideas are always according to his religious convictions.

4. The government of the United States was never intended by its founders to be an inquisition for the regulation of the morals, or religious or social opinions of the people.

5. Having voted to carry books and papers through the mail, Congress has no right, moral or constitutional, to discriminate as to the literary contents of that book. If it may discriminate for a good purpose it may discriminate for a bad one, and the power is fraught with too much danger to be intrusted to an irresponsible body of men.

6. Obscenity is a *vice* (not a *crime*) which should be suppressed by the state governments, the same as theft is punished by them.

7. Under these laws the crime must be *made* by a decoy before it can be punished.

8. The power to suppress obscenity was not granted by the Constitution to the federal government, therefore it was reserved to the states. To legislate upon the subject is a usurpation of power by Congress. When Gen. Roberts can point out the grant by the Constitution to the general government to suppress indecency we will concede the Comstock law is constitutional, and not before.

9. These laws can never be reconciled with the clause that "Congress shall make no law abridging the freedom of speech or of the press; for they manifestly do abridge both. The moment a man or woman advocates social reform he is adjudged obscene, and if he sends his views through the mails he can be imprisoned.

10. Under these laws innocent men hav been imprisoned, while no guilty men hav been convicted who could not hav been punished under state laws in less time and with less expense to the government.

11. The municipal police can more readily reach and punish obsenity venders and illegal lotteries than the general government. Thirty-two arrests for selling lottery tickets were made in one month in this city by the police, while Comstock has done nothing that has been of practical use. His crusade against the Louisiana lottery only resulted in avertising that concern.

These are only a few of the reasons which might be given, any one of which of itself would be sufficient. The whole ground has been so often gone over in these columns that it seems to us superfluous to do so again. Even within the last few weeks Mr. Wakeman has republished his argument for repeal, and Mr. Bush has made no headway against him. It is sheer folly and braggadocio for Mr. Roberts to say THE TRUTH SEEKER has not published the law and the reasons why it should be repealed. If he had read the paper closer he would not now fall into such a palpable error, and if he had perused Mr. Wakeman's and Mr. Bennett's arguments, and was not so easily frighted by the bugaboo of obscenity, he would probably be of the same mind as he was when he wrote to Lant that he should not rest till the infamous law was wiped from the statute books.

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IN another column Mr. Green givs his reasons for withdrawing from the League. They may be ample for him, but most of his premises seem to us false. For instance, he says the majority made the repeal question the test of fellowship, when it is Col. Ingersoll and himself who do so, they withdrawing when the majority passed the resolution. The League did not ask them to leave, and regrets their doing so. The League does not ask an intending member how he stands upon the question, but these two recalcitrant members will not stay unless the League muzzles itself. Mr. Green has the right to do as he pleases in the matter of going or staying, and his action will not with us detract from the esteem in which we hold him.

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PROF. NATHANIEL PIERCE, Liberal lecturer and psychometric mind-reader, gave us a call the other day. He has not been lecturing much lately, but intends to enter the field again soon.

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MRS J. H. HARTER has just published a neat poem called "True Religion." It has attached to it "Rhymes on Shakerism," by Mrs. Harter and Lizzie Morton. Price 10 cents. For sale at this office.

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THE present book by Dr. Simms, on physiognomy, illustrated, we think, while propounding a system of character-reading altogether new, is the fruit of a mind highly moral, keenly perceptiv, logical, and well-ripened with extensiv travel and wide experience in dealing with the public for more than a quarter of a century. There hav been but few authors on this subject. Aristotle, Porter, Lavater, and Dr. Simms are about all the original writers worthy of mention, and as Dr. Simms is the only one of this number who has devoted a lifetime to this study alone, he therefore offers to the world the first system of physiognomy, elaborated and illustrated, in his large book, "Nature's Revelations of Character." The book is interesting reading, clear, thoughtful, and evincing great observation and study of all departments of life, and the forms in which it is domiciled. It is masterly in its treatment and should be in the hands of those who would know their friends and their natural enemies.—*Chicago Journal.*

This work is for sale by D. M. Bennett, 141 Eighth street, New York; Price, $3.00.

# Communications.

## The Censorship Further Displayed.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. W. S. Bush, of Washington, D. C., has heretofore been the unexplained cause of many columns in your paper. The reason is that he was known to be the office associate and intimate of Col. Robert G. Ingersoll—that is, known to be the shadow of a mightier name. When, therefore, he volunteered in your paper as the champion of Comstockism and Garfield, Liberals knew that he was preparing the way for what did *not* occur at Chicago, and he was met accordingly. That the knight and the squire are one the result has proved. What one printed in your last number, and what the other said at Chicago may therefore be handled together as occasion requires without danger of "dividing the substance or confounding the person."

Mr. Bush has learned at last that I was not the counsel in Mr. Bennett's trial. Will he not inform the Colonel of that fact? At Chicago the latter thought it proper to say: "Let us remember that Mr. Wakeman is sore. He had a case before the federal courts, and he imagins, having lost that case, you cannot depend on them. I hav lost hundreds of cases." The Colonel was then in the "hitting business," and short of material, or he would not hav struck below the belt. The fact is, I hav never had nor defended a case of this nature in any court, and I never expect to. The public expressions I hav made on this subject seem to me to render it improper for me to act as counsel. Nearly a year before the Bennett trial I made the speech at Faneuil Hall, without any professional or personal interest in the matter whatever, and what I hav done since has been from similar motivs. True, I tried to befriend Mr. Bennett in his trial, and after, but I was not disarpointed at the result of that case, and hav no vindictiv feelings as to courts or persons on account of it. They were the mere instruments of the dangerous laws and influences it seems to me needful for freemen to oppose.

Mr. Bush tries also to make out that I must hav approved of state Comstock laws from some expressions in the Faneuil Hall speech. This is immaterial, but wholly untrue. In the law handbooks for justices of the peace in the Bay state I saw the laws about offenses of this kind and the forms of process for them. Afterwards—the winter after—the Hon. Elizur Wright told me how the Comstock laws had been smuggled through the legislature in his state. He said they were "laws that never should hav been passed, and never would hav been if the people had known anything about them."

The Colonel repeated this notion of Mr. Bush at Chicago, to the effect that the majority there accepted the state Comstock laws. I replied to that supposition on the spot, and pray the candid reader to refer to the report of my speeches in the last number of your paper as the end of that story.

Mr. Bush next undertakes to show that the United States Comstock postal laws are entirely innocent of censorship or interference with postal matter, and that I hav not told the truth about them. This makes it necessary for me to go over this wearisome and disgusting subject again, but I giv notice that this shall be the last time. For four years, Mr. Editor, you and I hav been copying and reprinting and distributing these laws, but every now and then some idiotic Rip Van Winkle of an editor wakes up and dares us to print those laws, utterly ignorant of what has been done and of the state of the controversy. Let them remember that the Comstock legislation referred to in the Chicago resolutions is partly state and partly United States legislation, and would now make not a small book of itself. It began in 1865.

But the leading acts of that legislation were passed March 3, 1873, and as amended form, §§ 225 and 226 of the Postal Laws and Regulations, which I quote, and which are appended to my Faneuil Hall speech, and are always sold with it.

These laws hav been extended to lotteries, frauds, gift concerts, and letters "misusing the post-office establishment," whatever that may mean.

In my former letter, to which Mr. Bush excepts, pages of these laws were quoted showing that they were planned so that by virtue of them and the inspection required by them *all* postal matter was thrown open to inspection and so placed within the control of the postal officers and agents.

This was shown by proving that certain objectionable or suspected postal matter was made by them to be "*unmailable* and *not to be conveyed in the mails nor delivered from any post-office nor by any letter carrier*" (§ 225 P. L. and R).

Then I proved by citations that every law that would otherwise protect the mails and make them inviolable has a fatal exception which obligated the postal officials to inspect all matter to find that this suspected and so called non-mailable matter was not there. Then I showed that the official on his *inspection* and *judgment* was compelled to confiscate this matter. Thus the inviolability of the mails had been made a myth by these laws.

Mr. Bush does not answer these proofs at all, but merely quotes two instructions from the Postmaster-General to local postmasters not to hold "*first-class* matter as unmailable *merely on suspicion*" (§434), and that the "sanctity of seals is inviolable" (§530). Those instructions, instead of disproving, are only cautions to the local postmasters not to go too far and be too rash in their espionage, and so really admit it.

The very book Mr. Bush held in his hand more than sustains all I said. Can his omission to refer to the sections I shall now quote be reconciled with "honor bright?" Let us see.

By §§ 225, 226, 1,246, 455, the objectionable matter above alluded to is declared "non-mailable, and not to be conveyed in the mails nor delivered at all."

But who is to determin what is objectionable, and who is to find it? In the Jackson case it was held that the postal officials should do it "*on their own inspection.*" See the laws and opinion annexed to my Faneuil Hall speech (page 51), obtainable at THE TRUTH SEEKER office. Price ten cents.

The local postmaster is required to do this at his peril; he must do it under danger of a severe penalty. He is bound to decide whether matter is obscene or fictitious, or whether it relates to lotteries, gift concerts, or fraudulent schemes or devices, or misuses the mails for

Section 228 provides that "postmasters will be expected to rigidly exclude from the mails *any and all* of the articles enumerated in §225; and the Department will hold them accountable for any dereliction of duty respecting the plain provisions of that section. *Whenever a postmaster is in doubt* as to whether a *publication, print, picture, pamphlet, book, or writing* comes within the statute, he will submit the same to the First Assistant Postmaster-General and await his instructions." And note further that

Sections 230, 455, 475, provide that the matter in question should be "sent to the dead-letter office at once," even that "which through inadvertence of the postmasters *at the mailing place* reaches the post-office of destination should be withheld from delivery and at once be sent to the dead-letter office," to be examined there, as Mr. Bush reminds us, under laws as old as 1810, and killed.

How this return is to be made is prescribed by §§ 431–433, and 441–443. The matter is "not to be advertised," nor is notice to be given to the sender. It is simply confiscated without notice or law by this censorship. It *must* be done, for, by § 1,253, if any postmaster fails in his duty in this subject he is liable to be held as "aiding or abetting the sending of improper matter," and shall be deemed guilty of a misdemeanor, and shall for every offense be punishable by a fine of not less than $100, and not more than $5,000, or by imprisonment at hard labor for not less than one year nor more than ten, *or both.*"

These provisions apply to all printed matter, and if it is not espionage and a censorship with a vengeance, what could be?

Now as to the opportunity to apply this censorship, Mr. Bush says it is "alone at the place of delivery," but by § 182, other than first-class matter—that is, all matter except letters—"must always be open for examination, so that the contents of each package may be easily examined." Also

By § 209, "Matter of the second class may be examined *at the post-office of mailing*, and if found to contain matter which is subject to a higher rate of postage, such matter shall be charged with postage at the rate to which the inclosed matter is subject." Also

By § 266, "Postmasters at the office of delivery may remove the wrappers and envelopes from mail matter not charged with letter postage when it can be done without destroying them for the purpose of ascertaining whether there is upon or connected with any such matter anything which would authorize or require a higher rate of postage thereon." So the opportunity to inspect is abundant. But further,

By § 436 it is expressly provided that the matter in question "should be detained by any postmaster into whose hands it may fall," and be sent to the dead-letter office.

*So* printed matter *is* open to inspection at the beginning and end of the route and during its transit, and can be condemned at any time without notice to the owner and without judge or jury, Mr. Bush to the contrary notwithstanding!

Now let us see how it works in practice. Dr. E. B. Foote writes me as follows:

"In 1875 the postmaster at Chicago refused to mail my work, "Medical Common Sense," for the Chicago publishers. He declared it was objectionable and unmailable under the United States postal laws. I had to send a gentleman to Washington to the Postmaster-General to hav the matter corrected. The matter was referred to two assistant postmasters, and notice was finally sent to the Chicago postmaster to allow the book mail facilities. This book has never been debarred from the mails in Germany or England, and thousands of them hav been sold in London and Berlin."

In my former letter I referred to a late case where THE TRUTH SEEKER is now retained in the same way. Suppose this censorship of two "assistant postmasters" had decided adversely to Dr. Foote—it all hung on a breath, or the flop of a penny—that would hav been ruinous to him. He would hav lost the right of publication in the United States, to which the mail is indispensable, and would hav had his property totally destroyed without any constitutional trial or remedy whatever.

When Col. Ingersoll's "dear brother in the Lord," Garfield, is in the Presidential chair, will Dr. Foote or THE TRUTH SEEKER be safe before their postal censors? No one can tell.

The next point of Mr. Bush is that letters and sealed matter are certainly safe from inspection. This is not clear. The sections he quotes to prove this, as above stated, are merely instructions of the Postmaster-General to the postmasters, and do not bind him nor his special agents. The sections which might otherwise make sealed matter inviolate, for instance §§ 870, 1,232, 1,233, and 1,237, are all qualified by the insertion of those fatal words "unlawfully" or "wrongly" or "improperly." So that if the official detains *non-mailable* matter he is not liable at all, for such matter is "lawfully" and "properly" detained. No law applies to him in such case, for the case is excepted from the law. He does not unlawfully nor wrongfully detain it. § 370 expressly provides that "prohibited" and "unmailable matter does not make the detainer liable. This leaves the whole matter subject to his judgment.

Again, the postmaster may by § 6 appoint any number of special agents "as the good of the service and safety of the mail may require."

These agents are by § 18 simply duplicates of the Postmaster-General. They hav undefined and almost unlimited powers. By § 15 they may arrest and hand the party arrested to the United States officers. By § 13 "ALL special agents are intrusted with keys to the several mail-locks in use, and are, by virtue of their commissions, authorized to open and examin the mails whenever and wherever they may find it necessary to do so. They are also empowered to enter and examin any post-office when the safety of the mails requires it or the general interests of the service demand such examination." And "by virtue of their commissions, all contractors, postmasters, and others in the service of this department are bound to respect and obey the authority thus conferred."

By §§ 14 and 18, "the Postmaster General considers special agents of the departement as his representativs, and as such, all postmasters, contractors, and others in the service are subordinate to them. They are responsible for their official acts *only* to him. . . . Instructions for their guidance are furnished them in a separate volume."

By § 786, these agents are not to report to nor disclose the presence of each other when on duty. They are a band of irresponsible spies. Is not Comstock a special agent of the Post-Office Department?

Now the sections 434 and 530 quoted by Mr. Bush about not detaining letters "on mere suspicion," and the "sanctity of seals" are only instructions from the Postmaster-General and *his* special agents *to* the local postmasters. But what restrains these agents with their keys that fit every mail and with their power to open and examin, when, where, and as they will?

Where is the *penalty* that applies to these agents if they detain letters and break seals? and who knows if they do or do not? Their ways are secret and past finding out. Who is there to keep these keepers under these facts?

It is the merest irony to quote §1,043: "But nothing contained in this title [about postal orders] shall be construed to authorize any postmaster or other person to open any letter not addressed to himself." Even this section authorizes the return by the Postmaster-General of money-order letters "upon evidence satisfactory to him" that they relate to objectionable matter or business. How is he to get the evidence? And where is the penalty that punishes him or his agents if they do this thing which is surely not "authorized," but is not forbidden. No law "authorizes" another to commit murder. What we want is a law, not to say that it is unauthorized, but to forbid and punish it. So § 282 forbids postmasters to withhold letters from criminals, but there is no penalty, and it does not apply to special agents nor to unmailable matter. In case these special agents suspect unmailable matter to be inclosed in a letter and open it, they hav a sufficient defense that the letter was *non*-mailable and contraband, and no penalty whatever attaches in such case. How can they be punished?

And finally by § 468, the Postmaster and his agents may determin *when* matter sealed or otherwise shall go to the dead-letter office, to be killed.

But remember, still farther, that these espionage laws are to be run not only by the post-office officials within the post-office, but also by Comstock, with his decoy system, outside. So that first-class matter is effectually "regulated' by espionage within and decoy out of the post-offices.

Dr. E B. Foote explains how it works very well. "I would remind you" he writes, "of my own case wherein the fine of $3,500 was imposed upon me for a little leaflet which I never sent in any other way excepting *in a sealed envelope.* It was printed in pearl type no larger than an ordinary envelope so that it could be sent in that way to answer questions and save letter writing. It was never sent except in a sealed letter."

What good did the seal do Dr. Foote? Again, take the case of Banker Williams in Brooklyn, who was prosecuted and ruined by Comstock upon the charge of sending improper private letters under seal to his neighbor.

What good did the seal do him?

In another case up the Hudson reported to me, Comstock arrested a woman for sending a sealed letter to a physician's wife.

In Dr. Foote's trial a sealed letter was also used, which referred to an article claimed to be objectionable by Comstock, and which had been sent by express. The letter simply announced that it had been sent. This was held to be a violation of these postal laws, and a conviction was had on that count as well as the other three charged.

In my former letter I showed that this espionage applied also to the registry and money order systems, with still greater danger. See §§ 875, 1,043, and 1,044. Need I repeat what I then wrote, and which has not been answered, and cannot be? See TRUTH SEEKER of Aug. 21st last.

But in reply to all this line of exposure, Col. Ingersoll said at Chicago that the injured party has his remedy, meaning, I suppose, that if his property is destroyed, or if he is denied the use of the mails wrongfully, he has some legal remedy.

But where could Dr. Foote, in case his book had been condemned by his censors, pursue his remedy against them? Could he compel them to decide rightly? No. It has been expressly decided that "a public duty is not enforceable by a private action except when that right has been specifically given by statute." (See P. L. and R., § 444, p. 115.)

But no right of action nor possibility of relief is given against this church and federal espionage and decoy system. It is a power, secret, irresponsible, and remedyless, which may be used at any time to strike down any interest or any person, for the mail reaches all. Let us be thankful that the postal officials are mostly fair and honorable men, as I before stated. If this placer of evil was worked as Comstock wishes there would be no need of urging repeal. The indignation of the people would compel it.

The laws and regulations above quoted and referred to were in Mr. Bush's hands when he charged me with misrepresentation. Surely I need not say more.

*New York*, Oct. 3, 1880. T. B. WAKEMAN.

## H. L. Green's Reasons for Withdrawing from the Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your editorial in this week's issue of THE TRUTH SEEKER you say: "As to Mr. Green's defection, we do not know what to make of it. He is in favor of repealing the Comstock laws, and told several members of the League while the discussion was in progress that though he should vote to lay the resolution over, yet if he came to a vote on the resolution itself he should vote in favor of repeal." And you ask me to "rise and explain," and I now do so.

From the first I hav been opposed to making the opinion one held as to the constitutionality of the Comstock laws a test of fellowship in the Liberal League, for I know that some of the best friends of state secularization in this country believe those laws constitutional, while others who are just as good friends to our movement hold them to be unconstitutional. Now to succeed we need the assistance of both classes; and my opinion has been that to make the League movement a success either party should not press their views on the other party by making them the voice of the League.

I took this position when I thought Mr. Abbot and his friends were making an attempt to commit the League, as a League, to the doctrin of "modification" as against the friends of repeal. And I think I am perfectly consistent in taking the same position when Mr. Wakeman and his friends undertake to commit the League, as a League, to the doctrin of repeal. By taking either course we virtually establish a test of fellowship that shuts out those who cannot indorse it. For example, the League has now been fully committed, as a League, to the doctrin of repeal. Can we expect that hereafter any one who does not believe in repeal will apply for membership?

Now as to my consistency at Chicago. Since reading Mr. Wakeman's argument on the Comstock laws I hav been of the opinion that they are unconstitutional. Still I hav never thought but possibly I might be mistaken. I knew that many persons of more ability than myself differed with me, and it is my misfortune to be in conflict with the decisions of the courts. And I felt a great repugnance to compelling anybody to accept my opinion or the alternativ of withdrawing from the League, which appeared to me to be the place in which we were putting Col. Ingersoll and all others who agreed with him, at Chicago. And I said to Mr. Wakeman while the resolutions were under discussion, "I shall do all in my power to prevent your bringing these resolutions to a vote, but if you *compel* me to vote on them I shall vote for them." And it was for the reason that I was resolved not to be *compelled* to do so unjust a thing to the minority that I withdrew from the League at so early a period, before the vote on the resolutions was reached. And it was not true, as stated in your report of the proceedings, that I threatened to withdraw if the resolutions were passed. I made no threats, but withdrew at once when I came to the conclusion that duty required it.

There were many other reasons why I withdrew from the League. For a long time I knew that I was not in accord with the views of many of the controling members. The tendency has been for a long time to make the League more of an anti Comstock institution than an anti-church and state institution. I hav thought that many were more desirous of having "Cupid's Yokes" circulated than church property taxed. When I hav insisted that we confine ourselvs more to the original objects for which the League was organized I hav been charged with having too narrow a view of the work of the League, and that mere state secularization was of small importance compared to other work that the League must do.

And I found at Chicago that those known as Freelovers seemed to hav taken possession of the organization. Mrs. Colman, the first speaker, declared—which declaration was welcomed with loud applause—that "we had met to settle the question that men and women could say what they pleased and send through the mails just what they pleased." And she declared that sexual intemperance was the question of the hour. That may and may not be true, but I insist those were not the questions that the League was organized to settle, and not questions that I am interested in.

And I thought the question of the "Comstock laws" and "obscene literature" were admirably disposed of by Colonel Ingersoll's resolutions at Cincinnati last year, and I felt sure Mr. Wakeman and his friends endangered the life of the League by bringing the question up again this year. Time will prove whether my fears were well founded or not. I stated at Chicago, on the floor of the Congress, that in my opinion the passage of those resolutions at this time over the heads of the minority would be the death of the League. I still believe that prediction will prove true. Not but what I believe that, as an organization, it will still exist for a long time, but I think it will exist not as an advocate of the entire secularization of the state, but as a society for the promulgation of Freelove principles, and, as above stated, an "anti-Comstock organization." And as such a society I do not desire to be connected with it.

But I shall hav no angry conflict with my old friends who still remain in the League and for the future will control its action. For many of them I entertain, personally, a high opinion. With their views and methods of action I radically differ and feel that it is a great relief to me to be out of the League, and as I could not go with them into the work that they deem important they will feel better to be rid of me. That is the reason probably that my friend Walker shouted, "Good riddance!" when I withdrew. He had learned from a private conversation with me that I was opposed to loading down the League with hobbies foreign to its legitimate work, as I understood it, and he for that reason thought my resignation would get a stumbling-block out of the way of his introducing into the League his pet hobby, Freelove. But be that as it may, I am out and shall in the future work for the Liberal cause outside of that organization, but I shall continue to work for what I think the best interests of humanity in my own way.

I hope in the near future to see organized a society that shall make the secularization of the state its special object and leave other questions to the associations to which they legitimately belong. I think there is room for and need of such a society, and when it is formed I hope to see it attend earnestly to its work. If those who claim to be Liberals cannot agree, let them agree to disagree. Our conflict should be with principles we deem erroneous and not with individuals. I hope to continue to be on friendly terms personally with all my old friends in the Liberal League, notwithstanding our antagonistic opinions. I despise the views promulgated by Freelovers, but know many persons who advocate them for whom personally I hav great respect. But that is no reason for my giving countenance to their opinions. Please pardon me, Mr. Editor, for occupying so much of your space in complying with your request to rise and explain.

Truly yours, H. L. GREEN.

## A Letter from a Red-Hot Republican.

To the Editor of The Truth Seeker, *Sir:* When I subscribed for The Truth Seeker I did not suppose I was to receive a truthless Democratic journal. I neither knew nor cared for the party politics of its editor, not expecting that he would obtrude them offensivly on his readers. For the last three or four years the paper has been all that I could wish it to be. Now I am forced to regard its editorial matter as little better than the spawn of Southern rebels.

Rebellion against free institutions because of their freedom is a new development of human nature, an unlooked-for and a surprising phase in human events. No pen or tongue has done full justice to its hellish principles and deeds. The motivs which prompted the Democratic rebellion of 1861 were radically different from any other rebellion that has ever occurred in the history of the human race. Other rebellions hav originated in a laudable determination to throw off despotic power, to escape from intolerable oppression. Our fathers were rebels to King George IV. of England. Their motto was, "Resistance to tyrants is obedience to God." But this Democratic rebellion was a case of resistance to a constitution—the admiration of the friends of justice in all lands—which they had sworn to defend, and to equal laws enacted by the master rebels themselvs. When they revolted there was not a law on the United States statute books that had not received the sanction of a majority of Southern representativs in Congress. Up to that time they had their own way in everything. Being defeated in the election of Abraham Lincoln, they surmised that their imperious domination might not last forever.

Their leading object, the perpetuation and extension of slavery, they feared could not be realized in a republic the Northern portion of which was animated by the spirit of liberty. They had become the avowed enemies of not only a republic but of all forms of free government and free society. Their press teemed with articles denouncing every kind of liberty, except the liberty of holding men in bondage, as a pest and a curse. Witness their talk to W. H. Russell, correspondent of the London *Times:* "If we could only get one of the royal race of England to rule over us, we should be content." That sentiment, varied in a hundred ways, has been repeated to me over and over again in South Carolina. Their admiration for monarchical institutions on the English model, for a privileged class, and for a landed aristocracy is undisguised. Others asserted as vehemently that "there was too much freedom in England, France, and Germany, and that they hated everything under the name of *free*, from free soil, free suffrage, free schools, free speech, free press, free labor, down to free niggers."

Thus it is seen that their revolt was an insurrection against the rights of nature, a war upon equality itself, an effort to crush out every aspiration for a government of the people, by the people, and for the people; a war against the commonwealth of man. It therefore stands unequaled and alone in its criminality. Beneath the lowest hell of all past iniquity these Democratic traitors hav found "a lower deep," where nestle and fester a pestilential breed of hideous monsters, before unknown to the darkened annals of the world. They hav done more to blacken and disgrace our common humanity than all other miscreants, from Cain down to the present moment. They hav vastly enlarged the boundaries of human turpitude, and extended the possibilities of shameless infamy. Their manner of waging their war against right and civilization, by means of pirate ships, infected clothing, the starvation and cold-blooded massacre of defenseless prisoners, was in keeping with their original foul design. Of such is the material, in fact the ruling element, of the present Democratic party; and its history for the last twenty years has been a series of shocking and astounding enormities, of which its felon attempt to steal the state of Maine is one of the least.

The difference between its present candidate for President and General Lee is simply this: Lee went over to the rebels before the war, and Hancock went over to them after Lee had surrendered. His Order No. 40 was to them both aid and comfort, but it was death to three hundred and thirty Union men in Texas alone, who were murdered for the noblest virtues that ever animated the human heart. His administration in Louisiana was equally disastrous and bloody. In his official course in the latter state he showed that he preferred the associations and friendship of traitors to Union men, and in that way he earned his present nomination. In 1868 a state constitutional convention in Texas appointed a committee to report on the increase of crime and the non-execution of the laws. Here is an extract from that report, which was unanimously adopted:

Authorized by law to uphold the peace, and to protect life and property, having at his disposition the army of the United States to uphold the authority of the law, Hancock has neglected to perform his duties.

He has refused to punish murderers; he has refused the requests of the governor and the general commanding in Texas for the creation of stronger courts, and was deaf to the wail of terror-stricken, persecuted, and loyal men.

And, knowing what we assert and maintain in the face of the civilized world, we place the cause and the responsibility for the death of hundreds of loyal citizens of Texas upon his [Hancock's] shoulders.

It is a responsibility that should cover his name with infamy, and his memory in years to come with curses and execrations.

That shows that Hancock is almost a fit candidate for the Democratic party—a party that has destroyed six billion dollars' worth of the hard earnings of the people; a party that has piled upon the weary shoulders of honest toil three billion dollars of national debt; a party that has murdered four hundred thousand of the flower of American manhood, and all murdered for their patriotism; I say *murdered*, because offensiv war is always murder on the part of the aggressiv and atrocious villains that wage it. Those who sympathized with traitors during the gigantic contest, and all who hav coalesced with them since with the intention of robbing the nation of the blood-bought fruits of the struggle, are alike guilty. They hav, by force, fraud, and assassination, wrested from four hundred thousand loyal citizens the right of suffrage, and sent *illegally* to Congress thirty of their most damnable rebels. The Democratic party has put to death more martyrs to liberty, and made more widows and orphans, than Simon de Montfort, the Duke of Alva, and the Spanish Inquisition.

If this piratical horde can elect Hancock now, they will be sure to bring out their most admired, trusted, and truly representativ man, Jeff Davis, as a candidate for President in 1884. And why not? In what respect is he less worthy than any one of the sixty-one black-hearted traitors now in Congress? If by craft, ballot-box stuffing, and midnight murder the principles symbolized by the Stars and Bars, are to trample over those of the Stars and Stripes; if the gray-back army, with bowie-knives, shotguns, and tissue ballots is to ride rough-shod over the Boys in Blue, why not let the gray devil, the head of the Confederacy, take his proper place at the head of the American republic? That would be "reconciliation" with a vengeance, and it is just the thing the "solid South" is hungering and thirsting for.

Of W. H. English, their candidate for Vice-President, but few words need be added, as he is all the vice, or rather *organized avarice*. As a forecloser of mortgages and a merciless grinder of the faces of the poor, he is without a rival. His clutching of five to fifteen per cent a month would put to shame the money-changers of the ancient temple and all the Jew merchants of ancient Venice. A slaveholder at heart, though living in a free state, an abetter and defender of Preston Brooks in his cowardly and murderous assault on Charles Sumner, a hater and reviler of the negro, a venomous prosecutor of the free state men of infant Kansas, and a malignant Copperhead during the Rebellion, he is indeed a fit candidate for the Demo-Greenback and green-headed party.

Having presented, as briefly as possible, my opinion of the Democratic party and its candidates, I shall be still more brief in speaking of the Republican party and its candidates. If the Republican party had done no more than to defend and preserve the noblest republic of all time—the last and best hope of the oppressed of all nations—from the ruthless destruction attempted by nine hundred thousand red-handed Democratic traitors, it would deserve the eternal gratitude and support of all human kind.

The greatest deliverances of humanity hav been wrought by higher agencies than war. But by war no such deliverance of humanity was ever wrought as this. Not the fields on which Greek intellect and art were saved from the Persian; not the fields on which Roman law and polity were saved from the Carthagenian and the Gaul; not those plains of Tours on which Charles Martel rolled back Islam from the heart of Christendom; not the waters over which the shattered Armada fled; not Leipsic and Lutzen, Marston, and Naseby, where, at the hands of Gustavus and Cromwell, the great reaction of the seventeenth century found its doom, will be so consecrated by the gratitude of after ages as Vicksburg and Gettysburg, Atlanta, and those lines before Richmond which saw the final blow.

As leaders, directors, and principal actors in that colossal achievement the Republican party won an amaranthin wreath that will adorn it forever. Impartial history will award it the transcendent honor, the immortal glory, of having through a deluge of blood, a four years' storm of leaden bullets and iron hail, preserved, purified, and rejuvenated the great Western republic. Its mighty power and lofty grandeur among the nations of the earth has immensely increased in spite of the satanic efforts made to subvert it. Its magnificent and benign future is more fully assured than ever before. With what sincere exultation may we now exclaim, "Hail, Columbia, happy land!" Since the cessation of open hostilities the Republican party has, amid surrounding foes North and South, exerted its wisdom and skill in combating the ferocious machinations of vanquished though still exasperated traitors. If sustained by the people it has so well and faithfully served for twenty years, it will ultimately secure that obedience to equal and just laws which is the only talisman of lasting peace, harmony, and universal prosperity.

It has been well said that the Republican party is running this canvass on its record, and that the Democratic party is running away from its record. Here is a summary of the Republican record, which I use for its truth and comprehensiv brevity.

It suppressed a rebellion which had armed nearly a million of men to subvert the national authority; it reconstructed the union of states with freedom instead of slavery as its cornerstone; it transformed four million human beings from the likeness of things to the rank of citizens; it relieved Congress from the infamous work of hunting fugitiv slaves, and charged it to see that slavery does not exist; it has raised the value of our paper currency from thirty-eight per cent to the par of gold; it has restored, upon a solid basis, payment in coin of all national obligations, and has given us a currency absolutely good and equal in every part of our extended country; it has lifted the credit of the nation from the point where six per cent bonds sold at eighty-six, to that where four per cent bonds are eagerly sought at a premium.

Under its administration railways hav increased from 31,000 miles in 1860 to more than 82 000 miles in 1879. Our foreign trade increased from $700 000,000 to $1,500,000,000 in the same time, and our exports, which were $20,000,000 less than our imports in 1860, were $265 000,000 more than our imports in 1879. Without resorting to loans, it has, since the war closed, defrayed the ordinary expenses of the government besides the accruing interest on the public debt, and disbursed annually more than $30,000,000 for soldiers' and sailors' pensions. It has paid $880,000,000 of the public debt, and by refunding the balance at lower rates, has reduced the annual interest charge from nearly $150,000,000 to less than $89,000,000. All the industries of the country hav revived, labor is in demand, wages hav increased, and throughout the entire country there is evidence of a coming prosperity greater than we hav ever enjoyed.

I shall make no reply to your charges of corruption against General Garfield, as they hav been so often and so effectually refuted by Judge Black and the more candid men of your own party. As a soldier and statesman he is a genuin product and growth of the Republican party, of which he is the gallant leader and its matchless exponent. His speeches are unrivaled among the political oracles of the nation. Like Lincoln, he is a prodigy of self-made greatness and goodness, and he will be the peer of any of the illustrious men who hav occupied the presidential chair. Your objections to him on account of his religion do not accord with my notions of true Liberalism. Gen. Arthur I hav known for over forty years as the legal defender and protector of the hunted fugitiv slave, and that key to the broad generosity of his character is enough for me.

Respectfully, S. Stebbins, M. D.

*Unionville, Pa.,* Sep. 20, 1880.

## Important Decision on the Use of Bibles, etc. in Schools.

To the Editor of The Truth Seeker, *Sir:* In the Report of the Superintendent of Public Instruction for Michigan, 1879, I find the use of Bibles in schools discussed in a very able, impartial, and comprehensiv manner by the Rev. Kendall Brooks. The superintendent, C. A. Gown, informs me he agrees with Mr. Brooks, and that a large majority of the members of the association who listened to the essay or address also indorsed it. So highly do I esteem this address that I take the liberty to quote the more salient points for the benefit of the readers of The Truth Seeker. If the entire address could be given to and read by the public much good would result. It was read entire to the school board of Lowell with the happiest results. The teachers in the Lowell schools hav their choice to read the Bible, if at all, in their own time before nine o'clock. The result is that only a small portion of the pupils attend "chapel exercises." Heretofore our children hav been compelled to join in religious exercises or be marked tardy. Now they can play or pray just as they please. Without further comment I will quote from Mr. Brooks's address. E. A. Chapman.

*Lowell, Mich.*

THE ADDRESS.

But does it follow that the civil government ought to provide for the religious education of the people. Not at all. Although this is more important than the other it does not come within the province of the civil magistrate. Governments are formed for specific purposes. These purposes do not include the support of religion. The functions for which it was established are of a different order and demand different qualifications. It cannot giv religious instruction and maintain religious observances without first deciding what is the true religion without prejudice to every other system. And that is an infringement of religious liberty. Our public schools cannot be for the religious instruction of the children. Such a duty required of them would be directly opposed to the genius of our Constitution. We hav no national religion. We do not believe in a national religion. Our idea of religion is such as excludes the possibility of a national religion. A nation is not religious and is not required to be and cannot be. Religion is a personal concern. A nation as such has no right to hav religious opinions.

The truth is that every man, whatever official position he may occupy, must discriminate between his duty as as officer and his duty as a man. His duty as a man includes his duty as an officer, but his duty as an officer is far narrower than his duty as a man If the governor uses his official influence in favor of one religious belief rather than another he misuses the power committed to him and incurs the censure of the great body of his fellow-citizens, by whose votes he was elected to his high office. But now suppose instead of being employed by the state as its chief magistrate he is employed under its laws and by proper appointment of civil officers as a teacher in one of its public schools, to giv instruction and to train the young for the service of the state. May he any more than the governor use his official influence for the propagation of his religious opinions and for making the children under his care Episcopalians, Baptists, or Methodists? There is but one answer to this question. It is no part of his official work to teach religion. The school is not established for religious instruction. It is the creature of the state, and the state has no relation to religion, except this, that it must secure perfect equality of religious liberty to all churches and to men of every creed. They attend school to be taught the elements of human learning. They must be taught at home the principles and doctrins of true religion.

The church sustains an institution for the express purpose of leading the young into a knowledge of God, of rendering the service which the public school cannot render. It is the mission of the church to teach religion just as the public schools teach secular learning. The state and the church hav different functions, and each is important, yes, indispensable in its place, but neither should be allowed to interfere with the province of the other or to go outside of the sphere in which its work lies. The church must not compel attendance on its instructions and services, for its power in nothing is compulsory: religion is a personal concern. The state alone compels. On the other hand the state must restrict its instructions and requirements to secular things, because religion allows no compulsion. Religion covers with its broad wing all the relations of men, and calls on them to be faithful as citizens and to cultivate to the largest advantage all the faculties of the mind. But the state must impose no disability on those who disregard the claims of religion, for she knows no religion, and is not charged with its defense or support. The public school then has no duty to perform in reference to the religious education of its pupils.

May teachers of public schools be required as a part of their daily exercise to maintain any forms of religious worship? The state certainly has no right to require that any person employed by it shall in his official capacity engage in any religious services. The state has nothing to do with religion except to protect man in the enjoyment of religious liberty. If the teacher in a public school may be required to engage in religious worship and the children of a school may be required to join in this worship, then of

course some teacher may be required to observe the external forms of a worship in which he does not believe, and some children may be compelled to attend on religious service which they or their parents honestly believe to be wrong and displeasing to God. This would be to invade their religious liberty. And if the spending of fifteen minutes each morning in religious observances may be demanded by the civil authorities, the same principle would sanction religious instruction and compulsory attendance on other services of religion.

If now the question is asked whether teachers in our public schools are at liberty to maintain religious forms and worship in their schools, we answer, Yes, they are at liberty to do this, so long as the pupils and their parents offer no objections to it. But if any parent object, if an honest adherent of the papal church, for example, should be unwilling to hav his son join in worship which he declares to be offered by a heretic and which he regards as dangerous to the soul of the child, that child must not be required to join in such service or even be present when it is rendered. His conscientious scruples, or those of his parents, must not be disregarded, for we believe in religious liberty. But if in consequence of unwise action on either side the question is pressed to a sharp and final answer whether children may be compelled to engage in forms of religious worship, however much we may regret the necessity for rendering the decision, we must admit there is but one answer to the question, They may not be compelled.

Each religious opinion must hav the same opportunity in a nation in which religious freedom is secured to all. If some public schools are maintained in the interests of Protestantism, others may be rightly maintained in the interests of Romanism. If the public funds may be employed for sustaining schools in which one form of religion is favored, they may be employed for sustaining schools in which any other form of religion is favored.

It is better a thousandfold that all religious observances be omitted from our public schools than that by establishing certain forms in some we compel ourselvs, as a matter of consistency, to maintain other schools in which children shall be taught doctrins subversiv of our national existence and favorable to the return of medieval darkness and superstition.

[*From the Boston Investigator.*]

## The National Liberal League.

Col. Ingersoll, who had been elected first Vice-President, and H. L. Green, Esq., as one of the directors, resigned their offices after the discussion took place on the resolution asking for the repeal of the postal laws in relation to obscene literature, or, in other words, what is known as the Comstock law. These gentlemen (and they seem to be the only ones of similar views) were opposed to repeal, on the grounds that such action implicated the League as favoring obscenity; and, secondly, that as such a subject formed really no part of the platform of the League, it was entirely irrelevant and should not hav been introduced.

The first objection appears to us unsound. The League is not a promoter or encourager of obscene literature, and never was, to our knowledge and belief. Its position always has been, and is now, if we understand it, that speech should be free, the press free, the mails free, and everybody free to send through that public conveyance just such book or paper as he or she may see fit. We hav thought that this is the position of the League in regard to the question of obscenity. Anyhow, it is our position, and we think it a proper and consistent one for a Liberal and independent man, and therefore we hav always been in favor of repeal, for we are not going to allow Mr. Anthony Comstock or anybody else to define for us what is obscenity or what we shall send through the mails. We take the liberty to do our own defining on all subjects, and exactly the same liberty to sell or giv away any book or paper or send it by express or mail either, Anthony Comstock of the New York Society for the Suppression of Vice, and the whole Christian church thereunto added, to the contrary notwithstanding.

The second objection, however, that the subject of obscenity should not hav been introduced in the League, we regard as strictly correct. It is no part of the "Demands of Liberalism," and if the members of a former congress had been more thoughtful and sagacious, they never would hav accepted or debated a question which, by its continuance, has only resulted in useless dispute, dissension, and division. There are some things, it would seem, which should be taken for granted, without any debate, because they are self-evident; and one of them is that men and women who are intelligent enough to be Liberals are as much opposed to obscenity as to murder, robbery, piracy, slander, or any other crime. Therefore, so far as we are concerned individually, we hav not the least objection to a law against obscenity, provided such law is enforced, as we know it can be (for it was successfully carried out in this city), by municipal authority, before we ever heard of Anthony Comstock. But we are sternly and determinately opposed, now and forever, to any law, framed by any class of people, that shall in the remotest degree interfere with what should always be preserved inviolable—the freedom of the mails!

We regret sincerely that such very able gentlemen and most industrious workers in the Liberal movement as Col. Ingersoll and H. L. Green, Esq., should hav seen fit, from anything that transpired at the Congress, to hav resigned their offices, though of course they will continue, individually, their successful efforts for liberty or equal rights, but as prominent officers of the Liberal League their labors and influence would be more beneficial.

. . . . . .

The League, if we understand its position (and we think we do), does not want the churches, the New York Society for the Suppression of Vice, and Anthony Comstock to control the criminal laws in any municipality, or state, or in the general government; nor, secondly, does it want the general government to set up anything like a postal censorship by defining the meaning of mailed matter, or the kind of books, pamphlets, papers, etc., that may legally be sent through the mail; and lastly, the League is opposed to allowing the post-office to be used as a decoy-duck to deceive and lead into a snare, in order to keep in office a government spy, trickster, or informer.

If we are correct in these three points, and hav fairly stated the reasons of the League for desiring the obscenity law repealed unconditionally, then we hav no hesitation whatever in saying that the majority vote of the League in favor of repeal was Liberal, right, just, and constitutional.

[*From Cooley's Weekly.*]

## Modern Sorcery.

Elder James L. Smith is the happiest man in town. He has just returned from Lake Pleasant Camp-Meeting, where, at the "seance" of the noted Eddy brothers, he professes to hav seen his deceased relativs reclothed in mortal garb.

Elder Smith is an activ, intelligent man of seventy years. He was one of eleven children born in slavery at Heathville, Va. Forty-two years ago he escaped from bondage, and found refuge in this city. He was ordained a minister of the gospel many years since and during a quarter of a century was pastor of the colored Methodist church of Norwich.

A party of about twenty, including the writer, was seated in a moderately lighted room, in one corner of which was a dark recess or cabinet occupied by the "medium." From this small enclosure came forth the ghostly forms for recognition by the sitters.

After several of these eminent forms had "manifested," to the evident satisfaction of their friends of mortal mold, a colored woman appeared upon the scene, and gently waved her hand to Mr. Smith. The Elder approached, took the strange visitor by the hand, and, to his astonishment, recognized in her his sister Lelia, whom, after the shackles of slavery were stricken from his people, he used to visit on his annual pilgrimage to Dixie. Congratulatory greetings were exchanged, and the Elder resumed his seat.

A young colored girl, in plantation costume, next came from the cabinet. She scanned the faces of the sitters, and when her eyes fell upon the Elder she extended her hands, while he advanced to greet her. She claimed to be his long-lost sister Scilla, who was sold and torn from the family hearth when about twelve years old, and from whom no tidings had since been received. She seemed overjoyed to meet her elder brother, in mortal form. Eagerly seizing his hand she fondly caressed him, and danced in girlish glee as she exclaimed, "Free at last! Free at last! Bless the Lord! Free at last!"

Later in the seance the bent form of an old colored man, with gray hairs and whiskers, tottered from the cabinet. Mr. Smith again advanced and at once recognized his aged father. Their affectionate greetings and mutual ejaculations of "Bless the Lord!" and "Glory to God!" were indeed pathetic.

The light was sufficient to clearly define the features when the observer was near, and from a rear seat, where the writer sat, the color and general contour of the faces could be discerned. The cast of countenance, it was stated by one who occupied a more favorable position, bore a family resemblance to Elder Smith.

A voice from the cabinet was heard saying: "We are glad to meet our worthy colored brother, for we know him to be honest-hearted and true. And we can assure him that the immortal spirits of his loved ones on the eternal shores are pure and white. And we know that in earth life many a blacker soul than his is hidden beneath a white skin."

On taking his seat the aged Elder wept for joy. He firmly declares that he would hav known his father and older sister had he met them in a crowd. And now he boldly proclaims the wonderful works of the Lord. He is no longer a doubting Thomas, for he has seen and talked with his loved ones "face to face."

*Norwich*, Sept. 4, 1880. BYRON BOARDMAN.

## A New Phase of Religious Intolerance.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Our priest-ridden town has been having quite a sensation of late in the way of religious intolerance. Andrew Grove, a highly respectable and well-to-do farmer of this county, an outspoken, radical Spiritualist, quite bitter in his denunciation of the Bible (as an inspired book), the vicarious atonement, and the dogmas of the church, left home in March, 1878, to visit the Hot Springs and his sons in Iowa and Michigan. He loaned some money in Chicago, Ill., and word soon came that he got swindled out of his money, and the report flew around like wildfire that Mr. Grove was insane, and the sons and son-in-law set to work to hav a guardian appointed. Of course his being a Spiritualist was enough for Christians, and there were a number of them who went before the probate judge and swore that Mr. Grove was insane, hence the son-in-law was appointed guardian in his absence. When he returned from the West he commenced suit to set aside the guardianship. The suit was quite a protracted one, lasting twelve days, with two leading attorneys upon a side. The party opposing Grove let the bars down, and lugged in his religious views; in fact, Spiritualism was made the gist of the whole affair. Pious, long-faced Christians went on the witness stand and swore that a man who talked about the Bible, the Bible God, the churches, and who believed in the ability of the departed to return and communicate, and in materializations, spirit pictures, etc., must be insane. One good Methodist based his conclusion upon the fact that Grove once showed him what he claimed to be spirit pictures, and he swore that a man must be insane to believe it. Mr. Grove gained the suit, and the opposit party took out an appeal, thus the case is still unsettled. Mr. Grove is considered (by those not prejudiced on account of his belief) to be one of the best posted and most practical farmers in this section of the country. He is a man of more than ordinary ability, and there were no possible grounds to make out a case of insanity except through prejudice against him on account of his being a Spiritualist, an Infidel, which made it a clear case of religious intolerance. Think of it, a man must be harrassed, tormented, put to hundreds of dollars of expense in this land of boasted religious freedom, to test his sanity on account of his heresy to the dogmas of the church. How much longer must Liberals forbear? How much longer will their patience hold out? How much longer are we to bear this persecution at the hands of bigoted Christians? It is to be hoped that a more decided action will be taken ere long, and Christians soon be made to know that Infidels hav rights which they are bound to respect.

A. ALLEN NOE.

*Warren, O.*

## "John's Way."

Mrs. M. J. Pierce, New Hartford, Iowa, writes, "It is the best book I ever read."

L. H. Conover, Beach Haven, Pa., writes: "The book is small in size, but I find on reading it that it weighs just one ton gross weight. I hav read and re-read it, and loaned it out to the brothers and sisters of several churches, and it is doing good missionary work."

M. J. Pierce, New Hartford, Iowa, writes: "Mrs. Slenker's 'John's Way' will do great good. If any commence reading it, it is all day with them. They cannot leave it till it is finished, and then their faith in that old barbarous book, the Bible, is gone. I prophesied that her book, 'Studying the Bible,' would do more good than any book since the 'Age of Reason,' but for actual work and benefit to humanity this little 'John's Way' will beat it. It is a new departure, and will surely work its way to eminence. As sure as two and two make four Mrs. Slenker has erected her own monument while yet alive, and when marble and granit are powder, her's will shine forth a glistening aid to reason."

## Elmina's Notes.

First and foremost, I wish to thank friend Leland for his good fight with Comstock's doings vs. Liberal public, in the person of H. L. Barter, who has done a good work in printing the story of "Libra Dawn, or the Dawn of Liberty," a story wherein the fruits of sexual intemperance and marriage license are so terribly exposed that every true soul must burn for a higher and purer plane of civilization.

Inclosed please find fifty cents from Isaac Slenker and fifty from Elmina for the "Barter Trial Fund." I feel sure there are few Liberals who will not be liberal enough to giv an equal percentage according to means and ability.

Second, I want to say to T. B. Wakeman that his "The Union the Controling Issue" is the first article I hav yet read that, to my mind, givs good, sound, unselfish reasons why Republicans should decide to vote with the Democratic party. A few more such blows as that will knock the props from under even the old-time Whigs, and topple over the edifice of ages.

Third, I put in a gentle reminder to the friends of Mr. Jeremiah Hacker, of Berlin, that the powers that be hav, in the shape of New Jersey drouths in the spring, once more destroyed his fruit and berry crop, leaving him entirely defenseless against the cold and hunger of the coming winter's needs.

And lastly, I wish to say how greatly interested we all are in the good letters of our absent friend, D. M. Bennett, whose graphic pen has carried his numerous readers all the way along with him on his travels, making them partakers with him in its sight-seeing, and yet leaving them exempt from the wearisome tedium of the actual jaunt.

ELMINA DRAKE SLENKER.

*Snowville, Va.*, Sept. 29, 1880.

## Elmina's Mistakes.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Although I find much which does not accord with my own sentiments in the contributions of Mrs. Slenker to your columns, I always read them with interest. In her recent open letter to George Lynn she falls into some errors, the truth rather than the falsity of which are necessary to sustain her views. She thinks if "of one hundred men and women selected from the strong and robust and middle-aged fifty should marry and fifty liv celebate lives the latter would produce the greater number of aged persons." It is only a little time ago that considerable discussion was going on both in Europe and in this country to account for the fact which statistics presented that married life seemed to promote longevity. I do not recall the statistics, but they were certainly very largely in favor of marriage. Then she quotes from an article from Mr. Preston in which he says that of parturient women about *one in twenty-eight die!* I cannot imagin where Mr. Preston obtained his figures. My first thought on seeing such a startling statement was to refer to our medical text-books. But as the New York *Herald* of Sept. 29th contains something bearing directly upon the subject, it is more convenient to quote from that: "Prof. A. L. Loomis, M.D., in a lecture at the University of the City of New York, on the evening of the 28th, on The Relation of Clinical Study to Medical Progress, undertook to show what progress had been made in medicin since the beginning of this century. In the course of his address he said that in obstetric practice one in sixty died formerly, while now only one case in 216 proves fatal." It is especially important that such an error in popular literature as that which occurs in Mrs. Slenker's article should be corrected because so many young wives suffer from apprehension on this point. They might well be apprehensiv and might well dread to encounter the risks of motherhood if one in twenty-eight die in confinement. The same article is open to other criticism, but as statistics are not readily obtainable to show that Mrs. Slenker's *suppositions* are disproved by the experience of the human family, I will simply let them pass, at least for the present.

*New York*, Sept. 30, 1880. E. B. FOOTE, M.D.

## Some True Inwardness.

All readers know that political "chatter" raged fiercely all summer long; and everybody expected that political questions would come up in the Fourth Annual Congress of the League. What happened to stop the chatter just where all minds thought it would be most uproarious? Why did politics go down and the demand for repeal of the Comstock law go up, especially as the question of repeal had recently been very little discussed?

Let us throw some light on the under face of these cards.

The delegates on arriving in Chicago, and meeting and greeting, found themselvs fairly apportioned off between the parties. There were Greenback Liberals, Hancock Liberals, and a few Garfield Liberals; and it was instinctivly felt that no unanimity of agreement could be attained by raising any political question. No doubt unanimity could hav been secured on an independent candidate; but it was generally felt that it was too late in the campaign for an independent movement.

Another consideration that kept down politics was the fact that Maine had just electrified the country with her decisiv vote against the Republicans. After this development, Hancock Liberals felt that the Republicans were bound to be beaten anyhow, and so what would be the use of crowding the mourners in the League Congress on that question?

Now what brought up the Comstock law and the demand for repeal so urgently—especially after the general acquiescence in such disposal of it as was had last year at Cincinnati? Well, it was nothing else than the arrest of another editor. The recent attack by the Comstock emissaries on Mr. Barter, of Le Claire, Iowa, was especially well timed to anger all Western Liberals; and the Western delegates, particularly those from Iowa and Kansas, came to Chicago irrepressibly determined in their demand for a repeal of that infamous law; and, had not that demand been answered, there might hav been a real bolt in that direction, in place of the individual unpleasantness that did occur. That was the cause of the repeal movement at this particular time. Without this arrest the question would not hav come up, or not with strength enough to carry it; and the action at Cincinnati would hav remained the final expression of the League upon the subject. But for this arrest Col. Ingersoll might again hav carried the day.

These two disclosures will explain to the Auxiliary Leagues and Liberals everywhere why the thunder that was set down in the program made no noise, and out of what clear sky came that other bolt not in the bills.

Now whence came the opposition to this demand for repeal of the Comstock law? It came solely and alone from Col. Ingersoll, and he came into the Convention for the sole and only purpose to oppose and defeat that demand. But for him, I venture to say, the resolution would hav passed unanimously and without debate. Mr. McCracken gave in his approval of it in committee. Green promised Wakeman, up to the last moment, to vote for it. Burnham would not hav voted against an overwhelming majority. All the women, to a *man*, were in favor of it, excepting Mrs. Hulett Parry, and she said she voted against it under instructions. R C. Spencer is the only man who might, at the last pinch, hav voted a solitary "no," as he did last year on the resolution of sympathy with Mr. Bennett.

Now will the Liberals of this country who were not present to witness the struggle at Chicago in any way be persuaded to believe that that Congress of hard-headed, thinking, reasoning, independent Liberals could be carried *wrong* on any question with Col. Ingersoll bringing his unexampled powers of rhetoric, wit, argument, analysis, great good nature, and irresistible eloquence to bear in the exposure of that wrong? And if they voted against him, as they did, three to one, on this special question, must it not hav been because there same qualities of the great orator are utterly powerless to persuade such a Congress of free, independent, thinking citizens against their convictions and away from the path of rectitude? Had there been any right in his proposition, he would hav had our votes. The orator must espouse the side of justice if he wishes to prevail. In the wrong he is just as powerless as the weakest of men. It was like tearing our hearts out to vote against Col. Ingersoll, but the facts and the logic of the situation demanded it. Whom the League loveth it chasteneth; and it was in the spirit of love that we administered this rebuke.

Ingersoll taunted upon Wakeman that he had lost a case, and that was why he had not a good opinion of the law. This was not true; but to this attribution of personal motiv Wakeman might hav retorted, but did not, that all Ingersoll's affiliations and interests are in Washington, with government people from whom he collects claims, with judges before whom he prosecutes them, with Garfield and the Republican party from whom he gets political lecture engagements, and with all the recreants who made and sustain this law, and he must sustain it with them or lose patronage. With all these purely personal interests centering in him and influencing him he came into that Congress to persuade its delegates to swell his sails and make his hay while his sun shines. They saw clearly through it and simply wouldn't do it.

Now as to the consequences of the Colonel's defection, it should be stated that the League began, grew, and progressed for three years without him. His first appearance in it was only a year ago, after more than one hundred local Leagues had been organized, and two annual congresses had been held. He came to our Congress in Cincinnati with apparent heartiness and enthusiasm, assuring some of us that his "whole soul was in the movement." He, Green, and Cornell University staved off repeal, and carried just the expression on the Comstock legislation that they wanted to, had it all his and their own way unopposed. Then we adjourned, separated;

"Each tak aff his several way,
Resolved to meet some ither day."

Cornell, two months after, in a fit of concern for "*public* morality," stepped down and out from the League. Green truckled and wavered, and we never heard of Col. Ingersoll any more in connection with the League till the second day, late in the afternoon, of the last Congress at Chicago. Then he came to scoff, and would not remain to pray. As the League flourished before he joined it, so it will survive his departure.

There was once a knighthood that protected the weak, that opposed the strong in the unjust exercise of strength, that devoted great gifts to the defense of the right. Only some scattered remains of that order hav come down to us. The Liberal League is fanning some flickering flames of it in the hope of rekindling the once chivalric fire. And Col. Ingersoll, after a baptism into that holy order that devoted his whole soul to it, retreats from the forlorn hope, though knowing that editor after editor, for no wrong done, but at the mere star-chamber behest of a private theocratic society, is gobbled up and imprisoned. "Inasmuch as ye did it unto one of the least of these ye did it unto me," is one of the touching reverberations from a far away time to the inquiry, "What shall we do to be saved?" but Col. Ingersoll, with the text on his lips, rallies not under the flag of that host. Well, nevertheless, he is still good bread self-cast upon the outer waters. We look confidently for his return to us after many days.

T. C. Leland.

## The Latest Rip.

The editor of *Mind and Matter* last summer occupied a whole page of space that could not be very valuable in giving a large quantity of misinformation on a subject about which Liberals generally are well informed. He took a political article of mine from The Truth Seeker for a text, denounced me as a "dishonest demagog," and called for proof of my statements. I sent him the information, and naturally looked to see him print it. In a few days he sent me a whining letter declining to publish my communication.

Now he continues this line of proceeding in an onslaught on the action of the League Congress at Chicago. He publishes the Comstock law, assures his readers that The Truth Seeker and other Liberal journals hav never published it, and dares any of them to do it.

The editor conducts his paper on trance principles. He Rip Van Winkles his head up (or down) among the dead folks a decade or so, lets the world go by him, then half opens a peeper and begins cursing and damning the busy people of this lower world because certain things hav not been done that were done and forgotten long ago. This very Comstock law has been published over and over again in The Truth Seeker, in all the Freethought papers, in tracts and pamphlets, far, wide, and broadcast, wherever we could find any possible medium of publication.

Now he ostentatiously opens his columns to Wakeman and me to vindicate ourselvs. As for myself I decline invitations to write for his waste-basket—and even the columns of his paper are little else. If he wants any article of mine he may forward me $25 cash in advance as a guarantee of good faith.

Dear General, either put up or shut up.

Yours anciently, T. C. Leland.

## The Barter Trial Fund.

This trial under the Comstock law has been fixed to commence on the third Tuesday in January, 1881, at Keokuk, Iowa, before Judge Love—good name, if it doesn't go, like dreams, by contraries.

On the last afternoon of the League Congress at Chicago, I read the report of my investigation of the case to the convention. While reading it a woman came forward and placed a silver dollar in my hand. That seemed to be contagious, prompting another woman to do the same. At the close of the reading Lucy Colman took my hat, ran around the audience, and collected $44 60 cash, which with the two dollars made $46 60. Also nearly as much more in written pledges was handed me. If the givers of the money will send their names they will be printed and credited.

Some money has come in by mail to the Treasurer, H. B. Brown, 141 8th street, New York. This is but a beginning. Much more will be needed, and some of it immediately to pay retaining fee to the attorney engaged in the case.

The sums contributed, as far as received, are given below.

T. C. L.

Collected at Chicago, $46 60; Mary E Barlow, Lincoln, New Mexico, $1; C Muelheims, Nashville, Ill, $1; Robert Guthrie, $1 Dr Caleb Weeks, New York City, $1 Isaac Slenker, Snowville, Va, 50 cents; Elmina D Slenker, 50 cents; C B Peckham, Newport, R I, $1; Werner Boecklin, Burlington, Iowa, $5; E L McClung, Jewel City, Kansas, $1; James Lehman, Washington, D C, $5; John Cosgrove, $2.

PLEDGED.

T B Wakeman, N Y, $15; E B Foote, Jr, MD, N Y, $5; Mrs P Lillibridge, Rockford, Ill, $5; A J Clark, Ind, $3; Thomas Wickersham, Chicago, Ill, $1; E W Pike, Chatham, Ill, $5; W W Hall, St Johns, Ill, $2.

Any friend having a full set of "The Atlantic Monthly" for 1878 or 1879, and willing to sell them for two dollars, or less, will confer a favor on Elmina by writing to her address,

Elmina D. Slenker.

*Snowville, Va.*

Let ours be like the meeting of two planets, not hastening to confound their jarring spheres, but drawn together by the influence of a subtle attraction, soon to roll diverse in their respectiv orbits from this their perigee or point of nearest approach.

## Letters from Friends.

Prairie City, Oregon, Sept. 19, 1880.

To the Editor of The Truth Seeker, *Sir:* As soon as possible after receipt of my commission as member for Oregon of the Executiv Committee of the National Liberal League I opened correspondence with parties in different portions of the state, with a view to their appointment as State Executiv Committee. I hav secured the services of E. S. McComas, Esq., of Union, and Mrs. Lucy L. Brown and Walter Hyde, of Portland.

Dr. Eagan declined on account of want of time, though he appeared to be interested in the cause of Freethought, or liberty of soul; and Norris Humphrey, of Eugene City, has not yet responded, though I knew him for years as an enthusiastic Liberal and an intelligent gentleman. I cannot explain his silence. Thinking best to defer reporting to you no longer, I send this as a report of progress, and hope to fill the Committee soon.

Our League is prospering, and will soon, I think, number one hundred members. I hav distributed blanks for forming Leagues pretty extensivly, and hope they will soon be bearing much fruit, *a la* missionary. We hope to hear from the National Liberal Congress soon.

Respectfully and fraternally yours, J. W. Mack.

Lowell, Neb., Sept., 1880.

D. M. Bennett, *Dear Sir:* I promised to giv a dollar to D. M. Bennett for his trip to Europe. I therefore inclose postal order for $2 50—one dollar for D M. Bennett, one for The Truth Seeker, 25 cents for Thomas Paine's "Age of Reason," and 25 cents for Mr. Bennett, to get him a glass of wine to drink when in London, so that he may drink to the health and better sense of C. L. Morgan, who appears to be so much troubled because he says that at the Fourth League Reception the friends of Mr. Bennett brought wine and set it before him, of which he tells us he drank a glass and it did him no harm. What a miracle! I think the gentleman must be under the delusion that Mr. Bennett drank the glass, but the way I read it he only drank the wine. Now let us hope for the sake of common sense that he did make the blunder. Surely he cannot be quite such a mad fanatic as to object to one glass of wine. But one thing is quite certain, the gentleman must read his Bible again, for he will find that wine drinking is encouraged all through the book. Read 1 Tim. v, 23.

I trust I shall find Mr. Morgan a better Liberal than he appears to be. Mr. Bennett is now gone to Europe to represent him as well as all other subscribers to Freethought. I suppose the gentleman don't expect him to imitate Dr. Tanner, and that he will allow him a little tea or coffee. If so, I wish to inform him that tea and coffee drinking in England is much more expensiv than ale or stout, for in many places from fourpence to fivepence is charged for one cup of tea. On the other hand, you can go into the finest public houses and get a good glass of ale or stout for three cents, sit in a good furnished room where a good supply of daily newspapers are kept. So you see one can buy four glasses of ale or stout for the price of one cup of tea.

I believe that not one half the money sufficient for the trip has been subscribed, and would it not be an everlasting disgrace to us Liberals to allow these gentlemen to sacrifice so much time and put their hands into their purses and pay their own expenses? Now let the hat go around again, for as I hav shown that tea and coffee drinking in England is so expensiv, our representativs may get short of cash and be compelled to resort to the cheap drinks of ale and stout. I feel sure Mr. Morgan would be very sorry for that to occur, perhaps as sorry as I should be if I knew he went short of a glass of wine, so let the hat go around again. We are Liberals, so those that are for ale, stout, and wine may hav the opportunity of giving, and those that are for the expensiv drinks, tea and coffee, can also giv for that purpose.

Mr. Bennett's letter from London, giving an account of some of the sights of that great city, entirely puzzles me. He must be an extraordinary man. Nothing appears to escape his notice. I hav lived in London and hav known it for many years, and he has told me many things that I did not know. His account of Kew Gardens is first rate, but let your readers understand there are lots of other beautiful places to see when in London, such as Victoria Park, Battersea Park, Hyde Park, St. James's, and Green Park, Kensington Gardens, Cremorne Gardens, Zoological Gardens, Crystal Palace, Hampton Court Palace, Kensington Museum, Horticultural Gardens, and lots of others.

One little exception I must take about the fruit of England being behind those of this country. Mr. Bennett only went into Finsbury Market, a rather poor locality, a Saturday night market, only attended by poor people who are compelled to get the quantity instead of the quality. If he goes into Covent Garden Market he will see some of the best fruit the world produces, or a Crystal Palace fruit show, which is beyond description.

G. Gray.

East Rodman, N. Y., Sept 20, 1880.

D. M. Bennett, *Dear Sir:* I am thankful that you are free again from the hell-hounds who are not willing that others shall enjoy the same rights and privileges as themselvs, but in their intolerant zeal compel everybody to accept their own narrow and bigoted ideas. Examin the phizs of the committee who are revising the "word of God,' and if physiognomy means anything, I think you will agree with me that they are a set of men the majority of whom care more for some unimportant technicality than for the whole human race. And I will venture to assert that a more bigoted set could not be found outside of their own class—the priesthood. Men of their attainments should rather be engaged in devising ways and means by which the mass of people might be relieved in part of the dark load of misery and ignorance which they are now staggering under. Will the people ever shake off the incubus that loads them down with poverty and superstition, eating out their substance and debasing their minds. Yes, they will undoubtedly, for their numbers are increasing, but it will require generations to cleanse the mind from the effects of the miserable delusions of so-called religious Liberals.

How many of the so-called Liberals can or will cast aside prejudices inculcated by a venal press and vote for the best men? To do this a man must be able to free his mind from all campaign influences and consider himself as a juror, investigate the candidates of both parties as to their records for good morals, qualifications, etc. Then the principles of the parties, and whether, if carried out, the effect would be to perpetuate free institutions and good government from this judgment upon good sound reasoning. When he has done this he should go forward, without fear or favor, and exercise his right as a freeman, untrammeled or owned by any party. If there is any one capable of carrying out the

above, it should be a Liberal, as from the very nature of the case they are compelled to cultivate their reason and form their judgment therefrom.

There are many, I fear, who claim to be Liberals that cannot rise above partisanship and vote purely upon principle. We hav a Liberal League of about fifty members, and I do not believe there are three who would vote to advance Liberal principles if it required a change of party to do so. I am certain of but one (myself) who would pledge himself to vote as the Liberal Congress may in their judgment decide to be for the best interests of the principles of Liberalism. We cannot accomplish anything unless we unite and vote as a unit. Our enemies are united, and in numbers like the leaves of the forest, while we are few and scattering, though with right, justice, and equality on our side?

Where is Ingersoll? After making a splurge for a new party, has he climbed upon the fence, and is he waiting to see if would not be better for him to desert the little frail baby and follow the pretentious and plethoric Republican party? Will he desert his offspring for promises of official position? I think that he did once so trade his birthright for a mess of pottage, but failed to get his sop, which had perhaps something to do with the Cincinnati organization of the Liberal party. Be that as it may, the future will bring to light his sincerity as to his Liberal principles.

Now a few words as to the candidates in the field. Personally, I know neither, and my judgment is made up from what I hav read concerning them.

First. Garfield is an ex-preacher. Liberals hav had some experience with those which it is unnecessary to mention; at least it has been of such a character as to caution them against putting all confidence in their professions.

Second. His official history is not complimentary to his integrity, and cannot be so construed by any honest man.

Third. His statesmanship has been entirely of a partisan character, which is fully shown by his speeches and votes in Congress.

So much for James A. Garfield, Republican candidate for President—the party that claims the church as its own, together with all the morality in the country.

Hancock, the Democratic party's candidate, stands as follows:

First. He has been an efficient military officer. His integrity is not questioned.

Second. A non-partisan.

Third. He has a clean record to start with.

The results would be about as follows:

If James A. Garfield is elected the church power is increased, liberty is assailed, etc.

If Hancock is placed in the White House the hold of the church on the government will be weakened, the Comstock laws repealed, the espionage system squelched, and the states will run their own legitimate affairs.

Such are the views of a hard-working farmer—a "R. T. and B.T.," if it so please "cultured" and "high-toned" gentlemen.

I believe that the only way to accomplish anything of moment is to unite and throw our whole weight with that party that will come nearest to carrying out our principles. Then we become a power, and can make it felt and respected. How many so-called Liberals will throw off party prejudices and strike while there is a chance? Our chains are being forged. Now is our time. Another chance may never come to us. Yours, etc., M. E. Rose.

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Irwin's Station, Pa., Sept. 18, 1880.

D. M. Bennett, *Dear Sir:* After reading the different articles from your many contributors on the present campaign, I am compelled to come to the conclusion that Liberalism, if indulged in religion, is not put in practice very freely in politics. Now, I wish to say here that all who profess to be fully converted from strait-jacket bigotry to Liberalism are endangering our craft in their cross-firing at each other about their political opinions. Know ye not, brethren, that your political opinions are merely results of your former education, the same as your former religious beliefs hav been? This being true, it behooves us as Liberals to be very careful how we express our opinions of each other's views, knowing that the difference in our political opinions arise from prejudice, partiality, and ignorance of the perfect right between man and man. This difference will naturally diminish as Liberals make progress in the understanding of what constitutes a full-fledged Liberal. We must teach by example if we expect to make any progress in reforming the human family, and put a stop to persecuting for opinion's sake. Some persons are not as intelligent as others, and are not capable of grasping reformatory ideas, while others are stubborn and will not allow you to instruct them. Therefore Liberals who are endeavoring to reform their fellow-men must exercise much patience. Remember that our political machinery, in either party, is in a very crude and imperfect condition, and it will take years, if not centuries, to break down the prejudices of the people, and educate them so that the majority will even be able to comprehend that every person's religious or political opinions are merely the result of their former education, their constitutional make-up and environments. Liberalism in a church-member is looked upon as a mark of moral looseness. The fact is that the Liberal church-member is too intelligent for the priest to fully control, and this they call loose morality. Alike the Liberal citizen will not be a slave or dupe to any political party. The party will hav to rule righteously to gain his vote. The Liberal vote will eventually be controled by the Liberal platform of the party. Liberalism in politics is but a babe, and we must be kind to the baby, and try to raise it. If we cuff it too much it will die in its infancy. If all Liberals will take my advice they will vote this campaign as they please. And may the blessing of truth, justice, mercy, liberty, temperance, confidence, long-suffering, forbearance, and love abide with you all, now and forever more. Amen.

Wm. N. Ridinger.

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Philadelphia, Pa., Sept. 30, 1880.

D. M. Bennett, *Dear Sir:* I herewith send you a copy of the New York *Witness* for 1876, where you will find how it worked to elect Hayes and to hav a firm Christian government, and to show how cordially your Liberal friends embraced the fervent *Witness* in supporting the Republican party, as many will do this fall, especially those of the Bundy and Ingersoll class. No doubt George H. Stewart and Comstock will giv them a cordial greeting.

An intelligent young man of orthodox faith told me a few days ago that not a religious newspaper, except the Catholic, supported Hancock. So a religious crusade is upon us.

I hav before me the Saratoga county *Standard*, of Schuylerville, N. Y., of June 2, 1880, in which is recorded the speech of Rev. A. D. Heath, on the floral day, May 31, where he says that "Gen. Lee invaded Pennsylvania. The peril was very great." Then in his extremity Mr. Lincoln made a solemn vow to Almighty God that if he would giv success to the Union army and enable him to defeat Lee he would liberate the slaves." This was at Gettysburg, July 31 or 4th, 1863, just six months after Mr. Lincoln had issued his proclamation of emancipation on Jan. 1st or about there that year, 1863. Remember that it was a bargain with God. I do not suppose that the orator intended to misstate dates, but his zeal bore him away. The discourse is worth reviewing. Yours for the truth,

Inquirer.

---

D. M. Bennett, *Dear Sir:* I think few names are more worthy of honorable mention in the The Truth Seeker than Hon. Charles Robinson, one of the pioneers and fathers of Kansas. Born, if I may so speak, a lover of truth, liberty, and justice, he has ever been first and foremost in the advocacy and defense of human rights in every sense.

His brain is large, and its moral and mental levers reach upward and forward, giving his moral and mental forces a world-wide sweep and scope, and benevolence sits queenly and majestically, shedding its sympathy and good will over all. There is a large degree of and a good balance between the vital and mental forces, and they all seem to act in concert to sustain life, make it worth living, making him "a law unto himself," and a powerful, persistent force to do good to humanity.

For thirty-five years Governor Robinson, first in California, and then, since 1854, in Kansas, has been a pioneer and "borne the heat and burden of the day," and often imperiled his life that human rights and justice might be vindicated and sustained, equal political freedom be obtained for all, and African slavery first be destroyed, and thus prepare the way for the destruction of other slaveries. His past history is written in books and on the minds of all who hav read about or known him, and I only allude to it here in connection with his work at our Bismarck meeting. In my allusions to him I also giv all due credit to other noble men and women who co-operated with him to furnish our "feast of reason and flow of soul."

I might say, truthfully, that all through the meeting he was, as he naturally is, a committee of ways and means, and, happily for the meeting, he had the means in a pecuniary sense, and was ready and willing to contribute them. He is one of the few Liberals who are both able and willing. If anything was wanting in any sense, Governor Robinson was appealed to and consulted, and his mental and physical resources were always adequate to supply the demand. To our meeting, for the time being, he was a George Washington, a major-general and quartermaster, to lead us on, supply every want, and inspire and aid us all in our six days' battle for truth, justice, and a prospect iv higher and better life for humanity on earth. He was constantly vigilant that each and all should be supplied and made comfortable. He wanted all bills paid, and if anything was lacking he paid it. I know not how many meals he paid for, but I know how much he paid for me. His own house (two miles distant) was and always is open to his hospitalities. The Bismarck meeting I hav no doubt cost him over a hundred dollars, besides his time and trouble, all of which he was happy in giving. Let me say of him:

"Great without pomp;
Without ambition brave;
Proud not to conquer,
But fellow-men to save."

Yours, J. H. Cook.

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Schoolcraft, Mich., Sept. 13, 1880.

Mr. Editor: On Sunday, September 12th, the Liberals of Michigan and northern Indiana held their annual Grove Meeting. Not more than four thousand people were present, which was considered a failure, so far as attendance was concerned. Sunday morning opened cloudy and gloomy and rainy. Had the day been fine, the number in attendance would hav exceeded ten thousand. The quiet little town of Schoolcraft never witnessed such a sight before when the excursion train arrived. More than a thousand people marched through the village to the grove, headed by a fine band of musicians playing a quick secular tune, and a carriage, in which were seated Col. R. G. Ingersoll, Prof. Phelps, Col. Gilbert, and the writer. The column, in its march, passed by the Baptist church, whose bell was mingling its sad tones with the gayer air of the band.

At eleven o'clock Prof. Phelps commenced his oration, entitled "The Garden of Eden," which lasted nearly two hours. It was simply a masterpiece of logic, eloquence, and wit, eliciting frequent and prolonged applause from the sympathetic multitude.

Mr. Phelps was immediately followed by the "magnificent Ingersoll," with his latest and best oration, "What Must we Do to be Saved?" Ingersoll never made a poor speech in his life, but this one was superb. His masterly analysis of the old theological system excited the admiration of the vast throng, and his brilliant wit and magnificent oratory drew from the audience continual applause and laughter. The speech lasted two full hours, thus making nearly four hours, during which the vast audience gave the most potent attention to the speeches.

Prof. Phelps is a young man who, by hard work in Kansas during the past two years, has won a place in the front ranks of the Liberal lecturers. Col. Ingersoll paid him a fine compliment by saying that he is a brilliant and powerful exponent of Liberalism.

The managers took great risks in getting up the meeting, and engaging the speakers at such great expense; but it proved to be a grand success. It will be repeated next year. Do not forget the Schoolcraft meeting next year.

Albert Burson.

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The Dalles, Or., Sept. 17, 1880.

Mr Editor: I wish to indorse what E. W. Fuzner—personally unknown to me—says in this week's Truth Seeker in regard to the illiberality of the press generally and the bigotry of the religious press here in Oregon. Last year I sent an article from your paper, with a few remarks in answer to one by the editor the week before, on the Pocasset tragedy to our local paper in the Willamette Valley. The editor, though a personal friend, declined. I did not renew my subscription. A journal that will only giv one side of anything ought not to be patronized or supported by us Liberals.

I was staying in Philomath, Benton county, last winter, and can vouch for the disgraceful conduct (described by E. W. F.) of Prof. Walker, of the bigoted Christian *Crucible*, the United Brethren organ at that place. Prof. Walker is the president and principal of the college and is a great Christian light. One of the students was going to a party with his lady friends and myself when the carriage was intercepted by a friend of his to say Walker had heard of his going, was very angry, and threatened to expel him from school. The young man was persuaded to remain away, much to his disgust, and was thus deprived of an evening's innocent amusement, so necessary to students.

Such is and always has been the church's tyranny over people's rights and privileges. While pretending to be such a pink of perfection, Prof. Walker openly neglects his wife and flirts with his lady attendants. He is very aristocratic, and sneers at common people privately, preaches beautiful grammatical sermons on Sundays to the select few who will listen to him. But a great many of his own set are getting disgusted with him. Hasten the day when such priestly hypocrits will hav to take a back seat.

Mrs. A. Everest.

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Truckee, Cal., Sept. 20, 1880.

Editor Truth Seeker, *Sir:* An incident has recently occurred in our cosmopolitan city of San Francisco showing the tyranny and bigotry of some of the leading clergy. There is a society known as the Temperance Legion, who hold meetings every Sunday in the hall owned by the Young Men's Christian Association. They hav a full house, and hav interesting and innocent exercises. The majority of the members are those who are striving to keep away from their drinking haunts and liv better lives. The Christian society is greatly in debt, and felt they had been neglected by the churches. A meeting was called, composed mainly of ministers. They concluded that the first thing to be done was to clean out the Temperance Legion. They thought it detrimental to Christianity to allow such meetings on Sunday. One brother said he relied greatly on the efforts of Moody and Sankey for a revival; another thought religiou dead in San Francisco I was surprised that such remarks should come from an intelligent body of men. Anything that differs from their tenets must die. Do they not know that a moral character must be founded before they can expect a spiritual growth? The fact that so large a number are kept from their former associates should be sufficient for the encouragement of anything that comes within the bounds of propriety.

I am interested in the temperance cause, and could not suppress my indignation to think the source we are taught to look to for the encouragement of every good work should be the first to say "Clean them out." When we go back to early paganism, we find some excuse for the persecutions then inflicted, for they lived in the dark ages. In this enlightened age we find no excuse for ignorance. I trust the day is fast approaching that will allow every one the privilege to think, talk, act, and write according to the dictates of reason and conscience. The time has passed

"When to be blind was safer than to see,
For light was magic, wisdom sorcery;
But now in knowledge all our safety lies,
And all our danger in not being wise."

Sierra.

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Solebury, Pa., Sept. 17, 1880.

Friend Editor of The Truth Seeker: With your kind permission

Again I come to greet my friends,
As I hav done before;
With thoughtful ideas of my mind,
A-knocking at your door.
Ideas gather in the soul,
And agitate the brain;
From whence they find expression,
As drops of falling rain,
In vast unbounded space,
And never-ending time;
We ever run immortal race,
To gather thoughts sublime.
26,668 days
Since I received my birth,
From nature' womb in endless space,
Upon this rolling earth.
Ethereous ether filled all space,
Before the worlds were known,
From which ethereous ether
Suns and worlds were grown.
First brilliant suns came forth,
Then planets did appear,
Rolling in ethereous space,
In their allotted sphere.
They serve as eggs to propagate
The various forms of life,
Which battle for existence here,
And die amid the strife.
Material forms may disappear
With other forms unite.
But life immortal cannot die,
More than celestial light.
Life may change its base of action,
From good to better and to best.
Like the chicken from the egg
Reposing in the nest.
Now here's a lesson all may learn,
Without the aid of preacher,
With a few grains of common sense,
Our only needful teacher.
The silly creeds of silly men,
In ancient days of yore,
Caused thousands and ten thousands
To dye the earth with gore.
Thus creeds are only ghostly manes,
The props of churches grand,
That dot the earth in every clime,
The curse of every land!
May free-born souls their freedom keep,
And battle for the right,
Spread knowledge o'er the earth,
And fill the earth with light.
Light, more light, is what we want,
To wake the people up,
To see the deadly dangling snare,
Concealed in creedal cup!

Truly it was said, "Ye frame mischief by a law," going to shackle the progress of the immortal mind of man, which should be ever free as the bird that flits the air, to obey the dictates of our God-given intellectual conscience.

Come, brethern, let us all unite
To leave the deadly past,
Run up the flag of freedom,
And nail it to the mast.
"And let its motto evermore be this
The broadest liberty compatible with human justice."

Respectfully, E W. Allen.

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There is a great deal of unmapped country within us which would hav to be taken into account in an explanation of our gusts and storms.

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It is difficult to blend and unite tranquility in accepting and energy in using the facts of life, but it is not impossible; if it be, it is impossible to be happy.

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Whenever a new and startling fact is brought to light in science, people first say it is not true, then that it is contrary to religion, and lastly that everybody knew it before.

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No fields are so barren to me as the men from whom I expect everything but get nothing. In their neighborhood I experience a painful yearning for society which cannot be satisfied, for the hate is greater than the love.

## Guido's Annunciation.

BY ALHAZA.

The wild beast breathed for good.
She slept within a wood.
—*Jewish Legend.*

Darkly they passed through the still, balmy woods,
A soft light shone as from a seraph's wings;
And Mary faintly walked, she knew not why,
She seemed the fairest of all earthly things.

Then lighter gr ew the place, she meekly knelt
On a fallen bough where lately passed the storm.
Her fair hair veiled her cheek, her lovely head
Was bent in awe before that lordly form.

She had seen kinder men, but this was one
Who told his dreams in wild, prophetic tone:
He breathed of love, of a pure home in heaven,
Then left her weeping in the woods alone.

But sleep o'ercame her, and she laid her down.
A gentle beast came near, while angels fled;
He crouched beside her with protecting air,
And watched the halo round her peaceful head.

And one was there with iron pen, I ween
(When suddenly her cheek was flaming red),
He wrote upon the rustic parchment wide
The fearful things she, wildly dreaming, said:

"What mean those streams of blood, those senseless forms,
Those fearful shrieks, those happy homes laid low!
Was it for this my glorious son was born,
To fill the heavens with joy, the earth with woe?

"The Seine ran red with blood that awful night
When raged the hell of dark Bartholomew,
And bones are bleaching on the mountain side.
My son, was this to honor me, or you?

"Sometimes the knife is sheathed, the smoldering fires
Burn out beside the rack and murderous wheel;
But greedy persecution never dies,
The purse must overflow, the heart is steel.

"I am the queen of heaven and suffering earth.
Where all things love the sunshine, except God.
Where nature's showers weep over human woe
And her sweet dew drops wash the blood-stained sod.

"Jesus, thy cruel followers need not boast
A sacred God who came their souls to save;
Mammon and self—the demons they adore—
While the starved poor own nothing but a grave."

LEGEND.

He was an angel beast.
Nor was she left forlorn;
She dropped a tear upon his mane.
And blessed the amber morn.


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## NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public under. These wretches hav published one lecture under four titles, and several others under two or three.

3m31 R. G. INGERSOLL.

All of C. P. Farrell's editions of Col. Ingersoll's works, and none others, are sold at this office. D. M. BENNETT.

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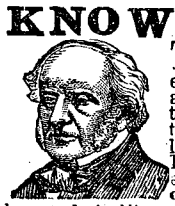
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IF that last day does not occasion an entire extinction, but a change of abode only, what can be more desirable if it, on the other hand, destroys and absolutely puts an end to us? What can be preferable to the having a deep sleep fall on us in the midst of the fatigues of life and being thus overtaken, to sleep to eternity?—*Cicero.*

BECAUSE we cannot explain the whys and wherefores of all we see around us is no reason that we should adopt theories of other men or bodies of men who think they know all about it. If we cannot tell the origin and end, this is no proof that we are wrong in disbelieving the opinions of those who profess to make things as "clear as mud."—*Elmina D. Slenker.*

THERE is danger lest the transcendental religionist should despise the past and its sober teachings, should take a fancy, personal and fugitiv, for a fact of universal consciousness, embrace a cloud for an angel, and miserably perish. It is not for man to trascend his faculties, to be above himself, above reason, conscience, affection, religion, beside himself. Madmen in religion are not very enthusiastic fanatics.—*Parker's Transcendentalism.*

OLD writers pushed the happy season back—
The more fools they—we forward: dreamers both;
You mark that in an age when every hour
Must sweat her sixty minutes to the death.

Liv on, God love us, as if the seedman, rapt
Upon upon the bearing harvest, should not plunge
His hand into the bag: but well I know
That unto him who works, and feels he works,
This same grand year is come at the door.
—*Tennyson.*

FALSE and true are relativ terms, and I shall probably know very little about the false till I hav arrived at the absolutely true. A grand thing, indeed, it would be in a catholic and hopeful spirit, to regard all reaching of the human intelligence and soul as a growth along the whole line toward the true. Let us not despise or dread honest or inquiring error. How hav the sciences of medicin and astronomy, how hav the progresses of social life, the causes of education, of health, of legislation, been advanced except by deduction from error and the hard disciplin of blunder?—*Hon. J. D. Long.*

WHEN a theater takes fire, good people talk about "a judgment." Well and good, if they will only understaad that it is a judgment simply on the way the theater was built or managed. Only the truth is larger. Every fire is a judgment; every accident or catastrophe is a judgment—a judgment for the wrong or careless or ignorant handling of those awful edge-tools, the forces of nature. All life, all being, all becoming, is growth—growth which is alive with moral meaning, moral will, and moral sequence. The harvest is a judgment on the sowing. Every finished work is a judgment on the way it has been done.—*Brooke Herford.*

A GENTLEMAN who takes his family to church regularly said to me: "I know as well as any man that the clergyman preaches fables, but I do not care to worry my children by telling them so. When I take them to the pantomime I don't tell them all that scenery is only daubed pasteboard, the fairy there is merely a painted woman, and her jewels only glass, bought for a penny. Whether at church or theater, I propose to humor their pleasant illusions, and let them remain happy in them as long as they can." It appeared to me strange that this gentleman should not see the great difference between transient illusion and permanent delusion. He humors the illusions of the pantomime because he knows very well that his child will outgrow them. It would distress him very much if he thought that when his child grew to be twenty years of age it would still believe in the reality of fairies. But in encouraging the pulpit fables he is fostering things that, from being the illusions of childhood, harden into the delusions of the whole life.—*Conway's Idols and Ideals.*

Lo, I am weary of all—
Of men and their love and their hate;
I hav been long enough life's thrall
And the toy of a tyrant fate.

I would hav nothing but rest,
I would not struggle again.
Take me now to thy breast,
Earth, sweet mother of men.

Hide me and let me sleep;
Giv me a lonely tomb
So close and so dark and so deep
I shall hear no trump of doom.

There let me lie forgot
When the dead at its blast are gone;
Giv me to hear it not,
But only to slumber on.

This is the fate I crave,
For I look to the end and see
If there be not rest in the grave
There will never be rest for me.

# Odds and Ends.

SAILORS always hav a hard time of it. They are always in a mess.

A MAN who wears a ten-cent piece on his shirt front calls it his dime and pin.

A ONE-EYED man on West Hill says he always looks at a friend's vices with his fault's eye.

MANY a tramp would be thankful for cold ham, but none of them relish the cold shoulder.

THE old maid who exclaimed, "My life has been a deserted waist," can readily be believed.

A PUGILIST seems to think that the best way to preserve the eyes is to make them into jam.

HAS any paragrapher ever remarked that Eve was only a side issue in the great human race?

THE tramp is always cowardly, and nothing pleases him better than to strike a bed when it's down.

"THE sun shines for all," exclaims the honest man. "The moon don't shine for haul," exclaims the burglar.

A DEADWOOD mob chased a man three miles into the Indian country because he said baseball, and not poker, was the national game.

A WESTERN plumber takes half a column of his local newspaper to advertise "Cast Iron Sinks." But, great Scott! who ever said that it didn't?

IT was when he wrote home to his wife that he had been poisoned with ivy that she sang to the youngest born, "Ivy letter from your sire, baby mine."

THE weather is always putting on airs and it is no uncommon sight to see the weather vane. —*Whitehall Times.* So it ought to be. Don't it hold the rains?

"SOONER or later," says a French writer, "everything is found out." Just so. A married man, for instance, is found out later—about three hours later—than he should be.

THE way that a London woman lately identified her stolen parrot was by bringing her husband into court and scolding him. The bird soon called out, "Oh, I wish you were dead, old woman."

A CHINAMAN will bend all day over a hot iron in a little close room, ironing his clothes on a hot day, and never think of being warm; and yet he could not fly a kite in midwinter without fanning himself.

BILL JONES owned one of the billboards in a Michigan town, but business being dull, he was compelled to sell in order to pay his hotel bill. It rather bored Bill to hav to sell his billboard to pay his board bill.

A BINGHAMTON man is suing for a divorce from his wife on the plea that she has a glass eye, that it is always open nights, and the aspect makes him nervous. He coaxed her to close it with red sealing wax, but that only increased his terror.

LAST week a Bible agent sat down at a farmer's table up in Scott county, played eucher with the old man, and won a yoke of four-year-old steers from him, and then made him buy eight dozen Bibles and sixteen pounds of tracts to redeem his steers.

IT makes a new preacher awful mad when fumbling with the intricacies of a front gate fastening, trying to get in and make his first pastoral call, to hav the woman of the house turn the slat in the bay window and call out, "We havn't got no old clothes to giv away, and there ain't a cold vittle in the house."

COWS AND CHRISTIANS.—A minister who had been reproving one of his elders for over-indulgence, observed a cow go down to a stream, take a drink, and then turn away. "There," said he to his offending elder, "is an example for you; the cow has quenched its thirst and has retired." "Yes," replied the other, "that is very true. But suppose another cow had come to the other side of the stream, and had said, 'Here's to you,' there's no saying how long they might hav gone on."

DEPUTY SHERIFF HULL of South Madison opened the door cautiously, and, poking in his head in a suggestiv sort of way, as if there was no more to follow, inquired:

"Is this the rinktum?"

"The what, my friend?"

"Is this the rinktum—sinktum—sanctum, or some such place where editors liv?"

"This is the editorial room, yes, sir, come in."

"No, I guess I won't come in. I wanted to see what a rinktum was like. That's all. Looks like our garret, only wuss. Good-bye."

THERE were two sisters in Louisville famous for their wit, and there is also in that favored town a gentleman, Colonel Blank, who for two generations has had the reputation of having courted every heiress in the neighborhood. One of the sisters referred to said to the other several weeks ago,

"If a million dollars were left to you, what is the first thing you would do?"

"I should fall upon my knees and pray the Lord to keep me out of Colonel Blank's clutches."

This was repeated to the Colonel, who waited for revenge. The witty young woman, leaning on the railing of the piazza at Crab Orchard, saw the Colonel in the yard below.

"Well, dear Colonel," she said, "I meet you everywhere I go. Can't I go anywhere without seeing you?"

"Yes, there is one place," calmly replied the Colonel.

"Where is it? let me go!"

"Well, go home."


# Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
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| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. " | 2 |
| 11. | Korah, Datham, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 8 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 3 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. | 2 |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 8 |
| 34. | Tribute to Thomas Paine. | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus. D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 8 |
| 39. | The True Saint. S. P. Putnam. | 8 |
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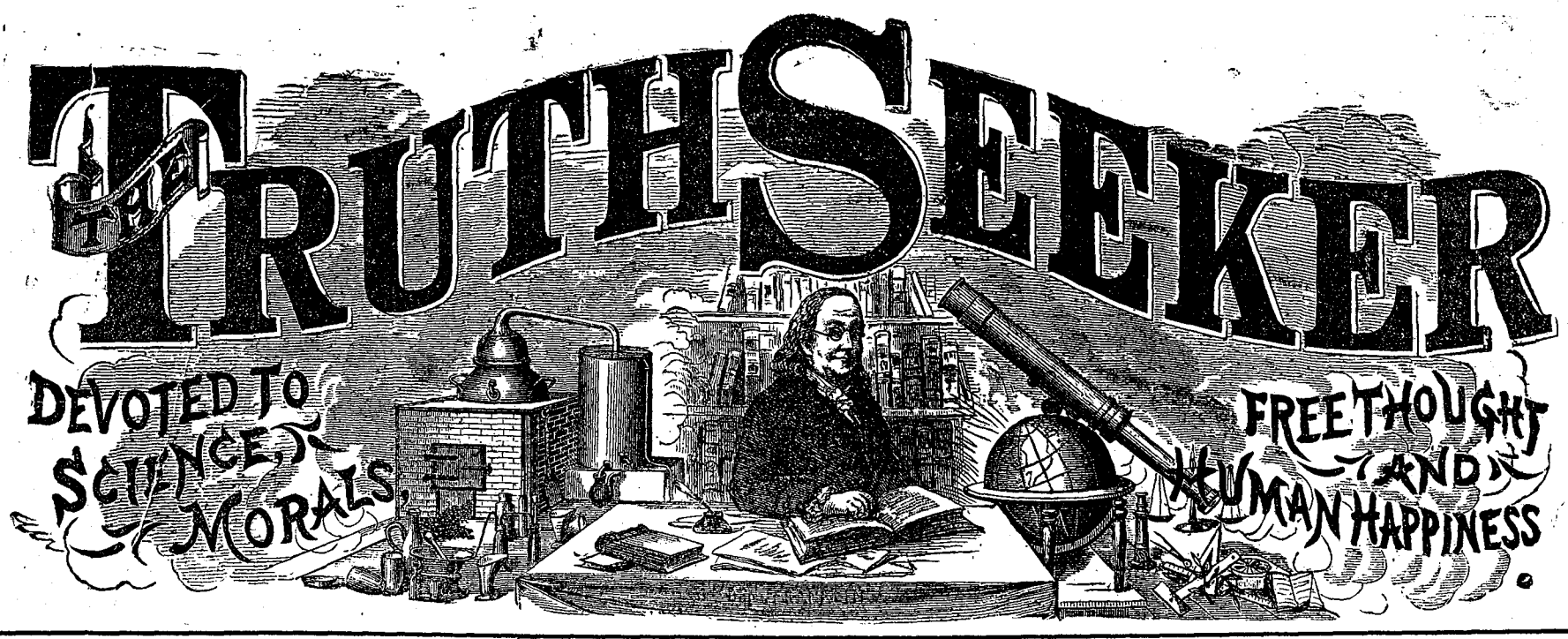
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## Notes and Clippings.

A SPANISH proverb says, "An ounce of mother is worth a pound of clergy." It is applicable to other places than Spain.

THE pope has decided to dismiss his Swiss guards. It may be recollected that all of the quaint dress of these men was designed by Michael Angelo Buonarotti, save the helmet. This, it appears, he forgot; hence their incongruous appearance.

THE Vatican is beating up vigorously for Peter's Pence, "without which," says the pope in his letter to the bishop of Orleans, "there would be for the Holy See neither liberty nor dignity." The *Tablet* heads the subscription list with these words.

SOME of the French Protestants propose giving a handsome diploma to each person who is won from Roman Catholicism to Protestantism by the preaching of the Protestant ministers. In this country the same result would be accomplished by giving a chromo.

THE Spanish government has announced its intention of proceeding against all the clergy who introduce politics into their sermons. If the Spanish government had charge of ecclesiastical affairs in this country it would hav its hands exceedingly busy during the coming month.

ACCORDING to Prof. Grimmer, there is a terrible seven years before us. From 1880 to 1887 there will be a universal mortality. Asia will be depopulated, and Europe will become almost a desert. America will lose fifteen million inhabitants. There will be tempests and inundations. No prophet could possibly be grimmer than this one.

ALMOST all the religious papers, except the strictly Presbyterian ones, are now criticising the great Presbyterian Council, and saying that it did not amount to much. The official letter of the council, which is sent to all the Presbyterian churches throughout the world to be publicly read on the first Sunday in January next, is spoken of as a collection of pious platitudes amounting to nothing of importance.

IT IS a great relief to New York to know that Moody and Sankey are going to leave for San Francisco on Tuesday next. They hav done no good in this section. They may be able to convert some of the Sand Lotters, possibly old Kallock. Be that as it may, we wish them a pleasant journey, and hope they will remain there until we send for them. If they find the thing "a go" out in the coast country let them telegraph for Tony Comstock.—*Truth.*

THE original Salvation Army in England is said to be making itself more ridiculous than ever. It has adopted several new styles of warfare in the way of screaming announcements, parodies of hymns and songs, and novel and outrageous patterns of banners. A detachment of the army threatens to invade France. The French Methodist paper, *L'Evangeliste*, is prepared to giv them a chance to prove their ability to make an impression on the lively fancy of the French.

LEO XIII. has enjoined on the Hungarian Episcopate to carry out in their extremest rigor the canonical regulations respecting mixed marriages. The Episcopate has consequently addressed a circular to the clergy, forbidding them to celebrate mixed marriages, even when the parties agree to bring up their issue in the Catholic faith. This measure is extremely unpopular among the Catholics in Hungary.

WE desire to say to the New York TRUTH SEEKER and the National Defense Association that if there is any way of reaching Anthony Comstock and having him punished for inducing persons to violate the postal laws, the laws against indecent exposure of person, etc., we wish to contribute to a fund to be raised for that purpose. If it be true that he is hiring men and women to commit crime, and then informing on them, it seems to us that he is amenable to the law which punishes persons who are accessory to crime. We will start a fund for that purpose with a subscription of $10.—*Worthington Advance.*

THE Rev. Adirondack Murray, who abandoned the pulpit and has gone into the business of shipping choice American flour in small sacks to Europe, is at last benefiting humanity. Now let about 9,000 other preachers engage in some useful pursuit, in something they know something of, and the world will move easier, faster, better; their old pulpits can be converted into chicken-coops, and society take an upward tendency.

JOHN HENDRY, an itinerant preacher, is trying to travel away from his sins and the sheriff. Last winter he held a revival meeting at Carlton, Michigan, stopping with a man by the name of Lydy. Recently the bank at Saranac, Michigan, notified Mr. Lydy that his note for $80 was due, and he would please pay it. Not having given such a note, Mr. Lydy investigated and found that his friend the preacher had used his name. As he drove into town he was also notified that there was a chattel mortgage on his horse and buggy, which the minister had driven a number of times and represented as his own. Mr. Hendry had just been appointed to a circuit at a salary of $600 per year. He has enlarged the circuit, but the sheriff thinks he can catch him yet.

IN a card recently issued by the Rev. E. H. Dutcher, of Long Island City, N. Y., he says the first Methodist Episcopal church of that place is in debt to the amount of $4,155; $2 100 is in bonds, which can be purchased at fifty cents on the dollar, and he appeals for money to buy them up. "Nothing," he says, "has been paid on principal or interest, the brethren hoping they might in some way evade payment." The honesty evinced in this frank statement is of dubious character. The brethren tried first to evade the payment of their just debt; but "after taking legal counsel," and finding they are holden for the amount, they wish to "scale" the debt by paying only half. If the Lord can not do better than to repudiate his debts, the sheriff better sell him out at auction, pay what he can, and let him retire from activ business.

SINCE Dr. Wolf attacked the Homeric authorship of the Iliad and Odyssey no more startling theory in destructiv criticism has been broached than that made public during the past month by two Norwegian professors, who endeavor to show that the whole scheme of Teutonic mythology—Odin, Walhalla, the horns, and the rest—which hav always been held to be the indigenous myths of the Germanic races, are really nothing more than a transcription since the Christian era of Greek and Roman mythology, with some Jewish stories sifted in. The analogies, and they are numerous enough, between the mythologies of southern and northern Europe hav always been explained on the ground of common Aryan origin; but this argument can be in a sense worked backward by making the Teuton myths start in southern Europe. This is what is done by Prof. Gophus Bugge and Dr. A. C. Bang, of Christina, who father the new hypothesis, a theory which knocks the props out of all current explanations of the northern mythology; but as the subject is further developed the new interpretation appears to meet with less and less credence. That it should be adopted by men of the first rank in the study of Scandinavian literature bears its own lesson of the limits of exact knowledge in the study of comparativ mythology.

"NO, SIR," said Mr. Dontgivadam, "I am not a member of the Y. M. C. A.," and the gentleman knocked the ashes off his cigar, and settled back in his seat. "Although not yourself a member," said the *Sun's* reporter "you cannot be ignorant that it is an existing corporation; that it is rich, and widespread, and exercises a profound influence upon the youth of the country which is not to be overlooked. I would be glad to know what you think of the institution, of its purposes, and its methods." "I think," replied Mr Dontgivadam, "that I remember telling you that opinions were of very rare occurrence with me, and that even when one forced itself upon me I was disinclined to add it to the mass of current thought. Of the Young Men's Christian Association I know little, and that little only from hearsay. Of its exact purpose I am ignorant, and consequently could not criticise its methods if I wished. But I do remember what was told to me the other day by a young friend of mine. He said that, being in a condition of health which made it necessary for him to take much exercise, he had inquired where he could find a gymnasium. 'I was told' said he, 'that there were two which my informant knew about—Wood's gymnasium and that of the Young Men's Christian Association.' 'Which is the better?' he asked, and was told that there was not much choice in the gymnasiums, but there was a mighty difference in the crowd. The Association was cheaper, and nearer, too, by five blocks. 'Well,' says my friend, "You know what I am, and can imagin that I naturally started for Wood's in hope of striking a congenial atmosphere. But by the time I got to Twenty-third street, considerations of provinquity and cash induced me to turn into the Association. Feeling something like a returning prodigal, and with perhaps a slight touch of defiance, I went into a reception room and asked to see the gymnasium. It was on the lower floor, and I went down stairs to look at it. It was not very light, nor was the outlook agreeable. The dressing rooms were lighted with gas, and were rather dirty. The air in them was bad; in the exercising room it was better, but still not good. Scripture texts adorned the walls, perhaps with the idea that an extra supply of godliness was desirable, because the bath rooms were in another part of the building. Still there was a very fair apparatus—Indian clubs, and parallel bars, and much that was good; and I decided to join. I went up stairs again and inquired what were the usual preliminaries. The gentlemen in charge were very civil and polite, and an infant in leading strings could not come to harm among them. One of them produced a blank form and began to fill it out for me. I think he asked me my name, my age, my home, by residence, my occupation, what religious denomination I preferred, where I went to church, and some other things. I gave him such answers as seemed to me to be advisable, paid my money, got my key, and went down to exercise. I made a fair success of it, and behaved apparently like an orthodox gymnast, except in the matter of wearing my legs bare below the knee, which I was civilly informed was contrary to custom. I apologized, and said that sea bathing had demoralized my ideas of decorum. I was inclined to hazard a small sum on my belief that St. Paul never owned a pair of stockings in his life; but I refrained. And so I joined; and now, being interested in the institution, I am half of a disposition to place at the disposal of the managers that deep knowledge of the character of the American young man which is the fruit of my wide experience and introspectiv tendencies.' 'And what,' said I, 'is the first amendment that you propose?' 'I do not think,' he replied, with a thoughtful air, 'that the questions put at present to applicants for admission are of a nature sufficiently searching to elicit the bottom facts about the character of the young man of the day, or of his habits, or even of his religious conceptions. Such information is very desirable, in order that we of the Association may know what influences should be brought to bear upon such young men as come among us, and I hav drawn up a list of interrogatories, which will afford our managers, I hope, sufficient data to enable us to work in an intelligent and judicious manner. I would be glad to hav your opinion upon them;' and with that he gave me this paper, and we parted." Here Mr. Dontgivadam handed the *Sun's* representativ the following list of additional questions designed to be proposed to an applicant for admission to the Y. M. C. A.:

1. Are you engaged to be married? If not, what was the alleged reason given by the last young woman who threw you over?
2. Do you think it right to go to Coney Island on the Sabbath?
3. Do you believe in hell?
4. Do you believe in faith without good works?
5. Are you in the habit of paying your tailor? And, if not, what are his views of the previous question?
6. Do you believe in mixed drinks? If yes, what is yours, and do you consume it habitually before breakfast?
7. Do you go in for Adam or apes?
8. How much do you owe?
9. Is your father working?

"Your young friend seems to be much in earnest," said the *Sun's* reporter when he had copied the questions and returned them. "Yes," says the gentleman, "he tires me. I am tired now from talking about him. He means well, I think, but I doubt if the balance of his mind is quite even. Good-day, sir."—*Sun.*

## Events of the Week.

REPORTS of poverty and death from starvation fill the Russian press.

A WOOLEN mill at West Stoughton, Mass., was burnt on the 9th. Loss, $175,000.

JACQUES OFFENBACH, the great opera bouffe composer, died in Paris on the 5th.

A PLOT to assassinate the Sultan of Turkey has been discovered and frustrated.

FLOODS in Bengal hav drowned many people and done much damage to the crops.

GRANT has been trying to throw dirty slurs on Hancock's character. Jealousy is the probable cause.

Two men were killed and twelve wounded by a railroad accident at Littleton, Mass., on the seventh.

THE triennial convention of the Protestant Episcopal church is now in activ operation in this city.

A BANK messenger was robbed of twenty-two thousand dollars in a Broadway stage a few days ago.

Two men were lynched in Nelson county, Va., a few days ago, for an outrage committed on a widow lady.

THE corner-stone for the Egyptian obelisk was laid in Central Park on the 9th with masonic ceremonies.

THE crew of a merchant vessel were recently massacred by the natives of the Solomon Islands in the South Sea.

FIVE men were killed and a large number hurt by a train collision near Willimantic, Conn., on the 8th.

A FIRE broke out in the palace of the Louvre in Paris a few days ago, doing damage to the amount of $200,000.

A HOTEL and railroad depot at Bradford, Pa., were destroyed by fire on the 9th. One woman was fatally injured.

BY an accident in the St. Gothard tunnel under the Alps, a few days ago, several men were killed and a few wounded.

A GRAVEL train on the Chicago and St. Paul Railroad ran off the track on the 10th, killing and wounding several men.

THE Chilians hav bombarded two Peruvian cities in retaliation for the destruction of their war vessel by the Peruvians.

THE Democratic sheriff of Shelbyville, Ind., was murdered in a political brawl on the 9th. First blood for the Republicans.

IN a pistol fight at Concordia, Miss., three or four days ago, between a justice of the peace and a farmer, both men were killed.

AN Indian outbreak has taken place on the Skagit River, Washington Territory, General Howard has ordered troops to the spot.

THE Republicans of this city had a grand parade on Monday evening last, and were reviewed by General Grant. There were 40,000 men in line.

THREE men were killed and several wounded by an accident on the New England Railroad on the 8th. A passenger train collided with a freight train.

SEVERAL cattle sheds at Sterling, Illinois, were destroyed by fire, burning between seven and eight hundred head of cattle and fifteen hundred tons of hay.

THE Sandwich Islanders are enjoying a little excitement. The ministry has been changed, all natives being excluded, and the natives talk of deposing King Kalakaua.

BY a collision on the Second Avenue Elevated Railroad in this city on last Monday a locomotiv and several cars were smashed, one man was killed, and several were injured.

GEN. WEAVER emphatically denies the charge that he has sold out to the Republican party. He claims that there will be upward of six million Greenback votes polled in this election.

Two overcrowded passenger trains collided at Pittsburgh, Pa., on the 9th. Twenty-four persons were killed, and a long list of others dangerously scalded and otherwise injured.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT $3.00 PER YEAR.

*The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.*

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NEW YORK, SATURDAY, OCTOBER 16, 1880.


## Letter from Europe.—No. 9.

THE BRUSSELS CONGRESS AND BRUSSELS ITSELF.

BRUSSELS, Sept. 5, 1880.

DEARLY BELOVED: I have remained here longer than in any other place in Europe I have thus far visited, not because it is so much larger than other places, but there is much to be seen here. The Congress occupied four days, and I got so far behind with my writing I decided to tarry here till I should catch up and be able to start afresh on my journey southward into Germany, up the Rhine, through Switzerland, over the Alps, to Milan, Venice, Florence, Rome, and Naples. Before, however, entering into any further description of this town and its curiosities I will give you briefly some account of the Freethinkers' Congress which has been held here. As Mr. Rawson made a pretty full report of the proceedings, and as he has started for home, and is doubtless now on the broad Atlantic, and you will probably see his report before this reaches you, I will only say briefly what I have to say about the Congress.

Mrs. Bristol and Mrs. Dr. E. B. Foote, two of the American delegates, arrived here Saturday night, Aug. 28th, and took rooms near us, where the Congress was held. On Sunday morning Mr. Edmond Gastineau, delegate from New York, arrived from Paris, also Mrs. Louise Pence, wife of my friend Dr. Allen Pence, of Terre Haute, Ind., arrived here from Berlin, she having ridden all night in the cars to reach here. She was also a delegate to the Congress, representing more particularly the Spiritualistic phase of Liberalism. She took a room at the same place with Mrs. Bristol and Mrs. Foote, while Mr. Gastineau took one in the building here with Mr. Rawson and myself. Thus we American delegates, three women and three men—exclusive of Mr. Schroeter from Wisconsin, who represents more particularly the German element of American Freethinkers—found ourselves very pleasantly located here and near together. Dr. T. S. Andrews, of Kipton, Ohio, whom I saw in London, intended to be with us; in fact he was here the day we arrived, but was taken ill and deemed it prudent to return to Norwich, England, without our seeing him, and we were thus deprived of his company and aid.

On Saturday evening our English friends poured in, also, in considerable numbers. Among them were Mrs. Annie Besant, Miss Hypatia Bradlaugh, Mr. Johannes Swaagman; Mr. Geo. Standring, editor of the *Republican;* P. A. V. Le Lubez, Sec. English National Secular Society; Wm. H. Reynolds, Mr. R. Forder, Mr. G. L. Fowler, all of the Secular Society; and next day came Mr. Charles Watts, editor of the *Secular Review;* Mr. Edward Truelove, Mr. Larner Sugden and wife, and M. De Goey, Esq., who a part of the time resides on the continent and is correspondent for several papers. Mr. Truelove is Vice-President of the Secular Society, the others of those last mentioned belong to the British Secular Union. It was indeed pleasant to meet friends here who sympathize with us and who speak the same language with ourselves. It was very much regretted by us all that Mr. Bradlaugh could not be with us. He fully intended to come, but Parliament held its session till after midnight on Friday night, and feeling that it would not do for him to neglect his duty there, he was forced to forego the pleasure of coming here. But he sent his daughter, with Mrs. Besant, and also a letter to the Congress, and we had to content ourselves with that. We had a very pleasant interview with Mrs. Besant, Miss Bradlaugh, and the gentlemen of the English delegation on Saturday night, in this building. All were in good spirits, and it was evident from the first that our Congress was to be a success.

On Sunday morning, August 29th, the first meeting of the Congress assembled at 10 A.M. Nearly two hundred and twenty-five delegates attended the first meeting, and as fine-looking people are not often met with. They looked like thinking men who are capable of making up their own minds for themselves.

The meeting was opened by the Resident Committee on Organization. President Goffin, in a very suitable speech, explained the object of the meeting of the Congress, and extended a fraternal and cordial welcome to the delegates from every country. Of course Belgium sent more delegates than any other country, for the reason that the Congress is held right in their very midst, and because there are so many different Freethinking, Socialistic, and workingmen's parties here fully in sympathy with us in the work in which we are engaged. There were many here from France, Germany, Holland, Italy, with England and America, as I have shown.

After the preliminary business was attended to, a temporary adjournment was had, that the credentials and membership might be duly attended to. We handed in the hundred credentials sent us by the different Leagues and other societies, including private letters to the Congress from individuals. I trust it will not be regarded as boasting for me to say that we had, by far, more vouchers, more certificates of delegation, than any other delegates attending the Congress, and I can also say no delegation was more cordially received. The Congress seemed to realize that the Freethinkers of America are alive, in earnest, and numerous as well.

About the first business attended to after the examination of credentials, etc., was the election of permanent officers for the Congress. It was proposed to elect a President to represent each principal nationality here. So M. N. Goffin was the Belgian President, and became the permanent President of the Congress, and a most efficient presiding officer he is too; M. Le Maitre for the French; Dr. Ludwig Buchner, of Darmstadt, the able and well-known Materialistic writer, for Germany; M. R. C. D'Ablaing, editor of the *Dageraad* (Daybreak) of Amsterdam, for Holland; Mrs. Annie Besant, assistant editor of the *National Reformer*, London, for the English, and your humble servant, the editor of THE TRUTH SEEKER, for America.

Let me assure you, my friends, right here, that though I considered myself something like the fifth or sixth wheel of a coach as I sat there on the platform assisting to preside over that intellectual assemblage, I could not help contrasting my situation on this occasion with what it was one year ago this very time, when I was making shoes in the penitentiary with thieves, robbers, counterfeiters, burglars, and murderers, and locked up in my little stone cell at night. I could not help realizing the change as I sat before that body with Dr. Buchner on my right and Mrs. Besant on my left; the status of one year ago came vividly before me, and the tears moistened my eyes.

Mrs. Besant was very efficient as assistant presiding officer. She speaks the French and German languages fluently, and it was easy for her to explain in English, French, and German what was necessary to be known by either nationality. She also made a beautiful speech at the first meeting in French, which was exceedingly well received, and also read a letter from Mr. Bradlaugh to the Congress. Very complimentary remarks were made in reference to Mr. Bradlaugh. The Freethinkers on the continent cherish a very high respect for him and for the moral courage he has exhibited in his warfare against unjust laws and unjust construction of law.

I will not attempt to give separately the business accomplished at each meeting of the Congress. It is sufficient to say that two sessions per day were held for four days, and each session lasted three hours, from 10 A.M. to 1 P.M. and from 8 P.M. to 11 P.M. On Sunday, however, the second session began at 5 P.M. and continued till 8 P.M. The business of the morning meeting was principally discussing the questions of the objects of the International Congress of Freethinkers, what questions should be brought before it, how often it should be held, where, what number of delegates should be sent to it, etc., etc. Some of the discussions were very animated, and it was decidedly amusing to see these Frenchmen and Germans gesticulating, shrugging their shoulders, etc., in the most emphatic manner. It was decided to hold a session of the International Congress annually, and that every session shall have the power to designate where the succeeding session shall be held. Each society sending delegates may send any number of delegates they please not exceeding ten. The next session is to be held in Paris in September, 1881. The debate was lively as to whether London, Paris, Brussels, or Geneva should be the place. Many were in favor of London, but the majority favored Paris. In addition an advisory council, consisting of two members from each nation, is to have its headquarters in London, and to this council the different societies in the various countries are to send their reports of the condition of the societies and their desires as to what business shall be brought before the International Congress. Many of the details I will omit.

When the subject of what should be done to most efficiently propagate Freethought was discussed a great deal of earnestness was displayed and a great unanimity of feeling prevailed. It was to bring about a thorough separation of church and state, to encourage free education without the bias of dogmas or religious teachings, to have only secular marriages and funerals, and above all to oppose the power of the "blacks"—the Catholic clergy—in every possible way, by the dissemination of Freethought publications, lectures, etc. A Liberal editor from Amsterdam gave a very interesting statement from Holland as regards the advancement it has made in secularizing the schools, funerals, marriages, etc., within its own borders. I was not prepared to think Holland had advanced so far. No one is obliged there to employ a priest to solemnize the marriage tie, or to perform the last rites at funerals. The schools, also, are comparatively free. Good for Holland!

The evening meetings were principally taken up in reading reports by the various delegates from the different societies, also essays on morals, free will, and the best means for advancing the cause of truth and Freethought. Among the reports brought forward on Sunday evening was one by Mr. A. L. Rawson, on the status and prospects of the Liberal Cause in America. He made some remarks in English, but his address proper was read in French by Dr. Paepe. It was very well received. Mr. de Goey read in French a letter from Mr. George Jacob Holyoake, and also an address by Mr. Charles Watts of the *Secular Review*. Many other reports and essays were given, but it is unnecessary to particularize. My address was brought forward on Monday night and read in French by Dr. de Paepe, but as it was not a report, and was long, it was not all read.

Mrs. Bristol gave her admirable address in English on the last night, when the question of morals was before the Congress, and caused to be distributed among the audience the same printed in French. It was exceedingly well received, and the impression she made upon the audience was of the most happy character. As an indication of what was thought of her address and her manner before an audience, I will give a translation of the remarks made upon the subject in the *Journal des Brussels* on the following day:

"Madame Augusta Cooper Bristol is an American engaged in a mission little known upon the European continent. She is a lecturess. The principles of her discourse rest upon the philosophy of Comte and Spencer. We discuss not these principles; we disapprove them. They are summed up in the words employed by the lecturess, at the termination of her discourse, 'Life is life's own object.' We speak only of the form of oratory. Madame Bristol is really the Rachel, the Ristori, the Sarah Bernhardt, of lecture eloquence. The dignity of gesture, the picturesque inflexion of voice, the majesty of attitude, the complete possession of herself, blending in this artist, produce a feminine sweetness and propriety truly astonishing."

When it is remembered that these words are from an ultra-Catholic paper, the character of this high praise can be fully appreciated. In addition, let me tell you, a gentleman spoke to Mrs. Bristol after her lecture and said to her that she ought by all means to go upon the stage and become a professional actress, and that if she would do so she would at least be the peer of Rachel or Ristori when at their best. Probably Mrs. Bristol's lecture will appear in THE TRUTH SEEKER ere long, when you will have an opportunity to judge of the literary merit it possesses.

Dr. Buchner gave a short address in German, but not speaking the French very well, his main address was read in French by Dr. de Paepe, and was very well received. Dr. Buchner stands deservedly high among the thinkers of Europe, and I was very glad to meet him and make his personal acquaintance.

An excellent letter was also read from Prof. Ernst Haeckel, of the University of Jena, which was received with rapturous applause. It was expected that Prof. Haeckel, who is an out-and-out Freethinker, besides being almost the first scientist in the world, would attend the Congress, but something prevented. I regard him as one of the ablest and soundest men living, or who ever has lived.

I will not detain you longer with any description of our Congress. If you will read Mr. Rawson's report, taken down as the meetings took place, you will obtain a much better idea of it than I will be able to give you from memory. Suffice it to say, every moment of the sessions was fully occupied, and many addresses were taken home again without being delivered, time being too short for all to be heard. The whole affair was a great success, and inaugurated, as I believe, a series of annual meetings of Freethinkers from all civilized nations, which will greatly aid in spreading the fraternal spirit among us, cause us to work more in unison of purpose, and do much to strengthen the cause in Europe and in America. I am satisfied that America's sending a delegation to meet with the first International Freethinkers' Congress has been duly appreciated, and will continue to be productive of good.

The closing moments of the Congress were continued till midnight, and were unusually interesting.

President Goffin made some very touching closing remarks, thanking all for their attendance and hoping for prosperity for all in the future, with many repetitions of their successful meeting.

Mrs. Besant also made some very appropriate re-

marks, and she was applauded to the very echo. She has become very popular with the Freethinkers on the continent, and she is certainly a very able woman.

I think the members of the Congress, after the general handshakings and adieus, left for their respective places of rest fully imbued with a feeling of gladness that they were Freethinkers and that they had attended this Brussels Congress.

I wish to acknowledge here the aid rendered to the American delegation by Mr. Gastineau. The French is his native language, and speaking English very fluently he was fully able to speak in both languages, to translate and explain for us, etc. Mrs. Foote also speaks French very well, and Mrs. Bristol some. She has learned considerable French since she came to Europe, six or eight weeks ago. As for myself, I am the most unfrenchified of any one of the American delegation. My knowledge of the language is of the most limited character imaginable.

The hall in which the Congress held its sessions is a pleasant one of medium size. A goodly number of ladies attended who were not delegates, and the room was in nearly every case comfortably full.

On Friday night of the 3d inst. the Resident Organizing Committee invited Mrs. Bristol, Mrs. Foote, and myself to attend a reception gotten up for our benefit (Mr. Rawson and Mr. Gastineau had started for America and Mrs. Pence for Berlin). The meeting lasted two or three hours and was very pleasant. Many little speeches were made and the most cordial, fraternal spirit exhibited. Presents of books, pictures, pamphlets, etc., were made us; and M. N. Goffin presented the ladies with each a beautiful gold bracelet as a souvenir of the pleasant meetings we here had had together. Mrs. Bristol and Mrs. Foote were in excellent spirits, as they could not help being thus surrounded by friends full of cordial sympathy and the true fraternal spirit. I will add that the wives of a portion of the gentlemen of the committee were also present with us. It was nearly twelve when we retired. Early the next morning the ladies took their departure, Mrs. Bristol for Guise, and Mrs. Foote for some watering place in the interior, but in a few weeks to meet in Paris. Thus I am left by myself to pursue the remainder of my journey alone, which is to proceed to Cologne, pass up the Rhine, stop at a few towns in Germany, then to Balse, Bern, Geneva, several other points in Switzerland, over the Alps into Italy, then to Milan, Venice, Florence, Rome, where I will tarry several days and if possible see the Pope and exchange blessings with him and inquire after the condition of his big toe. If I send him in my little card, letting him know I am the pious editor of The Truth Seeker, and that I am trying to do what is right for him and his cause so far as I understand it, he undoubtedly ought to give me a kind reception. But I have decided in advance, if he offers me a cardinalship, not to accept it, and assure him in the most impressive manner that I beg to be excused, as I am otherwise engaged. I will then extend my journey to Naples and old Mount Vesuvius, which, for years, I have been anxious to see, as one of the big things on this little planet of ours. When I look down into its crater I may possibly obtain a good smell of the infernal regions where all good Freethinkers are supposed to go, when Comstock, Colgate, and Benedict get through tormenting them above ground, while they take themselves off to Paradise, with a high wall all around it, a big iron gate and a ponderous lock, the key of which is held by St. Peter, there to sing the endless song of Moses and the Lamb, and bow eternally before the white throne, and he who sits thereon, and the beast, and the four and twenty elders. Oh, what a lovely time that will be, to be sure! Leaving Vesuvius I will turn my face homeward, via Turin, Mt. Cenis tunnel, Dijon, Paris, London, Edinburgh, Glasgow, Belfast, Dublin, Cork, Queenstown, and then by a Cunard steamer to New York. By that time I think I will be ready to pitch into hard work again and try to make up for lost time.

Before leaving the subject of this Congress altogether, I ought to say a word more about the number of editors who attended it. I have mentioned Mrs. Besant and Miss Bradlaugh of the *National Reformer*, Mr. Watts of the *Secular Review*, Mr. Standring of the *Republican*, and others, and there were also Dr. Edward Engler, editor of the *Magazine of Foreign Literature* in Berlin; Charles M. Limousin, Paris; M. La Pellatier, also of Paris; R. C. d'Ablaing Van Gastenburg of the *Dageraad*, Amsterdam; M. de Goey, of Amsterdam, and several others whose names I omitted getting. They are all Radicals of the most radical stamp, and among them appeared the very peaceful and non-combative editor of The Truth Seeker, in my opinion the greatest paper of them all. It certainly is the largest, and I trust the good Liberals of America will continue to regard it as the best. For that I toil, and that it may truly be the case I will continue to struggle.

Now I must tell you more about Brussels. There is a good deal to be said, and I fear I will not be able to be as minute with you in my narrations as the nature of the curiosities here demands. We arrived in the midst of a national fete, the fiftieth anniversary of the independent government of Belgium. The entire city was all ablaze with the flags. Almost every house had one or more flags floating in the breeze. It is a moderate estimate to say that there were not less than ten thousand flags out on duty. Every street was lined with them. It was flags on the right of us, flags on the left of us, flags before us, flags behind us, everywhere flags, flags, flags. Let me give you a recipe for making the flag of Belgium, of medium size. Take two and a half yards each of black, yellow, and red bunting, sew them together in the order named, and fasten the black portion to a flag-staff ten feet long with a golden spear head at the upper end, and you have the thing exactly. Hang out ten thousand of these in a city of 200,000 inhabitants and you will have some idea how Brussels looked when we first saw it. True their flag is not half so pretty as our American flag is, and perhaps it ought not to be. We have undoubtedly got the handsomest flag in the world, and probably it is all right that it is so.

I don't know how long this fete has lasted, but I think several weeks. It closed on Sunday, a week ago, with decidedly the finest pageant I ever witnessed. It was rich in the extreme, perfect and beautiful beyond description, and I fear I cannot remember it well enough to tell you all about it, but I can "make a stagger" at it, at any rate. It was chiefly a cavalcade with companies of footmen and musicians interspersed all through the procession. It was of a historical and allegorical character. The object was to represent this country as it climbed up through the last ten centuries. A company of cavalry and a company of footmen representing the uniforms, arms, musical instruments, etc., etc., of the different preceding centuries. The soldiers of the 12th, 13th, and 14th centuries looked decidedly primitive and antique. The crossbows, spears, and javelins looked very different from the arms of to-day. The martial music of those days was altogether different from now. One band, representing a special era, all played the bagpipe, as they used to in olden times, which sounded rather curious. It was interesting to note the changes and evolutions that took place in the matter of soldiers and military warfare from century to century. A company of seventeen beautiful young ladies on horseback, and richly attired, represented the seventeen provinces of Belgium and Holland; ten other young ladies represented the provinces of Belgium as it is now. Then came persons representing the province of Belgium as it is to-day. Then two persons, very richly attired, represented the pure King Leopold III. and his queen. In the procession were several very grand and gorgeous cars of very large size, and costing a great deal of money. One represented, allegorically, Belgium as she was one hundred years ago, and one, the grandest of all, as she is to-day. One represented the artisans of Belgium producing all the wares and manufactures that can be thought of. One was devoted to printing. On this car men were setting type, and running a a printing press, and turning off circulars, and distributing them to the crowds through which they passed. These cars were drawn by eight horses each, save the agricultural car, which was drawn by twenty-four oxen, decked out in grand style. This was a large car, and had the products of the farm, the threshing of the grain, its conversion into flour, etc. I cannot tell all, for I did not understand all, and cannot now remember all that I then understood. I have seen many processions, some that were longer than this, but never one gotten up in such grand style, and never one that was manipulated with such precision and perfection. The dresses worn by the men and women, as well as the coverings of the horses, were gotten up in very rich style, no expense, seemingly, having been spared in making the display a grand success. The whole thing must have cost at least 50,000 francs.

Remember, this gorgeous pageant took place on Sunday, and in a very Christian country too. But Catholics care little more for Sunday than they do for the Bible; both are held to be of far less importance than the authority of the church and the dicta of the bishops and priests. Sunday, in Catholic countries, is a grand gala day. A few go to mass in the morning, and after that they can amuse themselves by card playing, drinking beer, going into the fields and woods, going hunting, riding about, or almost anything else they wish to. It is only the Puritan Protestants that make such a senseless fuss about the rigid observance of Sunday, and they have not the slightest authority for it. Neither Christ, the apostles, nor the early Fathers ever enjoined the keeping of the Sabbath. All that these Puritans find in the Bible to found their Sunday bigotry upon is, "Remember the Sabbath and keep it holy," but that referred to Saturday, and not Sunday, and no authority can be shown from any source worthy of any attention why Saturday was set aside and Sunday substituted in its place. If God did say keep Saturday holy, the Christian Puritan bigots had not the feeblest authority in the world for setting it aside and saying Sunday should be the holy day. I deny, and defy proofs to the contrary, that God or his son Jesus ever gave a command that Sunday should be kept holy. If any day is to be kept holy, it is the original Sabbath, Saturday, and none other. And even the observance of Saturday is an old Jewish commandment, and is more binding for us than to be circumcised and burn the blood and flesh of bulls and he-goats to make a sweet savor in the nostrils of Yahveh. This reminds me of what Mr. Le Lubez, of London, said in the Congress about Protestantism. He said, "Of all the religions in the world, Protestantism is the most stupid and senseless," and I think he was rect.

On the evening of the same Sunday was a gran display of fireworks to put the finishing touches t the grand fete. After the Congress was over man of us walked a mile or so to witness the further des ecration of this holy day. Hundreds of rockets wer sent up, thousands of Roman candles were shot, and some elegant pieces were presented. One was a grand temple of fire, which lasted several minutes and changed color several times while in view. It was indeed grand.

It occurred to me that this day's celebration was a very sensible one, and I could not help thinking how much more appropriate it was than our noisy Fourth of July celebrations in which firing cannons, guns, pistols, and ten million firecrackers is thought by the rising population to be the very acme of fun and jollity, but which is thoroughly to be dreaded by any person who has a spoonful of common sense. Connected with the early history of our country, the causes which led to the revolution for liberty, the warfare which grew out of it, and the series of events which subsequently took place, would all be proper subjects for historical and allegorical display and tableaux; and how much more pleasant and sensible it would be than all this insane and dangerous popping and firing, tearing of noses and fingers, which young America persists in keeping up. Cannot our young men and boys learn a little good sense?

Mr. Rawson and I went one evening to see the wild animals—a very good collection of lions, tigers, panthers, hyenas, etc. At a given time in the evening a large dinner bell rang, and it seemed the animals had all suddenly gone crazy. They jumped up and began to walk rapidly back and forth in their cages with the greatest impatience. The half a dozen lions or more had been lying very quietly and stupidly as though they were half asleep, but when the bell rang they were up as lively even as the hyenas, which acted as though they would jump out of their cages. What did all this turmoil and uproar mean? The hour had come for the animals to be fed. They knew what the ringing of the bell meant, and evidently meant not to be still another instant until they received a chunk of meat for their supper. Soon a large quantity of meat, from the size of a man's head down, was taken around in the sight of the animals. Their impatience and hurry for supper seemed to have no limits. The more they saw the pieces of meat the more they wanted to get hold of them. The keepers seem to delight in aggravating the animals just at this time, and in making them act their very worst. They would not give the animals their piece of meat until they jumped very high for it, howling and roaring in the most ferocious manner all the time. At length they were all fed their meat except the bears, to each of which a loaf of bread was given instead of meat. After supper the lions indulged in a terrible concert of awful roaring, feeling bad, I presume, because the meat did not last longer, but in a little while all became quiet, when one of the keepers entered the cages and put the animals through such a course of exercise as I never saw before. He was truly the master of all of them. He was in the cages with the tigers, the bears, the hyenas, the wolves, and three large he-lions at one time. The way he made them jump, leap, and roar was a caution. I saw Van Amburg and others enter the lions' cages many years ago, but never saw such perfectly trained animals before. The lions, though they roared ferociously and looked at times as though they would tear him to pieces, at his command became as docile as kittens. The large white Polar bear who looked as though he wanted to crush somebody to death, became very obedient to his master and went through all the performances required of him. The same with the grizzly bear. It was quite a sight. The giraffe or camelopard was the best specimen I ever saw; the elephant was young, and the camels rather below par. One lioness had young cubs.

On the first day here we went with Dr. de Paepe to the building where the International Congress of Education was being held. Several Englishmen and Americans were in attendance. Various subjects were being discussed. We went through the scientific and educational museum, where all the appliances for imparting information to students and scholars were arranged.

The Brusselians are justly proud of their picture gallery. I visited it twice, once Mr. Rawson and myself alone, and afterwards with the three ladies. It is fine, but not equal in extent to the galleries in London and Paris. The statuary is also good.

Of course we could not do less than call at the cathedral. We do not like to let one of the big cathed als escape our notice. We are too pious for that. This is a grand specimen of ecclesiastical architecture. It is called the finest building in Brussels, and is famous for its superb painted glass, considered by many the finest in the world. The choir dates from the 13th century, but the other parts of the edifice are a century younger. The statues of the twelve apostles, larger than life, and attached to the pillars of the main aisle, are fine, and by Duquesnay. The highly carved confessionals are by VanDelen, and so on. The chapel of the Holy Sacrament, on the right of the high altar, is rich in marble and stained glass. The five large windows were put up in 1546–7. They represent in the upper part the story of the miraculous wafers, and in the lower part the donors of the windows—Charles V. and Isabella, Ferdinand and Anne, Francis I. and Eleanor; Louis of Hungary, and Mary; John of Portugal, and Catherine. This is the way these grand old cathedrals obtained so many fine stained windows and expensive paintings. Some stupid king who had robbed his equally stupid subjects was made by the bishops to believe that his future escape from hell depended upon his giving a good share of his stolen wealth to the Lord Jesus in the shape of a fine stained window, or a 20,000 franc picture. Of course Jesus is very fond of stained windows and gorgeous paintings by the old masters, and, of course, also, they have to be forthcoming, as very likely Jesus would consign them headlong to the fiery lake which has no bottom, from which there is no getting out, and whose heat is so intense that no thermometer has ever been made able to test it.

The beautiful carved pulpit of this cathedral was begun in 1699 by Verbruggen, but the job was too much for him and had to be completed by Vanderhægen in 1786, allowing nearly a hundred years to make one pulpit. It represents the expulsion of Adam and Eve from the garden of Eden. The figures are life size. The Tree of Knowledge supports the pulpit, and that is supposed to be life size also. Oh, what a pretty story about the snake and the fall of Adam and Eve, to be sure! There have been millions in it, and there are still millions more in it. Men and women have paid untold sums of money to the priests to prevent that old snake from catching them, and millions more will be paid by fools equally as great.

The two towers of the cathedral are 228 feet high, and as the edifice stands upon high ground an extensive view is obtained from the top.

As we entered the holy sanctuary we saw a few dozen holy candles burning at the entrance of the chapel of the Holy Sacrament, and very soon perceived that a man of God, with a long black gown, with all the fixings in a lighter color over it, and a shaven spot on the crown of his head, was celebrating mass. He had an excellent voice, and he chanted the Latin phrases in the most beautiful style; and as his voice died away, the organ, at the front end of the nave, nearly an eighth of a mile away, caught up the sound, and its sonorous tones rolled and reverberated through those tall arches and stately pillars in the grandest possible manner; then the choir took up the refrain, and, in full and harmonious voice, just added perfection to the effort. It was indeed a grand musical display. I have not so fine an ear for music as some, but that filled it. I turned to Mr. Rawson, and said, "If that don't have a favorable effect on Yahveh I don't know what in the world will." I liked it so well that I remembered it this morning, and went over to hear mass performed again, and I was almost spellbound. You remember what the old quotation says, "Music hath charms to soothe the savage breast." Yes, mine was soothed. I liked the music far better than the flummery and utter nonsense that was used in connection with it. They had the Virgin Mary—about the size of an ordinary woman—dressed in the finest silk robes and dressed like a queen. She stood on a pedestal in the main aisle, and the simpletons gathered around this image and worshiped it as the mother of God. I could not help pitying their stupidity and ignorance. And then high up in the altar was another statue of the Virgin in a mystical niche, with light thrown upon it from an unseen gas jet, so as to produce almost a magical effect, looking as though the Virgin was bathed in brilliant glory. This, I believe, was to represent the immaculate conception, and here were more poor fools worshiping this senseless statue. I turned away sorrowfully, saying, in my heart, Verily, verily, this is idol-worship of the crudest kind. As well worship Isis, Ishtar, Saravasta, Diana, Juno, Ceres, or Venus. It is all the same idolatry—all the same absurd nonsense.

On my return to my hotel I was regaled with music that suited me almost as well, for it was accompanied by dancing. In the hall where the Congress was held is a piano. The hall is two stories high, and at one end is a gallery overlooking the hall. My room opens into this gallery, and all I had to do was to step out of my room and look down upon the thirty happy young couples waltzing round and round the room in the most animated and proper manner. I think it suited me better than the cathedral worship of images and stone and dry goods with no life in them.

There are eight or ten other fine churches in the city, where are holy paintings by Rubens, Plumier, Gerard, Vandyke, Dedrick, and others, with statues, carved pulpits, confessionals, more virgins, baby gods, dying gods, and all that. But I did not go to see them all, and would not advise anybody else to.

A curious and interesting place to go to is Wiertz' Muzeum. Wiertz was undoubtedly a great artist and was a Belgian. He died in 1865, perfectly insane. He was a man of wealth, and painted pictures just in keeping with his insane notions. Some of them are immensely large, immensely grand, and immensely non-understandable. He painted heaven and hell, and in the latter the eternal flames, devils, gorgons, serpents a hundred feet long, with flames of fire streaming from their throats; with devils dragging and pulling poor hapless beings down into the eternal flames, and God don't care anything about them.

There are over one hundred pieces in all. The most distinguished are Napoleon in hell, the flames streaming up around, and he looking as though he did not care a single d—n about it; the Greeks and Trojans contending for the body of Patroclus, which looks very bad for Patroclus; a Homeric combat, wherein is portrayed an immense great giant, through whose body another great giant has thrust an immense great spear, whereupon the stuck man looks quietly around as though it did not hurt him very much. Another of the huge pictures is called Polyphemus devouring the companions of Ulysses (oh, if it had only been Ulysses S. Grant!), in which Polyphemus is represented as nearly a hundred feet tall, and he is complacently bending over and picking up the companions of Ulysses, no bigger than his thumb, and eating them down as though they were strawberries. It looks as though it would take a hundred or two of them to make Polyphemus a good dinner. Another painting is called the Revolt of the Infernals against the Angels, but it is so mixed up, the legs, arms, and bodies engaged in the awful riot, that I will not undertake to explain it, but it is very huge. To be understood it must be seen—and then it will not be. I suppose all great painters are more or less crazy, but poor Wiertz was rather crazier than common.

"Golgotha" is another of those indescribable and non-understandable paintings. If you want to know all about it you must come and see it yourselves, for you cannot depend upon my giving you a correct description of it. The task is beyond my capacity. It is the same with the large piece called "The Triumph of Christ." There is a great deal of it, but you cannot prove what it means by me. Christ appears to be on a cross, but there is so much glory all around him that the cross can scarcely be seen, but away down below there appear to be lots of unhappy looking wretches who do not seem to have triumphed to any great extent. Perhaps the triumph of Christ consists in his getting so much the advantage over those other poor fellows.

The one entitled "Things of the Present before the Man of the Future," I thought I could understand, and that it had some considerable meaning. The man of the future is a very large, wise-looking person, with a monstrous large, expansive hand. In that hand he has crowns, castles, cannons, swords, miters, and all that sort of things. They must look pretty small to him, for they did to me as I stood looking at them. I hope the time will come when they will look small and undesirable to everybody to the extent that they will not want them any more.

Another picture called the "Last Cannon, or the End of War," I could partly understand. Some good female of very large proportions was twisting and breaking that last cannon right in two in the middle. I was glad to see it go, and hoped men would make no more.

Another set of Wiertz' pictures which I thought I could understand were his female figures. I must say I think they are the lovliest of any I have seen—so sweet, so beautiful, so pure and heavenly. They beat Rubens' and Rembrandt's away out of sight in my estimation. Wiertz may have been insane on gorgons, devils, and such monstrosities, but take my word for it, his "head was level" in painting beautiful women. I think I fell in love with some half a dozen of them, and I didn't half try. I can't tell you any more about Wiertz' Museum now, though I have not told you near half. I must scatter my attentions round sort 'o equally, you know.

### THE LACE MANUFACTORIES.

A great amount of lace is manufactured in and around Brussels; in fact, the greater part that is made in the world. Everybody has heard of Brussels lace. I was desirous to visit a lace factory, and did so with Mesdames Bristol and Foote; and now I know more about lace than I ever did before. Lace is a big thing. We went to the fine establishment of Madame Boval de Beck's, No. 74 Rue Royal, one of the largest manufactories of that delicate and beautiful article in Brussels, and consequently in the world. The Madame speaks very good English, so even I could understand something of the mysteries of making lace. She showed us the different processes by which lace is made. She informed us that she had some four hundred and fifty women in her establishment, working twelve hours per day at this very confining, critical work. We did not see the whole four hundred and fifty women, but a fair sample, I presume. In Brussels and the surrounding towns there are over forty thousand lace makers who follow that business and little or nothing else! What do you think of that? All genuine lace is made by hand and of the fiber of flax or silk. The flax thread is spun extremely fine, a few degrees coarser than the spider's web. Some writers state that the flax has to be spun in cellars where the air is rather damp, so as not to act unfavorably on the delicate fiber, but the Madame rather disputed the correctness of that oft-repeated statement. She said it was spun in the country, by hand, but not in cellars.

There are numbers of varieties of lace. The first woman we came to was one making what is called Brussels lace. It is made with bobbins, a little spool of the finer white linen thread, with a handle to it, and the lace is made by weaving and braiding by dextrously and rapidly handling those bobbins. A marked pattern lies under the work, which is the guide the lace maker has to go by; and then the way she makes those bobbins fly, interchanging them and mixing them up, is indeed a miracle. This one had some seventy-five bobbins to manipulate. We saw another who had four hundred, and the Madame told us that sometimes more than two thousand bobbins were used on one piece of lace. With such high numbers of bobbins the lace-maker has to pay the strictest attention to what she is doing, often working for days together without speaking a word lest she make a mistake with some of the bobbins. As they work along they stick in a pen every few minutes to keep the lace made in its place. We saw at least two thousand bobbins stuck closely in one piece of work.

The *point lace*, which is the real, true lace, is made wholly with a needle, and no bobbins are used at all. This is the slowest to make, and the most critical, but it is valued the highest, and commands much the greatest price. Of this kind of lace it often takes a woman a week to make a piece two inches square. Every stitch or mesh, and every part of the leaf or flower, has to be placed with exquisite care; but it does look most beautiful and neat when done.

Another variety is the Brussels and point lace combined. I think this is called Duchess lace. Another kind is where the groundwork is woven in a delicate loom for the business, and the leaves, flowers, etc., of point lace and made with the needle, are skilfully attached to it. That kind looks beautiful. I believe that is called Venice lace, at least that is the name for one of the varieties. But oh, this work takes the life and soul of the women who follow that trade for a livelihood. They are indeed to be pitied. They have to begin when they are twelve or fourteen years of age and work several years before they are masters of the work and are capable of commanding wages. And when they receive full wages, what do you suppose they amount to? Why, from a franc and a half to two francs a day. This last sum is the highest; that is rather less than thirty or forty cents per day! And this for the simple privilege of breathing and living in this world. It is dreadful to think of indeed. Little do the gay butterflies of fashion think while they are fluttering in the sunlight or gaslight, what toil, what agony, what tears and wretchedness on the fairest part of God's creation, the articles of rich lace which they flaunt and flutter have cost. No! no! they little think how many hav toiled in sorrow and pain that they who have never really earned a cent in the world may dazzle and shine! But so the world goes. This is the justice which Christians tell us is "divine." Devils certainly could not make it much worse.

We saw several making the various kinds of lace of the white linen, and others again with black silk, and all of different figures and patterns. New patterns are constantly being devised, and these are all gotten up by men. We saw the pattern for a bed-spread that would require thirty-two women to work constantly for six months to complete, or one woman sixteen years. Some pieces are still more intricate and involve much more labor. Some of these goods command fabulous prices. The bed-spread I think cost 20,000 francs; a trail to a lady's dress 7,000 francs; a dress in point-lace 16,000 francs. Single pieces of goods hav been gotten up that have sold for 1,000,000 francs.

There is hardly any end to the variety of articles that are manufactured of lace for ladies' wear and use. Among them may be named skirts, trails, ruffles, trimmings, dresses, shawls, flounces, tippets, collars, head dresses, fans, parasols, handkerchiefs, etc., etc.

Of course, after so much kindness had been shown us by Madame de Beck we could not do less than patronize her to some extent. I purchased what is

called a "knot," which ladies wear on their bosoms. Mrs. Bristol bought one of the same, and Mrs. Foote two or three similar articles. My purchase was for my good little wife at home. When the Madame learned that I should write and print something about her establishment in my paper she presented me with a pair of ends for a necktie for my wife also, so I trust that the patient, good, forbearing woman will look pretty when she is decked out with these lace fixings.

The Madame informed us that she had customers in nearly all civilized countries, and that she has heavy customers in Paris, London, New York, etc. In the latter city, A. T. Stewart & Co., Arnold, Constable & Co., and others. So much for lace.

The Museum of Antiquities occupies the ancient Porte de Hal, in the southern part of the city, erected in 1381. It is after the style of the old castle and towers of heavy stone. It was in this castle that the bloody Alva immured his helpless victims. It contains a highly interesting collection of arms, armor, and other warlike articles used in medieval and renaissance periods. Here are the queerest old firearms ever seen, and in great numbers. Some extremely clumsy, heavy, and awkward, and some inlaid in ivory and pearl, in the most elaborate manner, which must have required years of labor. Here were the old cross-guns, and any quantity of battle axes, battle knives, spears, pikes, swords in all styles, sabers, rapiers, bayonets, etc., in all conceivable shapes and styles. Here also the most intricate carvings in wood and the most extensive I ever saw—sideboards, bureaus, cabinets, bedsteads, tables, etc., made hundreds of years ago, and with a wonderful amount of artistic work upon them. Also wood sculpture of life size of saints and martyrs without number, and pulpits and confessionals, carved most curiously and laboriously, that absolutely defy description. Here were old ivory carvings of the most elaborate kinds, made several centuries ago, images, ships, and designs of scores of things. I cannot give you any adequate idea of it. The old locks and keys made hundreds of years ago were very odd. The pottery, cut glass, and metallic work were very antique, and worthy of a much better description than I can give. Three capacious floors were filled with these and all other conceivable old-fashioned manufactures. One floor is devoted to Egyptian antiquities, and those from other oriental nations. There were sarcophagii, mummies, coffins, pottery, idols, bronzes, glassware, and ever so much more which I will not undertake to name.

In this building is the cradle of Charles V., rood-screens, fonts, altarpieces, shrines, vases, cups, etc., without end. Here, too, are the bow and mantle of Montezuma, emperor of Mexico, and thousands of other curious objects too numerous and too tedious to mention, or even to think of. So we will let them pass.

### THE NATIONAL EXHIBITION.

This interested me more than anything else I have seen in Brussels. Of course it does not equal in articles from foreign countries what was seen in our Philadelphia International Exposition, as it is designed to exhibit the productions and manufactures of Belgium alone; and it is wonderful how small a country—only fifty years a nation by itself—can do so much.

The grounds used for exhibition purposes must comprise nearly a hundred acres, and it seems that nearly a fourth part is covered with the Exhibition buildings. The halls, galleries, wings, etc., are gotten up in fine style, and the cases containing the manufactured articles are showy and splendid. Everything is extremely well arranged. Here are almost all kinds of goods manufactured in the world, and of excellent quality too. I cannot think of one-quarter of the beautiful goods I saw there, and have not the time to enumerate could I think of them. I will mention a few which occur to me just now.

First, then, there are acres covered with agricultural implements of all conceivable kinds, from the threshing machine, reaper, farm-wagons, to plows of all kinds, cultivators, hoes, etc.; mills of all kinds, and running and doing good word; hardware and cutlery of all conceivable varieties; wood work and woods in an endless variety; engines of all kinds, some of one thousand horse-power; one of these was pumping water and making a large and beautiful cascade more beautiful than many natural ones which people have traveled thousands of miles to witness. This water was pumped up and poured down into the great reservoir hundreds of times, and it occurred to me, while thus in constant motion, and used over and over again, it was water still. (Ahem!)

Locomotives and railroad cars are here in great numbers, of the European pattern; none like the American. Here were glassware, pottery, common and fine, window glass of the finest description, and cylinders of glass, not cut, ten and fifteen feet long. Here were woolen, cotton, and linen fabrics of all qualities and styles. And here is the greatest display of lace perhaps ever seen in the world. Here are lace goods single pieces of which are priced at tens of thousands of francs. Here were at work diamond cutters. I saw at least a thousand diamonds, cut and uncut, and of all sizes, the largest of which is valued at a million. Here are also fac similes of the Koh-i-noor and the "Big Mogul," or "Big Sultan," I forget which; but at all events the largest diamonds in the world, and the counterfeits did me just as well as though they had been genuine. Here also are workers in gold and silver ornaments, carrying on their work right before your eyes. And here also was the government mint. Here are lots of straps or bands of gold, silver, and copper, just the right width and thickness, and punching machines, dies, and presses were at work making them into money, with the figure-head of Leopold III. upon them. I wanted only a hatful, but they would not let me have a single piece. I would have been content with a brick or two of the gold in the cases, but they were not giving them out the day I was there. There are hundreds of dies, for making all denominations of money, and nearly every one had Leopold on it. After all, money has certain attractions that nothing else has. I presume that is the reason they are so careful in the exhibition to keep it out of reach of the vulgar and worldly minded. Spectacle makers were also plying their trade there.

Three paper mills were doing a lively business, grinding the rags up into pulp, and drawing it out into paper, drying it on heated cylinders, pressing it and cutting it up into sheets, right before your eyes, and all in the space of a very few minutes. And close by were ruling machines doing the ruling, and some twenty printing and lithographic presses doing printing of all conceivable kinds, with several compositors setting type. Close by was an extensive hatter's shop, turning out hats very rapidly, taking the crude material and working it up into hats, working them together in the kettle, blocking them, pressing them, and turning them out all completed about as quick as I am telling you about it. Many of these workmen are women. Candy makers were out in full numbers and making their sweet wares in quantities and selling them pretty rapidly also. Bakers' goods, especially the fruit cakes, were out in full show. The cases of perfumers' goods were very interesting and extensive. A great amount of perfumery is put up here. The cordials and fine liquors made a fine show, and many of them looked nice enough to taste of.

The knitting, sewing, and weaving machines should not be passed unnoticed. The chocolate manufacture seems to be quite a branch here, and a large show is made of chocolate in all forms, and especially in the image of Leopold III. Cast-iron wares were abundant and very respectable in quality and styles. Brass works the same. In fact I cannot tell you what is not there. There are over 600 contributors, but probaly not quite that many different kinds of goods, so if I do not mention one-tenth part of the kinds, I trust you will not blame me. Who could remember so much?

Art in all its branches was well represented, including painting, statuary, engravings, photographs, lithographs, etc. Chemical preparations must not be forgotten. They were there in large numbers and extremely creditable in appearance. The furniture, cabinet work, etc., is neat and artistic.

The department of Retrospective Art is extremely full and interesting. Here are tapestries hundreds of years old in great quantities; ancient plate of both gold and silver; hundreds and perhaps thousands of coins of all denominations and ages; seals ditto; carved furniture and woodwork, until one becomes weary of looking. Books of the early years of printing are in great numbers, and more fine volumes executed or ornamented by hand than I saw in the British Museum. I saw many of the oddest looking old watches every made; some were as thick through as across and look as though they might hav been made in the year 1. The same of lots of other things, but I may as well stop here as any where. You must guess at the rest, and I am sure if you guess all you want to, you will not overguess. It would be difficult to over-estimate this fine exhibition. It is a great credit to this little country to make such a fine display. One is lost in wonder how so small a country can do so much and so well. It will have to be admitted that the Belgians are a very artistic, ingenious people. When we were thoroughly wearied we returned to the fine garden of two acres of exotic plants, under cover, and listened to music by the band. Just outside of this is an elevator for taking people one or two hundred feet up into the air by steam. Rawson and I went up a trip, and I earnestly remarked to him that possibly that might be about as near heaven as he would ever get. At all events we had another good view of the city and its tile roofs.

After we left the main buildings we walked around among the smaller buildings where various coarse articles were exhibited, among the rest, a frame tower of bells of all sizes from the largest to the least. Among other curiosities was an electric railroad which ran a circuit of a third of a mile quite rapidly and without the use of steam I paid the requisite number of centimes and, with a dozen or two others, took my first ride on an electric railroad. I could not see but it was just as good as steam, nor why it should not come into general use. There would certainly be less danger of bursting boilers, or scalding with the hot steam in case of an accident. I shall wish well for the electric railroad.

### ANTWERP.

On Thursday the 2d we went to Antwerp, or Antwerper, as the old Dutch name used to be, or Anvers, as the French call it (pronounced Onvairs). I suppose it is about twenty-five or thirty miles from Brussels, for it took us a little over an hour to get there, and is a flourishing city of 150,000 inhabitants. The country is a most beautiful garden the entire distance. We passed Malines and many other villages. In fact the farmhouses are so near together that it seems like a village almost all the way.

Antwerp is an old town, and being nearer Holland than this place is considerably more Dutchified. Many of the streets, which they calls canals, are narrow, crooked, and irregular, with many of the buildings standing gable-end to the street, like the pictures of Dutch towns I used to wonder at when a child. The buildings are not all of this kind, as many are modern and beautiful.

A plenty of dog carts and donkey-carts are seen in Antwerp. I noticed one dog-team working four abreast. The drays or trucks are of singular appearance, the body being a long flat bed hung within ten or twelve inches of the ground. This saves lifting the load very high. Monstrous loads are hauled by a single large horse with a single pole or tongue or shaft and not with two shafts as in our country.

Antwerp is the commercial capital of Belgium, and the largest seaport in the kingdom. Steamers and other vessels were lying at the docks, and much maritime business is transacted there. It is also said to enjoy a flourishing trade in all lines and to be far more prosperous now than in the times when its political troubles were so great.

It is intensely Catholic, and shrines on the houses at the corners of the streets are frequent. We saw numbers of these shrines, consisting of the Virgin and the baby God. I presume they are put up for protection; they keep away lightning, fires, etc. Rome is said not to contain more shrines, virgins, little gods, dying saviors, relics, holy things, and all that pious rubbish, than does Antwerp.

Antwerp is regarded as a city of art and artists. Here Rubens lived and died. It was the home of Vandyke, Rembrandt, Floris, Quentin, Veniers, Crayer, and lots of other artists. The cathedrals and churches are full of paintings by Rubens and others; full of shrines, statues, paintings, carved pulpits, carved saints in wood, stained windows, and all that kind of art work.

Of course we visited the cathedral. It is a grand old edifice, with a spire over four hundred feet in hight, and the sculptured tracery is so fine on it that Charles V. said it ought to be kept in a glass case. The famous carillon of sixty bells ring out every seven minutes. These bells were placed in the spire in 1483—four hundred years ago. The largest, named Carolus, after Charles V., weighs sixteen thousand pounds, and requires sixteen men to ring it. The cathedral dates from 1352.

In the two ends of the transept are Rubens' most celebrated paintings of Jesus's Descent from the Cross, The Elevation of the Cross, and two dozen more of a similar character. Somehow the subject don't seem new any more. It did very well until I had seen the representation of the dying God and the dead Christ five or six hundred times, but now it seems like an old worn-out tale hardly worth the telling.

Matthew, Mark, Luke, and John are here, carved in wood, as large as life and twice as natural, with twenty-four other wooden saints, of the same size, and looking as though they had the colic extremely bad. I will not undertake to say how many statues there are in this old cathedral, but their name is legion.

There is a very curiously carved old pulpit, with work enough on it to build a whole Western village. The chapels are also numerous, and the tombs of the saints and notables (with very quaint tops, cut four hundred years ago) who hav died, are plentiful. I notice there are no tombs built for the common poor people. It is only the saints, kings, and butchers that are deemed worthy of that honor.

The Church of St Jack, or St. Jacques, is still more remarkable, so far as statuary is concerned. The high altar, screen, and rood loft are very fine. The private chapels are numerous and very rich. Rubens' tomb is in one of them. Here also many of the big ones of the earth were buried and rich tombs erected to their memory. Here was another image of the Virgin, dressed in rich silks, like a large doll. Her worshipers were paying their devotions before her. There are many statues in this church, and it looks like a gallery of sculpture. But the people who worship there think it all a first-class article of religion, and nobody knows when they will learn any better.

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# Polemic.

## Hegel's Philosophy.

BY VAN BUREN DENSLOW.

An abridged translation of Hegel's "Æsthetic" has recently appeared, by Wm. M. Bryant. Mr. Harris, of St. Louis, has translated and is publishing Hegel's logic in full. Those who combine a knowledge both of the language of Germany and of the dialect of metaphysics are giving much study to Hegel in the original. Here and there we are told of learned divines who are indebted to their trust in Hegel for their faith in Jesus. A summer school of philosophy at Concord identifies philosophy with Hegelianism. A journal of speeculativ philosophy at St. Louis has for twelve years done the same. Not merely to the unlearned, but to most of our acutest and most trained thinkers, Hegelianism is an unknown tongue. The intellectual descendants of Locke, Hume, Comte, and the students of Spencer will denounce it as jargon. Those who speak in it do not learn to translate it to others. Its minor apostles exceed Hegel in obscurity of utterance. The maxim that clear thought must find expression in clear speech is despised. Only the indistinct charms. Only the unintelligible reveals. One who does not read a line of Hegel five times, and a page twenty-five, before claiming to hav arrived at its full meaning, is no true Hegelian. He who cannot apprehend how two persons may equally delight in Hegel—one because he has proved that God exists, the other because he has identified God with nothing, and absolute being with not-being—is still in the alphabet.

Perhaps the Hegelian cloud resists penetration at its dissolution. The dissection of the flower or insect is its death. The evasiv spirit of life defies the anatomist's knife and the chemist's acid by taking flight. If the subtle spirit of Hegelianism demands this obscurity, we may not catch it, for at the penalty of being compelled to exhibit only the cage from which the bird has flown we shall be clear.

Hegel died fifty years ago. As Disraeli would say, "Many things hav happened since then." Many of the premises which scholars then reasoned upon they hav since ceased even to reason for.

Hegel's "Æsthetic" was a pioneer work in its effort to prove that the development of art was governed by principles or laws. It had been thought the product of inspiration in the artist. A pioneer never perfects.

Art is that which pleases while serving. It adapts means to ends so fitly that the soul thrills with the sense of harmony.

Hegel thought that art was the daughter of religion. He never dreamed that religion was one of the daughters of art. So there hav been beauxs who won the favor of the mother by politely mistaking her for the daughter, but in the elopement the daughters are always selected. So in the sequel Hegel ran away with religion only, leaving art, who is both older and younger than religion, in the lurch.

Art, said Hegel, must begin in the symbol, and the symbol must be the physical type which expresses a spiritual idea or supernatural cause for phenomena. A clay idol with seven arms may be grotesque, fantastic, but it is art because it is the soul or spirit struggling to express its idea of cause. But the beaver's dam, the oriole's swinging home on the tip of the elm bough, the bee's geometric cups for holding the essence of the flowers, the deer's flight to the water-course to elude the scent of the hounds, are not art, because, though they are cunning adaptations of means to ends that send the sense of music through the soul, yet they fail to reveal any myth or ghost; they are not types through which the divine or human spirit struggles to set forth some theory of causation.

"Art," says Hegel, "must be religious." The tattooed savage, however his skin may ape the peacock's tail, does not enter the domain of art until, by circumcision, baptism, processions, crucifixions, or other type or symbol, he sets forth some myth. Dress is not art, however fitly it may be adapted to the end of warmth and comfort; but if a bishop, in his surplice, wear a type of the ancient worship of the mysteries with which nature surrounds the transmission of life, that is art, because there is a symbol setting forth a myth. The bow of the savage is not art, but that of Cupid is. The Maoris' boat is not art, but that of Charon is. The wiles of amatory pursuit, however subtly and delicately passion concealed may respond to passion stalwartly expressed, are not art, until a classic deity is placed behind each lover, and Venus is made to struggle with Diana for the mastery of their souls. Hegel saw no art in the chase or in war except as Mercury or Mars presided over them; no art in him who first discovered fire, but much in him who pictured Vulcan hurled from heaven by Jove and bringing the sacred mystery with him; no art in gathering and cooking food, but much in the myth which out of the burial and resurrection of the seed-corn constructed the rape of Persephone by Pluto, and the consequent worship, in the mysteries of Ceres, of the holy doctrin of man's immortal life. To Hegel's mind, tilling the soil or rearing flocks and herds is not art, but the worship of bearded Pan with his goat's legs is.

In thus narrowing the domain of art to religious art only, Hegel makes it dawn simultaneously with superstition and set with German Protestantism, whereas its true dawn is coeval with that of mind, even in the lower animals, and it is yet too early to predict that it may not obtain its highest excellence wholly disassociated from theological conceptions.

Before there can be that symbol which Hegel thought the beginning of art, there must be the myth or theory of the supernatural which the symbol expresses. The belief in Zeus must precede Homer's poems and Phidias' statues, portraying him in feature or in action. The god precedes the revelation. Therefore myth-making, or the creation of the God idea, precedes symbolism, or the attempt to set forth the God idea to the senses.

If we inquire whence arises the God idea, there are two answers, that of the intuitionists, or religionists, and the historians, or philosophers. The former say it is innate. Of this class are Hegel, Berkeley, Plato. The latter say that the god idea, or spirit idea, is the result of the imagination supplying a person, as a means for accounting for phenomena of which it seeks but fails to perceive the cause. In short, it is bastard science, assuming where it does not know, and explaining where it has not investigated. Mr. Tylor, president of the British Ethnological Society, in his work on "Primitiv Culture," sets forth the historical theory of the genesis of the god idea, as follows:

"First and foremost among the causes which transfigure into myths the facts of daily experience, is the belief in the animation of all nature, rising at its highest pitch to personification. This, no occasional or hypothetical action of the mind, is inextricably bound in with that primitiv mental state where man recognizes in every detail of his world the operation of personal life and will. . . . To the lower tribes of man, sun and stars, trees and rivers, winds and clouds, become personal animate creatures, leading lives conformed to human or animal analogies, and performing their special functions in the universe with the aid of limbs like beasts or of artificial instruments like men; or what men's eyes behold is but the instrument to be used, or the material to be shaped, while behind it there stands some prodigious yet half human creature, who grasps it with his hands or blows it with his breath. The basis on which such ideas as these are built is not to be narrowed down to poetic fancy and transformed metaphor. They rest upon a broad philosophy of nature, early and crude, indeed, but thoughtful, consistent, and quite really and seriously meant."

The anger with which persons, savage or civilized, will vent their force upon inanimate objects which get in their way, and invest them with qualities of obstinacy, cruelty, etc., as seen in a man kicking or cursing the stool over which he stumbles, as if it were a responsible being, indicates the same capacity of clothing inanimate objects with personal attributes. Victor Hugo pictures the same instinct in Cosette, who having no doll used the first object she came to, quite indifferent whether it was a towel or a bootjack, and intent only for the time on loving, in it, those angelic qualities of cherubic infantil beauty and winning helplessness with which her own conscious fancy inspired it. Having idealized it thus, it would hav been a source of real grief to her to hav assured her that she was nursing a mere towel or bootjack, and, though she herself knew it, she would only be prevented by her fears from denying it. It was her doll, a person—her love had transfigured it—and only malice could seek to dissolve the transfiguration. Whoever has witnessed the sport of puppies and monkeys must hav observed that they exercise the same imaginativ quality.

The early Aryans, and indeed the later Jew or Roman, must put a personal spirit behind the lightning. Jove's hand hurled the bolt, and among the Jews Jah's voice was the thunder. Mythology was not intentional imposture, but bastard science. Its unscientific theory of causes seemed to those who invented it probable, to those who worshiped it true, and to all beautiful. The splitting open of the brow of Zeus (the sky) by the club of Hæphaestus (Vulcan or divine force), to let out Pallas-Athene (Dawn), was a truer explanation of sunrise, in the epoch of the belief in the personality of all causes, than it would hav been to say that the same weight or gravity which made the stone fall caused also that revolution of the earth on its axis which made the sun rise. Indeed the scientific statement, considered as a theory of causation, would hav been far more unintelligible to the mythical mind than the mythical statement is to the scientific mind. The mind must frame theories and then dart out for facts to support them. Beliefs scientifically false must precede observation. Faith can not wait for knowledge. Abstinence from belief until all the evidence is in is as rare and difficult an order of asceticism as abstinence from food and drink until we feast upon the nectar and ambrosia of the gods.

The myth-makers aimed to make the phenemena of nature comprehensible to the mind by satisfying the hunger of the soul for personal causes, a hunger which is of the essence of religion.

Hegel, in beginning the analysis of art with the symbol instead of with the myth, evidently assumes that the making of the myth itself is antecedent to art. This assumption satisfies the intuitionist, but not the historian, of the origin of religious belief. To him the myth is an attempt to giv a true explanation of phenomena. It is science in gestation, groping toward its birth. It is not a spirit struggling to embody in matter that which is within, but an observer struggling to formulate in his mind the facts which are without.

Hegel's assumption of the duality of the universe, of spirit as an independent entity struggling against matter, if not as the creativ First Being, originating matter by its fiat, had descended to him from Zoroaster and from Indra. The monistic theory of the universe, that spirit and matter are transverse and interchangeable manifestations of unity, just as the flame, heat, and light of the lamp are transverse and interchangeable manifestations of the phenomena of combustion, or of molecular attraction, and therefore are but new forms of the burning materials, had hardly yet arrested scientific attention.

Hegel overrides without noticing it. As in the case of thunder and lightning, so in the case of thought and passion, it greatly simplifies the process of accounting for it to say, Behind the phenomenon there is an eternal spirit, rather than to say, Before this phenomenon there was a molecular change. The former assumption is exalting, the latter depressing, and in religion whatever exalts is true, whatever pricks our inflation is false.

In making art the progressiv effort of the spirit to express its inner truth, Hegel labors under the difficulty of having made the divine verity responsible for all the false religions of the world, but as a compensation for this inconvenience he is permitted to trace in Lutheran Protestantism the absolute divine wisdom in its unintermittent effulgence. This is a great desideratum, obtained at great cost. But it cuts off the materialistic or historical tendency to deduce Hegel's own views from the struggle of his metaphysical genius against the German Protestantism of his age, German Protestantism from the struggle of German instincts against Romanism, Romanism from the struggle of Christism, Paulism, and Judaism against heathenism, and heathenism itself from the struggles of the human mind, in a period of the infancy of science, to explain more than it really apprehended of the causes of phenomena. This tracing of the faiths, on which our hopes are supposed to be pendent, back to sources of hope in which we could not be induced to hav faith, is depressing and unwelcome. Yet even Hegel suspects this mental operation, and says (Bryant's Translation, page 63): "As the ideal of classic art comes to be realized only by the transformation of preceding elements, the first point to develop consists in making manifest that it is truly sprung from the creativ activity of the spirits; that it has found its origin in the inmost and most personal thought of the poet and of the artist. This seems contradicted by the fact that Greek mythology rests upon ancient traditions, and is related to the religious doctrins of the peoples of the orient. If we admit all these foreign elements —Asiatic, Pelasgic, Dodonian, Indian, Egyptian, Orphic—how can we say that Hesiod and Homer gave to the Greek gods their names and their form? But these two things, tradition and poetic invention, may be very easily reconciled. Tradition furnishes the materials, but it does not bring with it the precise idea and the form which each god is to represent. This idea the great poets drew from their own genius, and they also discovered the actual forms appropriate to it. They were the creators of the mythology which we admire in Greek art."

As well say that the myths created Homer as that Homer created the myths. Neither in their present form could hav existed had not the other in plastic and proximate form preceded it.

Hegel's fundamental assumption that the myths and theologies were the outworkings of the spirit seeking to giv to its inner content an outward form, or to clothe its subjectivity in objectivity, was unfavorable to any exhaustiv study of the historic origin, comparativ anatomy, and geographical distribution of myths. He expressly disavows any intent to construct a philosophic theory or historic explanation of myths. Modern research, since the death of Hegel, has supplied more ample materials to this end than he possessed. Though his knowledge was minute for his period, it cannot compare in accuracy with that now derivable from Tylor's "Primitive Culture," Dupuis' "Origins of All the Religious Cultures," Michelet's "Bible of Humanity," Inman's "Ancient Faiths Embodied in Ancient Names," Sir John Lubbock's "Origin of Civilization and Primitive Condition of Man," to say nothing of the light incidentally thrown on these questions by Max Muller, Bunsen, Wilkinson, Richard Payne Knight in "Essays on Ancient Worship," Hargrave Jennings in "The Rosicrucians," and other sources.

Since Hegel studied, the origin of religious myths has been under a course of evolution into a new science, to be known as the science of religion, and to be based on history. It will be shown that all religions hav one origin and one definition, viz., the explanation that man invents for phenomena whose cause he does not know.

As the growth of any one of these myths is a sample, generically, of all the others, the elaborate presentation and careful study of one will aid us in judging of all. In so doing we may sit in judgment on Hegel's notion that they are all the creations, subordinately, of poets, and, ultimately, of God, both seeking to giv outward form and expression to the inner content of the spirit. It will show clearly that they are, on the contrary, the efforts of untrained observers to conform the tangled and not yet understood network of outward phenomena to supposed rules of harmony and logic which govern our inferior process of thought in their earliest struggles toward scientific conceptions of the universe.

Take, for instance, the moon myth, which appears finally in the Jewish scriptures, as the whale swallowing Jonah, and, through the power of prayer, casting him out alive after three days. In the Bible it aims to teach the harmless moral lesson that, while prayer will save a prophet who is swallowed by a fish, yet it will not induce the Almighty to destroy a whole city in which many thousand persons (children) "do not know their right hands from their left."

The Greeks, Hindoos, Maoris of New Zealand, Basutos, and Zulus of South Africa, North American Indians, and probably most primitiv races, hav a sun or moon myth, which describes either the daily descent of the sun into darkness, or an eclipse of the sun or moon, or the monthly waning of the moon, or finally the annual descent of nature into winter, though in the Greek mythology the last myth differentiates into a distinct one from the others.

Either of these events, involving the extinguishment and reproduction of life, or of one or the other of its two great emblems, the sun and moon, is typified among all these nations by a hero or maiden swallowed by a fish, whale, sea monster, or elephant, and cast out alive through some exercise of miraculous power.

In the legend of the Ojibway, the fish is called the "Sun-catcher," and the brave, after being swallowed, is cut out of the fish by his sister. According to the Ottawa form, embodied in "Hiawatha," Manabozho (the sun), angling for the king of fishes (dipping into the Western waves at sunset), is swallowed, canoe and all (night). Then he smites the monster's heart with his war club. When Manabozho's blows

against the sun-catcher's heart disposed the fish to vomit him again into the lake, the brave set his canoe firmly across the fish's throat inside, and slew him. Then the dead monster drifted ashore, and the gulls (birds of the dawn) pecked an opening for Manabozho to come out. Among the Basutos the hero, like Minerva, was born of full size, but found that his mother (the universe) had been devoured by a monster (night). He attacked the monster, and was swallowed whole (sunset), but cutting his way out (sunrise), he set free (illumined) all the inhabitants of the world.

Among the Zulus an elephant swallows the world, including a mother and her children. She finds in its maw (the antipodes), forests, rivers, highlands, dogs, cattle, and villages of people. In this form the myth betrays a knowledge that the antipodes are inhabited, which did not pertain to its Greek or North American form.

Among the Greeks the myth is seen in the stories of Perseus and Andromeda and Herakles and Hesione.

In the latter, Laomedon, father of Hesione and king of the Ionians, offers her a sacrifice to Poseidon's (the ocean's) destroying monster. To descend from impersonations to metaphor, he fixes his affections on commerce and risks his wealth in ventures on the deep. He givs his heart or daughter, *i. e.*, his wealth, to the waves. Herakles, impersonating Labor, to rescue Hesione, springs full armed into the fish's gaping throat, where he hacks for three days, and comes out hairless, but rescuing Hesione from the fish. This, however, is the secondary and practical application of the myth to a commercial nation. It has here developed out of a symbol impersonating the forces of nature into a legend identified with historical characters and dimly connected with industrial pursuits. We must go behind this form of the myth for its origin. This we find in the fact that the root Ion, or Io, in the names Hesione and Ionian, is the moon (Selene), and that the race of commercial Greeks who skirted Asia Minor at Ilion, or Troy, Tyre, Sidon, Joppa, and around to Egypt, were known as the Selenic, Ionic (moon-worshiping) races, as distinguished from the Pelasgi and other land races who worshiped the elder gods. The influence of the moon over the tides, which Pliny shows to hav been a principle as familiar to the ancients as to us, and the dependence of sailors on the tides, accounts for the fact that the maritim Greeks should be particularly styled the lunar, Selenic, Ionian, or moon-worshiping races.

During the change of the moon (Ion) from old to new it is extinguished for three days by its nearness to the sun. This is the original swallowing of Iona by the Great Fish. The name Ion (the moon) is preserved in the name of the Greek girl Hesione, who is rescued by toil (Hercules), and in that of the Hebrew prophet (Jonah), who is rescued by prayer, both of whom, however, are in the whale's belly three days. Joppa, where the Bible locates the Jonah story, is also the place where the Greek myth located the story of Hesione and Herakles. The Greek sculpture of the whale which swallowed Hesione was actually used in early Christian art as the model of and identical with the fish that swallowed Jonah. Moreover, the chains with which Hesione was bound to the rock to be sacrificed to the sea monster were exhibited in front of Joppa in Pliny's time, and from thence the bones of the whale were carried to Rome in verification of the story. We need not remind the reader that the name Jonah should be Iona, and that the sound of *G* soft, given to the letter *J*, is a western barbarism. Nor need we pause to show that the existence of the myth among the Greeks is much earlier in date than its appearance in the Hebrew scriptures, for which it was evidently borrowed from Ionian sources.

Given the Greek myth of Hesione, sacrificed to a whale, and rescued from its belly by a hero, who hacked therein for three days, and we need only substitute the Jewish idea of prayer to God for the Greek idea of the heroism of Hercules (or toil). Prayer was the Hebrew wrestler as Hercules was the Greek, and the legend, which begins among the savages of all nations as a symbolic impersonation of certain great forces of nature, stands improved among the Greeks into a classic impersonation of these forces into certain free beings having an independent personality, and is finally borrowed by the monotheistic Hebrews from the Greeks and formed into a chapter in the career of the invisible and absolute God.

It is impossible not to see in this evolution that a bastard science seeking to account for phenomena by putting a spirit or personal soul behind each act in nature's drama, exhibits itself first in animism, or the theory that each event has a soul and is alive, whether it be thunder, an eclipse, or a sunset. This is the period of myth formation which precedes the attempt to set forth the myth by a symbol, which, according to Hegel, is the beginning of art. The next phase is the mythological, in which the spirits or souls which stand for the leading forces of nature develop into free and independent persons having moral powers. This givs rise, according to Hegel, to classic art. Then follows the monotheistic phase in theology, accompanied by the sublime in art, in which all these independent personalities are merged into One, and whatever miracles inferior gods or men accomplish is done by prayer to this One and by his might. And here, according to Hegel, the advance ends. Hegel seems unconscious that the idea of one God has emerged out of the idea of many gods, as that of many gods did out of innumerable spirits, and as that of innumerable spirits emerged out of the observation of countless phenomena whose causes were unknown. He pictures the absolute One in such terms that while one wing of his disciples beholds in it a crucified man, the other sees in it an identification of Deity with non being. Nay, often in the same sentence there is mingled the two antagonistic doctrins that the spirit creates man, which is Theism, and that man evolves the spirit, which is Atheism. Thus, Hegel says, "For, as in the next place, God separates or distinguishes finite actuality from himself, so also finite man, who begins with himself as outside the divine kingdom, assumes the task of elevating himself to God, of freeing himself from the finale of doing away with nugatoriness (limitations), and of becoming through this sacrifice (deadness) of his immediate actuality that which God in his appearance as man has made objectiv as true actuality."

Nor does Hegel clearly define when speaking of certain theological conceptions whether the kinds of truth he is attributing to them is artistic truth; *i. e.*, conformity to the principles of beauty, or whether it is actual truth; *i. e.*, conformity to the events of history. Thus, in describing the transition from Egyptian to Greek art, as a transition from an unreflectiv symbol like the pyramid to a free personality like Chronos, to express duration, we clearly perceive that he does not wish us to regard Chronos as an actual person, but only the ideal personality whose use in setting forth the conception of time is artistically true. He says (Bryant, p. 8) the difficult point in our investigation is to distinguish whether what are represented as personages in mythology or art possess a real individuality or personality, or whether they contain but the empty semblance of it and are only mere personifications. As he here manifestly confounds the distinction between truth and the artist's conception that the person is real by describing as a real personality that which is merely the artist's conception of truth, we hav no clear guide by which to determin, when he comes to speak of the real individuality and personality of Jesus, whether he means to assume that the actual Jesus was all that is claimed for him, or only that the Jesus, as the evangelists hav described him, should, like the Jove, as the artists hav constructed him, conform to certain standards which, for artistic purposes, stand in the place of historic truth.

On the whole, however, it seems to us that Hegel really meant to accept the alleged supernaturalities connected with the story of Jesus as historically true and as deriving all their sublimity from their conceded truth, originality, and inspiration. He seems to assume to be competent to tell us (Bryant's Hegel on Art, p. 19) that the story of that God which is begotten, is born, dies, and is resuscitated, is a myth which presents a variety of meanings at once physical, historical, moral, and religious, or metaphysical, when the story is told of the Egyptian Osiris two thousand years before Christ, or of the Indian Krishna, or Christna, at least six hundred years before Christ, but is not at all mythical, and has only one meaning, and that the literal one, when it is repeated concerning Jesus. Now, if the story of a God being begotten, born, dying, and being resuscitated has power, when told in Judea, to create a new school of art called the sublime, and to overthrow the previous schools of art which Hegel styles respectivly the classic and the symbolic, how is it that the previous telling of the same story in Egypt concerning Osiris, and in India concerning Christna, though fully believed in by the people, created no such change in art? A sufficient cause must always produce the entire effect. If any revolution in art ever actually occurred in Europe solely by the preaching of the God-man Jesus, it ought to hav occurred in Egypt and Judea by the preaching of the incarnated gods Christna and Osiris.

If the fundamental idea of incarnation is common in the three cases, but the revolution in art followed in only one of them, then the revolution must hav been due to something else than this fundamental idea of incarnation. The relativ truth or falsehood of the idea in the three cases could make no difference, as any religious theory must produce its whole effect upon art when it is believed, quite irrespectiv of its truth or falsehood. If a revolution in art actually accompanied the belief in the story of an incarnate God in only one of three cases in which it was extensivly believed, then it must hav been due, not to that idea, but to some other cause, whether it was some accessory to the idea itself or some wholly independent cause.

In Hegel's theory of art the assumption of the truth of the story of the incarnation of God in Jesus is so fundamental that if the story itself is untrue the theory is gone. It is like the argument by which Hegel sought to prove that the immutable nature of abstract thought required that no planet could exist between Mars and Jupiter. When told that the asteroid Ceres had been discovered there he is said to hav remarked that the principles of pure thought rendered such a fact impossible, but to the altitude of pure thought, nature, in its accidental and phenomenal uncertainty, is simply unequal. So Hegel seems to hav determined that the necessities of the infinit spirit demanded that it should seek to express itself outwardly in the creature man; that it should find its "inner subjectivity" as God in serious warfare with its outward objectivity as man, and that the reconciliation between the two could be effected by revealing himself as the God-man, and thereby inducing on the part of men such a surrender of their own personalities and absorption of the divine personality revealed in Jesus as would transform them all into man-gods.

Hegel presents this doctrin of the incarnation of God in man under the new and seductiv aspect in which it had not before been presented, viz, that such an incarnation is necessary, not to the rescue of man from punishment, but to the rescue of art, which is the consummate flower of the human spirit, from the catastrophe of having nothing in history equal to its powers on which to expend its force, and to the rescue of Deity from the vacuity of being without functions. In short, the divine incarnation, according to Hegel, supplies art with its end and climax, history with its pivot, Deity with its toil, and nature with its interpretation.

The process by which Hegel works the mind up to this conclusion is ingenious, subtle, and in a certain sense powerful—so powerful that, attacked only by the same course of metaphysical arguments by which it is reared, it is impregnable.

Art, says Hegel, begins in a symbolic period, rises into a classic period, and culminates in the sublime period. These three periods correspond, the symbolic to nature-worship, the classic to art-worship, the sublime to spirit worship. The first finds its outcome in Persia, India, and Egypt; the second in Greece and Rome; the third in Judea and Christian civilization. In the first the symbol, as the pyramids, the sphinx, the centaur, the many-armed idols, the three-headed trimurti, strives to express the dignity, intent, or greatness of spirit through the simpler geometrical qualities of matter, viz., its mass, number, and form in its ruder aspects.

Thus, in the pyramids, the crystalline shape and enormous mass express duration—a difficult illustration, since the true meaning of the pyramids is not yet fully known. In the sphinx the lion and woman express the union of the male and female principles in nature. In this stage, also, mankind adore the phallus as the symbol of life, light as the symbol of knowledge, and make grandiose statues with many heads to express wisdom, with many arms to express power, with goats' feet to express fecundity, and with wings to express flight. But in all this the ascendancy of form over mass, and of harmony over number, has not yet asserted itself. Hence men never lose sight of that which the symbol represents, and for that reason the symbol is never erected into an independent personality and "subjectivity" of its own. Neither the Hindoos, Persians, nor Egyptians ever seem to hav lost sight of the fact that they made their gods, or fallen into the notion that their gods made them. The spirit, in groping for some material symbol in which to express the causes of phenomena, has not lost sight of its primary object, viz, to explain phenomena. It still knows that it is the exterior mysteries and solemn contradictions in nature which it is seeking to express.

But in Greek or classic art, according to Hegel, the symbol ceases at the moment when free subjectivity or personality is attributed to the supposed cause of phenomena, or when, as Hegel says, "free subjectivity, taking the place of vague and indeterminate conceptions, constitutes the basis of representation in art. Such is the character which Greek gods present to us. Greek art represents them as free individuals, independent in themselvs, genuin, moral persons. Hence we cannot consider them from the symbolic point of view. The acts, for example, of Jupiter, of Apollo, of Minerva, belong only to those divinities themselvs—represent only their powers and their passions. Should we abstract from these free individualities a general idea and set it up as an explanation, we should abandon and destroy in these figures just that which corresponds to the idea of art, whence artists hav never been satisfied with these symbolic or allegorical explanations applied to works of art and to mythology. If there remains a place for allegory or the symbol, it is in the accessories, in simple attributes, signs, as the eagle by the side of Jupiter, the ox by the side of St. Luke, while the Egyptians saw in the bull Apis a divinity itself."

We may here remark that Hegel seems to ignore the vast prevalence of the symbol in Christianity, as in the cross, the crown, the spire, the atoning blood, the harps of heaven, its pearly gates, golden streets, etc. He also overstates the extent of the self-deception of the pagan mind. The Egyptian saw in the bull Apis a divinity only because its body had become incarnated, by an entrance thereinto and abiding therein of the spirit of Osiris or the sun god, as the body of Jesus is, in the Christian theology, incarnated by the divine spirit. In the transition from symbolic to classic art Hegel fails to warn us that man is being led downward into idolatry by mistaking the symbol which he has adopted, to typify some fact in nature, for the cause of the fact, yet this is true when the serpent, out of whose form coiled into a circle he has made a symbol of self-renewing immortality, is mistaken for the cause or source of life, as by the Chinese when they giv serpent's flesh ground into powders to cure disease. So the women of ancient times, when they adored the phallus to produce pregnancy, mistook the symbol for the cause. So the modern Catholic, when he uses the bones of a saint as a charm against disease.

In classic art Hegel sees in the tendency, on the part of a race, to elevate the symbols of nature's great forces, the Jupiters who typify thunder and lightning, the Apollos who typify the sunlight, and the like, into independent personal causes, only an emancipation of spirit from matter. He seems to forget that this emancipation exists only in the artist's conception, and not in the history of nature. Hence if out of this process shall soon after emerge the theory of monotheism as the product of polytheism, then the philosopher will be called on logically to show no more politeness toward the resultant one-god than Hegel shows toward the causativ many-gods, which resulted from the elevation of symbols into gods. Hegel discusses every transition from symbolism to polytheism, as if there were behind it a spirit trying to express his idea in an ever-increasing freedom from matter, and as if, by the transition from the rude masses and numerical repetitions of Egypt and India to the graceful forms and paintings and poems of Greece, spirit were in some way actually freeing itself from matter. In the transition from the pyramid as the type of duration to the god Chronos, or time, who is a person born of heaven and earth, perpetually consuming all his offspring, until the divine Zeus leads a rebellion against him and wins immortality from him by imprisoning him under chains and darkness, we are introduced to a subtler and more intellectual conception of time. Yet we know the Cronos as a being does not exist, and the passage of the human mind from the use of his name as a symbol into the belief in his existence as a god is a passage from poetry into idolatry, *i. e.*, from dreaming, into the belief in the truth and verity of the dream, not in any sense from matter to spirit. And when, probably by a crossing in Judea of the Græco-Roman idea

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We visited the picture gallery and saw great numbers of Rubens' celebrated and highly-prized pictures, and again wondered how he could paint so much. Here were a few hundred more Virgins, Jesus on the cross, Jesus off the cross, in every conceivable shape and condition. The trouble with those old painters was that they could hardly make a picture without a Virgin, a little Jesus, a big Jesus, or something of the sort for a subject. Evidently they did not paint to suit my especial taste.

We visited the large statues of Rubens and Vandyke in the public squares. If the people had no Virgin and dead Jesus to worship, they would probably take Rubens and Vandyke into their pantheon. I am quite willing that they should make that change.

The curiosities in Antwerp that pleased and interested me the most were in the Museum Plantin. Plantin was a printer, a contemporary of Reubens. He spent a large portion of his life in getting together everything pertaining to the art of printing from its very incipiency, including the blocks first printed, the first presses that were used, the first metal types, the molds they were cast in, the very proofs that were taken, and marked for correction, hundreds of the first copper plates engraved for pictures (some of them crude enough), great numbers of early wood cuts, large numbers of the first books printed, etc., etc. These are arranged in a large but extremely antiquated Dutch building formerly used by Plantin. The largest panes of glass in the windows are about 3 by 4 inches with much smaller pieces in the same sash. The house has some forty rooms, some of them not large, but well filled with everything curious and old pertaining to the early age of printing. It interests me far more than do the images of the Virgin and her baby with an unknown father. Antwerp was one of the first towns that engaged in the art of printing, and hundreds of Bibles were printed there and taken to England and sold long before any were printed in England. The big bishops of the church did all they could to prevent this, and cast persons into prison for selling Bibles as much as now for selling "Cupid's Yokes." And some were put to death for it. It is only a matter of time, or probably they would execute now for selling "Cupid's Yokes." But the world moves a little, if it is slow. Antwerp has for centuries been noted for its expensive publishing houses, and for this reason I entertain much respect for the old town. Much good was thus done there.

We took dinner in Antwerp, but found the water so bad we had to take tea. I shall not make Antwerp my home on account of the bad quality of the water, if for nothing else. Oh, how glad I will be to take a good hearty drink of ice-water when I get home again! Europeans know very little about the luxury of having ice in hot weather. I have seen ice but a very few times since I have been here, and then it was distressingly scarce. They certainly can have it if they wish it, but I presume they do not. They prefer beer and wine to such a dangerous drink as ice-water. At the dinner table we met an intelligent sea captain from Massachusetts. It seems really good to meet an American; they certainly come a little nearer and are more home-like than people from any other country. This captain has been in Antwerp four weeks, and soon starts with a cargo for San Francisco, going round the Horn. Oh, what a long voyage he has before him! I will be home long before he reaches San Francisco.

It was at Antwerp that Mr. Rawson parted from us to return to America to attend the National Liberal League, see his wife and babies, etc., etc. He took cars for Ostend, then steamer for Harwich, England, and then cars to London and Liverpool. Before this he is doubtless on a Cunarder and plowing the Atlantic. It seemed a trifle cruel in him to leave a person of my limited experience in this strange country all by myself. But some, it is said, have trod the wine-press alone, and I must pursue my journey alone. At night the two sisters, Mrs. Bristol and Mrs. Foote, returned here to Brussels, and now they have gone, and I am more lonely than ever. I could get along far better if I could only get acquainted with people, but I cannot. They talk so queer I cannot understand them, and my talk is just as bad to them. If I speak to them just as plainly as possible, they look blank, shake their heads, and say, "Nose forstander," or something that means about the same thing. I daily sigh for that universal language to be spread all over Europe and all other countries. But that will not take place until after I have gone to be an angel.

On yesterday I went out eleven miles to the battle field of Waterloo, where Napoleon and Wellington took their grand trial match about fifty-six years ago, the time when Blucher came to Wellington's relief, but Grouchy did not come to little Nap's. I could not think of leaving this part of the country without seeing that memorable field where the blood of 32,000 men saturated the earth, and where the destinies of nations were decided for a hundred years in the future. I had seen an excellent, vivid panorama of the great battle here, and it was so good that it made me only the more anxious to see the ground itself. A high mound has been thrown up in the very center of the battle ground, and on the summit, on a huge pyramid of granite blocks, stands a monster Belgian lion, made of the cannon taken on the field. The lion's head is said to be two hundred feet from the ground, and when I toiled up the two hundred and twenty-five steps to reach the base of the monument, I was glad they did not make it any higher.

The different parts of the field were pointed out to me where Napoleon's headquarters were, where Marshal Ney charged eleven times on the little chateau of Hugomont without being able to take it. He was indeed a brave man, and then after that they shot him down in Paris like a dog.

I met on the Waterloo Mound a gentleman and lady by the name of Goodell, from near Chicago. They are a pleasant couple, and I had an agreeable chat with them. They have been away over a year, having visited Egypt, Palestine, and Eastern countries. We came in together. We chanced to meet again this morning at the cathedral. They are a little over-pious, and there is where they and I are not just alike. I have got just about piety enough for my use, but they have too much.

I shall have to leave much of Brussels untold. It has other museums and picture galleries that I have not mentioned, and some that I have not seen. It has monuments, fine buildings, markets, and fountains that I have not even named. It has fountains of various kinds, several with the water pouring from the mouths of brazen statues. One I remember, the statue of a man bending forward and a stream from his mouth pouring into the reservoir below. This was placed upon the corner of a building on a main street. There are other heads of a similar character in public fountains. There is also another little fountain here on the corner of two public streets of a somewhat different character. Perhaps I ought to mention it because it is very popular here, and the people think a great deal of it. (They call it the manikin-pis.) It is a rather small bronze statue of a little boy in a nude condition, and with no part deficient. There is a gentle stream of water coming not from the little boy's mouth, but from a place more natural. All who visit this town invariably go to see this little boy, and when they see it they smile.

There is a legend connected with this little fountain. Two or three hundred years ago a little boy strayed away from home, and was lost. The parents were greatly distressed and looked everywhere for their child, and finally found him on the very spot where this fountain now stands, and he was doing at that very moment what the little fountain is doing now. The father was so much pleased to find his little boy safe and sound that he erected this queer monument to commemorate the event. It is strongly asserted that the people of Brussels are so attached to this work of art that they would not have it removed on any consideration.

I have amused myself somewhat since I have been here at reading signs. A great deal can be learned from signs. One sign reads, "Exposition Permanent, Entree Libree." I translate that to mean permanent exhibition, entrance free. I have found out also that "Gros et detail," means that at those stores goods are sold both at wholesale and retail. Often signs are in windows, saying "English spoken." I have seen it capitalized in this way, "engLish spoken," but it is well to beware of such stores, for they charge two prices. On many stores I saw the words *Prix Fixe*. I was at a decided loss to know what the words meant and what kind of business could be conducted in those establishments. But at length my mind was relieved to learn that it simply means prices fixed, letting people know that haggling is not to be practiced there. In our country we would say, "a one-priced store," or something of that kind, but I find many things quite different from what they are in our model country.

One custom is men and women sitting on the sidewalk, out of doors and sometimes away out into the street, perhaps a hundred of them in one place, at all hours in the day or evening, especially in the evening, quaffing their beer and wine, just as happy and contented as good virtuous men and women know how to be. I presume it will be some little time before this custom is adopted by the bon ton in our cities.

With all these glorious privileges here, I am sorry to say I have not seen a soda fountain in the city, nor an ice cream saloon. A Yankee ought to make his fortune by coming over here and opening a nice ice cream establishment. But very likely if he did Brusselians would not patronize him; they prefer their national beer. In Paris it is all *wine*, but here it is nearly all *beer*. That is the Dutch of it.

But, indulgent friends, I have said quite enough about Brussels. I fear I wear you out with my chatter. Pardon me, I do wish to talk to somebody who can understand. I will, however, stop right here. In an hour I start for Cologne to see more virgins and dead Christs. Forgive me if I have said aught amiss. Au revoir, D. M. B.

## A Letter from James Parton.

To the Editor of The Truth Seeker, *Sir:* You will of course print the inclosed noble letter from the biographer of Voltaire. But do not let your readers suppose that the approval or compliments that seem to be meant for me are personal. They belong to those noble men and nobler women who could not and cannot be driven by odium, abuse, or lying into the support of principles they know to be unconstitutional and dangerous in our government, to wit, the administration of criminal laws by church Comstock societies and the federal espionage and decoy system over the mails and post-offices under the same influence.

Let us rejoice that the spirit of Voltaire still lives to "crush the infamous"—*Ecraser l'infame.*

*New York*, Oct. 8, 1880. Yours as ever, T. B. W.

Newburyport, Mass., Oct. 6, 1880.

My Dear and Valiant Friend: I hav just read the report of the proceedings at Chicago, and of the withdrawal of Col. Ingersoll from the League. I deeply lament his course, as affording one more illustration of the difficulty of a large body acting together in this cause. I explain his withdrawal thus: Colonel Ingersoll is essentially a poet—as indeed all very great orators are and must be. What a poet was Chatham, Patrick Henry, Cicero, and even Webster in his great days! Having the qualities of a poet, he has the limitations that belong to the character, among which are an aversion to—no matter for that. Let us only think of his great qualities and magnificent endowments. Let him enjoy the poet's privilege of doing just as he likes. I think he lost a grand opportunity of acting in the spirit of his brother Cicero's immortal sentence: "Odium incurred in the cause of virtue is glory, not odium."

But he has done so much in that way, in other scenes, and occasions of great difficulty and risk, that we must not complain that on this one occasion he seems to hav injured the cause he has done so very much to promote.

Never mind. You and your supporters did nobly and bravely in not shrinking from the sublime odium of opposing in toto laws which are a standing menace to every independent inquirer. Your argument was not met nor recognized. The time may not be distant when those laws will be made the pretext for worse outrages than any yet inflicted by them. At the best they are needless. Who can define obscenity, even for a jury? You heard what those villagers at Watkins Glen thought of it, some of whom seemed still disposed to put pantalets on the piano. Imagin Rabelais before a jury! In France they hav just reared a monument to his memory; Watkins Glen would rush affrighted into Seneca Lake at the hearing of one page of him.

No more to-day, for my never-ending task still occupies me. I feel that you are greatly and gloriously in the right in this matter, and that you defended the right with all that courage, constancy, moderation, and wisdom which are peculiarly your own.

Very truly yours,

*To T. B. Wakeman, Esq* James Parton.

## Massachusetts Comstockism.

To the Editor of The Truth Seeker, *Sir:* Mr. W. S. Bush, in your number of Oct. 2d, chooses to say, "He [Wakeman] is not careful of his facts. He should hav given the date of those recent [Massachusetts] Comstock laws and the changes made in them." He then proceeds to intimate that no such laws hav been passed since Aug. 1, 1878, the date of my Faneuil Hall speech. He also quotes what I call an old and sufficient law of 1860 on the subject, which was a revision of former laws, and leaves the impression that there was no subsequent Comstock legislation in that state, and that I did not know what I was about.

I accordingly sent to our Nestor for a copy of the Comstock law of 1879 referred to. He sends it to me with a letter which may be information to Mr. Bush and a warning to any church "enslaved idiots" who may hereafter get elected to state legislatures. In addition to the anti-prevention clause pointed out by Mr. Wright, let the reader meditate upon the power of seizure and search to enforce it contained in § 2 of this act. The agents of the "Comstock Vice Society," organized to run this act may by warrant, without crime or cause, go into any private house, any lady's chamber, to search for and seize what the most enlightened physicians and philanthropists say every woman should possess. The "idiots" who passed this act certainly never heard of the common-law maxim, that "a man's house is his or her castle," at least until some crime has been committed. Note, too, the lovely union of church and state in this legislation. Mr. Comstock, I am reliably informed, occupied the seat of honor by the side of the speaker while the Legislature ratified the enactment of the basement meeting of the clergy in Park-street church.

Will the reader also note that I was careful about my facts, and that it is Mr. Bush who should "reck his own rede?"

T. B. W.

"Boston, Mass., Oct. 6, 1880.

"T. B. Wakeman, *Dear Sir:* In reply to your letter I inclose a copy of a statute passed in our state in 1879 at the

instigation of Anthony Comstock (as I was informed), after consultation with a number of clergymen in the basement of Park-street church. It does not differ very materially from a law passed in 1862, which may be found in our 'General Statutes,' chapter 165, §§ 10 and 15, *except in the line* [in § 1] *I hav underscored*. But this is a very material exception, for it indicates that Comstock and the clergy who sustained him hav used our Legislature to enforce their edict that the production of paupers shall proceed without interruption.

But for that one line there was, and could be, no motiv to pass such a law at all. It is simply a priestly insult to every family in Massachusetts, and stamps our legislators as a set of church-enslaved idiots. Yours truly,

"ELIZUR WRIGHT."

ACTS OF 1879.

An act *in addition* to an act concerning offenses against chastity, morality, and decency.

*Be it enacted, etc, as follows:*

SEC. 1. Any person who shall within this commonwealth sell or lend, or giv away, or in any manner exhibit, or shall offer to sell, or to lend, or to giv away, any instrument or other article intended to be used for self-abuse, or any drug or medicin or *any instrument or article whatever for the prevention of conception* or for causing unlawful abortion, or shall advertise the same, or shall write or print or cause to be written or printed any card, circular, book, pamphlet, advertisement or notice of any kind stating when, where, how, or of whom, or by what means any of the articles in this section hereinbefore mentioned can be purchased or obtained, or shall manufacture or in any wise make any of such articles or things, shall on conviction thereof be imprisoned in the state prison for not more than five years, or in any jail or house of correction not more than three years, or fined not less than one hundred dollars nor more than one thousand dollars.

SEC. 2 All the articles and things described in section one of this Act, and all articles of raw materials found in the possession of any person or persons *intending to manufacture* the same into such articles and thing, *and also all tools, machinery, implements, instruments, and personal property found in the place or building where the articles and things described in section one of this act are found or seized and used or intended to be used in the manufacture of such articles or things, may be seized and shall be forfeited.* And any police, district, or municipal court, or trial justice, may issue a warrant, *for the purpose of searching for any of the articles or things* mentioned in section one, in the manner provided in chapter one hundred and seventy of the General Statutes, and all such things found by an officer in executing such warrant shall be safely kept so long as is necessary for the purpose of being used as evidence in any case, and as soon as may be afterward shall be destroyed by order of the court or justice before whom the same are brought. [*Approved March* 26, 1879.]

## Oho!

CLEARFIELD, PA., Oct. 7, 1880.

*T. C. Leland, Sec'y N. L. League, Dear Sir:* Inclosed please find "confidential circular," which speaks for itself. Evidently the Secretary of every League has received a copy. It is hardly necessary for me to tell you that the three interrogatories it contains will receive a *decided negativ* from me. This League approves of the action of the Chicago Congress and echoes the sentiments of Bro. Wakeman in his reply to Col. Ingersoll. Ingersoll and Green are following in the footsteps of Abbot. As for Spencer, he got what he deserved.

Yours for repeal, *Repeal*, REPEAL, **REPEAL!**

HARRY HOOVER,
Sec'y Clearfield L. L.

CONFIDENTIAL CIRCULAR.

SALAMANCA, N. Y., Oct. 5, 1880.

*Dear Sir:* You hav learned before this that on account of certain objectionable proceedings at the National Liberal League Congress, recently held in Chicago, Col. Robert G. Ingersoll, Robert C. Spencer, and myself withdrew from said Congress, and nearly one-third of the members present expressed their dissent to the objectionable proceedings, and many of them favored the calling of the informal gathering hereinafter mentioned.

That before leaving Chicago the dissatisfied members decided to call an informal meeting, to be held at the Grand Pacific Hotel, in the city of Chicago, on the 15th of November next, to take steps to organize an association for the SPECIFIC object of secularizing the state on a basis BROAD enough to admit members regardless of their religious or non-religious opinions and NARROW enough to exclude all "hobbies" not germane to the question of state secularization.

To this conference is invited one delegate from each auxiliary Liberal League that before that time shall sever its connection with the National Liberal League, one delegate from any other society in sympathy with the proposed meeting, and other invited gentlemen who are supposed to be in accord with this movement and whose presence would giv the movement character.

We disclaim any intention of coming in conflict with the old League in any manner. We shall leave the old League to do its work in its own way, but we propose to organize an association that shall engage in the work of state secularization in a way that will draw to its membership hundreds, and we hope thousands, who cannot conscientiously work with the old League. To this conference you are cordially invited, and you are requested to bring with you such friends as you think will aid the movement.

So soon as you receive this circular you are requested to reply to it, and in your reply answer the following interrogatories:

1. Do you approve of the proposed informal meeting?
2. Will you attend the proposed conference?
3. If it is thought best, will you allow your name to be attached to a public call for this meeting—the number of names to the call not to be less than fifty of the leading Liberals of the United States? Fraternally yours,

H. L. GREEN,
Temporary Secretary.

*Dear Harry:* Much obliged for early news. But why these ways that are dark and movements that are "confidential?" What is there to fear in the bright sunlight of publicity? Let's "confide" this circular to the readers of THE TRUTH SEEKER—they won't any on 'em tell. They believe in every good word and work, want to know what is going on, and are willing to help.

Here are the great Colonel, the not so great R. C. Spencer, "and myself" going cahoot in Liberal housekeeping—setting up in a League by themselvs; and they go around to the back doors of the old League homestead, peep "confidentially" in the windows, and try to whisper out here and there a secretary. That is scarcely becoming to this great brace of "Bobs" and "myself." "Eternal vigilance" is mighty good policy, but you may bet your life there is not one of the "objectionable proceeders" from whom these high-toned gentlemen withdrew who is "vigilant as a cat—*to steal cream*" "Withdraw," too, is a good word. If the big Bob could hav seen the little one *withdraw!* Great gods, what a theme for the illustrious humorist and orator!

Why couldn't these surreptitious stalkers under "confidential" night come up bravely and honestly to the old League and ask or even demand a fair divide. Dad's rich and able to giv 'em all a farm. There are the neighbors too, perfectly willing to help. Here is Potter, of the *Index*, with a generosity altogether touching and, since the tender of Artemus's wife's relations, wholly unexampled, already offering all the old scratched, banged-up racket turned over to him in Abbot's "American" garret. This munificence shall not be outdone by the old mother League. Here she has over two hundred auxiliaries. Take any dozen of 'em you like. Take a score, or take two score. The young folks shall hav a good start. Nothing mean about us. And we'll get 'em to "sever their connection" too, so as to hav them duly qualified. When you get together at Chicago, fifty of you, and find the place so healthy—there is a live League there—that you may think of killing some Liberal to start a graveyard, don't do it. We will contribute at least a dozen Leagues that are already dead. There's Roberts's, in Philadelphia; you can hav him and his whole caboodle. There's Sellon in Buffalo, whom you hav bragged on so; you are perfectly welcome to him. And there's—well we will pick 'em out when you come for them. But you will find we will hav enough left to tucker you out in a go-as-you-please race.

But they "disclaim any intention of coming in conflict with the old League." We should think they would. Disclaim is another good word. When two bulls meet on a bridge and lock horns, the one that gets bucked off nearly always "disclaims intention" of further "conflict." But he stands and paws dirt at the other fellow's heifers "confidentially" on the safe bank over the creek. That's heroism, that is.

But to the three questions. 1st. We most certainly do "approve of the proposed informal meeting." That's why we publish this circular "confidentially" to our folks, so they shall all know it and approve of it.

2. Yes, if you ask us real pretty.

3. Well that is a poser. "Honor bright," is there no sell in that? What if we say yes? Then you and the Robert that resigned, and the Robert that "withdrew," *think* it over and if "it is thought" not "best," what will our remedy be then? How can we get in? We want to be in on bed rock—charter member if anything—no coming in next year on watered stock. We "allow" provided we can chip in, while the "thinking best" is going on, to vindicate our good name. Please rise and explain.

But look at this precious confidential document as a whole. What a ringing bugle call to arms it is! What stirring tones! Any Secretary receiving that summons must hav rushed impetuously for his "gran'thers" old Revolutionary musket. Didn't you, Harry? And such a clear statement of objects and issues! Well, well! Evidently Chicago and all Lake Michigan will be safe from conflagration on November 15th. Nothing will catch afire where this fulmination is "confidentially" circulated.

T. C. L.

## Mr. Green's Hopeless Undertaking.

NEW YORK, Oct. 9, 1880.

DEAR TRUTH SEEKER: Mr. H. L. Green wrote to me a confidential letter under date of Oct. 5th, requesting me to co-operate with him in his new movement for state secularization. I wrote to him the following letter in reply, which I happened to show to Mr. T. B. Wakeman, a thing I felt at liberty to do, as what I say therein is merely in reference to general principles, involving no allusion to Mr. Green's confidential arguments.

Mr. Wakeman seemed to think my few words were so much to the point that he requested me to publish them, so here is the communication just as I indited it off-hand:

151 EAST 18TH ST., N. Y., Oct. 7, 1880.

DEAR MR. GREEN: Yours of Oct. 5th received. I can only say that while your friend and well-wisher, whatever course you may take, I can hav no part in your new movement. If there ever was a diabolical example of the union of church and state it is illustrated by Comstockism in our post-office, and if there is one issue more burning than another which the National Liberal League should by the true inwardness of its organic purpose boldly meet, it is this very one. If it (the National Liberal League) is only fit for a sort of dress-parade, free-thinking jubilation, and lacks the courage to face the enemy when he really presents himself, why, it had better die.

Prophecy don't amount to much since Jonah, Jeremiah & Co. passed in their checks, but I venture to predict for your new secession the fate of the old one. Already the National Liberal Leagues number over two hundred local associations, associations organized mostly under opposition to Comstockism.

If Abbot could not lead a new movement I doubt very strongly if good friend Green can, even with the eloquent Ingersoll for a backer. The simple fact is, truth is mighty and will prevail, and it seems to me the moment we allow the United States government to discriminate as to the morality of the printed matter it conveys through its post-office, we, in that same moment, depart from the principles of self-government and are in the drift towards a paternal despotism; we diverge from a government of the people, for the people, by the people, to a government relegated to a Cæsar and the church. Yours very truly,

C. PALMER.

I am so anxious to do anything I can to assist my dear friend Wakeman in the valiant fight he is making that I venture with some qualms to send you the above copy. Its perfectly general nature must, I think, prevent both the public and Mr. Green from judging it any breach of confidence. Respectfully, C. P.

## The Report of Chicago.

I hav arranged with Mr. A. K. Butts to publish in one number of his *Man* the whole of the great debate on the Comstock laws between Col. Ingersoll and T. B. Wakeman in the Fourth Annual Congress of the Liberal League, together with the speeches of Messrs. Burnham, McCracken, Pillsbury, Lynn, Hall, Mendum, Green, Mrs. Colman, and Mrs. Lake. The Report is that of our official stenographer, verbatim, and will be nearly twice as long as that published in THE TRUTH SEEKER, with all errors corrected.

This number of *Man* will contain also a corrected list of the 112 auxiliary Leagues, list of officers for the year, the resolutions and platform, the Constitution, and instructions how to form Leagues. It will be a useful document to hand around and scatter broadcast. As it givs impartially what both sides hav to say, it is to the interest of both sides to circulate it.

Price, 5 cents per copy, 13 copies for 50 cents, 30 copies for $1, 100 copies for $3 The proceeds of the sales will go into the treasury of the National Liberal League.

Every Auxiliary League should send for at least a hundred copies. That would secure the circulation of twenty thousand copies, place a true statement before the country, help the treasury, and get the worth of their money returned to them. With so many good objects, we look confidently to see the local Leagues and Liberals everywhere respond promptly.

The Report will be ready on or before October 20th. Address T. C LELAND, Sec. N. L. L.,
201 East 71st street, New York.

(Will all Liberal papers please copy?)

## Appointments.

At a meeting of the Board of Directors of the National Liberal League, held in New York, Oct. 4th, O. A. Phelps of Kansas City, Mo., was appointed Chairman of the Executiv Committee, vice H. L. Green, resigned; and Carl Doerflinger, of Milwaukee, was appointed Chairman of the Finance Committee, vice R. C. Spencer, expelled.

T. C. LELAND, Sec. N. L. L.

THE Spiritualists will hold a camp-meeting at Wells, Vt., beginning October 9th and continuing eight days. Eminent speakers from the cities will be present. Railroads will carry passengers at reduced rates. Ample hotel accommodations at $1 per day. People coming by rail should get off at Granville, New York. PAUL DILLINGHAM, Sec.

## Book Notice.

MEDICAL AND HYGIENIC HINTS ON THE PROTECTION OF THE SINGING VOICE. By Lenox Browne, F. R. C. S.

This excellent book, which has had a great sale in England, is now published here at the low price of 25 cents, and to meet a demand for an intelligent and suggestiv treatis on the management and improvement of the singing voice.

It contains the most valuable information concerning the vocal organs, and some admirable hints to vocalists as to its proper training and culture. The author givs plain, simple, and common sense directions of hygiene to those who wish to exercise the voice as a musical instrument. The work givs in a small space a wonderful amount of information on the anatomy and phsiology of the vocal organs, conveyed in a simple and unaffected style. It is not a mere technical essay, but will be found of real service by all engaged in the teaching or study of vocal music. For sale at this office.

CONTINENTAL, AGRICULTURAL, AND INDUSTRIAL CO-OPERATIV COLONY.—Introduction and Constitution.

This is an argument for and constitution and by-laws of a co-operativ colony founded on the 1st inst. Its aim is to secure homes away from the crowded centers of population, giv air to the shop, society to the field; to combine manufacturing and farming in such a way that one may alternately work in the fields or the shops; to produce collectivly to consume freely; organize labor for the good of all, by creating permanent and healthful employment to obviate workingmen from being periodically made unable to obtain work; to put a stop to imposition; to proclaim everybody's right to work; to conquer independence by legally obtaining possession of the soil; to establish just dealing in the direct exchange of our goods, and to establish solidarity.

As soon as $20,000 are pledged, the colony will buy land, either in Tennessee, Georgia, or North Carolina, and proceed to establish industries. For particulars in regard to the plan, the secretary of the colony can be addressed at 207 West 41st street, New York city.

THE Academy of Music was overcrowded on Monday night last to hear Constantin Sternberg, the talented young Russian pianist and composer, it being his first appearance before an American audience. To say that he justified the flattering reports which preceded him from Europe is but simple justice, and many who came to coldly criticise remained to heartily applaud. Mr. Sternberg will make a professional tour of this country under the management of Mr. C. C. Colby, who was at one time identified with the Liberal movement in the West.

(*Continued from page* 663.)

of Saturn with the Egyptian myth of Set, as the evil principle, we hav as the resultant a Satan who combines with the saturnine functions of the accuser and the tempter the qualities of a rival and evil god, and the mythic and symbolic, as well as the divine, elements are lost sight of; the myth in this form not only does not aid in the emancipation of the human spirit from matter, but it may become the most potent agency in the intimidation, subjection, and idiocy of the more timid and honest human spirits, by scaring them into abject submission to the more presumptuous.

It is quite true that, from the mere standpoint of the poet and the painter, if that were the whole of art, the transition from the Egyptian and Indian symbol to the classic god is accompanied by a development from the use of matter in mass without much form or any expression, and without those graces which may be wrought out of mere form, into the highest possible utilization of the magic qualities of form for purposes of expression. Especially in statuary does this element of form make dead marble reveal every wonderful story of motion, energy, grace, beauty, power, swiftness, and intensity—all, in short, of life that can be got out of the individual man or god, disassociated, or nearly so, from his fellows. It is also true, as Hegel finely shows, that, in the transition from statuary and architecture, both of which alike are "frozen music," to painting, art accomplishes still more complex effects without the use of material forms at all, but by presenting merely their counterfeit illusion to the eye, than it could accomplish by the unrestricted use of matter, in all its elements of mass, form, and numbers. This Hegel seizes upon as a transition from matter to spirit, because, he says, we here part with both dimension and form, and retain only the illusion produced by color. But it can only be correctly defined as a transition from the harmonies incident to a single object (as, for instance, a Venus Aphrodite, or Apollo Belvedere, which, after all, can not get above an idealized human form of man or woman) to the harmonies incident to the surrounding of one object by many, or grouping many around some central unity.

A crucifixion scene might, at great cost, be made the subject of statue or bas relief. But a battle of Waterloo or a view from Mount Lebanon could not be represented by a statue at any cost, The rise from statuary and architecture to painting, therefore, is a rise from the solitary to the associated, from the unique to the complex, from the homogeneous to the heterogeneous. It illustrates Spencer's law of evolution rather than Hegel's chimera of the emancipation of the spirit from matter.

Poetry excels painting by being a succession of pictures.

So when we pass from the painting to poetry it is in order to get away from the stationary scene to the shifting and panoramic succession of scenes. Each particular scene might be best presented on canvas, as each particular figure on the canvas might be most perfectly exhibited in the statue. But we are willing to dispense with details in order to grasp diversities. In the painting we dispense with matter, both in form and in mass, and accept it in illusion only, in order the better to grasp not merely the Napoleon but his army, his artillery, the bridge he is storming, and the Alps or Danube in the background. So in the poem we wave the glory of the canvas in order to grasp the succession of events, the cause, fact, and consequence; the villain, crime, and denouement; the sin, the sacrifice, and the atonement.

In the drama both and all are presented, and hence its excellence as the mightier stream into which all the charms of statuary, painting, and poetry flow together. In the opera and oratorio, to all these are added music. All illustrate a transition from unity to diversity, a change from the homogeneous to the heterogeneous, not from matter to spirit.

Although Hegel assumes that every attempt of the spirit to giv form to its idea through symbolic art or classic art is mythical and human, he no sooner steps upon the domain of Christian art than all is inspirational and divine. It is no longer men constructing their gods to explain mysteries in nature, but it is the creativ spirit constructing men to explain mysteries in the divine mind. He says: "In place of plastic polytheism, art now knows but one God, one spirit, one absolute independence, which as absolute knowing and determining abides in free unity with itself, and no longer falls asunder into those special characters and functions whose sole bond of unity was the constraint of a mysterious necessity. Absolute subjectivity or personality as such, however, would escape from art and be accessible only to abstract thought, if in order to be an actual subjectivity commensurate with its idea it did not pass into eternal existence, and again collect itself out of this reality into itself." This is the metaphysical mode of saying that a god, like a man, cannot sit down and adore himself forever, unless he gets up and does something worthy of his own admiration. One of the modes in which Hegel thought the absolute or self-knowing spirit passes into externality is in the creation of matter out of its own fiat, another is in those forms of laws which, acting through inorganic matter, are manifested in the material forces of nature, such as gravity, light, heat, cohesion, momentum, resistance, etc., another is life organization, sensation, passion, and thought; another is truth, which is the abstract statement of the facts and principles according to which the manifestations of the spirit occur, and another is beauty, which he says "is a mode of utterance of the true."

In short, Hegel seems to recognize no scientific law or historic process whereby the human intelligence, or its evolution, has first located a spirit or ghost behind every phenomenon, such as Tylor, describes as "Animism," which causes every phenomenon to be *alive* in the conception of the observer; then collects the leading ghosts, anima, or spirits into a pantheon, leaving the minor phenomena of life, without a god, to human control or natural causes, then lifts that particular god of the pantheon (Zeus or Jove) which represents the sun or the heavens into supreme control, as the soul rises to the conception that the heavens are greater and control the earth, and thus arrives at a monotheistic god like the Jehovah of the Hebrews. Then divests its monotheistic god of the successiv elements of sex, size, weight, form, passion, personality, limitations, finitude, and of the successiv functions of providing food, transmitting life, effecting salvation, controling history, and inaugurating creation, redemption, or retribution, until at last he ceases to be thinkable, or to hav anything to do whose need could justify his being. Hegel's metaphysics, therefore, are the attorney of German Protestantism, ingenious in accounting for that conception of the universe which came to him by inheritance. To adapt this inherited faith to his personal ease required some metaphysical improvements, new names here and there for old things, new rustic seats and arbors of philosophic jargon to protect from too intense a light, new and hard definitions to keep out climbing intruders, but no investigation of the title, no analysis of the sun's ray. These he simply enjoyed without questioning.

Now if it has already appeared, or at any future time shall appear historically, that the theology of Christianity is a plagiarism from older faiths; that in all the leading outlines of the life of Jesus as narrated in the gospels we recognize features compiled from antecedent narrativs; that in a word it is not an original at all, but a copy, it will follow that Hegel's theory that in Christian art the absolute spirit is expressing itself for any purpose, or in any way in which it did not express itself through the previous faiths, would be as illogical as to assert, after discovering that of two alleged "Raphaels" the one was the original and the other the copy, yet that Raphael revealed himself more perfectly in the copy than in the original.

Christna or Krishna presents a biography so identical with that of Jesus that the question was raised by Sir Wm. Jones, the profound legist and learned orientalist, a century ago, whether such coincidence could be accounted for consistently with the truth of the reputed histories of Jesus, without assuming that the facts were stolen from the gospels and interpointed in the Indian narrativ. One Dr. Bentley afterward endeavored to show by certain astronomical calculations that Christna's avatar occurred six hundred years after the appearance of Jesus. The equally learned and pious Maurice, however, in his "Indian Antiquities," shows that no interpolations can cover the difficulty. Mythological sculptures of Hindostan, of an age undoubtedly anterior to the Christian era, "relate to the events in the avatar" which are of interest to the Christian world owing to their subsequent use in the Jewish and Christian scriptures. A sculptured figure copied by Gonnerat from one of the oldest pagodas represents Christna dancing on the crushed head of the serpent, while the enraged reptil is seen biting his foot. Dr. Bentley afterward retracted his statement and calculated the period of Christna as at least five hundred and seventy-five years anterior to that of Jesus, though the concurrent testimony of others places it earlier. The effort to show that Christna followed Jesus, in date, was abandoned long before Hegel made the theory that the life of Jesus was an incarnation of the absolute the key-stone of his philosophy of art, and styled it the crowning effort of the spirit to reconcile its outer self, man, to its inner self, God. The vital question is whether the Christian world can concede Christna to hav preceded Christ by six hundred years without admitting the latter to be a copy and therefore a plagiarism, the gospel not a biography, but a compilation, not a revelation of God, but an evolution of man.

Christna or Krishna was born of Brahma (or God) and a woman. His pedigree corresponds to that of Hermes (Mercury) in Greek and Roman mythology, who was born of Jupiter and Maia. In the case of Hermes this myth sets forth the idea that fecundity or breeding power, which was the source of wealth when all wealth lay in flocks, was due to the joint agency of bright skies (Jupiter) and moisture or waters or rain (Maia). Sun and rain are the authors of fruitfulness and fecundity. It is of the essence of a myth, however, that it shall express more than one idea. The harmony of different myths or mystical meanings converging into one narrativ produces an effect like the chords in music.

The learned Dupuis, in his "L'Origin de Tous les Cultes," a work in twelve volumes, and the most exhaustiv in tracing the astronomical or Sabian origin of most myths, states as follows the theory of Christna's birth: "At midwinter, or that period which now corresponds to December in the northern hemisphere, the constellations were supposed to correspond to a goat and a ram, surrounded on all sides by stars, which the oriental tendency to impersonate ideas, and image forth all things into natural forms, called the stable or manger of the goat Capricornus. About this constellation, also, were several minor groups, the most noted of which were termed the Virgin, being a reappearance of the summer group, so called from another aspect; Bootes, or Joseph, the herdsman, and Spica, or the ear of corn, which the fanciful mind of the ancient astronomer placed in the hand of the virgin, to signify her special attribute of fruitfulness.

"In summer the constellation Virgo appears at the marriage feast of the year, when the sun turns the weak water of earth into wine; when the earth is in the plenitude of her power, and unites all seasons with her marriage anthem of gladness. Her reappearance in mid-winter, in the stable of the goat, occasioned her to be called the 'Virgin about to bring forth,' and hence the winter Virgo represents the mother of the young, newly-born sun, she who brings forth in the stable of Capricornus" (Virginis Parturiæ).

In the "Anacalypsis" of Godfrey Higgins a condensed description is given of the mode in which the sun, which is the physical god of the physical world, became to the ancients the visible symbol of a supposed invisible principle of deific good, or invisible person of God, who was born in human form of a virgin, and whose attributed life was the metaphorical version of the sun's annual path through the zodiacal circle.

He says: "Commencing with the midwinter constellation of Capricorn, the sun is first introduced on the gorgeous theater of the starry universe as a new-born babe, conceived through the maternity of a pure virgin (the constellation of the wintry Virgo), because, says Dupuis, 'The virgin and child represented the vigor of nature in peopling the earth, of which perpetual virginity, not destroyed by procreation, affords a poetical idea; also, it suggests the resurrection of the dead, annually renewed in the return of midwinter each year, an acceptable and universal type among the ancients of God's best gift to man of immortality unquenched by death.' . . . The same figure sculptured for the heathen among the Hindoos, Egyptians, Syrians, Assyrians, and others has since served for the Virgin Mary in our Christian religion.

"The heathen or ancient virgin forms a prominent figure among the constellations, and in their beautiful fables was presumed to bring forth a son annually, as the season (Christmas) came round when the sun, awakening from the death of winter, first began to rise toward the spring solstice. This feast of the ancients—celebrated even as early as among the Aryans at midwinter—has been transferred to the Christian religion and adapted to Jesus by the Catholic and Episcopal churches; the Scotch and some dissenting parties to the above churches refuse the application, and do not keep Christmas day, repeating the allegation of Celsus and other Greek philosophers that it was held sacred only as the birth of the sun, and that Christians betrayed the origin of their legend only too surely when they adopted that day as the birthday of their God."

Before tracing in other incidents of the legend of Christna the original, of which so much use was made in preparing the gospels, it should be remarked that even Christna, as an embodiment of the sun myth, is comparativly modern, being the eighth avatar of Vishnu, or of the saving element in Deity. The first avatar or incarnation was that of Buddha, who was the child of the virgin Maia by Brahma (the child of moisture by the sun) by an immaculate conception produced by a ray of light. This Buddha is not to be confounded with the Buddha Sakia of Mr. Arnold's poem, who followed Christna as the ninth avatar of Vishnu. A period of two thousand one hundred and sixty years intervened between the avatar of Buddha, the first black and curly-haired savior, and the birth of Christna. This interval is an astronomical one, being the period of time in which, by reason of the "precession of the equinoxes," *i.e.*, of the fact that the sun every year crosses the vernal equinox fifty-two seconds of a degree later than on the preceding year, the sun falls back on the plane of the ecliptic, or causes the stars through which his pathway lies to make an apparent advance, so that the sun receded out of the constellation Taurus (the bull) into the constellation Aries (the ram).

M. Creuzer, in "Religions de l'Antiquité," volume 1, says: "The name and character of Buddha are purely astronomical. His birth through the virgin Maia has direct reference to the sun's annual birth in the constellation of that name at midwinter. His royal descent, life, sufferings, miracles, death, and resurrection are all derived from the solar journey through the constellations of the zodiac."

Godfrey Higgins (Anacalypsis, book 5) says: "Boodha and Christna were only renewed incarnations of the same Being, and that Being the solar power, or a principle symbolized by the sun; Buddha being the name of the sun in Taurus, the bull, and Christna being the same solar power, when, by the precession of the equinoxes, the sun receded into the sign of Aries, the ram. . . . The earliest Buddhists were evidently worshipers of the sun in Taurus. They were the builders of the temple of Juggernaut, in front of which the bull projects, and were expelled from lower India, when, by the change of the signs from Taurus to Aries, the religion of Christna eclipsed that of Buddha."

It is impossible not to see in this incarnation of Vishnu; the life principle in Buddha, or the bull, the same sun myth which was worshiped in Egypt under the name of Osiris, who, like Vishnu, represented the procreativ or vivifying principle, whose soul transmigrated every twenty-five years into the body of a bull, which, after being worshiped for that period, was drowned in the sacred wells and a new bull found by certain signs and consecrated as "Apis." This worship of the bull appears in the Old Testament as an idolatry of Bel, Belus, Bael, Bael-peor, and of the golden calf, all of which were materialized offshoots of the more simple worship of Buddha, as the Lord of heaven, or the sun in the "bull." Whoever wrote the so-called books of Moses, which probably date in or after the period of David, intended to picture the struggle for the substitution of the vivific principle in the lamb (Aries) in place of the older and more idolatrous worship of the bull (or calf) as a contest of pure religion against idolatry, which is the universal attitude assumed by a new faith toward an old.

Mithra, the Persian form of the sun-god, was born in a grotto; Bacchus, or Iacchus, the Greek form, in a cavern; Jupiter, the Roman form of the same myth, in a cave; Christ, the Sun of Righteousness, in a stable; the New Zealanders represent the sun itself as emerging every morning from his cave.

Christna as soon as born was saluted with a chorus of angels. Regarding Christna as the sun-god, this would be a figurativ mode of describing the joyous songs with which the rising sun is welcomed by those winged songsters, the birds. Luke ii, 13, 14, copies the Christna story and applies it to Jesus. The other evangelists omit it.

The period assigned by the Christian church for the birth of Jesus, December 25th, is the same assigned by the Persians to Mithra, by the Greeks to Bacchus, by the Hindoos to Buddha and Christna, the annual birthday of the sun in the constellation Virgo. Christna was cradled among the

shepherds. By an awkward anachronism, "Shepherds watched their flocks by night" when Jesus was born, though this in Judea could not hav occurred in midwinter. The astrological meaning of this feature of the myth is that the constellation Bootes, the herdsman, is in close relation to the wintry virgin. Soon after Christna's birth he is carried away by night to a remote place, for fear of a tyrant who had ordered all children to be slain, because it had been foretold that a child then about to be born would destroy him. This story is exactly copied by Matthew (chapter ii).

The decree that "all the world should be taxed," which is made the reason why Jesus is said to hav been born in Bethlehem instead of at Nazareth, was not passed until Jesus was nine years old, unless we accept the date of his birth from the Gospel of the Infancy. Had it been passed prior to his birth, it would not hav caused Joseph to go to Bethlehem, for the double reason, cited by Renan, that Jesus was not of the family of David, and, had he been, one thousand years had intervened since his ancestors dwelt at Bethlehem. So the journey into Egypt could not hav been made at his birth to avoid his being slain, since Herod issued no such decree, and the story probably arose out of the fact stated in the Talmud (Wise, Hist. Heb., p. 259), that Jesus spent part of his youth in Egypt, which, with the desire to follow the Christna story, led to the narration in Matthew ii, that he was taken away by night into Egypt to avoid being slain. Moreover, a Roman procurator like Herod, seventy five years old, would hav had neither the motiv nor power alleged to order a slaughter of babes. The astronomical source of this myth, as applied to Christna, is that the months of January and February are a struggle between the life and light on the one hand, as represented by the sun, and the death and darkness on the other, as represented by the clouds, tempests, and cold of winter, for the mastery. The death principle is symbolized by Aquarius, the water bearer, who pours out his wrath upon the earth, threatening to smite all its germs of life. Pisces (the fishes) represents the young children, innocents, germs, which the wintry tyrant is seeking to slay. In the Greek fancy, by a kind of reverse myth, Niobe (the snow) weeps for her children, slain by the darts of Apollo (the sun) and Artemis (the moon). A celebrated cave of Elephanta, in India, contains immense sculptures, far older than the Christian era, commemorating the flight of the virgin and her child to escape the slaughter of the innocents by Cansa, who is the Indian Herod. Astronomically the sun is concealed under clouds, but is guarded by the constellations Virgo and Bootes (Mary and Joseph).

Jesus, like Christna, is claimed as of royal descent, but the descent is traced by both Matthew and Luke through Joseph, to whom Jesus was in no way related, and the names between David and Joseph in the pedigree given by Matthew bear no resemblance to those given by Luke. Christna's face, as soon as born, illuminated the dungeon and lighted up the face of his mother. The same is told of Jesus in the Gospel of the Infancy, which, though now deemed apocryphal, is in fact older and more authentic than many of the New Testament writings. Probably the astrological sense of this passage is that the sun, rising as it does out of the sea and the clouds, makes glorious its mother, Maia, the divine goddess of moisture, by bathing both clouds and sea and every drop of dew in glory.

Christna spoke also as soon as he was born, and comforted his mother. In the Gospel of the Infancy the same fact is told of Jesus. Christna had a forerunner, Ram, who helped to purify the worst of monsters and demons. Jesus had a forerunner in John, whose name is mystical in a triple sense, as expressiv of the three related ideas of the feminin principle in nature, of a dove, and of the moon. A prophet pronounced Christna a celestial being. So did the wise men of the East and John pronounce Jesus, the dove meanwhile descending on him. Christna, like Jesus, cured a leper. A woman poured on his head a box of ointment. Christna washed the feet of the Brahmans; Jesus washed those of his disciples. Christna was carried to Matthura (Mattes), on the river Jumma, where many of his miracles were performed, and at which to this day he is held in higher veneration than in any other place. As if to place beyond doubt the proof that the narrativs of Christna were in the hands of the compilers of the gospels, the Arabic edition of the Gospel of the Infancy of Jesus borrows these very Hindoo names, and records that the infant Jesus resided at Matthura (Mattes) during his absence from Judea and until Herod died. At this place Jesus is reported to hav wrought many miracles, and among others to hav produced in that arid region a fountain of fresh water, the only one in Egypt. Thus we hav two saviors, one Christna and the other Christ, both fleeing from the same kind of a decree, both brought to the same spot, both performing there the same miracles, save that in the case of Christna of India the place referred to and the river both exist in India under the names given in the narrativ, whereas in Egypt, where these same things are attributed to Jesus, neither the place nor the river exists. When the state of Kansas, in adopting the constitution of the state of Missouri, forgot to change the boundaries, the case of plagiarism was thought to be clearly made out. And yet this Gospel of the Infancy was received as authentic by certain sects of Christians in the second century, and its relations were credited by Eusebius, Athanasius, Epiphanius, Chrysostom, etc. In this gospel Jesus is represented as turning certain of his companions into sheep, and at the request of their parents restoring them to their proper form, a narrativ taken from the Hindoo miracles of Christna. So in the Gospel of the Infancy Jesus has an adventure with a serpent which poisons one of his companions. Christna had done the same. In the "Infancy" Jesus astonishes his tutor Zaccheus with his learning. Christna had done the same. In the canonical gospels this story is modified by making Jesus astonish the "doctors" without specifying whom. Christna's followers declared him king. So did those of Jesus, though in a manner so halting and inconsistent as to compel mistrust.

Buddha was called an artificer, Jesus a carpenter. Christna asserted that he was the lord of all created things, but became evident by his own power, and that as often as there is a decline of virtue and an insurrection of vice and injustice in the world he mads himself evident. Jesus said that because of sin he came into the world. Christna declared that he appeared from age to age, Jesus once for all. Christna said, "Those who adore me devoutly are in me and I in them." Jesus prayed that as "Thou, Father, art in me and I in thee, that they also may be one in us." Christna said: "He who has sinned, if he adore me only, is reputed virtuous. Hav faith in me. No one who worships me can perish." The reiteration of this doctrin of faith in Jesus as a personal savior constitutes the gospel. The Hindoos assumed as the basis of Christna's mission the same need of salvation, arising out of the same facts, viz., the placing of the first parents in a garden of Eden; the disobedience and fall of man; the former destruction of the earth by flood, and its prospectiv destruction by fire; the soul's immortality; a state of future rewards and punishments, and the necessity of the incarnation of deity in Godmen. This latter doctrin they held in an elaborate form, of which the teaching of Jesus is but a fragmentary relic. They taught that incarnations of the deity in man were due at certain astronomical intervals of about six hundred years. As these intervals, however, arose out of calculations too complex for so ignorant a people as the Jews to retain, they forgot this feature of Christnaism, and so far as they believed in any incarnations were content with one.

The most noted miracles which occurred to Jesus were old in the history of other nations—of India, Persia, and Egypt. The miracles of the transformation of five loaves and two fishes into food sufficient to feed many thousands, through the agency of Christ, typifies the fructifying power of the midsummer sun, which in the harvests of August and September converts into an abundance the five ears of corn which were planted under the wintry skies of February. The two fishes are the ancient sign of Pisces, or February, the waterman, in conjunction with whose early and latter rains the miracle is wrought. The same mystery was worshiped in the rites of Eleusis. The marriage supper at Cana, in Galilee, in which Christ turns the water into wine, is a repetition, under a new dress, of the marriage festival of the seasons, when the union of the miracle-working sun with the passiv feminin forces of nature, more particularly that of moisture, resulted in the grape harvest, with its rich burden of intoxicating delights. Finally Christna raised the dead, was crucified, descended into hell, and again ascended into heaven. Osiris, in Egypt, who is also an impersonation of the sun, had the same experience.

These myths reveal no scientific truth. In the light of a history thus briefly sketched, we find Christianity to be, not as Hegel assumes, the effort of the absolute to reveal itself to the finite, or of God in his subjectivity and without limitations to make himself known to God in his objectivity and surrounded by all the limitations which pertain to him as incarnated in man, and chiefly in the divine man, Jesus. All this would be very pretty as a consummate metaphysical theory were it not that each particular link in the chain of supposed facts, every brick in the grand edifice of assumed truth, is borrowed and derived from not merely human, but pagan, and not merely pagan, but poetic sources, so that he that follows the thread long enough traces the miracle everywhere into the myth, and he who analyzes the myth dissolves it into a mere effort to tickle the fancy or the vanity of mankind by some ingenious but unscientific statement of a phenomenon of nature.

If art were, as Hegel defines it, the vehicle for the conveyance of religion, it would be supremely important to know what religion is. Hegel assumes it to be the effort of an independent spirit to free itself from matter so as to giv expression to its thought.

All theology is bastard science. History, however, proves theology to be the persistent efforts of a bastard science to account for the phenomena of nature by the exercise of the imagination only. It is such an offspring as the hot fancy, overcome by a few imposing phenomena, would beget, if it must hav issue, without waiting until universal phenomena are married to pure reason. It first produces out of the sun and the savage the Manabozho, or sun-catcher of the Ojibwas, which after many improvements extending through many centuries and languages culminates in the Jonah, who is but an outward type of the Christ. Meanwhile it is developing in other nations a sun-god more subtle than Manabozho, who represented merely the sun's movements or mathematics. This improved type represented the sun as the generativ fructifying principle—the Vishnu, the Osiris, the Mithra, the Zeus, and other masculin gods of the conquering races, whose emblems were the bull, the eagle, the hawk, and the lion. But still in advance upon these comes the class of myths in which not the generation but the regeneration, not the initiation of life, but its resurrection out of death, is worshiped—as, rudely, in the Hindoo Siva, in the Greek Bacchus and Ceres, in the Egyptian Isis, again in the Hindoo Christna, and finally in Jesus Christ, in whom blend the conceptions of the Egyptian female Isis, with the Hindoo male Christna.

In all this course of development of the human mind there is a continual integration or assimilation of new facts, a rejection of old materials when they hav performed their work, and a growth up to and into a more heterogeneous and complex system of accounting for the phenomena of nature, and this heterogeneity and complexity men call spirituality. It is a constant approach toward pure philosophy, but irresistibly leading to a final consummation in the sublime orphanage of Atheism. When at last the gods all dissolve, the mind discerns that it is alone in the universe, that it has reached the end and explanation of all things, it no longer desires retribution upon others, or salvation for itself, but looks upon nature and man as a country which it has visited, suffered, and enjoyed throughout; upon mythology and theology as clouds that hav vanished; upon life as a day of labor, that interests and wearies, and upon death as the welcome close of a delightful entertainment, which would pall if it were prolonged, to one who has enjoyed, but which may still interest the myriads to be born. Whatever life may come after death, the universe is a conspiracy to conceal its true nature. It has been shown that the story of the divine incarnation, as for us it culminates in Jesus, is a myth of gradual historic and human growth, whose entire evolution, as an idea, extends over a period of several thousand years, and which is certainly as allegorical and poetic in its origin as the myths of Jonah, of Proserpine, or Hercules. It seems natural, therefore, to assume that Hegel, in treating of this myth as historic fact, and as the crowning fact wherein art, which had previously fed upon man-made fictions, now builds upon eternal and absolute verity, must hav distorted his philosophy of art itself by subordinating it to an idolatrous superstition.

The test as to whether Hegel had mistaken a temporary phase of superstition for an eternal verity of the universe might in part be found in the question whether the art representations of the so-called sublime epoch, having their topics in the supposed facts of Christian theology, are temporary or immortal in the standards of taste and beauty to which they conform. In the pictures of the Madonna and her child there is a certain immortality, but it is that of the human and not of the theological side of the idea. Motherhood and childhood are all that the picture really represents. These are immortal. Art has never attempted to represent the divine fatherhood of Jesus, or his immaculate conception, or the interview of the Holy Ghost with the virgin. So art represents only the human, not the divine part of the crucifixion of Jesus. The fact that his crucifixion redeems others from their guilt is not and can not be attempted by art; nor is his power to forgiv sins. Everywhere art utterly and inflexibly refuses to set forth what Hegel speaks of as the sublime in Christianity, i. e., its dogmas. The painting of the last judgment is a painting of physical suffering merely, but not of a suffering produced by want of faith in Jesus. Therefore it lacks the theological element. In the poems of Dante and Milton, as well as the paintings of Corregio and Raphael, all that is saved of the Christian element is its heathenism, its physical side. The torment is produced by flame, not by unbelief or heterodoxy. But everywhere these subjects hav ceased to be art as men's minds hav grown away from the theology on which they depended. Who now admires the last judgment except as a monstrosity of paganism; something that is to be relegated along with the rack and thumbscrew to the historic owls and bats who watch over the darkness of the middle ages? What were once called "Christian" works of art, whether in the line of poems, paintings, sculpture, or architecture, hav ceased to be produced, purchased, or admired; they are becoming like the classic gods, mere subjects for antiquarian research.

The "sublime" period of art has passed away already, and what is called the realistic epoch succeeds. At least an idealism which is free from dogma now contends with realism for supremacy. Landscape art is a form of realism. Victor Hugo's "Toilers of the Sea," and "Les Miserables" combine idealism with realism in romantic art. Hood's "Song of the Shirt," and Mrs. Browning's "Cry of the Children" are undogmatic exhibitions of real suffering. Zenobia, Eve, and the Greek Slave show that modern art emancipated wholly from theological dogma is for the first time becoming true art. Nobody now perceives any emotional power in Milton's or Dante's imagery. Why? Because the modern scientific taste regards the imagery itself as false to fact, to history, and to nature. But an ass with a wounded hoof, or a dog with a dead master, may form a painting over which millions will weep, because of its realism. From Protestant households the crucified Jesus as a work of art is excluded. A bastard chromo representing a modern blonde clinging to a cross of stone amidst the sea, typifies the sure and remorseless subsidence of struggling Christian faith beneath an ocean, not of doubt but of historic and scientific disproof, which is sure to submerge it instantly.

All this realism in art corresponds accurately to the growth of positivism in philosophy. The two are different manifestations of the same mental growth.

As Hegel's analysis of art fails to embrace its beginning, so it fails to continue to its close. Already the sublime or "Christian" in art has yielded to the realistic, scientific, or positiv; and most of the so-called sublime works of art now excite disgust and revolt. The "spirit" which Hegel thought the source of all art-effort has been analyzed into one of art's products, viz., the etherealized result of the unscientific efforts of the human mind to assign a "personal" cause to phenomena. Such an analysis necessarily preceded the idea that the relation of cause and effect applied only to the fact of one phenemenon producing another, and not to the assumption of all phenomena being produced by a cause that is not itself a phenomenon. In the latter sense no cause of anything is capable of being known or thought of. Every element in our conception of the idea must destroy some other element essential to its quality.

Grateful to Hegel, therefore, for his many suggestiv criticisms, and for outlines that giv promis of a future philosophy of art, yet to be elaborated on a broader basis than that on which he wrought, we lay down his work with the final verdict that it is the religion, not the philosophy, of art that he has conceived. Art must be so broadly defined as to include in its processes the graceful curving of a swallow's wing in flight, and the impartial sifting of a theology that has its sources in Sabianism, in astrology, and in the stars. In the light of this final analysis an arc of beauty and of

hope still spans the clouds of the darkest superstition. History's descending sun lights them into flame with its departing glory. The lightnings which blazed and the thunders which rolled through them were but sparks and snaps of an electric current. But now scientific observation is daily struggling to uncoil from its mystical connection with this electric current the verities of spirit and the possibilities of another life. All faiths, sciences, and histories become steps in the evolution of art, and all life, human or celestial, culminates in the three superb arts which introduce us to the good, the beautiful, and the true. These must be love, taste, and logic. It is superb to study the art of kindness. But in doing so we discover that the highest element in kindness is criticism, though, to the heart that loves unwisely, criticism seems but slander; and out of the truest and kindest criticism rises the final art, logic, the demonstration of exact truth, an art which Hegel seems to hav thought beyond the reach of art.

## Letters from Friends.

YREKA, CAL., Sept. 26, 1880.

MR. EDITOR: Some of your many intelligent readers might be tolerably entertained while perusing the following: On the fourth day of last February, being on the mountain slopes, my attention was drawn to a lot of birds flying around a dead pine tree, uttering fierce, threatening screams at every turn of the wing. I repaired to the spot to ascertain the cause. When in view I beheld a large grey mountain squirrel on the tree, which the birds were evidently trying to drive away. I now saw that the bark of the tree was literally filled with small holes, picked therein with the bills of those birds, and every one made just the size and shape to hold an acorn, many of which were not yet emptied of their contents. These acorns the squirrel was after, and the birds were intent on seeing that he didn't get them. Hence the muss.

I paused awhile to witness the contention, and was joyed to see the birds (black woodpeckers) fly circling around and over him, fitting down and giving him a peck with their long sharp bills every time they passed him, till the squirrel, growing tired of it, betook himself to a limb of the tree which he selected. The limb lay nearly horizontal, and on this limb he laid himself at full length, with his long bushy tail, with hairs erect, thrown over his back, the end of it reaching to his head and covering it, thus making his tail a substitute for the birds to peck, instead of his body, head, and eyes.

I watched the unsuccessful warfare of the birds for several minutes, and then left, hoping, however, that the birds had another set in reserve to take their places when they tired, that they could thus save their food, and make him retreat without an acorn. This squirrel reminded me of our own great moneyed powers robbing men, women, and children of their bread. T. M. KELLEY.

NORDHOFF, CAL., Sept. 12, 1880.

MR EDITOR: Inasmuch as you seem disposed to allow all sides a hearing on political matters, as well as others pertaining to human welfare, I would like to ventilate my own ideas as regards the political situation. As to the financial and labor questions, I indorse the principles that the government should control the currency or medium of exchange. Those who contend that the Constitution debars the government from issuing paper money, and at the same time believe that Congress has power to delegate the right to a syndicate of bankers, in my opinion, are fit subjects for a lunatic asylum.

As regards the religious and social questions, I am, heart and hand, with the Liberal League movement, though not belonging to any League. Notwithstanding I am in sympathy with the Greenback Labor party, and also with the Liberal League movement, I think the Greenbackers hav made a mistake in making nominations, and I think the Liberals will make a mistake should they either make nominations of their own, or join the Greenback party. I hav kept a careful watch on the movements of all parties for the last fifty years, without ever owning stock in any, and I find it an invariable rule that all the worst elements in the country drift into the dominant party. Probably there is not one of the old Abolition guard who know that your humble servant ever had an existence, yet I knew all the old Abolition guard, including the president of the National Liberal League, when the bloodhounds of ecclesiasticism were denouncing them as Infidels, and instigating their ignorant dupes to howl them down, pelt them with rotten eggs, and drag them through the streets with ropes around their necks for daring to speak against that "divine God-ordained institution," slavery, and notwithstanding the Republican party grew out of the old Abolition party, you will find but few, if any, of the old guard remaining in it, but instead you will find their places filled by the very men who were the loudest in denouncing them as Infidels and Atheists.

The Republican party has also drawn the largest portion of vice and corruption out of the old Democratic organization. Now, I understand very well that a man with neither a financial nor political standing need not expect his voice to hav any weight, nevertheless I will volunteer the advice to both Liberals and Greenbackers to vote for Hancock for President, and as to Congressmen, drop all party affiliations and elect the men with the most Liberal proclivities. Those who hav examined critically the report of the Cincinnati convention must hav noticed that Hancock was not, in fact, the nominee of the convention proper, but the nominee of the galleries. From all I hav been able to gather from his record I firmly believe that if Hancock is elected he will try his best to administer the government on the Jefferson-Paine principles.

As a matter of course the monopolies and ring thieves, backed by the Jesuits, both Protestant and Catholic, will try their level best to get control of the government which, of course, they will do should the honest men of the country stand aloof, or, still worse, put themselvs in hostil array against him.

I will venture a prophecy that if through the spirit of faction that concentrated essence of political fraud and venality should be hoisted to the presidential chair, with a majority in both houses of Congress to back him, the government will never be restored to constitutional, republican principles, except through a sea of blood. Those are my conclusions. There are but two chances in the coming contest. Garfield, backed by all the monopolies and frauds, with the ecclesiastical fraud on top, the ultimate outcome, anarchy, or Hancock with the chances rather in favor than otherwise, of a restoration of the government to original principles without any shock to law and order. Up to within a few days I had thought I would not take the trouble to vote, not having voted since 1868, when I cast a vote for Grant, whose administration so demoralized me that I thought I never would cast another ballot; but of late I hav been reading a Christian newspaper which, in its advocacy of Garfield, is urging all the little factions of the followers of the meek and lowly Jesus to unite in one solid phalanx, each with their distinctiv little banner raised aloft, in order to utterly destroy their opponents. It has stirred up my old blood to well-nigh boiling heat, and it would take but little more of that kind of medicin to send me out stumping for Hancock.

Yours truly, FRED. ROBINSON.

POTTSVILLE, PA. Oct 7, 1880

EDITOR OF THE TRUTH SEEKER. *Dear Sir:* I was much amused in the perusal of an article and an editorial reply thereto published in THE TRUTH SEEKER of Saturday, September 25th last, entitled, "Some Bible Facts." The matter discussed related to the servitude of the children of Israel in Egypt. As all matters connected with the early history of God's chosen people are involved in miracle, it would be a work of mere folly to try to measure any one incident in their national career by the standard of rational history. Accuracy of detail is seldom consistent with faith. All believers concede that the more improbable a biblical event may appear, the more conclusiv the evidence of the God's intervention in bringing it about. The Egyptian sojourn of the Jews is in itself a miracle. The startling multiplicity of their numbers under such depressing conditions, and in so brief a period, sets at defiance all theories of population based on human experience. Notwithstanding the king's command to the Jewish midwives to destroy all the male offspring of Jewish mothers, those very mothers whom the edict touched most directly, seemed, in consequence of it, to hav become more prolific in the production of male children than before its promulgation. And notwithstanding that God commands subjects to be obedient to their rulers, yet himself appears to hav built houses for those deceitful midwives in reward for their disloyalty to the ruling sovereign. Defeated in his first command, the king next orders his own officers to destroy all Jewish male children born within their respectiv jurisdictions by casting them into the river. It would be a fair inference to believe that a large number of the infants of the proscribed race had perished under this cruel decree. But dare we so conclude in face of the written record? Contrary to every rule of cause and effect these extreme measures of the king resulted in doubling and trebling the dangerous class they were intended to extirpate. Thus biblical history seems to work inversely to that which the Christian world calls profane. If the Jews, in Pharaoh's reign exceeded in number and might the nativ Egyptians, as we are told in Exodus i, 9, then the most astounding of all miracles is that God should hav led so vast a people beyond the Red Sea to perish in a barren desert instead of making them masters of a country in which they already constituted a majority of the population. I will pass the question of the magnitude, wealth, and power of the Egyptian kingdom at the period indicated. The record implies a sovereign with fewer subjects than those led by the Jewish emancipation out of the kingdom; and if we consider further that this meager nation had been shockingly reduced still more by famin, frogs, hail, pestilence, and the final death harvest reaped in the household of every Egyptian father in which was smitten the first-born, we may wonder whence was derived that grand host of warriors which perished so ignobly in the Red Sea.

JACOB A. HAZEN.

NEW BLOOMFIELD, MO., Oct. 4, 1880.

D. M. BENNETT, *Dear Sir:* A few more such Nova Scotian fits (Fitz) and a few more such Bible facts as you had last week will, I fear, knock the bottom out of the great plans of Liberal Freethought. Mr. Fitz asserts that the Israelites to the number of seventy emigrated to the land of Goshen and there increased to a great multitude, and were driven out in great haste under the leadership of Moses, and crossed the Red Sea, but the Egyptians were drowned; then he says, "We can no more deny these facts than the landing of our Pilgrim Fathers at Plymouth Rock on Dec. 21, 1620." Can Mr Fitz furnish authentic history, giving day and date of the Israelites emigrating to Egypt, and when they left, when and where they crossed the Red Sea? Does any one dispute the landing of our Pilgrim Fathers? Is there any unreasonable stories told or on record about their landing? Do we claim that they were brought over the sea by supernatural agency, or that the sea opened and they came across on dry land? Does Mr. Fitz claim that because there is a race of people called Jews, now in existence, it proves their traditions and superstitions true? If so, then every nation or race of people upon the earth can claim that their traditions are true by the same argument.

Does our friend believe the Bible account of the children of Israel and Pharaoh? Would a just and merciful God choose Moses, a man whose hands were dyed with his fellow-man's blood, to be the leader of his chosen people? Would a just and merciful God send plagues of lice, flees, frogs, hail, and then wind up by slaying all the first-born of both man and beast in Egypt just because Pharaoh would not do that he would not let him do, for God said, "But Pharaoh shall not hearken unto you" (Ex. vii, 4)? What would we think of a God, man, or devil that would hav killed all the first-born in the United States just because Mr. Hayes would not pardon Mr. Bennett out of prison? Does any one believe that the Israelites would forget their God in three days after they had seen all these wonderful works, and begin to murmur. Does it look reasonable that they took the jewelry they had stolen from the Egyptians and made a calf and worshiped it within forty days? Did God forget his promis to Abraham, Isaac, & Co., and Moses hav to remind him of it, or he would hav slain the children of Israel in his anger? Can a just, omnipotent, and all-powerful God get angry or jealous and repent? If he does he cannot be happy. If it looks foolish for superstitious man to bow down to an idol, how does it look in a God that gets jealous of it? Did the children hav to liv forty years on quails and manna, then where did they get so many cattle and sheep to sacrifice to their God? It must hav taken thousands. And did God get angry because they asked for a little meat to grease their throats? Would a kind father get angry because his children asked for a piece of meat when he had plenty? Would a merciful God say to his people, "When thou goest into the country that I gave you, thou shalt utterly destroy every living thing; thou shalt not make any covenant with the people, neither shall you hav mercy or pity them?" And when his men had captured a few women and children, would he command them to "kill every male among the little ones and every woman that hath known man, but all the women-children keep for yourselvs" (Num. xxi, 17, 18)? Would a just God suffer himself or his son to be killed just to satisfy his own anger?

That Christ, if he ever lived, was a philosopher and reformer I will admit. He taught his people to shun the ignorant superstitions of the Jews, and when he was dead many centuries bigoted priests and bishops found that Freethought was leading the people from under their influence. They then fell upon the plan of mixing the teaching of Christ with the traditions of the Jews, so as to bind the mind of men to be humbugged by them just as they are now trying to blackguard the book of nature with their Bible. It won't be long till it will be the Old and New Testament, and the book of nature. So the Freethinkers had better take Time by the eyebrows and get up a Freethinker's Bible.

Mr. Fitz is right when he says that Catholics hav burned Protestants and Protestants hav returned the compliment with interest whenever a chance occurred. And since they hav been deprived of this great Christian pleasure they hav transferred their fires to hell, and with their infernal instruments of torture created an imaginary devil. With these they still hope to scare men and force them to think as they think and do as they do. Of what use is a man to society if he has to be scared with the devil and hell to make him be a peaceful neighbor.

Mr. Editor, I hav made this letter longer than I intended to, and am not quite through yet, but as I am just inimy A B C's in Freethought, I hope you will excuse my tediousness. Here is a plan I hav thought of for circulating THE TRUTH SEEKER; that is, every week when I hav read it through to mail it to some one else, each week sending to a different person. In this way, if every subscriber would do the same with his fifty-two papers a year, you would soon hav a large list. It was some time before I could make up my mind to do this, for I want THE TRUTH SEEKER to make a book of, but if I can be the means of saving one of my fellow-men from a slavery of the mind, I can readily make the sacrifice. Yours most truly, RIP VAN WINKLE.

BAXTER SPRINGS, KAN., Sept. 30, 1880.

DEAR TRUTH SEEKER: Any one who can be satisfied with the Republican party is an illustration of a perverted human nature most unaccountable to me. In the first place, it never was the party of the people nor for the people; it never was an Abolition, not even a reform party. It only abolished slavery because it had to at the point of the bayonet, and kept the Fugitiv Slave law enforced for nearly two years after the rebellion broke out. When they were forced by a military necessity, instead of a moral necessity, to abolish slavery by proclamation, it was more like a bribe held out to slaveholders for ninety days to lay down their arms and return to the Union, where they could enjoy the delectable institution of slavery for all time to come. When they enfranchised the freedmen they insulted our wives, sisters, and mothers who pay taxes by allowing the whole combined force of ignorance and squalor to enact laws oppressiv to their welfare.

Although one of the fathers of the Republican party was compelled to abandon it, many of us belonging to the radical wing of the party clung to it in hope they would do something for the people; but, alas, vain was our hope for the consummation!

Grantites held the situation, and I will ask, in the name of humanity, what good act hav the Republicans in power ever done for the people? Absolutely nothing. All their legislation was class and against the people. Notwithstanding the great barriers they hav thrown in the way of progression, the nation has prospered in spite of this presumptuous party.

Now, how are we to vote under these trying circumstances? Shall we vote the Democratic or Greenback ticket? Is there a possible hope of drawing enough votes from the two old parties to make the new one successful? I think not, because the new one is too much of a one-idea party. I do not like the name Greenback for perpetuation. We might as well take the name Bluebelly. Now the term Democracy, in its broad significance, means everything that is good and honorable between man and man. It is the government of all over each, and of each over all. It is the right of doing as we would be done by.

If a corrupt class of politicians hav stolen the livery of heaven to serve the devil in, we want to storm their fort and purge out the corruptions. We hav all heard the fable of Truth and Falsehood bathing, when Falsehood, not being particular about the cleanliness of his body, got out of the bath and put on Truth's clothes; and poor Truth, although clean, had to ever afterwards go naked. We propose to return Truth his clothes by voting the Democratic ticket, and expose the ugly nakedness of Falsehood by depriving the Republican corruptionists of their sheep's clothing, that their wolfishness may be exposed.

Hence let us never giv up the ship of Democracy to pirates. This is called a Democratic Republican form of government, and let us be true to that name. One is the theory while the other is the practice. Let us, then, vote Democracy and practice Republicanism, not in name, but in truth and sincerity, which will conduct us to the end, the great desideratum of human existence—happiness of the whole race. Very respectfully yours,

J. D. MCCLURE.

EXIRA, IOWA, Sept. 30, 1880.

D. M. BENNETT, *Dear Sir:* I send herewith $3, to pay you what I owe you on my paper. I expect to take Liberal papers as long as I am able to pay for them, and I expect to find in them many things I do not enjoy and many things I do enjoy; at least I find it so with yours.

I am an enemy to superstition, and I do not believe that I hav one particle of it in my make-up. I hate the idea of teaching mythology for truth, whether it be found in the literature of the Egyptians, the Greeks, the Romans, the Jews, the Christians, the Mohammedans, the Mormons, or the hundreds of other places or people where such literature is found. I am willing and anxious to strike hands with any man or organization of men and work shoulder to shoulder with them, whose purpose it is to destroy the delusions that dark and dire superstition and blinded ignorance hav, and are now enveloping, the mind of man in; but I am decidedly opposed to the course THE TRUTH SEEKER is taking in regard to the political parties and the political issues. The advice its editor is giving Liberals to vote for Hancock and the Democratic ticket the editor must certainly know cannot be complied with by a majority of those who would like to see your paper and the Liberal cause prosper, if the Liberal strength is as generally in the Republican party as it is in this locality.

Why, Mr. Editor, the Democratic party is the fossil party in American politics, and to its petrified carcass hangs the Pandora of all political and religious evils. It championed the cause of human slavery, and quoted the

barbarous laws of Moses as infallible proof of its justness; it opposes the general diffusion of knowledge, and prefers ignorance and darkness to knowledge and light; it has no word of encouragement for the cause of woman; it has no resolution to offer for the cause of prohibition and the good work of temperance; it lends its aid to the bulldozer, the negro killer, the ballot-box stuffer, and has a passage of the sacred scriptures to justify its every act of violence.

We certainly can hope for nothing if we place Democracy at the helm of state. In all the states where Democracy is the most absolute, where Republicans hav never held the reins, a free school is not known. Democracy champions mental and physical slavery, while Republicanism champions light, knowledge, and liberty. Where Democracy is the strongest, Freethought and Liberalism are the weakest, and Liberal Leagues are unknown. But where Republicans count their majorities by the tens of thousands, as in Michigan, Iowa, Nebraska, and Kansas, Liberal Leagues are most numerous and Liberal men are most energetic. There are religious bigots in both parties, and the only question for us to decide before casting our votes is which party is the most progressiv, taking their records and the tendencies of their doctrins into consideration.

If Hancock is elected, every Catholic bishop, every priest, every fossil monk in his dreary convent, and the old Pope himself, will rejoice with unspeakable joy. Put the administration of the government of this country into the hands of Hancock and you are giving power to a man too inconsistent to practice the religion he professes to believe or too devoid of principle to denounce a religion that he will not or cannot practice.

Not so with Mr. Garfield. He has the honor and consistency to practice what he professes and defend by his every action the faith he has in his religion. From him, therefore we can certainly hope for more charity, more justice for our adverse opinions on unknowable questions, than from Hancock, backed and spurred on against us, as he will be, by the wealth of the solid Catholic influence, and the no less unrelenting bigots of a solid South. I tell you, Mr. Editor, with due deference for the opinions of Messrs. Leland, Wakeman & Co., our cause is safer in the hands of progressiv, intelligent Republicans than it is in the hands of fossil Democracy, whipped into the old ruts by such backing. If our cause is so much safer with Democrats than it is with Republicans, why don't they manifest their sense of justice toward us and their charity for those who honestly differ with them on unknowable questions, by repealing the laws in those states where they hav absolute control, which would debar you and me, Mr Editor, from holding any office of trust, or testifying on the witness-stand, unless we would take the Christian oath and kiss the mythological old book that we deem no more divine or sacred than Dr. Ayer's last year's almanac? On the other hand, every state, or nearly so, where the Republicans hav held control for any length of time, the more intolerant and obnoxious religious laws of a century ago and less hav been repealed. Let us hold fast to the old Republican ship. She has run down some of the relics of barbarism held sacred by ignorance, superstition, and inhumanity, and fastened by Democracy.

Every Mormon in Utah, or nearly so, and every Catholic in New Mexico, is a Democrat, and the laws establishing public schools in those territories hav been twice voted down, which is decidedly against our cause, as we cannot hope to break the cloud of superstitious darkness that befogs the minds of men unless we can hav a general diffusion of knowledge, and our public schools are the means by which this necessity must be accomplished. Do not giv the government into the hands of those who will not educate.

I started out to tell you why I read your paper with mingled joy and sorrow. I like its religion, but I detest its politics, and I wish here to enter my protest against its being converted into a Democratic organ, for as I love my country and mental and physical liberty, I hate Democracy, for it raised a parricidal hand against the former and enslaved both the minds and bodies of men. As I love a pure ballot-box and a fair count, I hate Democracy, for it defiled the former and defrauded the latter. Yea, I hate the very name of Democracy, for with it is associated every crime known to man—infection, murder, assassination, treason. I cannot and will not vote for Hancock!

Yours for Garfield and the Liberal cause,

J. A. Hallock.

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SILVER WEDDING OF MR. SANFORD WARD SMITH AND WIFE, MRS. MATILDA SMITH.

Monmouth, Ill., 1880.

Editor Truth Seeker: A large company assembled and "surprised" the couple, took temporary possession of their home in this town, illuminated the garden with Chinese lanterns, lighting up the dwelling and surroundings until they resembled a palace of the gods.

Prof. W. F. Jamieson, of Chicago, was called upon to deliver the wedding address, and to make the presentation of what appeared to be a Bible, the gift of the many friends of host and hostess, which was found to contain several texts of scripture and forty-three silver dollars, of date "1880," and one silver half dollar.

For more than a generation Mr. and Mrs. Smith hav been uncompromising Liberals. Mrs. Smith, especially, is not an ardent lover of the Bible (which she considers inimical to her sex), hence the significance of presenting her with a volume for which she had little respect—the surprise was complete, made so by the allusions in the address by Prof. Jamieson, given amid the trees of the garden, in the still night air:

WEDDING ADDRESS.

In this book which I hold in my hand Mr. and Mrs. Smith will discover this text: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii, 37).

Let this be my text. It proves that there are some good things in the book. The conviction is too general that words are trifles, but the fact is they are the most important things in this world. Such is the power of words that we more easily forgiv a mean act than a mean word. Ask the wife if there is any value in kind, encouraging, appreciativ words. In this respect Mrs. Smith's life has been blessed for a quarter of a century. Her happy look has baffled time, and almost defied the neuralgia [great laughter in which the bride heartily joined] bleak as a Russian winter, and while she struggled with the malady our sympathies were with her then, as our joy is with her to-night; and we see, instead of pain, the peaceful, glad expression!

Mr. and Mrs. Smith, your friends present you with this book. Upon the back of it I read the letters, B-I-B-L-E. We all know how you love the volume. We are told by our dear Christian friends that by searching you will find in it treasures of which you hav not dreamed. True there are some texts which bear hard upon women. Heretofore our hostess has managed to skip them. Permit us to again call your attention to them in order that you may the more emphatically reject them:

1. "He shall rule over thee" (Genesis iii. 16).

2. "Wives, submit yourselvs unto your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything" Eph. v, 22. 23).

What is the meaning of these strange words addressed to this liberal-minded lady and gentleman, who hav journeyed through life on the silvery stream of time, hand in hand, to the twenty-fifth mile-post? To-night we meet to celebrate their silver wedding. Let the silvery words of our joy ring out and be borne afar on these gentle breezes which kiss the leaves.

By the power of words we paint a picture of nature. The sun becomes brighter, the sky more blue, the vallies and hills lovelier, all through the magical use of words There are those beautiful words by which the poet raises us to the highest heaven, leads us by the laughing, rippling rivulets, and bids us listen to all nature resonant with rhythm, harmony, and sweet cadences. The astronomer, with gorgeous golden-fringed words, opens our eyes to the gems of the sky, and thrills us with the poetry of millions of whirling suns and planets. It is words that make or unmake the happiness of millions of the married.

Here too is woman's chosen field, the arena of words. However weak she may be physically, she can always exercise a strong and eloquent tongue, although every peace-loving husband prefers it on a low key. He dreads nothing in all nature so much as the high-water mark of his wife's tongue. You can afford to laugh now, for we hav a calm, but you married gentlemen hav your spring tides. Ah, yes! you know how significant these terms are. A single word will sometimes upset gravity itself, like that young clergyman who agreed to supply the pulpit of an older brother absent from home. The young clergyman escorted the daughter of the pastor to the church, and after seeing her safely in the father's pew, ascended to the pulpit, unconscious that this natural attention to the young lady was sufficient to excite lively imaginations and inquiries in the audience.

Upon reading the hymn to be sung, the young clergyman was surprised to perceive evident efforts in the congregation to suppress laughter. The daughter of the old clergyman possessed the mellifluous name of Grace, and, all unsuspicious of that fact, he had chosen the hymn beginning with the words, "Amazing Grace!" As he proceeded the poetry thickened:

"'Twas grace that taught my heart to fear,
And grace my fears relieved,
How precious did that grace appear
The hour I first believed!"

"Through many dangers, toils, and snares,
I hav already come;
'Tis grace has brought me safe thus far,
And grace will lead me home!"

A silver wedding is an easy, graceful subject. It is upon a due apreciation of the value of words that connubial felicity largely depends. The vicious husband and the cross wife acquire a habit that makes slaves of them. Harsh words fan the hot temper to red heat. Habit becomes sometimes stronger than our first nature, and by permitting ourselves to fall victims to the habit of using harsh expressions we sink ourselvs in the esteem of our friends and in our good opinion. In old age we bear the marks of our habits as the prisoner does those of his chains. A husband and father who employs ugly, boisterous words, and then excuses himself on the ground that he does not mean anything by them, sows a crop of weedy words that will grow to plague him. Words hav wings, and as soon as their cage, the mouth, is open, out they fly, and mount beyond our reach, past recovery. The habit of acquiring good, beautiful words is just as easy as to say rude things. Dr. Samuel Johnson said a man had no more right to say a rude thing to another than to knock him down.

We must all acknowledge that one look into the smooth, placid face of Bro. Smith satisfies us that Mrs. Smith has used him with the tenderness of a mother toward her babe—when she is not mad!

The first words I ever wrote for the press—nearly twenty-five years ago—were printed in the *Illuminati*, published in Cleveland, Ohio, by our host. His was a free and independent paper, which could at that time, even, admit an uncompromising article, and my maiden effort, was "Principle against Policy." And now I stand before my brother and sister to congratulate them on their pleasant sail adown the stream of earthly existence. Doubtless they, like the rest of us, hav had their shadows; but shadows in the sky hav their uses—why not the shadows of the mind as well? We need not banish them. They help us better to appreciate the sunshine.

Mr. and Mrs. Smith, permit me to bear to you the good will, the respect, the good speed of your friends and neighbors who hav known you long as two people devoted to principles; do what you think is right; following your highest convictions of truth; daring to dissent from the narrow interpretations of those who do not know the bliss of simple love of truth for its own sake.

I present you this book as a slight token of the esteem of your many friends on this twenty fifth anniversary of your wedding-day—a *slight* token, I say, for did it fully express the love your friends bear you, its treasures would be apples of gold in pictures of silver. There would be "millions in it."

Mr. Smith, in behalf of himself and wife, responded in a feeling manner, expressing his surprise and appreciation of the respect shown them.

Then the friends repaired to the supper room and did ample justice to the grand repast furnished by the ladies of the gathering.

The enjoyment of that evening will long be remembered by the participants.

Ella B. Wilson.

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Pacific, Oct. 2, 1880.

D. M. Bennett, *Dear Sir:* Hewing to the line and not minding where the chips "fall" may do very well, but if one does not take care, while they are under one's feet, one may step and slip and cut oneself, and stop the act. My hewing to the line in the sense as taken has pretty near disabled me. I am without business. My opinions are pretty well known. I am not much contradicted, either as to Spiritualism as a law, nor religion as no law.

This is a curious kind of a town. There are some that are non-religious, that do not believe in Christianity, but yet refuse my paper, The Truth Seeker, and even the *Investigator*.

A very queer or rather strange freak in the clerical ranks took place here a short time ago. A certain Mr. John Elving came here about a year or so ago to preside over the (Presbyterian) church, but coming in contact with an Infidel like myself and one or two others, he fell out with his flock and preaches no more, but turned to and became a wiper of engines; but that was too hard, too much, and he has now got a place at the depot as an assistant to the night-watchman. Thus act the powers of the mind on poor human beings. Yours sincerely, A. H. Krueger.

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Bristol, Wis., Oct. 9, 1880.

D. M. Bennett, *Dear Sir:* Will you allow me in a few words to giv you a new and novel mode in the coming presidential election of the Liberals voting and showing their strength. It is evidently impossible to bring all, or even a great majority, to the support of Greenbackers, Republicans, or Democrats. Probably the Liberal vote between Hancock and Garfield will be nearly evenly divided, although the great majority of Liberal voters hav heretofore been Republican.

Let me make a proposition. Let every Liberal Republican erase the first elector from the head of his Republican ticket and substitute the name of Robert G. Ingersoll. That is what I shall do. Let every Liberal Democrat and Greenbacker do the same, and see how large a vote we can poll.

It will add greatly to the vote to hav the tickets thus printed, Liberal Democratic ticket, and Republicans and Greenbackers with the same heading, and send them to the readers in every voting precinct. It would cost but little to print them, and surely every Liberal deserving of the name, be he ever so strong a Republican or Democrat, could afford to vote for this foremost champion of free thought and free speech, besides tens of thousands that read and admire his speeches that hav not yet enrolled under the Liberal banner. Respectfully suggested, R F. Mills.

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Monroe, Utah, Sept. 30, 1880

Mr. Editor, *Dear Sir:* I hav been listening to the great Liberal clock, "its life's seconds numbering tick, tick." I counted its tickings up to two hundred, then it "stopped short." What is the matter? Is the old man dead? No; his enemies hav only set a trap for him, and succeeded in alluring him away from home by telling him that the trap—the separation of church and state—is for the good of both. Will the old man be caught in the trap? No, I think not; he will come back and giv the pendulum a vigorous push, and the old clock will not stop at two hundred, but will keep on, tick, tick, faster and louder, until its vibrating sound shall be heard in every house, proclaiming liberty and freedom throughout the entire length and breadth of our great country.

What I wish to illustrate is this: It takes a certain amount of energy to a proportional amount of force. A short time ago the Liberals throughout the country used their energy toward organizing, and great was the progress they made, but in proportion as their energy has been diverted into other channels, just in that proportion has the progress of the organization ceased. Some will say, "Let the chatter go on," but are we not neglecting that which is most important for something that will do but very little good? If any think that they can turn the Liberals from one set of intolerant bigots to sustain and support another, such, I think, will find themselvs disappointed in the end. No creed-bound party will ever accede to the wishes or demands of the Liberals; that would be to commit suicide out and out.

Suppose we hav one hundred earnest and qualified workers in the field of liberty, all working like beavers toward organizing Liberal Leagues, to proclaim truth and liberty to all, they could accomplish a great amount. But, suppose, on the other hand, that each one gets up a pet theory of his own, and goes to work to convince all the rest of the human race, each for his own peculiar idol; for instance, some will take up entirely the cause of the Democrats; another the Republicans; another the Greenbackers; another intemperance in relation to the sexes; another the same in relation to eating; another to drinking, and so on to the end of the chapter, while each will, of course, hav some special admirers who will stand clapping their hands, saying, Go on; well done. I will admit it is sometimes amusing, and often instructiv, but after all how much real good is accomplished thereby? Does it unite us and increase our number? Does it organize Liberal Leagues? Not as much as if all were working to the one and needful end and purpose. M. J.

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## "Outlines of the French Revolution."

To the Editor of The Truth Seeker, *Sir:* A few weeks ago I received a copy of friend Bell's "Outlines of the French Revolution," and I purposed expressing a few words regarding its merits as soon as read, and would hav done so had not my more pressing duties occupied all my spare time. While riding on the cars to fill my appointments, the "Outlines" occupied the time between stations. The work, though small, is a very satisfactory condensation of the causes and effects that produced and ultimated that great epoch in human history. It is also a very valuable contribution and aid to those who hav hitherto been conversant with what has been the cause of more controversy, political and religious, than any other social and political upheaval the world has ever known. This little work brings to mind in all their freshness the stirring events of that period, and vindicates the superior equity and justice of those who were eminent advocates of Liberal thought.

Friend Bell brushes away quite a number of the remaining cobwebs of superstition; and those whose manifold labors will not allow the time for extended reading in that direction may find in these few well-stored pages food for honest thought, and an unbiased presentation of the causes for this human revolt against political and priestly misrule and despotism. The work should hav a very wide circulation, which I trust and feel confident it will. Friend Bell has my sincere thanks for this well-directed effort in the general work, and also for his personal kindness in forwarding me a copy. George Lynn.

*Lockport*, Oct. 3, 1889.

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## A Challenge to Theologians.

To the Editor of The Truth Seeker, *Sir:* I challenge the clergy, Spiritualists, or Materialists of the world prove that the biblical history teaches the real personal existence of a God, a devil, or a Jesus Christ.

*Leslie, Mich.* Elijah Woodwo[illegible]

## Church Taxation.

To the Editor of The Truth Seeker,

*Sir:* Will you allow me to say a word through your columns to your New York state readers? I hav got printed and will furnish on application blank petitions to the New York Legislature for the taxation of church property, clergymen, and priests. A very good time to get signatures to these petitions will be presidential election day. There should be some one present with one of these petitions at every polling-place in the state. In this way we can hav a number of thousand names to send into the Legislature the first days of its session.

And allow me to request the vice-presidents of the New York State Freethinkers' Association of the various counties of the state to see to it that on election day a suitable person is on hand in each election district to attend to this business.

*Salamanca, N. Y.* H. L. Green,
Sec. N. Y. F. A.

## What is Thought?

To the Editor of The Truth Seeker,

*Sir:* In your issue of Sept. 25th I find an article from the pen of S. D. Moore, of Adrian, criticising the ideas of E A. Chapman upon the subject, What is Thought? I find it essier for people to indulge in criticism respecting the opinions advanced by others than for each to express his or her opinion upon any subject, leaving it for the reader to decide upon the merit or demerit of the arguments adduced.

I respectfully demur from the reasons presented by either of the gentlemen in proof of what constitutes thought, and with your kind permission will giv the intelligent readers of The Truth Seeker my opinion upon the above interesting subject-question. In the first place, I deny the existence of anything in nature which is not composed of substance or matter, from the most stupendous world down to the infinitesimal atom. There is nothing in the broad universe which can act upon or come from any organized being that is not matter in some degree of refinement, as coarse, coarser, coarsest, fine, finer, finest. The five senses of man cannot in the least degree comprehend anything which is not substance.

To say that the brain of man, which is wholly composed of matter, can beget a thought that friends Chapman and Moore say is not matter, is, to me, the very climax of absurdity. Man is just as much a spirit and immortal to-day as he ever will be. Every particle of matter composing the highest being down to the atom has indelibly stamped upon it eternal life in some form. All things commenced to develop from the atom, which is the soul of all entities, and each entity or soul-germ primarily existed in the great sea of atoms; and every atom thus existing was surrounded by an atmosphere entirely its own, and within the atom and atmosphere were all kinds of possibilities waiting for the master-hand of progression to awaken into eternal life and use. The impartial law of nature has placed no more god-power in one atom above another, but established them all as parts of an infinit whole, whose outward or physical body is subject to change, as well as the inner or more ethereal one which covers the soul, which soul remains from everlasting to everlasting the same unchangeable substance.

For Mr. Chapman, a Spiritualist, and Mr. Moore, a Materialist, to say that a single particle from the infinit whole can be destroyed only shows their profound ignorance upon the grand subject. All matter which the five senses of man can comprehend is a part and parcel of nature; and if either of the above gentlemen can destroy one of the least of all particles, or can find a place wherein to place something and then call it nothing, in my opinion, they hav infringed upon the infinit whole and opened a door through which all nature can finally emerge into the locality of nothing and be eternally lost.

Thomas Paine, in his "Age of Reason," says his best thoughts came to him from outward sources. How often we hear men speak after this fashion, "A thought struck me which I never thought before!" Thoughts come and go. You can send your thoughts to any locality of which your mind is cognizant, and they will return bringing new ones for consideration. We say great thoughts, little thoughts, wise thoughts, or foolish thoughts, and by such comparison refer to the substance composing them.

Chapman informs us that light and ...y are not composed of substance. Mr. ...he Christian philosopher, informs us in his writings that light is a coarse substance in comparison to electricity, magnetism, aurs, and the seven colors; he says they are gradations of matter. The spirits dictating the gospel of nature say thought is the finest of all substance. But I do not expect my friend Moore to take much stock in Spiritualism, for in his article he says he was a student in the spirit school for ten years, but, failing to realize any benefit in it, he dropped it. So we perceive that ten years of his precious life was entirely thrown away without the least good derived to self or the public generally. He has with one bound overleaped Spiritualism, and believes with Mr. Chapman that thoughts are not composed of substance.

Well, gentlemen, with regard to many of your thoughts in your articles, I think you hav hit the nail squarely on the head, for they do not seem to contain any real substance, and approach as near the point of nothing as any sane man can get without total annihilation. I trust, friend Moore, that ten years more of hard study in the Materialistic ranks will carry you beyond the minimum of Christianity to a higher appreciation of a continued existence after the dissolution or change called death; and learn this fact, that an immaterial something has no existence, only in the imagination of a deluded brain. I am a Spiritual Materialist from the crown of my head to the soles of my feet, but I can see no propriety in trying to alter or destroy anything which is in nature, for however low you may reduce matter it still remains in nature.

Is there anything in nature which should not exist? When we look into the mirror, is the form we see upon the plate substance, or do we see nothing? In sitting before the daguerrian camers, do we throw anything from ourselvs upon the plate that is material?

Will some of the readers of your valuable paper reply to and answer the above questions, and oblige your humble servant?

With due respect, I await a reply,
M. L. Sherman.

*Adrian, Mich.*, Sept. 2, 1880.

## National Liberal League.

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For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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**NOTICE TO THE PUBLIC.**

Washington, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

3m31 R. G. INGERSOLL.

All of C. P. Farrell's editions of Col. Ingersoll's works, and none others, are sold at this office. D. M. BENNETT.

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"Salem, Or., July 17, 1880.

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"Dr. Mary Solander."

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THE flower is drawn forth by the sun, but it is drawn out from the plant. Even the sun can kindle the flower of no rose upon the brambles stalk.—*C. C. Everett.*

WHATSOEVER thy hand findeth to do, do it with all thy might: for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest.—*Ecclesiastes* ix. 10.

THE sire of gods and men, with hard decrees,
Forbids our plenty to be bought with ease;
And wills that mortal men, inured to toil,
Should exercise, with pains, the grudging soil.
—*Dryden's Virgil.*

IT is not my duty to prove to myself the immortality of the soul. That knowledge is hidden very cunningly. Perhaps the archangels cannot find the secret of their existence, as the eye cannot see itself; but, ending or endless, to liv whilst I liv.—*Emerson.*

IF there be something that a man can get for himself, his first step should not be to ask anything in heaven or earth to giv it to him. His next step should be to procure it. "As the plow follows words so God rewards prayers." This proverb of Wm. Blake reminds us of Hesiod's direction to the farmer to pray to Jove and Ceres, but with his hand upon the plow-tail.—*John Weiss.*

ALL the great steps in the advancement of science hav been made by just those men who hav not hesitated to doubt the "principles established in the sciences by competent persons" (*Comte*); and the great teaching of science—the great use of it as an instrument of mental disciplin—is its constant inculcation of the maxim that the sole ground on which any statement has a right to be believed is the impossibility of refuting it.—*Huxley's Lay Sermons.*

LET every one fearlessly take as his motto the words of the Nazarene, "I must work the works of him [*i. e.*, "the power, not ourselvs, that makes for righteousness," as Matthew Arnold phrases it] that sent me, while it is day; the night cometh when do man can work." Agnostics, like ourselvs, hav every motiv, and are bound in honor to work, here and now, because we don't feel quite so sure as the saints profess to do that we shall hav a second opportunity.—*Hylax.*

EPITAPH ON A FRIEND.

An honest man lies here at rest
As e'er God with his image blest;
The friend of man, the friend of truth,
The friend of age, and guide to youth;
Few hearts like his with virtue warmed,
Few heads with knowledge so informed;
If there's anoth r world, he liv s in bliss,
If there is none, he made the best of this.
—*Burns.*

AND never yet was growth, save when it broke
The letter of the dead scholastic form,
The bark drops off, and leaves the expanding oak
To stretch with giant arms through sun and storm,
The idols that upon his breast lay warm,
The sage throws down, and breaks their hollow shrine,
And follows the great hand that points to light divine. —*C. P. Crauch.*

WHEN Harvey's book on the circulation of the blood came out he fell mightily in his practice. It was believed by the vulgar that he was crack-brained; and all the physicians were against him. After describing how much abuse he had suffered, Harvey adds: "But I think it a thing unworthy of a philosopher and searcher of the truth to return bad words for bad words; and I thi k I shall do better and more advised, if, with the light of true and evident observations, I shall wipe away these symptoms of incivility.—*W. R. Alger.*

IF you believe what the men of science, the philosophers, the poets, and critics believe, you cannot believe, except in a general way, in what the creeds and churches generally profess. Accordingly, the professors in colleges the physicians, the teachers, the scientists, the reformers, the politicians, the newspaper men, the reviewers, the authors, are seldom professing Christians or even churchgoers; and if they do go to church from motivs of interest or example, they are free enough to confess in private that they do not much believe what they hear.—*Rev. H. W. Bellows.*

I DO not profess to be a chemist, but those who are so tell us in plain words, "The energy of affinity, like that of gravity, is nothing but transmuted sunshine," and the whole s ience of chemistry is built up out of affinities! The light produced by electrical instruments is only a form of mechanical energy. A steam engine converts heat into mechanical energy, and this energy may be transmuted, but not destroyed. The sun's heat is really the source of all energy as well as all light, and all energy is ultimately converted into heat, and heat will develop electricity. Now as light originates in the vibrations of the particles of a luminous body, and the sun's heat is the source of all energy, how is thee going to get around my former assertion, or how can thee prove that the light produced by electric instruments and combustion of metallic substances is not hoarded sunshine. Light is propagated by means of the ether, and light-waves thus pass through space, and the number of the waves in a second seems to determine the color of the objects we see. Red has the least number of waves. It has 459,000,000,000,000 in a second, and violet the most, 727,000,000,000,000, and all these waves are produced by sunlight, if we go to their real primary origin. —*Elmina D. Slenker.*

## Odds and Ends.

HERE is a sort of a canned obituary:

A little peach in the orchard grew—
A little peach of emerald hue.
A little boy he climbed the fence.
And took that peach from hence to thence.

They met, they smiled, they wept, they loved.
He called her Jane, she called him Thomas—
A richer man rode down the lane.
And Tom brought suit for breach of promis.

A HIGHLAND minister who found his congregation going to sleep one Sunday before he had fairly commenced, suddenly stopped, and exclaimed, "Brethren, it's nae fair; gie a mon half a chance. Wait till I get alang, and then if I'm no worth listening to, gang to sleep: but don't before I get commenced: gie a mon a chance."

STANLEY HUNTLEY in Brooklyn *Eagle*:

"Now, my dear," said Mr. Spoopendyke, "if you'll bring me the pen and ink I'll look over your accounts and straighten 'em out for you. I think your idea of keeping an account of the daily expenses is the best thing you ever did. It's business-like, and I want to encourage you in it."

"Here's the ink," said Mrs. Spoopendyke, growing radiant at the compliment. "I had the pen day before yesterday. Let me think," and she dove into her work-basket, and then glanced nervously under the bureau.

"Well, do you suppose I'm going to split up my finger and write with that?" demanded Mr. Spoopendyke. "Where's the pen? I want the pen."

"I put it somewhere," said Mrs. Spoopendyke. "Ah! here, I hav it. Now, you see," she continued, "I put what money I spend down here. This is your account here, and this is the joint account. You know——"

"What's this?" asked Mr. Spoopendyke.

"That's your account. This——"

"No, no; I mean this marine sketch in the second line."

"That? Oh, that's a 7."

"S'pose I ever spent seven dollars with a tail like that to it? If you're going to make figures, why don't you make figures? What d'ye want to make a picture of a prize-fight in a column of accounts for? What is this elephant doing here?"

"I think that's a 2," replied Mrs. Spoopendyke, dubiously. "Maybe it's a 4. I can tell by adding it up."

"What are you going to add up? D'ye count in this corner-lot, and that rose-bush, and this pair of suspenders? D'ye add them in?"

"That's a 6, and that is a 5, and the last is an 8. They come out all right; and during the last month you hav spent more money than I and the joint account together."

"Havn't, either. When did I spend this broken-down gunboat?"

"That ain't a boat. It's forty-two dollars for your suit."

"Well, this tramp fishing off a rock, when did I spend him?"

"It ain't a tramp. It's fifty dollars cash you took, and I don't know what you spent it for. Look at my account, now——"

"What's the man pulling a gig for?"

"It's nothing of the sort. That ain't a gig; it's one dollar for Wiggin. You see, I've only spent twenty-two dollars in a month, and you've spent a hundred and eighty-four."

"You can't tell by this what I've done," growled Mr. Spoopendyke. "What's this rat-trap doing in the joint account?"

"That's fourteen cents for fruit when you were sick."

"And this measly-looking old hen, what's she got to do with it?"

"That's no hen. That's a 2. It means two dollars for having your chair mended."

"What hav you charged me with this old graveyard for?"

"That's fifteen cents for sleeve elastics. The fifteen ain't plain, but that's what it is."

"How do you make out I hav spent so much? Where's the vouchers? Show me the vouchers."

"I don't know what you mean," said Mrs. Spoopendyke, "but you spent all I put down."

"Havn't done anything of the sort. Show me some vouchers. Your account's a humbug. You don't know how to keep an account."

"Yes, I do," pleaded Mrs. Spoopendyke, "and I think it's all right."

"No, you don't. What do you mean by getting up engravings of a second-hand furniture store and claiming that it's my account? You're a great bookkeeper, you are. All you want is a sign hung between you and the other side of the street to be a commercial college. If I ever fail in business I'm going to fill you up with benches and start a night-school. Giv me that pen," and Mr. Spoopendyke commenced running up the columns. "Two two's four and eight twelve and four sixteen and carry one to the next and three is four. Here, this is wrong. You've got an eighteen for a twenty here."

"Eh?" jerked out Mrs. Spoopendyke.

"This is two hundred and four dollars, not one hundred and eighty-four. I knew you couldn't keep accounts. You can't even add up."

"That makes your account even bigger," responded Mrs. Spoopendyke. "I didn't think it was so much."

Slam went the book across the room, followed by the pen, and the ink would hav gone, too, but Mrs. Spoopendyke cautiously placed it out of harm's way.

"Dod gast it!" howled Mr. Spoopendyke, as he tore off his clothes and prepared for bed; "you ain't fit to hav a pen and ink. Next time I want my accounts kept I'll keep 'em chained up in the yard; and don't you go near 'em; hear me?"

"Yes, dear," sighed Mrs. Spoopendyke, as she slipped the obnoxious book into the drawer.

## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
| 7. | The Story of Creation. Bennett. | 5 |
| 8. | The Old Snake Story. " | 2 |
| 9. | The Story of the Flood. " | 5 |
| 10. | The Plagues of Egypt. " | 2 |
| 11. | Korah, Dathan, and Abiram. Bennett. | 2 |
| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | 2 |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 3 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus. D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
| 39. | The True Saint. S. P. Putnam. | 3 |
| 40. | Bible of Nature *vs.* The Bible of Men. J. Syphers. | 1 |
| 41. | Our Ecclesiastical Gentry. Bennett. | 3 |
| 42. | Elijah the Tishbite. " | 3 |
| 43. | Christianity a Borrowed System. " | 3 |
| 44. | Design Argument Refuted. Underwood. | 3 |
| 45. | Elisha the Prophet. Bennett. | 2 |
| 46. | Did Jesus Really Exist? " | 2 |
| 47. | Cruelty and Credulity of the Human Race. Dr. Daniel Arter. | 5 |
| 48. | Freethought in the West. G. L. Henderson. | 5 |
| 49. | Sensible Conclusions. E. E. Guild. | 3 |
| 50. | Jonah and the Big Fish. D. M. Bennett. | 1 |
| 51. | Sixteen Truth Seeker Leaflets. No. 1. | 5 |
| 52. | Marples-Underwood Debate. Underwood. | 8 |
| 53. | Questions for Bible Worshipers. B. F. Underwood. | 2 |
| 54. | An Open Letter to Jesus Christ. Bennett. | 5 |
| 55. | The Bible God Disproved by Nature. W. E. Coleman. | 3 |
| 56. | Bible Contradictions. | 1 |
| 57. | Jesus Not a Perfect Character. Underwood. | 2 |
| 58. | Prophecies. | 2 |
| 59. | Bible Prophecies Concerning Babylon. B. F. Underwood. | 2 |
| 60. | Ezekiel's Prophecies Concerning Tyre. B. F. Underwood. | 2 |
| 61. | History of the Devil. Isaac Paden. | 5 |
| 62. | The Jews and their God. " | 10 |
| 63. | The Devils Due-Bills. John Syphers. | 3 |
| 64. | The Ills we Endure—their Cause and Cure. D. M. Bennett. | 5 |
| 65. | Short Sermon No. 2. Rev. Theologicus. D.D. | 2 |
| 66. | God Idea in History. H. B. Brown. | 2 |
| 67. | Sixteen Truth Seeker Leaflets No. 2. | 5 |
| 68. | Ruth's Idea of Heaven and Mine. Susan H. Wixon. | 2 |
| 69. | Missionaries. Mrs. E. D. Slenker. | 2 |
| 70. | Vicarious Atonement. J. S. Lyon. | 3 |
| 71. | Paine's Anniversary. C. A. Codman. | 3 |
| 72. | Shadrach, Meshach, and Abed-nego. D. M. Bennett. | 2 |
| 73. | Foundations. John Syphers. | 3 |
| 74. | Daniel in the Lion's Den. Bennett. | 2 |
| 75. | An Hour with the Devil. " | 10 |
| 76. | Reply to Erastus F. Brown. D. M. Bennett. | 3 |
| 77. | The Fear of Death. D. M. Bennett. | 5 |
| 78. | Christmas and Christianity. D.M.Bennett. | 5 |
| 79. | The Relationship of Jesus, Jehovah, and the Virgin Mary. W. E. Coleman. | 5 |
| 80. | Address on Paine's 139th Birthday. Bennett. | 5 |
| 81. | Hereafter, or the Half-way House. John Syphers. | 1 |
| 82. | Christian Courtesy. Bennett. | 2 |
| 83. | Revivalism Examined. Dr. A. G. Humphrey. | 5 |
| 84. | Moody's Sermon on Hell. Rev. J. P. Hopps, London. | 2 |
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| 89. | Logic of Prayer. Charles Stephenson. | 3 |
| 90. | Bible-Mania. Otter Cordates. | 2 |
| 91. | Our Ideas of God. B. F. Underwood. | 1 |
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| 93. | Obtaining Pardon for Sins. Hudson Tuttle. | 1 |
| 94. | The New Raven. Will Cooper. | 5 |
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| 96. | Ichabod Crane Papers. | 10 |
| 97. | Special Providences. W. S. Bell. | 2 |
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| 99. | Do the Works of Nature prove a Creator? Scieta. | 5 |
| 100. | 10th Anniversary of Thomas Paine's Birthday. Bennett *et als.* | 5 |
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| 105. | Decadence of Christianity. Capphro. | 2 |
| 106. | Franklin, Washington and Jefferson Unbelievers. Bennett. | 2 |
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| 134. | Talks with the Evangelists | 5 |
| 135. | Is there a Future Life? | 3 |
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| 137. | Christian Love. C. L. James | 2 |
| 138. | Science of the Bible. John Jasper. | 2 |
| 139 | Massacre of St. Bartholemew. Preston | 2 |
| 140. | Astro-Theology | 5 |
| 141. | Infidelity. H. W. Beecher | 2 |
| 142 | Synopsis of All Religions. E. L. Saxon | 10 |
| 143. | Chang Wau Ho. Elf Perkins | 1 |
| 144. | The Comstock Laws | 10 |
| 145. | If you take away my Religion, what will you giv me instead? Martin. | 10 |
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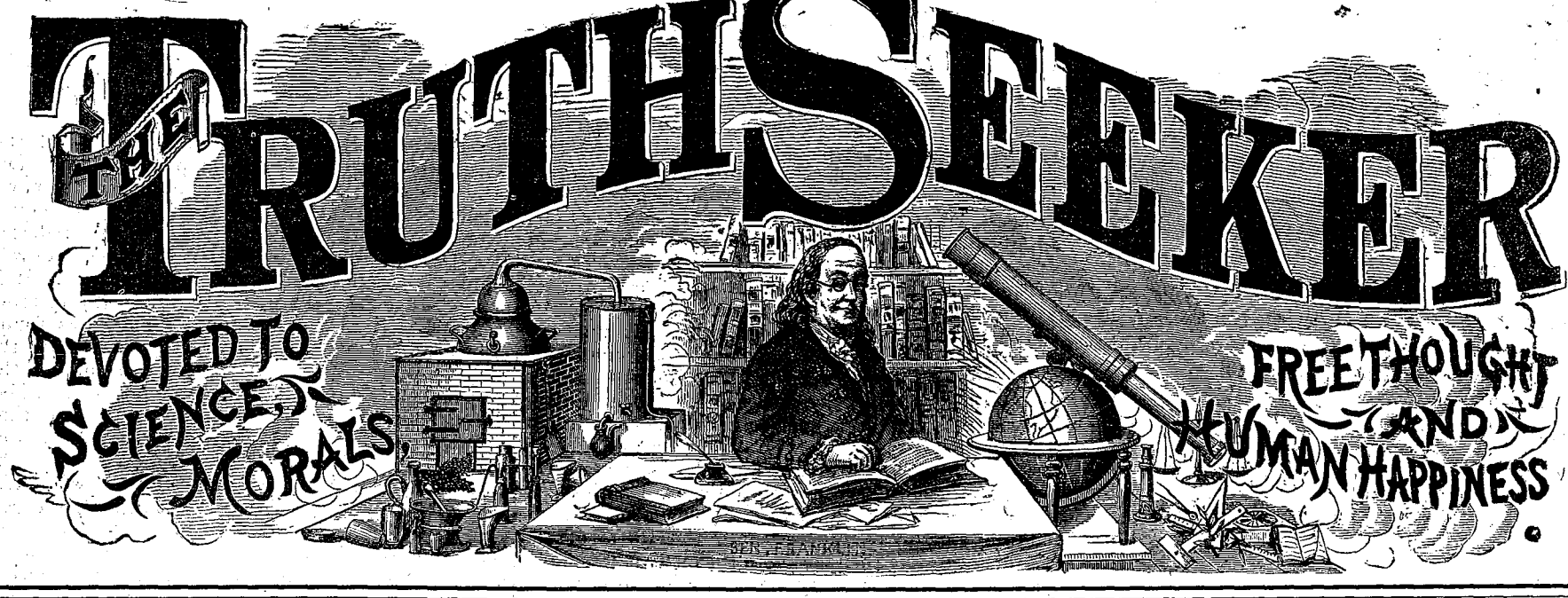
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# THE TRUTHSEEKER




Vol. 7. No. 43. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, October 23, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

THE Rev. John A. Perry, Baptist, is under arrest in Rhode Island on a charge of burning his property to obtain the excessiv insurance.

THE Elgin *Courant* says that, as usual after a good herring season, the matrimonial business is extraordinarily activ on the coast of Scotland.

THE Spanish government is disposed to conciliate the Cubans, and will exercise clemency toward all those transported for political offenses.

TWO Roman Catholic colleges are to be established, by direction of the Pope, in the island of Malta under the control of the bishop of Algiers. They are to educate missionaries for Africa.

LORD BEACONSFIELD'S agents at High Wycombe hav, by his lordsnip's instructions, returned twenty per cent of the half year's rent just paid to all his tenants on the Hughenden Manor estate.

GEN. GARIBALDI says his former friend, Premier Cairoli, now wears the livery of King Humbert. "When monarchy dresses a man up in livery," writes the General, "it changes him, even were he God Almighty. Yours, G. Garibaldi."

THE Suffolk West Association is a Congregational body in eastern Massachusetts. It has, by resolution, decided that belief in the endlessness of future punishment is not necessary for admission into the Congregational ministry. The case which was acted on was that of the Rev. L. L. Briggs, who had been a Universalist.

IT is said that China now spends $1,000,000 annually for idol worship. This seems a small amount when it is remembered that the population of the Chinese empire is estimated at 400,000,000. Possibly the missionary who furnished the figures has left out a cipher or two. If the statement is correct, some of the idols rnd their priests must get along on very short rations.

THE latest politico-religious sensation in Seneca Falls is the spectacle of a preacher who is not even a citizen of the United States, who notified his congregation that the weekly prayer meeting would be held one evening in advance, in order to giv them a chance to attend a Republican demonstration that was to be held on the evening of the regular meeting—all for Christ.

THE French government on October 16th ordered four members of the order of St. Bargabas to leave France within twenty-four hours. The police, after turning out the men, sealed the doors of their chapel. The Carmelites were also expelled at the same time. The police forced the doors of their house, the Carmelites entering a solemn protest against it as an act of unwarranted violence.

IT is stated on the authority of the Liverpool papers that the bishop of Liverpool, upon driving away from the church of St. Martin-in-the-Fields, Liverpool, recently, was mobbed by a crowd of roughs, several of whom threw stones at the carriage. The bishop's coachman was struck by one of the missiles. The papers ascribe the discreditable conduct to the Roman Catholic inhabitants of the populous district of St. Martin's.

THE French minister of public instruction has ordered a special edition of Herbert Spencer's work on education to be published, and all scholastic libraries and associations are to receive a copy of it gratis on application. Disparaging remarks on classical learning hav been omitted from this edition with the author's sanction. The minister of war has ordered a collection of patriotic military stories to be compiled for the use of the primary schools.

MANY clergymen in this country hav lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold, round hand," so that those who happened to see them would suppose they were manuscript, for 25 cents each, or $20 a hundred. He has a line of cheaper sermons in print, at ten cents apiece, warranted orthodox; and others—a little more expensiv—which hav "a pleasantness, yet an awful solemnity, about them."

AMONG the suits commenced in the Justices' Court of San Francisco is one by M. Krug against J. Christ to recover $100 on a promissory note. So it seems that among his delinquencies, social and political, J. Christ does not pay his note. As in "my father's house are many mansions," and the cattle on a thousand hills are his, it ought not to trouble him much to raise a paltry hundred dollars. But perhaps this is not the original J. Christ. Come to think it over, we guess it isn't.

BISHOP COLENSO, of Natal, well known by his advanced views on the Pentateuch, livs very quietly at his residence near Maritzburg, where he is not often seen except on Sunday, when he conducts services in the church. He is described as elephantin in appearance, being almost seven feet high and of massiv frame. He wears a wide-brimmed stovepipe beaver hat of the old-fashioned cut and a long coat of thin black material. He is regarded with awe and reverence by the nativs, who salute him as supreme or great chief. The Bishop is now sixty years old, but retains his vigor of mind. One of his daughters acts as his amanuensis, and Kafirs are his printers.

AFTER Henry Ward Beecher had talked about politics for half an hour at his prayer-meeting recently a stranger arose and began to discuss the kingdom of heaven. He spoke in a cracked voice, and Mr. Beecher at once began to frown upon him. After listening to him for two minutes, Mr. Beecher interrupted him, saying, "Well, my young friend, I guess you had better wind up. As they say in Congress, we will giv you leave to print the rest of your remarks." The young man dropped into his seat, much discomfited. Henry Ward Beecher's brother Edward said that he believed that God guided the Chicago Convention to select James A. Garfield, and that God's influence ruled in Indiana to elect Governor Porter.

OCEAN soundings made with what is known as Sir William Thompson's steel wire show that along the entire coast of California a depth of fifteen hundred fathoms or more is reached as near as within a distance of from twenty to seventy miles westward from the shores, the greater part of this sudden fall occurring in the last ten to fifty miles. At one hundred miles west of San Francisco the water is found to be over 2,500 fathoms deep. The bed of the ocean continues of a uniform depth greater than 1,500 fathoms until the Sandwich Islands are reached, the greatest depth being 3,000 fathoms, at a distance of about four hundred miles east of Honolulu, which great depth is maintained until within ninety miles of Honolulu; at fifty miles from that place the depth is 1,500 fathoms.

COMMISSIONER RAILSTON of the Salvation Army presents a report of the doings of that body of evangelists which contains some remarkable figures. The Army has been at work in this country for about a year, having commenced operations with a few of its members who landed in Philadelphia, and subsequently continued them with the company which made its debut on the stage of a noted dance house in this city. The Commissioner says that this corporal's guard has been the means of the conversion of over 1,500 persons, many of whom at first came to scoff and make sport. The Commissioner does not say whether this is the net number of converts now on the rolls, or whether a deduction must be made for backsliders. To convert 1,500 persons with such limited facilities as those enjoyed by the Salvation Army is a very large work. There are some expensiv churches with talented pastors and full benches of elders or deacons or vestrymen who do not bring in as many persons as that in twenty years. There are mission stations manned by educated men where there has been no such ingathering in half a century. If the Commissioner's report is correct, it looks as if the Salvation Army had been much more wide awake than some of the churches and other eminently respectable organizations. On the other hand, it may be that some of these organizations would hardly accept the Commissioner's views of the evidences of conversion, and would cut his figures down considerably.

THE Paris *Temps* givs the following account of Dulcigno: "The town is composed of two parts—separated from each other by the port—the old town, containing the citadel, and the new town, in which the town is almost entirely concentrated, and which comprises about four hundred houses. It is evident that if the squadron had opened fire it would hav directed it solely against the citadel, where there are not eighty houses. The inhabitants would not hav had to suffer from the bombardment. The certainty of not being in danger, even in case of military action, has, perhaps, had something to do with the obstinate resistance the inhabitants of Dulcigno hav made to the cession of their town to the Montenegrins. The chief reason, however, is that they are nearly all Mussulmans; they number from 2,800 to 3,000; and it is said that till 1858 no Christian was allowed to choose his residence at Dulcigno. Lastly, it is said that the Mussulmans are a race of pirates, who hav only given up piracy since 1815; that is, since Austria has had possession of Dalmatia and has created a navy."

THE following is said to be an authentic copy of a bill presented in 1753 by an artisan who repaired the cathedral of Milan. The money is modernized.

| | |
|---|---|
| Embellished Pontius Pilate and put new ribbons on his bonnet | $3 02 |
| Correcting Ten Commandments | 5 12 |
| Washed the servant of the high priest and put carmine on his cheek | 4 18 |
| Renewed heaven, adjusted stars, and cleaned the moon | 5 12 |
| Re-animated the flames of purgatory and restored souls | 3 06 |
| Revived the flames of hell, put a new tail on the devil, mended his left hoof, and did several jobs for the damned | 7 17 |
| Re-bordered the robe of Herod and adjusted his wig | 4 00 |
| Put new spotted dashes on the son of Tobias and dressing on his sack | 2 00 |
| Washed the ears of Balaam's ass and shod him | 3 02 |
| Put earrings on the ears of Sarah | 2 04 |
| Put new stones in David's sling, enlarged the head of Goliath, and extended his legs | 3 00 |
| Decorated Noah's ark | 3 00 |
| Mended the shirt of the prodigal son and cleaned his ears | 4 00 |
| Total | $48 73 |

THE leading article in the *North American Review* for November is by the Hon. William Beach Lawrence, and is devoted to an exposition of the monarchical principle in the United States Constitution. It is shown that under our Constitution the Executiv is vested with powers far greater than those possessed by the king in a limited monarchy. The amplitude of the president's constitutional powers is best seen from the history of the war of secession, as when Mr. Lincoln, without waiting for the assembling of Congress, declared the blockade of the Southern ports, and called into service for three years a volunteer army of upward of 42,000 men. The author foresees danger to the permanence of our republican institutions, resulting both from the vastness of these powers and from the existing methods of choosing presidents, and thinks that a radical change in the Constitution is imperativly demanded. In the same number of the *Review* Bishop W. C. Doane points out the advantages of free religious discussion. The Hon. Montgomery Blair writes of "The Republican party as it was and is." Upon the suppression of the rebellion and of slavery, the mission of that party was accomplished, and since the death of Lincoln its career has been one of usurpation, corruption, and centralization. M. Desire Charnay contributes the third of his valuable illustrated papers on "The Ruins of Central America." The other articles in this number of the *Review* are "The Nicaragua Route to the Pacific," by Rear-Admiral Daniel Ammen; "The Coming Revision of the Bible," by the Rev. Dr. Howard Crosby; "Recent European Publications," by Prof. T. F. Crane; and finally a paper entitled, "The Political Situation from a Financial Standpoint," designed to show how the business interests of the country would be compromised by a change from a Republican to a Democratic administration of the general government. This document is signed by over twenty of the heaviest capitalists of New York.

## Events of the Week.

THE women voted pretty generally in this state at the recent school elections.

A LARGE fire in Charleston, S. C., on the 17th, destroyed $200,000 worth of property.

THE Cologne Cathedral, which was begun six hundred years ago, was completed last week.

A RECENT land slide in British Columbia has dammed the Thompson River to a hight of 120 feet.

THE cashier of the Treasury Department of Boston has disappeared with $82,000 of the city funds.

A PRIEST in Tampa, Florida, was recently fined ten dollars for shooting at a party of young serenaders.

THE Dead Letter office received nearly three and a half million letters and packages during the past year.

A BALTIMORE man recently shot his wife because the month-old baby in her arms would not stop crying.

SEVERAL men were killed by an accident in a Nova Scotia coal mine a few days ago. They were buried by a cave.

A SEVERE storm swept over Lake Michigan a few days ago. Two steamers are missing, and a serious loss of life is feared.

AN extensiv fire occurred in San Francisco on the 17th. Many houses, several lumber yards, and two schooners were destroyed.

A LITTLE German boy in Trenton, N. J., was recently shot for cheering for Hancock. The political feeling is growing very bitter.

MOODY and Sankey are on their way to California. They think that the most profitable field in which to labor for the Almighty—dollar.

SNOW storms are raging in Minnesota and Dakota. On the 16th, trains on the Southern Minnesota Railroad were blockaded by snow drifts ten feet deep.

THE Episcopalians of this country, following the lead of the Catholics, hav commenced to denounce the "godless public schools," and are about to establish parochial schools.

A MORMON elder with thirty missionaries in charge sailed from this port on Tuesday last to convert the benighted Europeans to the true faith as found in the book of Mormon.

REPORTS from South America state that a Chilian army thirty thousand strong is marching on Lima. The attempted mediation by the American minister to Peru was a failure.

INDIANA and Ohio went Republican in the recent state elections. It is said by the Democrats that Republican money flowed like water, and that repeaters were imported by the thousand.

A REPUBLICAN negro club in Wilmington, Del., recently attacked with shotguns, razors, and stones a peaceable Democratic procession, wounding twelve Democrats, a policeman, and a reporter.

SEVEN hundred thousand salmon eggs were recently shipped to Europe from this country. The Fish Commissioners are doing good service for mankind by stocking the lakes and rivers of the world with good food fish.

THE Czar has offered to the heir-apparent the co-regency of Russia, transferring to him the reins of government. The Czar will retire permanently to his palace at Livadia. The Nihilists hav frightened him out of his throne.

A UNITED STATES revenue cutter brings the intelligence from Alaska that on the island of St. Lawrence, out of a population of seven hundred, five hundred hav starved to death. The nativs had become demoralized by rum, which had been introduced by fur traders, the only persons that visited the island.

A MIRACLE mongery has been started in this country. The Passionist Fathers in Hoboken N. J., hav imported the bones of some old saint, and after putting them in good working order they hav commenced operations on the ills and tills of the faithful. The miracles already reported, though unverifiable, are being used as advertisements.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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## Letter from Europe.—No. 10.

UP THE RHINE.

OFT-REMEMBERED FRIENDS: I left Brussels on Tuesday morning, and before it is out of mind I will mention the splendid Hall of Justice being erected there. Of course, it is for the courts and the officials and appliances for obtaining justice. It is an observable feature, however, that the quality and purity of justice is not always in proportion to the expense of the edifice in which it is dispensed; it is to be feared, rather, that the reverse is more likely to be true. True justice is not partial to gilded palaces or marble walls. The Brussels Hall of Justice covers eight acres of ground, and has already cost 50,000,000 francs, or $10,000,000. May the citizens of Belgique obtain in return a good article of justice and in due proportion to the amount thus expended! I fear, however, that Belgique justice is too much like what it is in other countries—against the poor man. I was informed that a man has to pay forty francs, or eight dollars, before he can have the privilege to vote for his legislators and other officials for whom voting is allowed. The Belgian laborers and mechanics have the privilege of toiling for low wages and paying pretty high prices for the necessaries of life. They also have the privilege of contributing freely to keep up the show of royalty and majesty so dear to the privileged class.

I think there are fewer idlers in Belgium than in any country I ever visited. They toil steadily, and the women are not laggards or mere playthings. I have often seen them working in the fields, running milk carts, carrying heavy burdens, and doing much that women in America do not do. I do not like to see this. While women have the same right to be industrious that men have, there are many kinds of hard labor that seem improper for them to work at. A larger proportion of them are shopkeepers than with us. I noticed that the tobacco and cigar stores, the book stores, the shoe stores, groceries, bars, etc., are largely tended by women. They are decidedly a business, useful class.

The women of Brussels look healthy and robust. They are fully developed, and tend to *embonpoint* or fleshiness. While they are very fair and bright looking, a very small proportion are really beautiful. Their features, as a rule, cannot be called fine.

There are far fewer brunettes among them than with the Parisian women. There is far more of the Dutch and German element perceptible among them than with the French, with less of the ultra politeness, smoothness, and grace. In a word, the Belgians are industrious, cheerful, virtuous, and happy; but far too much the slaves of the priests, the rule of whom is imperative and universal. There is not much Puritanism in the Catholic church, which has the entire country under its dominion; but its power is absolute, and must be acknowledged and very generously sustained. I fear the people are too willing to ever jog along in the deep ruts of superstition and old customs rather than to be self-reliant, enterprising, and independent. The old way suits them very well, and they are not anxious to try new experiments.

The tramways or street railroads of Brussels seem more like ours than any I have met with. The cars are about the size of ours, and are but one story high. The fares are low, and vary in price according to distance. You tell the conductor how far you wish to go and he tells you the number of centimes you have to pay and gives you a billet as a receipt that you have paid.

It had rained heavily the day and night before, and the ground in the country seemed thoroughly soaked with water, and much of the hay still out in the fields looked very black. Cologne is about six hours' ride from Brussels. The country up to the Prussian frontier is of the same even, fertile, lovely character that I hav before described. Every square rod of the ground is under the highest state of cultivation. I noticed several large, old fashioned windmills at work, of the same character that Don Quixote and Sancho Panza attacked so vigorously. They remind one of the middle ages.

We passed through many thrifty-looking villages and towns; first, Louvain, an old town of 33,000 inhabitants. Next, Liege, with 116,000 inhabitants, a great manufacturing place, and called the Birmingham of Belgium. Its manufactures are largely iron, fire-arms, broadcloths, woolen goods, carriages, jewelry, tobacco, soap, hats, leather, etc. Railways, canals, and rivers aid the development of the commercial prosperity of the town. It was founded in the sixth century. It suffered greatly from the Normans in the ninth; in the tenth its bishops were made sovereign princes, it was surrounded by walls, and became one of the most wonderful cities of Europe, but the bishops made a great deal of trouble, as they always do, and fierce dissensions arose between them and the people. Sir Walter Scott gives a very graphic description of all this in his "Quentin Durward." To repress the ardor of the liberty-loving citizens, Charles the Bold devastated the city in 1468, slew 52,000 inhabitants, and drove the rest into the forest of the Ardennes. He then set fire to the city; it was burning seven weeks; every house was destroyed save the convents and churches—the least useful of all. It was rebuilt and became a handsome, populous city. It was bombarded five days by Boufiers in 1649, and in 1702 it was taken by the Duke of Marlborough of England. In 1789 its inhabitants rebelled against their bishops for the last time. For a time it was the capital of a French department. After the peace it belonged to the Netherlands till it took an active part in helping Belgium to shake off the Dutch yoke, in 1830, since which it has prospered more than ever before.

It boasts a cathedral with fine paintings by great artists, among which are The Assumption of the Virgin; The Four Doctors; Baptism of Christ; A splendid Dead Jesus; numerous unhappy looking saints painted in the most approved doleful style, with an elaborately carved pulpit. Among the relics, which it is expected no one of the faithful will distrust, is some wood of the true cross; embroidered vestments belonging to some of the old saints; a silver rosary of Elizabeth, sister of Louis XVI.; a Byzantine painting, Virgin and Child—a rare subject—a silver bust of St. Lambert, which is said to have cost 500,000 francs; also a statuette of St. George and the dragon, presented by the pious and very religious Charles the Bold to make some amends for the damage he did to the cathedral, when he murdered 52,000, drove the rest to the forest, and burnt their city. That present to the bishop is supposed to have set him all right with the Virgin and Jesus, and he may almost be considered as a canonized saint himself. There are twenty-nine churches in Liege; there were once forty, which shows a gain. The pious tourist by visiting them will find virgins, baby gods, crucified gods, agonizing saints, etc., to his heart's content.

We changed cars at Verviers, a town of 34,000 inhabitants, and the seat of the cloth trade of Belgium. Dolhain, a suburb of Limburg, once the capital of the duchy, is a thriving place, while the latter is little more than a heap of ruins, a sad memorial of the desolations of war, having been sacked, besieged, and burnt at different times. From Liege, and even before, the country is much more broken and uneven. We passed through numerous tunnels. The road must have been very expensive in this locality. But it seemed almost a relief to look once more on hills, ridges, and piles of rocks. It was interesting as we passed, by tunnel, through ridge after ridge, with the narrow, thrifty valleys between, and the cosy, quaint old villages nestling down between the hills, and the streams which meandered charmingly along as best they could, when it would seem they must be dammed.

Herbesthal is the first little village we stopped at after crossing the Prussian frontier. We were now in Germany. The examination of baggage was very slight. One official came to the compartment where six of us were, looked at our satchels, saw a paper parcel attached to one; thinking it might be tobacco or cigars, he opened it, but finding it only a dirty shirt he looked no further and left us.

After crossing into Germany the soil seemed much poorer, heavier, and more clayey than in Belgium, consequently the crops were light and scanty. In some places it seemed hardly worth working. The little villages and the buildings looked old, grim, and cheerless. But these appearances improved as we rode along; the country became more level, the land and the crops grew better. The large fields of cabbages we passed told us we had entered the land where the people loved sauer kraut. The men looked different, more stolid and immovable. The uniforms worn by the station-men and soldiers is different from the French and Belgian. I fancied I did not like it so well. The men did not seem so lively and cheerful.

Aix-la-Chapelle, called by the Germans, Aachen, is the first considerable German town we reached. It contains 80,000 inhabitants. It has the honor of being the birthplace of that great Christian butcher, Charlemagne. He also died there. Within the seven centuries after his death forty-eight of his successors were crowned there, and many imperial diets and ecclesiastical councils held. The cathedral is said to be the oldest in Germany, part of it being the octagonal Byzantine "chapel" from which the city is named, erected by Charlemagne, 796–804, and consecrated with extraordinary pomp by Pope Leo III. The octagonal "chapel," now called the nave, is surrounded by columns of granite and porphyry. Under the brazen chandelier, presented by Frederick Barbarossa, is a slab of marble inscribed "Carolo Magna," denoting the tomb of Charlemagne. It is claimed that three centuries after his death his tomb was opened by Otho III. and the body was found crowned and seated on a marble throne with all the insignia of royalty about him, and a copy of the gospels before him. All have the privilege of believing this pious tale who want to; but if they found a marble throne, with Charlemagne seated upon it, it is singular they did not preserve the entire lot, and add the same to the wonderful relics which they now have. That copy of the gospels might have been more reliable and harmonious than those which the church handed down to us, and might have saved some of the intense quarrels that have arisen over the current version, and perhaps have saved the great expense of getting up a new translation with the thousands of changes, as has been done in London within the last ten years.

East of the octagon is the choir, 114 feet in hight. It was building from 1353 to 1412. There are five stained glass windows of modern execution, some statues, and a wonderful pulpit, with elaborate and fine ivory carving, precious stones, and gold. The gospel dispensed from that pulpit ought to be a little superior to the common article, especially as they charge a mark and a half, or thirty-seven and a half cents, to see it. The sacristy, or treasury, of this old cathedral contains the lesser and greater relics, which the faithful worshipers regard with great reverence. Among the lesser relics, for which one thaler is required to see, are shown the leathern girdle of Christ, portions of the true cross upon which he was crucified, the girdle of the Virgin, the sponge that was filled with vinegar, a lock of the Virgin's hair, some bits of Aaron's wonderful rod, besides other remarkable objects, among them the skull of Charlemagne and his arm bone and hunting-horn.

What are called the greater relics are shown to the faithful but once in seven years. The seven years will expire in 1881. So I am one year too early to see the cotton robe of Mary, worn the night Jesus was born (Could they show the shirt worn by the Holy Ghost it would be worth waiting a year to see), the wrappings and swaddling-clothes placed around Jesus when he was first born, the cloth on which John the Baptist's head was laid, the scarf worn by Jesus when he was crucified, etc. It is very easy for those of much faith to believe that these things are the veritable articles they are claimed to be, because it is asserted that Charlemagne received them from the patriarch of Jerusalem and Haroun al-Raschid, as though that Mohammedan ruler would take any special interest in preserving the swaddling clothes of Jesus, even could it have been possible for them to have been transmitted from the time of his birth, through all the changes, wars, sieges, sackings, burnings, and destruction which took place at Jerusalem and through Palestine. If it was claimed they had the shirt worn by the Holy Ghost it would be just as true as all the rest of it. The precious metals, precious stones, etc., treasured up in the sacristy are doubtless genuine, and were probably obtained by the priests from some parties who had stolen them or obtained them without giving value for them, perhaps for pardoning sin or insuring them or their friends safe egress from purgatory. The other churches in Aix-la-Chapelle have old and valuable paintings, but it is unnecessary to name them.

At Cologne, on the Rhine, is a very celebrated cathedral. We had four or five hours in the town. I say *we*, for in the cars I fell in with two gentlemen from the north of Ireland (Belfast) on a trip up the Rhine, and as we found it easier and pleasanter to converse together than with the natives we remained together. These gentlemen are not Catholics, and I was agreeably surprised to learn they had no more faith in the shams of the church than I have.

Cologne is an ancient and well-fortified city—the largest in the Rhenish province of Prussia. It is built in the form of a crescent, and is inclosed with walls nearly seven miles in circuit and surrounded with ramparts and deep ditches. It is very irregularly built, and many of the streets are narrow and ill paved. Great improvements are said to have been made within the past few years. It contains 325 streets, 33 squares, and about 150,000 inhabitants, of whom about 15,000 are Protestants. It was originally a Roman settlement, called Colonia Agrippina by the Emperor Claudius in honor of his wife Agrippina. Here Vilellius was crowned and Trajan assumed the purple. In 330 it was taken by the Franks, who twenty-five years after were ejected by Julian, and they did not regain possession of it till the fifth century. In 870 it was annexed to the German empire. In the thirteenth century it was one of the richest cities in the Hanseatic League and had an army of 30,000 men. It had a large commercial trade, especially with England. Subse-

quently it was subject to many vicissitudes, both civil and religious. Within the last fifty years it has gradually become prosperous. It is connected, by an iron bridge, nearly 1,400 feet long, over the Rhine, with Deutz, a town of 15,000 inhabitants. On the bridge are equestrian statues of Frederick William IV. and William I. There is also another bridge connecting the two cities by boats, which is something of a novelty.

The cathedral is considered one of the wonders of the world, and is a magnificent specimen of Gothic architecture. It was commenced in 1248, and proceeded slowly till the sixteenth century, when it was left in an incomplete state till 1816. In that year Frederick William III. had the work minutely surveyed, and an enormous sum of money was expended on its restoration. In 1842 Frederick William IV. continued the restoration, and since that time, we were told by the guide, 1,000,000 marks have been annually expended upon it, and the magnificent and enormous tower is not completed yet; the scaffolding is still up and skilled stonecutters are at work upon it cutting and carving. When done, the towers will be 500 feet high, with much open work in the spires. The entire edifice is an enormous structure, and it is quite a journey to walk around it. It is a perfect marvel to view the exquisite artistic work done around its various entrances, which are tall Gothic arches. The facades over the entrances are most rich in carvings of statues, large and small. The guide told us that on the outside and inside of the cathedral are 500 life-size statues and 5,000 small ones. I was not disposed to doubt him, and took his word rather than to count them. I cannot give an adequate idea of the amount of work done in the carving of stone on the exterior alone.

The interior of the cathedral is cruciform in shape, with double aisles in the nave and single in the transept, and the whole is studded with one hundred and four magnificent stone columns, many of them very large and compound, several in one, or so cut as to look like clusters of columns. One of those columns alone cost more to make than a good ordinary house. The length of the cathedral is 400 feet, the nave is 50 feet wide and 150 feet in hight; the aisles are 30 feet wide and 60 feet high.

The stained glass windows are a marvel in their way and cost fortunes of money. In the south aisle the subjects are John the Baptist, the Nativity, Last Supper, Death of Christ, Pentecost, Martyrdom of St. Stephen. Lower down are the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; also the four evangelists and the four doctors of the church. The gorgeous coloring and splendid workmanship of all these windows are remarkable. They were presented by King Lewis I., of Bavaria, in 1848. On the other side the stained windows date from the fifteenth century. The subjects are of the same pious character, and need not be repeated. The execution is considered to be most excellent. One on the left is very curious, representing the genealogy of Christ. Adam, in the costume of an emperor, is seen on his back; the green fields of Paradise are shown. The human race is represented by a huge tree, and the branches show the supposed crowned ancestors of the Virgin Mary. On one branch is David with a harp. If he had been represented making love to the fair Bathsheba perhaps it would have been quite as appropriate. Solomon appears enthroned, but his seven hundred wives and three hundred concubines are not presented. In the top of the tree is an open flower disclosing the Virgin Mary and child, which was a favorite way the Egyptians had of picturing Isis and child, which is undoubtedly one of the principal sources whence the Christians borrowed the idea.

In looking at these expensive pictures, and remembering what a gross falsehood the whole thing perpetuates, we at once realize the gross imposition that is played upon the credulous beholder and the great waste of money in handing such lies down to posterity.

This vast cathedral, with its works of art of great expense, cost enough in labor and treasure to build a thousand comfortable homes and five hundred good schoolhouses and furnish competent teachers for a thousand years. How much more sensibly the money would thus have been expended rather than in perpetuating such bald-faced and ridiculous falsehoods! And all this expense and cost thus thrown away came at last from the working classes, who toil laboriously, feed on the commonest food, and live in the most uncomfortable homes. The dukes and princes who have given much toward the stained windows, fine paintings, and other parts of this cathedral, earned not a dollar of the money themselves, but by oppression ground it out of their toiling subjects and robbed them of the money unjustly wrung from them. The wealth of this world has been produced by the labor of the toiling millions.

Thus have the rich cathedrals of Europe been built. Much, doubtless, has been contributed by the devout members of the churches, and often, too, the means they could ill spare, as the fine cathedrals and churches in our own country are built with the forced contributions from the Mickies and Biddies, which they grudgingly shell out to meet the demands of the priest and save their sculs from purgatory, or obtain pardon for sins committed. This very simple thing of securing absolution for evil deeds has materially helped to build many churches and to support many fat bishops and priests in ease and luxury. Well, if people will continue to be fools, perhaps they ought to pay for the privilege.

The third window represents the Adoration of the Shepherds; the south transept, the Conversion of St. Paul—in my humble but honest opinion, two most arrant falsehoods. If Jesus was born in the cave or stable at Bethlehem, on a certain night a little over 1880 years ago, I do not believe that the shepherds who were watching their flocks on the hills of the surrounding country knew anything about it, or cared anything about it, or that the angels made it their business to give them information upon the subject. All that affair was an afterthought, made up undoubtedly by some priest with a fertile imagination, who knew how to embellish a tale and make it attractive to the ignorant dupes who were asked to believe it. As to the conversion of St. Paul I exercise the liberty of believing that it did not come about by any such direct or compulsory interposition and command of heaven. Had it been so, the story would have been told twice alike in the nearly half a doz n ways it is narrated; besides, that is not the way in which heaven does its business.

The choir is embellished with statues of Christ, the Virgin, the twelve apostles, and eight fresco mosaics admirably executed by Steinle. On the walls are tapestries, kept covered with screens. They represent the seven sacraments, and are the work of the ladies of Cologne. The stalls and confessionals are elaborately carved, and are the work of the fifteenth century. The chapels of the choir contain many memorials interesting to the credulous and pious.

In the south transept is a huge statue of St. Christopher bearing the child; but there is not the slightest probability that St. Christopher ever bore the child, or had the least knowledge of him when he was a child. What earthly use can there be in representing those old falsehoods thousands of times over. No. 1 is the chapel of the Virgin, with rich stained glass windows and Overbeck's "Assumption." It is indeed *assumption* for any painter, or any priest, or anybody else to undertake to tell how the Virgin looked when she held an interview with the angel Gabriel or with the Holy Ghost, if such an improbable event ever took place. No. 2 is the chapel of St. Stephen, and probably is about as much use to him as half a dozen such in the moon would be to "old Mother Hubbard, who went to the cupboard." No. 3 is the chapel of St. Michael, with rich carving of the fifteenth century. Perhaps it is very proper for St. Michael to have a chapel, if anybody knows who he was. No. 4 is the chapel of St. Agnes, who, let it be hoped, was a good little girl. This is held to be ornamented by the artistic work of Stephan, who lived about 1400, representing both the "Assumption," and the "Adoration." Possibly Stephan knew all about it. No. 5 is the chapel of the Three Kings, and contains nothing remarkable. No. 6 is the chapel of St. John, and contains the tomb of Conrad Hochstellen, the founder of the cathedral, also paintings by artists who have been dead hundreds of years. No. 7 is the Maternus chapel, and contains an old tomb and some rare old paintings. No. 8 is Engelbert chapel, and formerly contained the bones of Archbishop Engelbert, who first proposed the building of the cathedral, but who was assassinated in 1225. His bones were removed to the Treasury.

The Treasury is especially rich. It is said to contain the skulls of the three wise men of the East, who are said to have paid their respects to the infant Jesus, when he was first born; though it is not stated how long after that visit to Jesus they died, who buried them, or who, hundreds of years after, knew which their skulls were or where to find them. That the Treasury has three skulls which pass for the skulls of the three wise men, cannot be denied. For all anybody knows, however, they may be the skulls of robbers or murderers. Only the backs of these skulls are exposed to view, and are covered with precious stones. A high price was formerly charged to see these skulls, but it has been reduced. It still, however, requires a price to see them. I cannot tell you about all there is in this old Cologne cathedral. It would take too long, if even I knew it all. I have told enough. I will state, however, that I saw a crucified savior, life-size, suspended away up in the nave, nearly a hundred feet from the floor. It struck me they ought to let him down. It seems cruel to keep on crucifying their God in that way and keep him suspended in the air year after year, and century after century.

But it was in the church of St. Ursula, about five minutes walk from the cathedral, that we saw the greatest wonders of all. St. Ursula, according to the story they tell of her, was a very remarkable young woman. She is said to have been born on the British Isle, a long time ago, in three hundred and something, or early in the next century, and was allied to the royal family then reigning over that then barbarous country. She was a very excellent young woman and very religious. She did not do anything bad. She was a virgin. There were a great number of virgins in those days—more probably than now. She gathered together eleven thousand virgins, and brave captain that she was, led them at that savage and warlike era of Europe all the way to Rome on a holy mission to the Pope, and to show the good vicegerent how many virgins she had. She performed the journey in the most pious manner and had got back on her return as far as Cologne, where she stopped to get a bottle of Cologne water, or for something else, when the wicked Huns, under their wicked chief Attila, who had no proper respect for virgins, put them all to death in the most cruel manner, and just because they were Christian virgins. That was extremely hard on the virgins, and the question rises right here whether it would not have been better for them to have given up the virgin business and taken honest husbands and gone to housekeeping and raising families, as good, worthy women have done in all ages of the world. But they did not do it, and they have their reward. The bodies of these unfortunate eleven thousand virgins were buried right there where the wicked Huns killed them, and on the very spot where the church of St. Ursula now stands. I tell you this just as the pious man told me; if you disbelieve me you must disbelieve him also. I have proof that he told me so—the two men from Belfast. They, too, listened to the story, but I noticed they entertained some doubts about all those eleven thousand girls being virgins, and how it was decided that they were all virgins, and more especially after those savage, wicked Huns paid them a visit. These two men from Belfast even went so far as to say that they did not believe it would be possible at this age of the world to find eleven thousand virgins, unless Irish virgins were taken, and even then they had doubts. They seemed decidedly of the opinion that Ireland is the best country for virgins of any in Europe, and the only one capable of turning out eleven thousand. I ventured the suggestion that possibly the other countries might be able to do something in that line if virgins of a very young age were counted.

But, my friends, let me remind you that you must not doubt this remarkable virgin story, for I saw the skulls and I saw the bones, and will here give my testimony that I could see no indication in the skulls or the bones but what they were the skulls and bones of veritable virgins, and this I will stick to to my dying day. The first skull to which my attention was called was that of St. Ursula herself, though how, after eleven thousand virgins had been slain all in a heap, could her skull be identified and kept separate from all the rest? Possibly it was done by inspiration, the same as many otherwise impossible incidents and strange occurrences which have been transmitted to the world. The finger of St. Ursula, in a costly little casket, was pointed out to me, also her arm bone in another receptacle. I had no grounds upon which I could say that these bones were not the skull, the finger, and the arm of St. Ursula the virgin, and I was not reckless enough to make the charge, no matter what I believed. Then the skulls, the arm bones, the rib bones, and thousands of other bones were shown me. How could I possibly doubt with the bones right there before my eyes, and when I could and did lay my hands right upon them? The bones were just as real, and perhaps in as great numbers, as those I had seen in the anatomical museum in Paris. That they were real bones in both instances I have not the least doubt, though I will not undertake to say what cemeteries were robbed to procure them.

The skulls of these virgins are kept in cases against the wall of the sacristy of the church, a room perhaps fifty by twenty-five feet. These cases are divided into compartments, one for each skull, and a glass door before each. And on the walls where no cases are, the bones of those unfortunate virgins are ingeniously arranged compactly in curious designs and conceits, also in words and sentences. It was the first display of the kind I ever saw made with human bones. I marveled as I beheld them. The room is high and the bones are fastened to the walls all the way up. It is the bony part of the church, and thus is the hard fate of those poor virgins commemorated.

Strange as all this was to behold, my friends, they were not all the strange things I saw in that strange room. It is called the "Golden Chamber" from being so plentifully gilt on the cases and wherever there were no bones to prevent. The pious man, who, for the sum of three marks, showed us these sacred things, pointed out to us the shrine of St. Ursula. It contains more of her bones and the remains of her undergarment, which she wore at the time of her sorrowful massacre. This shrine was erected in the twelfth century, and was plentifully adorned with beaten silver, emeralds, and gems. Also the shrine of St. Actherius and St. Valerius, two of the very worthy virgin companions of St. Ursula. It contains the bones of these two saints, which were probably pointed out six hundred years

after they had been buried in the same mysterious manner in which the bones of St. Ursula had been designated. Here, too, is the shrine of St. Hippolytus, who was converted to Christianity about the year 250.

You can hardly tell how much good it does me to see the shrines and statues of these dear old "saints." If I should change into a devout, believing Christian, I shall attribute it to these statues, these shrines, these saints, and these bones. The change has not commenced yet.

We also saw what we were told is the head of St. Artimia, a very youthful virgin, on whose skull traces of the club-blows of Attila's vile horde are still to be perceived. Again, the head of Cordula, who, it is claimed, had arrived at mature age. Possibly she was not a virgin. Still, again, the head of St. Benedicta, split by dreadful blows of the sword. Still more, we were shown a large cylinder of crystal, the foot and cover being of gilt metal, which, we were assured, contains earth mixed with blood, which was taken from the sepulchers of the virgins, saints, and martyrs when the bones of these virgins were exhumed in 1155, seven hundred years after they were slain and buried. We were also shown the hair-net of St. Ursula, which, tradition says—and tradition ought not to lie—was found in her sepulcher near her head. It is kept in an ivory casket. Who can doubt? We were likewise shown a foot of St. Ursula, placed in a beautiful casket of ivory. Had they shown us three of her feet, I presume I would have looked on in silent wonder. The iron point of the arrow is also preserved by which the dear saint was killed. Who preserved it during all these seven hundred years was not explained. Pieces of garments and underclothes in which the body of St. Ursula was wrapped are carefully preserved in a cylinder. How they could be seven hundred years in the earth and not decompose is a little mysterious; but remember, "all things are possible with God." A large, square, polished rock-crystal, encased in silver gilt, contains the hair of one of the virgins, clotted with blood. Just think of it. Many other relics were shown us in this Golden Chamber, very remarkable of course, but I will not detain you to listen to a description of them.

I must not, however, fail to call your attention to some still more remarkable things I have not yet mentioned, and I know you will agree with me as to how wonderful it is that these things have been so miraculously preserved. These things were pointed out to us with much solemnity, and the German who did so point them out evidently believed every word about these holy relics. We were shown some of the wood of the identical cross upon which Jesus was crucified. We were shown a portion of the whips with which he was scourged. We were shown two thorns from the crown which was placed on Jesus' head. And what is equally remarkable, we were shown one of the identical six alabaster pots used at the wedding in Cana of Galilee, and one in which Jesus performed his first miracle by turning water into wine for a lot of people already drunk, and which Matthew, Mark, and Luke knew nothing about. Just realize it, dear friends. I have been permitted to see one of the very water pots which Jesus used when engaged in the wine business—when those evangelists named were not permitted to know anything whatever about it! I trust I duly appreciate my great privilege, and that you duly appreciate it also. How can I doubt, how can you doubt any longer? Here I have seen some of the whips Jesus was scourged with. I have seen some of the thorns that were taken from his crown. I have seen some of the wood of the cross upon which he was crucified. I have seen one of the water pots in which he turned water into wine. Yes, I have seen all these things, and can you expect me to doubt any longer? But ye of little faith, you may ask me how I know all these things are surely so. Verily, verily, I say unto you, you know it precisely as we know all that the Bible contains, because somebody says it is so. Have not the bishops and priests who have presided over the church of Ursula for seven hundred years said these things were so? Did not that German man who took three marks from us also say it was so? Is not that precisely the same kind of evidence we have of the stories that are in the Bible, and that that book is the word of God. Now you may go on doubting as long as you please, but as for me I shall believe what these holy men have said about these thorns, whips, pieces of the cross, and the wine pots as equally as true as the big stories in the Bible. Are they not handed down to us by the same class of holy men and priests? Is not one class of stories just as probable as the other? Then what more do you want? What more can you ask for? Cannot one set of men tell the truth just as well as another, and is not one set just as likely to tell a falsehood as another? You ought to think of these things before it is too late. Be like the wise virgins, but not like the foolish ones who got their heads knocked off by the Huns.

As for myself, I must say the sight of these holy relics and the statements which the pious German gave me had an effect upon me. They whetted my appetite for more marvelous things. I inquired of him, confidentially, if he had not a pint or so of the wine that came out of that water pot, that I might judge its quality. He said not, and he presumed it was all drank up on the spot. I wished to know if he had not some others of those holy souvenirs of the far distant past. I inquired if he would oblige me by showing me some of the aprons which Adam and Eve made after they partook of that fruit from the tree of knowledge. He said no. I asked if he had a specimen of that fruit or a piece of the wood of the tree upon which it grew. He answered, "*Nein*," the German word for *no*. If he could let me see the serpent's head which was later on bruised by the heel of the woman's seed? *Nein*. If he had any part of the sword with which the angel guarded the gate to the Garden of Eden? *Nein*. Any of the sweat of Adam's and Eve's brows, with which they ate their bread? *Nein*. Any of the wood of Noah's ark, or even a pint of the water which helped make his flood? *Nein*. A piece of the rainbow which he saw when the flood was over? *Nein*. Any of the manna which the children of Israel ate? *Nein*. A spoke of Pharaoh's chariot wheel lost in the Red Sea? *Nein*. Any pieces of the ram's horns which blew down the walls of Jericho? *Nein*. The letter which David wrote to Joab about putting Uriah to death after he had betrayed Uriah's beautiful wife? *Nein*. Any of the paws of the two she bears which tore up the forty-two children? *Nein*. A few stray hairs from the crown of Elisha's head? *Nein*. Any remnants of Elijah's mantle which he left behind when he went up in the fiery chariot? *Nein*. A small piece, only, of the fish's tail which swallowed Jonah? *Nein*. A shred or two of the clothes worn by the three holy children when they were cast into the fiery furnace? *Nein*. Some of the hair of the manes of the lions which would not eat Daniel? *Nein*. There were several other things I would gladly have inquired for and seen had his replies encouraged me. But his continuous *nein, nein*, threw a damper over my laudable spirit of investigation, and incidentally reminded me of the answers of the German woman who had once traveled in England. She could speak very little English, but an elderly gentleman, wishing to make himself sociable, asked her if she was married or had a husband. She answered, "*Nein*." "What," said he, "nine husbands! What a singular woman you must be! Have you children?" "*Nein*." "O my God in heaven! What a woman! Nine children—one by each husband! Oh dear, oh dear, what a woman to be sure!"

When this pious German in the church of St. Ursula was unable to show me the relics of Jewish antiquity I wished to look upon, he seemed desirous to serve me in some way, and, with brightening eyes, looked at me and said he could show me more bones, and then led me into the body of the church and pointed to several stone tombs full of virgins' bones, and to some thousands more of virgins' skulls in similar cases attached to the walls of the church. He also opened doors into the very walls of the church, which he assured me were four feet thick, and showed me virgins' bones till I was fully satisfied, and which he asserted were two feet in breadth, six feet in hight, and how many in length I will not pretend to say. I did not count these bones nor the skulls to see if the eleven thousand virgins were honestly represented, for I had no time, and besides it is probable I would not have found them all there had I counted, for it is stated that considerable numbers of these virgins' bones were sent round to bless other churches and cathedrals in other parts of the Lord's vineyard. There seems to have been a plenty of those bones to go around and bountifully supply the home demand besides.

It may by some be regarded as a pity that there is no history to corroborate this remarkable story of the virgins' bones; but what need has a person of *faith* with such trivial affairs as *proofs?* If one has faith enough to be saved by it, he has no need of proofs. He can believe anything that his priest tells him to.

I need not say more about the church of St. Ursula. It is rather plain and old-looking, but contains statues, paintings, etc. It was built in the eleventh century, when, in digging for the foundation for the church, all those virgins' bones were found. It was called "The Church of the Holy Virgins" for several centuries, but the name was finally changed to that of their captain, St. Ursula.

After all this viewing of the old bones and holy relics I felt that I needed sweetening up a little, and went to what purported on the sign to be the "real, genuine, original store of the Johannes Farina," who made cologne water hundreds of years ago, and purchased a bottle, so I could feel sure that for once in my life I had had a bottle of genuine cologne. But afterward I noticed a sign on another store, which emphatically said, "The *only* genuine Johannes Farina." And then I feared I had been swindled, after all. On looking around I saw there were several who sold the only genuine Farina cologne, and I dared not buy any more, feeling certain that the article I bought is no better than I have many times prepared myself. Possibly the religious relics and the perfumery of the ancient city of Cologne are equally reliable.

After viewing the city as much as we wished we took cars for Bonn, an old town of 28,000 inhabitants, some twenty-five miles up the Rhine, where we remained over night. It is an old Roman town, and has seen its share of troubles and vicissitudes in the wars that for hundreds of years devastated all this country. In the morning we went out into the Market Square, immediately in front of our hotel, and got acquainted with the market women who stand there on the pavement from 6 A. M till 1 P. M., with the baskets of fruit, vegetables, potatoes, etc., which they bring on their heads and sell from without tables or a roof over them. When it rains some of them raise a tent, and some of them go without covering. We purchased some plums, pears, apples, and grapes, which were better than I have seen in some places, but so far as I have gone I cannot see that European fruit equals American. Plums do pretty well; apples are very indifferent; peaches almost *non est*. What they have hereabouts are raised under glass or in very warm, sheltered locations. Melons are seldom seen. I have not seen a watermelon since I saw one on the steamer coming from New York. I cannot help thinking that just at this season New York is literally overrun with melons and peaches. Grapes are good here, but they are dear, quite as much so as with us at home. I did not expect that in this land of vines where hundreds of thousands of acres are devoted to the grape culture. I have seen no grapes that cost less than ten cents a pound of our money, and some double that. I presume it is rather early for grapes in this locality to be ripe yet, and that the beautiful white ones we find here are brought from the south. I am told that the poor peasants who raise grapes for wine-making for a livlihood realize only about one cent a pound for their crop.

I find another difficulty in a change of money since entering Germany. I was getting rather familiar with francs and centimes, but now they are put aside, they will not even pass here; it is now all marks and pennings. A mark contains 100 pennings, and three marks make a thaler. A mark equals a franc and twenty-five centimes and is very nearly the value of twenty-five cents American money. I am rather amused to see how persistently the fruit-dealers refuse to take Belgian francs, sous, and centimes. The change of language is also a little bit troublesome. I had not got to be a good French scholar but had picked up a few words and learned to understand a little; now that is all thrown aside, and *Ich Spreche Deutch*. I know a few words of German and might have known many more had I improved my opportunities in years gone by when brought in contact with German people. But I never tried to learn it, thinking I would have no particular use for it, and now regret it; for I cannot help seeing how difficult it is for the natives here to understand my Dutch, though I speak slowly and in a loud voice; they look blank, shake their heads and say *nix fur sta*. With all respect for my German friends, and for the German nation generally, I must say I do not like the German as well as the French. The latter is soft and euphonious, while the former is harsh, guttural, and jaw-breaking; it sounds as though it must almost hurt to speak it. The difference between the two languages is very well exemplified in the words for *yes*. The French *oui* (we) is soft and sweet, but the German *ja* (yar) is coarse and homely. Just think of a beautiful young lady saying "yar," every half minute in conversation; but the *we, we* is decidedly pleasant. But the Germans do pronounce their words to some degree as they are spelt, while the French do not pronounce a single word as it is spelt. The rule seems to be to get just as far from the spelling as possible. Just think of *oui* being pronounced *we* and *centimes, sonteems*. The Germans have a very reprehensible custom of trying to get the whole alphabet into a single word; I have seen several words that contain between twenty and thirty letters. I invariably skip such hard words; they are of no use to me.

I need not tell you that the French are infinitely more polite and polished than the Germans, but perhaps not so honest or good-hearted. The French are admirably fitted for dancing-masters, while the Germans go in for the solid things of life, like packing away *sauer kraut* and drinking *lager*.

The soil of Germany does not, so far as I have gone, appear to be equal to that of England, France, or Belgium. It seems more thin and heavy, and in some places light and sandy, though I have seen much good land in Germany, and highly cultivated. I have seen here more mountains and long ranges of hills than in any other parts of Europe I have visited, and sometimes the landscapes remind me much of America.

Bonn is a quiet, solid old town, and has been made the residence of many English and Americans who wished to pass a few months in Germany. Most of the streets are narrow and irregular, but it has beautiful promenades with shade trees and lovely flowers.

It is here we took the steamer for "up the Rhine," one of the most pleasing and lovely rides I ever enjoyed. It was a pleasant day, we had a plenty of company aboard (a good percentage of English), and we had a fine view of the magnificent scenery which like a panorama spread before us as we glided pleasantly up the beautiful Rhine, which has its source in the Alps (St. Gothard), runs through the country of the Grisons, enters the Lake of Constance (1,344 feet above the level of the sea), and thence flows 870 miles through one of the most lovely and variegated valleys in the world, and is navigable 570 miles from its mouth in Holland. This valley is famous in history, and is noted for deeds of valor and blood in the centuries that have passed away. It is, however, for its picturesque beauty, for its castles, and fortresses, and old cathedrals, for its historic and legendary associations, that the Rhine has become so familiar and dear to travelers and readers. Said Lord Lytton, "As the Rhine flows so flows the national genius, by mountain and valley, the wildest solitude, the sudden spires of ancient cities, the moldered castle, the stately monastery, the humble cot, grandeur and homeliness, history and superstition, truth and fable, succeeding one another so as to blend into a whole."

Many names well known in history are associated with this noted river, Petrarch, Huss, Charlemagne, Luther, Pepin, Charles V., Napoleon I. and III., these and many others, with their genius, their learning, their good intents and bad intents, their ambition and power, have indeed rendered the Rhineland memorable. From the time when the great Cæsar first looked upon this noble river with wonder and admiration travelers have never ceased to extol its charms and "poet after poet has joined in a chorus of praise." No poet, probably, has excelled what Byron said of this lovely stream, as he drank in fresh inspiration from contemplating it in all its loveliness. He describes it as

"A blending of all beauties, streams and dells,
Fruit, foliage, crag, wood, cornfield, mountain, vine,
And chiefless castles breaking stern farewells,
From gray but leafy walls where ruin dwells."

The most striking beauties of the Rhine in going up the river commence at Bonn. The first view is the Seven Mountains, Oelberg: 1,530 feet; Löwenburg, 1,500 feet; Lohrberg, 1,444 feet; Nonnenstromberg, 1,106 feet; Petersburg, 1,096 feet; Walkenburg, 1,076 feet; Drachenfels, 1,066 feet; and all of volcanic origin. Some of them have ruins of old castles. The Jews who were banished from Cologne early in the twelfth century found refuge in a castle which once stood on Walkenburg. They all look fine from the river. I will remark here by way of parenthesis that on the little Rhine steamer I became acquainted with an estimable gentleman and lady, Mr. and Mrs. George Henry Green, of Melbourne, Australia. He is a government commissioner, or examiner of banks, and is taking a furlough of twelve months. They sailed from Melbourne to San Francisco, and were three months in America, with which country they were very much pleased. He told me much of Australia. Sheep-raising is an immense business there, and he very much regrets that Congress has placed so much duty on foreign wool. He has twenty thousand sheep, but he is but a small sheep owner. Some of his neighbors have 250,000 head. He and his lady are English, and are much more genial and social than some of the haughty, imperious Englishmen I meet with. I occasionally mistake them for Americans, though really there is not much necessity for it, for the English have the Johnny Bull airs that an American ought to be ashamed to exhibit. Of one Englishman, in whom I was mistaken, I asked:

"Are you an American?"

"No," said he, "thank God I am not."

"I thought," said I, "that you were about good-looking enough to be an American."

"By that very pretty compliment," said he, "I take it you are an American."

"Yes," replied I, "you may set that down for a fact every time. I proudly own myself an American."

Without wishing to reflect upon our English cousins, I must say I find Americans the more genial and companionable, and to speak much the best English. This last remark has been verified by several Germans whom I have conversed with. They say the Americans speak much the plainer. I have heard English people talking togther, and I had to listen some little time before I could make out what foreign language they were speaking. The greatest complaint to be made of them is the conspicuous conceit with them that there is no country like England and no people like the English people.

But let us return to the beautiful scenery of the Rhine. I will not undertake, however, to give you anything like a detailed description of all the beauty and grandeur to be seen as the steamer plows its way up the vigorous stream, as that would be too lengthy and tedious for both you and myself. I will only call attention to some of the more conspicuous points. The picturesque scenery consists of elevated hills, which line both sides of the river on the highest prominences of which stand the ruins and remains of old castles which were once the homes of gallant knights and valiant warriors.

On the right is Godesberg, a beautiful village about a mile from the river, with a handsome castle plainly in view, built in the thirteenth century. Only the tower remains, the rest having been destroyed by the Bavarians in 1583.

On the left is Dollendorf, at the entrance to the Heisterbach valley, one of the most picturesque valleys in the Siebengebirge. The ruins of the Cistercian Abbey are very beautiful. Here is the scene of the charming legend of the monk Felix, told by Longfellow in the "Golden Legend," who

". . . . . heard
The sudden singing of a bird—
A snow-white bird that from a cloud
Dropped down,
And among the breakers brown
Sat singing."

And so enamored became the monk with the sweet music, and into such elysian fields did the following of the songster lead him, that when he awoke, a century after, to the lot of ordinary life and returned a stranger to the convent in the Siebengebirge.

". . . Such had been the power
Of that celestial and immortal song
A hundred years had passed,
And had not seemed so long
As a single hour."

On the left again is Königswenter, a charming little town at the foot of the Drachenfels. The ascent is said to take an hour and a half, but is gradual. The castle which crowns the summit was built by Arnold I., archbishop of Cologne, in the twelfth century. It was taken by the Swedes in the Thirty Years' War, but was taken from them and destroyed through inability to garrison it effectively. Several legends attach to the old castle and the mountain, one being that a dragon dwelt in the cavern in the face of the hill (seen from the steamer). A Christian maiden was thrown to the monster, who of course retired before the sign of the cross, and Seigfried, a Low-Country hero, came to her rescue and slew the dragon. He bathed in its blood, and so became invulnerable. The wine produced on the slopes of the mountains is called *Drachenblut, i. e.*, dragon's blood. The view from the summit is said to be most beautiful. Touching on this delightful locality, Byron penned these lines:

"The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine,
Whose breast of waters proudly swells
Between the banks which bear the vine,
And hills all rich with blossomed trees,
And fields which promise corn and wine,
And scattered cities crowning these,
Whose fair white walls along them shine,
Have shewed a scene which I should see
With double joy wert thou with me.
. . . . . .
The river nobly foams and flows,
The charm of this enchanted ground,
And all its thousand turns disclose
Some fresher beauty varying round;
The haughtiest breast its wish might bound
Through life to dwell delighted here;
Nor could on earth a spot be found
To nature and to me so dear,
Could thy dear eyes in following mine
Still sweeten more these banks of Rhine."

On the right is Mehlem, birthplace of John Mehlem, the artist. In a few minutes after passing the Drachenfels one of the most charming parts of the whole length of the river is entered. The island of Nonnenwerth, rich in vegetation, is seen ahead, and conspicuous upon it is a school for girls, managed by Franciscan nuns. Formerly a nunnery was here, dating from the twelfth century, but it was destroyed in 1802.

On the right is Rolandseck, a very pretty little place with exquisite views, as it embraces quite a stretch of the river, including Nonnenwerth and Drachenfels. A ruined arch shows itself on the hill back of the town, and is all that remains of the Castle of Rolandseck. A legend connected with this locality runs as follows:

"The Knight Roland of Angers, nephew of Charlemagne, traveling on the Rhine for the sake of adventure and amusement, claimed one night the hospitality of the Knight Heribut, who lived in the Castle of Drachenburg. Next day his host introduced him to his only daughter, Hildegunde, and Roland, captivated by her beauty, ceased his wanderings and remained at Drachenburg the acknowledged lover of Hildegunde. But news came of the Moors devastating northern Spain and even threatening France. Roland was obliged to leave, and the separation was full of fear and anxiety to Hildegunde. In the battle of Ronceval he was smitten down by an Arab and left on the field as dead. News flew soon to Drachenburg; Hildegunde was hopeless and agonized, and in her grief she took refuge in the Convent of Nonnenwerth, and was soon allowed to take the irrevocable vow. But Roland was not dead, only wounded, and as soon as it was possible he returned to the Rhine to claim the hand of his bride. But Hildegunde had become the bride of heaven [?] and was lost to him forever. In his despair and grief he reached the castle of which that single ruined arch remains, and day by day he gazed down into the gardens of the nunnery, where he saw her form and perchance sometimes her face. But one day he saw her not, and the next day a funeral procession passed along among the trees of the island to the burying-place. Hildegunde was dead! Roland never spoke or smiled again—but every day he gazed wistfully at the burying-place among the trees, and one day when his squire came to him he found him sitting in his usual position, but Roland was dead, and in death his half-closed eyes were still directed to the last resting-place of Hildegunde."

Now, is not that a touching legend? Poor Roland and poor Hildegunde!

Lord Lytton says: "From the Drachenfels commences the true glory of the Rhine. . . . The Rhine widens like a broad lake between the Drachenfels and Unkel; villages are scattered over the plain on the left; on the right is the Isle of Werth and the houses of Oberwinter; the hills are covered with vines, and still we turn with lingering gaze to the lofty crest of the seven mountains."

On the right is Remagen, a small town of no remarkable pretensions, but with a history stretching away back to Roman times. A short distance from it is the celebrated Apolinaris spring. Some idea of the immense business carried on by the company owning it may be estimated by the array of boats, carts, and piled up bottles at the pier at the landing.

On the left is Espel, with basaltic cliffs and quarries. Soon come Linzerhausen with Ockenfels, and a ruined castle above it. After passing some unimportant places, we come to the new castle of Arenfels, the property of Count Westerholt.

On the right we passed the Castle of Rhinebeck, which suffered much at the hands of the French in 1689 and was utterly destroyed in 1780, just one hundred years ago. Only a square tower now remains of the old building; the modern was built in 1832. Further on came the castle of Schweppenbourg. Of this locality Lytton says: "There is something weird and preternatural about the aspect of this place. Its soil betrays signs that in the former ages (from which tradition, even, is fast fading away), some volcano here exhausted its fires. The stratum of the earth is black and pitchy, and the springs beneath it are of a dark and graveolent water. Here the stream of the Brohlbach falls into the Rhine, and in a valley rich with oak and pine, and full of caverns which are not without their traditionary inmates, stands the Castle of Schweppenbourg, which our party failed not to visit."

On the left is the castle of Hammerstein. On the right is the village of Leutesdorf with extensive vineyards, and next Andernach, a handsome old town which occupies the site where the Roman town Antunacum once stood. Tradition says Julius Cæsar constructed a wooden bridge across the Rhine at this point. The ancient Watch Tower, partly destroyed by the French in 1668, is among the most interesting remains of this locality, which in the past centuries saw so much of the vicissitudes of war.

A pretty legend of Andernach is thus told by Longfellow in his "Hyperion:"

"There was once a poor old woman in Andernach whose name was Frau Martha, and she lived all alone in a house by herself, and loved all the saints and the Blessed Virgin, and was as good as an angel, and sold tarts down the Rheinkrahn. But her house was very old, and the roof tiles were broken, and she was too poor to get new ones, and the rain kept coming in, and no Christian soul in Andernach would help her. But the Frau Martha was a good woman, and never did any harm, but went to mass every morning, and sold tarts by the Rheinkrahn. Now, one dark windy night, when all the good Christians in Andernach were asleep in the feathers, Frau Martha, who lay under the roof, heard a great noise over her head and in her chamber. Drip, drip, drip, as if the rain was dropping down through the broken tiles. Dear soul; and sure enough it was. And then there was a pounding and hammering overhead, as if somebody was at work on the roof, and she thought it was Pelz-Nickel tearing the tiles off because she had not been to confession often enough. So she began to pray; and the faster she said her Paternoster and her Ave Maria the faster Pelz-Nickel pounded and pulled, and drip, drip, drip it went all around her in the dark chamber, till the poor woman was frightened out of her wits, and ran to the window to call for help. Then in a moment all was still—death still. But she saw a light streaming through the mist and rain, and a great shadow on the house opposite. And then somebody came down from the top of her house by a ladder, and had a lantern in his hand, and he took the ladder on his shoulder and passed down the street. But she could not see clearly because the window was streaked with rain. And in the morning the old broken tiles were found scattered about the street, and there were new ones on the roof, and the old house has never leaked to this blessed day.

"As soon as the mass was over Frau Martha told the priest what had happened, and he said it was not

(Continued on page 680.)

# Communications.

## Christian Morality.

To the Editor of The Truth Seeker, *Sir:* The photographer who attempts to catch through his camera a picture of a railroad train in motion can do so but imperfectly. And our description of morality must likewise, and for similar reasons, be scarcely more than an incomplete sketch of it, as what we call morals have a movement as well as railroad trains. What was once moral law is not recognized as such now, and what passes for pure ethics to-day may tomorrow be rejected as immoral.

Let us note a few illustrations of this progressiv characteristic of morals in the evolution of Christianity. Among other rules of conduct, our eye lights upon this, "Honor thy father and thy mother, that thy days may be long in the land." It is certainly of the highest order of morality to teach children filial affection, but to set before them such a motiv is to make their obedience positivly immoral. The child which is incited to honor its parents by the hope of a prolonged life has the fountain of its natural affections poisoned with intense selfishness. The hope of the Hebrew was temporal prosperity. He worshiped Jehovah, because it was chiefly by this means that he hoped for success in acquiring cattle, begetting children, and achieving victory over his enemies. The morality of the Christian is much the same; he suffers and toils, not because it is right to suffer and toil, but because of the promis, "Great is thy reward in heaven." In each of these cases the moral nature is corrupted with a *bribe*. The child is paid for loving its parents with long life. The Hebrew was rewarded with prosperity because he exclaimed, "There is none like unto the Lord our God," and the Christian who is poor in purse shall hav treasures in heaven."

"Take therefore no thought for the morrow" is a sentiment which no intelligent person accepts. Contentment and resignation are likewise obsolete virtues, and submission to wrong and to tyranny is also rapidly fading out of sight.

"Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also," is inspired morality, but it is infinitly below the ordinary sense of manliness.

"Why do ye not rather take wrong? Why do ye not rather suffer yourselvs to be defrauded?" Common notions of justice and right imply the duty of resisting wrong and of preventing frauds of all sorts. What kind of a world would this be if society were governed by the practical morality of suffering wrong, outrage, and imposture? But this negativ morality, as it is sometimes called, does not stop here; it teaches us to yield obedience to tyrants. "Let every soul be subject unto the higher powers, for there is no power but of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselvs damnation." If society had implicitly obeyed this teaching the world would never hav had a single reform—every one would hav been afraid to resist a gigantic wrong for fear he might receive to himself damnation. What a splendid thing for the world that some men were not afraid of damnation, and came forth royally and fought and conquered many times the dragoons of superstition and despotism, thus opening the way for progress! Such doctrins as the above would consign to endless torment such men as Washington, Jefferson, Franklin, and Paine for their part in establishing the free government under which we liv.

The doctrin of special providence is a bane to the moral nature of man. No Providence, no All-Seeing Eye, can serve to release man from his responsibility—from his manhood. Of what benefit is it to the sparrow that some one sees it fall to the ground? Had some hand extended itself and caught it in its fall, and thereby saved its life, then there would be good reasons for trusting in Providence, at least so far as the sparrows are concerned. And what avail is it that the hairs of our heads are all numbered? It does not save some people from becoming bald-headed, and even addle-headed.

We giv the following as a most touching instance in illustration of the mysterious and effectiv hand of Providence:

"Not long ago a young man died very suddenly in Boston. There was a post-mortem examination by regular physicians and a coroner's jury, who mutually deliberated over the body as to the cause of its death. The doctors found the young man's stomach somewhat irritated. On close inspection the contents of the stomach were found to be a mixture of bread and butter, mince pie and coffee, ham and eggs, buckwheat cakes, oyster stew, plum pudding, pound cake, corned beef, ice cream, more mince pie, and baked beans. The jury gave the case most grave and deliberate consideration, and in accordance therewith rendered the verdict, 'Came to his death by a mysterious dispensation of the affl ctiv hand of Providence.'"

Prayer is another element of Christian ethics. We recollect the fact that a few years ago the yellow fever swept off thousands of our countrymen, for whom everything was done that human skill and love could do, but in vain, and that the religious people of the whole country united Sunday after Sunday in calling upon Providence to lend a hand where it was most needed, but no answer to prayer was granted. If at such a time, and with such united and earnest prayers by all the praying people of the country, no answer was given, under what circumstances would it be likely that answers to prayers would be granted? Thought and labor are the prayers which unlock the mysteries and treasuries of the universe.

And what kind of morality is that which discounts itself and insists that there is no saving morality except in faith; that man may be damned for the sins of some one who lived thousands of years ago; that morality is no passport to heaven; that a wretch in the very last moments of his life, may, if he only gasp the name of Jesus, enter into everlasting happiness?

Between the saddle and the ground,
Was mercy asked and pardon found.

The Chicago *Tribune*, in noticing a hanging occasion, spoke of the exit of one of these latter-day saints, not exactly coming up to time "between the saddle and the ground," but between the gallows and glory, gave these alliterativ and rythmical head lines, "John Jones Jerked to Jesus!" Of course in all such cases if the spectator accepts the situation he will not be much afraid of hanging, if he should under any possible exigency be called upon himself to swing for the good of his country, for thereby he can find godliness a great gain in climbing the golden stair with the assistance of a rope round his neck. One of the most sympathetic aspects of this kind of morality which asks man to do right and get his *reward*, is the incentiv that he will hav the joy of seeing his own friends who failed to get baptized "lie and fry and scorch and broil and burn forevermore."

So Bunyan wrote. Now listen to the words of the sainted Jonathan Edwards, "They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary when they see this sight it will occasion rejoicing and excite them to joyful praises. Oh! the Modocs!" What a hell of a heaven such a place would be, where mothers laughed in glee at every shriek of anguish and agony that came to their ears from their own children. In the language of the uninspired penman I would say, Let me die and be buried in Texas, rather than liv eternally in such a heaven.

Christian morality, at the command of science and humanity, has had to giv up these savage notions and move up to higher grounds. It has had again and again to abandon its outposts. It has given up slavery, polygamy, witchcraft, infant damnation, and is releasing its grasp on damnation in general. The sentiment in Dr. Brown's motto at the Hornellsville Convention is the underlying sentiment of society in general: "Damn others as you would like to be damned yourself." This is nothing more nor less than the Golden Rule.

We notice then that (1) Christianity has no permanant standard of morality, and that (2) it has no definit test of right conduct, and (3) that its progress is constrained by science and humanity.

In another paper I will giv a brief outline of rational morality.

W. S. Bell.

## "These Signs."

To the Editor of The Truth Seeker, *Sir:* A correspondent in your paper of July 27th requests the Spiritualists to giv to the world some grand proof of the truth of their claims, "to get their debaters ready, hold meetings, etc." So regardless are men of the past that were some evidence given that no one living can doubt, next year proof would be generally called for. Would it convince us more to listen to speakers than if we read books? Spiritualism has piled up more testimony in its favor than can be adduced for any other subject. Within thirty years past the testimony of over fifteen thousand credible witnesses, every one of national, state, or county reputation of the highest character, has been given in books or records over their own signatures to facts inexplicable on any other theory than this: "that invisible intelligences, akin to human, do exist and can communicate with us and move physical substances without any apparent contact." Such was the report of that London Dialectical Society committee. Just think of a committee of thirty-six men of learning who began sneeringly and contemptuously to investigate the despised phenomena, and yet ere six months, without having had any communication with outside mediums, becoming convinced solely through the power generated amongst themselvs. Look at the book of Dr. Hare, the American Faraday, who investigated scientifically, beginning it reluctantly, contemptuously, and treating the strongest tests as humbugs, yet by scientific methods getting information that proved beyond a doubt that some intelligence outside of visible mortality was at work. Examin the testimony in Howitt's "History of the Supernatural," in Owen's "Footfall's" and Epes Sargent's works. Also that in Mr. Harding's "History of Spiritualism." In the archives of Congress is a paper signed by several thousand well-known citizens who testify to facts, any one of which, if true, proves the Spiritual hypothesis. There are thousands of living witnesses whose testimony is recorded. They can be written to and will reply. Yet here is the curiosity of human nature. We are surrounded by thousands of citizens of average intelligence who declare they believe similar Spiritual phenomena occurred 1,800 years ago, which they find recorded in a book, written by whom no one knows, who believe God begat a son in a Jewish virgin, on the sole testimony of an old man's dream, reported as hearsay, and that the said son and his disciples raised the dead and made the blind to see miraculously, and yet who refuse to believe the phenomena of Spiritualism though tempted to by thousands of their contemporaries. Truly age givs a miracle respectability. The cast-off rags of Jewry hav become holy relics with those who would spit on the Jews who wore them. And the followers of him who told his disciples that these signs shall follow them that believe (see last verses of Mark), denounce these whom the signs follow as "devil-worshipers." I was never so forcibly struck with this as when reading "Travels in Tartary and Thibet," by Fathers Huc and Gabet, two missionaries of the order of St. Lazarus, good, pious, sincere, honest, educated men, and close observers of humanity, if ever such there were. Although every page, almost, acknowledges the extraordinary kindness, hospitality, virtue, and excellence of the Mongols and Tartars, yet these poor priests cannot but pity them as ignorant, wicked devil-worshipers. But the most extraordinary fact of all is that these priests of Buddha are declared by these missionaries over and over again as possessed, in many cases, of miraculous powers. And instances are adduced by these missionaries that cannot be accounted for on any other hypothesis than that of spiritual aid. Take the cases of inflicting horrible wounds upon the body, of walking over burning red-hot metal, barefoot and unharmed, and the wonderful intelligence of the babes who are claimed to be the new grand lamas, the souls of the lately deceased being put into the bodies of the infants and others, that are as common as the wonders of Slade's, Home's, or Foster's, *et al's.* mediumship. Yet these missionaries, shrewd and hostil, break forth in ejaculations of wonder, and declare that it is the devil who helps these pagans. "These signs shall follow them that believe."

And can you do these wonders? No. Can any one? Yes, the Thibetan lamas of Buddha do them, but 'tis the devil's work. Then these signs follow those who preach and believe the wrong. Strange torsion of a text! But there is the standing miracle recorded by these missionaries. Here it is in their own language, as translated by Hazlitt: Tsong-Kaba a holy lama, an incarnation of God [in fact the Jesus Christ of two-thirds of the Buddhists—those who wear the yellow robe] was born several hundred years ago. "His mother shaved his head, and where she threw the hair sprang up a marvelous tree, the wood of which dispenses a delightful perfume, and each leaf on it bears engraved on its surface a letter in the sacred language of Thibet. . . . He withdrew in retirement, fasting and suffering. He respected the life of even the humblest insect." And so do all his followers to-day. Finally the doctrins of this savior superseded those of all other Buddhist sects, on account of their excellence and truth. In fact, his doctrins are but a reformation peacefully accomplished. But to quote again:

"It will naturally be expected that we say something about the tree itself. Does it exist? Hav we seen it, etc, . . Yes, this tree does exist. At the foot of a mountain where the lamasery stands, and near the Buddhist temple, is a great square inclosure, formed by brick walls. Upon entering this, our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that in fact there were upon each of the leaves well-formed Thibetan letters, all of a green color, some darker, some lighter, than the leaf itself. Our first impression was a suspicion of fraud on the part of the lamas; but after minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself equally with its veins and nerves. The position was not the same in all. In one leaf they would be at the top, in another in the middle. The younger leaves represented only partially formed letters. The bark is also covered with letters. When you remove the old bark the young bark under it shows indistinct outlines of letters; and what is more singular, these characters are different from those they replace.

"We examined everything with the closest attention, to detect some trace of trickery, but could not find any, and the perspiration absolutely trickled down our faces under the influence of our sensations in sight of this most amazing spectacle. More profound intellects than ours may perhaps be able to supply a satisfactory explanation of these mysteries, but we altogether giv it up. Our readers may possibly smile at our ignorance, but we care not so that the sincerity of our statement is not suspected."

They also add that the tree is very old, always green, has beautiful red flowers in summer, and wood of delightful odor. There is no other tree in the world like it, so far as known, and all attempts to graft and bud from it hav failed. Here then is the greatest wonder of the world. It is attested positivly by two educated gentlemen of a religion hostil to Buddhism. There is no miracle like this, none equal to it.

It is well known what reply the Delphian oracle gave to Crœsus. No fact in ancient history is better established than that he sent messengers to all the distant oracles to test them. On the same hour all the oracles were asked what Crœsus, king of Lydia, was then doing. Meanwhile Crœsus had within his own mind arranged a plan. He went out and put a tortoise and a bit of mutton in a brass kettle covered with bran and was boiling it. The oracle of Delphi was the only one that truly disclosed this unlikely act of a mighty ruler. Crœsus henceforth regarded it as the true oracle. But how does St. Augustine, how does the pious Rollin, how do all the Christian writers, dispose of these wonders and signs? "God, to punish the heathen for their hardness of heart and errors, purposely allowed the devil to blind them with wonders." So says the saint and so the truly pious Rollin. If priestcraft had no other crime to answer for, this alone should condemn it everlastingly—that it so idiotizes minds that they can thus try to reason, dwarfing and blinding the human intellect. "These signs shall follow them that believe" (Christ). "These signs are a proof that the devil is leader" (Christian priestcraft).

Clarke Irvine.

Socialistic Labor Party, Tenth Assembly District. No soldier, lawyer, priest, or capitalist can represent labor. For Assembly, John Chaefer. No compromise or fusion with any other political party.

The above is the motto upon the banner of the Socialistic-Labor Party. The position is now assured. Hereafter *only* labor is to be represented in the councils of the nation, although there are a few other people than laborers who hav a legal right to life, liberty, etc. Lincoln Hall, corner Houston street and First avenue, is the center of a new social world that is to be—when we grow to it.

R. A. L.

## Garfield's Indorsement of Hamilton.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of October 2d it is stated: "The indorsement by Garfield of the Hamiltonian theory that senators should hold their office for life, and that the governors of the states should be appointed by the president, shows whither the party is tending."

What Garfield said in his speech in New York was this: "This is New York, and yonder toward the Battery, more than a hundred years ago, a young student of Columbia College was arguing the ideas of the American Revolution and American union against the un-American loyalty to monarchy of his college president and professors. By and by he went into the patriot army, was placed on the staff of Washington to fight the battles of his country, and while in camp, before he was twenty-one years old, upon a drum-head, he wrote a letter which contained every germ of the Constitution of the United States. That student, soldier, statesman, and great leader of thought, Alexander Hamilton, of New York, made this republic glorious by his thinking, and left his lasting impress upon New York, the foremost state of this union. And here, on this island, the scene of his early triumphs, we gather to-night, soldiers of the new war, representing the same ideas of union and glory, and adding to the column of the monument that Hamilton and Washington and the heroes of the Revolution reared."

Gen. Garfield referred to the letter which Hamilton wrote, as containing the germs of the present Constitution, and to the idea of union contained in that instrument. He did not refer to the proposed plan of a constitution submitted by Hamilton to the Constitutional Convention, which contained the features objected to by The Truth Seeker.

Washington and Madison both opposed Hamilton's plan; but Hamilton's final opinion was against an executiv during good behavior, on account of the increased danger to the public tranquility incident to the election of a magistrate of this degree of permanency.

Hamilton's proposed constitution had many commendable features. Representativs in Congress were to be elected by the adult "free male citizens and inhabitants of the several states." Article VII. provided: "Nor shall any religious sect or denomination, or religious test for any office or place, be ever established by law."

In the Constitutional Convention Hamilton voted in favor of choosing presidential electors by the people in electoral districts, each state having as many districts as it had senators and representativs.

He also held that "a share in the sovereignty of the state, which is exercised by the citizens at large in voting at elections, is one of the most important rights of the subject, and in a republic ought to stand foremost in the estimation of the law. It is that right by which we exist a free people."

The letter indorsed by General Garfield is probably that written by him at the age of seventeen when defending the measures of Congress in a paper entitled "A Full Vindication." In that he wrote of the natural rights of mankind: "All men hav one common original; they participate in one common nature, and consequently hav one common right. No reason can be assigned why one man should exercise any power over his fellow-creatures more than another, unless they hav voluntarily vested him with it.

"I consider civil liberty, in a genuin, unadultered sense, as the greatest of terrestrial blessings. I am convinced that the whole human race is entitled to it, and that it cannot be wrested from them without the blackest and most aggravated guilt."

On the question of national and state sovereignty, Hamilton held: "I am at a loss to discover what temptation the persons intrusted with the administration of the general government could ever feel to divest the state of the authorities of that description. The regulation of the mere domestic police of a state appears to me to hold out slender inducements to ambition. Commerce, finance, negotiation, and war seem to comprehend all the objects which hav charms for minds governed by that passion; and all the powers necessary to these objects ought in the first instance to be lodged in the national depository. The administration of private justice between the citizens of the same state, the supervision of agriculture, and of other concerns of a similar nature, all those things, in short, which are proper to be provided for by local legislation, can never be desirable cases of a general jurisdiction. It is, therefore, improbable that there should exist a disposition in the federal councils to usurp the powers with which they are connected; because the attempt to exercise them would be as troublesome as it would be nugatory; and the possession of them, for that reason, would contribute nothing to the dignity, to the importance, or to the splendor of the national government."

On the clause of the Constitution for guaranteeing a republican form of government, he said: "Without a guaranty, the assistance to be derived from the Union in repelling those domestic dangers which may sometimes threaten the existence of the state constitutions, must be renounced. Usurpation may rear its crest in each state and trample upon the liberties of the people, while the national government could legally do nothing more than behold its encroachments with indignation and regret. A successful faction may erect a tyranny on the ruins of order and law, while no succor could constitutionally be afforded by the Union to the friends and supporters of the government."

"In a free government," said Hamilton, "the security for civil rights must be the same as that for religious rights. It consists in the one case in the multiplicity of interests, and in the other in the multiplicity of sects."

"Justice is the end of government; it is the end of civil society."

On the qualifications for office, he held: "Who are to be the objects of popular desire? Every citizen whose merit may recommend him to the esteem and confidence of his country. No qualification of wealth, of birth, of religious faith, or of civil profession is permitted to fetter the judgment or disappoint the inclination of the people."

It is shown by these quotations from Hamilton's speeches that the protection of the rights of the people against usurpation on the part of the state or national government was a cardinal point of his faith. He held that the guarantee to the citizens of each state that the privileges and immunities of the citizens of the several states could only be maintained by giving the United States courts jurisdiction throughout the several states, saying, "And if it be a just principle that every government ought to possess the means of executing its own provisions by its own authority, it will follow that in order to the inviolate maintenance of that equality of privileges and immunities, to which the citizens of the Union will be entitled, the national judiciary ought to punish in all cases in which one state or its citizens are opposed to another state or its citizens."

It seems to me that your criticism is based on an error which does injustice to Gen. Garfield. W. S. Bush.

## Forward, not Backward.

BY E. C. WALKER.

It is the duty of all progressiv men and women to go forward in the path of reform, not backward, by devious ways of indirection seeking to reach a goal which will bless the eyes of him alone who goes straight ahead in the path of duty.

No reform is possible within the ranks of an old party any more than within the pale of an old church. "New party or no party" should be our slogan. Unite with the new Greenback-Labor party, or form a new Liberal party. Any union with either of the old and corrupt parties is death to principle and death to us as a moral power.

Mr. Leland should remember that there was an earnest protest against any union with the Democrats in Ohio last year against the Republicans. The Liberals were counseled to vote with the Greenbackers. Within the ranks of that party are three-fourths of the working Liberals of the country. Four-fifths of them are in Iowa.

Do you suppose that either the Republicans or the Democrats will do anything for us so long as we vote with them? No person who knows the motivs which govern politicians will for a moment suppose that they will. When we become a power against them they will begin to examin our demands and accede to them as fast as their cowardly souls will let them.

But the Labor party we can take hold of in its youth and *control.* Are we wise enough to do this? Can we take hold and control either of the old parties? We cannot. Then what does common sense say that we shall do? Join hands with the only reform party in existence and carry its banner and ours to victory. This is what we shall do if we are wise.

Mr. Leland seems to think because the Republicans are in power in the state of New York, and are doing no better than did the Democrats, that my citation of the fact that the Democrats, when in power in that state, gave millions of dollars of public money to the Catholic church, is not to the point, or its effect nullified. But I was not, and am not, talking for the Republican party. What it is doing does not in the least affect my position that the Democratic party is not the party of progress, and that the Liberal who votes for that fossil simply throws away his vote and makes no protest for a principle.

"Use the two great parties as clubs to beat out each other's brains." Those heads, or "brains," are nothing but two great organs of acquisitivness, and they will combine and beat the small expediency man or party every time.

Where are your million voters, Mr. Leland, who will vote for either of the old parties at the behest of the League Congress? What is the aggregate circulation of the Liberal papers? I will venture to say that you cannot get half of them (subscribers of Liberal papers) to vote for either of the old putrescences when they prefer the other or a younger rival. Our friends must not forget that there are some other questions at issue than those for which the League contests. You cannot get free-thinking men to vote for the candidates of a party whose principles they abhor, just because that party may possibly be induced to favor some other one principle which they accept. Both of the old parties hav taken certain positions upon some of the gravest problems of the age, positions directly antagonistic to those occupied by tens of thousands of clear-seeing reformers. Do you suppose that these serious men will vote with these old parties under the circumstances? Do you suppose that for a chance they will throw a certainty away? Do you suppose that because there is a faint, a very faint, possibility that the Democratic party will favor a larger liberty of press and mails, the earnest reformer is going to giv his vote to the party, every plank of whose platform is, to his perception, rotten? No, sir, never.

Mr. Leland intimates that I am playing the unfair sports. man in this affair. This is unfair of him. There is no dishonesty where fair notice is given of the player's intention.

Now for a few words in reference to things said by some of the correspondents in The Truth Seeker of Sept. 4th.

Bro. Bell, do you suppose that we shall ever succeed in achieving monetary reform so long as we vote with the parties directly opposed to such reform? Your advice to vote with the Democrats, if followed, is the death of all monetary reform, or any other reform for that matter. Fusion in Maine has done more to kill the Greenback party than all the lies of the Democratic and Republican press and stump speakers.

Where is Gare, last year's chairman of the Greenback Central Committee? Working with the Republicans. You never know where to find a man who is "anything to beat" the opposition. You need not take this to yourself, Bro. Bell, for I know you, but then you are very wild when you talk of fusion.

General Weaver never did an act more to his credit than when he refused to speak from the same platform with Benjamin F. Butler. There is your fusionist, *par excellence*, gone back to the flesh-pots of the Democratic Egypt.

Straight ahead, comrades, under the flag of right. No fusion, no compromises, no bargains for monetary success!

Our friend Peck seems inclined to take to the Garfield pond. Terribly stagnant, brother! Awful miasma! I am dead set against the Democratic party, but old Republican as I am, I can only think of the present Republican party with a cold shiver of horror and a feeling of unutterable loathing, and were there no choice between the two, should certainly take to the Democratic torrent.

Let us keep our heads. Just because a man hits you last, as one of your correspondents expresses it, is no good reason why you should spend all your strength trying to punish him when another man is doing all he can to set fire to your house. Both the old parties are bad, and we must let them severely alone.

The discussion between Mr. Wakeman and Mr. Bush brings out into the clear light of day the fundamental truth that all laws presuming to regulate the private action of the individual, or to prescribe what the citizen shall or shall not sell, buy, or read, are unconstitutional and invasiv and must go.

## Letters to Mr. Leland.

Chicago, Sept. 29, 1880.

*T. C. Leland, Sec N. L. L:* I herewith send the application and money for a charter for the first League in this city. The prospects are good for building up a strong League and becoming thoroughly organized here.

Mrs. H. S. Lake delivered her lecture, "Infidel Integrity vs. Christian Creed," last Sunday evening, at the West End Opera House, to a good sized audience. She is an eloquent speaker and was warmly applauded throughout the discourse.

At the close of her lecture she announced that steps were being taken to form a League, and those who wished to join would now hav an opportunity to do so. Your correspondent was selected to act as temporary Secretary, and, for a short time, was kept very busy putting down the names and taking in the money of those who pressed forward to join.

The Liberals of this city hav heretofore been apparently indifferent in regard to organizing, but now they are being aroused to a sense of its importance, and are taking hold with a will. They are enthusiastic over the action of the Congress in passing the repeal resolutions. They say it means business, and they are ready to back it with all the forces at their command. It has infused a new life into them, and they are ready for action. They had become tired of the temporizing policy, but now they see a clean-cut demand for repeal and they hav gained fresh courage. They realize that the church has been served with notice that it must take its hands from off the mail bags of the people.

Let those who hanker after the flesh-pots of popularity, and all who are in bondage to the fear of public opinion, fall out of the ranks before the last final charge. We shall be all the stronger for it. There will then be left only the true and tried soldiers upon whom we can depend.

Word has been passed along the line to close up the ranks, and from this time on there will be no faltering.

Yours for victory, Henry J. Woodhouse.

Maple Rapids, Mich., Oct. 4, 1880.

Mr. T. C. Leland, *Dear Sir:* Herewith we hand you draft for $5.00 in reply to your suggestion that each auxiliary Liberal League forward that amount. We wish to be one of the first to send in our cash to start the work for the new year. Although we are a thousand miles away, yet by our prompt remittance we think not many will go ahead of us. Yours, etc., Seth N. Allen, Cor. Sec.

There is a live League. The 200th is the banner auxiliary. We wish the 199 before it were animated with the same spirit. How many others will rise and send $5.00 to the League Treasury? If but 100 others will do it, it will start the League work into efficient activity. T. C. L.

## The Mystery Solved.

To the Editor of The Truth Seeker, *Sir:* Astronomy and geology are alike adverse to the Christian religion, for the system of the world, by Sir Isaac Newton, was not created by the God of Moses. If the educated clergy will take this hint it furnishes an argument in proof that our renowned astronomers and geologists are simpletons, which is a diversion from their charge that the prophets and apostles on science were simpletons.

Defining the error in which Atheists and scientific Liberals are walking, science teaches that a body of gold at a given distance from the earth's center will, by the force of terrestrial attraction, be reduced to the specific gravity of cork, and the body will hav the density of gold and the weight of cork, which absurdity is accepted as scientific truth. No wonder the Liberals hav concluded that the personality of the everlasting Father is a fraud. Such consummate wanderings from natural truth as are found in Newton's "Principia" constitute a monument more wonderful in romance than was the geocentric hypothesis; and the knowledge of it is the weapon by which the assaults of Infidelity on the Christian religion can be proved to be as ethereal as a dream. (Rev.) W. Isaacs Loomis.

*Martindale Depot, N. Y.*

We hav received some photographs of R. P. Wilcox, the boy Liberal editor, which we shall keep on sale. Price ten cents.

(*Continued from page* 677.)

Pelz-Nickel, but without doubt St. Castor or St. Florian. Then she went to the market and told Frau Bridget all about it, and Frau Bridget said that two nights before Hans Claus, the cooper, had heard a great pounding in his shop, and in the morning found new hoops on all his hogsheads, and that a man with a lantern and a ladder had been seen riding out of town at midnight on a donkey; and that the same night the old windmill at Kloster St. Thomas had been mended, and the old gate of the churchyard at Feldkirche made as good as new, though nobody knew how the man got across the river. Then Frau Martha went down to the Rheinkrahn and told all these stories over again; and the old ferryman of Fahr said he could tell something about it, for the very night the churchyard gate was mended he was lying awake in his bed because he could not sleep, and he heard a loud knocking at the door and somebody calling him to get up, and set him over the river. And when he got up he saw a man down by the river with a lantern and a ladder; but as he was going down to him the man blew out the light, and it was so dark he could not see who he was; and his boat was old and leaky; and he was afraid to set him over in the dark; but the man said he must be in Andernach that night, and so he set him over. And after they had crossed the river he watched the man until he came to an image of the holy Virgin, and he saw him put his ladder against the wall and light his lamp and then walk along the street. And in the morning he found his old boat all caulked and tight and painted red, and he could not tell for his blessed life who did it unless it were the man with the lantern. Dear soul; how strange it was! And so it went on for some time; and whenever the man with the lantern had been seen walking through the street at night, so sure as the morning came, some work had been done for the sake of some good soul, and everybody knew he did it, and yet nobody could find out who he was, nor where he lived, for when anybody came near him he blew out his light and turned down another street, and suddenly disappeared, nobody could tell how. And some said it was Rubezahl, and some Pelz-Nickel, and some St. Anthony-on-the-Heath.

"Now, one stormy night a poor sinful creature was wandering about the streets with her babe in her arms, and she was hungry and cold, and no soul in Andernach would take her in. And when she came to the church where the great crucifix stands she saw no light in the little chapel at the corner, but she sat down on a stone at the foot of the cross and began to pray, and prayed till she fell asleep with her little babe on her bosom. But she did not sleep long, for a bright light shown full in her face, and when she opened her eyes she saw a pale man with a lantern standing right before her. He was almost naked, and there was blood upon his hands and body, and great tears in his beautiful eyes, and his face was like the face of the Savior on the cross. Not a single word did he say to the poor woman, but looked at her compassionately, and gave her a loaf of bread, and took the little babe in his arms and kissed it. Then the mother looked up to the great crucifix, but there was no image there, and she shrieked and fell down as though she were dead. And there she was found with her child; and a few days after they both died and were buried together in one grave. And nobody would have believed her story if a woman who lived at the corner had not gone to the window when she heard the scream and seen the figure hang the lantern up in its place and then set the ladder against the wall and go up and nail itself to the cross. Since that night it has never moved again. Ach Herr Je!"

Now, friends, is not that a pretty legend—a real pious story? And oh how true! I believe one part of it is true, and that is the sentence which says that the figure on the cross has since that night never moved again. And who can doubt the rest of it? What! Can you not believe that the image got down from the cross, lighted his lantern, took his ladder, and went and mended Frau Martha's tile roof, the churchyard gate, the ferryman's boat, put all those hoops on Hans Claus's hogsheads, rode out of town on a donkey, and finally woke up the poor woman who had sinned and gave her a loaf of bread and kissed her baby and after all this climbed up on the cross again and spiked himself to it? Will you doubt all this when the woman at the corner—no matter what her name was, or which corner she lived on—saw it with her own eyes, or at least somebody said she did? Why, my friends, the whole story is just as probable and is just as well authenticated as the original one about this figure, or the man whom it represents, riding into a town on a donkey, and finally being nailed up on a cross, all to make his daddy good natured. One legend is just as true as the other, and if you believe one you ought to believe both. It may be you do as much as I do. I am not sure but I saw the identical cross and the identical figure on it which did all these wonderful things, for I saw several such crosses all along the Rhine with such figures upon them, with very little clothes, as large as life and looking extremely sad, as though very sorry that his kind-hearted father had decreed that he should thus hang on the cross month after month and year after year. I also saw this man's mother, neatly dressed and placed in shrines and niches in the rocks, as we passed along up the river. I think that woman must be the queen of all this country for I see her figure and her portrait even oftener than I do Kaiser William's, or than I did Leopold III. in Belgium, Napoleon's in France, and Vic's and the Duke of Wellington's in England. They evidently think very highly of this little Jewess. It is also intimated that a very distinguished personage once thought very much of her, and paid her a most extraordinary visit, and that the image on the cross is what came of it. It is not so pretty a legend as the one I have just quoted for you, but is just as true.

After passing Andernach the hills recede, leaving more breadth of valley near the river. Here is located several little villages of no special importance. Neuwied, however, is interesting from the fact that there is an important settlement of the people known as Moravian Brethren, a kind of community, very moral, industrious, and thrifty. Their wares, deerskins, gloves, etc., are much sought after, and many people visit them.

Coblentz is an important Rhine town, containing 29,000 inhabitants and beautifully situated at the conflux of the Moselle and Rhine, whence it obtained its ancient name of Confluentes. This place has also tasted the bitter fruits of war. It was here that the grandsons of Charlemagne met to settle as to dividing his vast dominions with Italy, France, and Germany. In the Thirty Years' War it suffered severely. In 1794 it was taken by the French and was held by them twenty years, since which time it has belonged to Prussia.

The church of St. Castor is conspicuous for its four towers and its great age, having been founded in 830, though the present structure dates from 1208. It contains highly interesting monuments and fine frescoes, both ancient and modern, but all of the same pious, saintly, churchly style, with several baby gods, virgin mothers, and dying and dead gods.

Near this church is a specimen of the arroganee and mistaken calculation of the First Napoleon. He passed through this town with his army on his march to Russia, and caused to be erected here a fountain with an inscription commemorative of the event, as though victory were secured to him. In a few months he was forced to retrace his steps to Paris, humbled and defeated, and pursued by the Russians under General St. Priest, who on seeing the inscription on the fountain would not have it erased, but merely added a line to the effect that he had, as commandant of the town, seen and approved it. Napoleon had not calculated upon the patriotic and determined Russians burning their own proud city of Moscow to drive him to desperation and destroy his army.

A fine bridge crosses the Moselle having fourteen arches. The adjacent buildings and promenades are imposing and picturesque. There are also many additional works of interest, including more churches. The city is strongly fortified. The scenery up the Moselle, which meanders and crosses around among the vine-clad hills and rocks, is said to be even more beautiful than that of the Rhine, but I did not feel that I had time to make a trip up its winding way.

Leaving Coblentz, we passed Ehrenbreitstein, one of the strongest fortresses in Europe. It stands on a rock 390 feet above the Rhine, and was originally a Roman camp. Much money has been expended upon it in modern times to make it still more impregnable. At the summit is a platform which serves as a parade ground, and covers cisterns, it is said, capable of supplying the garrison with water for three years. The views from this point are not surpassed by any on the Rhine.

Not far above is Arenburg. Its most attractive feature is its Pilgrimage church, which is indeed a great curiosity. It stands in the middle of very prettily laid-out grounds, and is visited by pilgrims from all parts of the world. The exterior presents no remarkable appearance, but on entering, the visitor at once perceives that he is in a kind of grotto composed of tens of thousands of pieces of stone, glass, marble, lava, and curious minerals and shells, the greater part of which were brought from the mines at Ems. The altar is a grotto of stonework and lava. Above it on a stage, and presenting somewhat of a theatrical appearance, are colored figures representing Christ between the two thieves and seven saints kneeling round the cross. The ornaments round the altar are set in a framework of glass crystals, and the walls are a mass of curious shell work. The pulpit is composed of thousands of pieces of copper, silver, and lead ores. In the nave are ten full-length colored statues over the pillars and a series of beautifully executed frescoes. An old chapel connected with the church is in the same style and with a more remarkable exterior, namely, a representation of the noted Tree of Life and of the Knowledge of Good and Evil, with the victory of Christ over the dragon. There are also two sets, one ancient and the other modern, of the twelve vicissitudes Jesus met with while bearing the cross to Calvary, but which the four evangelists omitted to describe. There are twenty-eight of these curious representations, and as the visitor winds in and out among them he finds himself in beautiful gardens, beside fantastic grottoes and dripping wells, or else gazing on the almost unparalleled landscape of the Rhine valley.

As the journey is continued up the river the island of Oberwerth is passed; behind it is Dr. Schuller's great and noted hydropathic establishment. Also Horeheim, with many fruitful vineyards. On the right is the castle of Stolzenfels, back of the village of Capellons. The castle was built in 1250, and was destroyed by the French in 1688. It was presented to the king of Prussia when he was crown prince, and he had it restored. In 1845 the king of Prussia entertained Queen Victoria here. On the left is passed the village of Oberlahnstein, and a red watch tower, with the castle of Lahneck finely situated in the background.

Numerous castles and ruins we passed all the way up to Bingen, but I will not take the time to name them. Suffice it to say they are generally situated on the summits of the hills, or far up the sides where they would seem to be inaccessible, and must have been built under great difficulties. The getting up those steep acclivities with heavy rocks and other building materials must have been extremely laborious and difficult. I think the beauty of the scenery increased as we neared Bingen, but it got to be dark before we reached that beautiful locality. An accident befel one of the wheels of the steamer which took nearly an hour to repair, and while we were lying by, the peasants and urchins of the Rhine gathered along the bank in great numbers. They were a ragged, primitive-looking set indeed. The two men from Belfast remarked that they looked much like the rag-tag and bobtail from the backwoods and fens of Ireland.

We stopped for the night at Bingen, and I cannot say too much of the beauty of this place, though we could not realize it till the following morning, when the full view of the vineyards on the opposite slope struck our vision with peculiar and pleasing effect. The town is pretty, but has nothing remarkable about it, although the scenery in the vicinity is beautiful beyond description. Many years ago I heard a poetical recitation on Bingen on the Rhine, and at the end of every stanza *Bingen on the Rhine* was repeated. I would give it to you could I remember it, for it is beautiful in itself, and eulogizes a most beautiful point on the Rhine. From Bonn to Mayence there are many thousands of acres of vineyards. I think we must have seen ten thousand acres of vines during that day's ride. They run up the steep banks of the hills where it would seem almost impossible for men and women to climb, or for dirt enough to remain to keep a vine alive. But still on these steep hillsides grapes are cultivated almost exclusively, and perhaps nothing else will grow. In many instances, among the crags and on the tops of perpendicular rocks where a little earth can be found, there is cultivated the vine, there the wine-making grapes are grown. There the poor peasants climb day after day to their continuous toil, and even up the steep hillsides women carry basketfuls of dirt on their heads to enable the vine to grow. Walls and towers are built laterally on the hillsides to prevent the dirt from washing down, but still it has to be carried back by human force as I have said. And it is but a pitiful living that the poor peasants make by the culture of the vine. They are forced to sell their grapes at a very low figure; they live on the cheapest food, and eke out a miserable existence indeed. This is of course not the case with all who cultivate the vine, but with a large share it is.

We went to Mayence by rail, and passed through a succession of gardens where the hills recede from the river, as they do to the width of a few miles. At Mayence my Irish friends parted from me and proceeded at once to Strasburg, while I stopped to look and to diverge to Weisbaden.

I have now passed over the most celebrated portion of the Rhine, and feel competent to give an opinion as to its loveliness and grandeur. Poets have sung about it, and tourists have vied with each other in describing its great beauty. Thousands upon thousands visit it annually and doubtless will continue to do so for centuries to come. For centuries the vine has been cultivated here, and in centuries to come it will be the same. I do not think the scenery of the Rhine has been misrepresented; its loveliness has not been overdrawn. It is all that poets and admiring tourists have said of it; but while all this is true, I honestly think we have scenery quite as grand and quite as lovely in America. The Hudson has not the old castles and ruins; it has not the "vine-clad hills" of the Rhine; its villages are not so antique nor frequent, but its loveliness and grandeur are quite equal to the Rhine. The Palisades and the Highlands and the mountains of Westchester, Putnam, Dutchess, Rockland, and Greene counties cannot be surpassed on the Rhine; and the lovely banks of the Hudson, with its thriving, beautiful towns, will compare favorably with the

Rhine. I always enjoy the scenery on the Hudson. I did even in July, 1879, when I was being conveyed to the prison at Albany. The reason for that journey was most loathsome to my feelings, but the scenery on the road filled me as ever with admiration.

The Rhine is a longer river than the Hudson, but it is not larger and is not prettier. When it comes to length and size both, the Mississippi, Missouri, and Ohio, throw the Rhine far into the shade. And when it comes to grand and wild scenery, the Erie Railroad, the Pennsylvania Central, and the Baltimore and Ohio present far more than all that Europe can produce.

The trade on the Rhine is extensive. Numerous steamers and barges, with some sailing craft, are plying back and forth well freighted with the produce of this productive country. Mayence is not the head of navigation, but is of the heaviest portion. Boats run up as far as Manheim, and even higher, but only of a smaller size.

Mayence, or Mainz, contains fifty-seven thousand inhabitants, and is the oldest-looking town I have seen. Its streets are very narrow and irregular, and some of them do not smell as sweet as a rose. Some of the older houses look as though they might have been built in the year 1. Many were built of rough stones and plastered over, some of which time has knocked off, showing the rough walls. The roofs of the houses are very steep, as in many European towns, and the poorer people live away up under the roofs, with very small windows, and of course with scanty light and few comforts. I have seen some of these high, steep roofs on buildings of considerable width, when there are four and five stories above the eves, the windows being but little larger than would be made for doves to go in at. I noticed several buildings in Strasburg yesterday with five stories under the roof besides the five below the roof. These were usually rather old buildings. Mayence has good buildings and some rather pretty streets, but they are few in number.

The cathedral, to a man of my known piety, was of course about the first point to be visited. It is one of the oldest in the country, or at least a part of it is, which was built in the tenth century. It is of red sandstone, and its exterior presents a rather singular appearance, with the inferior buildings and hovels closely surrounding it and backed up snug against it. The market square is also on one side, and of course, being as fond of fruit as I am, I had to patronize the market women before I entered the holy place. Somehow I like to chaffer with them and learn how to talk and count money.

Many and extraordinary have been the vicissitudes which have befallen the Mayence cathedral, both by bombardment and conflagration. The last time it was sacked and turned into a barrack by the forces under Napoleon. By the liberality of the wealthy citizens of the town the edifice has been more than restored. The interior is still being improved, and is very rich in frescoes, gilding, statues, and painting. It has fifty-six columns of magnificent proportions, and many very ancient tombs of prelates, electors, archbishops, and warriors. The town has an elevation of 324 feet. The sacristy contains some tenth century chalices, but none of the Virgin's underwear, nor any relics belonging to the Holy Ghost. Some of the chapels are finely decorated with statues, paintings, etc., but, I think, do not equal some I have seen.

Mayence has the honor of being the birthplace of Guttenberg, the father of printing, and the man who did more good to the world than all the popes, kings, and warriors who have lived for fifteen hundred years. A monument of bronze of Guttenberg himself is erected in Guttenburg Platz, and I gladly visited it and paid my respects to this great friend of man. The house in which he was born is still standing, but I did not see it. There are several places and buildings in Mayence worthy of notice, but I have seen so much finer elsewhere that I will not dwell upon them. The city is strongly fortified, the embankments and fortifications being easily seen from the cars, as well as some pleasant grounds and promenades.

I crossed the Rhine on the bridge of boats to Castel, and took the cars to Wiesbaden, some ten miles distant, in a northern direction, and a few miles from the Rhine. It is a most beautiful town, and in a most beautiful country. I visited the city partly with the view of meeting a friend and patron of THE TRUTH SEEKER, Mr. G. E. Hoffman, who had invited me to call and see him, but upon arriving there I learned that he lived some five or six hours' ride in the province of Wiesbaden, and not in the city, and not being in the line of my route I omitted my visit to him.

I had also a letter from my friend Miss Anna Knoop, of New York, publisher of Meslier's "Superstition in all Ages," to her cousin, Mr. Theodore Knoop, of Wiesbaden. When making inquiry as to where to find him, the gentleman looked at me a little strangely and inquired, "Do you know who Mr. Knoop is?" I replied that I was aware he was a wealthy man. "Why," said he, "he isalmost the king of Wiesbaden, and is one of the richest men in Germany." That did not frighten me, so I proceeded to his palace, located in the center of some ten or fifteen acres of most beautiful grounds, filled with choice shrubbery, rare flowering and ornamental plants, and statuary and a handsome fountain. At the entrance at the lodge they showed a disinclination to let me pass, but, showing my letter, they allowed me to go on. I found the servants in rich livery, as though indeed I were in the palace of a king. And many a king has lived in a palace not nearly so fine as this. The walls were of large panels of most rare and polished marble, banisters and railings of Italian marble and highly polished, polished and variegated marble floors, with costly and elegant frescoes on the ceilings, and everything in proportion. I found the owner of the establishment had gone out and that the Madame was just ready to go out, the coach being already in waiting. I was requested to call next day, but as I did not remain till next day I did not call again, but left the letter. There was rather too much grandeur there to match with my humble tastes.

Wiesbaden contains 44,000 inhabitants, is the most popular watering-place in Germany on account of its hot springs of mineral water, and is visited by over 100,000 persons annually, and is decidedly one of the prettiest cities I ever saw of its size. The buildings are magnificent, the streets are mainly wide and regular, and there is a profusion of parks, beautiful grounds, and lovely promenades. Many of the richer inhabitants have beautiful residences with large lots ranging from two acres to ten acres, filled with beautiful shrubbery, flowers, and statues. Several streets of residences of this kind seem a perfect Elysium.

The Kursaal is a great point of attraction. The principal hall in it is 132 feet long, 60 feet wide, and 48 feet high, and is used for concerts, etc. In a wing is a very large reading-room, where all the principal papers of the world are to be found. I found the New York dailies and spent an hour very pleasantly in getting the news from my own country. In front of this building are the most beautiful grounds imaginable. I fear I cannot duly describe them. The main plot is about 500 feet by 250 feet; it has two splendid fountains, and great numbers of mounds and beds of exquisitely beautiful flowers and plants, arranged in most elaborate style. They excel what I saw at Kew Gardens, London, and what I admired so much in Paris. I must give the Germans the palm in beautiful, exquisite, artistic, skilful, and elaborate blending of flowers and delicate plants in out-door beds. I have never seen anything so nice, and I wish every one of you could see them, especially those of you who admire beautiful flowers. On each side of these beautiful grounds is a long building, each with fifty columns in front and some forty stores of fancy and neat merchandise, like jewelry, perfumery, pocketbooks, ornaments, and everything neat, nice, and attractively arranged. The space between the stones and pillars must be about forty feet, giving a fine place for promenade in rainy weather. Each of these long edifices makes a bazar of the most magnificent proportions. The stores are all separate, and are attended by both male and female clerks.

At the end of these grounds, opposite from the Kursaal, and in a public square, and also before the Opera House, is a statue—monument and bust in bronze—in honor of the great poet Schiller. I bowed reverently before it.

In the rear of the Kursaal is the Kurgarten—grounds well laid off for promenades, with a fountain, the jet of which throws a stream I judge to be 150 feet high, and a lake or reservoir of an acre or two in extent, on the surface of which skim light boats. The grounds are filled with flowering plants and shrubbery, with walks meandering and winding around. Here are also large shade trees, and under them thousands of chairs are placed for visitors to sit on and listen to the fine string and brass bands, which discourse the best of music. Tables are also numerous, and wine, beer, coffee, tea, with solid refreshments, are dispensed according to the taste and pockets of the visitors. A *table d'hote* is furnished those who wish it. I think this is the German idea of heaven—a band of forty musicians seated under an ornamental balcony; a fountain playing 150 feet high; swans swimming around in the artificial lake; some people drinking wine, some beer, and some the other fluids; some playing chess, some cards, some dominoes, and some other games, and all this for the sum of half a mark, or twelve and a half cents. Several hundred ladies and gentlement were present of very respectable appearance, and all seemed happy. I saw many invalids with rheumatism, gout, paralysis, and other diseases who came to these springs to be cured, and they were wheeled into this cheerful garden in their trundled hand-carriages. They listened and chatted as long as they pleased, and then were again wheeled to their boarding-houses. I passed two hours here very pleasantly, and rested besides.

This was once a noted place for gambling, and the sports gathered here from all parts of Europe, but the government broke up the gambling and it was moved to a small island south of France in the Mediterranean, a small principality by itself, where they can do about as they please, gambling or not as they like. Some thought driving the gamblers away would ruin Wiesbaden, but it has flourished more since than before.

I noticed on several houses signs like this, *Badhaus*. Now these are not bad houses by any means. On the other hand, they are *good* houses, for they are bath houses, *bad houses* being the German for bathhouse. So many go there to bathe and be treated with the hot medicated waters that many houses are necessary to accommodate all. Some hotels, of which there are a goodly number, and all very good, have their own springs, so that they can accommodate their guests within themselves. Others have springs who keep no hotels. I learn many cures are performed by those waters. In some of the springs the water is as hot as 150 degrees, which is about as warm as a person wishes to drink. They contain in slight quantities some twenty different chemicals, the principal of which is salt. The waters taste somewhat salty, but not unpleasant. At the Kursaal I met Mr. Hagen, a lawyer from Washington, who is there for his health. We talked politics some, but did not quite agree.

Wiesbaden has fine churches. I visited the Protestant church. It had before the preacher's place four large statues of Matthew, Mark, Luke, and John, and had other appearances somewhat like the Catholic churches. They got all they have from the Catholics, and why not take the images also?

The town also has a museum, but I did not visit it, having pretty well satisfied myself in that direction, besides it was not open to the public the day I was there. The town lies in a beautiful natural basin, presenting a lovely view of the fertile country which surrounds the town. It is also but a short distance from the great Black Forest, into which interesting drives are made in pleasant weather. I shall long remember Wiesbaden as one of the pleasantest towns I ever visited.

At nine in the evening I returned to Mayence, to be ready for the train to Heidelberg in the morning, via Darmstadt, which is a ride of some three hours or more. The country is of a lovely character, and the scenery is hightened by the not distant view of the ridge of hills belonging to the Black Forest or Schwarzwald, which extends in the southeastern part of Germany and parallel with the Rhine, some eighty-five miles in length, twenty-five miles in breadth in the northern part and forty miles in the southern. It is called the Black Forest from the deep color of its pines, which are the principal growth. It is comparatively the wild portion of Germany, the inhabitants having made far less advance in fashionable civilization than other parts of Germany. They are said to hav changed but little in the last five hundred years. This romantic region is filled with beautiful scenery, and within the past ten or fifteen years has been largely visited by tourists and pleasure seekers, a great deal of interest being found within its borders of 290 square miles.

This range of hills bounding the Black Forest country is in sight nearly the whole distance, and often presents the very grandest scenery, with the ruins of the old castles of the past on the highest hills. On each side of the railroad is fine farming country, which is used to the best advantage.

[TO BE CONTINUED.]

## Book Notice.

REV. MR. DASHWELL, THE NEW MINISTER AT HAMPTON. By E. P. B. American News Company, New York.

This neat work is a satire upon sensational preachers like Talmage and Fulton, and there are many preachers in and about New York of whom it is a faithful portrait. True religion commands respect, even if we deplore the folly of its dupes. But for the mountebankism which puts clowns in broadcloth instead of spangles, and places them in pulpits instead of sawdust-rings, no one can hav feelings other than contempt. The author of this book has made one mistake, however. He makes his principal character, Mr. Dashwell, slide into Unitarianism, when experience shows that ecclesiastical clowns are more prone to be violently orthodox than their more even-tempered brethren. The book is pleasantly written, and will neither strengthen nor destroy anybody's orthodoxy.

INDIVIDUAL RIGHTS. By Martin Ryerson. The Authors' Publishing Co., publishers, 27 Bond street, New York. Paper, 12mo, 25 cents.

This is a unique and incisiv monograph on political and governmental economy. It treats, briefly and from a new standpoint, many such important topics as The Laws and Rights of Life, Restoring Rights to the People, Money and Politics, Finance and Commerce, Paper Money, Indivldual and Party Rights, What Caused Prosperity and What Brought Ruin, etc., etc. For sale at this office.

## Personal.

W. F. Jamieson's engagements extend to Jan. 1st, not June 1st, as printed in THE TRUTH SEEKER. He may not visit Nebraska for December, as at first contemplated, hence is open for lecture engagements after Dec. 1st. Write him at Lake City, Minn.

# Miscellaneous.

## Thou Shalt Not Steal.

DEARLY BELUBBED BRUDDERN AN' SISTERN: De tex, on dis 'casion, am a mighty brief an' mighty good one, no matter whar it come from. It am simply, "Thou shalt not steal."

Jess peel your mind's eye 'way back, an' den reflect if it didn't occur to you dat his heah tex was supposed to be given by a God dat fust set de example of teft hisself. Dat, my dear chillun, am presactly what he did, cos in de fust portion of dat inspiration don't it say he chloroformed Massa Adam, an' den didn't he steal de rib bone, an' go sneakin' round de corner an' do de only good ting he was ever guilty of—make a woman? Why, bress your guileless hearts, of course he did, or else de inspiration wan't a gwine to say so.

Den nextly, bime by, he done come along an' speak to Moses in de language of dis tex. An' Mose an' God was terrible good friends when dey wan't a-fightin', an' Mose obeyed de tex, which he wrote on an ole tombstone, 'long with nine udders, which I tole you of in de sweet by an' by. Did Mose ever steal? Who ax dat silly question? Didn't God tell everyone not to? an' wan't Mose de original stepdaddy of all de ten little verses sculpted on de gravestone? Him steal! Well not presactly, but his pardner Aaron went snookin round an' got all de old women's jewelry dat was any account an' made a gold calf out of it, an' asses out of de folks dat done giv the jewelry. Mose an' God was up on a hill, having a high ole time, an' God, dat knows everything dat happens or is a gwine to, didn't know a single thing bout what Aaron was up to.

When it was finished den God thought it was time to get his dander up, so Mose came rushin' down de trail, busted up de gravestone book, an' tole de children of Israel to slew one anudder, if dey wanted to bress de Lord; so I reckon before supper time jess about three or four thousand ole second-hand clothes men an' pawnbrokers laid down an' forgot to get up for breffus next mornin', an ole Aaron goin' round happy as an oyster. Dis chap was promoted boss engineer of de tabernacle arterwards. It's jess a cussed shame de way Mose an' Aaron pull de wool ober de eyes of de poor Bible God. But as usual with me, Joe Cook, an' udders, I digress.

But we will bid a fond sjew to Mose an' Aaron, an' skip over de stealin' of David an' Solomon an' all de udder ole partridges an' come down to dose parts of de inspiration de Jews skip.

Once upon a time in de powerful imaginations of Matthew, Mark, Luke, and John, I reckon, de one-third of de ole Boss done hook de cawn out of a poor workingman's garden on a Sunday, when he should hav been in his pulpit teachin' of de people not to steal on Sunday, but wait till arly Monday morning, jess as de pious cusses of to-day do. Annuder time dis fraction of a God done elope with a stray mule, without advertizin' it, simply because he wanted to put on style a ridin' into Jerusalem; probably kase it was fair day, or a circus was in town

Den furdermore an' to go backly, de very idea of this Christ business was done stolen from a nation dat lived an had deir demigods in de form of Christna hundreds of years before dar was a Jewish Christ, or folks knew a virgin could hav children. Didn't de 'possels an' priests steal it openly, an' convert de so-called heathens' belief into a more accussed an' hideous form, in order to make mental an' bodily slaves of de mass of deir follow-humans, bof de white, black, an' red? Didn't dey jess want to scare dem into supportin' dem in deir laziness, an' keepin up deir tinseled show an' shallow fawmation? Course dey did. An' aint dat de most aggravatin' kind of stealin? As it was den so am it to-day—with amendments. Look round an' see de big, fat, oily, white-chokered followers of de Bible God, strainin' every nerve to get riches. Fust comes de salary. Den dey want donation parties; den de organ must be fixed, an' lots of improvements must be did, an' de money comes in, but de improvements only go on in de preacher's bank account. Den look at dat monstrous stealin', collectin' money for missionary purposes. What a mighty good thing it am dat de heathens liv in a country where half a shirt am a winter's wardrobe, 'kase if dey 'pended on receivin' any money of de millions given for deir benefit from churches, an lived in a colder climate, dar wouldn't be a heathen on top of de ground—outside of his bones. De idee of de thing am sublimely thin, even if dey did send de money dey stole from deir confidin' lambs to try an' convert races havin' a better form of religion dan any ole Jew could trump up, with all his shrewdness.

But I'se erring. De churches do send de money, kase I read deir missionary report de udder night—dat is, dey send some to de missionaries deirselvs fer deir own grub an' whisky, an' all de rest dey send to de headens across de sea—on paper. No, de pastors, priests, deacons, elders, and gospel sharps generally don't steal. Ob course out ob five hundred dar would be four hundred an' ninety exceptions. Stealin' in law, Bible law, am different from our ebery-day affairs. Now, if a poor weak woman takes a loaf ob bread to keep herself an' starvin' chillen alive for a few hours longer, dat's stealin'; but if dat Irishman, Archbishop Purcell, takes millions from hard-working families an' speculates wid it, an' turns up de wrong keerd, an' lands dem on de brink ob starvation, den de poor bald-headed follower of Jesus is prayed for, an' de pious howl to de pope ob Rome to pay twenty cents on de dollar for de ole man, when dey ought to pay twenty cents for a rope for de ole swindler.

It ain't stealin' when de Mefodis' Book Concern busted in a outrageous manner. It ain't stealin' when Uncle Sam gives Indian agencies to de Mefodis' church, an' de black-coated sharks stay out a year on a fifteen hundred dollar a year salary, an' come home an' build twenty thousand dollar houses. It ain't stealin' to git up fairs and hav games where de chances ob winnin' are all on de side ob de church, an' dose ob losin' on de side ob de precious lambs and cultured sinners. It ain't stealin'. No, it's a damity, damn, damn sight wuss. I can't hold out much longer on dis teme widout gettin' 'cited, so befo' I gits real fightin' mad, I'll close by askin' you to swell wid your silvery voices dat melodious stolen hymn,

I love to steal awhile away
What's trusted to my care.
Yes, steal whate'er I can by day,
Den make a great long prayer.

## Sexual Intemperance.—No. 8.

"No breeder of live stock would rest content with seeing nearly one-half of his colts, calves, lambs, etc., die before they were one-quarter grown, and of those which came to maturity, a large per cent diseased, misshapen monstrosities; and others so vicious and ugly as not only to be useless but dangerous; and so sent to the pound or slaughter-house to keep them from mischief."—*Loring Moody.*

Yes, it is all only too true! Ninety-nine hundredths of our children are accidents, are unwished and unwelcome; are born under all manner of unfavorable circumstances, and of diseased and often vicious parents, and all because of sexual intemperance; because the great majority of the people think it a command of God "to increase and multiply," and that he sends the mouths and will supply the food even as he feeds the sparrows.

The "great unwashed," as well as many of the cultured, educated class, believe it natural, proper, and right to go straight ahead with sexual pleasures, so long as law and custom legalizes the act; and if children come as a consequence, it is no responsibility of theirs, but they are either given of God or come as a matter of necessity.

Now and then, all along through the generation of man, some keen-visioned thinker like Malthus, Owen, Knowlton, or Annie Besant sees the terrible fruits of careless, reckless begetting, and of over-population, and pleads for checks and preventivs. And others, like the Shakers, priests, and nuns, practice celibacy, but from selfish motivs and a wrong groundwork of opinion. Now checks and preventivs are like medicin for the sick. When the disease has come the remedy is a necessary evil. When the limb is irreparably injured the surgeon's knife is better than that the whole body be sacrificed. So if men and women will not see and cannot see that the sexual act is only legitimate when children are desired (and none should desire them who are too much diseased morally and physically to giv them good, pure, strong minds, in good, vigorous, perfect, and healthy bodies), they must content themselves with "preventivs" as necessary evils. For it is far better to prevent births—to use scientific checks—than for poor people to burden themselvs with large families which they find it impossible to rear in comfort or even in common decency. Many a father and mother hav spent all the best years of their prime in struggling for the barest means of existence for themselvs and eight or ten helpless little ones. They are physically exhausted and hav no time or inclination to read, study, or think of anything but how to liv and provide for pressing and imperativ wants. They cannot teach the children the moralities, the virtues, and the beauties of a true life, nor giv them the joys, pleasures, brightness, and sweetnesses that should always be the birthright of the young. No person who has not the means to provide comfortably for a child and giv it a chance for happiness, morality, and goodness has a legitimate right to beget one, and much more to create from ten to a dozen of them. Dr. Knowlton says, "Owing to his ignorance a man may not be able to gratify a desire without causing misery, therefore it would be wrong for him to do it, but with knowledge of means to prevent this misery, he may so gratify it that more pleasure than pain will be the result of the act, in which case the act, to say the least, is justifiable." He also says, "It is as much the duty of the physician to inform mankind of the means to prevent the evils that are liable to arise from gratifying the productiv instinct as it is to inform them how to keep clear of the gout or dyspepsia."

Now while the believer in sexual continence and purity feels these checks to be the only truly natural and legitimate ones, he also realizes that mankind has become so diseased through long ages of intemperance, lust, and passion that his desires are almost beyond his control, and he will risk all possible consequences rather than exercise that restraint and self-abnegation which are rendered imperativ by his unfortunate inheritance of transmitted sexual passion and that which personal indulgence has also fastened upon him. So, as a medicin for these unhealthful abnormal conditions, artificial checks and preventivs to conception are desirable and are the great demand of the age. Those who are morally and physically strong and well need no drugs. The natural checks of self-control, temperance, and continence are sufficient for them, but for the diseased we ask for help. We plead for the right to search out a scientific healthful preventiv of conception, and the right to make it known to all and free to all. We ask that its use shall be lawful and legitimate and without let or hindrance. And shall a government that legalizes millions of abortions produced by lawful sexual intemperance after conception, and makes it no crime to bring into existence idiots, lunatics, lepers, and other "diseased, misshapen monstrosities," do aught to hinder in this enlightened age the use of simple, harmless preventivs? Is there any reason in permitting the gardener to sow his seed and then forbidding him from weeding out the surplus while it is yet in embryo? In all earnestness and purity of heart we ask these simple questions of the men and women of the day, and demand of them that by their deeds they shall giv answer.

We ask them to read, study, think, and learn of all these things, and when convinced that our present laws relating to marriage and parentage are wrong, they shall frankly and honestly say so, let public opinion thunder its anathemas as it will, and a false, corrupt, diseased morality cry out, "obscene, coarse, and vulgar," if it chooses. Truth is what we want and what the ages will giv us if we seek it. We, the "great unwashed," are really our own law-makers. We control the elections and the choice of representativs, and it is for us so to wield our influence as to unmake bad laws and replace them with better ones as fast as we realize the wrongs that exist. See the right that is desirable. But

"Nature's laws are laws unchanging.
Sweeping through the cosmos wide,
Dealing sorrow to us erring.
Bliss if we these laws abide."

*Snowville, Va.* ELMINA DRAKE SLENKER.

[*From the New York Times.*]

## Churches and Taxation.

A writer in the current number of the *North American Review* discusses the much mooted question of exempting the property of churches from taxation, taking as his starting point the action of Congress in regard to the matter in the District of Columbia. The general tax law for the district in 1874 made no express exemption, nor did it in terms repeal the exemption which previously existed. The Commissioners proceeded to assess the property of churches, and where the taxes were not paid, which was generally the case, it was advertised and sold, being bought in by the Commissioners in the name of the district. A committee took up the contest on behalf of the churches, and carried it before Congress, and at the last session an act was passed by a unanimous vote of both houses relieving the churches from the tax and restoring to them the titles to their houses of worship which had been sold. With the assent of the committee, the exemption now extends "only to church buildings in actual use for purposes of worship only, together with the ground on which they stand." All other property belonging to them and not thus used is subject to taxation. This is taken by the writer in the *Review* as establishing the right principle, with the sanction of the highest legislativ authority in the country. Whatever weight this sanction may hav as a matter of precedent or example, it does not, of course, affect the right of any state to deal with the question according to the ideas of its own people as to the considerations of justice and expediency involved.

The author of the article referred to, taking the moderate ground that only property occupied and used for purposes of worship should enjoy the exemption, proceeds to defend it with a variety of arguments, the chief of which is the familiar one that the work of religious societies is a benefit to the public, and, while they are paid nothing by the state for its support, they should not be required to pay a tax on the appliances for carrying it on. Without touching upon the general question of expediency, we may be allowed to point out the weakness of some of his reasoning. He admits the soundness of the principle that the state should hav nothing directly to do with maintaining the church or promoting institutions of worship as such. In short, complete separation of church and state is a sound political doctrin. Then he remarks on the exemption from taxation of charitable and educational institutions, and claims that the church is engaged in the same general work and should enjoy the same privilege for like reasons. Here is an evident confusion of the whole subject. It is universally conceded in this country to be the duty of the state to make provision for the support of the needy and helpless among its people, and for the education of the young within certain limits, in so far as this is not done by private means. If this is a work properly to be performed at the public expense, then does it follow logically that if any part of it which would otherwise devolve upon the state is done by private benevolent associations, the property necessary for carrying it on should at least be free from public charges. There is here a logical sequence which is entirely wanting in the plea put forth in behalf of churches. They are primarily for worship and for the promotion of the particular religious faith and opinions of those who build and maintain them, and it is admitted not to be in any sense the business of the state to fulfil those objects. Hence this argument appears to us to break down utterly. It does not, therefore, follow that the good to the community which results from the work of religious bodies is not a sufficient ground for the exemption claimed. That is the very question in dispute, and it certainly is not settled by arguing from an analogy with charitable and educational institutions, which does not exist, so far as relation to the state is concerned.

Against the argument based on beneficial effects upon the community at large is to be set that of the opponents of exemption, who claim that the primary object of the churches is worship and the propagation of certain forms of belief, and, so far as they are relieved from taxation, the burden is increased upon the property of those who take no part in the worship and do not share in the belief. In other words, the community is, in effect, taxed for the support of the church, and to that extent it is an institution favored and maintained at the expense of the state, which is inconsistent with the doctrin of an absolute separation of interests. But, after all, this question is for us a somewhat remote one. When it is reached it will be decided according to the views of policy and expediency which may then prevail. There is no doubt that the state has the right to tax or to exempt from taxation any class of property according as it may be deemed for the general interest and well-being to do so. But in this state we might as well get to the ditch before we attempt to jump over it. Churches and religiou associations own vast amounts of property free from taxation which is not actually used "for purposes of worship only." When the line of exemption is drawn a little more

closely about houses of worship and "the ground on which they stand," it will be time to consider whether it shall be obliterated altogether. Not only are we exempting property belonging to churches which is not used for purposes of worship and is not at all necessary to that benefit to the community which is alleged as a reason for exemption, but we are paying considerable sums directly to at least one church for the support of its charities and its educational work with which its religious teaching is always intimately associated. Last year this city appropriated $935,000 for the benefit of certain asylums, reformatories, and charitable institutions, and $471,152, or considerably more than half the sum, was given to two Roman Catholic institutions, which also hold large amounts of property exempt from taxation. Considering the thoroughness with which Roman Catholics make all their charitable institutions places for worship and the propagation of their faith, this money is practically given to their church. It will be time to talk of taxing churches when we cease to exempt church property not used for worship and to devote the proceeds of taxes to the uses of a church.

## Superstition.

To the Editor of The Truth Seeker, *Sir:* As this seems peculiarly an age for the analyzation of first principles, you will excuse me for troubling you with these few lines on the above subject. It is one boldly denounced in the wholesale, and its influence is universally contemned by our most astute and would-be-thought logical minds, and also by those who are great sticklers for science, without pausing, it almost seems, in their speaking on the topic so contemptuously, to understand its true basis.

I take the position that the love or expectation of immortality is an innate quality of our being, and that annihilation is an artificial outgrowth even in logical minds, arising from a settled disgust at the bold, arrogant, impudent, tyrannical, yea, and shameless, assumptions of priestcraft, at which I am not surprised.

To the enlightened thinker all religious observances evidently hav the same basic promptings, whether manifested as in fetichism, the barbaric sun-worship, the worship of hideous wooden or stone idols as in Chinese pagodas, or as in our numerous costly and elaborate towering, architectural Episcopal or Catholic cathedrals throughout what is called the Christian civilized world. All are based upon the same innate promptings. Thinkers, of course, are left to conjecture as to the earliest condition of primitiv man, but they are forced to conclude that he, like everything in nature, is the product of evolution from something lower than his present condition. Without going into the far remote they observe that in his crude state the animal or physical element of his being must hav predominated, but that it was in subjection to the primary stimulants, hope, love of power, fear, the affections, vindictivness, etc., etc., but that the controling animus of all his efforts was, as now, anticipation, ever-present, ever-impelling hope; a desire to delve into and control the events of the future. The thinker notices these facts, marks their results, and notes their application. The existence of the element of hope, the thinker observes, is hence universal, innate, and irrepressible. He invariably observes that this universal animus, although of necessity different in the barbarian as to its object, yet in force and strength of propulsion is the same as in the most cultivated civilian.

Proceeding onward, the thinker observes that the same operations and contentious conditions of the atmospheric and invisible elements of nature must hav existed in that early period as now. The barbarian was exposed to sudden tempests, lightning, and thunder, fearful earthquakes, unexpected gales, hurricanes, pestilences, drouths, consuming fires, and deluging floods, all which effects must hav produced a terrorizing dread of invisible and unseen influences upon his untutored mind. These invisible and atmospheric antagonisms must unavoidably hav increased his credulous sensibilities, which in turn would hav rendered him an easy victim to any fanciful conception in himself or others. The barbarian would observe that many unaccountable and unexpected events did occasionally occur to defeat his most mature plans and overturn his most secret enterprises. Strange coincidences would at times transpire, and hence how natural in the savage in his ignorance he should suspect until suspicion became a belief in the interference of malign or protectiv invisible agencies which his excited imagination could mold into any form and these forms made to possess any number of attributes as angels, fiends, or gods. Yea, these strange, unexpected, and direful events would, and probably did, occur ages before the inspired poet Burns gave expression to the idea that "the best laid schemes o' mice and men gang aft a-gley." The barbarian being forced to notice those unaccountable occurences in nature, how can the thinker avoid perceiving that it would take but little effort of the imagination to understand that cunning, artful, crafty men should be found among them who could and did, more or less successfully, take advantage of this natural and universal feeling of dread, doubt, and hope in relation to invisible influences, on which foundation hav arisen the innumerable gaudy manifestations of priestcraft.

There are other natural emotions which strongly enforce the spontaneous belief in a future, better or malign, invisible state of existence, which even the cold, chilling exactitude of what passes for science has never been able to animalize or demolish—the grand storehouse of memory.

Humanity, as a whole, cannot so far brutalize itself, so far destroy the affections or suffocate itself by the fumes of the scientist's crucible, as to render itself insensible to the ever-spontaneous hope that when we part at death with some once-loved relativ admired and cherished friend, we may again rejoin them in the vast "undiscovered country." Hence the thinker must conclude, that whatever may be the grotesqueness, the absurdity, the fanaticism, the architectural elegance, servility, or degradation of any religious organization, costly or humble, whether St. Peter's at Rome or St. Paul's in London, all such directions of religious thought are but so many evidences of man's innate belief in immortality.

The philanthropist is rejoiced to witness the onward march of Liberalism and the disinthralment of the human mind from the degrading influence of superstition, fanatical or cultivated, as a proud, arrogant priestly science. Still he cannot hold that Liberal a humanitarian or a philosopher who, with the world's opportunity of knowing better, of teaching the happiness of annihilation, of eternal sleep after death, leaves the overburdened heart of his fellow-mortal no alternativ but blank, despairing self-destruction, of which New York city alone furnishes her annual quota of from four to eighteen hundred hopeless suicides.

David Bruce.

## Liberal League Notes from Illinois.

I hav to report amounts received to assist me in the League work during the month of September, as follows: Received of W. W. Hall, for St. Johns League, $1 60; Mrs. Olive S. Hubbard, 50 cents; William Martin Bronson, 50 cents; S. Kelting, 50 cents; A. L. Rawson, $5; G. S. Baldwin, $1; William H. Crapser, 50 cents. Total, $9 60.

I hav traveled nearly three hundred miles, and taken applications for two auxiliary Leagues, one at Streator and one at Sandwich, Ill. I am now on my way toward the central and southern part of the state.

Those wishing to extend a helping hand toward carrying on the Liberal League movement in Illinois may continue to address me at Rockford, Illinois, and my correspondence will be forwarded to me.

I find a great lack of knowledge amongst the professed Freethinkers wherever I go in regard to what the National Liberal League movement means. There is but a very small proportion of the professed Liberals of this section of country who take any Liberal papers, and it is next to an impossibility to persuade them to subscribe for a Liberal paper, yet nearly every one takes a daily or two or three weekly papers which represent their peculiar political hobby. I hope this state of things will change after the November election is over, and Liberals and Freethinkers will hav time to reflect and learn where their most important interests lie, and where our most bitter and unrelenting enemy as Freethinkers is to be found.

I want to say to the Liberals and Freethinkers of this country that our liberties are not so much in danger from the success or failure of either of the existing political parties as they are from the Young Men's Christian Association, the Comstock Suppression (or, perhaps, more properly, the Greene-Street Assignation) Society, and other kindred societies, backed by the whole Christian church, which stands ready the very moment any particular party comes into power to urge them on to do its bidding in its efforts to suppress free thought, free speech, free press, and unreligiously-restricted mail facilities.

My Liberal friends in Illinois, please let me hear from you. I am extremely anxious to effect a thorough organization of the National League movement in this state, and to that end I wish to organize a state executiv sub-committee, in accordance with article eleven of the Constitution of the National Liberal League. Please send me the names of persons suitable for this committee, and also for local agents in every county and town. Address me, until otherwise advised,

F. F. Follet,
*Rockford, Ill.*, P. O. Box 263. Ch. Ex. Sub-Com., Ill.

[*From New York Truth.*]

## Infidelity and Vice.

We copy the following from the *Baptist Weekly*, a representativ of a large denomination of Christians, published at New York:

The Liberal League, in a meeting at Chicago Saturday night, passed resolutions favoring the abrogation of the laws against the transmission of obscene literature through the mails. Colonel Ingersoll, having vainly opposed the movement, resigned his membership in the body. After all, it seems there are depths to which some Infidels are not prepared to make a descent.

This is exceedingly unfair. It is unfair in stating, without the qualification necessary to express the truth, that the Liberal League passed resolutions favoring the abrogation of the laws against the transmission of obscene literature through the mails; and it is unfair in making the implication that Infidels hav a propensity for diving into the depths of immorality.

We can understand that the falsity of the first statement is due to the maliciously garbled reports which came over the wires from Chicago; but the slur at Infidelity is due to the religious sentiment which assumes that a man must sink into wickedness, obscenity, and vice unless he believes, or pretends to believe, that on an exceptional occasion a man was born of a virgin, and that that man was God himself.

The League passed no such resolutions. They did, however, pass resolutions favoring the abrogation of the *laws of Congress* forbidding the transmission of obscene literature through the mails, and also those forbidding the use of the mails to circulate publications in aid of fraudulent enterprises. It does not follow, though, that they intended to giv countenance to either obscenity or fraud. They expressly condemned obscenity and the loathesome creatures who publish it, but they see in these Congressional laws an entering wedge to circumscribe the usefulness of the mails and trammel a free press. It is notorious that these very laws hav been appealed to, though thus far unsuccessfully, to suppress a lower order of Freethought literature, on the pretense that it is indecent; and it is not improbable, if the right of Congress to place a censorship over the mails is once acknowledged, that laws will be put into operation to exclude Infidel literature of all grades. It is a dangerous power, and neither the League nor *Truth* are the first to so denounce it. Henry Clay pronounced it a dangerous power from his place in the Senate when John C. Calhoun attempted to induce Congress to exercise it in reference to the circulation of anti-slavery documents. The effect then was to call it into action for the benefit of the slave power; and its exercise now is not so much in the interest of morality as in that of the church power.

It is the insidious beginning of the movement to unite church and state, and as such the Liberal League denounced it. They are as much in favor of purifying public morals by laws, or if laws won't reach the disease, by a rising of the people, as the church is. And they are much more disinterested than the church. But there are laws, state laws, which reach the evil and which it is the duty of public prosecutors to enforce. These laws make it a crime to mail an obscene publication as well as to circulate it in any other way, and in their enforcement legitimate mail matter is not subjected to a dangerous and unlawful espionage as it is now under the Congressional laws and the system of decoy and detection to which they hav given rise.

The circulation of obscene literature, like fraud and other social offenses, is a matter for police regulation, and its suppression belongs solely to the state. Unless we intend to make an empire of the United States, any invasion of the powers reserved to the states, no matter how commendable from a moral point of view, is dangerous to the republic.

This is the position of the Liberal League, and an attempt to identify its members, many of whom are among the purest men and women in the community, with the vile beings who liv by pandering to a morbid and most degrading taste is a libel which our weekly contemporary owes it to its own reputation for fairness to withdraw.

## Explaining Elmina's Error.

Her startling statement respecting the mortality of mothers in a recent issue of The Truth Seeker—in which she refers to mortuary reports cited in the September number of the *Physiologist*—betrays very reckless reading of the referred-to excellent article by the "associate editor."

Sir James Simpson states in his address to the Social Science Congress at Belfast—on the strength of statistics published by Dr. Barnes—that out of 4,000 confined in the chief maternity hospitals of London 142 died, or 1 in every 28. Reference was also made to the registers of a St. Petersburg hospital, which gave even worse death-rates than any in London. But as we may reasonably suspect that puerperal fever had something to do with these hospital statistics, their value is accordingly lessened as authority in fixing a general average.

From data by Dr. Farr, it appears that in England the average mortality is 1 in 188. Dr. Stark estimates the risk of motherhood as expressed by one in 150. That seems to be a fair average applied to married women under the age of thirty. The birth of first children explains the risk run by women under that age. Under the age of twenty, ten married women die for every seven unmarried.

Dr. Foote cannot imagin where I got my figures for such an astonishing statement as Elmina attributes to me. Of course not, as they only hold true of the London hospitals. But Dr. Leon Le Fort found upon official investigation that out of 888,512 parturient women in maternity hospitals, where every kind of comfort and professional care was bestowed upon them, 30,394 died, or 1 to every 29. As a guide in giving my data upon this subject, I hav relied upon the carefully-compiled statistics of Dr. Matthews Duncan, who is universally accepted as an author of uncommon acuteness and accuracy.

Elmina should hav said 1 in every 150 instead of 1 in every 28.

S. H. Preston.

209 *West 34th st., New York.*

## Queer, Very.

To the Editor of The Truth Seeker, *Sir:* It is astounding how men can write and talk about the Republican and Democratic parties. One would suppose they are thinking that 'tis the name alone makes the party. The least reflection ought to convince us that these two parties to-day hav not one thing in common with the parties that went by these names in 1861–5. Then the sole principle of the Republican was "Non-extension of slavery and ultra state rights." See its platform then. And the sole doctrins of the Democratic parties—there were two—were, of the one, "Territories open to slavery," and of the other, "Squatter sovereignty." Any additions to the platforms were mere excuses to fill space. Fully one-half the voters of all the parties then hav gone to the "narrow house and long home," their places taken by those who were then infants. And the very leaders of the Republican and Democratic parties hav changed sides. Butler, Logan, and fifty others I could name, who then were ultra-Democrats are or hav since been Republicans. Greeley, Sumner, Juliau, Brown, Blair, Trumbull, and fifty more leaders, Republicans, hav become Democrats. There is not one single dogma, doctrin, or plank advanced by any party to-day that had existence then. How, then, with leaders transposed, followers dead or mixed indiscriminately, and principles lost or forgotten, can men talk such nonsense about parties. The writer of this was an Abolitionist, open and avowed, though a citizen of a slave state, yet he has for four years voted to hav a change, and prefers Hancock to Garfield.

Ex-Abolitionist.

All skill ought to be exerted for universal good; every man has owed much to others and ought to repay the kindness that he has received.

## Another Liberal Sneezes when Ingersoll takes Snuff.

To the Editor of The Truth Seeker, *Sir:* It was with profound regret that I learned of the action of the Liberal League in passing a resolution that forced Mr. Ingersoll, H. L. Green, and others to resign. Since then I hav carefully tried to understand both sides of the dispute. In reading the newspaper report I said, Both are right. I was deeply impressed with the genuin sincerity of the two leaders. Mr. Ingersoll's speech was grand and wise, Mr. Wakeman's noble and logical. Some of the sentences in both hav in them moral courage and purpose enough to start a crusade. If these speeches had been made in the interest of any other subject, the nation would hav rung with their praise. There are sentences in both that deserve to be printed in letters of gold, and hung as mottoes in every Liberal home. Still there are two sides to this question. Human life is a very complicated problem. It is a sphinx, who destroys many before the wise Edipus solves the enigma.

Conduct, instead of being a choice between a right and a wrong, is sometimes a choice between two wrongs; and sometimes one right antagonizes another right. It is just here where the trouble begins in this case. Mr. Wakeman had one right and Mr. Ingersoll another. Mr. Wakeman, in seeing wrong on one side, seems to hav concluded that right must of necessity be on the other. Mr. Wakeman is a master logician, but Mr. Ingersoll is something more, for his instincts lead him better than logic. Mr. Wakeman is the student, and can solve the whole universe in his closet, but Mr. Ingersoll is the man of the world, who is so filled with the genius of the people that his very impulses are worth more than Mr. Wakeman's carefully-thought out convictions.

This question is not one of who is right and who is wrong. Mr. Wakeman was doubtless as true to himself as Mr. Ingersoll, but Mr. Ingersoll's self is a more serviceable commodity in the great work both and all hav so much at heart. The majority voted with Mr. Wakeman because they are truth seekers *par excellence*. They are going to reform the world with logic; but the world, like a stubborn child to the whip, won't be reformed that way. Heads before hearts, but the heart must not be forgotten in the reckoning. Mr. Wakeman was right logically, but Mr. Ingersoll was right practically, which is better. He may deserve no more praise than Mr. Wakeman, but in casting up the account I hav to decide with him.

I don't profess to understand the political phase of this question. I hav been too busy solving other problems to think much of this one. It is perhaps the most profound question this country has to settle. It was the question on which the war was fought. It is the question that underlies the present great political struggle. It is a terrible ugly rock in the shining river of progress, on which this republic may yet be split all to pieces. It was too great a question to settle in a three-days' convention. It may be to the honor of Mr. Wakeman and those that voted with him that they were so stanch and trouble-defying in their convictions, but this very strength and nobility forced upon others the alternativ of withdrawing.

I hav just learned that it is the purpose to organize a new League. Now I believe that Mr. Ingersoll is the greatest man of this age. I look to him as a leader. So long as I can be true to myself and do so I mean to follow and labor with him. I would not antagonize for one moment the present League. So far as I can I wish to labor with it. But I hav given my name to the call for the new League, and so, to be consistent, I herewith resign my vice-presidency in the present one. I do this after due and honest deliberation.

I hav been so generously welcomed by all the Liberals and hav found them so good and true that I would endure any sacrifice before casting a single reproach upon them. But Liberalism is not bondage. Happily it does not force us to unity, like orthodoxy, through fear of hell or malicious slander. It permits everyone to be true to himself without condemnation, or breach of trust or friendship. In mutual honor let us work together along the different paths that we hav chosen to accomplish the same end—the salvation and secularization of this government for the people and by the people. Let us all remember that true Liberalism is a grace and beauty of life; a breadth of affection that cannot be defined; a spirit of justice that is larger than all laws; a transparency of sincerity that glorifies its possessor in its pure and perfect naturalness, and that it is part of our work in the spirit and conduct of our lives to make the world see this in spite of fear and prejudice. Yours always,

George Chainey.

## The Order of his Going.

The communication from Mr. Chainey, published in this column, was sent by messenger to The Truth Seeker office early Monday morning, Oct. 11th, with an urgent request that it be published that week. He gave no name to his essay, but it seems to be meant as both an acceptance and a resignation. In its latter quality it was not sent to the secretary of the League, nor to any official member of it; and to this day they do not know officially of his resignation. But for the courtesy of the editor of The Truth Seeker they would not hav known it till it was at his convenience to publish the document. If "true Liberalism is a grace and beauty of life," a true Liberal would hav observed the "grace and beauty" and propriety of sending to the officers of the League a form of resignation upon which they could act.

Still further, Mr. Chainey's resignation, such as it is, cannot be accepted without stating some related facts. His statement would not perhaps hav been objectionable in form if it had been made twenty or even ten days sooner, but the events and affiliations of those ten days make all the difference in the world. Since the great debate at Chicago Mr. Chainey had been meeting and conferring frequently with Mr. Wakeman and other Liberals in New York, also lecturing before the Leagues at Paterson, Port Jervis, and I think other places in this vicinity. It was understood that he accepted the decision of the Congress at Chicago on the great questions debated there. A movement had been set on foot—a preliminary meeting held and a committee appointed—by the combined Liberal societies of this city to gather a permanent congregation and employ Mr. Chainey to speak every Sunday. It was believed that he might to some degree take the place of Mr. Frothingham, and the old trustees of his church were being interviewed for that purpose. Mr. Wakeman specially interested himself in this project and used his influence with the "Liberal Club" and the "Society of Humanity" to promote it.

All this was going on for two days after Mr. Chainey had abandoned the field and departed for Washington; and the committee, composed of busy men, spent valuable time for two days without any notice from him of change of intention, and before hearing of it incidentally by one of the members dropping in at The Truth Seeker office. Mr. Wakeman, to whom of all men, in view of their relations, some notice should hav been sent, did not hear of it till late Wednesday afternoon. It occurs to him and the other promoters of this movement, that "a transparency of sincerity that glorifies its possessor" should hav prompted better treatment of a committee at work for a project in which he was such a vital center and they so deeply interested.

When men hav been pursuing a given, straightforward, consistent course of action, and all the omens foretoken that they will continue on in the same course; and then suddenly they deflect or altogether turn back on their tracks; their compeers and colleagues will inevitably look for the cause of disturbance and reversal of movement. Is it in any way singular, or merely coincidental, that these two men, Green and Chainey, each contriving that a conspicuous scene and tableau shall be wrought up and then resigning in the halo of it, are the very ones who are the beneficiaries in the great lecturer's bounty—$122 for each of them at Hornellsville and encouraging outlooks for more in the future. Mr. Chainey says, "Conduct, instead of being a choice between a right and a wrong, is sometimes a choice between two wrongs." But here is another truism. Conduct is sometimes a choice between a right and a wrong, plus the almighty dollar. What, then, becomes of the right, unless the temptation is sternly resisted and the right deliberately chosen?

The honest, independent judgment of liberal thinking men we honor and respect, and giv due heed to it in shaping a course of action; but the moment a judgment is tinged with the expectation of place, or profit, or self-advancement of any kind, it becomes a delusion and a snare. The dice are then loaded, the play becomes unfair, and must soon end from its own greed. People who study attitudes and pose in theatrical situations for the purpose of throwing odium upon acknowledged "truth seekers *par excellence*" shall be made to know that they only "split the ears of the groundlings;" while the judicious critic, "whose judgment outweighs a whole theater of others," takes them for what they are and is not deceived.

The salaried squire has no other function but to support and swear by his knight. He is, of course, to his hired henchman "the greatest man of this age."

Mr. Chainey says, "Mr. Wakeman is the student, and can solve the whole universe in his closet; but Mr. Ingersoll is the man of the world," etc. Never was there ever a greater misestimate of two men. Wakeman is a lawyer as Col. Ingersoll is. Wakeman is a student in his closet indeed, but he goes out daily with his "solutions of the universe" and applies them in practical life. He is in the constant practice of his profession, appearing in the courts of this great capital—capital not alone of this Republic but of the western hemisphere—meeting men, contending with them and judging of them everywhere. How then is he any the worse for being a student, and how is he any the less "a man of the world" than Col. Ingersoll—if that is the dominant virtue that makes a man great? The fact is Wakeman is every whit as much at home on the platform, and in the forum of debate, as ever Col. Ingersoll was; as "the greatest man af this age" found out to his cost at Chicago. This will do for one specimen of Mr. Chainey's judgment of men.

The Vice-Presidency of Mr. Chainey in the League was the work of Mr. Green. As Chairman of the Committee on Nominations at Chicago Green placed him there. In resigning he only returns to his own. Mr. Chainey has too recently escaped from a Christian pulpit to be altogether off his sea legs, and these staggers and vacillations may be set down to the inevitable obliquities there contracted. Poor Abbot suffered long from the same trouble which seems inseparable from pulpit ministrations.

When the adherents of the platform adopted at Chicago, or any of them, are found abandoning their colleagues without notice, or issuing a "confidential circular" instead of appealing openly to free and independent Liberals, or crooking the pregnant hinges of the knee where thrift may follow fawning, or hiring adherents with money instead of attracting them by the merits of their cause, or going into a convention to obstruct its proceedings in order to force a policy which the delegates would not adopt on their judgment, then you may lecture us and ask us to "remember that true Liberalism is a grace and beauty of life; a breadth of affection that cannot be defined; a spirit of justice that is larger than all laws; a transparency of sincerity that glorifies its possessor in its pure and perfect naturalness, and that it is part of our work in the spirit and conduct of our lives to make the world see this in spite of fear and prejudice." As the years roll on we will submit to a candid world the arbitrament as to who best livs up to this standard of Liberalism. And look you to it, "good my brother, do not *as some ungracious pastors do*, show me the steep and thorny way to heaven, whilst himself the primrose path of dalliance treads and recks not his own rede."

Liberalism does not require its devotees to submit to contumely, confidential slander, purchased judgments, nor pretended alliances to get opportunity to resign and strike a more deadly blow; and we will not submit without returning blow for blow. When these proceedings stop we will stop. Enemies in war, in peace we will be friends. These are hard sayings, but it is due to the Liberals of this country who are pouring out their sympathies and their money to defend one after another of their imprisoned editors, that they, the Liberals, should know the motivs where one side takes the part of Comstock and publishes poetic, eloquent, innocent-looking resignations that don't after all resign.

Our cause has not the luxuries of the Grand Pacific nor the richness of the Comstock lode, nor the splendors of illustrious fame to offer for the enlistment of recruits. No; our standard is rather that of Garibaldi, who lured his devoted followers by the seductiv proclamation of black bread and hard tack for rations, the damp earth and blue sky for bed and covering, and fatigue, wounds, and death for final reward; and the volunteers from young Italy flocked to him by thousands on these terms. Of *such* is the kingdom of a patriot's heaven.

When I rolled out of Chicago after the Congress was over I left E. C. Walker and his brave little wife standing in the depot waiting to take the caboose of a cheap freight train to some near-by station, uncertain where, in order to commence selling Liberal books from town to town to pay their expenses home. It was a cheerless situation, which made me shrink, and I felt ashamed of my own comfortable express train, sleeping-car appointments, and ticket through to the door of my own little ones.

And there is another devoted worker, F. F. Follet, of Rockford, Illinois, who writes me that he, too, received Mr. Green's seductiv "confidential circular." He also travels from town to town selling books, making the most precarious living, but perfectly satisfied if he can, once in a while, induce a few citizens to organize a League.

Now here they are—a quartette of them—Chainey and Green, Walker and Follet. Down in the heart of hearts of all noble men and women, and in the estimation of all true heroes, which of *them* twain do the will of the Fathers of this republic? By devotions of the sacrificing kind hav good causes, all the way from the oldest time, been built up; and by these signs we, too, shall conquer.

In *principle*, the "lines at parting," written by Hosea Bigelow, thirty-five years ago, apply to the situation to-day:

"Wal, go 'long to help 'em stealin'
Bigger pens to cram with slaves;
Help the men that's ollers dealin'
Insults on your fathers' graves;
Help the strong to grind the feeble,
Help the many agin the few,
Help the men that call your people
Whitewashed slaves an' *peddlin' crew!*"

Now, if there are any more "sermons in stones" ready to fling at us, sling 'em along. The new Secretary is tired of this quiet life.

T. C. Leland.

## Cowardice and Calumny?

AN OPEN LETTER TO COL. INGERSOLL.

Dear Sir: You hav charged Junius with being "a coward, a calumniator, and a sneak." It is not always easy to determin what calumny is. For instance, you hav telegraphed to James A. Garfield thus, "Your vindication has been as ample and glorious as the slanders were mean and malicious." Now I am not aware that any leading Democratic newspaper has published anything against Garfield half so damaging as what the leading Republican editors said about him seven years ago, but which the same newspapers refuse to reinsert to-day, even when offered to be paid for at advertising rates. If those charges, made by organs of his own party, and based upon the report of a congressional committee composed mostly of his own partisan friends, are false, then I agree that it is a calumny to repeat them. But I am not aware that they hav been shown to be false, and if not, how can they be called mean and malicious slanders?

But waving the question of calumny altogether, both as to Junius and the adversaries of Garfield, I humbly and earnestly entreat you to make good your accusation against Junius, that he was a coward and a sneak. And I hope you will find time to attend to this matter as soon as the exigencies of the presidential campaign will allow.

Respectfully yours, Wm. Henry Burr.

*Washington, D. C.*, Oct. 15, 1880.

How odd that wise men will suspect Tanner, the faster, of cheating, spite of all the tests and spies around him, and will say, "He has not yet equaled the man of eighteen hundred years ago!" That part they swallow; never ask who watched, what tests were applied. O man, man, what a piece of work thou art! See Prof. Greenleaf, a law writer, on "Evidence." He has published a book on the Acts of the Apostles, to show the said Acts are genuin and true. Ha, ha, ha! Hearsay evidence could not be received to prove a citizen ate his breakfast, though ten thousand witnesses were proposed; but it will prove beyond doubt that the hand of God lifted Philip up and popped him down hundreds of miles off in a second of time—and hundreds of like miracles.

In one of the Ionian Islands there is a spring that has yielded petroleum more than two thousand years.

# Letters from Friends.

SOUTH DARTMOUTH, MASS., Oct. 10, 1880.

D. M. BENNETT, *Dear Sir:* At a time like the present, when such men as Ingersoll, men on whom we thought we might count as being permanent, abiding friends in behalf of you and such as you who hav suffered for the cause, are leaving it, it is the duty of all who wish to uphold the efforts which are being made to counteract the proceedings of Comstock to work together. I, therefore, sympathizing fully and freely with you, and all who, like yourself, are endeavoring to secure freedom of thought as also of the mails, inclose $2.00 for THE TRUTH SEEKER for such period as it will pay the price of subscription. Will you, my dear sir, please inclose in the first number of the paper which you forward me a receipt acknowledging the payment of the sum inclosed in this communication, that I may know for how long a period my subscription extends.

Most truly yours, EDWIN H. BARTLETT.

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EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I hope you hav read and will lay before your readers an editorial on the Liberal League by J. M. Roberts in *Mind and Matter* of October 2d. How any journalist who has the love of humanity at heart can pen such an article as that is one of the profound mysteries of life. I trust you will lay the whole editorial before your readers and let them see fully the animus of this editor Roberts, who professes to be a Liberalist "of the first water," and a Spiritualist too. The editorial is sufficient of itself without note or comment. Think of a journalist who dares the editor of THE TRUTH SEEKER to publish that Comstock law, which it (THE TRUTH SEEKER) has already done at least once, if not more, to my certain knowledge. Where did this immaculate brother J. M. Roberts come from but the same "obscene" fountain of nature that the rest of us sprang from, a mother's womb? Nature is obscene, is she? Did he spring from the loins of the Cæsars, the divinity of kings, or was he saved by the "Holy Ghost," and now "upon what meats does this our brother feed that he has grown so large," apparently towering above all other human beings in personal virtue, wisdom, holiness, and gift of prophecy? What fallacy now for the Liberal League to think of holding a substantial footing on this planet any longer after Bro. Roberts, editor of a Spiritualistic journal, whose lofty brow towers in the sunshine of heaven, and whose spiritually-guided feet tread daily and hourly the confines of the spirit world, has prophesied of its inevitable dissolution and ruin! It would seem to be the hight of madness and folly indsed to think that the Liberal League will not now die and be no more, when an oracle from the skies, an inspired penman in daily converse with the spirits of the blest in the beautiful summer land, has told us so.

A brother who daily drinks of the divine afflatus of Republicanism, Spiritualism, and celestial wisdom it would seem ought to know. Will the Liberal League, a band of heroic men and women contending for one of the grandest principles that ever animated the human heart, listen to the administrations of this "new-born prophet" and dissolve the League, and let Anthony Comstock and the immaculate Republican party run henceforth and forever this republic of ours, established by the heroes of '76? As much as Bro. Roberts and the great and loved Ingersoll, Green, and others desire such a consummation, I hardly think it will occur just to accommodate them.

To show what manner of man brother Roberts is (for with all his faults, and they are many, he is still a brother to us all, and I hav no ill-will to gratify), I will present the readers of THE TRUTH SEEKER his reply to an article I sent him for publication, in which I criticised Republicanism and the money power, a brief but very similar article to one bearing my name in a former number of your paper. I was honest and earnest in trying to prove to him and his readers that the money power was the greatest tyranny we had on earth. I spoke of my own case and that of others in which the Republican and Democratic parties or Republico-Democratic party and the money power had dealt myself and others a deadly blow, we who had been soldiers, fighting to uphold the flag of our country. I requested him if he did not see proper to publish to return the article, which he did with the following strictures:

MR. R. E. LA FETRA, *Dear Sir:* As requested, I return the within article. I cannot see how it can in any way advance the truth as it concerns the public, and that is the aim and object of my paper. You are manifestly governed in your views of political duty as too many others are by your immediate disappointments and personal grievances. I would not hav you act on any other plane of duty so long as you are incapable of seeing matters from a less selfish standpoint. What the Republican party has done to place you in the position you are, your letter does not explain. You make many sweeping assertions but cite no fact to show that any of them hav any just foundation. If you can show that the Republican party is justly chargeable with any of the wrongs you charge against it, I will appease it too, but you are like Mr. Bennett, unpatriotic enough to put your private interests before those of the public, and with such persons I hav no political sympathy.

I am respectfully, J. M. ROBERTS,
Editor of *Mind and Matter*.

My response, which of course he would not publish:

MR. J. M. ROBERTS, *Dear Sir:* Had health permitted I should hav responded ere this to giv your strictures upon the article I sent you for publication, and which you hav returned, not deeming it worthy a place in your columns. I care nothing for the article itself, only for the truths it contains; but you say you cannot see that the article "had any relation to the public good, the object and aim of your paper." You say further that I made many "sweeping assertions, but cited no fact to show that they had any just foundation." You say also that "you are manifestly governed in your political views by your personal grievances," and then say, "I would not hav you act on a less selfish plane of duty while you are incapable of seeing matters from a less selfish standpoint, and that like Mr. Bennett you are unpatriotic enough to put your own private interests before those of the public, and that with such persons I hav no political sympathy."

Now I suppose that these are not sweeping assertions of yours without one solitary fact to prove them. What journalist who professes to be truthful and liberal ever made more sweeping assertions than those without a particle of evidence to prove them? What journalist can descend lower than to impeach the private character of an individual of whom he knows nothing? What do you know about my private character? How do you know I am the "selfish man" you charge me with being? I treated you as a gentleman, but I did not agree with you politically; and I suppose because I did not that I am a Catholic, a Jesuit, and am a low, base, selfish man simply because I do not accept you as a political oracle, and hence am nursing my private grievances like Mr. Bennett against the divine sovereignty and popish infallibility of your great Republican party, that is too immaculate, no doubt, in your opinion, to ever commit an error against any person.

You say I made statements against the party, but cited no proof. Had I cited all the proof (as I am abundantly able to do), it would hav made the article too long, and then you would hav rejected it on account of its length. The truth it, beyond doubt, as fairly shown by your editorials and ungentlemanly replies to my article, that you do not want the other side presented, and no doubt you want the patrons of your paper to believe that you are a polical oracle, the fount of political wisdom itself, and that it is not worth while for them to look for truth beyond your statements. All persons who disagree with you you seem to denounce at once as base and selfish; and as soon as you see their heads sticking up anywhere you are ready with your tomahawk to scalp.

It is just possible, Mr. Roberts, that you do not know it all yet upon all subjects, or any one subject that the human mind can grasp. I thought we were all brothers in this great world, as indeed we ought to be, one toward another, and that we severally occupied the position of both teachers and pupils. But it seems I am mistaken. You are the teacher, and infallible, too, and we are the scholars.

When Mr. Bundy refused you (as you hav stated he did) the columns of his paper to make a true statement of the seances given by the Blisses and Mr. James, and also your conviction therewith, and for which reason you say you started *Mind and Matter* (not finding a paper through which you could defend those mediums and yourself), was it because of your personal grievances you started your paper, or was it for a principle? If it was established on the basis of a personal grievance, I do not think it is worthy of much patronage; and if it was established on the basis of principle, then might it not be barely possible, Mr. Roberts, that some others in this world are actuated by principle as well as yourself, even including the Infidel Bennett and myself? I hav been the editor of a paper myself, and I never yet descended to that low plane, journalistically or individually, and I hope to God I never will, as to presume that I alone am infallible, and that all others who do not agree with me in my opinions are actuated by private grievances and selfish motivs. You seem to me more like a "Southern fire-eater" than any other journalist I know of in this country.

If the spirit that you manifest sometimes in your paper is the true spirit of Spiritualism, then the less the world knows of Spiritualism the better. In these communications that you claim come from the spirit world (and, for aught I know, do come from there), the spirit that they breathe is continually in favor of love, mercy, kindness, and goodness. What a contrast in the spirit they breathe and you breathe at times!

I hav no objection to your fighting the enemies of Spiritualism with flaming sword if you wish, and I like some of your articles very much, and some other features of your paper very much, but why count every one who disagrees with you an enemy to truth and to Spiritualism, which is not in any sense the case? Why fly off in a tangent and claim that everybody is dogmatizing and opposed to the truth, and then scalp them on every hand without mercy because they do not see things as you do?

Is this the hight of Spiritualistic journalism? In the name of truth and goodness, I hope not. I want to be a friend, a brother, a co-worker, a helper, to every man and woman on the face of the whole earth who is also working for truth, goodness, and liberty in all directions of human progress and well being, and I do not want to be denounced as selfish and low-lived because I do not see everything just as others do.

Yours for truth in all things,
R. E. LA FETRA.

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CHARLES CITY, IOWA, Oct. 8, 1880.

FRIEND BENNETT: We hav had a Methodist Conference at Osage, a town twenty miles north of us. There were 166 ministers in attendance. They took a vote among them for President. The result was 3 for Hancock, 2 for Weaver, and 1 for Dow, so you can see how many of them are in favor of temperance by their votes.

I was in hopes that Mr. Ingersoll would see the errors of his party. But he is so wedded to it he cannot see them. I can sympathize with him, for I used to be just as big a yellow dog as he when I belonged to the Democratic party, and run under the wagon as faithfully as ever one of those collared dogs ever followed a nigger.

I am glad the Congress stood firm on the repeal of the Comstock laws. They hav the hearty support of all the Liberals here in this part of Iowa. Mr. Ingersoll, in the stand he took, has the condemnation of all the Liberals here.

Mrs. Mahara and I were at the Marshalltown Convention. It was the grandest feast of Freethought that we ever had the pleasure to attend.

Mr. Leland, the grand writer and reader, and Mr. Jamieson, one of the grandest debaters now living, and as fine a speaker as exists, gave us their opinions on Freethought in a way that could be understood by every one.

Mrs. Lake is a very pleasant and forcible speaker, and so is Mr. Phelps, of Kansas. But the grandest lady speaker is Mrs. Parry of Wisconsin.

Friend Walker is the greatest worker that we hav in Iowa.

The Convention will not be forgotten, but will be remembered for a long time by its friends and opponents.

I see by your letters you hav had a very pleasant trip, and I hope you hav enjoyed it and that it was a benefit to your health.

I think the Republicans will try to count Garfield in whether he is elected or not. They hav got it all fixed to do it. They hav over one hundred thousand men armed, and are drilling them for that purpose. We had about five hundred of them on drill here last week. They want a strong government here with a big N to it, and an established church. I think we will hav to hav another revolution to get free again. My best respects to Mr. Leland and yourself. Thine for the right, JOHN MAHARA.

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PORTSMOUTH, O., Oct. 10, 1880.

EDITOR OF THE TRUTH SEEKER, *Sir:* As many Republicans would hav us believe that Mr. Garfield entertains Liberal views equally with Mr. Hancock, I would like to ask why Mr. Garfield's support comes mostly from preachers and their dupes, as was proved a few days ago in this district, when three hundred Methodist preachers were in conference, during which a vote was taken and Mr. Hancock received just two votes. How does that strike you, my brother Infidel? While we believe that their preaching has a tendency to keep the people in ignorance we are not so foolish as to think that they themselvs are so ignorant as to vote against their own interests; then why should we?

Speaking of Methodist preachers reminds me of a good story that I listened to the past week, got off at their expense, which was new to me and may be to many of your readers.

In a Western town where a conference was held, the deadhead accommodations being quite scarce, so that a number of the preachers were compelled to put up at the village tavern, it so happened that one evening about a dozen of these saintly beings and as many of the ungodly were assembled in the little barroom, and among the latter was old Uncle Jerry, the worst old Infidel in the town. For years they had been trying to convert this old fellow, and finally, becoming tired of them, he on this occasion propounded the following question:

Did any of you gentlemen ever see a Methodist minister's tomb? Now, this was a singular question, and yet there are few men that can answer it in the affirmativ; and so it was on this occasion, not one could say yes. Well, now, can you tell me why this is so? Well, said he, they all become gamblers or horse-thieves before they die. After that time old Uncle Jerry was never asked to come up to the mourner's bench. W. A. FAZE.

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BROOKSTON, TEX., Oct. 9, 1880.

D. M. BENNETT, *Dear Sir:* About seventy years ago I read in a school-book this sentence: "Socrates died like a philosopher, but Jesus Christ like a God." I then regarded the sentence as a very noble, truthful declaration; I now look on it as mere bombast, destitute of truth. First, I remark, how could the writer compare the dying of Jesus with the dying of a god, when no god had ever died? It would certainly hav been more correct to say that Jesus died like a coward, than like a god, for his last utterance was a loud, unmeaning, senseless yell. If he spoke the truth in death he died in a godforsaken condition. Thousands of Infidels hav out-died Jesus. But I am bound to say that Jesus was a good man; but no god. Jesus was possessed of moral courage to a fault. His zeal more than equaled his knowledge.

I hold that, as a general rule, the intelligent Infidel outdies the intelligent orthodox Christian. The intelligent Infidel has no brimstone hell to fear. The Bible says, "Fear hath torment." The Christian knows or thinks he knows, that he that believeth not shall be damned in an eternal fiery, brimstone hell, and further knows that he has many friends and kinsfolks who are unbelievers. He knows then that they are in danger of the brimstone and fire every moment of their lives. Now he can't help fearing, unless he be a brute, and fear hath torment. Indeed, the Christian can't know but that he may be an unbeliever himself before he dies. So I conclude that the intelligent Infidel livs a happier life and dies a more peaceful death than the intelligent orthodox Christian does, so far as their religion is concerned. J. A. RUTHERFORD.

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BURR OAK, MICH., Oct. 8, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav this day received a confidential circular from H. L. Green, once the efficient and worthy chairman of the Executiv Committee of the National Liberal League, stating that on account of certain objectionable proceedings at the National Liberal League Congress, lately held in Chicago, Col. R. G. Ingersoll, R. C. Spencer, and himself withdrew and decided to call an informal meeting at the Grand Pacific Hotel in Chicago, on the 15th day of November next, to take steps to organize a new Liberal Association, in which circular he asks the following questions:

1. Do you approve of the proposed informal meeting?
2. Will you attend the proposed conference?
3. If it is thought best will you allow your name to be attached to a public call for this meeting? To all of which I hav sent him a vigorous, No.

I had fondly hoped that the National Liberal League had received its first and last split when poor Abbot and his seceders left it, but it seems another branch has been torn asunder, another wayward son has left the parental roof, to organize anew, but like his predecessor, I think he will pine away and die. I was grieved to see Mr. Green and R. G. Ingersoll leave us at Chicago. I am of the opinion that if the Liberals of this country ever accomplish anything politically they hav got to stand together; we need them all, every one, to pull together and use their forces on the common enemy, instead of quarreling among themselvs. I cannot exactly understand Mr. Green's position. A year or so ago he was congratulating Mr. Wakeman on his masterly statement in regard to the Comstock laws; said he never understood them before, and was then in favor of their repeal. Now he comes out in the Fourth Annual Congress and because it passes a resolution in favor of repeal he withdraws, resigns, backs out, and is going to start a new party. It won't do, Bro. Green; it won't liv.

I myself understand the intent and workings of those laws better since listening to Mr. Wakeman at the late Chicago Congress, and as a delegate there I voted for the repeal of them, first, last, and all the time. I stand upon that platform to-day with Thaddeus B. Wakeman as my standard bearer of liberty and human rights whose superior in my judgment does not exist, and to whose guidance and instructions the Liberals of the United States may safely trust their cause. All hail the power of Wakeman's brain. Ingersoll says what we want is to see to it that Christians do not smother our Liberal literature. That is exactly what we are going to do; so we say, "Away with Comstock laws." There are laws for the suppression of obscene literature when Comstock laws are gone, and when we deposit our mail in the care of the United States we want to say to Anthony Comstock and his cohorts, "Keep your vile hands off!" This Robert C. Spencer, I helped to expel from the Chicago Congress with my vote, and he deserves the eternal contempt of every liberty-loving soul in the land, and I for one am not going to desert the old ship now with our noble old President Elizur Wright at the head (whom Mr. Green worked so hard to re elect), and such other veteran reformers as Parker Pillsbury, Josiah P. Mendum, Horace Seaver, D. M. Bennett, Amy Post, Lucy Colman, and hosts of others, to join hands in a new departure with this Robert C. Spencer as one of its figure-heads. Fellow-Liberals of America, stand by your colors and keep them flying! Let not the mailed hosts of superstition nor the weak-kneek saints of Liberalism swerve you from the right, and remember that there is a principle at stake here which is deeper and broader and grander than the eloquence of Mr. Ingersoll or the impudence of Mr. Spencer. Eternal vigilance is the price of liberty, and if we would ever attain that liberty we must be up and doing. Yours for the right, A. H. THURSTON.

---

THE Albatross has no hind toe nor claw.

## A Query.

Where seek ye for the truths you need
On which the hungry mind would feed?
Seek ye above or here below?
Where does the tree of knowledge grow?

Say, can you show the way to me,
For its fair fruit I fain would see?
Must we perform a journey far
Before the way we can unbar?

And when it's found, is it not dear?
Will it not cost you many a tear?
Would not a falsehood smoother glide,
Than stemming such a stubborn tide?

Where will you find your recompense
For weary toil in truth's defense?
Does it stoop down to whisper peace,
And tell you all these wrongs shall cease?

They'll cease when tyrants lose their power,
When threat'ning c'ouds no longer lower;
They'll cease when light the clouds break through,
And many see as now a few.

## Wraith of Thomas Paine.

BY ALHAZA.

That wraith flew over sea and land.
And like the sun it lent its flame,
When the great Congress was convened,
To publish noble Wakeman's name.

He met the tempest; words like his
Could rescue justice on the brink
Of error's dark and foul abyss,
Left by some traitor hand to sink.

If I were sleeping 'neath the ground,
"No briar-rose my soul could wake,"
But it would leave the daisied tomb
To hear the voice of Mrs. Lake.

Her heart yearns o'er the starving poor;
She would not liv on costly fare,
And see the child of want go by,
Nor offer him a generous share.

Some cannot hear the battle's shock;
They tremble at the cannon's roar.
They murder Freedom for a crown,
And soothe her bleeding heart no more.

Then let them leave the struggling League,
But noble hearts are beating there.
They keep the life-boat taut and trim,
To meet the waves of dark despair.

Some beings move with glittering wings;
Of solid virtue they are scant;
Put them severely to the test,
You'll find them naught but gilt and rant.


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His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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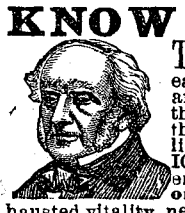
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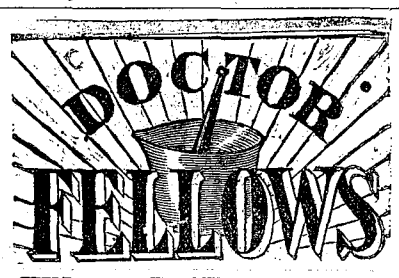
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THE worst education that teaches self-denial is better than the best that teaches everything else and not that.—*John Sterling.*

NOBODY likes plain truths, when they are unpleasant truths, to be told them by competent authority, and almost all people try to avenge themselvs by declaring the teller a most impertinent person. Strict, plain truths hav to be told sometimes.—*London Spectator.*

A VERMONT shoemaker being asked if he had any religion, made answer, "Just enough to make good shoes, glory to God!" and with an extra pull he drew the waxed thread finely to its place. Let us endow his bench as a new chair in the divinity school.—*Christian Register.*

READER, attend! whether thy soul
Soars fancy's flights beyond the pole,
Or darkling grubs this earthly hole,
In law pursuit;
Know, prudent, cautious self-control
Is wisdom's root. —*Burns.*

THE whole value of a belief in God depends on the estimate we form of his nature and character. It would be better to believe in no God at all than to believe in a God whose nature and character would render the belief degrading to our own nature and conduct.—*John Querry, D.D.*

ATHEISM leaves a man to sense, to philosophy, to natural piety, to laws, to reputation, all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these and erecteth an absolute monarchy in the minds of men.—*Bacon's Essays.*

WE are all of us (though not all equally) mistaken; and the cherished dogmas of each of us are not, as we had fondly supposed, the pure truth of God, but simply our own special form of error—the fragmentary and refracted ray of light which has fallen on our own minds.—*Greg.*

WE will leave it to the Jews to stamp their infant sons as something special by a permanent physical mark; we would not hav even a transient one, for we would not hav our children something special, we would only hav them men, and to be men we will bring them up.—*Strauss.*

THE name of Infidel is applied to the best of men; the wisest, the most spiritual and heavenly of our brothers. The bad and the foolish naturally ask, If the name be deserved, what is the use of religion, as good men and wise men can be good and wise, heavenly and spiritual without it? The answer is plain—but not to the blind.—*Theodore Parker.*

WHERE there is a great deal of smoke and no clear flame it argueth much moisture in the matter, and yet it witnesseth certainly that there is fire there, and therefore dubious questioning is a much better evidence than that senseless deadness which most men take for believing. Men that know nothing in science hav no doubts.—*Archbishop Leighton.*

THOU know'st that thou hast formed me,
With passions wild and strong;
And listening to thy witching voice
Has often led me wrong.

Where human weakness has come short,
Or frailty stept aside,
Do thou, All-good, for such thou art,
In shades of darkness hide. —*Burns.*

EVERYONE wishes to hav truth on his side; but it is not everyone that sincerely wishes to be on the side of truth. Men miss truth more often from their indifference about it than from intellectual incapacity. He who propagates a delusion, and he who connives at it, when already existing, both alike tamper with truth. We must neither lead nor leave men to mistake a falsehood for truth. Not to undeceive is to deceive.—*Archbishop Whately.*

WHAT did Jesus teach? Manly, self-reliant resistance of wrong, and practice of right? No, the keystone of his whole teaching may be found in the text, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v, 3). Is poverty of spirit the chief among virtues, that Jesus givs it the prime place in his teachings? Is poverty a virtue at all? Surely not. Manliness of spirit, honesty of spirit, fullness of rightful purpose; these are virtues, but poverty of spirit is a crime.—*Charles Bradlaugh.*

ALL the religions and all the sects are in a state of flux. Even the Roman Catholic church, anchored though it be by the solid continent of institutions nearly two thousand years old, is yet partially afloat and dissolving. It, too, has its two parties, the fixed and the movable. All the leading religions, the Hebrew, the Christian, the Mohammedan, the Hindu, the Confucian, hav been breeding in the last fifty years a race of souls to large or too free to stay within them. They all hav the ex-members or those just ready to step out. And all the denominations are in commotion, a part of the membership going backward, a part forward, and a part trying in vain to stand still between the two parties.—*Wm. J. Potter.*

ONE penitent poet implores Varuna (the god of night) to tell him for what offense he seeks to kill his worshiper and friend, as all the sages tell him that it is Varuna that is angry with him. The poet pleadingly contends that he is not an intentional culprit; that he has been seduced by wine, anger, dice, or thoughtlessness. Another begs the god that, in whatever way mortals may hav broken his laws, he will be gracious. A third admits that he who was Varuna's friend has offended against him, but asks that they who are guilty may not reap the fruits of their sin; concluding with this amicable hint, "Do thou, wise god, grant protection to him who praises thee."—*Amberley.*

## Odds and Ends.

WHEN a young lady tripped into a music store the other day and asked the bashful clerk in attendance for "Two Kisses," he jammed on his hat and rushed out of the back door. The clerk, never having heard of the piece of music, thought he was the victim of a leap-year proposal and his salary was not large enough to support two.

"TAKE the elevator," is the kindly-looking sign on the fence of a meadow only two miles out of Burlington. And a curious reader climbed over that fence to look for the elevator. He found it, took it on the return trip, and got over the fence in less than half the time it took him going in. The elevator was a dark brindle in color, had a curl in the middle of his forehead, and when he pawed the ground and talked bass, you couldn't see nor hear anything but dust and thunder.

AN anxious father was consulting one of the Wall street magnates as to what business he should put his son to. "My boy, sir," said he, "has had a first-rate education and is remarkably truthful." "I don't see much good in that," said the Wall street man, jingling the double-eagles in his breeches-pocket. "None of the successful men I know are truthful. Better make your boy an apothecary; that's the only business I know of where deceit does not pay in the long run."

"GENTLEMAN!" I interrupted, "did you ever hear how I went to prayer-meeting at New London, Conn., in a rain storm?"

They said they had not.

"Well, gentlemen," I continued, "one day I started for the New London prayer-meeting on horseback. When I got about half way there there came up a fearful storm. The wind blew a hurricane, the rain fell in torrents, the lightning gleamed through the sky, and I went and crouched down behind a large barn. But pretty soon the lightning struck that barn, knocked it into a thousand pieces, and sent my horse whirling over into a neighboring cornfield."

"Did it kill you, Mr. Perkins?" asked Mr. Twain, the tears rolling down his cheeks.

"No, it didn't kill me," I said, "but I was a good deal discouraged."

"Well, what did you do then, Mr. Perkins?"

"What did I do? Well, gentlemen, I hardly knew what to do, but to tell you the honest Connecticut truth, I went right straight out into that pasture, took off my coat, humped up my bare back, and took eleven clips of lightning right on my bare backbone, and drew the electricity all out of the sky, and then got on my horse and rode to New London in time to lead at the evening prayer-meeting."

Arise and sing!—*Eli Perkins.*

AT the last meeting of the Lime Kiln Club the Committee of Internal Improvements announced their readiness to make a special report. Some days since Brother Samuel Shin, one of the charter members of the club, was charged with drunkenness, and the committee were instructed to investigate and bring their findings before the lodge. The report was as follows:

"De charge was dat on a certain day an' date Brudder Shin was noticed to fall down five times while gwine from a certain butcher shop to his house, a distance of two blocks. Fo' white men an' a boy testified to dis fack befo' de committees wid de statement dat when de wind am in de east, an' de air full o' 'lectricity he am subject to blindness, as was de case dat day His case am s'ported by his wife and dorter, who hev even known him to fall down on de doah-step at midnight. Dis committee, takin' all fings inter considerashun, hev arrove at de conclushun dat Brudder Shin hez cl'ared hissel, of the charge of drunkenness, and do so report."

There was deep silence for half a minute, and then Brother Gardner quietly observed:

"Brother Shin, you hev been investigated an' cl'ared of de charge, but in de fucher I want you to keep your eye on de wedder-vanes aroun' town, an' when you see de wind shiftin' do you make tracks fur hum. We will now dissolve."

A MAN with a grip-sack in his hand halted before a Jefferson avenue fruit stand yesterday and priced a choice variety of peaches. When told that they were twenty cents a dozen he whistled to himself, walked softly around, and finally asked:

"Are you a Baptist?"

"Hardly."

"Neither am I. I didn't know but that if we both belonged to the same denomination you'd throw off a little. Do you lean to the Methodist?"

"Can't say that I do."

"That's my case. I never did take much stock in Methodists. Twenty cents a dozen is an awful price on those peaches, considering how tight money is. I expect you are a Universalist, eh?"

"No,"

"Neither am I. Can't you say fifteen cents for a dozen of these?"

"Hardly."

"Aren't you an Episcopalian?"

"No, sir."

"Neither am I, but I was afraid you were. I've been sort o' looking you over, and I shouldn't wonder if you trained with the United Brethren. Come, now, own up."

"I never attend that church," was the steady reply.

"Nor I, either. Say, what are you, any how?'

"I'm a hard-baked old sinner."

"No! Whoop! That's my case to a dot! I'm called the wickedest man in Washtenaw county! I knew there was a bond of sympathy between us if we could only find it out! Now, do you say fifteen cents for a dozen?"

The fruit-dealer counted them out without further objection.

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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 44. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, October 30, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

A CONVICT in the Belleville, Ont., jail recently eloped with the jailer's wife.

WE never yet knew of a church so honest that its members dare leave umbrellas in the hall.

How can there be harmony in heaven if the different religious denominations quarreled with each other there as in earth life?

INVESTIGATION frequently leads to doubt where there was none before. So much the better. If the thing is not true, inquiry can do no possible harm.

THE Puritan is a man who worships God according to the dictates of his own conscience, then knocks the lives out of his neighbors who won't be guided by the same conscience.

WE never hav met an orthodox Christian who could giv the least idea of what he should do or be called to do in heaven, except to drink milk, eat honey, and sing—between spasms of colic.

THE *Independent* makes fun of the New York *Observer* for saying that Bishop Whittingham of Maryland is in attendance at the Episcopal General Convention, and calls attention to the fact that the bishop has been dead for more than a year.

A TRIAL of the Rev. Dr. J. W. Carhart, presiding elder of the Northern Wisconsin Methodist Conference, has resulted in his conviction of dishonesty, lying, perjury, and general immorality. The court was composed of fifteen Methodist Episcopal clergymen, and their verdict was unanimous.

ONE Sunday morning recently the Wesleyans of Bridgend, Wales, on opening their chapel for the usual service, discovered that some persons had during the preceding night entered the building and tarred the whole of the sittings. The pulpit, the communion rails, and the organ seat had been treated in the same manner, and even the Bible in the pulpit.

SOME of the priests in Rome are so touchy—so full of Beecherism, so afraid they will slop over, that they issue edicts forbidding good looking women attending church, unless wearing a shawl or something of loose drapery to conceal the fairness of their forms. The old roosters had better go out and saw cord-wood or work out their poll-tax shoveling dirt on the highway. Too much religious devotion seems to—no it don't, either!—*Great West.*

THE Colored Sons and Daughters of Rebecca were dancing merrily in a St. Louis hall, and the members of the German Baptist Conference were eating supper in a room underneath. A janitor entered an apartment adjoining the hall where the gas had been turned on unlighted and struck a match. A tremendous explosion was the result, and an entire set of dancers dropped through the shattered floor right on the clergymen's table. Ball and supper were both ruined.

WE honor Judas Iscariot the Fusionist. He was very sweet on Jesus till tired of poor fare, then fused with the Jews, who, for political and other reasons, wanted Christ out of the way, went in with the hard-money party for harmony and thirty pieces of silver. Then finding it was not easy to sleep with his head in the bosom of Christ and his feet in a silver vault, had the good sense to go out and find a rope. We honor Judas for the last and most patriotic act of his life—the tail end of it.—*Brick Pomeroy.*

SOME of the "Christian" journals are charging the Liberal League with favoring the transmission through the mails of obscene literature because it demands free mails. The charge is characteristic of the church, which has been a liar, slanderer, and murderer since its foundation. Show us a Liberal who asks to hav sent through the mails anything as smutty as any one of a thousand verses we can select from the Bible and we will concede all those religious bigots claim. Liberals hav no use for smut. We leave the monopoly of it to that "Christian church," the story of whose birth is too vile for relation in the presence of grown men and women. Think of the story of the Holy ——. Well, under the impulse of "Christian" education we came near relating the foul story. Had we done so, our paper would hav been suppressed and ourself indictable under the Comstock law.—*Cloud Co. Blade.*

DR. BEHM and Prof. Wagner, German geographers of standing, who hav devoted much attention to the statistics of population, hav just issued a new edition of their calculations. They arrive, after great labor, at results which we quote, because they modify materially the estimate popularly current in Great Britain: Europe, 315,929,000; Asia, 838,704,000; Africa, 205,679,000; America, 95,495,500; Australia and Polynesia, 4,031,000; polar regions, 32,000; the world, 1,455 923,500. The calculation for Europe, which must be substantially accurate, is much larger than the usual one; but even then the immense bulk of humanity, five in seven of mankind, dwells in Asia and Africa, a fact which the philosophers will do well to remember. The Londoner or Parisian is not exactly "man."—*The Spectator.*

PERE HYACINTHE'S movement in Paris is not an entire success. Indeed, he is already reduced to the last extremity. He has three curates to assist him in his work, and they are in such poverty that appeals hav been made to the charitable for their support. The French hav very little confidence either in the Pere or his mission, and are somewhat chary about giving centimes. Unless the church of England comes to his assistance, and that right speedily, the Pere will soon hav neither church building nor congregation nor salary. The statements of two years ago, which had all the appearance of a pyrotechnic display, and which led one to believe that the whole of France was to be revolutionized in the course of a few months, look now a good deal like boasting and bravado.

DR. S. GIBBON, medical officer of health for the Holborn district, in his report for the past year, states that, whatever may be the cause, there is no doubt that a Jew's life in London is, on the average, worth twice as many years as a Christian's. The Hebrews of the metropolis are notoriously exempt from tubercular and scrofulous taint. It is very rare that one meets with pulmonary consumption among them. The medical officer of one of their large schools has remarked that their children do not die in anything like the same ratio as Gentile children; and in the district of Whitechapel the medical officer of health has reported that on the north side of the High street, occupied by the Jews, the average death rate is 20 per 1,000, while on the south side, occupied by English and Irish, it is 43 per 1,000.

THE Rev. J. O. Peck, D.——D., of Brooklyn, has been pitching into theaters. "All the eulogiums you may heap upon the classic creations of Shakspere are granted," says the reverend, "yet no lady could read his plays in her own parlor to a promiscuous company of ladies or gentlemen." Probably not. And the distinguished D.——D. might hav added that she could not read the Bible to such a promiscuous company either. Indeed it would require considerable self-control for a modest lady to read many and many a passage in the Bible even in the privacy of her own chamber, without a blush. Not that this necessarily coun's against the worth of the book. It was translated at a time when language and manners were not so refined as now. But Shakspere was written in such a time too, even earlier, and if its indelicate passages are arrayed against it, the assailant must expect to hear similar arguments used against the literature he holds sacred.—*Truth.*

THE Presbyterian *Banner*, a staunch old orthodox sheet, is in morning. It evolves briny tears over the sins and wickedness of this age, it loudly laments over the lack of converts to the Christian religion, and thinks there is need of an outpouring of the holy spirit over the entire church. Whether the editor of the *Banner* means the outpouring of the holy spirit of Calvin we know not; but if he does we wish to hav no such outpouring this side of the Rockies. A good square outpouring from the vaults of the bank of Nevada, or the Bonanzas of the Comstocks, would do this community a great deal more good than a mythical outpouring of the holy spirit of the distinguished gentleman so vaguely alluded to by the Presbyterian organ. As between a spiritual shower and a metallic shower from the coffers of Mr. Flood, living, the average San Franciscan—if he is virtuous and honest as he ought to be—would say, "Giv us Flood's shower every time." This is religion in San Francisco "and don't you forget it."—*Jewish Times.*

DISCUSSING the claim of Christian theologians that Christianity is the religion of gentleness, the *Jewish Messenger* spiritedly says: Let us grant that Christianity is a creed of gentleness. Is the average Christian meek and mild? Has the Christian church proved itself gentleness personified during the past fifteen centuries? Is the Christianity of the Inquisition a revelation of terror or of gentleness? Is the Christianity of Calvin a revelation of tenderness and mercy? Is Christian charity compassionate? Look at the Jewish race, hounded down through the ages for the greater glory of God? Is the Christian creed so gentle? What made so many Christian clergymen the apologists of slavery? Is the Christian dispensation so gracious? What made Christian England debase a nation by traffic in opium, and blow the Sepoys from the cannon's mouth? Do the lives and character of the great mass of Christians, Wall street brokers, church choristers, statesmen, bank officers, and even clergymen, show the impress of that ethical "sweetness" which is so preposterously claimed for them in theory?

THE *Express*, in an article on Colonel Ingersoll, exposed one of the worst characteristics of the Republican party—its tendency to centralization. Ingersoll is a Freethinker, and believes in free speech and a free press; but his Republican sympathies are so strong that when the Liberal League adopted resolutions denouncing the Comstock legislation as subversiv of the rights of the people to govern themselvs because they relegate to the United States courts the right to try common-law offens s and assume the authority of Congress to enact police regulations for the states, he seceded from the organization. His plea was that the League ought not to identify itself with obscenity. But that was a frivolous plea, for the resolutions condemned obscenity unqualifiedly, placing their objection to Comstock's Congressional laws solely on the ground that they make the federal government censors of public morality, a right which is reserved to the states. Colonel Ingersoll's real motiv was his unwillingness to abandon the centralization theory of government which pervades the political party to which he is attached.—*Truth.*

THE Christian brotherhood in Miles City, Montana, seem to be in a somewhat similar condition to that of the white and colored Masons in Galveston; they "don't filyate wuff a cuss." There appears to be the liveliest kind of a scrimmage among the rival Sunday-school leaders down there, and Parson Alderson, who recently cut an additional notch in his sacerdotal coup-stick by getting himself heralded abroad as the first resident minister to the nuptial knot in the new burg, is out in a card urging young aspirants for heavenly corners to come to his school, where "common sense is brought to bear in the investigation of Bible truths." As an additional incentiv to tho good little boys and girls to desert his rival, the Rev. W. L. Austin, he promises, in one of his Sunday evening sermons, to "endeavor to show that the Lord did not send but simply permitted Mr. Austin to come to Miles City; or, if he comes properly accredited from the court of heaven, that he has acted contrary to his instructions and should immediately resign," and adds that "a lively time may be expected." Of course the Rev. Austin will hav to hav his say, and we shall doubtless hear next week from his side of the house, probably informing us that the Lord didn't know anything about the Rev. Anderson, and that the devil who sent him had better yank him back and sizzle him on the coals, or words to that effect. And as, in Miles City nomenclature, "a lively time" means a grand display of pistols, tomahawks, and bowie-knives, with broken noses, blackened eyes, and bloody physiognomies, and a corpse or two thrown in to complete the tableau, the dear little Sunday scholars of that moral burg will doubtless be hugely edified and blessed. If any truly good, pious, shoulder-striker of a Sabbath-school teacher is looking for a real nice place to run a Bible class on high pressure principles, we advise him to make a straight break for Miles City.—*Virginia City (Mon.) Madisonian.*

## Events of the Week.

A LOCOMOTIV to run ninety miles per hour has been built by a Jersey firm.

SEVERAL severe shocks of earthquake were felt at Dijon, France, on the 20th.

NEARLY half a million immigrants landed in this country during the past year.

COL. INGERSOLL made a Republican stump speech in this city on last Saturday.

ANOTHER lot of intruders, the third this year, has been arrested in the Indian Territory.

A FAMILY of emigrants in Minnesota were frozen to death during the recent cold spell.

THE number of voters registered in this city this year is greater by 34,000 than ever before.

LYDIA MARIA CHILD, the well-known authoress, died on the 20th, in Wayland, Mass., aged 78 years.

FIVE women were burnt to death in a burning shoddy manufactory in Cincinnati, Ohio, on the 20th.

FIFTEEN persons were seriously injured by a train collision at Jones Station, near Cincinnati, on the 20th.

FIVE persons were killed and about thirty injured by two recent railway accidents near Berlin, Prussia.

THE weather in this city has suddenly become quite cold, and a few flakes of snow were seen on Sunday last.

GEN. GRANT is being exhibited throughout this part of the country as a sort of Garfield campaign document.

A GENERAL strike of coal miners in Denain, France, has taken place, and troops have been ordered out to preserve order.

NINE convicts, made insane by prison treatment, were brought down from Auburn to the insane asylums of this city last week.

THE steamer Alpena, with seventy persons on board, was lost during the late severe storm on Lake Michigan. Not a soul was saved.

THE South American republics, Peru, Chili, and Bolivia, hav finally accepted the mediation of the United States in their little difficulty.

A PIANO factory, containing eight hundred pianos, was destroyed by fire in this city on the 24th. Loss, nearly a hundred thousand dollars.

SIX thousand barrels of coal oil per day hav been running to waste in the Bradford district, Pa., for the last three months for lack of storage capacity.

THE Indian chief Victorio, who has been giving so much trouble to the settlers in Arizona and New Mexico, with seventy of his braves, was killed a few days ago by a body of troops.

THE last of the bodies of the victims to the Hudson River Tunnel accident hav been recovered, the damage to the tunnel has been repaired, and the work will be pushed to completion as rapidly as possible.

A GANG of tramps, twenty-one in number, took possession of Susquehanna, Pa., on the 22d, and ran the place to suit themselvs, till they got drunk, when they were arrested, chained together, and taken to jail.

A FARMER, near Syracuse, his wife, and a sixteen-year-old daughter recently got religion. They got it bad. The mother and daughter thought God wanted them to fast, so they fasted till the girl starved to death. It is feared that the man and woman will hav to be put in an insane asylum, as religious mania is manifest.

A BRAKEMAN on the Philadelphia and Erie Railway a few days ago deliberately turned a switch so as to run two trains into each other in hopes of killing an engineer against whom he had a spite. The engineer escaped, but one man was killed and two wounded, and both trains were wrecked. The fiendish brakeman is in prison.

THE New York *Truth* has published a facsimile of what purports to be a letter written by Garfield in favor of Chinese immigration and labor. Garfield denies having written the letter, but many of those familiar with his handwriting pronounce the letter genuin. A hundred thousand copies of the fac-simile hav been sent to the Pacific coast for distribution.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, OCTOBER 30, 1880.


## Letter from Europe.—No. 10.—Continued.

Darmstadt is a town of 44,000 inhabitants, is situated on a plain, and is very well built. The principal street, the *Rheim strasse*, leads from the station across the town to the Louisen Platz, and then on to the Schloss. In this building is a library of 400,000 volumes, and many valuable manuscripts and curiosities. The collection of minerals, fossils, coins, antiquities, paintings, etc., are very good. In the picture gallery are some 700 paintings, and some of them considered of great value. In the public square stands a Doric column 140 feet high, with a large statue of Ludwig I., Grand Duke of Hesse, on the top. This is the home of Dr. Ludwig Büchner, the well-known Materialistic writer and Freethinker, who was at the Brussels Congress, but I had not time to call and pay my respects to him.

From Darmstadt the scenery is very fascinating all the way to Heidelberg. The Odenwald, or Forest of Odin, is not far away the entire distance. "The hills," says Howitt, "continually broken into by openings into romantic valleys, slope rapidly down to the plain, covered with picturesque vineyards; and at their feet lie antique villages and the richly-cultivated plains of the Rhine, here thirty or forty miles wide. On almost every steep, projecting hill or precipitous cliff stands a ruined castle, each, as throughout Germany, with its wild history, its wilder traditions, and associations of a hundred kinds."

It is indeed a marvelously lovely country. "Here," observes the authoress of "Peasant Life in Germany," "feudalism had her strongest fortresses, and here her institutions took firmest root. Here are scattered more thickly ruins that tell of the days of old, and every valley and hill-side teems with traditions which mark the footsteps of centuries. Every conqueror, from Cæsar to Bonaparte, has marched through its valleys, and the walls of these proud castles have echoed to the revelry and execrations of a hundred armies, as success or misfortune induced them to flee to them for refuge and shelter."

Heidelberg is two hours' ride from Darmstadt, and many flourishing towns and villages are passed on the way. The farmers were busily gathering their crops of hay, oats, and tobacco. The oats, however, are mainly harvested. Much hay yet remains to be cut—some on the low, flat meadows, and much of the second growth of clover. Of tobacco, much is grown, and the harvest has just commenced. For my own part, I would be glad could men learn that tobacco is of no real use to them; that it is in the aggregate productive of great injury; that it does vastly more harm than good; that its use is filthy and offensive, and discontinue to raise it. But my wishes in this respect will never be gratified. Men will continue to grow it, smoke it, chew it, and snuff it a long time yet, perhaps as long as man exists. The infatuation for the weed is so great that no matter how filthy the use of it is, it will nevertheless be continued.

I am often amused to see the kind of teams used by the peasant farmers in this country. I have seen an ox and a horse harnessed together, an ox working singly in a wagon, either in shafts, or with a tongue on one side and a rope on the other, or at the plow. I have seen cows working, sometimes in pairs, and once saw a cow working alone. The drivers of these single bovine teams are usually women, and all look out of place. I often see women at work in the hayfield, at digging potatoes, etc. But this kind of life, with the low grades of food used, makes these country women coarse, dark, scrawny, and unlovely; it unsexes them to such an extent that I cannot approve of the custom.

Heidelberg is another old town, and has a population of 22,000 inhabitants. It is noted for its university, where thousands of young men have taken their degrees in law and medicine, theology being relegated to colleges in other localities. Some eight hundred students are in attendance at the Heidelberg University the most of the time.

The town lies along the left bank of the Neckar, just where the charming valley is bounded by the wooded ridges of Koningsstuhl and the Heligenburg. It seems to be close up to and almost between these two spurs of the Black Forest hills, and the narrow valley that extends up above the town and between the hills is most picturesque. The beauty of its environs can hardly be overstated. Its drives and promenades are lovely in the exreme.

It has a large church of the Holy Ghost, from the fourteenth century, but as much as I think of the Holy Ghost, I did not find time to visit it or him. I was too busy looking at the ruins of the old castle, and spying out its grandeur and its wonders. This old castle is, after all, the principal attraction of this solid, quaint old town. This extraordinary pile, reared by many hands in the course of many centuries, is a wonderful mingling of palace and fortress. Its foundation dates from the thirteenth century, and various electors made additions from time to time. In the Thirty Years War it suffered much, but was restored. In 1689 it was blown up, and in 1693 it was so entirely dismantled that Louis XIV. issued vaunting medals proclaiming that Heidelberg was blotted out. At the commencement of the 18th century the castle to a large extent was restored to efficiency and splendor, but its destruction was again effected by lightning in 1764. Since then it has remained a ruin. It is a ruin of such magnificence, extent, and grandeur that I think you will approve of my giving you the following description by Longfellow:

"High and hoar on the forehead of the Jettenbuhl stands the castle of Heidelberg. Behind it rises the oak-crested hills of the Geisoberg and the Kaiserstuhl; and in front, from the broad terrace of masonry, you can almost throw a stone upon the roofs of the town, so close do they lie beneath. Above this terrace rises the broad front of the chapel of St. Udalrich. On the left stands the slender octagonal tower of the horologue, and on the right a huge round tower, battered and shattered by the mace of war, shores up with its broad shoulders the beautiful palace and garden terrace of Elizabeth, wife of the Pfalzgraf Frederick. In the rear are older palaces and towers, forming a vast irregular quadrangle; Rudolph's ancient castle, with its Gothic gloriette and fantastic gables; the Giant's Tower, guarding the drawbridge over the moat; the Rent Tower, with the linden trees growing on its summit; and the magnificent Rittersaal of Otho Henry, count palatine of the Rhine, and grand senechal of the Holy Roman Empire. From the gardens behind the castle you pass under the archway of the Giant's Tower into the great courtyard. The diverse architecture of different ages strikes the eye, and curious sculptures. In the niches on the wall of St. Udalrich's chapel stand rows of knights in armor, all broken and dismembered; and on the front of Otho's Rittensaal, the heroines of Jewish history and classic fable. You enter the open and desolate chambers of the ruin, and on every side are medallions and family arms, the globe of the empire and the Golden Fleece, or the eagle of the Cæsars, resting on the escutcheons of Bavaria and the palatinate. Over the windows and doorways and chimney-pieces are sculptures and moldings of exquisite workmanship; and the eye is bewildered by the profusion of caryatids and arabesques and rosettes; and the fan-like flutings, and garlands of fruit and flowers and acorns; and bullocks' heads, with draperies of foliage; and muzzles of lions holding rings in their mouths. The cunning hand of art was busy for six centuries in raising and adorning these walls; the mailed hands of time and war have defaced and overthrown them in less than two. Next to the Alhambra of Granada, the castle of Heidelberg is the most magnificent ruin of the middle ages.

"In the valley below flows the rushing stream of the Neckar. Close from its margin on the opposite side rises the mountains of All Saints, crowned with the ruins of a convent, and up the valley stretches the mountain current of the Odenwald. So close and many are the hills which eastward shut the valley in that the river seems a lake. But on the westward it opens on the broad plain of the Rhine like the mouth of a trumpet, and like the blast of a trumpet is at times the wintry wind through this narrow mountain pass. The blue Alsacian hills rise beyond, and on a platform or strip of level land between the Neckar and the mountains, right under the castles, stands the town of Heidelberg, as the old song says,

"'A pleasant town when it has done raining.'"

I have scarcely seen anything in Europe that I have enjoyed more fully than this immense, grand old ruin of Heidelberg castle. The roof and dome are mostly gone, and little but the heavy walls remain, but as I followed the guide from court to room, from banqueting hall to saloon and chapels and bed rooms and larder and store-rooms and servants' rooms and cellars and the forts where the warriors and artillery were stationed—when I saw it all and comprehended it my mind was filled with wonder and amazement at the magnitude of what man had achieved on that memorable spot, and how easily and ruthlessly the grand pile was destroyed. When in Paris and Versailles I could scarcely help feeling indignant toward the German army for the injury which in some cases they did to their magnificent palaces and to the works of art, but when I visited the castle of Heidelberg and saw where the French had undermined the walls, twenty-three feet in thickness, and let hundreds of tons of the wall fall a part of the way down that precipitous declivity—when I saw the vast ruin they had caused to the sculptured walls, façades, and statues which they destroyed, as well as the ruin of many other castles and towns, I felt to forgive the Germans for what they had done at Paris, and to think they only served the French about right, and I praised them for their magnanimity in not utterly destroying the beautiful city of Paris. They owed a heavy debt to the French, and it cannot be denied that they paid it in full. Oh, the havoc that has been made by war between neighboring Christian nations, both having the same religion, the same grand cathedrals, both worshiping the same God and the same images! There must be some serious defect in the whole institution. It certainly is not the system of religion that it is pretended to be. Its followers have been devils rather than angels, it has dispensed misery and death rather than life and happiness.

Friday was lovely, and when I stood upon the broad balcony of the castle and looked down upon the city at my feet, and upon the beautiful panorama of the country spread out before me, I felt all the rapture and admiration which Longfellow awakens in his faithful description. Dull must be the mind not to be thrilled and enthused at such a survey of the loveliness and grandeur of nature and the marvels and achievements of industry and art.

The palace is reached by different roads and paths. I took the direct road from the station, under rows of shade trees and through the beautiful palace grounds. Carriages by the excellent roadway easily make the distance, but I preferred to walk. The distance is something over a mile from the station. The Jettenbuhl, the high hill on which the castle stands, according to the legend, was named after an enchantress and prophetess, Jetta, who was killed near there by a wolf, near where she uttered her weird prophecies, and related her strange stories in the days of myths and fable.

The castle, including the courtyard with its fine old fountain, must cover several acres, and contains curious points enough for me to write about for a week, but I must not weary you too much. I must, however, tell you about the large wine casks I saw in the cellar under the Friedrichs-Bau. When the guide showed me the tun that contains 10,000 gallons I thought it the largest cask I had ever seen, but when he led me to another which holds 50,000 gallons my marvelousness was excited. The vast cask is 33 feet in length and 25 feet in hight, the staves were four inches thick and the hoops six by seven inches and not more than eight inches apart. That vast reservoir was filled with wine three times from the grapes grown on the opposite hills. They must have drank some wine in those days.

In the same room or cellar the guide showed me a curious old clock, as he called it, made by the jester of one of the old electors who once dwelt in this castle, and the statue of the jester stands beside the curious clock which he made, the description of which will perhaps startle you less than it did myself. The case and dial of the clock are plain and the works are the curious part. The guide assured me the clock was running still, and if I would pull the string below the dial it would strike. Anxious to see all the curiosities I pulled the string when as quick as a flash the door of the clock flew open with a spring and a large fox's tail was whisked into my face, whereupon the guide laughed heartily. I instantly saw the jester's point, and the guide's as well. I was startled for a moment, but was able to join in the laugh and take another look at the comical jester's face, as he stood there about to take a glass of wine. Thousands have probably pulled that string to make the clock strike and received the whisk of the fox's tail in their faces.

In the chapel are some ancient paintings on the walls and a statue or two. In the courtyard I saw ivy upon the walls over two hundred years old, the stems of which are six to eight inches in diameter.

But probably I have said enough about Heidelberg castle. In the courtyard I saw an American lady and gentleman making sketches of the old ruins. They are artists, and have been in Europe a year or two, and intend remaining two or three years more. The lady is from Maine, the gentleman from Washington. She intends to teach painting when she returns. She remarked, smilingly, that a person had to stay in Europe a few years before Americans could think them competent artists. I had a pleasant chat of half an hour with them. Heidelberg has not, as a city, many peculiarities worthy your attention. Its 800 students wear a uniform and a red cap. They drink a great deal of beer, and sometimes when in their cups have their quarrels, and have many times fought duels. They have grounds expressly for fighting duels upon, but it is not open to the public. But good-bye Heidelberg. Let us take cars for Carlsruhe, which also lies nestled on the plain, close up to the Black Forest hills.

Carlsruhe (Charles' rest) has a population of 45,000. It is an old town, and has a good deal of history which I will not now repeat. It has a pyramid of red sandstone to perpetuate its founder. It has also several other statues and monuments, one of which is an obelisk to the Grand Duke Charles. It has, too, a library, a museum of natural history, a winter garden, a botanical garden, and a hall of art adjoining. The town is built in the form of a semicircle, all the streets radiating from the palace where formerly dwelt the Margrave, Charles of Baden, and the palace is seen from nearly every street in the city, save Lange strasse, the finest street in the city.

But soon the cars bore us on to Oos, where we diverged by a branch road a very few miles to the noted watering place, Baden-Baden, which also lies on the plain but closely nestles up to the Black Forest hill on the Oos river, and something like Heidelberg, nearly in the little valley where the stream descends from the mountains. It has but some 1,100 inhabitants, but is a beautiful, romantic town, and is visited for its warm healing springs, much as is Wiesbaden. Some 50,000 persons visit Baden-Baden annually, and leave not a little money in the town. The place is called Baden-Baden to distinguish it from a Baden in Switzerland, and another in Austria. The buildings are fine, the promenades beautiful, and the town contains very much that is lovely.

In the bus from the station to the hotel I met Mr. E. P. Durant and daughter. We stopped at the same hotel and got somewhat acquainted. Of course my unpleasant sojourn at the Albany prison had to be talked over some. We attended the concert at Conversation Hall, which is on a similar plan to the Kursaal at Wiesbaden, though not so extensive. The concert was out of doors; the pavilion or canopy under which the band played is beautiful and showy. The hall for concerts, balls, etc., in bad weather is very rich indeed, and in that respect surpasses the Kursaal. It is also supplied with a reading room, where I spent an hour or more in looking over American papers.

Before breakfast yesterday morning I visited one of the finest springs in the town. The water is pouring from a fine little fountain in an elegant building, with a portico in front two or three hundred feet long, with stately columns, and the walls covered with beautiful frescoes and statuary, and the grounds in front beautifully laid out with fountains, walks, and flowers, as the Germans so well know how to do. The water is as hot as a person would wish a cup of tea—150 degrees—and has a slight saline taste. Many cures are performed at Baden-Baden, and it is a delightful place to stay if a person is only fortunate enough to have plenty of money. Many excursions are made from this point into the Black Forest country by carriage, on foot, etc. The environs of the town are very interesting, time and money being the requisites to fully enjoy them.

I took the next train for Appenheim, where I diverged again to Strasburg, the old French city in Alsace, which ten years ago was taken by the Germans, when Louis Napoleon made his unfortunate attempt to win military glory. The town contains 95,000 inhabitants, partly French and partly German. It is strongly fortified, but the German siege-guns were too powerful for it, and after a bombardment of nine days it surrendered to the Germans, September 28, 1870. But there is a deep dissatisfaction on the part of the French residents at the presence of Prussian soldiers and German rule, and some day that war will be fought over again, and with more bloody results. Both nations are preparing for that great contest, and it will be no child's play when it comes.

I stopped long enough in the old town to visit the celebrated cathedral, the monument to Guttenberg, who was born there, the monument of Kleber and Marshal Saxe. I also took the tramway (horse-cars) and rode over the city, even to the fortifications outside the town.

The cathedral is the great point of attraction in Strasburg. It is a most noble specimen of Gothic architecture, with its world-famous spire, 468 feet high. It was commenced in 1015 and not finished till 1439. The original design was to erect two towers equally imposing in hight. Only one was erected, and not till many years after the body of the church was completed. The upper part of the spire is open-work, and looks almost fragile, but as it is of stone, it is far from being weak or temporary. The ascent into the spire is made by 725 steps, and I felt hardly enthusiastic enough to attempt it. The cathedral is some four hundred feet in length and over a hundred feet in hight. One is struck upon entering it by its vast size and gloominess. A circular window, 150 feet in diameter, produces a striking effect. The stone columns are massive, and, as in many of the cathedrals, are cut to represent a large number of columns grouped in one. On the columns are life-size statues of saints, etc., and on some of them are several stone angels with expanded wings, and in several tiers, one above another. The chapels are richly ornamented with statues, paintings, and all the paraphernalia of these costly edifices. It is hardly worth while to speak of the carving in stone, which prevails in almost all of them; but the carved stone pulpit—the work of the fifteenth century—is really a marvel, having on it a great number of statuettes representing great numbers of incidents pertaining to the old, old story.

The great attraction of this cathedral is the great Strasburg clock, which has astronomical and automatical work which has made it famous indeed. It strikes every quarter hour, when a figure of a small man moves up and strikes a bell, once, twice, thrice, or four times, as the case may be. When the hour is struck it is done by another figure, and on another bell. At 12 at noon, a cock flaps its wings and the twelve disciples come out and make a bow to their savior, who acknowledges their attentions by a return bow. But I was two hours to late to see this bowing performance, and as I had seen the still more highly finished and elaborate astronomical clock by Meyer, of Detroit, upon the plan of this, I deemed it not worth while to wait twenty-two hours to see the apostles, I have seen them so many times and in so many shapes and styles, that I think I could comfortably live the balance of my life if I even never see another saint or apostle.

In the cars to Strasburg I met a young gentleman from Cincinnati, Mr. Loring Andrews, who is also on a tour of inspection. We held pleasant converse together, comparing notes and giving views. We visited the cathedral together. He remained over night to see the apostles, while I took the cars at 5.07 to return to Appenweir and then change for this place, Freiburg, where I arrived at about 9 P.M., feeling that I had passed a pretty busy week, and seen almost any amount of grand sights and curiosities.

Now I must briefly tell you something about this pleasant town and then seal up my letter and send it off to the land I love more than all other lands. Freiburg (freetown) has 37,000 inhabitants (6,000 of whom are Protestants), is beautifully situated in the plain of the Rhine and at an altitude of 918 feet above the sea level. It nestles up closely to and almost in an opening of the Black Forest Hills. It is also an old town and was once the capital of the mountainous and woody district of the Breisgau, and is the chief town on the upper Rhine. It is becoming very popular as a winter residence, the climate being dry and healthy. The living is said to be cheap here, and on market days a fine opportunity is afforded for studying the peculiar customs and costumes of the Black Forest peasantry.

It rained for about six hours in the fore part of to-day and I remained in my room writing this letter. In the afternoon when it had cleared off, I started out to see the town, its sights, and its magnificent cathedral. You must know by this time that I am very partial to cathedrals, for I do not let one pass me at the towns I visit, when there is one, without taking a view of it. This is because of the grandeur of them, the stores of the works of art they contain, and perhaps on account of the foolish superstitions wrapped up in the whole system which built them and still sustains them.

I found the fountains playing, stores open, people going hither and thither in quest of pleasure, making this as it ought to be everywhere a gala day—a day of recreation and amusement. On this score I like the Christians of Europe, notwithstanding all their stupid worship of saints and images, far better than their puritanical copyists of America, who make one day in seven—which is just as good as either of the other six—the most gloomy and doleful of all the days known. Yes, in respect to the adoration for Sunday and the Bible, I like the Catholics far better than the Protestants. The first care very little for either the Sunday or the Bible. If there is one thing particularly odious to human reason, human tastes, and human happiness, it is straight-laced, long-faced, hypocritical puritanism. I really wish America would learn to get along without it.

The cathedral here is of red sandstone, and decorated without and within with almost endless statues and carvings, dating from the thirteenth century. Facing the principal portal, which is a most magnificent one, are the columns with statues of the Virgin, St. Lambert, and St. Alexander, the latter being the patron saint of the church. The portal itself is elaborately decorated with sculptures, there being no fewer than thirty-seven statues representing the wise and foolish virgins, the sciences, saints, etc. On the walls between the columns were once brilliant paintings, but time has nearly effaced the colors as well as the statues themselves. The portal is forty or fifty feet in length, two-thirds as wide, and about the same in hight. The rich Gothic arch of the inner door is set full of statuettes in stone which are very elaborate. The length of the interior is 342 feet, the breadth 100 feet, the hight 100 feet. The stained glass windows are very rich and expensive. The chapels are also more than usually rich and attractive, but I will not dwell. In one is a representation in stone statuary of the Last Last Supper. It is life size. Jesus is among his twelve disciples, and they all wear a rather sad expression, save Judas with the money bag, and he looks malicious. All have beards save John, who leans his head on his master's bosom and looks like a very young man. I saw the Virgin again, dressed most gaily like a huge doll. I saw the same yesterday in Strasburg. And again holding the dead Jesus, beard and all, after he was crucified. That idea was not taken from the evangelists. I will not stop to tell all I saw. It is getting late and I must retire. I have written quite enough. I did however climb the spire as far as the stairs of 333 steps go and viewed with wonder the great amount of skilled labor it cost. The spire or octagonal tower is 400 feet high, and I went up about two-thirds of that distance, but stopping to puff occasionally and gave thanks that there were no more of the stone steps to climb. But, oh, what a lovely view I had of the town more than two hundred feet below me, and also of the beautiful country round, the plain to the west and the vine-clad hills to the east! These old cities are not the prettiest on the top. The steep tile roofs look ancient and are mossy with age. I like our flat-roofed buildings better. I saw also the big clock that tells the people of the town how rapidly time is flying away, and went in among the bells where the striking is done every quarter hour and where the chimes are played—thirteen bells in all. The belfry must be thirty or forty feet across. I stood there alone in that solemn place and saw the hammer strike the bells, and the ringing and reverberations were almost deafening there away up 150 feet from the ground. Two of the bells are very heavy, and weigh several tons each. The yokes and timbers which sustain them are strong and massive. The upper part of the tower is curious open scroll-work of the red stone, and the statues reach one hundred feet from the earth.

I saw in the cathedral, as in almost every case, people on their knees saying their prayers, counting their beads, and worshiping the virgin. There is scarcely an hour in the day but what at least a few in the churches and cathedrals are attending to these, of course, very important devotions.

The streets are clean and many of the sidewalks are curiously paved with small oval pebbles of uniform size, ground down so as to make a smooth surface, and every ten or fifteen feet an ingenious device made by the stones of different colors—very neat and curious. I saw several fountains, monuments, and statues, but I will not linger longer. The town is very pretty, and is calculated to last thousands of years.

This is the last German town I expect to visit, and to-morrow I go to Switzerland. There are many other points in Germany I would like to visit, were not time and money limited. But I shall depart from the country very well satisfied. It is indeed a great country, and the country of great men, and old ruins and relics.

The hotels are pretty good, though I do not admire all their styles of cooking. I manage, however, to get a plenty to eat. The beds and pillows are good and more of them than I have any use for. They furnish two large, broad pillows, and then a large half bed of eider down, half as large as the bed, and for which I cannot imagine any use, unless it is to lie on, which is wholly redundant, as there is a good bed without it. As a pillow it is wholly unnecessary, as well as a covering at this time of the year.

The hotels here, like all the hotels on the continent, have no gas in the sleeping rooms, and depend wholly on candles, for which they are always sure to charge extra in the bill, sometimes half a mark, sometimes a mark. As it does not take me more than two minutes to undress and get into bed, an eighth of an inch of the candle is all that is burned, and ten or twenty cents is too much to charge for so little. As I am opposed to paying for what I do not use, I have sometimes let the candle burn all night or till three in the morning, so as to feel that I had used the candle. I find I can sleep as well by candle light as in the dark. That, after all, however, is rather poor satisfaction, and when the room is small I let it pass and pay for the candle without burning it. There will not, by the bye, be much of the candle left which I use to-night; it is nearly burnt out, so good-night. I shall in a few hours be off for Switzerland, and you very likely may hear from me again. Adieu till then. D. M. B.

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THEY were just closing up the Sunday-school at West Pawlet by repeating the Lord's Prayer. All stood except one, behind him stood a young man having Baptist parents, and who had been reared under the divine influence of the Sunday-school, taught to say his prayers, and go to church. He began, "Our Father who art in heaven, hallowed be"—and then whispered to the boy just ahead, "Get up and pray, you lazy devil!"

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THERE is trouble in the Baptist church at Rutland, Vt. Some wealthy members had a party and they danced. Dancing being *very* wicked, the people who dance will, without doubt, go to hell. A church meeting was called, and they were going to overhaul them a little. But the dancers left the church and went to another.

# Communications.

## The National Secular Association.

The "Public Call" for this movement, signed by Ingersoll, Green, and some fifty others, is not a formidable document. Many of the signers are Abbot Liberals, others are semi-Spirito-Bundy Liberals, others are personal followers of Col. Ingersoll, and the rest are wholly unknown. We miss the name of F. E Abbot from the list, and the paper is altogether incomplete without it. The name of his next friend, B. F. Underwood, falls far short of making good the omission. Underwood does not believe in organization, but is on hand every time to foment a bolt from one.

We are surprised also not to find among the first on the list the name of Gen. Roberts, the fighting editor of *Mind and Matter*, till we look half way down the column and see the name of Col. Bundy, another fighting editor of another Spiritual journal—then we are no longer surprised. These swordsmen of the spirit, slashing each other just like any fleshly heathen gladiators a long way this side of the skies, would not sign the same declaration of independence together, if they knew it would transform their common country into a blessed summer land.

The officers of existing unbolted auxiliary Leagues who giv their names to the call are very few—just a dozen Leagues in all out of 202, so that Ingersoll and Green are five times worse beaten by an appeal to the Leagues through their confidential circular than they were by the delegates at Chicago, where the Colonel was so shocked because a vote of 62 against 28 would impose a platform upon an absent voting constituency of one thousand. But it does not follow because a president or secretary permitted his name to this call that even these dozen Leagues will "sever their connection," as they are required to do by the "confidential circular," to qualify themselvs for admission to this new fellowship. The severence of connection of only one auxiliary has been sent to me, and that one is Col. Ingersoll's own at Washington. The split, then, assumes much less formidable proportions than the bolt at Syracuse, and amounts to no split at all. Two men bolted at Chicago, one was expelled, and one auxiliary has withdrawn—that is all.

Mr. Potter, of the *Index*, tendered the whole "League of America" left on his hands by Mr. Abbot, but only two of these allow themselvs to be delivered by this call; and on behalf of the National Liberal League, in THE TRUTH SEEKER two weeks ago, I offered a score or two of ours to set 'em up handsomely. But they seem attached to the old homestead of total and absolute separation of church and state, and refuse to rally under a flag that lowers the standard and separates church and state only in good easy spots and respectable places.

However, we sincerely hope they will succeed for whatever good they may do. We hope they will prove enough of a competitor to the National Liberal League to keep our own troops on the alert and our own armor bright and burnished. There are two main Liberal bodies in England—why not here? Between them both the church, I am sure, will get small aid and comfort. Two blades of Liberal grass growing where only one grew before will be no glad tidings for *their* rejoicing. Jack Sprat who could eat no fat will be a perennial character as long as this is a world of unaccountable tastes. Green and Ingersoll are entirely welcome to all the lean that don't come to us—for we are so "broad" and yet so "narrow" that we like and find no difficulty in digesting both. We naturally hope to retain with us all the able-bodied omnivores who let "good digestion wait on appetite."

The one thing to be deprecated about the "shop over the way" is its exclusivness. It seems to be more concerned about whom and what it shall keep out than whom it will take in. It has started out on a career of tucking up its skirts. If anything will make it die young, that will. "Confidential circulars" are sent to the very elect. Tickets of admission hav to be sent for in advance, as if these fifty odd gentlemen would know one another without a pass into a hotel parlor; connection must be severed with the National Liberal League, and a flaming sword points up and down and all around the doors and halls of the Grand Pacific. What a time the reporters will hav getting admission, even if they are let in at all!

One thing more should be noted—not a woman graces this "Public Call" with her signature, another sure sign of an early grave. Green, in his determination that there shall be no free trade in love, puts a tariff absolutely prohibitory upon it, to the great profit and joy of smugglers; and Ingersoll, in his lectures ridiculing "long-haired men and short-haired women," and needing to draw the line somewhere, draws it on hair—so between them both the platter gets licked again. We issue no papal syllabus on heads or hearts or hair. Col. Bundy, with his short crop, will be as welcome as Mrs. Colman, with her profusion, if he behaves himself as well.

Any how, success to the new concern; but it should know there are perils in store in the future, perils as well from the poverty of exclusion as from the exuberance and *embarras de richesse* of inclusion. T. C. LELAND

## Friends, Come Out.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please say in your paper that the Northern Wisconsin Spiritual Conference has secured the talented and gentlemanly speaker, J. K. Appleby, of Chicago, as its principal speaker for the next quarterly meeting, Dec 10, 11, and 12, 1880. The Chicago, Milwaukee, and St. Paul Railway has kindly offered reduced fare for this meeting. So, friends, turn out.

DR. J. C. PHILLIPS, Sec.

## Mr. Chainey Replies to Mr. Leland.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you permit me a brief reply to Mr. Leland's strictures on the "order of my going" from the National Liberal League?

I think all liberal-minded people will think it rather a sorry business to denounce one as a traitor for leaving what he never joined. I shall not repeat here the ample reasons given for the tardiness of my action. I wish to say, however, most emphatically, that I never indicated to any one that I was in full accord with the action of the Chicago Congress. As expressed in my letter, I found so much right on both sides that I did not for a time know exactly how to shape my action so as to be just to all.

The decision to start a new movement under wiser and more liberal methods was the final key to the problem.

As to my not sending my letter to the secretary, I was not aware that any official red tape had to be gone through with. If such be the case, I knew it not, and so do not hold myself in any way responsible to it.

In regard to my contemplated settlement in New York, the surrender seems to me to be all on the other side. Mr. Wakeman, after hearing me lecture in Hornellsville, expressed a desire that I should receive a call to New York. I informed him that I had some expectation of assisting on a newspaper to be started by Mr Ingersoll, but that if the two could be made to go together I would accept such a call. We had several interviews in regard to this, and the final understanding was that it would be better to simply arrange for a temporary course of lectures, so that we could see how we liked each other. I had no idea that any opinion I might entertain toward the League or Col. Ingersoll had anything to do with this matter. All who know anything about me know that I entertain very great admiration and affection for Mr. Ingersoll. I supposed this call was to come from Liberals, not from orthodox. I never dreamed that the Chicago resolutions were to be presented to me as the sacred canons of New York Liberalism, which, after kissing, I was to solemnly swear to ever believe, obey, and defend. I hav broken from my neck the yoke of two ecclesiastical tyrannies, and hav no intention whatever of submitting it to a third. I cannot think that so orthodox an interpretation can extend further than Mr. Leland, and so I wish to say in this connection that if there are any Liberals in New York, it matters not to me whether they belong to Mr. Frothingham's society, the Society of Humanity, or the Liberal Club, and they want to employ me to giv them in a course of lectures my best thought and life, I am ready to accept the offer on the most liberal terms. In regard to my action being influenced by Mr. Ingersoll's personal generosity, I hav the most unmixed contempt and scorn for the spirit that prompted such a judgment. It is orthodox to the backbone. It belongs to the prayer-meeting and conventicle. If the author of it was ever afflicted with superstition his prayers must hav been companions to that of Holy Willie. It's of the same cloth as the outcry of the church against a man who dares to change his opinions after they gave him fifty dollars to go to school with or to help him in a poor parish. This spirit runs all through Mr. Leland's letter. Because some one was working for me in New York I ought not to hav any opinion but theirs. When did I advertise my conscience or judgment to let by the week or month? If this letter is a fair revelation of Mr. Leland's moral sense no wonder he thinks that Mr. Ingersoll hires adherents with money. But the truth of it is, Mr. Ingersoll is a man of a different sort. He never dreamed of buying any one's intellectual service. He understands too well the value of independence. He hates with all his being the very shadow of slavery. His action at Chicago was in part the result of his recoil from such a construction of Liberalism. In speaking with him on this subject at Hornellsville, in connection with my recent experience in leaving the church, he said: "There is nothing I detest more than this spirit of ownership in man. Why, I would think just as much of you if you should go back to the Methodist church to-morrow." But Mr. Leland would evidently call me "a villain—a twice-damned villain." There is another side to this financial matter. Mr. Ingersoll gave Mr. Green and myself a benefit lecture at Hornellsville. Out of that we each paid seventy-five dollars towards the expenses of the Convention. Modesty forbids me to speak of myself, but I do know that what Mr. Green received was not so large in proportion to the service as what was paid to others.

I am sorry that Mr. Leland is so orthodox. The redeeming feature of his letter is that he quotes so much from Shakspere. But if there be dreams in that sleep of death, surely the great poet must be sadly saying,

"To what base uses we may return!"

Adieu. GEORGE CHAINEY.

## A Last Word on Politics.

Mr. Walker is late in replying to a last summer's article of mine on politics. Anything the other side of the Congress at Chicago he might let rest. I do. I wrote to influence the action there. That being over and no political action taken, I hav no more to say.

But Mr. Walker challenges my fairness, and I must clear that up. He had said he would bolt if the Congress resolved for Hancock. I said sportsmen had appropriate names for players who come into a game to rake in the bets if they win, but repudiate if they lose, but I would "name no names," or words to that effect. Now he says: "This is unfair of him. There is no dishonesty where fair notice is given of the player's intention." That is to say, it is at the option of any player to giv notice of intention to violate rules of the game. By this ingenious, not to say ingenuous device, he relieves himself of dishonesty. But sportsmen hav other names for players not according to Hoyle. Again I leave them to "name the names."

Dear Bro. Walker, when you "go West, young man," be sure you steer clear of "Poker Flat." You will get dead broke in more senses than one. T. C. L.

## The New Split in the Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I observe another schism has taken place in the National Liberal League, and that a call has been made for a convention to consider the propriety of starting another organization. Well, I hav no objection to a convention for discussing the matter, but I had hoped that as the long-continued controversy between the *Index* and THE TRUTH SEEKER has ended steps would be taken toward effecting a general fraternity of all the disaffected sects and factions looking to a consolidated unity instead of further division. If we could find a common ground on which all Freethinkers can meet and fraternize it would certainly be a glorious thing, and I should prefer to lend a helping hand to this movement.

There might doubtless be some improvements made in the platform and principles of association as we learn by experience and grow wiser each day. I hav been too much embarrassed and harrassed with financial troubles and tribulations which hav threatened to ruin me pecuniarily and turn me out of house and home to pay much attention to the grounds of controversy which caused the division at Chicago, and should want further time to investigate the matter before I giv an opinion on the propriety of starting a new organization. I shall not, therefore, resign my office as a member of the National Executiv Committee till I can hav time to examine the question more thoroughly.

A word on politics. My rule is, if I vote at all, to vote the most reformatory ticket. This would compel me to vote for Weaver; and if Conkling's speech may be relied upon, made recently in New York city, the Democrats are far in advance of the Republicans in reform and almost equal to the Greenbackers, hence Hancock will be my second choice. As for Garfield, his own Republican constituents hav charged him with several acts of wholesale swindle and legal robbery as disgraceful and infamous as ever sent any man to the state prison. He seems to hav the worst political record of any office seeker in the nation.

*Richmond, Ind.* KERSEY GRAVES.

## Organization of a National Secular Association.

[Mr. Green has sent this call with a request that we publish it, which we cheerfully do.]

An informal meeting will be held at the parlors of the Grand Pacific hotel, in the city of Chicago, on the 15th day of November next, at 2 o'clock P. M., for the purpose of organizing a national Association for the specific object of secularizing the state. The Association to be formed on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of state secularization.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G Ingersoll, Rev M J Savage, Prof J E Oliver, Rev Charles Grames, Robert C Spencer, Robert Peet, Carl Joniiz, F A Wichelman, Clayton F Woods, W E Parker, G H Walser, Geo Chainey, S B McCracken, Wm Estus, W S Bush, J M Shelling, S Black, Wm Chester, Sr, F A Kerns, Hon A Krekel, B F Underwood, E Campfield, Hon James M Pratt, John W Truesdell, A G Humphrey, MD, Thomas Dugan, C J Herbold, Rev Samuel P Putnam, Dr J M Monroe, A B Brown, Alonzo Lucky, E D Stark, C P Farrell, Col John C Bundy, C Dunning, W H Wakefield, David Eccles, Chas A Wardan, Rev J H Burnham, Edwin M Seaing, Esq, Peter Tanner, Wm R Lazenby, M Newton, E E Taylor, Joseph Singer, Frank Hart, Edgar M Sellon, D L Boutell, G B Fleming, C C Richardson, A L Brainard, P Himrod, Esq., Dr C H Michner, Allen Johnson, H L Green, C W Steele, John Stone, Wm McIlwarth.

P. S.—Tickets of admission to this Conference will be furnished the delegates, on application, by H L Green, Temporary Secretary, Salamanca, N. Y. The Grand Pacific Hotel will entertain delegates at the rate of $2.50 per day; the Parker House, at 187 West Madison street, Chicago, for $1 25 per day.

## They Don't Lower Their Flag.

The members of the Barber's Creek Liberal League, Rapids City, Ill.; and LeClaire, Iowa, are unanimous in heir emphatic approval of the action of the Fourth Annual Congress of the National Liberal League, in demanding the total repeal of the Comstock postal laws.

We regard it as the merest and most trifling legal quibbling to say that because the Congress made this righteous demand it thereby denies the right of the general government to arraign and try the violators of its laws, in its own courts.

No such sophistry can justify any auxiliary League in trailing its flag in the mire of ignominious surrender.

We regret the retreat of Col. Ingersoll and H. L. Green, but believing as they do, that if we demand the repeal of this unconstitutional law we should lose caste in the eyes of the world, they cannot perhaps be blamed for retiring from the field on the eve of battle and in the face of the foe.

We hav full faith that for every tired soldier who steps from the ranks and marches to the rear, to the music of the enemy's retreating cannon, one hundred stanch recruits will spring to the front to compete for the vacant place.

Rapid City Liberal League stands firm by T. B. Wakeman and the action of the Fourth Annual Congress.

DENNIS BARNES, Pres,
MARIA L. FOLLETT, Sec.

*Le Claire, Iowa, Oct. 21, 1880.*

[*From the London Republican.*]

## An American Free Press Hero.

At the International Congress of Freethinkers, recently held in Brussels, I had the great pleasure of meeting Mr. D. M. Bennett, editor of THE TRUTH SEEKER (New York). In America, Mr. Bennett is well known as a fearless and determined upholder of the rights of publication; and the case with which his name is generally associated bears a curious resemblance to the famous Knowlton pamphlet, defended by Mr. Bradlaugh and Mrs. Besant, although they were not the original publishers. Mr. Bennett was charged with "mailing" (that is, selling through the post) a pamphlet by a Mr. Heywood on the marriage question. Comstock (the American equivalent to our Collette), of the Vice Society, appears to hav instituted the proceedings, but it was Mr. Bennett's outspoken heterodoxy that had aroused against him the enmity of the churches, and Comstock was but the tool of the religious bigots. The man with whom they had to deal, however, was not one likely to fall an easy prey. Just after his arrest, Mr. Bennett used these determined words: "My only object in selling this pamphlet is to vindicate the liberty of thought, of the press, and of the mails. I hav always announced that I did not approve of it, but as long as Mr. Heywood does, I declare that he has a right to mail it as a part of his right to publish it and as a necessary part of the freedom of the press." And then he added: "If this means that I am to go to prison, to prison let it be."

The case was brought to trial, and, on the part of the prosecution, every nerve was strained, not only to secure a conviction, but to bring the heaviest punishment on the defendant. The district attorney held up THE TRUTH SEEKER, and said to the jury: "This is the paper that he publishes, and it is read weekly by fifty thousand people." The jury consisted of average Christian men, and this appeal to their religious prejudice was not without its effect. A little pamphlet, entitled, "An Open Letter to Jesus Christ," was also read to bias the minds of the jury against the defendant. The judge appears to hav been unfair in the extreme, for, says Mr. Bennett, "Judge Benedict said if they saw *anything* that had *any* tendency of *any* kind to produce *any* unpleasant effects upon *any*body—if, IF—I should be convicted. It was all "cut and dried" before I was brought into that court that I should be convicted, but what could I expect? I am an Infidel. I don't believe as much as they say I ought to, but I believe all I can."

The trials and hardships to which he was subjected during his imprisonment would have broken the fortitude of any man not sustained by a consciousness of right. But, through privation and labor, to which he was unfitted, brought on an illness that threatened to end his career, D. M. Bennett did not flinch one step from the course he had marked out for himself.

He was not idle during the long and weary term of his imprisonment. His spare time he devoted to the preparation of an elaborate work of a Freethought nature, and, at Brussels, Mr. Bennett took me into his apartment and showed me two thick octavo volumes, each containing, I should judge, nearly one thousand pages, which were the result of his prison labors. Each volume was adorned with a frontispiece; one represented the author in his natural condition as a free citizen, the other was his portrait as he appeared in prison, with criminal garb, cropped head, and closely shaven face.

On his liberation, a vast and enthusiastic meeting was convened in Chickering Hall, New York, to welcome him. Speaking on this occasion, Mr. Bennett said: "I was tried, ostensibly, upon the charge of mailing obscene literature. *The book is not obscene!* Attorney-General Devens, Secretaries Sherman, Schurz, Pardon Clerk Judge Gray, and many others connected with the government, hav read it with care, and none of them thought it was obscene. They perhaps did not approve of the argument or the theory of the pamphlet, but it was not an obscene work. President Hayes said I had committed no crime, and that I did not deserve imprisonment. But still President Hayes, in spite of this, disregarded the voice of justice and mercy and listened to the commands of the church and kept me in prison, though at the time my health was seriously failing, and grave apprehensions were entertained as to my life."

Mr. Bennett's bravery and determination were heartily recognized throughout the United States. At the meeting above referred to were present friends from Boston, Springfield, Newark, Philadelphia, Baltimore, Harrisburg, Reading, Rochester, and even from states so distant as Illinois. From all parts of the states came delegates of the National Liberal League, the great Freethought organization of America. The chair was taken by the Hon. Elizur Wright of Boston, and the sympathy of the best men and women in America was manifested either by presence at the meeting or, where that was impracticable, by letters full of hearty greeting and friendship. Thus was Bennett welcomed on his return from captivity.

Mr. Bennett is now in Europe, and in a very short time will revisit this country. He spent a day or two in London before proceeding to Brussels. From that city he told me he should go to Switzerland, Germany, and Italy, where he desired to see "old Vesuvius." He then intends to pass a short time in this country before returning to America. Surely we shall not allow so distinguished a visitor to come among us and to go away without some public recognition of his services and testimony of admiration for his steadfastness under suffering for conscience' sake. In honoring him we should honor ourselvs; for we should testify that we admire heroism and devotion to the right.

GEORGE STANDRING.

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IGNORANCE, when it is voluntary, is criminal, and he may properly be charged with evil who refuses to learn how to prevent it.

## Michigan State Association of Spiritualists and Liberalists

Will hold its third quarterly meeting in connection with the VanBuren County Society's quarterly, at Paw Paw, commencing Friday, Nov. 12th, at 2:30 P. M, and closing Sunday evening, Nov. 14th.

The following speakers, A. B. French, Clyde, Ohio; Mrs. E. C. Woodruff, South Haven; M. Babcock, St. Johns; Mrs. M. C. Gale, Flint, hav been engaged. Mr. and Mrs. A. M. Jordan, of Battle Creek, are expected to furnish the music. Longwell's Opera House has been engaged for the occasion, and the Committee of Arrangements will spare no pains in arranging for the comfort and entertainment of friends from abroad. Reduced hotel rates. Board and rooms at hotels, seventy-five cents and one dollar per day. An admission fee of ten cents for each adult will be taken at the door on Saturday and Sunday evenings to defray expenses. All friends of the Spiritual and Liberal cause are invited to be present at this union meeting, as ample accommodation will be provided for all who may wish to attend, and a good time may be confidently expected. E. L. WARNER, Paw Paw, Sec.
VanBuren County Society.

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## Glorious Yahoos.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Eighteen hundred years ago it is supposed one Pliny wrote some letters to various friends. Eighteen hundred years ago one Plato published some letters or lessons. No doubt such men lived, for we hav the universal testimony of all writers of their age to the fact. We know they lived just for the same reasons we know Milton, Pope, or Chaucer lived, or that any one lived who died over a hundred years ago. Yet although some hav questioned whether these men ever wrote the letters mentioned, no one ever has doubted that the men lived and wrote and taught eighteen hundred years ago. But the letters hav been analyzed searchingly. On the slightest fact being shown to discredit one of them under the rules of logic the letter is cast aside. Yet it is of no great importance to any one whether they are true or false. Still, the slightest contradiction or suspicious circumstance mentioned on impossible date or false geography causes all scholardom to turn up its nose and howl coyotishly. Who ventures to regard it as genuin him the world regards as *non compos.*

Eighteen hundred years ago, it is asserted, one Jesus Christ lived, taught, and died; spake as never man spake, created great civil uproar in a great city, died amid tremendous civic commotion and such elemental strife and awful phenomena as in men's minds must hav eclipsed ten thousand Pompeian earthquakes and the memory of all the wonders that ever befel the earth. He left to hundreds of his followers such magic power as men never before pretended to hav, and they went forth teaching and doing wonders, surpassing those of Hercules. So says a book purporting to hav been written by half a dozen of his followers. Outside of this book there is not the slightest pretense that ever any mention was made of these wonders. We hav books now extant by men who delighted to record all wonders and who lived near to these doers of miracles. Yet not one word of corroboration! When we examin these books for internal evidence, what then?

The grand miracle, foundation of all, the divine, miraculous, virginal birth of the grand wonder worker rests solely upon an old man's dream, related at hearsay by one who never met the wonder-worker till that worker was over thirty years of age. And the relators differ fatally among themselvs as to time, circumstances, and other facts.

But all stands on the birth. If it be not strictly as claimed, all the miracles of life and death are naught. Yet one fixes it in the days of Herod, the king, making certain Egyptian experience necessary; another puts it after Cyrenius had ruled, which was, we know, after the death of Herod the king and the reign of his son Archelaus.

The books profess to be the testimony of four witnesses, yet relate events, sometimes giving verses verbatim, the same, whereas, the unimpeachable canons of criticism declare that were two witnesses to the same act to relate the story of it, word for word, alike, even to the extent of a few lines, without collusion, 'twere a miracle equal to the removal of a mountain by the prayer of one whose faith is equal to a grain of mustard. They declare as much as that such a coincidence is utterly impossible. Impossible! Hail, age of Yahoos!

And yet some of our grave, venerable, owlish humbugs will, in conclave, seriously weigh the evidences of Christianity and announce their driveling platitudes with all the solemnity of little Jack Horner, who "put in his thumb, and pulled out a plumb, crying, What a shrewd boy am I." No wonder men hav lost all respect for courts of law when they see grave law writers and judges prostitute their brains, as shown in the Dred Scott, 7 to 8, and D. M. Bennett cases.

*Oregon, Mo.* CLARK IRVINE.

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THERE is a great strife between the Sabbath-schools at West Pawlet, Vt. There are two churches—the place is not able to support one decently. But they got up some feelings and are having great times to see which will get the most scholars.

## God and Man.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Before the Liberal League of this city a lecture was delivered yesterday on "The Existence of God." For this reason I beg leave to offer you the following lines on the subject for publication in your valuable newspaper.

God is the sum total of the laws filling, ruling, and maintaining the universe. The universe is infinit as to time and space. God, or the laws of the universe, is infinit as to existence and operation. The universe consists of an infinit number of globes revolving in infinit space. Said space is called heaven and to said globes the name of heavenly bodies is given. One of these heavenly bodies is our earth. Man, therefore, as an inhabitant of the earth livs in heaven from his birth to his death.

Man is a product of the earth. Because the earth is a result of God, or of the eternal laws of the universe, man is also a product of God or of said laws. The eternal laws of the universe that specially fill, rule, and maintain our globe or planet are called laws of nature. Man, therefore, more properly speaking, is a product of the laws of nature. If man strictly obeys the laws of nature he will feel happy; otherwise he will not. His whole nature, according to his three principal organs, heart, brain, and stomach, is divided into three parts, his mental, his moral, and his bodily nature. Man, because he is filled, ruled, and maintained by the laws of nature, has a certain amount of innate knowledge of these laws; other knowledge of them he acquires by his own observation, and the rest of his knowledge of them is the product of civilization, that is, of the observation of all men of all ages. Man not existing mentally, morally, or bodily before his birth, his life seems to constitute his whole existence, and death to put an end to his mental, moral, and bodily existence. For physical reasons there seems to be no immortality of the soul, life and soul meaning the same thing. Man may become immortal by his deeds that benefit mankind. Schiller, the German poet, says, "He who has satisfied the best men of his age has lived for all ages."

Man is sometimes called person. Person implies a body and means a mundane being. Only a man or a woman can be a person. Nothing else is or can be a person. God, the sum total of the laws of the universe, is, nor can be, no person or mundane being. God, the eternal laws of the universe, can neither be seen nor spoken to in the form or shape of a person, that is, of a man or a woman. All laws, eternal laws included, are without blood and nerves, and hav of course no bodily existence. There is, therefore, no personal man-like God. Man, as a bodily and perishable product of the laws of nature and of the universe, is of course mentally, morally, and bodily formed according to these laws. He is subject to them with or without his will and consent. God exclusivly means eternal laws and no person at all, either a man or a woman, with a bodily, perishable nature. Very respectfully yours,

*St. Louis, Mo.*, Oct. 18th. JOHN GEORGE HERTWIG.

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## What the Deacon Thought.

The new preacher took his seat in the conference room. It was the first conference meeting held after his arrival in the parish. One of the deacons sat at his right. He was a stranger to almost everybody. The meeting proceeded. The deacon acted as prompter to the new pastor, and the two carried on a broken conversation in silent whispers. It served to introduce the minister to his new members. The dialog ran something after this fashion: "Who is that?" said the preacher. A man was speaking with quivering lips, sobbing tones, and streaming eyes (he always spoke so). "That," said the deacon, is "Gag Phidler—whose neighbors horse jumped into the cornfield and he gagged the animal. The poor critter almost starved to death before he was found. It made a muss in the parish, and he has gone by the name of 'Gag Phidler' ever since." A sister rose and related her experience in snuffling tones. "Smokes opium like a Turk," whispered the deacon. Another rose and berated the fashions and follies of modern church goers. "Vinegar?" sibillated the deacon; "she talked her husband to death, and none of her children can liv with her." A man in the corner let fly a fiery phillippic. "More ardent spirit than holy spirit," murmured the deacon. A leading merchant discoursed long on honesty in trade. "Prays with his customers and then skins 'em," said the deacon. Several spoke modestly here and there about whom the preacher's prompter made no remark. His face clouded as a sister rose and whined forth some commonplaces about "charity." "Needs it herself," scowled the deacon; "sent her poor old mother to the lunatic asylum and took her property to build a house with." A magniloquent brother followed with pungent exhortation on the duty of the church to the distant heathen. "And yet," said the deacon, "he turned his own sister out of his house in a way no heathen would ever hav been guilty of." "All packed up and ready for heaven, ticket bought and paid for," said another confident disciple. "First thing he has paid for in twenty years," added the deacon; "would not a dispensation of silence be a blessed thing for these frail disciples?" "Oh, wouldn't it?" groaned the minister. "Let's move the session to abolish speaking meetings," said the deacon. "I'll go for it with all my heart," said the minister.

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BEFORE people waste much time trying to find out exactly when Christ is coming the second time, they had better find out exactly whether he came the first time or not.

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WHAT is the difference between a hard-shell Baptist minister and a clam? One knows enough to shut up and the other don't.

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OVER two thousand glass eyes are annually sold in Chicago. The life of a glass eye is about four years.

## Letter from Europe.—No. 11.

SWITZERLAND AND THE ALPS.

GENEVA, Sept. 15, 1880.

FRIENDS OF TRUTH: I have at last reached this beautiful city, lying at the lower and western end of the beautiful lake bearing the same name and at the southwestern extremity of Switzerland. Immediately in view of the city toward the south is Savoy, which, after centuries of political and military turmoil, now belongs to France. Further to the left, and in plain view from my window as I write, is Mont Blanc, with its eternal snow, looking as though not more than ten miles away, though in reality forty.

This city was for many years the home of John Calvin. Here he held almost supreme theological power and reigned with an iron hand. Here, on the Hill Le Champel, he burnt to death the amiable and good Michael Servetus; here Calvin preached many years in what is called the cathedral; here he died and was buried in 1564. Thus this was one of the birthplaces of the Reformation. Here it may be said that the gloomy religion, Calvinism, including Presbyterianism, Congregationalism, and a large share of Methodism, was incubated and brought forth. From here it went to Scotland and England, and by the Puritans was taken to our own American shores. It is unquestionably the gloomiest phase of Christianity, and is far better calculated to make men and women mournful and wretched than cheerful and happy. But its harsh and repulsive features have become rubbed and smoothed away in the centuries that have passed. Predestination, total depravity, the flames of a sulphurous hell for the millions, predestined from all eternity to burn in them, including innocent children and babes, are not nearly so much believed in as even a few decades ago. Even the followers of John Calvin have to a great extent ceased to believe God to be such a monster as to create a villainous devil to burn and torture his dear offspring for ever and ever, and simply for doing what they could not help. Thanks to the inevitable laws of evolution, the religions of the world have considerably improved since the day when Calvin burnt Servetus in this beautiful town, and when the devil and fires of hell were the principal stock in trade with the "elect" of heaven.

It was with some regret that I left Germany, the land of Goethe, Schiller, Feuerbach, Haeckel, and Buchner, without seeing more of it, but circumstances led me to be content with the parts I felt able to visit.

Germany is not so rich in fertility of soil as Belgium, France, and England, but it nevertheless has a large amount of land of fair productive power, though I judge it is not quite as skilfully managed as in the countries named, as the crops are not so good, so far as I was able to judge. We passed considerable low, flat land in Germany which is illy adapted to anything but grass, and even that seemed light, the yield not being half so good as I saw in Belgium, France, and England. Again, we passed many miles of fine farming country. The plains of the Rhine are of the first quality, and produce good crops. I saw growing there pretty largely a kind of bean new to me. They are sown broadcast, and grow nearly three feet high. I saw the same somewhat largely in England. In Germany I noticed two crops considerably raised that I could not make out what they were. Both were low, not more than a foot in hight, one looking something like mint, and the other with a yellow blossom like the mustard, which, however, it was not. I did not meet with any one who could talk English well enough to enlighten me; perhaps the first was Lucerne clover. Carrots, beets, turnips, and cabbages are much grown. I occasionally saw a patch of Indian corn, but generally not of a vigorous growth. The German butter is quite different from the American article, being soft and oily, and not salted, which leaves it of a flat taste.

The style of architecture in Germany varies greatly. In the towns are many very fine buildings of light-gray sandstone, quite in the modern style, while in the old villages, the older parts of the cities, and in the country, many of the buildings are decidedly ancient in style. Many were built with timber and brick, the brick being laid even with the wood, so that the latter comes to the weather the same as the brick. In this style a single course of brick only is required, as the studding, braces, etc., are a great support to the brick; but as a general thing such buildings do not look well. In many cases, however, when the timbers are skilfully arranged, and the outer surfaces dressed and painted a dark color, while the brick work is of a light color, they look very well. In Germany the larger share of the buildings are roofed with the earthen tile, while in many cases slate is used. There are fine slate quarries on the Rhine. The slate-roof looks far better than the clumsy tile; and in this country, the roofs are so steep, they are much seen.

There is a point or two in reference to Brussels which I intended to mention before, and perhaps it is not too late now. On the day we went to Antwerp we heard of a body of monks of the Trappist order, at LaTrappe, living near Antwerp. They pass their days in silence, making it a religious observance not to speak a word. Many of them go for years without speaking a syllable. Probably they think God does not like talking people, and that chatting belongs to the devil. Though they follow agriculture for a livelihood, they manage to get along without talk. If a person speaks to one of them he places his hands over his ears and walks away as though pained. How extremely senseless many of the religious notions which men have adopted! I did not visit the Trappists. Others of their customs are equally rigid. Existence has but few pleasures for them, and it is extremely doubtful if God even thanks them for the unnatural self-denial which they practice.

I think I did not mention the arcades or galleries of Brussels, a feature worthy of notice. I visited two of these, three hundred feet in length, some sixty feet high, with a glass roof and stores on each side, and two or three stories above them. They have a very cheerful appearance. Two of these arcades stood end to end, and were connected by a passage-way. I judge there are fully one thousand stores in the two, besides the offices, etc., above them. The distance between the rows of stores on either side is some forty or fifty feet.

I said nothing of the system of prostitution in Brussels. I saw nothing of it myself, but conversed with those who are familiar with it. Prostitution is an evil which exists in all large cities and in some which are not very large, and probably will continue to exist so long as the passions of man are what they are, however some may affect to ignore it. Many regard it as a necessary evil, and think it is not practical to attempt to exterminate it. The authorities of Brussels, and I think also Paris, have undertaken to avert some of the evils entailed by the system by subjecting the inmates of houses of prostitution to a daily examination by competent medical men to obviate the direful diseases engendered by that life. I was a little curious to learn what success attends this official recognition of the social evil, and am inclined to think that while good results spring from it in checking the spread of syphilitic diseases evils are also connected with it. From what I learned the unfortunate women of Brussels are in a woeful state of bondage to the persons who keep the disreputable houses of the city. They are not allowed to go upon the street unless accompanied by their keepers, and are compelled like the most abject slaves to continue the miserable life they have chosen whether they wish to or not. I learned of an English girl who had unfortunately been driven to adopt that life in Brussels, but to whom the slavery had become so irksome that she wished to return to England and to a decent mode of life. This, however, under the rule that prevails, she found utterly impossible—she could not leave the house even for a moment without the closest surveillance being held over her. Even when her friends became informed of the situation she was in, and when they wished to aid her in returning to England, the greatest difficulty was experienced in effecting it. I had regarded the legal recognition and regulation of the evil as productive of good, but possibly the effect is not an unmixed good. The whole thing is probably bad, the best thing that can be done with it. Perhaps, however, the evils I speak of have no necessary connection with the recognition and examinations by the authorities.

On leaving Freiburg, in Germany, I had a pleasant ride to Basal, Basle, or Bale, in Switzerland. On the right the beautiful plains of the Rhine extended far away, bounded by the Alsacian hills in the far distance. On the left the Black Forest hills were near all the way, and on the highest points the ruins of old castles still remain, with many of which are connected strange old legends. St. Georgen, the Schonberg, is 2,432 feet high, Schalstadt, the castle of Staufenberg, frowning over the town of Staufen, at the entrance of the Musthenthal and Kortziger, are successively passed. Heitersheim, on the Sultzbach, was formerly the residence of the grand prior of the Knights of Malta. Buggingen is the next, and then Mulheim. This is a little town, long drawn out, occupying about a mile of sloping ground, and noted for the Markgrafen wine, made in the neighborhood. On the Rhine, one and a half miles from the station, is Nouenberg, where Duke Bernhard died in 1639—in all probability a victim to the machinations of Richelieu. Schliengen, Belingen, Rheinweiler, Kleinkems, Ehigen, Eimeldingen, Halligen, and Leopoldshohe are successively passed, and each has its little history and legends. The day was pleasant and the ride was delightful.

In the compartment with me rode also two Englishmen. One had resided several years on the Continent, and the other belongs to the civil service corps, and has passed several years in China. The latter especially is a very intelligent man and very sociable. He had many inquiries to make about the politics and prospects in America, and many comparisons were made between England and America, both in regard to the form of government and the characteristics of the people. He was evidently very well pleased with his country, as I was with mine, and hence some slight differences of opinion arose, by which no unpleasantness was produced. To my remark that the tendency of advancing civilization was to the effect that people should choose their own rulers instead of inheriting them, he defended the system of hereditary monarchy by saying it is more permanent, less annoyed with repeated disturbance as with our elections and changes every four years, with all the excitement and unsettledness which grows out of the system; besides, he said, a people who have to look after their government have more cares and anxieties, and consequently less light-heartedness and happiness, than those not troubled with such responsibilities. I readily admitted the truth of the first part of his statement, but was not prepared to admit that it necessarily makes a people unhappy to choose their own rulers. To my objection to the enormous sum which it costs England to sustain their royal family, he said that was the smallest objection, and one least considered by the English people. They even did not feel it. The annual allowance to the Queen is only £450,000 ($2,250,000), and to the Prince of Wales £50,000 ($250,000)—the numerous other princesses with which England has been favored not being mentioned—and these sums are paid, or especially the Queen's is paid, from the property belonging to the crown, chiefly mines, the income from which is £800,000 yearly, leaving a net gain of £300 000 pounds per year. He did not explain away the fact that the two and a half million dollars annually paid the Queen and the Prince of Wales for doing really nothing whatever might be used in liquidating their enormous public debt, or otherwise lessening the taxes so oppressive upon the people. To my argument against the system of land tenure in England—a few owning all the land, and the masses, especially the tillers, owning none—he thought it a matter of very little consequence, and that the English system gave the most permanence and was just as well for the working classes. If America is allowed to send into England breadstuffs, beef, pork, etc., free of duty, the land-holders of England, whether few or many, could not make money at producing them in competition with America, and after all, land is only valuable in proportion to what profits can be made from it. The land-holders of England were now receiving much less rent for their lands than formerly, the tillers consequently paying less. Again, he could not see that the land-owner system of England is any more objectionable than that of America, where the farmer owns his own land, but where nearly every farm is mortgaged for half or two-thirds its value. He deemed it no more onerous to rent farming land in England than to pay excessive interest to capitalists in American. I acknowledged the force of his argument, but contended that as a rule it was not necessary for the American farmers to keep their farms covered with mortgages; and when they removed them and owned their own farms and had to pay no landlord and no capitalist it would be infinitely better than to always be a slave and till somebody else's land. I insisted that it is a great evil in any country for a few to own all the land, and that in my own country, when a man owned more land than he needs for his own use, or is able to work himself, while millions are able to own none it is no less an evil. I insisted that it is decidedly better for every man to own his own home than for one man to own the homes of hundreds of his fellow-men.

When he criticised the honesty of American politicians and asserted that office-holders in America are more dishonest than in England, from the very fact that in America office-holding is a very temporary affair and lasts only while an administration is in power, during which time the incumbent of an office feels that he must make all he can out of it, for the little time he holds it, whether honestly or dishonestly, whereas in England the incumbents of offices belong to the regular service corps, and if they are found to be guilty of embezzlement or thievery they are disgraced and cashiered for life, I admitted the truth of his remarks, but objected to the system of the recognition of a civil service corps, from which only office-holders can be taken. I preferred a free field and a fair competition in office-holding as well as in everything else. He contended that that very free competition makes most dishonest politicians, and held that the proverbial dishonesty of American politics proved it. He quoted the remarks of John A. Dix in strong opposition to his son's entering the arena of politics from the very reason of its corruption and dishonesty, of which his long life experience had abundantly taught him. I was compelled to admit the force of his argument; in fact, I have not very much to say in defense of American politics and politicians. Whether the English system is materially better I am not prepared to decide. That ours is bad I frankly confess.

After running over the habits of Americans in comparison with those of Europeans, and other topics, we naturally glided to the subject of religion,

He is a well-read man, and is familiar with the writings of Huxley, Spencer, Darwin, Stuart Mill, Buckle, Draper, etc., and while he is Liberal enough to admit there is much reason and truth in what they say, he is conservative, and inclines to hold on, to some extent, to the old theological system, holding that the errors of past ages are gradually being discarded, and that men will settle down to what is really true, and will come to acknowledge the great monotheistic fact which lies at the basis of true religion. I of course took issue with him, and insisted that the monotheistic idea as well as the polytheistic absurdities had for long centuries involved man in endless superstitions and errors, and had blinded him to the truths of science and reason. He and his friend with him scouted the idea that the universe is not the result of an all-wise and all-powerful intelligence which directs and controls all things by his will. I admitted at once that that was the theological idea, but contended that many are now becoming convinced that the teachings of theology are false in many things. For instance, I said, theology teaches that this globe and all the suns and stars of the universe were brought into existence a little less than six thousand years ago, and of course that man had existed no longer than that, but investigation, science, and demonstration have conclusivly proved that this earth has existed for hundreds or thousands of years, and probably millions; while in your own country, England, and in many other countries are unmistakable proofs that man has existed on this earth not less than fifty or a hundred thousand years. Theology teaches that the earth is the principal part of the universe, that it is stationary, has foundations, pillars, and corners; the sun coursing every twenty-four hours around it; while science has demonstrated—as every schoolboy now understands—that the earth is a sphere or globe, that it is not stationary, but turns every twenty-four hours on its axis, and every year makes a journey around the sun. Theology teaches that the earth is older than the sun, and brought forth and perfected vegetation of all kinds, including trees, grasses, vegetables, flowers, seeds and fruits, before any sun had been brought into existence, but science and reason have asserted that this is utterly impossible. Theology teaches that everything in the universe is governed by divine law, by a supernatural power, a positive supernaturalism, a special controling providence, but science teaches, and reason sustains it, that everything in this world, and in all other worlds, is governed by fixed, unchangeable natural laws. Things are as they are, and events occur just as they do occur, because there are natural causes that compel them to so occur; and no event has ever taken place that did not have a full, sufficient, and natural cause to produce it or make it so. If then the teachings of science are true, theology and its teachings are false and should be set aside. There is no longer any reason in keeping up and hanging on to that which is demonstrated to be positively false. In this age of intelligence we ought to be free enough to throw falsehood aside and embrace the truth, no matter what havoc it makes of old superstitions and fables. One of the two systems must be true—supernaturalism or natural law; if one is true the other is certainly false, and must be discarded. Supernaturalism has long held sway, and men have yielded a tacit consent that it is the power which has ruled the world, but science is now telling us in thunder tones that there is no supernaturalism, that everything is natural, hence old theology must be set aside, and the truths of unerring science must be taken in its place.

The gentlemen both wished to know how I could account for the existence of all matter, this world and all worlds, save by a creator of all, a mind and power behind it all capable of planning all and of bringing all into existence, and then of conducting and controling all. I replied that while I would not attempt to say what the original source or state of matter and the worlds was, I felt sure something was never made from nothing, and that the something—the matter—that exists to-day always existed in some form, which may have changed a million times. For me it is easier to conceive that matter is eternal and always has had an existence than to think that there ever was a time when matter had no existence and was made from nothing. I wished them to state whether they did not find the same difficulty in accounting for the eternal existence of their designer and creator, who necessarily must be superior to what he designed and created, as they have in accounting for the eternal existence of the universe. I considered the eternal existence of the other, but as we could see, feel, and know that the universe is, and has a *bona fide* existence, and as this designer is wholly imaginary, no person having ever seen him, or known the first thing of him, the argument is altogether in favor of the universe being an independent eternal existence. "Ah, but," said they, "witness the harmony and perfection displayed in all that you call nature, and see what wisdom and design of an intelligent creative mind is shown, and what proof is given that nature is only the handiwork of God!"

To this I replied that if nature must necessarily have had a maker because she is so perfect and works so harmoniously, and because such adaptation is found in all her parts, the same reason would necessitate that this creator of theirs, who must necessarily have design, adaptation, and harmony still superior to what is evinced is what he made, should have also have had a designer and creator. If it is set down for a rule that that which shows harmony and design must have a creator, then that designer and creator must also have had a designer and creator, and so on interminably. In that line of argument we would never be done conceiving of designers and creators of other designers and creators. We cannot get by it; if because the universe has harmony, apparent design and power—must have had a maker, that which has superior harmony, design, and power must still more have required a maker. Rather than pursue this idle and futile mode of argument it is far better to take realities, what we know to have an existence, with the laws and forces inseparably connected with them, and let that which is wholly imaginary and of which we have not the first particle of proof be allowed to rest and to subside where it belongs.

The water seems to know enough to run down hill without being directed, the sun seems to know how to shine without superintendence, the winds are able to blow, the waves of the ocean to roll, the grass and the corn don't fail to grow in the spring without an instructor or mover, and so it is with everything in the universe; the earth revolves with unerring precision, the planets move in obedience to the unalterable laws of the universe, the worlds and stars follow the same laws, and nothing needs an additional pushing power, nothing requires a director; there is absolutely nothing for divine providence to attend to, there is no conceivable use for any God more than there is for a million of them. The universe is superior to all imaginary gods and has not the slightest use for them.

The more intelligent of the two acknowledged the force of my remarks, but evinced a wish to change the subject. Of course, I was obliging.

We soon reached Basil. The two gentlemen continued on to Zurich, while I stopped over to take a look at the first Switzerland town and to begin to be more familiar with the country of the Alps. Switzerland cannot by any means be mistaken for a prairie country or one of dead levels and plains. The greater portion of it is of a decidedly elevated character. It is a small country, containing sixteen thousand square miles, more than half of which is taken up by the Alps, whose tops are covered with eternal snows, and down whose sides huge avalanches of snow and ice plunge with immense velocity, taking with them trees and rocks, and sometimes submerging cottages and hamlets. The altitude of the country varies from 678 feet above the sea level to 15,226 feet, the top of the highest mountain. The population is 2,776,000; and a more frugal, hardy, industrious, honest, happy people are hardly to be found on the earth. They are justly noted for their valor and love of liberty. For many centuries they have been ready at all times to struggle against heavy odds that their liberties might be preserved. For a long time the despotic power of Austria tried to subdue them, but in vain. They have been steadfastly determined to be a free people, and they have desired no king or crowned head to rule over them. While all the other nations of Europe on every side of them have bowed in submission to emperors, kings, and dukes, the steadfast, liberty-loving Swiss have maintained a republic, and perhaps the best republic that has ever been known in the world.

Though so large a portion of Switzerland is taken up by snow-capped mountains, it is far from being a poor country. Its productions are large and varied. Up to fourteen hundred feet above the sea level the vine flourishes admirably; above that to three thousand feet, oats, wheat, grass, and other farm products. Above four thousand feet but little grows save the Alpine firs. The soil is productive and well repays the honest tiller for the labor bestowed upon it. The hills and fields now look as fresh and green as in June, pasturing, excellent for the flocks and herds, and plenty and prosperity seem to pervade the land.

Bale, Basle, or Basel (it is spelled each way), is an old town and is claimed to be of Roman origin. It is situated on the Rhine, which divides it into two unequal parts, the lesser being called Klein Basel and the other Gros Basil. The custom house is here, but no ado was made in examining baggage. I saw no trunk or satchel opened or examined. There was formerly considerable antagonism and hatred between the two towns. This was shown by a town clock which the people of Gros Basel erected. At every hour when the clock struck, a head protruded its tongue at the people of Klein Basel, but the people of the smaller division survived these bad faces and tongue protrudings, and have flourished finely. The population of the entire town is forty-six thousand. It is a solid, old-fashioned town, some of the streets being very narrow, crooked, and irregular—some of the passages are not more than six or eight feet wide, and so crooked that but a short distance could be seen a given point. I noticed a style here that I have noticed in several other European cities—the streets, which perhaps you would take to be main thoroughfares, grow smaller and narrower and perhaps run entirely out in some court or up to somebody's stable, where they come to a dead stop and you have to turn and get into another street the best way you can.

I visited the principal noted places of the town, but saw nothing very remarkable. It has a small museum of art, antiquities, etc., and several churches possessing nothing specially worthy of notice. The minster, or cathedral, is said to be one of the finest Protestant churches in Europe. It has two towers 220 feet high, and dates back from early in the eleventh century. It has a few paintings and statues, but is very plain compared with the usual Catholic cathedrals. The town is very well supplied with public fountains, where the people go for water to wash their clothes, etc. Some of the fountains are embellished with appropriate statues.

The Rhine, here 850 feet in width, has a very rapid current, and is spanned by three bridges. Besides, there are two small ferry-boats run wholly by the force of the current. A wire cable is stretched across the river, and a wire is connected from this cable to the ferry-boat. By turning the rudder or keel with a lever, the boat makes good headway across, a pulley moving on the cable and keeping even with the boat. It is a simple affair, but is, nevertheless, curious to see the boat making trips every few minutes back and forth without anything to propel it save the river. The direction of the steering apparatus is changed every time the boat crosses, Although the bridges are free, these boats make enough by carrying passengers at one sou per head to keep up the running. I crossed in each of the two boats.

The water of the river is made very available for running machinery in the town. It is taken through in races, and used here, there, and in many places, and then discharged in the river, similar as with the Genesee river at Rochester. I saw several printing presses thus running by water power.

Near this town is the celebrated battlefield of St. Jacob, where in 1444, 1,300 Swiss withstood an army of 40,000 French under the command of the Dauphin of France, at that time a confederate of Austria. The French army perished, only ten escaping alive, and the battle of St. Jacob is still referred to as the Thermopylæ of Swiss history.

I will remark here that the Swiss may be called a cross between the German and the French; both languages are spoken, the German in the northern and the French in the southern part. Probably the French predominates. In several of the towns both languages are spoken. Here it is nearly all French, and the matter printed is in French.

On taking the cars again at the southern depot I was glad to see that the cars were upon the American plan, or nearly so—the first I have seen in Europe, and the only ones like the American save on the Russian railways. It is decidedly more pleasant to have the car all in one saloon than to have it divided up into five or six small compartments, with no chance to pass from car to car, or from one compartment to another.

As soon as we had well entered Switzerland its characteristic scenery presented itself. Ranges of hills with lovely valleys between were the rule, with here and there an undulating plain of moderate size, which reminded me much of many landscapes I have seen in America. As we penetrated into the country we passed through many tunnels, which proved conclusively, if proof were needed, that we were passing through a hilly country. I noticed even long after the sun had gone down, and the moon afforded us her light, that many of the higher hills were in independent peaks, and not in even ranges as they were in Germany. Some of these peaks were quite sharp or pointed, somewhat like a sugar loaf. These were, of course, simply rocks which some time in the long ago were forced up from the level of the earth, or the surrounding country had shrunk away from them, leaving those high points, which for some reason could not settle with th rest, away up as they are. We entered into the region of the Jura Alps, and fine mountain views were obtained. Often the scenery was most picturesque, romantic, and beautiful. We passed through several small towns, the largest of which is Olten, containing 23,000 inhabitants. We made no stop till we arrived at Berne, at 10 P.M., where we stopped for the night.

Berne (pronounced Bairn) is the seat of government of the Swiss confederation, and is a solid and very pretty town I was up in good season in the morning and out before breakfast viewing the city and seeing the men and buxom young Swiss girls opening the stores. Also the peasants from the rural districts with their supplies of all kinds of produce. It was Tuesday, the best market day of the week. The streets and little squares were occupied next the sidewalks to the extent of nearly a mile with these rustic people. The men had little droves of sheep or a few hogs shut up in little pens, made temporarily by tying with cords lengths of light fence for the purpose. The cattle for the butchers

were in another place, but all looked fat and fit for use. The hogs were remarkably clean and free from bristles; perhaps they had been washed, but the bristles had hardly been pulled out. The dames had live chickens in large baskets with network tied over the top; also butter, cheese, eggs, and a full assortment of vegetables and fruits. The apples looked better than any I had seen, and the plums, pears, and peaches were also fine. The grapes are probably brought from the south, as it is too early for them to be ripe here. Later in the morning stalls were in full operation with nearly all sorts of merchandise, largely attended by women, giving the town the appearance of a fair. Tuesdays and Saturdays this selling of all sorts of goods on the streets is permitted. The purchasers were out in full force, the housekeepers laying in their supplies of eatables, and others buying what they most needed.

The costumes of the peasants looked decidedly antique. The men wear blue cotton blouses, the women gypsy hats, very short-waisted old-fashioned dresses, and some of them with what looked somewhat like a man's shirt with shoulder-straps, and a sort of open jacket, partly covering the white shirt, leaving the arms and part of the chest, showing the white undergarment. Some of the women had a singular head-dress, made of dark goods, like very wide heavy ribbon tied into a kind of knot, with wings ten inches long, made stiff with pasteboard or something of the kind, these wings being expanded like the wings of a huge bat or of a windmill. I could see neither beauty nor use in them, as they but slightly covered the head.

Berne is on the river Aar, a rapid stream, which makes a sudden turn or elbow at the lower point of the city, which makes the town a fan-shape, the lower part being the apex, and the other much broader. After breakfast, chartering a carriage, I rode round the city, crossing the river, and going unto Prospect Hill, where I had a fine view of the city of Berne below me, of the beautiful scenery of the surrounding country, and particularly of the Bernese Alps, whose eternal snows were plainly visible and looked to be not more than six or eight miles away, but were probably not less than twenty. By the aid of a glass they were brought much nearer, showing hovels or cheap buildings that had been constructed in that region of snow and ice. The whole view was truly a delightful one and worth a long journey to enjoy.

Berne contains nearly forty thousand inhabitants, of whom less than three thousand are Catholics. The church of Rome seems to have less foothold in Switzerland than in any of the neighboring countries. The Reformation became thoroughly established in this mountainous country, and its doctrines have been well maintained. I think there are no Catholic cathedrals in this country that will compare with others on the continent. The religion of the country is free—every person left to follow his own bent.

Berne is well built of light-gray stone, and has a neat appearance; even in the suburbs I saw nothing slatternly or offensive. Heavy and high walls have been built along the river, and in other places high terraces, fine promenades, and shady drives abound. Some of the public grounds and gardens are tastefully arranged. A large stream of water from the river is taken through the principal street, and in some places is left open for cleansing purposes, but it would seem the disadvantages would overbalance the benefits. The streets are of fair width, and the buildings are largely built over the sidewalks, with heavy columns and arches. The columns, or piers, are from two to four feet through, and sometimes somewhat ornamental. This mode gives pedestrians a degree of immunity from rain and snow, but makes the stores dark and gloomy, and induces the custom of displaying the goods largely out in the light next to the street. This style of building will hardly be adopted by other cities.

Berne has a noted town clock. At every hour a cock crows as a warning, also a figure of a man strikes the quarters on two bells, other figures nodding and taking part in the performance. When the hour is struck a figure of a man, life-size, in the belfry strikes the large bell, and several smaller figures, lower down, of a lion, elephant, and horse and rider, etc., come out and take a share in what is going on, and when all is over the cock again crows. I was a spectator, with many others, when the hour of ten was struck, and had my share of the amusement.

Berne is 1,683 feet above the Mediterranean and 522 feet higher than Lake Geneva. The river Aar empties into the Rhine and flows northward through Germany and Holland. The waters here flow southward and empty into the Mediterranean. Berne has a rather even climate, ranging from 87 degrees above to 24 below the freezing point.

Fountains surmounted with historical and allegorical devices are frequent, and to these the families seem to go for their supplies of water. I judge the water is not taken into the residences. Women are often seen washing clothes at these public fountains. There are but few cross streets, but passways under arches from one street to another are quite frequent. I have noticed the same here in the older parts of the city. These passways are dark and gloomy.

The bear is the crest of Berne, and is frequently seen cut in stone on columns, gateways, and in public places. Among the curiosities of the town are four black bears in two pits with high walls at the end of the town by the side of one of the main streets. Many persons were in attendance, throwing nuts and cakes to these savage pets. An Englishman once accidentally fell into one of these pits and the bears immediately killed him. I had not the slightest desire to try the experiment. Among other curiosities I saw a herd of milch goats, a dozen or two in number, being driven from one locality to another. As is well known, the milk of goats is much used in this country. In the higher altitudes they will live where cattle cannot, and their milk is richer than that of cows.

Berne has a museum, but not a large collection. Its public buildings are of a very respectable character. In rear of the Federal Hall is a fine terrace from which grand and lovely views are obtained of the surrounding magnificent scenery.

The following lines are from a poem by W. H. Pollok:

"I sat at Berne, and watched the chain
Of icy peaks and passes,
That towered like gods above the plain,
In stern majestic masses;
I waited till the evening light
Upon their heads descended;
They caught it on their glittering hight,
And held it there suspended;
I saw the red spread o'er the white,
Just like a maiden's blushing,
Till all were bathed in rosy light,
That seemed from heaven rushing."

On the way from Berne to the southwest much open country is passed through, abounding in pleasant prospects and charming landscapes. The Alpine peaks, or the high prominences, are hardly lost sight of at any point, though a fine opening of hundreds of acres of undulating ground is spread open before us. The whole is fringed in with high hills and sharp peaks of rocks. Many small Swiss villages are passed, where industry, thrift, and contentment seem to have a home. But little evidence of idleness is seen.

Fribourg is on this line of road—a town of 11,000 inhabitants, largely Catholic. It is a curious town, outwardly and inwardly. It is said to be the divisional line between the German and the French. At the upper part of the town everybody and everything is German; at the lower part everybody and everything is French. It is built on very uneven ground; the streets are steep and built one above another, so that in one part the upper street is carried on arches of stone over the roofs of the houses in the street below.

The people of this town have three things of which they proudly boast. The first is an old lime tree, fourteen feet in circumference, its branches being supported on stone pillars. It is in front of the Town Hall and Council Hall, and this legend is told in reference to it:

"When the memorable battle of Morat was being fought, the townspeople of Fribourg stood in the public square, anxiously waiting for tidings of how the day sped. There was one young fellow in the battle who remembered that the hearts of many of his friends and fellow-citizens were beating painfully in that time of suspense, and as soon as the contest was over, he ran from the field of blood, jaded and fatigued though he was, to bear to them the joyful news that the Swiss had been victorious. Away he sped over hill and dale, and sliding down a rocky slope he grasped a twig which would not bear his weight, but came out by the roots. Rising from the fall, on and on he sped till he reached the square of Fribourg, where the old men and maidens, invalids and women, were standing with pale faces and clasped hands, waiting his approach. Breathless and exhausted, the blood pouring from the wounds he had received on the field of battle, he could only raise his voice to shout out the word 'Victory!' and fell dead in their midst. The twig which he still clutched in his hand was planted on the spot where he fell, and now that fine old lime tree stands there as a beautiful memento of the love and courage of that gallant young soldier and the victory of Morat."

The second is the cathedral, a gothic building, dating from 1285. It has a tower 376 feet high. The church has not very many attractions, but its organ is said to be one of the finest in the world. It has sixty-seven stops, 7,800 pipes, one of them being no less than thirty-two feet in hight.

The third is the suspension bridge over the Sarine, a small river below the city, the principal streets being two hundred or three hundred feet above it. It has a span of 905 feet, and as one stands in the center of it and surveys the rocky ravine before him a very fine view is obtained. Higher up is another bridge, about two-thirds the length, 305 feet above the water. It is secured to the solid rock, but nevertheless seems slight for such a hight from the bottom of the abyss.

In passing on from Fribourg toward Lake Geneva the same picturesque country and scenery abounds on every side. Thrifty farms and villages are passed all along which bespeak industry and thrift. The mountain scenery is of course of the grandest description, but it is not till suddenly emerging from a tunnel, when approaching Lausanne, on the shores of Lake Geneva, that the acme of beauty and delight is reached. At once the most beautiful lake of clear, blue, placid water is spread out before you. The thrifty vineyards are above you and below, for the railroad runs for a long way on the side of a vine-clad hill. On the opposite side of the lake bold mountains arise, and away in the distance is plainly visible old Mount Blanc himself, with his hoary head reaching far heavenward. The day was lovely, the air clear, and the views almost entrancing. I think I never saw anything at once so grand and lovely. I will not attempt a description, but will only say it was exquisite.

Lausanne is a town of 26,500 inhabitants. It is also built on uneven ground—hills and hollows. Its cathedral, a plain structure, is noted as the arena of the great disputation between Calvin, Farel, Viret, and others, the result of which was the transference of the episcopal seat to Fribourg, the separation of the Canton of Vaud from the Romish church, and the supremacy of Savoy. The building is 330 feet long and 143 wide. From its terrace a magnificent view is obtained of the mountain and lake scenery around. The schools of Lausanne are somewhat noted, and the children of many English people are sent here to obtain an education.

The country between Lausanne and this city continues very beautiful, though perhaps not equal to that which bursts upon the view when first coming in sight of the lake. The crops cultivated are more diversified, not being the vine exclusively as about Lausanne. Several towns are passed, among which Nyon is the largest. The lake is in view much of the way and is extremely clear and blue in appearance—truly a lovely sheet of water, the largest in Switzerland. It is of a crescent shape, nearly fifty miles in length and eight miles wide at Lausanne, the widest place. It is hardly probable that any sheet of water of its size in the world is surrounded by more grand and picturesque scenery.

Geneva is the largest city in Switzerland, containing 68,000 inhabitants, though belonging to one of the smallest cantons in the Swiss confederation. The river Rhone, which is the outlet of Lake Geneva, divides the city into two parts, like London and Paris, though unlike those cities the southern side is the largest. A portion of each half stands upon a hill, but not so steep as to be difficult to climb. It is really a fine town, and is often called "a little Paris." The buildings are of the same light gray sandstone of which Berne, Fribourg, Weisbaden, etc., are built, and they range from four to seven stories in hight. The older parts of the city present somewhat of an antique appearance, but the more modern portions are built with much taste.

Geneva dates its origin back to Roman times. It has seen many trying periods, and passed through many struggles. It had contests with the house of Savoy for a long time, until it allied itself first with Fribourg, and then with Berne. In 1798 it was annexed to France; in 1815 it was allied with the Swiss confederation, but in 1846 a democratic government succeeded the aristocratic rule, and since then the course of events have run smoothly with the city.

Among the places I have visited here are the English Gardens, where is erected a bronze statue of much beauty of two large female figures, representing the Swiss confederation supporting Geneva. It is on the south side of the Rhone, with the faces of the figures looking toward Switzerland.

The botanic gardens are an agreeable promenade, but not equal to what I have seen in other cities in the way of plants.

The Rath Museum contains an assortment of statuary and paintings, but very limited compared with Paris and other cities.

The Conservatory of Music is a fine edifice and has beautiful statuary in niches in the exterior walls as well as on the interior in the halls. It is a school for music with a fine concert room.

The University building, as well as the institution for which it was erected, is a great credit to the city. I visited the large wing, used as a museum of natural history, and saw in its three stories a fine collection of specimens in all departments of natural history, including the skeletons of a large share of the birds, fishes, and animals, from the elephant down to the smallest mouse, all skilfully stuffed and arranged in upright cases in their natural positions, as though alive. One is filled with wonder at the great number of classes, orders, genera, and varieties of the animal creation. The collection of minerals in the same institution is very creditable.

The Brunswick monument is also a very imposing and artistic ornament. It was erected according to plans expressed in the will of the Duke of Brunswick, who was for political reasons compelled to leave Germany and locate here. He presented the city with some 600,000 francs, if I remember cor

rectly, 200,000 of which were used in constructing this monument. It stands on the "Place des Alpes," facing the lake, upon a stone platform approached by a flight of steps, flanked on either side by a pedestal, each surmounted by a gigantic, heraldic lion, skilfully carved in stone. The monument is in the center of the platform between two large marble reservoirs; at the end of each nearest the monument crouches a large griffin holding a ducal crown and shield, with the armorial bearings of Brunswick. The monument is some fifty feet in hight. It stands on a hexagonal basement, and at each angle rises a marble column supporting a kind of Gothic temple, in each of which stands a white marble statue of an ancestor of the Duke. These columns support a platform on which is a marble sarcophagus containing the remains of the Duke. The whole is surmounted by sculptured ornamental work on which stands a bronze equestrian statue of the Duke in military uniform.

On a key near one of the six bridges which span the Rhone is a bronze statue of Jean Jacques Rousseau in a sitting posture. He is holding a pen in his hand; he appears in deep study, and is supposed to be writing his immortal "Confessions." I believe Rousseau was born in Geneva. The statue is the work of the sculptor Prader, and the small island or key upon which it stands is called "Ile Rousseau" or Island of Rousseau."

The point about this city having, perhaps, greater interest for me than any other, is the residence of Voltaire at Ferney, an old time village some three miles from the city. I took a conveyance out to see where the great and brilliant writer passed many years of his life, but found no admission to visitors in the Chateau Voltaire was allowed till 2 o'clock P. M. I had over two hours and a half to wait, and thinking it would take no longer to remain in the vicinity than to return to the city and go out again, and wishing to see the home of Voltaire more than anything else in the vicinity of Geneva, I sauntered around among the farmers and vine-dressers in the vicinity, went into several vineyards, and picked up what information I could without being able to converse with the peasants. I could have had a plenty of grapes to eat, but it is a week or two too early for grapes to be ripe here. I noticed more closely than before the mode of culture. The rows of vines are about three feet apart, and the vines about two feet in the rows. The vines have, on an average, only about six to ten clusters each, the purple having more than the white, and presenting a more vigorous appearance. I think the vines are cut back every year within some six inches of the ground, the new growth reaching three or four feet, and each vine tied to a stake. The old portion of the vine next to the ground gets large and stumpy, and occasionally dies, and has to be replaced by young vines.

The farm houses looked very old and not exceedingly comfortable. The house and barn are generally joined together, and often the compost heap, with its not very pleasant odors, is directly before the door. These country homes do not present a very inviting appearance.

I returned to the Voltaire mansion fully half an hour before the time for admission, and had leisure to inspect the exterior of the premises, while a number of other persons arrived in carriages and on foot impressed with the same desire as myself, to see where the great thinker and writer once lived. The mansion is about a quarter of a mile from the village of Ferney, and stands back from the road about a thousand feet, with the avenue to it lying between two rows of stately old shade trees. The house is a fine country mansion of wood, painted white, two stories in hight, besides the attic or mansard story. It is some sixty feet or more in length, and forty in width, with a wing probably added since Voltaire's time. The whole is well preserved, and has not an old appearance. The grounds in front comprise about an acre, and are finely laid out with flower beds, gravel walks, and roads. The whole is inclosed by a high iron fence in front, with large and small gates for carriages and pedestrians, and a solid wall of stone on the northern side. On the south side toward Geneva is a tower or observatory nearly a hundred feet high, from which a splendid view of the city and lake of Geneva, the surrounding country, and particularly grand old Mont Blanc, is obtained. There are probably few places even in Switzerland where a finer view is to be had. The mansion stands on elevated ground, probably three hundred feet above the level of the lake, and the view is very fine from any portion of the grounds. Mont Blanc towers up grandly, and a range of many miles of the eternal snows is very clearly seen. The near ranges of hills south of the lake, as well as north, not snow-capped, present a fine contrast with the hoary summits of Mont Blanc. The view extends for miles, especially east and west, and thousands of acres of vineyards and farms are spread out like a map before the observer.

At the hour of two the doors were opened, and twelve of us in number, both ladies and gentlemen, were ready to avail ourselves of the privilege of entering into the rooms where the remarkable man, Voltaire, passed many years. We were shown into his private rooms where he used to write, perhaps, his "Philosophical Dictionary," his "Commentaries on the Bible," "Pocket Theology," and others of the nearly one hundred volumes he wrote—historical, dramatic, theological, and philosophical. We saw his arm-chair, his bed, and the mausoleum intended by the Marchioness de Villette to contain his heart, but it lies with his body in the Pantheon at Paris. Around the rooms are nearly two dozen paintings, some of his near friends, and others being fancy, poetical, and classical pieces, but no crucified gods or sour-looking saints. Among the portraits, Frederick the Great, of Prussia, was pointed out, who for many years was a near friend of the great writer; also a full-size painting of one of his lady friends, a marchioness, whose name I did not understand. (No one present spoke English but myself, and thus I labored under considerable disadvantage.) Several old copper-plate engravings of various distinguished persons hung upon the walls, probably those admired by Voltaire. Among them I remember the names of Diderot, D'Alembert, Isaac Newton, etc. Benjamin Franklin and George Washington were also there, but I think they must have been placed there after Voltaire's death, for he died in 1778. Two or three busts of the great writer were in the rooms, one life-size and one smaller.

I felt a degree of solemnity and reverence as I stood in the rooms by the chair and bed of the distinguished man who occupied them a hundred and ten years ago, and I esteemed it a privilege to step into his old home and to place my hand upon articles once held by him. I entertain a profound respect for Voltaire. He was great in many directions, and, considering the age in which he lived, the power of the church which encompassed him on every side, he exhibited remarkable moral courage and wrote that which few authors dared to write. He gave the church and old theological errors many severe blows, which they were never able to avert. While standing by his chair, his table, and his bedside, I felt a desire to render myself useful in making many of his theological writings known to English readers, which have never yet been published in our language. If I possess the necessary financial ability, I shall publish them.

I did not learn who is the owner of the Voltaire mansion and home, but am glad it has fallen into hands who entertain such high esteem for the talented man, and who are willing others should visit the place and show their respect for the great departed and what he did to give mental liberty to his fellow-men. We were permitted to walk through the grounds in rear of the mansion and on the south side, which are most beautifully laid out and ornamented with flowers, shrubbery, bowers, statuary, reservoirs of water, fountains, etc. One continuous bower, composed of a species of dwarf beach, probably the blue beach, and the branches skilfully twined together, reach at least six hundred feet, and beyond is a beautiful park, with walks and drives, amid fine old shade trees. The entire grounds thus devoted to ornamentation and enjoyment must amount to thirty acres, and perhaps more. On the south of these grounds, as the land gradually slopes toward the sun, is a fine vineyard of ten or fifteen acres belonging to the same estate. On the other side are fine barns and outbuildings, with vegetable gardens, fruit-trees, farming land, etc. The proprietor of the old home is evidently a man of wealth and taste. It is indeed a lovely place.

The little chapel which Voltaire erected is of stone and stands somewhat in front of the grounds and of the mansion on the side of the roadway. It is some fifty feet in length by twenty-five or thirty in width, and has a modest tower with a town-clock in it which is still running. Over the door of the chapel is cut in stone these Latin words, "*Deo erexit Voltaire.*" The chapel was not open to visiters, nor did I learn whether any use is now made of it. The door looks old and rusty, and as though a good coat of paint would improve its appearance.

The village of Ferney undoubtedly entertains a kindly remembrance of Voltaire. In 1878, the centennial year of his decease, a fountain monument of stone was set up in the public square, surmounted by a bust of the great man, the whole dedicated to his memory. The inscription being in French, I did not copy it. One of the hotels of the place is the Hotel de Voltaire. The country around Ferney is very pleasant, and between it and Geneva are many fine country seats neatly ornamented. In the village are several potteries, where plain and fancy ware is made. The road leading out, like nearly all the roads in Switzerland, is macadamized, or composed largely of stone, very smooth and solid.

On the same day I visited the home of Voltaire I sought out the spot where Calvin caused Michael Servetus to be burnt alive with a slow, excruciating fire in the year 1553. I had tried to find this spot on the day before but had failed. I was surprised at the ignorance of the people here of the damning fact that within the limits of this city a good man was once burnt to death at the behest of a religious tribunal of which John Calvin was the head, because it was thought his views were not what they should be. I inquired of many, and they seemed wholly oblivious that such an event ever occurred here. Even the proprietor of the hotel where I stop, and who speaks English tolerably well, knew nothing of it, and misdirected me to the Hill Le Champel, where the murderous deed was done, sending me nearly a mile below the town, where the confluence of the Rhone and the Aar takes place, to the left of which is quite a high hill used for a park and summer resort. That was not the place. I met a Swiss who has lived several years in America and can speak English very fairly. I spoke with him about the burning of Servetus, and said I wished to visit the place. He very good-naturedly remarked, "Ah, you American people know a great deal more about what has taken place in our own city than we know ourselves. I never heard anything about the burning of that man."

It is perhaps not at all singular that the followers of John Calvin are utterly ashamed of cruel, heartless deed of his, and would be glad to have the remembrance of it entirely die away, but it will not be done; it is indelibly recorded on the pages of history and cannot be erased. He not only caused the death of that intelligent Spanish physician, but also of the unfortunate poet, James Gruet, against whom he had a spite, besides pursuing with vindictive hate many others against whom his ire had been kindled. Probably a greater tyrant never lived in proportion to the extent of his power. Calvin's theocracy only extended over the small Canton of Geneva. Had he but occupied the papal chair or the throne of some kingdom it is highly probable the world would have had more severely felt the heavy hand of his power.

At length I found the spot where poor Servetus was slowly reduced to ashes, and it is within half a mile of the Cathedral of St. Peter, where Calvin year after year preached the gospel of hate and vengeance. Notwithstanding the rain was falling at the time, I stopped long enough to meditate upon the cursed deed that had been enacted there, the motives which led to it, and the religion which prompted it. For what was the inoffensive Servetus thus cruelly put to death? Simply because he had written and published his belief that Jesus Christ was not the eternal creator of heaven and earth—for occupying the almost identical ground upon which Unitarians stand to-day. Because this honest man had presumed to express his sentiments the extra-religious Calvin had pursued him for years, caused his arrest at Vienne, France, and pounced upon him when the pursued man fled to the city of Geneva, as it were, for safety. He flew from the claws of a hawk to find himself in the talons of a vulture, from the pursuit of a wolf to find himself beset by a hyena.

For a moment it occurred to me that there was a slight resemblance in the fate of Servetus and myself. He had merely written and published his honest convictions; I had done the same. He for this had been hunted down, thrown into prison, and finally most cruelly deprived of his life; so had I, with the exception that owing to the advance of civilization and righteous rule in the world, an attempt was not made directly upon my life, though there is little doubt that the hope was indulged in that my life at my age might yield to the more cruel punishment than death. Many followers of Calvin said I ought to be burnt at the stake. Had their wishes been answered I doubtless would have suffered the same fate as did Servetus. It must not be forgotten that the men who pursued me and threw me into prison are disciples of the same man who pursued Servetus. The infamous sneak who first set upon my track, and by false pretenses and false charges caused my arrest, is a Calvinist, and a member of a Calvinistic church in Brooklyn. The president of his persecuting society, who furnished money and influence to destroy me, is a Calvinist, and a principal pillar in the Calvinistic church to which he belongs. The bigoted judge who tried me, and in every way in his power showed the determination to convict me and throw me into prison, is a Calvinist and belongs to the same church, and is a pal of the base informer and perjurer who caused my arrest. The loud-mouthed Crosby, who perhaps is the biggest gun of Calvinism in America, who preaches in the first Calvinistic church in New York city, the man who approves of falsehood and deceit, who threw up his hands with joy at a meeting in the hall of the Young Men's Christian Association because I had been arrested, convicted, and imprisoned, and declared it was worth one hundred thousand times as much as all that had been paid in to the society which pursued me, or the sum of $5,000,000,000, is a fine Calvinist. Can it be strange, then, as I stood near the spot where Servetus yielded up his life in extreme agony, at the instance of that cruel, heartless man, that I was not much in love with Calvinism? Is it singular that I do not love it at any time? No, it is not; and I feel that I will only be doing my duty to oppose to the extent of my ability, and so long as I have life, the spirit of intolerance and persecution for opinion's sake which Calvin and his disciples have shown.

(*Continued on page 700.*)

# Communications.

## The Postal Laws Again.

Mr. Wakeman's personal side issues hav nothing to do with the legal questions involved in the construction of the postal laws. If he believes that Mr. Ingersoll struck him below the belt at Chicago he should hav asked a correction then and there; and no one is more ready to do justice than Col. Ingersoll.

The side issues on lotteries and means for preventing conception hav nothing to do with the enforcement or repeal of the postal laws against obscene publications. The repealers demand the repeal of the postal laws on the ground that they invade the freedom of the press. Those laws must be construed strictly, and no postal officer can exercise any power not granted. Whatever he does, he must show a legal warrant for doing. The law does not authorize special agents, or postal officers of any kind, to open letters, except the employees of the dead-letter office. Post-office clerks and postmasters hav the same opportunity as special agents to detain, open, and destroy letters suspected of being obscene. No officer is authorized to commit a wrong or to violate the law. Section 1,234, Postal Laws and Regulations of 1869, prohibits and punishes intercepting or securing letters with intent to pry into the business or secrets of another, or embezzling or destroying the same. Section 282 of the Postal Regulations declares: "A letter once placed in the post-office is in the custody of the department for transmission and delivery to the party addressed. Neither postmasters nor officers of the law hav any authority to open it under the pretext that there might be something improper or even criminal in it, or that would aid in the detection or furnish evidence for the conviction of offenders against the law."

This section does apply to letters declared to be unmailable. It makes no distinction as to the obscenity or criminality of the letter. It prohibits all "officers of the law," which includes postal agents, from opening or detaining letters. The penalty is provided in section 1,234 (Section 3,892, R. S.).

In the case of the United States *vs.* Pond (2 Curtis R 268) it is held that the "intent to obstruct the correspondence and pry into the business or secrets of another . . renders the opening of such a letter unlawful."

The examination of second-class matter is of two kinds:

1. To determin whether it is a newspaper or periodical entitled to pass at second-class rates;

2. To see whether third-class matter is being sent at second-class rates. If the postmaster finds the matter is not second-class he can refuse to register it as such, or to forward it at second-class rates. If he finds it to be obscene, he can refuse to forward to the person to whom it is directed.

It is claimed that the examination of other matter opens the door to espionage of the mails, and that this violates the freedom of the mails. If so, the reform demanded should be the abolition of all examination of packages. The repealers, say let this espionage go on, but declare obscene matter and all matter mailable.

If it is lawful and constitutional to examin second, third, and fourth class matter to determin whether it is paid at the proper rate, lawful to require the parcels to be open to examination, lawful for the postmaster to determin the question of fraud without referring it to a jury, and to impose a higher rate of postage, it is no greater violation of constitutional rights to decide whether a publication is obscene, or to refer it to the postmaster-general to decide. To be consistent the repealers should demand the abolition of all examinations of mail matter, the abolition of postal agents, and the guaranty of freedom of the mails to obscene publications and articles designed for self-abuse, or procurement of abortion, and to lotteries.

They should also make the use of decoy letters unlawful; prohibit the officials of the post-office from being witnesses in prosecutions under state laws, make the jury judge of the law in all cases of criminal prosecutions, prohibit the creation of societies for the suppression of vice, statutory or volunteer, on the ground that they are part of the spy system, and "courts of inquisition, falsehood, and outrage."

This is demanded in the name of the freedom of the press, which is guaranteed by the United States Constitution. In all states whose constitutions contain the same guarantee, the same limitations of power apply to the state governments as to the national government. Error must be left free to be combated by truth, and obscenity hav free course to be put down by the moral sense of mankind. The present state laws against obscene publications should be repealed, as well as the national laws.

Mr. Wakeman has at last defined what he means by Comstock laws. He has published the Massachusetts Comstock law, and says that Mr. Wright, who sends him the copy of the act, givs information of value to all parties. I admit that he does. He shows that the law of 1879 was a revision of the law of 1860, that the first section alone was amended by interpolating the words, "Any instrument or article whatever for the prevention of conception."

It will be noticed by the careful reader that this law of 1879 does not refer to obscene publications, and does not amend the law of 1860, which I quoted, in the least.

Mr. Wright and Mr. Wakeman do not consider the laws of 1860 as Comstock laws, but only that provision of the law of 1879 which restrains the prevention of conception. Laws against obscene publications are not Comstock laws.

Mr. Wright's letter hoists Mr. Wakeman with his own petard.

W. S. Bush.

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Prof. Beckmann, who has thoroughly investigated the subject, says there is no trace of a chimney in the literature of all Europe before the year 1347.

## Mr. Moore on the Situation.

To the Editor of The Truth Seeker, *Sir:* I hav read friend Green's article in your issue of the 9th inst. over and over again, and I must say that I hav been made rather sad by the course he has taken, and I do hope that on a review of the subject he may see his way clear, as the Friends used to say, to return. I hav been a close reader of the discussion on the Comstock law from the time the *Index* took the grounds it did against repeal in the winter of 1877, when seventy thousand good and loyal citizens sent their names to our servants at Washington, asking them to repeal or modify those obnoxious laws, so that they cannot be used to interfere with the mails, on which depends the freedom of the press and of speech. About this time T. B. Wakeman gave us his great Faneuil Hall speech on this Comstock law, showing most plainly that it was a law void of any authority from the Constitution of our country, and that it was well calculated by its framers—minions of the church—for a gag on the freedom of the press and of speech, as well as the mails. Mr. Abbot arrayed himself squarely against this speech and against the seventy thousand who had petitioned for repeal or modification, and proceeded to charge them with encouraging the circulation of obscene literature, and here began this battle among Liberals. The Truth Seeker took sides with the seventy thousand petitioners, and its subscription list increased in size, while that of the *Index* diminished and its editor became excited over the state of affairs. The Second Annual Congress of the National Liberal League was drawing nigh, and Mr. Abbot, remembering that he was to be the presiding officer of that body, and that many of those signing the petition were members of the League, felt the importance of putting on his priestly robes. So he set at work through his paper to cut and dry, in part at least, what the League should do, otherwise he would not be willing to work with it. And—it is with feelings of regret that I say it—R. G. Ingersoll's course at the Fourth Congress savors much of Abbot's at the Second. Yet as he was but a new-comer in the League, and as he is fairly fastened to the tail of the Republican party—a party that embraces within its folds the great body of the members of the Protestant Evangelical Christian church, with a member of that church as a leader—I say, in view of all these facts, Mr. Ingersoll's course did affect them very much. But so faithful a worker as H. L. Green, one whom I supposed had kept himself posted on this Comstock law discussion, I am unable to see how he can afford to at once dissolve his connection with the League.

He thinks that the circumstance of the League's being fully committed to the side of repeal will be a barrier to any one applying for membership who does not believe in repeal. Is that a good reason, friend Green, why we as a League should hold back from speaking out the truth plainly, because somebody won't like us so well, or even for fear some of our own number should be offended and walk not with us? This reminds me of the arguments that some of our timid ones put forth in our antislavery conventions long years ago, when they were about to pass a plain and telling resolution. One case in particular I well remember. It was in 1844. At old Kennet, Chester county, Pa., when the Abolitionists had met as a state convention, in the old meetinghouse, to settle the question of voting or not voting under the United States Constitution, the old house was full to running over, so that we had to adjourn to the grove in front. This subject, like the repeal question before the League, had been before the society for discussion for some years. It was now expected that the society would take a vote upon it. But there were many good members, like friend Green, who did not want a vote on the question for fear it would cause a rupture in the society. Then, again, it might be a barrier with some honest politicians against joining our ranks. About this stage of the proceedings W. L. Garrison, of Boston, took the stand, and in his quiet and genteel, though firm, tone said: "There is a time to talk and a time to act. You hav now had this subject before you for some years; there has been much talking done on both sides of the question, and now it seems to me that the time has fully come for action;" and for one hour or more he laid open to view the character of the American government, with the Christian church as its backer, as he alone was able to do. When he took his seat Thomas Earl, of Philadelphia, took the stand and defended the political platform of the Liberty party as worthy of the votes of the Abolitionists. As he was a lawyer, and a kind of Ingersoll one at that, he went for policy. As he took his seat Lucretia Mott, of Philadelphia, came forward and said in her mild and quiet way: "Friends, let us not pass lightly over present duties. I believe the time has now come for this society to speak out on this subject, so the people at large may know where we stand. Remember, duty is ours; the consequences are God's. I know not what the vote of this convention may be, but as for me and my house, we will giv our vote in this convention on a line with our Abolition principles." The vote was then taken by the affirmativ committee passing through the house. Charles C. Berly and Thomas Earl, being appointed tellers, passed through the house also, and the "nays" were found to be in the majority by a few votes. But there were no cross words, nor even looks, on either side. The members of the Liberty party joined in at the ballot-box with Garret Smith and company, but they still helped to carry forward the Abolition movement proper.

When I look back to the struggles which the antislavery movement came up through, with the government on the one side and the church on the other as opposers, and with the rabble at their heels, this little flurry at Chicago doesn't frighten me in the least. It is impossible, in great movements like the Liberal League, that offenses should not come, but "woe be to those through whom they come."

Friend Green seems to be wonderfully out with something that he calls "Freelove." Exactly what he means by this I must acknowledge I am at a loss to know. If by free love between the sexes he means other than pure love based on intelligence, though it may hav the indorsement of the Christian church and popular sentiments, then I am with him.

Sam'l D. Moore.

*Adrian, Mich.*

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## School, Church, and the Constitution of the United States of America.

By John George Hertwig.

To the Editor of The Truth Seeker, *Sir:* History teaches us that civilization is the best preserver of mankind—its greatest benefactor. That such portions of the human race as persistently abstain from civilization are doomed to perdition is easily to be seen from the fate of the Indians or Red Men in this country.

Civilization comprises all the achievements of man for his mental, moral, and bodily welfare, and true civilization means true happiness of an individual or a nation. The state of the civilization of a nation is shown by its laws and public institutions; its art and science; its press and literature; its commerce and mechanical industry; its means of communication and transportation; its tools and machinery for mechanical and manufacturing purposes; its use and enjoyment of the resources of the soil upon which it livs, and its manners and mode of living generally. Civilization does not come by itself, but is the result of hard, incessant, and energetic labor, which latter itself is the best, noblest, and truest use and enjoyment of life. The faithful performance of useful work is inseparably linked with true happiness for man.

The chances of a *free* nation to reach the highest degree of civilization and to become really and thoroughly enlightened are, of course, best, because in a free country the laws permit every man to become master of and to forge his own fortune. For this reason the desire for civil liberty, or, in other words, for equal rights with all other men in all matters of public concern, dwells in every man's heart.

The children or young people of a nation, in order to comprehend its civilization, and, as grown-up persons, to foster and promote it, receive an elementary or rudimentary education in schools ordained by law. For this reason we hav public schools in the United States.

The public schools of this "land of the free and home of the brave" are based upon the principle that civil liberty and education always are, and of right ought to be, true and inseparable companions. These schools are not only state, but national institutions, both because they "promote the general welfare"—one of the aims for which the American people have ordained and established the Constitution of the United States—and on account of the land grants made by Congress for their support. They, therefore, ought to be kept, taught, or managed in every particular strictly according to said fundamental law of this free country of ours.

But the Constitution of the United States—the supreme law of the land—says, "No religious test shall ever be required as a qualification to any office or public trust under the United States;" and a constitutional amendment further says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." These constitutional clauses cannot be construed otherwise than that the Bible has no *public* authority whatsoever in this country, but must be considered as a *private* book *legally* binding no one.

The Bible is the basis or fundamental code of morals and religion of the Christian churches, which churches, in foreign countries, as public or state institutions, instead of promoting peace, order, and morality, at different times hav caused the greatest bloodshed, as is proved by history.

What kind of a book is the Bible? It has not been written by only one author. It is a collection and compilation of books. It consists of quite a number of different scriptures, which were written, not at the same time, but in different ages by men or authors whose names are given and well known, and who, because "all men are created equal," were born under no other "laws of nature and of nature's God"—to use the language of the Declaration of Independence of the United States—than men are born nowadays. The Bible is a compilation of very old books, originally written partly in the Hebrew language and partly in the ancient Greek language. However holy and sacred it may be, yet nobody in this country can be *constitutionally* compelled to use it; that is, to read the scriptures either in the original languages or in the translations for *religious* purposes. In other words, a public recognition of the Bible as a religious book in the United States is unconstitutional.

If these views are correct, it necessarily follows from them that reading from the Bible in our American public schools for religious purposes—as prayer—is unconstitutional and for this reason an error. By law the exercise of religion in this country is most wisely and most happily a strictly private affair, with which our American free schools, as public institutions, hav nothing at all to do.

Our American public schools, supported by state taxes and national land grants, ought to be according to and in harmony with our American Constitution, fully non-sectarian and devoted exclusivly to intellectual instruction, that is to science, which always is moral. The Bible, as a religious, irrespectiv of its moral precepts and value, ought to be strictly excluded from them throughout the land. We liv in an age of rapid progress, especially ever since our American Declaration of Independence was promulgated, and the American Constitution rules our national union. The knowledge the children of this free country acquire in our American public schools, by intellectual training, is indispensable to them for the race of life, in order that they may be enabled to earn their daily bread honestly, after they hav

left school. Not a particle of their school time ought to be used for other and illegitimate purposes; but the whole of it for their acquisition of practical knowledge, enabling them to become good, useful, and happy men and citizens. Let them, if they want to, seek religious instruction in Sunday-schools and in their families, by reading the scriptures or other religious books, or by attending divine service in the churches. Religious instruction is, of course, best understood by adult persons.

The constitutional provisions quoted above admit no other interpretation than that no church, that is, institution for religious service and instruction, shall ever become a national or state institution in this country. According to them, all religious sects and societies of all denominations hav in the United States only a strictly private character. According to them, the station of American priests, pastors, rabbis, and other religious teachers is a strictly private one, not entitling them to privileges, immunities, or monopolies. According to them, all church property of any sort, in this country, is strictly private property. According to the Constitution of the United States clergymen as such, hav no more right to control our American public schools than other private citizens hav who are no school directors.

Nevertheless, one class of them demands that the Bible for religious purposes be read and retained in the public schools, which demand has been disposed of above; while another class of them is opposed to our American public school system altogether, and in favor of sectarian schools.

This latter class of the American clergy can get and hold their positions only by submitting to compulsory celibacy, demanded of them by the canon of their church. But this demand must be considered as a wrong, immoral, and unnatural thing. Family is and always has been the moral basis of human society. No other men in the world, as a class, are compelled to lead a celibate life on account of their calling. If a man voluntarily leads a celibate life, this is, of course, his own business. But no man of self-respect, for the sake of his livelihood, ought to submit to the demand and to take the vow of compulsory celibacy. Compulsory celibacy is an unamerican institution. It is in full contradiction to our American principle of equal rights to all, in all matters of public concern, laid down in the Declaration of Independence, according to which principle every man is entitled to matrimony, that is to the blessing of founding a home and family. This noble principle, the basis of our American civil liberty, is contained in the following passage of said original fundamental law of our American nation, to wit:

"We hold these truths to be self-evident, that all men are created equal; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Matrimony, because it is regulated by law, is a matter of public concern.

Said clergymen, as celibates, are the subordinates and representativs of a foreign spiritual potentate or tyrant, (every potentate, because he exercises a power, that denies the principle of equal rights to all, is a tyrant), whose superannuated power is strictly opposed to religious liberty, enlightened civilization, and true morality. Every American citizen is a free man and as sovereign as that potentate. Said foreign spiritual potentate, therefore, has to dictate nothing whatsoever to any American citizen as to his moral or religious welfare. Our national Union is a free country and does not recognize any right or privilege of any kind or shape whatever of a foreign potentate on its territory. Said foreign spiritual potentate, therefore has no right whatever to interfere with the public schools of the United States, nor hav his subordinates in our midst, that is, in our whole country, any such right. They are not entitled to claim any privileges for religious purposes from any state of our American Union, because, according to our American Constitution, state and church hav and can hav nothing whatever to do with each other in this country. And such privileges granted them would involve a public recognition of their church, which is constitutionally impossible, and be an encroachment upon religious liberty and liberty of conscience, which hav been secured to our American nation, for all time to come, by the provisions of the Constitution, quoted before. But full religious liberty and unconditional liberty of conscience are the noblest prerogativs of every American citizen.

The clergymen named as celibates by compulsion are no true Americans, and as representativs and subordinates of a foreign spiritual potentate, they cannot be true citizens of the United States.

The demand of said clergy that their sectarian schools, by a division of the school funds derived from state taxes, be maintained at public expense, is in direct contradiction to and contravention against the provisions of our national fundamental law named, according to which a religious institution, either church or school, can never become a public, but must always be and remain a private institution. Sectarian schools are of course religious institutions, because religious instruction is given in them. Public sectarian schools, therefore, are constitutionally impossible in the United States. Because according to the American Constitution, all church property of all denominations is strictly private property, it ought to be taxed everywhere throughout the Union, exactly like all other private property. By such a course the opposition of that clergy against our American public schools would be effectually and permanently checked and removed. If that clergy deny at any time its clerical or spiritual aid to children because they attend or hav attended non-sectarian public schools instead of sectarian private schools, said aid is not worth having at all, because our American public schools are in full harmony with our national Constitution, and because, according to this fundamental law every inhabitant of the United States is entitled to take care of his or her salvation himself or herself, without the aid of the clergy and thus without expense. Every clergyman, as man, also takes care of his own salvation himself. Our national Constitution grants all the liberties dear to the American heart, and our American public schools are the best, surest, and only safeguard for the permanence and eternal operation of the Constitution. The aims of the latter are laid down in the following preamble to it, viz:

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselvs and our posterity, do ordain and establish this Constitution for the United States of America.

How can these aims be made true, except by men who in most cases in school hav learned to read and are able to read and understand the Constitution?

Our American free schools are public institutions, maintained at public expense, while all our American churches are private institutions, exclusivly maintained at private expense. They, therefore, hav nothing whatevor to do with each other. The whole American clergy always ought to be mindful of this fact, and to let our public schools alone. The indispensable necessity for these schools is admitted, and the great benefit derived from them is recognized by every sensible, well-meaning, and patriotic citizen of the United States. When they are censured or opposed, this is regularly done by clergymen of this country—doubtless for selfish reasons. Do our American public schools censure or oppose the churches of this country? Never!

It may be said that, as a matter of course, home education must go hand in hand with the instruction given in our public schools, in order to enable the growing-up American generation to become as good, useful, and happy citizens as possible.

Even the two great political parties of this country hav recognized the importance of our American public schools. In its platform, adopted by the late national convention held at Chicago, the Republican party wisely favors the promotion of popular education throughout the land as a national duty, and justly opposes both the influence of sectarianism upon the public schools and the appropriation of public funds to the support of sectarian schools. In its platform, adopted by the late national convention held at Cincinnati, the Democratic party also favors public schools. In addition, it demands separation of church and state for the good of each. But this demand is superfluous, because church and state hav been completely severed in this country by the clauses of our national Constitution above.

The foregoing views will be gladly indorsed by the majority of the German naturalized citizens of the United States. Germany, their nativ land, experienced the horrors of a destructiv war of thirty years' duration (from 1618 to 1648), which was waged because the Christian churches in that country opposed each other and wrangled for power as public or state institutions.

## A Feeling Discourse.

Dear Brudders an' Sisters: Dis day am de saddest I hab 'sperienced since comin' among you. Though the sun shines bright, de birds a singin', an' nature has put on her many colored autumn dress, yet our feelings am said, an' our hearts am draped with black and heavy with grief.

I see dat de floodgate of your eyes am stretched wide open. Don't shet it, but jess 'low de tears to run down unchecked, for you cannot pay a nobler tribute to de one who has left, but am with us. Yes, ole Aunty Beebe am no more. Dar she lays in her narrow bed ob voiceless oak, soon to be taken an' given into de army ob our great mudder Nature. Bless her dear black face, an' bless dose lubbin hearts whose gentle han's placed aroun' de lifeless clay dose sweet ferns, an' flowers, an' many colored autumn leaves. Poor, dear, black face, a smilin' even in death's embrace.

Yes, Aunty, your face am still black, but your heart would excel the snow from heaven in purity an' whiteness. Why shouldn't she smile in death, the good kind heart who nebber did a wrong while libin', who nebber spoke a word to hurt de feelings ob de lowliest, but who on de udder han' would walk away from her presence gladdened by her words ob comfort and cheer, walk away from her with heads tossed in de air, square to de front, wid firm step, an stiff resolve dat life was worth libin' for, arter all. De same 'dentical folks who fust came to her wid dar swellin' hearts nigh a bustin' with grief, with head bowed down, an' a flickerin' resolve in de corner ob deir hearts to end all dis turmoil an' sufferin' an' play de coward's part by backin' out ob de ranks ob life an' let others b'ar de brunt ob de fight without deir 'sistance—yes, ob dese waverin' folks she made men an' women. She put in dem de stiff backbone ob common sense, showed dem dat though de road ob life hab its rough places dey should keep right on de track, an' not fly it, but keep a good clear eye ahead, an' step high. But was it all words with Aunty? You know it wan't. De words ob comfort an' cheer were san'wiched between good solid chunks ob 'sistance.

When poor Melissey Crane came a stranger to dis place an' stopped at Aunty Beebe's an' axed fur a crust ob bread for her little chile, did she refuse her? She did. What did she say? She done say, "A crust ob bread, you poor little fool? Come right in here. It's a nice broth you both want, an' careful nussin, chile, for you've got a monstrous dreffal fever aboard." For two months she nussed mudder an' chile, an'— Dar she stan's, poor Mellissey, a bendin' ober her dearest friend on earth, or elsewhar. Cry on, cry on, poor chile. You's not sturbin' de services for de tribute you am now payin' to departed goodness am far above de poor words your parson am utterin'.

I will not make you, dear brudders an' sisters, feel wuss by tellin' ob udder individuals. She stretched out de white helpin' han' too, fur dar am not one ob you but what hab reseabed 'sistance ob some kind from her who now lies dar. Many will miss her; but dar am some who knew her not, an' consequently will not mourn her loss.

De Lady's Sewin' S'iety, inaugurated for de ostensible purpose ob makin' up winter clothin' for de headen ob de South Sea Islands, but really for de dissemination ob scandal, will not weep for her. No; for while dey was a'gibin' birth to scandal an' a'conductin' dar backbitin' convention, ole Aunty Beebe was a'sittin' in her humble chimney corner knittin' socks an' a'makin' all sorts ob nice warm tings for de poor aroun' her.

De females ob de Lady's Prayer Meetin's will not miss her, for while dey was on dar marrow-bones plyin' a hypocrit's tongue to a false God, beseechin' de myth dat folks wid whiter hearts dan dar own speckled ones would be sabed from a brimstone hereafter, Aunty Beebe was out in de cold an' storm, fair weather an' rough, not tryin' to sabe something called souls, but a'totin' chicken an' muffins an' soup an' lots ob nice fixin's so as to keep on dis earth ob ours as long as possible de poor bodies ob her famishin' brudders an' sisters.

De ladies who make dressin' gowns an' slippers for dar good-lookin' young pastors will not miss her, for she was one who could not afford to make presents to de rich an' high-toned when dar was so many poor folks aroun' her who required her attention.

De ladies ob de different church fairs will not miss her, for de simple reason dat she nebber believed in a'gainin' money under false pretenses or in gamblin' or a'spreadin' temptations for de guileless, eben in de name or under de auspices ob de great Jehobah.

All de s'cieties ob dis breed will not miss her, an' well was it for our sister dat she was not contaminated with dar acquaintance.

Aunty Beebe was a whole missionary s'ciety in herself; an' if de so-called ones would do one-half as much in proportion as she did dar would not now be on de face ob de universe an empty stomach or a bare back. Peace an' contentment would drive out crime an' sufferin', an' degraded humanity would leap from ignorance an' superstition's mire on to de white an' glistenin' platform ob manhood.

Oh, dat dar were more Aunty Beebe's in de world! Probably dar am, but I has not de honor ob dar 'quaintance. But I tole you what we can do. Standin' here by her side, let us solemnly swear each to demselvs dat de good example she set we will try hard to follow. Let us take up her work where she left off an' continue in it until we are forced to lie down by her. Den we can pass away without a fear, knowin' dat others will take up our work, an' so on, until dar will be nuffin on de face ob de earth known as starvin' or degraded mortals.

I doesn't feel like speakin' more at present, for my eyes are blinded an' my throat is awful lumpy, besides, others wish to speak ef de dear departed. But I will say dis personally, before de body is lowered, de flowers strewn, an' de cruel dirt falls upon de coffin-lid, Good-by, dear, lubbin', ole Aunty. I wish from de bottom ob my heart dat—dat you could read it. If you could you would then know how it bleeds to see you go—go before.

Again, good-by. If dar am angels in de great beyond, an' I reach the place whar you am, I know I can soon find you by flyin' straight for de front ranks.

Yes, you'll be dar, if dar am such a thing; an' if others wear crowns ob gold, you will hab a big one ob diamonds. Good-by. An' though de damp an' moldy clods will shut thee out from mortal's gaze, memory will keep enshrined, while life endures, the features of Aunty Beebe in one poor ole darkey's buzzum. Amen.

## The Institute of Heredity.

We hav received from Loring Moody, of 35 Pemberton Square, Boston, a circular in regard to the establishment of an institute having for its object the influencing and improving of human life before birth—that is, to see that children are *born* right. Mr. Moody contends that the diseases with which humanity is burdened spring from inherited impurities, and that criminals are made so by their ancestors.

"And the great problem," he says, "now confronting us, and demanding solution, is how to set and continue in motion such pre-natal influences as shall make the hereditary tendencies of future generations wholly good. So that little will be required from the environment or surrounding conditions to keep posterity entirely in the line of spiritual and physical health and right moral action, and so take off a large share of the burdens with which civilized society is laden.

"Century after century hav church and state, with all their vast, complicated, and cumbrous machinery, enforced their empirical methods with terrible penalties and at tremendous cost, for the purpose of putting an end to these evils, and with the most wretched results. And above all this, what vast amounts are expended in voluntary contributions of money and labor in the various forms of charitable relief, with the same hopeless and unsatisfactory results. And for the reason that we hav battled against effects, while leaving causes in unchecked operation.

"The causes are congenital. People who are born with theft and murder in the blood will steal and kill. The jailer and hangman neither cure them nor check their tendencies, nor thin their ranks, for as fast as we imprison and hang criminals others are born to take their places. And so with all the forms of disease with which our race is afflicted; hence all our conflicts with evil result in a long-drawn battle."

To correct this the Institute of Heredity has been inaugurated. The scheme has the warm indorsement of many eminent men. For further particulars those who are interested may address Mr. Moody as above.

(*Continued from page* 697.)

On the day before, when I was searching for the spot on which Calvin's cruelty and intolerance were displayed I met two Scotchmen, one of whom I took to be a clergyman, and of course they were Calvinists. I made known to them that I was looking for the place where Calvin burnt Servetus to death for his opinions. "Oh," said the one I took to be a clergyman, "I don't think I should have any desire to go to the place if I even knew where it was. There is no use in keeping those things in memory. Calvin simply acted in consonance with the spirit of the age in which he lived, and was perhaps somewhat carried away with the sentiments which prevailed at the time when he lived, and it should not be remembered against him. He had one of the clearest and most logical minds of any man who ever lived, and showed argumentative and reasoning powers superior to almost all other men. This should be remembered of him and not any mistake he may have made." I replied that I could not agree with him, Calvin professed himself, and his numerous followers believed him, to be a follower and apostle of Jesus who taught the gospel of love and compassion, and that he manifested the spirit of Jesus in a remarkable degree. Now, when Calvin had that merciless, heartless, and execrable deed performed of burning an honest man to death for his opinions, this "gospel of love" had been in existence in the world more than fifteen hundred years; and if Calvin set himself up as a teacher, guide, and model for others to look to and follow, it was perfectly legitimate to examine his conduct and see what sort of works he had brought forth—what sort of fruit his tree had yielded. He was a public man who held himself up as a light to the world, and there is no reason why we should shut our eyes to any black deeds he may have committed. If he had proved himself to be an unscrupulous, heartless tyrant who took human life without reason, especially when he is held up as a pattern of righteousness for others to follow, the world cannot be too well apprised of it. There is no reason why the facts should not be brought out. If he was in truth a "reformer," if he did profess to teach a better religion than the church was in possession of, there is no excuse for his inhuman conduct in the fact that those whom he left and opposed had also been guilty of the same enormities. The fact has proved him to be essentially one of the most cruel, heartless tyrants that ever lived. He hesitated not to take the life of his fellow-men to gratify his spirit of hate and revenge in proportion to the extent of his power. His power was limited, and extended only a little way; had he been a pope, or a monarch, we have the best of reasons—by the use he made of the power he did have, to believe he would have been one of the most bloody and merciless monsters the world has known. It is hardly worth while to claim as justification for him that other men had done wrong; he was a man of intelligence and claimed to be a guide for his fellowmen, and he is entitled to no excuse from the conduct of others. As for his clearness of mind and logical powers we have only this to judge him by; he evolved and brought forth a set of theological points or dogmas, more repulsive to human nature, more derogatory to the highest and most adorable qualities we ascribe to deity, than any other man has ever been the author of. If he had clearness and logic he made an extremely bad use of them, and has been a damage and curse to his race instead of a blessing. The doctrines which his clearness and logic brought out have produced more gloom, despondency, and unhappiness in the human mind than any other set of doctrines which have been accepted by the same number of people.

The clergymen of course thought I was wrong. Calvin was a great man, and Christianity had given the world all the civilization that had amounted to anything. It was, in fact, the parent and source of civilization. I would not admit this, and called attention to the high degree of civilization that had attained in India, Persia, Chaldea, Egypt, Greece, and Rome long before Christianity came into existence, and to the superior degree of morals in some directions which exist in Burmah, China, and Japan to-day, where thieving is almost unknown, and in many parts of which countries it is the custom to use no locks or keys, and for merchants to mark the prices upon their goods and to go away and leave their stores open for any one to go into who chooses to examine the goods, take such as they wish, and leave the proper price therefor. This custom would hardly answer to follow in Christian New York, Christian London, or Christian Glasgow. I said further in regard to Calvin that he had shown himself just as capable of persecution and of taking life for heresy or for not believing according to his dictation as any of his Catholic predecessors, and that his followers had shown the same intolerant persecuting spirit. I called attention to the thousands of lives Protestants had taken in the name of religion in England, Scotland, and Ireland. I added that taking these opportunities and the age of the world into consideration, the Protestants had shown themselves equally as bloody, as intolerant, and murderous as the Catholics. As for that matter, they have both within the last three centuries abundantly shown themselves ready and glad to kill and send each other to hell whenever they had the power to do so. But I was looking for the death-place of Michael Servetus, they had some other object in view, and we parted.

I visited the cathedral of St. Peter, in which Calvin preached for many years, and which since the Reformation has been devoted to Protestantism, but it is a somewhat gloomy looking affair, more fitted for a prison than a place of worship. It was built in the tenth century, and has been several times destroyed by fire, but restored. Some of the older parts still remain. It is possibly a little like the boy's pocket-knife which had had seven new blades and five new handles, but was the veritable jackknife still. There are stained windows and sculptured stalls in the cathedral, but little of the pomp and show of the Catholic institutions of the same kind. The old church has another cathedral here for its own use, but makes no pretensions to show or richness, and I did not visit it; neither did I take the trouble to visit Calvin's grave, though he lies in the cemetery with plain J. C. upon his still more plain slab. The house which he formerly occupied is now used for clinic purposes in connection with the medical school.

I spoke of the meeting of the waters of the Rhone and the Aar about a mile below the city. It is well worth the walk to see. Both rivers flow with much rapidity and come together with force. The Rhone is perfectly clear and transparent, while the Aar is as turbid as the Mississippi or Missouri. It is curious to watch how, though they come together with such impetuosity, they flow on side by side without blending with each other. The distinction between the clear water and the turbid is kept up for many miles. The Rhone is the water of Lake Geneva, and the Aar comes in from south of the high mountains of Savoy, where it doubtless pours vigorously down hundreds of steep declivities. Both rivers flow with such force that advantage is taken of their power for running various machinery. I think I saw some two dozen water-wheels some twenty-five feet in diameter placed out in the rivers, the current of the water turning them slowly, and the power by shafting carried to various factories, foundries, etc. This utilizing of the abundant power is most practiced in the Rhone, though the rivers appear nearly of the same size. As I walked along by the river bank I think I must have seen a hundred women at different points washing clothes in the water of the river. Sheds were erected for the purpose, and some conveniences fitted up. The market and market-house is near the river, and of course I visited the same. The market women have their vegetables, fruits, etc., in large flat baskets of willow, and set them down on the ground or pavement. I must have seen several hundred of these baskets. The vegetables and fruit looked well. The finest cauliflowers I ever saw were here. In one department was nothing but mushrooms, including what are usually called toad-stools. They were out in great variety of kinds and size, but did not seem to be selling very rapidly. The Swiss cheese, sweitzer-kase, is a peculiar product, and some of it finds its way to America. I saw much of it in the market-house. It smells very "loud," and one would seemingly need to have a very bad cold in the head or to hold the nose while eating it. It looks rich, but oh dear! the smell is prodigious. The Swiss, however, do not dislike strong smells, and unless some things do not smell loudly to heaven, they consider them not worth having. I prefer American butter and cheese to the Swiss, German, or French.

When I had descended from the first hill, which proved not to be the Hill de Champel, in walking around the base, looking at the gardens, etc., in the suburbs of the town, my attention was called to tunneling that was being done into the hill, and I naturally drew near to see what it was for. I found several tunnels had been made in quite a distance and some had been inclosed by large doors, and over the entrances of some buildings had been erected. I could not exactly devise the reason why so much gravel had been removed. A native was at hand, and pointing to the large door of one of these tunnels spoke words to me in an unknown tongue; but as there was a pleasant expression on his face, and a question was implied by his mysterious remarks, I ventured to say "*Oui*," whereupon he opened the big door and beckoned me to follow. Being a good follower I followed, and when he carefully closed the door we were in the vestibule of darkness itself. He lighted two candles, and giving one to me I was enabled by the light of them to see how dark it was. He led on and I followed, and soon we came to another big door, which admitted us into the sactum sanctorum of profound darkness and silence. Here were huge casks or tuns on either side, two or three stories high, and I perceived we were in a beer cellar, and it was very cool in there. He led me on between the rows of monster casks for fully three hundred feet, and when we came to the end I found a solid wall of ice. I could hardly believe it, and putting my hand upon it inquired, *Glace?* and he said "*Oui.*" Sure enough it was ice reaching up ten or fifteen feet from the floor, and solid without seams like a rock. How it got there I am in ignorance to this day. He pointed to a thermometer, and I saw that it indicated the freezing point. It was the object of course to keep the temperature at as near the freezing point as possible. He took me into another corridor of a similar kind, where were rows on each side of huge open tubs full of beer, undergoing slow fermentation. He had me go up a ladder and see the beer and the fermentation. I wondered how the beer got in there, but subsequently learned that the brewery was on the hill over the cellars, that the decoction of malt and hops was prepared in the brewery, and then transmitted by pipes to the large tubs, and then by other pipes and a force pump to the large casks. I very nearly learned the secrets of lager beer making right there in the dark. The cellars were excellent. The excavations were made in a solid hill of gravel and dirt one hundred feet high. The excavation was in the form of a Gothic arch, sharp at the top, and does not cave in. The gravel taken out is used with lime and sand in making excellent concrete for walls and buildings. So utility and profit resulted all around.

When the good-natured Swiss led me back toward the entrance he stopped before a cask and drew a glassful of an amber-colored fluid, from which he blew the froth and handed it to me. I knew in a moment he meant me to drink it. In consideration of his kindness in showing me the hidden wonders and wealth of that hill I had not language to reject his offer and poured it down like a man. It was not bad. I am not perhaps a good judge of beer, but I counted that as very good. He drew a glass and quaffed it himself in excellent style. Then he proceded to fill the glass the third time, and I immediately began to wonder what he intended to do with that third glass. I was not long left in doubt, for with a most benignant smile all over his face he handed it to me, expecting me to drink it. In vain I held up my hands and said, "No, no; not any more if you please." In vain I told him of my temperance proclivities and my great piety. He would hear nothing of it. He still extended it more determinedly toward me, saying the only word in English he knew, "Good, good!" I did not wish to dispute the goodness of the beer, but what could I do? I shook my head, stamped my feet, and looked up piteously for mercy, but it was no use; he still poked the glass at me, saying, "Good, good!" Resistance was in vain, and there was only one thing I could do. I must drink it. I was there in the bowels of the earth, and not even my worst enemies could witness the deed, and I drank in a spirit of self-sacrifice, and the Swiss was appeased, especially when I slipped a half franc into his hand. I would not have minded those two glasses of beer had I not within the half hour before taken a small bottle of white wine on the hill. This I had done by way of atonement at my disappointment at learning from the gentlemanly proprietor of a place of refreshment up there, who speaks very good French exclusively, that that was not the Hill de Champel. When a bottle of wine costs but a franc, and a man wants to do something magnanimous, perhaps on extra occasions like that he cannot do better than spend the franc in that way. Think not, dear friends, that that bottle of wine and two glasses of beer had any injurious effect upon your humble servant; far from it. A somewhat uncomfortable sense of fullness was all; no intoxication or improper exhilaration of spirits I assure you. It is one of the peculiarities of Swiss beer and wine that to what extent they may be indulged in they seldom intoxicate to any considerable degree. I have not seen a drunken man in Switzerland yet, though I have seen a man take his two bottles of wine with his dinner. The percentage of alcohol cannot be very heavy.

I did not climb to the top of Mt. Salève, immediately south of the city, which is 4,527 feet high. A fine view is doubtless obtained from it, but the weather has been somewhat rainy here and I did not make the effort. It obtained its name from a priest by the name of Salève, who was driven from the city by the Protestants, and who went up on that high mount and there stopped in view of his church and people, saying he would go no further, and there he stayed. What ultimately became of the old man I have not learned, but I presume he was far more worthy of being canonized as a saint than many to whom that honor has been extended.

I visited one of the principal musical box establishments for which Geneva is famous, and was shown by the polite proprietor, B. A. Bremond, many new devices in his art. I saw musical boxes from eight feet in length, with ten cylinders, and which would play over one hundred airs, down to music boxes the size of a small box, playing two airs; music boxes in water pitchers that commence to play as soon as lifted from the table; the same with fruit-baskets, etc.; music-boxes that have the harp attachment; music-boxes that imitate the church-organ very closely, having large bellows operated by heavy springs; music-boxes like an orchestra, or entire band, including drums, bells, and all the variations. This particular one rendered

"The Star-Spangled Banner," "The Marsellaise," and "Pinafore" most charmingly. The one that pleased me most was the one in the form of a nightingale sitting on a perch in a cage. He sang as though he would burst his throat, and charming music, indeed, he uttered. The little thing had just the appearance of a bird doing its best at singing, and the notes were beautiful in the extreme. I have never heard a nightingale, but I think it could hardly excel this wonderful little counterfeit. The price of it is five hundred francs. I would like to have bought it, but the francs are not plentiful enough. Some of the instruments cost five thousand francs. I saw several I would be glad to possess if there were no ifs in the way. The manufacturing is not all done in one place. Certain parts are done in one place, and other parts in other places. Some parts the workmen do at their homes. Large numbers of watches are manufactured in Geneva, but I learn that large numbers of the workmen have emigrated to America, and that American watch manufacturers have come to be heavy competitors of the Geneva houses.

I would be glad to visit old Mont Blanc, Mont Rosa, the Jungfrau, near Interlachen, and to climb to the very summit of their highest peaks, but there are some difficulties in the way. It would require several days and quite an outlay of money for conveyance, guides, mules, etc. When Albert Smith made the ascension of Mont Blanc with four others it cost him 2,338 francs. Of course it can be done much cheaper now, but I have not the necessary funds. I am hardly of the age to make the needful physical exertions, and am not at all partial to mule or donkey-riding. So I shall omit climbing to and reveling in the eternal snows, as well as breaking my neck in slipping and falling from some icy crag into the vast abyss a long ways below. I will content myself with having seen the Bernese Alps and Mont Blanc at a distance, the photographs of those and many others, with the real views I have had of lofty mountains and will still have in crossing the Alps over into Italy.

There are many places of great interest in Switzerland which I will not be able to visit, and among them are Zurich, Lake Lucerne, Interlachen, Neuchatel, etc. They all have their peculiar charms and attractions; but I cannot take the time to see all. I have seen and will see much of this peculiar country, and will go home quite well satisfied if I do not go to the time and expense of visiting all the points which richer tourists are in the habit of visiting.

I would like to go to Altdorf, near St. Gothard, in the eastern part of Switzerland and visit the place where William Tell, at the command of the tyrant Gessler, shot an apple from his young son's head, the beautiful story of which has charmed and animated thousands of patriotic Swiss, as well as thousands of other nations; but as charming as the story is, and as much as it has inspired men to noble deeds of daring, it is now generally admitted that William Tell, his son, and the apple are all myths, and that no such event ever took place. It seems a little cruel that the happy dreams and fancies of our childhood should be thus ruthlessly destroyed. But truth is inexorable and does just such things.

There have been a great number of myths in the world that have been implicitly believed in and which have yielded great consolation to those who accepted them as facts. The story with respect to the amiable but misused carpenter of Nazareth, in my humble opinion, is one of these myths, and I thnik his existence had no more reality than William Tell, Jack the Giant Killer, Santa Claus, Blue Beard, John Bull, Brother Jonathan, Uncle Sam, Miss Columbia, and lots more. The world has been full of myths, and I will let William Tell go with the rest of them and not try to hunt up the place where he is said to have performed his valorous deeds.

Geneva and its environs have many historical events interwoven in their history, but I have not the time nor facilities to engage in their recital. Pregny, a short distance from the town, is where the Empress Josephine resided after her cruel divorce from Bonaparte, and there Baron Rothschild has a magnificent villa. There are several beautiful and interesting villages near the city and many fine country seats. It is a good place here to live for those who have a plenty of money and leisure.

The Swiss people have their peculiarities, but they are pretty well known, and it is hardly necessary for me to attempt to enter into a detail of them. I will only say they are as a class industrious, frugal, temperate, ingenious, patriotic, liberty-loving, virtuous, and happy. They love their country and will freely shed their blood in defense of it. They are decidedly a religious people, all Christians of course, and perhaps about equally divided between Catholics and Protestants, but with all their religion Sunday is lightly observed here, and in this it is much like all the continental countries of Europe. The railroad trains, steamboats, diligences, etc., run precisely on Sundays as other days, and many carry on their work the same as on other days. The Swiss I spoke of who spent several years in America, and is now superintendent for his brother who is an extensive builder, told me that many of the mechanics work Sundays the same as on other days, and that he had been trying to get his brother to let his men rest one day in seven. Not that he thought Sunday is any better than the other days, but because everybody ought to have one day of rest in seven. I presume the Europeans regard one revolution of the earth as being just as holy and as sacred as the others, and think that where the revolution takes place which constitutes what we call Sunday, nothing takes place a particle different from what occurs on all other days. Their plan is perhaps better than forcing everybody to keep Sunday whether they wish to or not. Here those who wish to go to church and say prayers, sing praises, hear mass, and listen to a preacher, can freely do so, while those who wish to take excursions on the lake or to the mountains, or those who prefer to work and make a few francs and help support their families, are just as free to do so. I take it that this is about right, and I wish the same spirit could more generally prevail in America. The puritanical idea which prevails too much that Sunday is materially different from all other days, and that it is wicked to take pleasure on that day, or to do anything save wear a long face, drawl out prayers, listen to horribly dull sermons, and play the hypocrite generally, all for Jesus' sake, is the most absurd one in the world, and well will it be if it can go entirely out of fashion. In Catholic countries religion is not made exclusively a Sunday business as it is with the Protestants of England and America. Here the old women, principally of the female sex, who wish to attend to pious duties and go to early mass at daylight in the morning on every day of the week, or to the later masses, or who wish at any time through the day to go and kneel before the image of the Virgin and count their beads, say their Ave Marias and pater nosters, etc., have the utmost freedom to do so; and a few who have the inclination and time keep it up at nearly all hours of the day and on nearly every day of the week, while the great bulk of the population do nothing of the kind, and treat Sunday almost precisely as they do the other six days. With pious Americans it is not so. They have a long, pious, hypocritical face exclusively for Sunday; this they draw on with great sanctimoniousness on Sunday morning and would not be seen to smile audibly for any consideration, but on the week days their religion is very conveniently laid aside and their time is spent in striving to cheat their fellow-beings out of a few dollars of their hard-earned money, and how they can in someway obtain the advantage of their more unsuspecting neighbors and strangers. Religion, according to their views, should be attended to only on one day in the week, and then with the utmost severity. That is Puritanism. I prefer my Sundays, like my hotels, on the European plan—have what you choose, and pay only for what you get.

One peculiarity of the Swiss I will mention, and that is the custom of both men and women carrying heavy loads on their backs by means of a large flattish trumpet-shaped basket or vessel with straps through which they pass their arms, thus carrying very heavy loads. Flat vessels of wood for milk are thus transported about, and I have seen many women with tin vessels of this shape carrying water from fountains to their homes. The style is convenient for those who have heavy loads to carry. I think the women do not carry heavy loads on their heads so much as in Germany, but they do march off with tremendous back loads.

[TO BE CONTINUED.]

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WILLIAM DENTON will commence a course of illustrated geological lectures at Republican Hall, 55 West Thirty-third street, this city, on Monday, November 8th. Tickets for the course, $1; single lecture, 25 cents. We recommend everybody to go and hear him, as there is no more interesting and instructiv lecturer in the country than Mr. Denton.

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## Death by Prayer.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Recently I followed a benevolent order to the last home of a deceased brother, and while there a very orthodox pastor of the Baptist persuasion, a Rev. Parker, in his discourse said that the deceased had been a sufferer from that dreadful disease, cancer, for the last eight years, and that he visited him frequantly, and prayed and sang with him; that recently just as the sun was going down he was standing by his bedside witnessing his suffering, and that he fervently prayed God to relieve the sufferer by death, and that in less than ten minutes his prayer was answered, and that the sufferer was relieved by death.

Now the question is, if his assertion is true that God killed this man in answer to the prayer of a bigot, and if he could hav his petitions answered and death brought in ten minutes, why did he not pray to an all-wise, powerful, and merciful God and hav the poor sufferer restored to perfect health and to the bosom of his friends, as he was but a young man? Would the pious divine and his God rather grieve, separate, and kill poor mortals here than to restore, console, and cure suffering humanity? If it is right far a divine to pray for the death of a sufferer, why not end his life with a pistol or a dose of morphine. These eminent divines' prayers hav about as much efficacy as the old negro's had who did not hav an over-supply of food, and prayed the Lord to send him one of Bro. Jones' fat turkeys. He kept up his devotion for several nights, but no turkey came, and finally the old darkey prayed the good Lord to send him after the turkey, and then he fetched him the first night.

OBSERVER

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## The Philosopher's Stone.

In the years 1260 to 1280 Marco Polo, a Venetian, went to China and stayed there, traveling all over it. He described the splendid civilization there, and it is evident from his accounts that the whole land—a space as large as all Europe—was cultivated like a garden and crowded with several hundred million people. He found innumerable cities finely built and carefully governed. In fact, there is no country of Europe to day except Belgium where the people liv so happily and in such high civilization as then did the people of China. It is well known that China has declined very much from her condition even one hundred and fifty years ago. She was in her prime when Polo was there.

Speaking about the money used in China, he says (chapter xviii), "In this city of Kanbalu is the mint of the grand khan, who may truly be said to possess the secrets of the alchemists, as he has the art of producing money by the following process." He then tells how paper is taken, prepared carefully, cut into pieces of different sizes, longer than they are wide. The size indicates the value represented.

"The coinage of this paper money," he says, "is authenticated with as much form and solemnity as if it were of pure gold, for to each note a number of officers specially appointed not only subscribe their names, but affix their signets also; and when this has been done by all of them, the principal officer deputed by the emperor, having dipped into vermilion the royal seal committed to his care, stamps with it the piece of paper, by which it receives full authenticity as current money, to counterfeit which is a capital crime.

"This money circulates through all the grand khan's dominions, nor does any person refuse to accept it in payment. All his subjects receive it without hesitation, because they can dispose of it again in the purchase of merchandise, gold, silver, pearls—in short, every article. Several times a year large caravans of merchants arrive and dispose of their goods for this money, because even though they should be inhabitants of countries where this money is not current, they invest it in other articles suited to their own markets. When any person has old or damaged paper money he can exchange it at the khan's mint for new notes. Should any want gold or silver for purposes of manufacture, such as drinking-cups, girdles, or other articles, they in like manner apply at the mint, and for their paper get all the bullion they want. All his majesty's armies are paid in this paper money, which is to them of the same value as gold or silver. Upon these grounds, it may certainly be said that the grand khan has a more extensiv command of treasure than any other sovereign in the universe."

This to the then barbarians of Europe seemed incredible, yet some states of Italy were wise enough to see through and adopt it. Here was a money used by a nation the most populous and most civilized and most commercial the world has ever seen; and this money was based upon the revenues of the government, which revenues are themselvs founded on the whole power, wealth, honor, and dignity of the people, whose government is constantly receiving and disbursing them. The words "legal tender," stamped by law, suffice for its people, and there never was a money of the world.

CLARK IRVINE.

*Oregon, Mo.*

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"NATURE'S REVELATIONS OF CHARACTER," an original and interesting work on physiognomy, by Dr. J. Simms, author of "Scientific Lectures," "A New Physiognomical Chart," "Health and Character," etc, is all and more than its name implies. The book contains some six hundred pages, is neatly printed and illustrated, and apart from its scientific and literary character, is a valuable historical record of the lives of celebrated men and events. It tells how to interpret the signs stamped by Nature upon the faces and forms of her children, and thus possess herself of all their mental and moral traits of person. Also the physiognomical signification of the walk, the laugh, etc. So pleasingly and lucidly are the cardinal principles of the science of nature illustrated and explained, that the student is very soon able to judge who of his friends hav the musical ear, the eye for love, the eloquent lips, the peaceful eyebrows, the intellectual chin, and to determin who is to be trusted and who is to be suspected. The knowledge of a science such as physiognomy, which deals directly with nature and human nature, is sure to prove of incalculable benefit to him who has mastered it in any or all the walks of life. It bears also as equally an important relation to the body as it does to the mind and prescribes the best known natural rules for the preservation of the mental powers and physical health. The best evidence, perhaps, of the intrinsic worth of "Nature's Revelations of Character" is the large sale it has met with and the unqualified indorsement given it by the critics and scientists of Europe and America. The deserved high reputation of its auther, Dr. J. Simms, who is well and favorably known all the world over as a scientific lecturer and writer, has also added to the popularity of the book. Everyone should secure a copy, for "knowledge is power," and ours is an age of progression.—*Salt Lake Tribune,*

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AN egg of the great auk was recently sold in London for $500 This is supposed to be the largest price ever paid for an egg, except a single specimen of a moa egg, which was sold in London, in 1865, for $1,000.

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Creation is a myth. No dreamy God
  Ee'er slept in the night of chaos on a bed
  Made of vacuity, and 'neath his head
The darkness for a pillow, and awoke
  Half frightened by the whir of angel wings,
  And struck a light to see what horrid things
Had roused him from his sleep; began to nod;
  Then lit his eye with glory as he thought
  That he 'tween sleeps would make the world from nought.
With pity for nihility he spoke,
  And borne upon his breath were space and time.
  Then blew the dust from heaven's floor sublime—
A myriad orbs which through the ages sweep—
And, satisfied, retired again to sleep.

*Jerome, Ind.*

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And all of God that bless mankind, or mend.
—*Pope.*

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# NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

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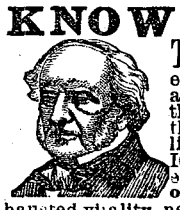
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Many a man, if he had been sheltered from childhood from the bleak winds of adversity and mild and enlivening gales had played on his brow, would hav afforded an example of truth and generosity and honor, who now, from the stress of temptation, has sunk into meanness and lying and robbery and outrage. —*W. Godwin's Essays.*

If a man is profligate enough to take advantage of the light-headedness which sometimes afflicts a starving and forsaken woman, both his profligacy and her misfortune need to be reconciled with the purity of God. The social evil is a double-headed clamor against heaven. And we put another tongue into its accusation when we make an outcast of the woman and a tolerated nuisance of the man.—*John Weiss.*

Man differs from a lifeless body or a brute in this: That it is not with the present moment alone that he has to deal, for the brute, the past, when gone, is clean gone forever, and the future, before it approaches, is as if it were never to be. Man, by his recollection, makes the past a part of the present, and his preknowledge adds the future thereto, thereby uniting the three in one.—*Draper's Intellectual Development of Europe.*

Exempting church property from taxation is only robbing the people in general to gratify and enrich a few traders in religion. The churches and Sunday-schools produce as many criminals, and yet of a higher class—remember the Bank of Glasgow—than the taverns. Why are these taxed while those escape scot-free? There is no reason in the arrangement, and it stands on mere consent and custom. It is time to let the foolish custom die.—*Hylax.*

Solomon, who gets the credit of being the wisest man the world ever saw, is more outspoken than the Stagerite, for he has said: "To him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither hav they any more a reward, for the memory of them is forgotten. Also their love and their hatred and their envy is now perished; neither hav they any more a portion for ever in anything that is done under the sun" (Eccl. ix, 4 6).

One of the soundest principles of human law on the subject of crimes and punishments is that law should in as rare instances as possible interfere with the discretion of individuals. Laws should be as few as they possibly can be made, forbidding nothing the indulgence of which would not beyond question be injurious to the common weal. The right of private judgment in everything beyond this should be sacred. The independence of every man in all things except where prohibition is required for the general safety is indispensably necessary for the improvement of a rational nature.—*Godwin's Essays.*

All can reason, can inquire, and attain that knowledge which is most beneficial to every individual. We are set at large from those fetters which for ages bound the inferior and more numerous portion of mankind to the law of an implicit subjection, and are turned loose into the great common of such inferences and solutions as are the natural results of fearless inquiry. It is in vain now to endeavor to reerect the wall that separated one set of men from another. We might as well endeavor, by planting a hedge, to confine birds, the nativ inhabitants of the skies, as to prevent men making that use of their reason which reading and reflection naturally supply.—*Godwin's Essays.*

All human bodies hav kept dead so uniformly and for so long a time that we hav a right to say that what has occurred nine hundred and ninety-nine times will happen on the thousandeth. We are as sure of it as that the sun will rise to-morrow. To say that it is not impossible that the sun may not rise to-morrow is to put the safety of a phrase against the salutary dependence which we derive from experience. While science and experience proclaim what is actual, it is childish to waste breath in saying that nothing is impossible. The law by which a dead body cannot be revived is an unalterable fate. If any bodies, presumptivly dead, revive, the presumption stands corrected.—*Weiss's American Religion.*

If I could think that discourses and arguments to the understanding were like the several sorts of cater to different palates and stomachs, some nauseous and destructiv to one, which are pleasant and restorativ to another, I should no more think of books and study, and should think my time better employed at push-pin than in reading or writing. But I am convinced of the contrary. I know there is truth opposit to falsehood, that it may be found if people will, and is worth the seeking, and is not only the most valuable, but the pleasantest thing in the world. And therefore I am no mere troubled or disturbed with all the dust that is raised against it than I would be to see from the top of a high steeple, where I had clear air and sunshine, a company of great boys or little boys (for it is all the same) throw up dust in the air, which reached not me, but fell down in their own eyes.—*Locke's Familiar Letters.*

## Odds and Ends.

The bumble-bee and garter snake hav taken down their sign since the picnic season ended.

"It may be wrong, but still its fare," as the conductor said when he tossed up for the odd five cents.

"Yours in faith, hope, and charity," is the way a young man closed a letter to his girl, and now when he wants to visit her he does it through the telephone. She wore brick hair.

AN ENIGMA.

Why is a garden's wildered maze like a young widow fresh and fair?
Because it wants some hand to raise the "weeds" which hav no business there.

The icemen must and shall be exterminated, So must the plumbers. During the coming winter, when your water-pipes freeze up, instead of sending for the plumber, unscrew the pipes and save them for the next summer's use. The scarcity of ice last season was due to the fact that most of it turned sour before it was caught.

A president of a college, in a horse-car, noticed one of the freshmen curled up in front of him, and exhibiting obvious signs of vinous exhilaration. For a few moments the president surveyed the undergraduate, and finally he exclaimed: "Been on a drunk?" The half-conscious student rallied, and with a gleam of good fellowship in his eye, ejaculated, "So—hic—hav—I."

"Adolphus, my dear," said she, "its nearly a year since you first began to call,"

"Yes, I believe so," nervously.

"And we've talked about books and music every night."

"Y-y-e-s, I think so," more nervously than before.

"Well, I-I— Don't you think a change would be agreeable?"

There was "a change" in a few weeks time. The pastor made it.—*New Haven Register.*

They had not been married long, so they sat down to play checkers. In the middle of the game she said:

"Then do I jump these two men and get a king? Of course I do. Crown me. I've got the first king," and she chuckled hysterically.

"No, you aint, either; I didn't mean that move," said he. "If you can't play checkers without cackling like a hen you'd better giv it up. I'll take that back and move here; now so. Now you can move"

"Over here?" asked the wife.

"Certainly. That's very good," and her husband gobbled two men.

"I didn't see that; I'd rather put it here," she remonstrated.

"Too late now," said he, pegging away for the king row. "You should study your moves first."

The witness who went to the Tombs police court to testify to the good character of his countryman, Patrick Magrath, charged with assault and battery, was a trifle effuse in his remarks and delved too deeply in the genealogy of the Magraths to suit the complainant's counsel. Twice he tried to arrest the torrent of encomiums, and failing in it lost temper and said:

"Did you ever talk a man to death?"

"No; did you iver do it yerself?" asked the witness quite tartly.

"Yes," said the counsel, with an absent air, but watching his opportunity for a thrust. "Yes, a couple of hundred of them, I suppose."

"Is that all?" quoth the witness, sharply. "Then ye havn't beat the raycord yet."

"Havn't beat the record! Whose record?"

"Samson's," returned the witness, calmly. "He slew three hundred Philistines wid the same instrument yer use yerself!"

The subsequent queries put to that witness were remarkable for their brevity.

In an alley off Hastings street, just back of a tumble-down rookery, a member of the sanitary police squad found a man under a wagon and inquired if he was ill. The man pointed to the old house, cautioned the officer to speak low, and replied;

"I'm the husband of the woman you see hanging out clothes over there."

"I've been off on a spree for a whole week."

"Ah! I see. It is the return of the prodigal."

"Wuss than that, sir. The prodigal had no wife, and did not steal the rent money to get drunk on. Oh! I'll catch it, sir, if you don't intercede for me."

"But what can I do?"

"You slip around to the front of the house and say you hav news for her. Watch her face and see how she takes it."

"Then tell her its about me. Watch and see if she gets white around the mouth. Tell her that you hav news that I was drowned at the ferry dock. Watch her tears at this point. Tell her I called her dear name as I went down for the last time. Watch and see if that melts her. If I can get her all broke down and overcome, I'll burst in on her and get her forgivness before she gets over wiping her eyes and pulling her nose. Go, now, and I'll owe you a debt of gratitude all my life. I think Mary will melt under your soft words."

The officer slipped around and told the wife that her husband was hiding in the alley, and then took a position where he could watch what followed. He had hardly secured it before the man came down the alley on a gallop, followed at a short distance by the wife, armed with a hoe-handle. There were no words spoken, but the man simply threw up clouds of dust with his heels as he put on steam, and as he passed the officer he somewhat curtly observed:

"Ah! but ye ain't worth shucks at the melting business!"

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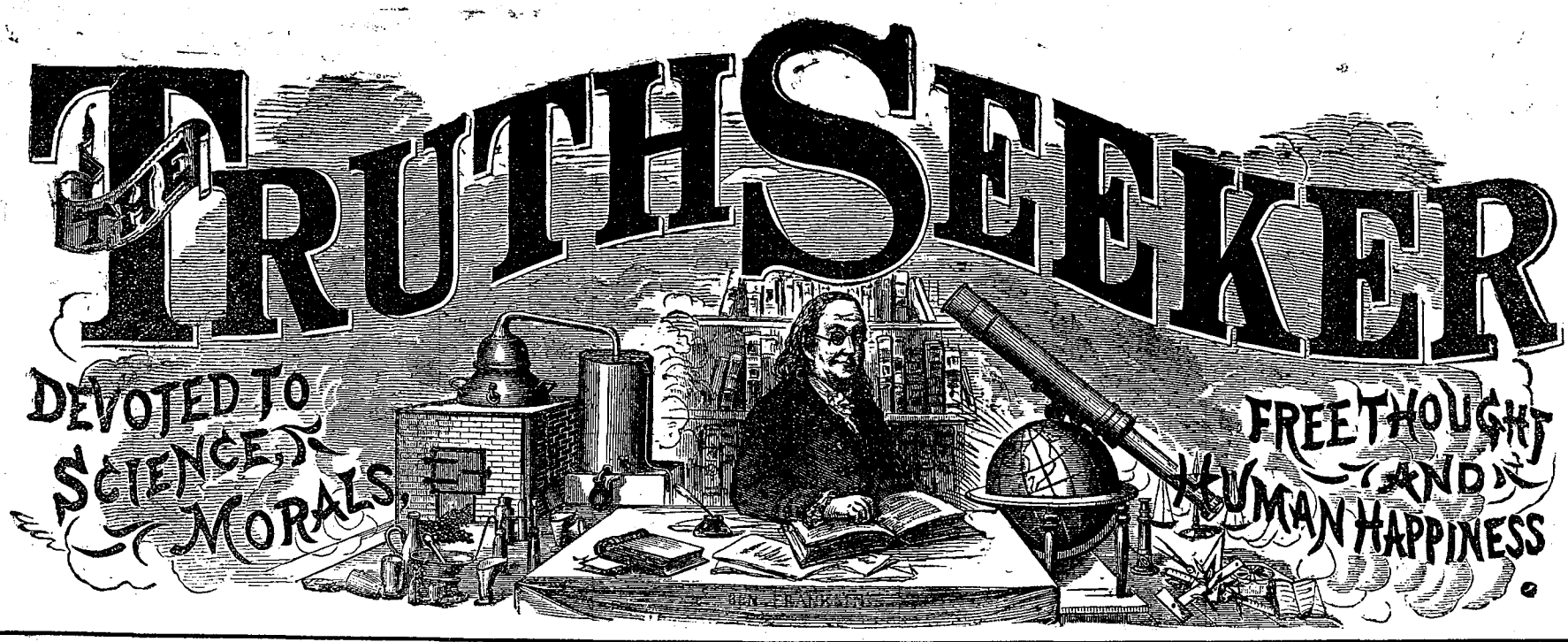
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## Notes and Clippings.

THE English Church Missionary Society labored for twenty years before it could report one convert.

THE Liberal League of St. Louis has proved its progressiv tendency by electing Mrs. Lizzie Jackson as its secretary.

THE *Religious Herald*, published at Richmond, Virginia, says that four-fifths of the 1,455 923,500 persons in the world are "without God and without hope."

EVANGELIST HAMMOND has gone to Winnipeg, where he will hold revival services among the little Winnipeggers. Winnipeg is the principal city of Manitoba, and is 1,800 miles from here.

CONSTABLE SCHOONOVER, of Elgin, Ill., arrested on the 25th ult. a Methodist preacher, the Rev. I. T. Severance, for forgery on money received on a school order on the directors of the Burlington school, which they pronounced a forgery. Hence the arrest.

THE *Covenant*, which is the organ of the Reformed Episcopal church, says that several of the principal Protestant Episcopal churches in Baltimore are on the high road to Rome, and that in some of these churches the rectors regularly hear confession. It mentions as chief among these St. Paul's, Mount Calvary, and St. Luke's.

THE First Baptist church in San Francisco is burdened with a debt so heavy as to be greater than the value of its property. The probability is that the church will, before very long, hav to go into bankruptcy or in some other way be wiped out of existence. Churches hav a hard time in California, for the people generally hav little reverence for religion and no particular respect for Sunday above other days.

SOME Galveston boys were impressed by reading of the martyrdom of saints by death at the stake, and they decided to burn a pet dog in the same manner. The leader in the movement had a theory that the poor brute's sufferings would result in immortal joys, and so be a good thing for it. A post was driven into the ground, the dog chained fast, and a roaring fire built. The boys sang hymns while their victim was roasting to death.

AT a meeting of the Liberal League in this city on Saturday evening Mr. David Eccles introduced a resolution in favor of the League in Kansas City withdrawing from the National League. It was voted down, whereupon David, *a la* Ingersoll, withdrew from the League. Mr. Eccles has been a sort of dictator to the League, but by the failure of his resolution he saw that the scepter was departing from the house of David, hence he departed.—*Kansas City Pioneer.*

DR. THOMAS, of Chicago, recently preached a sermon in which he spoke thus of hell. The general impression in Chicago seems to be that he will be found guilty of heresy and expelled from the ministry; "John Wesley believed in a hell of literal fire or material fire. He says there is no such thing as immaterial fire; and in answer to the objection that such a material fire would destroy any body on which it might act, he says that God has mercifully given us an example that such is not the case—in the asbestos, a kind of flax that no heat could consume. And then he says that if it is not material fire it is something worse. Such a thought makes the idea of God impossible. We cannot, with such a picture before us as millions of his children—those whom he called into being—suffering forever the agonies of such a hell, think of him as good, and hence cannot think of him as God; for to think of any being less than absolute perfection, or that might be better, is not to think of God at all. If I believed such a doctrin of future punishment; if I believed that millions who once lived here were in such torments and must stay there forever; if I believed that I should never smile again; if I believed it, I could wish I had never been born; I could wish the world had never been made; that mankind had never been created. If I believed that, I could wish that the race would perish from the earth; that star after star might fade out till the heavens were only blackness. If I believed that, I could wish that the universe might sink into nothingness, and that God himself might be annihilated. I don't believe it, and I don't see how any sensible man who believes in God can believe it."

SAN FRANCISCO can boast of a reverend who has "killed a man," and Portland (Or.) is only a little way behind, having a clergyman who attempted to kill a fellow-creature; and he states himself that it wasn't his fault that his game wasn't brought down. Friday morning, at 9:30 o'clock, in front of Hexter & May's on Front street, near Washington, the Rev. Rabbi May got slapped in the face by Mr. Waldman, one of his congregation, whereupon the reverend gent pulled his little pistol and blazed away, and came near making a corpse of his antagonist at the first fire, and wounded another gent who was passing at the second. Some officious gent knocked the reverend down, and then Mr. Waldman waded into him and gave him a good beating. The difficulty grew out of some Sunday-school business, of which school Mr. Waldman is a director and Rev. May a teacher. It may be the correct thing for a thief, pickpocket, or burglar to carry six-shooters in their hip-pockets for "protection" against the public, but we can't for the life of us see what use a minister has going around in a city like Portland with an "iron" concealed on his person. If it is a crime for an ordinary mortal to carry concealed weapons, punishable with fine or imprisonment, it should be hanging for a minister to do the same. Reverend May's mission is peace and good will toward all men; but his method of healing up dissensions between his congregation and himself seems to indicate that he has adopted General Jackson's style, who said he'd "be d——d if he wouldn't hav peace if he had to fight for it." The reverend gentleman was brought before Judge Bybee, charged with an assault with a dangerous weapon, and held in the sum of $500 to answer.

DR. TAIT, Archbishop of Canterbury, England, has been instructing the clergy of his diocese in the most approved methods of dealing with the enemies of the church. In a discourse at Turnbridge he showed them how to combat Infidelity; at Dover he told them what arguments to use against deists and theists; at Ashford he attacked the "meagre, sublimated Christianity" of those who hav reasoned all the sweetness and light out of the faith and left it a barren philosophy. He spoke at Turnbridge of "the conflict for which the church universal must brace itself in this nineteenth century," and told his hearers that Christian society was troubled, and that the church of Christ and the faith of Christ were "passing through a great trial in all regions of the civilized world, and not least among ourselvs." The picture he drew of what doubt and unbelief are doing and threaten to do was disquieting in the highest degree. The adversary was there, armed at all points, resolute, and dreadful to behold. The Archbishop engaged him, like a skilled and fearless master of fence, just to show his clergy and church wardens how easy the thing was. A few passes, a feint, a parry or two, a lightning thrust, and modern Infidelity was stretched dead at the Archiepiscopal feet. "You see, gentlemen," said Dr. Tait, wiping his blade, or, at any rate, we may imagine that he said it, "how very simple this matter is when you know how." The Archbishop's short and easy method of dealing with Agnostics was to tell them that in the cemeteries of Paris the civil or non-religious funerals reach a scarcely appreciable percentage of the total number, showing that however numerous the scoffers might be, and however indifferent to religious truths in life, the solemn fact of death freed the promptings of nature from the fetters of rationalism and brought the most hardened skeptic to acknowledge God. "I think we may take some encouragement from the report thus made," said the Archbishop, "that this atheistical skepticism is neither so widely spread nor so powerful as some fear." That disposed of Agnostics. "And, secondly," continued the primate, flushed with the victory he had just attained, "if the world is not about to become Agnostic, certainly there is little fear of its falling under the dominion of a dogmatic atheism." He felt sure that the "boasted enlightenment" of this century was a sufficient protection against such a danger. Having thus carried the church unscathed through the "conflict" for which he had a few moments before declared that it must "brace itself," Dr. Tait cleared the field of the prostrate figures of his foes of straw and treated the clergy to a dress parade. "But if we do not fear either of these antagonists," said he, "this is no reason why we should not call to mind the evidences, many of them very old and very commonplace, but not, therefore, the less forcible, whereby we may withstand their baleful influence, and thus hope to avert the ruin which they may bring on the unwary." This he did in a long discourse, full of the familiar arguments. Can this learned primate of the church of England content himself with "very old and very commonplace" evidences? Does his experience justify the conclusion that arguments drawn from Bishop Butler and from Paley will be as effectiv against the Agnostics, the evolutionists, and the Materialists of the nineteenth century as they were against the deists of the eighteenth? Can he point to any other field of human thought and enterprise in which men are satisfied to work with instruments that are confessedly "very old and very commonplace?" When eminent theologians make such confession of their incapacity to keep up with the thought and knowledge of the day, we can no longer wonder that Christianity is losing ground. The rapid spread of skeptical ideas is largely attributed to the intellectual unreadiness of the defenders of the faith. The Bible story of the creation, the authenticity and inspiration of the scriptures, the truth of the narrativ of the gospels, the divine nature of Christ, the account of the resurrection, and a hundred other essential facts of Christianity hav had, within the last quarter of a century, to withstand assaults from new sources. The elements of the faith hav been subjected to the action of powerful historical and scientific solvents only recently brought into use. Infinit keenness of intellect and great learning hav been enlisted on the side of unbelief. Against these new powers the pulpit orators and actual workers of Christianity hav struggled as best they might with their old weapons, for it is beyond dispute that the theologians who hav met the hostil critics on their own ground hav been mostly scholars, not preachers. The men for whom the people receive their Sabbath lessons in holiness hav either dodged the question or fallen back on Butler or Paley. There has been unwisdom, too, in the very councils of the church. Theological thunderbolts that were immensely serviceable when the preacher had to deal with the callous consciences of robber barons and the dullness of ignorant peasants hav been kept in use, and, until lately, any daring innovator who proposed to lay them aside for something better adapted to an age when men are governed by their reason, instead of their fears, has been punished with stripes for heresy. A still greater mistake has been made in clinging to acknowledged error. The cause of truth and the religion of Christ suffered from the blind tenacity with which hundreds of theologians defended the King James version of the Scriptures and opposed the revision. They said, in effect, we will use this Bible and continue to preach its doctrins, with all its errors, rather than acknowledge that some of the texts we hav discoursed upon so many times are false and spurious. The abandonment of old, harsh theories by a portion of the church and their retention by others in the same faith help the cause of unbelief. But this is inevitable. The whole body of theologians cannot move forward with even step and in line. Their ranks present a most unfortunate spectacle, however, when the main body is in doubt whether to push on with the advance guard or tarry with the loiterer and sluggard. The Archbishop of Canterbury is not mistaken as to the dangers which beset the church. At the time of the Bradlaugh contest it was said that a very large proportion—possibly a majority—of the House of Commons were, if not pronounced Atheists, at least not Christians; and when it was proposed to include a question as to religious belief in the schedule for the next census of the United Kingdom, the friends of the proposition, who had brought it forward in "the interest of religion," were speedily persuaded to abandon it, after some well-informed persons had told them that a census table showing the relativ proportions of Christians and unbelievers in England would not hav the beneficial effect they anticipated. The wonder is that, with a knowledge of these facts, the Archbishop is still content to rely on "very old and very commonplace evidence."—*N. Y. Times.*

## Events of the Week.

THE widow of Abraham Lincoln, who has just returned from a sojourn in Europe, is in this city.

SEVENTEEN valuable horses were burnt to death in a livery stable at New Haven, Conn., on the 31st ult.

BRIGHAM YOUNG, Jr., committed suicide at Salt Lake City on the 27th ult. He had been on a protracted spree.

THE tide of immigration continues undiminished, as many as four thousand arriving in this port some days.

THERE was a good deal more Garfield than God preached in many of our metropolitan pulpits on Sunday last.

THE Nova Scotian fishermen are reported to be in a starving condition owing to the failure of both fisheries and harvest.

THE largest grain elevator in the country has just been completed in Brooklyn. It will hold nearly a quarter of a million bushels of wheat.

THE custom house authorities hav lately seized several thousand dollars' worth of priests' vestments which were being smuggled

A METHODIST minister in this city made an attempt to commit suicide a few days ago, but failed. This is his eighth unsuccessful attempt.

THE Italian laborers who were swindled out of their wages by the Cape Cod Canal Company hav been brought to this city, and are now supported by their friends.

A REMNANT of Victorio's band of savages, who escaped when the others were killed by the Mexican troops, hav crossed to this side of the line and recommenced their depredations.

FIFTY vessels were lost on the English coast during a terrible storm on the 30th. Many lives were lost. During the same storm thousands of acres of land in Leicestershire were flooded

THE alleged Garfield letter on the Chinese question, which was published by *Truth*, has caused intense excitement throughout the country, and has brought the Chinese question into prominence.

AN international pedestrian match for the championship of the world was begun in London, England, on the 1st. There are six entries of first-class walkers, and they are to go as far as possible in six days.

THE land agitation in Ireland continues to spread, though the government makes fierce threats, and has arrested many of the leading agitators. The constabulary force has been increased by two thousand men.

THE Episcopal Convention recently in session in this city voted to alter the prayers in their prayer-book. This will be refreshing news to the proprietors and inhabitants of heaven, who are supposed to listen to those stereotyped supplications.

THE Ansonia Clock Company's works in Brooklyn were destroyed by fire on the 27th ult. Several dwelling-houses near by were also destroyed. The loss will reach nearly a million. Several hundred workmen were thrown out of employment.

INGERSOLL and Bro. Beecher fraternized and preached politically from the same platform in Brooklyn on Saturday night last. They formed a mutual admiration society and gave each other unlimited "taffy," each calling the other the greatest orator of the age—which he undoubtedly is.

MORE than twenty-five persons were injured, several of them seriously and two or three fatally, by an accident to a street car on Staten Island a few days ago. Going down a steep grade, the brakes refused to act, and the car ran to the bottom at a fearful speed, jumping the track, and being broken to fragments.

ALL efforts to extinguish the fire in the Keeley Run coal mine, near Pottsville, Pa., hav proved unavailing, and the coal will probably continue to burn indefinitely. There are now many burning mines in Pennsylvania; one near Coal Castle has been burning since 1835, and another near Maunch Chunk has been on fire twenty-five years.

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NEW YORK, SATURDAY, NOVEMBER 6, 1880.


## Letter from Europe.—No. 11.—Continued.

ARONA, ITALY, Sept. 20, 1880.

Here I am in sunny Italy with the balmy air and the blue skies. I am on the shores of the beautiful Lake Maggiore, and its placid, unruffled surface is hardly a stone's throw from my window. Across the lake, at a distance of three miles, on the lovely, rising ground, are beautiful villages of white buildings and tall spires surrounded by vines and still verdant vegetation. Pleasure steamers are occasionally plying up and down the lake laden with pleasure-seekers from England, France, Germany, and a due proportion, probably, from America. A peculiar stillness pervades the atmosphere, and not even a leaf stirs to show that such a thing as wind exists. It is evidently a land of summer—a land of luxuriance. Poets have for ages sung of the sunny clime of Italy and of the blueness of her skies. I find it all true. Though it rained last night when we arrived here, and through the night, it cleared off this morning and is now as warm and balmy as heart could desire. Yes, the sun shines brightly here, and the sky is blue—just about as brightly as the sun shines in America and the sky just as blue, and no more so. Had a bright sun and blue sky been my only object, I need not have left my native land to find them. It is probable no country on the earth excels America in this respect. Italy, indeed, is lovely, but no more lovely than America. Switzerland is grand, and has beautiful lakes and high mountains, but America excels her even in these respects. Germany has a lovely river, picturesque scenery, beautiful plains, and very interesting mountain scenery, but America's are far more extensive, and equal in every respect. France, Belgium, and England have a fertile soil, pleasant scenery, with beautiful rivers and lovely landscapes, but beautiful, loved America nevertheless surpasses them all in these particulars, and is the greatest country of all of them. Here are older towns, more dilapidated and ruined castles, more weird legends and stories, more works of art, grander cities, and that is about all. In the real beauties and loveliness of nature, America is not behind any European country.

But I must tell you about my very interesting tour from Geneva to this point. Of course I cannot interest you in it to the extent I was interested myself, but I can at least give you the main points. I left Geneva on Saturday morning, the 18th, per steamer Mont Blanc, with a fine party of pleasure-seekers. It had rained much of the time for two or three days, but finally cleared off, and that morning was pleasant, and we were favored with a good chance to appreciate the beautiful and picturesque scenery which surrounds Lake Geneva, or Lac Leman, as the Romans called it, and which name it still somewhat retains. I think I said that the Lake of Geneva is the largest in Switzerland, being about fifty miles in length and of a crescent shape, its concave shore being toward the south. It is eight miles wide at the widest part (in the center), at Lausanne, and two or three miles wide toward each end. It is 1,230 feet above the level of the sea, and is in many places over 1,000 feet deep. Its waters are the melted snows and rains from the mountains, and are remarkably clear and pure. It has a peculiar bluish color, and is in every way a beautiful sheet of water—perhaps as beautiful as the lovely waters of the smaller Otsego Lake in New York, on the shores of which I first saw the light of the sun.

We left Geneva at 9 A. M., and were all occupied in beholding the fine country seats, the lovely vineyards, the beautiful villages that line its shores, with the lofty mountains dimly visible in the distance on either side. The majority of the passengers were Swiss, French, and German, with several English people, and perhaps two Americans, with whom I did not become acquainted. The western end of the lake is lovely, but its beauty increased as we moved toward the east. We landed at several points and put off passengers and took on others. Lausanne is the largest town on the lake except Geneva, and lies beautifully on the hill slope surrounded by its hundreds of vineyards in the highest state of culture and now nearly ready to pour hundreds of thousands of gallons of grape juice into the casks for fermentation. The part of the town lying next to the lake and partially separated from Lausanne is called Ouchy, with many beautiful hotels and stately mansions. Here many English and Americans remain for months, and some the year round. Here it was that Gibbon resided for a long time and wrote the last volume of his "Decline and Fall of the Roman Empire." He was a great writer. He produced a work that will live for ages, and it is gratifying to know that he was one wholly an unbeliever in the superstitions of the church and entirely free from its shackles and bondage. One of the fine hotels of the place is named Hotel de Gibbon.

From this point to the eastern end of the lake the scenery is most picturesque and lovely; perhaps *entrancing* is not too extravagant an adjective to apply to such concentrated loveliness. Byron was an admirer of the beautiful lake of Geneva, and Voltaire often pronounced it the most lovely sheet of water in the world, and this perhaps is the reason why so many of the years of his long life were passed near its shores. Byron wrote of it:

"Clear, placid Leman, thy contrasted lake
With the wild world I dwell in, is a thing
Which warns me with its stillness to forsake
Earth's troubled waters for a purer spring.
This quiet soil is as a noiseless wing,
To waft me from distraction."

Again he sang:

"Lake Leman woos me with its crystal face,
The mirror where the stars and mountains view
The stillness of the aspect, in each trace
Its clear depth yields of their far hight and view."

After Ouchy we touched at Chillon, Clarens, Vevay, Montreux, Villeneuve, and other points, and each seemed to surpass the other in loveliness. It is indeed a land of poetry, of sentiment, of beauty. This locality has been enthusiastically described by many writers, written of in every note-book, delineated in nearly every sketch-book of the fascinated tourist for hundreds of years. Before Byron sang of its sweet beauty, others had been equally entranced by the picturesqueness of these localities. At Chillon Rousseau is said to have placed his Julie and St. Preux, and Clarens, and Meillerie, and all that is real or unreal in the Heloise, are here or hereabouts.

Mr. Laing, in writing of this part of Switzerland, says: "The snowy peak, the waterfall, the glacier, are but the wonders of Switzerland; her beauty is in her lakes, the blue eyes of this Alpine land. The most beautiful passage of scenery in Switzerland is, to my mind, the upper end of the lake of Geneva, from Vevay or from Lausanne to Villeneuve. The margin of the lake is carved out and built up into terrace above terrace of vineyards and Indian corn plots; behind this narrow belt, grain crops, orchards, grass fields, and chestnut trees have their zone; higher still up the hillside, pasture grass and forest trees occupy the ground; above rises a dense mass of pine forests, broken by peaks of bare rocks shooting up, weather-worn and white, through this dark green mantle; and last of all, the eternal snow piled up high against the deep, blue sky; and all this glory of nature, this varied majesty of mountain land, within one glance. It is not surprising that this water of Geneva has seen upon its banks the most powerful minds of each succeeding generation. Calvin, Knox, Voltaire, Gibbon, Rousseau, Madame de Stael, Byron, John Kemble, have, with all their essential diversities and degrees of intellectual powers, been united here in one common feeling of the magnificence of the scenery around it. This land of Alp and lake is indeed a mountain temple, reared for the human mind on the dried, unvaried plains of Europe."

If one end of the lake of Lucerne may be called the land of Tell, with as much propriety may the east end of the lake of Geneva be termed the land of Byron. He seemed to take in the loveliness of every part. But ten minutes' walk from Villeneuve is the "Hotel Byron," and ten minutes from that is the Castle of Chillon. Apart from its historic interest the old castle is impressive, with its solid walls and towers, and its strangely isolated situation on a rock, connected with the bank by a wooden bridge. The story of the prisoner, immortalized by Byron, like many another similar work of imagination, has been a subject of controversy, but the beauty of the locality never can be. Of this castle and its inmates Byron wrote:

"Chillon! thy prison is a holy place,
And thy sad floor an altar—for 'twas trod,
Until his very steps have left a trace,
Worn as if the cold pavement were a sod,
By Bonnivard! May none these marks efface,
For they appeal from tyranny to God."

Upon these lines Baedeker makes these remarks: "The noble author of these exquisite lines has invested this spot with much of the peculiar interest which attaches to it, but it is an error to identify Bonnivard, the victim to the tyranny of the Duke of Savoy, and by him confined in these gloomy dungeons for a period of six years, with Byron's 'Prisoner of Chillon.' The author calls his poem a fable, and when he composed it he was not aware of the history of Bonnivard, or he would, as he himself states, have attempted to dignify the subject by an endeavor to celebrate his courage and virtue. The following brief particulars of a man with whose name these gloomy walls are so intimately associated may be acceptable to the traveler as he contemplates the spot. Francis Bonnivard was born in 1496. He was the son of Lord Bonnivard, lord of Lune, and at the age of sixteen inherited from his uncle the rich priory of St. Victor, close to the walls of Geneva. The duke of Savoy having attacked the republic of Geneva, Bonnivard warmly espoused its cause, and thereby incurred the relentless hostility of the duke, who caused him to be seized and imprisoned in the castle of Grolèe, where he remained two years. On being restored to his liberty he returned to his priory, but in 1528 he was again in arms against those who had seized his ecclesiastical revenues; the city of Geneva supplied him with the munitions of war, in return for which Bonnivard parted with his birthright, the revenues of which were applied by the Genevese to the support of the city hospital. Bonnivard was afterward employed in the service of the republic, and in 1530, when traveling between Moudan and Lausanne, fell into the power of his old enemy, the duke of Savoy, who caused him to be confined in the Castle of Chillon. In 1556 he was restored to liberty by the Genevese forces of Nögelin; he returned to the republic, and was made a citizen. Bonnivard's subsequent existence was a stormy one, and he died in 1571 at the age of seventy-five years." So much for that bit of Swiss history.

It has been said that Clarens is all poetry. Let Byron, who could probably do it better than anyone else, describe it:

"Clarens! sweet Clarens, birthplace of deep love!
Thine air is the young breath of passionate thought;
Thy trees take root in love; the snows above,
The very glaciers, hav his colors caught;
And sunset into rose-hues wrought
By rays which sleep there lovingly; the rocks,
The permanent crags, tell here of Love, who sought
In them a refuge from worldly shocks,
Which stir and sting the soul with hope that woos, then mocks.

"Clarens! by heavenly feet thy paths are trod—
Undying Love's, who here ascends a throne
To which the steps are mountains; where the god
Is a pervading life and light—so shown
Not on those summits solely, nor alone
In the still cave and forest; o'er the flower
His eye is sparkling, and his breath hath blown,
His soft and summer breath, whose tender power
Passes the strength of storms in their most desolate hour.

"All things are here of him; from the black pines
Which are his shade on high, and the loud roar
Of the torrents, where he listeneth to the vines,
Which slope his green path downward to the shore,
Where the bow'd waters meet him and adore,
Kissing his feet with murmurs; and the wood,
The covert of old trees, with trunks all hoar,
But light leaves, young as joy, stands where it stood,
Offering to him and his a populous solitude.

"A populous solitude of trees and birds,
And fairy-formed and many-colored things,
Who worship him with notes more sweet than words,
And innocently open their glad wings,
Fearless and full of life; the gush of springs,
And fall of lofty fountains, and the bend
Of stirring branches and the bud which brings
The swiftest thought of beauty, here extend,
Mingling and made by love unto one mighty end.

"'Twas not for fiction chose Rousseau this spot,
Peopling it with affections; but he found
It was the scene which passion must allot
To the mind's purified beings; 'twas the ground
Where early love his Psyche's zone unbound,
And hallowed it with loveliness; 'tis love,
And wonderful and deep, and hath a sound,
And sense, and sight of sweetness; here the Rhone
Hath spread himself a couch, the Alps have reared a throne."

I thought Vevay the most lovely of them all, if that were possible. On one hand the hills covered with vineyards and beautiful residences were mapped charmingly before the eye; and then just to the east the bold hill, bower like, arose, and on the summit a beautiful residence, but how to get to it seemed the mystery. The town itself is finely built, having the beautiful lake on one side and the most charming scenery on the other, all the lovliness a town can well possess. I have often heard of the charms of Vevay on lake Geneva, but did not realize them till I saw them, then these impressed themselves deeply upon my mind. It is a delighful place, where one would fondly linger. The views of the lake and mountain scenery are here exquisite, and the town seems admirably calulated for pleasure.

Perhaps I am wrong to give the preference to Vevay, when the other points are so beautiful, but I cannot stop to describe all. I trust it may be the lot of many of my readers to look upon these beauties for themselves. As we rounded the end of the lake we had a fine view of Mont Midi, whose hight is said to be 10,400 feet above the sea and whose tops were white with snow and hood, were somewhat white though not so high. The ice. Other mountains closely in the neighbor-hills near the end of the lake are many of them very abrupt, some of them with a small growth of green trees, and at other places the rocks are entirely bare, with here and there a sharp pinnacle of rock, which

looked to me like nature's monuments and tombstones in this field of the universe. Some of the peaks look like pyramids, mounds, and domes, with some as sharp and defined as the tower of a church. The grandeur of those Alpine peaks is indeed great.

The value of these hillside lands, like all others upon which the vine is grown, depends upon the quality of the wine which the land produces. A little difference in location, a little difference in exposure, often makes one hundred per cent difference in the value of the wine, and as per consequence in that of the land. But all the hillsides on the north shore of the lake, where the exposure to the sun's rays is favorable, are very valuable for the vine culture. Some of it is owned by rich landlords who cultivate it themselves, and some is rented out to poor people, and some again is owned in small lots by the comparatively poor themselves who raise the vine for their own livelihood.

Our ride on the lake terminated at Bouveret, an insignificant little village on the south shore at the end of the lake, where the railroad takes passengers up the valley of the Rhone between the mountains to the Simplon pass on the way to Italy. You must understand that Lake Geneva has the Rhone at each end of it. The Rhone empties into the lake, and the Rhone is also the outlet. Thus the beautiful lake upon which we had been riding for several hours, and which is surrounded by such beautiful scenery and towns, being in the center eight miles wide and a thousand feet in depth, may be considered as an enlargement and reservoir of the river Rhone. Many other streams also empty in the lake, thus making the Rhone at the outlet much larger than at the inlet. But as we journeyed up the valley we saw plenty of evidence that sometimes this part of the Rhone is a monstrous stream. I noticed in the narrow valley through which we passed places where the water had reached to the second story of the stone houses, and where the flat land was covered two and three feet deep with gravel and boulders weighing two hundred pounds, thus ruining the land forever. When the immense body of snow upon these towering Alps begins to rapidly melt at the approach of warm weather the most fearful floods are the result.

This valley of the Rhone is extremely grand, the mountains rising most abruptly and towering into the azure blue with sharp pinnacles and rounded domes. Many of the mountains are bare rocks, they being too precipitous for any earth to remain upon them. In some places they are nearly perpendicular, and on the ledges I saw the remains of ancient castles; but how the material was ever taken there to build them, and how the owners reached them and left them, remains a mystery. Martigny, the second point of importance, is a noted locality for the ruins of ancient castles. Every eminence, almost, seems at one time or another to have had its own particular fortress. Here, all along the narrow valley, where the hills that sloped to the south had earth enough to allow the growth of a vine, there the vine is planted, and in many places it is so steep that it was a wonder to me how the earth could remain there or how the peasants could get up there for the grapes when grown. In many places it reminded me of the vine-clad hills on the Rhine, though on the Rhone the bare rocks predominate.

The Rhone, in this valley, has a pretty rapid descent, so of course we must have been constantly rising. How much Brigue, the point where the railroad terminates, is above the waters of the lake, I cannot say, but I should judge three hundred feet. As we ascended, the valley grew narrower, and it was a wonder how so many people could live here, and how so many villages could ever spring up in such a rocky, mountainous world with so little land susceptible of cultivation. If there is a people in the world who can live on a naked rock, that people is the Swiss. The valley became so narrow that I more than once thought we had come to the end of the houses and towns, when village after village was reached, and all having the appearance of comfort and prosperity.

I do not know the distance from Bouveret to Brigue, but it cannot be less than 50 or 75 miles, for it took us from 2 P. M. till 11 at night to make the trip, though we laid over three hours at Sion. I must say for the Swiss railroads that while they seem very solidly and securely built, they do not run at all rapidly, giving the tourist plenty of time to look at the eternal and endless hills to his heart's content. I thought, too, that the trains stopped unnecessarily long at the stations. It more than once occurred to me that possibly they were waiting for the peasant wives to bring in their hens' eggs to send to market, and if the hens had been derelict in their duty of laying to allow them to be driven in to attend to that little job. When the *chef de gare* (master of the station) gets quite through with everything he can think of and everything his neighbors can think of, he rings a dinner bell, and then the rather feeble engine blows its weak whistle and then we are off again at a slow rate for the next station a mile or two away, to repeat again the tedious delay. If I had to travel perpetually on the Switzerland railroads, I would wish that the hens would be prompter in their daily duties or that the trains need not wait for them. The Swiss, with all their good qualities, need a little more of American *snap* in the conduct of their railroad affairs. Possibly, however, their country being so very small, they are afraid visitors will get over it too soon if they let the iron horses go at their fastest rate of speed.

At Sion, as I said, we stopped over three hours for the next train, and I was surprised to see an old town of a thousand inhabitants able to live and flourish in such a narrow, rock-bound place, but then perhaps the valley widened a little and the rocks sloped a little more moderately so the vine could grow. From all appearances this has been a town for hundreds of years. The streets, the narrow lanes, the buildings, all proclaim of antiquity. On the spur of the rocks three or four hundred feet above the town stand two ancient castles, and I again wondered how they could have got there, and how the occupants could ever have reached them.

I visited the cathedral and saw several at prayers on their knees and doubted not they would feel the approval of conscience for the devotions thus rendered. I saw more stained windows, more statues of the dying God, and more images and paintings of the Virgin. So I concluded that Sion is quite a Catholic town, though a Protestant church stands almost side by side with the cathedral. It is to be hoped that between the two lasting happiness will be found by the honest people, though that so many priests are needed to secure the very desirable article of *happiness* was ever a mystery.

That I might not lose the time, I thought I would get a little lunch in Sion without going to a hotel for it, so I looked along the one dismal long street to see if I could find a restaurant, but was not successful. The stores are small and dingy, and very few had any signs to tell a stranger what kind of business was being conducted within. At length I saw a sign which read "Epicere." I fancied that word had some relation to eatables, and I ventured to enter and look around to see what was for sale. It was a small room and fully crammed with a variety of articles, more, perhaps, of "one thing and another than anything else." It seemed a rude and primitive grocery without much of anything in it fit to be eaten. The owner and his wife were in attendance and manifested a very laudable disposition to minister to my wants, could I only make them known. How to do this was the trouble. For a moment I could not think of a word in French or German that meant anything eatable. I had asked, "Anglais?" but when they shook their heads I knew that talking between us was out of the question; so I resorted to pantomime, at which by this time I consider myself an adept. At pointing and motioning I ought to be proficient if practice brings proficiency. So I put my hand to my mouth and made my jaws go as though I were eating. "*Oh, oui,*" said the man, who joyfully thought he understood me, and brought me a box of cigars. I shook my head in a grieved manner that I had been so misunderstood and that even a Swiss had for a moment thought I would smoke tobacco. The man and his wife were pictures of anxiety and despair, and I was another picture of anxiety and despair; thus there were three living pictures in that little Swiss epicere on Mont Sion. But, fortunately, at that opportune moment I happened to think of the French word for bread, *pain.* I wanted some cakes, rusks, or buns, and *pain* was the only word for anything baked from flour that I was acquainted with in the French language, so I immediately said, "*Pain.*" They at once were happy, and so was I too. The man said, "*Oh, oui, oui, pain,*" and immediately took me by the arm and led me half way across the street, toward a very obscure, dingy-looking shop, and, pointing toward it, said in the pleasantest possible tones, "*Pain, pain.*" I entered the pain shop and found a very matronly-looking old lady in charge. The shop was not neat nor particularly inviting, but feeling determined to carry out my resolution to get a cheap supper, I looked around upon her rather light stock of goods. She evidently was a baker. I saw a card of rolls or buns, and, picking it up, I handed her a half franc and motioned in my most intelligible manner that I wished that amount in that sort of merchandise. She understood me in a trice, and broke off so much of the goods for me that I was almost sorry that I had called for so much. She had nothing but bread and buns in sight, and as I felt as though my purchase would go better with something else to eat with it, I bethought myself that I had seen cheese at the epicere and that the couple were truly good-natured souls, and so recrossed the street to the first establishment. They seemed glad to see me with my *pain* in my hands and looked all anxiety to see what next they could do to serve me. I immediately spoke plainly, "*Fromage,*" the French for cheese. The good couple were again overjoyed to know what I wanted and that they could serve me, and the husband immediately placed a knife in my hand and motioned to me to try the different cheeses that were cut to see which I preferred. I remembered the proverbial odor of Swiss cheese and though I would take a sample that would not prevent my eating the *pain* I had purchased. I selected the *fromage* that suited and handed out some small change, to the extent of which I was willing to invest with him. The good woman proceeded to cut off a piece so large that I was almost again filled with dismay. She put it upon the scales, and finding it did not weigh enough, was about to cut off more to add to it, when, by the most earnest gesticulations I was capable of, I besought her for mercy's sake not to give me any more. She wrapped the *fromage* and gave it to me, and I gave her the pfennigs, and all hands were happy once more. At that moment it occurred to me that I would need some fluid with my supper, and not supposing that the people of that country ever drink water, I boldly said, "beer." The man understood me in a moment, and seemed happier than ever. I was in hopes that beer was in his stock of trade, for I felt a desire to patronize him all I could under the circumstances. I understood him to say he had *schnapps* but no beer. I did not want *schnapps,* and then the good soul took me again by the arm and led me half a square and pointed to an old building up on the bank and said in dulcet tones, "beer, beer." I was still resolute and climbed the steps and found a rosy-cheeked, buxom-looking damsel in attendance, who, I suspected, was of the German persuasion; so resorting to my limited vocabulary of Dutch, I said, "*Ein glass bier.*" She understood my excellent German as well as though she had been a professor of a Teutonic university, and with all reasonable dispatch she procured the beverage, for which I duly handed out twenty centimes, and she resumed her speaking with a neighboring swain, who had called in to pay her his Saturday night attentions. And there the editor of The Truth Seeker sat by the beer table in that little brewery on the hill in Mont Sion and munched his *pain* and his *fromage* and sipped his beer, feeling rejoiced that by the aid of three different establishments he had succeeded in getting quite a supper at a very moderate price, and thereby cheated some needy landlord out of two francs.

When the beer was finished I slowly retraced my steps to the station with *pain* and *fromage* enough left for another meal or two. These meditations came into my mind as I thus wended my way to the *gare:* "Well, I have heard a good deal about Sion, and now I have seen it. This must be the genuine old Sion which we read about, for here is the mount to all intents and purposes, and it is as old as there is any sense in any town's being."

Settling this matter to my entire satisfaction, and finding I had still more than an hour to wait, I sat down in the *gare* and took a nap, just as sweet as anybody's nap, and when I awoke I gave the man in charge twenty-five centimes, not for my lodging, but for taking care of my satchel and overcoat while I had been viewing the town. In due time the train came on, and at a little before nine we made a fresh start for Brigue, still gradually climbing the rocky, wild, mountainous country, and the little Rhone growing smaller and smaller as we neared its source. The moon shone sufficiently to enable me to still see the vast mountains of rock that on either side abruptly raised their summits to the very clouds. It seemed like a dispensation of Providence that that narrow valley had been so shaped that both the active little Rhone and the slow railroad train could find their way through it between those mammoth hills. I don't know but I should have been willing to accept the design argument had the valley thus continued all the way to Italy; but it does not, and that very fact knocks the design argument in the head, so far as I am concerned. I now think that valley and all those Alps are just as they are, because there was the best of reasons, the strongest kind of causes, for them to be just as they are, and that design had nothing at all to do with it.

Well, after passing numerous towns up that wild Alpine valley, eleven o'clock brought us to the end of the railroad and to the town of Brigue. I was again surprised to find so much of a town away up there among the naked rocks and it seemed comparatively new. The hotel where I put up is a very respectable building of stone, three stories high, with stone floors, nicely carpeted, and the lace window curtains in the very first style. After securing a seat in the diligence the next morning, upon being told that I would be called at four, in time to eat my breakfast, ready for the diligence at five, I went to bed but not to sleep. It seemed to me I lay awake all night. The high altitude may have so exhilarated my spirits that I could not sleep, or the beauties I had witnessed through the day had conspired to make me wakeful, or the fear that I would not be called in time for the diligence in the morning drove sleep from my eyes. Whichever it was I cannot say, nor is it of the slightest consequence now.

In the morning I was duly called; I partook of the coffee, bread, and butter and honey, and at five we were all ready to make the passage of the Simplon pass. Yes, I wish you to understand I have crossed the Alps precisely where Napoleon did after his well-known battle of Marengo; and yet I

(Continued on page 710.)

## Dr. Denslow as a Calumniator.—Was Paine ever Dismissed from the Excise Service for Smuggling?

BY WM. HENRY BURR.

The defenders of Thomas Paine are but a handful compared with his defamers. It is meet that lordly aristocrats and spiteful priests, whose power and craft are endangered by the prevalence of political and religious freedom, should invent and propagate calumnies against the great apostle of republicanism and Infidelity. But when a scholarly Agnostic joins in the outcry with the imperialists and ecclesiastics, and charges that Paine "was twice dismissed from the excise for smuggling," and not only says it once, but on two successiv pages of his "Modern Thinkers," unless he has evidence to prove the grave accusation, how can he hope to avoid being consigned to the category of calumniators of Thomas Paine? Ignorance is but a pitiful plea for such a writer and reviewer, who is presumed to hav had before him ample materials and authorities on the subject of his essay.

Now, although smuggling is generally regarded as a venial offense, yet it certainly becomes a crime when committed by a public servant, especially if he be an officer of the customs or excise. And although it cannot be doubted that many a high official before and since 1774 has been guilty of robbing his government of its customs—among others even "the heaven-born prime minister of England," William Pitt (see Rickman's Life of Paine)—yet if the humble exciseman of Lewes, while in the discharge of his duties under the government, was a smuggler, let it be set down as a most damning blot on his character.

But Dr. Denslow has adduced no proof of the charge, nor has he cited any authority. Already, in a former article (THE TRUTH SEEKER of Sept. 8th), we hav shown that Paine's first dismissal in 1765 was for no dishonesty; and now we will show that there is no evidence that his second dismissal, in 1774, was for smuggling, but on the contrary that his moral character suffered no detriment thereby.

The earliest biographer of Paine was an anonymous enemy who styled himself "Francis Oldys, A. M., of the University of Philadelphia." His book was published in London, 1791, and reached a fifth edition in 1792. It was manifestly written to counteract the tremendous influence of Paine's writings in England. It is a libel from beginning to end. The author calls Paine "a nonsensical scribbler, entitled to no literary fame." Concerning the first dismissal, this is what Oldys says:

"Whether, while he thus walked at Grantham or rode as an exciseman at Alford, his practices had been misrepresented by malice, or his *dishonesty* had been detected by watchfulness, tradition *has not told us*; but it is certain that he was dismissed from his office, August, 1765."

This is only a malicious insinuation that he *might* hav been guilty of malpractice; but in Paine's petition for restoration, July 3, 1766, he says, "No complaint of the *least dishonesty* or intemperance *ever appeared* against me;" and he was very soon after restored.

And now in regard to his second dismissal Oldys says:

"Troubles seldom come alone. He had long been known at Lewes as an officer inattentiv if not unfaithful. He had sometimes condescended for the purpose of concealment *to drink a bottle with the examiner*. But the eagle eyes of the excise were not to be blinded by bottles. With the watchfulness, jealousy, and acuteness which make the excise the cleanest collector at the smallest rate, his superiors had for some time beheld him dealing as a grocer in excisable articles, as a grinder of snuff buying smuggled tobacco, at others conniving in order to conceal himself. He was therefore dismissed from the excise after a dozen years' service, in April 1774. He petitioned for restoration, but such was his notoriousness that his patron was unable to protect him."

To support this general accusation all the evidence that Oldys is able to produce is the following, which he says Paine wrote to a superior officer, dated Lewes, March 24, 177

"*Dear Sir:* I hav requested Mr. Scott to put ye 3d and 4th rd books for 74 under examination, for as I was in London most of last winter I hav no others which hav any business in them. Request the favor (if not inconvenient) to inquire and inform me when they are ordered—and if you can find out the examiner, desire you will drink a bottle or two of wine with him. I should like the character to go in as fair as it can."

Comment on such abortiv evidence is hardly necessary. Every subordinate officer knows that it is well to court the favor of his superior, especially when that superior has power to cause his removal, even on trivial or trumped-up charges.

But let us see who and what was the Mr. Scott above referred to, and first let him be judged by the testimony of Oldys himself, who says:

"Neither bankruptcy, nor dismissal from office, nor separation from his wife, weakened our author's interest with *the late George Lewis Scott* [died 1780] who had been appointed a commissioner of excise in 1758, and who having been attracted by *the case of excise men* [written by Paine in 1772] was afterwards captivated by the softness of his manner which concealed the harshness of his spirit. When *his patrons whose literature is remembered*, while his benevolence is forgotten, could not for the third time obtain our author's restoration as an officer of excise, he *recommended him to that great man, Benjamin Franklin*, as a person who could at that epoch be *useful in America*."

So, then, on Oldys' own confession, one of Paine's superior officers, a gentleman of culture and benevolence, against whom no suspicion is breathed, who had been in office seven years longer than Paine, who knew him well, and became his patron in spite of his "notoriousness" as a smuggler, went and recommended him to Dr. Franklin as a man who could be useful in America; and from that time until Franklin's death we all know that Thomas Paine was his trusted friend. Can any one believe after such an admission, from Oldys himself, that George Lewis Scott, the tutor of Prince George III., the co-editor of "Chamber's Cyclopedia," the adviser of the historian Gibbon, believed that his friend and fellow-officer Paine was guilty of smuggling? Nay, more, is there any evidence that he was even suspected of such a crime?

Even the malignant Cheetham, the British emissary and second biographer of Paine is candid enough to confess that Paine's restoration in 1766 disproves Oldys' assertion that he was dismissed for "scandalous misconduct." And as to the second dismissal this is what Cheetham says:

"In April, 1774, sinking under accumulated misfortunes, the effects of his shop were sold to pay his debts. In the same month, having dealt as a grocer in excisable articles, and being suspected—*I know not how justly*—of malpractices in the excise, he was a second time dismissed."

Note to the above by Cheetham: "Oldys says that availing himself of his place in the excise he smuggled tobacco for the use of his mill."

So even Cheetham, the convicted libeler, acquits Paine of the charge of "scandalous misconduct" in the first instance, and has not the hardihood to indorse Oldys' further groundless accusation of "malpractices in the excise" as the cause of Paine's second dismissal.

But it is reserved for the cultured Agnostic Van Buren Denslow, L.L.D, the literary editor of the Chicago *Times*, to sanction the calumny of the lying Oldys, A.M., and to publish abroad that Thomas Paine was twice dismissed from the excise for smuggling. "And thou, too, Brutus!"

## League Notes.

I said last week that Gen. Roberts would not sign Green and Ingersoll's "Public Call" if Col. Bundy's name was on the list. I wrote wiser than I knew. Some spirit guided my pen—there isn't a doubt of it. As between Bundy and Roberts I believe in spirits. When I think of them I become a medium at once. Heaven opens and down come the inspiring sylphs, and Ariels, and Pucks. Then the next week my revelations are materialized, verified. and fulfilled. In *Mind and Matter* appears the "Public Call," all in due form, and the names thereto—that is, some of the names—all but one—appear. The great fighting general turns out his colonel, and puts in himself. The name Bundy is nowhere to be found, but J. M. Roberts closes up the list. I shall admire to see these spirito-militants meet in a *Pacific* parlor while they cannot on a platform. The name of that hotel will be changed from that hour by common consent. Besides somebody will resign a vice-presidency and heaven will break loose. Now, see if again next month this revelation is justified of his mediumship. If not, I will turn Infidel, and never believe in the immortals any more.

AS TO Mr. Chainey's reply, careful readers will note, under his gloss, confession of all I charged, with the usual palliation, "it is such a little one." As defendant, it is but fair that he shall hav the last say. I hav said my say, and, justified by the facts, I stand by it.

I HAV to announce that the report of the proceedings of the League Congress at Chicago was got ready about Oct. 20th, as promised, but by that time the air became so thick with the smoke of this political campaign we feared our report would be smothered and get very little attention. We are getting out a large edition, and we wish it to hav its full effect. It will be mailed to League officers and subscribers this week. Single copies, 5 cents; 13 for 50 cents; 30 for $1 00; 100 for $3.00, all prepaid. Every League ought to send for at least 100 copies, as some Leagues hav already done. It is an important document to circulate, and the election once over, Liberal activity will begin.

201 *East 71st st., N. Y.* T. C. LELAND.

## At Chicago.

Will the young man who met and exchanged cards with Mr. Julius Reichhelm at Chicago at the late Liberal League Congress please send his name and address to Mr. Reichhelm, 112 Garden street, Hoboken, N. J, who very much regrets that he has lost the card given at that time?

## Science of Life.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Reading your bold, aggressiv paper interests me to enter into the discussion of the "Science of Life" in its columns. To converse with your readers is no common privilege, for they hav cast off domination and are seeking truth.

Under the guardianship of freedom unlimited opportunity is offered for growth of character and broader comprehension, which is the ultimate fruit of all effort. Verily, "the world moves," as those who hav watched the progress of thought realize as they compare the present with the near past. To liv to-day is grand; to liv a little way on will be glorious.

The authority of the church and the divine right of kings to rule is being so seriously questioned that the fabric of tyranny is crumbling, and it becomes our privilege to rescue the good of the past from the rubbish, and incorporate it with the new into a more intellectual model. Evidence of fact, and not the label "sacred things" is what commands respect. Harmony with natural law, and respect for human nature are the standard proofs of right and wrong by which science, that great factor of civilization, estimates. That man is not a blunder, but that the production of a natural character through the inspiration of his intellectual being is an assured result if left free to the forces ever activ, and that he may become endowed with all the attributes claimed for deity, is the central idea which should mark the matter-of-fact religion. Also that a supernatural God is false and that a natural God is free.

This brings us to the question, Is there a principle in nature or mind and will that molds, sustains, and vitalizes—that our fathers called God—or is it a myth, and is man of that substance, and will his life continue?

The discussion of the question whether all is material, seems useless, as all the souls hav been deemed powerful, which necessitates substance. So all gods hav been material.

That there is a potent principle in the universe that designs is clear to my mind, although not so readily explained as the substances and forces that are more crude and less potent. The eye is the critic in our organism, and as it cannot see the essence of the principle we call God, it does not giv us the unhesitating testimony in regard to it that it does in things more dense.

We recognize order in all things. We comprehend the beauty and vastness of the universe, parts of which we can take in pieces, analyze, and put together again; but our credulity has been so imposed upon that we question the existence of the sublime force of design, whose material qualities we cannot comprehend.

It seems to me that a want of full comprehension is no reason why we should ignore a demonstrated force. Why should we not giv the same weight to the testimony of experience in this as other matters? One person has talent to detect fine qualities of color, another music, and still another delves into the unexplored realm of chemistry and enlightens us with discovery, and we listen and examin with candor the result of their research. The difference of perception is apparent, and why should we doubt that the application or distinctiv talents of one mind may discover more clearly than another the facts of spirituality?

There are those who know as positivly that their intellects are enlightened by the reception of ideas through the intellectual sense as the student of mathematics does that he reaches a result through calculation.

We all know that light is and that it always has been; but it is within a short time that its chemical qualities hav been in a measure comprehended. The inquirer in that branch of natural science has met at the outset the fact that much darkness existed in the mind in regard to this purely light subject. Finer tests hav been devised, more acute vision trained by constant exercise, until more knowledge has been gained upon this ocular science. So also with electricity. During all the ages past man has seen the flash, felt the shock, and heard the noise of the electric explosion that has produced equilibrium in the atmosphere; but it is within our own century that it has become partially comprehended. Our knowledge is still imperfect; but we can estimate its density and calculate its force in ohms as definitly as we can heat in degrees by the thermometer. Our knowledge of it makes it obedient to our touch and sensitiv to our wish. Little did our fathers know that the lightning that flashed in the clouds was within them, the messenger of mind and executor of will—the will of the real man whose home was the brain, and that every movement and feeling was transmitted by it. Little did they think it the sublimated essence of physical life, and that at its touch inert atoms moved, and that without it was decay. On account of its not being seen, except in its agitation, they could not comprehend its omnipresence, vitalizing force, enlightening qualities, and that it was the central force around which all the universe gathers and by which the whole and individual parts revolve and the pivot upon which they all depend. Once it was thought to be made for the occasion. Now we know that it is, and that it is the active agent in universal force. Mind, that king of the universe, controls it, however. Ignorance trembled in its presence. Knowledge shakes hands with it and seeks a more intimate acquaintance.

That the demonstration of this more refined force or principle of mind is more clear in what it does than those of light and electricity is a fact, and also, that in all that is is infinit design beyond dispute, and infinit control beyond resistance. Electricity acts under control and conditions, but that principle which controls it makes conditions not only in the vast arrangement of the solar system, but in the minute creations only revealed by the microscope. The tree taking root in the solid earth is lifted by its growth into more ethereal condition, its branches reach forth and develop bough and leaf, and through the leaf is gathered from the air, not the earth, that which through regular process consolidates into fruit with all exactness of quality and flavor. We say this is in obedience to law; so it is, but there is design in the law and condition outside the crude elements we comprehend as activ in the process, so may we trace the same principle in the floral kingdom. The plant lifts its head from its earth-womb, and while it retains its hold upon its mother elements it develops its pistil and gathers from the atmosphere the most refined saccharine matter known in chemistry, also fragrance and beauty from the absorption of light. So in every natural development is evidence of perfection, order, and design. No element known in chemistry, from the most crude to electricity has the qualities of design or power of action except by the first arrangement of conditions. They are acted upon and obedient to superior force. This force is not found except in intellects so far as we know, hence the logical conclusion that it inheres there. The intellect of men possesses all the qualities manifested in what we call God identical in quality, but limited in scope. The universal soul is centralized and embodied under conditions of design. The analogy of the plant seems to me the illustration of the organization of the human mind. The brain is the blossom of the human organism, and if man is in his highest nature of the essence of the infinit, will he continue his individual existence or be absorbed into the original element? Every circumstance indicates the probable fact that individuality will continue. The multitude of plants in the solar system of one common nature and origin emanating from one common source, vitalized by the same forces permeated with their generating elements, still showing no evidence of probable return, is an analogy worth considera-

tion. That all things teach the same facts is undeniable and that the universal desire to continue life is a prophecy that it will be so, is sustained by the facts that no human desire, so far as we know, is beyond realization, and that it is revealed in the intellectual sense is proof most positiv with those of spiritual expression and perception that we shall liv hereafter. With me the knowledge that all that I can comprehend is designed for the best is assurance satisfactory that that which is best will be. PRINCIPIA.

## The Field of Liberalism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Science is demonstrated and systematized. Its truths can only be reached by experiment, painstaking investigation, doubting, and fearless and unbiased exchange of views. Science embraces all human knowledge. The most eminent scientists see that the limits of astronomy, geology, biology, or any other special science are not clearly defined; but all branches of science are blended in one great science of nature, as a whole. The unity of all truth is established. The importance of each and every fact in nature in assisting to form a more truthful estimate of the universe and our own relativ standing, as a part of it cannot be doubted.

Men throw off ancient superstitions and accept newer and better opinions, and from time to time more rational and enlightened customs, only as they make progress in their knowledge of nature, and only as this increased knowledge develops the brain capacity in the individual to a broader conception of things. This gain, with its new starting point for further advance, is transmitted to posterity through the laws of inheritance. We cannot, then, overestimate the importance of each fact, each branch of knowledge, for it is a necessary part of a great whole, and without it that great universal whole would be incomplete, and of course less comprehensible.

What has all this to do with the demands of Liberalism? Very much. Any act that in the least curtails or limits knowledge tends to interfere with the spread of Liberal ideas, for the highest Liberalism can only be reached by minds disciplined to the broadest comprehension of everything knowable. This ideal enlightenment may never be reached. The earth itself may reach its highest development and pass into its decline too soon for such a consummation, for mortals hav their time of growth, maturity, decay, and death as well as nations and men. We do our whole duty when we strive conscientiously to reach the highest plane. We fail to do our whole duty when we set our heels on the smallest budding truth, the puniest fact, or when we activly or passivly retard that free interchange of ideas that is necessary to utilize each and every step in advance. If the least is hurt the greatest suffers.

If any Liberal organization expects to accomplish much good, its platform must be broad enough for every struggling truth. It must not decide in doubtful cases just what is right and what may be wrong, but support free and full discussion. Any newly discovered truth is unpopular, and generally its discoverer is in a minority of one. If the majority assume to determin what is true in every case and suppress unpopular and erroneous opinions then an end of all progress is reached. In a land of perfect liberty any one has a right to advocate erroneous views without proscription.

Free discussion implies free speech, a free press, and a free circulation of printed matter through the mails; that is, erroneous views should hav as free a chance to go unmolested through the mails as those deemed orthodox. There should be no espionage nor censorship. All mail matter should be sacred from official search. So dangerous a power should not be delegated to any man or body of men on any pretext. Censorship, especially when exercised by appointed officers, who, like United States postal officials, are remote from popular correction and influence, is unwise, unsafe, and unnecessary. The state authorities should be left to deal with questionable matter. A thorough education of every adult in anatomy and physiology would destroy the occupation of the venders of immoral literature for the morbid curiosity on which it thrives would die a natural death. In the meantime the regular state authorities ought to get along without church influence and supervision.

Instead of making the Liberal platform narrower, make it as broad as the sphere of intellectual activity. Make it cover the whole domain of the knowable. Make it something more than a string of generalities. Let Liberals in name become Liberals in fact, then they will not fly off in a tangent as soon as one practical reform is attempted.

Ask the first Christian you come to if he is in favor of the total separation of church and state, and he will answer, "Oh, yes, they are separated now." All the men and all the candidates, and all the parties are ready to say that. All that is necessary to do is to read party platforms to find that Protestants are willing that Catholics should hav no appropriations made for their parochial schools. Yet this bait catches some old Liberals. Ask for the repeal of a law that enables a Christian organization to retard the progress of free discussion, and then comes a deluge of abuse. Let the Liberal editor exercise the freedom of discussion we are presumed to enjoy, and a ruinous prosecution is liable to be followed by imprisonment. Liberals are socially and politically proscribed, are taxed to sustain sectarian institutions and churches; are compelled to observe Sabbath laws, yet all this, together with actual imprisonment, is not at all inconsistent with the Christian standard of perfect religious liberty.

With a general platform as broad as the globe, and a disposition on the part of Liberals to show a united and unbroken front, in meeting every special assault on any part of the line, our influence and power for good would be very great. Some of us, many of us, do not approve of some things that are written, but every true Liberal must see that the only safe way for us men who all hav hobbies, is to stand together in defense of the right of others to advocate opinions that may not meet our approval. If we expect to stop the threatened flood of persecution we must strengthen the first dam. And its foundations must be broad, not narrow. After abandoning all our hard ammunition in our retreat before a malicious, untruthful, and unrelenting foe, after using taffy and tufts of grass, we may find that we hav only succeeded in leaving ourselvs "naked to our enemies."

Let us not forsake the least struggling truth. Let us sustain the free discussion without which truth is not demonstrable. A big, broad Liberal has no business on a shaky, narrow platform. The narrow platform may, but I doubt that, gain the tacit support of a few moderate Christians. On the other hand, the broad platform will challenge the earnest approval of the pioneers, at every point along the long lines of the army of progress. It is better for the organization, and better for the great cause that is above and beyond all organizations. All seekers for the truth are interested, for the same Christian power that aims a blow at Bennett because of his Freethought publications, misrepresents and sneers at Ingersoll, scoffs at and ostracies the Darwins, Haeckels, Huxleys, and Tyndalls, whose views they dare not attempt to controvert in the arena of free discussion.

Our friends who think to silence the enemy, or win recruits from their ranks, by unloading a principle that gave rise to a false charge of filth, will themselvs, and any organization they may form, still be just as obnoxious as ever to the churches, the enemies of all progress. The dealer in the filthiest literature would be forgiven a thousand times when the true believer in the hypothesis of evolution, or the Ingersollian Agnostic would never be forgiven at all. There are myriads of ravenous wolves on the track of our friends, and they cannot hope to make their escape by going through the motions of throwing out a little stinking meat when the wolves scent a warm, living, healthy meal. The hue and cry cannot be escaped. We must make a stand and whip the whole pack.

Our united forces must stand in one immovable phalanx. The conflict is irrepressible. Superstition will inflict many wounds in its death throes, but is destined to eventually succumb to the inevitable. The struggle will go on with the varying fortunes of all human affairs until the final triumph of the right. GEORGE W. MOREHOUSE.

## Confusion Worse Confounded.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* One word corrected in our former communication and we will try to relieve ourselvs from your pungent criticism: "We speak of the spirit of man; sometimes we say soul, yet no one has denied either." "Denied" is not ours, but *defined*. It should read, No one has defined either. Touching sheer speculation, it seems to hav captured your thinker.

You say that it is not sheer speculation to say that both the producer and the result produced are material, all that matter is or does is material; thus eyesight, hearing, smelling, taste, feeling, thinking are material. Far from it, my dear sir, in the sense we designed; we defined our meaning by the term *concrete*. The whole must hinge upon fact, not simply upon the definition certain linguists giv it.

To make the aroma of the rose, or the odor from the body of an African, material, if not sheer speculation, is at best Teedism. It may satisfy some minds to tell them the fragrance of the rose and odor from the African are particles broken off from the substance, hence material. Suppose we apply this theory in a fox chase. The hounds, twenty-four in number, giving chase to the fox, track by the particles broken off from the fox. Bosh! after a twenty-four hour's chase, giving each hound a smell, the fox, when taken, would not be a fox, but a shadow? Your theory cannot be proved any more than you can prove the shadow of a man to be the real man.

The light of the sun as material was a theory of Newton's. He held that the light and heat of the sun consisted of certain particles emanating from that body and darted out into space like arrows from a bow. This is called the emission theory; but philosophers since Newton think they see deeper into nature than he did.

Hence the wave theory. This theory presents the light of the sun and heat in a succession of waves or vibrations in an extremely attenuated luminiferous ether, analogous to those which convey sound to the ear, so that you are to understand that light and color are impressed upon the organs of sight by vibrations, just as different notes of music are impressed upon the organs of hearing. No improvement upon Newton's theory.

Again you say, Did Hines ever see a musical instrument not formed of matter? We never claimed to hav so seen.

Again you say, Mr. Hines evidently thinks matter cannot produce thought. If he will tell us what else does or can produce thought, we will be obliged to him. We never claimed that anything but an organized brain produces thought, and for Mr. Bennett to lug in his elephant to prove anything, is but speculation, if not buncombe.

Again you say, Mr. Hines admits that cosmos was never created by a God. Has he the slightest proof that it was ever created by any other sort of God? Will he please giv a description of his kind of God?

In answer, we say that we hav never seen or conversed with one of those aerial gentlemen, therefore are unable to describe. It may be he is material; if so, he is the shadow kind.

As to cosmos having been created is something I don't profess to know. To my mind, it would be sheer speculation to say that it was created. However, touching design in nature, it seems not to be sheer speculation. Mr. Bennett, though we hav never seen the man, shows design; the organized brain shows design. The sexes show design, as well as the law of propagation. The eye and ear show design, your opinion of sun-made eyes to the contrary notwithstanding. The whole universe shows design. The motion of the heavenly bodies shows design. Without design they must fall into one general confused mass at the bottom, could bottom be reached.

You say there is adaptation in nature. Adaptation is design; it could be nothing else. You seem desirous to hav us say that cosmos was created by a God from nothing. We shall not say it. Something cannot be a result from nothing.

To my inquiry, "Does cosmos possess a brain?" you answer, "Yes, millions of them." This, Mr. Bennett, is an evasiv answer. I again put the question, Is there no intelligence in nature? How, my dear sir, could come all those grand results without intelligence?

I said, "Spirit has never been defined." The wild Indian believed in a great spirit, and himself the lesser; and he (the Indian) is just as well informed upon this subject as Mr. Bennett or Mr. Hines, or theologians.

Until spirit-soul can be defined, I am one of the despised who believe that when man is dead he is just as dead as a horse, cow, or any other animal, that death is an eternal sweet rest. It was Benjamin Franklin, I believe, who said, "What hav I done to inherit eternal life?" I repeat the sentence, What hav I done to inherit eternal life?

In this I am not fighting Spiritualism. I love Spiritualists, for they are not craven; they are a great improvement upon old stale orthodoxy. Respectfully and fraternally,

*Oak Ridge, Mo.* M. J. HINES.

P. S.—I am not entirely ignorant of the theory of the materiality of the gases composed in the earth's crust. The body of man is claimed by theologians to be composed of earth. Chemistry informs us that but a small particle of the human body is earth.

What I am driving at is the "spirit of things." Man is claimed to be a spirit and dwells in the supposed tenement of clay (the body). The heart they claim to be the seat of moral goodness, religion, hence the theologian endeavors to reach the heart as though the spirit dwelt there. To my mind, the heart is a pump with two valves, force and suction; the one forces the blood through the system, the other brings it back, life being the motiv power, the heart being just as much the abode of the spirit, if any one knows what it is, as the great toe.

If we hav a soul or spirit it livs in the brain, and, to my mind, dies with the body. Now I desire you to define this spirit. Spiritualists claim that through certain forces or, means at hand, they are enabled to materialize the spirit, that is to say, giv it solidity, make it material, place it upon a scale and weigh it, then dissolve it back to nothing. When this is successfully done without gammon, then I will admit the fragrance of the rose to be material; not before.

M. J. H.

## Dr. Clark.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Dr. A. J. Clark, the very able and popular lecturer, of Indianapolis, Ind., having been on a business tour through the northwest, the principal object of which was to advance the cause of mental liberty—and a noble worker he proves to be—paid our city a brief visit on Sunday last. His sudden appearance in our midst scarcely allowed us sufficient time to do him justice for honoring us with a call. As usual, the Doctor was ready to drop a shell among our orthodox friends, and to get at them he was announced to lecture in the evening, subject, "Church History, or Religious intolerance." The lecture was listened to with marked attention and repeatedly applauded by the fair-sized and intelligent audience who were so fortunate as to embrace the opportunity of hearing him. Yours respectfully,

*Elgin, Ill.*, Oct. 25, 1880. JAS. METCALF.

## Dr. J. R. Baker, of Keithsburg, Ill.

Reader, hav you never heard Dr. Baker? If you never had that privilege you will thank me for suggesting to you that you send for him to deliver a course of his Liberal lectures in your neighborhood. He ought to be constantly employed. I hav been with him on the electioneering stump. He is a rousing political orator, and I am satisfied that he will make the orthodox quake and the Freethought friends feel happy. He is a frank, outspoken gentleman, splendid company. Such workers should be in the field battling for mental freedom every hour. Address him at Keithsburg, Ill. We need a host of just such lecturers as Dr. Baker, full of common sense and love for our common humanity. W. F. JAMIESON.

Oct. 27, 1880.

## Personal.

Mrs. H. S. Lake has removed from Clinton, Iowa, to Chicago, where she has been lecturing every Sunday since the National Liberal League Congress. Owing to her exertions there an auxiliary League has been formed, which is in a thriving condition. She desires to make engagements to lecture in Illinois, Indiana, Wisconsin, and Michigan. Address her at 36 Ogden avenue, Chicago, Illinois.

W. F. JAMIESON will receive calls for lectures for the month of December, having postponed his trip to Nebraska until later in the season. Address him Mazeppa, Minn.

A HINDOO will never say anything so vulgar as that a man killed himself by drowning or cutting his throat. He simply says he allowed his life to depart by water, or the knife, or poison.

(*Continued from page 707.*)

do not consider myself half so great a man as he was. I found a good road already made and he had to make one for himself, or his men did for him. But I did not have half the reason for wishing to get over that he had, and that may make a little difference in drawing a comparison between us. And again, he caused thousands of persons to be killed after he crossed, while I intend nothing of the kind, which again may possibly be something in my favor. No, though Napoleon and myself crossed the Alps in the same place and only seventy-five or eighty years apart in time, I will make no pretensions of equal ability with him, for he was twice made a prisoner, while I have been a prisoner but once. Oh yes, he was far the greater man.

First of all, let me give you some description of a diligence. It is a good deal like our old stages which used to traverse New York and Pennsylvania fifty years ago, only more so. They are heavy and strong and are differently constructed from our old style coaches. There may be said to be five departments or grades to a diligence. The driver's seat is at the top; two persons can occupy the seat with him. Under the seat is a snug inclosure with doors and windows, roomy for two persons, but crowded for three; next in center between the fore and hind wheels in the main body of the coach is an apartment with two seats, one facing forward and one backward. This compartment will hold four rather comfortably and six decidedly uncomfortably. Then in rear of this division, and half a story higher and over the hind wheels, is another seat with a top that may be tightly closed or thrown back at pleasure. Between this seat and the driver's and over the body of the coach below, with a railing around it, is the main deck of the vehicle, where the baggage is stowed away, and where the luckless passengers who can find no other seat may also stow themselves away and let their legs hang over so long as there is room enough left for them to hang in. I was booked for an inside seat, but it is not the most favorable for seeing the exquisitely grand scenery all the way through the pass, so I arranged by pantomime with the conductor, for there is such a functionary who accompanies every diligence, for an outside seat. He was a very clever conductor, and as we had not a full load, and there was a seat in the rear by the side of himself, I mounted there with him. The extra price for an outside seat is nine francs, but as the outside seats were not taken he let me have one for what I pleased to give, and that was two francs and a half. But he was very kind to me and took off his heavy overcoat and wrapped it around me. It was chilly, quite chilly, and though I had my overcoat on I was still cold. A young German couple, whether married or not I cannot say, occupied the front compartment; an Italian man and wife, who are married, and a friend, with myself made up the quota for the larger compartment; two way passengers occupied the deck; one sat with the driver, and thus we were disposed, the conductor sitting alone in the rear. None spoke English except the young German, who could say a few words. Our team consisted of five good horses, three in lead and two at the wheel. Upon starting we immediately commenced the ascent of the Alps in good earnest. The whips seem to have a large share of the work to do in getting along here, and the way the drivers crack them is a caution to young Chinaman.

We steadily, that cold Sunday morning, climbed our weary way up the Alps, and as we rose and the light prevailed we could see the valley below us and the bleak rock-topped mountains around us, and the snow-capped summits at a greater distance. Steadily and constantly we climbed hour after hour. The grade of the road is easy, not as steep as I have seen up-hill roads in America, but up, up, constantly up, mile after mile. When we got cold and tired we got out and footed it a mile or two and viewed with perfect awe the grand scenery all around us. The road is very far from being in a straightforward course; it rather winds in a serpentine "circumbendibus" sort of way, much like a very extended letter S, only more so. We often went a good long way in one direction and then turned and went almost directly back in a contrary direction to gain a little way forward, so that sometimes we were not more than a stone's throw from the point where we had been half an hour before, and when we had been from Brigue fully three hours we were not probably more than two miles from it in an air-line, only a good deal higher.

In America our mountains are in one continuous chain, with occasional variations in the altitude of the ranges. In Switzerland it is not so. There seems in the Alpine country to be a great amount of individuality and disconnectedess among the numerous members of Alpine family, especially the upper portions, much as though the great hand of nature had been full of mountains, and had cast them pell-mell into Switzerland, and that they had all lighted little end up, and though their basis being in a plastic state had run together the apexes had persistently preserved their independence and separation. We sometimes crossed from one of these cones to the other when they came close together, and wound our way on up and up, slowly but steadily and continuously.

But oh, the grandeur of the scene. I fear I cannot adequately make you realize it. Those Alpine cones and domes shoot up so steeply and so high! Oh, they are grand beyond conception! I looked back upon the valley we had left, and saw the little villages seemingly struggling for existence in that narrow little world, and at the little farms and homes upon the mountain sides, with here and there a church spire showing that religion had its place in the minds of those rugged mountaineers. As we steadily climbed up I noticed the gradual change in the character of the vegetation. We left in the valley below the vineyard, the potato field, the beets, and very little patches of feeble-looking Indian corn, but as we got up into the higher region those gradually one after the other seemed to be left behind. The corn and the vine were left behind, but the potatoes and the turnips were yet seen; but by and by we saw the potatoes no more. Little but grass could be seen in those highland little farms. At first the usual forest trees seemed to flourish, but they gradually dropped behind, and we only saw pines, firs, with stunted mountain birches, and these at last become extremely scarce and small, the pines were passed, and nothing in the way of trees but the alpine firs were to be seen. They grew invariably where earth enough remained on the rocks to cover their roots, but we got so high that those hardy firs even could hardly exist. There is a limit even for the firs, and we reached it. We were where there was nought but grass and a sort of growth which I hardly know whether to call a shrub or a moss, about eight or ten inches high, and that was abundant.

It is almost astonishing how the hardy Swiss climb up those steep mountains and make homes where it seems almost impossible for a goat to keep from tumbling down the mountain side. Wherever half an acre can be found not steeper than the roof of a house, where a human being can keep from sliding off, there may be seen an humble Swiss cottage and a little green grass plot, where the sheep and the goats feed together. The goats can even live where grass will scarcely grow. The goat will live on a very little, and the Swiss mountaineers will live on the goat, and thus they seem to keep up a kind of community system among themselves—the mountaineers and the goats. The goat cannot climb a tree, but he will climb a rock where men who can climb a tree dare not go.

Yes, I saw little houses on these Alpine hights that I could not have believed could be habitable, and the people, for I met several of them, looked healthy and happy. It may be a romantic sort of life, but it must be monotonous and prosy. I am very sure it would not suit me. It is indeed a mystery how those mountain-side farmers manage to stay on their places. It many times looked as though they, and their children, and even their cattle, must inevitably fall off and dash themselves to pieces on the rocks away below, unless secured by ropes. I wondered how they could ever have erected their little huts in such inaccessible places, and how they even could get there. I think they cannot be much troubled with callers or tramps. It is decidedly an isolated mode of life that would not suit those of social tastes. How often I looked across on to the different peaks, and away up, up where the eagles seemingly would not dare to fly, there, living on little patches of almost perpendicular, sterile land were those hardy, brave, indefatigable Swiss mountaineers, with simply half an acre of grass pasture, and which probably no plow had ever touched. Verily, verily, some people in the world have no idea how other people manage to live.

When we had been out about two and a half hours we stopped at a stone refuge house and changed horses, and I assure you the five horses we started with were sweating freely and looking as though they were completely exhausted. We changed driver with the horses. Each driver remains with his team. We changed horses seven times during the sixteen hours' ride, and with every new relay of horses we had a new driver, and every one delighted to see how loudly he could make his mammoth whip resound among those Alpine peaks. They are, however, a good-natured, happy set of men, as indeed are all the mountaineers.

The refuge houses are every three or four miles apart over the mountain; and though they look cheerless and lonely now, I doubt not they look cheerful to the storm-surrounded traveler in the depth of winter, for which purpose they were erected and why they are called refuge houses. I think we passed nine of them, and all are numbered. Besides these there is a hotel now and then on the road; and the people we met with, even away up near the summit, looked as though they thought they had the happiest homes in the world.

Wine is to be had in the refuge houses, as well as at the hotels; and I noticed that the conductor and the driver were good patrons of those places. I even found myself not slow to conform to the rules of the country, and I tried a glass of wine with my fellow-sojourners and voyagers.

I have not fully described the steepness of those mountain sides. We passed many places where it was quite enough to make one's head swim to look down into the abyss beneath us for hundreds of feet, where, if the diligence, by any mishap, had gone over the brink, we must have been dashed to pieces at the bottom of the ravine away below. It was not unusual that we were on a level with the tops of tall fir-trees or spruces but a short distance from the road whose bodies were nearly a hundred feet in hight. The road, however, is quite safe. It is broad enough for two carriages to pass easily, and in all dangerous places stone posts are firmly set every eight or ten feet, so that it would be difficult for the diligence to get over the brink of the precipice. There are some places at which, if it did go over, it might fall one hundred feet before striking the earth.

I noticed that in those tall Alpine cones the strata of the rocks were vertical, while in some of the more obtuse mountains they were sometimes horizontal, or but partially dipped. This shows what huge changes some time or other in the long past must have taken place in those Alpine regions. If it was by upheavals, as many believe, how powerful and vast it must have been to have forced those Alpine cones thousands, yes, tens of thousands, of feet, so that the rocks, instead of being horizontal, as all rocks once were, to a perfectly vertical or perpendicular position! If, on the other hand, those mountains were caused by the surrounding portions of the globe contracting and settling away from them, as others again believe, while for some sufficient reason they could not settle, the change was not, perhaps, sudden, but no less wonderful and grand in its results. When looking upon those almost countless number of Alpine cones and domes my mind was filled with wonder at the grandeur and sublimity of old nature and the mighty works she has performed. Few sights and few meditations are better calculated to excite awe for the grand and the majestic in the universe.

I ought to speak of the many beautiful waterfalls we passed, where good-sized streams leaped thirty, forty, fifty, and nearly one hundred feet, and the more numerous beautiful cascades, where the vigorous streams danced from rock to rock and from declivity to declivity, laughing and sporting as they seemed to be on their journey to the deep valley away below. Sometimes the white threads of those streams could be seen trickling and spreading down the rocky steeps hundreds of feet together. In many places the mountains or piles of rocks rose almost perpendicularly to an altitude above the roadway, which I estimated at three and four and five hundred feet. In other cases, where the sides were less abrupt and loose earth had remained for the firs and pines to grow, I often looked up and saw where the hardy mountaineers had climbed up and cut the trees and let them slide down with velocity to the roadway below.

As we climbed on our weary way we nearly left the world of vegetation behind us and came to the region of perpetual snow. Some of the high elevations looked white from recent snow storms, and other banks and deep bodies of snow doubtless have been summered over for hundreds of times. At length we reached the summit of a pass marked by a cross with a little god upon it being crucified, much as the same thing was done in Asiatic countries three thousand years ago. It is singular how the religionists of the present day keep up the ideas and follow the customs of the pagan religionists of thousands of years ago. We were now six thousand feet above the level of the sea and within half a mile at the farthest of where, in sheltered localities, were snow banks which were there one hundred years ago. With this fact before me I could not help thinking of the more than improbable story of the landing of Noah's ark on the mountain of Ararat, which is seventeen thousand feet in highth. If perpetual snow is found on the Alps, seven thousand feet above the sea level, how could the menagerie of Noah, which had been month after month on the Dr. Tanner system of fasting, even if all the rest of the impossible story of the flood were true, possibly live or find food at an altitude of seventeen thousand feet, and when even the valleys had not had time to produce a new vegetation? Let those believe the flood story who can. I cannot believe it if I go to hell for it, and there is no use in my trying.

We passed through in course of the day several tunnels in the rock and several places where heavy stone arches had been built over the road, the outer wall being three to four feet thick and the arch over head very strong. This is to prevent the danger of avalanches or heavy bodies of snow in certain localities when they slide down the mountain sides, and thus shoot the snow over the roadway, protecting life and preventing the passage from being filled.

Soon after we began to descend we came to a hospice, which I interpret to mean a convent of religious ninnies who imagine they are doing God great service and pleasing him highly by passing their lives in that inhospitable place. The building

is of stone, more than one hundred feet long and three stories in hight. How many the inmates number I could not learn, nor did I see any of them though the diligence stopped there some ten minutes to exchange mail, etc. It being Sunday, possibly the devotees were all at prayers, for none of them came to the windows. The conductor was very communicative in telling me all about them, but unfortunately I could not understand a word. Even at that hight there were some fields of grass, and cattle and sheep feeding in them, though the snow banks were easily within rifle shot. Near these we saw more crucifixes and more gods being crucified. In our descent of a mile or so we came to the rugged mountain valley of Simplon, where we stopped to change horses again and to take some dinner, for here in this upper world there is a little Alpine village where people live and furnish eatables to travelers who journey that way.

A mountain damsel presided in the dining-room of the stone hotel with stone stairs and stone floors, and as soon as we could by exercise get warm enough to handle knife and fork we were ready for business. I took a dish of hot soup and some *poulet*, pronounced pullay (chicken), some *pommes de terre* (potatoes), with bread and butter, which made a good meal, and for which the fair damsel only demanded the moderate price of two francs and a half. Thus fortified, I could descend the mountain with perfect contentment with myself and good will toward all mankind. We were soon on the road again, and as it is perfectly smooth the horses kept up a regular trot and we made far better headway than in the ascent on the other side. The descent was not unlike the ascent in the topography of the country save that the rocks were still more precipitous, and chances for little dwelling-places for the mountaineers more scarce. The last pile of rocks often seemed to stand almost perpendicular, and to tower up, up, up many hundreds of feet with barely a chance for a roadway between the gorges and glens. It is a grand, wild country indeed. The scenery became grander and wilder at every turn. The rocks seemed to have been rent asunder for the express purpose of giving a passage to the mountain stream, which leapt from rock to rock in its descent southward and to allow a roadway for the French army and ourselves to get through. I more than once marveled how Napoleon and his engineers were ever able to make a roadway through such a series of defiles, gulches, ravines, gorges, and glens. Wonderful are the winding tunnels which commence after passing the famous gorge of Gondo, said to be the wildest and grandest in the Alps. These gigantic tunnels are hewn out of the solid rock when to do so was less labor and expense than to cart all the rock away, and one of which required one hundred men eighteen months to excavate, working by turns day and night in gangs. As we emerged from the tunnels a scene of stupendous majesty met the eyes. Hissing and roaring, the boiling waters of the Frassinone dash over the rocks above into the fearful gorge below. On either side rise rocks more than two thousand feet in hight, the whole forming a picture of the grandest and most terrific sublimity. More cascades, more ravines, more lofty crags, and Gondo, the last Swiss village, was reached. Here were lads of Italian birth, with grapes and figs fresh from the trees, which gave us the assurance that however wild the scenery was around us, we were nevertheless nearing the land of summer and delicious fruits. I indulged in a dozen or more of the figs, they being the first I had ever eaten in their natural state, and also some grapes, but I made the mistake of eating the figs first, they being so sweet as to cause the grapes by contrast to be sour. We soon after came to a large round stone post by the roadside on which was cut in large letters the word *Italia*. When that was passed I knew that we had passed into Italy, though the crags and mountains of rock still surrounded us, and I again and again marveled how Napoleon and his army could have made the descent without the benefit of the tunnels and the splendid roadway which now exist. We soon passed crucifixes and shrines by the roadside far more frequently than among the Swiss. We soon came to Isella, the first Italian town, and here our baggage had to undergo official examination, and it was more thorough than any I had before witnessed, but nothing contraband was found, and all were permitted to pass.

The women who gathered around wore a different kind of head-dress, and the soldiers in attendance had a different uniform, which impressed upon my mind that I was now in the domain of King Humbert I. Though mountains and rocks still continued for miles, the air and the scenery gradually changed and softened; we felt that we had left the region of almost perpetual winter, and were approaching the land of perpetual summer, while still down the mountain we steadily rolled. The balmy air, the trellised vines, the patches of Indian corn, told us that we were coming to the summer land indeed.

Before we leave the mountains of Switzerland entirely behind us let me say a word of the buildings in the Alpine region, especially in the country. They are usually stone, and in the mountains often of spruce timbers, hewed or sawed four to six inches square, and these halved or locked together at the corners so as to allow them to come close together and thus make a tight, warm building. Stone, however, is the most common building material, in the better portions plastered over neatly and presenting a comely appearance. The roofs in the valleys are largely of slate. As we climbed the mountains I noticed that the slates were not trimmed regular, but laid on promiscuously as they came from the quarry, making not a pretty roof, though they may answer a very good purpose. In a few instances I noticed roofs of bark laid in shingle fashion; but the usual roofs of the mountain cottages, barns, and sheds are of flat stones over two inches in thickness and three or four courses in depth, thus making a very heavy roof and requiring strong rafter-poles and timbers. With the exception of these roof timbers and the door, the entire buildings, including the floors, are of stone, they usually being but a single story high. Such houses must make grim, cheerless homes, but they are far better than nothing. They are very durable, and not easily burned. When well laid, nothing seems to prevent their lasting hundreds of years. As we come into Italy these stone houses and stone roofs still continue, black and mossy with age, and the most cheerless homes I ever saw. The windows are small, and often with no glass, giving them the appearance of prisons more than cheerful homes. I must say the stone houses of the Italian peasants bespeak less taste and less thrift than do those of the Swiss. Take nearly all the houses of the poor as we descended the mountains and they are of the most uninviting and most uncomfortable character. I could often look through the stone roofs. The walls are not plastered, and everything is of a stony, comfortless appearance. We continued to descend, and evidently came down a greater number of thousands of feet than we climbed from Brigue on the other side; thus we are lower here than there.

A tunnel through the mountain has been begun at Brigue, designed for the railroad and to obviate the travel by diligence; but it will require a tunnel of considerably over ten miles in length, and when it will be completed, and the cars running through it, no man can tell. It will require mints of money and many, many years of constant, patient toil day and night. I do not remember how many miles the Mont Cenis tunnel is, but this Simplon tunnel will be much the larger if ever completed. Mont Cenis is now by far the longest tunnel, and will continue to be until those who are now young will come to be old, and those who are now past the prime of life are sleeping the sleep of death.

We passed in our descent the Val d'Ossola, where the valley still expands, though the domes and high piles of rocks still hovered around us.

We came to the large village of Domo d'Ossola, where we changed horses. We had passed several smaller villages still among the hills of rocks, where, in every case, was a church with a chime of bells in the spire. At more than one of these villages we heard the agreeable chimes on many bells, which could hardly be expected in such small villages with such scanty means or wealth. As we still descended the rocks and domes became of lower altitude and the valley grew broader. The Frassinone, which was only a little rivulet when we began to descend, by the constant accretions which take place all along the miles of its rocky descent, when we got down to the valley had become quite a river, which, from all appearances, must be a powerful stream in the spring seasons, when the snows melt on the mountains. It is, perhaps, some fifteen miles from where it begins to where it empties into the beautiful Lake Maggiore.

Let me repeat, the valley to which we descended shows fertility, but it seems to me it shows less signs of thrift and good agriculture than were so perceptible among the Swiss. Here the vines appear neglected and are choked with grass. The Indian corn is sown broadcast and often thick with grass. There is much good meadow land, but the foolish practice of filling it up with worthless trees like willows and poplars shades the land far too much and draws richness from the soil, besides being much in the way of plowing, mowing, etc. I marveled as we rode along at the absurdity of filling up good, productive land with willows. I fear the Italians lack thrift and energy. Many indications of it strike my observation already. I have already seen too many idlers, too much the appearance of the lazzaroni. I noticed last night as we come along, Sunday though it was, many loads of hay being taken to the barns from the meadows. Probably it is the second crop, for it was short and fine. The teams and drivers amused me. The teams were sometimes a single ox in shafts, sometimes a pair of heifers, sometimes a donkey, and sometimes a pair of donkeys, the size of the load being in proportion to the team, and in nearly all cases the drivers being women. I judge a good share of the farming is done by women, and that it is not of the highest quality. The result, however, showed good sense on their part to get the hay under shelter, for before we reached this town the rain was falling.

We must have ridden nearly fifteen miles on the shore of Lake Maggiore, and a beautiful drive it is. On the shore all along are fine hotels for persons who resort here to pass a few pleasant weeks or months. At one we halted and changed horses for the last time, and there were numerous guests out by the roadside enjoying the view by the lake shore by moonlight and chatting together. I heard two conversing whom I was certain were Americans, and as I had not heard a word of English all day I felt an impulse to speak to them; but Americans even are not all sociable, and I did not venture to speak. We passed on the lake shore extensive granite quarries, which turn out most beautiful stone. I noticed many caps for columns and other architectural work already cut for some stately edifice, and for a mile I saw slabs, posts, etc., laid in the water of the lake along the shore, perhaps to soak and soften so as to cut easier. Probably the water either softens it or at least prevents it from becoming hard. It was from these extensive quarries, as I learn, that the stone for the grand cathedral at Milan was obtained. The stone is shipped in sloops and schooners up and down the lake, and then I hardly know how. From here it can go by rail now, but not when the cathedral was built. I notice that stone is used for a variety of purposes—the posts for the trellises for vines are stone, the fences are flat stones like grave stones set up edge to edge, and the telegraph poles even for fifteen miles back are of stone, being six by ten inches square and fifteen to twenty feet tall. It is my opinion that the major part of them will outlast the oldest inhabitants.

The hotels along the margin of the lake were many of them brilliantly illuminated with Chinese lanterns and other curious lights as we came along; fire rockets and Roman candles were sent up, and wheel-rockets whirled merrily, and bands of music were playing in several places. I concluded all this was that they might have a good, happy time, and did not for a moment suppose that my arrival had anything to do with all the display. Hundreds of Italian couples were walking slowly along the lake shore and I doubted not talking sweet words of love to each other. I left my blessing with them, saying in spirit, "Mortals, be happy while you can, for the future is a sealed mystery of which we can know nothing," and I think they followed my instructions.

When we arrived here at Arona, though it had just begun to rain, music again greeted our ears, and several Sunday night concerts seemed to be in full blast. I was not long coming to the conclusion that the Italians, although the most devout Christians in the world, and the most thoroughly priest-ridden, are nevertheless very fond of music, and believe in having a good, happy time.

I was glad to find that one of the clerks here at the hotel could speak English, and I concluded to tarry over here to-day, to breathe in quietly the Italian air by degrees, to look about this town some, enjoy the beautiful prospect on the lake and across it, and withal catch up with my writing once more. I have passed the day very pleasantly. The steamboat landing is directly before my window. I have seen pleasure seekers depart up the lake and return several times. There are a number of lake steamers to attend to these pleasure excursions. It is all right; let those seek pleasure who can do so legitimately, and bad luck to the hand that is raised to prevent it. The day has been most lovely. The lake has been as still as a mirror, and almost as much a reflector. If we have many days of this kind I don't know but I shall have to conclude that Italy in this respect is a little ahead of America. I can judge better after I have passed ten days in this land of history, of art, of music, of poetry.

This evening several musicians, perhaps of the stolling character, played the harp and other instruments immediately before my window, and I enjoyed it nearly as much as though it had been gotten up expressly for my pleasure, and a small coin or two paid the bill. A while ago, to me, what seemed to be a political meeting appeared to be in full operation within earshot of my window. I could easily mark the intonations of the speaker's voice as he stirred up the enthusiasm and patriotism of his hearers, and their plaudits reminded me of home; but being so wholly unacquainted with their language I could not fully decide whether it was a Garfield meeting or a Hancock meeting, or whether for Weaver and greenbacks.

Some have said to me it is almost unsafe for me to visit Rome yet for a while lest, so unaccustomed as I am, I may take the malarious and deadly *aria cattiva* which prevails through September, and thus perhaps die. But it is on my programme to go to Rome. I never did take a fever and die, and I can not see why I should now, and as I am not afraid of death, I shall go to Rome. If I die, I will not have to die again, and I will probably rest as quietly on Italian soil as the millions who have gone to rest here. If you hear not from me further, think I am sleeping with the Romans and the dead popes, but I am quite sure you will hear from me again.

Adieu,

D. M. B.

## Letter from Europe.—No. 12.

NORTHERN ITALY.

No. 81 Via Vittoria, Rome, Sept. 24, 1880.

Dear Friends in America: Here I am in the "Eternal City" at last. What special claim it has to that very venerable cognomen I cannot tell you, but perhaps it is because it has seen so large a number of years. True it has lived more than three thousand years, but there are cities in Asia older, still more eternal, than this. Possibly it is because this has been considered the residence, *par excellence*, of the gods, the "eternal ones," that this has been called the "Eternal City." Yes, nearly three thousand years ago it was believed that many gods resided here, when they removed from Olympus in Greece, the principal and greatest of whom was Jupiter, or Jove, "the Thunderer," "the Mighty One," "the Eternal," as the Romans of old fondly called him, Zeus, as the Greeks called him, and Giove, as the Romans of the present day denominate him. Jupiter and his sons, for he had many by his wives, mistresses, and loves—of which he had many—made quite a large family, and here they lived, and flourished, and reigned, and controled the affairs of this world and of heaven, or rather so it was fully believed. Here also long resided his father Saturn, and the citizens of this city nearly three thousand years ago used to build temples for Saturn and Jove to dwell in, and be worshiped in. Yes, here resided, too, Mars, the god of war, Hercules, the god of strength, Mercury, the god of knowledge and literature, Apollo, the god of light and beauty, Juno, the queen of heaven, Minerva, the goddess of wisdom, Venus, the goddess of love, Ceres, the goddess of the earth, Diana, the huntress, and many, many more whose names I need not mention, and which all of you are quite familiar with who have read my late work, "The Gods and Religions of Ancient and Modern Times."

Yes, it is here where they lived and luxuriated many hundred years, and would have continued to do so just as much till this time if the people had continued to believe in them; but it was the same with those old gods and goddesses as it is with all other gods, as soon as the people cease to believe in them they cease to exist. It seems that old Jove and all his companions, though he was fully believed to have created the earth, the sun, and all the worlds, to possess almighty power, and to rule all existent beings and worlds just as he pleased, have nevertheless lost their power, and are even no longer believed to exist. This was because other gods supplanted them. Gods, too, who had no more real existence than they had. It seems that no gods live and rule any longer than their worshipers remain powerful, and are able to subdue and oppress their foes. When the people of a country who worship any particular gods, from a bad course of conduct become weak or disunited so that a nation having other gods are able to overcome them and hold them in subjection, their gods are also overthrown, and no longer rule over the country which has been conquered, and the gods of the conquerers generally come into power, and are adopted by the conquered. Thus the old set pass away and even go entirely out of existence. They cannot be anywhere found, their temples are deserted by their worshipers, and they cease to exist altogether. So it was with Jove, Mars, Mercury, Saturn, Juno, Minerva, and Venus, and all the rest of them. They have entirely departed. When they left Rome they also left the world, and went to the regions of *nowhere* and nonentity, where they have since remained.

But, unfortunately, the people of this city and country did not learn that they could get along better without gods than with them, that the gods cost a great deal of money to support without returning anything tangible and good in return; so when they got rid of the gods which they had borrowed from their neighbors, the Greeks, they, foolish-like, thought they must have other gods in their place, and they in due time adopted the gods of those who proved more powerful than they, and who became masters of their country. Thus the gods of the victorious party ultimately were adopted, and Jove and company went to forgetfulness, save in the productions of a few poets who liked to keep their valor and their fancied existence in remembrance.

The gods who are believed in here now are a family of deities that emigrated from a very small broken country in the extreme western part of Asia, and were never heard of much in the world till about fifteen hundred years ago. They were the gods of so insignificant a people that they were very little known among the nations who were contemporaneous with them, so that even none of the historians and writers of those times ever mentioned them, or the gods they believed in and worshiped. But as it has often happened that a small nation have become the masters over stronger people, so the gods of even a weak and obscure nation have been adopted and worshiped by nations far stronger than the one which first devised them and brought them into existence.

I need hardly tell you that the weak and obscure nation I allude to was the Jews, who once had a precarious existence in Palestine, but from their restless, quarrelsome, and ill-advised conduct they utterly lost what little power they possessed, and their country also. This principal God of this small country and this contentious people was believed by the weak nation he ruled over to have been the creator of the earth and all the suns and stars of heaven precisely as other nations had believed about their gods and with precisely the same amount of truth. But as powerful as they believed him to be, he was unable to keep his chosen people together and in power over the small and almost miserable country he had given them, and sworn over and over again that they should possess forever.

Strange as it may appear, this weak God, who showed himself unable to do what he had undertaken to do, and sworn repeatedly he would do—make his people a great and prosperous nation and the perpetual possessors of their small and mountainous country, about one hundred and forty miles long and less than forty miles wide, on an average—has been adopted by other nations who seemed not ingenious enough to get up gods of their own, and were thus under the necessity of taking the God of the obscure, defeated, and scattered people I have alluded to. Verily this is so, and that God, called at different times Jah, Yah, Jahveh, Yahweh, or Jehovah, who could not hold possession of that little country at the other end of the Mediterranean, has transferred his throne to this European city, and he has got a vicegerent here who acts as general agent for him and attends to all his matters and affairs, which he finds it inconvenient or too troublesome to attend to himself.

When this God, Jah, or Jahveh, had got to be nearly a thousand years old, the affairs in his realm had become so entangled that he could not make them reel off to his mind, by which means he became exceedingly vexed and out of humor, and he laid all the fault to the people he had created, and especially those whom he had selected as his own chosen and peculiar people. So he decided to beget a son upon the person of some good-looking young woman of the nation he had chosen, and whom no man had ever aught to do with, and then when this son became grown up to the size and age of a man to cause him to be put to death, so that Jehovah would find himself able to forgive his people for doing just as he had made them do. It seems that his affairs had got so mixed up and confused that if he did not put this son to death he must destroy all his chosen people and all the rest of the nations of the earth besides. It was a very sad state of things, indeed, when a God had to put his only beloved son to death to straighten out the complication and entanglement which his affairs had gotten into, but, remember, precisely the entangled state which their nation—of which he was the author—was exactly calculated to bring about. But as sad as it was, it had to be done. The son had to die that the world might live, that is the very kink of it, and he was, according to the will of his own father, put to death in the most cruel and ignominious manner known, to wit, to be crucified; and, to make the ignominy greater, he was executed between two condemned felons who had committed crimes deemed worthy of death.

This is, take it altogether, a very singular story, and possesses many curious points and features that I will not take the time to call your attention to now. I am aware the story is not new to you, and perhaps I ought to apologize for introducing the subject in this letter, but it seemed to be a part of the thread of the story about the gods who formerly reigned in this city and those who reign now. For you must know that though that dear son was put to death on the cross it was only a sham after all; he did not die, or, if he did, he came to life again, and was as good as ever, and better too. It seems his sufferings, all told, did not last more than three or six hours, when he was taken down and carefully laid away in a nice new sepulcher. He had said he would remain there three days; but as the matter of a day or two is not of much consequence, only so far as truth and accuracy are concerned, when he had lain in that sepulcher one day and two nights he came to life again, as is believed, of his own accord, and was more a God than before he was executed; and after an uncertain number of days (there is, unfortunately, considerable disagreement on this point as well as several others, some making it forty days, while others represent it only as a day or two), in broad daylight, he ascended up to heaven to sit on the right hand of the Father, who had caused him to be put to death, and he became the general manager of his father's business, and in fact a God of just as great proportions as the Father himself. Unfortunately, too, this matter of the ascension is not told in the same way by any two of the authorities to whom the world has to look for information about this important subject. But that really makes not the slightest difference, only to those who are disposed to be critical, and insist that the story should at least preserve the semblance of truth and consistency; for if a person only believes what he is told, whether it is consistent or not, or whether it is true or not, it is all he has to do, and he will go to heaven and be happy forever, and his great credulity and gullibility will be counted to him for righteousness.

Yes, as I said, Jahveh has left the Holy Land altogether and has made this Holy City—Eternal City—or whatever it may be, his chief residence, and from here go forth his will and law to all his chosen people in all parts of the earth who bow down before the Virgin; for you must know that since the son has come into chief command in this little world which he has saved, or tried to, the mother who conceived him by another member of this god family and brought him forth into this troublous world, and furnished the only avenue by which it was possible he could get into it, has been called the "Mother of God," the "Queen of Heaven," the "Celestial Bride," and lots of other titles just as pretty; and though she was the mother of five or six children, she is still regarded as "the Virgin," and she is looked upon and worshiped as the most remarkable female that ever had an existence. She has been deified and exalted to the highest place among all the gods which this people worship, and if she is the mother of God, perhaps this is all right. I assure you she is held in great adoration in this country of Italia, and I have many times seen her dressed up in silken robes, richly decorated with jewelry and precious gems, and in her arms or upon her knee sits the little juvenile God which all this people think has done so much for them. Oh, you ought to see, as I have seen, the pious devotees gather round this figure of the Virgin and child and observe how they bow down before her, pay their adoration to her, and look up into her face so beseechingly and imploringly, as though they thought she possessed the power to bestow upon them perfect happiness and eternal life. Never could the old Egyptians have paid more devout admiration to their Virgin and child—Isis and Horus—than do these deluded people. Egypt is doubtless one of the sources whence this Virgin-adoring people obtained the idea of the Virgin-worship, and the Egyptian paintings of their madonna—Isis and Horus—were brought from Egypt to this very city of Rome more than fifteen hundred years ago and sold to the people here, by whom they were accepted and adopted as their own gods, and from those models thousands of copies have been painted and engraved. India was also a great source whence the idea of Virgin-worship, divine conceptions, etc., was obtained. Never was Saravasti more devoutly worshiped as the queen of heaven than this Christian Virgin; never was Ishtar more regarded as the queen of heaven in Chaldea three thousand years ago, where the representation of herself and child in terra cotta have been found within the last twenty years, where they have been buried more than two thousand years. Yes, to see the worship bestowed here upon the Virgin Mary reminds me very forcibly of the worship that was accorded to Isis, Saravasti, and Ishtar, and mentally I exclaim, "Oh, how like this is the defunct mythological worship of those old and, some of them, obsolete nations!" I mourn that no more advance has been made in the direction of truth and reason.

But once more I beg your pardon for this lengthy prelude before giving you some account of my travels and observations for the last few days. But arriving here in the "Eternal City," the memory of the many old gods which once resided here brought the conviction firmly upon me that Jahveh now makes this his principal home, or, in other words, the home of his principal agent or vicegerent, called Leo thirteen times, who resides here and receives directly from divine sources numerous dispatches and communications from Jahveh, the Son, and the Virgin, to say nothing of the thousand and one saints who have been exalted to the dignity of gods, and whose statues and paintings I have looked upon by the scores of thousands. I very naturally refer to the changes that have taken place in the god line before commencing my letter proper; and as I may refer to this god question again in some future letter, I will leave the gods and tell you about where I have been and what I have seen.

Arona, where I left you last, as I told you, is very prettily situated on the shores of Lake Maggiore, and contains between three and four thousand inhabitants, and some three churches, in which are about the usual number of paintings and statues of virgins, saints, dying gods, etc. The noticeable feature of this town is the mammoth figure in metal of a human being standing on a hill in fine view of the lake, which was erected in 1697 by the Borremo family, St. Carlo Borremo having been born in Arona in 1538. The statue is 66 feet high, and stands on a pedestal 40 feet high. By means of a ladder and some scrambling one is enabled to climb up into this monstrous figure of a man, and rest, if he chooses, in its ear or nose.

On Tuesday I took cars for Milan, or Milano (the *i* being sounded as *e*), as the Italians call it. The ride was a beautiful one of some forty or fifty miles, and gave me a fine opportunity for seeing an excellent portion of northern Italy. The country is level and fertile, and is cultivated with fair skill and

economy. In the distance I saw the mountains of the Tyrol, and at a distance of a hundred miles or thereabouts we could plainly see the snow-capped mountains of Switzerland. The day was lovely and the ride also lovely. A considerable portion of the farming land is in meadow, and the system of irrigation is perfectly adopted, and every few rods I saw running through the meadows a small ditch or furrow, ten or twelve inches deep, filled with running water. In places I saw again too many of the useless willows and poplars. It seems to me the Italians unduly encumber their fine lands with these trees, which suck up the better portions of the soil, and shade too much the growing grass and crops. The lands seemed perfectly filled with trees all along so as to greatly obstruct the view of a large scope of the level country through which we passed. I saw apple trees, peach trees, pear trees, and a large number of mulberry trees, by which I presume much attention is here paid to the silk business. These trees I can tolerate and highly approve, but the willows and poplars appear to me so utterly worthless that I cannot understand why so many thousand of them are set out and grown upon such valuable land. The tall Lombardy poplar seems to be a great favorite here, as it was also in Switzerland and Germany; but I see very little beauty in them. The limbs often die, and the tree, when thirty years old or so, presents an ill-looking dilapidated appearance. The *morus multicaulis* (mulberry) is a pretty tree, generally about the size of an apple tree say twenty-five years old, throwing out vigorous, healthy branches. The vine is also seen in considerable abundance, and is trained on trellises more as in America then as is the custom on the Rhine and in Switzerland. I saw considerable Indian corn and potatoes, both of which are ripe. The potatoes do not grow as large here as they do in America, the major part being about the size of hens' eggs, with one occasionally the size of a goose's egg. Squashes are grown in abundance, and seem to be highly prized by the children of Italy.

The villages and towns are frequent, but perhaps not as much so as in Belgium, Germany, and Switzerland. They do not have as cheerful an appearance as I would like to see; buildings generally look antiquated, the roofs are set too close to the upper story windows and the everlasting tiles for roofs do not look agreeable to me. I see scarcely any more slate roofs; everything is tile, and the tile in Italy has a more clumsy aspect than that which I saw in Belgium and Switzerland. I notice there are several patterns and styles for the tile. In France and Belgium it was made of a kind of flat ogee shape, and they locked or lapped over each other, just how I cannot describe. It was much the same in Germany and Switzerland, but here they are made in half circles, like the section of a stove pipe cut in two, lengthwise, only thirty times as thick, and always that brick red color. There are two patterns of tile here. One kind is made in large flat plates, say twenty inches long and twelve inches wide with a ridge or lip turning up at the sides; these are laid side by side, the ends lapping on to each other, and the side joints covered with the half circle sections, lapping also on to each other. In that way the roof is probably tight and will last hundreds of years, but it does not look pretty to my eye, and a town with a brick top always presented to heaven does not look nearly so well as slate, tin, or shingles. If I was God and had to look perpetually down upon them, I know I should tire of the brick tops and pass a decree that some other roof should be used. The churches with square brick towers, with several bells in the belfry, are seen in nearly every village. They all believe in chimes. The depots or *stationes* in Italy are large and commodious, more so by half than seems necessary. They have a very large room where the travelers assemble, and where the ticket offices are, and then other large rooms severally for first, second, and third class passengers, where they are passed to after the tickets are purchased. They can not pass out into the open part of the depot, where the cars and track are until the proper time comes, when the doors are unlocked and directions given as to which cars are for which town. Thus the passengers for Milan have compartments separate from those for the way stations. Enough time is taken after the passengers take their places in the coaches to look them over, to see that they all have tickets and are in the right train and the right car. The waiting rooms in the depots are vaulted and capacious, and the walls are frequently decorated with fine frescoes, presenting battle scenes and historical paintings. It helps to while away the tedium of waiting for a train to have numerous fine large paintings to study.

We reached Milan at nearly 11 A.M., and I had several hours to look over a very pretty Italian city of near 250,000 inhabitants. It is built upon a broad plain; it consists mostly of good stone and brick buildings of a dull cream color, and the city is kept clean and tidy. The streets are paved with cobblestones mainly, with large flat stones at suitable distances apart for the wheels of carriages to run upon. I approve of this plan; it causes the carriages to run very smoothly and saves a great deal of the perpetual noise and clatter of the carriage wheels bumping over the cobblestones. I think it might with propriety be adopted on Broadway in New York. In streets wide enough, two sets of these flat stones are laid down to enable carriages to travel freely both ways. I am sorry to say, however, that the beauty of the city is much marred by many of its streets being so narrow and irregular, like nearly all the continental cities I have visited. Sometimes they are mere pass-ways, not more than six feet wide with tall buildings of three, four, five, and six stories high. They are so close together that where the streets run east and west the sun can never shine on the pavement. There are no sidewalks or gutters to such streets, but one level pavement, and men and women walk in the middle of the street. This is the rule in all the narrow streets in all the cities I have visited—the pedestrians take the middle of the streets, side by side with the donkeys and horses. Some of these streets, however, are so narrow that no cart or wagon can enter them. I have seen some not much more than four feet wide; and where they curve and run in all directions it is hard for a stranger to tell where he is or to keep the points of the compass in his mind. Milan, however, is not so bad for narrow streets as some other cities I have visited. It has very large squares, and the cross streets are fully five times as far apart as with us, and the interior is occupied with private courts, gardens, and beautiful grounds. The entrance to these is through ornamental gateways or arches through the buildings standing on the street. Flowers are largely cultivated in Milan, and nearly everything wears a beautiful appearance. Fruits are in abundance. Grapes, figs, peaches, apples, pears, pomegranates, melons, etc. Here I saw the first watermelons I have seen in Europe, and you may believe I ate all I wanted. Watermelon never hurts me, and I am not afraid to eat a whole one at one sitting. Grapes and watermelons would nearly serve me for a continuous diet. Many Italian chestnuts are sold in Milan; they are three times as large as they grow in our country, but are comparatively tasteless. They boil them and sell them freely on the streets. I tried a few *soldies* worth of them, but I thought them inferior to American roasted chestnuts. Filberts and walnuts are also abundant, the latter like what we call Madeira nuts, but they have a bitterish taste now when green, which perhaps they lose upon being dried.

Milan has some very pretty open squares, or *piazzas*, as the Italians call them. One has a fine large stone statue, mammoth size, of Cavour, on a large base or pedestal, on which is a large bronze female figure, without any clothing on, and whom I took to be Fame, or History, who had just finished inscribing in the block on which stood the statesman, the name "Cavour." The design is very pretty and the whole is neatly executed. The Italians are not excelled in sculpture and painting, and probably not equaled. I have proofs of their great skill in this line at almost every turn and corner. Many, many years have been spent in this country in cutting marble and other stone into human shapes, into the forms of animals, and in covering hundreds of acres of canvas with beautiful colors, representing men and women, gods, and especially virgins, crucified gods and wretched saints, who look as though they had not a friend in this world or any other. This is unquestionably a better way to spend the time than in fighting and killing each other.

The city appears to be well supplied with canals, some of which run through the city. I saw some rafts of logs or large poles fit for masts of vessels being let through one of the locks. They must have come from the Tyrol or from Switzerland. Milan was the capital of Lombardy before the Italian states were consolidated into one kingdom. The part of Italy I entered, and in which is Arona, is Piedmont, largely a broken, mountainous country, being the fringe or skirts of the Alps. Lombardy is very level and a fine farming country. The Tyrol, which lies in the northeastern corner of Italy, where it joins the Austrian Alps, is also a mountainous Alpine country, with deep and delightful valleys.

The principal object of attraction in Milan is its world-famed cathedral, which in many respects surpasses all the cathedrals I have yet visited; and as I think you cannot fail to be somewhat interested in hearing something about it, I will run the risk of becoming tiresome and give you a somewhat full description of this very expensive house of God. I draw my statements from the official records, a copy of which I bought in the cathedral and near the altar in the chapel of the Blessed Virgin, so you can rely upon the truthfulness of what I tell you.

This stately edifice is of white marble from the celebrated marble quarries near the shores of Lake Maggiore, from which point the material was brought to Milan by canal, whether cut for the purpose or not I have not learned, but as the country is so level and scarcely a lock required in the entire distance the digging of the canal was not attended with very great expense. The marble, besides many other gifts, was presented for the purpose by Giovanni Galleazzo Visconti, a duke of Milan. Its erection was commenced in the fourteenth century, and upon the very spot and in the center of the city once occupied by the metropolitan church of the town, built in 836, under the title of Santa Maria Maggiore. It is purely Gothic in style, except the front portion, which is Grecian. It has been very slow in growth, and was not completed till the present century—in fact is not completed yet. One spire, I believe, is still to be added before the designs of the architects will be fully carried out. But it has already cost as much as a thousand houses, which any decent, reasonable god ought to be satisfied with for his worshipers to assemble in to cross themselves with holy water, count their beads, repeat their Ave Marias, paternosters, and to chant their liturgies. The edifice is in the form of the Latin cross, and comprises five naves corresponding with the five entrance doors. The length of the main nave is 486 feet; the total breadth of the five naves, which form the lower part of the cross, is 288 feet; the total breadth of the cross, including the two side chapels, is 351 feet. The hight of the largest nave from the pavement to the arched roof is 104 feet; the whole hight from the pavement to the vault of the cupola is 224 feet; and to the top of the statue of the Blessed Virgin, 355 feet. The separation of the five naves is effected by fifty-two very large and fluted columns or pillars of marble of a shape almost octagonal, or looking, like others I have seen, like a cluster of small columns—all alike save the four which support the grand cupola, these being twenty per cent larger than the others. The hight of the columns, including the base and capital, is 160 feet, and their diameter eight feet. Besides these there are numerous half columns, corresponding to the full ones, and these project from the walls which form the circumference of the temple. The thickness of the walls is eight feet. The capitals of the columns are worthy of notice, being of different designs and each adorned with eight statues; and the pointed pediments are enriched with a prodigious quantity of arabesques. The interior of the cupola is also adorned with sixty statues and bas-reliefs, four of which represent the doctors of the church.

The exterior of this great edifice is sufficient for a week's study, containing, as it does, as decorations some three thousand statues, the larger portion standing in niches, life-size, or nearly so, while others occupy the pinnacles, which shoot up like spires all over the roof. The statues on the exterior alone are said to have cost 550,000,000 francs, or $110,000,000. In the front is a fine flight of steps of red granite, leading to the five doors, in Roman style, and opening into the five naves aforesaid. Over the doors are five large windows of rich stained glass, with all the holy figures upon them you can imagine, and in far more brilliant colors than those same saints arrayed themselves in when they were in the body. About 250 statues decorate this magnificent front, and the fifty-two bas-reliefs, representing events mentioned in the Bible, etc., are worthy of attention. The summit of the front is adorned with twelve spires, supporting as many colossal statues. Four bas-reliefs, divided into two rows, adorn the base of the great pillars. Commencing on one side, are Tobias and his angel on their journey to Rages; Moses rescued from the Nile by Pharaoh's daughter; the temptation of the godly Joseph by Potiphar's naughty wife; Jacob wrestling with Jahveh, or one of his angels; above is represented a lot of saints, which we do not care very much about. On the reverse side of the same pillars are four more, also bas-reliefs, representing the spies returning from the promised land with grapes, etc.; the angel driving our dear first parents out of the Garden of Eden, and just because they ate an apple; Daniel in the lion's den, where the brutes were so well fed on young, tender meat that they did not care for a poor, tough, dried-up old Jew, and Job in his dung-hole. To the right of the door is a bas-relief representing God as he appeared to Moses in the burning bush. The likenesses of both God and Moses are supposed to be very life-like and natural. Over the first entrance, on the right, is a representation of Queen Esther when she went before Ahasuerus. It is thought that Esther conducted herself rather improperly on that occasion. The glory of the angels—which, of course, is very glorious—is on the ceiling over the door. The sculpture on the pavement of the balcony represents the anointing of Saul as king of Israel. But notwithstanding the divine unction, Jahveh "went back" on poor Saul and supplanted him by a stripling only three feet across the shoulders, who proved himself not only pretty good at a sling, but a holy murderer and adulterer. The next pillar has on its base the vision of Jacob, presumably just as Jacob saw it, and Moses striking the rock, and the water spurts out magnificently. Moses was an excellent man on the strike; possibly it was he who struck Billy Patterson.

Above the second portal is represented Judith in the act of cutting off the head of Holofernes (brave woman was Judith), also more glory of the angels by another artist, and on the cornice is Deborah supplying Captain Barack with weapons. Deborah

(Continued on page 717.)

# Communications.

## Rational Morality.

There is no moral law. It is utterly impossible to formulate an ethical law, because as we hav before shown, morality, like man, is progressiv, and therefore constantly undergoing transformation. The dictionaries giv us no light on this subject. According to Webster, the word "moral" is derived from the Latin *mos, moris,* which means manner, custom, habit, way of life, conduct. This definition, though loose and broad, nevertheless corresponds with the actual morality of mankind. Conformity to public opinion is the practical test of morality as the world goes. In every land and in every age this imperious yoke of custom has galled the neck of men until they became trained slaves; until a race of slaves beget their kind and bequeath to humanity perpetual serfdom. Webster's definition does not help us in our effort to find the grounds of morality, for there must be some better test than public opinion. We hav only to look back upon the past to discover that public opinion has been on almost all great questions hostil to the right. In all reforms the current sentiments hav been in opposition to improvement. Scarcely any discovery or useful invention or moral reform has ever gained the attention and indorsement of society except after a battle against great odds. The common sentiments of society are, therefore, if anything, immoral rather than moral. Society has deemed it best to put to death those bent on discoveries, inventions, improvements, and reform.

It is true the civilized world is rising above those conditions, but progress in this direction is painfully slow. For while the trumpets of church and state proclaim the rights of free citizenship and free conscience, yet they are in a large measure empty blasts. Freedom of conscience means nothing if it does not guarantee one the right to think in opposition to public opinion, and the still further right to express his views publicly.

Some years ago, while the writer was yet in the meshes and gall of priestcraft, his common sense was deeply impressed by reading in Emerson lines like these:

"The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a nonconformist."

But the great evil is we are born slaves, and all social influences, apart from science and Liberalism, tend to keep us in the line of our inheritance. The dissemination of knowledge is the hope of the world, and the free press is the corner-stone of the temple of liberty. Society falls into manners and customs, and refuses to be disturbed. It is enough to know that our fathers did thus and so, and why should not we do the same?

> Zaccheus, he
> Did climb a tree
> His Lord to see.
> And why shouldn't we?

When we look back and see that our forefathers believed in slavery, polygamy, witchcraft, and many other equally barbarous and unreasonable things, Zaccheus' course seems worthy of emulation.

It is a truth which obtains universal assent that the race has been upon the upward march from the past to the present. Everybody admits that progress has been the order of the day, the order of the centuries, but ninety-nine out of a hundred stop right there. If the present and future are contemplated it is not with any conception of or sympathy with progress. "It is best to let good enough alone." Even slaves thought their condition good enough if their master was kind, and women think their state of subjection to man is all right if he will only accord them certain privileges.

To improve the condition of the humble, the noblest work of man, it is necessary constantly to break out of the common usages of society, by presenting higher truths and better conditions or possible attainment. Conservatism is fossilizing, progress is vitalizing. Nothing is so important to morality as growth or development. But the common notions which are just the opposit of this assumes that morality is a well-defined and fixed thing, and hence the attempt to manufacture morality by precepts and prayers. Man must be free before he can be moral. It is only on the grounds of his intelligence and freedom that he can be made responsible for his conduct. The moment you attempt to manufacture a moral nature by forcing it with authority, that moment the moral nature is overthrown. Morality can liv only in the sunshine of individual freedom.

If society forms certain rules or customs for the government of man's actions, and he follows them, his conduct cannot be said to be moral. He must hav the liberty of choosing, he must hav the responsibility of deciding, he must feel the sense of duty, and act out his own convictions of right. Everywhere you enter a church, nothing so much impresses you as the formality of the service. It is but lip service; and the reason is because the individual has no opportunity to act according to his own nature. He is a mere puppet, acting as he is acted upon. To be true, man must act from motivs prompted by his own manhood.

It will be far better for him to do wrong by acting according to his own judgment than formally to do the right thing by blindly following the dictation and domination of another. Morality is at war with the Commandments. They are but little else than a mental lash to whip the mind into obedience without instructing it. He who givs a shilling in the name of charity, because he is commanded to be charitable, only givs sixpence. His deed loses half its virtue in our eyes when we learn that it was not spontaneous, but largely mechanical and formal. He probably would hav given nothing if he had not been commanded.

The person who goes through religious exercises not because he has any liking for them, but because he is oppressed with an uncomfortable feeling that he ought to do so, does not act from moral motivs. He may pray because he fancies God commands him to pray, and this may pass for religious worship, but it is destitute of moral motiv. It is mechanical action, and reminds one of the weathervane on the steeple, which points the way the wind blows, not because it knows anything about the wind or cares anything about it, but simply points as it is forced to point. And when religion has depended upon its positiv laws or commandments it has succeeded in evolving a very religious but very immoral people.

Formality is death to individuality, progress, and manhood. The Mohammedan prays morning, noon, and night, not because his noblest thought and purest love prompt him to such repetitions, but because of imperious customs and inherited tendencies, which constrain him to perform this religious duty. He is moved by his fears and superstition rather than from any enlightened convictions. If Christians do not as formally pray three times, it is because they practically look upon prayer as an abraded superstition. We don't believe half as much as our fathers did, because we know twice as much as they knew. Education is becoming of a broader type. Sectarianism is a contemptible and despicable spirit, which science and liberty are holding up to the scorn of the world.

We are entering upon a new era. It may fitly be termed the age of man, as the spirit of the nineteenth century is emphatically bent upon establishing the rights of man. Individual sovereignty is the nervous force which furnishes agitation on all social questions to-day. It may indeed be yet in a crude form and display itself to great disadvantage at times, but the people are no longer content and willing to submit to the powers that be.

Not many years ago the workmen upon railroad trains in Egypt got up steam by burning mummies. Shocking as this may seem, yet kings and priests hav used living men to further their own ends by having them slaughter each other by the thousands.

To-day the people are getting their eyes open to the giant wrongs heaped upon them in the past; and if all signs do not fail we are now on the threshold of a new epoch in the world's history. The moral tone of society advanced enough to create a desire for greater freedom among the lower classes. Manufactured morality no longer passes for the genuin metal; it is only a galvanized imitation. The people wish now to rise and explain. Society has said, "Keep your seats, gentlemen, and we will make it all right." But common sense is the trump, and the people before long will show the caitiff lords that they hav a full hand.

In the present political excitement we are humiliated at the sight and potency of political corruption. The patriot loses his enthusiasm in beholding such general and systematic bribery and buying of offices. Where will it end? Surely there are rocks ahead, unless manhood can be developed sufficiently to raise us above superstition and political decay. And this can be accomplished only by the cultivation of true morality. I hav spoken of manufactured morality, and referred to the Commandments as tending to produce formal obedience devoid of moral sentiments. And this notion is not yet extinct. Apropos to this, Mr. Spencer observes:

"Not a few modern thinkers hold that there is no other origin for good or bad in conduct than law. And this implies the belief that moral obligation originates with acts of parliament, and can be changed this way or that by majorities. They ridicule the idea that men hav any natural rights, and allege that rights are wholly the result of convention, the necessary implication being that duties are so too."

People generally hav but little apprehension of rights other than those conferred by the legislativ bodies of the land. Ages of servitude to the strong arm of the law breed in men tame submission.

The diffusion of knowledge is enabling the masses to see the foundations upon which the superstructure of thrones and temples are built. We are just beginning to demand that laws shall be just before we promis to obey them. "But who are to judge of the righteousness of the laws of the land?" Every man must in many cases decide that question for himself, and take the consequences. It is true man has always had this privilege, but has never, or hardly ever, had the courage to defy the law. The law-makers were head-breakers to all who called in question their wisdom or authority, and hence the martyrs were few.

It is futil to say that people generally are not prepared for freedom, because it is only through the uses of freedom that they can ever become qualified for its highest and happiest applications and results. He who would learn to swim must plunge into the water, and yet he is in danger of being drowned. It is as unreasonable to ask man to prepare himself for individual liberty while a slave to tradition and custom as to ask him to learn to swim and insist, "But don't go near the water." All great institutions owe their strength and authority to the submission of the people. All prominent institutions demand a tame constituency respecting the radical questions of human rights. Rulers rule because they hav the power to rule, and it is a delusion to think that law-makers make laws for the welfare of society. Those who make laws and those who administer them are not troubled about ethical principles, but foist their government upon the people and enact laws to suit themselvs because might makes right. We need fully to appreciate this before we can properly estimate the virtue and functions of law. Even our institutions of learning are not free from settled and systematic hostility to the higher morality. The study of pagan classics and Christian traditions does not tend spontaneously to awaken new thought and to inspire independence of life. The colleges and universities discount individuality.

We are apt to hav too great a respect for law, and to thoughtlessly accept as law enactments which are aimed at the very citadel of liberty. Law must be founded on justice, and when it is not, it is an outrage of human rights. If the people stupidly submit to fugitiv slave bills and Comstock laws, the rulers will execute them with a vengeance and enact more, and execute them in like manner, all for the good of the cause, and the welfare of the "dear people." But it should never be forgotten that rulers, like the leech, are crying for more. Mr. Mill notices this peculiarity of despotism in his little book on liberty. He says:

"Apart from the peculiar tenets of individual thinkers, there is also in the world at large an increasing inclination to stretch unduly the powers of society over the individual, both by force of opinion and even by that of legislation; and as the tendency of all the changes in the world is to strengthen society and diminish the power of the individual, this encroachment is not one of the evils which tend spontaneously to disappear, but, on the contrary, to grow more and more formidable. The disposition, whether as rulers or as fellow-citizens, to impose their own opinions and inclinations as a rule of conduct on others is so energetically supported by some of the best and by some of the worst feelings incident to human nature that it is hardly ever kept under restraint by anything but want of power, and as the power is not declining, but growing, unless a stronger barrier of moral conviction can be raised against the mischief, we must expect in the present circumstances of the world to see it increase."

This encroachment upon human rights is not of doubtful origin. Religion is avowedly opposed to human nature as being totally depraved, and to human reason as "carnal reason." M. Guizot, an eminent Christian writer, freely admits that the church has always been hostil to the liberties of the people in general and to the liberties of the individual in particular. Here is what he says:

"But when the question of political securities came into debate between power and liberty; when any step was taken to establish a system of permanent institutions, which might effectually protect liberty from the invasions of power in general, the church has always ranged herself on the side of despotism."

This then has been and is to-day the attitude of the church toward the vested rights of man. Now let us see from the same author how it treated man's personal freedom.

"All religion is a restraint, authority a government. It comes in the name of a divine law, to subdue, to mortify human nature. It is then to human liberty that it directly opposes itself. It is human nature that resists it, and that it wishes to overcome. . . . It is necessary that man should submit, but it must be willingly and freely, and that he still preserve his liberty in the midst of this submission."

What sort of liberty is that which may be preserved in submission? The liberty first, to pay tithes, that fat priests may consult oracles respecting the kingdom come; liberty to believe as truth and fact creeds and Bibles filled with fables, myths, dreams, visions, miracles, immaculate conceptions, and marvelous resurrections and airy ascensions; liberty to hav faith in all the priest may teach, but no liberty to listen to the teachings of ungodly science; liberty to work hard at starvation prices and never know of any greater freedom than to work, suffer, and die.

He has no liberty to become an investigator, unless he is willing to risk torture, exile, and death. If it is necessary that the masses be kept under tutelage, if they must hav opinions and beliefs ready-made, let it be so, the evil consists not in doling out milk to children but in withholding meat from men. Christianity by its dogmas recognizes but one rule of conduct, which is the same for all, namely, obedience to and faith in the church. It is the method of the Procrustean bed—a mechanical or machine morality, a mold in which all persons must be fashioned alike.

The church makes no effort to cause its members to think freely in the pursuit of truth. There is not the first incentiv in Christianity to lead mankind to think for themselvs, but a spirit the very opposit teaches them to find liberty in submission. And many do find all the liberty they want within the limits of their creed. So does the bird in the cage sing as sweetly as if upon the wing, especially if it has been kept in a cage all its life. But it is hardly so with the bird accustomed to a life of unrestrained freedom—it pines in confinement. One thing is certain in case of both birds and men, that once they hav escaped their creeds and cages, they never go back to them.

The whole tendency of religion and society is to superintend the details of individual life, as the parent controls the conduct of the child. This kind of meddlesomeness has kept the race in infancy. And because they are mere children in intellect, the masses are kept in poverty, ignorance, and slavery.

The pivotal question is, "How far may the individual act according to his own choice, and at what point may society or the 'consensus of the competent' restrict his actions?" Where is the limit? Where is the boundary line between the authority of society and the sovereignty of the individual?

Mr. Mill observes that "the principle of individual liberty is that the sole end for which mankind are warranted individually or collectivly in interfering with the liberty of action of any of their number is self-protection." And again he defines it as, "The only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others or impede their efforts to obtain it."

Mr. Spencer givs substantially the same definition: "Every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man."

W. S. Bell.

# Letters from Friends.

MODESTO, CAL., Sept. 20, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Your noble advocate of truth, justice, and equity comes to time every week full of adversity of opinions on the all-absorbing questions of politics and religion. Well, as I haven't had my say on the subject of politics, as the old lady Partington would say, I will offer a few thoughts touching the great questions at issue before the American people. What the people want as the main essential to prosperity is low taxation and good government.

Now the first question for solution is, then, which of the contending parties, in the estimation of the voter, will carry out the desires and interests of the people? Now the fact is, in my humble opinion, that the politicians on both sides care but very little how much the people suffer, if they (the politicians) succeed in filling their own coffers with ill and other gains pilfered from the pockets of their masters (so called), but in reality slaves. We are supposed to be a representativ government, but the very assertion is a lie in reality; even if you get the object of your choice for political position, you are liable to be ignored in full or part by the hypocrit that you helped to elevate to power and profit.

As to any difference in the swindling propensities of the two parties, Republican and Democrat, I think it one-half dozen of one and six of the other. But aside from these facts, there is a gigantic question to be considered. A large number of the so-called Democratic party were anti-Democrats previous to the conspiracy aimed at our nation's life, or a complete subjugation of the free states to the interests of the slave power, or for the establishment of a slave oligarchy. When the secession party undertook to dissolve the Union they ignored every principle of Jacksonian Democracy. Now behold this same element moving heaven and earth to obtain possession of the very government they tried a few years ago to destroy. Of course the pretended love for Hancock (according to their own declarations) is only skin deep. A people disposed to sanction the cold-blooded murder of John Wathers and hundreds of others, from time to time, are not worthy of taking possession of the government. Just so long as a man from any state in the Union cannot be allowed to express his honest opinion upon the subject of politics and religion, just so long such people should not be allowed any privileges of an American citizen. The bitter feelings engendered by the war of course hav been suppressed, but not destroyed and obliterated, and the people of the South are standing in their own light when they allow a contemptible mob to suppress freedom of speech and abuse American citizens coming from other states of the Union. Such conduct will be met by all lovers of their country as an evidence that the people are not worthy of any control of the government. Hancock, standing alone, without any influence of the bulldozers and ballot-box stuffers, might do very well. The reign of terror existing in the South precludes all hope of harmony and peace among the people of the two sections of our common country. State movements are already made to the effect that if Hancock is elected the Southern bulldozers will be allowed certain privileges that other people will not be allowed.

This question of politics being introduced in THE TRUTH SEEKER, I am fearful, will hav a bad tendency among our Liberal friends. It is impossible to show up all the reasons why the so-called Democratic party should not be supported by all Liberals, as has been suggested by some writer in THE TRUTH SEEKER. It is supposed that every man who is in possession of sound reasoning faculties ought to stand upon his own individuality and risk his own judgment as to which party will be the safest to administer the government for the next four years. I fully corroborate the statement of your San Jose correspondent in THE TRUTH SEEKER of Sept. 4th, page 572. Of course every man will vote according to the dictates of his own convictions. In a previous letter I advocated the nomination of our own candidates, but as I hav not heard from or seen any account of my proposition, I presume it was considered unworthy of recognition.

Our League held forth last Sunday at Roger's Hall. I am happy to say that one of our Christian friends had the moral courage to come before us and advocate the faith that was in him. Of course our friend was completely demolished by Col. John R. Kelso and others, but the League congratulated and thanked Bro. Henderson for courage displayed. Yours for success and justice, C. C. LUTHER.

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FARMINGTON, UTAH, Oct. 13, 1880.

MR. EDITOR: Feeling that this is somewhat of a critical moment so far as the life and well-being of the National Liberal League is concerned, and a time when we should know our strength so that the weak-kneed may be strengthened and the wavering decided, I, as one, wish to make known through the columns of THE TRUTH SEEKER the stand I take with regard to the outcome of the Fourth Congress of the N. L. L., held at Chicago, and for this purpose send you a circular lately received from our old friend, H. L. Green, and my answer to the same, and would suggest that the League in general, and all who feel an interest in the future continuance and success in the old League, would manifest the same by forwarding to THE TRUTH SEEKER, *Investigator*, or some other paper having general circulation an expression of their views and wishes upon the subject. I would like to state that I send the circular and answer out of no ill will to our late chairman of the Executiv Committee, but because I feel it a duty in the interest of the League so to do. Before closing I wish to say that the members of the Liberal League of Utah indorse the views I take in my answer to H. L. Green. Yours, WALTER WALKER,
Sec. L. L. of Utah.

[The circular having been printed in T. S. of the 16th, we omit it here.—ED. T. S.]

[*Copy of Letter sent to H. L. Green.*]

H. L. GREEN, ESQ., *Dear Friend:* I am really sorry that any misunderstanding should hav occurred at the Chicago Convention to make it seem necessary to any one having the object of its organization at heart to separate or draw off from the main body, and more still while I fail to see it necessary myself, as judging from the report in THE TRUTH SEEKER, I must confess my mind to be that there was not such a cause. I am more particularly sorry when such valiant men, among whom I esteem yourself equal to any of them, should deem it necessary to be found among the seceders. I am no friend to Freelovism or obscenity, as all would be willing to attest, and yet I fail to see wherein the National Liberal League at the Chicago Convention committed itself to either party. I do sincerely wish to be respectable in fact, while I am not so tenacious as to what others may think of me from the fact that while we choose to be antichristian or unorthodox we cannot obtain the character of respectability, try for it however hard we may. For me it is enough that I feel I am in the right. "United we stand, divided we fall," is an old but true motto.

Of course from the foregoing you can infer my answers to your circular, but my mind is never so made up that I cannot change my course if good reasons can be obtained for me to do so. In the mean time I feel assured that whatever course you may take, it will be intended for the best good, and I can easily wish you good speed in your movements. I would be much pleased to receive more light from you if you are able to giv it, and in any event I would like to keep up a correspondence with you, feeling assured that though our convictions may be different our objects, aspirations, and ambitions will be the same.

Your friend and well-wisher, WALTER WALKER.

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WILLAMETTE VALLEY, OR., May 10, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Again I take the liberty to pen you a fearless expression of my honest opinions from and partially about this gospel-suffering country. THE TRUTH SEEKER is one of the few honest organs we dare to confide in; our Oregon press is either too cowardly or not independent enough to publish the most distant allusions to the depravity of the Christian church and her leading "white-necktied" and "black-gown wearers," written for their columns by those who are too independent to become the tools of the clergy, and honest and courageous enough to tell them so. Many excellent people even think that such subjects are better "let alone," but I cannot concur with their view. It is these delusions that keep the masses in the mud, that rivet the chains which enslave them, and induce them to remain prostrate at the foot of oppression and misrule. Priestcraft enslaves intellect, renders it weak, bending, and credulous, and while thus fettered, priests and a few more bask in the sunshine of splendor and power, while the industrious many remain neglected in misery, toil, and despair.

As long as such sentiments as the Bible produces on the mind of our Christian flock find currency and are esteemed as the *ne plus ultra* of moral worth, our morality will remain as hitherto a system of "organized hypocrisy," an unblushing caricature of all that is virtuous, noble, generous, and faithful. The Christians ought to blush when they look at the simple excellences of people who can afford to be moral without the spurs of heaven or hell.

*Tantum religio potuit suadere malorum.*

It would be time for those bragging asses (the Christian clergy) to cease fulminating from the pulpits their atrocious calumnies against men like Ingersoll, Underwood, D. M. Bennett, and even Franklin and Jefferson, because the Infidel's position is substantiated by having shown the *reductio ad absurdum* to which the reasoning of the theologian infallibly tends:

Strike them to the root, and the glorious age will dawn upon us,
And from the lips of truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
That whole dark pile of human mockeries.

The time has arrived to stop up the mouths of the lying priests and parsons. If God, when he dabbed up man, had clapped a bell or clicker within him which should hav given the alarm whenever he told a lie, he would hav avoided much crime and misery in the world; there would hav been but little want of law and gospel.

We hav, after all, good reason to congratulate ourselvs because the glorious age of liberty has commenced dawning upon us; even clergymen who obtained the highest culture cannot meet any more with success the investigations of the champions of Freethought. Too strong for them are such men as Strauss, Renan, Spencer, Darwin, Huxley, Lewes, Humboldt, and Tyndall.

There are, no doubt, thousands of sincere Christians who try to do good. I am acquainted with many people, especially ladies, of this vicinity, whose only aim is to liv a moral life and to do right; but as there is an exception to every rule, this can be said only of a very limited number of Christians. And how otherwise could it be if we consider the immorality of the book they call the word of God. Can, for instance, Ezek. xxiii be considered moral teaching to young ladies? Does or did an intellient Infidel ever take such words as we find in verse 20 of that chapter on his lips? Yet they are commanded to make the Bible their chief literature. Nay, they are even obliged to believe in it or be damned. The spouses of the Christian pastors seem to be strong believers, especially in such allowances as Jacob took with the female servants of his house, through the urging of his two wives, or they would not consent to the lusty orgies their husbands are so very apt in celebrating, or does what we read, Lev. xv, "I say unto you that joy shall be in heaven over one sinner that repenteth," etc., raise the morality of man? The cry of the priesthood is, "Whatever is is right," consequently there is nothing wrong, and when a convict swings off in fine style from the drop, and they are assured by the Rev. Mr. Deddledum that after they hav repented of their sins, and hav received absolution from his soiled hands, they will mount up to the region of bliss. I say, with Peter Pindar, therefore,

Repent, then, all ye rogues, you'll be forgiven,
And giv the saints a holiday in heaven.

Or, I ask, can Christians be expected to keep peace with their neighbors and enjoy the real happiness of life's true friendship? Don't Luke xii make Jesus say, "I am come to send fire on the earth [very much like a benevolent deity], suppose ye that I am come to giv peace? I tell ye nay, but rather division. The father shall be divided against the son, the mother against the daughter?" etc. Could Beelzebub hav ever said anything worse? Well, history shows priests made good use of that.

What are the chief mottoes of our Christian world? The bamboozled Christian's cry is, "Gin and Jesus." The upper class, the bamboozler's cry is, "Let the church alone." While I shall add, "*Si populus vult deripi, deripiatur.*

What is the true spirit of holy Christian religion? Bring all, you cannot bring too much. I shall let John Wesley, that great light of American Methodism, speak: "You who hav $200 a year, and spend but $100, do you giv God the other $100? If not, you rob him of just so much. Oh, leave nothing behind you. Send all you hav before you go into a better world; send it, lend it all unto the Lord, and it shall be paid you again. Haste, haste, my brethren," etc.

Protestants are very apt to blame the Catholics for pacifying their angry God through money donations. Well, I think our Methodists, according to Wesley's command, had better not say any more. Is not the mighty dollar "the real God" Christians worship? Who has ever seen a Christian who would part with his last dollar to benefit his neighbor? The real philanthropist can only be found among Infidels. Thomas Paine is a specimen. How can Christians be expected to deal fair even in business transactions; are they not taught an arithmetic which defies all honesty? "One is three," and "three but one." It is always "one is three" with them when they receive, and "three but one' when paying out. Money, if it is not the God they worship, it is at least their devil; and even when down on their knees praying, they cast only "one eye" to God, lamenting moral evil, the other eye winking down upon the devil; one voice to heaven, "To God my heart incline," and one in whispers, "Satan, I am thine." The majority of our modern apostolic race will sigh for heaven, while in mammon their real God they see.

Who has ever seen one of God's Christian pillars who would divide his last garment with the poor? One of my nearest neighbors, one of those praying, namby-pamby apostles, is a fine specimen of such Christian liberality. Not only too avaricious to use a piece of his stored-up mammon for clothing himself with decently; nay, his better half has to take advantage of her stern lord by playing him the lowest kind of tricks before he will buy her her yearly calico dress. We hav her own word for it. His children prove that an apple never falls far from the trunk.

The only exception some will make is to assist the army of missionaries in doing nothing. To Asia and Africa they will send their money, with the belief that their missionaries will tell those heathens something new. They are too ignorant to know that those heathens read the Christians' Bible years before any Christians ever put their eyes on it, and that in original.

Only a few weeks ago, a couple of spinsters of Philomath, Benton county, who hav no other show left than to become the brides of Jesus, were elected the chief magistrates of a female missionary-supporting society, themselvs deceived through their holy fathers, and announced before the assembled club, that 120,000,000 Buddhists had become converted to Christianity all in one day. 120,000,000 Buddhists converted to Christianity! These very Buddhists are apt to tell our missionaries at every meeting that they knew long before Christ's time what it meant to hav a God to cohabit with a woman, hav a son—God number two—born, and hav him nailed to a cross.

Mr. Editor, I am glad to see so many ladies among THE TRUTH SEEKER's correspondents; a good proof that they hav found out that there is nothing to expect from the believers in Paul; the Infidel is the only true friend they hav; the Infidel is the man who believs in providing, making home happy, and giving them their rights. Christians are not very gallant, or they would hav made a female god, and given the old Jehovah of the Jews a spouse; but that would hav given women too much right, the male alone had to stay the real image of God:

Formed like his maker! who could then suppose
To hide the workmanship, he'd want some clothes?

It would be better also for our Christians not to say any more about the sacrifice the believers in other religions hav brought, or are bringing yet, either for pacifying their angry God or to tickle his smeller. Didn't they, after they had made a God, sacrifice him? Nothing but a God would do the Christians, while others were satisfied to honor their Jehovah with the sacrifice of an animal or crops from the field. Yes; even worse! They slaughtered their God, not to honor their other, older God, alone, nay; they did it to honor their devil also. Hav they pacified their devil? I notice that Mr. Devil is the chief reaper yet; old Joe is far ahead, and leaves to his old companion, God the First, perhaps, nothing but a few innocent babes:

Æsop's heathen had a God and beat him,
Enlightened Christians make a God and eat him.

Can mankind think of anything more barbarous? To pass Jesus at least once the year through their bowels is considered absolutely necessary; without such cannibal food they would never enter heaven. Good Friday, especially, is the favorit day of the Protestants to feast on the carcass of their God. I suppose they prefer him warm and bleeding.

Before closing I must refer yet to a twaddle two holy Bible-grubbers held here lately. While one couldn't see how a Christian could concur with the first commaudment, the other thought it absolutely necessary for a Christian to believe in it. While one placed the kingdom in heaven, the other was bound to hav it on earth. Strange that such differences should be between tweedle-dum and tweedle-dee.

May we not say also:

'Tis strange such hellish wrath should rise
'Twixt heavenly saints of kingdom come;
While one gang hocus-pocus cries,
The other bawls for fee faw fum.

That ignorance and error are found in all these sects is self-evident; the testimony of each against all the others is to this effect; the fact of their divisions and conflicts puts their errors beyond all doubt.

The Bible says: God has forseen and foreordained whatever comes to pass. Then God has ordained that I should not believe in that book; and I must say, I feel extremely happy by it. *Vox Populi vox Dei.* FITZNER.

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HONOLULU, SANDWICH ISLANDS, Sept. 13, 1880.

D. M. BENNETT, *Dear Sir:* I will write you a few lines relating to the inhabitants, religion, etc., of these islands. The nativs number about one-half, and are fast dying out. Wherever the white men settle in any considerable numbers the nativs disappear. It is so in India, Australia, and New Zealand. The reasons given for the disappearance of the nativs here are that the foreigners hav brought contagious diseases among them, and introduced certain customs which hav a tendency to prevent offspring. The inhabitants are indolent and inoffensiv generally. The Chinese are here in strong force, and will probably overrun the country in a few years more.

No part of the world is superior to these islands for the cultivation of sugar cane, and there is still room for those to engage in this business here who hav got some money to invest.

The inhabitants are engaged chiefly in raising live stock, cultivating sugar cane, and commerce. Silver is the only money I hav seen in circulation since I came here. No doubt the missionaries hav done considerable in civilizing the nativs, but some of their doings here are questionable.

Are the poor people in America who sent clothing here for free distribution aware that the missionaries set a price upon it? Are they aware that many of the missionaries hav become wealthy and left the ministry? One missionary in Hawaii has an income of two hundred dollars per day. They appreciate the almighty dollar as well as the saving of souls. Yours respectfully. LYMAN SMITH.

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"MY fourteen-year-old daughter sent and got 'John's Way,' with which she is delighted. It is good reading."—J. M. Croake, Johnstown, Ill.

"I AM much pleased with 'John's Way.' It is a pity more people hav not a good way of their own and backbone enough to stick to it."—Eliza B. Burns.

# Letters from Friends.

REJOINDER TO CHARLES E. TOWNSEND AND E. W. ALLEN

WACONDA, KAN., Oct. 6, 1880.

GENTLEMEN: There certainly is no greater difficulty than answering to a "no answer," and so I shall not attempt it. Mr. Allen says in trying to solve my question, "Can there be a first without a second, and can there be a second cause for the same thing. Let the immortal mind of man soar aloft above the sublunary things of time, brought forth by invisible power in the ethereal regions of endless space, as insects germinate in the element of water according to the ever-immutable, self-existent, mathematical, chemical laws of science, God inherent in the constitution of nature."

Now, friend Allen, did I say one word about the immortal mind of man either to soar aloft or delve into the earth or anywhere else or about insects germinating in water according to law, or no law, or God inherent in the constitution of nature? Suppose he is, what of it; does he answer the question? Or what of mathematical, chemical laws of science, does this jargon answer the question?

You say it must be considered that there is no such thing as nothing. Well, who said there was, and that as visible things come from invisible substance in endless space. Well, just prove that; and if you do, then it has nothing to do with the question. Then comes a lot of lingo about endless space, which is the original, great first, activ, effectiv cause. Well, just prove that. But then it don't touch the question any more than so much Choctaw or Bengalese. Here you say, to sum up the argument in as few words as possible, the first great cause of all causes is force or power, which is the cause of all action.

Here comes the expression "first cause" again without any effort to prove that there can be a first cause, simply because there can be no first where there is no second. Then this progress from nature up to nature's God, as written in the second Psalm. Well, what has nature, nature's God, or the second Psalm to do with it. I hav said ye are gods and all of you are children of the Most High. Well, what of it, if we are gods, that don't solve the problem; and the children of the Most High don't do it either, destined to hav dominion over all the creature of Father Science, God, and Mother Nature, the great contingent cause from whence contingent causes flow.

Now, in all candor, let me ask once more what all this hifallutieg, Methodistical, borrowed lingo has to do with the question Can there be a first without a second, and can there be a second cause for the same thing. Now, friends Allen and Townsend, allow me to tell you how not to do it. Hold up your hand with four fingers on it, look to the first, and why first? Just because there are three others. Remove the second, third, and fourth, and hav you a first finger? I think you hav a finger only or one finger. Consequently to say a first where there is no second is fallacious. So you see if you could prove a first cause you must prove a second, and since we cannot comprehend a second cause for the same thing we cannot comprehend a first either, and when speaking of causes there is no first, and your five verses of poetry in conclusion are just so many evidences that you know first rate how not to do it. But if you like it best to say first cause, and call that cause God, I cannot object, for you hav as much right to a plurality of gods as to any other thing or idea. But don't be surprised if others consider it so and treat you accordingly. For myself, I always say there is a cause, but sometimes fail to discover it.

G. W. CHAPMAN, M.D.

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WOODHULL, ILL., Oct. 28, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Though I am not a member of any Liberal League, yet I wish to be heard through THE TRUTH SEEKER.

From observation I supposed the National Liberal League was got up for a purpose. Not for a lifeless, inactiv organization, a name without substance, but that its purpose was to unite the anti element of church and state into action to prevent the church from encroaching upon the constitutional rights of those who are not in sympathy with its dogmas by enacting laws and executing them in a partial manner. If this is not the object of Liberal Leagues, what are they for? and the idea that all who are worthy to be members (not tag-rag and bobtail) must be of one certain hight and of one averdupois weight, holding the same judgment in matters of moral reform, is foolish. Each generation has the right to alter and change the morals and customs of the past, and establish for the present or time being. To flare up and demand the majority to yield to the wishes of the minority is rank tyranny. What would be more childish and silly than for a member of Congress in Washington, should a question be decided by two-thirds of its members, to arise in his self-styled dignity and resign, giving as his reason that he would not suffer his private character to be stained by such an unjust act? Membership of any organized body is not the proper place for such men. Wherever they are there is trouble.

As for the Comstock law, there is no other law on our statute books that calls for action on the part of the League more urgently than this law. First, a petition with 70,000 names, asking for a repeal or modification. What was more fair and reasonable than this? yet by some it was condemned because it was not confined to modification alone; and by this class of fine-haired gentry the question was forced upon the Liberal League. And it is the same class that is now finding fault for its being brought before the League, admitting at the same time that the law is so worded and used that an innocent person can and has been made to suffer. This admission is an acknowledgment on their part that the law is defectiv and in justice demands repealing or materially modifying; and a large portion of the Liberals are in favor of its repeal, yet they withheld action upon it in the League until another innocent editor is arrested and is now crying for help; thus giving the modifiers ample time to act in the case if they wished.

I am surprised so see so noble a man as Col. R. G. Ingersoll, who made such a splurge at Cincinnati, in one year after crawl upon his knees and beg the Liberal League not to condemn the Comstock law, perhaps wishing by the use of this law to force the church to abandon the Bible as an obscene book. If this was the Colonel's object he is excusable, yet would it not hav been more honorable to hav followed the example of Alexander Stevens, who after warning his Southern brethren of their rash act, said he would not desert them. We think the Colonel's object was of a political nature.

As for that which is called Freelove (practiced more or less in all churches, and was about to be exposed as a theory by Mrs. Woodhull in the days of the intimacy of Beecher and Tilton), it was said by prominent men in the city of Peoria that "it was bound, when properly understood, to become the prevailing sentiment of all civilized nations." A sense of a moral reform as to legal prostitution is among the necessities of this enlightened age, and should be discussed by mothers and wives, as they are the ones who suffer.

It appears General Roberts, editor of *Mind and Matter*, intends to run Spiritualism and Liberalism himself, claiming that his theory on Spiritualism and the Comstock law are the only two things that are right. Yet we feel disposed to giv him credit for defending mediums; but does he not stand by his own argument guilty of aiding and abetting imposters by denying the right of test conditions? He surely does. As for his arguments in the Bennett case and on the Comstock law, they are so inconsistent that they are not pleasant to read, and every Liberal should let him know it.

ISAAC PADEN.

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CINCINNATI, O.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I know you are on the side of morality and utterly opposed to vice and obscenity, and now the true secularists and moralists are rid of that ugly bone of contention, Freelove. The real Simon pure Liberal League will rise and prosper. I trust our worthy TRUTH SEEKER will show its hand, and sound its voice to push onward to success the League of leagues, that it might be a power in the land, to neutralize the effects of superstition, and ultimately supercede the unmeaning dogmas so long promulgated by the cunning swarms of drones who sponge on the gullible and credulous multitudes. Go in strong for taxing all their Joss houses, also the hypocrits who preach that which they know to be false.

T. W.

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HARWINTON, CONN., Oct. 10, 1880.

MR. EDITOR: It is so seldom that one reared under the canopy of the royal Presbyterian gospel mill in this place dies without permission from the chief dispenser of wind who at the time bottoms the pulpit chair that I take advantage of the occasion and chronicle the affair. James L. W. Davis, who has suffered terribly from consumption for more than a year, was an unbeliever in ghosts, gods, devils, or confidence men. He never contributed to the missionary fund, never was guilty of subscribing to keep a soft-fingered gentleman supplied with a pulpit, and, sick or well, he held no communion with deception or hypocrisy. When it became known that his disease had the upper hand of him he was advertised as a subject for hell; and when those people who care more for a person's spiritual welfare than for their physical became aware of such fact long-winded prayers were offered singly at wholesale prices; but as prayers are wholly composed of wind, and as there is generally a sufficient supply of that material on the hills of Litchfield county the additional supply was wholly uncalled for; but Christian wind is cheaper and easier dispensed with than Christian dollars, so the young man was far better supplied with that which he least needed. Three days before his death the chief priest and his elder, taking advantage of the absence of the "head of the family," and groaning under a high pressure of wind colic, kindly consented to visit the "afflicted family" and attend to the wants of the dying (spiritually); but as the dying was fully competent to manage his own spirituality, he declined an audience, whereupon these two apostles of Jesus insisted upon the family giving ear to a fearful rush of air in the shape of a petition to an imaginary God who was never yet known to giv ear to supplications of this style. The people resident of that house are believers in the natural, not the supernatural, and thought it not worth while to waste time in listening to that which was unavailable.

Mr. Davis became reconciled to his fate two months ago, and admitted he had no hope of living. "I shall not winter," he said; "but what nature gave she will take. I take no stock in superstition. If the devil gets nine-tenths of the human family, suckling babes, idiots, fools, and imbeciles excepted, and such is the teaching of orthodoxy, I prefer an abode with intelligent men."

He was a man of more than ordinary intellect, well read, and had he possessed a body proportionate to his brain, would hav made his mark in the world. He bade his friends good-bye in a clear tone. "I am dying! I shall not liv five minutes!' A faint good-bye, and his trouble was ended. Talk about an infidel not dying easy, mentally! No man ever met death more bravely or nobly, and the church has lost the satisfaction of making him a subject of eleventh-hour bankrupt repentance, as they falsely say of Thomas Paine.

Peace and rest be to his remains! CONSTANCY.

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NOKOMIS, ILL., Oct. 12, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find post-office order for seven dollars—five dollars for "The Gods and Religions," one dollar for your Brussels trip, and one dollar to my credit.

I am more than pleased with THE TRUTH SEEKER and its contributors. Let every question be agitated that will benefit mankind. I wish Liberals were less illiberal. Aunt Grundy is a terror to weak knees.

Sister Slenker is a terrible but glorious woman, if she does believe death ends all.

E. A. Chapman ought to giv proofs of immortality to Bro. Jamieson. I like to read all both sides hav to say.

Hoping you will continue to prosper and long be at the head of the paper which has diffused more light in less time than any journal of modern times, I am,

Yours fraternally, AUGUSTUS HASTINGS,

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SOLON, O, Oct. 27, 1880.

EDITOR OF THE TRUTH SEEKER, *Sir:* I know not how fatal to the friends of repeal the defection at Chicago may become; but this I do know, that I would sooner affiliate and compromise with the Comstock society and the Y. M. C. A. than with this second brood of recessionists. I can make some allowance for Abbot in Boston. It was asking a good deal of him to like Bennett. It was asking too much of a Hub man to be a Liberal. They make pretty good Infidels, that's all. Their birthplace is bad for them.

Ingersoll is no Liberal. He is an Infidel, and a very vain one at that. Since he was told that he was eloquent in words, and left the Democratic party, he has not been heard to utter one generous or liberal sentiment toward his opposers; and even in his Infidelity he is illiberal. He is now only a very promising aristocrat, and would make a strong head of any established system had he judgment proportioned to his ability in the use of words.

But your patrons are an amusing set. I hav read your paper for nearly four years. When my time is out I expect to renew. I can't spare the fun, the bedlam, of your correspondence. Besides, I like the old chief. He is a fountain filled with the blood that creates life when the blasts of death hav withered everything free and ennobling. I can object to him sometimes, but I had rather miss a dozen other papers than his.

If Ingersoll, Abbot, or Green should write for THE TRUTH SEEKER and became regular correspondents it would only add to the already strange medley of disputation that Bennett's generosity has so far allowed; but let me advise him not to trust them to any considerable extent.

Old Socrates, the old questioner of Athens, could he read weekly the views of the various writers in your paper, would find something new and diverting and likely to drive away the care and tedium of his years. But his punishment for blasphemy probably would not allow of his sharing in any such enjoyment.

Among all your correspondents I do not remember of one who has said that he had any affection for the Southern states. In order to complete the whole round of differences, I wish to state that I hav great regard for Southern people, and hav had ever since I taught school in Kentucky in 1832.

Yours, N. EGGLESTON.

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SANFORD, N. Y., Oct. 20, 1880.

MR. EDITOR: It seems hard work for people that hav been used to the applause of the multitude to stand true when the time comes when they may lose popular hand clapping. I think Ingersoll and Green are trying to float with the current; won't say where they may land. Green & Co. don't want to hurt the old League, but you must withdraw before you can come into their high-toned crowd. Hypocrisy! Now for politics. I don't relish working my lifetime and my children after me for the purpose of paying for five pounds of pork and hardtack for every one I consumed when in the army, protecting the property of the people. Exempt those that risked their lives as well as those who risked their dollars for this dear country from taxation. Gold for both or none, M. L. KUISKERN.

[This is a short letter, but suggestiv. The writer has an eye for things that lie deeper than the surface ]

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SOLEBURY, PA., Oct. 17, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

Thanks for an entrance gained
Amongst a noble band,
The friends of truth and justice,
The grandest of the grand.

For truth I hold to be the reality of facts as they exist in the various departments of nature, and not as some suppose, according to our limited capacity to understand them, wherefore the saying, "Let God be true, but every man a liar."

Hold science God as ever true,
Whatever men may think,
Examin well their thoughts,
At science fountain drink.

Now as there are no two things in nature exactly alike, the which displays the great wisdom of omnipotent science power, and the whole of all is a unit, where is the wisdom of man in persecuting his brother man for opinion's sake?

Oh, what folly is displayed,
To rot and molder down,
Like the power of kings, dismayed
When they hav lost their crown.

Come then and let us reason together as rational and intelligent beings, to endeavor to fathom the depths of knowledge as contained in the book of nature, and see

All things are working for one end—
Perfection of the whole,
From good to better and to best,
In time's eventful role.

Man being, or heading, the climax, from nature up to nature's God, to become ruler over all below his exalted position, where, purified in the light of knowledge, he should ever act with circumspection as his guide in all the ways of life, claiming only an equal privilege of justice to life, liberty, and the pursuit of happiness in the economy of nature. Hence the greatest enemy of mankind is the tyrannical serpent of selfishness found squirming among the branches of the tree of knowledge of good and evil—the organic faculties of man,

Where all the mischief in the world
Begins its onward course,
And naught but science knowledge
Can stay its onward force.

For what is called the Christian plan of salvation has degraded the human race, and made a nation of pauper slaves, dependent on a vain chimera of priestly, nonsensical faith, impossible for all to embrace, and which has wrapped the world in gloom, set man against his brother man, and drenched the earth with human gore.

Then halt, ye doctors of the law,
And of the gospel too,
Your nostrums are a failure,
Administered by you.

Respectfully, E. W. ALLEN.

ALLEN'S PILL,

For the cure of a species of hydrophobia prevalent with many about the time of election. Free for all. May be taken at any time or in any manner, to suit the patient.

Come, listen, my friends, I'll giv you a rule
By which to determin a knave or a fool:
He who insists on your voting with him,
His wisdom and virtue are feeble and slim.
I care not how high, how lofty and great,
I count him but dross, a feather in weight,
In this land of freedom, of the free and the brave.
Now swallow this pill, thou fool of a knave,
And rally, my friends, to do as you please,
And spurn with contempt those insolent fleas.

Given forth the first day of the tenth month in the year of our Lord 1848, by one of his majesty's most humble subjects. Respectfully, E. W. A.

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SAN JOSE, CAL, Oct. 15, 1880.

D. M. BENNETT, *Dear Sir:* I notice that in your issue of October 2d Mr. Osborn refers to Stilson Hutchins as a slanderer of that estimable lady Mrs. Annie Besant. A man by the name of Stilson Hutchins edited a Copperhead newspaper in Dubuque, Ia., in 1862 and 1863, While the boys in blue were fighting for freedom, Stilson Hutchins was doing all in his power to aid the rebels through his Northern paper. He made violent speeches against the government in the summer of 1863 in different parts of Dubuque county. From Dubuque he went to St. Louis, Mo. His *Copperhead Record* is well known at Dubuque. Is it not possible that the slanderer of the United States government and of Mrs. Besant is Stilson Hutchins, the Dubuque Copperhead?

M. WELCH.

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HASTINGS, MICH., Oct. 23, 1880.

D. M. BENNETT, *Dear Sir:* I am very much disappointed in the action of Bro. Green and Robert G Ingersoll at Chicago, but I think the National Liberal League will hold together and grow stronger every day so long as we hav a Wakeman and a Leland to pilot the way for us.

If the League has any important work to perform it is to destroy Comstockism. Hoping it will soon be accomplished, I am Sincerely yours, GEORGE WOOD.

(*Continued from page* 713.)

has had few equals and no superiors. Next we have Jacob's well; the temple of Dagon, the bad god of the Philistines; Rebecca giving water to Abraham's servant when in search of a fit wife; of Isaac, and old father Abraham on the point of sticking a big, sharp butcher-knife into the body of his son Isaac, when Jehovah stopped him and supplied a good fat ram instead of the lad. The statues of this pilaster represent Matthew and Mark, and it does not make a bit of difference which is taken for which or which for the other. You call either of them, and there they are.

The bas-relief of the frontispiece of the middle and main door shows just how Jahveh created the world out of nothing. On the sides are two symbolical statues, one representing the Old Testament and the other the New. If two more had represented the "Arabian Nights" and "Gulliver's Travels," it would have been equally appropriate and true. In the superior window are two statues—Moses and John the Baptist. If Moses should be mistaken for John no harm would result from it. In fact, every visitor is permitted to take his choice as to which is which. Several other minor statues adorn this front, but it is hardly necessary to name them all. It is sufficient to say the whole thing is a forest of statues, and cost in the aggregate hundreds of years of toilsome work. I could give you the names of the artists who executed them, but what would be the use? They were Italians, Giovanni this, or Guiseppe that, and Antonio the other, whom you never heard of before and will never hear of again.

On the next pillar is represented Saul in his attempt to slay David, and if he had succeeded it would have served David right; also David's vision—which, I give you my word for it, was one of the wildest visions that ever were seen by any visionist that ever saw a vision—is represented by statues of St. Luke and St. John. One can hardly think, however, when beholding them, how differently they wrote their accounts of the same events they attempted to describe. On the same pillar is carved an ash tree, which bears considerable resemblance to something which has existed, which is considerable more than can be said of many of the others.

Of the representations around the fourth door is Jael driving a nail into the head of the sleeping Sisera; more glory of the angels; Eli as wakened by an angel; the Tower of Babel; David holding up the head of Goliath after he had cut it off; Esau yielding up his birthright to his false and treacherous brother; the sacrifice of Noah after the flood, when animals were by no means plenty. That sacrifice, under the circumstances, should have been appreciated. The cornice and opening of the fifth and last door are ornamented by the queen of Sheba listening to Solomon; Hagar in the desert; Abel immolating a lamb, which pleased Jahveh so much better than a vegetable offering; Gideon before the battle with the Midianites; Samson slaying the lion; the burning of Sodom and Gomorrah; Samson carrying off the gates of Gaza; Absalom hung by the hair of his head; Hagar's flight when Abraham cruelly drove her away, with statues of several saints. I think no one will doubt but what work enough was laid out upon the exterior of this house of worship.

As the visitor enters the interior he is struck with the view of a forest of columns and a forest of various works of grandeur and art. Some of the capitals of the fifty-two columns contain eight large statues, others sixteen, twenty-four, thirty-six, and forty-eight. The ceiling of the arches of the naves looks like sculptured marble, like lace work, open and very intricate. If this is so, it must have required an inconceivable amount of labor. The inside ornamentation of the five large doors is most elaborate, but there is so much of it all that I can hardly give all the details. The forty-two stained glass windows are a marvel in themselves, and the designs alone would require a long letter to describe. The floor or pavement of the entire cathedral is of rich stones in various colors and laid in mosaic work so that the whole floor looks much as though covered with a magnificently-figured carpet. This floor alone must have cost several fortunes and years and years of patient toil.

As the journey is made around the interior of this immense edifice the eye is constantly being struck with works of great cost, and executed with the highest skill. There are numerous chapels surrounding the immense room, and much larger than I have seen in some other cathedrals, and each one is most richly decorated with marble altars, images of the Virgin, her son, sometimes being just born, and the wise men from the East who strangely learned of the event, so as to nearly have arrived there to witness the absolute occurrence; sometimes being condemned by Pilate, sometimes bearing his cross to Mount Calvary, often being nailed to it, and often after he was taken from it, lying limp and dead, or his mother holding him in her lap, when he was only a corpse.

All these conceptions, besides many more, are represented both in statuary and painting, which I tire at the thought of writing out in full. At the entrance, and over it, are two balconies, the painted glass windows of which represent Michael fighting the dragon, and the four doctors of the church, and St. Charles, who is giving alms to the poor of Milan. As we turn to the right we find a large stone tomb, containing the ashes of Aribert, once an archbishop of Milan. Next is a sepulchral urn of red marble, supported by two equal columns, where lie the ashes of Ottoni, another archbishop and viscount. A little further on is a monument commemorative of Marco Carelli, who by devise gave 35,000 golden ducats toward the building of the cathedral, for which meritorious deed any priest will tell you that his soul is now inhabiting some one of the blissful mansions of paradise. Following on we come to a monument commemorative of Constantine's remarkable conversion, when after a bloody battle, or when he was marching to one, he, Paul-like, saw a vision in the heavens, of a cross, and heard the voice, "By this shalt thou conquer," meaning that if he would adopt the cross on which Jesus was crucified, he might fight and spill as much blood as he pleased and be victorious every time.

[TO BE CONTINUED.]

## An Open Letter to H. L. Green.

FRIEND GREEN: Your circular letter relating to the disaffection among the members of the Fourth Congress of the National Liberal League regarding the repeal of the so-called Comstock postal law, with the proposition for calling an informal conference looking to the organization of a Liberal association, on a restrictiv basis, is at hand.

In reply I would say that I sincerely regret that the Congress could not consistently hav restricted its deliberations in the interest of harmony and good will, to measures that would hav enlisted the activ support of all its members, and especially of yourself and Col. Ingersoll.

I see no objection to the formation of a new organization for the exclusiv object of state secularization, as set forth in said circular, provided a large number of Liberals cannot conscientiously labor in the broader fields of the old League. Possibly some of the proceedings of the Liberal Congress may hav been unwise and impolitic, yet I fail to discover any important measure adopted that appears dishonorable or unjust, or that I could not consistently support.

In regard to the Comstock legislation, it is evident to me that the law was concocted by designing religionists, not so much in the interest of morality as for getting control of the judiciary, and establishing a kind of star-chamber ruling in order to punish obnoxious Infidels under the flimsy charge of constructiv obscenity, and for the purpose of crushing Freethought by adjudging irreligious truths immoral. And furthermore to establish a jesuitical espionage over the mails, in order to suppress the dissemination of "ungodly" facts.

Although it might hav been policy to hav waved the question of repeal, if, as stated, the measure was opposed by a large proportion of the assembly. Yet, in view of the elastic nature of the law, which evidently is well adapted to maladministration by modern Torquemadas of bigotry; in view of its dangerous intermeddling with the public mails, and the constitutional guarantee of a free press; and seeing the ruthless work of persecution of honorable men, for the dissemination of their honest convictions, by the unscrupulous hands to which the enforcement of this law has been committed, it seems to me passing strange that, among Liberals, there should be a question in relation to its disposal.

I regard the law as a usurpation by the general government of states rights in the prosecution and punishment of moral offenses, a device concocted and practically used by fanatical pietists as a menace to overawe anti-religious writers. Hence, had I been present as a delegate I should hav voted for unconditional repeal.

I am decidedly in favor of the statute relating to obscene literature being controled, as are other criminal laws, by state legislation, where the authority legitimately belongs, and where for centuries it has been exercised more consistently and impartially than by the general government since its officious interposition, and while, as at present, engineered in the interest of religious cliques.

I hav no confidence in the Pharisaical assumption of reverend hypocrits, who seek to pander to popular prejudice by besprinkling Infidels and Freethinkers with their favorit "obscenity" perfume, for I know too well the godliness of jesuitism, to mistake a tinseled mask of squeamishness for innate chastity, and hav too keenly felt the poisonous sting of their pious slander, while seeking the release from "durance vile" of an eminent victim of their insidious wiles, not to detest the exposition of such mock-virtue.

It matters not how conservativ or how radical may be the League on social questions, for therein lies not the offense. If we dare to expose pastoral pranks, and show up ministerial mummery, if we persist in doing our own theological thinking, and refuse to countenance ecclesiastical error, we must expect our reputation to be smirched by scandal and the scum of obscenity, which seem uppermost in their thoughts.

I know professed pietists who, with mock-propriety, affect to be shocked by the public discussion of sexual relations, yet who, in private, freely use language that a Freethinker might well blush to repeat.

I do not believe a single member of the Liberal Congress would countenance obscene literature, either Christian, pagan, or profane, as was publicly avowed by resolution to that effect. And yet the charge by votaries of superstition will be flaunted in their faces, regardless of facts. And even though the Congress had voted for modification of Comstockism instead of repeal, had sought to lop a few branches of the evil instead of plucking up by the roots, it would hav been all the same.

To be a Freethinker or Liberal reformer is regarded by fossilized bigots as equivalent to being guilty of all that is gross and mean. Thus has it been from time immemorial, as was illustrated by the "Rt. Revs." of Judea in the arrest and execution of that radical reformer, Jesus Christ. And as is also shown under the present priestly domination by the malicious persecution of D. M. Bennett, Dr. Foote, Heywood, Lant, Barter, and other noble champions of Freethought.

Evidently the only way for Radicals to escape the anathemas of squeamish pietists is to utterly renounce mental freedom, join the church, and play the hypocrit, where, as saintly subjects, they can prate purity while practicing promiscuity, and, by freely contributing to church coffers, may cheat and defame heretics "for Christ's sake," and thus be enabled to "lay up treasures" in the orthodox heaven, that exclusiv Christian penitentiary, where the moral thieves cannot break out and steal our reputation.

Then, even "though their sins be red as scarlet they shall be as wool," for it is well known that sin is the bell-wether of the flock that furnishes soft fleeces for the pastoral back.

*Norwich, Conn.*, Oct., 1880. BYRON BOARDMAN.

P. S.—FRIEND GREEN: Whatever may be the outcome of the contemplated conference I hope you may be eminently successful in your anti-theological crusade.

I hav great confidence in your personal integrity, and know you to be a brave soldier in the grand campaign for the emancipation of truth from religious thraldom.

With your energy and capacity as a writer and speaker you will accomplish much good in the cause that may command your labors. And certainly there is still plenty of hard work to be accomplished in your chosen field—the secularization of the state. B. B.

## The Reign of Bible Miracles is Doomed.

Let us see how this is so. Herodotus relates that when the Persian invaders came to Delphi, two local heroes, buried near the place, Phylacus and Antonous, arose and were seen of more than mental stature, fighting against the Persians. He relates that before the onset at Salamis the vision of a woman appeared over an Æginetan ship, and cried in a voice which all the Grecian fleet heard, "Good souls, how long will ye keep barking?" He relates that at Pedasus, in the neighborhood of Halicarnassus, the priestess of Athens had a miraculous sprouting of beard whenever any grievous calamity was about to befall the people around; he says in one place that twice this miraculous growth had happened, in another that it had happened thrice. Herodotus writes here of times when he was himself alive, not of a fabulous antiquity. He and his countrymen were not less acute, arguing, critical people than the Jews of Palestine, but much more. Herodotus himself finally is a man of a beautiful character, and of pure, good faith.

But we do not believe that Phylacus and Antonous arose out of their graves and were seen fighting with the Persians; we know by experience, we all say, how this sort of story grows up. And that, after the crucifixion then, many saints arose and came out of their graves and went into the holy city and appeared unto many. Is not this, too, a story of which we must say, the moment we fairly put it side by side with the other, that it is of the same kind with it, and that we know how the sort of story grows up? That the phantom woman called to the Æginetan crew at Salamis, "How long will ye keep backing?" we do not believe any the more because we are told that all the Grecian fleet heard it. We know, we all say, by experience, that this is just the sort of corroboration naturally added to such a story. But we are asked to believe that Jesus after his death actually cried to Paul on the way to Damascus, "It is hard for them to kick against the pricks," because the bystanders are said to hav heard it ( ), although, to be sure, in another place ( ), with the looseness natural to such a story, the bystanders are said to hav heard this voice. That the Salamis story and the Damascus story are of one kind, and of what kind, strikes us the moment that we put the two stories together.

The miraculous beard of the priestess of Pedasus is really just like the miraculous dumbness of Zacharias, the father of John the Baptist. The priestess, however, is said by Herodotus, in one place to hav twice had her marvelous beard, in another to hav had it thrice; and the discrepancy proves, we all say, how loose and unhistorical this kind of story is. But yet when Jesus is, in the second gospel, said to hav healed as he departed from Jericho one blind man who sat by the wayside, in the first gospel to hav healed, as he departed from Jericho, two blind men who sat by the wayside, there is here, we are asked to believe, no discrepancy really at all. Two different healings are meant which were performed at two different visits to Jericho, or perhaps they were performed at one and the same visit, but one was performed as Jesus entered the city, and the other as he left it. And the words of St. Mark, "And he came to Jericho, and as he went out of Jericho blind Bartimeus sat by the wayside," really mean that Bartimæus sat there as Jesus went into Jericho and two other blind men sat by the wayside as he went out. How arbitrary, unnatural, and vain such an explanation is, what a mean device of our own to make a solid history out of a legend, we never feel so irresistibly as when we put the Jericho story by the side of others like it.—*Arnold's "God and the Bible."*

W. S BELL, writes: "How about the respectables—don't show up formidably do they? Ingersoll reckoned without his host."

Yes, dear Bell, but the host reckoned with him and he couldn't pay the reckoning. T. C. L.

## Priestcraft and Politics.

Impartial Freethinkers to gl
Above superstition to liberty's throne,
Free press and free mails you hav boldly defended,
And triumphed o'er all opposition alone,*
On the learn'd battlefields made persecutors yield
And won the fresh laurels that circle your brow;
Made contentions to cease and gave all mankind peace.
All loyal Americans honor you now.
But to papists and heretics still we are slaves,
And to-day we are victims of sanctified knaves.
We must pay their church taxes, "Believe or be damned,"
And with infernal dogmas our minds must be crammed.
Indeed, hell is the rule taught to children at school,
And if we are not Christians we all must be damned.

Freethinkers and truth-seekers freedom possessing,
This glorious trust they bestow and they crave.
This sacred inheritance, infinit blessing,
Is always the gift of the noble and brave.
As the great Thomas Paine did all tyrants disdain,
Myths, falsehoods, and bigots truth-seekers despise.
It is well understood that man's infinit good
In time and eternity Infidels prize.
In the grave they insist it is better to dwell
Than with God if he tortures all nations in hell.
Will mankind be forever dupes, victims, and slaves
Of a torturing God, hell, devils, and knaves?

Truth-seekers, the rights of mankind while defending,
To glory and honor and fame they arise;
And like the bold eagle still higher ascending
To that elevation which Liberals prize.
As our fathers were free, so till death we will be,
The false creeds of Christians with t th we'll assail.
We may fill loyal graves, but we scorn t be slaves
While the star-spangled banner floats on the gale.
Scientific Americans never are slaves
Of a torturing God and of sanctified knaves.

A voice came from Brussels across the wide ocean,
"Come over and help us break bigotry's chain!"
Americans answered with loyal devotion,
Invited all nations to join the grand train.
And in phalanx unite for perfection and right,
Expose cruel Christians on every shore
Till the Infidel cause, truth, and impartial laws,
Shall triumph forever till time is no more.
Break the chains of all nations, release all the slaves
From their Christian oppressors, priests, preachers, and knaves.

We hav won many battles. Once they would burn us.
'Tis true inquisitions and tortures are past,
But heretics now do imprison and spurn us—
Make us slaves here on earth, then *hell* us at last.
But pure science and truth, although yet in their youth,
Put a veto on priestcraft, tortures, and pain.
So that we may be free, on the land and the sea,
Equal rights like our fathers we may obtain.
And the sons of bold heroes be free as the waves
When all Christian oppressors hav gone to their graves.

As soon as the churches and states are united
†Our freedom and happiness both will be lost.
For writing new thoughts we may now be indicted,
Imprisoned, and fined, and saints liv on the cost.
This is usurpation in this boasted nation—
Is more than American freemen will stand.
In this dark, trying hour the ballot has power
To repeal unjust laws in this happy land.
All true, good, loyal men to the ballot-box fly!
Save your country by votes or by bullets and die.

Free press and free mails to obtain and defend them,
All vote as one man and refuse to be slaves.
Republican frauds, to the devil we'll send them.
Time brings persecutors to infamous graves.
Loyal people, unite for the absolute right!
Vote Liberal tickets! Stand firm in the van!
If all votes are thus cast we'll get justice at last
For saints and for sinners, for woman and man.
And remember this plan is good, better, and best
For all nations by bigots and tyrants oppressed.
Vote alike, and to Christians no longer be slaves
While the earth bears a plant and the sea rolls its waves.

Poor victims, you need THE TRUTH SEEKER's protection.
"God's people" hav treated you very unjust,
But you will survive in man's fondest affection
When Christian oppressors hav moldered to dust.
May your spirits arise to ineffable skies,
Sweet flowers be planted to hallow your rest;
Persecution endured, and man's freedom secured,
In all coming time in the lands you hav blest.

*Wakeman versus Ingersoll in THE TRUTH SEEKER of October 2, 1880. Pages 636, 637. Grand sentiments indeed.

† The usurper Hayes's administration has been distinguished in a peculiar manner for bigotry and cruelty. Persecutions resulting in death to many victims without any adequate cause on the part of the silent dead. Cruel Christian Republicans hav very unjustly imprisoned, fined, ruined, and sent to the grave many innocent persons for really pretended offenses. Comstock boasts of fifteen defunct victims.

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Persecuted for writing and mailing a philosophical pamphlet which should be read and understood simply for self-preservation.
Persecuted for publishing and selling Infidel books which Comstock threatened to suppress.
Persecuted for publishing THE TRUTH SEEKER, the most just and Liberal paper in the world.
Persecuted for "if" such books and papers are not suppressed Christianity will soon become defunct, and all clergymen must go to work for a living. But this would be too great improvement and progression for this age of the world.
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In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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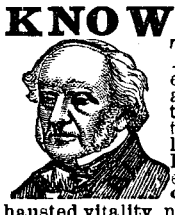
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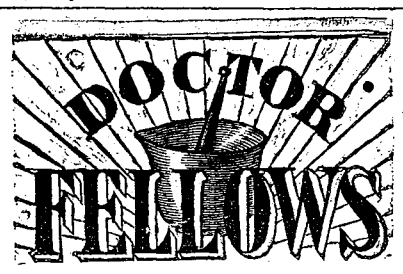
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TRUTH is truth, if it fall from Satan's lips; and error ought to be rejected, though preached by an angel from heaven.—*R. D. Owen.*

IT often falls out that somewhat is produced of nothing, for lies are sufficient to breed opinion and opinion brings a substance.—*Bacon's Essays.*

To believe without examination, however it may accord with our natural indolence, is unworthy of the mind of man.—*Account of Eacon in L. U. K.*

WE see men frequently dextrous and sharp enough in making a bargain who, if you reason with them about matters of religion, appear perfectly stupid.—*Locke.*

TRUTH is a benefit, and a benefit of the first importance to those who receive it themselves, even though they should have to lament its rejection by many others.—*Whately.*

THE improvement of human life on earth is the first religious duty of man, and the worth of that life the one great truth to be taught in our pulpits and on our platforms.—*L. K. Washburn.*

SEIZE upon truth wherever it is found,
Whether on Christian or on heathen ground;
The flower's divine where'er it grows;
Neglect the thistle and assume the rose.
—*Watts.*

ALWAYS be cheerful and good-natured. Be more ready to praise and commend good deeds and work well done than to condemn, blame, and scold for errors, mistakes, and shortcomings.—*Elmina D. Slenker.*

THAT an opinion is the opinion of the multitude is to some a powerful recommendation; to others it appears an infallible criterion of error; to those who are truly rational it will be neither.—*Dr. G. Campbell.*

THE way to rise to sudden popularity is to be a plausible advocate of prevailing doctrins and to defend, with some appearance of originality, something which men like to believe but hav no good reason for believing.—*Archbishop Whately.*

JESUS took the same view of the Sabbath as he did of facts, and was equally bold in carrying out his views in either case. To observe the Sabbath was in itself of no consequence whatever. If it helped a man to reach his true destiny, let him abide by it; if not, he was at liberty to neglect it.—*Bible for Learners.*

NATURE, a mother kind alike to all,
Still grants her bliss a laborer's earnest call.
With food as well the peasant is supplied
On Idra's cliffs as Arno's shelvy side;
And though the rocky-crested summits frown,
These rocks, by custom, turn to beds of down.
—*Goldsmith.*

THE Augurs in Rome went about the streets on their solemn office, *laughing* in their sleeve at each other as they met, long after the religious belief which appointed their service had did out from all the intelligent classes of the population. This insincere tenacity of the forms of religion is indeed one of the saddest proofs of the decay of belief, and there is not a little of it in our own day.—*W. I. Potter.*

MY name is Fun, your cronie dear,
The nearest friend ye hae:
An' this is superstition here,
An' that's hypocrisy.

I'm gaun to Machlin Holy Fair
To spend an hour in daffin;
Gin ye'll go there, you wretched pair,
We will get famous laughin' at them this day.
—*Burns.*

IT was great blasphemy when the devil said, "I will ascend and be like the highest;" but it is greater blasphemy to personate God and bring him in saying, "I will descend and be like the prince of darkness;" and what is it better to make the cause of religion to descend to the cruel and execrable actions of murdering princes, butchery of people, and subverting of states and governments? Surely this is to bring down the Holy Ghost instead of the likeness of a dove, in the shape of a vulture or raven, and to set out of the bark of a Christian church a flag of a bark of pirates and assassins. —*Bacon's Essays.*

IT IS important to remember that, in strictness, there is no such thing as an uneducated man. Take an extreme case. Suppose that an adult man, in the full reign of his faculties, could be suddenly placed in the world, as Adam is said to hav been, and then left to do as he best might. How long would he be left uneducated? Not five minutes. Nature would begin to teach him, through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that, and by slow degrees the man would receive an education which, if narrow, would be thoroughly real and adequate to his circumstances, though there would be no extras and very few accomplishments.—*Huxley's Lay Sermons.*

WE all know that the disciples of Jesus do unto others as they would that others should do unto them, and that the disciples of Confucius do not unto others anything that they would not hav others do to them. Surely such people ought to liv together in perfect peace. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. If you wish to impress the Chinese with the value of your religion, show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holier things, a holier and purer code of morals, than can be found among pagans. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality, and, above all, by advocating the absolute liberty of human thought.—*Ingersoll.*

## Odds and Ends.

THE REASON WHY.

Now doth the old maid busy be
T' improve each shinning hour,
And gather scandal all the day,
Because the grapes are sour.

THE meanest woman on record is the one who ran up to a lady friend on the street, and said: "Of course you've heard of the scandal in our church? Awful, isn't it? Oh, here's my car." She took her car and was gone. The other lady had not heard.

AN Englishman recently made the remark, "There is no American woman who can walk a mile without becoming tired to death." That's all right. Let him marry one and send her word that her husband has gone to the theater with another woman. She'll find that theater if its a million miles off, will carry an Indian club all the way, and although he may do his best pedestrianism act home, she'll be at the front door before he's under the bed.

THE time has arrived when the average citizen can be seen out in the back yard spanking the stovepipe, and after he has it nicely cleaned on the inside, and a silvery polish on the outside, he carries it up stairs only to find that he will either hav to purchase a new pipe to fit the stove, or a new stove to fit the pipe, and then he sits down and wonders whether he'll murder his family and commit suicide, or keep warm by buying parlor skates for all hands.

THE flue of Mr. Bunk's chimney having been stopped, he looked up and saw what he thought to be an old coat in the orifice. He loaded his gun and discharged it up the chimney. The old coat was Mrs. Bunks, and just as he fired she washed out the flue with a tub of hot water. Mrs. Bunks now wears railroad tracks up her arms and Bunk's back is only about half cooked. And the children now carry messages between their mother's mother's house and their mother's children's father's house.

THE hunter man now starts out in the morning with his gun and tells his wife not to get any meat for dinner, that he'll fix that all right. He arrives home about dark with two fingers and a work-house robbin in his pocket, and when he ascertains that there's nothing cooked he hooplas around and lies out of his bad luck by explaining that the law isn't up yet, and that he could hav shot a deer if he hadn't been afraid of being arrested. He finally compromises by painting a picture of a ham on a piece of paper, and superinduces nightmare by placing it under his pillow and going to sleep on it.

THE "JOURNAL" SUNDAY MAGIC.

"What is Sunday?" says the cynic.
It's a blank of woe;
Of inferno it's a mimic—
Nowhere can we go.
Nothing can one fill the time with,
"Blues" giv one despair;
Should the world be made of Sundays
Never came the noisy Mondays.
Truly, I declare,
I would rather never "quick" be,
I would of my living sick be,
Than such sorrow share.
Sure that Dante, when he wrote his
Awful vision down,
Missed a point and failed to quote this
Sullen Sunday town.
Here we hav the hell of silence
Half a hundred days;
Only church bells take to violence,
And the devil raise.
I am gaping, I am yawning,
From the dawn of early morning.
The papers? Read them through
All the dreary, dreary Sunday.
Pray I for the happy Monday—
Pray, oh pray, what can I do?

MORAL OF THE MUSKETO MURDER.

A giddy Master Musketo said
To his father fond and his mother true,
"I reckon, before I go to bed,
I will browse around for an hour or two."

"My child," said his ma, "it is very late,
And I hate to hav you out o'nights;
Many a youth has met his fate
Running around and seeing the sights."

"Beware, my child," said his pa discreet,
With a wink as his son prepared to go;
"Beware of the women you chance to meet;
They're dangerous people to tackle, you know."

Master Musketo shook his head,
And a sort of a cynical smile he smiled;
He didn't care what his parents said,
The giddy, thoughtless, frivolous child.

Out of the August night and dew,
Out of the moonbeams' mellow light,
In through a window wide he flew,
Singing along in his merry flight.

And his silly heart beat high, I'll vouch,
And his giddy brain was all aglow
As he spied an arm on a downy couch—
An arm as soft and as white as snow.

At the t'other end of that comely arm
Was a maiden hymning a virgin snore,
And she looked so innocent and so calm
That Master Musketo pined for her gore.

Down on that arm he swooped and lit,
Bating his music all so shrill;
Down on that arm he bored and bit,
And stroked his sides as he drank his fill.

Well, ah well! the snoring stops,
And a virgin up on her elbow leans,
And a maiden hand like a mallet drops,
Smashing our friend into smithereens.

O youth! the moral herein you find
Should all of your solemnest thoughts engage:
If our friend had avoided womankind
He might hav lived to a ripe old age.

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Vol. 7. No. 46. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, November 13, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.


## Notes and Clippings.

THE Rev. David Swing, of Chicago, says that the lie has declined in popularity. "It is quite certain," he asserts, "that the Hebrews and the Persians and Greeks surpassed America in the steadfastness of their falsification."

ADIRONDACK MURRAY, who was long hidden from the sight of his fellow-townsmen, emerges in Boston this month with three lectures—Free Trade, the Wilderness, Eternal Evidence. He might take, for a fourth lecture, Escapades in Buckboard Wagons.

THE Roman populace delight in a festivity known as the "Ottobrate," or the celebrating of Thursdays and Sundays in October in honor of Bacchus; and last month was observed by them in the hills and vineyards around Rome in an unusually jubilant style.

THE Irish constabulary was for all Ireland on July 1, 1879, 11,159 men and inspectors, leaving 297 vacancies to bring it up to its nominal strength. On June 30, 1880, the total strength was 11,448, leaving the number of existing vacancies on that date only 48.

THE Campbellite church at Washington is a small and mean structure. In anticipation of Garfield's worship drawing a crowd, an enlargement is talked of. The Foundry Methodist church, where Hayes did his worshiping, will now lose its chief attraction for visitors.

PRESIDENT ELIOT has sent to the parents of Harvard undergraduates an inquiry whether their sons hav been accustomed to attend prayers at home, and requesting opinions on compulsory attendance in the chapel. This is a possible preliminary to making religious worship voluntary at Harvard.

THE Republican party in Italy has grown very aggressiv recently under the stimulus of Garibaldi's pronunciamentos; but its more moderate leaders, chief among whom is Aurelio Saffi, are in favor of dilatory and legal action exclusivly. The program of the radical is, "No king on earth or in heaven."

FOUR negroes were found in an Alabama graveyard going through with mummeries which they thought were to giv them certain magical powers. One was on his knees praying at the head of a grave, another was on his knees cursing at the foot, and the other two were playing a game of cards in the center.

ANOTHER Roman Catholic priest, the Abbe de Biegy, has gone over to the new faith of Hyacinthe Loyson. This is the third French priest converted to the Gallican church during the past month; but a priest who joined M. Loyson at an earlier date, and afterward brought an unsuccessful action against him, has returned to the Roman fold.

PRINCE BISMARCK has sent a commission to Alsace to study the condition of the workmen there, especially with regard to their dwellings, which are somewhat on the English cottage principle, every man living in his own house. This system seems to be in favor with the Chancellor, who wishes it to be introduced all over Germany by government help.

THE church is now suffering severely from the disingenuousness and cowardice of preachers who are serving under its colors when they belong to the army of Infidelity. They are afraid to express their honest opinions in public, for they wish to keep their places, and they therefore preach a milk-and-water religion which reduces their congregations to the verge of spiritual starvation.—*Sun.*

THE partnership of the French Rothschilds, which expired on Oct. 1st, has been renewed. It is to end in 1905. The capital of the house is fixed at two million pounds sterling. Barons Alphonse, Gustave, and Edmond Rothschild are each to furnish one-third. The registration of the deed of partnership cost sixty-two thousand francs.

PART of a graveyard at Morehead, Kentucky, was destroyed in building a railroad, and indignant ghosts from the disturbed coffins hav taken possession of the station house which stands on the spot. So say the ticket agent and other employees, at least, and they hav proved their sincerity by resigning their positions.

DR. HENRY DRAPER has lately been pushing his astronomical photography with great success. He has exchanged his twelve-inch telescope for an eleven-inch one, with a photographic correcting lens by Clark, which performs admirably. He has succeeded in obtaining photographs of Polaris and Venus, with their so-called companions, little stars very near the large ones; also of Jupiter and his satellites. In the case of Vega, the image of the companion was brought out satisfactorily by twenty minutes' exposure, using a dry-plate process.

M. M. POMEROY is to erect a handsome, modern style, business block in Denver the coming year. It will be built of stone and brick, with an iron front. Size 100 feet front by 120 feet deep, with 80 by 120 feet of the second and third story to be made into a handsome lecture-room, to be known as Liberal Hall, and dedicated to free thought and free speech. In this temple of liberty, men and women who hav anything to say can say it; and if old, worn-out creeds cannot stand the racket, let them fall.—*Great West.*

THE TRUTH SEEKER is one of the best of *Liberal* papers, and goes courageously on its way in spite of all obstacles. It believes that mortals hav their hands full to get through this world without bothering about a hereafter. It goes for honesty, truth, good morals, and swallows none of the superb natural nonsense known as "religion," but practices the religion of doing right here instead of doing wrong and depending on a pardon in an unknown world. The paper is a large, sixteen-page weekly. Terms, $3 a year. It is worth reading, and will suit a good many.—*Star Spangled Banner.*

IN Roumelia the rose harvest is reported to hav been an exceedingly abundant one this year, the value of the total yield exceeding, it is estimated, one million francs. The richest harvest of late years, however, was in 1876, when 3,300 pounds of attar of roses, of the value of 932,017 francs, was exported from Philippopolis alone. The attar is principally exported to France, Austria, America, and Germany, England obtaining what she requires from India. The French scent manufacturers, and especially the Parisian, buy the finest qualities of attar, while the second qualities are mostly sent to Russia and Austria.

THE Rev. Dr. Cuyler says, in the *Congregationalist*, that a vital question is the small attendance at religious services. "It requires but half an eye to discover the alarming fact that this attendance is steadily falling off, both in the cities and in the country, both at the East and in the West. Forty years ago it was claimed that one-half of the population of the city of New York were either wholly or partially connected with some Protestant congregation. Now only one-fourth of the population are ever seen in any Protestant place of worship." Dr. Cuyler adds that on the first Sunday in October the fifteen most popular churches in this city, capable of seating 20,000 persons, held only 10,500.

IT appears by an Odessa circular that the total stock of wheat in that market is eighty thousand quarters, whereas, to keep the mill going until the opening of the navigation in March, no fewer than 600,000 are required. Russia, which ordinarily exports 40,000,000 quarters, will now hav to buy grain. The *Golos* gloomily points out that there is small grounds for looking forward with any degree of confidence to a good harvest in the future. The thousands of insect pests which, aided by improvidence and the communal system, hav brought things to their present pass, hav defied the efforts made to exterminate them, and lie safely hidden under the snow until spring enables them to resume their destructiv work. The *Golos* puts the expenditure of Russia this year at 26,843,461 roubles over the revenue. Things are altogether in a poor plight there.

A NEW musical instrument has been invented by a Russian peasant. The York house papers say it is composed of a framework sustaining a number of wheels, with rims so grooved and notched as to make a humming noise when rapidly revolved. Each wheel sounds a different note, and as the required rate of revolution cannot be immediately attained or discontinued, many remarkable effects may be produced, which with the peculiar timbre of the instrument, renders the invention a decided addition to the musical world. It is known in Moscow as the kalophone, and is shortly to be exhibited in Paris and London.

THE *Christian Advocate* and *Zion's Herald* are enjoying a spirited discussion as to whether the Methodists of Saratoga were right or wrong in letting the Unitarians use their church for the Annual Council. The *Advocate* sees in this liberality with the church building the entering wedge of a looseness which will some day allow the Unitarians to use Methodist churches on Sundays. The controversy waxes hot. Both papers seem to hav forgotten that when the Methodists hold their general conferences they hire all the biggest theaters they can procure, and that in the case of the recent conference at Cincinnati an Infidel lecture from Col. Ingersoll was sandwiched in on Sunday evening, when the Methodists used the building on Saturday and on Monday.

THERE is a brisk and busy breeze in what was the Presbyterian church at Dunkirk, of which the Rev. Mr. Adams is or was pastor. The Presbytery deposed Mr. Adams for heresy, and declared his pulpit empty. A majority of the congregation stood by Mr. Adams, and said that the pulpit was not vacant at all and should not be as long as they could get Mr. Adams to remain in it. The minority has been declared by the Presbytery to be the Presbyterian church and to hav a right to the property. Thus the church is divided against itself. The Adams party holds possession, and ex-brother Adams is to preach regularly until further notice. Litigation will at once commence in a civil court with a view of finding out the real owner or owners. The wealth of the church belongs to the Adams party.

THE question of corporal punishment in the public schools has arisen anew in Boston. The superintendent says: "Teachers of both sexes use personal violence with their pupils in such forms and such frequency that the facts if published would cause unpleasantness. Some put children into painful and even dangerous positions; some shake them at times with such roughness as to tear their clothing, while many still apply the rattan as freely as if it were a feather, and strike not merely the hand, but the head and body. Within the last month or two some piteous cases hav been reported to me by parents whose children had suffered. The monthly reports of some grammar schools come in ringing with the echoes of the blows." A committee examined into the subject, and a majority reported in favor of dismissing teachers who inflicted whipping, except on boys in the grammar departments.

THE present standing of the Rev. Hiram W. Thomas in the Rock River Conference of the Methodist Episcopal church is an ecclesiastical curiosity. He is a minister in good standing, for he has neither been tried nor disciplined. On account of the questions raised as to his alleged heterodoxy, he was not assigned to a pastorate at the recent meeting of Conference, and he is therefore free to do as he pleases with his time and effort. His brethren want to try him for heresy, but cannot formulate charges with sufficient exactness, as it seems impossible for them to find in his sermons the declarations which are heretical. When they examined into his case last year they passed a resolution which was in effect "Not guilty, but don't do it again." Then they thought that by this time something would arise which would more definitly pronounce him heterodox, so that radical action might be taken. It was found impossible to try Mr. Thomas for heresy at the meeting of Conference, and so a resolution was passed asking him to step out. He declined to step out until some better cause should be shown than had yet appeared. He announced himself willing to stand trial, and to abide by the result. For this the brethren of the Conference were not ready. Mr. Thomas is too activ a man to remain idle and quietly await the developments of another year. Therefore he makes the best use of the liberty which the Conference has given him, and accepts the invitation which has been made him by a new independent church which is formed of his friends and followers. There is little doubt that his preaching will be closely watched by his brethren, who are so anxious to find out officially whether he is as heretic or as orthodox as themselvs.

## Events of the Week.

SEVERAL cases of small pox are reported from Brooklyn.

THE epizooty is traveling westward. Denver has it bad.

SPRINGFIELD, Ill., had four inches of snow a few days ago.

THE Australian Exhibition at Melbourne was opened on October 5th.

GEN. GARIBALDI is very ill, and his death is momentarily expected.

D. M. BENNETT arrived home from Europe on the Gallia on Monday evening.

THE last steamer from San Francisco for China took home 850 Chinamen.

A WOMAN at Ellenville, N. Y., aged 111 years, starved to death a few days ago.

ANOTHER revolt against English authority has been begun in South Africa.

A LARGE fire in Dover, N. H., on the 7th, destroyed $35,000 worth of property.

DENIS KEARNEY has retired permanently from politics. He says it has ceased to pay.

AN Episcopal Sister of Charity was shot in the streets of this city a few days ago by an insane man.

FOUR blocks in the business portion of Waterford, Ontario, were burnt on the 5th. Loss fully $150,000.

A SERIOUS anti-Chinese riot occurred recently at Denver, Colorado. Many of the rioters hav been arrested.

MAYOR KALLOCH, of San Francisco, a clergyman, has been arrested on a charge of having accepted bribes.

AN engineer and a brakeman were killed by a collision caused by a misplaced switch on the 5th at Jersey city.

A MAN in Pennsylvania has just ended a lawsuit of forty-two years' standing, recovering six cents damages.

THE Russian grain crop this season has been a failure, and American wheat is in demand among the Russians.

ROWELL was the winner of the recent international pedestrian contest in London, making 566 miles in six days.

THE expulsion of the non-authorized religious orders from France was completed on the 6th. Force had to be used in many instances.

SEVEN hundred canal boats which were detained on the Delaware and Hudson Canal by low water were started on their way rejoicing by the recent heavy rains.

BY the caving of a well at Smithtown, Long Island, on the 3d, a well-digger was buried in the bottom of the well, but he was rescued alive after an entombment of thirty-nine hours.

THE steamer Rhode Island, bound from this city to Providence, went ashore on the night of the 6th, and will prove a total loss. She had on board more than two hundred persons, all of whom were saved.

SARA BERNHARDT, the famous French actress, made her first appearance in this country on Monday night last, at Booth's Theater, in this city. Seats at her initial performance brought as high as twenty dollars.

SEVERAL hundred Mormon converts arrived in this city from Europe a few days ago. The Mormon missionaries appear to be making more converts at present than those of any other creed, but they offer better inducements.

THE result of the election is that Garfield will be our next President. A very large vote was polled, and the election was a close one. Fraud, corruption, and colonization of voters is charged upon the Republicans by the Democrats, but how true it is remains to be seen.

A WEALTHY young German, at Batesville, O., recently murdered his wife and child and two other persons, and attempted to kill another. He then tried to commit suicide, cutting an ugly gash in his throat, but he was discovered in time to save his life for the gallows. He claims to hav been drunk at the time.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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## Letter from Europe.—No. 12.—Continued.

Among the fine statuary are representations of Prudence and Fame, which I thought quite as commendable as all saints and dying gods. Not very far along are statues of the four cardinal virtues placed alternate, between bas-reliefs—Prudence, Justice, Temperance, and Firmness. Between two of the altars is the statue of St. Bartholomew, flayed, carrying his own skin upon his shoulders. As an anatomical work it does exceedingly well, but the idea of the subject is horrible. The artist who executed this one statue worked eight years upon it. From this some idea may be had of the five thousand statues and carved figures in bas-relief which adorn the exterior and interior of this Christian temple. The bas-reliefs in the next chapel, of the martyrdom of St. Agnes, and the statues of St. Satyr and St. Ambrose, are much admired as works of art; and the altar-table is a masterpiece by Giovanni Strazza. In the next chapel hangs a picture representation of the annunciation, a gift from Francisco Medici, duke of Tuscany.

In the southern vestry, the door of which is decorated with Gothic ornaments, forming six lateral partitions, and three in the middle, are six bas-reliefs of an old work representing "the annunciation," "the visitation," "the adoration," "the presentation," "the flight to Egypt, and "the carnage of the helpless infants by Herod." In the center are "the deposition," the Virgin with child, and another virgin ready to protect the Virgin and child. After the vestry comes another image of the Virgin *del soccorso*, and above it a sitting statue of Pope Martin V., who, by the by, was rather a bloodly, cruel old fellow. Then comes a splendid monument, all in black marble, save the statues, which are white, by Busti. The six statues which decorate this mausoleum are, the cardinal dying in his pontifical dress, the Savior, St. Hierome, St. Paul, St. Peter, and St. Ambrosius. On the cornice, for a rarity, is the Virgin and the child Jesus. On the base of the tomb is an elaborate inscription. Near here are the principal confessionals of the cathedral, beautifully and elaborately carved in oak.

The three very large stained glass windows in the angles back of the large main altar are very splendid. They are composed of some 144 large plates of glass each, set in a huge sash, and each plate—some old and some new—having a distinct design, taken principally from Bible stories and church traditions. As absurd as the whole thing is, it is an interesting study to stand and look them over and realize what the art and industry of man has accomplished. On each side of the center window are engraved on a black tablet the names of the numerous relics and saints' bodies worshiped and buried in the temple. Among other numerous dignitaries honored, whose names even I will not take the time to mention, is that of Giovanni Pietro Carcano, who gave 230,000 scudi toward the completion of the front of the cathedral. Almost anybody could be gratefully remembered who would make such a generous donation.

We will pass unmentioned several more chapels, altars, tombs, statues of saints, bas-reliefs, paintings, inscriptions, and merely notice the superb altar in one of the following chapels, decorated with six splendid bas-reliefs of, I. Jesus in the stable; II. Jesus disputing with the doctors; III. Jesus at the wedding of Cana; IV. The nativity of the blessed Virgin; V. The presentation to the temple; VI. Mary's virgin wedding. The four major prophets in statue stand between the bas-reliefs. The altar is rich with statues, among which again for another rarity are the holy Virgin and the infant Savior of the world in her arms. In a niche is the Virgin in her celebrated first act, her interview with the angel Gabriel, who, according to Luke (who did not know anything about it), told her just how it would all be when the Holy Ghost made his intended call upon her. On the outward great pillars is the tabernacle in gilt bronze. There is also a splendid bronze altarpiece, just once more giving an accurate representation of the blessed Virgin, and also two scripture pieces. This is only uncovered on holidays, when an extra treat is vouchsafed to the devout worshipers. Six tombstones before this altar record the names of six more noted archbishops who long since did holy service in this most holy temple.

The next chapel belongs to St. Catherine, and is noted for its singular Gothic style, and a great number of small statues. On each stand two larger statues, one of St. Jerome and the other a holy archbishop, with monuments and inscriptions too tedious to mention or to read. The next altar belongs to St. Ambrose himself, and has a picture which represents the Emperor Theodosius imploring from the saint absolution from the ecclesiastical censure. In the next chapel is a vivid representation of the wedding of the Virgin, which there is no account of ever having taken place, as she was only *espoused*, and not fully married. There are also highly prized statues of saints and prophets. In the next chapel is the veritable wooden crucifix which St. Charles carried in procession in 1576 when the plague was most destructive and deadly. Whether it proved a sovereign remedy and made the services of physicians of no value is not stated. Here are also the statues of the kind-hearted Mary Magdalen and Martha, who I fear are somewhat neglected. In addition are other statues of distinguished saints and Bible worthies.

Near this point is the large and splendid mausoleum of three more archbishops, with a due amount of inscriptions. On the wall near by are eight apostles in Verona marble, which are of an old date. In this neighborhood is a bas-relief of a person who may have been mentioned before, who was called the Virgin Mary. Among the remaining side ornamentations may be mentioned four splendid columns with bronze capitals, supporting a cornice in the shape of a tabernacle. In the center is a rare and precious urn of porphyry, which now contains the baptismal waters, and in olden times served as the grave of St. Dionysius and other saints. The painted glass of the balconies represents St. Ambrose when he was proclaimed archbishop of Milan, and St. Thecla amongst the lions, before her martyrdom.

The high altar is yet to be described. It is at the end of the naves opposite to the entrance, and within fifteen or twenty feet of the outer wall. It and the floor are large enough to hold four or five hundred people, and are elevated six or eight feet higher than the main floor of the cathedral, allowing under it room for private chapels, etc. Doors and windows around on the outside let light and air into these lower chapels, and allow one to look in as they pass around. Long marble steps lead up to the altar floor, which is also marble of different colors laid in mosaic work. At each end of the steps, and elevated perhaps ten feet above the altar floor, is an elaborate pulpit of extraordinary workmanship, bearing on the great pillars which support the great cupola. They are each supported or held up by beautiful caryatides in bronze, representing, under the right hand pulpit, the four doctors of the holy church, and under the left, the four evangelists. The parapets of the pulpits are entirely covered with gilt and silver plates, on which the extolled artificer Andrea Pellizono chiseled historical and other ornamentations.

The vault of the high altar, that is the arch immediately over it, is painted a *chiaro scuro* upon a very rich gilt ground. On it is also to be seen a niche formed by rays of gilt copper, which contains the holy nail (one of those used in nailing Jesus to the cross). This is a most precious relic, and would probably not be sold for half what the cathedral cost. At a short distance suspended from the vault is a chandelier in Gothic style, and singular shape, decorated with small gilt bronze statues. It is used to support the paschal candle.

The choir is divided into two parts. The first is arrived at by five steps; above them is a balustrade of marble; the other part, called the *presbyterium*, is separated from the latter by another balustrade, raised higher by six steps. The pews are of black walnut, set in order around the choir, are richly carved and embellished with exquisite artistic skill, representing events in the life of St. Ambrose and several others of the old archbishops of this cathedral. In the first two intercolumns of the choir are two organs, enriched with columns and bas-reliefs of gilt wood, the parapets of which toward the naves are of Carrara marble, exquisitely wrought in arabesques. In the center of the second is the high altar, the small dome of which is supported by eight fluted columns of gilt bronze, supported at the base by metal adorned with relieved figures and various ornaments. The small dome, likewise of bronze, is decorated with nine statues representing the Savior and eight angels with the symbol of the passion. Through a few steps in the rear the dome is entered, where four kneeling angels support the tabernacle in form of a tower. The twelve apostles decorate the upper part of the tabernacle, and in the midst is the statue of Jesus. Many bas-reliefs adorn the circumference beneath. The outside of the choir is round, decorated with seventeen bas-reliefs, all of the finest composition. 1 is the nativity of the Blessed Virgin; 2, the presentation to the temple; 3, the marriage of the Virgin; 4, the annunciation; 5, the visitation; 6, the angel and St. Joseph; 7, the nativity of Jesus Christ; 8, the circumcision; 9, the flight into Egypt; 10, Jesus in the temple among the doctors; 11, the wedding feast in Cana; 12, the crucifixion; 13, the deposition from the cross; 14, the apparition of Jesus; 15, the death of the holy Virgin; 16, the assumption of the blessed Virgin; 17, Virgin Mary's incarnation. The bas-reliefs are divided by thirty-two angels. The most remarkable among this troop of angels is the one representing the annunciation. Among the ten symbols are a palm tree, a plum tree, the tower of David, a lemon tree, etc.

Opposite the two sacristies is a railing through which by means of a staircase descent is made to the subterranean chapels. It is scarcely necessary to describe these lower chapels; suffice it to say they are fitted up in the most approved gospel style and duly ornamented with statues, bas-reliefs, and paintings of the Virgin, of the dead God, numerous saints, and all the rest of the pious dignitaries. The most important, however, among these private chapels is that containing the tomb of rock crystal richly ornamented with silver trimmings and carved work, containing the remains of St. Charles Borromeo. This chapel is immediately in front of the floor upon which is the high altar, and is reached by a descent of nine steps from the other subterranean chapels, when is reached a spacious gallery, all lined with the finest marbles, and a portal which is adorned with beautiful columns, the capitals and bases of which are richly gilt. The tomb of the saint is octagonal in form. The ceiling is adorned with eight massive silver bas-reliefs, the subjects being marked events in the saint's life—his birth at Arona; the provincial council over which he presided; the distribution of money by the sale of his princedom at Oria; the administration of baptism and chrism to those dying of the plague; the attemped murder against the saint during prayer; the saint himself carrying in procession the bust of St. Bamaba during the plague; his death; his canonization. The eight busts or caryatides in the angles around, also of massive silver, represent allegorically his virtues. In addition to the silver mounting of the rock crystal tomb containing the saint's remains are a great number of small silver statues, the whole being a gift from Philip IV. of Spain. Across the glass may be seen the saint's body in his pontifical dress. On his left hand stands a pastoral golden staff, full of precious stones, of which a great quantity glitter also in front of the chasuble. A very splendid cross of emeralds and diamonds hangs in the center of the shrine. These valuables are the presents of different dukes, dignitaries, and wealthy individuals. The whole value of this chapel is estimated at four million francs.

In the meridional sacristy are kept the rest of the ancient and richest treasures of the cathedral, consisting of two colossal statues of St. Charles and St. Ambrose, all of silver, clad in their pontifical garments, and elegantly studded with a great number of precious stones; several silver busts, shrines, chalices of massive gold and silver, silver lamps, silver candlesticks, and an endless quantity of precious objects remarkable for their antiquity. In the same sacristy are also a large number of very rich sacerdotal and altar ornaments embroidered in gold and silver. Among the numerous altarpieces are an embroidery representing the nativity of the Virgin, the next the deposition, and a present from Count Taverna. It is of silver, and weighs 111 pounds. Three thousand bas-reliefs adorn it, some of which have been greatly admired.

Such is an imperfect description of the exterior and interior of the cathedral. Now for the roof, which is a study and a marvel within itself. One hundred and sixty steps take one to the roof, and 486 in all take one to the highest elevation in the spire, the platform of the great cupola. We paid the usual charge for the ascension, and gave two francs to a guide who could talk English somewhat to accompany us up and explain all about things. Upon arriving on the roof one is struck with admiration and bewilderment at the amount of artistic work there spread before the view—an endless number of statues and bas-reliefs executed by distinguished artists, prominent among whom was Canova, who himself executed many of them. Besides the main spire, there are 136 other separate spires of sculptured marble, exquisitely cut in openwork, to the hight of forty feet, or perhaps more, from the roof. Each spire is ornamented with twenty-five statues, many of them considered in the highest style of art. The bas-reliefs up there are also numerous and fine. As wonderful as any part of the work are the sculptures called the Botanical Garden. Every twelve or fifteen feet the whole length of the cathedral, running up and down the roof, is what may be called a marble railing, with little posts or spires in the railings, on the top of which is carved some variety of flower or fruit. There are one thousand of these posts, or little spires, on each side of the roof, or two thousand in all, and all of beautiful white marble. Just think for a moment of the immense amount of work expended in the ornamentation of the roof. The

flowers and fruits are well cut, and it is easy to tell the roses, the lilies, the dahlias, the grapes, peaches, apples, pears, and oranges, as they shoot up like a miniature white forest all over that immense roof. The work connected with each one of those little spires must have required weeks of patient skilled labor. The larger spires were still more wonderful, containing niches or openings for all those statues, the largest being at the top, thus for a century or more proudly piercing the sky at a distance of over two hundred feet from the ground. I can give you no adequate idea of the sculptured scroll or lace-like work which accompanies every foot of the work at that high altitude. It is indeed most wonderful. The two turrets, in which are stairways leading to the cupola, are also replete with intricate carving in marble.

The roof itself is also of marble, made of slabs of uniform size, say fifteen by thirty inches, and two inches thick, lapped much like shingles. It is perfectly tight, and I cannot see why it should not last till Gabriel blows his horn. The joints of the hundreds of thousands of pieces of marble composing this extensive structure are all laid in lead and locked together with clamps of iron bars about five-eights of an inch square. The guide told me that four hundred tons of lead were thus used in the construction of the edifice, and two hundred tons of iron bars to lock the whole together. I tell you it is immense. One hundred and eighty-two architects and engineers were employed in the construction of this godly temple, running from the year 1387 to 1877, a period of nearly five hundred years, during which the construction has been going on. The names and periods of all these are given, but not the tens of thousands of artists and laborers who gave their strength and lives even in the construction of this wonderful edifice, which beats the mythical Solomon's temple far out of sight and remembrance.

There is one principal drawback in connection with white marble for a building material. It looks very nice and white while new, or when not more than fifty or one hundred years old, but after that time it shows age and grows black; thus the older parts of the exterior of this cathedral look dark and dingy, which detracts greatly from the clear, beautiful appearance of new, white marble.

I trust you will pardon me if I have been tedious in the details I have given. This is one of the most remarkable cathedrals in the world, and I thought you ought to know something of what an expensive first-class house of God, as approved by his church, is. You may not all be as fortunate as I have been to see it, and I wanted to give you some idea of what it is.

The most beautiful sight of all was from the high elevation I reached in climbing those 486 steps to the platform of the cupola. I had not only a most splendid bird's-eye view of the beautiful city spread out like a panorama below me, but also of the lovely country of Lombardy, laid out like a huge map at my feet, comprising thousands of farms, vineyards, and plantations for fifty miles in every direction, and more particularly the mountains of the Tyrol more than fifty miles away, and also the hoary heads of old Mont Blanc, with its eternal snows, one hundred miles to the north. That view was more than worth the 2 1-2 francs I gave to climb those steps and for my guide. I cannot soon forget that beautiful picture.

When I descended, the guide was very willing that I should pay 5 1-2 francs to go down into the private chapel and look at the rock crystal tomb of St. Charles Borromeo, which I hav given you a description of; but I told him I feared I could not make the sight worth that much to me, and that I would have to deprive myself of that exquisite pleasure. I was glad afterward that I so decided, for I obtained just as good a view as I wanted of it for nothing. A party paid the price, and a guide with lighted candles went into the costly chapel, and as I was standing by the curious open iron screen work which is over the openings to it directly before the high, grand altar, I had a fine view of it, so that 5 1-2 francs were saved to put into the cash boxes when the priests and attendants bring them around to gather up a few centessimi for the Lord to use in his business.

About this time, and after I had seen about all the sights connected with the cathedral, I attended divine service at the high altar. As I was poking about trying, Yankee-like, to see what I could discover, I heard a big cow bell ring, away up high in the vaulted arch—at least it sounded a good deal like a cow bell—and soon about a dozen priests, old and young, came out of one of the private rooms of the temple in Indian file, and I said to myself, "Hallo! here is a change in the programme; we are to have some religious ceremonies. I am not overstocked with religion, and I guess I will take a little while I have so good a chance to get it cheap." So with several other spectators, I took a seat upon the elevated floor of the high altar and was ready for anything the good Lord saw fit to vouchsafe to me, a poor sinner. The priests all had black gowns on, with a night-shirt with a fringe of lace-work at the bottom over the black gown. One of the oldest had on an extra attachment, but as sure as the world I have forgotten the name of it. I fear I am getting rusty in religious nomenclature. You see, I have not seen an English dictionary since I left THE TRUTH SEEKER office. My mind has been filled with various affairs, and for the life of me I cannot remember the name of the over-garment a priest wears when he performs or celebrates mass before the high altar. The names alb, chasuble, surplice, cope, crozier, tunic, dalmatica, chalice, and several other words just as pretty are galloping through my mind, but I fear none of them is just the thing for this occasion, so if you think it is not irreverent I will use the familiar term, horse-blanket. But, understand, it was none of your common horse-blankets, but of a bright scarlet color with spangles on it, with wide stripes of gold running the whole length of it, with a great big cross that came square down the good priest's back. This blanket was not so wide as a large horse-blanket, but nearly three feet wide, with a hole in the center large enough for the priest to stick his head through. When he has this on he is supposed to be duly equipped to serve before the altar in the holy temple, and if not, not. If makes him look very imposing, I assure you. Well, those priests marched up on to the floor before the high altar, and arranged themselves according to Hoyle or Pius or Loyola, Leo, or some other law-giver, some in front of the altar, some at the side, and some behind it. Then the old priest with the horse-blanket on commenced to chant holy sentences in Latin, and some of the younger priests with the night-shirts on, behind the altar, came in with the refrain and furnished the chorus. The priest with the horse-blanket on gave them their lessons in chanting and they either repeated what he chanted or came in with other sentences, which were either a counterpart to what he had chanted or a reply to it. Sometimes they all chanted together, and at other times, after the old priest with the horse-blanket had chanted something extra nice, the choir, up in the gallery, before the big organ—some twelve or fifteen of them with night-shirts on—came in with a splendid chorus or repetition as the case may be. They were capital singers—you know there are no better singers than the Italians; all our great opera singers are imported from this country—and that big old organ came in with thunder tones and made the entire cathedral ring, reverberate, and echo, as it has done thousands of times before. I enjoyed the music hugely and felt as though I was becoming quite religious. When the choir had finished then a small bell, not the cow bell, rang, and one of the younger priests took a great big book in Latin, and took it from one side of the altar and placed it on the other side of the altar, and the priest with the horse-blanket turned his face toward us of the audience and made a few pious motions with his hands and then went before the big book and chanted much more from it, and all the others helped him, and then the old organ roared again and the choir gave us some of the best music they had in their reportoire, and so it went on over half an hour, only there were every few minutes changes made in the positions of the priests and holy men. I cannot give you all the evolutions and maneuvers they made, but I am sure all was according to rule. I liked the music far the best, although the chanting is rather monotonous, only three or four different notes being used. I will say again, the music was excellent.

Well, at the proper time the bell rang again, not the cow bell, but a smaller bell, and one of the priestly attendants brought in the censer, with the holy smoke pouring from it, and the smoke smelt as though the gums being consumed in it were myrrh, frankincense, and a little copal. The young man swung the censer around for a while, when he handed it to the old priest with the horse-blanket, and he smudged the altar, the images on it, the cross with the dying God upon it, the eight candles, six feet high, which were standing on the altar, and which, I forgot to say, were burning, though it was in the middle of the afternoon, and it was not dark then at all. He swung the censer vigorously for several minutes, and sent the holy smoke all over every part of the altar, and purified it and made it acceptable to Jahveh. I inhaled a goodly portion of the holy smoke, and presume I was purified too. I don't remember as I was ever any purer than when I breathed in that holy smoke. When this was all over the censer was taken away, and then we had some more chanting and some more music by the choir. When this was done the choir took off their night-shirts and left the cathedral. The twelve priests left the altar and filed into their private room, and I was left to my reflections. I queried to myself in this wise: "What does all this rigmarole amount to? Is it, indeed, a sensible, useful thing that these, over two dozen men, who might be usefully employed in the harvest field at digging potatoes or something of the kind, should spend this bright, beautiful day in getting off such balderdash as this? Can it possibly be that the God of the universe—to personalize him for the moment—who piled up the Alps, who spread out the vast waters of the ocean, who established the Andes, the Himalayas; who caused Cotopaxi, Chimborazo, Ætna, and Vesuvius to belch and burn; who is the author of the millions of suns, stars, and worlds which course and revolve throughout endless space—can it be that God, the only God that has any existence, is for one moment pleased, benefited, or edified by such insipid nonsense?" "No, no," I replied, "he takes no pleasure, no interest, in anything of the kind." Still regarding him for the moment as a person, "I am sure he takes no pleasure in this vast pile of marble, gilt statues, fine paintings, etc., so far as he is concerned. He takes more pleasure in the happy, humble home of the peasant who gains his bread by honest toil, and who thus helps in doing the world some good, than in all this flummery and sham." This matter being thus definitely settled, I left this most pretentious edifice to hunt up the other works of men about the city.

I should say here that there are many very fine churches in Milan, probably two hundred, all belonging to specified saints, and probably two thousand priests, but I only visited some half a dozen of them, and as I have given you such a tedious detail of the cathedral, I am sure you will excuse me from describing the others. They are all gotten up differently, no two just alike, but still with a general similarity—the same altars, chapels, high vaulted arches, holy virgins, dying gods, sorrowful saints, holy candles, holy water, statues, bas-reliefs, paintings, confessionals, devotees kneeling before some image or painting and crossing themselves, and all the rest of it. Every church has several priests, who have no work to do other than to help God do his. If all this is of any use to him I am glad of it; but in view of the millions that have been spent in Milan alone for houses for God and men to attend to do his work, and the thousands of millions that have similarly been spent and are spent in other cities, it seems like a great pity that God's business is so expensive and that it requires so many able-bodied, hearty men to help him.

Milan has also royal and ducal palaces and public buildings. It has a public library and picture galleries worthy your attention, but I have already kept you in the city too long, and we will soon leave it. I ought to mention a beautiful place, the name of which, however, I will not be able to give you. The French call them *galleries*, and we call them *arcades*. This in Milan is a double one, four or five hundred feet one way, and three hundred the other, the two crossing at right angles, with a beautiful high dome at the crossing, all under a glass roof, with stores on either side, with two stories for offices, etc., above. The rows of stores are about seventy-five feet apart. Under the dome are a large number of statues of distinguished men of Italy, arranged over the lower story, so as to present a very imposing and magnificent appearance. The whole is very showy and attractive. The town is suitably supplied with theaters and places of amusement.

Before we leave Milan I should repeat what has been said before about the ladies of this city; they possess the true Lombard style of beauty, fair and gentle, as seen in the Madonnas of Raphael and Da Vinci. The middle and lower classes wear black lace veils, and present a neat appearance. I noticed here a new style of wooden shoes which the women wear. They have wooden soles and heels only, the latter being very high. They have vamps only with quarters, and are worn like an old slipper, and the way the women go clattering about the streets with their wooden heels rattling along is very observable. I noticed also in the windows of the shoe stores many of the very old-fashioned high-heeled shoes, with a wooden part for the heel, neatly covered with leather, as were made two hundred years ago, and like what I myself made at Mt. Lebanon forty years ago.

I wished from Milan to visit Como and the beautiful lake by the same name, almost entirely surrounded by high hills which come down from the Alps, the lake where Claude Melnotte, in Bulwer's play of "The Lady of Lyons," was going to take his lady-love—Pauline, I believe her name was—to spend their lives happily together. It is doubtless a lovely lake. But I remembered that Melnotte and Pauline were both myths, and that it was hardly worth while to spend time to go to see even pretty lakes on account of any myth. I am not much for myths, and so let Claude Melnotte and the beautiful lake of Como pass by.

At 5:30 P. M. the train started for Venice. The country is of much the same character as between Arona and Milan. We passed the old town of Verona, with 60,000 inhabitants, situated at the foot of the Tyrol mountains, where the plot of one of Shakspere's plays was located, but it was in the night and I did not stop to see what it looks like. We also passed Padua, another old town of 45,000 inhabitants, but did not call to see them. We arrived at Venice, or Venezia, as the Italians call it, at a little past four in the morning, rather early for pleasure. Probably I will not be telling news to many of you by saying that Venice is on an island,

(Continued on page 728.)

## The Episcopal Convention.

NEW YORK, Oct. 16.—In the house of deputies of the Episcopal convention to-day, the committee on the state of the church presented the following resolution, which was placed on the calendar :

WHEREAS, The work of the church of Christ and the best interests of Christian civilization are seriously impeded in one of the territories of the United States by the existence of polygamy, which is recognized by a large portion of the community as a religious institution ; and

WHEREAS, Polygamy is not only contrary to the law of God, but also forbidden under severe penalties in the territories of the United States by an act of Congress which has been declared constitutional by the Supreme Court of the United States ; therefore

*Resolved*, The house of bishops consenting, that, while there are peculiar difficulties in the execution of this law, owing to religious fanaticism, doubtless oftentimes sincere, by which the institution of polygamy is upheld, and especially to the fact that the interests of many innocent persons are unhappily involved, it is still the duty of every Christian citizen of this republic to use his influence to aid the United States government to bring about, as speedily as possible, the merciful but firm enforcement of the law regarding polygamy or bigamy in the territories of the United States.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir :* On reading the above article I am led to ask what right any particular sect has to assume the credit of our modern civilization. This seems to be one of the things that so-called Christians continually advance as an argument for their side of the question, when the truth is that Christianity, so called, or any of its followers, hav had but very little to do with civilization.

Still the devotees of the so-called Christian faith use this argument with great weight in talking to the masses of the people who do not stop to consider the subject. They ask what would we do for hospitals, insane asylums, temperance associations, benevolent societies, etc., etc., if it were not for Christianity. And they point to the rapid progress of this country as compared with pagan countries as an evidence of the work of Christianity. They speak loudly of all great enterprises that are undertaken and carried on, whatsoever the direction or nature. The developing of new sections of country, the building of railroads—in fact they claim everything that is modern as emanating from Christianity.

We hav for a long time remained quiet, and patiently watched the manner in which these self-righteous people conduct themselvs, having at one period of our life been among and of them ; and on the appearance of this article in the secular papers, after perusal, considered it our duty to giv our mite toward changing the current of opinion so long falsely entertained by the masses of people, and giv some good reason, if possible, to show why this country has advanced so rapidly as compared with other nations.

In the first place, we will admit that Christians hav done much toward aiding modern civilization. But when they undertake to assume the entire credit of all that is good, charitable, grand, or beneficial, they are doing that which they know to be false. Any intelligent person who for a moment stops to think will see that the discovery of the mariner's compass, the invention of the printing press, and the discovery of the expansion of steam, added to a desire for conquest, gain, and information, hav been the three great incentivs for civilization. And in those countries where improvements are not fostered, where there is a lack of education, we also find a lack of civilization, although those countries are strictly under the control of the Christian church and Christianity. Mexico, Spain, and France are fair examples, and where do we find more ignorance and less progress and civilization, and more devotion to Christianity, than there ?

But there are other reasons that hav weight, that lead me to account for the rapid strides of this country and the seemingly stagnant condition of other nations outside of Christianity, and that is marriage and interblending of nations by commingling of sexes by marriage of different nations. And herein lies a strong point that I hav not the space at this time to elaborate, simply stating that faces of men are somewhat like species of grain. By long continued intermarrying and propagation of the species the stock runs out and needs a change of pollen, something after the style of the manner adopted to improve the wheat crops years ago in Australia, that had run out, or nearly so. New seed propagated from a few kernels of wheat found in a mummy in Egypt was taken to Australia, and the crops were improved until Australian wheat outranked all the wheat in the world.

So with America. Immigration to this country and intermarrying of different nationalities are doing for this country what the few kernels of wheat did for Australia.

It does not take a very keen eye to observe this. All it requires is a little thought. Let the reader cast his mental eye over his acquaintances, and recall those who hav intermarried and intermarried in this country repeatedly, and see if they cannot see in the white, cadaverous, scrofulous, light-haired, fair-skinned individuals proofs sufficient to convince them of the truth of my assertion.

But there are other reasons that exert an influence on civilization, among which may be mentioned habits, light, diet, and temperaments, which we will not touch on at this time, it being our desire simply to refute the idea conveyed by the above article, that Christianity has any business to interfere with polygamy as practiced by the Mormons, or that "polygamy is forbidden by the laws of God." Where will you find stronger evidence to the contrary than in the laws of God as published in the Bible ? From beginning to end it is full of polygamy, lewdness, debauchery, and licentiousness.

God's chosen ones, his sweet-scented representativ, those whom the Bible says are after God's own heart, are sanctioned, worshiped, and admired for their licentiousness, debauchery, and polygamy at this day, and called God's men. These self-righteous, miserable offscourings of society could hav concubines by the score, could seduce men's wives, slaughter little children and pregnant women by the tens of thousand, and be called Christians, followers of God's laws, even at this late day. The followers and believers of all these things set themselvs up as capable of advising intelligent people that polygamy is against God's laws. I happen to be posted on the character of Mormons as well as the character of many Christians, and when an Episcopalian society of bishops undertake to throw stones they had better see that they do not liv in glass houses. The records of their church and the character of several of their former bishops and clergy will not bear close investigation. Nor will the foundation of the church by Henry VIII., its origin, cause, and history, bear any closer scrutiny than the church of Utah. Both were founded on lust and selfishness, and each one prospered in its pernicious acts of hypocrisy and aristocracy.

When people stop to consider this subject for a moment they will readily see that the safety of this country and the welfare of the people consist in the proper education of the masses to understand these questions and meet these charges face to face. G. M. DANFORTH.

*Buffalo, N. Y.*, Oct. 19, 1880.

[*From Man of Nov.* 1, 1880.]

## Monthly Bulletin of the League.

As the auxiliary Leagues increase, the need is more and more felt of a means of frequent and rapid communication between them and the Board of Managers. One means for keeping alive, and motiv for activity, is the hearing from each other at frequent intervals. There can be no heart-beat if the blood does not circulate.

But the Secretary cannot write two hundred letters, say once a month, to the local Leagues. The postage alone would be 36 cents each per annum, and for the whole two hundred it would be $72. Then such a written letter could not present half the subjects, nor in sufficient detail, nor place them before one-ten-thousandth part of the number of people. In these days of cheap printing the press must be used wherever possible.

What is needed is a bulletin that will keep standing the Constitution of the League, a list of its officers, a catalog of its auxiliaries and their secretaries, instructions how to form Leagues, its platform of principles, and such like permanent and oft-referred to documents. This information needs to be handed around, scattered abroad, and circulated everywhere, so that every inquirer may know our strength, our purposes, and our principles; and it must be in a cheap convenient form, so as to be circulated liberally.

Then, in addition to these features, there is constantly occurring from month to month the necessity of announcing something to the League secretaries and members—League news and various kinds of League movements.

The auxiliaries also ought to know continually what other auxiliaries are doing. Such a bulletin would be the best medium through which the secretaries could publish short reports of local meetings or movements, or whatever is going on of interest specially to Leaguers. And such a medium would invite and obtain reports from the secretaries. There is little motiv now for a local secretary to write to the national Secretary a detailed report of any proceedings, to be filed away as lumber in his pigeon-holes. But if his report is to be published, a new motiv is added for making it. He sees the reports of others also, and there springs up immediately a spirit of emulation; then activity, enterprise, and work become the order of the day all along the line.

Mr. A. K. Butts, the publisher of *Man*, to whom we are indebted for placing at our disposal this number of his paper on favorable terms, offers us still further favors in the same line. He allows us to make every fourth number of *Man* a League number or bulletin of eight pages, half the number in this issue, but otherwise the same in size and appearance, and on such terms that we can supply it to Leagues and Liberals generally for **25 CENTS A YEAR.** That is eleven cents at the outset less than just the postage alone on a monthly letter from the Secretary.

The Board of Managers feel authorized by these considerations and figures to announce that they will gather League news, receive League reports, make comments, write a leading editorial and other articles on some subject relating to League work, and edit and publish monthly a National Liberal League *Man* at 25 cents per annum in advance.

This issue will be considered the first number, and will be sent to subscribers as No. 1. The second number will be published early in December. This will giv time for subscriptions to come in and let us know how many will be likely to be taken; also whether there is a demand that will support this project.

If the money comes in to publish it, the December or January number may also be double (16 pp.) and contain the first day's proceedings at Chicago, from our official stenographer's notes. In that case that number will be extra and cost the same as this one to the general public. To annual subscribers it will be included without extra cost.

Now, then, the proposal and prospectus for a monthly *Man*, organ of the National Liberal League, are before all Liberals. All who approve will send their subscriptions in at once to T. C. LELAND, Sec'y N. L. L.

201 *East 71st street, New York.*

THE expression of the eye is given by the lids and brow. Beyond the slight expansion and contraction of the iris the eye itself has no changes at command.

THE female spider not only devours the male, but young spiders will eat their parents.

(*From the Brooklyn Eagle.*)

## The Decline of Church Going.

The Rev. Dr. Cuyler, of this city, has been discussing in a religious weekly what he terms the vital question of the decreased attendance at religious services. "It requires but half an eye," he tells us, "to discover the alarming fact that this attendance is steadily falling off, both in the cities and in the country, both at the East and in the West. Forty years ago it was claimed that one-half of the population of the city of New York were either wholly or partially connected with some Protestant congregation. Now only one-fourth of the population are ever seen in any Protestant place of worship." Taking the first Sunday of last October as an average example, Dr. Cuyler found that the fifteen most popular churches in the city of New York, which are capable of seating an aggregate of twenty thousand persons, were attended by no more than ten thousand five hundred.

The same phenomenon has been noticed in other countries. In England especially, a vast number of families, even when the leading clergymen are as popular as the bishop of Manchester, are found both in the large cities and the small towns to hav abandoned the habit of church going. Dr. Cuyler and the clergy generally rather lament than explain this state of things. But the causes of this decadence of attendance at public worship are not far to seek. It does not imply that the laity hav lost their regard for the essential principles of Christianity or their love for the life and character of Christ. But it does prove that the old standards of ecclesiastical faith are not accepted with the same passiv assent as they were fifty years ago. During the past half century the advancing tide of scientific discovery and biblical criticism has steadily increased in volume and force. The several books of the Bible hav been studied, not as a mysterious whole, whose plenary inspiration made it irreverent to question any particular part, but as separate treatises, narrativs, or poems, stamped with the individuality of their separate authorship and circumstances. "The five books of Moses" hav ceased to hav the awe-inspiring clasp of "Pentateuch" to bind them together and repel the scrutiny of the curious. Genesis no longer leans upon Exodus for support, and the first chapter no longer passes muster under the protection of the later ones. Other hands besides that of Moses are visible, and to some critics the hand of Moses is not visible at all. Thus the historic element of the Bible, as well as the authenticity of each separate part of it, has been and is being subjected to the Pauline test, "Prove all things, hold fast that which is good." Thus the old literal, unreasoning acceptance of every word of the Bible as absolutely true and inspired by God, as a word to be believed under penalty of the damnation of hell, though it produced some earnest fruit in the past and giv reality to the life and preaching of John Bunyan, George Whitefield, and many other eminent professors, has given place to a reverential criticism which discards traditional superstition, and looks at sacred writings and church dogmas in the light of increased knowledge. The fatalism of the "*decretum horribile*" of Calvin and his followers is rejected by the inner conscience and reason even of those who hav been bred in it.

The miraculous portions of the Bible hav necessarily been subjected to the same tests as the historical, of which they are a part. And here the apologists and champions of the book and the churches hav made a great mistake, as well in America as in England and Germany. Instead of submitting each alleged miracle separately to the candid tests of reason and evidence, they hav thrown dust in the eyes of the people by making the controversy turn wholly on the *a priori* credibility and possibility of miracles at all. Now this is not the question at issue. A man may be quite prepared to believe that miracles are possible, who yet does not believe this or that miracle, as that of Balaam's ass "speaking with man's voice" and kolding a moral suasion expostulation with his walloping and anti-Bergh rider, the prophet. A calm reasoner may accept all that Butler and Paley would claim for miracles in the abstract and yet not accept some of the alleged miracles of the Bible, while in others, as in those of Elijah and Elisha, he would see nothing but tricks of legerdemain and a natural magic that might well bewilder an unscientific and uncritical age. A canary bird is staggered at the phenomena of the looking-glass, and the solidity of the window pane which prevents its exit, but there is no miracle in the mirror or the window pane. A high estimate of the supreme majesty of the Eternal makes it an irreverance as well as a folly to call in the miraculous when there is no adequate cause and when the phenomena are capable of rational explanation.

Following hard upon the footsteps of the miraculous is the moral element of the Bible. The new translators hav been obliged to eliminate as fraudulent interpolations the strange episode of the adulterous woman, not less than the doctrinal text of the three heavenly witnesses and the miraculous incident in St. John of the angel that came down and touched the healing pool at a certain hour of the day. Looking back at the morality of the Old Testament as it is imbedded in the history of the chosen people, the religious intelligence of the present age is staggered at the horrible crimes of lust, rapine, deceit, and murder which adorned the lives even of the best of the Hebrew sages, heroes, and saints. David, "the man after God's own heart," an adulterer who added treachery and murder to lust. Solomon, the wise king, whose proverbs were three thousand and his songs a thousand and five, to whom "God gave wisdom and understanding exceeding much," the progenitor of Mormonism, an inspired libertin, a worn-out rake, who denies in his inspired writings any future state of humanity more than to the brute, and whose old age is spent in transitions between atheism and idolatry. The God of the Hebrews, it is seen by the religious mind, cannot be that father who loves and pities, whose very name is Love and whose nature has no

contagion of human passions and vindictiveness. Yet to the pious Jew his very mercies meant cruelty and injustice; for in their interest he slew mighty kings who had justice on their side, because his mercy endureth forever, and gave away their lands for a heritage to Israel, his servant, because his mercy endureth forever. It would be a sickening task to go through the Old Testament, eliminating as one went for separate moral scrutiny the villainies of the chosen people, from the fraud of Jacob, the supplanter, upon his rough, good tempered, elder brother, to the lying and murdering Jael, the wife of Hebar, the Kenite, on whose hearthstone poor, tired Sisera lay down and tarried but a night, during which she slew him with nails and hammer as he slept.

Now the laity hav ceased to say that they believe in all this indiscriminate inspiration and miracle and more than doubtful morality, but the clergy still cling to the horns of the altar even though the stains of blood and crime be upon it. Hence the distrust of the sincerity of the teachers of religion which is so widely diffused. Let confidence be restored, and the churches will be again filled. But the pulpiteers insult the conscience and intelligence of their hearers and of the age when they tell with a long face the old scarecrow fables which nobody believes, and teach dogmas and miracles which the average intelligence of a child rejects at sight.

## Taylor's "Diegesis."

This is a masterly, uniform production, irresistible, argumentativ, and profound. He examined into the why and wherefore of things with minute and punctilious observation, and touched every part of his subject with indefatigable diligence; considered and reconsidered the subject he had under discussion; he knew that "errors, like straws, upon the surface flow." He also knew to "act well your part; there the honor lies." His luminitious mind was formed by research of comprehensiv observation and minute attention. We see in him the sincerity of a Paine, the sarcasm of a Voltaire, and the eloquence of a Cicero. I say deliberately that the demoralizing influence of Christianity is without a parallel in the annals of history. Hundreds of innocent men and women hav starved to death chained to floors of stone ankle deep in filth, and the cold and lifeless body rotted to pathetic dust to appease a hellish, bloodthirsty, merciless, and revengeful priesthood.

Robert Taylor discovered this and much more. Speaking of the mythical crucifixion of Jesus, he says, "Such a mockery of a dying malefactor never in any other instance disgraced the judicial administration of a Roman magistrate" (p. 168). I am thoroughly convinced that I never read after such a masterly scholar as the ex-Rev. Robert Taylor. Men of his learning and comprehension are rarely to be found. He was a scriptarian, a biblical mythographist of the first rank. How long will mankind be led by hypocritical and blood-thirsty priests into a bugbear of delusions? How long will mankind support a rotten and anathematizing priesthood? How long will they bend the knee to an unknown and unknowable God and pray to a mythical Christ? How long will mankind be held in mental bondage by these licentious and infamous priests, these despisers of science, these lovers of blood, these admirers of ignorance, these tearers of human flesh, these burners of the living, these beaters of infants, mockers of the dying, these slanderers of the living and damners of the dead? Is this globe to be forever and ever cursed by these human hyenas? It's only commendable justice for the living and unborn to sing peans to the memory of Robert Taylor, and speak praises of honor and everlasting admiration to his name. His work is unquestionably one of the most intelligent and learned masterpieces that ever was produced. It is essentially remarkable to see how he has pointed out the amalgamations, dissimulations, and contradictions of the Bible, and how he has shown up the impossibilities of all claims for Matthew, Mark, Luke, and John to be the real authors of the books that bear their names, and further, to see how condescendingly he has demolished the whole superstructure of the Christian scheme. He presents many of the most extraordinary, unequivocal demonstrations that Christianity was born of paganism.

As a writer, he in some respects resembles Prof. Draper. I know not whether there is a life of this great man or not. If not, Bennett or Parton ought to set his life forth in an elaborate, yea, stupendous form. "The heart smarts for the degradation of outraged reason, for the humiliation of torn and lacerated humanity" (p. 55). He knew how to

> "Grasp the whole world of reason, life, and sense
> In one close system of benevolence."

His researches into pagan mythology hav resulted in inexhaustible augmentation of adamantin mountains of proof that the Christian religion in all its forms, doctrins, and precepts is nothing but an outgrowth of previously existing forms. He backs up his arguments by many of the ablest Christian writers, from Origen down to the days when he wrote his irrefutable work, and after all his researches he is obliged to giv vent to the following: "It brings us at once to the irresistible apprehension that the Christian Savior after all is no more than what Esculapius, Hercules, Adonis, Bacchus, Apollo, and Christna were. That is, an emblematical personification of the sun" (p. 174).

If Robert Taylor were living to-day his mighty pen would shake the nations of the earth from center to circumference. "It is easy to trace almost all the Grecian fables and mythologies from Egypt" (p. 180).

Perhaps it will not be out of place to say that the "Diegesis" givs brief accounts of some of the early Christian Fathers, and the reading of a more elaborate work prior to reading the "Diegesis," wherein a full history is given of the bloody wars of Christianity, its hellish persecutions, of crusades, inquisitions, and the wholesale persecutions of the Christian religion from Constantine to Comstock, would be exceedingly beneficial to the reader when coming to pursue the "Diegesis." This bloodthirsty and in many parts inhuman work of the early Fathers is described in Bennett's "Champions of the Church." This work strenuously maintains and most convincingly demonstrates the hellishness of priestcraft. It records in very full detail the rivers of innocent blood that has run from its murdered millions down the hills into the valleys to appease those vicars of God in the lapse of ages gone.

This work ought to be in every house and read by every one. Send to Bennett and get it. B. O. FENTON.

*Aurora, Ohio.*

## The Religion of Love.

The love question seems to be one that, while it turns the head of many, is not well understood, or properly respected by the masses.

To some it's an absorbing passion only, and to others, a pleasing but transcient emotion.

Why this variety of opinions, and consequent expression unworthy of the name? We answer, because the masses only view the subject from an ignorant or superficial standpoint, when the truth is, it's a subject that should not only demand but command as much attention as any of the exact sciences, to say the least, because the principle of life itself is based in the love principle, or attracting force that exists between the positiv and negativ principles, whose united action is the parentage of all individual representations of form, whether the pebble found on the sea shore, those grand orbs we see in space, or the forms that make up the almost endless variety as well as beauty of all vegetable, animal, or human individuality. Nothing can find expression in individuality without the action of the attractiv force of the love principle.

But alas! alas! how prostituted is man by unholy desire born of culpable ignorance or ungovernable selfishness, often both.

Man, being the highest type of forms that exists in nature's universal domain, ought to aim to be well versed in the normal action of the love principle, and its sublime possibilities under proper conditions and relations. But does he thus aim to reach out for the freest, purest, and best? With very rare exceptions, he does not, neither will he while he only looks on the possibilities of life from a selfish or superficial standpoint.

Society recognizes certain regulations as being lawful, pertaining to the activity of the love principle, but pays very little respect to the subtle laws that govern and control its normal action, or properly regard its possible results.

The religion of love, unlike the popular idea of what is called religion, must be a practical demonstration of its sublime possibilities, to properly worship at its sacred shrine; the fruit it bears depends on the conditions and relations of those who kneel before nature's altar consecrated to love's sanctification.

If the relation is sustained by natural selection, and the conditions are harmonious, the fruit it bears will bless the world with its comliness, fragrance, and excellence. But if none of these things are respected, as is often the case, the world is cursed by the sour crabbed fruit of unholy because unnatural conditions and relations. When the science of life, the product of love, is properly understood and respected it will work a revolution in society.

"But," says one, "what has science to do with the proper adjustment of the life forces?"

With equal propriety one might ask, "What has science to do with the perfect adaptation of means to ends in any given direction?"

If the positiv and negativ principles are allowed to do their perfect work, no barriers will be interposed to prevent the harmonious adjustment of the life forces, so that chemical affinity can perform its proper part, in harmony with nature and reason, and thus recognize and reach love's sublime possibilities, so that the devotee who bows before her sacred shrine will rise from a devotional attitude with higher and nobler thoughts and emotions, because truer and purer aspirations enable him to recognize its power to bless the world to-day, to-morrow, and in all coming time, by the pleasure it brings, the fruit it bears, and the treasures it enables all sincere and devout worshipers to lay up, "where neither moth nor rust can corrupt, or thieves break through and steal" what does not belong to them by the divine right of nature, love, and imperishable attractions.

JULIA C. FRANKLIN.

## Political Consistency.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Capital says to labor: "Rest and be thankful. Do not agitate or disturb the present relation in affairs." In Buchanan's time, just before Sumpter was attacked, the same sentiments prevailed—Let alone; do not agitate.

Mr. Ingersoll's maxim, "Liberty for man, woman, and child," is a noble maxim. But his liberty only means the liberty to labor for the upper ten. Mr. Ingersoll announces the time is approaching when to be a millionaire in the midst of misery will be a disgrace. But he labors for a faction whose chief aim seems to be to make and perpetuate millionaires. The gutter snipes of the city, the pauper, the criminal, the occupant of the tenement house, and hosts of the industrious but degraded in society, your factious Republican party has for long years helped to increase and perpetuate. Your set speech, "Liberty for man, woman, and child," is a caricature on your public canvass for a faction that alms to make the rich richer and the poor poorer.

Repudiation of a bargain is disgraceful, says our politician of every stripe. But to double a bonded debt by law, by changing the currency, is not called repudiation of a bargain. To revert back to the first contract the factions would call repudiation. To pay double what you agree, if paid to a bondholder, is called strengthening public credit. But to pay what you agree to pay a soldier, instead of cheating him out of one-half, is not strengthening credit, but is called communism, etc.

To tax highly for instruction, but to depress the taxpayer so as to make it difficult or impossible to pay his taxes, is called promoting the cause of education. To stuff the mind and starve the body is called progressiv education. Again, to discuss physiological matters with a view to gradual improvement of the race, mentally and bodily, is obscenity. But to trot out nude girls and try to get them punished, to lay traps for all sorts of crime and then punish for falling into the trap, is Christian morality. To cheat on a large scale officially is not recognized as an offense against law; it is only a discrepancy. But to steal to satisfy hunger must end in the penitentiary or the reformatory, and the law must be vindicated.

High tariff favors monopoly, and is called protectiv. It protects monopolies, and subjects the crowd, unprotected, to extortion and shoddy.

Railroad extortion for freight is a vested right, even so far as to take two-thirds of a crop or of a commodity to pay its freight. Having once been vested, it must never again be divested of any wrong inflicted on the public. A vested right that hurts the public is irrevocable. If it hurts a corporation it is quite revocable.

The numerous cathedral and church spires that point to heaven and pretend to lead the way miss their mark egregiously. Founded on a fallacy, built by funds raised in a great measure from the hard hands of poverty, exempt from tax, ever crying giv! giv! it is doubling its immense property every eight years. On pretense of spiritual supervision, this church is the great enemy to enlightened progress and liberty! The poor and plainly clad hav no seat in godly palaces. "Praise God from whom all blessings flow" is not for the unblest poor. Church blessings must be roundly paid for.

Our old party politicians are too much tied to debt, extravagance, church domination, high tariff, high freight, abuse of patent laws, military "glory," and legislation for cliques. F. J. EMARY.

*Osceola, Iowa,* Oct. 30, 1880.

## From the Iowa State League and State Committee of the N. L. L.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The more deadly the danger which threatens this country the more firmly stands the patriot in her defense. The true man or woman is never awed by popular clamor or turned aside from the path of duty through fear of being cast in the eyes of the unthinking devotees of the idol of the hour. And the man and woman of principle cannot remain silent whilst freedom is stricken down by the merciless tools of the Republican party, and the Christian church, and her pretended friends pour into her bleeding wounds the acid of hate and the caustic of truthless criticism as they turn boldly away and leave her to perish beneath the pitiless stars of the winter night.

Believing that at this juncture every loyal Liberal should speak his honest thoughts, we, the officers of the Iowa Liberal League and the members of the State Committee of the National Liberal League, do hereby fully and unreservedly indorse and approve the action of the Fourth Annual Congress of the National Liberal League in demanding the total repeal of the Comstock postal statutes. We hold that these laws are unconstitutional, invasiv, and tyrannous, destructiv of the dearest rights of the citizen, and a constant and deadly menace to the freedom of thought and expression, of the press and the mails.

We hold that the repeal of these inquisitorial laws is part of the legitimate work of the League, but if it were not we are not such blind worshipers of authority and precedent as to refuse to grow. We believe that Liberalism means justice in every department of life, and, believing this, we shall continue to work with the National Liberal League until the hand the church shall hav been torn from the postal keys of the nation.

M FARRINGTON, Pres. Iowa L. L., Denver.
SHORTLAND HARRIS, M.D., Vice-Pres. Iowa L. L., Mason City.
M. E. BILLINGS, Vice-Pres. Iowa L. L. Member State Com. N. L. L., Waverly.
MRS. C. P. ROBINSON, Vice-Pres. Iowa L. L., Nevada.
E. C. WALKER, Sec. and Ch. Ex. Com. Iowa L. L., and Ch. State Com. N. L. L., Norway.
MRS. C. BOECKLIN, Treas. and Ch. Finance Com. Iowa L. L., Burlington.
LEROY DUTTON, of Board of Directors Iowa L. L., Osceola.
DANIEL DAVIS, of Finance Com. Iowa L. L., Fayette.
JEROME DUTTON, Member State Com. N. L. L., Wheatland.
LAURA V. WALKER, Member State Com. N. L. L., Norway.
H. W. MERCER, Member State Com. N. L. L., Winterset.

Liberal papers please copy.

## Size of the Bolt.

Up to date Ingersoll, Green, and Chainey, resigned, R. C. Spencer, expelled, and three auxiliaries withdraw, as follows:

No. 115. Washington, D. C. C. P. Farrell, Pres.
" 83. Wyoming, Ill. F. A. Kerns, Sec.
" 201 Angola, Ind. G B. Fleming, Sec.

These are all who hav sent notice of secession to me.

T. C. LELAND,
201 *East 71st st, N Y.*, Nov. 9 1880 Sec N. L. L.

THE sea is to the land, in round millions of square miles, as 160 to 40, or as 4 to 1.

(*Continued from page* 723.)

a mile or two from the main land in the Adriatic sea, in the northeast part of Italy; that it has canals in place of streets, that gondolas carry people and freight about from one part of the city to another instead of carriages, drays, etc. There are no horses in Venice, they have no use for them. Many people are said to have grown up and died there without seeing a horse or mule. I saw but two wheeled vehicles in the town, and they were wheelbarrows. There are some sidewalks where these can be used.

Venice has 128,000 inhabitants, but she falls far short of being now what Venice once was. Though not as old as many Italian towns, she was once mistress of the seas and commanded the commerce of the world. For many long centuries she was a power among the nations of the earth; her merchants were not excelled by any in the world, and her merchandise found its way to almost every mart. Her navies held dominion upon the broad seas, and her soldiers showed themselves valorous in many battles, not alone her own. She found it in her power to assist those in need who called upon her. "Six hundred years ago," says Clemens, "Venice was the autocrat of commerce; her mart was the great commercial center, the distributing house from whence the enormous trade of the orient was spread abroad over the Western world. To-day her piers are deserted, her warehouses are empty, her merchant fleets are vanished, her armies and her navies are but memories. Her glory is departed, and with her crumbling grandeur of wharves and palaces about her, she sits among her stagnant lagoons, forlorn and beggared, forgotten of the world. She that in her palmy days commanded the commerce of a hemisphere, and made the weal or woe of nations with a beck of her puissant finger, has become the humblest among the people of the earth, a peddler of glass beads for women and trifling toys and trinkets for schoolgirls and children."

Still there is much that is charming about Venice, this once queen of the seas, and however much we may mourn at her departed greatness, it is pleasant to glide over her numerous canals and visit the very places where valor once dwelt and commerce once reigned. When we arrived at the station—the railroad reaching the city over a long bridge—the canal in front was bountifully supplied with clamorous gondoliers extremely anxious to transport us all to hotels or wherever we wished to go. I had no use for a hotel at that time in the morning, and made up my mind that I would not patronize one that day; but when I stepped forth to see what Venice, her canals, and her gondolas were like, these persistent fellows were disposed to give me no rest. They thought I ought by all means to take a gondolier, and every particular one of the fifty who were clamoring thought I ought to patronize him. I could not understand a word they said, except the oft-repeated one, *seignor*, but I easily enough understood they wished me to ride and that I should give them some of my money. I was not ready to do either, but they were not disposed to give it up so, they still pursued me. I took refuge in a coffee room, and after sipping a cup of Mocha or Java and it had become daylight, I sauntered forth and thought I would walk down a long street on which there is no canal, and which led through some small squares or *campos*, where the vegetable and fruit dealers were already exposing their wares for sale. I tried to walk along unconcernedly as though I was no stranger, as though in fact I had always lived in Venice, but those astute, persistent, ill-mannered rascals were too sharp for me. I could not fool them, they knew I was a stranger, and they fulfilled the injunction of scripture by visiting me and trying to take me in. In fact they followed me for two or three squares, keeping up a continuous jabber of their unintelligible jargon, and whether they wanted me to ride in a gondola, to accept them as a guide, or to give them a few centessimi of my hard-earned money, I could hardly decide. At first I was imperturbable and paid no attention to them, thinking they would weary of the pursuit and allow me to pursue my way in peace, but there was no weariness about them; they considered me their legitimate prey, and they were determined not to let me escape. It was in vain that I motioned to them with my hand to return and let me alone, but they were perfectly impervious to motions and gentle persuasions, they still followed. At length my patience became exhausted, and I turned upon them and in my most emphatic style recommended them to go to —— well, that hot country that only preachers know anything about. In fact I pointedly commanded it, and then they turned back muttering and cursing, doubtless, that ungenerous American. Whether they followed my injunctions, I cannot say, but I cannot think they would have had far to go, had they done so. The Venetian beggars are the most persistent, the most numerous, and the numbest in understanding *no* of any I have met with. Many, many times that day the hat or the hand was extended to me, asking me to give. Had I given to all who came, I would soon have nothing to give. To the cripples and old crones I occasionally dropped a soldi, but to the young and able-looking I was not very charitable.

The first thing was to follow my pious bent and visit the churches; they are always open and ready for business. The morning is as good a time as any to call upon them. I looked into several and found them fully supplied with blessed virgins, crucified gods, holy saints and statues and pictures generally. I was most anxious to see St. Mark's cathedral, the most noted of all the churches. It must be known that St. Mark is the patron saint of Venice. The citizens evidently think more of St. Mark than any other dead saint. They have a legend about him which runs in this wise: St. Mark had a pet lion which followed him about like a little dog (this is extremely probable, as lions are apt to do that sort of thing). Wherever St. Mark traveled the lion would travel too. The lion was to St. Mark what the little lamb was to Mary. Wherever St. Mark went the lion was sure to go. And from this circumstance the lion is still pictured as Mark's companion; and to make a saint of the lion as well as of Mark, they have given wings to the lion, and he is now always represented as a winged lion—a flying lion, why not? Why have they not as much reason for having wings and flying as men and women after they are dead? Besides, the wings are just as probable as any other part of the story, especially Mark himself, and the wings should not be discarded. Thus Mark and his winged lion are often placed before your eyes in Venice in the square of St. Mark and other places. The lion is represented with the Bible under his paw, which still more proves that the lion is also a saint.

According to Christian traditions St. Mark died at Alexandria, in Egypt, where in fact he was said to have suffered martyrdom, but still it is claimed that his ashes now repose under the altar of his cathedral in Venice, and the way it was brought about was in this wise: In the fifth century a holy priest of Venice had a dream—a holy dream of course—that an angel told him that until the bones and ashes of St. Mark were conveyed to Venice the city could never prosper nor rise to great distinction, and that those same ashes must by some means be brought to the city in the sea, when it would rise to distinction and wealth more especially if a magnificent church were built over the sainted remains. When the holy priest told his holy dream all the holy people set about devising some means by which the holy ashes of the holy saint could be transferred to Venice. Expedition after expedition set on foot for those valuable bodies and ashes but expedition on expedition signally failed. The Mohammedans in possession of Alexandria, when anything so valuable as a dead Christian's ashes should be removed from their city, utterly refused to part with them. But the Christians proved themselves rather too smart for the followers of Mohammed, as they have on nearly all occasions. A commander of a Venetian expedition disguised himself, stole the bones (stealing is one of the best Christian fortes), and packed them in vessels covered with hog's lard. Now, their abhorrence for all the products of swine is equal to that of a Jew, and so, when the authorities in examining what the wily Christians were about to carry away with them, came to the hog grease they shrank from it with horror, and thus the holy bones of the holy saint were transferred to Venice and duly deposited, and a holy church built over them, and that is the reason why Venice became so great; but it is seriously to be feared that the old bones have lost their strength and virtue, for within the last several centuries the city has had less than usual prosperity. Perhaps if the bones of Archbishop John Hughes or Saint Joe Smith could be transferred there and placed under the altar of the cathedral Venice would immediately revive her trade and the ships once more come back to her docks. The bones of St. Mark are said to have been stolen in the ninth century, after four hundred years had been wasted in the attempt. It is not explained how the saint's bones could be distinguished from other bones so as to enable the thieves to get the right ones, but perhaps they had a holier look than common sinners' bones, so that the pious thieves could make no mistake. At all events, there are hundreds now in Venice who verily believe that if those bones of St. Mark were by any great calamity to be removed from Venice, the city would assuredly lose her protection and be no more prosperous than ordinary cities. It is barely possible the old bones have been disturbed.

In front of St. Mark's cathedral is the piazza (public square) of the same saint. It is surrounded by palaces and fine buildings. The doges of Venice used to live in the palace, and two red marble columns were pointed out to me in the second story of the long edifice where the terrible doge used to come out and read the death sentence of the poor unfortunate victims of the "council of ten," or still worse the secret "council of three" whose fiat was as irrevocable as the laws of the Medes and Persians. The very place was also shown me where great numbers of those poor wretches had their heads taken off. The dimensions of the piazza are 580 feet in length by 230 feet in breath. The *piazetta* (a little square), 320 feet by 150 feet, runs from the *campanile* down to the mole by the side of the Grand canal.

The cathedral of St. Mark (duomo of St. Marco), is in the Greek shape and purely Byzantine (or Constantinople) style. It was begun in 976 by artists from Constantinople and finished in 1071, so it is one of the oldest grand cathedrals in existence. It is supposed to have been copied from a church in Alexandria. It is not so large as many cathedrals, being 205 feet long and 164 feet in breadth through the transepts, but it is built of fine marble from oriental countries, and for this reason is a very rare old edifice, notwithstanding its antique, eccentric appearance. It is said to stand upon 1,200,000 piles, but some of them have settled or rotted away so that the pavement of the floor has settled also, in some places several inches; this with the constant wearing of the feet of countless thousands for nine centuries gives the marble, mosaic floor greatly the appearance of age.

The ancient edifice is rich with works of art, including bas-reliefs, statues in stone and bronze, paintings, especially its profuse antique frescoes in the numerous arches overhead. There are over 500 columns of the finest oriental marble and porphyry, *verde antique*, serpentine, veined, and other columns in the edifice, and they even point out to one the identical columns that once stood in Solomon's temple in Jerusalem. Of course you can judge how much of the yarn about the columns from Solomon's temple I swallowed, when I tell you I do not believe there ever was any Solomon's temple, or any Solomon to build a temple. If there was any such temple or any such man there is not the slightest proof of it save the old Jewish legend or myth, which is of little more value than the legend of William Tell, St. George and the Dragon, St. Mark and his bo nes Don Quixote and his contest with the windmills,, Claude Melnotte and Lake Como. If there ever was such a wonderful king as Solomon, and such a wonderful temple as he is said to have erected, it is very singular that nobody ever knew anything about it; that no contemporaneous nation has left a word on record about them, that no historian of the time wrote one word about them; that even Herodotus, the great Greek historian of the times, who wrote largely about many countries, and who made two or three journeys into Syria, writing about all he saw and heard of on his travels, yet said not a word about Solomon or his temple. I repeat, there is not a particle of proof that there ever was such a man as Solomon or such a building as his temple. There is not in Jerusalem to-day one stone lying upon another that ever helped to form the foundation of that mythical temple. All the record there is to look to for proof is the Bible and the writings of Josephus, both, doubtless from the same unreliable, fictitious source. At the time Solomon is said to have lived, the Jews were little more than a set of wild barbarian shepherds and nomadic Arabs; and after their captivity in Babylon they became civilized and enlightened and felt the need of a history and religion, and all their legendary story as it appears in the Bible and in Josephus was made up and written after that time, and is just as little entitled to credit as any mythical, fabricated legend that was ever written. Still the Christians of Venice point out with most sanctimonious unction the very pillars in their cathedral which once stood in Solomon's temple. Thus lies are piled on lies, and one lie is used to make another lie seem like a truth.

Under the altar of the cathedral, as observed, are said to repose the ashes of St. Mark, and if it were claimed that the ashes of Saints Matthew, Luke, and John were also there, with those of St. Joseph, the Virgin Mary, her Son, the angel Gabriel, and even the Holy Ghost, I presume it would be just as true. While a falsehood is being fabricated, there is no reason why it should not be of extensive proportions.

The cathedral is surmounted by a heap of ten or twelve oval domes round the five large central ones, besides several pinnacles. The façade presents in its recesses a numerous collection of columns as valuable for the quality and variety of the marble as for their Greek workmanship. There are five large gold mosaics in the lower recesses, the first two representing the raising of the bones of St. Mark, the middle one is the last judgment, the next is the reception of the saint's bones by the doge, and the last is a mosaic of the church itself. The four mosaics in the upper vaults or arches are the descent from the cross, the descent into hell, the resurrection, and the ascension.

In the façade, over the entrance, are the famous four horses of St. Mark, weighing 1,860 pounds, bronzed, but preserving traces of their former gilding. The claim that they are Christian horses, or St. Mark's horses, is false, for they are the veritable horses which were cast at Chis, transferred to Athens, and from thence were sent to ornament the triumphal arches of Nero and Trajan at Rome. They accompanied Theodosius to Byzantium, and in the thirteenth century were transported to Venice to become the veritable horses of St. Mark, who, when living, kept a tame lion, which finally had wings. So Christian lies are made up and grow into

pious truths. These same horses of St. Mark were taken by Napoleon to Paris and placed on the top of the Arc du Carrousal, to be again returned in 1815 to their old place in Venice. They are about all the horses that Venice can boast of.

Above the great door of the vestibule is St. Mark in pontifical garb. Below him are seven small mosaics representing the crucifixion and burial of Christ. On two crescents, to the right and left above the principal entrance, are the resurrection of Lazarus and the burial of the Virgin; in the tower side corners, the four evangelists; in the upper, the eight prophets; on the frieze the angels and doctors. To the right of the vestibule, in the Zeno chapel, is a highly-ornamented Lombardy altar, ornamented with a profusion of bronzes and marbles; also four great columns of the greatest delicacy, with three bronzes—the Virgin and child, John the Baptist, and old St. Peter. Farther inside the principal door is one of the most ancient mosaics in the church—of the eleventh century—Christ, the Virgin, and St. Mark.

The great arch of the nave is very rich, and is incrusted with gold and marble mosaics in five divisions, the subjects being taken from that crazy book called Revelation. The vault of the vestibule, which is in a line with the arch just alluded to, and is prolonged to the exterior façade in five compartments, is completely full of these elaborate mosaics. I took half an hour to study the first one, and almost broke my neck looking up at them; and then I saw pictured out in mosaic, made of small pieces of glass, gilt, etc., the same old, old story upon which Judaism and Christianity are founded. There was represented the great deep, without form and void, when the spirit of God moved upon the face of the waters. The great deep looked black, desolate, and incongruous, and the spirit of God was in the form of a big dove. Then God is represented as a venerable-looking old man with a good deal of glory and other fixings around his head, and he was separating the earth from the water, but it looked pretty dark and dreary still. He was again represented with a wand in his hand, causing herbs, grasses, flowers, shrubs, trees, etc., to grow up out of the earth, though no sun had yet been formed. The next day, the fourth, he was represented as performing that small job of creating the sun and moon and the millions of other suns and worlds that exist. That was a pretty good day's work, and no mistake. Next, the same extraordinary person, with an immense halo all around his head, was shown as speaking into existence the elephants, the lions, the rhinoceroses, the hippopotamuses, the tigers, bears, wolves, hyenas, giraffes, camels, horses, cows, asses, sheep, goats, hogs, and all the rest of the animal creation. That was a pretty good day's work too. The next representation was the same beneficient being making Adam out of a lump of cold clay. He had him pretty well molded in his own shape, and had him up endwise and about ready, after drying a little, to blow the breath of life into him. In the next picture Adam was alive and kicking, and God had him out giving names to the millions of the animal creation, not one of which was worth even a name. But Adam looked sort of lonesome, and God seemed to take pity on him—put his studying-cap on to see what could be done for his poor, lonely Adam. All the masculines had mates of an opposite sex; and after God had studied on the matter over night he concluded to be as favorable toward his higher being as he had been toward the bears, the skunks, and the alligators; so he gave Adam a dose of chloroform, or some other very sleepy stuff, and the poor fellow went into such a sound sleep that God performed a surgical operation upon him, and extracted one of his ribs so dexterously that Adam never knew what hurt him. The next operation is shown by God's taking that small rib-bone and drawing it out into the form of a beautiful woman. When Adam saw her he looked pleased, and love could be seen beaming from his very eyes. The young woman looked pleased, too, and they seemed ready to rush into each other's arms. God, he looked pleased, too, as much as to say, "Well, I have done it this time." I am not sure whether that was a good day's work or not. The question is mixed. I reserve my opinion.

Everything would probably have gone on swimmingly had not God, for some inexplicable reason, made a big snake with the ability and disposition to ruin all that had been done, and send the man and woman, and all their future offspring, to the devil. The snake is shown climbing a tree close by where the woman was standing, and just, unfortunately, when her husband happened to be away on private business; and the way that snake was stuffing his soft nonsense into that woman's ears was enough to fill one with indignation. The snake was too much for the woman, just as he was also too much for the being who had made him, and the woman began to look sort of willing, and the snake was laughing out of both his mouth and eyes, the villainous scoundrel, and the poor, inexperienced, and unsophisticated girl absolutely tasted of the apple, and that was a terrible bad piece of business for this poor, one-horse little world, and the snake looked as though he could dance with very joy.

When Adam came back he little knew what his wife had been up to, and when she offered him some of that tempting fruit he forgot all about that God had said he must not eat of it, and the poor, absent-minded fellow had no more sense than to eat one of those apples that God had made and placed before him; and that is the reason why we are all so totally damned. I'll be d——d if it aint. The snake had worked his cards first rate and took every trick, and God was taking a nap just above the tops of the bushes and did not mistrust what mischief the snake was playing with his young couple. But after his nap was over and he came down to take a walk in the shade where it was kind o' cool, the young man and woman hid away from him because they were ashamed to think they had eaten an apple, and strangely enough they found out they were naked, which they thought was not quite the correct thing. So they took fig leaves and sewed them together and made aprons for themselves and put them on. What they sewed them with the mosaics do not state, but they represent them first without aprons, and then with aprons, and I must be honest enough to say they looked better without the aprons than with them. If a little bit of an apron is all the clothing man and woman decide to wear I think they had better go without altogether—that is, if those mosaics are to be taken as a criterion to go by.

Well, when God was taking his little walk he missed the man and woman and could not imagine where they were. So he called for Adam and asked him where he was. Adam felt as guilty as a dog which had been eating stolen meat, but he tried to act innocent, and stepped out from behind some bushes and said, "Here I am." But when God saw that apron of fig leaves, wasn't he mad, though? He turned pale in the face and in very angry tones asked Adam what he was up to. Adam said, "Nothing." But God spoke up sharper than ever and said: "None of that, tell the truth. How did you know you were naked?" Then Adam blubbered out that it was not his fault; that Eve gave him a nice-looking apple, and, having a pretty good appetite at the time, he just ate it, and he thought it did him good. But god was terribly angry and asked the woman what she meant by such conduct, and to excuse herself she said she had never heard anything about its being wrong to eat apples, and the snake came along and persuaded her to try one by way of experiment, and she did so and found it very pleasant. Then God was awful mad at that snake, and in a minute saw what a mistake he had committed in making so smart a snake, and gave the snake an awful cursing and told him he should crawl on his belly all the days of his life and eat dust. Now the joke of it is that the cursing and sentence did not amount to very much, for the snake had crawled on his belly before that and had no other way of getting along unless he rolled over on his back or his sides, which was not natural for him to do. As for the dirt part of the sentence, probably it was revoked after God got a little over his pet, for no man has ever seen a snake eating dust.

Now don't understand that all this is exactly represented in those mosaics away up in the arches of that vestibule, but the main part of it is. Of course the conversation between the snake and Eve, and Adam and God, is supplied from the same source whence the mosaics were drawn. Other mosaics show how that inexperienced young man and woman were driven from that beautiful garden and made to go to work for a living. They also show how God took pity on them and turned tailor and made them garments of the skins of animals, that they might not catch cold from exposure to the bleak winds, and you ought to see him dressing them up in those raw-hide garments, making them look more like wild beasts than anything else. And I could scarcely help feeling sorry for the unfortunate couple, to see them grubbing the earth, causing the perspiration to ooze from their brows in their efforts to get some bread to eat. It made me entertain a very poor opinion of the snake, and a not very exalted one of his maker.

Then further on is shown Captain Noah playing the part of a carpenter, sawing timbers with a hand-saw to make an ark large enough to contain all the animated creation; but by dint of sawing, pounding, and nailing, he finally got the big scow done, and then all the animals with four legs and two legs and a hundred legs came marching up to the big door of that vast scow, and particularly I noticed the eagles, sea gulls, geese, and swans trying to get in when it would be supposed they could get along outside nearly as well as the eels, fishes, turtles, and frogs. When they all got in God closed the door and then made it rain most fearfully for forty days and nights. It was the biggest rain storm on record. Why, it rained several hundred feet in a day, and kept it up right along day after day, all over the earth for a month and a third. So wet a time was never known before, and the poor fellows, by the hundreds and thousands, whom the mosaic makers represented as struggling and kicking around in the swelling flood, looked as though they wished it would clear off. But there was no clear off for them; drowning was almost too good for them. Has not their great-grandfather eaten an apple? Yes, let rain keep on without cessation until the last one is drowned and the tops of the Himalayas and Alps are completely covered. It serves them right. They had no business to be born of such parents. No matter where all the water came from, no matter where it went to afterward, let the poor devils drown and give place to another lot worse than themselves.

You ought to have seen Captain Noah after he had his craft ready for sailing, and with Mrs. Noah, and the three young Mr. Noah's and their wives, all standing there by the ark with their best clothes on, ready to take a sea voyage, far more remarkable than the one which brought me to Europe. But probably they were glad when it was over, for it could not have been what might be called a first-class ticket to be shut up in that air-tight old scow in the dark, with three millions of beasts, birds, reptiles, and insects, for thirteen months. It is not strange that they grew impatient after a while, and that the captain is represented in these holy mosaics as opening the window of the ark and sending out birds as messengers to take soundings as to the depth of the water. It was, however, a rather cold way of beginning the world anew—especially when all hands had gone far longer without eating than Dr. Tanner did just at the time I left America—to land the ark on Mount Ararat, 17,000 feet above the level of the ocean and some 7,000 feet above the line of perpetual frost.

However interesting and beautiful this old story may seem to be to thousands I must not dwell too long upon it here, but while I stood there with my head thrown away back looking up at those mosaics, and viewing the representations of the silly old Chaldean fables upon which the Jewish and Christian religions were founded, I said to myself, "What utter fools human beings have been to entertain such views of God and truth and to found upon such silly falsehoods that which they call the greatest religion in the world, the acceptance and belief of which is the only possible means by which man can escape eternal burning!"

I did not stop to study the mosaics in the other arches, for to do so I would have wished another neck or a good easy couch upon which I could recline and look up at my ease. I saw, however, they were all incidents taken from the Old and New Testaments, that source of more falsehoods than any other volume I know of in existence.

The baptistry of the cathedral is ornamented with marbles, bas-reliefs, and other carvings of Christ's baptism, with a due amount of virgins and angels thrown in for good measure. In the right transept of the church is the oratory of the cross, formed by six columns, one of which is of rare black-and-white porphyry. On the wall, to the left, are more delicate marbles and a mosaic of Paradise—of course accurate. In the left aisle is the chapel of Madonna de Mascoli, with a beautifully-sculptured marble altar of the fourteenth century, and some more excellent mosaics of points in the history of the Virgin. Other chapels are of a similar description.

The high altar stands under a canopy on four pillars of Greek marble covered with various subjects in sacred history. This altar is remarkable for its two ancient paintings, the one serving as a cover for the other. The first is in the Greek style, in oil, on wood, in fourteen divisions, relating to the events in the life of Jesus. The second altarpiece, called the Pala d'Oro, is a Byzantine enamel, on gold and silver plating, set off by very elaborate chased work and a great quantity of pearls, cameos, sapphires, emeralds, and other precious stones. This is regarded as a wonderful piece of art, and is kept carefully covered with two thicknesses of shutters. I sat down before it to rest and witness the performances of the priests in chanting, administering the holy wafer, or transubstantiated body of Christ, to the penitents, etc.; and when all was over a goodly number of spectators had gathered, and the priests and assistants took the shutters down and allowed us to look at that remarkable piece of Byzantine art. I can scarcely describe it correctly. It is very intricate figuring and interlaying on a metallic base of black and other colors, most neatly executed. The whole was perhaps twelve feet in length by eight or ten in hight, and divided into sections or squares containing distinct designs of a pious character. Great value is attached to it.

The bas-reliefs in white marble on the door of the sacristy are by Sansovino, and took him twenty years to execute. Among the relics of great value are pieces of the "true cross," with one of the nails used upon it, the very sponge with which gall and vinegar were given Christ, or wine and myrrh as one of the narrators stated. No matter which of them told a falsehood. The sponge is in St. Mark's, also the knife which cut the bread at the Last Supper; the thigh-bone of John the Baptist, as well as a great number of articles pertaining to St. Mark. Oh, what lying absurdities! In the cathedral are numerous tombs of the dead doges, archbishops, and other dignitaries.

The *Campanile Tower*, standing but a short distance from the cathedral, is forty-two feet square at the base, and tapers slightly from the ground upward. It is 320 feet high, and at the top are several heavy bells. The ascent is by an inclined plane next the outer wall, and not by steps. Napoleon once rode his horse up this ascent to the top; thus there are two places at least he ascended that I also ascended. From the top a splendid view is obtained of the city and surrounding country. The mountains of the Tyrol, fifty miles or more to the north, proudly held up their lofty heads, and the Adriatic Sea and the beautiful plains were spread out like a lovely panorama. The tower was begun nine hundred years ago, and was over two hundred and fifty years in being completed. Bas-reliefs of heathen deities are near the base, and the whole is a fine structure of ornamental brick work.

The *Ducal Palace*, the old seat of the doge, is a place of considerable interest. It was formerly the seat of government and contains the halls where the Senate and the Council of Ten held their sessions. Another hall was for the meetings of the horrible Council of Three. The table is still there where once they sat, and likewise the stations where masked inquisitors and executioners once stood till they received their bloody orders, when without a word they moved to execute them. Many a deed of bloody cruelty was there performed.

In the upper story of the palace is also the *Salla della Bussola*, so called from a compass on the door. A hole marks the place of the lion's mouth, by means of which persons were anonymously denounced to the Council of Ten, to whose room this was the antechamber. In addition to the hall for the Council of Three and for the Senate were also splendid rooms for the reception of embassadors from other governments, as well as many other halls and rooms for governmental purposes. All are ornamented with statues, bronzes, and paintings. In the galleries and chapel of the *Procuratie Nouve* are several good paintings.

There are many public buildings, palaces, and galleries of works of art which I will not attempt to describe. I visited a part of them only, deeming them fair representatives of the others. I visited a number of churches, and was considerably interested in that of *Santa Maria di Frari*. It is five hundred years old, and contains many rich works of art, including statuary of high order, paintings, bas-reliefs, etc. The tomb of Canova in this church attracts great attention, and thousands visit it to look upon the tomb of that great artist. There are numerous other churches, nearly all of which contain noted works of art and the tombs of various noted saints and dignitaries. To attend to the duties of these numerous churches twelve hundred priests are kept in constant employment. There were formerly a greater number, but the government came to the conclusion that the holy men were in excess, and cut down their number some hundreds. If God is able to get along in that one town of Venice with what twelve hundred priests can do for him, let me say I am glad of it. It is well enough to be a little economical in heavenly expenses.

I took three hours' ride in a gondola; and here let me say a word by way of description. A gondola is a slim, sprightly boat, thirty-five feet long, flat on the bottom, with no keel, turning up somewhat at the ends. The place for the passenger is in the center, and that locality often has a covering over the seats, which has been likened to a hearse, sometimes having curtains and sometimes windows. The gondolas would look far more attractive if not painted black, according to an ordinance of the Senate passed many years ago, when they were fearful the common classes were painting and decorating their gondolas too finely, equaling even the patricians' or nobles'.

The gondolier is a sort of rakish, piratical-looking individual, who propels his craft with a single oar, standing a few feet from the stern end, skilfully turning corners, avoiding other gondolas, and making good landings at the steps leading from buildings and sidewalks. They can shove them along at a rapid rate; but when they work by the hour I noticed the gondolas went much slower, the force expended on the oar being much less. Mine was hired on time, the charge being a lira or franc per hour. I soon perceived, besides going slow, he was especially fond of calling at the churches, galleries, and workshops of curiosities, which he thought I ought to visit while he took his ease outside, but of course under pay. He took me to an establishment where fine mosaic work for ornamentation in buildings, and for personal ornaments and jewelry, is manufactured. It is interesting to see with what skill thousands of pieces of glass of different colors are fitted together so as not to show a joint in a small piece of work, representing flowers, figures, persons, etc., as neatly as the finest painting. Ladies' jewelry, breastpins, bosom-buttons, are thus composed of hundreds of pieces of glass skilfully fitted together. Glass-spinning was also executed in the same establishment. Patronizing it to a small extent, I pushed on; but when I saw my gondolier persisted in keeping me inside of some establishment I remonstrated with some emphasis. We could not understand each other's language, but I made him underatand by pantomime that I wanted to go outside in the harbor, among the shipping, etc. He took me out into the Grand Canal by the Rialto bridge, and the Bridge of Sighs, which I thought not a bridge of large size, no matter how many sighs it had caused the poor criminals who were forced to pass over it for execution. My gondolier soon got tired again and wished me to make more calls, do more shopping, sight-seeing, etc. At every landing a man was standing with a pole in his hand with a hook upon it, with which he pulled in the gondola and held it while I stepped out, for which very valuable services he expected a few pennies. These services were unnecessary, and is only one of the many ways of Venetian begging. Again I made a more vigorous pantomimic demonstration that I wished to ride out in the broad expanse of water. He complied, but with evident reluctance, and was careful not to hurry himself. The third hour was enough for either of us.

There are many showy stores in Venice, especially those around one of the piazzas near St. Mark's. Many of the streets where there are no canals are not more than ten or twenty feet wide, with no sidewalks. The streets were clean. As no carts or vehicles are used wide streets seem hardly necessary. The open places, or small squares, are called campos, and invariably belong to some saint.

I visited the quay on the grand canal, where considerable traffic in market goods is transacted, also the markets near the Rialto. Fruits were plentiful and cheap. The fish market was well supplied with numerous kinds of fish new to me, and among the rest large quantities of eels. Here I saw fresh sardines in profusion, a little fish about the size of the little finger. Many were also for sale, recently fried. I thought I would see if they were as good when fried as when packed in sweet oil. I handed out twenty centesimi and the dealer gave me twenty-five nice sardines, enough for a meal. They were excellent, and I would like some every day.

The Italians are very fond of cooked squash. I saw many pedlers of squash, much like the Hubbard variety, just baked. The squash dealers were often met with. Sweet potatoes and Irish potatoes (boiled) were also for sale on the streets. So if a man has a few soldi in his pocket he can in Venice obtain a meal at a low price.

The city being free from the rattle and noise of stages, drays, and carriages of all kinds is remarkably still and quiet. The gondolas glide around without making the least disturbance. But as Mark Twain suggested, the canals all over the city giv it the appearance of a town submerged by high water, and that soon the flood must subside, leaving the earth again in view. As a novelty a city of this kind does very well, but I do not wish to see it adopted in American cities. One street like Broadway in New York, with all its noise and confusion, is worth all the canals in Venice with its thousands of gondolas and larger boats thrown in.

As I remained in Venice till 11 o'clock at night I had a good opportunity of seeing the gondolas glide around by lamplight, each gondola being supplied with one or two lamps. The reflection of them in the quiet water has quite a novel effect. The city seems to have no water works but depends on public wells in the squares or campos. It is very common to see a dozen or two around these public wells drawing water to carry to the houses. This is more frequently done by women and they carry off two large bucketfuls by means of a kind of shoulder spring-board, *a la* Chinese. A round piece of board is floated upon the surface of the water to keep it from slopping over, and the sturdy Italian women march off with pretty heavy loads of fluid. Many other articles are transported in the same way by both men and women. These shoulder boards are six or eight feet in length. As the water in the Adriatic and in the canals is salt, I hardly understood how wells dug in the city should afford fresh water, but probably they are dug lower than the salt water penetrated. It might be thought, however, that the salt water would leak in and make all brackish, but it seems not.

As may well be imagined since coming into Italy I have an entire new language to learn. I find no words in use with which I am familiar. But so long as people will persist in talking that which is not English I find it makes but little difference to me what it is, as I am about equally familiar with French, German, Italian, and Choctaw, though perhaps Italian is considerably more unknown to me than French or German. The names of money are all changed. In Switzerland francs and centimes were all the currency; here they have changed to lire and centesimi, a lira having the same value, as a franc, and containing 100 centesimi or twenty soldi. A soldi is about the value of one cent with us.

Paper money is largely in use here; very little silver is seen and reminds me of the time when our fractional currency was in use. I have seen these small bills from half a lira up to ten, twenty, and fifty lire. Twenty francs or lire in gold is worth nearly twenty-two francs in paper. French, English, and German gold pass here very well, but not the silver and copper; the latter will not go at all, no more than the copper of this realm will pass in France, Germany, etc. It stands the traveler in hand to be careful and not carry the small coins of one kingdom to another.

We also no longer have the same word for street. In London, as in America, the word is *street;* in Paris, Brussels, and in Switzerland it is *rue;* in Antwerp it is *canal;* in Germany it is *strasse;* while here in Italy it is *via* (the *i* being sounded like *e*). I notice the Italian has many words similar to the Latin, from which it was partially derived. Thus water is *aqua*, way is *via*, and the same with many other words. It seems to me nearly all the words end in a vowel. I estimate them about in this wise:

| | |
|---|---|
| Words ending in *o*, | 35 per cent. |
| " " " *i*, | 25 " " |
| " " " *a*, | 15 " " |
| " " " *e*, | 10 " " |
| All others, | 15 " " |

I think I could learn the terminations tolerably easy if I got familiar with the rest of the words, and by some possibility could be able to discover their meaning. I would willingly give a week's work to be able to speak the language as well as some of those apple-women do in New York, and just for the next ten days.

We passed in the night the town of Bologna, a city of 100,000 inhabitants, the birthplace of eight popes, one hundred cardinals, several artists and distinguished characters. It has an old cathedral, 130 churches, twenty convents, leaning towers, 1,300 priests, and is the original place of manufacture of the celebrated Bologna sausages. I did not stop to pay my respects to it and to see if they were still making good bolognas there. Not long after passing it we began to climb the high ground of the Apennines, steadily rising, until we reached an altitude of over 3,000 feet. We passed through no less than twenty-four tunnels, one after the other, in rapid succession, one of them nearly two miles long and another nearly half a mile. The mountains were piled up in wild grandeur and would do no discredit to Switzerland. For twenty or thirty miles the making of the road must have been attended with great expense. It cannot be denied that the Italians are capable of accomplishing great undertakings. I could not help feeling proud of them when I saw what mountains of rock they had drilled through. As the cars emerged from these wild mountain peaks and crags and we began to descend gradually into the smiling valley below, the views were lovely. It had just got to be good broad daylight, and nature presented a charming appearance. I could not help saying as we glided from one beautiful picture to another, "O beautiful nature, how I love you!" As we descended from the points where only wild, stunted trees were growing, we reached the belt where are hundreds of vineyards, looking neat, thrifty, and vigorous, and soon the olive trees were seen in profusion all around us. These were the first olive trees I had seen. They have a peculiar green of their own and are quickly distinguished from other trees. Peaches and apple trees also abounded, and some fig trees. The mulberry in some locations is largely grown. As we descended into the valley, patches of Indian corn were often met, and they looked as though the yield was good. I saw growths of vegetation with which I am not acquainted. One kind is especially beautiful, tall, and luxuriant. It grows ten feet high, with upright stalk, with long, sharp, clean-looking leaves in profusion and which are very numerous near the top of the stalk. The plant has a tropical appearance and is magnificent. I must try and learn its name.

Pistoja is rather a pleasant town of 12,000 inhabitants, situated at the foot of the Apennines, and is called by the Italians *La Ferrigna*, because of the large iron manufactories conducted there. It is the Birmingham or Pittsburgh of Italy. It is claimed pistols were invented and first manufactured there. Machinery, nails, plows, cutlery, pins, pistols, etc., are manufactured there in considerable quantities.

An hour's ride through a most beautiful country, teeming with almost every desirable production of the earth, brought us to the old, historical, and even beautiful town of Florence, called by the Italians *Firenze*, the Florentia of the ancients. It is a city of 150,000 inhabitants, and but for one thing would be a very beautiful city. It was laid out many hundred years ago before people had learned that streets of good width are preferable to narrow ones, and that it is better to have them straight and at right angles than crooking and curving about in every conceivable way. It has a few tolerably wide and straight streets, but the greater number are narrow, irregular, and without sidewalks or gutters. They are, however, smoothly paved and largely with flagstones, and are kept clean.

Florence is situated on the river Arno, four-fifths of the town being on the north side. The Arno is not equal to the Hudson, nor to the Thames, nor the Seine even. It has a fine bed for a river, but the water for a large river is not there, and what there

is very turbid. The soil seems to mix freely with the water, and to remain in solution. I judge by the marks on the walls, built upon each side of the river, that in the spring season, when the snows on the Apennines melt and pour down in profusion their contribution to old ocean, that the river gets pretty high.

In a topographical point of view Florence is a beautiful city, and has a lovely situation in a lovely valley, with the Apennines in the distance on the north, and hills rising gradually on either side at sufficient distance to afford the needful charm, and cultivated to their very tops. When one enters the town he is struck with the unusual aspect which her palaces present, by their solidity of construction, as well as their simplicity, by the severity of their style, without porticos or columns, and their black façades which look like old citadels. He wonders at the indescribable genius of severity impressed in those almost castles, monuments of the middle ages, which still give so characteristic physiognomy to the city. Florence has often been called the Athens of modern times, from the attention it has given to literature and art. Art has indeed had a home here for many centuries, and the storehouses of the works of art of all kinds are a wonder to investigate. Four stone bridges (*pontes*) cross the Arno and unite the two portions of the city, and they are solid and massive.

The town is well supplied with public squares or *piazzas* and these are richly ornamented with fountains and statuary in both marble and bronze. The *Piazza della Signoria* has the precedence for importance, antiquity, and embellishments. It is rich in monuments of architecture and sculpture, and is the center of Florence. The principal edifice there is the Palazzo Vecchio, the severe and characteristic aspect of which recalls to memory the fierce and haughty disposition of the ancient republicans who lived here. It was built early in the fourteenth century. It was designed for the Signoria of Florence to gather in and transact the business of the public. It has been enlarged at different times in the fifteenth and sixteenth centuries. Over the door are two large carved lions with an inscription in Latin. Under the arches, after the entrance is made, one is struck with the great amount of carving and decorations which line the arches overhead. I will not attempt a description, only mentioning the large fountain of porphyry, and return to the piazza in front. A colossal group of statuary at the entrance is Hercules and Cacus, and is a work of merit. On the left corner is the celebrated Neptune fountain. The statue of Neptune in the center is nineteen feet in hight. The four horses attached to his car appear very spirited Equally animated are the tritons, nymphs, and satyrs which are sporting around the large basin. A few feet farther to the left is a tall, fine, equestrian statue of Cosmo I., with bas-reliefs in bronze on the square portions of the pedestal. The whole has a rich appearance.

On the south side of the piazza stands the *Loggia d' Orcagna*, erected in 1355 for the purpose of providing a place for the magistrates of the city when they wished to convoke the people. Next to the piazza is an extensive terrace or porch richly decorated with statuary. On each side of the entrance up the steps is a colossal marble lion. On one side at the rear of the terrace are the six vestals, all Greek sculpture, brought to Florence in 1788 from the Villa Medici at Rome. In the center are very fine groups, one of the rape of Sabines, another the death of Ajax, and again the contest of Hercules and the Centaur. On the north side are the four cardinal virtues, and on the east side the theological virtues. The bronze figure of Perseus, with its base ornamented, is a fine work. In front is a fine bronze statue of David holding up the head of Goliah which he has just severed.

This imperfect description will hardly give an adequate idea of this piazza, with the imposing buildings and grand statues around it. There are thirteen piazzas in the city, and many of them ornamented with statues and fountains, but I will not attempt a description. The piazza of Cavour is very large and surrounded with uniform porticoed buildings. On one side there is a public garden called *Parterre*. Its triumphal arch was constructed in 1745. A colossal statue of Dante stands in the center of the piazza of St. Croce, and in front of the very rich church belonging to the same saint. The statue was inaugurated in 1865. A fine marble fountain is in the same piazza.

I had but one day to devote to Florence, and the question arose in my mind which sights I should pay my attention to first. My piety soon got the upper-hand in this debate, as it most always does, and I decided to look at the churches, of course including the cathedral. There are over one hundred and thirty churches in Florence, and it was clearly out of the question that I could inspect them all in one day, and also examine the ninety-seven acres of paintings and statuary with which the city is so rich. I can do considerable, but I could not accomplish all that during the sunlight of one day. So in starting out from the station I came upon the very fine church of St. Maria Novella in the square owned by the same excellent saint. This church was a favorite of Michael Angelo, and he called it his bride, so why should I not call in and look at it? The foundation stone was laid in 1279. The frontispiece was finished two hundred years later. The length of the church is 300 feet, and the width 90 feet. It is one of the prettiest churches I have seen. It is in the German-Gothic style. The frescoes overhead in the high, vaulted arches are very fine, but I will not stop to name the subjects. You may know well enough that they embraced holy virgins, dying Saviors, and all that godly sort of business. The paintings on the wall are very fine. The numerous chapels are finely decorated with statues and rich paintings. On the walls of the large Strozzi chapel are very large paintings, not less than twenty-five feet in hight, representing the judgment day, and heaven and hell. The conceptions of hell I judge were taken from Dante's Inferno; they are horrible in all conscience, with the monsters writhing in the flames of the everlasting fires. It would seem that none but a mind very much diseased could imagine such horrors.

One of the priests seeing me poking about in my green sort of way, and observing I did not know much about what I was looking at, very kindly pointed out many of the remarkable pictures and told me who they were painted by; this one by Angelo, that one by Torrento, and that other one by some other Italian fellow whom I never heard of. They were all very fine, and it was doubtless extremely interesting to know what dead Italians did it all, but as he spoke exclusively in the language of this country, I could not understand but a word or two he said, but I appreciated his kindness all the same, and dropped a few soldi in his hand and we parted happy.

I could use up several sheets of paper in describing the beautiful paintings, statues, and decorations in the various chapels, but I will not, but will give you one as a specimen of the entire lot. The Spanish chapel is celebrated for the frescoes with which it is covered, and they are by the very best artists. On the southern wall are the histories of St. Dominic and St. Peter Martyr. On the eastern wall the militant and triumphant church is represented as the gate of paradise. On a throne are seated the protecters and defenders of the church, the pope, the emperor, the king, the cardinals, bishops, priests, and many other distinguished personages. I said to them at once: "Well, if you set of fellows make up the inhabitants of paradise, you need not count me in. I don't want to go there." St. Dominic was showing his auditors the way to heaven, St. Peter was opening the gates, while Jesus was seated on a throne surrounded by angels. On the north side was Jesus bearing his cross, the crucifixion, and the descent into hell. On the west side St. Thomas Aquinas was surrounded by angels, saints, and patriarchs, and at his feet were the condemned, the leaders of heresy and false philosophy, among whom were Arius, Sabellius, and Averroes. I thought again to myself, "I had rather any day go to hell with such men as Averroes than to heaven with such men as St. Dominic and Thomas Aquinas. The fourteen figures in the niches represent, 1. Civil right with the Emperor Justinian; 2. Canon law, Pope Clement V.; 3. Speculative Theology, Peter Lombard; 4. Practical Theology, Severus Boëthius; 5. Faith, Dionysius the Areopagite; 6. Hope, St. John of Damascus; 7. Love, St. Augustine; 8. Arithmetic, Pythagoras; 9. Geometry, Euclid; 10. Astronomy, Ptolemy; 11. Music, Tubul Cain; 12. The Dialectic, Zenon of Elis; 13; Rhetoric, Cicero; and finally, 14. Grammar, Donato. Those pagan fellows did well enough, but I am not partial to saints. On the ceiling are the resurrection, the ascension, the descent of the Holy Ghost, and as a symbol of the church, St. Peter's ship preserved through the storm. There, is not that enough for one chapel of a church where there are a dozen more equal to this if not more so?

After this I came to a gallery of paintings and antiquities; I walked right in, and in the hour I was going through I saw more paintings, more statues, more carved book-cases, bureaus, sideboards, chairs, more antique tables, with fine tops of mosaic work, and more old furniture inlaid with ivory, pearl, and gold than I shall undertake to describe.

The next thing was to take an omnibus and ride for three soldi, or cents, wherever it pleased to take me. I watched the buildings and people until I found myself at the west end of the city. I then remembered I wished most of all to visit the Duomo, or the cathedral of St. Maria del Fiore (of the flower or Red Lily), and invested three more soldi with another omnibus to take me to the piazza del Duomo, which is the cathedral square. The cathedral is in many respects a remarkable structure. The walls are of stone with a veneer of black and white marble very skilfully put on in figures of great variety. The length is 500 feet and the width 310 feet; width of nave 128 feet feet and hight 153 feet. There are three large doors in front and two on each side, all richly carved. The veneering for the front of the cathedral has never been put on but is now being done. I saw some thirty or forty artists in marble, sawing, chiseling, drilling, cutting, chipping, rubbing, polishing, inlaying, making mosaics, etc., etc., for the front of this temple. They are at work by the side of a part of the cathedral, where a high plank inclosure is made for the purpose, and there they have an engine at work driving such machinery as is needed. The edifice being entirely faced with the most beautiful variegated marbles presents a very rich appearance.

It was begun in 1298, but met with some vicissitudes, for in 1586 one of the pestiferous Medici family demolished the entire marble front. It was designed by the republic to be the largest and most sumptuous building that could be invented, in order that it might correspond with a "very great heart," because originating in the minds of most of the citizens united together in one will. Michael Angelo is said to often have looked at it and said it could never be surpassed, and it is probably excelled only by St. Peter's in this city. Among the Madonnas on the front is the Madonna del Fiore by Giovanni di Pisa, with Ghirlandejo's mosaic of the assumption; G. Gaddi's mosaic of the coronation of the Virgin is over the middle door within the church.

The interior of the cathedral is of dark mottled stone with a variegated marble pavement for floor, inlaid with lilies, in red, black, and white marble designed by Angelo and Gallo. It is lighted by narrow stained windows. The vast nave is flanked by four great painted arches on each side of the middle aisle (55 feet wide) which are carved with armorial bearings. The windows of the side aisles are small, and those of the clerestory at the distance look like mere circular holes. The choir is octagonal inclosed by an Ionic colonnade, and corresponds in shape with the dome above, which is also eight sided, and double-cased (one dome within another). The interior of the dome is covered with rich frescoes by Vasari and Zucchero. It is 140 feet in diameter inside, and 100 feet above the ridge of the roof of the cathedral. From the pavement to the top of the cross is 380 feet. There is a hole in the top through which the sun, shining in line with a mark on the pavement of the north transept, shows the direction of the meridian, first traced by Toscanelli in 1468. In the choir are bas-reliefs by Bandinelli and his pupils. Behind the high altar is a Pieta, the last work of Michael Angelo.

Among the monuments are, Giotto, the painter, a portrait bust of Majano. Brunelleschi, and a bust of Ticino, the friend of Lorenzo de Medici—the same Lorenzo who, when his brother Giuliano was killed at the high altar by the Pazzi, escaped death by flying into the old sacristy. In the five chapels round the tribune are statues by the first old sculptors of Italy. These chapels, with their pictures and other relics, are contained in the three apses which surround the base of the dome at the east end of the church. It is said on Easter eve the cathedral is crowded with the farmers of the surrounding country to watch the motion of an artificial dove, which at the Gloria in Excelsis glides along the nave on a rope, sets fire to a combustible car, provided for the purpose, in the street, and then flies whizzing back. All the hopes of the superstitious farmers for a bountiful harvest are fixed on the safe return of the dove to the altar. Such is exactly the nature of Christian superstition. The cupola over the dome is magnificent and is said to surpass that on St. Peter's at Rome. Though it has been struck by lightning several times it still remains intact.

It is not necessary for me to describe all the statues and paintings of virgins and saints in this cathedral. I have probably done quite enough already. Suffice it to say I am getting pretty familiar with nearly all the saints. I have learned when I see a fat, old, monkish-looking saint leading a tame lion about, that it is St. Mark. When I see one with a book and pen in a brown study to think what big story he shall write next, I know in a moment that it is meant for St. Matthew. I am sorry he was so given to big stories. When I see a hungry-looking sort of fellow with a cow by the side of him and no other companion but a pen and inkstand, I know in a trice that he is St. Luke. He was in the habit of making statements of things he knew nothing about the truth of. When I see an extra-meek, delicate-looking saint, with the dyspepsia, I take it for St. John, especially if he looks as though he had just had a vision. When I see a very calm and serene individual sitting on a rock, with his placid countenance turned toward heaven and a skull by the side of him, from the information I have I take it to be St. Jerome. When I see one more pious looking than all the rest, standing up straight, nearly naked, with his body shot full of arrows, and he looking as though he did not care a cent for them, I know without being told that he is St. Sebastian. When I see a venerable, tall, stoop-shouldered man with a little babe in his arms, which I am sure he could not be the daddy of, I know he is St. Christopher; and so of lots more of those old fellows. I hav got so I know them just like a book. I know them as quick as I see them. And I fancy they hav got so they know me. As I passed St. Sebastian the other day I thought he nodded at me, and that St,

(Continued on page 732.)

## Sermon on the Liberal League Congress.

DEARLY BELUBBED AN' BELUBBEDESSES: De sarmen dis lubly Saturday ebenin' am one which will start out with no blast ob de gospel trumpet. If you doesn't understan' dis flowin' langwidge, den I will say plainly dat your pastor haint got time to hunt through de obscenest ob obscene books for a tex'. No; his time an' feelin's won't allow ob such triflin' at de present time. I see seberal ob de pillars ob de church, an' some ob de pillaresses, an' doze wild boys in de gallery a-stretchin' dar moufs from ear to ear expectin' dat your pastor is a-gwine for to say somethin' funny. Jess you bring your moufs down to somethin' like dar normal condition, for I'se not in de humor to play de pulpit clown or enact de mountebank an' monkey *a la* Talmage at de present juncture.

Dat *a la* business am French, but you needn't on dat account slip an extra quarter in de contribution sasser.

No, dar ain't a-gwine for to be a gospel starter dis heat. I'se jess a-goin' to pick up de ribbons, hold a stiff rein, start when I please, an' arter I do start you'll see de dust fly. If it chokes you or makes you sneeze dat's a sign you's too close. All I want is a clear track, an' I isn't gwine for to run ober any one 'less day is too stubborn to git out ob de way.

Now, jess keep cool while I starts off with de starter—United we stan', divided we don't. Dat ain't de exact Kaintuck langwidge, but de essence am dar all de same. What am I a-dribin' at? Jess you hold your hosses, an' before I'se done spinnin' round de track you'll know to a sartinty. Dat's more satisfaction dan you can derive from de expoundin's ob de Bible-bangin' galoots, an' consequently it am a big satisfaction to me. Now, some ob you jess commence a-duckin' your heads, for I'se got my howitzer loaded, an' it am pinted right square at de Liberal fold.

Dis am simply a figure of speech—probably a little figure—de little round one dat jess comes before de figure 1, for how could I be a-howitzering an' a-artillerin' when I'se s'posed to be a-dribin' on de Liberal track? I despises circumlocution; but in dis instance it can't be helped, kase de track I'se on am circular.

Before I make another start I will simply state dat dar am not gwine to be any twenty-onethy's or thirty-twothy's in this, but will consist solely ob a great, big, plump, fat fustly. Now I'se ready. I was at de last Liberal League Convention. I was pleased to see so many good men an' woman present. Dar was boss intelligence an' way-up genius in dat assemblage. Dar war; but I isn't gwine to dwell on de side dat was golden, but say dat dar war some things cooked up by a few an' forced upon de balance. Dar war some ob our leadin' lights who refused to partake ob de dishes; an' our heart aches an' our eyes grow dim as we say dat de greatest an' most accomplished Liberals ob both hemispheres war present. Dat trumpet-voiced an' silver-tongued Liberal orator, massa Ingersoll, was one ob doze who would not be forced to do dat which was agin his sense ob right, an' so he bid farewell to the Liberal League. Den dar war dat honest an' valiant soldier, massa H. L. Green, who would do right eben if de heavens tumble in consequence darof. Others hab departed likewise, an' de voice ob your pastor praise dem for so doin'. Does you think, honeys, kase massa Bob quit de narrow stage ob a League dat he hab stepped out ob de Liberal harness? Why, bress your hearts, de whole earf am his platform, an' all civilized humanity his audience.

I say it boldly, an' I'se not detractin' from de good work done by de members ob de Liberal Leagues, but put dem all together, an' dey has not made one-half as many converts to de Liberal cause, dey has not drummed up half as many recruits into de Liberal ranks as has dat great apostle ob humanity, massa Bob Ingersoll.

But, here, I'se done with personalities, an' will strike out in a different gait. Dar am not the slightest reason why dar should be any dissensions in our ranks. I despise all such doin's, for it brings us down on a lebbel with de eber-quarrelin', caterwaulin, an' wranglin' churches ob Christ Jesus.

How am it to be remedied? De means am simple. As Christ spoke in parables, I'll follow suit, as I'se ob de opinion de occasion demands. Keep your moufs a little more closed, an' your ears a trifle wider open, so's you can take in all dar am ob

DE PARABLE OB DE FEAST.

1. Dar sojourned on de face ob de land a community ob de choicest spirits, both male and otherwise.

2. Day was constituted different from de other portion ob de human race, inasmuch as each an' ebery one ob dem had a mind.

3. He had his'n, an' she had her'n.

4. Therefore dey war not called upon to hire black-gowned dervishes to do dar thinkin' for dem.

5. Dis was good for dem; but, verily, it war mighty rough on de dervishes.

6. In doze days it came to pass dat de wise brethren said, one unto de other, "Let us spread a feast, an' let all nations an' races partake darof."

7. An' you bet they had a bully good one.

8. Years passed, an' time made de community strong in numbers.

9. Day came from de tabernacles ob de Catholics, ob de Mefodists, ob de Presbyterians, an' all doze shops whar day bow down to a false God.

10. An' soon it came to pass dat de last comers war afflicted with a disease.

11. Some more dan others.

12. It war de big head.

13. An' lo, an' behold, another feast dey gib.

14. De ole wise men shook dar heads in sadness; for lo, instead ob de clear an' sparklin' Liberal wine an' de wholesome Liberal food, dey chucked on rot-gut whisky an' half-cooked fodder.

15. "Think dey this is a hash-house," said the elders, "dat day sling on such dishes, et cetera?"

16. "Nay, verily," responded the extremists, "but we bring our dishes as proper adjuncts ob de great Liberal ones, dat ye may partake ob dem also.

17. Den spake de great apostle, "De Liberal dishes only am designed to grace de festiv board." He also spake unto dem, sayin', "If ye hav need ob sich things, partake ob dem at de lunch-counter, or in your homes, for day smell in our nostrils."

18. But dey came with dar dishes all de same.

19. An' Bill Jones, sired by ole Jones, an' damned by Susan Jane Jones, an' all others who knew him, spake as the spirit moved him. "Lo, here am a high ole game dish ob de bird ob burden, de Jack. It am now known as Communism, an' he who refuses to partake ob de same am no Liberal, an' he who does partake an' says he likes it not is a liar if he thinks so."

20. Then arose J. Smith, de last ob his race, an' spake these words, "Lo, dis black puddin' a-swimmin' in rum sauce is Democratic, an' he who partakes not ob it is no healthy Liberal.

21. Den Zebedee Johnsing climbed unto his feet an' dar-upon soliloquized:

22. "Verily, de aforesaid J. Smith is a liar, a hoss-thief, repeater, an' ballot-box stuffer. Partake not ob his vile truck. Lo, here I offer unto you a rich ring-cake, slightly moldy, but it is a genuin Republican all de same. So be it ye partake not ob dis, den you am no Liberal, an' may ye be damned.

23. Den a noise was heard in de midst ob de gatherin' as J. Cæsar Boggs, ob de lan' ob Boggsville, brought in on an inflated rubber platter a very small canvass-back duck, stuffed with rags. He said, "Dis am de Greenback dish, an' he who eats it not, stuffin' an' all, is no Liberal, an' may he be damned.

24. But de damnin' didn't hurt any one.

25. Den de great Tom Brown, ob de tribe ob Brown on his father's side, flew in with a little pastry known in de lan' as a puff. He spake, "I know de same am rather thin, but if ye partake not ob dis spiritual dish, den are ye not a Liberal."

26. Den a wild-eyed virago, with a flowin' garment, cut low under de chin, made her voice heard above all de uproar.

27. "Behold, I bring unto de feast a roasted female lamb.

28. "The fleece hath not been removed, nor hath the entrails been taken away, yet am it a savory dish, an' dem who partakes not ob dis Freelove dainty am not, nor neber was, Liberals."

29. Den de great apostles gathered dar robes aroun' dem an' walked off into a corner a-holdin' dar noses.

30. An' dey dus spake one to another:

31. "Lo, if we partake of all dese dishes we will, perad venture, bust. What do you say if we climb out an' git."

32. An' day clumb an' got.

33. An' lo, a angel appeared, sayin', "Look at de next feast dat will come in de future."

34. Lo, an' behold, dar appeared a banquet spread with many dishes, but de Liberal viands an' dishes war not on de board.

35. And dar sat at de banquet not a single Liberal.

36. An' I spake unto de angel, cryin', "Verily, dese claim to be Liberals. Wherefore are dey not."

37. An' de angel cried out in a loud voice, "Oh, you thick headed galoot, go an' hunt up your Webster an' find out what a Liberal is, anyhow."

38. An' I went as de angel directed, an' lo, I'm willin' to bet two dollars an' a half dat de ole flyin' sharp knew what he was talkin' about.

39. Amen.

I doesn't wish to wound your feelin's, but I jess want it 'stinctly understood dat dar am too many isms a-creepin' into de Liberal ark. I doesn't care what your politics am, or whether you is a Communist, Spiritualist, Freelovist, or a damfoolist generally, but I do care if you is gwine to try to force your opinions down de neck ob any ob my flock, or a-tryin' to make it a cause ob debate in dis heah church.

Now, honeys, let us stick to de ole bedrock Liberal principles. Let us vote for doze men whom we deem de best friends ob de cause we hab nearest to our hearts. Let us try to hab de costly churches an' cathedrals pay taxes jess de same as de little blacksmith shop down in de lane. Let dem worship as dey please, but let dem pay for de amusement as we do for ours. Let de Bible be kept out ob de reach ob de innocent children in our public schools. Let us be Liberals, an' not fanatics. Our clipper ship, the Liberal, am no canal or freight boat for every hobby or ism dat comes along, backed up by some wild-eyed hyena who thinks he's got de world by de tail simply bekase he has thought ob some wild thing one man out of a thousan' wouldn't countenance. We doesn't want such aboard. We's got on all de freight we can carry. Look at dat water-logged ole mud-scow, Zion, nearly to de water's edge filled with all sorts ob rubbish an' filth. Don't you see she am a-sinkin' an' a-goin' down stream all de time. Well, dat war what she was built for—to carry eberything dat was rotten. Our Liberal craft wasn't designed for such use. So if any ob you think you's a-gwine to soil de clean decks ob our noble ship with your dirty freight you's mistaken. When you run down to de landin' with your dirty luggage you'll find dat de gang plank has been drawn in. Honeys, believe what you please. Be good Liberals, an' no matter what your opinions may be on other questions, keep dem outside ob our Liberal conventions an' papers. Now look out. De sasser will soon come aroun', an' I'se sailin' home under de string an' come agin to de starter, "United we stan', divided we don't."

## Theological Impudence.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It has always seemed to me a most remarkable fact that we who hav borrowed the sacred books and a part of the religion of an ancient people, and hav at the same time rejected a very large portion of their religious creed and ceremonies, should pretend to hold their books so borrowed in greater awe and respect than did their high-priests and learned laymen. Here we are carefully studying, and commenting upon with extreme reverence, every word and line of certain chapters of these books, and giving to them a literal signification, whereas their greatest priests thousands of years ago really had no such books if we may credit the thirty-fourth chapter of Second Chronicles and the twenty-second chapter of Second Kings and that chapter of Esdras wherein the writer declares the Lord's book is burned, and tells how he restored it.

One of the most valuable of all the literary productions transmitted to us from antiquity is the essay of Josephus against Apion. Josephus was one of the greatest men his nation ever produced, and a priest of the Jews. His learning is most remarkable when we consider the age in which he flourished and the people among whom he was educated. Every page of his writings evinces his extreme respect for the religion of which he was a hereditary priest. In this essay, among many memorable statements, he declares: "Our sacred books are twenty-two in number. The five first are the books of Moses, in which he has given us *his own laws and the traditions among mankind* of the origin of creation."

His own laws, not God's laws, and the traditions of the origin! Yet to-day our priesthood has so wrought upon itself and us as to make us regard every line, every word, every letter, as the very word of the most high God. How wonderful! But 'tis of a piece with that which compels us to observe the first day for the seventh, although Constantine the emperor is the only authority for it (see Sozeman, and also Brand's Encyclopedia), and allows us to neglect the first day of the seventh month, although it was enjoined forever, with most awful penalties for disobedience (see Lev. xxiii, 23-33), and of a piece with that unfairness which shudders with well-assumed horror at anything unfamiliar to us in the rites of heathen religions, but reconciles us to the human sacrifices ordained by Jehovah himself (see last verses of Leviticus) for the Jews at a time when Christna was uttering the doctrins of the Sermon on the Mount to the cultivated population of Hindostan.

Who has read Philo Judæus's works? Over eighteen hundred years ago he stood as the foremost man of his race before all the world. His people, scattered over all the known world then, as they had been from immemorial time, selected him as their representativ on an occasion of vital import to their national religion, their honor, and even their lives. In the famous schools of Alexandria none stood more eminent than Philo. Venerable by his years, his virtue, and his renowned learning, a high-priest and a philosopher, the world held him in the greatest respect. Philo has given us at great length his views upon the scriptures. He was called the Plato of his age. One would naturally infer that our modern theologians would hail with joy the opportunity of receiving from such a one, who in addition to all his titles so justly earned, bore that of Jewish high-priest, his opinions of the scriptures of his own religion. But no such thing. They carefully refrain from any allusion to him lest they might destroy the delusion of their subjects. Philo treats the whole story of Genesis and much of the remainder of the scriptures as an allegory. Here we see where Swedenborg got his ideas of scripture. Here is the source of his inspiration. Philo ridicules the idea of any person having so little sense as to regard the narrativ as literally true. He says (book 1, Allegories of the Sacred Law): "It would be a mark of great simplicity to suppose that God made the world in six days, or in any time at all." "For let not such impiety ever enter our thoughts as to suppose that God plants paradises; let no such fabulous nonsense ever enter our minds." "God runs and implants terrestrial virtues." "World means law; light, intellect; city means doctrin; deluge, sin." "Nature began from an insignificant seed and ended in the most honorable of things—animals and men." "Heaven is mind, earth is sensation," etc. Cain built a city. "How ridiculous to say a man built a city! He founded a doctrin." And so throughout does this great man explain to the Jewish people the scriptures. He knew very well that intelligent men among them would hav laughed to scorn the idea of a literal interpretation. No, that "mark of great simplicity" was reserved for the barbarians of Europe and their "cultured" descendants of the nineteenth century.

Reading Philo we find that the ideas of advanced scholars then were about the same as those of the advanced thinker of to-day. Development, protoplasm, the motion of the earth on its axis, the attraction of the magnet for the wire ("Just as they say the wire is attracted by the magnet"—Rewards and Punishment, vol. iii), and numberless other ideas and facts were known to them, although our school-books tell us otherwise. We also find in reading him (chapter on the contemplativ life) that a sect existed, and had for a long time, similar to what we might suppose the early Christians to hav been. DeQuincy ridiculed Josephus's account of this sect, calls him a liar, says he made up the story to destroy Christianity, admits if it were true it does overthrow Christianity, for it would prove that Christianity existed in the world before Christ and without Christ. He forgot Philo's account, or rather never saw it, and it would be difficult to do away with the testimony of both.

Behold, then, our unparalleled impudence and folly. Steal a religion from its founders, and thousands of years afterward by our blunders and ignorance regard it with a mistaken reverence and pretend to know more about it than those who were its ancient high-priests! HOLT.

## Sexual Intemperance.—No. 9.

"Mrs. Slenker, there are thousands in this land who only need your indorsement to agree to anything. How, then, can you teach them that intercourse between husband and wife is wrong or pernicious except it be for purposes of procreation?"—*W.*

I am always sorry when my friends are unable to think as I do upon important subjects; but as we are all differently organized, educated, and environed, it is impossible for any two of us to think alike on all subjects. It is a solemn and awful thing to possess the power of swaying the minds of others. It is a responsibility few of us are fitted to hold. I know it is pleasant to feel that you can bring the convictions of your readers into sympathy with your own, and of course all who speak or write aim to hav their readers believe what they say. I confess I do this even while it makes me tremble with a sense of insufficiency to be told, as thee tells me, "I hav sworn by you so long it is with reluctance I now find it necessary to take issue." But deeper than even my fear of not guiding and leading my readers aright is my sense of the importance of the subject which has so deeply agitated the minds of so many of my TRUTH SEEKER friends. I am trying to go slowly and surely and make no misstep nor utter any untruth, even by implication. And right here will friend W. please inform me how many years he has been studying upon this all important subject, sexual intemperance? As for me, I can hardly remember back far enough to tell when I first began to think, investigate, read, and ponder upon the union of sex and all its varied and ramified consequences. I could see the terrible evils of free lust and promiscuity and the greater evils of married lust and enforced parentage; but, Bible-reared and priest-taught, I supposed it God's will and nature's law. As years passed I read Fowler, Trall, Owen, Foote, and others who preached temperance, but no line was drawn—just as thirty-five years ago a temperate and moderate use of spirituous liquors was advocated as right, natural, healthy, pleasant, and happifying. Liquor was stimulating, medicinal, invigorating, flesh-producing, and *so good*. Wine, cider, beer, and old Jamaica rum, brandied peaches, and all sorts of drinks were found in our homes; and when the temperance prohibitionists began the work of teaching and preachiug total abstinence, what a clamor and furor were raised! It was depriving people of their rights; it was fanatical; it was going to extremes; it was anything but good and proper. It was all a piece of bosh and nonsense." But slowly, patiently, and persistently the reformers worked on; temperance meetings, newspapers, and songs, temperance talks and temperate lives, all did their share toward creating a new era of thought, and now where are the advocates of moderate drinking? Medical men held on to the "demon of the still" just as long as they could, but one by one they too are giving up prescribing liquor as a medicin, and even the churches are using colored water for sacramental purposes, believing it can be changed into blood just as well as if it had the true color.

Now we Alphaites expect to hav a much longer and stronger battle with the spirit of lust and sexual intemperance than temperance advocates hav had with the fiery spirit of rum and its degrading and debasing influence. But we shall just as surely conquer in the end as hav all others who hav inaugurated and labored in the great reforms that are elevating and refining the world of mankind.

Thee says, "I hope you will recant and mend the mischief you hav wrought." If I do recant it will be the first backward step I hav ever yet taken in any of the reform movements I hav endeavored to advocate, and they hav comprised no small number either, and every one of them has either been accomplished in its entirety or is fast on the way toward being so.

I should hav taken hold of this subject years ago could I hav found a solid foundation upon which to stand.

The old Bible gave it not, neither did Christ as half man and half god, nor did Paul, who taught that it was best not to touch a woman. The celibate monks and nuns, as well as Shakers, all took wrong grounds as a starting-point, believing it wrong to marry, from religious motivs. Noyes, with his complex marriage, was off the track. Mormonism, with its one-sided plurality, was sex slavery, and our own monogamic system was little better in that line and far worse as regarded the health of mothers and children, and Free-love was too often lawless, selfish lust. So I was all unsettled till at last, like a bright meteor flashing through the darkness of night, came the *Alpha* preaching continence in marriage and out, and no sexual intercourse save for propagativ purposes. True it took a whole year's reading of that before the truth fully dawned upon my mind that there was no safe medium, no moderate indulgence, no easy, pleasant way of evading the stern, solemn edict of entire chastity save for procreation. To go backward is impossible. Onward and upward is my motto, and I hope and trust thee will read, think, and investigate concerning these great truths, and be convinced that though the road to right is not always the most easy or seemingly natural one to take, yet in the end it will lead to the highest mental and moral perfection, and consequently to the greatest happiness of the greatest number.

"If he who liveth, learning whence woe springs,
Enduring patiently, striving to pay
His utmost debt for ancient evils done
In love and truth alway;

"If making none to lack, he thoroughly purge
The lie and lust of self forth from his blood:
Suffering all meekly, rendering for offense
Nothing but grace and good;

"If he shall day by day dwell merciful,
Holy, just, kind, and true, and rend
Desire from where it clings with bleeding roots
Till love of self hav end;

"He, dying, leaveth as the sum of him
A life-count closed, whose ills are dead and quiet,
Whose good is quick and mighty, far and near,
So that fruits follow it."

*Snowville, Va.* ELMINA DRAKE SLENKER.

## "The Mystery Solved."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Oct. 23 I noticed an article upon the above subject. I read this article through the second time before I could believe that it was not intended for buncombe, but finally concluded that the author meant what he said, and this view was somewhat enhanced by the title which preceded the name of the author, for "Rev." to me has become almost a synonym for ignorance of astronomy, geology, philosophy, and the sciences in general. If you will allow me the space I will make a few comments upon the article in particular, and the "Rev." fraternity in general.

The gentleman begins by telling us something we already know, that astronomy and geology are alike adverse to the Christian religion. There is, indeed, an uncompromising war going on between these sciences and Christianity, and the fact that all the concessions hav been made by the latter imbue us with confidence in the ultimate success of truth over error. More than three hundred years ago Copernicus gave to the world his "heretical" theory of the universe; then it was buried beneath the slime and filth of Catholicism and had set about its tomb the minions of the church to guard against its resurrection. The church then taught the Ptolemaic theory. It taught that the earth was the all, and that all else was created only to fit it for the great end—man. It taught that the earth was an immovable center about which revolved the sun, moon, and stars in a series of cycles and epicycles. It taught the Mosaic theory of the creation, and astronomy was then a great proof of its correctness. When the truth was made known the church fought it. First it declared Copernicus a "simpleton" and hooted at his doctrin. When Galileo avowed himself a champion of that theory it sought debate; it got it; and when vanquished in argument it took refuge behind the Bible; it worked upon the superstitions of the masses, and twice forced Galileo to denounce his belief by torture and fear of death. God, Bible, and church—the trinity of superstition—were all opposed to Galileo, but truth came to the rescue and his vindication has been as complete as it has been glorious.

He says the system of the world, according to Sir Isaac Newton, was not created by the God of Moses. Well, Sir Isaac is undoubtedly correct in his insinuation. Christians hav quit claiming that the book of Genesis is more than a tradition; and traditions are not necessarily truths, and must be very plausible before they can be accepted as such. Genesis is neither probable nor possible, and the sooner the Christians stamp it as a lie the better it will be for the remainder of the Bible.

His hint to the clergymen is unnecessary. They hav been following the plan he proposes for more than a thousand years. When geology was first reduced to a science the clergy denounced it; and while it may be retarded, it will not be crushed out, but will rise over and above all, purer, brighter, and better for the persecution it has endured.

In your citation of the case of a gold body becoming reduced at a given distance from the center of the earth to the specific gravity of cork, perhaps a misconception of the case or a malicious translation of the premises, has led you into error; for while gold will sink into water a few hundred feet, there is undoubtedly a depth beyond which it will not go. Philosophy teaches and offers good proof that some atoms are heavier than others, while our conception of all atoms is that they are equally compact. Besides, your Bible tells of a remarkable instance in which a man was reduced to the specific gravity of cork, at the same distance from the center of the earth, and why not a lump of gold; or is a lump of gold less a myth than was the famous gentleman from Galilee. But suppose it is an absurdity; then science does not teach it. Science is truth. There may be innumerable mistakes in Newton's "Principia," and when once discovered none are more ready to correct them than the Infidels; for, my dear sir, one of the greatest distinctions between the Infidel and Christian is that the former can discern error and is always anxious to correct it, while the Christian assumes that he has a solution for life and every phenomenon of the universe, and turns a deaf ear to the entreaties of reason, and seeks consolation in that infamous book which tells us the first attempt of man was to acquire knowledge, and that it was met by a blighting curse. I care not what your Bible says, the researcher after knowledge is the object of my admiration—the only monarch before whom I care to bow.

Christians may overwhelm Infidelity, but we hav confidence in a future when men will be wiser and better. The Medes and Persians overrun Greece. Her great institutions of learning were made the training schools of gladiators and her noblest scholars made the gladiators themselvs; her libraries were used to light the camp fires of barbarians unable to comprehend the matchless worth of the volumes they burned; her finest buildings—wonders of architecture—and each advancement in architecture is a step increasing the wide interval between civilization and barbarism—were made the barracks of armed men; where once was heard the merry laugh of innocence now come naught but the horrid yells of demi-savages in debauchery and drunken revelry. Though smothered down and made the slave of beastly power, yet the literary culture and social refinement of Greece was not exterminated, but burst out anew in the Roman Empire. The Goth and Vandal swept down upon Rome, and among her ruins we find here and there a relic of her departed glory. But not yet was to be extinguished that fire which must eventually reach each human mind, but which, like the smelting furnace, only separates the gold from the dross. After the ruffianism of the dark ages the sun is breaking upon a better day. Science has ever been the slave of superstition, but truth is the mailed knight which shall eventually rescue her from the hand of the coarse and vulgar libertin who would be her ravisher. Greece was the home of Leucippus and Democritus, in whose minds first dawned the atomic theory. The men who captured Greece were barbarians who saw in every star a deity and heard in every thunderbolt the mutterings of an angry god. Those who defended Rome had arisen above the worship of Jupiter and his associates, but in the ruins of Rome was planted a religion far more infamous than the worship of mythology. Where once burned the philosopher's lamp we now hav the inceuse upon the altar; where once the preceptor taught the student now meet the bishop, nun, and sponsor; from the same forum where once the eloquence of Cicero held the enchanted multitude, now come the mutterings of an ignorant or hypocritical priest.

Newton's "Principia" may be erroneous in some particulars, but it contains gems of priceless value. It is a volume woven in the loom of his own genius and its woof was gathered from the broad field of his ceaseless researches. No monarch ever proclaimed that it should be a law; no priest ever commended it in thanksgiving nor children sung its praise in vespers. It went before the world with its truths and errors, and scientists hav ever found upon its pages more valuable than gold much to commend, a little to censure. The name of Isaac Newton is as a brilliant star, beckoning the student on to a brighter land, with streams of purer water and fields of fairer flowers, just beyond this vale of ignorance and superstition.

A comparison of the "Principia" with the "geocentric hypothesis" is a slander upon Newton and a flattery to Ptolemy. The latter theory was only advanced to please the fancy of the great masses: it was only the prevalent ideas reduced to a system. It did not emanate from thought and did not contain one gem of truth, It was fostered by the wealth of pomp and power, and from the vast number of observations he was enabled to make Ptolemy was but little more than an ignoramus not to know that he was wrong. But years after he was dead the "wise" men defended his theory, for how else could they explain how Joshua made the sun stand still, or how that kingly orb of day could be turned back in its course. But the entire system has been proved to be false. What, compare Newton to Ptolemy? When Ptolemy, Christianity, the Bible, and all the paraphernalia and senseless show of the church hav been buried in the chaos of the forgotten past, the glory of Isaac Newton will be but in its dawn.

He seems to think the assaults of Infidelity upon Christianity are as ethereal as a dream. Well, I think after the gentleman makes a few denunciations as "simpletons" of some of the philosophers who hav made a great many of these attacks, he will awaken to a sensibility of the fact that he has been doing the dreaming himself when he thought to make the American people believe that our "renowned astronomers and geologists are simpletons."

By the way, it would really be amusing to hear Joe Cook denounce Leucippus and Democritus; David Swing, Copernicus, Galileo; Isaac Loomis, Isaac Newton, and Beecher Epicurus, for Beecher practices what Epicurus taught, while he teaches what Epicurus practiced.

Yes, go on and hurl your foul epithets and base insinuations at the noble men who are giving their days to scientific research; this is the only argument you hav left; use it by all means. Those people are trying to do something to better the condition of man, of our country, and leave behind them something for which their children will love their memories. But you and your seventy thousand brother clergymen, what are you doing? You are stalking up and down this land, reaping where you hav not sown, like so many cancers sucking away the very substance of honest toil. This may seem dogmatical, but when a man without brains enough to be anything better than a preacher talks about denouncing men who had more brains than his entire race, I usually become dogmatic.

But let nothing impede you in your puril attack upon the astronomers and geologists; it will last but for a day. You cannot fetter the hurricane nor manacle the ocean wave; neither can you stop the onward march of science. You may shut and bar your gates, but the war is now an aggressiv one, and soon your rotten ramparts must fal before the hot shot and shell of truth. M. WATSON.

*Terre Haute, Ind.*, Oct. 29, 1880.

## An English Physician on Dr. Tanner's Fast.

Dr. RICHARDSON, who stands high among English medical men, thus sums up the results of Dr. Tanner's forty-day fast:

"One or two writers out of the few who hav credited Dr. Tanner with any intention of usefulness hav offered an opinion that the experiment he has performed may prove beneficial as a matter of economic science, and that a good many persons may learn a great deal from it.

"It may fairly be admitted that the experiment is of some value in this direction.

"When we know how little food is really required to sustain life we may the more readily surmise how very much more food is taken by most persons than can ever be applied usefully toward that sustainment.

"I hav no compunction in expressing that while the fasting enthusiast was subjecting himself to considerable danger from his abstinence, many hundreds of thousands of critics were subjecting themselvs to an equal danger from indulging in excesses or foods and drinks.

"The only difference on their part would be that they were not so wise as to confine their self-imposed risks to a limited period of forty days.

"They keep up their experiment, and with every vessel in their bodies strained to repletion and seriously overtaxed, continue to replete and strain the more.

"If we could induce, therefore, such persons to contemplate their proceedings and to strike a fair comparison between their own foolhardiness and that of Dr. Tanner, the moral they would easily draw would not be without its worth on their understandings.

"Unfortunately the comparison cannot be made with effect, because the feat of excess is in the swim of fashion, while the feat of fasting is very much out of it.

"The first is a vice which, by familiarity, begets favor and competition; the second is a folly, which by its oddity begets amusement, compassion, and contempt."

(*Continued from page 729.*)

Christopher gave me a wink with his left eye, but I am not sure it was so, for the next time I cast my eye toward them they were looking as serious as ever. Perhaps it was only an optical illusion. If I see them nodding and winking at me any more I shall make sure that I am not mistaken, and then, perhaps, I may report them at headquarters. I don't think the bishop would allow their cutting up with an old Infidel like myself, and I do not wish them to be putting on any of their familiarities with me, if I *am* a long way from home.

While in the Duomo I had the pleasure of listening to twenty priests or more—out of the three hundred which it takes to run this establishment—chant Latin before the high altar while thirty-two candles were burning and while the sun was shining brightly out of doors. Some of the candles were not less than twelve feet high, candlesticks and all. This chanting is a peculiar process, and I wish I understood music so I could give it to you in notes. Sometimes they chant all together, and sometimes one set will lead off with a sentence and then another set will reply to it, and again sometimes repeat the same over again. I presume it is the liturgy—thanking the Blessed Virgin for what she has done, and asking her for numerous other favors. It is supposed God is very partial to that kind of music, but I don't believe he is, because I am not.

The *Campanile*, or bell tower, stands near the cathedral. It is a light, square, good-looking tower, and over forty feet square at the base. It is relieved by octagonal projections at the corners, and covered, like the church, with slices of variegated marbles, and adorned with fifty-four bas-reliefs and sixteen statues. It is 269 feet high, and was to have been supplied with a spire ninety feet higher. It is ascended by 415 steps. I ascended them, but I was not particularly sorry that they left off those ninety feet. My knees ached before I reached the top; but I had a magnificent view of the city, the lovely valley in which it lies, the beautiful residences in every direction, and the grand old Apennines off in the northeast. It is curious to look down on the people from these high altitudes, who look like pigmies trotting around in every direction.

The baptistry of the cathedral is an octagonal building standing a little way from the Duomo, on precisely the spot where once stood a temple of Mars. It is 108 feet in diameter, and was built in the thirteenth century. Here all the children are christened by the archbishop twice a year. There are plenty of pillars, statues, and bas-reliefs about it which you can easily imagine without help from me.

From the Duomo I went a dozen squares or so to the fine church of St. Croce, located on the square or piazza which he is the proprietor of. This is called the Pantheon of Florence, and belongs to the Black Friars. Within the walls Michael Angelo, Galileo, Machiavelli, Alfieri, etc., are buried.

> "Ashes which make it holier, dust which is
> Even in itself immortality.
> Here repose
> Angelo's, Alfieri's bones, and his,
> The starry Galileo's, with his woes;
> Here Machiavelli's earth returned to whence it rose."
> —*Byron.*

This church was built in 1294 in the German-Tuscan style. It is 460 feet long. Many marble slabs are in the pavement, and ancient frescoes are at the east end. There are twelve or fifteen chapels around the church, and I would give you a full description of the grand statues, paintings, and bas-reliefs, but I am quite sure I have already tired you with these. In the second chapel is the monument of Michael Angelo, with his portraits looking toward the dome, and statues of painting, sculpture, and architecture. There is also Ricci's monument of Dante, with figures of Italy and poetry. His body, however, lies at Ravenna. Here is also the monument of Alfieri, by Canova; as well as the monument of Machiavelli, by Spinnezzi. Several other monuments are also in this chapel.

On the left of the nave is the monument of the great Galileo by Foggini. Tardy justice was at last rendered to the memory of the astronomer and philosopher. After his body had remained unnoticed for one hundred years in unconsecrated ground (just think of it) his bones were removed to this church of St. Croce and a monument erected to his honor. The respect which the world paid to the great ability of this distinguished man doubtless forced the church to this step. When the old man first enunciated the great truth that the earth is a sphere and revolves daily on its own axis, the high dignitaries of the church told him he lied and that such doctrines were subversive of the teachings of the Bible and of theology. When he persisted in announcing the truth they pursued him, thrust him into the dungeons of the Inquisition, and applied torture to him though nearly blind and over seventy year, of age; and by the arts of cruelty and oppression which those inquisitorial villains knew so well how to ply, they forced the good old man, in order to save his life to recant what he knew was the truth. But when he was released from the clutches of the church, he still repeated the truths he had for years uttered about the rotundity of the earth, and exclaimed, "Still it moves." Thus after the church absolutely drove the old philosopher in sorrow to his grave, and did not even allow him to be buried in consecrated ground, but as an outcast and a heretic—after thus leaving him over a century, they were at last compelled by the justice and appreciation of mankind to take up what remained of Galileo and enshrine him in one of their first churches among others of the highly honored dead. And now they even wish to claim him as a son and to appropriate to their own honor the great discoveries he made. Such is the perfidy and falsehood of the church.

In St. Croce I again sat down to rest and listen to the chanting of a lot more of priests. It was different from anything I had heard. On the seat behind me were two women, one a matron, the other a maiden, and they both took an active interest in the worship, especially the maiden. Her responses to the chanting of the priests were musical and interesting though all in Latin. I wish I could give you a specimen of the words and drawling monotonous strain in which they were rendered. But despite all the sincerity they might be credited with, I could not help thinking it a very useless way to be spending time on such a bright sunny day. The money-box was brought around more than once, but it was not made largely plethoric from my pockets. I would rather spend my spare change for grapes.

The next place visited was the Palazzo Uffizi—the picture gallery of Florence—a most interesting place too, in which to pass a few hours. Many days could profitably be spent there in studying the thousands of the works of high art kept on exhibition. I cannot say how many acres of paintings I saw, but a large number I assure you, and many of them were of the finest quality. It was founded by the Medici family and is among the good deeds which are to be set down to the credit of that cruel bloodthirsty family. This extensive gallery is contained in the Uffizi, or offices, a range of buildings forming three sides of an oblong court, between the Palazzo Vecchio, and the Arno, about 500 feet long and 125 broad; originally serving as part of the corridor—extending more than 1,000 feet over the Arno and connecting with the Pitti palace which is a museum of art in itself. Besides this there are several other rooms, halls, corridors, etc., filled with works of art, including statuary, paintings, tapestry, engravings, mosaics, furniture, etc., etc.

The whole is far more than I expected to see, and with the exception of Paris is far more in the way of paintings, etc., than I have yet met with. Three or four of the corridors are 500 feet long. Many of the rooms are vaulted and magnificent, and the long corridor reaching from the palace across the river to another palace must be over a thousand feet long. All, all filled with fine statues, paintings, and grand specimens of mosaic and inlaid work, embracing tables and other rich furniture. I know many of you would highly enjoy looking at these thousands of fine paintings, and I am sorry I am unable to give you an adequate description of them. I cannot take the time to specify any of the paintings or the contents in any particular room or corridor, but can only give the names of some of the departments or divisions: First and Second Vestibule; First, Second, and Third Corridor; the Feroni Gallery; Cabinet of Ancient Bronzes; Hall of Niobe; Hall of Baroccio; Hall of Inscriptions; Cabinet of the Hermaphrodite; Cabinet of Cameos and Engraved Stones; Hall of the Portrait of Painters, Nos. 1 and 2 (three hundred life-sized portraits in all); Cabinet of Medals; Venetian School, first saloon, second saloon; Cabinet of Gems; French School; Flemish and German School, first saloon, second saloon; Dutch School; Italian School; the Tribune Statues; Tuscan School, First Hall, Second Hall; Hall of Old Masters; the Long Corridor to the Pitti Gallery; Room of Original Drawings, great assortment of tapestry; Hall of Venus; Hall of Apollo; Hall of Mars; Hall of Jupiter; Hall of Saturn; Hall of the Iliad; Hall of the Stufa; Hall of the Education of Jupiter; Hall of Bath; Hall of Ulysses; Hall of Prometheus; Corridor of the Columns; Hall of Justice; Hall of Flora; Hall of the Pocetti, etc., etc. All, all these filled with fine paintings, statues, and works of art; and it being Thursday, the admission was free, and I saw all these thousands of paintings, etc., for nothing. I have also to give my testimony that but a small proportion of them are pious or holy paintings; but few blessed virgins, but few dying and dead gods, and but few sanctimonious, unhappy saints. I was rather surprised to find in Italy so large a number of paintings with so small a number of the character named. The assortment embraced a wide range of subjects, historical, classical, personal, ideal, poetical, and nearly all beautiful. Some are very faithful to nature, and I thought as I wandered through some of the corridors and saloons, "Oh, what a field for Comstock." What a good thing it would be if he would emigrate to Florence, Kamchatka, the North Pole, or the infernal regions.

I visited two or three other galleries, but not equal in extent to the one just alluded to. I was much interested in the private gallery of Seignor Leopold Dumini, Piazza Pitti No. 16. His pictures are copies from the most valued paintings by the old masters, and as they are recently executed they look bright and fresh. They are for sale at reasonable prices, and if any of you or your friends wish to obtain good Italian paintings you will do well to send to him. I saw some dozen of artists in the large gallery copying paintings.

After seeing all the pictures I could make a good use of, I strolled through the public gardens, called *Boboli Gardens*, and belonging to the Pitti Palace. On entering to the left of the palace a fine grotto presents itself opposite, supported on both sides by statues of Apollo and Ceres. Immediately behind the palace is a beautiful ampitheater, with raised seats in the outer circles and twenty-four classical statues on the outer wall. Fine fountains are in the center. Throughout the garden are fine shaded walks and arbors, interspersed with statuary. On ascending the hights the colossal statue of Plenty is very conspicuous. At the highest portion is an old fortress of several centuries ago. From the tower in the garden I had another splendid view of the city and the splendid country surrounding it. I had not seen all the picture galleries nor all the museums, but I felt I had seen enough for one day. I, however, wished before the day was over to visit the house of the man for whom I entertain the highest respect of all the men who ever lived in Florence—the man whose studies, researches, and discoveries have done more good to the world than all the Medicis, all the priests, bishops, cardinals, and popes that have lived in Italy. I mean Galileo. So, inquiring out the locality, I climbed the steep street, *Via della Costa*, near the south bank of the Arno. The street is too steep for horses and carriages to ascend it, but it is nicely paved with square blocks of stone. As slowly ascending the hill I thought how often had the wise and great Galileo climbed that same street, for there he lived many years, and in that still, good old house on the hillside he died. I well knew when I reached the house, for a life-size bust of the old astronomer is upon the house, and this inscription on a marble block in the front wall:

> "*Qui ove Galileo*
> *Non Sdegne Piegarsi alla potenza del genio*
> *La Maesta de Fernando*
> *Dei Medici.*"

I presume this inscription and the portrait were placed upon the walls of the house long after the philosopher's death. The portrait is a pleasing one, representing a man about seventy years of age, and bespeaks a high order of intelligence and kindly disposition. The house is a very substantial one, being a basement and two stories above. It is of stone and plastered over, and laid off to represent hewn blocks. I went into the house, but as the dwellers therein speak only Italian I could not converse with them or make any inquiries about relics or mementos. But Galileo will ever live in the memory of men who love the truths of science more than the falsehoods and superstitions of theology.

On crossing over the Arno I met two nuns or sisters (virgins of course) differently clad from any I had ever seen. They dressed in dark snuff-colored wollen cloth, with a large cape of the same goods that came two-thirds the way to the ground, and on their heads leghorn hats, with brims nearly a foot wide. I thought it the most grotesque custume I ever had seen. The evening I spent in strolling through the narrow streets, looking into the stores, and noticing the customs of the people.

At 10 o'clock I took the train for Rome. It being the third night in succession that I had rode all night, with the hardest kind of sight seeing through the day, I did not very closely watch the country through which we passed, but I think most of the way the country is good. The distance is some 130 miles. As we approached Rome the country seemed somewhat broken and sterile in places. Some of the ground seemed by the moonlight not to be much cultivated. Again I saw peach trees, apple trees, fig trees, olive trees, and I thought orange trees, with many vineyards and many fields of vegetables, etc. For the first time I had a compartment to myself nearly all the way. I think there was no American or Englishman on the train. No foreigners are coming to Rome just yet, and will not till about the middle of October, when danger from the fever is over. On all other trains I have found Englishmen, Americans, Frenchmen, Germans, etc., but on this only Italians who live hereabout. The visitors come as far south as Florence, but not much further for yet a few weeks. On the ride from Venice to Florence I met two gentlemen from Philadelphia. They wished to come to Rome but should not do so for a few weeks yet. One of them edified me with an account about a friend of his who last year wished to visit Rome, but waited at Naples till the safe period arrived, but while waiting took the fever and died. I learn since arriving that there are few or no strangers yet here. So it seems I am about the first arrival. But I do not feel afraid. I have taken a room for ten days, and intend to stop that long, sick or well, living or dead

Although I have spun this letter to an inordinate length already, I must still tax your patience with a recital of my introduction into the Eternal City, and a few of my experiences here. The train reached the Rome station at six in the morning. I deposited my baggage there, and started for the city nearly a mile away. I preferred to walk. My first purchase was an enormous cluster of fine white grapes, weighing nearly one and a half pounds, and for which I paid four soldi, or four cents. They tasted good and they constituted my breakfast. With a little inquiry I made my way to the Piazza di Spagna, where Cook's Tourist office is located, where I expected to receive letters from home, but the clerk was late and the office not open, so I patronized two or three omnibuses, and took a view of the great city of Rome. I liked it tolerably well, but it is not equal to some of the cities I have visited. The new part of the town up toward the station is very fine, and there are a number of streets in that quarter wide and pleasant like our American cities and the streets of Paris; but in the older part of the city the streets are narrow and irregular, as they are in many of the European cities. I visited the river Tiber on which Rome is built. It hardly comes up to my expectations. It would take several dozens of such rivers to make one the size of the Hudson at New York. I judge it is about four hundred feet in width, and the water is far from being clear. The larger portion of the city is on the east side of the Tiber, though St. Peter's and the Museum of the Vatican are on the west side. The omnibuses are a cross between a street car and a common omnibus. The wheels are 2 1-2 feet in diameter, and the body is little higher than a street car. You can ride from one end of the route to the other, say two miles, for 3 soldi or cents. I have patronized them considerably. I visited several piazzas or public squares, the most important of which is Piazza del Popola. It is the most richly ornamented square in Rome, being decorated with semicircular terraces, statues, etc. In the center is a granite Egyptian obelisk. It is about one hundred feet high, is covered with Egyptian carvings and inscriptions, and at the top is a large cross, and that seemed to me like a profanation, a desecration. A Christian cross surmounting an Egyptian obelisk! What sacrilege! But what better can you expect in Rome? Fine fountains are at the foot of the obelisk, the water issuing from the mouth sof stone lions. I judge the Piazza del Popolo contains about two acres, and is paved with stone.

Upon returning to Cook's office I found about a dozen letters, mostly from home, which I was most glad to receive of course. The next thing was to secure a room. I could not afford to stop so long at a hotel. I must study economy. I did not have to search very long. I walked down in what is called the Strangers' Quarter, in Via Groce. I saw a card out indicating apartments to let. I called, but found it was a suite of five rooms, one flight up, and quite too expensive to suit my purse. The lady, however, who spoke French, was very polite, and took me up two more flights, where other families resided, and where she thought I could get a *petite apartement*, as I told her I wished. The dwellers in the upper part of the house, consisting of some four ladies and one gentleman, were soon gathered together and seemed to be very friendly people. I laid my case before them as well as I could, speaking but two or three words of their language. I told them I was an unsophisticated stranger all the way from America, had no parents living, and that I was looking for one small, *wee*, *petite apartement* for myself alone. They looked very pleasant and friendly—as though they would be glad to accommodate me if they could, and glad to see me at any rate. The man gave me to understand that he had been to America—to Venzuela. That is not the America as *is* America; and as he could not speak English, our facilities in the conversational way were quite limited. He, however, offered to share his room with me, and it was a good large one; but preferring to be by myself, I gratefully declined. If one of the others had made the same offer, I do not know as poor, weak human nature would have refused. But the offer was not made, for which let my stars be thanked. Thus finding I could not be accommodated there, I bid them good-bye to look farther. Seeing no place on Via Groce that I thought would suit I turned into Via Vittoria, the next street east. I found rooms for rent three flights up. I applied. A young damsel came to the door. I told her as explicitly as possible my wants, of which she could not understand a word. Soon the mother and two other daughters were in attendance, and I opened my case with as much eloquence as could be expected under the circumstances, they not being able to understand a word I said, nor I a word they said. I found the mother could speak French, and I had nearly half a dozen French words at partial command, so at it we went with all earnestness and due patience. I was glad to see they took an interest in me, and glad, too, to see that I took a corresponding interest in them. We soon began to make progress. I tried my best to tell them what I wanted, and they tried their best to understand me. There was a language of sympathy between us if not a language of words; and when we could do nothing else, we would all stop and laugh heartily. This we did several times. How could we help it when the case was so ridiculous? I notice all nationalities laugh in the same language. I succeeded in due time, by pantomime, a word or two in French and half in Italian, with several in English thrown in for make-weights, to convey to them that I only wanted one *leetel apartement pour dix jours* (for ten days). The lady had three rooms, which she kindly showed, and with which I was duly pleased. I told her either of them would answer my purpose, and one was all I wanted. I saw she was inclined to accomodate me, and hope in the moral thermometer rose several degrees. But whether I wanted meals with the room, whether I had company, and all those little et ceteras, had to be arrived at, as well as the price. We, however, progressed fairly; after nearly half an hour, the mother, the three daughters, and myself, by counting fingers to show how many days I wanted the room, resorting to pencil and paper once or twice, and laughing outright half a dozen times, closed the bargain, and I paid twenty-five lire for the room for ten days, from September 24th to October 4th inclusive. One of the daughters wrote a receipt in pretty fair Italian, and happiness was restored. To get my baggage from the station occupied about an hour, and then I took a nap, for I was weary and needed rest.

Yes, here I am pleasantly located. The mother is friendly, the daughters are friendly; the father, (whom I take to be a music teacher) is friendly, the son (half grown), is friendly, and also I am friendly. I have now been here two days. I am keeping "bachelor's hall." I have laid in my provisions, consisting of three boxes of sardines, a section of bologna sausage, half a pound of Italian cheese, half a pound of Italian butter, a dozen eggs, a loaf of bread, six pounds of grapes, with peaches, apples, and figs *quantum suf.* I must also not forget a small demijohn (two quarts) of wine. You see I do not exactly know what the effects of Romish water may have on me and I feel as though it will be safer to trust to grape juice. I have considerable confidence in grape juice, even if three or four years old. In fact, it is thought to improve by age. And then wine is so cheap here a man can afford to drink it, for one two-quart demijohn, with wicker-work of flagging all over it, cost only one lira or franc, besides the bottle. If wine was that cheap in America, I am not sure but my consumption of Croton water would be somewhat decreased.

My ideas with respect to the use of wine have modified since I came to Europe. I see people use it largely, and not get at all intoxicated. It is healthful and agreeable. I cannot see that any harm arises from the use of it. It is a comfort, and as I believe human beings are entitled to all the comforts they can find in existence without harming themselves or their fellow-beings, I am getting somewhat in favor of wine. If our people would grow more grapes, make more wine, and use far less whisky, I think it would be better for them.

I cannot exactly say I admire Italian butter. It has no salt in it, besides not being any too clean. It seems more like ointment than butter, but by working *sal* (salt) into it and picking out the black specks and hairs I make it go very well. My landlady makes me a cup of tea in the morning and boils my eggs, and I get along swimmingly. I like it far better than hotel life. My provisions are all handy. My grocer is on the ground floor in the same building, my baker is just across the street, my wine merchant is within half a square, and the man who sells me the nicest kind of grapes and fruits is still nearer. They all begin to get acquanted with me and I with them. I think we shall have no contentions; harmony prevails and I hope to leave a good name behind me. I am feeling very happy here. I feel that I am, temporarily at least, beyond the reach of my enemies. The arrows of malice and the spears and darts of hate cannot reach me here. I have not sent in my card to Leo yet. I am hesitating a little as how to act toward that individual. I wish to preserve my dignity. Among the numerous faults through life I have committed is the one of being undignified, and now that I am in Rome I am more than ever anxious to keep up my dignity. Perhaps if I send in my card to Leo he may think I am anxious to court his acquaintance. But I am not. I consider myself as good as he is. If he is vicegerent for Jahveh and Jesus I am vicegerent for myself and run THE TRUTH SEEKER, and that is considerably ahead of his time. No; I believe I will stand on my dignity and not coax around him by sending in my card. Possibly Cardinal John may have prejudiced him against me. I would like well enough to have a talk with him if he could talk English, and tell him what errors he is laboring under, and inform him as to my views as to the best course to pursue to make the race happy, but I will not run after him. There are half a dozen people here already who know I have arrived, and if Leo has half the omniscience that he and others pretend that the person has whom he is vicegerent for he will find out himself that I am in town, and he may govern himself accordingly.

I am on the corner. One window in my room opens on Via Vittoria, and two windows open on the Corso. The Corso is considered the finest street in Rome. So you see I am in aristocratic quarters. Yes, please do not forget, two of my windows open on the Corso. If any of you can make it convenient to call on me during my stay of ten days here I will be extremely glad to see you, and will give you some grapes, treat you to wine, and let you taste and smell of Italian cheese. In short, I will treat you as well as I know how.

I have much to look after here. Old Rome, where the Cæsars used to live, with the Forum, the Quirinal, the Coliseum, and Palatine hill, have to be hunted up. The Catacombs must be visited. There is no end to picture and art galleries, with not many less than a thousand churches, at the head of which stands St. Peter's—all to be examined. Even with my rapid way of doing things I will be fully occupied during my ten days' stay here, and I will try to keep you posted and let you know what I think of it all. In the mean time I trust you will hold me in remembrance. I will be with you again in a few weeks. Adieu, D. M. B.

## Home Again.

NEW YORK, NOV. 9, 1880.

DEAR FRIENDS AND READERS: I hav the pleasure to inform you that I hav arrived home sound and well. I took the steamer Gallia at Liverpool on Saturday, Oct. 30th. We halted four hours at Queenstown on Sunday, waiting for mails, and arrived at the dock here at 6 P. M. last evening, making the voyage in less than nine days of absolute running. A part of the trip was pretty rough.

I find upon returning that I hav sent in letters more profusely than room has been found for them, but if no objection is made, as they are written they will be continued for a few weeks until completed. I trust they may prove interesting to a portion, at least, of my readers.

I take pleasure in informing you that on the night I left London the branch of the National Secular Society of England of which Mr. Charles Bradlaugh is President and Mrs. Besant, Edward Truelove, Dr. Edward B Aveling, and others, are Vice-Presidents, tendered me a supper and gave me a parting farewell upon my departure for Liverpool to take steamer for this country. The evening was a very enjoyable one. The viands and refreshments were all that could be desired. Excellent speeches were made by Mr. Bradlaugh, Mrs. Besant, Dr. Alice Vickery, Dr. C. R. Drysdale, Dr. E. B. Aveling, and Mr. U. N. Das, a learned Hindoo. A beautiful illuminated testimonial from the society was presented to me, in consideration of the bravery it is conceived I hav shown in defense of freedom of speech and freedom of the press. I bore the same with great pride to these shores, feeling that it is a recognition and inlorcement for which any person might be truly grateful. Those who tendered this testimonial hav a lively appreciation of the wrong by which an ecclesiastical society enters courts of justice and secures the conviction of persons holding views not in harmony with its own. A detailed report of the meeting and a copy of the testimonial will be laid before you in due time.

I am glad to be able to assure you that I return with improved health, and that I very cheerfully renew my co-operativ work with you. Very truly, D. M. BENNETT.

## Darkness Made Visible.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A few of your correspondents are discussing "What is Thought?" Is thought a substance or a function of the brain? Before attempting to giv any view upon the subject please allow me to answer a few questions asked by M L. Sherman, who is "waiting a reply."

"Is there anything in nature which should not exist?"

Most assuredly there are many things in nature that ought not to exist. Crime and ignorance ought not to exist. Nature is red in teeth and claw. The worst man upon the earth never could be so bad as nature. She has passed the sentence of death upon all living. No human being can come into existence without another being laid at the door of death. Man from the cradle to the grave is ever protesting against nature, ever striving to impress nature, ever striving to make nature better by his humble endeavors, unceasing exertions, by his patience and skill at art.

"When we look into the mirror, is the face we see upon the plate substance, or do we see nothing?"

We see the light reflected from our person that givs the form and shape, color, and apparently the age. A nice experiment for your correspondent. Put or take his mirror before a large assembly and see if the thousands of forms will make the mirror one thousandth of a grain heavier.

"In sitting before the camera, do we throw anything from ourselvs upon the plate that is material?"

If any material leaves us, and goes to the plate in the camera, that material is not under the will, therefore has nothing to do with the argument or inference of spiritual life. If a material leaves us it is no longer a part of us; it has changed, and the change has made it something else. Change, time, space, color, light, and function are substances according to the philosophy of Mr. L. Sherman. "I never had a father," said the orphan. "I hav heard my mother say that when my brother was alive his father and he were of one age; my mother and I are of the same age." This puzzle can be seen through and proved to be true, but who can prove the promise true that Mr. Sherman and Mr. Chapman reasons from? The atom is both a spiritual and a material substance. That premis is begged, therefore not worth replying to because it is neither proved nor granted. All argument built upon such a premis is a waste of time and labor. Yours, etc., CHARLES AUDLEY.

## Free Love.

BY ALHAZA.

"A low, sweet moan, I cannot pass the door,
A pale leaf, where the winds hav played,
Cast to a chilling autumn shade,
Yes, I will look on her sad face once more,"

The room seems dark, yet lighted from above,
As if white wings were waving there,
The couch is cooled with perfumed air,
And haunted with a form of stainless love.

Like Ghul's rich gardens in their snowy bloom,
She gently waits as Death comes near,
His presence sweet she does not fear,
The fairest roses guard the silent tomb.

"My father robbed me of my angel bride,"
When William clasps her to his breast,
He kisses all her cares to rest,
But Crosby, peeping, has them both descried.

And stamping Cook, with knotted snakes in hand,
"Oh, take them to a loathsome cell;
The guilty woman knows full well
He has a wife, within a mansion grand."

"Even if I had a dozen wives and more,
One is a fierce and spiteful fiend,
But my fond heart shall n'er be weaned
From Ida, lingering on this mournful shore.

"Oh, could I bear her to some fairy home,
Where the wan waters calmly sleep;
With nought but holy silence deep,
Where no despair or gloom can ever come!"

His wife comes penitent and sobbing near,
"Oh, let me soothe poor Ida's woe,
She is your angel bride I know
Nor Crosby's lies your sacred peace shall mar."

## An Improvement in the Christian Sunday-School Suggested.

TO THE EDITOR OF THE TRUTH SEEKER,

*Sir:* Yesterday closed up the quarterly meeting of the Methodist Episcopal church of the town of Berlin.

The good Lord has been instructed what to do for the speedy reformation of this town, and especially of these corners.

A holy Sunday-school has just been put in motion. And to complete the machinery, and not hav it appear selfish or one-sided, the following new improvements are suggested:

First, that seven holy teachers be procured, one for each day of our calender week, for the oftener a good thing comes the better, of course.

Hence these seven teachers are to be selected from seven different nations whose holy Sunday comes on the several days of the week as named in our Methodist almanac, to wit, our Monday is a holy day with the Greeks, Tuesday with the Persians, Wednesday with the Assyrians, Thursday with the Egyptians, Friday with the Turks, Saturday with the Jews, and Sunday is a holy day at these corners—that is, if our city of Berville almanac is correct.

But when Sunday would come at the north or south end of the globe, where they hav six months alternate day and night both Moses and our Christian almanac fail to tell us.

Yet we are bound to hav a new improvement in the Sunday-school business. In our holy school we hav some quite warm and some frosty officers. At the last council of these officers it was proposed to negotiate with the above named nations that each should send us one of their pious Sunday-school teachers, so that we can hav a real Sunday-school show on each day in the week, agreeable to the Christian almanac.

Of course we leave out the frigid zones, for it is most too cold there for either men or gods to rest. But nevertheless we propose a new improvement. We want seven Sundays each week. And as soon as the hat is emptied the officers will send to the seven nations above named. And when the pious teachers come won't it be a blessing?

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*And the foundations of the wall of the city were garnished with all manner of precious stones.*—Rev. xxi, 19.

For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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## NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

3m31 R. G. INGERSOLL.

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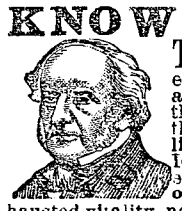
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*To Miss Anna Knoop, Dear Madam;*

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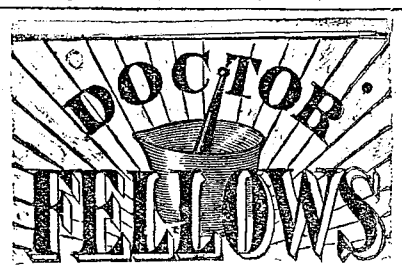
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IF hygienists or physicians seek to teach each other the art of gaining and retaining a high state of bodily strength and vigor, they should present in their own physical bodies the proof of these theories.—*E. D. Slenker.*

OH, that in England there might be
A duty on hypocrisy!
A tax on humbug, an excise
On solemn plausibilities;
A stamp on everything that's canted!
No millions more if these were granted.
Henceforward would be raised or wanted.
—*Henry Luttrell.*

THE doctrin of inherited sin, of depravity born in the bones of men; the notion that the mass of men are doomed by the God of mercy to eternal woe, immortal only to be wretched, is not a strange thing in the nineteenth century. Modern savages hav foul notions of God; ancient civilization has sins enough on its head, hideous sins unknown even in our day, for the world has been worse, but both are free from such a stain.—*Parker.*

IF we hav a precept or principle which we would advocate to others as a rule of action, we must aim to liv in accordance with the theory we wish to hav accepted, and we must liv it so well, purely, thoroughly, and practically that no shadow of blame can, by any means, fall upon us which will react upon those theories and ideas. What we do will impress others far more than what we say. Our example is more effectiv as a convincing agency than our theories can possibly be. So let us, one and all, aim to liv out our views of the highest possibilities to which we believe humanity is attainable.—*E. D. Slenker.*

IT is a most notorious fact that the apostles and evangelists were greatly mistaken in some points. It is easy to show, if we hav the exact words of Jesus, that he always was mistaken in some points of the greatest magnitude—in the character of God, the existence of the devil, the eternal damnation of men, in the interpretation of the Old Testament, in the doctrin of demons, in the celebrated prediction of his second coming, and the end of the world, within a few years. If religion or Christianity rest on his authority, and that alone, it falls when the foundation falls, and that stands at the mercy of a school-boy.—*Theodore Parker.*

O THOU, who in the heavens dost dwell,
Who, as it pleases best thyself,
Send one to heaven and ten to hell,
A' for thy glory,
And no for any guid or ill
They've done afor' thee!

I bless and praise thy matchless might,
When thousands thou hast left in night
That I am here afore thy sight,
For gifts and grace,
A burnin' and a shinin' light,
To a' this place.
—*Burn's "Holy Willie's Prayer."*

COURAGE, liberality, charity, and other good qualities, are often highly prized by those who do not possess them in any great degree; but the zealous, thorough-going love of truth is not very much admired or liked, or indeed understood, except by those who possess it. But truth, as Bacon says, "only doth judge itself," and "howsoever these things are in man's depraved judgment and affections, it teacheth that the inquiry of truth, which is the lone making or waving of it—the knowledge of truth, which is the preserver of it—and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—*Archbishop Whately.*

THE crucifix is, on the one hand, the visible and tangible pledge of the remission of sins to the faithful; and on the other hand, however, it is the deification of sorrow generally; it is humanity in its saddest plight, broken and shattered in all its limbs, so to speak, and in a certain sense rejoicing thereat; it is the most one-sided, rigid embodiment of Christian world renunciation and passiveness. In a symbol of this kind, mankind rejoicing in life and activ can now no longer find the expression of its religious consciousness; and the continued regard accorded to it in the modern Protestant church is, after all, but one more of these compromises and untruths which make it a thing of such feeble vitality.—*Strauss.*

SO LONG as prayer strove to adapt the seas to the ship it went down. When science adapted the ships to the seas, it sailed on. It cost a long period of study before chemists discovered that the basilisk which haunted cellars, which was invisible, but which killed all whom it looked upon, was carbonic acid gas. But when this was discovered, the basilisk's dreadful eye was no longer fatal. The world is still filled with invisible basilisks, invisible save as knowledge makes them visible, but killing their millions. Epidemic diseases, cruel and false social theories, vast social wrongs and oppressions, great theological wastes of wealth relativly to no purpose, compared with the good it might effect, are among these basilisks. Incantations hav been chanted over them, but they still kill. Anathemas and prayers hav failed to exterminate them. Slowly but surely the world's great workers are exterminating them, for what they think to-day forms the creed of educated men to-morrow and of all men on the day after.—*Denslow's Modern Thinkers.*

## Odds and Ends.

No matter how old a crowbar may be, it remains as pry as ever.

THE report that the oyster crop has been damaged by mildew is a canard.

SEE who Mrs. to change from Miss
Has Mr. Chance of married bliss.

A NEVADA ball report says: "Honora X was full of eclat; in fact, the eclatest lady present."

IT is said the ordinary life of a bee is only ninety days. The end of a bee, however, is very lively.

AN Arkansas man was offered a plate of macaroni soup, but declined it, declaring that they "couldn't play off any blied pipe-stems on him."

ANOTHER poet comes forward and says: "And I hear the hiss of a scorching kiss." Beats all what a man can hear, if he is only mean enough to listen.

THE greatest lover of the human race is a Toledo man. When he slips down, he prefers to hav a crowd see him, so they can hav the fun of laughing.

A DULL old lady being told that a certain lawyer was "lying at the point of death," exclaimed, "My gracious! won't even death stop that man's lying?"

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JUST as soon as a man finds himself doomed to political disappointment, he discovers that it is necessary for him to giv all his time and attention thenceforth to his business.

A STROLLING theatrical company was at the dinner table. A waiter approached one of the members, and said. "Soup?" "No, sir!" replied the guest; 'I am one of the musicians."

IF Pro Bono Publico means anything at all, it means that some chap has got mad at somebody, and thinks that some newspaper man will be fool enough to help him abuse a better man than he is.

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A NEBRASKA Indian contrived to swallow a lot of dynamite, and now he can stand around the corners and call a white man anything he chooses, without being kicked for his insolence. They're shy of jarring him even.

A YOUNG wife, remonstrating with her husband on his dissipated habits, was answered, "I am like the Prodigal Son, my dear. I will reform by and by." "I will be like him too," she said. "I will arise and go to my father."

"IF you are a quiet, honest citizen of Galveston, how did those skeleton keys and brass knuckles happen to be in your coat-pockets?" "I reckon, Judge, me and the policeman must hav changed coats in the scuffle. We were very much excited."

A YOUNG gentleman was passing an examination in physics. He was asked: "What planets were known to the ancients?" "Well, sir," he responded, "there were Venus and Jupiter, and—(after a pause) I think the earth; but I'm not quite certain."

A GALVESTON man went to a doctor and complained that he suffered from loss of appetite and drowsiness. The doctor examined his tongue, and said, "You should walk two hours every day." "Two whole hours! When, then, am I to find time to eat and sleep?"

LITTLE Johnny: "Pa, did you read in a paper how a parent was fined twenty-five dollars because his little boy hung on a street car?"

Parent: "What of it?"

Johnny: "Nothing, except I thought you wanted to giv me some car-tickets. There is money in it."

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When spelling is "reformed" she'll write:
"I'm saillug on the cshun.
The se is hi, no sale in site,
It fills me with emoshun."
But one "spell" will not change its name,
For she'll be se-sic just the saime!

As the triangle sounded the old man arose and said: "In scatterin' dis meetin' let me say to you dat some of the biggest an' bes' lookin' watermelons in the market are a fraud when you come to set down to enjoy 'em. It's the same way wid men. Dey look purty, an' dey go back on you. Befo' you buy a melon plug it. Befo' you put faith in a man watch if he am willin' to crowd 'long in a street kyar; if he'll sheer his umbrella in a rainy day; if he kin wait two minits at de pos'-office winder widout sw'arin'; if he wants all the clothes in the family on his own back; if he kin h'ar the cry of a lone chile as quick as the voice of a man axin' him to drink. Dat's all, an' we will softly recede homeward."—*Detroit Free Press.*

## Truth Seeker Tracts

| No. | Revised List. | Cts |
|---|---|---|
| 1. | Discussion on Prayer. D. M. Bennett and two Clergymen. | 8 |
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| 8. | The Old Snake Story. " | 2 |
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| 10. | The Plagues of Egypt. " | 2 |
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| 12. | Balaam and his Ass. " | 2 |
| 13. | Arraignment of Priestcraft. " | 8 |
| 14. | Old Abe and Little Ike. Syphers. | 3 |
| 15. | Come to Dinner. " | 2 |
| 16. | Fog Horn Documents. " | 2 |
| 17. | The Devil Still Ahead. " | 2 |
| 18. | Slipped Up Again. " | 2 |
| 19. | Joshua Stopping the Sun and Moon. D. M. Bennett. | 5 |
| 20. | Samson and his Exploits. Bennett. | 2 |
| 21. | The Great Wrestling Match. " | 2 |
| 22. | Discussion with Elder Shelton. " | 10 |
| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
| 24. | Christians at Work. Wm. McDonnell. | 5 |
| 25. | Discussion with Geo. Snode. Bennett. | 5 |
| 26. | Underwood's Prayer. | 1 |
| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
| 31. | Gods and God-houses. " | 2 |
| 32. | The Gods of Superstition and the God of the Universe. D. M. Bennett. | 8 |
| 33. | What has Christianity Done? Preston. | 8 |
| 34. | Tribute to Thomas Paine. " | 2 |
| 35. | Moving the Ark. D. M. Bennett. | 1 |
| 36. | Bennett's Prayer to the Devil. | 2 |
| 37. | Short Sermon. Rev. Theologicus. D.D. | 1 |
| 38. | Christianity not a Moral System. X. Y. Z. | 3 |
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# THE TRUTHSEEKER

DEVOTED TO SCIENCE, MORALS, FREETHOUGHT AND HUMAN HAPPINESS

Vol. 7. No. 47. {PUBLISHED WEEKLY BY D. M. BENNETT} New York, Saturday, November 20, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

MANY monks who hav been long teaching school at Rome were arrested by the police last month and ordered out of the city.

MRS. AGNES ROBERTSON BOUCICAULT brought her dramatic season to a close at Chicago, a few days ago, and disbanded her company.

MME. RACHEL, of "beautiful forever" notoriety, died suddenly in jail, and the jury returned a verdict of "Died by the visitation of God."

MR. FROUDE is reported to hav said that a residence in Ireland for a few years is enough to deprive even an Englishman of common sense.

THE Universalist ministers of Connecticut, in order to awaken interest in their denomination, hav resolved to hold pretracted meetings throughout the state.

DR. TALMAGE began his last Sunday morning prayer, "O God, we flock together under thy wing, and find ourselvs at rest under the feathers of the Almighty."

PROF. SWING, of Chicago, says that the Methodists no longer hold "that if a sinner should come back from hell, and be permitted to liv in a furnace, he would freeze to death."

IN breaking the ground for a Methodist church in St. Louis, a hundred women took part in the ceremony, each tossing some earth into a cart with a polished brass shovel.

THERE has been an extraordinary increase of suicide in Switzerland. In 1879 there were 540 suicides; in 1877, 590; in 1878, 642; and in 1879, 701. This last givs one in every four thousand of the population. The hard times are probably the cause.

A DELAWARE man afflicted with heart disease, and possessed with an inexplicable wish to die with his head to the north, was accustomed to lie down in the desired position whenever he felt an attack coming on. The final illness found him at a political meeting. He stretched himself on the floor, his head northward, and died with a smile of satisfaction on his face.

THOMAS HUGHES givs this as the most characteristic negro verse he has thus far heard sung in Tennessee:

> Do debble chase me round a stump,
> Gwine for to carry me home;
> He catch me most at ebery jump,
> Gwine for to carry me home;
> Swing low, sweet char-i ot,
> Gwine for to carry me home.

THE house of refuge on the top of Mount St. Gothard, founded in the fourteenth century, will be permanently closed two years hence. The opening of the tunnel will render it useless, as not even beggars will then cross the mountain on foot. At present the Hospice affords shelter, food, and a bed to 20,000 people yearly, and is supported by private and public charity. The ride through the tunnel will cost only twenty cents.

THE Rev. Edward Everett Hale caused a stir by his article in the *North American Review* on insincerity in the pulpit. He says, in the *Independent:* "I cannot but observe, and with a good deal of regret, that every so-called reply waves the real point. The question is not, Does this clergyman say all he knows in the pulpit, or does that one? The question, as stated in the article, is, Do the American people, as a whole, believe that the preachers say all they know? Thus far this question has been avoided in those comments of the religious press which I hav seen."

A TABLEAU after Millais's familiar picture, "The Huguenots," was part of an entertainment in the Baptist church at Cantor, Kansas. The Rev. Mr. Banker, the young and handsome pastor, was chosen to pose as the male figure, but the question who should tie the scarf and be hugged was not easily settled. The pretty wife of a leading member was finally accorded that felicity. The tableau is said to hav been a success; but afterward some of the sisters said that there had been a needless amount of rehearsing, the husband got furiously jealous, and the pastor resigned.

OF the popular fallacies about law and equity, says the St. James's *Gazette*, it is needless to speak. All that need be said of them is contained in a conversation which took place between a lady and a lawyer: "Law is the law of man; but equity is the law of God." "Well, madam," said the lawyer to the lady, "I never before heard that God had laid down rules about marshaling assets." Of course the truth upon the subject, now perfectly well known, is that law and equity are simply names for two bodies of law and for the practice of two sets of courts.

GEN. GARIBALDI is as popular as ever in Italy. He arrived in Milan on Nov 1. The town was decked with flags and it seemed as though the whole city went forth to greet him. There were at least 200,000 persons assembled. The crowd took the horses out of his carriage and dragged it themselvs. On reaching his hotel he was received by the Syndic of Milan. There was no display of police, and perfect order prevailed from first to last. Among those by whom the General was received were many of the survivors of the revolutionary battles and the French campaign.

THE bridegroom of a Waukegan wedding was a Baptist and the bride a Methodist. They had agreed that immediately after the ceremony they would decide by chance which should embrace the other's religion. The officiating clergyman declined to toss up a cent, partly because he would not countenance such a proceeding, and partly because, being a Methodist, he might be accused of fraud if the bride won. The bride herself finally threw the coin, and lost. When she went to join the Baptists, however, they rejected her because she did not believe in close communion. That displeased the husband, and he went over with her to the Methodists.

A HOLSTEIN (Germany) peasant, uninstructed in microscopical research, and not possessing the requisit instruments of precision, has devised for himself a new test for the presence of trichinæ in pork. When he killed a pig he was careful to send a portion of it—a ham or a sausage—to his pastor, and then waited the consequences for fourteen days. If his pastor remained healthy, then he felt perfectly easy in his mind, and well assured that his pig fulfilled the requisit conditions of soundness for food, and he proceeded to dispose of it accordingly in his own family. This ingenious method of research has not been considered satisfactory to the district physician.

FROM recent statistics issued by the Norwegian government it appears that the mercantil marine of that country is increasing at a remarkably fast rate. During 1878 the increase amounted to 33 690 tons, and at the commencement of last year the fleet consisted of 7,942 sailing vessels and 309 steamers, being about 88 per cent of the former and 12 per cent of the latter class of vessels. The proportion of steamers to sailing vessels in most countries is much larger than it is in Norway. The great bulk of the Norwegian sailing vessels are employed in the American trade, the export of produce from the United States alone during 1878 producing in the way of freights 33,733 000 crowns, against 25,000,000 in 1877, and 17,000,000 in 1876.

THE flag of the prophet is in the custody of the Mohammedan chief priest, Sheik-ul-Islam, and is kept in the mosque of St. Sophia in Samboul. It is made of green silk. There is a large crescent on the top of the staff from which hangs a horsehair plume, claimed to hav been the tail of Mohammed's favorit horse. On the folds of the flag are displayed the crescent and certain quotations from the Koran. Mohammed adopted green as his emblematic color because nature is green, and it is everlasting and universal. The following words are on the flag: "All who draw the sword will be rewarded with temporal advantages; every drop of their blood shed, every peril and hardship endured by them, will be registered on high as more meritorious than either fasting or praying. If they fall in battle their sins will be at once blotted out, and they will be transported to paradise, there to revel in eternal pleasure in the arms of black-eyed houries. But for the first heaven are reserved those of the faithful who die within sight of the green flag of the prophet. There may no man giv or expect mercy."

THE Rev. H. L. Kutchin, pastor of the Baptist church at Waupaca, Wis., spoke as follows in a recent sermon: "I believe the scriptures and the revelation of the Lord's will, but that the Bible is not absolutely infallible. I believe that the Old Testament is merely a history, and in a great deal of it there is no need for any inspiration. In relation to the atonement, I believe that Christ by his life and teaching is made unto the world a moral force leading humanity on to the truth, and that all truth centers in him. In relation to future punishment I am not sure as to its duration, and I believe that God will never refuse to listen to a cry of repentance that comes from a contrite heart. I believe when sin ceases to be, hell shall be no more. I believe that God is compassionate and loving, and I do not believe in a hell of material fire. These old ideas are fading away, and humanity is coming out into the sunlight of a better knowledge. A great many churches are cursed with a few ecclesiastical dead beats and gospel consumers who are never satisfied, and this class of people it is who furnish nine tenths of the heresy hunters." At the close of his discourse, Mr. Kutchin said that of course he resigned his pastorate, preferring not to wait to be kicked out.

AN idiot who, perhaps, surpasses all rivals in memory and in the capacity to make mathematical calculations in his head, was recently examined before the students of the medico-surgical academy of St. Petersburg. He is 27 years old. In his youth he was noted for his brilliant ability, but was addicted to the immoderate use of liquors, and led a dissipated life. He was attacked by an acute disease. When he recovered he was found to hav lost all his mental faculties except memory and the power of mathematical calculation. These increased proportionately as his understanding and power of logical thinking vanished. Now he is a living phonograph and calculating apparatus. In the lecture room Prof. Merjevsky requested him to square numbers containing five or six figures, to extract the square roots of like numbers, and so on. All the questions were correctly answered by the patient in a few seconds. No mathematician present could do anything like it. Then the professor requested some one to read poetry aloud for several minutes, and the patient repeated it as correctly as a phonograph. The professor declared to the audience that he was unable to explain this psychical phenomenon. The memory and the calculating capacity of the patient are still growing, while in other respects he is becoming a more hopeless idiot.

THE French in equatorial Africa hav taken steps to open up commercial communications with Timbuctoo and the surrounding regions. A few days ago the chief officers of a great military and surveying party left Bordeaux for the capital of Senegal, the West African possession of France. From thence the expedition will proceed up the river Senegal to a place called Medine, 200 miles from the Atlantic coast, and from Medine as a base of operation it will explore and map a belt of country lying to the eastward between the Senegal river and the Niger. The immediate purpose is the construction of a railway along the belt of land surveyed, in order to tap the rich resources of the Niger country, and promote trade between the natives and the French. The expedition will be dual in its character, and will consist on the one hand of a column of soldiers and sappers, under the command of M. Desbordes, and on the other hand of a company of civilians, including civil engineers, astronomers, and naturalists, under the direction of M. Derrien. The military party will act as an escort to the scientific party, and likewise build a line of forts across the country at convenient points. The duties of the scientific party will be the mapping of the country, the studying of its mineral, vegetable, and animal productions, and, above all, a preliminary selection of a route for the future railway. A subsequent expedition will take the working levels and surveys for the line, which will forthwith be constructed. Communication being thus opened between Senegal and the Niger, it will be no difficult matter to ascend that river as far as Timbuctoo, and establish a French post there as a center for trade with the vast and fertil plains of the Soudan and equatorial Africa.

## Events of the Week.

GARFIELD has resigned his seat in Congress.

THREE thousand Jews hav left Roumelia for this country.

THERE are sixteen murderers in the Tombs prison in this city awaiting trial.

A YOUNG and attractiv girl in Kingston, N. Y., recently eloped with a negro to spite her stepfather.

A RAILROAD president and another man were killed by the telescoping of a train near Montreal on the 11th.

A LADY of this city who was out shopping a few days ago lost a package containing $20,000 in bank bills.

A CYCLONE passed over Keatchie, La., on the 10th, literally demolishing the town. Several persons were killed.

A WEALTHY merchant in Kingston, N. C., was recently fined fifty dollars for attempting to kiss a lady in the street.

THE propellor Zealand and her crew of sixteen men, of Hamilton, Ont., were lost in the recent storm on the lakes.

A FUND of $21,000 has just been subscribed in Geneva, N. Y., by the temperance people, to enforce the excise law in that town.

IN the recent international rowing match in England, Hanlan, the famous Canadian oarsman, came in three lengths ahead.

SIX prisoners broke jail at Los Vegas, Col., a few days ago. Two of them were killed and one wounded; the others escaped.

TWO banks in Hackensack, N. J., hav been broken by the peculations of their cashier. The losses reach nearly a quarter of a million.

A SCHOONER laden with nitro-glycerine ran on the rocks near Erie, Pa., a few days ago, and the Erieites are in constant fear of an explosion.

DURING the past month there were seventy-nine claims for gold and silver mines filed in Albany, N. Y. One discovery is as far west as Erie county.

THE land agitation in Ireland continues to grow in importance. Friends of the movement in this country are doing what they can to assist the agitation.

LUCRETIA MOTT died at her residence near Philadelphia on the 11th, in her 88th year. She was one of the earliest and ablest of the woman suffrage advocates.

ON the morning of the 12th an explosion of coal gas occurred at a coal mine in Stellartown, Nova Scotia. Fifty men and twenty horses that were in the mine at the time were killed.

MR. BRASSEY, M. P., of England, the famous railroad contractor, has purchased 120,000 acres of land in the northwest British provinces on which to found a colony of English workingmen.

A MAN in Red Bank, N. J., fifty years of age who married a girl of thirteen in May last, shot his wife a few days ago, yet, strange to say, though she has two bullets in her head, she still livs and visits her friends.

THERE hav been several heavy shocks of earthquake, of late, in Agram, an Austrian city of twenty thousand inhabitants. Half the town is destroyed, two mud volcanoes are formed, and several hot springs hav risen.

THE United States revenue steamer Corwin, which has just returned from a cruise in the Arctic regions, reports that four hundred of the natives on Lawrence Island, within twenty-five miles of Wrangel Land, have starved to death.

A WEEK or two ago it took a thousand regular troops, a swarm of constables, and a score or two of reapers to get in the crop of an unpopular proprietor in Ireland, all owing to the land excitement. The troops and constables were required to protect the reapers.

ALL the Nihilists tried for being implicated in plots against the life of the Czar hav been found guilty. Five of them hav been sentenced to death and eleven to hard labor in the mines, their terms of punishment ranging from life to fifty years. Three women were sentenced to fifteen years penal service.

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## Letter from Europe.—No. 13.

THE RUINS OF ANCIENT ROME.

81 VIA VITTORIA, ROME, Sept. 30, 1880.

DEAR FRIENDS AT HOME: I have now been here several days at the headquarters of Christianity, and begin to see a little how affairs are managed, and it is only my duty to keep you posted as to how I am getting along. Before I begin with my explorations through ancient and modern Rome let me say a few words about my surroundings here on the Corso. You of course remember I have two windows opening on the Corso, the principal street of Rome. Perhaps you would like to know more about it. I have taken its measure and will report. It is about a mile long and thirty feet wide, between the curbstones. The sidewalks are six feet wide in some places, and half that distance in others. The stores on it are diminutive, and not very attractive. I think it would take at least one hundred and seventy-five such streets to equal Broadway, New York. My other street, Vittoria, is about twenty feet wide, with no sidewalks.

The houses here are of a permanent character. The stairs are generally stone, and the floors are tile or stone. My room has a plain tile floor, about a third larger each than a common brick. They seem a little rough without carpets, but when carpeted do very well. They have the advantage of not being noisy. I can scarcely hear the people on the next floor above. The brick deadens the sound.

The Italian pedlers about the streets are a noisy set of fellows. They keep up a pretty constant outcry which becomes tiresome to the compulsory listener. Whether it is figs, grapes, fish, or whatever these peripatetic dealers have to dispose of, they take good care to let the people know they are about, and though they may be little in body they are powerful in lungs, and their dolorous tones are so much like the chanting of the priests in the churches that I cannot help marking the similarity. I often think they make a great ado over a small amount of business. Perhaps the most noisy of any of these criers are the newsboys, or rather newsmen. Two of these noisy fellows station themselves under my windows on the Corso, and for several hours from early in the morning they keep up an incessant outcry of the names of their wares. If the news contained in them equals the noise made over them they deserve to meet with a more extensive sale than they seem to. If they would only cry out the New York *Times*, *Herald*, *Sun*, or *Truth* their music would sound sweet to me, and I would surely patronize them.

When an extra comes out, as has been the case twice since I have been here, the newsmen run the streets in a wild manner, and make a worse outcry than usual to let the people know that something extraordinary has happened, and that their papers should be bought. I thought our newsboys in New York could make quite as much ado as needful on the appearance of an extra, but their Roman brothers can throw them in the shade and not half try.

I have attended two funerals since I have been here—that is, from my window. On Sunday afternoon last, while writing in my room, I heard an outcry, sounding something like that of the newsmen just spoken of, and said I to myself: "What direful calamity has happened now that the newsmen should make such a noise as this? I hope the Pope has not choked himself to death, or anything of that kind." I went to my window and saw it was a funeral procession, and one of the most singular I have ever witnessed. It was principally made up of monks, and they were singing or chanting in a most dolorous manner. They were dressed in various colors, and were members of different orders. The first fifty wore a snuff-colored cloak and cowl, and marched two abreast; then came about as many in black (perhaps they were the Black Friars); then a company in red, and then another in a darker snuff-color, and another company still in white, after which came the carriage containing the corpse, with six monks on each side, with their faces veiled, carrying lighted candles four or five feet long. After the corpse came a few carriages with mourners and friends, with fifty or more persons on foot, who brought up the rear. The monks made a most grotesque appearance, and their doleful, unearthly chanting produced a decidedly singular effect. I afterward saw another similar funeral procession, only pall-bearers of monks carried the body instead of a carriage; but the lighted candles were used, possibly, to give light to the departed on his way into or out of purgatory, and the dismal chanting was a fitting accompaniment.

Monks are numerous here. The Augustines, the Dominicans, the Franciscans, the Capuchins, the Benedictines, and all the other varieties are fully represented. They are seen walking about the city at all hours of the day with nothing on their heads save a small skull cap, which merely covers the crown. They are a perfectly useless sort of beings, in fact worse than useless, for they often swindle, frighten, persuade, and cajole weak-minded, superstitious people near the end of life to save themselves from the horrors of the damned by bequeathing a large share of their property to the monkish orders. In this way natural heirs have been wronged out of what justly belonged to them by these insinuating, ingratiating, conscienceless monks who care nothing for desolate widows or helpless children so they can secure to themselves the bulk of the dying man's fortune. In the capacity of priest or confessor they make the poor simpleton think it is far better for him to enter the other world after having given the larger share of his property for the service of God than to go having selfishly left what he had for his wife and children. Millions upon millions have in this way—by preying upon the superstitions and fears of dying people—been torn from wives and orphans to further enrich the pretended men of God and the church that claims to be God's special pride. Sometimes, however, they get foiled. I was told of a case where a widow was about to die, and the Dominican monks had access to her to administer to her in her dying hours; and by dint of persistent talking and persuasion they made her believe that as she had done little or nothing for the church during her life, it would be very unsafe for her to enter the other world without doing something to insure her happiness and to shun the doom of the damned. She had about $70,000; and working upon her fears, they induced her to will to their order all she had save $4,000, which was left for an only daughter. Soon after the will was made she died; but the daughter was spirited, and indignant that the power and influence of the priests had thus been employed to deprive her of what was justly hers. She placed her claims in the hands of a skilful lawyer, who brought suit to recover the property on the grounds that undue influence had been used on the mind of the helpless, dying woman. The Dominicans stoutly contested the case, and employed able lawyers to defend it; but after they had done all they could, carrying the case from court to court, they were finally defeated, and had to return the property, besides paying all the costs that had accrued.

Some of the orders of monks are poor, and live by begging from house to house. When asked why they do not go to work and earn their living, and why gifts should be made to them, they reply by saying: "Oh, we pray to heaven and the holy Virgin for you. When you commit sin we pray that you may be forgiven; and but for us you would not be forgiven, and it is your duty to give to us." Thus these worthless, cheating idlers, and holy vagabonds are a pest to the earth, and Italy is greatly overrun with them.

I judge the Italians are very fond of dandelions as an article of diet. I see them in profusion with every dealer in vegetables. I think I had not been an hour in Rome before I saw fifty bushels of dandelion tops. Women from the country carry them for sale in baskets and sacks on their heads, and dealers sell them on the street. I have seen four donkeys together, loaded down with dandelion tops closely crammed in sacks, and one on each side larger than the donkeys themselves. I have also seen men coming to the city carrying on their backs large sacks filled with the same commodity. Such a general use of dandelions should serve to correct the tendency to biliousness to which the Italians are disposed, if *taraxicum* possesses the medical virtues ascribed to it.

ANCIENT ROME.

In prosecuting my sight-seeing in this ancient city I deemed it would be proper to do so somewhat chronologically, taking those parts first which are the oldest in years, or in centuries. Rome is divided into five divisions; thus, 1. The Strangers' Quarter, in which I am located. It is in the north part of the city, running south in a wedge shape toward the center, bounded by the Corso on the west and Quirinal and the hills of Rome on the east; 2. Comprises the hills of Rome, including the Quirinal and several palaces and fine residences. It is immediately east of the Strangers' Quarter; 3. Is Rome on the left bank of the Tiber west of the Corso, and is made up of narrow irregular streets, and is upon the whole rather uninteresting; 4. Is the portion of the city on the right bank of the Tiber, including St. Peters, the Vatican, etc.; 5. Is ancient Rome in the south part of the city, and includes the Capitoline, the Palatine, the Aventine, the Cœlian, the Esquiline, the Velian, and Viminal hills, on which seven hills the ancient city stood. In approaching this ancient Rome from the more modern city we come first to the Capitoline hill, so called, it is said from finding the head (*caput*) of Jupiter when digging for a foundation of a temple to him. It was here the kings in ancient times held their capitol; it was here the senate met and passed laws during the five hundred years that Rome was a republic, and it was here the emperors, for nearly three hundred years after the republic, still made their capital. It is the smallest save one of the seven hills of ancient Rome, but is the most important of them all. It was originally only the south spur of the Quirinal from which it was separated by a depression which was enlarged by the operations of the Emperor Trajan.

As important a place as this hill was in the days of the kings, the republic, and the empire, its glory has greatly passed away, and in the place of the edifice which once crowned the summit now stand a Christian church and monastery. It was on this *area capitolina* that Romulus is said to have founded his asylum. It was here that popular assemblies were afterward held; and it was here in 133 B.C., on the occasion of the suppression of the revolt of Tiberius Gracchus, that the blood of the citizens flowed for the first time in civil warfare. One of the peaks of the hill was occupied by the Arx, or citadel, with the temple of Juno Monita, while the other was the site of the Great Temple of Jupiter. It is needless to say that as utterly absurd as I regard the religious superstitions of the ancient Romans I cannot look upon the substitution of Christian superstitions and Christian edifices as any improvement. In many respects the pagans were superior to what the Christians have proved themselves. In this light the tearing away of the ancient temples and building in their places churches and monasteries seems like a desecration, a species of vandalism at which my inmost feelings revolt. Here and in many places the strongest proofs exist that it has been the purpose of Christians to demolish everything pagan, to convert it to their own use and appropriate to themselves everything in the pagan system popular and dear to the people; and on every pagan temple and over every pagan shrine they have erected a temple of their own upon which they have placed the cross, with a dying god upon it and an image of the Virgin.

The temple of Jupiter was built by Tarquinius Superbus, the last of the kings, and consecrated over five hundred years before the Christian era. It was 800 feet in circumference and possessed a triple colonnade, and three cellæ, that of Jupiter being in the center, and one for Juno and Minerva on the sides. In the year 83 B.C., during the civil war, the temple burned down and was again rebuilt, but was burned again in A.D. 69, on the occasion of the struggle between Vespasian and Vitellius.

This most sacred shrine of ancient Rome was magnificently restored by Domitian, and was preserved down to the year 455, when it was plundered by the Vandals and robbed of its gilded bronze tiles. The numerous shrines which once surrounded it met with the same fate, and the entire hill now presents the appearance of modern times. For five hundred years little or no mention was made of the Capitoline hill or its temples; it was in the possession of the monastery of Araceli, and the name of *Monte Caprino*, or hill of goats, was given it, which shows the desertion which had fallen upon it. In the eleventh century, however, when there was some revival of a spirit of municipal independence, it again became the center of the civic administration. The prefect of the city resided here. Among the ruins of the venerable citadel the nobility and citizens held their public assemblies, and in 1341 Petrarch was crowned as a poet in the great senate hall.

Originally the hill could only be practically approached on the south side, the north being precipitous and almost inaccessible, but in 1348 the northwest side was made accessible from the newer quarter of the city by the construction of a long flight of steps, and which was about the only public work performed during the exile of the papal court at Avignon. About 1389 Boniface IX. converted the palace of the Senate into a kind of fortress, but its present form dates from the sixteenth century. Two new approaches from the city having been constructed in 1536, the capital has since formed a kind of termination of the modern part of the city in the direction of the ruins of ancient Rome. At the head of the 124 steps leading to the capitol is a beautiful piazza. On the summit is a she-wolf kept in a cage, in memory of the fable of Romulus and Remus being suckled by a she-wolf. At the foot of the steps are large statues of two fine Egyptian lions, and at the top two colossal statues of Castor and Pollox in the celebrated horse-training groups. In the center of the piazza is a bronze equestrian statue of Marcus Aurelius. On the right is the *Palace of the Conservatori*, formerly the Town Hall, but which now contains important collections

of Roman antiquities. On the opposite side is the Capitoline museum, which contains a still larger collection of Roman sculptures and antiquities. The designs of the sculptures on the piazza are by Angelo, and the capital museum building was founded by Innocent X., extended by Clement XII., Benedict XIV., Clement XIII., and Pius VI. There are in the museum numerous rooms, halls, saloons, corridors, etc., well filled with ancient Roman sculpture, gods, goddesses, heroes, philosophers, critics, poets, warriors, statesmen, etc., with bronzes, pottery, lamps, inscriptions, mosaics, and other works of art in marble and bronze. Here are statues enough of Jupiter, Juno, Mars, Hercules, Venus, and all the rest of those imaginary deific worthies to fill a pantheon. There is also a full line of the old Roman emperors. These were largely excavated on the Capitoline hill and its surroundings, while some were brought from other parts of the Roman Empire.

On the south slope of the Capitoline hill is the remains of the temple of Saturn, of which eight fluted granite columns remain standing; three columns of the temple of Vespasian; the arch of Septimus Severus, still embellished with the designs in basreliefs, executed at the time it was erected. Below in the corner is the colonnade of the twelve principal gods of Rome. The basement of the temple of Saturn is sixteen feet in hight, and was originally consecrated by the consuls Sempronius and Minucius about five hundred years before the Christian era, and was restored by Munatius Plancus about 44 B.C.. where from the earliest times the *Aerarium Publicum*, or government treasury, was established. Below the temple of Saturn, but concealed by the earth and rubbish which forms the modern road, once rose the triumphal arch, erected in A. D. 16, to the Emperor Tiberius to commemorate the defeat of the Germanic tribes and the recovery of the Roman insignia which had been lost at the battle of the Zeutoburgin Forest. Fragments of the arch and inscriptions still lie scattered around. Below the tabularium of the upper gallery, of which one arch only now stands, and in the angle formed with it by the street, lies the *Schola Xantha*, with the colonnade of the twelve gods of Rome as observed, whose images were erected A.D. 367.

Farther towards the south is the temple of Concordia, founded in the year 366 B.C., and rebuilt on a larger scale by Tiberius at the very beginning of our era. It was dedicated to Concord to commemorate the termination of the protracted struggle between the patricians and plebeians. On the ruins of this temple was erected the Christian church of St. Sergis and St. Bacco, but it was taken down in the sixteenth century. In front of the temple of Concordia, and above the *Via Sacra*, rises the triumphal arch of Septimius Severus, already mentioned. It is seventy-five feet high and eighty-two wide, with three arches or passages. It was erected in honor of the emperor whose name it bears by his sons Carsalla and Geta, in 203, to commemorate his victories, and was surmounted by a brazen chariot with six horses, on which stood Severus crowned by victory. Above the arch are figures of victory; at the sides are crowded scenes from the life of the emperor and the warlike struggles of his times. An arched wall near the Arch of Severus is what remains of the *Rostra*, the orators' tribune.

Next south is the ancient Roman Forum, from which about twenty-five feet of the accumulated rubbish and dirt of over fifteen hundred years have been removed, leaving the floor of the Forum as in ancient days, with the bases of the columns as they used to be, and many pieces of broken columns two and a half and three feet in diameter lying around. The Forum was erected in what was a marshy hollow between the Capitoline hill and the Palatine. In this hollow tradition asserts occured the great conflict between the Romans under Romulus and the Sabines under Titus Tatius, after the rape of the Sabine women. After the hostile tribes were amalgamated into one state they chose the Forum as its center; and it was here that many of the most noted scenes in Roman history occcurred. On the north side was the *Curia Hostilia*, or Council-Hall, which is said to have been erected by King Tullus Hostilius. On the south side, and at the foot of the Palatine hill, rose the temple of Vesta, with its eternal fire, and the *Regia*, or dwelling of the Pontifex Maximus, the president of the Roman hierarchy. The *Comitium*, or open space in the center, was the place where popular assemblies were wont to be held. The Forum was bounded by streets, the most important of which was the Via Sacra, ascending to the Capitol. In the Forum and its environs building operations and various changes have been taking place at intervals of upward of two thousand years, and it is not to be wondered at that it is now somewhat difficult to fully establish the bounds which belonged to this ancient popular edifice. It is, however, well settled that the Forum extended from the foot of the Capitol to the Basilica Julia on the south, but the eastern boundary has not been clearly decided. There are now fully twenty-five feet of earth on what was this portion of the Forum, including the remains of subsequent buildings, and until all this is cleared away the full extent of the republican Forum in this direction cannot be fully established.

Soon after the temple of the Capitoline Jupiter, were founded the temples of Saturn and Castor, and all nearly five hundred years before our era. At the period of the Samnite war, which resulted in the extension of Rome's supremacy over the whole of Italy, we are informed that the Forum underwent many embellishments. At length, however, as its length was but 450 feet, its area became too confined for the extensive business of many kinds transacted there, when it was considerably enlarged; basilicas and quadrangular courts were added, with a view to drawing off a portion of the business which had centered in the Forum. This was prosecuted with vigor under Julius Cæsar. He added largely to the previous size of the Forum, and created the spacious Basilica Julia on the south side. Augustus continued the plans of his uncle, and to him is due much of the arrangement of the Forum which modern excavations have disclosed. All the edifices of the republic were restored by him and his successors, whose extensive building operations extended over the first four Christian centuries. These ancient buildings were restored for the last time in the reign of King Theodoric, in the fore part of the sixth century, and the last new monument erected in the Forum was the column of Phocas, in the year 608, which is still standing; but the rudeness of the architecture bespeaks the degraded condition into which art had then fallen. It was in the first half of the sixth century that was vigorously waged the war of Christianity against paganism, which was continued through the middle ages. Ancient pagan temples, as observed, were changed into Christian churches, and in place of the gods Jupiter, Saturn, Castor and Pollox, Juno, Minerva, Vesta, etc., came such presiding spirits as St. Giuseppe, St. Luca, St. Adriano, St. Lorenzo, St. Francisco, and as many more saints as you please to call for. Amid the saintly churches thus changed from pagan temples or built upon their ruins were interspersed the towers and castles of the late Roman nobility erected among the ruins of the ancient buildings in the style best adapted to the prosecution of their perpetual feuds. As the ancient edifices were on too extensive a scale to meet the wants of the degenerated successors, a great amount of surplus material was left on hand, and from this storehouse building material was taken for edifices of all kinds for more than a thousand years.

A large number of the churches in and around Rome were largely constructed of material literally stolen from the ruins of the temples and edifices of the ancients. Hundreds of columns and thousands of tons of marble were thus appropriated, and what was still more destructive, thousands of tons of the marble used in the construction of the ancient temples and noble edifices were burnt to make lime for building churches. Much even of the marble which now lines St. Peter's cathedral at the Vatican was taken from the temples and public edifices on the Capitoline hill and the palaces of the emperors on the Palatine. In the same way it is asserted that a splendid statue of old Jupiter now makes an excellent St. Peter in his cathedral. In this and in many other ways has Christianity stolen from paganism—not only its errors, dogmas, rites, and ceremonies, but the very building material of which its churches are composed. By placing the cross over the edifices thus purloined they all become very holy, and after a time they blatantly exclaim, "See how much superior is Christianity to paganism." When one realizes the vast amount of richly carved and sculptured marble bearing valuable inscriptions and artistic enrichments which have thus been ruthlessly destroyed, it is quite enough to fill him with honest and earnest indignation at the spirit of robbery which the church has evinced. In the Basilica of Julia alone have been discovered lime kilns and stone yards at three different places. The bronze was also seized upon with mercenary avidity by the conscienceless robbers of the Christian era. The pagan Goths and Vandals of the north were bad enough in all conscience, but the Christian Vandals were far worse, being quite as destructive in their depredations and continuing their robbery more than a thousand years.

After this systematic destruction of the Forum, its remains were gradually buried beneath the rubbish and debris of not less than four centuries, so that the ancient pavement is at places even forty feet below the present level. In the middle ages and down to the present time the glory of the ancient Forum and its surroundings had become so departed that it was termed the *Campo Vaccino*, or cow pasture, or the common for cattle. Its desolate area was covered with the teams of buffaloes and oxen of the peasantry, and smiths and carpenters established their workshops around it, while a few isolated columns protruding from the rubbish alone afforded a reminiscence of departed glory. Thus it remained till the present century, though as early as the fore part of the sixteenth century Raphael had formed a plan for restoring the ancient city in his lifetime, and about 1546 a beginning was made to excavate in the vicinity of the temple of Castor and Faustina. The object, however, being to find monuments and works of art, the excavations were soon filled up again. But during the present century the spirit of investigation became fully aroused and over sixty years ago the *Clivus Capitolinus* with its temples were disinterred under the superintendence of Carlo Fea, while the French during their occupation directed their attention to other quarters. Napoleon Bonaparte showed much interest in having these works of antiquity cleared from the rubbish which covered them and to have their treasures of ancient artistic wealth, so far as possible, restored to the world. In 1835, and during the republic of 1858, part of the Basilica Julia was excavated by Canina, but from that year to 1871 the work was discontinued. From 1871 to 1874 the Italian government resumed the excavations with considerable, but latterly decreasing energy. By these last operations the Basilica, the temples of Castor and Cæsar, and a great part of the Comitium and the neighboring streets have been brought to light, and an admirable clue to the arrangement of the entire locality has thus been pretty clearly defined. In addition to the excavations some of the monuments have been restored so as to convey an opinion of how they once stood and looked.

On the floor of the Forum is an oblong block of marble said to have been sculptured in the time of Julius Cæsar. It has the figure of a hog, a sheep, and an ox skilfully carved upon it, and on the reverse side are other carvings. I do not now remember the subject, but think it is some historical event in the career of Cæsar. The place is pointed out where Mark Antony made his celebrated speech in favor of the assassinated Cæsar and against Brutus and Cassius; but the place where the deadly knife was thrust to the heart of Cæsar is toward the Quirinal, and is now occupied as a vegetable market.

South of the Forum are several walls and arches, the ruins of antiquity, but of a later period than the Forum and the Capitol. The foundation of one of the ancient palaces is said to have been laid in the time of Vespasian, as bricks have been dug out which bore his name. Here is also an ancient temple of Vesta, on the top of which a Christian story has been added and converted into a Christian chapel. It was not far from this place of which Gibbon thus wrote: "It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter (Aracœli church) that the idea of writing the Decline and Fall of the city first started to my mind." A greater work than this has hardly been written, and a clearer head than Gibbon's has scarcely existed. It is well for the world that he made that visit to Rome, and that while thus meditating among the ruins of the ancient city it entered his mind to write the history of its Decline and Fall

### THE PALATINE.

To have access to this ancient seat of imperial grandeur required two francs for myself and guide, whom I deemed I needed to point out the locations of the palaces which once stood there, the eras when they were built, and the names of the builders. The Palatine is on the southwest side of the Forum, and between that and the circus Maximus, which was flourishing twenty-five hundred years ago. Its top is somewhat in the form of an irregular triangle, and it is probable that scarcely any spot on the earth of the same size has been the site of grander palaces, more extravagant wealth, more sumptuous abodes, than this same Palatine hill. I can hardly enter into details and give you all that should justly be said about this locality, for I am well satisfied that I weary you with my details. This hill, 1,900 yards in circumference on the summit, has been closely connected with the history of Rome from the first. It was site and center of the embryo mistress of the world, the Roman Quadrata, fragments of whose walls have been brought to light in several different places. The wall appears to have encircled the hill—the highest point of which is 168 feet above the level of the sea, or 114 above the level of ancient Rome—about half way up its slopes, and to have been furnished with gates to the number of three or more. Tradition places on this hill the dwellings of its heroes Evander, Faustulus, and Romulus, and a reminiscence of them was preserved down to very late times.

My guide (Mr. Adolf Neuhauser, a German, formerly of the city of Vienna, and who speaks pretty fair English) pointed out to me from the Palatine hill the rock where Romulus was said to have landed when he floated down the Tiber, Moses-like, in the cradle of wicker-work in which he was placed, and from whence he was rescued and nursed and suckled by a she-wolf. For a long time sacrifices were made upon that rock, and it is still highly venerated by the citizens of Rome.

In explanation of the fable of Romulus being suckled by a wolf, he said the error arose from a figure of speech. Romulus was really found by Faustulus, and was nursed by his wife, who was a very cross termagant, and so unamiable that she was termed, as was common to call that class of females, a wolf, and from that fact the fable had grown that

(Continued on page

# Editorial.

## An Appeal.

To the Patrons of The Truth Seeker: When I am in trouble or in sore need I come to you. You hav been my steadfast friends. When over seven years ago I launched my little craft upon the sea of journalism many of you came to my aid and hav remained faithfully with me since. I began with slight resources, and hav about held my own since. Had it not been for your kindness and support my little enterprise must long since hav proved a failure. With your aid I am publishing the largest Liberal paper in the world, and consequently the most expensiv. With your aid it will continue to be a success; without it, it cannot. To meet its current expenses a steady income is most essential. If this fails, the results are most serious.

For the last several weeks, owing to the political campaign, to my absence in Europe, and perhaps other causes, the receipts hav been smaller than usual, and the consequences are upon me. I find upon my return that bills hav not been paid that should hav been, and I now ask you to again aid me. Many of you are in arrears, leaving me to furnish the paper to you without the necessary funds to do so. I ask those of you who are behind to renew at once; and if you will advance a year, I will regard it as a special favor. If you will all be thus generous with me my financial circumstances will be much improved. If all the readers of The Truth Seeker will promptly contribute the yearly subscription price, its success will be secured. A little from a large number makes a goodly sum.

I hav practiced industry and economy. The only extravagance I hav been guilty of is my trip to Europe. I felt a strong desire to visit a part of the old world; and after spending a year in prison I felt that it was almost my due. I enjoyed my trip highly, and feel that my health has been improved thereby. I tried to make you sharers with me in what I saw so far as possible. Still, if I erred in going, none can regret it more than myself. I tried to be economical, and feel sure I did not expend more than one-third the sum which many hav spent going over the same ground. That I hav made mistakes I will not deny; but I hav wished to be in the right, and my aim has been to do injustice to none. I feel that far greater wrongs hav been done me than I hav desired to do to others. I hav endeavored to serve you faithfully.

I trust you all wish that The Truth Seeker may regularly continue its weekly visits, and that those of you who are behind will catch up without delay; and I hope that those whose time will expire in a few weeks, and can conveniently advance the price of another year, will kindly do so. Every one can tell when his time expires by the date on the wrapper.

This appeal would not be made were it not necessary, and I ask that it may not be disregarded. Let it be remembered, too, that I am still in the Liberal book trade, and will fill your orders with the greatest cheerfulness. The reading season of the year has come again, and surely there are not as many Liberal books extant as should be. Let us all endeavor to do what we can to make the cause of truth successful. Fraternally yours, D. M B.

## The Passion Play.

The peasants of Oberammergau, in their representation of the Passion Play, or the reputed events in the life of Jesus, hav attracted the attention of thousands of tourists who hav visited that town. Many hav considered it the greatest piece ever placed upon the stage. With a belief that it would draw largely in our community, one of our theatrical managers has decided to place it upon the stage of one of our most popular theaters. Some of our Christian people of the Baptist persuasion evince strong objections to the proposition, and wish to prevent it. Inasmuch as the stage is a most forcible means of depicting the important events that hav taken place in the world, it would seem that Christians should not object to having the tragical close of the life of Jesus thus represented. If the story is true when they preach it in the pulpits it is equally true when portrayed upon the stage of a theater. Possibly the clergymen wish a monopoly of the business. The crucifixion of the savior Prometheus as an expiation for the sins of the world was represented on the stage in the theaters of Athens five hundred years before the story of Jesus was ever told. It is difficult to see why it is not equally proper to represent the termination of the earthly career of the more modern savior in a similar way. There is no doubt that the crucifixion of Prometheus was a subject of as much sacredness to the Athenians as the crucifixion of Jesus can be to New Yorkers.

## Paine Memoral Suit.

We are glad to learn that the vexatious suit instituted by certain malicious persons against friend Mendum as trustee of the Lick Lecture Fund has come to naught. The case was brought into court on the 1st, and the Judge, after hearing the complaint and the answer, told Mr. Mendum's accusers that they were trifling with the time of the court, and dismissed the case, imposing costs of court upon the complainants. It is confidently hoped that this will be the last of the troubles connected with Paine Memorial, except to raise funds to clear off the debt of a few thousand dollars still hanging over it. This decision of the court is so largely an indorsement of the conduct of the managers of the property that they feel confident the Liberals of the country will take up the remainder of the stock, the price of which is $25.00 per share. Money should be transmitted to J. S. Verity, Treasurer, Paine Building, Appleton street, Boston, who will forward stock promptly.

## Gain in the Population of New York City.

From the census of the present year it appears that this city has made a remarkable increase in population since the census of 1870. Then the population was 942,292. Now it is 1,206,577, showing an increase of 264,285, or about 33¼ per cent. This is perhaps the first instance where any city has increased its population over a quarter of a million in ten years, the increase alone being enough to make a city of large magnitude. If New York keeps on increasing at this rate its population will reach two or even three millions of people during the lifetime of many now upon the stage of action. This gain seems to be largely from the growth of the newer wards in the upper part of the city, but nearly one-half of the increase is in the older wards. In the 12th, 18th, 19th, 20 h, and 22d wards the present population amounts to 435 304, showing a density in many instances of over four hundred to the acre—more dense than London or any European city, and too dense for comfort, health, or morality.

One of the evils of our time seems to be the massing of overgrown populations into large cities. It would be much better could hundreds of thousands of these people be located in the rural districts of the South and West cultivating the millions of acres now imperfectly tilled or wholly neglected. The accumulation of people in the large cities in excess of their needs must necessarily lead to crime and ill health, while their dispersion over the arable lands of our extensiv country would be conducive to health, virtue, and happiness. One of the great problems to be solved in the future is, What shall be done with the vast and rapidly increasing population, and what shall be done with the almost countless millions of acres of farming-land in excess of the amount men are able to properly cultivate. By birth and right of existence all men hav an equal claim to the soil of the earth, as to its air and water. How to bring about a just apportionment and by what tenure lands shall be held are subjects that must seriously engage the attention of the men of the future. Unless a righteous apportionment of the land can be effected the results of an over-population will soon be upon us, and a train of evils terrible to contemplate may be looked for in coming generations. Millions of men without homes and with nothing to do, and millions of acres whose owners cannot till them, and which they hold in excess of their needs, are evils which may be made to correct each other.

## Book Notices.

The Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette; or, the Despair of Science;" "The Proof Palpable of Immortality," etc. Colby and Rich, Boston, 1880. 372 pp. Price, $1 50.

Mr. Sargent is well known among the readers of Spiritualistic literature, and his statements are received in confidence. For many years he has been an earnest investigator in the field of psychic phenomena, and this volume is the result of his labors and his search. He givs many facts and incidents which hav come under his own observation, together with the experiences of many others similarly engaged. He exposes the misrepresentations, which hav been many, even by those occupying positions in the scientific and literary world. His effort is—and many will decide that he has accomplished it—to show that Spiritualism has a scientific basis, and that what are known as its phenomena are susceptible of scientific examination. The work will doubtless hav a wide reading among those interested in this line of study. Perhaps nothing has preceded it more acceptable to those looking for the data and facts pertaining to Spiritualistic manifestations.

Fundamental Physics. An Account of Experimental Investigation. From the scientific treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic; member of the Royal Saxon Society of Sciences, and member of several scientific societies. Translated from the German by Chas. Carleton Massey, London. Colby and Rich, Boston. Price, $1 50

This work is principally composed of detailed accounts by Professor Zöllner and others of remarkable phenomena which took place under his own observation in the presence of Henry Slade during his late visit to Europe. The high character of Professor Zöllner will cause this work to be received with an unusual degree of confidence. The greatest care seems to hav been taken that no fraud could be used in the experiments, and that honest results should be obtained In the appendix statements are given of opinions expressed by Samuel Bolachini, court conjuror, of Berlin; of John Nevil Maskelyne, conjuror, of Egyptian Hall, London; Robert Houdin, the great French conjuror, and the professional conjuror of Paris, to the effect that from their observation, phenomena do take place in the presence of certain mediums which cannot be fraudulently produced, and with which trickery has nothing to do. The work is produced in a spirit of fairness and scientific research.

Witchcraft of New England. Explained by modern Spiritualism. By Allen Putnam, author of "Bible Marvel Workers," "Mesmerism, Spiritualism, Witchcraft, and Miracle," "Agassiz and Spiritualism," etc. Colby & Rich, Boston, 482 pp.

The author, as will be inferred from the title, endeavors to prove witchcraft only a phase of mediumship. He enters into an examination, so far as historical data is at hand, of the cases called witchcraft that occurred in Salem, Mass., and other New England towns two hundred years ago. Commencing with Margaret Jones who was hanged in Boston, June 15, 1648, and continuing down to the great excitement from supposed witches, at Salem, near the close of the century. He takes the cases up separately and analyses them with patience and skill, and many of his readers will decide that he has made out a clear case. The work will prove interesting to a wide range of readers.

John Swinton's Travels. G. W. Carleton & Co., New York. 25 cents.

Mr. Swinton, assistant editor of the *Sun*, is one among the many New Yorkers who made a journey to Europe the present year, and he prepared this little volume after his return home. It is not a detailed account of his travels, but rather the impressions made upon his mind by what he saw in France and England. He is a man of clear mind and observation, possessing an ability to take in the facts and deduce proper conclusions not enjoyed by many. His observations are terse and to the point, and though his impressions and conclusions are often at variance with those who hav written of those countries before him, the correctness of his views will be accepted by the great bulk of his readers. Probably no more sensible observations hav been made by any one who has written of Europe. He was evidently highly pleased with his journey.

## A Challenge Recalled.

To Col. Robert G. Ingersoll. *Dear Sir:* I hav repeatedly called upon you to prove your accusation against Junius that he was a coward and a sneak. I beg now to recall the challenge for reasons which I will state.

Within the past three weeks I hav made a grand triple discovery—first of a Junius placer full of big nuggets; secondly, of a Paine placer close by; and, lastly, of the fact that the two placers are one and the same, the pseudonym of Paine being cut on the bed-rock of both gulches.

These new and unexpected discoveries positivly identify Paine with Junius. You will readily see, therefore, how unfortunate it would be for you to attempt to prove that Junius was a coward, a calumniator, and a sneak, only to be followed by a demonstration on my part from new evidence that Paine was Junius; and not only so, but that the charge which you hav made against Junius, if at all capable of being supported (which I deny), can be equally well sustained against Paine from this new evidence.

It always hurts my feelings to put an adversary *hors du combat*, and the more so when I hav a high esteem for him, as I certainly hav for you. Therefore I beseech you to defer any attempt to prove your accusation until I shall hav submitted an abstract of the new evidence connecting Paine with Junius. After that, if you think I hav not made the demonstration complete, you may do as you please about maintaining your accusation; but if you find the new evidence of identity satisfactory, I trust you will magnanimously own up that you were mistaken in your estimation of Junius, and come and do penance at the shrine of the great apostle of republicanism. Wm. Henry Burr.

*Washington, D. C.*, Nov. 10, 1880.

## Straightening Out.

By an inadvertance, such as will happen even in the best-regulated printing-offices, an article by Mr. E. C. Walker, after lying long in type, got printed in The Truth Seeker after it was somewhat out of date. Mr. Leland made inquiry as to how recently it was written, and, by another inadvertance, was informed that it was comparativly recent. Hence his brief reply. Mr. Walker complains of this in terms which we omit, and makes this explanation.

Mr. Walker then makes a further statement, which puts his apparent proposition to bolt in a better light. He says:

"Now a word about that game. I *did* say, 'There is no dishonesty where fair notice is given of the player's intention.' Mr. Leland interprets it thusly, 'That is to say, it is at the option of any player to giv notice of intention to violate rules of the game.' Exactly. And what follows? Why, the other players hav the option to refuse to allow the unruly one to play with them. As a matter of fact, I do not expect when the new party is formed, contemplated by the action at Chicago, that all Liberals will join it, or that *any* will giv in their adherence to it simply because they are Liberals. On the contrary, I do not suppose that one man will vote with us who does not accept the platform which the party shall hav adopted.

"Had the Congress decided that Hancock was the best man before the country, I should not hav 'bolted' from the League, but I should hav voted for Weaver and Chambers 'allee samee.' I should hav 'staid in the League and tried to put it right upon the record in the future, just as Col. Ingersoll and Co. should have done upon the other question, they deeming its present course wrong.

"E.C. Walker."

## God's Opposition Hotel.

BY M. BABCOCK.

St. Johns has several hotels which are trying to sustain themselvs and make an honest living, and most men would be glad to see them prosper, believing that good hotels are as essential to the success of a town as are churches. But no man who pays for his supplies can compete with God's hotel, whose tables are supplied with cold victuals that hav been begged from house to house.

This year God ran a cheap eating house on election day, for the benefit of the Congregational church. Prof. Yntema's sacred school book says his God is able to feed a multitude of five thousand people on five loaves and two little fishes, and hav enough left to start an extra hotel; then why not let him furnish the supplies for the Congregational church, and let the good ladies, when they want to beg, gather provisions for the poor? God has six churches in our little town, each one pulling against the other, and notwithstanding he also has the Bible in school, folks will steal. The Ladies' Library never dares buy more than one-half of a cord of wood at a time, for the reason that it will not do to trust it out over night. Now if God would quit the eating house business and go to watching wood piles, it would be better for the landlords, and better for those who hav to buy their wood.

"Our heavenly Father!" how he answers prayers and comforts the afflicted! An example of his "loving kindness and tender mercy:"

OPEN LETTER TO THE ST JOHNS SCHOOL BOARD.

GENTLEMEN: Please read the following article, which w clip from this week's Clinton *Independent*:

"DYING OF STARVATION.—A MOTHER AND DAUGHTER FASTING TO ATONE FOR IMAGINARY SIN.—A special dispatch from Syracuse, N. Y., says: A mile north of the village of Phœnix livs Joseph Smith, an honest, industrious farmer. Not until about three years ago did Mr. Smith evince any particular interest in church matters. At that time a revival occurred in the Methodist church at Phœnix Mr. and Mrs. Smith attended regularly and experienced a change of heart Three or four weeks ago Mrs. Smith became impressed that she and her daughter, a bright, intellectual girl of sixteen, were filled with sin. The daughter became imbued with the same belief, and the two were convinced that nothing but protracted fasting and prayer would cleanse their souls. They told a minister of their contemplated action and he sanctioned it. Accordingly at noon of the 4th instant they both took a little milk, and for five days neither of them tasted nourishment of any description; but at the end of that time Mrs. Smith resumed eating. The sustenance of the infant at her breast was exhausted, and, as she says, obeying divine instructions, she broke her fast. The girl, however, continued her fasting until the 14th, when she was given a slight quantity of nourishment in liquid form. She was so weak that she had frequent fainting spells. On Saturday evening, the 16th, friends learning the condition of the girl called a doctor, but she was past aid and died the next morning. While fasting she moistened her mouth with a damp cloth, and twice washed it out with water. On one of these occasions she accidentally swallowed a single drop, and for this supposed sin she atoned by praying for eighteen consecutiv hours. When she became so weak that she could not get upon her knees, her mother informed her that her prayers were just as effectual while sitting in her chair or lying in bed, and in this way she continued them until her physical strength was exhausted. In the family were several other children, but none of these participated in the fast. Mr. Smith, although not fasting, interposed no objection to his daughter's abstinence. An investigation will be held, and if it is found that Mr. and Mrs. Smith are insane, as it is supposed, they will be sent to an asylum."

Now, gents, tell me why your God didn't answer this poor girl's prayer? Why didn't he fill her soul with joy and let her know that her sins were forgiven? Do you say she was insane? She was acting in accordance with the advice of the father, mother, and the priest. If she was insane, why didn't God restore her reason and giv her comfort in compliance with her prayer?

Do you think that a God who unmoved by pity could look on that poor girl in her distress, and see her fast and pray herself to death without stretching forth his hand to save her, will answer the prayers of Prof. Yntema? I don't believe it, you don't believe it, nor does Prof. Yntema believe it. Then why go on with the farce?

When little Tommy Thomas, a short time since, was burnt to death in that burning barn, if the meanest whisky seller in St. Johns had been there he would hav saved that innocent, helpless little child if he had been able to do it. But, according to your sacred schoolbook, your God was there looking on with the utmost indifference, and although he could hav saved the child just as easy as rolling off a log he wouldn't do it. A God who would refuse to answer the screams of agony of a poor helpless little child, praying and begging for help, is a God for which I hav no respect. And, gents, there are a good many others who feel just as I do about paying Prof. Yntema for praying to such a God.

## Matter and Motion.

The first, derived from *mater*, mother; the mother of us all, the diversified constituents of all things, the great universal truth; eternal, ever changing, the sole factor of all acts and forms, the substance of all entities, the sole occupant of the universe, the original and ultimate divisibility gas. Excuse me, then, in my dotage, should I widely differ from many of your correspondents. Years ago I ventured to ask, in the *Investigator*, for light, more light, on matter and its acts, and I hav all this long time waited and watched patiently the varied phases of the consideration by diversified mentality, and tried to garner the many gems of thought that hav lighted the way. Whether matter and motion (truth and act, factor and fact) will ever generally be clearly understood and defined, must remain for the future to determin.

Let me, then, say that matter and its acts are all there is to be cognized; the first a factor, the second a fact; and if this basis be timely and well taken, it would appear that there should be but little diversity in the ultimate well understood though even vaguely expressed, a condition as yet to be tolerated.

Of the many phases of the subject to be considered, and the one apparently the most interesting yet least understood is matter and mind, upon which all hav ventured to think their best thoughts, and hav the right to claim the best of others; and should I be able to make the subject as clear to others as I fancy it is to me, then by reflection shall we be able to determin and relegate the many varied factors and facts that make up the universe of matter and motion to normal conditions in the same.

Brevity, then, compels me to say that animated man, as an organized being, is a conceded truth; that the materials of such an organization are taken from his surroundings is evidenced by growth, decay, and chemical analysis; that this aggregation of matter has been built up by matter, activ, moving, or doing, no one can rationally deny. That the brain is part and parcel with other components is clearly self-evident, and that there was a time when this organization did not exist we are forced to admit, but to deny the eternity of the material would be to deny the plainest philosophical fact.

Now the very term "organize" implies motion, and if this be only "the relativ change of matter," it can not be material considered separate from matter. It does not occupy space, nor can it be appreciated by any or all of our special senses. Then if be not an entity, why longer hesitate to call it "nonentity?"

Surely we can not conceive of any motion independent of matter, or that any formation or change can take place without a material; nor yet that any force (action) can transpire in the absence of a factor. Our inability to describe minutely all the varied series and combinations in all the varying forms and their components is certainly no valid argument against a self-evident factor and its facts.

One great trouble in understanding this problem appears to be, we hav been taught to call hundreds of non-entities factors, and traveled on the old tread-wheel so long that it has become next to impossible to think without a legion of ghosts. Now, to think is a fact, and all facts are the results of factors, and facts in and of themselvs are not truths, but merely the evidence of truths, because they are truthful or according to truth. When we relegate thought to brain, we admit that brain thinks and that there can be no thought without brain; that the brain to think must act, and this we call mental action, and we are therefore forced to admit that such act takes place only withing the cranium, and never gets without, yet the organs of speech may enunciate, and signs may convey to other brains, through the organs of sense and other substances, that certain motions, we call mental, did take place in the brain. That the brain learns to think and the limbs are taught to walk, are evidently facts, being the acts of factors, and that thought or thinking is no more a substance than the walk or walking; abstract thought then is evidently not material, nor is it even a property of matter, but may be termed a phase. We should hardly consent to call two thoughts mind, but the comparison of these we do call reason or mind, and that all these changes are only the diversified acts of brain fiber, I can no longer doubt, or that these acts are any more or less than the diversified changes of matter it would seem unphilosophic to affirm.

Forced then to admit the classification of factor and fact, we are forced also to admit that no two factors or facts are identically the same, either in time or space, and further if there be a law of acts, and this "the accustomed action of matter" then must it change with the changes of matter, and as these changes are only similarity in diversity, we hav no further use for the term immutability, while every motion in the past has ceased with the act, as evidenced by the non-existence of all motions that hav ever been made, and the inevitable conclusion that all acts of the present and future will like ghosts, find the same unoccupied nonentity. Thus we relegate all life (vital action,) to the same silent tomb to which pass all forms save the molecular, beyond the grace of existence or the possibility of a fancied resurrection, while matter eternally is.

The sooner this subject is placed beyond the reach of mythological travesty the sooner will truth be recognized as the absolute, with reason in unity. So let the work go on; destroy the bad, but save the true. ABRAM BRONSON.

*Nordhoff, Cal.*, Nov. 4, 1880.

## A New Society.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A society has started in the seventh assembly district in this city, having for its aim the partial enfranchisement of women, based upon an educational qualification. The committee rooms are at No. 24 Clinton place (Mrs. Burnz' School of Phonography), and a general meeting was held on Saturday evening, Oct. 30th, at Cooper Institute, in room 24.

At this meeting Mrs. Burnz urged, as a spelling reformer, that were our orthography made sensible, an educational qualification based upon the ability to read and write would amount to practically no distinction.

Here is a two-edged sword, wielded by a blind justice. Would an educational suffrage, based upon the ability to read, when reading could be learned by merely learning the alphabet, accomplish the ends for which educational qualification are instituted?

Not at all. You might as well make the ability to plan and fit a garment a qualification, for it requires fully as much exercise of the mental powers to do the one as the other. While, as our spelling now stands, the ability to read and write means much, it means months and years of soul harrowing difficulty, days of failure, and nights of toil. A child or uneducated adult can be taught mathematics from once one is one up to and through its commercial and mensural applications, in less time than they can learn to read. I tell you an educational qualification based on the ability to read, to "read with some degree of facility," means under the present circumstances a great deal.

But the sword is cutting frightfully on the other side. What a terrible distortion of the thinking faculties is to be perpetrated here in order that rational men and women may cast their votes for candidates they know no more about than they do why *t h o u g h* represents a word of two elements. It is curious that Mrs. Burnz, as a spelling reformer, should not bend her energies to the institution of spelling reform as prior requisit to educational qualification. She would hardly assert boldly that the country would gain anything by imposing a distortion of the people's minds as a requisite to suffrage, and yet she would hav women learn to read before allowing them to vote, although to read requires no logical development, but the reverse—a blunting of logical powers through years of irrational study.

I do not wish to discuss the general folly of educational suffrage, but would suggest that if it is to be based on the ability to read newspaper lies in illogical spelling after years of toil, you had better, by far, let poor souls vote by pure instinct, and spend their spare time in washing and dressing and filling their stomachs. If their ambition is to be appeased on the attainment of reading and writing, they would vote as well without the qualification.

GATHERN O'MOSS.

## The Creed of the Middle Ages.

The earth is a flat expanse, Europe, Asia, and Africa comprising the land, all the rest water—Oceanica, Australia, and America with their inhabitants as yet unknown—this narrow flat earth stationary in central space, the sun, the moon, and stars rolling round it. Above the solid firmament is heaven, full of angels, the visible residence and court of God, conceived under the imagery and elaborate etiquette of an oriental monarch. Underneath is a huge, hollow region of gloom and fire, the penal prison of the devil and his demons. The entire interest of the drama of the universe centers in and circles round the human race, who, with the angels and demons, are the only intelligent creatures in being. The whole human race, descended from Adam, who lived five thousand years before, are, in consequence of his fall in the Garden of Eden, the bond slaves of the devil and the victims of endless punishment in hell. Christ, one of the persons of the triune Godhead, was born as a man, suffered crucifixion, and founded a church, to cancel that fatal debt, ransom the souls of men, and secure heaven for them. The Bible, a mysterious book dictated by the spirit of God, containing an infallible record of what is most important in this scheme of salvation, is withheld from the laity, but intrusted to the church, because the church has an exclusiv supernatural commission to teach the true meaning of its contents. The actual power or seal of salvation is made available to believers only through the sacraments of the church—confession, baptism, masses, and penance—legally administered by her accredited representativs. Those who humbly believe and observe these doctrins shall be saved; all others are lost forever. For Christ is to reappear in the last day, raise the dead, sit in judgment, separate the sheep and the goats, burn the world, and return to heaven with his elect, while the reprobates are abandoned to torment without end and without hope.—*Rev. W. R. Alger, at the Free Religious Association*, 1877.

Most of *our* readers hav outgrown this creed so completely that it will, perhaps, require an effort on their part to believe that such ideas could ever hav got "board and lodging" among two legged rational creatures. Such preposterous beliefs seem so far off that they carry us back to the age of the Megatherium, but we cannot shut our eyes to the fact that they are still alive and in activ operation. They are embodied in brick and metal, and may be looked on any day in the R C. and Anglican cathedrals, in the M. M. Metropolitan, and in all our churches down to the modest tabernacle and the shanty of the Bible Christians. It is fortunate for humanity that in the bushel of falsehood there are a few precious grains of truth, and there will yet in the fulness of time and under the "skyey' influences," as friend Carlyle has it, overshadow the earth, and bless every son of man. HYLAX.

## A Clerical Ass.

Jesus Christ's Methodist representativ at Pawlet, Vt., who is noted for his ability to read old sermons in an eloquent and impressiv style, has been making himself ridiculous for some time. A Spiritual convention was held in the town, the clergy being challenged to meet the speakers in debate. But those chicken-hearted men of God were afraid to meet them. After they were gone this clerical parrot happened to come across an old sermon against Spiritualism. This he read to his flock, and had it printed in a newspaper. It was a weak production, full of flaws, as all the attempts of the ministers to explain Spiritualism are. It of course made an impression upon the audience, as they were much opposed to Spiritualism. Soon after the statement was made in the paper that the sermon was second hand, whereupon he got right gloriously mad, wrote the editor a letter, and threatened to sue him for libel. The editor printed his letter and a reply to it in which he called the beast of pray an ass, which animal he does resemble very much, the only difference being that one prays, while the other brays; one is all mouth and little ears, while the other is all ears and little mouth.

When a servant girl leaves his family, and he has to go to the trouble of hunting up another, he circulates a story around to injure her character. He has been known to read other people's letters, and lie about them also. But such little things don't hurt his reputation any. His love for Jesus is only exceeded by his affection for his sister-in-law, who objected to his occupying the same bed with her. Jesus Christ had an ass of his own to ride around with, but there is a mortgage on his agent's horse and wagon. This man of God has made himself so ridiculous that in order to keep from starving he has to teach a select school. He said he would read whatever the scholars wrote to each other whenever he got hold of it. He has a lady assistant. A girl wrote on a slate, "Our teacher does not look as though she wore stays." This the clerical ass read aloud to the school. He still continues to shout gospel to a portion of his former congregation, and will doubtless continue to do so as long as he can get his cash for it. "Money makes the mare go," and money makes the minister go, and as soon as he gets a call where he can get more pay he will go. ***

WHEN on the higher levels of life we can remember the lower levels; but when on the lower we cannot remember the higher.

(*Continued from page* 739.)

Romulus was nursed by a wolf. It is quite likely many other fables have grown in a similar way.

A piece of wall was pointed out to me which was laid in the time of the early kings of Rome, fully seven hundred years before the Christian era. Other walls were also shown which were laid before cement and mortar were known among the Romans. The stones are about two feet across, and were so accurately jointed that the joints scarcely show now, and the walls still lie solid and strong.

The orators Hortensius, Cataline, Cicero, and his bitter enemy the tribune Clodius, and other celebrated men of the republican period, had residences here. Augustus was born on the Palatine, and after the battle of Actium he transferred his residence to the ancient seat of the kings. His place was on the southern portion of the hill now occupied by an extensive nunnery; and adjoining it were a large temple of Apollo, erected by him, and the Greek and Latin library, so highly extolled in Roman literature. The Emperor Tiberius also had his palace here, and extended the *Domus Tiberiana* to the Velabrium; and the vain Caligula, who pretended to be the son of the gods, and consequently should not mix with the people, later built an expensive bridge (some of the remains of which I saw) from his palace to the capitol so he could pass to the capitol without going among the people. It must have cost hundreds of thousands of dollars and was made to humor the false whims and pretensions of a vain, unprincipled man. Vespasian had his palace also on the Palatine, and it was greatly enlarged and enriched by his son Domitian, who made the *Domus Flavia*, probably one of the finest edifices ever built. Portions of the mosaic floors, the frescoes of the walls, and the columns in the adjoining temples, the nymphæum and bathing rooms, the banqueting hall, and all were of the most sumptuous character. I descended into what seemed like subterranean rooms and beheld there fine arches, mosaics, and some ancient frescoes, some of the latter of which are claimed to be 150 years older than the Christian era. The palace of Domitian was lined with costly polished marble of many kinds, but all this was taken by the Christians to help construct the rich cathedral of St. Peter at the Vatican. The site of the Laraium, or the temple to the household Roman gods, called the Lares, was also pointed out. Also the Ogorium, which was the abode of the Ogre which the ancient Romans used to consult regarding future events, the result of approaching battles, and things of that character. Of course the answers of the Roman ogres, like the Greek oracles, were given in such a vague, non-committal sort of way that let the result turn out as it might the prediction could not be said to be false.

I might add to what I said of entering the rooms below the surface into the three chambers, that in the first chamber is a sculptural representation of Io guarded by Argus in the employment of Juno, with Mercury approaching in the interest of Jupiter, who after putting Argus to sleep by enchanting music and getting all his hundred eyes closed, cut off his head and set Io at liberty. On the wall opposite the entrance are Polyphemus and Galatea. The central pictures represent large windows whence a view of the mythological scene is obtained. There are two small pictures representing the sacrificial scenes. The walls of another room are adorned with magnificent garlands, from which masks and other Bacchanalian objects depend from the columns; the walls of the third room are divided into sections edged with red and green, above which are light arabesques between winged figures on a white ground. Street scenes are represented on the walls. The mural paintings are counted very good. On the entrance-wall are two glass vases with fruit; on the right the attributes of Diana—a large indented crown, a stag's and wild boar's heads. On one of the walls are large leaden pipes for conveying water, on which are inscriptions which have aided in determining the history of the establishment.

On the south portion of the hall are the ruins of the palaces built by the Emperor Septimius Severus, including the *Stadium* which separated his buildings from the older palace of Augustus. The stadium was a kind of ampitheater where horse-racing and gladitorial sports were once practiced. It was a magnificent place, and the decorations on the private box or room of the emperor are still visible. The length of the stadium is 625 feet. The structure is thought to date from the time of Domitian. The whole of this plateau was once inclosed in a colonnade consisting of pillars of masonry encrusted with marble with half columns in front of them. In the center the colonnade was adjoined by three chambers of the time of Hadrian, covered by the imposing apse of a later edifice. Traces of mural paintings and mosaic pavements are still to be seen.

The ruins of the Pedagogium or school for the imperial slaves are worthy of mention. It is creditable to the Roman history of slavery that a good education was given to the slaves, and in this respect it was far superior to the slavery enforced by Christians. A portion of the marble column in this apartment called the Pedagogium is still in existence. The walls are covered with writings executed by a stylus, which in ancient times was used instead of the pen. These writings consist of names, sentences, and sketches, similar to what mischievous boys will execute in our own time. A caricature of Jesus on the cross was among the sketches, now in the *Museo Kircheriano*, found here. On one of the walls is a sketch of a mill driven by an ass, also the figure of a Roman soldier. Not far from here is a grotto, supposed to be the *Lupercat* in which the she-wolf is said to have sought refuge when driven from the twins when sought by the shepherds.

On the northern part of the hill contiguous to the palace of Caligula are, as the guide asserted, one hundred and fifty subterranean passages. Where they all lead to I will not attempt to say. That the plans and conspiracies of some of the emperors demanded secret avenues there is little doubt.

From the central projection of Domitian's palace a view is obtained in a straight direction of the scanty remains of the temple of Jupiter Stator, the foundation of which, tradition says, was laid by Romulus himself. Remains of a substructure of blocks of tufa stone (which bear Greek names) doubtless belong to an ante-Neroian restoration of the temple, recently brought to light; and not far distant in the foreground, near the inscription "*Roma Quadrato*," are the remains of what is thought to be the wall of a most ancient city, constructed of regularly hewn blocks of tufa.

In the third apartment of the Basilica was where the emperor Domitian pronounced his judicial decisions. The semicircular tribune was separated from the space allotted to the litigants by a marble screen, a fragment of which still remains. This place was flanked by a narrow colonnade, traces of which still remain. But I must omit much.

The place was pointed out to me in one of the passages connected with the palace of Caligula where that emperor was assassinated, and also the place where Claudius hid behind a screen or curtain, and, when found, pleaded for his life, expecting it would be taken, but in place of which, to his great surprise, he was elected to be emperor. He was a weak man, but he completed the system of aqueducts which Caligula had commenced.

From the Palatine was pointed out the Tarpeian rock from whence condemned criminals were hurled to be dashed to pieces. It was said once to be nearly three hundred feet in hight, but if that is so it has strangely become very much lower, for it is now only about forty feet in hight.

Another temple of Vesta on the west of the Palatine erected by Numa Pompilius, a round edifice, was also pointed out, and on the top of it another story has been built and used as a Christian chapel, as many others have been treated. It was the custom in pagan times for mothers on every Thursday morning to take their children to the temple of Vesta, the goddess of purity, especially when they were in ill health, and implore that good goddess in their behalf; and so, since the Christians have appropriated it to their use, they avail themselves of the traditions and ceremonies of their predecessors, so popular with the people, and continue this custom of taking children every Thursday morning to the same temple and imploring the Virgin in their behalf. When children have been vaccinated, and while under the operation of the virus, they are every Thursday morning taken to this old temple, whereby it is believed they will meet with a favorable result from the action of the virus. This is only a single instance where Christian ceremonies and traditions have grown out of pagan ceremonies and traditions. The aphorism will bear the closest scrutiny that there is nothing new in Christianity. All, all has been borrowed from paganism.

The little museum on the Palatine is worth visiting; it contains many statues and antiquities executed in old Roman times, and which have been excavated on the Palatine, while many others have been taken to the Vatican and to the museums in other cities. I saw there the statues or busts of many of the Roman emperors, among whom are Nero, Caligula, the Cæsars, and others. There is also a bust of the wise and good man Seneca, who gave utterance to as excellent morals as any man has ever spoken. I saw there also many of the earthen lamps which were used in olden times, and many other implements and articles.

To Napoleon III. much is due for the information now possessed in relation to the ruins of the Palatine. In 1861 he purchased the grounds from King Francis II. for 250,000 francs, and at a great expense caused the ruins of the imperial palaces here imperfectly described to be systematically excavated under the superintendence of the celebrated architect Pietro Rosa. The *Vigna Nussiner* was presented to the city by the emperor of Russia in 1857, after he had caused excavations to be made in it for the nine preceding years, and since 1866 important discoveries have been made in the *Vigna del Collegio Inglese*, which was purchased by Pius IX. Since the annexation of Rome to the kingdom of Italy, and the purchase of the Farnese Gardens by the Italian government in December, 1870, for a sum of 650,000 francs, all these excavations have been intrusted to M. Rosa, who has caused the different parts of the ruins to be connected by paths, thus rendering them conveniently accessible. In many places twenty-five feet of rubbish, debris, and earth have to be removed to even reach the foundations of the old palaces, and under the comparatively late edifices are the foundations of those still older. It seems curious how such an enormous deposit could have taken place on a hill like the Palatine. On the lower grounds of the Forum it is not so singular.

In addition to the nunnery named, there is also on the Palatine hill the monastery of Saint Bonaventura, opposite the arch of Titus. Thus the rule is again verified that all the important places in pagan times are now seized by Christians, and covered with Christian churches and institutions.

Some considerable space on the Palatine is under cultivation as gardens. I saw there thrifty olive trees a hundred years old, famous fig trees, one of which is said to have been planted in the twelfth century, fine orange trees hanging full of oranges not yet fully grown, beautiful European cypress trees, which in shape resemble the yew tree, only of a larger size, also the beautiful accacias. Among other vegetable curiosities I saw some eight plants of the aloe, or night-blooming cereus, commonly known as the century plant, which blossomed this season, the flower stalks and the flower clusters still remaining. It is a singular plant, that exists one hundred years before it blossoms, and on the hundredth year, in May, the flower stalk shoots up suddenly and grows to the hight of thirty feet or more in about three weeks, and blossoms at night, yielding a most agreeable odor. The flower stalk is fully six inches through at the base. The effort of the plant made in flowering exhausts it to such extent that it takes it two or three years to recover. In America this plant is so rare that its flowering is a great curiosity, and people have traveled hundreds of miles and paid an admission fee to see it, but in this part of Italy the plant is so common, and the flowering of some among them is so frequent, that it is considered no curiosity at all.

### THE COLISEUM.

Prominent among the ruins of ancient Rome is this largest place of amusement in the world, and the one built the strongest and at the greatest expense. Perhaps no more imposing edifice has ever been erected. On its completion it was inaugurated by gladiatorial combats continued one hundred days, in which five thousand wild beasts were slain, and naval combats represented. Eighty-seven thousand spectators could be accommodated at one time within its walls. Having been injured by fire in the reign of Macrinus it was restored by Alexander Severus. In 248 the Emperor Philip here celebrated the thousandth anniversary of the foundation of Rome with magnificent games. In the year 405 gladiatorial combats were abolished by Honorius as inconsistent with the advanced taste and civilization of the period, but wild beast fights continued down to the time of Theodoric the Great. In the middle ages the Coliseum was employed by the Roman barons as a stronghold. In 1312 the Annibaldi were compelled to surrender it to the Emperor Henry VII., who presented it to the Roman Senate and people. In 1332 the Roman nobility again introduced bull-fights. Soon after this period the destruction of the Coliseum began, and the stupendous pile began to be regarded as an immense stone-quarry from which anybody and everybody could help themselves at their pleasure. In the fifteenth century Pope Paul II. here procured the material to erect the palace of St. Marco, in the Piazza di Venizia. Here also Cardinal Riaro obtained the material for the edifice called the Cancelleria, and Pope Paul III. took the material from the same pile for the Palazzo Farnese. Sixtus V. proposed here a cloth manufactory, and Clement XI. used the building as a storehouse for salt. Benedict XIV. (1740–58) was the first to protect the building from further demolition by consecrating the interior to the passion of Christ, on account of the frequency with which the blood of Christian martyrs was claimed to have been shed there. He caused the erection of small chapels within its walls, where sermons were until quite recently preached by a Capuchin monk. Pius VII. and Leo XII. very commendably prevented the further falling of the walls by the building of huge buttresses. The stairs in the interior were restored by direction of the late Pius IX.

The Coliseum is constructed of blocks of stone called travertine, originally held together by iron cramps, and tufa and bricks were also used in the interior. It is slightly elliptical in form, and is 1728 feet in circumference, or nearly one-third of a mile. The long diameter is 615 feet, and the shorter 510 feet. The area is 279 feet the longer way, 174 feet the shorter way. The hight is 156 feet. Above the arena rise the tiers of seats, intersected by steps and passages, most of which are now in ruins, and only partially accessible. The walls are very thick, and an abundance of room was allowed for passing from part to part of the building, and several places

of egress were provided. On the exterior the still preserved northeast portion, on the side next to the Esquiline, consists of four stories, the first three being formed by arches, the pillars of which are adorned with half-columns of Doric, Ionic, and Corinthian order, in the first, second, and third stories respectively. A wall with windows between Corinthian pilasters forms the fourth story. Statues were originally placed in the arcades of the second and third stories, as appears from the representations on ancient coins. At the ends of its diameters are the four triple principal entrances, those next to the Esquiline and the Cælius being designed for the emperor, the others for the solemn procession before the commencement of the games and the introduction of the animals and machinery. On the side next to the Esquiline are still seen traces of the stuccodecorations, which have been once restored, and were used as models by Giovanni da Udine, the pupil of Raphael. The arcades of the lowest story served as entrances for the spectators, and were furnished with numbers up to LXXX. (Nos. XXIII. to LIV. still exist), in order to indicate the stairs to the different seats. Below, on the exterior, are two rows of arcades, and then a massive superstructure for the seats. Every fourth arch contained a flight of stairs.

A part of the tiers or seats is still distinguishable, the foremost of which, called the Podium, was destined for the emperor, the senators, and the vestal virgins. The emperor occupied a raised seat, and the others had seats of honor. Above the Podium rose three other classes of seats, the first of which was allotted to the knights. The humbler citizens occupied the last division in a colonnade, on the roof of which were stationed sailors of the imperial fleet for the purpose of stretching sail cloth over the amphitheater in order to exclude the scorching rays of the sun, for the exhibitions were conducted by day as well as by night. Apparatuses are still seen in the external coping, with corbels below them, for the support of the masts, to which the necessary ropes were attached. Under the arena were chambers and dens for the wild beasts, and an apparatus by which means it could be laid under water. A part of them have been filled up, and a part still remain.

When the wild beasts were let loose into the arena it was necessary for them to leap twenty feet before they could reach the spectators. The tigers could jump this distance; but, to prevent all danger, a course of rollers were placed before the spectators, and when the tigers or other animals leaped to them and attempted to cling to them the rollers would at once turn and render it impossible for the beasts to maintain their hold.

I saw the place, with windows with bars, where the beasts were let up from the compartments below into the arena. One could not help thinking of the carnage that must have taken place there when five hundred wild beasts were put to death in a single day, and the bloody sport kept up for a hundred days at a time.

The gladiators, or beast-fighters, were of course killed in the conflict. Besides the blood shed in that way, the Christians claim that great numbers of the early believers were made martyrs of by being thrown into the arena to be devoured by the beasts. It is highly probable that their representations are much exaggerated; but if some Christians were cruelly put to death, their successors learned the business of putting people to death for opinion's sake, and most vigorously have they practiced it. For every Christian that the pagans put to death it is probable that the Christians put to death and most cruelly tortured, by the most fiendish devices, ten, twenty, and even fifty or a hundred heretics.

Although only about one-third of the gigantic structure of the Coliseum remains, the ruins are still grandly impressive. An architect of the last century estimated the value of the materials still remaining and intact, and his estimate was 1,500,000 scudi, or nearly $3,000,000. That structure has ever been a symbol of the greatness of Rome, and gave rise in the eighth century to a prophetic saying of the pilgrims of that age:

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall,
And when Rome falls, with it shall fall the world."

I ascended several flights of pretty long steps, about 150 in all, and, when near the top of the wall, had a fine view of the ruins lying about me, also of the several churches in the vicinity, the Campagna, south of Rome, the ruins of the aqueducts, and also the mountains, twelve miles to the south, over which Hannibal is said to have led his army when he marched upon Rome. The town of Albano, which lies on the hillside, is easily discerned from this place of observation.

A short distance west of the Coliseum is the Triumphal Arch of Constantine, the best preserved of the ancient ruins. It was erected after the victory over Maxentius at Saxa Rubra in 311, when he claimed to have seen the wonderful vision of a cross in the heavens, and for that reason to have embraced Christianity. The arch has three passages, and is adorned with admirable sculptures from a triumphal arch of Trajan, which stood at the entrance of Trajan's Forum, contrasting strongly with the rude additions made by Constantine. The sculptures from the time of Trajan are larger, fuller, and much more artistically executed.

Before the Coliseum was erected, the circus Maximus, west of the Palatine, between that and the Tiber, was in operation some hundreds of years, and for much the same character of sports—gladiatorial contests and fighting with wild beasts. Its first dimensions were capable of holding eighty thousand persons, but it was twice enlarged, so that at last it was capable of accommodating 385,000 people. It was a vast oblong structure, but was probably not so heavily built as the Coliseum, as I think but comparatively few of its ruins remain. It was pointed out to me, but I did not visit it.

The Thermæ of Titus is east of the Coliseum, or rather their ruins are. Mæcenas once possessed a villa there, but it was afterward incorporated with the golden palace of Nero. On the site of the latter, in the year 80, Titus hastily erected his sumptuous Thermæ (baths), which were greatly altered and enlarged by Domitian, Trajan, and others. The ruins oocupy an extensive space, and are scattered over several vineyards. A small part only, excavated in 1813, is accessible.

The earlier structure of Nero is easily distinguished from that of Titus. The long, vaulted, parallel passages first entered belong to the Thermæ. They form together a semicircular sub-structure, the object of which is not clearly ascertained. Most of the chambers beneath were filled up by Titus in the construction of his baths, and, re-excavated at the beginning of the sixteenth century, belonged to the golden palace of Nero. A suite of seven rooms is first entered here. To the left, near that in the center, is the remains of a spring. Traces of beautiful paintings are still observed. Colonnades appear to have flanked both sides of these rooms. A passage leads hence to a bath-room. To the left, at right angles with this suite, are a number of small and unadorned rooms, probably the dwelling of the slaves. To the left again, opposite the first suite, is a passage once lighted from above, the vaulting of which was adorned with beautiful frescoes, still partially visible.

In the plain to the northeast of the Forum of the Republic lie the Fora of the Emperors, which were erected by their founders rather as monuments and ornaments to the city than for political purposes, and were chiefly used for judicial proceedings. The principal edifice in the fora was always a temple. The Forum Julium, the first of the kind, was begun by Cæsar and completed by Augustus. The second was constructed by Augustus. The temple of Peace, of Vespasian, is often mentioned as a third, and another was founded by Domitian; and lastly, the most magnificent of all, the Forum of Trajan. They are enumerated here in their order from the Temple of Peace, which is thought to lie on the site of the Basilica of Constantine, to the Forum of Trajan, as they all adjoined each other within this period.

Adjacent to the temple of Peace lay the Forum founded by Domitian and completed by Nerva, whence called the Forum of Nerva. Here stood a temple of Minerva, taken down by Paul V. in order to obtain marble for the decoration of the Fontana Paolina—another instance of the works of the ancient Romans being destroyed to build up Christian structures.

The Via Bonella is terminated toward the north by an ancient wall with a gateway. In front of the latter to the left are three beautiful and lofty Corinthian columns with entablature, which belonged to one of the sides of the temple of Mars Ultor in the Forum of Augustus. The Forum was enclosed by a lofty wall, of rock of a volcanic nature, a portion of which, about 450 feet in length, is seen near the temple, and particularly at the Arco de Pantani. This wall was adjoined by the back of the temple erected by Augustus in consequence of a vow which he made whilst engaged in war against Cæsar's murderers, and inaugurated by him in the year 2 B.C. The Forum is now occupied by the nunnery of the Annunciation. Between this and the ancient republican Forum lay the Forum of Cæsar, with a temple of Venus Genetrix, scanty remains of which are now only visible. As ascent is made to the left through the Arco de Pantani by the huge wall which now forms part of the nunnery, and a little farther on descend to the left by the *Salita del Grillo* to the busy *Via Campo Carleo*, whence immediately to the right the *Piazza della Colonna Trajana* is entered. The Forum of Augustus was adjoined by the Forum of Trajan, an aggregate of magnificent edifices, designed by architect Apollodorus of Damascus. This was considered the most magnificent of the numerous palatial edifices of Rome. According to the legend of the seventh century, Gregory the Great, while admiring the structure one day, saddened by the thought that so just and benignant a monarch as its founder should be condemned to everlasting perdition, succeeded by his prayers in obtaining the release of Trajan's soul from purgatory. This of course is easily believed by the faithful. In the tenth century this forum lay in ruins, and the church of St. Nicholas was erected near Trajan's column. This was succeeded by other churches. In 1507 Sixtus V. crowned the column with a bronze statue of St. Peter. At length in 1812–14 the French government caused the two nunneries and other buildings to be demolished, and thus partially restored to view the center part of the forum.

The project of effecting an easy communication between the old town and the buildings in the Campus Martius by means of a vast cutting between the Capitol and the Quirinal was at length carried out by Trajan. This passage must have been some six hundred feet in width and still more in length. In the part already excavated (475 by 150 feet) have been discovered the foundations of four rows of columns, belonging to the five-halled Basilica Ulpia, which lies with its sides toward the present piazza. The central hall was eighty-one feet and the whole building 184 feet in width. The pavement consisted of slabs of rare marble. Numerous broken granite columns have been excavated and set up where it was supposed they originally stood. Between this Basilica and the Forum of Augustus lay the Forum of Trajan. A part of the southeast semicircular wall is still seen in the court of No. 6 Via della Saltila del Grillo, two stories in hight. The rooms on the ground floor are thought to have been used for shops. In the center of this Forum stood Trajan's equestrian statue. On the north side of the Basilica rises Trajan's column, the shaft of which is eighty-seven feet high, the whole including pedestal and statue being 147 feet. The diameter is eleven feet at the base, and ten feet at the top. Around the column runs a spiral band three feet wide and 660 feet long, covered with admirable reliefs of scenes from Trajan's war with the Dacians, comprising, besides animals, machines, etc., upward of 2,500 human figures, the hight of those below being two feet, and gradually increasing as they ascend. A copy of this column is in the museum of the Lateran. I saw a copy of it, also, in the South Kensington Museum, London, and I think another in Paris. Beneath this monument Trajan was buried, and on the summit stood his statue, but the Christians could hardly endure such honor to be shown to a good pagan emperor, so they took the statue of Trajan down and put up one of St. Peter in his place, precisely as from the column of Marcus Aurelius—of a very similar character, containing basreliefs referring to his war with the Marcomanni and other German tribes on the Danube, the same consisting of twenty-eight blocks besides the basement and capitol, being altogether 95 feet in hight—the statue of this excellent man who taught better morals and said more good things than all the popes that have filled the pontifical chair was taken down by Pope Sixtus V., and a statue of St. Paul put up in its place. Such conduct shows an amount of meanness sufficient to arouse the indignation of every good man. This column of Marcus Aurelius stands in the Piazza Colonna.

To the Forum of Trajan also belonged a temple dedicated to Trajan by Hadrian, a library, and a triumphal arch of Trajan, all situated on the other side of the column. The reliefs were taken from this arch to decorate the arch of Constantine—still another instance of Christian unfairness. Trajan was a far better man than the murderer Constantine.

To return once more to the Forum of the Republic, let me say the temple of Faustina was converted into a Christian church. On the east side of the Forum, with its front toward the Capitol, is situated the temple of Cæsar, to which Cæsar in addition to the other alterations made by him, transferred the tribune of the orators. This was afterward called the *Rostra Julia*, and it was from this very place that Mark Antony made his impassioned address in favor of the murdered dictator on the 19th or 20th of March, 44 B. C. A funeral pyre was then hastily improvised, and unto Cæsar was rendered what was considered a great honor, being cremated in view of the most sacred shrines of the gods of Rome. A column with the inscription, "*Parenti Patriæ*" was afterward erected here to commemorate the event. At a later period Augustus erected this temple in honor of *Divus Julius*, his deified uncle and adopted father, and dedicated it to him in the year 29 B. C., after the battle of Actium. At the same time he adorned the Rostra with the prows of the captured Egyptian vessels. The foundation of the substructure of the temple, consisting of columns, was discovered in 1872, but their covering of solid stone has been removed. In front of the temple are the remains of a platform still partly paved with slabs of stone, which is believed to have been the Rostra of ancient Rome. Its present form appears to have resulted from subsequent alterations.

I think I have said nothing by way of description of the *Triumphal Arch of Titus*. It stands on the summit of the Velia, close to the Palatine and southwest of the Forum. It was erected to commemorate the defeat of the Jews at Jerusalem in the year 70, and dedicated to him under his successor Domitian in 81, as the inscription on the side next to the Col-

iseum records; *Senatus populusque Romanus divo Tito divi Vespasiani filio Vespasiano Auguste.* The arch is embellished with fine reliefs. On the same side as the inscription is a representation of a sacrificial procession on the frieze. Inside is Titus crowned by Victory in a quadriga driven by Roma; opposite, the triumphal procession with the captive Jews, table with the show-bread, and candlesticks with seven branches. In the middle ages the arch was used as a fortress by the Frangipani, crowned with pinnacles, and strengthened by new walls. When these were removed in 1822 the arch lost its support and had to be reconstructed, as the inscription on the other side informs us.

As the ground descends toward the Coliseum various ruins are passed. On the left is the double apse of the *Temple of Venus and Roma, or Templum Urbis*, erected by Hadrian in 135, and restored after a fire by Maxentius in 307. This was one of the most superb temples in Rome. The gilded bronze tiles were, Christian-like, taken from this pagan temple and used on St. Peter's by Pope Honorius in 626. There were evidently two temples under the same roof, with entrances from the street next the Coliseum and next the Capitol, and with adjacent cells, so there was a niche on each side of the central wall for the image of a god. One half of this temple is appropriated for Christian use and built into the wall of the monastery of St. Francisca Romana while the other toward the Coliseum is open. The vestibules of the cells had each four columns in front. Around this ran a first colonnade of ten columns at the ends and twenty at the sides (length 360 feet, width 174 feet). This colonnade was inclosed by a second, consisting of about 200 columns, 540 feet long and 330 feet wide, and projecting as far as the street, where it was supported by a massive substructure. To this colonnade belonged the granite shafts scattered about. The cells were incrusted with the rarest marble, which the Christians found very convenient in the construction of their rival temples.

Descending still further toward the Coliseum are observed the remains of an extensive square basis of masonry to the left below. Here once stood the gilded bronze colossal statue of Nero, as god of the sun, surrounded with rays, and about 117 feet in hight, executed by Zenodorus by order of the emperor himself, to grace the golden palace which he erected with lavish splendor after the burning of Rome in 64. The palace fell to decay soon after the emperor's death in 68, and the statue was removed thence by Hadrian to this pedestal. In the space occupied by an artificial lake in the gardens of Nero Vespasian founded the *Ampitheater Flavium*, which was completed by Titus in the year 80, and since the eighth century has been named, after the colossal statue of Nero, the Coliseum.

It will be impracticable for me to mention all the ruins in the part of the city called *Ancient Rome*, as I did not see them all, neither would it be necessary. I visited the grounds three different times and freely confess I felt a deep interest in contemplating the race of men, with many errors and faults of course, who once flourished there, but greatly superior in every manly, noble quality to the degenerated and thieving set of beings who succeeded them. Of the remaining "seven hills" of Rome not mentioned it is only necessary to say that the Aventine has become comparatively deserted. It was formerly covered with the temples of Diana (copied from that of Ephesus), Juno, Bona Dea, etc., but now it is principally occupied by convents and vineyards.

The Cœlian hill (Celio) was formerly an oak grove, and has some ancient ruins, but it has two churches—St. Gregory and St. Stefano Rotondo. The Lateran church and palace are also near by.

The Viminal hill is between the Esquiline and the Quirinal, and its name came from the willows (*vimini*) which grew so abundantly about it. Here were the baths of Diocletian, but now the church of Santa Maria degli Angeli and some other buildings for Christian purposes occupy the ground.

The Esquiline is the locality where Mæcenus had his gardens, and here are the remains of the baths of Titus, on the site of Nero's golden house. A part of it was used for fuel for burning the dead before depositing the ashes in the tombs and catacombs along the Appian Way and elsewhere. Here is the church St. Maria Maggiore. The piazza in front is embellished by a handsome column from the basilica of Constantine, crowned with a bronze figure of the Virgin and placed there by Pope Paul V.

The Quirinal hill is larger than any other of the seven hills of Rome, and continues and extends along the east side of the city for half a mile or more. Here once stood the pagan temple of Quirinus, dedicated to the founder of Rome, but that long since was removed, and the principal edifice there now is the building called the Palace of the Quirinal, built for a summer residence for the popes, but now occupied as the winter residence of King Humbert. I will have more to say of this palace in another letter.

Thus it is seen that the seven hills, which were the seat of the ancient grandeur of Rome, have become greatly deserted, or are taken possession of by the Christians and used as churches and convents. Those hills must indeed have been very populous in the days of Marcus Aurelius, when the inhabitants of Rome reached two million people, and must correspondingly have greatly fallen off in the middle ages, when the population of the city was reduced to twenty thousand. The city now contains three hundred thousand inhabitants, and is growing. The additions being made to it, mostly in the southeast quarter of the city, are in modern style, with handsome buildings, wide streets, etc. It will be decidedly the handsomest quarter of the city.

While the remains of ancient Rome are under consideration, I will mention the Pantheon, standing on the south side of the Piazza del Rotondo, in a northwest direction from the Capitoline Hill. It is the only edifice of ancient Rome which is still in perfect preservation. But this edifice, like all the rest of the same character, has not escaped the rule of Christian vandalism, which has seized and appropriated the temples and structures of the old Romans, converting them into churches. Though the Pantheon is now a Christian church, called the church of Santa Maria Rotonda, it stands much as it was originally constructed. The huge circular structure, with its vast colonnade, still presents a strikingly imposing appearance. The walls are of excellent brick work, and are twenty feet in thickness, and were originally covered with marble and stucco. The ground in the vicinity has been gradually so raised that the floor of the temple, which was once five steps above the ground, is now nearly as much below. The portico, 108 feet in width and 42 feet in depth, consists of sixteen Corinthian columns of granite, thirteen feet in circumference, and thirty-nine feet in hight. The tympanum formerly contained reliefs, and the roof was embellished with statues. Eight of the columns are in front; the others form three colonnades, originally vaulted over, terminating in niches, in which stood colossal statues of Augustus and his son-in-law, M. Agrippa. The latter, according to the ancient inscription on the frieze—"*M. Agrippa L. F. Cos. tertium fecit*"—caused the edifice to be erected about twenty-seven years before the Christian era. The central colonnade leads to the entrance, with its ancient, very large and heavy door strongly secured by bronze plates. The interior, which is lighted by a single circular apperture at the center of the dome, some twelve or fifteen feet in diameter, produces such a beatiful effect that it was currently believed at an early period that the temple derived its name of Pantheon from its resemblance to the vault of heaven. The hight and diameter of the dome are equal, each being 140 feet. The surface of the walls is broken by seven large niches, in which once stood the statues of the gods, among which were Mars, Venus, and Cæsar. The architrave is supported by fluted columns of giallo antico, or pavonazzetto in couples, the shafts being twenty-six feet in hight. Above the latter, and corresponding with the niches, formerly rose a series of round arches, borne by caryatides, but they were removed by the Christian modifiers. The coffered ceiling of the vault, which consists of concrete, was decorated with gold leaf, and the whole roof was covered with gilded bronze tiles, which the Christian emperor Constans II. caused to be removed to Constantinople in 665. It seems the edifice was restored by Domitian, Trajan, Septimius Severus, and Caracalla. The names of the last two are recorded by an inscription on the architrave of the portico.

The Pantheon was consecrated as a Christian church by Pope Boniface IV. in 610, and in consideration of this the festival of All Saints was instituted. The same pope removed from the portico the brazen tubes on which the roof rested, and caused them to be converted into columns for the canopy of the high altar, and cannons for the defense of the castle of St. Angelo. This vandalism justly gave rise to the complaint of Pasquin. "*Quod non fecerunt barbari, fecerunt Barberini.*" While I viewed the grand old temple I could not restrain the wish that the Christian vandals had been generous enough to have left this one ancient structure in the condition in which it was erected and not have desecrated it with the symbols and paraphernalia of their mongrel, counterfeit religion. They at least might have left one solitary place unpolluted by their hands; but I am grateful that they did not utterly demolish this landmark of a former era, and have allowed us to look upon something that was constructed for the purposes of another religion which existed long before theirs was devised and made up from the pre-existing systems.

In the Pantheon lie the remains of the great painter Raphael. His tomb is at the third altar; he was born in 1483 and died 1520, not yet forty years of age. On the wall is engraved an epigram, and also a lengthy inscription, announcing that Raphael's remains were placed in a new sarcophagus in 1833. The Pantheon is also the last resting place of Caracci, Zucchero, Peruzzi, Perino del Vaga, Giovanni da Udine, and other celebrated artists.

A visit to the Pantheon by moonlight is said to be most delightful, affording a magnificent view, but the moon has an engagement just now, giving her evening light in some other quarter of the globe.

At the back of the Pantheon are situated the ruins of the Thermæ of Agrippa, the proximity of which to the Pantheon once gave rise to the absurd conjecture that the temple originally belonged to the baths and was afterwards converted into a temple.

A little way southeast of the Pantheon is the very fine church of St. Maria sopra Minerva, erected on the ruins of a temple of Minerva founded by Domitian, the only Gothic church in Rome. It was begun in the latter part of the thirteenth century, and was restored in 1846–1855, and contains many valuable works of ark, and the tombs of many distinguished persons. The whole interior of this large church is lined with polished marble and decorated with showy chandeliers of ornamental glass. The floor, as is the case with nearly all the floors of the churches, is of fine marble laid in mosaics and ornamental figures. Among the valued works of art is a Christ with his cross by Angelo and a painting or two by Raphael. The church is rich with fine paintings and statues.

What was once the Stadium or circus of Domitian is now the Piazza Navona, the largest in Rome save that of St. Peter. It is embellished with three fountains, the largest in the center. At the corners of a lofty mass of rock, the different parts of which represent the four quarters of the globe, are placed the gods of the four largest rivers, the Danube, Ganges, Nile, and Rio de la Plata. The whole is surmounted by an obelisk which was formerly in the circus of Maxentius, and was originally erected in honor of Domitian. One of the other fountains is adorned with masks, Tritons, and the statue of a Moor. This use of the former Stadium of Domitian is commendable, but the Christians have three churches standing upon its borders, the church of St. Agnes, St. Maria del Anima, and the church of St. Maria della Pace.

While having the ruins of ancient Rome under consideration, it will be quite proper for me to say something of the Appian Way (*Via Appia*). It is the celebrated military road constructed by the Censor Appius Claudius Cæcus, 312 years before the Christian era. It was first constructed to Capua, and afterward extended to Beneventum and Brundisium. The parts nearest the city were excavated in 1850–53, and it well deserves its title, "Queen of Roads." It probably affords the finest of all the excursions in the Campagna, being lined for many miles with the ruins of ancient tombs and villas, and running near the ruins of the Claudian and other aqueducts, of which history has so much to say. It leads directly to the Alban mountains, twelve miles south of the city, and affords most attractive views of those regions and the town of Albano and other villages. On one pleasant afternoon I chartered a carriage and rode out some seven miles on this famous road. The blocks of basalt with which the road was originally paved are still in many places intact, though, of course, somewhat worn. It may be said to begin at the Arch of Constantine, between the Palatine and Cælius, and follows a direct southerly course. Near the Via de Porta was anciently situated the *Porta Capina*, or Capuan Gate, whence the Appian Way issued.

The first ruins worthy of notice are the *Thermæ of Caracalla.* They were begun by Caracalla in 312, extended by Heliogabalus, and completed by Alex. Severus, and were capable of accommodating 1,600 bathers at one time. The magnificence of the establishment was unparalleled. Numerous statues, including the Farnese Bull, Hercules, and Flora at Naples, mosaics, etc., have been found there; and bare as the walls now are, and notwithstanding the destruction of the roof, they still afford a reminiscence of the technical perfection of the structure. It was quadrangular in form surrounded by a wall, and had its porticoes, race-course, etc.; length 720 feet; width, 372 feet; total area of grounds, 1,080 feet each way. There was a great number of chambers in the establishment, which it is difficult to now clearly define as to their uses.

A spacious oblong room is first entered, once surrounded by columns and containing scanty remains of mosaic pavement. Keeping to the left, a large saloon is entered, which seems to have been the *Calidarium*, or hot air bath, something like our modern Turkish baths. By the last pillar on the right is a new stair, ascending ninety-eight steps to the roof, a magnificent view of the Campagna and of ancient Rome is obtained. From the Calidarium a second peristyle is entered corresponding to the former, and also containing remains of mosaic pavement. Next is traversed the semicircular *Exedra* to the *Tepidarium*, or warm bath, situated in the center, next to the Calidarium. To the left is the *Frigidarium*, or cold bath, a large round space, the vaulting of which has fallen in. A stadium, or circus, also adjoined the establishment. Many ruins of the property are scattered over the premises, and many fragments of architecture and sculpture are preserved, including

a head of Marsyas, a head of Apollo, and a torso of Cupid. Two Christian churches and a monastery in the vicinity are probably sufficient to make the old bathing place as holy as there is any need for. One of the churches is *St. Giovanni* (the Italian way of spelling John) *in Oleo*, from the legend that St. John was thrown into a caldron of boiling oil at this spot, but having come out unhurt, was set at liberty.

In a vineyard near by is a columbarium in a good state of preservation thought to date from the imperial period. There were tombs capable of containing a great number of cinerary urns, or the ashes of many bodies which had been cremated. They were generally constructed by several persons in common, or as a matter of speculation, and each recess could be purchased or inherited. The names of the deceased are inscribed over the niches on the marble tablets, on which their mode of acquisition of the spot and other remarks were also occasionally recorded. Each niche contained two, or more rarely four *ollae*, or cinerary urns, and was closed by a slab. The nature of the decorations depended upon the means and taste of the family. The larger building contains six hundred cinerary urns. The third, discovered in 1853, consists of three vaulted passages, into the niches of which are built *ædiculæ* and small sarcophagus-like monuments. The adjoining dark passages were used for the interment of slaves. The columbarium, containing interesting decorations in stucco and colors, is the so-called tomb of the freedmen of Octavia. A stair, partly modern, descends to a niche decorated with plaster, below which is a cinerary urn with shells and mosaic. The tomb is vaulted; on the right is an apse with painted vine wreaths and victories. Here and along the wall are several *ædiculæ*, or cinerary urns, in the form of temples, with inscriptions and figures. The ancient Romans certainly exhibited a great degree of good taste in the manner in which they preserved the remains of departed friends.

Near by is the celebrated tomb of the Scipios, discovered in 1780, but now containing a model only of the ancient sarcophagus of peperine stone which Pope Pius VII. caused to be moved to the museum of the Vatican. This sarcophagus once contained the remains of L. Cornelius Scipio Barbatus, consul of Rome, three hundred years before the Christian era, the eldest member of family buried here. The bones of the hero, which were found in good preservation, were interred at Padua by Quirini, a Venetian, in order to withdraw from them the gaze of the curious. Here, too, were interred the son of the latter consul in 258 B. C., many of the younger Scipios, the poet Ennius, and several members of other families and freedmen. The tomb was originally above the surface of the earth, with a lofty threshold. The interior was supported by walls hewn in the solid tufa rock. It was probably injured or at least altered during the imperial age, when freedmen were interred here.

About one and a quarter miles from the arch of Constantine is the Arch of Drusus, a sadly-mutilated monument, probably the one that was erected in honor of Claudius Drusus Germanicus eight years before our era. It is constructed of travertine blocks, partly covered with marble, and still possesses two marble columns. It terminated in a pediment, until Caracalla constructed over it an aqueduct to supply his baths with water, the brick remains of which seriously mar the effect.

Near the brook Almo ruins of tombs are on both sides. Further on are met the baths of Aqua Santa and the so-called ruins of Roma Vecchia. Still further on and east of the road lies the circus of Maxentius, constructed in 311, and now sufficiently excavated to show the arrangement of the structure which was destined for chariot races. Length, 1,590 feet; breadth, 258 feet. Facing the Appian Way was once an extensive colonnade, and behind it a grand entrance, with another opposite to it in the semicircle which terminated the building. At the sides were other gates, of which the first on the right is supposed to be the Porta Libitina, by which the dead were carried out. On each side of the first-mentioned main entrance were the *carceres*, or barriers. The chariots starting hence had seven times to perform the circuit of the course, which was formed by the seats of the spectators and the *spina*, a wall erected longitudinally in the center of the arena and embellished with statues and obelisks. At the end of this wall stood the *metae* or goals. The spina was placed somewhat obliquely for the purpose of equalizing the distance as much as possible to those starting in different positions, and for the same reasons the carceres are in a curved line. The spectators sat on the surrounding tiers of steps, on which 18,000 persons could be accommodated. Pottery was used in the formation of the seats.

The ruins of a circular building near the circus on the Appian Way are supposed to be those of a temple of Romulus, the son of Maxentius, who died at an early age, and in whose honor it is also thought it may have been constructed.

In a short distance from this temple the tomb of *Cœcilia Metella* is reached, which forms so conspicuous an object in the views of Rome and the Campagna. It is a circular structure, sixty-five feet in diameter, on a square pedestal, both of which were originally covered with travertine. The frieze which runs round the building is adorned with wreath of flowers and skulls of oxen from which last the tomb is sometimes called *Capo di Bove*. On a marble tablet is inscribed, *Cœciliae Q. Cretici Filiae Metellae Crassi*, that is to the manes of the daughter of Metellus Creticus, wife of the triumvir Crassus. The interior, now almost entirely filled up, contained the tomb-chamber of the deceased. In the thirteenth century the Gaetani converted the edifice into the tower of a stronghold and furnished it with pinnacles. To this extensive castle, which subsequently passed through various hands, and was destroyed under Pope Sixtus V., belong the picturesque ruin of a palace adjacent to the tower, and a church, of course, opposite.

As far as this neighborhood extends a lava-stream which once descended from the Alban mountains yielded paving material for this ancient road. From the tomb just alluded to the Via Appia becomes more interesting. The ancient pavement is visible most of the way; the road is skirted on both sides by continuous rows of ruined tombs, and the view becomes more extensive at every step. On the left is seen the adjacent arches of the Aqua Marcia and the Aqua Claudia. The houses of over two miles from the city gate the entrance is attained to the excavated part of the Appian Way, flanked from this point by a constant succession of tombs. Many of these contain interesting ancient reliefs, inscriptions, and broken sculptures. The scenery continues to be strikingly beautiful. On the left, a mile or more from the entrance, is a *casale* built within the walls of an ancient church and called *San Maria Nuovo*. Beyond it lie the extensive ruins named *Roma Vecchia*, which appear to have belonged to a spacious villa of the Quintilli: several of the chambers were employed as baths.

A large tomb on the left, the site of which is now occupied by a small farm, three-fourths of a mile from the last named is the *Casale Rotondo*. It lies at the sixth mile stone, and is said to have been erected for Messala Corvinus, a statesman and poet of considerable reputation under Augustus. I went upon this eminence and obtained a commanding view of the surrounding country, including the mountains and villages to the south. The Casale I must say does not present a very neat appearance. A ragamuffin of a boy was trying to drive a hog from one apartment to another, in the basement of the old castle, and I thought the two stood about on an equality; the hog was as clean as the lad, and everything around was about as untidy as could well be imagined. I am very sure the present occupants of the premises do not equal the statesman and poet for whom they were prepared.

The relics of antiquity, from this point, continue less frequently. The broken statues and portions of carved architectural work are met less often by the roadside. The villa of the wise and great Seneca was on the Appian Way, where Nero caused his death, but it is not known with certainty at what point it was. He had reached the age of over one hundred years, and when Nero ordered his death he opened his veins in a warm bath and died very easily. Few men have lived who uttered better and wiser moral precepts.

*Via Appia Nuovo* and *Via Latina*, which are roads that diverge from the Via Appia, have also the remains of many tombs, but as I thought I had seen quite enough in that line, I did not care to extend my trip over them. In fact there was not time for it on that arternoon.

### THE CAMPAGNA.

Let me say here a few words about the Campagna of Rome. It is a large, uneven plain, in the center of which the city is located, and extends on the north to the Ciminian forest, fifteen or twenty miles away; on the east to the Apennine chain of the Sabine mountains, sixteen miles distant; on the south twelve miles to the volcanic mountains of Alban; and on the west to the sea, which is distant thirty miles or more. The mountains make a most interesting outline or border to this plain, but it is far from being such a productive country in an agricultural point of view as it ought to be. It was once covered by the sea, and owes its origin to powerful volcanic agencies; lava and peperine are of frequent occurrence, and the red volcanic tufa is seen everywhere. A great number of ancient craters are distinguished, the most important of which are the lakes of the Alban mountains, the lake of Bracciano, the lake of Vico in the Ciminian forest, and the crater of Baccano. The historical associations connected with the plain, however, are of still higher interest than its natural features. The narrow strip of land which stretches between the Alban mountains and the sea is the Latinum of antiquity, which victoriously asserted its superiority over the Etruscans on the north, the Sabines on the east, and the Volscians on the south, and which subsequently effected the union of the Italian peninsula, and finally acquired supremacy over the whole world. Once a densely peopled land, with numerous prosperous towns, it is now a vast and dreary waste, of which barely one-tenth part is furrowed by the plowshare. In May, when the malaria begins to prevail, herdsmen and cattle retire to the mountains, while the few individuals who are compelled to remain behind are rendered miserable by continual attacks of fever. The cause of the change dates from so remote a period as the last centuries of the republic, when the independent agricultural population was gradually displaced by proprietors of large estates and pastures. This system, as it always must, inevitably entailed the ruin of the country, for a dense population and a high degree of culture can alone avert the malaria which is produced by defective drainage and the evaporation of stagnant water in the undulating and furrowed volcanic soil. In the middle ages the evil increased. The papal government has been inadequate to revive the agriculture of the great waste. Its attempts have been and must be abortive so long as such a large body of land is owned by a few persons and is pastured on a large scale in preference to other tillage. An active revolution in the present system, energetically and comprehensively carried out, will alone avail to restore the prosperity of the land. About one-half of this territory belongs to the church or to ecclesiastical corporations, one-third to the nobility, and the remaining one-sixth part to small proprietors. These large estates are usually let by *mercanti di Campagni*, or contractors on a large scale, of whom there are not more than forty altogether, on leases of three years by the ecclesiastical bodies, and of nine years or more by the lay proprietors. These contractors intrust the management of the land to a *fattore*, or baliff, who resides at the *tenuta*, or *casale*, as the farmhouse is called. The system of tillage and the farming implements employed are of a very imperfect character. From the number of stacks of hay I saw in various directions I judge a considerable share of the Campagna is mown and afterward pastured. I saw but little evidence of grain being raised, and vineyards are scarce. The soil in some places is undoubtedly poor, but the larger share, with proper tillage, is capable of producing good crops.

### TIVOLI.

Before leaving the subject of the ancient ruins of this country I must give you a brief account of my visit to Tivoli, a town of seven thousand inhabitants on the lower part of the Sabine mountains, sixteen miles east of the city. One day was spent in this excursion, and not a few ruins were overhauled. A railroad of a somewhat peculiar character runs from the city to Tivoli, and was, I think, constructed with less expense for grading than any railroad of the same length I ever saw. It runs close by the side of the old road of the Roman empire used two thousand years ago. The earth seems to have been leveled sufficiently to lay the track, and no grading was done on account of the uneven surface of the ground, and no fence divides the railroad from the old road. It is a series of uphills and downhills all the ways, the grade often being 200 feet to the mile. Rising the heavy grades the engine would puff, and "stick in its toecorks" and thus just effect the ascent and then go down the other side fast enough to make it up. Tivoli must be 400 feet above the plain, and the engine makes that ascent within a distance of two miles. But little freight, however, is conveyed over this short road; it is principally for passengers, and they in limited numbers.

The ride out through the Campagna is monotonous and dull, little but partially deserted wastes being seen on either side. Some twelve miles from the city a bathing establishment or water cure of ancient popularity—*Aquae Abulae*—is located and which seems to be considerably patronized. By the smell I judge the water is very highly charged with sulphur. A narrow canal conducts the water from three small lakes to the Tiber. In this vicinity are extensive quarries of *lapis Tiburtinus*, or travertine, which have furnished ancient and modern Rome with building material—for the Coliseum and St. Peter's alike. Just before reaching the baths we passed *Castel Arcioni*, an ancient stronghold of robbers. On the left, three or four miles to the north, are three independent hills or mountains in the form of large mounds, on the barren summits of two of which are located monasteries or convents.

The range of the Sabine mountains reach an altitude of 4,200 feet; they are of limestone, and in this particular are entirely different from the Alban mountains south of the city, which are of volcanic formation. The upper portions seem little else than solid rock without the growth of trees or much other vegetation. The mountains have their name from the Sabines, who once made their homes among them. As the mountains are approached the picturesqueness of the scenery increases; in climbing to the town of Tivoli we passed through thousands of acres of olive orchards. The olive tree is much the shape of apple trees, branching and spreading around in a similar way, but are of slower growth and live to be hundreds of years old. The olives are now not more than half grown.

Tivoli is decidedly the oldest looking, quaintest,

(*Continued on page 748.*)

## Rational Morality.—Concluded.

BY W. S BELL.

These definitions meet with general if not universal acceptance among writers on ethics, but society pays no practical regard to them in many cases. The enforcement of Sunday laws is a violation of individual rights according to those definitions, and so also are Bible readings in the public schools, and enforcing the legal oath, refusing to enfranchise woman, and the Comstock law. And when the individual rights are to be invaded, that object is not boldly stated, but the revolutionary measure comes in the name of God, of Christ, or of morality. And every law thus established in the interests of religion has been at the expense of individual liberty.

To most minds it seems necessary that there should be some definit and fixed standard by which all actions may be tested. The multitude must hav leaders. This necessity originates in man's weakness, ignorance, and helplessness. He needs help, and will take it from the one who givs it to him cheapest. In his delirium of misery he is led to imagin that he needs to be saved in the next world, while he is oblivious to his lost condition in this. In fact he courts suffering here that he may hav glory hereafter.

When such objections are offered against the delusions of superstition the reply is often made, What has Liberalism to offer in place of Christianity? What definit standard is there in Freethought? What is the moral balance in which human actions may be tested? We answer that in place of religion we would substitute morality, and for a criterion of conduct we prefer reason and science to all supernatural revelations. Reason is man's natural guide, and until he comes into supernatural conditions, or the other world, wherever that may be, he had better be governed by this natural guide. No benevolent deity will make a bird with wings and then damn it for flying, and neither will any such God form man with a brain and then damn him to endless hell for exercising it. Therefore the exercise of reason is man's only true guide.

But it is urged that reason is inadequate to redeem the race from misery and crime. Reason and morality hav never yet been tried upon the race, but religion has, and it has failed in every land and in every age to raise society above misery and crime.

Again it is urged, "There are no incentivs in Infidelity to lead men to nobler thoughts and better lives." Let us see. What can incite man to a higher life better than truth seeking? Is not the pursuit and love of truth ennobling? Moreover, Freethought is the champion of morality. We insist that it is sufficient, and that religion is worse than superfluous, it is a delusion. Morality stands upon its own basis, and needs no incentivs. He who is governed by reason is moral, and requires no incentivs to make him recognize the right.

Beauty needs no incentivs. When we come into the presence of "a thing of beauty," which "is a joy forever," we do not hang back and say we shall hav to receive some incentiv before we can call it beautiful. So it is with the moral man; he needs no bribe of heaven or lash of hell to make him see that truth is truth and love is love. We need no incentivs to appreciate music. It is a law to itself. We hav only to hear delightful music and immediately we are charmed.

These illustrations serve to show us that the moral nature of man needs no incentivs to stir it to activity. The sense of pleasure from right action is as keen as that derived from beauty or music. The old saying that "virtue is its own reward" is true. But Christianity has always proceeded to bribe the worshiper with a reward. In the golden rule of doing to others as we would wish them to do to us, the moral nature is appealed to, but this rule is not of Christian origin, it fell from the lips of the first mother of two children who said to them, "Be good to each other; let each do by the other as he would wish to be done by."

All through the Christian writings runs this idea of reward. The promises of God and the lust for remuneration are cherished at the expense of man's moral nature. The Sermon on the Mount, which has been looked upon as a monument of lofty teaching, is cankered and rusted through and through with the selfish incentivs of gaining something for doing right.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are they that mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are they which hunger and thirst after righteousness, for they shall be filled.

"Blessed are the merciful, for they shall obtain mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peace-makers, for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

The key-note of all these teachings is, Do this and that, and "great will be your reward in heaven." The motivs of right action and the moral nature are not appealed to. The fitness of right conduct is not explained or referred to.

What kind of morality is that which teaches that the smallest sin unrepented of will cast you to the lowest hell with those who hav committed the most terrible crimes?

"For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." "The law of God," says Mr. Moody, "is like a chain. If you break one link all is lost." In looking over all the Christian doctrins I am unable to discover one which is not unequivocally immoral in its tendency.

The whole system of theology is "baseless fabric," resting upon empty faith, and cherished at the expense of the moral nature of man. Save thyself, for the next world is a delusion which has led millions to court poverty, misery, and martyrdom.

Another thing to be borne in mind is that the moral nature is law to itself, and when interfered with the development of man is thwarted. There is a wide difference in the musical talents possessed by various persons; some hav a rich inheritance in this direction, and we say of them that they hav musical natures. A similar diversity of talents is found in those who excel in mathematics, painting, and poetry. The moral dispositions may be found equally diversified, sometimes in the members even of the same family. And yet, while the consensus would not attempt to enforce the observance of the science of music, it would nevertheless compel the observance of morality. If anything, it would be more practicable to make all men equally good musicians and composers than to equalize their moral natures or conduct. To do either is quite impossible. Moral and musical aptitudes are not manufactured by legislativ or judicial decisions.

The talent for music, painting, poetry, invention, morality, needs only adaptable surroundings for its development. The effort to produce talents in these departments, where there is no inherited aptitude, is like the force work of the hothouse, artificial. Inventor, poet, painter, and artist of whatever sort, must be left free. Heaven and earth may be set before him, but he must be at liberty to accept or reject and work as he can. This is the soul of genius, individual sovereignty, and morality.

There is no moral law. Charity is an element of a moral nature, and so are truth speaking and truth-seeking, honesty, etc.; but all these elements hav never been formulated into a moral law any more than all the sweetest and grandest tunes hav been formulated into a musical law.

Music has no actual existence until it is individualized into tunes. It has potential existence in the possible combination of sounds; and the arrangement of them into actual tunes is the work of a musical mind or nature. Just so is it with morality. It has its potential existence in human nature, and when man begins to studiously regard his own well being and that of his fellow-men, his moral nature is at work. His theories about duty are like the silent sheet of music, but his good deeds are sweeter strains in the world's heart than ever fell from Æolian harp. We must conclude then that morality, like genius, exists nowhere outside of the atmosphere of freedom.

## Subtil-Materiality of Mind, and its Individualized Development.

The universe is here considered as composed of intelligent and non-intelligent materials, the former, as mind-matter, to be its highest subtilty and most important functional energy. Their association is by mechanical action and reaction, in a unity of reciprocal accordant motions, which, in the expression of an infinit mind-force, givs laws to the actions of matter, and thus produces all phenomenal acts of unintelligent matter for a purpose, as does the finite material mind, limitedly acting upon its body, for its purposes. Universal mind-matter is individualized by the attractiv character of organisms in proportion to their sensitiv nerve structures, as oxygen is attracted to animal lungs in proportion to their structure, both being foreign to their incipient organisms, but equally necessary for their completion. All our impressions and expressions are mechanically from and upon matter.

Hence it may be scientifically claimed that minds are also material and separate entities, only temporarily associated with particular organisms, and equally capable of associating with other organisms elsewhere upon being released from the present ones. Therefore mind, as a material entity, is here presented as the only explanation of mental characteristics in their known relations to surrounding matter, by reciprocal mechanical acts, as separate forces, intelligent and non-intelligent materials, as the following elucidations will, I think, fully confirm.

Those minds which acquire knowledge most readily are those which hav associated the most sensitiv impressibility of the nerves of the five senses, and with memory for comparison hav the highest powers of discrimination for mental development.

The mechanical connection of our material minds with other matter, through the nerves of the five senses, is thus readily seen to be the exclusiv medium, and so is the foundation of all finite knowledge of objects, the basis of all observations of the mind (in its separate entity), to weave its judgment of their import into tangible will-force expressions. The extent of our knowledge or acquirements, therefore, depends upon the sensitivness of our nerve structure to impressions from the motions of other matter and our perceptiv use of the same.

All minds are thus dependent for their power of development in the acquirement of knowledge upon the sensitivness of their nerve structures, which exclusivly convey the impress emanating from the motions of other matter to their material minds. Therefore all minds may become intelligent in proportion to the sensitivness of the structure of their five nerve-senses and their perceptiv use of the same.

This sensitivness differs with individuals, families, classes, and nationalities, largely hereditarily dependent upon the comparativ long line of ancestral cultivation of such sensitiv media. All mental attainments are thus also comparativ with other animal organizations—as with our own—in proportion to their structural nerve sensibility, both as compared with individuals and races, as with our own, there being no such anomaly as instinct with any animal, as instinct, if it means anything, must be intuitiv knowledge, which is godlike and so is far above any finite mind acquirements, being possessed and infallible rather than acquired by experience, through which alone man can attain to knowledge of any kind, and even then is more or less fallible, races and individuals, by their structure, having peculiar adaptability to acquire knowledge rapidly.

When all the sense-nerves belonging to individuals of our race are especially sensitiv to impressions emanating from objects, then they possess the primal impulses for the highest attainable knowledge by such delicate means of observation conveyed from objects to subjects.

These more or less delicate nerve-sense impressions are generally more or less divergent, and often in strong contrast with different individuals of the same family or race, as with different animal races and individuals of their respectiv kinds. With some animals far below our race in general organization, they possess some one of the sense-nerves far more delicately sensitiv, and so more instructiv, than our most favored individuals—such as the sense of sight with the eagle, as more far-reaching and discriminating; with nocturnal animals, as being able to see in comparativ darkness; and in insects with microscopic vision, etc., all of which far exceed our powers of sight. So in hearing with many animals, whose acuteness exceeds ours; and in scent, as with the dog, whose perception in that line we cannot emulate.

Some people hav a great repugnance to the thought that minds are material, however subtil, considering such to belong to an obnoxious doctrin called materialism; not from any investigated reasons, but simply from a vague horror, the results of unreasoning prejudices. We all know that we are as much immersed in the matter of the atmosphere everywhere surrounding us as are the fishes of the sea, and, with associate matter, are equally adapted to our existence and contributing to our every pleasure, while such excite our admiration for their wondrous adaptability to varied useful and esthetic purposes, beauty being prominently associated with use in every department of nature. And as our bodies partake of the same beautiful arrangements of matter, and our minds, of whatever supposed character, are in immediate contact and harmony with our comparativ gross brain matter, there can be no real derogation in considering that our minds are also material—a high subtility of matter as a distinct entity and most important functional force in nature.

Rational persons could not consider it as gross if our minds are as subtily material as the gases of the atmosphere. As every thought is connected with our universe material surroundings, so they are related to and mechanically associated with such environments All our mental impressions and expressions are necessarily in connection with matter in all its phases, from its most gross to its most subtil manifestations in all phenomena of material characteristics. Our minds feel an infinit variety of impacts from the motions of matter through the medium of our sense-nerves, conveyed by light, sound, touch, or from electric emanations; thus mechanically impinging vibratorily upon our delicate senses, and thus to the brain and perceptiv mind attuned to vibrating, accordant motions, from that emanating from subtil odor of a rose through all grosser manifestations of motion to the distant twinkling star. From the life-like material expressions of the eye, the soft cadencies of the voice, or the loving touch, etc., etc., without even considering such as gross associations with mind, and why should we any the more if mind itself should equally partake of such subtil characteristics of matter, as adaptable conditions in co-relation with all unintelligent and unconscious materials of the universe. Grossness is essentially a vulgar idea as connected with matter in its laws of action, as that idea is a reflection upon its disposition by an intelligent creator. All its grossness we ourselvs inaugurate by its misconception and misuse.

Material minds are a necessary association with life in their mechanical relations and acts toward other material minds, as manifested through our organisms, as well as our acts upon and reciprocal impressions from other matter that is not intelligent or conscious. No other philosophy or understandable estimate of mind can explain how minds are made cognizant of our exclusiv material surroundings unless our minds are also material, and so are mechanically sensitiv to the impulses or impacts from other matter, and reciprocally by such mechanical impulses emanating from our minds and passing through our nerves and muscles, can we enforce the actions of our bodies into all their accomplishments with matter. In short, this rational and necessary doctrin consistently presents the universe as a unity in action of independent intelligent and nonintelligent materials in reciprocal accordant motions of effectiv oscillations, tremors, and impacts, matter acting upon matter for mental impressions and expressions which constitute the sole sources of our consciousness of existence, the knowledge of our environments, and the mechanical powers of our bodies upon other matter. This doctrin of the materiality of minds, is, too, our only scientific proof of our immortality, as matter and material forces, like such minds, are alone indestructible. Whereas, supposed spirit minds can only be fanciful existences, as must be all immateriality, which, as not occupying space, cannot be operativ upon anything, as all effects in this universe of minds and unconscious matter must be by the reciprocal associate mechanical acts of the motions of matter only. All other hopes of immortality are simply chimerical, emotional, a belief without reason, or even the shadow of a substance.

In the development of mind the imagination is necesarily very much excited, and so naturally proceeds from object impressions to idealistic presentments, and especially leading to superstitious beliefs in spirits or genii, as controling different natural objects, and thus mingles the real with the imaginary. There are two closely related subjects, the religious and poetic, which especially partake of this dualistic tendency of mind. As in all theistic biographies of God,

assuming that they were written by inspiration, and so necessarily, by dictation, they, therefore, must be autobiographies—when it is self-evident that such assumed inspirer, or author could not hav given himself such a character as each one of those theisms so anomalously presents. Probably those writers were as much inspired, as poets are said to be, by their subjects—the sun, the moon, the planets, the stars, the oceans, the lakes, the rivers, and waterfalls, the mountains, the glens, the rocks, the plains, etc.—all being alike, inanimate inspiraters; only that the poet has the advantage over the heavenly biographers, in that he portrays tangible objects, though the poet frequently mingles equally imaginary beings with his objects. Hence all such particular theistic biographies of the intangible controling the universe are akin with the poets genii, associated with especial objects, and so must be alike relegated to the realm of the imagination to simple fantastic superstitious dreams; as non-realistic to the human mind as therein portrayed.

All that one mind can know of another is by its acts of body and inferences therefrom, of its general character, therefore, all that we can know of God is from the book of nature (his metaphysical body), in its adaptable works, and inferences therefrom of his general character, which must partake of infinit duration, wisdom, power, and benevolence as the provider—as unintelligent matter cannot, unaided, either adapt or provide. Hence a God-mind is a necessary co-operating factor throughout cosmos—which is the only rational realistic conception of nature's phenomena as originating in an intelligent infinit will-force.

Finally, no other inference, or conclusion than that of an intelligent origin of all the phenomena of cosmos can be fairly deduced from observations of nature, as co-operation of the varied elements, in definit proportions are always necessarily provided by its impressed laws of action for every compound—intelligence being a necessary associate for co-operation. It is, therefore, an axiom that intelligent matter, of itself cannot co operate for a purpose; hence, intelligent association and direction of the laws of matter becomes the necessary factor for all the coherent co-operativ acts of unconscious matter. Therefore atheistic doctrins are wholly inadequate to account for co-operativ acts, in the production of any compound, and much less for the wondrous mechanical structures in organic nature—indeed all nature is a great mechanism, made up of countless machines of the most admirable constructions, and like all artificial machines, must hav an intelligent designer and co-operativ controler of the laws of matter for their construction, co-operation always denoting intelligent association, and observations of nature fully confirm such necessary association as the only clue to its marvelous productions. Thus universal unconscious matter becomes the metaphorical body of an infinit, intelligent God, for all his expressions and impressions, like our bodies and other matter to our mind.

These consecutiv and analogous reasonings, on the association and mechanical relation of all minds with other matter, infallibly lead to the conviction that all minds are material and as culminating in the happy conclusion, in the scientific basis, that all life is motion and that material minds only can hav motion and alone be mechanically impressed with and expressiv upon other matter; that there is such subtil-material governing intelligence (infinitly above man's) for the production of all phenomena of matter and its perpetuity in ever-changing forms, including the immortality of all minds in other organizations as individual material forces and co-workers in his creations, by which we are and will continue to be participants (as with all animal life down to microscopic formulists) in the furtherance of creativ progress, we here cultivating the adaptable uses of matter, and many minute forms of simple life contributing to the growth of the vegetable kingdom and building many of our islands and long mountain ranges, all life being designed for useful and æsthetic purposes.

Conclusions.—No one can discover any limit to the functions and adaptability of different kinds of matter; and as minds exist in association, so they are the only co-operativ factors—infinit and finite—in the coherent dispositions of matter. Thence it may be fairly claimed that the functions of some matter is that of volition, mind characteristics, and so is the great factor in giving coherent laws for the actions of all unintelligent matter, as we giv actions to some matter which cannot be otherwise explained. As this doctrin cannot be contravened, and as it comports with every known fact of the reciprocal mechanical relations of minds with unconscious matter, so it becomes not only the most rational conception, but the only doctrin that consistently describes mind influence upon general as well as particular matter. While the adaptability of unconscious matter can only be conceived in its association of co-operation with intelligent direction for its coherent acts, by such intelligent mechanical impacts or impulsiv forces, which are necessarily always material, matter acting only upon matter, as we observe in all our mental performances with matter.

Therefore as this doctrin of the materiality of all minds alone fully comports with all known acts of minds upon matter, and, conversely, of matter upon minds, so it is the only rational doctrin of the existence of an understandable infinit mind as the comprehensiv Great Function and Factor controling all intelligent matter into its coherent accomplishments, and of our minds as partaking of the same functional element of intelligence individualized for limited purposes; and as such minds are material forces, they cannot become immaterial. This doctrin alone scientifically insures our immortality as conserved material forces. All other supposed forces, as spirit-minds, being immaterial, cannot be conserved, as they only belong to the imaginary non-existences; not occupying space, can neither act upon anything, nor can anything act upon such nothingness.

All that we hav any knowledge or cognizance of or can conceive in this universe is matter, its reciprocal relations, and its performances; from subtil gas to liquids and solids. Hence all known forces, being mechanical in their operations, must be material also; and as mind-force acts similarly through our organisms, materiality of our minds are the only philosophical inferences—a scientific necessity.

So the great subtil element of mind pervading the universe, in correlation with unconscious matter. Its metaphorical body is the great functional law-giver and cause of all co-operativ acts of unintelligent matter, by will force impress upon such metaphorical body, and so is the factor in the great mechanisms of cosmos, for infinit intelligent purposes, just as our individualized mind element, by its will force, gives laws to and so controls our organizations and much other unintelligent matter into their varied accomplishments for finite purposes.

The materiality of minds and their interdependence with universal matter, so the metaphorical body for all mental expressions and impressions here shown to exist, are proofs that in cosmos all is utility in unity of matter, intelligent and non-intelligent materials, and so effectually disposes of all supernaturalism and Spiritualism (as simple fancied existences or powers) in nature to the foolish realms of superstition. Beyond adoration for such great functional energy of matter as infinit wisdom, power, and beneficence, to excite our intelligent observations and moral progress, we must discard from such rational and practical conceptions of nature and nature's God, all irrelevant bigoted fears and chimerical fancies relating to the same, as derogating from the practical majesty of cosmos, having no warrant in this world's experiences. Some matter possessing intelligence, and so controling all unintelligent matter, gives to such its inexorable laws of action to which all must succumb to its inflexible purposes, as spasmodic acts can hav no contradictory part in the general provident order of effects of the greatest good to the greatest number. Man, though biased by heredity, being free to act, so forms his own character, and thus molds his own destiny and conscious innocence or guilt in this world, there being a providence in cosmos, but not in microcosm, in individual care of man.

CHARLES E. TOWNSEND.

*Locust Valley, N. Y.*

## Sexual Intemperance.—No. 10.

A WORD TO THE DOUBTING AND FEARING.

I am sorry any one thinks the great and important subject of sexual intemperance is one that should not be discussed in our public papers, or that any think it injures the cause of Liberalism. No one can love our papers, and especially our beloved TRUTH SEEKER, more than I do, nor is there any one who would feel a greater repugnance to doing or saying aught to its real injury; but while my sole aim is to do good and to help the paper both at the same time, yet I confess I hesitated long ere I ventured to take the stand I hav for sexual purity. Born and educated a Quaker, and for twenty-seven years a member of a society composed almost wholly of these pure, modest, temperate, and refined people, it may well be said that it was a great departure from early impressions to thus come out from them all and talk of the awfully tabooed subject of sex. "As the twig is bent the tree's inclined," and few of us are straight enough to fully overcome old prejudices and bents. I am just as warm an admirer of modesty, purity, and true refinement as I was in my old Quaker days, but I hav learned that impurity is not so rare a vice as I then deemed it. The veil has been lifted, and the horrible countenance of the Mokanna of lust has been revealed in all its deformity, and I must speak. For ten years I hav smothered my convictions and kept back the utterances that cried for voicings, for I felt the world was not yet ready for them, and also realized that I was not standing on solid ground. But when I began to read the *Alpha*, and the truth dawned upon me that the sexual nature was solely for purposes of procreation, I saw that I had a foundation whereon to build, and as light came to me so also came the impulse to share it with others. Mr. Bennett agreeing with me that the time had come for giving the great masses of the world an insight into the real laws of physiological sexual conditions, needs, and requirements, I commenced—with some inward trepidation, I must confess—the present series of articles on sexual intemperance. It is truly wonderful, the encouragement I hav received from all over the land. Where one has condemned, hundreds hav commended and encouraged. A few hav taken exception to now and then a position or a sentiment, but still approved on the whole. I see in THE TRUTH SEEKER of Oct. 9th that friend Foote thinks I hav made some "mistakes," and probably I hav, as I am far from faultless or from being well posted on all sides of any subject. I simply giv my views and those of others as I know them. Now, though figures never lie, the observations of those who make the figures may be at fault. If only one out of 216 cases of obstetric practice, instead of one in 28 is fatal, it is still a great mortality, considering the enormous number of births continually taking place, and one, I believe, greatly due to sexual intemperance—to demands made upon the wife during pregnancy. Of course there are other unhygienic influences that also bear heavily upon the child-bearing woman, all of which should be properly and plainly set before the world—tight lacing, heavy skirts weighing upon the hips, etc, etc. In proper hygienic conditions (a healthy mother living a true life) there would be little if any pain, suffering, or danger in parturition.

And I think, judging from personal observation, that I am not much mistaken as to the fact that celibacy is conducive to long life, present statistics to the contrary notwithstanding. I do not mean the celibacy of nuns, shakers, or monks, or of prostitutes and their paramours, but in a society where hygiene, health, and happiness reign and rule; a society where cordial, free, loving relations exist between the sexes; where the real magnetism of contact, of affection, of sympathy, and all the little tender, gentle amenities of true friendship exist; each for each, and where all are educated on the higher plane.

But I do not think a celibate life the happiest or the most natural. A true marriage of one man and one woman, and a child or two to gladden and brighten the home, is best of all. But purity, continence, and the other virtues must there abide or all is lost that is most valuable and precious. We can well afford to lose a little for the sake of our children; to giv of ourselvs, of our vital force, for the benefit of posterity, but we cannot afford to waste and throw away vitality for a mere momentary enjoyment that has no higher end in view. As I hav before said, all plants and trees that fruit lose strength and vigor by so doing. All flowers that seed are brief in their seasons of flowering. Clip the seed-pods, and they continue in their efforts to produce more. Take off one-half the overplus, and the tree flourishes, and the fruit that's left is far finer.

Ovid says truly,

> "Frequent births too soon will youth impair;
> Continual harvest wears the fruitful field,
> And earth itself decays too often tilled."

*Snowville, Va.* ELMINA DRAKE SLENKER.

## Incendiary Publications.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In July, 1835, a public meeting was held at Charleston, South Carolina, for the purpose of taking action in regard to a number of Abolition newspapers, said to hav been received at the post-office through the United States mail from the North on the 29th inst. The postmaster had written to the postmaster-general, Amos Kendall, and asked to be authorized to arrest the circulation of "incendiary matter," and had stated publicly that he would retain the newspapers until he would receive instruction from Washington. Notwithstanding this, the meeting passed a resolution that the mails should at once be searched and the mail matter complained of taken therefrom and burned; and this was accordingly done, the postmaster making no objection. In a day or two the postmaster-general replied as follows to the postmaster's letter:

"I am satisfied that I hav no legal authority to exclude newspapers from the mail, nor to prohibit their carriage or delivery on account of their character or tendency, real or supposed. Yet by no act of mine, official or private, could I be induced to aid, knowingly, in giving circulation to papers of this description, directly or indirectly. We owe an obligation to the laws, but a *higher* one to the communities in which we liv; and if the former be permitted to destroy the latter it is patriotism to disregard them. Entertaining these views, I cannot sanction, and will not condemn, the step you hav taken. Your justification must be looked for in the character of the papers detained and the circumstances by which you are surrounded."

At the next meeting of Congress, President Jackson recommended that a law should be passed forbidding the circulation of incendiary matter through the mails, and this portion of his message was referred to a select committee of the Senate. The chairman, John C. Calhoun, reported as follows on February 4, 1836:

"Nothing is more clear than that the admission of the right of Congress to determin what papers are incendiary, and, as such, to prohibit their circulation through the mail necessarily involves the right to determin what are not incendiary and enforce their circulation. If Congress may this year decide what incendiary publications are, they may, next year, decide what they are not, and thus laden their mails with real or covert Abolitionism. It belongs to the states, and not to Congress, to determin what is or is not calculated to disturb their security."

He also stated that it would be a violation of the Constitution for Congress to pass such a law; and it was never brought before the Senate in the manner proposed by Jackson. It was reserved for a Congress of a later day to pass a law forbidding the circulation, not of abolition documents, for that term of opprobrium was out of date, but of "obscene" literature, with the understanding that this word should include everything of a literary nature objectionable to the orthodox churches.

The Constitution givs the general government no right whatever to infringe upon the liberties of the people of the several states; and of all rights dear to an enlightened American there is none more sacred than that of publishing his opinions freely and sending them fearlessly through an unviolated mail. And if we submit tamely to a censorship of the mails, established by Congress under the auspices of Comstock & Co., we as certainly deserve to lose our liberty as we are certain to lose it. Would it not be well to circulate a petition for the repeal of the blue law, to be presented to Congress next month? HESPERIA.

LOCKE A PRE AGNOSTIC.—I own freely to you the weakness of my understanding, that though it be unquestionable that there is omnipotence and omniscience in God, our maker and I cannot hav a clearer perception of anything than that I am free; yet I cannot make freedom in man consistent with omnipotence and omnipresence in God, though I am as fully persuaded of both as of any truths I most firmly assert to, and therefore I hav long since given up the consideration of that question, resolving all into this consideration, that if it be possible for God to make a free agent, then man is free, though I see not the way of it.—*Locke's "Familiar Letters."*

"JOHN'S WAY" received. I cannot say too much in its favor. A well-written story is the best way to reach the understanding of those who cannot be made to read other Liberal books. W. RYNE, M.D.

"JOHN'S WAY" is good and true. I like it very much. MRS. SHERMAN.

(*Continued from page* 745.)

and most unattractive of any town of its size I have seen. Its streets are narrow, crooked, and run in all directions, and the buildings look extremely antiquated. The people also compare very well with the town; they are dark and swarthy, and seem to belong to a different race from the inhabitants of Rome.

The town literally stands on a massive pile of rocks, and taken altogether is one of the most picturesque of places. The river Anio, which descends from the mountains, leaps down the rocks in six or eight places making the most delightful cascades and waterfalls in the world. The *Tibur* of antiquity, existed, according to tradition, as a colony of the Siculi long before the foundation of Rome. Nearly four hundred years before the Christian era Camillus subjugated Tibur along with Præneste, after which it formed a league with the Latin towns allied with Rome. Hercules and Vesta were especially revered at Tibur. Many of the Roman nobles, including Mæcenas, and the Emperor Augustus himself founded beautiful villas there. Under Hadrian the place attained its climax; and in the middle ages it participated in the fate of Rome. In 1460 Pius II. founded the citidel on the ruins of the amphitheater.

The finest relics of the town, and the first to be visited, are two ancient pagan temples, one of Vesta or Hercules, and the other called the Temple of the Sibyl. The first is a circular edifice surrounded by a colonnade of Corinthian columns, ten of which still remain. It is close by the brink of the precipice, and but a short distance from two of the beautiful waterfalls, a fine view of which is enjoyed from the temple itself. In the middle ages it was used as a church. The door and windows contract at the top. Close by the side of this stands the other temple, which is oblong in form with square corners. It has four Ionic columns in front, and is now the church of *St. George*. The *Sibyl*, or *Tiburtus*, as the case may be, is crowded out, and *St. George* let in. So the religions of the world have succeeded one another.

In 1826 a serious inundation raised the mountain stream so high that about half the town was washed away, and to avert a similar calamity a new outlet for the river was cut through the solid rock for a distance of a thousand feet, or rather two apertures side by side, and in 1834 three-fourths of the water of the river followed the artificial channel and the other third went the old way; the result is a new and splendid waterfall of 330 feet, some two or three hundred feet above the old one, and which makes a most grand display as it leaps down the rocks, turning as white as milk in the rugged descent. A beautiful rainbow was created in consequence of the thick mist raised by the dashing of the waters. I walked around for a mile or more by the curve of the road, directly opposite this larger fall, where a splendid view of the fall is obtained. By continuing the walk further down, six different waterfalls are seen at the same time, one above the town and five below. A portion of the water is used for turning machinery, though not the one-hundredth part is made available.

To visit the caverns under the rocks where the whole river used to pour down, a guide was deemed necessary. We descended down, down, in the narrow cave in the rocks where a part of the river still empties itself in a fall of nearly three hundred feet. Two or three streams are falling, and the roar of the falls with the spray and the wildness of the surroundings produce a striking effect. Away down where the fall dashes in the basin below, closed in as it is on all sides, is the *Grotto of the Sirens*. It is huge, with wildness and grandeur, but hardly equals another grotto reached by passing through a tunnel. Ascending and descending the rocky stairs, we reached what is called *Neptune's Grotto*. It is a cave of the grandest character, with rocks overhead, rocks on every side, which look open or porous, as though the water had coursed through them for thousands of years. The noise of the waterfall is almost deafening. I have been behind Niagara Falls (on the American side); it is, of course, a much larger body of water, the roaring is still louder, and it is perhaps wilder, but here in this Grotto of Neptune is something peculiarly grand, wild, and at the same time pleasing. I was filled with awe, and the sentiments of sublimity. In a feeling of veneration, I took off my hat, and said: "O Neptune, if you really reside here, I now make my most reverential bow to you, and pronounce you a great old fellow. But as you are not here, Nature is, and to Nature I pay my devoutest adoration." The day was warm and sunny, but away down there it was cool and refreshing. There the rays of the sun never reach. I felt a sort of worshipful feeling in consequence of the grandness and wildness of the surroundings. The excellent paths and passages around and among the rocks and waterfalls were constructed by order of the French General Mollis, who deserves thanks for the pleasure he has thereby afforded to thousands of his fellow-beings. There are numerous points where grand and beautiful views are obtained, but it is not necessary to dwell upon them. Those of you who make a visit to Rome must not fail to go out to Tivoli and view its picturesque scenery for yourselves. At one place an ancient wall is seen, supposed to have belonged to the *Villa of Vopiscus*. The *Villa of Horace* is also pointed out, though it is asserted that Horace never resided there. The *Villa of Meccenas*, with its ruins, is also pointed out.

VILLA HADRIAN.

When the beauties of Tivoli were sufficiently enjoyed we walked a mile or more down the hill to the celebrated *Villa of Hadrian*, which is located where the plain and mountain join. It was once a place of great magnificence, covering an area of some two square miles, but is little now but heaps of ruins. The magnificent grounds were unsurpassed in the Roman empire, and contained palaces, theaters, a circus, academies, etc., where the Emperor Hadrian was wont to enjoy himself and rest from the arduous labors of government. He proposed, also, to erect here plans and models of all the celebrated buildings and districts which he had visited, particularly those of Egypt and Greece. These costly structures which he erected stood till the sixth century, when they were destroyed by the Goths under Totila. Innumerable works of ancient art, extricated from these ruins, now adorn churches and museums; and there still exist extensive remains of the buildings themselves, to which various names are applied. The *Palace of Hadrian*, the oldest edifice, appears to have stood on the highest ground, at the back of the hippodrome and academy. A theater with adjacent halls and saloons belonged to it. The *Thermae* were reached hence by the Canopus, a building fitted up in the Egyptian style, containing a number of Egyptian statues, etc., which are now in the Vatican. To the east flows the river *Alpheus*. A large space above the canopies is named the Hippodrome, or race course, which, however, shows traces of aqueducts. To the north of the palace are stretched the Elysium and Tartarus, the heaven and the hell of the pagans. A subterranean passage leads east to the River Peneus, and beyond it to the Vale of Tempe. On the west are extensive ruins, supposed to be the Prytaneum, adjoining which are the Scuola, a circular edifice with niches for statues, the Stoa Pœcile, a stadium with a colonnade, and other remains. There are also two other theaters and many other ruins. The walls of these old buildings are massive, some of them more than six feet in thickness, and in places thirty or forty feet high. The floors of the palaces are yet in several instances quite good, and the skill of the mosaic pavements of the floors is very perceptible. The stuccoes on the walls and some of the frescoes are still to be seen. Although the valuable sculptures have been removed, there still remains on the ground much ancient carved marble in the form of ornamentation, pillars, capitals, etc. Hadrian must have spent an immense sum of money on his lovely villa.

We walked a mile to the railroad station, where we had to wait till nearly 8 P.M. for the train to take us back to the city. While thus waiting I saw not less than a score of carts laden heavily with casks of *must*, or the fresh juice of grapes, being conveyed to the place where it is to undergo fermentation. The carriage on these mountain sides is done by donkeys. It is not at all uncommon to see loads packed on each side of them much larger than themselves. One donkey-load attracted my attention particularly; besides a lot of freight on the top of the pack saddle, mostly in sacks, was a small load of lumber, consisting of boards fourteen feet long and some fifteen inches wide, and six or eight in number. One would hardly think such freight could be easily loaded on a donkey but little larger than a Newfoundland dog, but the boards were lashed to the pack-saddle and pointed over the animal's head, a part on each side. He trudged along with his mixed freight of lumber and sundries with as much dignity as though he thought the existence of the world depended upon his good behavior.

I reached my quarters at a little past nine and found the Corso brilliantly illuminated in memory of this day ten years ago, when Rome decided to join her interests with united Italy.

I will remark that a part of the water which furnishes the city of Rome, of which the supply seems most ample, is from the Sabine Mountains, fifty-six miles distant. It was originally constructed by Praetor Q. Martius Rex in 146 B.C., and was restored in 1869. It is called the Aqua Marcia. It is considered the purest in Rome. Over it, where it enters the city, flows the Aqua Claudia, erected in the year 50 by the Emperor Claudius, extending from the vicinity of Subiaco, a distance of fifty-eight and a half miles. The Aqua Felice, completed by Sixtus V. in 1585, and afterward frequently restored, begins at the base of the Alban Mountains, near Colonna, twenty-one miles distant (two-thirds subterraneous).

Thus, my friends, I think I have told you enough about the ruins of ancient Rome and vicinity. Of course I have not repeated half there is to be said, but I am quite sure you will excuse me if I tell no more. Wishing you to hold me in remembrance, I will say farewell. D. M. B.

# Letters from Friends.

QUESTION FOR LIBERALS.

MARTINDALE, N. Y., Nov. 10 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What if the commandment of the Lord's Host, the inspired Joshua, like Sir Isaac Newton, had recorded: "This calculus is founded on the hypothesis of the earth standing still." Would Joshua command your respect for scholarship like as the unblemished Newton does? Yours,

REV. W. ISAACS LOOMIS.

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ELGIN, ILL., Nov. 8, 1880.

MR. EDITOR: It affords me great pleasure to announce the fact that Mrs. H. S. Lake, that noble, intellectual, logical, and ever-industrious advocate of Freethought, now a resident of Chicago, Ill., was the last but not the least who highly delighted a goodly sized audience in Mendelssohn Hall, Sunday afternoon, Nov. 7th, in our usually quiet little burg, selecting for her sermon the subject entitled, "Infidel Integrity vs. Christian Creed." She soon had them tested on the scale of reason, and in a very explicit and satisfactory manner readily proved to the surprise of some that the latter was sadly in wanting Her evening discourse was "Thomas Paine," and it proved to be a very fitting tribute to the immortal statesman and patriot, and aroused considerable enthusiasm among her very attentiv and intelligent audience. Respectfully, METCALF.

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EDITOR OF THE TRUTH SEEKER: One G. Gray, fired with righteous indignation at my rebuke of D M. Bennett for wine-drinking, magnanimously donates twenty-five cents that the said D. M. Bennett may solace himself with an extra glass.

Friend Gray argues as a reason why wine should be drank in the old country is its cheapness (only twenty-five cents a glass)—cheaper, he tells us, than tea or coffee. I know of several people on this side of the Atlantic who consider water a very cheap and wholesome beverage; but I should infer from friend Gray's letter that they don't hav any water over there, and so are obliged to drink wine or go thirsty.

To clinch his argument, friend Gray points to the Bible and says that "wine-drinking is encouraged all through the book." This may or may not be so. As I hav not read its pages since the days of childhood, I am unable to say; but I know that a great many bad things are encouraged in it, and for that reason I hav given it a wide berth for many years. One verse I remember, "Wine is a mocker, strong drink is raging," but do not remember in what part of the book it may be found.

As to the foolish advice of one Paul to a young man who was so far ahead of his age that he refused to take wine even as a medicin, I will say that I think the poor old saint ought to be excused for the reason that in all probability he never read a book upon hygiene in all his life. James Parton's admirable essay, "Will the Coming Man Drink Wine?" had not been written at that time. If it had, and Paul had read it, he never would hav furnished an argument to all the pious wine-bibbers from his day till ours.

As to D. M. Bennett's drinking my health, if I could hav his ear, I would say to him, "Don't do it; too much drinking other people's health may impair your own." Besides, it is no uncommon thing for old and wise men, when their heads are confused by the fumes of wine, to commit grave offenses against morality and decency. Therefore, I say unto you again, Don't do it. C. L. MORGAN.

A FEW REMARKS.—Intemperance is evinced in more than one direction. A person may even be intemperate and unreasonable in the advocacy of temperance. True temperance with regard to any article means its use in moderation. There is probably quite as much intemperance in eating as in drinking, but still it would hardly seem reasonable to demand that for this reason we should never taste of beef steak or plum pudding. There are those who insist that animal food, including butter and cheese, should never be eaten. Others cry out against tea and coffee and tell us we should never drink them. These are extremists and are intemperate in their advocacy of temperance and abstinence. In our belief a person may use in moderation roast beef, corned beef, mutton, fowls, butter, cheese, fruits, tea, coffee, and even an occasional glass of wine, without being guilty of intemperance, without committing a crime, or doing anything to shorten life. While in Europe we noticed in several continental countries that wine is used by nearly all classes of the populace, and, so far as we could see, without injury or the production of intoxication. In our two months' intercourse with those people we did not see a single case of intoxication from the use of wine, or other evil effects arising from it. Among the rights and privileges of human beings is that of obtaining from existence all the happiness possible, and this includes a reasonable and moderate use of food and drinks. If the juice of the grape proves a comfort to the sons and daughters of humanity, it is difficult to see why they are not entitled to it as much as to the grapes in their natural state. An immoderate use of wines of course is an evil, and so is an immoderate use of beef, bread, potatoes, coffee, buttermilk, and even cold water. Many a man has lost his life by the intemperate use of cold water. Still it would be very unreasonable for extremists to insist that cold water should never be drank. We would be glad to assure our friend that he or she need entertain no fears of our making an intemperate use of wine or other fermented or distilled liquors. We very seldom taste of them, but we think we hav sufficient control of ourselvs to taste a glass of wine without endangering our present or future happiness or welfare.—ED. T. S.

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ESCANABA, MICH., Nov. 5, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed please find three dollars which I believe pays for THE TRUTH SEEKER until the first of January. Continue to send it and I will try and not keep you waiting so long after this for your money. I can't think of doing without the paper. Thank kind fortune that we hav one paper where one can giv public expression to our opinions, even though it may be in opposition to Christianity, for it is quite time that this stumbling-block in the way of human progress and enlightenment were removed, for there can be but little done in the way of improving the condition of the laboring classes of people

until it is. Church and state go hand in hand with the capitalist in robbing the loboring man of his share of the profits of labor. The church encourages vice by holding out the promis of forgivness, and yet every minister and priest well knows that there is no escaping the effects of vice. And yet the laboring man, although needing every dollar of his wages to procure even the commonest necessaries of life, cannot think of enjoying the comforts of life, as we conceive of comfort, nowadays, will spend his time and money frequenting saloons, and there doing what he knows is injuring his health and his mind, for he robs himself of needful rest.

Why will not the morally disposed part of the people frown down the social habit of drinking liquor as a beverage and find some way of social enjoyment that does not make the use of liquor a necessary part? Now that we hav so much to read and talk about, it does seem as though this old habit might be got rid of, and perhaps it will, but it seems so foolish to me that I hav hard work to wait, and can't help but manifest some impatience that the better informed and well-to-do class of the people are not willing to be the first to move in this grand reform. If it is ever accomplished it must be done by this class of people. The laboring man can't be expected to be the first to move in this matter. They through their poverty are cut off from many social advantages that should help take the place of this old custom of drinking liquor. A. C. DARLING.

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ST. CATHARINES, ONT, CAN., Nov. 2, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you hav the goodness to define the sentence, "Base ingratitude;" for instance, if a son-in-law in connection with his wife, after accepting without murmur some ten or twelve thousand dollars of his father-in-law's accumulations, at his death should burn or be instrumental in burning said father-in-law's books, such as D'Holbach's "System of Nature," etc., because, forsooth, they did not coincide with his pueril notions of religion, might not that be termed base ingratitude, or does it deserve a stronger expression? I am aware of a circumstance of that kind, and when it was first made known to me I did think it deserved some strong expression by way of condemnation. Said father-in-law lived a good moral life worthy of example up to a good old age, and then, after bequeathing to the daughter and son-in-law the above-mentioned amount, which he is not capable of accumulating, to be treated in that manner, I think is mean, low, contemptible, yea, to repeat, *base ingratitude.*

Having been intimately acquainted with this gentleman for a score or more of years, put me in possession of his life history, which is in part that he was remarkably prone to reading, and had therefore read most of the leading prominent authors on history, science, literature, and religion, and had (as he expressed it) been *silly* enough at one time to preach Methodism to the people for a term of years. The final result, in so far as religion was concerned, was that he ended his life career on this earth holding in embrace what is now termed Liberal views, to which his family (the son in-law more especially) much objected to, and would fain make the people believe after his death that he recanted, but the evidence against it was too overwhelming.

Howbeit, there is a mighty revolution pending which will in time blot all orthodox nonsense out of existence. D. M. Bennett's European letters are very interesting. I am sorry R. G. Ingersoll stepped out of the traces, but I presume the sun will continue to shine.

Inclosed with this please find $2.00 on subscription.

Thine as ever, C. B. THOMPSON.

REPLY.—"Base ingratitude" is indeed a mild term for the conduct alluded to; a much harsher term would hardly be out of place. It was more than ingratitude; it was villainy.—ED. T. S.

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NEW HAVEN, Nov. 15, 1880

D. M. BENNETT, *Dear Sir:* I am glad to see you home again. Hope you had a good time. Thank you for your interesting letters, I assure you they hav been pleasurable reading. J. H. BARLOW.

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DETROIT, MICH., Nov. 7, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Oct. 16th, under the head of "Gems of Thought," there is a communication or a quotation from Elmina D. Slenker, on sunshine, stating that the energy of affinity like that of gravity is nothing but transmuted sunshine. That the sun's heat is really the source of all energy as well as all light, and all energy is ultimately converted into heat, and that heat will develop electricity, and that light produced by electric instruments and combustion of metallic substances is hoarded sunshine. That light is propagated by means of the ether, and light waves thus pass through space, and the number of the waves in a second seems to determin the colors of the objects we see; that red has the least number of waves, and has only four hundred and fifty millions of millions of waves in a second of time, and that violet has the most and requires only seven hundred and twenty-seven millions of millions of those little waves to produce that beautiful color, and all these waves are produced by sunlight if we go to their real primary origin.

Now, Mrs. Slenker says she does not profess to be a chemist nor a philosopher, and I am not going to undertake to disprove any of her statements in regard to the light of the sun or how light originates or anything of that kind, but would just like to know how Mrs. Slenker or any other material being in this universe ever managed to count that number of waves in one second of time, admitting that those light waves could by any possibility be identified by any or all of our senses combined. I cannot count twenty in a second and do my best. And then how are we to account for the different colors in a bunch of flowers, on the green leaves, and red or purple or violet flowers side by side or overlapping each other, in the same cluster. I should naturally suppose the waves would strike them all alike, and then the colors would all be alike.

It looks to me like a good deal of the nonsense that nowadays passes for truth with those who never stop to think of the utter absurdity or truthfulness of any proposition that some quack philosopher may impose upon mankind.

If those waves could be counted by the millions in a second of time it would be no more unreasonable to suppose that the size of them could be given as well as the numbers, and that we might be informed whether they are all of the same size or vary like the waves of the ocean, every third wave larger.

You will please pardon my inquisitivness.

Yours truly, JAMES HALE.

REPLY.—Of course no person can count the vibrations produced by the different colors. It is only done by the most delicate mathematical instruments which scientists hav invented, but with which we are not familiar enough to describe. That different colors produce different velocities of vibrations is true, and that they can he computed is also true.—ED. T. S.

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ROCHESTER, MICH., Nov. 8, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Please find three dollars to apply on my subscription to your paper. Thanks for kindness in waiting.

As between the National Liberal League and the late seceders my sympathies are with the former, decidedly. The contumely and odium that the seceding minority would attach to the opponents of the Comstock law are no worse than was heaped upon the Garrison Abolitionists of thirty years ago on account of their Infidelity, as I happen to well remember.

In the light of the past it is not worth while to tremble overmuch. The truth will doubtless finally prevail, though it may take all summer.

In your paper of November 6th, George W. Morehouse's article on "The Field of Liberalism" suited me immensely. It was an inspiration.

Hoping for the success of your paper, the return of Mr. Bennett as a rejuvenated war-horse and ready for the battle to come, and a God's blessing upon the present editor, Leland the bold, and a number of other fellow-friends, I subscribe myself Yours most sincerely,

C. H. GREEN.

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LOCUST VALLEY, N. Y., Nov. 14, 1880.

D. M. BENNETT, *Dear Sir:* To my surprise, in the last issue of THE TRUTH SEEKER, I was pleased to see that you announced yourself as arrived at your office again, invigorated and prepared by foreign observations for more useful home work.

Your letters from Europe hav been very interesting and instructiv, as faithfully portraying their subjects, and pleasantly and pungently varied by your useful attacks on Christian dogmas and their crazy superstitions, so glaringly portrayed in their cathedral strongholds. I hav read those letters to a company of emancipated and so of interested, cultivated, and approving listeners of both sexes.

Yours most truly, CHAS. E. TOWNSEND.

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JUDSON, ARK., Oct. 22, 1880.

D. M BENNETT, *Dear Sir:* I like THE TRUTH SEEKER best of all the papers published, because in it all can hav a hearing. It does not play the choke-off game, and so I wish to say through its columns a few words to some of our Northern friends who seem to be so very unfriendly toward rebels.

I was in the rebel army, and there is but one thing I feel more ashamed of, and that is having once belonged to Garfield's church. Most of us see our mistake after it is over. 'Tis human to err. But are they never going to forgiv us, or hav we committed the unpardonable sin?

I believe, friends, you are extremely prejudiced against us. Are you not aware that dangers from other directions threaten us? I think so. I fear that the moneyed sharks hav the schemes laid which are to undermine our free institutions. If I am wrong in my opinion, why all this cry by them for a strong man and a strong government? Be careful; you might do something, as we rebels did, to regret in after years. You may warm a serpent that may bite you. I am in favor of the South not casting a vote for president for several terms, or if we do, vote the straight Republican ticket, so us to help you to enough of such glory. We are unable to do otherwise and effect anything. Did we not elect Tilden, and did not a combination of tricksters count him out? I believe the men concerned belonged to both parties.

Now, friends, look fairly into this matter. Be a little charitable. Giv the devil his due. There may be some other ox gored. Friend Stebbins in particular let me most earnestly request to cool down his blood. It is too warm, and may bring on disease. He doubtless knows that, having an M.D. as a handle to his name. He has already the chronic grumbles.

The North whipped us—that is all right; but they should not crow so about it, or it will spoil the glory of it, in the eyes of fair-minded people at least.

Yours for justice, W. A. CHILCOTHE.

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MARTINDALE DEPOT, N. Y, Nov. 13 1880

BRO. D. M. BENNETT: I hav been longing, as lovers do, to read "Home Again," and grace, mercy, and peace be with you, with the sanctification of your improved health and glowing hopes.

To see you, who had been a prisoner for the faith. I entered your sanctum and saw your pearl of a wife, and a rosy youth you had left in charge, most gentlemanly in deportment. Of him I inquired the object of your paper, and received the answer, The overthrow of the Christian religion. Immediately my heart glowed with a desire to see the sparkle of your eyes, the curl of your lip, and the lightning placidly reposing on the brow of your majesty.

I looked on a multitude of books—the mental tools you use in sapping and mining a myth, the only bliss the dying hav ever had, and prayed, "The God and Father of all, bless thy servant Bennett, his books, paper, and readers, their lives, fortunes, and sacred honors, for thou workest all things after thy good pleasure."

I wish you may be inclined to notice the Liberal statement of the saint and martyr, the evangelical Giordano Bruno, who confessed the Bible to be a book of morals, but not of science, coinciding exactly with Galileo and Sir Isaac Newton.

Wishing you and yours the imperial character of the righteous, and the final triumph in the truth as an heir of the universal brotherhood, I have the honor to subscribe,

Your beloved brother, REV. W. ISAACS LOOMIS.

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NEW HARTFORD, IOWA, Nov. 11, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Inclosed find three dollars, to apply on my subscription to your paper. Mr. Bennett's letters from abroad are worth the price of THE TRUTH SEEKER for a year. We are having a rare treat. He carries us along with him so nicely while reading that we think his letters short, when, on looking, we find we hav read three or four pages. May he long liv, for, like Voltaire and Paine, the world will never hav another Bennett; so the longer he livs the more benefit he will be to this and future generations. Yours, etc., M. J. PIERCE.

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JOHN'S WAY.—The children from ten to eighty like it.

J. A. MILLER.

I THINK "The Darwins" better than "John's Way."

A. JOHNSON.

## Agnostic.

Within the last decade a new word, not yet incorporated into our dictionaries, has been introduced into our vocabulary. Who coined the word I do not know. But it was much needed, and with thinkers finds ready currency. It is the word "agnostic." It is derived from two Greek words, signifying without knowledge. An agnostic has come to mean one who assumes to hav no knowledge of God. There are thousands of people who call themselvs agnostics and there are thousands of people who are agnostics without being aware of it. An agnostic is not, in the proper use of the word, an Atheist. An Atheist is one who denies the existence of a God, who says, "There is no God." An agnostic does not deny the existence of a God. He neither denies nor affirms his existence. He simply says: "I do not know, and I see no reason to believe. There may be a God or there may not be one. I do not know. I hav no faculty by which I can know. Nature and her laws I see and know. Man and the duties of man to man I see and know; but as to God, if there is a God, I know nothing about it." This is the position of the agnostic. As I said, a very large number of people, including some of the finest intellects of the age, are agnostics. Herbert Spencer is their great philosopher. Leslie Stephen is their most aggressiv magazine contributor. Robert Ingersoll is their most popular expounder in this country. WM. H. SPENCER.

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The following letter from Mr. Elizur Wright to Miss Lucy Churchill, West Richfield, O., explains itself. Miss Churchill has the badge-pins for sale.

BOSTON, MASS, Oct. 8, 1880.

LUCY L. CHURCHILL: On my recent return from the West I found your letter and beautiful badge-pin waiting for me. I am quite delighted with it, and could not ask for anything better. I fully agree with you as to its utility and importance, as well as its beauty. It is not obtrusiv or ostentatious, but unique and attractiv and comprehensivly Liberal. This round, terragneous globe, so motherly and grand to us, though such a tiny white, blue, and green speck among the immensity of worlds, ought to be unspeakably dear to every man, woman, and child of us. We should be proud, every one of us, to beautify it and wear its image in pure gold on our bosoms. This sign that we embrace the whole of it in our hearts, and mean to do our best to make it a heaven, is the sign to conquer under.

Yours truly, ELIZUR WRIGHT.

## The Religion of Reason.

Reason in man is the action of the mental faculties sustained by the moral accountability, if well unfolded in the top brain, as is usually the case where the religious sentiments are activ and strong, which is exemplified more in the feminin mentality than in the masculin.

"What has this definition to do with the religion of reason?" asks the impatient critic or material scientist. We will tell you. The religion of reason, when not softened and refined by the spiritual intuitions, is very liable to be uncharitable, unkind, and sometimes vindictiv and intolerant, its devotees neither seeing or feeling that there is any excuse for not accepting the logic that the cold calculating intellect presents for general acceptance.

"But," says one, "women are more zealous in what they believe to be right than men." Admitting such to be the fact, their knowledge of the value of life, and what it costs in sorrow and suffering to unfold it, as a rule they would never fight with deadly weapons to defend their cherished opinions, even on religious subjects.

"But," says the Materialist, "what is this I hear, that the religious devotee is a reasoner?" Certainly. He reasons in harmony with his mental bias as persistently as yourself. He sees a God to fear, while you recognize only law, natural or unnatural, in harmony with the clearness or obtuseness of your perceptions. And he may be just as sincere in his convictions of right and duty, but less tolerant, because he cannot understand why you should look at life from such a standpoint when you take no stock in the idea of a life after physical dissolution, and seeing your danger, and fearing he pernicious effects of your teachings, he feels in duty bound to try and counteract or destroy your influence, to save the world from being demoralized by your teachings.

If neither are quite right, you are not so far apart as you appear to be. The one claims to worship the divinity of law, the other the divinity or God of the Bible, while both are striving to reach the goal called human happiness.

To those who are sincere in their religious convictions, whether Materialists, Christians, or even Spiritualists, we would say in conclusion, study nature more and books less, and see if you cannot learn to be more tolerant and respectful toward each other while traveling the rugged pathways of life, and all hoping to find in the end a "haven of rest," even though your reasoning faculties compel you to choose different roads to reach the condition or place all hav in view. JULIA C. FRANKLIN.

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J. H. COCK, of Columbus, Kan., a progressiv Liberal and lifelong student of man and nature, will lecture to Liberals for a very small compensation.

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THE Third Annual Convention of the New England Anti-Tax League meets in Science Hall, 712 Washington street, Boston, Sunday and Monday, Nov. 21st and 22d, three sessions daily. J. H. Swain, J. M. L. Babcock, Angela T. Heywood, A. D. Wheeler, E. H. Heywood, and other speakers are expected.

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IT would take four million of the filaments which exude from the spider, and are by him twisted into thread for his web, to make a strand the size of a human hair.

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ACIDS combined with water condense it and produce heat.

## A Way Out of It.

In a tight little schooner there want to sea
Three Jack-tars (there were more than three
If you reckon the whole ship's company).

But the vessel it came to grief, d'ye see,
On a Friday night, as it may be,
And on Saturday morn there were but three.

In a horrible storm they could hardly float
In the small cockel shell that was called a boat;
Still manfully with the gale they fought.

But a storm will shatter the stanchest barks,
When a stiff nor'wester's up to his larks,
And the crew will be meat for man-eating sharks.

So our tars in their boat were well aware
That death—that specter so grisly and spare—
In each of their faces did grimly stare.

Small blame to them then, if, in a scare,
They thought they might just as well prepare,
And get, if they could, to "the land over there."

"Can you pray?" says Jack, "'cause I can't," says he.
Says Bill, "That's hexactly the case with me;"
And Tom groaned, "I guess we're a graceless three."

"Mayhap if we sang a hymn or two,"
Says Jack, "a morsel of good 'twould do;"
But, alas! not a line of a hymn they knew.

Their faces grew pale for affairs looked blue,
Since nothing like worship could one of them do;
And they lacked a most woe-begone, broken-down crew.

At last a light on their gloom did break—
It was Bill from the stern-sheets that cheerily spake—
"I hav it, by Jove! a collection we'll make!"

MORAL.

This moral I draw, after careful reflection—
If 'tis wrong, I am open, of course, to correction;
But the clergy, I know, will indorse the direction—
Though you can't pray or sing, don't forget the collection.


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OF THE
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EVANSVILLE, INDIANA.

*And the foundations of the wall of the city were garnished with all manner of precious stones.*—Rev. xxi, 19.

For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

**Price 75 cents, Cloth.**

For sale at TRUTH SEEKER office, 141 Eighth street, New York.

# NOTICE TO THE PUBLIC.

WASHINGTON, D. C., July 19, 1880.

I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public vender. These wretches hav published one lecture under four titles, and several others under two or three.

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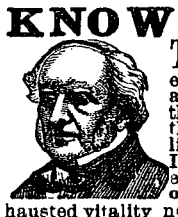
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## Gems of Thought.

'Tis liberty alone that givs the flower
Of fleeting life its luster and perfume,
And we are weeds without it. All constraint,
Except what wisdom lays on evil men,
Is evil. —*Cowper.*

As if meditation were only possible in a church! edification only to be found in a sermon! Why hold fast by an antiquated, exhausted form at a time and in a state of culture when there flow so many other and more abundant sources of intellectual stimulus and moral invigoration? After all, it is nothing but habit. It is so difficult to think of the place as empty where something used always to stand. Sunday must continue Sunday, and on Sunday one goes to church. As we hav already remarked, we hav no wish to quarrel with anybody, "Let each act up to his own light."—*Strauss*

Rest, rest! oh giv me rest and peace!
The thought of life that ne'er shall cease
Has something in it like despair,
A weight it is too weak to bear!
Sweeter to this afflicted breast
The thought of never-ending rest!
Sweeter the undisturbed and deep
Tranquility of endless sleep.
—*Longfellow.*

Old age cannot, from the very law of its nature, conceive itself endowed with the bounding energies of youth, and without that vigor, both of exertion and desire, renewed existence can offer no inspiring charms. Our being upon earth has been enriched by vivid interests and precious joys, and we are deebly grateful for the gift. But we are wearied with one life, and feel scarcely qualified to enter on the claims, even though balanced by the felicities and glories of another. It may be the fatigue of the fancy as well as of the frame; but somehow what we yearn for most instinctivly at last is rest, and the peace which we can imagin the easiest, because we know it best is that of sleep.—*W. R. Greg.*

And thou, grim power, by life abhorred,
While life a pleasure can afford,
Oh, hear a wretch's prayer!
No more I shrink appalled, afraid;
I court, I beg thy friendly aid
To close this scene of care!
When shall my soul, in silent peace,
Resign life's joyless day?
My weary heart it's throbbing cease,
Cold moldering in the clay?
No fear more, no tear more,
To stain my lifeless face,
Enclasped and grasped
Within thy cold embrace.—*Burns.*

What crime had Thomas Paine committed that he should hav feared to die? The only answer given is that he denied the inspiration of the scriptures. If this is a crime the civilized world is filled with criminals. The pioneers of human thought, the intellectual masters of the world, the foremost men in every science, the kings of literature and art, those who stand in the front rank of investigation, the men who are civilizing, elevating, instructing, and refining mankind, are to day unbelievers in the dogma of inspiration. Upon this question the intellect of Christendom agrees with the conclusion reached by the genius of Thomas Paine. Centuries ago a noise was made for the purpose of frightening mankind. Orthodoxy is the echo of that noise. —*Ingersoll's Vindication.*

The improver of natural knowledge absolutely refuses to acknowledge authority, as such. For him, skepticism is the highest of duties: blind faith, the one unpardonable sin. And it cannot be otherwise, for every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest skepticism, the annihilation of the spirit of blind faith, and the most ardent votary of science holds his firmest convictions, not because the men he most venerates holds them; not because their verity is testified by portents and wonders; but because his experience teaches him that whenever he chooses to bring these convictions into contact with their primary sense. Nature, whenever he thinks fit to test them by appealing to experiment and to observation, nature will confirm them. The man of science has learned to believe in justification, not by faith, but by verification.—*Huxley's "Lay Sermons."*

The first and strongest objection I hav to the use of tobacco is its effect upon bodily health. It is a rank poison, and only persistent effort will enable one to learn its use. In time the system adapts itself to the innovation, just as it would to that of arsenic, and then it begins to crave the stimulus, precisely as the constitutions of those who hav become slaves to strong tea or coffee crave their accustomed invigorators. Tobacco lowers the general tone of the whole physical and mental system. No man who uses it can be perfectly well and happy. The spirits will feel depressed, and all natural jubilance of pure, healthy, happy humanity will be lost. He may think he feels well, but it is because he has forgotten what real health is. Then its use predisposes to consumption and cancer, as well as many other diseases. It is always considered as a low and vulgar habit. Clergyman generally use it under protest, and feel criminal in doing so at all, for they know that they are considered to be guides and leaders of the people, and that it is their highest duty to be living examples in their every day conduct and behavior. The president of a great nation like ours should never smoke, chew, or drink. No teacher or parent should be guilty of these habits, for they are leaders and guides, and they cannot guide with a full heart and earnest spirit unless they first walk therein themselves.—*E. D. Slenker.*

## Odds and Ends.

A gun has no feet yet it can kick.

Buffalo mulattoes are called Buff fellows.

Strong cheese is rank, but hatred is rancor.

"Mr. Ford has an abominable gait; don't you think so?" "No, indeed; I think it is quite handsome, especially since it was painted." "Excuse me, but you don't understand me—I alluded to his carriage." "Why, la me! he has no carriage; he rides in the hoss cars."

At a theater in Dublin a gentleman requested a man in front of him to sit down, adding sarcastically, "I suppose you are aware, sir, that you are opaque." "I shall sit down when it suits me," was the response; "and if you want to handle my name, mind, it's not O'Pake at all, but O'Brien."

When a Boston girl gets miffed at her husband, she says, "Base tyrant, I shall leave thee and fly to my parental home." When a Western girl becomes similarly affected she simply remarks, "Old man, I'm going to git up and git, and if you don't like it, just climb up on your eyebrows and see if you can stop me."

She is beautiful and fair to look upon at any time, but bathed in sorrow's tears, her face is angelic. In his nocturnal rounds ye local found her. With a heart full of tender sympathy, he inquired, between the piteous heart-sobs, the cause of her grief. She lifted a pair of glorious orbs, made to look into man's heart and read love's lore; and while she wiped the pearly drops from her rose-tinted cheek, said, "She's gone, and my heart is broken. The purple cord was severed by a knife in a ruthless hand, and I can lick the galoot that stole my pup." Ye searcher after items passed on with his tender impulses somewhat blunted.

A gentleman of Teutonic extraction came into our office the other day and inquired if we were in. We replied we were.

Said he, "I vant to haf my vife put in der paper."

"How?" we benignly inquired.

"I vant to haf my vife put in der paber," he repeated.

"Oh!" we considerately returned, "you wish your wife advertised."

"Yaas," he retorted.

"You see," he explained, "ve haf lots drooble about dot poy Yawcob. He vas my vife's son by his own fader, und I vas told her, Who vas dot fader? Und she say, 'Dot's not some of your business,' und she vas gedt madt, und dis morning she vent auf mit her fader's house. Now I vandt it in de paber dot she not drust any beebles on my accoundt."

"Has she left your bed and board without cause or provocation?" we sympathetically asked.

"Val," he said, "she dake no pedts mit her, und no lumber too."

"You don't understand," said we; "I mean has she gone away without any reason?"

"Oh, val, I don'd know if she shtay midout soom reason oder not, aber I vant her in der paper so she dondt vas coom pack," said he. "How long she vas in de paber before I can get married again?"

"You can't get married again without first obtaining a divorce," we explained.

"Deforce! vot ish dot?" he asked.

"Why, you must bring her into court and hav a lawsuit; then if the judge thinks she ought not to be your wife any longer, and says so, then you are at liberty to marry again," we replied.

"Got to haf a lawsuit!" cried he, terrified. "Py a tam sight no! I vant no more lawsuit; she haf a lawsuit on me ven ve vas marriet, und if I dondt vas married her she vas coshi me more ash twenty toliar. No, py cracious, I vandt no more lawsuit. I run avay mit my bruder-in-law's vife und cosht me notting. Good-pye." And he was gone.

A colored revival near Little Rock has just resulted rather seriously. Parson Greenleaf, Methodist, and Elder Hawbush, Presbyterian, united their forces and held a union meeting. The preachers worked faithfully, but at the end of one week, and when only five conversions had been effected, the preachers closed the meeting with religious disgust. When the two men began to settle up a dispute arose as to the division of the convert spoils.

"I oughter hab three," insisted the Methodist. "I wucked harder den yer did. My voice is stronger, an' hit had more 'fect."

"No, sah," said the Presbyterian, "I shall hab three myself. Yer may take de figgers ob ebery union meetin' hi' de las' ten yeahs, and yer'll see dat de Metodis' tried ter git away wit de Presbyterians. I'll hab hit said dat yer can't pull de lamb's wool ober my eyes."

Here the congregation sang a hymn, and to make a great effort toward conciliation old knock-kneed Len, the man who used to make breadtrays, prayed.

"I'll tell yer what I'll do," said the Methodist. "I'll gin yer two, an' we'll fling up a bench leg, wet or dry, fur de udder one."

The Presbyterian agreed, but when he picked up a flat bench-leg and spit on it the Methodist minister exclaimed:

"I kicks agin sich perceedins'! Mr. Hawbush, I doan perticular want any truck wid yer, but when I goes ter do de countin' of yer interfere den dar'l be a 'sturbance!"

"Lemmy tell yer," said Hawbush, gripping the bench leg. "I'll be dinged ef I'se ur gwine ter be counted out. I'se been counted out fur justice of de peace four ur five times, an' dinged ef hit ain't gettin' a li tle screr tiresome."

"I'se gwine ter hab three ob dese converts," exclaimed Mr. Greenleaf, as he began to drag two sis er converts toward the door. "Ketch a holt ob Sandy Jones, brudder Simmons," yelled the preacher.

## Truth Seeker Tracts

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| 18. | Slipped Up Again. " | 2 |
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| 23. | Reply to Elder Shelton's Fourth Letter. D. M. Bennett. | 3 |
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| 27. | Honest Questions and Honest Answers. D. M. Bennett. | 5 |
| 28. | Alessandro di Cagliostro. C. Sotheran. | 10 |
| 29. | Paine Hall Dedication Address. B. F. Underwood. | 2 |
| 30. | Woman's Rights & Man's Wrongs. Syphers. | 2 |
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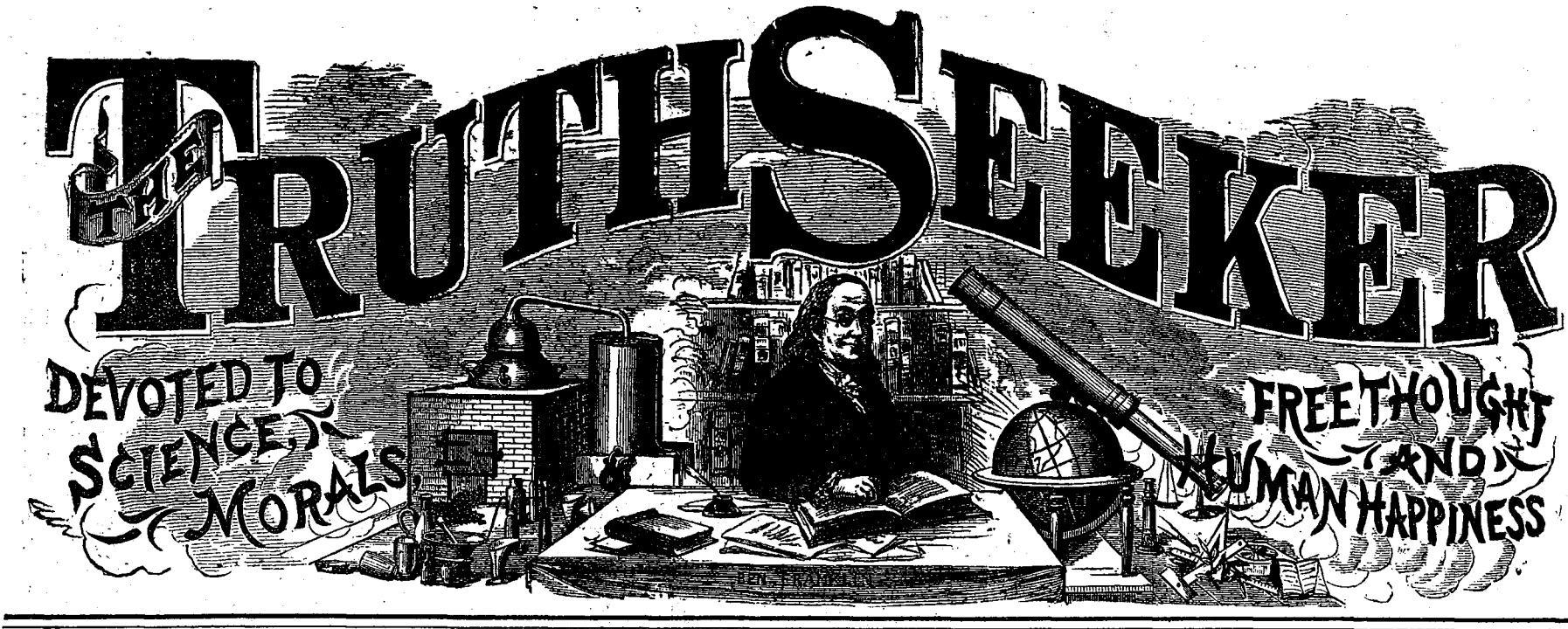
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## Notes and Clippings.

TRANSLATIONS of Mill, Spencer, and Darwin are common in Japan, where the "Origin of Species" has a large sale.

EVERY pastor in New Albany, Indiana, has preached a sermon declaring that the political campaign in that state was deplorably demoralizing.

How do those people who insist that the Christian graces—forgivness of course included—are dying out explain the phenomenon of the Emperor of Austria sending a congratulatory telegram to Von Moltke on his birthday?

SPIRITUALISTS may count among the accessions to their ranks Prof. Hiram Corson, of Cornell University, who will justly rank among the very first philologists in the country. He believes that since his daughter's death he has on several occasions seen her materialized spirit.

WHATEVER turn affairs take in Ireland this fall and winter, it is a safe prediction that ten years from now the present land-ownership system will be only an ugly memory. Landlordism, as it has hitherto existed in the British islands, is going the way of feudalism.

FIFTY million bushels of wheat is a great year's yield for a single state, but Ohio reaches it this year, and with two and a half millions more on top. Thus far this promises to be the champion wheat score of the year, though Illinois and other rivals of Ohio are yet to get in their final statistics.

WHAT a commentary on the savage destruction of war is furnished by the statement of Quartermaster-General Meigs, that in eighty national cemeteries there are buried the bodies of 147,495 men whose names are still unknown! Of the known there are 170,997, and therefore nearly half these graves are of men of whose identity every trace is gone.

D. C. IVESON, of Connelsville, Pa., went to Scotland to look after an estate which he thought he might hav inherited, arrived there just in time to listen to positiv testimony that he was dead, got one hundred thousand dollars in cash as his inheritance, saw the perjurors sentenced to prison for twelve years, and returned home with the money.

EVER since his release from prison, in 1876, Adrian Gertier has figured as a pretended Roman Catholic priest, imposing upon the clergy wherever he went, hearing confessions and even at times acting as pastor. As soon as exposed under one name he took another and continued his swindling. He is likely now to go to prison again at St. Louis.

THE Rev. Mr. Cox lodged one night in the residence of brother Halley, at Chatanooga, Tenn. At daylight he presented himself at a hotel in his night shirt, and sent a boy to buy a suit of clothes. He says that he walked into the street in a somnambulistic state. Halley said, however, that he kicked the visitor out, in consequence of his conduct toward Mrs. Halley.

VESUVIUS has broken out again and is erupting with something of his ancient vigor, to the great gratification, doubtless, of Prof. Palmieri and to the no less considerable alarm of the shareholders in the railway recently constructed upon his volcanic slopes. But streams of burning lava and showers of scoriæ are not the only perils with which the ascent of this maleficent old mountain is beset.

PROF. BLACKIE of Edinburgh University has made a speech to his students, in which he advocated the study of at least two modern languages and one ancient, as indispensable to culture. The study of one modern language ought to be included in the master of art curriculum. It was foolish to spend one's energies on the subject of "evolution out of an antediluvian rat, or the infinitesimal brain of a preadamite 'slater.'"

THE Harvard "Annex," as the private collegiate instruction of women at Cambridge is called, has made its first annual report. The institution is not officially connected with the college, but the teaching is wholly by college instructors, and is as nearly as possible identical with that of the same departments of the college. There hav been twenty-seven students, two of whom hav withdrawn, four hav taken the regular college examination for the freshman class, and the rest hav only pursued special studies.

THE Rev. George Newbold ran a bakery while pastor of the Methodist church at Bartonville, Canada, and further diversified his pursuits by forging checks. While serving a term of imprisonment for his crimes, at Belleville, he made love to the warden's wife, and on his release eloped with her. On his wedding tour he visited Mansfield, O., and accidentally meeting the Rev. Mr. Gilroy, who had once denounced him, gave that gentleman a sound whipping. He is now to be prosecuted for bigamy because he has three wives.

THE Rev. J. H. Gallahorn and a party of evangelists were conducting revival meetings at Hannibal, Mo. Perfect happiness was their especial theme and their energies were directed to arousing true piety among church members. They were highly successful, and every evening they drew a crowded congregation to the Academy of Music. Suddenly their mission was closed by the publication of a statement, signed by clergymen of several Western places where Gallahorn had labored, that he was a grossly immoral person, and had lately been exposed by a church council.

A SECTION of the German press is at last beginning to admit that the annexation of Alsace-Lorraine was a blunder, and that it is another German Venetia. The immense sums sunk in extending the fortifications of Strasbourg and constructing new ones made a great gap in the war indemnity, and now that it is exhausted their maintenance and that of the army of occupation weigh heavily on the already overburdened finances of the empire. The anniversary of the surrender of Strasbourg was the occasion of numerous articles favorable to restoring the territories wrested from France in exchange for a pecuniary equivalent.

THERE are in Russia about five hundred convents, sheltering over ten thousand monks and nuns, the latter being one-third of the total number of religious. As a rule, the brothers and sisters do not work at all, for all their wants are amply supplied by the pilgrims, who are exclusivly peasants and merchants. Moreover, the monasteries from olden times possess a large quantity of fertil land, which they usually giv to the peasants for cultivation on the condition that the third of the whole crop shall belong to the convent. It is obvious that these modern Levites are more exacting than the ancient ones, who were satisfied with a tithe.

IN a recent letter Mr. Ruskin expresses the opinion that the theater should be educational and not commercial. "Meantime, the one thing I hav to say mainly is that the idea of making money by a theater and making it educational at the same time is utterly to be got out of people's heads. You don't make money out of a ship of the line, nor should you out of a church, nor should you out of a college, nor should you out of a theater. Pay your ship's officers, your church officers, your college tutors, and your stage tutors what will honorably maintain them. Let there be no starring on the stage boards more than on the deck, but the broadside well delivered."

A CLERGYMAN in the west of England gives his experience of a tricycle as a means of locomotion in large country parishes. He says: "My first journey was ten miles, the third forty-two, across Devon into Cornwall. I hav traveled about 800 miles by this time on pleasure trips in North Wales and laterly in Darbyshire, on my work of deputation for the Society for the Propagation of the Gospel, and hav found it a great comfort and pleasure. From seven to eight miles an hour is my speed, and I can do fifty miles per day. I can ride up any hill almost. I carry my portmanteau with me, and carried my boy, aged 12, behind me for thirty-four miles once. If I were in a country place and wished to save a horse I should do so by keeping a tricycle. It wants no grooming, no corn, no tax, no gates. You can leave it at the door of a cottage and want no one to hold it; and, better than all, it has done my health (which was shattered abroad) more good than all the physic I hav swallowed, so I cordially recommend it to clergymen."

THE law which sends a man to the gibbet ought to adopt some means of preventing his making the show he plays so ghastly a part in more disgusting than it naturally is. A Texan butcher, on the scaffold spent an hour haranguing his audience and inviting them to share grace with him and meet him in heaven. When he made a point which particularly tickled his hearers' intellectual palates they saluted it with mild but pronounced applause. If a man demanded leave to execute a song and dance on the drop, or recite the "Heathen Chinee" with the halter at his throat, the request would be denied without hesitation. Neither of those performances would be more unreasonable nor nearly as sickening as the gallows cant is.

How, asks the *Popular Science Monthly* in an article on the "Future of the Universe," is the heat of the sun maintained? How long has it lasted already? Are there any signs of increase or diminution? After affirming that, in the present state of science, only somewhat vague and unsatisfactory results are possible, Prof. Young holds that, so far as observation goes, we can only say that the outpouring of the solar heat, amazing as it is, appears to hav gone on unchanged through all the centuries of human history. The author thinks that there is some truth in each of the two theories which hav been proposed to account for the sun's fire. As to the first, the impact of meteoric matter, it is quite certain that solar heat is thus produced; but the question is whether the supply of meteoric matter is sufficient to account for any great proportion of the whole. After giving Sir William Thompson's calculation of the amount of heat which would be produced by each of the planets falling into the sun from its present orbit, by which it appears that Jupiter would maintain the sun's present expenditure of energy for 33,254 years, and Mercury for six years and 219 days, and that the collapse of all the planets upon the sun would generate sufficient heat to maintain its supply for nearly 46,000 years; and after estimating that matter equal to only about one-hundredth part of the mass of the earth, falling annually upon the solar surface, would maintain its radiation indefinitly, Prof. Young thinks it improbable, from astronomical reasons, that any such quantity of matter can be supposed to reach the sun. So large a quantity of matter would necessitate a vastly greater quantity circulating around the sun, between it and the planet Mercury. But if there were near the sun meteoric matter equaling, for example, the mass of the earth, it ought to produce an observable effect on the motions of Mercury, and no such effect has yet been detected. Astronomers, therefore, failing to find a full explanation of the cause of solar energy in this hypothesis, hav adopted a second one, which is that the sun's diameter is slowly contracting, and that the gaseous mass is gradually liquefying and becoming solid. The conclusion is drawn that if this theory be correct there must come a time when there will be no solar heat, as there has also been a time when it began. How far forward is the end? how far backward the beginning? Newcomb is authority for the statement that with its present radiation the sun will shrink to half its present diameter in about five million years. Reduced to this size, and eight times as dense as now, it would cease to be mainly gaseous, and its temperature would begin to fall. Hence Newcomb assigns as the term during which the sun can supply heat enough to support life on the earth, as we know life, a period of ten million years. The writer somewhat more confidently casts his eye backward, and concludes that the sun cannot hav been emitting heat at the present rate for more than eighteen million years if its heat has been generated in the manner described. If the sun has contracted from a diameter even many times larger than that of Neptune's orbit to its present dimensions, as is probably true in the main, "we are inexorably shut up to the conclusion that the total life of the solar system, from its birth to its death, is included in some such space of time as thirty millions of years; no reasonable allowance for the fall of meteoric matter," etc. "could raise it to sixty millions." The possibility of collision with wandering stars, and the suggestion of ways as yet unconceived of for restoring wasted energy, are followed by the statement that "the present order of things appears to be limited in either direction by terminal catastrophes which are veiled in clouds as yet impenetrable."

## Events of the Week.

TWO leading Nihilists were hanged at St. Petersburg the other day.

GOVERNOR WILLIAMS of Indiana died on the 20th. He leaves a good record.

THE slave trade in Egypt is growing to greater proportions than ever before.

A TRAIN on an Alabama railroad was wrecked by a mule on the 16th. One man was killed.

A COLD wave struck this city a few days ago and ulsters hav been in demand ever since.

THE activity of Mount Vesuvius increases. Lava flows freely on the side toward Naples.

A CLERGYMAN has disappeared from Norwich, Conn. Strange to say, there is no woman in the case.

IT is asserted that several thousand rifles were secretly shipped recently from Italy to Ireland.

A LARGE steamer, name unknown, was recently wrecked on the Welsh coast. All hands were lost.

A VAGRANT who speaks seven languages fluently was recently committed to the workhouse in this city.

THE ship Europa, from this port for Barbadoes, was lost in a recent hurricane. All hands were drowned.

THE Persians are destroying many Kurdish villages, in retaliation for raids made some time ago by the Kurds.

THE Erie and Oswego canals, in the western part of this state, are closed by the ice. Seven hundred boats are frozen in.

GEN. SHERMAN, in his annual report, pleads for an increase of the army. His plea is ably seconded by the Secretary of War.

THE exodus of Chinese from California continues. Many are returning to China, while others are scattering through the country.

A. B. MEACHAM, the Ute Commissioner, has been arrested at Denver, Col., as accessory to the murder of a man recently killed by the Utes.

A BROOKLYN woman has recovered two thousand dollars damages from another woman who had robbed her of her husband's affections.

THE British steamer Mildred, from New York for Marsailles, foundered, not long since, in mid-ocean. The crew, twenty-three in number, were drowned.

A COLONY in Kansas are making preparations for a raid on the Indian territory. They hav petitioned the President and Congress not to interfere with them.

THE fishermen and game-constables at Oneida Lake are at loggerheads, and bloodshed may result. The fishermen are armed, and defy the constables to enforce the game laws.

FOUR couples, all of whom were forbidden to marry by their parents, recently eloped at one time from Vincent, N. C., and had the matrimonial knot tied in a neighboring town.

AN immense iron weir, several hundred feet long, is soon to be built on the Long Island coast, which it is expected will trap fish enough to supply this city and adjacent towns.

AN enterprising theatrical manager of this city has imported a troupe of Hindoo actors and actresses, presumably to run opposition to the Passion play at a rival place of amusement.

A COLONY has been formed in this city to settle in Tennessee, near the new English colony of Rugby. Mrs. Elizabeth Thomoson, the Liberal philanthropist, is interested in the organization of the colony.

THE committee charged with the selection of a site for the World's Fair of 1883 hav agreed upon Central Park as the most convenient place. Much opposition to the use of the Park for that purpose is manifested.

SIR ALEXANDER COCKBURN, Lord Chief Justice of the Court of Queen's Bench, died suddenly of heart disease in London on the 20th. He took an important part in the Alabama arbitration between England and this country.

# THE TRUTH SEEKER.

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## Letter from Europe.—No. 14.

THE CHURCHES OF ROME.

ROME, Oct. 1, 1880.

MY DEAR FRIENDS: There is so much to be told you about this city that I hardly know where to begin. Here are many palaces filled with works of art of the highest merit; many villas most worthy of mention; many galleries and museums overflowing with paintings, statuary, antiquities, and curiosities; many features of the city interesting to know about; but I cannot do justice to all of them in one letter. As places of worship attract me lately, I will in this letter talk about the churches of this city.

Last Sunday morning, feeling more religious than usual, I resolved I would go to church and mingle with the godly in this very godly city. But where should I go? It required but a very short time to decide. It should be St. Peter's, at the Vatican, the largest and richest church in all Christendom. So I started out with a sober countenance and with as many saintly airs as could be expected of an American Infidel so far from home.

I was somewhat surprised to find so many stores open and such a great number of Christian people acting as though they considered Sunday just as good as any other day. Hundreds of stores were not only open, but pedlers and hawkers were lustily crying their wares on the streets. I marveled that in the eternal city where Jahveh has a vicegerent to attend to his business such desecration should be allowed.

St. Peter's is on the west side of the muddy Tiber, and near the border of the city. It is fronted by a rather poor class of buildings. The Piazza San Pietro, the largest in the city, is nearly surrounded by an imposing circular colonnade, and in the center are a large Egyptian obelisk and two fine fountains, which were playing away that pleasant morning as though it is not wicked for water to run on Sunday. The two halves of the colonnade which flank the piazza, which must be some four hundred feet in diameter, have 284 columns and 88 square buttresses. On the cornices are the statues, larger than life size, of 126 saints. On the façade of the church are the statues of Jesus and the twelve apostles. At one corner of a flight of stone steps, perhaps 150 feet in length, leading up to the sacred edifice is a colossal statue of St. Peter holding the key of heaven in his hand and wearing a serious expression on his countenance. At the opposite corner is a similar marble statue meant for St. Paul, but it is much larger and finer-looking than Paul is represented to have been. I passed close beside St. Peter and said "Good morning" to him, but he paid no attention to it. I was neither disappointed nor offended.

The obelisk is eighty-three feet high and weighs 500 tons. It once stood in the circus of Nero, which occupied the site where the church now stands. It was brought from Heliopolis in Egypt. There are six or eight obelisks in the city, and this is the only one that has not been overthrown. Of course it is surmounted by the cross, and that makes it a good Christian institution.

The piazza, with all its surroundings, presents a most magnificent appearance, and it ought to, for the colonnades, the statues, the fountains, and the pavement cost a sum of money equal to $1,000,000.

On this ground, it is said, Nero showed cruelty to Christians, and St. Peter here suffered martyrdom. It is claimed that the original edifice on this ground was founded by Constantine, and was erected in the form of a basilica, with nave, double aisles, and transept. It is also claimed that in the year 800, at Christmas, Charlemagne there received the Roman imperial crown from the hands of Pope Leo III., and numerous emperors and popes were subsequently crowned there. In the course of time, however, the edifice became so much damaged that Pope Nicholas V. determined to rebuild it, and in 1450 made some beginning. Half a century later Julius II. resumed the tardy operation. The original design of the architect Bramante was a Greek cross, surmounted by a dome in the center. Under Leo X. Raphael deviated from this design by substituting a Latin for a Greek cross. Raphael had charge of the work till his death in 1520. Different designs were afterward made, and in 1564 Michael Angelo took charge of the work, and returned to the Greek cross of Bramante. Numerous changes were made, and many difficulties encountered, but about the beginning of the seventeenth century it was so far completed as to be pronounced a marvel of architectural skill. The façade only was wanting, and this under pope Paul V. was supplied by Fontana in 1629. The nave was extended to the front, and thus the Latin cross was completed. Under Alexander VII. Bernini added the great colonnades at the sides of the façade in order to enhance its effects. It was consecrated by Pope Urban VIII., November 18, 1656, on the thirteen hundredth anniversary of the day on which St. Silvester is claimed to have consecrated the original edifice. The church, with the sacristy, which was built under Pius VI., cost over $50,000,000. Its area is 212,321 square feet, while the cathedral at Milan is 117,678; St. Paul's at London, 108,982; St. Sophia at Constantinople, 96,497; and the cathedral at Cologne, 73,903 square feet. Its interior length is 615 feet, or including the walls, 640 feet. Inside breadth, 448 feet. Hight to the top of the cross on the dome, 448 feet. Its principal front is 380 feet wide, and 148 feet high. There are three principal doors, and two lesser ones, all of bronze, covered with bas-reliefs. These open into the vestibule, and corresponding with them are the same number opening into the church proper. One of them, the *Porta Santa*, is opened only on the jubilee, every twenty-five years. It will next be opened in 1890. The vestibule is 470 feet long, by 50 deep, and has equestrian statues of Constantine and Charlemagne. Upon entering it one is overwhelmed with its magnitude and magnificence.

The mind enlarges as the eye becomes familiar with the details, when, as Byron said:

> "The mind,
> Expanded by the genius of the spot,
> Hath grown colossal."

Its immensity and its richness are most impressive features. The interior is wholly lined with the finest polished marbles of a great number of varieties, the gloss of which has a wonderful effect. The floor is also polished marble, and composed of thousands of pieces fitted together in figures with the greatest skill. Everything is large and in proportion to the house. The two not large looking cherubs which hold the holy water basin are six feet high, and other figures are in proportion. The angels and other statues on the corners of the arches and the capitals of the pillars sit very carelessly, with their legs hanging over, as though they did not care how much they showed them.

The pen of St. Mark in the great dome is five feet long, yet it only looks to be about the right size for a quill pen. This dome and the ten smaller cupolas in the aisles and transept afford sufficient light. There are no stained glass windows.

There are three aisles; the middle one being eighty feet broad and one hundred and forty-three feet high to the top of the vault, which is enriched by sunken paneling, gilding, and figures, copied from the pagan Temple of Peace. Four arches, forty feet wide, run down each side of the aisles, with piers faced by pilasters and niches, medallions, and arms of the different popes. Two statues representing Virtues over the round of each arch are fifteen feet high.

Mendelssohn thus speaks of this edifice: "The building surpasses all power of description. It appears to me like some great work of nature—a forest, a mass of rocks, or something similar, for I never can realize the idea that it is the work of man. You strive to distinguish the ceiling as little as the canopy of heaven. You lose your way in St. Peter's; you take a walk in it and ramble till you are quite tired. When divine service is performed and chanted there you are not aware of it till you come quite close. The angels in the baptistry are monstrous giants; the doves colossal birds of prey. You lose all idea of measurement with the eye, or proportion; and yet who does not feel his heart expand when standing under the dome and looking up at it? I went to the very farthest end, whence there was indeed a wonderful *coup d'œil*. When the music commences, the sounds do not reach you for a long time, and echo and float in the vast space so that the most singular and vague harmonies are borne toward you."

The great cupola is double, with a staircase between the inner and outer shell, for ascending it. The diameter of this "vast and wondrous dome" is 138 feet, the hight 195 feet. From the marble pavement to the top of the round inside is 333 feet or 412 clear to the highest point. Around it is the text, "*Te es Petrus, et super hanc Petram*," etc., each letter being the hight of a man. It is adorned with saints in mosaic and is lighted from above and from the altar below. In the sanctum is the mosaic of God himself, the veritable Jahveh of whom we have heard so much, but of whom nothing is known. Says Furgusson, "There is a simplicity and grandeur about the roof of the nave which goes far to redeem the bad taste of the arches which support it; and the four great vaults of the nave, transepts, and choir, opening into a dome of the dimensions and beauty of proportion of that of St. Peter's, form together one of the most sublime architectural conceptions that the world has ever seen, and one worthy of the principal temple of the Christian religion."

Seven steps lead to the high altar, which is eighty-six feet high, under a bronze canopy, or baldacchino, on spiral columns one hundred feet high, made from metal taken from the Pantheon, the gilding of which alone cost $40,000. Under the high altar is the tomb of St. Peter, a wide staircase descending to it. Here the bones of the saint are said to be buried, as well as those of St. Paul. Nine lamps are always burning around the tomb. I counted one hundred and twenty-four burning lamps. It cannot be said that the bones of the saints are not sufficiently provided with lamp oil. On Good Friday the church is darkened and but a few of the lamps around the tomb are allowed to burn. The effect is said to be unique. Near the last pier of the aisle on the right is a statue of St. Peter, said to be the work of the fifth century, but it is most likely to be nearer the fifth century before Christ, for it is stoutly claimed that it is a statue of Jupiter, re-christened Peter. At all events, his foot has been kissed so much that it is nearly worn away. The Pope kisses it every Friday in Lent.

It is claimed that 135 popes are buried in St. Peter's, and the ornaments in mosaic, marble, and bronze in the chapels of this great temple are almost endless. Many of the mosaics, which are so well done as to look like paintings, are copied from the originals in the Vatican, the cost of each being $30,000. Inscriptions of the names of the popes, their age, time of death, etc., are in large marble tablets over their tombs, or on the wall above.

Beginning at the right of the entrance, the chapels, altars, and objects of notice may be briefly stated as follows:

First chapel. M. Angelo's celebrated marble group of the Virgin holding the dead Christ on her knees, called a *Pieta*.

Crucifix chapel. A fine fresco called the triumph of the cross. Also monuments of Leo XII. and Queen Christina of Sweden.

Sebastian chapel. A fine mosaic of the martyrdom of St. Sebastian. Also tombs of Innocent XII. and the famous Countess Matilda.

Sacrament chapel. A fresco of the Trinity and of the descent from the cross, tomb of Sixtus IV., Julius II., monuments of Popes Gregory XIII and XIV.

Madonna, or Gregory chapel. Tomb of Gregory XVI., with a rich altar.

St. Jerome chapel. Mosaic of the communion of St. Jerome.

St. Basil chapel. The tomb of Benedict XIV.

St. Wenceslau's chapel in the north transept.

St. Proceesus chapel. A mosaic of the martyrdom of Sts. Processus and Martiniano.

St. Erasmus chapel. The martyrdom of St. Erasmus.

Navicella chapel. Bark of St. Peter; tomb of Clement XIII., with allegorical figures of Religion and Genius; also two lions, the sculpture of which occupied Canova eight years.

St. Michael's chapel. Guido's St. Michael the archangel.

St. Petronella chapel. A very fine mosaic of St. Petronella and the tomb of Clement X.

Sts. Peter and Tabitha chapel. A fine mosaic by Costanzi.

Upper end of the church. Angelo's Tribune of St. Peter; the gilt bronze chair of St. Peter, enclosing a more ancient wooden chair supported by four doctors of the church. The tomb of Paul III., with a bronze of the Pope and marble figures of Justice and Prudence. The former was naked at first, and was so much admired that Bernini was employed to furnish her with a decent robe; tomb of Urban VIII., with figures of Justice and Charity.

Sts. Peter and John's chapel. A mosaic of the cure of the cripple, and tomb of Alexander VII., with a gilt copper statue, Vanni's Simon Magus, on slate.

St. Thomas' chapel. A mosaic of the unbelief of Thomas, Ananias, and Sapphira.

St. Peter's chapel. Crucifixion of St. Peter.

St. Leo chapel. Bas-reliefs of Attila.

The Virgin chapel. The blessed Virgin.

St. Francis' chapel. St. Francis.

Sts. Peter and Andrew chapel. Opposite the Sacristy.

Transfiguration chapel. A mosaic copy of Raphael's transfiguration.

Gregory the Great chapel. A mosaic of the miracle of St. Gregory; tombs of Pius VII., Innocent IX., and Leo XI.; figures of Strength and Wisdom.

Choir chapel, close by Della Porta's gilt bronze gate. A mosaic of the conception, tombs of Pius VIII. and Innocent VIII.

Presentation chapel. Several mosaics.

Stuart tombs. Erected at the cost of George IV., of England, including the Pretender, styled James III., and his two sons, the chevalier, Charles III. and

Cardinal York, Henry XI. Executed by Canova. They were naked figures at first, but were covered in 1850. Tomb of the chevalier's widow, Maria Sobieski, countess of Albany.

Baptistry. Three mosaics. A porphyry vase font. Here are several very remarkable relics, among which may be named the column claimed to be from the temple in Jerusalem against which Jesus leaned when he was teaching. This is kept locked behind a railing. A part of the true cross; the spear which pierced Jesus' side; the head of St. Andrew. His ribs are in one of the churches of St. Mary; his leg is at the church of the saints and apostles. Thus poor Andrew is pretty extensively scattered. In the baptistry is also that celebrated handkerchief of St. Veronica, on which the likeness of Jesus was photographed when he wiped his face with it. This is only shown to the faithful once a year, in Holy Week, and then it is held at such a distance that nothing more can be discovered than though it were a piece of a shirt. But it answers all purposes. The faithful look upon it with great veneration.

The Sacristy was built under Pius VI., in 1776, and is in three parts, and a rich passage leads to it from the church. At the entrance are statues of St. Andrew, St. Peter, and St. Paul. In the middle room are paintings of the Virgin and numerous saints; in the chapter room are old frescoes and three paintings by Giotto. The richly-carved wooden presses are full of rich robes, vestments, altar-cloths, plate, etc., among which are Charlemagne's coronation robe, crucifixes, salvers, and cups, given by the Stuarts; and the seal ring of the last pope, a new one being made for each.

The crypt comprises the Grotte Vecchie and Nuove (under the dome), in a space of eleven feet high between the pavements of the old and new church; the Grotte Vaticane, to which women are not admitted, and four chapels corresponding with the four great piers of the dome, adorned with mosaics. Here are tombs of Otho II., Charlotte II. of Jerusalem and Cyprus, Christina of Sweden, Adrian IV., Boniface VIII., Nicholas V., Urban VI., Pius II., and an ancient carved sarcophagus of Bassus, prefect of Rome, who died in 359.

The tombs of the popes and others are very elaborate in artistic work, and must have cost thousands of dollars each. Most of the altars have heavy marble railings in front, carved with great skill, and all highly polished, nave, banisters, ornamentations and all.

Something should also be said of the exterior of this edifice. The west end is 162 feet high, composed of a gigantic order of Corinthian pilasters 108 feet high on a base of 15 feet, with an attic of 39 feet. The acanthus leaves of the capitals are seven feet high. This order is repeated all around the building. There are 748 columns and pilasters inside and outside, and the edifice contains 390 statues. It is asserted that the stone and masonry of the foundation below the surface of the earth equals what is above.

The ascent of the dome is made by three galleries of 142 steps inside the cupola, between the outer and inner walls, twenty feet apart. The bronze ball at the top holds six persons at a time, being seven and a half feet in diameter. The cross is thirteen feet high. In 1750 two Spanish monks were up there during the shock of an earthquake, and one of them died from sheer fright.

At the west end, on the north side of the altar, are slabs in the wall commemorating the decree of December 8, 1854, when the new dogma of the immaculate conception was proclaimed to satisfy the superstitions and longings of the Catholic world, with the names of the prelates who were present. Father Passaglia, a learned Jesuit, who was delegated to write in defense of the new dogma, is the same who, having since written against the temporal power of the pope, had his papers seized by the Inquisition, but fortunately made his escape from Rome in time, by the help of some English friends, and afterward took up his residence at Turin, where he published a paper which circulated among some ten or twelve thousand priests opposed to the temporal power. But one or two hundred years ago, for the same offense, he would have been hunted down and his life taken.

Here also the ceremony of the canonization of the twenty-seven martyrs who were put to death in Japan in 1597 was attended by nearly three hundred cardinals and prelates, and three thousand clergy, in 1862, on Whit-Sunday. The expense of the ceremony, which amounted to nearly $50,000, was borne by the Franciscans, to which order the murdered belonged; it included 57,000 lbs of wax candles for illuminating the church. Medals were struck on which Religion, with the cross, palm, tiara, and keys, looks to twenty-seven stars in the heavens, with the motto, *Sanctorum mater quos dat nova sidera cœlo.* The church was decorated in tawdry style, having the pilasters covered with paper of different colors, and the arches with silk and velvet, and heavy with extemporized frescoes of the sufferings of the martyrs. Pasquin said of this display of upholstery that the pope was to leave and had already packed up St. Peter's.

At the time of the canonization the procurator kneeled before the pope, entreating him earnestly—instantly—to comply with the wishes of the church and canonize the martyrs, but the intimation from above—the revelation from the Holy Ghost—had not yet been received. Dr. Wordsworth describes the event in this way: "They must pray again for it. The procurator must again kneel before the pope and reiterate his entreaty, earnestly and more earnestly—*instanter et instantius.* But still the petition is not granted; he must wait longer and must pray again. Then the pontiff himself invokes the Holy Spirit; he intones, *Veni Creator Spiritus.* The procurator repeated his petition for the third time, earnestly, more earnestly, and most earnestly—*instanter, instantius, et instantessime*—that the martyrs may be enrolled by the pope in the catalogue of the saints, and venerated as such by all the faithful of Christ. Then at length the Roman pontiff, having his mitre on his head and sitting on his throne at the west end of the church, with long lines of cardinals, archbishops, and bishops ranged on his right hand and on his left, pronounced in Latin the memorable words which constituted those twenty-seven murdered Franciscan monks as real and true saints of the canon. He then struck up the *Te Deum,* and after it was completed he, without scruple, prayed to those he had just made saints, *Orate pro nobis.*"

Many singular performances have taken place in St. Peter's in the name of the religion of Jesus which, to your irreligious minds, would seem supremely ridiculous. Many times has the edifice been illuminated at night, outside and in, in the most elaborate manner, and at an expense of large sums of money. This has taken place more particularly on Easter Sunday and the festival of Corpus Christi (body of Christ), but I will not detain you to listen to a recital of them.

But perhaps I ought to finish what I set out to tell you of my attending divine worship there last Sunday. I was very busy looking at the magnificence of the structure, and thinking how much it surpassed anything I had seen in all the cathedrals and churches I have visited, when the peals of the organ and the singing of the choir broke pleasantly upon my ears, coming from the grand chapel of the Sacred Heart. I immediately made steps in that direction and perceived at once that worship was being performed. Some dozen candles, eight or ten feet tall, including the candlesticks, were burning on the altar, and six venerable priests were officiating before the altar and going through more ceremonies and queer performances than you can imagine, and eight and forty more priests were sitting in seats on either side of the chapel, a room large enough to hold eight hundred people. The priests all had a white thin garment over their black gowns, which may be called an overshirt with short flaps and a fringe on the lower edge. Three or four of those before the altar, in addition to the overshirts, wore a white blanket coming down before and behind nearly to their feet, with figures in gold, and a cross, also of gold, on the back. These blankets, the technical name of which perhaps is *stole,* were of a light color. The priests were nearly all gray-headed men, and one older than the rest seemed to be master of ceremonies. Another often would take a turn and let the first one rest. A good share of the performance consisted in chanting Latin out of a very large book, called a *missal,* I think; and after the most officious priest had chanted a few sentences, the choir, up by the organ, consisting of some fifteen men, would come in with a rousing chorus, or repetition, and in most splendid style; and so they took turns, first the old priest, and then the choir, just as though they were trying to see which could excel. I must say I liked the choir music much the best. Their singing was excellent, and the organ was sonorous and powerful. I believe, however, I should have esteemed the music higher had I not detected the leader and the soprano, between pieces, crowding snuff up their noses at a fearful rate. Yes, I said soprano, for you must understand that though the choir was all masculine individuals, they had very good soprano singing, and the voices seemed to reach the highest notes.

I cannot understand why our Roman brethren allow no female singers in their choirs. Christians who have generously placed a woman among their gods ought surely to let women help do the singing. But they don't do it. The women are permitted to confess to the priests, to give them all the money they can raise, and to cross themselves with holy water, burn blessed candles, and once in a while have a taste of the consecrated wafers—which by the process of transubstantiation become actually the body of Christ. Yes, they may do all these things, but they must take very little other part in conducting the ceremonies of worship. I think I have seen no women singing in the choirs since I have been in Europe, but I believe I have seen hundreds of thousands standing on their knees on the stone pavement, half an hour together, while the priests chanted the Latin. I do not like that sort of religion. The women ought to have an equal share with the men in the honors as well as in the menial parts. I think women sing in Catholic churches in America, but I have not seen it in Italy, though the Italian women surpass the world at singing.

The priests kept up these senseless ceremonies for an hour or more. Sometimes they would stand in single file before the altar, one directly behind the other, and then they would spread around, dropping on one knee every time they passed before the center of the altar. Often one of them would face about and hold up his hands and look extremely solemn. Then one of the supernumeraries would take the big book from one side of the altar and place it on the other side. After a while a book rack was brought out and placed some ten feet in front of the altar; the book was placed upon it, and then another priest read and chanted out of it for a few minutes, when, as though it was not light enough with the bright sun pouring right into the room, six more priests came from a private door, each bringing a tall lighted candle, and marched around like soldiers in certain military evolutions. Next, as though one of the old priests that had the blankets on was not warm enough, an extra blanket was brought forth and placed over the one already worn. This additional blanket had a large golden sun sending out rays, big enough to cover his whole back. This seemed to impart new courage to the priest, and he chanted more vigorously than ever. When he appeared to tire, another took it up and chanted for awhile. And then three of the priests that had the white blankets on seemed to need rest, so they sat down in three pontifical-looking chairs with tall backs, and behind each chair stood an attendant, who dexterously caught the ends of the long white blankets and placed them over the back of the chair so that they hung smoothly. Soon the choir came in again, with a fine burst of music, the basso and male soprano especially distinguishing themselves. After the three priests had rested ten minutes or so they all got up and resumed their chanting.

A little flagon of wine was brought out, and some poured into a tall glass or goblet; then the priest with two blankets made motions over the wine, said some Latin words to it, held it up before the Virgin nearly as high as he could reach, and then turned around toward the audience. I watched closely to see if it was going to be passed around, but it was not; the priest drank it himself, and none of the rest of us got any.

Soon after this the smoke-pot, I mean the censer, was brought forth, and it was in good condition for service. One of the priests took it and swung it around as though he enjoyed the exercise, and let the holy smoke go over the altar, over the image of the dead Jesus, and over the picture of the Virgin, and over the tall candles, and then he went to the seats where the eight and forty priests were quietly sitting and smoked them, a row at a time, and they bowed very gracefully as a token of acknowledgment for the smoke. This of course took some little time, and I think the choir were doing some good singing. Next, another priest who had before taken but little share in the exercises stood before the altar, and the priest who had been ministering went to him and seemed to impart something to him. It might have been blessing, or unction, or a little bit of the Holy Ghost, but I could not help thinking of the play of "button, button, who's got the button," which I used to play half a century ago. One priest imparted what seemed to be something to the other, whereupon the second went to the end of one of the long benches on which the eight and forty priests were seated, and imparted to the one at the end what he had received, and the last turned and gave it to his next neighbor, and he to the next, and so on till all the rows and all the individuals were served; the giving and receiving was performed until all had been served with the mysterious something or nothing, whatever it was, but probably the latter.

At this juncture the choir took off their overshirts and filed out, and all the priests about the altar betook themselves to their private apartments. But the eight and forty priests sitting on the seats, who had hitherto taken but small share in the worship, began by singing and chanting short sentences in Latin. Four and twenty priests, sitting on one side, would sing a sentence of a dozen or more syllables, when the four and twenty priests sitting on the other side would repeat what seemed to be the same, but in a somewhat modified tone. This went on for some fifteen minutes, and began to grow a little monotonous, when the chanting was changed, and they seemed to hold a sort of dialogue, one side chanting something and the other replying. They had good voices, and they sang loudly. One old priest, over six feet tall, had a most powerful base voice, and he let it out very freely. In fact, he was so tremendous with his deep, heavy tones that I watched him rather intently, and it seemed to annoy him, for I saw him whispering to his next neighbor as though he did not like it. At length they finished, and the last amen was sounded (the *a* in amen sounded *ah*), and they left the chapel, and soon the metal doors were closed and locked. I was again

(Continued on page 760.)

# Editorial.

## The New Liberal League

RICHMOND, IND.

DEAR TRUTH SEEKER: I can indorse and co-operate with any new movement calculated to advance the Liberal cause, but whether the recent enterprise set on foot by Ingersoll, Green & Co is likely to hav that effect may be a matter of some doubt unless it shall occupy new ground necessary to advance the call or adjust the sphere of the old one. But the call does not seem to indicate such results, but rather makes the platform so narrow that it seems to be restricted to one idea, "the secularization of the state."

It seems to me that Liberalism should embrace a broader field, and that we should labor in every channel accessible to enlighten the public mind on the evils and immoral tendencies of the great theological juggernaut which now curses the world and expose its machinations and hideous meanness. I do not think we should be restricted in our discussions simply to the separation of church and state, or refrain from writing and talking on questions which legitimately belong to the Liberal movement, or which properly grew out of it and as evidenly constitute a part of it.

As for the repeal of the Comstock laws, I never could see that it is a question which Liberals should quarrel about. It seems to be admited by all parties that laws imposing legal penalties on obscene literature are not improper or unnecessary. Then why should not the question be simply discussed and settled, "What kind of laws and penalties do we need?" That being determined, the next question would be, "Shall we modify the Comstock laws, or shall we supersede them with others?" and that point should be settled by an examination of those laws. Thus the thing could be easily disposed of. Col. Ingersoll seems to be the leader of the new party, but I do not fancy him much for a leader; he is too arbitrary and aristocratic.

KERSEY GRAVES.

REMARKS.—Like Mr. Graves, we entertain a friendly feeling toward every Liberal movement and organization, and wish not to oppose them, even if in some respects they seem narrow and fail to grasp all the great questions before the country, or which are impressed more especially upon Liberals. May we never become so illiberal as not to bear a friendly feeling toward every movement that advances the cause of Liberalism. Every effort that tends in the right direction helps on the cause of truth.

It is not clear that Col. Ingersoll is the leader of what Mr. Graves terms "the new party," which assembled at Chicago on the 15th inst., nor is there grounds for deciding that he would not make a very efficient leader. He certainly possesses the requisit ability and popularity. From the report, however, re-published on page 763, from the Chicago *Times*, it does not appear that Col. Ingersoll was in attendance. He is not among the forty-four persons whose names are announced as being present, and no mention is made of a word said by him. Possibly other business prevented his attendance.

In reading the report of what was said and done at the meeting of this new Liberal party, it seems their leading wish is to co-operate with clergymen and the churches, or, at all events, to do nothing in opposition to their wishes and interests. If this is the ultimate object and effect of Liberalism, many of us hav been mistaken in its character. To many it will seem like a decided softening down and modification of old-fashioned Liberalism to desert such men as Elzur Wright, Parker Pillsbury, J. P. Mendum, Horace Seaver, James Parton, T. B. Wakeman, and thousands of others pulling in the same direction, and show a special desire to affiliate with the Rev. Mr. Spear of an orthodox church, Henry C. Bowen's *Independent*, an outspoken orthodox paper, and to be sure to say and do nothing that may offend the churches and their clergymen. Many will regret to learn that this movement is a natural evolution of Liberalism or Freethought. It may be a matter of moral economy to trade off old friends for new ones, but it may also be well to be sure that the new friends are really the best, and that they are ready to rush into the arms of their new Liberal brothers and that they are disposed to co-operate with unbelievers and Freethinkers. If certain Liberals are more anxious to co-operate with the churches than with Liberals, and do not want to say a word in opposition to the churches, it is suggested that it would simplify matters very much for those feeling that way to join the churches and become in full accord with them.

As to the Comstock postal laws, perhaps enough has heretofore been said in these columns to indicate the light in which they are held. Thousands of the Liberals of the country regard those laws as the most positiv instance of the co-operation of church and state that has taken place in this country since the foundation of the government. Those laws were devised in the Young Men's Christian Association of this city; their agents went to Washington, and by foul means secured their passage; an ecclesiastical society has taken upon itself the manipulation and execution of those laws, influencing and controling the highest courts of the government and seeking the destruction of several Liberal editors and publishers who held doctrins and uttered convictions not approved by this ecclesiastical society. To carry out this sectarian warfare against unbelievers and Freethinkers, the postal department, which belongs to the entire people of the country, has been degraded into an instrument of espionage and decoy; and a censorship of the press has been set up in this free land as subversiv of the principles of liberty and as repugnant to the true lovers of mental freedom as anything that exists in Russia to-day.

The agent of the Young Men's Christian Association, and the prime mover in the decoying ecclesiastical society alluded to, did say before a meeting of an auxiliary society in Rochester that Infidel publications and Infidel tracts would soon be suppressed. He did say before another auxiliary society in Boston that the publishers of the *Investigator* and the *Banner of Light* would soon be taken in hand and disposed of. He did make threatening denunciations against Freethought literature before another auxiliary society in St. Louis; and in this city, Samuel Colgate, the president of the society, before an annual meeting of the members, expressly said that attention was being paid to Freethought publications and that they would soon be stamped out. The secretary of the same ecclesiastical and persecuting society incorporated the same language into his annual report, which was printed and circulated in pamphlet form. Nothing is more true than that it was the settled purpose of this ecclesiastical society, and by the aid of the unconstitutional laws alluded to, with the powerful force of the United States courts, to crush out Freethought publications and publishers. Five Freethought publishers were under these laws arrested, convicted, and sentenced to fines and imprisonment, save Dr. Foote, who was fined $3,500 and the imprisonment waved. A sixth Liberal editor is now under arrest in Iowa. His trial is set for January, and his enemies of the church are determined to thrust the poor man into prison. His only offense has been to publish in his paper a harmless radical story exposing some of the wrongs of society. Is it strange in view of all this that thousands of our liberty-loving Liberals east and west strongly protested against those laws and asked for repeal? Is it not to be regretted that in consequence of such expression of honest purpose good Liberals like Col Ingersoll, H. L. Green, and a few more should get in high dudgeon and forsake the friends of a lifetime to make a union with reverends and the church? If they find better friends among the clergy we shall surely hav no grounds to mourn.

This cry of "obscenity" is the most dishonest one ever raised. There is not a good Liberal in the United States in favor of obscenity or who wishes to see it spread broadcast. It is certainly to be regretted that the cry of obscenity should frighten lifelong Libersls and cause them to cringe before Mrs. Grundy and to advocate a species of legislation absolutely subversiv of the highest principles of American liberty. It is to he regretted that *respectability* should, with some Liberals, outweigh *principle* and *right*.

Col. Ingersoll had the fairness to admit that the Liberal League does not advocate obscenity, and in this was more fair than some of his compeers. The League passed the strongest resolutions in favor of punishing real obscenity, but objected to the general government and the postal department being made tools of for the purpose in the hands of an ecclesiastical society, the same as they are in favor of murder, arson, and other crimes against society being punished by the proper authorities, but not by the interference of an ecclesiastical society, to manipulate the courts in its sectarian and intolerant spirit. The League is in favor of all crimes of the country being duly punished by the state authorities, and is opposed to the general government and the postal department—by the intrigues of this ecclesiastical society—being converted into a detectiv police force to hunt down heretical offenders and to authorize one part of the community to examin, condemn, and throw out the mail matter of other portions of the community.

This question is a much more important one than many affect to think it; and it is not a cheerful omen to see Liberals willing to shout in favor of these Comstock laws expressing their willingness to co-operate with ecclesiastical bodies in enforcing them. It is most sure that in taking this course they take very different ground from that occupied by the leading earnest and intelligent Freethinkers of England, who are fully in sympathy with the position taken by the National Liberal League.

We trust that peace and harmony may prevail in the ranks of American Liberals. We regret the division that occurred, and hope that a union may again take place, when all true lovers of mental liberty may work in harmony in opposing ecclesiastical intolerance and superstition, and strive to advance mental liberty and human happiness.

## A Few Plain Words.

DEAR PATRONS: Please take no offense at the following. They are simply words of truth, and the plain truth ought not to giv offense to the readers of THE TRUTH SEEKER. Over four thousand of you are in arrears for THE TRUTH SEEKER, and many for a year or more. This neglect on your part to pay promptly has embarrassed me very much. I am owing over $2,500 for paper alone, with corresponding amounts for printing, stereotyping, book-binding, etc. These debts are overdue, but I hav not been able to pay up because you hav not paid me. Will you not be kind enough to square up to the end of the year at least, so I can pay my debts and hav a little in hand to meet my heavy weekly expenses?

I hav followed the rule to continue the paper after the time paid for has expired; this I hav done because I wished to retain your patronage, and because I believed all true Liberals would be honorable enough to pay for the paper for the time it was sent to them. Hundreds hav thanked me for doing this, while some hav seen fit to make me lose by the confidence thus reposed in them. Every person is morally and legally bound to pay for the paper as long as he takes it from his post-office, whether he has ordered it to be sent or not. If he does not wish the paper, and does not intend to pay for it, he should not take it from the post-office, but request his postmaster to return it.

Yes, dear friends, those of you who are in arrears, please remit, and thus make me happy.

It is to be desired that you all wish to see THE TRUTH SEEKER liv and flourish. Its Christian enemies hav wished to crush it, and for this reason I was cast into prison. You kindly prevented this sad fate, but do not now let it die at the hands of its friends. Will not every patron and friend resolve that it shall liv? A little help from each of you will accomplish this end. Three dollars per year is not a heavy tax, and it is to be hoped you each feel that you obtain your money's worth. In no way are the principles of Liberalism more thoroughly and more economically spread over the country than by Radical papers. There is no paper more Radical than THE TRUTH SEEKER, and none that givs so much reading matter for the same money. It does not seek to co-operate with the church nor to gain the friendship of the priesthood. It is strongly opposed to ecclesiasticism, to supernaturalism, and to the dogmas of theology. These it will vigorously oppose in the future as it has in the past. It will advocate the truths of science and the measures best calculated to promote the welfare of the human family. It will serve as a medium of exchange between the Liberals of the entire country, and as a bond of union to join them in one harmonious whole. Let every lover of Liberalism resolve that THE TRUTH SEEKER shall be a living, permanent institution.

Those who hav been dunned for what they do not owe will please regard it as an error. Clerks do not always keep accounts correctly; they are kept on the mailing list, and errors sometimes occur. An account once paid is all that is asked for. When it is remembered that out of the last eighteen months I hav been home but three, it can easily be understood that things will get entangled. Wishing to spend no more time in prison, and not expecting to make other long journeys, it may be hoped that affairs here will be properly attended to. This may be looked for.

To those who will renew for the eighth volume (1881) before the expiration of the present year will be sent an engraved copy of the illuminated testimonial from the National Secular Society of England (Charles Bradlaugh, President) to the editor of THE TRUTH SEEKER.

D. M. B.

## New Subscribers.

From deaths, removals, poverty, and indifference there is bound to ever he a lessening of the list of subscribers to THE TRUTH SEEKER; to make up for these losses, and to extend its field of usefulness, new subscribers are necessary. It is desired to double the number of TRUTH SEEKER subscribers within the next three months. This can be done if its friends will make the necessary effort. Certainly every patron can secure one more if he tries, or at least this can be averaged. To induce the necessary effort in this direction the following inducements are offered:

To every *new* subscriber for three months at 75 cents, Paine's "Age of Reason," or any other 25 cent book published at THE TRUTH SEEKER office will be sent.

For every *new* subscriber for six months, Paine's "Age of Reason," bound in cloth, or fifty cents' worth of other books or pamphlets, will be sent.

For each *new* subscriber for a year will be sent "The Truth Seeker Collection," or "The Humphrey–Bennett Discussion," or "From Behind the Bars" (700 pages), or one dollar's worth of other TRUTH SEEKER publications.

For a *new* subscriber for one year and another for six months will be mailed a copy of the Editor's "Letters from Europe" (800 pages).

For *three* new subscribers will be sent a copy of either of the following: "The World's Sages, Thinkers, and Reformers," "The Champions of the Church," "Paine's Great Works," Amberley's "Analysis of Religious Belief," or Dr. Simms' great work on physiognomy.

For *five* new subscribers will be sent the two volumes of "The Gods and Religions of Ancient and Modern Times."

For *ten* new subscribers will be sent the two volumes last named and two volumes of the other large works named.

The cash for the subscription must accompany the orders, and all subscriptions must be for a year save under the first two propositions. The subscribers are to be *new*, not those who hav been taking the paper before. The premiums may be changed as desired, so they are of the same value and are selected from the books published at THE TRUTH SEEKER office. To all new subscribers for 1881 six numbers of 1880 will be sent extra.

Here, friends, are a set of very liberal offers. With a reasonable effort you can double the number of TRUTH SEEKER patrons and be well paid for your labor. Will you not do it then? Those who want sample copies should send for them. Giv plain directions to whom the papers and books are to be sent.

Old subscribers who renew for a year will be entitled to any three dollar book by sending two dollars extra. Friends, let us hear from you.

THE account of the banquet given us by the National Secular Society of England, assisted by the Malthusian League, was reported by friends in London, and is taken from the *National Reformer* of that city. It will undoubtedly attract the attention of every reader.

## Book Notices.

THE HEALTH MANUAL: Devoted to healing by means of Nature's Higher Forces, including the "Health Guide," revised and improved; together with brief treatises on the fine forces, vital magnetism, in answer to Dr. Browne-Sequard on Nerve Force and Chromopothy, the new science of healing by light and color. By Edwin D Babbitt, D M., author of "Principles of Light and Color" and "Worders of Light and Color." 316 pp. In nice cloth binding, $1.00; paper, 50 cents.

As indicated on the title-page, this book is an improved reproduction of Babbitt's "Health Guide," which had an extensiv sale for many years, with valuable additions on the subject of chromopathy, or the curativ effects of colors, and a treatis on vital magnetism, the life-fountain, in contradistinction to the theories of eminent physicians. Few volumes of the same size contain so much valuable information pertaining to the health and happiness of human beings. It teaches people how to secure health by means of the vital forces of the human organization, and the appliance of serviceable auxiliaries, without the use of drugs. Instructions for the treatment of the various diseases are

separately given. In addition to the value of the main work the appended treatises are worth the price of all.

O. P. Rayner, M.D., of Chicago, speaks thus of the volume: "No person who desires to keep pace with the progress of science, or to know more of the hidden mystery of his own being and the working of the fine forces of nature, can afford to be without this book. It should be in the public and private libraries, and read by every youth in the land. The knowledge it imparts is worth more than gold, for it strikes the key-note of true living, which leads to health, harmony, and happiness along the grand highway of knowledge."

For sale at this office.

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SUMMARY OF SUBSTANTIALISM; or, Philosophy of Knowledge. By Jean Story. With additional illustrations. J. S. Thompson Frehock, 22 Broadway, Cambridge, Mass. 25 cents.

This is an ably-written pamphlet of 113 pages, and dives deeply into ideal and metaphysical subjects, among which are the parental principles of nature; life substance, its intrinsic elasticity; the earth and its atmosphere; the maternal and paternal progenitors of offspring; male and female qualities of mind; counter-sexual principles; affinities and combinabilities between the essences of different elements, and between the fruital essences of the two sexes of a species. The author insists upon a strictly scientific basis for all philosophical examination and discussion. It is deeply profound and cannot prove uninteresting to those fond of elaborate thought and intricate disquisitions on far-reaching problems. It will bear reading repeatedly, as its arguments are too deep to be fully grasped at a single reading. It contains much food for thought.

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A significant article by the Hon. George S. Boutwell in the *North American Review* for December, entitled "The Future of the Republican Party," is sure to arrest public attention. Written after the result of the recent elections had been ascertained, this article defines the position which the Republican party is, in logic and in policy, bound to assume toward the Southern states. Concession, compromise, conciliation, the author says in substance, will no longer be tolerated. No person is to be admitted to a seat in the Senate unless the record of his election is clear. New laws are to be passed for the supervision and protection of the ballots in the elections of members of the House of Representatives and Presidential electors. The civil magistrates must hav the means within call (the army) of protecting the ballot and keeping the peace. The United States must insure to the people of each state a truly republican form of government. No grants will be made for internal improvements in any southern state where the equality of all men before the law is not a living, practical fact. The other articles in the December number of the *Review* are: "The Discoveries at Olympia," by Prof. Ernst Curtius; "Rational Sunday Observance," by the Rev. James Freeman Clarke; "Southern Statesmen and their Policy," by the Hon. John Jay; "The Ruins of Central America," by Desire Charnay; "The Distribution of Time," by Dr. Leonard Waldo; "The Public School Failure," by Richard Grant White; "The Validity of the Emancipation Edict," by Aaron A. Ferris. For sale by booksellers and newsdealers generally.

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THE December number of the *International Review* contains the first part of an article upon "State Support of Denominational Schools in England," by Rev. R. W. Dale, D.D, of Birmingham, England. Dr. Dale has recently been in this country and examined our school system, and he rightly says, that "a knowledge of some of the difficulties and troubles incident to the English denominational system may save some American educationist from disastrous and ruinous mistakes." The author places the English educational system before the reader in a clear light and in a most entertaining way. The article is a valuable one, and thoroughly deserves a careful reading by all who hav been or are interested in the relations of church and schools, either in England or America.

## Arrival of D. M. Bennett.

We learn by the last TRUTH SEEKER that its editor, Mr. D. M. Bennett, who has been traveling in Europe for several months (whither he went as a delegate to the Freethinkers' Congress at Brussels), and writing interesting letters home to his paper, arrived in New York on the 8th inst., in good health. Before leaving London he was complimented by the National Secular Society with a banquet, at which Mr. Charles Bradlaugh, Mrs. Annie Besant, and other prominent Liberals, were present and commended Mr. Bennett for his maintenance of a free press and free speech. We congratulate our New York friend and contemporary on his safe arrival, and cordially welcome him back to his labors in a cause in which there is always a plenty of hard work to be done.—*Boston Investigator.*

## Northern Wisconsin Spiritual Conference.

James K. Applebee, of Chicago, will be the principal speaker at our quarterly meeting, Dec. 10th, 11th, and 12th, 1880, in Omro, Wis. The C. M. & St. Paul railway will giv those paying full fare to the meeting, return tickets for one-fifth fare. Friends, bear the above in mind.

Prof. Lockwood will giv an illustrated lecture on the structure of the brain, during the meeting. Let all be present the first day of the meeting. Please notify the Secretary of your intention of attending.

*Omro*, Nov. 12, 1880. DR. J. C. PHILLIPS, Sec.

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ERRORS in paper on "Subtil Materiality of Mind and Its Individualized Development," by Charles F. Townsend, in our last issue, viz., on page 747, in second paragraph from top, seventh line, beginning with the word "It is, therefore, an axiom that *intelligent*," should read *unintelligent* matter, etc.

Also on page 747, in fifth paragraph from top, sixth line, reads, "Factor controling all *intelligent*," should read, all *unintelligent* matter, etc.

I also find another unfortunate error in my paper, page 747, first paragraph from top, fourth line, the word *me'aphysical* instead of *metaphorical*, as in my manuscript.

## Paine's Conduct as an Exciseman.

As a supplement to my vindication of Thomas Paine against the charge of having been twice dismissed from the excise for smuggling, I now submit an extract from a letter written by him in London, dated June 30, 1792, to be read to the people of Lewes, at a meeting called to protest against a recent proclamation for the suppression of writings, books, etc., having particular reference to Paine's publication entitled "Rights of Man."

"Gentlemen: It is now upwards of eighteen years since I was a resident inhabitant of the town of Lewes. My situation among you, as an officer of the revenue, for more than six years enabled me to see into the numerous and various distresses which the weight of taxes even at that time of day occasioned, and feeling as others did, and as it is natural for me to do, for the hard condition of others, it is with pleasure I can declare, and every person there under my survey, and now living, can witness the exceeding candor, and even tenderness, with which that part of the duty that fell to my share was executed. The name of Thomas Paine is not found in the records of the Lewes justices in any one act of contention with, or severity of any kind whatever towards the persons whom he surveyed, either in the town, or in the country; of this Mr. Fuller and Mr. Shelley, who will probably attend the meeting can, if they please, giv full testimony. It is, however, not in their power to contradict it. . . . Many of you will recollect that whilst I resided among you, there was not a man more firm and open in supporting the principles of liberty than myself, and I still pursue, and ever will, the same path."

Who can believe that an exciseman who had been dismissed for smuggling would hav had the temerity thus to appeal to his former neighbors for the uprightness of his conduct? And yet upon the bare, unsupported assertion of the lying Oldys, the literary editor of the Chicago *Times* repeats the calumny that Paine was twice dismissed for smuggling. Van Buren Denslow, L.L.D., may be a profound doctor of laws, but he is unfit for a juryman.

And now, Bro. Bennett, you may announce for next week, "Junius Rediscovered. He reappears in 1775 in England and America." WM. HENRY BURR.

*Washington, D. C.*, Nov. 16, 1880

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[*From the New York Truth*]

## Against the Passion Play.

OVER-ZEALOUS CHRISTIANS PROTEST TO THE MAYOR AND COUNCIL.

Some over-zealous Christians of this city hav written out a protest to the Mayor and members of the Common Council against the production of the "Passion Play," which is to be brought out at Booth's theater at the close of the Bernhardt engagement. The originators of this protest hav left it at several religious institutions for signatures, and a strong effort is reported as being made to influence the city government against Mr. Abbey's enterprise. The grounds for this protest are that such a representation as the "Passion Play" is immoral, sacrilegious, and tending to undermine the Christian religion and insult all Christian people.

A reporter of *Truth* called upon Mr. Salmi Morse, the author of the "Passion Play" and the superintendent of the arrangements for its production, to ascertain his views concerning this action. Mr. Morse is apparently about 60 years of age, tall, spare, white-haired, and especially intelligent in appearance, and interesting in conversation. He speaks with an air of erudition, and impresses one with the idea that he knows what he is talking about. He is wholly wrapt up in his work, and is never so contented as when talking "The Passion," as he universally terms the piece. Mr. Morse wrote the "Passion Play" merely for his own gratification, without any idea of ever placing it upon the stage, and he was only led to do this at the suggestion of the archbishop of California, before whom he read the poem. This dignitary regarded it of such worth, both in its clear representation of the life of Christ and the instruction that it contained, that he declared it a great loss to the public unless it was publicly produced. He went so far as even to revise the play, and then Mr. Morse brought it out in San Francisco.

Concerning the people who are opposing the play in this city, Mr. Morse said: "They know not what they do. If they would only wait and see The Passion, and then judge it, I would not object; but such action as this is simple bigotry. Here they are condemning a thing which they hav not seen, and concerning which they know nothing whatever. Of such eminently unjust people I would only ask that they come to the theater and see for themselvs, and then I would be content to leave the question even to them, whether any harm has been done or not. As a matter of pure historical and biblical instruction, the piece is worthy of the most cordial support and earnest study.

"I hav devoted the better part of my life to this Passion, and hav become wholly absorbed in it. I spent five years in the country where Christ spent his life, doing nothing whatever but studying this subject. I hav slept in every monastery in Judea, and hav read every particle of manuscript that I could find there. I hav visited every country connected with the career of Jesus upon earth, and hav studied, them most carefully. Indeed, my whole aim since the idea first struck me some thirty years ago has been to garner materials for just such a work as I hav produced. With this view I viewed the Passion Play at Oberammergau, the one at Madrid, and a number of others that I found in the East.

"And I will present a scene to the people of New York such as they never saw before. Everything will be as near like the true life of Jesus upon earth as I hav been able to discover it in these twenty-five years of constant research. Even my measurements are made by the cubit, and I hav been able to place upon the stage at Booth's a temple scene which has almost the identical measurements of the temple in Jerusalem. Everything else will be proportionally accurate. I hav been in this city for three months, and I hav perfected everything, even to the coloring in the garments which are to be worn.

"These people talk of its hurting religion. Absurd! The theme is too noble, the representation too grand, to breed in any mind a thought save that of reverence and awe. It is the idea of the theaters that these people cannot overcome. If it were in a church they would not grumble. But ministers preach in theatres. The Christian religion must indeed be built upon an infirm base if the representation in a theatre of the grandest subject in all the world can undermine it. So far as I am personally concerned, I do not care a straw whether it is stopped or not. But for Mr. Abbey's sake, who has expended a great amount of money in preparing the representation, I should be very loth to see such a thing done. There is in the Passion absolutely nothing that can offend the most sensitiv Christian who will look upon it as it is intended—a true representation of the life and death of Jesus Christ upon earth. If there had been, do you suppose that Archbishop Allemany, of California, would hav given it such unqualified sanction? I hav no doubt of the success of the piece if it is not interfered with, and I cannot see by what law it can be interfered with."

Mr. Henry E. Abbey, the manager of Booth's Theater said that he could not see by what legal process the Passion Play could be prohibited, but in such matters pulpit opinion could do anything. He, nevertheless, should go ahead and produce the piece. He said that he had carefully canvassed the opposition to the production and he had found that it was entirely with the people who had never seen the Passion Play at all. On the other hand, he had seen a thousand people who had seen the piece in California, and the unanimous verdict of these people was not only favorable to the production, but an eulogy of its grandeur, reverence, and morality. He had carefully studied the work himself, and it had made such an impression upon him.

In the presentation of the Passion Play the theater would be concealed as much as possible. All the gilt about the stage and boxes will be hidden, and there will be no cast of the performers. Everything will be made to conform with the solemn spirit of the production. Mr. Abbey regrets that other business will deprive him of personally superintending the Passion Play. All preparations are now completed, and as soon as Bernhardt has completed her engagement the great question as to whether the Passion Play is to be produced or not will be solved.

[*From the same paper.*]

The excessivly religious portion of the Protestant community is hard at work endeavoring to induce the aldermen to pass an ordinance which will prevent any exhibitions of the Passion Play. It is a matter of very little moment to the public generally, perhaps, whether the Passion Play is performed or not. But it is a matter of great importance whether or not a religious sect, a minority in the community, shall be permitted to regulate business and amusements according to their standard.

There is no pretense that this play is immoral or indecent except from a purely religious and sectarian standpoint, and any interference with it is therefore necessarily religious interference with the rights of citizens.

This movement of the clergy and churchmen is another step toward the annexation of church with state But a few days ago an organized opposition was made to the election to the mayorality of a gentleman and business man, solely upon the ground of his religious faith and associations. The opposition was from the Protestants, whose prejudices were encouraged by the Republican party and press for political purposes. Now the same influences are combining to prevent the performance of a play because it does not meet with Protestant approval.

Neither Jew, Infidel, nor Catholic was opposed to the election of Mr Grace upon religious grounds. These are the only classes of people in this country who know no religion in politics, and who oppose its introduction, as an element, into our elections and into the establishment and administration of our laws. Here the Protestants are the aggressiv religionists. Their ambition is to make our governments, national, state, and municipal, Protestant governments.

The movement to interfere with the performance of the Passion Play is only another step in the grand intention of making, as they express it, this country a Christian country.

Whatever is obnoxious to Protestants is to be denounced as indecent and immoral, and prohibited by law. The rights of all other religious and non-religious classes are to be made subservient to the prejudices of the Halls, Crosbys, and Comstocks.

If the church is permitted, as it is attempting, to procure the passage of any such ordinance as was adopted in San Francisco, to interfere with the production of the Passion Play, the mere interference will be of little moment, but it will be one more nail in the coffin of secular government and religious liberty.

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A MIRACLE is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined.—*Hume's Essay on Miracles*

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ONE head which thinks is worth a hundred

(*Continued from page 755.*)

left to query with myself whether performances of that kind constituted such worship as a sensible God could take pleasure in. The decision was in the negative. Still, that is the way God is worshiped, as near as I can relate it, in St. Peter's in Rome, the first Christian church in the world.

These large, venerable, fine-looking priests did not seem like a class of men who had denied themselves the good things of this world, or led the life of anchorites, subjecting themselves to a system of semi-starvation. It occurred to me that St. Peter had a very good-looking set of men to attend to the worshipful business in his temple. Perhaps he has his pick of all the priests in the city. They average much better than the usual run. But it all seems like consummate folly. It takes one hundred priests to attend to the business of St. Peter's alone, and costs about $100,000 a year to meet all expenses, and who is benefited by it? The priests only. They are well paid and well fed.

It was a pleasant morning, and St. Peter's might have been half full of people to attend to the exercises described, but not more than four dozen listeners were present, and they were chiefly a poor, ill-clad lot. It would seem the services must be very expensive in proportion to the benefit conferred.

One bad feature in the business is that there are only two short seats, holding four persons each, for the audience to sit on. They are permitted to stand or kneel as they please.

I hear no preaching in these cathedrals and churches. I presume the Catholics sometimes have sermons, but I have not heard them. I have visited many cathedrals and churches at all hours of the day, and on all days of the week. I generally find the mill running, in the way of chanting, reading Latin, celebrating mass, burning candles, continuous kneelings, and all that, but not yet one sermon have I heard, nor any speaking save the Latin service out of the book. Perhaps, after all, that is just as sensible a way to worship as for one man to talk an hour and the rest listen or go to sleep. The Catholic system is a daily and almost hourly religion, while the Protestant is one, two, or three hours in the week. The Catholic priest has to be on duty ten times as much time as the Protestant, and probably comes much nearer earning his money. Perhaps both might be quite as usefully employed were they hoeing beans or mending shoes.

After the service was over I completed my survey of St. Peter's, and took in, as far as possible, all the grandeur and magnificence there displayed. I saw a dozen carved confessionals, and some for all the languages spoken in Europe, so that a sinner, whatever language he may speak, can have a priest to listen to his recital and understand him, and be able to tell God all about it.

As I passed from the church into the hallway leading to the sacristy I met another marble St. Peter, standing very quietly by himself, and as I felt rather sociable I ventured to say confidentially: "Well, Simon Bar-jonas, you have a pretty good thing of it here. You keep a magnificent establishment. Times have changed a good deal with you since you followed the fishing business over in Galilee, and had a hard time to make a living. I presume you and Leo are making it pay extremely well." He made no reply, and I was about to pass on, but seeing he still held up the big key said to be the key to heaven, I sort o' turned around and spoke in a low voice: "Look here, St. Peter, if there is the slightest gleam of truth in all this huge hoax, and if that key you hold really unlocks the door of paradise, don't be too hard on me. I have not been so very bad; I have not killed anybody; I have not run away with anything I was unable to carry, and probably I am as honest as the majority of Christians, if they do call me 'an old Infidel.' You know yourself that there was no harm in that pamphlet, and even those letters were not very bad, if they did come near causing the death of three or four very cultured and excellent Pharisees. So, if I should happen to pass along your way one of these times, after I have hung up the fiddle and the bow, don't be hard on me and turn the key against me. You know how it is yourself, and that, at the worst you can make it, I have not done anything so wrong as to get mad and cut off a man's ear when I meant to split his head open, or to lie three times before the rooster could crow for daybreak. So, good Peter, let me in if I knock at your door in the good time that is coming." I don't think that I offended him by my familiarity and allusions, for I turned my eye toward him as I passed on and he did not look at all offended, and didn't say No. So I am encouraged to think I am all right with St. Peter. At all events, I am perfectly willing to take all the risks. When I saw him last he was still holding on firmly to that key.

I have been three times to St. Peter's, and I am settled in my convictions that it is "a big thing" in the way of a church, and that a big game is being played by Leo & Co. I cannot approve of their policy or their measures, but they seem to be getting along swimmingly, and will so long as the money comes in abundantly. When the people take a notion to cut off the supplies, as they may do some day, there will be likely to be a trembling of the weak knees and a rattling of the dry bones. Chanting will be at a discount. Then priests may be forced to lead useful and truthful lives.

I hope, dear friends, you will not think I treat this subject with too much levity, for I wish to give it all the consideration and seriousness it is worthy of, but every day I live I am more and more convinced that there is an immense great fraud in the world and that it is conducted in the name of religion.

There are 375 churches in Rome, not counting private chapels, monasteries, convents, and pious schools. You cannot expect me to visit all these, however strong my inclination, and however much I am delighted to look upon unhappy saints, holy virgins, and dead and dying gods. I have visited a score or two of these places, and find them munificently rich in works of art, polished marbles, mosaics in the walls and on the floors, and as full and complete an assortment of saints, virgins, and crucified saviors as any reasonable man could ask for. I will not even ask you to listen to a detail of the contents of all the churches I have visited, but I must briefly tell you of some that I have called upon, so that you may entertain a tolerably correct opinion of them. Every church in Rome belongs to some saint. St. Mary has over eighty for her use, St. Peter has thirteen, St. Paul has four or five, St. John has seven, and the remainder are divided around among the large family of saints according to their deserts.

Next in importance to St. Peter's is perhaps St. John's, at the Lateran. (The Italians have a singular way of writing John, *Giovanni;* Joseph they write *Giuseppe;* Jesus they write *Gesu,* which seems the most sacrilegious of all. I can put up with their writing Jerusalem with a G, but to see Jesus begin with a G, and drop the final *s,* looks very odd, but they persist here in doing it.

The church of *San Giovanni in Laterano* stands on the Piazza di San Giovanni, and is one of the four chief basilicas within the city walls. It is in a marked degree the seat of the Pope, of which he takes possession on his election. He is here Bishop of Rome, Metropolitan of the suburban churches, Primate of Italy, and Patriarch of the West. At St. Peter's he is Sovereign Pontiff. St. John's stands on the site of the house of Plautus, one of the conspirators against Nero. It is said Constantine gave the site to the Bishop of Rome and founded a church, which lasted down to 1621. In point of sanctity it takes precedence of St. Peter's. The Pope is the only one who celebrates high mass at its high altar. The five general councils known as the Lateran Councils were held here. The present large church was begun by Pius IV., and finished by Clement XII. An inscription ending with *Omnium urbis et orbis eclesiarum mater et caput*—the mother and head of all the churches of the city and the world—runs round the principal façade, which is of the Corinthian order, and which is pierced by five doors leading into a portico resting on twenty-four marble pilasters. Over the front are ten statues of saints and a statue of Christ. It contains a colossal statue of Constantine, found in his baths. Over the middle door are the ancient bronze panels supposed to have belonged to the Æmilian Basilica in the Forum, now St. Adrian's church—a little more of the appropriating of pagan property for Christian uses. The elegant double portico on the north consists of five arcades of the Doric order below, and five of the Corinthian above. One of the doors is opened but once in twenty-five years, the year of jubilee. In 1890 it will be opened. Fergusson says: "The balustrade on the top is too high, and the (standing) figures it supports are too large, but it is on the whole a picturesque and imposing piece of architectural decoration, with more ingenuity and more feeling than almost any other Italian design of its age; and, considering that it was essential that there should be an upper gallery, from which the Pope might deliver his blessing, some of its defects could have with difficulty been avoided."

The magnificent interior is divided into five aisles, resting on lateral arches and pilasters. From a balcony over a picture by Giotto, on the second pillar to the right, Boniface VIII. proclaimed the jubilee of 1300, Dante being present. Here the Pope gives blessing on Ascension Day. In the niches (flanked by columns of verd-antique) are twelve colossal statues of the apostles, above which are medallions of twelve prophets. The great arch rests on two pillars of red granite forty-four feet high. The abscis at the end of the chancel has a mosaic of the fifth century, with saints on an azure and gold ground. An annual ordination is held in this church on the Saturday before Trinity Sunday.

The Corsini Chapel, built for Clement XII., and dedicated to St. Andrea Corsini, is said to be the richest in Rome. It cost $2,000,000. It has a mosaic by Guido, at the altar, and the tomb of Clement XII., in a porphyry sarcophagus, taken from the pagan Pantheon.

Under the high altar are said to be the heads of St. Peter and St. Paul. Near by is the bronze tomb of Martin V. The magnificent altar of the St. Sacrament is supported by bronze pillars positively said to have been taken from the temple of Jupiter Capotolinus. More stealing from pagans. Numerous tombs of distinguished persons are also there. The ceiling of the church is not arched, but high, paneled, and richly gilt. The pavement is richly inlaid, and dates from the time of Martin V. Before the high altar is a wooden table, said to have been used as an altar by St. Peter. The tribune is embellished with rich mosaics; the "Savior" on the cross in one place, and in the clouds in another. The mosaics, paintings, and statues in this church and its chapels are too numerous to mention in detail, though exceedingly rich and expensive; so just imagine that no money was spared in decorating and embellishing this church of St. John's, and that all the funds for doing the same were filched, directly or indirectly, from the pockets of the dear people.

The Baptistry of Constantine is an octagon sixty-five feet in diameter, the roof of which is supported internally by eight columns of red porphyry, standing on the heads of eight others below. The fonts are also of porphyry. Converted Jews—who are probably not extremely numerous—are baptized in the old baptistry. Forsyth, an English writer, says of the baptistry: "Like all Constantine's works, this is but a compilation of classical spoils—a mere thief of antiquity. Built in an age when converts went down in a crowd to be baptized, this edifice blends the temple with the bath. Hence its grand and central object is the font; hence, too, the font is sunk below the pavement, and large enough for the total immersion of adults."

Forsyth is right. Constantine was a "thief of antiquity," and a murderer as well. His successors have also been thieves of antiquity. They have not only stolen the statues and temples and valuables of the ancient pagans, but they have, still more, stolen their religion, appropriated it to their own use, and then tried their best to obliterate all traces of their robbery and the property they have stolen.

The font was also meant for a tomb; an inscription on a large tablet states that Constantine was baptized there by Pope Sylvester, in 324; but it is an absolute falsehood, for Constantine was not baptised till 337, shortly before his death: and about all the saintly character that has been attributed to him by the church, which readily converts the most bloody villains into saints, had no existence till after his death. Here it is pretended to show many remarkable relics, among which are more pillars from the temple of Jerusalem, the top of the well in Samaria where Jesus held a conversation with the Samarian woman and obtained a drink of water; they also pretend to show the identical table on which the Last Supper was eaten by Jesus and his disciples on the night of his arrest. Justly, though perhaps too moderately, does Dr. Wordsworth say of all this: "If the congregation of the Inquisition were to apply some of their industry and zeal to the task of compiling an Index Expurgatorius of the falsehoods which disfigure the columns, churches, and altars of Rome they would confer a great benefit on church history and the cause of religion."

In another building near St. John's, used for a church or chapel, is the *Scala Santa,* or "Holy Stairase," composed of twenty-eight black marble steps claimed to have been in the palace of Pontius Pilate at Jerusalem, and which Jesus is said to have ascended. At the top of the staircase in the *Sancta Sanctorum* is a likeness of Jesus, which is pretended to have been painted by St. Luke when twelve years of age. This staircase is so holy that no foot is allowed to be placed upon it, but penitents are permitted to ascend it slowly on their knees, praying as they go, and when they arrive at the top they are favored with a view of what is said to be St. Luke's painting of Jesus. But the joke of it is—if there ever was any St. Luke and if there ever was any Jesus—there is no reason to suppose they ever saw each other; and if Luke at the age of twelve was able to paint a correct likeness of a person he never saw he surpassed all the portrait painters that have ever lived, and should have stuck to the business, instead of writing about what he had no possible means of knowing—what was said and done between the Virgin and Gabriel, or between the Virgin and the Holy Ghost. But all that makes no difference with those of great faith; they can swallow a mountain as easily as a molehill or a grain of mustard seed. I absolutely saw twelve persons slowly climbing that staircase on their knees, and muttering their prayers at the same time, while a priest in black was stationed at the foot to see that all was done properly. It took about half an hour to make the ascent and say the prayers. Thousands every year thus pass through that foolish performance, when it is wholly improbable that the stairs were ever within a thousand miles of Jerusalem, and if they were it would not make them a particle better. I felt no ambition to climb that staircase on my knees, even if by so doing I could see a picture said to be St. Luke's, but contented myself by looking up at my deluded fellow-beings, when I walked away, sorrowful that at near the close of the nine-

teenth century intelligent men and women should make such consummate fools of themselves.

The Palace of the Lateran stands between St. John's church and the building just alluded to. Here is where the popes made their home until they were driven from Rome and went to Avignon. Here also the Borgias, including Alexander VI., his daughter Lucretia, and his hopeful son Cæsar, and many more like them, held high carnival, and performed deeds which disgraced humanity. The palace was burned once or twice, but was rebuilt on a smaller scale. I was not permitted to go into the palace proper, though I entered the court, some hundred feet square, and looked up into the arched and frescoed corridors overhead which surround the court of the palace. I also visited the Lateran Museums of antiquities, etc., which I will mention in my next letter.

Around the Piazza di San Giovanni stands the Lateran Palace, St. John's church, the building containing the holy staircase, and a hospital for women capable of accommodating six hundred persons. The street then diverges to the left to the church of Santa Maria Maggiore. In the center of the piazza stands an obelisk of red granite, originally erected by King Thotmosis III., in Egypt, about sixteen hundred years before Christ, which used to stand before the temple of the sun at Thebes. It was brought by Constantine to the Circus Maximus. In 1587 it was discovered there in three pieces, and in 1588 was erected by Sixtus V. on its present site. This is the largest obelisk in existence, being 104 feet in hight, or, with the pedestal, 153 feet, and weighing six hundred tons. In my humble opinion, the obelisk was doing just as sensible and valuable service standing before the temple of the sun at Thebes as it is at present before that holy staircase, the Palace of the Borgias, and the church of St. John, including the heads of St. Peter, St. Paul, and all the other named improbable holy relics. On June 24th, John Baptist's Day, a great festival is held here, and is attended by the pope and cardinals in state.

I must say a little about the church of *St. Maria Maggiore*, situated on the Esquiline, also named *Basilica Liberiana*, or *S. Maria ad nives*, or *S. Maria ad praesepe*, from the manger, which it contains. It derives its ordinary name from its being the largest of the eighty churches dedicated to the Virgin at Rome. It is also one of the oldest churches in Rome, and perhaps the oldest in the whole of Christendom. This is one of the five patriarchial churches, and has a special jubilee entrance. The principal festival is on Christmas day, the festival day, too, borrowed from the pagans, the 5th of August, and the Assumption, on the 15th of August, the occasion of the papal benediction. According to the church legend, which, however, cannot be traced any further back than the thirteenth century, but still just as readily accepted, the Virgin appeared simultaneously to the devout Roman patrician Johannes, and to Pope Liberius (352–66) in their dreams, commanding them to erect a church to her on the spot where they should find a deposit of snow on the following morning, the 5th of August; and the legend goes on to state that they found snow on the date named, when the church was built. Although there are no grounds for the legend older than the thirteenth century, and no reason why any importance should be attached to anybody's dreams, and no probability that it ever snowed in Rome on the 5th of August—it rarely snowing there in the winter—it is believed implicitly; it is just as probable and is sustained just as much by facts as that other dream story, which Matthew relates of Joseph, in connection with the same wonderful Virgin.

It is claimed that in obedience to those dreams and the snow in August the church was erected, and rebuilt by Sixtus II. (432–40.) It was changed and improved several times in the sixteenth century under Sixtus V. and Paul V. The interior is 250 feet long and 100 wide; it is rich and gorgeous, and well stocked with rich old mosaics, paintings, statues, etc. Among the other distinguished paintings is one of the Virgin, almost black, said also to have been painted by St. Luke. I was not aware till recently that St. Luke was claimed to be so much of an artist. I thought he could draw the long bow a trifle, but did not know that he made any pretensions with the brush. This painting of the Virgin is richly adorned with precious stones; in fact jasper, emeralds, agate, and other precious gems abound in this church. There are among its works of art thirty-six bas-reliefs, representing the remarkable events in Bible story. But I need not dwell longer.

I will speak briefly of the church of St. Paul, or rather the principal of his churches, which is called by distinction *San Paolo fuori le Mura*. It suits me the best of any of the churches I have visited because, perhaps, it is more in the pagan style than any of the others, being well filled with splendid round columns of polished granite from the Simplon. It is outside the city about a mile, in a southwest direction, and stands nearly alone. The original church which stood on the same site, said to have been erected over the grave of St. Paul, was built in the fourth century, and has undergone frequent restorations and improvements at different dates. It was considered a very fine church when it was built in 1823. And though there appears to be no earthly use for a church in that locality, another magnificent one has been erected which must have cost several million dollars.

I will not attempt to describe the many rich works of art which it contains in the way of mosaics, paintings, statues, and all that, but will say that its gorgeous grandeur is rarely equaled. The nave presents a most magnificent appearance, about one hundred feet in hight, with two aisles on each side, with the highly polished columns separating them; the pavement, or floor, with its thousands upon thousands of pieces of rare marbles worked into figures like a rich carpet, and so smooth and highly polished that it is almost difficult to stand upon it, the whole shining and glistening like new glare ice; and above the columns in the nave are rich mosaic portraits, medallions, five feet in diameter, of the 234 popes that have reigned, being copies from those in the Vatican, with similar mosaics of saints in the aisles, making nearly five hundred of those rich mosaic medallions in the entire church—all raises one's admiration to the highest pitch as to what the art of man is capable of accomplishing.

The two yellowish columns of oriental alabaster at the entrance, as well as the four sustaining the canopy of the high altar, were presented by the pagan viceroy of Egypt, and the malachite pedestals were given by the heretic Emperor Nicholas of Russia. Between the windows in the upper part of the nave are representations from the life of St. Paul. The windows of the external aisles are filled with stained glass, representing the apostles and fathers of the church, with their names surrounded by glories; and so on to the end of the chapter, which is a long one.

I left this church with the sense that there was at least a semblance of propriety about it all. As Paul was undoubtedly the real author and founder of Christianity, so far as it was not borrowed from the pagans of India, Egypt, and Greece, it is quite fitting that those who believe in the religion should erect a splendid temple to his memory; so I said, as I left, "Paul, go it while you can."

The place where the legend says Paul was martyred, by being beheaded, and where his head after being severed made three bounds, and at each place where it touched the earth a living spring of water arose, was not here, but at another place—the abbey of the Three Fountains, where a church is also erected to his memory. What a good thing such a head would be in Arabia, the Desert of Sahara, and many other countries where it is so hard to find water. The place, moreover, is pointed out where Peter and Paul held their last conversation before they were martyred. This is a pretty good "yarn," when it is borne in mind that there is no proof that Peter ever was in Rome, and that he and Paul were even on speaking terms. Their ideas of running the new religion did not harmonize at all.

I next visited the church of St. Sebastian, which is two miles south of the city. It is not so pretentious as many of the other churches, having a single nave and being of comparatively moderate size. It is thought to have been built in the time of Gregory I. and altered over in the seventeenth century. It is somewhat remarkable for containing a stone on which are claimed to be the footprints of Jesus' feet made at the time when Peter made his escape from prison in Rome and thought to elude the martyrdom which he knew awaited him. The tale says Jesus appeared to him, and Peter said, "Master, why art thou here?" and Jesus replied, "I have come to Rome to be crucified again." At that Peter began to feel ashamed that he had thought to escape his fate, and returning, gave himself up again to the jailer, and on the stone where Jesus stood were left the prints of his feet. I saw the stone and the prints of feet, but did not see Jesus nor Peter, nor did I see anybody who has seen them save in the thousands of images and paintings which are pretended to represent them.

In one of the chapels of this church is the tomb of St. Sebastian, and the very arrow which killed him, and also a marble statue over the tomb of the saint, with numerous arrows sticking into it. Still he did not seem to mind it much, and looked as placid as though he had just eaten a good dinner. Do you know, as I have looked at the many representations of this deeply wronged man, that I have thought there is a trifling resemblance between St. Sebastian and myself? A good many arrows have been shot at me, and some of them hurt pretty badly, but they did not take my life, and I am worth half a dozen dead men yet. I shall try and imitate Sebastian in not minding the arrows, and go right on attending to my legitimate business. When the malicious archers get tired of the sport of shooting poisoned arrows perhaps they will take a rest.

Let me see, I have visited a good many other churches where all was glitter, gilt, and guilt. I have seen fine paintings there by Raphael, by Angelo, Giotto, Tintoretto, and lots more of those talented Italians who made paintings and statues for the churches, but I cannot longer weary you with an account of them. Suffice it to say that every church belongs to some saint, and is a storehouse of that which cost immense sums of money and is of no earthly value save for idlers like myself to visit and admire as works of human skill. Rome is full of churches and the churches are full of the treasures I have alluded to. I could write a dozen letters as long as this and not exhaust the subject of the churches of this city, but what would be the use? It would only tire you, and me too, and very little would be gained. I hope many of you will be able to come and see them for yourselves.

You must understand that in addition to the endless works of art which these churches contain, they also possess an almost exhaustless number of the works of fiction. Nearly every church has some very remarkable relics, which are enough to make a person's head swim, if he would believe only the half that is told him. I have alluded to several of these wonderful relics, but not to twenty per cent of them, and neither can I in this letter; but I will trouble you with a few more.

In the church of St. Gavali is shown the very stone on which Abraham undertook to sacrifice his son Isaac. If a few thousand dollars could be realized by it I think they could produce some of the wool of the ram which the angel brought to Abraham to put to death in the place of his own son. In the same place is also shown the stone on which the Virgin Mary rested when she took Jesus to Jerusalem to be circumcised. If you should chance to get the two stones confounded it would probably make no particular difference. They are alike holy, and Abraham's stone will answer for the Virgin just as well as her own.

In St. John's is the column from the temple of Jerusalem which split in twain when Jesus gave up the ghost, when all the other rocks were rent, and when the graves opened and the dead therein walked forth, all of which remarkable occurrences nobody ever knew anything about save Matthew.

They have also the stone which was under the cross when Jesus was crucified. And if all the wood which is said to be of the "true cross," which is presented as relics for the various churches in Christendom, could be gathered together, I am very sure the pieces would make a larger wood pile than many a poor man has at his door in February.

Under the high altar in St. John's church is a stone claimed to be from Solomon's temple, and the very one, by the by, or a part of it, on which God engraved the Ten Commandments and gave to Moses while Aaron and company were getting up the golden calf, and God and Moses knew nothing of it.

This *Church of the Cross*, in addition to a goodly share of the wood of the "true cross" on which Jesus was crucified, has considerable of the wood of the cross on which the good thief was crucified. That of the bad thief was not preserved. They should be very careful not to let the wood of the cross of Jesus and that of the thief get mixed. It might be very unfortunate, you know, if they could not tell which from t'other. The same church has also one of the nails of the cross and two thorns from the crown that Jesus wore. And, quite as remarkable, they have a piece of the veil which belonged to the Virgin.

At St. Paul's, as I forgot to mention, in addition to the many other wonders, there is the very lance with which Longuinero, the Roman soldier, stabbed the son of God when he was dying. It may be thought wonderful that this particular spear was obtained. I cannot myself explain how it was done nor how the soldier's name was learned. St. Peter's has eight columns in the tomb that are said to have been in the temple at Jerusalem, besides the one that Jesus leaned against, which makes nine.

In the church of St. Clement is the body of the saint himself. The story told is that his body was by a Roman soldier thrown into the sea with an anchor tied to the neck. His body, however, was preserved by coral insects building a house over it, which kept him safe from all harm. Some centuries afterward the water, by some strange means, receded, and the saint's body was found in a state of perfect preservation, and was deposited in his own church.

In the church of St. Aericle is an image of Jesus when he was a babe, the Italian name of which is the *Bambino*. This image is said to be made of wood, but resembles a fat, chubby infant. The pious church people, however, think very highly of the virtues possessed by this Bambino. On Christmas day it is taken around to visit those who are sick with incurable diseases which the doctors are unable to help, and some most remarkable cases are reported as having been performed by this little wooden Jesus. They have a very convenient way of accounting for any result that may take place with the patients; if they recover it is because of the great virtue possessed by the Bambino, and if they die it is because the Bambino has use for them up in the other world. In either event a round

price has to be paid the priest for the services of the little wooden deity.

In the church of St. Augustine is the image of the Virgin richly decorated with diamonds, pearls, and other precious stones, said to be worth four million francs. She is dressed up like a rich doll, as I have seen her in many other places. This particular statue of the Virgin is credited with having performed some most remarkable cures, and it would be tedious to mention one-half of them. In the same church is also to be had, for a fair equivalent, some of St. Augustine's oil, which is a wonderful curative. Deafness, blindness, inflammation of the brain, palsy, and nearly all other diseases, vanish before it. I think it must surpass the "Wizard Oil," the "Magic Oil," and "Eleetric Oil," which patent-medicine men of America extol so highly. There is one most excellent quality about this oil of St. Augustine; it is like the oil that was in the cruse of the widow woman with whom the prophet Elijah boarded during that dry spell, which lasted three years—it never gives out. It is indeed a blessing to poor humanity in this quarter of the world that holy water and St. Augustine's oil are never exhausted. Drouths may come, crops may fail, malaria may abound, but those two holy articles never cease to dispense their beneficence.

In *St. Peter's in Viccoli* is shown the chain with which St. Peter was secured while in the Marmatine prison awaiting his martyrdom. This can only be seen by special permission from the Pope. When the chain is exhibited eight candles are lighted, and all parties present are required to kneel for a quarter of an hour. The story about Peter's imprisonment in the Marmatine prison is, that he one day had some difference with the custodian, who had the temerity to strike St. Peter on the side of his head, knocking his face against the wall, at which instant Peter's face made an impression on the stone, which is still to be seen. This is the greatest illustration of "hard cheek" I ever heard of.

At St. Prassed's church they have the column to which Jesus was tied when he was scourged by order of Pontius Pilate.

At St. Gregory's church is a Virgin from the fourth century. In the sixth century this Virgin spoke to Gregory, but what she said to him I cannot tell you. Probably he knew, but he died without telling. This was Gregory the Great. A man ought to be *great* to hear words from an image like that. The same great Gregory is said to have raised the Roman Emperor Trajan from his grave, and after baptizing him sent him back to his grave again. He was indeed a great man; there are only a few that have been able to raise people from the dead. In the same church they have a table on which an angel once sat, and the very table from which Jesus fed the poor. I will not be sure that it was on the occasion when he fed the five thousand with five loaves and two fishes, for there is no account that he took a table with him to that picnic.

These marvelous accounts of relics and miracles might be continued to a great length, but it is not worth while to take up your time with them now. It is sufficient to say that the parent, original, Christian church teaches as truth these and many more similar things, and the people are required to believe them the same as they do the dogmas which make up its creed. Those who will not believe what the church teaches are assured they must burn in hell forever. What a doctrine! What a church!

Before I leave the subject of what I have seen and what exists in the churches here, I must tell you of what I saw in the church of the Capuchin monks in the eastern part of the city. I have visited that church twice. By giving one of the numerous monks in attendance the sum of a franc I was admitted into the basement of the church, where are arranged in several rooms or series of arches the bones of 6,000 dead monks, who once belonged to the order. In some respects the sight surpasses the bones of the 11,000 virgins I saw at Cologne, for here they were upon the whole more artistically arranged. Some twenty skeletons were fastened together, and a monk's garment thrown over them, except the face part, which was grinning with all imaginable horror; and some were lying, and some standing in niches or under canopies of human bones. All the bones except the figures named were sorted out; for instance, the thigh bones were piled up like cord wood in arches and walls, while the skulls formed other grotesque conceptions, the clavicles or shoulder blades others, while the vertebræ or the joints of back bones, the rib bones, the arm bones, and the small bones of the hands and feet, as well as all the others, were worked in separately in figures on the arches overhead, on the walls, and all about in a very artistic manner, and with great ingenuity. It was indeed a bona fide affair. No imagination I assure you. But what taste to thus spend weeks and months in placing human bones in all conceivable figures and positions! But the poor idle monks have nothing to do but to beg, and chant, and pray, and perhaps they had just as well be working among dead men's bones as to be begging, or preying, or praying. I have seen these Capuchins scores of times poking about in the narrow streets from house to house with their buckets and baskets, begging for food for their order. In return they promise prayers and their good influence with heaven. How much better it would be for them to follow an honest means of livelihood, and leave God and his business to take care of themselves. And it is so with the nearly 7,000 priests in this priest-ridden city; they are thicker on the streets at all hours of the day than toads after a shower. They are stealthily moving around among men, pretending to be helping God carry on his business, but I cannot respect them. I cannot like them when I think what they and their kind have cost, and are still costing, this priest-ridden country, and in fact all Christendom. I am appalled with horror, and I cry out in mental agony: "Oh, is it ever to be thus? Will not men some day learn to be men, and to depend upon themselves and not look to unknown gods and their idle, pretending, dishonest mediators and go-betweens?" The churches of this one city have cost hundreds of millions of dollars, which have been wrung from the poor people, drop by drop, like their very heart's blood, and by this class of false-hearted priests they have been kept in constant fear and misgiving about the torments of a perpetual burning lake in the world to come. Oh, what eternities of mental agony, in the aggregate, have these priests thus produced! And it is still being continued! They are now yearly drawing from the ignorant, superstitious people of this city hundreds of thousands of dollars by the falsehood which they continue to preach. Oh that there may some time be a change; the prospects are not flattering. There is not a man here who dares to raise his voice against this gigantic wrong and to teach the people to be free and self-dependent. A good time may be coming, but I fear for poor priest-cursed Italy it is a long way off.

About those bones of the Capuchins, let me add that after they had remained in the earth four or five years they were taken up and cleaned, if necessary, and arranged as described. But that business has now been stopped. The Pope, deeming it improper, or at least useless, ordered a discontinuance. But the bones of the defunct six thousand monks will remain on exhibition to those who will hand over the francs.

I have mentioned to you something about the great numbers of statues, images, bas-reliefs, mosaics, paintings, stainings, etc., that I have seen of dying gods, blessed virgins, melancholy saints, holy angels, etc., but I really fear I have not, after all, done the subject full justice, for it is immense, or the numbers of them *are*, at all events. I have visited in this city many palaces, galleries, and museums literally overflowing with saints of which I have not told you, but will in my next. I have virtually traveled from "galleree to gallerii," and everywhere I find baby-gods, dying gods, dead gods, risen gods, ascending gods, gods in heaven, virgins before the visit of the Holy Ghost, virgins after the visit of the Holy Ghost, virgins before the baby-god was born, virgins immediately after the baby-god was born, virgins when the god was being put to death, virgins holding the dead god after crucifixion, virgins now in heaven and trying to run the affairs of both that world and this, angels of all sizes, colors, shapes, and sexes; and saints! O holy Moses! yes, saints enough to make any reasonable man wish in his very heart that a saint had never existed. Yes, I have seen all these till my eyes ached, till my brain tired, and till my very heart yearned for relief.

I remember that when Mark Twain wrote up an account of a visit he made to this country he complained of the great number of the saints, etc., to be looked at, and if I am not mistaken in stating the number he had seen, his schedule was 13,000 St. Jeromes, 22,000 St. Marks, 16,000 St. Matthews, 60,000 St. Sebastians, and 4,000,000 assorted monks, When I first read that statement I thought it was barely possible that Mark had overstated the number a dozen or two, but since I have been over the ground myself and made extensive examinations, I am inclined to give him credit for moderation and accuracy. There are, perhaps, few people in America who will have the temerity to question Mark Twain's carefulness of statement. On the basis, then, that he is correct, and from my own impressions, with the memoranda I have made, I feel myself prepared to also make out a schedule of what I have seen up to the present writing. I have seen nearly all that he saw, with Rouen, Dieppe, St. Quentin, Brussels, Antwerp, Cologne, Mayence, Freiburg, and Switzerland to be added. Upon this basis, then, let me give you the list of saints, etc., I have seen:

St. Matthews, 21,500; St. Marks, 25,000; St. Lukes, 5,000; St. Johns, 11,320; St. Peters, 17,109; St. Pauls, 13,920; St. Andrews, 2,718; St. Philips, 1,015; St. James, 1,076; St. Bartholemew, 2,009; St. Josephs, 9,863; St. Sebastians, 62,115; St. Jeromes, 14,200; St. Christophers, 9,300; St. Polycarps, 130; St. Ignatius, 97; St. Augustine, 223; St. Constantine, 137; St. Gregory, 208; male saints, assorted, 129,000; female saints, assorted, 19,999; the visit of Gabriel to the Virgin, or the annunciation, 27,000; the assumption of the Virgin, 26,720; the Virgin when Jesus was first born, 113,500; the Virgin and child together, 372,000; the Virgin, Joseph, and child, 118,000; the Virgin and child being adored by the wise men, 98,000; the Virgin at the cross, 69,000; the Virgin with the dead Christ on her knees, 14,000; the Virgin glorified, 47,000; the Virgin dressed as a doll, 1,472; the Virgin in heaven, 18,600; the Virgin in all other ways, 407,000; Jesus as a baby-god, 381,000; Jesus and parents going to Egypt, 21,229; Jesus in the temple with the doctors, 19,080; Jesus being baptized by John the Baptist, 23,900; Jesus at the wedding in Cana, 13,110; Jesus on the Mount preaching his first sermon, 7,172; Jesus feeding the five thousand, 9,300; Jesus and his disciples fishing, 6,018; Jesus walking on the water, 4,080; Jesus stilling the tempest, 2,300; Jesus raising Lazarus, 7,500; Jesus riding an ass, 4,800; Jesus in the temple, 5,109; Jesus at the Last Supper, 29,813; Jesus in the garden of Gethsemane, 18,300; Jesus before Pilate, 64,219; Jesus being scourged, 1,721; Jesus with the cross on his back, 22,734; Jesus when he fell the first time, 5,020; Jesus when he fell the second time, 5,031; Jesus when he fell the other ten times, 46,800; Jesus being fastened to the cross, 123,675; Jesus when the Roman soldiers pierced him, 9,900; Jesus dead on the cross, 3,786,192; Jesus being taken down from the cross, 1,917,000; Jesus being put in the sepulcher, 17,800; Jesus rising from the dead, 19,300; Jesus appearing to Mary Magdalene, 17,600; Jesus appearing to his disciples, 18,100; Jesus talking to Thomas, 14,000; Jesus ascending to heaven, 420,000; Jesus at the right hand of his Father, 99,900; Jesus in the clouds of heaven, 87,000; Jesus in other presentations, 3,800,000; angels of the male sex, 708,000; angels of the female sex, 950,000; angels, sex unknown, 1,344,000; holy pontiffs, 71,000; archbishops and bishops, 64,000; holy altars, 17,000; blessed candles, 181,000; gallons of holy water, 79,000.

Now some of you may think this schedule slightly exaggerated. Possibly it is a trifle; I will throw off two or three dozen if you insist upon it, but my advice to those of you who think I have exaggerated is to make the trip yourselves, look at what I have seen, count them all up carefully, and set them all down, and if you do not make the numbers as large as I have, it will possibly be because you are more accurate than I am.

You may possibly wish to know what I think of all this redundancy of holiness in art. I do not mind telling you, though I do not wish to unduly shock your tender feelings: I regard it as a great waste of human time, talent, and skill. I consider it all as an immense effort to perpetuate a stupendous mass of error and falsehood.

I have seen here in this city a statue of stone representing a large she-wolf nursing two little boys, Romulus and Remus. This is one way of presenting a popular fable to the ordinary comprehension. Do you ask me if I believe that, because I have seen a wolf so represented, I believe a she-wolf ever did nurse human babies? Then I must tell you I do not believe it. I have no idea that a wolf did anything of the kind; I regard that fable, however, as just as true, just as beautiful, and just as worthy of credence as the fables on which our current religion is based. A million of statues would not make the wolf fable true, and a thousand million statues, paintings, and images will not make the Christian fables any the more true.

I will, now that I am here at the fountain-head of the Christian system, speak still more plainly. I think it alike devoid of truth and beauty. I do not rogard the old Jewish fables upon which the system is founded as being true or entitled to any intelligent person's belief.

It is untrue that this earth and all the suns, worlds, and stars were brought into existence six thousand years ago.

It is untrue that Adam and Eve were the first human beings that existed upon this globe.

It is untrue that by the machinations of a snake the whole nature and tendency of the universe, or of this world, were thwarted and changed.

It is untrue that for the eating of an apple or two, countless trillions of the human race have been inevitably doomed to eternal suffering.

It is untrue that the God of the universe ever hated the human race or determined upon its eternal torture.

It is untrue that humanity is lost or alienated from the Supreme Power which rules the entire universe.

It is untrue that this Supreme Power, whatever it is, ever undertook to drown this world and all its inhabitants by sending a body of water five miles deep all over the earth.

It is untrue that this Supreme, Immortal Power ever needed a being to act as a mediator or proxy for any part of the universe.

It is untrue that a savior or a redeemer was ever needed to save the human race from hell, except it is the savior of true knowledge, which is the only savior that can save any being from the hell of ignorance.

It is untrue that the real God, the real Supreme

Power, was ever under the necessity of begetting a son on the person of a Jewish maiden to help make amends for the blunders of his own making.

It is untrue that this true God ever was under the necessity of putting a beloved son to death to enable him to forgive the human race.

It is untrue that the universe or even this little globe is governed by a supernatural power, or that any power save that which is perfectly natural ever existed.

It is untrue that God requires any pope, prelate, bishop, or priest of any kind, to speak for him, or in his name and behalf. He makes his will known just as much to one man as another.

It is untrue that God reveals something to one man and commissions that man to tell all other men, and sends to hell all who will not accept what the first man asserts. He speaks to all alike.

It is untrue that man needs or requires any priest or go-between to mediate between him and any god, or to intercede in his behalf. Every man should be his own priest. Men will always need teachers of that which is useful, beautiful, and true, but never of theology—the science of God. There is no such science. No man knows anything of God or gods, and whoever pretends that he does is a self-convicted, positive, unmitigated falsifier.

Thus I pronounce the fables, inventions, dogmas, or whatever they may be termed, upon which the Christian religion is founded, one and all, to be untrue, false, nothing but lies.

It makes no difference who promulgates these dogmas, whether Augustine, Gregory, Leo, Luther, Calvin, McClosky, Crosby, Talmage, Hall, or Brigham Young, they are equally false.

Protestantism is just as false as Catholicism; Calvin uttered a falsehood when he said the human family was totally depraved, and lost from God.

He uttered a falsehood when he said that millions of the human race were predestined from all eternity to never-ending torture.

He uttered a falsehood when he said that but for the atonement made by one person, whose sufferings lasted but a very few hours, the whole human race must be damned to all eternity.

When he uttered these things he uttered lies, and every person who repeats them only repeats lies.

The hell and the devil which curse the world is *ignorance;* the savior that is needed to save mankind from this devil and this hell is *knowledge*, which science, investigation, and reason afford. The immense corruptions of the church of Rome in the 15th century, when Leo X. sent out his agents to sell indulgences for the commission of all sorts of crimes, for the purpose of raising money to build this sumptuous church of St. Peter which I have described were the natural effects. A strong remonstrance was made; and the result was good. Luther and others, with a commendable degree of bravery and independence, revolted at the atrocities of the church. They *protested.* But they took only one small step. They still retained the gross falsehoods which the church upholds. More and braver Luthers are needed. Much more protesting is still vitally necessary. Christendom is full of errors and falsehoods. The church is most powerful. Thousands of millions of dollars are invested in the false system, and hundreds of thousands of priests are interested in keeping up the delusion. The outlook is not as cheering as it ought to be. But the truth is gradually gaining ground. Every true and brave heart will struggle for the right even though the gains be slow. My own days are probably largely spent; the lamp of life with me is almost beginning to flicker, but while it does burn, while life still lasts, I will to the extent of my ability oppose fables, falsehoods, lies. I will seek for truth. I will endeavor to speak it.

Sincerely yours, D. M. B.

## Wealthy Liberals.

There are scattered all through this country men of pronounced Liberal opinions who are at the same time men of means. The wealth of the world is vastly increasing, and no doubt Liberals, Freethinkers, and Infidels are getting, if not their fair share, at least some share; and those who are above want should delight to contribute some portion of their wealth to the propagation of Liberal principles.

The Board of Managers of the League would like to obtain the names and addresses of all Liberals who are able and willing to devote some portion of their revenues annually to such objects as this League may hav in view. These forehanded men and women may, in many cases, send their own names with contributions and pledges, but not all of them will do so. We wish, then, that the secretary or president of every auxiliary League, or some activ Liberal in every town or county in the United States would make a list of all the names, with post-office addresses, he can think of in his region or elsewhere, of men or women who are able to do something for the promotion of Liberal principles, and send the list to the undersigned Secretary.

There are cases where Liberals and Infidels, on account of their families or business relations or other influences, are paying as much for the support of the churches as the most activ, devoted, church-member in them, and are not doing anything for Liberalism, partly because they know of no organized effort or movement worthy of receiving their contributions, and partly because they would not like to hav such contributions known. The Board would like to hear of all such cases, and we ask some Liberal to send us their names wherever they exist.

If the correspondent who will do us this favor is himself poor, we will at least return him his postage and make other suitable compensation if he requires it. This is very important, and every reader, if he will think a moment, will recollect names that he can report to us.

T. C. Leland, Sec. N. L. L.

201 *East 71st st., N. Y.*

## Banquet and Reception to D. M. Bennett

ON FRIDAY EVENING, OCTOBER 29, 1880, AT THE HALL OF SCIENCE, IN THE CITY OF LONDON.

Supper was ready at half-past eight, and precisely at that hour Mr. Bradlaugh, Mr. Bennett, and Mrs. Besant, Dr. Alice Vickery, Dr. Charles Drysdale, Dr. Edward B. Aveling, the Misses Bradlaugh, Mr. George Anderson, and Mr. Truelove entered the hall. The tables were soon surrounded by the London friends, among whom were Mr. Le Lubez and Mr. Swaagman, Vice-Presidents of the N. S. S., and many of the active workers. Mr. Reynolds, Vice-President of the N. S. S., and Mr. Forder, Secretary, looked well after the arrangements; and Mr. Standring, editor of the *Republican*, was also busily engaged.

Mr. Bradlaugh presided, with Mr. Bennett on his right and Mrs. Besant on his left, the others named above all finding seats at the upper table. Dr. Drysdale and Dr. Vickery represented the Malthusian League, which thus joined in paying honor to the guest of the evening. About a hundred members of the National Secular Society took seats at the four large tables, and a respectable number were in the gallery who did not join in the repast.

Supper being over, the London Secular Choral Union rendered "Jack Frost" very brightly, and this was followed by an admirably-executed solo on the piano by Herr Trousselle, an excellent German musician.

MR. BRADLAUGH

then rose and said: "Those of us present, a mere handful of friends, have met here to-night in private meeting, members of the National Secular Society and the Malthusian League, to say a parting word of goodwill to Mr. Bennett ere he starts to-night for his American home. I am personally very glad to meet any citizen of the United States, because I have there received warmer greeting, greater kindness, than in any country. Landing there in 1873 an utter stranger, I was welcomed with most generous kindliness, and I rejoice when I am able to offer the smallest coin of repayment to any coming thence. When I remember, too, how, when I lay there almost dying, and found nursing, attendance, care, I would indeed be ungrateful if any one came here who might be cheered by kindly word and I neglected to offer it. But we have met for more than this; we have met not only to say good-bye to one of our own tongue, though his home is divided from ours by many an ocean mile, but to show respect to a man who has fought bravely; sympathy to a man who has been defeated in the fight, but who has won by strengthening the tendency to liberty. I felt pleased when Mr. Standring proposed to the Executive of the National Secular Society that they should seize the opportunity of greeting Mr. Bennett before he left England. Mr. Bennett must not measure the welcome or the sympathy felt for him by the comparatively few gathered here, for those who now greet him have the right to speak for thousands, and I give greeting this night in the name of those thousands by right of the trust they placed in my hands.

"The Truth Seeker has always been a plucky paper; and when Ezra Heywood was sent to jail for publishing an essay displeasing to the American Vice Society, Mr. Bennett, editor of The Truth Seeker, sold the pamphlet because he deemed it his duty to assert the right of free press. For that, after a very able defense, he was sentenced to thirteen months' imprisonment and three hundred dollars fine. Eleven months Mr. Bennett served in jail, two months being by right remitted for good conduct. New York spoke to him when he came out, as this hall spoke to friend Truelove on a similar occasion. Some of the wisest, some of the truest, some of the bravest and most honest of the American people gathered at Chickering Hall to welcome Mr. Bennett and to show how his worth was measured there. To-night we say our word. The formal greeting is entrusted to Mrs. Besant, and Mr. Bennett will receive it from a woman who stood unflinchingly before judge and jury in the hour of peril. We have been more fortunate. Our judges have been more just. They were hard, but England's judges listen and judge by the law; they do not, perhaps, find a point for a weak prisoner, but they do not shut their ears by prejudice. But having read Mr. Bennett's case carefully, I think that both on the trial and on the later motion but scant justice was done. I may claim not to be an all unworthy mouthpiece for the good wishes offered this night, as all my life I have been battling for liberty, and I greet Mr. Bennett as a co-fighter. Each in this hall, and thousands outside, wish him well. I misrepresent none when I say, Go on board to-night, your heart warmed with the knowledge that our hope and desire is that you may hear Freedom's voice ring across the Atlantic to you." [Great cheering.]

After the Choral Union had sung "Farewell to the Forest," the President called on

MRS. BESANT,

who said: "Mr. Bradlaugh has spoken of the duty that calls us here to-night. It is pleasant to think that in our work that duty is one to which we are not unaccustomed. In our army there are more true soldiers than traitors, more that are faithful to the trust of keeping the truth than those who shrink when the hour of danger comes. And I would ask Mr. Bennett to-night not to measure English feeling toward him by the mere number of those present. They that are here are representatives of many thousands of our fellow-countrymen. Glance down this middle table, and you will see that it is not without some right that we claim to welcome you in the name of multitudes of the citizens of England. There are those who taunt us with want of loyalty, and with the name of Infidels. In what church will they find men and women more loyal to truth and conscience? The name Infidel is not for us so long as we are faithful to the truth we know. If I speak as I have done of national representation in this hall this evening, tell me, you that know those who sit here, who have watched some of them for years, others of them but a brief time, do I speak the truth? Take them one by one. Your President [Mr. Bradlaugh] but a little while ago in circumstances similar to those wherein our guest himself was placed, with that true lover's keenness that recognizes the mistress under all disguise, beholding his mistress, Liberty, in danger, under circumstances that would have blinded less sure eyes, leapt to her rescue. He risked the ambition of his life rather than be disloyal to liberty. And next is seated a woman [Dr. Alice Vickery] who, student of a noble profession, thought that liberty had greater claim upon her than even her work. When we [Mr. Bradlaugh and Mrs. Besant] stood in worse peril than loss of liberty, she risked her own good name for the truth's sake. [Dr. Alice Vickery appeared boldly upon the witness stand and gave testimony for Mr. Bradlaugh and Mrs. Besant.—D. M. B.] One also is here who, eminent in his own profession, came with the weight of his position and his right to speak, and gave a kindred testimony [Dr. Charles Drysdale]. One step further, and you see one who, soldier to liberty [Mr. Edward Truelove], throughout a long and spotless life, when the task was far harder than it is to-day, when there were no greetings, no welcomes, when to serve was to peril life as well as liberty, never flinched from the first even until now. He is crowned with the glory of the jail, that was his for no crime, but for claiming the right to publish that wherein the noblest thought is uttered in the bravest words. And next him is another who speaks for liberty [Dr. Edward B. Aveling], who has brought culture, university degree, position in men's sight, and many friends, and cast them all at her beloved feet. Sir, not alone the past and present greet you to-night. The future also greets you with us. We have here also those who are training themselves to walk in the footsteps of the one most dear to them, who shall carry on, when we have passed away, our work which shall have dropped from our hands. But he whom we delight to honor at this hour in truth honors us in that he allows us to offer him the welcome that it is our glory and our pleasure to give. He has fought bravely. The Christian creed had in its beginning more traitors and less true hearts than the creed of to-day. We are happy to-day not only in the thought of what manner of men we have for leaders, but in the thought of what manner of men we have as soldiers in our army. Jesus had twelve apostles. One betrayed him for thirty pieces of silver. A second denied him. They all forsook him and fled. We can scarcely point to one who has thus deserted our sacred cause. The traditions of our party tell us of many who went to prison because they claimed for all that right of free speech which is the heritage of all. One of the most famous members of our body in England, Richard Carlile, turned book-seller to sell books that were prosecuted. This man became Freethinker, driven thereto by the bigotry and wickedness of the churches. He sold the books of Hone, not because he agreed with them, but because Hone was prosecuted. He saw that the book in whose prosecution freedom was attacked was the book for the free man to sell. And the story of our guest shows that in all this England and America are one. Those who gave Milton to the world can yet bring forth men of the same stamp in continents leagues asunder. Because our friend was loyal and true, prison had to him no dread. It was far, far less of dishonor to wear the garb of the convict than to wear that of the hypocrite. The society we represent [illegible] his society in America, pleads for free

(*Continued on page* 764.)

## Prof. Denton's Lectures in New York.

[REPORTED FOR THE TRUTH SEEKER.]

A brilliant and successful course of geological lectures was given by Prof. Denton in the second week of November at Republican Hall, with two Sunday lectures at Cartier Hall on "Death and the Future of our Planet."

These lectures were well attended by highly appreciativ audiences, and displayed a rare combination of scientific ability, originality of thought, elcquence, and humor, in a style that captivated all his hearers. Few extemporaneous speakers hav so copious a command of expression or so graceful and luminous a style. His compact thought and finished sentences flow in an uninterrupted stream, without a moment's hesitation or the least inaccuracy of expression, absorbing the listener in profound thought, elevating his mind into the sphere of sublimity and then bringing forth irresistible bursts of merriment, so that the interest never flags, and his auditors feel, as the hour closes, that the lecture has been too short.

In presenting the history of our earth and the leading features of its structure and changes, the subject was invested with fresh interest to all by its masterly handling and the picturesque grouping of facts, showing how the original fire mist condensed, making first a fiery ocean surrounded by stormy vapors, then the cooling crust of the globe, imprisoning its interior fires, which burst out in volcanoes and earthquakes; next the rains and the oceans filling the deep beds formed by the contracting crust of the earth bending into mountains and valleys.

All this was but the natural result of laws which we can ascertain and understand, for the great spirit of the universe acts only by law. These laws develop next in the ocean, the lowest forms of life, and from these animalculæ and simple forms of jelly or protozoa, by the operation of law, comes the evolution of animal life through all the divisions of the animal kingdom, the radiata, mollusca, articulata, and vertebrata.

The vertebrates advance from fishes to reptiles, birds, and mammals. The mammalia advance up to anthropoid apes and man, who is the final product of evolution, the summit and fruit of the great tree of life, without which tree he could not hav come into being.

All this was the result of law, and there was nowhere any interruption or violation of law called miracle. The unknown millions of years during which our planet was preparing to be a globe, with continents and oceans, were succeeded by the unknown millions during which zoophytes advanced to little fishes, and these developed into the large forms that filled the ocean. Then came the forms of small reptils, which gradually increased to the gigantic Ichthyosauri and the other monsters which ruled the world in the reptil age, and which hav passed away. Then came birds, rising into huge forms, which hav also passed away, leaving only their bones. Then came huge mammals, of which we now hav only the bones.

In all these ages man did not appear when the world was not yet ready for him; but he came in as a low-browed, thick-skulled savage before the mastodon had disappeared, and for millions of years has been advancing to his present position.

The antecedent ages of evolution indicate a similar incalculable range of time for the future growth and perfection of man and the planet, when humanity shall be perfected, when all volcanoes shall be extinct, all earth quakes ended, the continents enlarged by natural growth, noxious animals, insects, and weeds destroyed; agriculture perfected, the climate regulated by man, and vice, ignorance, and misery conquered; carnivorous habits overcome, alcohol and tobacco discarded, and a hundred human beings enjoying life where now one only struggles through its difficulties.

While thus coinciding with Darwin in the general doctrin of evolution, and speaking of him in terms of the highest praise, he did not at all agree with the exclusively physical ideas of the Darwinian doctrin, which ignored the potency of the divine spirit of the universe ever operating in matter, to which it givs inherent tendencies to advance to higher forms of organization, as when an embryonic cell with no visible appearance of superior organization becomes developed into a man, while a similar cell may be developed into a fish.

The divine spirit acts by law and evolves life or modifies it as the necessary conditions may be present. Life originates in liquids, where no prior life or life germs existed. Liquids, with vegetable infusions, after being exposed to a heat far above the boiling point, all air being absolutely excluded, hav originated animalculæ. In these cases there must hav been an organizing power present to develop dead into living matter.

This organizing power filling the universe carries on our planet in its destined course of progress, though there may be interruptions and temporary recession as in the glacial period, in which a sudden development of coldness interrupted the animal and vegetable tropical life which extended to the arctic regions, and covered the greater part of the temperate zone with great masses of ice, which moving southward hav left their footprints on the hills and the rocks.

This he believed to be due to a concussion with another planetary body, which struck the earth and changed its magnetic poles. These magnetic poles were the centers of the greatest cold, irrespectiv of latitude, and it was owing to this cause that the ground at a certain place in Siberia was frozen hard, five hundred feet deep.

We understand that Prof. Denton's views on evolution and Darwinism will soon appear in a volume, and that another volume will embody his astronomical researches in reference to an extinct planet, which he calls Sideros, the fragments of which hav been falling to the earth as meteoric stones.

At the conclusion of his lecture on the Darwinian doctrin of evolution he remarked, "I see Prof. Buchanan in the audience, and as there is no man on this planet whose views on this subject I would more highly appreciate, I should be pleased to hear from him on this occasion if he will come forward."

Prof. Buchanan rose and remarked that although he had more faith in special creation than had been expressed in the lecture, he was pleased to express his general concurrence in the able and eloquent expositions of Prof. Denton. He believed that the great oversoul, the divine power ever immanent in the universe, inspired and developed its life in the forms of law as the general vitality or nervous force diffused in the human body evolved each organ and even gave a vitality like the protozoa and movements like the amœba to the minute white particles in the blood. Evolution cannot be denied. It is the creativ process; and the words *evolution* and *creation*, instead of standing in antagonism, must advance together in future science, and finally be married into one. He felt it his duty, and the duty of all, when philosophy and science had been presented with such distinguished ability, to eulogize and honor the scientific teacher to whom we were indebted, especially since Prof. Denton was one of the few cultivators of physical science whose mind was not cramped or limited to physical facts, the mere shell of being, and whose broad comprehension embraced the invisible forces and causes as well as their visible effects. He had, therefore, united with others in a letter to Prof. Denton expressing their high appreciation and their hope to hear from him again before his leaving this country on a distant tour. He then read the letter and handed it to Prof. Denton, with the remark that he would find in it the names of many of his friends, and that thousands would hav been glad to sign it if they had had the opportunity.

The letter expressed in a terse and forcible manner the sentiments of the audience, who received it with enthusiastic applause.

NEW YORK, Nov. 15, 1880.

PROF. WM. DENTON, *Dear Sir:* In behalf of the enlightened audiences who hav listened with unflagging interest and pleasure to your very able, elcquent, and instructiv course of lectures on geology just terminated, we wish to tender our thanks for your services to mankind in the cultivation and advancement of science, and to express the hope that before you leave our country we may again hav the pleasure of listening to your brilliant expositions of science and philosophy.

We wish to assure you, also, that although the profound original teacher seldom basks in the sunshine of general popularity, you are already justly appreciated and recognized by many as entitled to an eminent rank among the most distinguished philosophers and scientists of the present century, and as such we would commend you to the kind regard of the enlightened of other nations, and shall watch with friendly interest your progress to a world-wide fame.

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| JOS RODES BUCHANAN, M. D. | J. L O'SULLIVAN. |
| CHARLES DAWBARN. | H. H. FISH. |
| E C LEONARD. | HENRY J. NEWTON. |
| CHARLES PARTRIDGE. | ALFRED WELDON. |
| LOUIS DE V. WILDER, M. D. | J B LOOMIS. |
| E. B. FOOTE, M.D. | WM. WHITE, M.D. |
| WM H. ATKINSON, M.D. | JAS. V MANSFIELD. |
| WM. BRITTEN. | R. WRIGHT. |
| B M. LAWRENCE, M.D. | D. S BAKER. |
| N. M. PHILLIPS. | M. D SMITH. |
| A. JOHNSON. | EDWIN LEACH. |
| J B. WEBB. | TITUS MERRITT. |
| F. F. LUCY. | CHARLES H. KEECH, and others. |

Prof. Denton responded with an expression of the profound gratitude with which he received this generous expression, a recompense for many years of hostil criticism and an encouragement for his future labors.

*(From the Chicago Times.)*

## State Secularization.

In answer to Mr. Green's call, a conference of persons from various parts of the country was held at the Grand Pacific hotel on the 15th to discuss the question as to whether it is well to organize a movement looking toward the complete secularization of the state. With the purpose of discussing this question the conference met in the ladies' parlor at 3 P.M. It was called to order by Mr H. L. Green. Rev. Chas. Craven, pastor of a Unitarian church in Toledo, was elected chairman, and a call of the roll showed the following ladies and gentlemen to be present:

F A Wickelman, J B Beale, John Zellweger, A G Humphrey, Louis Wilhelm, Samuel Brook, Rev. G E Gordon, John C Bundy, Lucien Prince, Rev. George Chainey, Rev. Jenk L Jones, B F Underwood, E C Fisher, Z E Shedd, Samuel Perkey, G B Fleming, Mrs. A Coulter, Mrs. Amelia W Bate, Mrs. P A Schermerhorn, Arthur Bate, B O C Campbell, G H Walser, Reuben Daily, F A Kerns, P H Philbrick, Alonzo Lucky, Thomas B Jeffrey, A J Grover, J B Young, J H Strong, E Colby, Jr, J C Lutz, Prof. V B Denslow, LL D, H L Green, Rev. Chas. Craven, R C Spencer, R Peterson, J A Freeman, John A Miller, Mrs. John A Miller, Cole W Waterman, G A Guymar, J Packard, Mrs. G H Walser.

When order was fully obtained, Prof. Denslow was called to the floor, and he proceeded to explain the purpose of the gathering. He said that an informal conference had been held in the forenoon, and a policy was decided upon as being better than the one first agreed upon. It was agreed that this should be the first recognized conference, and the end to be attained was the best method of secularizing the state. The first question would naturally be, "Is this meeting in favor of secularizing the state?" By that phrase was meant substantially the same thing, but more minutely, as was meant by "secularization of the state" one hundred years ago. It meant the discontinuance of all purely religious ceremonies or observances in legislatures or other public bodies; of the use of all purely religious or theological books in schools; of the exemption from taxation of church property, and the legal observance of any particular day as sacred. If the society was in favor of such secularization of the state, how was it to be best promoted? Was it to be by organization? And if so, should the organization be national, state, local, or all three? If the time had come for organization, were there enough persons present to inaugurate the movement? It involved changes in the legislation of thirty-seven states, and in a national Congress. The end aimed at was legislativ, judicial, and national. It was a great question, and it must hav the assent of nearly thirty millions of people. To obtain that, the friends of the movement must be not only sincere, but calculating and politic. They must count their forces before they enter the battle. To go in with too few would be to show simply the weakness of the effort. Many people supposed that the principle of the secularization of the state was adopted when the government was established. It was the undoubted intention of the founders to establish such a government, and the object of this movement was to complete that idea. If all the intelligent people of the country could be enlisted in the movement its friends would hav a vast army to call upon. There were many in the orthodox and evangelical churches who would assist to accomplish the result if the platform were broad enough to admit them, and if the movement was understood to be independent of any theological bias, and was not aimed at the life or welfare of the church. Rev. Dr. Spear was such a gentleman; the New York *Independent* was such a paper. Ten or a dozen such could be counted among clergymen, journalists, lawyers, and other professional men. The speaker offered the following for discussion:

*Resolved*, That this meeting favors the complete secularization of the state.

*Resolved*, That while much organized work may be necessary to this end, the elements which may be brought to cooperate in such work are so diverse and widely diffused, and many of them of such divergent religious and political views, that we deem it important at present to form such a provisional organization for correspondence and initiatory work as shall lead to the ultimate crystallization and union of all the elements in the most effectiv manner. To this end we therefore recommend the appointment by this meeting of a committee on correspondence, a committee on national address, and a committee on finance.

The first resolution was adopted.

On the second, Mr. Spencer, of Milwaukee, spoke at some length, explaining what the organization sought to accomplish. It did not wish to overturn anything good in society, and there was nothing in the movement to frighten any conservativ church member. It was possible for immigration, with its strong religious ideas, to become so strong ultimately as to enforce on the American people its ideas, taking advantage of the liberty of action here to accomplish that end. The thorough elementary education of every child should be attended to, and the church should be thoroughly separated from the state; then there would be tolerance, and the rights of all in their religious views secured. The movement should be national, and he thought it one of the most important in which the American people could engage.

Mr. Reuben Daily, of Jeffersonville, Ind., wanted an organization; he wanted some action taken which should giv the Liberals some impulse to work in their homes. But he did not want the movement to fall into the hands of men whose names were associated with Freelovism and obscenity in the mails. And further, he saw the power of the church, and the bigotry—

Mr. Spencer arose to a point of order. The meeting was not called to attack the church, but to devise some means of secularizing the state.

The chair ruled the point well taken.

Mr. Daily conceded the objection, and said what he wanted was some kind of a tangible organization, to meet in some other place at some other time, so that Liberals might hav some objectiv point to work forward to.

Mr. Coulter wanted the object to be secularization, and that alone, and he wanted that point well defined.

Rev. G. E Gordon, of Milwaukee, took the same view, and he hoped the addresses and public utterances would make that plain. It was not a question for Liberals; it was for everybody, orthodox as well as Liberal. He knew an elegant Episcopal gentleman, a doctor of divinity connected with a theological seminary, who had almost a mania on the subject of the separation of church and state. Rev. Dr. Spear, the eminent Congregational minister of Brooklyn, was working earnestly in the same cause. The speaker knew, and he supposed that all those present knew, of instances where magistrates in assigning children deprived of their natural protectors, to a school, sent them to a purely sectarian school to receive a sectarian education. This ought not to be. But a reform could not be accomplished without the aid of orthodox people, and they ought to be invited and gladly received.

Mr. Daily returned to the charge, and began to go for the church and the Bible again, when Mr. Spencer called him to order. The chair decided that the speaker was going outside the call in his remarks.

Mr. Green spoke of Mr. Daily's high standing among Liberals, but he thought Mr. Daily was going beyond the subject under discussion.

Mr. Daily saw the point, and restrained his pugnacious temperament within the prescribed bounds.

Mr. B. F. Underwood thought the plan should be to ask all to join in the secularization of the state, and it should be understood that the orthodox people in aiding in that were not doing anything to weaken their churches. All should be treated courteously, and there should be nothing said which would offend them. He thought a national organization might sound pompous at present, and he did not know but that for the first three months there should be correspondence and the issue of addresses, and then a large

organization. He believed this would be better. He wanted the orthodox people to be invited to join, and to be treated courteously, and he would work cordially with them.

After some further discussion the resolution was adopted.

The chair appointed as a committee on correspondence and provisional organization, B. F. Underwood, R. C. Spencer, and Prof. Van Buren Denslow.

The committee on correspondence was asked to prepare an address also.

The meeting took a recess for supper and reassembled at 8 o'clock, when Prof. Denslow read the following report:-

The committee on correspondence and organization respectfully report that more time than is afforded by the duration of this conference will be necessary for the preparation of a satisfactory and effectiv address to the people of the United States upon the subjects which hav here been under discussion, and we therefore ask the authority of this conference to prepare and issue in its name, at the earliest convenient opportunity, an address to the people, embodying the following points:

1. A succinct statement of the history of the principle of secularization of the state, of the effort of the founders of our institutions to incorporate the principle in our federal and state governments, and of its various claims as a principle upon the assent and co-operation of all the people of the United States regardless of creed or theological bias.

2. A statement of the principle of secularization of the state as one promotiv of the welfare, progress, and happiness of each and every class of our people, in harmony with sound morals, and as affording special relief to each and every class of thinkers whose views may not be largely assented to by others.

3. A clear exposure of the injustice and impolicy of connecting religious officers and functions with either legislation, the administration of justice, the punishment of crime, the education of youth in our public schools, or with any other state function, and the like impolicy and injustice of exempting religious property or persons from any of the duties or burdens of the state.

4. A clear exposition of the political, social, moral, and religious advantages which will ensue in this country from perfecting and completing that principle of state secularization which formed a leading motiv on the part of the founders of our republic, and which they sought to embody in all our constitutions, and did include in them to the extent to which the principle was then understood.

5. This address shall be so drawn as to commend the principle of state secularization to all persons who rightly apprehend the nature of our institutions, regardless of nationality, party affiliation, and religious or theological views.

Concerning organization, this Committee reports the chief objects toward which its correspondence shall be directed, to be:

1. To call out and publish through the public press, and such other channels as shall offer, the views of all classes of persons concerning state secularization.

2 To stimulate the formation and co-operation of local organizations in every town and neighborhood in the United States where possible, which, whatever may be their other objects, shall, as one of their objects, co-operate with this committee in promoting state secularization either by circulating documents, collecting audiences for lecturers, or contributing to its funds.

3. To draw out from leading minds—whose opinions concerning ways and means of organizing are entitled to respect—their best views as to the proper mode to be pursued in effecting permanent organizations, whether national, state, or local, and the relation in which the national should stand to the state and local organizations, if such relation should be deemed expedient.

4. When it shall appear to this committee that the further work aimed at by this conference requires a more consummate plan of organization, and that the materials for a sufficiently comprehensiv organization will be at the disposal of this conference when convened, this committee ask power to convene this conference, and, in convening the same, to invite also such other suitable persons and organizations as may hav evinced a desire to co-operate in its purposes with the view of extending or perfecting such organization as will best promote the object.

Inasmuch as the finance committee to be appointed by this conference will probably hav no time to report during the present session, therefore we respectfully suggest that this conference instruct the chair to appoint a finance committee of seven persons, whose chairman and treasurer shall be chosen by the committee, and whose treasurer shall be treasurer of this provisional organization. Said committee on organization shall incur no expenses without the sanction of the finance committee through its chairman, nor unless there are funds in the treasury for their payment; and the secretary of the provisional organization shall receive such compensation out of the funds to be raised by the finance committee, and when the same shall be raised, as said finance committee may deem proper, and shall work under the instruction of the committee on correspondence.

The report was discussed at considerable length.

Mr. Daly did not like it because there was nothing in it. He did not think it was radical enough; he feared the movement would fail on that account, and he wanted to see more Liberalism expressed in it.

Mr. Underwood and others opposed his view strongly. The aim was to secure the co-operation of orthodox people. The movement never could win without it; and unbelievers had no more right to force their hetorodox views on believers in this issue than the believers had to force their orthodox views on unbelievers. It was a question of the secularization of the state, purely and simply, and not of orthodoxy or heterodoxy, or belief and unbelief.

After some further discussion the report was adopted.

Mr. A. J. Grover presented the following, which, after discussion, was adopted. It is a definition of what is meant by state secularization:

By state secularization we mean:

1. That acts of religious worship, including Bible reading, enforced as an act of worship, shall cease in legislatures, prisons, and public schools, and institutions sustained by taxation.

2. That no property shall be exempted from taxation and no persons from contributing their just share to the burdens of the state on account of their being used or engaged in religious efforts.

3. That all laws enforcing the observance of one day above another upon religious grounds shall be repealed.

4. That all laws requiring judicial oaths to be in any religious form or limiting the admissability of persons to testify, hold office, sit on a jury, or perform any other civil function because of any lack of religious belief, be repealed.

The chair announced as the Finance Committee, Robert G. Ingersoll, Washington; John C Bundy, Chicago; Lucien Prince, Worcester, Mass.; Prof. P. H. Philbrick, Iowa City, Iowa; J. C. Lutes, Gardner, Ill; Z Shedd, Fremont, Neb.; G. H. Walser, Lamar, Mo.; G. B. Fleming, Angola, Ind. The Committee organized by electing Mr. Ingersoll President, and Mr. Bundy Treasurer.

The Secretary announced that he had received a number of letters from gentlemen in the country in sympathy with the movement, and suggested that they be printed.

Mr. Grover moved that when the Committee call the next conference they announce the place of meeting as Chicago, but after some discussion it was thought best to leave that to the Committee.

After some further discussion the Conference adjourned *sine die*.

## A Visit to Tennessee.

To the Editor of The Truth Seeker, *Sir:* Being on a business visit to the South and thinking that your readers would probably hav no objection to hearing somewhat of some towns in that section of the country, I write you my impression of this town of Knoxville, Tenn. It is a much larger place than I had supposed. It is built over a number of hills, I think more than Rome had; and yet it is by no means a romantic place; the antics one cuts up roaming about it to the contrary notwithstanding. Indeed it is not always easy to stand in jumping the ditches of Knoxville. (The idea of one standing while he is jumping is not very bad either.) But I must not let my wit go too far. The thin mountain air and the excellent breakfast of rich milk, fried ham and eggs, and delicious chicken; the corn bread and the buckwheat cakes and coffee to top off with hav possibly exhilarated my simple nature beyond its wont; it does not take much to intoxicate a person who is not used to excitement of that kind. Coffee always has a decided effect upon me—much, I think, as wine has on those who habitually use it.

If there is one thing more than another which struck me this morning, in wandering about the place, it is the utter lack of appreciation of the value of fresh paint as a decorativ effect. I think I saw but one house in a walk of an hour and a half that had been painted, within the memory of most school children. Both brick houses and wood, the houses of the poor and of the well-to-do business houses and residences, all seem to exist in a sort of conservatism as to color. May not that be in one sense a characteristic idiosyncrasy of the South.

On my way about I went into the rolling mill here, which is quite a large one, having, I should judge, at a rough guess, something like seventy-five or one hundred men employed in or about it, but I was struck with the fact that the majority of the workmen who sustained the higher sorts of labor, seemed to be English and Welshmen; one negro was working the iron under a steam hammer, but the nativ whites and negroes seems mostly to be employed in the grosser labor, such as carting and wheeling and the like. I may hav been mistaken in judging by the faces of the men, but this seemed to me to be the case.

The air here is delightful and bracing and when the mists hav cleared from the surrounding hills the views from the high points must be very fine indeed. I hav no doubts that the dry air of the mountains is at the bottom of the lack of paint everywhere visible; the houses probably last about as well without paint as with; indeed, many houses seem to hav lasted since the first settlement, from their present appearances, at least they hav lasted from the time the first sawmill came to town, for I believe I hav seen but one of those log houses which I suppose were the first order of architecture.

Last evening, on the railroad, we were just beginning to climb down on this side of the Blue Ridge Mountains at sunset, and the sky in the west was a beautiful sea of gold, and that with the purple range of hills between us and it, made a picture that fixed my gaze for a long time in admiration that is nearest adoration to anything I know of.

Every true lover of nature must, it seems to me, feel deep sympathy with the early religionists who saw in these grand phenomena the works of gods. They were so grand, and not being understood, and each thing done, seeming to them, in their thorough individuality, to be necessarily the work of a distinct will and special effort, they hav good reason to place the God behind every glory. How grand is our conception of the one ever-working, never-ending life, with its eternities of times and its eternal eternity; with its infinity of individualities and its omnipotent unism, all so inextricably woven and dependent that neither one is thinkable without the other.

We hav a very nice hotel to stop at—the Hattie House. My room is on the first floor; that is, on the second of the building, but the first of the hotel, since the lower stories are used as large stores. It is sunny, large, and very clean, and I am happy to say it is innocent of paint, the woodwork being simply varnished yellow pine, which is very much to my taste, being simple and natural. The townpeople's aversion for paint is, I think, of modern origin, for most of the houses in the town appear to hav been painted a sort of muddy color once upon a time—"down the ages long departed."

The people seem to be a very sturdy, honest, well-meaning set of folks. By honest, of course, I mean as honest as they can be, and at the same time get all they can gorge, which is the limit, I believe, generally intended when we speak of a man being honest; any one more honest than this most folks would call a fool. These people, I hav no doubt, are, generally speaking, good Christians; that is, they do not swear too much; do not drink much more than they can carry generally; are charitable, when the notion takes them, and are not quarrelsome, except in disputes. Take it altogether, that is very much the sort of man we admire in novels when painted so as to contrast with some one worse. Pictures, plays, and novels are very poor educators in this regard—almost as bad as Sunday school tales. They all show the world as being composed of two sets of people—the good and the bad; or perhaps I should say four sets—the innocent and the virtuous, the weak and the fallen. But in natural life these special sorts don't occur once in a hundred times. The good and the bad qualities are so intermingled that—well, I hav never yet met a man I could not honor somewhere, nor one who was not poisonous in some particular spot of his moral character.

I saw one woman in my morning walk who had the true poetical soul. I do not suppose she would admire Robert Browning, even if the book were bound in red muslin covers; but she stood in the door of a meat shop, with yellow hair in delightful disorder over her shoulders, and as she held her baby child up in the sunlight she said of a big sow in the street, "Oh, see the piggy; pretty piggy!" Now, any one, man or woman, without regard to religion or previous servitude, who can stand in a meat shop door, and, seeing an old sow rooting in the road, call it, for the pleasure of another, "Pretty piggy," is a poet, whether willingly or not.

Gatheran O'Moss.

## Merciful for Once.

[The persistency of Comstock's hatred toward his victims, his fondness for getting people into prison, and how Judge Benedict in one instance yielded to the noble instinct of mercy, is thus well told by *Truth* of the 18th inst.:]

In 1874 Anthony Comstock caused the arrest of a man, whose name we suppress, for sending through the mails a number of pictures of a very vile character. The officer who made the arrest lost his prisoner before he got him to the court house, and the latter was not heard of for several years.

Subsequently it appeared that the fugitiv, abandoning his criminal associations, sought and obtained menial employment in a gas company at low wages.

He worked hard in this position for several months, when, from no fault of his own, he was discharged.

After working at other honest labor a short time he was aided by his friends to start a small cigar store in Newark. Having got the business well under way, so that he was making an honorable living for himself and family, a wife and children, he was standing one day in the doorway of his store, when Comstock, passing by and recognizing him, caused his arrest and extradition to New York upon the old charge.

His counsel, after examining into the case and learning the foregoing facts, and that he had borne an excellent character and pursued an honest course of life ever since his first arrest and escape, conferred with B. B. Foster, then Assistant United States Attorney, laying the evidence of the defendant's good character before him and notifying him that a plea of guilty would be entered.

At the proper time that plea was made.

When Judge Benedict's sentencing day came round General Foster appeared in Judge Benedict's chambers as usual to confer respecting the prisoners to be sentenced. When the name of this particular prisoner was taken up, Judge Benedict said to Foster:

"Well, how many years ought I to giv this man?"

"Years!" exclaimed Foster. "Years! Why, I think this is a case for mercy."

"Hardly, hardly," said the Judge, wiping his moustache violently. "Mr. Comstock was here this morning, and exhibited to me some of the vilest pictures I ever saw, which this prisoner has pleaded guilty to having mailed."

"Didn't he tell you that that was four years ago?" inquired Foster.

"No," said the Judge, indifferently, "and, if he had, I can't exactly see its bearing on the question of mercy."

"Perhaps not," pursued Foster, "but this man has been an honest man ever since; he has earned an honest living at hard and menial work; he has shown a disposition under trying circumstances to become a good citizen; he presents a good character, proved by citizens of high standing, which he has earned since he committed his crime. All this is known to Mr. Comstock. It would be an outrage, under these circumstances, to punish this man severely."

While Foster was saying this Judge Benedict's eyes flashed with indignation, and, as Foster concluded, he expressed an opinion of Comstock, the publication of which would make that individual's brazen cheeks burn. He passed the case without further comment, and conferred upon others, merely taking from Foster the proofs of this prisoner's character and habits since his first arrest.

Coming into court a few minutes after, and ascending the bench with a judicial thunder cloud upon his brow, he gave one look at Comstock—a look that spoke eloquently of his contempt—and turned his attention to the business before him.

When Comstock's victim was brought forward, Judge Benedict glanced once more at Comstock for an instant, and then directing his eye at the prisoner, said:

"I hav examined into the facts of your case with care. You stand convicted of a vile crime, but it was committed years ago, and since that time you hav endeavored to liv an upright life. The sentence of the Court is that you be imprisoned in Ludlow-Street Jail for one month."

Comstock looked about for the nearest keyhole and vanished.

We like "John's Way" very much. Ella Benham.

(*Continued from page* 761.)

thought, speaks for free speech, claims for every one, however antagonistic, the right to speak the thought he feels. It is better that this should be, even though the thought be wrong, for thus the sooner will its error be discovered; better if the thought be right, for then the sooner does the gladness of a new truth find place in the heart of man. As the mouthpiece, sir, of our National Society, and of its many thousands of members, I speak to you now.

[The eloquent speaker then read from the illuminated address set in a large gilt frame, as follows:]

"WE SEEK FOR TRUTH,

"TO D. M. BENNETT.

"In asking you to accept at the hands of the National Secular Society of England this symbol of cordial sympathy and brotherly welcome, we are but putting into act the motto of our society. 'We Seek for Truth' is our badge, and it is as truth seeker that we do homage to you to-night. Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day; the denial slays the life of the people and entombs the hope of the race.

"In your own country you have pleaded for free speech, and when under a wicked and an odious law one of your fellow-citizens was imprisoned for the publication of his opinions, you, not sharing the opinions, but faithful to liberty, sprang forward to defend in him the principle of free speech which you claimed for yourself, and sold his book while he lay in prison. For this act you were in turn arrested and sent to jail, and the country which won its freedom by the aid of Paine in the eighteenth century, disgraced itself in the nineteenth by the imprisonment of a heretic. The republic of the United States dishonored herself and not you in Albany Penitentiary. 200,000 of your countrymen pleaded for your release, but bigotry was too strong. We sent you greeting in your captivity. We rejoiced when the time came for your release. We offer you to-night our thanks and our hope. Thanks for the heroism which never flinched in the hour of battle; hope for a more peaceful future, in which the memory of the past pain may be a sacred heritage and not a regret.

"CHARLES BRADLAUGH, President."

"Soldier of liberty, we give you this. Do in the future the same good service that you have done in the past, and your reward shall be in the love that true men shall bear to you." (Loud cheers.)

MR. BENNETT,

Nearly overcome with a deep sense of gratitude, expressed his thanks in a few words: "Language is hardly adequate to express the feelings of my heart. I am overwhelmed with a feeling of gratitude for your gracious words of cheer and encouragement as to what I have tried to do. When I came over to Europe I did not suppose for a moment that anything of this kind was in store for me. I came to attend the Brussels Congress, and my stay was prolonged for a few weeks on the Continent and here. This meeting was altogether unexpected by me, and I am very grateful for it. I shall prize what you have said and this address [placing his hand upon the beautiful testimonial which had been presented him and was then before him] more than solid gold. I shall keep it to the last day of my life and show it with pride to my friends. I am grateful to you that you sustain me thus, and that you appreciate my efforts. I shall return home full of energy, and shall not forget what good companions I have here in England in the work of bringing liberty to our fellows. It is not alone theology we fight. Our whole work is trying to take steps toward a larger freedom. You have found us in America working with you. I shall carry home tidings of what you are doing here, and the earnestness you show in every way. I am not used to speaking, but I say very earnestly that I thank you. I take the word of you all that you all feel as this address speaks. I shall remember what has passed this night as long as memory holds her seat. I sincerely thank you." (Great cheering.)

The Choral Union sang in admirable style, "How Lovely are the Messengers," and then

DR. ALICE VICKERY

Was called on, and loudly cheered, who said: "Mr. CHAIRMAN AND FRIENDS: We are met to do honor to one of the truest benefactors of our time, a man who has bravely carried on the never-ending and ever-beginning struggle between tyranny and freedom. He belongs to the party of all good citizens, the party that insists that the individual has the right to utter all thoughts that he may deem true and beneficial to mankind without fear of censorship of police or mob. [illegible] the book that he sold was carrying forward the traditions of Socrates, Bruno, Spinoza, Paine, and many English-speaking Freethinkers and Radicals. At this moment it is the works that deal with the relations between the sexes that lead to the prison cell. A few years ago honest citizens could be imprisoned for Atheism. Bigots will never relax their efforts whilst there is one atom of freedom still to be won. And in this connection it is impossible not to note the resemblance between the case of our veteran English Freethinker, Edward Truelove, and that of Mr. Bennett. One would think that the laws determining the relationship between the sexes were so perfect as to merit the appellation of sacred. The clergy and the lawyers appear satisfied with the existing condition of things, and yet every year in Parliament we find questions affecting these relationships coming forward. Divorce, marriage with a deceased wife's sister, the custody of children, married woman's property, all are subjects of discussion. At the Social Science Congress papers on kindred subjects were read. One was entitled, 'To what is our marriage system drifting?' John Stuart Mill has written that "there are no slaves in England save married women." These are matters that we should discuss fearlessly and openly, these matters that refer to the happiness of those already in the world, and to the bringing into the world of children whom we would have more happy than their fathers. Our guest to-night in his defense of the right of dealing openly with these intricate questions has earned the gratitude of all. In better days he will be remembered among those who dared to suffer in the cause of humanity." (Cheers.)

DR. CHARLES DRYSDALE

Editor of the *Malthusian* was next called on, and was warmly welcomed. He said: "It is, I think, the general belief of civilized mankind at the present time that so much progress has been made in civilized states in the direction of toleration of heterodox opinions that heroism is no longer necessary; but that the whole duty of the individual at present is to fill his purse and enjoy the many comforts poured into the lap of that class of fortunate citizens that inherits the earth. How entire a delusion this belief is, is proved by our presence here this evening. In the midst of the great English-speaking republic of the West, in the land of Franklin, Washington, and Lincoln, after the greatest contest for liberty that has been waged in modern times, that of the slave-power against the toilers of the North—at the very time when we might have expected that liberty of speech would never again be assailed, we were startled in London by hearing of the prosecution of one of the ablest citizens of the United States of America, for maintaining the right to publish and sell a rather advanced speculative essay on morals and society. Fresh as we were from the dismal struggle for free utterance of opinions, so nobly maintained by Mr. Bradlaugh and Mrs. Besant, the worthy heirs of the traditions of Paine, Carlile, Hetherington, and the brave Freethinkers of old England, and which culminated in the prosecution, by a secret and interested body of clergymen and aristocrats, styling itself the 'Society for the Suppression of Vice,' of as honest and fearless an Englishman as has ever lived, Mr. Edward Truelove—depressed by the horrors of his and that of Mrs. Annie Besant's cruel treatment in this very city, it was with a feeling almost of despair in the future of our race that we heard of the trial and imprisonment of Mr. D. M. Bennett. The work he undertook to sell contained nothing new, nothing that had not been said over and over again by poets such as Shelley, and earnest moralists in all countries, and yet, so ignorant are the masses that they gave up their rights to a free press to please the bigots and purists of society (men who have in past time deluged the earth with innocent blood), and cried out once again, 'Crucify him! Crucify him!' Every new truth, it appears, must have its martyrs. Had Mr. Bradlaugh and Mrs. Annie Besant known less of law, they, too, must have worn in a prison the crown of martyrdom. In the future, as in the past, heroism will never be unneeded. So long as abject superstition destroys all the most innocent joys of life, so long as poverty so greatly abounds, men and women must fight for new truths and consent to suffer as Mr. D. M. Bennett has done. All honor and glory, then, to those who suffer in this our time for the good of the race." [Loud applause.]

The Choral Union again interposed with a graceful "Spring Song."

DR. E. B. AVELING

Was then called on, and said that the guest of the evening, the Chairman, and the lady on his left, could not fail to remind all of the parallelism between the cases in which they were engaged. There seemed to be sometimes epidemics of thought passing over wide areas; in these two cases there was a likeness of time, of circumstances; in both, people not originally responsible for a book sold it, not because they agreed with all in it, but because they saw one fact as the bed-rock on which each rested, that in the defense of the book something far larger than the book was concerned—the great question of the liberty of the press. He wished he could add that the parallelism extended to the conclusion of the cases. The whole position in America much resembled the question here. THE TRUTH SEEKER and the *National Reformer* were really synonymous terms, for how could a truth seeker be aught but a national reformer, and what does a national reformer seek save the truth? The truth seeker met lies, and must try to reform them; and so the reformer must be a truth seeker and a truth liver, for he or she who was false to principle could never be a real reformer. We English have rather a habit of patronizing America, thinking that our ancestors went over and made America what she is; she has a habit of distinguishing herself, so we claim the credit. We recognize in Mr. Bennett's trial the family resemblance both in good and ill; we recognize in those who prosecuted him the spirit of the Puritans in its narrowness and bigotry, and on the other side, also, the true descendant of the Puritans, the courage, the strength of principle, the perseverance which made Oliver Cromwell Oliver Cromwell, and England the England of this day. Many in America go with us in thinking that a certain book is not quite inspired, that it contains some things that are excellent and some that are the reverse; that book contains the advice, "Agree with thine adversary quickly, whilst thou art in the way with him." Not so! but when fighting is to be done do not yield; rather fight, foot to foot, hand to hand, face to face; it is not then time to yield, but time to fight, for you fight not for yourself, but for one greater than yourself. In the old Greek stories we read of men and of women who threw themselves between the weapon and the friend at whom it was aimed, in sublime devotion laying down life for friend and even for king. Remembering such stories, shield with even your own bodies that which is greater than you. A man throws himself between his mistress and a blow, and would sacrifice his life ere a hair of her head should be harmed, and in the hour of danger you stood [turning to Mr. Bennett] in front of your mistress, Liberty; the blow aimed at her fell upon your person, but she remained unscathed. (Loud cheers.)

MR. U. N. DAS,

a learned Hindoo, next addressed the meeting. He said: "In the name of that land which under its own rulers had toleration of the most pronounced type, a philosophy absolutely Atheistic, a religion purely secular, in the name of that land which under foreign rulers to-day spends thousands in building palaces and churches for a religion we do not accept, I also greet you. I should be inclined to wonder at the bigotry and intolerance shown here and in America were it not that they are not new to me. Since I have been in England I have seen a man on the brink of the grave imprisoned for publishing a book, a woman notable for her wisdom and modesty, under a bad law worse administered, bereft of her children, and heard her maligned by an English baronet and in an English House of Commons. But that you, sir, coming from America, that has been beacon light to all nations, should thus suffer came with a shock to me. I should like, very much, a definition of the quantity of religion acceptable to society. In the political world we have the Marquis of Ripon, who, according to some people, has too much religion, and Charles Bradlaugh, who, according to some people, has too little religion. Your countrymen are very handy at inventing instruments. If only some of them would invent a credometer, what benefactors they would be!

"In conclusion, let me tell you a little story. Once on a time there was a king who had two wives. And the homelier and plainer of these was banished at the bidding of the younger. And later the king went upon a hunting expedition, met the discarded wife, and a son was born. And the son grew up, and came to the throne. And, behold, he was rejected as not being of birth sufficiently lofty. And he, retiring into solitude and fading out of the life of the gay, frivolous court, melted into the infinite azure of heaven, and became a fixed star and a beacon and a gladness to the eyes of man. Thus does man banish science at the bidding of superstition. But though she be banished times and again, her destiny is to be a beacon and gladness to the eyes of man when kings and palaces, priests and cathedrals are become as nothing. Sir, we cannot all be great, but all of us, when we find men of your stamp amongst us, can join in hearty welcome, and show that we appreciate and are thankful for your greatness and goodness." [Cheers.]

The Choral Union then sang "Men of England," and the meeting broke up, many pressing forward to shake hands with Mr. Bennett as he left the hall, and even after he took a carriage for the railway station for Liverpool, bearing with him the illuminated testimonial he had received, and with his heart filled with gratitude.

MOSES HULL is speaking every Sunday at 10:45 a. m. and 7:45 before the Second Society of Spiritualists in this city. His discourses are on Spiritualism and Liberalism, and are very interesting. While in the city Mr. Hull would like an opportunity to deliver week-day evening lectures in the vicinity of New York. Here is an opportunity for Liberals and Spiritualists to get good lectures during the balance of 1880 at a small expense. Address Mr. Hull at this office.

# Letters from Friends.

LOCUST VALLEY, N. Y., Nov. 22 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Seeing your modest "Appeal" on page 740 of THE TRUTH SEEKER, and appreciating your most laudable efforts and sacrifices to overthrow existing superstitions among Christians—the greatest stumbling block to the advance of our race—and in fostering a spirit of Liberal inquiry in searching for the most noble truths of nature which hav already elicited, through the columns of your TRUTH SEEKER, a mass of most valuable reflections, criticisms, and facts from thoughtful minds and earnest literary students; besides your own able efforts and valuable contributions to generous, intelligent progress. Thus I feel it to be incumbent on all Liberal minds to fully aid your noble efforts in the furtherance of this good cause in the future by continuing to sustain, in money contributions, your invaluable TRUTH SEEKER. There can be no happier title or purpose in life than a truth seeker.

To the above end I inclose my mite in check to your order for $13, of which please accept $10 for the above purpose, and $3 for renewal of my subscription, which expires July 9, 1881, and now continued to July 9, 1883. With my earnest wishes for your health and prosperity, I am,

Yours most truly and fraternally,
CHAS. E. TOWNSEND.

[We are deeply grateful to our kind friend for this renewed exhibition of his generosity. If THE TRUTH SEEKER is fortunate enough to secure many such friends its success will be fully guaranteed. Will friend Townsend accept our sincere thanks?—ED. T. S.]

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GOSHEN, N. Y., Nov. 20. 1880.

D. M BENNETT, *Dear Sir:* I hav read your foreign letters with a great deal of interest, but cannot understand why you should devote so much time to cathedrals, etc., when there must hav been magnificent galleries of art, and libraries, factories, machinery, and all the splendid inventions of science and art, a million times more interesting than church and Bible bosh. Very truly,

A. J. JESSUP.

REPLY.—I visited the cathedrals for several reasons: 1. Because they are the storehouses and treasure-deposits of the church, with which I wished to become familiar, and of which I wished to giv information to my readers; 2. Because in the cathedrals are to be seen the highest works of art, as such, which the greatest masters of the past centuries hav produced. The picture galleries, when they are to be found, containing large collections of similar works of art, were also visited. The cathedrals were always open and easy of access. The galleries and museums are only open on certain days of the week and certain hours of the day. I endeavored to see both galleries and cathedrals; 3. In the cathedrals and churches are to be seen many of the supremely ridiculous features of Christianity, including the very numerous and ever-present priesthood, the absurd forms and ceremonies almost hourly urged and impressed upon the people, the almost endless representation of saints, martyrs, and impossible fabulous events, the false relics and curiosities which are held up before the ignorant masses for their acceptance and adoration. I wished to inform myself of all these things and to mention them at some length in my letters. I deemed them legitimate subjects of mention and ridicule, and hope my descriptions hav not been wholly uninteresting.—D. M. B.

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LYONS, N. Y., Nov. 15, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There has existed in my mind for a time a doubt as to the existence of a personal deity, a God. And a still greater doubt as to the existence of Jehovah and his incarnate son.

The Christian idea that an omnipotent, omnipresent, and omniscient being created this vast universe, with all its innumerable worlds and planets, and everything comprehensible and incomprehensible to man, and designated a certain race as his chosen people, and instituting a theocracy as detestable as the one supposed to hav been founded by Moses more than five thousand years ago, is too absurd for refutation, and can possibly be believed by those only who think themselvs objects of his adoration. In my estimation, the Bible is simply an imperfect history of an imperfect people living in a very imperfect age, and, if read by an unprejudiced mind, will scarcely gain credence. It is said every human being will be judged by a higher court for deeds done in the body, and it has been carefully estimated that there is a death in the human family every second of time, necessarily souls are putting in appearances at said court at the same ratio for impartial trial. I will not attempt to state how much justification will be displayed by such rapid manipulation—there certainly will be very little opportunity to enter a plea or to bribe the jury. Suffice it to say the Christian scheme of redemption is too inconsistent, and I can but exclaim, "O God, on what a slender thread hangs everlasting things." Respectfully, L. J. WHITLOCK.

REMARKS.—Our friend has evidently dared to do some thinking for himself, and as a consequence it is not strange that doubts hav arisen in his mind as to the fables that hav been taught us from our infancy. It is not at all singular that he should question the real existence of the Jewish Jahveh or Jehovah, of which the Jewish scriptures hav so much to say. They speak of Jahveh much as the Hindoo scriptures speak of Brahma, the Persian scriptures of Ormuzd, the Egyptian scriptures of Osiris, the Chaldean scriptures of Bali, the Greecian and Roman scriptures and poets of Jupiter; and there is just as much proof that Brahma, Ormuzd, Osiris, Bali, Jupiter, and Odin hav an existence as Jahveh. They are all, undoubtedly, the conceptions of human and ignorant minds. The idea of a personal god was undoubtedly the result in primitiv man of the forces of nature. He saw the constant struggle between heat and cold, light and darkness. In his ignorance he gave personality to these, and they hav been the models for the gods and devils that hav since had an imaginary existence.

The forces of nature are not personalities, and it is only the ignorance of man that has ascribed personality to them. The universe contains all the material and all the forces that exist, and these are eternal. They were never devised and created by any personality conceived by the mind of man, nor can they be destroyed or come to an end. Every atom of matter always existed and will forever exist, and force or motion is a concomitant and an inherent quality of matter. The gods may come and go, they may change according to the whims of man, but the universe remains and ever will.

As to the books ascribed to Moses containing a fanciful account of the creation, nothing is more certain than that they contain numerous errors and absurdities, and that they were not written by the person to whom they are attributed. The day is gradually passing away when they will form the basis of the world's religion. The truths of the universe are infinitly superior to such idle tales, and will ultimately be accepted as such. Then the groundless vagaries which hav come down to us from the days of man's primitiv ignorance will receive far less veneration than the world still accords them.—ED. T. S.

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EUDORA, KAN., Nov. 13, 1880.

T. C. LELAND, ESQ., *My Dear Friend:* The bigots arrested a poor man—Mr. F. Conger—here last summer for cutting his wheat on Sunday and had him fined $80. The case has been appealed, and the Liberals here desire to raise a fund to assist this poor man in prosecuting the appeal. The Liberals here hav nearly all subscribed to this defense fund, but the amount thus raised falls far short of what will be necessary; and, at the suggestion of Prof. O. A. Phelps, we hav made a personal appeal by letter to prominent Liberals throughout the state and the borders of Missouri to raise by small subscriptions the amount of $300 and forward the same to G. S. Hicks of Eudora, Douglass county, Kan., who will acknowledge the receipt of the same by postal card.

This is an aggravated case, and should be rebuked. If you can send us a small amount from the Defense Fund it would be thankfully received.

O. A. Phelps is lecturing in this county now, and I think we shall be able to organize a Liberal League or two in his track of the anti-Comstock-law caliber.

I think I can answer Mr. Babcock's question, "Why Don't God Kill the Devil?" It is because O. A. Phelps has the contract to do it for him. He makes new Liberals wherever he goes, and puts enthusiasm into the old ones.

Yours fraternally, ENOS REED.

The above communication was laid before the National Defense Association at its weekly meeting, Thursday evening, November 18th. They agreed with the writer that "this is an aggravated case, and should be rebuked." They accordingly voted an appropriation of ten dollars from the Defense Fund to aid in paying the expense of the appeal that has been taken. They voted also to lay this statement before the Liberals of the country, with the recommendation that those who feel able should send further contributions to our Treasurer, H. B. Brown, 141 Eighth street. All such sums will be forwarded as far as needed, and if any amount is left over it will be appropriated to the defense of Mr. H. L. Barter, or any other victim of Christian bigotry whom we may hav on our hands.

T. C. LELAND,
Ch'n. Ex. Com. N. D. A.

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NOTES FROM ILLINOIS.

CLINTON, ILL., Nov. 9, 1880.

DEAR TRUTH SEEKER AND LIBERAL FRIENDS: It is some time since I hav spoken to you through the columns of our dear TRUTH SEEKER, and perhaps some of you begin to think that I hav abandoned the undertaking I commenced on my breaking up my home in Rockford (which occurred on the 9th of August), and starting out to make a canvass of the state of Illinois in the interest of Liberalism, and to see what I could do toward establishing the Liberal League movement in this rich prairie state. But let me say to you that I "counted the cost" before deciding to make the undertaking. If pecuniary gain or popular applause had been my aim, I should hav abandoned the undertaking long ere this. But it was not either of these things; it was and is my firm faith in the principles advocated by the National Liberal League, and by "this sign we will conquer."

I hav not written to you as often as I would like to have done, from the fact that it has been inconvenient for me to find time and place to write. When stopping with friends we always had too many things to talk about, and I did not want to expose my health by sitting up nights in a cold sleeping room to write; and when staying at hotels I was anxious to accomplish my business and move on in order to save unnecessary expense. But now I find myself here in the center of the state, delayed for a few days by snow and rain, making muddy roads, and a sick horse, my ponies being sick with the prevailing distemper (the epizootic), but I hope to be able to continue my tour toward the southern part of the state soon. I am now quartered in the Magill House, which, by the by, is the best kept hotel I hav met with thus far on my trip, and its proprietors, B. and F. M. Burroughs, are good, intelligent, and courteous Liberals, and if any of my readers hav occasion to visit Clinton, De Witt county, Ill., they cannot do better than to stop at the Magill House.

On account of the shortness and leanness of my purse, I hav to avoid as much as possible stopping at hotels, yet I feel myself to be no loser by this, for wherever I find readers of THE TRUTH SEEKER I find good friends. Had I time and space, I would like to mention some of those I hav stopped with by name, and some time in the future I hope to be permitted to write up for THE TRUTH SEEKER a short sketch of my trip over Illinois, but you are now too much interested in reading the account of its honored editor's tour over Europe to be interested in the humble productions of my untutored quill.

I hav now been on this trip over thirteen weeks, and hav been in eighteen counties lying between here and the northeastern corner of the state, and I hope to make a tour of the entire state of Illinois before the next annual session of the N. L. L. Congress.

I hav met many warm friends and received many generous words of encouragement, but financially I am to-day poorer than I was the day I left Rockford, three months ago, yet I am neither discouraged nor disheartened. The three months that hav just passed hav been three months of the most intense political excitement that this country has ever seen, and even our best Freethinkers hav had but little time to giv thought to the Liberal cause or the Liberal League movement. So, under the circumstances, I hav been fully as successful thus far as I could hav expected. I hav been instrumental in securing applications for three new Leagues, and hav placed applications in the hands of several good stanch Liberal workers, from whom I confidently expect to hear a good report, and that good, live auxiliary Liberal Leagues are organized. I hav sold a good many Liberal pamphlets, and a few books, and distributed some tracts. If I receive the aid and encouragement I should, I hope before another year rolls round to see the League movement as firmly established in the state of Illinois as it is in some of the adjoining states. I hope to be able to hold a convention somewhere in the central part of the state, and one or two rousing camp-meetings, and organize a good strong state League. And this I promis to make my best efforts to effect if the friends of the Liberal cause will only giv me a little help and assistance. I hav only received as donations to aid me in the work, since I made my report for September about six weeks ago, as follows: John V. Steimle, 50 cents; Wm. Martin Bronson, $1. Now, my Liberal friends, what say you? Shall the complete organization of the Liberal League movement in the prairie state be accomplished? If you feel like saying Yes, then let me hear from you. Your letters will reach me quicker for the next thirty days by directing them to Pana, Christian Co., Ill., than they will if sent to Rockford. Yet, all letters, postal, or other mail matter sent to Rockford will reach me in time, though they may, as some hav already done, hav to pass through half a dozen or more post-offices before catching me. And let me say in closing that I think our U. S. postal service is about as complete as it is possible to make it, if the sneaking spies of the Y. M. C. A. and the Comstock smelling society can be made to keep their filthy fingers off our mails. Believe me yours for universal mental freedom, free speech, free press, free mails, free men, and free women,

F. F. FOLLETT,
Ch. Ex. Com. of Ill.

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LOWELL, MICH., Nov. 14, 1880.

D. M BENNETT, *Dear Brother:* Back again, for which, as well as for your fortune and experiences, let us congratulate each other all around. You cannot in justice monopolize all such this time. I like to feel that you are at the helm of THE TRUTH SEEKER. Your startling blows, ripe experience, mature judgment, and broad Liberalism please me. Your Liberalism, unlike that of others, does not strike at this phase to-day and that to morrow. I like the boom of guns that reverberate from afar again and again, therefore am I glad to know you are in the editorial sanctum of the brave old TRUTH SEEKER, which to-day leads the grand army of truth and progression.

Yours fraternally E. A. CHAPMAN.

---

LYNN, MASS., Nov. 19, 1880.

D. M. BENNETT, *Dear Sir:* I beg to congratulate you that you are safely home again and that in improved health, hope, and heart. I hav been greatly delighted with your letters from Europe. Having traveled a good part of the way, I can vouch for their truth. I am glad some of my old friends in London crowned your worthy head with glory, honor, and immortality, and also filled your mouth with good things.

And now (when it comes) I must wish you and Mrs. Bennett a very happy Christmas and a very prosperous New Year, a cup running over, filling also the saucer, so that you may hav a little over to lay up for future years.

I am yours truly, W. D. CORKEN, M.D.

---

PROVIDENCE, R. I., Nov. 19, 1880.

D. M. BENNETT, *Dear Sir:* In reply to your note of the 15th, received to-day, I hav great pleasure in making the best possible apology for being in arrears for THE TRUTH SEEKER by remitting the subscription for another year from termination of the last. Inclosed please find three dollars therefor. Yours, W. H. SHELDON.

---

TOMS RIVER, N. J., Nov. 18, 1880.

D. M. BENNETT, *Dear Sir:* I am glad to learn of your safe arrival at home again, and feel that you must hav gained much in the way of rest while away from your desk, among new scenes and strange faces. But the rest comes not from idleness of pen or brain, but from change of view rather, for your pen has been activ.

Fraternally, O. N. BANCROFT.

---

BERRIEN SPRINGS, MICH., Nov., 1880.

D. M. BENNETT:

From the lands of religion, the lands of gore,
Welcome, thrice welcome, to thy own nativ shore.

WORTHY PUTNAM.

---

KEWANEE, Nov. 17, 1880.

BRO. BENNETT: I feel pleased that you are safely home. I cannot help admiring your power for work, both mental and physical; your digging such vast quantities of ore from the mines, cutting, trimming, and bringing into use the products of all sources, in fact, delving into the vegetable, mineral, and animal kingdoms; through mountains, seas, and earth for your material, and making it up, then comparing it with that already done by our race from remote to present times, to say nothing about your getting us to look around the universe among the suns and stars, then adding physical labor enough in writing it to kill six government clerks, is to me remarkable, is what you should bless your natal star for.

All men are not Bennetts, Ingersolls, Wrights, Underwoods, Gregs, or Bradlaughs, nor are all women Besants, Slenkers, Wixons, or Colmans; nor can they approach more men and women as intellect is apportioned than thousands of others, so each one can hav a finger in the pie. In fact I question whether it is not the state of inequality in the power of giving ideas to others in which such persons excel that makes them in some sense appear what they are, and the appreciation of others is certainly what shows them superior in their department.

There are great inequalities of mind, no one anything but finite, and if each could find its forte and hav opportunity for development, and the balance of average capability were struck in all departments comparativly, the book would not show badly for the many who are now sadly and wrongfully neglected.

I regard humanity as being in general on very nearly the same plane. There will always be exceptions of genius and mental dwarfs, but there is a brighter, happier day for humanity near at hand, if it does not reach the millennium, or THE TRUTH SEEKER and the many wonderful works it advertises could never hav found existence. They are called for and drunk in as the thirsty desert devours the dew, which shows at least an ability to appreciate if not to produce. So take courage and go ahead, knowing that future generations will rise up and call your memory blessed, while Anthony and Benedict will be forgotten or remembered with pitying scorn. Your friend,

A. W. WOOD.

## A Still Day in Autumn.

I love to wander through the woodlands hoary
In the soft gleam of an autumnal day.
When summer gathers up her robes of glory
And, like a dream of beauty, glides away.

How through each loved, familiar path she lingers,
Serenely smiling through the golden mist,
Tinting the wild grape with her dewy fingers,
Till the cool emerald turns to amethyst.

Kindling the faint stars of the hazel, shining
To light the gloom of autumn's moldering halls,
With hoary plumes the clematis entwining,
Where, o'er the rock, her withered garland falls.

Warm lights are on the sleepy uplands waning,
Beneath, dark clouds along the horizon rolled,
Till the slant sunbeams through their fringes raining
Bathe all the hills in melancholy gold.

The moist winds breathe of crisped leaves and flowers
In the damp hollows of the woodland sown,
Mingling the freshness of autumnal showers
With spicy airs from cedar alleys blown.

Beside the brook, and on the ambered meadow,
Where yellow fern tufts fleck the faded ground,
With folded lids beneath their palmy shadow,
The gentian nods, in dewy slumber bound.

Upon these soft-fringed lids the bee sits brooding
Like a fond lover loth to say farewell,
Or, with shut wings, through silken folds intruding,
Creeps near her heart his drowsy tale to tell.

The little birds upon the hillside lonely
Flit noiselessly along from spray to spray,
Still as a sweet and wandering thought that only
Shows its bright wings and softly glides away.

The scentless flowers in the warm sunlight dreaming
Forget to breathe their fullness of delight,
And through the tranced woods soft airs are streaming
Still as the dewfall of the summer night.

So, in my heart a sweet, unwonted feeling
Stirs, like the wind in ocean's hollow shell,
Through all its secret chambers softly stealing,
Yet finds no words its mystic charm to tell.

—*Sarah Helen Whitman.*

## To a Praying Friend.

BY THE INFIDEL QUAKER.

The logic of facts it were vain to deny,
For facts are like figures that never can lie,
'Tis truth I am seeking, with earnest concern,
The fables of old superstition I spurn.

Christianity rests not on facts but on faith,
On a mythical savior, a phantom, a wraith;
On a God who is jealous, deceitful, austere,
Revengeful, and cruel, exciting our fear.

Thou prayest to God, whom thou callest thy maker,
To save, for Christ's sake, "the Infidel Quaker."
I judge not thy motives, nor censure the act,
But here comes a question of logic, of fact:

Can'st thou by thy prayers hope to change nature's laws?
Or alter God's purpose, or forward his cause?
If I have not faith because evidence fails,
Will God make me credit old fables and tales?

So, dear, anxious friend, please heed what I say,
And never for me to thy deity pray.
Don't waste precious time in asking thy maker
To save for Christ's sake "the Infidel Quaker."

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For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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**NOTICE TO THE PUBLIC.**
WASHINGTON, D. C., July 19, 1880.
I wish to notify the public that a Mr. Baldwin, of Chicago, also Rhodes & McClure, of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretenses. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell. All others are published by people who are willing to steal from me and defraud the public under. These wretches have published one lecture under four titles, and several others under two or three.
3m31 R. G. INGERSOLL.

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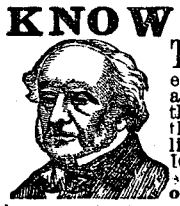
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SOLITUDE sometimes is best society,
And short retirement urges sweet return.
—*Milton.*

ALL true work of a man, hang the author of it on what gibbet you like, must and will accomplish itself.—*Carlyle.*

To make society
The sweeter welcome, we will keep ourself,
Till supper-time, alone. —*Shakspere.*

GIV me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all liberties.—*Milton.*

I TAKE possession of man's mind and deed.
care not what the sects may brawl.
I sit as God, holding no form of creed,
But contemplating all. —*Tennyson.*

"DOCTOR, my daughter had a terrible fit; she continued half an hour without knowledge or understanding." "Oh, never mind that," said the doctor, "many people continue so all their lives."

THE sun will run his orbit, and the moon
Her circle. Wait, and love himself will bring
The drooping flower, changed to fruit
Of wisdom. Wait, my faith is larger in time,
And that which shapes it to some perfect end.
—*Tennyson.*

O WAD some power the giftie gie us
To see oursels as others see us!
It wad from many a blunder free us
And foolish notion;
What airs in dress an' gait wad leave us,
And e'en devotion. —*Burns.*

A VERY charitable man and nobody's fool was he who used to say when he heard anything being loudly condemned for some fault, "Ah, well! yes! it seems very hard to me because that's not my way of sinning."—*Christian Register.*

As that man cannot set a right value upon health who has never known sickness, nor feel the blessing of ease, who has been through life a stranger to pain, so there can be no confirmed and passionate love of truth for him who has not experienced the hollowness of error.—*Coleridge.*

PRAY, tell me of what school you are?
Both of the old and of the new.
The school of Hermes Trismegisbus,
Who uttered his oracles sublime
Before the olympiads, in the dew
Of the early dawn and dusk of time.
—*Longfellow's Spanish Student.*

THERE are two sorts of agitation—one partial and slow, the other sudden and universal; one the work of the few, the thinking classes, who slowly elaborate public opinion by dint of pertinacious restoratives of reason; the other the act of the millions who feel a want which is suddenly aggravated, or of which the means for gratification are suddenly exposed to view and instinctively recognized.—*Spectator* (*Lon., Eng.*).

COWPER writes perpetually on the two-fold assumption that a life of retirement is more favorable to virtue than a life of action, and that "God made the country, while man made the town." Both parts of the assumption are untrue. A life of action is more favorable to virtue, as a rule, than a life of retirement, and the development of humanity is higher and richer, as a rule, in the town than in the country.—*Goldwin Smith's "Cowper."*

THE sweet words
Of Christian promis, words that even yet
Might stem destruction, were they wisely preached,
Are muttered o'er by men whose tones proclaim
How flat and wearisome they feel their trade;
Rank scoffers seem, but most too indolent
To deem them falsehood or to know their truth. —*Coleridge.*

NO MAN, at bottom, means injustice; it is always for some obscure, distorted image of a right that he contends, an obscure image diffracted, exaggerated in the wonderfullest way, by natural dimness and selfishness, getting tenfold more diffracted by exasperation of contest, till, at length, it became all but irrecognizable, yet still an image of a right. Could a man own to himself that the thing he fought for was wrong, contrary to fairness and the law of reason, he would own also that it thereby stood condemned and hopeless; he could fight for it no longer.—*Carlyle.*

THE assertion that the capacity inherent in every human soul is infinit and inexhaustible, and only to be completely realized in eternity—such an assertion is obviously incapable of proof. It is a mere vaunt which is confronted by the consciousness of every candid, modest mind. He who does not inflate himself is well aware of the humble meaning of his capacities, and while grateful for the time allowed him for their development makes no claim for its prolongation beyond the duration of that earthly life: nay, its eternal persistence would fill him with dismay.—*Strauss.*

FIVE centuries before the Christian era Buddhism had already inculcated gentleness and compassion not only toward men but toward all living creatures. Among the Jews themselves, the Rabbi Hillel had already taught a generation before Christ that the commandment "to love one's neighbors as one's self" constituted the very essence of the law. To assist even our enemies was a maxim of the Stoics in Jesus's time. And but one generation later, although without doubt independently of him, and strictly in keeping with the principles of the Stoic school, Epictetus called all men brothers, inasmuch as all were the children of God.—*Strauss.*

# Odds and Ends.

A NIGHTMARE is the only animal that has a dreamy eye.

A BRIDE may not like fish, but she will not go back on her ring.

A MAN must be a hardened sinner when he "lies" at the point of death.

THEY say it is only the female bee that stings. Oh, pins! thy name is woman.

IN America the idea of a free press is so prevalent that very few ever think of paying the printer.

"LET'S salve the best thing you've got for a cut," said the boy to the doctor. And the doctor gave him one with his whip.

WHEN you see two dogs growling and getting ready to fight, remember that it is only a joint debate, and the liveliest dog will get away with the joint.

ALL I know about good or bad luk iz this, our good luk we attribut to our shrewdness, our bad luk we charge over to somebody else's account.—*Josh Billings.*

AT a London bazar recently a lady handed round her baby to be kissed at sixpence each. If it were a girl baby we would hav paid the price and taken a due bill due in sixteen years.

AMONG the newest hats for ladies is one called "Sunrise," so called probably because a man has to get up before sunrise every day for a week to earn enough money to pay for one.

A GIRL just returned to Hannibal from a Boston high school said, upon seeing a fire engine at work, "Who would evah hav dweamed such a vewy diminutiv-looking apawatus would hold so much wattah?"

HE was a ragged orphan boy—
He did not own a cent—
But still whene'er he tore his clothes,
He'd gather in his rent.
—*Salem Sunbeam.*

POP CORN.

Pip, pop,
Hip, hop,
Tip, top,
Pop corn!

Out of the pan,
Into the fire,
Bursting and bouncing
Higher and higher.

White as new snow,
Yellow as gold,
You'd better be patient
Until it is cold.

A SONG OF TEN.

[The recent incidents of "clerical error" may be briefly summarized:

Ten little parsons, preaching love divine,
One kissed his servant girl, then there were 9.

Nine little parsons, preaching sinner's fate,
One kissed his neighbor's wife, then there were 8.

Eight little parsons, smoothing paths to heaven,
One kissed his boarding-mistress then there were 7.

Seven little parsons, exposing Satan's tricks,
One starved the children, then there were 6.

Six little parsons, preaching Christ alive,
One got slinging arsenic, then there were 5.

Five little parsons, preaching sin no more,
One shot his sexton, then there were 4.

Four little parsons, preaching Calvary,
One got horsewhipped, then there were 3.

Three little parsons, preaching Christ as true,
One cut his baby's throat, then there were 2.

Two little parsons, following the Son,
One beat his child to death, then there was 1.

One little parson, just for pious fun,
Eloped with a deacon's wife, then there was none.

GETTING AT THE POINT.

Of course it was a sin
For him to stick a pin
In the chair,
Where his parents often sat,
But he didn't think of that—
Didn't care.

On the cushion soft and fat
Lay his father's Sunday hat;
And he knew
That he'd never stop to look
For the tiny pointed hook
Sticking through.

So behind the lounge he got,
For he thought he'd rather not
Be around
When the parent raised the hat
And upon the pin-point sat—
Judgment sound.

Then he heard his father's step,
And another, but he kept
Like a mouse,
The new parson, sure as fate,
Moved into the place of late,
Souls to rouse.

Host from chair removed his hat,
Bade him seat himself on that,
Which he did.
From inspired lips there fell
Earnest words and a curdling yell
All unbid.

Now that boy has lost his vim,
And a seat that just suits him
Must be soft,
And he wears a weary frown,
But you'll note he don't sit down
Very oft.


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## Notes and Clippings.

ALEXANDER HAMILTON has a statue in New York. Thomas Jefferson has not.

A NICELY dug grave on his premises was a hint given to Mr. Lambert of Galway by his tenants.

A SEXTON of a church in Paterson, N. J., has been sent to prison for seven years for barn-burning.

THE Rev. Dr. Newman says that Evangelist Harrison, the so-called "Boy Preacher," is "the Lord's ram's horn, at whose blasts the walls of Jericho topple to their fall."

"SPIRITUAL Corns and Bunions" was the subject of a sermon recently announced at Kenosha, Wis. It is thought that the Kenosha pastor must hav been wearing tight boots that week.

MOODY and Sankey are battling with sin in San Francisco, and, although they are drawing great crowds, they find the sinners of that wicked city quite as obdurate as they had expected.

BRO. BENNETT has arrived home from Europe in safety. His letters to his excellent paper greatly interested and pleased us. . . . THE TRUTH SEEKER weekly grows in our favor.—*The Infidel.*

ANNA SWANGER, belonging to the wealthiest family in Butlerville, Ind., was known to hav rejected three white suitors; yet she eloped with a middle-aged negro widower, and refuses to part from him.

A PENNSYLVANIA law provides that all money put into a stakeholder's hands as a wager may be seized and devoted to the support of the poor. The statute is sixty years old, and has long been a dead letter. The Poor Board of Scranton, however, hav undertaken to enforce it in that city.

AN Illinois tramp, desiring to commit suicide, tried in vain to beg a dose of laudanum, to borrow a knife, and to steal a pistol. Then he hanged himself with a halter in a stable, but was cut down and kicked out. His final and successful resort was to lay his head on a railroad track in front of a locomotiv.

JOHN L. STODDARD is delivering a course of lectures at Lynn, Mass. Mrs. Whitcomb labors under the hallucination that he loves her, and, until excluded from the hall, she invariably sat in the front seat and ogled the embarrassed speaker. She holds a season ticket, and has brought a suit to secure admission.

THE principle of treating lunatics long since in vogue at Gheel, in Belgium, has been extensivly adopted in Scotland. They are boarded out among sane people in the village, treated with great gentleness, and subjected to as little restraint as possible. The plan should be tried here. Had it been in practice at St. Peter's, Minn., the unfortunate victims of the fire would not hav been locked up and consequently burned.

WHEN the Rev. James Freeman Clarke said at the great temperance meeting in Boston that in order to promote temperance he "would even hav saloons where there is lager beer,' some of the audience hissed. And when he said further that lager beer was better than whisky, the hisses were renewed. And yet these remarks showed him to be a wise temperance reformer. The usual trouble with the temperance people is that they defeat their object by going to extremes against which human nature rebels.—*Sun.*

"THE time has come when there is an immense amount of thinking done quietly and unostentatiously about this great question of religion, and it is no longer set led by ministers on Sunday, but is considered and pondered over by layman every day in the week." So said the Rev. Dr. Bellows at Boston. But so far as the church is concerned, the trouble about this quiet lay thought is that it is leading the thinkers to reject vital religious doctrins or to reject the church itself because it fails to liv up to its own teachings. It is a very serious and earnest Infidelity, but it is Infidelity, all the same, to which this immense amount of thinking is bringing men.—*Sun.*

SOME of the English Ritualists are becoming violent. The Rev. H. Marriot, speaking at an indignation meeting at West Broomwich, after condemning the decision in Mr. Pelham Dale's case as "idotic, fanatical, and foolish," and the lawyers and judges as a "regular set of fools," said that the abominable Public Worship Regulation bill had come out of hell, and he could prove it. "Those Low Church people wanted to teach the public that they (the clergy) were not priests—that they had no power to giv absolution after confession of sins, and that the real presence was not in the sacrament, and this teaching that bill was intended to support. It was therefore plain that it was the devil's work to destroy the prayer book."

BY the departure of the Carthusians, France will lose some $250,000 a year in the shape of license duties, which the Fathers paid on their celebrated liqueur manufactured in large quantities at La Grande Chartreuse, near Grenoble. The order at one time owned a vast amount of property in Paris, in the neighborhood of the Luxembourgh—a property which, it is said, was obtained by a pious fraud not uncommon in the middle ages. The monks having set their hearts on the chateau of Vauvert, that habitation at once became the abode of goblins and demons, who so alarmed the proprietor that he disposed of his residence for a mere trifle. The property was puchased by the Carthusians, who had little difficulty in getting rid of the evil spirits.

THE Rev. Stephen H. Ting, Jr., rector of the Protestant Episcopal church of the Holy Trinity, of this city, has been startling his Protestant brethren by a recent sermon in which he pronounced as miracles the appearance over twenty years ago of the Virgin Mary to a peasant girl at Lourdes, in the southern part of France, and the numerous cures that hav since been performed there by means of prayer to the Virgin; and also similar ones that hav been performed in a similar way at Knock, in Ireland. His Protestant friends are alarmed to see him thus giving the credit of miracles to what has been accomplished in the Catholic church. It is perhaps pitiful in this intelligent age of the world to consider any event as the result of a miracle.

THE new volume of poems of M. Victor Hugo bearing the curious title of "L'Ane" ("The Ass.") appeared on Oct. 26. The public's curiosity was aroused by its title when first announced, and some ingenious people insisted that the real title was "L'Ame" ("The Soul,") and that "L'Ane" was a misprint. It was nothing of the kind. The ass is supposed to be engaged in an expedition to explore humanity from a philosophic and æsthetic point of view, and is so disgusted at the narrow-mindedness, egotism, selfishness, and cowardice he encounters, that he returns to his thistles in sheer disgust. The poet then adds a concluding chapter, in which he expresses his belief in improvement, progress, purer faith, better laws, and universal love and brotherhood.

ARTIFICIAL eyes hav been used from the remotest times, and it is said that they hav been found among the mummies of ancient Egypt. The artificial eye is not a globe, but a mere shell. Some are so well made and so carefully adapted that they escape detection not only by casual observers but also by doctors conversant with the strides made of late years in this department. It is essential that the eye should not be too thick, on account of its weight, and it must not be too thin, or it will be brittle. There are many advantages in wearing a false eye after the true one is lost. It keeps the eyelids in their proper position, it prevents the lashes from turning inward and producing irritation, and it prevents foreign bodies from entering the eye. Many a servant wears an artificial eye without his employer being aware of it.

A LIVELY discussion has arisen concerning the ministers of the Reformed church and their stated preaching on the Heidelberg Catechism. There is a rule of the church requiring that this solid old compendium of orthodox faith shall be regularly preached about by each and every minister. A religious paper recently said that most of the ministers regard this as such a bore that they disregard the rule, and omit to preach on the Catechism. The *Christian Intelligencer* takes up the cudgels in behalf of the accused ministers, and sends for definit information on the subject. It is a rule of each classis that the ministers shall report once a year as to whether they hav obeyed the law as to the Catechism or not. The reports are all accessible, and the *Christian Intelligencer* hopes after gathering them to convince the world of the falsity of the charges that hav been made.

IN a Tennessee Baptist church tableaux were given as a means of filling an exhausted treasury. In one of these the pastor appeared, holding a married lady in something like an apparently affectionate embrace. The position these good people assumed was that which was required by the scene represented. They both declared that they did not mean to be affectionate to each other, but only to seem so. The lady's husband took offense at what he considered undue familiarity and affection on the part of the parson, and held that the latter gentleman had not merely seemed to be affectionate. A lively quarrel resulted. No blood was shed, nor blows exchanged, but there was a great deal of threatening. The upshot of the matter was the resignation of the pastor and his leaving the place. The church is now in want of a minister, and none but aged and wrinkled ones are recommended to apply.

IT appears that, despite the many reductions in his household expenditure effected by Leo XIII., the outlay of the Holy See still amounts to nearly five millions of lire annually, toward which total papal investments in foreign stocks only contribute about a million and a half. Thus it becomes desirable that the Peter's pence should be made to yield as much as will balance the pontifical budget and even a trifle more, wherewith, by degrees, to augment the capital invested abroad. The pope still declines to accept the income—three and a quarter millions of lire—offered to him by the Italian government, although it has been lately proposed that this subvention should take the form of a personal contribution to the Peter's pence fund on the part of the king and queen. A committee of cardinals and prelates has been formed to giv impetus to the collection, which has fallen off yearly since the death of Pius IX.

THE English Church Union has a number of branches, one of which is in Bristol. This branch recently held a soiree and fair, at which fancy goods were exhibited and speeches were made. Some of these speeches gave utterance to radical views on the matter of church reform and management. Prominent among these was that of the Rev. Mr. Compton, who spoke on "Discipline in the church." He lamented the almost total absence of spiritual discipline, and said that through its acknowledged want every one in England is reckoned as belonging to the church, whatever his opinions may be. Mr. Compton was particularly severe on the bishops, accusing them of being too big for their work. He advocated a less consequential class of men for bishops, with considerably less pay than is now customary. A British bishop now receives not less than $5,000, our money, for his salary. Mr. Compton says that the demand is for men who will be glad to do the work for one-fourth of that amount. The intimation is that the latter sum is about what the work is worth, the remainder being for the style the bishop puts on.

ELMINA D. SLENKER has been writing a series of articles on sexual topics which hav called forth the criticisms of many of the readers of THE TRUTH SEEKER, in the columns of which those articles hav appeared. Some take the ground that such subjects should not be discussed in a family paper; others that she is wrong in some of her theories. For our part we are always glad to see these subjects brought out at almost any time and place. To those who hav given fair attention to them the ignorance which exists is appalling. About a hundred years ago the writings of a great botanist were attempted to be suppressed because they treated upon the sexes of plants! A hundred years hence the existing opposition to the investigation of the sex question as appertaining to the human family will be looked upon with no less surprise. We certainly do not agree with Mrs. Slenker in some of her views, believing rather in those of one of her critics, Mrs. Ruth W. Scott Briggs. But we are sure that whatever erroneous views may possibly find publication by those who fearlessly enter upon the discussion of the subject, the world will be made wiser and better by such discussion.—*Dr. Foote's Health Monthly.*

## Events of the Week.

WE had quite a fall of snow in this city on Thanksgiving Day.

THE official returns show that Garfield had a popular majority of 3,471.

A MAIL car with fifty sacks of mail was burnt at Sulphur, Tex., on the 26th ult.

FOUR railway accidents—two collision and two derailments—occurred in Buffalo on Saturday last.

A CLERGYMAN has been arrested at Birmingham, England, and imprisoned for ritualistic practices.

IN a recent engagement at Dulcigno four hundred Albanians and three hundred Turks were killed.

THE propeller Simcoe was lost, with all hands—twenty-one persons—on Lake Huron during a recent storm.

A STEAMER and several warehouses were destroyed by fire at West Point, Va., on Sunday last. Loss, $220,000.

BY a boiler explosion at Charlotte, Mich., on last Monday, two men were blown to atoms and several others badly hurt.

In a miners' riot at Robinson's Camp, Col., on the 27th ult., Lieutenant-Governor Robinson was shot and fatally wounded.

A MOVEMENT is on foot in Pennsylvania to elect General Grant to the United States Senate as the successor of Senator Wallace.

Two freight trains and a passenger train crashed together at Macon, Ga., on the 28th ult. One person killed and a few injured.

OWING to the opposition of the press and pulpit the theatrical manager who was about to produce the Passion play in this city has given up the project.

THE French steamer Oncle Joseph was recently run into and sunk by an Italian steamer on the Mediterranean. Two hundred and fifty lives were lost.

THE Moors of Morocco hav commenced a crusade against the Jews; and Bismarck is making it as uncomfortable as possible for the Jews in Germany.

THE Russian Nihilists are appealing to Europe and this country for pecuniary assistance to enable them to carry on their fight for the sovereignty of the people.

IN an artesian well being bored at Paterson, New Jersey, salt water was struck at a depth of 2,100 feet. As the well was sunk to obtain fresh water, it will hav to be abandoned.

A DESPERATE race fight between Irish and German laborers took place at Tottsville Station, Ind., a few days ago. All were more or less injured, but none were killed.

MANY persons were dangerously injured by being trampled upon during a panic in a church at Clifford, Ont., on last Sunday. The panic was caused by a slide of snow from the roof.

SIXTY laborers were buried in a snow slide near Chalk Creek, Col., on the 27th ult. One man was killed, and nineteen badly and eleven slightly injured. The others escaped with a fright.

GAVAZZI, an Italian, who was first a monk, then a soldier under Garibaldi, fighting against the Pope, and now is a Protestant preacher, has come to this country to raise funds for the Protestant missions in Italy. This is his third visit to this country.

WHILE Irishmen in this country are sending money to help their brothers in the land agitation, the English government is dispatching large bodies of troops across the Irish Channel to quell the agitation, taking care to pick the soldiers so that no Irishmen are in the ranks.

A TRAMP who died of hunger and cold in an outhouse at Burnt Hills, Saratoga county, New York, had nearly twenty thousand dollars in government bonds and money concealed in his clothing. Several alleged widows and swarms of cousins, brothers, and children hav already put in an appearance to claim the money. As there is litigation ahead, the lawyers will doubtless get the bonanza.

# THE TRUTH SEEKER.

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NEW YORK, SATURDAY, DECEMBER 4, 1880.


## Letter from Europe.—No. 15.

THE PALACES, MUSEUMS, AND GALLERIES OF ROME.

ROME, Oct. 3, 1880.

DEAR READERS: I have reasons to fear that I have already wearied you in what I have had to say of this city, but you must remember that much is here to be spoken of, and that it takes me a good while to tell a story. I must tell you something about the palaces, the museums, and the picture galleries of Rome, because they are the most distinguishing features which the city possesses. To undertake to give you a description of what Rome is and possesses and say nothing about its palaces and works of art would be the hight of absurdity. So you will have to submit to the boring process on these subjects.

### THE CATACOMBS.

First, however, I will tell you about the Catacombs. Baedeker says: "Ancient and Christian Rome seem to be separated by a wide chasm, if the modern appearance of the city alone be regarded. The most ancient churches having disappeared, or being concealed under a modern garb, the earliest Christian monuments of any importance are several centuries later than the last Roman structures. This interval is filled up in a satisfactory manner by means of the Catacombs or burial-places of the early Christians, which have recently been rendered specially interesting by a series of important investigations."

He then goes on to give a history of other burial-places. It seems that the term Catacomb is a modern one. The early Christians gave their burial places the Greek name, *Cœmenteria*, meaning resting or sleeping places, possibly with the hope of a resurrection. The Roman law, frequently re-enacted during the empire, prohibited the interment of the dead, or even their ashes, within the precincts of the city, and was binding upon the Christians as upon all others. Accordingly, their burial-places are found situated beyond the Aurelian Wall, or what was considered the limits of the city. While most of the nations of Europe had disposed of their dead by cremation, the Egyptians and the Jews, perhaps from some notions they entertained of a resurrection and a future life, adhered to their practice of interment. Christians, imbibing their views of a future life from those sources, very naturally adhered to the practice of interring their dead, and they made excavations in the earth, consisting of subterranean passages, in the lateral walls of which were apertures or horizontal niches for the reception of the corpses. Burial-places of this kind are found to exist at Naples, Syracuse, Chiusi, Venosa, and in Africa, as well as here.

The subterranean excavations in this vicinity are in the soft strata of tufa stone (*tufo granolare*) of which most of the hills in the neighborhood of Rome are chiefly composed, and which is rather too soft to be used for building purposes. The hard tuff-stone used for building, and what is termed the *puzzolana*, which, when incorporated with lime, constitutes the celebrated Roman cement, were seldom penetrated in making the excavations for the dead.

The Romans used burying places of two kinds, to wit, the family tombs and those of *collegia*, or societies, of which there were several. In either mode the purchase of a definite area was necessary, within which every tomb was sacred and inviolable both above and below the surface. So, also, the Catacombs were considered as family tombs, as it were, and were often named after the person who made the original purchase of the ground. Such were those of Domitilla, Balbina, Novella. Prætextatus, Pontius, Maximus, and to some extent those of collegia which began to be formed by the Christians for places of common burial in the third century. The approaches to those vaults were wide and conspicuous, with no attempt at concealment or secrecy. The oldest of them are thought to date from the first century, while the most recent are probably of the fourth century. The practice of the priests taking supervision of the last rites over the dead and of the burial-places is referred to for the first time at the close of the second century, and this custom seems to have gradually embraced all Christian burial places, the different districts of which were distributed among the deacons, and as the numbers of Christians increased, some arrangement of this kind became the more necessary.

It was not till the third century that the safety of the Catacombs was occasionally endangered during the persecution which the Christians, like the adherents of all new and heretical systems of religion, have been compelled to submit to. When the devout among the Christians assembled at the tombs of those of their own numbers who had been martyred they were sometimes followed by their enemies even into these subterranean passages, and instances probably occurred where they were slain in those retreats. From this period, it is said, date those precautionary measures which are sometimes observable, such as narrow staircases and concealed entrances. When Constantine allied himself with the Christians they had a friend who possessed power, and he issued an edict at Milan extending security to the burial-places of the Christians. Throughout the fourth century interments in the Catacombs were very frequent, but toward the beginning of the fifth century they became far less frequent and were soon discontinued altogether, the practice instead being adopted of burying the dead near the churches. The last three catacombs were founded by Pope Julius in 336–347.

The Catacombs, however, as well as the tombs of the martyrs, still enjoyed the veneration of pilgrims and devout visitors. As early as 370 Pope Damasus caused numerous restorations to be made, and the more important tombs to be furnished with metrical inscriptions; apertures for light were constructed, to facilitate the access of visitors, and the walls of a comparatively late period decorated with paintings, which differ materially from those of the earliest Christians in subject and treatment. It is true, however, that during the frequent devastation undergone by the city the Catacombs were often pillaged and injured, the first being on the occasion of the siege by the Goths in 537, and afterward by the Lombards in 755, when they suffered still more seriously. The invaders ransacked the burial-places of the martys with pious zeal, searching for the bones of the saints, which they deemed more precious than gold, and, giving them arbitrary names according to their whims and fancies, carried them home in the hopes of selling them to those who were greater fools than themselves. They prosecuted this species of Christian robbery with pious vigor. That a skeleton was found on Roman soil was sufficient warrant for the thieves to attribute supernatural powers to it, and thus it doubtless happened that the greatest criminals and sinners who had been buried in the Catacombs were palmed off upon the credulous devotees of the Christian system as the greatest saints, and the bones of those sinners performed as great cures and as marvelous miracles as though they had been the bones of the Virgin herself. This is a very good indication as to how the relic business was prosecuted in the earlier centuries. It was conducted in nearly all cases by robbers, thieves, and liars.

After these repeated plunderings the Catacombs were restored by John III., in the latter part of the sixth century, and by Paul I. in the eighth century; but the transference of the remains of the martys to the altars of the city had already taken place in the most wholesale manner. In 609, when Boniface IV. consecrated the Pantheon as a church, he caused twenty-eight wagon-loads of the bones of "saints" to be deposited beneath the altar and there is an inscription still extant to the effect that no less than 2,300 corpses of saints or "martyrs" were buried in the church of St. Prassede on July 20, 817. Hadrian I. (722–95) and Leo III. (795–816), made some further efforts to save the Catacombs from ruin, but the task was abandoned by Pascholis I. (817–24), after which time the Catacombs gradually fell into oblivion. Thus, if the Catacombs were originally designed to protect the bones of the dead from the depredation of the pagans, they actually fell a prey to the far greater rapacity of their own ghoul-like Christian brethren.

Toward the close of the fifteenth century the Catacombs began to be occasionally visited by pilgrims and curiosity seekers, but it was a century later that the Roman academy of the humanists began to make regular explorations of those subterranean burial-places. In 1578 some workmen accidentally discovered an ancient cœmetarium near the Via Salara, and from that period the subject began to excite general and permanent interest; and the Roman church has since then regarded the supervision of *Roma Sotterranea* as a point of honor. The pioneer of the scientific examination of the Catacombs was Antonio Bosio, of Malta, who devoted thirty-five years of his life to the task, but his "Roma Sotterranea" was not published till 1632, thirty years after his death. His researches, although afterward prosecuted by other scholars, were at length threatened with oblivion, but within the last thirty years he has been worthily succeeded by the Jesuit P. Marchi and the able brothers De Rossi, Michele, the geologist, and Giovanni Battista, the archæologist, and the results of their investigations have been published.

The arrangement of the Catacombs was originally extremely simple. Narrow passages thirty inches in width, and sometimes even less, were excavated and furnished with *loculi*, or recesses in the sides, of the length of the body to be interred. These recesses were placed one above the other to the number of five, six, or seven, and when the body was there laid away without any coffin or enclosure save a cloth, the recess was closed by a slab of marble or occasionally terra cotta, which were either left plain or merely recorded the name of the deceased, with the additional words, "*In pace*," and sometimes the word "martyr." The older inscriptions were sometimes in Greek, but the later always in Latin. This perhaps may be regarded as a proof that the Christians were at first aliens, but eventually became a portion of the naturalized and permanent community. These inscriptions are now largely in the Museum of the Lateran, and the recesses in the Catacombs are empty in consequence of the mania for relic-hunting spoken of, and which even now has not become extinct.

There is nothing in the Catacombs that may be regarded as distinctively Christian, because they were used as well by the Jews and the ordinary heathen. It is quite possible, however, that the Christians introduced the custom of occasionally excavating enlarged places of the size of a bedroom for a chapel, and where they sometimes resorted in times of danger from enemies of any kind. The little ornaments and valuables of the deceased were often placed in the recesses with them, and an earthen lamp was sometimes placed outside the marble slab. The meetings of the Christians to celebrate the anniversary of the death of distinguished martyrs were in keeping with similar rites earlier practiced by the heathen, who have never been excelled for the respect and devotion which they extend to their dead heroes and sages. That Christians finally established the habit of meeting with more or less regularity at the resting-places of their distinguished saints and martyrs, and that enlarged excavations were made for this purpose, is not at all strange.

The decorations of the Catacombs are among the most interesting features. Christian art, in its origin, could of course be only an adoption of what they found existing at their time, and the precepts and epitaphs used on these occasions were more often borrowed from their heathen neighbors.

The paintings and sculptures of the Catacombs are therefore in no respect different in style from contemporaneous works, and with them shared in the precipitate, and almost total degradation of art after Christianity became permanently established. The best frescoes belong to the end of the first century and the beginning of the second. With the general decline of the Roman empire in the third and fourth centuries, artistic forms, like the morals of the people, became distorted and unpleasing, and in the case of the decorative works there is no difference or advantage in Christian over heathen art. Comparatively few historical paintings are met with which have no other object in view than the illustration of some simple fact from Jewish or Christian story. Occasionally a madonna and child are observed, generally with the magi or wise men from the east, and they varying in number, who present their offering. There are also a few cases of martyrdom portrayed.

The great majority of the paintings, however, represent scenes symbolical of the doctrines and hopes of Christianity. That of most frequent occurrence is the resurrection, typified in the raising of Lazarus, who appears at a door, wrapped in his grave clothes, while Christ, beardless, stands before it with a wand, in the style of the ancient magicians, and also by the fable of Jonah sitting under his gourd, as well as being swallowed by the whale, and his final escape. The Good Shepherd also frequently appears, with the sheep which he has recovered on his shoulders, sometimes surrounded by lambs. Abraham's purposed sacrifice of Isaac, Noah in his ark, and the three young men in the fiery furnace, are very favorite subjects of representation. The same may be said of Daniel in the lion's den, ceremonies of the Last Supper, and baptism. In the representations of the communion is usually a table with seven persons around it, on which beside the bread also lies a fish, which was held to be a symbol of Christ, thus making him a fishy subject.

The Catacombs extend round the city in a wide circle. Upwards of sixty different Catacombs, varying greatly in extent, and only partially accessible, have been discovered. According to Rossi's careful calculation they cover 615 acres. In order, however, to form a tolerably correct idea of their extent it must be borne in mind that the passages run one above another, as many as five different passages being thus disposed. The highest of the passages are 22 to 25 feet below the surface, while the lowest are 40 to 50 feet and sometimes deeper.

I visited the one called the Catacombs of St. Calixtus, a mile and a half south of the city limits. I

met there Mr. Oscar Tobias, a banker of the city of Vienna, we having arrived there in different carriages, but for the same purpose. He can speak English some, having studied it at home, and I found this very convenient for me, as the guide in charge cannot speak a word of English, and I have not got so yet that I can speak the Italian fluently. I found Mr. Tobias a very amiable gentleman, and we remained together several days, visiting many palaces, galleries, and villas, as well as taking the trip to Tivoli and the Villa Hadrian, described in a previous letter. He speaks Italian about as well as English, and by his aid I was enabled to understand much that I would have been in doubt with reference to. We of course descended into the Catacombs in company, and with the guide, each bearing a lighted candle. We found them in accordance with the foregoing description, the passages, recesses, chapels, frescoes, etc., etc. In one large room were two sarcophaguses, with glass covers, in one of which we saw what was left of one body, which probably has lain there some fifteen hundred years, and they were the only bones to be seen, the others all having been taken away for relics with which to cure diseases, perform miracles, and drive away devils. It is extremely silent and monotonous in those underground passages, with the side excavations, five or six over each other and on both sides, where dead men and women once reposed. The passages seem to run in various directions, like the streets in these European cities, sometimes rising and sometimes descending, and I have no doubt that those we traversed were some under the others. It seemed a little like going about in the narrow streets of a city in the dark. It was well we had a guide, for when a person once is in the Catacombs there is such a simiarity in all the passages that it could be the merest chance in the world if he ever found his way out, even if his candle continued to burn. In some respects it seemed there a little like the Mammoth Cave in Kentucky, especially as to the stillness, intricacy of the passages, and the darkness; but as to the capaciousness and grandeur, the cave far excels. The Catacombs seem dry for subterranean abodes, with no appearance of water or moldiness. The air also seemed natural and pleasant.

As there are said to be five hundred and fifty miles of the Catacombs in all, it is needless to say we did not deem it necessary to traverse the entire distance. After a person has traveled five or six miles in those narrow, dark, monotonous passages, I apprehend that he is quite as well satisfied as though he felt compelled to explore the entire distance. We were not averse to ascending to the surface and sunlight.

The Jewish catacombs are separate from the Christians,' as it is supposed their heaven will also be. They are said to be more spacious than the Christians', and different in other respects. Their tombs bear Jewish symbols, such as the seven-branched candelabrum. Some two hundred Greek and Latin inscriptions and a sarcophagus or two have been found in their Catacombs. I am not aware whether their bones contain the same efficacy and would perform miracles and incurable cures as well as the bones of Christian saints or not, but probably they would answer just the same if the faith could only be established that they were Christian bones and had been treated with holy water and the essential ceremonies of the priest.

The catacombs of Mithras, not very far from those of St. Calixtus, it is stated, owe their origin to the mysteries of Mithras, an oriental worship of the sun, introduced into Rome in the century before Christ, which afterward became more prevalent, and was officially organized by Alexander Severus. Fantastic ceremonies and mysterious doctrines invested it with considerable attraction. Christians claim that the worshipers of Mithras incorporated into their system many of the symbols and rites belonging to the Christian system; but the reverse is the truth. The worship of Mithras is a thousand years older than the worship of Jesus, and its rites and ceremonies were fully established many centuries before Christ was thought of. All the stealing, borrowing, or appropriating that was done between the two systems was assuredly on the part of the Christians. And if Constantine had happened to embrace the worship of Mithras with the same zeal and bloodthirstiness that he did Christianity, it is by no means improbable that the religion of Mithras would now be the prevailing one in Europe and America; and who can say that in that case the people would not have been just as happy and virtuous, and that many millions less in number would have been put to the most cruel and agonizing deaths.

### PALACES OF ROME.

What are called *palazzo* (palaces) in this city number about seventy. The larger share of them were doubtless built for the residences of princes, nobles, and wealthy persons, and some of them are still so occupied, while others are mainly noted as galleries for paintings and works of art. Some are occupied by their owners still, who have accumulated large numbers of paintings and statues, and allow the public to visit them on certain days of the week. These palaces are usually built around courts from one to two hundred feet square, thus giving ample light to the rooms opening on the court, and allowing, by the different rooms communicating with one another, a continuous walk from room to room around the entire square. All, however, are not so extensive as this arrangement would indicate, nor are all so arranged, though all contain many rooms, one after another, filled with the choicest works of art, in which the Italian people in the few past centuries have certainly excelled. These rooms for the exhibition of paintings are in nearly all cases fitted up in the richest style; the ceilings overhead are finely frescoed, some of them are vaulted or arched, and the floors are either of marble, with intricate blending of colors, or of fine mosaics, where, in the floor of a room twenty feet square, are probably hundreds of thousands of pieces of marble, or a composition of glass, etc., expressly for the purpose, and all fitted together with exquisite skill in figures and designs, and the whole polished to a smooth, shining surface. Where this is not the case a curious and complicated concrete is used, called, I think, Venetian concrete, in which pieces of glass and marble are intermixed with concrete, the whole being as smooth and hard as glass. Plain designs are also followed in this description of floor. I have seen but few floors of wood, and they usually very intricate and made of oak, etc., of different colors and fitted together most artistically, like a mosaic. I have also seen a few plain brick floors, or of flat tile, and of large size. The rule usually seems to be to put just as much labor as possible on the floors as well as other parts of these rich buildings. So in mentioning the different galleries, it will not be necessary to again allude to the fine floors or to the frescoes overhead. It may be understood these are always present.

In marble floors and marble staircases and steps Italy undoubtedly beats the world. Nearly all the stairs in Rome, whether in public buildings or private residences, are marble or other stone. The more usual way is for each step to be a solid block of marble, with a shelving place cut out under the top part, which projects. These steps are ten feet or more in length, though six or eight feet is the more usual width of staircases.

### THE VATICAN.

I will first call your attention to this most noted palace. It stands close to St. Peter's, on the north, and among its many treasures, it is, as is well known, the Pope's residence, for here it is that he lives in royal splendor. I paid two visits to the Vatican, but did not see Leo at either visit. The entrance to the court which communicates with the Pope's palace is well guarded by Swiss soldiers, and no one is allowed to enter who cannot show the proper vouchers. Very likely if I had applied to the American minister for a note to the Pope, and had arranged myself in court dress, I might have been allowed to pass the guards, but I did not care enough to see the old man to put myself to any such trouble. I saw several carriages containing church dignitaries on a mission to the Pope, and these were readily allowed to pass by the Swiss guards in yellow-striped uniform. One I judged to be a cardinal by the amount of red about him. This carriage commanded unusual respect from the guards. They formed themselves in two straight lines, one on each side, and gave the military salute as the carriage passed them. It is about the worst fault I have to find with the Swiss—that they will hire themselves out for such purposes. Another cardinal was pointed out to me on another occasion, so I think I may be sure that I have seen two live cardinals, and they were not very remarkable looking men at that.

The immense range of somewhat illy-devised buildings composing the Vatican looks on the exterior much like a huge barracks for soldiers, but is perhaps the most extraordinary palace in the world. It was built at different periods, being first designed only as a residence for the popes, and additions were made to it from time to time to afford room for the vast collection of antiquities, statuary, and paintings which it now contains. It is held that Charlemagne resided here while in Rome, after which time the building fell somewhat into decay, and that Eugene III. erected the older part of the present palace, which was greatly enlarged under Nicholas III. It, however, did not become the regular residence of the popes until after their return from Avignon, when the Lateran was no longer used for that purpose. After the death of Gregory XI., the first conclave of cardinals to elect a new pope was held in the Vatican in 1378, and that resulted in a schism. In 1450 Nicholas V., with a view of making it the most imposing palace in the world, determined to unite in it all the government offices and the residence of the cardinals. The small portion completed by him was afterward occupied, and perhaps it will not be too much to say, most fittingly *consecrated* by that vile monster, his Holiness Pope Alexander VI., and his equally vile daughter, Lucretia Borgia, and his son Cæsar. They planted there in the Vatican the system of morals for which they were notorious. For this reason that portion of the Vatican was termed *Tor di Borgia*, and was enlarged by subsequent popes. In 1473 that portion called the *Sixtine Chapel* was erected by Sixtus IV. Innocent VIII. in 1490 added what is called *the Belvedere*, or Garden House, a portion surrounding a beautiful court cultivated as a most lovely ornamental garden. Other additions, not necessary to enumerate, were made by popes Julius II., Sixtus V., Clement VIII., Urban VIII., Pius VI., IGregory XVI., and lastly by the late Pius IX. As now existing, the palace contains twenty courts, and is said to comprise eleven thousand halls, chapels, saloons, and private apartments. By far the greater number of these halls and rooms contain the works of art alluded to, and it is with these we have most to do at present.

The galleries of the Vatican are open from 10 A.M. to 3 P.M., except on Sundays and certain holidays. Permission for entrance is obtained of the major-domo or his representative, who is reached by ascending a long staircase, at the entrance from the colonnade surrounding the piazza of St. Peter, and passing through a long arched corridor or hallway, between imposing columns, then diverging into another hallway, and ascending another long staircase and passing around—quite a journey—into the office for the purpose. The Swiss soldiers are at the entrance and direct the applicant where to go. This all seemed like an unnecessary piece of red-tapism. Admission might as well be granted by the doorkeepers; or if an office must be kept for the purpose of granting permission, let it be more convenient of access and not necessitate so much climbing of stairs. Perhaps, though, as long as a person has only to write his name in the book kept for the purpose to obtain free admission he ought not to complain. Though the admission is free, it however costs the visitor not a very small sum by the time he gets around. There are some ten persons in charge in different parts of the galleries and halls who expect a franc each from visitors.

The number of paintings in the Vatican collection is not so great as I expected to see, but they are by the first masters and are considered the very best in the world. These form what may be termed the first part of the exhibition. The entrance is by the *Scala Regia*, a magnificent flight of steps, covered with tunneled vaulting resting on Roman columns. This may be termed the vestibule of the Sixtine chapel, originally designed for the reception of foreign embassadors. It is a most brilliant room, 133 feet long, 45 feet wide, with six windows on each side above. Beautifully decorated marble screens inclose the place set apart for religious services. The upper part is replete with interesting frescoes by Florentine masters of the fifteenth century. They represent parallel scenes in the lives of Moses and Christ: Moses and his wife Zipporah are represented journeying to Egypt; Zipporah circumcises her son; Moses kills the Egyptian; drives the shepherds from the well; kneels before the burning bush; Pharaoh's destruction in the Red sea, with his entire army; adoration of Aaron' golden calf; destruction of Korah and his company; the same of the sons of Aaron; the death of Moses. Adjoining the latter on the entrance wall is the contest of the archangel Michael for the body of Moses! Opposite to these on the right side are, the baptism of Christ; Christ's temptation; the calling of Peter and Andrew; the Sermon on the Mount; cure of the lepers; the resurrection of Christ. On the pillars between the windows are the portraits of twenty-eight popes.

The ceiling is decorated with what is called the most magnificent example of patriarchal art, and was painted by Michael Angelo in a little less than two years. The fundamental idea is the preparation of the world for the advent of Christ. In the center are seen the creation, the fall, the deluge, with the sacrifice of Noah and the mockery of him by his sons. Around are the figures of prophets and sibyls, who are claimed to have predicted Christ; also his ancestors, or who are supposed to be such, the whole accompanied by numerous accessory figures, relief-medallions, children as bearers of entablatures, etc. These are combined by skilful architectural arrangements so as to form an exquisite whole, and worthy of minute and repeated examination. The execution of the work is more to be admired than the old fable which is so artistically and extensively portrayed. In the center, as viewed from the altar, are the following nine sections: 1. God separating light from darkness; 2. Creation of the sun and moon; 3. Separation of the land from the sea; 4. The creation of Adam; 5. The creation of Eve; 6. The eating of the apple and the banishment from Paradise; 7. The deluge; 8. Noah's thank-offering after the flood; 9. Again Noah's intoxication and the ridicule of his sons.

On the lower part of the vaulting are the prophets and sibyls in earnest contemplation, surrounded by angels and genii. To the left, 1. Jeremiah in a profound reverie; 2. A Persian sibyl reading; 3. Ezekiel with half-opened scroll; 4. Erythræan sibyl

(Continued on page 774.)

# Communications.

## Memorial.

On Sunday, October 31, 1880, Mr. Thomas Watson, aged seventy-one years, passed from this earthly plane of existence to try the mysteries of eternity. He was ill but a short time, for his feeble frame could not withstand the strain of sickness.

His funeral services were conducted by the Monmouth, Ill., Liberal Society, of which he was an honored member, without the aid of a minister or church cant.

William Knox's beautiful poem, "Why Should the Spirit of Mortal be Proud?" was read by Ella Birge Wilson, a funeral service from "The Truth Seeker Collection," by S. W. Smith, and a short, but elequent, address was delivered by a daughter of Mr. Watson, Mrs. Annie Wilson, which, with appropriate and beautiful music, made a very fitting ceremony for the sad occasion.

On Sunday, November 14th, a memorial meeting was held at Liberal Hall in deference to the departed, which was participated in by most of the members. No one wished to neglect an opportunity to bear testimony to the worth of one so respected. The following essay was read by the writer of this article, and, by vote of the society, was ordered to be sent for publication:

WORDS OF RESPECT.

Two weeks ago to-day was the last time the sun ever rose for the physical vision of one revered and esteemed member of our society, and to-night we meet to express our feelings of respect for the departed and sympathy for the bereaved.

We realize how futil are words to soothe or comfort in hours of such heart-breaking grief; but when calmer moments come, and the poignant agony givs place to quieter sorrow, it is a blessed privilege to review the true words of sincere sympathy uttered by fond friends.

We all know that the family of our brother do not look upon death with any of that shrinking fear that fills the hearts of many, for they realize that death is a natural and inevitable condition; and although that realization helps them to bear their loss with a philosophical demeanor, it does not take away that feeling of something gone out of their lives—of a void that only the kind, gray-haired old man could fill. We do not wish to know of a heart that does not hav enough of the love of humanity in it to mourn when parting with a fellow-mortal for the last time. "The last time!" How fraught with sad meaning are those three words! The last time we clasp the hand, warm with life, of a friend; the last time the lips are moved in articulate speech; the last time we see the form moved by the action of the will; the last time we met around the social board or in the friendly circle; the last expression of opinion on favorit subjects; the last exhibition of the peculiarities of one's individual nature, and the last fond kiss given by the lips of love, are all cherished and remembered with exact and painful distinctness and gone over in memory many, many times after a dear one has left this earthly plane of being.

It seems a sweet, yet painful privilege, to be able to retain the memory of the lives and deaths of those that are dear to us; sweet, because in dwelling on the scenes in which they played a part, they appear to our minds to be still among us; painful, because we again and again see the last great throe of agony, the closed eyes, the blanched cheeks, and rigid lips which mark the seal set by the remorseless hand of death.

But we should not look upon death as an enemy if it does bring sorrow and the pains of parting, for it is as essential in the economy of nature as life.

It is by death that the material for life is formed throughout all physical existences.

Without the death of plants, animals, and human beings our world would soon be an unfit abode for all of organized life. Then death brings that for which so many sigh—quiet, blissful, peaceful rest.

Eliza Cook expresses that thought grandly in her "Slumber of Death:"

"Peaceful and fair is the smiling repose
That the breast-cradled slumber of infancy knows.
Sound is the rest of the weary and worn.
Whose feet hav been galled with the dust and the thorn.
Sweet is the sleep on the eyelids of youth
When they dream of the world as all pleasure and truth.
Yet child, pilgrim, and youth shall awaken again
To the journeys of toil and the trials of pain.
But oh, there's a fast and a visionless sleep,
The calm and the stirless, the long and the deep.
'Tis the sleep that is soundest and sweetest of all
When our couch is the bier and our white shroud the pall.
No voice of the foe or the friend shall impart
The proud flush to the cheek or warm throb to the heart.
The lips of the dearest may seek for the breath,
But their kiss cannot rouse the cold stillness of death.
'Tis a long, 'tis a last, 'tis a beautiful rest
When all sorrow is passed from the brow and the breast.
And the lone spirit truly and wisely may crave
The sleep that is dreamless, the sleep of the grave."

Our lamented brother often craved rest, not that he did not enjoy and love life, nor that he shrank from facing the battles and responsibilities of an intelligent existence, but he had lived many years, had done his share in the struggle for the principles he indorsed, and it was time that he should rest.

His mental faculties were far more vigorous than those of most men of his age, and he has spent his whole life in advocating what he thought to be right and the truth.

We cannot tell how much we miss him in our meetings, where he was ever a valued counselor and a most worthy member.

His noble intellect and sound judgment were ones that we could ever rely upon.

He is gone from our midst, and we mourn our loss, but we know 'tis useless to try to change the inevitable; therefore we bid him adieu; but we shall keep the remembrance of our friend and brother alive and green in our hearts, and his immortality shall be in the memory of his friends, even if it should be denied him as a part of a human life.

Mr. Watson may hav had his faults (who has not?), but they were so covered up by his virtues that to a friend they were not apparent. He was a firm opponent of all that tended to enslave the human family, either mentally or physically. A believer in the principles of Liberalism, which he has defended many years, and he hoped that the distinguishing feature of Spiritualism—immortality demonstrated—was a fact. He was generous, charitable, kind, and social to all.

He leaves a loving wife far advanced in years, and she feels that it will not be long ere she shall join the mate of her youth. Also a large and intelligent family, all grown to manhood and womanhood, who mourn him as a guide and a friend as well as a father.

We would say to those, we sympathize and mourn with you in your loss, but rejoice with him in his freedom.

ELLA BIRGE WILSON.

We also send the following

TESTIMONIAL OF RESPECT.

At a meeting of the Monmouth Liberal League, held at Liberal Hall, Sunday evening, November 7, 1880, the following preamble and resolutions were adopted:

WHEREAS, We hav been called to lay away in the silent tomb one of our noblest workers and defenders of the great and true principles that make all mankind akin; and

WHEREAS, In the death of Thomas Watson do we realize that we hav lost a friend whose life was spent in doing good; a man who lived through many long years so uprightly that in his death we need no divine mantle of charity to cover his faults. He died as he had lived, a noble type of true manhood; pure in heart, noble in deeds, and always ready to assist his fellow-beings on the road to a purer, higher, and better life; and

WHEREAS, While we recognize that his voice has been silenced by death, we feel that his memory will ever be cherished in the hearts of all who knew him; therefore,

*Resolved*, That we extend to the bereaved wife, sons, and daughters, who mourn the loss of a kind husband and an affectionate father, our sincere and heartfelt sympathies.

*Resolved*, That while the near ones shed tears of sorrow over the grave of their dear departed, we deeply feel the loss of a true and kind friend, but with the poet can truly say:

"Go, gentle spirit, to your destined rest,
While we, reserved by nature's kindlier doom,
Pour forth our tears of sorrow on your tomb."

*Resolved*, That a copy of these resolutions be forwarded to the bereaved family, also to the Monmouth *Atlas* and *Review*, the Boston *Investigator*, TRUTH SEEKER, and *R-P. Journal*, requesting publication.

E. G. MOORE,
E. B WILSON,
S. W. SMITH,
Committee.

## Michigan State Meeting.

The Michigan State Association and the Van Buren Co. Society of Spiritualists and Liberalists held a union quarterly meeting at Paw Paw, Van Buren county, November 12th to 14th, inclusiv. Longwell's Opera House was engaged for the occasion, and every arrangement made for the comfort and entertainment of friends coming from abroad. L. S. Burdick, of Kalamazoo, President of the State Association, being also President of what is known as the Van Buren and Adjoining Counties Association, was present, and presided through the entire meeting. The weather had been very unpropitious for several days, but on Friday afternoon, as the first session was called to order, the mists had rolled away, and, like the sunshine of truth, which shall shine upon us in the coming days, shone the sun from a clear sky, and with true and earnest zeal seemed to inspire all present for the work before them.

The speakers present at the first session were Mr. A. B. French, Clyde, Ohio; Mrs. M. C. Gale and M. Babcock of Michigan. Short speeches from each one of the speakers occupied the afternoon, and at five o'clock the meeting adjourned until seven o'clock P. M.

The Friday evening session was opened by the reading of a poem by A. B. French, entitled, "Whistling in Heaven." Mrs. Mary A. Gale was the first speaker for the evening, taking for her subject, "The Future Life, or Life After Death." Mrs. Gale spoke for one hour, and was followed by Bro. A. B. French, on the same subject. Both were listened to with deep interest and marked attention.

Saturday morning session was opened with conference for one hour, after which M. Babcock occupied the forenoon, taking for his subject, "Superstition." Mr. Babcock has the happy faculty of amusing while he instructs his hearers, and all are well pleased to listen to him.

Saturday afternoon. Session called to order at two P. M. Exercises opened with a song by a troupe of professionals known as Donavin's Tennesseeans—"Hark! Apollo Strikes the Lyre." After an essay by Mrs. M. Babcock on Intellectual Progression, another song, "Come where the Lilies Bloom," was sung by the Tennesseeans, and A. B. French gave the afternoon address, taking for his subject the Power and Permanency of Ideas. He was listened to with the deepest interest, holding his audience from first to last with a power which few speakers possess. I would like to giv the points of his lecture, which he makes very clear, but time and space will not permit. I understand the address in full will soon appear in some one of the leading Spiritualistic papers.

The afternoon session closed with the singing of "Home, Sweet Home."

Saturday evening session was called to order at 6:30. Mrs. R. A. Shaffer, Chairman of the Finance Committee, being the only one of the Committee present, E. L. Warner and Mrs. Fisher were appointed to act in their places during this meeting. Mr. Babcock, by request, related the quail story found in the Bible. A. B. French read a poem entitled "The Stylish Church," which was well received. Mrs. E. C. Woodruff, of South Haven, gave the evening address, subject, Is there a Balm in Gilead? Her address was short, all too short, for she never fails to interest her hearers. At the close of her remarks the meeting adjourned to 9:30 Sunday morning.

The sky on Saturday evening showed indications of a storm, and on Sunday morning the snow was falling thick and fast. The attendance was not as large as on the previous day when the meeting was called to order, but the snow ceased to fall about ten o'clock, and the number increased. Mr. A. B. French gave the only address in the morning. His subject was Theism against Atheism—Spiritualism against Materialism. He gave his reasons why he inclined to Theism against Atheism, and said that the human mind has no power or capability to comprehend the Infinit Being. Man apprehends that which he has no faculty to comprehend. His discourse was replete with interest, and his hearers heeded not the lapse of one hour and a quarter which he occupied.

The afternoon was occupied by M. Babcock, of St. Johns, who spoke for one hour on the subject, "What Shall We Do to be Saved?" and was followed by E. C. Woodruff, who said she should not ask "what shall we do to be saved?" but what shall a man seek to save? Her words were deeply interesting and instructiv.

Sunday evening was occupied by fifteen minutes' speeches by each of the four speakers. Mrs. M. E. Gale was the first speaker, followed by M. Babcock. Mrs. Woodruff was the next speaker, and commenced by saying, "He who obstinately refuses to investigate any subject impoverishes himself." Mrs. Woodruff was followed by A. B. French, who gave the closing address of the meeting. He said Bro. Babcock came there to tell us what he did not believe, while he came to tell us what he did believe, and he had not yet told us half of what he believed. The evening proved a very interesting one indeed; in truth, the entire three days were made unusually interesting and enjoyable. Every one seemed determined to do his part toward making it pleasant for everyone else.

The exercises were varied. Music and singing were furnished by Miss Happin, of Paw Paw; Mr. Bigelow, of Kalamazoo; Mrs. Babcock, of St. Johns; Mrs. Spinney, of Detroit, with occasional congregational singing. The singing by the "Tennesseeans" was also a very pleasant feature and added not a little to the harmony of the occasion. Every one felt free to speak his own ideas and sentiments, and was at the same time willing to accord the same privileges to others, and the most perfect harmony prevailed throughout the entire meeting.

It was resolved that a vote of thanks be tendered to the citizens of Paw Paw and the friends who had contributed so generously to the entertainment of the friends from abroad for their kindness, sympathy, and hospitality extended to all. A feast of good things was spread out, and all were welcome. Spiritualists, Liberalists, and Materialists stood side by side on the same rostrum. All spoke their own sentiments and in their way filled their mission and did their own work without one breath of discord or inharmony, proving themselvs Liberals in sentiment as well as in name. Yours for freedom, MISS J. R. LANE,
Sec'y Mich. State Ass'n. Spiritualists and Liberalists.

## A Suggestion for Temperance Reformers.

BLOOD VERSUS WINE.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In this age of great innovations a new suggestion is taken in better spirit than in those days when it was dangerous to yield for fear that iconoclasts might carry everything before them. Conservatism in those times was the check to Radicalism.

It is a well known fact that a man who has a taste for alcoholic drinks, either inherited or acquired, has to break off absolutely from stimulants if he wishes to kill his habit of drinking. The slightest taste—one drop, a nip once a year, may hav the power to awaken long dormant desires and utterly rout any resolution made for the best by such a person. It will, then, be conceded by all parties that it is best to refuse absolutely any alcoholic stimulant, no matter in what shape or vessel. This cannot be done as long as the holy ordinances of the churches require members to sip wine at the sacrament. This is a solemn rite, and it would be supposed that none would dare to transgress its holiness and giv way to their desires. It has been done. Drunkards hav been recaptured from an honest, righteous life and carried back into the paths of sin by merely taking the sacrament.

To remedy this, we propose to use real blood instead of wine. In sugar refineries dried blood of all kinds of animals is mixed with the syrups to clarify them. It becomes very valuable in connection with this industry. Now why could not the blood of young calves or little lambs—the very best—be collected by butchers, dried, and canned for religious purposes? A small portion of this, mixed with water, would serve far better than the deceitful stuff now used.

Then, moreover, the transubstantialist would be the better able to argue that the fluid partaken of at the sacrament was real blood, the blood of the lamb. A little additional argument would plainly show that it differed in no wise from the life giving currents of him who was hung on a cross eighteen hundred years ago. The logic might be thus: The blood of Christ was composed of the same chemical elements as the blood of an ordinary man. But the blood of an ordinary man differs in no constituent from that of lamb; *ergo*, the blood of the *lamb* is the same as the blood of Christ; in other words, it is transubstantiated.

We shall always regret that this idea was not advanced in the thirteenth century. What wasted words—how much bloodshed and how many lives would hav been saved Nor would we read in history that two dissenting priest

would meet on the Roman streets, or under the shady trees of the Bosporus, from a quarrel of words as to whether the wine was changed into the blood of Christ proceed to blows, under which one only succumbed when life had left his mortal clay. If this suggestion now offered to all sects and religionists had been adopted in the thirteenth century our holy clergy of the Catholic church would never hav labored under the imputation that they drank the sacramental wine because they liked it, and gave the communicants only the bread.

In addition to this the change would open up a new business and place a new commodity on the market. Nice canned blood would be at a premium, and connoisseurs in dried blood would make a living by sampling and grading for sale a commodity that now wets the sod upon which the poor beast is slaughtered. We hope to see the suggestion adopted. TOXOT.

## Liberal League Libraries.

DEAR TRUTH SEEKERS: I am wondering if you realize how easily Liberals can get up a library association, and the necessity that every Liberal League has of one, if it would do the greatest possible amount of work.

When I came South and found no public library, and even bookstores in all this portion of the country, I felt as if one of the vital necessities of life were missing. But I set right about trying to create a public sentiment that would demand one, and we at last made a commencement.

We formed an association agreeing to each pay three dollars annually in quarterly installments, and each member to choose books to that amount (such as he wanted) subject to the vote of the majority as to the acceptance of the choice made. A simple constitution and by-laws for the safety of the books and management of the library was formed. A beginning was made by donations of such books as the members chose to giv from their private collections, and now we hav formed in only a few years a fine library of choice literature, which is growing larger and better with each year, and is working great good in many ways, and doing much toward making Snowville the most literary place in all the country around. A ladies' reading club has also grown up out of the association, and all in a little town of 175 inhabitants, every one of whom belongs to the laboring class. Now, each Liberal League should at once begin to form some association of this sort, every member who is able contributing a certain yearly sum, and those who are too impecunious, and yet wish to read can rent the books at a small percentage of the value, depositing as security some book or other thing of equal worth, if necessary. Outsiders could also rent the books, thus helping the association, and having an opportunity to read many volumes they would never otherwise get to see.

One great value of the library association is the power of buying valuable works that single members are rarely able to purchase. Each library would soon not only own a copy of every Liberal book published, but also all valuable scientific books, works of romance, poetry, and art, and some one of the great encyclopedias. I hope each League will begin at once, and I am sure that not one out of the whole number will regret the outlay, which may be very small at first, but yet in the end do great and good work. Books reach minds that no other influence can. And only think what an encouragement this movement will be to our Liberal publishers and Liberal writers!

I hope our friend Bennett will receive so many orders that ere the year is out he will be compelled to hire additional hands in his office to fill them.

"Stern duty's voice demands your help,
Arouse ye for the strife,
Be up and doing—for the world
With mighty change is rife."

*Snowville, Va.* ELMINA DRAKE SLENKER.

## Book Notice.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES. D. M. Bennett, 141 Eighth street, N. Y.

The above-named work, which was forwarded me some time since by the author, has been perused with both profit and pleasure, and I cannot forbear offering my sincere congratulations to the writer, and at the same time my cordial indorsement of the able construction of his brave and noble undertaking. When we remember all the cicumstances connected with the writing of these 1 981 pages, a tenfold interest and value accrue to the reader thereof; and while the work fulfils admirably the intention of the author, the faithfulness with which he has grouped so much relevant matter around the great central, objectiv thought which incited the work commends the plan of construction to all who appreciate the efforts of our activ workers to Liberalize the public mind.

In all Mr. Bennett's writings one characteristic is particularly noticeable; unheeding fast the poisoned shafts of savage opposition, he unhesitatingly braves the stormy waters, and always finding antidote against the venomed arrows of the enemy, he passes in safety the "bojador" of unexplored regions, appearing to suffer no inconvenience in consequence of his hardihood.

The work in question being necessarily a "rapid transit" which brings from out the vague and shadowy past the beginnings of religious thought and practice along the highway of chance and change, continually keeps in view the one dominant and seemingly irrepressible tendency of the human mind to create and systematize a hierarchy of potent gods into whose hands all the most sacred interests of the race hav been committed at cost of fearful suffering and enormous sacrifice of human rights, human progress, and human happiness.

After having finished the perusal of this book one can but feel convinced that Mr. Bennett could not hav done the cause of Liberalism better service anywhere or in any way than he has succeeded in doing while serving out an unjust sentence in prison by giving Liberal literature this last valuable acquisition, for it is certainly a matter in every way worthy congratulatory approval that in our own country at last Liberalism is making rapid strides in the direction of a pronounced literature of its own. Broad is the field and ripe unto harvest which now awaits the action of Liberal voice and pen. Mr. Bennett is doing his share of the work, and those who enjoy and profit by such books as the one in question will seldom find opportunity to secure so considerable a library in such small compass or at such a comparativly small cost. Truly, JENNIE B. BROWN.

*New Haven, Ct*, Nov. 22, 1880.

## "Superstition in All Ages."

"Glory follows in the train of great men, and increases after their death."—*Plutarch.*

"The first thing which is required of genius is the love of truth."—*Goethe.*

This in a philosophical point of view is unquestionably one of the most stupendously profound productions that the hand of man will ever write. The sleuth-hounds of hypocrisy hav bound the martyr to the stake, "and round the limbs of liberty has climbed the bigot's flame." John Meslier was aware of all this, and much more; and though he dared not publish his thoughts while living, he bequeathed the most trenchant, stirring, and thrilling sentences that ever individualized the writings of man, for posterity to peruse when his immortal spirit should take its flight among the spheres of space, and the lump of marble clay to turn to atoms of pathetic dust, to be wafted away into the unborn worlds of time. He has condescendingly demolished every idea that can be advanced in behalf of Godism, and stripped to the last thread the Christian scheme.

I unhesitatingly affirm that this work in many respects is unimprovable and unsurpassable, and will, when translated into all the civilized tongues of earth, work a reformation in the inertia of the brain. Mr. James Parton is a competent judge of literature, and he says of this work, "It is the most curious, the most powerful, thing of the kind which the last century produced." Voltaire said, "He wrote in the hour of death, when even liars tell the truth."

Meslier knew that the people looked upon the earth as being geocentric, and man as anthropocentric. Meslier's appropriatements and appropriateness are undoubtedly unsurpassed in the annals of philosophical literature. His emolument of reason has been the cause of leaving to posterity a punctilious effect.

The universe it always was,
For it exists without a cause.

The hellhounds of the past hav drenched and the barbarians of to-day want to drench the fair fields of earth in blood and tears, and the black, cursed structure of Christianity is as ever intensely hostil to the advancement of science and the promulgation of Liberal ideas. You that fail to read this work lose a feast. It is only a commendable act of justice for all future generations to hold the name of John Meslier in the most sacred of human admiration and tranquilized honor until the stars no longer shine, and the glittering, beaming, brilliant sun goes down behind the western hills forever. B. O. FENTON.

*Aurora, Ohio.*

## Needy Liberals.

DEAR TRUTH SEEKER FRIENDS: I wish to call your attention once more to the Freethinkers' Badge Pin, solid gold, package registered, and the postage paid, the price of which is $1.50. It is sold by Lucy L. Churchill, West Richfield, Summit Co., Ohio.

I wish to say I am wearing one of sister Lucy's pins, and am proud of the honor of being marked as a believer in universal mental liberty. Miss Churchill has been confined to her bed for eight years with spinal complaint, and has great need of the little aid she ought to receive from the sale of her pretty badges, which should ornament the person of every Freethinker who honors his colors.

I highly approve of a badge. I used to wish, years and years ago, that Liberals would wear some token by which they could recognize each other, and no prettier one could be wished for than Miss Churchill's. Good Templars and Masons are displaying their badges all around Snowville, and now it will be honored, graced, and blessed by one badge for universal mental liberty, a better, grander, and nobler motto than is displayed by any other badge on earth.

And I would also remind you of the needs of the old pioneer of Liberal Freethought, Mr. Jeremiah Hacker, of Berlin, N. J. He and his aged wife are both sick, and if some few generous ones do not help them they may actually starve before the winter is over. I hav just sent him my mite of two dollars, and now call on others who are more able and probably just as willing to do as much if they know it is needed. They forbade my making any appeal for them. They said they were not afraid to die, but could not beg. But I consider it only a just debt due the once widely-known and well-beloved editor who was in yearly receipt of three thousand letters commencing "Dearest Friend," but now he is in his old age—like a worn-out horse left to starve and die on the commons, not purposely but thoughtlessly and by many ignorantly. Yours for real Liberalism,

ELMINA.

## Personal.

W. F. Jamieson will hold an eight-session debate with Rev. John Hughes, in Table Grove, Ill., Dec. 7th, 8 h, 9th, and 10th. He will not visit Nebraska until the middle of January, and will answer calls to lecture in central and southern Illinois. Address Table Grove, Ill.

## Notice.

Mrs. Colby and Smith closed their second engagement in Rochester, N. Y., Nov. 14th, having a crowded house; attended a three days' convention at Binghamton the 19th, 20th, and 21st; will remain there during November, and return to Rochester for the month of December, notwithstanding Mrs. Colby has given over forty lectures in that city since last April to large and appreciativ audiences.

Persons desiring the services of Mrs. Colby and Smith for week evening lectures or funerals will address them accordingly.

## Please Answer at Once!

I desire each member of the Executiv Committee of the National Liberal League to write me *at once* as to the status of Liberalism in his state or territory. If there should be any intention on the part of any member of the Committee to cease to act in his official capacity, for any cause whatever, he should hand in his resignation, so that his place may be filled and the work pushed on. Please write me at Kansas City, Mo. O. A. PHELPS,
Ch. Ex. Com. N. L. L.

*Kansas City, Mo*, Nov. 22, 1880.

[*From the New York Sun.*]

## Either a New Creed or No Creed.

What is Congregationalism? That is likely to be the question which will provoke the most difference of opinion at the National Congregational Council now in session at St. Louis.

The theory of the denomination is that each church is independent. The complete autonomy of the local church is something which is jealously guarded. We read of Congregationalism; but of the Congregational church, meaning the whole body, we do not hear as we do of the Episcopal church. It is of the Congregational churches, the individual societies of believers, that the denominational historians speak. These churches are bound together by a common ecclesiastical polity, and clusters of them unite in voluntary associations to secure the benefits of consolidation; but the Bible furnishes the only supreme law for them.

What Congregationalism is as a polity can be easily defined, but what it is as a religious belief is a question which cannot be so readily answered. In these days, especially, it is next to impossible to say what Congregationalists believe, for they either do not know themselvs, or differ widely as to their creed. A minister who might be rejected as totally unorthodox by one church would be at once accepted as sound enough in doctrin by another.

For instance, a young man was recently pronounced unsound by a New England installation council who would find no difficulty in getting a pastorate elsewhere. He was all at sea about hell, and had not yet reached settled convictions about inspiration and revelation; but there are many Congregational churches which would not mind that sort of Infidelity, provided he was an acceptable preacher; and councils could be got together which would let him slip through without too severe an examination as to the points where his belief was shaky.

On the other hand, there are Congregational ministers who would pass the gauntlet of the bluest sort of Presbyterian council. Such men go from the one denomination to the other without difficulty, not regarding the shell of ecclesiastical polity as of any essential account. The Rev. Dr. Storrs of Brooklyn, for example, was wanted for pastor by the Brick Presbyterian church of this city, though it is stalwart in its orthodoxy.

The Rev. Dr. Dexter of Boston, who has been elected Moderator of the National Congregational Council at St. Louis, contends that Congregationalism is not only a polity, but also a creed. If it is a creed, and the orthodox creed held by Dr. Dexter and most of the older theologians, then heresy prevails in the denomination to so great an extent that separation must take place.

But who will say what the creed is? According to the Congregational system, as interpreted by a large party in the denomination, each church must settle that matter for itself; and even if the National Council agrees upon articles of faith, it can't force them on the churches. They can take them or reject them, and still call themselvs by the name of Congregationalists. The Council, however, can recommend a creed which, probably, would be very generally adopted.

In an address before the Council on the "Expediency of Formulation of a New Symbol of Faith for Congregational Churches," Prof. Mead of Oberlin College reached the conclusion that either the old standards of belief commonly accepted must be modified so as to conform to the present age, or all statements of doctrin must be abolished. That is, there must be a new creed, or there must be no creed.

The new and liberal school of theologians refuse to be hampered by a creed, and therefore they will try to defeat any effort at St. Louis to lay down standards of belief for the acceptance of the churches. The old and orthodox school, on the other hand, demand a creed expressly for the purpose of driving these skeptics out of the denomination, or at least making them show their hands unmistakably. If they succeed in their purpose they will hold the great mass of Congregational churches together as the genuine exponents of Congregationalism, and the latitudinarian theologians will be forced into forming an association by themselvs. Thus the way will be prepared for a split in the denomination, and the breach will be likely to widen as years advance.

The orthodox party hav the Moderator of the Council, but it remains to be seen whether they will accomplish their purpose as to a creed. A spirit of compromise usually prevails in such gatherings, and it is not impossible that convictions may be sacrificed to expediency.

(*Continued from page 771.*)

sitting by an book; 5. Joel reading an open scroll; 6. Zacharias turning the leaves of a book; 7. Delphian sibyl, with an open scroll; 8. Isaiah, his arm resting on the book, deeply absorbed in divine inspiration; 9. A common sibyl opening a book; 10. Daniel writing after having seen one of his remarkable visions; 11. Libyan sibyl grasping an open book; 12. Jonah sitting beneath his gourd after the fish, which upon three days' trial could not digest him, had cast him up. Thus Jewish fable and pagan myth are blended together by the most artistic hands the world can boast, and in support of a religion replete with mere fancies and unrealities.

In the pointed arches and lunettes of the vaulting are what are supposed to be the ancestors of Jesus, represented as calmly looking for his coming, precisely as if they understood exactly how it was to take place and what the result of his coming would be.

In the four corner arches on the altar wall, on the right, is represented the Israelites in the wilderness with the brazen serpent. On the left is the improbable tale of King Artaxerxes, Esther who sold herself to him, and Haman, who was hanged on the gallows he erected for Mordecai. On the entrance wall is the prize-fight of David and Goliath, and the brave Judith. On the altar wall is also painted by Michael Angelo his conception of the Last Judgment. It occupies a space 64 feet in width. On the right is represented Christ as judge. Over him hover the saints, drawn back by devils, and supported by angels. On his left the wicked are vainly trying to climb up into heaven. Above are two groups of angels with the cross, the pillar against which Jesus leaned when scourged, with other implements of his torture. In the center are Jesus and his mother, surrounded by the apostles and numerous saints. Beneath the wicked wretches who are struggling to keep out of it is hell itself, according to the conception of Dante, aided by the pagan notions of the ferryman Charon and the judge Minos, thus again blending pagan and Christian fable together to terrify the easy dupes who look upon the picture. The impropriety of presenting such monstrous and diseased conceptions to the view of credulous, superstitious, and illy-informed people, must be readily seen. But it is by such frightful pictures and by more frightful word-painting that the Christian system has been built up and sustained. This is that dreadful hell, which Jesus sits complacently by, manifesting no regret that millions of immortal, sensitive, but very ignorant and fallible beings brought into existence by his father or himself, are being thrust forever and ever, while he by a single effort might prevent it all. Futile, indeed, were the cross, and crown of thorns, if countless millions which he died to save are nevertheless to spend an endless eternity in such intense suffering that a single instant of it would be sufficient to extinguish life. Oh, what a God to create beings thus to suffer! Oh, what a redeemer to give his life to save the world and still allow ninety-nine hundredths of the human race to perpetually suffer indescribable agony! Oh, what a religion that teaches and enjoins such ineffable nonsense! It is not much to be regretted that the centuries which have passed have dimmed the painting, so that it requires close study to trace its horrible outlines and conceptions. I saw a similar painting in St. Mark's cathedral in Venice, and another in a church in Florence. The torments of hell have for centuries been the favorite picture with Christian propagandists, and thousands upon thousands of times has the false and horrible imagery been held up before unreasoning audiences to frighten them in subservience to priestly demands.

I have been somewhat minute in describing the frescoes in the Sixtine chapel, because it is one of the most noted rooms in the palace of the Vatican, and because those paintings have been looked upon, admired, and approved by thousands of people from many countries. In this room most of the solemnities at which the pope officiates in person are held. I shall pass over the other rooms more hurriedly. A door leads from the Scala Regia to the *Pauline Chapel* in which are other frescoes by Michael Angelo, when advanced in years. The subjects are the conversion of Paul and the crucifixion of Peter, either of which possesses about the same reliability as the pictures already described. Other paintings and some statues are also in this room. This chapel is used on the first Sunday in Advent for the exposition of The Host when the faithful believe that the body of Jesus is virtually and absolutely present. On that occasion, as well as on Holy Thursday, it is brilliantly illuminated.

It is the rooms styled Raphael's "Loggie," and "Stanze," that attract the principal attention of those who admire artistic paintings. They are on the next floor above. These comprise several large vaulted rooms, lighted from the top, decorated with beautiful frescoes, moldings, and bas-reliefs, designed by Raphael and other distinguised artists of the sixteenth century. I will not stop to describe the numerous subjects of the elaborate frescoes, but will only remark that they combine pagan and Christian allegory and myths in about equal proportion. The allegories and conceptions of the Greeks seem to serve a very good purpose in the decoration of the walls of this Christian palace. These rooms are rich in artistic merit, being large and high, and covered with the rich paintings which afford many subjects for study. Besides the frescoes, etc., there are in these rooms forty-five large and magnificent paintings by the best Italian artists, and richly framed, but as they are all religious subjects, embracing largely the different representations of the Virgin and her son, with many of the numerous saints, the confession and baptism of Constantine, I will not enumerate them. These are largely copied by the painters of the day, who by special permission are allowed to do so; but the regulations are strict and imperative. Some seventy rules are printed and hung up for the guidance of painters, photographers, and sculptors who go there to make copies, and if infringed, the offending party is excluded from the rooms for two years. The paintings are regarded as of the highest order in Rome and in the world. Volumes have been written in descriptive praise of them and the several galleries in which they are contained, but I will not enlarge upon them. They are rich and artistic, but the subjects did not interest me. I have seen so many Madonnas, so many little and big Jesuses, from the stable to the cross and in the clouds that the whole has become an old and exceedingly distasteful story.

The long corridors and porches next to some of courts through which visitors are permitted to pass are extremely rich with frescoes. In two or three I lingered some time studying these in the arches between the columns. Here again I saw the same old Jewish-Chaldean fable about the creation fully represented in a series of fine paintings; first God is personified as a winged being flying over chaos, without form, and void; then he is separating light and darkness, then creating the earth, the sun, and moon, separating the water and dry land, creating vegetation, the animal kingdom, and finally Adam, afterward Eve, and her presentation to Adam. God looks like a benignant old patriarch; and when he introduces Adam to his future wife he seems to be doing a very sensible thing, and Eve is so charming in appearance that Adam cannot be blamed for being pleased with his new companion; but when it is remembered that between this unsophisticated couple a race was to be begotten and brought into existence, countless trillions of whom are to be forever wretched, the extremely great blunder of their creation is most apparent. That infernal old snake is again brought forward, but this time he has a man's head, which is a departure from the snakes usually shown as having caused all the mischief which made it necessary for a God to be put to death. The snake, as usual, has climbed a tree, and is making himself very busy at wheedling the young, inexperienced woman. His having a man's head makes it seem more possible that he might talk, but the monstrosity of a snake's body and a man's head is too great to have the semblance of possibility. Of course the expulsion from Eden follows, with all the fabled incidents in Bible story, including the procession of animals marching into the ark, the waters covering the earth, the poor human and animal wretches drowning like rats, the egress from the ark on Mt. Ararat, the rainbow, Noah's sacrifice, the Tower of Babel, Abraham's attempt to slay his son, when the angel substitutes the ram, and so on down through the careers of Moses, Joshua, Samuel, Saul, David, Solomon, Elijah, Elisha, Daniel, etc., and after these the principal events mentioned in the New Testament—the same old, old improbable story told over and over again.

In passing along these rich and expensive porches, corridors, and colonnades are frequent doors leading into magnificent rooms, and which are not opened to the public. On these, in gold letters, are the names of the numerous popes who have occupied this palace, and the abbreviation, *Pont. Max.*, for the title of *Pontifex Maximus*, is always met with; thus Pont. Max. Gregory XVI., Pont. Max. Pius VII., Pont. Max. Leo XII., Pont. Max. Pius IX., etc. This is an old Roman title for the emperors, and literally means the principal bridge builder, *ponte* being bridge, *fex* to make, *maximus* the greatest or chief. But simple though it be, and though of pagan origin, as is nearly all that Christianity possesses, one meets this abbreviation so often in passing through the Vatican, as well as many other places in Rome, that he becomes utterly tired and disgusted with it.

Far the larger portion of the galleries and museums of the Vatican are in the northern portion of the palace, entrance to which is only obtained by passing round bulky St. Peter's and making a long journey up to the entrance at the extreme northern gate. It seems like a half mile walk to make the distance round this great church; and as I walked it six different times, I had a pretty good chance to make a correct estimate of the distance.

The collection of statuary in the Vatican is the largest in the world. I was told that it comprises twenty thousand statues of all kinds. I was disposed to doubt the statement, but after I wandered through the many halls, corridors, saloons, galleries, and chambers containing them, I was disposed to regard the statement as not much exaggerated. These statues cover a wide range, including Egyptian, Grecian, Roman, Etruscan, ancient art as well as largely of modern work, including all the distinguished pagan gods and goddesses, emperors and rulers, heroes and warriors, statesmen and orators, poets and artists.

The Jupiters, Junos, Neptunes, Minervas, Marses, Venuses, Cupids, Apollos, Cereses, Mercuries, Bacchuses, Herculeses, the other gods, goddesses, graces, muses, satyrs, etc., etc., were almost without end, and the larger portion of them are the very highest productions of art. Many are colossal in proportions and of the finest polished marble, evincing the most exquisite workmanship. What a magnificent field for the study and contemplation of what the art of man has accomplished in marble and bronze!

Here are a large number of the statues found in the ruins of ancient Rome, many of which were executed in Greece twenty-five hundred years ago, and a much larger portion produced in ancient Italy, as well as in more modern times. Lions, horses, griffins, centaurs, wolves, dogs, and many other animals are also portrayed with great skill. It is not worth while for me to attempt to give you a list of the statuary contained in the Vatican, but be assured the collection contains about all that is valuable in the line in the world.

It seemed a little singular to see so many sculptures of the gods and fictions from pagan fables in this first palace in Christendom, but it is doubtless far more pleasing to the average mind than to be always looking upon Madonnas, crucified gods and agonized saints and martyrs.

The collection of antiquities is very large and pronounced the most extensive in the world. The antiquities of Egypt are a very conspicuous portion. Here are sarcophaguses, coffins of wood and papyrus, mummies, inscriptions on stone, terra cotta, and on papyrus, statues of the gods of Egypt, etc., etc.

The collection of these antiquities was begun by Pope Julius II., Leo X., Clement VII., and Paul III., and was probably among the best acts of their lives. Here were preserved the Torso of Hercules, the Apollo Belvidere, and the Laocoon. Subsequent popes very sensibly added to the collection, until it is one of which the world may well be proud. Besides the statuaries there are an almost endless number of vases, ancient works in terra cotta by various nations, highly ornamented in many cases, earthernware of many descriptions, lamps, bronzes, glassware, inscriptions, coins, jewelry, ornaments, tapistry, and ten thousand other things I cannot recall, which I am quite sure you are glad of. Among the Egyptian antiquities were great numbers of their gods, including perhaps hundreds of figures, little and big, of Isis and Horus, the Egyptian Virgin and child from which the Christian Virgin and child were undoubtedly borrowed, so here right in this chiefest of Christian palaces are the very proofs which indelibly stamp their system a borrowed one. Its choicest dogmas and conceptions were taken from the pagans whom they affect to despise. All these curiosities are distributed and stored through many long rooms and galleries, and I will leave you to imagine the greater share of their numbers, wonders, and beauties.

I was particularly interested in the Library. Its door was opened to me upon special application, and an attendant went with me through the entire apartments, though he spoke English so indifferently that I could not understand him well. I entered into a series of continuous magnificent rooms with large openings between, I should judge a thousand feet in length. This view, bounded by frescoes, gilt, and magnificence may be more easily imagined than described. Twenty-four thousand of the books are in manuscript, the collection of many centuries, and are in closed cases on the side of this long vista of one thousand feet. On one side are windows looking out upon a most beautiful ornamental garden filled with choicest flowers and rare plants, arranged with exquisite taste. In these, as in other grounds, were to be seen beautiful palm trees, orange and lemon trees in full bearing, accacias, and many rare plants. The attendant showed me many very costly presents in the way of books, rich vases, exquisitely executed articles of furniture which had been given by the different crowned heads of Europe who wished to secure the favor of the various popes. Among them was a large copy of the *Missal*, or book of Latin forms and ceremonies of Catholic worship, about twenty inches in length, twelve in width, and two and a half in thickness, and bound in the most expensive style with heavy gold clasps, corner pieces, and other ornamentation. The work was executed on parchment or vellum by hand and richly ornamented in the same way in the most exquisite manner. It is indeed a a marvel of neat and perfect workmanship. The letters, words, lines, pages, and the thousands of embellishments in various colors were as neatly executed with a pen as the most artistic engraver could perform. I never saw anything in its line equal to it. The book must have cost the labor worth thousands of dollars. One of the tables

shown me is composed of thousands of pieces fitted together with remarkable skill, requiring the constant work of eight years to construct it. It is a wonder in its way. But I have seen so many prodigies of artistic workmanship that I have often and again been overwhelmed with wonder and admiration.

At the extreme end of the long hall, or series of halls, was a magnificent stained window exhibiting the late Pius IX. in the most brilliant manner as large as life and twice as natural. The light is so thrown upon the outside as to giv it a splendid appearance. At the same end of the room are many cases of what are called Christian antiquities, consisting of lamps, glasses, bottles, gems, statuettes, crucifixes, ornaments, trinkets, etc., taken from the Catacombs, which were deposited there with the dead in the early centuries. In the other end of the room are a great collection of pagan antiquities. The assortment of coins and medals are a museum in themselves.

In what is called the Apartment Borgia are fifty thousand volumes of printed books. This room is magnificently decorated with frescoes and allegorical paintings. But the finest room of all, and the richest, I think, I have seen anywhere, was a large room, connected with the library, some 200 feet in length, 100 in width, and 50 in hight, arched overhead, and literally covered with lively and beautiful frescoes, gilt, and adornments of many kinds. The effect, upon being ushered into it, was almost overwhelming. Here were stored many of the rich presents made to various popes by different kings and emperors, whose names I do not retain. I can only say the whole is grandly magnificent. The library of manuscripts contain many very rare productions in numerous languages, but I will not detain you with a recitation of them.

Perhaps I ought to mention the department in the Vatican for the manufacture of mosaics. Two long rooms are devoted to this species of art, which consists of making a species of earthenware containing some glass of all conceivable colors and shades. These are made into small pieces, and in making up a portrait the proper colors are selected and the pieces fitted together with neatness and skill, and set in a kind of cement. It is a slow process, but the effect when once produced is permanent and does not fade like a painting. The 234 portraits in St. Paul's church were executed in the Vatican. But I will leave it without further attempt to give you a description of it.

The palace of the Lateran will next claim a brief notice. The most that I saw of this edifice is the part which contains the museum—the lower front portion. It contains many ancient statues and bas-reliefs, antique marbles, and a pretty full collection of Egyptian and other antiquities, among which are over fifty sarcophaguses of various sizes and styles. The Grecian and Roman statuary are a feature in the museum.

This was once the residence of the popes, before their removal to Avignon, and several church councils were held there, but it is now comparatively unoccupied. It is far less extensive than the Vatican. I think I said something of it in a former letter.

### THE QUIRINAL.

I will have more to say of the palace of the Quirinal, situated on the largest of the hills of Rome in the southeastern portion of the city. It was built for a summer residence of the popes from the healthiness of the location. It was begun in 1574 by Gregory XIII. The principal court is over six hundred feet long and surrounded by a portico on three of its sides. It contains choice paintings by the best artists, as well as frescoes, bas-reliefs, etc. The large garden in the rear was added by Urban VIII., and contains a kind of musical fountain made of jets of water. The name is derived from the Quirinus, or temple of Romulus, which once stood on the same grounds. Here the cardinals met in conclave on the death of a pope, or rather here they were locked up and kept so locked until they could come to an agreement as to which of them should be the next incumbent of the pontifical chair. The sacred college when full consists of six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. The pope must be an Italian, which gives the impression that God must have a strong partiality for that race of men, even as he is said to have had for the Jews three thousand years ago. The candidate for pope must not be less than fifty-five years of age. It requires the votes of two-thirds of the cardinals to elect. France, Austria, and Spain, are entitled to one vote each, which, however, does not do them much good; the Italians have it all their own way.

When Gregory XVI. was elected, the cardinals had been sitting for fifty days without coming into the open air. This election was made known by a voice from one of the windows, by shouting the result in Latin. When this is done the new pope appears with the golden cross borne before him, and he blesses the people for the first time. On the next day a state service is held over the new pope in St. Peter's. He is borne on his papal throne, preceded by peacock's feathers, and he intones, *Tu es sacerdos magnus*, at the high altar. The cardinals kiss his feet and hands, and he embraces them with the *osculum pacis*, or kiss of peace. After this he is consecrated as bishop of Rome. Pius VII. expired in this palace.

On September 20, 1870, the palace was taken possession of by the united Italian government as a residence for the king and the crown prince; so the large series of sumptuous rooms are now occupied, except during the summer, by the dissipated Humbert and his charming wife. They being still at their summer residence not far from Milan, their palace is thrown open to the public. I will have to admit that they are the richest rooms I have yet seen. They are very large, and vaulted, and the most beautiful frescoes adorn the ceilings and magnificent paintings the walls. I was in what is called the throne room, and saw the throne on which Humbert sat when inaugurated king, and which he occupies on extra state occasions. It is most magnificent. A great amount of gilt is seen on the moldings, the trimmings, and ornamentation, etc. The chairs are also covered with gold, and upholstered in the richest style. The queen's reception room is equally rich, and many others fall but little short. When I realized that this extravagant palace was erected and fitted up as a residence for popes I mentally exclaimed: "How different this kind of accommodations from that which their accepted God had to put up with when he 'had not where to lay his head.' Verily the servants and followers fare a thousandfold better than the master who experienced the lowest form of poverty." The query inevitably arose in my mind, "If God was pleased that his dearly beloved son was compelled to endure the stinging wants of poverty, how can he who never changes at all so evolute as to delight in his Italian servants living in more grandeur and magnificence than half the kings and emperors of the earth?"

### OTHER PALACES.

The Palazzo Borghese is one of the celebrated picture galleries of the city, and contains a large number of beautiful paintings and statuary. With the connoisseurs of art it makes a great difference who the artist was who painted a picture. With such the works of Raphael or Angelo, or some other distinguished artist, are about all they care to look at, and they will pass by unnoticed scores of paintings by ordinary artists. They will nearly go into raptures over the work of Raphael, and perceive in the touches of his brush what they cannot see in the efforts of others. It is not so with me. I think I know when a painting pleases me. I can tell whether its figures are in proportion, whether they occupy a natural position, and whether the lights and shadows are sufficiently marked; I think I can tell whether the painting is a work of ability or a "mere daub;" but it makes very little difference to me whether it is executed by Angelo, Raphael, Giotto, Gaetano, Rubens, Bobacti, Van Dyke, John Smith, Tom Jones, or any other man. I have noticed the productions of many male and female artists who had copied and were copying in the various galleries. I have visited the masterpieces of great artists, and I have generally thought the copy looked as well as the original, and many times far better, because fresher. I look far more to the pictures for my pleasure than to the artist who executed them.

Borghese is the family name of Pope Paul V., by whom this palace was erected. Its arcaded court is surrounded by ninety-six coupled granite columns. The stairs are wide and splendid. The galleries comprise twelve rooms, well-filled with the choicest paintings, many of them hy Raphael, Savonarola, Lippi, and others.

The *Palazzo of Colonna* is a Doric colonnade, and has an allusion to one of the ancient distinguished Roman families. It was built by Martin V. Here are five splendid rooms containing distinguished pictures by Muziano, Titian, Giorgione, and others. It is a very pleasant place to pass an hour or two.

The *Palazzo Corsini* is another rather grand edifice erected by one of the old aristocratic families around a court of good size. Here are ten rooms of very fine pictures by distinguished Italian artists, whose names I do not believe you care a straw to hear. It is a fine retreat for a lover of fine art.

The Capitol Museum I think I slightly mentioned in a former letter. It is on the Capitoline Hill, and contains a very interesting collection of Roman sculptures and antiquities, which date on an average from the beginning of the Christian era. It was planned and partly carved by M. Angelo, who took a most lively interest in statuary and paintings, and probably executed more first-class productions than any man who ever lived. Here are colossal statues of great size, and many artistic representations in marble of the old Grecian and Roman gods, with a large collection of the antiquities found in the ruins of that ancient city.

The *Conservatory* on the opposite side of the piazza contains a similar collection, with many paintings, statuary, tapestry, etc. But when one has seen so much of these things he almost ceases to be able to duly appreciate them.

The Palazzo Albani is a most beautiful place, on which a large amount of money has been lavished, and I must not fail to say something of it. It is situated northeast of the city and without its limits, but it is a very charming place, and perhaps it ought to be, for two millions of dollars are said to have been expended upon it. It was once the property of Cardinal Albani, and afterward of the queen of Spain. The grounds cover fifteen or twenty acres, laid out with great taste and skill. The carriage roads and main walks are bordered by large box trees, six feet high. The beds in the beautiful garden in front of the palace are laid out in all conceivable attractive forms; these are for small flowers, and are bordered by the dwarf box, both kinds being trimmed with the utmost neatness. I have hardly seen any grounds more exquisitely laid out and decorated.

The palace is fronted with long porticoes, all filled with beautiful statuary. In the continuation of the buildings are also more of the statuary and other rich works of art, largely modern, with considerable also of the ancient Roman production. Opposite the palace, and beyond the beautiful grounds mentioned, is another building, in which also are many statues. In the upper rooms of the palace are still other very beautiful statues and many fine paintings. But why weary you longer with a description of these fine things? Just imagine that everything is extremely rich, extremely artistic, and beautiful, and I will pass on. The palace is on high ground, and from the upper rooms splendid views are obtained of the surrounding country. I left the premises fully impressed that I had looked upon very beautiful works of art, equally in sculpture, painting, and landscape gardening.

It would not do for me to omit to mention my visit to the lovely place called the Villa Doria Pamfili. To reach it a carriage is taken, and we gradually arise in a circular roadway to Montorio, west of the city. On both sides the roadway is bordered with fine specimens of the aloe, or century plant, many of which blossomed this year. Some of them are ten or twelve inches through the crown. A monastery and church are on the top of Montorio, and the piazza in front commands one of the most beautiful prospects in Rome. The whole city is spread out below you like a panorama, and the entire surrounding country for nearly twenty miles in every direction is also equally well displayed. Here is what is called the Tempicotto, a small circular building with sixteen Doric columns, and it is claimed that it stands on the very spot where St. Peter was crucified, which probably is just about as true as many others of the false claims which the church sets up.

After feasting our eyes on the beauties spread out before us, ten or fifteen minutes' drive brought us to the entrance into the grounds of Villa Doria Pamfili. I will not say that these grounds are prettier than our Central Park in New York, for that would be saying a great deal; but they are indeed very beautiful, and the part laid out as a garden has had far more labor bestowed upon it than the same amount in any portion of Central Park. But the bulk of the three or four hundred acres is more of a natural park, and has less of art about it than our Central Park.

On entering and following the carriage road which passes under a triumphal arch, it leads in a few minutes to the entrance of the Casino. On the right is a terrace affording a beautiful view of the Campagna, and the mountains, north, east, and south. The sea can also be seen in the west. The Casino is a building in which are several fine female statues, and a billiard room on the ground floor, and some beautiful paintings and frescoes in the rooms above. A most beautiful flower garden is immediately south of the Casino. We next come to the Columbaria, among the trees to the right, discovered in 1838, and situated on the ancient Via Aurelia. One of them is well preserved, and contains some interesting paintings, such as Prometheus delivered by Hercules, Death of the children of Niobe, etc. The road by which the Casino is reached turns to the left, skirting a meadow richly carpeted with anemones. In the center is an area with representations of the gods, and Antonius and Pius sacrificing to the penates. In a few minutes more the road turns to the right, and a beautiful view is obtained of the Alban mountains and the Campagna. It then proceeds in numerous windings, at first skirting a very fine growth of pines, to a pond or little lake, with swans, geese, and ducks of several varieties. We pass along its banks to the fountain which supplies it with water. On the roadside as it returns toward the entrance is a fine marble monument erected by Prince Doria in 1851 to the memory of the French who fell and were interred there. The roadway is bordered by fine olive and other trees, and their branches meet over the roadway, forming beautiful bowers and groves. I think in these grounds by the side of the roadways and walks are fully one thousand century plants. They require little or no attention and grow as easily as burdocks

do with us. They make a fine border for roads, and when they blossom, as several do every year, the odor is lovely and the appearance beautiful. Scores of carriages visit these grounds every pleasant day, and a pleasanter drive can hardly be found anywhere.

Among the interesting places visited is the little old monastery, cloister, and chapel where the poet Tasso spent his last days. I visited the library where he read, the room he occupied, saw the chairs he used, where he died, and the casket wherein he was deposited. The poor fellow, though possessed of one of the most brilliant minds, died insane, and I apprehend that religion was somewhat the cause of it.

A very life-like painting of the poet is on the wall of his private room. Some three busts of him are there also. His remains are deposited in the chapel, and a slab in the wall bears an inscription of his death and great qualities. I do not know much of Tasso's poetry, but my impression is that he was a genial, lovely man, and that he wrote poetry almost divine.

Many distinguished men have lived in Rome, but none more justly distinguished than Goethe, who resided here for some time. The house he occupied is pointed out.

I presume I have written you quite enough about the Eternal City, though I have not told you of every place I visited, nor did I tell you of all the places and palaces containing curiosities and objects worthy of attention; but I have seen enough, and I have wearied you enough. It has now got to be the eighth of the month. I have been here two weeks, and it is time for me to be off to Naples. Good-bye. D. M. B.

## What is Thought?

This is a question which from time to time has not only been discussed in these columns, but has engaged the attention of great numbers of people. Our friend E. A. Chapman undertakes on another page of this issue to describe what thought is, in contradistinction to the views of others who hav written for these columns. The subject is a very thoughtful one, and with all the thought that has been given it, it seems difficult for all to arrive at the same conclusion. We agree with Mr. Chapman in many of the views he has advanced, but differ with him somewhat as to the nature of thought. Possibly it may not be amiss for us to ventilate our thoughts upon thought in the same issue with him.

We agree with him that thought is not substance, any further than a motion of the hand is substance. A certain amount of substance or matter is used or utilized in the production of thought, the same as with the motion of a muscle, but it is incorrect to say either is substance. It takes substance to produce them, still they are not substance. Mr. Chapman says thought is a *condition* or a *manifestation of a condition*. *Function* is a better term. Thought is the function of the brain just the same as seeing is the function of the eye. Some eyes see better than others, some brains think better than others; all is owing to the organization for the function, some being more perfect than others.

Mr. Chapman says the universe is divided into two great classes, the ponderable and imponderable, or "mind and matter," and from the tenor of his remarks it appears that he holds mind to be an original element in the universe, comprising, as it would seem, a domain distinct from that of matter. We conceive mind or thought to be a product, not a simple, original existence. There is no proof that any mind or thought exists save that which is produced by the intricate organizations adapted to its production. In inorganic matter there is no organic life, no sensation, no intellect. As we advance from the condition of "crude matter," from non-crystallization to crystallization, and then on to organization in the vegetable world and then the animal world, from the simplest monad to the most fully developed mammal, from the jelly-fish up to man, we find the capabilities—sensation, moving, feeling, tasting, seeing, hearing, thinking—increasing precisely with the organizations producing them. All animals hav sensation, but in keeping with their organizations; all hav thoughts, imperfect or perrect in proportion to the perfections of their organizations or apparatus for producing thought. The assertion may be repeated that there is not the slightest proof of the existence of thought save that which is produced by thought-engendering organs. As hearing can only be performed by the ear, seeing by the eye, so thinking can only be performed by the brain and nerve appendages. There is a grand original fountain of hearing, a vast reservoir of eyesight, just as much as there is of thought or mind. These are all produced by organizations, and hav no other existence. When the organizations cease to act, when life departs from them, these results are no longer produced,

Friend Chapman again says, "No property of matter has ever been found to control matter itself." To us this seems an incorrect proposition. Force is a property of matter, and force is the only power or element in existence that can control matter. In other words, it may be said matter controls matter. for all the force that any one knows of is a concomitant or inherent property of matter. There is no force without matter, and no matter without force. They do not exist independently, and are not found widely separated. Matter is never dead, inert, or lifeless, but only relativly so. It always has within it latent and inherent force and life. When brought to the proper degree of organization, thought or mind is produced, and not before.

The statement that "the element controling must be superior to the element controled" is of a doubtful correctness. A train of cars may contain articles of intricate marufacture as well as hundreds of human beings. The fuel and water are the elements which control or impel that train, but is it true that they are superior to the freight with which the cars are loaded? Is it any more true that "the *I* within these bodies which reasons and thinks is the real organized and only individualized entity?" Is it not the body, including the brain and nerve system, sustained by the digestiv and circulatory system, that reasons and thinks? There is no "individualized entity" aside from the organization, or at least we hav no proof of any. The individuality depends wholly upon the organization, and always conforms to or keeps pace with the organization. There is no fact better proved than this. Individuals differ just as organizations differ, and no farther. It takes an organization to constitute an individual.

The assumption that the mind is the spirit is quite untenable. Mind proves not the existence of spirit. Mind is the result of the body or physical organization and nothing more. Every animal has some mind—some far more than others—but always in keeping with the physical organization. We may hav a dual existence. This may be our rudimental or primary state, after which the ultimate; but so long as we see, we must hav an apparatus to see with; so long as we think, we must hav an apparatus to think with. If we maintain our individuality after this crude body is lifeless and decomposed we must hav another organization, which among the organs for other purposes must hav a brain to do the thinking. Without it we cannot think nor maintain a conscious individuality. If spirits exist they hav real bodies, eyes, and brains, even as we hav here—inconceivably more subtil, perhaps, but still real, physical organizations. These finer organizations may be developed during our cruder life, and be ready to set up an independent individuality when the cruder becomes dead and worthless. If, however, this is so, it would be well had we more positiv proof of it. At all events this position may be stoutly maintained, that so long as we think, we will require an apparatus to think with.

As water, by the combustion of fuel, is correlated into a force to drive the engine, to turn heavy machinery, and haul heavy trains of cars, so the meat and bread taken into the stomach are by the digestiv and assimilativ organs, through the offices of the brain and nerve-system, made to produce thoughts; as steam cannot be generated without the combustion of fuel, so muscular action and brain action or thought cannot be generated without a due consumption of food. Something cannot come from nothing, and neither can motion or thought.

Our friend's theories and assumptions about "thought-waves," the electric batteries of the brain, talking without organs, etc., may be very correct, but unfortunately they are not sufficiently demonstrated to be universally accepted. There is, it is true, much in the universe that is subtil, ethereal, impalpable, and universal, but that does not prove all questionable theories to be realities. We can do no better than be willing to accept the facts as fast as they are proven, and to not allow old-standing prejudices to prevent the influx of demonstrated truth.

## The Passion Play.

Mr. Henry Abbey, manager of two theaters in this city, had determined to place this drama upon the stage of Booth's theater. At the announcement of this determination, the clergy and adherents of the churches became greatly aroused, and strongly opposed the movement. As an indication of their remaining strength it is to be confessed that Mr. Abbey has yielded to their prejudices and decided to not place it upon the stage. For this he is denounced as lacking in courage and independence, and succumbing to ecclesiastical powers. After the play has for centuries been enacted in thousands of pulpits, and even torn in shreds and tatters, it would seem that an improved version might be allowed to be placed upon the stage, though like most other plays it is founded on an imaginary basis. The author, Mr. Morse, announces that he will giv a public reading of it and leave his audiences to judge of its merits and propriety. The opposition it has met with will probably increase its popularity.

## Three Earnest Workers Passed Away.

Absence from home must be the excuse for timely mention not being made in these columns of the recent death of three distinguished and long-lived laborers in the cause of religious truth and human welfare, to wit., Mrs. Lydia Maria Child, Mrs Lucretia Mott, and Carl Heinzen, all of whom went to their rest within the past few weeks.

Few women of any age hav done more valuable service in the cause of truth and real progress than did Mrs. Child. None hav more effectually protrayed the errors and superstitions of past ages; none hav given a more truthful record of the struggles and advances of the human mind in its search after religious truth. Her "Progress of Religious Ideas" will stand as a lasting monument of her research and eminent ability. Her several other works also rank high in literary merit. She was born Feb. 11, 1802, and was consequently seventy-eight on her last birthday.

Mrs. Lucretia Mott, though not an authoress, was a woman of excellent mind, strong common sense, and great kindness of heart. Her long life was devoted to the work of improving the condition of her fellow-beings, and assisting the oppressed and down-trodden. She was a member of the Radical wing of the Friends, and had little or no belief in theological dogmas. She was for nearly half a century a preacher in her society, and her voice was again and again heard in defense of the enslaved of her race. She was unfaltering in her devotion to freedom, and spent more years in philanthropic work than one in many millions is able to perform. In qualities of both head and heart she was an honor to her sex and to her race. She reached the advanced age of nearly ninety years.

Karl Heinzen was an able German Freethinker, and for many years editor of the *Pioneer* in Boston. He labored faithfully to free his fellow-beings from the fetters of error and superstition, and maintained a persistent warfare against the fallacious dogmas of theology. He was a foe to conservatism and hypocrisy, and wished above all things, to see truth reign on the earth. He reached the age of seventy-one years, thirty of which were passed in the United States.

In The Truth Seeker of Nov. 20th appeared a short article of twenty-five lines, entitled, "Agnostic," written by Wm. H. Spencer, and which originally appeared in the *Free Religious Index*. We were not aware of this latter fact when we published it. It was sent in by a friend with other short selections, and it found place in our columns without our knowing it had graced a Boston contemporary. We do not mean to purposely use anything that has appeared in those columns without giving due credit.

## Acknowledgments.

Many thanks to the kind friends who hav so promptly responded to our call for material aid. They hav thereby rendered us essential service and endeared themselvs in our esteem. Long may we jog along together in the pathway of truth and fraternal regard in which we all delight to walk. We hope other friends will also remember us and that urgent needs attend us. We hope those who are now readers of The Truth Seeker will continue to be so, and that each one will willingly and promptly pay up for the time it has been sent to him. Every number issued and sent out costs money, and it is only reasonable and honorable that each recipient should be willing to help to pay the bills. Let it be remembered there is no better way to disseminate the truths of Liberalism than by the wide circulation of Liberal papers, and every lover of the truths that Liberalism teaches should be willing to help support and extend the good work. Apathy and indifference to the growth of truth are mischievous elements which Liberals ought to shun. Millions of dollars hav been expended by our oppcnents in planting the seeds of superstition and error, and we must not expect them to be uprooted without its costing a little. As friends of truth and reason, we ought all be willing to make some sacrifices, some contributions, to that cause which we know will benefit the human race,

Another word relativ to obtaining new subscribers. This is the time of year for effecting this good work. If the friends of The Truth Seeker will act in unison in this effort great good will be accomplished. There is scarcely a reader of The Truth Seeker but what can obtain a new subscriber if he will only set himself about it. Some can obtain three, some five, and some ten. Will not every friend make the effort? The offers made in our last are sufficient to induce every earnest Liberal to make some exertion in that direction. Let those who hav been borrowing the paper and reading it without paying, resolve that for 1881 they will pay what it is worth and not "sponge" any longer; and let every reader resolve that he will send in the name of a new subscriber. If every Liberal would do his duty toward the dissemination of Radical publications, all the Liberal journals of the country would flourish, and the eyes of additional thousands might be opened. Remember that to every new subscriber for Vol. VIII. for 1881, six numbers of the present year will also be sent. We wish to do our part in spreading truth broadcast over the land if the lovers of truth will only aid us. Will you do it?

## Liberal Libraries.

We trust every reader will notice sister Elmina's remarks upon this subject. It is of the first importance, and should not escape the attention of any one. We hav had the subject in mind with a view of placing it before the readers of The Truth Seeker for their consideration. The season of the year for long evenings has come again, and it is a good time to take the subject of libraries into consideration and to act with promptness.

Every town and village should hav a library; yes, a *Liberal* library. The great peculiarity that makes the Anglo-Saxon race superior to many others is its fondness for reading. Reading increases knowledge and the power of thinking correctly. A family or a community that spends its time in reading useful books will inevitably grow wiser and better. It will be far less liable to run into habits of idle gossip and scandal than those who read but little. The cultivation of a taste for reading greatly increases the enjoyments of life, and makes us better and more useful and happier men and women.

In every community where there are half a dozen or more Liberals, whether Materialists or Spiritualists, a Liberal library should be started this very winter. If not more than twenty dollars' worth of books are purchased the first year, let the beginning be made. They will serve as a nucleus around which more may gather from year to year; and the same will serve as a bond of union to unite kindred spirits together. Even where there are no Liberal Leagues there may be a Liberal library, and where there is a Liberal League there should assuredly be one. A small contribution from several persons will afford a fund sufficient to begin with, and which can be increased from time to time, just as Elmina says they did in Snowville. Her remarks are eminently practical, and there is hardly a little village in the country but what could do as well as Snowville has done if the same earnestness and good sense are

exercised. All that is necessary is to make a good beginning and pursue the matter consistently.

Of course every library should contain Liberal books, but not exclusivly so. Scientific, philosophical, historical, and poetical works, with a good selection of works of romance, should be secured so far as funds will permit. "The Truth Seeker Library," and other TRUTH SEEKER publications, should not be omitted, and by having miscellaneous books miscellaneous readers may be secured, until ultimately a Liberal Library Association will be established.

In this connection it may be stated that we are prepared to furnish books of all kinds published in this country or in Europe at quite as reasonable prices as any house in the country. When in London we made arrangements with Trubner & Co., the Freethought Publishing Company, Watts & Co., and Edward Truelove to sell their works, and as we keep in stock J. P. Mendum's and Colby & Rich's publications, we can supply all the works libraries may want, and when bought in reasonable quantities for libraries we will sell at wholesale prices. We will at all times cheerfully correspond with those wishing to start libraries, and will giv the best possible prices. We will be glad at the end of the next three months to be able to report one hundred new Liberal libraries in existence. Shall we hav that pleasure?

## Our Liberal Exchanges.

We notice that the *Mirror of Progress*, of Kansas City, has dropped the *Mirror* and become simply *Progress*. We perceive also that Dr. A J. Clark, of Indianapolis, an earnest worker, has become connected with Col. E. P. West in the conduct of it, and it would seem it really ought to *progress*.

Mr. A. J. McClure withdraws from the *Infidel*, published at Allegany in the western part of this state, and it is intimated that some change will be made in its name, etc.

The last named makes the announcement that the *Liberal*, of Lamar, Mo., has discontinued. We are sorry if this is so, as it is an indication that the support of the new Liberal candidates is not commensurate with the expense of issuing them. Though it costs far more to run a Liberal paper than many apprehend, it is desirable to see them successful where they hav the enterprise and energy to make the struggle against the forces of supernaturalism and falsehood. May the time never come when the Liberals of America will be indifferent to the success of their organs, and may the publishers of works exhibiting popular fallacies never be left to feel that the cold shoulder of the lovers of mental freedom is turned toward them. Let us all stand shoulder to shoulder, and valorously keep up the contest with the minions of darkness so long as life continues.

## An English Jesuit in the Seat of Truth.

When the son of Napoleon the Lesser died, funeral sermons were preached in England in the churches of almost all existing religious denominations. Several of these were afterward printed, and among them the "Funeral Words Spoken in the Church of the Immaculate Conception, Farm Street, by Father Gallwey, S. J.," and dedicated "To the memory of H. I. H. Prince Louis Napoleon." I purpose to criticise these funeral words, not so much for their integral worth, which is small indeed, as for the fact that they show, first, to what length the ministers of a so-called prince of peace carry in our enlightened century the banner of unrighteous war on high; secondly, that theirs (the priests') is slavish flattery; and, thirdly, that to serve their purpose they belie their own accepted tenets.

To those who hav read the "Provinciales" of Pascal, and similar works; to those who hav followed the discussion raised lately in the French Chamber of Deputies; and even more so to those who hav received their primary and intermediary education in a college of Jesuits, my work may seem useless; for, in the eyes of the congregation to which our orator belongs, does not the end justify the means? And is this not a ready reply to all unanswerable or adverse comment? But we may dismiss the person of Father Gallwey from our mind in regard to the peculiar teachings of his society, and consider only the printed funeral words as once delivered by a Catholic, Apostolic, Roman priest.

The exposition is composed of the scriptural relation of the Nain resurrection (St. Luke vii, 12–15). Then comes a rhapsodical outpouring of the ordinary pulpit vagueness, where, among other things, it is asserted that God "had the marsh-field of Africa and the mourning chamber in Kent as much before his all-seing eye as the gates of that town in Galilee. And for the wounded body of the young prince, and the crushed spirit of his bereaved and august mother, the divine heart was planning as much as for the dead who lay upon the bier and the widowed mourner who followed it." From an ethical point of view, how beautiful is the conception of that God who, with his "all-seeing eye," beholds all the miseries to which the human race will be subjected; who is omnipotent; who can prevent these things from happening, and yet, although condescending sometimes (as in the case of Nain) to work a miracle for the mere sake of displaying his power, does not raise himself to the level of poor human kindness, which would prevent all evil if it had the power, but allows, and in allowing of course condemns, his creatures to suffer unutterable sufferings! How beautiful! if not, how horrid! Is it necessary for me to point out the scientific absurdity of the "divine heart planning?"

As a matter of fact, I am rather skeptical about quotations, and invariably verify them at their very source (in the present instance the Douay translation of the Vulgate for the Old Testament, and that of Rheims for the New Testament). In this process of verification we meet with the words, "bitter death," and are referred to 1 Kings xv, 32 (1 Samuel), where we read: "And Samuel said [to Saul], Bring hither to me Agag, the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said, Do the bitter death separate in this manner?" Read in juxtaposition the sentence where the two words appear in the print: "He, the innocent Son of God, in whom sin and death had no part, drank to the very dregs all the bitterness of bitter death." What terrible degradation for the Lord that his by anticipation spokesman should hav to be a moral wretch, fearing death—and fat! But lo! did not Father Gallwey know of the existence of the following verse of the 1 Kings xv? Can it by any possibility hav escaped his eyes? And if not, how has he dared to write one word more in praise of the prince and his august mother? Father Gallwey must hav known of the existence of these words (1 Kings xv, 33): "And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Gilgal." Did not Prince Napoleon go to Zululand in order to kill—to make women childless? Was his mother not the wife of his father, and was it not due to her influence that the Franco-German war—her war (*ma guerre*)—was so rashly provoked and undertaken? Finally, did that cruel bloodshed not also make numberless women childless?

Further on, speaking of "Prince Louis," Father Gallwey says: "But of him the holy spirit of God prononnces: 'They are at peace.' 'To the unwise they seem to die; but they are at peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded, because God hath tried and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them' (Wisdom iii, 2–6)." And himself, astonished at and perhaps ashamed of the enormity of this unbidden prophecy, exclaims, "My brethren, perchance some one will chide my words as rash and presumptuous, and say I am forgetting the discretion and sincerity of a minister of Christ to speak the flattering phrases of a courtier." Yes, somebody does chide him now, and probably something did chide him then, for not unlikely he had just read the end of that very third chapter of the Book of Wisdom of which he had so rashly applied the beginning to the son of Napoleon the Little. This is what we read in Wisdom iii, 17–19: "And if they [the wicked] liv long, they shall be nothing regarded, and their last old age shall be without honor. And if they die quickly, they shall hav no hope nor speech of comfort in the day of trial. For dreadful are the ends of a wicked race."

In Mat. xxvi, 52, we read, "All that take the sword shall perish with the sword." The knowledge of this passage was most likely that which induced the prince to make his testament in such a "far-seeing way of coming evil." But this plain explanation does not suit father Gallwey. No, to him an angel has been sent, warning him that "he would be steward no longer" (St. Luke xvi, 2). And in his eagerness to sanctify the object of his laudation he unwittingly subjects the prince to the most bitter satire; for here are the two verses of Luke to which Father Gallwey refers—"And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Giv an account of thy stewardship; for thou mayest be no longer steward." I can scarcely believe that these words were in reality intended by the preacher to hav the meaning which their reference to the Bible undoubtedly givs them.

More astonishing still are the constructions put on the prayer discovered penned by his own hand, carefully studied, and apparently much used, which prayer is said to be edifying and beautiful, and to contain this sentence, "My God, teach me ever to understand which way my duties lie, and help me to fulfil them." According to our orator, God heard this prayer and granted the request. So the same God who through the mouth of Christ had said, "Do unto others as you would that they should do unto you," taught the prince as a matter of duty to slaughter his less favored brethren of South Africa. Happily for his reputation, God seems to hav repented of his inconsequence, and did not help Prince Louis to fulfil his bloody "duty."

Pressed for space, I am compelled to restrict my concluding remarks. Yet one more brief quotation must be made. In the aforesaid prayer the young Louis Napoleon expresses a hope that he would not forget those who were gone by, because, he adds, "What a bitter thought it were to harbor that time had a right to wipe out the memory of those that were!" Read this in connection with the recent disclosures made by Granier de Cassagnac, and see what profound hypocrisy the priest who lauds him for thus writing must make use of. Why, it was the idea that all the crimes he was going to commit, for the sake of fame, might yet leave his name obscure that made him thus cry out in selfish (not generous, Father Gallwey) anguish. When his mother endeavored to dissuade him from going to the nefarious Zululand, the prince overruled her objections by saying that he was tired of worldly idleness, and craved "to be useful." So, when all the roads of knowledge and science offered him a noble field of usefulness, he chose human destruction as his work; and this was the hight of his conception—as much of usefulness as of duty—as I hav already shown.

I contend that my first two proposition hav been proved. As to the third one—*i. e.*, that to serve their ends the priests belie their own accepted tenets—I hope that the biblical texts I hav, in the earlier part of this paper, placed in juxtaposition will convince every intelligent reader of the truth of my statement.

If Father Gallwey should think any portion of his sermon misinterpreted, I shall be glad to consider any correction or defense he may desire to make. ROGER DE GORY.

I AM heartily pleased with "John's Way."
T. L. THOMAS.

## Final Reply to G. W. Chapman, M.D.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Under date of October 6th, in THE TRUTH SEEKER of November 6th, addressed to me, this writer continues what he seems to think a wonderful question, viz, "Can there be a first without a second, and can there be a second cause for the same thing?"

This mere quibbler, not being satisfied with my detailed explanation of a first cause, in THE TRUTH SEEKER of September 4th, perhaps will better understand this short reply:

That there must be, by necessity—as an axiom—a first, or starting, cause for everything, whether as a primal act of mental or physical force, as the excitation, to effect a result from the primal, inducing first cause. To such force succeeds, also, by necessity, any number of secondary causes, which are directly engaged in and make up the number and proportion of materials necessary for every heterogeneous compound, or other complicated phenomena, designed by the first cause.

Example. The first cause for every voluntary act of our bodies is an invention or purpose of our minds; then succeed many secondary causes through brain, nerves, and muscles, exclusively incited by the first cause, by which our bodily machines are forced into varied motions for manipulating other matter, which has to yield to such secondary forces to effect the desired result, or behests of our minds, as the first cause.

So you must see, now, the fallacy of your question, *nolens volens*, that there must be not only a first, but many secondary causes, for every result, the first being the primary cause always. Every cause has its effect, and that effect becomes a cause to a succeeding effect, etc. CHAS. E TOWNSEND.

*Locust Valley, N. Y.*, Nov. 24, 1880.

## Is Christianity on the Decline?

The Rev. Mr. Parkhurst, the pastor of the Madison Square Presbyterian church, rather surprised his wealthy and comfortable congregation last Sunday by declaring in the course of his sermon that the admission of new members to the whole body of Presbyterian churches in the country during the last twelve months amounted on the average to only one person to each church. Judging from statistics in his possession, he was of the opinion that the membership of the denomination had declined rather than increased within the year.

This prominent clergyman said he could not speak with as much certainty concerning denominations like the Methodist, Baptist, and Dutch Reformed, though he believed the facts on the point in question were about the same with them as with the Presbyterians. He knew such to be the case with the Congregational churches of New England, and he gave details in regard to the churches of that class in Hartford and New Haven, where Congregationalism is largely in the ascendant, and is commonly supposed to be in a highly flourishing state. He showed that in both those cities, where rise the glittering spires of many costly temples dedicated to the creed of Brewster and Davenport, the admissions of new members to the churches of that faith within the year hardly gave an average of one person to each congregation, while on account of deaths and removals the net total of members had diminished.

A couple of weeks since a Protestant clergyman from Belgium occupied the pulpit of the Rev. Dr. Crosby. He had crossed the ocean to attend the Pan-Presbyterian Council at Philadelphia. His address was upon the condition of Protestantism in Europe generally, and more particularly in Belgium. He seemed to be well informed upon the subject, and was evidently a learned, thoughtful, and candid man. He gave it as his opinion that Chrissianity on the continent, whether Catholic or Protestant, was honeycombed all the way through with rationalism and other forms of skepticism. He says that, as a general rule, it is only the uneducated classes that hold fast to those leading facts in Christianity which are accepted as truths by Catholics and Protestants alike, and that the more learned and cultivated portion of the people seem to be gradually swinging loose from the old doctrins. He made the significant statement that though in his judgment it was evident that the Liberal party in European politics is breaking away from the ancient church, its leaders and its rank and file do not stop at Protestantism, but go clear over to disbelief in any form of Christianity.

These utterances of prominent orthodox divines as to the present condition and apparent tendencies of Christianity in this country and on the continent of Europe are worthy of the grave consideration of the clergy of all denominations. —*N. Y. Sun.*

## The Priest and the Devil

Are like opposit sides of the same coin, obverse and reverse, heads and tails. They are of the same partnership firm. The priest puts on vestments and plays the devil. The devil "gets religion" and, appearing as a priest, has great license to do as he pleases. Say but one word disrespectful of the devil and his indignant partner, the priest, frowns at you and defends his friend.

The church and penitentiary, like priest and devil, are near together. Church members fill the penitentiary and convicts get religion and help fill the church. As to character, comparisons may be odious, but I prefer the devil's. The priest exhorts, prays, sings, kneels, looks upward, etc., and in church is good; but he so often plays the devil out of church and lands in the penitentiary. (See official records). In the latter case he always lays the blame on his friend and says the devil misled him. The devil was never known to act so mean as to lay his own faults on his friend's shoulders.

F. J. EMARY.

# Communications.

## Another Report of the Chicago Congress.

CHICAGO, Nov. 17, 1880.

FRIEND LELAND: I attended the Conference of Liberals at the Grand Pacific on Monday night. I do not know if you had a reporter present, and so I will send you a few notes of it, from which you can make up an article if you see fit.

I was not present during the afternoon session, supposing, of course, that I would not be admitted, and so cannot report that session from actual knowledge. I will, however, giv you what I heard.

A reverend clergyman was elected Chairman. Spencer (our pet) made a long-winded speech, opposed to the assertion of any radical ideas, and advocated leaving the platform in such a shape that all Christians could join hands with them in their work. After he was through he was taken to task and declared out of order by Mr. Underwood for making such a long speech.

Spencer was a Committee on Credentials. After his report, and all had been accepted, a Chicago man by the name of Reynolds arose to speak. He was sat down upon by the Chairman, and declared not entitled to take part, although he held a ticket which Spencer had passed upon.

Mr. Denslow and others were appointed a committee to report a platform.

I went there in the evening, and had no difficulty in gaining admission, as the room was open to all visitors. As soon as they came to order, Col. Bundy offered a resolution that all speakers be limited to five minutes, and only be allowed to speak once on any question.

Reuben Daily was totally opposed to the idea. He wanted no gag-law. They had met to discuss these questions, and they wanted time to do it. "What are you afraid of? I protest against the whole thing." Bundy, seeing that no one defended his motion, withdrew it. It was afterward made ten minutes.

Denslow then read his report. I am reporting from memory, and although the words may not be correct, you may rely on the facts. You will see the report, of course, in print, as amended. It speaks of drafting an address to the country, which shall recommend itself to all men regardless of race, color, condition, creed, etc. Nothing about woman or sex.

A. J. Grover wanted it amended so as to recognize woman. He was an out-and-out woman suffragist. Somebody said they did not want side issues. It was finally amended to read "all persons," though Grover still insisted they should mention women unequivocally.

The incident shows that the framers had not the slightest thought of including woman in the call. So far as I know, there were no women delegates. Three or four women came as spectators in the evening.

Then Reuben Daily took up the report and declared he could see nothing in it. It was barren of issues. He had left his business—*urgent* business—to come to this Conference, hoping to find something to fill his soul with joy, but now he would hav to go forth again an hungered. It would fall flat upon the country and be an abortion from the start. He would not oppose it, and would vote for it, because, while it would do no good, it could certainly do no harm. No one attempted to reply to him.

Somebody called on Denslow to explain how they intended to operate under this call. Denslow then went on to explain the points of his report. His remarks had so little of point in them that I cannot fasten upon any of them.

The principal idea in it, and one which he stated distinctly, was that the whole platform had been left open to be decided upon in the future, because they were not certain just what measures Mr. Ingersoll was in favor of. It had been left open so they might consult with him in the future.

Reuben Daily wanted this thing decided here and now. He was fighting this battle alone, and this attempt to overslaugh him with a great name was cowardly, and he protested against it. If Mr. Ingersoll was interested in this movement, why is he not here to-night to see to it? He had sent no reason for his absence, and it had not been explained. He wanted this matter settled now and here—wanted a broad platform sent out to the world with as much *Liberalism* in it as possible.

B. F. Underwood spoke next. He protested against Mr. Daily's idea of making Liberalism a feature of the platform. They wanted to unite everybody, and they had no more right to insist on making Liberalism a feature of the platform than would their Christian friends who might join them in insisting on having a plank to distinctly define hell-fire literally.

Mr. Daily, in reply, demanded to know where they got their idea of secularization if it was not from Liberalism. They never got it, and would never get it, from the church. The very idea of secularization in the platform was Liberalism.

And so the talk went on. Ingersoll, their head-center, being absent, they were all at sea. No one could account for his absence.

Green said he had been in frequent correspondence with him since the Chicago Convention, and he had spoken hopefully of this movement, but the last letter he had, just before leaving home, had said possibly he might not be present, but gave no reason.

Mr. Chainey said he had spent a week with Mr. Ingersoll since that convention, and on leaving him he had said, "I will be with you again at the Chicago Conference." He could giv no reason to account for his absence. It occurred to me that possibly Ingersoll has concluded that he may be appointed in Garfield's Cabinet, and therefore he must do as little as possible to embarrass his *friend*, Mr. Garfield. So he lets this Conference—of his own creation—go by the board. This thought received confirmation in the *Evening Journal* of Chicago. It is one of the stalwart Republican kind, and most religiously orthodox. In its editorial columns last night it made up a cabinet for Garfield, and at the end was R. G. Ingersoll for Attorney-General. I hav also (as no doubt you hav) seen it suggested by other papers.

Green stated the expense he had been at, and a collection was taken up to defray it.

In the course of his remarks he said the hall cost them nothing. It was a large parlor in the Grand Pacific.

The collection seemed to be a good one. I saw Spencer put in a "V." Bundy was Treasurer. From this fact (a free parlor in the Grand Pacific), I feel more than ever convinced that Ingersoll is guided in his movements by a desire to help the Republican party; and as he cannot lead the Liberals into it, he is trying to keep them from hurting it. The Grand Pacific is Republican headquarters, and the landlord, in the interest of that party, lets his friend Ingersoll hav a free parlor.

They were discussing the time when they will call the convention they are to hav in the future. Said Grover: "I suggest that it had better be put off until after the fourth of next March, at least, because you know Garfield will hav his cabinet to appoint, and then we may not hav to account for anybody's absence from the convention. In fact, we do not know how much somebody's absence from this meeting may be accounted for by that fact." Of course he meant Ingersoll and everybody understood him.

I should say there were not more than thirty delegates present; certainly less than fifty. Before closing Underwood tried to infuse a little courage into them. He felt confident it would succeed. He had been in conventions for twenty years, and he had never seen one that he felt more confidence in than this, where there was more earnestness and determination expressed than this, etc., etc.

he whole spirit of the movement seemed to be a man and not ideas—seemed to be Ingersoll, and he absent; and they were lost without him.

I was sitting next to Chainey, and I said, "You ought to hav been at the last convention and seen the earnestness, and determination, and unanimity with which we threw that man out," pointing to Spencer, who sat next to him. Chainey said nothing but smiled. H. J. WOODHOUSE.

## Put Not Your Trust in Princes.

The followers of Col. Ingersoll can hardly be said to follow. He says, "I will meet you on the Rialto." They meet, but he don't, or he becomes behind time and only to bear the market and disturb the exchange. Again he fans a hope and says, "Dear friends, fit though few, at Phillippi I will meet you, without fail, to take sweet counsel against those poor Liberals who 'do not as the publicans the same.'" But neither on this mountain nor on that, after all their doublings, is the divine presence overtaken. There they sit twiddling their thumbs till by their pricking "something wicked this way comes," and they nerve themselvs up to the desperate resolve to see him—later!

Such is the upshot of a bolt that was blared in the public ear with trumpets and now terminates in the squeak of a penny whistle—that was blazed across the sky with rockets, and now comes down like their sticks. The difference on which the bolt was organized was one in favor of genuin, reasonable, defensible liberty of the press and against the first step of encroachment upon it. The bolters had no case to go before the country upon. Liberals generally did not respond. Ingersoll himself, so feebly supported, would not appear, and the whole organized opposition fell to the ground. Every principle and every demand that, in the absence of their leader, they did muster up courage to formulate at the conference, is in the platform of the old League, with the added determination of "eternal vigilance" and two hundred already organized Leagues to back it up. The Liberal public, all but a few amphibii, half churchmen and half Liberal, saw that the thing strained at was only a gnat, not a defensible difference, and they wouldn't touch it. Mr. Green announced in one of his calls that he wanted a basis broad enough to admit members regardless, and yet narrow enough to exclude all hobbies. Well, it seems greater attention was paid to the narrowness than the breadth, for they got the path so narrow that but few went in thereat; and not only no hobby, but not even the surest-footed mule among them could keep his way along it.

Mr. Underwood, next friend of Abbot, with no faith in organization, was there to organize, but would take no Liberalism in his because it might offend the church. That is the old, old Abbot lesson well learned and glibly recited. Since the fulminations of this aforetime war-horse of Liberalism at Chicago it will require nice estimates to decide whether the church is to be congratulated on the gain of a convert, or Liberalism condoled with on the loss of a pervert.

"I tell ye wut, my jedgment is you're pooty sure to fail
Ez long's the head keeps turnin' back for counsel to the tail."

It is Luke, I think, who treats on lukewarmness; and there is something said about being neither hot nor cold, and such nauseates get spewed out of the mouth. People who are so unmindful of the laws of force as to get *between* two bodies in motion are hardly ever the fittest to survive. In fact they terminate in very fine powder.

How now, Bro. Chainey, about your "greatest man of the age?" Would the greatest man pipe you to a dance on the village green, and then stand aloof from the dance? Would the undoubted, all-honored chief of chieftains put bugle to lips and toot you to camp for a daring raid on the enemy and then wave you his adieus out of sight and hearing in the rear? If cabinet positions are in prospect and are the disturbing cause, as the Conference itself in its perplexity intimated, we can imagin Garfield and the Colonel playing this shabby trick upon their quondam comrades as Poins and Prince Henry did upon the Falstaff crew:

Henry: "But how shall we part with them in setting forth?"

Poins (Col.): "Why, we will set forth before or after them, and appoint them a place of meeting wherein it is at our pleasure to fail, and then will they adventure upon the exploit themselvs, which they shall hav no sooner achieved but we will set upon them."

Such are the sports in which princes, presidents, and "greatest men of the age" indulge without any respect for the feelings or rights of the rank and file.

Mr. Woodhouse tells me he saw R. C. Spencer plump a V in the contribution plate as it passed around. He did twice as well as that for the treasury of the National Liberal League Congress at Chicago. He probably in his heart of hearts esteems us to this day as plus X and them as minus V.

But this long awaited Pacific development has come and gone. The Liberal world held its breath to see what would happen, solely on account of the one great name attached to it. He, it seems, at the last moment had no word to say, and failed to appear. The minor actors in the play are of no sort of account, the curtain rings down on a disappointed audience, and the whole movement collapses. The National Liberal League is "broad enough to admit members regardless of their religious opinions, and narrow enough to exclude all hobbies not germane to the question of state secularization." There never hav been such hobbies in the League. The erring brothers are welcome to return and resume their relations and their loyalty to the League.

Meantime in its councils it passes to the order of the day, and the Liberal army resumes its march.

T. C. LELAND.

## Is Thought Substance?

TO THE EDITOR OF THE TRUTH SEEKER. *Sir:* Not long since, in an article published in THE TRUTH SEEKER, I claimed that thought is not substance, and think I proved it. It seems I either failed or was misunderstood. One writer, a Mr. Sherman, from Adrian, Mich., speaks of my "profound ignorance," and then proceeds to giv a few brilliant thoughts from his own magnificent intellect, utterly devoid, so far as I could discover, of all reasoning, by way of contrast. It was quite apparent, however, that Mr. Sherman did not agree with me, and I can find no reason in his argument, or out of it, for his condescending to notice my humble effort but the fact that he foolishly imagins in some way it is compromising Spiritualism to admit that thought is not substance. Now, I never claimed to be so profoundly wise as to ask the public to receive my bare assertions, unsustained by reasoning; and seeing that Bro. Sherman in the profundity of his wisdom has written a book in which he declares there is a deep, deep hole at the North Pole, and that the center of the earth is inhabited, I ought to be profoundly grateful for his little complimentary notice.

Another, Mr. Charles Audley, the author of that inimitable and indescribably funny article, "Rant versus Criticism," which was published in THE TRUTH SEEKER some time ago, and in which he declares again and again that I am the greatest of living ranters, shows in the last number of THE TRUTH SEEKER that he utterly failed to discover my position in regard to thought being substance. In trying to answer Mr. Sherman's questions, he bestowed upon me the choice compliment of being a colleague or ally of Mr. Sherman's in arguing this question, to which I now earnestly protest and object. From some hight so lofty that all reasoning is superfluous he contemptuously sneers at the reasoning of Sherman and myself. Doubtless the fact that Mr. Sherman and I are both Spiritualists is so blinding to his faculties that he fails to see that even Spiritualists may differ. His reasoning is altogether too much like his wit. It fails to penetrate. I will briefly review what I did say, and then giv some additional thoughts which now occur to me. I said, "As I see it; thought is not substance, but condition." This certainly has no uncertain sound, and if Mr. Audley, or any one else, fails to comprehend it I shall consider it a hopeless task, on the ground that "there must be a *means* to an end." All things must be done in accordance with natural laws, and blind perversity is just as natural as "profound ignorance." Although a Spiritualist, I can and do believe that thought is simply a manifestation of and a condition of matter. I showed that qualities or properties of matter are not substances but modes of manifestation. I claimed and believe that everything in the universe is substance or matter, that the universe is divided into two great classes, the ponderable and imponderable, or mind and matter. I claimed that as mind, which we call spirit, is the activ or controling element, it must be substance, and not a property of substance, for, if mind or spirit is not substance, then thinking or thought must be a manifestation of a manifestation, or a manifestation of nothing, which is impossible. I regarded this as being proof positiv that we are spiritual beings, dwelling within "tabernacles of flesh." I do so still, else the idea that nature has a dual existence is a chimera, and mind must be regarded as a property of these bodies of flesh, etc. This again I say is impossible, for no property of matter has ever been found to control matter itself. Matter is activ only when some invisible but substantial agent is acting upon and is identified with it. It is plain that the element controling must be superior to the element controlled, therefore, the mind element or spirit must be superior to the body. There is no escaping the conclusion, then, that the *I* within these bodies which *reasons* and *thinks*, is the real organized and only individualized entity, that these

bodies are used and controlled for a purpose that is only temporary, and that, as walking, talking, etc, are manifestations of the physical, so is thinking a manifestation of the spirit. Finally I claimed that thought is analogous to sound and light, that there are thought-waves similar to those of sound and light. As we hav a dual existence we must be surrounded by two atmospheres, each of which must be adapted respectivly to our spiritual or physical wants. We send out our thoughts either by the spirit acting independently upon or exciting the spiritual atmosphere which is *en rapport* with the spirit, or by means of the vocal organs acting upon the air, in both instances thought being transmitted by means of vibrations of the elements of the respectiv atmospheres.

Because the brain becomes exhausted or tired is no reason for supposing that brain-material is being transmitted. Really, there is no more substance transmitted over the waves of the air when we talk than when a cricket chirps or a cow-bell tinkles. No more does brain-substance flow from our pen to the paper when we write. The brain is an electric battery, or voltaic pile, made up of positiv and negativ elements; and whenever the battery is activ, a magnetic fluid is generated which enables the spirit to manifest itself by producing thought-waves or vibrations. Thought is a result, it is true, but it is no more substance than is walking or talking. These acts of the physical organism require a battery to generate the fluid which shall convey the order to the muscles to act, and an exhaustion or consumption occurs not only in the brain but muscles; but no more substance has been transmitted with these messages than accompanies messages over the telegraphic wires. The electric batteries generate a fluid that fills the wires, and by means of exciting or causing vibrations of this fluid are our thoughts sent from station to station. The telephone proves absolutely that this is true and that no substance is transmitted. The apparatus at either end only records the peculiar action or condition of the electric fluid, just as a person across a body of water would judge by the size of the waves whether a pebble, a rock, or a steamboat had disturbed the waters. Just so when we talk. We disturb the air, and our friends receive the vibrations and judge by them the nature of the message transmitted. In other words, we cause our friends to hav the same thoughts we hav had and their brains to act just as ours did. Before we can comprehend the uttered thoughts, or before our brains can be made to act in a manner exactly corresponding to that of our friends, we must first learn the significance of sound-waves or written characters.

No scientist will claim that substance is transmitted to our friends through the air or over the wires, nor do I think they, after earnest, honest thought, will claim it is substance, or can be anything but condition under any circumstances.

If thought is condition, and it can be transmitted by vibrations by and through the physical universe, the same rule must hold good in the transmission of it by and through the spiritual.

Our spiritual organisms need a spiritual atmosphere just the same as our physical bodies need the air; and if one atmosphere can be used to transmit a condition, then the other may also be so used.

This being true, we should be able to converse with each other in two ways—both by and through the spiritual and physical. Our spirits should be able to act and transmit thoughts independently to each other without being uttered or expressed in any way through the physical organism. I say independently, for I believe the brain is used by the spirit only to generate power to produce vibrations which shall convey messages to the muscles or through the air to our friends.

Many people are able to-day (and they are rated as weak-minded Spiritualists) to converse in a greater or less degree independently of their physical organisms, and the time will come when all will outgrow their blind skepticism; when all will develop and enjoy these beautiful gifts; when their spiritual natures will be more activ and *en rapport* with each other, and when, as spirits, they will be able to talk to each other independent of physical agencies. This explains spirit communion and inspiration; how people who are mediumistic, or whose spiritual natures are developed into the activ, are able to receive impressions from each other when remotely separated, or to converse with and be inspired by those already dwelling in spirit-life.

*Lowell, Mich*, Nov. 15, 1880. E. A. CHAPMAN.

## Thanksgiving.

BY M. BABCOCK.

President Hayes, O Lord, once more has set a day for thanking thee. But being a Democrat I cannot consistently thank thee for the triumph of a party which we honestly believe to be wrong. And as for bread and potatoes we hav none except those for which we paid our money. We are told that thou, O Lord, art of the same shape of Adam, that man was made after thine own image. And if so, wilt thou, who art supposed to liv way up among the clouds, let us hav a sight of thy person. If thou dost not like to show thy face let us hav a view of thy back parts, or even one leg hanging down below the clouds would be some satisfaction. Anything to let us know that thou art a reality. As I cannot just at this time think of anything for which we wish to thank thee, not even to oblige Mr. Hayes, and as 'tis said that thou heareth and answereth prayer, we will ask thee to do us a favor. When we consider that of the millions of prayers that will be offered thee on this, the twenty-fifth day of November, and that not one of them will be in favor of the poor devil, I hav concluded to ask and pray that thou wilt hav mercy and in consideration of his long suffering forgiv and restore him again to thy favor and happiness. What good does it do you to torment him, anyhow? But if thou wilt not forgiv him for his sake, wilt thou not either kill or restore him for the sake of thy children. Almost daily he is leading holy men and even ministers of the gospel into devilish mean scrapes, and Lord, when thy new Bible is ready for the people, which one, the old or the new, must we believe in order that we may be saved? I will not ask thee, O Lord, to save me until first I can make up my mind as to which place I want to be saved from. There are no fools in hell, for being idiots they are not responsible, so they go to heaven. Hell, according to the Bible, is filled with good honest men, and the brightest intellects the world has ever produced, whilst most of our scoundrels and murderers who are hung go to heaven. I would not object to the society, but think I should not like the climate in hell; and if in heaven, a mother with a knowledge that her daughter is being tormented in hell can shout Glory to God, and go on with the tune without missing a note, or having a wave of trouble pass over her peaceful breast, heaven has made that mother a demon, and I don't want to go to such a place. A thousand times sooner would I prefer to remain unconscious dust forever rather than occupy such a heaven with a knowledge that one person was being tormented in the orthodox hell. And if I am saved I don't want to be saved for Christ's sake, but want to be saved for my sake. So, Lord, save me for my sake, by request of the President of the United States of America. Amen.

## Junius Rediscovered.

HE REAPPEARS IN 1775 IN ENGLAND AND AMERICA.

The last words addressed by Junius to the people of England were these:

"You are roused at last to a sense of your danger. The remedy will soon be in your power. If Junius livs you shall be often reminded of it. If, when the opportunity presents itself, you neglect to do your duty to yourselvs and to posterity, to God and your country, I shall hav one consolation left, in common with the meanest and basest of mankind—civil liberty may still last the life of Junius."

This was published March 3, 1772, in the authorized edition of the "Letters of Junius" (dedication) But the revolution which he so sanguinly expected did not come, and Junius seemed to hav retired forever. At all events nobody but his publisher ever heard from him again, and then only on mere matters of business. In a private letter to Woodfall, March 5th, he acknowledges the receipt of two bound copies of the Letters, and directs where to send two other vellum-bound copies when ready. Again, May 4th, he answers in four lines what he supposes to be a sign thrown out for him in the *Daily Advertiser*, by Woodfall.

Let no one be deceived by two other private notes, May 31 and 10th, nor by a prior one, January 25th, nor by the public letters signed Veteran, Scotus, Tell-Truth, and Nemesis, from Jan. 28 to May 12, 1772. Not one of them was written by Junius, though the publisher may hav been deceived by the clever counterfeiter, whose evident purpose was, in part at least, to catch Junius at the coffee house where packages were sent him. (See private letter, March 3d.)

On the 19th of January, 1773, Woodfall received another and last private letter from Junius, as follows:

"I hav seen the signals thrown out for your old friend and correspondent. Be assured that I hav good reason for not complying with them. In the present state of things if I were to write again, I must be as silly as any of the horned cattle that run through the city, or as any of your wise aldermen. I meant the cause and the public. Both are given up. I feel for the honor of this country when I see that there are not ten men in it who will unite and stand together upon any one question. But it is all alike vile and contemptible."

The opportunity had not yet presented itself for Junius to fulfil his promis. Nor hav I heretofore been able to discover that he began to fulfil it till January, 1776, when "Common Sense" roused the people of America to throw off the British yoke. From that time till 1793 we all know how many reminders the people of England received from Thomas Paine, though they never suspected him to be Junius.

But within the past month I hav discovered a still earlier and more emphatic reminder than "Common Sense," or any other of Paine's numerous works. On the 14th of October last Mr. J. Francis Ruggles, the indefatigable bibliopole of Bronson, Mich, sent me this slip, cut from a catalog of rare books:

"283 "The Crisis." Vol. I. (all published), containing XXVIII. numbers. 12mo. pp. 236. London printed, New York, reprinted, 1776.

"The author of these essays and poems appears to hav been a kind of little Junius, having all his intense venom and somewhat coarser invectiv, but without his pungent abilities. The principal object of his attacks would appear to be Lords Bute, North, and Mansfield, not forgetting George III. He anathematizes that trio for their attempts at infringing upon the vested rights of Englishmen, and their unwarranted and tyrannical attempts to govern the British American colonies in violation of the law and the British Constitution, thereby causing the colonies to resort to arms in defense of their sacred rights. He calls upon and urges the Americans to resist these minions of power, with an earnestness and a bitterness that sounds like infuriated rage. The following passage may be taken as a specimen: 'Ye conspirators against the liberties of mankind at St. James's, in St. Stephen's Chapel, the House of Lords, or amongst the bench of satanical bishops, you must surely think there is no God to judge nor hell to receive you; or you could never be so far abandoned as to stain your hands and consent to dye the plains of America with the blood of her inhabitants.' The volume must be of great rarity, as this is the second copy that I hav fallen in with in my reseaches, and they hav been many and minute.

"WM. GOWANS."

Never having heard of a "Crisis" prior to Paine's, whose publication began Dec. 23, 1776, and ended Dec. 9, 1783, I went and asked Mr. Spofford, the librarian of Congress, if he knew anything about it. "Oh, yes," said he, "we hav it. It is prior to Paine's and rougher in style." He then got the book for me, and I soon discovered that the most of the essays were evidently from the pen, not of "a kind of little Junius," as the late Mr. Gowans has guessed, but of the big Junius himself.

Without letting Mr. Ruggles know any more than that the book was in the Congressional Library, I requested him to get the stray copy for me if he could, and I hav now the pleasure of owning it. But as it passed through Mr. Ruggles's hands, his critical eye detected what mine had—that in the "Crisis" of 1775 (1776 being the date of republication) Junius had reappeared, pursuant to promis.

The American reprint of 1776 contains twenty-eight numbers of a weekly series published in England and America in 1775. The publication began, as I hav since learned from another source, in January, 1775, and continued till after the middle of 1786, making ninety-one numbers in all, and ending with a republication of the American Declaration of Independence, when the publisher announced:

"We now lay down this paper with grateful thanks to the public; and as liberty and virtue have taken their flight to America, the only asylum for freemen, we are determined to follow, and not longer struggle in vain to animate our dastardly, degenerate countrymen with the noble spirit of their forefathers."

The American publisher intended to issue the second volume, but the following manuscript note in an English copy may account for the default:

"By order of the House of Commons burnt by the common hangman."

If a complete copy of Vol. II. can be found, containing Nos. XXIX. to XCI. inclusiv, I will pay twenty dollars for it.

Only three of the twenty-eight numbers are dated, and only fourteen of them signed. In the first number the writer announces that he has "fellow-laborers in this great work." That writer, I believe, is Junius. But the first essay with a signature, is No. VII, and that, strange to say, is signed "Junius," who also contributes No. X. Both of these are addressed to the Right Honorable Lord Apsley, Lord Chancellor of England, and the first, dated February 16, 1775, begins thus, "I was a bystander *this day* when your Lordship and the House of Lords decided the very important cause of Philip Thickness, appellant, and Peter Leigh and others, respondents." Of course *that* Junius was not Paine, who had been in America some two months or more, but one of his local "fellow-laborers in the great work."

He assails the Chancellor in the two numbers of the "Crisis" for an outrageous decision, and promises in his next to "lay before the public some further traits of his hardships in public and private life." But little Junius does not contribute another next. I suspect that he was not secretiv enough, and got caught and imprisoned. Falsely professing to be the real Junius, he foolishly exposed himself to detection.

With No. XIII. appears the signature "Casca," who stabbed Cæsar. This is certainly Junius *redivivus*. Casca signs also Nos. XV., XVI., XVII., XVIII., XXI., XXIII., XXIV., XXV., and XXVI. No. XXVII. is a poem by "Cato," a new contributor, and No. XXVIII., the last of Vol. I. is "a p by Thomas Shaw (doubtless a fictitious name), dated July 28, 1775, and appended thereto is an address headed, "God Save America," warning the British people against the lying report in the *Royal Gazette* of the battle of the 17th of June (Bunker Hill), and concluding with a lament of the degeneracy and insensibility of Englishmen.

Now, although some of these numbers were undoubtedly written in England, yet I claim that the ten signed Casca, and a few (perhaps as many more) without signature, were written in America by Thomas Paine. I claim this not only upon internal evidence of the most striking and positiv character, but upon external proof equally remarkable and conclusiv, which I will present in another article of the same length as this. WM. HENRY BURR.

*Washington, D. C.*, Nov. 18, 1880.

## Stuckupitivness.

If we consult history (history is not one of the exact sciences) we find that of the many tribes of crawling, creeping, walking, and flying inhabitants of this little planet, one biped tribe got a stuck up notion in their craniums that they had souls—were all that God cared anything about.

History further endeavors to demonstrate that Jews, a mere fraction of the biped tribe, got a double stuckupitivness—they alone were of any account.

Further along down we find among the elite a triple stuckupitivness—the canaille are of no account except as diggers and scrubbers.

Among another select or elect few—nothing personal intended—we find a notion of a lake of fire and brimstone, devils and pitchforks, and all who don't believe as we believe are pitched in, and pitched and pitched to all eternity.

Of the bipeds that hav been, are, and will be, on this planet, what figures can tell the number? What mathematician can giv the length, breadth, and depth of the lake, or the number of devils and pitchforks?

What for an idea would it be to subtitute the "survival of the fittest," let the mere scullions go to the compost heap to be reformed?

By and by when Elmina and other progressiv progressors get bipeds lifted up, in sexual relations, to the decency of animals in general, there'll not be, in the biped family, ragamuffins—all top blossoms—and what a nice little world this will be. We'll call it the new earth so long ago predicted. PRENTISS.

## Letters from Friends.

LESLIE, MICH., Nov. 24, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am not a constant reader of your paper, though I am interested in it and its mission; but in glancing over its contents for Nov. 20th my eye fell on something which particularly held my attention and I felt that I must say something if you would giv me a hearing.

The matter which so called my attention was the letter of C. L. Morgan and your remarks thereon. I was surprised beyond measure at the temperance principles you advocate. If any one had told me that THE TRUTH SEEKER or its editor (all the same thing) held and advocated such principles, I should hav said, "I do not believe it." I was grieved as well as surprised to find that a Liberal, progressiv paper like THE TRUTH SEEKER, having for its object the advancement and improvement of the human race, should giv ever so little countenance to that which intoxicates and degrades. You say, "True temperance with regard to any article means its use in moderation." Then a man is not truly temperate in regard to intoxicating liquors unless he drinks them in moderation, nor in regard to tobacco unless he makes a moderate use of it, also in regard to opium, morphine, etc, He would not be a true temperance man if he totally abstained from the use of these, and the great majority must be intemperate, for "true temperance in regard to any article means its use in moderation."

"Among the rights and privileges of human beings is that of obtaining from existence all the happiness possible." Granted; but is there any real happiness to be obtained from the use of wine and other liquors? I did not suppose we ate and drank simply for pleasure, but to sustain and nourish our physical bodies, and it has been clearly demonstrated that fermented or distilled liquors will not add to, but will rather detract from, that nourishment.

You say, "We think we hav sufficient control of ourselvs to taste a glass of wine without endangering our present or future welfare." Probably you hav; but if there is one other person with the same capabilities of self-control, there are hundreds without, and it is certainly a fact that the majority of "moderate drinkers" (true temperance men) become drunkards, and I do not need to even mention the misery and degradation connected with the drunkard; it is too well known. Now are not you responsible for some of this misery? Will not some young man think that if a good, Liberal, progressiv man like the editor of THE TRUTH SEEKER takes an occasional glass of wine, he may? But he does not possess the same strong mind and self-control that the editor does, and he fills a drunkard's grave. I believe we are each one our "brother's keeper," for THE TRUTH SEEKER of Nov. 13th says: "If we hav a precept or principle which we would advocate to others as a rule of action, we must aim to liv in accordance with the theory we wish to hav accepted, and we must liv it so well, purely, thoroughly, and practically that no shadow of blame can by any means fall upon us which will reach upon those theories and ideas. What we do well impresses others far more than what we say. Our example is more effectiv as a convincing agency than our theories can possibly be. So let us, one and all, aim to liv out our views of the highest possibilities to which be believe humanity is attainable." And it seems to me this is especially incumbent on us who are trying to show to the world the truths and principles of such a grand but misunderstood and reviled philosophy. We should remember that any individual faults and inconsistencies will be used detrimentally to the principles we advocate and will retard the progress of truth.

I should like to see letters from other friends on this subject. Yours for the right, MARY L. BONNEL.

REMARKS.—We cannot, of course, but regret that our honest opinions should shock or surprise any good people. We must, however, entertain such views as seem right to us, whether we think as other people imagin we ought to or not. Notwithstanding what our fair friend says, we cannot help thinking that temperance in the use of any article means a rational and moderate enjoyment of it, and that *temperance* and *total abstinence* are two different things. We do not advocate the use of intoxicating liquors, nor do we use them ourselvs. We are fully aware that alcoholic beverages hav been a curse to thousands of people, and brought them to degradation and ruin; still we think a temperate use of wine, beer, and even something stronger may be made and no serious results arise from it. Within the last four months, while visiting countries where wine is almost a universal drink, and being brought in contact with thousands whe used it every day, we saw not one intoxicated person nor one who seemed in the slightest degree injured by it. We regard wine as one of the comforts of life, and that its moderate or temperate use does not injure any one. As much harm as has arisen from an intemperate use of alcoholic drinks, it does not near equal the injury caused by improper or intemperate eating. It is quite as proper to get up a crusade against over-eating as against over-drinking. Both are extremes which sensible people will avoid, as well as an intemperate denunciation of a temperate use of the comforts of life. Opium, morphine, arsenic, and drugs of all kinds are injurious in large or small quantities, except when used to correct a greater evil, and total abstinence with them is better than temperance. The same is often true with alcoholic drinks. Still there are numerous cases where a temperate use of them is beneficial. Mutton, beef, and pork are often evils, but that does not argue that it is wrong or sinful to make a moderate use of them. Some Liberals are liable to extremes—to be very ultra; to look upon a rational and temperate use of some articles as almost sinful, and a strict abstinence from it as a great virtue. We regard real temperance as commendable as being an illiberal, ultra extremist.

We are in favor of all sensible people being their own judges as to what is proper for them to eat and drink, and trust they will be temperate and reasonable in all articles they use. What they find to be an injury to them they should avoid, and what proves beneficial they should use in a temperate manner. They will remember that there are a thousand good things which become evils when indulged in to excess. *True temperance* is what all should practice, and not be unreasonable against a temperate use of such things as do no harm except when used intemperately. Those who cannot partake of beef steak or roast turkey without making gluttons of themselvs had better abstain from them and confine themselvs to potatoes and water gruel, and those who cannot take an occasional glass of wine or beer without making drunkards of themselvs had better confine themselvs to buttermilk and cold water.—ED. T. S.

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ROCKVILLE, CONN., Nov. 22, 1880

FRIEND BENNETT: Please excuse me for addressing you in such familiar terms, but; although I never heard of you nor THE TRUTH SEEKER until within the year you seem to me like an old friend. I like your style of pitching into the Christian religion. I hav read several of your tracts and books, including "Deacon Joel Skidmore's Letters," and I like them. They hav helped to extinguish the last spark of my superstition, so that now I can gladly say in the language of the priests, that "the holy spirit has been grieved away," I hope never to return.

In answer to your "appeal," I inclose $2.00 to help THE TRUTH SEEKER along. Apply it where it will do the most good. Yours respectfully, E. J. MARTIN.

REPLY.—We do not object to familiar terms when friendly like the above. We wish to be regarded as a friend by all who are honestly seeking after truth. It is cheering to hear that good is derived from the efforts we are making in disseminating what to us seems to be reasonable and true. It encourages us to press on in the good work.—ED. T. S.

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APPEAL TO DAKOTA LIBERALS.

SWAN LAKE, DAKOTA TER., Nov. 16, 1880.

BRO. LELAND, SEC. N. L. L.: The National Liberal League has placed me over the destinies of Liberalism for Dakota, about to be a state equal nearly in extent to many states combined, 153,000 square miles more, I believe, than all the New England and Middle states together. I am a small fellow, little in stature, and slender in purse; but I am more heartily in favor of the National Liberal League now than ever, and so especially since it has declared very unhesitatingly for the coming reformers. We begin to know our friends. I hav been working long in the Liberal field till I find myself financially a poor man. Having lost position after position in this and other states, as a professional teacher, on account of my Liberalism, I am at last reduced to the necessity of eking out a precarious existence on a farm. It is a noble calling and Madame Grundy can't hurt me here worth a cent, but it is not a calling that turns out the gold nuggets fast enough for me to take all the Liberal papers and books I want, and carry on the work of organizing Liberals here as I would like.

Now, what I want to say and what I want you, Bro. Leland, to help me emphasize, is, that the friends of Liberalism and reform in Dakota must let me know where they are, and open their hearts and purses to help carry on this great work. It is not fair that one or two persons should hav to carry on all this work or see the car of progress stand still. I want it understood that I will do all in my power and giv all the time and money I possibly can. I hav never received a mill for all the time, money, postage, and books I hav spent and distributed in the last ten years, here and elsewhere, and yet the same would amount to hundreds of dollars. I may not hav accomplished as much as others, but I know some good seed has been sown that will soon bear fruit.

I want to say to the Dakota Liberals that I want them, every one, to giv me their post-office address, send me postage stamps if they cannot money, and let me know where there are places with good prospects of Leagues, let me know who are the Labor-reform men, Greenbackers, Woman Suffragists, and Reformers of every stripe in Dakota. Let me hear from all stripes of religious reformers, Materialists, Spiritualists, Deists, Pantheists, Atheists (and orthodox may apply if they wish), and send me a word of cheer if you can't send the paltry gold. We mean to organize and begin now; but Bros. Walker, of Iowa, and Follett, of Illinois, and others as well as myself, cannot liv on air, neither can we pay expenses by selling Liberal books exclusivly. It is high time for Liberals to begin to feel that they hav some responsibilities, as the churches feel they hav.

Within the last year I hav made the beginnings of Leagues at about half a dozen points. During the next year, 1881, we must organize a territorial League and organize the territory in full too, with a Money and Labor-Reform party which shall take in the woman's rights movement and all the leading questions of reform—in short, a party that will carry secularization to its logical and legitimate consequences. Two years hence we must hav a nomination for Congress and both houses of the legislature, and a live and growing party by 1884. Now this means work and money. Let us hear from every Liberal and Reformer in Dakota, and at once. Yours for death to tyrants and despotism.

CHARLES H. GODDARD,
Dakota Mem. Ex. Com. N. L. L.

There are vim and courage and determination all in one "small fellow." The battle is not always to the strong, but to the wise, the dextrous, and the persistent as well. I hope the Liberals of Dakota will promptly second the efforts of Mr. Goddard. He hoists this brave flag. How many of you will rally to his standard and make him captain of an invincible force. The struggle is yours even more than it is his, and he can do nothing without you. What is Liberalism to him any more than to you? Why should he lose position after position for it. Take hold with him, put shoulder to his shoulder, and bring about a state of things wherein no Liberal teacher can lose his position because of his Liberalism.

The field is white to the harvest, but the laborers are few. Gradually, however, laborers are volunteering in the work of Liberalism. We hav now Walker in Iowa, Follett in Illinois, Phelps in Kansas, and our new friend Goddard in Dakota. We need such men in every state. Who is the next brave man to enlist? T. C. LELAND.

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FRANKFORT, MICH., Nov. 22, 1880.

D. M. BENNETT, *Dear Sir:* I am taking, and hav been for some time, your valuable paper, and I want it continued. You may be assured that you and the cause of truth you seek to assert and hav the courage to maintain and uphold has many earnest supporters even in northern Michigan, and the number is constantly increasing here as everywhere else. We hav traced with pleasure your course from the foul prison to sunny Italy and home again, and now it is our prayer that you may be spared many years to assist in heralding the dawn of an era when no person shall be imprisoned for creed or opinion's sake. Inclosed please find two dollars to apply on subscription, as I think I must be in arrears. Yours most cordially, N. A. PARKER.

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SINCLAIRVILLE, N. Y., Nov. 20, 1880.

D. M. BENNETT, *Dear Sir:* You hav troops of sympathizing friends in this vicinage who unite with me in bidding you Godspeed in the work you hav in hand. Giv the cohorts of imperialism in government and sanctified error in theology a steady and well-directed fire from your batteries of free speech, free thought, personal liberty, and state rights is the desire of all save time-serving hypocrits in religion and self-seeking demagogs in politics. "'Tis the truth will make us free." DARIUS CLELAND.

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SNOWVILLE, VA, Nov. 22, 1880.

DEAR FRIEND BENNETT: I am almost surprised that thee has been necessitated to call for thy just dues from a single TRUTH SEEKER subscriber, not that I believe them all to be so much more prompt and honest than other folks, but from the earnest and continued enthusiasm that has been felt and expressed by all who hav been reading thy interesting, graphic, and unique European letters.

I supposed that on hearing of thy return home each one would hav felt—as I did myself—the immediate necessity of not only paying up back dues, but also an irrepressible desire to do a little more as a slight return for favors received.

I never felt so completely satisfied with the perusal of any book of travels as I hav in following thy steps from place to place during this famous Brussels trip. It is almost like going over the whole ground in spirit and seeing and experiencing all the pleasure with none of the accompanying wearisomeness of the actual journey.

I presume that long ere this reaches thee the responses to thy brief mention will come pouring in and thy depleted coffers be filled to overflowing.

I am sure none of thy numerous friends and admirers was more glad to hear that thee was safe home again than Elmina, nor can there be any who will more gladly do all they can toward defraying the expenses of thy well-deserved and—we are rejoiced to know—happily spent trip to Europe.

Warmly and truly thine, ELMINA D. SLENKER.

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VICTORY, N. Y., Nov. 21, 1880.

DEAR FRIEND BENNETT: I hav enjoyed your letters from Europe, and hope you hav returned better prepared for the fight of knowledge against superstition. Fight the encroachments of church and nation upon the rights of the people in violation of the Constitution, and the people will finally learn to see the right. The Constitution guarantees each citizen the right of free vote, free speech, and free press. In many of the Southern states the two first hav not been enjoyed for years, and the national government refuses to act, although hundreds hav been murdered and thousands deprived of their rights. But if one sends a postal card or pamphlet obnoxious to Mrs. Grundy or the church, not even the plain provisions of the Constitution is any safeguard to a citizen. Shame on such a government! I am aware you knew all this before, but keep it before the people. Prejudice is strong, but generations pass away.

My wife was a good Methodist when I married her seven years ago, but she says she cannot do without your paper.

Truly yours, NELSON PORTER.

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CHURCHVILLE, N. Y., Nov. 20, 1880.

FRIEND BENNETT: Your paper I am well pleased with, and intend to continue it. Your letters while abroad are worth a year's subscription. There ought to be a fund raised to send you around the world, in fact, to keep you on the wing all the time. Wishing the T. S. success, and you a long life, I reman, Yours for truth, H. O. BIGELOW.

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REW, PA., Nov. 24, 1880.

D. M. BENNETT, *Dear Sir:* Many thanks to you and Mr. Robert Ingersoll for the education I received from you two gentlemen about Infidelity. I had been one of the most miserable creatures until my eyes began to be opened through the good work that you and Mr. Ingersoll hav done for me. I would not take a thousand dollars for the knowledge I hav received from you two gentlemen. I would be very proud to be personally acquainted with both of you. I want to try to educate myself, and help to push on the cause of humanity. This Christian superstition is worse than Southern slavery. I hav read but little of yours or Mr. Ingersoll's works. I want to try and make a new start in life. I am 28 years of age, and hav no one to take care of but my parents. My kindest regards to you and Mr. Ingersoll. GEO. R. SINNING.

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BUFFALO, N. Y, Nov. 16, 1880.

D. M. BENNETT, *Dear Sir:* Most cheerfully do I at once respond to the call for subscription to THE TRUTH SEEKER. I realize paper is cash and it costs to do business. Myself and dear wife beg to congratulate you on a pleasant journey and safe return. Inclosed please find two dollars to be used as directed. Liberals do not hav enough music and attractions for the young. Ministers figure on making shows to make money and marrriages. The reverend brother gets $6,000 a year, and his marriages count $3,000, and funerals nearly as much. Oh, the religious business pays more for the least investment of any hobby going. We will again do as we did when we saw you had got home again safe, rejoice, and we rejoice this was so much pleasanter return from Europe than from Albany. Many times our hearts trembled for fear you might not come out. Now, with your trip, etc., we hope for a happy future for you in your labors for the right. With kindest wishes,

Yours, S. B. BANCROFT.

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TRUXTON, N. Y., Nov. 22, 1880.

FRIEND BENNETT: I, for one, welcome you home, and am glad that you returned to THE TRUTH SEEKER office, and hope you will long liv and enjoy yourself. Inclosed you will find two dollars, to be used as per directions. It is not much, but every little helps in time of need. I am going to take THE TRUTH SEEKER as long as I like it and am able to pay for it. JOHN DEAN.

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KALAMAZOO, MICH., Nov. 23, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* I hav followed you to Brussels, and been with you on your journey as far as my circumstances would permit. I hav been very much interested in your descriptions of those old cathedrals, and hav repeatedly asked myself this question, Now, with all these reminders on every hand, will those religious rites and ceremonies ever cease? It seems to me nothing short of destroying them and putting them out of sight of the people will ever do so. These objects constantly before them lull them into quiet repose, and they

will not seek out the corner-stone on which this stupendous fraud rests. I am often led to say "that this Christian religion is one of the most gigantic humbugs ever foisted upon poor, weak humanity," and I sincerely believe it. Nothing, it seems, could hav the same effect upon the mind and to so successfully bind it down as this very thing. I am very glad that I read Thomas Paine's "Age of Reason." That was my first step toward becoming a Freethinker and a free man. I must express my gratitude to him by saying that I think there is none better or greater than he. Now we are liberalized and can think for ourselvs, and Liberalism individualizes us, and we feel quite content although alive and no society to attend, but I wish we had one.

Yours truly, JAMES S. BEDEL.

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GRANBY, CAN., Nov. 25, 1880.

D. M. BENNETT. *Dear Sir:* I hope you will not make an appeal in vain. Your friends must stand by you. I only wish I could giv you more help. Count me one of them, as I hav been working hard in this section for your paper and principles I distribute every paper I get to those whom I think will take it, but these rascally ministers hav spies amongst the womankind, and when they find any one with a copy they take it on pretense of reading it and substitute S.V. Leech, D.D.'s "magnificent" "Reply to Ingersoll." It vexed me so much that I determined to go for them. I silenced the Rev. Mr. Brand, of Shefford, Vt, a Baptist, and also broke up his congregation. Last week his effects were sold at auction, and he has gone to pastures new. I hav been preaching for almost ten years here, hence the support I got from the people. Then I had a controversy in our local paper, the editor being a Freethinker. This was also stopped by the ministers of every denomination combined, and old bigots mostly from the Methodist school. I am now putting through the press a pamphlet answering a Rev. gentleman, Thomas Renes, of West Stefford, also the Rev. Mr. Hazelain, Mansonville, and Leech, D.D., LL.D., as his "magnificent reply" has been distributed to all the faithful, purchased at the shepherd's expense. I put in a small paragraph advising all friends of Freethought to subscribe to THE TRUTH SEEKER. When it comes out I will forward you a copy.

I am glad you hav returned safe and sound, and hope you enjoyed your trip looking on our antiquated brethren across the waters. Yours truly, DR. A. A. GILMOUR.

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BERLIN, N. J., Nov. 24, 1880

FRIEND BENNETT: You hav returned to your family and friends safe and sound, but your letters, like Gilpin's hat and wig, are following you, and by the time we get through with them I think we shall all get our fill of information about churches, cathedrals, altars, gods, images, idols, stained glass, priests, hypocrits, and all the rest of the pious mockery, and sick of thinking of the immense sum spent for such nonsense that might be devoted to ameliorating the condition of suffering humanity, and we shall feel more earnest than ever for you to hurry up a law for the taxing of church property. If all the churches were taxed like other property there would not be so many of the useless pagodas built. Every little village in the land must hav two or more churches, when if the people had half as much humanity as they pretend they could all worship together in one and save the expense of the other for useful purposes.

Then again in the large cities the rage for costly churches is increasing. It is now becoming common to build churches costing one hundred thousand dollars. A tax on them would check this extravagance, and there would be something left to aid the poor; so I hope you will work in earnest to hav the churches taxed. Though they call them God's holy temples, they expect men to protect them. If they are destroyed by mobs they expect tax-payers to pay for them. Then let them be taxed, in return for this protection, like other property.

Success to you in every good work!

Yours, J. HACKER.

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BELLEVUE, IOWA, Nov. 23, 1880.

EDITOR TRUTH SEEKER. *Dear Sir:* Guttenburgh, situate on the west bank of the Mississippi, in the state of Iowa, contains about one thousand inhabitants, one Lutheran church, one Catholic church, one Catholic priest, five sisters of charity and a tenpin alley—all belonging to the Catholic church—all exempt from taxation, as church property. There are in the town twenty-seven saloons. Whether any of those are church property is not publicly known, but most of their patrons, as well as their managers, are members in good standing. There is not a newspaper, fire engine, bank, nor advocate of the platform of the National Greenback-Labor principle. A more blissful community can scarcely be found in any town of such size in the territory designated as the Solid North. OBSERVER.

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WAPAKONETA, OHIO.

D. M. BENNETT, *Dear Sir:* Inclosed please find one dollar, for which please giv me credit on your books. I like your paper very much, and am fond of reading it. I agree with its sentiments on orthodoxy. I will admit that one year ago I was as orthodox as any man in the United States. I did not know that there was such a publication in the world as a radical paper till last winter, when I met Dr. C. E. Beardsley of Ottawa. He gave me a copy of your paper, and I hav been a subscriber since last March. I must say that since I hav been reading THE TRUTH SEEKER I hav become a full-grown Liberal. The Liberal cause is very unpopular, I find, in this part of the country, on account of the ignorance of the people on the subject. They hav never thought the matter over. They never study the matter contained in the old Jewish book, or think what a gross fraud has been palmed off on ignorant people and humanity in general by priests and religious teachers, in the name of Jesus. W. H. H. WILLIAMS.

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SO. WEYMOUTH, Nov. 24, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find two dollars for THE TRUTH SEEKER. I hav enjoyed your letters very much. Truly you are the champion letter writer.

Very respectfully, MRS. R. G. TISDALE.

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MOLINE, MICH., Nov. 15, 1880.

D. M. BENNETT, *Dear Sir:* Allow me, one of your readers, to congratulate you on your safe return to a happy home and circle of friends. I would like to say just here that your letters from Europe hav been, and continue to be, a rich intellectual repast worth more than the cost of the paper in forming just views of what man now is, and what he has been in the gloomy past, forgotten ages. Though I do not claim to be a paying subscriber, I inclose one dollar as a token of appreciation of the labor, intellectual and physical, required to publish so valuable and literary a paper.

In the T. S. of October 23d appears an article entitled "Superstition," signed by David Bruce. Diffidence leads me to hope that some abler pen may do more ample justice to what appears as errors in the above article. The writer sets out by saying that superstition is boldly denounced by the wholesale by our most astute sticklers for science without pausing to understand its true basis. Then follows a dissertation or sort of apology for superstition, which, without assenting to or disproving, he would seemingly use as a soft plaster or sugar teat, to tempt poor, afflicted mortals to try to prolong a miserable existence.

He says that the "expectation of immortality is innate," and that the idea of annihilation arises from "disgust" of priestcraft. I confess my view is very different. Locke's essays on human understanding teaches that an innate idea can stand of itself—self evident—as, "I exist." This phase of knowledge is taught to be of the highest grade; far above the debatable theme of immortality. I do not controvert David's train of thought, wherein he shows how the savage is led to adopt superstition, but dissent as to his most cultured civilian, and would offer himself as a live specimen of brains and benefits of mental cultivation—and allow "educated" to take the place of "innate."

In his eloquent paragraph upon humanity occurs the words, "Suffocate itself in the fumes of the scientist's crucible." Do such fumes hav a suffocating effect? A very queer proposition when the splendid prizes gained by science are the glory of succeeding years.

As for friend David's speaking for "logical minds having an outgrowth of annihilation," I acknowledge that the idea of annihilation is utterly illogical and unphilosophical to my view. What are mortals but a complement of atoms—a quota of physical (solid and muscular), intellectual, voluntary and involuntary (brains), mechanical, involuntary (vital) forces? These form a human body. Do we not see it begin in weakness, culminate in strength, and then decline till in helpless dotage? Has not the intellectual light been so completely obliterated that a human may not only forget friends, but even its name? The animal machine still running in order? How is that for immortal? Assuming to himself to speak for the philanthropist and philosopher, he rejoices at the "onward march of Liberalism," but cannot hold that "Liberal" a humanitarian who teaches eternal sleep after death. Is it philosophy to teach a baseless dream of future happiness to grown-up mortals to help them to endure grief—as we giv candy to children to stop their crying? For one I hold it to be a free privilege and option for every competent mind to consider and balance for themselves, whether life's joys and benefits are worth the cost or not. Let the unknowable take care of itself.

Most righteous maxim to obey—
Plan well, think right, and reap
Success and pleasure. Life is play.
And death a dreamless sleep.

FRANKLIN PECK.

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BURTON, MICH., Nov. 22, 1880.

DEAR BROTHER BENNETT: I trust you may reach a point ere long where the storm and tempest will not rage about you with the fury of past years, but liv and work where the sunshine of peace and prosperity may enable you to pursue the even tenor of your chosen way to the setting sun of life's eventful journey, and pass you on to the sweet summer land of our spirit home "over there." God and the good angels guide you ever. Fraternally thine,

D. HIGBIE, M. D.

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PALMYRA, N. Y., Nov. 22, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed I send four dollars, three due on the paper and one to apply on the next year.

The mammonites hav got us, which is the reason of my seeming neglect, as is probably the case with hundreds of your subscribers. I congratulate you on your deserved vacation and safe return. Your letters are very instructiv, and seem to make us almost present with you. I hope they will bear good fruit. I hope your life may last to see it. I am sure your courage will not fail. I believe that we will not let the brave, fair-dealing, earnest TRUTH SEEKER weaken for lack of its just dues. HENRY M. NORTH.

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BELVIDERE, ILL., Nov. 13, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

Should a seeker for truth endeavor to find
A cause for the ills that are cursing mankind,
And seek for the cause of the first cause of evil,
Or why God made a hell or created a devil;
If his questions by all are laid on the shelf,
He had better then go to the devil himself.
Yes, if from all sources he get no reply,
Let him go to the devil and ask him why.

But in seeking for truth it is nothing but civil
To apply to the Lord as well as the devil.
Go to him, ye seeker; let truth make you brave,
But you'll find that the Lord is as mute as the grave.
Then inquire of his priests and see if they can
Giv a cause for the ills that fall upon man.
They will roll up their eyes and dodge it most sly,
So then go to the devil and ask him why.

Now some may say it is very uncivil
To tell anybody to go to the devil;
Yet 'tis honest to giv to the devil his due,
And nothing but right his case to review;
And that man is but a coward, forsooth,
Who'd be scared by the devil from seeking the truth.
So you must, if you wish those things to untie,
Go straight to the devil and ask him why.

The scriptures inform us that after the fall
The devil was doomed on his belly to crawl.
But as further we read in that book, we find out
He was up on his legs and walking about.
And John, among others, writes wonderful things
How the devil was once ornamented with wings.
How he improved so you better apply
To the devil himself and ask him why.

So the devil may not be as black as he's painted.
And men may be worse who in church hav been sainted.
By his power no martyrs in bonfires hav glowed,
While for God and his cause blood in rivers has flowed.
So hear him ere judging which side to believe,
Nor heed those who say he will only deceive.
For the Bible shows plainly he ne'er told a lie,
So go to the devil and question him why.

What, go to the devil? Then where does he dwell?
His present headquarters priests tell us, is hell.
Where in hell is the devil? You're in the same plight,
For science has wafted them both out of sight.
With hell-fire extinguished and old Satan dead.
Our only resort for an answer is fled,
And into first causes 'tis useless to pry,
Or to go to the devil to question him why.

ROBERT SWAIL.

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ROCHESTER, N. Y., Nov. 17, 1880.

DEAR MR. BENNETT: Please accept my congratulations for your safe return to home, friends, and my best wishes for your future prosperity. In your absence you must hav enjoyed yourself very much, and you hav also given your readers much pleasure, as well as instruction, by your letters, full of interest concerning people and things over the sea. We also hav had things of interest on this side of the water, among which may be mentioned the Freethinkers' Annual Convention, held at Hornellsville, and the Fourth Congress of the National Liberal League, held at Chicago two weeks later, and now the morning paper brings the notice of a meeting yesterday for the secularization of the government, held in the same city.

I suppose we, the members of the old National Liberal League, ought to congratulate ourselvs upon the fact that so much of our work will now be done in a wise and judicious manner.

We were told in Chicago by Col. Ingersoll and H. L. Green that a society divested of the objectionable *isms* of which some of us are accused would bring to its aid thousands of church-members and other respectables that would soon complete the work. Of course this new society, in its formation, must hav been exceptionably respectable, as not a woman's name was on the call. I hav such a respect for Mother Nature that I am apt to think her ways respectable, and she quite often does her work by combining the male and female, but the scriptural saying, "By their fruits ye shall know them," is a good criterion. I will try to wait in patience, and hope that this new departure shall do all it promises. Surely none of our Liberal Leagues will take pattern by Mr. H. L. Green and accuse our old and tried friends of "licentious and obscene teaching" because they shall not be able to vote against conscience.

I hav not been home since the Hornellsville meeting, but hav been visiting my friend Amy Post in Rochester; and, added to that pleasure, hav listened to Mrs. Colby and Smith, who hav been speaking and singing for the Spiritualists in this city.

I hav no hesitation in pronouncing Mrs. Colby the ablest speaker on that platform. She is certainly a most wonderful woman in every respect, and the New York Liberalists would, I am sure, be benefited by hearing her a time. Mrs. Smith is also in every respect, I think, a charming woman.

Mrs. Post, who is President of the League here, wishes me to say the copies of *Man* came duly to hand, and we hope the circulation of them may be a benefit to all.

When I go home I hope to resuscitate into action our League in Syracuse. We are weak there. Some of our members hav left the city, and others hav gone into the Republican party.

With kind love to Mrs Bennett, I am truly yours for the mental and physical freedom of all people,

LUCY N. COLMAN.

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NEW ALBANY, IND., Nov. 15, 1880

MR. D. M. BENNETT, *Dear Sir:* Permit me to say that your trip through Germany was very interesting reading.

Yours, P. BEUST.

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LADOGA, IND., Nov 17, 1880.

D. M. BENNETT, *My Dear Old Infidel:* Allow me to tender my congratulations on your return home from an extensiv and arduous European trip. I only regret that one so devoted to the inspection of fine God-houses as you seem to hav been while on the continent should not hav gone on when so near and made a survey of the neighborhood and farm where God was born and raised—the Holy Land—where, according to all accounts, sacred (so to speak) and profane, there has been more unholiness than in any other spot on earth, not excepting the wilderness of sin. But I hope we can soon compete with it successfully for the belt; at least since we hav stolen a President not elected, so as to inshrine Methodism in the White House, and elected a bribe-taker as President of this devout Christian Nation (with a capital *N*), I think we are making rapid strides toward it. As soon as the Campbellite preacher gets his cherished Alex. Hamilton government established on the ruins of this United States government, there is no doubt in my mind that we can see plenty of immense cathedrals and saints without going to Europe for them. But enough of that while I tell you something that you would sooner hear, viz, that inclosed you will find six dollars—three for my paper and three for that of a neighbor.

I am yours in the cause of truth, M M. HENRY.

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OREGON, MO., Nov. 16, 1880.

EDITOR OF THE TRUTH SEEKER: Glad you are back. I hope you will carry out your idea of publishing some one or two of the most lively, sarcastic works of Voltaire on theology. It is so delightful to read the thoughts of a really great, progressiv mind—there is so much stuff printed nowadays it is a relief.

By the way, the remarks of a correspondent in a recent TRUTH SEEKER on Taylor and his "Diegesis" are very just. I hav long thought we do not giv to that man's memory the veneration it deserves. He struck out a path quite new. No educated man who believes in Christianity can read his Diegesis without being convinced of the falseness of religion. I am glad some one has called attention so publicly to Diegesis.

Do giv us something from Voltaire. The difficulty is to get a good translator. I believe women excel as translators, being more receptiv they seem to get right into the author's shoes, as it were. Some woman practiced in translation could giv us Voltaire in English. I think I know one who could do it for you if you hav any difficulty. At least a few pages might be tried. If you are not careful in this you will giv us Voltaire's ideas minus his spirit; his thoughts in another's garb.

The statement that it has taken five hundred years to build the Cathedral of Milan—not yet completed—reminds me to propose a question that, if answered correctly, may giv us proof positiv that man was a builder of temples over six thousand years ago. If it has taken five hundred years to complete a temple on the surface of the earth, where thousands of workmen can be employed simultaneously, how long would it take to carve a temple 60x180 feet, three stories high, out of the solid granit rock, with aisles, galleries, stairs, balconies, windows, columns, statuary; every square inch of the walls elaborately carved and ornamented by the graver's tool? Entrance by a carved doorway is first made and then an area twenty feet wide, three stories high, leaving a solid block of crystallized rock, say 60x180 and three stories high, out of which the temple is to be carved. It is evident that but two or three men can begin to work, and until the area is finished but few more. Also that at no time can very many be employed. Very well. Now, these temples at Ellora, India, would make several temples of the size spoken of. How long will it take to do the work. Let us hav some carver of granit to make an estimate. Lately I saw a good workman a whole day on two or three letters on a granit monument, and the idea occurred to me to inquire sometime who will figure it out. HOLT.

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I AM delighted with the sound, practical common sense in "John's Way." E. A. KNIFFIN.

## Now.

Arise! for the day is passing,
While you lie dreaming on;
Your brothers are cased in armor,
And forth in the fight hav gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise from your dreams of the future—
Of gaining a hard-fought field;
Of storming the airy fortress;
Of bidding the giant yield;
Your future has deeds of glory,
Of honor (God grant it may)!
But your arm will never be stronger,
Or needed as now—to-day.

Arise! if the past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret.
Sad or bright, she is lifeless as ever;
Cast her phantom arms away,
Nor look back save to learn the lesson
Of a nobler strife to-day.

Arise! for the hour is passing;
The sound that you dimly hear,
Is your enemy marching to battle,
Rise! rise! for the foe is here!
Stay not to brighten your weapons,
Or the hour will strike at last;
Or from dreams of a coming battle,
You will waken and find it past.

## Man.

BY CHARLES BRADLEY.

Os homini sublime didit; cœlum tueri
Jussit, et erectos ad sidera tollere vultus.
—*Ovid.*

To man sublime, to face the sky
And read the stars was given command;
Therefore let superstition die
And no more heaven withstand.

He was old,
He was bold,
I was told,
And lived by the sea,
And the rolling of the waves,
And the stars,
And the graves,
Made him free.

Where'er, in earth or sky,
His steadfast soul could fly.
Well learned had he this lore,
Which, in his heart, he took
As the channel takes the brook,
Man is ever man.
Never more.

In name of every star
Which from heaven so far
Proclaims the changeless law that rules the sky,
He left these words to tell
To man—whom he wished well—
Of him when he should die:

"I awoke, and through my cabin's open roof,
True to his watch, great Aldebaran shone.
I slept, secure in this eternal proof.
The Almighty Father leaves me not alone."

## Church and State; or the Rector's Creed.

The following song was written by the Rev. Mr. Porter, of Greyabbey, who was convicted on a charge of treason, and executed in front of his manse, in the year 1798. The clergyman referred to was the Rev. John Cleeland, who made himself conspicuous in prosecuting all persons suspected of holding advanced political opinions. He admitted in cross-examination in Downpatrick Courthouse when giving evidence against some political prisoners, that he had packed the jury panel, and for this service was complimented by the crown prosecutor.

A rector am I, do you mind what I say?
In the church every Sunday I preach and I pray,
With my black coat and cravat so white.
Ye men of my parish, I pray you take heed.
Till I giv you a sketch of my time-serving creed—
My creed it is—cash; and my stipend, salvation,
For which I'd destroy all the swine in the nation.
With my black coat, etc.

I believe in my church, I believe in my manse,
I believe that religion is all a romance.
With my black coat, etc.
I believe that the only two comforts of life
Are counting my stipend and kissing my wife;
I believe that the people were born to be slaves,
To be pilfered and plundered by us artful knaves.
With our black coats, etc.

I believe that my head is the storehouse of sense,
From which the pure gospel I freely dispense,
With my black coat, etc.
As it was forbid by an ancient divine
To throw precious pearls to ignorant swine,
Complying with this, my ambition should be
To keep them still bond slaves, ourselves being free,
With our black coats, etc.

I believe that our brethren all think me sincere,
For at church every Sunday I read a long prayer.
In my black coat, etc.
And if they want grunting, I'll make the house ring,
For at grunting they know me to be just the thing;
I'll sigh and I'll groan, turn my eyes up to heaven,
For no other reason than the tythe that is given—
To buy black coats, etc.

And now my dear friends, for the sake of connection,
I'll end my discourse with a word of reflection;
With my black coat, etc.
To believe as the great folks, for better, for worse,
Is the only true method of filling the purse;
Which method I'll follow in spite of detraction;
I'm sure of my pay while the court has protection
From the black coats, etc.

I'm resolved my opinion shall be the same still
With the court, whilst in power, let them be what they will—
With my black coat, etc.
Should they become Jews, I would join them in that,
My faith in religion I'd throw to the cat;
For my creed it is—cash: and my stipend, salvation,
For which I'd destroy all the swine in the nation.
With my black coat, etc.

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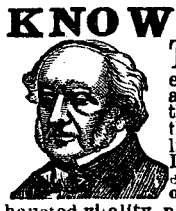
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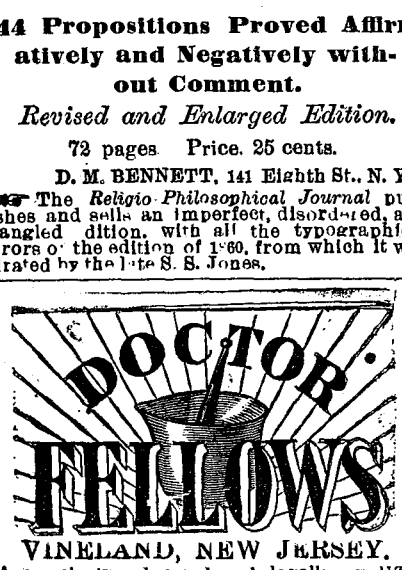
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# Gems of Thought.

AUTHORITY is taken for truth, and not truth for authority.—*Theodore Parker.* [The *Free Religious Index* has taken as its motto, "Truth for authority, and not authority for truth," and gives Lucretia Mott as its author. Is this fair to Parker? We protest that it is not.]

HAPPY ye sons of busy life
Who, equal to the bustling strife,
No other view regard!
E'en when the wished end's denied,
Yet while the busy means are plied
They bring their own reward.
—*Burns.*

SUCH is the well-known story of the birth of Jesus, one of the sweetest and most deeply significant of all the legends in the Bible. That it is a legend, without the smallest historical foundation we must, of course, admit; or, if we hav any doubt on the subject, a moment's consideration will remove it.—*The Bible for Learners.*

THOU of an independent mind,
With soul resolved, with soul resigned;
Prepared power's proudest frown to brave,
Who wilt not be nor hav a slave;
Virtue alone dost thou revere,
Thy own reproach alone dost fear.
Approach this shrine and worship here.
—*Burns.*

THE crude opinions which prevailed twenty years ago on the subject of inspiration hav been so completely abandoned as to be hardly anywhere maintained by scholars. Of the 11 000 English clergymen who set their hands to a declaration in favor of these crude notions fifteen years ago, probably there are not fifty who would do it again.—*Dean Stanley.*

PEOPLE are year by year becoming more alive to the fact that reason and authority are radically opposed; that the conflict between them is a life and death struggle; that an absolute choice must be made of one or the other, and that all attempts at compromise, such as that sought by evangelical Protestantism, which, in one breath, proclaims the thoroughly rationalistic doctrin of the right of private judgment, in the next seeks to fetter the free action of the human mind by confining it within the shackles of iron-bound creeds and confessions of faith, made three or four hundred years ago by fallible mortals like ourselvs, are essentially irrational and doomed to inevitable failure.—*Modern Symposium.*

THE lover of moral beauty, struggling through a world full of sorrow and sin, is surely as much the stronger for believing that sooner or later a vision of perfect peace and goodness will burst upon him, as the toiler up a mountain for the belief that beyond crag and snow lie home and rest. For the other side of the picture, who shall exaggerate the deadly influence on personal morality of those theologies which hav represented the deity as vainglorious, irritable, and revengeful, as a sort of pedantic drill-sergeant of mankind, to whom no valor, no long-tried loyalty could atone for the displacement of a button of the uniform or the misunderstanding of a paragraph of the "regulations and instructions."—*Huxley.*

As spiritual things are commonly less attended to than material, the belief in miraculous inspiration remains longer in religion than in secular affairs. A man would be looked on as mad who should claim miraculous inspiration for nature, as they hav been who denied it in the case of Moses. But no candid man will doubt that, humanly speaking, it was a more difficult thing to write the "Principia" than the "Decalogue." Man must hav a nature most sadly anomalous if, unassisted, he is able to accomplish all the triumphs of modern science, and yet cannot discover the plainest and most important principles of religion and morality without a miraculous revelation; and still more so if, being able to discover, by God's natural aid, these chief and most important principles, he needs a miraculous revelation to disclose minor details.—*Theodore Parker.*

THE best way to secure a pleasant and happy old age is to begin to be happy, useful, and good now. Begin to learn much of many things. Begin at once to treasure up pleasant thoughts, happy memories, and stores of information on a variety of subjects. Begin to build a strong mind in a healthy body. Begin to sow good seed of noble deeds, so that the harvest will be ripening for the autumn time of life. Cast the bread of kind and generous action upon the waters, that it may return in the far off future and gladden the quiet serenity of thy golden days, when deeds will be few and thoughts only will be thine. Cultivate the graces, the beauties, and sweetnesses all along as thou goest, and keep on building day by day as strength will allow, and no fear but the harvest of old age will be full and complete, sure and satisfactory. —*E. D. Slenker.*

MATTHEW x, 28-31 and Luke xii, 4-7 Let us pause a moment and think over what we hav heard. Will this kind of reasoning hold good? Can we really banish human cares by thinking of flowers and birds? Do we think it a lofty virtue to be so careless of material wants, so indifferent as to worldly goods? Far from it. Indeed, such confidence is often put to shame. This view of human life is altogether one-sided. It takes no account of the great and certain facts that work, at once a duty and a blessing, is holy in the highest sense; that forethought, not to be confounded with vain anxiety, is not a sin but the dictate of a healthy conscience; that the faithful performance of the daily duties of our occupation is a great part of religion; that we are not only permitted but positivly bound to do our best to make our way in the world by honest work, and so contribute to the material well-being of society.—*The Bible for Learners.*

# Odds and Ends.

AN old adage reads, "Truth lies in a well," but to our mind it is not well for the truth when it lies.

MRS. PARTINGTON'S last remark is that Ike has bought a horse so spirituous that it goes off on a decanter.

FIRST lady—"Now do come to the house early like a good Christian." Second lady—"Oh, but I'm a Jewess."

IT is the man whose wife chops wood and takes in washing who invariably produces the best arguments against woman's rights.

"I THINK our church will last a good many years yet," said a waggish deacon to his minister; "I see the sleepers are very sound."

MOTHER—"Now, Gerty, be a good girl and giv aunt Julia a kiss." Gerty—"No! If I kiss her she'll box my ears like she did papa's last night."

THE Vermont editor who was spilled into the snow immediately braced up and wrote his usual political editorial on "Whither are we drift in."

"WHETHER I know about the weather," said Vennor, "will depend on whether the weather is what I predict, whether or no." And it was and he did.

WE hav just read a handkerchief flirtation code, and advise all men desiring to avoid breach-of-promis suits to wipe their mouths with their coat-tails.—*Ex.*

"Is your cough any easier?" said one of poor Hood's acquaintances, on calling to see how he was. "It should be," said the wit from his pillow; "I've been practicing all night."

SCIENCE enumerates 553 species of organic forms in the air we breathe. Just think of it! Every time you draw in your breath four whole zoological gardens slip down your throat.

"WHAT decoration is that you are wearing?" said an Austrian sergeant to a new recruit. The man blushed deeply and responded, "It is a medal won by our cow at the cattle show."

A SPRINGFIELD woman, who was determined not to be cheated, made a clerk measure a spool of cotton the other day to see if she was getting the two hundred yards that belonged to her.

WHEN a lady by accident discovers that her photographer has put her picture in his showcase, she goes home and makes a terrible time over it, but still she doesn't order it to be taken out.

ONE of the greatest mysteries in the universe is the hole in the heel of a stocking. How it gets there no one knows; the need of it no one sees; the philosophy of it no one can explain; the logic is, "Darn it."

PEOPLE say they shell peas when they unshell them, husk corn when they unhusk it, dust furniture when they undust it, scale fishes when they unscale them, and weed gardens when they unweed them.

THE editor of a paper in Ohio has had a fine shirt collar presented to him, and is now waiting for some one to giv him a shirt so that he may be able to put the collar to some use, saying that "at present it is a perfect superfluity."

### PREFERRING RAGGLES.

A well known lady artist, resident in Rome, relates that while standing one day near the statue of Apollo Belvedere, she suddenly became aware of the presence of a countrywoman. The new-comer, a well to-do looking American woman, introduced herself as Mrs. Raggles of St. Louis, Mo., and then asked the question:

"Is this the Apollo Belvedere?"

Miss H— testified to the identity of the work, and the tourist then said:

"Considered a great statue?"

The interrogated lady replied that it was generally thought to be one of the masterpieces of the world.

"Manly beauty and all that sort of thing?" asked the lady from the land of the setting sun

"Yes," responded the now amazed artist. "It is said to be one of the noblest representations of the human frame."

"Well," exclaimed Mrs. Raggles closing her Baedeker, and with arms akimbo, taking a last and earnest look at the marble, "I've seen the Apollo Belvedere and I've seen Raggles, and giv me Raggles."

### AN ODE TO A LOT OF STOVI PIPE.

Infernal stuff, your nature well I know,
So when I took you down six months ago,
Each piece I numbered so that I might tell
Exactly how you'd go together well,
And now the time for chilly days draws nigh,
To put you up again I madly try.
Now do not come within an inch of it,
I get you two-thirds put in place and then
Crash you go tumbling to the floor again,
Once more I try. You're rather full of soot,
And I am getting daubed from head to foot.
I jam my thumb, but still I persevere,
One piece goes down and rakes my ear.
I grab to catch the piece, another goes,
And falling scrapes the hide from off my nose.
And then another piece falls with a slam,
And then the rest goes down and I say "Damn."
And then my blood gets boiling and I say,
By all that's blue I'll fix you anyway.
Once more I go to work. By patience great,
I get all but a single section straight,
And I am about to place, when oh!
The chair I stand on tips. Down flat I go,
While on and around me with a horrid crash,
The whole comes down again in one grand smash.
And then my wife remarks, "I never saw
A man so clumsy!" I say, "Hold your jaw!"
And for a tinman send, while I retire
To wash myself and swear to vent my ire.

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Vol. 7. No. 50. {PUBLISHED WEEKLY BY D. M. BENNETT.} New York, Saturday, December 11, 1880. {SCIENCE HALL, 141 8th St., NEAR BROADWAY.} $3 per Year.


## Notes and Clippings.

THERE are 600,000 more acres under wheat in England than in 1874.

IT was calculated in England some time ago that not one book in 1,840 goes through a second edition, and not one in many thousands a third.

AN Oregon preacher had one of his horses stolen, and he went to his study and prayed that a quickened conscience might oblige the thief to return it. That very night the fellow returned and—stole the other.

MR. AND MRS. SMITH HAYDEN, of Marshall Texas, quarreled about the doctrin of baptism on getting home from church, where they had heard it preached about, and the wife, in her passion, struck the husband a fatal blow with an axe.

A LARGE number of foreign tourists hav been attracted to Naples to witness the eruption of Vesuvius, which is a very fair one, incandescent materials being launched to quite a hight from the top of the crater. The railway up the mountain enables sightseers to get a better view of an eruption than they ever had before.

THE Rev. Mr. Brigham, Unitarian, ascended the platform to participate in union Thanksgiving services at La Crosse, Wisconsin, and thereupon the Rev. Mr. Hayhurst, Baptist, pointedly retired. If those pious Christians cannot worship in the same church, how will they manage to sing psalms together in the same heaven?

THE Rev. Mr. Shokey was preaching at Carson, Nevada, on the swallowing of Jonah by a whale. There were some sporting men in the congregation, and their faces expressed doubt of the story. Seeing this, the minister said: "I'll bet $100, coin up, that I can prove every word of it. Does anybody respond?" Nobody answered, and he went on with his discourse.

No accident ever occurs in a theater but a moral is drawn from it to establish the justice of the visitation. The Brooklyn Theater fire was neither awful nor sad enough with all its vastness to be saved from serving as a pulpit theme for general denunciation of the playhouses. A man has died in a Brooklyn church now. Is there any lesson to be drawn from that save that all men are mortal alike in pew and parquet chair? Death is a deadhead ticket-taker.

UPON the Passion play being withdrawn from Booth's theater, after some fifteen thousand dollars are said to hav been expended in preparing for its presentation, the author of the drama, Mr Salmi Morse, read it before a limited audience in Cooper Institute. It is reported as being a careful, solemn rendition in blank verse of the story of the life and death of Jesus as given in what is called the four gospels. As the features of the story are so familiar to all, it is doubtful, if the play had been put upon the stage, whether it would hav drawn largely.

WHICH one tells the falsehood? The Rev. Mr. Mackie, of the Gilbert Library and Prisoners' Aid Society asserted, verbally and in print that the Rev. Dr. Deems, with other eminent clergymen, had promised to attend, and if opportunity were afforded, to address his meeting at Cooper Institute. Now the Rev. Dr. Deems affirms that he never gave such a promise to the Rev. Mr. Mackie or to any one else, but on the contrary said twice, "most distinctly," that he would not be there. This leaves the Rev. Mr. Mackie in an awkward position.

THE Dutch Central Committee formed for the erection of a monument to Spinoza passed a resolution, when dissolving itself, that the balance remaining to the credit of the undertaking after all expenses had been defrayed should be devoted to the publication of a new and thoroughly complete edition of Spinoza's works. M. Van Bloten and Prof. Land were entrusted with the task, and a communication is being addressed to all libraries throughout the world asking information about manuscripts or autographs which they may hav in charge, in order to make the new edition as perfect as possible.

PUT the Bible" into the hands of an intelligent heathen, who had never been instructed in the Christian doctrin of God, and what would his conclusion be?"—why, he would believe that the world was made in 144 hours; that ages ago water covered the entire world to the hight of several miles, so that there was plenty of room for vessels of the deepest draught on the tops of Chimborazo; that the world was a flat disk supported by columns; that the sun revolved around the earth, but that once it stood perfectly still; that the wicked are rushing down to an eternal punishment consisting of a lake of burning brimstone—and more of the same sort.

A CORRESPONDENT of the New York *Sun*, signing himself "Enlightened Self-Interest," writes as follows: "There is nothing true in the Christian system of morals or benevolence that cannot be defended from the standpoint of self-interest, without the necessity for any supernatural belief. As a matter of fact, Christians do not even pretend to carry out the doctrin of self-sacrifice. Witness the pew system of the churches and the big salaries of Christian workers. The greatest benefactors of the race hav been men who were governed by so-called selfish motivs. Witness the spread of the printing press, telegraph, and, in fact, all the engins of modern civilization. Human sympathy exists without religion, and would not be destroyed if what is called religion were extirpated."

THE excitement in religious circles in Scotland in regard to the coming trial of Prof. Robertson Smith for heresy is at boiling point. The Professor, who has over two hundred of his fellow ministers with him, is bravely fighting his battle, and is not in a mood to giv up. He declares that his accusers hav shown not only bitter enmity but lack of scholarship and ignorance of things with which every clergyman ought to be acquainted. He sometimes loses his temper in debate, and calls his accusers hard names, which is not to be wondered at considering the provocation he has had. He insists that he is a believer in divine revelation as given in the Bible, and that some of his accusers are condemned out of their own mouths as being guilty of heterodoxy. Take it altogether, the controversy has become as tangled a thing as any which has ever agitated any of the Scotch churches. A recent Presbyterial meeting discussing the subject sat for seven hours.

IN 1765 Legoz calculated that there were in France 79,000 monks and 80,000 nuns. The number of monks is now far behind what it was a century ago, but the number of nuns is considerably above it. Eighty-six different orders of monks are represented in France, and they hav 2,026 establishments; 281 different orders of nuns are represented, and they hav 12,004 establishments. Seventy-two per cent of the monks and sixty-five per cent of the nuns are engaged in attending on the sick, and twenty-two per cent of the monks and eight per cent of the nuns are devoted to a purely contemplativ life. The Barnabites, who hav just been expelled, are one of the smallest of the religious orders in France; they hav only three establishments, with twenty-five members between them. The largest order is that of the Christian Brothers, who number 9,900, and hav even increased since 1861, when they were only 6,898.

A MEETING of clergymen and others, members of the National Reform Association, was recently held to consider questions, as stated in the call, "relating to the encroachments of Secularism and to maintain existing Christian features of the American government, such as the Bible in the schools, the Christian law of marriage, our Sabbath laws, the oath, national and state thanksgivings and fasts, etc." As a means to this end, such an amendment to the national Constitution is desired as will indicate that this is a Christian nation, and provide a legal basis for the Christian institutions referred to. It is said for the movement that it does not look in the direction of a union of church and state. Its promoters all emphatically condemn the relations between those two divine institutions which hav wrought such unhappy results in the Old World. They claim that the amendment which they seek would bring the national Constitution into harmony with the constitutions of the several states, in thirty of which acknowledgments, more or less explicit, of God and the Christian religion is to be found. This meeting did not propose to join the new Secular Association recently organized at Chicago.

AT a church fair in Jamestown, Pa., there was a difficulty about a watch. It was a fifty-dollar timekeeper, and was drawn by something like a lottery. At the first drawing all the tickets were not in, and the one which drew the watch was found under the hat-band. A subsequent drawing was made, which resulted in the award of the watch to a different lady from the one who had first drawn it. This provoked a quarrel between the two ladies, which soon spread among all the ticket holders. One of the gentlemen of the church settled the difficulty in a very handsome way. He took up a subscription for a new watch for the disappointed lady. This amounted to seventy-five dollars, which procured a better watch than the one which had been drawn. This tended toward a peaceful solution, and might hav resulted entirely that way, only that the holder of the fifty-dollar watch thinks she ought to hav quite as good a one as the other lady, whose watch is valued at seventy-five dollars. The probability is that the difficulty will never be altogether satisfactorily adjusted. Some of the people concerned in the transaction begin to think that church fairs are nuisances.

DEACON PETER ADAMS of the First African Methodist church of St. Louis had an elaborate wedding, but Mrs. Morrison, the priestess of the Absalom Aid Association of the same church, and a former intimate friend of the bride, was not invited. Late at night Mrs. Morrison provided her four sons with a cow's horn, a gridiron, a bell, and a tin pan, and led them out to serenade the happy pair. The uproar was tremendous, and the Deacon clubbed his visitors away. The parties were in a police court next day, and one of the features of the examination was contradictory testimony as to the verse that the priestess sang under the window. She swore it was as follows:

"Peter Adams and his wife—
May they lead a joyful life;
Never hav no fights or spats,
And keep clear of all black cats.
Joyful greetings, joyful greetings!

The Deacon gave this as the true version:

"Old Pete Adams has married a wife,
Who will debil him out of his life.
She and Pete are mighty well paired;
If they'd die they could be spared."

DR. JOHN BUCHANAN, over whose flight from Philadelphia such a fuss was made, has been tried and acquitted. The affair has all ended in smoke. Dr. Buchanan made a business of mailing fraudulent medical diplomas to men who were ambitious to practice the healing art without the usual preliminary studies. He was indicted by the United States Grand Jury in eastern Pennsylvania, under one of Anthony Comstock's mail laws, making it a crime to use the mails in pursuance of any scheme to defraud. At his trial, when the prosecution had exhausted their evidence, the judge directed a verdict of acquittal on the ground that Buchanan did not impose upon his correspondents, for they knew as much of the fraud as he did—that the man who purchased the diplomas was not defrauded, but only bought the means of defrauding others. Therefore he held that there was no evidence to sustain the indictment. The law is a vicious one in principle, as tending to centralize power in the general government, and it is gratifying to note any decision, the effect of which is to nullify it. But it is not gratifying when such a subterfuge is resorted to as in this case. The law prohibits the use of the mails to consummate any scheme to defraud. Taking Judge Butler's view, this was a scheme to defraud the public, in which not only Buchanan but his correspondents were fellow conspirators, and the mail was the principal medium through which it was to be consummated. Therefore if the law were valid it is difficult to concede that Buchanan did not violate it. All th se laws are pernicious. Fraud ought to be punished, but the state is the proper authority to punish them. There is more danger in exercising a censorship over the mails or making a discrimination in such mail matter as letters and papers than in carrying through that channel all the filth and fraud that was ever traced upon paper. All such laws are only initial steps to an established censorship over the mails which will confine their usefulness to the class in power. They lead directly to eventual political and religious proscription, and that is where their authors intended they should lead.—*Truth.*

## Events of the Week.

THE volcano of Mauna Loa, in the Sandwich Islands, is now in a violent state of eruption.

FIFTEEN of the collieries of the Philadelphia and Reading Company hav suspended operations.

THE Kearsarge Mills, at Portsmouth, N. H., were destroyed by fire on the 4th. Loss, about $400,000.

DIPTHERIA is prevalent in this city at present, and an unusually large number of the cases prove fatal.

IRISH Land Leagues, to aid the land reform agitators in Ireland, are being formed all through this country and Canada.

A WOMAN on trial for bigamy in this city is discovered to hav no less than fourteen husbands, all living, and the returns are not all in yet.

A LADY of Yonkers, N. Y., was burned to death, her clothing having taken fire while she was kneeling at prayer beside the hearth.

A GANG of robbers that has long infested the counties of Chester, Lancaster, and Berks, Pa., was recently broken up and thirteen of the desperadoes were captured.

THE records of the life-saving service on our coasts for the last year show that there were three hundred disasters and nearly two thousand persons rescued from wrecks.

IT is reported from Paris that the Panama canal subscription is more than covered already, and that De Lesseps is sanguin of the early completion of his great project.

THE British forces in South Africa hav their hands full. Late advices from that section report several engagements with the natives, in which many were killed on both sides.

DR. SWING, the unbelieving preacher of Chicago, has had his salary raised from seven to ten thousand dollars per year. Limited unbelief sometimes pays as well as orthodoxy.

ON the 4th a collision occurred between a passenger and a freight train near Janesville, Wis., killing eight persons, and wounding several. The accident took place during a dense fog.

THE twenty-four Socialist exiles, driven from home by the German government, who recently arrived here, were tendered a grand public reception by the Socialists of this city on Sunday last.

SEVEN of the crew of an English vessel were recently killed by the Solomon Islanders, in return for which the civilized Christians destroyed an entire village, killing the inhabitants.

IT is said by those supposed to know that unless the English Parliament takes immediate favorable action on the land question in Ireland a general insurrection in that country is inevitable.

THE anti-Jewish question is growing exciting in Germany. Newspapers are debating it pamphlets are pouring forth, tumults are taking place among the students, and an occasional fracas occurs in the street.

THE city of Chimbote in Peru has surrendered to the Chilian army. One Chilian general, in a recent raid through northern Peru, destroyed five million dollars worth of property, and captured $250,000 in money.

THE annual report of the Director of the Mint shows that there was nearly a hundred million dollars' worth of gold and upwards of thirty-four million dollars' worth of silver bullion deposited at the mints and assay offices during the year. The coinage for the year was $84,370,144. The total amount of coin in the country at present is $527,601,425.

LAST year the President's Message was stolen and printed in advance by a New York paper. This year the same feat was accomplished by an enterprising Chicago journal. The Message was read to Congress on the 6th. The President urges Congress to use its influence to abolish Mormonism in Utah, and recommends that the remainder of the public lands of the country be set aside for the education of illiterate persons.

# THE TRUTH SEEKER.

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NEW YORK, SATURDAY, DECEMBER 11, 1880.


## Letter from Europe.—No. 16.

NAPLES AND ITS ENVIRONS.

NAPLES, Oct. 12, 1880.

DEAR FRIENDS: After remaining in Rome fifteen days, and visiting its most noted places, though not all of them by any means, and bidding good-bye to my genial landlady, her husband, and daughters, and what few other acquaintances I had formed there, I took leave of the Eternal City, and at 4:30 of the afternoon of Saturday, the 9th, took the train for Naples, somewhat over 150 miles to the southeast. We passed rather slowly over that portion of the Campagna which is south of the city, having a good view again of the ruins which line the Appian Way, as well as the still standing arches of the old Claudian aqueduct, near which the railroad runs, almost to the Alban mountains. The day was lovely, and I enjoyed the view of the country through which we passed. After rounding the Alban mountains we had constantly a range of hills on our left, but for a while the Campagna on the right continued an irregular plain to the Mediterranean, but before it was dark we left that all behind, and had hills, not very far away, on both sides. The country over which the road courses is considerably broken, passing through many deep cuts and an occasional tunnel. The towns and villages passed were frequent, and some of them were stuck well up on the mountain sides. They do not by any means look as cheerful as American towns. The houses being all of stone, with the everlasting clumsy tile roofs, they have a somber, gloomy appearance; and when one remembers that everything about those houses is cold, cheerless stone, floors, staircases, and all, it is not hard to shudder at the thought of what they must be as homes on a cold wintry day, with little or no fuel to keep the occupants warm. I feel a strong preference for our flat metallic roofs of New York over the steep tile roofs of Europe. In New York the house tops are favorite places of resort on warm summer evenings, away from the dust and noise of the streets, and many pleasant hours are passed there under the wide canopy of heaven, with twinkling stars for witnesses. But nothing of that kind can be enjoyed on these steep tile roofs. Even if the steepness were no objection the tiles are tender earthen affairs, and stepping on them would break them. I do not wish to see tile roofs become common in America, though they do have the merit of being almost proof against fire and decay. I do not object to slate roofs, for though it will not answer to walk on them, they look well. If Jahveh has to spend his time above the clouds and to be constantly looking down upon these brick-colored tile roofs in the large cities, I have often thought he must have anything but a pleasant prospect beneath him.

Vines are largely cultivated between Rome and Naples, one-half the ground being occupied with them, though they are not so compactly planted as in Germany and Switzerland, nor are they so well cultivated. In many places the grass is allowed to grow up between the vines. Often poplar and other trees are set out about as near as apple trees in our orchards, and the vines trained upon them—or rather allowed to run where they please—where they remain year after year with apparently very little attention or care. Italy is so productive, and the climate so genial, that the tillers of its soil do not have to keep so constantly digging as in more sterile countries. The growing of poplar trees, or any other kind of useless tree, simply to afford something for the vine to run up on seems to me a very thriftless style of agriculture. It would be far better to import poles or stakes, if not obtainable here, and thus be able to get four times the yield from the same ground. The olive tree is also largely grown on the side of the road, many groves or orchards being seen on the knolls and hillsides all along. Fig, peach, pear, and apple trees are also met with. With all the luxuriance that abounds on almost every side there is a general appearance of thriftlessness, and these country houses look far from tidy and comfortable. Many of the peasants live in the merest huts, sometimes of rough stone, with heavy stone roof, and sometimes a mere shanty of thatch and straw, about the size and shape of an Indian wigwam, with an opening for ingress and egress, but no windows whatever.

We did not reach Naples till about midnight, and Vesuvius had a light out for me—well, not for me specially, as many others were equally favored, but I nevertheless enjoyed the light just as much as though it had been gotten up for my express benefit, and regarded it as a personal favor. Never having seen a burning mountain before, I watched it with great interest for the nearly hour and a half in which it was in plain view while the train was making the wide circuit between the ranges of mountains which brings us into the city. It is hardly a real blaze, that at ordinary times appears above the rim of the crater of the volcano, though it looks much like it, but it is the strong glare of light which comes from the seething mass of fused rocks and metals not far below. The light is not steady and constant, but appears to be governed by pulsations, and between these the light dies down, and every minute or two bursts up with new vigor, like the embers of a nearly exhausted fire when stirred up. It looks as though it might be Vulcan's huge forge, and that ever and anon he gives his immense bellows an extra amount of pressure. The old mountain belching its fire and smoke in the night looks like the huge chimney of some great furnace, with its flame of fire and light shooting up many feet into dark space. I greatly enjoyed my introduction to Old Vesuve, for a sight of it is what I have many years longed for. The natives here invariably call it *Vesuve*, thus making a clear saving of two syllables in the pronunciation of the name. Being fond of economy I have easily adopted the name *Vesuve*.

It was one o'clock when we reached the *Hotel Metropole*, and got to bed, so the night was not so long as some nights I have passed, especially of those I passed in prison, when sleep wholly forsook me, and I was not permitted to even rise from the irksome bed and sit on a chair between 8 P. M. and 5 A. M.

Sunday morning was balmy and pleasant, and the beautiful Bay of Naples lay like a lovely picture spread out before us. The shape of the city next to the bay conforms, of course, to the water, and is in the form of a crescent. Few cities in the world have a more charming location. You have all seen representations of the Bay of Naples, and the city, with old Vesuvius burning and smoking away seven miles to the south, but not looking to be more than half so far, and I need not attempt to give a description of it. But I do not think there is one of you, could you take in the beauty of the bay, the city, and their surroundings, but what would exclaim, either aloud or mentally, Oh, how lovely!

Half of what the Italians save in the spelling and pronunciation of Vesuvius they lose on Naples. They spell it Napoli, and pronounce it as we would if spelt *Nap-po-lee*, with the accent on the first and third syllables. They spell and pronounce the names of but few of their cities as we do. Thus Rome is *Roma*, Milan is *Me-lan-o*, Venice is *Ve-ne-zia*, Florence is *Firenze*, Pisa is *Pe-za*, Genoa is *Jan-a-wah*, Turin is *Tor-re-no*, etc. In Italian as in nearly all languages save the English, a is *ah*, e is *a*, and i is *e*, and that gives the speaker of English extra trouble in learning to pronounce the words in other languages correctly.

Naples has very often been described, and not unfrequently in rather uncomplimentary terms. For dirtiness, laziness, mendicancy, and kindred qualities, the lower grade of the Neapolitans have been soundly berated again and again. Count Arrivabene does it in this language: "The appearance presented by the streets of Naples at sunrise on a summer morning is at the same time curious and delightful. You breathe an air of gentle warmth, filled with the fragrance of a thousand flowers, the odor of which is increased by the slow evaporation of the night dews under the first rays of the rising sun. The sky, a bright and glowing azure, reflects itself in the silvery waves of the bay, whilst right and left the whole of the scenery is beheld faintly through a luminous mist. The busy stir of the morning, the going to and fro of the fishermen hastening to the beach of Chiala, where lie the boats, the bustle of water-carriers, of lazzaroni, of women hurrying towards the *frutti di mare* market at Santa Lucia, in short, the lively movement of the lower population, conversing in their almost unintelligible dialect, which nobody is able to understand except themselves—all this makes the Neapolitan morning very striking to the stranger. At the tolling of the bells which call the faithful to early mass, the Capuchin monk leaves his convent to collect the offerings of the people, which he will share with the poor the next Friday. He is one of the earliest persons to appear in the streets. The working population of Pozzuoli and Portici are fast pouring into the long and bright Toledo, or directing their steps toward the churches, whence, after having heard mass and received the benediction, they proceed to their daily work. Meanwhile the girls of Baiæ, Portici, and other neighboring villages are offering fruits and flowers in the market."

Bradshaw thus speaks of the city: "Until lately crowds of disgusting beggars swarmed the streets, and pursued one with cries of '*Qualche cosa, signor, por l'amore di Dio*,' or, '*Moro di fame*,' putting the thumb and finger to the mouth and rattling the jaws; and what they get is often spent in a government lottery, or gambled away. These lotteries produce a profit of £200,000 to the state. Natives as well as foreigners battle about a few scudi. The lazzaroni (so named from Lazarus) are the working classes just above the beggars, facchini (porters), fishermen, costermongers of every description, who, though they live by their wits in the streets, without troubling their heads about rent or taxes, are not so destitute or so distinctly marked from the rest of the community as they were formerly, or are usually believed to be now. Such a class is to be found in the back streets of most large cities. Here the sweet 'do-nothing' feeling exists in perfection."

Mendelssohn says: "At Naples I felt languid, disinclined for all that was serious; in fact, lazy. I lounged about the streets all day with a morose face, and would have preferred lying on the ground without the trouble of thinking or wishing or doing anything. Then it suddenly occurred to me that the principal class of Naples live, in reality, precisely in the same manner; that consequently the source of my dejection did not spring from myself, as I had feared, but from the whole combination of air, climate, etc. The atmosphere is suitable for grandees who rise late, never require to go out on foot, never think (for this is heating), sleep away a couple of hours on a sofa in the afternoon, then eat ice, and drive to the theater at night, where again they do not find anything to think about, but simply make and receive visits. Again, the climate is equally suitable for a fellow in a shirt, with naked legs and arms, who also has no occasion to move about—begging for a few grani when he has literally nothing left to live on—taking his afternoon's siesta stretched on the ground, or on the quay, or on the stone pavement, where the pedestrians step over him or shove him aside if he lies right in the middle. He fetches his *frutti di mare* himself out of the sea, sleeps wherever he may chance to find himself at night; in short, he employs every moment in doing exactly what he likes best, just as the animal does. These are the two great classes of Naples. A middle class of trades and working citizens scarcely exists. There are a few who like work for the sake of working." With regard to their dishonesty he says: "My landlord invariably gives me too little for a piastre, and, when I tell him of it, coolly fetches the rest. When you give anything to them they say, '*Niente di plu?*' (no more?) You may be sure that you give them too much. If you give just the right fee, they will walk away and then come and beg for it again."

These quotations represent the Neapolitans rather worse than I found them, but they were penned a few years ago, and I presume there has been some improvement since. I think this has been particularly the case since Naples became incorporated in the same government with the rest of Italy. "United Italy" is better for all parts of the country than the disunited condition which existed for many years. But the poorer classes struck me as being especially dirty, indolent, and almost worthless. I think I never saw so many half-dressed, filthy-looking persons of both sexes and all ages. Many half-grown boys were running about the streets with but a single garment on, and that of not very much value. It is not much better with the other sex. The lower limbs are neither always kept covered nor clean. I do not mean to intimate that I have seen the legs of all the men and women of Naples, but I have seen quite as many as desirable, and those I did see impressed me not favorably. A free application of soap and water would improve their appearance.

I think I never saw so many beggars anywhere, though I have seen a great plenty in all parts of Italy, and such persistency is rarely met with as is presented here. The beggars, three or four together, will follow you for a square, constantly importuning you for the love of God to give them something. If you are in a carriage they will run along by the side of it as long as they can, and keep up their horrid appealing clamor until you are glad to throw them a soldo to get rid of them. It, however, does but little good, for, like hungry flies, one set is no sooner gone than another comes. I have often wondered, when I have seen these poor wretches around the entrances of the cathedrals, churches, and galleries, how one country could produce so many cripples, blind men and women, and so many piteous objects of charity. It is a question whether it does much good to be always giving to such persons, and even whether much is gained to themselves or anybody else by prolonging their existence. It is to be hoped that some day the government of Italy will be able to make suitable provisions for its helpless poor, and take some steps so they may not be a constant annoyance to every person who has the temerity to step a foot within its boundaries.

Another style of begging is pursued by persons who have something to sell. They will importune you to buy until you get utterly tired of them. It is of no sort of use to say "No" to them; they will continue their importunities all the same. Some girls, nearly women grown, selling matches, etc., beset you in this same merciless manner. If you stop on the street and say "No, no," to their importunities, they will still plead and often drop a box of their wares inside your vest, and the same if you are sitting in a carriage, hoping soon to start, and if you look another way to avoid them, they will take you by the knee, and keep shaking it, saying, "Signor, signor," until you are utterly wearied out with them. I was several times served in this way. The drivers of cabs and carriages are little better. They know a stranger at once, and half a dozen or more will simultaneously beset him to ride. It is a relief to get away from them. I do not know as I have found the people of Naples more dishonest than in other places, though they seem strongly inclined to get all they can from the strangers who visit them, and do not withhold their importunities. All parties seem to think that sight-seers have an unlimited amount of money, and that a large share of it should be distributed in Naples.

One sees many grotesque sights in the streets. Much of the freighting and transportation of vegetables, produce, and other articles is done with donkeys, both by panniers and by being harnessed into small carts. The most of them are diminutiv in size. A strong man could take one under each arm and walk away with them. Still, these little fellows carry themselves with great dignity, and seem to be the most sedate and useful class in the community. It is curious to see what large loads they carry. A large sack of matting, with a long opening in the center, is placed upon their backs, and each end is filled with cabbages, onions, potatoes, and all manner of vegetables, in bulk much larger than the donkeys, and they stride off with it most heroically, and not unfrequently with a big man in addition.

Oxen are also considerably used, and most often worked singly in heavy shafts, with perhaps as auxiliaries a donkey on one side and an old horse on the other. A singular trinity indeed.

Just now the grape crop is being extensively gathered, and the juice being pressed out for wine. I have seen hundreds of large casks, holding 150 or 200 gallons each, of this new juice in transportation from one place to another. Six of these casks make an ordinary load, containing in the aggregate not less than one thousand gallons. Horses or oxen are used for hauling these heavy loads, very frequently a single ox, with a horse on each side. The roads are of stone, solid and smooth; thus heavy loads can be transported.

It is not at all uncommon to see droves of goats being driven from place to place, sometimes to pasture and sometimes home to be milked. The milking is often done on the streets before the house of the owner. The milk is rich, but milking goats, after all, seems like a small business. They are extremely tame and domestic, and very little is required to keep them. Two or three in a drove of two dozen have a bell, which keeps up a constant tinkling. The Neapolitans, like the Romans, are blessed with strong lungs, and the street venders cry out the wares they have to sell in a loud and vociferous manner. They are a noisy people.

A peculiar feature in the suburbs of Naples is the thousands of muskmelons hung up against the houses to dry. The greater part of them appear to be unripe, and with cords around them are suspended whole. I have seen thousands of melons thus drying, the walls of many buildings being literally covered with them. In our climate they would rot long before they would dry, but in this dry air of Italy it is different. What use is made of these dried melons I cannot say, but they undoubtedly enter into some rare dish. Tomatoes are dried whole in a similar way, branches heavily loaded being hung up on the walls of the buildings.

Naples is noted for the manufacture of jewelry and ornamentation in gold, shell, cameo, etc. The crest of the city is a horse. Different names are used for street, thus, Strada, Vicola, Vicoletto, Largo, Porta, Rompe, Strettola, Piazza, Solita, etc. The principal street is called Strada Toledo; it is wide, and a mile or two in length. The buildings on either side are imposing, and possess much architectural merit. The city is better built and more regularly laid out than I expected to find it from what I had heard. Its streets are more regular than those of Rome, running straighter, and usually crossing each other at right angles. I do not mean to say that all the streets are at right angles, but more so than in Rome. Many of the streets are very narrow and the buildings usually very high, reaching six and seven stories; and where some of the streets run up the steep hills they have steps across them like a continuous flight of stairs which no horse and carriage can ascend. These high houses and narrow streets make near neighbors of those who live on opposite sides of the street. On each floor of the houses is a door with a small railing or balcony before it, and from these doors and the windows the women and children are almost constantly hanging out, that is, those who are not in the streets. To look on the streets one would think all the women in the city had turned out for an airing, but when the eyes are cast upward every door and window is found fully occupied with more women and children. It is curious to look up those narrow streets and see what an aggregate of human life they exhibit. They make one think of a hive of bees in the act of swarming. The city has a circuit of six miles, exclusive of its frontage on the bay, which is four and a half miles. The population is over half a million, the largest number of inhabitants of any city in Italy. It will be seen at once that the people live very compactly, and as they have the reputation of being uncleanly it can be easily imagined that Naples is not as cleanly as some of our neat American cities and not nearly as clean as many European cities. As narrow as the streets are, many kinds of works are performed on them, or close beside them. It is very common to see women sitting around the doors engaged at sewing and many other kinds of work. The shoemakers, tailors, carpenters, and blacksmiths have very small shops, and are usually on a level with the street, and have large doors immediately before which the mechanics are seen prosecuting their work. Shoemakers and tailors can be reached by your hand as you pass along the street, and carpenters frequently do the sawing of their lumber in the street, and blacksmith's anvils and vises are often in front of their little shops. These remarks about small shops and being on the street will apply to all Italian towns. The people of these cities live very much out of doors. Naples was formerly the capital of the two Sicilies, but since these have been incorporated into the kingdom of Italy it simply stands at the head of the province, being the seat of an archbishop, and having a university. As is well known, it stands on the Bay of Naples, which for centuries has been considered as one of the most lovely in the world. While it is an old town, it did not attract marked attention till the thirteenth century, when Charles of Anjou fixed the seat of government here and drained the marshes now traversed by the railroad. What he did for the city was of permanent benefit. It has over three hundred churches, many of which are built on the foundations of pagan temples, and several thousand priests. It may be said to have more dirt, dishonesty, and religion (always excepting Rome when religion is taken into consideration) than any other city on the continent. Strada Toledo and other streets are well supplied with stores, among which jewelry and fancy goods hold a very conspicuous place. I noticed here, as well as in other Italian cities, a deficiency of bookstores. It is safe to say there are six jewelry stores to one bookstore, and I have not the slightest doubt that the people wear six times as much jewelry as they read books. They are far more fond of decorating their persons than improving their minds. They do not care to waste their lives in doing much thinking. They are willing in place of it to pay the priests for doing their thinking for them.

Naples stands on the north side of the bay, and as seen from the sea is divided into two crescents, or gently-sloping amphitheaters, with Castel dell' Ovo and Castel St. Elmo behind it. The western half is called the Chiaja, and is about one and a half miles in extent. Here the foreigners mostly live. The eastern and older part is mostly built upon stretches from the central hills to Portici well on toward Mt. Vesuvius. The Strada Toledo rather divides the older from the newer parts of the town. The prominent places near the water are the Mergellina, under the hill of Posilipo; the Promenade, close to the two curves of the sea-side; the Villa Reale, with its Roschetto and public gardens lined with trees and statuary; various fine hotels; the arsenal, Darsena, and military college; the Royal Palace and Castel Nuovo; the harbor with its lighthouse and moles; the health office; Strada Nuova, Marinella, and the royal barracks. The harbor proper is sufficiently large to accomodate all the shipping. Two steamers, a few moderate-sized ships, and several barks and smaller craft are in port. The amount of shipping is not excessively large. It seems to me two squares on East River, New York, have more shipping than the entire harbor of Naples.

### MOUNT VESUVIUS.

The first thing to be done after breakfast on Sunday morning was to go and pay my respects to old Vesuve. I was more anxious to see the inside of its old crater than anything else about Naples. So, getting the proper instructions where to buy a ticket, I walked around to the Vesuve Society's office and paid twenty francs, or lire, for the trip out, up, and back. I was again struck with the amount of trade and work being attended to all along the streets on the "Sabbath." One would not have the slightest conception that it was the Lord's day more than any other. The stores were open, as usual, and dealers of all kinds were crying their wares on the street. It is very evident that the priests attach very little importance to keeping Sunday after the Puritanical fashion, for if they did they would change the habits of the peasants and poorer classes. The mode of conveyance to Vesuvius is by carriage. A German and myself rode in a two-horse carriage, while four others rode in another carriage drawn by three horses working abreast. The street, as we passed along the bay, was very much crowded with people, and for some time we were absolutely stopped by a jam of carriages caused by a religious procession in a most grotesque uniform, being a monkish white robe over their other garments, with cloths over the faces of many, so they could not be seen. Many little boys were also in the procession, neatly arrayed for the purpose. I did not learn the particular object of the procession. My companion could speak but a few words in English, and those few were not easy to understand. Our conversation was accordingly quite limited, but we did lots of enjoying in common.

Vesuvius is some six or seven miles from Naples, and three miles from the shore of the bay. Its base is thirty miles in circumference. We started on the trip at ten o'clock. For four or five miles through Portici it is a continuous city, and the people all along were prosecuting their various avocations the same as if it had been Saturday or Monday. My attention was particularly called to the manufacturers of macaroni. They were in full blast, and their goods were hung on poles and placed out by the side of the street to dry. As the dust was flying considerably, it seemed that the damp macaroni must catch a good deal of it. Macaroni is a preparation of wheat flour, the gluten of which is worked into a very stiff dough, or paste, and this is pressed through a plate with holes in it of the size wanted for the sticks or rods when dry. They are usually a quarter of an inch in diameter and four feet long. A large number are cut off at a time, and then hung on poles to dry, when they are packed in cases and shipped in large quantities to all parts of the world. The Italians use it in great quantities, and other people also make considerable use of it. When pressed through a plate with much smaller holes it is called "vermicelli," from *vermes*—worms. I saw several teams loaded with this product for shipment.

All along the street we were importuned by an almost endless lot of beggars. They put on doleful countenances, and implored us in the most piteous manner, for the love of God, to give them something. If this was not done readily they would run along by the side of the carriage for the distance of a square, or as long as they could keep up. We were so many of them our soldi gave out, and we were compelled to desist. Some were doubtless mere frauds, and some were deformed or crippled or blind, with some one to lead them. I again wondered why nature, or God, or any other power, should make so many crippled and deformed.

At length we reached the foot of old Vesuve and began to climb its somewhat steep acclivities. The road was good, and wound in a serpentine manner. It seemed not a little like crossing the Alps at Simplon, when I came into Italy. Vesuvius is over 4,000 feet in hight, 4,320 as one of the guides stated. It takes not a little climbing to reach that altitude. I kept my eyes pretty steadily on the smoking summit, and as we neared it the way grew more and more rugged, the immense amount of lava that had in times past flowed from the mountain top lying in ridges and uneven surfaces all around us. Fully half way up the mountain we passed through continuous luxuriant vineyards, the vines loaded with generous clusters nearly a foot long. Fig trees also abounded in great numbers. The soil, composed of lava, seems very productive, and very free from weeds. It is easy of cultivation, being fine, soft, and mellow. I saw great numbers of the cactus, the largest I ever saw. I saw some plants ten or fifteen feet high, and some with a crown below the branches a foot in diameter. The century plant was also seen in great numbers, growing here as well as everywhere else in this country. They have to take no more pains in growing them than we do in growing thistles.

The entire mountain is composed of lava. In ages that are passed it flowed for many miles in every direction. Naples is said to be of volcanic formation. As observed, on the lower half or two-thirds of the mountain vegetation is abundant, and luxuriance is seen on every hand, but at length we pass that by and come into a region of aridity and blackness, where nothing at all grows. The black lava lies in huge windrows and big waves, which like the huge roots of large trees, intertwine and overlap each other in a most curious manner. This black, rough lava is the modern contributions of the old mountain, while that below is the old outflow of many centuries ago. After we had apparently passed by the tillable portion of the mountain, we came to other vineyards which seemed like oases in the great desert of aridity and sterility all about us and above us. The whole upper part of the mountain is as devoid of vegetable life as a blacksmith's forge, or the ruins

(Continued on page 790.)

# Editorial.

## Appreciative.

We again wish to thank the kind friends who hav so promptly complied with our request to send in the amount of their arrears and to renew for the forthcoming volume. This promptness has been an essential service to us, and has enabled us to liquidate some of our obligations We trust the other friends will go and do likewise, especially those in arrears. Our needs are still urgent. In this connection let us say that we will be very glad if all our readers and friends will remain with us and continue their support of THE TRUTH SEEKER. If, however, there are those who do not wish it nor pay for it, will they be kind enough to notify us and remit for the time they hav not paid for? We trust no good Liberal will ask us to send the paper to him for nothing. We would gladly send it gratis all over the country were we able to do so. This is, unfortunately, not the case. Every minute's work done on the paper costs money, and without money it cannot be furnished. It is to be hoped that the Liberals of America will not become indifferent to the support of their journals.

## Ten Weeks in Europe.

In reply to several inquiries we hav received whether our letters from Europe, which hav appeared in THE TRUTH SEEKER, are to be published in book form, we hav to say they will be, and as soon as their publication is completed in the paper, which will be in two weeks more. Many express themselvs as highly interested in these letters, which, of course, is gratifying to the writer. Will those who wish a copy of the book be kind enough to notify us at once, so we may know how many to hav printed? It will contain some eight hundred 12mo pages, and will be furnished, neatly bound, at the low price of $1,50, postage paid. The letters are undoubtedly fuller than any which hav been written by any traveler while on a tour of the same length. We will be glad to dispose of a goodly number of the book.

## Liberal Lecturers.

Friend W. S Bell writes us that he intends soon to start West on his annual lecturing tour. It will be well for those Leagues, societies, and others who wish to avail themselvs of his professional services while passing through the country to confer with him at once that he may lay off his route accordingly. Mr. Bell is an earnest and able advocate and supporter of Liberalism, and perceives clearly the inevitable conflict that must ever exist between supernaturalism and ecclesiasticism on the one hand, and scientific research and Liberalism on the other. He vigorously opposes the first, and will not be found seeking a union with them. He is a steadfast defender of the second, and is in no sense a trimmer or cringer. Our Liberal lecturers should be kept at work at this season of the year, and we hope the [illegible] will correspond with Mr. Bell upon the subject. His address is No. 38 Upton street, Boston, Mass.

## A Favor Requested.

We wish to hav the names and post office address of Liberal people all over the country. Will friends send us a list of such names? To those who will send us such lists we will mail a good book or pamphlet in proportion to the number of names sent. The names of those not taking THE TRUTH SEEKER desired.

WE were in error in copying from *The Infidel* of Allegany, N. Y., that *The Liberal* of Lamar, Mo., had discontinued. We are glad to see it has again come to hand, and hope it will be long before it has to silence its guns.

LET it be remembered that we will furnish extra copies of THE TRUTH SEEKER for specimens to those who will make an effort to obtain new subscribers, and that we offer very liberal premiums, amounting to one dollar's worth of our publications, for each *new* subscriber.

THE STORY OF A DOG THAT HATED LIES AND LIARS.—In the very early age of the world there was a dog, very wise and brave, who hated a lie most of all the sins under the sun. Now this dog one day came to a church where a preacher was being listened to as though he were an angel from heaven. The dog knew better, and sprang on him and tore off his robes, showing a cloven hoof and a tail beneath them. "Foolish people," cried the dog, "your priest is the devil of falsehood," and he drove the devil out of the sanctuary.

He went to a second church and found the priest the devil of greed, and drove him out the same. He went to a third, and there exposed the devil of lust; and to a fourth, and there unmasked the devil of self love; and to a fifth, and there sprang upon the devil of empty words, and the people all stood aloof and wondering cried, "Eh, then, are our priests all devils?"

But the devils themselvs were sorely frightened, and said, "If the dog tear off all lies, then the trade of devils and priests will be gone! So they banded themselves together and persuaded the foolish people that the dog was a wizard, and must be killed for the weal of the world. And, in the end, the wicked people stoned the dog to death. He died because he had dare to witness to the truth and had not let those fools alone to their worship of falsehoods. From that day devils, still having great influence, and above all being strong in pulpits, whence they throw dust in the eyes of the multitude, hav always hated dogs and hav kept them out of their churches. This is the true tradition. —*Guido.*

# Communications.

## "Sixteen Saviors or None."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Kersey Graves might with propriety hav headed this work with the language of Thomas Paine to Howe, that "To argue with a man that has renounced the use and authority of reason, and whose philosophy consists in holding humanity in contempt, is like administering medicin to the dead."

When the war-hoop wild resounded calling Infidels to meet the foe, Graves responded, armed with weapons fierce, you know. This work, "Sixteen Saviors or None," completely demolishes the entire superstructure of the Christian scheme of redemption. Adamantine mountains of evidence are here presented to thoroughly and irrefutably demonstrate the title of the work. The evidence presented is overwhelmingly against John T. Perry. It conclusivly demonstrates that Perry's arguments are mere nothings, and therefore utterly worthless. We know Mr. Graves has spent much time in searching into the mystic fables of ancient religions, consequently his works are a feast of startling presentations. Graves has crushed the very last molecule of Perry's evidence by unimpeachable authors, and in all his works he has shaken Christianity from center to circumference. It may be termed a production, its author a Christ researcher, perhaps of unequaled parallel. Mr. Graves has incontestably proven his claim clear. The historical, circumstantial, and methodical evidence brought forth annihilates John T. Perry forever. Graves has put a quietus upon the matter, never to be removed. Graves is an extraordinary critic. He has brought forward the most profound authors to establish his claim, and I think that Perry will find it an irresistible production. Portions of the work are sarcastic arguments, presented with much force and candor. Commentators hav in all ages tried to prop up an impracticable religion by ignorance and fear. Those damnable and bloodthirsty hyenas known as priests hav covered the earth with blood, the faces of the living with tears, and their minds with sorrow. Christianity is now seen as it is, a curse to the living, a mockery upon the dead, and it must soon step down and out. It is known as being born in an ignorant age, and must be laid away, never to be resurrected, as the child of the world. When I see a priest coming forward and straining the last nerve of his mental power to prop up the worst curse of curses that ever dawned upon the world, trying to prolong the rotten fabric of Christianity which is, and always has been, the bondage of the man, I say deliberately that that man would, if he could, be a John Calvin of the blackest dye, and would burn every reformer as quick as Calvin burned Servetus. That man is feeling for the blood to drain the life of those that mark the highest upon the intellectual thermometer of the world. And when such a man as Kersey Graves comes forward and wipes out their entire claims, I say without hesitation that his works should be published by all lovers of liberty.

*Aurora, O.* B. O. FENTON.

## Sexual Intemperance.

DEAR MRS. SLENKER: In your article on "Sexual Intemperance" (No. 6) you seem to assume or admit that continence may be, or seemed to be, "cold, barren, and austere." I hope you really do not think it is or will be. I think that when all people accept continence from principle the world will become much more beautiful, warmer, more prolific. Passion has reigned and ruined like a fire in a forest. Love will kindle a genial fire upon many a cold hearthstone. E. S."

Perhaps friend S. is right in thinking I should hav somewhat qualified the "cold, barren, and austere." But when I penned the words as the outcome of pure continence I only intended them to apply to things as they look now to the majority of our readers. The young, loving, vigorous, and passionate who are full of life and desire look upon marriage continence as a deprivation of rights. They think to liv an alphaite life would be like sitting down to a table spread with all the delicacies of the season, and partaking only of a little cold water, boiled rice, cracked wheat, or graham mush. These things may taste pure, clear, and beautiful to those who are accustomed to no stronger or more highly-flavored diet, but they are dry, insipid, and barren in comparison with hot coffee, juicy steak, rich shortcake, flakey pies, quivering jellies, roast turkey, sweet, rich poundcake, and fragrant wines. But when true knowledge teaches the higher blessings of health, purity, and abstinence, we hope and trust that little by little people will learn to refrain from all indulgence that is harmful even though it may yield them a keen but brief and temporary pleasure. We would not drink strychnine or arsenic no matter how palatable they were, nor would we cut off a limb even if it gave us an exquisit pleasure while the knife was going through the flesh, yet many of our domestic habits of eating and drinking, as well as other indulgences, are really slowly and surely snapping the foundations of health and life.

It is very true, also, that a pure, true love, when it takes the place of the present lustful passion that rides rampant all over the world, will "kindle genial fire upon many a cold hearthstone." Friendship and affection, sympathy and congeniality, will draw the sexes together in a bond of simple, heartfelt communion, that, resembling the free intercourse of children tempered with wisdom, experience, and refined culture, which is gathered only by years of gleaning, will be more lovely, satisfying, and happifying than the ups and downs of the passion that now passes for real love, and is mingled with the warmth and ecstacy of actual, bona fide love.

Says a correspondent: "Gratification, where there is a natural desire, can hav no detrimental tendency. If nature creates a desire and fails to meet the vital demand of that desire, she is untrue to herself." I consider these sentiments unfounded in fact. We hav many natural desires that it is wrong and unwise to gratify. The natural impulse of revenge inclines very many of us to retaliation even unto the death of our enemies. Like the mythical Jesus, we would hav them brought to us and slain at our feet if wishing would do it. The impulse of a child is always to strike back when it receives a blow. The natural impulse is to eat as long as food tastes good, but true temperance teaches us to stop as soon as we feel we hav eaten enough to satisfy hunger.

People are born with all manner of abnormal appetites, and these are perfectly "natural" under the circumstances; but it is not best or proper to yield to those natural feelings. Reason and education are called in to govern and guide natural impulses. After ages and ages of lustful indulgence the feelings are no proper criterion as to the times and number of the sexual acts. We must strive to study out the original use and design of our organs as far as possible, and bend our conduct so as to do what is best for the whole man or woman as well as the whole race.

It is a fact, I grant, that "nature is never untrue to herself." If a drunken parent generates a child while he is rendered idiotic by liquor, nature, true to herself, may produce from the act an idiotic being as a consequence of the wrong against her just requirement of a sound mind in a healthy body. If a lunatic becomes a parent, nature, "true to herself," often reproduces the lunacy in the offspring, and so of a great majority of mental and bodily ailments. If a tree is bent, twisted, and mutilated in its first years of growth, nature, "true to herself," endeavors to make as perfect a tree out of it as she can under the adverse circumstances she has to contend with, but the giant of the forest will always bear marks of its crippled infancy. Now, the desire for sexual intercourse, while a natural and perfectly legitimate one, may be controlled, governed, and even mastered with no injury at all to a healthy and properly organized man or woman. The procreativ fluid which is capable of giving life is also just as capable of giving strength to other portions of mind and body if reabsorbed into the system instead of being expelled. Galen has told us that "the best fluids of the body, and even the brain itself, are enriched by the retained semen, which in its composition is so nearly allied to that of the nervous system. Everything is full of it with those who abstain from sexual indulgence, but there is often little or none of it to be found in those who abandon themselvs to sensuality." "To abstain enables people to resist cold and heat, fatigue, hunger, and thirst, sudden changes and sickness, better than others do."

Says Dr. Hufeland, "I actually knew a man who believed there was no poison more detrimental to the human body than the procreativ fluid, and he got rid of it as often and as speedily as possible, and by this means he became an old man at twenty, and in his twenty-fifth year he died of old age."

But people who hav lived continent and temperate lives, who hav been full of work, full of high aims and noble impulses, who hav lived above all lascivious, obscene, and mere passional dalliance, hav found no inconvenience from any surplus, or overplus of the procreativ fluid. Nature, "true to herself," only works to supply the demands made upon her. Reason and judgment are ours, and we must make nature's demands subservient to the highest and best good of individuals and of the race.

"To be respected by the great, or honored by the wise,
They say my thoughts I must suppress, though bleeding manhood dies.
My soul was made for freedom, its impress on it rests.
And no smiles or frowns shall ever quench its fires within my breast."

ELMINA DRAKE SLENKER.

## Liberals of America, Greeting:

When in the course of human events it becomes necessary for any one class of honest folks to make common cause in the way of self-defense against an implacable enemy, their first step toward showing a solid front is to let friends and enemies both see that they are in earnest, and are determined to stand by their colors. Hitherto the Liberals of this country, although their numbers count thousands upon thousands, hav contented themselvs with carrying on a feeble sort of guerilla warfare, while their enemy, the church, forms a thoroughly disciplined phalanx, under able, wily, and unscrupulous leaders. The greatest weakness of the Liberals has been and still is that they are not aware of their own great strength, not only in a moral sense, so to say, but numerically. The forming of Leagues has been the first organized effort or step toward remedying this evil, and it is to be hoped that these Leagues may prosper and multiply.

A simple and easy method has recently been introduced by which Liberal-minded people all over the world may recognize and know each other and meet at home or abroad on the one broad and common platform which Liberals of all shades of opinion are in harmony with, "Universal Mental Liberty." To symbolize this grand idea, the basis of all liberty, it has been put into the pleasing shape of a beautiful little badge pin. (See advertisement in this paper.) A great number of these badges are already being worn by many of our Liberals, men and women, and all those who hav been wearing them report the intense satisfaction which this little token has given them, in serving as a sort of Freemason introduction to numbers of Liberal and agreeable people who otherwise would hav remained entire strangers.

It is very desirable that this badge pin should come into universal use among the Liberals of the whole country. Beside being a tasteful personal ornament (which nobody will object to), it will be of immense assistance in marshaling our forces, in bringing Liberals together whenever they may happen to meet, and in forming acquaintances and

friendship among people who, without this little badge, would probably pass and ignore each other forever. And this little personal ornament, this golden symbolical sign, small as it is, can assist in piercing the solid phalanx of the arch enemy, the church, by pointing thousands of inquirers into the path which leads straight to intellectual freedom, the path of investigation. Let every friend and advocate of liberty order a badge without delay, and then let his or her light shine before all the world by wearing the badge of "universal mental liberty."

*West Richfield, O.* LUCY L. CHURCHILL.

## The Bible Obscenity and Ignorance.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just finished reading "Cupid's Yokes," which you sent me, and I cannot find any lascivious obscenity in it whatever. Consequently, I must say to Judge Benedict, Judge Clark, and in fact all other judges that see fit to take exception to "Cupid's Yokes," or any other reformatory book or pamphlet, that they had better suspend their bigoted and superstitious judgment till they read thoroughly and understandingly the lascivious, obscene, Jew-begotten Bible. I will here cite these tyrannical and bigoted judges, and Comstock in particular, to a few of the choice morsels of that so-called divine book.

The first I will giv them is a Holy Ghost in the form of a pigeon impregnating a human virgin, producing a man god, or a god-man, the same as God, and sitting at God's own right hand, co-eternal with him and the pigeon; and yet there is not one God and one pigeon, nor three Gods, nor three men, nor three pigeons; but one God, inseparable yet separated; indivisible yet divided; infinit yet sitting on a cloud; eternal yet begotten, suckled, and crucified; spiritual yet sweating blood; incomprehensible, yet backed and defended by bigoted judges, godly priests, and Anthony Comstock.

And if this is not satisfactory I will cite them to a few such passages as those referring to Lot and his daughters (Gen. xix, 32), Abram and Hagar (Gen. xvi, 12), Isaac and his sister (Gen. xvi, 7), Shechem, Dinah, Jacob, and Hamor (Gen. xxxiv, 1–29), Reuben and his father's concubine (Gen. xxxv, 22), Judah and Tamar (Gen. xxxviii, 13–30), "And the Lord said to Moses" (Lev. xviii, 6–30), the woman and the priest (Num. v, 14–31), the Lord, the Ammonite, and the Moabite (Deut. xxiii, 1–13), Tamar and her brother Amnon (2 Sam. xiii, 8–17), Solomon and his amours (Solomon vii, 1–10), what Rabshakeh said (Isaiah xxxvi, 12), Ezekiel and his cakes (Ezekiel iv, 12–15), the two sisters (Ezek. xiii, 1–9); also to Hosea xii, 16. I will say to Comstock, Judge Benedict, Judge Clark, and all others that are hunting out simon-pure obscenity, read the foregoing passages I hav pointed out in the Jew-begotten Bible, and if you do not pronounce them lascivious and obscene, you had better shut your mouths and stop your action against Dr. Trall's "Sexual Physiology," "Cupid's Yokes," Dr. Foote, and others, and against the editor of THE TRUTH SEEKER, for selling them.

"Repent, then, all ye rogues; ye'll be forgiven,
And giv the saints a holiday in heaven."

I will say further to Mr. Comstock that while he has a chance he had better go forthwith to all the Bible-publishing houses and clean them of their obscene Bibles and send them to Washington as trophies of his hunts. He might also giv strict orders that no more obscenity be sent to the heathen, for they do not want to be degraded with it any longer. What is the use of forming foreign aid societies, when in New York there are over sixty thousand Christians living in beggary and want, besides the thousands in Boston and Philadelphia who are suffering beyond all description in the midst of Bibles, churches, and religion. See the thousands of priests, at the cost of millions annually, teaching lies and superstition every week in the churches in this "land of liberty." And see the thousands of ignorant sycophants crawling to these gospel-shops to listen to a lot of lying, hypocritical, lascivious, sensual scoundrels called priests spouting out of a mythical, lascivious, obscene book called the Word of God, while they listen for hours with their eyes shut; and if any one should happen to breathe upon them, or if any one should question their religious folly, or object to it, or attempt to enlighten them on the subject, they become corrupt masses of brutalism.

Oh, what a specimen of civilization and progress! Talk about the heathen! Why, they are moralists compared to Christians. Look at our jails that are filled with the most ignorant and degraded lot of Christians, alias lunatics. They hav over fifteen hundred of them in the Georgia penitentiary. Think of it! Priests are a lot of the most godly impostors that ever existed, for they cannot touch anything but they pollute and defile it.

There is one law for the Christian and another for the so-called Infidel. The rancor of the God-spirit that has been manifested in this country since the passage of the Comstock laws is an insult and a disgrace to any nation or people, either savage or civilized. The object of the Bible-taught, Christ-taught, God-taught Christian fanatic Comstock, and others of the same kidney, appears to be to bury their fangs in such men as you, Mr. Editor, and others of the most genuin and sterling worth. And also it appears plain to me that their sole effort is to break down THE TRUTH SEEKER, free press, free speech, and the little liberty we hav in this country. But then, what better state of things can be expected when the manners and habits of a Christian people are entirely rotten, for they are ready to take advantage of each other in every trade and calling wherever they can. They talk honesty and practice rascality. Men are the willing tools of priests and political bull-dozing humbugs, which show that they are corrupt in their morals and extremely selfish. It is said by some that it is the false systems and laws that corrupt the people, but it is a grand mistake, for if the people had not been corrupt there would hav been no corrupt systems or laws. If the poor people of to-day were raised to power, to make laws, with their present ignorance, they would be just as big rascals and cheats as the men we hav in power to-day.

Let the working people become rich, with their present sensual habits, and they would be about as miserable as they are at present. The fact is the people are just as mean and selfish as they can be. Yes,

"Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame."

And what is the harvest? Superstition and ignorance. But I must close—as I am intruding on your space and time—with the remark that the Comstock postal laws are an insult to free speech, free press, and a free people.

*La Crosse, Wis.* J. PETTY.

## How to Promote the Leagues.

The National Liberal League must be upheld. It is vital to the life of mental liberty in this republic. It is the only organization peculiarly set for the freedom of the mind. This country of ours is thatched all over with organizations for limiting, dwarfing, trammeling the human mind, with the sole, only, and lonely institution of the Liberal League established to permit and promote absolute liberty of thought, opinion, view, doctrin, belief, tenet, dogma, or even whim or conceit that any man may choose to entertain, or publish, or carry out into action provided he injures no one else. Every Liberal in this country, all men and women whose hearts beat in sympathy with the spirit of liberty, should feel it in their bones, as well as in the more tender tissues of the heart, that such an institution with such objects must be sustained.

The season for reading, for assembling together, for social and co-operativ enterprise, is here; and this is the season to promote such an organization as the League. Every year the literature of Freethought penetrates farther, wider, and into new places. Every year Liberal speakers find new audiences and increase old ones; and now, this winter, there must be many new places where Freethought has gained sufficient foothold with numbers enough to form an auxiliary Liberal League. We hope, in every case where it can be done, that Liberals will see to it that it *is* done.

We hav now the magnificent start of two hundred firm, unshaken Leagues. With these all in unison and in activ affiliation we can easily go on to conquer more Liberal worlds. Let us set to ourselvs the task of doubling this number the coming year so as to go to the next annual congress with a possible delegation from four hundred auxiliary Leagues.

The political discussions in the Liberal papers the past year hav developed a general repugnance to casting the Liberal vote for either of the two great political parties; on the contrary a widespread desire appeared to organize a new political Liberal party. Well, the larger we can make the League, the broader and deeper will be the groundwork, and the more practical and easy the formation of such a party will be. No Liberal will object to this, provided all will turn in and swell the new party to formidable dimensions. To that end then let us organize Leagues—organize, organize, organize League after League, and never cease the work till Leagues are as plentiful and powerful and activ as the churches and Christian Young Men's Association.

### LIFE AND ANNUAL MEMBERSHIPS.

There is one feature of the League, specially provided for in its constitution, which has never been made as much of as might be done. That is, life and annual memberships. Large numbers of the Liberals of this country liv as yet in neighborhoods where there are not enough others to form a League. These isolated ones might all join the National League directly and become either life or annual members. Every subscriber to a Liberal journal, wherever he may be, might become an annual member, and many members of the families of such Liberals might also become annual members of the League. If there was not an auxiliary League in existence the National League might still exist and be made up of thousands of individual annual members, each paying one dollar every year into the League treasury, making a fund for the defense of persecuted editors, the support of lecturers, publishing documents, holding conventions, and prosecuting League work generally. Each member of a local League may also be an annual or life member of the National League. There is no objection to that; on the contrary, it is a new dollar contributed and a new tie created which helps to strengthen the relations with the national body. Each annual or life member belongs directly to the National League, is enrolled on its books, and is a more intimate and immediate constituent than is a member of an auxiliary League.

The constitution of the National League provides that a life member paying twenty-five dollars for his membership may hav a vote in the annual congress; and an annual member paying one dollar every year may hav a seat in the congress, but no vote. On this point I wish to make a practical suggestion, which will giv every annual member who chooses to attend a congress the right to speak and vote, and to all the privileges of the congress.

As the local Leagues extend and cover the whole of this vast country, it is already found in practice that many of them are unable to afford the expense of sending delegates. Many of the auxiliaries remain wholly unrepresented, though each League is entitled to a representation of five delegates and five votes in every congress. In practice we do not get a personal representation of even one delegate from each League in any congress. The usage has prevailed to some extent of distant Leagues sending proxies to such known individual Liberals as lived near or were able to attend a congress even whether members of local Leagues or not. Others hav sent proxies to the National League, with instructions to vote in certain ways on impending questions. The grotesque incident happened to Prof. Rawson, in the last congress, of his holding proxies from different Leagues, and he voted in opposite ways on the same question, according as he was instructed by the auxiliary whose proxy he held.

Now I would suggest that individual Liberals in large numbers, two or three thousand of them from all parts of the republic, become annual members of the National Liberal League, sending their one dollar every year and receiving a signed and sealed annual certificate. Then every year, say two months before each congress, let every annual member who can attend send his name and address to the bulletin of the League and to the Liberal journals. Then instead of distant Leagues cumulating many proxies in few hands, or sending them to persons who are neither members of a local nor the National League, let them select from the printed list of annual members who promis to attend the Congress such names as appear nearest to their own locality, or such as they happen to know, or whose opinions they know on questions in which they are interested, and vest them with their proxies, each annual member to receive a proxy from only one delegate and to cast only one vote, but let each League, if it chooses, send proxies for all its five votes to five different annual members. Also let each League, if it chooses, come partly represented by its own resident delegate members and partly by proxy vested in annual members.

Whenever there may be special questions pending and likely to come up in the Congress, annual members might solicit proxies from Leagues taking the side to which they themselvs incline, and the Leagues by correspondence and otherwise, could select the annual members whose convictions accorded with their own, so that every vote might be an honest, hearty vote and not a mere perfunctory one such as Rawson and others hav had to cast. This plan, too, would secure every prominent Liberal, every public speaker, every organizer and man of practical affairs a place on the floor with a vote and all privileges. A few proxies might be placed in the hands of the directors to be distributed at their discretion to such illustrious strangers or other worthy persons as might unexpectedly be present at the Congress.

In practice not nearly all the annual members would attend any congress any more than all the delegates permitted from auxiliaries now do. Also in practice, very likely, not enough annual members would attend to take up all the proxies the Leagues would hav to offer; but many *would* attend, and this plan would secure a fuller and fairer representation of the Leagues than is now done, and would convene a larger and more imposing congress.

But aside from any advantages accruing to the annual or life member personally, the consciousness that he is a member of a powerful, influential, and useful organization, and the sense of the good he is doing by belonging to it, should be compensation enough for the giving of his dollar and influence to the great League. One man can do so little, but a thousand men, five thousand, ten thousand, can do so much and exert an influence that the world will heed.

The National Liberal League, then, solicits the adhesion of individual Liberals, men and women and children all over the country, through this medium of life and annual memberships. The life memberships of course will be few, but there ought to be some, and the annual membership many. Whenever the great League is assailed from any quarter there is no Liberal anywhere so poor or humble but in this way he can back it up. If factious individuals attempt to disorganize it, to sow disaffection, to "sever the connection" of some its auxiliaries, it will be in the power of its own immediate members to make good all losses and vindicate its mission of mental freedom, equal rights, and good will to men. With both features of its organization, individual membership and local auxiliaries in full play, it will be invincible.

Now let us hav a revival and an overflow of applications for charters of local Leagues and applications for life and annual memberships—$25 for life; $1 for annual.

Address T. C. LELAND,
201 *East 71st street, N. Y.* Sec'y N. L. L.

"NO MIRACLE was ever performed before a people who did not believe in miracles."—*Renan.* In connection with this saying of the brilliant Frenchman let the reader turn to Matt. xiii, 53–58, and especially let him "mark, learn, and inwardly digest" the last verse: "And he did not many mighty works there because of their unbelief." Surely, if miracles had been of any real value, this would hav been the time and the place to add miracle to miracle—to pile Pelim upon Ossa and to fix both on the top of Olympus—till the most skeptical and "slow of belief" should cry out Hold! Enough! But Jesus, as reputed by his biographers, took a different view of the matter. He reflected that he was among his own kindred and his own people and that they had known him too intimately to admit of any juggling. It is not before the *savants* of Paris that the Blessed Virgin makes her appearance, in these latter days. She prefers presenting herself to a lonely shepherd girl, as silly as her sheep and as unfit to judge of evidence. A miracle reported is believed readily enough even by those who would hav scorned to look at it if done before their eyes. One is tempted to believe that *credulity* increases directly as the square of the distance, and we have the word of Jesus for it that "blessed are those who hav not seen and yet hav believed." A precious *maxim* truly.—*Hylax.*

"JOHN'S WAY" is good. The plot is splendid, and the book carries conviction where many a more pretending work would fail. It is a good little book, a dear little [illegible] a little [illegible]

(*Continued from page 787.*)

of a brick building that has been burnt to the ground.

We had a lovely view of the great extent of beautiful country, including mountains, valleys, plains, and ocean, spread out like a panorama below us. There are but few places in the world where more beautiful views can be seen. The Apennines are very plainly seen on the opposite side of the horizon, and from them an outlying branch winds round to Salerno, and then blends in the distance with the Calabrian range behind. In the distance are many conical mountain tops, which look as though they might once have been volcanoes themselves, and in the wide intervale between the mountains, called the Campagna of Naples, are highly cultivated fields, laid off finely in vegetable gardens, vineyards, etc., which can be taken in at one glance, showing a wide vista of rich vegetation. As, however, we neared the mountain top we became enveloped in a thick fog, a letting down of the clouds themselves, which cut off the beautiful panorama we had viewed with so much pleasure. For some time this dense fog had hung over the summit of the smoking mountain, and we were well aware it portended no addition to our enjoyment. We would much prefer to see the crater entirely divested of fog and mist and clouds.

At length we reached the end of our journey so far as the horses and carriages were concerned. We came to the Vesuvius railroad, which was completed some four months ago. I was somewhat disappointed to find that the road was no longer. When I heard about ascending Vesuvius by rail I inferred it was rail all the way, but I was mistaken. The road is but about two thousand feet in length, or nearly a third of a mile, and it rises at a grade of forty-five degrees, or equidistant betweeen the perpendicular and the horizontal. The ascent is made by means of a stationary engine, which is at the lower end of the road, and the cars are taken up by the means of what may be called an endless band, or wire cable, an inch in diameter, which runs on pulleys at each extremity. Two cars are in use, one ascending while the other descends, and thus it will be seen they must both be taken into the endless band. The cars run upon a single rail, and the rail is securely fastened to a continuous beam of timber twelve inches in width and sixteen inches in depth. To keep the cars from tipping, a brace-wheel runs horizontally, bearing against the heavy timber at its lower edge, near where it comes in contact with the mountain. This arrangement keeps the cars quite firm, though they run on a single rail. The cars are not large; they contain four seats each, with two persons on a seat; thus eight persons constitute a load. The car is divided into two divisions, the upper several feet higher than the lower end, and each division has a level floor. The cars are named Etna and Vesuve. We made the ascent in the former and the descent in the latter. It requires ten minutes to make the ascent or descent, and seems a little like "pokerish" riding. All along up the mountain side are stationary pulleys or rollers about twenty-five feet apart for the wire cable to rest upon while the trip is being made. There seems to be no way possible by which life need be endangered on the road. Even if the engine should give out when the cars are in transit they have brakes to apply to hold both cars still; and even if in motion, one car balances the other so that neither could run down rapidly.

When we arrived at the end of the road a heavy task was still before us. It does not go within about a thousand feet of the top of the crater, and this very steep ascent has to be made on foot. The guides proposed to carry me in a sedan chair, on two poles, one end of each on a man's shoulder, and all for the sum of five francs, but I declined, thinking I would be as safe depending upon my own feet as theirs, and preferring to reach the summit by my own exertion rather than by that of others. I asked why the railroad had not been continued to the top, and as nearly as I could learn from their very bad English, it was because the cone of the volcano trembles and shakes at times so severely.

The climbing that last five hundred or one thousand feet gave me the most vigorous exercise of anything I have done for a long time. The grade is fully forty-five degrees, and the cone is mere loose ashes, and at every step one slips back half as far as he goes forward. It was about the most laborious traveling I ever attempted, and made me puff like a broken-winded old horse. Once on the way, I was glad to sit down on a pile of lava, and get my breath a little; nevertheless I enjoyed it greatly, though all around me were ashes, cinders, and scoriæ, the very quintescence of aridity and desolation. At length the edge of the crater was reached, and more than ever I realized that Vesuve is a great old smoker, and that like all other smokers, he has a bad breath. The fumes of sulphur and vapor poured out in abundance, though partly on the opposite side of the crater from the first point we touched. The crater is over half a mile in circumference, and is of irregular height, the south side being fifty or one hundred feet lower than the opposite. On the north side there seems to be a solid crusting over fifty feet or more below the rim of the crater, but as we passed around toward the opposite side we came nearer the smoker and could easily hear the bubbling and splashing of the fiery liquid mass inside the abyss. It sounded as though a heavy rock had dropped into the fluid mass which caused the waves to dash up against the rocky sides of that literal Tartarus. Ever and anon I could hear the ceaseless bubbling over in the chasm, and the sulphurous vapor poured out upon me to such an extent that I was constrained to say, "Vesuve, you are not very mannerly toward your visitors. You have a horrid bad breath, and you would show more courteousness to retain it or puff it the other way." He kept on, however, in his own coarse way, paying no attention to my rebuke. When I could scarcely breathe I could not help thinking of the Elder Pliny when he was smothered by the same gas in Stabiæ, now Castellemare, in the year 79, at the time Pompeii and Herculaneum were destroyed.

The grandest thing in connection with what I saw while on Mount Vesuvius was the sight of a stream of melted lava running down the side of the cone. Yes, I saw the red-hot stream of fused metal and rock, fresh from the bowels of the earth, as it made its way down the fiery mountain. I was within a hundred feet of it, and I saw it distinctly. The guide went down to the lurid stream and succeeded in getting some of the lava. He brought to me a lump nearly as large as my fist, and still so hot I could not hold it. I regarded it as the latest importation from the infernal regions. While looking, listening, and admiring that which is so grand, so stupendous, and so unequaled, old Pluvious came along. It rained pretty lively for a while, long enough, at all events, to wet me through. This was all the fault of that overcoat of mine; it was in Naples. It has the very disagreeable habit of being absent when I want it and present when I don't want it. But I will "get even" with it. One of these times I will take it out and give it a good wetting; then I will be revenged. It looked so pleasant in the morning and was so warm that I thought I would not need it, and that I would avoid being annoyed with it by leaving it behind. But I did not mind the rain, and all for the sake of old Vesuve, who is far grander than all the cathedrals in the world. He is enough to atone for several wettings. The rain only fell on the summit of the mountain, for when we descended into the valley below we found it had not rained there at all. It was an instance of being up in the clouds and getting moistened when it was fair weather below. The crater is said to be two thousand feet in depth, and how much farther down the fiery mass extends no man knows; assuredly it would be a decidedly uncomfortable place for a person to be dropped into. I concluded while there that if hell is such a place as the inside of that volcano, I do not wish to take up board and lodging there for more than a million or two of years. I think, rather, that hell is only fit for those who invented it, whether it was Jahveh or his many very officious and most vindictive priests.

Making the descent from a high mountain, you all know, is a much shorter task than making the ascent. When we reached the foot of the railroad we found our coachman waiting for us, and we were very soon whirling back to the city. The horses in going toward home did not need the same prompting they did in coming out; the driver did not have to so often use the word which means for the horses to go faster. Instead of saying "get up," or "go along," they simply say "ah-h-h-h," in just such a tone and with such an emphasis as one would if he had run a sliver under his finger-nail, or hit a very tender and painful boil. That "ah-h-h-h" is to be heard from all Neapolitan drivers, and it answers the horses' and donkeys' purpose just as well as the Frenchman's "Ge" or the American's "Get up." We were back in the city in good time for our evening meal (which everybody insists upon calling "dinner") feeling that a good day's work had been performed. I had for many years desired to see Mount Vesuvius, and my desire had been realized.

### CASTELLAMARE AND SORRENTO.

The next morning I resolved to make a trip down the Bay to Castellamare and Sorrento. I took the cars to the first named place, passing through several good-sized villages along the shores of the bay. Fine views are obtained all along. Castellamare contains over 25,000 inhabitants, and is situated close to high hills of precipitous rocks which form the lower end of the St. Angelo range of mountains. The scenery all around is exceedingly grand. Both Vesuvius and the Bay are seen to great advantage, while the mountains of abrupt rocks coming close to the Bay make a very striking contrast. Upon the mountain sides are a few conspicuous castles or mansions that make a most imposing appearance, and the locality must afford the occupants a splendid view of the sea, the volcano, and much of the contiguous country. There is a winding path up the mountain which is climbed with some difficulty. I did not care to try it. The highest castle or edifice is said to stand on the ground where once stood a temple of Diana. Castellamare stands on the site of ancient Stabiæ, which was ruined by Sylla, and destroyed in 79 with Pompeii and Herculaneum. The sea retired from the locality during the eruption, leaving a place for the modern town. It was here that the elder Pliny, from a too ardent spirit of investigation, lost his life, and his nephew, the younger Pliny, barely escaped with his. The sulphurous acid gas from Mount Vesuvius was too powerful. Several relics found there are now in the Naples Museum.

In December, 1857, a terrible earthquake occurred here. Miss Catlow, who was a resident of the place at the time, thus describes it: "We retired early, but after a short time were disturbed with a slight crackling noise, which, as we attributed it at first to the wood fire in the adjoining room, did not occasion any alarm. As it increased, however, our attention was aroused, and as we listened the same noise began in our room, accompanied by an indescribable grating and rustling as though the walls had been suddenly endowed with life. We started up with a vague feeling that something terrible was about to happen, and then the whole house began to move, and we knew it was an earthquake. Almost before the motion ceased (it lasted but a few seconds) the large square in front of the hotel was filled with people, screeching and calling out, '*Il torremoto, il torremoto!*' While getting a light the awful and mysterious sounds returned far more vigorously. All the walls and beams seemed to be rubbing against each other and cracking as though they would split from top to bottom. Two minutes after, the oscillation began again, and with much greater violence. We stood in the middle of the room, holding by the chairs and each other, the floor appearing to heave under our feet and the walls swaying backward and forward. This was a terrible moment, and not the least fearful part was the shrieking of the poor people, the loud screams of the children, and the ringing of the church bells caused by the vibration. We felt as if one more shock must bring this large, square, solid house down."

In some instances walls five feet thick were rent asunder. Next day Vesuvius looked very grand and ominous, with its enormous column of smoke rising in the air, then taking the shape of a pine tree, which, when the evening sun touched it with gold and crimson, was the grandest scene ever witnessed. In the evening there was again another shock of sufficient force to disturb the water in the washbowl, and to set the chandeliers to swinging. And even for a month the earth had quite a tremor many times daily, with a motion like that of the lid of a boiling kettle. On the last day of the month an additional shock was felt.

I was not informed how to go from Castellamare to Sorrento, which is ten or fifteen miles further down the Mediterranean. I knew the railroad ends at Castellamare, but I did not know whether another started there, or whether I would have to hire a carriage. A plenty of hackmen were at the terminal station, extremely anxious to carry me any where I wished to go; but I did not wish to hold a *tete a tete* with them. I wanted to look at the town, so I walked down the street toward the large mountain of rocks, thinking I would make inquiries after a while. I found myself rather in company with two or three priests and the same number of laymen, who seemed to be going somewhere together, and it occurred to me that they might be going to Sorrento, and that I would follow them—follow priests for once, and see what would come of it; but it turned out about as might be expected—they led me astray. I followed to about the end of the town, when they entered a large building. Thinking it might be the station, I still followed. They ascended several flights of stairs, which I also ascended. I began to conclude we were going up into an observatory, and that suited me. I soon found myself on the upper floor, and discovered that the premises were occupied as schools. I saw in several rooms desks for the teachers and seats for scholars. I naturally concluded I had got into the wrong pew, and was about retracing my steps when a gentleman approached me, and in Italian said something tantamount to "Well, sir, what do you went here?" Smiling, I replied that I hardly wanted anything. I had followed some gentlemen up there under a misapprehension. I soon perceived that he comprehended me far less than I did him. I asked if he spoke English. He shook his head. Several gathered around me, but none of them could speak English, and I was unable to explain my embarrassment; but they evidently did not think I intended to carry off their schoolhouse.

I inferred from what they said that there was one among them who could speak English, and they called for him. Soon a tall, good-looking gentleman came up, and I asked him if he spoke English. He replied, "Very leetel." I soon found that it was not only "very leetel," but also very poor; but, as I have several times discovered, wretched English is better for my use than the best Italian. I told him I was an American, that I wished to go to Sorrento, and was not informed how to get there. He smil-

ingly gave me to understand that the best way was to go by water, to hire a boatman to row me there. He then called a servant, and directed him to take me where the boats were to be had. We descended the stairs together, and were soon by the water's edge, and a few soldi paid all damages. The boatman to whom I was introduced called himself Captain Santaline. I was gratified to find he could speak English a little. I asked how much he would charge to take me to Sorrento. He said six francs. I suggested that perhaps I had better go by carriage, when he said five francs would do. We agreed on the five, and were soon on our way, he doing the rowing and I sitting at the stern, looking on and taking in the many beauties around us. When I learned that the distance was fifteen miles, I concluded the first price was not too much. It took Captain Santaline three hours to row the distance, and he handled his oars skilfully.

I think it one of the most picturesque fifteen miles I ever traveled. The beauty and grandeur began at Castellamare and continued all the way—the lovely Medeterranean, as smooth as glass on the one side, and the lofty and ever-changing scenery of rocks on the other, interspersed with grottoes, caverns, towns on the hills, fine hotels on the high bluffs, etc., etc. Castellamare has a good harbor, and considerable shipping lay there; among the rest an English bark, on which, Captain Santaline informed me, was much sickness, nearly all the crew having the fever. The captain also informed me that he had been as a sailor to London, Liverpool, Glasgow, Dublin, and New York. When I said New York was my home he seemed much pleased and said, "Fine city, plenty people, plenty workee, plenty money, plenty commarce." I assured him he was quite correct. The captain was very sociable, and though his English was quite defective, I understood him better than he understood me. When I inquired of him the distance to a certain village, the number of its inhabitants, the hight of the mountains, and questions of that sort, he invariably answered "Yes, yes." I concluded he thought Yes the proper answer for all questions. Another thing was very noticeable in the captain—he was extremely friendly, and often expressed it in this way, "I likee you so mooch; I likee you likee mine own brother." I smiled audibly, and told him we *were* brothers, and that I had many more besides him. Sometimes he would say, "I thinkee I likee you too mooch." I assured him there was not the slightest danger in the matter; that I never knew harm to arise from a person *liking* me too *well*; but that I had known of some trouble to grow out of liking me too little. The captain has a gray beard but has not seen so many years as myself. I noticed as we passed along the shore that large quantities of rock were being quarried to take to Naples for building and street purposes, and also for burning lime. Several gangs were loading vessels with the stone, some taking large heavy blocks, and others the small pieces. The first were run upon rollers and steep slides, and the latter carried in baskets on the back from the quarry to the boat; and among the workers I saw some women. It seemed very heavy work for women, and I thought that wheelbarrows would be better for moving stones than baskets. For that kind of work laborers are paid four francs a day—about seventy-five cents of our money. I saw also several companies of fishermen at work hauling the seine. I should also have said fisherwomen, for about half were women, and they pulled on the ropes and stood knee-deep in the water the same as the men. Sometimes, as in the days of the apostles, they make good hauls, and sometimes quite light. Such is "fisherman's luck."

I was highly interested in the majestic piles of rock which skirted the Mediterranean all the way. Sometimes they rose almost perpendicular to the hight of a thousand feet, and in some instances they even hung over toward the sea. Under these massive piles of rocks are many most picturesque grottoes and caverns. The captain rowed into many of these, sometimes to the distance of three hundred feet, and so far that the daylight could not reach, and all was dark. It reminded me of crossing the river under the rocks in the Mammoth Cave, Kentucky. Sometimes the opening into these caverns was small and sometimes large; sometimes the rocks overhead came down low, and at other times they were high and vaulted, and looked almost as though they had been cut out by the hand of man; but the hand of nature does far more than the hand of man can perform. I frequently shouted in these cavernous recesses, and found the echo quite interesting. In some places these grottoes resembled cathedrals and chapels, and were large enough for a good audience, and again they seemed like hallways to some interior palace. In some instances we found men fishing far under the rocks.

The captain was very kind to take me into these cavernous recesses, and in every instance asked, "You takee mooch pleasure?" I assured him I enjoyed it very much. He also repeatedly reminded me that I could not have seen those grottoes had I gone by carriage. I was aware of the fact, and was glad I came by boat, though it took longer. I told the captain that he need not take the time to enter all the caverns, that it answered very well for me to look into them. His reply was: "I wantee to givee you mooch pleasure, I likee you so mooch. I takee you into every one if you likee." I thanked him for his kindness, and restrained his exuberance of good nature. Several we passed unentered.

In several places where the water touched the rock were considerable deposits of sulphur, sufficient to make the water white for several rods around, and a coating of sulphur was left on the rocks. Bathing places are fitted up and people resort there to use the waters for health. In other places the water was charged with some other mineral and had a reddish color, as though iodine was held in solution. I took two drinks of these medicated waters from a cup which the captain uses for bailing his boat. With the salt and sulphur in the water it tasted decidedly medicated, and I am glad to be able to say I have since enjoyed very good health.

In a few miles we passed the lime rock, which is in strata twelve to twenty inches in thickness, running sometimes horizontally and sometimes with a decided dip, and we came to a sand-rock without strata, which reaches the same great hight. In this sand-rock are also caverns and grottoes, and as the rock is much softer than the limestone considerable cutting has been done at the orifices of the grottoes, giving them the appearance of the large doors of cathedrals, and in other cases I deemed the caverns and chapels nearly entirely artificial or made by man. In many instances they do not extend into the water, but have the rock for a floor, and meetings have often been held there. Sometimes small rooms have been dug into this soft rock fifty feet above the water and reached by steps cut in the rock or by a kind of ladder. The hotels and boarding-houses on the top not unfrequently communicate by private stairs with the caverns and chapels below, as well as bathing houses fitted up for the use of guests. Many fine hotels and *pensiones* (boarding-houses) are located all along on these beautiful high bluffs and cliffs, and many people from England and other countries come here to stay a few weeks. I can hardly imagine a more delightful place—the most genial climate in the world, a beautiful view of the Mediterranean, as grand mountain scenery as the world affords, with a plenty of fruit and all the accessories of health and pleasure. Vineyards, orange and lemon gardens, olive groves, and fig trees are growing on the rocks along the roadway above, where there is soil enough to sustain them. There are *quite* as many of the beauties of nature here, quite as many means of enjoyment as can be found in any locality. By the names of the hotels, "Hotel de Angleterre," "Hotel Victoria," etc., it would seem they cater for English patronage.

After passing several villages situated up among the rocks, we finally reached Sorrento, the *Syrentum*, or Syren Town of the Greeks, and *Sorrentum* of the Romans, having a population of about eight thousand. It is some hundreds of feet above the Mediterranean, and this altitude we had to climb by a continuous stone stairway, up a deep, picturesque, and wild-looking gorge. At length we reached the square of the town, and found the remains of old pagan temples, those of Hercules, Ceres, Sethos, and others. We also found the statue of Tasso the poet. Sorrento was the birthplace of this talented man, and the people of the town take not a little pride in making this claim known. The site of Tasso's house is on the cliff, near Villa Strongoli, and is now used as a hotel. To this he came in 1577, after his seven years of captivity in Florence. The house belonging to his sister is near by. Boccaccio also once made Sorrento his home, as did Dominichino, Spagnoletto, Caravaggio, Santa Rosa, and other artists. It has been a favorite residence since the time of Augustus. Its environs abound in magnificent natural scenery. Several popular places of resort are in the neighborhood, among which are the Conti delle Fontanelle, and Cermenna hills, at the back of the town, on the ridge which runs through the peninsula, said to be infested with wolves in winter; Monte Sant' Angelo, where is a splendid view of both the Bay of Naples and the Bay of Salermo; Cape Minerva, the Rock of Capri, the Syrens, the Groves of Amalfi, the Plain of the Pæstum, a prospect of incomparable beauty, thence down by a steep, picturesque path, Scaricatojo, on the Bay of Salermo, the nearest place by boat to the Isles of the Syrens, two miles distant.

These uninhabited rocks were formerly the state prisons of the little republic of Amalfi, and are the *Sirenum Scopuli* of Virgil, where the syrens lived who attracted their victims with a song, and then ate them up. I did not see any of the syrens, unless they were those damsels who were carrying baskets of stone or engaged in hauling in the seines, and they did not look as though they would eat anybody.

Some three miles from Sorrento once stood a temple of Minerva, and another of Juno. On the site of the latter is now a lighthouse, which is certainly putting it to quite as good use as building a church or a chapel there.

We no sooner made our appearance in the streets of Sorrento than the natives, perceiving myself to be a stranger, and deeming me their lawful prey, beset me to the number of a dozen or more, some wishing me to ride in their carriages, and others that I should employ them as guides. In vain I told them I did not wish to ride, and that my friend, the captain, was all the guide I required. They followed me for squares, importuning me as if their existence depended upon my employing them. If, however, that was the case, their existence must soon have terminated, for I employed none of them. To get rid of their ill-mannerly teasing, the captain and I retired to a restaurant. He showed me his hands frequently, that I might see how he had nearly blistered them in rowing me so long a distance. I told him I was very sorry, and that I was aware it was hard work. His reply was, "Me no care; I likee you as my brother." Knowing he must be weary and hungry, I said we would have some refreshments, and that he might order what he pleased. He said he wanted some macaroni, and asked if I would have some. I replied that I would, as I had never eaten any, and it was about time I commenced. So, as a prelude, we each had a plateful of stewed macaroni, composed of those long slippery strings of wheaten gluten before spoken of. The dish looks about as much like angle worms as anything, only they were longer and slipperyer. The fashion is to add to them grated cheese, a mixture of tomato, something like catsup, and then to go ahead and take in those long slippery strings as fast as possible. It was new business to me, and of course I acted awkwardly. The captain perceiving this, said: "Lookee me; lookee me," and the way he forked those strings in and sucked them down was a marvel to me, a new beginner. I tried to imitate him, but with only partial success. They were so long and slippery that I could not at once acquire the art of transferring them from the plate to my stomach. I think, however, that with considerable boldness, dextrous handling of the fork, and not a little sucking, I made away with about half my plateful by the time the captain had made his invisible. He said, "How you likee macaroni?" I replied that it was very nice, but I wished he would be kind enough to finish mine, as I thought I had taken enough for the first lesson. This request he cheerfully complied with, and smacking his lips said, "Macaroni very good." When the second course, of beeksteak, came on, I felt more at home, and was able to keep up with the captain, who himself was not slow. A little wine closed the act, and four francs paid the bill.

When we had completed our inspection of the town and its surroundings, we set our faces toward Castellamare, and not having to stop on the way to enter and inspect grottoes, we returned in less time than we consumed in going down. I had old Vesuvius immediately before me on my return, and I watched him puffing and smoking with unabated interest. The captain often asked me, "You takee mooch pleasure?" I replied, "Yes, I am full of pleasure, and almost running over."

At Sorrento I reached the utmost limit of my journey, it being further south and east than any other point visited. From here almost every mile traveled will be toward home. My return will be much more rapid than the first half of my journey. Feeling so many of you drawing me, and my own anxiety to reach home, will accelerate my returning steps.

When I perceived that it would be night before we reached Castellamare, I said to the captain that I believed I would stay there over night, and then early in the morning go to Pompeii, which is but three miles away. He at once insisted that I should stop over night with him. "Oh," said he, "I likee you samee as mine brother; mine homee your homee, mine wifee your wifee, mine children your children." I thanked him, and said he was extremely kind but that I could not possibly think of accepting so many favors from him, and that I could not yet promise that I would accept any of them, but I would see. Not knowing what kind of a place he lived in, nor whether I would wish to lodge there, I did not commit myself. Perhaps he perceived my hesitancy, for he said, "You no likee me?" "Oh, yes, captain," I replied, "I like you very much, but I do not wish to say that I will lodge with you till I see. I fear it will not be convenient for you to keep me; I think I had better go to a hotel." He urged, "I have good room, clean bed, all nicee, and I likee you all samee as mine brother." He added that he would accompany me to Pompeii in the morning and see that I got there all right. Not wishing to pay him for his time when I did not need him, I rather demurred at his going, when he immediately again said, "Oh, you no likee me, but I likee you all samee as mine brother." I had to once more assure him that I entertained quite a high esteem for him, and upon our arrival at the landing I accompanied him to his home and found that he had told me correctly. I found his wife a pleasant woman, that he had two children and that he had a spare bedroom with a clean bed in it. His house faces the bay, and from his front

windows old Vesuvius was plainly in view, belching out its fire and smoke some six or eight miles away. I complimented the captain upon his pleasant home, and assured him that many persons would travel thousands of miles to look upon what he had there every day and night before him. I said I would accept his kind offer and tumble that bed for him. After that he was much pleased, and we walked about the town some, visited a macaroni factory, etc., when we returned to his home. After looking at old Vesuve till I became sleepy, I retired to rest.

POMPEII.

In the morning we were up betimes, and the captain and myself repaired to a restaurant and took our breakfast, when he chartered a carriage to take us to Pompeii, which the Italians pronounce in two syllables, as we would if spelt Pompay. Our driver was a regular young Jehu; and the way he cracked his whip and said, "Ah-h-h-h" to his horses was almost startling. We reached Pompeii before eight, ready to inspect the city that was alive with activity two thousand years ago and was suddenly submerged with hot lava and ashes in the year 79 of our era.

A payment of two francs has to be made at the gate, including guide; and the captain said as he had often been in he would wait for me at the entrance till I came out. I could not dissuade him from this decision.

I enjoyed this visit to the city of the past very much. I have for many years wished to look upon the ruins of the busy city which eighteen hundred years ago was so suddenly submerged by an extraordinary eruption from old Vesuve. I greatly enjoyed what I saw there on the spot, and only wish I could hold it up to your view as it was presented to mine.

Pompeii is on the plain of the Sarno, the ancient *Sarnus*, and three miles from the south base of Vesuvius, and on the side opposite the city of Naples, from which it is distant some twelve miles. The city of Pompeii, in the days of its glory, stood close by the sea, but the terrible commotion in the earth at that locality, together with the enormous outpouring of lava, turned the course of the river Sarno, and placed the site of Pompeii two miles from the sea. At the time of that wonderful outpouring of the volcano, immense showers of fine ashes fell somewhat gently for several miles on the leeward side of the burning mountain, and easily penetrated the houses of Pompeii, with their rather open tops, and after bursting in their roofs, gradually buried the entire city to a depth of from twelve to twenty-five feet, without otherwise destroying it. This catastrophe took place on the 24th of August, in the year 79, but a few years after the time when Jerusalem was taken and destroyed by the Romans under Titus.

Pompeii thus remained submerged for many centuries, not being discovered or in any wise unearthed till the year 1755, when the excavations commenced. These excavations have been continued more or less vigorously until the present time, and very many remarkable facts and treasures pertaining to that most unfortunate city have been brought to light. Its temples, halls of justice, its places for public assembly, its theaters and amphitheaters, its palaces, stores, and shops, its bath-houses, its many private residences, have been unearthed, and the choicest and richest works of art have been brought to light, including the most beautiful paintings, frescoes, bas-reliefs, statues, bronzes, mosaics, glass ware, terra cotta vessels of the richest workmanship, the finest jewelry and works of ornamentation the world has known. The gold work and the exquisitely-cut cameos which have been taken from these ruins, and are now preserved in the museum here in Naples, are justly pronounced the finest and most artistic that the hand of man has executed. It is wonderful to look upon those fine works of art executed by a pagan nation two thousand years ago, evincing a very high state of civilization and refinement. The vases and vessels of ornamentation that have been taken from Pompeii and Herculaneum—destroyed at the same time—are rich in the extreme. Its glassware, including the furniture of the apothecary, and many other useful vessels, appear equal to and not materially unlike those of the present day, while the paintings and frescoes taken from the walls of Pompeii have been and still are the most elegant and beautiful models which artists have been able to find to pattern after in reproducing the high art of former ages. It is, perhaps, not so much to say that no painter has at any time produced more lovely pictures, more exquisite conceptions of loveliness, than have been taken from those ruins. I saw in the museum here half a dozen good artists engaged at copying those beautiful paintings taken from the ruined city, finding them more ready and more saleable than anything they are able to produce.

As works of art are a very correct means of measuring the grade of civilization a people has attained, it cannot be denied that the Pompeiians were highly civilized, though they had never had the slightest aid from Christianity, which we are told over and over again by its advocates is the source of civilization. But this claim is just about as true as many others which they set up.

It is thought that Pompeii had about forty-five thousand inhabitants at the time it was destroyed, and that the larger portion of the people made their escape from the flood of fire, but many who were unable to get away were submerged by the lava and ashes, and their bodies have been found just as they lay when the fiery mass overwhelmed them. Several of these bodies, or casts from them, still exist, and the looking at them excites a deep feeling of solemnity. About one-third of the area of the city has been unearthed, and a force of men is still engaged in removing the ashes, cinders, and pumice stone, and new treasures are still being found. Within the past year many very interesting relics have been brought to light, including the bottles and jars for medicines and ointments in the shops of the apothecaries, many articles of jewelry, fine vases, lamps, etc., etc.

The city had six gates and twelve towers in the walls, which were two miles in circuit, and twenty-five or thirty feet high, sloping on both sides, and wide enough on the top for two or three carriages abreast. The remains of two gates are left, and the grooves in which the portcullis was made to drop, to keep out approaching enemies, are still plainly to be seen. About thirty streets, thought to comprise one-third part of the city, have been excavated on the northwest side, and thus the miniature city, which is thought to have been a summer resort, is exposed to view. The streets, though quite perfect, are narrow, and the houses are of a compact character and appear to have been but a single story in hight. The roofs were crushed in and are no longer to be seen. There were several rich palaces belonging to the wealthy classes, but the dwellings of the poor were of a somewhat inferior character. The dwellings of the rich extended through from street to street, with a front on each. The entrance or portico led into the outer court, thence into the inner or two inner courts, the whole surrounded by rooms, not large, but very neatly decorated, evidently designed for bedrooms, rooms for meals, retirement, etc. These were closed in, but the courts were open, and generally covered by an awning. Glass was used in some of the windows. There were seats and sofas round the courts, which had artistic and ornamental mosaic floors, with tanks and fountains for use and ornamentation. Vases of flowers, statuary, and marble tables were abundant. The walls and pillars were oftener of stucco than marble, but marble columns and statues were very often met with. Many of the walls of the houses have holes in them, supposed to have been made by the owners who returned to recover some treasures, like caskets of valuables, which they had left behind in their flight. On the base of one of the columns in one of the courts, and about three feet from the ground, were found scratched the first few letters of the Greek alphabet, doubtless being the work of a child pursuing his studies within those walls eighteen centuries ago. Within the private palaces were found many statues and statuettes of gods and goddesses; these were kept in a careful place near the entrance, and were doubtless revered very highly. These, with the numerous temples and altars for sacrifice found in various parts of the city, show that the Pompeiians were a religious people; but their religion did not save them from the terrible calamity which overwhelmed them any more than the religion of the people of Chicago and Boston saved their cities from the direful flood of fire which a few years ago swept considerable portions of them out of existence. The religious or other beliefs of people have very little to do with the nature of natural causes, which invariably act irrespective of personal opinions.

Upon entering the grounds the first relics to be examined are in the museum, comprising three rooms, with an aggregate depth of sixty or eighty feet. In the first room is a representation in plaster of a door with two folds, and with it are the locks and the iron work as they existed when Pompeii was in its glory. A door of wood is also shown in the antique form and fashion in every particular. Among other articles in this room are the models in plaster of a small twig basket, a mason's chest, a purse, the wheel of a chariot, of a wooden press, a box with a bronze lock and hinges of bone, as was in use there two thousand years ago, etc. Here is also a reproduction of a piece of ancient wall, with window grating, and shutter of the olden pattern.

In the second room is a painting representing Narcissus looking at himself in a fountain. The walls of this room are well covered with upright cases with glass doors, in which are a great number of curious articles found on the grounds when the excavations were made, consisting of shells, bottles, lamps, articles of glassware, scales and weights, lamps, cups, small altars, porringers, pots, vases, money-boxes, imitations of flowers, plates, masks for fountains, tiles, waterspouts, little gods in bronze, terra cotta, marble, etc. In the showcases standing in the middle of the room are figures of human beings found under the lava and ashes. Some are of men and some of women. On the heads of the women may still be seen the arrangement of their hair and the folds of the drapery, all of which hav become petrified into stone. In one instance two women were found together, apparently mother and daughter; they fell together, but their faces do not indicate extreme suffering. Probably they were smothered before the liquid lava reached them. The faces of some of the figures have agony and fright depicted upon them. Here are also many samples of charred and partially burnt articles of clothing, ropes, etc.

In the third room are more shells, human skulls, on some of which the hair of the owners is still visible; loaves of bread as they were found in the ovens and in the houses, only blackened by the great heat; specimens of dried fruit, paints and colors used by the artists, mills or mortars for grinding them; jars of ointment, various drugs, lamps, lanterns, door latches and handles, bottles, glass ware, pins, small bells, bridles for horses, copper pans, various vegetables and eatables, egg shells, horns, pincers, trowels, snails, tortoises, candlesticks, ladles, baskets, compasses, hooks, hammers, needles, funnels, braziers, measures of capacity, skeletons of horses, dogs, cats, rats, etc. Here was also a seashell bronze, with a little sucking pig, the bones of fowls, etc. In this room are seen the statues in marble of Venus, a beardless youth, and a satyr as executed by the ancient artists.

I will not undertake to give you the names of all the streets, nor a description of the many houses, shops, stores, and other places, which I visited, as that would make my letter tedious, but they were all most interesting. The private palaces of the wealthy, the temples for the gods, the pillars and floors of which are still there; the halls of justice, with their large rooms, pillars, platforms, etc., for the judges; the theater and the large amphitheater, are the most imposing objects of observation, and are worthy of a full description. The amphitheater is very commodious, and must have held a large number of people. It is probable that gladiatorial sports were witnessed here, and possibly contests with wild beasts. They also had a tragic and a comic theater, the ruins of which are easily traced. The stage, the place for the orchestra, and the seats for the audience in circles, one above another, are still there. The pavement of the floor of the orchestra in the comic theater is of fine marbles, and bears the name of Marcus Occulatius Verus, at whose expense it is supposed to have been made. In the tragic theater were private boxes for distinguished characters, such as pro-consuls, duumvirs, priests, and vestal virgins. The military also had places assigned for them.

The Civil Forum is still standing, with much of its primitive grandeur. It was the place where the public assembled to discuss the affairs of the city, public and private. It was also used for games, marketings, festivals, and often for sacred purposes. Porticoes of travertine columns surrounded it on three sides, and between the columns were placed the statues of the most illustrious citizens, the pedestals of which are still there. Besides this there were also three courts of council, and besides this again was the basilica, another public edifice where justice was administered. It was composed of three naves, the center one uncovered, and the others inclosed. At the lower end was the tribunal for the magistrates, before which is a pedestal for an equestrian statue. Under the tribunal is a cell which is supposed to have served for a prison for criminals.

The temples are a striking feature in the whilom city; that of the goddess Venus is the largest and most sumptuous. It has forty-eight columns of the Doric order, changed into Ionic, forming a portico, covered with a roof on three sides. In the cella or sanctuary which rises in the midst was found on the basement a statue of Venus. To the right of the portico is an erma in marble representing the goddess Maia, or the earth. Before the sanctuary is the larger altar for sacrifices, bearing an inscription with the names of the magistrates — Marcus Porcius, Lucius Sestilius, Gneius Cornelius, and Aulus Cornelius—who had it built. On the left side of the steps to the cella is erected an Ionic column of Phrygian marble, with a sun dial upon it. Upon the walls were various paintings, considerably dimmed by time, the best of which were removed to the museum here.

The Temple of Mercury is worthy of mention. It is not very large, but the pieces of polished marble which still adhere to the walls show that it was once an elegant place of worship. The vestibule, with a roof sustained by four columns, stood before the peribolum, which was entirely uncovered, and enclosed by a wall decorated with pilasters which support the tympanum and arches. In the center of the enclosure is a marble altar with a bas-relief representing a sacrifice in which the veiled priest makes a libation on the tripod, assisted by the ministers, the player on the tibia, a boy assisting, also two lictors while the popa and another victimist

lead forward the bull about to be sacrificed in the same manner in which Jahveh's chosen people used to perform the same kind of business. This temple is now used for storing the various images, figures, relics, etc., found upon the grounds.

The Temple of Jove must have been an imposing structure, and is thought to have occupied one of the best sites in the city—north of the Forum, flanked by two triumphal arches. The podium was ascended by two series of steps and was ornamented with colossal statues. The vestibule was adorned with six columns in front and three on each side. The sanctuary was also flanked with Ionic columns, with a statue of Jove standing on a pedestal. Below were cells for the sacred treasures and sacred furniture. A staircase leads to an upper floor where a fine prospect of the city is obtained. It is thought the temple was undergoing repairs at the time the calamity occurred.

The Temple of Isis was another imposing structure. It is thought to have been damaged in the earthquake which took place sixteen years before the eruption, and had been repaired. The Egyptian gods seem to have received much respect from the Pompeiians. The walls of this temple were adorned with images and paintings of the Egyptian deities. Beside the door were found two lustral fountains and a table of marble, on which was placed the box containing the money offered to the goddess. A large statue of Isis was found in the temple, with various articles for decorating the image, similar to what Catholic Christians do by the image of their Virgin or Isis, for it can never be forgotten that Isis was the mother of a son of God, the same as the Virgin Mary. Two altars for sacrifice are still standing. Adjoining the temple were rooms for the priests, and in one of them the body of a priest was found with an ax in his hand, showing he had made efforts to escape.

The Temple of Hercules is also called the triangular forum from its shape. The lower part of the columns that stood in front of it still remain. Statues of Neptune, Hercules, Bacchus, Apollo, and numerous other gods were found in many public and private buildings in the city. One street is called the Street of the Twelve Gods. On a wall at the entrance of the street are painted representations of Jupiter, Juno, Neptune, Vulcan, Mars, Apollo, Mercury, Minerva, Venus, Ceres, Vesta, and Diana. It can hardly be claimed that the Pompeiians did not believe in gods, but, like all the gods that men have believed in, they were of but little service to them in time of need.

We have good reason to regard them as a cleanly people, for they had fine *bathing* houses fitted up in the most convenient manner. I entered one having a plunge bath for cold water in one room, warm baths in another room, another for hot air, similar to the Turkish bath of our time; another place for shower baths, with dressing rooms, etc. Portions of lead pipes used for conveying the water are still seen in the walls. In connection with the bath house was one for physical exercise, similar to a gymnasium. The bathing establishment was evidently gotten up in fine style. On the walls are still seen paintings of Apollo pressing Daphne in his arms, and Cupid lifting her veil. A faun, a girl speaking to a slave, Perseus and Andromeda, etc. Opposite the entrance a painting represents Leda showing to Tyndarus the twins issued from the egg, the consequence of the visit to her of Jupiter in the form of a swan; also Phyxus and Helle, and Ariadne abandoned by Thesius. Again is seen two neriads crossing the ocean, one seated upon a marine bull, the other upon a hippocampus, guided by Cupid. Narcissus is also painted looking at his reflection in a fountain. A garden was attached with two fountains, one quadrangular in form, the other a boy holding a vase from which the water issued. A large square, surrounded by sixty-four columns, is thought to have been a place for gladiatorial sports and exercises.

The numerous shops and stores which line the streets indicate very plainly the purposes they served. The bake shop has the mill in which the wheat was ground, the stone table on which the dough was kneeded, the oven in which the bread was baked. The oven is still in good condition and looks much like modern ovens. Many loaves of bread were found when making the excavations. These retained their shape, but are blackened by the heat. Many of them are on exhibition in the Naples Museum.

The butcher's shop is known by the table and block for cutting up meat and the hooks for hanging it upon. The wine dealers' shops have the large earthen bottles for the wine and the places to keep them. The blacksmith's shop is known in a similar manner, as well as the painters', sculptors', artists', and druggists' places of business. Over the doors of many were signs indicating the kind of business pursued within, and everything gives the assurance that the people who lived there were industrious, enterprising, and artistic.

Those people possessed many virtues; they also had their vices. They evidently practiced the vice which is so common in our own times—prostitution. I saw three houses unquestionably used for that purpose. Over the door of one is a stone phallus—the inverted cross—and on the walls are still finely executed paintings of the same indecent character which Comstock keeps an extensive museum of, and which he is so fond of showing to clergymen, editors, Congressmen, etc., and a bagful of which he takes with him when he goes to religious meetings and gatherings of preachers. The divisions into small rooms, the mason work for beds and couches, with the character of the decorations, leave no room for doubt. These houses are kept locked.

The beautiful palaces of the wealthy class contain many works of art of an interesting character. The entrance passage or hallway leads to an open court, in which was a fountain, with statuary all around. The floors are mosaic and the walls decorated with beautiful mosaics. Dining rooms, sitting rooms, and retiring rooms surround the court, and the kitchen and servant's rooms are in the rear.

In one of these palaces I was pleased to meet Miss Sarah M. Freeborne, a young American artist, sculptor, and painter. She was making sketches from the fine old frescoes on those ancient walls. It was very pleasant to meet within that now quiet city a person from America with whom I could converse. She has been three years in Europe, in company with her mother, and has been busily engaged prosecuting her favorite art studies. She is prepared to furnish sketches and designs of fountains, decorations, and everything of the kind at reasonable prices. She will remain abroad some two years longer. Her permanent address is care of Maquay & Hooker, Florence, Italy.

The Arch of Triumph, which probably stood in the street of Pompeii over two thousand years ago, still stands there. By the wear of the stone pavements on the streets by the wheels of the vehicles—in several places six inches in depth—as well as the wear from human feet which many of the stone steps exhibit, Pompeii must hav existed a long time before it was destroyed.

I will not detain you longer with descriptions of this former city, though I have left unsaid many interesting things respecting this once busy town; I must not make my letter too long. Although but one-third of the city has been unearthed it is quite intricate, and one could hardly find his way out. As I stood there where the feet of busy thousands once trod I realized the sudden destruction which overwhelmed them; and when I looked up and saw old Vesuve, the cause of all that mischief, standing there smoking away as though he had done nothing, I said to him, "Oh, you *big*, naughty *fellow*, how could you serve *these* people so?" Perhaps he may at some time get on the rampage again and once more spread death and destruction broadcast around him. The principal eruptions which Vesuvius has been guilty of since that great outburst in the year 79 were in the following years: 200, 472, 512, 685, 993, 1036, 1049, 1139, 1306, 1500, 1631, 1660, 1682, 1694, 1698, 1701, 1707, 1712, 1717, 1720, 1728, 1730, 1731, 1737, 1754, 1758, 1793, 1804, 1805, 1809, 1812, 1813, 1817, 1820, 1822, 1828, 1831, 1834, 1838, 1845, 1850, 1854, 1855, 1861, 1864. These eruptions were quite variable. Sometimes ashes only, and again melted lava in immense quantities; but it is said that the lava of no two eruptions is alike in appearance or chemical combinations. The later effusions from the crater seem largely composed of iron and is hard. In former centuries it was sometimes stone, and at other times soft and pliable, easily converted into soil. The eruption of 1779, was a severe one, and the solid flame of fire was estimated to shoot up two miles in hight. The appearance must have been most grand at night. When the volcano is in full blast and the lava is running down the mountain sides, the streets of Naples are made so light at night that one can read by it, and the reflection in the bay presents a magnificent appearance.

It is very noticeable that notwithstanding the great destruction and loss of life the volcano has caused, people still live in great numbers all around its base and up its sides, as though no danger lurked near. There are thousands of people living nearer the mountain than Pomeii, and some day the old lion may again become aroused and spread wholesale destruction all around him.

When I left the ground I found my friend the captain and young Jehu patiently waiting for me. I did not visit the site of Herculaneum, though but a few miles away. It has fewer attractions than Pompeii and I concluded one would do. I told the captain that I would go to the tramway (horse cars) and return in that way to Naples, but he said, No, he would accompany me. When I objected he taunted me with not liking him and not wishing his company. So I yielded, particularly as the steam cars would not go for several hours. Jehu was soon cracking his whip again and in about ninety minutes we were in Naples.

My next point to visit was the museum. The captain accompanied me to the entrance, but would not go in, though I offered to pay for him, and urged him. When after two hours of highly interesting examination I came out, I made some apology to the captain for keeping him so long in waiting. "Oh," said he, "I waitee for you all day."

The museum is a large structure at the head of the Strada Toledo, and is one of the best collections of ancient Grecian and Roman statuary, antiquities, paintings, etc., etc., that I have seen. Many of the statues are the originals from which copies have been made and placed in various other museums. On the ground floor are the statuary, bronzes, and a large collection of bas-reliefs, frescoes, etc. The Egyptian antiquities are especially interesting. I have hardly seen a better collection. Some of them are from Pompeii, and some from Egypt. On entering the building by the vestibule are met the statues of Alexander Severus, Flora, the Genius of Rome, and Melpomene, with several kings. Inside is the Farnese Hercules and bull, and many highly prized Grecian statues of Jupiter, Juno, Minerva, Ceres, Venus (several of them), Mercury, Hercules, Bacchus, Cupid, Psyche, etc., etc. On the next floor are several rooms filled with very fine paintings, but by far the most interesting feature of the museum is the articles of wall painting, statuary, and other works of art brought from Pompeii and Herculaneum. There are some 2,000 specimens of painting, etc., many of which are daily being copied by resident and visiting artists for a distant market. Among the Pompeii paintings most prized are the Sacrifice of Iphigenia; Old Women Selling Caged Cupids to Young Girls; The Thirteen Dancers; Ariadne Deserted; Education of Achilles; Telephus nursed by the Hind; Achilles giving up Briseis; Medea Preparing to Kill her Children; Theseus and Minotaur; Massinissa and Sophonisba; Dyers at Their Trade in the Fullonica; The Seasons, Morning, Noon, and Night; The Graces, etc., etc. Several bodies are also here taken from Pompeii. One is a woman near whom were found ninety-one silver coins, two silver vases, some jewels, keys, etc. She was in the act of fleeing, carrying her valuables with her, but fell in the street. Her appearance indicates that she died in agony. Others of both sexes were found near her. The utensils and manufactures of the Pompeiians are very interesting to examine, but none more so than the jewelry of various kinds, particularly the cameos, which, as before observed, are very finely executed.

The mosaics, the Etruscan antiquities, the paintings, the Apollo room, the Muses room, the Adonis room, the Jupiter gallery, the Atlas room of illustrious men, the Tiberias room, the inscriptions, collections of ancient glass, bronzes, terra cotta, etc., are all very fine, but I will not dwell upon them.

Jehu next drove to the cathedral of St. Januarius—San Gennaro of the Italians—as I wished if possible to see that bottle of the saint's blood, and whether it would liquify for me. But I could not get a sight of it. It is carefully stowed away in the saint's private chapel, and is not shown but three times a year—the first Sunday in May, the 19th of September, and the 16th of December. On those days after considerable delay it liquifies, after a sufficient amount of money is paid in to induce the saint to work. Sometimes the result is not obtained for three or four hours on the first day, though large numbers of people assemble to witness the great miracle. They are frequently importuned to give their money so the miracle may act, and after all is obtained that can be, the dark, clotted mass becomes fluid; but one suspicious feature of the holy operation is that a certain chemist is always sent in beforehand to examine the blood, and see that it is all right. It is quite probable that if no money was paid, and the chemist did not examine it, no miracle would occur. The exhibition is kept up several days, and on the second, third, and fourth days the number of spectators diminishes, and as a consequence the money is sooner collected and the miracle works quicker. On the last day four minutes are enough to cause the miracle to perform. The fools are by no means all dead yet.

This cathedral is not as large as some, but it is richly decorated with forty-two pillars, seven altars, nineteen bronze statues, many paintings, etc. The chapels are rich, and contain some valued relics, so considered. The descent and entrance to a tomb under the floor is richly overlaid with a great variety of most beautiful polished marbles, variegated and of all colors. I did not have time to visit others of the three hundred churches, but many of them are said to be rich. I was rather anxious to make a visit to Puzzuoli, situated on the shore of a small bay by the same name, some eight miles north of Naples. Intimating my wish to the captain, Jehu was soon cracking his whip again, and we were spinning off on a new route, passing through the grotto of Possillip, or a tunnel some two thousand feet in length, through a large hill, for a roadway, and through which there is a large amount of travel, it being kept lighted by artificial means. Puzzuoli is a very old town. It was once the chief Roman city on the Bay of Naples, and carried on a large trade with the Levant, but it has sunk into insignificance, containing now some twelve thousand inhabitants. Here and in the immediate vicinity

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# Communications.

## Is there a Hell?

BY A. W. WOOD.

Is there a God, Omnipotence, or Infinity, or any distinct and separate, or any abstract power from matter by whatever name you choose to call it? There is certainly some subtil, mysterious life force, potency, and direct connection of power permeating and influencing, if not governing by absolute law, every material thing. Is it not the only power we can truly know, or prove, or hav any true conception of, except by connecting it with matter? Is it possible to hav that power separated from matter? A proper inquiry in regard to that power, its connection with matter, its necessity of action as revealed by matter, and whether there is an inexorable law of matter, or whether any other law or power can or does exist, ought to furnish the mind fairly disposed some place to rest, amidst the restless imaginings of the visionary, the ambitious plans of selfish men, and from the cruel, inhuman, and unnatural creeds superinduced by or deduced from mythology or superstition, and from both. To enable such minds to rid themselvs of all fear of the future, except so far as their present connection with matter is concerned and the necessity of submitting to its laws, is the present pressing need—to understand, in fact, the laws of their own being.

If there is an omnipotent power, has that power a will? and is the will also omnipotent? If so, has everything existed always—existed eternally? Is it all the result of that will—that eternal existence without which there can be no omnipotence?

Or was all matter the result of that will, pre-existing before there was any matter? Has all matter so made added anything to omnipotence? if not, did he make anything? and if he did add anything to his omnipotence, does he change and become changed?

There must be a will, for without one there could be no omnipotence, as we use and understand language. There could be no plan, no creation of matter, no space, extent, place, or material thing without one; or is it all law? There is no mistake about the answer to one part of the question, for we know there is a law. Everything would be inert without thought, and to all intents and purposes would be dead, so far as we can know, if separated from will or law, perhaps from will *and* law. Nothing could exist, could be created, could be conceived, without first supposing a will and law and matter.

What higher presumption or more unfounded assumption can be entertained than that man can change that will, can change omnipotence.

Would it be omnipotent if it could change or be changed? would it be a law even unto itself, much less to any created thing or delegated power? In the outset it is a consolation to know if omnipotence embraces all power, all life, and there is no other power or life, we are a part of that power and life, and so far omnipotent.

But being material and created, how can we hav any connection with omnipotence immaterially pre-existent, how know anything about such an existence, how conceive it? and do we know anything of any, not confined exclusivly to matter, or what we call created things, and are we not governed entirely by material laws, the laws of matter? To me this seems so patent, I hav very little charity when I hear professions from people of intelligence, who ought to know, and many do know, that the human mind cannot conceive anything without attaching to it material elements, that it is the reality of the thing conceived that induces any belief in its existence, and must be in accordance with some real, not an abstract or separate law from matter; that the "eternal fitness of things" means things, material things, so far as conception of law and existence is concerned. Although pain and suffering of mind and body is part of the law to us, is part of what seems to be inevitable, without being apparently, in many cases, a penalty for violating any law directly, hence induces the thought that nature, or Omnipotence itself, may suffer, even if it is in the pre-existent, shows us how easily we can hav unnatural ideas.

For all pain and suffering seem a great ill to us, it may seem so because we are finite, can only see partial ends, and cannot distinguish or understand the principle of universal good, or in other words, we cannot see the whole. This seeming must be applied only to the present existence. Let us suppose, again, that whatever you call cause is infinit, acts only, and cannot in any other capacity, or in a finite capacity only, being infinit, then there cannot be any power, even finite, separated or divided from it, because the first finite being that could act without the Infinit would most effectually destroy the idea of infinit power.

If it is not separated from it, it is a part of it, and every act of man is only a part of the whole infinit action. If I can defeat that power, and I can if any of my acts are against the desire and will of the omnipotent infinity, *I* then become so far equal or superior, or if allowable I am in degree omnipotent and infinit, and omnipotence is in degree finite, not only a contradiction in terms, but a revelation of the fact that we cannot run outside of matter by which to illustrate or show omnipotence without exposing such theory to absurd conjectures and incongruities, by doing in fact what no necessity exists for. What more unnatural, monstrous, or insane idea can be conceived than to claim that the omnipotent infinit God is constantly and hopelessly in conflict with millions of finite beings, with angels and devils, battling with sin and wickedness, in as much trouble and misery as we are, unable, and always will be, to help or correct it, and all of it a part of itself, its own creation, its own will. This is the creed of all Christendom, from Catholicism to Mormonism, and its senseless division of isms between.

It is hardly more rational to suppose one atom can disturb the whole Infinity, every other atom and the will or law that holds them in their place in that Infinity, and if it does not, and can not, it is not infinit. If it can and does, and is infinit, then it is blasphemous, if there is such a thing as blasphemy, to hold or propagate the idea that any thing we can do will change a hair white or black from what is fixed in infinity, and God cannot punish or make us suffer without punishing a part of himself. If it happens otherwise than is fixed or governed by unchangeable law, I would not giv a rational life of worldly happiness for a fee simple title to the whole universe.

It is a dangerous institution, and may slip its anchor, leave the proprietor alone, run riot, and smash every locomotiv from this little earth to the fixed stars, skip over every side into other universes, and play the mischief generally. Why do we believe that omnipotent and infinit goodness made a hell, or willed it into being, or is a part of it? If a part of it, then we are. If pre-existent he made it, then why call him good? You must answer, if he made it, it was done for a purpose, because he saw and knew it was desirable to hav one, or else he ought not to hav made any.

Unless he saw it was necessary (and what could cause the necessity?) it was fiendishly cruel and inhuman to permit one to exist when he could hav made a place of happiness as well.

But who shall rebel against God? Had he not the power to make the place he thought best, necessary, and desirable, and did he not think it best? Did he not do better than man could, and did he not know better what and which place was most desirable and needed? Must not man, if he believes in such an Omnipotence, also believe it is a much better thing to hav a good hell than to be without one, or to hav substituted a better place. Do I say better, a better place than hell? Do I not blaspheme? Is it not blasphemy by me to say to Omnipotence that he could just as easily hav made a better place, when he did not, but made a hell instead?

We believe and teach "Omnipotence to be everything, all power, all life, all extent, all space, everything the human mind can conceive; that in him we liv and move and hav our being, and besides him there is none else;" that he is perfect, so of course could not make anything imperfect or bad, hence hell is just as good as any other place, is a very desirable place, is very badly needed. We should desire to go there if it was made and fixed for us by the Omnipotent, or to any other place of endless inhuman torment. Indeed if we do not wish to find fault with him, we must go there. We must not defeat the purpose he had in view in making it. We ought not to cause an Omnipotent failure by running away from hell. To hav made such a dangerous place, so costly a thing, and used up so much raw material to make it, when he could make the earth and all that therein is out of nothing, is too much to throw away, or hav go back to nothing, for such kind of nothing would not work well into another earth and all that therein is. It would also be bad if it should turn out useless from non-use, or, if an opposition government should be established there, it might injure the reputation of Omnipotence to submit to a divided power.

Man with only a little, and that only delegated by such a source, seems by such dogmas to possess sufficient, so the source no longer remains omnipotent or infinit, because it is difficult for a finite being to see how a thing can be separated, divided, and delegated away and still remain a whole and only one thing. It staggers the intellect to think a spirit without body, parts, or passions could not make a hell even without using materials. Perhaps being so long out of the practice of making things out of nothing, may be the answer, for hell is really only a modern invention, has only been known less than two thousand years.

Then when the spirit leaves the body to return to the God who gave it, it mingles with Omnipotence, and leaves his material hell out in the cold. It can only be used then *a la* Moyne, and will not hurt any dead body after the spirit has left it. Hence, without seeing as a whole, you can see that hell is a good place and what it must hav been made for, viz, burning our dead bodies so as to purify the universe and leave our pure spirits fresh, pure air.

I would rather assume, however, that the omnipotence of the universe is perfect, a fact of which we are only deprived of seeing and knowing by being finite, by being just what we are instead of something else; and that if there *is* a God, a perfect ominipotent and infinit, and no successful power in opposition to him, we better see and hear him with our senses if possible, resting when the imagination would otherwise run riot.

If we knew there was no God, I mean the Christian's God, and the force, potency, invisible power, and life inherent seemingly in all matter, and connected inseparably by law with it, does not overwhelm any sane mind, does not teach it reverence and adoration, yea! giv it all the shades and beauties of sublimity, of divinity, infinity, omnipotence, omnipresence, and majesty the human mind can conceive, and infinitly more than it can appreciate, then a million gods outside of matter and its life could be of no conceivable value to such minds. The human mind is incapable of conceiving anything without attaching to it form and substance, and when that man wrote that God was without body, parts, or passions, he made him a nobody, and only because he knew everything material had body and parts at least, and that by comparison of matter and use of language enabled him to write a senseless negativ, a foolish falsehood.

It is proof squinting toward conviction that the man who wrote it was own brother to the fool who said in his own heart there was no God. Take modern disciples of such illustrious knowledge outside of matter, why cannot they describe their God even, or show what they do say about him without using matter to state some other being or spirit in comparison with matter. Being created, and spirit, pre-existing spirit, ought to hav some history or standpoint, to define itself, yet of itself is an improved immaterial nothing.

When you ask what this God is, without body, parts, or passions, he answers, spirit, of course, and the ablest lexicographers hav only been able to define spirit to be nothing, viz., "immaterial," "not material," "not matter," "no matter," that is of no importance, to wit., nothing, a thing the mind cannot conceive even by comparison with matter, which only leaves a conception of the absence of matter, to wit, again nothing; and who would suppose the mind could grasp it, when all matter and the vast, unexplored, unknown universe, yea, and the spirit permeating it also, were made from it, viz, nothing?

Let your attention be directed to creeds embracing such doctrins and ideas, until you find some Christian who is able to tell you how matter came to be made by or from spirit, and the spirit to consist of an entirely different nature, above and separate from it, and lose none of its entirety by such creation, existing as Omnipotence and Infinity before matter and then being everything the human mind could conceive matter, as well as spirit. Would it not be as difficult to tell how that spirit came into existence from nothing, and is it not as potential and important to prove it had a designer, and did not come by chance, as to imagin such an argument to show the world did not come by chance? or do you believe that a being who could make the universe out of nothing could make himself out of nothing as well? One is as hard to believe as the other, as easy to imagin as the other, and what evidence is there of any spirit or life except in matter?

Does it need any to satisfy a rational man? While matter contains in the germ of the mustard-seed as mysterious and unknown a spirit as their God is, and if matter is separate and distinct from their God-spirit, made by it, it had a beginning, as did the spirit which infuses all matter, and neither are immortal or eternal, unless that God-spirit is capable of making anything not eternal in its nature. If incapable, then matter is as eternal and infinit as that God is, and so is the spirit inherent in matter. So you reason away the necessity of any such spirit outside of matter, for matter and its life we know exist.

Why matter is rife with life, with mysterious, undefined, and undefinable life and spirit, almost surely, certainly, satisfactorily showing us that wherever, whatever, it is, shall be discovered, the source and secret of infinity will be revealed at the same time. The spirit we are speaking of is something, not nothing. Our spirit of matter is the power, from the swelling bud to the "music of the spheres." In proper organizations and combinations it makes us listen with thrilling interest to the divine anthem as the pealing organ thunders or whispers its own fascinating harmony in our ears and makes us respond to the spirit of sound, conveyed even on the senseless thread. By the glorious rays of light coming in wavelets of thirty-six thousand to every inch of space the cunning eye gathers in the colors of the rainbow, and sees the vast starry frame of the universe shining in celestial splendor around it; sees the ruby on the grape or the crimson of the peach, but is less satisfied with the sight than with the blissful luxury which a keen appetite givs to their consumption, each really being perfect in its place. Then the feeling which by touch of a loving hand, or affectionate words fitly spoken, or inspiration taken in by smelling and breathing the nectar of the fresh, pure air, filled with the aroma of flowers, are a little item in the matter and life of contemptible, material man, not yet, however, quite totally depraved.

Edison can successfully perfect ten thousand advance theories, with the machines to giv effect to his inventions, and among them obtain fire from water, to convert itself into steam, with power to rejuvenate itself, and thus be perpetual, while the machinery lasts that does it; may make diamonds out of carbon, as nature makes them; may make a telescope enabling us to see the man in the moon, and whisper him with the telephone so we can learn his name and family history, with his idea of a God; in fact, whether any Savior had to suffer death there for the sins of his ancestors and him, by bequest or inheritance, together with the creation in full of the moon, as we know of the earth. And when Edison has accomplished this, let us unite the concentrated philosophy and science and knowledge of all ages, and we should then be unable to solve the principle of or discover the germ of life in the little mustard-seed, or what heat is, or any other fixed principle or secret of life.

We could not define its existence or its mysterious connection with matter any more in the animal kingdom than in the vegetable, no more in either than actual knowledge enabled us to, and so far totally repelling the idea we can define or know anything of an Omnipetence or Infinity separate from matter, entirely outside of and not influenced thereby. Cunning, unprincipled, and ambitious men hav in all ages taken advantage of everything to obtain power, and the mysterious has been a prolific, the almost universal, means by which they hav obtained it. They hav found in the mysteries of nature fine and exhaustless capital, not only to obtain a living and luxury without labor, but to speculate with in the region of mind; to hold the liberties of others, and hence power over them; and they hav always also found some honest ones full of zeal without knowledge, giving them their only reliable strength, and without whose influence and aid they would soon lose their masks.

If man was naturally irreligious he could never hav been induced to believe the monstrous absurdities connected with the good things in every system yet invented or believed in, from the sun-worshipers down to Mormonism.

The Christian system has in many things been the hardest to believe, the worst in its influence and practice, the most incongruous and inconsistent of any, the most humiliating and impracticable to practice in accordance with its teach-

ings, and the most heartless and indifferent toward virtue and good works.

It is more than grossly inconsistent in taking the Jewish system as its own, in endeavoring to graft itself on that system while the parent tree refuses to grow the graft, denying their right to use their invention and system, in fact calling their leader an impostor instead of a god.

While the Jews had lords many and gods many, they had no trinity, they had no hell. The two systems are unmatched in every material or important thing, from the pretended creation of all things about six thousand years ago, down to the resurrection of the dead, and the elements melting with fervent heat, as taught by the Christian system, to wit: "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter, iii, 10). "They shall perish, but thou remainest" (Heb. i, 11). "Who laid the foundation of the earth that it should not be removed forever" (Ps. civ, 5). "One generation passeth away and another generation cometh, but the earth abideth forever" (Eccl. i, 4). "They are dead, they shall not liv, they are deceased, they shall not rise, therefore hast thou visited and destroyed them and made all their memory to perish" (Isa. xxvi, 14).

The Jewish system was not singular in being without any hell, because it needed none.

It recognized no doctria of a future life. Its great poet Job, who is acknowledged to be as spotless from worldly dishonesty and impurity as any life recorded there, has this to say, and it ought to be received as his conviction: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more" (Job vii, 9); "But man dieth and wasteth away. Lo, man giveth up the ghost and where is he?" (Job xiv, 10.) Job knew whether there was any doctrin of a future state or punishment after death believed in, or there was none in his time. He could not hav stated his disbelief in any such doctrin, if any was believed or taught in his location, in any stronger manner or language than by asking such a question to any believer, implying he did not know of any future himself. There are numerous declarations of similar import in the book attributed to him. These declarations for instance: "Yet in my flesh shall I see God;" "Whom I shall see for myself and mine eyes behold, and not another" (Job. xix, 26, 27), must shock the Christian who believes God is only spirit.

Again, "All flesh shall perish together and man shall turn again unto dust" (Job xxxiv, 15). Here he is positiv and shows himself a firm believer in the dust theory. The wisest man indorsed the same doctrin and agrees in many things with Job, showing what doctrin was believed and taught in his time. Hear: "For to him that is joined to all the living there is hope, for a living dog is better than a dead lion;" "For the living know that they shall die, but the dead know not anything; neither hav they any more reward, for the memory of them is forgotten;" "Also their love and their hatred, and their envy, is now perished, neither hav they any more a portion forever in anything that is done under the sun" (Eccl. ix, 4, 5, 6).

Again, "For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them; as the one dieth so dieth the other; yea, they hav all one breath, so that a man hath no pre-eminence above a beast, for all is vanity;" "All go unto one place, all are of the dust and all return to dust again;" "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. iii, 19, 20, 21). The positiv declarations in the 19th and 20th verses winding up with the query in the 21st verse show the writer intended to say to anybody who questioned it, "You do not know to the contrary, and do not know whether the spirit of man or beast goes down or up." It does not, like the new system, pretend to define Omnipotence and to know his place. Read Ecclesiastes xi, 5, and see how it contradicts and illustrates the want of any such knowledge even in regard to matter: "As thou knowest not what is the way of the spirit, nor how the bones do grow in her that is with child, even so thou knowest not the works of God who maketh all." All reference to the separation of the spirit from the body of pointed meaning is found in Eccl. xii, 7: "Then shall the dust return to earth as it was, and the spirit shall return unto God who gave it." How could it return unless it had been separated? and how remain infinit while occupying a material body for a time, and then only capable of finite acts? As the body does not act at all, is dead without the life or spirit, how could it affect or hinder the operation of an infinit spirit, so it could only act the finite?

[*Concluded next week.*]

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THE Rev. Thomas Tellier has been pastor of the Baptist church at West Pawlet, Vt., for over a year. He preached his farewell sermon last summer. It is a very common thing for ministers to preach their farewell sermons at that place, and there are a good many who make a practice of going to hear them from curiosity, so the church was well filled (a very uncommon thing). Money matters seemed to agitate the preacher's mind and the whole discourse was of a financial tendency. He told them that they did not giv enough for the support of the gospel. If they would giv one-tenth of their income it would hire a good minister. He said it was not honest or right to hire a minister and not pay him at times when agreed, and when he came to go away to ask him to take up with half what was his just due. He advised them to settle up the debts of the church, pay money that was owing to the ministers who used to preach there, pay up the bill for coal and lights, etc. He said it was not on his own account but that they might not scare away the young man who was coming to fill his place. He said that it were the church a bad name, said he was told before he came here that he would get starved to death, that they never paid their ministers. He said they could not afford to hav the church shut up, that anybody had rather their children would be at the Sabbath-school than at a bar-room or a Liberal League! He compared money given to support preaching to grain planted in the ground—it would increase some thirty, some sixty, and some an hundred fold. But some people didn't wish to trust God's word in regard to temporal things, and looked upon money paid to a minister as wasted. He said the Lord would prosper those who gave to the church, told about a young man who gave one-tenth of his income to the ministers until it amounted to five hundred pounds. He then ceased giving, and lost nearly all his fortune. He began to giv money to the minister again and he soon made up his loss and became vastly rich. He took three worldly men into business with him. They did not "go much on religion," and he stopped giving to the minister again. Misfortune overtook him and he died a beggar. Just think of it; the God who tells us to return good for evil sent bad luck to that man because he didn't pay the minister. A new version of the Golden Rule. He said once a church thought they could not afford to keep a minister and were about to let him go, when the miller said he would pay him alone. They were much surprised, as he was a poor man, but accepted the offer. At the end of the year the miller asked the church if they were poorer for having preaching. All said no. Well, said the miller, you hav paid for it yourselvs; after taking out my regular toll. I tolled it for the minister, sold it, and paid him his money. That is Christianity! We'd like to see a miller at West Pawlet try that game and see how it would work. And he talked money to them in a business-like manner, and used no soothing syrups. It made the old ones lop their heads, but they are used to hearing such sermons. But it was hard-hearted for him to blow them up so when so many of the world's people were in, people who cannot sympathize with them. He advertised to speak in the evening about the rich young man who wanted to inherit eternal life. But the people had heard enough about money matters and only four or five were present. He said he could not talk to empty seats, and dismissed the congregation. ***

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## Junius Rediscovered.—Concluded.

HE REAPPEARS IN 1775 IN ENGLAND AND AMERICA.

Four days after my first sight of the "Crisis" of 1775, as I was examining Sherwin's "Life of Paine" (1819) on a question in no way connected with Junius, I read this note on page 45:

"In the edition of Paine's political works recently published there occurred an error with which it is proper the reader should be made acquainted. The article which is there inserted as the first number of the 'Crisis' is not, from all I can collect, the production of Paine. A friend has lately favored me with a copy of the 'English Crisis' (a work entirely distinct from that written by Paine), in which I find the first number in the edition lately published, inserted verbatim under the signature of *Casca*. The error was copied in an edition published a few years ago by Eaton in Newgate street [1796]. I hav since seen several editions in all of which the piece is omitted. This shows clearly that it could not hav been written by Paine, and its insertion in the edition published by Eaton can only be attributed to the ignorance of the person who furnished him the copy."

This mysterious passage, containing an apparent reference to the "Crisis" of 1775, "a work entirely distinct from that written by Paine," and a reference also to "Casca," who signed ten of the numbers of the "Crisis" of 1775, surprised me greatly. But I was still more astonished to find penciled on the margin of the same page this note:

"It *is* by Paine, but does *not* belong to the 'Crisis.' It refers to Gen. Gage's proclamation of July 17, 1775, and is entitled 'A Crisis Extraordinary.' The first number of the 'Crisis' proper is dated Dec. 19, 1776. Neither is the 'English Crisis'—if by that the writer means the English edition of the 'Crisis' published by Eaton in 1796 [which he does not]—a work entirely distinct from that written by Paine, but simply Paine's works with the omission of two or three numbers, and the paper above referred to [*i. e.*, 'A Crisis Extraordinary'] tacked on at the beginning."

I went straight to the librarian to inquire who penciled that note. "It is against the law," said an assistant to whom I first showed it, "to write in a book, and it must be rubbed out." "Oh, don't do that," said I, "it is too valuable." Then up stepped the chief librarian, who carries in his head a whole library, alcoved, shelved, indexed, and catalogued. "My clerk did that," said he. "Indeed," said I; "then please show me, if you hav it, a copy of that English edition of Paine's 'Crisis' containing 'A Crisis Extraordinary,' about Gen. Gage's proclamation." "We hav it," said Mr. Spofford, "but it has nothing to do with your Junius inquiry." "Let me see for myself," I replied. "Here is 'Casca' in the 'Crisis' of 1775, and I want to see how it happens that Paine writes, as you say, 'A Crisis Extraordinary,' and signs it 'Casca,' and it gets into an English edition of Paine's 'Crisis' in 1796."

Well, in a few moments Mr. Spofford produced a volume of "Colonial Pamphlets," the last of which was entitled "A Crisis Extraordinary," 16 pages, dated Wed., Aug. 9, 1775, signed "CASCA," and another volume containing, among other things, thirteen of the fifteen numbers of Paine's "Crisis," published in London by Eaton, 1796, with this same "Crisis Extraordinary" prefixed, as Paine's "Crisis No. I.," and signed "AMERICAN C. S." ("Common Sense")!

So then this "Crisis No. I." of Eaton's edition of 1796, which Sherwin argues is erroneously attributed to Paine, is pronounced by the learned librarian of Congress to be the work of Paine, who signs it "Casca," and it afterward goes into an English edition of his works while he is in Paris writing a pamphlet on "The Decline and Fall of the English System of Finance" and his famous "Letter to George Washington." Is it not highly probable that Paine authorized Eaton to insert that "Crisis Extraordinary" as introductory to his later series, it being specially suited to English readers? At all events he must hav known of its insertion as one of his productions; and it is a remarkable fact that Paine's "Crisis No. X.," dated Oct. 6, 1780, was entitled by him "*The* Crisis Extraordinary." And Oldys, in referring to it in 1791, erroneously calls it "*A* Crisis Extraordinary."

The identification of Paine as "Casca" by the all-searching librarian of Congress, who hitherto has withheld his assent to the claim that Paine was Junius, ought to hav great weight with those who rely more on authority than on their own judgment or that of a humble student like myself.

The internal evidence of the identity of Casca with Junius is stronger than that of Paine with Junius, because Paine, in his open life, had to conceal the great secret. And while it is true that Casca is less polished than Junius, this may be easily accounted for by the fact that Junius was compelled to maintain with credit his assumed character of a man of "rank and fortune;" and he himself speaks of the labor bestowed on the composition of his letters. But Casca, in his own little subterranean transatlantic weekly, striving to arouse the middle class to revolution, needed no polish to his periods, and they are perhaps a little inferior in style to Paine's acknowledged writings. Nevertheless "the brilliant pen of Junius" is manifested both in Casca and Paine, and the parallels between Casca and Junius are more frequent and palpable than between Paine and Junius, as might be expected.

One of the strongest characteristics of Junius was hatred of Scotchmen. Only two allusions to the Scotch are found in Paine's works; first in the original draft of the Declaration of Independence—"Scotch and foreign mercenaries"—and secondly in "Prospects on the Rubicon," 1787, where he alludes to the mistaken policy of conciliating the Scotch by the house of Hanover—the only passage, by the way, in which Paine mentions Junius. But Casca abounds in scathing allusions to the Scotch, two of which are found in "A Crisis Extraordinary," unquestionably written by Paine.

Most of the persons assailed by Junius are likewise denounced by Casca, while those whom Junius praised are likewise lauded by Casca. And I find no uneven parallel or incompatible fact.

Casca makes a single allusion to Junius in "Crisis, No. XVII.," an epistle in rhyme, addressed to Lord Mansfield:

> "Should galling Junius make a new attack
> (Whose lashes still are flagrant on your back),
> The libeler by some state bloodhound trace,
> And let him feel the terrors of your place."

In the same epistle is this couplet:

> "These lines, inspired by Churchill's laureled shades,
> I write, unknown, unpatronized, unpaid."

This is a most striking parallel. Junius absolutely refused Woodfall's proffer of one-half the profits from the sale of the authorized edition of his letters; and he wrote privately to Lord Chatham, "Retired and unknown, I hav only a speculativ ambition." "Common Sense" first appeared anonymously, and its author gave the copyright to the Colonies. Nor did Paine ever accept or receive the profits of his literary works. Another such parallel cannot be found in all time. Junius, Casca, and Paine all wrote "unknown, unpatronized, unpaid."

But without further citations of parallels, I will conclude with two quotations from "A Crisis Extraordinary." Beneath the caption is a Latin quotation with Casca's usual free translation (exemplified in seven of his prior essays), thus italicized by him:

> "Projecit *ampullas.—Hor.*
> On *souls* of slavery more than death afraid.
> *Gage* wasted his *pardons* and his *gasconade.*"

The closing paragraph, capitalized by Casca, is as follows:

"The die is cast in the great Divan (the wise council of this nation) and those who would RISE AGAIN to the STATE and LIBERTIES of ENGLISHMEN must RISE through BLOOD. The parricides of the constitution, General, are to be found in England, NOT IN AMERICA, nor can HAPPINESS, PEACE, LIBERTY, and LAW be now restored (unless Providence miraculously intervenes) but by ANOTHER REVOLUTION."

And now a parting word to my esteemed Col. Ingersoll. I hav challenged you to prove your assertion that Junius was "a coward and a sneak," and I hav recalled the challenge until I could present this newly-discovered evidence of the ideatity of Paine with Junius. If you still persist in your estimation of Junius, how are you going to meet the fact, which Mr. Spofford discovered before me, that Paine was Casca? And does it not inevitably follow that if Junius was "a coward, a culminator, and a sneak," so was Thomas Paine? But you say "Paine was not an unjust man." So say I. Nay more. I know of no great historical character who combined in himself such brilliant genius, disinterested benevolence, stern integrity, noble ambition, life-long persistency, and world-wide philanthropy, as the author of the Letters of Junius and of the Declaration of Independence.

WM. HENRY BURR.

*Washington, D. C.*, Nov. 21, 1880.

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## Notice.

Mrs. Colby and Smith closed their second engagement in Rochester, N. Y., Nov. 14th, having a crowded house; attended a three days' convention at Binghamton the 19th, 20th, and 21st; will remain there during November, and return to Rochester for the month of December, notwithstanding Mrs. Colby has given over forty lectures in that city since last April to large and appreciativ audiences.

Persons desiring the services of Mrs. Colby and Smith for week evening lectures or funerals will address them accordingly.

(*Continued from page* 793.)

are the ruins of several old pagan temples. The most important is the temple of Jupiter Serapis, dedicated to Osiris. Three of the stately columns out of the original sixteen, forty feet high, are still standing. They tell a remarkable tale of the changes made by time and the elements of nature. The surface of the ground here has been greatly affected by earthquakes and volcanic action, and has risen and fallen alternately. The attention of the eminent geologist Lyell was called to the indications here given, which he deemed very remarkable. For some distance above the pedestals these columns are smooth, owing, probably, to their having been buried to that depth in ashes from the volcanoes in the immediate neighborhood. Above this line is a space of about nine feet which is eaten away by the action of the water of the sea, bored into by the *lithodomus modiola*, a boring mollusk, the shells of which may still be seen in the holes. Above this, again, the columns are quite smooth. In explanation of these phenomena it is said that the ground on which the temple stood, from the effects of an earthquake and volcanic action, sunk even before the building was abandoned, for there are two pavements, one a distance of several feet above the other. The sea then encroached, and for many years covered a portion of the column, during which those perforations and the eating away by the water were done, the little borers being quite unaware of the record they were making to be read in after centuries. In the sixteenth century there were many earthquakes on this coast, and in 1538 the Monte Nuovo was raised in a few days by the great quantity of ashes and burning matter thrown out, which formed a hill nearly five hundred feet high; the whole coast being elevated, and the sea consequently retiring beyond its previous bounds. The Temple of Jupiter was doubtless ruined during these extraordinary commotions, and the little sea borers which had recorded their history died out. At the early part of the present century the floor of the temple was dry. In twenty years after it was covered by the high tides, which though but slight in this part of the Mediterranean do make a difference on the shores. Since that time the water has been gradually gaining a higher level, and now it is about thirty inches deep.

I visited on the high banks, overlooking the sea, the large ruins of an ancient temple of Neptune, where, if he chose, he could dwell and watch the operations carried forward upon his special element. Heavy portions of the walls, twenty feet or more in hight, are still standing, a relic of the past. In the neighborhood are the ruins of a temple of Diana and other pagan deities. This portion of the bay appears to have been a favorite resort of the old Romans, whose villas lined the coast in thick succession, and rendered it one of the most populous spots in Italy. It embraces the noted volcanic district, including the Phlegræi Campi, or Burning Plains, Styx, and Acheron, the Elysian Fields, Tartarus, Lethe, the Cimmerian Shades, and other apparatus of the Roman poets. The Gajola rock divides the Bay of Naples from that of Puzzuoli. Here are the extensive remains of the Villa of Vedius Pollio and the Villa of Lucullus, with a theater, baths, fish-ponds, etc. Near this Virgil had a country seat, where he wrote some of his poetry. Cicero's Villa is near Puzzuoli, once called Academia and Villa Puteolana. It was once close to the sea, but was put back by the earthquakes. A part of the portico still remains. Here the great orator wrote his "Academical Questions" and other works. Near the same are seen the ruins of a theater, a temple of Antinous, while a temple of Neptune and another to the Nymphs have been submerged by the sea.

The spot I visited with the greatest interest in this locality is the old volcano of Solfatano, or Solfatara, the ancient *Forum Vulcani*. It was once a very active volcano, but has for a long time pretty much retired from the business. It is 1,000 or 1,500 feet high, and the old crater is probably 1,500 feet across, and the outer edge is perhaps 200 feet higher than the hard, stony substance now forming the floor of it. I walked over it; and by throwing a stone upon this crust a hollow, cavernous sound is heard, showing that quite a vacuum exists beneath.

The evidence of the internal fires and eruptions are abundant. On one edge of the old crater hot sulphurous smoke and vapor constantly arise, and at night fire is sometimes seen coming out from between the crevices of volcanic rock, in a small, rocky recess, whence the smoke and vapor exude. The steam and smoke are hot enough to cook an egg in a few minutes. I walked into this sulphurous cavern, and by holding my face well down toward my feet I managed to stay in for a minute or two. I obtained a piece of the hot rock, coated with sulphur, where the vapor exudes, and brought it away with me to show my friends what they may expect hell to be. In 1198 this volcano poured out a large amount of lava, but since that time it has been comparatively quiet, though the smoking is kept up without cessation.

Monte Astroni, in the neighborhood, is another fine specimen of an extinct volcano. It is about four miles in circuit, and the crater was turned into a royal forest preserve for deer and wild boars. It contains three small lakes. About a mile west of this is another defunct volcano called Monte Barbaro, the Guarus of the ancients. It is now covered with vineyards. All around here is a part of Phlegræan Fields, the region of volcanoes. About a mile further up the bay is Monte Nuovo, a volcano of modern date, which, in September, 1538, had a furious eruption and overwhelmed part of Lake Lucrine, the villa of Agrippina, part of the canal of Agrippa, and the village of Tripergola, which had previously been resorted to for its baths.

Lake Avernus is another crater bed about two miles in circuit, which, according to Virgil, was the scene of Æneas's descent to the Cimmerian Shades. It is about 180 feet in depth. Around are the remains of ancient baths called the temples of Apollo and Minerva. Here are also the Tritoli or Sture di Nerone (baths of Nero), hot sulphur springs in a cave at a temperature of 180°, quite hot enough to boil an egg. These grounds are now covered by vineyards and do not seem particularly gloomy.

Turning into the little bay of Balæ, the road cuts along the face of the cliffs, passing the deserted walls, foundations, and remains of Roman villas, many of them for want of space built right into the sea, where their buttresses may still be seen. Some are named after Cæsar, Cato, Pompey, Sylla, Hadrian, Nero, and others, real or fanciful. The young Marcellus, who was to have succeeded Augustus, died here. Here are also several ruined baths, called temples, as the temple of Diana, the temple of Mercury, a cracked building with an echo inside and a domed rotunda seventy feet in diameter. Also a temple of Venus, an eight-sided structure, the most perfect of all. It is circular inside, ninety feet in diameter, and ornamented with stucco reliefs.

Balæ, once a favorite watering place of the Romans, and notorious for its dissipation and loose morals, where, it was said, if a woman went as chaste as Penelope she went away a Helen, is now a hospital or invalid depot. Here the Romans found a soft climate sheltered from the cold winds, but open to the sea breezes, with a smooth sea, delightful views, and hot springs in abundance. Stagnant pools, vineyards, and a few farms are seen there now.

The Elysian Fields is a cemetery covered with some low hills, excavated with chambers for the dead, two hundred feet square, with recesses for urns. Lake Fusaro, the ancient Acherusia is at the back of these. It is the crater of another volcano, and was the old port of Cumæ.

I omitted to say that it was at Puzzuoli that Paul landed in a trading vessel from Alexandria. He stopped there with his Jewish brethren seven days before proceeding to Rome, or so it is said.

Night coming on, we were admonished to return to the city. The possibility of further sight-seeing was over for the day. Jehu was again cracking his whip (I give him the credit of using up about six inches of his whip-snapper that day), and in about an hour we were again in Naples. Jehu's horse must be a tough one to stand such a day's work as that. I reached my hotel, a little tired, but feeling that I had done a good day's work at sight-seeing.

At the door I parted with my friend the captain, paying him a reasonable sum for his time, and assuring him if he again visited New York I would endeavor to show him around somewhat extensively.

I have little more to tell you about Italy, and that will be in another letter, this being already long enough. Sincerely yours, D. M. B.

## A Card.

I wish to say to all those who intend to present to their wife, husband, son, daughter, sister, brother, lover, or sweetheart, a Freethinker's badge pin, Christmas, that they will greatly oblige me by ordering at once, if possible. See advertisement of badge in this paper.

LUCY L. CHURCHILL.

*West Richfield, O.*, Nov. 10, 1880.

ORTHODOXY is irrational. It disparages reason and says reason is of the natural man and to be held always in subordination to faith. The thing of most importance to be done, the thing most pleasing to heaven, the thing without which there is no safety or salvation, is to believe, simply believe. And the explanation of the mystery, why the old theology is able to retain its hold upon the minds of the people as it does, lies, more than anywhere else, in just this fact, that it teaches that men must not doubt, must not question; they must believe. To use their reason in connection with religion, beyond a certain very narrow limit, is of the devil.—*J. T. Sunderland.*

SARA B. CHASE, M. D., on November 23d, commenced a course of medical lectures to ladies at Mars' Lyceum Hall, 114 West 14th street, opposit Haverly's theater, to be continued on every Tuesday afternoon, at 3 P. M., during the season. Subjects of vital importance to women are plainly and ably treated. Admission, 50 cents.

## Letters from Friends.

MONROE, WIS., Nov. 28, 1880.

D. M. BENNETT, *Dear Sir:* Please excuse delay in renewing subscription, which I think expired about August 1st, and find inclosed money order for $3.

Having just read the letter of C. S. Morgan, in the issue of the 20th inst., and your remarks in answer, as a temperance man as well as a Freethinker, I want to say a word by way of replication.

A strong impulse has moved me to speak for a cause that is very dear to me. Whenever I hav seen anything in your paper militating against total abstinence for intoxicants, I hav heretofore suppressed it. I can't do it now, but in the midst of business cares that absolutely forbid an extended argument or anything more than some very brief suggestions I must notice your aforesaid answer.

You say, "True temperance with regard to any article means its use in moderation." Dr. Willard Parker, eminent authority, said: "What is alcohol? The answer is, A poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and the like, who class it with arsenic, corrosiv sublimate, and prussic acid. Like those poisons, when introduced into the system, it is capable of destroying life without acting mechanically. Introduced into the system it induces a general disease as well marked as is intermittent fever, small pox, or lead poison."

Now, will you say that to be temperate one must use arsenic in moderation? Will you say that the individual who does not use corrosiv sublimate in moderation is intemperate? And will you please state what quantity of prussic acid can be taken into the human stomach to constitute such moderate use as will entitle the user to the appellation temperate?

You say, "There is probably quite as much intemperance in eating as in drinking, but still it would hardly seem reasonable to demand that for this reason we should never taste of beefsteak or plum pudding."

Dr. Parker at another time said, "Alcohol is the one evil genius, whether in wine, or ale, or whisky, and is killing the race of man." Who would drink beer, whisky, or wine, but for the alcohol they contain? In the teachings of Buddha we find, "Drink not liquors that intoxicate or disturb the reason." Mohammed forbade his followers to drink wine. Total abstinence from intoxicants was taught in ancient Egypt constantly over a period embracing twenty-five dynasties, several hundred years. In China the manufacture of intoxicating liquors was prohibited a thousand years before the Christian era. Our own laws prohibit the sale or giving of intoxicants to Indians, and in most of the states, if not all, to minors. Why? Is beefsteak or plum pudding tabooed or interdicted by any statute known to you? If the use of those articles was attended with the evils that follow in the train of wine, beer, or whisky drinking, would there not be somewhere a statutory inhibition?

Our prisons are full of criminals made such by the use of alcohol. Do you know of a single criminal made such by the use of beefsteak or plum pudding? Our poor-houses are thronged with paupers as the result of alcoholic beverages. Do you know a pauper made such by the use of corned beef, butter, or cheese? Two-thirds of the expense of our recent October term of court—many hundred dollars—was the direct result of the use of intoxicants, and I think the same may be said of courts generally all over our land; but I hav never yet known one cent of litigious expense imposed upon the people by the use, as a beverage, of buttermilk or water.

I hav seen much of the horrors of delirium tremens. Within the last year I hav witnessed three terrible cases, all caused by the beverages of which you speak so kindly, not one by the use of tea, coffee, fruit, or mutton.

For more than three years last past I hav had the honor to be president of a Reform Club with over two hundred names enrolled under its pledge of total abstinence. Most of them are Liberals; all have been drinking men. A large number hav been drunkards. Many of the latter who but a short time ago were reduced to the lowest poverty through drink, whose families suffered for the necessaries of life—for beefsteak, corned-beef, or bread and butter, are now industrious, useful citizens, happy in the integrity of an unviolated pledge, and with happy wives and children and comfortable homes. If my efforts and abstinence hav tended to confer and promote such happiness, whatever of self-abnegation I hav assumed has been a thousand times repaid. Such happiness has given me more satisfaction than all the wine I ever drank, and that has been considerable. I do not envy you the pleasure you hav derived from the juice of the grape. A few of the members of our reform club hav gone back to their old habits through the influence of the apostles of moderation. Others may fall, but they shall not through my influence or example.

In relation to what you say of the temperance of the wine drinking people of Europe, the police reports of Paris show a large number of arrests in that city weekly in consequence of drunkenness. Statistics show a large amount of intemperance all over Europe, and that its increase is alarming and is attracting the attention of several of the governments. Charles Dickens and Dr. Holland found intemperance there, and a German friend of mine, who has traveled in nearly every country and speaks nearly every language of Europe, tells me that drunkenness is largely prevalent there and that its increase is appalling.

And now, Bro. Bennett, if I question the propriety or expediency of publishing the fact that you drank a glass of wine at the ovation tendered you on your return from Albany, or that your principal drink in Italy was wine, when it could interest, benefit, or enhance the happiness of none, and would surely grieve a large number of your warm friends, of which your correspondent is one, I want THE TRUTH SEEKER all the same for I regard it as one of the very best and most valuable papers published in America, or any other land. Very truly yours, E. BARTLETT.

REMARKS.—Our friend states his arguments very tersely, and with undoubted truth. Intemperance is unquestionably a great evil. We do not wish to be an advocate of the use of alcoholic beverages. We hav no partiality for them, nor for those who use them to excess. We hav seen in our own time many persons who were seriously injured by alcoholic stimulants, and readily admit that great evils arise from their use. Alcohol in a diluted form may in certain cases be used as a remedy, but nature has little use for it, and total abstinence is far better than its immoderate use. Still it is quite possible for a person to take an occasional glass of wine without injury. We hav known those who occasionally use fermented liquors and never become intoxicated nor the worse for the indulgence. And though alcohol is pronounced as poisonous as arsenic or prussic

acid, many of us hav known people who hav used it almost daily for nearly half a century and still were vigorous and tolerably healthy. It depends very largely upon the quantity that is used. Some poor slaves to intoxicating drinks last but two or three years and reach a most miserable end.

There is undoubtedly much intemperance and intoxication in Europe, but we saw very few signs of it in countries where wine is in general use. More intemperance was seen in England, where whisky, rum, and gin are excessivly used, than in all the continental countries we visited; and that was why we believed if Americans would be content with the use of wine and discard all stronger drinks they would be gainers thereby. It is undoubtedly the tendency of Americans to go to intemperate extremes in the indulgence of their appetites, and this is why we so often see drunkenness among us, why so many moral and physical wrecks are made. For such, total abstinence is the only safety.

Intemperance in eating is the cause of many diseases and the source of much ill-health and unhappiness; but intoxication, moral and social ruin, are not among them, and this is why intemperance in the use of alcoholic drinks is worse than intemperance in eating. It is questionable, however, whether a glutton is much more respectable than a drunkard.

We wish, we repeat, not to be an advocate of the moderate or immoderate indulgence in intoxicating liquors. Their use is always attended with danger and often with most fearful results. It is far better for everybody to let them alone.—Ed. T. S.

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Osceola, Iowa, Nov. 27, 1880.

D. M. Bennett, *Dear Sir:* I congratulate you on your return safe and sound. Some one lectured you on temperance lately. The inclosed on temperance, written for a local paper here, I would like to see reprinted in The Truth Seeker.

I will contribute one dollar to fight that trial of the Le Claire editor if it takes place. Yours truly,

F. J. Emary.

TEMPERANCE DEFINED.

This word has a wider meaning than many persons are willing to allow. The popular meaning is abstinence from alcoholic drink *in public*. The ancient Spartans reckoned that stealing was not a crime, but to be caught stealing was a crime. Our modern temperance morality is on a par with ancient Spartan morality.

Temperance in all things is the only kind worth notice. A man who eats more than is good for him, although he may abstain from alcoholic drink, is intemperate. A man who drinks a pint of water where half a pint would suffice is intemperate. A man who chooses to work beyond his strength and damages his constitution thereby is intemperate. A man who "sleeps the clock round" of twelve hours when eight would suffice is intemperate. A man who becomes angry on slight provocation is intemperate. It need scarcely be remarked that but a very moderate amount of malice, fraud, lying, and deception are needed in a temperate man. If a man never touched alcohol, but was full of "pure cussedness," he is by no means a temperate man. Where the evil passions of human nature revel unchecked, temperance in the true sense of the word is but a name and has no existence.

Temperance in all things is a noble virtue. To regulate the passions; to eat and drink moderately; to be equable in temper; neither to be lazy nor work to excess; to forbear all malice and deception; to avoid anger without a cause, is temperance; but to neglect all this and tack the word on to abstinence from spirituous liquors is a miserable misnomer, and really admits that any vicious scalawag may be a temperate man, which is impossible.

I will just add a fact which will be ignored and scouted here. No people were ever made virtuous or temperate by statute law, by local law, or by compulsion of any law.

F. J. Emary.

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Crosswicks, Dec. 1, 1880.

Mr. D. M. Bennett, *Dear Sir:* In thy safe arrival home from thy trip to the Brussels Congress with renewed health and spirit, I most heartily congratulate thee, but am sorry to learn of thy being in arrears for material for publication. We Liberals ought not to allow this. Thee should be compensated for loss of time and thy fine paid. I hav enjoyed reading thy letters written while abroad. After reading The Truth Seeker it is loaned to neighbors, then I send it to friends in several of the states, and even back to the city of New York. We hav not a number on hand though a subscriber more than a year. Please accept the inclosed $5.00 for thy use.

With best wishes for thy continued health and prosperity,
Very truly thine, Caroline S. Ellis.

Many thanks to this kind friend for her generosity. It is not the first proof that has been given of the interest she has taken in sustaining Liberal publications. Every dollar shall be used for that purpose.—Ed. T. S.

---

DECLINE OF SUPERSTITION.

Mr Editor: At the present time even the most superstitious hav to acknowledge that the myths of antiquity are gradually fading away. As men advance they think less of the next world and more of this, and for that reason superstition opposes enlightenment to the full extent of its power. The superstitious Christian thinks of the time when Christianity held absolute control over the fairest regions of the earth, and regrets that it has not the same power now so that it could exterminate the heretics and wield its iron scepter of ignorance and superstition over this American people. But let me tell the zealous Christians that their power is lost, never, never to return. They hav the same disposition to-day as they had when Huss, Jerome of Prague, and Servetus were put out of the way to uphold the most damnable doctrin that ever was presented to civilized man. Even now I am told that Ingersoll and his followers ought to be hung. Why don't they hang them? Simply because they lack the power. I am glad that they do for if they had the power we would hav another St. Bartholomow, or the horrors of the Inquisition repeated with redoubled fury. Many people mourn because the faith in Jehovah is growing less, as many of the Greeks did when Zeus passed away, and many of the Romans did when Jove was no longer supreme. Science is dethroning the heavens of their gods and putting in their place an infinit number of shining worlds that move in accordance to the rules of nature's immutable law. Brahma no longer governs the affairs of the universe, and Isis and Osiris were nearly forgotten centuries ago. Mars, Jupiter, Jove, and Venus hav all passed away, and upon the face of this fair earth serenely as ever falls the dim luster of the beautiful stars.

Vitziputzli, the supreme god of the Mexicans, no longer sits upon a throne supported by an azure globe of heaven, and Jehovah with a mighty hand and a st etched out arm turns the earth upside down no more.

The false teachings of Christ concerning wealth and the resurrection are now considered fabulous, and the sword he came to bring is no longer wet with the blood of innocent people. Let us rejoice that this is so, for when the myths pass away we will see the dawn of a brighter era. We will rejoice in the advancement of science, and instead of persecuting heretics, men will practice justice and humanity.

Yours truly, W. E. Fairbanks.

---

Richford, Vt.

D. M. Bennett, *Dear Sir:* According to history, nearly all people hav had a system of superstition in some form. And their superstition has been blended with their politics, as the chief handmaid. It is so in democratic republican America, although our Constitution declares that "Congress shall not make any established system of religion, or prohibit the free exercise thereof." And yet our government employs chaplains in every department, to make a little silly prayer and force the people to pay their salaries. Hence religion is virtually established. Hence religion is a part of politics, and politics is united with religion, and we are idolators all.

But what is religion? Any system of faith and practice, Webster says. Then the practice of a faith is religion. Dr. A. Clarke says (Com., vol. 5, p. 829), "The word religion was made of two Greek words, 'I fear a demon.'" If so, whoever fears a devil has got religion. Now, join my church and you are all right, so say all. But what was the origin of this absurdity? Why, one legend says that a goose laid an egg and hatched herself from the egg. The origin of all living creatures! The goose laid another egg and hatched out man. That was the origin of man. Another legend (Jos. Antiq., book i, chap. 7) says Abraham got up the Jahos or Jewish God, similar to the goose; God made Abe, and Abe made God. Again, Josephus says (book ii, chap. 12) that Moses made God tell him his name, that was never known before. And he says (book 8, chap. 11) that God made himself. So the goose story is just as true holy scripture as any on earth.

Kersey Graves says that Abraham was the son of Tuva, who was driven from the Hindoos for heresy. And the Chaldeans drove Abe from Mesopotamia for heresy (Antiq., book i, chap. 7). And Abe went among the Phœnicians, and then to Egypt and lied his wife upon Pharaoh, and got rich. Then Abe lied Sarah upon Abimelech; and Isaac lied Rebecca upon Abimelech.

> He knew Abimelech loved his ma like honey,
> And paid his daddy down in silver money,
> Sheep and oxen, asses, slave-, maids, and gold,
> To enjoy the dear old rib a century old.

After all this the Lord appeared to Sarai as he promised, and "the Lord did to her as he agreed to do" (Gen. xxi, 1). "It came to pass"—"Now when!"

The Lord appeared to a virgin espoused to Joseph, and did to her as he agreed to. And she magnified the Lord—made him more than there is of him! (Luke i, 45, Matt. i, 20.)

Thus began the most human-damning of all curses, Judaism and Christianity, the religion of the most proud, boasting, hypocritical, money-loving, civilized nations on earth A. D. 1880. After the preaching of hundreds of millions of mystagog liars twenty thousand years, man's origin and destiny are yet unknown, save what he can learn of his own experience and observation, and always will be. Man knows only by experience and observation. All else is sheer assumption. Our Jewish and Christ book is overwhelming evidence that it is the greatest book of falsehood ever manufactured. And the people of republican America are so crazy after fashion, money, and power that they will not try to know what it contains. (See "Bible of Bibles," by Kersey Graves.) It is true as that the sun shines that no man ever knew a real thing called God or Christ or Ghost, or heaven or hell or soul or angels or devils or spirits, or a future life after we are dead—only priest-forged names and our own imagination. If there be a personal superhuman being in the universe who will not make himself known to us positivly, but send us to an endless hell because we do not believe in him without any evidence, he is worse than all the devils ever preached of. I don't think there is any such being. So good-bye, all priests; I don't want to pay for your prayers. You say God is unchangeable, yet you get on your knees and tell him what to do! Why not let God be honest with himself, and all mankind, male and female, do likewise? That is all we need to hav a good world, but we never can hav one with seven hundred quarreling sects of priests for hard-working people to support.

Joseph Noyes.

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A LETTER FROM THE OPPOSIT SIDE OF THE GLOBE.

Surveyor General's Office.
Colombo, Ceylon, Oct. 20, 1880.

D. M. Bennett, *Dear Sir:* I hav the pleasure to inclose a draft on the Bank of England for the sum of two pounds, thirteen shillings, being the value of books and tracts appearing in the inclosed list, which is prepared from The Truth Seeker of June 19th, 1880, and the subscription for a year in advance to your paper, and hope that you will kindly dispatch them by return mail.

A few catalogs of Freethought publications, and some specimen copies of any periodicals published in the interest of the Freethought movement in America and Europe, will greatly oblige. My object in getting down these Liberal tracts, etc., is to translate them into the Sinhalese language and to circulate them gratis among the Christians, who are increasing in numbers daily in Ceylon.

I send you a small tract, published under the auspices of the Colombo Theosophical Society, by this mail, which is a translation into Sinhalese of the open letter addressed to the St. John's School Board, by M. Babcock, which appeared in your paper of June 19, 1880, to show you that we are also assisting you in your praiseworthy undertaking in fighting against superstition and bigotry.

I remain, dear sir, Yours sincerely, J. R. de Silva.

---

Leavenworth, Kan., Nov. 17, 1880.

D. M. Bennett *Dear Sir:* Noticing you hav returned from your trip abroad, I drop you a note of congratulation, hoping the trip furnished pleasure exceeding your expectations at the time of your departure, and that you may be spared by the great dispenser to resume your old post at the head of The Truth Seeker, not that I think it has been poorly managed during your absence, but because the passengers aboard the Liberal ship always feel better when they know the captain is on board also. This city is full of Liberals, though the League as such never meets. Mr. R. Beiga, the treasurer, says, since the president moved away there has been no meetings held, partly because the older members with settled convictions think it unnecessary and the younger ones don't like to lead. He has money belonging to the League, and it is possible we can get up a revival this winter. I propose to try though I never hav been a member of a League anywhere, and know very little about the process of organization or management. I learn there is a very strong, activ League at Valley Falls, thirty-six miles west from here; hav been requested to lecture there soon; will endeavor to do so, and ascertain at the same time the *modus operandi* of League construction. While wishing the bolting secularists success, would say that Western Liberals generally are not in sympathy with the movement. The majority with whom I hav talked want no compromise with orthodoxy on the Comstock law business. They no doubt believe with Ingersoll when he said, "A compromise is a proceeding in which hypocrites deceive each other," and they prefer repeal, and so do I. Yours accordingly, M. Fillmore Green.

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Martindale, N. Y.

Bro. Bennett: My definition of mental culture and observations is submitted to the hosts of readers of your journal.

DEFINITION.

Education is the truth of the knowledge and wisdom of nature, the tradition of her characters into the language and acts of men, the means to secure the mental harmony of the world.

OBSERVATIONS.

1. The veil of hypothesis is a medium which perverts reason and understanding and causes by pseudo education the holiest and sincere, with the most depraved of men and women, to stumble and fall.

Hence that angel benefactress, sister Slenker, with her astringent cordial for the cure of sexual intemperance, and those intelligent pupils of Euclid, who enlighten us with the dogmas of their master who died not knowing the cause of sunrise.

2. The cure and removal of error is truth. It is life without guile, love not knowing a burden. It is errorless education. It is the cure of sexual intemperance, the precursor of children conceived in love. Its heavenly, sinless rule, "Love one another with pure hearts fervently." Wave of glory roll on, hasten the time when every conjugal heart shall throb hallelujah.

NEW GEOMETRY.

Given a circle and inscribed and circumscribed hexagons. The perimeters and periphery of the circle are unequals, and their areas are unequals, and any amount of bisection cannot reduce them to equality. Hence the accepted quadrature of the circle was not only a misnomer, but a romantic sophistry in mathematics.

Yours for the removal of the hundred-headed dragon of our false system of education, the clog which incapacitates us so that we cannot enjoy the merry dance of universal truth, Rev. W. Isaacs Loomis.

---

South Dartmouth, Mass, Nov. 28, 1880.

D. M. Bennett, *My Dear Friend and Brother:* I hav been reading to-day the many communications in your paper of yesterday, and hav been much interested in their perusal, especially in those which congratulate you on your safe arrival home from your European journey. And now, with your permission, I also would like to write a few words of like tenor.

After suffering from cruel imprisonment, deprived of the society of your family, I am sure that your health must hav been restored by traveling through the countries of the old world, which you hav described in so graphic and interesting a manner through the medium of The Truth Seeker. Each week that I receive the paper I am always deeply interested in your letters from Europe, and thank you very much for writing them in such an entertaining manner.

May you, now that you hav returned to your home, be enabled to do valiant service in behalf of the cause which we all hav so much at heart.

I was much interested in the very full account of the banquet and reception given in the city of London, at the Hall of Science, in your behalf, on the evening of Friday, October 29 h. Mr. Bradlaugh spoke noble and ringing words, Mrs. Besant was not one whit behind him in her utterances in welcome to you. All the other speakers did nobly. It was, indeed, an occasion of which you may well be proud, and will go far, very far, to show to those Liberals who left the last Congress of the National Liberal League that your deeds in behalf of a free press and free mails are fully appreciated by the leading Liberals of old England. I think that you will be encouraged in view of this glorious tribute on the part of our English Liberal brethren to greater deeds in behalf of the Liberal cause.

I will not trespass on your time, patience, and space much longer; but before closing I would just allude to a few words occurring in the communication of A. W. Wood, of Kewanee, in yesterday's Truth Seeker. They are as follows: "All men are not Bennetts, Ingersolls, Wrights, Underwoods, Gregg, or Bradlaughs; nor are all women Besants, Slenkers, Wixons, or Colmans." What a glorious array of names hav we here! They are names dear to all the friends of Freethought; and among those noble women whose names are here recorded is that of Susan H. Wixon of Fall River, Massachusetts. I know she will excuse me for thus referring to her in this connection. She has done valiant service in our cause. Years ago her pen was employed in that time-honored champion of the cause, the Boston *Investigator*. I know not but that she still continues to send her words of truth through its columns. I hav seen her, talked with her, heard her from the forum, and I will say that among all the women of our land who hav done their part in emancipating the public mind from the thralldom of priestcraft and superstition, there is not one who is more devoted and earnest in her efforts.

Pardon the length of this communication. Accept my kind regards. May you prosper in strength, wealth, and happiness. Truly yours, Edwin H. Bartlett.

---

Your "French Revolution" is an excellent work.—*J. P. Mendum.*—W. S. Bell.

It is also a very valuable contribution and aid to those who hav hitherto been conversant with what has been the cause of more controversy, political and religious, than any other social and political upheaval the world has ever known.—*George Lynn.*

## Eli and Hannah.

BY ALHAZA.

"I saw thee standing 'neath a spreading palm,
No lotus flower more lovely, pale, divine;
I would hav worshiped 'neath the azure sky,
Slighting the perfume of an inner shrine.

"The air is heavy with the breath of flowers;
Thou leanest now on snow and fretted gold;
Sweeter than Isis in a dim recess,
Just from the bath, her bosom white and cold.

"Drink of this cup, I love its fragrant dew.
It makes me joyous, beautiful, and young;
Come, I will whisper words within thine ear
That sacred Orpheus never thought or sung.

"I'll wrap thee in the leopard's gorgeous robe,
With Indian pearls I'll twine thy silken hair;
And while I kiss thy brow and tender arms,
Full many a gem shall burn and sparkle there.

"Thy dark eyes languish; didst thou taste the cup,
The richest fruit thy parting lips shall stain;
Why struggle thus, and dash the wine away?
Is my deep love, my madness, all in vain?"

"Away, old fiend, these precincts are not pure.
Thy breath is foul, thy bosom dark and vile.
This altar, stained with sin, O let me leave,
To find my peaceful flocks, my husband's smile.

"What villains lurk within the holiest shade,
What crimes this venerable pile disgrace,
While angel vestments drape the limbs of ghouls,
And heavenly tissues hide the devil's face."

## Progress.

BY ELLA A. BACON.

The car of progress moves along,
Freighted with its vast human throng,
And this the burden of their song,
"Humanity, rise higher;"
Look up to catch the glowing light
Which bursts upon thy yearning sight,
And from the shadows of the night
To beams of truth aspire.

From hampering creeds which bind thee down,
Humanity, look up! Thy crown
Consists not in the bigot's frown
Or stern denunciation;
But rather in kind, loving deed,
To scatter wisdom's precious seed,
The earnest soul which feels its need
Will yield appreciation.

Ye workers in this phalanx grand,
Who strive to spread throughout the land
The truths which lie on every hand,
Waiting for lips to proffer;
The moving caravan of fact
Impels the thinking soul to act,
Regardless of the cataract
Which blinds the creed-bound scoffer.

The world moves, and Galileo,
Within his earnest soul, did know
The truth which he essayed to show
Would yet become a power;
But, menaced with the bigot's threat,
He hushed the proclamation, yet
With bated breath announced the fact
"It moves, this very hour!"

The whispered truth it spread, it grew,
Till priestcraft knew not what to do
With this strong fact, which overthrew
Their heavenly "revelation."
The flat old earth has rounded out,
And science gives a mighty shout,
Which puts old error's host to rout
By progress in the nation.

Confucius and brave Socrates,
And lofty-minded men like these,
In their philosophy did seize
Truths that were inspiring.
That spirit of true progress still
Inspires mankind, and every ill
That now afflicts, progression will,
With energy untiring.

Place every wrong beneath our feet,
And make our homely duties sweet
Till victory shall be complete,
And all the sky be brightened.
And searchers shall not be afraid
To breathe of new discoveries made;
No longer shall we stand dismayed,
For all shall be enlightened.

## Whippoorwill.

BY CHARLES BRADLEY.

"—Decendo a l'anima-sospiro."—*Dante.*

Fading, with the fading light,
Softly he sighed, Dear world, good night.—*B.*

Let nature, going to her rest,
Lay this song upon her breast;
For nature resteth, as methinks,
When the whippoorwill he winks.

I will, I will, and if you will,
Sing you the song of the whippoorwill;
In the shade of the glade,
Which the deepening twilight made,
This is the song he singeth still,
"Whippoorwill, whippoorwill."

When the evening star appears,
Then his little throat he clears,
And to coming hosts of night,
In the heavens shining bright,
His sweet song he singeth right,
"Whippoorwill, whippoorwill."

Now in awful silence deep
Nature draws the curtain sleep,
Through which the watchful stars do peep;
Still the little notes prolong
The sweet cadence of the song,
"Whippoorwill, whippoorwill."

He nods, he winks, and all is still,
Save the echo from the hill
And the ripple of the rill
And sweet hum of slumbrous air,
Where the unseen rosss are;
And the far, low-breathed waterfall,
Which from music's deep doth call;
He sleeps, and dreaming, singeth still,
"Whippoorwill, whippoorwill."

"In some cases of this kind

**PREVENTION**

is better than cure."—Samuel Colgate's pamphlet, page 7.

[And still the United States Revised Statutes 3,893, page 763, amended July 12, 1876, and the state laws, make it punishable by fine and imprisonment to mail or deal in any article, or prescribe such, for preventing conception.]

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*And the foundations of the wall of the city were garnished with all manner of precious stones.*—Rev. xxi, 19.

For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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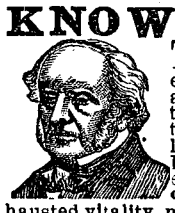
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THE simple believeth every word, but the prudent man looketh well to his going.—*Prov. xiv.* 15.

IF an offense come out of the truth, better it is that the offense come than that the truth be concealed.—*Jerome.*

HE that takes away reason to make way for revelation puts out the light of both and does much-what the same, as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.—*John Locke.*

IF, after a deliberate and impartial use of our best faculties, a professed revelation seems to us plainly to disagree with itself or to clash with great principles which we cannot question, we ought not to hesitate to withhold from it our belief.—*Dr. Channing.*

A MISTAKE is not the less so, and will never grow into a truth, because we hav believed it a long time, though perhaps it be the harder to part with; and an error is not the less dangerous nor the less contrary to truth because it is cried up and held in veneration by any party.—*Locke.*

THE church may flourish for a time in sentiment, its pews may be filled by its deftly advertised social entertainments, but only the power of thought can save it as a dominant instrumentality toward the higher civilization of the coming century. The final test of its success is not numbers, but the awakening of truer thinking and the inspiring of nobler character.—*W. J. Potter.*

A MAN that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself that those which so differ mean one thing, and yet they themselves would never agree. And if it come so to pass in that distance of judgment which is between man and man, shall we not think that God above that knows the heart doth discern that frail men, in some of their contradictions, intend the same thing, and accepteth of both.—*Bacon's Essays.*

IT is not given to those who do not prize straightforwardness for its own sake to perceive that it is the wisest course. The maxim that "honesty is the best policy" is one which perhaps no one is habitually guided by in practice. An honest man is always before it, and a knave is generally behind it. He does not find out till too late

What a tangled web we weave
When first we practice to deceive.
—*Archbishop Whately.*

THE Reformers were at first nearly as much disposed as their opponents to force their own interpretations of scripture on every one, and to call in the magistrate to suppress heresy by force. But not being able to agree among themselvs *whose* interpretation of scripture should be received as authoritativ, and *who* should be entrusted with the sword that was to extirpate heresy, compromises and mutual concessions gradually led more and more to the practical adoption of principles whose theoretical truth and justice is even yet not universally perceived. —*Archbishop Whately.*

THERE is no one of us but ought to engage in the important work of self-reformation. And according to the well-known proverb, "If each man would sweep before his own door, we should hav a clean street." Some may hav more and some less of dust and other nuisances to sweep away; some of one kind and some of another. But those who hav the least to do hav something to do; and they should feel it an encouragement to do it that they can so easily remedy the beginnings of small evils before they hav accumulated into a great one. Begin reforming, therefore, at once; proceed in reforming steadily and cautiously, and go on reforming for ever.—*Archbishop Whately.*

THE great truth has finally gone forth to all the ends of the earth that man shall no more render account to man for his belief, over which he himself has no control. Henceforth nothing shall prevail upon us to praise or to blame anyone for that which he can no more change than he can change the hue of his skin or the hight of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves the only practical effect of the difference will be to make us enlighten the ignorant on the one side or the other from which it springs, by instructing them, if it be theirs; ourselvs, if it be our own, to the end that the only kind of unanimity may be produced which is desirable among rational beings —the agreement proceeding from full conviction after the freest discussion.—*Brougham.*

MAKE home just as much of a paradise as you can. If too poor to buy costly knicknacks or expensiv furniture, first make the place sweet and clean, and then glad and gay with flowers and vines. Fill all the air with pleasant words, cheerful smiles, and good deeds, and you will make it worthy to be called by a name, which is second to none save that of love itself, "Home, sweet Home." Economize so that you may hav enough to use, enough to enjoy, and enough to make sunny, glad, and bright your life, the life of those dependent upon you for happiness, and as many more of earth's inhabitants as you can.

"Then pleasant as the morning light,
In peace shall pass your days,
And heart-approving radiant joy
Illuminate your ways." —*Slenker.*

## Odds and Ends.

LEAD astray—Bullets in battle.

THE pay school is the place of hire education.

A BOIL in the kettle is worth two on your nose.

THE wind has color, for havn't we heard of the dark blew?

ONE man can kill another, but it takes twelve men to make a murder of it.

COAL is so black that it is wonderful how a dealer can make a ton so light.

IT is now thought that if ever the North Pole is reached it will be by baloonatics.

NEVER jump at conclusions. It's as bad as jumping out of bed and landing on the little end of a tack.

IN the first transports of delight, the happy father rushed into the room, exclaiming: "I've got a son! It's a boy!"

ALONZO wants to know "if it hurts a man to be called a liar?" No, Alonzo, no. It is more likely to hurt the other man.

AN editor out West was in prison for libeling a justice of the peace, and when he departed the jailer asked him to giv the prison a puff.

A PHILADELPHIA man who detected a piece of bark in his sausage visited the butcher's shop to know what had become of the rest of the dog.

A GIRL in Rockford, Me., had her corset torn from her by a stroke of lightning, but received no injury herself. The young man, however, was killed.

A WELL-COOKED breakfast will do more toward preserving peace in the family than will seven mottoes on the wall, even though they be framed in the most elaborate gilt moldings.

"MISS BROWN, I've been to learn hew to tell fortunes," said a young fellow to a brisk brunett. "Just let me hav your hand now, if you please." "La, Mr. White, how sudden you are! Well, go and ask pa!"

THERE is already in existence a "Society for the Preservation of the Irish Language." Might we suggest the speedy formation of another "society"—for the preservation of the Irish landlord.—*Punch.*

TWO young mothers talked of the future of their babies, several weeks old. "I," said one of the mothers, "cannot decide what to make of my son." "Oh, I," said the other, will make mine an author—very celebrated."

JUDGE: "How comes it that you dared break into this gentleman's house in the dead of night?" Prisoner: "Why, judge, the other time you reproached me for stealing in broad day. Am I not to be allowed to work at all."

A FEW years since, at the celebration of our national anniversary, a poor pedler who was present, being called upon for a toast, offered the following: "Here is a health to poverty; it sticks to a man when all his friends forsake him."

APROPOS to the discussion of sense-perception:

The pharynx now goes up;
The larynx with a slam
Ejects a note
From out the throat,
Pushed by the diaphragm.

GOVERNOR to Small Boy: "Ben, I shall keep you in if you don't learn your lessons to-morrow; I'm going to turn over a new leaf with you."

Small Boy: "You can't turn over a new leaf; its tear'd out."

AN innocent youth from the public school brings his bleeding knuckles to his mother, asking for her sympathy. "How were they damaged?" asked the lady. "Oh, only against the other fellow's cheek-bone." "Poor fellow; how is his cheek-bone?" The scholar retires in indignation at the glaring absurdities of the female logic.

THEY were very fond of each other, and had been engaged, but they quarreled, and were too proud to make it up.

He called a few days ago at her father's house to see the old gentleman—on business, of course. She was at the door.

Said he: "Ah, Miss Blank, I believe; is your father in?"

"No, sir," she replied, "pa is not in at present. Did you wish to see him personally?"

"Yes," was the bluff response, feeling that she was yielding, "on very particular business," and he turned proudly to go away.

"I beg your pardon," as he struck the lower step; "who shall I say called?"

He never smiled again.

THE WILLIAM GOAT.

Mary had a William goat,
And he was black as jet;
He followed Mary 'round all day,
And liked her! you just bet!

He went with her to school one day,
The teacher kicked him out;
It made the children grin, you know,
To hav the goat about.

But though old Whackem kicked him out,
Yet still he lingered near;
He waited just outside the door
Till Whackem did appear.

Then William went to meet the man—
He ran his level best;
And met him just behind you know,
And just below the vest.

Old Whackem turned a somersault;
The goat stood on his head,
And Mary laughed herself so sick
She had to go to bed.


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Again he writes: "On my recent return from the West I found your letter and beautiful badge waiting for me. I am quite delighted with it, and could not ask for anything better. I fully agree with you as to its utility and importance, as well as its beauty. It is not obtrusiv or ostentatious, but unique, attractiv, and comprehensivly Liberal. This round, terraqueous globe, so motherly and grand to us, though such a tiny, white, blue, and green speck among the immensity of worlds, ought to be unspeakably dear to every man, woman, and child of us. We should be proud, every one of us, to beautify it and wear its image in pure gold on our bosoms. This sign, that we embrace the whole of it in our hearts, and mean to do our best to make it a heaven, is the sign to conquer under."

H. L. GREEN,

Of Salamanca, New York, writes: "I am much pleased with your 'Freethinkers' Badge Pin.' It is a splendid design, and every Freethinker and every member of the Liberal League should hav one and wear it 'to be seen of men,' and women, too, and thus 'let their light shine.' Send me one as soon as they are completed."

After he received a badge, he writes: "Your Badge Pin received, and I am much pleased with it. I am confident you will hav a large sale. I hope so, at least, for it is just what the Liberal public need. We want something by which we can recognize each other, and I can think of nothing better than your gold pin. The design is admirable. If I were a Spiritualist, I should say you were under the spirit control of Thomas Paine when you designed it."

JAMES PARTON,

Of Newburyport, Mass., writes: "Your idea of an external and visible sign for the friends of mental liberty to exhibit to one another on their persons, seems to me very good. In union there is strength. In union there is also conscious strength; *i. e.*, courage. A quiet, pretty badge, such as you propose, can certainly do no harm. I should like to wear one. But it must be pleasing, for part of our mission here is to promote beauty everywhere and in all things. To make the world beautiful are the vast results of liberty. We must do nothing ugly, think nothing ugly, feel nothing ugly, wear nothing ugly."

Later he writes: "I hav received the beautiful badge."

ELMINA D. SLENKER,

Of Snowville, Va., writes: "My little box with its precious contents received. I highly approve of a badge. I used to wish years and years ago that Liberals would wear some token by which they could recognize each other, and no prettier one could be wished for than thine. Good Templars and Masons are displaying their badges all around Snowville, and now it will be honored, graced and blessed by one badge for U. M. L., a better, grander, and nobler motto than is displayed by any other on earth."

LUCY N. COLMAN,

Of Syracuse, N. Y., writes: "It has been the habit of almost all peoples from the earliest times down to the present, to speak in symbols. Your badge is beautiful and expressiv; significant in all its suggestions. I shall be very glad to wear it, and, by wearing, be recognized as an acknowledged Freethinker. Once the cross seemed to me beautiful; but it speaks of servitude and persecution. Let us abolish it for the symbol of freedom and knowledge."

MARY E. TILLOTSON,

Of Vineland, N. J., writes: "The little treasure which will serve as introduction, presentation, keepsake, and badge, is all safe in hands that will try to make it avail much to you, as well as the cause. I am pleased to find your Badge Pin approved, and would gladly see the symbol of progressiv truth on every breast till triumphant liberty unites its scientific leaves so firmly around the planet that error, blind, and evil, open eyed will feel their fall and seek to rise by reason's light and love's subliming power. Since humanity is imitativ and needs example above precept, the living out of goodness is the potent teaching while a sign that hails the passing eye and prompts the incipient thought is near kindred to them both, like the banner on the tower, to the wall and sentinel. Let men having already the costume badge of physical capacity for what freedom claims, pin it with the sign of mental liberty. Let women assume such badge as soon as possible, rend their chains and cast off their silken clogs, regardless of scandal, which is but the contemptible lash of sham popularity. I hav gained the costume badge of individual might, and am pleased to crown it with the sign of integral liberty."

E. C. WALKER,

Of Norway, Iowa, writes: "After following me over a good part of the state, the beautiful badges finally overtook me here. Every wholesouled Secularist should wear one of these most appropriate emblems. I felicitate you upon the good taste and skill displayed in the design and finish of these badges. May you sell thousands of them is the sincere wish of your radical friend."

J. T. HOUGHEY,

Of Paola, Kan., writes: "It is the article every Liberal should hav, and if I can assist you in its sale I will do so gladly."

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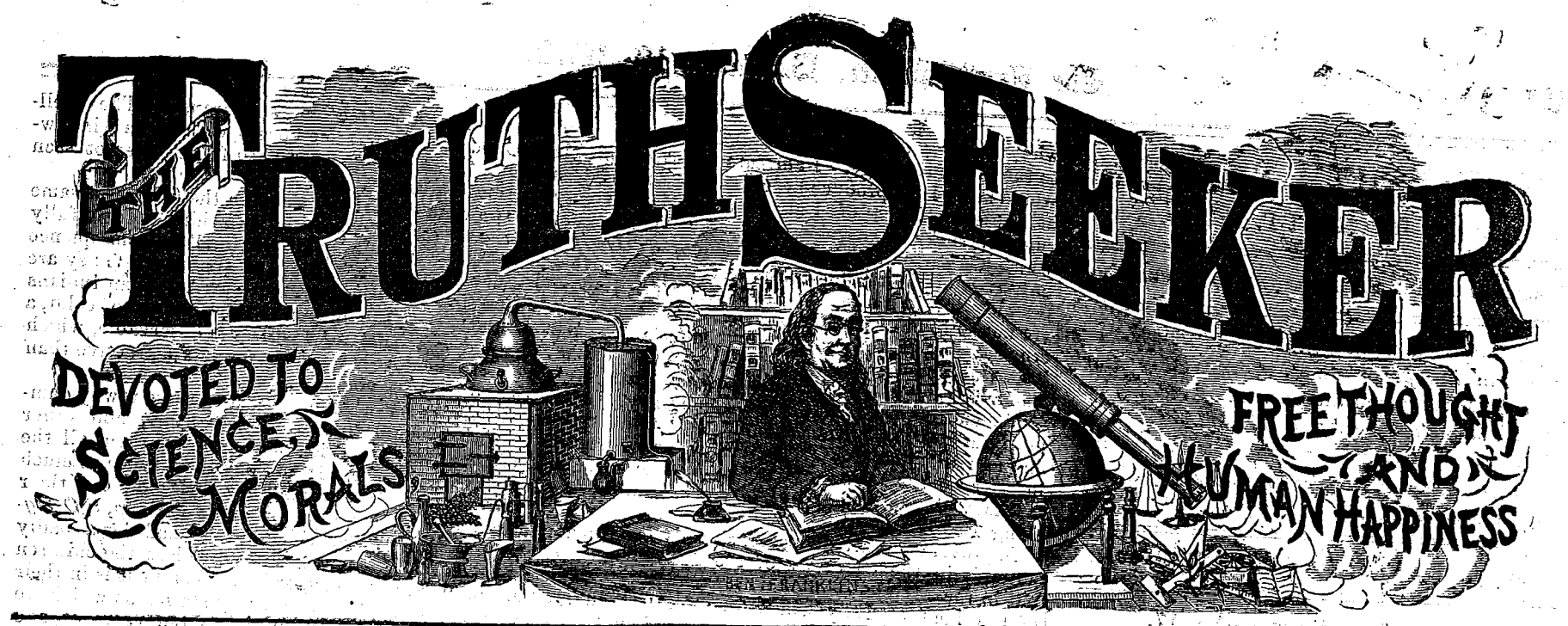
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Vol. 7. No. 51. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, December 18, 1880. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } $3 per Year.

## Notes and Clippings.

A BUILDING for 160 boys is soon to be added to Girard College.

PROF. ARNDT, of Leipsic, who has been devoting himself for some time to the study of Goethe's life and writings, has discovered a hitherto unknown work of the poet, a "Singspiel" in prose, which will soon be published in proper form.

THE Rev. F. W. Fraeger, of St. Paul, says that a clerical training totally unfits a man for mercantil pursuits. The reverend gentleman combined storekeeping with preaching, and before three months had elapsed he had forged a note for $1,500.

THE Rev. Henry Morgan, the Talmage of Boston, preached a series of sermons entitled "Boston Inside and Out," and they were afterward published in a book. His secretary now sues for royalty, claiming that he wrote all the sermons, and Morgan none.

THE preliminary agreement between Russia and the Vatican provides for the equality of the Russian and Polish languages in religious teaching, for free communication between Polish Catholics and the Pope, and for the removal of all civil disabilities on converts to Romanism.

THE Rev Mr. Dobson, of Muncie, Ind., was a Universalist, but now says that Universalism is only a pretext for Atheism, and that it is lacking in Christianity. Therefore he leaves his old faith and becomes a Congregationalist. He seems to hav found there is after all virtue in a belief in hell.

MORIARTY, who had been assaulted by Mr. Schmidt, appeared against him in a San Francisco police court. "Did he hav a provocation to strike you?" the justice asked. "He may hav had something of the kind concayled about his person, but it was a brick he struck me wid," replied Moriarty.

NEW YORK and Wisconsin produce the greater part of the Limburger cheese manufactured in this country, which amounts to thousands of tons. It costs less than half the price of the imported article, and is more profitable than any other cheese, because more weight is obtained from a given quantity of milk, and better prices are realized.

U. N. ARNOTT, an old member of the West Virginia Legislature, and once its President, while on his way home from a religious meeting on a dark night, took a path along an overhanging cliff, trusting to his familiarity with the ground for safety, but a misstep sent him down the precipice, and his neck was broken. If he had not gone to a religious meeting he would hav been alive to-day.

THE Jesuits banished from France are said to be taking over to Jersey over 18,000,000 francs, to be laid out in the purchase of property there, as well as 3,000,000 francs to Malta for the purpose of founding a college, while the inhabitants of Poitiers complain that their town will lose 10,000,000 francs by the shutting up of the college. What an amount of filthy lucre these pious heaven-lovers succeed in accumulating.

THE Rev. Lewis Barber was the most popular negro preacher in Georgia. He had a circuit of four congregations, with a membership of about 3,000 persons, over whom his sway was absolute in both temporal and spiritual affairs. He died several months ago. Over the pulpit of his church in Lee county an effigy of cloth and straw, blackened with charcoal, has been placed to represent the dead pastor. This rude image is regarded with awe by the negroes, some of whom are said to bow before it in worship.

THE total abstainers' argument that even the beasts will not drink alcoholic fluids is often met by adverse facts. In Grass Valley, Cal., all the hogs on a ranch went on a spree together. The contents of a wine cask ran out into a pool, and they found the beverage good. The account says: "Some were frisky and full of play, others belligerent and swaggering around hunting up fights; some maundering around in an imbecil way, walking in corkscrew style, and tumbling over the least obstruction that lay in their path, while several of the larger hogs, that had managed to get in the heaviest loads, were incapable of motion."

SIR JOHN LUBBOCK has made a discovery which may turn out of some importance to our Western farmers. In the neighborhood of the site of ancient Troy Sir John has come across a beetle whose mission it seems to be to destroy locusts by consuming their eggs. Even before they arrive at the dignity of full grown beetles, while in the grub stage of their development, they begin their attack on the unhatched young of the "winged destroyer." The voracity of the Lubbock beetle is said to be extraordinary, and some of them seem to be able to destroy the whole crop of "hoppers," and they hav actually done so in certain parts of Asia Minor this season.

THE Marriot Aeroplane Compally for Navigating the Air is a San Francisco concern. The projector of the enterprise assures the stockholders that "matters are so far along that a few weeks more will see a machine in practical operation," and in the mean time he keeps up their courage with such verses as this:

Now high, now low, away I go,
A twist of wrist will lift me;
The steerer's hand has full command
In any way to shift me.
I want no sails, or costly rails,
Or land appropriation;
My track runs through the ether blue
That's free to every nation.

SUN spots that can be seen by the unassisted eye are rare. Such a spot is now visible a little to the right of and below the center of the sun's disk. By protecting the eye with a piece of smoked or colored glass the spot may be seen like a black speck on the smooth yellow surface. An opera glass magnifying three or four times makes the spot conspicuous. A telescope shows it to be composed of two huge spots, each many thousand miles in extent, and surrounded by a vast shadowy border, or penumbra. A notion may be formed of the tremendous forces that are at work upon the sun when it is recollected that the earth could probably be dropped into either of the huge chasms that this spot contains. Yet such holes in the sun are often formed or closed up in a few days, or even a few hours.

A pout and a parting of lips as they touch,
That's a kiss in the abstract. It does not seem much;
But where is the language can rightly express it?
What letters can sound it to help you to guess it?
What simile suggest, or what fancy reveal,
The mysterious bliss it can cause you to feel?
Here nature assuredly won a diploma
For fragrance of flavor and perfect aroma.
A kiss is electrical—comes with a start
That tingles a delicate shock to the heart,
And sets the eyes twinkling with rapturous delight,
Like stars in the sky of a clear frosty night.
When 'tis over the ecstacy clings to you yet;
'Tis a joy to remember and never forget.
All pleasure condensed in an instant of bliss
Can but partly describe what's contained in a kiss.

THE book called "Scotch Sermons" has made a wonderful stir in the Established church of Scotland. It is charged that they contain denials of no less than twelve of the leading doctrins set forth in the Presbyterian Confession of Faith. They question the authority of some parts of the gospels, and throw doubt on the authenticity of several of the miracles as recorded. An attempt to bring the writer to ecclesiastical justice has been made in Presbytery, but has not as yet been a success, the Presbytery being largely tinctured with the same alleged heterodoxy. The matter will be carried to Synod and to General Assembly. There is a prospect of quite as lively a controversy over this sermon book as that which has almost rent the Free church of Scotland in the Robertson Smith discussion. The ultra-orthodox men are alarmed at the spread of heresy, and those who are in sympathy with the newer views tell the ultra-orthodox not to be alarmed, for even if the views promulgated are not exactly in sympathy with the Westminster Confession, they are in accordance with those set forth in the scriptures. The ultra-orthodox, on the other hand, claim that the Westminster Confession and the Bible are in perfect harmony.

JONATHAN H. GREENE, once the most notorious and successful gambler in America, and afterward known as an exposer of gamblers' tricks, is now aged and poverty stricken in Philadelphia. From 1831 to 1842, he won money right and left, not only from amatuers, but heavily from professional players. On one occasion he took $86 000 from a party of card sharpers in three days. He was wonderfully skilful in handling cards, and invented several of the swindling devices still used by faro dealers. At length he renounced his evil ways, restored a great deal of money to men whom he had robbed, and spent the rest of his fortune in the advocacy of laws against gambling. The statutes on the subject in Pennsylvania, Maryland, and Ohio were largely passed through his exertions. In lectures and books he described the means by which he had won, but this after a while failed to yield him a living. His family are now supported by charity.

THE Spread-the-Light Club, an association recently formed in Brooklyn for the purpose of diffusing knowledge on social and scientific subjects among the masses, held its initiatory meeting recently at the club's hall in Fulton street. There was a large attendance, mostly of workingmen. Mr. Henry George, of California, delivered an address. The name of the club, he said, embodied the great duty of the hour. The many injustices which prevail among men were the fruits of their own ignorance, and there could be no higher duty than to find the truth and spread the light. Until this was done it would be useless to attempt anything. In countries where workmen were ground down to a mere pittance it was impossible for a republic to exist. In our own country the monstrous inequality between the classes is becoming greater every year. The world has never before seen such an aristocracy as exists in our great railroad magnates to-day. They are citizens, but they wield a greater power than has been held by many kings. These things confront us to-day, and lie directly across the path of the republic. It is to discuss these questions that the society has been organized. Mankind must mount up into the ideas of social justice or follow the path that every preceding nation has followed to anarchy and ruin. The time has come when our civilization must take that move or go down. The speaker spoke strongly in support of the abolition of private property in land. The land question, he averred, was not an Irish question, but the fight of the times for the regeneration of mankind. This was the great cause of inequality.

THE Rev. James W. Cole, a Methodist pastor of Charlemont, Mass., is a nice man of God! His case has been before the public for over a year, and has just been tried in a court of law. Mr. Cole married a girl who had been his first wife's servant. He had been accustomed to enforce severe discipline in his family, but the new Mrs. Cole rebelled against his rule, and became violent in her conduct. He claimed that she was at times insane, and had her sent to an asylum; but the physicians hav since testified that she was rational while there, and she was soon discharged. Her mental trouble arose from pregnancy. Rumors that the minister habitually whipped his wife were circulated in Charlemont. She showed a blackened eye, which she said her husband had caused with his fist. One day her cries for help were heard by neighbors, and when they went in they found her on her knees, while her husband stood over her with a whip in his hand. Her shoulders bore the marks of blows, and she declared that he had frequently beaten her. Cole was tried by his conference. He admitted that he had struck his wife, but pleaded that he could subdue her in no other way. He said that she had assaulted him, and by hitting him in his blind eye injured it so that he could not wear a glass substitute. The conference exonerated him. Encouraged by this success with his own brethren, he began a suit for damages against the Greenfield *Gazette*, which had published a truthful account of the affair. In the course of the trial, counsel urged the admission of certain testimony because it had been used by the conference. Judge Pitman ruled against it, and said, "Heaven forbid that we should follow the rules of evidence of ecclesiastical trials." The verdict was different from the ecclesiastical one, too, being for the defendant.

## Events of the Week.

GEN. ORD has been placed on the retired list, being over 62.

FIVE firemen were burnt to death at a Cincinnati fire on the 11th.

THE British Admiralty has decided to abolish flogging in the navy.

THE widow of M. Thiers, the French statesman, died on the 11th.

A FIRM of coffee dealers in this city failed for $1,500,000 a few days ago.

A DIRECT steamship line has been established between this port and Bordeaux.

THE weather in this city on the tenth was the coldest experienced in two years.

NEWS from Ireland indicate that that country is hurrying on toward revolution.

MATANZAS, Cuba, is making arrangements to hav an international exposition in February next.

THE steamer City of Richmond brought nearly two million dollars in specie from Europe on her last trip.

AN unknown vessel was lost at Pleasant Bay, Nova Scotia, during a recent gale, and twenty-two persons were drowned.

MANY of the Capuchin and other monks who were exiled from France are settling in Canada. So much the worse for Canada.

SEVENTEEN Chilian transports, carrying nine thousand men, are on the way to strengthen the army slowly surrounding Lima.

AN unskilful New Mexican physician, who killed a patient by an overdose of morphine, was taken out and hanged by an angry mob.

THE Secretary of the Navy, Thompson, has tendered his resignation, having accepted a good position in the Panama Canal Company.

A CATHOLIC priest and a Sister hav been indicted by an Illinois jury for the murder of a child of whom it is claimed they were the parents.

THE World's Fair Committee hav amended their plans and decided to hav the exhibition at Inwood, on the upper end of Manhattan Island.

A PART of Mansfield, Mo., was destroyed by a cyclone last week. Several lives were lost. This is the second time Mansfield has suffered by a cyclone.

THE war between the Persians and Kurds is still in progress. The Persians recently defeated a force of 12,000 Kurds and destroyed the city of Uchin.

NINE-TENTHS of the business part of Pensacola, Fla., was destroyed by fire on the tenth. The loss reaches from one-half to three-quarters of a million dollars.

ONE hundred lives were lost by an explosion of coal gas in the Penygraig colliery, in Wales, on the morning of the 10th. The explosion shook the earth for miles.

A YOUNG married woman was murdered by three negroes in Clarendon county, S. C., a few days ago. The murderers were captured, tried by Judge Lynch, and promptly hanged to the nearest tree.

JOHN KELLY, who has been virtual dictator of this city for some years, and who, it is claimed, was the cause of the defeat of Hancock, has been deposed from his position as Comptroller by Mayor Cooper.

A TRAIN with 330 passengers was thrown from the track into a snow drift, on a prairie, near New Ulm, Iowa, a few days ago. As the thermometer indicated twenty degrees below zero there was much suffering from cold. Nobody was killed.

Two thousand persons, four hundred of them fully armed and equipped, are on the western border of Kansas, watching a chance to cross over into the Indian territory and settle on the arable lands of Oklahoma. They hav been starved out in western Kansas, and are desperate enough to risk an encounter with the troops that are watching them rather than return to their unproductiv farms to starve.

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NEW YORK, SATURDAY, DECEMBER 18, 1880.


## Letter from Europe.—No. 17.

RETURN TO LONDON.

LONDON, Oct. 26, 1880.

DEAR READERS: Now that I have performed quite a respectable share of my homeward journey, I shall have to detain you much less time with my dull descriptions than I have hitherto done. I left Naples on Wednesday morning, and the next morning was in Turin and on Friday morning in Paris, where I stopped one day, taking the cars in the evening for Dieppe, *en route* for London, where I arrived on Saturday afternoon, the 16th inst.

It rained at Naples a trifle as we took the train, but it lasted only a short time. We had a fine view of the suburbs of the town as we left the city behind, and as the road makes an extensive circuit in the level Campagna of Naples, between two ranges of high hills or mountains, for nearly an hour and a half I sat and watched Mount Vesuvius as it slowly receded in the distance. As it thus retired from our presence I instinctively said:

"Good-bye, old Vesuve. I have come a long way and at some expense to see you, but I do not begrudge it. You are a grand old fellow—the grandest I have seen. I have wanted to see you from my boyhood days; now I return to my home well satisfied. You have fully met my expectations; you have not been overrated; you meet the descriptions in the bills; you certainly cannot be ranked among the frauds of modern times. Smoke away, if that sort of amusement pleases you, and belch fire and flame for another hundred thousand years, as you have for the hundred thousand of years that are past, but don't be naughty any more and bury unsuspecting thousands of the sons and daughters of men as you have done in the past. If you cannot be entirely civil, be as civil as you can, and at least give timely warning before you send your overwhelming floods of fire and smoke and ashes over those who have deserved nothing amiss of you. Though Abraham and Moses and Samuel and David and Solomon and Jesus knew nothing of your existence, millions have since known you, and millions more will look upon your stern, fiery face with awe, and vast numbers will climb your arid steeps and look down with an intense sense of your grandeur into your burning, belching crater, and hail you as a true son of the universe. Good-bye, Vesuve; I will probably never look upon you again, but I shall remember you until the close of life. Smoke away; belch fire and melted rocks and metal when you will, but do as little harm as possible. Good-bye, Vesuve; good-bye."

I had a fine opportunity in returning to Rome to see in the day-time much of the country which I passed over in the night on my way to Naples. For fifty or sixty miles the railroad passes through valleys, skirted on either side with ranges of mountains and hills with conical and sharp peaks, many of which looked as though they might once have been volcanoes. In places these valleys were five or ten miles wide, while in others one or two miles only. Many of the older towns are situated on the hills, and sometimes almost on the very rocks, where water must be obtained with difficulty. They were probably located on these elevations, both as being easier of defense from enemies and to escape the malaria which in the summer season is the bane of the low lands. The valleys are very fertile, while the hills are rocky and sterile. Many of the more modern villages are upon the level ground and in close proximity to the railroad. The vine is largely cultivated all along, both on the hills and level ground. Wheat is also a prominent crop in many localities. The natives were busy in many places at gathering the grape crop, and many basketfuls and small cart loads of the white and purple grapes were seen being conveyed to the wine press. Nearly one-half the grapes raised are white, and the juice has but little color. Perhaps the white grapes are not quite so prolific as the purple, and the white wine commands a somewhat higher price, and it has a rather more agreeable taste.

I can hardly speak in the highest terms of Italian agriculture, it being, as it seems to me, of a somewhat thriftless character. The land is not cultivated to the best advantage. I am sure the Swiss people would make Italy produce nearly double what it does at present. Much of Italy is covered with very rugged, rocky mountains, the upper portion of which are barren and not susceptible of cultivation, but much of the residue consists of beautiful plains, the most lovely gardens in the world. The Italians are not so fond of hard labor as many of the northern nations, and they have not developed their beautiful country to the fullest possible extent. Their agricultural implements are comparatively crude and clumsy. The hoes which they use are not light and handy as our people use, but are heavy and more like mattocks. Their plows are also much inferior to the plows of America. The same remarks will apply to the farm vehicles and everything used in agriculture.

Improvements are, however, steadily being made, not only in the character of the implements used but in the system of agriculture generally. Much of the land of Italy which was formerly unproductive is now being made to produce bountifully, and large portions of the country which had poor or no markets have now learned to send their produce to the hungry millions in other portions of Europe. This state of things has largely been brought about by a very enterprising Italian by the name of Francisco Cirio, a native of Piedmont, the northwestern province of the country. He was a peasant by birth, but his enterprise, industry, and practical common sense has made him a very wealthy man, besides conferring a great good upon the country. He began by renting for a term of years such neglected and unprofitable lands as could be had at a low price, and upon these he set out vineyards and raised such vegetables and other crops as he could find a market for, and this course he has pursued from year to year until he has brought hundreds and thousands of acres under most successful cultivation, and has opened markets for his produce in almost every northern country of Europe. He engages largely in the cultivation of garden vegetables, and has hundreds of railroad cars for conveying them northward, and has extensive custom in Germany, France, Russia, and other countries. In this way he has made a princely fortune, and has at the same time set a most commendable example to his fellow-countrymen, showing them how to cultivate their land properly, how to make what was regarded waste and poor land productive, and how to find a market in other countries for what can be raised to almost unlimited extent in their country. He took a lease of five years of many tracts of land, and at a merely nominal price only, taking them in a very unproductive condition, and returning the same with flourishing vineyards upon them, or in condition for the highest cultivation. He also bought cheap lands extensively, and of course on these made far greater profits. He has proved a great friend to the agricultural interests of Italy.

This country is justly called the garden of Europe, and is capable of growing half the garden vegetables which Europe needs. I have seen thousands of acres of vegetable gardens teeming with luxuriant horticultural crops of all kinds. Among the numerous products I noticed many fields of cotton, but I thought the crop not so large and luxuriant as grows in the rich bottom lands of Mississippi and others of our Southern states. I am pleased with many of the trees grown in Italy, and with none more so than with a beautiful variety of the acacia, which is largely grown for its neat and cleanly appearance and fine form. Its leaves are about the size of the locust, but the tree is much prettier and more delicate. The mulberry and chestnut are also pretty trees. Italy labors under one serious defect, and that is of fuel. She has but little coal or wood. The most of the coal used is imported, and the railroad trains are propelled, as before observed, by pressed blocks made of coal dust and pitch or asphaltum. These are some six inches square. Wood is very dear, and is furnished in the cities sparingly and at high prices. I have noticed in places where lime is largely burnt that it is done with very light twigs or fagots, the trimmings of fruit trees tied up in bundles and dried. People in our country would not think they could burn lime with such trashy fuel.

The dwellings of the Italian peasants are of a very rude character. In districts where stone is abundant they often consist of rough huts of that material, the roof being also of stone. In other places I saw many huts built entirely of straw, six or eight inches thick, thatched together in the form of an Irish railroad shanty, with the roof coming to the ground, like an old-fashioned hencoop, and without windows, and a hole for a door. It must be a dreary home that such huts afford.

Many of the Italian towns and villages are built on the tops of knolls and hills, and sometimes on the bare rocks. This course was doubtless adopted as easy of defense, as well as being free from the malaria and unhealthiness which prevails on the plains and lowlands. These towns are often unsightly places, and present anything but a neat, cleanly, and attractive appearance. The well-painted American frame houses, with green window-shutters and painted door yard fences, are not seen in these Italian villages.

The women of Italy work in the fields the same as the men, and I am inclined to think they do fully one-half of the out-door work; and the consequence is they are deeply tanned and sunburnt. They are just about as deep in color as our American Indians or mulattoes. In addition to the deepness of color, a marked coarseness of features is observable, which renders the daughters of Italia less attractive than they otherwise would be.

Around every station several of these tawny damsels congregate to sell grapes, pears, and other refreshments, and it is difficult to give them all the money they desire. If you pay them twice as much as their wares are worth they will hold out their hands for more and deprecatingly exclaim, "*O signor, O signor!*" as though they had been badly cheated. It is amusing also to see how the children are brought up to beg, or how inherent it is in their very natures. At nearly every station at which we stopped, little boys from six to ten years of age gathered around the cars and with most piteous tones begged for money until the train moved on, and even then they would follow so long as their legs would enable them to keep up, crying for soldi at the top of their voices. A German on the train afforded sport to himself and others by throwing out copper coins to see the little urchins tumble over each other in a heap in their eagerness to possess themselves of the coins so thrown.

The buildings in the cities of Italy are much better than those of the smaller villages. They are of hewn stone, or of rough stone covered with stucco and made to closely represent hewn stone. The floors of the better buildings, as before observed, are marble, mosaic, or a beautiful concrete, while the ordinary houses have floors of common stone or tile, the cheaper like large flat bricks and the better glazed and ornamented in a beautiful manner. The inner walls of the houses are not unfrequently finished with these ornamental tiles. The windows invariably open on hinges, like double blinds, opening in the center. This is the universal style in Europe. I think I have not seen a window sash to raise and lower as ours do in America since I have been on this side of the ocean. Perhaps the European plan is the best in some respects, for the whole can be thrown open, whereas if half the sash raises or lowers only half the window is really open.

The return ride to Rome was a pleasant one, we arriving at the Eternal City about the middle of the afternoon. After nearly an hour a train was made up for Turin, when we left the city of popes, cardinals, priests, monks, and churches almost without end, for the last time. The ride of nearly thirty miles across the Campagna, to the coast is not intensely cheering. The country is too monotonous, and there are too many proofs visible of the want of good management of that half-waste land. Instead of being divided up into small plantations and farms, giving homes to hundreds of families, it seems to be in very large tracts and used for pasturing herds of cattle. The houses are long distances apart, and do not look as though occupied by their owners. Much of the stretch of country has a barren appearance, and is greatly subject to malarial fever in summer.

Civita Vecchia is the first town of any importance reached. It was the ancient seaport of the Roman kingdom and was originally called Centum Cellæ. It has a population of some eight thousand. It is the seat of a cardinal-bishop, and has a cathedral, an old castle, a museum of Etruscan and other antiquities, also a fort designed by Angelo, as well as a large convict prison.

The country along the coast for many miles is flat, with a succession of swelling hills and wide plains, desolate and poorly cultivated, with a few miserable cabins and here and there a dilapidated castle or ruined medieval fortress. Considerable herds of cattle of not remarkably fine quality are the principal indication of husbandry to be seen.

The train did not reach Pisa till near midnight. It had been my intention to stop there and view the leaning tower belonging to its cathedral, to climb its 187 feet in hight and look over its side fourteen feet from perpendicular, and see if my great weight would make it fall to the ground. I have had a desire to see that leaning tower ever since I was large enough to lean against my mother's knee and learn about it, but it being in the night, and as it would be necessary for me to lose over twelve hours, and possibly because I felt you imperceptibly drawing me, I concluded not to halt for the leaning tower, and let all the leaning be toward home. I will remark in passing that it was built as a detached tower of the cathedral, and is fifty-two feet in diameter, and was erected nearly seven hundred years ago. Some claim it was built in a leaning position to show what architectural skill could do, but it is far more probable that the leaning has been produced by one side settling in the soft earth more than the other, the foundation stones on the one side being more crowded into the earth than on the other, and the floors being out of level to the extent that

the tower leans. The stairs and moldings are also inclined. This tower is additionally made memorable because it was here that Galileo made many of his experiments on falling bodies, and the bronze lamp hanging in the nave of the cathedral is said to have suggested the pendulum to his mind.

There is not very much in Pisa, except the tower, to attract the attention of the tourist save its rather magnificent cathedral; but cathedrals, like old castles and other ruins, after a while lose their novelty; when a person has seen two hundred and forty-nine of them he does not care very much for the two hundred and fiftieth. So it was not hard for me to retain my seat in the train instead of stopping for a day or two in Pisa. The same remarks apply to the old town of Leghorn, with its nearly one hundred thousand inhabitants. Its cathedral is about the only noted feature it boasts.

Neither did I stop at the old city of Genoa, situated on the Gulf of Genoa, and where Christopher Columbus was born. It abounds in palaces and fine cathedrals, but they did not offer sufficient inducement for me to stop over. It was in the latter part of the night when we passed it, but it was not so dark but that I could take some note of the picturesque scenery in its vicinity, among which are grottoes by the water's edge, high cliffs, numerous tunnels, etc. We arrived at Turin at about 5 A.M., after a rather chilly night. I had intended to stop over one day at this model city, but the desire to hurry on still possessed me, and I concluded not to halt. It is a rich, pleasant, and somewhat modern city, and a day could be pleasantly passed there, though it has no special attractions.

As we neared the mountains to the north of Turin we perceived that for a circuit of fifty or one hundred miles they were white with snow. The highest peaks are covered with perpetual snow, being a part of the Alpine range; but probably the larger share of what we saw was the result of a recent storm, and but temporary in duration. The change, however, from the mild, genial air of Naples was marked. For several miles our road was through a beautiful country, teeming with signs of a thrifty culture, the mulberry trees and the vine growing in luxuriance, and the mountains in the distance affording a strong contrast to the plain immediately around us. In due time we gradually began to make the mountain ascent by the side of the river Dora, which grew smaller and smaller as we increased our altitude and neared its source. The grade of the road is not excessively heavy, but is constant; and when the Mount Cenis tunnel is reached, in the course of twenty-five miles, an altitude of two or three thousand feet must be gained. As we rose higher and higher, the valley through which we passed became more and more narrow, and the mountains beside us more rocky and precipitous. Many small villages were passed away up in the narrow valley and ravine, where it would seem there was hardly soil enough to sustain even a very small community; but the sides of the mountain steeps are clad with the vine, much as along the Rhine and the approach to the Simplon pass in Switzerland. The disposition is evinced to make every foot of ground available where the vine will grow. The little villages clustered up there among the rocks reminded me of the same feature when crossing the Alps. It seemed singular that men should build villages in such places. Of course they are humble in character; the houses are not large nor rich, but are the abodes of a frugal, industrious people. The church, with its spire, is never absent where fifty houses or more are to be seen, and the black-robed priests may be seen gliding around among the people, who toil to feed and clothe them. Yes, few elevations among those mountains are so high but that villages and hamlets are to be seen; few so high but that churches and priests are found which the people cheerfully support. Thus it probably will be until they have learned a better way.

There is much grand and picturesque scenery in ascending Mount Cenis. We approached very near to the peaks of the Alps, whose tops were white with snow. We could look out the car windows and up almost perpendicularly for two or three thousand feet, and trace the piles of solid mountains of rock all around us. Waterfalls and cascades were frequently passed, and the rapid mountain streams were rushing to reach the plains miles below. There is a great deal of grandeur and sublimity dwelling amid those Alpine ranges. We must have passed through more than twenty tunnels, varying in length, before we reached Mount Cenis tunnel proper. Several times we closed the windows of the car to exclude the sulphurous smoke, thinking we were passing through the longest tunnel in the world, but as often we soon emerged again into daylight, perhaps to find another and another village away up there among those mountain peaks. At length, however, we reached the main Mount Cenis tunnel, and were twenty-five minutes passing through it. I do not remember what the statistics are in reference to it, but think it must be five miles in length, while the shorter tunnels on either side must be about as much more. Those ten miles of tunneling through solid rock cost years of labor and millions of francs to accomplish.

The descent from the altitude we had gained, so far as mountain scenery is concerned, was much like the ascent. High and sharp peaks, lofty cliffs, picturesque cascades and waterfalls, were passed in considerable numbers, and the same class of mountain villages were observed, the denizens of which seemed to be struggling for an existence. In rising to the tunnel the Dora had become a very small stream and finally run out altogether, but anon as we descended toward the French valleys to the north another stream bore us company; constantly augmenting by the tributaries which continually flowed into it from the mountain sides along the way, in a dozen miles it grew to be a large stream. It was interesting to note its increasing size, and the beautiful panorama of small farms, snug villages, and picturesque scenery which was spread out before us as we rolled past, rapidly passing one view after another on our course to the plains below.

We soon reached the French frontier, and in the mountain village of Modane we again went through the formality of having our baggage examined by French Custom House officers. They are not at all rigid in their examination, and like the most of the officers of the various governments on the continent, wish to throw as few obstructions as possible in the way of travelers who visit their countries to see its sights and disseminate their money among their citizens. In this particular they show good sense, for it is good policy not to make the ingress and egress annoying to strangers. I think my satchel has been opened but once or twice for Custom House officials to ascertain what I carry. A negative answer to their inquiries whether I have spirits, tobacco, cigars, perfumery, and jewelry satisfies them, and they let me pass easily.

It was at this station that I had an interview with the Right Reverend Lord Bishop of Rochester, of England, we being passengers on the same train. He is next in authority to the Archbishop of Canterbury and consequently the second in command in the English division of God's great moral vineyard. He is a modest, gentlemanly man and does not seem to think he stands very much nearer the throne of God than some other men and women. We had a little conversation together, but it was principally about the customs of custom houses, baggage, etc. He has been taking an excursion in Italy, the same as myself, but I will wager a bushel of wheat against a quart of buckwheat that he gets ten times as large a salary as I do, and got rid of four times the amount of money I did while on this trip. There is some similarity in the positions occupied by us; we are both trying to disseminate our peculiar views and to induce our fellow-beings to think as we do, but he is sustained by far the greater number, and makes it infinitely more remunerative than I do. I, however, have the advantage of him in one respect: I teach nature's truths, while he is advocating the baldest and most senseless superstitions.

Now as I am leaving sunny Italy, probably forever, a few parting words will perhaps be in place. It is indeed a beautiful land, having a very agreeable diversity of mountains and plains; it possesses the most beautiful climate in the world, with as much sunshine as almost any country can boast, and as balmy, genial air as any land can claim, with as small a proportion of storms and tempests as any country knows. It is largely surrounded by the most lovely seas on the globe, and has all the natural advantages that any portion of the earth can lay claim to. Its history runs far back into antiquity, and its ancestry was perhaps equal to what any country can claim. Brave warriors in almost countless numbers were born in that land. Their victorious arms spread over all the known parts of the world. In art and literature that land did much for the world; in fact, no country has produced such a wonderful profusion of statues and paintings. In mechanical arts few lands have surpassed Italy. In the wealth of poetry and music it has greatly abounded. But in spite of all this Italy occupies to-day a subordinate position among the most enlightened nations of the world. Although the old Etruscans and Romans were among the most noble ancestry which the world has produced, their descendants are to-day to a great extent a race of imbeciles, ignoramuses, and beggars. From the first country in the world Italy has moved away down to nearly the foot of the class. From the position of being the bravest nation in the family of nations, it has become one of the most puerile and pusillanimous; from being the most learned nation in the world it has become one of the most ignorant of those which lay claim to intelligence; from being one of the proudest and most imperious of nations it has become one of the most abject and cringing; from being a nation of heroes and rulers it has become one of dependent and superstitious cowards.

There is a cause, or series of causes, for these great changes, and that cause is largely the Christian religion, or the special phase of it exhibited in that country. Italy has been the most ardent Christian nation on the earth, and has for centuries been the headquarters for the religion and its church. Italians have for hundreds of years been successively elected to the papal throne, and, with a fearful array of Italian cardinals they have, with an iron hand ruled the destinies of Christendom. This power has absolutely crushed out the independence and manhood which inhered in the Italian people, and has had a very similar effect upon many other nations where that religion has been in the ascendant.

This state of things, like a huge and cruel monster, has rested upon this unfortunate people generation after generation. Italy is to-day cursed with its religion. The baneful pall of priestcraft, like an incubus, like a huge vampire, has settled down upon it age after age, seeking its best life blood, and depriving it of the pure light and breezes of heaven.

Italy is the dirtiest, the most religious, and the most utterly priest-ridden country in the world. In no country are there so many expensive cathedrals and churches. In no country have so many millions been expended in establishing what is called the religion of Jesus. In no country is the Virgin Mary—the mother of their God—so extensively and so expensively worshiped. In no country are the useless saints of the church so greatly revered, and nowhere have such vast sums of money been expended in making countless marble images and the paintings of the highest artists to perpetuate their memory and fasten this huge "Man of the Mountain" upon the people.

In Rome alone, and that is not the largest city in the kingdom, are nearly four hundred churches, one of which alone cost from $50,000,000 to $60,000,000, and many of the others are very expensive, costing millions of dollars each. It is by no means an extravagant estimate that the churches of Rome cost the enormous sum of $500,000,000. This immense amount of money has been wrung from the people by playing upon their fears and ignorance, and filling them with the most absurd and pernicious falsehoods.

Naples has some three hundred churches; Florence has between one and two hundred; Venice has a similar number; the same with Milan, Bologna, Turin, Leghorn, Genoa, and the hundreds of smaller cities and towns. It is not too much to say that Italy has five thousand churches, which, with their foolish decorations and adornments, have cost the people $3,000,000,000.

In Rome alone there are seven thousand priests, including the indolent monks, and all of them combined do not perform so much manual labor as would suffice to grow and harvest one bushel of potatoes or onions. In the whole country there cannot be less than one hundred thousand of these useless priests. This fearful array of worthless, heavenly vagabonds claim that they are in the service of the God of the universe; that without their very valuable services his work and his kingdom would come to naught.

At the head of this miserable hireling class is one who is called God's vicegerent, and who claims that he has power to act for God, to speak his word and will, and that to this same priest is due the same homage and obedience which belongs to God himself. The poor people, in fear of the hell and purgatory which have been held up before their distempered visions for centuries, have accepted this claim, and readily accord this head-priest the same homage which they are told his master demands. Men having clear minds will inevitably see that such absurd and lying doctrines must produce the worst kind of mental degradation.

In several of the larger Italian cities are over one thousand priests each, while there is hardly a village or hamlet so humble and small that has not one or more of these expensive and exacting appendages—members of this celestial aristocracy, for whom the people have the privilege to labor and toil. Yes, including the monks who act as priests, there is probably in the whole of Italy not less than one hundred thousand priests, and some believe the number is much greater. Think for a moment what it costs the people to sustain this worthless class of men, and what a vast sum has been so consumed within the past fifteen centuries! Think for a moment of the system of basest lies this priestly class have taught the people and fastened upon them, like a nightmare, to obtain and perpetuate this power! They have constantly told the ignorant masses about a terrible God who resides somewhere above the clouds, but of whom neither they nor anybody else knows anything at all. The dread of this fearful God and the big devil he is said to have made to torment and torture poor helpless children, men, and women has been sufficient to hold this people in the most abject terror and slavery. Suppose that money had been expended in teaching the laws of the universe—the very information those people need—and in building schoolhouses every few miles, paying for good teachers for the children, and in building good dwellings for the people—think for a moment how much wiser, better, and happier that people would now be, and how many less would now be occupying the hells of ignorance and crime.

The expense of running a single church alone in Rome, with the one hundred priests attached to it, is said to be over one hundred thousand dollars per year. The cost of the 375 churches and the seven thousand priests cannot be less than $250,000 yearly in Rome alone. In the whole of Italy it cannot be less than five million dollars annually. You may well exclaim: "What a load for a poor people to carry! What an imposition upon a credulous, ignorant, superstitious populace!"

But these are the people who are able to boast of the blessings of the Christian religion. This is the land where this blessed religion has flourished in its greatest purity and activity. From this country this system of faith has gone forth to other nations—to all included in the term Christendom. From Italy the Christian world has obtained its creed, its dogmas, its superstitions, its blinding faith in a terrible God and devil, in the supreme rule of the Son and his mother, and all the beautiful or ridiculous, as you please, claims and falsehoods making up the expensive Christian system. In fact Christendom has nothing in the way of religion that it did noe obtain from Italy. Here, too, was got the Inquisition, its horrible subterranean dungeons for heretics, its ripping knives, its rack, its wheel, its pincers, its pulleys, its boot, its stake, and all the infernal paraphernalia for torturing and murdering heretics which the church has invented.

Very natural questions to ask are: "What has been gained by all this enormous outlay and all this cruelty? Has God been in the slightest degree benefited? Has man been blessed by this great and foolish outlay of treasure to build up these absurdities and lies? Have the people of Italy received an adequate return for this heavy investment? Has the sun shone any brighter, have the showers been more gentle, has the soil produced any more abundantly, has nature been any more lovely, for all the priests have done?" No, *no*, no! none of these have been accomplished; but instead of this thousands of men and women have been made wretched, their ignorant minds have been filled with fear and terror, they have looked upon God as an unfeeling tyrant who willingly thrusts his creatures into eternal fires, they have been made to bow cringingly before designing priests who, by false representations, have robbed them of their hard earnings and deprived them of the peace of mind to which all the sons and daughters of men are equally entitled.

The rule of priestcraft has been the most terrible the world has known, and all in the name of God and religion. Italy has been the seat of this tyranny, for here priestcraft has had its home. Here their power has been greater than in any other country, and here its terrible blight has been greater than in any other land.

It is easily perceived that I am not a lover of the priestly class. I take no pains to disguise my antipathies toward them. I regard them as the enemies of their race. When I see them in Italy, France, and Germany, moving stealthily about in their long black garb, I instinctively feel that I behold the positive enemies of human kind, the promulgators of falsehood; that they are only the pretended agents and ministers of heaven, and that the evil they do in the world far transcends the good. This class of men have indeed been a curse to Italy, and through Italy to all Christendom. I trust the day is not far in the future when this class of men will be estimated at their correct value, and that even the people of Italy will get their eyes sufficiently open to see that the priestly class are enemies, not friends; tyrants, not liberators; destroyers, not saviors. May even Italy learn to be wise, and may it be prosperous and happy! May its thousands of priests cease to make it their avocation to delude their fellow-beings by false claims and pretensions, and learn to follow an honest employment for a livelihood. May priestcraft die a natural death, and may men and women become mentally emancipated, prosperous, and happy!

But let us leave the priests and all the religious trappings of Italy and hasten on our journey. At Guloz, a fine mountain town, we halted, and the train from Geneva joined us. We passed gradually down among the French slopes and declivities of the Alps, enjoying the beautiful scenes so bountifully lavished upon our vision. At length in the plain below we reached a beautiful lake of several miles in length, of which the train nearly made a circuit, passing through several tunnels cut in the prominent rocks which line a portion of the shores.

Being anxious to prosecute my return with all reasonable diligence I stopped at neither Marseilles, Lyons, Dijon, or any of the towns through which or near which we passed. Our journey being toward the north we were constantly nearing the source of cold, and the long square metallic vessels containing hot water which were placed in the compartments of the cars to put our feet upon were by no means disagreeable. These were changed once during the night. We had frequent reminders that we had left the balmy summer air of Naples far behind.

Nothing occurred on our night ride to Paris particularly worthy of notice. The country is interesting and we could see its outlines, but night-riding is unfavorable for seeing the beauties of a journey. We arrived at Paris between four and five in the morning, and before daylight had assumed the supremacy. But by the time the passengers and their baggage were stowed away in the scores of carriages, busses, etc., it was light, and we sped on a three or four mile ride through Paris in the early part of the day. I stopped at the same hotel—Madame Feron's—at which I stopped in August. After breakfast and a little letter writing I made my way to the New York *Herald* office to look over late papers from home, devouring political and other news with avidity. Two hours at least were agreeably spent in that way.

I found no lack for objects to visit during the only day I proposed to devote to the great French city, but I preferred to revisit some of the places where I had agreeebly passed the time when there in August to looking up new novelties. The Louvre was one of these places. I again fondly strolled through its miles of galleries of paintings, halls of statuary, and vast rooms of antiquities and endless curiosities. It is decidedly one of the greatest storehouses of works of art, beauty, and interest in all Europe. I appreciated it all the more for the great museums and galleries I had seen in other cities.

I also revisited the Pantheon, the magnificent pagan church of Paris. I wished before crossing the Atlantic to stand once more by the tombs of Voltaire, Rousseau, and Mirabeau. After again viewing with interest the stately edifice, a company of twenty or thirty of us were taken by a guide through the extensive halls and rooms in the cellar or basement under the vast church. The columns, pillars, etc., of stone for sustaining the great weight of the edifice are grand and imposing. In the rooms lining these continuous archways are many tombs of distinguished persons, and many of them rich in art, but none possessed the interest to me that did the tombs of Voltaire and Rousseau. These are in compartments by themselves, and the elegance of the massive stone structures marking the resting-places of these two great Infidel writers does much credit to the Parisians. Among the great number of tombs of distinguished personages, with which the subterranean apartments of the Pantheon are filled, none are more beautiful, more elegant, than the tombs of Voltaire and Rousseau.

We were much amused with a remarkable echo in these archways under the great church, of which the guide gave us repeated illustrations by retiring to a certain point and striking an iron door with a rod, while the company were stationed at another point favorable for hearing the echo. Shouting and singing were also indulged in, and the wonderful echo was highly amusing to all.

Passing the fine cathedral of Notre Dame, I called in to once more look over its grandeur after visiting many other still more noted cathedrals in other cities. While here two funeral corteges came in, one a little after the other. Each coffin was placed before one of the chapels in the body of the cathedral, when the priest made a prayer and went through various ceremonies; but the one plied the most earnestly was collecting the money from the friends of the deceased, probably to pay the expense of praying the souls out of purgatory. As the friends passed by the head of the coffin to take the last view of the departed they each dropped a coin into a receptacle for the purpose; but this not being enough to secure the freedom of the dead from the clutches of the devil, one of the priestly attachés went around among the assembly to gather more money so they could make the peace of their dead friend fully secure. Considerable additional peace-money seemed to be gathered in this way, whon the coffin was borne away to the cemetery or back to the home of the departed. Perhaps these were hardly funerals proper, but the bodies seemed to be taken into the cathedral preparatory for the funeral and to secure the peace of the dead before the last rites were performed. At all events, an exhibit was here made of the power which the priests hold over the people, and of the delusion they are still able to keep up.

After spending a reasonable time among the stores and making a few purchases, night had come, and an hour or two after the evening meal I repaired to the *Gare du Nord* and took the train for Dieppe. We passed over the same road which took us to Paris in August; but being in the night, I took little cognizance of it. At two o'clock we reached Dieppe, but it was daylight before the steamer started on its trip across the Channel.

The passage was not very rough, though the small steamer tossed and rolled sufficiently to disturb the stomachs of some of the passengers. I am proud to say my stomach acquitted itself very creditably on this occasion, as it has on many others. It seemed to consider itself on its good behavior, and it did its best. By retaining a recumbent posture, vomiting was wholly obviated.

We reached New Haven on the English coast before noon; and besides once more passing through the custom-house ordeal of examination of baggage, the most of the passengers rewarded their stomachs by partaking of dinner or lunch. I joined in this exercise.

In a reasonable time the train was rolling rapidly on toward London. Better time is made on the English railroads than on any others in Europe. We arrived at London Bridge Station at about 2:30 P.M. I took a cab for Finsbury street, thinking to call upon my friend Mr. George Standring, editor of the *Republican;* but it being Saturday, and the business places being closed at 2 P.M. on that day, I was not able to see him. Judging I would have no better success in other quarters on Saturday afternoon, I directed my cabman to drive me to South Place Hotel, in the immediate neighborhood.

A few hours were spent in visiting White Cross market where the poor people go for their meager supplies of meat, vegetables, and fruit. It is pitiful to watch impoverished men, women, and children trying to see how with a few pennies they can purchase enough to feed themselves and families over the dreary Sunday. How I pity these poor people, dressed in rags and tatters, with hungry stomachs and woe-begone and sorrow-stricken countenances. I feel quite sure, were I God Almighty, and possessed of power equal to my will, I would provide better for these miserable beings than they are now provided for. It seems to me I would take pleasure in making such creatures happy. I would not wish to bear down heavily upon them, and lead their paths in gloomy, sorrowful places. I would not fill them with hopelessness and misery. I would not give them the merest pittance necessary to keep soul and body together, and allow them only the filthiest rags to wear. I would rather lead them in pleasant places. I would provide them with comfortable dwellings. I would make it possible for them to obtain palatable, nourishing food, and I would make it a point to see that the possibilities of a reasonable amount of happiness were placed within their reach. Yes, were I an all-powerful God, I should make it my business to render my subjects happy, or at the very least I would not compel them to drag out a miserable, groaning, dejected, starving existence. But possibly that is because I am an Infidel. So, if I were a god, I would be an Infidel god, while the God that these English paupers believe in seems to be an unfeeling, unsympathetic, hard-hearted, Jewish-Christian, incomprehensible nondescript, that allows millions of his own children to live and die in the utmost wretchedness, and then go to an endless hell after all.

It is most agreeable to get back to a city where my own language is spoken, where I can make myself understood, and comprehend what others say to me. After many weeks hearing very little but French, German, and Italian, the English language has a very sweet sound; it falls with wonderful agreeableness and euphony upon the ears, and the people who can speak to your comprehension seem like brothers and sisters of your own family. For this reason it is most pleasant to an American to return to London after being a weary pilgrim in strange lands where unintelligible languages are spoken. A perceptible feature in London is the great amount of business being done here. A few hours running about its busy streets, after a visit to continental cities, impresses one with the belief that more real business is transacted in London than in all the other cities combined. London is truly a place of immense trade, but it has the most miserable weather of any place in the world. Its everlasting fogs, smoke, mists, and rain are almost intolerable, except to those who know no better. For three hundred days in the year it knows little else than its dense fogs and dark smoke. I have hitherto been under the impression that the sun is a very important factor in human life, health, and happiness. I have even deemed it an indispensable agent in the very existence of human life, but I have here been compelled to modify my views. I find that London people manage very well to get along without it. I am of the opinion that they do not have more than twenty or thirty bright sunny days in the year, and even on these the sky is not so clear and transparent as it is in Italy and America. There is almost always a painful opaqueness in the atmosphere.

I have wondered how the people of London can be cheerful and happy. It would seem that this never-ending fog must make them perpetually gloomy, but they are so taken up with their various pursuits that it is doubtful if they fully realize the miserable weather they have. Often the fog is so dense one can scarcely see across the street. Some wicked American wag has accused Londoners of cutting their fog up into blocks and packing it away for fuel, but I am quite sure it would have to be compressed considerably so as to get the dampness out of it before it would burn first rate. I notice that some of the London scientists have been discussing the possible means by which the fogs may be dispelled. I think one learned savan suggested that dynamite be exploded in the air and drive the fog away. If that is possible, a few thousand pounds could be very sensibly used in

driving this black, dense fog into the German ocean. What is the real cause for the fog was also discussed. It is quite probable the million fires of bituminous coal, the dampness arising from the valley of the Thames and from the waters of the ocean on either side of the island, with the conformation of the country, embody the principal causes. I think I am not extravagant when I say that I had rather live twenty years in New York than ten in London, and, paradoxical as it may seem, there is more pleasure to be seen in one year in America than in two in London. These continued fogs are not without their effects upon the health of the people of London. Lung complaints are very frequent, asthma and consumption are very common complaints, as well as rheumatism and gout. These are the penalties which Londoners pay for living in their perpetual fog. But biliousness is not one of the ills they labor under; no sallowness is observed upon the countenances, and none look sun-burnt in the slightest degree. The ladies of London and all England are doubtless the fairest in the world.

MRS. ANNIE BESANT.

On Sunday morning I had to walk but about half a mile to reach the Hall of Science, 142 Old street, City Road. I knew not whether speaking would be held there, and was very glad to learn by the bills posted in front that Mrs. Annie Besant would speak at 11 A.M. and 8 P.M.; the subject in the morning to be, "The Land and the Landlords," and in the evening, "What is Conscience?" I was very glad of an opportunity of hearing this celebrated woman, having the opportunity of hearing her only in Brussels, and then chiefly in French. The Hall of Science has been the principal meeting-place of the London Freethinkers for many years, but its roof has recently been raised some fourteen feet, which makes the hall a much pleasanter room. It has a gallery that will seat over five hundred people, and is in every way a pretty hall. For the satisfactory manner in which the hall is managed much credit is due to Mr. Smith, who takes immediate charge of it. A dancing academy is held in the hall several nights in the week, and a number of Freethinker clubs also meet in the club rooms on the second floor. The National Secular Society holds its meetings in the hall. Radical and Freethought publications, are kept there for sale, and everything is conducted in the best manner. Mrs. Besant's morning lecture was well attended. It was of a political character, showing the wrongs entailed upon the people of England, especially with regard to the tenure of the lands of the nation, and particularly with reference to the thousands of acres of good lands thrown out of use for the cultivation of breadstuffs and for the worthless purpose of raising deer, wild boars, hares, and rabbits for the nobility and wealthy to shoot, but for which the poor man, should he venture to shoot one of them, would be sent to prison without mercy or delay. She depicted in clear and eloquent language the wrongs under which the poor labor, and the unequal advantages which the privileged classes enjoy. Her references to the useless royal family were in the purest and keenest sarcasm.

In the evening the hall was full to repletion, though the admission is sixpence, equal to twelve cents of our money. Probably some twelve hundred persons or more were present. The discourse was of a philosophical, anti-theological, and somewhat metaphysical character, and possessed marked ability. She handles her subjects with care, and displays great logical power. As a public speaker, one able to discuss almost any subject, rich in resources, and ready for criticisms, objections, and questions, she probably has not a superior among the women of the world, if an equal. I heard her also deliver two lectures in the same hall on the following Sunday, the subject of the first being, "How to Save the People's Money;" the second, "Modern Science on Free Will." Both subjects were ably treated. After the discourses are over opportunity is given any person in the audience to state objections, make criticisms, and ask questions, and I could but notice the perfect ease and readiness with which Mrs. Besant replied to all these; it was sufficient to arouse one's liveliest admiration. I marveled, too, not a little when I learned with what assiduity the lady is applying herself to the study of several sciences, among which are physiology, anatomy, biology, chemistry, botany, etc., devoting thereto a certain number of hours per day or week. Her intention is to make herself thoroughly familiar with all the different departments of science. While taking lessons herself in the more advanced portions of physiology she is teaching a class in the elementary branches of the same science. She is also about taking a class in French, being familiar with that language as well as with the German. I think there are few women in the world, or men either for that matter, who apply themselves more closely to work and to study than does Mrs. Besant. She is a co-worker with Mr. Bradlaugh in conducting *The National Reformer*, which has a pretty large circulation, and is partner with him in the Freethought Publishing Company, which is now bringing out several International scientific works, as well as a large number of Freethought and reformative books and pamphlets, which have a quite extensive sale all over the kingdom. In addition to her other labors, she is now translating for publication Prof. Louis Buchner's last work. Besides all this, she is much in the lecture field, speaking in all parts of the kingdom. If she is not performing a large amount of mental labor, I know not who is. In a few weeks she is to hold a public discussion with the Rev. Mr. Hanchard, one of the questions being, "Is Jesus a Historical Character?" I feel quite sure she will prove herself equal to any clergyman who may venture to debate with her.

It is quite enough to excite the indignation of all good men and women to realize how this worthy woman has been treated by one of the courts of the realm in depriving her of her only child, a young daughter six years of age. Her former husband, the Rev. Mr. Besant, brought suit for the possession of the child, and an unjust judge ordered that the mother should not be allowed the possession of her little daughter, on the ground that being an Atheist she was not fitted to rear and educate her own child, when in reality there is not a woman in England more capable of rearing and teaching a child than is this lady. This is a specimen of modern justice in a Christian land. I trust she will visit America ere long when I am sure thousands will be anxious to make her acquaintance.

MR. CHARLES BRADLAUGH.

Mrs. Besant is a most valuable assistant to Mr. Bradlaugh, who by the by is performing more labor than almost any man living. Besides his Parliamentary labor and preparation, besides the editorship of *The National Reformer* and the conduct of his publishing business, he is delivering some forty lectures per month in all parts of England and Scotland. These lectures are mainly of a political character, having a special reference to land reform, the abrogation of perpetual pensions, and other reforms of a similar nature. He has been very instrumental in establishing Land Reform Leagues in all parts of the kingdom, and these have a membership of some 50,000. The lower classes are taking a deep interest in this. The movement is not confined to Freethinkers or Secularists alone, but many Christians take a very lively interest in the reform. Mr. Bradlaugh informs me that even several clergymen are ardent members of his leagues. His lectures are principally before these leagues, and it is not uncommon for from 3,000 to 5,000 persons to attend his meetings. The poor people, farmers, etc., throughout the country are learning to look to Mr. Bradlaugh as their coming deliverer to lead them to most valuable reforms and to bring them to a better system of government. Many of them walk ten and twelve miles to attend his meetings and listen to his rousing, eloquent speeches.

At the present time he is having monster petitions signed in all parts of the country asking Parliament to abolish what are called "perpetual pensions," which is the transmission to children, grandchildren, and great-grandchilden, annuities from the government for services or supposed services performed by their fathers, grandfathers, and great-grandfathers. These petitions are being extensively signed preparatory to the meeting of Parliament in February next, and in the aggregate will probably make one of the largest petitions ever presented to that body. It is of course expected that the measure will be strongly opposed by the nobility and wealthy classes, and probably will be defeated the first, and perhaps the second, year in which the effort is made, but the measure is popular with the people and eventually must be successful. In addition to this measure, Mr. Bradlaugh will move for the passage of a law doing away with the keeping of large bodies of as good land as any in the kingdom for parks by the nobility for the raising of deer, wild boars, hares, and rabbits for them to hunt at their pleasure, but which no poor man, at the peril of his liberty, dares hunt. He insists that all the good land of the country should be employed in raising bread-stuffs for the sustaining of the lives of the people, and that the nation has a right to demand this. Next he will move for the abolition of the House of Lords, believing that a hereditary branch of government is not only useless but not in keeping with the spirit of the age. This conviction is fast becoming popular with the middle and poorer classes. It is not at all uncommon now to hear Englishmen say with earnestness, "We want no House of Lords." The next movement will be the establishment of a republic; and there are many who expect to live to see monarchy and royalty done away with in England, and the country become a republic. One thing is very sure, Mr. Bradlaugh is increasing in popularity very rapidly among the rural classes. He is building up a constituency that will serve a most important purpose in time of need. In ten years from this time, I believe Mr. Bradlaugh will be wielding an immense influence in the politics of Great Britain. The measures he is advocating will of course have to be fought for inch by inch; the rich and aristocratic will oppose him at every turn, but he is a powerful man, and so long as he has the masses with him he will be all right, and must ultimately win.

Mr. Bradlaugh and Mrs. Besant are in earnest sympathy with the position taken by the National Liberal League in the United States with reference to the freedom of speech and the freedom of the press. They are utterly opposed to the meddlesomeness of an ecclesiastical society influencing courts of justice and sending unbelievers to prison under the sham pretext of punishing obscenity. The fact that they published and sold a book with which they were not fully in sympathy, because they wished to vindicate the liberty of the press, and the manner in which they fought the question in the courts, prove them to be brave and undaunted souls. They will defend human rights, though unpopular. They are not cowards, trimmers, nor time-servers. Well may the better and braver portions of humanity be proud of such a man and such a woman.

DR. EDWARD B. AVELING.

Among the worthy Freethinkers of London this gentleman deserves a notice. He is a comparatively new convert to Radicalism, having been brought up within the lines of orthodoxy. His father is a clergyman of London. He is a young man, not far from thirty years of age, a graduate of the University of London, and a scientist of the first grade. He has made no small sacrifice in yielding obedience to his honest convictions. He was well aware that the avowal of his unbelief in the dogmas of Christianity would cost him the fellowship of dear friends, and even the members of his own family; but when he saw his duty clearly he did not flinch from it. He embraced the truth and avowed it, though he was thereby tabooed and practically ostracized by his nearest relatives and friends. He has now formed a new circle who will not turn against him for advocating what he believes and knows to be the truth. He is a growing light in the cause of science and Freethought, and is destined to do a great amount of good. He is very arduously laboring in this direction, giving frequent lectures in various parts of the country on Freethought subjects, but more especially applying himself to teaching classes in the sciences of chemistry, physiology, biology, botany, etc. I heard him deliver his initial lecture to his class in biology in South Place Institute, in which he showed himself master of the subject. The class is a large one. I have two or three times visited him at his rooms in the Royal Polytechnic Institute on Regent street, where he has a laboratory and apparatus for chemical manipulations and experiments. Here he teaches his class in chemistry. In addition to his other duties he writes regularly for the *National Reformer*, and I have good reason to believe that the readers of THE TRUTH SEEKER will have the opportunity of reading some of the productions of his pen. I think he anticipates making the tour of the United States before many years, and if so I bespeak for him a kindly reception by the Liberals of America.

Let me say a word of Misses Agnes and Hypatia Bradlaugh, two most worthy and intelligent young ladies, who are also doing what they can in the great work of human progress. Besides being their father's housekeepers, and attending to the department of current news and topics in the *National Reformer*, they are also pursuing the study of the sciences, and fitting themselves for teachers. Miss Hypatia is already teaching a class in elementary physiology. It will thus be seen that the leading Freethinkers of London are making the study and teaching of the sciences a prominent feature in their labors. This is undoubtedly as it should be. Science is the great means by which truth is ascertained, and science and truth must ever go hand in hand.

INTERCOURSE WITH FRIENDS.

My intercourse with the principal Freethinkers of this city has been most pleasant. I have got acquainted with many at the meetings I have attended at the Hall of Science, and I find them very intelligent, progressive, and friendly people. I have accepted an invitation to dinner from several of them. First, after the morning lecture on Sunday Oct. 17th, Mrs. Besant invited me to dinner at her very pleasant residence in the northwest quarter of the city. Of course I was only too glad to accept. Dr. E. B. Aveling, his brother, and the two Misses Bradlaugh made up the party, Mr. Bradlaugh being absent to fill lecture engagements. The underground railway took us across town in half an hour, and we had a most enjoyable time, filling out the day most agreeably until the time for the evening lecture.

On last Sunday I accepted the kind invitation to dinner from my dear friend Mr. George Standring, editor of the *Republican*. His father, Mr. Samuel Standring, Sr., and brother, Mr. Samuel Standring, Jr., with two sisters, very interesting young ladies, make up the family. They are indeed a very pleasant family, and have a cheerful residence six miles out in the northeastern portion of the city, or rather at the point where the city joins the country. The green fields are close to their residence. We

(*Continued on page* 808.)

# Communications.

## Is there a Hell?—Concluded.

BY A. W. WOOD.

The Christian system assumes a God separate from matter, and so confuses everything by attempting to graft that doctrin on such as we hav cited from the Jews. By doing it they make Omnipotence finite as well as infinit, while denying him to be material, as well as claiming him to be wholly immaterial, or spirit, amounting to the same thing, viz., nothing. They make him bad as well as good, or else that there are two Omnipotents. It is not surprising, perhaps, looking at matter, with its connections, that such a system should find a place. The human mind has power, and is capable of thinking over years of space, with their details, in a moment of time, drinking in the beautiful with ecstatic emotion, and may be filled with adoration almost sublime, and be happy and zealous even to fanaticism. When surrounded by right circumstances, appreciating the wonders and beauties of nature and art, and only actuated thereby, when perfect health combines and no disagreeable thing intrudes, each adding pleasure, why should the mind not think with some reason that so much beauty, so much pleasure and happiness, so much majesty and power displayed around it, could only come from a holy and infinit cause, and hence feel a sort of inspiration therefrom?

On the other extreme, when disease burns and tortures the body and mind, when all friends forsake or shun, and the Christian doctrin has impressed us with the belief that the most intense agony and suffering we endure is only a very mild condition of one to be made eternal, feeling it thus beforehand, hearing of and seeing our fellows dying from starvation, scalding, cholera, yellow fever, with the poison of the snake or asp, with the thousand ills that flesh is momentarily exposed and heir to, with all their accumulating horrors, what wonder that numbers should believe in two Omnipotents—one good, one bad; a place of happiness—heaven; a place of misery—hell; a God; a demon!

When even a man can so exalt himself in the estimation of mankind that he is worshiped almost as a God, and in a day change, beginning the life of an habitual drunkard (an inconsistency and habit you cannot fix upon any other animal), and when the man thus worshiped becomes disgraced, degraded, and of bad repute from any cause with all his former admirers, why wonder that with proper change of air, circumstances, and nothing to judge from or compare with but such materials, they should make such a God, such a devil, make the two extremes chargeable with their feelings and understanding of the nature of things, and all those things arising without any other proof but the simple knowledge of human minds acting in connection with matter?

If it is true that God, a spirit separate from matter, made a hell which is bad, and made the further provision in that plan for the sacrifice of himself to a finite death (a thing impossible) to save us from its pains and penalties because he had put us in danger of it without our knowledge or consent, we may safely assume that no man who ever lived would hav made such a creation.

No man could ever hav justified himself in his own, much less in others', estimation by creating or planning such a one when he had the power to make a better one; and I regard as wholly unnatural, as foolish, wicked, and devilish, any such creation for any such purpose, and deny that it is wrong or improper or irreverent to characterize such a plan in that way.

It is and was impossible for infinit goodness to make such a creation or such a sacrifice. Extend the inquiry such a creation, such a plan, involves, if there is any other peopled worlds, for they are all under the same government, same omnipotence, there must hav been at least uniformity in their creation. If omnipotence is not carrying out a million plans for as many worlds, and what do we hav as a result? If there are only a thousand peopled worlds, with created beings conditioned like ours, then there has been or must necessarily be a thousand crucifixions of the eternal God for their redemption; there must be a thousand hells and a thousand devils, all opposed to nature, to goodness, and to the Christian's Omnipotence and Creator. The only chance we fear for some of us will be to get into some of the other heavens. How can so many devils hav come into existence, and each obtained a hell for government, without any design and by mere chance? This question comes with good and reasonable grace, for if any other world of inteligences or animals of any kind hav been given superior advantages either in power for enjoyment, greater security for life, no hell, no devil, and no punishment, is that not monstrous injustice toward the people of earth, and is that your ideas of Omnipotence? What a plan, how glorious and sublime, that embraces a thousand devils who from disposition and natural preference like hell—"rather reign in hell than serve in heaven." Do you say there are no other peopled worlds, that all celestial bodies, all the balance of the universe, were made wholly to beautify and adorn the surroundings of this world? That would look egotistical in an individual claim; it may be excusable in a sect. It smacks of too much exclusiveness, of an imperious pride. It certainly cramps Omnipotence and makes his creation dwindle in its proportion. It is remarkable evidence of how easily omnipotence is satisfied.

If man had made one world and all that therein is out of nothing, he would hav tried to beat it in making another, unless absolutely disgusted with the one made. If he had made one hell for the purpose of punishing those who did not please him, and found after he had punished them a million of years in it, he had just begun to punish, and never could finish, he could make two more if he had any fire and brimstone left, or get some other material to make one more severe, perhaps nitro-glycerine, that would explode ten thousand times in a second, so it would giv them continued and rapid experience enough to complete their education and punishment within the bounds of time.

What a fearful conflict may we fear if such a system of devils is true. They are in some localities omnipotent, supreme at least for their special pursuits, and a ring or combination might make every other Omnipotent undesirable trouble, while we hav no single doubt of the availability of the powers and life of matter to conserve itself from all kinds and descriptions of devils, finite or infinit, and in disbelieving all theories to the contrary.

Again, it is sagely stated that "man can look through nature up to nature's god," and this is the generally received Christian doctrin, a simple faith in a god outside of matter, in no sense influenced by it. Such is their boast and claim, while they cannot know or even in the least sense comprehend the germ of life in the minutest seed, or why or how it grows into a spear of grass, stalk of oats, or flowering rose, instead of the spreading mustard tree or the ruddy turnip, and still through that matter, the germ inherent therein, they can see a god without body, parts, or passion, separate and distinct from all matter and its life? Are not such boasts too ridiculous for serious notice. Had the boast been this, in such a mysterious life, in matter so pregnant with it and capable of such extension of growth and being, exists our God, would it not be the more natural, reasonable, and the best proved proposition?

We repeat that all the philosophers, divines, scholars, scientific experts, and inspired men the world ever produced could not, never hav, and never will be able to discover what the germ or principle of life is, either in the vegetable or animal kingdom or in fact what attracts the senseless atoms of rock, or any other body to hold together. There is some power, some life, connected with matter to accomplish that, yet you can see clear through it, can you? and tell who made it all, what purpose he had in view and perfected by making it, and just how the plan and most important of any part of it is to be carried out in the future even in another and distinct state of existence, while you are forced to admit you know next to nothing of the present world and existence you are in? The Christian system has retarded the growth of mental intelligence by its vagaries, its forced conclusions, by its unnatural teachings and pretended revelations.

It teaches the uselessness of doing good, expecting to derive any benefit from it. It makes the hell penalty attach to the best, highest, and noblest motivs and purest actions of man, unless he believes himself a devil by nature, and in the plan urged for his change and redemption. It ignores a life of goodness, purity, and virtue, and stamps it as infamous, Infidel, and ungodly, without its creeds and dogmas are accepted and believed.

It takes a life of sin, wickedness, and filth filled with every crime to repletion, and on the threshhold of the unseen eternal and spiritual world accepts the necessary faith and belief, and ushers a sanctified, pure, and holy spirit, can we add infinit spirit, into the presence (where?) of a spirit God without body, parts, or passions.

The devil receives the other, the good man, and cares for his welfare and hell-fare. If that is the plan and the way it was made to work, God may repent again of his works and his plan, and I trust he may, if there is such a one. Certainly if he cannot get rid of it, he must and ought to take the sufferings and penalty, for he could plead no works or worth, and ought not to be allowed the plea of grace. Having made a place so graceless, so fiendish, he ought to enjoy some of its high and necessary privileges.

I rather he would take my share, if convenient; if a blessing I would cheerfully surrender my claim and all my right to the donor. I hav no known feeling of malice toward a fellow-man if he rather see me there, he would naturally choose that place for me instead of himself. I should consider it a wise choice in him. I will be charitable with him, and own I rather see such a God there than either of us. If he is not misrepresented he would stand a better chance in hell than either of us. Here is the clear and positiv ground to assume, viz., every human being that ever did or will liv, rather see another there than himself. All this incongruity, inconsistency, and misunderstanding among intelligent beings arise from the dogma and teaching that there is a higher and separate power from matter, a power as we hav stated that is not conceivable by the mind, not even in the subtlest thought without attaching to it material qualities. What a power, not influenced by matter, existing before matter, infinit without matter, so it could strike matter out of existence as though it had never existed, and still be infinit, all there is, or ever was, and thus showing matter to be nothing! That is the kind of nothing the world and all that therein is was made of, and no doubt of it. Such facts rather show finite work, things made that can be wiped out, and man being one of them more than giv up the ghost, and where is he? Like the Wisconsin gopher now balanced on the edge of his hole. On the first approach of danger you see him, and now you don't see him.

Is this the man who is reputed to possess an immortal spirit that can never die, that cannot be annihilated, and of course is so far infinit?

Could Infinity pre-existing make another Infinity? Can Infinity do better than man's spirit which never dies, by destroying itself for man's sins, and where did his spirit return to at his death? Why make a finite hell, for it was made or is a part of Infinity, to punish infinit beings in, to punish the immortal spirit, a part of itself, when separated from the body and returned to Omnipotent Infinity, the God who gave it? I abhor that system as unreasonable, cruel, and ungodlike, and if I did not believe it false, absurdly false, should regard the Infinit being who concocted it a fiend. The persons who desire to hav it true are fiends in disposition, and furnish the very strongest proo of an infinit fiend instead of an infinit saint.

I am to be punished forever, and then it has only just commenced, leaving Omnipotence powerless to undo the mischief he has done. A job done he cannot and does not propose to strike out of existence has made me so vile and devilish that he can never sufficiently punish me, and thus renders hell useless for the purposes of its creation, but it must be kept going forever, whether it yields any return or not. There ought to be additional words at human disposal to show the utter contempt a reasonable mind has for such an unnatural, useless, and foolish hell.

The Inquisition inventors made better ones while their effects lasted, and what was it they pained and tortured? Was it the body or the spirit? Without the spirit you cannot pain the body. One sense destroyed, rather one sense separated from the body, and you cease to affect the body through that agency. Does it not look after all as though it was the combination they tortured?

And how prove they affected the spirit at all except through the body? They separated them in fiendish joy frequently.

Does it not teach you that we must recognize spirit as being somewhat hampered by matter, if it indeed can get entirely away from it, is not in fact a material essence, eluding our grasp, and as spirit, even if it is infinit and immortal, cannot so far as we know be pained except by its being connected with matter?

What reason then can be given for going outside of matter, its mysterious life, which we can never hope to solve or understand? Why propose, claim, or speculate, or pretend any knowledge of the operations and plans of a myth and ghost outside in an inconceivable space, neither connected with nor influenced by matter? Why believe in such heavens or hells, that must hav extent and form, and be located somewhere, to exist at all except in the imagination? And even that does not remedy the necessity of space to imagin them in, or for material to giv consistency to the idea of something.

The very name strikes the senses as speaking of something and of that existing and being somewhere. Should the most ignorant heathen inquire where they were, after being informed by you of them, should ask how much territory they covered, what direction and distance they were off, and what they are made of, you would at once find yourself admirably qualified, as most missionaries are, to preach ignorance to that heathen, to tell him honestly you knew very little about it. You could not tell him of that God who rules in that heaven, nor of that devil who rules supreme in that hell, and giv him any true or tangible conception of either without adding material, form, and substance.

Language has yet to be invented to do it with, and new and unnatural ideas entertained to think of any such thing. They are entirely new and contradictory to any Jewish authority or teaching as recorded in the Hebrew Bible.

Of course the claim is that faith superinduced by revelation gives the key to the mystery, and that all rests there. We assume the whole thing rests upon faith only, without one iota of evidence except that acknowledged to be based wholly on authority, to wit, somebody's say-so, with the same—and no more—right to say than I hav or you hav. The little seed lying quiescent in the mummy's bosom, and springing into life and reproduction after three thousand years of dormancy and sleep, is taken by some as an emblem of the spirit of the mummy. And here arises a difficulty to make the comparison satisfactory or at all convincing, for the germ, you say, was separated from the mummy, was even during its connection with him or her a distinct and separate thing, that can never be influenced again by the body; and when it left the body dead, as we call it, that organization and combination of life is forever ended. This did not occur with the seed, or the germ of the seed, nor was the germ or the seed itself dead, nor were they separated. The mummy may never come up more. Job had an idea that he never would, so you see the seed is getting a live advantage. Neither can there be any true comparison instituted or drawn between them. Each has its distinct and hidden spirit and mystery, each its own peculiar manner of reproduction, and still the principle operating so seemingly different may be the universal principle, the principle of life animating both in existence.

The animal kingdom reproduces itself through pairs of different degrees of intellect or intelligence, different organizations of body, and often both exist after their reproduction has also produced and died, as we call it, hav separated from life, and they still hav the power of reproduction left within themselvs, or one of them.

This species of reproduction goes on from its incipiency and growth to its final complete development, spirit as well as body, recollect, by food from the vegetable and animal kingdoms in the form of digestion, secretion, and expulsion, taking on and throwing off through the simple medium of the material animal organization of matter. So while matter is thus reproducing, life is also reproduced as well as matter; and how singular this reproduction continues to go on without the male after conception of matter or germ—male germ—is transmitted.

Now let us trace the seed, which is single, must find its mate by nestling in the bosom of its mother earth, receive the dews and rains, hav the benefit of the heat and light of the sun, hav air to breathe, and having all that, must then die or change to nourish into reproduction its own being. Burn or denude a spot of earth, destroying its fertility, make it barren ten feet deep, throw up its dirt from below, and protect it so it can by no means receive seed from any source but itself; giv it the rains, sun, and light, and unknown plants spring forth into life and beauty, showing that nature contains everything within its own domain. Everything seems to be eternal. Is it singular that Paul and Wesley believed in the immortality of beasts, birds, and

fishes as well as the immortality of man? Paul, in his comparison, would seem to embrace the vegetable kingdom also, or why take the death and reproduction of the grain to prove the immortality of the animal kingdom unless he also believed the vegetable immortal. Paul and other thinking minds since hav been greatly exercised in trying to show a life separate and distinct from matter without accomplishing anything more than to exalt and exemplify (the creation) the existence of nature in its wonderful combinations, but hav made no discoveries, and never will, to understand matter any better than they can spirit, or to tell or conceive where either begins, connects, separates, or ends. Paul was zealous, even with his great learning; he sowed one body and raised another kind. What nature does not permit and is not true is contradicted by every known fact in the vegetable kingdom; it would be a more complete evolution than Darwin claims in the animal kingdom. Of his claim, modern and improved as it is over the creeds of Christendom, we at present need more information to giv conclusiv judgment. It pretends to know too much, we fear, and so far is like the other creeds spoken of, still endeavoring to get away from inevitable law, the nature of things, contradicting also the animal kingdom.

Assuming one being made both body and life, or spirit, and made them for each other (and not as a kind), and if you cannot tell, even conceive, where either begins, connects, and how operate together, where separate, continue, or end; and if the body and spirit are sowa in a natural body, together understand, and raised a spiritual body, it must be a body with form and substance, and having been created by the same power expressly for each other, they cannot escape each other their own natural creation, and remain a body without both being changed. The misfortune is no theory has ever been maintained in fact without making it material, or connecting things material inseparably with life or spirit, as the evident law governing and actuating the one governs and giv the other its existence also. If there is no connection between and mutual existence, how can you punish the body after the death of the material part? That was the part committing the transgressions that has done all the mischief, or was it only actuated and influenced by the spirit of God within it to make a devil of itself, so it has no need of any pardon, nor liable or responsible to be punished for it, and the spirit the cause responsible for all the sin and wickedness done by the body under its direction, only exposed to a material hell.

A spirit, a part of Infinity, going back when separated from the body to Infinity, the God who gave it, existing before and uninfluenced by matter? Now tell us honestly what need there is of a hell to punish part of Infinity, even under the Christian system. It cannot influence spirit. If it did, according to that system, it would only punish the author in part, and put the Infinit part returned from the body under the dominion and government of Satan in that hell. If the body was put there and no spirit in it, it would burn up and be ended, not punished at all.

There ought to hav been a spiritual hell made, if you must hav such an institution, and unless you can change your material hell for one spiritual you might as well abandon it. Even a spiritual hell would not be needed to punish material things in, things created, made, and so liable to perish and hav an end, if not infinit, for it would certainly put them out of existence or wretchedly disorganize them even in such a hell in a short time.

We again repeat and claim that there are plenty of material things which ought to overwhelm and bring the mind into subjection without any outside pressure, and leave no need of any hell, from any human standpoint. It is too late a discovery to be valuable to us, and hav the millions gone before us escape it.

What a plan, what an inconceiveable invention, for an inconceivable Omnipotence.

Contrast it with the inspired words of Pope, in his poetic inspirations:

"See thorough this air, this ocean, and this earth,
All matter quick, and bursting into birth,
Above, how nigh progressiv life may go!
Around, how wide, how deep extend below!
Vast chain of being! which from God began
Natures ethereal, human, angel, man,
Beast, bird, fish, insect, what no eye can see,
No glass can reach, from Infinit to thee,
From thee to nothing. On superior powers
Were we to press, inferior might on ours,
Or in the full creation leave a void,
Where, one step broken, the great scale's destroyed.
From nature's chain, whatever link you strike,
Tenth or ten thousandths, breaks the chain alike.

"And if each system in gradation roll,
Alike essential to the amazing whole;
The least confusion but in one, not all
That system only, but the whole must fall.
Let earth, unbalanced, from her orbit fly,
Planets and stars run lawless through the sky;
Let ruling angels from their spheres be hurled,
Being on being wrecked, and world on world,
Heaven's whole foundations to their center nod,
And nature trembles to the throne of God,
All this dread order break. For whom? For thee?
Vile worm! oh madness! pride! impiety!

"What if the foot, ordained the dust to trod,
Or hand to toil, aspired to be the head?
What if the head, the eye or ear repined,
To serve mere engins to the ruling mind?
Just as absurd for any part to claim
To be another in this general frame;
Just as absurd to mourn the task and pains,
The great directing mind of all ordains.
All are but parts of one stupendous whole,
Whose body nature is, and God the soul.
That, changed through all, and yet in all the same,
Great in the earth as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns
As the rapt seraph that adores and burns
To him, no high, no low, no great, no small,
He fills, he bounds, connects, and equals all."

This is the kind of Omnipotence and Infinity we like, we adore, and are filled with its beauty, power, and sublimity; it is fit for adoration. Cease to teach us justice, mercy, or goodness, or call in your outside, hell-making God, your author of all things, with the system you charge him with making, and which, if true, must, by force of infinit law, be carried into hideous, unjust, unmerciful, and hellish execution. Ratner abandon such a creed, and call in your whole hell connected system, and do not again rebel against God.

[*From the National Reformer.*]

## True Loyalty.

I am not "loyal." And at this declaration the ordinary orthodox mind stands aghast. Possibly the rarer unorthodox mind is not destitute of shock. To the former, loyalty means respectability and propriety, and to the latter that same "loyalty" is apt to convey an impression other than the impression borne in upon my mind as I write the words "I am not loyal." The word loyalty has to so many folk the significance of its derivation. It is not in that significance that it is used by me at this moment. All the world knows that loyalty, etymologically, is connected with the French "loi," a law. It is my hope that I should be the last to be one who is not law-abiding. But the word loyalty has, after a long and checkered history, arrived, as so many words arrive, at a meaning of a very special nature, having little or nothing to do with its primary derivation meaning. If I understand it rightly, loyalty in its ordinary significance means superstition. It implies a belief in certain individuals possessing certain properties because they bear certain titles. Loyalty to-day means a respect amounting to reverence for particular people (or for people who are not particular) because they are labeled, in a museum of antiquities, king or queen, prince or princess. Mr. Herbert Spencer has shown the successiv stages of the superstitious belief in the rulers of men. Belief in them as gods (Thor), as god-descended (Romulus), as god-appointed (Saul, and even Victoria by the grace of God our queen and governor), as with god-rights over subjects (Charles I), and to-day as gifted with the higher attributes of humanity, such as beauty, honor, grace, power (the Prince of Wales). Ordinary loyalty is but the survival of this old belief in rulers as something more than ordinary mortals. It is the remnant of the ancestral superstition that kings were deities. Regarding loyalty, therefore, in this sense, I am very heartily disloyal, and, indeed, I know no greater ill of those at present burdening humanity than loyalty in this especial sense. The little child, of almost any grade of society, asked if it loves Queen Victoria, answers unhesitatingly, "Yes!" and few are at the pains to show the child the worse than folly of such a reply. In the old days love and reverence for the monarch did mean something. There was ability to be loved and revered. The kings then were in advance of their time But to-day! It is very, very sad when one reflects upon the eager devouring of the Court news by the foolish of both sexes to consider the mean nature of these beings of to-day. There was a King Alfred once, with his translations of "Bæda's Ecclesiastical History," then the history of the nation, into English, and with his translation of the "Consolations of Philosophy of Boethius" into the vernacular. There was a Charlemagne, whose court was the home not alone of the knights but of the artists of that time. There was a Robert of Sicily to whom Boccaccio sang and told quaint tales, a John o' Gaunt who was friend of Chaucer. Henry VIII., king of England, was sufficiently able to write a "Defense of the Seven Sacraments."

But with the advent of the Bœotian Guelphs at latest came the period of monarchical nonage. The dislike for "painting and poetry," and all forms of art and science, runs in the main through the race. Is it possible to conceive of the present monarch reading and understanding Shelley, or the heir to the crown studying Shakspere? Does one ever hear of any great scientific thinker, or of any eminent writer, being "honored" with the intimacy of queen or of prince? The former, of course, delights the anxious eyes of her loving subjects by the frequent presentation of her person to them, especially in Ireland, touches their hearts by telegraphic messages in relation to men slain under a wicked war policy of which she approves, honors them by special invitation of the men they hav with terrible unanimity condemned as evil and as traitors, and encourages habits of parental prudence by presenting £3 of her salary from the nation to the mothers of triplets. As to the Prince of Wales, his intimate acquaintance with every branch of modern science, his advanced position in the van of modern thought and progress, his close connection with all the best thinkers of his time, and the high moral tone and purity of his life, are as creditable to the English nation that pays a salary to this person as to the person himself. These are, in truth, but sorry substitutes for the really strong men and women of the past. The only defense I hav personally ever heard from the most devoted admirers of the future king of England is, "Oh, he's such a jolly fellow!" The most lofty adjectiv applied to the heir to the throne is "jolly." Now jollity is a very desirable quality as adjunct to other more notable ones. But jollity as the *summum bonum* I believe no philosopher has yet noted. "He is so good-natured!" cry the ladies deprecatingly. But something more than mere good nature is required for a true men-leader. Good brains, nay, good life, are both better than good nature.

Are we then to deny ourselvs of the use of the word loyal altogether? Surely not. Entirely eliminating this its evil sense that has grown around it by "damned custom," we use it after the significance of its etymology. The most republican citizen is the most law-abiding. For the very alteration of the law that he desires he works by legal means and legal means alone. An ardent and thorough respecter of the law, he, desiring change in that law, strives after it by lawful means. We hav our loyalty, therefore, to the law, and even in the removal of the excrescence known as monarchy from the fair surface of the body politic would proceed and will proceed by lawful process and none other.

Moreover we hav true loyalty to our cause. And that emotion is of a very different order from the superstitious survival called loyalty by the many. This the true loyalty is a faithfulness to fellow-men, a resolve to be wholly true to our co-workers and co-fighters. It is not a survival of a false creed. It is the dawn of a true one. For when man recognizes that his duty is to all fellow-men and not to a favored few, when be reveres only him or her that works and has no manner of respect for those who play only, when his loyalty is only extended to those that are loyal to humanity and is withheld from the traitors to mankind, then will be the happier and holier time for the which we long and strive.

Of the faithfulness of Freethinkers and of republicans one to another and to their common mistress, Liberty, there is little need to speak. Indeed in this journal dwelling upon this even by one who has had no opportunity of demonstrating how far the good influence has spread might seem in the words of Portia to "come too near the praising of myself." But none can read the account of the reception given to D. M. Bennett, of New York, himself foremost among the faithful, none can observe the quiet, unostentatious heroism of the many privates in our army, without grateful recognition of the faithfulness of the thoughtful ones.

In nothing more does this thorough fidelity shine out than in its swift and accurate perception of any attack upon Freedom, no matter in what specious guise it comes. In America and in our own country we hav seen men and women defending utterances not in thorough consonance with their own feelings, because in the attack on those utterances they recognized side-blows at liberty. And the 200,000 of America and the thousands in England of the nameless heroes were as true in the trying hour as their leaders. At the present moment a like difficulty faces us. Freedom of speech is menanced in Ireland. Much as many radical English people must be pained at certain words that hav fallen from the lips of the men of my own blood, deeply as they must deplore the sad acts that hav occurred, and hav not in many notable instances been condemned with an outspoken condemnation, yet must they recognize the attack even now made upon freedom of speech. The defense of her is of primal importance. At all costs must she be defended, let her *entourage* be what it may. It is cases such as this that make our loyalty to liberty at once more difficult and more glorious. The foolish folk cannot understand why we, not sympathizing with many of the utterances of Irish Radicals, are yet prepared to plead, and to do more than plead, for their right to perfect freedom of speech. To the foolish people life is so very simple. Its complexity does not enter into their calculations. The Tory in politics and the religious person in metaphysics hav a cut and dried formula adapted to all requirements. The little decimals of advancing thought, of varying circumstances, of altered human relationship never trouble them by throwing out the accuracy of their cut and dried formulæ But with the Radical and the Freethinker no stereotyped rule is of persistent value. Formulæ are in a constant state of variation, of alteration, of improvement. Life is defined as the constant adjustment of internal to external relationships. The life of a Tory or of a religionist is akin to the existence of a fossil animal. There is the outward semblance of a living being. But there is no response of the being to the ceaseless changes of the environment. It is inert. It is like God, horribly the same yesterday, to-day, and forever. But the activ, thinking, living man has to alter and to adopt himself to the changed circumstances around him, but he may remain a living mind. And the loftier the life, the more complex are the relationships. Hence the diversity among radical politicians and the dead sameness of their opponents. Hence from the foolish the charge of inconsistency when English Radicals, disapproving of much that is said and done by their Irish brothers, yet are resolved to stand by their side at this hour. Herein you are most consistent to your high complex life, most truly loyal to your mistress, Freedom.

E. B. Aveling, D. Sc.

A Candid Exposition of the Athanasian Creed by an Orthodox Priest.—When we remember how the church has refined upon, and how enormously it has added to, the simple revelation of God, given in the holy scripture; how it has babbled of the three persons in the one substance of the sacred trinity, of the three incomprehensibles, which are yet one incomprehensible; of the three uncreated, who are yet one uncreated; of the three almighties, who are yet one almighty; when we remember under what awful penalties it has bidden us, "Worship one God in trinity, and trinity in unity, neither confounding the persons nor dividing the substance," we cannot affect much surprise that men who want facts rather than words hav revolted from this terrible cloud of technicalities; we cannot even pronounce their revolt an altogether unreasonable or unhealthy one; we can see, we are bound to admit, that the church is largely to blame for their unbelief; we can see and admit that it was very natural for them to assume that, instead of knowing all about the great unknowable God, as the church affected to do, we really know nothing whatever about him.—*Sam. Cox's Genesis of Evil.*

Too much cannot be said in praise of W. S. Bell's new work.—*Ella E. Gibson.*

(*Continued from page* 805.)

went out by the steam-cars after the morning lecture, and returned in time for the evening lecture.

I proudly accepted an invitation to dinner from Dr. Aveling. His brother and Miss Townsend made up the quartette. The dinner was served at the Criterion, one of the finest restaurants in London, and in the world. It has five splendid dining halls, and everything is in the highest style. The hall in which we took our dinner is richly embellished with fine statuary, paintings, etc. The dinner was an extensive one, and took us nearly an hour and a half to dispatch. After this was over we attended the Criterion Theater, it being an appendage of the same extensive establishment. Dr. Aveling had provided a private box for our party, and to a casual observer it could hardly have been known that we were not of the aristocracy of the city. The entire evening passed most pleasantly. I afterward had the pleasure of eating another dinner with Dr. Aveling at the same establishment.

Upon Mr. Bradlaugh's return from his lecturing tour I called upon him and his daughters in the portion of the city called St. John's Wood, in the northwest quarter, and a very pleasant part of the town. The visit was a pleasant one; it was too early for dinner (from 6 to 9 P. M. being dinner hours), but refreshments were duly served. I called several times upon the worthy veteran Mr. Truelove at his place of business on Holborn street. There are probably few better men living. I always found him genial and friendly.

One evening I passed very pleasantly with Mr. Charles Watts (editor of the *Secular Review*) and his family. His wife is a very intelligent and pleasant lady. They live in the southeast portion of the city. Mr. Watts is also pretty steadily in the lecture field, speaking several times a week in various parts of the country. He is likewise publisher of Freethought books and pamphlets. He speaks some of visiting the United States in the course of two or three years; if he does the Liberals of America will doubtless have an opportunity to see him and hear him. I met at his house Mr. Charles C. Cattell, of Birmingham, a well-known and long time Freethought writer and lecturer. I found him very genial, sociable, and witty.

I passed two evenings with Mr. John S. Dryden in the north part of the city. He kindly spent several days with me in August, showing me the city sights. I made the acquaintance of his mother, an estimable lady, and Mrs. Flint, an interesting person to visit with. Here I also met Mrs. Dr. T. S. Andrews, whose home is in Kipton, O. She is now on a visit to England. Her parents are quite aged and live at Norwich. Mrs. Dryden is her sister. These evenings passed pleasantly away.

I subsequently became acquainted with Dr. Chas. R. Drysdale, editor of the *Malthusian*, and found him a very intelligent gentleman and an earnest worker in the line of reform to which he directs his principal attention. He is a very worthy man. I have made the acquaintance of several other worthy persons of our way of thinking, but I will not particularize further now. Suffice it to say, the Freethinkers of London have cordially extended to me the hand of fellowship and recognition, and I shall long gratefully remember their kindness.

Fraternally yours, D. M. B.

## "Thought" Again.

On pages 810 and 811 Mr. Chapman replies at some length to our criticisms upon his views on the subject of thought, though he seems not to disprove anything we said or to upset our propositions.

He claims that we "misapprehended" him, but he does not show it. His quotations, on the contrary, show that we did not misapprehend him. We did not pretend to quote his precise words, but we did not misrepresent him.

The grounds of difference between us is about the nature of thought. He seems to regard thought or mind as a primary element in nature or the universe, which enters into and acts upon living bodies and brains the same as the engineer or mechanic acts upon an engin. We cannot see this to be correct, and regard thought as a product of intricate organization in a way similar to that in which sensations—feeling, hearing, and seeing—are the results of intricate organization. We fail to see that he gives any proof of the correctness of his theory.

He makes considerable use of the word "element" but not with perfect clearness He first says: "There is a wide distinction between substance and its properties. Properties are always abstract; elements, concrete." He next says: "In the live bud there is an invisible element of real substance which contains all the individualized elements of the tree which are lacking in the dead bud. . . . I do not call this life element or principle a property, but an element," etc. There seems to be some confusion here; in one instant "elements" are concrete—a coalition of separate particles in one body—and in the next an invisible, impalpable principle In chemistry an element is a simple, indivisible form of matter; thus hydrogen, oxygen, carbon, iron, lead, and gold are elements. To call life or the life principle an element like these is wholly without warrant, and cannot be demonstrated. If the life principle is an element, Mr. Chapman ought to be able to produce it in its separate, unmixed, concrete state, as hydrogen and oxygen are produced. Chemists never claim they hav discovered an element until they are able to show some of it and demonstrate that it is a substance not susceptible of division or decomposition. Can Mr. Chapman do this by the life principle? It is far more correct to say that it is a result, a property, a consequence, than that it is an element. It is the same with thought; it is a result, a function, not a primary element. It can only exist in connection with an intricate organization adapted to its production. It is quite as reasonable to claim that sight and hearing are elements, simple, primary existences, as that thought and the life principle are. Until Mr. Chapman can produce these elements in a disunited state, he cannot truthfully claim them to be elements.

If thought, or mind, or life-force, or "spirit-matter," is an element, and fills the "mighty roservoir" of "space throughout the universe," it must be homogeneous, and the drafts made upon it by different individuals must be uniform in character. Oxygen is always the same, and one sample drawn from the "mighty reservoir" of nature is never unlike another sample; and so it should be with Mr. Chapman's mind, or "life element," if he is correct. If minds and thoughts are simply this element, our minds should be alike; there should be no difference save, perhaps, in the quantity abstracted from the great reservoir, and the minds of animals should be like the minds of men. But this is very far from being the case. No two minds are alike; no two individuals are the same, either among animals or men. All are largely unlike each other, and because their organizations are unlike. This fact alone wholly disproves Mr. Chapman's theory. The sole reason for the never-ending differences between the minds of men and animals and between individuals of the same species is the ceaseless divergence in organizations. If the minds of two are unlike, it is because their brains and their other organs are unlike. If two individuals could be found just alike in their organizations, it is probable that their minds would be found very similar; whereas, according to Mr. Chapman's theory, all draw the same element from the same mighty reservoir, but all draw a different article, a different kind of element.

Some animals hear more acutely than others; some see farther and more distinctly than others; some can see best in a strong light, some can see best in the dark; some are vastly more powerful or muscular than others; some move with far greater activity than others; some think and reason far better than others; some remember far more correctly than others; and all this does not depend upon the mighty reservoir from whence elements are drawn, but upon the ever-varying organizations producing these endless results.

No sensible person pretends that all life and mind forces are wholly "latent in the rocks," or that all the "elements are ground out of or evolved from granit." While it is true that by the action of the air, moisture, the sun, and frost the rocks hav been decomposed and soils evolved, from which plants, vegetables, and fruits hav grown, which in their turn hav produced and sustained animal and human life, it is equally true that granit has not done it all. Electricity, magnetism, light, heat, chemical affinity, and all the subtle forces of nature, hav performed their share and entered into the process producing the grand result. Granit, hydrogen, oxygen, carbon, electricity, chemical affinity, digestion, and assimilation equally perform their part in producing organizations which see, hear, and think. Granit does not do it all; and until an element or existence can be found outside of nature it is the hight of folly to look for another creating power or element.

Of course life is an intricate subject, not easily explained, but it is very safe to conclude that it is entirely within the domain of nature; that it possesses *nothing* but what is obtained from matter and the forces inherent in it. This is just as true of the highest organization, of the largest orbs in existence, as it is of the simplest forms of life and of crystallization. All forms of life and organization may be said to hav their era or lifetime; and when what is termed death or decomposition takes place, there is, in one sense, no death, but decomposition for new life. Not an atom of matter has really died or become inert, but set free to form new associations. The idea of dead or inert matter is an absurdity. There is not an atom of matter in existence to-day but what possesses the same capabilities, the same facility for combining with other atoms, that it ever possessed. When a tree falls and decomposes, its atoms are not inert, but full of the power for new combinations and new life. It is the same with decomposed animals, and probably with decomposed worlds, the very ashes of which are susceptible of entering into the formation of new worlds. Millions of years may be requisit for these prolonged evolutions, but the principle is the same. Organisms obtain nothing from nature or matter not inherent in them, and neither force nor matter can be destroyed. Life and thought are equally products of nature, and the products of organization cannot be proved to be simple, independent, individual elements or existences.

## An Infidel Abroad.

This will be the title of our Letters from Europe, and they will be issued in a volume of 800 pages, neatly bound, for $1.50, including postage. Those who wish a copy will please send in their names.

## A Favor Requested.

We wish to hav the names and post office addresses of Liberal people all over the country. Will friends send us a list of such names? To those who will send us such lists we will mail a good book or pamphlet in proportion to the number of names sent. The names of those not taking THE TRUTH SEEKER desired.

## Features of Volume VIII.

Among the features of the new volume of THE TRUTH SEEKER for 1881 may be named the following:

1. A SERIES OF ABLE ARTICLES BY T. B. WAKEMAN, by particular request. No. 1 will appear in the issue for Jan. 1st. The same will also appear simultaneously in the Boston *Investigator*.

2 A DEBATE BETWEEN MRS. ANNIE BESANT AND THE REV. A. HATCHARD.—Held in the Hall of Science, London, Nov. 25th and Dec. 1st, upon the following propositions: 1. "That the Jesus of the gospels is a historical character," Mr. Hatchard affirming, Mrs. Besant denying. 2. "That the influence of Christianity on the world has been injurious," Mrs Besant affirming, Mr. Hatchard denying. This debate, reported verbatim, possesses peculiar interest. It will be taken from the *National Reformer*.

3 BEST SELECTIONS OF RADICAL ARTICLES, from English Reviews and Magazines; also from the *National Reformer* and the *Secular Review*.

4 SUNDAY SERMONS, FROM TRUTH.—These are able, unique, and interesting One will appear each week.

5. WHAT I DON'T BELIEVE.—These articles, so popular two years ago, will be resumed and continued till completed.

6. WHAT OBJECTIONS TO CHRISTIANITY?—The discussion between Mr. G. R. Mair and the editor of THE TRUTH SEEKER. This will be resumed at an early day and prosecuted to completion.

7. FOREIGN CORRESPONDENCE. — Having effected arrangements with several friends in Europe to write for THE TRUTH SEEKER, to keep its readers advised as to what is transpiring in Freethought circles, this will prove an acceptable acquisition.

8. A NEW DRESS.—This will be a new feature of considerable interest to our readers. It has no doubt been noticed by many that the type from which THE TRUTH SEEKER has been printed has become much worn, and not as legible as it should be. Number 1 of the new volume will be in new type all around. This subjects us to considerable expense, but the interests of our readers demand it. It is for them we work. Every one will undoubtedly welcome the new dress.

In addition to these features others will be added from time to time. The attention to contributors and correspondents will not be abated. The paper will ring with no uncertain sound. It will be positiv and fearless—not ambiguous, conservativ, or time-serving. It will be outspoken and independent, though some may thereby take offense.

Another feature will be noticeable. We shall hav less to say personally than for the past three months. And perhaps right here we owe our readers an apology for our extra long letters from Europe. We were not aware when writing them that they would occupy so much space. We hav undoubtedly presumed too far upon the patience of our readers. One more letter, however, will finish the series.

Another thing that may be mentioned is the fact that fifty-three numbers of THE TRUTH SEEKER will be sent out in 1881—a paper being issued on both the first day and last day of the year. This counts so much to the advantage of subscribers.

In consideration of all these features, together with those which hav hitherto distinguished THE TRUTH SEEKER, it is hoped that all the present patrons will remain loyal, and that many new subscribers may be obtained. It is to be hoped that those who hav indicated a determination to discontinue will change their mind, renew their courage, and still "hold the fort." A true soldier will not turn his back to the foe in the time of battle.

We hav decided to send two copies of the first number of the new year to each so he may hav one to use in obtaining a new subscriber or two. This will subject us to a heavy expense, but we trust our friends will see that we are not losers by it. They can make it a gain to us if they will only resolve to do so. There is hardly a reader but what can get a new subscriber if he says he *will*. Some can get five, and some can procure ten. We will send a handsome present to the one who sends the greatest number of new subscribers. Let it be remembered that we hav offered very generous premiums for new subscribers. Let every one be thinking where he can place the extra copy to do the most good in obtaining new patrons. Let those who think they can use more papers to advantage, inform us of the fact, and we will forward more. Friends, let us make a big effort to increase the number of readers of THE TRUTH SEEKER. Please consider yourselves as stock-holders, or part owners of the paper, and do all you can to increase its usefulness.

## Moses Hull and the "Commoner."

One year ago Moses Hull started a radical, red-hot, saucy, spunky Greenback paper, which they called the *Commoner;* it has thus far been one of the ablest exchanges reaching this office. To-day we learn that Moses Hull has sold his interest in the *Commoner* to Mr. Prescott Robinson, an energetic business man of Boston, who is going to try to make it one of the most thorough business papers in the country. D. W. Hull, who was once editor of the *Anti-Monopolist*, and afterward of the *New Era*, and who has for the past year been managing editor of the *Commoner*, assumes the entire editorial management of the *Commoner*. Moses Hull, who has been speaking to the Second Society of Spiritualists during the last month, is now to re-enter the lecture field and lecture as the way may open on Spiritualism, Liberalism, and political reform. He, accompanied by Mattie Sawyer Hull, starts for the West from New York in January, and they will probably continue their westward course through San Francisco and Australia and on around the world.

As a lecturer on any of the above subjects Moses Hull is

everywhere recognized as a full team, and as an improvisatrice and musician Mrs. Hull has few equals. Moses Hull, we understand, will continue his discussion at present going on in the *Commoner*, act as editorial contributor, and resume his eccentric and trite Broad-Brim letters. Knowing all the parties, we wish them success.

W. S. Bell is having a debate with Dr. Moran in Paine Hall, Boston, on "The Existence of a Supreme Being." The debate has been going on for several Sundays before large and intelligent audiences, composed of Christians and Liberals. The press of the city speaks of the discussion as being conducted with "courtesy and decided ability" on the part of both disputants. After concluding this debate, Mr. Bell will go West on a lecturing trip.

However much people may differ as to the wisdom of wine-drinking those who do drink should drink only the purest, and the attention of such is called to Mr. Bischel's advertisement in this issue.

"Vindicator," please to send your name and address to us or to T. B. Wakeman, 93 Nassau st., N. Y. Anonymous communications cannot be used by him or us.

We believe it is at last settled that Prof. W. F. Jamieson, Materialist, and Moses Hull, Spiritualist, are to hav a discussion on Spiritualism in this city early in January.

League *Man* No. 2 is out. It contains much matter of interest to the Liberal Leagues. Address T. C. Leland, 201 East Seventy-first street, New York.

Col. R. G. Ingersoll's new lecture, "What Must We Do to be Saved?" is just being brought out in pamphlet form. Price, 25 cents.

Those who wish extra copies of The Truth Seeker with which to obtain new subscribers will be supplied.

The following note of distress is from a worthy sister who is in trouble. "Blessed are the merciful."

Louisville, Ky.

Dear Readers of The Truth Seeker: "Alhaza," whose articles hav appeared of late in The Truth Seeker, is now among strangers, in a forlorn and suffering condition. If kind friends will send a few stamps for her relief, to The Truth Seeker office, they will be thankfully received. Respectfully yours, Alhaza.

## Personal.

Crowds of people flocked to hear the Hughes-Jamieson debate in Illinois. Mr. Jamieson is on his way East to meet Moses Hull in a debate in New York city. December 16th, 17th, 18th, and 19th he will giv a course of lectures in Garrettsville, Ohio. Will begin debating with Moses Hull some time between December 22d and January 8th. Liberals wanting lectures in the East may address him, Garrettsville, Ohio.

## Not Dead but Sleeping.

T. C. Leland, *Dear Sir:* I read a copy of L. L. *Man*, forwarded from Yank on, and sent probably by you, for which I heartily thank you. It contained a portion of the proceedings at Chicago, in which I feel a deep interest. My sympathies are entirely in unison with Wakeman and yourself on that issue. I can only feel deep chagrin and mortification at the course of Col. Ingersoll, and more so as I hav heretofore regarded him as invincible. I feel, for one, that the mighty has indeed fallen. But then one can get used to anything, and as I glance at my seven or eight volumes of the *Index*, and think of Abbot as he was and is, startling news ceases to startle, and great events are belittled. And Green has weakened, too, and a few others. Well, what next?

Before leaving Yankton in June, I organized a League (No. 177), and furnished them with a hall at my own cost (a room 24x40, rent free), furnished it and put up a sign, "Liberal League Hall.—Liberty, Fraternity, Equality." The sign is still there, but the League, I am told, is dead, and I hav recently rented the room for a carpenter shop. So much for Liberalism in Yankton. Twenty-five charter members, expenses nothing (as we had paid for the books and three hundred copies of constitution and by-laws), and all weakened. The property, including the charter, is now in the hands of Wm. H. Werdebaugh, a dear, good, earnest, honest brother, who will deliver them over to the League gladly whenever it comes to life. I said all weakened. No, not all. John Treadway, S. R. Fulton, Wm. H. Werdebaugh, Smith, the barber, Chris. Hameister, Wm. Reinhardt, and a few others would gladly go on. I am ready to turn out my carpenter, and will gladly do so at any time the League wants the hall at the old terms, though I get eight dollars a month for it.

We Liberals owe T. C. Leland a debt of gratitude for the many noble words he has uttered in behalf of truth and right doing for the last two or three years. I hav been one of your disciples since you first began writing for the *Index*, but since the war on The Truth Seeker began I hav allowed no word of yours to escape me. There are a few Liberals here, but my luck at Yankton discourages me from trying to organize them into a League at present. When I get better acquainted I will send you the names of those who are well to do as you requested.

*Deadwood, D. T.*, Nov. 21, 1880. D. P. Wilcox.

Well, the situation at Yankton does look discouraging. But it is not so very unfavorable. All is not lost. There are good elements there yet for the revival and foundation of a permanent activ auxiliary. Without dispossessing your carpenter, isn't there some Liberal in Yankton who has a house, parlor, or room that the League could meet in, not so very often, say once a month, and on cheaper terms? Let them start again on a new plan, and when they do meet let all come together resolutely and faithfully, bring out the women and children, and make the occasion interesting. If they will come together every month after they receive their League *Man*, and read and talk that over, it will secure the transaction of monthly League business of more importance than any of you now know. The very object of that little paper is to giv the auxiliaries something to do to aid the work at headquarters, and something to talk about and discuss every month. We wish the auxiliaries to look upon it as they would a private letter from the League President, Secretary, and Treasurer, requiring attention and an answer. We shall always hav something in it that will make reading and discussion interesting. Also start a library after the plan of our ever suggestiv Elmira, which is very good indeed.

I print these suggestions to you because there are a few other auxiliaries in the Yankton situation, and these remarks will apply to them also. We wish to hear something from every one, either that they are dead, dying, or still liv.

Liberalism is perhaps in the main safe in this country, and nothing can put us altogether back to the Dark Ages; but organization will put us rapidly forward and make our supremacy sure. There is *some* way by which we can strongly and successfully organize. Let us keep experimenting till we hit the right way. Perhaps the first thing is to organize the faithful, the devoted, the few who will make sacrifices. Make a sworn and compacted cohort of them, and they will fire the hearts of the million. Giv the rest no rest. At all events, let all hands and hearts stand by the League. T. C. Leland.

## Get from Under.

Montrose, Iowa, Nov. 24, 1880.

Bro. T. C. Leland: Inclosed you will find twenty-five cents for the Monthly Bulletin.

This town, containing one thousand inhabitants, has five churches, containing forty-five members, all told, and one-half of them of a doubting mind; the balance are so-called Infidels. But most of the ungodly are too tender-hearted to acknowledge it; they seek after popularity too much to be strictly honest, at the same time they do not take interest enough in these popular themes to attend church. We hav a few independent Freethinkers here that are not afraid to proclaim their moral thought from the housetop.

I hav taken The Truth Seeker for four or five years, and consider it a valuable paper. Long may it liv. My best wishes to you and all Liberals, hoping we may see the day when this country will be ruled by honest men and not by a bonded Christianity, a hellish aristocracy, a long-faced hypocrisy, a deceitful priesthood, and an enemy of the devil, who is the best man of the two. A. Crandall.

On your showing of the Liberal situation in Montrose, it is the very place where there ought to be a Liberal League. Let the few independent Freethinkers unite in a society, bring your women and children out to meeting; lecture, or read or sing for yourselves if you hav no regularly ordained Infidel preacher; and, depend upon it, your Infidel ministrations of divine grace will soon be the most popular church in town. The few, first moving in the matter, will giv courage to the many. Buy or rent one of the five impoverished churches, and see if you can't fill that one with more than the forty-five members which all the others hav.

The National League needs every shoulder to the wheel, and there, in Montrose, stand leaning up against orthodox fences, plenty of idle Liberal shoulders looking on and letting others do the whirling. This must no longer be the low, subordinate condition of things in Montrose; and you, Mr. Crandall, can stop it. I inclose you a form of application for a Liberal League charter. Just you start out and see how many names with a little money you can get signed to it. If you really cannot do it yourself, put it into the hands of some other Liberal who can do it. Anyhow get it done.

You may think it a small matter—one little League in a village of one thousand inhabitants; but I assure you the whole world needs the support and influence of Montrose, and then Montrose needs the happy back-action help of the whole world. Each for all and all for each is the law. Now you are without influence; organized, you at once become a power. As you are, those forty-five church members govern you. They make the popularity, and you submit to it. By their compacted social and sacramental *standing together* they decree the moral, social, and even political code; while you, many times more numerous, more honest, more intellectual, are only a well-informed, thoughtful, but unorganized mob, and you submit to the decrees of the organized few.

I beg you to come out of that slough of subjugation. The League will help you do it if you will contribute your quota of volunteers to the League. The recruiting sergeant is in your midst Please giv him respectful attention.

Very sincerely, T. C. Leland.

P.S.—This fits a thousand places in the United States as well as Montrose. The recruiting sergeant is abroad in them too. Let them all look to their chances for enlistment. I will forward the necessary papers on application,

201 *East 71st street, N. Y.* T. C. L.

## World Formation.

To the Editor of The Truth Seeker, *Sir:* Astronomers will be compelled to abandon the condensation theory of world formation. It does not begin to allow time enough for the geological and zoological changes. Prof. Simon Newcomb, in his "Popular Astronomy," third edition, estimates that at the present rate of radiation the sun will be reduced to one-half its present volume in five million years; that its contraction from indefinit space has taken not more than eighteen million years, and that the earth, in its life-supporting state, has not existed more than ten million years.

These inevitable deductions from the condensation theory are at war with the certain data of geology. Take only a single one: From recent examinations of the bone deposits in a Devonshire cave it is certain that man existed at least one million years ago. Now if man, the crown of animate creation, has inhabited this earth one million years, what must be the age of the lowest animal and vegetable life? Is not the limit of earth life to ten million years too short by many hundreds if not thousands of millions of years?

The accretion hypothesis of world formation is not thus hampered, but allows ample time for geological changes and the evolution of man.

Furthermore, how easily it accounts for the internal and external heat of worlds! Gravity alone must cause internal heat in proportion to the diameter of the planet; and when a heavenly body attains a most prodigious size, like some of the nebulæ, it necessarily becomes gaseous. W. H. B.

*Washington, D. C.*, Dec. 10, 1880.

## Must Hav a God, but His God is Material.

To the Editor of The Truth Seeker, *Sir:* Charles E. Townsend, in an article in last week's Truth Seeker, says, "The universe is composed of intelligent and non-intelligent materials, the former as mind matter," etc. That this intelligent, infinit, material mind-matter acts on the non-intelligent matter mechanically, producing all the phenomenal acts of unintelligent matter. Hence, without this mind-force, which is material, and is God, there could be no action in the universe of matter; all nature would be still cold and dead, the sun, moon, and stars would not shine, the winds would not blow, the waters would not run, death and desolation would reign complete. Yet this very state of things has taken place on our own moon, and thousands, yea, millions of worlds throughout the boundless universe, may be in the same dead and desolate condition. Where is this great mind-force, this almighty material God, in which resides all the intelligence of the universe? Has he forsaken these unfortunate dead worlds?

I shall not follow friend Towesend's rather long article, but merely notice a vital point or two. His article is able and plausible, but, like all attempts to prove that intelligence governs matter independent of organization, it must prove a failure. It is mistaking the cause for the effect, putting the cart before the horse.

Nothing is more clear, I think, than that every material thing or substance must hav parts, must hav weight or measure, must be extended, must hav properties, for without properties of some kind it would be just nothing. According to the present state of knowledge our world is composed of between sixty and seventy simple elements of matter, at least they hav resisted all attempts thus far to separate them, and hence they are regarded as simple elements. Now each of these elements has separate and distinct properties that distinguish it from the others. Thus oxygen has properties that distinguish it from hydrogen and all other elements of matter. Oxygen is oxygen, and nitrogen is nitrogen under all changes. The elements enter into an unlimited number of combinations one with another, and readily separate again. Now I would ask do these elements act thus by their own inherent properties, or is it the flat of this intelligent, infinit mind-force that causes them to form combinations? Is it not entirely by chemical action these combinations are formed, and not by mechanical action, as friend Townsend has it? If matter has the inherent property and potency of producing all these phenomena we see, both organic and inorganic, then it is evident that an intelligent, infinit God or mind-force, or whatever you please to call it, is superfluous—would hav nothing to do. We can't conceive of the existence of matter without properties, whether it is eternal or not; and if it is eternal, then its properties are eternal also, which would render a God, or gods, utterly useless. And if the universe is infinit, unlimited, and unbounded, there cannot be an infinit and unbounded God, for it is absurd to suppose that two infinit, separate, unlimited entities can exist in the same infinit, unbounded universe of matter. As well suppose that two persons can be in one.

If God is material, he occupies space, and must hav a location, if he is infinit and unlimited he fills all space, and if he fills all space, there cannot possibly be room for anything else. Throw away your prejudice and look at it calmly, and you will be likely to discover that an infinit, unlimited God in an infinit, unlimited universe is an infinit and double-distilled absurdity. When we see a person who believes in a flat world, and in witches and spooks, we are apt to laugh or treat him with ridicule and contempt, but when we see a pretended man of science, with a solemn face and a wise look, discourse learnedly about a God, either material or immaterial, limited or unlimited, although he invariably talks absurd nonsense and confusion, if we are only sharp enough to see it, passes himself off very readily for a man of learning and wisdom, although in reality his knowledge and wisdom are not much above those of the man that believes in witches and spooks. To believe in witchcraft and the doings of witches, such as making themselvs invisible, passing through keyholes, and doing a great many marvelous and impossible things, is now readily conceded by intelligent persons to be utterly absurd and nonsensical; and yet if we could get rid of our early impressions and prejudices we might be able to discover that the belief in a great monstrosity of a being called God, that is material or immaterial, is infinit and unlimited, yet is unorganized and without parts, weight, or measure, is supreme in intelligence, power, and wisdom, that exists somewhere or everywhere, and yet has no location, is even more absurd than the belief in witchcraft.

We are often told that there can be no effect without a cause. Most willingly granted. Friend Townsend will perhaps agree that matter was never created, but is eternal. Then if it eternally existed, its properties are eternal also. And we hav the daily proof before our eyes that matter has the power and potency to produce all the phenomena that we see everywhere around us. I. King.

# Communications.

## Missionary Work.

BELUBBED: Agin is I with you on dis holy Saturday ebenin. I'se rejoiced to see you, yes, doubly rejoiced, an' I hopes from de bottom ob my heart dat health has bin your lot an' prosperity a twin to you durin' de past week. Dis last hope I hope with a fervor dat am genuine, for de cards has been a runnin' agin me, an' de konsekence is your pastor am a financial wreck, an' I doesn't want you to look tother way when dat signal ob distress, de sasser, comes a sailin' under your noses.

Dis am no fittin' starter for a pulpit effort. It's like partakin' ob puddin' before de soup comes on, or a tellin' de point ob a story fust and den go back and 'splain de preliminaries. But I took dis mefod simply to instil a pint into your minds, an' if dar am pints you forget in dis sarmon, don't let de present status ob your pastor's finances be one ob dem.

Dear honeys, I'se a been castin' my eye ober the orthodox field ob stubbles, an' de great big rank weeds a standin' in de corners, an' I tink I'se found a someting dar worthy ob imitation by we Liberals. At least dat's de way my mind was horoscoped de udder night.

At dat time I was conversin' wid Brudder Lemons, an' I sez, "Brudder, I'se powerful glad to see dat dar am a lubly prop ob Jesus in de town ob Brooklyn. I'se glad to see dat de lowly an' gentle Talmage leaves his flock and studies an' goes whar sin an' iniquity abouns. I'se glad dat his 'spansiv voice am a familiar sound in de dance-house an' de bagnio, dat he is a doin' ob his utmost to raise fallen humanity to de ——" An' what you 'spose dat ole nigger Lemons says? Jess dis: "Shet your mouff, you ole fool you. Does you tink dat he does all dis visitin' for de good ob de poor wretches? Don't you know dat he does it simply for de purpose ob panderin' to his depraved taste? If not, why don't he help dem? Did you eber hear ob his takin' a basket on his arm an' servin' out bread to de starvin' or raisin' de head ob de fallin' sister an' puttin' her feet on solid ground? Is it dese he goes for? Does de high motivs of philanthropy prompt him? Does his heart bleed for de sufferin' an' unfortunate? Nuffen ob de sort. He goes hyena-like, nay more, he skulks like Comstock, like in de filthy garb ob a spy, an' dat which he sees he goes home an' multiplies for de benefit ob his flock on de comin' Sunday.

"Poor guileless man, don't he know dat ebery time he speaks he hab among his listeners more depraved hearts stagnatin' underneath de broadcloth an' silks dan doze a beatin' beneath de rags an' tawdy finery ob de ones he am a villifyin'? Don't he know dat many ob his male shouters am frequent attendants 'pon de whitened sepulchers, an' how many unblushing sisters tune dere shrill voices in prayer to Jesus who am probably not utter strangers to—ob course I doesn't mean to say dat de assignation house know deir private knocks, nor, on de udder han', would I be willin' to swear dat dey am all spotless doves.

"But, brudder, don't you see dat dis am simply clap-trap, dese sarmons ob Talmage? De cheapest kind ob buncombe? D'ye 'spose he am sincere in a tryin' to reform de world by a holdin' up depraved an' unfortunate humanity? If so, what am de use ob his spendin' so much time in personal investigations in de low haunts when he could hab a reporter, detectiv, or captain ob police call at his study and in an hour giv him more details an' statistics concernin' crime an' its haunts dan he cou'd nose out in person in a year? Don't you see he has none but de flimsiest ob flimsy 'scuses? All dat dis man Talmage cares for am to make de name ob Talmage known throughout de lan' as de great religious mountebank, acrobat, harlequin, an' clown. An' he has succeeded in makin' a perfect success ob de same.

"Now, brudder, don't hug de delusion dat dis man or any ob his callin' care for de poor an' sufferin'. All dey want dem for am to keep dem in de mire whar dey am an' make use ob dem as a steppin' stone to Christian popularity. Dey paint dem with lampblack colorin' so as to make de contrast greater when compared wid deir own whitewashed selves. It am simply de ole way ob cookin' an' servin' up de "I am holier dan thou" kind ob fodder.

"Now, brudder, let's go whar dat ravin' egotist has been, but, unlike him, do not let us go to pander to a vile taste, or speak harshly an' falsely ob what we may see."

Belubbed, I went wid Brudder Lemons. We entered one ob doze places called sinks ob iniquity an' degradation, an' strange as it may appear, found honorable women who were forced to lead the lives they do or sink in a pauper's grave. Not one in de house but had fallen through the means ob some Christian father, husband, or son. Dese holy seducers am pillars ob de church, an' now tink it deir religious duty to turn deir backs upon dose whom da hav ruined, an' cast out to float wid de rubbish in de dark an' cold corners ob de world. Do dese he saints know dat some ob dem hab wives ob de same faith as deir hypocritical selves, who am not as true an' pure as deir once innocent victims am now? Shame on sech mortals, men who pretend to follow in de trail ob dat gentle Nazarene who reached out de helpin' han' to de fallen, an' who bid de poor chile to go an' sin no more. Dese hypocritical followers change de tune by sayin', Go an' sin as much as you please, so long as you don't bodder me.

We couldn't help de inmates ob dis house only a little. Dar was a poor, sick girl dar, an' it seemed dat she was a bein' nussed by de arms ob death. Brudder Lemons left some money for her with which to buy some little delicacies for to smooth death's pillow, an' I tell you you jess ought to see de tears a tricklin' down de poor one's cheeks an' down de cheeks ob all de girls at de quiet an' delicate way in which de gift was made. Dey all said dat was someting nebber heard ob in Christian visitors, an' axed if we wasn't Liberals. We proudly admitted de fact, an' dey said dey knew it de very fust moment we put feet in de house, kase we didn't commence abusin' dem an' a praisin' ourselves for bein' so virtuous.

We next went to a low dance house wherein was a stage devoted to de lowest kind ob actin' an' singin'. De room was reekin' wid fumes ob tanglefoot, an' de smoke ob villainous tobacco an' sigars hung around in a dense cloud.

"Now," says Brudder Lemons, "I'll scoot you through dis Christian institution."

"Christian?" says I, in great surprise.

"Dat's what I'm a remarkin'," continued our brudder. "Jess watch an' see for yourself."

He went to de bar an' called for cigars, an' as we were a lightin' dem he says to de barkeeper, "Me an' my friend am newspaper men, and we's a gettin' up statistics for publication." I hasn't got time to tell all de pints dat we got, but here am a few ob dem.

We found dat de 'prietor was a Catholic, an' his bartender, as he spressed it, "a member ob St. Patrick's church, be Jesus." De whisky was furnished by a Mefodist, de cheap wines by a Baptis', an' de cigars by a Presbyterian, de beer an' ale was furnished by a English Episcopalian, de keerds by a Irish Catholic, an' de ice was left at de door by a Universalist, which, by de way, was quite 'propriate. We went back ob de stage. De girl's tights were furnished by a Congregationalist, and deir boots by a Unitarian. Deir dresses were made by a Campbellitess, an' de soap dey washed demselves wid bore de sweet-scented name of a Colgate. Everyting in de place was furnished by Christians, while the hard-featured audience all claimed 'legiance to some church 'cept Brudder Lemons, myself, an' all dose present who were sober. As nine out ob ten were drunk, we Liberals was in a unmistakable minority; in fact, in de wrong pew. "Well," said I, "dis am a 'ligious outfit for sush." "Yes," responded Brudder Lemons, "it am 'ligiouser dan hell." I couldnt tell from dat last remark which place was complimented. Two days after a Christian police broke up de dance house, an' a Christian judge fined de 'prietor an' girls. To-day dis auxiliary institution of de *Young Men's* Christian Association am a runnin' 'long jess as usual, an' will be until de poor girls get a little money ahead, when de same Christian operation will be repeated, an' so on, while de poor girls 'xist to help fill de coffers ob de Christian cormerants surroundin' dem on all sides. Glory be to de Bible God an' his followers, de patrins ob vice an' obscenity.

"De nex' place," says de deacon, "an' in fact all de rest ob de places we will visit dis ebenin' require a kind ob a letter ob introduction." An' so we went to whar a Liberal kept a restaurant. He gave us de letterz. Dey consisted ov two large baskets filled with good fresh food. We paid for dem, an' as we stepped out dis Liberal 'prietor say, 'Hold on, I reckon I'se a goin' to do someting in dat line myself.' So 'long he comes with a great big basket too. Oh, honeys, I can't begin for to tell ob de good dat was done dat blessed night through de instrumentality ob Brudder Lemons. De same placez whar Talmage had been an' left coarse an' brutal words mixed with jeerz an' scoffs at de down-trodden—at dese 'dentical places were left by our band instead, good sensible chunks ob beef, nice light bread, an' suitable fixins for de sick an' weak.

Yes, many a household dat night went to sleep with tears ob joy baptizin' deir changed countenances, an' more good was done in dat one ebenin' dan will be done dis year by a big church full ob Christians. Honeys, de work am jess a commencin'. Dese poor folks must hab work so as to earn deir own grub, an' de sick must be brought back to health. De Christian heathens in our midst must be brought from de dark placez, an' sot whar de sunbeams ob truth can baptize dem with deir enlivenin' rays. Now to come to de start, I doesn't want you to forgit de sasser. To speak plainly, we want de funds for de deserbin' poor an' afflicted. Dat's what I referred to when I done say de keerez was a runnin' agen me. I mean dat one or two ob uz am not sufficient to defray de donations we would like to gib to de poor Christians—we hab no poor Liberals.

We am not vain, but honeys, we is different from de Talmage breed, for when we visits de poor we try to leab dem richer in body an' feelins. Oh, honeys, if ebber dar was a time when I longed for de existence ob a hell, it was at de present juncture. I believe it am a necessary institution, for if dar am a hereafter ob brimstone I believe it was built spessly for de 'commodation ob dat breed ob hypocrites ob which de monkey, Talmage, an' de buzzard, Comstock, are twin chiefs. Oh, but don't it make your flesh crawl, an' de kinks straiten in your har, when you think what a hold hypocrisy an' low cunnin' haz on dese tings, in manhood's guise. Not content with gloating over down-trodden humanity, dese hyenas set traps for de unwary an' innocent, an' do dere lebbel best to inaugurate crime, an' are clussly a follerin' in de trail ob de Bible debbil. My feelin's wont permit ob me pursuin' dis theme furder, but will simply ejaculate as a partin' gasp, May de time soon come when dey will be universally damned, an' as for de future, if we's gwine to be immortals dese kind am bound to be a very inferior breed, an' dey'll find dat all de browsin' dey'll do will be done in de red hot pastures ob hell.

Now look out for de sasser as we sing dat new hymn jess trowed up heah, a commencin':

Whar now am dat ole Talmage?
Whar now am dat ole Talmage?
Whar now am dat old Talmage?
He is with his vile clan.

He am causin' shame an' sorrow,
He am causin' shame an' sorrow,
He am causin' shame an' sorrow,
To de weary ob dis lan'.

By an' by some show will get him,
By an' by some show will get him,
By an' by some show will get him,
An' show him as dar "What Is It?" man.

## Is Thought Substance?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I desire to notice briefly your criticism of my article with the above caption as published in THE TRUTH SEEKER of Dec. 4th. Twice you misapprehend me. You say, "Mr. Chapman says, thought is a condition, or a manifestation of a condition." What I did say was, "As I see it, thought is not substance, but condition." Also, "Although a Spiritualist, I can and do believe that thought is simply manifestation of and a condition of matter." This my first proposition you admit, therefore, further argument on this point seems unnecessary. That the misapprehension occurred inadvertently I do not doubt.

Again you misapprehend me when you say, "Mr. Chapman says, the universe is divided into the ponderable and imponderable, or, mind and matter, and from the tenor of his remarks it appears that he holds mind to be an original element in the universe, comprising a domain distinct from that of matter." What I did say was, "I claim and believe that everything in the universe is substance or matter—that the universe is divided into two great classes, the ponderable and imponderable, or, mind and matter, that, as mind, which we call spirit, is the activ or controling element, it must be substance, for, if mind or spirit is not substance then thinking or thought must be a manifestation of a manifestation, or a manifestation of nothing, which is impossible.'

I think in the above I clearly placed mind within the domain of matter, although a little ambiguous when I said the universe is "mind and matter." I did not intend to claim, and do not, that mind is an original element distinct from matter, for I can conceive of nothing, not even a Holy Ghost, outside of matter. But it has never been proved that all we are as physical, spiritual, and intellectual beings hav been evolved absolutely from the primary rocks, and that there has been absolutely no influx of spiritual or life elements from the universe outside. Astronomers tell us that worlds grow old and crumble back to dust that is absolutely void of all life-forces. The essence or spirit of the matter that composed these worlds has departed and nothing but the ashes remain. Doubtless millions of worlds in the inconceivable eternities of the past hav run their course and been reduced to ashes. I ask, what has become of the life forces, the essence, of all this matter? There must be a mighty reservoir of spirit matter which is ready to affinitize with, and recombine with not only the ashes of those old worlds in the making over process, but also with the matter of other and newer worlds. Here is a problem that demands consideration. If worlds die, something departs from the matter of those worlds, and that something we call spirit, which is all of matter that can be refined or ethereal zed, and if the matter that is left can be remelted and made over anew into new suns and worlds then where do the life elements come from that rejuvenate those worn elements?

It is all very well to talk about the evolution of mind as we see it with the material eye in the various forms of life, from the monad or jelly-fish up to man, but that is only one little factor or equation in the immense problem of the universe. For one I believe all space throughout the universe is a mighty reservoir of spiritual elements, that hav been ground out and distilled from the matter of dying and extinct worlds and suns, and that these spiritual elements, like a great ocean, are ever beating not only upon the matter of this but all other worlds. I believe, too, as fast as condition are made these spiritual elements unite and combine with matter, and that this explains where the life germs and elements come from. When in the ladder of progression matter has reached a certain round or plane, it there finds elements ready to affinitize with it, forming new combinations, forms, and species, and as fast as conditions are made, just so fast are these elements attracted to it. I believe the origin of life and species finds here a ready solution. The union of the sexes and sexual elements is not all that has occurred. A condition has been made by which a something has been attracted or drawn from the great reservoir of life or spiritual forces, and just according to and in harmony with the nature of that condition is the element drawn. Is not here a practical thought, O ye agitators of sexual purification? Make proper conditions if you would hav noble children. It is a shame and a reproach that this all-important subject of borning children is left to the chance of blind ignorance, and is tabooed by the excessivly modest and sanctified hypocrites of the church. So long as people prefer faith to knowledge, and believe a lazy, selfish, good-for-nothing, hypocritical priestcraft, and a Bible that says "wisdom is foolishness with God," just so long will this important chapter in the great book of the science of life, which treats of the proper relations and use of the sexual functions, be unread, and the great bulk of the race be conceived and born under conditions most damning in their degradations. What the conditions are, and should be, I leave for future discussion, but, as sure as the sun shines, I believe evolutionists will yet pick up and unravel this thread, and find it prolific with grand thoughts and startling discoveries.

When you say, Mr. Editor, "from the jelly-fish up to man we find the capabilities — sensation, moving, feeling, tasting, seeing, hearing, and thinking—increasing precisely with the organizations producing them," you say truly; but are you sure absolutely that there is not something in this question of developing from matter, or inoculating matter with these sensations, that you do not quite understand? I think he who assumes to decide absolutely that all the life and mind forces which to day are activ were once latent in the rocks of this earth, is occupying a position that will sooner or later be found to be untenable.

When you say, "these are all produced by organization, and hav no other existence," you leave us in doubt as to what you mean. If by organization you mean purely an

organism made up of elements ground out of or evolved from granit, I cannot, for the reasons stated above, agree with you. In the process of evolution very many new conditions hav been made, and each condition, I believe, caused the attraction of elements which once were identified with matter under other circumstances and, perhaps, in other worlds, and there has been thus a gradual accumulation by absorption from space of mind elements, until we find man the climax of all combinations, both spiritual and physical. Organization is an easy word to speak, but in this sense it has a mighty significance. It carries us back through an interminable series of changes, not only of matter of this earth but of other worlds, and before we hav completely solved the problem we must comprehend every and all changes and combinations as well as the nature of the elements involved. Notwithstanding your criticism, I still believe that no property of matter ever controld matter itself, and when I say property I mean an abstract condition of matter that is inseparable from matter. There is a wide distinction between substance and its properties. Properties are always abstract; elements, concrete. When a tree dies, all the abstract properties, such as hardness, softness, etc., remain, but the essence, spirit, or life of the tree has departed. Attempt to engraft a bud from a dead tree and the result is very different from that which follows the use of a live bud. What is the difference? In the live bud there is an invisible element of real substance which contains all the individualized elements of the tree, which are lacking in the dead bud, yet which no chemical analysis has ever revealed. I do not call this life principle or element a property, but an element. The presence of this element may cause an action, an attraction, a chemical assimilation and digestion, and this abstract result we may call force or a property. And yet we must be careful to discriminate between force as abstract results of combinations and the elements themselvs.

I do not call the life-principle a property, but an element. I may be wrong, but I certainly consider it the controling, therefore the superior element. When I am convinced the invisible germ or element in the bud or tree is not an element, is not substance, I shall be willing to call it a property, and not before. Just the same with men. The mind or spirit is an element, therefore cannot be a property.

You say, "When we die life departs." Very well. Life, then, must be something, and if it is something it must be substance. Who ever heard of one atom being a property of another atom? There certainly is a difference between a live man and a dead man, and that difference must be substance, call it life, mind, or spirit.

It may be claimed that death is rest or non-activity of the atoms of the body. Very well. Supply the missing element, even in a remote degree, and activity at once begins, or is restored. Activity, or chemical assimilation, or unison, is always the result of a combination of elements, and when the combination ceases all activity ceases. In death, mind, or spirit, the exciting cause being withdrawn, of course all activity ceases, and there is nothing but cold, unmagnetic substance left. I would as soon say the body is a property of the mind as the reverse. Sometimes a magnificent body produces a very inferior mind; and again, often we find the grandest minds in feeble, sickly, attenuated bodies; therefore one cannot be a result or a property of the other.

I cannot agree with you when you say "the individuality depends wholly upon the organization, and always conforms to or keeps pace with the organization," unless you make the meaning of organization conform to the above.

When you say, "Mind proves not the existence of spirit, mind is the result of the body, or physical organism, and nothing more," you are saying what you do not and cannot prove.

You say, "Every animal has some mind, some far more than others, but always in keeping with the physical organization." Yes, but when each animal was originated, when the two sexual elements united, there was a new condition created; and, according to my theory, an element which completed the triangle was drawn into the combination, and that mind-element was exactly adapted to the condition and combination.

This may be assumption, but I hav presented sufficient data to warrant the assumption, if it may be so called. I can find no theory that has ever been advanced on this point but what is equally worthy of being called an assumption.

You admit that "we may hav a dual existence," and say further: "These finer organizations may be developed during our cruder life, and be ready to set up an independent individuality, when the cruder becomes dead and worthless. If, however, this is so, it would be well had we more positiv proof of it." I think we hav the proof, and to my mind it is most convincing. The mind treasures up and accumulates a vast storehouse of experiences and facts. Many times events "long since forgotten" are recalled, and are as fresh and vivid as ever. Now here is something that is accumulativ and stable. Let us examin the brain. How rapidly the old, worn-out atoms are carried away and new ones take their places. The brain of the intense thinker next week will contain scarcely a trace of the brain of today. Can it be possible that the old atoms, as they take their departure, recount all their experiences, and the accumulated experiences of preceding generations of atoms, to the new-comers, with the injunction to keep it going. In other words, the brain is not stable, and is utterly inadequate to perform all that is done, or to account for all that we find. There is an element associated with the brain that is accumulativ, that hoards up and never loses what it once possessed. This, independent of all other facts, is sufficient to prove to my mind a conscious individualized entity, which is and must be substance, which is not a property of the body any more than the engineer or mechanic is a property of the engin, and which has a conscious existence beyond the grave, as the spiritual manifestations which occur to-day all over this earth abundantly prove. E. A. CHAPMAN.

*Lowell, Mich.*, Dec. 6, 1880.

## Obituary.

DIED—At his residence, near Lumber City, Clearfield county, Pa., on November 27, 1880, of heart disease, Jason Kirk. Aged 64 years, 9 months, and 26 days.

Brother Kirk was reared in the Society of Friends, but finding the bounds of a creed too narrow for him, he embraced Agnostic principles, and was for a number of years before his death a member of the Clearfield Liberal League.

The funeral ceremonies were conducted by the secretary of the League, Harry Hoover, and by request I send you a synopsis of his discourse on that occasion:

FRIENDS: By special request of the deceased, and invitation of surviving relativs, I am come to bury my friend in accordance with his expressed wishes, and at the same time add my tribute to his memory.

The occasion which calls us together is a solemn one. Death has entered the field and another sheaf ripe for the harvest has been gathered in. Death is a great mystery. Who can penetrate the veil and pierce the mist that shrouds the last act of the great drama of life?

The universe is a mystery. Life itself is a mystery. Whence came we? what are we? and whither do we go? are questions that hav engaged the attention of earth's wisest and best sons and daughters for all time. He who lies silent before us believed that it was not only his privilege but his duty to attempt for himself the solution of these problems. He brought to this task an honest heart and an intellect of more than ordinary vigor. His desire was to know the truth, which he loved for its own sake. Error he discarded as soon as discovered. In his investigations he took reason for his guide, and appealing to nature lent a willing ear to her gentle teachings. Regarding himself as only responsible for good motivs and correct methods, he did not trouble himself about the conclusions to which his investigations might lead, and if his views of some of the great problems of life were different from some of ours, we must remember that he was as honest, as capable, and as likely to find the truth as ourselvs. When he found a truth he defended it bravely, but where he doubted he did not dogmatize. Casting the robes of superstition and hypocrisy from his shoulders he courageously followed where reason led the way, and if his interpretation of the laws of nature forbade him to hope for a "life beyond the starry skies," he calmly resigned himself to the inevitable and walked down into the valley of the shadow of death with a steady step and a heart devoid of fear, trusting to mother nature to giv her children sleep. Conscious of having done the best he could in this world he was willing to risk the probabilities of another.

The bright summer land he knew not of. This world he did, and tried to make it a pleasant place to dwell in, and regarded a well-spent life as the best preparation for death. Tired of life's fitful fever he sought respite in eternal rest.

"Lay me low, my work is done.
I am weary, lay me low.
Where the wild flowers woe the sun;
Where the balmy breezes blow.
Where the butterfly takes wing.
Where the willows drooping grow.
Where the young birds chirp and sing.
I am weary, let me go.

"I hav striven hard and long
In the world's unequal fight;
Always to resist the wrong,
Always to maintain the right;
Always with a steadfast heart,
Taking, giving blow for blow;
Brothers, I hav played my part,
I am weary, let me go."

My friends, we are all mortal. A few years ago we were not. A few more fleet years and our places will be vacant. From the blank chaos of the past we sprang into existence. Like a flower of the field we flourish for a season and then pass away. Earth that nourished us shall sooner or later claim our bodies to be resolved to earth again. All that breathes shall share our destiny, and we shall sleep beneath the shadow of the clouds, careless alike of sunshine or storms, each in the "windowless palace of rest."

But one who leads a true life need hav no fear of death, or what may possibly follow after. Death has only terrors for the ignorant and superstitious. One who faithfully discharges his duty according to the sphere in life he occupies has no need to recoil at leaving this state of existence. He dreads no angry being, no vindictiv spirit from whom to expect vengeance.

If at death our consciousness (as many believe) ceases; if our individuality comes to an end; if our bodies decompose and return their elements to nature from whence they came; and if the mind gently falls into a quiet, peaceful sleep which knows no waking, we are at least free forever from pain, sorrow, regret, or remorse.

If, on the other hand, as many others believe, we hav a continued existence; that we pass from a crude state to one more subtil and refined; from an imperfect life to one permanent and beautiful, we surely hav nothing to fear. If there is a future life there is no just grounds for believing that it will hav any more terrors than this. We shall doubtless find the same intelligent law governing there that exists here, possessing no more vindictivness or cruelty. We will meet the same powers, forces, and laws. There cannot be any other. So whichever belief proves true, we hav but little to fear in the future. In the grand economy of the universe birth, life, and death are natural sequences. They are complementary parts of one great whole and equally essential to each other.

"Life evermore is fed by death,
In earth and sea and sky,
And that a rose may breathe its breath,
Something must die."

Let us not regard death as a dread phantom, but rather as a white-winged messenger bringing release from the many ills of life.

Thus believing, we accept the natural order of things, and do not rebel against fate. What we can change for our own comfort and the good of humanity we gladly do, but what cannot be improved is borne with philosophic resignation.

And when we shall lie down to our last solemn sleep, worn and wasted with the world's weary warfare, though we may see no voyager's bark returning across the silent sea of the future, we bow to the inevitable, and meet, with heroism, the mystery of an untried existence.

But we are not without hope. Our marvelously beautiful world is all alive with rich and mighty meanings. It bids us hope that even though we perish as individuals the race will go on unfolding and the great tide of life sweep onward forever. Men may come and go, flowers may fade, hearts wither, generation after generation go down into the sepulcher of the ages, but none of the glorious attributes of humanity shall ever cease to be. All that is grand and good and noble and beautiful is secure from the moldering touch of time; and no disinterested deed, no generous impulse of the human heart, but shall survive the stars.

In one sense we do not die, we cannot die.

"There is no death; the festering heap givs forth the rose,
Whose perfume fills the air, and, painted by the sun,
It blooms, the tombstone of decay; its life too must close,
Like all that went before, but ere it ends another is begun.

There is no death; the silent rock creeps up the lofty pine,
And revels in the light, beating the air with leafy wings,
Until some human ear perceives a melody divine.
When through a human brain the rock lifts up its voice and sings,
There is no death."

Our deceased brother needs no eulogy at my hands. His good deeds speak for him. His life was a useful one, and his death peaceful. He died as he had lived, firm in his own faith and faithful to his highest convictions of truth and duty. Let us hope that instead of death being, as he thought, a dreamless sleep, he has found it the vestibule of a higher and truer life. Whether or not this fond hope be realized, Jason Kirk will continue to liv in the hearts of those who knew him.

He was buried in the orchard, and at the grave the speaker said:

In behalf of the relativs of the deceased I desire to thank the friends present for their kind sympathy and assistance; and now, beneath the snowy mantle of winter, with the returning buds and flowers of spring, the verdant robes and golden grain of summer, the ripened fruit and falling leaves of autumn; with changing season and changeless sun, with voiceless stars and tuneful birds, with falling rain and radiant bows, with whispering zephyrs and gentle dews, we leave thee, brother. Fare thee well.

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## Mongol-Chinese and Ma-Chines.

TEXT—"Which thing is an allegory."—*Paul.*

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Two classes of Chines hav invaded our country—the Mongol-Chines, or Chinese, being the last; but the Ma-Chines had in a more silent way invaded us long before. Both are cheap laborers, the last-named being decidedly the worst of the two. Both hav been mobbed and sometimes destroyed by angry workmen. The complaint against the Mongol class—that they liv on nothing—is more reasonably urged against the others, as they consume scarcely anything and persist inflexibly in their original habits, whereas the others contract ours in time and are known to increase their demands for wages, a thing their confreres never do.

It is certainly astonishing that those who hav been most urgent in demanding the expulsion of one class of Chines because of their cheap labor hav been so silent respecting the others, who are a hundredfold more objectionable in this regard, one of whom, having been known to take the place of dozens of laboring men and ask the wages of but one.

I say, Mr. Editor, let us be just and use our brains like sensible people; and while we demand the expulsion of these Mongol-Chines on the ground of the cheapness of their labor, let us utterly destroy these Ma-Chines invaders. There is one of the latter, especially, against whom women hav in times past made great complaint—a miserable fellow who calls himself Se-Wing, a regular Ma-Chine, and I would recommend special attention to his case, although most of the women who hav complained of him hav turned traitor to our cause and hired him of late years.

So here is to the speedy departure of the Mongols and the Ma-Chines. HOLT.

*Oregon, Mo.*, Nov. 21, 1880

I HAV read every word of the "Outlines of the French Revolution," and think it a most timely and excellent work. The facts admirably condensed, and on unquestionable authority, will be more effectiv with all intelligent people than any comments you or I could make. The book ought to be, and I trust ere long will be, on every table.—*Elizur Wright.*

IT is a rapid, concise, and vivid presentation of the crags and peaks of that mountain of revolt against landed caste, industrial subjection, and ecclesiastic privilege.—*T. O. Leland.*

IT is a compendious and vivid view of that momentous event in the world's progress—a drama, as it were, in five acts, which the reader may take in at a single sitting without fatigue. I read it with interest and profit.—*William Henry Burr.*

## Letters from Friends.

MODESTO, CAL., Nov. 30, 1880.

D. M. BENNETT, *Dear Sir:* In your issue of Nov. 20th, I read of your safe arrival home, and also your appeal. I hope your troubles may soon pass away. I think you do wrong when you blame and accuse yourself of being extravagant in making your trip to Europe. I, one of your contributors, think your letters from Europe are worth the price of THE TRUTH SEEKER for 1880, and I feel a desire to express my thanks through your paper for the interesting instruction and information I hav gained from them. Your description of M. Godin's gigantic speculation in co-operation is truly valuable, more especially now as we hav a company in San Francisco who are trying to start a co-operativ vinyard.

I will send you the *Chronicle* of Nov. 28th, and you can read the advantages they offer. If they would only offer the same benefits and profits that M. Godin givs they may make it a blessing to all who join it

I wish you could make a trip to China and Japan if your friends would only gather around you and help pay your traveling expenses in this way: Let each contributor giv five dollars to the fund, said contributor to receive from you as a premium a book containing your letters from Europe, also all your letters written on China and Japan. I will gladly head the list with five dollars, and will promis to do all I can to gain more subscribers. I would like to see you prosper, and show to the world that you are a man of intelligence. You hav my sympathy for your unjust imprisonment, and my best wishes for your future prosperity. Wishing you may hold me in remembrance, believe me truly yours, D. C. COLEMAN.

REPLY.—Many thanks to our friend for his kind and appreciativ words. His proposition is new, but strikes us favorably. We will not object to making a journey round the world and write up an account of what we see. We would like to visit parts of Europe we have not seen, to call at Egypt, Palestine, Arabia, Bombay, Calcutta, and other cities and parts of India, to "do up" China and Japan, returning via Australia to San Francisco and the Pacific coast. If three hundred friends, by May 1, 1881, will each send in the sum of five dollars we will undertake the circuit of the earth, to write it up, and to return to each one of them two fat volumes containing descriptions of what we meet with on our journey. As politicians say, "We are in the hands of our friends." Those who favor this proposition will of course be heard from in due time.—ED. T. S.

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WACONDA, KAN., Nov. 25, 1880.

FRIEND BENNETT: I am very sorry you did not ex end your trip to the land of Judea, but of course I did not supply the needful, nor did any other person. So that's what's the matter. The letters are so instructiv that I want to send you back to finish up, but can't do it as I hav not the stamps. But I hav the money for next year's paper, and hav laid it apart for that purpose these two months, not thinking of its usefulness to you before the time. So I am glad you called for it. As ever thy friend,

GEORGE W. CHAPMAN, M. D.

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DES MOINES, IOWA, Dec. 3, 1880.

D. M. BENNETT, *Dear Sir:* I am glad that you hav got home again after your adventures with old ocean, strangers with confounded tongues, lovely bewitches in art and nature, ghosts among the dry bones of virgins, saints, etc. I feel as though I would hav been delighted to hav been in your company in many places, such as along the Rhine, among the towering peaks and cascades of the lofty Alps, the ancient ruins of a once enlightened Rome, and skimmed the placid streets (canals) of the once important Venice, and especially to hav mingled with those interesting faces at Brussels and London. But those cathedrals, priests, saints, and dying gods cast a gloom upon my charms. I can only think of tham with horror, though their exteriors seem ever so grand. They talk to me of ignorance, violence, oppression, anguish, woe, and death—of jails, dungeons, racks, chains, gibbets, scaffolds, block, and fires. Fine arguments these to preach to honest men and women, to make them swear a lie, and dwarf or destroy that noblest feeling in human nature which wills us to do to others as we would that others should do unto us.

I would that you could hav extended your journeyings, and visited the place where the mother of Rome dwelt, also the Nile, where the cradle of science is supposed to hav been just rocked. Thence the much variegated India, with its strange people, having as strange religions. Then Persia by the way, and lastly, the country where the people lived who crucified their God, whom the people you hav so recently visited make so much ado about. I feel quite sure that your letters describing what you would hav seen and thought would hav been well worth the necessary expense incurred, as are the letters of your recent travels.

Yours truly, A. CLEGG.

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CHAMPLIN, MINN.

FRIEND BENNETT: We are still going on reading your beacon light of truth, and other fearless productions from your press. The Infidel cause still goes on here, never stops nor falls back. You hav always printed good articles, as I find in looking over some old files of your paper; and as you hav many new readers it would not be out of place for their information to reprint some of them.

Yours, J. KINSER.

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NEW YORK, Dec. 5, 1880.

DEAR D. M. BENNETT: Inclosed please find check for six dollars, to pay for THE TRUTH SEEKER for 1880 and 1881. I enjoy your European letters. When I read about Noah being imprisoned in his ark for thirteen months, it came to my mind that thirteen months was your term of imprisonment, so you are Noah number two.

Yours respectfully, M. REIMAN.

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COLUMBUS, O., Nov. 25, 1880.

D. M. BENNETT, *Dear Sir:* As I did not receive THE TRUTH SEEKER until Wednesday of this week, I began to think you had dropped on me because my subscription had not been paid since September. And now to retaliate, no, to reciprocate, I will just drop on you with $2.00, which please find inclosed. I had as lief go without a shirt as without THE TRUTH SEEKER. One comforts the body, but the other the mind. Your letters from Europe constitute one of its finest features. Its editor and myself hav little to quarrel about, as we both stand upon the same Materialistic basis. You will, however, reckon me among the few who do not indorse the views of Mrs. E. D. Slenker and your Republican correspondents, but now that a man who shouts the praises of an unknown God, has been chosen to preside over the nation's destiny, we hope to be relieved from the howlings of the latter. Let Elmina proceed with her hobby, as she does not occupy much space, and we will patiently await her finis, having hitherto endured many a bore and expect to many more.

The National Liberal League shouts my sentiments every time. Its action at Chicago was glorious. It is a glorious institution, and the only League that I desire to ever become a member of. T. C. Leland's suggestion to publish a monthly bulletin of its proceedings meets with my hearty approval.

Long may you liv and prosper. Very truly yours,

J. J. BURDGE.

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SOLEBURY, PA., Nov. 21, 1880.

MR. EDITOR, *Dear Sir:* Through your polite indulgence I would say in reply to G. W. Chapman's answer in THE TRUTH SEEKER of the 6th inst., to what he styles my "no answer:"

I would be taught, as well as teach.
And stand corrected in my speech.
To fathom truth is my design.
"To err is human, to forgiv divine."

Your answer to no answer
Brings me to a pause.
To find effect in nature
Produced without a cause.
Our language is imperfect.
Our meaning to convey,
So we should be particular
In what we try to say.

You seem sarcastic in your wit,
And treat me with contempt.
As if you were a paragon,
And felt yourself exempt.
But never mind, sarcastic friend
We're after truth, I trow.
May each to each, an arrow lend,
To error overthrow.

Mankind by leaders hav been led
In ages of the past;
But now the age of reason
Has come to us at last.
The all in all in endless space
Is power. When defined
It ever runs immortal race,
As matter and as mind.

Hence I conclude your logic true,
There is no cause but one,
And that is force or power.
The cause of all that's done.
It forms the light and darkness,
And all the world in space,
And microcosm, god-like man,
To run allotted destined race.

Thus all effects in nature
Proceed from one great cause.
The alpha and omega,
Controled by science's laws.
Science's laws—they govern cause,
And never go astray,
Controling every moving action.
In their almighty way.

All possibilities of power
Ever did exist,
And man's capacity of reason
Can never count the list.
As fruit develops from the bud
That blossoms on the tree,
So motion is result of power.
I think we will agree.

Power is the cause of motion,
From whence effects all flow.
As rolling waves upon the ocean,
Before the winds that blow.
Without the universe of power
No motion could we see.
And if there were no motion,
What would all nature be?

One vast, almighty, silent power
In solitude confined,
With all the possibilities of nature.
And undeveloped mind.
With these desultory remarks
I close my answer now,
If they're not logical to you,
Please show me where and how.

Respectfully, E. W. ALLEN.

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SUICIDE A CHRISTIAN INSTITUTION.

If the historical account of Jesus Christ is true, he not only recommended but put in practice suicide when he went voluntarily to Jerusalem to be sacrificed upon the cross, which was virtually putting the climax to his previous precepts enunciated to his followers, such as taking no thought for the morrow, hating their kindred, and even despising their own lives, to become a disciple of his, taking up a cross to all worldly happiness derived from the proper use of good common sense, free from the reputed vagaries of priestly ancient gods, coming under the condemnation of the scripture declaration, "The wicked shall not liv out half their days of threescore and ten years, the time allotted to man's life in this rudimentary state of existence."

When gloom pervades the mind of man,
And fastens on the soul.
It severs then the thread of life.
To find another goal

In dark despair sends up this prayer.
"Eloi, Eloi, lama, sabacthani."
Lord, my God, now hear my cry,
In life or death I trust in thee,
Oh, hear my prayer, and deliver me.
Oh, what a prayer for favored grace,
From one to one who fills all space,
And rules all nature boundless, broad,
The great, almighty, science God.

E. W. A.

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CRAB ORCHARD, NEB., Dec. 30, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* We are warmly attached to the Liberal cause and its advocate, THE TRUTH SEEKER. I find it difficult to spare the money for so high-priced a paper, but will continue to try and read it, as it is a great source of comfort in this unfriendly Christian country, where we are a target for all denominations and neither receive nor ask any aid or comfort from any. We hav been advancing toward Atheism for twenty years, and perhaps that is one reason why we hav no more of this world's goods than we need; but we would rather be gatekeeper in the tents of common sense wickedness than pope in orthodox palaces.

Outspoken Infidels are rarely found in this part of Nebraska, and life becomes quite irksome for want of genial society. This might be partially overcome had we good health and some wealth with which to purchase those good books, advertised in your paper, but our lot is cast, and thus it will perhaps remain, Yours for the right,

W. G. STONE.

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AN OPEN LETTER TO D. M. BENNETT.

ADRIAN, MICH., Dec. 1, 1880.

D. M. BENNETT, *Dear Sir:* I am glad to learn that you hav arrived safe and well at home. It is now some nine months since I last wrote you a few lines of sympathy and commiseration while you were languishing in the hospital at the Albany Penitentiary, where you were put by Christian spleen and Christian spite with the help of United States officials, all because you had outgrown these superstitious notion of an anthropomorphic God, who sent a ghost among the young virgins as a kind of a proxy to beget a child for him, and when the proper time came that this son by proxy, his only son, should be crucified, dead, and buried; that he should go to hell, then to heaven, and that he is now there and has a seat at the right hand of this anthropomorphic God, to act as a mediator for us to this God. And the managements are such to them that believe this story that they will be saved, but to them that even doubt it they shall be damned. Now as the Christian Bible fails to giv us any particular account of this son of his by proxy from the time he was quite a small lad up to the time he was past thirty years of age, it is quite natural for the inquiring mind to want to know something about his boyhood days, how he spent his time, etc. That is a period of my life which I can look back upon with a great deal of pleasure. I well remember how I used to delight in skating, swimming, turning summersaults off a spring-board into the water where it was over my head, and all such sports, and I hav often wondered whether Jesus practiced any of those sports, for I do most certainly believe that those exercises are more preferable for both girls and boys, when guided by wisdom than to hav them trained up in a mopish superstition. Then when I was about entering manhood I began to look around among the opposit sex for a companion in the struggles of life and to fill that conjugal want that is as natural to every well-constituted male and female as the desire for alimentiv food is. (It might be different, however, with a ghost-begotten young man.) When I look back to this period in human life it seems to me now, friend Bennett, that those thirty years, together with the nine months that we lay in our mother's bosom, is altogether the most important period of our lives, because a mistake here may blast our happiness through life and entail misery on the next generation. And yet the biographers of this ghost begotten child, the worshipers of whom hav made such a stir in the world as persecutors, hav failed to giv us any account of this important period of his life that is of any importance to us.

So I was not surprised that you manifested a desire to know something more about the early life of this anthropomorphic child, and that, as his worshipers profess to believe in prayer and do pray a great deal, some orally and others by note, that you were willing to dedicate an open letter to him in which you submitted some inquiries referring to his juvenile years. For writing and publishing this letter, and for your general attacks on the errors in their Bible; and for referring the readers of THE TRUTH SEEKER to its immoral, vulgar, and obscene readings, without giving them all, as some are of such a gross character, fit only for Bible worshipers to read; in a word, it was for your intelligence, your truthfulness, your boldness, your independence, and your moral firmness in daring to attack the foundations of the Christian superstition with such weapons as the church could not compete with, and their only resort was to their old game of persecution, and as they had been planning for this for some years they now thought they would spring their traps for THE TRUTH SEEKER, but they sadly missed of these hopes, although its editor was taken in their coils. But this has only helped to wake up the true, broad-guage Liberal spirit in this country by which they may be able to see the danger to American institutions from allowing this old superstitious, prosecuting, and persecuting element to hav a place in our secular government.

With your permission I will close my letter with a few lines from the writings of that grand English writer, Winwood Reade. He says: "Christianity, we allow, is human in its origin, erroneous in its theories, delusiv in its threats and its rewards. Jesus Christ was a man with all the faults and imperfections of the prophetic character; the Bible is simply a collection of Jewish writings; the miracles in the Old Testament deserve no more attention from historians than the miracles in Homer; the miracles in the gospels are like the miracles in Plutarch's lives, they do not lessen the value of the biography and the value of the biography does not lessen the absurdity of the miracles.

"But Christianity is not in accordance with the cultivated mind; it can only be excepted or rather retained, by suppressing doubts, and by denouncing inquiry as sinful. It is, therefore, a superstition, and ought to be destroyed. With respect to the services which it once rendered to civilization, I cheerfully acknowledge them, but the same argument might hav once been used in favor of the Oracle at Delphi, without which there would hav been no Greek culture, and therefore no Christianity. The question is not whether Christianity assisted the civilization of our ancestors, but whether it is now injurious to the intellect, is also injurious to moral life, and on this conviction I base my conduct with respect to Christianity. That religion is pernicious to the intellect; it demands that reason shall be sacrificed on the altar; it orders civilized man to believe in the legends of a savage race; it places a hideous image, covered with dirt and blood, in the Holy of Holies; it rends the sacred vail of truth in twain; it teaches that the creator of the universe, that sublime, that invincible power, exhibited his back parts to Moses, and ordered Hosea to commit adultery, and Ezekiel to eat dung. There is no need to say anything more. Such a religion is blasphemous and foul."

A few words from near the close of his work and I am done. Hear him: "Whoever improves his own nature improves the universe of which he is a part. He who strives to subdue his evil passions—vile remnants of the old four-footed life, and who cultivates the social affections, he who endeavors to better his condition, and to make his children wiser and better than himself, whatever may be his motiv, he will not hav lived in vain, but if he act thus, not from mere prudence, not in the vain hope of being rewarded in another world, but from a pure sense of duty as a patriot of the planet on which he dwells, then our philosophy which once appeared to him so cold and cheerless will become a religion of the heart and will elevate him to the skies. The virtues which were once for him mere abstract terms will become endowed with life, and will hover round him like guardian angels, conversing with him in his solitude, consoling him in his affliction, teaching him how to liv and how to die. But this condition is not to be easily attained; as the saints and prophets were often forced to practice long vigils and fastings and prayers before there ecstacies would fall upon them, and there visions would appear. So virtue, in its purest and most exalted form, can only be acquired by means of severe and long continued culture of the mind. Persons with feeble and untrained intellects may liv according to their

conscience, but the conscience itself will be defectiv. To cultivate the intellect, therefore, is a religious duty; and when this truth is fairly recognized by men, the religion which teaches that the intellect should be distrusted, and that it should be subservient to faith, will inevitably fail."

And this, friend Bennett, was your case. Your intellectual perception in reference to this Christian superstition had been well cultivated, and your moral firmness was unyielding, and you dared to attack the very citadel behind which this Christian superstition defended itself. And this was the trouble, and nothing else but this. The sham charge about "Cupid's Yokes," obscenity, and all that was the merest bosh, and every intelligent person that is posted on the matter and has moral courage sufficient to be a true American citizen knows this as well as you and I and thousands of other intelligent Freethinkers that belong to the broad-gauge Liberal movement. S. D. MOORE.

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JOPLIN, Mo., Dec. 1, 1880.

D. M. BENNETT, *Dear Sir:* Your letters from Europe are just to the point. I hav heard Germans whom I am acquainted with say that they could almost imagin themselvs at home again, your description being so true to facts and nature. I would like to hav you take a tour in South America, and giv the results in THE TRUTH SEEKER. A merry Christmas and a happy New Year to yourself, wife, and foreman. DR. CHAS. F. TITUS.

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MURPHYSBORO, ILL., Nov. 29, 1880.

D. M. BENNETT, *Dear Sir:* I am quite confident that I hav received the most generous compensation for the money invested in THE TRUTH SEEKER. With great respect believe me truly yours, JOSEPH E. TROUGHTON.

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CARTHAGE, Mo., Nov. 16, 1880.

D. M. BENNETT, *Dear Sir:* Mrs. Slenker's articles on "Sexual Intemperance" contain generally excellent ideas. I hav read and thought much upon the subject, and believe I fully realize its importance, for more wrecks are strewn along the stream of life, more people sent to premature graves through sexual than by alcoholic intemperance.

As generally understood and practiced, I will not at this time say that her conclusions are not correct; yet because a perverted and unnatural use of any organ of the body has become the rule, with evil results, we should not conclude that a right or natural use (aside from procreativ purposes), when found, would not bring good results.

In Mrs. Slenker's reply to "W," No. 9, she falls back upon her comparison of the use of alcohol in its various forms, and evidently thinks her position unanswerable; but I submit that there should be greater similarity before there can be a true comparison.

Alcohol is a man-made product; the taste or desire for its use wholly acquired, and mankind would be better off if all in existence were destroyed and no more produced. To the contrary, the sexual instinct is God or nature-given; the taste or desire natural in every perfectly-organized person at the age of puberty; and what would be the result to the race if the instinct should cease to exist?

Again, alcohol in connection with the human system is unnecessary and useless; but all admit that for roproductiv purposes, at least, the sexual instinct is necessary.

Again, a system, to be right, viz., "no intercourse except for procreation," must not, while strictly following it, permit of wrong being done; and it is well known that there are many married people so organized or constituted that they could hav intercourse, moderately at least, always for procreativ purposes, yet never producing.

Hoping that this important question will continue to be discussed in your paper until the greatest amount of truth possible is reached, I remain, Yours for the right,

A. W. ST. JOHN.

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DETROIT, MICH., Nov. 24, 1880.

D. M. BENNETT, *Dear Sir:* In your reply in your paper of Nov. 20th to my criticism on the propositions of Mrs. Slenker in regard to the vibrations, or waves of light, and the different colors of different objects we see, I think you hav not answered the question, but simply reversed the proposition, which was that a certain number of waves, as she called them, or vibrations, as you term them, determin the colors, not that the colors determin or produce the waves or vibrations, which is exactly the contrary thing. The idea struck my mind, at the first thought of her proposition, that it would involve the necessity of an intelligent, omniscient, omnipresent, all-sufficient power to do that coloring, which, as I understand Materialism, is not recognized by that system.

That the waves, or vibrations, must know before they leave the sun just what color they must produce, and what and where the object is, and direct and regulate their velocity accordingly, is the logical outcome of her theory, or there must be an intelligent power independent of those waves of light to direct and make them efficient to the accomplishment of that purpose.

My object in these communications is not controversy, but to elicit truth; and if it should appear that I only show my ignorance by advancing such ideas, I shall console myself with the reflection that I am not the first or only one that has done so foolish a thing.

If you feel disposed to let this appear in your paper as my rejoinder to your reply to my criticism of Mrs. Slenker's article on "Sunshine and Colors," I shall deem it a favor, whether it only exposes my ignorance or not. I am willing to risk the consequences.

Most respectfully, JAMES HALE.

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WALLA WALLA. WASH. TER., Nov. 19, 1880.

D. M. BENNETT, *My Old Friend:* I hope ere this reaches you you will be safely landed on your nativ shore, for we need you here, but your letters hav somewhat compensated for your absence. I hav read them with a great deal of interest. I see I am behind again with my subscription. Please don't get uneasy, I will come to time as fast as I can. You will find post-office order for $3, for which giv me credit for $1.50, and send the dear old TRUTH SEEKER to E. E. Lewis, Milton, Or. Yours truly,

WILLIS MCDANNALD.

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OSWEGO CENTER, N. Y., Nov. 30, 1880.

FATHER BENNETT: I hav wondered how long you could liv on excuses and send the best paper in the world to fifty thousand delinquents. Well, I hav been waiting to get silver changed for paper, and I am quite a distance from the post-office in the rural districts, but hell will be frozen over before I go back on you or your paper, and I await anxiously for it every time. I hav lain awake many a night while you were in the Christian hell, and wept with grief and provocation, and every time I heard a new word from you my indignation was at the boiling point, and more than once I was on the point of burning all the Bibles and Testaments in the house, and even the harmless chromos on the wall (baptism of the Lord Jesus Christ), but upon reflection, I thought that even the mythical Jesus had reason to be ashamed of all your persecutors, so I concluded to let the books, pictures, etc, die the natural death, which, thank Infidelity, they are fast approaching.

I hav been inside of the old, tumble-down Methodist Episcopal church for eight years, and I know their hellish aims full well, and if the rest of my life is not too short to pull it down, then my name is not A. H. WALKER.

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WASHINGTON, D. C., Nov. 30, 1880.

INDOMITABLE FRIEND BENNETT: I received the inclosed letter from J Hacker. It speaks for itself without much comment. I earnestly request the publication of it in your paper at discretion, as he has been brought to abject poverty in extreme old age by the loss of his fruit crops three years in succession, so that people of this generation may know something about how he has spent his life, and aid him now in his extreme necessity.

I inclose five dollars, three to renew my subscription for 1881 and 1882, 25 cents for the "Summary of Substantiation, or the Philosophy of Knowledge," and $1.75 for the National Defense Fund. You must need oil money to keep our Liberal machine in good running order; and so long as hydra-headed intolerance persecutes editors we want a Defense Fund.

How grandly gratifying to you the Bradlaugh Illuminated Testimonial must be after your durance vile and the indelible disgrace of our bulldozed chief magistrate by the rejection of two hundred thousand petitioners! Please send the Illuminated Testimonial in due time.

Respectfully, JOHN COSGROVE.

MR. HACKER'S LETTER.

BERLIN, N. J., Nov. 25, 1880.

HON. JOHN COSGROVE, *Dear Sir:*

You sent, with kind intent,
Two dollars for our use,
To buy us food and do us good;
And now for my excuse:

I then was sick, an old dry stick,
And had not strength to write.
But thought of you as moments flew,
And dreamed of you by night.

And if our thanks were bills from banks
You'd find yourself quite rich;
If they were "ile" you'd make your pile.
They'd fill a "muchly" ditch.

But thanks seem lean and lank and mean.
Leaner than Pharaoh's kine.
But will is good, and if we could
We'd send you bliss divine.

So please forgiv, and let us liv
In harmony and love.
Enjoying here that kindly cheer
That others seek above.

Yes, friend, we duly appreciate your kindness, and assure you that our thanks are more than words can express. One year our fruit crops were all ruined by late frosts that killed the blossoms. The next year the berry crops were ruined in the same way, and then a hail storm cut off all the grape blossoms; and the present year the berries were ruined by the drouth. Strawberries and blackberries dried up and died on the bushes when half grown. We got only four bushels where we hav had eighty. We had a middling crop of grapes this year, but the price was discouragingly poor, only from one and one half to four cents per pound, most of them three cents, and freight, carting across the Delaware, and commission for selling to be paid out of that small sum.

When I planted my vines the same kind of grapes sold for twenty-five and thirty cents per pound. Hard, is it not? I do not know what we shall do. One friend very kindly advised us to go the pauper-house, but we will both starve or cut our throats before we will do that. We made regular visits to the Portland pauper-house years ago to feed the sick that were nursed by prostitutes and robbed of the food we carried as soon as we were out of sight. To go to a pauper-house to liv and die among thieves, drunkards, and prostitutes would be too much to ask of us.

If I could raise two hundred dollars I think I could use it in a way that would make us comfortable while we liv, and enable us to keep our little home and devote it to some useful purpose for the good of others when we are done with it. Those whom I helped when they were children, many of whom are now well off, seem to hav forgotten me, or else are very ungrateful, and my old friends of former years hav passed away, so that I stand among strangers of a new generation, who do not know that most of my life and earnings hav been spent in various ways in the cause of humanity, and therefore I hav asked but one or two for help. When publishing a paper in Portland some twenty years ago, and clothing poor children and finding homes for them, a woman who read my paper sent a friendless, ragged, nine-year-old boy a hundred miles for me to care for. I took off his rags, clothed him anew at an expense of thirteen dollars, advertised to find a home for him, and gave him his board six weeks, and then found a first-rate home where he learned a good trade. Two years ago I heard he was married, owned a good farm, with eighteen head of cattle, four horses, two colts, a store of goods, etc., and I twice sent him word that as I was old and poor he ought to make me a present of as much as I spent for his board and clothes, but hav received no reply. About the same time I took several boys from prison, stood by them in court, got them clear without a trial. The judge gave them up to me and I found good homes for them. I hav understood that three of them are ship-masters and well off, but they, too, seem to hav forgotten me.

I visited the jail in Portland every week for four years, and there saw boys playing cards with aged thieves and drunkards, and learning obscenity, and I began to plead in my paper for a state reform school for such boys, and got it without the aid of any other paper in the state, as the old files of papers will prove, and for that act alone the state could well afford to make me a handsome present; but I was a heretic all the time, and did not believe in the rotten trash falsely called Christianity, and told them so, and so I suppose they think starvation is good enough for me.

But enough. I do not write complainingly, but to show you a little more of the world. Yours,

J. HACKER.

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CIRCLEVILLE, O., Dec. 6, 1880.

D. M. BENNETT, *My Dear Friend:* Still the world moves! How strange the contrast between yourself and the writer when compared with our youthful associations, objects, and pursuits! Then we were considered equals in our mental capacities. How vast the difference now! You are permanently enrolling your name (and worthily so) among the wise, self-sacrificing, daring, and truly good men and sages of time. The writer, oh, what is he? a mere cipher on the page of history. Yet, if not noted for any great reformatory pursuits and acts, he may claim only to be morally good. I do not envy you, my well-tried friend, but wish you great and crowning success.

I am glad you had an opportunity to visit the old-country nations and wonderful sights you so masterly narrated in your European letters. I enjoyed the reading of the same hugely, I can assure you, and often wished I could hav the pleasure of traveling by your side. I suppose you will be able to make capital out of what knowledge you gleaned from the ancient sights and ruins, plunderings of the Christians from pagan art to embellish churches, etc.

Well, now that you hav got home and again settled at personal attention to your paper, and to the publishing of new and needful works of scientific progress and reform, I trust you will find ample support from your many well-to-do friends, and enjoy the rest of your days in comparativ peace and prosperity.

I see advertised in the *Agent's Herald* a new book exposing frauds, impositions, obscenity, etc, by Anthony Comstock. I hope he will never try to wickedly cage you again. I cannot say anything mean enough about him for want of comparison, as there is nothing low, vulgar, and vile enough besides himself to compare him with. But I hav one consoling thought—time, future time, will surely bring its just reward to him in self-abhorrence for all his duplicity and cussedness. E. D. BLAKEMAN.

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VANITY CROSS ROADS,
STATE UV PENCILWANY,
NEAR FILIDELFY, Nov. 29, 1880.

DEAR BRUTHER BENITT: Inclosed you will find two dollars, fur which you will please send me the "Six Lecters on Astronomy," by Bruther Proctor, also other trax that I will menshun in this letter before I git dun, if I don't furgit it.

You see there's bin a kind uv a split in our family fur sum time, or ever since Mr. Beecher and Mrs. Tilton got tangled up so bad.

Well, now, bruther Benitt, I'll tell you just what kind uv a fix it left our family in. The old woman, that's mam, she kinder leaned toward Beecher, and I kinder leaned toward mam; and so 'twixt mam and I and Beecher (instid uv the hitching-post), we all kinder leaned toward the church; but the old man, that's dad, he and Sal, that's Sarey Jane, my sister, kinder leaned toward the Piltons, and as Tilton kinder leaned toward Woodhull, I'll giv you my sacred wurd fur it, it cum darnation neer making Infidels uv dad and Sal both; and ever sinse that dad's kinder had his douts about the hul uv the Bible being true; and as Sal (that's my sister, Sarey Jane) reads more than the hul uv us, she says that she's read a good many passages that she does durn well ain't true.

But when mam and I find anything in the Bible that looks scaly or perty thin, we jist think uv the great struggle bruther Beecher had with Mrs. Tilton, and if he hadn't placed his hul relianse on the sacred truths uv that good book, how in the world could he hav got a judge and a jury uv twelve good men together what would say he didn't do it?

Now this Bible question's got our hul family tangled up, and the old woman (that's mam) says she's going to find out all about it, and is going to hav me edicated fur the lecter bisness, and she says there's no noing but maybe I'll be called to preach yet.

You see t'other nite Bob Ingersoll, or, as our preachers call him, "Pagan Bob," giv a lecter here at the Cross Roads, so the old man (that's dad) and Sal (that's sister Sarey Jane), jist to spite the old woman (that's mam) and I, they slipped out and went over to the lecter. So jist to spite dad, mam and I went fur the old man's every-day breeches and slipped these two dollars out uv his pocket on purpis to send to you fur these trax, because mam says she wants me to read both sides uv the question,

Now, bruther Benitt, don't forgit the "Six Lecters on Astronomy," fur I've promised to giv a lecter on astronomy myself down at Sandy Forks, in the old red skoolhouse, this winter, and wun uv these lecters will do jist as well as to make wun up. Mr. Smith, our preacher, sez he does that sometimes hisself; and as long as the congregashun don't no the difference, what's the odds?

I also want "The Last Will and Testament of Jean Meslier," 'cause if he was a priest, maybe he can tell me sumthing I don't no, and that's what I want.

Send me "Why Don't God Kill the Devil?" 'cause that's jist what I want to know. I think I no now, but maybe I don't no rite; but I think it is fur the same reason that Uncle Sam don't kill all the Injuns, because then there would be no work fur the soldiers, and they'd git into mischief. And so it would be with about a million uv preachers, deacons, and elders, if God would kill the poor devil. No, sir, I'd ruther giv my last pair of britches, that ain't in use, than to hav him kill the devil, and I hope he won't fur a while yet, anyhow.

I would like the "Philosophy of Spiritualism," by Frederick R. Marvin, 'cause mam sez that's another piece uv humbuggery, and she sez she wants me to lurn all about it.

Well, deer bruther, I see you've jist returned from your grand trip to Urip, and as I hav been readin your letturs I hav come to the conclushun that it panned out splendid.

I read your appeal to the friends ov freedum, in last week's TRUTH SEEKER, callin on all who ode you to walk up, and settle up. Now, bruther Benitt, you no durn well I don't owe you a nickel, and if I did I'd jest as leave pay you as not.

But I want to see the fun go ahead, because I think you've bin a good missionary amung the heathen Chinese, for if a a lam gits outside uv the fold and doant git back before he sees a TRUTH SEEKER, he's a gone sucker, sure.

I buys your paper evry week and sumtimes two a week, one on purpos to lend to my Methodist bruthers, and they begin to like it so that one paper gits all wore out before it gits half way round.

Just to help you along I send one doller fur trax fur myself, and wun doller that an old Methodist bruther handed me fur trax fur hisself, he ses he likes them he thinks better than them published by the American Trax Society, they're got more life he ses in them and not so much soft sauder; he ses if ever the devil gits cramps, its them TRUTH SEEKER trax wot will do it.

Incloased is a list of the Methodist trax wanted by my friend. You may send these by male if you doant think they'l spile the postmaster. I wudent hav one uv Mr. Hayes' postmasters spiled fur the hul wurld.

Please send the trax jist as soon as you git this, and Ile be yourn till the great day uv jubilee. SAM,

The Apostle of the new dispensashun.

P. S.—Please doan't forgit the six lectures and the uther trax.

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MR. BELL has done his work admirably, and in his "French Revolution" tells the whole of the thrilling story in the most graphic manner.—*Investigator.*

## Tribute to Lucretia Mott.

BY M. S. TOWNSEND WOOD.

Most noble woman of our present age,
Who stood like monarch oak amongst
Thy kind. So firm and strong in all
Thine efforts to uplift the human race,
Whose soul life was bright as stars of
The first magnitude, that shine in the
Grand galaxy of heaven, yea, even like
Unto the sun's bright rays to such as
Were not blind with ignorance or sin.
And yet thy mortal presence was so
Humble, modest, angel-like, for I am
Sure that all heaven's sweetest angels
Must be modest and lowly to bless
Poor human kind as thou hast done.
When millions were enslaved thy voice
Was raised, beseeching for their freedom.
And never did thine efforts cease until
The shackles had been broken and the
One act that made our Lincoln
Immortalized upon the earth,
Had been recorded in our country's annals
When Henry C. Wright and Garrison, with
Phillips, Foster, Thompson, Burleigh, and
Many others, who, worthy to be called men,
Dared gird their armors on and battle
For true freedom, didst thou with honest
Zeal engage in activ combat for the
Right. And some of them had passed
To where thy spirit now has gone, and
I am sure they gave thee cordial welcome.
When war, which thou didst ne'er approve,
Swept o'er our sin-sick country, and
Finest youth was led to battle fields,
There to be slain in cruel slaughter,
Thy busy fingers knit good socks,
As if they were thine own dear boys
Whose lives were thus endangered,
And still thy pleadings ever were
For peace. So each reform has
Found thee, as an earnest pioneer,
Leading the way, and pointing out
The path to many weaker ones.
And for thine own sex, how nobly hast
Thou labored! And every woman who
Has heard thy voice or felt thy touch
Must feel herself made better. And I
Who write these simple lines must
Ever bless the hours when beside thee
Upon the public rostrum my voice
Has formed one feeble strain in the
Great anthem prayer which earnest
Souls forever utter. And while I see
The footprints of such feet as thine
Along the sands of time I will not
Falter. I will pass on and strive to
Make the earth-life better that I, too,
Have lived. Thy last dear words to
Me I shall not soon forget—"Do well
What seems to be a duty, and labor
On for peace." Dear angel, we shall
Miss thee. But thou wast ripened for
The harvest, and now among that
Throng who wear no more the robe
Of dust will thou pass on from glory
Unto glory. Oh, may I sometimes,
Feel the benediction of thy presence
And with my spirit-vision opened
See thy sweet face smiling on me
As of yore! Though marble monuments
By loving ones may be upreared,
With costly forms and fine inscriptions
Carved thereon, more sacred and
More beautiful will stand, yea, more
Enduring than them all, unchanging
Ones in human hearts. Nearer the
Fountain of celestial life I know
Thou art; and for thy nearness unto
God, we, who hav so much loved thee.
Must be nearer, too. Smile on us,
O Lucretia, and pour the influx of
Thine uprisen spirit upon our own
Weak natures! And when we may
Cast aside our dusty garments,
May we still move on in the grand
Army of progressiv souls forever more,
At one with thee, with love, with God.

## Jennie's Vision.

BY CHARLES BRADLEY.

(In the year 1851, on one of the Orkney Islands, Jennie McLane was found dead on the shore the morning after she heard that Sandie Cameron was lost at sea.)

The truth of beauty is the sole beauty of truth.—*B.*

Eros angelos eiredenteros andron.—*Sappho.*

O angel love, first gift of heaven's grace,
Life-fountain of the human race.—*B.*

As setting sun on ocean's floor
Kissed many a joyful homeward sail,
A sad maid, on the sounding shore,
Did her lost sailor boy bewail.

"O Sandie dear, come back, come back!
Sore is thy Jennie's heart for thee!
And will he not return, alack!
Why dost thou keep him, awful sea?

"Oh, could I come where thy dear eyes
Lie closed beneath the dreadful deep,
Dear Lord, from light and life I'd fly,
With my true love in death to sleep."

She sighed and sad the wild wind's flight
Over the deeply murmuring sea—
Down went the sun before the night,
And the dimmed stars looked on the lee.

In their paled light round Sandie's grave,
An angel band bowed to the sea,
In their sad eyes, "Too late to save"—
Midst love, as once on Calvary.

Now in the midst her Sandie's form,
More beautiful than life, she sees,
With more than mortal raptures warm,
His cheeks are flowers that kiss the breeze.

The stars gleam on his mighty wings,
Which seem the oceans vast to shade,
And as he soars, the angel sings,
"Come, rest in heaven with me, dear maid."

She heard no more, from her fixed eyes
Softly the parting spirit flew
To meet her lover in the skies,
Where hope and love are ever new.

. . . . . .

Still, on the shore
Sigheth the roar
Of the ever murmuring sea;
But no sorrow parts
The loving hearts
Throughout eternity.

"In some cases of this kind

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is better than cure."—Samuel Colgate's pamphlet, page 7.

[And still the United States Revised Statutes 3 893, page 763, amended July 12, 1876, and the state laws, make it punishable by fine and imprisonment to mail or deal in any article, or prescribe such, for preventing conception.]

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All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
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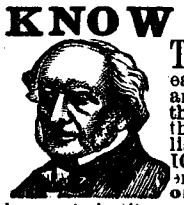
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## Gems of Thought.

HERE'S freedom to him that would read,
Here's freedom to him that would write!
There's nane ever feared that the truth should be heard
But they whom the truth would indict.
—*Burns.*

WORK is the mission of man on this earth. A day is ever struggling forward, a day will arrive, in some appropriate degree, when he who has no work to do, by whatever name he may be named, will not find it good to show himself in our quarter of the solar system; but may go and look out elsewhere if there be any idle planet discoverable. Let the honest working man rejoice that such law has been made good on him, and hope that by and by all else will be made good.—*Carlyle.*

PAINE and Voltaire both believed in God—both hoped for immortality—both believed in special providence; but both denied the divinity of Jesus Christ. While theologians most cheerfully admit that murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible dying except in an agony of terror. These stories are used in revivals and in Sunday-schools, and hav long been considered of great value.—*Ingersoll.*

REASON is the noble gift by which the creator has distinguished man from all other animals. Now it would be a most unreasonable act first to endow a being with any faculty and then to prohibit its use. Such a procedure would be, if possible, more absurd, in reference to the most distinguished and ennobling of all the powers of the mind. Moreover, God, who is all wisdom and all reason, could never create man in his own likeness, as it is said he did (Gen. 1, 27), and then forbid the employment of the very faculties which must form a principal feature in the resemblance.—*Spurzheim.*

A COUNTRY fellow at the plough
His acres tilled, he's *right* enough;
A country girl at her wheel,
Her dizzens done, she's vera weel;
But gentlemen and ladies warst,
Wilt e'en down want o' wash and cursed,
The laiter, lounging, lank, and lazy,
Though de'il hast ails them, yet uneasy,
Their days insipid, dull, and restless,
Their nights unquiet, long, and tasteless;
And e'en their sports, their balls and races,
Their galloping through public places,
There's sic parade, sic pomp and art,
The joy can scarcely reach the heart.
—*Burns.*

EVEN in regard to the virtues of private and family life, the efficacy of the example and teaching of Jesus is diminished by his own exemption from domestic ties. We possess various utterances of his on the subject, depreciating natural bonds in comparison with the spiritual, not indeed wholly devoid of justice, yet liable, by reason of their abrupt austerity, to misconstruction. We learn, besides, that while he looked upon celibacy as the highest state for persons destined to higher things, he entertained vigorous notions as to the indissolubility of marriage, and also that he was a lover of children.—*Strauss.*

THE most celebrated of the rabbis all learned some handicraft by which to support themselvs, for even those who held the position of teachers were not accustomed to receive money for their lessons. Thus we find different rabbis mentioned as shoemakers, tailors, bakers, incense-makers, builders, gravediggers, landsurveyors, joiners, tanners, smiths, and what not. One of them said: "It is good to combine the study of the law with some handicraft; for the exercise of both together preserve a man from sin. But any study which is pursued without a handicraft ministers to vanity and draws sin behind it.—*The Bible for Learners.*

ONE of the great objections made to woman's equality is that she is not physically strong enough to take her place as ruler, guide, and teacher of the race. But in a true condition of society, such as we all profess to believe is the highest and best, and one philosophers and humanitarians are laboring to bring about, where love, knowledge, and wisdom shall be the governing forces, and people shall be led and persuaded instead of compelled and forced—then woman will be in her element. Gentle, loving, kind, and persuasiv, the generous and noble patroness of all that is true, beautiful, and good; the teacher, the healer, and the wise, provident, and thoughtful mother, wife, sister, and queen. When moral force is held in priority to physical strength, and pity, compassion, and charity take the place of scorn, contempt, revenge, and hate, then will the holy rule of love and wisdom come upon earth as the great gift of the brotherhood of humanity.—*Elmina D. Slenker.*

THERE is a very large amount of blind acquiescence in our tacit acceptance of propositions which never become the subject of any real or practical stake. These beliefs, falsely so called, confuse the line of demarcation between mere intellectual notions and states of credence or conviction. Of this nature is the acceptance given by the mass of mankind to the statements they are accustomed to hear from the better-informed class respecting the facts of science and the transactions of history. They do not dispute these statements, and yet they might be little disposed to commit their serious interests to such facts. So with regard to the religious creed handed down from parent to child. Some are found believing, in the full import of the term; others, opposing no negativ in any way, yet never perform any actions, nor entertain either hopes or fears, as a consequence of their supposed acceptance of the religion of their fathers. Their belief, accordingly, must be set down as a nonentity.—*Chambers' Encyclopedia.*

## Odds and Ends.

AT the hight of a hot discussion between two Jews one cried, "Goodness! don't eat me!" "Indeed," said the other, "my religion forbids."

"IF I hav ever used any unkind words, Hannah," said Mr. Smiley to Mrs. Smiley, reflectivly, "I take them all back." "Yes, I suppose you want to use them over again," was the not very soothing reply.

"KINGS I Hav Met," is the title of Mr. Archibald Forbes' lecture. Some day Mr. Forbes will come across three kings and a pair of sevens. Then he will learn something about the truly great resources of this country.

A CERTAIN lawyer was compelled to apologize to the court. With stately dignity he rose in his place and said: "Your Honor is right and I am wrong, as your Honor generally is." The Judge hardly knew whether to feel happy or fine the lawyer for contempt of court.

WHEN an Eastern man goes to Colorado he is called a "tenderfoot" until he has been stabbed, shot at, engaged in a free fight, has fallen down a mine, been kicked by a mule and chased by a vigilance committee. Then they admit that he is getting used to the country, and when he kills his man he is looked upon as a citizen.

IT was in a San Francisco restaurant, the other night, that a waiter was apologizing to a guest for the dilapidated state of his napkin. "Don't mention it," responded the customer, sadly, "I don't mind the holes in the least. That part of your napkin is always sure to be clean." And the next ten minutes nothing could be heard but the butter combing its hair out in the pastry.

IT was in the Galveston Opera House. The two gentlemen were from the country. After the curtain fell on the first act one of them, who had been reading the program, said in an excited manner: "It's an infernal swindle just got up to take in strangers. "What's a swindle?" "Here it says the next act is two years later. I wonder if they think we are going to stay in Galveston, at two dollars a day, for two years, just to see this thing out?" They went out and saw the ticket man about it.

ONE day the poet Whittier was exchanging reminiscences with Miss Abigail Dodge (Gail Hamilton), when he told the following story of an old Friend, who was very much annoyed one afternoon by some boys following him and especially when his hat blew off, calling out to him: "Go it, Broadbrim! Limber up and you'll catch it yet!" The Friend noticed another boy coming down the street, and said: "Boy, is thee profane?" "Then (handing him a quarter) cuss those boys two shillings' worth."

HE HAD NO "SPINAL COLUMN."

Somewhere between Leadville and Gunnison City wanders a Detroiter who is penniless, ragged, hungry, and discouraged. Four weeks ago he met a Michigan man out there and sent his love to all inquiring friends at home, and also explained why he was in that hard-up condition. He was too honest and too particular for that country. He reached Gunnison City without a dollar in his pocket, but with lots of ambition in his soul, and soon met a man who exclaimed:

"I can giv you one of the softest snaps, at four dollars per day. I want you to run one of my faro tables."

"But I don't know the game."

"You don't say, stranger. You must hav had a queer bringing up. Out here and don't know faro! Pass on, no time to bother with you!"

The second man applied to for a situation squinted his eye and took a long look at the Detroiter and quickly asked:

"Whar' from?"

"Detroit."

"No use—that's too far east. My pard ran off with the company funds last night, and I calkerlated on payin' somebody about a hundred dollars to overtake him and bring me back his scalp. You'd look sweet takin' his trail, you would! You'd better inquire on the next corner."

The next corner was the site of a saloon about to be opened. The proprietor was a six-footer with a revolver on each hip, and in response to the question he said:

"I s'pose you know how to pour whisky and weigh dust?"

"Yes."

"Suppose that one of the tuff ones comes in after his nip and refuses to hand over?"

"I'll call the police."

"Police be hanged! Every man's his own policeman out here. You must open on him with a shooter and keep on pulling the trigger until he falls! This sit's open at three dollars a day and found."

"I—I guess I won't take it."

"Then git! No place for milksops around here! Might a-knowed you hadn't any nerve by looking at ye!"

The Detroiter made one more effort. This time it was a man who exclaimed:

"Glad to see ye—sot down a bit. You see there's bad blood between me and the feller called Sandy Tom. We've agreed to drop each other on sight, and we mean business. I want to bulge on him, and beln' you're a stranger you can help me. Put this Derringer in your pocket and go and shoot Sandy Tom and I've got $200 for ye!"

"Why, that would be murder!"

"What of it! Do you expect to hang out around here over a day without doin' any shootin'? Whar was ye raised?"

"In Detroit."

"Git! You havn't any spinal column! You'd better run home to your ma, you had! Out ye go; so long!"

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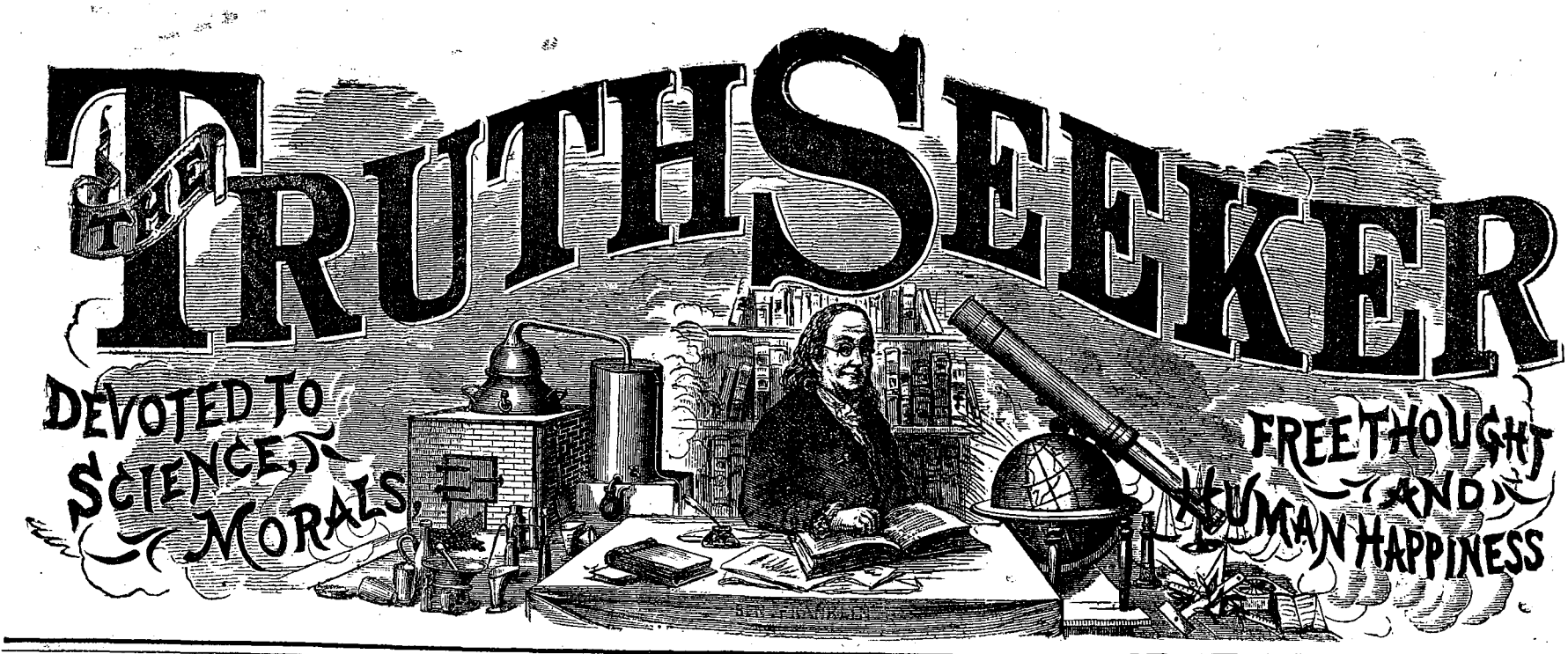
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## Notes and Clippings.

INGERSOLL has given voice to an aphorism that will liv. "A compromise," says he, "is a proceeding in which the hypocrits deceive each other." That's very good indeed.—*Leavenworth Times.*

PRESIDING Elder Carhart, D.D., of Wisconsin, lately convicted by a Methodist conference of "lying, perjury, and immoral conduct," has appealed, and is now on trial before twenty-one delegates from various Western states.

MOUNT Baker, Washington Territory, has now joined the array of volcanoes, headed by Mount Vesuvius, in activ operation in various parts of the earth's surface. Whether there is anything more than an accidental occurrence in their apparently concerted outbreak the scientific people must be left to tell.

WOOD cutting is very activ this winter, in view of the great demand for lumber. It is expected that 100,000,000 more feet of logs will be obtained in the Chippewa woods than ever before; the Maine cut will also be much larger; the lumbering business of the Lake Huron shore, of the Big and Little Manistee, and of the Chandiere, Ont., mills will be many millions of feet beyond previous periods. Numerous lumber and shingle factories are projected throughout Michigan.

THE company which has been founded for taking preliminary steps to ascertain whether a submarine tunnel can be made between Calais and Dover has at last succeeded in driving a shaft down to the depth at which the tunnel, if practicable, would hav to be made. Although in the upper strata there was a good deal of water, there is no infiltration of it in the gallery, which is in the solid rock. A second shaft is about to be driven, and the directors say that if no unforeseen obstacle arises the tunnel might be completed in four years.

IN spite of the prejudice against them the Chinamen in California continue to assimilate their practices closer and more close with those of the "Melican man." They get drunk and are arrested and clubbed, run away with one another's wives, contract the small-pox and debts, for which they are sued, and now three of them hav been discovered to be professional burglars, with a complete outfit, from sectional jimmy to dark lantern. They stole just as much as white men would, too, which is another proof of the advancement of the race.

THE English bear the bloody palm of railway slaughter from us. In the first nine months of this year 831 persons were massacred under the wheels of the iron juggernaut in the United Kingdom and 4,791 suffered mutilation. The average was over three deaths and seventeen casualities a day. These figures out-Herod the horrors of actual war. At the famous battle of the Alma there were but half the number of killed and wounded that this sanguinary record shows. If England possessed a few more lines of railroad the country would be in peril of depopulation within the generation.—*Truth.*

WHY don't the papers which viewed the prospect of the "Passion Play" with such righteous horror hav something to say about the angelic feature of the coming production of "Uncle Tom's Cabin?" If there ever was a burlesque on any subject, sacred or profane, it is the one which has, on occasions, formed that feature of the dramatic fossil in question, in which the impossible young person who dies figures as one of an assemblage of immortals in a heaven of paint and canvas. The characters of the "Passion Play" were men and women who did not pretend to be anything else. The band of angels at Booth's could not pass for anything but very mortal mortals, indeed, no matter what they might pretend.

A CONNECTICUT clergyman, being asked to officiate at the funeral of a poor man's wife, inquired of the widower what carriages had been hired; and, when told, requested that a particular team and vehicle be obtained in addition because they were the ones he and his wife habitually used, and he might wish to take a pleasure ride after the services. This disgusted the widower, and he secured the services of another minister. On the following day the firs clergyman sent for him and inflicted a severe reprimand for disrespectful treatment of his late wife's pastor. "I want you to understand," said he, "that when I marry or bury any one I am paid for my services. As for that other fellow, he's always ready to do any dirty work."

IN a certain city in Italy a reverend canon, the chosen custodian of a church belonging to the general chapter, found means to double his emoluments by robbing corpses. Some time ago he robbed the grave of a cardinal, appropriating the jewels which had been buried with the body. The other day he stole a ring, a cross, and a silver crucifix from the grave of another Monsignore. This fact being discovered, the thief was denounced, and the magistrates ordered an immediate inquiry to be held. The press asserts that the public prosecutor, happening to be a relation of the accused, has hushed up the affair, making him restore the precious objects, and asserting that they had only been removed for ten or twelve days for the purpose of cleaning. This perversion of justice—a magistrate making himself the accomplice of a sacrilegious thief—has caused a great scandal in the said city.

MARK TWAIN having been asked to contribute to the newspaper issued at the fair in aid of abused children in Boston, wrote: "Why should I want a 'Society for the Prevention of Cruelty to Children' to prosper, when I hav a baby down stairs that kept me awake several hours last night with no pretext for it but a desire to make trouble? This occurs every night, and it embitters me, because I see now how needless it was to put in the other burglar alarm, a costly and complicated contrivance, which cannot be depended upon, because it's always getting out of order and won't 'go;' whereas, although the baby is always getting out of order, too, it can nevertheless be depended on, for the reason that the more it gets out of order the more it does go. Yes, I am bitter against your society, for I think the idea of it is all wrong; but if you will start a Society for the Prevention of Cruelty to Fathers, I will write you a whole book."

COL. STEPHENSON, of the United States Geological Survey, has turned another page in the long-sealed volume of American antiquities. A large village of cliff dwellers has been discovered between the Jemez Mountains and the Rio Grande river, in New Mexico. The cliffs rise to a hight of from fifty to five hundred feet. Some of them contain two, some three, and others as many as five lines of dwellings, rising line above line, and back toward the mountain, tier above tier. The houses on the top of the cliff in the abandoned city are rectangular in form, but the caves are circular, being ten to fifteen feet in diameter, with arched roofs. Within the excavations are numerous small rooms. Before each line of dwellings there appears to hav been pavements, sometimes four or five feet in width, on the broades' of which Col. Stephenson found imprints of feet. Many pictures and hieroglyphics adorn the face of the rock.

ACCUSATIONS of dishonesty are now made by some of the Mormons against their bishops in connection with the tithing system. Every Mormon is required to giv to the church authorities one-tenth of all his products if he is a farmer, the same proportion of his profits if he is in mercantil or professional business, and of his wages if he is an employée. Special officers are appointed to collect these tithes, and they are exacted with the utmost rigor. Five hundred Mormons lately went into Colorado to work on a railroad, and supposed they were for the time safe from the customary exaction, but Brigham Young, Jr., followed them, and demanded a tenth of their pay. The tithes yield not less than a million dollars a year to the church, and of this large revenue the head men make no accounting to the people. It is charged that a more corrupt and successful ring than Tweed's exists at Salt Lake City, and its early downfall is predicted.

STRANGE revelations concerning the dismal superstition still prevalent in the rural districts of west Prussia were disclosed in the course of Dr. Kotlevski's recent trial at Stuhm for "unlawful practices." This person had acquired a widely-spread reputation among the peasantry as a sorcerer. Some time ago a woman afflicted by epilepsy applied to him for a cure. Having diagnosed her case, he declared that she was possessed by four devils conjured into her body by a female neighbor. He then proceeded to exorcise these demons, three of whom promptly quitted their human tenement in obedience to his spells. The fourth, however, laughed his incantations to scorn. This fiendish recalcitrance led him to the discovery that, in order to expel the obstinate demon, it would be necessary that the epileptic woman should swallow a draught of the witch's blood. In order to obtain this nostrum he betook himself to the dwelling of the woman by him accused of witchcraft and beat her until she lay senseless on the floor. But for the interference of a resolute neighbor he would hav murdered his victim. Arraigned for this crime before a Prussian tribunal, he declared in open court that he had done nothing more than his duty to his patient, and that he had not only frequently ridded possessed persons of their fiendish inmates by similar means, but had often seen and spoken to devils with whom he had thus dealt. He was sentenced to four months' imprisonment by the tribunal of Stuhm.

MOST of the churches which are ever willing to go into the fair and oyster supper business are now actively engaged in enterprises of this sort. The height of the church fair season is from now till Christmas eve, after which time the demand for Christmas presents drops off and the fair business slackens. The old practice of merely holding a quiet sale of the things which go by the name of "useful and fancy articles" is a thing of the past. A fair which is only a sale of dolls and pincushions and the like would be voted a bore, and nobody would attend it except a few retired old ladies with no money. To be at all successful the promoters of the church fair of to-day must provide a Punch and Judy show and a set of tableaux with red and green fire. They must hav musical and semi-dramatic attractions, and something either to be raffled for or got rid of by voting at so much a vote. The churches which do not allow raffling are very expert at voting their goods away. An iced cake as large as a grindstone and quite as digestible is too heavy for any one person to buy. Therefore it is set up to be voted for, the most popular person receiving the greatest number of votes and taking the cake. It sometimes leads to unpleasantness for the pastor and the Sunday-school superintendent to be pitted against each other as to popularity on a cake vote at a dollar a vote. But the cake must go off and the money must be raised, even if Zion mourns in consequence. The church fair business is a costly way to dodge benevolence, and generally costs a good deal more than it comes to.

THE New York *Times*, in a recent editorial on the advent of Gavazzi, the Italian patriot, in his country in search of aid for his Protestant Mission at Rome, makes the following assertions: "While Protestantism has made an insignificant growth in Italy, Infidelity has grown with enormous rapidity. In the large towns the great majority of the men believe in nothing. They hav broken with their old faith, but hav accepted nothing in it place. It is not unfair to assume that to this result the labors of Gavazzi and his associates hav to some degree unwittingly contributed. Gavazzi boasts that in Rome he preaches every week against the pope, always against the pope. The old revolutionist is still at his congenial mark of attack and destruction. It would be well to convince the Italians of the errors of the papacy if, at the same time, they could be taught a better faith, but there is no mind more acute, subtle, and logical than the Italian mind, and when the Italian is taught to disbelieve in the infallible church, he declines to believe in its stead an infallible book to be interpreted by this or that Protestant pastor, and the interpretation to be accepted or rejected by him, as his own judgment may dictate. No man can abandon the faith which he has inherited through many generations without undergoing a terrible strain which unfits him to immediately assimilate a new creed. The preaching against the pope to which Gavazzi devotes himself may detach men from the Roman Catholic church, but a very small proportion of them will accept Gavazzi as a Protestant pope. The cause that gains where the Roman church loses in Italy is not Protestantism, but Infidelity. There is a menacing prospect that Italy will before long become Atheistic, but no prospect whatever that she will become Protestant."

## Events of the Week.

THE Pope has appointed Cardinal Jacobini as his Secretary of State.

THE postage on letters in Italy has been reduced from four cents to two.

A SHIP canal across France, from the Atlantic to the Mediterranean, is projected.

CITIZENS of Milwaukee are petitioning to hav women appointed on the police force.

GEN. O. O. HOWARD has been placed in command of West Point in place of Gen. Scofield.

TERRIBLE destitution and suffering prevail in the new Irish settlement of Connemara, in Minnesota.

THE British bark Nile was recently capsized at sea. The captain and part of the crew were drowned.

THE Duchess of Westminster died at her residence at Bournemouth, England, on the seventeenth.

A BAND of Spiritualists are digging for gold near Albion, N. Y., under the direction of a Rochester medium.

THE Chilians hav captured the Peruvian city of Pisco. Six hundred lives were lost in the assault on the town.

THE situation in Ireland remains unchanged. More troops are being ordered across the Channel by the government.

MOUNT BAKER, in Washington territory, emulating Vesuvius and Mauna Loa, has begun operations as an activ volcano.

A WIDOWER'S housekeeper, in Brookfield, N. Y., is on trial for poisoning his daughters so that she might marry the old man.

IN the last six weeks nearly one thousand cases of diptheria hav been reported in Brooklyn, of which one-third proved fatal.

THE governor of Idaho complains that owing to the great influx of Mormons, that territory is greatly in danger of being Mormonized.

A NATIV king was recently sentenced to sixteen years' imprisonment by the English governor of Accra, on the west coast of Africa.

ELEVEN persons lost their lives in a burning paper manufactory at Buffalo on the 17th. Nine others were badly burnt but escaped alive.

BY an explosion, a few days ago, a steam boiler was blown a thousand feet into the air, landing two hundred feet from the starting place.

A FACTORY has been discovered at Milwaukee that turns out twelve thousand pounds of oleomargarine per day, all of which is sold as butter.

THE wife of Ex-Governor Sprague, of Rhode Island, has sued him for divorce, on the ground of infidelity, drunkenness, cruelty, and failure to provide.

A MAN has just been released from the Maryland Penitentiary who has served thirty-five years in different prisons for three different homicides.

THE Oklahoma colonists hav decided to wait till they learn the determination of the authorities at Washington before they invade the Indian territory.

ABOUT half a mile of Broadway, this city, is now lighted by electricity. The Brush light is used, and the lamp posts are twenty feet high and a block apart.

A FREE fight between different classes of students in the University of Pennsylvania took place at Philadelphia a few days ago. Several of them were wounded.

THE fire in the Stellarton coal mine in Nova Scotia still burns fiercely, defying all efforts to put it out. Men are engaged in filling the shafts with dirt in order to smother the flames.

MUCH excitement was lately caused in Virginia by the sale of three negroes for three months as a penalty for vagrancy. The sale was made by the authorities under an old law, but so great was the wrath of the colored people at this step backward toward slavery that the vagrants were soon liberated.

# THE TRUTH SEEKER.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, DECEMBER 25, 1880.


## Letter from Europe.—No. 18.

LONDON AND HOME.

LONDON, Oct. 28, 1880.

DEAR FRIENDS: I will not ask you to listen to a full detail of all the places I am visiting here, and all the sights I am seeing; but perhaps you will be willing to read a little about how I am spending my time and some of the observations I have to make. If you have read the long, tedious letters I have written, you certainly have done well, and as a reward it will only be an exhibition of mercy on my part to make this last letter more brief, and not inflict upon you in my last effort a full measure of my talkativeness.

After calling upon several friends on Monday, and obtaining the mail from home, which had accumulated, I spent a few hours in reading letters and THE TRUTH SEEKERS, which were in store for me. These were a positive pleasure. There are no TRUTH SEEKERS published in Italy, and I assure you it was refreshing to once more peruse a few numbers of that best of all papers.

Among the first places visited was the British Museum. I had of course spent several hours there in August last, but I had not looked through the upper portion of the establishment, particularly in the department of natural history, as much as I wished to. Accordingly, half a day was very agreeably passed there in looking at the hundreds and thousands of stuffed birds of every conceivable and known kind, from perhaps nearly a hundred humming birds of many varieties all the way up through wrens, sparrows, linnets, canaries, larks, quails, pheasants, doves, pigeons, thrushes, nightingales, robins, kingfishers, grouse, hawks, owls, etc., etc., up to pelicans, penguins, flamingoes, cranes, storks, rooks, ravens, crows, eagles, vultures, condors, and ostriches. There were many, many thousands of them all, skilfully prepared and arranged in large upright glass cases next to the walls of a dozen large rooms communicating with each other. The representatives of the torrid zone were numerous and magnificent. One cannot realize how many strange and beautiful members of the feathered tribe there are until he sees a collection of this kind.

In the center of the rooms were perhaps one or two hundred glass cases, like long tables, filled with thousands upon thousands of sea-shells of every conceivable size and kind, from those that are two feet or more across to the tiny little fellows that can scarcely be seen with the naked eye. Many of them are most beautiful and curious, and all are neatly arranged in classes, orders, and genera. The shells alone afford ample subjects of study for a week, and unmistakably impress one with the conviction that nature is a marvelous workman, capable of accomplishing the most astonishing results. The endless variety of these shells is wonderful in the extreme, and the exquisite coloring, diversity of form and style, are quite overwhelming.

The collection of stuffed animals, all the way from the tiny mouse up to lions, bears, rhinoceroses, and elephants is very great. No one would imagine that there were such a great number of varieties of monkeys, dogs, squirrels, deer, elk, antelopes, wolves, and all the rest of them, far too numerous to mention. These thousands of animals, except some of the larger ones, are behind tall glass cases.

The collection of reptiles of all varieties is also very full, from the largest crocodile down to the smallest lizard. Some of the turtles originally weighed over a thousand pounds. The collection of the snake family is also very large. The boa-constrictor is a monster. The collection of corals is very large and interesting. It is wonderful what those little animals have accomplished. The collection of bugs and insects is a museum in itself, and if thoroughly studied would require weeks for the purpose. Many curiosities of the British Museum must be passed unnoticed. It is unquestionably the largest collection of antiquities, curiosities, specimens of natural history, books, coins, works of art, etc., in the world.

On a not very pleasant day I visited the Zoological Gardens, which are located in the northwestern portion of Regent Park. The park is a beautiful one, containing 450 acres, very finely laid off and decorated, and enriched with lakes, statuary, shade-trees, shrubbery, beds of flowers, etc. Its outer drive is a circuit of two miles, the inner one is a circle nearly a mile in circumference, with outlets into the outer drive.

The Zoological and Botanical Gardens were established more than fifty years ago, and are planted in very picturesque style. The collection of animals and birds is doubtless the largest in the world. Here are two hippopotamuses, five elephants, two rhinoceroses, several camels, three giraffes, a dozen lions, with tigers, leopards, panthers, hyenas to match, and perhaps fifty antelopes, deer, elk, etc. Here I saw in a live state a large share of the beasts, birds, reptiles, including serpents, which I saw stuffed in the British Museum. The different varieties of animals, birds, etc., are in houses by themselves and often at considerable distance from each other; thus there is a lion house, a snake house, a monkey house, a parrot house, a bear pit, etc. The lions are fed daily at 4 P.M.; the eagles at 3:30; the seals at 4:30; the snakes every Friday. They are not Catholics, for they eat on that day ducks, rabbits, sparrows, frogs, chickens, etc., and these are given to them alive. The botanical gardens in connection, including the culture of rare plants and flowers, is a very interesting feature.

Hyde Park is a beautiful place of resort in pleasant weather, and it is the most popular park in London. It contains 360 acres, some portions of which are considerably elevated, and the whole interspersed with pleasant walks and drives, the whole ornamented with luxuriant and beautiful trees, shrubbery, and flowers. A lake, a mile or more in length, called the Serpentine, on which are many row-boats, adds much to the beauty of the grounds. The southeast entrance of the park, near Apsley House, is marked by a handsome series of arches and balustrades. Near by, on an elevated pedestal, stands a colossal bronze statue of Achilles, cast from the cannon taken at the battles of Salamanca and Waterloo, weighing thirty tons, and (as the inscription declares) "erected to the Duke of Wellington and his companions in arms by their countrywomen." The cost of it was $50,000. The northeast entrance, at the end of Oxford street, is formed by the marble arch removed from the front of Buckingham Palace. There are several other entrances, but not so distinguished. Most elegant equipages are seen here in great numbers on every pleasant afternoon. It is very fashionable for pedestrians, equestrians, as well as for those who ride in carriages. Wealth and fashion are here largely represented.

Kensington Gardens lie immediately west of Hyde Park; the broad road which connects them bears the uneuphonious name of Rotten Row. The gardens are two and a half miles in circumference, and, combined with Hyde Park, contain some seven hundred acres. Several beautiful gates connect with the street on the southern side. Near the west end of the grounds stands Kensington Palace, which is one of the royal palaces, and occupies a pleasant situation. It was built late in the seventeenth century, and was first occupied by William III. and his queen Mary. Queen Victoria was born in it in 1819. It is at present the residence of the Duke and Duchess of Teck. The Kensington Museum I visited when here in August, at which time I gave some description of the same. A repetition is unnecessary.

On the south side of the gardens, and near the street forming its southern boundary, stands the magnificent Albert Memorial, one of the richest and most beautiful monuments in the world. It was built by subscription in memory of Prince Albert, and cost half a million of dollars. Its total hight is 180 feet. Its four outward corners are occupied by symbolical representations, in marble, of Europe, Asia, Africa, and America. In each case are several large figures, characteristic of the inhabitants of the particular quarter of the earth represented. These are located at the outer corners of the fine stone platform on which the memorial stands, and some fifty feet from the monument itself. Ascending the steps, the four corner groups, also of marble, represent agriculture, manufacture, commerce, engineering. On the four sides of the base are a series of 169 bas-relief statues, in marble, of distinguished men in the various branches of art. Under the magnificent canopy above is a colossal statue of Prince Albert. In front of the pedestal astronomy, geology, chemistry, and geometry are represented by statues. In niches immediately above these are figures symbolical of rhetoric, medicine, philosophy, and physiology. In the upper part of the monument are eight figures; four at the sides representing Faith, Hope, Charity, and Humility; and those at the angles Justice, Prudence, Fortitude, and Temperance.

The inscription running round the arches of the canopy reads thus:

> "*Queen Victoria and Her People,*
> *To the Memory of Albert, Prince Consort,*
> *As a Tribute of their Gratitude*
> *For a Life Devoted to the Public Good.*"

In the canopy are said to be inserted twelve thousand polished gems, of which two hundred are onyxes. The entire monument has a very rich appearance.

Directly opposite to the memorial stands the Royal Albert Hall. The building is of an oval shape, being 200 feet long, 180 feet wide, and 140 feet high. It is used for oratorios and large concerts, and is a magnificent hall for the purpose. It will comfortably seat ten thousand persons. It is lighted in day-time by an immense skylight overhead, and for evenings it has nearly five thousand gas jets, which are lighted almost instantaneously by electricity. The organ contains eight thousand pipes, and is pronounced the finest in the world. The bellows which supply it with wind are worked by two steam engines. Steam power is also used to operate two enormous fans for ventilating the building. The passage-ways, or promenades, outside its three or four tiers of seats, are very capacious, and a circuit round the building is quite a journey, but the walk is enlivened by beautiful statuary. The various private rooms and conveniences for guests are commodious; and I must pronounce the establishment, as a theater, opera, or music hall, one of the first in the world. The Opera House in Paris is probably finer, but I think not so large.

I have visited but three theaters in London; two were rather small, and the Alhambra, very large. Here I witnessed an interesting ballet in which fifty females participated. The dancing was very fine, and the spectacular portion of the play excellent.

ST. PAUL'S.

Any possible bad effects that may have arisen from a visit to the theaters has very likely been sufficiently counterbalanced by calling two or three times at St. Paul's Cathedral. It is probably the most prominent object in the city, situated at the head of Ludgate Hill. Its lofty dome is seen for miles around. A church stood on the same ground nearly a thousand years ago, but was burnt in the great London fire of 1666. Christopher Wren was the architect of the new edifice, which required thirty-five years for its construction, at a cost of $8,000,000. It is built in the form of a cross, 514 feet in length by 286 feet in breadth, with a vast dome rising on eight arches over the center. The total hight of the tower is 365 feet. Besides the main tower are at the angles two bell towers 222 feet high. In one of these towers is a huge clock, the works of which attract much attention. Some idea of its size may be gained by knowing that the pendulum is sixteen feet in length, the ball at the end of which weighs over 150 pounds. The weight of the minute hand is seventy-five pounds, and the length ten feet. The great bell in the south tower, which is only tolled when a member of the royal family dies, is nine feet in diameter and weighs over five tons.

The cathedral has several entrances, the principal facing Ludgate Hill. Upon entering a sense of vastness seizes the visitor. Its stately columns, lofty arches, and marble floor are impressive, but in point of grandeur and works of art it falls far behind the cathedrals of Cologne, Milan, Florence, and especially St. Peter's and St. Paul's at Rome. In contrast with them it seems impoverished and bare. It is comparatively naked of frescoes and paintings, though in the dome are six paintings relating to the life of St. Paul. It is most distinguished for its monuments, tombs, and statues, to commemorate the memory of England's great men. In various parts of the vast structure are found statues and monuments of John Howard, Dr. Johnson, Sir Joshua Reynolds, Bishop Heber, Nelson, Cornwallis, Abercrombie, Sir John Moore, Lord Heathfield, Howe, Rodney, Collingwood, St. Vincent, Picton, Ponsonby, and others. On the south side of the nave, in a recess or chapel, is the Duke of Wellington's monument. It represents the great duke lying under a canopy supported by twelve Corinthian columns, and cost over $150,000. The English people seem to never tire of doing honor to the "Iron Duke." In the crypt beneath are the tombs of Wellington, Nelson, Wren, Collingwood, Cornwallis, Picton, Reynolds, Lawrence, Opie, West, Fuseli, Rennie, Landseer, and other eminent men. Here, also, is the funeral car on which the Duke of Wellington's coffin was conveyed to the cathedral, drawn by twelve black horses. This massive piece of workmanship was cast from cannon taken by the duke in the various battles in which he was engaged. Its cost was $65,000. The choir has much elaborate and beautiful carving.

Sunday is, of course, the big day for worship at St. Paul's, but service is also held there every morning in the week. I was present on one of these occasions, and was struck with the similarity of the Episcopal service to that of the Catholic, the greatest difference being that the Episcopal service is in English, while the Catholic is Latin, but the general effect is much the same. One of the canons, or the priests attached to the cathedral with a long white surplice over a black robe, mounts a detached pulpit

standing on the floor of the cathedral and reads in a very solemn voice portions of the Bible, also from the regular Episcopal service forms. The elder canon was relieved in reading by a young man, also wearing a white surplice, who read the prayers and other matter also, in a very solemn voice. The choir, composed exclusively of men and boys, perhaps thirty in number, all wearing a white robe over their other garments, performed quite a share in the worship, coming in with fine singing very frequently, accompanied by good music on the organ. The boys acquitted themselves very finely, equaling the best female voices. I cannot explain why the Catholics and Episcopals exclude female singers from their cathedral worship. Possibly it is thought females are not holy enough for such worship, or that it is best that the holiness of the feminines be not there too much blended with the holiness of the masculines. I must say I prefer female voices in church music, and that the female parts be sung by bona fide females. But of course this would not be like the Catholic church, of which the Episcopal seems a pretty close copy. The service on this occasion reminded me very much of what I hav witnessed in the Catholic cathedrals on the continent. But it answered my purpose just as well as any worship, and after it was over I went forth into the great city without fear that I would be run over or destroyed. I did not learn how many persons it requires to perform the worshipful business of St. Paul's, but I judge over fifty. Verily, over the whole of Christendom hundreds of thousands of men are required to attend to God's business; but if he cannot dispense with their services perhaps the people ought to be willing to continue to foot the bills. It might be bad to cease to minister to God's pleasure in this way, and the holy men whose life employment it is to attend to it of course should not be asked to work for nothing; nor do they.

From my marked religious tendencies, I felt constrained to again visit Westminster Abbey—the grand old pile that stands where a pagan temple once stood—which was built by the Catholics, and for a long time was used by them. It is now a grand museum of statues, tombs, and monuments commemorative of England's departed notables. Here are hundreds of fine statues, and many scores of tombs of former kings and queens, warriors, statesmen, and distinguished personages. A few hours can at any time be pleasantly spent in slowly walking through its extensive naves, transepts, and corridors, stopping ever and anon to study the statues and tombs, read the inscriptions, and call to mind the characteristics of those who once took an active part in life's struggles, as we are now doing, but who for scores or hundreds of years have been in silent rest. The old Abbey is indeed one of the greatest statue shops in the world.

### CRYSTAL PALACE.

One day was very agreeably spent at the Sydenham Crystal Palace, seven miles south of the city. The extensive grounds by which it is surrounded are very beautiful, being ornamented with flowering plants, shrubbery, fountains, statuary, etc., in the most lovely and artistic manner. The structure, composed of iron and glass, is one of the most remarkable in the world, and owes its existence to the World's Great Exhibition, held in Hyde Park in 1851. After that exhibition was over the materials of the building were sold to a new company, who transferred and reërected the same on the beautiful elevated grounds of Sydenham. The object was to utilize the vast palace for the permanent exhibition of objects of art and science. It was estimated that the removal, etc., could be effected for $2,500,000, but, when all was done, $7,500,000 had been expended, a sum probably too great to ever be returned, or for a satisfactory interest to be paid upon the investment, although large numbers visit it during nine months of the year. The railway takes visitors close to the palace, and everything has been done for their convenience.

The palace is 1,600 feet along, 380 wide, and the central transept about 200 feet high. It consists of a nave and three transepts, all with arched roofs, and composed exclusively of iron and glass, the iron serving as the framework, like sash in a window. The external appearance is grand, but upon entering, the visitor is nearly overwhelmed with the vastness and magnificence which bursts upon his vision. Within, the building consists of a wide central nave, with marble fountains near the two ends. It is thoroughly lined with magnificent statues and beautiful exotics and ornamental plants throughout its entire extent. On each side of the nave are compartments to illustrate the sculpture and architecture of different ages and nations, such as Greek, Roman, Assyrian, Pompeian, Egyptian, Alhambraic or Saracenic, Romanesque, Byzantine, Medieval, in its English, French, and German varieties, Renaissance, Palladian, and Elizabethan. Other compartments illustrate certain industrial groups, such as cutlery, porcelain, paper, encaustic tiles, etc.

On the first gallery are large collections of pictures, photographs, and casts from medallions and small works of art. Near the center transept are all the necessary appliances for two fine concert rooms, one on a stupendous scale, in which 5,000 singers and instrumentalists are sometimes heard at one time. An orchestra of unparalleled dimensions is constructed here for great festival occasions and other musical meetings.

The botanical collection within the building is very fine, and to favor the exotic plants one end of the building is kept at a pretty high temperature all the year round. Considerable portions of the first and second floors are rented out to shop-keepers, by whom a great variety of goods, especially articles of neat manufacture, are offered for sale to visitors. This feature imparts liveliness to the whole affair. The large collections of statuary and the antiquities of different nationalities deserve extended notice, but they will have to be passed by. The representations in life-like figures of groups of the natives of many savage tribes in various parts of the world are an interesting feature. Restaurants and refreshment rooms are in abundance. In an upper gallery is a museum of all kinds of raw products, also of minerals and chemical compounds. In long galleries in the basement are exhibited agricultural implements, with cotton and other machinery. In one corner of the basement is an aquarium and a serpent room.

Of the external grounds I may further say that they comprise nearly 200 acres and are divided into beautiful parterres, separated by broad gravel walks. The terraces, stone balustrades, wide steps, sculptures, etc., are all on the grandest scale. The fountains are perhaps the finest in the world, some sending up water to a great hight, and some displaying thousands of minute glittering jets interlacing in a graceful manner. A portion of the water is made to imitate cascades and waterfalls. The jet from the central basin rises to 150 feet, and those from the two great basins 250 feet. There are two cascades each 450 feet long, 100 wide, with a fall of twelve feet. When the entire water works are playing there are 1,200 jets in all; and when this continues for the length of time customary on some of the "grand days," 6,000,000 gallons of water are said to be used in a single day. Two water towers nearly 300 feet high are used in the process of pumping up the water by steam engines for use on the grounds. The illustrations of extinct animals, and of geology, in one portion of the grounds, are very interesting.

A whole week can be well spent in examining and studying the various treasures of curiosity and art to be found in this palace, and one or two days could well be used in writing an adequate description of them, but that will have to be dispensed with in this instance. Many very interesting features of the exhibition will have to be passed unnoticed, and the mere hints here given must suffice in place of a full description.

### WINDSOR CASTLE.

Windsor is nearly twenty-five miles west of the city, and a fine railway ride through interesting country and villages brings one there. It is the winter residence of the queen, and possesses in its history many interesting features. One day was principally occupied in going out and returning and in looking over the castle grounds, town, park, etc. I met in the morning, in Cook's Tourists' office, Mr. Charles Scott, tea merchant, of Boston, and his wife. It did not take us long to become acquainted, and we decided to visit Windsor Castle in company. They informed me they had been married six years. I think them the most loving couple I ever met who had been so long married. I would suppose they were right in the center of the honeymoon. They are going to spend the winter in the southern part of the continent and a considerable part of the time in Rome. I gave them some points, and recommended them to the rooms I had occupied there, which they now seem to think they will try to secure.

The town of Windsor occupies rising ground on the southern bank of the Thames. Eton College, with its schoolrooms for nearly one thousand boys, chapel, quadrangles, and playing-fields, is about a mile away.

The property of the castle comprises a number of quadrangles, towers, gates, mansions, barracks, chapels, and other structures. The principal portion occupies two courts, an upper and a lower one, of spacious dimensions, and having between them a large round tower, or keep, in which the governor resides. The top of this keep is 220 feet above the Thames, and it is said that twelve counties can be seen from it on a clear day, which I apprehend does not occur very many times in a year. In the lower court is St. George's Chapel, an elegant Gothic edifice, where some of the royal family occasionally attend what is called divine worship. The Albert Memorial Chapel is another very fine place of worship, and was fitted up at great expense by Queen Victoria in memory of her dearly beloved departed husband. Here is his tomb, though his bones were buried in some portion of the large park three or four miles away. The chapel is inlaid with the finest marbles of various kinds, and it is said that the queen spent a million in fitting up the place. I think I know of more than a hundred ways in which the money could have been more sensibly expended.

The greatest interest of the place centers in what is called the State Apartments. These are a series of large rooms, some of them very richly decorated with an abundance of gilding, paintings, and tapestry, with a collection in one or two rooms of the armor and warlike weapons of former centuries, for it must be borne in mind that these premises have been occupied by the royal family for many centuries. Here many political prisoners have been confined, and from these walls several have been taken for execution for political offenses. A guide took a company of some thirty of us through the state apartments, describing in each room the purpose for which it was formerly used, the points of historical interest connected with it, and the facts about the paintings, etc., on the walls. One was a dining-room, one a reception-room, one the embassador's room, one a banqueting hall, etc., ete. It took more than an hour to make the circuit of all the rooms and hear the story of each.

A good share of another hour was consumed in looking through the queen's stables and carriage houses. She has about fifty horses in these stables, and they seem to have a decidedly easy time of it. As the queen is at Windsor but about two months in the year, the horses have ten months' rest out of twelve, and not very hard work even in the two remaining months. They are good horses, as a matter of couse, but no better than may be seen in many farmers' stables. Some are heavy, for heavy carriages, some for light carriages, and some for the saddle. One of the saddle horses is said to have cost $350,000, but I very much doubt its being worth the money. The stables are kept remarkably clean, and the straw used in the stables is even braided neatly together. Each stable of a dozen horses has a groom in livery, who has nothing to do but take care of the horses in that one stable. The carriage houses contain nearly fifty carriages of various styles and patterns, some heavy and others light, and among them one presented by Louis Napoleon, and others by other donors. Though all good carriages, they seem not finer than many owned by persons not kings nor queens. In view of the fact that Victoria stays here but one-sixth part of the time, that she has several places of residence, and that it requires fifty horses and fifty carriages to serve her purpose for the two months, some idea may be formed of the total number required for her and her family. But royalty must of course be paid for, and the English people, fortunately, are able to foot the bills.

The queen does not occupy the apartments already mentioned, and those she does occupy are in another part of the palace, and are not open to the public except to a few who obtain special permission. They are described as being very rich by those who have been through them. Of course so useful and essential a person as the queen of England would not be expected to dwell for two months in the year in a suit of apartments not exquisitely rich and grand in every particular.

A large and beautiful park adjoins the palace grounds or is near by. It has one walk or drive of three miles in one direction, and is in every way pleasant. The view down the public drive between the straight rows of stately elms is beautiful. The park affords a fine place for enjoyment to those who have the leisure and wealth to attend to it. Its benefits, however, seldom reach the toiling classes.

### THE NATIONAL GALLERY.

This fine collection of paintings is in Trafalgar Square, humorously nicknamed the "National Cruet Stand," because the fine monument to Nelson, and the other statues, etc., bear some resemblance to a cruet stand. It is, by the by, one of the finest public squares in the city. In 1824 the government purchased the Angerstein collection of thirty-eight pictures for $285,000, and exhibited them for a time at Mr. Angerstein's house in Pall Mall. The building in which the pictures now are was finished in 1838 at a cost of half a million dollars. Between that time and the year 1869 the National Gallery occupied the western part and the Royal Gallery the eastern end. During the latter year the Royal Gallery was removed to Burlington House, and now the National Gallery occupies the entire building; and to the original collection have been added many others until it has become large. Among the additions is the Turner collection, bequeathed to the nation by that great landscape painter. In 1878 the number of paintings in the National Gallery amounted to 1,046. Every year adds to the number by way of purchases. By act of Parliament $50,000 are annually appropriated to the purchase of pictures for this collection.

To name the pictures in this gallery would be to name some of the finest works of the Italian, Spanish, Flemish, and French schools of painters. Some of the more costly are Murillo's "Holy Family," cost $15,000; Ruben's "Rape of the Sabines," $15,000; Francia's "Virgin and Child," $17,000;

Sebastian del Piombo's "Raising of Lazarus," $17,000; Coreggio's "Holy Family," $17,500; Perugino's "Virgin and Child," $20,000; Claude's "Seaport," $20,000; Ruben's "Judgment of Paris," $21,000; Raphael's "St. Catherine," $25,000; Rembrandt's "Woman Taken in Adultery," $26,250; Coreggio's "Ecce Homo," and "Mercury Instructing Cupid," $50,000; Paul Veronese's "Family of Darius," $70,000. A large number of the paintings are less expensive than these named, but the collection is one of the best in the world.

MADAME TUSSAUD'S WAX FIGURES.

This establishment, at 58 Baker street, is an interesting place in which to pass an evening. The collections of figures comprise over 300 very natural, life-like looking representations of men and women.

Besides all the kings and queens of England, including the present queen, the following are among some of the distinguished characters represented: Charles Dickens, Lord Napier, Gladstone, Nelson, Wellington, Palmerston, the Prince and Princess of Wales, Washington, Franklin, Lincoln, Grant, Andrew Johnson, Wm. Penn, John Bright, Charles Bradlaugh, Spurgeon, John Knox, John Calvin, Luther, Joan of Arc, Bonaparte, Louis Napoleon, Josephine, Maria Antoinette, Talleyrand, Marshal Ney, Marshal St. Arnaud, the Shah of Persia, Yakoob Kahn, Shere Ali, Victor Emanuel, Humbert, Cavour, Garibaldi, Von Moltke, the emperor and empress of Austria, Emperor Nicholas, Emperor Alexander, Don Pedro, McMahon, David Livingstone, William Cobbett, Shakspere, O'Connell, Walter Scott, Byron, Beaconsfield, Gortschakoff, and numerous other distinguished personages. These are divided into several rooms. Many of the figures look so much like live persons that they are often mistaken for living persons. This is particularly true of a policeman standing near the entrance; he looks so much like an actual policeman that many have gone up and spoken to him, thinking he was a live man. It is the same with William Cobbett. He is sitting on a seat by himself, and by some machinery inside, the figure's head moves slowly from one side to the other, and many think it a living man. It is the same with an old lady, almost every person mistakes the figure for a live old woman. Another female figure in a recumbent position, apparently asleep, seems to breathe as naturally as a living person, the breast rising and falling just like a person breathing. Many think it a living woman at first.

The Chamber of Horrors contains some of the most noted murderers and criminals of modern times, and the weapons with which the murders were committed. Here are also the gallows upon which criminals have been hung, the model of the Bastile, a model of the guillotine, and the guillotine knife, an instrument which is said to have decapitated 22,000 persons in Paris at the time of the first revolution. A person hardly feels as though he has seen the sights of London unless he has visited Madame Tussauds wax figures. The Royal Polytechnic Institution on Regent street is an old established exhibition. Its object is the instruction of youth, as well as to amuse the public by a variety of musical, scientific, and general entertainments. I paid it one visit.

THE GENERAL POST-OFFICE.

London, of course, requires a very large general post-office. It is situated on Cheapside, corner of St. Martin's-le-Grand. I have not seen the size of the building stated, but judge it to be 300 feet long by 200 feet in width, and it is three stories in hight. It is either of gray stone or marble turned gray by the London smoke and fog. It has been erected over fifty years, built in the Ionic style, with a lofty central portico, beneath which is the entrance to the spacious hall 80 feet long, 60 wide, and 53 high, having also an entrance at the opposite extremity; but this central hall is now entirely inclosed owing to the recent great extension of the postal business. On the opposite side of the street is a newer building, opened six years ago, to accommodate the increased business of the department. This building is 286 feet long, 144 wide, and 84 high, and cost $2,500,000. In Great Britain the postal and telegraph business is performed in the same department and by the government.

The main building, which contains a large number of rooms, is inclosed by an iron railing, and at the northern end is a court-yard, in which mail wagson range up and depart with their loads of bags at certain hours in the morning and evening for the railway termini. From other portions of the building the foreign, colonial, and India mails are dispatched. A most useful institution, the post-office savings banks, was introduced twenty years ago. Forty years ago was established the uniform rate of postage, a penny, or two cents, on letters of half an ounce to any part of the kingdom. At the time of commencement the yearly revenue amounted to $2,355,000; in 1878 it was $30,191,365; and every year the receipts are increasing. The telegraphing portion of the business is transacted in the new building; also the sending of messages over the city in pneumatic tubes independent of electricity. In the center are two powerful steam engines, which are used in operating the pneumatic mode by exhausting the air, etc. In the upper hall are placed the telegraphic instruments, the wires extending thence to all parts of the kingdom, and by ocean cable to all parts of the world. Several hundred young women are here employed as telegraphic operators at salaries varying from $200 a year to $350, and the very highest receiving $1,500. In the year ending March 31, 1878, the receipts from the telegraph service amounted to $6,587,340, of which, however, owing to the heavy expenses, the net profit was but $891,355. The total number of messages was 22,171,783. Thus it will be seen that the transmission of John Bull's intelligence by post and telegraph over his country is decidedly a pretty big business.

THE MARKETS

of London are well worthy of attention. It takes a great number of them to supply the wants of such a vast population. There are markets for cattle, meat, corn, coal, hay, vegetables, fish, and all other articles of consumption. The meat markets are of various kinds, one for live animals, others for carcasses in bulk, and others for the retailing of meat; some, also, are for pork, and others principally for fowls. The new cattle market, Copenhagen Fields, near Pentonville, built twenty-five years ago, to take the place of the old Smithfield market, is probably the finest live stock market in the world. It covers nearly thirty acres, and with outbuildings, slaughterhouses, etc., cost the sum of $2,000,000. Market days here are Monday and Thursday. The hay and straw market is on Tuesday, Thursday, and Saturday. The present Smithfield Market, near the Holborn Viaduct, for meat and poultry, etc., is 625 feet long, 240 feet wide, and 50 feet high. Wide roads on its north, east, and west sides accommodate its special traffic. A carriage road runs through it from north to south, with spacious and well-ventilated avenues radiating from it. There are in this market 100,000 feet of available space. It has underground communication with several railways, to bring in, under the market, meat and poultry from the country, and meat from the slaughterhouses of the Copenhagen Fields Cattle Market. To walk through it and view the immense quantities of meat and poultry here daily offered for sale gives the beholder a comprehensive idea of what it requires to feed the people of London.

A hay and straw market is also in the vicinity of the last named. The Columbia market, Baroness Road, Hackney, E, is chiefly for American meat, and here retail dealers from all parts of the city make their purchases. The quantity of American meat consumed by our London cousins is very great, and will doubtless increase from year to year. The same may be said of our butter and cheese; much of these find their way to the British Isles, and are largely used. The same is also true of American apples. The larger and better portion of the apples I see in the city comes from the United States. I noticed there are much finer apples in market now than when I was here in August. It was too early then for our fruit to be brought over; the early fruit is most too perishable to justify shipping.

Covent Garden Market (connecting by Southampton street with the Strand) is the great vegetable, fruit, and flower market of the city. It is very central, and vast numbers of people come here for their supplies in this line. The supply of vegetables in this city is very large and fine, the cabbages, cauliflowers, and turnips being specially fine. England is surpassed by no country in the growing of fine garden vegetables. The same remarks will apply to the productions of the florists. England abounds in beautiful flowers. Its growers of vegetables and flowers have carried the business to a great state of perfection. The amount of vegetables furnished to the people of London is estimated at one thousand tons daily, or over three hundred thousand tons per year. The flowers also amount to many hundred tons.

Tattersall's, the celebrated horse-market and racing subscription room, is in Brompton Road, South Kensington, in the western part of the city. Mondays and Thursdays are sale days. The other noted repositories for horses in the metropolis are Aldridge's, St. Martin's Lane, and West Central. Saturday is the sale day. Leadenhall Market is a depot for meat, poultry, dogs, etc. At Whitechapel there is a meat, and a hay and straw market, the latter of which is largely attended. Billingsgate is the noted great fish market, but within a few years it has greatly retrieved its old-time reputation. I gave some description of it in a letter written when here in August. There are several smaller markets in various parts of the city, but it is not necessary to name them. To walk through the fine markets of London is calculated to make a New Yorker ashamed of our Washington and Fulton markets. It will probably be a long time before these equal the markets of London.

BARCLAY, PERKINS & CO.'S BREWERY.

A friend wrote me before leaving home that I must not fail, when in London, to visit Barclay & Perkins's brewery, so I remembered to do so. It is on the south side of the Thames, near the river, and not far from London Bridge. It is indeed a mammoth establishment—the largest brewery in the world. It occupies a series of buildings, covering several acres of ground. It has been in operation over three hundred years, gradually growing in its business operations from its small incipiency to the present time, interrupted, however, by being burnt out once or twice. Some idea may be formed of the extent of the business of this establishment when I inform you that 600 men are here employed, 160 horses of the largest and strongest character, 1,200 sacks of malt, containing four bushels each, are daily used, and that from 1,000 to 5,000 barrels of ale and porter are daily made and shipped. The yearly profits of the establishment are said to be $1,250,000.

One of the clerks kindly showed me around the different departments of the works, from the mill-room where the malt is ground, whence it is elevated to an upper story and let down by a shoot into the vast tun or huge boiler, where it is boiled or kept heated with steam, and treated with two or three waters till the strength or virtue is properly extracted. A due quantity of hops having been added, the liquor is conveyed by pipes to the shallow cooling vats, where it cools quickly; to facilitate the decoction it is conducted over corrugated plates and other apparatus whereby it is spread out very thin and every particle soon brought in contact with the air. The fermentation, after the due quantity of yeast is added, is conducted in large wooden vats or reservoirs, perhaps forty feet long, fifteen feet wide, and eight feet deep. It is quite a sight to look into these vats when fermentation is at its hight, and see the frothing, foaming mass, going through the process of generating alcohol, taking from the atmosphere the oxygen necessary for the purpose. In the operation the froth or yeast rises and overflows the tanks, and by a series of conductors or troughs is conveyed into a common receptacle, whence it is sold to thousands of customers. The exhausted malt is also sold to cattle and stock feeders. Everything seems to be utilized, nothing being allowed to be wasted. From the fermenting vats the fluid, which has now become ale or porter (the difference between the two being that the porter is colored by means of roasted or burnt malt, treated like coffee when roasted), is conveyed by pipes into immense tuns or tubs, where it settles and then is drawn off into barrels for shipment. These large tubs hold thousands of barrels. One was shown me which, if I am not mistaken, was said to contain 5,000 barrels. It was thirty or forty feet in diameter, and twelve feet or more in hight. The barrels are filled very rapidly by means of hose leading from the large reservoirs. Shipments are made to almost all parts of the world, including India, South Africa, Australia, North and South America, and all over Europe, but most extensively in Great Britain.

After looking over this establishment the gentleman who accompanied me very naturally supposed I would like to taste the quality of their beverage, and a pint mug of porter was brought to me. Ordinary politness prompted me to taste it. I can assure my temperance friends that I by no means drank to excess; I returned the most of it undrank; but it was not wasted, for I noticed that it was finished by one of the attaches of the establishment. The quantity of ale, porter, and beer consumed by the English people is simply enormous. Probably it would be much better for them were they contented with a much smaller amount; but it would also be well did they confine their drinking to nothing stronger than ale and porter. Unfortunately, however, a vast quantity of gin, whiskey, and rum are consumed, and in quantities that produce intoxication. I have seen much more intoxication here than in any country I have visited in Europe. It appears far more common for nearly all classes in England to make more or less use of intoxicants than with us in America. There are probably none who go to greater excess in drinking than many in our country, but the habit is more generally indulged in, and far more openly. Liquors are kept in the larger share of private families, placed on most dinner tables, and offered to guests who call. This general use of that which can do but little good and is capable of doing a great deal of harm is deeply to be deprecated. There is much work for temperance people to effect in England before the masses relinquish the use of alcoholic and fermented liquors.

LONDON PRISONS.

I passed by the Old Bailey, or Newgate Prison, of which everybody has read, but did not enter it. A criminal prison has been on the ground since 1218. The old prison was burned in the great fire in 1666; and a second time in 1780. It is a large, heavy, gloomy-looking stone structure. Debtors used to be confined here for years, but that is now principally done away. Criminals only are confined here. Within these walls the heart of many a poor fellow has been crushed, and from them many a man has

been taken to execution. I have seen several prisons during my journeyings in Europe, and I must confess that it has not been without a deep sympathy for the unfortunates confined within them. Perhaps my own experiences have tended to make me appreciate the sorrows of others. The public execution having been abolished, the executions of Newgate Prison now take place within its walls. There are also the Queen's Bench Prison, formerly for debtors, but now for military offenses; Millbank Penitentiary, Model Prison, a female prison, a house of detention, and two or three houses of correction.

With the immense amount of business transacted in London, with the thousands of vehicles constantly passing on the streets, it cannot be called a noisy city. This is owing to the smoothness of the pavements. Much of it is asphalt, quite a large proportion is of wooden blocks, and the stone blocks are laid so smoothly as to be not very noisy. London seems not more than half so noisy as New York. Probably the latter is the noisiest city in the world. The great travel over its uneven pavements keeps up a never-ending turmoil and din.

It was my intention upon visiting Europe to see something of Ireland and Scotland, but leaving home so late it was necessary to hasten on to Brussels to attend the Congress, and leave Caledonia and Hibernia till my return from the continent. But now the season has become so far advanced, repeated snow storms having already visited those countries, that it is almost too late for sight seeing in the country this year. Thus I feel compelled to omit that part of the programme and hasten on home. Should I retain my youthfulness ten or fifteen years longer, and in that time happen to feel financially able to cross the Atlantic again, I may then see something of the two countries named, and perhaps Norway, Sweden, and Denmark as well. Until that time arrives I shall endeavor to feel content with what I have already seen.

I might give you descriptions of other notable places in this great city, some of which I have visited, while there are many I have not; but I fancy you will be sufficiently wearied with what I have already written. I have occupied a few days at looking up books and negotiating with publishers for their sale. I hope in the future to supply many of you with them.

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On the Atlantic, Nov. 5, 1880.

Dear Friends: The most interesting to me of anything I experienced in London, or in any part of Europe, was the banquet and farewell addresses tendered me by the National Secular Society on the evening I left the metropolis of England. It filled me with the deepest sense of gratitude that such excellent friends had so kindly recognized me, heartily extending to me the right hand of fellowship, and bidding me good speed on my way home. [I have already laid before you the report, taken from the *National Reformer*, of the speeches, etc., of that meeting, and will not further refer to the matter here.]

At the close of the meeting I immediately took a carriage for the railway station for Liverpool, bearing with me the Testimonial that had been presented me, and accompanied by my friend Mr. John S. Dryden, where we parted. At midnight the train started, and soon my London friends were left far behind. The night was cold, and snow was to be seen in some places as we rapidly whirled over the same road on which in August I passed from Liverpool to London. I was enabled to realize the superiority of the American system of warming cars over the English. Travelers by English railways are shut up in the small apartments, and even in the coldest weather have no means of warming them save by a long square metal vessel containing hot water placed in the compartments for putting the feet upon. This is cold comfort on a winter night. But the night passed away, and by daylight we were in Liverpool.

The steamer did not leave port till late in the day of Saturday, October 30th. To pass away the time, the town was walked over, the Museum, Library, and Picture Gallery visited, a few light purchases made, and conversation held with a few merchants and others. I learned that many articles of American manufacture are sold in Liverpool and other cities, and, though it seems like "carrying coals to Newcastle," articles of iron manufacture, too, I learned of one dealer who keeps American carpenters' tools exclusively, and that they are better liked by the mechanics than those of English make. I also learned that doors, frames, sashes, etc., for a certain class of buildings are largely brought from the United States and sold in Liverpool cheaper than the lumber can be bought for manufacturing them. The carpenters complain at this, because it deprives them to a considerable extent of the labor they want. This, and the high American tariffs, are a constant source of complaint with English manufacturers.

Betimes several hundred passengers were down to the wharf ready for the steam tenders to convey us to the ocean steamers, three of which left for New York on the same day, one of the White Star line, one of the Guion line, and our own of the Cunard line. I returned on the same steamer, the Gallia, on which I went to Europe, and, what seems like a singular coincidence, occupied the same state-room and the same berth on my return as on my outward passage.

Among the two hundred and sixty-five passengers to New York I see a few familiar faces of those on the Gallia with me from New York to Liverpool in August. Among these are Mr. and Mrs. S. B. Janes, of New York, and the Rev. J. W. Backus of Brooklyn. Our visit in Europe has been of the same length, and of course notes have had to be compared as to where each has been, the cities and countries visited, the mountains climbed, etc. This has been done by many of the passengers. I meet few or none who have been to Rome and Naples. Among the Gallia's homeward passengers are two or three clergymen, three doctors, an Italian count, Mr. A. B. Darling, mine host of the Fifth Avenue Hotel, Mr. A. R. Eno, the proprietor of the same, Mrs. J. C. Ayer and daughter, and several merchants and business men of New York. Many millions of dollars are represented by the homeward passengers, but I notice that an extremely small fraction of this wealth is to be found in my pockets.

The steamer did not leave Liverpool harbor till nearly night, and by the time we were well out in St. George's Channel it had become dark. The run to Queenstown was pleasant, and not distinguished by anything worthy of special notice. We were in Queenstown harbor before noon on Sunday, and as we had to wait till 4 P.M. for the mail via Holyhead and Dublin, we had two or three hours for visiting Queenstown. The Cunard's tender took to the Queenstown dock those of the Gallia's passengers who wished to go ashore. Some one hundred and fifty of us availed ourselves of this opportunity. I did so the more readily as I would thereby be enabled to place foot on Irish soil, which I never before had the opportunity of doing. I however found that the soil feels to the feet much like other soil, and with the eyes shut no difference can be perceived.

Queenstown is built upon a high rising bank, or nearly a bluff, which commands a fine view of the harbor and the outlet to the ocean, a grim-looking fort guarding each side of the entrance. Here are several fine terraces, where most splendid views are obtained. The town contains some ten or twelve thousand inhabitants, and shows no marks of wealth. The houses are chiefly of a respectable character, but few or none of them are very fine.

The first thing that met our eyes upon reaching the wharf were the numerous poor beggars and pedlers of fruits, flowers, shamrocks, and laces, who confronted us at every step, and in the "sweet Irish brogue" importuned us, "for the love of God," to give them something or buy their wares. They were a poor, squalid-looking set of people, and some of the boys and women, as late in the season as it is, were barefooted, and clad in the thinnest garments.

True to my religious instincts, I at once made my way into the town to a small Scotch Presbyterian church, where a large, heavy Scotch clergyman was breaking the bread of life to a limited number of devout people who wish to go to heaven by the same road he travels. I staid long enough to hear him make two prayers, read two hymns—which were feebly sung—and give out his text and indicate the subject of his discourse. This was about as much Presbyterianism as I had any need for; and as the preacher seemed anything but a smart man, and as it was not very easy for me to understand him, I left to see more of the town.

I made my way to the Catholic cathedral, which is by far the most imposing structure in the town, though not yet completed. It falls far, far short in magnitude and richness of many of the cathedrals on the continent. But it was packed with human beings to repletion. When the congregation was dismissed some two or three thousand poverty-stricken men and women poured out, eagerly dipping their fingers in holy water and making the sign of the cross on their foreheads and breasts. I think I have nowhere met so many poor, impoverished looking people. Poor Ireland! how she suffers from a false system of land tenure, held by absent landlords, and by a false system of religious superstition and errors. When will the green little isle ever be prosperous and free from oppression and superstition? In and about the cathedral were several notices, some painted in large letters, announcing that donations were earnestly requested to help complete the cathedral, which will require still a good many thousand dollars. I fear many now living will pass away, and many unborn will come into existence before this "God's house" is finished.

I next made my way to one of the two Episcopal or English churches in the place. The congregation had departed, but I had some talk with the sexton who informed me there were some three hundred communicants in the two Episcopal churches there, and principally English people. There is also a Methodist church in town. So Queenstown and Ireland are not exclusively Catholic.

In walking through the streets of the town I noticed that O'Flynn, O'Donohue, Fitzsimmons, O'Shaunessy, McGonigle and several other Macs and O's are selling goods in the town. Ireland is now much beset to pay her rents to the landlords in England, and serious trouble is apprehended by some. Should these complications lead to bloodshed may the condition of Ireland be made better instead of worse!

Before returning to the small steamer I inspected the shipment of a pretty large stock of Irish eatables for our homeward voyage, including mutton, chicken, ducks, geese, rabbits, fish, potatoes, cabbages, onions, etc., etc. These all looked of the best quality and they have made us very good dinners here on the ocean. The pedlers and beggars again gathered by the side of the little steamer and implored us most piteously to give or to buy. There seemed many widows who pleaded in God's name for a few pennies to keep them from starvation. Some had Irish songs to sell, and said if we would buy a song they would pray to the Virgin to grant us a safe passage to America. This offer was very tempting, but not sufficiently so to induce me to invest in songs, though I did somewhat in the laces, thinking my little wife at home could appreciate them. It was in vain that we told these pedlers, that it was Sunday, and consequently that we did not wish to buy; they insisted that it was right to buy of them if it was Sunday, and it was curious to witness how, as the time approached for the little steamer to return to the larger one, the prices of their goods tumbled. Within the last fifteen minutes the honest Irish pedlers sold their laces, canes, etc., at less than half the prices they asked for them an hour or two before. If they made any profit on them at the last, it is to be feared they made too large a profit at first. These Irish tradeswoman are evidently not one-price merchants. But at length the mail arrived, and when some two hundred bags of it were transferred to our little steamer we were soon again on board the Gallia, and at four o'clock, passing out into the ocean, we soon left Old Ireland behind us.

The day was pleasant, and our visit to Queenstown had also been pleasant. In the night, however, the winds arose and the ocean became pretty rough and for two or three days the waves have run high and the steamer has rolled very much. I was sea-sick again, and could not in all cases repress the tendency to vomiting. I became fully satisfied that "life on the ocean wave" is not the happiest life for me. The sickness at the tomach interfered considerably with my eating, and for thirty-six hours I took not a mouthful of food or drink. Many others were also sick, and the dining tables were sparingly attended. Good weather, however, followed, and everybody felt better, and reading, talking, etc., have been renewed.

The gamblers in the smoking-room on deck have been the most persistent, untiring class on board. They play a French game, new to me, in which three cards are dealt to each of three players and an additional card given if called for by the first player. The spots count. The one holding the highest or best cards wins. Sovereigns ($5) are put on the boards and are won or lost in a minute. Those standing round the table bet five or ten dollars on any hand they choose to, but no hand is dealt to them. The dealer acts as the banker, and pays the winners and rakes in the gold pieces from the losers. Five hundred dollars thus often change hands in an hour or two, and one unlucky New Yorker, I heard him say, lost $5,000 in one night's playing, but he congratulated himself that he won $90,000 in one night in Paris. The playing on the steamer is done by New Yorkers alone, and to a considerable extent by the young scions of rich families, who have been to Europe on a big money-spending expedition. Believing in total abstinence from all gambling games, I felt not the least desire to try the risky folly; and had I nothing else to restrain me, the little money I get comes too hard to risk it in any such way.

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Home, Nov. 9, 1880.

Here I am home again, safe and sound. We arrived here at 6 o'clock last evening, and I assure you I am glad to be home once more. During the last three days of the voyage we had some very rough weather. Saturday was a pleasant day—a regular "weather breeder." Everybody was on deck congratulating one another on the improved state of things and that the prospects were so fair that the voyage would be pleasant from that time on. Up to Saturday evening the Gallia had made the best running that any steamer of the Cunard line had done in forty years. But in the following night a violent storm arose which toward morning amounted to what the sailors term a gale. This not only retarded the Gallia's hitherto remarkably quick passage, but greatly disturbed the comfort of the passengers. The steamer had been making sixteen

(*Continued on page 824.*)

# Selections.

(*From the Investigator.*)

## What are the Morals of the Bible Worth to Our Age?

The Bible represents the earth as an abode of misery, as a jail, and God as its jailor. By such a view of the world, it fosters in the hearts of its reverers the immoral sentiment of fear of their God. Look at the long, morose faces of the Puritans. The Catholics hear, in their requiems, the hymn "*Dies Irae*," which thunders in their ears the horrors of the doomsday. The Protestants sing in their hymn-books similar airs. Even children quake already at the idea of the biblical God of thunder. A boy of eight years used, before going to bed, to pray upon his knees, "O God, do not damn me!" A mother must divide her heart between the Lord and her children—nay, tremble if she remembers that he possesses the power to hurl them into the pool of hell, and to torment them forever.

The Bible plants malicious emotions in credulous minds. The pre-elected rejoice at the torments of the damned wretches; by the contemplation of their sufferings their own bliss is increased! The Bible tells us that Lazarus will not even dip the finger-end in cold water to cool the infernal pains of the rich man. If a good man sees a hungry dog whining at his feet, he has mercy for him; but these saints of the Bible look down exultingly with god, the heavenly Lamb, and the angels, on the damned ones, among whom, perhaps, are their children, brothers, sisters, or parents.

Men, in their actions, most follow the examples of others whom they respect and love. Words induce, examples impel. The believers in the Bible act also according to this principle; they imitate its examples; but what ideals does it exhibit! It commands them, "Become perfect, as your father in heaven is perfect." But it represents God in many passages as a deceitful, malicious, revengeful being, who chose a few, without their merits, for heaven, but damned millions, without their faults, to hell. No, the God of the Bible is no perfect being.

The second ideal of the Bible reverers is Jesus Christ. This (if there was ever such a man) had, in general, a reputable character, principally by the reason that he sacrificed his life for his reformatory plans; but the unbiased writer discovers also in his character several faults. He wandered about without a certain business; he suffered himself to be supported by kind-hearted women. His parents must seek him during three days. He purposed to induce Jerusalem to accept his doctrin by means of revolution. As he never was married, he cannot be an ideal for husbands and parents. He, too, threatens the Infidels with the punishment of hell, telling them on doomsday, "Away from me, damned ones!" I should go too far if I would analyze thoroughly his character; suffice that those few quotations already prove that the son is not a more accomplished ideal of moral culture than the father.

The Bible exhibits the patriarchs Abraham, Isaac, and Jacob, and most of all, David, as patterns worthy of veneration and imitation. It can be easily understood why it preferred them to all other men: they were Jehovah's most faithful adorers. Therefore it calls David the man after the heart of God; and Abraham went in his blind zeal so far that he would sacrifice to Jehovah even his son Isaac. But even for this readiness we call him an unnatural father, a cruel fanatic, who deserves our detestation, not imitation. He delivered also his wife twice to the embraces of other men. He and the two others, Jacob and Isaac, had several wives and concubines; Jacob deceived his father, brother, and uncle. David seduced the wife of Uriah, and ordered him to be killed, for the reason that he could possess her forever. These are the sublime models the Bible recommends. The Mormons imitate the patriarchs strictly, but do we, for all that, reject them? By the fruit the tree is known; Mormonism is a fruit of the Biblical morals.

Among the crimes of the Jewish nation, the Bible calls idolatry the worst, and commands to kill the man who committed it, and to burn his residence. Besides, this book ordered to put to death the neighboring pagan nations, "even their wives and children." Sorcery was also punished with death. The administration of justice of the Bible is inhuman; its base is the law of eye for eye, and tooth for tooth! This book, too, gives protection to slavery.

It is true that the morals of the New Testament are purer; but bad dross is not wanting in this too. If it directs the Christians to the lilies of the field and to the birds of the sky, it demands from them too much confidence in a presumptiv Providence. If it orders them to quit everything and to follow Jesus, it teaches them to despise possession and property. From this preposterous doctrin the cloisters of the mendicant friars took their origin. By preferring celibacy to matrimony, it induced the Christians to introduce the unmarried state of priests, this moral cancer of the Catholic church. The supreme principle of the Christian morals is, Do always that which God wills. From this principle, besides many other villainies, emanated the bloody scenes in the Crusades, in which the Christians massacred thousands, crying, "God wills it."

The New Testament teaches intolerance by the words: "Every plant my father did not plant must be eradicated." In this way the Bible became the mother of the heinous Inquisition, by which it was branded with eternal infamy. Its dogma that Christ, by his voluntary death on the cross, propitiated the divine ire and took away every sin of the faithful, has given the death-blow to the moral energy of the Christians. Moreover, hope of heavenly bliss and fear of hell are impure motivs to virtue and honesty.

Finally, do not many of its precepts contradict each other? For instance, this one: "Take no thought for the morrow," and compare it with the injunction, "But if one provide not for his own, and especially for those of his own house, he has denied the faith and is worse than an Infidel."

I have touched here only the most impure spots of the biblical morals, but even from my few remarks the thinking reader will infer that the moral doctrin of the Bible cannot suffice for our age. It cannot be otherwise. As the religious perceptions of the individual man by and by change in proportion as he advances from infancy to manly age, just so is it with whole nations—nay, with mankind generally. In the lapse of time all sciences advance; religion alone cannot remain back; it must share the progress with them. In vain its priests and blind reverers oppose the revolving wheel of time; the reforms in its domains are either insensibly, in calmness, or, sometimes on a sudden, performed by religious revolutions, as, *e. g.*, in the age of Martin Luther, Zwingle, Knox, etc., etc. The Mosaical religion was well adapted to the rude, ignorant Israelites. When Greeks and Romans spread the seed of civtlization among them, Jesus stood up as a reformer. When, in the sixteenth century, the dawn of the sciences broke in Italy, France, England, and Germany, the iconoclasts of that time set to work in the reformation of the church. And since, sciences—especially physical science—hav advanced with gigantic strides. Then why should theology alone be allowed to continue its lazy slumber upon the moldy pillow of the Bible?

No, a new mental revolution has already begun, and we are living in the midst of it. Concerning, particularly, the morals of the Bible, they don't answer the grade of culture of our age. This wants new views of the universe and life. It demands a moral doctrin which rests upon the necessary, eternal laws of nature; upon reason and conscience as its base; it demands a righteous state, in which the people are the sovereign, for it is tired of the biblical theocracies; it demands equal rights for all men, without distinction of color, sex, and rank; it demands, instead of the bloody wars which are sanctioned by the Bible, the solid brotherhood of all nations, united to one league of humanity; it demands a better education of the youth, because it thinks this to be the foundation of an unshaken state. For these reasons the morals of a barbarian people—the morals of the Bible—do not suffice for our age.

*San Jose, Cal.*, Nov. 8, 1880. PROF. H. M. KOTTINGER.

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[*From New York Truth of Nov.* 30, 1880.]

## Danger Ahead.

Since the first publication of *Truth* we hav frequently pointed out the tendency of the Protestant church in this country to make the civil law and its execution subservient to ecclesiastical purposes. The suggestion that this is a "Christian" country has often been made from the pulpit and in the religious press, and there is now a determination manifested more boldly than ever by the Christian community to intertwine the dogmas of religion with the administration of the law.

We hav recently had a notable illustration of this disposition on the part of the church in the clamor raised against the Passion Play. We refer to the clamor, because that was most observable, but of the clamor itself we do not complain. Every man in this country has a right to object to what any other man says, does, or professes to do, and to induce others to object also if he can. So the church had a perfect right to denounce the intended production of the Passion Play, and, if it could find enough people to agree with it, to raise a hurricane of popular denunciation.

But the church was not satisfied to leave the dispute to the people. It initiated steps to make the production of the Passion Play an offense in the eye of the law, by special legislation. This was a long stride toward making the Protestant church an object of special care to the state, and branding unbelievers as criminals.

Some idea of what might hav happened had Mr. Abbey insisted upon giving this perfectly legitimate performance at his theater may be gathered from the words of Talmage in his sermon yesterday. "The police," he saidi, "would hav rushed upon the stage and arrested the actors."

At whose bidding would the police hav rushed upon the stage and arrested the actors?"

At the bidding of the Protestant church.

For what?

Because they were performing a play which, though clean and pure in all respects, was open to a whimsical objection of the church. For this a body of police were to rush into a private building and arrest the inmates. For this a man's house was to cease to be his castle, and men's persons were to be sacred no longer.

From here it is but a step to the suppression of speech and press when inimical to the church. If a play is to be stopped by a law passed at the instance of religionists because it may hav a tendency to ridicule a doctrin of the church (which, by the way, the Passion Play had not), why may not the orator who ridicules, or the newspaper that assails, the same doctrin also be brought within the grasp of the law? It is only logical that they should be. And it is certain that they will be, unless the Protestant church is peremptorily arrested in its now transparent movement toward uniting itself with the civil power.

As Talmage explained what would hav been done had the Passion Play been produced, so Dr. Newman foreshadowed in his sermon on Sunday what may be expected to follow.

Speaking of Col. Ingersoll as one of the most brilliant wits of our day, but an Infidel, Dr. Newman said: "*He who comes among us to denounce Christianity commits a crime against public morals. There ought to be a power somewhere to close his lips and prevent him from uttering his blasphemies.*"

Believing that there ought to be such a power, the aggressiv church of which Newman is a prominent priest will soon find it and a means of exercising it. The power is in the church itself. Once giv it control of the machinery of law and justice, and Col. Robert G. Ingersoll will not dare address an assemblage in New York upon the subject of Christianity, honestly, under penalty of being made a felon.

The Protestant church has recognized the fact that it is crumbling. It can no longer hold its own against the advancing thought of the people. It sees its membership falling off. Recruits are few. Its congregations are composed of women and the men of a past generation. Young men think for themselvs, believing what is rational, rejecting what is merely traditional and stupid. The only way to arrest the decay of religion is to prevent by law the free expression of opinion, and thereby dam up the fountains of thought.

Being a lie, living a lie, and in many respects teaching lies, there is nothing the church so much dreads as an exposure of its dogmas to the full sunlight of truth. There is nothing so dangerous to it as weighing its claims in the scales of reason or testing them by the moral acids of ridicule.

Hence the church would invoke the law to suppress discussion by those who assail it.

The issue is approaching. Soon, very soon, the people must meet it. The church will force it into the Legislature, into Congress, upon the bench, and to the ballot-box.

How will the people answer it? Shall it be ecclesiastical slavery or civil liberty?

[In view of the foregoing sensible remarks, what is to be thought of that milk-and-water, thin-skinned, amphibious class of Liberals who are willing to deny their Liberalism for the sake of currying favor with the clergy and their orthodox enemies of the church? Simon-pure Liberalism can never hope to prosper under such cowardly generalship. —ED. T. S.]

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(*From the New York Sun.*]

## Not the Man for a Defender.

Talmage of Brooklyn undertook lately to answer Ingersoll, the Infidel. Faith was not fortunate in its defender.

If the Bible, whose inspiration he essayed to prove, can be sustained on no other and no better grounds than those presented by the Brooklyn preacher, the Holy Book is bound to go down; it cannot hold its place as the veritable word of God. His arguments were weak and shallow, and he displayed a stupid ignorance of the positions and tactics of the enemies of revelation.

Yet he said he had read all the modern Infidel books. If he had done that in truth, Talmage would hav had little time left for preaching and lecturing, even though he followed his customary method and talked off only what happened to come into his head at the moment. Any man who undertakes to keep up with the literature of modern Infidelity must wade through a great library of books, and books he will hav to stop to think over, too.

Moreover, no minister who had carefully studied even a few of the leading Infidel publications, in the English language merely, and made himself sufficiently acquainted with their premises and conclusions to talk about them intelligently, would hav offered Talmage's helter-skelter, claptrap harangue as a defense of the Bible and the Christian faith. The authenticity and authority of the Bible are not mainly assailed by the great Infidel writers, as Talmage alleged, because the Scriptures are "impure, cruel, contradictory, and unscientific." Their ground rather is that the proof of their inspiration is lacking. Something so far out of the usual course, so contrary to all experience, as revelation, cannot be accepted as established, they argue, without correspondingly strong evidence that it is really of divine origin.

Instead of stopping to parry arguments about the Bible, they simply pass by its claims to inspiration, and class them with the superstitions of mankind, with which science can hold no serious argument. For them there is no revelation except that made to the patient investigator who can present practical proofs of his discoveries. Of course, therefore, they drop the Bible just so far as the actual evidence to sustain its statements is lacking, and dissent from its moral and religious teachings wherever they fail to approve themselves to their understanding and their experience.

It is like any other book in their estimation, to be weighed strictly on its merits. They do not believe in any theory of inspiration of the sort claimed for the Bible. The Scriptures might stand every test of science and of morals, and yet they would not call them the revealed word of God, any more than Newton's Principia or Bacon's Novum Organum.

Talmage, therefore, mistook the ground of his antagonists. He might as well hav talked gibberish so far as they were concerned. His missiles were not directed against their lines, but were merely pyrotechnic bombs exploded high in the air for their amusement.

Such a defense of the Bible as his only provokes ridicule and does perhaps more to encourage Infidelity than the harangues of Ingersoll himself. A weak and stupid defender is worse than no defender at all. At this time, when the assault of Infidelity is on the foundations of religion, it is folly to intrust the defense of the supernatural to a mountebank of theology. The arguments which go to sustain the theory of inspiration are too profound for the comprehension of such a man. He is too ignorant of the merits of the controversy between faith and Infidelity to undertake the part of a leader in either camp.

But of course the church cannot be held responsible for Talmage when he sets out to discuss Ingersoll and his Infidelity. The theologians competent for its defense adopt different tactics, and properly appreciate the folly of underrating their opponents and misstating their positions. Though Talmage is allowed to preach in a Presbyterian church, no balderdash like that to which he gave utterance on Sunday was heard in the Presbyterian Council at Phil-

adelphia. The matter was too serious for it. Modern Infidelity presents too portentous a danger to be made the occasion for clap-trap sermons and shallow arguments.

[*From the New York Sun.*]

## Half a Million People Away from Church.

In a recent address at Boston the Rev. Dr. Bellows said that there are half a million of people in New York who do not go to church. He, of course, meant that there are that number among the population of the city old enough to attend worship of their own motion, among the inhabitants of adult age or near it.

Probably his figures are not far wrong. It is true that the churches afford accommodations for three or four hundred thousand persons, but, on the average, more than a third of the seats in the Protestant churches are unoccupied on Sunday. Even if that loss of about one hundred thousand is made up in the Roman Catholic churches, whose different services are attended by different congregations, there is still left the half million of whom Dr. Bellows speaks.

And, according to him, these people who stay at home from church are not the "ignorant and untutored." Neglect of religious observances is not so common among that class as among "men and women of culture and intelligence."

Here, too, he is probably right. Leaving out the Roman Catholic population of the city, of whom Dr. Bellows does not seem to speak, the majority of our inhabitants do not look on church-going as a duty. They are neglecting it more and more, and the class in which are included the largest proportion of absentees is the class of what he calls the cultured and intelligent.

It is among these that Infidelity is spreading most rapidly. They are getting further and further away from the sort of Christianity preached in the churches. If it were not for the conservatism of women and their regard for religious observances, the congregations on Sunday could be got into less than a quarter of the churches, for a large part of the men go simply to please their wives. Of thorough, vital faith in the doctrins preached they hav little. Of actual Christian practice they hav next to nothing.

So universal is this absenteeism from church that it has become a question of much importance, Dr. Bellows thinks, whether the coming man will go to church at all. He means what he describes as the intelligent and cultured man, the man who is likely to sit in criticism on the doctrins preached.

Such a question implies a doubt as to the ability of the churches to hold their own against Infidelity. And Dr. Bellows is not the only clergyman who is asking it. It comes from Connecticut, where the Congregational churches are, comparativly, much weaker than they were a quarter of a century ago. It is heard in Massachusetts, where absenteeism from church prevails even in small villages. It is this doubt which is leading religious conventions to inquire whether their creeds do not need to be readjusted and made to suit the spirit of the times. It was their conception of the danger which menaces the church from the growth of Infidelity and indifferentism which impelled the bishops of the Episcopal church to urge on their clergy and laity the necessity of illustrating more faithfully in their lives the teachings of Christianity.

How can we call New York a Christian city when half a million of its inhabitants, including a large proportion of the most intelligent among them, turn away from the churches as offering nothing worthy of their attention? How is this increasing tendency to neglect religious observances to be arrested? The preachers will do well to devote their first and most serious thought to discover the causes of the trouble and the means of removing them.

## Discourse by M. D. Conway.

A discourse by Moncure D. Conway, of London, was delivered at Chickering Hall, this city, Sunday, Nov. 14, 1880, and reported by the New York *Herald* as follows:

The phrase "religion of humanity" has been much and vaguely used, and the best phrases so used are apt to degenerate into cant. There is something pleasant in the word "humanity"—no doubt all sects would claim that theirs is the religion of humanity. Even sects with creeds based on a curse upon human nature would declare their religion adapted to and revealed to save humanity—therefore the religion of humanity. That which we call humanity is the totality of all that is moral in nature, all that distinguishes and chooses, which discriminates right from wrong, good from evil; where all nature not human is immoral, and givs equal support to good and bad. All history is the history of the war of mankind against external nature. When we go beyond history to tradition, and behind tradition to mythology, we find this and only this—man combating Arctic frost and torrid heat, tempest and flood, the barrenness, the ferocities of the earth, the pitiless cruelties of the pestilential and the rainless atmosphere. That siege of mankind against nature has never been relaxed; it goes on still, and in all that time man has learned that his own nature represents all that is moral in the universe which he can comprehend. I say "represents," for certain animals seem capable of love and mutual service, but they possess these in the ratio of their approach to human nature, and of their association with it. Therefore they are man's humble constituency; their feebler minds and affections are represented by him as against the inorganic universe—their common enemy.

Now this ancient interminable war between man and inanimate nature has not been one of sentiment, but of necessity. To wage it has always been the condition of human existence on the planet; all the animals that could not wage it to some extent hav become fossil, and man would hav followed them into extinction if he had not steadily resisted his hostil environment. But during all this war man's sentiments were on the side of his great adversary. He sang hymns to the sun which consumed him, to the storm which beat upon him; he evoked a vast array of deities out of the elements, and prostrating himself before them in one moment, in the next he arose to fight and conquer their cruelty. Primitiv man ascribed to the gods as their particular realm all the elements and regions of nature which he himself could not control. His own empire was built up in practical hostility to the elemental empire of the gods. Man's attitude toward the gods was fear, and that of the gods toward man was deemed to be jealousy, sometimes fear also, lest he might build a tower high enough to be siege heaven or seize on the apples of immortality. There resulted a divorce between man's practical life and his theology. That set of beliefs and diplomatic ceremonials to the play which were called religion had nothing to do with man's humanity. Yet the so-called religions of the world hav been generally cast in the same mold, and that is the shape they bear to this day. Where do you find the doctrin of satisfaction or expiation? Where do you find any basis for the doctrin that no deity can forgiv an offense except the penalty be suffered and the law satisfied? You find it in every creed, but you do not find it in the heart and life of humanity. People do not so exact from others rigid legal satisfaction. Humanity could not hav survived if it had practiced the theology of invariable expiation. But you will find that dogma a reflection of the unswerving course of natural objects; the unvarying sun and seasons, the ever recurring remorseless powers that now freeze, now bring famin, and listen to no entreaties.

Where will you find the doctrin of vicarious suffering? Not in the voluntary life of humanity. The judge or the parent may worship a deity satisfied with the expiation of the just for the unjust, but he would be shocked at any suggestion in the court or in the home that the innocent should be made to suffer for the guilty. And in the household or in society who would deliberately visit the sin of a father upon his children? Where, then, do the creeds get these notions? From the hard forces of nature which punish transgressions of natural law, even though they be virtuous deeds, secure the good of one by the sacrifice of another, now make the mother victim of the child, next makes the child heir of the parent's infirmities. We might, indeed, go through the whole list of degmas, and we should find them a rough translation of nature's roughness; not religion at all, because confusing good and evil; unrelated to the moral sentiment; a crude primitiv science or attempt at a scientific theory of nature. Those which were anciently deities, personifying the inorganic aspects of nature, are now abstract dogmas reflecting the same thing; and as when they were deities or demons, so now, when they hav become dogmas, they represent precisely all that part of nature which it is the business of humanity to resist, restrain, or even exterminate. We must, indeed, never forget that human beings are much better than their creeds; that inside their stony dogmatic walls are cultured spots of human feeling, that they speak and act gently while they worship wrath, and deal justly while worshiping an unjust deity. There is a blessed necessity which exterminates from the practical life anti-social principles, and, while it allows tongues to recite what creeds they please, holds heart and hand to their need and duty by an iron grip. Nevertheless mankind are not passing unharmed through this opposition between their dogmas and their humanity. It is a very serious thing that men should throw the sanctions of sentiment and piety around deified reflections of that inorganic world which it were man's real religion to master and make into his own image and likeness. These ancient religions hav adopted many humane sentiments—some of them even patronize human life and its joys—but they hav never made humanity the main thing, the great religious force and director.

We may then answer our question, "What is the religion of humanity?" by saying it is a religion which transfers to the moral and intellectual forces which are mastering the nature all the piety that now worships personifications of the obstructions mastered.

But it may be asked—and it is the anxious question of many hearts—"Is there no God of nature, no God in nature? Is there no power above ourselvs, or power not ourselvs, that makes for righteousness? And if there be none are we not orphans? Are we not robbed of all heart and hope in our struggle with earthly evil, having no certainty of ultimate success?"

The religion of humanity answers: "Yes, there is a God in nature, a God and ruler of nature, but that divine parent is discoverable nowhere except in the spirit of humanity. You may cry for help to glowing suns and circling stars, to gravitation and electricity, to ocean and sky, or to all of them together, but no help or ray of pity will you get until you hav turned to lean on the heart and arm of human love and strength." For these are the answers of the universe to your cry. The proof of love in nature outside you is the loving heart inside you.

The other day we heard of the Holy Virgin appearing in Ireland. The press even sent reporters, who gathered detailed information about the light that was seen, and Mary, Joseph, and John in the midst. But in their descent these heavenly beings did not bring bread to save the starving Irish family. That was left for Saint America, who went over with a loaded ship, and is now doing for poor human beings what the Virgin Mary does only for her own altars and priests. The heretic is not heartless because he cannot be silenced by the piteous appeals of piety that its idols and illusions shall be spared. He is listening to a more sorrowful cry than that; it comes from the great deeps of human agony, want, evil, despair; it is a cry ever burdening the air, but never heeded by the idols which hav neither eye, ear, heart, nor hand. How sweet those idols seem to those who decorate them, cover them with devotion, heap on them their gold, their love, and bathe them with their tears! Even so, and they seem to one who knows them that it is for want of just that devotion that millions of human beings find this world a hell. Do you suppose that the sentiment which beautifies the world with temples and churches would not also build houses for the poor if that sentiment of humanity were its supreme end and aim? The religion of humanity thus has its meaning and promis for the individual heart, for the soul with its own grief, in that it brings back piety from its wanderings to seek out and love the divine in every heart. It reveals to each generation that it is not only the heir of all the ages, but the incarnation of their summed up powers; that this trust bequeathed from all preceding generations represents not only man in the past, but all that preceded man; every bird that ever sang to its mate, every tiger that ever defended its young, nay, every atom that ever clung to its fellow above amid the star mist, in the first throb of that spirit of life which has climbed on to the splendor of reason and glory of a heart, beside which the sun and the moon are mere sparks.

## Another Clergyman Caught.

To the Editor of The Truth Seeker, *Sir:* Another ripple on the placid waters of orthodoxy in this neighborhood has lately occurred in the case of the Rev. R. J. White. Again it is a Methodist minister who comes before the public with his tale of defense against one of the dear sisters of the church who charged him with making an "assault" on her, which is the polite way nowadays of expressing the idea of fornication and adultery. The kind and considerate sister, it seems, after coming home with the clergyman from church of a Sabbath evening, placed a lot of hot flatirons in his bed, for Methodist ministers are proverbial hereabout, not only for an inordinate love of stewed chicken for supper, but for having cold feet at night, especially in revival times. The sister alleges that after Bro. White had gone to bed, she benevolently came down to his room to look after the flatirons, and that while she was doing so the clergyman committed the "assault" and "outrage" upon her, during which procedure she, like the trees which Lorenzo in the play tells of, when the sweet winds gently kiss them, "*did make no noise.*" Brother White's article, in the Pittsburgh *Dispatch* of the 25th inst., is his mere assertion that the devout sister was entirely untruthful in the charge she makes against him, and thus the public is divided in opinion as to who tells the truth.

I do not send you this as a striking item of news, for the journals of the day abound in cases of this kind. Taken as a class, there is more fornication and adultery, *pro ra'a*, among the clergy, and especially among the Methodist clergy, than any other class of "respectable" people. There is a very close relationship between the fiery love that prevails among the brethren and sisters of a Methodist revival meeting on the one hand and sexual love on the other. In this case of the flatirons, and in multitudes of others that might be cited, the sister and the preacher came home from church where the religious exercises had almost converted them into angels of purity, so intense was their love to God and each other. As there is only one step from the sublime to the ridiculous, so the records of many a revival meeting show that from the church altar and the anxious seat of the penitent and rejoicing sister, there is but one step into the preacher's bed, either with or without hot flatirons. The sagacious observer understands this philosophy, and has often seen it verified, but the masses of church people are still so blind that excessiv piety and zeal are considered solid gold instead of mere tinsel.

Now, Mr. Editor, when the clergy of the church, availing themselvs of their excellent opportunities, are so much given to lascivious practices among the women saints, thus violating the standard of morals which they preach up on Sundays to other people, it seems a hard case that they should charge the Liberals with being lax in their morals simply because they hav rejected the church and its hollow religion. The Liberals do not profess to walk so closely with God as the clergy do. Most of them do not believe in a personal God at all, but they practice good morals because it pays best both in the long and the short run, by promoting their own self-respect, as well as the general good. The extinguishment of the fires of hell givs no license to a Radical to do wrong.

Last year there was some sensation here when the name of the President of our League got into the police reports. He was, and still is, an intelligent and good man; but in a moment of extreme provocation he treated a Jezebel wife with harshness. I expected that the clergy on the next Sunday would take advantage of the incident and point out to their people the relationship between Liberalism in religion and unkindness to wives. But they did not breathe a whisper on the subject, for they well knew how bare the backs of so many of the clergy about Pittsburgh were, and how well prepared with facts the Radicals were to castigate them to the heart's content of both parties. But of all those who, living in glass houses, are addicted to throwing stones at others, the Methodists seem to take precedence. I would walk a mile just to see a Methodist preacher who *could* blush.

R. S. D.

*Pittsburgh, Pa*, Nov. 30, 1880.

## Mr. Bell's French Revolution.

It is really the best exposition of that very interesting epoch in history I hav ever read, clear, terse, and conclusiv As we read we seem to be carried back a hundred years, and before we are aware our breath comes fast, our eyes dilate with fear and wonder, and we are living in the troubled time of the French Revolution with the oppressors and starving people of that age. The author deserves great credit for portraying the stirring and trying scenes of that period so vividly and accurately.—*Susan H Wixon*.

(*Continued from page* 821.)

knots an hour, but during this severe storm, with furious winds and mountain waves, but twelve and thirteen knots were made. The Gallia makes good speed, and her great length prevents to a great extent pitching and tossing, but when the winds and waves run across her path she rolls fearfully. At the extreme points reached in these lurches it seemed that the deck and floors stood at an angle of nearly forty-five degrees, and the heavy rolling from one side to the other requires the endurance and tact of the hardiest sailors. It seemed that suffering passengers must be thrown from their berths, though the front part rises eight or ten inches above the bed.

That early Sunday morning was a fearful time. Seasickness returned to many, and retchings, vomiting, and groans were heard from many state rooms. To keep out the driving rain and the waves that often dashed over the deck, the windows and openings were closed. The state rooms consequently were illy supplied with air, and the heat and closeness were very oppressive. The night was long and far from cheering. The stanch iron steamer seemed to have found its match in this storm; it trembled, shook, and creaked in a manner to disturb the nerves of the more timid. Even good ships sometimes go down, and it is very probable that that possible contingency entered the minds of more than one that night on the Gallia.

As soon as daylight made its appearance I staggered my way to the deck, where there was at least plenty of air to breathe, and no danger of being suffocated. Taking a seat under the wide, capacious awning by the side of the smoking-room, I sat for hours, watching the furious, driving storm and the mad, tossing billows and surging waves, out as far as the eye could reach. The crests of the waves were sharp and angular, but the furious wind took them off like feathers, and scattered them in the form of spray; and this was going on over the entire surface of the surrounding ocean. The waves not unfrequently dashed over the deck, wetting those who had the hardihood to confront them. This was indeed "a storm at sea," both fearful and grand, a full measure of which was taken in by your humble servant. Eating breakfast was out of the question. On the contrary, my stomach cast up what was remaining on hand of the evening meal before. I sat and stood, really enjoying the storm and the intense commotion of the waves, till twelve o'clock.

Gradually the storm abated, and the elements became less furious. During the following night the wind subsided and the ocean became comparatively civil. Monday came in rather pleasantly, and almost everybody was on deck again, congratulating one another that the storm had passed by and all were safe. By this time we must have reached the longitude of the eastern shore of Maine. We plowed along splendidly on our western journey, Massachusetts lying off to the north of us, but beyond the reach of our vision. We were on the lookout for American land. The first that met our joyful gaze was Fire Island, an appendage of Long Island. Not a soul on board the Gallia was sorry to see America's shores.

Some seventy-five miles out from Sandy Hook we took on a pilot, who had come out that far to meet us. He had with him New York papers, and we soon learned that Garfield had been elected president. That result had been looked for, and none seemed disappointed.

We passed many sailing vessels of various sizes, as well as steamers, some making for the great New York harbor, and some putting out for other ports. All were on the lookout for everything to be seen. Rockaway and Coney Island were closely scanned. In due time we rounded the Hook, entered the Narrows, passed between the forts, and halted before the Quarantine station. Two small steamers came out and boarded us, one bearing the government physician to inquire after the state of our health, to see if it was prudent to allow us to come on to the city, the other bearing Custom House officers to look after baggage and goods brought by the Gallia's passengers. The friends of several on board also came, and the hand-shaking and embraces were most hearty. All were glad that we had made a safe passage.

We slowly moved up the bay, on the eager lookout for everything to be seen. As we neared the city we viewed it with positive pleasure. The towering buildings seemed to welcome us, and the very street lamps seemed to glitter at our arrival. We touched the company's dock at six o'clock. Those who had satchels only merely opened them for a hurried inspection. I was soon in a street car for Science Hall, and in half an hour was home, happy to meet my good little wife, and to find her well.

> "'Mid pleasures and palaces,
> Though we may roam,
> Be it ever so humble,
> There's no place like home."

I will not detain you to moralize or make comments. With all the greatness of Europe, its populous countries and cities, its grandeur and wealth, with its vast works of art and general progress, I am quite sure I like America the best. Here I am content to spend the remainder of my days. May it ever be the "home of the free and the land of the brave."

Thanking you for following me to the end of my dull, verbose, rambling, commonplace letters, I will now bid you good-bye, and quietly subside.

Faithfully yours, D. M. Bennett.

## Christmas.

Dear readers, this is almost a universal holiday, and has been so observed for thousands of years. The nations of ancient Asia kept it with great pomp and splendor fully three thousand years ago. The old Romans also kept it in a similar manner before they ever knew anything of Christianity. In fact, Christianity borrowed this festival day of the pagans, just as it has borrowed everything else in its stock of trade. It is claimed for Jesus by the different Christian authorities that he was born in every month of the year. A compromise seems to hav been made by settling down upon and selecting the pagan festival when the sun is born or begins to rise in the heavens after a death or sleep of three days; so what for a thousand years had been a pagan festival has now become a Christian festival, just the same as hundreds of pagan temples hav been transformed into Christian temples or churches, and just as pagan rites and ceremonies hav been transformed into Christian rites and ceremonies.

Christians having no original claim to this festival, it belongs to the entire race, Pagans, Christians, and Infidels alike. Upon this common basis, then, we wish our readers, one and all, a happy Christmas, and in the sense that merriness is happiness, a "Merry Christmas." May we all liv to see the return of many of them!

## Features of Volume VIII.

Among the features of the new volume of The Truth Seeker for 1881 may be named the following:

1. A Series of Able Articles by T. B. Wakeman, by particular request. No. 1 will appear in the issue for Jan. 1st. The same will also appear simultaneously in the Boston *Investigator*.

2 A Debate between Mrs. Annie Besant and the Rev. A. Hatchard.—Held in the Hall of Science, London, Nov. 25th and Dec. 1st, upon the following propositions: 1. "That the Jesus of the gospels is a historical character," Mr. Hatchard affirming, Mrs. Besant denying. 2. "That the influence of Christianity on the world has been injurious," Mrs. Besant affirming, Mr. Hatchard denying. This debate, reported verbatim, possesses peculiar interest. It will be taken from the *National Reformer*.

3. Best Selections of Radical Articles, from English Reviews and Magazines; also from the *National Reformer* and the *Secular Review*.

4. Sunday Sermons, from Truth.—These are able, unique, and interesting. One will appear each week.

5. What I Don't Believe.—These articles, so popular two years ago, will be resumed and continued till completed.

6. What Objections to Christianity?—The discussion between Mr. G. R. Mair and the editor of The Truth Seeker. This will be resumed at an early day and prosecuted to completion.

7. Foreign Correspondence. — Having effected arrangements with several friends in Europe to write for The Truth Seeker, to keep its readers advised as to what is transpiring in Freethought circles, this will prove an acceptable acquisition.

8. A New Dress.—This will be a new feature of considerable interest to our readers. It has no doubt been noticed by many that the type from which The Truth Seeker has been printed has become much worn, and not as legible as it should be. Number 1 of the new volume will be in new type all around. This subjects us to considerable expense, but the interests of our readers demand it. It is for them we work. Every one will undoubtedly welcome the new dress.

In addition to these features others will be added from time to time. The attention to contributors and correspondents will not be abated. The paper will ring with no uncertain sound. It will be positiv and fearless—not ambiguous, conservativ, or time-serving. It will be outspoken and independent, though some may thereby take offense.

Another thing that may be mentioned is the fact that fifty-three numbers of The Truth Seeker will be sent out in 1881—a paper being issued on both the first day and last day of the year. This counts so much to the advantage of subscribers.

In consideration of all these features, together with those which hav hitherto distinguished The Truth Seeker, it is hoped that all the present patrons will remain loyal, and that many new subscribers may be obtained. It is to be hoped that those who hav indicated a determination to discontinue will change their mind, renew their courage, and still "hold the fort." A true soldier will not turn his back to the foe in the time of battle.

We hav decided to send two copies of the first number of the new year to each so he may hav one to use in obtaining a new subscriber or two. This will subject us to a heavy expense, but we trust our friends will see that we are not losers by it. They can make it a gain to us if they will only resolve to do so. There is hardly a reader but what can get a new subscriber if he says he *will*. Some can get five, and some can procure ten. We will send a handsome present to the one who sends the greatest number of new subscribers. Let it be remembered that we hav offered very generous premiums for new subscribers. Let every one be thinking where he can place the extra copy to do the most good in obtaining new patrons. Let those who think they can use more papers to advantage, inform us of the fact, and we will forward more. Friends, let us make a big effort to increase the number of readers of The Truth Seeker. Please consider yourselves as stock-holders, or part owners of the paper, and do all you can to increase its usefulness.

If any of our readers hav on hand petitions to Congress for the repeal of the Comstock laws will they please send them to H. B. Brown, 141 Eighth street?

## The Semitic Gods and the Bible.

Being 333 large-sized pages from Vol. I. of "The Gods and Religions of Ancient and Modern Times," the work written by the Editor of The Truth Seeker while serving out a sentence in prison for exercising the American right of the freedom of the press and the freedom of the mails.

Among the gods of the Semitic races treated are the gods of the Chaldeans, Babylonians, Assyrians, Phœnicians, the Jews, and those that borrowed gods from them—the Christians. Among these gods are Baal, Astaroth, Asshur, Moloch, Moladah or Mylitta, Melkart, Chemosh, Ninip, Nebo, Iva, Adad, Allah, Jah, Jahveh or Jehovah (to whom 58 pages are devoted), Satan or the devil, the Holy Ghost, Jesus Christ, the Virgin Mary, and the Bible. This latter god is worshiped by the Protestant Christians of our own time as really as fetiches and idols are worshiped by the savage tribes and polytheists of the earth. To the examination of the Bible 229 pages are devoted, and it is believed it is as thorough and comprehensiv in that direction as anything hitherto produced. The books of the Jewish Bible are examined separately, their contradictions, absurdities, improbabilities, and falsehoods are shown up, and the time given when they were probably written. Those called the gospels of the New Testament are examined, and the fact is conclusivly shown that not one of them was in existence till after one hundred and fifty years of what is called the Christian era had passed away, and consequently could not hav been written by Matthew, Mark, Luke, and John, whom Sunday-school children and old women are taught to believe were the authors of them. The contradictions and discrepancies of the gospels are also shown. The prophecies are examined and proved not to refer to Christ. Five hundred and fifteen improbabilities and impossibilities of the Bible are pointed out; 144 positiv contradictions—a gross of gross divine mistakes—are given. The principal patriarchs and prophets are examined, and much other matter vital to the inquirer is dispensed, including the repulsiv obscenity of the Holy Book.

The making up of this book by itself is to giv in a cheap form the better portion of Vol. I. of the work from which it is taken to those who do not feel like purchasing the entire work, and also to enable those who hav the entire work to hav the gist of it in a cheap form to lend and send out to do good missionary service. There is perhaps nothing better calculated for this important work. Sold at the low price of sixty cents in paper covers, and one dollar, well bound in cloth, including postage. Those who wish copies can now be served.

## Judaism, Christianity, and Mohammedanism,

Being five hundred large pages from Volume II. of "The Gods and Religions of Ancient and Modern Times." The work was written by the editor of The Truth Seeker while serving out a sentence in prison for exercising the sacred rights of free speech, a free press, and free mails.

In treating Judaism the following divisions of the subject are taken up: The Claims of Judaism; Abraham; Jacob's sons; Destruction of Jerusalem; What Judaism was; Stages of Judaism; Abraham a Myth; Historical Omissions; Silence of History; Abraham and the Gods; Judaism Contrasted with Other Religions; Characteristics of Jahveh; His Duplicity; His Covenant with Abraham; Sacrifices; Judaism and Paganism; Prophecy; The Prophets; Contradictory Prophecies, They do not Refer to Jesus; Prophecy Limited to no Nation; Modern Prophecies; Greg on Prophecies; Chadwick on the Same; Monotheism in Judaism; Jahveh Not the Only Jewish God; The Scriptures Contrasted; Features of Judaism as Contrasted with Other Religions.

In the treatment of Mohammedanism are introduced: The Life of Mohammed; His Performances; His Conduct Toward the Jews; His Character; His Social Reforms; The Koran; Points in Moslem Faith; Islam and Christianity; Babism and Its Doctrins.

To the examination of Christianity 372 pages are devoted, and it is believed that its false claims and palpable errors are thoroughly exposed. The following are some of the divisions of this examination: The Origin of Christianity, Gnosticism, Writings of the Early Fathers, Book of the Generation of Jesus, Testimony of Celsus, Josephus, and other Writers, Admissions of Christian Writers, Unreliability of the Gospels, Spurious Gospels, Uncanonical Gospels, Facts Worth Remembering, Errors of the Gospels, Unreliability of Gospel Dates, Christianity a Borrowed System, Saviors and Redeemers, Improbability of the Story, Is it Credible? Paul the Author of Christianity, Essenism, The Egyptian Origin of Christianity, The Apostolic Fathers, Fathers of the Second, Third, and Fourth Centuries, Church Quarrels and Contentions, Persecutions by the Church, Saints and Saint-making, Heretics and Heresies, Heresies about Christ, Councils of the Church, Arrogance of Bishops, Hermits and Monks, Divisions in the Church, The Popes of Rome, Kings and Leaders, The Inquisition, The Auta da Fe, Persecutions of Infidels, Recapitulation, Axioms and Postulates, Conclusion.

Probably nothing has been issued more damaging to the false, borrowed system of Christianity thau this. It contains the most important part of the book from which it is taken; is just the work for general distribution, and is furnished at the low rate of $1.50, including postage. Send for a copy of it.

## The Martyrdom of Man.

We hav just brought out a new edition of this able and finely written work by Winwood Reade, a book of 543 pages. It is divided into four general divisions—War, Religion, Liberty, and Intellect. The ancient countries and nationalities treated are Egypt, Western Asia, the Persians, the Greeks, the Macedonians, Alexandria, the Phœnicians, Carthage and Rome, Roman Africa, the Arabs.

Under the head of RELIGION: The Natural History of Religion; the Israelites, Character of Jesus, Christians, Mohammed, Description of Africa, Mohammedans in Africa.

In the division of LIBERTY: Ancient Europe; Invasion of the Germans, the Castle, the Tower, the Church, Venice, Arab Spain, the Portuguese Discoveries, the Slave Trade, Abolition in America, Materials of Human History.

In the division of INTELLECT: Animal Period of the earth; Origin of Man, and Natural History. The Future of the Human Race; The Religion of Reason aad Love.

Few works hav given better satisfaction in the perusal than this, it being thoroughly radical and in the finest style of English composition. The price of the English work is $5.00; the American sold for $3.00, but we hav reduced it to $1.75. Every truth seeker should hav a copy of it.

## An Infidel Abroad.

This volume of "Letters from Europe," by the editor of THE TRUTH SEEKER, will reach 860 pages; the price, only $1.50, including postage. Many pronounce them very interesting and instructiv. They will be ready for delivery in a week or ten days. Those wanting copies will please forward their orders right along.

## "The Truth Seeker" Not a Political Paper.

We are not a politician, nor is THE TRUTH SEEKER a political paper. We do not regard political parties as composed of saints or immaculates. They are replete with trickery and corruption, and will stoop to almost anything base and low to secure power and spoils. We can see but little difference in this respect between the two great parties, and presume the smaller ones, had they the same numbers and prospects, would do the same thing. Politics is a foul pool to wallow in.

Some readers hav felt aggrieved at us because we were in favor of the defeat of the Republican party in the late election. That wish grew out of no special love for the opposing party, but we thought we saw that the party in power had enacted legislation not only very unjust and oppressiv to individuals, especially to Infidel editors and publishers, but subversiv of the highest principles of liberty guaranteed by our Constitution. We thought we saw that the party in power tended to coalesce with the ecclesiastical element of the country, and that the union was being made to oppress Freethinkers and unbelievers. It may be we were mistaken, but we think not. It may be we were influenced by personal wrongs inflicted upon us, but we are sure we felt that freedom of speech, freedom of the press, and the freedom of the mails were seriously menaced in the prosecution and imprisonment of several Liberal editors, more than from selfish wrongs. We doubt not there are many who condemned us. Had they lain in prison a year without the least show of justice, they would naturally condemn the law and the party which had thus oppressed them; and should they hav spoken out their indignation and desire to punish the guilty, we trust we would hav been liberal enough not to hav cast them off and forsaken them for it.

The reason why we favored a union with an opposing party was to punish the party that had oppressed and disregarded unbelievers in theology, and because that opposing party was the only one which had the least power to defeat them. Any aid is acceptable in fighting an enemy. But, as before observed, THE TRUTH SEEKER is not a political paper, nor will it be. Its mission is to oppose the theological dogmas of the time, to combat supernaturalism, and keep up a ceaseless conflict with priestcraft and mental servitude. These are the greatest evils known to our race, and we trust that Republicans, Democrats, and Greenbackers who are Liberal will realize the importance of our being sustained. Let not politics stand in the way of the spread of truth. Let not politics be deemed of more importance than Liberalism. The first is degrading, the last is elevating and emancipating. The one is bondage, the other is freedom. Can a true Liberal hesitate as to which to choose and which to discard?

## Drawing Near.

The trial of Mr. H. L. Barter, publisher of the *Liberal Press*, arrested under the Comstock law, is set to take place next month. The National Defense Association has undertaken to defend Mr. Barter, but the funds are low. Let the generous-hearted who feel like contributing to this fund remit to H. B. Brown, Treasurer, 141 8th st., New York. The receipt of the same will be duly acknowledged. Mr. Barter is a poor man and has no money to pay lawyers.

THE close of the year can be no better observed than in remitting the arrearages on THE TRUTH SEEKER and in paying for the new volume for the coming year. Many friends hav responded to our call for aid, but, sorrowful to relate, there are yet a large number in arrears for the paper they hav read during the past year. We earnestly hope this will not continue to be the case. We need the money, and hope no good Liberal will wish to longer keep us out of it. If every delinquent will resolve to do the right thing in this direction before the close of the year, we will begin the new year in a happy frame of mind, and will be able to do far more good than otherwise.

THIS is the last issue of THE TRUTH SEEKER that will be printed on this old type. The first number of the new volume will appear in an entire new dress. Two copies will be sent to each patron, and we hope a good place will be selected for the extra copy where a new subscriber may probably be secured. Those who can use additional copies of the first number for obtaining new subscribers will please write us at once and inform us how many copies they can use to advantage. The new dress costs several hundred dollars, and the extra copies issued will cost several hundred more. Will not all the friends of THE TRUTH SEEKER make a special effort to obtain new subscribers to it, making the investment of the extra issue a good one? There should be far more readers of THE TRUTH SEEKER than there are. It has opened the eyes of many thousands, and the eyes of many thousands more need operating on in the same way. We should let our light shine, and send the glad tidings forth to the world. Let thousands of new subscribers be obtained.

INDEX to VOL. VII.—This being the last number of the volume, a full index will be found on the last two pages of this issue.

Those who wish a bound copy of Vol. VII. of THE TRUTH SEEKER for 1880 can be accommodated. Price $3.50. Bound volumes from the first can also be furnished. The whole seven volumes furnished for $15.00.

MR. W. F. JAMIESON called upon us one day last week, on his way to Boston and the East. It is the first time we hav met him. He is genial, earnest, energetic, and industrious. He speaks encouragingly of the general outlook of Liberalism. He will return here in two weeks and hold in Republican Hall, 55 West 33d street, a five nights' debate with Moses Hull, on "The Pro and Con of Spiritualism." Commencing January 3d. Tickets for the entire course, $1.00. For sale at this office.

## A Favor Requested.

We wish to hav the names and post-office addresses of Liberal people all over the country. Will friends send us a list of such names? To those who will send us such lists we will mail a good book or pamphlet in proportion to the number of names sent. The names of *those* not taking THE TRUTH SEEKER desired.

BRO. BENNETT: I wish to say to the readers of THE TRUTH SEEKER that I shall go West to lecture some time in January, and would like to arrange for lectures on my way to Kansas, and also for lectures on my return trip.

At present I am engaged in a debate with Dr. Morron, on "The Existence of God," and when this discussion is ended I shall be prepared to complete arrangements for lectures. Correspondents will please address me promptly at 38 Upton st., Boston, Mass. Yours fraternally, W. S. BELL.

E. H. HEYWOOD lectures in Science Hall, 712 Washington st., Boston, Sunday, Dec. 26th, at 2:30 P. M., on "Money Reform;" at 7:30, evening, on "The New Order."

IT is rather late to speak, as a reporter, of the "Reception" given to Mr. Bennett on the 20th of October; but as this is our first opportunity of referring to the matter, a few words of notice may not be out of place. The reception was a success in every way. At 8:30 P. M. about sixty or seventy friends sat down to a cold collation, and, at the conclusion of the battle, the real business of the evening commenced. Mr. C. Bradlaugh, who presided, made a brief but forcible speech, conveying to Mr. Bennett the thanks of English Republicans and Freethinkers for the brave stand that he had made in America for the freedom of the press. A very handsome illuminated address, gorgeous in gilt frame and of very artistic design, was then formally presented to the guest of the evening, who, in a few words of earnest thanks, acknowledged the testimonial. Speeches were made by Mrs. Besant, Dr. C. R. Drysdale (President of the Malthusian League), Dr. Alice Vickery, and Mr. Das, a Hindoo gentleman. The whole affair was thoroughly representativ and very hearty; and Mr. Bennett, who left for Liverpool on his way to America immediately after the conclusion of the meeting, was deeply impressed by the friendliness displayed toward him by English Freethinkers. If the remark be not too egotistical, we feel great satisfaction at the successful result of the proposition which was first made in these columns. It is only fair to add that the National Secular Society took the matter up warmly, and to this fact it is due that the presentation was officially representativ of English secularists.—*London Republican.*

WHEN, on one occasion, the founder of Christianity wished to point a moral by the aid of a coin of the realm, he, having no lucre, was obliged to resort to the expedient of catching a fish (of a breed long since extinct) that swam about with silver money in its mouth. The poverty of the founder is not imitated by modern professors of the orthodox creed. Many curates, it is true, starve slowly on a meager pittance; but the dignitaries of the church are adepts at the art of feathering their nests. During 1879 the deaths of four wealthy parsons were recorded, and the sums left by them show that *all* their treasures were not laid up in heaven. The Rev. E. B. Sparke, Canon of Ely, left £160,000; the Right Rev. Dr. Baring, Bishop of Durham, £120,000; the Hon. and Very Rev. Dr. Duncombe, Dean of York, £500,000; and the Rev. G. B. Paley, of Freckenham, Suffolk, £300,000.—*London Republican.*

## The Wicked Flea.

EUDORA, KAN., Dec. 8, 1880.

T. C. LELAND, ESQ., *Dear Sir:* I received your letter a few days ago, informing me of the action of the Defense Association in the Conger case, which was soon followed by a letter from Mr. Brown inclosing postal order for ten dollars. Since receiving these letters our Christian persecutors hav withdrawn the complaint against Conger in the district court and the case will go no farther. We will return the ten dollars to your Association, with thanks for your kindly interest in the case.

The Liberals here look upon the termination of this case as a local victory over religious persecution, but it would hav been more satisfactory to us after having gone to so much trouble to raise the funds necessary to prosecute the appeal if the case had been allowed to take its course through to the Supreme Court, believing as we do that the Sunday law is unconstitutional, and that the highest court of this state would hold it to be so if a case was properly presented for a hearing.

I thank you for the copy of the National Liberal League at Chicago. Some of the debates on the Comstock law are interesting reading to me. I hav always been an admirer of Col. Ingersoll, but I think Mr. Wakeman got away with the Colonel at Chicago. Yours fraternally,

ENOS REED.

Col. Crockett's coon came down without waiting for the bullet in his eye. So do these Sunday Christians when they find the National Defense Association is after them. It will be next in order to hear that the Christian Rips who snooze in and around Le Claire and Davenport, Iowa, and are not aware that this is the XIX, not the XV century, in a Republic, not a Popedom, will wake up, come to their senses, and call off their dogs from Mr. Barter. The National Defense Association has sent $75 there as a commencement of his defense, at his trial, appointed for the 20th of January next. More will be forthcoming if the Christians wish to push the case; but they will do well to come down gracefully, as the fellows in Kansas do.

T. C. L.

## The Bell Strikes One.

There is nothing the Liberals of this country so much need as *a waking up;* and what better can perform that office than a Bell ringing up and down the land? yes, a Liberty Bell! with a tongue to tell who tolled the knell that burned up hell.

W. S. Bell is the ringing tintinabulator alluded to. He lectures, works, and makes friends and converts to Liberalism wherever he goes. He organizes Leagues, too, whenever he can on his track of travel, and thus reaps as well aa sows. A lecture, without organization succeeding it, is the Divine Word fallen on stony ground—only here and there a spear of it sprouts up and the wrath of the righteous shrivels it to straw. But a lecture, followed by organization, a banding of the brethren together to be a help to each other and a strength to other Liberals in other places, is the very Logos of inspiration treasured up in good and honest hearts, of which men shall reap some sixty, some seventy, and some an hundred fold.

Whenever the Liberals of a town or a city can employ a lecturer and pay him, let them send for Mr. Bell. He knows the Liberal doctrin well, speaks as by authority, and can tell the glad tidings of the gospel of mental freedom to an audience acceptably. He goes West soon, and needs to know his route and engagements in advance. Address W. S. Bell, 38 Upton street, Boston, Mass. T. C. LELAND.

P. S.—"The Bell strikes one," but we Liberals can go him one better. "We take no note of time, but from its loss." The notes he takes of us will be our gain. "Muzzle not the ox that treadeth out the corn." That was in the ancient days when the disciples "thrashed" with cattle. But no matter. The wisdom of the Evangelists is in the injunction. Let no unhallowed hands withhold it from Mr. Bell just because we reap, thrash, pour into sacks, and garner into barns all at one operation. T. C. L.

N. B.—Yes, and kill and cut up this very ox by machinery. Do not so to the Bell!! L.

## Reply to C. E. Townsend.

Mr. Townsend says this writer continues what he seems to think a wonderful question.

Can there be a first without a second? and can there be a second cause for the same thing? This mere quibbler, not being satisfied with my detailed explanation of a first cause, perhaps will better understand this short reply.

There *must* be by necessity, as an axiom, a first or starting cause for everything. Now, friend Townsend, it just all depends whether there must or not. Perhaps you can better understand this short reply that if there can be a first without a second, then we hav no science of mathematics or arithmetic, and no other science, and we hav all this time been at sea. We hav made no exact calculations; all has been guess work. But if there is a first cause, please describe it and giv it a local habitation and a name, and tell also what is the second cause, and describe its functions; for if you know this thing, it certainly is easy to define it. If you hav followed from the first onward, or from the branches to the root, you, as an axiom maker, must know the road, and are just the person that all mankind hav been looking for in all past ages, and now you are called upon for proof, not closet-hatched axioms, proof indelible, proof infallible, and let it be scientific, or cease to be quibbles.

GEO. W. CHAPMAN.

# Communications.

## How Jesus Builds a House.

The ghost that is left of the Baptist society at West Pawlet, Vt., is trying to pay for the new insurance office they are erecting on the site of the old one which, by a dispensation of providence, was recently burned through the instrumentality of a small boy. They will insure you against the fires in the next world providing you will pay their agent here one-tenth of all the money you receive and the crops you raise during the year. At least that is what the last agent offered to do.

After the old salvation factory burned, the Infidels said they could not rebuild it. But Jesus ordered his representativs in West Pawlet to say, "We'll show you that we can build her up, and don't you forget it." They are also showing how they can raise the money to do it with. They hold "Christian catch-cent sociables" every week or so. At these they resort to all conceivable means to remove the cash from the pockets of the crowd into their own "for Christ's sake."

They had an egg sociable, each girl bringing an egg with her name written upon it. These were mixed up, and sold to anybody who had twenty-five cents. The purchaser—no matter who he was, or from what station, the only qualification necessary was the twenty-five cents—was entitled to the company of the young lady whose name was upon his egg. If the name did not suit, they would erase it and put on another. This, of course, was all right, because Jesus got the proceeds. Anybody who says it is not all hunkadory is a low, mean Infidel, and should not be tolerated in the Christian community of West Pawlet; or, at least, he should not be allowed to go into society with "us, the beer-bibbing Baptists!" It is sad but true that there are large numbers of Baptists who are frequenters of the dramshops. Dispute it if you dare, you elect for hell. But that is nothing; the blood of Jesus is an all-sufficient whitewash. With a coat or two of that, and some gin killers in their mouths, they can steal into heaven some time in the night, when the devil is asleep.

The Baptists tell us we can not be anybody unless we belong to "our church," and drink the blood from the same cup with gamblers, topers, and rummies.

Well, they hav resorted to almost everything to pay for their new gospel-cage except cockfights and wrestling-matches. The latest was a variety show, a kind of Baptist circus, at which they had a lottery, theater, brass band, and a laughable farce for Christ's sake.

It was truly amusing. The consistency of getting up a lottery to pay for a church is of course unquestionable! But when they try to blow religion into a man and money out of him with a brass band, it is too much for Jesus. Excuse us, for Christ's sake. Pound themselvs to heaven with a base drum!

Jesus never said much in favor of brass bands, theaters, or lotteries, but the "laughable farce" must hav met his hearty approbation. Lottery tickets were sold, and the prizes, a ring and a thimble, were drawn by those that Jesus intended should hav them.

Liberals, it means something when Christians hav to resort to theaters to pay for a church. Had they held a prayer-meeting, charged twenty cents at the door, there would not hav been enough present to make Jesus hear if he had been in the belfry.

The church is weakening in every part. People would rather witness a "laughable farce" than hear about hell, crosses, and blood.

The large number of vacant and deserted churches all over the land that are as empty as an orthodox heaven, with rust on door-latch, cobwebs in window, and grass growing green in the path and about the door, the half-starved minister shucked and kicked about from one place to another every few months in search of a few almighty dollars—all these conditions of things proclaim in thunder tones the fate which is sure as death to every Christian church in the civilized world. We would suggest that the Baptists buy a rooster of the fighting kind to put on top of the spire. It would be doubly emblematical of their situation. They fight and quarrel among themselvs, and if they ever run the mill it will be a continual quarrel and fight with skepticism and Infidelity. Some people hav suggested that as long as they are in the show business they get Buffalo Bill and raise money enough to pay up some of the ministers who used to preach in the old church.

In times of old Jesus was given to bragging and blowing about how stout he was, saying that he was the happy possessor of all the power on earth and heaven. Be that as it may, he requires a vast amount of waiting on now. He has not even lifted a finger to assist in its erection. And he has never been seen looking it over. In fact, there is no proof of his having been in town since the old shop burned down. The workmen hav got along first-rate without any of his help and it will soon be ready to drink wine in, and for the remnant of the society to get together and thank their imaginary God that they are not going to hell, and that the people who belong to the church across the road and the Liberal League are going to that place which a loving God in his tender mercy has prepared for those of his children whom he did not make as good as their fortunate brothers and sisters. It will be the headquarters of the firm of God Almighty & Co., in West Pawlet. It will be the coward's castle in which a cowardly lying minister will shout gospel, eat Jesus, and pass around the hat. This lazy, lying vagabond will tell these people how they ought to shun Infidels, skeptics, and Spiritualists, and to look wild for Universalists and Unitarians who are the very settlings of society, and merely lack the horns and tail to be devils. It will be the special business of this gospel grinder to tell the society just exactly what they all really know. If he tells them anything they never knew before, they will think the Liberals hav captured him, and he will soon be out of a job.

D. P.

## Protest Against Injustice to Women.

To the Editor of The Truth Seeker, *Sir:* All people are entitled to honest treatment at the hands of law-making powers. In a republic people inherit the rights of individual freedom (at self-cost and insurance against infringement) and the recognition of citizens with all their privileges. Knowledge of these rights has been expressed by the best minds of many ages, and especially discussed in this nineteenth century. The government of these United States was based on these principles, its Constitution recognizing equality of rights, the enjoyment of liberty of conscience, thought, and speech, of a voice in electing officers and enacting laws, not discriminating against sex, color, or station. Yet with these recorded edicts and the wisdom of historic sages to guide humanity, with the cruelty of past rule warring against tyranny, the direness of vice pleading against ignorance, the piteousness of poverty inveighing against caste, the world at large is a waste of despotism. Civil affairs retain the grasp on old kingly orders, and subjects are divided into the favored and the abject; religions conserve the senseless superstitions of mythic stupidity and pagan rites; fear and faith the debasing incentivs.

The province of a system for the exercise of the devout in our natures would be to relieve of blind fear, to cultivate free investigation and pure modes of life; but in the name of religion the pulpits aid the thrones in keeping the people so depraved that the two vampire powers can sway them to their atrocious services. The popularity, the respectability, prevailing under their control are so false and vile as to be acknowledged by-words and mockeries. Yet, seeing this, their best followers do not turn to reforming bad customs, as that would encroach on the policy; and Liberals hav hardly learned that in sustaining that popularity they pander to the policy and deplete themselvs. Scandal for dissent must be disregarded or scorned.

This nominal republic, boasting of equality and liberty, imitates its mother nations in both church and state; deludes, betrays, and extorts in both. We are slaves to sordid usurpers in both, and especially so by the conniving and conjoining of both.

Our state opposes civil reform and its original liberty. Our church never emerged from ancient barbarism; it still persecutes those devoted to moral goodness and enlightenment of belief. Science and intelligence hav to progress in spite of enmity and treachery, of real and feigned bigotry. But, thanks to the genius of soul-related liberty and the efforts of her lovers and laborers, their progress is apparent in the light of resultant Liberalism. May that light run from brain to brain till majorities are quickened with living might to work for the common good, uniting the true of every land in a just and humane cause. International sympathy is already expressiv and responsiv across continents and oceans, betokening the time when truth and love shall preponderate. Let it be encouraged and aided till practical righteousness enzones the earth and chases the darkness of hypocrisy, the misery of penury, to the borders of dwindling doom. Unswerving vigilance in this is the price of success.

To liberate women from debilitating and inthralling customs, and then establish them in civil rights, is among the first, best, and shortest works for universal emancipation. This would be many steps toward pure heredity—transmitted health and honesty—and allied to liberty. Weak parentage begets imbecility. Maintaining male authority in families, denying to mothers council in social matters, has handed down depraving and slavish tendencies. Holding that authority in law, depriving women of governmental privileges, yet making them amenable to the strictest letter of men's enactments, has perpetuated civil corruption, violated the federal Constitution, and tended backward to the old and tyrannous.

When the tax-gatherer reminds me that unless I deliver to him the sum officers hav associated with my name, my home will be confiscated in one year, though I hav not been consulted in the arrangement, nor allowed to represent my thought in any law that empowers men to command me and seize my means, I know I am aggrieved. And knowing what they take at the point of a bandit government's weapon goes to support that government in making me its vassal, silence would be culpable. When this unfailing event comes with each passing year, I more clearly see the loathsome nature of selfishness and legal wrong, more keenly feel the pangs of men's inhumanity to men their intrigue has made poor; more deeply yearn for the exercise of my rights to resist their consummate meanness to all women.

To-day the demand and reminder are presented, and I pen a moiety of the rushing thoughts duty urges into utterance. Pardon me, sister sufferers, that I protest so mildly. I do not feel so tame as compulsion causes me to seem. Defeat does not conquer. In view of the helplessness of women whom avarice and duplicity conquer in things where law cannot compel, I've rich upholding helps; and those of them that are self-gratulations are not unworthy. Ability to spurn vile usages and vain opinions is a treasure. To advocate sentiments frankly, to reject fashions that inslave body and spirit, to heed nature's law, sustains all powers in harmony, insures self-respect, as much more as is worthful, and priceless integral development. Physically and mentally I am free, while gazing on the wide world's bondage. The fires of patriotism are blazing in my soul, where rebellion to civil and social injustice, to fraudulent shams and flattering wiles, never surrenders.

*Vineland, N. J.* Mary E. Tillotson.

Mr. Bell has traced it (the Revolution) in an interesting manner.—*The Commoner.*

## Sexual Intemperance.

"I think Mrs. Slenker will find that the cause of female diseases and weaknesses of the generativ organs are the result of other causes. Every stomach-full of food diverts vital force for a time, but only to return again with new force for the brain. Why will we never understand that man givs to woman food in every sex act where there is temperance and perfect adaptability. It is a physiological fact that man loses his seed something like once every month, and that too in health. Sexual teetotalism would be no better than what we hav now. But I think temperance and adaptability would bring harmony, and from that condition we soon get health. W. E. Choate, M.D.
*Jackson, Mich.*

I think friend Choate will find it hard work to prove that female weaknesses of the generativ organs are the result of other causes than sexual intemperance. Some few may be, but the greater number are solely attributable to this and this only. One conclusiv proof of this is the rapidly failing health of most women a year or two after marriage. No close observer can help but notice how soon women break down after they become wives. It is not continual child-bearing that does this, for children properly generated by healthy parents, and subject to proper prenatal conditions, never affect the health of the mother other than favorably, even should they come yearly as do the young of many animals. But when we see childless wives as well as others afflicted with these female diseases, and many of them barely able to go about, the cause is too probable to be denied. All over the land are women groaning under the burdens that religion, law, and love hav laid upon them. Some there are who know the evil and still endure because the environments of custom compel them to. True, they could leave husband, home, and children, but to a great majority disease, pain, and death are preferable. I know, personally, cases enough to fill a volume. Cases where the wives hav been slowly murdered (innocently), by ignorant husbands; others where some honest doctor gave due warning and they were saved. Others where the wife quietly severed the tie and resolutely took her life in her own hands, and afar off from all she loved, began to create for herself a new world of love, safety, and purity.

Dr. E. P. Miller says: "Every child that is begotten is at the expense of a degree of vital force in the parent. The male principle is composed of the elements which form brain, nerve, muscle, bone, in short every tissue of which the body is composed; and by parting with it a portion of the life principle is lost, and a constant loss of this life-principle, whether for purposes of generation or otherwise, must inevitably drain the system of a vast amount of life-force, and render it an easy prey to the innumerable diseases to which humanity is subject.

Dr. J. Hughes Bennett says: "Phthisis or consumption is the result in many cases of the loss of this principle which contains the very essence of life, together with the loss of nerve power which accompanies it."

Dr. Dixon says, "The intercourse of sexes could only hav been assigned for the production of offspring."

It is true that while many confess to the injury of sexual dissipation, there are a few who, like inveterate liquor drinkers and tobacco consumers, boast to having lived a long and healthy life, and indulged excessivly and continuously; but they are exceptions, and no rule to go by, and doubtless if they left children these unfortunates were feeble, weak, puny, and worthless specimens of humanity, for the life principle that gave them birth must hav been weak and diluted, and could not impart a strong mental or physical vitality to them. Then there are other boasters who are suddenly carried off by apoplexy, heart disease, etc., the plain result of their excessiv indulgence, but called by an ignorant public a visitation of God, or some other equally erroneous name.

If man givs to woman in the act, he also takes from her, and at last one begins to rob the other, and the victim dies or drags out a life of aches and pains, weariness and woe.

We do not advocate Shakerism, Paulism, or the chastity of priests, monks, and nuns. We want purity on higher grounds than any of these. We want it on the ground of hygienic morality, virtue, and all that is noble, grand, and worthy. We want a race who shall be above the plane of lust. We want pure thoughts, a thoroughly educated hygienic race who shall banish from earth every form of prostitution and sexual disease, every lustful thought and obscene idea. We must rise above all societies for the suppression of vice by eliminating vice itself from the world by pure and good teaching as well as by lives of correct and happy deeds and thoughts. Purity is hygiene, and hygiene is happiness.

Man does not lose his seed in health. If he is continent in deed and thought the vital principle or seed is absorbed into the blood and strengthens the brain as well as all parts of the system. Temperance is like prevention of conception. It is better than intemperance, but teetotalism is best, just as continence is best.

"A hero he, though drums are mute,
And no gay banners flaunted,
Who treads his passions under foot,
And meets the world undaunted.

"O, then, to bravely do our best,
Howe'er the winds are blowing,
And meekly leave to time the rest,
Is wisdom worth the knowing.

*Snowville, Va.* Elmina Drake Slenker.

I hav read with much interest W. S. Bell's "Outlines of the French Revolution," a condensed history that everyone should read.—*M. Babcock.*

Mr. Bell has, with his usual tact and simple directness, written the subject up in such a straightforward way as to lead the reader right on to the consummation before he has time to think the subject dull or uninteresting.—*Elmina D. Slenker.*

## On the Wing.

To the Editor of The Truth Seeker, *Sir:* After the political campaign I rail-rushed over the rolling prairies of Iowa to the calm, peaceful glades of Minnesota, where I was greeted by Mrs. Jamieson and our friend, Dr. Louts. How great a transition! From the din of politics to the quiet of the Zumbro, amid the hills of Mazeppa—from hell to paradise!

Ten days visiting—Louts, in Mazeppa; Hoyts, in Oak Center; Sweets, Van Burens, Dwelles, in Lake City. Mrs. Jamieson now accompanies me. Five lectures in

MAUSTON, WIS.

Wm. Holgate, a graduate of English mines, was to "blame for them." That is what the orthodox say. The barber is a Freethought thorn in the side of piety in Mauston. Mr. Frank Goodrich was activ in securing success financially and otherwise. Mr. Sykes, Mr. Phillips, and others were efficient workers. Fine congregations assembled; at the last lecture the Opera House was crowded. Mr. and Mrs. Holgate, Mr. and Mrs. Phillips, and others will be long remembered by us for their kindness.

The course of lectures threatens to stir up a debate. So mote it be. Billy, the barber, will be to blame for it.

CRYSTAL LAKE, ILL.

Here we paused for a few days with our friends Andruss. A course of lectures will be in order there this season. So says M. J. A.

MC HENRY, ILL.

Received a cordial invitation from our old friends Hon. George Gage and wife to come and visit them. Mr. and Mrs. Gage are strong Spiritualists, while I hav become a Materialist. But that makes no difference in our friendly relations, for our friendship was not, in the first place, based upon unanimity of opinion. While Mr. Gage says he knows Spiritualism is true, he can, nevertheless, respect my right to entertain my own convictions of what is truth. I cannot help wishing that all Spiritualists were as rationalistic as the Gages. A monopoly of bigotry might then be left to the bat-like orthodox. While at McHenry we had brief calls from Maria and Georgia Gage, now married and happier than if they had religion. It beats all how some young wives brag of their husbands. Well, in this instance I doubt not that the two husbands are as good as they are good-looking. Met old friends, Dr. Howard and brother.

BUSHNELL, ILL.

A splendid visit with Mr. and Mrs. Denning, Mr. and Mrs. Murphy, Mr. and Mrs. Duntley. The distinguishing trait of Bushnell is its devouring love for the scientific.

TABLE GROVE, ILL.

For one week we hav been here. Began an eight session debate Tuesday morning, Dec. 7th, with John Hughes, one of the most noted debaters of this nation, and one of the ablest I ever met. He has a scientific bent, and is an easy, attractiv speaker. There are but few whom I hav encountered that are his equal in debate.

Table Grove is the home of Mr. Hughes, where he has a host of friends. Four hours every day large audiences came together to listen to our good-natured, wordy war. Toward the end of the disputation, as the interest grew, the Universalist church was packed. Nothing enlists attention more than joint oral debate when properly conducted.

EASTWARD, HO!

We now turn our faces toward the rising sun. Will deliver a course of five lectures in Garrettsville, Ohio, then for New York to hold debate with Moses Hull on "Spiritualism." May the truth, wherever found, be ours. If Moses has any facts I will be glad to get them, but they must be facts, and not stories about facts.

W. F. Jamieson.

## A Few Words About Europe, Temperance, and Other Matters.

Mr. Bennett, *Dear Friend:* I beat you two or three weeks in reaching our glorious America after our summer passed in foreign lands. I sailed from Glasgow, Scotland, on the 14th day of October, and I was glad indeed when I learned the good ship Gallia had brought you safe home.

But I must tell you, from your account, I don't believe you got "shook up" nearly so much, though later in the season, as we did when I came, for just at that time "old Neptune" put forth an exhibition of his almightiness and showed us to what an extent he could rally the elements of the Atlantic. But the grand ship Bolivia of the Anchor Line bad him defiance and brought us gallantly over. And now I think you feel as I do upon one point, and that the Hon. Roscoe Conkling expressed once upon a time when he arrived home from Europe, viz., "A visit to foreign lands teaches Americans to better appreciate their home and country upon their return."

I note with pleasure that the great army of readers of The Truth Seeker duly prize your grand descriptiv letters from over there. Yet they can hardly appreciate the hard work it cost you to gain the exact knowledge and grind it out to them as I can. Could they hav seen you emerge from the place of the sacred tombs in Westminster Abbey, and seen you go through the Tower of London in the heat, they would better know. I wonder you do not publish the reception tendered you in London, complete from Bradlaugh's *National Reformer*. I hav a copy of the *Reformer* sent me that contains the speeches upon the occasion, and I deem them very interesting and important.

I am now in the lecture field, and I giv one lecture of my course on my travels in Europe, which seems to interest the people very much.

I hav just been reading your two admirable letters from the Eternal city of Rome with great interest.

I hav also just read in the last Truth Seeker your excellent remarks upon true temperance in response to a lady who writes from Leslie, Michigan. Yes, I can say with you that I saw thousands of wine and ale sippers abroad, and very few drunkards. All tables in Great Britain are supplied with ale, stout, and spirit, and it is considered no disgrace in any circle, but the rule. I dined with a clergyman at Norwich, England, and there were ale and liquors upon his table; and at Brussels and Antwerp in Belgium I saw hundreds of ladies and gentlemen sipping wine and ale under the awnings, of an afternoon; and, strange to say, both in Great Britain and among the French I saw much more social happiness, to all appearance, much more real health, and very many more ruddy countenances than here. It is said the liquors are purer there, and that, together with the difference of climate, makes the difference. But I sometimes think that the raids of our total abstinence (by force) people hav their influence to make our drunkards. Forbidden fruit has always been a great temptation. I recollect hearing a little girl in Ohio, who had just signed the pledge, sigh out, "Oh, how I would like just to taste some strong drink!"

T. S. Andrews.

P. S.—My good wife remains in Europe for the winter, and I want to return and lecture in Scotland and England next winter if my health permits, which has greatly improved since I last saw you. T. S. A.

## The Drink Question.

To the Editor of The Truth Seeker, *Sir:* I hav been reading with interest the letter published in The Truth Seeker of Dec. 5, from Mary L. Bonnel, concerning the use of alcoholic beverages, and your reply thereto. Having studied this question pretty closely for several years from a variety of standpoints, I am compelled to side with your correspondent, and regretfully take issue with yourself on a question of such vital importance to humanity. With all due deference to the opinion of others, I must say that no person can arrive at correct conclusions starting from such false premises as, it seems to me, are those upon which the supporters of even moderate liquor drinking base their arguments.

I think your former correspondent has effectually disposed of your proposition that "True temperance with regard to any article means its use in moderation;" but relativ to the one that "Temperance and total abstinence are two different things," I hav a few words to say. That they are two different things I grant you, so far as they relate to that which is useful and beneficial to the human organism, and no farther. But where alcohol is concerned, whether it be that found in beer, wine, or whisky, the majority of our most pronounced temperance people accept the two terms as synonymous.

In my estimation there has never been a better definition of this much disagreed about word, temperance, given to the world than the one by that great teacher and Freethinker, Dr. R. G. Trall, which is, "The temperate or moderate use of everything good and useful, and total abstinence from all things absolutely injurious or poisonous."

That alcohol is a deadly poison, which the vital forces cannot appropriate or make use of, but always make effort to expel, as they do any other poisons, both science and human experience hav clearly demonstrated. That many use it in some form for years without any apparent serious results arising therefrom I admit, while they are many times deluded into the belief that because the immediate effects of this mild stimulation are pleasant, it is one of the "comforts of life," and actually beneficial. This is the very rock upon which thousands of opium, tobacco, and alcoholic drunkards hav been wrecked. Many other known poisons, let it be remembered, when introduced into the circulation in just the right proportion, will produce this pleasant stimulation, this apparent beneficial result. Why? Because the vital forces, roused to act in self-defense, are putting forth undue effort to expel the enemy, yet I think no intelligent person can deny that this increased abnormal activity is at the expense of vital power.

In determining the beneficial or detrimental results of anything, we must not confine ourselvs to a day, a year, or even a generation of human life. If we accept that physiological axiom that "stimulation is always fellowed by proportionate exhaustion," is it not plain that even a moderate indulgence in the milder alcoholic drinks serves to weaken and waste the life forces? Even though a man may care not to conserve these for his own sake, making "a short life and a merry one" his motiv, has he any right to rob his posterity of vital force, nervous energy, mental vigor, or proper balance of brain for the sake of gratifying his own appetites and desires? Surely this is a question which ought to interest every Freethinker and lover of humanity.

Certainly, if any one believes that alcoholic stimulants are a benefit to him, or at least not harmful, he has the right to use them. Yet there are those who, honestly entertaining such views, rigidly abstain from them for fear their example may prove a stumbling-block to some weaker brother.

Again, the opinion of the honored editor of The Truth Seeker concerning the evil effects of universal wine-drinking among certain European nations is so at variance with some who hav gone abroad purposely to study the question from a physiological and hygienic standpoint that I cannot help thinking his observations were only casual, his mind being so much occupied with other matters as to prevent his giving it sufficient thought and attention to enable him to form correct estimates.

I hav no fears, Mr. Bennett, that you will become a drunkard at your time of life should you occasionally drink a glass of wine; I only fear that your open advocacy of the practice may mislead some young truth-seeker who looks to you for instruction and example, and I should not feel that I was true to the principles I hav publicly advocated did I miss this opportunity offered of entering my protest against views which to me are so erroneous, knowing, as I do, that you and I trust the majority of your readers will respect an "honest thought honestly expressed," however much it may differ from your own.

Yours for investigation, Marion Slusser.

## Notice.

Mrs. Colby and Smith closed their second engagement in Rochester, N. Y., Nov. 14th, having a crowded house; attended a three days' convention at Binghampton the 19th, 20th, and 21st; will remain there during November, and return to Rochester for the month of December, notwithstanding Mrs. Colby has given over forty lectures in that city since last April to large and appreciativ audiences.

Persons desiring the services of Mrs. Colby and Smith for week evening lectures or funerals will address them accordingly.

## John's Way.

Oscar P. Foal writes: The more I think of that little book as an emancipator, pointing the way that pilgrims may return to reason, the more I think it is just the right book for the purpose. If Infidels would only see to it that every young Christian who would read it had a copy placed in his or her hands I believe it would be the means of killing more Christianity in one week than ten million tons of miscellaneous scientific arguments could get away with in ten years. It hits the demon Christianity in its tender spot (ridicule), and the book is so amusing and entertaining withal that the average reader, once fairly under way, will not be apt to turn aside for all the imps he may expect to meet; and as the pilgrim proceeds through the book, the fog will rise from his mental vision and he will see the aforenamed lamed demon, the devil, his imps, and all their tribe humping themselvs off over the horizon of the forever gone.

Buckle's explanation of the decline of the spirit of religious persecution was that in modern times faith had undergone an eclipse and men could not bring themselvs to persecute others into believing that whereof they were themselvs skeptical. The inadequateness of this explanation of one of the most striking social phenomena of our time is forcibly shown in the *North American Review* for January by Prof. John Fiske, who assigns a number of other causes that hav been at least as influential in bringing about this most desirable result. First, there is the decline of the martial spirit and the greater devotion to pacific industrial pursuits. Then, as men rise in the scale of civilization, they are less disposed to be domineering. Finally, men in modern times hav quite lost the sense of corporate responsibility—the belief that a whole community is liable for the offense of each individual comprised in it. These points are established with all the ingenuity of reasoning and wealth of learning for which the author is so distinguished. The other articles in this number of the *Review* are: "Controling Forces in American Politics," by Senator George F. Edmunds;" "Atheism in Colleges," by President John Bascom; "The Ruins of Central America," by Désire Charnay; "Partisan Government." by William D. Le Sueur; "Popular Art Education," by Prof. John F. Weir; "The Limitations of Sex," by Nina Morais; "The Mission of the Democratic Party," by Senator William A. Wallace, and finally a review of recent philological works, by Prof. F. A. March.

The *Review* is sold by booksellers and newsdealers generally.

Are Missions Worth the Cost?—The non-Christian religions are not to the wise man mere monsters; he knows they hav much good and truth in them; he knows that Mohammedanism and Brahmanism and Buddhism are not what the missionaries call them; and he knows, too, how really unfit the missionaries are to cope with them. For any one who weighs the matter well, the missionary in clerical coat and gaiters whom one sees in wood-cuts preaching to a group of picturesque orientals, is, from the inadequacy of his criticism, both of his hearers' religion and of his own, and his signal misunderstanding of the very volume he holds in his hand, a hardly less grotesque object in his intellectual equipment for his task than in his outward attire. *Arnold's Lit. and Dogma.*

False and true are relativ terms, and I shall probably know very little about the false till I hav arrived at the absolutely true. Let us remember that the false is often a lame step toward the true. A grand thing indeed it would be, in a catholic and hopeful spirit, to regard all reaching of the human intelligence and soul as a growth along the whole line toward the truth. Let us not despise or dread honest and inquiring error. How hav the sciences of medicin and astronomy, how hav the progresses of social life, the causes of education, of health, of legislation, been advanced except by deduction from error and the hard disciplin of blunder. *John D. Long.*

To all who wish to study and understand the most fearfully fascinating period in the fluctuating affairs of revolutionary France, this unpretentious little pamphlet by Bro. Bell will prove a historical prize. Every page is replete with historical references and observations, which make it of particular value and interest to Liberals. Its style is original, clear, simple, popular, and pleasing. Nothing else in the literature of Liberalism presents such a compendium of facts collected and boiled down for the ready reference of the free-thinking student. It is a powerful and philosophical production. It erases every blood blot from Infidelity, and places Thomas Paine in his true position among the philanthrophists, patriots, and heroes of that time of terror.—*S. H. Preston.*

# Letters from Friends.

LETTER TO LIBERALS.

MARTINDALE DEPOT, N. Y., Nov. 25, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I appreciate the honor of the favor of an effort in THE TRUTH SEEKER to say to the Liberals, Brethren: Let us rejoice and be joyful, for the signs of the times betoken the coming kingdom of truth, when reason, no longer the slave of hypotheses, shall be restored to freedom, and Liberalism, in its divine benignity, be throned in every mind. In so great and holy a state of free breathing, free thoughts, and free love, who is there, having a heart, but would giv it for the good of all in the liberty of doing right?

Who of you but reveres the demi-god, Sir Isaac Newton, the only potentate and king of the mental kings in science, whose word seemed to be law armed with authority to enforce the obedience of every atom and the motions of every heavenly world?

The successiv generations of the scholarly for two centuries, a galaxy of the giant-minded, refined by culture, than whom a more polished company of intellectuals had not ripened in the flower-beautifying beams of the central electrical sun, pledged their integrity that "the heavens and the earth" are governed by their master's law of universal gravitation. This decision of so august a tribunal tends in the mind of so many to cover the nineteenth psalm with merited infamy.

In morals, Newton was the embodiment of unblemished purity—the perfect among the philosophers. His rare attainments in holiness endeared him to the lovely in Jesus. The disciples of the king of Zion saw in Newton the *excelsior* in geometry and mathematics, an imitator of the God of Moses, who weighed the mountains in scales and the hills on a balance, and in such a refulgence man, born in the line of human fatherhood, had never before been exalted.

Each Jew, Christian, Atheist, Agnostic, Liberal, and all exalted by education, are united in the conclusion that Newton's system of the world is the argument of nature, and all should know that Sir Isaac Newton was the only philosopher who furnished Atheism with his argument of nature—that justified the Atheism of all ages.

Newton's greatness was not impaired by the obscurity of his creed. In explaining his idea of the tangibility of eternity, he aberrated and defined God to be a non-entity. His bosom friends hav not yet determined whether he was Unitarian or Trinitarian. Such trifles are of no moment and without interest to us. But his science is of more value than all the creeds of modern Christendom. His science! What is it? A ray of supernal light, or a myth. Is it truth? or hav we, like the disciples of Ptolemy, been deceived by assuming the optical delusions of nature to be physical facts?

If Newton had been an expositor of nature, and, wooing the goddess, had conquered her charms, and, unfolding the loveliness of her beauties, had exposed them to the longing gaze of men, his work had merited the enrapturing applause of the angels and the approbation of his Maker. But in vain the geological ages waited for his disclosure of the secret of the enabling cause by which a man kneeled.

What little was known, true to nature, was contained in the Hebrew and Greek scriptures; but what of that as long as the accredited men of science did not know how to use their eyes?

In the "Principia," Book III, Proposition VI, page 394, Newton says that "all bodies gravitate toward every planet, and that the weights of bodies toward the same planet, at equal distances from the center of the planet, are proportional to the quantities of matter which they severally contain." Whereas,

1. Not one of the planets gravitates toward another planet, nor toward the sun, for the all-potent reasons: The substance or mass of each planet and its weight are equal measures, which, in the ordinations of nature, cannot be disturbed by orbital revolutions nor by solar distances; and because in nature the sun's center is the immovable center of the system of the sun. Perception, reason no longer a slave, and the philosophy of nature concur in the verdict. A central body is not governed by the accepted third law of motion, hence Sir Isaac Newton's first, second, and third axioms, like Euclid's point, line, and superfices, are nonentities.

2. The balance weight of bodies on the earth's surface are less than their quantities of substance or mass, because in nature the avoirdupois weight of a body is not its whole weight. Hence the system of celestial mechanics, by Laplace, was founded on appearances assumed to be facts of nature, equally fatal to true knowledge, as was the absurdity of the earth's immobility.

N. B.—I pray the Liberals to prepare their mental flails to assist me in threshing out the grain of natural truth for the use of all mankind.

Wishing you and yours and the world the beatification of a bath in the fountain of truth, I hav the honor to say yours in the love of him whose love was purity and universal.

REV. W. ISAACS LOOMIS.

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LOCUST VALLEY, N. Y., Dec. 15, 1880.

D. M. BENNETT, *Dear Sir:* We continue greatly interested in your luminous letters from Europe, which a busy brain and well-ordered observations could alone hav effected in so brief a visit. Yours most truly,

CHAS. E. TOWNSEND.

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NORMAN HILL, TEX., Dec. 4, 1880.

D. M. BENNETT, *Dear Sir:* Your card to hand. Let me congratulate you on your safe return. Truly glad to know you hav taken your old stand at the helm of THE TRUTH SEEKER, with your mind refreshed, invigorated, and expanded by your travels, and that you are as able and willing as ever to battle for the cause of intellectual freedom. And I am also highly pleased to learn that a cordial, brotherly welcome was extended to you personally and through you to the Freethinkers of America generally. Go on, unflinchingly, and great is your reward.

As ever, etc., E. A. ROLEN.

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BURLINGTON JUNCTION, Mo., Dec. 13, 1880.

D. M. BENNETT, *Dear Sir:* Dr. J. R. Baker has visited us and turned his Gattling gun upon the old walls of Zion, five evenings in succession, closing his engagement last night. This morning, as the smoke of battle is slowly lifting, the old theological fortress seems honeycombed from mote to tower. Although the enemy seems demoralized and short of ammunition, they are now busily engaged in stopping the rents, here and there mending a breach, exhorting the faithful, and promising a festival next week, and a Christmas-tree in two weeks.

The presence of a lecturer among us is always the signal for a series of festivals, sociables, and temperance meetings, carried on to keep the people away; but notwithstanding all their strategy, we hav had good, well-behaved, intelligent audiences.

The doctor is a logical and eloquent speaker, sometimes exciting his audience to tears, and again provoking an avalanche of laughter. We hope at no distant day to hear him again. Yours, etc., GEO. W. MAY.

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ST. THOMAS, ONT., Dec. 8, 1880:

D. M. BENNETT, *Dear Sir:* I extend to you a hearty welcome back to your nativ country and your paper, hoping that you will hav been benefited by your trip.

All your readers here are pleased with your letters from Europe.

I hav received the tracts.

I send you a paper, the marked item of which is an evidence of the increase of Liberal ideas, also of the intolerant spirit that animates the breasts of Christians. See item on miracles. It resembles the reasoning of Hugh Miller in support of miracles in his "Footprints of the Creator."

Much as I dislike to part with them, I circulate your papers, hoping and feeling that they will bear fruit. Twenty-three years ago, when I became an Infidel, I never thought to see Infidelity become so strong as it is at present.

Your friend and well-wisher, D. NEILSON.

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CANON CITY, COL., Dec. 3, 1880.

D. M. BENNETT, *Dear Sir:* All hail! Glad your'e back safe and sound. In reading your letters from Europe I wished myself by your side many a time, and that for the purpose of spelling words so that people in this country could know how to speak them; as it is, we must guess. But more of this hereafter.

Now, sir, I hav the two most important subjects for mankind on the brain—religion and intelligence. If an eternal state of bliss or curse hangs upon our faith in this life, nothing under heaven is of so much importance as to know what to believe; but if it does not, it is vastly important we should know that. And is not intelligence very needful to know that fact? If it is, then every means to that end is highly important, and every man owes to his fellow his best effort to accomplish it. What would you think of a priest in Rome who had acknowledged to you the absurdities of their dead forms and yet perpetuated and practiced them for his living in our view of morality? What is a man's duty; that is, what is due from man to man? This is all embodied in the words, "Do as you would be done by," not only to the individuals around us, but to the race; and not only to the race now existing, but to the race in all the future; and the most successful way of doing this is to foster intelligence. Intelligence is mostly promoted through language spoken to the ear and written to the eye. Reading is simply apprehending language by the eye. The language is what we speak, and this only should be photographed to the eye; and then every child or foreigner, as soon as he should know the elements of speech and their signs, could read and pronounce correctly by his eye as now by his ear.

In all your books you print *though*—six letters for two sounds. We pay you for this word every time we buy it two hundred per cent more than it ought to cost us. And this occurs in all elementary books, devolving upon the learner two hundred per cent more of time and labor in learning to spell and write it. Is this manly? Is this fulfilling moral obligations? Every time we buy eight we pay one hundred and fifty per cent more than it ought to cost us. Every time we buy nail, sail, pail, hail, gail, etc., we pay thirty-three and a half per cent more than is just. Is it honorable, is it just, to foster and propagate such an imposition on the ignorant, who climb the bleak marble stairs on their knees in paying their taxes for schools and schoolbooks when we know better?

If you had always been buying photographs of yourself containing two or three eyes more than there are in your face, and an artist should introduce one with only two eyes in it, would you hav it? Or would you cling to your five-eyed picture? You would be the same man with two eyes in your picture that you were when pictured with five eyes. So your name consists of five sounds and you hav always been photographing it as containing seven, and now will you hav it with only five eyes instead of seven, thereby saving forty per cent both in writing and printing and moral stamina, and lose nothing. Is it enough to be scientific on one subject only? Is not science the law of common sense? Thou that teachest another, teaches thou not thyself? If any man is morally bound to advance the interests of mankind, who is he, and who is exempt? You neglect the final *e* in giv, liv, etc. All right, but why not drop your useless letters as well? What is there to prevent such a man as you from doing all the good he can? What is there that should prevent you from printing *nolej* instead of knowledge, making us pay eighty per cent above necessary cost, and we can't help ourselvs, because printing is not like a common trade that anybody can set up at any four corners.

Says Dr. Webster, "The progress of arts and science is sensibly retarded by the difficulties of mastering an irregular orthography." The church of Rome holds people in squalid ignorance that she may liv on them. What worse is she than we when we knowingly retard the progress of their intelligence. And why are we not worse than she? She does it for her living, but we Liberals could liv better on the people's intelligence. When you write *giv*, why do you not also write givz, livz, etc., instead of using an *s*, which was never intended to represent the sound of *z*?

A. B. PIKARD.

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HYDE PARK, MASS., Nov. 28, 1880.

MR. D. M. BENNETT, *Dear Sir:* I read your letters of foreign travel with great interest. They bring vividly to my mind the scenes and places you describe, for I hav visited all of them. I heard Charles Bradlaugh lecture morning, afternoon, and evening at the Amphitheater the last Sunday I was in Liverpool. I consider him the biggest man in head and heart of all that I saw in Europe.

Yours truly, A. E. GILES.

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NORWICH, CONN., Dec. 5, 1880.

DEAR FRIEND BENNETT: Welcome home again. It has been with the greatest satisfaction that I hav perused your foreign letters. All who hav read them speak highly in their praise.

Through your graphic description of interesting scenes, and vivid delineation of personal experiences, I hav almost been enabled, in flights of imagination, to make that grand journey with you. Am glad you had such a splendid opportunity for self-improvement, in part compensation for the great wrong that has been imposed on you.

After reading your elaborate delineation of the costly cathedrals, with all the sacred shams and farcical flummery connected therewith, and realizing what a host of pious frauds or "reverend" rascals sponge a fat living from the hard labor of a poverty-stricken, ignorant, and priest-ridden people in the name of Jesus, it is passing strange how any sensible person can be duped by the clerical cant and priestly pretense of such salaried sycophants.

Inclosed find three dollars as renewal of subscription for the good old TRUTH SEEKER. BYRON BOARDMAN.

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QUINCY, O., Dec. 13, 1880.

D. M. BENNETT, *Dear Sir:* Allow me to congratulate you as well as the many patrons of THE TRUTH SEEKER upon your safe return from your European tour to again take the helm to steer the ship of Freethought.

I hav been much interested in your letters from the old domain, and hav just finished the sixteenth, which in many respects, to me at least, has been the most interesting. You will please set me down for a book containing those letters, as I loaned my papers and they are not likely to be returned. Besides, I feel that those letters are of so much importance that they should be put into shape so they can be preserved and ready for reference when required.

I am happy to state that each number of your paper becomes more interesting, and I long for it before the time for its arrival.

The letters from correspondents is one feature in the make-up of the paper that I like very much, giving every one who desires to hav his views spread upon the journal the privilege of criticising and being criticised.

I herewith hand you a few names of my friends, who, I think will sooner or later become subscribers

Very truly yours, C. H. CUSTENBORDER.

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WELLESLEY, MASS., Dec. 15, 1880.

MY FRIEND BENNETT: Your voluminous letters to THE TRUTH SEEKER during your absence are no less surprising than interesting. I think I wrote you once before to the effect that I can not understand by what manner of means you accomplish so much.

With kind regards to Mrs. Bennett, I am, as ever,

Very sincerely, ELIZABETH M. F. DENTON.

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STOCKTON, MO., Dec. 8, 1880.

D. M. BENNETT, *Dear Sir:* Inclosed find postal order for $3,50, $2.50 of which I want you to credit on my subscription account, and continue my name on your books, for, as I hav before stated, I intend to take your paper as long as I am able to take a paper, or until its course changes radically from what it has been for the last several years.

After giving me credit as above, send me Truth Seeker Tracts as indicated by the inclosed slip, and use the remainder in such tracts as in your opinion will do most good in arousing a feeling of inquiry in the minds of those who believe in the inspiration and divinity of the Bible. I am in a country where Liberals are rather scarce, and I want as much as I can to increase their number.

I hav been reading your travels in Europe with such a degree of interest that I could hardly wait from one week for the paper of the next to arrive.

Respectfully, JAMES T. FARRIS.

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LONG HILL, CONN., Dec. 16, 1880.

MR. D. M. BENNETT, *Dear Sir:* Your dun received. I own up to the soft impeachment. I acknowledge the corn. I plead guilty, but as a slight atonement for my neglect, both real and apparent, I inclose you six dollars, in full for 1880 and 1881.

I expected to hav been in New York this fall and seen you and talked with you, as Moses did with the Lord, and at the same time pay my arrearages, but hav been extremely busy and could not well come; but suppose a greenback substitute will do just as well.

Hoping you will continue to put your trust in the Lord, I remain Truly yours, JOHN L. BEARDSLEY.

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BART, PA., Nov. 30, 1880.

D. M. BENNETT, *Dear Sir:* Well, you are at the helm again, and will no doubt deal out heavy blows against that religious curse—the curse of all curses that hav afflicted this matter-of-fact world of ours. I am glad you came home well and that you enjoyed your trip, as your letters indicate that you did.

I was sorry to hear that the Liberal League at Chicago split again. It shows that some of the Liberals or Freethinkers are not rid of bigotry yet. Not a member of the League, I dare say, was in favor of sending obscene literature through the mails any more than Ingersoll or Green. The so-called Comstock law, as it now stands, is utterly powerless to prevent the carrying of obscene matter by mails, and ought to be abolished, for it does more harm than good as it is. The only way to effectually stop this obscene literature business is for Congress to enact a law authorizing postmasters to open all letters that go into the mails, and to burn all letters and books found to be unclean, and the writer or sender to be sent to prison for a term of years or for life, according to the amount of dirt contained in the letters or books.

It seems to me that the Lord made a great mistake when he created mankind of two sexes. Adam and Eve were hardly dry before they discovered, as we are told, that they were naked, and that was obscene, so they were ashamed of themselvs and covered themselvs with fig-leaves. What an amount of trouble God would hav saved his poor children if he had made them all of no sex, for then there would hav been no obscenity to fight and torment one another about! Kindly, J. KING.

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BRUSHY PRAIRIE, IND., Nov. 30, 1880.

D. M. BENNETT, *Dear Sir:* I thank you for sending me THE TRUTH SEEKER after my time had expired, as I hav found much in it interesting to me, You will find inclosed three dollars for it, which will put me all right with you again. Your letters from Europe hav pleased me very much, and I would like to get them in book form if I can spare the money when you publish them in that shape.

Respectfully yours, E. D. GREENFIELD.

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SAN JOSE, CAL, Dec. 1, 1880.

EDITOR OF THE TRUTH SEEKER: I see by your paper that you hav reached home safe and sound.

Thanks to the good ship, her captain and engineer, as well as the "providence of God," that you are brought back to duty and to friends.

Your letters hav been very interesting, as they hav been divested from the ordinary halo of romance and sensation, and hav given us an inkling of many things we desired to know.

And I am so glad that you hav had the pleasure and profit of meeting in the Brussels Congress so many noble men and women whose hearts are in the right place and who are pushing on the car of Freethought in the Old World. I am glad also that the political fight is over, and

now you can pitch into old theology so that they won't think that you went to the old country to stay.

I want to say to the friends that to-morrow I leave home to speak at Victoria, Seattle, Portland, and other points in Oregon and the territory, during December and January, and at Santa Barbara and other points south during February and March. Yours for truth, J. L. York.

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Allegheny City, Pa., Nov. 28, 1880.

D. M. Bennett, *Dear Sir:* Please excuse me for not remitting sooner, and find inclosed the sum of $3, in payment for one year's subscription to your valuable paper.

I am sorry to hear that there are so many in arrears as well as myself; and will endeavor in the future to be punctual in payments.

I was a reader of your paper for a good while before I subscribed for it, and think I could not do without it.

I was a member of the Baptist church some three years ago, when "John's Way" was handed to me to read, which I did, and which entirely changed my religious belief. Of course, I never knew that such a paper as The Truth Seeker was in existence, as there are many others that don't. But I wish to say that I think I hav gained a good deal of knowledge by reading your paper; and will add, with pleasure, that I am as much of an Atheist as you are yourself. The idea of a personal God, let alone a literal hell, or any other kind of hell, is what I cannot believe. M. Babcock's writings suit me exactly.

Hoping that you will be prosperous in your good work, I remain yours for liberty of thought and speech,

James Woolley,

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Howe, Tex., Nov. 27, 1880.

D. M. Bennett, *Dear Sir:* I hav been much interested in your letters from Europe. I hav so wondered about your writing. I don't see how you can crowd so much in unless you use the shorthand system, or else hav a system of your own, in which you write almost as fast as you speak.

How I hav laughed over that experience of yours in obtaining lodgings in Rome!

I suppose you will publish those letters in book form. They will make a good book.

I will not trespass longer on your valuable time and good nature. Wishing you continued health to enable you to fight the errors of that mythical system, Christianity, I remain, as ever, Your sincere friend,

Anna M. Brooks.

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Pratt, Ill, Dec. 15, 1880.

Editor Truth Seeker, *Dear Sir:* I hav a request to make of the clergy; they profess to believe that the Lord will answer prayers made in good faith, and the Bible so teaches, I think, especially if said prayer is consistent with the wishes of God. Now there are two men in the city of Morrison, Whiteside county, Ill.; one is an American and a grain dealer, the other is a German and a saloon-keeper; both good men, honest, upright, and good. The worst thing about the American is that he is a Republican, and the worst thing about the German is that he keeps a saloon, although he will not sell to any person who gets drunk, neither will he sell to a minor. Both men are unbelievers in Christ; neither of them believe that Christ was any more divine than any other person. Now, for the sake of humanity, and to establish the fact that prayers of the righteous are answered, I would ask the prayers of the clergy for the conversion of those two men. I not only ask, but insist that you do so or else ever after hold your peace and acknowledge that your prayers are not answered, or else you are not servants of the Lord, as it is distinctly set forth in 2 Peter, iii, 9, and Ezekiel xxiii, 11, that it is the wish of the Lord God that none should perish, but that all might be converted. I ask no miracle, but just establish the fact that prayers are answered, and I will allow you two weeks after this notice for the conversion of these two men. Please do this, as it is God's will, and also for my sake, as I sincerely wish the fact established (if it is a fact) that prayers are answered now. Do not think, Mr. Clergyman, that this is addressed to your neighbor; it is for every clergyman in the United States. Respectfully, James M. Pratt.

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St. Joseph, Mo., Dec. 11, 1880.

D. M. Bennett, *Dear Sir:* You well deserve the title of apostleship as one of the tried and persecuted sons of civil and religious freedom in the nineteenth century. It grieves me that my means are so limited that I cannot contribute more freely to your numerous publications of human rights and Christian wrongs. Your letters from Europe, from the hot-bed of Christianity, if put in book form, no intelligent Christian family should be without, as a cherished text-book of the many delusions and absurdities of the Christian theology, both borrowed and fashioned to suit an avaricious class of the human race. I believe all mankind hav a natural right to civil and religious freedom, but when religion becomes hypocritical and delusiv, I think every human being that loves truth and abhors lies should expose its errors in its various forms, that our children and the rising generation might not be deluded by such an unholy, religious fraud. Yours respectfully, M. H. Blackford.

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Freeport, N. Y., Dec. 18, 1880.

Editor Truth Seeker, *Dear Sir:* Allow me to congratulate you on your safe return from your European tour. We hav been very much interested in your letters. Please put my name down for a copy of them in book form.

Your sincere friend, Nellie Jepsen.

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Utica, Minn., Dec. 7, 1880.

D. M. Bennett, *Dear Sir:* I hav been a subscriber to The Truth Seeker for two years and cannot do without it as long as it is published. I see my subscription runs out on the 22d of February. Please send "Champions of the Church," "World's Sages," and The Truth Seeker for one year. Yours truly, James Holt.

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VARIOUS THINGS.

St. Joseph, Mo., Dec. 12, 1880.

Mr. Editor: I hav carefully read your correspondence of travel in order to compare your views with my own impressions, as I passed over the greater portion of the same route in 1879 that you did in 1880. I hav been very much pleased with your descriptions, and hav detected but few errors. Like yourself, I became thoroughly disgusted with helpless and dead gods, mothers of gods, holy virgins, sons and crucified gods and saviors, saints, spirits, and ghosts, and cruel, persecuting, grasshopper priests, who obtain the people's money through fraud, false pretenses, force, and robbery, who hav always been in league with robber kings, emperors, and the murderers and oppressors of man. There could not be a king or emperor in power this day in Europe were it not for the religious grasshoppers, the common foes of progress, reform, and liberty.

How long, O Justice, will men and women pay their hard earnings into the treasuries of the priests, who, like the Arkansas long-nosed, roach-backed swine, are always crying, squealing for more, and will greedily and piously take the last mite from the widow and orphan, and in return for all the money which they thus receive under false pretenses as men of God, they will giv a dry, hollow, useless prayer, or which is much worse, use it to deprive the people of their liberties here, and a threat to consign them to a blazing sulphurous hell in the hereafter?

After writing so much concerning the family of gods, religions, and not only their uselessness, but great injury to man, like a loathsome disease, a pig of lead around his neck, or a paralysis of both the body and brain of humanity, I rejoice that you had the opportunity of visiting Europe and beholding with your eyes the works of the grand grasshopper, the pope, and all the lesser ones, in murdering, torturing, persecuting, oppressing, keeping in ignorance and enslavement man in the past, and even up to the present time. But why did you not visit the rooms where are collected and preserved the instruments of torture used by these religious fiends who, like the Southern slaveholder when lacerating or burning the tender human flesh and nerves, turned the whites of their eyes skywards, and exclaimed, "We are doing that for Christ's sake?"

The grasshoppers must hav sat up nights and worked on Sundays to hav ever studied out and invented such saintly instruments to tear, dislocate disfigure, dismember, and destroy the body of the man, woman, or child who was possessed of spirit or courage to refuse their yoke and to contribute to their support.

As an evidence of their false pretenses, they claim that God is love, and that human beings were made by him, in his own image, and then these fiendish priests who claim to be followers of the meek and lowly Jesus, would seize upon those images of God and shut them up in dungeons, bury them alive in tombs, rack and torture them in a frightful manner, and if death would not relieve the sufferer these men of God would throw them in broiling caldrons of oil, break all their bones on the wheel, or chain them to the stake and roast and burn them to death with slow fires made of green wood. (Vide vols. i and ii, Lecky's Rationalism in Europe.)

Let every Freethinker, Rationalist, non-religionist, and Infidel make a solemn vow that from this time henceforth he or she will never giv or donate, directly or indirectly, anything, money, goods, or lands, to the support of a religious grasshopper, or the church, or any institution managed by or under the control of the church.

Our Liberal League is alive, and stands boldly by the National Liberal League in its action at Chicago.

Yours, P. V. Wise

---

Belle Vernon, Pa., Dec. 1, 1880.

Friend Bennett: Inclosed please find three dollars, which please place to my credit for your paper. If you publish a history of your trip through Europe mark me one copy. I hav been highly interested in reading it. I get more information in reading your description of the different places you hav visited than through any other source.

Truly yours, Levi Johnston.

---

Geneva, O., Nov. 30, 1880.

D. M. Bennett, *Dear Sir:* I was very much interested in your letters from Europe, and if you publish them in book form I would like two copies of the book.

Respectfully, N. S. Caswell.

---

Watertown, N. Y., Nov. 27, 1880.

D. M. Bennett, *Dear Sir:* I congratulate you on your return from your tour in Europe, but more especially do I greet you for the many interesting items of interest that you sent home to your paper. I see that you make a special call, especially to those in arrears. I am a little behind, and now forward the amount for another year. I wish that all your readers would do the same and sustain the very foremost paper of the age. We need just such a paper as yours to pioneer us over the myths, superstitions, and the bigoted dogmas of the priesthood both past and present.

Fraternally, L. D Olney.

---

Vineland, N. J., Dec. 16, 1880.

Bro. Bennett: Welcome to your chair editorial again, refreshed by two long sniffs from the saut, saut sea and a ramble on monarchical grounds, through ecclesiastic pomp. Swinging in the opposit of Albany retirement should give equipoise. Welcomes are the contrasted order of greetings after the good hav been forced to bad places; but being compelled to go and feel the pain of malicious power, the welcome-away will not weary nor clog appreciativ sentiments.

I did not swell the crowd at Chickering Hall, but my rejoicing bid your spirit be strong to act its happy part. I was not a listener at the World's Liberal Congress, but was a watcher for every word that pleaded for justice there.

Your letters of travel renew my memory on historic points and supply modern changes. They will serve others in this way, while showing the immense extravagance of priestly pride in wasting wealth and art to deck temples of mockery. The study of cathedrals was not amiss. They are mothers of capital (creeds, color, laws), and must be shown as hoards of gold that would hav been treasures to needy toilers from whom they were wrung. They are emblems of heart's blood extorted from parents that offspring might be blinded by their glare and manacled by their power. They doubtless reassured you that your last winter's pen did not tell too much of human gods and god-duped men. Had Calvin remained Catholic he would hav been made high priest for burning Servetus. Peter is made pedestal and doorway for being so base a malefactor as to be crucified head downward. Cruelest men make the greatest gods. Your welcome and farewell in London was suitable and noble. The event will not be deemed less merited by you if your fellow workers here claim some share of the pleasant offerings. We feel that you hav brought to our philanthropic work a token of the co-operating hands of all at the banquet—a glow of inspiring zeal from all who spoke their sympathy and gladness. The hands of our thankfulness reach out to clasp those of Besant, Bradlaugh, and all the others. We know their words that we hav read, that they daily speak, are solvent rays dividing light and darkness, and coming ages will repeat our gratitude that they loved the truth and labored to disseminate it. How small appears the spirit living but for itself! Rested by change of scenes, cheered by kindly receptions, you will resume reformatory duties so cheerfully as to smile at the missiles of enemies. They will be hurled at the National League—strategy will strive to sunder their forces still—we must redouble efforts, keep an understanding through The Truth Seeker, and gain ten for one that fails.

I think Ingersoll, Green, and Chainey will soon see a mistake in their withdrawing steps. It is hoped the flash that looked like ambition will prove only apparent. Church members, whatever they promis, will not sustain works or candidates that do not favor church power, All such who profess to befriend the new association will be spies and traitors. Stanch characters, seeing the right, will leave churches and come to the Lesgues. The great pity is that measures are not taken to prepare woman for Liberal allies.

Faithfully, Mary E. Tillotson.

---

Locust Bayou, Ark., Dec. 6, 1880.

D. M. Bennett, *Dear Sir:* I hav been reading your very interesting description of Rome and its churches, priests, etc. What most pleased me was the banquet given to you by all those true and noble men and women honoring you. I feel that they were honoring me.

Your friend, J. H. Haslam.

---

Castle Hill, Me., Dec. 6, 1880.

D. M. Bennett: I hav been very much interested in reading your letters from Europe and your criticisms on priestcraft. The letters in themselvs are worth what your paper cost. I keep a public place and I always keep it on the table where it can be seen and read by the public. I see the people get interested in reading it. I hope all those that are in arrears will pay up, and your valuable paper liv and continue to liv after you are gone.

Yours respectfully, H. Tilley.

---

North Benton, O., Dec. 6, 1880.

Mr. Editor, *Dear Sir:* I congratulate you on your safe return home. I hav followed your travels through the Old Country with muoh satisfaction, and am glad you are safe home to battle for universal mental liberty. There is some superstition here, yet I got our Christian friends in our township a few evenings ago to organize a temperance society. There also met with us a clergyman by the name of Miller. About every sentence he wanted God and the Bible mentioned. I opposed the God part of the affair, and argued that we did not want God and the Bible in a temperance convention, because the old patriarchs got drunk, and Christ was a distiller. He turned water into wine, and commanded his followers to drink it as long as they lived. Rev. Miller did not pretend to answer my reasons for not wanting God and the Bible mentioned in a temperance organization only in this wise, that God is mentioned on our coin, and this was a Christian government, and he ought to be mentioned in everything, even on the knives and forks, and also says that God performs wonders. Now he says he knew a person in his charge that was palsied; for weeks he could not move his tongue, and just a few minutes before he died he commenced singing a beautiful hymn, and sang it through and died. That he calls a miracle. There are a number of his congregation that claim they can perform miracles, such as taking out fire by saying over words in the Bible and stopping blood. I write this to show the ignorance there is in certain localities. J. A. Garfield said at a meeting in Salem, O., that a person might lie and tell it over and over to his hearers till he himself and his hearers believed it to be true.

I think it perhaps is the case with Rev. Miller. He tells his ghost stories to his hearers, and won't allow them to be contradicted till he really believes the lies to be true, and his hearers the same. I heard our reverend gentleman tell another story to excite his hearers to repentance. It was that he held a revival in a certain place, and there were three young boys who were unruly. After meeting, one night, they went to the hotel across the street from the church, and called for their suppers. The landlord asked them what they would hav, when one replied that they wanted steaks of Jesus Christ, seasoned with blood. After supper they started out. One dropped dead on the steps, one dropped dead on the sidewalk, and the other dropped dead while crossing the street. Thus, you see, said the preacher, the judgment of God was visiten on these unbelievers. Part of his flock shook with terror, and flocked to the altar for prayer. Thus. Mr. Editor, you see though we are on the Connecticut western reserv, the home of presidents, we hav the basest of ignorance. The church is the cradle of ignorance. Chester Bedell.

---

## Notes From Illinois.

I want to organize a state League, as soon as a sufficient number of applications for membership to the same can be obtained to warrant me in calling a convention for the purpose. In many localities there are from one to half a dozen or more Liberals who would like to be connected with the Liberal League movement. Yet they do not at present feel able to sustain a local League, and there are others who are already identified with local Leagues, who comprehend what may be accomplished by having a good, strong, working state League. Now, let all such join me in getting up a strong state League—to work as an auxiliary to the National League. Let every man and woman who wishes to join with and become a member of a state League—the same to become when organized an auxiliary to the National L. L.—send me one dollar and I will send them a certificate of membership or a receipt for the same. And as soon as enough names and money are sent in to warrant me in calling a convention for the purpose of perfecting an organization, I will do so by convening a two or three-days' meeting in some convenient place as near the center of the state as shall be consonant with hall and hotel accommodations and railroad facilities. And in case there should be any more money sent in for membership fees than shall be required for hall rent, procuring speakers, and other necessary expenses, the balance will be turned over to the treasury of the State League for the advancement of the Liberal League interest in the state of Illinois.

Having had this object in view for a long time, I hav consulted with many of the Liberals I hav met on my passage through the state, and it has met with an almost unanimous approval. And I hav taken pains to make inquiries as to halls and other accommodations.

Now, friends, what say you? Shall we hav a State League? And shall the state of Illinois be placed in the front ranks in this great onward movement for universal mental liberty, equality, and justice, regardless of church, creeds, and sectarian superstitions? If you say yes to this proposition, then let me hear from you. Address me at St. Johns, Perry county, Illinois, until otherwise advised.

F. F. Follet, Ch. Ex. Sub-Com. of Ill.

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BY J. L. YORK.

That friendship is the deepest
Which counts its years in growth;
That knowledge is most precious
Which hath cost me most.

That goodness is most worthy
Which, like the light of heaven,
Seeks out the poor and fallen,
And visits those in prison.

That love is best and sweetest
Which seeks another's gain;
That charity the broadest
Which hides a brother's stain.

That faith is best and truest
Which is world-wide in its span;
That church and creed the highest
Which brings most good to man.

That hope is best on earth
Which most inspires my life,
That reaches out beyond the grave,
And saves from earthly strife.

That truth is best and highest
Which helps me on my way,
That lifts the soul from darkness,
And points to endless day.

That world is best just now
Which offers most of duty;
That soul feels most of heaven
Which drinks in most of beauty.

That heaven is best for me
Which brings me to my own,
The dear and loved just gone before
Will meet us when we come.

None will ask, when we get there,
Of the road we chanced to come.
As we left behind all earthly ills,
They'll bid us welcome home.

A heaven of higher life and love,
Which knows no sect or clan,
But opens wide the heavenly gate
To the divine in man.

All are children of the Father,
Sparks from that central sun,
Not a soul, though weak in goodness,
Can be lost to the Infinit One.

## Down East.

BY CHARLES BRADLEY.

Truth's what is; poetry, what ought to be.—*B*

I once did liv in Dracut,
And then knew Lowell well,
And of the thoughts that stay put,
These words may seem to tell.—*B.*

Dulces moriens reminiscetur Argos.
—*Ancient Roman.*

Pouring his life upon the plain,
Dying he called on Greece again,
—*Modern Yankee.*

I mind at home, in bygone days,
Some miles from Boston's crowded ways,
While bumping on in one horse chaise,
How pleased I saw the pumpkins grow;
The old mare stopped as I said whoa.

Close by a hawthorn hedge she stayed,
Beneath an old elm's cooling shade,
As if for her as well 'twas made.
All through the corn lay pumpkins red.
Thanksgiving cherubs in their bed.

The solemn ruminating ox,
The wayside busy nibbling flocks,
The martins gloating round their box,
The river gliding from the view—
Pumpkins, still to my subject true.

The dim-seen tower that tale did tell
How Warren and his comrades fell.
O Memory, guard thy treasures well,
Lest for the thankless heart and dead
Should blush these very pumpkins red.

Seaward the ocean touched the sky;
Landward Monadnock loomed on high.
Dear land, for thee I'd liv, I'd die
Here, now, upon my nativ plain,
And see these pumpkins ne'er again.


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His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end;
And all of God that bless mankind, or mend.
—*Pope.*

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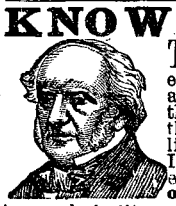
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## Odds and Ends.

CO'LABORERS—Anthracite miners.

WHEN a Boston man invites you to dinner and heads a postscript N. B., he means "no beans."

AN Ohio newspaper man speaks of a man being bruised by the "emphatic gesture of a mule."

IT was a young housekeeper who set the cake she had baked for a surprise party out of doors one cold night to be frosted.

MANY a book-agent and canvasser has discovered that the "welcome" on a door-mat refers to the third house around the corner.

A LAZY boy was complaining that his bed was too short, when his father sternly replied: "That is because you are too long in it, sir."

ONE of the first requisitions received from a newly-appointed railway station agent was: "Send me a gallon of red oil for the danger-lanterns."

A MEDICAL writer asks, "Does position affect sleep?" Well, rather; if you're hung up by your trowsers on a spiked fence you won't sleep very soundly.

"WHICH do you like best, your father or your mother?" inquired a visitor of little chubby fist. "O, I like ma the best. She spanks me with the soft side of her hand; pa takes a shingle."

"WHY do not more of our young men get married?" asks a recent writer. Whist! till we tell him. There isn't more than about one young man in ten who is worth marrying, and the girls are finding it out.

OYSTERS hav a language of their own, and clam stew, and cabbage s-talk.—*Evening Express.* Yes, and whale s-pout, cigar s-tump, and mountain s-peak. Oh, go on with it, do!—*Truth.* Ship's crew and oyster stew.

JONESMITH was intently scanning the stock-list in his bulletin, when his wife entered with her head tied up and began to pace the floor distracted. "O Gus," said she," "I hav such a horrible earache!" "H'm," muttered the brute absently, without looking up, "you must hav it out." "Mr. Jonesmith," said the lady, coldly "don't you think I could save it by having it filled?"

The old story of the man who having hired a horse to attend a funeral, and was cautioned against over-driving, said he would keep up with the procession if he killed the horse, is retold in a different shape of an Illinois candidate for nomination to office. Wishing to reach the convention at a distant town he hired a horse at a livery stable. In spite of the candidate's pounding and swearing, the animal was so slow that the man did not get there until after the convention had adjourned, and so he lost his nomination. He denounced the owner for letting him such a beast. The proprietor of the stable, on investigation, discovered that he had let him hav one of the hearse horses. "Hearse horse, hearse horse!" cried the baffled politician, "Why, if a man should start to a funeral with such a horse as that he would not reach the grave till two weeks after the resurrection."

IT was necessary on a certain occasion in court to compel a witness to testify as to the way in which a Mr. Smith treated his horse. "Well, sir," said the lawyer, with a sweet and winning smile—a smile intended to drown all suspicion as to ulterior purposes—"how does Mr. Smith generally ride a horse?" The witness looked up, innocently, and replied, "Generally astraddle, sir, I believe." The lawyer again asked, "But, sir, what gait does he ride?" The imperturbable witness answered, "He never rides any gate at all, sir; but I've seen his boys ride every gate on the farm." The lawyer saw he was on the track of a Tartar, and his next question was very insinuating: "How does Mr. Smith ride when he is in company with others? I demand a clear answer?" "Well, sir," said the witness, "he keeps up with the rest if his horse is able to, or if not he falls behind." The lawyer, now almost beside himself, asked, "How does he ride when he is alone?" "I don't know," was the reply; "I was never with him when he was alone," and there the case dropped.


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